

ISityhilelo 18: isikhalo esikhulu—2018-2030

*“Iwile, iwile, iBhabhiloni Enkulu! ”
Phumani phakathi kwayo, bantu
bam,...”*

USamuweli uyanikezela

**Ndicacisele
ngoDaniyeli
nesiTyhilelo**

Ubungqina besiprofetho bokuba
uThixo ukho
kwizityhilelo zakhe ezigqibeleleyo
kubanyulwa bakhe

**Kulo msebenzi: Iprojekthi Yakhe -
Isigwebo Sakhe**

Inguqulelo: 23-09-2023 (7-7th ⁻⁵⁹⁹⁴)

“ Ndeva izwi lomntu eUlayi;

wadanduluka wathi, Gabriyeli, mcacisele umbono lowo ”

Daniyeli 8:16.

Inqaku lengcaciso yeqweqwe

Ukusuka phezulu ukuya ezantsi: Imiyalezo evela kwiingelosi ezintathu zeSityhilelo 14.

Ezi ziinyaniso ezintathu ezikwincwadi kaDaniyeli eyatyhilwa kwabangcwele emva kokuvavanywa kwetyala ngentwasahlobo yowe-1843 nasemva kwaloo Oktobha 22, 1844. Engayinanzi indima yeSabatha, amaSabatha okuqala ayengayiqondi intsingiselo yokwenyaniso yezi zigidimi. AmaSabatha awayelindele ukubuya kukaKristu aye anxulumanisa amava awo ‘nesikhalo sasezinzulwini **zobusuku** ’ okanye “ *ezinzulwini zobusuku* ” ecatshulwe kumzekeliso ‘weentombi *ezilishumi* ’ ukususela kuMat . *yoMyeni* ” iyakhankanywa.

- 1- **Umxholo womgwebo** waphuhliswa kuDan.8:13-14 nongumxholo wesigidimi *sengelosi yokuqala* kwiSityhi.14:7: “ *Moyikeni uThixo, nimzukise; ngokuba lifikile ilixa lokugweba kwakhe; Umhlaba, amazulu, nemithombo yamanzi!* »: Ukubuyela kuMgqibelo, okuphela kosuku lwesixhenxe oluyinyaniso lomyalelo wobuthixo, iSabatha yamaYuda kunye nosuku lokuphumla lweveki, lufunwa nguThixo kwesine kwemithetho yakhe elishumi.
- 2- **Ukugwetywa kweRoma yoopopu** , “ *uphondo oluncinane* ” ‘nokumkani *owahlukileyo* ’ kaDaniyeli 7:8-24 nesama-8:10-23 ukusa kwesama-25, ofumana igama elithi “ *iBhabhiloni enkulu* ” kwisigidimi *sengelosi yesibini* ka-Apo. 14:8 : “ *Iwile, iwile iBhabheli enkulu;* ”: ngokuyintloko, ngenxa yeCawa, "imini yelanga" yangaphambili eyazuzwa njengelifa kuMlawuli uConstantine I ^{owayisungula} ngoMatshi 7, 321. Kodwa eli binzana elithi " *yawa* " lithetheleleka ngokutyhilwa kwemvelo yalo eqalekisiweyo nguThixo njengoko yena. wazisa kubakhonzi bakhe bamaSabatha emva kowe-1843, ngowe-1844, ngokubuyisela uqheliselo lweSabatha eyayilahliwe. “ *Uwile* ” kuthetha ukuthi: “Uthathiwe kwaye woyisiwe.” Ngaloo ndlela uThixo wenyaniso uvakalisa uloyiso lwakhe nxamnye nenkampu yobuxoki bonqulo.
- 3- **Umxholo womgwebo wokugqibela** apho “ *umlilo wokufa kwesibini* ” uhlasela amaKristu avukelayo. Lo ngumfanekiso ovezwa kuDan.7:9-10, umxholo uphuhliswa kwiSityhi.20:10-15, kwaye ngumxholo wesigidimi *sengelosi yesithathu kwiSityhi.14* :9-10 : *saza salandela esinye isithunywa sezulu, sisithi ngezwi elikhulu, Ukuba umntu uthe walinqula irhamncwa*

nomfanekiselo walo, wamkela uphawu ebunzini lakhe, nokuba sesandleni sakhe, uya kuyisela naye iwayini yomsindo kaThixo, egalelwe ngaphandle. umxube kwindebe yengqumbo yakhe, yaye uya kuthuthunjiswa ngomlilo nesulfure, phambi kwezithunywa ezingcwele naphambi kweMvana ":
Apha, iCawa ifaniswa "nophawu lwerhamncwa".

Phawula ukufana okufanayo kwamanani eendinyana ekujoliswe kuzo kuDaniyeli 7: 9-10 nakwiSityhilelo 14: 9-10.

Ingelosi yesine : ibonakala kuphela kwi-Apo.18 apho ifanekisela ukuvakaliswa kokugqibela kwezigidimi ezintathu zangaphambili zama-Adventist ezixhamla kuko konke ukukhanya kobuthixo okufikile ukubakhanyisela ukususela ngo-1994 kwaye kude kube sekupheleni kwehlabathi, oko kukuthi, kude kube sekupheleni kwehlabathi. intwasahlobo ka-2030 Le yindima ekufuneka idlalwe ngulo msebenzi. Ukukhanya okuza kuyikhanyisela kutyhila amatyala alandelelanayo: onqulo lwamaKatolika, ukususela ngowama-538; yonqulo lwamaProtestanti, ukususela ngowe-1843; kunye neziko elisemthethweni lama-Adventist, ukususela ngo-1994. Zonke ezi ziphoso zomoya zazinesizathu, ngexesha lazo: ukwaliwa kokukhanya okucetywayo nguMoya oyiNgcwele kaThixo ngoYesu Kristu. “ *Ngexesha lesiphelo* ” elikhankanywe kuDan.11:40, iCawa yamaKatolika ihlanganisa ndawonye kwisiqalekiso sayo, onke amaqela onqulo, angamaKristu okanye akunjalo, abugqalayo ubulungiseleli negunya layo; oku kuphantsi kobume bento ebizwa ngokuba yi “ecumenical” “ecumenical” eyathi, emva kobuProtestanti, iAdventism esemthethweni yajoyina ngo-1995.

2 Korinte 4:3-4

“ ...Ukuba ke iVangeli yethu isasazekile, igqutyuthelwe kwabatshabalalayo; kuba abangakhohwayo, uThixo weli phakade wabamfamekisayo ingqondo, ukuze bangaboni ubuqaqawuli beendaba ezilungileyo zozuko lukaKristu, ongumfanekiselo kaThixo . »

"Kwaye ukuba ilizwi lesiprofeto lihlala lingaqondakali, liya kuhlala linjalo kwabo bamele ukulahleka."

Kwakhona, kwisishwankathelo sezityhilelo ezinikwe kolu xwebhu yazi ukuba, “ ukugwebela ubungcwele ”, ukususela entwasahlobo ka-1843 esekwe ngummiselo womdali nowiso-mthetho uThixo kaDaniyeli 8:14, ngokwe “ Vangeli kanaphakade ” yakhe,

ehlabathini lonke, amadoda nabafazi bonke,

**kufuneka abhaptizwe egameni likaYesu Krestu
ngokuntywiliselwa ngokupheleleyo ukuze afumane ubabalo
lukaThixo,**

**imele igcine uMgqibelo, uphumlo lweSabatha yomhla
wesixhenxe, ingcwaliswe nguThixo kwiGenesis 2, nowe-4^{kwemithetho}
yakhe eli-10 ecatshulwe kwiEksodus 20; oku, ukuze alugcine
ubabalo lwakhe;**

**afanele ahlonene imithetho yobuthixo yokuziphatha nemithetho
yokutya echazwe kwiBhayibhile Engcwele, kwiGenesis 1:29
nakwiLevitikus 11, (ubungcwele bomzimba)**

**kwaye kufuneka " angalideli ilizwi lakhe lesiprofeto ", ukuze
"angawucimi uMoya kaThixo " (1 Tes.5: 20).**

**Nabani na ongazifikeleliyo ezi mpawu ugwetyelwe nguThixo
ukuba abandezeleke “ kukufa kwesibini ” okuchazwe kwiSityhilelo
20.
uSamuweli**

**CACISA – MNA DANIEL KUNYE
NEAPOCALYpse
Ukufakwa kwamaphepha kwizihloko ezigutyungelweyo**

Inxalenye yokuqala: Amanqaku okulungiselela

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 Ukwahlula, iGama, iMbali - Imigwebo eMikhulu kaThixo - eNgcwele
 ukusuka kuA ukuya kuZ - Ukugqwethwa kwezibhalo zebhayibhile. –
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Qaphela: ukuguqulelwa kwiilwimi zasemzini kuqhutywa kusetyenziswa isoftware yokuguqulela ngokuzenzekelayo, umbhali unoxanduva lwemibhalo yesiFrentshi kuphela, ulwimi lwenguqulelo yokuqala yamaxwebhu.

Ndicacisele ngoDaniyeli nesiTyhilelo

Inkcazo-ntetho

Ndazalelwa kwaye ndihlala kweli lizwe linezothe kakhulu, kuba uThixo ngokufuziselayo walibiza ikomkhulu lalo “ *iSodom neYiputa* ” kwiSityhi.11:8. Imodeli yayo yoluntu, iRiphabliki, enomona, yaxeliswa, yasasazwa kwaye yamkelwa ngabantu abaninzi kwihlabathi liphela; eli lizwe yiFransi, ilizwe elilawulayo nelinemvukelo, umlingelo kwiiRiphabliki ezintlanu ngoorhulumente bakarhulumente abagwetywe nguThixo. Ngokuzingca, ivakalisa kwaye ibonise iitafile zayo zamalungelo oluntu, zichase ngokukrakra kumacwecwe emisebenzi yoluntu ebhalwe ngokohlobo “Iwemithetho elishumi” ngumdali uThixo ngokwakhe. Ukususela ekuqalekeni kwayo nolawulo lwayo lokuqala, iye yalukhusela utshaba lwayo, unqulo lwamaRoma Katolika imfundiso yayo ayizange iyeke ukubiza “kubi” oko uThixo akubiza ngokuba “kulungileyo” nokubiza “okulungileyo” oko akubiza ngokuthi “kubi.” ”. Iqhubeka nokuwa kwayo okungathethekiyo, iMvukelo yayo yakhokelela ekubeni yamkele ukungakholelwa kubukho bukaThixo. Ngaloo ndlela, njengesidalwa, imbiza yomhlaba, iFransi ibandakanyeka kwisigxina esichasayo kuThixo onamandla onke, imbiza yokwenyani yentsimbi; isiphumo sasixelwe kwangaphambili kwaye kwaprofeta nguye; iya kuba netyala lezono “ *zeSodom* ” ezaziphambi kwayo. Imbali yehlabathi kangangeminyaka eli-1700 okanye ngaphezulu iye yaphenjelelwa yimpembelelo yayo engendawo, ngokukodwa ukuxhasa kwayo igunya likapopu wamaRoma Katolika, ukususela kukumkani wayo wokuqala, uClovis I, ukumkani wokuqala ^{wamaFranks}. Wabhaptizwa eReims, ngoDisemba 25 ngonyaka wama-498. Olu suku lunomqondiso wokubhiyozelwa kweKrisimesi okunxulunyaniswa neRoma, ngokungekho sikweni nangenkohlakalo, nomhla wokuzalwa kukaYesu Kristu, uThixo osenyameni, umdali wehlabathi nowayinyama. yonke into ephilayo okanye ekhoyo; olibiza ngokufanelekileyo isibizo esithi “ *uThixo wenyaniso* ” kuba uyabucekisa “ *ubuxoki obunoyise uMtyholi* ,” njengoko uYesu wavakalisayo.

Ngaba uyafuna ubungqina obungenakuphikiswa bokuba akukho popu waseRoma uvumelekileyo ukuba uthi ungumkhonzi kaYesu Kristu? Nantsi, ichanekile kwaye ingokwebhayibhile: UYesu wathi kuMat.23:9: “ ***Ningabizi mntu ngokuba nguyihlo emhlabeni apha; ngokuba mnye uYihlo, osemazulwini.*** »

Ubizwa ntoni upopu emhlabeni? Wonke umntu unokuyibona, “ ***uyise ongcewele*** ”, okanye, “ ***ubawo ongcewele kakhulu*** ”. Abefundisi bamaKatolika bakwabizwa ngokuba “ ***ngootata*** ”. Esi simo sengqondo semvukelo sibangela ukuba izihlwele zababingeleli zizibeke njengabalamleli abayimfuneko phakathi koThixo nomoni, ngoxa iBhayibhile ifundisa ukuba afikelele ngokukhululekileyo kuThixo owavunyelwa nguYesu Kristu. Ngale ndlela, inkolo yamaKatolika yenza abantu babonakale bebalulekile kwaye bebalulekile. Oku kuphambukiswa ekuthetheleni ngokuthe ngqo kukaYesu Kristu kuya kugwetywa nguThixo ngesiprofeto, kuDan.8:11-12. Umbuzo Wempendulo : Ngubani onokukholelwa

ukuba umdali onamandla uThixo unokuthabatha njengabakhonzi bakhe abantu abangamthobeliyo “ *ngekratsi* ” *eligabadeleyo eliqalekiswa kuDan.7:8 nese-8:25?* Impendulo yeBhayibhile kolu hlaselo lweengqondo zomntu ikule ndinyana evela kuYer.17:5 : “ *Utsho uYehova ukuthi, Iqalekisiwe indoda ekholose ngomntu , eyibambayo inyama , eyijikayo intliziyo yakhe kuYehova. !* »

Ngenxa yokuba yayiyiFransi eyayibumba kakhulu imbali yonqulo yenxalenye enkulu yexesha lamaKristu, uThixo wanika umFrentshi uthumo lokutyhila indima yakhe eqalekisiweyo; oku, ngokukhanyisa intsingiselo efihlakeleyo yezityhilelo zakhe zesiprofeto ezifihliweyo ngomgaqo ongqongqo weBhayibhile.

Ngowe-1975 ndafumana isaziso sothumo lwam lobuprofeti ngombono, intsingiselo yokwenene endayiqonda kuphela ngowe-1980, emva kokuba ndibhaptiziwe. Ndibhaptizelwe kwinkolo yobuKrestu yamaSabatha, ndiyazi, ukusukela ngo-2018, ukuba ndibekwe kwinkonzo yexesha lejubhile (i-7 amaxesha angama-7 iminyaka) eya kuphela ngentwasahlobo ka-2030 kunye nokubuya kubuqaqawuli be iNkosi uThixo uSomandla, uYesu Kristu.

Ukuqonda ubukho bukaThixo okanye uYesu Kristu akwanelanga ukufumana usindiso olungunaphakade .

Ndikhumbula apha, ngaphambi kokuba abuyele ezulwini, uYesu wayebhekisa kubafundi bakhe amazwi ezi ndinyana ukususela kuMat.28:18 ukusa kweyama-20 : “Akusondela uYesu, wathetha kubo, wathi, Linikwe mna *lonke igunya emazulwini. emhlabeni. Hambani ngoko niye kuzenza abafundi zonke iintlanga , nibabhaptizela egameni loYise , loNyana , loMoya oyiNgcwele , nibafundisa ukuba bazigcine zonke izinto endiniwisele umthetho ngazo .* Kwaye niyabona, mna ndinani yonke imihla, kude kube sekuphelisweni kwephakade eli. UMoya wakhe ongokobuthixo waphefumlela kumpostile uPetros esinye isibhengezo esisesikweni nesinyanisekileyo seZenzo 4:12 esithi: “ Akukho lusindiso kuwumbi; kuba akukho gama limbi phantsi kwezulu, linikiweyo phakathi kwabantu, esimele ukusindiswa ngalo.”

Ngenxa yoko, qonda, unqulo olusixolelanisa noThixo alusekelwanga kwilifa lenkolo ngenxa yezithethe zabantu. Ukholo kwidini lokuzithandela elinikelwa nguThixo, ngokufa kwakhe njengomntu kuYesu Krestu, **kuphela kwendlela** yokufumana uxolelaniso nobulungisa obugqibeleleyo bobungcwele Bakhe obungcwele. Kwakhona, nokuba ungubani na, ingakhathaliseki imvelaphi yakho, unqulo oluzuze ilifa, uhlanga lwakho, ibala lakho okanye ulwimi lwakho, okanye kwanewonga lakho phakathi kwabantu, ukuxolelana kwakho noThixo kuza kuphela ngoYesu Kristu nokubambelela kwimfundiso yakhe athetha ngayo. kubafundi bakhe kude kube sekupheleni kwehlabathi; njengoko kungqinwa kolu xwebhu.

Ibinzana elithi “ uYise, uNyana noMoya oyiNgcwele ” lichaza iindima ezintathu ezilandelelanayo ezidlalwa nguThixo omnye kwisicwangciso sakhe sosindiso esinikelwa kumoni onetyala, ogwetyelwe “ukufa kwesibini ”. Lo “bathathu emnye” akayondibano yoothixo abathathu, njengoko amaSilamsi ekholelwa njalo, ngaloo ndlela ethethelela ukuyigatya kwawo le mfundiso yobuKristu nonqulo lwayo. Njengo “ Bawo ”, uThixo ungomdali wethu kubo bonke; “njengoNyana ” wazinikela umzimba wenyama ukuze acamagushele

yenkolo yobuKrestu yehlabathi ekhoyo kweli xesha lokugqibela losindiso lwasemhlabeni.

Kodwa ngaphambi kokuhlwayela, kuyacetyiswa ukuba kuncothulwe; kuba ubume bomdali kaThixo bugqwethwa yimfundiso yeenkonzo ezinkulu ezikholelwa kuThixo omnye ezixhaphakileyo emhlabeni. Bonke banento enye yokuba banyanzelise uThixo omnye ngokunyanzelwa baze ngaloo ndlela bangqine ukwahlukana kwabo nalo naluphi na ulwalamano kunye naye. Inkululeko ecacileyo edityaniswe nokholo lobuKristu kuphela ngenxa yeemeko zangoku zelo xesha, kodwa kamsinya nje xa uThixo evumela iidemon ukuba zenze ngokukhululekileyo, oku kunyanyezelwa kwabo bangazilandeliyo kuya kuphinda kubonakale. Ukuba uThixo wayefuna ukwenza ngokunyanzelwa, kwakuya kwanela ngaye, ngokulula, ukuba azenze abonakale emehlweni abo, ukuze afumane kwizidalwa zakhe ukuba zithobele konke ukuthanda kwakhe. Ukuba akenzanga ngolu hlobo, kungenxa yokuba ukukhetha kwakhe amagosa anyuliweyo kuxhomekeke, **kuphela**, ekukhetheni ngokukhululekileyo ukumthanda okanye ukumgatya; ukhetho olukhululekileyo alunika zonke izidalwa zakhe. Kwaye ukuba kukho isithintelo, oko kuphela kwesimilo semvelo sabanyuliweyo abatyhalwa kwaye batsalwe, ngendalo yabo ekhululekileyo, nguThixo wothando. Kwaye eli gama lothando liyifanela kakuhle, kuba liyithobela phantsi, ngokunika izidalwa zalo umboniso owenziwe kwisenzo esenza ukuba ungaphikiswa; oku ngokunikela ngobomi bakhe ukuze bucamagushele, ngobuntu bukaYesu Kristu, ngenxa yezono ezizuzwe njengelifa nezenziwe ngabanyulwa bakhe **kuphela** ngexesha lokungazi nobuthathaka babo. Inggalelo ! Emhlabeni, eli gama elithi uthando lithatha kuphela uhlobo lwemvakalelo kunye nobuthathaka bayo. EkaThixo yomelele kwaye inobulungisa ngokugqibeleleyo; nto leyo eyenza umahluko kuba ithatha imo yomgaqo apho imvakalelo ilawulwa ngokupheleleyo. Ngoko ke, unqulo lokwenyaniso olwamkelwa nguThixo lusekelwe ekubambeleni ngokukhululekileyo kumntu wakhe, kwiingcamango zakhe nakwimigaqo yakhe emiselwe yimithetho. Bonke ubomi basemhlabeni bakhelwe phezu kwemithetho yenyama, yekhemikhali, yokuziphatha, yengqondo neyomoya. Kanye njengokuba ingcamango yokusaba kumthetho womxhuzulane wasemhlabeni nokuwenza unyamalale yayingayi kungena engqondweni yomntu, umoya wakhe unokuchuma kuphela ngemvisiswano kwintlonipho nokuthobela imithetho nemigaqo eyamiselwa ngumdali uThixo. Yaye la mazwi ompostile uPawulos afumaneka kweyoku-1 kwabaseKorinte 10:31 ngaloo ndlela athetheleleka ngokugqibeleleyo: “ **Enoba niyadla, nokuba niyasela, nokuba nenza yiphi na into, zenzeleni uzuko lukaThixo izinto zonke** .” Ukusetyenziswa kwesi simemo simahla kwenziwa nokwenzeka sisibakala sokuba, eBhayibhileni, yaye kuyo kuphela, uThixo uye wanikela waza wazityhila iimbono zakhe zobuthixo. Yaye kubalulekile ukuqwalasela uluvo lwakhe ekuphumezeni umsebenzi ‘wobungcwele , ’ ngokutsho kweHeb. 12:14 , “ **akukho mntu uya kuyibona iNkosi** . Ngamanye amaxesha uluvo lwakhe luthatha uhlobo lommiselo, kodwa alunakuphikiswa ngakumbi kunolo lunikelwa ngugqirha oyingcali athe umntu angxamele ukumthobela, ecinga ukuba wenza okona kulungileyo kwimpilo yakhe. ukuba akalunganga). Umdali uThixo, ngaphezu kwako konke, nguye kuphela noyena

gqirha wokwenyaniso wemiphefumlo amaziyo ngezona nkukacha zincinane. Kubuhlungu kodwa kuyaphilisa nanini na imeko ivuma. Kodwa ekugqibeleni, uya kutshabalalisa aze atshabalalise bonke ubomi basezulwini nobusemhlabeni obuye bangqineka bungakwazi ukumthanda yaye ngenxa yoko, ukumthobela.

Ngoko ke, ukunganyamezeli unqulo kusisiqhamo esityhilwayo sonqulo lobuxoki lokunqula uThixo omnye. Kudala isiphoso esibi kakhulu kwaye sisono kuba sigqwetha isimilo sikaThixo, kwaye ngokumhlasela, akubeki emngciphekweni wokufumana intsikelelo yakhe, ubabalo lwakhe nosindiso lwakhe. Noko ke, uThixo uyisebenzisa njengesibetho ukohlwaya nokubetha uluntu olungakholwayo okanye olungathembekanga. Ndithembele apha kubungqina bebhayibhile kunye nembali. Eneneni, imibhalo yomnqophiso omdala isifundisa ukuba ukuze ohlwaye abantu bakhe, uhlanga olubizwa ngokuba nguSirayeli, uThixo wasebenzisa abantu 'bamaFilisti,' ummelwane wakhe osondeleyo. Ngexesha lethu aba bantu baqhubeka nesi senzo phantsi kwegama elithi "Palestinian". Kamva, xa wayefuna ukutyhila umgwebo wakhe nokugwetywa kwakhe okokugqibela lo Sirayeli wokwenyama wasemhlabeni, wabiza inkonzo yokumkani wamaKaledi uNebhukadenetsare; oku kathathu. Kweyesithathu, ngo-586, uhlanga lwatshatyalaliswa baza abantu abasindileyo bathatyathelwa ekuthinjweni eBhabhiloni kangangexesha "leminyaka engama-70" eyayiprofetwe kuYer.25:11. Kamva, ngenxa yokwala kwalo ukumamkela uYesu Kristu njengomesiya walo, olo hlanga lwaphinda lwatshatyalaliswa yimikhosi yamaRoma eyayikhokelwa nguTitus, indlalifa yoMlawuli uVespasian. Ngexesha lobuKristu, ukuwela ngokusemthethweni esonweni ngo-321, inkolo yobuKristu yanikelwa ekunganyamezelini oopopu ukususela ngowama-538. Kwaye le nkolo yobuKatolika ibalaseleyo yayifuna ukuxabana nabantu abakuMbindi Mpuma ababengamaSilamsi ngokonqulo kwangaloo nkulungwane ye-6. UbuKristu bokungathembeki bufumene apho utshaba olungapheliyo. Kungenxa yokuba inkcaso yonqulo yezi nkampu zimbini ifana nezibonda, ichaswe ngokupheleleyo de kube sekupheleni kwehlabathi. Ongakholwayo naye unekratshi kwaye ufuna uzuko lokuzikhethelela; engalifumani kuThixo, uthi livela kuye yaye akakwamkeli ukucelwa umngeni. Le ndlela achazwa ngayo umntu ngamnye ibonisa, ngokuyintlanganisela, amalungu eendibano ezahlukahlukeneyo namaqela kwiinkonzo ezahlukahlukeneyo zobuxoki. Ukugxeka ukunganyamezeli akuthethi kuthi uThixo uyanyamezela. Ukunganyamezeli sisenzo somntu esiphenjelelwa yinkampu yeedemon. Igama elithi ukunyamezela lithetha ingcamango yokunganyamezeli kwaye ilizwi lokholo lokwenyani kukuvunywa okanye ukuchaswa ngokomgaqo weBhayibhile othi "ewe, okanye hayi." Kwelakhe icala, uThixo uyabuxhasa ubungendawo ngaphandle kokubunyamezela; uyayixhasa ngexesha lenkululeko ecwangcisiweyo kwiprojekthi yakhe yokukhetha amagosa akhe anyuliweyo. Ngoko ke igama elithi ukunyamezela lisebenza kuphela eluntwini, yaye eli gama lavela kwi-Edict of Nantes kaHenri IV ka-Aprili 13, 1598. Kodwa emva kokuphela kwexesha lobabalo, ububi kunye nabo benzayo baya kutshatyalaliswa. Ukunyamezelana kwakuthabathel' indawo inkululeko yonqulo eyayinikwe umntu nguThixo kwasekuqaleni.

Imenyu yalo msebenzi ibhengezwa; ubungqina buya kuboniswa kwaye buboniswa kuwo wonke amaphepha.

UThixo nendalo yakhe

Isichazi-magama somoya esisetyenziswa ngamadoda aseLatin Europe sifihla izigidimi ezibalulekileyo eziziswa nguThixo. Kunjalo ke, okokuqala nje, ngegama elithi Apocalypse elithi, kulo mba, livuse intlekele enkulu eyoyikwa ngabantu. Kanti emva kweli gama loyikeka kukho inguqulelo ethi “Isityhilelo” esityhila kubakhonzi bakhe abakuKristu izinto eziyimfuneko ukuze basindiswe. Ngokomgaqo obonisa ukuba ulonwabo lwabanye lubangela amashwa abanye, abo bakwinkampu echaseneyo, izigidimi ezichasene ngokupheleleyo zityebe kakhulu ekufundiseni yaye ngokufuthi zicetyiselwa “kwesityhilelo” esingcwele kanye esinikwe umpostile uYohane.

Elinye igama elithi “ingelosi” lifihla izifundo ezibalulekileyo. Eli gama lesiFrentshi livela kwigama lesiLatini elithi "angelus" ngokwalo elithatyathwe kwisiGrike elithi "aggelos" elithetha: umthunywa. Le nguqulelo isibonisa indlela uThixo ayixabisa ngayo izidalwa zakhe, amaqabane akhe awadale ngokukhululekileyo nazimele geqe. Ubomi bunikelwa nguThixo, le nkululeko inemiqathango esengqiqweni. Kodwa eli gama elithi “umthunywa” lisityhilela ukuba uThixo ubajonga abalingane bakhe abakhulu njengezigidimi eziphilayo. Ngaloo ndlela, isidalwa ngasinye simele umyalezo owenziwe ngamava obomi

aphawulwa ngokhetho lobuqu kunye nezikhundla ezenza oko iBhayibhile ikubiza ngokuba “ngumphefumlo”. Isidalwa ngasinye sahlukile njengomphefumlo ophilayo. Kungenxa yokuba oko oogxa bokuqala bezulu abadilwe nguThixo, abo sibabiza ngokwesithethe “ziingelosi”, babengazi ukuba lowo ubanike ubomi nelungelo lokuphila unako ukuzibuyisela. Babedalelwe ukuphila ngonaphakade yaye babengazi nentsingiselo yegama elithi ukufa. Kukutyhila kubo ukuba igama elithi ukufa lithetha ukuthini ukuba uThixo wadala indawo yethu yasemhlabeni apho uhlobo lomntu, okanye u-Adam, wayeya kudlala indima yomntu ofayo emva kwesono sase-Edeni. Isigidimi esisimelayo siyamkholisa uThixo **kuphela** xa sivisisana nemilinganiselo Yakhe yokulungileyo nokulungileyo. Ukuba esi sigidimi siyahlangabezana nomgangatho waso wobungendawo nobubi, lowo usiphetheyo ungowohlobo lwemvukelo esingwebela ukufa ngonaphakade, kwintshabalalo yokugqibela nokutshatyalaliswa kumphefumlo wakhe uphela.

Iziseko Zenyaniso zeBhayibhile

UThixo wakubona kulungile yaye kufanelekile ukutyhila, okokuqala, imvelaphi yenkqubo yethu yomhlaba kuMoses, ukuze wonke umntu azi ngayo. Ubonisa apho, eyona nto ibalulekileyo kwimfundiso yokomoya. Kwesi senzo usibonisa **iziseko zenyaniso yakhe** eziqala ngokulawula ulandelelwano lwexesha. Kuba uThixo unguThixo wolungelelwano nolungelelwano olubalaseleyo. Siya kufumanisa, ngokuthelekisa nemigangatho yayo, inkalo yobudenge nengahambelaniyo yolungelelwaniso lwethu lwangoku olusekwe yindoda yesono. Kuba ngenene sisono kwaye sele sisono sokuqala esitshintsha yonke into.

Kodwa kubalulekile ukuqonda ngaphambi kwayo nayiphi na enye into, ukuba “ *isiqalo* ” esicatshulwe nguThixo eBhayibhileni, negama lokuqala lencwadi ebizwa ngokuba “iGenesis” lithi, “imvelaphi”, alikhathaleli “isiqalo ” sobomi, kodwa kuphela lithetha “isiqalo” sobomi. oko kudalwa kwakhe kwawo wonke ummandla wethu osemhlabeni oquka iinkwenkwezi zesibhakabhaka zonke ezidalwe ngosuku lwesine emva komhlaba ngokwawo. Ngale ngcinga engqondweni, sinokuqonda ukuba le nkqubo yomhlaba ikhethekileyo, apho

ubusuku nemini ziya kulandelana, idalwe ukuba ibe yindawo apho uThixo nabanyuliweyo bakhe abathembekileyo kunye nenkampu yotshaba lukaMtyholi baya kujongana omnye nomnye. Lo mlo wokulunga kukaThixo ngokuchasene nobubi bomtyholi, umoni wokuqala kwimbali yobomi, sisizathu sakhe sokuba kunye nesiseko sesityhilelo esipheleleyo seprojekthi yakhe yokusindisa yehlabathi kunye neyohlukeneyo. Ebudeni balo msebenzi, uya kufumana intsingiselo yamazwi athile antsonkothileyo awathethwa nguYesu Kristu ebudeni bobulungiseleli bakhe basemhlabeni. Ngaloo ndlela uya kuyibona intsingiselo abanayo kwiprojekthi enkulu eyamiselwa nguThixo omnye omkhulu, umdali wazo zonke iintlobo zobomi nezinto. Apha ndivala le mibhalo-mbini ibalulekileyo ndize ndibuyele kumbandela wolungelelwaniso lwexesha owamiselwa ngulo Mongami uPhakamileyo wobukho.

Ngaphambi kokona, uAdam noEva babenobomi babo balungelelaniswa kulandelelwano lweentsuku ezisixhenxe. Ngokuvisisana nomzekelo wowedine kwimithetho elishumi (okanye iDecalogue) oyikhumbulayo **usuku** lwesixhenxe luyimini engcwaliselwe ukuphumla nguThixo nangabantu, yaye ukwazi namhlanje ukuba esi senzo siprofeta ngantoni, sinokusiqonda isizathu sokuba uThixo ebambebele kulo. hlonipha lo mkhuba. Kuwo wonke umsebenzi wayo ochaza izizathu zale ndalo ikhethekileyo yasemhlabeni, iveki, ixesha elicetywayo, iprofeta ngamawaka asixhenxe eminyaka eya kuthi ebudeni bawo kuphunyezwe umsebenzi omkhulu wokubonakaliswa kothando nokusesikweni kwakhe kwindalo iphela (nakwizizwe ngezizwe). Kule nkqubo, ngokufaniswa neentsuku ezintandathu zokuqala zeveki, inkulungwane ezintandathu zokuqala ziya kufakwa phantsi kokubonakaliswa kothando lwakhe nomonde. Yaye njengosuku lwesixhenxe, iwaka leminyaka lesixhenxe liya kunikelwa ekumiselweni kobulungisa bakhe obugqibeleleyo. Ndingayishwankathela ngolu hlobo le nkqubo ngokuthi: iintsuku ezintandathu (zeminyaka eliwaka = amawaka amathandathu eminyaka) zokusindisa, neyesixhenxe (= iminyaka eliwaka), ukugweba nokutshabalalisa abavukeli basemhlabeni nabasesibhakabhakeni. Lo msebenzi wokusindisa uya kusekelwa ngokupheleleyo kwidini lokuzithandela lentlawulelo elenziwa nguThixo umdali, kwinkalo yasemhlabeni yomntu ogama lakhe linguYesu Kristu, ngokuthanda kwakhe, kwinguqulelo yesiGrike okanye ngokwesiHebhere, uYesu uMesiya.

Ngaphambi kwesono, kulandelelwano lwantlandlolo olugqibeleleyo lobuthixo, usuku lonke lubunjwe ngamacandelo amabini alinganayo; Iiyure ezili-12 zobusuku benyanga zilandelwa ziiyure ezili-12 zokukhanya kwelanga kwaye umjikelo uziphinda ngokungapheliyo. Kwimeko yethu yangoku, le meko ibonakala kuphela iintsuku ezimbini ngonyaka, ngexesha le-equinoxes entwasahlobo nasekwindla. Siyazi ukuba amaxesha onyaka angoku abangelwa kukutyeka kweasi yomhlaba, yaye ngaloo ndlela sinokuqonda ukuba oku kuthambeka kwabonakala njengomphumo wesono santlandlolo esenziwa sisibini sokuqala, uAdam noEva. Ngaphambi kwesono, ngaphandle kolu tyekelo, ulungelelwaniso oluqhelekileyo lobuthixo lwalugqibelele.

Ukujikeleza okupheleleyo komhlaba ojikeleze ilanga kubonisa iyunithi yonyaka. Kubungqina bakhe, uMoses ubalisa ibali leMfuduko yamaHebhere

eyakhululwa nguThixo kubukhoboka baseYiputa. Kwangaloo mini yokuphuma, wathi uThixo kuMoses, kwiEksodus 12:2: “ *Le nyanga yoba yinyanga yokuqala kuni; iyakuba kuni ngenyanga yokuqala* . Ukuzingisa okunjalo kungqina ukubaluleka kukaThixo kuloo nto. Ikhelenda yesiHebhere yeenyanga ezilishumi elinesibini yayiguququka ngokuhamba kwexesha, kwaye emva kolungelelwaniso lwelanga, kuye kwafuneka kongezwe inyanga yeshumi elinesithathu eyongezelelweyo ukuze kuphinde kufumaneka ulungelelwaniso emva kweminyaka eliqela yokuqokelelana koku kulibaziseka. AmaHebhere aphuma eYiputa *Usuku lwe-14 lwenyanga yokuqala yonyaka* ” eyaqala ngokusengqiqweni kwi-equinox yasentwasahlobo; igama elithetha ngokuchanekileyo "ixesha lokuqala".

Lo myalelo unikelwe nguThixo, “ *le nyanga iya kuba yinyanga yokuqala enyakeni kuni* ”, ayiyonto ingenamsebenzi, kuba ibhekiswa kubo bonke abantu abaya kubanga usindiso lwakhe kude kube sekupheleni kwehlabathi; USirayeli ongumHebhere, owafumana ISityhilelo sobuthixo, engoyena mntu uphambili kwiprojekthi enkulu yokusindisa yendalo iphela yenkqubo yakhe yobuthixo. Ixesha lakhe lenyanga liya kulandelwa lixesha lelanga likaKristu apho iprojekthi kaThixo yokusindisa iya kutyhilwa kuko konke ukukhanya kwayo.

Ukubuyiselwa ngokugqibeleleyo kwale milinganiselo yobuthixo akusayi kuze kufezwe emhlabeni ozaliswe ngabantu abanemvukelo nabangendawo. Nangona kunjalo, ihleli inokwenzeka, kubudlelwane bomntu ngamnye esinabo noThixo, lo Moya unamandla ungabonakaliyo wokudala ukhulisa uthando njengobulungisa. Kwaye naluphi na ulwalamano kunye naye kufuneka luqale ngolu khangelo lwemilinganiselo **yakhe** kwaye okokuqala, ezo zexesha lakhe . Esi sisenzo sokholo, silula kakhulu kwaye singenamfaneleko uthile; ubuncinci bokunikela kwicala lethu lomntu. Yaye ukusondela kwethu kuthandeka Kuye, ulwalamano lothando lwesidalwa noMdali waso luba nokwenzeka. Izulu alizuzwa ngezenzo okanye ngemimangaliso, kodwa ngemiqondiso yengqalelo efanayo, ebonisa uthando lokwenene. Yiloo nto wonke umntu anokuyifumanisa kumsebenzi kaYesu Kristu, owanikela ngobomi bakhe, ngokuzithandela, njengomqondiso wobizo, ukusindisa kuphela intanda yakhe ekhethiweyo.

Emva kwalo mfanekiso uncomekayo wocwangco lobuthixo, makhe sijonge inkalo elusizi yolungelelwaniso lwethu lobuntu. Lo mzekeliso ufuneka ngakumbi kuba uya kusenza siqonde ungcikivo uThixo awaluprofetayo ngomprofeti wakhe uDaniyeli, lowo uYesu ngexesha lakhe wamngqinela ngolo hlobo. Phakathi kwezi ngcikivo sifunda oku kuDan.7:25 : “ *Uya kuyila amaxesha nomthetho ukuba atshintshe* . UThixo wazi umlinganiselo omnye kuphela kwezi zinto; ezo yena ngokwakhe wazimiselayo kwasekudalweni kwehlabathi, waza wazityhila kuMoses. Ngubani owayenobuganga bokwenza le ngqumbo? Ulawulo olulawulayo apho athi " *ikratshi* " kunye " *nokuphumelela kwamaqhinga akhe* ". Ikwachazwa ngokuba " *yikumkani eyahlukileyo* ", ukuhlanganiswa kwezi ndlela kubonisa amandla enkolo. Ngaphezu koko, utyholwa " *ngokutshutshisa abangcwele* ", amathuba okutolika amxinwa kwaye avale ulawulo lwamapopu waseRoma osekwe, **kuphela** , ukususela ngo-538 ngommiselo ngenxa yomlawuli uJustinian ^{1st} . Kodwa ISityhilelo esibizwa ngokuba yiApocalypse siya kutyhila isibakala sokuba lo mhla wama-538 ungumphumo kuphela nokwandiswa kobubi

obuziswe nxaanye “ *namaxesha nomthetho* wobuthixo” ukususela ngoMatshi 7, 321 nguMlawuli waseRoma uConstantine ^{1st} . Ulwaphulo-mthetho lwakhe luya kuhlala lukhunjulwa kwesi sifundo, kuba lo mhla ungendawo uzisa isiqalekiso kukholo olusulungekileyo nolugqibeleleyo lobuKristu olwasekwa ngexesha labapostile. Oku kwabelana ngetyala, ngokudluliselana, kwiRoma yobuhedeni neRoma yoopopu wamaRoma Katolika kusitshixo esiyintloko kwisityhilelo sesiprofeto esakhiwa kubungqina obubhalwe nguDanilyeli. Kuba umlawuli ongumhedeni wamisela usuku lokuphumla kosuku lokuqala, kodwa lulawulo lobupopu abangamaKristu owathi ngokwenkolo wayinyanzelela “ *ekutshintsheni* ” kwayo, ngokukodwa nakwimo yomntu, yemithetho elishumi kaThixo.

Inqaku elisisiseko: Matshi 7, 321, usuku oluqalekisiweyo lwesono

Yaye yaqalekiswa ngokunamandla, kuba ngoMatshi 7, 321, umhla wesixhenxe ongwele weSabatha, ngokomyalelo wommiselo wobukumkani, wathatyathelw’ indawo ngokusemthethweni lusuku lokuqala. Ngelo xesha, olu

suku lokuqala lwanikezelwa ngabahedeni ekunquleni uThixo weLanga, i-SOL INVICTVS oko kukuthi, i-SUN ekhohlakeleyo engapheliyo, esele iyinto yokunqulwa kwicala lamaYiputa ngexesha leMfuduko ye AmaHebhere , kodwa kwakhona, eMelika, ngama-Inca kunye nama-Aztec, kwaye kude kube namhlanje ngamaJapan (umhlaba "welanga eliphumayo"). UMtyholi uhlala esebenzisa iindlela zokupheka ezifanayo ukukhokelela abantu ekuweni kwakhe nasekugwetyweni nguThixo. Isebenzisa ubunzulu babo kunye nengqondo yabo yenyama ekhokelela ekubeni badelele ubomi bomoya kunye nezifundo zembali yangaphambili. Namhlanje, ngoMatshi 8, 2021, xa ndibhala eli phetshana, iindlela zingqina ukubaluleka kwalo msindo, i-èse-majesté yokwenyaniso yobuthixo, yaye kwakhona, ixesha lobuthixo lifikelela kwintsingiselo yalo epheleleyo. KuThixo ixesha lonyaka liqala entlakohlaza lize liphele ekupheleni kobusika, kwikhalenda yethu yangoku yamaRoma, ukususela ngomhla wama-20 kuMatshi ukuya kowama-20 kaMatshi olandelayo. Ngaloo ndlela kubonakala ukuba uMatshi 7, 321 wayengokaThixo ngoMatshi 7, 320, oko kukuthi, iintsuku ezili-13 ngaphambi kwentwasahlobo yowama-321. umthetho ongewele kaThixo. Ngokwexesha likaThixo, unyaka ka-2020 wenza ^{isikhumbuzo} se-17 (i-17: inani lomgwebo) kwiinkulungwane ukususela ngonyaka wama-320. Ngoko ayimangalisi into yokuba ukususela ekuqaleni konyaka ka-2020, isiqalekiso sikaThixo siye sangena kwinqanaba eliqatha. ngendlela yentsholongwane eyosulelayo eye yabangela ukuphakuzela, eNtshona, ibutho lamadoda anokholo kunye nokholo olubekwe ngokupheleleyo kwisayensi kunye nenkqubela phambili yayo. Uloyiko sisiphumo sokungakwazi ukubonisa unyango olusebenzayo okanye isitofu sokugonya ngaphandle kobuchule obuphezulu beenzululwazi zangoku. Ngokunika ezi nkulungwane ezili-17 ixabiso lesiprofeto, andiqulunqi nto, kuba kuThixo amanani anentsingiselo yokomoya ayityhilayo aze ayisebenzise ekwakhiweni kweziprofeto zakhe, yaye ngokuthe ngqo kwiSityhilelo, isahluko 17 sinikelwa kumxholo othi “ umgwebo wehenyukazi elihleli phezu kwamanzi amaninzi . “ IBhabhiloni Enkulu ” ligama layo yaye “amanzi amakhulu ” abandakanyekileyo abonisa “ uMlambo umEfrate ” lowo uThixo athetha ngawo ‘ngexilongo lesithandathu ’ elikwiSityhi.9:13, elifuzisela iMfazwe Yehlabathi Yesithathu ezayo. Emva kwezi simboli kukho ubuKatolika bukapopu kunye neYurophu yaseYurophu engathembekanga, imithombo kunye neenjongo zomsindo wakhe. Umlo phakathi koThixo nabantu usandula ukuqalisa; imbiza yentsimbi ngokuchasene nembiza yodongwe, umphumo wokulwa unokuxelwa kwangaphambili; ngcono, kuprophetwe kwaye kucwangcisiwe. UThixo wayeza kuyiphawula njani ^{inkulungwane ye-17} kaMatshi 7, 320 (ama-320, kuye nabanyuliweyo bakhe; 321 kwihlabathi lonqulo lobuxoki okanye eliziphethe kakubi)? Kudala ndikholelwa ukuba iya kuba ngokungena kwimfazwe yehlabathi, kodwa imfazwe yehlabathi eya kuphelela kwimo yeathom, kuba uThixo wayiprofeta, izihlandlo ezithathu, kuDan. , kwiSityhi.9:13 ukuya kwesama-21. Udabi olwaqalwa nguThixo nxa naye noluntu olunemvukelo ukususela ngentwasahlobo yowama-2020 lufana nqwa nalolo awalwa nalo nxa naye nofaro waseYiputa ngexesha likaMoses; kwaye umphumo uya kufana; utshaba lukaThixo luya kuphulukana nobomi balo apho, njengoFaro owathi, ngexesha lakhe, wabona unyana wakhe wamazibulo esifa waza waphulukana nowakhe. Ngomhla we-8 kaMatshi, ngo-

2021, ndiqaphela ukuba le ngcaciso ayizange izaliseke, kodwa ndandiyilungiselele isithuba esingangenyanga, emva kokuba ndiqonde ngokuphefumlelwa nguThixo ukuba i-321 yayikaThixo 320 kwaye ngenxa yoko, wayecebe ukuqalekisa, kungekhona nje. Ngomhla we-7 kaMatshi 2020, kodwa unyaka wonke olunxulunyaniswa nawo olu suku luqalekisiweyo, ngaloo ndlela *usebenza* , kwesi sohlwayo, umgaqo ocatshulwe kuNom.14: 34: *uya kubuthwala ubugwenxa benu iminyaka emashumi mane, unyaka ngemini ngosuku "*.

Kodwa kolu qwalaselo, kongezwa into enye. Ikhalenda yethu yobuxoki ayilunganga kuphela malunga nokuqala konyaka, ikwaphosakele nangomhla wokuzalwa kukaYesu Krestu. Ngokungalunganga, kwinkulungwane ye-5 imonki uDionysius omncinci wayibeka kuleyo yokufa kukaKumkani uHerode okwenzeka ngokwenene kwi-4 yekhalenda yakhe. Kule minyaka mi-4, simele songezelele “*iminyaka emibini*” eqikelelwa nguHerode njengeminyaka kaMesiya awayefuna ukumbulala ngokutsho Mat.2:16 : “ *Wandula ke uHerode, akubona ukuba ukhohliswe libandla. izilumko zavutha kunene ngumsindo, wathumela ukuba bababulale bonke abantwana abaseBhetelehem nommandla wayo wonke, bethabathela kominyaka mibini bezelwe , nabangaphantsi kwayo, ngokomhla abebuze ngawo kwizilumko .* Ngoko, xa ebalala iminyaka, uThixo wongeza iminyaka emi-6 kumhla wethu oqhelekileyo wobuxoki nolahlekisayo nokuzalwa kukaYesu entwasahlobo yaloo nyaka – 6. Ngenxa yoko, unyaka wama-320 wawungowakhe: 326 nowe-17. Isikhumbuzo ^{sehlabathi} sonyaka wethu wama-2020 yayiyeyakhe unyaka ka-2026 ukusuka kumzuzu wokwenyani wokuzalwa kukaYesu Krestu. Eli nani 26 linani letetragram “YHWH”, ngesiHebhere “Yod, Hé, Wav, Hé”, awathi uThixo wazithiya ngayo, emva kombuzo kaMoses: “Ungubani na igama lakho ? » ; oku, ngokutsho kweEksodus 3:14 . Umdali omkhulu ke ngoko uThixo wayenesizathu esinye sokuphawula ngetywina lakhe lobuqu lobukumkani ngalo mhla ophawulwa sisiqalekiso sakhe esinamandla onke; kwaye oku kude kube sekupheleni kwehlabathi. Isibetho sesifo esosulelayo esibonakala kulo nyaka ka-2026 wexesha likaThixo sisanda kuqinisekisa ukuqhubeka kwesi siqalekiso esiya kuthatha iindlela ezahlukeneyo kwiminyaka yokugqibela yobomi kwiplanethi enguMhlaba. IMfazwe Yehlabathi Yesithathu Yenyukliya iya kuphawula ‘*ukuphela*’ ‘kwamaxesha *eentlanga*’ awavakaliswa nguYesu Kristu kuMat.24:14 : “ *Ezi ndaba zilungileyo zobukumkani ziya kushunyayelwa kulo lonke ihlabathi, kube bubungqina kubo bonke iintlanga . Kwandule ke kufike **ukuphela** .”* Esi “*siphelo*” siya kuqalisa ekupheleni kwexesha lobabalo; isithembiso sosindiso siya kuphela. Uvavanyo lokholo olusekelwe ekuhloneleni iSabatha yakhe olungcwele luya kwahlula ngokuqinisekileyo inkampu ‘yezimvu’ ‘kweebhokhwe’ zikaMat.25:32-33: “ *Zonke iintlanga ziya kuhlanganiselwa phambi kwakhe. uya kwahlula omnye komnye, njengokuba umalusi ezahlula izimvu ezibhokhweni; athi zona izimvu azimise ngasekunene kwakhe, athi zona iibhokhwe azimise ngasekhohlo kwakhe .* Ummiselo womthetho owenza ukuba iCawa yamaRoma ibe sinyanzeliso ekugqibeleni uya kubangela ukuba abangcwele bokwenene abanyuliweyo bakaYesu Krestu bagwetyelwe ukufa. Le meko iya kuzalisekisa la mazwi kaDan. 12:7 : “ *Ndaza ndeva indoda yambethe ilinen emhlophe, imi phezu kwamanzi omlambo; wasiphakamisela ezulwini isandla sakhe sokunene nesokhohlo **sakhe** ,*

wafunga odla ubomi ngonaphakade, wathi, Kuya kubakho exesheni, namaxesha, nesiqingatha sexesha; **ongcwele uya kwaphulwa ngokupheleleyo** . Ngokwembono yabantu, imeko yabo iya kuba ngamanqam yaye ukufa kwabo kusemnyango. Kungelo xesha athi la mazwi kaYesu Kristu acatshulwe kuMat.24:22 athi: “ *Kanjalo ukuba ibingayi kuthi le mihla inqanyulelwe, bekungayi kubakho bani usindayo; kodwa ngenxa yabanyuliweyo, le mihla iya kunqanyulelwa* . Unyaka wama-6000 uya kuphela ngaphambi kwe-3 ka-Epreli 2036 yexesha elingcwele, oko kukuthi, ngoAprili 3, 2030 wekhalenda yethu yobuxoki eza kwiminyaka engama-2000 emva komhla wokubethelelwa kukaYesu Krestu owenziwe ngomhla we-14 emva kokuqala ^{kwentwasahlobo} . 30 Yaye le “ *mihla* ” imele “ *icuthwe* ” okanye icuthwe. Oku kuthetha ukuba umhla wokusetyenziswa komyalelo wokufa uya kwandulela lo mhla. Kuba yimeko yonxunguphalo efuna ukuba uKristu angenelele ngokuthe ngqo ukuze asindise abanyulwa bakhe . Ngoko simele sinikele ingqalelo kwindawo yokuqala kaThixo yokuzukisa umlinganiselo ‘wexesha ’ awalinika indalo yakhe yasemhlabeni. Nguye oya kukhuthaza abavukeli bemihla yokugqibela ukuba bakhethe umhla oya kudlula ngeentsuku ezimbalwa ngosuku lokuqala lwentwasahlobo ka-2030 emva kokuvala iminyaka engama-6000 yembali yasemhlabeni. Zimbini izinto ezinokwenzeka emva koko: umhla oya kuhlala ungaziwa kude kube sekupheleni, okanye u-Epreli 3, 2030 ophawula owona mda uphezulu unokwenzeka kwaye unentsingiselo yokomoya. Cinga ukuba nangona kubaluleke kakhulu, ^{umhla we-14} wonyaka wokubethelwa kukaYesu Kristu awufanelekanga ukuphawula ukuphela kweminyaka engama-6000 yembali yehlabathi, kuncinci ukuqala kwe- ⁷ millennium. Yiyo loo nto ndibeka ukhetho lwam kunye nokholo lwam ngomhla wentwasahlobo kaMatshi 21, 2030, umhla wexesha "elifinyeziweyo " lesiprofeto sika-Epreli 3 okanye umhla ophakathi. Iphawulwe ngendalo edalwe nguThixo, intwasahlobo ithatha isigqibo xa sifuna ukubala iminyaka engama-6000 yembali yoluntu; nto leyo enokwenzeka ukususela oko uAdam noEva bonayo. Kwingxelo yeBhayibhile yeGenesis, imihla ekhokelela kule ntwasahlobo yokuqala yayiyimihla engunaphakade. Ixesha elibalwayo nguThixo lelo lelizwe lesono kunye neminyaka engama-6000 eprofetha iveki ngokuqala kwentwasahlobo yokuqala kwaye iya kuphela ekupheleni kobusika bokugqibela. Kwakuyintwasahlobo enye apho ukubala ukuya kutsho kwiminyaka engama-6000 kwaqala. Ngenxa yesono, umhlaba wathambeka kwiasi yawo engama-23° 26’ yaye kwanokuqalisa ukulandelelana kwamaxesha onyaka. Kwiiholide zamaYuda zomnqophiso omdala, iiholide ezimbini zilawula: iSabatha yeveki kunye nePasika. Le mithendeleko mibini ibekwe phantsi komfuziselo wamanani "7, 14 kunye nama-21" "yesixhenxe ' 14 ^{kunye ne} -21 " yeentsuku ezimele izigaba ezithathu zecebo losindiso olungcwele: Umxholo weSabatha weveki nganye weSityhi.7 oprofetayo umvuzo wabangcwele abanyuliweyo, kwabasixhenxe; umsebenzi wentlawulelo kaYesu Krestu oyinxalenye yendlela yokunikela ngalo mvuzo, kuba "14". Qaphela ukuba kumthendeleko wePasika othabatha iintsuku ezisi-7 umhla we-15 ^{nowe} -21 ziiSabatha ezimbini zokungasebenzi okungcwele. Kwaye u-triple "7" okanye "21" uchaza ukuphela kweminyaka yokuqala engama-7000 kunye nokungena kwiphakade lendalo entsha yobungcwele emhlabeni ehlaziwayo ngokweSityhi. eli nani 21 lifuzisela ingqibelelo (3) yenzaliseko (7)

yeprojekthi yobomi eyayilusukelo olwalunqwenelwa nguThixo. KwiSityhilelo 3, iindinyana 7 kunye ne-14 ngokulandelanayo ziphawula ukuqala nokuphela kweziko ^{lamaSabatha} ; apha kwakhona izigaba ezibini zesihloko esingcwalisiweyo esifanayo. Kwangokunjalo, isiTyhil.7 sijongana nombandela wokutywinwa kwabanyuliweyo bama-Adventist kwaye isiTyhilelo 14 sibonisa izigidimi zeengelosi ezintathu ezishwankathela umsebenzi wazo wendalo iphela. Ngaloo ndlela, ngomnyaka wama-30, ukuphela kweminyaka engama-4000 kwafezwa entwasahlobo, yaye ngenxa yezizathu ezingokomfuziselo kuphela, uYesu wabethelelwa emnqamlezweni kwiintsuku ezili-14 emva koMatshi 21 wale ntwasahlobo yonyaka wama-30, oko kukuthi, 36 kuThixo. Ngale mizekelo, uThixo uqinisekisa ukuba, “isi-7” seSabatha kunye “ne-14” yentlawulelo yezono zabanyuliweyo nguYesu Kristu azinakwahlulwa. Ngaloo ndlela, xa ekupheleni, “isi-7” seSabatha sihlaselwa, uKristu uMhlawuleli “we-14” ubhabha ukuze amncede amzukise, ezona “ntsuku” zininzi ezili-14 eziya kwahlula le mihla mibini ziya “kufinyezwa” *okanye* , bacinezalwe ukusindisa abokugqibela abathembekileyo abathembekileyo.

Ngokufunda kwakhona Mat.24, kwabonakala kum ukuba umyalezo kaKristu ubhekiswa, ngokukodwa, kubafundi bakhe ekupheleni kwehlabathi, kuthi baphila kule minyaka yokugqibela. Indinyana 1-14 igubungela ixesha de kuse kwixesha ‘ *lokuphela* . UYesu uprofeta ngokulandelelana kweemfazwe, ukubonakala kwabaprofeti bobuxoki nokuphola kokugqibela kokomoya. Yandula ke, indinyana ye-15 ukusa kweyama-20, ngokusebenza kabini, ixhalabele ukutshatyalaliswa kweYerusalem okwaphunyezwa ngamaRoma ngowama-70 A.D. nentlaselo yokugqibela yeentlanga nxamnye nobuYuda babanyuliweyo abagcina iSabatha engcwele kaThixo. Emva koku, indinyana yama-21 iprofeta ‘ *ngembandezelo enkulu* ’ yokugqibela : “ *Kuba ngelo xesha kuya kubakho imbandezelo enkulu, ekungazanga kubekho injalo kwasekuqalekeni kwehlabathi, kwada kwaba kalokunje, ekungasayi kubuye kubekho* injalo; Phawula ukuba le ngcaciso “ *kwaye akusayi kuze kubekho* ” isalela ukusebenza ngexesha labapostile, kuba iya kuphikisana nemfundiso kaDan.12:1. Oku kuthetha ukuba zozibini ezi zicatshulwa zibhekisela kwinto enye eyaphunyezwa kuvavanyo lokugqibela lokholo lwasemhlabeni. KuDan.12:1 eli binzana liyafana: “ *Ngelo xesha uya kusuka eme uMikayeli, umthetheli omkhulu, umthetheli woonyana babantu bakowenu; yaye iya kuba lixesha lembandezelo ekungazange kubekho linjengalo ukususela oko zabakho iintlanga de kube lelo xesha* . Ngelo xesha baya kusindiswa abantu bakowenu abafunyenwe bebhaliwe encwadini . ”. “ *Imbandezelo* ” iya kuba nkulu kangangokuba “ *imihla* ” iya “ *kunqunyulwa* ” ngokwendinyana 22. Indinyana 23 ibonisa umlinganiselo wokholo lokwenyaniso olungakhuliyo ekubonakaleni kukaKristu emhlabeni okuzenzekelayo: “ *Ukuba Wathi, Nanko entlango, musani ukuya khona; nanko emagumbini, musani ukukholwa nguye* . Kwangelo xesha lifanayo, ukusebenzelana nemimoya kuya kuzenza ziphindaphindeke “ *izinto zabo ezimangalisayo* ” nembonakalo yabo yenkohliso nelukhlayo **kaKristu** wobuxoki, eya kuyoyisa imiphefumlo efundiswe kakubi: “ *Kuba kuya kuvela ooKristu ababuxoki, nabaprofeti ababuxoki; baya kwenza imiqondiso emikhulu nemiqondiso, ngokokude balahlekise* , ukuba bekunokwenzeka, nabanyuliweyo ; oqinisekiswa siSityhi.

13:14 : “ *Labalahlekisa abo bemiyo phezu komhlaba, ngemiqondiso elayinikwayo ukuba liyisebenze phambi kwerhamncwa, libaxelela abemi bomhlaba ukuba balenze umfanekiselo irhamncwa . owayenenxeba lekrole waza waphila .* Indinyana 27 ivuselela imbonakalo enamandla neyoyisayo kaKristu ongokobuthixo yaye indinyana 28 iprofeta “ *ngomthendeleko* ” onikelwa kwiintaka ezidla inyama emva kokungenelela kwakhe. Kuba abavukeli abaya kusinda de kube sekufikeni kwakhe baya kutshatyalaliswa baze banikelwe edlelweni “ *kwiintaka zezulu* ” njengoko iSityhi. 19:17-18 nesama-21 sifundisa.

Ndishwankathela apha, le ngqiqo intsha yonke ngendalo kaThixo. Ngokumisela iveki yokuqala, uThixo ulungisa ubunye bemini obuyilwe bubusuku bobumnyama nemini yokukhanya; ilanga liya kuyikhanyisa kuphela ukususela kusuku lwesi-⁴. Ubusuku buprofeta ngokumiselwa kwesono emhlabeni ngenxa yokungathobeli kukaEva noAdam kwixesha elizayo. De kube sesi senzo sesono, indalo esemhlabeni ibonisa iimpawu **zikanaphakade**. Isono esenziweyo, izinto ziyatshintsha kwaye ukubala ukwehla kweminyaka engama-6000 kunokuqalisa, kuba umhlaba uthambeka kwi-axis yawo kwaye umgaqo wamaxesha onyaka uyaqala. Indalo yasemhlabeni eqalekisiweyo nguThixo ngoko ithatha uphawu lwayo **olungapheliyo** esilwaziyo. Iminyaka engama-6000 eyaqala kwintlakohlaza yokuqala ephawulwe sisono iya kuphela ngentwasahlobo ka-6001 ngokubuya kuzuko lobuthixo lukaYesu Krestu. **Ukufika kwakhe kokugqibela kuya kufezwa “ ngosuku lokuqala lwenyanga yokuqala ” kunyaka wokuqala wenkulungwane yesi -⁷**.

Oko kwatshoyo, nge-7 kaMatshi, kwikhalenda yethu yabantu bobuxoki, isandula ukuphawulwa ngotyelelo lukaPopu uFrancis kumaKrestu aseMpuma atshutshiswa eIraq ngabavukeli bamaSilamsi. Kule ntlanganiso, ukhumbuze amaSilamsi ukuba anguThixo omnye, lo ka-Abraham, kwaye wayebagqala “njengabazalwana” bakhe. La mazwi abayolisayo abangakholwayo baseNtshona awayiyo ingqumbo enkulu kuYesu Kristu owanikela ngobomi bakhe njengedini ukuze kuxolelwe izono zabanyulwa bakhe. Yaye oku kungenelela kwenkokeli “yabafuduki bemfazwe” “yamaKristu” angamaKatolika kummandla wawo kunokuwenza abe nomsindo ngakumbi amaSilamsi. Ngoko ke esi senzo soxolo sikapopu siya kuzisa imiphumo ekhwankqisayo eyaxelwa kwangaphambili kuDan.11:40, ukuqina “kongqzulwano” “lokumkani wasemzantsi” wamaSilamsi nxaanye neItali yoopopu namahlakani ayo aseYurophu. Kwaye kulo mbono, ukuwa kwezoqoqosho eFransi kunye nawo onke amazwe aseNtshona anemvelaphi yobuKristu okubangelwa ziinkokeli zabo, ngenxa yentsholongwane ye-Covid-19, kuya kutshintsha ulungelelaniso lwamandla kwaye ekugqibeleni, kuvumele ukufezekiswa kwe "World War III" ityhalwe. emva ukuya ekupheleni kweminyaka eyi-9 edlulileyo ephambi kwethu. Ukuqukumbela, masikhumbule ukuba ngokubangela ubhubhani ngenxa ye-Covid-19 kunye nokuvela kwayo, uThixo wavula indlela yesiqalekiso esasiza kuphawula iminyaka elishumi yokugqibela yembali yoluntu emhlabeni.

Noko ke, ngoMatshi 7, 2021, kwaphawulwa ngogonyamelo lolutsha phakathi kwemigulukudu ekhuphisanayo namapolisa kwizixeko ezininzi zaseFransi. Oku kuqinisekisa indlela eya kungqzulwano ngokubanzi; izikhundla zomntu ngamnye azingqinelani kuba azihambelani. Esi sisiphumo sokungqubana

kweenkcubeko ezimbini ezichaswa ngokugqithisileyo: Inkululeko yehlabathi yaseNtshona ngokuchasene noluntu lwabaphathi kunye nee-capos zamazwe asezantsi, ngaphezu koko ngokwemveli kunye nesizwe samaSilamsi. Intlekele iyakhula njenge-Covid-19, akukho nyango.

Ukugqiba ukuqwalaselwa komyalelo olisikizi ogunyaziswe luluntu, kufuneka siphawule: ukuguquka konyaka emva kwenyanga ye-12^{ebizwa} ngegama lenyanga ye-10 (uDisemba), ekuqaleni kobusika; ukutshintsha kwemini ezinzulwini zobusuku (ezinzulwini zobusuku); kuphela ukubalwa kweeyure ezichanekileyo kunye nesiqhelo kuhlala kulungile. Ngaloo ndlela, ulungelelwaniso oluhle lobuthixo luye lwanyamalala ngenxa yesono, lwathatyathelw' indawo lucwangco olunesono oluya kuthi shwaka ngokulandelelana, xa umdali ozukileyo uThixo ebonakala, ukuze kuhlaziye ingxelo, oko kukuthi, ekupheleni kweminyaka engamawaka amathandathu okuqala; ngentwasahlobo ka-2030, ngenxa yabantu abalahlekisiweyo, okanye intwasahlobo ka-2036 yokuzalwa kokwenene kweNkosi yethu noMsindisi uYesu Kristu, kubanyulwa bakhe.

Ukuphazamiseka okusekiweyo kunye nokujongwayo kungqina kwisiqalekiso sobuthixo esinzima eluntwini. Kungenxa yokuba ukususela ekuthambekeni komhlaba, ukubalwa kwexesha kuye kwaphulukana nokuzinza nokuqheleka kwako, iiyure zobusuku nemini zikukulandelelana okungapheliyo kokwanda nokuncipha.

Indlela umdali kaThixo alungelelanisa ngayo icebo lakhe lokusindisa ngokubhekele phaya isityhilela ezona zinto zibalulekileyo zokomoya azicebisayo emntwini. Wakhetha ukutyhila uthando lwakhe olubalaseleyo ngokunikela ngobomi bakhe kuYesu Kristu njengentlawulelo emva kweminyaka engama-4000 yamava oluntu asemhlabeni. Ngokwenza oku, uThixo uthi kuthi: “Kuqala, ndibonise intobelo yakho yaye ndiza kukubonisa uthando lwam.”

Emhlabeni, abantu bayaphumelela omnye komnye ukuvelisa iziqhamo zomlingiswa ofanayo, nangona kunjalo isizukulwana sexesha lokugqibela esingene kulo ngo-2020 sibonisa into ethile; emva kweminyaka engama-75 yoxolo eYurophu, kunye nendaleko engakholelekiyo yakutsha nje yesayensi yemfuza, ngokusengqiqweni, abantu baseYurophu kunye nemvelaphi yabo, ukusuka e-USA, eOstreliya nakwaSirayeli, bakholelwa ukuba banokusabela kuzo zonke iingxaki zempilo, uluntu lwabo luya lucocwa. Ayilohlaselo lwentsholongwane eyosulelayo entsha, yindlela yokuziphatha yeenkokeli zoluntu oluphambili olutsha. Unobangela wolu kuziphatha koloyiko kukuvezwa kwabo kubantu bomhlaba ngokuqhushumba kwemithombo yeendaba, kwaye phakathi kwala majelo eendaba, amajelo eendaba amatsha okanye amanethiwekhi oluntu avela kwiwebhu yesigcawu eyenza unxibelelwano lwe-intanethi lwasimahla, apho thina Fumana iidiffuser ezicacileyo ezingaphezulu okanye ezincinci. Uluntu lubanjwe kukugqithisela kwenkululeko ewela njengesiqalekiso kubo. E-USA naseYurophu, ugonyamelo luxabanisa abantu bobuzwe; apho, sisiqalekiso samava “ *eBhabheli* ” ahlaziwayo; Esinye isifundo esingenakuphikiswa sobuthixo asizange sifundwe, kuba yinzala yesibini esitshatileyo esithetha ulwimi olufanayo, de kube la mava anetyala, sisayibona namhlanje, uluntu lwahlulwe ngeelwimi

ezininzi kunye neelwimi ezidalwe nguThixo kwaye zamasazwa kulo lonke ilizwe. umhlaba. Yaye ewe, uThixo akazange ayeke ukudala emva kweentsuku ezisixhenxe zokuqala zokudala; wayesadala kakhulu ukuba aqalekise kwaye ngamanye amaxesha ukubasikelela abanyulwa bakhe, imana eyanikelwa entlango, koonyana bakaSirayeli, ngumzekelo.

Noko ke, **inkululeko** ingundoqo, isipho esimangalisayo esivela kuMdali wethu. Kuphezu kwayo ukuba ukuzibophelela kwethu **ngokukhululekileyo** kwinjongo yayo kuxhomekeke . Ibe apho, kumele kuvunywe, le nkululeko idityanisiweyo ithetha ukubakho kwamabona-ndenzile kuba uThixo akangeneleli nangayiphi na indlela; ilizwi elingakholelwayo kwaphela. Yaye azichananga, kuba uThixo ushiya inxalenye enkulu ukuba ibe ngamabona-ndenzile kwindalo yakhe, yaye okokuqala nje, indima yokuvusa phakathi kwabanyuliweyo, ukuxabisa imilinganiselo yakhe yasezulwini etyhiliweyo. Akuba ebakhethile abanyulwa bakhe, uMdali ubakhokela ukuze abakhokele aze abafundise iinyaniso zakhe ezibalungiselela ubomi obungunaphakade basezulwini. Ukonakala kunye neemonstrosities ezibonwe ekuzalweni kwezidalwa ezingabantu zingqina isenzo samathuba esivelisa iimpazamo zemfuzo kwinkqubo yokuveliswa kohlobo neziphumo ezibi kakhulu okanye ezingaphantsi. Ukwanda kweentlobo zezilwanyana kusekelwe kwisantya sokuzalana esenza iimpazamo zokuhambelana ngamaxesha athile; oku kuquka umgaqo wofuzo okanye ngokuzimeleyo ngenxa yethuba lobomi. Ngamafutshane, ukuba ukholo lwam ndilutyala ithuba lobomi obukhululekileyo, ngokuchaseneyo, umvuzo kunye nesondlo solu kholo, kuthando lukaThixo, kunye namanyathelo asele ethatyathwe kwaye aqhubeka ethabatha ukuze andisindise. .

Kwibali lendalo yakhe yasemhlabeni, usuku oluya kuqalekiswa nguThixo luza kuqala evekini; Isiphelo sakhe sibhaliwe: Injongo yakhe iya kuba " *kwahlula ukukhanya nobumnyama* ". Olunyulwe ngamaKristu obuxoki ukuba luchase ukhetho lukaThixo olungcwalisa umhla wesixhenxe, olu suku lokuqala luya kube iyifezile indima yalo 'njengophawu ' lwenkampu yabavukeli abangathobeliyo kwiSityhi.13:15. Njengokuba iCawe yokuqala iqalekiswa nguThixo, iSabatha yosuku lwesixhenxe iyasikelelwa yangcwaliswa nguye. Yaye ukuze siyiqonde le nkcaso, simele samkele ingcamango kaThixo, engumqondiso wokungcwaliswa nguye nangenxa yakhe. ISabatha ichaphazela umhla wesixhenxe kwaye eli nani *isixhenxe*, "7", lifuzisela inzaliseko. Ngaphantsi kweli gama ukuzala, uThixo ubeka ingcinga yenjongo awayidalela yona indawo yethu yomhlaba, eyile, ukulawulwa kwesono, ukugwetywa kwaso, ukufa kwaso kunye nokuphela kwaso. Yaye kolu cwangciso, ezi zinto ziya kuzaliseka ngokupheleleyo ebudeni bewaka ^{leminyaka lesi-7} eprofetwa ngalo yiSabatha yeveki. Yiyo loo nto **le njongo ibaluleke ngakumbi kuThixo kunendlela** yentlawulelo aya kuthi ngayo ahlawulele ubomi babanyuliweyo basemhlabeni kwaye aya kuyifeza ngokobuqu, kuYesu Kristu, ngeendleko zokubandezeleka okumasikizi.

Nasi esinye isizathu sokuba uThixo athi kwiNtshumayeli 7:8 : " *Kulunge ngakumbi ukuphela kwento kunokuqalwa kwayo* . KwiGenesis, ukulandelelana kolandelelwano oluthi "imini yobusuku" okanye " *ukuhlwa kusasa* " kuyayingqina le ngcamango yobuthixo. KuIsaya 14:12, phantsi kwegunya lokumkani waseBhabheli, uThixo wathi kumtyholi: " *Yabona, uwile ezulwini,*

khwezi , nyana wesifingo! Uphoswe phantsi, wena mnqobi weentlanga ! » Ibinzana uThixo amtyumbe ngalo, elithi “ *ikhwezi* ” libonisa ukuba umthelekisa “nelanga” lenkqubo yethu esemhlabeni. Wayesisidalwa sakhe sokuqala nesigqubuthelo sokumkani waseTire, Ezé.28:12 ubalisa ngozuko lwakhe lwantlandlolo: “ *Nyana womntu, menzele isimbonono ukumkani waseTire; Uze uthi kuye, Itsho iNkosi uYehova ukuthi, Walubeka kwengqibelelo itywina lakho, uzeleyo bubulumko, ugqibelele ubuhle* ; » Le mfezeko yayimele ithi shwaka, ithatyathelw’ indawo yihambo yemvukelo eyamenza waba lutshaba, umtyholi nomchasi, uSathana owagwetywa nguThixo ngenxa yokuba indinyana 15 ivakalisa oku: “Ugqibelele ezindleleni zakho, kususela kwimini owamiselwa ngayo . *kwada kwabakho ubugwenxa phakathi kwenu* . Ngaloo ndlela, lowo wayegqalwa “njengekhwezi *lokusa* ” watyhalela amadoda angathembekanga ukuba ahlonene njengothixo “*ikhwezi lokusa* ” lendalo engokobuthixo: “Ilanga Elingoyiswayo” lenziwa isithixo kwihlelo lamaRoma apho phantse lonke ihlabathi laseNtshona laseNtshona linqula ubuhedeni. UThixo wayesazi, kwanangaphambi kokudalwa kwakhe, ukuba le ngelosi yokuqala yayiya kumvukela yaye phezu kwako nje oku wamdalayo. Ngokufanayo, ngosuku olungaphambi kokufa kwakhe, uYesu wavakalisa ukuba omnye wabapostile abali-12 wayeza kumngcatsha, yaye wada wathi kuYudas ngokungqalileyo: “ *Nantoni na omele uyenze, yenze ngokukhawuleza!*” ”. Oku kusenza siqonde ukuba uThixo akazami ukuthintela izidalwa zakhe ekuchazeni ukhetho lwazo, kwanaxa luchasene nolwakhe. Kwakhona uYesu wamema abapostile bakhe ukuba bamshiye ukuba babenqwenela oko. Kungokushiya izidalwa zakhe inkululeko epheleleyo yokuthetha nokutyhila ubume bazo anokuthi abanyule abanyuliweyo bakhe ukuze babonakalise ukuthembeka kwabo aze ekugqibeleni atshabalalise zonke iintshaba zakhe zasezulwini nezasemhlabeni, ezingafanelekanga nezingakhathaliyo.

Isono sokuqala

Intsalela yosuku lokuqala ibaluleke kakhulu kwixesha lethu lobuKristu kuba ibumba “ *isono* ” esibuyiselweyo ukususela ngoMatshi 7, 321 nangenxa yokuba iba luphawu lwenkampu eyangena kwimvukelo nxamnye nenkampu engwalisiweyo kaThixo. Kodwa esi “ *sono* ” asimele sisenze silibale “isono ” *santlandlolo* esigwebela uluntu ekufeni ngelifa elizuzwe kuAdam noEva. Ndikhanyiselwe nguMoya, lo mxholo wandikhokelela ekufumaneni izifundo ezibalulekileyo ezifihlwe kwincwadi yeGenesis. Kwinqanaba lokuphonononga, le ncwadi isityhilela imvelaphi yendalo kwisahluko 1, 2, 3. Intsingiselo yokomfuziselo yala manani isathetheleleka ngokugqibeleleyo: 1 = unit; 2 = ukungafezeki; 3 = ukugqibelela. Oku kufuna ingcaciso. I-Gen.1 inxulumene nokudalwa kweentsuku ezi-6 zokuqala. Inkcazo yabo ethi “ *intsasa yangokuhlwa* ” iya kuba nentsingiselo kuphela emva kwesono kunye nesiqalekiso somhlaba esiba yindawo elawulwa nguMtyholi, eya kuba ngumxholo weGen.3 ngaphandle kwayo ibinzana elithi “ *intsasa yangokuhlwa* ” *ayinantsingiselo* . Intsingiselo kwinqanaba lehlabathi. Ngokunikela ingcaciso, isahluko 3 sibeka itywina

lemfezeko kwesi sityhilelo sobuthixo. Ngokunjalo, kwiGen.2, umxholo weSabatha yomhla wesixhenxe okanye, ngokuthe ngqo, wophumlo lukaThixo nomntu ngomhla wesixhenxe, nawo uthatha intsingiselo yawo kuphela emva “kwesono sokuqala” esenziwe nguEva. kwiGen.3 enika isizathu sayo sokuba. Ngoko ke, ngokumangalisayo, ngaphandle kokuthetheleleka kwayo kwiGen.3, iSabatha engcwalisiweyo ifanele “2” uphawu lokungafezeki. Kuko konke oku kuvela ukuba umhlaba wadalwa nguThixo ukuba unikelwe kumtyholi needemon zakhe ukuze iziqhamo ezibi zomphefumlo wabo zibonakale kwaye zibonakale emehlweni abo bonke, uThixo, izithunywa zezulu nabantu, nokuba izithunywa zezulu kunye nezithunywa zezulu. amadoda akhetha icala lawo.

Olu hlahlelo lundikhokelela ekubeni ndibonise ukuba ukusekwa kosuku lwesixhenxe olungcwalisiweyo ekuphumleni kuprofeta ngesiqalekiso “ *sesono* ” sasemhlabeni esekwe kwi-Gen. yaza inkqubo yayo yayibetha, ixesha layo lamawaka amathandathu eminyaka neminyaka eliwaka lewaka lesixhenxe leminyaka ithabatha intsingiselo, ingcaciso, ukugwetyelwa. Kufanelekile ukuphawula oku: ngaphambi kokudalwa komhlaba, ezulwini, ungquzulwano sele luxabanise inkampu yomtyholi nxamnye nenkampu kaThixo kodwa kukufa kukaYesu Kristu kuphela okuya kwenza ukhetho lomntu lube luqinisekileyo; nto leyo eya kwenziwa ibonakale ngokugxothwa ezulwini kwabavukeli abagwetyelwe ukufa kwindalo yasemhlabeni ukususela ngoko. Ngoku, ezulwini, uThixo akazange alungelelanise ubomi bezithunywa zezulu “ *ngorhatya lwakusasa* ,” oku ngenxa yokuba izulu limela umlinganiselo wakhe ongunaphakade; oko kuya koyisa kwaye kuqhubeka abanyulwa bayo ngonaphakade. Ujongene nezi datha: kuthekani ngomhlaba ngaphambi kwesono? Ngaphandle kokutshintshana “ *ngorhatya lwakusasa* ”, isiqhelo salo ikwangowezulu, ngokucacileyo ubomi butyhileka ngokwesiqhelo sanaphakade; izilwanyana ze-vegan, abantu abanevegan kwaye ngaphandle kokufa okuya kuba ngumvuzo wesono, iintsuku zilandela iintsuku kwaye zinokuhlala ngonaphakade.

Kodwa kwiGen.2, uThixo usityhilela ulungelelwano lwakhe lwexesha leveki eliphela ngomhla wesixhenxe ngophumlo lukaThixo nolomntu. Eli gama lithi ukuphumla lisuka kwisenzi esithi “ukuphelisa” yaye libhekisela kumsebenzi owenziwa nguThixo nakwimisebenzi eyenziwa ngabantu. Ungaqonda, phambi kokuba isono, uThixo okanye abantu bazive bediniwe. Umzimba ka-Adam awuzange ube nesigulo, ukudinwa, okanye iintlungu zalo naluphi na uhlobo. Ngoku, iiveki zeentsuku ezisixhenxe zalandela enye kwenye kwaye zavelisa kwakhona njengomjikelo wanaphakade, ngaphandle nje kokuba “ *intsasa yangokuhlwa* ” ulandelelwano lwaphawula umahluko kunye nesiqhelo seselestiyali sobukumkani bukaThixo. Lo mahluko ke ngoko wawujoliswe ekutyhilekeni ngokwesiprofeto inkqubo eyayilwa ngumdali omkhulu uThixo. Kanye njengokuba umthendeleko “kaYom Kippur” okanye “uMhla Wocamagushelo” wawuhlaziywa nyaka ngamnye phakathi kwamaHebhere yaye wawuprofeta ngokupheliswa kwesono ngokucamagushelwa kwaso okufezwa ngokufa kukaYesu Kristu, ngoko iSabatha yeveki nganye iprofeta ngokuza kwesixhenxe. Iwaka leminyaka, xa uThixo nabanyuliweyo bakhe beya kungena ekuphumleni kokwenene kuba abavukeli baya kube befile yaye ubungendawo buya kube boyisiwe. Noko ke, abanyuliweyo basaxhalabele “ *isono* ” ekubeni

bekunye noKristu bamele bagwebe “ *izono* ” naboni abaya kuthi ngelo xesha balele ubuthongo obufayo. Yiyo loo nto, njengeentsuku ezintandathu ezidlulileyo, owesixhenxe ubekwe phantsi kophawu “ lwesono ” olugubungela noluchaphazela iintsuku ezisixhenxe zeveki yonke. Yaye kuphela ekuqaleni kwewaka lesibhozo leminyaka, emva kokuba aboni betshatyalalisiwe “ *kumlilo wokufa kwesibini* ” eya kuthi unaphakade ongenawo “ *sono* ” uqalise kumhlaba ohlaziyiweyo. Ukuba iintsuku ezisixhenxe ziphawulwe sisono kwaye ziprofeta iminyaka engama-7000, ukubalwa kwale minyaka engama-7000 kunokuqala kuphela ngokusekwa kwesono okutyhilwe kwi-Gen.3. Ke, imihla yasemhlabeni engenasono ayikho kwisiqhelo kunye nengqiqo yolandelelwano “ *ngokuhlwa kusasa* ” okanye “ *ukukhanya kobumnyama* ” kwaye ekubeni eli xesha lingenalo “ *isono* ”, ayinakungena kwiminyaka engama-7000 ecwangcisiweyo kwaye yaprofetwa . ” kwiveki yeentsuku ezisixhenxe.

Le mfundiso ibalaselisa ukubaluleka kwesi senzo uThixo athi sisenza oopopu baseRoma kuDan.7:25: “ *uya kuyila icebo lokutshintsha kwamaxesha nomthetho* ”. “ *Ukutshintsha kwamaxesha* ” amiselwe nguThixo kubangela ukuba kube nzima ukufumana intsingiselo yesiprofeto yeSabatha yeveki nganye “ *yomthetho* ” kaThixo . Yaye oku koko iRoma iye yakwenza ukususela kuConstantine I ‘ ukususela ngoMatshi 7, 321, ngokuyalela ukuphumla kweveki ngosuku lokuqala endaweni yosuku lwesixhenxe. Ngokulandela umyalelo wamaRoma, umoni akahlangulwa “ *kwisono* ” sokuqala asizuz’ ilifa kuAdam noEva, kodwa ukongezelela uthabatha “ *isono* ” esongezelelekileyo, ngeli xesha **ngokuzithandela**, nto leyo eyandisa ityala lakhe kuThixo.

Ulungelelwaniso lwexesha “ *ngorhatya kusasa* ” okanye “ *ukukhanya kobumnyama* ” yingcinga ekhethwe nguThixo nokuthobela olu khetho kwaye kugunyazise ukufikelela kwimfihlelo yesiprofeto seBhayibhile. Akukho nto inyanzela umntu ukuba amkele olu khetho kwaye ubungqina bobokuba uluntu lukhethe ukuphawula utshintsho lwalo lwemini ezinzulwini zobusuku, oko kukuthi, iiyure ezi-6 emva kokutshona kwelanga kwentwasahlobo; eprofeta ngenkampu yabo bavuke emva kwexesha lokubuya okuzukileyo kukaKristu, uMyeni kumzekeliso weentombi ezilishumi. Ngaloo ndlela izigidimi ezichuliweyo zikaThixo zingaphaya kwamandla akhe. Kodwa kwabanyuliweyo bakhe, ulungelelwaniso lwexesha lobuthixo lusikhanyisela zonke iziprofeto zakhe yaye ngokukodwa eso sikwiSityhilelo athetha ngaso uYesu ekuqaleni ‘njengoalfa no-omega,’ isiqalo *okanye* isiqalo *nesiphelo* . Usuku ngalunye oludlulayo kubomi bethu luprofeta ngecebo likaThixo alishwankathela kwiGenesis 1, 2 neye-3 ekubeni “ *ubusuku* ” okanye “ *ubumnyama* ” bumele imihla emithandathu engcolileyo echazwe kwiGenesis. ixesha “ *lokukhanya* ”. Kungokwalo mgaqo, ekuthi ngokukaDan.8:14, ixesha lexesha lobuKristu lahlulwe laba ziinxalenye ezimbini: ixesha “lobumnyama” bokomoya *phakathi* kowama-321, xa “ *isono* ” esichasene neSabatha sathi samiselwa, nowe-1843 apho a ixesha “lokukhanya ” liqala kwabanyuliweyo ukusuka kulo mhla de kube sekubuyeni kukaYesu Kristu entwasahlobo ka-2030 apho, njengakwiGen.3, kuMdali onguSomandla uThixo, uza kugweba phakathi kwabanyuliweyo nabavukeli, “ *izimvu neebhokhwe .*,” njengoko wagwebayo phakathi ‘ *kwenyoka, umfazi noAdam* . Ngokukwanjalo, kwiSityhilelo, imixholo “yeencwadi eziya kumaBandla asixhenxe, amatywina

asixhenxe, namaxilongo asixhenxe ” iprofeta “ *ubumnyama* ” besithandathu sokuqala “ *nokukhanya* ” kobuthixo kwinqanaba lesixhenxe nelokugqibela lalo mxholo ngamnye wale mixholo. . . Kuyinyani ukuba ngo-1991, ukwaliwa ngokusemthethweni kolu “khanyiso” lokugqibela yi-Adventism yeziko, ukukhanya andinike kona uYesu ukususela ngo-1982, kwamkhokelela ekubeni athi, kwiLeta ebhekiswe “eLawodike” kwiSityhi.3 : 17 : “ *Ngenxa yokuba uthi, Ndisisityebi, ndisisityebi, andiswele nto ; ngenxa yokuba ungazi ukuba uludwayinge, ulusizana, ulihlwempu, uyimfama, uhamba ze, ...* ”. AmaSabatha aseburhulumenteni alilibale eli catshulwa lichazwe kweyoku- 1 kaPetros 4:17 : “ *Ngoku lixesha lokuba umgwebo wendlu kaThixo uqalise . Ukuba ke luqala ngathi, koba yintoni na ukuphela kwabo bangazilulameliyo iindaba ezilungileyo zikaThixo?* » Eli ziko belikho ukususela ngowe-1863 yaye uYesu wakusikelela ukusekwa kwalo “ngexesha laseFiladelfiya ,” ngowe-1873. Ngokomgaqo wobuthixo othi “ *intsasa yangokuhlwa* ” okanye “ *ubumnyama obukhanyayo* ,” ixesha lokugqibela nelesixhenxe elifuziselwa ligama elithi “ *Lawodike* . ” yayiza kuba lixesha “ *lokukhanya* ” okukhulu kobuthixo yaye umsebenzi okhoyo ngoku ubonisa ubungqina boko, “ *ukukhanya* ” okukhulu ngokwenene kuye kwafika ukuze kukhanyisele iimfihlelo ezixelwe kwangaphambili, kweli xesha lokugqibela, ngeendleko zeziko elisemthethweni lehlabathi lama-Adventist. Igama elithi “ *Lawodike* ” lithetheleleka kuba lithetha “abagwetyiweyo okanye abantu bomgwebo”. Abo bangengabo okanye abasengabo abeNkosi bagwetyiwe ukuba bazibandakanye nabaxhasi ‘bemini eqalekisiweyo nguThixo’. Bezibonakalisa bengenakukwazi ukwabelana noThixo ngokugweba kwakhe okusesikweni “ngeCawa” yamaRoma, iSabatha ayisayi kuphinda ibonakale ibalulekile kubo njengakwixesha elisikelelekileyo lokubhaptizwa kwabo. Umyalezo owanikelwa nguYesu Kristu kumkhonzi wakhe uEllen G. White, kwincwadi yakhe ethi “Early Writings” nakumbono wakhe wokuqala, wayiguqulela ngolu hlobo le meko: “babengaboni, nenjongo, noYesu . . . ihlabathi elingendawo kwaye asisayi kuphinda sibabone.”

IGenesis 2 iprofeta ngexesha ‘ *lokukhanya* ’ ibe esi sahluko seGenesis siqalisa ngokungcwaliswa ‘ kosuku *lwesixhenxe* . Iqukumbela ngale ndinyana 25: “ *Babehamba ze bobabini, indoda nomfazi wayo, bengenazintloni* . Ikhonkco phakathi kwale mixholo mibini ibonisa ukuba ukufunyanwa kobunqunu babo bokwenyama kuya kuba sisiphumo sokutyholwa “kwesono ” abaya kusenza nesibaliswayo kwiGen.3, ngaloo ndlela kubonakala njengonobangela wobunqunu bokomoya obufayo. Xa sithlekisa le mfundiso naleyo “ *yeLawodike* ”, sifumanisa ukuba iSabatha inxulunyaniswa “nesono ” esenza ubani abe “ *ze* ”. Kulo mxholo wokugqibela, ukwenziwa kweSabatha akusenelanga ukugcina ubabalo lukaKristu, kuba ngokunikela ukukhanya kwayo okungokwesiprofeto okupheleleyo kumagunya ama-Adventist asemthethweni phakathi ko-1982 no-1991 imfuneko kaYesu Kristu iye yanda kwaye ufuna oku. ixesha lokuba ngokuqhelisela iSabatha yakhe engcwele abanyulwa abalufaneleyo ubabalo lwakhe banike umdla wakhe, ixesha lakhe, ubomi bakhe, nomphefumlo wakhe uphela ngenxa yezityhilelo zakhe ezaprofetwa kuDanilyeli nakwiSityhilelo; kodwa nakuyo yonke iBhayibhile etyhiliweyo ebumba ‘ *amangqina ayo amabini* ’ ngokweSityhi. 11:3 .

Ubungqina bukaThixo obunikwe emhlabeni

Nangona kubaluleke kangaka, utyelelo lukaThixo eluntwini ekwimo kaYesu Krestu akufunekanga lusenze silulibale utyelelo Lwakhe lwangaphambili ngexesha likaMoses. Kungenxa yokuba kukulo mongo ukude awathi uThixo wamtyhilela imvelaphi yommandla womhlaba. Yaye njengesityhilelo esinikelwa nguThixo, ingxelo yeGenesis ibaluleke njengaleyo yeSityhilelo eyatyhilwa kumpostile uYohane. Imo eyanyulwa nguThixo ukuba ilungelelanise ubomi basemhlabeni iprofeta ngecebo lakhe lothando ngezidalwa azinika inkululeko epheleleyo, ukuze zikwazi ukusabela kuthando lwakhe zize ziphile naye ngonaphakade okanye zilugatye zize zinyamalale kubulize bokufa, ngokungqinelana noku. iimeko zokunikezelwa kwakhe komvuzo.

Ukuba uAdam udalwe yedwa, okokuqala, kungenxa yokuba ubonakaliswe "njengomfanekiso kaThixo (Gen. 1: 26-27)" ekufuneni uthando oluvela kwiqabane elikhululekile ukuya kumfanekiselo wakhe, kuba lonke ixesha lobomi bakhe obungenasiphelo. yayiyenye yokuba yedwa. Oku akuzange kunyamezeleke kuye kangokuba wayekulungele ukuthwala imiphumo yenkululeko awayeza kuyinika izidalwa zakhe eziphilayo. Ukudalwa kukaEva kolunye lwezimbambo zika-Adam, ngoxa wayentywiliselwe kubuthongo bokufa, uprofeta ngokudalwa kweBandla lakhe, Lowo unyuliweyo owabunjwa ngabanyulwa bakhe abathembekileyo, isiqhamo esivunwe ngokucamagushela ukufa kwakhe kuYesu Kristu; oku kuthethelela indima "yomncedi" uThixo athi umfazi owaphuma kuye nogama lakhe uEva lithetha "ubomi". Onyuliweyo uya "kuphila" ngonaphakade, yaye emhlabeni, unobizo lokunikela kuThixo "uncedo" lwakhe lokusebenzisana nabantu ekuphumezeni iprojekthi yakhe enenjongo yokuseka uthando olugqibeleleyo nolungenakuphazamiseka kwindalo iphela.

Isono sokungathobeli singena eluntwini ngoEva okanye "ngomfazi" ongumfuziselo wabanyuliweyo bakhe abaya kudla ilifa esi sono santlandlolo. Kwakhona, njengoAdam, ngenxa yothando ngoEva, kuYesu Krestu, uThixo uba ngumntu ukuze abelane aze athwale endaweni yoMnyuliweyo wakhe, isohlwayo sokufa esisifaneleyo izono zakhe. Iballi leGenesis ke ngoko libubungqina bembali obutyhila imvelaphi yethu neemeko zabo, nobungqina obungokwesiprofeto obutyhila umgaqo osindisayo weprojekthi enkulu yothando yomdali kaThixo onamandla onke.

Emva kweentsuku ezintandathu zokuqala zokudala ezikhankanyiweyo kwiGenesis 1, imihla emithandathu eyaprofeta ngamawaka amathandathu eminyaka abekelwe nguThixo ukubanyula abanyuliweyo basemhlabeni, kwiGenesis 2, phantsi komfanekiselo weSabatha engunaphakade, umhla wesixhenxe ongenamida uya kuvula ukwamkela. abakhethiweyo abaqinisekisiweyo nabakhethiweyo.

UThixo uyawazi kwasekuqalekeni isiphelo somsebenzi wakhe, amagama abanyulwa bakhe abaya kubonakala ebudeni beminyaka engamawaka amathandathu. Wayenawo onke amandla negunya lokugweba nokutshalalisa iingelosi ezinemvukelo ngaphandle kokudala ummandla wethu wasemhlabeni.

Kodwa kanye kanye kungenxa yokuba ezihlonela izidalwa zakhe, ezimthandayo nabathandayo, ebangela ukuba alungiselele umboniso wendalo iphela emhlabeni odalelwe le njongo.

UTHixo uwuphakamisa ngaphezu kwayo yonke into, umgaqo wenyaniso. Njengoko kuchazwe kwiNdumiso 51:6 , uYesu uchaza abanyulwa bakhe 'njengabazalwa *ngokutsha* ' okanye 'bazalwe ngenyaniso' ukuze bavisisane nomlinganiselo wenyaniso yobuthixo. Ngokutsho kukaYohane 18:37 , yena ngokwakhe weza 'ukuze ' *kungqinela inyaniso* ' waza wazibonakalisa kwiSityhi. 3:14 phantsi kwegama elithi " *Lowo UneNyaniso* ". Oku kuphakanyiswa kunye nokuzukiswa komgaqo wenyaniso kuchasene **ngokupheleleyo** nomgaqo wobuxoki, kwaye imigaqo emibini ithatha iindlela ezininzi. Umgaqo wokuxoka ubusoloko uhenda abemi bomhlaba kuyo yonke imbali yawo. Kule mihla, ukuxoka sele kuyinto eqhelekileyo. Yamkelwa phantsi kwegama elithi "bluff" kwingqondo yorhwebo, kodwa nangona kunjalo isisiqhamo sikasathana, " *uyise wobuxoki* " ngokukaYohane 8:44. Kwinqanaba lenkolo, ubuxoki buvela ngendlela yeenkolo ezahlukeneyo zomgunyathi ngokuxhomekeke ebantwini nakwiindawo ezisemhlabeni ezichaphazelekayo. Kwaye inkolo yobuKristu ngokwayo iye yaba ngumfanekiso ogqibeleleyo "wokubhideka" (= iBhabheli) njengoko ubuqhetseba bayo obumnyama zininzi.

Ukuxoka kufundiswa ngokwenzululwazi. Ngenxa yokuba ngokuchaseneyo nendlela yayo yokulawula, ingcamango yenzululwazi ayinakunikela ubungqina bokwenene beengcamango zayo zokuzivelela kwezinto eziphilayo, nobezigidi neebhiliyoni zeminyaka izazinzulu ezithi zibangelwa bubukho bomhlaba. Ngokuchaseneyo nale ngcamango yenzululwazi, ubungqina bomdali kaThixo bunikela ubungqina obuninzi bobunyani bakhe, kuba imbali yasemhlabeni inikela ubungqina ngezenzo zakhe, apho umkhukula wamanzi ungumzekelo wokuqala, ongqinwa bubukho bamathambo aselwandle emathafeni kunye nolwandle. naphezu kweencopho zeentaba zehlabathi. Kongezwa kobu bungqina bendalo bubungqina obushiywe yimbali yoluntu, ubomi bukaNowa, ubomi buka-Abraham, ukukhululwa kwamaHebhere ebukhobokeni baseYiputa nokuzalwa kwabantu bamaYuda, amangqina aphilayo kwimbali yawo. isiphelo sehlabathi; kukwakho nobungqina bokuzibonela babapostile bakaYesu Kristu abayibonayo imimangaliso yakhe, ukubethelelwa kwakhe emnqamlezweni nokuvuka kwakhe; oku ukusa kwinqanaba lokuba uloyiko lokufa lwabashiye, baza balandela indlela yokufela ukhohlo, iNkosi yabo noMzekelo wabo uYesu waseNazarete.

Ngokuvusa eli gama elithi "martyrdom" kufuneka apha ndivule ingcaciso.

Qaphela: musa ukubhidanisa ukufela ukholo nesohlwayo

Ezi zinto zimbini zinenkangeleko efanayo yangaphandle kwaye ke zinokubhideka lula. Nangona kunjalo, oku kubhideka kuneziphumo ezimandundu kuba isenzo esohlwaya sibeka emngciphekweni lowo unyulwe ngokwenyani nguThixo kwaye ngokuchaseneyo umntwana kasathana angabalelwa ekubeni abulawelwe ukholo loThixo okhohlisayo. Ngoko, ukuze sibone ngokucacileyo, kufuneka sithathele ingqalelo uhlalutyo olulandelayo oluqala kulo mqaqo; Okokuqala, makhe sibuze umbuzo: yintoni ukufela ukholo? Eli gama livela kwisiGrike elithi "martus" elithetha: ingqina. Yintoni ingqina? Ngulowo unikela ingxelo ethembekileyo okanye engeyiyo into ayibonileyo, ayivileyo, okanye ayiqonde ngombandela othile. Umbandela onomdla kuthi apha ngowonqulo, yaye phakathi kwabo banikela ubungqina ngoThixo, kukho amangqina okwenyaniso nawobuxoki. Okuqinisekileyo kukuba uThixo uyawenza umahluko phakathi kwezi zinto zimbini. Inyaniso iyaziwa nguye yaye uyayisikelela ngenxa yokuba kwelakhe icala, obu bungqina bokwenyaniso buzabalazela ukuzibonisa buthembekile ngokuqhelisela "kwimisebenzi " yonke inyaniso yakhe etyhiliweyo yaye uyazingisa kule ndlela de yamkelwe inyaniso. Yaye oku kufa kufela ukholo lokwenene, ngenxa yokuba ubomi obunikelwa ekufeni babuvisisana nemilinganiselo yobungcwele eyayifunwa nguThixo ngexesha lakhe. Ukuba ubomi obunikelweyo abukho kule nto ihambelanayo, ayikufeli ukholo, sisohlwayo esibetha isidalwa esiphilayo sinikezelwe kumtyholi ukuze atshatyalaliswe, kuba akazuzuka kukhuseleko nakwintsikelelo kaThixo. Ngokuxhomekeke ekuthobeleni umlinganiselo wenyaniso efunwa nguThixo kwisizukulwana ngasinye, ukuchazwa 'kokufel' ukholo' kuya kusekelwa kulwazi lwethu ngomgwebo kaThixo otyhilwe kwiziprofeto zakhe ezijoliswe kwixesha lesiphelo; eyona njongo kunye nomxholo walo msebenzi.

Kubalulekile ukuqonda ukuba inyaniso ayinawo amandla okuguqula ingqondo evukelayo; amava engelosi yokuqala edaliweyo, eyabizwa nguThixo, uSathana, ukususela ekuvukeleni kwakhe, ayakungqina oko. Inyaniso ngumgaqo apho abanyuliweyo baya kuziva betsalelekile ngokwendalo, abo bayithandayo kwaye balungele ukulwa kunye noThixo kuYesu Kristu, ubuxoki obumenzakalisayo.

Ukuqukumbela, Isityhilelo esiNgcwele sakhiwe ngokuqhubekayo ngaphezu kwamawaka amathandathu eminyaka yamava kunye nobungqina obuhlala kwezona meko zilungileyo nezimbi. Ixesha lamawaka amathandathu eminyaka lisenokubonakala lifutshane, kodwa kumntu onika umdla wokwenene kuphela kwiminyaka yobomi bakhe, eneneni lixesha elide ngokwaneleyo elivumela uThixo ukuba andise ukutyhubela iinkulungwane, yaye ngokuthe ngqo ngaphezu kwamawaka amathandathu eminyaka. , izigaba ezahlukeneyo

zempumelelo yeprojekthi yakhe yehlabathi. Ngokukodwa kuYesu Kristu, uThixo unika abanyulwa bakhe bexesha lokugqibela, malunga neemfihlelo nemisebenzi yakhe, ukuqonda okucacileyo okugcinelwe eli xesha lesiphelo.

IGenesis: sisishwankathelo esibalulekileyo sesiprofeto

Kolu lwazi, ingxelo yeGenesis inikela izitshixo ezisisiseko zeziprofeto zeBhayibhile zikaDaniyeli neSityhilelo; kwaye ngaphandle kwezi zitshixo, oku kuqonda akunakwenzeka. Ezi zinto ziya kukhunjulwa xa kuyimfuneko, ngexesha lesifundo sesiprofeto, kodwa ukususela ngoku, kufuneka sazi ukuba amagama athi, " *inzulu, ulwandle, umhlaba, umfazi* ", iya kuthwala ingcamango ethile yengcamango kaThixo ekutyhileni kwayo "Apocalypse". Zinxulunyaniswa namanqanaba amathathu alandelelanayo okudala umhlaba. " *Inzonzobila* " ibhekisela kwisijikelezi-linga esingumhlaba esigutyungelwe ngamanzi kungekho nabuphi na ubomi. Emva koko, ngosuku lwesibini, ukuhlukana kwezinto, " *ulwandle* ", njengesifaniso kunye nesimboli sokufa, kuya kuhlaliswa kuphela zizilwanyana zaselwandle ngosuku lwe-⁵; imekobume yayo inobutshaba kubantu abadalelwe ukuphefumla umoya. " *Umhlaba* " uphuma " *elwandle* " yaye ngosuku lwesihlanu uya kumiwa zizilwanyana yaye ekugqibeleni, ngomhla wesithandathu, kuya kuba " *yindoda ebunjwe ngokomfanekiselo kaThixo* " " *nomfazi* " oya kubunjwa. kubambo lomntu. Ngokudibeneyo, indoda nomfazi baya kuzala abantwana ababini. Owokuqala "u- *Abheli* ", udidi lomnyuliweyo wokomoya (*uAbheli* = uBawo nguThixo) uya kubulawa ngenxa yekhwele ngumdala wakhe " *uKayin* ", uhlobo lomntu wenyama, othanda izinto eziphathekayo (= ukufunyanwa) ngaloo ndlela eprofeta ikamva lesiqhelo. okhethiweyo, uYesu Kristu nabanyulwa bakhe, abaya kubandezeleka baze bafe njengabafeli-nkolo ngenxa ka "Kayin", amaYuda, amaKatolika namaProtestanti, bonke "abarhwebi betempile", abamakhwele alandelayo kunye nobudlova abonakaliswa kwaye afezekiswa ngexesha lembali yasemhlabeni. . Isifundo esinikelwa nguMoya kaThixo ke sesi silandelayo: " *enzonzobileni* " kuphuma, **ngokulandelelanayo**, " *ulwandle nomhlaba* " imifuziselo yonqulo lwamaKristu obuxoki ekhokelela ekutshatyalalisweni kwemiphefumlo. Ukuze amisele indibano yakhe Enyuliweyo, umnika igama elithi " *umfazi* " oko kukuthi, ukuba uthembekile kuThixo wakhe, " *uMfazi* ", " *wemvana* " engumfuziselo kaKristu ngokwakhe owaprofetwa ngegama elithi " *uAdam* " (*uAdam*). Ukuba akathembekanga, uhlala " *engumfazi* ", kodwa uthatha umfanekiso " *wehenyukazi* ". Zonke ezi zinto ziya kuqinisekiswa kuphononongo oluneenkukacha eziziswe kulo msebenzi kwaye ukubaluleka kwazo kuya kubonakala. Unokuqonda ngokulula, ngo-2020, iziganeko ekuprofetwe ngazo kwiziprofeto zikaDaniyeli nakwiSityhilelo, ubukhulu becala, sele zizalisekile embalini, yaye zaziwa

ngabantu. Kodwa babengachazwanga ngendima yokomoya ababeyinikwe nguThixo. Ababhali-mbali babhala izibakala ezingokwembali, kodwa ngabaprofeti bakaThixo kuphela abanokuzichaza.

Ukholo nokungakholwa

Ngokwendalo, abantu, ukusuka kwimvelaphi yabo, baluhlobo lwamakholwa. Kodwa ukholo asilokholo. Umntu ebesoloko ekholelwa kubukho bukaThixo okanye oothixo, imimoya eyongamileyo ekwakufuneka ayikhonze nefanele ikholiswe ukuze ingohlwaywa ngenxa yomsindo wayo. Le nkolelo yendalo yanaba ukusuka kwiinkulungwane ukuya kwiinkulungwane nakwiwaka leminyaka ukuya kutsho kumaxesha anamhlanje, apho izinto ezifunyaniswe yinzululwazi zathatha ubuchopho bomntu waseNtshona owathi ukususela ngoko waba ngumntu ongakholelwayo nongakholwayo. Phawula ukuba olu tshintsho luchaphazela abantu abanemvelaphi yobuKristu. Kuba kwangaxeshanye, eMpuma, kwiMpuma Ekude naseAfrika, iinkolelo zemimoya engabonakaliyo zahlala zihleli. Oku kucaciswa ziimbonakaliso zamandla angaphezu kwawemvelo ezingqinelwa ngabantu abenza ezi zithethe zonqulo. EAfrika, ubungqina obucacileyo bobukho bemimoya engabonakaliyo iyakwalela ukungakholelwa. Kodwa into abangayazi aba bantu kukuba imimoya ebonakala ngamandla phakathi kwabo eneneni iyimimoya yeedemon egatywe nguThixo umdali wobomi bonke, negwetyelwe ukufa ekulingweni. Aba bantu asingabo abangakholwayo, okanye abangakholwayo, njengabemi baseNtshona, kodwa umphumo uyafana, ekubeni bekhonza iidemon ezibalahlekisayo nezibagcina phantsi kolawulo lwabo olunobuzwilakhe. Unqulo lwabo lolohlobo lobuhedeni olunqula izithixo oluye lwabonakala eluntwini ukususela kwimvelaphi yalo; UEva waba lixhoba lakhe lokuqala.

ENtshona, ukungakholelwa ngokwenene kungumphumo wokhetho, kuba bambalwa abantu abangazaziyo imvelaphi yabo yobuKristu; yaye phakathi kwabakhuseli benkululeko yeriphabliki, kukho abantu abacaphula amazwi eBhayibhile Engcwele, ngaloo ndlela benikela ubungqina bokuba ababazi ubukho bayo. Bayazazi izibakala ezizukileyo enikela ubungqina ngazo ngoThixo, ukanti, bakhetha ukungazihoyi. Lulo lolu hlobo lokungakholwa athi uMoya akubize ngokungakholwa kwaye oluluchaso lwemvukelo olupheleleyo kukholo lwenyaniso. Ngenxa yokuba ukuba uqwalasela ubungqina bokuba ubomi bumnika emhlabeni wonke kwaye ngokukodwa kwiimbonakaliso zamandla angaphezu

kwemvelo yabantu baseAfrika, umntu akanalo ithuba lokuthethelela ukungakholelwa kwakhe. Ngoko ke izenzo zamandla angaphezu kwawemvelo ezenziwa ziidemon ziyakugxeka ukungakholelwa kwaseNtshona. Umdali uThixo ukwanika ubungqina bobukho bakhe, esebenza ngamandla ngeziganeko eziveliswa yindalo ephantsi kwakhe; iinyikima zomhlaba, ugqabhuko-dubulo lwentaba-mlilo, amaza atshabalalisayo, oobhubhani ababulalayo, kodwa zonke ezi zinto ngoku zifumana iingcaciso zenzululwazi ezifihlayo nezitshabalalisa imvelaphi yobuthixo. Emehlweni, olu tshaba lukhulu lokholo, longezwa ingcaciso yenzululwazi eqinisekisa ingqondo yomntu kwaye zombini iyayikhuthaza kukhetho olukhokelela ekutshabalaleni kwayo.

Yintoni uThixo ayilindeleyo kwizidalwa zakhe? Uya kunyula phakathi kwabo abo bavumelanayo neengcamango **zakhe** zobomi, oko kukuthi, abamkela iingcamango zakhe. Ukholo luya kuba yindlela, kodwa kungekhona injongo. Yiyo loo nto “ *ukholo olungenamisebenzi* ”, ekufuneka luyithwale, kuthiwe “ *lufile* ” kuYakobi 2:17. Kuba ukuba ukholo lokwenyaniso lukho, ukholo lobuxoki lukho. Okulungileyo nokubi kwenza umahluko omkhulu, yaye uThixo akanangxaki ukwahlula ukuthobela nokuyahlula ekungathobelini. Enoba kuyintoni na, usekuphela komgwebi ombono wakhe uya kugqiba ngekamva likanaphakade lesidalwa sakhe ngasinye, ekubeni injongo yonyulo lwakhe ikhethekile yaye isipho sakhe sobomi obungunaphakade sifunyanwa ngoYesu Kristu kuphela. Indima esemhlabeni ithetheleleka kuphela ukunika ithuba lokunyulwa kwabanyuliweyo banaphakade. Ukholo alusiso isiqhamo semigudu eyoyikekayo nokuzincama, kodwa lolu lwemeko yendalo efunyenwe okanye engeyiyo sisidalwa ukususela ekuzalweni kwaso. Kodwa xa ikho, imele yondliwe nguThixo, kungenjalo iyafa ize ithi shwaka.

Ukholo lokwenyaniso luyinto enqabileyo. Ngenxa yokuba ngokuchaseneyo nenkalo ekhohlisayo yonqulo lwamaKristu olusemthethweni, akwanelanga ukubeka umnqamlezo phezu kwengcwaba lesidalwa ukuze iingcango zezulu zivulekele kuye. Kwaye ndibonisa oku kuba kubonakala ngathi akunanzwanga, uYesu wathi kuMat.7:13-14: “ *Ngenani ngesango elimxinwa; Ngokuba libanzi isango , iphangalele nendlela esa entshabalalweni ; baninzi ke abangena ngalo . Ke limxinwa isango, icuthene nendlela, esa ebomini ; bambalwa ke abalifumanayo.* » Le mfundiso iqinisekiswa ngokubhekele phaya eBhayibhileni kumzekelo wokuthinjelwa kwamaYuda eBhabhiloni, ekubeni uThixo emfumanisa ekufanelekele ukunyulwa kwakhe kuphela uDaniyeli namaqabane akhe amathathu nookumkani abahlanu abanamandla; noHezekile ophila kweli xesha. Emva koko sifunda oku kuHez. 14:13-20 : “ *Nyana womntu, xa ilizwe lithe lona kum ngobumenemene, ndolulela kulo isandla sam, ukuba ndiwaphule umsimelelo osisonka kulo, ukuba ndithe ndathumela indlala phezu kwalo. ukuba ndithe ndatshabalalisa kuwo umntu nenkomo, kwabakho kuwo la madoda omathathu, ooNowa noDaniyeli noYobhi , abeya kuyisindisa imiphefumlo yawo ngobulungisa bawo; itsho iNkosi uYehova. Ukuba ndithe ndabangela ukuba amarhamncwa azulazule kulo ilizwe elingenabemi, ukuba lithe laba yintlango ekungekho bani unokudlula kuyo ngenxa yala marhamncwa, abe ekho la madoda mathathu phakathi kwawo, ngendisaphila! itsho iNkosi uYehova bebengayi kubasindisa nyana nantombi; ngokuba bebesindiswa bona bodwa ,*

nelizwe libe yintlango. Okanye ukuba ndithe ndalizisela ikrele kweli lizwe, ukuba ndithe, Ikrele malihambe phakathi kwelizwe; Ukuba bendithe ndatshabalalisa abantu nezilo, aze abekho la madoda mathathu phakathi kwawo, ngendisaphila! itsho iNkosi uYehova **bebengayi kusindisa nyana nantombi; bebeya kusindiswa bona bodwa** . Nokuba ndithe ndathumela isibetho kweli lizwe, ukuba ndithe ndathulula ubushushu bam kulo ngomntu ofayo, ukuze kunqamke kulo umntu nenkomo, kwabakho phakathi kwalo ooNowa, noDanyeli, noYobhi, **ndisadla ubomi mna! itsho iNkosi uYehova bebengayi kubasindisa nyana nantombi; bebeya kuwusindisa umphefumlo wabo ngobulungisa babo.** » Ngaloo ndlela sifunda ukuba ngexesha lomkhukula wamanzi, nguNowa kuphela owafunyanwa ekufanelekele ukusindiswa phakathi kwabantu abasibhozo ababekhuselwe ngumkhombe.

UYesu wahlabela mgama wathi kuMat.22:14: “ *Kuba baninzi ababiziweyo, ke bambalwa abanyuliweyo.* » Isizathu sichazwa ngokulula ngumgangatho ophakamileyo wobungcelele ofunwa nguThixo ofuna ukubeka kwindawo yokuqala entliziyweni yethu okanye angabikho. Isiphumo sale mfuno sichasana neengcinga zobuntu malunga nehlabathi elibeka umntu ngaphezu kwayo yonke into. Umpostile uYakobi wasilumkisa ngale nkcaso, esithi: “ *Bakrexezikazindini! Anazi na ukuba ukuthanda ihlabathi kubutshaba kuThixo ? Lowo ke ngoko uthanda ukuba sisihlobo salo ihlabathi, uzenza utshaba lukaThixo .* » UYesu uyasixelela kwakhona kuMat.10:37: “ *Lowo uthandayo uyise okanye unina ngaphezu kwam akandifanele mna, nalowo undithandayo unyana wakhe okanye intombi yakhe ngaphezu kwam akandifanelanga .* Kwakhona, ukuba njengam umema umhlobo wakho ukuba asabele kulo mgaqo wonqulo ufunwa nguYesu Kristu, musa ukumangaliswa ukuba uthi unempambano; Le yinto eyenzekayo kum, ndaza ke ndaqonda ukuba ndinoYesu njengomhlobo wam wenene; kuye, “ *Lowo Uyinyaniso* ” weSityhi.3:7. Kwakhona siya kukubiza ngokuthi ungumlandeli wobufundamentali, ngenxa yokuba uzibonisa ukuba unyanisekile kuThixo, umchasi-mthetho, ngenxa yokuba uyawuthanda yaye uyawubeka umthetho wakhe oyena ungcelele ngokuthobela kwakho. Oku, ngokuyinxenye, kuya kuba lixabiso lomntu elifanele lihlawulwe ukuze sikhohlise iNkosi uYesu, ekufanelekele ukuzincama nozinikelo olupheleleyo njengoko efuna.

Ukholo lusivumela ukuba sifumane kuThixo iingcinga zakhe ezifihlakeleyo side sifumane ubukhulu beprojekthi yakhe emangalisayo. Yaye ukuze aqonde iprojekthi yakhe iyonke, lowo unyuliweyo ufanele acingele ubomi basezulwini bezithunywa zezulu ezandulela amava asemhlabeni. Kungenxa yokuba kweli butho lasezulwini, ukwahlukana kwezidalwa nokukhethwa kwezithunywa zezulu ezilungileyo ezithembekileyo kuThixo akuzange kwenziwe ngokukholwa kuKristu ebethelelwe emnqamlezweni okanye ekugatyweni kwakhe njengoko kuya kuba njalo emhlabeni. Oku kuqinisekisa ukuba kwinqanaba lehlabathi jikelele, ukubethelelwa kukaKristu owahlala engenasono kungenxa kaThixo **indlela** yokugweba umtyholi nabalandeli bakhe nokuba emhlabeni, ukhoho kuYesu Kristu lumele **indlela** ekhethwe nguThixo ukuba ibe nothando aluvayo ngaye. abanyuliweyo abamthandayo nabamxabisayo. **Injongo** yale mbonakaliso yokuzincama okupheleleyo yayikukuba akwazi ukugwebela ukufa ngokusemthethweni izidalwa ezinemvukelo zasezulwini nezasemhlabeni

ezingaphili njengaye. Yaye phakathi kwezidalwa zakhe zasemhlabeni, ukhetha abo bamkela iingcamango zakhe, bevumelana nezenzo zakhe nemigwebo yakhe ngenxa yokuba bekufanelekele ukuphila ngonaphakade. Ekugqibeleni, uya kube eyicombulula ingxaki edalwe yinkululeko enikwe zonke izidalwa zakhe zasezulwini nezisemhlabeni, kuba ngaphandle kwale nkululeko, uthando lwezidalwa zakhe azikhethileyo beluya kuba lilize yaye lude lwenziwe lungenakwenzeka. Ngokwenene, ngaphandle kwenkululeko, isidalwa asiyonto ngaphandle kwerobhothi, enokuziphatha okuzenzekelayo. Kodwa ixabiso lenkululeko, ekugqibeleni, liya kuba kukutshatyalaliswa kwezidalwa ezinemvukelo zezulu nomhlaba.

Ubungqina bunikiwe ke ukuba ukhohlo aluhlali kwinto elula: “ *Kholwa kuyo iNkosi uYesu wosindiswa* ”. La mazwi eBhayibhile asekelwe kwisenzi esithi “kholwa” ekubhekiselelwe kuko, oko kukuthi, ukuthobela imithetho yobuthixo eluphawu lokhohlo lokwenyaniso. KuThixo, injongo kukufumana izidalwa ezimthobelayo ngenxa yothando. Wafumana abathile phakathi kwezithunyuwa zezulu zasezulwini naphakathi kwezidalwa zakhe ezingabantu emhlabeni, wabanyula abathile yaye uya kuqhubeka ekhetha abathile de kuphele ixesha lobabalo.

Ukutya kwemozulu efanelekileyo

Kanye njengokuba umzimba womntu ufuna ukondliwa ukuze wongeze ubomi bawo, ukhohlo oluveliswa kumoya wawo lukwafuna ukondliwa kwawo kokomoya. Wonke umntu oyivayo imbonakaliso yothando lukaThixo ngoYesu Kristu uziva enomnqweno wokumenzela okuthile. Kodwa sinokuyenza njani into emkholisayo ukuba asiyazi into ayilindeleyo kuthi? Yimpendulo yalo mbuzo eya kwenza ukondla kokhohlo lwethu. Kuba “ *ngaphandle kokhohlo akunakwenzeka ukumkholisa uThixo* ” ngokutsho kwamaHebhere 11:6. Kodwa ke olu khohlo kufuneka lwenziwe luphile kwaye luthandekile kuye ngokuhambelana noko akulindeleyo. Kaloku iNkosi uThixo uSomandla nguMfezi wayo nomgwebi wayo. Izihlwele zamakhohla angamaKristu zilangazelela ukuba nobudlelwane obuhle noThixo wezulu, kodwa olu lwalamano luhlala lungenakwenzeka ngenxa yokuba ukhohlo lwazo alondlekanga ngokufanelekileyo. Impendulo kule ngxaki inikelwa kuthi kuMat.24 no-25. UYesu ugxininisa imfundiso yakhe kwimihla

yethu yokugqibela eyandulela kamsinyane ixesha lokubonakala kwakhe okwesibini, ngeli xesha, ekuzuko lobuthixo bakhe. Uyichaza ngokuphindaphinda imifanekiso ngemizekeliso: umzekeliso womkhiwane, kuMat.24:32 ukuya ku-34; umzekeliso wesela lasebusuku, kuMat.24:43 ukuya ku-51; umzekeliso weentombi ezilishumi, kuMat.25:1 ukuya kwese-12; umzekeliso weentalente, kuMat.25:13 ukuya kwesama-30; Imizekeliso yezimvu neebhokhwe, kuMat.25:31-46. Phakathi kwale mizekeliso, ukukhankanywa “kokutya ” kubonakala kabini: kumzekeliso wesela lasebusuku nowezimvu neebhokhwe ngenxa yokuba, nangona ukubonakala, xa uYesu esithi, “ *ndandilambile, naza nandinika into edliwayo* ,” uthetha nathi ngokutya kokomoya, oluthi ngaphandle kwalo lufe ukholo lomntu. “ *Kuba akaphili ngasonka sodwa umntu, kodwa ngamazwi onke aphuma emlonyeni kaThixo . Mat.4:4*”. Injongo yokutya kokholo kukumkhusela “ *kukufa kwesibini* ” kweSityhi. 20, okubangela ubani aphulukane nelungelo lokuphila ngonaphakade.

Njengexalenye yale ngcamango, yalathisa amehlo akho kunye nengqalelo kulo mzekeliso wesela lasebusuku:

Indinyana 42: “ *Phaphani ngoko, ekubeni ningazi ukuba lilixa liphi na eza ngalo iNkosi yenu .*”

Umxholo wokubuya kukaYesu Krestu uchazwe kwaye "ukulinda" kwayo kuya kuxhokonxa ukuvuswa ngokomoya eUnited States yaseMntla Melika, phakathi kuka-1831 no-1844. Kubizwa ngokuba yi "Adventism", amalungu alo mbutho ukuba ngabo - ngokwabo abachongiweyo. ngabantu bexesha labo ngegama elithi “Adventists”; Igama elithatyathwe kwelesiLatini elithi “adventus” elithetha: ukufika.

Indinyana 43: “ *Yazini ke oku, ukuba ebesazi umninindlu ukuba isela lifike ngawuphi na umlindo wobusuku, ange elindile, akavuma ukuba indlu yakhe igqojozwe .*

Kule ndinyana, “ *umninindlu* ” ngumfundi olindele ukubuya kukaYesu, yaye “ *isela* ” libhekisela kuYesu ngokwakhe. Ngalo mzekeliso, uYesu usibonisa ingenelo yokwazi umhla wokubuya kwakhe. Ngoko ke uyasikhuthaza ukuba silifumane, yaye ukuphulaphula kwethu icebiso lakhe kuya kulubeka kulwalamano lwethu naye.

Indinyana 44: “ *Ngenxa yoko yibani nilungile nani, ngokuba uNyana woMntu uza ngelixa eningalikhumbuleliyo .*”

Ndilungise, kule ndinyana, ixesha elizayo lezenzi kuba kwisiGrike santlandlolo, ezi zenzi zikwixesha langoku. Eneneni, la mazwi athethwa nguYesu kubafundi bakhe bexesha lakhe ababembuza ngalo mbandela. INkosi, ngexesha lesiphelo, iya kusebenzisa lo mxholo othi “Adventist” ukuhluzisa amaKristu ngokuwavavanya ukholo lwesiprofeto; ngenxa yale njongo, uya kuququzelela ngokulandelelanayo ngokuhamba kwexesha, izinto ezine ezilindelweyo zama-Adventist; sihlandlelo ngasinye sigwetyelwa ngokukhanyisa okutsha okunikelwa nguMoya, ezokuqala ezintathu mayela nemibhalo yesiprofeto sikaDaniyeli neyesiTyhilelo.

V.45: “ *Ngubani na ke loo mkhonzi uthembekileyo, uqondayo, eyathi inkosi yakhe yammisa phezu kwabantu bayo, ukuze abanike ukudla ngexesha elifanelekileyo? »*

Kulumkeleni ukwenza impazamo ekucingeni kwenu, kuba “ *ukutya* ” ekuthethwa ngako kule ndinyana kuphambi kwamehlo enu okwangoku. Ewe, luxwebhu endaluthiya igama elithi “Chaza uDanyeli neSityhilelo” oluquka oku “ *kutya* ” kokomoya okuyimfuneko ukuze ukondle ukholo lwakho, kuba lunikela, ngokusuka kuYesu Kristu, zonke iimpendulo zemibuzo onokuthi ngokusemthethweni uyibuze. , kwaye ngaphaya kwezi zimpendulo, izityhilelo ezingalindelekanga, ezifana nomhla wokwenene wokubuya kukaYesu Kristu osibophelelayo kude kube yintwasahlobo ye-2030 "kwi-Adventist" yesine neyokugqibela "ukulinda".

Ngokuxhalaba ngokobuqu yile ndinyana, ndinikela olu xwebhu, isiqhamo sokuthembeka kwam kuThixo wenyano nobulumko bam, kuba andifuni kumangaliswa kukubuya kukaYesu Kristu. UYesu apha utyhila icebo lakhe lexesha lesiphelo. Ucebe ngeli xesha, “ *ukutya* ” okufanelekileyo ukondla ukholo lwabanyulwa bakhe abakulindele ngokuthembeka ukubuya kwakhe okuzukileyo. Kwaye oku “ *kutya* ” kususiprofeto.

V.46: “ *Unoyolo loo mkhonzi, iya kuthi yakufika inkosi yakhe imfumane esenjenjalo.* »

Umxholo wokubuya kwakhe okuzukileyo uqinisekiswa apha, yileyo yokulindela kwesine "Adventist". Umkhonzi ochaphazelekayo ngokwenene sele evuya kakhulu kukwazi ingcinga etyhiliweyo kaThixo, umgwebo wakhe elukholweni lwabantu. Kodwa le ntsikelelo iya kunabela kwaye ixhalabele bonke abo bathi, befumana oku kukhanya kokugqibela kungcwele, baya kukusasaza baze babelane ngako nabanyuliweyo abasasazwe kuwo wonke umhlaba, kude kube nokubuya okusebenzayo kukaYesu Kristu.

V.47: “ *Ndithi kuni, inene, uya kubumisa phezu kwayo yonke impahla yakhe.* »

Impahla yeNkosi iya kunyamekela, de ibuye, imilinganiselo yokomoya. Yaye umkhonzi uba ngokaYesu, umgcini wobutyebi bakhe bokomoya; indawo eyodwa yokugcina izihlabo zayo kunye nokukhanya kwayo okutyhiliweyo. Emva kokufunda lonke olu xwebhu, uya kuba nako ukubona ukuba andiyibaxi ekunikeni isityhilelo sayo sesiprofeto seBhayibhile igama elithi “ubuncwane”. Leliphi elinye igama endinokulinika isityhilelo esikhusela “ *kukufa kwesibini* ” kwaye sivule indlela esa kubomi obungunaphakade? Ngenxa yokuba iyachithachitha kwaye yenza ukuba kuthi shwaka ukubakho kwamathandabuzo abulalayo elukholweni nosindiso.

Ivesi 48: “ *Ukuba ke sisicaka esikhohlakeleyo, sithi ngaphakathi kuso, Inkosi yam ilibele ukuza ;*

Ubomi obudalwe nguThixo luhlobo lwesibini. Yonke into inechasa layo ngokupheleleyo. Yaye uThixo wanika abantu iindlela ezimbini, iindlela ezimbini zokukhokela ukhetho lwabo: *ubomi nokulunga, ukufa nobubi; ingqolowa nomququ; iigusha nebhokhwe, ukukhanya nobumnyama* . Kule ndinyana, uMoya ujolise kumkhonzi okhohlakeleyo, kodwa umkhonzi nangona kunjalo, ochaza ukholo lobuxoki olungatyiswanga nguThixo kwaye ngaphezu kwako konke, ukholo lobuKristu bobuxoki oluphela lufikelela kwaye lubhekiselele kukholo lwama-Adventist ngokwalo, kwixesha lethu lesiphelo. . Ngoku engasafumani kukhanya kuYesu Kristu ngenxa yokuba wakugatya oko kwakuthiwe thaca kuye

phakathi kowe-1982 nowe-1991 waza wavakalisa ukuza kwakhe ngowe-1994, le nkqubo yama-Adventism yavelisa isiqhamo sobungendawo obabuphumela kumitha komthunywa kaThixo ngoNovemba 1991. Qaphela ukuba uYesu utyhila iingcinga ezifihlakeleyo zentliziyo: “ *Lowo uthi ngaphakathi kwakhe* ”. Ngenxa yokuba inkangeleko yehambo yonqulo lwangaphandle inenkohliso egqithiseleyo; inkqubo yonqulo ithabathel’ indawo ukholo lokwenyaniso oluphilileyo oluzele yinzondelelo ngenyaniso.

I-V.49: “... ukuba uthe waqala ukubetha amaqabane akhe, ukuba uthe wadla, wasela namanxila ;

Umfanekiso ulindeleke kancinci ukuza kuthi ga ngoku, kodwa i-radiation ivakalisa, ngokucacileyo, ngamaxesha oxolo, inkcaso kunye nomlo obonisa kwaye wandulele intshutshiso yokwenene eya kuza; yinto nje yexesha. Ukususela ngowe-1995, i- institutional Adventism ibisoloko “ *isidla yaye isela namanxila* ” kangangokuba iye yenza umanyano namaProtestanti namaKatolika ngokungena kumanyano lwamabandla. Kuba kwiSityhi. 17:2, ejolise kukholo lwamaKatolika olubizwa ngokuba yi “ *Bhabhiloni Enkulu* ”, kunye nokholo lwamaProtestanti olubizwa ngokuba “ *ngumhlaba* ,” uMoya uthi: “ *Ookumkani bomhlaba baye bazinikela kulo mbulo . , kwaye kungewayini yobuhenyu bakhe abemi bomhlaba ndanxila* .

V.50: “ ... iya kufika inkosi yesi sicaka ngemini engayilindeleyo, nangelixa angalaziyo. ”

Isiphumo sokugatywa kokukhanya okumayela nolindelo lwesithathu lwama-Adventist, kunye nomhla ka-1994, ekugqibeleni ubonakala ngendlela yokungazi ngexesha lokubuya kwenene kukaYesu Kristu, oko kukuthi, ulindelo lwesine lwama-Adventist lweprojekthi yobungcwalisa. Olu lwazi luyisiphumo sokuqhekeka kobudlelwane noYesu Kristu, ngoko sinokufumanisa oku kulandelayo: ama-Adventist abekwe kule meko ebuhlungu awasekho emehlweni kaThixo okanye, ekugwebeni kwakhe, "Adventists" .

V.51: “ ...umqwenge, amnike isabelo sakhe nabahanahanisi ; khona apho kuya kubakho ukulila nokutshixiza kwamazinyo. »

Lo mfanekiso ubonisa ingqumbo uThixo aya kuyibangela kubakhonzi bobuxoki abaye bamngcatsha. Ndiphawula kule ndinyana igama elithi " **abahanahanisi** " abathi uMoya utyumba amaKristu obuxoki kuDan. 11:34, kodwa kufuneka kufundwe ngokubanzi ukuze kuqondwe umongo wexesha ekujoliswe kulo sisiprofeto, esiquka indinyana yama-33 nesama-35: yaye *abona balumkileyo phakathi kwabo baya kubafundisa abaninzi. Kukho abathile abaya kuzinikela kangangexesha elithile likrele nedangatye, ekuthinjweni nasekuphangweni. Ngexesha lokufa kwabo, baya kuncedwa kancinane, kwaye abaninzi baya kubathelela ekuhanahaniseni* . Yokhubeka inxenye yezilumko, ukuze zihlanjululwe, zenziwe mhlophe, **kude kube lixesha lokuphela** ; » " *Umkhonzi okhohlakeleyo* "Ngoko ngokwenene lowo ungcatsha izinto ezilindelwe nguThixo, iNkosi yakhe, kwaye ujoyina, " *kude kube lixesha lokuphela* ", inkampu " *yabahanahanisi* " . Ukususela ngoko, wabelana nabo, ingqumbo kaThixo ebafikela kude kube ngumgwebo wokugqibela, apho baya kutshayelwa khona, batshiswe “edikeni lomlilo ” elinika “ *ukufa kwesibini* ”

ngokuqinisekileyo, ngokweSityhi. 15: “ *Nabani na ongafunyanwanga ebhaliwe encwadini yobomi, waphoswa edikeni lomlilo .* ”

Imbali Etyhiliweyo Yokholo Lokwenyaniso

Ukholo lokwenyaniso

Zininzi izinto ezithethwayo ngomba wokholo lokwenyani, kodwa sele ndiphakamisa lo mba ubonakala ubalulekile kum. Nabani na ofuna ukwakha ubuhlobo noThixo kufuneka azi ukuba ukubunjwa kwakhe ubomi emhlabeni nasezulwini kuchasene ngokugqithisileyo nenkqubo yethu esekwe emhlabeni eyakhiwe phezu kweengcinga ezinekratshi nezingendawo eziphefumlelwe nguThixo. utshaba lwakhe, nolo lwabanyulwa bakhe bokwenene. UYesu wasinika indlela yokubona ukholo lokwenyaniso: “ *Nobaqonda ngeziqhamo zabo . Siya kuvuna iidiliya emithaneni enameva, okanye sivune amakhiwane enkunzaneni? (Mateyu 7:16)*.” Ngokusekelwe kule ngxelo, qiniseka ukuba bonke abalibizayo igama lakhe nabangabonakalisi, ukuthantamisa kwakhe, ukuba luncedo kwakhe, ukuzincama kwakhe, umoya wakhe wokuzincama, ukuthanda kwakhe inyaniso nokuzondelela kwakhe ukuthobela imithetho yelizwe. UThixo akazanga abe ngabakhonzi bakhe; yile nto isifundisa yona eyoku-1 kwabaseKorinte. oko kufunwa ngumgwebo kaThixo wobulungisa: indinyana 6: “ *Aluvuyeli kungalungisi, kodwa luvuyisana nenyano.* ”.

Sinokukholelwa njani ukuba abo batshutshiswayo nabatshutshisayo bagwetywa ngendlela efanayo nguThixo? Ufana ngantoni uYesu Kristu, owabethelelwa ngokuzithandela, kunye nenkundla yamaRoma yokuncina amakholwa okanye uJohn Calvin, owangcungcuthekisa amadoda nabafazi de bafe? Ukuze singawuboni umahluko, kufuneka singawahoyi amagama aphefumlelwe yimibhalo yeBhayibhile. Oku kwakunjalo, ngaphambi kokuba iBhayibhile isasazwe emhlabeni wonke, kodwa ekubeni ibikho kuyo yonke indawo emhlabeni; ziphi na izizathu ezinokuthethelela iziphoso zokugweba kwabantu? Akukho nanye. Ke ngoko, ingqumbo kaThixo ezayo iya kuba nkulu kakhulu kwaye ingalawuleki.

Iminyaka emithathu enesiqingatha uYesu awasebenza ngayo kubulungiseleli bakhe basemhlabeni ityhiliwe kuthi kwiincwadi zeVangeli, ukuze siwazi umlinganiselo wokholo lokwenyaniso ngokwembono kaThixo; eyona nto ibalulekileyo. Ubomi bakhe bunikelwa kuthi njengomzekelo; umzekelo esimele siwuxelise ukuze sigqalwe nguye njengabafundi bakhe. Oku kwamkelwa kuthetha ukuba sabelana ngombono wakhe wobomi obungunaphakade abucebisayo. Ukuzingca kugxothwe apho, kunye nekratshi elitshabalalisayo nelitshabalalisayo. Akukho ndawo yenkohlakalo nobungendawo kubomi obungunaphakade obunikelwa kuphela kwabanyuliweyo abavunyiweyo nguYesu Kristu ngokwakhe. Ukuziphatha kwakhe kwaba yinguqu enoxolo, kuba yena, iNkosi neNkosi, wazenza umkhonzi wabo bonke, wathoba wada wahlamba iinyawo zabafundi bakhe, ukuze anike intsingiselo ebambekayo ekugwetyweni kwakhe kwemilinganiselo yekratshi ebonakaliswa iinkokeli zonqulo zamaYuda zexesha lakhe; izinto ezisabonakala kubantu benkolo yamaYuda namaKristu namhlanje. Ngenkcaso egqibeleleyo, umgangatho otyhilwe kuYesu Krestu ngumgangatho wobomi obungunaphakade.

Ngokubonisa abakhonzi bakhe indlela yokuzazisa, iintshaba zabo, abakhonzi bakaThixo bobuxoki, uYesu Kristu wathabatha amanyathelo okusindisa imiphefumlo yabo. Yaye idinga lakhe lokuba, de kube sekuphelisweni

kwehlabathi, “ *phakathi* ” kwabanyulwa bakhe, liyagcinwa yaye liquka ukubakhanyisela nokubakhusela kubo bonke ubomi babo basemhlabeni. Umgangatho opheleleyo wokholo lokwenyani kukuba uThixo uhlala nabanyulwa bakhe. Abazange bahluthwe ukukhanya kwakhe noMoya wakhe oyiNgcwele. Ukuba ke uThixo uthe warhoxa, kungenxa yokuba umnyulwa engasenguye; imeko yakhe yokomoya yatshintsha kumgwebo kaThixo wobulungisa. Kungenxa yokuba umgwebo wakhe uvisisanisa nendlela abantu abaziphatha ngayo. Kwinqanaba lomntu ngamnye, utshintsho luhlala lunokwenzeka kuwo omabini amacala; ukusuka kokulungileyo ukuya kokubi, okanye kokubi ukuya kokulungileyo. Kodwa oku akunjalo, kwinqanaba elihlangeneyo lamaqela enkolo kunye namaziko, atshintsha kuphela ukusuka kokulungileyo ukuya kokubi, xa bengavumelani neenguqu ezimiselwe nguThixo. Kwiimfundiso zakhe, uYesu usixelela oku: “ *Umthi olungileyo awunako ukuthwala isiqhamo esibi, njengokuba nomthi obolileyo ungenako ukuvelisa isiqhamo esihle* (Mat.7:18).” Ngaloo ndlela wasenza saqonda ukuba ngenxa yesiqhamo salo esicekisekayo, unqulo lwamaKatolika “ngumthi ombi ” nokuba luya kuhlala lunjalo, ngemfundiso yalo yobuxoki, kwanaxa luthwahluthwa inkxaso yobukumkani, luyayeka ukutshutshisa abantu. Kwaye kuyafana nenkolo yamaTshetshi eyadalwa nguHenry VIII ukuthethelela ukukrexeza kwakhe namatyala akhe; angayixabisa ngantoni na uThixo imbewu yakhe nookumkani abaza kungena ezihlangwini zakhe? Le ikwayimeko yenkolo yobuProtestanti kaCalvin, kuba lo mseki, uJohn Calvin, wayesoyikwa, ngenxa yodumo lwesimilo sakhe esingqwabalala kunye nokubulawa kwabantu abaninzi awayekumisele ngokusemthethweni kwisixeko sakhe saseGeneva, ngendlela efana kakhulu uqheliselo lwamaKatolika exesha lakhe, ukusa kwinqanaba lokudlulela ngaphaya kwawo. Obu buProtestanti babungenakukholisa iNkosi ethandekayo uYesu Kristu, kwaye abunakuthatyathwa nangayiphi na indlela njengomzekelo wokholo lokwenyaniso. Kuyinyani ukuba kwisityhilelo sakhe kuDanilyeli, uThixo akalunanzi uhlaziyo lwamaProtestanti, ejolise kuphela kulawulo loopopu lweminyaka eli-1260, nexesha lokumiselwa kwezigidimi zeSeventh-day Adventism, umthwali weenyaniso ezityhiliweyo zobuthixo, ukususela ngowe-1844. , kude kube sekupheleni kwehlabathi, esiza, ngo-2030.

Ubuqhetseba bonqulo obungendawo bembali yonke ineenkalo zomzekelo owamkelekileyo kuThixo, kodwa awuze ufane nawo. Ukholo lwenene londliwa rhoqo nguMoya kaKristu, ukholo lobuxoki alunjalo. Ukholo lwenene lunokucacisa iimfihlelo zeziprofeto zeBhayibhile zeBhayibhile, ukholo lobuxoki alunako. Inkitha yokutolikwa kweziprofeto ijikeleza ehlabathini, nganye inomtsalane ngakumbi kunokugqibela. Ngokungafaniyo nazo, utoliko lwam lufumaneka kuphela kwiingcaphulo zeBhayibhile; Isigidimi ke ngoko sichanekile, sizinzile, siyahambelana kwaye siyangqinelana ingcinga kaThixo engaphambuki kuyo; USomandla uyigcine.

Amanqaku okulungiselela iNcwadi kaDaniyeli

Igama elithi Daniyeli lithetha ukuba uThixo nguMgwebi wam. Ulwazi ngomgwebo kaThixo sisiseko sokholo, kuba lukhokelela isidalwa ekuthobeleni ukuthanda kwakhe okutyhiliweyo nokuqondwayo, ekuphela kwemeko yokusikelelwa nguye ngamaxesha onke. UThixo ufuna uthando lwezidalwa zakhe ezenza lube lolucacileyo nezilubonakalisa ngokholo lwazo lokuthobela. Ngoko ke, umgwebo kaThixo utyhilwa ngeziprofeto zakhe ezisebenzisa imizekeliso enjengemizekeliso kaYesu Kristu. Umgwebo kaThixo watyhilwa okokuqala yincwadi kaDaniyeli kodwa kuphela ubeka isiseko esiyintloko somgwebo Wakhe kwimbali yonqulo lwamaKristu esiya kutyhilwa ngokweenkcukacha kwincwadi yeSityhilelo.

KuDaniyeli, uThixo utyhila okuncinci, kodwa le nto incinci ibaluleke kakhulu ngokomgangatho, kuba yenza isiseko seSityhilelo esingokwesiprofeto sisonke. Abayili bezakhiwo bayayazi indlela ekugqitywe ngayo nasekumiseleni ukulungiswa kwesiza sokwakha. Kwisiprofeto, le yindima enikwe kwizityhilelo ezafunyanwa ngumprofeti uDaniyeli. Ngokwenene, xa iintsingiselo zabo ziqondwa ngokucacileyo, uThixo uphumeza usukelo olumbini **lokungqina ubukho bakhe** aze anike abanyulwa bakhe **izitshixo zokuqonda** umyalezo onikelwa nguMoya. Kwezi “zinto zimbalwa” sifumana into enye: ukubhengezwa kokulandelelana kobukhosi obune bendalo iphela ukususela kwixesha likaDaniyeli (Dan.2, 7 nesesi-8); umhla osemthethweni wobulungiseleli basemhlabeni bukaYesu Kristu (Dan.9); isibhengezo sowexuko lwamaKristu ngowama-321 (Dan.8), ulawulo luka popu lweminyaka eli-1260 phakathi ko-538 no-1798 (Dan.7 no-8); kunye ne-"Adventist" yokubambisana (Dan. 8 kunye ne-12) ukusuka kwi-1843 (kude kube yi-2030). Ndongeza koku, Dan.11 ethi, njengoko siza kubona, ityhila imo kunye nendaleko yeMfazwe yehlabathi yenyukliya yokugqibela esehlabathini engekaphunyezwa phambi kokubuya kobuqaqawuli boMsindisi uThixo.

Ngokufihlakeleyo, iNkosi uYesu Kristu yavuselela igama likaDaniyeli ukuze likhumbule ukubaluleka kwalo kumnqophiso omtsha. “ *Ngoko ke, xa nithe nalibona isikizi lesiphanziso, awathetha ngalo umprofeti uDaniyeli , limiselwe kwindawo engcwele, makathi lowo ulilesayo makalumke!* (Mateyu 24:15) »

Ukuba uYesu wangqina exhasa uDaniyeli, kungenxa yokuba uDaniyeli wayefumene kuye imfundiso emalunga nokuza kwakhe kokuqala nokubuya kwakhe okuzukileyo, ngaphezu kwayo nayiphi na enye ngaphambi kwakhe.

Ukuze amazwi am aqondwe kakuhle, kufuneka wazi ukuba uKristu owavela ezulwini ngaphambili wazibonakalisa kuDaniyeli phantsi kwegama elithi " *Mikayeli* ", kuDan.10: 13-21, 12: 3 kwaye eli gama lithatyathwe nguYesu. - uKristu kwiSityhi.12:7. Eli gama elithi " *Micaël* " laziwa ngcono kwimo yalo yesiLatini yamaKatolika ethi Michel, igama elanikwa iMont Saint-Michel yodumo eBreton France. Incwadi kaDaniyeli yongeza iinkcukacha zamanani ezisivumela ukuba siwazi unyaka wokuza kwakhe okokuqala. Kwakhona ndingathanda ukukhankanya ukuba igama elithi " *Micaël* " lithetha ukuthi: Ngubani onjengoThixo; yaye igama elithi " *Yesu* " liguqulelwe ngokuthi: UYAHWéH uyasindisa. Omabini la magama abhekisela kumdali omkhulu uThixo, elokuqala linesibizo sasezulwini, elesibini linesibizo sasemhlabeni.

Isityhilelo sexesha elizayo sinikezelwe kuthi njengomdlalo wokwakha onamabali amaninzi. Ekuqaleni kwe-cinema, ukudala iziphumo zokunceda kwiikhathuni, abenzi befilimu basebenzisa iipleyiti zeglasi ezineepateni ezahlukeneyo ezipeyintiweyo, xa zifakwe phezulu, zanika umfanekiso kumanqanaba amaninzi. Kunjalo ke nangesiprofeto esiyilwe nguThixo.

Yonke le nto iqala kuDaniyeli

INCWADI KADANIYELI

Nina bayifundayo le ncwadi, yazini ukuba uThixo uSomandla uyaphila, nangona efihliwe. Obu bungqina ‘ *bomprofeti uDaniyeli* ’ babhalelwa ukukukholisa koku. Inalo itywina lobungqina bomnqophiso omdala nomtsha ngenxa yokuba uYesu wawenza ngamazwi awawabhekisa kubafundi bakhe. Amava akhe atyhila isenzo salo Thixo ulungileyo nosesikweni. Yaye le ncwadi isivumela ukuba sifumane isigwebo uThixo awuthwalayo kwimbali yonqulo yobuthixo bakhe omnye, ubuYuda kumanyano lokuqala, emva koko lobuKristu, kumanyano lwakhe olutsha, olwakhelwe phezu kwegazi elaphalazwa nguYesu Kristu, ngoAprili 3, 30 wenkulungwane yakhe. ixesha. Ngubani obhetele kuno“ *Daniyeli* ” onokutyhila umgwebo kaThixo? Igama lakhe lithetha ukuthi "uThixo ngumgwebi wam". La mava aphilayo awazontsomi, kodwa abubungqina bentsikelelo yobuthixo yomzekelo wakhe wokuthembeka. UThixo umveza phakathi kwabantu abathathu awayeza kubasindisa ngelishwa kuHezekile.14:14-20. Ezi ntlobo zintathu zabanyuliweyo “ *nguNowa, uDaniyeli noYobhi* ”. Isigidimi sikaThixo sisixelela ngokucacileyo ukuba nakuYesu Kristu, ukuba asilandeli le mizekelo, umnyango wosindiso uya kuhlala uvaliwe kuthi. Lo myalezo uqinisekisa indlela emxinwa, indlela emxinwa okanye isango elimxinwa ekufuneka abanyuliweyo badlule kulo ukuze bangene ezulwini, ngokwemfundiso kaYesu Kristu. Ibali lika “ *Daniyeli* ” namaqabane akhe amathathu linikelwe kuthi njengomzekelo wentembeko uThixo ayisindisayo ngemihla yobunzima.

Kodwa kukwakho kweli bali lobomi bukaDaniyeli, ukuguqulwa kookumkani abathathu abanamandla awathi uThixo waphumelela ukubahlutha kumtyholi ababengabanquli ngokungazi ngokupheleleyo. UThixo wenza aba balawuli bazona zithethi zinamandla kwimbali yoluntu, eyokuqala, kodwa neyokugqibela, kuba la madoda angumzekelo aya kunyamalala kwaye inkolo, imilinganiselo, ukuziphatha kuya kuhla ngokungapheliyo. KuThixo, ukuxhwila

umphefumlo ngumsebenzi onzima ixesha elide yaye imeko kaKumkani “*uNebhukadenetsare*” ingumzekelo obalaseleyo wolo hlobo. Iqinisekisa umzekeliso kaYesu Kristu, lo “*Malusi Utungileyo*” oshiya umhlambi wakhe esiya kufuna izimvu ezilahlekileyo.

UDaniyeli 1

Dan 1:1 Ngomnyaka wesithathu wobukumkani bukaYehoyakim ukumkani wakwaYuda, wenyuka uNebhukadenetsare ukumkani waseBhabheli, wayingqinga iYerusalem.

1 Ngomnyaka wesithathu wobukumkani bukaYehoyakim ukumkani wakwaYuda

Ulawulo lukaYehoyakim lweminyaka eli-11 ukusuka-ngama-608 ukuya kuma-597. ^{Unyaka wesithathu}ngo-605.

1b- *uNebhukadenetsare*

Le yinguqulelo yesiBhabhiloni yegama likaKumkani uNebhukadenetsare, "UNabhu ukhusela unyana wam wamazibulo." UNabu nguthixo waseMesopotamiya wolwazi nokubhala. Sele siyaqonda ukuba uThixo unenjongo yokuba la mandla phezu kolwazi nokubhala abuyiselwe kuye.

Dan 1:2 UYehova wamnikela esandleni sakhe uYehoyakim ukumkani wakwaYuda, nenxalenye yeempahla zendlu kaThixo. UNebhukadenetsare impahla wayisa ezweni laseShinare, endlwini yothixo wakhe, wazibeka endlwini yobuncwane bothixo wakhe.

+ 2 UYehova wamnikela esandleni sakhe uYehoyakim ukumkani wakwaYuda

Ukulahla kukaThixo ukumkani wamaYuda kuyathetheleleka. 36:5 UYehoyakim ubeminyaka imashumi mabini anamihlanu ezelwe, ukuba ngukumkani kwakhe; waba neminyaka elishumi elinamnye engukumkani eYerusalem. Wenza okubi emehlweni kaYehova uThixo wakhe .

2b- UNebhukadenetsare wathabatha iimpahla wazisa ezweni laseShinare, endlwini yothixo wakhe, wazibeka endlwini yobuncwane bothixo wakhe.

Lo kumkani ungumhedeni, akamazi uThixo oyinyaniso onqulwa nguSirayeli kodwa ukunyamekele ukuzukisa uthixo wakhe: Bel. Emva kokuguquka kwakhe kwixesha elizayo, uya kukhonza uThixo oyinyaniso kaDaniyeli ngokuthembeka okufanayo.

Dan 1:3 Ukumkani wamwisela umthetho uAshpenazi, umthetheli-mathenwa akhe, ukuba makazise koonyana bakaSirayeli abazalelwe enkosini, nabakwisikhulu;

Dan 1:4 abafana abangenasiphako emzimbeni, bemahle ngembonakalo, enobulumko, ukuqonda, noqeqesho, ekulungiseleleni ebhotweni lokumkani, abafundiswa iincwadi nolwimi lwamaKaledi.

I-4a- UKumkani uNebhukadenetsare ubonakala enobuhlobo kwaye ekrelekrele, ufuna kuphela ukunceda abantwana abangamaYuda bahlangane ngempumelelo kuluntu lwakhe kunye nemilinganiselo yalo.

UDANIYELI 1:5 Ukumkani wababela into yemini ngangemini yayo, isithelo sokudla etafileni yakhe, nasewayinini ayiselayo, ukuze babanyusele iminyaka emithathu, ababeza kuthi ekupheleni kwayo bakhonze uYehova. ukumkani.

5a- Iimvakalelo ezintle zokumkani ziyabonakala. Usabelana nolutsha ngezinto azinikelayo, Koothixo bakhe ukuya ekudleni kwakhe.

Dan 1:6 phakathi kwabo inguDaniyeli, noHananiya, noMishayeli, noAzariya, koonyana bakaYuda.

6a- Kuwo onke amatsha amaYuda athinjelwe eBhabheli, ngamane kuphela kuwo awabonakalisa ukuthembeka okuxekileyo. Izibakala ezilandelayo zilungelelaniswe nguThixo ukuze abonise umahluko kwisiqhamo esiveliswa ngabo bamkhonzayo nabo abasikelelayo nabo bangamkhonziyo nabo angabakhathaleliyo.

Dan 1:7 Umthetheli-mathenwa wabathiya amagama: nguDaniyeli uBheletshatsare, noHananiya uShadraki, noMishayeli uMeshaki, noAzariya uAbhednego.

7a- Ubukrelekrele kwabelwana ngala maYuda aselula avumayo ukuthwala amagama obuhedeni abekwe ngulowo uphumeleleyo. Ukuthiywa ngamagama kubonisa ukongama nomgaqo ofundiswa nguThixo oyinyaniso. Gen. 2:19 UYehova uThixo, owabumba ngomhlaba zonke izinto eziphilileyo zasendle, nazo zonke iintaka zezulu, wazisa emntwini ukuba abone ukuba wothini na ukuzibiza, zithiywe igama elingumntu. wayeza kumnika.

7b- UDaniyeli "uThixo ngumgwebi wam" ubizwa ngokuba nguBheletshatsare: "uBhele uya kukhusela". UBhele utyumba umtyholi ukuba ngokungazi ngokupheleleyo aba bantu bahedeni bakhonza kwaye bahlonitshwa, amaxhoba emimoya yeedemon.

UHania "Ubabalo okanye uNikelwe kuYaHWéH" uba "nguShadraki "uphefumlelwe ngu-Aku". Uaku wayenguthixo wenyanga eBhabhiloni.

UMishaël "Ngubani na ubulungisa bukaThixo" uba nguMeschac "ongoka-Aku".

UAzariya "Uncedo okanye Uncedo nguYaHWéH" uba "nguAbhed-nego" "uMkhonzi kaNego", yaye kukho kakade, uthixo welanga wamaKaledi.

Dan 1:8 UDaniyeli wagqiba kwelokuba angazingcolisi ngokudla kokumkani nangewayini ayisela ukumkani; wambongoza umthetheli-mathenwa ukuba angazenzi inqambi.

8a- **UKuba** negama lobuhedeni akubizingxaki xa woyisiwe, kodwa ukuzingcolisa ude uhlaze uThixo yinto engaphaya. Ukunyaniseka kwaba bafana kwabakhokelela ekubeni bazikhwebule kwiwayini yokumkani nakwinyama yayo, kuba ezi zinto ngokwesiko zazinikelwa kwizithixo zobuhedeni ezazibekwe

eBhabhiloni. Ubutsha babo buswele ukukhula kwaye abakaqiqi njengoPawulos, ingqina elithembekileyo likaKristu eligqala izithixo zobuxoki njengomoya (Rom.14; 1Kor.8). Kodwa ngenxa yokoyika ukubothusa abo babuthathaka elukholweni, wenza njengabo. Ukuba wenza ngendlela eyahlukileyo, akenzi sono, kuba indlela aqiqa ngayo ichanile. UThixo uyakugweba ukungcola okwenziwa ngokuzithandela ngalo lonke ulwazi nesazela; kulo mzekelo, ukukhetha ngabom ukuhlonela oothixo babahedeni.

Dan 1:9 *UThixo wambabala uDaniyeli wambabala phambi komthetheli-mathenwa.*

9a- Ukholo lwabaselula lubonakalalisa kukoyika ukungamkholisi uThixo; Unokubasikelela.

Dan 1:10 *Umthetheli-mathenwa wathi kuDaniyeli, Ndiyayoyika inkosi yam ukumkani, oniwisele umthetho wokuba nidle ntoni na, nisele; Yini na ukuba abubone ubuso bakho buthe tye, ngaphezu kobeentanga zakho? Ubuya kuyityhila intloko yam kukumkani.*

Dan 1:11 *Wathi ke uDaniyeli kwigosa elaliliphathise umthetheli-thenwa, uDaniyeli, noHananiya, noMishayeli, noAzariya, ukuthi:*

Dan 1:12 *Balinge abakhonzi bakho iintsuku ezilishumi, usinike imifuno, sidle namanzi, sisele;*

Dan 1:13 *ubuye ukhangele ebusweni bethu, nasebusweni bamadodana adla ukudla kokumkani, wenze kubakhonzi bakho njengoko ukubonileyo;*

Dan 1:14 *Wabanika ke abakucelayo; wabalinga iintsuku ezilishumi.*

Dan 1:15 *Ekupheleni kweentsuku ezilishumi, babonakala belungile, betyebile, ngaphezu kwabafana bonke abadla ukudla kokumkani.*

15a- Sinokwenza uthelekiso lokomoya phakathi ' *kwemihla elishumi* ' yamava kaDaniyeli namaqabane akhe amathathu, 'neentsuku *ezilishumi* ' zeminyaka yesiprofeto yentshutshiso yesigidimi ' *sexesha leSmirna* ' likaApo. 2:10 . . Eneneni, kuwo omabini la mava, uThixo utyhila isiqhamo esifihlakeleyo sabo bathi baphuma kuye.

Dan 1:16 *Umphathi wakuthabatha ukudla newayini ebilungiselelwe bona, wabanika imifuno.*

16a- La mava abonisa indlela uThixo anokwenza ngayo ezingqondweni zabantu ukuze bakhonise abakhonzi bakhe ngokokuthanda kwakhe okungcwele. Kungenxa yokuba ingozi eyayikwigosa likakumkani yayinkulu yaye kwafuneka ukuba uThixo angenelele ukuze awamkele amacebiso kaDaniyeli. Amava okholo ayimpumelelo.

Dan 1:17 *Aba bafana bane uThixo wabanika ukwazi, nokuziqonda iincwadi zonke, nobulumko; uDaniyeli wayichaza yonke imibono namaphupha.*

17Aba bafana bane ke uThixo wabanika ukwazi, nokuziqonda iincwadi zonke, nobulumko;

Zonke izinto zisisipho esivela kuNdikhoyo. Abo bangamaziyo abazi ukuba kuxhomekeke kangakanani kuye enoba bakrelekrele okanye balumkile okanye abanalwazi okanye baziziyatha.

17 UDaniyeli wayichaza yonke imibono namaphupha onke.

Okokuqala ukubonisa ukuthembeka kwakhe, uDaniyeli uzukiswa nguThixo omnike isipho sokuprofeta. Obu yayibubungqina awabunikelayo

ngexesha lakhe kuYosefu othembekileyo, umthinjwa wamaYiputa. Phakathi kweminikelo kaThixo, uSolomon wanyula ubulumko; yaye ngenxa yolu khetho, uThixo wamnika yonke enye into, uzuko nobutyebi. Naye uDaniyeli uya kukubona oku kuphakanyiswa kwakhiwe nguThixo wakhe othembekileyo.

Dan 1:18 *Ngexesha ebebemisiwe ngukumkani, ukuba aziswe kuye, umthetheli-mathenwa wabazisa kuNebhukadenetsare.*

Dan 1:19 *Ukumkani wathetha nabo; + yaye kuwo onke loo madodana akubangakho namnye owayenjengoDaniyeli, uHananiya, uMishayeli, noAzariya. Bamkelwa ke ngoko ukuba bakhonze ukumkani.*

Dan 1:20 *Ke kuzo zonke izinto ezifune ubulumko nokuqonda, abezibuza kubo ukumkani, wabafumana bebadlula kalishumi zonke izazi nabakhwitsi abasebukumkanini bonke.*

20a- UThixo ubonisa “ umahluko phakathi kwabo bamkhonzayo nabangamkhonziyo ,” okubhalwe kuMal.3:18. Amagama kaDaniyeli nawamaqabane akhe aya kungena kubungqina beBhayibhile Engcwele, kuba ukubonakalisa kwabo ukuthembeka kuya kuba ngumzekelo wokukhuthaza abanyuliweyo kude kube sekupheleni kwehlabathi.

Dan 1:21 *Waba njalo uDaniyeli, kwada kwangumnyaka wokuqala kaKoreshi ukumkani.*

Daniyeli 2

Dan 2:1 *Ngomnyaka wesibini wobukumkani bukaNebhukadenetsare uNebhukadenetsare waphupha amaphupha. Inggondo yakhe yayingaphumli engakwazi nokulala.*

1a- Ngoko, ngo - 604. UThixo uzibonakalisa kumoya wokumkani.

Dan 2:2 *Ukumkani wabiza izazi, nabakhwitsi, nabakhafuli, namaKaledi, ukuba zimxelele amaphupha akhe. Beza ke bazimisa phambi kokumkani.*

2a- Ukumkani ongumhenedi uphethukela kubantu abekholose ngabo, kwada kwaba ngoko, elowo eyingcaphephe entsimini yakhe.

Dan 2:3 *Wathi ukumkani kubo, Ndiphuphe iphupha; inggondo yam iphazamisekile, kwaye ndingathanda ukwazi eli phupha.*

Wathi ukumkani, Ndicela ukulazi eli phupha ; akathethi ngentsingiselo yalo.

Dan 2:4 *AmaKaledi amphendula ukumkani ngesiAram, athi, Kumkani, yidla ubomi ngonaphakade! Xelela abakhonzi bakho ngayo, sokuxelela.*

Dan 2:5 Waphinda ukumkani waphendula, wathi kumaKaledi, Indilekile le nto; Ukuba anithanga nindazise iphupha, nokutyhilwa kwalo, niya kuqwengwa, izindlu zenu zibe yimfumba yenkunkuma.

I-5a- Ukungathobeli kokumkani kunye nomlinganiselo ogqithisayo awuthabathayo ukhethekile kwaye uphefumlelwe nguThixo odala indlela yokubhidanisa ubuhedeni kunye nokutyhila uzuko lwakhe ngabakhonzi bakhe abathembekileyo.

Dan 2:6 Ukuba nithe nandixelela iphupha elo, nokutyhilwa kwalo, nozuza kum izipho, nezipho, nembeko enkulu; Ngoko ke, ndixeleleni iphupha nengcaciso yalo.

6a- Ezi zipho, nezipho, neembeko ezinkulu, uThixo uzilungiselela abanyulwa bakhe abathembekileyo.

Dan 2:7 Aphendula okwesibini athi, Ukumkani makabalawulele abakhonzi bakhe iphupha elo, sobaxelela.

Dan 2:8 Waphendula ukumkani wathi, Okunene ndiyabona ukuba nifuna ixesha, ngokuba niyabona ukuba le nto isindilekile.

8a- Ukumkani ubuza kwizilumko zakhe into engazange ibuzwe, aze angayenzi.

Dan 2:9 Ngoko ke, ukuba anithanga nindazise iphupha, elo lizwi liya kunigubungela nonke; ufuna ukulungiselela ukundixelela ubuxoki kunye nobuxoki, ngelixa ulindele ukuba amaxesha atshintshe. Ngoko ke, ndixeleleni iphupha, kwaye ndiza kwazi ukuba niyakwazi ukundinika ingcaciso.

9a- ufuna ukulungiselela ukundixelela ubuxoki kunye nobuxoki, ngelixa ulindele ukuba amaxesha atshintshe

Kukulo mgaqo ukuba kude kube sekupheleni kwehlabathi, zonke iimboni zobuxoki kunye nabavumisi baba zizityebi.

9b- Ngoko ke, ndixeleleni iphupha, ukuze ndazi ukuba ninako ukundichazela

Okwesihlandlo sokuqala le ngqiqo isengqiqweni izibonakalisa kwingcinga yendoda. Ii-Charlatans zinexesha elihle lokukwazi ukuxelela nantoni na kubathengi babo abangenalwazi kunye nabakhohlisayo. Isicelo sikakumkani sityhila umda wabo.

Dan 2:10 Amphendula amaKaledi ukumkani, athi, Akukho bani ehlabathini unokuyithetha into ayibuzayo ukumkani; Akukho kumkani, nokuba ungakanani na, nokuba unamandla kangakanani na, owakha wafuna into enjalo kuyo nayiphi na igqirha, noosiyazi, namaKaledi.

10a- Amazwi abo ayinyaniso; ekubeni ebengekangeneleli uThixo kwada kwaba ngelo xesha, ukuba abatyhilele, ukuze baqonde ukuba nguye yedwa uThixo, nokuba zizithixo zabo ezingento, zizithixo zezandla, ezenziwe ngesandla, noomoya babantu. ukuya koomoya beedemon.

Dan 2:11 Ke ukumkani akucelayo kulukhuni; akukho bani unokumxelela ukumkani, ingenguye oothixo abakhaya lingekho phakathi kwabantu.

11a- Izilumko apha zivakalisa inyaniso engenakuphikiswa. Kodwa ngokuthetha la mazwi, ayavuma ukuba akanalwalamano nezithixo, ngoxa ngalo lonke ixesha, abuzwa ngabantu abaqhathiweyo abacinga ukuba baya kufumana iimpendulo kwizithixo ezifihlakeleyo ngabo. Ucelomngeni oluqaliswe ngukumkani luyababhenca. Yaye ukuze kuphunyezwe oku, kwakufuna ubulumko

obungenakuqikelelwa nobungenasiphelo boThixo oyinyaniso, obabusele butyhilwe ngendlela ebalaseleyo kuSolomon, le nkosi yobulumko bobuthixo.

Dan 2:12 *Ngako oko waqumba ukumkani, waba nomsindo kunene. Wathi mazibulawe zonke izilumko zaseBhabheli.*

Dan 2:13 *Kwavakaliswa isigwebo, zaza zabalawa izilumko, zamfuna uDaniyeli namakholwane akhe, ukuba zibatshabalalise.*

13a- Kungokubabeka abakhe abakhonzi ngaphambi kokufa aya kuthi uThixo abaphakamise eluzukweni kunye nokumkani uNebhukadenetsare. Esi sicwangciso siprofeta ngamava okugqibela okholo lwama-Adventist apho abanyuliweyo baya kulinda ukufa okumiselwe ngabavukeli ngomhla omiselweyo. Kodwa apha kwakhona, le meko iya kuguqulwa, kuba abafuleyo baya kuba ngabo bavukeli baya kubulalana bodwa xa uKristu onamandla nowoyisayo ebonakala ezulwini ukuze abagwebe aze abagwebe.

Dan 2:14 *Waza uDaniyeli wathetha ngengqiqo nangengqiqo noAryoki, umthetheli wabasiki bokumkani, obephume weza kubulala izilumko zaseBhabheli.*

Dan 2:15 *Waphendula wathi kuAriyoki, obenegunya lakomkhulu, Yini na ukuba ube bukhali kangaka umthetho kakumkani? UArjoc wachaza lo mbandela kuDaniel.*

Dan 2:16 *UDaniyeli waya kukumkani, wambongoza ukuba amphe ixesha lokuba amcacisele ukumkani.*

16a- UDaniyeli wenza ngokwendalo yakhe namava akhe onqulo. Uyazi ukuba izipho zakhe zobuprofeti uzinikwe nguThixo, aqhele ukukholosa ngaye konke. Xa efunda oko ukumkani akubuzayo, uyazi ukuba uThixo unazo iimpendulo, kodwa ngaba kukuthanda kwakhe ukumazi?

Dan 2:17 *Waza uDaniyeli waya endlwini yakhe, waxelela uHananiya, noMishayeli, noAzariya amakholwane akhe, ngayo loo nto.*

17Abafana abane bahlala endlwini kaDaniyeli. “ Abo banjengomhlambi kunye ” yaye bamela ibandla likaThixo. Ngaphambi koYesu Kristu, “ apho bahlanganisene khona egameni lam, nokuba babini nokuba bathathu, ndiphakathi kwabo, ” itsho iNkosi. Uthando lobuzalwana lumanyanisa olu lutsha lubonakalisa umoya omhle womanyano.

Dan 2:18 *bebabongoza ukuba babongoze uThixo wamazulu, ukuze bangatshatyalaliswa uDaniyeli nama kholwane akhe, kunye nezinye izilumko zaseBhabheli.*

I-18a- Bejongene nesoyikiso esiqatha kangako ngokuchasene nobomi babo, umthandazo onyanisekileyo kunye nokuzila ukutya okunyanisekileyo kuphela kwezixhobo zabanyuliweyo. Bayayazi yaye baya kulindela impendulo evela kuThixo wabo osele ebanike ubungqina obuninzi bokuba uyabathanda. Ekupheleni kwehlabathi, abokugqibela abanyuliweyo ekujoliswe kubo ngummiselo wokufa baya kwenza ngendlela efanayo.

Dan 2:19 *Waza wayityhilelwa uDaniyeli loo mfihlakalo ngombono wasebusuku. Waza uDaniyeli wambonga uThixo wamazulu.*

19Ekucelwe ngabanyulwa bakhe, ukho uThixo othembekileyo, ngokuba walulungisa uvavanyo, ukuze angqine ukuthembeka kwakhe ngoDaniyeli nabalingane bakhe abathathu; ukuze babanyusele kwizikhundla eziphezulu kuburhulumente bokumkani. Uya kuthi, amava emva kwamava, azenze zibe

yimfuneko kulo kumkani aya kumkhokela aze ekugqibeleni amguqule. Oku kuguqulwa kuya kuba sisiqhamo sokuziphatha okuthembekileyo nokungenakusoleka kwamaYuda amane aselula angcwaliswa nguThixo ngenxa yomsebenzi okhethekileyo.

Dan 2:20 *Waphendula uDaniyeli wathi, Malibongwe igama likaThixo kususela kwaphakade kude kuse ephakadeni. bobakhe ubulumko namandla.*

20a- Indumiso enesizathu esibambekayo kuba ubungqina bobulumko bakhe bubonakala, kula mava, ngokungenakuphikiswa. Amandla akhe amnikela uYehoyakim kuNebhukadenetsare waza wabethelela iingcamango zakhe ezingqondweni zamadoda awayeza kuwuthanda umsebenzi wakhe.

Dan 2:21 *Yena uyawaguqula ke amaxesha nezimanga; ugungxula, amise ookumkani, unika ubulumko kwizilumko, unika ukwazi kwabanengqondo.*

21a- Le ndinyana izichaza ngokucacileyo zonke izizathu zokukholelwa kuThixo nakuThixo. Ekugqibeleni uNebhukadenetsare uya kuguquka xa eziqonda ngokupheleleyo ezi zinto.

Dan 2:22 *Yena utyhila izinto ezinzulu nezisitheleyo, uyakwazi okusebumnyameni, ukukhanya kuhleli kuye.*

22a- Umtyholi uyakwazi nokutyhila into enzulu nefihlakeleyo, kodwa akukho kukhanya kuye. Ukwenzela ukuhenda nokutyekisa abantu kuThixo oyinyaniso othi, xa esenjenjalo, enze isenzo sokusindisa abanyuliweyo bakhe ngokubatyhilela imigibe ebulalayo eyamiselwa ziidemon ezigwetyelwe ubumnyama basemhlabeni, ekubeni uYesu Kristu esoyisa isono. kunye nokufa.

Dan 2:23 *Thixo woobawo, ndiya kubulela kuwe, ndikudumise ngenxa yokuba undinike ubulumko namandla, wandazisa esikucelileyo kuwe, wasityhilela imfihlelo yokumkani;*

23 Ubulumko namandla bekukuThixo ekuthandazeni kukaDaniyeli, uThixo wamnika ezo zinto. Sibona kula mava umgaqo owafundiswa nguYesu uzaliseka: “*Celani nophiwa*”. Kodwa kuqondwa ngokucacileyo ukuba ukufumana esi siphumo, ukunyaniseka komfaki-sicelo kufuneka kuxhathise zonke iimvavanyo. Amandla awamkelwa nguDaniyeli aya kuthabatha imo esebenza kwiingcinga zokumkani oya kuthotyelwa bubungqina obucacileyo obungenakuphikiswa obuya kumnyanzela ukuba abuvume ubukho bukaThixo kaDaniyeli abangaziwayo kuye nakubantu bakhe kude kube ngoko .

Dan 2:24 *Emveni koko waya uDaniyeli eAryoki, lowo wayewise umthetho wokuba kutshatyalaliswe izilumko zaseBhabheli. waya wathetha kuye, wathi, Musa ukuzitshabalalisa izilumko zaseBhabheli. Ndimise phambi kokumkani, ndimxelele ukumkani.*

I-24a- Uthando lobuthixo lufundwa kuDaniyeli ocinga ngokufumana ubomi kubahedeni abalumkileyo. Oku kwakhona kukuziphatha okungqina kuThixo ukulunga nemfesane yakhe, kwimeko yengqondo yokuthobeka okugqibeleleyo. UThixo unokwanela, umkhonzi wakhe uya kumzukisa ngemisebenzi yokholo lwakhe.

Dan 2:25 *UAryoki wamzisa uDaniyeli ngokukhawuleza phambi kokumkani, wathetha kuye wenjenje, Ndifumene phakathi kwabathinjwa bakwaYuda indoda eya kumxelela ukumkani.*

I-25a- UThixo ubambe ukumkani ekubandezelekeni okukhulu, kwaye ithemba nje lokufumana impendulo awayeyinqwenela kuya kubangela ukuba umsindo wakhe uthobe ngokukhawuleza.

Dan 2:26 *Waphendula ukumkani, wathi kuDaniyeli, ogama linguBheletshatsare, Unako na ukundixelela iphupha endiliphuphileyo, nokutyhilwa kwalo?*

26a- Igama lobuhedeni awalinikwayo alitshintshi nto. NguDaniyeli kungekhona uBheletshatsare oya kumnika impendulo elindelekileyo.

Dan 2:27 *Waphendula uDaniyeli phambi kokumkani, wathi, Le nto ayifunayo ukumkani iyimfihlo, abangenako ukuyityhila kukumkani izilumko, nabakhwitsi, nezazi, nabavumisi.*

27UDaniyeli uthethelela izilumko. Oko ukumkani wayekufuna kubo kwakungaphaya kwamandla abo.

Dan 2:28 *Kodwa ke kukho uThixo emazulwini, ozityhilayo iimfihlakalo, onokumazisa ukumkani uNebhukadenetsare okuya kubakho ekupheleni kwemihla. Lilo elo iphupha lakho, nemibono owayibonayo esililini sakho.*

I-28a- Oku kuqalisa kwengcaciso kuya kumenza uNebhukadenetsare anikele ingqalelo, kuba umbandela wexesha elizayo ubusoloko ungcungcuthekisa abantu kwaye ubandezelekile, kwaye ithemba lokufumana iimpindulo ngalo mbandela lichulumancisa kwaye liyathuthuzela. UDaniyeli walathisela ingqalelo yokumkani kuThixo ophilayo ongabonakaliyo, nto leyo emangalisayo kukumkani owayenqula izithixo eziguququkayo.

Dan 2:29 *Esililini sakho, kumkani, zakufikelwa ziingcinga zokuya kubakho emveni kweli xesha; lowo ke uzityhilayo iimfihlakalo uyakwazisa okuya kubakho.*

Dan 2:30 *Ukuba ndiyityhilwe le mfihlakalo, andiba kukho ubulumko obungaphezu kobaphilileyo bonke; Le nto ke ikukuba icaciswe kukumkani, uzazi izicamango zentliziyo yakho.*

30a- akukuthi kum kukho ubulumko obungaphezu kobabantu bonke abaphilileyo; kodwa ke ingcaciso inikwa ukumkani

Ukuthobeka okugqibeleleyo ngesenzo. UDaniyeli uyashenxa, aze axelele ukumkani ukuba lo Thixo ungabonakaliyo unomdla kuye; lo Thixo unamandla, unamandla kunabo wabakhonzayo kude kube ngoko. Khawuthelekelele imiphumo yala mazwi engqondweni nasentliziyweni yakhe.

30b- kwaye uzazi iingcamango zentliziyo yakho

Kunqulo lobuhedeni, imilinganiselo yoThixo oyinyaniso yokulungileyo nokubi iyatyeshelwa. ookumkani ababuzwa, ngokuba bayankwantya, bayankwantya ngenxa yobungangamsha babo. Ukufunyanwa koThixo oyinyaniso kuya kuvumela uNebhukadenetsare ukuba ngokuthe ngcembe azifumanise iziphene zakhe; into ekungekho bani wayenokuba nobuganga bokwenza phakathi kwabantu bakowabo. Isifundo sibhekiswa nakuthi: Sinokwazi *iingcinga zentliziyo yethu kuphela* ukuba uThixo uyasebenza kwizazela zethu.

Dan 2:31 *Ukhangele, kumkani, wabona umfanekiso omkhulu; lo mfanekiso wawumkhulu, ubungangamsha obuncamisileyo; wema phambi kwakho, nembonakalo yakhe ibimbi.*

31a- wabona umfanekiso omkhulu; lo mfanekiso wawumkhulu, yaye ubungangamsha obungaqhelekanga

Lo *mfanekiso uqingqiweyo* uya kubonisa ukulandelelana kobukhosi basemhlabeni obuya kulandelelana de bubuye bunobuqaqawuli bukaYesu Kristu, kungoko ukubonakala kwabo *okukhulu*. *Ubungangamsha* bayo bobo babalawuli abalandelelanayo abagqunywe bubutyebi, uzuko nembeko enikelwa ngabantu.

31b- *wema phambi kwakho, kwaye imbonakalo yakhe yayisoyikeka.*

Ikamva eliprofetwe ngumfanekiso liphambi *kokumkani* hayi emva kwakhe. Inkalo yayo eyoyikekayo iprofeta ngenkitha yokufa kwabantu okuya kubangela, iimfazwe neentshutshiso eziya kuphawula imbali yoluntu kude kube sekupheleni kwehlabathi; abalawuli bahamba phezu kwezidumbu.

Dan 2:32 *Intloko yalo mfanekiso ibiyigolide ecocekileyo; isifuba sakhe neengalo zakhe bezizezesilivere; isisu sayo namathanga ayo elubhedu;*

32 *Intloko yalo mfanekiso ibiyigolide ecocekileyo*

UDaniyeli uya kuqinisekisa oko kwindinyana 38, *intloko yegolide* nguKumkani uNebhukadenetsare ngokwakhe. Lo mqondiso ubonakalisa yena kuba okokuqala, uya kuguqula aze amkhonze ngokholo uThixo oyinyaniso umdali. Igolide *ngumfuziselo* wokholo olusulungekileyo kweyoku-1 kaPetros 1:7. Ulawulo lwakhe olude luya kuphawula imbali yonqulo luze luthethelele ukukhankanywa kwakhe eBhayibhileni. Ukongezelela, umisela intloko *yolwakhiwo* lokulandelelana kwabalawuli basemhlabeni. Esi siprofeto siqala kunyaka wokuqala wolawulo lwakhe ngo-605.

32b- *isifuba sakhe neengalo zakhe bezizezesilivere*

Isilivere inexabiso elincinane kunegolide. Iyatshintsha, igolide ihlala ingaguquki. Sibona ukuthotywa kwemilinganiselo yabantu elandela inkcazo yomfanekiso oqingqiweyo ukusuka phezulu ukuya ezantsi. Ukususela ku-539, ubukhosi bamaMedi namaPersi buya kulawula ubukhosi bamaKaledi.

32c- *isisu sayo namathanga ayo elubhedu*

Ubhedu nalo alunaxabiso elincinci kunesilivere. Yi-alloy yensimbi esekwe ngobhedu. Iyonakala kakhulu kwaye itshintsha inkangeleko ngokuhamba kwexesha. Ikwaqina ngakumbi kunesilivere, yona ngokwayo yomelele kunegolide yona iyodwa ehlala ithambile kakhulu. Ukwabelana ngesondo kusembindini womfanekiso okhethwe nguThixo, kodwa kukwangumfanekiso wokuzala komntu. Ubukhosi bamaGrike, kuba bubo ngokwenene, buya kubonakala buchuma kakhulu, bunike uluntu inkcubeko yabo yobuhedeni eya kuqhubeka kude kube sekupheleni kwehlabathi. Imifanekiso eqingqiweyo yamaGrike etyhidiweyo kunye nobhedu olutyhidiweyo iya kunconywa ngabantu kude kube sekupheleni. Ubunqunu bomzimba buyatyhilwa kwaye isimilo sawo esonakele asinamda; ezi zinto zenza ukuba ubukhosi bamaGrike bufane nomfuziselo wesono esiya kuhlala sihleli kwiinkulungwane namawaka eminyaka de kube sekubuyeni kukaKristu. KuDan.11:21 ukuya ku-31, ukumkani wamaGrike uAntiochos 4 owaziwa ngokuba nguEpiphanes, umtshutshisi wabantu bamaYuda “iminyaka esi-7” phakathi kwe-175 ne-168, uya kuboniswa njengomfuziselo womtshutshisi kapopu amndulelayo kwinkulungwane yokuqala. ingxelo yesiprofeto yesi sahluko. Le ndinyana yama-32 ngokulandelelanayo yaqokelelana kwaye yavusa ubukhosi obakhokelela kubukumkani bamaRoma.

Dan 2:33 *imilenze yayo yentsimbi; iinyawo zakhe ngenxalenye zisisinyithi, ngenxalenye ziludongwe.*

33a- *imilenze yakhe, yentsimbi*

Njengoko kwaprofetwa ngobukhosi besine, obo baseRoma babonakaliswa ngokuqina okukhulu okumelwa yintsimbi. Ikwayeyona ntsimbi ixhaphakileyo eyenza i-oxidize, iruse kwaye itshatyalaliswe. Apha kwakhona ukuwohloka kuqinisekisiwe kwaye kuyanda. AmaRoma anqula oothixo abaninzi; bamkela oothixo beentshaba ezoyisiweyo. Le yindlela isono samaGrike esiya kuthi, ngokwandiswa kwawo, sinabele kuzo zonke izizwe zobukumkani baso.

33b- *iinyawo zakhe ngokuyinxenye zisinyithi, ngokuyinxenye ziludongwe*

Kweli nqanaba, inxalenye yodongwe yenza buthathaka olu lawulo lunzima. Ingcaciso ilula kwaye iyimbali. Ngo-395, uBukhosi baseRoma baqhekeka kwaye emva koko *iinzwane ezilishumi zeenyawo zomfanekiso* ziza kufezekisa ukusekwa kwezikumkani *ezilishumi ezizimeleyo zamaKristu* kodwa zonke zibekwe phantsi kweliso lonqulo likaBhishophu waseRoma owayeza kuba nguPopu ukususela ngo-538. zikhankanyiwe kuDan.7:7 nesama-24.

Dan 2:34 *Ubone nje, kwawa ilitye kungengazandla, labetha ezinyaweni zentsimbi nodongwe lomfanekiso, lazicola.*

34a- Umfanekiso welitye elibethayo ukhuthazwa sisiko lokufa ngokuxulutywa ngamatye. Lo yayingumlinganiselo wokubulawa kwaboni ababenetyala kuSirayeli wamandulo. Eli litye ngoko liza kuxuluba aboni basemhlabeni. Isibetho sokugqibela sengqumbo kaThixo siya kuba ngamatye esichotho ngokweSityhi.16:21. Lo mfanekiso uproleta ngesenzo sikaKrestu ngokuchasene naboni ngexesha lokubuya kwakhe okuzukileyo kobuthixo. KuZek.3:9 uMoya unika uKristu umfanekiso welitye, ilitye eliyintloko lembombo, athe uThixo waqala ngalo ukwakha isakhiwo sakhe esingokomoya: Kuba, khangela, ilitye endalibeka phambi koYoshuwa . , *kukho amehlo asixhenxe kweli litye linye; yabona, ndikrola okukroliweyo kuyo, utsho uYehova wemikhosi; ndibususe ubugwenxa beli lizwe ngamini-nye.* Sandula ke sifunda kuZac.4:7: “ *Ungubani na wena, ntaba inkulu, phambi koZerubhabheli? Uya kugudiswa. Uya kubeka ilitye eliphambili phakathi kwezikhamiso: Ubabalo, ubabalo kuye! Kwakule ndawo inye, kwindinyana yama-42 neyama-47, sifunda oku: Yathi kum, Ubona ntoni na? Ndaphendula ndathi, Ndabona, nanko kukho isiphatho sezibane segolide siphela, sineengqayi phezulu, sinezibane ezisixhenxe, ezinemibhobho esixhenxe yezibane eziphezu kwentloko yaso . . . Ngokuba abo bawudelelayo umhla wobuthathaka baya kuvuya xa bebona inqanaba esandleni sikaZerubhabheli. **Ezi zisixhenxe ngamehlo eNkosi, ajikeleza umhlaba wonke** . Ukuqinisekisa lo myalezo, siya kufumana kwiSityhi.5:6, lo mfanekiso, apho amehlo asixhenxe elitye nesiphatho sesibane abhekiselwa kuyo iMvana kaThixo, uYesu Kristu: Ndaza ndabona, esazulwini solwandle . *itrone, nezinto eziphilileyo zone, naphakathi kwamadoda amakhulu, kukho imvana elapho ngathi ixheliwe. Wayeneempondo ezisixhenxe namehlo asixhenxe, angabo oomoya abasixhenxe bakaThixo, abathunywe kulo lonke ihlabathi.* Umgwebo wabantu abanesono ophunyezwa nguThixo ngokobuqu, *akukho sandla samntu singenelelayo.**

Dan 2:35 *Zaza zatyumka kunye isinyithi, nodongwe, nobhedu, nesilivere, negolide, yaba njengomququ ophuma esandeni sasehlotyeni; wemka nazo umoya, akwafunyaniswa nto. Ke lona ilitye elo, libethileyo emfanekisweni, laba yintaba enkulu, lazalisa ihlabathi lonke.*

35aza ke zatyumka kunye isinyithi, nodongwe, nobhedu, nesilivere, negolide, zaba njengomququ ophuma esandeni ehlotyeni; wemka nazo umoya, akwafunyaniswa nto.

Ekubuyeni kukaKristu, inzala yezizwe ezazifanekiselwa yigolide, isilivere, ubhedu, intsimbi nodongwe zonke zahlala ezonweni zazo kwaye zifanelwe yintshabalalo nguye, kwaye umfanekiso uprofeta ngoku kutshatyalaliswa.

35b- *Ke lona ilitye elo, libethileyo emfanekisweni, laba yintaba enkulu, lazalisa ihlabathi lonke*

ISityhilelo siya kutyhila ukuba esi saziso siya kuzaliseka ngokupheleleyo kuphela emva kweminyaka eliwaka yomgwebo wasezulwini, ngokumiselwa kwabanyuliweyo kumhlaba ohlaziyiweyo, kwiSityhi.

Dan 2:36 *Lilo elo iphupha. Siya kuyinika ingcaciso phambi kokumkani.*

36a- Ekugqibeleni ukumkani uyakuva oko akuphuphileyo. Impendulo enjalo ayinakuqulunqwa, kuba kwakungenakwenzeka ukumkhohlisa. Lowo uzichazayo ezi zinto kuye ngoko naye ngokwakhe ufumene umbono ofanayo. Yaye ukwasabela kwisicelo sikakumkani ngokuzibonakalisa ekwazi ukutolika imifanekiso aze anikele intsingiselo yayo.

Dan 2:37 *Kumkani, kumkani wookumkani, uThixo wamazulu ukunike igunya, namandla, nokomelela, nozuko;*

37a Ndiyixabisa kakhulu le ndinyana apho sibona uDaniyele ethetha ngokungacwangciswanga kukumkani onamandla, ekungekho mntu unobuganga bokwenza ngemihla yethu egqwethekileyo neyonakeleyo. Intetho engacwangciswanga ayithuki, uDaniyele uyamhlonela ukumkani wamaKaledi. I-Tuinality yindlela yegramaphela esetyenziswa ngumxholo ozimeleyo ovakalisa iimvakalelo zakhe kumntu omnye wesithathu. Kwaye "umkhulu njengokumkani, akakho ngaphantsi komntu" njengoko umdlali we-Molière wayekwazi ukuthetha ngexesha lakhe. Kwaye ukuqhutyelwa kwezibhambathiso ezingafanelekanga kwazalwa ngexesha lakhe noLouis 14, "inkosi yelanga" enekratshi.

37b , kumkani, ungukumkani wookumkani, ngokuba uThixo wezulu ukunike ubukumkani.

Ngaphezu kwembeko, uDaniyele wenza ukuba ukumkani aqonde into yasezulwini awayengayazi. Enyanisweni, uKumkani wasezulwini wookumkani uyangqina ukuba wakha ukumkani wasemhlabeni wookumkani. Ukulawula ookumkani kuthetha isibizo sobukhosi. Isimboli sobukhosi " ngamaphiko okhozi " aya kububonakalisa njengobukhosi bokuqala kuDan.7.

37c- *amandla,*

Ichaza ilungelo lokulawula phezu kwezihlwele kwaye ilinganiswa ngobuninzi, o.k.t. ubunzima.

Inokujika intloko ize izalise ukumkani onamandla ngokuzidla. Maxa wambi ukumkani uya kunikezela kwikratshi yaye uThixo uya kumphilisa kwisilingo esiqatha sokuthotywa esityhilwe kuDan.4. Umele amkele ingcamango yokuba amandla akhe akazange awafumane ngamandla akhe, kodwa ngenxa yokuba uThixo oyinyaniso wawanika yena. KuDan.7, eli gunya liya kuthabatha umfanekiso womfuziselo weBhere yamaMedi namaPersi.

Amandla afunyanwa, ngamanye amaxesha, ngokuziva bengento yanto kubo nakubomi babo, amadoda ayazibulala. Amandla akwenza ube nephupha

malunga nokufumana ulonwabo olukhulu olungezi. "Yonke into entsha, yonke intle" iyatsho, kodwa le mvakalelo ayinakuhlala. Kubomi banamhlanje, amagcisa aziwayo nadumileyo natyebileyo aphela ngokuzibulala nangona impumelelo ebonakalayo, eqaqambileyo nezukileyo.

37d- *amandla*

Ichaza intshukumo, uxinzelelo oluphantsi kwesinyanzelo elenza ukuba umchasi agobe emlo. Kodwa lo mlo unokulwisana nawe. Emva koko sithetha ngokomelela kwesimilo. Amandla alinganiswa kumgangatho kunye nokusebenza kakuhle.

Ikwanayo nomqondiso wayo: *ingonyama* ngokutsho kwaBagwebi 14:18: "*Yintoni enamandla kunengonyama, yintoni emnandi kunobusi*". Amandla engonyama asezihlungwini zayo; ezo zamathupha ayo kunye neenzipho kodwa ngakumbi ezo zomlomo wayo obamba kwaye ufunxa amaxhoba ngaphambi kokuba awadle. Ukutyhilwa okujikisiweyo kwale mpendulo kwiqhina awalinikwa amaFilisti nguSamson kuya kuba ngumphumo wesenzo somkhosi wakhe ongenakulinganiswa nanto nxamnye nawo.

37th- *kunye nozuko* .

Eli gama liyitshintsha intsingiselo kwingqikelelo yalo yasemhlabeni neyesibhakabhakeni. UNebhukadenetsare wazukiswa ngumntu de kwaba la mava. Uyolo lokulawula nokwenza isigqibo ngekamva lazo zonke izidalwa ezisemhlabeni. Kusele kuye ukufumanisa uzuko lwasezulwini aya kulufumana uYesu Kristu ngokuzenza, iNkosi neNkosi, umkhonzi wabakhonzi bakhe. Ukuze asindiswe, ekugqibeleni uya kulwamkela olu zuko neemeko zalo zasezulwini.

Dan 2:38 *Ubanikele esandleni sakho oonyana babantu, namarhamncwa asendle, neentaka zezulu, wakwenza umlawuli kuzo zonke ziphela; nguwe onguye. intloko yegolide.*

38a- Lo mfanekiso uya kusetyenziswa ukuchaza uNebhukadenetsare kuDan.4:9.

38b- *wena intloko yegolide.*

La mazwi abonisa ukuba uThixo wayelwazi kusengaphambili ukhetho awayeza kulwenza uNebhukadenetsare. Lo mqondiso, *intloko yegolide* , uprofeta ukungcwaliswa kwakhe kwexesha elizayo kunye nonyulo lwakhe losindiso olungunaphakade. Igolide ngumfuziselo wokholo olusulungekileyo, ngokutsho kweyoku-1 kaPetros 1:7, *ukuze ukucikideka kokholo lwenu, kunqabile kakhulu, ngaphezu kwegolide embiweyo, ecikidwa ngomlilo, kuse kuyo indumiso nozuko nembeko, ekutyhilekeni kukaYesu Kristu.* . Igolide , le ntsimbi ethambileyo, ngumfanekiso walo kumkani omkhulu ovumela ukuba aguqulwe ngumsebenzi womdali kaThixo .

Dan 2:39 *Emveni kwakho kuya kuvela obunye ubukumkani obungaphantsi kobakho; nobesithathu ubukumkani, obuya kuba bobhedu, buya kulawula ihlabathi lonke;*

39a- Ngokuhamba kwexesha, umgangatho womntu uya kuhla; isilivere yesifuba neengalo zombini zomfanekiso zingaphantsi kwegolide yentloko. NjengoNebhukadenetsare, uDariyo umMedi uya kubaguqula, uKoshi 2 umPersi ngokunjalo ngokukaEsd. yaye emva kwabo uDariyo umPersi noArtashashta 1

ngokukaEsd.6 no-7. Ekulingweni, baya kuvuya bakubona uThixo wamaYuda esiza ekuncedeni abakhe.

39 *koze kubekho nobunye ubukumkani besithathu, obobhedu, obuya kulawula ihlabathi lonke.*

Apha, imeko iya isiba mandundu kubukumkani bamaGrike. Ubhedu, uphawu olulumelayo, lubonisa ukungahlambuluki, isono. Uphononongo lukaDan.10 kunye ne-11 luya kusivumela ukuba siqonde ukuba kutheni. Kodwa sele, inkcubeko yabantu kuthethwa ngayo njengomqambi wenkululeko yeriphabliki kunye nazo zonke izitenxa zayo ezigqwethekileyo nezikhohlakeleyo ezithi ngokomgaqo ongenamda, kungoko uThixo esithi kwiMizekeliso 29:18: Xa kungekho *sityhilelo Yehova, abantu abanakuzibamba; Unoyolo ukuba uyawugcina umthetho!*

Dan 2:40 *Kuya kubakho ubukumkani besine, obunamandla ngokwesinyithi; kanye njengokuba intsimbi ityumza ize iqhekeze yonk' into, ngoko ke yona iya kutyumza ize iqhekeze yonk' into, njengentsimbi eqhekeza yonke into.*

40a- Imeko iya isiba mandundu ngobu bukumkani besine obubo baseRoma obuya kulawula ubukhosi bangaphambili buze bamkele bonke oothixo babo, ukuze buqokelele zonke iimpawu zabo ezingezizo ezizisa into entsha, uqeqesho lwentsimbi lobulukhuni obungenakuphikiswa. Oku kuyenza isebenze kangangokuba kungabikho lizwe linokumelana nayo; kangangokuba ubukhosi bakhe buya kunabela ukusuka eNgilani ngasentshona ukusa eBhabhiloni kwicala elingasempuma. Intsimbi ngokwenene luphawu lwaso, ukusuka kwikrele elintlangothi-mbini, isikrweqe kunye namakhaka ayo, ukuze xa uhlasela, umkhosi uthathe imbonakalo yecarapace enemikhonto, esebenza ngendlela eyoyikekayo kuhlaselo olungacwangciswanga.

Dan 2:41 *Wazibonayo nje iinyawo neenzwane, beziludongwe lombumbi ngenxalenye, zisisinyithi ngenxalenye, obo bukumkani buya kuba bobahlukeneyo; kodwa kuya kubakho into yobugorha bentsimbi kuyo, ngenxa yokuba ubone isinyithi sixutywe nodongwe.*

41a- UDaniyeli akayichazi loo nto kodwa umfanekiso uyathetha. *Iinyawo neenzwane* zimela inqanaba elilawulayo eliya kungena ezihlangwini zobukhosi baseRoma babahedeni obafanekiselwa *yintsimbi*. Ukwahluliwe, obu bukhosi baseRoma buya kuba libala ledabi lezikumkani ezincinci ezenziwe emva kokuqhekeka kwazo. Umanyano lwentsimbi *kunye* nodongwe *aludali* amandla, kodwa ukwahlukana kunye nobuthathaka. Sifunda *udongwe lombumbi*. Umbumbi nguThixo ngokutsho kukaYeremiya 18:6: “*Andinako na ukuxelisa lo mbumbi kuni, ndlu kaSirayeli? utsho uYehova. Yabonani, njengoko lunjalo udongwe esandleni sombumbi, ninjalo nina esandleni sam, ndlu kaSirayeli;* Olu dongwe luyinxalenye eseluxolweni yoluntu athi uThixo anyule kulo abanyulwa bakhe aze abenze izitya zembeko.

Dan 2:42 *Iinzwane zeenyawo zisisinyithi njengenxalenye, ziludongwe njengenxalenye, obo bukumkani buya kuba bomelele ngenxalenye, bube nkumenkume ngenxalenye.*

42a- Phawula ukuba *intsimbi* yamaRoma yaqhubeka de kwasekupheleni kwehlabathi, nangona uBukhosi baseRoma baphulukana nomanyano nolawulo lwabo ngo-395. Oku kungenxa yenkxaso exhobileyo eyanikelwa nguClovis

nabalawuli baseByzantine kubhishophu waseRoma malunga nama-500. Bakha udumo lwakhe negunya lakhe elitsha lobupopu elamenza, kodwa kuphela emehlweni abantu, inkokeli yasemhlabeni yecawa yamaKristu. ukusukela ngo538.

Dan 2:43 *Wasibona isinyithi sixutywe nodongwe; kodwa abayi kunamathelana omnye komnye, kwanjengokuba intsimbi ingaxutywanga nodongwe.*

43a- Iminwe yeenyawo, ishumi ngenani, iya kuba ziimpondo ezilishumi kuDan. 7: 7 no-24. Emva komzimba, kunye neenyawo, zifanekisela iintlanga zamaKristu asentshona zaseYurophu kwixesha lokugqibela, oko kukuthi, ixesha. Egxeka umanyano oluhanahanisayo lwezizwe zaseYurophu, uThixo watyhila kwiminyaka engama-2,600 eyadlulayo ubuthathaka bezivumelwano ezimanyanisa abantu baseYurophu yanamhlanje, ezimanyene ngokuchanekileyo ngesiseko “seZivumelwano zaseRoma”.

Dan 2:44 *Ngemihla yabo kumkani, uThixo wamazulu uya kumisa ubukumkani obungayi konakala naphakade; uya kuziqhekeza azitshabalalise zonke ezo zikumkani, yena abe ngunaphakade.*

44Ngemihla yabo kumkani

Le nto iqinisekisiweyo, iinzwane ezilishumi zezangoku kunye nokubuya okuzukileyo kukaKristu.

44uThixo wezulu uya kumisa ubukumkani obungayi konakala naphakade

Unyulo lwabanyuliweyo lwenziwa phantsi kwegama likaYesu Kristu ukususela kubulungiseleli bakhe, ngexesha lokuza kwakhe okokuqala emhlabeni, ukuze ahlawulele izono zabo abasindisayo. Kodwa ebudeni beminyaka engamawaka amabini emva kolu bulungiseleli, olu khetho lwafezwa ngokuthobeka nentshutshiso evela kwinkampu yobudemon. Yaye ukususela ngowe-1843, abo uYesu abasindisayo bambalwa ngenani, njengoko isifundo sikaDan.8 nese-12 siya kuqinisekisa.

Iminyaka engama-6000 yexesha lokunyulwa kwabanyuliweyo ukuya esiphelweni, ^{inkulungwane yesi-7} ivula iSabatha kanaphakade kuphela kwabo banyuliweyo bahlangwa ngegazi likaYesu Kristu ukususela kuAdam noEva. Bonke baya kube benyuliwe ngenxa yokuthembeka kwabo kuba uThixo uhamba nabantu abathembekileyo nabathobelayo, ehlangula umtyholi, iingelosi zakhe ezinemvukelo nabantu abangathobeliyo ukuba batshatyalaliswe ngokupheleleyo imiphefumlo yabo.

44c- *engayi kudlula phantsi kolawulo lwabanye abantu*

Kungenxa yokuba iphelisa ulawulo nokulandelelana kwabantu emhlabeni.

44 *Uya kuziqhekeza azitshabalalise zonke ezo zikumkani, yena abe ngunaphakade*

UMoya ucacisa intsingiselo yegama elithi isiphelo; intsingiselo epheleleyo. Kuya kupheliswa lonke uluntu. Kwaye i-Rev.20 iya kusityhilela okwenzekayo ngexesha le-7 ^{leminyaka leminyaka}. Ngaloo ndlela siya kufumanisa inkqubo ecetywe nguThixo. Kumhlaba oyinkangala, usathana uya kubanjwa, ngaphandle kwenkampani yasezulwini okanye yasemhlabeni. Kwaye ezulwini, iminyaka eyi-1000, abanyuliweyo baya kugweba abafuleyo abangendawo. Ekupheleni kwale minyaka iyi-1000, abangendawo baya kuvuswa ukuze bafumane umgwebo wokugqibela. Umlilo otshabalalisayo uya kuhlambulula umhlaba uThixo aya kuwenza mtsha ngokuwuzukisa ukuze amkele itrone yakhe

nabanyulwa bakhe abakhululweyo. Ngoko ke umfanekiso walo mbono ushwankathela izenzo ezintsonkothileyo eziya kutyhilwa yiApocalypse kaYesu Kristu.

Dan 2:45 *Ke lona ilitye owalibonayo lisiwa entabeni, lingancediswa mntu, lasiqhekeza isinyithi, nobhedu, nodongwe, nesilivere, negolide; UThixo omkhulu umazisile ukumkani okuya kubakho emveni koku. Iphupha liyinyaniso, yaye ingcaciso yalo iqinisekile.*

45a- Ekugqibeleni, emva kokufika kwakhe, uKristu efuziselwa ngelitye , umgwebo wasezulwini weminyaka *eliwaka* nokuphunyezwa kwakhe komgwebo wokugqibela, kumhlaba omtsha obuyiselwe nguThixo, intaba *enkulu* eyavakaliswa embonweni iya kumila kumbi. kuye ngonaphakade.

Dan 2:46 *Waza ukumkani uNebhukadenetsare wawa ngobuso bakhe, waqubuda kuDaniyeli, wathi makwenziwe kuye imibingelelo neziqhumiso.*

46a- Esengumhedeni, ukumkani usabela ngokwendalo yakhe. Akuba efumene yonke into awayeyicelile kuDaniyeli, waqubuda kuye waza wathobela izithembiso zakhe. UDaniyeli akazichasanga izenzo zokunqula izithixo kuye. Kuse early kakhulu ukuyiphikisa nokuyibuza. Ixesha, elikaThixo, liya kwenza umsebenzi walo.

Dan 2:47 *Wathi ukumkani kuDaniyeli, Okunene uThixo wenu nguThixo woothixo, yiNkosi yookumkani, nguye otyhila iimfihlakalo, ekubeni ube nako wena ukuyityhila le mfihlakalo.*

47 Eli yayilinyathelo lokuqala likaKumkani uNebhukadenetsare ekuguqukeni kwakhe. Akanakuze akwazi ukuwalibala la mava amnyanzelayo ukuba avume ukuba uDaniyeli unolwalamano noThixo oyinyaniso, enyanisweni, uThixo *woothixo neNkosi yookumkani* . Kodwa isihlwele sabahedeni abamncedayo baya kulibazisa ukuguquka kwakhe. Amazwi akhe angqina ukuphumelela komsebenzi wesiprofeto. Amandla kaThixo okuxela kwangaphambili oko kuya kwenzeka abeka umntu oqhelekileyo eludongeni lobungqina obubambekayo athi lowo unyuliweyo anikezele kubo baze abawileyo baxhathise.

Dan 2:48 *Uukumkani wamphakamisa uDaniyeli, wampha izipho ezininzi ezityebileyo; wamnika ukuba abe negunya phezu kwelizwe lonke laseBhabheli, wammisa waba negunya phezu kwezilumko zonke zaseBhabheli.*

48a- UNebhukadenetsare wenza kuDaniyeli ngendlela awayesenza ngayo uFaro phambi kwakhe kuYosefu. Xa zihlakaniphile kwaye zingavali ngenkani kwaye zivaliwe, iinkokeli ezinkulu ziyazi ukuxabisa iinkonzo zomkhonzi oneempawu ezixabisekileyo. Bona kunye nabantu babo bayaxhamla kwiintsikelelo zobuthixo eziphumle kwabanyuliweyo bakhe. Ngaloo ndlela ubulumko boThixo oyinyaniso buyingenelo kubo bonke.

Dan 2:49 *UDaniyeli wacela ukumkani ukuba anike uShadraki, noMeshaki, noAbhednego ubugosa belizwe laseBhabheli. UDaniyeli ke wayesenkundleni yokumkani.*

49Aba bafana bane babonakala benyanisekile kuThixo, bevela kulutsha lwamaYuda olwalusiyi nabo eBhabheli. Emva kolu vavanyo, olwalunokumangalisa kuye wonke umntu, kukho inkoliseko kaThixo ophilayo. Ngaloo ndlela siyawubona umahluko uThixo awenzayo phakathi kwabo

bamkhonzayo nabo bangamkhonziyo. Uphakamisa amagosa akhe anyuliweyo azibonakalise efanelekile, esidlangalaleni, emehlweni abantu bonke.

Daniyeli 3

Dan 3:1 *Ukumkani uNebhukadenetsare wenza umfanekiso wegolide; wawuziikubhite ezimashumi mathandathu ubude bawo, neekubhite ezintandathu ububanzi. Wayimisa kwintlambo yaseDura, kwiphondo laseBhabhiloni.*

3a- Ukumkani wayeqinisekile kodwa engekaguquki nguThixo ophilayo kaDaniyeli. Kwaye i-megalomania isabonakala kuye. Abantu abadala abamngqongileyo bayamkhuthaza kule ndlela kanye njengokuba impungutye esentsomini isenza nehlungulu, bayamnqula baze bamhlonele njengothixo. Kwakhona, lo kumkani uphela ezifanisa nothixo. Kumelwe kutshiwo ukuba kubuhedeni, ukukhukuliseka kulula kuba ezinye izithixo zobuxoki azishukumi yaye zingumkhenkce ngokwemo yemifanekiso eqingqiweyo ngoxa yena, ukumkani, esaphila, sele emkhulu kunabo. Kodwa hayi indlela esetyenziswa kakubi ngayo le golide xa kusenziwa umfanekiso oqingqiweyo! Ngokucacileyo, umbono wangaphambili awukavelisi siqhamo. Mhlawumbi kwanembeko awayinikwa nguThixo woothixo yamnceda walondoloza ikratshi lakhe. Igolide, engumfuziselo wokholo olusulungekiswe ngokuvavanywa ngokweyoku- 1 kaPetros 1:7 , iya kunceda ekutyhileni ubukho bolu hlobo lokholo lubalaseleyo kumaqabane amathathu kaDaniyeli, kumava amatsha abaliswa kwesi sahluko. Esi sisifundo uThixo asibhekisa ngokukodwa kubanyulwa bakhe kwityala lokugqibela lama-Adventist xa ummiselo wokufa owaprofetwa kwiSityhi.

Dan 3:2 *Ukumkani uNebhukadenetsare wawabiza abathetheli, namabamba, namabamba, nabagwebi abakhulu, noonondyebo, nabaqondisi-mthetho, nabagwebi, nabagwebi, noomantyi bonke bamaphondo, ukuba beze ekusungulweni komfanekiso, abewumisile uNebhukadenetsare ukumkani.*

2a- Ngokungafaniyo novavanyo lukaDaniyeli kuDan.6, amava awabangelwa ngamayelenqe abantu abangqonge ukumkani. Apha, kutyhilwa isiqhamo sobuntu bakhe.

Dan 3:3 *Zaza zahlanganisana iirhuluneli, namagosa, namabamba, nabagwebi, noonondyebo, nabaqondisi-mthetho, nabaqondisi-mthetho, nabagwebi, noomantyi bonke bamaphondo, ukuba bawumise umfanekiso, abewumisile uNebhukadenetsare ukumkani. Bema phambi komfanekiso owawumiswe nguNebhukadenetsare.*

Dan 3:4 *Sadanduluka ngezwi elikhulu, simemeza sisithi, Baniwisela lo mthetho, zizwe, nezizwe, neelwimi zonke.*

Dan 3:5 *Xa uthe wasiva isandi sesigodlo, nempempe, nesekitare, nesomrhubhe, nesempempe, nesazo zonke iintlobo zeempahla zokubethwa, niwe phantsi, niqubude kumfanekiso wegolide omiswe nguNebhukadenetsare ukumkani.*

5a- *Ngalomzuzu xa usiva ixilongo*

Umqondiso wetyala uya kunikelwa ngesandi ^{sexilongo}, kanye njengokuba ukubuya kukaYesu Kristu kufanekiselwa kwiSityhi .

5b- *uya kuqubuda*

Ukuqubuda luhlobo lwembeko olubonakaliswa ngokwasemzimbeni. KwiSityhi.13:16, uThixo ufuzisela oko ngesandla *sabantu* abaya *kufumana uphawu lwerhamncwa*, oluquka ukwenza nokuhlonipha usuku lwelanga lobuhedeni olwathabathel' indawo iSabatha engcwele yobuthixo .

5c- *kwaye uya kuyithanda*

Unqulo luhlobo lwengqondo lwembeko olunikelwayo. KwiSityhi. 13:16 , uThixo wawufanekisa *ebunzi* lomntu owamkela *uphawu lwerhamncwa* .

Le ndinyana isenza ukuba sifumane izitshixo zale mifuziselo ikhankanywe kwiApocalypse kaYesu Kristu. *Ibunzi nesandla* somntu zishwankathela iingcinga zakhe kunye nemisebenzi yakhe kwaye phakathi kwabanyuliweyo, le mifuziselo ifumana itywina *likaThixo* ngokuchasene nophawu *lwerhamncwa* , elihlotshaniswa ne "Cawa" yobuKatolika yamaRoma, yamkelwa kwaye ixhaswa ngamaProtestanti ukusukela ngoko. ukungena kwabo kumanyano lwamabandla.

Yonke intlangano yalo mlinganiselo eyamiselwa nguKumkani uNebhukadenetsare iya kuhlaziywa ekupheleni kwehlabathi kuvavanyo lokuthembeka kweSabatha yomdali kaThixo. NgeSabatha nganye, ukwala ukusebenza kwabanyuliweyo kuya kungqina ukuchasa kwabo umthetho wabantu. Kwaye ngeCawa, ukwala kwabo ukuba nenxaxheba kunqulo olufanayo olumiselweyo kuya kubachaza njengabavukeli ekufuneka bashenxiswe. Emva koko kuya kuwiswa isigwebo sentambo. Inkqubo ke ngoko iya kungqinelana ngokugqibeleleyo noko kuya kwenzeka kumaqabane amathathu kaDaniyeli, wona ngokwawo esikelelwe ngokupheleleyo nguThixo ngenxa yokuthembeka kwawo okubonakalisileyo.

Nangona kunjalo, ngaphambi kokuphela kwehlabathi, esi sifundo sanikelwa, okokuqala, kumaYuda omanyano lwakudala awayephantsi kovavanyo olufanayo phakathi kwe-175 kunye ne-168, atshutshiswa de abulawe ngukumkani wamaGrike uAntiochos 4 owaziwa ngokuba nguEpiphanes. Yaye uDan.11 uya kungqina ukuba amaYuda athile athembekileyo akhetha ukubulawa kunokuba enze amasikizi phambi koThixo oyinyaniso. Kuba ngaloo mihla, uThixo akazange

angenelele ukuze abasindise ngokungummangaliso, kanye njengokuba wenzayo kumaKristu abulawa ngamaRoma.

Dan 3:6 *Ongaqubudinga, aqubude, uya kuphoswa kwaoko ezikweni elivutha umlilo.*

6a- Kumaqabane kaDaniyeli, isisongelo *liziko lomlilo* . Esi sisongelo sokufa ngumfanekiso wesigwebo sokugqibela sokufa. Kodwa kukho umahluko phakathi kwamava amabini okuqala nawokuphela, kuba ekugqibeleni, iziko lomlilo liya kuba sisohlwayo somgwebo wokugqibela wabatshutshisi babatshutshisi babangcwele abanyuliweyo bakaThixo.

Dan 3:7 *Ngenxa yoko zakuva zonke izizwe isandi sesigodlo, nempempe, nesekitare, nesomrhubhe, nesomrhubhe, neseempahla zonke ezibethwayo, nezizwe zonke, nezizwe, neelwimi, nezizwe ngezizwe. wawa phantsi waqubuda kumfanekiso wegolide owawumiswe nguKumkani uNebhukadenetsare.*

7a- Oku kuziphatha okuphantse kuthotyelwe ngokubanzi nangokuvumelana kwezihlele kwimithetho nemimiselo yabantu kusaprofeta ngokuziphatha kwazo ngexesha lovavanyo lokugqibela lokholo lwasemhlabeni. Urhulumente wokugqibela wendalo iphela emhlabeni uya kuthotyelwa ngoloyiko olufanayo.

Dan 3:8 *Ngesi sihlandlo, kwangelo xesha, kwafika amadoda angamaKaledi, awatyhola amaYuda.*

8a- Abanyuliweyo bakaThixo bazisisulu zomsindo womtyholi olawula yonke imiphefumlo angayaziyo uThixo njengabanyuliweyo bakhe. Emhlabeni, le ntiyo ye-diabolical ikhula ngendlela yekhwele kwaye kwangaxeshanye, intiyo enkulu. Baza ke bathwaliswe uxanduva kubo bonke ububi olubandezelekayo luluntu, nangona kuchasene noko kuchaza obu bubi obuziziphumo zokungabikho kokukhuselwa kwabo nguThixo. Abo bawathiyileyo amagosa anyuliweyo benza iyelenqe lokuwenza abe sisigwebo esidumileyo ekufuneka sipheliswe ngokuwabulala.

Dan 3:9 *Aphendula athi kukumkani uNebhukadenetsare, Kumkani, yidla ubomi ngonaphakade!*

9a- Iiarhente zikasathana zingena kwindawo, iyelenqe licaca ngakumbi.

Dan 3:10 *Wena uwise umthetho wokuba bonke abathe baliva izwi lesigodlo, nempempe, nelekitare, nelengoma, nelomrhubhe, nelomrhubhe, neleempahla zonke zeempahla zonke, baqubude, baqubude kumfanekiso wegolide. ,*

10Azikhumbuza ukumkani amazwi akhe, nomyalelo wegunya lobukumkani bakhe ekufuneka ukuluthobela.

Dan 3:11 *osukuba engaqubudi, aqubude, uya kuphoswa ezikweni elivutha umlilo.*

11a- Isoyikiso sokufa siyakhunjulwa; umgibe uvala abangcwele abakhethiweyo.

Dan 3:12 *Ngoku kukho amaYuda, owawanike ukuvelela ilizwe laseBhabheli, ooShadraki, noMeshaki, noAbhede-nego, amadoda awakunikileyo, kumkani; akababusi oothixo bakho, akaqubudi kumfanekiso wegolide owumisileyo.*

12a- Le nto yayixelwe kwangaphambili, izikhundla eziphakamileyo zaziphathiswe amaYuda asemzini, ikhwele elinoburhelembhe elavuselelweyo yayikukubonakalalisa isiqhamo salo sentiyo ebulalayo. Ngoko ke, abanyuliweyo bakaThixo bayanyulwa baze bagwetywe ngokuphindezelwa okudumileyo.

Dan 3:13 *Waza uNebhukadenetsare equmbile, equmbile, wathi mabaziswe ooShadraki, noMeshaki, noAbhede-nego. Aziswa ke la madoda phambi kokumkani.*

13 Khumbulani ukuba la madoda mathathu azizuzele izikhundla eziphezulu kuNebhukadenetsare ebukumkanini bakhe; ngokuba ayebonakala elumkile, elumke ngaphezu kwabantu bakowabo. Kungenxa yoko le nto imeko yakhe " *ecaphukile kwaye enomsindo* " iya kuchaza ukulibala kwakhe okomzuzwana ngeempawu zabo ezikhethekileyo.

Dan 3:14 *Waphendula uNebhukadenetsare, wathi kubo, Nenza ngabom na, Shadraki, Meshaki, Abhede-nego, ukuthi ningambusi oothixo bam, ningaqubudi kumfanekiso wegolide endiwuxhomileyo?*

14 Akalindi nokuba baphendule umbuzo wakhe, besithi, Niwucekile na ngabom umthetho wam?

Dan 3:15 *Hlalani ngoku nilungile, nithi, xa nithe nasiva isandi sesigodlo, nesempempe, nesekitare, nesehampe, nesomrhubhe, nesempempe, nesazo zonke iintlobo zeempahla zokubethwa, niqubude, niqubude kumfanekiso oqingqiweyo. ndiyenzile; ukuba anithanga nimnqule, nophoswa kwaoko ezikweni elivutha umlilo. Ngubani na ke uthixo oya kunihlangula esandleni sam?*

15a- Eqonda ngequbuliso indlela aluncedo ngayo la madoda kuye, ukumkani ulungele ukuwanika ithuba elitsha ngokuthobela umyalelo wakhe wobukumkani.

Lo mbuzo ubuzwayo uya kufumana impendulo ebingalindelekanga evela kuThixo oyinyaniso ekubonakala ukuba uNebhukadenetsare umlibele, ngenxa yezinto awayezenza ebomini bakhe. Ngaphezu koko, akukho nto inokumisela umhla womcimbi.

Dan 3:16 *Baphendula ooShadraki, noMeshaki, noAbhede-nego, kukumkani uNebhukadenetsare, bathi, Thina asinakukuphendula ngale ndawo.*

16 Amazwi lawo awathethwa koyena kumkani unamandla ngexesha lakhe avakala engaqhelekanga, engahloneli Thixo; kodwa la madoda awathethileyo asingabo abantu abaneenkani. Ngokwahlukileyo koko, bayimizekelo yokuthobela uThixo ophilayo abenze isigqibo esiqinileyo sokuhlala bethembekile kuye.

Dan 3:17 *Yabona, uThixo wethu esimbusayo, unako ukusihlangula ezikweni elivutha umlilo, nasesandleni sakho, kumkani.*

17a- Ngokungafaniyo nokumkani, abanyulwa abathembekileyo babugcinile ubungqina obanikelwa nguThixo ukubonisa ukuba wayenabo kuvavanyo lombono. Enxulumanisa la mava obuqu neenkumbulo ezizukileyo zabantu bawo abakhululwa kumaYiputa nasebukhobokeni bawo, kwangaloo Thixo mnye uthembekileyo, batyhalela phambili inkalipho ukusa kwinqanaba lokudelela ukumkani. Uzimiselo lwabo luphelele, nokuba luza kwiindleko zokufa kwabo. Ke, uMoya ubenza bapofete ukungenela kwakhe: *wosihlangula esandleni sakho, kumkani*.

Dan 3:18 *Kungenjalo yazi, kumkani, ukuba asiyi kubabusa thixo bakho, asiyi kuqubuda kumfanekiso wegolide owumisileyo.*

18 Ke ukuba akubangakho ncedo luvela kuThixo, kulunge kanye ukuba bafe bethembekile, kunokuba baphile njengabangcatshi namagwala. Oku kunyaniseka kuya kufunyanwa kuvavanyo olubekwe ngumtshutshisi ongumGrike ngo-168. Kwaye emva koko, kulo lonke ixesha lobuKristu phakathi kwamaKristu

okwenyaniso athi kude kube sekupheleni kwehlabathi angawubhidanisi umthetho kaThixo nomthetho wabantu ababi.

Dan 3:19 *Wesuka uNebhukadenetsare wazala bubushushu, wabujika ubuso bakhe, wabubhekisa ubuso bakhe kuShadraki, noMeshaki, noAbhede-nego. Waphinda wathetha, wathi iziko malibaswe ngokuphindwe kasixhenxe kunoko fudula libaswa shushu.*

19. Yazi ke into yokuba, lo kumkani ngexesha lobomi bakhe akazange abone okanye eve nabani na ochasene nezigqibo zakhe; obugwebela *ubushushu bakhe* nokutshintsha *kwenkangeleko yobuso bakhe*. UMtyholi uyangena kuye ukuba amkhokele ukuba abulale abanyulwa bakaThixo.

Dan 3:20 *Waza wayalela amadoda athile anamandla emkhosini wakhe, ukuba abophe ooShadraki, noMeshaki, noAbhednego, abaphose ezikweni elivutha umlilo.*

Dan 3:21 *Aza la madoda abotshwa enebhulukhwe zawo zangaphantsi, neengubo zawo zangaphantsi, neengubo zawo zokwaleka, nezinye iingubo zawo, ajulelwa ezikweni elivutha umlilo.*

21a- Zonke ezi zinto zikhankanyiweyo ziyatsha njengemizimba yazo yenyama.

Dan 3:22 *Kwathi, ngokuba belibukhali ilizwi lokumkani, iziko belenziwe lashushu ngokuncamisileyo, ngenxa yoko ilangatye lawabulala amadoda lawo abajulele kulo ooShadraki, noMeshaki, noAbhede-nego.*

I-22a- Ukufa kwala madoda kungqina amandla abulalayo omlilo weli ziko.

Dan 3:23 *Kwaye la madoda omathathu, ooShadraki, noMeshaki, noAbhede-nego, awa ebotshiwe phakathi kweziko elivutha umlilo.*

23 Umyalelo wokumkani uyaphunyezwa, ade abulawe nabakhonzi bakhe.

Dan 3:24 *Woyika ukumkani uNebhukadenetsare, wesuka wakhawuleza. Waphendula wathi kumaphakathi akhe, Besingajulelanga na amadoda amathathu akhonkxwa phakathi komlilo? Baphendula bathi kukumkani, Inene, kumkani!*

24Akawakholelwa amehlo akhe ukumkani wookumkani bexesha lakhe. Oko akubonayo kungaphaya kwengqondo yomntu. Uvakalelwa kukuba kufuneka aziqinisekise ngokubuza abo bamngqongileyo enoba isenzo sokuphosa amadoda amathathu emlilweni weziko siyinyaniso kusini na. Aba ke baliqinisekisa elo lizwi kuye: *Ewe, kumkani!*

Dan 3:25 *Waphendula ke wathi, Yabona, ndibona amadoda amane, engenamakhamandela, ehamba phakathi komlilo, engenzakele; umfanekiselo weyesine ufana nowonyana woothixo.*

25a- Kubonakala ngathi ngukumkani kuphela owayenombono womlinganiswa wesine owamkhwankqisayo. Ukholo olungumzekelo lwala madoda mathathu luyazukiswa yaye luyaphendulwa nguThixo. Kulo mlilo, ukumkani uyakwazi ukwahlula amadoda kwaye ubona umfanekiso wokukhanya nomlilo umi kunye nawo. La mava amatsha adlula awokuqala. Inyaniso yoThixo ophilayo isangqinwa kuye.

25b- *nomzobo wesine ufana nowonyana woothixo*

Inkangeleko yalo mlinganiswa wesine yahluke kakhulu kweyabantu kangangokuba ukumkani umfanisa nonyana *woothixo*. Eli binzana liyonwabile kuba ngokwenene likukungenelela ngokuthe ngqo kwalowo uya kuba ngabantu, ***uNyana kaThixo*** noNyana ***womntu***, uYesu Kristu.

Dan 3:26 *Wasondela uNebhukadenetsare emnyango weziko lomlilo, wathi, Shadraki, Meshaki, Abhede-nego, bakhonzi bOsenyangweni, phumani nize; Baphuma ooShadraki, noMeshaki, noAbhede-nego phakathi komlilo.*

26 Kwakhona, uNebhukadenetsare waziguqula waba yimvana ebusweni bengonyama yokumkani eyomeleleyo kunaye. Esi sikhumbuzo sivusa ubungqina bamava ombono wangaphambili. UThixo wamazulu wenza okwesibini ukubongoza kuye.

Dan 3:27 *Zahlanganisana iirhuluneli, namadindala, namabamba, nabacebisi bokumkani; abona ukuba umlilo awubanga namandla emizimbeni yala madoda, nokuba alurharhanga unwele lwentloko yawo, nebhulukhwe zawo zangaphantsi azizange zonakaliswe, lingekafiki nevumba lomlilo kuwo.*

27a- Kula mava, uThixo usinika kunye noNebhukadenetsare ubungqina bokuba unamandla onke. Wadala imithetho yasemhlabeni emisela ubomi babo bonke abantu nazo zonke izilwanyana ezihlala kumhlaba wakhe nakwimilinganiselo yakhe. Kodwa usandul' ukungqina ukuba yena nezithunywa zezulu abalawulwa yile mithetho yasemhlabeni. UMDali wemithetho yendalo iphela, uThixo uphezu kwayo yaye unako, ngokuthanda kwakhe, ukuyalela iimeko ezingummangaliso eziya kuthi, ngexesha lakhe, zizise uzuko nodumo kuYesu Kristu.

Dan 3:28 *Waphendula uNebhukadenetsare wathi, Makabongwe uThixo kaShadraki, kaMeshaki, kaAbhede-nego, osithumileyo isithunywa sakhe, wabahlangu abakhonzi bakhe ababekholose ngaye, abawugqithayo umthetho wokumkani, bawunikela umzimba wabo, kunokuba bakhonze baqubude kuye. nawuphi na uthixo ongenguye uThixo wabo!*

28a- Umsindo wokumkani uphelile. Emva kokuba ebuyele ezinyaweni zakhe njengendoda, ufunda kumava kwaye ukhupha umyalelo oya kuthintela ukuba loo nto ingenzeki kwakhona. Kuba amava ayakrakra. UThixo wabonisa amaBhabhiloni ukuba uyaphila, uyasebenza yaye unamandla yaye unamandla.

28b- *owathuma isithunywa sakhe saza sabahlangu abakhonzi bakhe ababekholose ngaye, abawugqitha umthetho wokumkani, banikela imizimba yabo, kunokuba banqube nawuphi na uthixo ngaphandle koThixo wabo!*

Ngomgangatho ophezulu wokuqonda, ukumkani uyayiqonda indlela encomeka ngayo ukunyaniseka kwamadoda ikratshi lakhe eliphambene lalifuna ukuwabulala. Alithandabuzeki elokuba uyaqonda ukuba ngenxa yamandla akhe, bekuya kuba nokwenzeka ukuba aphephe le ngxaki yobudenge ebangelwa likratshi lakhe elimenza enze iimpazamo emngciphekweni wabantu abamsulwa.

Dan 3:29 *Nguwo lo umthetho wam: Wonke umntu, nokuba kusiphi na isizwe, nokuba sisiphi na isizwe, nokuba sisiphi na isizwe, nokuba sisiphi na isizwe, nokuba sisiphi na isiphithiphithi esithetha kakubi ngoThixo kaShadraki, uMeshaki noAbhede-nego, uya kusikwa anqunyulwe, indlu yakhe itshatyalaliswe. yaba yimfumba yenkunkuma, ngokuba akukho thixo wumbi unokuhlangula njengaye.*

29a- Ngala mazwi, uKumkani uNebhukadenetsare ukhusela abo banyulwe nguThixo.

Kwangaxeshanye, usongela nabani na othetha okubi ngoThixo kaShadraki, uMeshaki noAbhednego, kwaye uthi, uya kuqwegwa, nendlu yakhe ibe yimfumba yenkunkuma, ngenxa yokuba engekho. akakho omnye uthixo onokuhlangula njengaye. Bejamelene nesi sisongelo, ngokuqinisekileyo logama nje uKumkani

uNebhukadenetsare elawula, abanyulwa bakaThixo abathembekileyo abayi kuba nangxaki ngenxa yamayelenqe.

Dan 3:30 *Emveni koko ukumkani wabenza banempumelelo ooShadraki, noMeshaki, noAbhede-nego ezweni laseBhabheli.*

30a- "Konke kulungile okugqiba kakuhle" kubanyuliweyo abathembekileyo boThixo ophilayo, umdali wazo zonke izinto eziphilayo nezikhoyo. Kuba abanyulwa bakhe baya kuvuka ekupheleni, bahambe eluthulini lwabafileyo, iintshaba zabo zangaphambili, emhlabeni obuyiselweyo, kude kuse ephakadeni.

Kuvavanyo lokugqibela, esi siphelo simnandi siya kufumaneka. Ngaloo ndlela, isilingo sokuqala kunye nenzuzo yokugqibela kungenelelo oluthe ngqo lukaThixo ophilileyo ngokuthanda abanyulwa bakhe abaza kubasindisa kuYesu Kristu, uMsindisi, ekubeni igama lakhe elithi Yesu lithetha ukuthi "UYHWÉH usindisa".

Daniyeli 4

Dan 4:1 *UNebhukadenetsare ukumkani uthi kuzo zonke iintlanga, nezizwe, neelwimi ezimiyo ehlabathini lonke. Uxolo malube nani, lube lukhulu!*

1a- Ithoni kunye nokumila kuyangqina, ukumkani othethayo nguye oguqukele kuThixo kaDaniyeli. Amazwi ayo ayafana nemibhalo yeencwadi zomnqophiso omtsha. Unika uxolo, ngenxa yokuba yena ngokwakhe ngoku useluxolweni, entliziyweni yakhe yomntu, noThixo wothando nobulungisa, oyinyaniso, okuphela kwakhe, owahlukileyo;

Dan 4:2 *Imiqondiso nezimanga, azenzileyo kum uThixo Osenyangweni, kwakholeka kum ukuba ndizixele.*

2a- Ukumkani ngoku wenza njengoko uYesu watshoyo kwiimfama neziqhwalala eziphiliswe nguye, " *Hambani niye kuzibonakalisa etempileni nize nichaze oko uThixo akwenzele kona .*" Lo kumkani uvuswa ngulo mnqweno uphefumlelwe nguThixo. Ngenxa yokuba uguqulo lunokwenzeka yonke imihla, kodwa uThixo akanikeli kubo bonke impembelelo efunyanwa ngukumkani wookumkani, umlawuli onamandla nonamandla.

Dan 4:3 *Hayi, ukuba mkhulu kwemiqondiso yakhe! Hayi, ukuba namandla imisebenzi yakhe ebalulekileyo! Ubukumkani bakhe bubukumkani bamaphakade onke, nolawulo lwakhe lukwizizukulwana ngezizukulwana.*

3a- Ukuqonda kunye nokuqiniseka kwezi zinto kumnika uxolo kunye nolonwabo lokwenyani olusele lukhona apha ngezantsi. Ukumkani wafunda waza waqonda yonke into.

Dan 4:4 *Mna, Nebhukadenetsare, bendihleli ngoxolo endlwini yam, ndinovuyo ebhotweni lam.*

4a- Uthule kwaye wonwabile? Ewe, kodwa usengumhedeni ongaguqukiyo woThixo oyinyaniso.

Dan 4:5 *Ndiphuphe iphupha, landoyikisa; lingcinga endandizisukela ebhedini yam, nemibono yengqondo yam yanditsho ndankwantya.*

5a- Lo kumkani uNebhukadenetsare unikelwe kuthi ngokwenyani njengezimvu ezilahlekileyo athi uThixo ekuKristu eze kufuna ukuyinceda kwaye ayisindise ebubini. Kuba emva kweli xesha lasemhlabeni elinoxolo nolonwabo, ikamva lokumkani liya kuba yintshabalalo nokufa ngonaphakade. Ukuze asindiswe ngonaphakade, uThixo uyeza ukuze amphazamise aze amthuthumbise.

Dan 4:6 *Ndathi maziziswe phambi kwam zonke izilumko zaseBhabheli, ukuze zindichazele iphupha elo.*

6a- Ngokucacileyo, uNebhukadenetsare uneengxaki ezinzulu zokukhumbula. Kutheni engambizi ngoko nangoko uDaniyeli?

Dan 4:7 *Zeza ke izazi, nabakhwitsi, namaKaledi, nabavumisi. Ndabaxelela iphupha, abazange bandichazele.*

7a- Izinto ziyenzeka njengoko kumbono wokuqala, abavumisi abangabahedeni bakhetha ukuqaphela ukungakwazi kwabo kunokuba baxelele iintsomi kukumkani osele esongela ubomi babo.

Dan 4:8 *Ekugqibeleni wabonakala phambi kwam uDaniyeli, ogama linguBheletshatsare ngokwegama lothixo wam , onomoya woothixo abangcwele kuye. Ndimxelela iphupha.*

8a- Isizathu sokulibala sinikwe. UBhele wayesenguthixo kakumkani. Ndikhumbula apha ukuba uDariyo umMedi, uKoreshi umPersi, uDariyo umPersi , uArtashashta 1 ' ngokukaEsd.1, 6 no-7, bonke ngexesha labo baya kuxabisa amaYuda anyuliweyo noThixo wawo omnye. Kuquka uKoreshi uThixo aprofeta ngaye kuIsaya 44:28, esithi: “ *Ndithi kuKoreshi, Ngumalusi wam, yaye uya kwenza konke ukuthanda kwam; uya kuthi kwiYerusalem, Mayakhiwe! Netempile: Mayisekwe! - Umalusi ekuprofetwe ngaye uya kuzalisekisa ukuthanda kukaThixo okuprofetiyo avumayo ukuba uyamthobela. Esi esinye isicatshulwa siyayingqina inguquko yakhe eyayiprofetiwe: Isa 45:2 : Utsho uYehova kumthanjiswa wakhe, kuKoreshi , nakwindinyana ye-13, ukuthi, Mna ke ndimvusile uKoreshi ngobulungisa bam, ndiya kuzilungelelanisa iindlela zakhe zonke. ; Uya kuwakha umzi wam, abakhulule abathinjwa bam, kungekho ntlawulelo nasingelo; utsho uYehova wemikhosi. Kwaye inzaliseko yeli cebo ibonakala kwi-Esd.6: 3 ukuya kwe-5: Ngomnyaka wokuqala kaKoreshi ukumkani, ukumkani uKoreshi wawisa umthetho ngendlu kaThixo eseYerusalem, wathi, Le ndlu mayibuye yakhiwe, ibe yindawo yokubingelela imibingelelo. zinikelwa, kwaye zineziseko eziqinileyo. Ubude bayo boba ziikubhite ezimashumi mathandathu, ububanzi bube ziikubhite ezimashumi mathandathu, ibe yimikrozo emithathu yamatye aqingqiweyo, nocamba olunye lwemithi emitsha. **Iindleko ziya kuhlalulwa yindlu yokumkani .** Kananjalo iimpahla zendlu kaThixo zegolide nezesilivere, abezithimbile*

uNebhukadenetsare etempileni eseYerusalem, wazisa eBhabheli, ziya kubuyiswa, zisiwe etempileni eseYerusalem, zisiwe kuloo ndawo bezikuyo, zibekwe endlwini. kaThixo. Iindleko ziya kuhlawulwa yindlu yokumkani. UThixo umnika imbeko awayeyinike uKumkani uSolomon. Nangona kunjalo, lumka! Lo mmiselo awuyi kuvumela ubalo olucetywayo kuDan.9:25 ukuba lusetyenziswe ukufumana umhla wokuza kokuqala kukaMesiya; iya kuba yekakumkani uArtashashta umPersi. UKoreshi wayalela ukuba iphinde yakhiwe itempile, kodwa uArtashashta wagunyazisa ukwakhiwa ngokutsha kweendonga zeYerusalem nokubuyela kwawo onke amaYuda kwilizwe lawo.

Dan 4:9 *Bheletshatsare, umphathi wemilingo, endikwaziyo ukuba unomoya woothixo abangcwele, ongaphakathi kum, okungekho nto inzima kuye, ndityhilele imibono endiyibonileyo ephupheni.*

9a- Kufuneka siqonde ukuba uphi na ukumkani. Engqondweni yakhe , wahlala engumhedeni yaye eqonda ukuba uThixo kaDaniyeli ngomnye uthixo, ngaphandle nje kokuba wayekwazi ukucacisa amaphupha. Ingcamango yokutshintsha oothixo ayizange ithi qatha kuye. UThixo kaDaniyeli wayengomnye uthixo xa ethelekiswa nabanye.

Dan 4:10 *Yiyo le imibono yengqondo yam ndilele. Ndakhangela, nango umthi omde, usesazulwini sehlabathi;*

I-10a- Kwimifanekiso eya kusetyenziswa nguYesu ukufundisa abantu bomoya afuna ukubafundisa, umthi uya kuba ngumfanekiso womntu, ukusuka kwingcongolo egobileyo ukuya kumsedare onamandla kunye nobukhulu. Yaye kanye njengokuba umntu enokusixabisa isiqhamo esinencasa somthi, uThixo uyasixabisa okanye akasixabisa isiqhamo esiveliswa zizidalwa zakhe, ukususela kwesona sihle kuse kwesona sihle, sicekisekayo nesicekisekayo.

Dan 4:11 *Waba mkhulu ke lo mthi, womelela, encopho yawo yada yesa ezulwini, wabonakala eziphelweni zehlabathi.*

11a- Embonweni womfanekiso, ukumkani wamaKaledi wayesele efaniswa nomthi ngokomfanekiso wamandla, nokomelela, nobukumkani, awayebunikwe nguThixo oyinyaniso.

Dan 4:12 *Amahlamvu awo ebemahle, neziqhamo zawo bezizininzi; wayephathela wonke umntu ukutya; amarhamncwa asendle emthunzini wawo, yonke into ephilileyo ibidla kuwo.*

12 Lo kumkani onamandla wabelana nabo bonke bobukumkani bakhe ubutyebi, nokutya, ngokwelizwi lakhe.

12 *Iintaka zezulu zahlala emasebeni akhe;*

Eli binzana liphindaphindwa kuDan.2:38. Ngengqiqo yokoqobo, ezi ntaka zezulu zifanekisela uxolo noxolo olulawulayo phantsi kolawulo lwakhe. Ngengqiqo yokomoya, athetha iingelosi zikaThixo zasezulwini, kodwa kule mbekiselo inye evela kwiNtshumayeli 10:20 , nguThixo ngokwakhe kuthethwa ngaye, kuba nguye yedwa ogocagoca iingcinga zomntu ngamnye: Musa ukuqalekisa ukumkani. , nasengqondweni yakho, kwaye musa ukuqalekisa izityebi kwigumbi olala kulo; kuba ***intaka yezulu*** ibiya kulisusa ilizwi lakho, ***irhamncwa*** eliya kuwavakalisa amazwi akho . Kuninzi lwezicatshulwa, iintaka zezulu zikhupha iinkozi kunye neentaka ezidla inyama, ezilawula phakathi kweentlobo

ezinamaphiko. Iintaka zihlala apho kukho intabalala yokutya; ngoko umfanekiso uqinisekisa ukuchuma kunye nokuhlutha kokutya.

Dan 4:13 *Ndabona emibonweni yomoya wam, endayibonayo ndilele, nanko kusihla omnye wabalindileyo, ongcwele, ephuma emazulwini.*

13a- Inene, izithunywa zezulu akufuneki ukuba zilale, zisebenza ngokusisigxina. Abo *bangcwele* nabakhonza uThixo *behla bevela ezulwini* ukuze base izigidimi Zakhe kubakhonzi Bakhe basemhlabeni.

Dan 4:14 *Wadanduluka ngamandla, wathetha wenjenje, Wugawuleni lo mthi, niwanqumle amasebe awo; vuthululani amagqabi, nizichithachithe iziqhamo; makabaleke emke phantsi kwawo amarhamncwa, neentaka emasebeni awo.*

14a Umbono uxela ukuba ukumkani uya kuphulukana nobukumkani bakhe nolawulo lwakhe phezu kwakhe.

Dan 4:15 *Ke wena, sishiye isiqu apho iingcambu emhlabeni, usibophe ngemixokelelwane yentsimbi nobhedu phakathi kwengca yasendle. Makanyakanyiswe ngumbethe wezulu, njengeenkomo, utyani bomhlaba ube sisabelo sakhe.*

15a- *Kodwa yishiye isiqu emhlabeni apho iingcambu zikhoyo*

Ukumkani uya kuhlala ebukumkanini bakhe; akayi kugxothwa.

15b- *Umkhonkxe ngemixokelelwane yentsimbi nobhedu phakathi kwengca yasendle*

Akukho mfuneko yamatyathanga entsimbi okanye obhedu, kuba uThixo uya kwenza ngokulula isidalwa sakhe esithambileyo siphulukane nengqiqo nengqiqo kuzo zonke iinkalo zakhe, ngokwasemzimbeni, ngokwengqondo nangokuziphatha. Ukumkani onamandla uya kuzenza irhamncwa; Ke ngoko abakhulu bobukumkani bakhe baya kunyanzeleka ukuba balushenxise ulawulo lobukumkani kuye.

15c- *Uya kumanziswa ngumbethe wezulu, abe njengeenkomo, utyani bomhlaba ube sisabelo sakhe.*

Sinokuba nomfanekiso-ngqondweni wokothuka kwabantu abakhulu bakhe xa bembona esitya ingca emhlabeni, njengeenkomo okanye igusha. Uya kuyicekisa iminquba, ekhetha ukuhlala emasimini.

Dan 4:16 *Iya kususwa intliziyo yalo kuyo, linikwe intliziyo yenkomo; kudlule phezu kwakhe amaxesha amisiweyo asixhenxe.*

Kula mava , kwakhona uThixo unikela ubungqina bokuba unamandla onke. Ngenxa yokuba uMdali wobomi bazo zonke izidalwa zakhe, ngalo naliphi na ixesha, ngenxa yozuko lwakhe, unokumenza ubani abe krelekrele okanye, ngokuchaseneyo, amenze abe sisimumu. Ngenxa yokuba ihleli ingabonakali emehlweni abo, amadoda asihoyi esi sisongelo sihlala sinzima kubo. Kodwa liyinyaniso elokuba akafane angenelele, yaye xa engenelele, kungenxa yesizathu nenjongo ethile.

Isohlwayo siyalinganiswa. Iya kusebenza kukumkani uNebhukadenetsare *izihlandlo ezisixhenxe* , iminyaka esixhenxe kuphela. Akukho mthetho wokusebenzisa eli xesha kuyo nantoni na ngaphandle kokumkani ngokwakhe. Apha kwakhona, ngokwenza olu khetho lwenani “7”, umdali uThixo uqalisa “ngetywina lakhe lobukumkani” isenzo esiza kuphunyezwa.

Dan 4:17 *Esi sigwebo ngummiselo ke wabalindayo; esi sigqibo ngumthetho wabangcwele, ukuze abadla ubomi bazi, ukuba Osenyangweni unegunya ebukumkanini babantu, ebunika lowo athanda ukumnika, amnike lowo athanda ukumnika. uvusa khona oyena ungcilileyo ebantwini.*

17a- *Esi sigwebo ngummiselo wababukeleyo*

UMoya ugxininisa uphawu olukhethekileyo lolu ngenelelo lobuthixo alunika indima “yommiselo” ngenxa yabo *babukeleyo* . Umntu umele afunde ukuba phezu kwayo nje imbonakalo ekhohlisayo, uhlala ejongwe zizidalwa zasezulwini. UThixo ufuna ukwenza lo mzekelo ube sisifundo ebantwini kude kube sekupheleni kwehlabathi. Ngokucaphula *abo babukeleyo* , utyhila umanyano olugqibeleleyo lwezithunywa zezulu zenkampu kaThixo ezizimanya neeprojekthi zakhe nakwizenzo zakhe.

17b- *ukuze bazi abaphilileyo, ukuba Osenyangweni unegunya ebukumkanini babantu, ukuba amnike lowo athanda ukumnika bona.*

UThixo ulawula yonke into kwaye ulawula yonke into. Ngokuqhelekileyo, ukulibala le nyaniso efihliweyo, umntu ukholelwa ukuba uyinkosi yekamva lakhe kunye nezigqibo zakhe. Ucinga ukuba ukhetha iinkokeli zakhe, kodwa nguThixo ozibeka kwisigxina, ngokokuthanda kwakhe okulungileyo nokugweba kwakhe kwizinto kunye nabantu.

17c- *nokuba uphakamisa khona oyena mntu ungcilileyo;*

Linyanisile ilizwi elithi: “abantu baneenkokeli ezibafaneleyo”. Xa abantu befanelwe yinkokeli yomntu okhohlakeleyo, uThixo ubamisela oko.

Dan 4:18 *Lilo elo iphupha endiliphuphileyo, mna kumkani Nebhukadenetsare. Wena, Bheletshatsare, khandicacisele, zonke izilumko zobukumkani bam azinako ukundinika; unako, ngokuba unomoya woothixo abangcwele kuwe.*

18 UNebhukadenetsare wenza inkqubela, kodwa akakaguquki. Wayesakhumbula ukuba uDaniyeli ukhonza *oothixo abangcwele* . I-Monothism ayikaqondwa nguye.

Dan 4:19 *Waza uDaniyeli, ogama linguBheletshatsare, wamangaliswa umzuzwana, nezicamango zakhe zamkhwankqisa. Waphendula ukumkani wathi, Bheletshatsare, malingakukhathazi iphupha nengcaciso; Wathi uBheletshatsare, Nkosi yam, malibe kwiintshaba zakho iphupha elo, nokutyhilwa kwalo kwabakuchasayo;*

19. UDaniyeli uyaliqonda iphupha, kwaye into eza kwenzeka iyoyikeka kakhulu kukumkani kangangokuba uDaniyeli angathanda ukubona le nto izaliseka kwiintshaba zakhe.

Dan 4:20 *Umthi owubonileyo, owakhulayo, womelela, oncopho yawo yafikayo emazulwini, owabonakala ezimbombeni zonke zehlabathi;*

Dan 4:21 *Lo mthi, omagqabi abemahle, osiqhamo sawo sasininzi, ubunokudla okwanele iinto zonke, ekwakuxhwaleke phantsi kwawo amarhamncwa asendle, neentaka zezulu zahlala emasebeni awo;*

21a- *amagqabi ayemahle*

Inkangeleko yomzimba kunye nempahla.

21b- *kunye neziqhamo ezininzi*

Ubuninzi bempumelelo.

21c- *ababephathela bonke abantu ukutya*

- Owaqinisekisa ukutya kwabantu bakhe bonke.
- 21d- *ezazisithe phantsi kwazo amarhamncwa asendle*
Ukumkani umkhuseli wabakhonzi bakhe.
- 21 *Okwaza kuhlala kuwo iintaka zezulu*
Phantsi kolawulo lwakhe, abantu bakhe babehlala benqabisekile. Iintaka ziyaphaphazela ziwushiye lo mthi kweyona ngozi incinane.
- Dan 4:22** *Nguwe, kumkani, uthu waba mkhulu, womelela, ubukhulu bakho banda, waphakama wada wafikelela emazulwini, negunya lakho lada lafikelela eziphelweni zehlabathi.*
- Dan 4:23** *Ukumkani wabona omnye wabangcwele abangcwele esihla emazulwini, esithi, Wugawuleni lo mthi, niwonakalise; Ke sona isiqu sishiye emhlabeni apho iingcambu zikhoyo, nisibophe ngemixokelelwane yentsimbi nobhedu, phakathi kwengca yasendle; anyakamiswe ngumbethe wezulu, isabelo sakhe sibe nesamarhamncwa, kude kudlule phezu kwakhe amaxesha amisiweyo asixhenxe.*
- Dan 4:24** *Nantsi ingcaciso, kumkani, ngulo ummiselo wOsenyangweni, oya kufezekiswa phezu kwenkosi yam ukumkani.*
- Dan 4:25** *Baya kukugxotha phakathi kwabantu, uhlale namarhamncwa, bakudlise utyani njengeenkomo; uya kumanziswa ngumbethe wezulu, kudlule phezu kwakho amaxesha amisiweyo asixhenxe, ude wazi ukuba Osenyangweni unegunya ebukumkanini babantu, ebunika lowo athanda ukumnika.*
- 25 *ude wazi ukuba Osenyangweni unegunya ebukumkanini babantu, abunike lowo athanda ukumnika.*
- UDaniyeli ukhankanya uThixo ‘njengoyena Uphakamileyo’. Ngaloo ndlela walathisa iingcinga zokumkani kubukho boThixo omnye; ingcinga yokuba ukumkani unobunzima obukhulu ekuqondeni, ngenxa yezi mvelaphi zoothixo abaninzi ezizuzwe njengelifa ukusuka kuyise ukuya kunyana.
- Dan 4:26** *Umthetho othi, mawushiywe esiqwini iingcambu zomthi lowo, utsho ukuba ebukumkani bakho buya kuhlala kuwe, wakuqonda ukuba usemazulwini;*
- 26a- *Xa eqonda ukuba lowo ulawulayo usezulwini, amava okuthotywa aya kuphela ngenxa yokuba ukumkani uya kuqiniseka aze aguquke.*
- Dan 4:27** *Ngako oko, kumkani, icebo lam malikholeke kuwe. Zipheliseni izono zenu ngokwenza ubulungisa, nobugwenxa benu ngokubonisa imfesane kwabo bangamashwa, kwaye ulonwabo lwenu luya kuqhubeka.*
- 27 *Xa ukumkani ezenza izinto ezidweliswe nguDaniyeli kule ndinyana, uya kuguquka ngokwenene. Kodwa lo mlinganiswa unikelwe kwikratshi, amandla akhe angakhuphisaniyo amenze wangabinabulungisa kwaye uhlala engenabulungisa, njengoko amava angaphambili atyhiliweyo asifundise.*
- Dan 4:28** *Zonke ezi zinto zamfikela ukumkani uNebhukadenetsare .*
- 28a- *Esi sibhengezo sikaDaniyeli siyakwalela nakuphi na ukutolikwa kwesi siprofeto, esigweba ukutshitshisa iziseko zesiprofeto ezifundiswa ngamaNgqina kaYehova nalo naliphi na elinye iqela lonqulo elichasana nomgaqo ochazwe nguDaniyeli. Ngaphezu koko, umxholo wesahluko sonke unikelwa ubungqina boku. Kuba eli bali liya kusifundisa ukuba kutheni ukumkani ebethwa sisiqalekiso kwisiprofeto somthi.*
- Dan 4:29** *Ekupheleni kweenyanga ezilishumi elinambini, wayehambahamba phezu kwebhotwe lokumkani eBhabheli.*

ezingama-29-12 , okanye unyaka okanye “ ixesha ” phakathi kombono nokuzaliseka kwawo.

Dan 4:30 *Waphendula ukumkani wathi, Le asiyiyo na iBhabheli enkulu, endiyakhele ukuba ibe likhaya lobukumkani ngamandla am amakhulu, nangenxa yobuhandiba bobungangamsha bam?*

30a- Eli lixesha lentlekele xa ukumkani ebenokwenza ngcono ukuba athule. Kodwa sinokuyiqonda kuba iBhabhiloni yakhe ngenene yayingummangaliso osulungekileyo osadweliswe ‘njengemimangaliso esixhenxe yehlabathi. Izitiya ezijingayo ezinohlaza, amachibi, izikwere eziphangaleleyo kunye nongqameko olukwisikwere seekhilomitha ezingama-40 kwicala ngalinye. Iingqameko eziphezu kwayo apho amatanki amabini anokuthi agqithe enye kwenye ngobude bonke beendonga; uholo welo xesha. Elinye lamasango ayo, elakhiwa ngokutsha eBerlin, lisembindini weendonga ezimbini ezenziwe ngamatye aluhlaza akrolwe phezu kwawo umfuziselo kakumkani: ingonyama enamaphiko okhozi ekhankanywa nguDan.7:4. Wayenento yokuzingca ngayo. Kodwa uThixo akaliboni ikratshi kumazwi akhe, ubona ikratshi kodwa ngaphezu kwako konke ukulibala nokudelela amava akhe angaphambili. Ngokuqinisekileyo, lo kumkani asinguye yedwa umntu onekratshi emhlabeni, kodwa uThixo ubeke amehlo akhe kuye, ufuna ezulwini kwaye uya kuba naye. Oku kufuna ingcaciso: UThixo ugweba izidalwa zakhe ngokungaphaya kwembonakalo. Ugocagoca iintliziyo neengqondo zabo, aze aziqonde, ngaphandle kokuphazama, izimvu ezifanelwe lusindiso. Oku kumkhokelela ekubeni anyanzelise kwaye ngamanye amaxesha enze imimangaliso kodwa indlela ingqinelwa ngumgangatho wesiphumo sokugqibela esifunyenweyo.

Dan 4:31 *Lithe lisenjalo elo lizwi emlonyeni wokumkani, kwavakala ilizwi ezulwini lisithi, Yiva, Nebhukadenetsare, kumkani, ukuba buya kususwa ubukumkani kuwe.*

31a- UNebhukadenetsare lixhoba lothando lukaThixo owamthiyayo waza wamlumkisa ngalo kwiphupha lakhe lesiprofeto. Isigwebo esiphuma ezulwini siyavakala, kodwa masivuye, kuba ububi aya kubenza uThixo kuye buya kusindisa ubomi bakhe, bube ngunaphakade.

Dan 4:32 *Baya kukugxotha ebantwini, uhlale namarhamncwa, udle utyani njengeenkomo; kudlule phezu kwakho amaxesha amisiweyo asixhenxe, ude wazi ukuba Osenyangweni unegunya ebukumkanini babantu, ebunika lowo athanda ukumnika.*

I-32a- Kangangeminyaka esixhenxe, amaxesha asixhenxe , ukumkani ulahlekelwa lucidity yakhe kwaye ingqondo yakhe imqinisekisa ukuba sisilwanyana kuphela.

Dan 4:33 *Kwaoko lazaliswa ilizwi kuNebhukadenetsare. Wagxothwa ebantwini, wadla utyani njengeenkomo, umzimba wakhe wanyakanyiswa ngumbethe wezulu; zada iinwele zakhe zakhula njengeentsiba zokhozi, neenzipho zakhe zanjengezeentaka.*

33 Ukumkani uyangqina ukuba yonke into yayithethiwe embonweni kufezeke kakuhle kuye. Ekubhaleni ubungqina bakhe, ukumkani oququkileyo uvusa la mava ahlazisayo, ethetha ngaye kumntu wesithathu. Intloni zisamtyhala ukuba

abuye umva. Enye ingcaciso isekho, yokuba obu bungqina babhalwa kunye ngukumkani noDaniyeli, umzalwana wakhe omtsha kuThixo oyinyaniso.

Dan 4:34 *Emva kwexesha elimisiweyo, mna, Nebhukadenetsare, ndawaphakamisela ezulwini amehlo am, ndaza ndabuyela kwakum ingqondo. Ndiyamncoma oPhezukonke, ndamncoma, ndamzukisa lowo uhleli ngonaphakade, ongunya lingunaphakade, obukumkani bukwezizukulwana ngezizukulwana.*

34a- UThixo onobulumko nonamandla onke ufumana uthando lwezimvu ezilahlekileyo. Wazimanya nomhlambi wakhe, wandise iindumiso zakhe ngenxa yozuko lwakhe.

34b- *ulawulo lwakhe lululawulo olungunaphakade, nobukumkani bakhe bukwezizukulwana ngezizukulwana.*

Umgaqo uphathelele ^{ubukumkani be-5}, ngeli xesha, obungunaphakade, bombono woNyana womntu . 7:14: *Wanikwa igunya, uzuko nobukumkani; zaye zimkhonza zonke iintlanga, nezizwe, neelwimi, neelwimi. Ulawulo lwakhe lulawulo olungunaphakade olungayi kudlula, nobukumkani bakhe bungayi konakaliswa . Kwanasembonweni womfanekiso okuDan . 2:44 : Ngemihla yaba kumkani, uThixo wezulu uya kumisa ubukumkani obungayi konakala naphakade, obungayi kuwela phantsi kolawulo lwabanye abantu; uya kuziqhekeza azitshabalalise zonke ezo zikumkani, yena abe ngunaphakade .*

Dan 4:35 *Bonke abemi behlabathi abanto emehlweni akhe; wenza ngokuthanda kwakhe ngomkhosi wezulu, nahleliyo phezu komhlaba; akukho namnye unako ukuma phambi kwakhe; him: wenza ntoni?*

35Uzuko kuThixo ophilileyo! Kuba ngeli xesha ukumkani wayeqonda yonke into waza waguquka.

Dan 4:36 *Ngelo xesha kwabuyela kum ubukrelekrele; ubuqaqawuli bobukumkani bam, ubungangamela bam, nobungangamela bam, bubuyiselwe kum; baphinda bandibuza abacebisi bam namadoda amakhulu; ndabuyiselwa ebukumkanini bam, anda amandla am.*

36a- NjengoYobhi olilungisa nothe tye, awathi uThixo wamnika oonyana, iintombi, nenzala ekupheleni kovavanyo lwakhe, ukumkani uphinda abe nentembelo kwabakhulu bakhe aze aqalise kwakhona ulawulo lwakhe olulumkileyo ngoku phakathi kwezilumko zokwenyaniso ezikhanyiselwe nguThixo ophilayo. . La mava angqina ukuba uThixo unika nabani na athanda ukumnika ubukumkani. Nguye owaphefumlela amaKaledi amakhulu ukuba acele ukumkani wawo kwakhona.

Dan 4:37 *Kaloku, mna Nebhukadenetsare, ndiyamncoma, ndimphakamisa, ndimbeka uKumkani wamazulu, ozenzo ziyinyaniso zonke, ondlela zinobulungisa, onako ukubathoba abahamba beqhankqalazile;*

37a- Angatsho, kuba wahlawula ukuba abe nako ukutsho.

Ukuphepha okubi kakhulu, ukukhupha izinyo kunokulimaza kakhulu; kodwa izibonda zinokukuthethelela ukubandezeleka. Ukuzuza unaphakade, kusenokuba yimfuneko ukutyhubela izilingo ezinzima okanye ezinzima kakhulu; ukuncothulwa kwekratshi kuya kubathethelela xa kunokwenzeka. Esazi oko wayenako, uYesu Kristu wamfamekisa uPawulos endleleni eya eDamasko, ukuze “umtshutshisi wabazalwana bakhe” oyimfama ngokomoya abe lingqina lakhe

elithembekileyo nelinenzondelelo emva kokuba ephinde wambona amehlo akhe, kodwa ngaphezu kwako konke, ukubona kwakhe. umoya.

Daniyeli 5

Dan 5:1 *Ukumkani uBheleshatsare wenzela izikhulu zakhe, iwaka ngenani, isidlo esikhulu, wasela iwayini phambi kwabo.*

1 Ukumkani uNebhukadenetsare walala eluxolweni lukaThixo, emdala kakhulu, unyana wakhe uNabhonidus wangena esikhundleni sakhe, ethandabuza ukulawula, wammisa uBheleshatsare unyana wakhe, wangukumkani esikhundleni sakhe. Musa ukulibhidanisa eli gama lithetha ukuthi “uBhele ukhusela ukumkani”, umngeni uThixo azimisele ukuwuthabatha, naleyo uNebhukadenetsare wayinika uDaniyeli: uBheletshatsare othetha ukuthi “uBhele uya kukhusela”. Kwimvelaphi yala magama kukunqulwa kukaBel okanye uBélial emva kwakhe okuphela komququzeleli wonqulo oluninzi: uSathana, umtyholi. Njengoko siza kubona, amalandela okumkani oququkileyo awazange amlandele kule ndlela.

Dan 5:2 *UBheleshatsare wayiva iwayini, weza neempahla zegolide nezesilivere, abezithimbile uNebhukadenetsare uyise etempileni eseYerusalem, wazenza ukumkani nezikhulu zakhe, nabafazi bakhe, namashweshwe akhe. ukusela.*

2a- Kulo kumkani ungumhedeni, ezi zitya zegolide nezesilivere zingamaxhoba kuphela athinjwe kumaYuda. Ekubeni ekhethe ukumtyeshela uThixo oyinyaniso lowo uNebhukadenetsare wayeguqukele kuye, uyasibetha ngoyaba isibakala sokuba lo Thixo uphilayo uyazigweba zonke izenzo zakhe. Ngokusebenzisa ezi zinto zingcwalisiweyo nezingcwalisiweyo kwinkonzo yomdali kaThixo njengezinto ezisisiseko nezingcolileyo, wenza impazamo yokugqibela yobomi bakhe obufutshane. Ngexesha lakhe, uNebhukadenetsare wayekwazi ukuqwalasela amandla asebenzayo kaThixo wamaYuda kuba wayeqonda ukuba enyanisweni oothixo bakhe besizwe babengekho. Bonke abantu abaphantsi kokumkani waseBhabheli babuvile ubungqina bakhe obunamandla obuvela kuKumkani wezulu, ngakumbi intsapho yakhe. Ngoko ke uThixo unesizathu esivakalayo sokuzibonakalisa ukuba ulilungisa yaye akananceba.

Dan 5:3 *Baza bazizisa iimpahla zegolide, ezazithinjwe etempileni, zendlu kaThixo eseYerusalem; Wasela ngayo ukumkani nezikhulu zakhe, nabafazi bakhe, namashweshwe akhe.*

3a- UDaniyeli ugxininisa kwimvelaphi yezi zitya ezasuswayo endlwini kaThixo eseYerusalem. Sele ebonile ukuba uThixo wamaYuda wayevumele ukuba ezi zinto zisuswe etempileni yakhe, lo kumkani uselula wayefanele aqonde ukuba uThixo oyinyaniso uyabohlwaya aze abohlwaye ngokuqatha abo bamkhonza kakubi. Oothixo babahedeni abazenzi izinto ezinjalo yaye amagosa abo bafuna nje ukukholisa abantu abasebenzisa ukholo lwabo.

Dan 5:4 *Basela iwayini, babadumisa oothixo begolide, nesilivere, nobhedu, nesinyithi, nemithi, namatye.*

I-4a- Ukusetyenziswa okungcolileyo kuphelelwe lixesha, kukusebenzisa izithixo, indawo ephakamileyo ecekisekayo kuThixo. Iinkcukacha

ezibalulekileyo, ebonakalisa ukungakhathali, ukumkani usidla nabahlobo bakhe, ngoxa isixeko sakhe sisongelwa ngamaMedi namaPersi awayesingqingile.

Dan 5:5 Kwangelo xesha, yabonakala iminwe yesandla somntu, yabhala malunga nesiphatho sekalika eludongeni lwebhotwe lokumkani. Ukumkani walibona isiphelo sesandla esibhaliweyo.

5a- Imimangaliso yexesha likaNebhukadenetsare ideliwe, lo mmangaliso mtsha awujongi ukuguqula, kodwa kukutshabalalisa ubomi babanetyala njengoko siza kubona. Phambi kwabamangaleli abangendawo ababefuna ukufa komoni, uYesu Kristu naye uya kuzibhala entlabathini ngomnwe wakhe izono abazenzayo emfihlekweni.

Dan 5:6 Waza ukumkani waguquka ibala, zamothusa iingcinga zakhe; amalungu omqolo wakhe ayekelele, kwaye amadolo akhe angqubana.

6a- Ummangaliso ngokukhawuleza uvelisa iziphumo zawo. Nangona enxilile, ingqondo yakhe iyasabela, uyoyika.

Dan 5:7 Ukumkani wadanduluka ngamandla ngenxa yabavumisi ngeenkwenkwezi, namaKaledi, nabavumisi; waphendula ukumkani, wathi kwizilumko zaseBhabheli, Othe wasifunda esi sibhalo, andicacisela, uya kunxitywa iingubo ezimfusa, anxibe nentsimbi yomqala yegolide emqaleni wakhe, abe kwindawo yesithathu entanyeni yakhe. urhulumente wobukumkani..

7a- Kwakhona, uDanyeli akahoywa; ubungqina bakhe banyeliswa ngokulandelelana kwasebukhosini. Yaye kwakhona, esentlungwini engathethekiyo, lo kumkani uselula uthembisa imbeko ebalaseleyo kulowo uzingqina ekwazi ukucacisa isigidimi esibhalwe eludongeni ngendlela engaphaya kwamandla emvelo. Nabani na okwenzayo oku uya kufumana indawo yesithathu ebukumkanini ngenxa yokuba uNabonidus noBheleshatsare bakwindawo yokuqala neyesibini.

Dan 5:8 Zangena zonke izilumko zokumkani; kodwa ababanga nako ukuwufunda umbhalo, nokumcacisela ukumkani.

8a- Njengaphantsi kukaNebhukadenetsare, oku kuseyinto engenakwenzeka kwizilumko ezingabahedeni.

Dan 5:9 Woyika kunene ukumkani uBheleshatsare, waguquka ibala, nezikhulu zakhe zaqhiphuka umbilini.

Dan 5:10 Ukumkanikazi, ngenxa yamazwi okumkani nezikhulu zakhe, wangena endlwini yesidlo, wathi, Kumkani, yidla ubomi ngonaphakade! Ngamana iingcinga zakho zingakukhathazi, kwaye ubuso bakho bungatshintshi umbala!

Dan 5:11 Kukho indoda ebukumkanini bakho enomoya woothixo abangcwele; nangemihla kayihlo kwafunyanwa kuye izibane, nokuqiqa, nobulumko, obunjengobulumko boothixo. Kananjalo ukumkani uNebhukadenetsare, uyihlo, ukumkani, uyihlo, wammisa ukuba abe yinganga yezazi, nezeetola, zamaKaledi, nezabavumisi;

Dan 5:12 ngokuba uDanyeli, ogama linguBheleshatsare ukumkani, wafunyanwa kuye umoya ophakamileyo, nokwazi, nokuqiqa, ekwazi ukutyhila amaphupha, ecombulula iintsonkotha, ecombulula imibuzo enzima. Ngoko ke makabizwe uDanyeli, kwaye uya kuchaza ingcaciso.

I-12a- Obu bungqina obuvela kwindlovukazi buyadida kwaye bugxeka yonke intsapho yasebukhosini: sasisazi ukuba ... kodwa sakhetha ukungayifaki ingqalelo.

Dan 5:13 Waza uDaniyeli wasiwa phambi kokumkani. Waphendula ukumkani, wathi kuDaniyeli, Lo unguDaniyeli na, wasemfudusweni wakwaYuda, owaziswayo ngubawo, evela kwaYuda?

Dan 5:14 Ndivile ke ngawe, ukuba unomoya woothixo ngaphakathi kwakho, nokuba kukukhanya, nokuqiqa, nobulumko obuncamisileyo.

Dan 5:15 Beziziswe phambi kwam izilumko noosiyazi, ukuze bafunde lo mbhalo, bandicacisele; kodwa abazange bakwazi ukunika ingcaciso yamagama.

Dan 5:16 Ndifundile ukuba unako ukunika ingcaciso, ucombulule imibuzo enzima; ngoku, ukuba uyakwazi ukufunda esi sibhalo kwaye undinike ingcaciso, uya kunxitywa ezimfusa, uya kunxiba nezacholo zegolide entanyeni yakho, kwaye uya kuba indawo yesithathu kurhulumente wobukumkani.

I-16a- Indawo yesithathu emva kukaNabonidus uyise kunye naye.

Dan 5:17 Waphendula uDaniyeli phambi kokumkani, wathi, Gcina izipho zakho, unike omnye izipho zakho; kodwa ke ndiya kuwulesa lo mbhalo kukumkani, ndimnike inkcazelo.

17. UDaniyeli waluphele, kwaye akanikeli kubaluleka kwimbeko okanye kwimpahla nakwixabiso lesilivere negolide, kodwa ithuba lokukhumbuza lo kumkani uselula ngeempazamo zakhe, izono zakhe ekuya kufuneka azihlawulele ubomi bakhe. ukwala kwaye ungumkhonzi kaThixo kolu hlobo lwesenzo.

Dan 5:18 kumkani, uThixo Osenyangweni wamnika uNebhukadenetsare uyihlo ubukumkani, nobukhulu, nobuhandiba, nobungangamela;

18 Ulawulo lukaNebhukadenetsare lwalungumsebenzi nesipho sikaThixo oyinyaniso, kwanobungangamsha bakhe awayebubalele, ngokungafanelekanga, ngamandla akhe, ngenxa yekratshi, ngaphambi kokuba abe sisidenge kuThixo iminyaka esixhenxe.

Dan 5:19 nangenxa yobukhulu ke awabunikwayo, zadidizela zonke iintlanga, nezizwe, neelwimi, zadidizela phambi kwakhe. Ukumkani wayebabulala abo athanda ukubayeka, abeyeke baphile abo abethanda ukubasindisa; wabaphakamisa abebafuna, wabathoba abo wayebafuna.

19 Ukumkani wababulala abo wayebathanda

Ngokukhethekileyo, la mandla awanikwa nguThixo amkhokelela ekubeni ohlwaye amaYuda anemvukelo aze abulale abameli babo abaninzi.

19b- wabashiya abo wayebafuna

UDaniyeli namaYuda awayethinjiwe bangenelwa.

19c wabavusa abo wayebafuna

UDaniyeli noogxa bakhe abathathu abathembekileyo baphakanyiselwa ngaphezu kwamaKhaledi nguKumkani uNebhukadenetsare.

19d- waza wabathoba abo wayebafuna

Izikhulu zobukumkani bakhe kwafuneka zivume ukulawulwa ngabasemzini abancinci abavela ekuthinjweni kwamaYuda. Ngesandla sakhe esinamandla ikratshi lobuYuda lathotywa laza latshatyalaliswa.

Dan 5:20 Ke xeshikweni intliziyo yakhe yaziphakamisayo, nomoya wakhe waqina, wakhukhumala, wesuka wakhahlelwa etroneni yobukumkani bakhe, wahlutywa uzuko lwakhe;

20a- Amava kaKumkani uNebhukadenetsare asinceda ukuba siqonde ikratshi elalisenziwa kukumkani ongupopu Dan.7:8. UDaniyeli ubonisa ukumkani ukuba

amandla apheleleyo anikelwa nguThixo kuye nabani na athanda ukumnika, ngokwenkqubo yakhe. Kodwa, xa ekhumbula ukuthotywa kukaKumkani uNebhukadenetsare, umkhumbuzo ukuba enoba unamandla kangakanani na, ukumnika wasemhlabeni uxhomekeke kumandla angenasiphelo okumnika wasezulwini.

Dan 5:21 *Wagxothwa phakathi koonyana babantu, intliziyo yakhe yaba njengentliziyo yenkomo, nekhaya lakhe laba ngamaesile asendle; bamnika utyani, ukuba adle njengeenkomo, wanyakanyiswa umzimba wakhe ngumbethe wezulu, wada wazi ukuba uThixo Osenyangweni unegunya ebukumkani babantu, ebupha lowo athanda ukumnika bona.*

21a- Ndiphawula, kule ndinyana yodwa, kukhankanywa " amaesile zasendle ". Idonki luphawu oluqhelekileyo lwenkani: "inenkani njengeesile", ngakumbi ukuba "lisendle" kwaye alifuywa. Luphawu olumele umoya womntu owalayo ukuva izifundo ezinikwa nguThixo ngamava obomi bakhe kunye nezityhilelo zakhe zebhayibhile.

Dan 5:22 *Wena ke, nyana wakhe, Bheleshatsare, akuyithobanga intliziyo yakho, nakuba ubuzazi zonke ezo zinto.*

22a- Enyanisweni, yayinguBheleshatsare owaziphatha "njengeesile lasendle" ngokungawakhathaleli amava awayephila "kuyise" (uyisemkhulu).

Dan 5:23 *Uziphakamisile eNkosini yamazulu; iimpahla zendlu yakhe zisiwe phambi kwakho, wasela ngayo iwayini, wena namadoda akho amakhulu, nabafazi bakho, namashweshwe akho; wabadumisa oothixo besilivere, negolide, nobhedu, nesinyithi, nemithi, nabamatye, abangaboniyo, abangevayo, abangaziyo, abangamzakisanga uThixo, osesandleni sakhe impefumlo yakho, neendlela zakho zonke.*

23 UBheleshatsare wazenza inqambi izitya zegolide ezazingcwaliswe umdali kaThixo ngenxa yenkonzo yonqulo yetempile yakhe. Kodwa ngokuzisebenzisa ekudumiseni oothixo bobuxoki bobuhedeni, uye waphumeza incopho ***ecekisekayo*** . Lo mfanekiso ulungiselela lowo weSityhi.17:4: *Lo mfazi wayethiwe wambu ngengubo ebomvu nemfusa, ehonjiswe ngegolide, namatye anqabileyo, neeperile. Wayephethe indebe yegolide esandleni sakhe, ezele ngamasikizi nezingcoliso zobuhenyu bakhe* . Ifumana igama elithi " iBhabhiloni Enkulu " kwindinyana 5.

Dan 5:24 *Wathumela ke incam yeso sandla siwulandayo lo mbhalo;*

24a- Ngokulandelayo, uBheleshatsare ufumanisa sele kusemva kwexesha ubukho boThixo ophilileyo oyinyaniso owenza izinto aze asabele ngendlela engummangaliso kwihambo yabantu.

Dan 5:25 *Nguwo lo umbhalo ke owabhalwayo: minnow, minnow, tekel, oufarsin.*

25a- Uguqulo: kubalwa, kubalwa, kulinganiswa kwaye kwahlulwe

Dan 5:26 *Siso esi ingcaciso yala mazwi. Wabalelwa: UThixo ububalile ubukumkani bakho, wabuphelisa.*

26a- Eyokuqala " ibalwe " ijolise ekuqaleni kolawulo, kwaye okwesibini " ibalwe ", ukuphela kolu lawulo.

Dan 5:27 *Ulinganisiwe esikalini, wafunyanwa ulula.*

27a- Isikali apha ngumfuziselo womgwebo kaThixo . Amadoda ayamkele ukumisela iinkonzo zobulungisa; ubulungisa obungafezekanga kakhulu. Kodwa okaThixo ugqibelele yaye usekelwe kumfanekiso womlinganiselo ophindwe

kabini, ulinganisa izezo zokulungileyo nokubi ezifezwe ngumgwebi . Ukuba ithafa lokulungileyo likhaphukhaphu kunelo lobubi, umgwebo kaThixo uyathetheleleka. Yaye kwaba njalo kuKumkani uBheleshatsare.

Dan 5:28 *Buya kwahlulwa ubukumkani bakho, bunikwe amaMedi namaPersi.*

28 Ke kaloku kwathi, ekuthabatheni kwakhe iziselo ezimasikizi endlwini yakhe yobukumkani, ekhokelwa nguDariyo ukumkani, amaMedi angena eBhabheli, ngakunxweme lomlambo, ahamba okwexeshana, atsha.

Dan 5:29 *Wawisa umthetho kwaoko uBheleshatsare, bamxibisa iingubo ezimfusa uDanyeli, bamfaka nentsimbi yomqala yegolide emqaleni; kwathiwa, uya kuba ngowesithathu ebukumkanini.*

Dan 5:30 *Kwangobo busuku wabulawa uBheleshatsare ukumkani wamaKaledi.*

Dan 5:31 *UDariyo, umMedi, wabuthabatha ubukumkani, eminyaka imashumi mathandathu anamibini ezelwe.*

31a- Obu bungqina buchanekileyo bukaDanyeli abubonwa ngababhali-mbali abathi esi senzo sisenziwa kukumkani wamaPersi uKoreshi 2 omkhulu ngo-539.

Daniyeli 6

Imfundiso yesi sahluko 6 iyafana naleyo kaDaniyeli 3. Iveza kuthi, ngeli xesha, uDaniyeli kuvavanyo lomzekelo wokuthembeka , ukuxelisa nokuvelisela bonke abanyuliweyo ababizwe nguThixo kuYesu Kristu. Amagqabaza aluncedo, kodwa funda nje kwaye ufunde isifundo. UKumkani uDaniyeli wenza njengoNebhukadenetsare ngexesha lakhe yaye, naye, *oneminyaka engama-62 ubudala* , uya kuvuma uzuko loThixo ophilayo kaDaniyeli; ukuguquka okwafunyanwa ngobungqina bukaDaniyeli bokuthembeka xa uThixo wamkhusela *kwiingonyama* . Kwasekuqalekeni kobudlelwane babo, unothando nomdla kuDaniyeli omkhonza ngokuthembeka nangokunyaniseka naqonda *kuye ingqondo ephezulu* .

Dan 6:1 *Kwalunga kuDaniyeli ukumisa phezu kobukumkani iirhuluneli ezilikhulu elinamanci mabini, zibe sebukumkanini bonke.*

1a- UKumkani uDaniyeli utyhila ubulumko bakhe ngokuphathisa ulawulo lobukumkani kwiirhuluneli eziyi-120 ezimiselwe kumaphondo angama-120.

Dan 6:2 *Wamisa phezu kwabo abathetheli abathathu, omnye wanguDaniyeli, ukuze iirhuluneli ezo zinike ingxelo kubo, aze ukumkani angenzi bubi.*

2a- UDaniyeli usephakathi kweenkokeli eziphambili ezongamela amabamba.

Dan 6:3 *UDaniyeli wabagqitha abathetheli nabathetheli, ngokuba umoya waba mkhulu kuye; ukumkani wacinga ukulimisa ebukumkanini bonke.*

3a- UDaniyeli, naye, uphawula ukongama kukaDaniyeli ngokwengqondo yakhe ekrelekrele nobulumko. Kwaye icebo lakhe lokummisa ngaphezu kwayo yonke into liya kumvusele umona nentiyo uDaniyeli.

Dan 6:4 *Baza arhuluneli nabazirhuluneli bafuna ithuba lokummangalela uDaniyeli ngemicimbi yobukumkani. Kodwa ababanga nakufumana nalinye ithuba, nakukhalazelwa, ngenxa yokuba ebethembekile;*

4a- UDaniyeli ukhonza uThixo apho ambeke khona, ukuze akhonze ukumkani ngokuzinikela nangokuthembeka okufanayo. Ngaloo ndlela ibonakala *ingenakusoleka* ; umlinganiselo ofunyenwe phakathi “kwabaNgcwele beMihla yokuGqibela” abaNgcwele ngokweSityhi.14:5.

Dan 6:5 *Aza loo madoda athi, Asiyi kufumana nalinye ithuba ngakulo Daniyeli, ngaphandle kokuba silifumene emyalelweni woThixo wakhe.*

5a- Ezi ngcamango zityhila ukucinga kwenkampu yoMtyholi yovavanyo lokugqibela lokholo lwasemhlabeni ekuya kuthi ngalo, uphumlo lwesabatha lomhla wesixhenxe womthetho kaThixo luvumele ukubulawa kwabakhonzi bawo abathembekileyo, ekubeni bengayi kuvuma ukuhlonela uThixo. ukuphumla

kosuku lokuqala kwenziwe isinyanzelo, ngeCawa phantsi komthetho wenkolo yamaRoma.

Dan 6:6 *Beza ke abo bathetheli nabathetheli beza kukumkani bephithizela, bathetha kuye besithi, Kumkani Dariyo, phila ngonaphakade!*

I-6a- Oku kungena kwesiphithiphithi kujonge ukukhumbuza ukumkani ngamandla amanani, amandla ayo okudala ukuphazamiseka, ngoko ke imfuneko yokuba aqinise ubukhosi bakhe.

Dan 6:7 *Bonke abathetheli bobukumkani, namasekela, neerhuluneli, namabamba, namabamba, namabamba, ukuba kuwiswe umthetho onzima, wokuba kuwiswe umthetho onzima wokuba bonke, ngeentsuku ezimashumi mathathu, bathandaze emntwini. Uthixo okanye nabani na, ngaphandle kwakho, kumkani, uya kuphoswa emhadini weengonyama.*

7 Kwada kwangelo xesha, ukumkani uDariyo akazange abanyanzele abantu bobukumkani bakhe ukuba bakhonze thixo omnye kunokuba bakhonze omnye. Kunqulo oluninzi, inkululeko yonqulo iphelele. Kwaye ukuze bamoyise, abacebi bayamcenga, bemzukisa, ukumkani uDariyo, njengothixo. Apha kwakhona, njengabo bonke abalawuli abakhulu, ikratshi liyavusa lize limenze avume lo myalelo, nangona kunjalo, ungazange uvele engqondweni yakhe.

Dan 6:8 *Kaloku, kumkani, siqinise isalelo eso, ubhale isalelo eso, sibe singenakujikwa, ngokomthetho wamaMedi namaPersi, ongenakuguqulwa.*

8a- Lo myalelo uprofeta ngokuncomekayo lowo uya kwenza isinyanzeliso seCawa yamaRoma ekupheleni kweentsuku. Kodwa masiphawule ukuba olu phawu lungaguqukiyo lomthetho wamaMedi namaPersi owamiselwa ngamadoda anesono nabanesono aluthetheleleki kwaphela. Ukungaguquki kokukaThixo oyinyaniso nophilayo, uMdali.

Dan 6:9 *Ngoko ukumkani uDariyo wawubhala isalelo eso nommiselo lowo.*

9a- Eli nyathelo liyimfuneko, kuba ekubeni ebhale ngokwakhe ummiselo nesikhuselo, umthetho ongaguqukiyo wamaMedi namaPersi kuya kufuneka uhlonelwe.

Dan 6:10 *Uthe uDanyeli, akwazi ukuba sibhaliwe eso sigqibo, wemka, waya endlwini yakhe; waguqa ngamadolo kathathu ngemini, wathandaza, edumisa uThixo wakhe, njengoko ebesenza ngaphambili.*

10a- UDanyeli akaguquki kwisimilo sakhe, kwaye akazivumeli ukuba aphenjelelwe ngulo mlinganiselo womntu. Ngokuvula ifestile yakhe, ubonisa ukuba ufuna ukunyaniseka kwakhe kuThixo uSomandla kwaziwe ngumntu wonke. Ngeli xesha, uDanyeli ujikela kwicala laseYerusalem apho ide itshatyalalisiwe, itempile kaThixo yayimi. Kuba uThixo wabonakalalisa uMoya kangangethuba elide kule tempile ingcwele, ayenze ikhaya lakhe, indawo yakhe yokuhlala emhlabeni.

Dan 6:11 *Aza la madoda eza ngobuphithiphithi, amfumana uDanyeli ethandaza, enqula uThixo wakhe.*

11a- Abacebi bemlalele, bemjonge ukuba bambambe ekwenzeni isenzo sokungawuthobeli umthetho wakomkhulu; okwangoku "i-delicto eqaqambileyo".

Dan 6:12 *Bema phambi kokumkani, bathi kuye ngokusingisele kwindawo enqabeni yokumkani, Akubhalanga na incwadi emeleyo ukuba bonke abasukuba bethandaza ngeentsuku ezimashumi mathathu bathandaze nakuwuphi na uthixo,*

nokuba ngubani na, ongenguwe kumkani, mababulawe. kuphoswa emhadini weengonyama? Wathi ukumkani, Le nto iqinisekile ngokomthetho wamaMedi namaPersi, ongenakuguqulwa.

12a- Ukumkani unokuqinisekisa kuphela ummiselo awubhalileyo waza wawusayina ngokwakhe.

Dan 6:13 *Babuya bathetha, bathi kukumkani, uDaniyeli, omnye wabathinjwa bakwaYuda, akakuphulaphulanga, kumkani, nakwisikhuselo esibhalileyo, ukuthandaza izihlandlo ezithathu ngemini.*

13Akubanjelwe esenzweni, kwisenzo somthandazo wakhe, uDaniyeli uyagwetywa. Ukumkani uyamxabisa uDaniyeli ngokuthembeka nokunyaniseka kwakhe. Ngoko nangoko uya kwenza ikhonkco phakathi kwakhe nalo Thixo amkhonzayo ngenzondelelo enkulu nokunyaniseka ekubeni ethandaza kuye rhoqo izihlandlo ezithathu ngemini . Oku kuchaza intlungu nenkxwaleko eya kubangelwa kukugwetywa kukaDaniyeli kunye nokuqalisa kokuguquka kwakhe okuzayo.

Dan 6:14 *Wacaphuka kunene ukumkani akukuva oko; wazimisela entliziyweni yakhe ukumhlangu uDaniyeli, wazama ukumsindisa lada latshona ilanga.*

14a- Ukumkani uyaqonda ukuba ukhohlisiwe yaye wenza konke okusemandleni ukuze amsindise uDaniyeli, amxabisa kakhulu. Kodwa imizamo yakhe iya kuba lilize kwaye ukumkani ngokudabukisayo ufumanisa phambi kwayo yonke loo nto: *incwadi iyabulala, kodwa umoya unika ubomi* . Ngokunika abantu kamva eli binzana, uThixo ubonisa umda wentlonelo ngemithetho. Ubomi abunakulawulwa kwiileta zemibhalo yomthetho. Kumgwebo wakhe wobuthixo, uThixo unikela ingqalelo kwiinkcukacha ezingabalulekanga kangako incwadi efileyo yomthetho wakhe obhaliweyo yaye abantu abangenaye uThixo abanabo ubulumko bokwenza okufanayo.

Dan 6:15 *Aza la madoda aqiniseka kukumkani, athi kuye, Yazi, kumkani, ukuba umthetho wamaMedi namaPersi uthi, sonke isalelo sokumkani, nokuba sesalelo eso, sibe singenakuguqulwa.*

15a- Abacebisi bakhumbula ubume obungenakuguqulwa (obungathethekiyo) bezigqibo ezithatyathwe ngukumkani wamaMedi namaPersi. Yena ngokwakhe ubanjwe yinkcubeko yakhe ilifa. Kodwa uyaqonda ukuba wayelixhoba leyelenqe elinxamnye noDaniyeli.

Dan 6:16 *Ukumkani wathi makangeniswe uDaniyeli emhadini weengonyama. Waphendula ukumkani wathi kuDaniyeli, Wanga angakusindisa uThixo wakho, ombusa ngomonde.*

16a- Ukumkani unyanzelekile ukuba ajube uDaniyeli emhadini weengonyama, kodwa unqwenela ngentliziyi yakhe yonke ukuba uThixo omkhonza ngokuthembeka ngolo hlobo angenelele ukuze amsindise.

Dan 6:17 *Bazisa ilitye, balibeka emnyango womhadi; ukumkani wayitywina ngomsesane wakhe, nangomsesane wabathetheli bakhe, ukuba kungaguqulwa nto mayela noDaniyeli.*

17a- Apha, amava awayephila uDaniyeli abonisa ukufana nokungcwatywa kukaKristu, ucango lwamatye olusazinge lwayitywinwa ukuthintela ukungenelela kwabantu.

Dan 6:18 *Waza ukumkani waya ebhotweni lakhe; wachitha ubusuku ezila ukutya, akazange azise ishwehwe kuye, yaye akazange alale.*

18a- Le ndlela yokuziphatha kakumkani ingqina ukunyaniseka kwakhe. Ngokwenza ezi zinto, ubonisa ukuba ufuna ukukholisa uThixo kaDaniyeli aze afumane usindiso kuye. Esi sisiqalo sokuguqukela kwakhe kuThixo omnye.

Dan 6:19 *Wavuka ukumkani ngesifingo, waya ngobungxamo emhadini weengonyama.*

19a- Ukulungiselela ubunyulu obulandelwa kukungalali ebusuku ngenxa yengqondo yakhe ekhathazwa yingcinga yokufa kukaDaniel kwaye oku kugxalathelana ukuya emhadini weengonyama ekuzeni kokusa ayizizo izenzo ezenziwa yikumkani yabahedeni kodwa zezomzalwana othanda umntakwabo. kuThixo.

Dan 6:20 *Yaza yasondela emhadini, yamemeza kuDaniyeli ngezwi elilusizi. Waphendula ukumkani wathi kuDaniyeli, UDaniyeli, umkhonzi woThixo ophilileyo, uThixo wakho, omkhonzayo ngomonde, unokukuhlangula na ezingonyameni?*

20Akuba *esondela emhadini, wabiza uDaniyeli ngelizwi elilusizi*

Ukumkani unethemba kodwa uyoyika kwaye woyika okubi ngoDaniyeli. Noko ke, ithemba analo libonakaliswa sisibakala sokuba embiza aze ambuze umbuzo.

20b- Ubenako na *uDaniyeli, umkhonzi kaThixo ophilileyo, uThixo wakho, omkhonzayo ngomonde, ukuhlangula ezingonyameni?*

Ngokumchaza ‘njengoThixo ophilayo,’ uDariyo ungqina ukuqala kokuguquka kwakhe. Nangona kunjalo, umbuzo wakhe "**ubenako na ukukuhlangula ezingonyameni?** » isibonisa ukuba akakamazi. Kungenjalo ngewayethe, “*Ngaba wayefuna ukukuhlangula ezingonyameni?*” ».

Dan 6:21 *Wathi uDaniyeli kukumkani, Kumkani, yidla ubomi ngonaphakade!*

21a- Emilonyeni yabacebi, kwindinyana yesi-6, eli binzana lalingenantsingiselo ingako, kodwa kulowo kaDaniyeli, laliprofeta ngokufikelela kubomi obungunaphakade obugcinelwe abanyulwa bakaThixo.

Dan 6:22 *UThixo wam uthume isithunywa sakhe, sayivingca imilomo yeengonyama, ezingandenzanga bubu, ngenxa enokuba phambi kwakhe kufumaneke ukuba ndimsulwa; naphambi kwakho, kumkani, andenzanga nto.*

22a- Kula mava, uKumkani uDariyo uyayiqonda indlela ekububudenge ngayo, ukungabi nabulungisa nokungamkelekiyo kwengqikelelo engenakuguqulwa yemimiselo yasebukhosini yabantu nguThixo ophilileyo oyinyaniso uDaniyeli amkhonzayo ngaphandle kokuzifihla.

Dan 6:23 *Wavuya kunene ukumkani, wathi uDaniyeli makakhutshwe emhadini. UDaniyeli wakhutshwa emhadini, akwafunyanwa nxeba kuye, ngokuba ebekholose ngoThixo wakhe.*

23 *Wavuya kakhulu ukumkani*

Oku kusabela kovuyo lwemvelo noluzenzekelayo kutyhila ikamva elikhethwe nguThixo kuba ngoku lo kumkani uqinisekile ngobukho bakhe namandla akhe.

23 *Wakhutshwa uDaniyeli emhadini, akwafunyanwa nxeba kuye*

Kanye njengokuba iimpahla zamaqabane amathathu kaDaniyeli ezaphoswa kwiziko elitshisa ngokugqithisileyo azizange zitshiswe.

23c- *ngokuba wayekholose ngoThixo wakhe*

Le ntembelo yatyhilwa kwisigqibo sakhe sokungawuthobeli ummiselo wasebukhosini owawuya kumhlutha uThixo imithandazo yakhe; ukhetho olungenakwenzeka nolungenakucingelwa kulo mzekelo wokholo wobuntu.

Dan 6:24 *Ukumkani wathi maziziswe loo madoda ebemncethezile uDaniyeli, aphoswe emhadini weengonyama, wona nabantwana bawo, nabafazi bawo; bengekafiki nasezantsi emhadini, zababamba iingonyama, zawaphula onke amathambo abo.*

24UThixo wabajikela abangendawo abaceba ububi. Ngexesha lookumkani bamaPersi abaya kuza, amava aya kuhlaziywa kumYuda uMordekayi lowo inkokeli uHaman eya kufuna ukumbulala nabantu bakowayo ngexesha likaEstere ukumkanikazi. Nalapho ke, nguHaman oya kuthi ekugqibeleni axhonywe emthini oxhonywe uMordekayi.

Dan 6:25 *Emveni koko uDariyo ukumkani wabhalela kuzo zonke iintlanga, nezizwe zonke, neelwimi zonke ezibe zimi ehlabathini lonke, wathi, Uxolo malube nani ngokugqibeleleyo.*

25a- Lo mbhalo mtsha uphuma kukumkani, ngowomntu owoyiswa nguThixo ophilileyo. Ekubeni ngoku enoxolo olugqibeleleyo entliziyweni yakhe, usebenzisa isikhundla sakhe sobukhosi ukuze athethe kubo bonke abantu bobukumkani bakhe, ubungqina boxolo lwakhe awalufumana kuThixo oyinyaniso.

Dan 6:26 *ndiwisa umthetho wokuthi, nasebukumkanini bam bonke makube kukomoyikwa nokumoyika uThixo kaDaniyeli. Ngokuba nguThixo ophilileyo, uhleli ngonaphakade; ubukumkani bakhe abuyi konakaliswa, negunya lakhe liya kuhlala kude kube sekupheleni.*

26a- *ndiyakumisela oko kubo bonke ubukumkani bam*
Ukumkani uyayalela kodwa akanyanzeli mntu.

26b- *ukoyika nokoyika uThixo kaDaniyeli*

Kodwa etyetyiswe ngala mava, unyanzelisa uloyiko nokoyika uThixo kaDaniyeli ukuze abathintele ababhali beyelenqe elitsha elaphenjwa uDaniyeli.

26c- *ngokuba nguThixo ophilileyo, uhleli ngonaphakade*

Unethemba lokuba obu bungqina buya kwamkelwa ezintliziyweni zabantu bobukumkani, aze enze njalo uyabuncoma kwaye abuphakamise.

26 *Ubukumkani bakhe abuyi kutshabalala, negunya lakhe liya kuhlala kude kube sekupheleni*

Umlingiswa ongunaphakade wobukumkani be-5 ^{bomfanekiso} uphinda uvakaliswe.

Dan 6:27 *nguye ohlangulayo, asindise, lowo wenza imiqondiso nezimanga emazulwini nasehlabathini; Yaba nguye owahlangula uDaniyeli emandleni eengonyama.*

27a- *Nguye ohlangulayo nosindisayo*

Ukumkani uyangqina ngoko akubonileyo kodwa olu sindiso nolu sindiso luchaphazela umzimba wenyama kuphela, ubomi bukaDaniyeli. Kuya kufuneka silinde ukuza kukaYesu Kristu ukuze siqonde umnqweno kaThixo wokuhlangula

nokusindisa esonweni. Kodwa masibonise ukuba ngokwemvelo ukumkani wayibona imfuneko yokuzihlambulula ukuze akholise uThixo ophilayo.

27b- *owenza imiqondiso nezimanga ezulwini nasemhlabeni*

Incwadi kaDaniyeli iyayingqinela le miqondiso nezimanga, izenzo zamandla angaphezu kwendalo awazenzayo uThixo, kodwa lumka, umtyholi needemon zakhe banako ukwenza imimangaliso ethile yobuThixo. Ukuchonga phakathi kwemvelaphi emibini enokwenzeka, kwanele ukuqonda ukuba ngubani ozuzayo kumyalezo ohanjisiweyo. Ngaba kukhokelela ekuthobeleni umdali uThixo, okanye ekungathobeleni kwakhe?

Dan 6:28 *UDaniyeli waba nempumelelo ebukumkanini bukaDariyo, nasebukumkanini bukaKoreshi umPersi.*

28a- Siyaqonda ukuba, uDaniyeli akayi kubuyela kwilizwe lakowabo, kodwa izifundo uThixo awamfundisa zona kuDan.

UDaniyeli 7

UDANIYELI 7:1 *Ngomnyaka wokuqala kaBheleshatsare ukumkani waseBhabheli, uDaniyeli waphupha, wabona imibono exoka. Emva koko walibhala phantsi iphupha, waza wabalisa izinto eziphambili.*

1 *Ngomnyaka wokuqala kaBheleshatsare ukumkani waseBhabheli*

Oko kukuthi ngo - 605. Ukususela kumbono kaDan.2, iminyaka engama-50 idlulile. Ukufa, ukumkani omkhulu uNebhukadenetsare uthatyathelw' indawo ngumzukulwana wakhe uBheleshatsare.

Dan 7:2 *Waqala uDaniyeli wathi, Ndabona embonweni wam wasebusuku, nantso imimoya yomine yasezulwini, ityhobozela kulwandle olukhulu.*

2a- *imimoya yomine yezulu yafohla*

Ezi ziimfazwe zendalo yonke ezikhokelela abalawuli ukuba bandise amandla abo kwicala lamanqaku amane ekhadinali , ngasentla, emazantsi, eMpuma naseNtshona.

2b- *kulwandle olukhulu*

Umfanekiso awukholisi eluntwini, kuba ulwandle, nokuba lukhulu, luphawu lokufa. Akunjalo, kwiprojekthi kaThixo, imekobume elungiselelwe umntu eyenziwe ngokomfanekiselo wakhe, ngokutsho kweGen.1. Imekobume yawo ngumhlaba. Kodwa uluntu lulahlekelwe, ukususela kwisono sokuqala, ngenxa yokungathobeli, umfanekiso walo wobuthixo kwaye alusekho emehlweni alo ahlambulukileyo kwaye angcwele ngaphezu kwezilwanyana zaselwandle

ezingcolileyo nezidlayo ezidlana phantsi kweempembelelo zomtyholi kunye needemon. Kulo mbono, ulwandle lufuzisela inkitha yabantu engaziwayo.

Ngaphezu koko, ummandla ogutyungelwe sesi siprofeto uphathelele abantu abanxibelelene nonxweme lwabo olukumda woLwandle lweMeditera . Ngoko ke ulwandle *ludlala* indima enkulu kwizenzo zokulwa nemfazwe zoloyiso lwabalawuli.

Dan 7:3 *Kwaphuma elwandle amarhamncwa amane amakhulu, awahlukeneyo ; omnye komnye.*

3a- *Kwaphuma elwandle amarhamncwa amane amakhulu*

Kumbono omtsha sifumana imfundiso enikelwe kuDaniyeli 2 , kodwa apho, izilwanyana *zithabathel' indawo* amalungu omzimba alo *mfanekiso* .

3b- *ezahlukeneyo l e s omnye komnye*

Njengezixhobo zomfanekiso *oqingqiweyo* kaDan.2.

Dan 7:4 *Eyokuqala ibinjengonyama , inamaphiko okhozi; Ndabona ade ancothuka amaphiko alo; wenyuswa emhlabeni, wamiswa ngeenyawo zakhe njengomntu, wanikwa intliziyo yomntu.*

4a- *I Eyokuqala yayifana nengonyama , inamaphiko okhozi*

Apha *intloko yegolide* yokumkani wamaKaledi wakwaDan.2 iba *yingonyama enamaphiko okhozi* ; umfuziselo okrolwe kumatye azuba aseBhabheli, iqhayiya likaKumkani uNebhukadenetsare kwaDan.4.

4b- *ndakhangela, ada amaphiko akhe ancothuka*

Esi siprofeto sibhekisela kwiminyaka esixhenxe okanye amaxesha asixhenxe awathi ngawo uKumkani uNebhukadenetsare wenziwa isidenge nguThixo. Ebudeni bale minyaka isi-7 (*amaxesha asixhenxe*) yokuthotywa kwaprofetwa kuDan.4:16, *intliziyo yakhe yomntu yashenxiswa, yathatyathelw' indawo yintliziyo yerhamncwa.*

4c- *wenyuswa emhlabeni, wamiswa ngeenyawo zakhe njengomntu, wanikwa intliziyo yomntu.*

Ukuguquka kwakhe kumdali uThixo kuqinisekisiwe apha. Amava akhe asivumela ukuba siqonde ukuba, kuThixo, umntu ungumntu kuphela xa intliziyo yakhe inomfanekiselo kaThixo. Uya kuwutyhila ekuveleni kwakhe kuYesu Kristu umzekelo ogqibeleleyo wobuthixo wothando nokuthobela.

Dan 7:5 *Nalo irhamncwa lesibini, lifana nebhere , limi ngapha nangapha; yayineembambo ezintathu emlonyeni wayo phakathi kwamazinyo ayo; zathi kuyo, Vuka, udle inyama eninzi.*

5Nalo *irhamncwa lesibini, lifana nebhere , limi ngapha nangapha*

Emva kokumkani wamaKaledi, *ityesi yesilivere neengalo* zamaMedi namaPersi zaba *yibhere* . Ukuchaneka “ *okwakumi ngakwicala elinye* ” kubonisa ulawulo lwamaPersi olwavela kwindawo yesibini emva kolawulo lwamaMedi, kodwa uloyiso lwalo olwafunyanwa nguKumkani uKoreshi 2 umPersi lwalunika igunya elikhulu ngakumbi kunolo lwamaMedi.

5 *Yayineembambo ezintathu emlonyeni wayo phakathi kwamazinyo ayo; zathi kuyo, Vuka, udle inyama eninzi.*

AmaPersi aya kuwalawula amaMedi aze oyise amazwe amathathu: iLidiya yokumkani osisityebi uCroesus ngo-546, iBhabhiloni ngo-539, kunye neYiputa ngama-525.

Dan 7:6 *Emveni koko ndabona: nalo elinye, linjengengwe , linamaphiko entaka amane emhlana walo; eli rhamncwa lalineentloko ezine, lanikwa igunya.*

6a- *Emveni koko ndabona, nalo, linjengengwe*

Idem, *isisu sobhedu kunye namathanga abalawuli baseGrike baba yingwe enamaphiko eentaka ezine ; Amachokoza engwe yamaGrike awenza umfuziselo wesono .*

6b- *inamaphiko amane njengentaka emhlana wayo*

Amaphiko *entaka amane* anxulunyaniswa nehlosi abonisa yaye aqinisekisa isantya esigqithileyo soloyiso lokumkani walo oselula uAlesandire Omkhulu (phakathi kuka-336 no-323) .

6c- *eli rhamncwa lalineentloko ezine, lanikwa igunya*

Apha, “ *iintloko ezine* ” kodwa kuDan.8 iya kuba “ *ziimpondo ezine ezinkulu* ” ezimela abalawuli bamaGrike, abalandela uAlesandire Omkhulu: uSeleucus, uPtolemy, uLysimachus noCassander.

Dan 7:7 *Emveni koko ndabona emibonweni yam yasebusuku, nalo irhamncwa lesine, eloyikekayo , elomeleleyo, elincamisileyo ngamandla. wayenamazinyo amakhulu entsimbi, esidla, eqhekeza, eyinyathela ngeenyawo into eseleyo; sahlukile kuzo zonke izilwanyana zangaphambili, sineempondo ezilishumi.*

7 *Emva koko ndabona emibonweni yam yasebusuku, nalo irhamncwa lesine, eloyikekayo , elomeleleyo, elincamisileyo ngamandla ngokuncamisileyo.*

Apha kwakhona, *imilenze yentsimbi* yoBukhosi baseRoma iba sisilo esikhulu *esinamazinyo entsimbi neempondo ezilishumi* . Ngenxa yokuba ngokutsho kweSityhi.13:2, iyodwa kuphela inemilinganiselo yobukhosi obu-3 bangaphambili: Amandla engonyama , aqinisekiswa kule ndinyana apho ichazwe khona: *yomelele ngokungaqhelekanga ; amandla ebhere , kunye nesantya sengwe kunye nelifa lesono sakhe* elifuziselwa ngamabala akhe.

7b *wayenamazinyo amakhulu entsimbi, esidla, eqhekeza, eyinyathela ngeenyawo into eseleyo;*

Ezi nkukacha zibalela kuye ukubulawa kwabantu kunye nokubulawa kwabantu ngophawu lwentsimbi *yamaRoma* eya kuqhubeka kude kube sekupheleni kwehlabathi, ngolawulo lwakhe lukapopu.

7c- *lahlukile kuzo zonke izilwanyana zangaphambili, lineempondo ezilishumi.*

Iimpondo ezilishumi zimela iiFranks, iiLombard, iiAlemanni, iiAnglo-Saxon, iiVisigoth, iiBurgundi, iiSuevi, iiHeruli, iiVandals, iiOstrogoth. Ezi zizikumkani *ezilishumi* zamaKristu eziya kusekwa emva kokuwa koBukhosi baseRoma ukusuka kwi-395, ngokwengcaciso eyanikwa uDanilyeli yingelosi kwindinyana yama-24.

Dan 7:8 *Ndazigqala ke iimpondo, ndabona kuphuma phakathi kwazo olunye uphondo, oluncinane, kwancothulwa ezintathu kwezokuqala iimpondo phambi kolo phondo; nanko enamehlo enjengamehlo omntu, nomlomo othetha ngokuzikhukhumalisa.*

8Ndazijonga *iimpondo, ndabona kuphuma olunye uphondo phakathi kwazo*

Uphondo *oluncinane* luphuma kwenye yeempondo *ezilishumi*, echaza i-Italiya yeeOstrogoths apho isixeko saseRoma simi khona kunye nento ebizwa ngokuba ngupopu "i-holy see", kwiBhotwe laseLateran kwiNtaba yeCaelius; Igama lesiLatini lithetha: isibhakabhaka.

8b- zaza zancothulwa ezintathu kwezokuqala iimpondo phambi kolu phondo
 Iimpondo ezikrazukileyo zilandelelana: ookumkani abathathu zehliswa ukusuka kumqolo wama-24, ezizezi, amaHeruli phakathi kwama-493 kunye nama-510, emva koko ngokulandelelanayo, iVandals ngo-533, kunye nama-Ostrogoths ngo-538 abagxothwa eRoma ngunjengele uBelisarius ngokomyalelo kaJustinian 1st, baza boyiswa ngokuqinisekileyo eRavenna ngo-⁵⁴⁰. Kungenxa yokuba simele siphawule umphumo webinzana *elingaphambi kolu phondo*. Oku kuthetha ukuba *uphondo* alunawo amandla omkhosi wobuqu kunye neengenelo kumkhosi oxhobileyo wamakhosi aboyikayo kunye namandla alo onqulo kwaye ke bakhetha ukuwuxhasa nokuwuthobela. Le ngqiqo iya kuqinisekiswa kuDan. 8:24 apho sifunda ukuba: *amandla akhe aya kwanda, kodwa kungabi ngokwamandla akhe* kwaye indinyana 25 iya kucacisa: *ngenxa yokuphumelela kwakhe, nempumelelo yamaqhinga akhe, uya kuba nekratshi emangcwabeni. intliziyo*. **Ngaloo ndlela kuboniswa ukuba inyaniso iqinisekiswa kuphela ngokuhlenganisa izigidimi ezifanayo ezisasazwe kwizahluko ezahlukahlukeneyo zencwadi kaDaniyeli nakwiBhayibhile iphela.** Ekubeni zahluliwe, izahluko zale ncwadi “zitywina” isiprofeto nezigidimi zaso, ezona zifihlakeleyo nezibalulekileyo azifumaneki.

8c- *yabona, amehlo akhe anjengamehlo omntu*

KwiSityhi.9, uMoya wandulela iinkcazelo zakhe ngegama *elithi*. Ngale ndlela, icebisa ukufana kwembonakalo engeyiyo yokwenyani. Apha, ngokunjalo, kufuneka siqaphele ukufana nomntu owenziwe *inyama* kwimfezeko yakhe kuYesu Krestu, kodwa unokuzenzisa kuphela. Kodwa kukho okungakumbi, kuba “*amehlo*” afuzisela ukucaca kwabaprofeti uYesu okwangumzekelo ogqibeleleyo wabo. Kwaye uMoya ubhekiselele kwisiprofeto sobupopu esiya kuthi ekugqibeleni simise ikomkhulu layo elisemthethweni kwisixeko saseVatican, igama elithetha: ukuprofeta, ukusuka kwisiLatini "vaticinare". Le nto iya kuqinisekiswa kwiSityhi.2:20, xa uMoya uthelekisa eli bandla lamaRoma Katolika no-Izebhele *owabulala* abaprofeti baka-YaHWéH, umfazi wasemzini onqula ooBhahali, wendiswe nguKumkani uAhabhi. Uthelekiso luyathetheleleka kuba ubupopu bubangela ukuba abaprofeti bokwenyaniso bakaThixo abakuKristu bafe kwizibonda zokuncina amakholwa.

8d- *nomlomo, owathetha ngokuzigwagwisa.*

Kwesi sahluko sesi-7, uMenzi wefilimu kunye noMlawuli ubonisa “sondeze” ixesha lobuKristu elimkhathaza ngakumbi, ixesha eliphakathi kokuphela koBukhosi baseRoma kunye nokubuya okuzukileyo kukaKristu kuMikayeli, igama lakhe lasezulwini kunye neeNgelosi. Uxela ukuza kokumkani *onekratshi, Umtshutshisi wabangcwele wOsenyangweni*, ohlasela izithethe zonqulo lukaThixo ezama *ukuguqula amaxesha nomthetho*, imithetho elishumi kwaneminye imimiselo yobuthixo. UMoya uxela isohlwayo sakhe sokugqibela; uya “*kudliwa ngumlilo ngenxa yamazwi akhe anekratshi*.” Ngoko ke, umbono womgwebo wasezulwini wewaka lesixhenxe leminyaka ubonakala ngokukhawuleza emva kokuba ekhankanyile *amazwi akhe anekratshi*. Ngaphambi kwakhe, uKumkani uNebhukadenetsare naye wabonakalisa *ikratshi* kodwa wasamkela ngokuthobekileyo isifundo sokuthotywa uThixo awayemnike sona.

Umgwebo waseZulwini

Dan 7:9 *Ndabona kumiselwa iitrone; Wahhlala phantsi uNyangelemihla. Ingubo yakhe yayimhlophe njengekhephu, neenwele zentloko yakhe zinjengoboya bezimvu obusulungekileyo; Itrone yakhe injengelangatye lomlilo, neevili zazo zinjengomlilo olenyayo.*

9a- *Ndabona, kwakubon' ukuba kubekwe iitrone*

Lo mboniso umela ixesha lomgwebo eliya kuqhutywa ngabangcwele abahlawulelweyo bakaYesu Kristu ebusweni bakhe, *behleli ezitroneni*, **ezulwini** ngokweSityhi.4, ebudeni *beminyaka eliwaka* ecatshulwe kwiSityhi.20. Lo mgwebo ulungiselela iimeko zomgwebo **wokugqibela**, ukuphunyezwa kwawo okuboniswe kwindinyana ye-11.

9b- *Wahlala phantsi uNyangelemihla;*

NguKristu owenziwe isithixo, okuphela koMdali. Isenzo sesenzi *sokuhlala* sibonisa ukupheliswa komsebenzi omileyo, ngumfanekiso wokuphumla. Isibhakabhaka siseluxolweni ngokupheleleyo. Emhlabeni, abangendawo batshatyalaliswa ekubuyeni kukaKristu.

9c- *Ingubo yakhe yayimhlophe njengekhephu, neenwele zentloko yakhe zinjengoboya bezimvu obunyulu*

Umhlophe ngumfuziselo wobunyulu obugqibeleleyo bukaThixo obuchaphazela ubume bakhe buphela kwinqanaba leengubo zakhe, imiqondiso yemisebenzi yakhe neenwele zentloko yakhe ezisisithsaba sobulumko obusulungekileyo nobugqibeleleyo *esingenasono*.

Le ndinyana icebisa uIsaya 1:18: *Yizani sibambene! utsho uYaHWéH. Ukuba izono zenu zide zavela zanjengengubo ebomvu, zoba mhlophe njengekhephu; nokuba zibomvu njengemfusa, zosuka zibe njengoboya.*

9d- *itrone yakhe ibinjengamalangatye omlilo;*

Itrone *ichaza* indawo yoMgwebi omkhulu, umgwebo wengqondo kaThixo. Ibekwe phantsi komfanekiselo wamalangatye *omlilo* aya kuba *ngamehlo* kaKristu ubulungisa kwiSityhi.1:14 apho sifumana khona iinkcazo zale ndinyana. Umlilo *uyatshabalalisa*, nto leyo enika lo mgwebo injongo yokutshabalalisa iintshaba zikaThixo nabanyulwa bakhe. Ngenxa yokuba sele befile, lo mgwebo uphathelele *ukufa kwesibini* okuya kubabetha ngokuqinisekileyo abo bagwetyiweyo.

9th- *kunye namavili njengomlilo odangazelayo.*

Itrone inamavili xa ithelekiswa nomlilo *odangazelayo*, oya kuphenywa emhlabeni: IsiTyhilelo.20:14-15: *ukufa kwesibini ku idike lomlilo*. Ngoko ke amavili abonisa ukuhamba kwabagwebi ukusuka ezulwini ukuya emhlabeni ukuze *kuphunyezwe* izigwebo ezivakalisiweyo. UThixo ophilayo, uMgwebi omkhulu, uyashukuma yaye xa umhlaba uhlaziywa waza wacocwa, uya kuphinda ashukume aze amisele itrone yakhe yaseKumkani apho ngokweSityhi.21:2-3.

Dan 7:10 *Kwaphuma umlambo womlilo, uphuma phambi kwakhe; Iwaka lamawaka lalilungiselela kuye, nezigidi eziliwaka zazimi phambi kwakhe. Abagwebi bahlala phantsi, zaza iincwadi zavulwa.*

10a- *Kwaphuma umlambo womlilo, uphuma phambi kwakhe*

Umlilo ohlambululayo , oya kuhla uphuma ezulwini, uyidle imiphefumlo yabafileyo abafileyo, wandule ke *ubuye uvuswe ngokweSityhi. isixeko esithandwayo . Kodwa kwehla umlilo uphuma ezulwini waza wabadla .*

10b- *Iwaka lamawaka lalimkhonza*

Oko kukuthi, imiphefumlo esisigidi, yabanyuliweyo bahlangulwe **emhlabeni** .

10c- *kwaye izigidi eziliwaka zazimi phambi kwakhe*

Ibhiliyoni ezilishumi zemiphefumlo yasemhlabeni **ebizwa** nguThixo iyavuswa kwaye ibizelwe phambi kwakhe nabagwebi bakhe ukuze babandezeleke isigwebo esingokobuthixo sokufa kwesibini , into eqinisekisiweyo kuLuka 19:27: *Kwaye abanye, zise apha iintshaba zam , ezingafunanga ukuba ndizenze. lawula phezu kwabo, ubabulale phambi kwam .* Ngale ndlela, uMoya uyawangqina amazwi awawathethayo ngoYesu kuMat.22:14: “ **Kuba baninzi ababiziweyo, ke bambalwa abanyuliweyo** . Oku kuya kuba njalo ngokukhethekileyo ngemihla yokugqibela ngokutsho kukaLuka 18:8 : ... *Ke akufika uNyana woMntu, uya kulufumana na ukholo emhlabeni?*

10 *Bahlala phantsi abagwebi, zavulwa iincwadi*

Inkundla ephakamileyo iya kugweba ngokwesiseko sobungqina obuvumela isigwebo kunye nezityholo ezilungelelaniswe ngamnye kumphefumlo ngamnye ogwetyiweyo. *Iincwadi* zakhe ziqulethe ubomi besidalwa, obugcinwe kwinkumbulo nguThixo, kunye neengelosi ezithembekileyo njengamangqina, ngoku ezingabonakaliyo kwi-Earthlings.

Dan 7:11 *Ndabona, ngenxa yamazwi anzima, oluwathethayo uphondo; ndabona inkomo yabulawa.*

11a- *Ndabona, ngenxa yamazwi akhukhumeleyo, olwenziwa luphondo*

Njengamagama athi “ *ngenxa ye amazwi anekratshi* ” abonisa, le ndinyana ifuna ukusibonisa unobangela nesiphumo sonxulumano oluchaza umgwebo kaThixo. Akagwebi ngaphandle kwesizathu.

11b- *ndisakhangele, labulawa inkomo*

Ukuba *isilwanyana sesine* esimele ukulandelelana, iRoma yoBukhosi - izikumkani ezilishumi zaseYurophu - iRoma yopapa, itshatyalaliswa ngomlilo, kungenxa **yezenzo** zomlomo *einekratshi* zeRoma yopapa; umsebenzi oya kuqhubeka kude kube sekubuyeni kukaKristu.

11c *umzimba wakhe watshatyalaliswa , wanikelwa emlilweni, ukuba utshiswe*

Umgwebo ubetha ngaxeshanye *uphondo oluncinane* kunye *neempondo ezilishumi zoluntu* ezazisixhasa zathabatha inxaxheba kwizono zalo ngokweSityhi.18:4. *Idike loMlilo lokufa kwesibini* liya kubadla libatshabalalise .

Dan 7:12 *Amanye amarhamncwa ahluthwa amandla awo, kodwa ayeyolulelwa ubomi kwada kwaba lixsha elithile.*

12a- *Ezinye izilwanyana zahluthwa amandla azo*

Apha, njengakwiSityhi. 19:20 nesama-21 , uMoya utyhila ukuba isiphelo esahlukileyo silungiselelwe aboni abaqhelekileyo bobuhedeni, abaziindlalifa zesono santlandlolo esadluliselwa kuAdam sasiwa kwinginginya yabantu ukutyhubela imbali yasemhlabeni.

12b- *ke baye bongezelelwa ubomi, kwada kwayixesha elithile*

Oku kuchaneka kuthetha inzuzo yee-emphaya zangaphambili ekubeni zingakhange zibe naso isiphelo solawulo lwazo ekupheleni kwehlabathi njengoko kwakunjalo kwisilwanyana sesi-4 ^{saseRoma} phantsi kohlobo lwaso lokugqibela lolawulo lobuKristu behlabathi lonke ngexesha lokubuya kukaYesu Kristu. Ukuphela kwe-4 ^{kuphawulwa} ngokutshatyalaliswa kwayo ngokupheleleyo. Emva koku, umhlaba uya kuhlala *ungenasimo kwaye ungenanto* ngokomfanekiso wenzonzobila yeGen.1 :2.

UYesu Kristu, uNyana womntu

Dan 7:13 *Ndabona emibonweni yasebusuku, nanko, esemafini ezulu, onjengonyana womntu; wafika kuNyangelemihla, wamsondeza kuye.*

13 *Ndabona emibonweni yam yasebusuku, nanko kusiza phezu kwamafu ezulu onjengonyana womntu.*

Oku kubonakala konyana womntu kusinika ukukhanya kwintsingiselo enikelwa kumgwebo osandul' ukukhankanywa. Umgwebo ngokaKristu. Kodwa ngexesha likaDaniyeli, uYesu wayengekafiki, ngoko uThixo ufanekisela oko aya kukufeza ngobulungiseleli bakhe basemhlabeni ebudeni bokuza kwakhe okokuqala emhlabeni wabantu.

13b- *wafika kwindoda enkulu, yamsondeza kuye.*

Emva kokufa kwakhe, uya kuzivusa ngokwakhe, ukuze anikele ubulungisa bakhe obugqibeleleyo obanikelwa njengomnikelo kuThixo owoniweyo, ukuze afumane uxolelo lwabanyulwa bakhe abathembekileyo, abahlulwe baza banyulwa nguye. Umfanekiso obonisiweyo ufundisa umgaqo wosindiso olufunyanwa ngokuba nokholo kwidini elivumayo likaThixo kuKristu. Kwaye iqinisekisa ubunyaniso bayo kuThixo.

Dan 7:14 *Bamnika igunya, nozuko, nobukumkani; zaye zimkhonza zonke iintlanga, nezizwe, neelwimi, neelwimi. Ubukumkani bakhe bubukumkani obungunaphakade, obungayi kudlula, nobukumkani bakhe bungayi konakaliswa.*

14a- *wanikwa igunya, nozuko, nobukumkani*

Iinkcukacha zale ndinyana zishwankathelwa kwezi ndima zikaMat.28:18 ukuya kweyama-20 ezingqina ukuba ngokwenene umgwebo ngokaYesu Kristu: *Wasondele uYesu wathetha kubo, wathi, **Linikwe mna lonke igunya emazulwini nasemhlabeni.** . Hambani ngoko niye kuzenza abafundi zonke iintlanga, nibabhaptizela egameni loYise, loNyana, loMoya oyiNgcwele; nibafundisa ukuba bazigcine zonke izinto endiniwisele umthetho ngazo. Kwaye niyabona, mna ndinani rhoqo, kude kube sekuphelisweni kwehlabathi .*

14b- zaye **zimkhonza** zonke izizwe, nezizwe, neelwimi, neelwimi

Ngokucacileyo, kuya kuba kumhlaba omtsha, omdala ohlaziyiweyo waze wazukiswa emva kwewaka lesixhenxe leminyaka. Kodwa abo bahlawulelweyo baya kube benyulwe kuzo zonke izizwe, iintlanga, neelwimi, ngosindiso olwafunyanwa nguYesu Kristu ngenxa yokuba **bamkhonza** ebudeni bobomi babo. KwiSityhi.10:11 nese-17:15 eli binzana libhekisa kwiYurophu eyenziwe yamaKristu nakwihlabathi laseNtshona. Kweli qela sifumana *isigidi sabanyuliweyo* abasindisiweyo abakhonza uThixo kwivesi ye-10.

14c- *nobukumkani bakhe abuyi kutshabalala*

Iinkcukacha ezikhankanyiweyo kuDan.2:44 ngaye ziqinisekisiwe apha: *ulawulo lwakhe soze lutshabalale.*

Dan 7:15 *Mna ke, Daniyeli, umoya wam wakhwankqiswa phakathi kwam, nemibono yentloko yam yandothusa.*

15 *Mna, Daniyeli, umoya wakhathazekayo kum*

Ingxaki kaDaniyeli iyathetheleleka, umbono uxela ingozi kwabangcwele bakaThixo.

15b- *nemibono yentloko yam yandoyikisa.*

Kungekudala umbono wakhe kaMikayeli wawuya kuba nempembelelo efanayo kuye, ngokukaDan.10:8: *Ndasala ndedwa, ndawubona lo mbono mkhulu; ndaphelelwa ngamandla, ubuso bam batshintsha umbala babola, ndaphelelwa ngamandla.* Ingcaciso: *Unyana womntu noMikayeli banguThixo omnye . Uloyiko luya kuba luphawu lolawulo lweRoma, kuba kolu lawulo lumbini lulandelelanayo, aluyi kubanika abantu babalawuli abangcwele abanjengoNebhukadenetsare, uDariyo umMedi noKoreshi 2 umPersi.*

Dan 7:16 *Ndasondela komnye wababemi khona, ukuba ndicele kuye inyaniso ngezo zinto zonke. Wandixelela, kwaye wandinika ingcaciso:*

16a- **Apha qalisa iingcaciso ezongezelelekileyo ezinikwe sisithunywwa sezulu**

Dan 7:17 *La marhamncwa makhulu mane ngookumkani abane abaya kusuka beme ehlabathini;*

17a- Qaphela ukuba le ngcaciso isebenza kangangoko kulandelelwano olutyhilwe kuDan.2 ngumfanekiso oqingqiweyo *njengalapha* kuDan.7, ngowo *wezilwanyana .*

Dan 7:18 *Ke bona abangcwele bOsenyangweni baya kubuthabatha ubukumkani, babudle ilifa ubukumkani kude kuse ephakadeni, kususela kwaphakade kude kuse ephakadeni.*

I-18a- Izimvo ezifanayo nezo zilandelelanayo ezine. Kwakhona, eyesihlanu iphathelele *ubukumkani banaphakade* babanyuliweyo athi uKristu akhe phezu koloyiso lwakhe **phezu kwesono** nokufa.

Dan 7:19 *Ndaza ke ndinga ndingangayazi inyaniso ngeli rhamncwa lesine, elahlukileyo kuwo onke, eloyikeka ngokuncamisileyo, elimazinyo esinyithi, nezikhonkwane zobhedu, eladla, latyumza, lakunyathela okuseleyo;*

19a- *owayenamazinyo entsimbi*

Sifumana apha, emazinyweni , intsimbi *esele* isisimboli sobulukhuni boBukhosi baseRoma obutyunjwe yimilenze *yomfanekiso* kaDan.2.

19b- *nezikhonkwane zobhedu .*

Kule nkcazelo yongezelelekileyo, ingelosi ichaza: *nezikhonkwane zobhedu . Ilifa lesono samaGrike* liqinisekiswa ngolu hlobo lungcolileyo, ingxubevange eyayifanekisela ubukhosi bamaGrike esiswini **nasemathangeni** omfanekiso oqingqiweyo kaDan.2.

19c- *ababesidla, baqhekeza, bakunyathela okuseleyo;*

Ukutya , okanye ukuthatha inzuzo yezinto ezinqotshiweyo, yintoni eyenza ukuba zikhule - *ukuqhekeza* , ukunyanzelisa nokutshabalalisa - *ukunyathela* , ukudelela nokutshutshisa - Ezi zenzo ezilandelelanayo "amaRoma" kunye nabaxhasi babo boluntu kunye nenkolo baya kuziqhelanisa kude kube sekubuyeni.

kaKristu. KwiSityhi.12:17: uMoya uchaza “ama-Adventist” okugqibela ngegama elithi “*amasalela*”.

Dan 7:20 *ezimpondweni zayo ezilishumi ezibe zisentlokweni yayo, nakulunye olwaphumayo, ezawa phambi kwalo ezintathu, kolo phondo lube lunamehlo, umlomo uthetha ngokuzikhukhumalisa; nembonakalo enkulu kunabanye .*

20a- Le vesi izisa iinkcukacha eziphikisanayo kwivesi yesi-8. " *Uphondo oluncinci* " luthatha njani apha ***imbonakalo enkulu kunezinye?*** Konke oku kukwahluka kwakhe kwabanye *ookumkani* beempondo *ezilishumi* . Ubuthathaka kakhulu kwaye uethe-ethe kodwa sekunjalo, ngenxa yenkolelo nokoyika uThixo ezibanga emela emhlabeni, uyabalawula aze abalawule ngendlela athanda ngayo, ngaphandle kwakwiimeko ezinqabileyo.

Dan 7:21 *Ndalubona olu phondo lusilwa nabangcwele, lubeyisa;*

21a- I-paradox iyaqhubeka. Ibanga ukuba ibonakalisa ubungcwele obuphakamileyo kwaye uThixo uyityhola ngokutshutshisa abangcwele bakhe. Inye kuphela ingcaciso ngoko: ulala ngathi uyaphefumla. Impumelelo yayo yeyobuxoki obukhohlisayo nobutshabalalisayo , obutshabalalisa kakhulu umendo owalandwa nguYesu Kristu.

Dan 7:22 *wada weza uNyangelemihla, wabagwebela abangcwele bOsenyangweni, lafika ixesha lokuba abangcwele babume ubukumkani.*

22a- Ngethamsanqa, iindaba ezilungileyo ziqinisekisiwe. Emva kwezenzo zobumnyama zeRoma yoopopu nabaxhasi bayo basekuhlaleni nabonqulo, uloyiso lokugqibela luya kuza kuKristu nabanyulwa bakhe.

Indinyana yama-23 neyama-24 ichaza indlela yokulandelelana

Dan 7:23 *Wathi kum, Irhamncwa lesine ke: “Irhamncwa lesine ke: kuya kubakho ubukumkani besine ehlabathini, obungafaniyo bona nezikumkani zonke, bulidle ihlabathi lonke, bulinyathele, bulicole.*

23a- Ubukhosi bamaRoma obuhedeni ngendlela yabo yobukhosi phakathi kwe-27 kunye ne-395.

Dan 7:24 *Iimpondo ezilishumi ke ngookumkani abalishumi, abaya kusuka kume kobo buukumkani; Emva kwabo kuya kuvela omnye, ongenguye owokuqala, ahlise ookumkani abathathu emva kwabo.*

24a— Kungenxa yokuchaneka okuthe kwasenza sikwazi ukubona ezi *mpondo zilishumi* nezikumkani ***ezilishumi*** zamaKristu ezazibunjwe kumhlaba osentshona woBukhosi baseRoma obabuwohlokileyo nobophukileyo. Lo mmandla weYurophu yangoku: i-EU (okanye i-EU).

Dan 7:25 *Uya kuthetha amazwi ngokuchasene noPhezukonke, abacudise abangcwele bOsenyangweni, athembe ukuwaguqula ke amaxesha nomyalelo; yaye abangcwele baya kunikelwa esandleni sakhe ixesha, namaxesha, nesiqingatha sexesha.*

25Aya kuthetha amazwi ngokuchasene noPhezukonke

UThixo ugxininise kule ndinyana ukugxeka kwakhe izono azibalela kulawulo lukapopu waseRoma kunye noobhishophu bamaRoma ababemanduleli ekwathi ngabo ubungendawo babhengezwa, bathethelelwa kwaye bafundiswa kwizihlewele ezingenalwazi. Izimangalo ngoMoya ziqala ngezona zinzima: *amazwi anxamnye noPhezukonke* ngokwakhe. Okumangalisayo kukuba, oopopu

bazibanga bekhonza uThixo yaye bamela yena emhlabeni. Kodwa kanye kanye oku kuhanahanisa okubangela ingxaki kuba uThixo akakholiswa nangayiphi na indlela oku kuhanahanisa kukapopu. Yaye ngenxa yoko, yonke into efundiswa ngamaRoma ngobuxoki ngoThixo imchaphazela ngokobuqu.

25b- *uya kubacinezela abangcwele bOsenyangweni*

Intshutshiso engalunganga *yabangcwele* kwivesi yama-21 ilapha ikhunjulwe kwaye iqinisekisiwe. Izigwebo zivakaliswa ziinkundla zonqulo ezibizwa ngegama elithi "I-Holy Inquisition". Ingcungcuthekiso isetyenziselwa ukunyanzela abantu abamsulwa ukuba balivume ityala labo.

25c- *unethemba lokuwaguqula ke amaxesha nomthetho;*

Esi sityholo sinika umfundi ithuba lokuphinda amisele iinyaniso ezisisiseko zonqulo ezinikelwe kuThixo oyinyaniso, ophilayo nokuphela kwakhe.

Ulungelelwano oluhle olwamiselwa nguThixo lwatshintshwa ziimonki zaseRoma. Ngokutsho kwe-Eksodus 12:2 , uThixo wathi kumaHebhere ekuphumeni kwawo eYiputa: ***Le nyanga yoba yeyokuqala kwiinyanga kuni; kuni yoba yinyanga yokuqala enyakeni*** . Lo ngumyalelo, hayi isindululo esilula. Kwaye ekubeni usindiso luphuma kumaYuda ngokukaYesu Kristu, ukususela kwi-Exodus, wonke umntu ongene elusindisweni naye angene kwintsapho kaThixo apho umyalelo wakhe kufuneka ulawule kwaye uhlonitshwe. Le yimfundiso yokwenene yosindiso, kwaye ibikho ukususela kwixesha labapostile. KuKristu, uSirayeli kaThixo wathabatha inkalo yokomoya, akufani noSirayeli wakhe awathi wamiselwa ucwangco lwakhe neemfundiso zakhe. Ngokuka-Roma 11:24, umhedeni oqukuleyo umiliselwa kwingcambu yesiHebhere nakwisiqu sika-Abraham, kungekhona ngenye indlela. Ulunyukiswa nguPawulos ngokungakholwa okuye kwaba yingozi kumaYuda anemvukelo omnqophiso omdala kwaye kuya kuba yingozi kanye kumaKristu avukelayo omtsha; oluchaphazela ngokuthe ngqo ukholo lwamaRoma Katolika, kwaye uhlolisiso lukaDan.8 luya kuqinisekisa oko, ukususela ngowe-1843, amaKristu angamaProtestanti.

Sisekuqaleni nje kwesityhilelo eside sesiprofeto apho isityholo sobuthixo esenziwe kule ndinyana sifumaneka kuyo yonke indawo ngenxa yokuba iziphumo ziyoyikekayo kwaye ziyamangalisa. Amaxesha atshintshiwe yinkxalabo yaseRoma:

I-1 - ukuphumla kwesabatha kumthetho we-4 ^{kaThixo} . Usuku lwesixhenxe luthatyathelw' indawo ukususela ngoMatshi 7, 321 lusuku lokuqala, lubanjwe njengosuku lwehlabathi kunye nokuqala kweveki nguThixo. Ngaphezu koko, olu suku lokuqala lubekwe nguMlawuli waseRoma uConstantine I ^{xa} lunikezelwa ekunquleni "ilanga elihloniphekileyo elingoyiswayo", ilanga lenziwa isithixo ngabahedeni, sele beseYiputa, uphawu lweBhayibhile lwesono . UDaniyeli 5 wasibonisa indlela uThixo asohlwaya ngayo ingqumbo eyenziwe kuye, umntu uyalunyukiswa kwaye uyayazi into emlindleleyo xa uThixo emgweba njengoko wayegweba wambulala uKumkani uBheleshatsare. ISabatha eyangcwaliswa nguThixo ukususela ekusekweni kwehlabathi ineempawu ezimbini zokuba malunga ***nexesha kunye*** nomthetho wobuthixo, njengoko indinyana yethu isitsho.

I-2 - Ukuqala konyaka, okwenzeka ekuqaleni entwasahlobo, igama elithetha okokuqala, latshintshwa ukuba lenzeke ekuqaleni kobusika.

3-NgokukaThixo, utshintsho lwemini lwenzeka ekutshoneni kwelanga, ngocwangco ebusuku, hayi ezinzulwini zobusuku, kuba inesingqisho kwaye iphawulwe ziinkwenkwezi azidalileyo ngale njongo.

Ukutshintsha komthetho kunzulu kakhulu kunombandela weSabatha. IRoma ayizange izihlambele izitya zegolide zetempile, yazigunyazisa ukuba iguqule umbhalo wantlandlolo wamazwi abhalwe nguThixo ngomnwe wakhe kumacwecwe eliteye awanikwa uMoses. Izinto ezingcwele kangangokuba ukuchukumisa ityeya, apho zafunyanwa khona, wabethwa nguThixo ngokufa kwangoko.

25c *abangcwele baya kunikelwa ezandleni zakhe ixesha, namaxesha, nesiqingatha sexesha*

Lithetha ukuthini *ixesha* ? Amava kaKumkani uNebhukadenetsare asinika impendulo kuDan.4:23: “ *Baya kukugxotha phakathi kwabantu, uhlale namarhamncwa asendle, udle utyani njengeenkomo; kudlule phezu kwakho amaxesha amisiweyo asixhenxe, ude wazi ukuba Osenyangweni ungunya ebukumkanini babantu, ebunika lowo athanda ukumnika. Emva kwala mava anzima, ukumkani wathi kwindinyana 34 : “ Emva kwexesha elimisiweyo, mna, *Nebhukadenetsare, ndawaphakamisela ezulwini amehlo am, ndaza ingqondo yabuyela kum* . Mna ndimbonge oyena Uphakamileyo, ndamdumisa, ndamzukisa lowo uhleli ngonaphakade, ongunya lingunaphakade, nobukumkani bukwezizukulwana ngezizukulwana . Sinokugqiba kwelokuba la *maxesha asixhenxe* amela iminyaka esixhenxe ukususela ekuqaliseni nasekupheleni kobude bobomi bakhe. Oko uThixo alibiza ngokuba *lixesha* ngoko ke, *lixesha* elithathwayo ukuze umhlaba ugqibezele ukujikela kwelanga. Ukusuka apho kuvela imiyalezo emininzi. UThixo ufuziselwa lilanga kwaye xa isidalwa siphakama ngokuzikhukhumeza, ukuyibeka endaweni yaso, uThixo uthi kuyo: "Setyhula ubuninzi bam kwaye ufunde ukuba ndingubani". KuNebhukadenetsare, ukujika okusixhenxe kuyafuneka kodwa kuyasebenza. Esinye isifundo siza kuphathelele ubude bexesha lolawulo lukapopu okwaprofetwa ngalo ligama elithi “ *ixesha* ” kule ndinyana. Ethelekisa namava kaNebhukadenetsare, uThixo uyalohlwaya ikratshi lamaKristu ngokulinikela kubudenge kangangexesha, amaxesha nesiqingatha seminyaka yesiprofeto. Ukususela ngoMatshi 7, 321, ikratshi nokungazi kubudenge kwenza abantu bavuma ukuhlonela ucwangco olwaguqula umthetho kaThixo; oko ikhoboka elithobekileyo likaKristu lingenakukuthobela, kungenjalo beliya kuzisika kuThixo ongumsindisi walo.*

Le ndinyana isikhokelela ekufuneni ixabiso lokwenyani kunye nemihla yokuqala neyokuphela kwalo bude buprofetweyo. Siza kufumanisa ukuba imele iminyaka emi-3 kunye neenyanga ezintandathu. Enyanisweni, le fomyula iya kuphinda ivele kwi-Rev.12: 14 apho ihambelana nefomula yeentsuku ze -1260 ukusuka kwindinyana 6. Ukusetyenziswa kwekhawudi ye-Ezé.4: 5-6, *usuku olunye unyaka*, kuya kwenza ukuba kwenzeke. ukuqonda ukuba ngokwenene le yiminyaka eyi-1260 ende neyoyikekayo, yokubandezeleka nokufa.

Dan 7:26 *Liya kufika ke umgwebo, lisuswe igunya lakhe kuye, litshatyalaliswe, litshatyalaliswe kude kuse ephakadeni.*

I-2a- Ibalaselisa umdla wokuchaneka: umgwebo kunye nokuphela kokulawula koopopu kwenzeka ngaxeshanye. Oku kungqina ukuba umgwebo okhankanywe

awusayi kuqalisa ngaphambi kokubuya kukaKristu. Ngo-2021, oopopu basasebenza, ngoko ke umgwebo okhankanywe kuDaniyeli awuzange uqalise ngowe-1844, abazalwana bama-Adventist.

Dan 7:27 *Ubukumkani, negunya, nobukhulu bezikumkani zonke eziphantsi kwezulu, buya kunikwa abantu abangcwele bOsenyangweni; Ulawulo lwakhe lungunaphakade, yaye bonke abalawuli baya kumkhonza baze bamthobe.*

27 Umgwebo ke ngoko uphunyezwa kakuhle emva kokubuya esebuqaqawulini bukaKristu nokuxwilelwa ezulwini kwabanyuliweyo bakhe.

27b- *bonke abaphathi baya kumkhonza, bamthobe*

Njengemizekelo, uThixo usibonisa *abalawuli abathathu* abachazwe kule ncwadi: ukumkani wamaKaledi uNebhukadenetsare, ukumkani wamaMedi uDariyo, nokumkani wamaPersi uKoshi 2.

Dan 7:28 *Aphela apha amazwi. Mna, Daniyeli, zakhathazeka kakhulu ziingcinga zam, ndaguquka ibala, ndawagcina loo mazwi entliziyweni yam.*

28a- Inkathazo kaDaniyeli isathetheleleka, ngenxa yokuba kweli nqanaba ubungqina bokuba yayingubani iRoma yoopopu ayikanamandla; isazisi sakhe iseyi "hypothesis" esele ikholisa kakhulu, kodwa zonke ziyafana, "ingcamango". Kodwa uDaniyeli 7 wenza kuphela elesibini kumacwecwe asixhenxe esiprofeto achazwe kule ncwadi kaDaniyeli. Kwaye sele, siye sakwazi ukubona ukuba imiyalezo ehanjiswe kuDan.2 kunye noDan.7 iyafana kwaye iyahambelana. Iphepha ngalinye elitsha liya kusiphathela izinto ezongezelelekileyo eziya kubekwa phezulu kwizifundo esele zenziwe , ziya komeleza kwaye zomeleze umyalezo kaThixo oya kuthi ucace ngakumbi nangakumbi.

Ingamango yokuba “ *uphondo oluncinane* ” lwesi sahluko sesi-7 yiRoma yoopopu izeza kuqinisekiswa. Into iya kwenziwa. Kodwa masikhumbule oku kulandelelana kwembali echaphazela iRoma, " *isilwanyana sesine esibi kakhulu esinamazinyo entsimbi* ". Ichaza uBukhosi baseRoma bulandelwa " *ziimpondo ezilishumi* " zezikumkani zaseYurophu ezikhululekileyo nezizimeleyo ezathi zalandelwa, ngo-538, "luphondo *oluncinane* " ekucingelwa ukuba ngupopu, lo " *kumkani owahlukileyo* ", ngaphambi kokuba " *iimpondo ezintathu okanye ookumkani abathathu* ", iiHerules, iiVandals kunye neeOstrogoths zithotywa phakathi kwama-493 kunye nama-538 kwivesi yesi-8 kunye ne-24.

Daniyeli 8

Dan 8:1 Ngomnyaka wesithathu wobukumkani bukaBheletshatsare ukumkani, mna, Daniyeli, ndabona umbono ngaphandle kwalowo ndawubonayo ngaphambili.

I-1a- Ixesha lidlulile: iminyaka emi-3. UDaniyeli ufumana umbono omtsha. Kule, kukho izilwanyana ezibini kuphela ezichongiweyo ngokucacileyo kwindinyana yama-20 kunye ne-21 kunye namaMedi namaPersi kunye namaGrike awayekho kwimibono yangaphambili uBukhosi be-2 kunye no -3 bobuKumkani obuprofethiweyo. Ekuhambeni kwexesha, kwimibono, izilwanyana zivumelana ngakumbi nangakumbi nezithethe zamaHebhere. UDan.8 unikela ngenkunzi yegusha nebhokhwe ; izilwanyana ezazinikelwa kumbingelelo woMhla Wocamagushelo wesithethe samaYuda. Ngaloo ndlela sinokuqaphela uphawu lwesono kwindawo ephezulu yobukumkani bamaGrike: isisu sobhedu namathanga kaDan.2, ingwe kaDan.7 kunye ne ibhokhwe kaDan.8.

Dan 8:2 Ndawubona lo mbono, kwabonakala kum ukuba ndiseShushan komkhulu, ezweni lakwaElam; embonweni wam ndasondela emlanjeni oyiUlayi.

2a- UDaniyeli usePersi kufuphi nomlambo iKaroun eyayiyiUlayi ngexesha lakhe. Ikomkhulu lamaPersi nomfuziselo womlambo wabantu zibonisa indawo enokubhekisela kuyo umbono uThixo awayeza kubanika wona. Ngoko ke izigidimi zesiprofeto zinika iinkcukacha ezixabisekileyo ngokwejografi kwesi sahluko ebingekho kwisahluko 2 nesesi-7.

Dan 8:3 Ndawaphakamisa amehlo am, ndakhangela, nantso inkunzi yegusha imi phambi komlambo, ineempondo; ezi mpondo beziphakamile, kodwa olunye beluphakame kunolunye, lwaza lwaphuma ekugqibeleni.

3a- Le vesi ishwankathela imbali yasePersi eboniswa yile nkunzi yegusha inophondo. elona liphezulu liyimele ngenxa yokuba iqale yalawulwa lihlakani layo lamaMedi, yenyuka ngaphezu kwayo ekugqibeleni ekufikeni kulawulo lukaKumkani uKoreshi 2 umPersi, ngowama-539, owayephila ngexesha lokugqibela likaDaniyeli ngokukaDan.10:1. Kodwa apha, ndibonisa ingxaki yomhla wokwenyani, kuba ababhali-mbali bayabutyeshela ngokupheleleyo ubungqina bukaDaniyeli owazibonela ngawakhe ukuba, kuDan.5:31, ukoyiswa kweBhabhiloni kukumkani wamaMedi uDariyo owaququzelela iBhabhiloni yaba ziisatrapi ezingama-120 ngokukaDan. 6:1. UKoreshi waqala ukulawula emva kokufa kukaDariyo, ngoko ke kungekhona ngo-539 kodwa emva kwexesha elifutshane, okanye ngokuchaseneyo, uloyiso lukaDariyo lwalunokwenzeka kancinane ngaphambi komhla - 539.

3b- Kuvela ubuchule bobuthixo kule ndinyana, ngendlela esetyenziswa ukuchaza uphondo oluncinane nolukhulu. Oku kuqinisekisa ukuba ibinzana elithi “ *uphondo oluncinane* ”, liphethshwe ngononophelo, lidityaniswe ngokukodwa nangokukodwa kubume beRoma.

Dan 8:4 *Ndayibona inkunzi yegusha ibetha ngeempondo, ibhekisa entshonalanga, nasentla, nasezantsi; akukho silwanyana sasinokumelana naye, kungekho bani unokuhlangula amaxhoba aso; wenza unothanda, waba namandla.*

4a- Umfanekiso wale ndinyana ubonisa izigaba ezilandelelanayo zoloyiso lwamaPersi olukhokelela kubukumkani, ulawulo lokumkani wookumkani.

ENTshona : UKoreshi 2 wenza umanyano namaKhaledi namaJiphutha phakathi kwe-549 kunye ne-539 .

Emantla : uLydia kaKumkani uCroesus woyisiwe ngo- 546

Emini *emaqanda* : UKoreshi woyisa iBhabhiloni ngokungena ezihlangwini zokumkani wamaMedi uDariyo emva – 539 kwaye kamva ukumkani wamaPersi uCambyses 2 uya koyisa iYiputa ngo-525.

4b- *waza waba namandla*

Wazuza *igunya lobukumkani elenza ukuba iPersi ibe bubukumkani* ^{bokuqala} obuprophetwe kwesi sahluko 8. Yayibubukhosi be-2 kwimibono kaDan.2 noDan.7. Ngala mandla uBukhosi basePersi banwenwela kuLwandle lweMeditera bahlasela iGrisi eyayimisa eMarathon ngo-490. Iimfazwe zaphinda zaqalisa.

Dan 8:5 *Ndabona mna, nanko kuvela inkunzi yebhokhwe entshonalanga, ibaleka ehlabathini lonke, ingawuchukumisi; le bhokhwe ibinophondo olukhulu phakathi kwamehlo ayo.*

5a- Indinyana 21 iyichaza ngokucacileyo inkunzi yebhokhwe: *Inkunzi yebhokhwe exhonti ngukumkani wakwaYavan, Uphondo olukhulu phakathi kwamehlo ayo ngukumkani wokuqala . Javan*, kunjalo igama lamandulo laseGrisi. Engabahoyi ookumkani baseGrike ababuthathaka, uMoya wakha isityhilelo sawo kumoyisi omkhulu ongumGrike uAlexander Omkhulu.

5b- *yabona, kwavela inkunzi yebhokhwe entshonalanga*

Izalathisi zejografi zisanikwa. Ibhokhwe isuka eNtshona ngokunxulumene noBukhosi basePersi ethathwa njengendawo yejografi.

5c- *yatyhutyha lonke ihlabathi ebusweni balo, ingalichukumisi*

Esi sigidimi siyafana namaphiko entaka amane engwe kaDan.7:6. Ugxininisa isantya esigqithiseleyo soloyiso lwalo kumkani uselula waseMakedoni oya kwandisa ulawulo lwakhe ukuya kufikelela kuMlambo i-Indus kwiminyaka elishumi.

5d- *le bhokhwe yayinophondo olukhulu phakathi kwamehlo ayo*

Isazisi sinikwe kwindinyana yama-21: *Uphondo olukhulu phakathi kwamehlo akhe ngukumkani wokuqala. Lo kumkani nguAleksandire Omkhulu* (– 543 – 523). UMoya uyinika inkangeleko ye-Unicorn, isilwanyana sasentsomini esimangalisayo. Ngaloo ndlela uyayigxeka intelekelelo echumileyo yebutho lamaGrike elayila iintsomi ezisetyenziswa elunqulweni nelinomoya oye watyhutyha iinkulungwane ukuza kuthi ga kwixesha lethu kwiNtshona yamaKristu anenkohliso. Yinkalo yesono *eqinisekiswa* ngumfanekiso webhokhwe , isilwanyana esidlala indima yesono *kwinkonzo* engcwele yonyaka "yomhla wocamagushelo". Ukubethelelwa kukaMesiya U Yesu wafeza ekugqibeleni

kwakhe kobuThixo esi siko kwakufuneka sipheliswe emva kwakhe... ngenkani, ngokutshatyalaliswa kwetempile kunye nohlanga lwamaJuda ngamaRoma ngowama-70.

Dan 8:6 *Yaya yafika enkunzini yegusha, umnini-mpondo, ndayibona imi phambi komlambo, yagidimela kuyo ke ngobushushu bayo bonke.*

6a- UAleksandire Omkhulu uqalisa ukuhlaselela kwakhe amaPersi akumkani uDariyo 3. Owokugqibela woyiswa eIssus, ubaleka eshiya ngasemva isaphetha sakhe, ikhaka lakhe, nesambatho sakhe, kwanomfazi wakhe nendlalifa yakhe, ngo-333 Kamva ke uya kubulawa ngababini kwizikhulu zakhe.

6b- *wabaleka kuyo yonke ingqumbo yakhe*

Lo ***msindo*** unesizathu ngokwembali. Kwandulelwa olu tshintshiselwano phakathi kukaDariyo noAlesandire: “Ngaphambi kokuba uAleksandire adibane noDariyo, ukumkani wasePersi wamthumelela izipho ezazilungiselelwe ukukrwelela izikhundla zabo njengokumkani nomntwana – uAleksandire wayesengumfana ngelo xesha. imfazwe (isebe I, leash 89). UDariyo umthumelela imbumbulu, isabhokhwe, isiqhoboshi sehashe nebhokisi yesilivere ezele yigolide. Ileta ekhapha ubuncwane ikhazimlisa izakhi: ibhola kukuba aqhubeke edlala njengomntwana anguye, isiqhoboshi sokumfundisa ukuzibamba, isabhokhwe sokumlungisa kwaye igolide imela imbeko emele ihlawulwe ngabeMakedoniya. umlawuli wamaPersi.

UAlexander akabonakalisi nomsindo, nangona uloyiko lwabathunywa. Ngokwahlukileyo koko, ubacela ukuba bavuyisane noDariyo ngokulunga kwakhe. UDariyo, uthi, uyalazi ikamva, kuba wanika uAleksandre ibhola emele ukoyisa kwakhe ihlabathi kwixesha elizayo, isiqhoboshi sithetha ukuba bonke baya kuzithoba kuye, isabhokhwe siya kuba kukohlwaya abo banobuganga bokumelana naye kunye nomkhosi. igolide ibonisa ukuba uya kufumana irhafu kubo bonke abalawulwa bakhe.” Iinkcukacha zesiprofeto, u-Alexander wayenehashe awathiya igama elithi "Bucephalus" elithetha, kunye nesimaphambili sokwandisa, "intloko". Kuwo onke amadabi akhe, uya kuba ‘sentloko’ yomkhosi wakhe, ephethe isixhobo. Yaye “iminyaka elishumi” uya kuba “yintloko” elawulayo yehlabathi eligutyungelwe sesi siprofeto. Udumo lwayo luya kukhuthaza inkcubeko yamaGrike kunye nesono ***esiyibeka*** ibala.

Dan 8:7 *Ndayibona isondela enkunzini yegusha, iyijalele; Yayihlaba inkunzi yegusha, yazaphula iimpondo zayo zombini, ayabi nakumelana nenkunzi yemvu; Yayikhahlela phantsi, yayinyathela, akwabakho mhlanguki wenkunzi yegusha leyo.*

I-7a- Imfazwe eyasungulwa ngu-Alexander Omkhulu: ngo-333, e-Issus, inkampu yamaPersi yoyiswa.

Dan 8:8 *Inkunzi yebhokhwe yomelela ngokuncamisileyo; ke, yakuba namandla, lwaphuka uphondo lwayo olukhulu. Kwavela iimpondo ezine ezikhulu esikhundleni salo, emimoyeni yomine yasezulwini.*

8a- *lwaphuka uphondo lwayo olukhulu*

Ngo-323, ukumkani omncinci (-356 - 323) wafa ngaphandle kwendlalifa eneminyaka eyi-32, eBhabhiloni.

8b- *Kwavela iimpondo ezine ezikhulu esikhundleni salo, emimoyeni yomine yasezulwini.*

Abangena ezihlangwini zokumkani ofileyo yaba ziinjengele zakhe: idiadochi. Babelishumi kubo xa uAleksandire wafayo yaye kangangeminyaka engama-20 balwa bodwa ukusa kwinqanaba lokuba ekupheleni kweminyaka engama-20 kwasala abane kuphela abasindayo. Ngamnye kubo waseka umnombo wasebukhosini kwilizwe awayelilawula. Oyena mkhulu nguSeleucus owaziwa ngokuba nguNicator, owaseka umnombo “wamaSeleucus” owawulawula kubukumkani baseSiriya. Owesibini nguPtolemaios Lagos, owaseka umnombo othi “Lagid” owawulawula eYiputa. Owesithathu nguCassandros olawula eGrisi, yaye owesine nguLysimachus (igama lesiLatini) olawula eThrace.

Isigidimi sesiprofeto esisekelwe kwijografi siyaqhubeka. Amanqaku amane ekhadinali yemimoya emine yezulu aqinisekisa ukuba ngoobani amazwe abalwayo abachaphazelekayo.

Ukubuya kweRoma, *uphondo oluncinane*

Dan 8:9 Kolunye kuzo kwaphuma ***uphondo luluncinane*** , lwaba lukhulu kakhulu, lwabheka ezantsi, nangasempumalanga, nangasezweni elihle.

9a- Inkalo yale ndinyana ichaza ukwandiswa kobukumkani obuya kuthi bona bube bubukumkani obulawulayo. Nangona kunjalo, kwizifundo ezidlulileyo nakwimbali yehlabathi ubukumkani obulandela iGrisi yiRoma. Oku kuchongwa kuthetheleleka ngokubhekele phaya ngebinzana elithi “uphondo oluncinane” nelithi ngeli xesha, ngokuchaseneyo noko kwakusenziwa kuphondo olufutshane lwamaMedi, olukhankanywe ngokucacileyo. Oku kusivumela ukuba sitsho ukuba olu “phondo luncinane” lufuzisela, kulo mongo, ukukhula kweRiphabliki yaseRoma. Kuba, ingenelela ngasempuma, njengamapolisa ehlabathi, rhoqo kuba ibizelwa ukusombulula impixano yendawo phakathi kwabachasi. Kwaye esi sisizathu esichanekileyo esithethelela umfanekiso olandelayo.

9b- *Kolunye kuzo kwaphuma uphondo oluncinane*

Umlawuli wangaphambili yayiyiGrisi, kwaye isuka eGrisi apho iRoma ifika ukuba yongamele kulo mmandla wasempuma apho uSirayeli akhoyo; Greece, enye yeempondo ezine.

9c- *eyanda kakhulu ngasemazantsi, ngasempuma, nakwelona lizwe lihle kakhulu.*

Ukukhula kweRoma kuqala ukusuka kwindawo ekuyo ***ukuya emazantsi*** kuqala. Imbali iyakuqinisekisa oku , iRoma ingena kwiiMfazwe zePunic ngokuchasene neCarthage, iTunis yanamhlanje, malunga ne-250.

Eli nqanaba lilandelayo lolwandiso lwenzeka ***ngasempuma*** ngokungenelela ***kwene yeempondo ezine*** : Greece, malunga nama-200. Yabizwa apho yiAetolian Greek league ukuyixhasa ngokuchasene neAchaean league (Aetolia against Achaia). Ukufika kumhlaba wamaGrike, umkhosi wamaRoma wawungasoze uwushiye kwaye yonke iGrisi yayiza kuba yikoloni yaseRoma ukusuka kwi-160.

Ukusuka eGrisi, iRoma iya kuqhubeka nokwanda kwayo ngokubeka unyawo ePalestine naseJudiya eya kuthi ibe - 63 iphondo laseRoma eloyiswa yimikhosi kaNjengele Pompey. Lilo lakwaYuda, elichazwa nguMoya ngale ntetho intle: ***Elona lizwe lihle kakhulu*** , ibinzana elicatshulwe kuDan.11:16 nelama-42, nakwi-Ezé.20:6 ne-15.

Ingqikelelo iqinisekisiwe, “ *uphondo oluncinane* ” yiRoma

Ngeli xesha, amathandabuzo akusavunyelwa, ulawulo lukapopu kaDan.7 luyabhencwa, ngoko, ukutsiba iinkulungwane ezingeyomfuneko, uMoya usikhokelela kwixesha lentlekele xa, ishiywe ngabalawuli, iRoma iphinda iqalise ulawulo lwayo phantsi kohlobo lwenkolo Inkangeleko yobuKristu apho athi anxulumanise izenzo ezityhilwe yimiqondiso yendinyana ye-10 elandelayo. Ezi zizenzo zokumkani “ *owahlukileyo* ” kaDan.7.

IRoma yasebukhosini emva koko iRoma yobuPopi itshutshisa abangcwele

Izifundo ezimbini ezilandelelanayo kule ndinyana enye

Dan 8:10 *Wesuka waya kumkhosi wezulu, wayihlisela inxenye yaloo mkhosi nenxalenye yeenkwenkwezi emhlabeni, wayinyathela ngeenyawo.*

10a- *Wenyuka waya kumkhosi wezulu*

Ngokuthi “ *yena* ”, uMoya ubugcina njengenjongo yegama leRoma, kulandelelwano lolandelelwano lwezandiso zayo, emva kweendlela ezahlukeneyo zorhulumente abhekisela kuzo kwiSityhi. Umlawuli waseRoma uOctavian owaziwa ngokuba nguAgasto. Ke kaloku, kuthe ngexesha lakhe uYesu Kristu wazalwa ngoMoya, kumzimba oseyntombi kaMariya, umkaYosefu; bobabini bakhethwa ngenxa nje yesizathu sokuba babephuma kumnombi kaKumkani uDavide. Emva kokufa kwakhe, emva kokuba evusiwe ngokwakhe njengoko wayevakalise, uYesu wanika abapostile bakhe nabafundi bakhe uthumo lokuvakalisa iindaba ezilungileyo zosindiso (iVangeli) ukuze kwenziwe abantu abanyuliweyo emhlabeni wonke. Ngeli xesha iRoma yajongana nolulamo kunye nenkululeko yobuKristu; yena ekwindima yoxhelela, abafundi bakaKristu kuleyo yeemvana ezixheliweyo. Ngexabiso legazi elikhulu labafeli-nkolo, ukholo lobuKristu lwasasazeka emhlabeni wonke kwaye ngokukodwa kwikomkhulu lobukhosi, iRoma. Ukutshutshisa iRoma yasebukhosini kuvuka ngokuchasene namaKristu. Kule vesi ye-10, izenzo ezibini zeRoma ziyadibana. Eyokuqala iphathelele ubukhosi ize eyesibini ibe ngupopu.

Kulawulo lwasebukhosini sinokuthi sele sibonakalise izenzo ezikhankanyiweyo kuye:

Wenyuka waya kumkhosi wezulu : waqubisana namaKrestu. Emva kwale ntetho yokomfuziselo, *exhobe ngezulu* , kukho uMkristu oNyuliweyo njengoko uYesu wayesele ebabize ngokuba ngabathembekileyo bakhe: *abemi bobukumkani bamazulu* . *Ngapha* koko, Dan.12:3 uthelekisa *abangcwele bokwenene neenkwenkwezi ezikwayimbewu ka- Abraham* ka-Abraham ka-Gen.15:5. Kwisifundo sokuqala, ukuba nobuganga bokufela ukholo koonyana neentombi zikaThixo sele kusenzela iRoma yobuhedeni isenzo sokuzigwagwisa nokuphakama okungafanelekanga nokungafanelekanga . Kufundo lwesibini, ibango likaBhishophu waseRoma lokulawula njengopopu Onyuliweyo kaYesu Kristu ukususela ngowama-538 likwasisenzo sokuzigwagwisa, yaye sisenzo sokuphakama esingafanelekanga nesingafanelekanga ngakumbi .

Yawa emhlabeni inxalenye yalo mkhosi neenkwenkwezi, yabanyathela, yabatshutshisa, yababulala, yabadubaduba abemi bayo ezinkundleni zezemidlalo.

Abatshutshisi ubukhulu becala nguNero, uDomitian noDiocletian umtshutshisi wokugqibela osemthethweni phakathi ko-303 no-313. Ekufundeni kokuqala, eli xesha limangalisayo ligutyungelwe kwi-Apo.2 phantsi kwamagama okomfuziselo "abase-Efese", ixesha apho uYohane ufumana iSityhilelo sakhe sobuthixo esibizwa ngokuba " Apocalypse" kunye " neSmirna ". Ekufundeni okwesibini, okunxulunyaniswa neRoma yoopopu, ezi zenzo zibekwe kwiApo.2 phantsi kwamaxesha abizwa ngokuba yi " Pergamo " oko kukuthi umanyano olwaphukileyo okanye ukukrexeza kunye ne "Tiyatira" oko kukuthi amasikizi nokufa. Uthe ke, wawanyathela, uMoya ke wababeka kuwo omabini amaRoma, kwangolo hlobo lokuphalaza igazi. Isenzi sokunyathelwa nokuchazwa kwaso kunyathelwa phantsi kubhekiselwa kwiRoma yobuhedeni kuDan.7:19. Kodwa ukunyathela kuya kuqhubeka de kube sekupheleni kwe- 2300 kusasa ngokuhlwa kwindinyana ye-14 yesi sahluko 8 ngokutsho kwindinyana 13: Koda kube nini na ubungcwele nomkhosi unyathelwe ? Esi senzo saphunyezwa ngexesha lexesha lobuKristu kwaye ke ngoko simele sibalule kwiRoma yoopopu kunye nenkxaso yayo yobukumkani; leyo imbali iqinisekisaayo. Nangona kunjalo masiqaphele umahluko obalulekileyo. IRoma yobuhedeni ngokoqobo yenza ukuba abangcwele bakaYesu Kristu bawe emhlabeni , ngoxa iRoma yoopopu, ngemfundiso yayo yonqulo lobuxoki, ibenza bawe emhlabeni ngokomoya, ngaphambi kokuba babatshutshise ngokoqobo ngokulandelelanayo.

Iintshutshiso ezazisenzeka manqaphanqapha zaqhubeka ngokutshintshana ngoxolo de kwafika uMlawuli uConstantine I^{owathi} wakuphelisa ukutshutshiswa kwamaKristu ngomthetho waseMilan, ikomkhulu lakhe laseRoma, ngo-313, oquka ixesha "leminyaka elishumi " iintshutshiso eziphawula ixesha " laseSmirna " leSityhi.2:8. Ngolu xolo, ukholo lobuKristu aluzukuzuzana nto, yaye uThixo uya kulahlekelwa kakhulu. Ngenxa yokuba ngaphandle komqobo wentshutshiso, izibophelelo zabangaguqukiyo kolu kholo lutsha zanda kwaye zanda kubo bonke ubukhosi ngakumbi eRoma apho igazi labafeli-nkolo laliqukuqela kakhulu.

Kungoku ke ukuza kuthi ga kweli xesha apho sinokudibanisa isiqalo sofundo lwesibini lwale ndinyana. Lowo apho iRoma iba ngumKristu ngokuthobela imiyalelo yoMlawuli uConstantine owathi, ngo-321, esanda kukhupha umyalelo oyalela ukuba kuguqulwe usuku lokuphumla lweveki: usuku lweSabatha luthatyathelw' indawo lusuku lokuqala lweveki; ngelo xesha, elalinelwe ngabahedeni kunqulo lothixo " ilanga elibekekileyo elingoyiswayo ". Esi senzo sinzulu njengokusela ngaphakathi izitya zegolide zetempile , kodwa ngeli xesha, uThixo akayi kusabela, ilixa lomgwebo wokugqibela liya kuba lanele. Ngomhla wakhe omtsha wokuphumla, iRoma iya kwandisa imfundiso yayo yobuKristu kubo bonke ubukhosi, kunye negunya layo lasekuhlaleni, ubhishophu waseRoma uya kufumana iwonga kunye nenkxaso, de kube kwindawo ephakamileyo isibizo sikapopu simnika ngommiselo, ngo -533 , iByzantine. umlawuli uJustinian¹ Kuphela kwaba kukugxothwa kwamaOstrogoth anobutshaba awathi upopu wokuqala owayelawula, uVigilius, wathabatha isihlalo sakhe sikapopu eRoma, kwiBhotwe laseLateran elakhiwe kwiNtaba yaseCaelius. Umhla wama-538 kunye nokufika kukapopu wokuqala kuphawula ukuzaliseka kwezenzo ezichazwe kwindinyana 11 elandelayo. Kodwa ikwasisiqalo seminyaka

ye-1260 yeentsuku zolawulo loopopu nayo yonke into ebaxhalabisayo neyathi yatyhilwa kuDan.7. Ulawulo oluqhubekayo apho abangcwele, kwakhona, *banyathelwa phantsi kweenyawo* , kodwa ngeli xesha, ngolawulo lonqulo lukapopu wamaRoma kunye nabaxhasi babo boluntu, ookumkani, kunye nokuphakama kwalo ... egameni likaKristu.

Izenzo ezithile zobupapa zisekwe ngo-538

Dan 8:11 *Wesuka waya kumthetheli-mkhosi, wawususa kuye **umbingelelo** ongunaphakade , wayichitha ~~isiseko~~-sengcwele yakhe.*

11a- *Wesuka waya kwintloko yomkhosi*

Le nkokeli yomkhosi ngengqiqo kwaye ngokwebhayibhile nguYesu Kristu, ngokutsho Eph.5:23: *ngokuba indoda iyintloko yomfazi, **njengokuba uKristu eyintloko yebandla** , elingumzimba wakhe, elilibandla ke elilibandla. Msindisi.* Isenzi esithi “ *wavuka* ” sikhethwe kakuhle, kuba kanye ngo-538, uYesu usezulwini ngoxa upopu esesemhlabeni. Isibhakabhaka asinakufikelela kuso kodwa “ *waphakama* ” ngokwenza abantu bakholelwe ukuba uthabathel’ indawo yena emhlabeni. Esezulwini, uYesu unethuba elincinane lokuphepha abantu kungibe abawubekelwe nguMtyholi. Ngaphezu koko, kutheni ebeya kukwenza oko, xa yena ngokwakhe ebanikela kulo mgibe nakuzo zonke iziqalekiso zawo? Kuba sifunde kakuhle, kuDan.7:25, “ *abangcwele baya kunikelwa esandleni sakhe okwexesha, namaxesha (amaxesha ama-2) nesiqingatha sexesha* ”; zinikelwa ngabom nguThixo Kristu, ngenxa yamaxesha *aguqukileyo nomthetho* . Umthetho owalungiswa ngo-321 nguConstantine malunga neSabatha, ngokuqinisekileyo, kodwa ngaphezu kwako konke, *umthetho waguqulwa* ngobupopu baseRoma, emva ko-538 apho, kungekhona iSabatha kuphela echaphazelekayo kwaye ihlaselwe, kodwa umthetho wonke owenziwe ngokutsha waseRoma. inguqulelo.

11b- *wasusa kuye **umbingelelo**-ongunaphakade*

Ndibonisa ukungabikho kwegama elithi umbingelelo kumbhalo wesiHebhere santlandlolo. Oko kuthethiweyo, ubukho bayo bucebisa umxholo womanyano lwakudala, kodwa oku akunjalo njengoko ndisanda kubonisa. Phantsi kwedini *lomnqophiso omtsha nomnikelo* lwaphela, ukufa kukaKristu, *phakathi evekini* ecatshulwe kuDan.9:27, emva kokuba ezi zithethe zingabi namsebenzi. Noko ke, kwakukho nto ithile eyayisele kumnqophiso omdala: ubulungiseleli bombingeleli omkhulu nomthetheleli wezono zabantu abakwaprofeta ngobulungiseleli basezulwini uYesu awabufezayo ngenxa yabanyulwa bakhe kuphela abathengwa ngegazi lakhe ukususela ekuvukeni kwakhe. UKristu wabuyela ezulwini, yintoni eyayisaseleyo ukuba ithabathe kuye? Umsebenzi wakhe wobubingeleli yindima yakhe ekhethekileyo njengomthetheleli wokuxolela izono zabanyuliweyo bakhe. Ngokwenene, ukususela ngo-538, ukusekwa emhlabeni, eRoma, kwenkokeli yeBandla likaKrestu kwenza ubufundisi bukaYesu bube lilize kwaye bungabi namsebenzi. Imithandazo ayidluli kuye kwaye aboni bahlala bethwele izono zabo kunye netyala labo kuThixo. Heb.7:23 iyakungqina oku, isithi: “ *Ke yena, ngenxa yokuba ehleli ngonaphakade, unobubingeleli obungayi kufuduswa* . Ukutshintsha komlawuli emhlabeni kuthethelela iziqhamo ezilisikizi eziveliswa kobu buKristu ngaphandle kukaKristu; iziqhamo ezaprofetwa nguThixo kuDaniyeli. Kwakutheni ukuze

amaKristu atshatyalaliswe sesi siqalekiso soyikekayo? Indinyana ye-12 elandelayo iya kunikela impendulo: *ngenxa yesono* .

Ukuchongwa okungapheliyo okusandul' ukwenziwa kuya kusebenza njengesiseko sokubala kusetyenziswa ubude beminyaka ye-1290 kunye ne-1335 yeentsuku eziya kuphakanyiswa kuDan.12: 11 kunye ne-12; isiseko esimiselweyo ngumhla wama-538, xa ububingeleli *obungapheliyo* babiwa yinkokeli yasemhlabeni kapopu.

11c- *wasichitha isiseko-sengcwele yakhe*

Ngenxa yomongo womnqophiso omtsha, phakathi kweentsingiselo ezimbini ezinokubakho zegama lesiHebhere elithi “mecon” eliguqulelwe ngokuthi “indawo” ndiye ndayigcina inguqulelo yalo “isiseko” kanye njengoko isemthethweni nelungelelaniselwe ngakumbi umongo wexesha lobuKristu ekujoliswe kulo sisiprofeto. .

ingcwele ihlala ixoxwa khona, nto leyo ebhidayo. Noko ke, kunokwenzeka ukuba ungakhohliswa ngokuxhomekeke kwisenzi esiphawula isenzo esisenziwa kwindawo *engcwele* .

Apha kuDan.7:11: *isiseko sawo sibhukuqwa* bubupopu.

KuDan.11:30: uhlaziswa *ngukumkani* ongumGrike umtshutshisi wamaYuda uAntiochos 4 Epiphanes ngo-168.

KuDan.8:14 nakuDan.9:26 asingombandela ~~wengcwele~~—kodwa *ubungcwele* . Igama lesiHebhere elithi “qodesh” liguqulelwe ngendlela engafanelekanga kuzo zonke iinguqulelo zezona nguqulelo ziqhelekileyo. Kodwa umbhalo wantlandlolo wesiHebhere awutshintshanga ukuze ungqinele inyaniso yantlandlolo.

Ufanele wazi ukuba igama elithi “*ingcwele*” libhekisela kuphela kwindawo uThixo ami kuyo ngokobuqu. Ekubeni uYesu wavuswayo waza wabuyela ezulwini, akusekho *ngcwele emhlabeni* . *Ukubhukuqa isiseko sengcwele yakhe* ke ngoko kuthetha ukusingela phantsi iziseko zemfundiso eziphathelele ubulungiseleli bakhe basezulwini obubonisa zonke iimeko zosindiso. Eneneni, akuba ebhaptiziwe, lowo ubiziweyo umele akwazi ukungenelwa kwinkoliseko kaYesu Kristu ogweba ukholo lwakhe ngemisebenzi yakhe aze avume okanye angazixoleli izono zakhe egameni ledini lakhe. Ubhaptizo luphawula isiqalo samava awayephila phantsi komgwebo wobulungisa kaThixo hayi isiphelo sawo. Okuthetha ukuba xa ulwalamano oluthe ngqo phakathi kwabanyulwa basemhlabeni nomthetheleli wakhe wasezulwini luphazamiseka, usindiso alusenakwenzeka, yaye umnqophiso ongcwele uyaphulwa. Yidrama yokomoya eyoyikekayo etyeshelwe yindimbane yabantu abakhohlisiweyo nabalukuhlisiweyo ukususela ngoMatshi 7, 321 nangonyaka wama-538 apho ububingeleli *obungapheliyo* bukaYesu Kristu bashenxiswayo ngupopu ukuze kungenelwe yena. *Ukubhukuqa isiseko sengcwele yakhe* kukwathetha ukubalelwa kubapostile abali-12 abamela isiseko okanye isiseko sabaNyuliweyo, indlu yokomoya, imfundiso yobuKristu yobuxoki ethethelela ize isenze sibe semthethweni isono ngokuchasene nomthetho wobuthixo; into ebengayi kuyenza umpostile.

Dan 8:12 *Umkhosi wanikelwa ngenxa yedini elingunaphakade ngenxa yesono; uphondo lwayikhahlela phantsi inyaniso, lwaphumelela kwimigudu yakhe.*

12a- *Umkhosi wanikelwa ngombingelelo ongunaphakade*

Ngolwimi olungokomfuziselo ngakumbi le ntetho inentsingiselo efanayo naleyo kaDan.7:25: *umkhosi wahlangulwa ... Kodwa apha uMoya wongezelela ingunaphakade*

12b - *ngenxa yesono*

Okanye, ngokutsho kweyoku-1 kaYohane 3:4, ngenxa yokunxaxha komthetho *kwatshintsha* kuDan.7:25. Kuba uYohane wathi, wabhala: “ *Bonke abonayo bagqitha umthetho, kanti isono sikukwaphula umthetho . Olu kreqo luqale ngoMatshi 7, 321 kwaye luchaphazela, okokuqala, ukulahlwa kweSabatha engcwele kaThixo; iSabatha eyangwaliswa* nguye, kususela ekudalweni kwehlabathi, “ *ngosuku lwesixhenxe* ” olulodwa nolungunaphakade.

12c- *uphondo lwayikhahlela phantsi inyaniso*

Inyaniso iselilizwi lomoya elichaza umthetho ngokweNdumiso 119:142-151: *Umyalelo wakho uyinyaniso...yonke imithetho yakho iyinyaniso .*

12d- *kwaye uyaphumelela kwiinzame zakhe*

Ukuba uMoya womdali kaThixo wakubhengeza kwangaphambili, ngoko musa ukumangaliswa kukuba ubutyeshela obu nkohliso, obona buqhophololo bokomoya bukhulu kuyo yonke imbali yabantu; kodwa kwakhona, esona sibi kakhulu kwiziphumo zayo zokuphulukana nemiphefumlo yabantu kuThixo. Indinyana 24 iya kuqinisekisa ngokuthi: *Amandla akhe aya kukhula, kodwa kungabi ngokwamandla akhe; uya kwenza ukonakala okukhulu, aphumelele kwimigudu yakhe , abatshabalalise abomeleleyo nabantu babangcwele.*

Ukulungiselela ukungcwaliswa

Kwizifundo ezinikwe zizithethe zonqulo zomnqophiso omdala lo mbandela wokulungiselela ukungcwaliswa uvela rhoqo. Okokuqala, phakathi kwexesha lobukhoboka nokungena eKanan, ukubhiyozelwa kwePasika kwakuyimfuneko ukuze kungcwaliswe abantu uThixo awayeza kubakhokelela kumhlaba wakhe wesizwe, uSirayeli, kwilizwe ledinga. Enyanisweni, kwathabatha iminyaka engama-40 yovavanyo lokuhlanjululwa nokungcwaliswa ukuze kufezwe ukungena eKanan.

Ngokukwanjalo, ngokuphathelele iSabatha ephawulwa ngomhla wesixhenxe ukususela ekutshoneni kwelanga ukusa kolandelayo, ixesha elingaphambi kwamalungiselelo laliyimfuneko. Iintsuku ezintandathu zomsebenzi wempangelo zazifuna ukuhlanjwa komzimba nokutshintshwa kwempahla, nazo ezi zinto zazibekwe kumbingeleli ukuze, ngaphandle kokubeka ubomi bakhe esichengeni, angene kwindawo engcwele yetempile ukuze alungiselele inkonzo yakhe engokwesithethe apho. . .

Iintsuku ezisixhenxe, iveki yeeyure ezingama-24 zokudala ifuziselwa kumawaka asixhenxe eminyaka yecebo likaThixo losindiso. Ukuze iintsuku ezi-6 zokuqala zimele i-6 yeminyaka yokuqala apho uThixo ukhetha abanyulwa bakhe. Yaye iwaka leminyaka lesi-7 ^{nelokugqibela} liquka iSabatha enkulu apho uThixo nabanyuliweyo bakhe abahlanganisene ezulwini banandipha ukuphumla kokwenyaniso nokupheleleyo. Aboni bafile okwethutyana; ngaphandle kukaSathana, osele eyedwa kumhlaba ongenabemi ebudeni beli xesha “leminyaka eliwaka” elityhilwe kwiSityhi. Ngaphambi kokungena “ezulwini” abanyuliweyo kufuneka bahlanjululwe kwaye bangcwaliswe. Ukuhlanjululwa kuxhomekeke

elukholweni kwidini lokuzithandela likaKristu, kodwa ukungcwaliswa kufunyanwa ngoncedo lwakhe emva kobhaptizo ngenxa yokuba, ukuhlanjululwa, okanye kufunyenwe kwangaphambili egameni lomgaqo wokholo, kodwa ukungcwaliswa sisiqhamo esifunyanwa ngokwenene kulo lonke. umphefumlo wabanyuliweyo ngentsebenziswano yakhe yokwenene noThixo ophilayo uYesu Kristu. Ufunyanwa ngomlo awawenzayo nxamnye naye ngokwakhe, nxamnye nemvelo yakhe embi, ukuze axhathise isono.

UDaniel 9: 25 uya kusifundisa, uYesu Krestu weza kufela emnqamlezweni ukuze abanyulwa bakhe bangoni, kuba weza kuphelisa **isono** . Ngoku sisanda kubona kwindinyana ye-12, uMkristu oKhethiweyo wanikelwa kulawulo lobupopu ngenxa yesono. Ukuhlanjululwa ngoko kuyimfuneko ukuze sifumane ubungcwele *ekungekho mntu uya kumbona uThixo ngaphandle kwaso njengoko kubhaliwe kumaHebhere 12:14 : Phuthumani uxolo nabo bonke, nobungcwele, ekungekho namnye uya kuyibona iNkosi, engenabo .*

Isetyenziswe kwiminyaka engama-2000 yexesha lobuKristu ukususela ekufeni kukaYesu Krestu de kube sekubuyeni kwakhe ngo-2030, eli xesha lokulungiselela nokungcwaliswa liya kutyhilwa kwiindinyana ze-13 kunye ne-14 ezilandelayo. Ngokuchaseneyo nenkolelo yantlandlolo yama-Adventist, eli xesha asililo elo lomgwebo elichazwa nguDanilyeli 7 kodwa lelokungcwaliswa okwenziwe kwaba yimfuneko ngenxa yelifa lezono leenkulungwane ezamiselwa ngokusemthethweni yimfundiso elisikizi yeRoma yoopopu. Ndicacisa ukuba umsebenzi woHlaziyo owaqalwa ukususela ^{kwinkulungwane ye-13} awuzange ufezekise ukusulungekiswa kunye nokungcwaliswa okufunwa kuko konke okusesikweni nguThixo ongcwele omsulwa ongcwele kathathu.

Dan 8:13 *Ndeva ongcwele ethetha; Wathi ke omnye ongcwele kulowo ubethetha, Koda kube nini na umbono wombingelelo ~~ongunaphakade~~, nowesono esibhubhisayo, uzaliseka? Koda kube nini na ingcwele nomkhosi unyathelwe phantsi?*

13 *Ndeva ongcwele ethetha; wathi ke omnye ongcwele kulowo ubethetha Ngabangcwele bokwenyani kuphela abazaziyo izono abazizuze njengelifa eRoma. Siza kuzifumana kwakhona kumbono wombono ochazwe kuDan.12.*

13b- *Uya kuzaliseka ixesha elingakanani lo mbono?*

Abangcwele bafuna umhla oya kuphawula isiphelo samasikizi aseRoma.

13c- *kwidini elingunaphakade_*

Abangcwele bacela umhla oya kuphawula ukuqaliswa kobubingeleli ***obungapheliyo*** nguKristu.

13d- *kwaye malunga nesono esitshabalalisayo ?*

Abangcwele bacela umhla oya kuphawula ukubuya kweSabatha yomhla wesixhenxe, isikreko eso esohlwaywa ngokuphanziswa kwamaRoma noko iimfazwe; kwaye kwabakreki bayo esi sohlwayo siya kuhlala kude kube sekupheleni kwehlabathi.

13 Koda *kube nini ingcwele kunye nomkhosi unyathelwa?*

Abangcwele bacela umhla oya kuphawula isiphelo sentshutshiso **yoopopu** eyayisetyenziswa kubo, abangcwele abanyuliweyo bakaThixo.

Dan 8:14 *Wathi kum, Ngamawaka amabini anamakhulu mathathu, iingokuhlwa neentsasa; yandule ke ingcwele ihlanjululwe.*

14a- Ukusukela ngo-1991, uThixo uye walathisa isifundo sam kule ndinyana iguqulelwe kakubi. Nantsi inguqulelo yakhe yokwenyaniso yombhalo wesiHebhere.

Wathi kum, Kude kube ngokuhlwa, amawaka amabini anamakhulu mathathu, aya kuba ngcwele.

Uyabona, ixesha le-2300 ngokuhlwa-kusasa lijolise ekungcwalisweni **kwabanyuliweyo** abanyulwe nguThixo ukusuka kumhla oya kumiselwa ngeli xesha. Ubulungisa obungunaphakade obufunyanwa ngobhaptizo de kube ngoko kuthandatyuzwa. Imfuneko yoThixo ongcwele kathathu, njengoYise, uNyana noMoya oyiNgcwele, itshintshile yaza yomelezwa yimfuno yokuba abanyuliweyo bangabi sayona iSabatha okanye nawuphi na ummiselo ophuma emlonyeni kaThixo. Indlela *emxinwa* yosindiso eyafundiswa nguYesu iya kubuyiselwa. Kwaye umzekelo wabanyuliweyo othiwe thaca **kuNowa, uDaniyeli, noYobhi** uthethelela isigidi esinyuliweyo kwishumi leebhiliyoni eziwileyo zomgwebu wokugqibela kaDan.7:10.

Dan 8:15 *Ndathi, ndakuwubona lo mbono, mna Daniyeli, ndifuna ukuwuqonda, nanko kumi phambi kwam uthile, obebonakala enjengendoda;*

15a- Ngokusengqiqweni, uDaniyeli ebengathanda ukuyiqonda intsingiselo yombono yaye oku kuya kumenza afumane inkoliseko kaThixo kuDan.10:12, kodwa akasayi kunikwa ngokupheleleyo kumnqweno wakhe njengempendulo evela kuThixo kuDan. 12:9 ubonisa oku: *Waphendula wathi: Hamba, Daniyeli, kuba la mazwi aya kugcinwa eyimfihlelo, atywinwe kude kube lixesha lokuphela*.

Dan 8:16 *Ndeva ke izwi lomntu eUlayi; yadanduluka yathi, Gabriyeli, mcacisele umbono lowo.*

16a- Umfanekiso kaYesu Kristu phakathi eUlayi ulindele kusengaphambili isifundo esinikelwa kumbono kaDan.12. Isithunywa sezulu uGabriyeli, umkhonzi osondeleyo kaKristu, unembopheleleko yokuchaza intsingiselo yawo wonke umbono ukususela ekuqaleni kwawo. Ngoko ke masiyilandele ngenyameko inkcazelo eyongezelekileyo eza kutyhilwa kwiindinyana ezilandelayo.

Dan 8:17 *Wasondela kuloo ndawo bendikuyo; uthe xa esondela ndoyika ndawa ngobuso. Wathi kum, Yiva, nyana womntu, ngokuba umbono lo usingise kwixesha lokuphela.*

17a- Umbono wezidalwa zasezulwini uya kuhlala ubangela le nto emntwini wenyama. Kodwa masinikele ingqalelo njengoko esimema ukuba senjenjalo. Ixesha lesiphelo elifanelekileyo liya kuqala ekupheleni kombono wonke.

Dan 8:18 *Ithe ekuthetheni kwayo nam, ndema ngobuso. wandichukumisa, wandimisa apho bendikhona.*

18a- Kula mava, uThixo ubethelela isiqalekiso senyama esingalinganiyo nobunyulu bemizimba yasezulwini yeengelosi ezithembekileyo.

Dan 8:19 *Wathi kum, Ndiya kukufundisa okuya kubakho ekupheleni kobhavumo; ngokuba ixesha elimisiweyo lilimiwe .*

I-19a- Kuya kufika isiphelo sengqumbo kaThixo, kodwa le ngqumbo igwetyelwe kukungathobeli kobuKristu, ilifa lemfundiso yobupopu baseRoma. Ukupheliiswa

kwale ngqumbo yobuthixo ixelwe kwangaphambili kuya kuba yinxenye kuba iya kuphela ngokwenene emva kwentshabalalo epheleleyo yoluntu ekubuyeni kuzuko lukaKristu.

Dan 8:20 *Inkunzi yegusha oyibonileyo, ineempondo, ngookumkani bamaMedi namaPersi;*

20a- Ngumbuzo kaThixo onika iingongoma ezibhekisa kwabanyuliweyo bakhe ukuze baqonde umgaqo wokulandelelana kwemiqondiso ebonisiweyo. AmaMedi namaPersi aphawula umxholo wembali wokuqalisa kwesityhilelo. KuDan.2 no-7 babekwindawo yesibini.

Dan 8:21 *Inkunzi yebhokhwe exhonti ngukumkani wakwaYavan; uphondo olukhulu phakathi kwamehlo akhe ngukumkani wokuqala;*

21a- Ngokulandelayo, iGrisi kulandelelwano lwesibini; eyesithathu kuDan.2 no-7.

21b- *Uphondo olukhulu phakathi kwamehlo ayo ngukumkani wokuqala*

Njengoko sesibonile, ibandakanya umoyisi omkhulu ongumGrike, uAlesandire Omkhulu. Uphondo olukhulu, umfanekiso womlingiswa walo okhubekisayo nonoburhalarhume awathi uKumkani uDariyo 3 wayengalunganga ukuwuthoba, kuba walahlekelwa bubukumkani bakhe nobomi bakhe. Ngokubeka olu phondo hayi ebunzi kodwa phakathi kwamehlo, uMoya ubonisa inkanuko yakhe enganelisekiyo yokoyisa okuya kuphela kukufa kwakhe. Kodwa amehlo akwanesiprofeto esicacileyo, kwaye okoko wazalwayo, ikamva elikhethekileyo liye labhengezwa kuye yi-clairvoyant kwaye uyakholelwa kwikamva lakhe eliprofethiweyo kubo bonke ubomi bakhe.

Dan 8:22 *Impondo ezine eziya kuvela esikhundleni solu phondo lwaphukileyo, zizikumkani ezine eziya kuphuma kolu hlanga, kodwa aziyi komelela.*

22a- Sifumana izikumkani ezine zamaGrike ezasekwa ziinjengele ezine ezalandela uAleksandire, zisaphila emva kweminyaka engama-20 yeemfazwe phakathi kweshumi ezazikho ekuqaleni.

Dan 8:23 *Ekupheleni kobukumkani babo, bakuba bagqitywe aboni, kume ukumkani oyingqwangangqwili, enobuqhetseba;*

23a- Ukutsiba amaxesha aphakathi, ingelosi ivusa ixesha lobuKristu lolawulo lweRoma yoopopu. Ngokwenjenjalo, ubonisa eyona njongo yesityhilelo sinikiweyo. Kodwa le ngcaciso izisa enye imfundiso ebonakala kwisivakalisi sokuqala sale ndinyana: *Ekupheleni kolawulo lwabo, xa aboni baya kutshatyalaliswa.* Ngoobani aba boni batshatyalaliswayo bangaphambi kwexesha lolawulo loopopu? Aba ngamaYuda eentlanga anemvukelo awazange amala uYesu Kristu njengoMesiya nomsindisi, umkhululi, ewe, kodwa kuphela kwezono ezeniweyo yaye ekholisa kuphela abo abaqondayo ngokomgangatho wokholo lwawo. Enyanisweni batshatyalaliswa ngo -70 ngamajoni aseRoma, bona kunye nesixeko sabo saseYerusalem, yaye oku okwesihlandlo sesibini emva kwentshabalalo eyenziwa phantsi kukaNebhukadenetsare ngo- 586. Ngesi senzo, uThixo wanikela ubungqina bokuba umanyano lwamandulo lwaluphelile ukususela ngoko. ukufa kukaYesu Kristu apho eYerusalem ikhuselo lokwahlula itempile lakrazulwa kubini, ukusuka phezulu ukuya ezantsi, ngaloo ndlela kubonisa ukuba isenzo sasivela kuThixo ngokwakhe.

23b- *kuya kuvela ukumkani oyingqwabalala nonobungcibi*

Le yindlela uThixo abuchaza ngayo ubupopu ngokutsho kukaDan.7:8 ngokuzigwagwisa kwabo nalapha ngokuzigwagwisa kwabo . Wongeza kwaye unobugcisa . I-artifice iquka ukugquma inyaniso kunye nokuthatha inkangeleko yento esiyiyo. I-artifice isetyenziselwa ukukhohlisa ummelwane kabani, oku koko kwenziwa ngoopopu abalandelelanayo.

Dan 8:24 Uya kukhula amandla akhe, kungabi ngokwamandla akhe; uya kwenza ukonakala okukhulu, ayiphumelelise imigudu yakhe, abatshabalalise abomeleleyo nabantu babangcwele.

24Amandla akhe aya kwanda

Ngokwenene, ichazwe kuDan.7:8 njengo “ *phondo oluncinane* ”, indinyana yama-20 ibonakalisa “ *imbonakalo enkulu kunezinye* ”.

24b- kodwa kungengamandla akhe

Apha kwakhona, imbali iqinisekisa ukuba ngaphandle kwenkxaso exhobileyo yookumkani, ulawulo lukapopu lwalungenakubakho. Inkxaso yokuqala yaba nguClovis ukumkani wamaFranks ookumkani baseMerovingian kwaye emva kwakhe, leyo yobukhosi bukaCarolingian kwaye okokugqibela, leyo yobukhosi baseCapetian, inkxaso yobukhosi baseFransi ayifane ingabikho. Kwaye siya kubona ukuba le nkxaso inexabiso lokuhlawula. Oku kuya kwenziwa njengomzekelo ngokunqunyulwa kwentloko yoKumkani waseFransi uLouis 16, uKumkanikazi uMarie-Antoinette, iinkundla zobukhosi kunye nabefundisi bamaRoma Katolika abanoxanduva ngokuyintloko, ngokunqunyulwa kwentloko eFransi kwikomkhulu nakwiidolophu zamaphondo, ngabavukeli baseFransi phakathi. 1793 kunye no-1794; amaxesha amabini “Izigrogriso” ezibhalwe ngoonobumba begazi kwinkumbulo yoluntu. KwiSityhi.2:22 esi sohlwayo singcwele siya kuprophetwa ngala mazwi: “ *Yabona, ndiya kumphosa elukhukweni, ndihlise imbandezelo enkulu. uye abo bakrexeza kunye naye, ukuba abathanga baguquke emisebenzini yabo. Ndiya kubabulala abantwana bakhe; azi onke amabandla ukuba mna ndingulowo uziphengululayo iingqondo neentliziyo, ndivuze elowo ngokwemisebenzi yenu.*

24c- uya kwenza intshabalalo engakholelekiyo

Emhlabeni, akukho bani unokuwabala, kodwa ezulwini, uThixo uyalazi inani elichanekileyo kwaye ngeyure yesohlwayo somgwebo wokugqibela, bonke baya kukhululwa, ukususela koyena mncinane ukuya kowona woyikekayo, ngababhali bazo.

24d- uya kuphumelela kwimigudu yakhe

Wayengenakukwazi njani ukuphumelela, xa uThixo emnike le ndima yokohlwaya abantu bakhe abathi basindiswe nguYesu Kristu?

24 uya kubatshabalalisa abomeleleyo nabantu babangcwele

Ngokuzishiya njengabameli bakaThixo emhlabeni kwaye besoyikisa ngokugxothwa okuya kuvala ukungena kwabo ezulwini, upopu ufumana ukuzithoba kwabakhulu kunye nookumkani bomhlaba wasentshona, kwaye ngakumbi ngabancinci, abazizityebi okanye abangamahlwempu. , kodwa bonke baswele ukuqonda, ngenxa yokungakhulwa kwabo nokungazikhathaleli iinyaniso zobuthixo.

Ukususela ekuqaleni kwexesha loHlaziyo olwaqaliswa ukususela kuPeter Valdo ngowe-1170, urhulumente kapopu wasabela ngomsindo ngokuxhokonxa

nxamnye nabakhonzi abathembekileyo bakaThixo, ekuphela kweengcwele zokwenyaniso ezisoloko ziseluxolweni yaye zinoxolo, amaqela amaKatolika angababulali axhaswa ziinkundla zecawa. ukubuza ubungcwele bakhe bobuxoki. Abagwebi ababazigqubuthela izigqubuthelo abathi ngaloo ndlela bayalela ukuba abangcwele nabanye bathuthunjiswe ngendlela eyoyikekayo, bonke abatyholwa ngokuwexuka kuThixo neRoma, bonke baya kuphendulisa ngezityholo zabo phambi koThixo oyinyaniso ngeyure yomgwebo wokugqibela owaprofetwa ngobulungisa. 9 kunye neSityhi.20:9 ukuya kwese-15.

Dan 8:25 *Ngenxa yokuphumelela kwakhe, nokuphumelela kwamaqhinga akhe, woba nekratshi entliziyweni yakhe, abatshabalalise abaninzi abahleli ngoxolo, aziphakamisele kubathetheli; kodwa iya kwaphulwa, ngaphandle komzamo waso nasiphi na isandla.*

25a- *Ngenxa yokuphumelela kwakhe kunye nempumelelo yamaqhinga akhe Oku kuphumelela kubonisa ukutyeba kwakhe le vesi idibanisa namaqhinga akhe . Enyanisweni, simele sisebenzise amaqhinga , xa sisebancinane yaye sibuthathaka ukuze sizuze izityebi, imali nobutyebi bazo zonke iintlobo ezidweliswa siSiTyhilelo 18:12 nese-13.*

25b- *uya kuba nekratshi entliziyweni yakhe*
Oku, nangona isifundo esinikwe ngamava kaKumkani uNebhukadenetsare kuDan.4 nokuba, okubi ngakumbi, komzukulwana wakhe uBheleshatsare kuDan.5.

25 *Uya kutshabalalisa abantu abaninzi ababehleli ngoxolo*
Isimilo esinoxolo sisiqhamo sobuKristu bokwenyaniso, kodwa kuphela de kwangowe-1843. Kuba ngaphambi kwaloo mhla, yaye ubukhulu becala, de kube sekupheleni kweMvukelo yamaFrentshi, ekupheleni kweminyaka eli-1260 yolawulo lukapopu kwaprofetwa kuDan.7:25 . lubonakala ngenkohlakalo ehlasela okanye esabela kwinkohlakalo. Kuphela kula maxesha apho ubulali noxolo kwenza umahluko. Imithetho eyamiselwa nguYesu ayizange itshintshe ukususela kumaxesha abapostile, onyuliweyo yigusha evumayo ukubingelelwa, akaze abe nguxheli.

25d- *kwaye uya kusukela phezulu nxamnye nomphathi weenkosi*
Ngokuchaneka oku, ukuthandabuza akuvumelekanga. Inkokeli , ecatsulwe kwindinyana ye-11 neye-12, ngokwenene nguYesu Kristu, uKumkani wookumkani neNkosi yeenkosi ezibonakala esebuqaqawulini bokubuya kwakhe kwiSityhi.19:16. Kwaye kwakubela kuye ukuba ububingeleli obusemthethweni obungenasiphelo bathatyathwa ngupopu waseRoma.

Dan 8:26 *Umbono wokuhlwa kusisa okuthethwa ngawo uyinyaniso. Ngecala lakho, gcina lo mbono uyimfihlo, kuba unxulumene namaxesha akude.*

26a- *Umbono wokuhlwa kusisa, ekubhekiselwa kuwo, elowo uyinyaniso*
Ingelosi inikela ubungqina ngemvelaphi engokobuthixo yesiprofeto 'sentsasa yangokuhlwa engama-2300' kwindinyana 14. Ngoko ke, itsalela ingqalelo, ekugqibeleni, kulo mntsonkotho omele ukhanyiselwe uze uqondwe ngabangcwele abanyuliweyo bakaYesu Kristu xa ixesha liya kube lifikile. ndifikile ukwenza.

Ke *wena wugcine uyimfihlo lo mbono, kuba uphathelele amaxesha akude*

Enyanisweni, phakathi kwexesha likaDaniyeli nelethu, malunga neenkulungwane ezingama-26 ziye zadlula. Ke ngoko sizifumana sikwixesha *lesiphelo* apho le mfihlelo kufuneka ikhanyiselwe; into iya kwenziwa, kodwa hayi phambi kofundo lukaDan.9 oluya kubonelela ngesitshixo esibalulekileyo sokwenza izibalo ezicetywayo.

Dan 8:27 Mna, Daniyeli, ndaba ziintsuku ezininzi, ndityhafile, ndisifa; ndavuka ke, ndayenza imicimbi yokumkani. Ndamangaliswa ngulo mbono, yaye kwakungekho mntu waziyo ngawo.

27a Le nkcukacha ichaphazela impilo kaDaniyeli asinto yamntu. Iguqulela kuthi ukubaluleka okugqithisileyo kokufumana ulwazi oluvela kuThixo malunga nesiprofeto sama-2300 ngokuhlwa; kuba kanye njengokuba ukugula kunokukhokelela ekufeni, ukungazi ngentsonkotha kuya kuwagwebela ukufa okungunaphakade kokomoya amaKristu okugqibela aya kuphila kwixesha *lesiphelo* .

Daniyeli 9

Dan 9:1 Ngomnyaka wokuqala kaDariyo unyana ka-Ahaswerosi, wesizwe samaMedi, owaba ngukumkani wobukumkani bamaKaledi,

1a- Ngokobungqina bukaDaniyeli owazibonela ngawabo amehlo, ngoko ke, asinakuphikiswa, sifunda ukuba uDariyo ukumkani wakwaDan.5:30 ngunyana ka-Ahaswerosi, wohlanga lwamaMedi; ke ukumkani wamaPersi uKoshi 2 akakamthathi esikhundleni sakhe. Unyaka wokuqala wolawulo lwakhe ngunyaka awathi ngawo wayoyisa iBhabhiloni, ngaloo ndlela eyithabatha kumaKaledi.

Dan 9:2 ngomnyaka wokuqala wobukumkani bakhe, mna, Daniyeli, ndabona ezincwadini ukuba kuza kudlula iminyaka emashumi asixhenxe amanxwama eYerusalem, ngokwenani leminyaka uYehova awayithethayo kuYeremiya umprofeti.

2a- UDaniyeli ubhekisa kwimibhalo yesiprofeto kaYeremiya, umprofeti. Usinika umzekelo omhle wokholo nokuthembela okumanyanisa abakhonzi bakaThixo phantsi kojongo lwakhe. Ngaloo ndlela uyawaqinisekisa la mazwi akweyoku-1 kwabaseKorinte 14:32 : *Oomoya babaprofeti bayabathobela abaprofeti* . UDaniyeli wayehlala eBhabhiloni kangangeminyaka engama-70 ekwakuprofete ngayo ngokuthinjwa kwamaHebhere. Ukwanomdla kumbandela wokubuyela kwakhe kwaSirayeli ekufuneka, ngokutsho kwakhe, usondele kakhulu. Ukuze sifumane iimpindulo kuThixo wenza umthandazo obalaseleyo esiza kuwufundisisa.

Umthandazo ongumzekelo wokholo lwengcwele

Isifundo sokuqala sesi sahluko 9 sikaDaniyeli kukuqonda isizathu sokuba uThixo afune ukuba ivele kule nxalenye yencwadi kaDaniyeli.

KuDan.8:23 ngesibhengezo sesiprofeto saboni *abatshisiweyo* , safumana isiqinisekiso sokuba amaYuda ohlanga lwakwaSirayeli aphinda agwetywa aza atshatyalaliswa ngomlilo ngamaRoma ngo-70, ngenxa yazo zonke izinto uDaniyeli ahamba ukuze azivume ngelizwi lakhe. umthandazo. Ngoku, yayingubani lo Sirayeli owanikelwa kumanyano lokuqala noThixo ophilayo ukususela kuAbraham ukusa kubapostile nabafundi bakaYesu Kristu abali-12, naye engumYuda? Isampulu kuphela yabo bonke abantu, kuba ukusukela kuAdam, amadoda ayafana ngaphandle kwebala labo lolusu elisuka ekukhanyeni kakhulu ukuya komnyama kakhulu. Kodwa kungakhathaliseki ukuba bangabaluphi na uhlanga, uhlanga, izinto ezidluliselwa kwimizila yemfuza ukusuka kootata nomama ukuya koonyana neentombi zabo, ukuziphatha kwabo ngokwengqondo kuyafana. Ngokomgaqo wokuhluba amagqabi e-daisy, "Ndiyakuthanda, kancinane, kakhulu, ngothando, ngokuphambeneyo, akunjalo", amadoda avelisa olu luhlu lweemvakalelo kuThixo ophilayo umdali wezinto zonke xa efanisa ubukho. Kwakhona, uMgwebi omkhulu ubona phakathi kwabo bazibanga bephuma kuye, abantu abathembekileyo abamthandayo nabamthobelayo, abanye abathi bayamthanda, kodwa bengamthobeli, abanye abaphila ubomi bokungakhathali kunqulo lwabo, ukanti abanye baphila ngokuvisisana nalo. Intliziyo enzima kunye ne-acerbic eyenza ukuba babe ngabashisekeli kwaye ngokugqithiseleyo, abanako ukumelana nokuchasana kunye nokuncinci ukungcikiva kunye nokuxhasa ukubulawa komchasi onganyamezelekiyo. Ezi ziphatha zifunyenwe phakathi kwamaYuda, njengoko zisafumaneka phakathi kwabantu kwiplanethi yoMhlaba nakuzo zonke iinkolo ezingalinganiyo.

Umthandazo kaDaniyeli uza kukubuza ukuba, yeyiphi kwezi ndlela zokuziphatha oziqaphelayo? Ukuba ke asinguye lowo umthandayo uThixo, emthobelayo njengobungqina bokuthembeka kwakhe, thandabuza ukuqonda kwakho ukholo; guqukani ninike uThixo isiqhamo esinyanisekileyo nesokwenene senguquko njengoko eya kwenza uDaniyeli.

Isizathu sesibini sobukho balo mthandazo kwesi sahluko 9 kukuba unobangela wokutshatyalaliswa kokugqibela kukaSirayeli, ngonyaka wama-70 ngamaRoma, uphathwa kwaye uphuhlise apho: ukufika kokuqala kukaMesiya emhlabeni wabantu . Zaza zamgatya lo Mesiya okuphela kweziphoso zakhe ezaziyingqibelelo yemisebenzi yakhe eyayibagwebela isohlwayo, iinkokeli zonqulo zabaxhokonxa abantu, ngezityholo eziyintle bendwane zonke zachithwa kwaye zaphikiswa zizibakala. Ngoko isityholo sabo sokugqibela basisekela kwinyaniso yobuthixo, bemtyhola, engumntu, esithi unguNyana kaThixo. Imiphefumlo yezi nkokeli zonqulo yayimnyama njengelahle leziko elivuthayo eliya kuyitshisa ngexesha lomsindo wobulungisa. Kodwa eyona mpazamo inkulu yamaYuda yayingekokumbulala, kodwa kukungamazi emva kokuvuswa kwakhe ngokobuthixo. Bejamelene nemimangaliso nemisebenzi emihle eyayisenziwa ngabapostile bakhe abalishumi elinesibini, bazenza lukhuni njengoFaro ngexesha lakhe baza bakungqina oku

ngokubulala umdikoni othembekileyo uStefano abamxuluba ngamatye ngaphandle kokubhenela kumaRoma ngesi sihlandlo.

Isizathu sesithathu salo mthandazo sikukuba uthatha indima yombono wokugqibela olusizi ekupheleni kwamava amade ahlala kubudlelwane noThixo ; ubungqina, uhlobo lomnqophiso owashiywa lumanyano lwamaYuda kulo lonke uluntu. Kuba kungolu kuthinjelelwa eBhabhilon apho uyaphela khona umboniso olungiselwe nguThixo. Liyinyaniso elokuba amaYuda aya kubuyela kumhlaba wawo wesizwe, yaye okwexeshana uThixo uya kuhtonelwa aze athotyelwe, kodwa ukunyaniseka kuya kupheliwa ngokukhawuleza, ukusa kwinqanaba lokuba ukusinda kwawo kuthethelelwe kuphela kuvavanyo lwawo lokugqibela lokholo olusekelwe ekuqaleni. ukuza kukaMesiya, ngokuba umelwe kukuba abe, unyana kaSirayeli, umYuda phakathi kwamaYuda.

Isizathu sesine salo mthandazo sisekelwe kwisibakala sokuba iimpazamo ezixeliweyo nezivunyiweyo zonke ziye zafezwa zaza zahlaziywa ngamaKristu exesha lawo, ukususela ekutyeshelweni kweSabatha ngoMatshi 7, 321 de kube lixesha lethu . Iziko lokugqibela elisemthethweni elasikelelwa ukususela ngowe-1873 yaye umntu ngamnye ukususela ngowe-1844 alizange lisinde kwisiqalekiso sexesha, ekubeni uYesu walihlanza ngowe-1994.

Ngoku masiphulaphule ngenyameko uDaniyeli ethetha noThixo uSomandla.

Dan 9:3 *Ndabubhekisa ubuso bam eNkosini uYehova, ukuba ndibuyele ekuthandazeni nasekutarhuziseni, ngokuzila ukudla, ndithabathe ezirhwexayo nothuthu.*

3a- UDaniyeli ngoku sele emdala, kodwa ukholo lwakhe aluphelelwa, kwaye unxibelelwano lwakhe noThixo luyalondolozwa, londliwa kwaye lugcinwa. Kwimeko yakhe, intliziyo yakhe inyaniseke ngokunzulu, ukuzila ukutya, irhonya nothuthu *kunentsingiselo* yokwenene. Olu qheliselo lubonisa amandla omnqweno kabani wokuviwa aze anikwe nguThixo. Ukuzila ukutya kubonisa ukongama okunikwe kwimpendulo kaThixo xa kuthelakiswa noyolo lokutya. Kule ndlela kukho umbono wokuxelela uThixo ukuba andisafuni ukuphila ngaphandle kwimpendulo yakho, ngaphandle kokuya kufikelela ekuzibulaleni.

Dan 9:4 *Ndathandaza kuYehova uThixo wam, ndathi kuye, Yehova, Thixo omkhulu, owoyikekayo, owugcinayo umnqophiso wakho, onemfesane kwabakuthandayo, abayigcinayo imithetho yakho.*

4Awu , *Yehova, Thixo omkhulu, owoyikekayo*

USirayeli usekuthinjweni eBhabhiloni yaye uye wahlawulwa ngokufunda ukuba uThixo mkhulu yaye uyoyikeka.

4b- *wena uwugcinayo umnqophiso wakho, Nenceba kwabakuthandayo, abayigcinayo imithetho yakho!*

UDaniyeli ubonisa ukuba uyamazi uThixo ekubeni ethatha iingxoxo zakhe kumbhalo wesibini kwimithetho elishumi kaThixo, amaKatolika anelishwa angawaziyo ukutyhubela iinkulungwane zobumnyama, kuba ngokongamileyo, oopopu bathabatha inyathelo lokuqala lokuyisusa kweyakhe. inguqulelo

yemithetho elishumi, ngenxa yokuba umthetho ojolise enyameni wongezelelwa ukugcina inani likwishumi; umzekelo omhle wokungakhathali kunye nenkohliso egxekwayo kwisahluko esingaphambili.

Dan 9:5 *Sonile, senze ubugwenxa, singendawo, sagwilika;*

5a- Besingenakuba yinyani ngakumbi kwaye sicace ngakumbi ngenxa yokuba ezi ziziphoso ezakhokelela uSirayeli ekuthinjweni, ngaphandle nje kokuba uDanyeli namaqabane akhe amathathu babengenatyala ngolu hlobo lwesiphoso; oku akumthinteli ekubeni athethelele abantu bakhe ngoxa ethwele umthwalo wetyala lakhe.

Kungoko kufuneka siqonde ukuba nathi, maKristu, sikhonza kwalo Thixo mnye ongaguqukiyo ngokwelizwi lakhe kuMal.3:6: *Kuba mna, Yehova, andiguquki; ke nina, nyana bakaYakobi, anikatshabalali kwaphela* . Kuya kufaneleka ukuba sithi "ayikagqitywa". Kuba ekubeni uMalaki ewabhalile la mazwi, uKristu wabonakala, oonyana bakaYakobi bamgatya baza bambulala, kwaye ngokuvumelana nelizwi elaprofetwayo kuDan. Yaye ukuba uThixo akaguquki, oku kuthetha ukuba amaKristu angathembekanga angayithobeliyo imiyalelo yakhe, okokuqala, iSabatha engcwele, aya kubethwa nangakumbi kunamaHebhere namaYuda esizwe ngexesha lawo.

Dan 9:6 *Asibaphulaphulanga abakhonzi bakho abaprofeti ababethetha egameni lakho kookumkani bethu, nakubathetheli bethu, nakoobawo, nakubantu bonke belizwe.*

6a. Liyinyaniso elokuba, amaHebhere anetyala lezo zinto; kodwa sothini na ngamaKristu, lawo anetyala kwaezo zinto zifanayo, nakwesokugqibela limiswe nguye?

Dan 9:7 *Obakho, Yehova, bubulungisa, silihlazo lethu namhla, kumadoda akwaYuda, kubemi baseYerusalem, nakumaSirayeli onke, kwanabakufuphi nabakude; emazweni onke owawasukelayo ngenxa yobumenemene, abemeneza ngawo kuwe.*

7a. Isohlwayo sikaSirayeli sasinzima kakhulu, kwabaninzi abantu abafayo, kwaza kwabakho abasindileyo kuphela ithuba lokufuduselwa eBhabheli, bathi saa kuwo onke amazwe obukumkani bamaKaledi, namaPersi owangena esikhundleni sakhe. Uhlanga lwamaYuda luye lwabhangiswa kumazwe asemzini ukanti, ngokwesithembiso sakhe, kungekudala uThixo uya kuwahlanganisa amaYuda kwilizwe lawo, ilizwe lookhokho bawo. Hayi indlela anamandla ngayo lo Thixo uphilayo! Kumthandazo wakhe, uDanyeli uvakalisa yonke inguquko abamele bayibonakalise aba bantu ngaphambi kokuba babuyele kwilizwe labo elingcwele, kodwa kuphela xa uThixo esecaleni kwabo.

UDanyeli uvuma ukungathembeki kwamaYuda ohlwaywa nguThixo kodwa ke sisiphi isohlwayo kumaKristu enza okufanayo? ukugxothwa, okanye ukufa?

Dan 9:8 *Nkosi, makube lihlazo lobuso kuthi, kookumkani bethu, nakubathetheli bethu, nakoobawo; ngokuba sonile kuwe.*

8a- Igama elibi, igama elithi "isono" liyacatshulwa. Ngubani onokusiphelisa isono esibangela ukubandezeleka okungaka? Esi sahluko siza kuphendula. Isifundo esimele sifundwe size sikhunjulwe: USirayeli wabandezeleka ngenxa yemiphumo yokhetho nokuziphatha kookumkani, iinkokeli nootata

ababemlawula. Ngoko nanku umzekelo apho ukungathobeli iinkokeli ezinganyanisekanga kunokukhuthazwa ukuba kuhlale kwintsikelelo kaThixo. Olu lukhetho olwenziwa nguDanilyeli namaqabane akhe amathathu yaye basikelelwa ngenxa yalo.

Dan 9:9 ENkosini uThixo wethu yiba nenceba, uxolele, ngokuba sikreqile;

10a- Kwimeko yesono kukho ithemba elinye kuphela; Kholosa ngoThixo olungileyo, onenceba, ukuze akuxolele. Inkqubo ingunaphakade, umYuda womanyano oludala kunye nomKristu omtsha banesidingo esifanayo sokuxolelwa. Apha kwakhona uThixo ulungiselela impendulo ekuya kufuneka ayihlawule kakhulu.

Dan 9:10 Asiliphulaphulanga ilizwi likaYehova uThixo wethu, ukuba silandele imithetho yakhe, abeyibeke phambi kwethu ngabakhonzi bakhe, abaprofeti.

10a- Oku kunjalo nakumaKristu ngonyaka ka-2021.

Dan 9:11 Onke amaSirayeli awugqithile umyalelo wakho, atyekile ukuba aliphulaphule ilizwi lakho. Sathululwa ke phezu kwethu iziqalekiso nezigwegwe, ezibhaliweyo emyalelweni kaMoses, umkhonzi kaThixo, ngenxa yokuba sonile kuThixo.

11Emthethweni kaMoses, uThixo wawalumkisa ngenene amaSirayeli ukuba angathobeli. Kodwa emva kwakhe, umprofeti uHezekile, owayephila ngexesha likaDanilyeli, wathinjwa kwiminyaka eli-13 emva koDanilyeli, oko kukuthi, kwiminyaka emi-5 emva kokuba uKumkani uYehoyakin, umntakwabo Yehoyakin, owangena ezihlangwini zakhe, evalelwe kuMlambo iKebhare phakathi kweTigris neTigris. UmEfrate. Apho uThixo wamphefumlela waza wamenza ukuba abhale izigidimi esizifumana namhlanje kwiiBhayibhile zethu. Kwaye ku-Ezé.26 sifumana ulandelelwano lwezohlwayo umzekelo ofunyenwe usetyenziswa ngokomoya kodwa kungekhona kuphela, kumaxilongo asixhenxe e-Apocalypse kwi-Rev.8 kunye ne-9. Oku kufana okumangalisayo kuqinisekisa ukuba uThixo akatshintshi ngokwenene. Izono zohlwaywa kumnqophiso omtsha njengoko zazinjalo kumdala.

Dan 9:12 Uwazalisile ke amazwi awawathethileyo ngathi, nangabaphathi bethu abasilawulayo, wasizisela ***intlekele enkulu***, ekungazanga kubekho injalo phantsi kwezulu lonke, engazange ifike eYerusalem.

12a- UThixo akakhange abe buthathaka, uzalisekisa izibhengezo zakhe zokusikelela okanye zokuqalekisa ngenyameko efanayo, kwaye “ *intlekele* ” eyehlela abantu bakaDanilyeli inenjongo yokulumkisa iintlanga ezifunda ezi zinto. Kodwa sibona ntoni? Nangona kukho ubungqina obubhalwe eBhayibhileni, esi sifundo sihlala singahoywa nangabo basifundayo. Khumbula esi sigidimi: UThixo ulungiselela amaYuda yaye emva kwawo, elungiselela amaKristu, ezinye *iintlekele ezimbini ezinkulu* eziya kutyhilwa kuyo yonke incwadi kaDanilyeli.

Dan 9:13 Njengoko kubhaliweyo emyalelweni kaMoses, bonke obu bubi busizele; asithandazanga kuYehova uThixo wethu, asibuyanga ebugwenxeni bethu, asiyibazelanga indlebe inyaniso yakho.

13a- Ukudelela izinto ezibhalwe nguThixo ebhayibhileni kuhlala kunjalo, ngo-2021 amaKrestu nawo anetyala leli tyala kwaye akholelwa ukuba uThixo akazukuwaphikisa. Yaye ababuyeli ebugwenxeni babo yaye abanikeli ngqalelo ngakumbi kwinyaniso yeBhayibhile kodwa kubaluleke gqitha kwixesha lethu

lesiphelo, inyaniso yayo engokwesiprofeto ityhilwe ngokunzulu nangokuqondakalayo, ekubeni izitshixo zokuqonda ziseBhayibhileni ngokwayo.

Dan 9:14 Wabuphaphela uYehova obo ubi, wasizisela bona; ngokuba ulilungisa uYehova uThixo wethu ngako konke akwenzileyo, kodwa asiliphulaphulanga ilizwi lakhe.

14a- ndingaphinda ndithini? Enyanisweni ! Kodwa yazi kakuhle ukuba intlekele enkulu ngakumbi uThixo uyilungiselele uluntu lwanamhlanje, kwanangesizathu esifanayo. Iyakuza, phakathi ko-2021 no-2030, ikwimo yemfazwe yenyukliya emsebenzi wayo wobuthixo ikukubulala isinye kwisithathu sabantu ngokweSityhi.9:15.

Dan 9:15 Kaloku ke, Yehova Thixo wethu, owabakhuphayo abantu bakho ezweni laseYiputa ngesandla sakho esithe nkqi, walenza igama lakho, njengoko kunjalo namhla, sonile, senzé ngobugwenxa.

15a- UDaniel usikhumbuza ukuba kutheni ukungakholwa kugwetywa nguThixo. Emhlabeni, ubukho babantu bamaYuda bungqina le nyaniso ingaqhelekanga ngenxa yamandla angaphezu kwawemvelo, ukuphuma eYiputa kwabantu abangamaHebhere. Ibali labo lonke lisekelwe kwesi sibakala singummangaliso. Asinalo ithuba lokuyingqina le mfuduko, kodwa akukho bani unokuphika ukuba inzala yala mava isephakathi kwethu nanamhlanje. Yaye ukuze abusebenzise kakuhle obu bukho, uThixo wabanikela aba bantu kwintyo yamaNazi ebudeni beMfazwe Yehlabathi yesiBini. Ngaloo ndlela ingqalelo yoluntu yalathiselwa kwabo basindileyo abathi ngowe-1948 bafumana indawo yokuhlala kumhlaba welizwe labo lamandulo elalahleka ukususela ngowama-70 eminyaka ubudala. , ukuze ndifumane ukufa kwakhe, ndicaphula “malinga igazi lakhe liwele phezu kwethu naphezu kwabantwana bethu”. UThixo wabaphendula kuloo leta. Kodwa amaKristu azo zonke iimvaba azikhathale ngokuhlazisayo esi sifundo singcwele, kwaye sinokusiqonda isizathu, ekubeni onke ebelana ngesiqalekiso sawo. AmaYuda amala uMesiya, kodwa amaKristu ayigatya imithetho yakhe. Ngoko ke, ukugwetywa kwabo bobabini kugwetyelwe ngokupheleleyo.

Dan 9:16 Nkosi, ngokwenceba yakho enkulu, mawubuye umsindo wakho, nobushushu bakho, kumzi wakho iYerusalem, entabeni yakho engcwele; ngokuba ngenxa yezono zethu, nangenxa yobugwenxa boobawo, isingcikivo iYerusalem, nabantu bakho, kwabasingqongileyo.

16. Apha uDaniyeli uthetha ngengxoxo eyaziswa nguMoses phambi koThixo: Bathini na abantu abasibonayo isohlwayo sabantu bakowabo? UThixo uyayazi ingxaki ekubeni yena ngokwakhe evakalisa ngamaYuda, ngomlomo kaPawulos kumaRoma 2:24 : “ Kuba igama likaThixo linyeliswa ngenxa yenu phakathi kweentlanga, njengoko kubhaliwe kwathiwa . Ubhekisela kwisicatshulwa sikaHezekile 16:27: “ Yabona, ndisolulele phezu kwakho isandla sam, ndasinciphisa isabelo endakumiselayo, ndakunikela elitheni leentshaba zakho, iintombi zezizwe. AmaFilisti, abeneentloni ngokuziphatha kwakho okubi . Ngemfesane yakhe, uDaniyeli usekuninzi ekufuneka akufundile ngomgwebo kaThixo kwisixeko sakowabo iYerusalem. Kodwa xa esithi “ iYerusalem nabantu bakho basingcikivo kubo bonke abasijikelezileyo ” akaphazami, kuba ukuba isohlwayo sikaSirayeli sasivelise uloyiko olusindisayo nomnqweno wokukhonza

lo Thixo oyinyaniso kubahedeni, isohlwayo ngesiya. wayenomdla wokwenene. kodwa la mava alusizi avelisa isiqhamo esincinane, esingabalulekanga kangako, ekubeni simele sibe nokuguquka kukaKumkani uNebhukadenetsare noKumkani uDariyo umMedi.

Dan 9:17 Kaloku, Thixo wethu, yiva ukuthandaza nokutarhuzisa komkhonzi wakho, ngenxa kaYehova bukhanyise ubuso bakho phezu kwengcwele yakho elinxuwa.

I-17a- Oko uDaniyeli akucelayo kuya kunikwa kodwa kungekhona ngenxa yokuba uThixo emthanda, kodwa ngenxa yokuba oku kubuyela kuSirayeli kunye nokwakhiwa kwakhona kwetempile kukwiprojekthi yakhe. Noko ke, uDaniyeli akazi ukuba itempile, eya kuthi eneneni yakhiwe kwakhona, iya kuphinda itshatyalaliswe ngama-70 ngamaRoma. Kungeso sizathu le nto inkcazelo aya kuyifumana kwesi sahluko 9 iya kumphilisa kokubaluleka kobuYuda asayinikela kwitempile yamatye eyakhiwa eYerusalem; itempile yenyama kaKristu kungekudala iya kuyenza ililize, ibe ngenxa yesi sizathu iya kutshatyalaliswa kwakhona ngowama-70 yimikhosi yamaRoma.

Dan 9:18 Thixo wam, beka indlebe, uve; Vula amehlo akho, ubone amabhodlo ethu, ukhangele umzi elibizelwa kuwo igama lakho! + Ngokuba akungenxa yobulungisa bethu ukuba senze ukukhunga kwethu kuwe, kodwa kungenxa yeenceba zakho ezininzi.

18a. Ewe, uThixo unyule iYerusalem ukuba ayenze indawo ngcwele ngobukho bakhe. Kodwa indawo ingcwele kuphela xa uThixo emi apho, kwaye ukususela ngonyaka-586, oku kwakungasekho. Yaye, ngokwahlukileyo koko, amabhodlo eYerusalem netempile yayo anikela ubungqina bokungakhethi buso kokusesikweni kwakhe. Esi sifundo sasiyimfuneko ukuze abantu bamjonge uThixo oyinyaniso njengomntu ophilayo obonayo, ogwebayo, nosabela ngokungafaniyo nezithixo zobuhedeni ezinqula izithixo ezinxulumana kuphela nezithunywa zezulu ezimbi zomkhosi womtyholi. Indoda ethembekileyo ikhonza uThixo kodwa indoda engathembekanga isebenzisa uThixo ukuze izinike igunya lenkolo kwabo bayingqongileyo. Imfesane kaThixo abhenela kuyo uDaniyeli yeyokwenene yaye kungekudala uya kunikela obona bungqina bubalaseleyo bayo, ngoYesu Kristu.

Dan 9:19 Yehova, yiva! Nkosi, xolela; Nkosi, yibazele indlebe; Yenza uze ungalibali, kuba ndikuthanda, Thixo wam! Kuba igama lakho libizwe phezu kwesixeko sakho naphezu kwabantu bakho.

19Ukwaluphala kukaDaniyeli kungqinela ukuzingisa kwakhe kuba, njengoMoses, owona mnqweno wakhe wobuqu kukufumana oku kubuyela kwilizwe lakhe “elingcwele”. Unqwenela ukukubona ukwakhiwa ngokutsha kwetempile engcwele eya kuthi kwakhona izise uzuko kuThixo nakuSirayeli.

Dan 9:20 ndathetha, ndathandaza, ndavuma isono sam, nesono sabantu bam amaSirayeli, ndawisa ukutarhuzisa kwam kuYehova uThixo wam, ngenxa yentaba engcwele yoThixo wam;

I-20a- Ayimangalisi into yokuba uThixo ethanda uDaniyeli, ngumzekelo wentobeko emthakathisayo kwaye ehlangabezana nemilinganiselo yobungcwele ayifunayo. Wonke umntu uyaphambuka logama ehlala kumzimba wenyama kwaye noDaniel akahlukanga. Uyazivuma izono zakhe, ebazi ubuthathaka bakhe

obugqithisileyo njengoko sonke simele senjenjalo. Kodwa umgangatho wakhe wobuqu wokomoya awunakusigubungela isono sabantu, kuba ungumntu nje, naye ngokwakhe ongafezekanga. Isisombululo siya kuvela kuThixo ngoYesu Kristu.

Dan 9:21 *Ndithe ndisathetha emthandazweni, yeza kum indoda uGabriyeli, endayibonayo embonweni ngenxa engaphambili, iphaphazela, iza kum ngexesha ledini langokuhlwa.*

21a- Ixesha elinyulwe nguThixo lokundwendwela kukaGabriyeli lelo lomnikelo wangokuhlwa, oko kukuthi, idini elingunaphakade lexhwane *eliprofeta ngokuhlwa* nakusasa ngomnikelo *wokuzithandela* wexesha elizayo womzimba kaYesu Kristu ongwele nongenatyala. Uya kufa ebethelelewe emnqamlezweni ukuze acamagushele izono zabanyuliweyo bakhe ekuphela kwabantu bakhe abayinyaniso. Ikhonkco kunye nesityhilelo esiza kunikwa apha ngezantsi, kuDaniyeli, ngoko ke liyamiselwa.

Isiphelo somthandazo: Impendulo kaThixo

Dan 9:22 *Wayendiyala ke, ethetha nam; Yathi kum, Daniyeli, ndize kukuvula ingqondo yakho.*

22a- Ibinzana elithi "vula ingqondo yakho" lithetha ukuba kude kube ngoko, ubukrelekrele babuvaliwe. Ingelosi ithetha ngombandela wecebo likaThixo lokusindisa elalifihliwe de kwalixesha lokuhlangana kwakhe nomprofeti kaThixo onyuliweyo.

Dan 9:23 *Ekuqalekeni kwenu ukuthandaza, laphuma ilizwi; mna ndize kunixelela; ngokuba niziintanda. Libekele indlebe ilizwi, uwuqonde umbono;*

23a- *Nakuqala ukuthandaza, laphuma ilizwi*

UTHixo wezulu wayelungelelanise yonke into, umzuzu wentlanganiso ngeyure engunaphakade kwaye ingelosi uGabriyeli ichaza uKristu ngo "Lizwi" njengoko uYohane uya kwenza ekuqaleni kweVangeli yakhe: ilizwi lenziwa *inyama* . Ingelosi iyeza ukuze ivakalise kuye "iLizwi" okuthetha ukuba uyeza ukuza kuvakalisa kuye ukuza kukaKristu owaprofetayo evela kuMoses ngokweDuteronomi 18:15 ukuya kweye-19: "UYehova uThixo wakho *uya kuniphakamisa phakathi kwenu* . , *phakathi kwabazalwana benu, umprofeti onjengam nje; Wosiphendula ke eso sicelo owasenzayo kuYehova uThixo wakho eHorebhe ngomhla wesikhungu, usithi, Mandingaphindi ndilive ilizwi likaYehova uThixo wam, ndingabi sawubona lo mlilo mkhulu; ukuze ungafi. Wathi uYehova kum, Lilungile elo lizwi. ndiya kubavelisela phakathi kwabazalwana babo umprofeti onjengawe ndiya kuwabeka emlonjeni wakhe amazwi am, athethe kubo konke endiya kubawisela umthetho ngako . Yaye ukuba nabani na uthe akawaphulaphuli amazwi am awawathethayo egameni lam, ndiya kumphendulisa . Ke umprofeti onobuganga bokuthetha egameni lam, ilizwi endingamwiselanga mthetho ukuba alithethe, nothe wathetha egameni lathixo bambi: loo mprofeti makabulawe afe.*

Esi sicutshulwa sisisiseko ekuqondeni ityala lamaYuda ekwaleni kwawo uMesiya uYesu ngenxa yokuba wahlangabezana nazo zonke iikhrayitheriya ezaziprofetwe ngokuza kwakhe. Ethatyathwe phakathi kwabantu waza wadlulisela ilizwi likaThixo, uYesu wayengqinelana nale nkcazelo yaye imimangaliso awayenzayo yangqina isenzo sobuthixo.

23b- *ngokuba uyintanda*

Kutheni uThixo emthanda uDaniyeli? Kuba nje uDaniel uyamthanda. Uthando sisizathu sokuba uThixo adale ubomi bezidalwa ezikhululekileyo phambi kwakhe. Kukufuna kwakhe uthando okuye kwathethelela ixabiso eliphakame gqitha ekuya kufuneka alihlawule ukuze alufumane kwezinye zezidalwa zakhe ezingabantu ezisemhlabeni. Yaye ngexabiso lokufa kwakhe, ekuya kufuneka alihlawule, abo aya kubanyula baya kuba ngamaqabane akhe angunaphakade.

23c- *Libekele indlebe ilizwi, uwuqonde umbono;*

Leliphi igama, lilizwi lengelosi okanye “iLizwi” lobuthixo elifihlwe kuKristu? Okuqinisekileyo kukuba kokubini kuyenzeka yaye kuyaphelelisana kuba umbono uya kuchaphazela “uLizwi” oya kuza esenyameni ekuYesu Kristu. Ukuqonda umyalezo ke ngoko kubaluleke kakhulu.

Isiprofeto seeveki ezingama-70

Dan 9:24 *bamiselwe iiveki ezimashumi asixhenxe abantu bakowenu, nomzi wakowenu ongcwele, ukuba kupheliswe izikreko, kupheliswe izono, ukucamagushela ubugwenxa, kuzise ubulungisa obungunaphakade, ukuba utywinwe umbono nomprofeti, ukuba athambise. kweNgcwele yeeNgcwele.*

24 *Iiveki ezimashumi asixhenxe zinqunyulwe ebantwini bakowenu nakwisixeko sakowenu esingcwele*

Isenzi sesiHebhere esithi “hatac” sithetha ukusika okanye ukusika ; kwaye kuphela ngokufuziselayo, “ukumisela okanye ukulungisa.” Ndiyayigcina intsingiselo yokuqala, kuba inika intsingiselo kwesi senzo sika-Abraham owenza umanyano noThixo ngedini, kwiGenesis 15:10: *UAbram wawathabatha onke la maqegu, wawacanda phakathi, wabeka isiqwenga ngasinye ngakunye. enye; kodwa akazange abelane neentaka .* Eli lungiselelo lalibonisa umanyano phakathi koThixo nomkhonzi wakhe. Yiyo loo nto esi senzi “ukunqunyulwa” siya kuba nentsingiselo ephelileyo “kumanyano olwenziwa nabaninzi kangangeveki” kwindinyana 27. Aba “baninzi” ngamaYuda esizwe ngenxa yengenelo yawo, ingenelo yokholo kuKristu ebethelelwe emnqamlezweni. inikezelwe kuqala. Umdla wesibini wesi senzi esisikiweyo ngowokuba iiveki ezingama-70 zeminyaka yesi sahluko se-9 zisikwa “ngentsasa yangokuhlwa engama-2300” kaDan.8:14. Kwaye kuvela isifundo kolu balo-maxesha olubeka ukholo lobuKristu phambi kokholo lwamaYuda. Ngale ndlela, uThixo usifundisa ukuba kuYesu Kristu unikela ngobomi bakhe ukuze abunikele njengentlawulelo kuwo onke amakholwa afanele usindiso lwakhe kulo lonke uluntu. Umnqophiso omdala kwafuneka unyamalale xa uYesu waphalaza igazi lakhe ukuze aphule umnqophiso wakhe omtsha nabanyuliweyo bomhlaba uphela.

Incwadi kaDaniyeli inenjongo yokufundisa olu sindiso lwendalo iphela ngokusibonisa iinguqulelo zookumkani bexesha likaDaniyeli; UNEbhukadenetsare, uDariyo umMedi noKoreshi umPersi.

Umyalezo sisilumkiso esindilisekileyo esisongela abantu bamaYuda kunye nesixeko sabo esingcwele iYerusalem, abanikwa ixesha elibekiweyo leeveki ezingama-70. Apha kwakhona ikhowudi ye-Ezé.4: 5-6 inika usuku olunye ngonyaka omnye ubude bumele kuyo yonke iminyaka engama-490. UDaniyeli

umele ukuba wayenobunzima bokuqonda intsingiselo yesisongelo nxamnye nesixeko sakhe esasisele sitshatyalalisiwe.

24b- *ukuvala izikrefo nokuphelisa izono*

Khawuthelekelele into eyayisengqondweni kaDaniyeli esiva ezi zinto xa wayesandul' ukubiza uThixo ngomthandazo ecela ukuxolelwa kwezono zakhe nezono zabantu bakhe. Uya kuqonda ngokukhawuleza ukuba yintoni na. Kodwa thina ngokwethu siyiqonda kakuhle imfuneko yobuthixo evakaliswayo. UThixo ufuna ukuzuza kubanyulwa bakhe abasindisayo, bangabi sona, baze baphelise ukunxaxha kwemithetho yakhe ngaloo ndlela ephelisa izono ngokuvisisana noko kuya kubhalwa ngumpostile uYohane kweyoku-1 kaYohane 3 : 4: *Bonke abonayo bagqitha umthetho; ke sona isono sikukwaphula umthetho* . Le njongo ibhekiswa kumadoda ekufuneka alwe ubungendawo bawo ukuze bayeke ukona.

24c- *ukucamagushela ubugwenxa nokuzisa ubulungisa obungunaphakade*

KumYuda uDaniyeli , esi sigidimi sivuselela isithethe 'somhla wocamagushelo' umthendeleko waminyaka le apho sibhiyozela ukususwa kwezono ngedini lebhokhwe. Lo mfuziselo wesono ufanekisela iGrisi kuDan.8 kwaye ubukho baso babeka isiprofeto kumoya womoya wale "mini yocamagushelo." Kodwa ukufa kwebhokhwe kunokuzisusa njani izono ukuba ukufa kwezinye izilwanyana ekubingelelwe ngazo unyaka wonke akuzange kuphumelele ukuzisusa? Impendulo yalo mbuzo ifumaneka kumaHebhere 10:3 ukuya kwese-7: *"Isikhumbuzo sezono siyenziwa iminyaka ngeminyaka ngala madini; kuba igazi leenkunzi zeenkomo neleebhokhwe alinakususa izono* . Ke ngoko uKristu, engena ehlabathini, wathi, Akuthandanganga mbingelelo, namnikelo wakudla, *kodwa undenzele umzimba* ; amadini anyukayo nesono, akwamkele; Ndaza ndathi, *Yabona, ndiyeza ukwenza (encwadini esongwayo) ndize kwenza; Owu Thixo, ukuthanda kwakho* . Iingcaciso ezanikelwa ngumpostile uPawulos zicace kakhulu yaye zisengqiqweni. Kulandela ukuba uThixo uzigcinele yena, kuYesu Kristu, umsebenzi wokucamagushela izono owavakaliswa sisithunywa sezulu uGabriyeli kuDaniyeli. Kodwa wayephi uYesu Kristu kwesi sithethe 'somhla wocamagushelo'? Ukungabi natyala kwakhe okugqibeleleyo, okwathi ngokomfuziselo wamenza imvana yepasika kaThixo esusa izono zehlabathi, wathabatha uxanduva lwezono zabanyulwa bakhe ezazifanekiselwa yibhokhwe yesithethe sokucamagushela. Itakane lalifihlwa yibhokhwe ukuze itakane lifele kwibhokhwe elaliyigcinile. Ngokwamkela ukufa kwakhe emnqamlezweni ukuze acamagushela izono zabanyulwa bakhe, izono awayenembopheleleko yazo, kuKristu uThixo wabanika obona bungqina bubalaseleyo bothando lwakhe ngabo.

24d- *nokuzisa ubulungisa obungunaphakade*

Lo ngumphumo ovuyisayo wokufa komsindisi uMesiya. Obu bulungisa umntu, ekubeni uAdam, wayengenako ukubavelisa bubalelwa kwabanyuliweyo ukuze ngokholo lwabo kule mbonakaliso yothando lobuthixo, ngobabalo olunyulu, ubulungisa obugqibeleleyo bukaYesu Kristu bubabalelwe kubo, ekuqaleni . ukholo luseyisa isono. Yaye xa oku kutshabalala ngokupheleleyo, kuthiwa okusesikweni kukaKristu kudluliselwa. Umfundi ufana neNkosi yakhe. Kwezi ziseko zemfundiso olwathi lwakhiwa ukholo lwabapostile bakaYesu. Ngaphambi kokuba ixesha namandla obumnyama abaguqule, ngaloo ndlela beba

banzi indlela emxinwa eyafundiswa nguYesu Kristu. Obu *bulungisa* buya kuba *bungunaphakade* kuphela kwabanyuliweyo abathembekileyo, abo bevayo baze basabele ngokuthobela iimfuno zobulungisa zikaThixo.

24- *ukutywina umbono nomprofeti*

Okanye, ukuze umbono uzaliseke ngokubonakala komprofeti obhengeziweyo. Isenzi sokutywina sibhekisa kwitywina likaThixo elinika isiprofeto nakumprofeti oya kuzibonakalisa igunya elipheleleyo nelingenakuphikiswa lobuthixo kunye nokuba semthethweni. Umsebenzi osele uza kuphunyezwa utywinwe ngetywina lawo elingokobuthixo. Inombolo yokomfuziselo yeli tywina “zisixhenxe: 7”. Ikwachaza inzaliseko ebonakalisa ubume bomdali kaThixo kunye noMoya wakhe. Isiseko solu khetho kukwakhiwa kweprojekthi yakhe kwiminyaka engamawaka asixhenxe, kungoko wahlulahlula ixesha laba ziiveki zeentsuku ezisixhenxe njengeminyaka engamawaka asixhenxe. Ngaloo ndlela isiprofeto seeveki ezingama-70 sinika indima kwinqinane (7), itywina likaThixo ophilayo kwiSityhi.7. Iivesi ezilandelayo ziya kuqinisekisa ukubaluleka kweli nani “7”.

24f- *nokuthambisa iNgcwele kaNgcwele*

Le yintambiso yoMoya oyiNgcwele eya kufunyanwa nguYesu ngexesha lokubhaptizwa kwakhe. Kodwa masingaphazami, ihobe elawela phezu kwakhe livela ezulwini lalinosukelo olunye kuphela, olo lokweyisela uYohane ukuba ngokwenene uYesu wayenguMesiya ovakalisiweyo; izulu liyangqina ngaye. Emhlabeni, uYesu wayesoloko enguKristu yaye esebenzisa imibuzo ekhethiweyo eyayibuzwa kubabingeleli, imfundiso yakhe kwindlu yesikhungu eneminyaka eli-12 bubungqina boku. Kubantu bakowabo, awazalelwa waza wakhulela kubo, uthumo lwakhe olusemthethweni lwaluza kuqalisa ekubhaptizweni kwakhe ekwindla lonyaka wama-26 yaye wayeza kunikela ngobomi bakhe ngentwasahlobo yonyaka wama-30. ngesidima ekubeni ekwimo yenyama uThixo ophilayo owawoyikisayo amaHebhere ngexesha likaMoses. Kodwa iNgcwele kaNgcwele ephilayo yayinomfuziselo obonakalayo emhlabeni; eyona ndawo ingcwele okanye ingcwele yetempile yaseYerusalem. Yayiluphawu lwezulu, eli nqanaba lingenakufikelelwa eluntwini apho uThixo nezithunywa zakhe bemi khona. Isihlalo somgwebi wobuthixo kunye nendawo yetrone yakhe, uThixo njengoMgwebi ulindele igazi likaKristu ukuze liqinisekise ukuxolelwa kwezono zabanyuliweyo abanyuliweyo ebudeni beminyaka eyi-6 ebekwe kolu khetho. Ngaloo ndlela ukufa kukaYesu kwazalisekisa owona “mthendeleko wokucamagushela” wokugqibela. Uxolelo luye lwafunyanwa yaye amadini amandulo awamkelwa nguThixo aye asebenza onke. Ukuthanjiswa kweNgcwele kaNgcwele kwakusenziwa ngoMhla Wocamagushelo ngokufefa ngegazi lebhokhwe eyayixhelelwe phezu kwesihlalo sokucamagusha, isibingelelo esasibekwe phezu kwetyeya eyayinemithetho egqith’ emgceni kaThixo. Ngesi senzo, kube kanye ngonyaka, umbingeleli omkhulu wayegunyaziswa ukuba agqobhoze ngaphaya komkhusane wokwahlula, aye kweyona ndawo ingcwele. Ngaloo ndlela emva kokuvuswa kwakhe, uYesu wazisa ezulwini intlawulelo yegazi lakhe ukuze afumane igunya, ukuba semthethweni kokusindisa abanyulwa bakhe ngokubabeka kokusesikweni kwakhe nelungelo lokugweba aboni abangaguqukiyo, kuquka iingelosi ezingendawo nenkokeli yazo uSathana,

uMtyholi. . INgcwele yeeNgcwele, ekwachaza izulu, igazi elaphalazwa nguYesu emhlabeni, liya kumvumela, ngoMikayeli, ukuba akhuphe umtyholi needemon zakhe ezulwini, into etyhilwe kwiSityhi.12:9. Ngaloo ndlela, impazamo yabantu bonqulo lwamaYuda yayingekuko ukuqonda isimilo sesiprofeto sonyaka “womhla wocamagushelo”. Babekholelwa ngokuphosakeleyo ukuba igazi lesilwanyana elinikelwa kulo mbhuyozo lalinokuqinisekisa enye intsingiselo yesilwanyana ephalaziweyo ebudeni bonyaka. Umntu wenziwe ngokomfanekiselo kaThixo; isilwanyana esiveliswa bubomi basemhlabeni, singakuthethelela njani ukulingana kwexabiso kwezi ntlobo zimbini?

Ekubeni enguThixo, uYesu Kristu ngokwakhe wayeyioli yokuthambisa njengoMoya oyiNgcwele yaye ekunyukeleni kwakhe ezulwini uza kunye naye ukuthambisa ukuba semthethweni kwakhe okuphumeleleyo emhlabeni.

Isitshixo sokubala

Dan 9:25 *Yazi ke, uqonde; Ukususela kwixesha elavakaliswa ngalo ilizwi lokuba iYerusalem yayiya kuphinda yakhiwe kuMthanjiswa, kwiNkokeli, kwiiveki ezisixhenxe neeveki ezimashumi mathandathu anesibini ezidluleyo, iindawo nemijelo ziya kubuyiselwa, kodwa ngamaxesha anzima.*

25Yazi ke oku, uqonde;

Ingelosi ifanelekile ukumema uDanyeli ukuba anikele ingqalelo kuba ithetha ngedatha efuna ugxininiso olukhulu lokomoya nolwengqondo; kuba kuya kufuneka kwenziwe izibalo.

25Kususela ***kwixesha elavakaliswa ngalo ilizwi lokuba iYerusalem iya kuphinda yakhelwe uMthanjiswa, kuMthetheli.***

Le nxalenye yendinyana iyodwa ibaluleke kakhulu kuba ishwankathela injongo yalo mbono. **UThixo unika abantu bakhe abalindele uMesiya wabo indlela yokwazi ukuba nguwuphi na unyaka aya kuzibonakalisa kubo**. Yaye ngalo mzuzu xa kubhengezwe ilizwi lokuba iYerusalem iya kuphinda yakhiwe kufuneka kugqitywe ngokwexesha leminyaka engama-490 ekuprofetwe ngayo. Kulo myalelo wokwakhiwa ngokutsha, kwincwadi kaEzra, sifumana imiyalelo emithathu ekusenokwenzeka ukuba yayalelwa ngokulandelelana ngookumkani abathathu bamaPersi: uKoreshi, uDariyo noArtashashta. Kuvela ukuba ummiselo osungulwe ngowokugqibela kwi-458, uvumela ukugqitywa kweminyaka engama-490 ngonyaka we-26 yexesha lethu. Ke ngoko lo mmiselo ka-Artashashta woba ngummiselo wokuba kufikelelwe ixesha elimisiweyo, ekubhalwe ngalo kwathiwa, entlakohlaza, ngokomhla *wokuqala wenyanga yokuqala, wesuka waphuma eBhabheli, ngomhla wokuqala wenyanga yokuqala, wafika eYerusalem*. Ngosuku *lokuqala lwenyanga yesihlanu, isandla esilungileyo sikaThixo wakhe saba phezu kwakhe*. Unyaka wommiselo wokumkani uchazwe kuEzra 7:7 : *Abaninzi koonyana bakaSirayeli, ababingeleli, nabaLevi, neemvumi, nabamasango, namaNethini, beza eYerusalem ngomnyaka wesixhenxe ka-Artashashta ukumkani*.

Ukuhamba komyalelo kube yintwasahlobo , uMoya ujolise kwisiprofeto sawo, iPasika yentwasahlobo apho uYesu Krestu wafa ebethelelwe emnqamlezweni. Ubalo luya kusikhokelela kule njongo.

25c- iiveki ezisixhenxe kunye neeveki ezingamashumi amathandathu anesibini ezidlulileyo, iindawo kunye nemigodi ziya kubuyiselwa, kodwa ngamaxesha anzima.

Sineeveki ezingama-70 ekuqaleni. Ingelosi ikhupha iiveki ezingama-69; 7 + 62. Iiveki ezisi-7 zokuqala zifikelela incopho ngexesha lokubuyiselwa kweYerusalem netempile, ngamaxesha alusizi ngenxa yokuba amaYuda ayesebenza phantsi kwenkxwaleko esisigxina yama-Arabhu awayeze kuhlala kuloo mmandla wawushiywe ekhululekile ngokugxothwa kwawo. Le ndinyana kaNeh.4:17 iyichaza kakuhle le meko: *Abo bakha udonga, nabo babeyithwalela okanye beyithwalisa imithwalo, babesebenza ngesinye isandla bephethe isixhobo ngesinye* . Le yinkcukacha ecacisiweyo, kodwa eyona iphambili ifumaneka kwiveki ye-70^{ebalwa} .

Iveki ye⁻⁷⁰

Dan 9:26 *Emveni ke kweeveki ezimashumi mathandathu anambini, uya kunqunyulwa ~~umthanjiswa~~, angabi nandlalifa; Umzi nengcwele leyo uya kuwutshabalalisa umzi, ~~nengcwele~~, ukuphela kwabo njengonogumbe; Kugqitywe ukuba ukutshatyalaliswa kuya kuhlala kude kube sekupheleni kwemfazwe.*

26 *Emveni ke kweeveki ezimashumi mathandathu anambini, uya kunqunyulwa umthanjiswa*

Ezi veiki zingama-62 zandulelwa ziiveki ezisi-7 , nto leyo ethetha ukuba esona sigidimi sithi “emva kweeveki ezingamashumi amathandathu anesithoba” *umthanjiswa uya kunqunyulwa* , kodwa kungekhona nje nawuphi na umthanjiswa, lowo uvakaliswayo ngaloo ndlela ufuzisela ukuthanjiswa kobuthixo. Ukusebenzisa ifomula “ *a abathanjiswa* ”, UThixo ulungiselela abantu bamaJuda ukudibana kwabo nendoda enenkangeleko eqhelekileyo, kude nemiqobo yobuthixo. Ngokuhambelana nomzekeliso wakhe wabalimi bewayini, uNyana woMntu, unyana womnini-sidiliya, uzibonakalisa kubalimi, akuba ethumele abathunywa bakhe, ababemandulela, bona babaphatha kakubi. Ngokwembono yabantu, uYesu ngumthanjiswa kuphela *ozimisa* emva kwabanye abathanjiswa.

Ingelosi yathi “ *emva* ” kweeveki ezingama-69 zizonke, ngaloo ndlela ibonisa eye-⁷⁰ . Ke ngoko, inyathelo ngenyathelo, idatha yesithunywa isikhokelela kwiPasika yasentwasahlobo yonyaka wama-30 eya kuba phakathi kwale^{veki yama-70} yeminyaka yemini.

26b- *kwaye akayi kuba ~~nandlalifa~~*

Le nguqulelo ingekho mthethweni ngakumbi njengoko umbhali wayo, uL.Segond, echaza eludinini ukuba inguqulelo yegama negama ithi: *akukho mntu kuye* . Kwaye kum uguqulelo lwezwi nezwi lundifanela ngokugqibeleleyo kuba luthetha into eyenzekayo ngeyure yokubethelelwa kwakhe emnqamlezweni. IBhayibhile inikela ubungqina bokuba abapostile ngokwabo bayekile ukukholelwa ukuba uYesu wayenguMesiya olindelweyo kuba, njengabo bonke abanye abantu bamaYuda, babelindele umesiya ongumphumi-mkhosi owayeza kukhuphela amaRoma ngaphandle kwelizwe.

26C- Umzi ~~nengcwele uya~~ *kutshatyalaliswa ngabantu benganga eya kuza*

Oku kubonisa indlela uThixo asabela ngayo ekuphawuleni ukungakholwa kwesizwe samaYuda: *akukho namnye kuye* . Umsindo nxamnye noThixo uya

kuhlawulelwa ngokuqinisekileyo ngokutshatyalaliswa kweYerusalem nobungcwele bayo *bobuxoki* ; ngenxa yokuba ukususela ngonyaka wama-30, akuzange kubekho *bungcwele* kumhlaba wamaYuda; ingcwele ayiseyiyo enye. Kwesi senzo, uThixo wasebenzisa amaRoma, lawo iinkokeli zonqulo zamaYuda zathi ngawo uMesiya wabethelelwa emnqamlezweni, engenabuganga yaye engakwazi ukuwenza ngokwawo, ngoxa ayesazi, ngaphandle kwawo, ukumxuluba ngamatye umdikoni uStefano “iminyaka emithathu eneenyanga ezintandathu.” kamva.

26d- *kwaye ukuphela kwayo kuya kufika njengomkhukula*

Ke ngoko kwakungowama-70, awathi emva kweminyaka eliqela yokungqinga kwamaRoma, iYerusalem yawela ezandleni zabo, yazaliswa yintiyi etshabalalisayo, eqhutywa yinzondelelo yobuthixo, basitshabalalisa isixeko nobungcwele obabungasekho, njengoko *kwakuxeliwe* . kwakungasekho *litye phezu kwelitye*, njengokuba uYesu wayetshilo ngaphambi kokufa kwakhe kuMat.24:2: *Wathi ke yena kubo, Niyayibona na le nto? Inene ndithi kuni, Akusayi kusala litye phezu kwelitye apha, elingayi kudilizwa* .

Ngomhla wama-26 - *kugqitywe ukuba ukutshatyalaliswa kuya kuhlala kude kube sekupheleni* ^{kwemfazwe}

KuMat.24:6, uYesu wathi: *Niya kuva iimfazwe namarhe eemfazwe; zilumkeleni ukuba nivukwe, ngokuba ezo zinto zimele ukuhla. Kodwa oko akuyi kuba sisiphelo okwangoku*. Emva kwamaRoma, iimfazwe zaqhubeka ukutyhubela iminyaka engamawaka amabini exesha lobuKristu nexesha elide loxolo esinalo ukususela ekupheleni kweMfazwe Yehlabathi yesiBini likhethekile kodwa lilungiselelwe nguThixo. Ngaloo ndlela uluntu lunokovelisa iziqhamo zokugqwetheka kwalo kude kube sekupheleni kweentelekelelo zalo ngaphambi kokuba luhlawule ixabiso.

Noko ke, asimele silibale xa sithetha ngamaRoma ukuba ukulandelelana kwawo koopopu kuya kuyandisa imisebenzi ‘ *yomtshabalalisi* okanye *umtshabalalisi* ’ ongumhedeni nalapho de kuphele imfazwe eyaliwa nxamnye nabanyuliweyo bakaKristu uThixo.

Dan 9:27 *Uya kwenza umnqophiso onamandla nabaninzi kangangeveki , aphelise isiqingatha seveki imibingelelo neminikelo yokudla; Kuya kubakho ephikweni lezinto ezinezithe eziphanzisayo, kuse ekubhujisweni (okanye intshabalalo epheleleyo), yaye iya kwaphulwa, [ngokwe] oko kumisiweyo, kube senkangala [umhlaba] .*

27a- *Uya kwenza umanyano olomeleleyo nabaninzi kangangeveki*

UMoya uprofeta ngokusekwa komnqophiso *omtsha* ; yomelele kuba iba sisiseko sosindiso olunikelwayo kude kube sekupheleni kwehlabathi. Ngaphantsi kwegama elininzi, uThixo ujolise kumaYuda, abapostile bakhe nabafundi bakhe bokuqala abangamaYuda abaya kungena kumnqophiso wakhe *ebudeni* beminyaka **esixhenxe** yokugqibela yomhla wokugqibela onikwe uhlanga lwamaYuda lokwamkela ngokusemthethweni okanye ukugatya uMesiya obethelelweyo. Ngulo mnqophiso “ *unqunyulwayo* ” kwindinyana 24 phakathi kukaThixo naboni abangamaYuda abaguqukayo. Ekwindla ye-33, ukuphela kwale veiki yokugqibela kuya kuphawulwa ngesi senzo singekho sikweni nesicekisayo esimelwe kukuxulutywa ngamatye kukaStefano umdikoni omtsha. Ekuphela kwempazamo

yakhe yayikukuxelela amaYuda iinyaniso awayengenakuziva, ngoxa uYesu wayewabeka emlonyeni wakhe amazwi akhe. Ebona umlandeli wenjongo yakhe ebulawa, uYesu wabhala ingxelo yokwala ngokusemthethweni kwesizwe ukuthethelelwa kwakhe. Ukususela ngokwindla lonyaka wama-33, abavukeli bamaYuda bawuxhokonxa umsindo wamaRoma owathi tu kwaphela kumqobo eYerusalem ngowama-70.

27b- *yaye ngesiqingatha seveki uya kuyiphelisa imibingelelo neyomnikelo*

Lo mzuzu phakathi okanye kwisiqingatha seveki yintwasahlobo ye-30 ekujoliswe kuyo sisiprofeto seeveki ezingama-70. Eli lixesha apho zonke izenzo ezicatshulwe kwindinyana 24 zizaliseka: **Ukuphela kwesono, ukucanyagushelwa kwaso, ukufika komprofeti ozalisekisa umbono ngokumisela ubulungisa bakhe obungunaphakade kunye nokuthanjiswa kukaKristu ovusiweyo onyukela ezulwini Enoloyiso kwaye USomandla .**

Ukufa kukaMesiya okucamagushelweyo kukhankanyiwe apha phantsi kwenkalo yomphumo obandakanya yona: ukupheliswa okuqinisekileyo kwamadini ezilwanyana neminikelo eyenziwa ngokuhlwa nakusasa kwitempile yamaYuda, kodwa kwanangokususela kusasa kude kube ngokuhlwa, ngenxa yezono zabantu. Ukufa kukaYesu Kristu kuyenza iphelelwe lixesha imifuziselo yezilwanyana eyayifanekisela yena kumnqophiso omdala, yaye le yinguqulelo ebalulekileyo eyaziswa lidini lakhe. Ukukrazulwa komkhusane wetempile uThixo awenza ngexesha lokuphela kukaYesu kungqina ukupheliswa okuqinisekileyo kwezithethe zonqulo lwasemhlabeni, nokutshatyalaliswa kwetempile, ngowama-70, kuyakubethelela oku kuqinisekiswa. Ngokulandelayo, imithendeleko yaminyaka le yamaYuda, yonke eyayibuprofeti ngokuza kwakhe, kwafuneka ithi shwaka; kodwa nangayiphi na imeko, uqheliselo lweSabatha yeeveki ngeeveki olufumana ngoku kufa intsingiselo yokwenyaniso: luprofeta ngophumlo lwasezulwini lwewaka lesixhenxe elithi, ngoloyiso lwakhe, uYesu Kristu alufumanele uThixo nabanyuliweyo bakhe bokwenyaniso akubalela ukugqibelela kwakhe. ubulungisa obungunaphakade bucatshulwe kwindinyana yama-24.

Ukuqala kwale "veki" yeentsuku zeminyaka kwenzeka ekwindla lowe-26 ngobhaptizo lukaYesu owabhaptizwa nguYohane uMbaptizi.

27c- *Kubekho ephikweni lezinto ezinezothe eziphanzisayo*

Uxolo, kodwa le ndawo yevesi ayiguqulelwanga kakuhle kuguqulelo lwe-L.Segond kuba ayitolikwanga kakuhle. Ndinikela ingqalelo kwizityhilelo ezikwi-Apocalypse kaYohane, ndinikela inguqulelo yam yombhalo wesiHebhere engqinelwa zezinye iinguqulelo. Ibinzana elithi " ephikweni ", umfuziselo womlingiswa wasezulwini kunye nolawulo, libonisa uxanduva lonqulo olujolise ngokuthe ngqo kwiRoma yoopopu, " ephuma " kuDan.8:10-11, kunye namahlakani ayo onqulo emihla yokugqibela. Amaphiko okhozi afuzisela ukuphakama okuphakamileyo kwesihloko sobukhosi, umzekelo ingonyama enamaphiko okhozi ephathelele uKumkani uNebhukadenetsare, okanye uThixo ngokwakhe, owathwala ngamaphiko okhozi abantu bakhe abangamaHebhere awabakhulula ebukhobokeni baseYiputa. Zonke izikumkani ziye zamkela lo mqondiso wokhozi kuquka , ngo-1806, uNapoleon 1st ' oya kuqinisekiswa ngu-Apo.8: 13, ngoko ke abalawuli basePrussia kunye namaJamani, owokugqibela

nguzwilakhe A.Hitler. Kodwa ukusukela ngoko, i-USA nayo inalo ukhozi lwasebukhosini kumqolo oluhlaza wemali yelizwe: idola.

Ukushiya isihloko sangaphambili, uMoya ubuyela ekujoliseni utshaba oluthandayo: iRoma. Emva kothumo lukaYesu Kristu lwasemhlabeni, umdlali ekujoliswe kuwo wamasikizi *abangela* ukuphanziswa kokugqibela komhlaba ngokwenene yiRoma ebukhosi bayo bobuhedeni obusandul' ukutshabalalisa iYerusalem ngo-70 kwindinyana 26. Yaye isenzo sokwenza “ *amasikizi esiphanziso* ” siya qhubeka ngexesha kude kube sekupheleni kwehlabathi. Amasikizi, kwisininzi, ke ngoko abangelwa, okokuqala, kwiRoma yoBukhosi eya kutshutshisa abanyuliweyo abathembekileyo ngokubabulala “kwizigaba” ezimangalisayo zokonwabisa abantu baseRoma abanxanelw' igazi, izinto eziya kuphela ngo-313. lizotho ngokulandelayo yaye liquka ukuphelisa uqheliselo lweSabatha yomhla wesixhenxe, kaMatshi 7, 321; esi senzo sisabangelwa buBukhosi baseRoma nenkokeli yabo uConstantine¹ Kunye naye, uBukhosi baseRoma baba phantsi kolawulo lwabalawuli baseByzantium. Ngowama-538, umlawuli uJustinian 1st^{wenza} elinye *ilisikizi* ngokumisela kwisihlalo sakhe saseRoma ulawulo lukapopu lukaVigilius 1st ' yaye oku kwandiswa kwamasikizi kude kube sekupheleni kwehlabathi kumele ke ngoko kubalelwe kwesi sigaba somthetho kapopu athe uThixo wawenza . wagwetywa ukususela kuDan.7. Sikhumbula ukuba igama elithi “ *uphondo oluncinane* ” lichaza izigaba ezibini eziphambili zaseRoma kuDan.7 nakuDan.8. UThixo ubona kwezi zigaba zibini zilandelelanayo kuphela ukuqhubeka komsebenzi ofanayo olizotho.

Ufundisiso lwezahluke ezingaphambili luye lwasivumela ukuba sichonge iindidi ezahlukeneyo zamasikizi le vesi ibeka kuye.

27d- *de ibe yintshabalalo* (okanye *intshabalalo epheleleyo*) yaye *iya kwaphulwa* , [ngokwe] *oko kumiselweyo, enkangala* [ilizwe] .

“ *Uya kwaphulwa* [ngokwe] *oko kumisiweyo* ” kwatyhilwa kuDan.7:9-10 nakuDan.8:25: “ *Ngenxa yokuphumelela kwakhe nokuphumelela kobuqili bakhe, uya kuba nekratshi entliziyweni yakhe, enze okuninzi. amadoda ahleli eluxolweni aya kutshabalala, asukele phezulu kubathetheli; kodwa iya kwaphulwa, ngaphandle komzamo waso nasiphi na isandla.*

Umbhalo wesiHebhere unikela le ngcamango yobuthixo yahlukile kwiinguqulelo zangoku.

Olu tshintsho lusekelwe kwiprojekthi kaThixo yokubeka ityala ebantwini kwisijikelezi-linga abaphila kuso; oko sikufundiswa nguSim.20. Masiqaphele into yokuba ukholo lobuKristu bobuxoki luyayityeshela le projekthi yobungcwalisa eya kubandakanya ukutshayela abantu ebusweni bomhlaba, ekubuyeni kobuqaqawuli bukaKristu. Bengazinanzi izityhilelo ezinikwe kwiSityhilelo 20, balinda ilize ukumiselwa kobukumkani bukaKristu emhlabeni. Nangona kunjalo, ukutshatyalaliswa ngokupheleleyo komphezulu wayo kucetywayo apha nakwi-Rev.20. Ukubuya esebuqaqawulini bukaKristu owoyisileyo kubo bonke ubuThixo bakhe kuya kubuyela emhlabeni imbonakalo yawo eyisiphithiphithi kwasekuqalekeni kwembali yawo echazwe kwiGenesis 1. Iinyikima zomhlaba ezinkulu ziya kuwugungqisa kwaye uya kubuyela phantsi kwegama nonzobila kwisimo sawo sesiphithiphithi . kwaye *ingenanto* ” , “tohu wa bohu”, yokuqala.

Akuyi kusala phezu kwakhe mntu uhleliyo; uya kuba yintolongo yomtyholi iminyaka *eliwaka*, kude kube lilixa lokufa kwakhe.

Kweli nqanaba loophononongo, kufuneka ndinike ulwazi olongezelelweyo okokuqala malunga " neveki yama -70 " esandula ukuphonononga. Ukuzaliseka kwaso ngeentsuku zesiprofeto seminyaka kuhambisana nenzaliseko yokoqobo. Ngenxa yokuba sibulela kubungqina bekhalenda yamaJuda, siyalwazi ukumiswa kweveki yePasika yonyaka wama-30. Umbindi wayo yayilusuku olwandulela usuku lwangoLwesithathu lweSabatha eyenzeka ngamaxesha athile eyathethelelwa yiPasika yamaJuda eyayingaloo nyaka ngoLwesine. Ngaloo ndlela sinokulakha ngokutsha ngokupheleleyo ikhondo lale Pasika awafela kuyo uYesu. Wabanjwa ngorhatya lwangoLwesibini, Wagwetyelwa ebusuku, uYesu wabethelelwa emnqamlezweni kusasa ngoLwesithathu ngentsimbi yesi-9. Iphelelwa ngo 3pm. Ngaphambi kwentsimbi yesi-6 ebusuku, uYosefu waseArimati wawubeka umzimba wakhe engcwabeni waza waliqengqa ilitye elalilivala. ISabatha yePasika yangoLwesine iyadlula. Ngentsasa yangoLwesihlanu, abafazi abahlonel' uThixo bathenga iziqholo abazilungiselela emini ukuze baqhole umzimba kaYesu. Ngorhatya lwangoLwesihlanu ngentsimbi yesi-6 p.m. iSabatha yeveki iqalisa, ngobunye ubusuku, kudlula usuku ekuphumleni olungcwaliswe nguThixo. Yaye ngorhatya lwangoMgqibelo ngentsimbi yesi-6 p.m., kuqala usuku lokuqala lweveki yehlabathi. Ubusuku buhamba yaye ekuzeni kokusa, abafazi baya engcwabeni benethemba lokufumana umntu wokuliqengqa ilitye. Bafumana ilitye liqengqiwe, nengcwaba livuliwe. Bengena engcwabeni, uMariya waseMagadala noMariya unina kaYesu, bebona isithunywa sezulu sihleli sibaxelela ukuba uYesu uvusiwe, ingelosi ibaxelela ukuba baye kulumkisa abazalwana bayo, abapostile bayo. Ngoxa esazilazila emyezweni, uMariya waseMagadala ubona indoda enxibe ezimhlophe ayithabathayo ibe ngumgcini-myezo; xa bencokola, uyambona uYesu. Kwaye apha, ingcaciso ebaluleke kakhulu etshabalalisa inkolelo exhaphake kakhulu, uYesu uthi kuMariya: " *Andikabuyeli kuBawo* ". Isela elalisemnqamlezweni kunye noYesu ngokwakhe akazange angene eparadesi, ubukumkani bukaThixo, kwangaloo mini yokubethelelwa kwabo emnqamlezweni, ukususela 3 yonke imihla kamva, uYesu akakabuyeli ezulwini. Ke ngoko ndingatsho egameni leNkosi ukuthi, abo bangenanto bangayithetha kuye, mabathi cwaka! Ukuze ungaze ugculelwe okanye uhlazeke ngenye imini.

Okwesibini kukusebenzisa ithuba lomhla – wama-458 ophawula okokuqala isiqalo seeveki ezingama-70 zeminyaka yemini emiselwe abantu bamaYuda athe uThixo wabanika imiqondiso emibini ephambili yokuzazisa: iSabatha nolwaluko lwasenyameni.

NgokukaRoma 11, amaguquka angabahedeni angena kumnqophiso omtsha amiliselwa kwingcambu nakwisiqu sesiHebhere nesamaYuda. Kodwa iziseko zolu manyano lutsha zingamaYuda kuphela yaye uYesu wenza ingongoma yokukhumbula oku kuYohane 4:22 : *Nina ninqula eningakwaziyo; thina sinqula esikwaziyo, ngokuba usindiso luphuma kumaYuda*. Namhlanje, esi sigidimi sinentsingiselo ephilayo kuba uYesu wayesibhekisa kubahedeni abaguquke

ngobuxoki kuzo zonke izizukulwana. Ukuwatshabalalisa ngcono, umtyholi wawatyhala ukuba awathiye amaYuda nomanyano lwawo; eyabafulathelayo ekuyilandeleni imithetho kaThixo, nesabatha yakhe engcwele. Ngoko ke simele siyilungise le mpazamo size **sijonge kumnqophiso omtsha onegama lobuYuda**. Abapostile nabafundi bamaYuda abatsha abaguqukileyo ngaba “ baninzi ” *abenza umanyano oluluqilima noYesu* , kuDan. owanikwa nguThixo kuhlangu lwamaYuda ukuba lwamkele okanye lugatye umlinganiselo womnqophiso omtsha osekelwe kwigazi lomntu elaphalala ngokuzithandela nguYesu Kristu. Ekuxhuzulweni kwezi ngcinga umhla – i-458 iba sisiqalo “sentsasa yama-2300” kaDan.8:14.

Ekupheleni kweli xesha lide lesiprofeto, iminyaka engama-2300, izinto ezintathu kwafuneka zipheze ngokutsho kukaDan.8:13.

- 1- ububingeleli obungenasiphelo
- 2- isono esitshabalalisayo
- 3- intshutshiso yobungcwele kunye nomkhosi.

Ezi zinto zintathu zichongiwe:

- 1- ububingeleli basemhlabeni obungapheliyo bukapopu
- 2- intsalela yosuku lokuqala ithiywe kwakhona: NgeCawa.
- 3- Ukutshutshiswa kobungcwele bobuKristu kunye nabangcwele, abemi bobukumkani bezulu.

Olu tshintsho lujolise koku:

- 1- Buyisela kuYesu Krestu ububingeleli bakhe basezulwini obungcwele.
- 2- Buyisela wonke umthetho kaThixo kuquka nosuku lwesi-7 ^{lokuphumla} kwesabatha
- 3- Bona ukuphela kweentshutshiso zobungcwele bobuKristu kunye nabangcwele.

Ubalo olucetywayo lwe "2300 ngokuhlwa-ekuseni" ukususela ngomhla - 458, ukuphela kweli xesha liphela entwasahlobo ka-1843: $2300 - 458 = 1842 + 1$. Kolu balo sineminyaka eli-1842 iyonke ekufuneka songeze i +1 ukuze sichaze intwasahlobo ekuqaleni konyaka ka-1843 apho isiphelo se “2300 ngokuhlwa-ekuseni” siphela. Lo mhla uphawula isiqalo sokubuya kokungenelela kukaThixo ofuna ngaloo ndlela ukukhulula abangcwele bakhe bokwenyaniso kubuxoki bonqulo abuzuza njengelifa kubuKatolika bamaRoma iminyaka eli-1260. Ke, ukuthatha inyathelo lokuqala lokudala ukuvuswa kokomoya e-USA apho amaProtestanti afumene indawo yokusabela, uMoya uphefumlela kuWilliam Miller umdla kwisiprofeto sikaDaniel 8:14 kunye neentsuku ezimbini ezicetywayo ezilandelelanayo zibhengeza ukubuya kukaYesu Krestu. entwasahlobo ka-1843, eyesibini ngokwindla 1844. Kuye, ukuhlanjululwa kwengcwele kuthetha ukuba uYesu uyabuya eze kucoqa umhlaba. Emva kokuphoxeka kabini kwimihla emiselweyo, uMoya unika umqondiso kwabona bazingisayo abathabatha inxaxheba kwiimvavanyo ezimbini zokholo. Umbono wezulu wamkelwa ngentsasa yomhla wama-23 kuOkthobha, 1844 ngomnye wabangcwele owayenqumla emasimini. Izulu lavula umfanekiso obonisa uYesu Kristu njengoMbingeleli Omkhulu esebenza kwengcwele yasezulwini. Embonweni waphuma engcweni, waya kweyona ingcwele kangcwele. Ngaloo

ndlela emva kweminyaka eli-1260 yobumnyama, uYesu Kristu waphinda wanxulumana nokuthembeka kwakhe okwahluzwa ngezilingo ezibini ezilandelelanayo.

- 1- **Ukuqaliswa kwakhona kokungapheliyo** . Kungalo mbono ke awathi uThixo walubuyisela ngokusesikweni ulawulo lwakhe lobubingeleli basezulwini obungapheliyo ngo-Oktobha 23, 1844.
- 2- **Ukubuya kweSabatha** . Kwangaloo nyanga, omnye wabaNgcwele waqalisa ukugcina iSabatha yomhla wesixhenxe, elandela utyelelo lukaNksk. Ngamnye, ekuhambeni kwexesha, abangcwele abanyulwe zizilingo ezimbini nabo bamkela iSabatha yomhla wesixhenxe. Le yindlela uThixo awasiphelisa ngayo isono esitshabalalisayo esamiselwa yiRoma yobuhedeni, kodwa savunywa ngokusemthethweni yiRoma yobupopu phantsi kwegama layo elithi “ngeCawa”.
- 3- **Ukuphelisa iintshutshiso** . Isihloko sesithathu siphathelele ubungcwele kwaye amaKristu atshutshiswa iminyaka eyi-1260. Yaye apho kwakhona, ngowe-1843 nowe-1844, uxolo lonqulo lwalawula kuyo yonke indawo kumazwe aseNtshona axhalatyelwe sesi siprofeto. Oku kungenxa yokuba umvukeli waseFransi wabaval’ umlomo ngokunqunyulwa kwentloko abo babenetyala lokuxhatshazwa konqulo. Ngaloo ndlela emva kweminyaka yokugqibela yegazi yesohlwayo sabakrexezi *benkolo* ngokutsho kwe-Apo.2: 22-23, ekupheleni kweminyaka eyi-1260 eyaqala ngo-538, umhla odityaniswe nokususwa okungapheliyo *ngokusekwa* kolawulo lukapopu, oko kukuthi ngo-1798, uxolo lwenkolo luyalawula. Yaye inkululeko yesazela esekiweyo ivumela abangcwele ukuba bakhonze uThixo ngokokhetho lwabo nolwazi lwabo lokuba uThixo uya kwanda. Ngowe-1843, *i ubungcwele* nomkhosi *weengcwele* , aba bemi bobukumkani bamazulu abanyulwe nguYesu Kristu, abasatshutshiswa, njengoko isiprofeto sikaDaniyeli 8:13-14 savakalisayo.

Onke la mava alungelelaniswa aza akhokelwa nguThixo uSomandla othi ngokungabonakali ngokupheleleyo walathisa iingqondo zabantu ukuze aphumeze amacebo akhe, ucwangciso lwakhe lonke, de kube sekupheleni kwehlabathi xa ukhetho lwakhe lwabanyuliweyo luya kube luphelile. Kuyavela kuko konke oku ukuba umntu akakhethi ukuhlonela iSabatha nokukhanya kwayo, nguThixo omnika ezi zinto zizezakhe njengomqondiso wenkoliseko yakhe nothando lwakhe lokwenene kuye njengoko uHezekile efundisa.—20:12. -20 *Kananjalo ndabanika iisabatha zam, ukuba zibe ngumqondiso phakathi kwam nabo, ukuze bazi ukuba mna Yehova ndiya bangcwalisa. kwaziwe ukuba ndinguYehova uThixo wenu* . Kuba inguye okhangela imvu yakhe elahlekileyo, masiqiniseke ukuba akukho gosa linyuliweyo liya kuphoswa lubizo.

KuDan.8, kwimpendulo ekhethekileyo uThixo ayinikelayo kwindinyana 14 kumbuzo okwindinyana ye-13 , igama elithi “ *ubungcwele* ” lingena ngokugqibeleleyo kuba ubungcwele ngokuqhelekileyo buchaphazela yonke into eyimpahla kaThixo nemchaphazela ngokukhethekileyo. Le yayiyimeko yobubingeleli bakhe basezulwini *obungenasiphelo* , isabatha yakhe

engcwalisiweyo ukususela ekusekweni kwehlabathi ngomhla wasemva kokudalwa kuka-Adam, nabangcwele *bakhe* , abanyulwa bakhe abathembekileyo.

Amava aprofetwe kuDaniyeli 8:13-14 azaliseka phakathi kowe-1843 xa ummiselo wobuthixo waqalisa ukusebenza nokuwa kwe-1844, omabini asekelwe kulindelo lokubuya kukaYesu Krestu ngaloo mihla, ngoko ke kuxhomekeke kwingcamango yokubuya kukaYesu Kristu. Ukufika kukaYesu Krestu, abantu ababephila ngexesha la mava banika abathathi-nxaxheba ababengabalandeli bolu lindelo igama elithi “Adventist”, elisuka kwelesiLatini elithi “adventus” elithetha ngokuthe ngqo “ukuza”. Siya kufumana la mava “ama-Adventist” kwisahluko se-12 sale ncwadi kaDaniyeli, apho uMoya uya kugxininisa ukubaluleka kwalo “mnqophiso” wokugqibela usesikweni.

Daniyeli 10

Dan 10:1 Ngomnyaka wesithathu kaKoreshi ukumkani wasePersi, watyhilelwa ilizwi uDaniyeli, ogama linguBheletshatsare. Eli lizwi liyinyaniso, livakalisa intlekele enkulu. Waliphulaphula eli lizwi, waza wawuqonda umbono.

1 Ngomnyaka wesithathu kaKoreshi ukumkani wasePersi, watyhilelwa ilizwi uDaniyeli, ogama linguBheletshatsare.

UKoreshi 2 walawula ukususela - 539. Umhla wombono ngoko - 536.

1b- Elo lizwi liyinyaniso, lixela intlekele enkulu.

Eli gama, intlekele enkulu, livakalisa ukubulawa kwabantu ngomlinganiselo omkhulu.

1c- Waliphulaphula ke elo lizwi, wawuqonda umbono.

Ukuba uDaniyeli wayeyiqonda intsingiselo, nathi siya kuyiqonda.

Dan 10:2 Ngelo xesha mna, Daniyeli, ndazila iiveki ezintathu.

Oku kuzila kobuqu okuchaphazela uDaniyeli, kungqina ubunjani bomngcwabo wendykityha eya kwenziwa xa intlekele enkulu ivakaliswa.

Dan 10:3 Andidlanga sodwa, akungenanga nyama nawayini emlonyeni wam, andizithambisanga, zada zazaliseka iiveki ezintathu.

La malungiselelo kaDaniyeli ofuna ubungcwele obandisiweyo aprofeta ngemeko ekhwankqisayo eya kuprophetwa yingelosi kuDan.11:30.

Dan 10:4 Ngosuku lwamashumi omabini anesine lwenyanga yokuqala ndandisemlanjeni omkhulu iHidekele.

UHiddékel unegama elithi Tiger ngesiFrentshi. Nguwo lo umlambo owankcenkceshela iMesopotami kunye nomEfrati owawuwela waza wawuseza umzi wamaKaledi iBhabhiloni ngenxa yekratshi elohlwayo likaKumkani uNebhukadenetsare. UDaniyeli akazange ayiqonde, kodwa le ngcaciso yayijoliswe kum. Kuba kwakungowe-1991 kuphela endathi ndazisa iingcaciso eziyinyaniso zikaDaniel 12 apho uMlambo iTigris uya kudlala indima “ **yengwe** ” etya imiphefumlo yabantu. Uvavanyo lokholo lubonakaliswa kukuwela kwalo okuyingozi. Ngabanyuliweyo kuphela abanokuyiwela baze baqhubeka nohambo lwabo noYesu Kristu. Kwakhona, ngumfanekiso owakhutshelwa ekuweleni koLwandle Olubomvu ngamaHebhere, indlela engenakwenzeka neyingozi yokuwela aboni baseYiputa. Kodwa lowo uDaniel 12 uvusayo ukhetha "ama-Adventist" anyuliweyo yokugqibela umsebenzi wabo uya kuqhubeka kude kube sekubuyeni kukaKristu. Abokugqibela kubo baya kufumana **intlekele enkulu yokugqibela** , imo yayo egqithileyo eya kufuna ukungenelela kukaKristu kwimbuyekezo enamandla nezukileyo yokusindisa nempindezelo.

Intlekele yokuqala eyavakaliswa kuDaniyeli ikhankanyiwe kuDan.11:30. Ichaphazela abantu bamaYuda bamandulo, kodwa enye *intlekele efanayo* iya kubhengezwa ngomfanekiso oqingqiweyo okwi-Rev.1. Oku kuya kufezwa emva kweMfazwe Yehlabathi Yesithathu apho *isithathu samadoda siya kubulawa* . Yaye olu ngquzulwano luchazwa kwiSityhi.9:13 ukusa kweyama-21

ngemifuziselo, kodwa luphuhliswa ngolwimi olucacileyo kule ncwadi kaDaniyeli ekupheleni kwesahluko 11 kwiindinyana 40 ukusa kweyama-45. Ukuze sifumane ngokulandelelanayo, kwesi sahluko. 11, intlekele enkulu yamaYuda, ngoko kuDan.12:1, intlekele enkulu eya kujolisa kwabo banyuliweyo bobuKristu namaYuda athembekileyo exesha lesiphelo aya kuguqukela kuKristu Le ntlekele ikhankanyiwe apho phantsi kwamagama athi “amaxesha. yenkathazo” yaye eyona njongo iphambili iya kuba luqheliselo lweSabatha engcwele.

Ukuthlekiswa kwemibono emibini yeentlekele ezixelwe kwangaphambili

1- Kubantwana bakaDaniyeli abantu bomnqophiso omdala: Dan.10:5-6.

2- Kubantwana bakaDaniyeli bomnqophiso omtsha: IsiTyhil.1:13-14.

Ukuxabisa ngokupheleleyo umdla ekufuneka siwunike ezi ntlekele zimbini, kufuneka siqonde ukuba nangona zilandelana ekuhambeni kwexesha, eyokuqala luhlobo oluprofeta okwesibini, oluya kujoliswa ekubuyeni kukaYesu Kristu, othembekileyo wokugqibela. abantwana bakaThixo bomfanekiso kaDaniyeli nabalingane bakhe abathathu. Emva kwamashumi eminyaka yoxolo, elandelwa yimfazwe emanyumnyezi neyoyikekayo yeathom, usuku lokuphumla kweCawa yamaRoma luya kumiselwa ngurhulumente wendalo iphela oququzelelwe ngabasindi bentlekele. Kuya kwandula ke kwakhona, ukufa kusongelwa ubomi babanyuliweyo abathembekileyo, njengakwimihla kaDaniyeli, uHananiya, uMishayeli noAzariya; nanjengakwixesha ‘looMaccabees’ ngowe-168, leyo ***intlekele*** eyavakaliswayo kwesi sahluko sikaDaniyeli ijolise kuyo; kwaye ekugqibeleni, ama-Adventist okugqibela ahlala ethembekile kwiSabatha yosuku lwesixhenxe ngo-2029.

Kodwa ngaphambi kolu vavanyo lokugqibela, ulawulo olude lukapopu lweminyaka eli-1260 luya kube sele lubangele inkitha yezidalwa zife egameni likaThixo.

Ngamafutshane, ukuqonda umyalezo owaziswa ngulo mbono kaDaniyeli kuya kusivumela ukuba siqonde intsingiselo yalowo wawunikela kuYohane kwiSityhi.1:13 ukuya kwese-16.

Dan 10:5 *Ndawaphakamisa amehlo am, ndakhangela, nantso indoda yambethe ilinen emhlophe, ebhinqe esinqeni sayo segolide yaseUfazi.*

5a- *bekukho indoda eyambethe ilinen emhlophe*

Umsebenzi wobulungisa ofanekiselwa yilinen uya kwenziwa nguThixo ngomntu. Kumfanekiso ochaziweyo uThixo uthatha imbonakalo yokumkani wamaGrike uAntiyokos 4 owaziwa ngokuba nguEpiphanes. Uya kuba ngumtshutshisi wamaYuda phakathi kwe-175 kunye ne-164, ixesha lokulawula kwakhe.

5b- *ebhinqe igolide esinqeni saseUfazi*

Ifakwe kwizintso, ibhanti lichaza inyaniso enyanzelwayo. Ngapha koko, igolide esenziwe ngayo ivela eUfazi, leyo kuYer.10:9 ijolise ekusebenziseni kwayo izithixo zobuhedeni.

Dan 10:6 *Umzimba wayo wawunjengekrizolite, ubuso bayo bubengezela njengombane, amehlo ayo engathi ngamalangatye omlilo, iingalo zayo neenyawo*

zayo zibonakala ngathi lubhedu olubengezelisiweyo; isandi selizwi layo singathi sisandi sengxokozelo yesihlwele.

6a- *Umzimba wakhe wawunjengekrizolite*

UTHixo ungumbhali walo mbono kodwa ubhengeza ukuza kothixo wobuhedeni kungoko lo mbono uzukileyo wamandla angaphezu kwawemvelo.

6b- *ubuso bakhe babukhazimla njengombane*

Ubume bamaGrike balo Thixo buqinisekisiwe. Lo nguZeyus, uthixo wamaGrike kaKumkani uAntiochos 4. Umbane luphawu lwesithixo samaOlympian uZeyus; uthixo wothixo beOlympian bentsomi yamaGrike

6c- *amehlo akhe enjengelangatye lomlilo*

Uya kubhangisa into ayibonayo angayiboniyo; amehlo akhe aya kuba kumaYuda ngokukaDan.11:30: ... *uya kukhangela kwabo bawushiyileyo umnqophiso ongwele.* Intlekele ayizi ngaphandle kwesizathu, uwexuko lungcolisa abantu.

6d- *iingalo neenyawo zakhe zazibonakala ngathi lubhedu olukhazimlisiweyo*

Umbulali oya kuthunyelwa nguThixo uya kuba nesono njengamaxhoba akhe. Izenzo zakhe ezitshabalalisayo ezifuziselwa ziingalo neenyawo zakhe zobhedu zingumfuziselo wesono samaGrike kumfanekiso oqingqiweyo kaDan.2.

6th- *isandi selizwi lakhe sangathi sisandi sesihlwele*

Ukumkani wamaGrike akayi kwenza nto yedwa. Uya kuba ngasemva naphambi kwakhe inkitha yamajoni njengabahedeni njengaye ukuba athobele imiyalelo yakhe.

Incopho nencopho yesi siprofeto iya kufikelelwa ngexesha lokuzaliseka kukaDan 11:31 : *Kuya kuvela imikhosi ngokomyalelo wakhe; baya kuyihlambela ingwele, inqaba, bawuphelise umbingelelo—ongunaphakade—, bamise izinto ezinezotho zomonakalisi.* Ngokunyaniseka kwebhayibhile, ndalinqumla igama elithi idini elingabhalwanga kwisicatshulwa sesiHebhere, kuba uThixo uye walungiselela “ *iphakade* ” iindima ezimbini ezilandelelanayo ezilandelelanayo kumnqophiso omdala nomtsha. Kumaxesha amandulo kwenziwa imvana ibe lidini elinyukayo langokuhlwa nakusasa. Kwibali elifutshane, ichaza ukuthethelelwa kukaYesu Kristu kwasezulwini okukhumbula idini lakhe lokuthethelela imithandazo yabanyuliweyo. Kulo mxholo kaDan.11:31, lowo womnqophiso omdala, ukumkani waseGrike uya kuwaphelisa amadini angunaphakade *omthetho* kaMoses. Ngaloo ndlela, kuphela umongo wexesha ovuswe ngalo omisela ukutolikwa kobulungiseleli bokuthethelelwa ngokusisigxina kombingeleli wasemhlabeni okanye lowo wombingeleli omkhulu wasezulwini: uYesu Kristu. Unaphakade ke ngoko *unxulunyaniswa* nobufundisi bomntu okanye, okwesibini nangokuqinisekileyo, nobufundisi bobuthixo bukaYesu Krestu.

Dan 10:7 *Mna, Daniyeli, ndawubona ndedwa umbono lowo, akawubona amadoda abenam; oyika kunene, asaba, azimela.*

I-7- Olu loyiko oludibeneyo kuphela ngumfanekiso otyhafileyo wokufezekiswa kombono. Kuba ngomhla wembubhiso eyaxelwa kwangaphambili, kuya kuba kuhle ukuba ilungisa libaleke lizimele, nokuba lisesiswini somhlaba.

Dan 10:8 *Mna ndasala ndedwa, ndawubona lo mbono mkhulu; ndaphelelwa ngamandla, ubuso bam batshintsha umbala babola, ndaphelelwa ngamandla.*

8a- Ngeemvakalelo zakhe, uDaniyeli uyaqhubeka eprofeta ngeziphumo zeshwangusha eliza kuza.

Dan 10:9 *Ndeva isandi samazwi akhe; ndathi ndakusiva isandi samazwi akhe, ndawa ngobuso emhlabeni.*

9Ngemini yelishwa, ilizwi lokumkani otshutshisayo liya kukhwankqisa kwangokunjalo; amadolo aya kungqubana kwaye imilenze iya kugoba, ingakwazi ukuthwala imizimba eya kuwela emhlabeni.

Dan 10:10 *naso isandla sindichukumisa, sagexa amadolo am nezandla zam;*

10a- Ngethamsanqa kuye, uDaniyeli ngumprofeti kuphela onoxanduva lokwazisa abantu bakowabo ngokuza kwale ***ntlekele inkulu*** kwaye akajoliswanga kwingqumbo yobulungisa kaThixo.

Dan 10:11 *Yathi kum, Daniyeli, ndoda inqwenelekayo, wabekele indlebe amazwi endiya kuwathetha kuwe, ume apho ukhoyo; ngokuba ndithunywe kuni ngoku. Ithe yakugqiba ukuthetha nam, ndema ndingcangcazela.*

11 *Daniyeli, ndoda intanda, wabekele indlebe amazwi endiya kuwathetha kuwe, ume apho ukhoyo.*

Umntu othandwayo nguThixo akanasizathu sakoyika ukungenelela kwakhe ezulwini. Inqumbo kaThixo iphezu kwaboni abanemvukelo abakhohlakeleyo nabakhohlakeleyo. UDaniyeli ungowahlukileyo kwaba bantu, kufuneka ahlale emile kuba ikwangumqondiso womahluko welishwa eliya kuthi ekugqibeleni libe ngabanyuliweyo. Kwanabalele eluthulini lokufa emhlabeni, baya kuvuswa baze babuyiselwe ngeenyawo zabo. Abangendawo baya kulala phantsi baze abangendawo bavuswe ukuze umgwebo wokugqibela utshatyalaliswe ngonaphakade. Ingelosi ichaza “kwindawo okuyo”. Kwaye uphi? Kwindalo elunxwemeni lomlambo "iHiddekeli", ngesiFrentshi, umEfrate, oya kutyumba iYurophu yamaKristu yomanyano olutsha kwiSityhilelo. Isifundo sokuqala sesokuba umntu unokuhlangana noThixo naphi na aze asikelelwe nguye apho. Esi sifundo sibhukuqa ucalucalulo lonqulo lwezithixo oluthi kubantu abaninzi, uThixo unokuqubisana nalo kuphela ezicaweni, kwizakhiwo ezingcwele, ezitempileni, ezibingelelweni, kodwa apha, akukho nanye kwezi. Ngexesha lakhe, uYesu uya kusihlaziya esi sifundo esithi kuYohane 4:21 ukusa kwesama-24 : “ *Nkazana, wathi uYesu kuyo, kholwa ndim, ukuba kuza ilixa, eningasayi kuthi nakule ntaba, naseYerusalem, nimnqule uBawo . Uthanda into ongayaziyo; thina sinqula esikwaziyo, ngokuba usindiso luphuma kumaYuda. Kodwa kuza ilixa, kwaye selifikile, xa abanquli abayinyaniso baya kumnqula uBawo ngoMoya nangenyaniso; kuba aba ngabanquli abafunwa nguBawo. UThixo unguMoya; abo ke bamnqulayo bamelwe kukumnqula ngoMoya nangenyaniso.*

Isifundo sesibini sinobuqili ngakumbi, sisekelwe kumlambo iHiddekeli kuba uMoya ucebe ukuvula ukuqonda kwencwadi yakhe kuphela kubakhonzi bakhe bokugqibela abathembekileyo abanamava novavanyo olwenziwa ngalo ukhetho lwabo lubonakaliswa ngumfanekiso ukuwela okuyingozi komlambo iHiddekeli ngesiFrentshi, iNgwe, njengesilwanyana esiligama, kwakhona ekuvavanyweni kokholo, umdli wemiphefumlo yabantu.

11b- *kuba ndithunywe kuni ngoku. Ithe yakugqiba ukuthetha nam, ndema ndingcangcazela.*

Ukudibana ayisengombono; kuguqulwa kube yingxoxo, utshintshiselwano phakathi kwezidalwa ezibini zikaThixo, esinye sivela ezulwini, esinye sisavela emhlabeni.

Dan 10:12 *Yathi kum, Daniyeli, musa ukoyika; kuba kususela kumhla wokuqala, othe wanikela ngawo intliziyo yakho ekuqondeni, nasekuzithobeni kwakho phambi koThixo wakho, aviwa amazwi akho, ngenxa yamazwi akho le nto ndize ngenxa yamazwi akho .*

Kuyo yonke le vesi, ndinento enye kuphela yokuthetha. Ukuba ubunokuphulukana nenkumbulo yakho, ubuncinci khumbula le ndinyana isixelela indlela yokukholisa uThixo umdali wethu.

Le vesi ingumzekelo wohlobo lwayo; ulandelelwano olusengqiqweni olusekelwe kwisibakala sokuba isizathu ngasinye sinomphumo waso kuThixo: ukunxanelwa ukuqonda okukhatshwa kukuthobeka kokwenyaniso kuyaviwa kuze kuzaliseke.

Apha kuqalisa isityhilelo eside esingayi kuphela de kube sekupheleni kweNcwadi kaDaniyeli, leyo yesahluko 12 .

Dan 10:13 *Umpathi wobukumkani bamaPersi wamelana nam imihla emashumi mabini anamnye; uyabona, weza kundinceda uMikayeli, omnye wakubathetheli abaziintloko; mna ndahlala khona nookumkani bamaPersi.*

13 *Inkosi yobukumkani bamaPersi yabangisana nam imihla emashumi mabini anamnye*

Ingelosi uGabriyeli incedisa uKoreshi 2 ukumkani wasePersi yaye uthumo lwakhe kuThixo luquka ukuphemelela izigqibo zakhe, ukuze izenzo azichasi umsebenzi wakhe omkhulu. Umzekelo woku kusilela kwesithunywa sezulu ungqina ukuba ngenene izidalwa zikaThixo zishiywe zikhululekile yaye zizimele yaye ngenxa yoko zinoxanduva lokhetho lwazo nemisebenzi yazo.

13 *uyabona, uMikayeli, omnye wakubathetheli abaziintloko, weza kundinceda;*

Umzekelo oveziweyo usifundisa ukuba xa kukho imfuneko yokwenyani " enye yeenkokeli eziphambili, uMichael ", inokungenelela ukunyanzelisa isigqibo. Olu ncedo luphezulu luncedo lukaThixo kuba uMikayeli uthetha: "Ngubani onjengoThixo". Nguye oya kuza emhlabeni ukuze enziwe umntu kuYesu Kristu. Ezulwini, wayemele izithunywa zezulu umfanekiselo woMoya kaThixo kunye nazo. Kule meko, ibinzana elithi " enye yeenkokeli eziphambili " linokusimangalisa ngokufanelekileyo. Kaloku, oku akumangalisi, kuba ukuthobeka, ubulali, ukwabelana kunye nothando uYesu aya kulubonakalisa emhlabeni, wayesele esetyenziswa kubomi bakhe basezulwini kunye neengelosi zakhe ezithembekileyo. Imithetho yezulu yileyo Wayibonakalisayo ngexesha lobulungiseleli Bakhe basemhlabeni. Emhlabeni, waba ngumkhonzi wabakhonzi bakhe. Yaye sifunda ukuba ezulwini wazenza walingana nezinye iingelosi eziphambili.

13c- *ndahlala khona kookumkani bamaPersi*

Ngoko ke, ulawulo lookumkani bamaPersi luya kuqhubeka kangangexesha elithile de kube kulawulo lwamaGrike.

Dan 10:14 *Ndize kukubonisa okuya kubahlela abantu bakowenu ngexesha elizayo; ngokuba umbono usengowaloo maxesha.*

14 Kude kube sekupheleni kwehlabathi, abantu bakaDaniyeli baya kuxhalaba, mandulo njengakumnqophiso omtsha, ngenxa yokuba abantu bakhe bangamaSirayeli athe uThixo wabasindisa kwisono saseYiputa, esonweni sika-Adam ngoYesu Kristu nakwisono . eyasekwa yiRoma kubuKristu obuhlanjululwe ngegazi likaYesu.

Injongo yesityhilelo esiziswa yingelosi kuDaniyeli kukulumkisa abantu bakowabo ngeentlekele ezizayo. UDaniyeli sele eqonda ukuba oko akutyhilelweyo akusamkhathaleli buqu, kodwa ukwaqinisekile ukuba ezi mfundiso ziya kuba yingenelo kwixesha elizayo kubakhonzi babantu bakowabo nakubo bonke abo uThixo abhekisa kubo aze abamisele ngabo. yena.

Dan 10:15 *Ithe ekuthetheni kwayo kum la mazwi, ndabheka emhlabeni, ndathi tu.*

15a- UJohn usengqondweni yakhe umbono owoyikekayo wentlekele kwaye uzama ukugxila ekuveni oko akuvayo, akasenasibindi sokuphakamisa intloko ajonge lowo uthetha naye.

Dan 10:16 *Nanko ofana noonyana babantu, echukumisa umlomo wam; Ndawuvula umlomo wam, ndathetha, ndathi kulowo umi phambi kwam, Nkosi yam, umbono undoyike, ndaphelelwa ngamandla.*

1Nanko *onjengoonyana babantu, echukumisa imilebe yam;*

Ngoxa lo mbono woyikekayo wawungumfanekiso ongeyonyani owadalwa engqondweni kaDaniyeli, endaweni yoko, ingelosi iziveza ikwimo yomntu efana neyomntu wasemhlabeni. Okokuqala, naye wadalwa ngokomfanekiselo kaThixo, kodwa ekummandla wesibhakabhaka ongenamithetho yasemhlabeni. Ubume bakhe basezulwini bumnika ukufikelela kuyo yomibini imilinganiselo ngokuba nomthamo osebenzayo kwindawo nganye. Uchukumisa imilebe kaDaniyeli ova oku kuchukumisa.

Dan 10:17 *Angathini na ke ukuthetha umkhonzi wenkosi yam enkosini yam? Ngoku amandla am aphelile, andisenamoya.*

17a- Kumntu omsulwa wasemhlabeni, imeko yahluke kakhulu, imithetho yasemhlabeni ibekiwe kwaye uloyiko lumenze waphelelwa ngamandla kunye nomoya wakhe.

Dan 10:18 *Wabuya lowo unembonakalo yendoda, wandichukumisa, wandomeleza.*

18a- Ngokuzingisa ngobulali, ingelosi iyakwazi ukubuyisela amandla kuDaniyeli ngokumthomalalisa.

Dan 10:19 *Wathi kum, Musa ukoyika, ndoda inqwenelekayo, uxolo malube nawe. nesibindi ! Uthe ekuthetheni kwakhe nam ndomelela, ndathi, Mayithethe inkosi yam, kuba undomelezile.*

19a- Isigidimi soxolo! Iyafana naleyo uYesu aya kuyibhekisa kubafundi bakhe! Akukho nto ifana nokuqinisekisa ingqondo eyoyikayo. Amagama athi isibindi, isibindi, amncede ukuba aphefumle kwaye aphinde afumane amandla.

Dan 10:20 *Wathi kum, Uyazi na into endize ngayo kuwe? Ngoku ke ndiya kubuya ndiye kulwa nokumkani wasePersi; ekumkeni kwam nanko esiza umphathi wakwaYavan.*

20 *Ngoku ke ndiya kubuya ndiye kulwa nomthetheli wamaPersi*

Le nkokeli yamaPersi nguKoreshi 2 Omkhulu lowo uThixo amgqala njengomthanjiswa wakhe; nto leyo engamthinteli ekubeni alwe naye ukwalathisa izigqibo zakhe kwicala lakhe.

20b- *xa ndihambayo, nanko esiza umphathi wakwaYavan*

Xa ingelosi ishiya uKoreshi 2, uhlaselo lwenkokeli yamaGrike yelo xesha luya kuvula ubutshaba obandayo phakathi kolawulo olubini lwamaPersi nolwamaGrike.

Dan 10:21 *Noko ke ndiya kukwazisa okubhaliweyo encwadini yenyaniso; Akukho bani undincedisayo kwaba bantu, ingenguMikayeli inkokeli yenu.*

21a- Esi sityhilelo aya kusifumana uDaniyeli sibizwa ngokuba yincwadi yenyaniso. Namhlanje ngo-2021, ndinokuqinisekisa ukuzaliseka kwako konke okutyhilwe kuyo, kuba ukuqonda kwayo kunikwe ngokupheleleyo nguMoya ongafiyo kaMikayeli inkokeli yethu, ngoDaniyeli kumnqophiso omdala nangenxa yam, kumnqophiso omtsha, ukususela kuYesu Kristu. ubanga eli gama ukugweba iidemon zisasebenza de abuye eZulwini.

Daniyeli 11

Ingqalelo ! Phezu kwako nje ukuguquka kwesahluko, ingxubusho phakathi kwengelosi noDaniyeli iyaqhubeka ngokuqhubekayo nendinyana yokugqibela yesahluko 10 .

Dan 11:1 *Mna ke, ngomnyaka wokuqala kaDariyo umMedi, bendinaye ukuba ndimomeleze, ndimxhase.*

1a- Edalwe nguThixo ukuba aphile ngonaphakade, ingelosi ethetha noDaniyeli imxelela ukuba wanceda waza wamxhasa uDariyo, ukumkani wamaMedi, owathimba iBhabhiloni eneminyaka engama-62 nowayesalawula kwaDan.6. Lo kumkani wayemthanda uDaniyeli noThixo wakhe kodwa, evaleleke, wabeka ubomi bakhe esichengeni ngokumnikela kwiingonyama. Ngoko ke nguye owangenelelayo ukuze avale imilomo yeengonyama ukuze asindise ubomi bakhe. Nguye ke ngoko owanceda lo kumkani uDariyo ukuba aqonde ukuba uThixo kaDaniyeli kuphela koThixo oyinyaniso, umdali wezinto zonke eziphilileyo, akukho wumbi unjengaye.

Dan 11:2 *ngoku ndiya kukwazisa inyaniso; Khangela, kuseza kuba nookumkani abathathu ePersi. Owesine uya kuziqwebela ubutyebi ngaphezu kwabo bonke abanye; uya kuthi, xa athe womelela ngobutyebi bakhe, abaphakamise bonke nxaanye nobukumkani bakwaYavan.*

2a- *Ngoku ndiza kukwazisa inyaniso*

Inyaniso yaziwa kuphela nguThixo Oyinyaniso kwaye ligama uThixo azibiza ngokwakhe kubudlelwane bakhe nabanyuliweyo bakhe bokugqibela kuKristu ngokweSityhi.3:14. Inyaniso ayingomthetho ongcwele kuphela,

imimiselo yawo nemithetho yawo. Ikwaquka yonke into ayicwangcisa ngocoselelo nayibangela ukuba iphunyezwe ngexesha lakhe. Sifumana kuphela yonke imihla yobomi bethu, inxalenye yale nkqubo inkulu apho siqhubela phambili kude kube sekupheleni kobomi bethu kwaye ngokudibeneyo, kude kube sekupheleni kweprojekthi yokugqibela yokusindisa eya kubona abanyuliweyo befikelela unaphakade.

2b- *Yabonani, kuseza kubakho ookumkani abathathu ePersi;*

wokuqala emva koKoreshi 2: uCambyses 2 (-528 - 521) ubulala unyana wakhe uBardiya obizwa ngokuba ^{nguSmerdis} ngamaGrike.

wesibini : i-Smerdis yobuxoki, i-mage Gaumâta i-surper yegama elithi Smerdis ilawula kuphela ^{ixesha} elifutshane.

wesithathu : uDariyo 1st ^{umPersi} (-521 - 486) unyana kaHystape .

2c- *Owesine uya kuqokelela ubutyebi obuninzi kunabo bonke abanye*

wesine : UXerxes 1st ^(-486 - 465). Kanye emva kwakhe, u-Artashashta ndiya ^{kulawula} kwaye ndikhulule bonke abathinjwa bamaYuda **ngomnyaka wesixhenxe** wolawulo lwakhe, entwasahlobo - 458 ngokutsho kwe-Esd.7: 7-9.

Uya kuthi ke, *xa athe womelela ngobutyebi bakhe, aphakamise into yonke, nxa mnye nobukumkani bakwaYavan*

UXerxes I ^{wayijika} wayizolisa iYiputa egwilikileyo, wayilwa neGrisi, wayihlasela iAttica, wayitshabalalisa iAtene. Kodwa woyiswa eSalamis ngama-480. IGrisi iya kubamba ulawulo kummandla wayo. Kwaye ukumkani wasePersi wahlala e-Asiya, nangona kunjalo uqalise ukuhlaselwa okwangqina umnqweno wakhe wokoyisa iGrisi.

Dan 11:3 Kuya kuvela ukumkani oligorha, alawule ngamandla amakhulu, enze unothanda;

3Akoyiswa kumhlaba wakhe, ukumkani wasePersi ozingelayo uAhaswerosi I ^{uya} kuphelela apho, ebulewe ngoxatyelwe zizikhulu zakhe ezimbini. Woyiswa ngumfana owayemgculele ngobuqhetseba. IGrisi yakhetha njengenkosi yayo, uAlexander Omkhulu, umfana waseMacedonia oneminyaka engama-20 ubudala (owazalwa ngo-356, walawula ngo-336, - wafa ngo-323). Isiprofeto simkhankanya njengomseki wobukhosi be-3 ^{bomfanekiso} oqingqiweyo kaDan.2, isilwanyana sesithathu sikaDan.7 nesilwanyana sesibini sikaDan.8.

Dan 11:4 *Buya kuthi, xa athe waphakama, buqhekezwe ubukumkani bakhe, bahlulelwe emimoyeni yomine yasezulwini; aliya kuba ngowembewu yakhe, lingabi namandla njengoko lalinjalo, ngokuba liya kuqwengwa, lidlulele kwabanye kunokuba libe kubo.*

4a- Sifumana apho, ingcaciso echanekileyo enikelwe kuphondo olukhulu *olwaphukileyo lwebhokhwe yamaGrike kaDan. kolu hlanga, kodwa ngubani na ongayi kuba namandla angako .*

Ndikhumbula ukuba “ *iimpondo ezine ezinkulu* ” zimela ntoni.

1st ^{uphondo} : ubukhosi bamaGrike kaSeleucid owasekwa eSiriya nguSeleucus 1st ^{Nicator} .

Iwesibini : iGrike Lagid Dynasty eyasekwa eYiputa nguPtolemy ^{I Lagos} .

Iwesithathu : umnombo wamaGrike owasekwa eTrace nguLysimachus .

^{Uphondo} Iwesi-4 : Ubukhosi bamaGrike obasekwa eMakedoni nguCassandra

Dan 11:5 Ukumkani wasezantsi uya komelela; Ke omnye wabathetheli bakhe uya komelela kunaye, alawule; ulawulo lwakhe luya kuba namandla.

5a- Ukumkani wasezantsi uya kuba namandla

UPTOLEMY I Soter Lagos -383-285 ukumkani waseYiputa okanye " ukumkani wasemzantsi ".

5b- Ke omnye wabathetheli bakhe uya komelela kunaye, alawule; ulawulo lwakhe luya kuba namandla.

USeleucus 1st Nicator -312-281 ukumkani waseSiriya okanye " ukumkani wasemntla ".

Dan 11:6 Bodibana ekupheleni kweminyaka embalwa; ithi intombi yokumkani wasezantsi ingene kukumkani wasentla, ukuba baxolelaniswe. Ke yena akayi kuwabamba amandla engalo yakhe, akayi kuxhathisa, yena nengalo yakhe; iya kubelekwa kunye nabo bayizisayo, kunye noyise kunye nowayixhasayo ngelo xesha.

6a- Esi siprofeto siyalutsiba ulawulo luka-Antiyoko 1 (-281-261), " ukumkani wasemntla " wesibini owaqalisa "iMfazwe yamaSiriya" (-274-271) nxamnye "nokumkani wasemzantsi " uPTOLEMY 2 Philadelphus. (- 282 -286). Emva koko kuza i -2 "iMfazwe yaseSiriya" (- 260 - 253) echasene namaYiputa " ukumkani wasentla " omtsha we-Antiochos 2 Theos (- 261 - 246).

6b- Emva kweminyaka embalwa baya kumanyana, ize intombi yokumkani wasemzantsi ingene kukumkani wasentla, ukuze babuyisane;

Ukuziphatha kwe-scabrous kuqala. Ukutshata noBerenice, uAntiochos 2 uqhawula umtshato nomfazi wakhe osemthethweni ogama linguLaodice. Utata ukhapha intombi yakhe ayokuhlala nayo emzini womkhwenyana wakhe.

6c- Ke yena akayi kuwabamba amandla engalo yakhe, akayi kuxhathisa, yena nengalo yakhe; iya kubelekwa kunye nabo bayizisayo, kunye noyise kunye nowayixhasayo ngelo xesha.

Kodwa ngaphambi nje kokufa kwakhe, uAntiochos 2 wamlahla uBérénice. ILawodike iyaziphindezela ize imbulale kunye noyise nentombi yakhe encinane (ingalo = umntwana). Qaphela : kwisiTyhilelo 3:16, uYesu uza kuqhawula umtshato nomfazi wakhe osemthethweni ongum-Adventist ogama linguLawodike; ngakumbi njengoko uAntiyoko 2 ezibiza ngokuba "nguTheos", uThixo. ENgilane, uKumkani uHenry 8 wenza ngcono, waqhawula umtshato ngokuzahlula kulawulo lwenkolo yaseRoma, wadala ibandla lakhe lamaTshetshi wabangela ukuba abafazi bakhe abasixhenxe bafe omnye emva komnye. Kwandula ke kulandele " iMfazwe yaseSiriya" yesi ⁻³ (-246-241).

Dan 11:7 Ihlumelo liya kuphuma ezingcanjini zakhe endaweni yakhe; uya kungena emkhosini, angene ezingqabeni zokumkani wasentla, aziphanzise ngokokuthanda kwakhe, aziphakamise.

7a- Ihlumelo liya kuphuma ezingcanjini zawo endaweni yawo

UPTOLEMY 3 Evergetes -246-222 umzalwana kaBerenice.

7b- uya kungena emkhosini, angene ezingqabeni zokumkani wasentla

Seleucus 2 Kallinicos -246-226

7c- uya kuyilahla ngokokuthanda kwakhe, kwaye uya kuzenza abe namandla

Ulawulo lokumkani wasezantsi. Olu lawulo lwamaYiputa luyathandeka kumaYuda ngokungafaniyo namaGrike angooSeleucus. Kufuneka siqonde ngoko

nangoko ukuba phakathi kwaba balawuli babini balwayo kukho ummandla wakwaSirayeli apho iinkampu ezimbini ezilwayo zifanele ziwele kuhlasele lwazo okanye ekurhoxeni kwazo.

Dan 11:8 *Wozithabatha azise eYiputa izithixo zabo, nemifanekiso yabo etyhidiweyo, neempahla zabo ezinqwenelekayo, isilivere negolide; Uya kuthi ke abe kude kukumkani wasentla iminyaka embalwa.*

8a- Ngokuqonda, amaJiputa aya kongeza kwigama lakhe, uPtolemy 3, igama elithi "Evergetes" okanye umsizi.

Dan 11:9 *Wosuka ahlasele ubukumkani bokumkani wasezantsi, abuyele ezweni lakhe.*

I-9a- Impendulo kaSeleucus 2 ayiphumelelanga kwaze kwaba sekuqaleni kwe -4 "iMfazwe yaseSiriya" (-219-217) eyahlula i-Antiochos 3 kunye noPtolemy 4 Philopator.

Dan 11:10 *Oonyana bakhe baya kuphuma, bahlanganise umkhosi omkhulu; omnye wawo uya kugaleleka, agaleleke njengomlambo, akhukule, abuye; baya kuhlasele inqaba yokumkani wasemzantsi.*

10a- Antiochos 3 Megas (-223 -187) nxamnye Ptolemy 4 Philopator (-222-205). Iziteketiso ezongezliweyo zityhila imeko yokugculelwa kwabantu baseLagid, kuba iPhilopator ithetha ngesiGrike, uthando lukabawo; utata owabulawa nguPtolemy... Kwakhona, uhlaselo lwamaSeleucus aluphumelelanga. Ulawulo luya kuhlala kwinkampu embi.

Dan 11:11 *Wocaphuka ukumkani wasezantsi, aphume aye kuxabela ukumkani wasentla; uya kuxhokonxa imfidi enkulu, kwaye impi yokumkani wasentla iya kunikelwa esandleni sakhe.*

11a- Oku koyiswa kukaSeleucid kuyinto entle kumaYuda akhetha amaJiphutha kuba ewaphethe kakuhle.

Dan 11:12 *Iya kuzidla le ngxokolo, iphakame intliziyo yokumkani; uya kuwisa amawaka, kodwa akayi kuvuya.*

I-12a- Imeko iya kutshintsha kunye ne -5 "iMfazwe yaseSiriya" (-202-200) eya kukhwela i-Antiochos 3 ngokumelene ^{noPtolemy} 5 Epiphanes (-205 -181).

Dan 11:13 *Wobuya eze ukumkani wasentla, ahlanganise imfidi enkulu kuneyokuqala; Emva kwethuba, iminyaka embalwa, uya kunduluka enomkhosi omkhulu nobutyebi obuninzi.*

I-13a- Ngelishwa, kumaYuda, amaGrike aseSeleucid abuyela kummandla wawo ukuze ahlasele iYiputa.

Dan 11:14 *Ngelo xesha kuya kusukela phezulu abaninzi ngakukumkani wasezantsi, amadoda anobutshijolo agwilike phakathi kwabantu bakho, ukuba azalise umbono; bawe.*

I-14a- Ukumkani omtsha wasemzantsi waseYiputa uPtolemy 5 Epiphanes - okanye Illustrious (-205-181) oneminyaka emihlanu ufakwa ebunzimeni kuhlasele lwe-Antiyokos 3 exhaswa ngabachasi. Kodwa amaYuda axhasa ukumkani waseYiputa ngokulwa namaSeleucus. Bazi, angoyiswa nje kuphela kwaye abulawe, kodwa asanda kwenza amaGrike angamaSeleucid aseSiriya abe ziintshaba ezifayo ubomi bonke.

Imvukelo yamaYuda etyhilwe kule ndinyana ithetheleleka ngokukhetha kwamaYuda inkampu yaseYiputa; ke ngoko bayayichasa inkampu kaSeleucus

ephinda ilawule imeko. Kodwa, ngaba uThixo akazange abalumkise abantu bakhe ngokuzimanya namaYiputa? “IYiputa, ingcongolo engene esandleni sowayame ngayo,” ngokutsho kweIsa. 36:6 : “ *Yabona, ulibeke eYiputa, le ngcongolo evikivekileyo, ingene, igqobhoze isandla sakho, usibambe ngesandla sakho; kubo bonke abakholose ngaye, lo nguFaro ukumkani waseYiputa kubo bonke abakholose ngaye* . Esi silumkiso sibonakala singahoywa ngabantu bamaYuda kwaye ubudlelwane babo noThixo bubi kakhulu; isohlwayo siyasondela, sibethe. I-Antiochus 3 ibenza bahlawule ngokukrakra ngenxa yobutshaba babo.

Nceda uqaphele : le mvukelo yamaYuda ijolise “*ukufeza umbono* ” ngengqiqo yokuba ilungiselela kwaye yakha inzondo yamaSiriya kubantu bamaYuda. Ngaloo ndlela ***intlekele enkulu*** echazwe kuDan.10:1 iya kubafikela.

Dan 11:15 *Uya kuphuma ukumkani wasentla, akhe iminquba, ayithimbe imizi enqatyisiweyo. Imikhosi yasezantsi kunye nabathetheli bokumkani abayi kuxhathisa, baya kuswela amandla okuxhathisa.*

15a- Ulawulo lutshintshe amacala ngokusisigxina, kukwinkampu yamaSeleucid. Phambi kwakhe, ukumkani waseYiputa uneminyaka emihlanu kuphela ubudala.

Dan 11:16 *Lowo uchasayo uya kwenza ukuthanda kwakhe, akukho namnye uya kumchasa; uya kumisa kweyona ndawo intle yelizwe, atshabalalise konke okusesandleni sakhe.*

I-16a- Antiochos 3 isasilela ukuyoyisa iJiphutha kwaye ukunxanelwa kwakhe uloyiso kumenza acatshukiswe, abantu bamaJuda baba yintlungu yakhe. Intsalela yomsindo wakhe uyikhuphela kuhlanga lwamaYuda olufel’ ukholo ekubhekiselwa kulo ngebinzana elithi “ *elona lizwe lihle kakhulu* ” njengakuDan.8:9.

Dan 11:17 *Wocinga ukuza enomkhosi wonke wobukumkani bakhe, axolelane nokumkani wasezantsi; womnika intombi yakhe ibe ngumfazi, ukuba ayonakalise; kodwa oku akuyi kwenzeka, kwaye akuyi kuphumelela.*

I-17a- Kuba imfazwe ingaphumeleli, i-Antiochos 3 izama indlela yokubambisana nenkampu yaseLagid. Olu tshintsho kwisicwangciso lunesizathu: iRoma yaba ngumkhuseli weYiputa. Ngoko uzama ukulungisa iiyantlukwano ngokunika intombi yakhe uCleopatra, owokuqala wegama, emtshatweni kunye noPtolemy 5. Umtshato uqhubeka, kodwa isibini esitshatileyo sifuna ukugcina ukuzimela kwaso kwinkampu yamaSeleucus. Icebo lika-Antiochus 3 lokuthimba iYiputa aliphumelelanga kwakhona.

Dan 11:18 *Uya kuhlasela iziqithi, azithimbe ezininzi; kodwa inkokeli iya kuliphelisa ihlazo ebifuna ukulitsala, ize iwele phezu kwayo.*

18a- Uya koyisa amazwe aseAsiya kodwa ekugqibeleni afumane umkhosi wamaRoma, apha ochazwe njengakuDan.9:26 ngebinzana elithi “ *inkokeli* ”; oku kuba iRoma iseyiriphabliki ethumela imikhosi yayo kwimisebenzi yokuqinisa izihlunu phantsi kolawulo lweeLegates ezimele amandla eSenate kunye nabantu, iiplebs. Ukutshintshela kulawulo lwasebukhosini akuyi kulutshintsha olu hlobo lombutho womkhosi. Le nkokeli ibizwa ngokuba nguLucius Scipio owaziwa ngokuba ngu-Afrika.UKumkani uAntiyoko wazibeka emngciphekweni wokujongana naye waza woyiswa kwidabi laseMagnesia ngo-189 waza wagwetyelwa ukuhlawula iRoma njengembuyekazo yemfazwe ityala elikhulu

leetalente ezingama-15,000. Ukongezelela, unyana wakhe omncinane, owayeza kulandela uAntiyokos 4 Epiphanes, umtshutshisi wamaYuda oya kuzalisekisa kwindinyana 31 “intlekele” eyaprofetwa kuDan.10:1, ithinjwa ngamaRoma.

Dan 11:19 *Uya kungena ezinqabeni zelizwe lakhe; akhubeke awe, angabi safunyanwa.*

19a- Amaphupha oloyiso aphela ngokufa kwenkosi, endaweni yayo ngunyana wakhe omkhulu uSeleucus 4 (-187-175).

Dan 11:20 *Ukuba uthe wama esikhundleni sakhe, uya kuzisa umrhanisi kweyona ndawo intle yobukumkani; ngeentsuku ezimbalwa aphulwe, kungabi ngaburhalarhume, kungabi ngamfazwe.*

20a- Ukuze ahlawule ityala alityala amaRoma, ukumkani uthumela umlungiseleli wakhe uHeliodorus eYerusalem ukuba aye kuthimba ubuncwane betempile, kodwa ixhoba lombono ombi wetempile, uyawushiya lo msebenzi woyikekayo. Lo mrhanelwa nguHeliodorus oya kuthi emva koko abulale uSeleucus 4 owayemtyhole ngokuthunywa kwakhe eYerusalem. Injongo ifanelekile, yaye uThixo wamenza ukuba akuhlawulele ukungcoliswa kwetempile yakhe engcwele ngokufa kwenkokeli yakhe eyathi, yabulala, *engafanga ngumsindo okanye ngemfazwe*.

IAntiyokos 4 indoda efanekiselwa kumbono wentlekele enkulu

Dan 11:21 *kuthabathele endaweni yakhe indoda edelekileyo, engambethe ubukhosi; uya kubonakala esazulwini soxolo, abuthabathe ubukumkani ngobuqhophololo.*

21a- Lo nguAntiyoko, unyana omncinci ka-Antiyokos 3. Umthinjwa kunye nothinjwa wamaRoma, sinokuthelekelela imiphumo eveliswa kwisimo sakhe. Ekubeni waba ngukumkani, waziphindezela ukuze aphile. Ngaphezu koko, ukuhlala kwakhe namaRoma kwavumela ingqiqo ethile phakathi kwawo. Ukufika kwakhe kwitrone yaseSiriya kusekelwe kumayelenqe, kuba omnye unyana, uDemetriyo, owayemdala kunaye, wayeyeyona nto iphambili kuye. Ebona ukuba uDemetriyo wenze isivumelwano noPerseus, ukumkani waseMakedoni, utshaba lwamaRoma, lo mva wathanda waza wabeka umhlobo wabo uAntiyoko etroneni.

Dan 11:22 *Iimpi eziphalazwayo njengomlambo, ziya kukhukuliswa phambi kwakhe, zitshatyalaliswe, njengesikhulu somnqophiso.*

22Aza kukhukuliswa njengomlambo, atshatyalaliswe;

Ubutshaba buqalisa kwakhona “ngeMfazwe yaseSiriya” **yesi-6 (-170-168)**

Ngesi sihlandlo amaRoma avumela uAntiyoko 4 ukuba aqalise kwakhona imfazwe kayise nxamnye nenkampu embi yaseYiputa. Akazange afanelwe luphawu lwakhe lwesono, isiGrike yinyaniso kulo mxholo. Kunoko zigwebe izibakala, njengoko uThixo wenzayo ngoko. Kwinkampu yaseLagid uPtolemy 6 utshate ngokulalana nodade wabo uCleopatra 2. Umninawa wabo uPtolemy 8 owaziwa ngokuba nguPhyscon unxulumene nabo. Ngoko sinokusiqonda isizathu sokuba uThixo avumele uAntiochus ukuba awutshabalalise umkhosi wawo.

22b- *kunye nenkokeli yomanyano.*

UMeneus, ihlakani lamalandela kaSeleucus, unqwenela isikhundla sombingeleli omkhulu osemthethweni uOnias, uyalela ukuba abulawe nguAndronicus, aze athabathe indawo yakhe. Ngaba usenguye na lo uSirayeli kaThixo? Kulo mdlalo, uThixo uqalisa ukukhumbula izenzo eza kwenziwa yiRoma ukutyhubela iinkulungwane. Eneneni, iRoma yoBukhosi iya kubulala uMesiya neRoma yobuPopu iya kubawela ize ithabathe ububingeleli Bakhe obungenasiphelo, kanye njengokuba uMenelaus wabulala uOnias ukuze athabathe indawo yakhe.

Dan 11:23 *Akuba enamathele kuye, uya kubakhohlisa; uya kunduluka, kwaye uya koyisa abantu abambalwa.*

I-23a- uAntiochus wenza izivumelwano kunye nomntu wonke, elungele ukuwaqhawula ukuba kunomdla wakhe. Lo mlinganiswa yedwa ngumfanekiso wembali yookumkani baseFransi naseYurophu; izivumelwano ezenziweyo, izivumelwano ezaphukileyo, kunye neemfazwe eziphalazwa igazi zathi zahlangana nexesha elifutshane loxolo.

Kodwa le ndinyana ikwaqhubela phambili, ekufundeni kabini, ukusinika umzobo wolawulo lukapopu oluya kutshutshisa abangcwele iminyaka eyi-120. Ngenxa yokuba ukumkani wamaGrike kunye nopapa zifana kakhulu: *inkohliso kunye namaqhinga* kuzo zombini.

Dan 11:24 *Uya kungena enoxolo ezindaweni ezityebileyo zelizwe; uya kwenza abangakwenzanga ooyise, nooyise booyise; uya kuwaba amaxhoba, namaxhoba, nobutyebi; uya kubumba amaphulo nxamnye neenqaba, yaye oku okwexesha elithile.*

24a- Ityala elikhulu elityala amaRoma kufuneka lihlawulwe. Ngenxa yoku, uAntiochus 4 uwarhafisa amaphondo akhe yaye ngenxa yoko abantu abangamaYuda abalawulayo. Uthabatha apho angahlwayelanga khona aze abahlube abantu abangamakhoboka ababephantsi kolawulo lwakhe lobutyebi babo. Akazange aluyeke usukelo lwakhe lokoyisa iYiputa ngegwegwe okanye ngobuqhophololo. Yaye ukuze axatyiswe ngamajoni akhe aze afumane inkxaso yawo, wabela amajoni akhe ngamaxhoba aze azukise izithixo zakhe zamaGrike, abona baphambili kuzo: uZeus weOlympian, uthixo woothixo bamaGrike.

Ngokufunda kabini, ulawulo lukapopu waseRoma luya kwenza okufanayo. Ngenxa yokuba ebuthathaka ngokwemvelo, umele alukuhle aze atyebise izikumkani ezinkulu ukuze ziqondwe zize zixhaswe zizo nemikhosi yazo exhobileyo.

Dan 11:25 *Uya kuthi esandulele umkhosi omkhulu, athabathe amandla akhe, nekhwele lakhe kukumkani wasezantsi; Ukumkani wasezantsi uya kuxhobela imfazwe, enempi eninzi, enamandla kunene; kodwa akasayi kuxhathisa, kuba uyacetywa ububi ngaye.*

-25a- Ngo-170, iAntiochos 4 ihlutha iPelusium kwaye ithatha yonke iYiputa ngaphandle kwekomkhulu layo iAlexandria.

Dan 11:26 *Abadla esithebeni sakhe bomonakalisa; uya kuphalala njengomlambo imikhosi yakhe, bawe abafileyo babe baninzi.*

26a- uPtolemy 6 ke uthethathethwano nomalume wakhe uAntiyokos 4. Ujoyina inkampu kaSeleucus. Kodwa engamkelwa ngamaJiphutha, wathatyathelw' indawo, e-Aleksandriya, ngumntakwabo uPtolemy 8, ngoko ke wangcatshwa

yintsapho yakhe eyayisitya ukutya *etafileni yakhe* . Imfazwe iyaqhubeka kwaye abafileyo bawa ngamanani amaninzi .

Dan 11:27 *Ookumkani bobabini baya kufuna ububi entliziyweni yabo, sithebe sinye bathethe ubuxoki. Kodwa oku akuyi kuphumelela, kuba isiphelo asiyi kufika kude kube lixesha elimisiweyo.*

27a Kwakhona amayelenqe aseAntiyoko 4 ayasilela. Ulwalamano lwakhe nomtshana wakhe uPtolemy 6 owathelela kuye lusekelwe kwinkohliso.

27 *Kodwa oku akuyi kuphumelela, kuba isiphelo siya kufika ngexesha elimisiweyo.*

*ndinyana ithetha ngantoni ? Ngokwenyani, icebisa iziphelo ezininzi kwaye okokuqala, ukuphela kwemfazwe phakathi kweAntiyokos 3 kunye nomtshana wakhe waseYiputa kunye nomtshana wakhe. Esi siphelo sikufuphi. Ezinye iziphelo ziya kuchaphazela ixesha leminyaka ye-1260 yolawulo lukapopu kuDan. 12: 6 ne-7 kunye nexesha lokuphela kwendinyana 40 yesahluko sangoku esiya kubona ukuzaliseka kweMfazwe Yehlabathi yesiThathu elungiselela umxholo **Intlekele** yokugqibela yehlabathi jikelele.*

Kodwa kule ndinyana, eli binzana alinanto yakwenza 'nexesha lesiphelo ' elichazwe kwindinyana yama-40 njengoko siza kulifumanisa size silibonise. Ukwakhiwa kwesi sahluko kukukhohlisa ngobuchule ngenkangeleko.

Dan 11:28 *Wobuyela ezweni lakhe enobutyebi obuninzi; wobuchasa ngentliziyo yakhe umnqophiso ongcwele, awenzele, abuyele ke ezweni lakhe.*

28Uya kubuyela ezweni lakowabo enobutyebi obuninzi

Enoxanduva lobutyebi obuthatyathwe kumaJiphutha, uAntiyokos 4 ubuyela kwa-Antiyokwe, eshiya ngasemva uPtolemy 6 ammise njengokumkani phezu kwesiqingatha seYiputa eyoyisiweyo. Kodwa esi siqingatha soloyiso siyamcaphukisa ukumkani onganelisekanga.

28b- Ukucaphuka kukakumkani kwabangela ukuba amaYuda abe zizisulu zomsindo wakhe. Kwakhona, ngokutyelela ikhaya labo, uya kukhuphela intwana yalo msindo kubo, kodwa akayi kuthotyelwa.

Dan 11:29 *Ngexesha elimisiweyo uya kubuya abuye aye kwelasezantsi; kodwa kwesi sihlandlo sokugqibela izinto azisayi kuba njengangaphambili.*

29a- Singena kunyaka wentlekele enkulu.

Ngo- 168, uAntiochos weva ukuba abatshana bakhe baphinde baxolelana naye, uPtolemy 6 wenza uxolo nomntakwabo uPtolemy 8. Ilizwe laseYiputa eliloyisiweyo labuyela kwinkampu yaseYiputa. Uphinda aqalise iphulo elichasene nabatshana bakhe, ezimisele ukophula konke ukuchasa, kodwa...

Dan 11:30 *Ziya kuza kuye iinqanawa zamaKiti; edakumbile, uya kubuya umva. Ngoko, evutha ngumsindo nxamnye nomanyano olungcwele, akayi kuhlala engasebenzi; Ekubuyeni kwakhe uya kukhangela kwabo bawushiyeleyo umnqophiso ongcwele.*

30 Ziya *kugaleleka kuye iinqanawa zamaKiti*

Ngaloo ndlela uMoya uchaza iinqanawa zamaRoma ezizinze kwisiqithi esikhoyo ngoku saseSipro. Ukusuka apho alawula abantu boLwandle lweMeditera nabantu abaselunxwemeni lwaseAsiya. Emva kokuba uyise uAntiochos 3 ujongene ne-veto yaseRoma. Ufumana ukuthotywa okuya kumqumbisa. Ummeli waseRoma uPopilius Laenas udweba isangqa emhlabeni ejikeleze iinyawo zakhe

kwaye uyalele ukuba angayishiya ngaphandle kokuba enze isigqibo sokulwa neRoma okanye ukuyithobela. U-Antiochos, owayesakuba ngumthinjwa, usifundile isifundo esinikwe uyise kwaye kufuneka alulahle uloyiso lwakhe lweYiputa, lubekwe phantsi kokhuselo lwamaRoma. Kulo mongo wokugqabhuka komsindo, ufumanisa ukuba amaYuda, ekholelwa ukuba afile, ayavuya yaye ayabhiyoza. Baya kufunda kabuhlungu ukuba usaphila.

Dan 11:31 *Ziya kuphuma umkhosi; baya kuyihlambela ingcwele, inqaba, baliphelise idini elingunaphakade, bamise izinto ezinezotho zomonakalisi.*

31a- Le ndinyana ingqina izibakala ezibaliswa kwingxelo engaphefumlelwanga yeyoku- 1 Mak. 1:43-44-45 : *Wandula ke ukumkani uAntiochus wabhalela bonke ubukumkani bakhe, ukuze bonke babe sisizwe esinye, nokuba ngamnye ufanele awushiye umthetho wakhe. Zonke izizwe zawuvuma lo myalelo kaKumkani uAntiochus, kwaye abaninzi kwaSirayeli bavuma obu bukhoboka, benza amadini kwizithixo, baza bayaphula (bayenza inqambi) iSabatha.* Kule ngcaciso sifumana izilingo ezafunyanwa nguDanilyeli namaqabane akhe amathathu eBhabhiloni. Kwaye uThixo uveza kuthi kweyoku-1 yeeMaccabees, inkcazo yento eya kuba yintlekele yokugqibela kuthi thina baphilayo kuKristu esiya kuthi sijamelane nayo kanye phambi kokubuya kuzuko lukaYesu Kristu. Phakathi kwexesha lethu nelu lamaYuda aseMaccabee, enye intlekele enkulu yabangela ukuba abangcwele bakaYesu Kristu bafe kangangeminyaka eli-120.

31 *boyixabhela ingcwele, inqaba, baliphelise umbingelelo-ongunaphakade, bamise izinto ezinezotho zomonanzi;*

Ezi zenzo ziya kuqinisekiswa kobu bungqina bembali obaphawulwa ngumbhali-mbali ongumYuda nongumRoma uJosephus. Ukubaluleka kwento kuyayithethelela, ngoko makhe sijonge kobu bungqina apho sifumana iinkcukacha ezifanayo nomthetho wangeCawa wemihla yokugqibela ovakaliswe lulawulo lwendalo iphela oluyilwe ngabasindi beMfazwe Yehlabathi Yesithathu. Nali inguqulelo yokuqala ye-1 Macc.1:41 ukuya ku-64:

1Mako 1:41 Wawisa umthetho ukumkani, wathi, bonke ebukumkanini bakhe, babe ngabantu banye .

1Más 1:42 elowo wawalahla amasiko akhe. Zonke iintlanga zawuthobela umyalelo kakumkani

1Más 1:43 kananjalo kwaSirayeli abantu abaninzi balwamkela ukumnqula; babingelela kwizithixo, bayihlambela isabatha.

1 KAK 1:44 Ukumkani wathuma abathunywa eYerusalem, nasezixekweni zakwaYuda, ukuba bashumayele khona.

1M 1:45 ukuze baphelise amadini anyukayo endlu kaYehova, imibingelelo, neminikelo ethululwayo. Iisabatha nemithendeleko zazifanele zingcoliswe;

1Ma 1:46 inqambi ingcwele, nayo yonke into eyingcwele;

1Már 1:47 besenzela izithixo izibingelelo, neendawo eziphakamileyo, neentsika zezithixo, baxhelela ihagu nezilwanyana ezizinqambi.

1Ma 1:48 babashiye bengalukile oonyana babo, bazinukise ngeento zonke zobunqambi nezihlambelo.

1Más 1:49 Ngelizwi nje, simelwe kukuthi siwulibale umthetho, siwutyeshela zonke izimiso zawo.

1Mar 1:50 Umntu othe akaliphulaphula ilizwi lokumkani, makabulawe;

IMa 1:51 Zathunyelwa ezo ncwadi zokumkani ebukumkanini bakhe bonke; Wamisa abaveleli babantu bonke, wathi kuzo zonke izixeko zakwaYuda makwenziwe amadini.

IMa 1:52 Into eninzi yabantu yenjenjalo, nabawushiyayo umthetho; benza ububi elizweni;

IMak 1:53 enyanzela amaSirayeli ukuba afune indawo yokusabela.

1 MARK 1:54 Ngomhla weshumi elinesihlanu wenyanga enguKislevu, ngomnyaka we-145, ukumkani walimisa isikizi eliphanzisayo esibingelelweni samadini anyukayo; benza izibingelelo emizini ekufuphi yakwaYuda.

1:55 Baqhumisela kwiingcango zezindlu nasezitatweni.

1:56 Zathi zakufunyanwa iincwadi zomthetho, zathi zakufunyanwa, zaphoswa emlilweni.

IMako 1:57 Xa kuthe kwafunyanwa incwadi yomnqophiso kuye, nokuba ngubani na owugcinayo umthetho kaThixo, makabulawe afe ngokomthetho wokumkani;

IMás 1:58 Babohlwaya ke oonyana bakaSirayeli, ababebanjwe emizini yabo iinyanga ngeenyanga;

IMak 1:59 yaye ngenyanga yamashumi amabini anesihlanu kwakunikelwa amadini esibingelelweni endaweni yeqonga lamadini atshiswayo.

1 KAK 1:60 Ke kaloku ngokwalo mthetho babebabulala abafazi ababalukileyo abantwana babo;

IMa 1:61 iintsana zabo zixhonywe ezintanyeni zabo; babulawa ngokunjalo nabazalwana babo, nabo babenalukile.

IMás 1:62 Nangona kunjalo, abaninzi kwaSirayeli bahlala bethembekile, bakhalipha ukuba bangazityi izinto eziyinqambi.

IMako 1:63 Baxolele ukufa kunokuba bazenze iinqambi ngokutya okunxamnye nomnqophiso ongcwele; kanaanjalo babulawe bafe.

IMak 1:64 Yaba luvavanyo olukhulu ke olo kuSirayeli.

Kweli bali, makhe siphawule iindinyana 45 ukuya kweyama-47 ezingqina ukupheliswa kweminikelo yomthandazo *ongunaphakade* nendinyana yama-54 engqina ukungcoliswa kwengcwele: *Ukumkani walimisa isikizi eliphanzisayo esibingelelweni sedini elinyukayo.*

Imvelaphi yobu bubu, ukuwexuka kukaSirayeli : *IMak 1:11 Kungelo xesha ke ekwathi kwavela isizukulwana sabantu abalahlekisiweyo kwaSirayeli esakhokelela abantu abaninzi emva kwabo, besithi: “Masimanyane neentlanga ezisijikelezileyo,” bathi, “ngokuba oko sazahlulayo kuzo , maninzi amashwa . kuthi .”* Ishwangusha lalisele lisisiphumo sokungathembeki kwabo kuThixo yaye babeza kuzizisela amashwa angakumbi ngemeko yabo yokuvukela.

Kule ntlekele yokuphalala kwegazi, ulawulo lwamaGrike lwathethelela kakuhle uphawu lwalo lwesono oluhlala kwindawo yonke kubhedu *lomfanekiso oqingqiweyo* kaDan.2; *ingwe enamagqagala* Dan.7; *nebhokhwe enuka* kaDan.8. Kodwa kusafuneka kuqatshelwe inkcukacha enye. Umntu ophethe umsebenzi wezohlwayo othunyelwe nguAntiochos 4 ukuya eYerusalem e-168 ubizwa ngokuba nguApollonius, kwaye eli gama lesiGrike elithetha ngesiFrentshi "uMtshabalalisi" liya kunyulwa nguMoya ukuba agwebe kwi-Apo.9: 11,

ukusetyenziswa okutshabalalisayo. yeBhayibhile eNgcwele ngobuxoki, ubuKristu bamaProtestanti bemihla yokugqibela; okanye, kwanabo baya kuququzelela eyona ***ntlekele inkulu yokugqibela***. UApolonius weza eYerusalem enamajoni angama-22,000 yaye **ngomhla weSabatha**, ebudeni bemvukelo yasesidlangalaleni ephawulekayo, wabulala bonke ababukeli abangamaYuda. Bawuxabhela uMhla wokuPhumla ngesi sidlelo, waza uThixo wababulala. Kwaye umsindo wakhe awupheli ngenxa yokuba emva kwesi sibakala sokuphalazwa kwegazi kuyalelwa ukuba amaYuda aguqukele ebuGrikeni. AmaGerontes aseAthene, ummeli wasebukhosini, amisela kubo bonke abantu ukuguqulwa konqulo nokuziphatha kwamaGrike eYerusalem njengakwaSamari. Ngelo xesha itempile yaseYerusalem yanikelwa kuZeyus owayengumdlali weOlympian naleyo yeNtaba yeGerizim kuZeyus onobubele. Ngaloo ndlela sibona uThixo eyisusa inkuselo yakhe kwitempile yakhe, eYerusalem, nakuhlanga luphela. Isixeko esingcwele sizele zizidubedube; Kodwa yayikukuthanda kukaThixo kuphela okwasebenza, kangangokuba kwaba kukhulu ukuyekelela ngokokuziphatha nangokonqulo emva kwesilumkiso esasifuziselwa kukuthinjelwa eBhabhiloni.

Dan 11:32 *abalahlekise umnqophiso ngokunyhwalaza. Ke bona abantu abamaziyo uThixo wabo baya kuqiniseka;*

32a- *Uya kubalukuhla abakreqi bomnqophiso ngokunyhwalaza*

Le ngcaciso ingqina ukuba isohlwayo sikaThixo sasifanelekile yaye sasifanelekile. Kwiindawo ezingcwele, ukungcoliswa kwakuyinto eqhelekileyo.

32 *Ke bona abantu abamaziyo uThixo wabo, baya kuyenza iqinile;*

Kule ntlekele, amakholwa anyanisekileyo nafanelekileyo azibalula ngokuthembeka kwawo aza akhetha ukufa njengabafeli-nkolo kunokulahla ukuhlonela umdali uThixo nemithetho yakhe engcwele.

Kwakhona, ekufundweni kwesibini, la mava anegazi leentsuku ezili-1090 zokoqobo afana neemeko zolawulo lukapopu lweminyaka yeentsuku ezili-1260 ezaprofetwa ngokulandelelanayo ngeendlela ezahlukeneyo kuDan.7:25, 12:7 nakwiSityhi. 11:2-3; 13:5.

Ukujonga emva kwiziganeko zangoku kwimeko yamandulo

Ukuze ndikuqonde ngokucacileyo okwenzekayo, ndiza kuthabatha umfanekiso womntu othwebula imifanekiso ngekhamera yakhe umboniso awayewulandela ngokusondeleyo. Ngeli xesha uyasondeza ngelixa efumana ukuphakama kwaye ibala elijongiweyo liya liba banzi ngakumbi nangakumbi. Ukuze xa isetyenziswa kwimbali yenkolo, ukujongwa koMoya kongamela yonke imbali yenkolo yobuKristu, ukusuka kwiqalo labo elincinane, iiyure zabo zokubandezeleka, ixesha labafeli-nkolo, ukuya kwisiphelo esizukileyo esiphawulwa kukubuya koMsindisi olindelekileyo.

Dan 11:33 *nabalumkileyo phakathi kwabo baya kubafundisa abaninzi. Kukho abathile abaya kuzinikela kangangexesha elithile likrele nedangatye, ekuthinjweni nasekuphangweni.*

33Abo *balumkileyo phakathi kwabo baya kuyifundisa isihlwele*

Abapostile bakaYesu Kristu, kunye noPawulos waseTarso esibatyala kuye iincwadi ezili-14 zomnqophiso omtsha. Lo myalelo mtsha wenkolo unegama elithi “iVangeli” okanye, Iindaba Ezilungileyo zosindiso ezinikelwa ngobabalo

lukaThixo kubanyuliweyo. Ngale ndlela, uMoya usiqhubela phambili ngexesha kwaye into ekujoliswe kuyo entsha ephononongwayo iba lukholo lobuKristu.

33b- *Kukho abathile abaya kuzinikela okwexeshana likrele nelangaty, ekuthinjweni nasekuphangweni.*

Ngexesha elithile wathi uMoya ngengelosi kwaye ngeli xesha kuya kuba yiminyaka eyi-1260 emide yaprophetwa kodwa phantsi kwabalawuli abathile bamaRoma uCaligula, uNero, uDomitian kunye noDiocletian ukuba ngumKristu kwakuthetha ukufa njengomfeli-nkolo. KwiSityhi.13:10, uMoya ukhumbula amaxesha engcinezelo yamaRoma yoopopu, esithi: *Ukuba ubani ukhokelela ekuthinjweni, naye uya ekuthinjweni; ukuba ubani ubulala ngekrele, umelwe kukubulawa naye ngekrele. Lulo ke olu unyamezelo nokholo lwabangcwele .*

Dan 11:34 *Ngexesha lokuba baphelelwe, baya kuncedakala kancinane, bathelele ekuhanahaniseni abaninzi.*

34a- Enyanisweni ngeli xesha lolawulo olukhohlakeleyo lukapopu apho uncedo lwabahanahanisi bale vesi lwavela. Ukuchongwa kwabo kusekelwe ekutyesheleni kwabo imilinganiselo nemiyalelo eyafundiswa nguYesu Kristu, kwaye kweli xesha lijoliswe kuko, ukwalelwa kokubulawa ngekrele. Ngokuphinda uhloolisise imbali, ngoko unokuqonda ukuba intlangano ebanzi yamaProtestanti ukususela ^{kwinkulungwane ye-15} ukuza kuthi ga kwixesha lethu yagwetywa njengohanahaniso nguMgwebi osesikweni uYesu Kristu. Ukulahlwa kwabo ngokupheleleyo ukususela ngowe-1843 kuya kuba lula ukukuqonda nokwamkela.

Dan 11:35 *Yokhubeka inxenywe yezilumko, ukuze zenze nyulu, bahlanjululwe, benziwe mhlophe, kude kube lixesha lokuphela; ngokuba akuyi kufika ixesha elimisiweyo.*

35A *inxenywe yezilumko zokhubeka, ukuze zihlanjululwe, zenziwe mhlophe, kude kube lixesha lokuphela.*

Ukujonga kule nkcazo, umgangatho wobomi bobuKristu kukuvavanywa kunye nokukhethwa , ngokukwazi ukunyamezela kunye nokunyamezela intshutshiso kude kube sekupheleni kwehlabathi. Ngale ndlela, umntu wanamhlanje oqhele uxolo nokunyamezelana akasayiqondi nantoni na. Akabugqali ubomi bakhe kwezi miyalezo. Kungenxa yoko le nto kuya kunikelwa iingcaciso ngalo mbandela kwiSityhi.7 nakwi-9:5-10. Ixesha elide loxolo lonqulo lweminyaka yokwenene eli-150, okanye “iinyanga ezintlanu zesiprofeto”, lamiselwa nguThixo, kodwa ukususela ngowe-1995 eli xesha liye laphela yaye iimfazwe zonqulo ziye zaqalisa kwakhona. UbuSilamsi bubulala eFransi nakwezinye iindawo kwihlabathi liphela; kwaye isenzo saso senzelvelele ukuqina de ukhanyise umhlaba uphela.

35b- *kuba iya kufika kuphela ngexesha elimisiweyo*

Esi siphelo siya kuba sesehlabathi kwaye ingelosi isixelela ukuba akukho mqondiso woxolo okanye imfazwe uvumela nabani na ukuba ayibone isiza. Kuxhomekeke kwinto enye: ‘ *ixesha* ’ *eliphawulwe* nguThixo, ukuphela kweminyaka engama-6000 echithelwe ekukhetheni kwakhe abo banyuliweyo basemhlabeni. Kwaye kungenxa yokuba singaphantsi kweminyaka elishumi ukusuka kweli gama apho uThixo asinike ubabalo lokwazi umhla: Matshi 20 wentwasahlobo eyandulela umhla wesi-3 kuAprili 2030, oko kukuthi, iminyaka

engama-2000 kamva ukufa kukaKristu. Uya kubonakala engonamandla, enempumelelo, ukuba asindise abanyulwa bakhe, abatshabalalise abakreqi bakhe;

Ulawulo lukapopu lwamaKatolika eRoma “YobuKristu: Umtshutshisi omkhulu wembali yonqulo yehlabathi laseNtshona.

Kukuye ukuba imodeli ye-Antiochos 4 kufuneka isikhokele. Uhlobo lungiselele umfuziselo walo kwaye sinokuthini ngalo mzekeliso? Ngokuqinisekileyo ngomkhamo omangalisayo, umtshutshisi ongumGrike wasebenza kangangeentsuku eziyi-1090 zokwenyani, kodwa ubupapa buza kugquba phantse iminyaka eyi-1260 yokwenyani, ngaloo ndlela idlula yonke imizekelo yembali.

Dan 11:36 *Ukumkani uya kwenza akuthandayo; uya kuziphakamisa, aqhayise ngaphezu koothixo bonke, athethe amazwi angakholelekiyo ngoThixo woothixo; liya kuphumelela, ide iphele ingqumbo, ngokuba oko kumisiweyo kuya kufezeka.*

36a- Amagama ale ndinyana ahlala engacacanga kwaye asenokuguqulelwa kukumkani ongumGrike nakukumkani ongupopu waseRoma. Isakhiwo esityhilayo esi siprofeto simele sifihlwe ngenyameko kubafundi abakha phezulu. Inkukacha encinci nangona kunjalo ichaza itekeni kapopu; kuba ***oko kugqitywe ngako*** kuya kwenzeka. Esi sicutshulwa siphinda siphinda Dan.9:26: *Emveni kweeveki ezimashumi mathandathu anambini, uya kunqunyulwa umthanjiswa, angabi nanto kuye. Umzi nengcwele leyo uya kuwutshabalalisa umzi, nengcwele, ukuphela kwabo njengonogumbe; **Kugqitywe** kwelokuba ukuphanziswa (okanye ukuphanziswa) kuya kuqhubeka de kuphele imfazwe .*

Dan 11:37 *Akayi kubabona oothixo booyise, nothixo ongunenze ngabafazi; akayi kukhathalela nawuphi na uthixo, kuba uya kuzizukisa ngaphezu kwabo bonke.*

37Akayi kubahlonela oothixo booyise

Nantsi ke, iinkukacha ezincinci ezicacisa ubukrelekrele bethu. Apha sinobungqina obusesikweni bokuba ukumkani ekujoliswe kuye ngamazwi akhe akanakuba nguAntiyokos 4 owayenentlonelo ngoothixo booyise noyena mkhulu phakathi kwabo, uZeyus uthixo woothixo baseOlympus awanikela kuye itempile yamaYuda eYerusalem. Ngaloo ndlela sifumana ubungqina obungenakuphikiswa bokuba ukumkani ekujoliswe kuye ngokwenene lulawulo lukapopu waseRoma kwixesha lobuKristu. Ukususela ngoku onke amazwi atyhiliweyo aya kubhekisa kulo *kumkani wahlukileyo* kwaDan . Ukongeza, lo *kumkani utshabalalisayo okanye ophanzisayo* kaDan.9:27. "Izigaba ze-rocket" zonke zixhasa *intlolo yendoda engupopu , encinci nenekratshi* ibekwe kwindawo ephezulu yolawulo.

Ngaba iRoma yooPopu yayibahlonela oothixo booyise? Akunjalo ngokusemthethweni, kuba ukuguqukela kwakhe kubuKristu kwamkhokelela ekubeni awalahle amagama ezithixo zobuhedeni baseRoma. Noko ke, wazigcina iimo nendlela yokunqula kwawo: imifanekiso eqingqiweyo, eqingqiweyo okanye exonxiweyo apho abanquli bakhe baqubuda baze baguqe phambi kwayo ukuze bathandaze. Ukuze kulondolozwe esi similo sigwetywa nguThixo kuyo yonke imithetho yakhe, lenza iBhayibhile yangakwazi ukufikeleleka kubantu abaqhelekileyo laza lawushenxisa umthetho wesibini kwimithetho elishumi kaThixo ophilileyo kuba liyawalela lo qheliselo yaye lityhila isohlwayo

esicitywayo ngabo banxaxhayo. Ngubani onokufuna ukusifihla isohlwayo esenziweyo ukuba ingenguye umtyholi? Ngoko ke, ubuntu bolawulo lukapopu buwela kwibhokisi yenkcazelo ecetywa kule ndinyana.

37b- *nokuba kuthixo okholisa abafazi*

Kungokucinga ngenkolo yobuhedeni yamaRoma eyalahlwa ngupopu athi uMoya kaThixo uvuse lo mbandela uhlabayo. Ngenxa yokuba wafulathela ilifa lakhe lezesondo ngokugqithisileyo ukubonisa imilinganiselo yobungcwele. Esi sithixo sicitywayo nguPriapus, indoda eyindoda ehlonitshwa njengobuthixo ngoobawo becawa yobuhedeni baseRoma. Yayiselilifa lesono samaGrike. Kwaye ukuze ahlukane neli lifa lezesondo, ukhusela ngokugqithisileyo ubunyulu benyama nomoya.

Dan 11:38 *Uya kuzukisa uthixo lowo ababengamazi ooyise; Lo thixo, bebengamazi ooyise, uya kuqubuda kuye ngegolide, nangesilivere, ngamatye anqabileyo, nangezinto ezinqabileyo.*

38a- *Noko ke uya kuzukisa uthixo weenqaba ezinde*

Kuzalwa uthixo omtsha wabahedeni: *uthixo weenqaba* . *Isiseko* sayo sisezingqondweni zabantu kwaye ukuphakama kwayo kuphezulu njengoko kubonwayo.

IRoma yobuhedeni yakha iitempile zobuhedeni ezazivuleleke kuyo yonke imimoya; amakomkhulu axhaswe ngeentsika ayenele. Kodwa ngokwamkela ubuKristu, iRoma inenjongo yokuthabathel' indawo umfuziselo otshatyalalisiweyo wamaYuda. AmaYuda ayenetempile evaliweyo enembonakalo enamandla eyayiwonika uzuko newonga. IRoma ke ngoko iya kumxelisa kwaye yakha iicawa zaseRoma ezifana neenqaba ezinqatyisiweyo, kuba ukungakhuseleki kuyalawula kwaye iiNkosi ezizizityebi ziqinisa amakhaya azo. IRoma yenza okufanayo. Yazakha iicawa zayo ngendlela engqongqo de kwalixesha leecathedrals, yaye apho, yonk' into yatshintsha. Uphahla olungqukuva luba zitolo ezijonge esibhakabhakeni, kwaye oku, phezulu nangaphezulu. Iifacade zangaphandle zithatha inkangeleko yeleyisi, zityetyiswe ziifestile zeglasi enemibala yayo yonke imibala ezisa ngaphakathi kokukhanya okuqaqambileyo okuchukumisa ababhiyozeli, abalandeli kunye neendwendwe.

38b- *lo thixo bebengamazi ooyise, uya kuqubuda kuye, ngegolide, nangesilivere, namatye anqabileyo, nezinto ezinqabileyo.*

Ukwenza ukuba zibe nomtsalane ngakumbi, iindonga zangaphakathi zihonjiswe *ngegolide, isilivere, iiperile ezinqabileyo, izinto zexabiso* : *ihenyukazi iBhabheli enkulu yeSityhi.*

UThixo oyinyaniso akazivumeli ukuba alukuhlwe kuba obu bungangamsha abumncedi. Kwisiprofeto sakhe uyayigxeka le Roma yobupopu angazange **abe** nolwalamano luncinane nayo. Kuye, iicawa zakhe zaseRoma okanye zamaGothic zizithixo zobuhedeni ezikhonza kuphela ukuhenda abantu bokomoya abasuka kuye: kuzalwa uthixo omtsha: uthixo weenqaba kwaye ulahlekisa abantu abaninzi abakholelwa ukuba bamfumene uThixo engena ezindongeni zayo. phantsi kweesilingi eziphakamileyo ngokungalinganiyo.

Dan 11:39 *Uya kuhlasela iinqaba ezinqatyisiweyo ngothixo wasemzini, ahlabele iinqaba ezinqatyisiweyo kunye nothixo wasemzini, abazale ngeembeko*

abamaziyo, abalawule phezu kwabaninzi, ababele imihlaba. kubo ukuba bafumane umvuzo.

39 *Waza wakha phezu kweenqaba ezinqatyisiweyo kunye nothixo wasemzini*

KuThixo, mnye kuphela uthixo osebenzayo ojongene naye, oko kukuthi, lowo wasemzini *kuye* : nguMtyholi, uSathana lowo uYesu Kristu walumkisa abapostile bakhe nabafundi bakhe ngaye. Kwisicatshulwa sesiHebhere, ayingombuzo “wokwenza ngokuchasene” kodwa “ngokwenza”. Kwaesi sigidimi siya kufundwa kwiSityhi.13:3, sikwimo: ...*inamba yalinika amandla ayo, netrone yayo, negunya elikhulu* . Inamba *engumtyholi* kwiSityhi.12:9 kodwa kwangaxeshanye iRoma yobukhosi ngokweSityhi.12:3.

Ngokubhekele phaya, ngokuguqukela kunqulo lobuKristu, igunya lamaRoma lamkela uThixo oyinyaniso owayengaqhelekanga kulo ekubeni ekuqaleni lalinguThixo wamaYuda, wamaHebhere awayeyinzala ka-Abraham.

39b- *yaye uya kuwuzalisa ngeembeko abo bamaziyo*

Ezi mbeko zezonqulo. Ubupapa buzisa kookumkani abamgqala njengommeli kaThixo emhlabeni, itywina legunya lobuthixo kwigunya labo. Ookumkani baba ngookumkani ngokwenene xa ibandla liye labangcwalisa kwenye *yeenqaba zalo eziqingqiweyo* , eFransi, eSaint-Denis naseReims.

39c- *uya kubenza balawule abaninzi*

UPopu uwonga isihloko sobukhosi esichaza ukumkani we-suzerain olawula phezu kwabanye ookumkani abaphantsi. Oyena udumileyo: uCharlemagne, uCharles V, uNapoleon I' uHitler.

39d- *uya kubabela umhlaba njengomvuzo.*

Eli gunya liphakamileyo lexesha lasemhlabeni nelisezulwini, ngokwebango lakhe, lalibafanele ookumkani bomhlaba. Kungenxa yokuba wakucombulula ukungavisisani kwabo, ngokukodwa ngokuphathelele amazwe athinjiweyo okanye afunyenweyo. Le yindlela ngowe-1494, uAlexander 6 Borgia, oyena popu umbi, umbulali owayesesikhundleni, wathi akhokelelwa ukuba alungise umgca wemeridian ukuze abelane phakathi kweSpeyin nePortugal ngegunya nokuba nommandla woMzantsi Merika owafunyanwa kwakhona ukususela kumaxesha amandulo.

IMfazwe Yehlabathi Yesithathu okanye ^{ixilongo le-6} le-Rev.9.

Inciphisa uluntu ngesithathu sabemi bayo kwaye iphelisa ukuzimela kwesizwe, ilungiselela ulawulo lwehlabathi lonke oluya kuseka intlekele enkulu echazwe kwi-Apo.1. Phakathi kwabadlali abanobundlongondlongo bubuSilamsi kumazwe amaSilamsi, ngoko ke ndikunika imbono yeBhayibhile ngalo mbandela.

Indima yamaSilamsi

UbuSilamsi bukho kuba uThixo uyabudinga. Ayikokusindisa, le ndima ixhomekeke **kuphela** kubabalo oluziswa nguYesu Kristu, kodwa ukubetha, ukubulala, ukubulala iintshaba zakhe. Sele, kumnqophiso omdala, wokohlwaya ukungathembeki kukaSirayeli, uThixo wayesele enxibelelene nabantu 'bamaFilisti. Kwibali, ukohlwaya ukungathembeki kwamaKristu, ubhenela amaSilamsi. Kwimvelaphi yamaSilamsi nama-Arabhu nguIshmayeli, unyana ka-Abraham noHagare, umkhonzi waseYiputa kaSara, umfazi wakhe. Kwaye ngelo

xesha, uIshmayeli wayexambulwana noIsake unyana osemthethweni. Oku kwenzeka kangangokuba ngesivumelwano sikaThixo, ngesicelo sikaSara, uHagare noIshmayeli bagxothwa nguAbraham ngaphandle kweminquba. Ke kaloku uThixo wabanyamekela abo bagxothiweyo, abambewu yabo, abazalwana babo, babeza kugcina isimo sengqondo sobutshaba kwinzala ka-Abraham; eyokuqala yaba ngumYuda; okwesibini, kuYesu Kristu, umKristu. Nantsi indlela uThixo awaprofeta ngayo ngoIshmayeli nenzala yakhe yama-Arabhu kwiGenesis 16:12: “ *Uya kuba njengeesile lasandle; isandla sakhe siya kubachasa bonke, kwaye isandla sabo bonke siya kuba nxamnye naye; yaye uya kuhlala phambi kwabazalwana bakhe bonke* . UThixo ufuna ukwazisa iingcinga zakhe nomgwebo wakhe kwizinto. Abanyulwa bakaKristu bamele balazi kwaye babelane ngeli cebo likaThixo osebenzisa abantu namandla omhlaba ngokokuthanda kwakhe okuphakamileyo. Kufuneka kuqatshelwe ukuba umprofeti uMuhammad, umseki wobuSilamsi, wazalwa ekupheleni kwenkulungwane yesi-6^{emva} kokusekwa kobupopu bamaRoma Katolika ngowama-538. UbuSilamsi babonakala buhlasela ubuhedeni bamaKatolika namaKristu ngokubanzi xa ebethwa sisiqalekiso sikaThixo. . Yaye oku kuye kwaba njalo ukususela ngoMatshi 7, 321, ekubeni uMlawuli uConstantine I^{wabangela} ukuba kuyekwa ukuphumla kweSabatha yomhla wesixhenxe ukuze kuthatyathwe usuku lwakhe lokuqala olunikelwe “kwilanga elingoyiswayo” (Sol Invictvs), iCawa yethu yangoku. NjengamaKristu amaninzi namhlanje, uConstantine ngempazamo wayefuna ukuphawula ikhefu phakathi kwamaKristu namaYuda. Wawahlaba amadlala amaKristu exesha lakhe ngokunqula amaYuda ngokuhlonela iSabatha engcwele kaThixo. Lo mgwebo ungekho sikweni uvela kukumkani ongumhedeni wahlawulwa yaye uya kuqhubeka uhlawulwa de kube sekupheleni kokohlwaywa ‘kwamaxilongo *asixhenxe* ’ atyhilwe kwiSityhilelo 8 nese-9 , ukulandelelana okungaphazanyiswa kwamashwa neentlekele. Isohlwayo sokugqibela siya kuza ngendlela yokuphoxeka okoyikekayo, xa uYesu Kristu ebonakala esusa abanyulwa bakhe emhlabeni. Kodwa umxholo osandul 'ukuphathwa, lowo "weMfazwe Yehlabathi yesiThathu" ngokwawo, ngowesithandathu kwezi zigwebo zikaThixo apho i-Islam ingumdlali obalulekileyo. Kuba naye uThixo waprofeta ngoIshmayeli, esithi kwiGen. 17:20: “ *Ngokusingisele kuIshmayeli ndikuvile; Yabona, ndiya kumsikelela, ndimqhamisise, ndimandisile kakhulu kunene; uya kuzala abathetheli abalishumi elinababini, ndimenze uhlanga olukhulu* . Ndiyayivala le ndawo yokuqalisa kwakhona isifundo kuDan.11:40.

Dan 11:40 *Ngexesha lokuphela uya kumxabela ukumkani wasezantsi . Ukumkani wasentla uya kuqhwithela phezu kwakhe njengesaqhwithi eneenqwelo zokulwa, nabamahashe, neenqanawa ezininzi; liya kungena elizweni, ligaleleke njengomlambo, likhukule.*

40a- *Ngexesha lesiphelo*

Ngeli xesha sisiphelo sembali yoluntu; isiphelo sexesha leentlanga ezikhoyo zehlabathi. UYesu wavakalisa ngeli xesha, esithi kuMat.24:24: **Ezi ndaba zilungileyo zobukumkani ziya kuvakaliswa kulo elimiweyo liphela, zibe bubungqina kuzo zonke iintlanga. Kwandule ke kufike ukuphela.**

40Ukumkani wasezantsi **uya kumxabela**

Apha kufuneka sincome ubuqhophololo obukhulu bobuthixo obuvumela abakhonzi bakhe ukuba baqonde into esele ifihliwe kwabanye abantu. Kubonakala ukuba, kodwa ngenkangeleko kuphela, ungquzulwano phakathi kookumkani bakwaSeleuci nookumkani bakwaLagid lubonakala luqalisa kwakhona yaye luqhubeka kule ndinyana, olwalungenakulahlekisa ngakumbi. Kuba eneneni, siwushiyile lo mxholo ukusuka kwiindinyana ezingama-34 ukuya kweyama-36 kwaye ixesha lokuphela kolu ngquzulwano lutsha lichaphazela ixesha lobuKristu lolawulo lobuKatolika lobupopi kunye nobuProtestanti bendalo yonke obungene kumfelandawonye womanyano. Olu tshintsho kumxholo lufuna ukuba sabelane ngokutsha iindima.

Kwindima ka “yena”: upopu wamaKatolika aseYurophu kunye neenkolo ezimanyeneyo zobuKristu.

Kwindima "yokumkani wasemzantsi ": i-Islam eyoyisayo ekufuneka iguqule abantu ngenkani okanye ibabeke ebukhobokeni, ngokwezenzo ezikhokelwa ngumsunguli wayo uMohammed.

Makhe siqwalasele apha ukhetho lwesenzi: *ukungqubana* ; ngesiHebhere, “nagah” elithetha ukubetha ngeempondo zikabani. Njengesichazi, lichaza umhlaseli onomsindo odla ngokubetha. Esi senzi sihambelana ngokugqibeleleyo ne-Arab Islam eye yandlongondlongo kwilizwe laseNtshona ngaphandle kokuphazamiseka ukususela ekupheleni kweMfazwe Yehlabathi yesiBini. Izenzi ezinokuthi " *ukulwa, ukulwa, ukungqubana* " kubonisa ukusondela kakhulu, kungoko ingcamango yendawo yokuhlala yesizwe okanye ubumelwane beedolophu kunye nezitrato. Omabini la mathuba aqinisekisa ubuSilamsi, esekwe kakuhle eYurophu ngenxa yokungakhathali kwenkolo yabantu baseYurophu. Imizabalazo iye yaqina ukususela ekubuyeni kwamaYuda ePalestine ngo-1948. Ingxaki yamaPalestine ixabanise abantu abangamaSilamsi kunye namakoloniwali angamaKrestu aseNtshona. Kwaye, ngo-2021, ukuhlaselwa kwamaSilamsi kuyanda kwaye kudala ukungakhuseleki phakathi kwabantu baseYurophu, okokuqala kunye neFransi, owayengumkoloniwali waseMntla Afrika kunye nabantu baseAfrika. Ngaba kuya kubakho ungquzulwano olukhulu lwesizwe? Mhlawumbi, kodwa kungekhona ngaphambi kokuba imeko yangaphakathi ibe mbi ukuya kwinqanaba lokuvelisa ungquzulwano olukhohlakeleyo lweqela-kwiqela kumhlaba we-metropolis ngokwayo. Ngaloo mini, iFransi iya kuba kwimeko yemfazwe yamakhaya; eneneni, imfazwe yenkolo ngokwenyani: ubuSilamsi ngokuchasene nobuKristu okanye abangakholwayo ngaphandle koThixo.

40 *Ukumkani wasentla uya kuqhwithela phezu kwakhe njengesaqhwithi , eneenqwelo zokulwa, nabamahashe, neenqanawa ezininzi.*

KuHez.38:1, lo *kumkani wasentla* ubizwa ngokuba nguMagogi, inkosana yaseRosh (eRashiya) kaMesheki (eMoscow) noTubhali (iTobolsk) yaye sifunda kwindinyana 9 : “ *Uya kunyuka unyuke, unyuke, unyuke njengentlabathi. uya kuba njengelifu ukulisibekela ilizwe, wena namahlelo akho onke, nezizwe ezininzi ezinawe .*

Ukwabiwa kwakhona kweendima: Kwindima "yokumkani wasentla ", iRussia yobuOthodoki kunye nabantu bayo abangamaSilamsi . Apha kwakhona, ukhetho lwesenzi “ *tourera sur kuye* ” icebisa uhlaselo olukhulu lwequbuliso oluvela

emoyeni. IMoscow, ikomkhulu laseRussia, enyanisweni ikude kakhulu ukusuka eBrussels, ikomkhulu laseYurophu, kunye neParis, umkhokeli wayo womkhosi. Ukuchuma kweYurophu kwenze iinkokeli zayo zaba yimfama, ukuya kwinqanaba lokujongela phantsi amandla omkhosi weRussia enamandla. Iza kuphehlelela kuhlasele lwayo, iinqwelomoya kunye namawaka eetanki kwiindlela zomhlaba kunye nentaphane yeenqanawa zokulwa zaselwandle nezasemanzini. Kwaye ukuze isohlwayo sibonakaliswe ngamandla, ezi nkokeli zaseYurophu aziyekanga ukuhlazisa iRashiya kunye neenkokheli zayo ukusuka ku-Vladimir Zhirinovskiy ovuthayo ukuya kwi-"Tsar" entsha yangoku, uVladimir Putin (Vladimir: inkosana yehlabathi ngesiRashiya).

Abadlali beqonga bechongiwe, "ookumkani" abathathu abachaphazelekayo baya kujongana ngendlela ye-7 "Imfazwe yaseSiriya" apho uSirayeli omtsha wesizwe uya kubandakanyeka; leyo indinyana elandelayo iya kuqinisekisa. Kodwa okwangoku, "ukumkani" (yena) ohlaselwa yiRashiya yiYurophu yeSivumelwano saseRoma.

40 uya kunyukela emazweni, agaleleke njengomsinga nokhukula.

Ukomelela kwayo emkhosini kuvumela iRussia ukuba ihlasele iYurophu kwaye ithathe indawo yayo yonke. Ukujongana nayo, imikhosi yaseFransi ayifani; batyunyuziwe, batshatyalaliswa.

Dan 11:41 Wongena kweyona ndawo intle, bawe abaninzi; ke uEdom, noMowabhi, nentloko yoonyana baka-Amon, baya kuhlangukwa esandleni sakhe.

41 Uya kungena kwelona lizwe lihle kakhulu, kwaye abaninzi baya kukhubeka

Ukwandiswa kweRussia kuyenzeka ngasemazantsi apho uSirayeli akhoyo, ihlakani lamazwe aseNtshona athi ahlaselwe yimikhosi yaseRussia; AmaYuda aseza kufa.

41 Ke uEdom, noMowabhi, nentloko yoonyana baka-Amon, baya kusinda esandleni sakhe.

Esi sisiphumo somanyano lomkhosi oluya kubeka la magama amele iJordan yale mihla kwicala laseRussia. Ngo-2021, iRussia sele iliqabane elisemthethweni laseSyria, elixhobileyo kwaye likhusela.

Dan 11:42 Uya kusolula isandla sakhe emazweni amaninzi, nelizwe laseYiputa aliya kusinda.

42a- Kususela ngo-1979 ukuba olu lungelelwaniso lwezopolitiko luye lwaqinisekisa isiprofeto. Ngenxa yokuba ngaloo nyaka, eCamp David e-USA, uMongameli waseYiputa u-Anwar El Sadat wenza ngokusemthethweni umanyano kunye noNdunankulu wase-Israel uMenachem Begin. Ukhetho lweqhinga kunye nezopolitiko olwenziwa ngelo xesha yayikukwamkela unobangela weyona nto inamandla yemini kuba uSirayeli wayexhaswa ngamandla yi-USA. Kungale ngqiqo ke athi uMoya kaThixo umbalele kuye inyathelo lokuqala lokuzama "ukusaba" ekonakaleni nakwintlekele. Kodwa ekuhambeni kwexesha, umdlalo utshintsha izandla, kwaye i-Israel ne-Egypt zizifumana, ukusukela ngo-2021, phantse zilahlwe yi-USA. IRashiya ibeka umthetho wayo kummandla waseSiriya.

Dan 11:43 Uya kubudla ubutyebi begolide, nobesilivere, nobuncwane bonke obunqabileyo baseYiputa; amaLibhiya namaKushi aya kumlandela.

43 *Uya kuba yinkosi yobutyebi begolide nesilivere, nobuncwane bonke obunqabileyo baseYiputa.*

Ngenxa yengeniso evela kwiirhafu ezihlawulweyo ukuze kusetyenziswe iSuez Canal, iJiphutha yatyebe kakhulu. Kodwa obu butyebe buhle kuphela ngamaxesha oxolo kuba ngamaxesha emfazwe iindlela zorhwebo ziba yintlango. IJiphutha yatyebe ngokhenketho. Besuka kwiimbombo zone zomhlaba, abantu beza beze kucamngca ngeephramidi zayo, iimyuziyam zayo ezityetyisiweyo ngokufunyanwa rhoqo kwamangcwaba aseYiputa afihlwe phantsi komhlaba ukusukela kudala. Kula mangcwaba, ukumkani omncinci uTutankhamun watyhila izinto kwigolide eqinileyo yexabiso elingaziwayo. IRashiya ke ngoko iya kufumana eYiputa into yokwanelisa umnqweno wayo wokuphanga imfazwe.

Ekupheleni kweSabatha ye-22 kaJanuwari 2022, uMoya wandizisela ingxoxo eqinisekisa **ngaphandle kwempikiswano enokwenzeka**, ingcaciso endiyinika uDaniyeli 11. alibhalwanga, lisuka kwigama elithi “ *iYiputa* ” ekulo mongo ekulilizwe elahlukileyo kwelo libizwa ngokuba “ *ngukumkani wasemzantsi* ”. Noko ke, kwindinyana yesi-5 ukusa kweyama-32, “*iYiputa*” eyaziwayo yooPtolemy yayigqunywe ngesigqubuthelo sobuso kodwa yachazwa ‘njengokumkani *wasemzantsi* . **Ukutshintsha kwemeko yembali kuyaqinisekiswa kwaye kungqinwe ngokungenakuphikiswa** . Ukuqala ngomxholo wamandulo, ibali likaDaniel 11 liphela “ *ngexesha lesiphelo* ” sehlabathi, apho “ *iJiphutha* ”, ihlakani lenkampu yamaKristu kunye ne-agnostic yaseNtshona ukusukela ngo-1979, ijolise kuyo “ *Ukumkani wasemzantsi* ” oko kukuthi, ubuSilamsi obuthanda imfazwe, ngakumbi “ *ukumkani wasentla* ” omtsha, ubuOthodoki baseRashiya.

43 *amaLibhiya namaTiyopiya aya kumlandela*

Umguquleli uye wawaguqulela ngokuchanekileyo amagama athi “ *iPuti neKushi* ” yesiprofeto esichaza “iLibya”, amazwe amaSilamsi asemantla eSahara, amazwe aselunxwemeni lonxweme lwaseAfrika kunye neTopiya, iAfrika emnyama, onke amazwe asemazantsi eSahara . eSahara. Uninzi lwabo nabo balwamkela baza bamkela ubuSilamsi; kwimeko ye-Ivory Coast, kunye nokuhambelana noMongameli waseFransi uNicolas Sarkozy, naye esinetyala lesiphithiphithi saseLibya.

Ngaloo ndlela, ihlaselwe yiRashiya, “ *iYiputa* ” iba lixhoba lazo zonke izilwanyana, kwaye amaxhalanga amaSilamsi, abazalwana bawo, behla phezu kwayo, ukuze bahlambulule isidumbu sabo baze bathathe isabelo sabo sezinto eziphangisiweyo eziseleyo, emva kokuhlutywa kweRashiya.

Ngokukhankanya ngokucacileyo “ *iLibya neTopiya* ”, uMoya uchaza amahlakani enkolo aseAfrika “ *ukumkani wasemzantsi* ” omele ahlonishwe neArabia, apho umprofeti uMahammad wabonakala khona ngo-632, ukusabalalisa, ukususela eMecca, inkolo yakhe entsha ebizwa ngokuba yi-Islam. Ixhaswa yiTurkey enamandla, ebuyele, kulo mxholo wokugqibela, kwi-fundamentalist, uloyiso, kunye nokuzinikela kwenkolo yamaSilamsi, emva kokuthotywa kokungeniswa kwayo okwethutyana kwimilinganiselo yaseNtshona. Kodwa amanye amazwe amaSilamsi, angekho “ *emazantsi* ”, anjenge-Iran, iPakistan, iIndonesia, anokuzibandakanya “*nokumkani wasemzantsi* ” ukulwa nabantu baseNtshona abanemilinganiselo yokuziphatha ethiyiwe ngabo bonke

abantu abangamaSilamsi. Le ntiyo enyanisweni kuphela yileyo yoThixo oyinyaniso uYesu Kristu eyayidelwa ngamaKristu aseNtshona. Ngaloo ndlela, ibohlwaya, ngobuSilamsi nobuOthodoki, ubuYuda, ubuKatolika, ubuOthodoki, ubuProtestanti, kwanakumaSabatha okukrexeza kumazwe aseNtshona; lonke ukholo lokukholelwa kuThixo omnye lunetyala kuye.

Dan 11:44 *Ziya kufika iindaba eziphuma empumalanga nasentla, zimkhwankqise, aphume enobushushu obukhulu, ukuze atshabalalise, atshabalalise imfidi.*

44 *Ziya kumkhwankqisa iindaba ezivela empumalanga nasentla*

Ezi ngongoma zimbini “ *empuma nasentla* ” zichaphazela ilizwe laseRashiya kuphela, kuxhomekeke ekubeni ikhankanywa kwiYurophu yoopopu okanye kwaSirayeli, kuba *esi* siprofeto sibachaza njengabahlaselwa ngokulandelelanayo yiRashiya kwindinyana yama-40 neyama-41. ecatsulweyo ivela kummandla waseRashiya, kodwa yintoni enokoyikisa loo moyisi? Kwenzeka ntoni kwilizwe lakhe ukumoyikisa kangaka? Impendulo ayikho kwincwadi kaDaniyeli, kodwa kwiSityhilelo 9, esityhila kwaye sijolise inkolo yamaProtestanti inqaba yayo yehlabathi ise-USA. Imfihlakalo iya kucaca ngakumbi, kuthathelwa ingqalelo obu bukho be-USA. Ukusukela ngonyaka ka-1917 xa iRashiya enemvukelo yamkela ulawulo lwayo lobusoshiyali nolobukomanisi, umsantsa uye wayahlula ngokusisigxina kwi-impiriyali yobukapitali base-USA. Umntu akanako ukuzityebisa ngeendleko zommelwane wakhe ukuba ungumkomanisi; yiyo loo nto ezi zimbini iinketho zingangqinelani. Ngaphantsi kothuthu loxolo, imililo yentiyo iyavutha kwaye icela ukuba ivakaliswe. Kuphela lukhuphiswano kunye nesisongelo senyukliya eziye zakwazi ukunqanda okona kubi. Yayiyintsalela yeNuclear Terror. Kuphela, ngaphandle kokusebenzisa izixhobo zenyukliya, iRashiya iya kuthatha iYurophu, i-Israel ne-Egypt. Ibhalsi iyaphazamiseka, i-USA iya kuziva ikhohlisiwe kwaye isongelwe, ngoko ke, ukuze kuncitshiswe inani lokufa kwayo, iya kungena emfazweni, ibethe kuqala. Intshabalalo yenyukliya yaseRussia iya kubangela uloyiko phakathi kwemikhosi yaseRussia esasazeke kuyo yonke imimandla ethathiweyo.

44b- *aphume enobushushu obukhulu, aye kutshabalalisa izihlwele, azisingele phantsi.*

Kuze kube ngaloo mzuzu, iRussia iya kuba kumoya wokoyisa nokuphanga, kodwa ngeqbuliso imeko yayo yengqondo iya kutshintsha, umkhosi waseRussia awusayi kuba nelizwe lokubuyela kulo kwaye ukuphelelwa lithemba kuya kuguqula umnqweno " wokutshabalalisa kunye nokutshabalalisa . *atshabalalise izihlwele* ”; eya kuba “ *sisithathu samadoda abuleweyo* ” *sexilongo le* ⁻⁶ leSityhi. Onke amazwe axhobe ngezixhobo zenyukliya ngaloo ndlela aya kunyanzelwa zizibakala ukuba azisebenzise nxamnye neentshaba zawo zobuqu ezinokubakho.

Dan 11:45 *Wozigxumeka iintente zebhotwe lakhe phakathi kweelwandle, ngasentabeni eluzuko, eyingcwele; emva koko uya kufikelela ekupheleni, kungekho bani umncedayo.*

45 *Uya kuzigxumeka iintente zebhotwe lakhe phakathi kweelwandle, ngasentabeni yozuko nengcwele.*

Kuphakathi *kweelwandle* , kuba *iibhotwe zalo* azisekho emhlabeni. Imeko enxungupheleyo yemikhosi yaseRashiya ichazwa ngokucacileyo nguMoya

owabagweba kule nto. Ngaphantsi komlilo weentshaba zabo baya kududulwa babuyele emhlabeni wakwaSirayeli. Ethiyiwe nguye wonk' ubani, akazange azuze inkxaso okanye usizi yaye atshatyalaliswa kumhlaba wamaYuda. Ngaloo ndlela iRashiya iya kuhlawula impikiswano enzima uThixo athi ibangelwa yiyo ukususela ekuxhaseni kwayo iintshaba zokomoya zikaSirayeli kumanyano lwakudala, ngexesha lokufuduselwa kwayo eBhabhiloni. Wathengisa amahashe kubantu baseTire, isixeko esinenkanuko yobuhedeni. UHezekile 27:13-14 uyaqinisekisa, esithi, UThixo wathi kwiTire, *Yavan, neTubhali* (iTobholsk) *neMesheki* (eMoscow) *yayirhwebelana nawe; banikise ngamakhoboka neempahla zobhedu; Abo bendlu kaTogarma* (eArmenia) *babonelela ngeemarike zakho ngamahashe, abakhweli kunye neemeyile.* Yayisisikhubekiso sorhwebo kumaYuda awayerhweba ngawo: Hez.27:17: *UYuda nelizwe lakwaSirayeli babengabarhwebi nawe; bakunika ngeempahla zakho ingqolowa yaseMiniti, nomgubo ocoliweyo, nobusi, neoli, nebhalsam.* Yazityebisa ngoko iTire ngeendleko zayo. Kamva, kuHez.28:12, phantsi kwesibizo esithi “ *ukumkani waseTire* ,” uThixo uthetha ngokuthe ngqo noSathana. Siyaqonda ukuba nguye owasebenzisa ubunewunewu kunye nobutyebi obaqokelelwa kwizixeko ezikhulu zabahedeni ezazimsebenzela phantsi kobuhedeni bezithixo ezininzi zobuhedeni, kunokuba engazi, kodwa ngamaxesha onke nakuyo yonke indawo kwiindlela zehlelo uThixo azigqala njengezotho. Uthwala entliziyweni yakhe ubunzima bokukhungatheka okuqokelelweyo, kwakhona, kubude beenkulungwane kunye namawaka eminyaka embali yoluntu. Olu dano luthethelela umsindo wakhe othe wahluthwa ngokuyinxenye ngolu ngquzulwano lwamva nje lwehlabathi olutshabalalisayo.

Kodwa lo msindo wobuthixo ngokuchasene nokurhweba kwamaxesha amandulo usimema ukuba siqonde ukuba uThixo unokucinga ntoni ngokurhweba kwamazwe ngamazwe kwangoku kwimeko yamazwe ngamazwe eyakhiwe ngokupheleleyo kuqoqosho lwemarike. Ndinga ukuba ukutshatyalaliswa kweenqaba zeWorld Trade Center eNew York ngoSeptemba 11, 2001 kuyimpindulo. Okungakumbi njengoko, kwiSityhi. 18, esi siprofeto sigxininisa indima eyingozi yokuzityebisa ngenxa yorhwebo notshintshiselwano lwezizwe ngezizwe apho nawuphi na umgaqo okanye ilungelo lobuthixo lonqulo liwa kakhulu kukungahloneli Thixo.

Ekupheleni kukaDan.11, umchasi we-USA, iRashiya, uyatshatyalaliswa. Oku kuya kubanika igunya elipheleleyo kubo bonke abasindileyo kungquzulwano lwamazwe ngamazwe. Yeha ke abo bafelweyo! Umele aqubude aze azithobe kumthetho womoyisi naphi na apho akhoyo emhlabeni, asinde.

Daniyeli 12

Dan 12:1 *Ngelo xesha uya kusuka eme uMikayeli, umthetheli omkhulu, umthetheli woonyana babantu bakowenu; + yaye kuya kuba lixesha lembandezelo ekungazange kubekho linjengalo ukususela oko zabakho iintlanga de kube ngelo xesha. Ngelo xesha baya kusindiswa abantu bakowenu abafunyenwe bebhaliwe encwadini;*

1Ngelo *xesha uya kusuka eme uMikayeli,*

Eli xesha lelo lesiphelo sehlabathi xa enelizwi lokugqibela, uYesu Kristu uya kubuya esebuqaqawulini namandla obuthixo bakhe ekhuphisana kudala nonqulo. Sifunda kwiSityhi.1:7: “ *Yabonani, esiza namafu; Onke amehlo aya kukubona, kwanabo bamhlabayo; zaye ziya kumbambazelela zonke izizwe zomhlaba. Ewe. Amen! Simele siyiqhelanise le ngcamango* , kuba kwindima yakhe nganye, uThixo wazithiya igama elahlukileyo, yiyo loo nto kuDaniyeli ***nakwiSityhi*** . igunya phezu komtyholi needemon. Igama lakhe, uYesu Kristu, limela lona kuphela abanyulwa bomhlaba awayeze kubasindisa phantsi kweli gama.

1b- *inkokeli enkulu,*

Le *nkokeli enkulu ke ngoko nguYahweh uMikayeli uYesu Krestu kwaye kuvela kuye ukuba ekukhanyeni kwayo okuphawulweyo, urhulumente kapopu wathabatha ukuze kungenelwe yena, uthumo lwakhe njengomthetheleli **ongunaphakade*** wasezulwini de kwangowe-1843, oku ukususela ngonyaka wama-538, ukususela ekuqaleni kweXesha Eliqhelekileyo. ulawulo lukapopu nokubekwa kwalo kwisixeko saseRoma, kwiBhotwe laseLateran kwiNtaba iCaelius. Lo mbandela wachazwa kuDaniyeli 8.

1c- *umkhululi woonyana babantu bakowenu;*

Umkhuseli *uyangenelela* xa kukho uhlaselo. Yaye oku kuya kuba njalo kwiiyure zokugqibela zobomi basemhlabeni babanyuliweyo abahlala bethembekile, bade bagwetyelwa ukufa ngabavukeli bokugqibela. Apha, sinokufumana yonke imizekelo ecetywayo kumabali kaDaniyeli kuba azaliseka kwimeko yokugqibela elusizi. Kule ***ntlekele enkulu yokugqibela*** , *siza kuphinda sikhumbule ungenelelo* olungummangaliso olubaliswa kuDan.3, *iziko* kunye nabalinganiswa balo abane abaphilayo, kuDan.5, ukuthinjwa kweBhabhiloni *enkulu* nguThixo, kuDan . kwanesiphelo sentlekele ***enkulu*** esafanekiselwa kwangaphambili yileyo yafikela amaYuda ngo-168, ngoKisleu 15, oko kukuthi, uDisemba 18, ngomhla weSabatha.

1d- *kwaye kuya kuba lixesha lembandezelo, ekungazanga kubekho linjalo, kususela koko zabakhoyo iintlanga, kwada kwalelo xesha.*

Ngokusuka kula mazwi, intlekele enkulu yokugqibela iya kudlula leyo yamaYuda alungelelaniswe ngamaGrike. Enyanisweni, amaGrike abetha kuphela amaYuda awafumana ezitratweni okanye ezindlini zawo. Ekupheleni kwehlabathi, izinto zahluke gqitha, yaye ubugcisa bezi mini buvumela ulawulo olupheleleyo kubantu abaphila emhlabeni. Ngokusebenzisa iindlela zokubona abantu, sinokufumana nabani na naphi na, kuyo nayiphi na indawo azimele kuyo. Uluhlu lwabantu abachasa imiyalelo emiselweyo lunokumiselwa ngokuchanekileyo. Kulo mongo wokugqibela, ukupheliswa kwabanyuliweyo kuya kwenziwa ukuba kwenzeke ngokobuntu. Nangona bezele lukholo nethemba ekukhululweni kwabo, abanyuliweyo baya kuva iiyure ezibuhlungu; kwabo basaya kukhululeka, behluthwe yonke into, abanye bakwiintolongo zabavukeli belindele ukubulawa kwabo. Unxunguphalo luya kulawula ezintliziyweni zamagosa anyuliweyo aphantsi kakubi ukuba awabulawanga.

1e- *Ngelo xesha baya kusindiswa abo bakowenu, abafunyenwe bebhaliwe encwadini;*

Yincwadi yobomi, kuba ngaphandle kwekhompyutha, uThixo wenza uludwe lwazo zonke izidalwa ezaveliswa nguAdam noEva nenzala yabo. Ekupheleni kobomi bomntu ngamnye, isiphelo sokugqibela sagqitywa nguThixo owagcina izintlu ezimbini: eyabanyuliweyo kunye neyabawileyo , ngokungqinelana neendlela ezimbini ezinikelwe eluntwini kwiDut.30:19-20 : *Ndiyabiza. Ndibeke phambi kwenu ubomi nokufa, intsikelelo nesiqalekiso. Nyula ke ubomi, ukuze uphile, wena nembewu yakho; ukuba umthande uYehova uThixo wakho , uliphulaphule ilizwi lakhe, unamathele kuye; ngokuba oko kuxhomekeke ubomi bakho, nokolulwa kwemihla yakho ... utshiswe ngomlilo , sityhilelwe kuDan.7:9-10; Oku kungenxa yamazwi akhe okuziphakamisa kuThixo woothixo, njengoko Dan. 11:36.*

KwiSityhi.20:5, ukubuya kukaKristu kukhatshwa luvuko lwabafileyo abakuKristu olubizwa ngokuba luvuko lokuqala : *Banoyolo yaye bangcwele abo banesabelo kuvuko lokuqala , kuba ukufa kwesibini akunamandla kubo. .*

Dan 12:2 *Kuya kuvuka abaninzi kwabaleleyo eluthulini lomhlaba, aba baye ebomini obungunaphakade, naba baye kwingcikivo nakwihlazo elingunaphakade.*

2 *Kuya kuvuka abaninzi kwabaleleyo eluthulini lomhlaba , aba baye ebomini obungunaphakade;*

Okokuqala masiphawule ukuba ngokwesiqhelo, *abafi balala kakuhle eluthulini lomhlaba* kungekhona kwiparadesi emangalisayo okanye kwisihogo esivuthayo njengoko amaKristu obuxoki okanye unqulo lobuhedeni lufundisa yaye lukholelwa kuko. Le ngcaciso ibuyisela isimo sokwenene sabafileyo njengoko sifundiswa kwiNtshumayeli 9:5-6-10: *Kuba bonke abadla ubomi kusekho ithemba; kwanenja esaphilileyo ilunge ngaphezu kwengonyama efileyo. Abaphilayo, enyanisweni, bayazi ukuba baya kufa; ke bona abafileyo abazi lutho, abasabi namvuzo, ngenxa yokuba balityelwe, abasakhunjulwa nganto. Seluphelile kade uthando lwabo, nentiyo yabo, nekhwele labo; kwaye abasayi kuba nasabelo kwakhona kuyo yonke into eyenziwayo phantsi kwelanga Nantoni na esiyifumanayo isandla sakho ukuba siyenze ngamandla akho, yenze; ngokuba akukho kwenza, nakucinga, nakwazi, nakulumka kwelabafileyo, apho uya khona wena. (Indawo yokuhlala abafileyo eluthuli lomhlaba).*

Akukho ngcinga emva kokufa kuba ingcinga ihlala kwingqondo yomntu, kuphela, xa esaphila kwaye esondliwa ligazi elithunyelwa kukubetha kwentliziyo yakhe. Kwaye eli gazi kufuneka licocwe ngokuphefumla kwemiphunga. UThixo akazange athethe nto yimbi, ekubeni wathi kuAdam owaba ngumoni ngokungathobeli, kwiGenesis 3:19: “ *Uya kudla isonka sokubila kobuso bakho, ude ubuyele emhlabeni othatyathwe kuwo; ngokuba uluthuli, uya kubuyela kwaseluthulini* . Ukuqinisekisa le meko yokungabi nto kwabafileyo, sifunda kwiNdumiso 30:9 : “ *Kunceda ntoni na ngokuphalaza igazi lam, ukuba ndihle ndiye emhadini? Ngaba uthuli lwakudumisa? Ngaba ithetha ngokunyaniseka kwakho? Hayi, kuba ayinako ngokutsho kweNdumiso 115:17: Asingabafileyo abamdumisayo uYehova, Asingabo bonke abehlayo baye endaweni yokuzola. Kodwa oku akumthinteli uThixo ekubeni akwazi ukuphinda avuse ubomi obukhoyo ngaphambili kwaye ngamandla okudala amenza uThixo hayi ingelosi okanye umntu.*

Ezi ndlela zimbini zineziphumo ezibini zokugqibela kwaye i-Rev.20 isixelela ukuba yahlulwe yiminyaka *eliwaka* yewaka lesixhenxe leminyaka. Ngelixa bonke ubomi bomntu bunyamalala ebusweni bomhlaba ekuqaleni kwale *minyaka iliwaka* , abawileyo baya kuvuswa kuphela emva komgwebo wabo owenziwe ngabangcwele kunye noYesu Krestu kubukumkani bakhe basezulwini. Ngesi sigidimi sincanyathiselwe kwixilongo *le⁻⁷* , iSityhi.11:18 siyaqinisekisa, sisithi: *Iintlanga zaqumba; ifikile ke ingqumbo yakho , nexesha lokuba ugwebe abafileyo , nokubavuze abakhonzi bakho abaprofeti, abangcwele, nabaloyikayo igama lakho, abancinane kwanabakhulu; nokutshabalalisa abo bawonakalisayo umhlaba* . Kule ndinyana, *umgwebo wabafileyo* ukhokelela uThixo ekuvuseni, okokuqala, abanyulwa bakhe abafileyo abathembekileyo ukuze bagwebe abangendawo abagcinwe kwimeko yokufa.

2b- *abathile ke baya kungcikovwa, badanile ngonaphakade.*

Ingunaphakade liya kuba lelabaphilayo kuphela. Emva kokubhujiswa kwabo kokugqibela kuMgwebo wokugqibela , *ukungcikovwa* kunye *nehlazo* labawayo kuya kuhlala kuphela kwinkumbulo engunaphakade yabanyuliweyo, iingelosi kunye noThixo.

Dan 12:3 *Abo banengqiqo baya kukhazimla njengokukhazimla kwezulu; nabafundisi abaninzi ubulungisa baya kukhazimla njengeenkwenkwezi ngonaphakade kanaphakade.*

3a- *Abo ke banengqiqo baya kukhazimla njengobengezela bezulu*

Ubulumko buphakamisa umntu ngaphezu kwezilwanyana. Kutyhilwa kukukwazi kwayo ukuqiza, ukwenza izigqibo ngokuqwalasela izibakala okanye ngokuyithabatha ngokulula. Ukuba abantu bebengavukelanga kwinkululeko abayinikwa nguThixo, ubukrelekrele bebuya kukhokelela lonke uluntu kwindlela efanayo yokuqonda ubukho bukaThixo nemithetho yakhe. Kungenxa yokuba ukususela kuMoses, uThixo uye waba nezona ziganeko zibalulekileyo zesityhilelo sakhe ebantwini esibhalwe phantsi. Nantsi indlela yokuqiza ekufuneka uyilandele. Ukholo lokukholelwa kuThixo omnye lwabonakala kwimbali yabantu bamaHebhere. Ngoko ke ubungqina bakhe nemibhalo yakhe ibaluleke ngaphezu kwayo yonke eminye imibhalo ekuthiwa yabhalwa kwangalo Thixo ungafaniyo. Ukuba abantu bakaThixo bamele balwe ngokuchaseneyo kuhlala kuyinto eqhelekileyo, kodwa ukuba izibhalo ezingcwele kufuneka zilwe nxamnye iba ngumsebenzi wobudemon. Ukholo olwasekwa nguYesu Krestu luthatha imithombo yalo kunye neembekiselo kwizibhalo zesiHebhere zomnqophiso omdala, olunika ukuba semthethweni. Kodwa imfundiso yamaRoma Katolika ayiwuhloneli lo mqaqo, kungoko yona okanye iKoran yobuSilamsi ingenakuzibanga inguThixo ophilayo, umdali wazo zonke izinto eziphilayo nezikhoyo. UYesu wawuqinisekisa lo mqaqo ngokukhumbula kuYohane 4:22 ukuba *usindiso luphuma kumaYuda : Nina ninqula eningakwaziyo; thina sinqula esikwaziyo, ngokuba usindiso luphuma kumaYuda* .

Kweli qela lokuqala labanyuliweyo, uThixo unyula abantu abasindisiweyo bengenalwazi lukhethekileyo ngenxa yokuthembeka kwabo okubonakaliswa ngokubeka ubomi babo esichengeni ukususela kuAdam noEva; yaye oku de kwangowe-1843. Basindiswa ngenxa yokuba imisebenzi yabo yangqina ubukrelekrele babo nokwamkela kwabo imithetho yobuthixo ebonakaliswa

kukuthobela kwabo. Kweli qela, awona maProtestanti athembekileyo **nanoxolo** aye azuza de kwayintwasahlobo yowe-1843 kumonde kaThixo owathi wawenza kuphela isinyanzelo seSabatha yakhe engcwele ukususela ngaloo mhla. IsiTyhilelo 2:24-25 siya kungqina oku: *Ndithi kuni, nakwabanye abaseTiyatira, abo bangayamkeliyo le mfundiso , nabo bangazazanga iinzulu zikaSathana, njengoko bazibiza ngako . ungazithwalisi mthwalo wumbi; kodwa bambelelani koko ninako ndide ndifike.*

3b- *nabo bafundisa ubulungisa isihlwele baya kukhazimla njengeenkwenkwezi ngonaphakade kanaphakade*

Eli qela lesibini lahlulwa ngenxa yomgangatho ophakamileyo wokungcwaliswa eliwumelayo emhlabeni ukususela ngowe-1843. Lanyulwa ngovavanyo lokholo, olwalusekelwe ekuqaleni kwithemba lokubuya kukaYesu Kristu, ngokulandelelanayo entwasahlobo yowe-1843 nasemva koko . ekwindla lowe-1844, ukungcwaliswa kwakhe nguThixo kwenziwa ngokusesikweni ngokuyibuyisela kwakhe iSabatha awayeyenza kwakhona, emva kweenkulungwane ezinde zobumnyama, ukulibala nokudelelwa.

Kolu lwahlulo lube ngamaqela amabini , into ebona bahluke yimeko yabo ngokubhekiselele kubulungisa bukaThixo, isimo sabo kwimithetho yakhe elishumi kunye neminye impilo kunye neminye imimiselo. Kwisicatshulwa sawo santlandlolo se-Eksodus 20:5-6, umthetho wesibini owacinywa yiRoma, utyhila ngokucacileyo ukubaluleka uThixo akunikelayo ekuthobeleni imiyalelo yakhe kwaye ukhumbula iindlela ezimbini ezichaseneyo nesiphelo: ... ndinekhwele . *UThixo ngubani ubuvelele ubugwenxa booyise koonyana, kwesesithathu nakwesesine isizukulwana kwabandithiyayo, bagqithise imithetho yam, ndibe nemfesane kwabandithandayo, abayigcinayo imithetho yam, kuse kwizizukulwana eziliwaka .*

Kule ndinyana, uMoya utyhila isizathu sobukho *beenkwenkwezi* kwindalo yethu yasemhlabeni. Kuphela babenesizathu sokubakho ukuze bakhonze njengomfuziselo wabanyuliweyo basemhlabeni abanyulwe nguThixo; kwaye yiGen.1:17 etyhila umyalezo wabo: *UThixo wazibeka esibhakabhakeni samazulu, ukuba zikhanyise ehlabathini.* Emva koko uThixo uzisebenzisa ukubonisa uAbraham inkitha yembewu yakhe kwiGenesis 15:5: *Bala iinkwenkwezi zezulu, ukuba unokuzibala; yoba njalo ke inzala yakho.*

Nangona kunjalo, imeko yezi *nkwenkwezi zomoya* inokutshintsha ngokuxhomekeke kwimisebenzi eyenziwa likholwa elihlawulelweyo. Ngokuwa ngokomoya ngenxa yokungathobeli kwayo, *inkwenkwezi iyawa , iwa esibhakabhakeni .* Lo mfanekiso uya kukhutshwa ukuze ufanekisele ukuwa kokholo lwamaProtestanti ngowe-1843, ^{okwavakaliswa ngumqondiso wokwenene wesibhakabhaka} *ngowe- 1833 , kwitywina le- 6 leSityhi . umkhiwane, oshukunyiswa ngumoya onamandla, uyawachitha amakhiwane awo aluhlaza.* Kwaye kwakhona kwiSityhi.12:4: *Umsila wayo wawurhugela kude isahlulo sesithathu seenkwenkwezi zezulu, waziphosa emhlabeni.* Esi sigidimi sihlaziya eso sikuDan.8:10: “ *Yena wenyuka waya kumkhosi wezulu, wawuhlisela emhlabeni inxalenye yaloo mkhosi neenkwenkwezi, wawunyathela .* UMoya uthi kulawulo lukapopu waseRoma ukuwa ngokomoya kwesinye kwisithathu samakholwa

ahlangulweyo; abantu abakhohlisiweyo abaya kukholelwa ilize kusindiso lukaKristu kwaye bafune ubulungisa bakhe.

Dan 12:4 *Wena, Daniyeli, wagcine eyimfihlelo la mazwi, uyitywine incwadi kude kube lixsha lokuphela. Abaninzi baya kuyifunda, kwaye ulwazi luya kwanda.*

4a- Eli **xesha lesiphelo** lazi izigaba ezininzi ezilandelelanayo kodwa laqala, ngokusemthethweni, ngentwasahlobo ka-1843, ngokungeniswa kokusetyenziswa kommiselo kaThixo owabhalwa kwangaphambili kuDan . **ugwetyelwe** . Kwi-1994, ixesha lesibini lesiphelo laphawulwa ngokugwetywa kweziko le-Adventist jikelele. Ukususela ngo-1843, incwadi kaDaniyeli ifundwe, kodwa ayizange iguqulelwe ngokuchanekileyo phambi kwalo msebenzi ndisawulungiselela ngo-2021 kwaye oku ukususela ngo-2020. Ngoko ke lo mhla ophawula incopho yolwazi lwakhe kwaye ngoko **ke** , Ixesha lokwenyani lokugqibela **lesiphelo** eliya kuphela ngokubuya kokwenyani kuka Yesu Krestu, owaziwayo nolindelweyo, ngentwasahlobo ka-2030. i-Virus ye-Covid-19 eyavela e-China ngo-2019, kodwa kwi-Papal Catholic Europe, kuphela ukususela ngo-2020. Ngo-2021, iintsholongwane ziyaguquka kwaye ziqhubeke nokubetha abantu abanetyala kunye nemvukelo.

Uvavanyo lokholo lwama-Adventist lubonakalisiwe

Dan 12:5 *Mna, Daniyeli, ndakhangela, nango amanye amadoda amabini emi, enye ngaphesheya komlambo, enye ngaphesheya.*

5a- Khumbula! UDaniyeli uselunxwemeni lomlambo iHidekeli, iTiger, lo udla abantu. Noko ke, kukho amadoda amabini macala omabini alo mlambo, nto leyo ethetha ukuba enye yakwazi ukuwela yaye enye ilungiselela ukuwela. Sele kuDan.8:13, kwabakho ingxoxo phakathi kwabangcwele ababini.

Dan 12:6 *Wathi omnye kwindoda leyo yambethe ilinen emhlophe, ebimi phezu kwamanzi omlambo, Kuya kuba nini na ukuphela kwezi zinto zibalulekileyo?*

6a- KuDan.8:14 imibuzo yabangcwele yayifumene kuThixo impendulo ye-2300 ngokuhlwa-kusasa eyamisela umhla we-1843. Indlela iphindwa apha kwaye umbuzo ngeli xesha uphathelele isiphelo sehlabathi; ixesha apho isiprofeto siya kuyeka ukuba luncedo. Lo mbuzo ubuzwa kuKristu omelwa yile *ndoda inxibe ilinen* emi *phezu komlambo* ibukele ukuwela kwawo ngabantu. UThixo usebenzisa umfanekiso wokuwela uLwandle oluBomvu owasindisa amaHebhere kodwa warhaxwa iintshaba zawo zamaYiputa.

Dan 12:7 *Ndayiva indoda leyo yambethe ilinen emhlophe, imi phezu kwamanzi omlambo; wasiphakamisela ezulwini isandla sakhe sokunene nesokhohlo sakhe, wafunga odla ubomi ngonaphakade, wathi, Kuya kubakho exesheni, namaxesha, nesiqingatha sexesha; ongcwele uya kwaphulwa ngokupheleleyo.*

7 *Ndayiva indoda leyo yambethe ilinen emhlophe, emi phezu kwamanzi omlambo; wasiphakamisela ezulwini isandla sakhe sokunene nesasekhohlo;*

Kwisikhundla soMlamli, uYesu Krestu uphakamisa isandla sakhe sasekunene kunye nesandla sakhe sasekhohlo esohlwayayo esiya esibhakabhakeni ukuze enze isibhengezo esindilekileyo.

7b *wafunga lowo udla ubomi ngonaphakade ukuba kuya kuba lixsha, namaxesha, nesiqingatha sexesha;*

Ngokucaphula ixesha elingokwesiprofeto lolawulo lukapopu, uKristu ubonisa aze akhumbule umgwebo wakhe awathi, kwixesha elidluleyo, wayigweba icawa yakhe ukuba ithwaxwe yingcinezelo yolawulo loopopu neziqalekiso zohlaselo lwamabharbhari olwandulela olo ; oku ngenxa yokulahlwa kweSabatha ukususela ngoMatshi 7, 321. Ngaloo ndlela amakholwa ngamaxesha ezilingo zama-Adventist ayalunyukiswa. Kodwa isizathu sesibini sikhokelela uThixo ukuba avuse olu lawulo lukapopu; lo ngumhla wokuqalisa kwayo, ngowama-538 AD. Ukhetho lusengqiqweni kuba lo mhla wama-538 uya kusebenza njengesiseko sokubala esiza kusicebisa esi siprofeto ngokusichazela imihla emitsha yesiprofeto kwindinyana ye-11 neye-12.

7c- *ziphele zonke ezi zinto, akuba aphulwe aphele amandla abantu abangcwele*

Esi sivakalisi esifutshane sishwankathela kakuhle eli xesha umzuzu wokwenene wesiphelo: lowo apho ekupheleni kwentlekele enkulu yokugqibela , abanyuliweyo baya kuzifumana bekwicala lokutshatyalaliswa, bapheliswe ebusweni bomhlaba; iphawula ukuchaneka: **yaphukile ngokupheleleyo** .

Dan 12:8 *Ndeva, andaqonda; ndathi, Nkosi yam, woba yintoni na ukuphela kwezi zinto?*

8a- UDaniyeli olihlwempu! Ukuba ukuqonda kwencwadi yakhe kuseyimfihlakalo kwabo baphila ngo-2021, hayi indlela ebengaphaya kokufikelela kwaye engenamsebenzi ngayo oku kuqonda ukuze asindiswe!

Dan 12:9 *Wathi, Hamba, Daniyeli, kuba la mazwi aya kugcinwa eyimfihlelo, atywinwe kude kube lixesha lokuphela.*

9a- Impendulo yengelosi iya kumshiya elambile uDaniyeli kodwa iqinisekisa ukuzaliseka kade kwesiprofeto ebekelwe *ixesha lokuphela kwexesha lobuKristu.*

Dan 12:10 *Abaninzi baya kuhlanjululwa, bazenze mhlophe, banyibilikiswe; ke bona abangendawo baya kwenza ububi, kodwa bonke abangendawo abayi kukuqonda; kodwa abanengqiqo baya kuqonda.*

10Abaninzi *baya kuhlanjululwa, benziwe mhlophe, bahlanjululwe*

Ngokuphinda apha isicatshulwa esichanekileyo esisondele kwilizwi likaDan.11:35, ingelosi iqinisekisa ukuba ungubani upopu ukumkani onekratshi **nokhohlakeleyo** oziphakamisayo *ngaphezu kwabo bonke oothixo* kwanokuphela koThixo oyinyaniso , kwindinyana yama-36.

10b- *abangendawo baya kwenza ububi; bonke abangendawo abayi kukuqonda;*

Ingelosi ikhupha umgaqo oya kuqhubeka kude kube sekupheleni kwehlabathi, ukwanda kobubi kufanekiselwa kwiziprofeto zikaDaniyeli ngokwandiswa “kobhedu ” lwesono samaGrike kunye “ *nentsimbi* ” yomkhosi wamaRoma de kube sekubuyeni kukaKristu. . Abakhohlakeleyo baya kuthintelwa kabini ekuqondeni: okokuqala ngokungabi namdla kwabo, kwaye okwesibini, ngamandla *olahlekiso* anikwe nguThixo abenza bakholelwe *ubuxoki* ngokutsho kweyesi-2 Tes.2:11-12: *Kananjalo uThixo ubathumelela amandla. ukubhideka, ukuze bakholelwe ubuxoki* , *ukuze bonke abangakholwanga yiyo inyaniso, basuka bakholiswa kuko ukungalungisi, bagwetywe* .

10c- *ke bona abanengqiqo baya kuqonda.*

Lo mzekelo ungqina ukuba *ubulumko bokomoya* sisipho esikhethekileyo esisunikwe nguThixo, kodwa kwandulelwa kukusetyenziswa kakuhle kobulumko

obusisiseko obunikwa bonke abantu abaqhelekileyo. Kuba nakulo mgangatho, abantu bayayibhidanisa imfundo nediploma zayo *nobukrelekrele* . Ke ndikhumbula lo mahluko: umyalelo uvumela idatha ukuba ifakwe kwimemori yomntu kodwa *bubulumko kuphela* obuvumela ukusetyenziswa kwabo okulungileyo kunye nobulumko.

Dan 12:11 *Ukususela kwixesha lokuphela ~~kwenkonzo yamaxesha onke~~, ukuze kumiswe isiphanziso esimasikizi, ziintsuku eziliwaka, elinamakhulu amabini, anamanci asithoba.*

11a- *Kususela kwixesha lokuphela ~~kombingelelo-ongunaphakade~~*

Kusafuneka ndinikhumbuze, kodwa igama elithi “ ~~umbingelelo~~ ” alikho kwimibhalo yantlandlolo yesiHebhere. Kwaye oku kuchaneka kubalulekile kuba oku *kuhlala kuqhubeka* kuchaphazela ububingeleli basezulwini bukaYesu Krestu. Ngokuvelisa kwakhona ukuthethelelwa kwakhe emhlabeni, upopu ususa indima yakhe kuYesu Kristu njengomthetheleli wezono zabanyuliweyo bakhe.

Obu bulungiseleli basemhlabeni bufanayo buqala ngowama-538; umhla xa uVigilius I upopu wokuqala kwisihloko, wahlala eRoma, kwiBhotwe laseLateran, kwiNtaba yaseCaelius (isibhakabhaka).

11b- *nalapho kuya kusekwa khona isiphanziso esilisikizi*

lwamaRoma kapopu olucatshulwe kuDan.9:27 luqala : *kwaye kuya kubakho kwiphiko **amasikizi esiphanziso**, ade atshabalale, atshatyalaliswe [ngoko] kumisiweyo ke, ekuphanzisweni [umhlaba] .*

Kule ndinyana, ijolise kumhla wama-538, uMoya ujolise kuphela kwiRoma yoopopu, ecacisa isinye segama elithi "isikizi". Oku kwakungenjalo kuDan.9:27, apho izigaba zozibini zeRoma, ubuhedeni noopopu zazibandakanyekile.

Makhe siphawule umdla nokubaluleka kokuhlanganiswa kwezinto ezimbini kule ndinyana: “ *ukuxwilwa kongunaphakade* ” kuKristu kuDan.8:11 kunye “ *nephiko* ” likapopu elithwele “ *isiphanziso esilisikizi* ” esikhankanywe kuDan. 9:27. Ngokunxulumanisa ezi zenzo zimbini kumhla omnye wama-538 nakwiqumrhu elinye, uMoya uqinisekisa kwaye ungqina ukuba umbhali wezi zenzo zigwenxa ngokwenene ubupopu baseRoma.

KuDan.11:31, isenzo esibalelwa kukumkani wamaGrike uAntiochus 4 sasinika umzekelo wento uThixo ayibiza ngokuba " *sisikizi lesiphanziso* ." Upopayi uyayivelisa kwakhona, kodwa iminyaka eyi-1260 emide enegazi.

11c- *kuya kuba ziintsuku eziliwaka elinamakhulu amabini anamashumi alithoba.*

Ukuze wenze ixesha lesiprofeto elicatshuliweyo elibhekiselele kwixesha lesiphelo lingabi nakuchaneka, iyunithi ibekwe phambi kwenani kuzo zonke iziprofeto zikaDanilyeli: iintsuku 1290 ; iintsuku 1335 (ivesi elandelayo); Dan.8:14: ***ngokuhlwa-kusasa 2300*** ; kwaye sele kuDan.9:24: iiveki ezingama-70.

Sinezibalo ezilula kakhulu ukwenza: 538 + 1290 = 1828.

Umdla walo mhla we-1828 kukunika isiganeko sama-Adventist umlingiswa wendalo yonke njengoko sijolise kwisithathu seminyaka emihlanu yeenkomfa zama-Adventist ezibanjelwe e-Albury Park eLondon phambi kosapho lwasebukhosini lwaseNgilani.

Dan 12:12 *Unoyolo olinde wafika kwiintsuku eziliwaka, elinamakhulu amathathu, anamanci mathathu anesihlanu.*

12a- Yile vesi kuphela esinika intsingiselo yezi zihlandlo zimbini zesiprofeto. Umxholo ngowokulinda ukubuya kukaKristu, kodwa kukulinda okukhethekileyo okusekelwe kumanani achazwe yiBhayibhile. Ubalo olutsha luyimfuneko: 538 + 1335 = 1873. Isithunywa sezulu sisinika imihla emibini ephawula ngokulandelelana ukuqala nokuphela kovavanyo lokholo lwama-Adventist phakathi kweminyaka yowe-1828 nowe-1873 . eqondiswe kwimihla ka-1843 kunye no-1844 kanye ababengunobangela wokulindelwe kabini okulandelelanayo kokubuya okuzukileyo kukaYesu Krestu e-USA, ngoko ke kumazwe amaProtestanti.

Kumfanekiso wokuwela umlambo "iTiger", ingwe edla imiphefumlo yabantu yile mihla ye-1843-1844 eyenza umProtestanti ochasayo adlule kubomi bomoya ukuya ekufeni kokomoya. Kwelinye icala, lowo uphumeleleyo kuvavanyo uphuma ephila yaye esikelelwe nguThixo kolu nqamlezo luyingozi. Ufumana uvuyo olukhethekileyo kuThixo: “ *Unoyolo lowo ufikelela ngowe-1873!* »

Dan 12:13 *Wena ke, hamba uye ekupheleni kwakho; uya kuphumla, yaye uya kumela ilifa lakho ekupheleni kwemihla.*

13a- UDaniyeli uya kufumanisa emva kovuko lokuqala apho aza kuvuswa khona, intsingiselo yazo zonke izinto azidlulisela kuthi. Kodwa kumaSabatha esaphila, imfundiso yakhe izeza kongezelelwa zizityhilelo eziqulethwe kwiApocalypse kaYohane.

Incwadi kaDaniyeli ibufihla kakuhle ubutyebi bayo obuninzi. Siye saphawula izifundo zenkuthazo iNkosi ezibhekisa kwabanyuliweyo bayo kanye bemihla yokugqibela kuba le mihla yokugqibela iya kubuyela kwisiqhelo soloyiko nokungakhuseleki ebesisoloko sigquba kuyo yonke imbali yoluntu emhlabeni. Kwakhona kodwa okokugqibela, amagosa anyuliweyo aya kukhethwa aze athwaliswe uxanduva ngamashwa aya kwehlela abasindi abavukelayo beMfazwe Yehlabathi Yesithathu eyabhengezwa kuDan.11:40-45 nakwiSityhi.9:13. UHezekile 14 ubonisa imizekelo yokholo esemgangathweni: uNowa, uDaniyeli, noYobhi. NjengoNowa, kuya kufuneka sibaleke size sixhathise ingcamango yehlabathi ngokwakha umkhombe wethu wokuthembeka kuThixo. NjengoDaniyeli, simele sihlale sizimisele ukwenza umsebenzi wethu njengamagosa anyuliweyo ngokugatya imilinganiselo emiselwe lunqulo lobuxoki. Yaye njengoYobhi, kuya kufuneka ukuba samkele ukubandezeleka ngokwasemzimbeni nasengqondweni nanini na uThixo ekuvumela oko, sibe nempumelelo kunoYobhi: ngamava akhe, safunda isizathu sokuba uThixo ezivumela ezi zilingo.

Incwadi kaDaniyeli ikwasivumela ukuba sibuyonde ngakumbi ubomi obungabonakaliyo basezulwini. Oku, ngokufumana lo mlinganiswa ogama linguGabriel, igama elithetha "lowo ubona ubuso bukaThixo". Ukhona kuzo zonke iimishini ezibalulekileyo zecebo losindiso olunyulu. Yaye simele siqonde ukuba, kubukumkani basezulwini bukaThixo, yena nazo zonke izithunywa zezulu ezilungileyo babuhluthwa ubukho bukaMikayeli, imbonakalo kaThixo yezithunywa zezulu, ebudeni bexesha lokuvela kwakhe emhlabeni, oko kukuthi, iminyaka engama-35. Ngokwabelana okukhulu kothando, uMicaël ukwabelana ngegunya lakhe, evuma ukuba kuphela " enye yeenkokeli eziphambili ". Kodwa

uGabriyeli wammisa kuDaniyeli, onyuliweyo phakathi kwabanyuliweyo, ‘njengeNkokeli *yabantu bakowenu* . Kwaye Dan.9 usityhilela ngokucacileyo yonke into uYesu ayeza ukuyifeza ukuze asindise abanyulwa bakhe abathembekileyo. Iprojekthi yokusindisa yobuthixo ibhengezwa ngokucacileyo, ize ke iphunyezwe ngoAprili 3, 30 ngokubethelelwa kukaYesu Krestu. Incwadi kaDaniyeli yasibonisa ukuba ukholo lunokubonakaliswa kuphela ngumntu omdala. Kwaye ngokutsho kukaThixo, umntwana uba ngumntu omdala xa engena kunyaka wakhe weshumi elinesithathu. Ngoko sinokubona kuphela isiqhamo esikrakra esiveliswa kukubhaptizwa kweentsana kunye nelifa lokuzalwa ngokonqulo kuzo zonke iinkonzo zobuxoki. UYesu wathi kuMarko 16:16: “ *Lowo ukholiweyo wabhaptizwa, wosindiswa; lowo ungakholwayo uya kugwetywa* . Ngoko ke oku kuthetha ukuba ngaphambi kokubhaptizwa, ukholo lumele lubekho luze lubonakaliswe. Emva kokuba ebhaptiziwe, uThixo wamvavanya. Kwakhona, enye iperile etyhilwe kuDaniyeli, la mazwi kaYesu akuMat.7:13 aqinisekisiwe: *Ngenani ngesango elimxinwa. Ngokuba libanzi isango, iphangalele nendlela, esa entshabalalweni; kwaye baninzi abadlulayo ngaloo ndlela ; nakuMat.22:14: Kuba baninzi ababiziweyo, ke bambalwa abanyuliweyo ; ngokukaDan.7:9, ishumi lamawaka ezigidi baphenduliswe kuThixo ngesigidi esinye kuphela abanyuliweyo abasindisiweyo, kuba baya kube bemkhonze ngokwenene umdali kaThixo kakuhle, kuKristu ngoMoya oyiNgcwele.*

Isahluko se-12 sisanda kubeka iziseko zesakhiwo sencwadi yeApocalypse ngokukhumbula imihla engama-538, 1798, 1828, 1843-1844 efihliweyo kwaye ecetyiswayo kodwa esisiseko sokwahlulwa kwexesha kwi-Apocalypse, kunye ne-1873. Omnye umhla, we-1994, uya yakhelwe ilishwa labanye kunye nolonwabo lwabanye.

Intshayelelo kumfuziselo wesiprofeto

Kuyo yonke imizekeliso yebhayibhile, uMoya usebenzisa izakhi zasemhlabeni ezinemilinganiselo ethile enokuthi ifanekisele izinto ezingaziwayo ezibonisa indlela efanayo. Isimboli ngasinye esisetyenzisiweyo ke ngoko kufuneka sihlolwe kuzo zonke iinkalo zayo, ukuze kukhutshwe kuyo izifundo ezifihlwe nguThixo. Thatha umzekelo igama elithi " *ulwandle* ". Ngokutsho kweGenesis 1:20, uThixo wawuhlalisa kuzo zonke iindidi zezilwanyana, ezingenakubalwa nezingaziwayo. Imekobume yayo iyingozi kwindoda ephila ngokuphefumla kwayo emoyeni. Ngaloo ndlela iba ngumfuziselo wokufa kumntu, ngokufanelekileyo, onako nokoyika ubutyuwa bayo obubangela ukuba umhlaba ube yinyumba. Ngokucacileyo, lo mfuziselo awukholisi eluntwini yaye, ngenxa yentsingiselo yawo yokufa, uThixo uya kunikezela igama lakhe kwitanki lesiHebhere lokuhlambela elifanekisela amanzi obhaptizo. Ngoku ukubhaptiza kuthetha ukuntywilisela, ukufa ukuntywiliselwa ukuze uphile kwakhona kuYesu Kristu. Indoda endala engagwetyelwanga iyavuka kwakhona ithwele ubulungisa bukaKristu. Sibona apho, bonke ubutyebi bento enye yendalo kaThixo: *ulwandle* . Phantsi kwale mfundiso, siya kuyiqonda ngakumbi intsingiselo uThixo ayinikela kule ndinyana kaDaniyeli 7:2-3 : "... *nantso imimoya yomine yasezulwini ibetha kulwandle olukhulu* . Kwaphuma amarhamncwa amakhulu amane elwandle , engahlukanga , elinye kwelinye . Yazi ukuba " *imimoya yomine yezulu* " icebisa iimfazwe zendalo iphela ezizisa abantu aboyisileyo ukuba balawule. Apha, " *ulwandle olukhulu* " lufanekisela inkitha yabantu abangabahedeni abathi, emehlweni akhe, bengamhloneli uThixo, balingana nezilwanyana " *zolwandle* . Kwintetho, " *imimoya emine yezulu* ", " *emine* " imele iindawo ezi-4 zekhadinali zendlela eNyakatho, eMzantsi, eMpuma naseNtshona. " *Umoya wezulu* " uzisa utshintsho kwinkangeleko yesibhakabhaka, amafu avuthuzayo, abangela isaqhwithi nemvula; etyhalela ecaleni amafu, akhuthaza ukukhanya kwelanga. Ngokukwanjalo, iimfazwe zibangela iinguqulelo ezinkulu kwezobupolitika kwibutho labantu, iziphithiphithi ezinkulu ezibangela ukuba abantu abatsha aboyisileyo bakhethwe nguThixo balawule, kodwa ngaphandle kokuba basikelelwe nguye. Ekubeni ebizwa "njengesilwanyana , " akafanelekela ukufumana iintsikelelo eziya kunikelwa kubantu bokwenyaniso; abanyulwa bakhe abathembekileyo abahamba ekukhanyeni kukaThixo ukususela kuAdam noEva, yaye oku kude kuse ekupheleni kwehlabathi. Yaye ngoobani amagosa ayo anyuliweyo? Abo awuqondayo kubo umfanekiselo wakhe ekubeni umntu wenziwa ngokomfanekiselo kaThixo ngokweGenesis 1:26. Phawula lo mahluko: umntu wenziwa okanye wenziwa nguThixo ngokomfanekiselo wakhe , ngoxa isilwanyana siveliswa yimekobume yaso, elwandle, yasemhlabeni, okanye yasezulwini, ngokomyalelo kaThixo. Ukhetho lwesenzi luphawula umahluko kwisimo.

Njengomzekelo wesibini, makhe sithathe igama elithi " *umhlaba* ". Ngokutsho kweGenesis 1:9-10 , eli gama elithi " *umhlaba* " lanikwa umhlaba owomileyo ophuma "elwandle " ; umfanekiso uThixo aya kuwusebenzisa kwisiTyhili.13, ukufuzisela inkolo yobuProtestanti eyaphuma kwinkolo

yobuKatolika. Kodwa makhe sijonge eminye imiba "yomhlaba ". Kuyathandeka emntwini xa esondliwa, kodwa akulunganga xa kuthabatha umqwebedu oyintlango. Ngoko ke kuxhomekeke ekunkcenkcesheleni okulungileyo okuvela esibhakabhakeni ukuze kube yintsikelelo emntwini. Oku kunkcenkceshelwa kunokubela nakwimilambo ewela kuyo; yiloo nto ilizwi likaThixo ngokwalo lifaniswa ‘ *nomthombo wamanzi aphilileyo* ’ eBhayibhileni. Bubukho okanye ukungabikho kwala “ *manzi* ” amisela uhlobo “lomhlaba ”, kwaye ngokomoya, umgangatho wokholo lomntu owenziwe ngama-75% amanzi.

Njengomzekelo wesithathu, makhe sithathe iinkwenkwezi esibhakabhakeni. Okokuqala, " *ilanga* ", kwicala elihle, liyakhanyisa; ngokukaGen.1:16, sisikhanyiso “ *semini* ”, sifudumeza kwaye sikhuthaze ukukhula kwezityalo athi umntu azenzele ukutya kwazo. Kwelinye icala, itshisa izityalo ngenxa yobushushu obugqithisileyo okanye ukungabikho kwemvula. UGalileo wayenyanisile, usembindini wendalo iphela kwaye zonke iiplanethi ezikwinkqubo yayo zijikeleza kuyo. Kwaye ngaphezu kwako konke ungowena mkhulu, iBhayibhile imbiza ngokuba “ *ngoyena mkhulu* ” kwiGenesis 1:16, oyena ushushu kwaye akafikeleleki. Zonke ezi mpawu zimenza abe ngumfanekiso ogqibeleleyo kaThixo ezifumaneka kuye zonke ezi mpawu. Akakho umntu onokumbona uThixo aze aphile, kanye njengokuba engenako ukubeka iinyawo zakhe “elangani ”; ekuphela kwinkwenkwezi yobudoda, abanye bonke ziziplanethi okanye iinkwenkwezi ezifaminized. Emva kwakhe, “ *inyanga* ”, “ *oyena mncinane* ”: ngokweGenesis 1:16, sisikhanyiso sobusuku, sobumnyama abulawulayo. “ *Inyanga* ” ke ngoko inomiyalezo ongakhiyo kuyo. Nangona eyona ikufutshane kuthi, le nkwenkwezi kudala igcina imfihlelo yecala layo elifihliweyo. Ayikhanyi ngokwalo kodwa njengazo zonke ezinye iiplanethi, ithumela emva kuthi, kumjikelo oqhubekayo, ukukhanya okuncinci okukufumana "elangani". Ngazo zonke ezi ndlela, "inyanga" ngumqondiso ogqibeleleyo wokumela, okokuqala, inkolo yamaYuda, kwaye okwesibini, inkolo yobuKristu bobuxoki bobupapa bamaRoma Katolika, ukususela ngo-538 ukuza kuthi ga ngoku, kunye nobuProtestanti bamaLuthere, uCalvin kunye no-Anglican, Ukususela ngowe-1843. Kukwakho esibhakabhakeni, “ *iinkwenkwezi* ” ezithi ngokutsho kweGenesis 1:14-15-17 zineendima ezimbini ezabelana ngazo ‘ *nelanga nenyanga* . ’, kunye nelo “ *lokukhanyisa umhlaba* ”. Uninzi lwazo lukhanya kuphela ngamaxesha obumnyama, ebusuku. Ingumfuziselo ofanelekileyo wokumela abakhonzi bakaThixo, abokwenyaniso, de isiprofeto sithi bawa; nto leyo ebonisa utshintsho kwimeko yabo yokomoya. Esi iya kuba sisigidimi uThixo aya kusisebenzisa ukuvusa ukuwa kobuKristu lixhoba lobuxoki bamaRoma kuDan.8:10 nakwiSityhi.12:4; nokuwa kobuProtestanti behlabathi lonke kwiSityhi.6:13 nese-8:12. Ikwadwa, “ *inkwenkwezi* ” ibhekisela kubupopu bamaKatolika kwiSityhi.8:10-11, ukholo lwamaProtestanti kwiSityhi.9:1; kwaye bahlanganiselwa kwisithsaba kwinani le-12, iNdibano eNyuliweyo eyoyisileyo, kwiSityhi.12:1. Dan.12:3 ubachaza njengomfuziselo “ *abo bafundisa isihlewele ubulungisa* ”, oko kukuthi, “ *abo bakhanyisela umhlaba* ” ngokukhanya okunikwe nguThixo.

Le miqondiso mihlanu iya kuba nendima ebalulekileyo kwisiprofeto seApocalypse. Ungaziqhelanisa ke ngoko ukufumana imiyalezo efihliweyo

eqhutywa ziikhrayitheriya zeesimboli ezibonisiweyo. Kodwa ezinye bekuya kuba nzima ukuzibhaqa, ngoko uThixo ngokwakhe ubonisa isitshixo sale mfihlelo, kwiindinyana zeBhayibhile, ezinjengamagama athi “intloko *nomsila* ” anokuqondwa kuphela ngentsingiselo uThixo ayinike yona kuIsa.9:14, apho sifunda oku: “ *umantyi okanye indoda enkulu yintloko, umprofeti ofundisa ubuxoki ngumsila* . Kodwa indinyana ye-13 icebisa ngendlela efanayo, ngoko ke ineentsingiselo ezifanayo, “ *isebe lesundu nengcongolo* ”; “ *ingcongolo* ” eya kumela ubupopu baseRoma kwiSityhi.11:1.

Kukwakho nentsingiselo yomfuziselo yamanani namanani. Njengomgaqo osisiseko, sinomyalelo wokunyuka:

Kwinani elithi "1": okukodwa (kobuthixo okanye idijithali)

Kwinombolo "2": ukungafezeki.

Kwinani "3": ukugqibelela.

Kwinani elithi "4": universality (4 amanqaku ekhadinali)

Ngenani elithi "5": indoda (indoda okanye umntu obhinqileyo).

Ngenani elithi "6": ingelosi yasezulwini (isidalwa sasezulwini okanye isithunywa).

Kwinani "7": ukugcwala. (Kwakhona: itywina lomdali kaThixo)

Ngaphezulu kwalo mzobo sinendibaniselwano yodibaniso lwamanani asixhenxe okuqala; imizekelo: $8 = 6+2$; $9 = 6+3$; $10 = 7+3$; $11 = 6+5$ kunye ne- $7+4$; $12 = 7+5$ kunye ne- $6+6$; $13 = 7+6$. Olu khetho lunentsingiselo yokomoya ngokunxulumene nemixholo ephathwa kwezi zahluko zeSityhilelo. Kwincwadi kaDanilyeli sifumana izigidimi zesiprofeto eziphathelele ixesha lamaKristu kaMesiya kwisahluko 2, 7, 8, 9, 11 nese-12.

Kwincwadi yeSityhilelo eyatyhilwa kumpostile uYohane, ikhowudi yokomfuziselo yamanani esahluko ityhila lukhulu. Ixesha lobuKristu lahlulwe laba ziinxalenye ezimbini eziphambili zembali.

Eyokuqala, encanyathiselwe kwinani elithi "2", iquka ixesha elininzi lemfundiso "yokungafezeki" yokholo lobuKristu olumelwe ukusuka ku-538 ngupopu wamaRoma Katolika, indlalifa yesiqhelo yonqulo eyasekwa ukususela ngoMatshi 7, 321 ngumlawuli waseRoma ongumhedeni uConstantine. ¹ Isahluko sesi-2 sigubungela lonke ixesha phakathi kowama-94 no-1843.

Inxalenye yesibini emelwa linani elithi “3” ixhalabele, ukususela ngowe-1843, ixesha elithi “Adventist,” ixesha apho uThixo afuna imfundiso yabapostile “igqibelele” ebuyiselweyo ngokuvisisana nenkqubo eyaxelwa kwangaphambili ngummiselo wobuthixo ocatshulwe kuDan.8:14. Le ngqibelelo iya kufezekiswa ngokuthe ngcembe de kufike ukubuya kukaKrestu okulindelweyo ngentwasahlobo ka-2030.

Ngaphezulu kwenombolo yesi-7, inombolo ye-8, $i-2 + 6$, ikhupha ixesha lokungafezeki (2) lemisebenzi ye-diabolical (6). Inombolo 9, $3 + 6$, ibonisa ixesha lokugqibelela (3) kunye nemisebenzi ye-diabolical ngokulinganayo (6). Inani 10, $3+7$, liprofeta ngexesha lemfezeko (3), inzaliseko (7) yomsebenzi wobuthixo.

Inombolo "11" okanye, ngokuyininzi, $i-5 + 6$, ijolise kwixesha lokungakholelwa kuThixo kwesiFrentshi apho umntu (5) udibene nomtyholi (6).

Inombolo "12", oko kukuthi 5 + 7, ityhila ukunxulumana komntu (5) nomdali uThixo (7 = ukuzaliseka kunye netywina layo lobukhosi).

Inani "13" okanye 7+6, lichaza inzaliseko (7) yonqulo lwamaKristu olunxulumene nomtyholi (6); upopu wokuqala (*ulwandle*) namaProtestanti (*ilizwe*) ngemihla yokugqibela.

Inombolo "14" okanye i-7 + 7, iphathelene nomsebenzi we-Adventist kunye nemiyalezo yayo yonke (*iVangeli engunaphakade*).

Inombolo "15", oko kukuthi 5 + 5 + 5 okanye 3x5, ikhupha ixesha lomntu (3) ukufezeka (5). Yiyo ephawula ukuphela kwexesha lobabalo. " *Inggolowa* " yokomoya ivuthiwe ukuze ivunwe ize igcinwe koovimba basezulwini. Amalungiselelo abanyuliweyo agqityiwe ngenxa yokuba befikelele kwinqanaba elifunwa nguThixo.

Inani elithi "16" libhekisela kwiSityhilelo, ixesha laxa uThixo eziphalaza " *izitya ezisixhenxe zokugqibela zengqumbo yakhe* " kwiintshaba zakhe zonqulo, ubuKristu obungathembekanga kwisahluko 13.

Inani elithi "17" lithabatha intsingiselo yalo, njengelingaphambili, kumxholo awuchazayo uThixo kwisiprofeto sakhe: kwiSityhilelo 17 , umfuziselo 'womgwebo wehenyukazi *elikhulu* ' kaThixo. EBhayibhileni, ukusetyenziswa kokuqala kweli nani lokomfuziselo kubhekisela kwiveki yeIsta eqala ngomhla we-10 ^{wenyanga} yokuqala yonyaka ize iphele ngomhla we-¹⁷. Ekubeni yafezwa le leta ngokomlinganiselo weentsuku zokufa ' *kweMvana kaThixo* ' uYesu Kristu, iPasika kwaprofeta ngayo ebudeni bemini ngeye-70 " kwiiveki *ezingama-70* " zonyaka kaDan.9:24 ukusa kowama-27. Ngoko ke , isiprofeto ^{seveki} yama-70 kwindinyana yama-27 sigubungela ixesha leminyaka esixhenxe ephakathi komhla wama-26 nowama-33. Esi siprofeto sijoliswe kuko yiPasika yasentwasahlobo, " *embindini* " wale minyaka isixhenxe yeveki yesiprofeto. kucatshulwe kuDan.9:27.

Kuma-"Adventist" okwenyaniso okugqibela, inani le-17 liya kuchaphazela iinkulungwane ezili-17 zokuqhelisela iCawa yamaRoma, isono esamiselwa ngoMatshi 7, 321. Umhla wokukhumbula ukuphela kwezi nkulungwane ze-17, ngoMatshi 7, 2021 wavula "ixesha lexesha lesiphelo. *isiphelo* " waprofeta kuDan.11:40. Eli " *xesha* " lilungele ukuzaliseka kwesi sohlwayo sokugqibela, esichaza iMfazwe Yehlabathi Yesithathu, kwaprofeta nguThixo "ngexilongo lesithandathu " elityhilwe kwiSityhi.9:13 ukusa kwesama-21. Ukuwohloka kwezoqoqosho okubangelwe yiCovid -Intsholongwane eyi-19 iphawula unyaka ka-2020 (ngoMatshi 20, 2020 ukuya kuMatshi 20, 2021) njengowokuqala kwezohlwayo zikaThixo.

Umxholo wesahluko "18" sisohlwayo " *seBhabhiloni Enkulu* ".

Isahluko "19" sijoliswe kumxholo wokubuya esebuqaqawulini bukaYesu Kristu nokujamelana kwakhe nabavukeli abangabantu.

Isahluko "20" sivusa iwaka lesixhenxe leminyaka, kumhlaba oyinkangala apho umtyholi evalelwe ezulwini, apho abanyuliweyo baqhubela phambili nokugweba ubomi kunye nemisebenzi yabavukeli abakhohlakeleyo abafuleyo abahlwayo nguThixo.

Isahluko "21" sifumana umfuziselo 3x7, oko kukuthi, imfezeko (3) yokungwaliswa kobuthixo (7) eveliswe ngokutsha kwabo banyuliweyo bakhululwa emhlabeni.

Ngaloo ndlela siyabona ukuba isiprofeto sithatha njengomxholo wabo abanyuliweyo be-Adventism kwi-Rev.

Isahluko “22” sisungula ixesha laxa, kumhlaba owenziwe ngokutsha nohlaziyiweyo, uThixo emisela itrone yakhe nabanyuliweyo bobukumkani bakhe obungunaphakade.

I-Adventism

Ngoobani ke aba oonyana neentombi zikaThixo? Sisenokuthi ngoko nangoko, kuba olu xwebhu luya kunikela bonke ubungqina obunqwenelekayo, esi sityhilelo singokobuthixo sibhekiswa nguThixo kumaKristu “ama-Adventist. Kuba uthanda ungathandi, ukuthanda kukaThixo kunolongamo, kwaye ukususela entlakohlaza ka-1843, xa ummiselo owaprofetwa kuDaniyeli 8:14 waqalisa ukusebenza, umgangatho “weSeventh-day Adventist” uye waba lijelo elikhethekileyo lisanxibelelanisa uThixo. nabakhonzi bakhe abangabantu. Kodwa lumka ! Lo mkhwa usoloko uguquguquka, kwaye ukwala le ndaleko, ngokuthanda kukaThixo, kubangele ukumelwa kwayo ngokusemthethweni kwiziko ukuba kuhlanzwe nguYesu Kristu ukususela ngo-1994. Yintoni i-Adventism? Eli gama livela kwelesiLatini elithi "adventus" elithetha: ukuza. Oko kukaYesu Kristu, ukuze abuye okokugqibela ekuzuko lukaYise, kwakulindelwe entwasahlobo yowe-1843, ekwindla lowe-1844, nasekwindla lowe-1994. iziphumo ezibuhlungu zomoya kwabo bazidelileyo ezi zibhengezo zesiprofeto kunye nolindelo lwazo, ngenxa yokuba zazilungelelaniswe, ngokongamileyo, ngumdali omkhulu uThixo. Ngaloo ndlela, nabani na ophawulayo kolu xwebhu izibane ezacetywa nguYesu Kristu uya kuba, njengesiphumo esithe ngqo, “ngumSabatha”, “ngomhla wesixhenxe”, ukuba akukho phakathi kwabantu, oku kuya kuba njalo kuThixo; oku, kamsinya nje akuba elushiyile ukuphumla konqulo lomhla wokuqala, ukuze aqhelisele intsalela yomhla wesixhenxe, obizwa ngokuba yiSabatha, engcwaliswe nguThixo ukususela ekudalweni kwehlabathi. Ukuba ngokaThixo kuthetha izinto ezifunekayo zobuthixo; ngeSabatha, umAdventist onyuliweyo kuya kufuneka aqonde ukuba umzimba wakhe wenyama ukwayipropathi kaThixo, kwaye ngenxa yoko, kuya kufuneka ukuba awondle kwaye awunyamekele njengempahla kaThixo exabisekileyo, ingcwele yasenyameni. Kuba uThixo ummisele umntu, kwiGenesis 1:29, ukutya kwakhe okufanelekileyo: “ *Wathi uThixo, Yabonani, ndininika yonke imifuno evelisa imbewu, ephezu komhlaba wonke, nayo yonke imithi ekuyo. isiqhamo somthi, esivelisa imbewu: kukudla kwenu oku .*

Ingcamango yama-Adventist ayinakwahlulwa kwiprojekthi yobuKristu etyhilwe nguThixo. Ukubuya kukaYesu Kristu kukhankanywe kwiingcaphulo ezininzi zeBhayibhile: INdumiso 50:3 : “ **Uyeza, uThixo wethu** , akayi kuthi cwaka; phambi kwakhe ngumlilo otshisayo, kukho isaqhwithi esivuthuzayo ”; INdumiso 96:13: “ ...phambi koYehova; Ngokuba uyeza, **ngokuba esiza kugweba ihlabathi** ; uya kuligweba elimiweyo ngobulungisa, nezizwe ngokuthembeka kwakhe. » ; Isa. 35:4 : “ Yithini kwabantliziyo zidandathekileyo, Yomelelani, musani ukoyika; nanko uThixo wenu, iyeza impindezelo, impindezelo kaThixo; **Yena uya kuza anisindise** ”; Hos.6:3 : “ Masazi, sifune ukumazi uYehova; **ukuza kwayo kuqiniseke njengokusa. uya kusizela njengemvula** , njengemvula yasentwasahlobo **enyakamisa** umhlaba ; kwizibhalo zomnqophiso omtsha sifunda oku: Mat.21:40: “ **Xa ke athe wafika iNkosi yesidiliya** , iya kwenza ntoni na kwaba balimi? » ; 24:50 : “ ... **iya kufika inkosi yalo mkhonzi ngemini engayilindeleyo**, nangelixa angalaziyo ; 25:31 : “ **Xa ke athe wafika uNyana woMntu esebuqaqawulini bakhe** , enazo zonke izithunywa zezulu, uya kuhlala phezu kwetrone yobuqaqawuli bakhe; » ; Yeah.7:27: “ **Ke thina siyamazi lo apho avela khona; kodwa uKristu, xa athe weza** , akukho namnye uya kumazi apho avela khona. » ; 7:31 : “ Ke kaloku , into eninzi **esihlweleni** yakholwa kuye ; » ; Heb. 10:37 : “ **Kusaya kuba mzuzwana, lowo uzayo afike** , angalibali . Ubungqina bokugqibela bukaYesu: Yohane 14:3 : “ **Ndakuba ndimkile ke ndaya kunilungiselela indawo , ndiya kubuya ndize, ndinamkelele kum ngokwam** , ukuze apho ndikhona mna, nibe khona nani . Ubungqina bezithunywa zezulu: IZenzo 1:11: “ **Zathi ke zona, Madoda aseGalili, nikuyekeleni na ukukhangela ezulwini? Lo Yesu unyusiweyo phakathi kwenu wasiwa ezulwini, uya kuza kwangolo hlobo nimbone esiya ngalo emazulwini.** ”. Iprojekthi yamaSabatha kaMesiya ibonakala: “ **UMoya weNkosi, uYehova, uphezu kwam; ngokuba uYehova endithambisele ukuba ndishumayeze amahlwempu iindaba ezilungileyo; Undithume ukuba ndiphilise abantliziyo ityumkileyo, ndivakalise inkululeko kubathinjwa, nokukhululwa kwababanjwa; ukuvakalisa unyaka wenkoliseko kaYehova, . . .** “ Apha, efunda lo mbhalo kwindlu yesikhungu yaseNazarete, uYesu wayeka ukuyifunda waza wayivala incwadi, ngenxa yokuba intsalela yayisithi “ **imini impindezelo** ” yayiza kuphunyezwa kwiminyaka engama-2003 kamva, ngenxa yokubuya kwakhe okuzukileyo okungokobuthixo: “ **nomhla wempindezelo kaThixo wethu ; ukuthuthuzela bonke ababandezelekileyo; »**

I-Adventism namhlanje inobuso obuninzi, kwaye okokuqala, inkalo yeziko esemthethweni eyakhatywayo ngo-1991, izibane zokugqibela awathi uYesu wazinika zona, ngesixhobo sobuntu esithobekileyo endisiso. Iinkcukacha ziya kuvela apho kufanelekileyo kolu xwebhu. Amaqela amaninzi ama-Adventist aphikisayo asasazeke emhlabeni wonke. Oku kukhanya kubhekiswa kubo njengento ephambili. “Ukukukhanya okukhulu” udade wethu okhulileyo wokomoya, uEllen White, awayefuna ukukhokelela kuko amaSabatha. Wabonisa umsebenzi wakhe "njengokukhanya okuncinci" okukhokelela "kowona mkhulu". Yaye kwisigidimi sakhe sokugqibela sasesidlangalaleni, ephatha iBhayibhile Engcwele ngezandla zozibini, wathi: “Bazalwana, ndinincomela le ncwadi.” Umnqweno wakhe ngoku ufezekile; UDaniyeli kunye nesiTyhilelo zicaciswa ngokupheleleyo kusetyenziso olungqongqo lweekhowudi zebhayibhile.

Imvisiswano egqibeleleyo ityhila ubulumko obukhulu bukaThixo. Mfundi, nokuba ungubani na, ndiyakubongoza ukuba ungenzi iimpazamo zexesha elidlulileyo, nguwe omele ulungelelanise nesicwangciso sobuthixo, kuba uSomandla akayi kulungelelanisa nombono wakho. Ukwala ukukhanya kusisono esibulalayo, esingenalo naluphi na unyango; igazi elaphalazwa nguYesu Kristu alisigubungele. Ndivala eli gama libalulekileyo kwaye ndibuyela " *kwintlekele* " ebhengeziweyo.

Ngaphambi kokuba ndisondele kwibali leApocalypse, ndimele ndikucacisele isizathu sokuba, ngokubanzi, iziprofeto eziphefumlelwe nguThixo zenzelwe thina, abantu, zibaluleke ukusa kumlinganiselo omkhulu, ekubeni ulwazi okanye indelelo yabo iya kuphumela kubomi obungunaphakade okanye ukufa okungunaphakade. Isizathu simi ngolu hlobo lulandelayo: abantu bathanda uzinzo kwaye ngenxa yoko, boyika utshintsho. Ngenxa yoko, uyalukhusela oluzinzo kwaye aguqule inkolo yakhe ibe sisithethe, elahla yonke into ezibonakalisayo kwinkalo yobutsha. Le yindlela, eyabangela ukonakala kwawo, amaYuda omanyano oludala lobuthixo aqala ngayo, lowo uYesu angalibazisi ukumgxeka 'njengendlu yesikhungu kaSathana ' kwiSityhi. 2:8 nese-3:9 . Ngokuthobela isithethe soobawo, babekholelwa ukuba ngokwenza oku babeya kulukhusela ulwalamano lwabo noThixo. Kodwa kwenzeka ntoni kule meko? Umntu akasammameli uThixo xa ethetha naye, kodwa ucela uThixo ukuba amphulaphule xa ethetha. Kule meko, uThixo akasayifumani ingxelo yakhe, ngakumbi ekubeni, ukuba kuyinyaniso ukuba yena ngokwakhe akaguquki kwisimo sakhe kunye nomgwebo wakhe ohlala ufana ngonaphakade, kuyinyaniso ukuba iprojekthi yakhe ikhula rhoqo kwaye itshintsha rhoqo. Indinyana enye yanele ukungqina le ngcamango: " *Umendo wamalungisa unjengokukhanya okubengezelelekileyo, **okubengezela kuye kwanda** kude kube semini enkulu. (IMizekeliso 4:18) " *Umendo* " wale ndinyana ulingana " *nendlela* " echazwa nguYesu Kristu. Oku kungqina ukuba inyaniso yokholo kuKristu nayo iyakhula ngokuhamba kwexesha, ngokonyulo lukaThixo, ngokwecebo lakhe. Abaza kunyulwa ngonaphakade kufuneka banike intsingiselo yamazwi kaYesu xa wathi kubo: " *Lowo uyigcinayo imisebenzi yam kude kube sekupheleni ndiya kumnika...* (IsiTy. 2:26)". Abantu abaninzi bacinga ukuba kwanele ukugcina oko ukufundileyo kwasekuqaleni kude kube sekupheleni; yaye oku kwakusele kuyimpazamo yamaYuda esizwe nesifundo sikaYesu kumzekeliso wakhe weentalente. Kodwa oku kukulibala ukuba ukholo lokwenyaniso lulwalamano oluhlala luhleli kunye noMoya kaThixo ophilayo, onyamekela ukunika abantwana bakhe oku kutya kuphuma emlonyeni wakhe ngamaxesha onke nangamaxesha onke. Ilizwi likaThixo alithintelwanga kwizibhalo ezingcwele zeBhayibhile, emva kwayo, kushiyeke ngokusisigxina, "iLogos" ephilayo, uLizwi elenziwe inyama okomzuzwana, uKristu esebenza ngoMoya oyiNgcwele ukuze aqhubeke nencoko yakhe nabo banaye. bamthande, bamfune ngomphefumlo wabo wonke. Ndinokungqina kwezi zinto ekubeni mna ngokobuqu ndiye ndazuza kweli galelo lokukhanya okutsha endisabelana ngalo nabo bakuthandayo njengoko nam*

ndisenza. Into entsha efunyenwe ezulwini ihlala iphucula ukuqonda kwethu iprojekthi yayo etyhiliweyo kwaye kufuneka sazi indlela yokuthatha isigqibo kunye nokuyeka ukutolika okuphelelwe lixesha xa ziphelelwa lixesha. IBhayibhile isimema ukuba senze oku: “ *Zicikideni zonke izinto; bambelelani kokulungileyo; (1Th.5:21)*

Umgwebo kaThixo usoloko ulungelelaniswa nale nguquko iqhubekayo yokukhanya okuphefumlelweyo kwaza kwatyhilwa kwabo banyuliweyo babagcini bezihlabo zakhe. Ngaloo ndlela, intlonipho engqongqo yesithethe ibangela ilahleko, kuba ithintela abantu ukuba bangaziqhelani nenguquko yenkqubo yokonga ngokuthe ngcembe ityhilwe kude kube sekupheleni kwehlabathi. Kukho intetho ethatha ixabiso layo elipheleleyo kwinkalo yonqulo, yile: yinyaniso yexesha langoku okanye inyaniso yangoku . Ukuyiqonda ngcono le ngcinga, kufuneka sijonge kwixesha elidlulileyo, apho ngexesha labapostile sasinemfundiso egqibeleleyo yokholo. Kamva, kumaxesha awayeprofetwe ngobumnyama obugqithiseleyo, imfundiso yabapostile yathatyathelw’ indawo yimfundiso ‘yamaRoma’ amabini; ubukhosi kunye nopopu, izigaba ezibini zeprojekthi efanayo yobungcwele elungiselelwe umtyholi. Ke ngoko, umsebenzi wohlaziyo uyalithethelela igama lawo, kuba ubandakanya ukuncothula iimfundiso zobuxoki kunye nokutyalwa ngokutsha kwembewu elungileyo etshabaleleyo yemfundiso yabapostile. Ngomonde omkhulu, uThixo wanika ixesha, ixesha elininzi, ukuze ukukhanya kwakhe kubuyiselwe ekugqityweni okupheleleyo. Ngokungafaniyo noothixo babahedeni abangasabeliyo, ngenxa yokuba bengekho, umdali kaThixo uphila ngonaphakade, yaye ubonisa ukuba ukho, ngendlela asabela ngayo nangezenzo zakhe ezingenakulinganiswa nanto; ngelishwa umntu, phantsi komthi wezohlwayo eziqatha. Lowo uyalela indalo, owalathisa imibane, neendudumo, nemibane, ovusa iintaba-mlilo, akhuphe umlilo ebantwini abanetyala, obangela iinyikima zomhlaba obangela amaza atshabalalisayo, kwanguye oza kuhlebeza ezingqondweni zabanyuliweyo bakhe; inkqubela yeprojekthi yakhe, into alungiselela ukuyenza, njengoko wayexele kwangaphambili, kwakude kudala ngaphambili. “ *Kuba ayenzi nto iNkosi uYehova, ide iwutyhilile ucweyo lwayo kubakhonzi bayo abaprofeti ,*” ngokutsho kuka-Amosi 3:7 .

Ukujonga okokuqala kwiApocalypse

Kwintetho yakhe, uYohane, umpostile weNkosi uYesu Kristu, usichazela ngemifanekiso uThixo amnika yona embonweni nezigidimi azivayo. Ngenkangeleko, kodwa ngenkangeleko kuphela, isiTyhilelo, inguqulelo yesiGrike ethi “apocalupsis”, ayityhili nto, kuba igcina inkalo yayo engaqondakaliyo engaqondakaliyo kwizihlewe zamakholwa azifundayo. Imfihlakalo iyabatyhafisa, kwaye bancitshiswe ekuzibetheni ngoyaba iimfihlo ezityhiliweyo.

UThixo akakwenzi oku ngaphandle kwesizathu. Ngokwenza ngolo hlobo, usifundisa indlela esingcwele ngayo iSityhilelo sakhe yaye, ngenxa yoko, silungiselelwe kuphela abanyulwa bakhe. Yaye kulapho kufanelekile ukuba kucaze kulo mbandela, abanyulwa bakhe asingabo abo bazibanga benjalo, kodwa ngokukodwa abo abagqala ngokwakhe njengabakhonzi bakhe, ngenxa yokuba babalasele, abangamakholwa obuxoki, ngokuthembeka nokuthobela kwabo. .

*“ Isityhilelo sikaYesu Kristu, awamnika sona uThixo, ukuba ababonise abakhonzi bakhe izinto ezimele ukubakho **kamsinya** ; awathi, ngokuthuma isithunywa sakhe sasemazulwini, kumkhonzi wakhe uYohane, owalingqinelayo ilizwi likaThixo nobungqina bukaYesu Kristu. , konke awakubonayo. (ISityhi. 1:1-2).”*

Ngoko lowo wavakalisa kuYohane 14:6 , esithi, “ *Ndim indlela, ndim inyaniso, ndim ubomi; akukho bani uzayo kuBawo ngaphandle kokuza ngam* ”, uza, ngeApocalypse yakhe, isityhilelo sakhe, ukubonisa abakhonzi bakhe indlela yenyano ebavumela ukuba bafumane ubomi obungunaphakade obunikelwe kwaye bucetywe egameni lakhe. Ngoko ke, kuphela ngabo abagqala njengabakufanelekeleyo ukuyifumana abaya kuyifumana. Emva kokuba ebonise ngokungqalileyo ngobulungiseleli bakhe basemhlabeni oko kumisela umzekelo wokholo lokwenyaniso, uYesu uya kubaqonda abo bamfaneleyo nedini lakhe lokucamagushela ngokuzithandela, kuba baye bazinikela ngokwenene kulo mzekelo awawuhambayo phambi kwabo. Ukuzahlulela kwakhe ngokupheleleyo kwinkonzo kaThixo ngumgangatho ocetywayo. Ukuba iNkosi yathi kuPilato: “ *...Mna ndize ehlabathini ukuze ndiyinqinele inyaniso...* (Yohane 18:37),” kwakweli hlabathi linye, nabanyuliweyo bayo bamele benze okufanayo.

Yonke imfihlakalo inengcaciso yayo, kodwa ukuyifumana kufuneka usebenzise izitshixo ezivula kwaye zivale ukufikelela kwiimfihlo. Kodwa yeha kwabo bafuna ukwazi, isitshixo esiphambili nguThixo ngokwakhe, emntwini. Ekuphumleni kwakhe nangokwesigwebo sakhe esingenasiphoso nesinobulungisa ngokugqibeleleyo, uvula okanye avale ubukrelekrele bomntu. Lo mqobo wokuqala wenza ukuba incwadi etyhiliweyo ingaqondwa kwaye iBhayibhile Engcwele ngokubanzi iba, xa iphantsi kokufundwa kwamakholwa obuxoki, ingqokelela yamanqaku eenkolo zonqulo. Yaye la makholwa obuxoki maninzi kakhulu, yiloo nto, emhlabeni, uYesu waziphindaphinda izilumkiso zakhe ezingooKristu bobuxoki ababeya kubonakala de kube sekupheleni kwehlabathi, ngokutsho kukaMat.24:5-11-24 noMat.7 :21 ukusa kwesama-23, apho alumkisa ngamabango obuxoki abo bamkhwazayo.

I-Apocalypse ke ngoko sisityhilelo sembali yokholo lokwenyani olwamkelwa nguYesu Krestu kuYise nakuMoya oyiNgcwele ovela kuBawo, okuphela koMdali. Olu kholo lokwenyaniso lubenza bafaneleke abanyuliweyo balo abatyhubela amaxesha esiphithiphithi esiqatha sonqulo ebudeni beenkulungwane zobumnyama. Le meko iwuthethelela umfuziselo weenkwenkwezi uThixo athi abanyuliweyo abaqondayo, okomzuzwana, kuba njengazo, ngokutsho kweGen. 1:15 , zikhanya ebumnyameni, “ *zikhanyisele umhlaba .* »

Isitshixo sesibini seSityhilelo sifihlwe kwincwadi yomprofeti uDaniyeli, enye yeencwadi zomnqophiso omdala, eyila “amangqina *amabini* ” kaThixo akhankanywe kwiSityhi.11:3; eyesibini siSityhilelo neencwadi zomnqophiso omtsha. Ebudeni bobulungiseleli bakhe basemhlabeni, uYesu watsalela ingqalelo yabafundi bakhe kulo mprofeti uDaniyeli obungqina bakhe buchazwe kwiincwadi zembali “kwiTorah” engcwele yamaYuda.

Isityhilelo esingcwele sithatha imo yezintlu ezimbini zomoya. Kuyinyaniso ukuba incwadi kaDaniyeli nencwadi yeApocalypse eyanikwa uYohane zixhomekeke kwenye yaye ziyaphelelisana ukuze zithwale, njengemihlathi emibini, ikomkhulu lesityhilelo esingokobuthixo sasezulwini.

Ngoko ke, ISityhilelo libali lokholo lokwenyaniso elichazwa nguThixo kule ndinyana: “ *Unoyolo lowo uwalesayo, kwanabo bawevayo amazwi aso isiprofeto esi, bazigcine izinto ezibhaliweyo kuso; Kuba ixesha likufuphi (isiTyhilelo 1:3).*

Isenzi esithi “funda” sinentsingiselo ethe ngqo kuThixo enxulumanisa isibakala sokuqonda umyalezo ofundiweyo. Le ngcamango ichazwa kuIsaya 29:11-12 : “ *Kuni sonke isityhilelo sinjengamazwi encwadi etywiniweyo, anikwe umntu okwaziyo ukulesa, esithi, Lesa apha! Aphendule athi, Andinako, ngokuba litywiniwe; okanye njengencwadi ubani ayinika umntu ongakwaziyo ukufunda, esithi: Funda oku! Yaye ngubani ophendulayo: Andiyazi indlela yokufunda .* ” Ngolu thelekiso, uMoya uqinisekisa ukuba akunakwenzeka ukuqonda izigidimi zikaThixo ezibhalelwe abo “ bambeka ngomlomo nangemilebe, kanti iintliziyo zabo zikude lee kuye ”, ngokutsho kukaIsaya.29:13 : *abantu basondela kum, bandibeke ngomlomo nangemilebe yomlomo wabo; kodwa intliziyo yakhe ikude lee kum, nokundoyika kwakhe ngumthetho wesithethe sabantu; ”.*

Iqhosha lesithathu lidibanisa elokuqala. Ikwafumaneka nakuThixo onyula ngokongamileyo phakathi kwabanyuliweyo bakhe, lowo aya kumenza akwazi “ukufunda” isiprofeto ukuze akhanyisele abazalwana noodade bakhe kuYesu Kristu. Kuba uPawulos wakukhumbula oku kweyoku-1 kwabaseKorinte 12:28-29 : “ *Ke kaloku uThixo umise ebandleni kuqala abapostile, okwesibini abaprofeti, okwesithathu abafundisi; ukunceda, ukulawula, ukuthetha iilwimi ezahlukeneyo. Ngaba bonke ngabapostile? Bangabaprofeti bonke na? Ngaba bonke ngoogqirha? ”.*

Ngokomyalelo kaThixo, ubani akazinyusi njengomprofeti ngesigqibo somntu. Yonke into iyenzeka njengoko uYesu wafundisayo kulo mzekeliso, asimele singxamele ukuthabatha indawo yokuqala phambi kweqonga, kodwa ngokuchaseneyo, simele sihlale ngasemva kwegumbi, silinde, ukuba oko kuyimfuneko. , ukuba uThixo usimema ukuba siye kuluhlu olungaphambili. Ndandinganqweneli nayiphi na indima kumsebenzi wakhe, yaye ndandinolangazelelo olukhulu lokuqonda intsingiselo yezi zigidimi zingaqhelekanga endandizifunda kwiSityhilelo. Yaye yayinguThixo owathi, ngaphambi kokuba ndiyiqonde intsingiselo, wandibiza embonweni. Ngoko musani ukumangaliswa yimisebenzi eqaqambileyo endibonisa yona; sisiqhamo somsebenzi wobupostile ngokwenyani.

Ukungakwazi okomzuzwana ukuqonda iimfihlelo zayo ezityhilwe kwikhowudi ke kuqhelekile kwaye kulindelwe ngolungelelwano olumiselwe nguThixo. Ukungazi kakuhle akubangeli mpazamo, ukuba nje akusiyo isiphumo sokwaliwa kokukhanya okunikiweyo. Kwimeko yokwala oko akutyhilayo ngabaprofeti abayalela ukuba benze lo msebenzi, isigwebo esingokobuthixo sikhawuleza: kukuqhawuka kobudlelwane, ukukhuselwa kunye nethemba. Ngoko ke, umprofeti ongumthunywa wevangeli, uYohane, wafumana kuThixo umbono onekhowudi, ngexesha lesiphelo, omnye umprofeti ongumvangeli wasemazweni ubonisa kuwe namhlanje imibono ebhaliweyo kaDanilyeli neyesiTyhilelo, ekunika zonke iziqinisekiso zentsikelelo yobuthixo ngokucaca kwazo okumangalisayo. Kolu hlaziyo, mnye kuphela umthombo: iBhayibhile, akukho nto ngaphandle

kweBhayibhile, kodwa iBhayibhile yonke, phantsi kokukhanya koMoya oyiNgcwele. Inggalelo kaThixo nothando lwakhe lujoliswe kwezona zidalwa zilula zingabantu, njengabantwana abathobelayo, eziye zanzqaba kwixesha lesiphelo. Ukuqonda ingcamango yobuthixo kunokufikelelwa kuphela ngentsebenziswano esondeleyo nenzulu phakathi kukaThixo nomkhonzi wakhe. Inyaniso ayinakubiwa; ufanelekile. Yamkelwa ngabo bayithandayo njengevela kuThixo, isiqhamo, isiseko seNkosi ethandekayo nethandwayo.

Ukwakhiwa ngokupheleleyo kweSityhilelo esikhulu esiziswe ngendlela ephelelisanyayo yincwadi kaDaniyeli neyeSityhilelo inkulu yaye intsonkothile ngenkohliso. Kungenxa yokuba eneneni, uThixo usoloko ekhankanya imibandela efanayo phantsi kweenkalo neenkukacha ezahlukeneyo neziphelelisayo. Kwinqanaba lobuchule endinabo kulo mbandela namhlanje, imbali yenkolo etyhiliweyo ilula kakhulu ukuyishwankathela.

Kusekho isitshixo sesine: sithi ngokwethu. Simele sinyulwe, kuba umphefumlo wethu nobuntu bethu buphela bufanele bubelane noThixo, zonke iingcamango zakhe zokulungileyo nokubi. Ukuba umntu akangowakhe, ngokuqinisekileyo uya kuyicel' umngeni imfundiso yakhe kwenye ingongoma. Isityhilelo esizukileyo sibonakala sicace kuphela kwiingqondo ezingcwalisiweyo zabanyuliweyo. Inyaniso kukuba ayinakuxoxwa ngayo, ayinakuxoxisana, kufuneka ithathwe njengoko injalo okanye ishiywe. Njengoko uYesu wafundisayo, yonke into igqitywa ngokuthi “ewe” okanye “hayi”. wongeza oko umntu, kuphuma kulowo ungendawo;

Kusekho umgaqo osisiseko ofunwa nguThixo: ukuthobeka okupheleleyo. Ukuzingca ngomsebenzi kusemthethweni kodwa ikratshi alinakuze libekho: “*UThixo uyabachasa abanekratshi abababale ke abathobekileyo*” (Yak.4:6). Ikratshi liyingcambu yobubi eyabangela ukuwa kukaMtyholi nemiphumo yako eyoyikekayo kuye nakuzo zonke izidalwa zikaThixo zasezulwini nezasemhlabeni, akunakwenzeka ukuba umntu onekratshi afumane unyulo kuKristu.

Ukuthobeka, ukuthobeka kwenene, kubandakanya ukubuqonda ubuthathaka bethu bobuntu nokukholelwa kumazwi kaKristu xa esixelela: “*Ngaphandle kwam aninakwenza nto* (Yohane 15:5)”. Kule “*nto*” kufunyanwa, ngokuyintloko, ukuba nokwenzeka kokuqonda intsingiselo yezigidimi zayo zesiprofeto. Ndiza kukuxelela ukuba kutheni kwaye ndikunike ingcaciso. Ngobulumko bakhe, ukulunga kwakhe okungcwele, iNkosi yaphefumlela uDaniyeli ngeziprofeto zakhe kwizinto ezahlulwe ngamashumi eminyaka. Ngaphambi kokuba andiphefumlele ngombono wokwenza uthelekiso lwazo zonke ezi ziprofeto zahlulwe zazahluko, akukho mntu wakha wazenza ngaphambi kwam. Kuba kungobu buchule kuphela apho izityholo ezibekwa nguThixo zizuzwa ukuchaneka nokucaca. Imfihlelo yokukhanya isekelwe ekuhlanganisweni kwazo zonke iitekisi zesiprofeto, ukufundwa okufanayo kwedatha evela kwizahluko zayo ezihlukeneyo, kwaye ngaphezu kwakho konke ukukhangela kwiBhayibhile yonke intsingiselo yokomoya yeempawu ezidibana nazo. De kwasetyenziswa le ndlela, incwadi kaDaniyeli, engekaqondwa ngokupheleleyo ngaphandle kwayo isiprofeto seSityhilelo, izityholo zobuthixo ezikhankanyiweyo azizange zibakhathaze kakhulu abo babezixhalabele. Kukuze ndiyiguqule le meko apho uMoya oyiNgcwele kaYesu Krestu wandiphefumlela ukuba ndicacise into eyayikade

ifihlakele kude kube ngoko. Ukuchongwa kweenjongo ezine eziphambili zengqumbo ngoko kutyhilwa ngendlela engenakuphikiswa. Akukho gunya limbi uThixo aliqondiyo ngaphandle kwelizwi lakhe elibhaliweyo, yaye leli lilinye eligxekayo nelityholayo, phantsi komxholo othi “ *amangqina amabini* ” alo ngokutsho kweSityhi. 11:3 , aboni basemhlabeni nabasesibhakabhakeni. Ngoku makhe sijonge eli bali lityhiliweyo lesiprofeto ngoshwankathelo.

Inxalenye yokuqala : Imbali yakwaSirayeli ekugxothweni ukusukela ngo-605

UDaniyeli ufika eBhabhiloni (-605) Dan.1

Imibono kaDaniyeli yabalawuli abalandelelanayo

1-Ubukhosi bamaKaledi: Dan.2:32-37-38; 7:4.

2-Ubukhosi bamaMedi namaPersi: Dan.2:32-39; 7:5; 8:20.

3-Ubukhosi bamaGrike: Dan.2:32-39; 7:6; 8:21; 11:3-4-21 .

4-Ubukhosi baseRoma: Dan.2:33-40; 7:7; 8:9; 9:26; 11:18-30 .

5-Izikumkani zaseYurophu: Dan.2:33; 7:7-20-24 .

6-Ulawulo lukapopu: Dan.7:8; 8:10; 9:27; 11:36.

Inxalenye Yesibini : UDaniyeli + ISityhilelo

Isiprofeto sokuza kokuqala kukaMesiya owaliwe ngamaYuda: Daniyeli 9.

Ukutshutshiswa kwamaYuda ngukumkani wamaGrike uAntiochos IV Epiphanes (-168): isibhengezo sentlekele *enkulu* : Dan.10:1. Inzaliseko: Dan.11:31. Iintshutshiso zamaRoma (70): Dan.9:26.

Emva kwamaKaledi, amaMedi namaPersi, amaGrike, ulawulo lweRoma, ubukhosi, ngoko oopopu, ukususela ngowama-538. ERoma, ukholo lobuKristu ludibana notshaba lwayo olufayo kwizigaba zalo ezibini ezilandelelanayo zobukumkani noopopu: Dan.2:40 ukuya kuma-43; 7:7-8-19 kuse 26; 8:9-12; 11:36-40; 12:7; IsiTyhilelo.2; 8:8-11; 11:2; 12:3 ukuya ku-6-13 ukusa kwe-16; 13:1-10; 14:8.

Ukususela kwi-1170 (uPierre Valdo), umsebenzi woHlaziyo kuze kube sekubuyeni kukaKristu: Apo.2: 19-20-24 ukuya kwi-29; 3:1 ukusa kwese-3; 9:1-12; 13:11 ukuya kwe-18.

Phakathi kowe-1789 nowe-1798, isenzo sesohlwayo semvukelo yaseFransi yokungakholelwa kubukho bukaThixo: ISityhi.2:22; 8:12; 11:7-13 .

Ubukhosi bukaNapoleon I : Apo.8:13.

Ukususela ngowe-1843, ukuvavanywa kokholo lwamaSabatha nemiphumo yako: Daniyeli 8:14; 12:11-12; IsiTyhilelo.3. Ukuwa kobuProtestanti besithethe: IsiTyhil.3:1 ukuya kwese-3; isohlwayo sakhe: ISityhi.9:1 kuse kwe-12 (yesi-⁵ *ixilongo*). Oovulindlela abasikelelekileyo bama-Adventist: IsiTyhilelo.3:4-6.

Ukususela ngowe-1873, intsikelelo esemthethweni yeziko lehlabathi lamaSabatha amaSeventh-day Adventist: Daniyeli 12:12; ISityhilelo.3:7; itywina likaThixo : IsiTyhilelo.7; Uthumo lwalo lwehlabathi lonke okanye izigidimi ezivela kwiingelosi ezintathu: IsiTyhilelo.14:7 ukuya kwese-13.

Ukususela ngowe-1994, iphantsi kovavanyo lokholo lwesiprofeto, inkolo yama-Adventist yawa: IsiTyhilelo 3:14 ukuya kweye-19. Isohlwayo sakhe: IsiTyhilelo.14:10 (*naye uya kusela ...*).

Phakathi kwe-2021 kunye ne-2029, iMfazwe Yehlabathi III: uDaniyeli 11: 40 ukuya kwi-45; IsiTyhilelo.9:13 kuse 19 (yesi ⁶ *ixilongo*).

Kwi-2029, ukuphela kwexesha lobabalo oluhlangeneyo kunye nomntu ngamnye: Apo.15.

Uvavanyo lokholo lwendalo iphela: umthetho wangeCawa owamiselwayo: IsiTyhil.12:17; 13:11-18; 17:12-14; izibetho ezisixhenxe zokugqibela: IsiTyhilelo.

Ngentwasahlobo yowama-2030, “ *iArmagedon* ”: ummiselo wokufa nokubuya okuzukileyo kukaKristu: Daniyeli 2:34-35-44-45; 12:1; ISityhilelo.13:15; 16:16 . Ixilongo *lesixhenxe* : IsiTyhilelo.1:7; 11:15-19; 19:11-19. *Isibetho sesixhenxe sokugqibela* : ISityhilelo.16:17. *Ukuvunwa* okanye ukuxwilwa kwabanyuliweyo: IsiTy. 14:14-16. *Ukuvunwa kweediliya* okanye ukohlwaywa kwabafundisi bobuxoki bonqulo: IsiTy. 16:19; 17; 18; 19:20-21 .

Ukususela entlakohlaza ka-2030, iwaka lesixhenxe okanye iSabatha enkulu kaThixo nabanyulwa bakhe: boyisiwe, uSathana ukhonkxiwe emhlabeni oyinkangala iminyaka eliwaka : IsiTyhilelo. 9; IsiTyhil.4; 11:18; 20:4-6 .

Malunga no-3030, uMgwebo wokugqibela: uzuko lwabanyuliweyo: Apo.21. *Ukufa kwesibini* emhlabeni: Daniyeli 7:11; 20:7-15. Kumhlaba ohlaziyiweyo: IsiTyhil.22; Dan.2:35-44; 7:22-27 .

Iimpawu zaseRoma kwisiprofeto

Inkalo engaqondakaliyo yeziprofeto isekelwe ekusetyenzisweni kweempawu ezahlukeneyo nangona zichaphazela into efanayo. Ngoko ke bayaphelelisana, endaweni yokukhuphela ngaphandle omnye komnye. Oku kuvumela uThixo ukuba agcine umba oyimfihlelo weetekisi kwaye akhe

kumzobo, imiba eyahlukeneyo yesifundo ekujoliswe kuso. Kunjalo nangenjongo yayo ephambili: iRoma.

KuDan.2, embonweni womfanekiso oqingqiweyo, bubukumkani besine obunophawu “ *imilenze yentsimbi* ”. I “ *intsimbi* ” ibonisa umlingiswa wayo obunzima kunye nesiqubulo sesiLatini esithi “DVRA LEX SED LEX”, eguqulelwe ngokuthi: “umthetho unzima, kodwa umthetho ngumthetho”. Ukongezelela, “ *imilenze yentsimbi* ” ikhumbula imbonakalo yamajoni aseRoma anxibe izigcina-zifuba zentsimbi emzimbeni, entloko, emagxeni, ezingalweni nasemilenzeni, ehamba ngeenyawo kwiintsika ezinde, ezilungelelanisiweyo *neziqueqeshekileyo* .

Kwi-Dan.7, iRoma, kwizigaba zayo ezimbini zobuhedeni, i-republican kunye ne-imperial, iseyi-emphaya yesine echazwe njenge “ *monster eyoyikekayo enamazinyo entsimbi* ”. Intsimbi *yamazinyo* akhe imdibanisa nemilenze *yentsimbi kaDan.2* . Ikwanayo “ *neempondo ezilishumi* ” ezimele izikumkani ezilishumi ezizimeleyo zaseYurophu eziya kubumba emva kokuwa koBukhosi baseRoma. Le yimfundiso enikwe kuDan.7:24.

UDan.7:8 uchaza ukubonakala ‘ *kophondo* ’ lweshumi elinanye oluya kuba kwisiprofeto, eyona njongo iphambili yayo yonke ingqumbo yobuthixo. Ifumana igama elithi “ *uphondo oluncinci* ” kodwa, ngokumangalisayo, uDan.7:20 ubonisa ukuba “ *imbonakalo enkulu kunezinye* ”. Ingcaciso iya kunikelwa kuDan.8:23-24, “ *lo kumkani usisidenge, olitshijolo... uya kuyiphumelelisa imigudu yakhe; uya kubatshabalalisa abomeleleyo nabantu babangcwele* . Oku kuyinxalenye nje yezenzo uThixo azinxulumanisa nolu lawulo lwesibini lwamaRoma, olwaphunyezwa ukususela ngowama-538, ngokumiselwa kolawulo lukapopu olwamisela ukholo lwamaRoma Katolika ngegunya likaJustinian¹ Kuya kufuneka sizithathele ingqalelo zonke izityholo azivakalisayo uThixo ngendlela esasazekileyo, kuso sonke isiprofeto, ngokuchasene norhulumente wengcinezelo nowobuzwilakhe, kodwa ongokonqulo, omelwa bubupopu baseRoma. Ukuba uDan.7:24 umbiza ngokuba “ *ngokwahlukileyo kowokuqala* ,” kanye kungenxa yokuba amandla akhe engokonqulo yaye asekelwe ekukholelweni ekukholweni kwabo banamandla abamoyikayo nabayoyikayo impembelelo yakhe kuThixo; leyo Dan.8:25 ibonakalisa “ *ukuphumelela kobuqili bakhe* ”. Abanye basenokukufumanisa kungaqhelekanga ukuba ndinxulumanise ukumkani kaDaniyeli 7 nokumkani kaDaniyeli 8. Ngoko ke kufuneka ndibonise ukuthethelelwa kweli khonkco.

KuDan.8, asisafumani ukulandelelana kobukhosi kaDan.2 kunye ne-7, kodwa zimbini kuphela kwezi zizwe, ngaphezu koko zichongiwe ngokucacileyo kwisicatshulwa: ubukhosi bamaMedi namaPersi, obutyunjwe “yinkunzi yegusha” kunye nobukumkani bamaGrike. ifanekiselwa “ *yibhokhwe* ” eyandulela ubukhosi baseRoma. Ngo-323, umoyisi omkhulu ongumGrike uAlexander Omkhulu wafa, “ *uphondo olukhulu lwebhokhwe lwaphuka* ”. Kodwa ngaphandle kwendlalifa, ubukhosi bakhe bahlulwe phakathi kweenjengele zakhe. Emva kweminyaka engama-20 yemfazwe phakathi kwabo, kusele izikumkani ezi-4 kuphela “ *iimpondo ezine zaphakama zaya kwimimoya yomine yezulu ukuba zithathe indawo yazo* ”. Ezi mpondo zine zezi, iYiputa, iSiriya, iGrisi neThrace. Kwesi sahluko 8, uMoya usinika ukuzalwa kobu bukosi besine, ekuqaleni, yayisisixeko

sasentshona kuphela, i-monarchist yokuqala, emva koko i-republic ukususela ngo-510. Kulawulo lwayo lweriphabliki apho iRoma yafumana amandla ngokuthe ngcembe ngokuguqula abantu. owacela uncedo lwayo kumathanga aseRoma. Yile ndlela, kwindinyana ye-9, phantsi kwegama elithi " *uphondo oluncinci* " olusele luchaza ulawulo lukapopu waseRoma kwiDan.7, ukufika kweRiphabliki yaseRoma kwimbali yaseMpuma apho kukho uSirayeli, ephunyezwe ngokungenelela kwayo eGrisi, " *enye yeempondo ezine* ". Njengoko besenditshilo, yabizwa - 214 ukusombulula ingxabano phakathi kwamaqela amabini amaGrike, iAchaean league kunye neAetolian league, kwaye isiphumo saba seGrisi, ukuphulukana nokuzimela kwayo, kunye nokukhotyokiswa kwekoloniyali kumaRoma – 146. Indinyana 9 ivuselela uloyiso olulandelelanayo oluya kwenza le dolophu incinane yaseItali ibe bubukhosi besine obufanekiselwa " *yintsimbi* " kwiziprofeto ezingaphambili. Indawo yokuqika yileyo yase-Italiya apho iRoma ikhoyo. Ukuzalwa kwabasunguli bayo uRomulus kunye noRemus babonisa ingcuka eyayiza kubancancisa. NgesiLatini igama elithi Louve lithi "lupa" elithetha ingcuka kodwa nehenyukazi. Ngaloo ndlela ukususela ekudalweni kwaso esi sixeko saphawulwa nguThixo ngenxa yesiphelo saso esingokwesiprofeto esiphindwe kabini. Siya kumfumana eyingcuka ebuhlanti bezimvu zikaYesu, eya kumfanisa nehenyukazi kwiSityhi.17. Emva koko, ukwandiswa kwayo ukuya " *emazantsi* " ayo, kwaphunyezwa ngokoyisa i-Italiya yaseMazantsi (- 496 ukuya kuma-272), emva koko yaphuma yoyisa kwiimfazwe ezazisiliwa neCarthage, iTunis yanamhlanje, ukususela ngowama-264 B.C. ixesha. Inqanaba elilandelayo elibhekiselele " *kwimpuma* " yalo lelo longenelelo eGrisi njengoko sele sibonile. Kulapho ichazwa " *njengokuphuma kolunye lweempondo ezine* " zobukhosi obuqhekekileyo bamaGrike obuzuzwe njengelifa kuAleksandire Omkhulu. Ukukhula ngamandla, kwi-63, iRoma iya kugqiba ukubeka ubukho bayo kunye namandla ayo ekoloniyali kwelakwaYuda elibizwa nguMoya " *ilizwe elihle kakhulu* " kuba ibingumsebenzi wayo ukususela ekudalweni kwayo emva kokuphuma kwabantu bakhe baseYiputa. Eli binzana liphindaphindwa kuHez.20:6-15. Ukuchaneka ngokwembali: kwakhona, iRoma yabizwa nguHyrchanus ukuba ilwe nomntakwabo uAristobulus. Uloyiso oluthathu lwamaRoma oluchazwe ngendlela efanayo ' *nenkunzi yegusha* ' yamaMedi namaPersi ekwakwesi sahluko sinye, luyavisisana nobungqina obungokwembali. Ngoko ke usukelo olubekwe nguThixo luyafezekiswa: ibinzana elithi " *uphondo oluncinane* " likaDan.7:8 noDan. Le nto ibonakalisiwe kwaye ayinakuphikiswa. Ngale ngqiniseko, uMoya wobuthixo uya kukwazi ukuyigqibezela imfundiso yawo nezityholo zawo eziziswa kolu lawulo lonqulo lukapopu, olugxininisa kuyo yonke imibane yezulu kuye. Ukulandelelana ukusuka kwiRoma yoopopu ukuya kwiRoma yasebukhosini kubonakalisiwe kuDan.7, apha, kuDan.8, uMoya utsiba iinkulungwane ezazahlulayo, kwaye ukusuka kwindinyana ye-10, uphinda ujolise kwiziko likapopu, utshaba lwakhe olufayo aluthandayo; kwaye kungekhona ngaphandle kwesizathu. Kuba ifikelela kwinkolo yobuKrestu yabemi bobukumkani bamazulu abahlanganiswe nguYesu Krestu: " *yenyuka waya emkhosini wezulu* ". Oku kwenziwa ngowama-538 ngomyalelo kaJustinian I ^{owanika} uVigilius ¹ igunya lonqulo netrone kapopu eVatican. Kodwa exhobe ngeli gunya, wenza ngokuchasene nabangcwele bakaThixo, abatshutshisayo egameni lenkolo

yobuKristu, njengoko amalandela akhe embali aya kwenza phantse iminyaka eyi-1260 (phakathi kwe-538 ne-1789-1793). Ukuchaneka ngokwembali kuqinisekisa ukuchaneka kolu xesha, esazi ukuba ummiselo wabhalwa ngo-533. Iminyaka eyi-1260 ngoko yaphela, kolu balo, ngo-1793, unyaka apho kwi-revolutionary "Terror", ukupheliswa kwecawa yaseRoma kwagqitywa. “ *Wabangela ukuba ezinye zeenkwenkwezi ziwe emhlabeni waza wazinyathela* . Umfanekiso uya kunyuswa kwiSityhi.12:4: “ *Umsila wayo wawurhuqa isahlulo sesithathu seenkwenkwezi zezulu, waziphosa emhlabeni* ”. Izitshixo zinikwe eBhayibhileni. Ngokuphathelile iinkwenkwezi , zikwiGen.1:15 : “ *UThixo wazibeka esibhakabhakeni samazulu, ukuba zikhanyise ehlabathini* ”; kwiGen. 15:5 zifaniswa nembewu ka-Abraham: “ *Khangela phezulu ezulwini, uzibale iinkwenkwezi, ukuba unokuzibala; iya kuba njalo izizukulwana zakho* ”; kuDan.12:3: “ *Abo abafundisa abaninzi ubulungisa baya kukhazimla njengeenkwenkwezi ngonaphakade kanaphakade* ”. Igama elithi “ *umsila* ” liya kubaluleka kakhulu kwiApocalypse kaYesu Kristu, ekubeni lifuzisela yaye libhekisela ‘ *kumprofeti ofundisa ubuxoki* ,’ njengoko uIsaya 9:14 etyhila kuthi, ngaloo ndlela sivula ukuqonda kwethu isigidimi esibhaliweyo esingokobuthixo. Ngoko ke, ukutyhubela iinkulungwane ulawulo lukapopu lwaseRoma, ukususela kwimvelaphi yalo, lukhokelwa ngabaprofeti bobuxoki, ngokomgwebo ongewele nowobulungisa owatyhilwa nguThixo.

KuDan.8:11, uThixo utyhola ubupopu ngokuvukela uYesu Kristu, okuphela “ *oyiNtloko yabalawuli* ”, njengoko kuya kucaciswa kwindinyana yama-25, ekwacatshulwa ‘njengoKumkani wookumkani neNkosi yeenkosi,’ kwiSityhi. 17:14; 19:16 . Sifunda oku: “ *Wesuka wema kumthetheli-mkhosi, wayisusa kuye yonke into engunaphakade, wasibhukuqa nesiseko sengcwele yakhe* . Le nguqulelo yahlukile kwiinguqulelo zangoku, kodwa ifanele ihlonelwe ngokungqongqo umbhalo wantlandlolo wesiHebhere. Yaye ngolu hlobo isigidimi sikaThixo sithabatha ukuvisisana nokuchaneka. Ibinzana elithi “ *ohlala lihleli* ” alithethi kuthi “*umbingelelo*” apha, kuba eli gama alibhalwanga kumbhalo wesiHebhere, ubukho balo bungekho mthethweni yaye alithetheleleki; ngaphezu koko, iyayigqwetha intsingiselo yesiprofeto. Eneneni, esi siprofeto sijoliswe kwixesha lamaKristu ekwathi, ngokutsho kukaDan.9:26, *amadini neminikelo* yapheliswa. Eli gama elithi “ *ngonaphakade* ” libhekiselele kwipropathi eyodwa kaYesu Krestu obububingeleli bakhe, amandla akhe njengomthetheli exhasa abanyulwa bakhe kuphela abachongayo aze abanyule. Noko ke, ngokulibamba eli bango, ulawulo lukapopu lusikelela abo baqalekisiweyo yaye luqalekisa abo basikelelwe nguThixo olubatyhola ngobuxoki ngobuwexuki, luzimisa njengomzekelo wokholo lobuthixo; ibango elaphikiswa ngokupheleleyo nguThixo kwisityhilelo sakhe esingokwesiprofeto esimtyholayo, kuDan.7:25, “ *ngokuyila icebo lokutshintsha amaxesha nomthetho* ”. Uwexuko ke ngoko ukuwo wonke umsebenzi wolawulo loopopu, ngaloo ndlela unikelwa ngokungafanelanga ukuthwala okanye ukuwisa nasiphi na isigwebo sonqulo. Ingunaphakade ke ngoko ingqinelana neemfundiso eziku-Heb.7:24, “ *ububingeleli obungenakudluliselwa* ” bukaYesu Kristu. Yiyo loo nto ubupopu bungenako ukubanga ukudluliselwa kwamandla negunya labo kuThixo ngoYesu Kristu; wayenokuthi ke ngoko abile ngokungekho mthethweni kuye nazo zonke iziphumo eziya kuba nazo ubusela

obunjalo, kuye nakwabo abalukuhlayo. Ezi ziphumo zityhiliwe kuDan.7:11. Ngomgwebo wokugqibela uya kuva “ *kukufa kwesibini, okuphoswa ephilile edikeni lomlilo nesulfure* ,” ekukudala ezisongela ngako, nabalawuli nabo bonke abantu, ukuba bamkhonze, bamoyike . *ngenxa yamazwi ekratshi elawathethayo uphondo, ndabona irhamncwa labulawa, umzimba walo watshatyalaliswa, wanikelwa emlilweni ukuba utshiswe* . Ngokulandelayo, ISityhilelo seApocalypse siya kusiqinisekisa esi sigwebo somgwebo wobulungisa woThixo oyinyaniso onomsindo nophoxekileyo, kwiSityhi.17:16; 18:8; 19:20. Ndakhetha ukuguqulela, “ *ndaza ndabhukuqa isiseko sengcwele yakhe* ” ngenxa yobumoya bezityholo ezazibekwa kulawulo loopopu. Eneneni, igama lesiHebhere elithi “mecon” linokuguqulelwa ngokuthi: *indawo okanye isiseko* . Kwaye kwimeko evelayo, ngokwenene *isiseko sengcwele* yokomoya echithwayo. Eli gama elithi “ *isiseko* ” lixhalabele, ngokutsho kwe-Efese 2:20-21, uYesu Kristu ngokwakhe, “ *ilitye eliyintloko lembombo* ”, kodwa kwakhona, sonke isiseko sobupostile xa sithlekiswa nesakhiwo somoya, oko kukuthi, “ *ingcwele* ” yendawo. UYesu Kristu, owakhiwe nguThixo phezu kwakhe. Ilifa elityholwayo likaPetros ke ngoko liyachaswa nguThixo ngokwakhe. KuPope, ekuphela kwelifa likaPetros kukuqhubeka komsebenzi wababulali bakhe abambethelela emnqamlezweni emva kweNkosi yakhe yobuThixo. Ulawulo lwakhe lokuncina ngokuthembekileyo lwavelisa kwakhona umzekelo wokuqala wabahedeni. Ekubeni “ *ewatshintshile amaxesha nomthetho* ” awawumiselwa nguThixo, olu lawulo lungenakunyamezela nolukhohlakeleyo, ekuthe iintloko ezithile koopopu babengababulali, izaphuli-mthetho ezaziwayo, ezinjengoAlexander VI Borgia nonyana wakhe uKesare, umbulali noKhadinali, bunikela ubungqina bokuba uMtyholi wayenempembelelo embi. iziko likapopu wamaRoma Katolika. Indiyikitya yokubulawa kwabantu abanoxolo yavezwa leli gunya lenkolo, ngokuguqulwa ngenkani, phantsi kwesigwebo sokufa, kunye nemiyalelo yenkolo yeemfazwe zomnqamlezo ezazikhokele ngokuchasene namaSilamsi awayelihluthe ilizwe lakwaSirayeli; ilizwe elaqalekiswa nguThixo ukususela ngonyaka wama-70, apho amaRoma ayeze kutshabalalisa “ *isiseko nobungcwele* ,” ngokuvisisana noko kwavakaliswayo, kuDan.9:26, ngenxa yokugatywa kukaMesiya ngamaYuda. . “ *Isiseko sengcwele yakhe* ” siphathelele zonke iimfundiso zeenyanyano ezafunyanwa ngabapostile abaye bazidlulisela kwizizukulwana ezizayo ngezibhalo zomnqophiso omtsha; owesibini “ *kumangqina amabini* ” kaThixo, ngokweSityhi.11:3. Ukusuka kobu bungqina buthuleyo, uPopu uye wagcina kuphela amagama amaqhawe okholo lwebhayibhile awenza anqule kwaye akhonze ngobuninzi ngabalandeli bawo. Inyaniso ngokutsho kweRoma ibhalwe, ngokuyinxenye, “kwi-missal” yayo (isalathiso sobunzima), esithabathel’ indawo “ *amangqina amabini* ” kaThixo ; imibhalo emidala neminqophiso emitsha ethi xa ihlangene ibumba iBhayibhile Engcwele awayilwa ngokubulala abalandeli bakhe abathembekileyo.

Indinyana 12 kaDan.8 iya kusityhilela isizathu sokuba uThixo anyanzelwe ukuba adale olu nqulo lucekisekayo nolucekisekayo. “ *Umkhosi wanikelwa esandleni esingunaphakade ngenxa yesono* . Ngaloo ndlela izenzo ezimanyumnyezi nezilizothe zolu lawulo zazikho, ngomnqweno kaThixo, ukuze ohlwaye “ *isono* ” oko kukuthi, ngokutsho kweyoku-1 kaYohane 3:4, ukunxaxha

komthetho. Kwaye sisenzo esibalelwa eRoma kodwa kwisigaba sayo sobuhedeni, ngenxa yokuba isono esibi kakhulu, esifanelwe sisohlwayo esinjalo, samchukumisa uThixo kumanqaku amabini abukhali kakhulu: uzuko lwakhe njengomdali kaThixo kunye noVictor kuKristu. Siza kubona kwiSityhi. 8:7-8 ukuba ukumiselwa kolawulo loopopu ngowama-538 kusenza isohlwayo sesibini, esenziwa nguThixo, nesaprofetwa ngomqondiso olumkisayo “wexilongo lesibini” . Esinye isohlwayo siphambi kwaso, esiphunyezwa luhlaselo lobubharbhari baseYurophu ethe yaba ngamaKrestu ngokungathembeki. Ezi zenzo zisusela phakathi kowama-395 nowama-476, unobangela wezohlwayo ezawiswayo usafumaneka ngaphambi kowama-395. Ngaloo ndlela, umhla kaMatshi 7, 321 uqinisekiswa, ekuthi ngawo, umlawuli ongumhedeni waseRoma, uConstantine I, owathi kuye kwanikelwa uxolo kuye . AmaKristu obukumkani, ayalelwa ngomyalelo ukuba ayekwe uqheliselo lweSabatha awathi walususa endaweni yalo lusuku lokuqala. Ngoku, olu suku lokuqala lwalunikelwe kunqulo lobuhedeni lwelanga elingoyiswayo. UThixo ngequbuliso wehlelwa ngumsindo ophindwe kabini: ukulahlekelwa yiSabatha yakhe, isikhumbuzo somsebenzi wakhe njengomdali nokoyisa kwakhe okokugqibela zonke iintshaba zakhe, kodwa, endaweni yayo, ukwandiswa kwembeko yobuhedeni eyanikelwa ngosuku lokuqala, kanye ngaloo mini. izintlu zabafundi bakaYesu Kristu. Bambalwa abantu abaya kuqonda ukubaluleka kwesiphoso, kuba simele siqonde ukuba uThixo akayena nje umdali wobomi, ukwanguye umdali nomququzeleli wexesha, kwaye kungenxa yale njongo kuphela ukuba wadala iinkwenkwezi zezulu. Ilanga libonakala ngosuku lwesine ukuphawula imihla, inyanga ukuphawula ubusuku, ilanga kwakhona neenkwenkwezi ukuphawula iminyaka. Kodwa iveki ayiphawulwanga ziinkwenkwezi, isekelwe kuphela kwisigqibo esongamileyo somdali kaThixo. Ngoko ke iya kumela umqondiso wegunya lakhe yaye uThixo uya kulubona.

Ukukhanya ngeSabatha

Ulungelelwaniso lwangaphakathi lweveki lukwayimbonakaliso yokuthanda kwakhe kobuthixo yaye uThixo uya kukukhumbula oku ngexesha elifanelekileyo kumbhalo womthetho wakhe wesine: “ *Khumbula umhla wokuphumla ukuba uwungcwalise. Unemihla emithandathu ukuba uwenze wonke umsebenzi wakho; ke owesixhenxe ngumhla kaYehova uThixo wakho; uze ungenzi namnye umsebenzi ngayo loo mini, wena, nomkakho, nabantwana bakho, nenkomo yakho, nomphambukeli ophambukele. Iphakathi kwamasango akho; ngokuba uYehova wenza izulu nomhlaba, nolwandle, neento zonke ezikhona ngeentsuku ezintandathu; ngenxa yoko wawusikelela umhla wesixhenxe , wawungcwalisa ”.*

, kwesi sicutshulwa, simalunga namanani kuphela “ *isithandathu nesixhenxe* ”; igama elithi isabatha alikhankanywa kwaukukhankanywa. Kwaye kwimo yayo “ *yesixhenxe* ”, inani le-ordinal, uMyili wowiso-mthetho ugxininisa kwisikhundla sokuba lo *wesixhenxe . usuku oluxakekileyo* . Kutheni le nto bezingisa? Ndiya kukunika isizathu sokutshintsha, ukuba kuyimfuneko, imbono yakho ngalo myalelo. UThixo wayefuna ukuluhlaziya ulungelelwano lwexesha awayelumisele kwasekusekweni kwehlabathi. Kwaye ukuba ugxininisa kakhulu, kungenxa yokuba iveki yakhiwe ngomfanekiso wexesha elipheleleyo leprojekthi yakhe yokulondoloza: iminyaka eyi-7000 okanye ngaphezulu ngokuchanekileyo, iminyaka eyi-6000 + 1000. Ngokuba waligqwetha icebo lakhe losindiso, ngokubetha ilitye laseHorebhe kabini, uMoses wathintelwa ukuba angene eKanan yasemhlabeni. Esi yayisisifundo uThixo awayefuna ukusifundisa ngokungathobeli kwakhe. Ukususela ngowe-1843-44, uphumlo losuku lokuqala lunemiphumo efanayo, kodwa ngesi sihlandlo luthintela ukungena eKanan yasezulwini, umvuzo wokholo lwabanyuliweyo owanikelwa ngokufa okucamagushelayo kukaYesu Kristu. Lo mgwebo wobuthixo uwela kubavukeli, kuba, njengesenzo sikaMoses,

lonke usuku lokuqala aluhambisani necebo elicwangcisiweyo nguThixo. Amagama anokutshintshwa ngaphandle kweziphumo ezininzi, kodwa uphawu lwamanani kukungaguquki kwawo. Kumdali kaThixo, ovelela indalo yakhe, ukuhanjiswa kwexesha ngokuthe ngcembe kwenziwa ngokulandelelana kweeveki zeentsuku ezisixhenxe. Ngokungaguqukiyo, usuku lokuqala luya kuhlala luyimini yokuqala kwaye " *owesixhenxe* " uya kuhlala " *uwesixhenxe* ". Suku ngalunye luya kugcina ixabiso awayelinike uThixo kwasekuqalekeni. Yaye iGenesis isifundisa, kwisahluko 2, ukuba usuku lwesixhenxe lusingqongileyo esithile: " *lungcwalisawe* " oko kukuthi, lubekwe bucala. Ukuza kuthi ga ngoku, uluntu alukhange luwunanze unobangela wokwenene wolu xabiso lukhethekileyo, kodwa namhlanje, egameni lalo, ndinikela ingcaciso kaThixo. Ekukhanyeni kwayo, ukhetho lukaThixo lucaciswa kwaye luthetheleleka: usuku lwesixhenxe luprofetha iwaka lesixhenxe leprojekthi yobuthixo yehlabathi jikelele ye-7000 iminyaka yelanga, apho "iwaka leminyaka" yokugqibela ecatsulwe *kwi* -Apo.20, iya kubona abanyulwa bakaYesu-Kristu. bangene eluvuyweni nasebusweni beNkosi yabo abayintanda. Yaye lo mvuzo uya kube ufunyenwe ngenxa yokoyisa kukaYesu isono nokufa. ISabatha engcwalisweyo ayisesiso nje isikhumbuzo sokudalwa kwendalo yethu yasemhlabeni nguThixo, ikwaphawula iveki nganye inkqubela ekungeneni ebukumkani bamazulu apho, ngokukaYohane.14:2-3, uYesu "alungisele indawo indawo . " ngenxa yabanyulwa bakhe abathandayo. Nasi isizathu esihle kakhulu sokumthanda nokumbeka ngalo mhla wesixhenxe ungcele, xa ebonakala ephawula ukuphela kweeveki zethu, ekutshoneni kwelanga, ekupheleni kosuku ^{lwesithandathu} .

Ukususela ngoku, xa ufunda okanye usiva amazwi alo mthetho wesine, kufuneka uve emva kwamazwi alo mbhalo, uThixo esithi ebantwini: "Uneminyaka engama-6000 ukuvelisa imisebenzi yokholo yabanyuliweyo, ngenxa yokuba ufumene usindiso. ifikelele esiphelweni ukusukela kweli xesha, ixesha leminyaka *eyi-1000 leminyaka eliwaka lesixhenxe* alisayi kuba lelakho; iya kuqhubeka kuphela kubanyulwa bam abangene kwiphakade lam lasezulwini, ngokholo lokwenyaniso olwavunywa nguYesu Kristu."

Ngaloo ndlela iSabatha ibonakala njengomqondiso wokomfuziselo nongokwesiprofeto wobomi obungunaphakade obugcinelwe abo bahlawulelweyo bomhlaba. Kwakhona, uYesu wazekelisa oku 'ngeperile *yexabiso elikhulu* ' kumzekeliso wakhe ocatshulwe kuMat. 13:45-46 : " *Ubukumkani bamazulu bufanekiswa nomrhwebi ofuna iiperile ezintle; Wafumana iiperile exabiso likhulu ; waya wathengisa ngeento zonke abenazo, wamthenga .* Le ndinyana inokufumana iingcaciso ezimbini eziguquguqukayo. Ibinzana elithi " *ubukumkani bamazulu* " libhekisela kumisebenzi kaThixo wokusindisa. Efanekisela umisebenzi wakhe, uYesu Kristu uzifanisa " *neperile* " " *umrhwebi* " okhangela *iperile* , eyona intle, eyona igqibeleleyo yaye ngenxa yoko, leyo ixabiso elona xabiso liphakamileyo. Ukuze afumane le *perile inqabileyo* nexabisekileyo, uYesu walishiya izulu nozuko lwalo nasemhlabeni ngexabiso lokufa kwakhe okoyikekayo, wazithenga kwakhona ezi perile zokomoya ukuze zibe yimpahla yakhe ngonaphakade. Kodwa ngokuchaseneyo, *umrhwebi* ngulowo unxanelwe ngokupheleleyo, ukugqibelela kobuthixo okuya kuba ngumvuzo wokholo lokwenyaniso. Apha kwakhona, ukuze azuze eli bhaso lobizo lwasezulwini, ulahla

imilinganiselo yasemhlabeni elilize nengekho sikweni ukuze azinikele ekunikeleni kumdali uThixo unqulo olumkholisayo. Kule nguqulelo, *iperile yexabiso elikhulu* bubomi obungunaphakade obunikelwa nguYesu Kristu kubanyulwa bakhe entwasahlobo yonyaka ka-2030.

Le *perile yexabiso elikhulu* ke ngoko inokuxhalabisa kuphela ixesha lokugqibela le-Adventism; lowo abameli bakhe bokugqibela baya kuphila de kube kukubuya kokwenene kukaYesu Kristu. Yiyo le nto le *perile yexabiso elikhulu* idibanisa iSabatha, ukubuya kukaKristu kunye nobungcwele babanyulwa bokugqibela. Imfundiso egqibeleleyo efumaneka kweli xesha lokugqibela inika abangcwele umfanekiso *weperile* . Amava abo athile okungena kwiphakade elingunaphakade aqinisekisa lo mfanekiso *weperile* . Yaye ukunamathela kwabo kwiSabatha yomhla wesixhenxe abayaziyo ukuprofeta ngewaka lesixhenxe kunika iSabatha nakwiwaka lesixhenxe umfanekiso welitye elinqabileyo elixabisekileyo ekungekho nto inokuthelekiswa nalo ngaphandle “kweperile exabiso likhulu ” . Le ngcamango iya kuvela kwiSityhi.21:21 : “ ***Namasango lawo alishumi elinamabini aziperile ezilishumi elinambini ; umnyango ngamnye wawunentsimbi enye*** . *Ibala ledolophu laliyigolide esulungekileyo, njengeglasi ekhanyayo .*” Le ndinyana ibethelela ububodwa bomgangatho wokungcwaliswa okufunwa nguThixo, kwangaxeshanye, umvuzo owodwa wokufumana ubomi obungunaphakade ngokungena kwabo kwiSabatha yewaka lesixhenxe “ngamasango” okomfuziselo abonisa izilingo zokholo zama- *Adventist* . Abakhululweyo bokugqibela abakho ngaphezu kwabo bangaphambi kwabo; Kuphela yinyaniso engokwemfundiso athe uThixo wayazisa kubo ethethelela umfanekiso wabo *weperile olandela* lowo *wamatye anqabileyo aqingqwelweyo* . UThixo akakhe abakhethi abantu kodwa, ngokuxhomekeke kwixesha elibandakanyekileyo, uye wagcina ilungelo lakhe lokukhetha umlinganiselo wobungcwele ofunekayo ukuze afumane usindiso. Ixesha lobuKristu eliphononongwayo ikakhulu lixhalabele ixesha eliphawulwe ngokubuya kwesono, esenziwe ngokusesikweni ngokonqulo ukususela ekusekweni kolawulo lobupopu baseRoma, oko kukuthi, ukususela ngo-538. Kwakhona, ukuqalisa koHlaziyo kugutyungelwe yimfesane nenceba, nokunxaxha. ISabatha ayizange ibalwe ngaphambi kokuba ummiselo kaDan.8:14 uqale ukusebenza, ukususela entwasahlobo ka-1843. Ngentetha echuliweyo, ukuthengwa kweperile kucetywa nguYesu kwiSityhi.3:18: “ ***Ndiyakucebisa ukuba thenga kum igolide ecikidwe emlilweni, ukuze ube nobutyebi, neengubo ezimhlophe, ukuze wambeswe, lingabonakali ihlazo lobuze bakho, nentambiso yokuthambisa amehlo akho, ukuze ubone*** . Ezi zinto, uYesu azinika abo bazisweleyo, zibumba iziqalelo ezinika lowo unyuliweyo inkalo yokomfuziselo ‘ *yeperile* ’ emehlweni nomgwebo weNkosi uYesu Kristu. “ *Iperile* ” imele ukuba “ *ithengwe* ” kuye, ayifunyanwa simahla. Ixabiso lelo lokuzincama, isiseko somlo wokholo. Ngokulandelelana kwazo, uYesu ucebisa ukuba kuthengiswe ukholo oluvavanywa ngokuvavanywa olunika lowo unyuliweyo ubutyebi bakhe bokomoya; ubulungisa bakhe obunyulu nobungenabala obugquma ubunqunu bomoya bomoni oxolelweyo; uncedo loMoya oyiNgcwele ovula amehlo nengqondo yomntu onesono kwiprojekthi etyhilwe nguThixo kwiZibhalo zakhe ezingcwele zeBhayibhile.

Ngexesha leminyaka engama-6000 yexesha lobuKristu, uThixo walinda de kwasekupheleni kwalo mjikelo wasemhlabeni ukuze enze abanyulwa bakhe bokugqibela bafumanise ubungangamsha bosuku lwakhe olungcwele lwesixhenxe okanye iSabatha eyingcwaliselwe ukuphumla kwakhe. Amagosa anyuliweyo ayiqondayo intsingiselo yawo ngoku anesizathu esivakalayo sokulithanda nokulihlonela njengesipho esivela kuYesu Kristu. Bona abo bangakuthandiyo nabangakuthandiyo ukulwa nako, banesizathu sokuyithiya yaye baya kuba nesizathu sokuyithiya kuba iya kuphawula isiphelo sobomi babo basemhlabeni besilwanyana.

Ummiselo kaDaniyeli 8:14

UDan.8:12 uhlabela mgama esithi, “ *uphondo lwayiwisela phantsi inyaniso, lwaphumelela kwizenzo zalo .*” Ngokutsho kweNdumiso 119:142, “ *inyaniso* ” *ithi*, “ *umthetho* . Kodwa ikwasisichasi ngokupheleleyo “ *sobuxoki* ” abathi, ngokutsho kukaIsaya 9:14, bufanekisele “ *umprofeti wobuxoki* ” ongupopu ngegama elithi “ *umsila* ” omtyhola ngokuthe ngqo kwiSityhi.12:4. Enyanisweni, uyiphosa phantsi inyaniso ukuze amisele “ *ubuxoki* ” bakhe bonqulo endaweni yabo. “ *Izimiselo* ” zakhe “ *zinokuphumelela* ” kuphela , kuba uThixo ngokwakhe wabangela ukuba ukubonakala kwakhe ukohlwaye ukungathembeki kobuKristu okwenziwa ukususela ngoMatshi 7, 321.

Indinyana 13 neye-14 ziya kubaluleka kakhulu de kube sekupheleni kwehlabathi. Kwindinyana 13 , abangcwele bayazibuza ukuba kuya kuqhubeka ixesha elingakanani ukuphangwa ‘kwesono *esingunaphakade* ’ ‘nesono *esitshabalalisayo* ’; izinto esele sizichongile. Kodwa makhe sihlale kancinci kwesi " *sono sitshabalalisayo* ". Intshabalalo ekuthethwa ngayo yile yemiphefumlo okanye ubomi babantu. Ekugqibeleni, lonke uluntu oluphelileyo luya kushiya, ngexesha " *leminyaka eliwaka* " yewaka lesixhenxe leminyaka, umhlaba ukwimo yawo yantlandlolo " *ungenasimo kwaye ungenanto* " eya kuba nexabiso kuyo, Apo.9: 2-11, 11: 7, 17:8 nesama-20:1-3, igama elithi “ *bunzulu* ” beGen.1:2.

“ *Ingcwele* ” zikwabuza ukuba “ umKristu” “ *ubungcwele nomkhosi* ” *buya kunyathelwa kude kube nini?* ". Kulo mboniso, ezi “ *ngcwele* ” ziziphatha njengabakhonzi bakaThixo abathembekileyo, abadlamkileyo njengoDaniyeli, ochazwe njengomzekelo kuDan. 10:12 , womnqweno ofanelekileyo “ *qonda* » iprojekthi yobungcwalisa. Bafumana kwimibandela emithathu ekhankanywe, impendulo enye enikelwa kwindinyana ye-14.

Ngokwezilungiso nophuculo uThixo awandikhokelela ekubeni ndilwenze kumbhalo wesiHebhere santlandlolo, impendulo enikelwayo ithi: “ *Kude kube ngokuhlwa kwasekuseni, amawaka amabini anamakhulu mathathu, buya kugwetyelwa ubungcwele* . Ayisekho apho, umbhalo ofihlakeleyo wesiko: " *Kude kube ngamawaka amabini anamakhulu mathathu iingokuhlwa nakusasa kwaye ingcwele iya kuhlanjululwa* ". Ayiseyiyo ingcwele kodwa iphathelele ***ubungcwele*** ; ngaphezu koko, isenzi esithi “ *wahlanjululwa* ” endaweni yegama elithi “ ***wagwetyelwa*** ", kwaye inguqulelo yesithathu iphathelele ibinzana elithi " *intsasa yangokuhlwa* " eneneni elikwisinye kumbhalo wesiHebhere. Ngale ndlela, uThixo ukushenxisa konke ukugwetyelwa kwabo bazama ukutshintsha inani elipheleleyo ngokulahlula kabini, besithi bayazahlula iingokuhlwa nezintsasa. Indlela yakhe iquka ukuveza iyunithi yokubala “ *intsasa yangokuhlwa* ” echaza imini yeeyure ezingama-24 kwiGen.1. Kuphela kulapho uMoya utyhila inani lale yunithi: “2300”. Inani elipheleleyo leentsuku zesiprofeto ezikhankanyiweyo likhuselwe ngaloo ndlela. Isenzi " *ukugwetyelwa* " sinengcambu yaso, ngesiHebhere, igama elithi "ubulungisa" "tsedek". Inguqulelo endiyiphakamisayo ke ngoko ngokwayo iyathetheleleka. Ke, impazamo malunga negama lesiHebhere elithi "qodesh" liguqulela eli gama njenge " *ngcwele* " ngesiHebhere elithi "miqdash". Igama elithi “ *ingcwele* ” liguqulelwe kakuhle kwindinyana ye-11 kaDaniyeli 8, kodwa alinandawo kwindinyana ye-13 neye-14 apho uMoya usebenzisa igama elithi “qodesh” elimele ukuguqulelwa ngokuthi “ubungcwele ” .

Xa sisazi ukuba “ *isono esitshabalalisayo* ” sijolise ngokukhethekileyo ekulahleni iSabatha, nto leyo enenjongo yokungcwaliswa **ngokukhethekileyo** nguThixo , eli gama elithi “ *ubungcwele* ” liyikhanyisa intsingiselo yesiprofeto. UThixo uvakalisa ukuba ekupheleni ‘ *kweengokuhlwa neentsasa ezingama-2300* ’ ezikhankanyiweyo, uya kufuna ukuba ahlonele intsalela ‘yosuku lwakhe lwesixhenxe ’ kuye wonke umntu ozibanga engcwele ‘nobulungisa obungunaphakade ’ awafunyanwa nguYesu. Isiphelo ‘ *sesono esitshabalalisayo* ’ siquka ukulahlwa konqulo lweCawa, usuku lwangaphambili lwelanga olwamiselwa nguConstantine I ’ umlawuli ongumhedeni. Ngaloo ndlela uThixo

umisela kwakhona imigaqo yemfundiso yosindiso eyayikho ngexesha labapostile. Eli gama “ *ubungcwele* ” lilodwa liquka zonke iimfundiso zeenyaniso zeziseko zokholo lobuKristu. Njengomzekelo nemvelaphi yalo imfundiso eyanikelwa kumaYuda, ukholo lobuKristu luzisa kuphela okutsha, ukuthatyathelw’ indawo kwamadini ezilwanyana, ngegazi elaphalazwa nguYesu Kristu kwisihlalo sokucamagusha esifihlwe kumqolomba ophantsi komhlaba ophantsi kweenyawo zakhe eGolgotha, kwamkholisa uMsindisi wethu ukuba atyhile kwaye abonise, kumkhonzi wakhe uRon Wyatt, ngo- 1982 . ilinganiselwe, kwaye namhlanje, ngo-2020, kushiyeke iminyaka eli-9 kuphela ukubuyisela yonke imiba.

UDaniyeli 8:14 ngummiselo obulala umphefumlo, kuba ukuguqula umgwebo kaThixo kuphumela ekuphulukaneni nesipho sikaKristu sosindiso kubo bonke aqhelisela amaKristu eCawa yamaRoma Katolika. Umoya wesithethe esizuzw’ ilifa ke ngoko uya kubangela ukufa ngonaphakade kwezihlwele, ezidla ngokungakuqondi ukugwetywa kwazo nguThixo. Kulapha apho ukubonakaliswa kothando lwenyaniso kuvumela uThixo ukuba aphawule “ *umahluko* ”, malunga nesiphelo esichaphazela “ *abo bamkhonzayo kunye nabo bangamkhonziyo* (Mal. 3: 18) ”.

Eminye imimoya evukelayo iya kufuna ukuyicel’ umngeni ingcamango yotshintsho olubangelwa nguThixo ngokwakhe athi: “ *Andiguquki* ”, kuMalaki 3:6. Kungelo xesha ke apho simele siqonde, utshintsho olwaphunyezwa ngo-1843-44, lubandakanya kuphela ukumisela kwakhona isiqhelo santlandlolo ekudala sigqwethiwe kwaye sitshintshiwe. Yiyo loo nto intsikelelo yabanyulwa boHlaziyo, ababalelwa phezu kwayo nje imisebenzi yabo yokungafezeki, iveza isimilo esikhethekileyo, inkalo yemfundiso yayo engenakubekwa gca njengomzekelo wokholo lokwenyaniso. Lo mgwebo ukhethekileyo wabahlaziyi bamandulo ubalasele kangangokuba uThixo uyawuchola aze awutyhile kwiSityhi.2:24 apho wathi kumaProtestanti, ngaphambi kowe-1843, “Andinibeki mthwalo wumbi, kuphela lowo nibugcinayo de kube bubo . *ndiyeza* .”

“ *Uyeha* ” onxulunyaniswa nokuqaliswa kokusebenza kwalo mmiselo kaDan.8:14 “ *mkhulu* ” kangangokuba uThixo ubonakalisa oko ngokuvakalisa “ *oyeha* ” abathathu abakwiSityhi.8:13. Kwaye kunye nemiphumo enzima ngolo hlobo, kungxamisekile ukwazi umhla wokuqalisa kwawo ukusebenza. Le yayiyinkxalabo kanye “ *yabangcwele* ” bakaDan.8:13. Ubude bexesha ngoku butyhilwa njengesiprofeto “ *imihla engama-2300* ”, okanye iminyaka engama-2300 yokwenyani yelanga, ngokwekhowudi eyanikwa uHezekile, umprofeti owayephila ngexesha likaDaniyeli (Hez.4:5-6). Esi sahluko 8, esinomxholo uku ukuphelisa “ *isono* ” samaRoma, siya kufumana izinto ezisilelayo kuDan.9 apho, nalapho, kuya kuba ngumbuzo “ *wokupheliswa kwesono* ”, kodwa ngeli xesha, “ukuphelisa isono”. “ *kwisono sokuqala* esabangela ukuba abantu baphulukane nobomi obungunaphakade, ukususela kuAdam noEva. Lo msebenzi uya kusekelwa kubulungiseleli basemhlabeni bukaMesiya uYesu nakwidini lokuzithandela lobomi bakhe obufezekileyo, ukuze kukhululwe izono zabanyuliweyo bakhe, yaye ndikhankanya, kuzo kuphela. Ixesha lokuza kwakhe phakathi kwabantu limiselwe sisiprofeto semihla yesiprofeto. Isigidimi sichaphazela abantu abangamaYuda abaphambili kuba bemaneyene noThixo. Unika abantu bamaYuda, ukuba “ *baphelise isono* ,” ixesha “ *leeveki*

ezingamashumi asixhenxe ” ezimela iminyaka engama-490 yokwenyani. Kodwa ikwabonisa iindlela zokuthandana kwindawo yokuqala yokubala. “ *Ekubeni ilizwi elavakaliswayo lokuba iYerusalem iya kwakhiwa, kude kube ngumthanjiswa, kukho... (7 + 62 = iiveki ezingama -69)*”. Ookumkani abathathu bamaPersi banikela eli gunya, kodwa kuphela ngowesithathu, uArtashashta I ’ owazalisekisa ngokupheleleyo ngokutsho kukaEzra 7:7 . Ummiselo wakhe wasebukhosini wabhengezwa ngentwasahlobo ka-458 BC. Ithuba leeveki ezingama-69 libeka ukuqalisa kobulungiseleli bukaYesu Kristu ngonyaka wama-26. Ngokukhethekileyo kujoliswe “kwiminyaka esixhenxe” yokugqibela ebekelwe umsebenzi kaYesu, owaseka, ngokufa kwakhe okucamagushelayo, iziseko zomnqophiso omtsha, isiseko somnqophiso omtsha. Umoya uchazwa kwindinyana yama-27 kaDan.9, le “ *veki* ” yeentsuku zeminyaka “ *esazulwini* ” esithi, ngokufa kwakhe ngokuzithandela, “ *aphelise umbingelelo nomnikelo* ; izinto ezanikelwa kwada kwa Yesu Kristu, ukuze kucamagushelwe izono. Kodwa ukufa kwakhe kuza ngaphezu kwayo yonke enye into ukuze “ *aphelise isono* ”. Sifanele sisiqonde njani esi sigidimi? UThixo unikezela ngembonakaliso yothando lwakhe oluya kuthimba iintliziyo zabanyuliweyo bakhe abathi, ngokubuya kothando nokuqatshelwa, balwe ngoncedo lwakhe kwisono. Eyoku- 1 kaYohane 3:6 iyaqinisekisa, ithi, “ *Lowo uhlala kuye akasenzi sono; lowo wonayo akambonanga, akamazanga .*” Kwaye uyawomeleza umyalezo wakhe nezinye izicatshulwa ezininzi.

Kwinqanaba leemfundiso, umanyano olutsha olwakhiwa nguYesu Kristu luthatha indawo yalo mdala. Ngaloo ndlela, yomibini iminqophiso ikwisiseko esifanayo sesiprofeto esityhilwe kuDan.9:25. Umhla - i-458 ngoko ingasebenza njengesiseko sokubala iiveki ze-70 ezimiselwe abantu bamaYuda, kodwa kunye naleyo ye-2300 yeminyaka yokwenyani ye-Dan.8: 14 echaphazela ukholo lobuKristu. Ngenxa yoku kuchaneka komhla, sinokumisela unyaka wama-30 wokufa kukaMesiya kunye nonyaka we-1843 ukuqaliswa kokusetyenziswa kommiselo kaDan.8:14. Zombini ezi zigidimi ziza “ *ukuphelisa isono* ” ezineziphumo ezifayo ezingunaphakade kwabo baqhubeka bengabakhathaleli, omnye njengomnye, de bafikelwe kukufa, okanye emva kokuphela kwexesha lobabalo oluhlangeneyo nolomntu ngamnye oluya kwandulela usindiso. ukubuya okuzukileyo kukaYesu Kristu. Kude kube leli nqaku lokugqibela, ubomi buvumela uguquko olunyanisekileyo oluvumela ukufikelela kwimo yabanyuliweyo.

Ukulungiselela iApocalypse

Ukubhalwa kwencwadi kwenziwa nguThixo ngokupheleleyo. Nguye okhetha amagama kwaye kwiSityhi.22: 18-19, ulumkisa abaguquleli kunye nababhali abaya kuba noxanduva lokudlulisela okanye ukukhuphela ibali lokuqala, ukusuka kwisizukulwana ukuya kwisizukulwana, ukuba utshintsho oluncinci lwamagama luya kubachaphazela. Uya kuxabisa ukuphulukana nosindiso. Ke apha sinomsebenzi okhethekileyo wobungcwele obuphezulu. Ndingayithelekisa “nepuzzle” enkulu edityaniswe nayo ingakhange igqitywe ukuba eyona ntwana yantlandlolo ibinokuguqulwa. Ngoko ke lo msebenzi mkhulu ngokobuthixo yaye ngokohlobo lwawo, yonke into ayithethayo uThixo kuwo iyinyani, kodwa iyinyani ukuze agqibezele umsebenzi wakhe wokusindisa; kuba usibhekisa esi siprofeto “kubakhonzi” bakhe, ngokuthe ngqo, “*abakhonzi bakhe*”, besiphelo sehlabathi. Esi siprofeto siya kucaciswa kuphela xa iziqalelo ekwaprofetwa ngazo sele ziza kuzaliseka okanye, ubukhulu becala, zizalisekile.

Ubude bexesha elaliza kuhlala lilonke lo msebenzi wokusindisa kaThixo abusoloko butyeshelwa ngabantu. Ngale ndlela, ngalo lonke ixesha umkhonzi kaThixo wayenokuba nethemba lokubona isiphelo sehlabathi, yaye uPawulos ukungqina oku ngamazwi akhe athi: “*Nditsho ke, bazalwana, ukuthi, ixesha lifinyele ; ukuze abo banabafazi babe njengabangenabo, abalilayo babe njengabangalili, abavuyayo njengabangavuyiyo, nabathengayo babe njengabangenako, nabalisebenzisayo eli hlabathi babe njengabangalisebenzisiyo; Ukumila kweli hlabathi kuyadlula* (1Kor.7:29-31).

Sine, ngaphezu koPawulos, i-advanteji yokuzifumana kweli xesha xa uThixo eza kuphelisa ukhetho lwakhe lwabanyuliweyo banaphakade. Yaye namhlanje isiluleko sakhe esiphefumlelweyo sifanele siphunyezwe ngabanyulwa bokwenene bexesha lethu lokugqibela. Ihlabathi liya kudlula, kwaye kuphela ubomi obungunaphakade babanyuliweyo obuya kuqhubeka. Kwakhona, amazwi kaThixo akuKristu, “*Ndiza ngokukhawuleza*”, kwiSityhi.1:3, ayinyaniso, agwetyelwe ngokugqibeleleyo kwaye alungiselelwa eli xesha lokugqibela lelethu; kwiminyaka esithoba emva kokubuya kwakhe, ngexesha lokubhala esi sibhalo.

Sibonile kuDan.7:25 ukuba injongo yeRoma yayikukutshintsha *amaxesha nomthetho* wobuthixo. Ukuqonda iimfihlelo zeApocalypse kaYesu Kristu, eyanikelwa kumpostile uYohane owayevalelwe kwisiqithi sasePatmos, ngokusisiseko kusekelwe kulwazi lwexesha lokwenyaniso elimiselwe nguThixo. Umbandela wexesha ke ngoko ubalulekile ekuqondeni i-Apocalypse, eyakhiwe nguThixo ngale ngcamango yexesha. Ke ngoko uya kudlala ngokungachanekanga kwale datha ukuze le ncwadi igcine umlinganiswa wayo ongenabungozi ongaqondakaliyo oya kuyivumela ukuba inqumle iinkulungwane ezingama-20 zexesha lethu ngaphandle kokutshatyalaliswa ngamaqumrhu atyholwa kwaye agwetywe. Amaxesha atshintshileyo, yaye ngokukodwa ikhalenda eyamiselwa yiRoma ngomhla wobuxoki onxulunyaniswa nokuzalwa kukaYesu, ayizange ivumele abanyuliweyo ukuba bakhohliswe xa betolika iziprofeto ezingokobuthixo; oku kungenxa yokuba uThixo kwiziprofeto zakhe uchaza ubude bexesha nesiphelo sazo esisekelwe kwizenzo zembali ezibonakala lula nezibhalwa ngababhali-mbali abaziingcali.

Kodwa kwi-Apocalypse, ingcamango yexesha ibalulekile, kuba isakhiwo sencwadi sixhomekeke kuyo. Ngoko ke, ukuqonda kwayo kwakuxhomekeke ekutolikweni okuchanileyo kweSabatha eyayifunwa yaza yabuyiselwa nguThixo ngowe-1844. Ubulungiseleli bam, obaqalisa ngowe-1980, babunenjongo yokutyhila ukubaluleka kwendima yesiprofeto yeSabatha, eprofeta inxalenye enkulu yewaka lesixhenxe leminyaka. kaThixo nabanyulwa bakhe, umxholo weSiTyh.20. Ngokutsho kwendinyana 2:3:8 , “ *imini enye ifana neminyaka eliwaka, neminyaka eliwaka injengemini enye* ;” ikhonkco elikhoyo phakathi komfanekiso weentsuku ezisixhenxe zokudala otyhilwe kwiGen. Iwaka leminyaka yexesha elipheleleyo leprojekthi yobungcwaliswa, iyodwa yenze nokwenzeka ukuqonda kwam indibano yesakhiwo sencwadi. Ngolu lwazi, isiprofeto sicaca ngakumbi kwaye sityhila, iperile ngeperile, zonke iimfihlelo zayo.

Ngaloo ndlela, isiprofeto siba yimpumelelo yaye sisebenza kuphela ukuba isigidimi sinokunxulunyaniswa nomhla wembali yexesha lamaKristu. Oku koko ukuphefumlelwa koMoya oyiNgcwele kaThixo kuYesu Kristu kwandivumela ukuba ndikuqonde. Kwakhona, ndinga ndingabhengeza le “ *ncwadi incinane, ivuliwe* ”, ingqina ukufezekiswa kwecebo elingcwele elibhengezwe kwiSityhi.5:5 nese-10:2.

Ngokumalunga nolwakhiwo lwalo, umbono weApocalypse ugubungela ixesha lobuKristu phakathi kokuphela kwexesha labapostile, malunga ne-94 kunye nokuphela kwewaka lesixhenxe leminyaka eliya kuphumelela ukubuya kokugqibela kukaYesu Kristu ngo-2030. Ngoko ke yabelana noDanilyeli. isahluko 2, 7, 8, 9, 11 nese-12 amagqabantshintshi exesha lamaKristu. KumaKristu, imfundiso ephambili efunyenwe kufundisiso lwale ncwadi ngumhla obalulekileyo wentwasahlobo yowe-1843 owasekwa nguDan.8:14, kwanangokwindla lowe-1844 apho ukuvavanywa kokholo kwaphela. Kwakusekwindla ka-1844 awathi uThixo wabeka iziseko zokholo lwama-Adventist. Le mihla mibini ibaluleke kangangokuba uThixo uya kuyisebenzisa ukuze alungelelanise umbono wakhe weSityhilelo. Ukuze sikuqonde ngokupheleleyo ukubaluleka kwale mihla mibini isondeleyo, simele sinxulumane nowe-1843 ukuqalisa kovavanyo lokholo lwelizwi lesiprofeto. Amaxhoba okomoya okuqala awela ngalo mhla ngokugatywa kwawo isibhengezo sokuqala sikaWilliam Miller sama-Adventist. Kodwa ixesha lokuchotshelwa kwetyala libanika ithuba lesibini ngesibhengezo salo sesibini sokubuya kukaYesu ngo-Oktobha 22, 1844. Ngomhla wama-23 kuOkthobha ityala liyaphela kwaye umgwebo kaThixo unokuqulunqwa kwaye utyhilwe. Uvavanyo oludibeneyo luphelile, kodwa ukuguqulwa komntu ngamnye kusenokwenzeka. Ngaphezu koko, enyanisweni, ama-Adventist onke agcina uphumlo lweCawa yamaRoma engekachazwa njengesono. Kwaye iSabatha yamkelwa ngokuthe ngcembe ngama-Adventist ngabanye, ngaphandle kokuba indima yayo enkulu iphunyezwe ngawo onke ama-Adventist. Oku kuqqa kundikhokelela ekubeni ndikholeke ekuphelisweni kokholo lobuxoki lobuProtestanti, umhla wentlakohlaza 1843 nowokuqala kweAdventism eyasikelelwa nguThixo, umhla wokwindla womhla wama-23 kaOktobha 1844. Sele, phakathi kwamaHebhere, intwasahlobo nekwindla zazinxibelelene. ngokuvelisa iminyhadala ebibhiyozela imixholo ehambelanayo echaseneyo;

ubulungisa obungunaphakade 'kwemvana' ebuleweyo ' yepasika' yasantwasahlobo, kwelinye icala, nokuphela kwesono " sebhokhwe " esixhelelwa "umhla wokucamagushela" wezono, wokwindla, kwenye indawo. . Le mithendeleko mibini yonqulo yazaliseka ngePasika yonyaka wama-30 apho uMesiya uYesu wanikela ngobomi bakhe. Intwasahlobo yowe-1843 no-Oktobha 22, 1844 nazo zinxulunyaniswa nentsingiselo ekubeni usukelo lovavanyo lokholo 'lukukuphelisa *isono* ' ngokutsho kukaDan.7:24; oko kubumba uqheliselo olulizotho lokuphumla kweeveki ngosuku lokuqala, ngoxa uThixo wayelumisele usuku lwesixhenxe awathi walungcwalisela oku, ukususela ekupheleni kweveki yokuqala yendalo yasemhlabeni; ngo-2021, iminyaka engama-5991 phambi kwethu.

Kwakhona sinokukhetha umhla wommiselo kaDaniyeli 8:14 ochaza umhla wentlakohlaza 1843. Ukuze siluthethelele olu khetho, simele siqwalasele ukuba lo mzuzu uqhawula lonke unxulumano olwamiselwa de kube ngoko phakathi koThixo nezidalwa zakhe; UThixo owenze, ukususela kulo mhla, ukhetho lokugqibela olwakhiwe phezu kwezaziso ezimbini ezilandelelanayo zama-Adventist. Ukususela entwasahlobo yowe-1843, iSabatha yayilindeleke, kodwa uThixo wayengayi kuyinika abaphumeleleyo uvavanyo de kube sekwindla lowe-1844, njengomqondiso osikelelweyo nongcwalisiweyo wokuba babengabakhe, ngokuvisisana nemfundiso yeBhayibhile ethi Hez.20:12-20, njengoko sibonile ngaphambili.

Kule ncwadi, isahluko sesi-5 sijolise ekusikhumbuzeni ukuba, ngaphandle koloyiso oluhlalulwe ngokunzulu kangaka nguYesu Kristu, " *iMvana kaThixo* ", lonke uncedo oluvela kuThixo, konke ukukhanya okutyhiliweyo bekungayi kuba nakwenzeka, ngoko ke, akukho mntu unomphefumlo ongenakukwazi ukufumaneka. igciniwe. Ukukhanya kwakhe okungokwesiprofeto kubasindisa abanyulwa bakhe njengoko kubethelelwa emnqamlezweni okwamkelwa ngokuzithandela. Ukhohlo kwidini lakhe lusibalela " *ubulungisa bakhe obungunaphakade* " ngokutsho kukaDan.7:24, kodwa isityhilelo sakhe sikhanyisa indlela yethu kwaye sisibonisa imigibe yokomoya ebekwe nguMtyholi, ukusenza sibe nesabelo kwikamva lakhe elibi. Kule meko, usindiso luthatha uhlobo lwekhonkrithi.

Nanku umzekelo wale migibe ichuliweyo. IBhayibhile ijongwa ngokufanelekileyo yaye igqalwa njengeLizwi likaThixo elibhaliweyo. Noko ke, la mazwi abhalwa ngamadoda awayezintywilisele kumxholo wexesha lawo. Noko ke, ukuba uThixo akaguququki, utshaba lwakhe umtyholi, uSathana, uya kulitshintsha iqhinga lakhe nokuziphatha kwakhe ngakubanyulwa bakaThixo, ekuhambeni kwexesha. Kungeso sizathu le nto umtyholi esebenza "njengenamba " efanekisela imfazwe yakhe evulekileyo yokutshutshisa, ngexesha lakhe, kodwa kuphela ngelo xesha, uYohane wayenokuvakalisa oku kweyoku- 1 kaYohane 4:1 ukusa kwesesi-3 : " *Zintanda, musani ukukholwa nguMoya uphela; bacikideni oomoya ukuba ngabakaThixo na; ngokuba baninzi abaprofeti ababuxoki, abaphume bangena ehlabathini. Mazini ke uMoya kaThixo ngale nto: umoya wonke omvumayo uYesu Kristu eze esenyameni, ungokaThixo; nomoya wonke ongamvumiyo uYesu, ongakaThixo, ngokamchasi-Kristu, lowo niwuvileyo ngokufika kwakhe, lo ke uselukho ehlabathini.* » Kumazwi akhe, uYohane uchaza

“ *ukuza besenyameni* ” ukuze abonise uKristu ngokusuka kumangqina akhe owazibonela ngawakhe amehlo. Kodwa isiqinisekiso sakhe esithi “ *wonke umoya omvumayo uYesu Kristu eze esenyameni ungokaThixo* ” uye waphulukana nexabiso lawo ukususela oko unqulo lobuKristu lwawela kuwexuko nesono ukususela ngoMatshi 7, 321, ngokulahla uqheliselo lweSabatha yokwenyaniso yosuku lwesixhenxe olungcwalisiweyo. nguThixo. Uqheliselo lwesono, de kwangowe-1843, lwalinciphisa ixabiso “ *lokuvuma ukuba uYesu Kristu weza esenyameni* ” yaye ukususela kwangaloo mhla mnye, liye layihluba yonke into; iintshaba zokugqibela zikaYesu Kristu zizibanga zisebenzisa “ ***igama*** ” lakhe njengoko wavakalisayo kuMat.7:21 ukusa kwesama-23: “ ***Asingabo*** bonke abathi kum, Nkosi, Nkosi, abaya kungena ebukumkanini bamazulu ; intando kaBawo osezulwini. Baninzi abaya kuthi kum ngaloo mini, Nkosi, Nkosi, sasingathe na egameni lakho ? Andithi ***ngegama lakho sakhupha iidemon*** ? Ngaba asizange senze imimangaliso emininzi ***ngegama lakho*** ? Ndiya kuthi kubo ngokusekahleni, ***Andizanga ndinazi*** ; ***mkani kum, nina nenza okuchasene nomthetho*** . “ ***Ayizange yaziwe*** ”! Ngoko ke, le “ *mimangaliso* ” yenziwa nguMtyholi needemon zakhe.

IApocalypse isishwankathelo

Kwingabula-zigcawu yesahluko 1, isiqalo sesityhilelo saKhe esizukileyo, uMoya usinika imenyu yesidlo esilungisiweyo. Apho sifumana umxholo wesibhengezo sokubuya okuzukileyo kukaYesu Kristu, eququzelelwe kakade ngowe-1843 nowe-1844, ukuze kuvavanywe ukholo lwehlabathi lonke yaye ubukhulu becala lobuProtestanti baseMelika; lo mxholo ukho kuyo yonke indawo: ivesi 3, *Kuba ixesha likufuphi* ; ivesi 7, *nanko esiza namafu...* ; Ivesi 10, *ndathatyathwa nguMoya ngomhla weNkosi kwaye ndeva emva kwam ilizwi elikhulu ngathi sisandi sesigodlo* . Ethuthwa nguMoya, uYohane uzifumana ngomhla wokubuya kukaYesu okuzukileyo, iMini yeNkosi , “ *imini enkulu neyoyikekayo* ” ngokutsho kukaMal. 4:5 , yaye uye *emva kwakhe* , imbali yexesha elidluleyo lexesha lamaKristu. iboniswe phantsi kophawu lwamagama asixhenxe abolekwe *kwizixeko ezisixhenxe zaseAsia* (iTurkey yanamhlanje). Kuya kwandula ke, njengakuDaniyeli, imixholo emithathu *yeencwadi, amatywina namaxilongo* agubungele lonke ixesha lobuKristu ngokufanayo, kodwa nganye kuzo yahlulwe yangazahluko ezibini. Uphononongo oluneenkukacha luya kutyhila ukuba olu luhlu lwenzeka ngomhla obalulekileyo we-1843 owasekwa kuDan.8:14. Kumxholo ngamnye, imiyalezo elungelelaniswe kwimigangatho yomoya esekwe kuDaniyeli, kwixesha ekujoliswe kulo, phawula imizuzwana esi-7 yexesha eligutyungelweyo; 7, inani lokungcwaliswa **kobuthixo** elisebenza “ *njengetywina* ” layo neliza kuba ngumxholo weSityhi.

Ingcaciso efikayo ayizange isebenze kuba ingcamango yexesha ityhilwa kuphela yintsingiselo yamagama “amabandla asixhenxe” akhankanywe kwisahluko sokuqala. Kumxholo weencwadi, yesiTyhil. 2 nese-3, asifumani ncakasana kwimo: “*eyokuqala ingelosi, eyesibini ingelosi...njl.* » ; njengoko kuya kuba njalo “ *ngamatywina, namaxilongo, nezibetho ezisixhenxe zokugqibela zengqumbo kaThixo* . Ngale ndlela bambi babekwazi ukukholelwa ukuba ezi zigidimi zazibhekiswa, ngokwenene yaye ngokoqobo, kumaKristu ahlala kwezi zixeko zeKapadokiya yamandulo, iTurkey yanamhlanje. Indlela esiwabeka ngayo esi siprofeto la magama esixeko ilandela ngokulandelelana izibakala ezingokwembali yonqulo ezazaliseka ngalo lonke ixesha lobuKristu. Kwaye

kungokwezityhilelo esele zifunyenwe yincwadi kaDaniyeli, ukuba uThixo uchaza isimilo asinika ixesha ngalinye ngentsingiselo yegama lesixeko sakhe. Ngokufanelekileyo, umyalelo otyhiliweyo uguqulelwe ngolu hlobo lulandelayo:

1- E- *Efese* : intsingiselo: ukuqaliswa (leyo yeNdibano okanye ingcwele kaThixo).

2- *Smirna* : intsingiselo: imore (ivumba elimnandi kunye nokuqholwa kwabafuleyo ngenxa kaThixo; iintshutshiso zamaRoma zabanyuliweyo abathembekileyo phakathi kwe-303 kunye ne-313).

3- *Pergamon* : intsingiselo: ukukrexeza (ukususela ekuyekisweni kweSabatha ngoMatshi 7, 321. Ngo-538, ulawulo lukupopu lwaseka ngokonqulo lwamisela ngokusesikweni usuku lokuqala olwathiywa ngokutsha ngeCawa).

4- *iTiyatira* : intsingiselo: isikizi nokubandezeleka okufayo (ichaza ixesha loHlaziyo lobuProtestanti olwayigxeka ngokuphandle imo yobudemon yokholo lwamaKatolika; ixesha elimalunga nenkulungwane ye-16^{xa} ngenxa yoshicilelo ngoomatshini, ukusasazwa kweBhayibhile kwathandwa).

I-5- *iSardesi* : iintsingiselo eziphindwe kabini kunye nezichasayo: ilitye elixhuzulayo nelinqabileyo. (Ityhila umgwebo uThixo awuphumezayo kuvavanyo lokholo ngowe-1843-1844: intsingiselo ekhwankqisayo iphathelele ukholo lwamaProtestanti olugatyweyo: "Ufile wena" , nelitye elinqabileyo libonisa abanyuliweyo abaphumeleleyo uvavanyo : *mna ngeengubo ezimhlophe, kuba befanelekile* .

I-6- *Filadelphia* : intsingiselo: Uthando lobuzalwana (amatye anqabileyo aseSardesi aqokelelwe kwiziko le-Seventh-day Adventist ukususela ngo-1863; umyalezo unikezelwa ngonyaka we-1873 ochazwe nguDan. 12: 12. Usikelelwe ngeli xesha, ulungile. nangona kunjalo walumkisa ngomngcipheko wokuba *umntu athathwe isithsaba* ").

7- *iLawodike* : intsingiselo: abantu bagweba: " *ingabandi, ishushu, kodwa idikidiki* " (nguFiladelfiya othe " *isithsaba sakhe sithathiwe* ": " *Ungonwabanga, ulusizana, ulihlwempu, uyimfama, kwaye uhamba ze* " . yayiza kuvavanywa kwaye ivavanywe, phakathi ko-1980 no-1994, ngovavanyo lokholo olufana nolo lwazuza oovulindlela balo ngowe-1844 intsikelelo yabo yobuthixo: ngowe-1994, eli ziko lawa, kodwa isigidimi saqhubeka ngama-Adventist awayesasazekile awathi uThixo wabachaza aze abanyule ngabo. uthando lwabo ngokukhanya kwakhe okutyhiliweyo kwesiprofeto, nangokululama nokuzithoba okuphawula abafundi bokwenyaniso bakaYesu Kristu kuzo zonke izizukulwana).

" *Ekuphambene* " kwexesha lasemhlabeni elaphela ngokubuya okuzukileyo kukaKristu uThixo, uApo.4 uya kufanekiselwa ngomfuziselo "weetrone ezingama-24", umboniso womgwebo wasezulwini (ezulwini) *apho* uThixo aya kuhlenganisa ndawonye abanyulwa bakhe ukuze bayabagweba abafuleyo abangendawo. Ngokunxuseneyo neSityhi.20, esi sahluko sigubungela "iwaka leminyaka" lewaka lesixhenxe leminyaka. Ingcaciso: kutheni 24, kwaye hayi 12, iitrone? Ngenxa yokwahlulwahlulwa kweXesha lamaKristu libe ziinxalenye ezimbini ngomhla we-1843-1844 wokuqalisa nowokuphela kovavanyo lokholo lwelo xesha.

Emva koko, njengexalenye ebalulekileyo, iSityhi.5 siya kubalaselisa ukubaluleka kokuqonda incwadi yeziprofeto; okuya kwenziwa ukuba kwenzeke

kuphela ngoloyiso olufunyanwa yiNkosi yethu yobuThixo noMsindisi uYesu Kristu.

Ixesha lexesha lobuKristu liya kuphononongwa kwakhona kwi-Rev.6 kunye ne-7 phantsi kwejongo lomxholo omtsha; leyo "yamatywina asixhenxe". Isithandathu sokuqala siya kubonisa abadlali abaphambili eqongeni kunye neempawu zamaxesha ezibonisa iindawo ezimbini zokwahlula kwexesha lamaKristu: kude kube ngu-1844, kwi-Apo.6; kwaye ukusuka 1844, ngenxa Apo.7.

Kwandula ke kufike umxholo othi " *amaxilongo* " afuzisela isohlwayo sesilumkiso sesithandathu sokuqala *seSityhi* .

Emva kwe-Apo.9, i-Apo.10 ijolise kwixesha lokuphela kwehlabathi, ivuselela imeko yokomoya yeentshaba ezinkulu ezimbini zikaYesu Kristu ezithi zinguye: ukholo lwamaKatolika kunye nokholo lwamaProtestanti, oludityaniswe yi-Adventism esemthethweni yawa ukususela. 1994. Isahluko se-10 sivala inxalenye yokuqala yezityhilelo zencwadi. Kodwa izihloko eziphambili ezibalulekileyo ziya kuqwalaselwa kwaye ziphuhliswe kwizahluko ezilandelayo.

Ngaloo ndlela i-Apo.11 iya kuphinda iqale inkcazo yexesha lobuKristu kwaye iphuhlise, ubukhulu becala, indima ebalulekileyo yeNguqulelo yesiFrentshi, esekelwe ukungakholelwa kubukho bukaThixo kuzwelonke isetyenziswa nguThixo, phantsi kwegama lokomfuziselo elithi "irhamncwa eliphuma enzulwini " , ukuze ukutshabalalisa amandla olawulo lwamaKatolika " *yerhamncwa eliphuma elwandle* ", kwiSityhi.13:1. Uxolo lwenkolo lwendalo iphela, olukhankanywe kwi-Apo.7, luya kufumaneka kwaye luphawulwe ngo-1844. Emva koko, ukuthatha lo *rhulumente wenguquko* njengomfanekiso weMfazwe Yehlabathi yesiThathu okanye "ixilongo le-6" le-Apo.9: 13 , *eyenza inyaniso " uyeha wesibini "* ngesibhengezo seSityhi. 8:13 , umxholo wokugqibela 'wexilongo *lesixhenxe* ,' eliphunyezwa ngokubuya kukaYesu Kristu esebuqaqawulini.

KwisiTyh.12, uMoya usinika enye inkcazo yexesha lobuKrestu. Ulugqibezela ulwazi lwakhe, ngakumbi ngemeko kasathana kunye nabaxhasi bakhe abaziingelosi. Usifundisa ukuba emva koloyiso lwakhe emnqamlezweni, kwigama lasezulwini likaMikayeli esele *likhankanyiwe* kuDan. ubukho bobubi kwaye baye baphulukana ngonaphakade nokufikelela kwimilinganiselo yesibhakabhaka edalwe nguThixo. Nazi iindaba ezimnandi! Uloyiso lukaYesu lwaba nemiphumo evuyisayo yasezulwini kubazalwana bethu basezulwini abakhululwa kwizilingo neengcinga zeedemon. Baye, kususela koko kugxothwa, bavalelwa kummandla wethu wasemhlabeni, apho baya kubulawa kunye neentshaba zikaThixo zasemhlabeni, ngo-2030 ekubuyeni kozuko kukaKristu uThixo. Kolu qwalaselo, uMoya ufanekisela ukulandelelana "kwenamba " kunye " *nenyoka* " echaza, ngokulandelelana, amacebo amabini okulwa kumaMtyholi: imfazwe evulekileyo , iRoma yobukhosi okanye iRoma, kunye nokukhohlisa kwenkolo yamaRoma. Ubupopu baseVatican, butyhilwe, phantse bubuntu. Kwimifanekiso echuliweyo ebolekwe kumava amaHebhere, " *umhlaba uyawuvula umlomo wawo* " ukuze uginye intshutshiso yoopopu yamaqela amaKatolika. Njengoko sele sibonile, lo msebenzi uya kwenziwa ngabavukeli baseFransi abangakholelwayo kubukho bukaThixo. Kodwa kuya kuqalwa

kwakhona yimikhosi yamaProtestanti yobuKristu bobuxoki obunoburhalarhume obufana nemfazwe. Ushwankathelo luya kuphela ngokukhankanywa " *kwenye inzala yomfazi* ". UMoya ke unika inkcazelo yakhe yabangcwele bokwenyani bexesha lokugqibela: " *Lulo ke unyamezelo lwabangcwele abayigcinayo imithetho kaThixo, begcina ubungqina bukaYesu* ". UMoya unika abo bathe, njengam nje, babambebele kwisityhilelo sakhe esisisiprofeto, bangasihluthwa mntu, bazihlanganisele kude kube sekupheleni, iiperile ezinikwe lizulu.

Isahluko se-13 sibonisa iintshaba ezimbini zenkolo ezinobundlongondlongo ezithwele inkolo yobuKristu. Enjalo, uwafanekisela, " *ngamarhamncwa* " amabini ekwathi elesibini lavela kwelokuqala njengoko kuboniswa lunxulumano lwamagama athi " *ulwandle nomhlaba* " akwibali leGenesis eliwachazayo kwesi sahluko 13. Elokuqala lenza ngaphambilana. 1844 kwaye eyesibini iya kubonakala kuphela kunyaka wokugqibela wexesha lasemhlabeni, ngaloo ndlela iphawula ukuphela kwexesha lobabalo olunikelwe ebantwini. La " *marhamncwa* " mabini, kweyokuqala, ngamaKatolika, yicawa engunozala, yaye okwesibini, iicawa eziHlaziyiweyo zamaProtestanti ezaphuma kuyo, ziintombi zayo.

Egubungela kuphela inxalenye yesibini yexesha lobuKristu ukususela ngowe-1844, iSityhi. 14 sivuselela izigidimi ezithathu zeSeventh-day Adventist kwiimeko ezingunaphakade: uzuko lukaThixo olufuna ukubuyiselwa koqheliselo lweSabatha yakhe engcwele, ukugwetywa kwakhe ubuRoma Katolika. , nokubugxeka kwakhe ubuProtestanti obuzukisa iCawa yabo awayichaza "njengophawu " lwegunya elingumntu nelinobudemon leRoma yoopopu. Xa ixesha lomsebenzi wokulungiselela liphela, ngokulandelelanayo, ngokuxwilwa kwabangcwele abanyuliweyo abafanekiselwa " *ngokuvuna* ", nokutshatyalaliswa kwabafundisi abanemvukelo nabo bonke abangakholwayo, izenzo ezifanekiselwa ' *nokuvuna kweediliya* ,' umhlaba uya kuphinda ube sisidalwa esinemvukelo. " *inzonzobila* " yomhla wokuqala wokudala, eyayingenazo zonke iintlobo zezinto eziphila emhlabeni. Noko ke, iya kuhlala iphila " *iminyaka eliwaka* ," ummi onyuliweyo, uSathana, uMtyholi ngokwakhe, elindele ukutshatyalaliswa kwakhe ngomgwebo wokugqibela kwanabo bonke abantu abavukeli neengelosi.

IsiTyhilelo 15 sigxininisa kwixesha lokuphela kokulingwa.

ISityhilelo 16 sityhila " *izibetho ezisixhenxe zokugqibela zengqumbo kaThixo* " eziya kuthi, emva kokuphela kwexesha lokulingwa, abavukeli bokugqibela abangakholwayo baba nogonyamelo ngakumbi nangakumbi, ukusa kwinqanaba lokuba kubulawe abo babukeleyo. iSabatha yobuthixo ngaphambi kwesibetho sesixhenxe.

IsiTyhilelo 17 sizinikele ngokupheleleyo ekuchongeni "ihenyukazi elikhulu" elibizwa ngokuba " *yiBhabhiloni Enkulu* ". Kungala magama apho uMoya uchaza " *isixeko esikhulu* " sobukhosi noopopu, iRoma. Ngaloo ndlela umgwebo kaThixo kuyo utyhilwe ngokucacileyo. Esi sahluko sikwavakalisa umgwebo wayo wexesha elizayo nokutshatyalaliswa ngomlilo, kuba iMvana nabanyulwa bayo abathembekileyo baya kuyoyisa.

ISityhilelo 18 sijolise kwixesha "lokuvuna " okanye isohlwayo " *seBhabhiloni Enkulu* ".

IsiTyhilelo 19 sibonakalisa ukubuya okuzukileyo kukaYesu Krestu kunye nokuqubisana kwakhe nemikhosi eyoyikekayo yabavukeli basemhlabeni.

IsiTyhilelo 20 sijolise kwixesha lewaka leminyaka yewaka lesixhenxe elifunyanwa ngokwahlukileyo, ezulwini ngabanyuliweyo, nakumhlaba oyinkangala, ekwahluliwe nguSathana. Ekupheleni kweminyaka eliwaka, uThixo uya kulungelelanisa umgwebo wokugqibela: ukutshayelwa komlilo wesibhakabhaka nophantsi komhlaba wabo bonke abavukeli abasemhlabeni abangabantu neengelosi zasezulwini.

I-Apo.21 ibonisa ubuqaqawuli beNdibano eyenziwe ngokuhlanganisana kwabanyuliweyo nabakhululwa ngegazi likaYesu Kristu. Ukugqibelela kwabanyuliweyo kuboniswa ngokuthelekiswa noko umhlaba unikela ngexabiso elikhulu ebantwini: igolide, isilivere, iiperile namatye anqabileyo.

I-Apo.22 ivuselela ngokomfanekiselo ukubuyela kwi-Eden elahlekileyo, eyafunyanwa yaza yamiselwa ngonaphakade emhlabeni wesono esihlaziwayo saguqulwa saba yitrone yendalo iphela yokuphela koThixo omkhulu, umdali, ummisi-mthetho kunye nomhlawuleli olawula phezu kwendalo iphela. kunye nentlawulelo yayo yasemhlabeni.

Apha iqukumbela le nkcazelo ikhawulezileyo yencwadi yeSityhilelo, ekuya kuhlolisiswa ngayo ngokweenkcukacha kuze kubethelele oko kusandul' ukuthethwa.

Ndongeza le ngcaciso yokomoya kakhulu etyhila ukuqiqa okufihlakeleyo kwengqondo kaThixo. Udlulisela izigidimi ezingarhanelwayo esebenzisa amabinzana achuliweyo okuba iBhayibhile iya kusikhanyisela. Ngokulandela, ekwaxhiweni kweApocalypse, iinkqubo ezifanayo awazisebenzisayo ekwaxhiweni kwezityhilelo zakhe kuDaniyeli, uThixo uqinisekisa ukuba "akaguquki " nokuba uya kuba " *nguye ngonaphakade* ". Kwakhona, ndifumene kwi-Apocalypse indlela efanayo yokuhambelana nemixholo emithathu ethi " *iileta eziya kwiiNdibano* ", " *amatywina* " kunye " *namaxilongo* ". Ngokutsho kwe-Apo.5, apho i-Apocalypse ifanekiselwa yincwadi evaliweyo " *amatywina asixhenxe* ", kuphela ukuvulwa kwe " *tywina lesixhenxe* " kuya kugunyazisa ukufikelela kubungqina obuya kuqinisekisa kwizahluko 8 ukuya kwe-22, ukutolikwa kunye nokukrokra. iphakanyiswe kuphononongo lwezahluko 1 ukuya kweyesi-6. Isahluko sesi-7 ke ngoko singundoqo wokungena ekuqondeni iimfihlelo ezityhiliweyo. Kwaye musani ukumangaliswa, kuba umxholo wayo kanye iSabatha, nto leyo eye yawenza wonke umahluko phakathi kobungcwele benyaniso nobuxoki ukususela ngo-1843. IApocalypse iya kuqinisekisa kuphela le mfundiso isisiseko yatyhilwa kuDaniyeli. Kodwa, kwi-Adventism, eyavela ngalo mhla njengophumeleleyo, i-Apocalypse iya kutyhila ngo-1994, uvavanyo oluya kuyihluza ngokulandelelana. Oku kukhanya kutsha kuya, kwakhona, " *kwakhona* ", kwenza " *umahluko phakathi kwabo bakhonza uThixo kunye nabo bangamkhonziyo* ", okanye ngaphezulu.

Icandelo lesibini: uphononongo oluneenkukacha lweApocalypse

ISityhilelo 1: Intshayelelo-UkuBuya kukaKristu- umxholo wama-Adventist

Inkcazo-ntetho

Indinyana 1: “*Isityhilelo sikaYesu Kristu, awamnika sona uThixo, ukuba ababonise ~~abakhonzi~~ bakhe izinto ezimele ukubakho kamsinya , awathi* , ngokuthumela ingelosi yakhe, kumkhonzi wakhe uYohane, . . .

UYohane, umpostile owayethandwa nguYesu, ungowokugcina esi sityhilelo singcwele asifumana kuBawo egameni likaYesu Krestu. UYohane, ngesiHebhere “Yohan”, uthetha ukuthi: uThixo wapha; kwaye ligama lam lokuqala. Akazange na uYesu athi: “ *Onako, uya kunikwa* ”? Lo myalezo “ *unikelwe* ” ngu “ *Thixo* ” uBawo, ke ngoko unomxholo ongasikelwanga mda. Kungenxa yokuba ukususela ekuvusweni kwakhe, uYesu Kristu uye waphinda waziqalisa iimpawu zakhe zobuthixo, yaye kunjengoBawo osezulwini anokuthi, esezulwini, enze izinto ngokuthanda abakhonzi bakhe okanye ngokuthe ngqo “abakhonzi” *bakhe* . Njengoko intetho isitsho, "ukulumkiswa kwangaphambili kuxhotyiswe." UThixo unale mbono yaye uyayingqina loo nto, ngokubhekisa kubakhonzi bakhe izityhilelo ezingekamva. Ibinzana elithi " *into emayenzeke ngokukhawuleza* " inokumangalisa xa sisazi ukuba umyalezo wanikelwa ngo-94 AD kwaye ngoku siku-2020-2021, ixesha lokubhalwa kolu xwebhu. Kodwa ngokufumanisa izigidimi zakhe, siya kuqonda ukuba oku “ *ngokukhawuleza* » ithatha intsingiselo yokoqobo, kuba abamkeli bayo baya kuba ngaxeshanye nokubuya okuzukileyo kukaYesu Kristu. Lo mxholo uya kuba kwiSityhilelo esikuyo yonke indawo, kuba ISityhilelo sibhekiswa “kumaSabatha” okugqibela akhethwe nguThixo, ngokholo olwabonakaliswa kuvavanyo lokugqibela olwakhiwe phezu kwedatha yeSityhi. " *ixilongo lesihlanu* ". Kwesi sahluko, indinyana 5 neye-10 zicaphula ixesha lesiprofeto “ *leenyanga ezintlanu* ” elitolikwa phosakeleyo de kube kum. Kufundo lwam lwesi sifundo, eli xesha ligqibe umhla omtsha ebefanele ukubhengeza ukubuya kukaYesu ngo-1994, unyaka wokwenyani wama-2000 wokuzalwa kokwenyani kukaKristu. Olu vavanyo lokholo luye lwavavanya, okwesihlandlo sokugqibela, ubu-Adventism obusemthethweni, obuthe dikidiki nobusesikweni, obulungiselela ukungena kwisivumelwano nabo uThixo abatyhila njengeentshaba zakhe kwiApocalypse yakhe. Ukusukela ngo-2018, ndiyawazi umhla wokubuya kokwenyani kukaYesu Krestu kwaye awusekelwanga kuyo nayiphi na idatha evela kwiziprofeto zikaDaniel kunye neSityhilelo, ubude bexesha obubaliweyo obuthe bafezekiswa ngokuzalisekisa indima yabo yokuhlaza ngamaxesha amisiweyo. Ukubuya kokwenyaniso kukaYesu kunokuqondwa ngokusuka kwingxelo yeGenesis, kukholelwa ukuba iintsuku ezisixhenxe zeeveki zethu zakhelwe phezu komfanekiso weminyaka engama-7 000 yecebo lilonke eliyilwe nguThixo, ukuze aphelise isono naboni, aze angenise ubomi bakhe obungunaphakade. abathandekayo abanyuliweyo abakhethwa ebudeni beminyaka yokuqala engama-6000. Njengomlinganiselo wengcwele yamaHebhere okanye umnquba, ixesha leminyaka engama-6000 lenziwa sisithathu kwisithathu seminyaka engama-2000. Ukuqala kweyesithathu yokugqibela kwaphawulwa, ngoAprili 3, 30, ngokufa okucamagushelayo koMsindisi wethu uYesu Kristu. Ikhalenda yamaYuda iyaluqinisekisa olu suku. Ukubuya kwayo ke ngoko kumiselwe intwasahlobo ka-2030, iminyaka engama-2000 kamva. Ukwazi ukuba ukubuya kukaKristu kuphambi kwethu, kusondele kakhulu, igama elithi " *ngokukhawuleza* " » amazwi kaYesu athetheleleka ngokugqibeleleyo. Ngaloo ndlela, nangona yahlala isaziwa yaye ifundwa ukutyhubela iinkulungwane, incwadi yeSityhilelo yahlala ivaliwe, ikhenkcezisiwe, itywiniwe, de kwalixesha lesiphelo, elichaphazela isizukulwana sethu.

Ivesi 2: "... owalingqinelayo ilizwi likaThixo nobungqina bukaYesu Kristu, nazo zonke izinto awazibonayo ."

UYohane ungqina ukuba wawufumana umbono wakhe kuThixo. Umbono oquka ubungqina bukaYesu Krestu obuchazwa sisiTyhilelo 19:10 "njengomoya wesiprofeto ". Umyalezo usekelwe kwimifanekiso " eboniweyo " kunye namagama aviweyo. UYohane wakrazulwa kwiziganeko zasemhlabeni nguMoya kaThixo owathi wamtyhilela ngemifanekiso imixholo emikhulu yembali yonqulo yexesha lobuKristu; kuya kuphela ngokubuya kwakhe okuzukileyo nokoyikekayo kwiintshaba zakhe.

Indinyana 3 : " Unoyolo lowo uwafundayo aze aweve amazwi aso isiprofeto esi, azigcine izinto ezibhaliweyo kuso! Kuba ixesha likufuphi ."

Ndithathela ngokwam indima endiyifaneleyo, uvuyo olulungiselelwe " lowo ufundayo " amazwi esiprofeto, kuba iNkosi isinika esi senzi ukuba sibe nentsingiselo ecacileyo esengqiqweni. Unikela ingcaciso kuIsaya 29:11-12 : " Sonke isityhilelo kuni sinjengamazwi encwadi etywiniweyo, anikwe umntu okwaziyo ukulesa, esithi, Funda apha! Aphendule athi, Andinako, ngokuba litywiniwe; okanye njengencwadi ubani ayinika umntu ongakwaziyo ukufunda, esithi: Funda oku! Yaye ngubani ophendulayo: Andiyazi indlela yokufunda . " Indinyana 13 , elandelayo, ityhila unobangela woku kusilela: " Wathi uYehova, Ekusondeleni kwabo kum aba bantu, bandibeka ngomlomo, nangemilebe yomlomo wabo; kodwa intliziyo yakhe ikude lee kum, nokundoyika kwakhe ngumthetho wesithethe sabantu . Igama elithi " itywinwe " okanye elitywiniweyo lichaza inkalo yeApocalypse, ayifundeki kuba itywiniwe. Ke ngoko kukuvula nokutyhila ngokupheleleyo ukuba mna, omnye uYohane wexesha lokugqibela, ndibizwe nguThixo; oku ukuze bonke abanyulwa bakhe bokwenyaniso, " beve baze bagcine " iinyaniso ezityhilwe kumazwi nemifanekiso yesi siprofeto. Ezi zenzi zithetha "ukuqonda nokwenza umsebenzi". Kule ndinyana, uThixo ulumkisa abanyulwa bakhe ukuba baya kufumana, komnye wabazalwana babo kuKristu, " ofundayo ", ukukhanya okucacisa iimfihlelo zesiprofeto, ukuze nabo bavuye, babeke imfundiso yakhe. ukusebenza. Njengakwixesha likaYesu, ukholo, ukuthembela kunye nokuthobeka kuya kufuneka ke ngoko. Ngale ndlela, uThixo uyahluzisa aze abasuse abantu abanekratshi kakhulu ukuba bangafundiswa. Ngoko ke, ndithi kwabanyuliweyo: "Libeleni ndoda, lo mguquleli nomdluliseli waseburhulumenteni omncinane, nize nijonge uMbhali wokwenyaniso: uThixo onguSomandla uYesu Kristu."

Indinyana 4: " UYohane ubhalela amabandla asixhenxe akwelaseAsiya; uthi, Makube lubabalo kuni, noxolo oluvela kulowo ukhoyo, wayekho, uzayo, nakubo oomoya abasixhenxe abaphambi kwetrone yakhe .

Ukukhankanywa " kweeNdibano ezisixhenxe " kuyakrokrelwa, kuba iNdibano enekomkhulu A inye, ngokungapheliyo. Ngoko ke, " IiNdibano Ezisixhenxe " ngokuqinisekileyo zimisela iNdibano emanyeneyo kaYesu Kristu ngamaxesha asixhenxe aphawulweyo nalandelelanayo. Into iya kuqinisekiswa kwaye sele sisazi ukuba uThixo uyahlulahlula ixesha lobuKristu ngamaxesha athile angama-7. Imbekiselo ngeAsia iluncedo yaye iyathetheleleka, ekubeni amagama achazwe kwindinyana 11 ingalawo ezixeko zaseAsia Minor, kwiAnatolia yamandulo ekwintshona yeTurkey yanamhlanje. UMoya sele

uqinisekisa umda weYurophu kunye nokuqala kwelizwekazi laseAsia. Kodwa igama elithi *Asia* njengegama elithi Anatolia lifihla umyalezo wokomoya. Bathetha: **ukuphuma kwelanga** ngesiAkkadian nangesiGrike, yaye ngaloo ndlela bacebisa inkampu kaThixo eyatyelelwa nguYesu Kristu, “ *ilanga eliphumayo* ”, kuLuka 1:78-79 : “ *Sibulela inceba yoThixo wethu, ngokusingisele kuKristu Yesu, ekuphumeni kwakhe kuye uThixo wethu. ukulunga okuthe **ukuphuma kwelanga** kusihambele kwaphezulu, ukubakhanyisela abo bahleli ebumnyameni nasethunzini lokufa, ukunyathela ukunyathela kwethu endleleni yoxolo.* » Ukwa ‘ *lilanga lobulungisa* ’ likaMal.4:2 : “ Ke kuni, nina baloyikayo igama lam, **ilanga lobulungisa** liya kuphuma , *nempiliso ibe phantsi kwamaphiko alo; niya kuphuma nidlobe njengamankonyana asesitalini.* ” Indlela yokubulisa iyavisisana neeleta ezathunyelwa ngamaKristu ngomhla kaYohane. Nangona kunjalo, uThixo utyunjwa ngebinzana elitsha, elingaziwa ukuza kuthi ga ngoku: “ *kulowo ukhoyo, owayekho, nozayo* ”. Eli binzana libonisa kuphela, kulwimi lwantlandlolo lwesiGrike nezinye iinguqulelo, intsingiselo yegama lesiHebhere likaThixo: “YaHWéH”. Sisenzi esithi “ukuba” sidityaniswe kumntu wesithathu kwisinye kwixesha lesiHebhere elingafezekanga. Eli xesha libizwa ngokuba kukungafezeki livakalisa into ephunyeziweyo eqhubeka ethubeni, kuba ixesha langoku alikho kunxulumano lwesiHebhere. “ *kwaye ngubani na oza* ”, iqinisekisa ngakumbi umxholo wokubuya kukaYesu Kristu, i-Adventism. Ukuvulwa kokholo lobuKristu kubahedeni kuqinisekiswa ngolo hlobo; kubo uThixo uya kulibiza igama lakhe. Ke, enye into entsha ibonakala ichaza uMoya oyiNgcwele: “ *OoMoya abasixhenxe abaphambi kwetrone yakhe* ”. Esi sicutshulwa siya kuvela kwiSityhi.5:6. Inani lesi-7 lichaza ukungcwaliswa, kule meko, ukuba uMoya wobuthixo wathululelwa kwizidalwa zakhe, ke ngoko, “ *phambi kwetrone yakhe* ”. KwiSityhi.5:6, “ *imvana exheliweyo* ” inxulunyaniswe nale mifuziselo, isiprofeto singqina ubungangamsha obungcwele bukaYesu Kristu. “ *Oomoya abasixhenxe bakaThixo* ” bafanekiselwa “ *sisiphatho sesibane esinamasebe asixhenxe* ” somnquba wamaHebhere oprofeta ngecebo likaThixo losindiso. Inkqubo yakhe yachazwa ngokucacileyo. Ekubeni uAdam, iminyaka engama-4000, nangokufa kwakhe uYesu exolela izono zabanyuliweyo ngoAprili 3, 30, ngaloo ndlela ukrazula isigqubuthelo sesono aze avulele indlela yokuya ezulwini kubanyuliweyo abahlawulelweyo ebudeni beminyaka engamawaka amabini yokugqibela kwiminyaka engamawaka amathandathu ecwangcisiweyo. ngenxa yonyulo lwabanyulwa abachithachithekileyo, kude kube sekuphelisweni kwephakade eli, phakathi kweentlanga zehlabathi.

Ivesi 5: “ *...nakuYesu Kristu, ingqina elithembekileyo, Owamazibulo kubo abafileyo, uMphathi wookumkani bomhlaba. Kulowo usithandayo, owasihlangulayo ezonweni zethu ngegazi lakhe.* ”

Igama elithi “ *uYesu Kristu* ” linxulunyaniswa nobulungiseleli basemhlabeni uThixo awayeze kukufeza emhlabeni. Le ndinyana isikhumbuza ngemisebenzi yakhe ayifezileyo ukuze azuze usindiso ngobabalo alunikela kuphela kubanyulwa bakhe. Ekuthembekeni kwakhe okugqibeleleyo kuThixo nakwimilinganiselo yakhe, uYesu ‘wayelingqina *elithembekileyo* ’ elacetywa njengomzekelo esimele sixeliswe kubapostile bakhe nakubafundi bakhe bamaxesha onke, kuquka nabethu. Ukufa kwakhe kwaprofetwa kukufa

kwesilwanyana sokuqala esabulawa sambatha ubuze buka-Adam noEva emva kwesono sabo. Ngaye, ke ngoko ngokwenene ‘wayelizibulo *kwabafileyo* . Kodwa ukwanguye, ngenxa yokubaluleka kwakhe kobuthixo, ukufa kwakhe kukodwa kwakunamandla okumgweba umtyholi, isono naboni. Uhlala “ *elizibulo* ” ngaphezu kwawo onke “mazibulo” kwimbali yonqulo. Kwakusekucingeni ngokufa kwakhe, okwakuyimfuneko ukuze kuhlawulelwe isono sabanyuliweyo bakhe, awathi uThixo wabulala onke “mazibulo ” abantu nezilwanyana zeYiputa enemvukelo, umfanekiso wesono, ukuze “ *akhulule* ” abantu bakhe abangamaHebhere ebukhobokeni. sele ingumfuziselo kunye nomfanekiso “ *wesono* ”. ‘Njengezibulo , ’ ubuzibulo bokomoya bobakhe. Ngokuzibonakalisa ‘njengenkosana *yookumkani bomhlaba* ’ uYesu uba ngumkhonzi wabahlawulelweyo bakhe. “ *Ookumkani bomhlaba* ” ngabo bangena ebukumkanini bakhe behlawulelwe ngegazi lakhe; baya kuwudla ilifa umhlaba ohlaziyiweyo. Kuyinto eyothusayo ukufumanisa inqanaba lentobeko, imfesane, ubuhlobo, ubuzalwana nothando lwezidalwa zasezulwini ezithe zahlala zithembekile kwimilinganiselo yobungcwalisa yobomi basezulwini. Xa wayesemhlabeni, uYesu wahlamba iinyawo zabapostile bakhe, ngoxa eqinisekisa ukuba ‘ uyiNkosi *neNkosi* . Ezulwini, uya kuba “ *yinkosana* ” “ *yookumkani* ” balo ngonaphakade . Kodwa “ *ookumkani* ” baya kuba ngabakhonzi babazalwana babo. Kwakhona, ngokuzinika igama elithi “ *inkosana* ”, uYesu uzibeka kwinqanaba likaMtyholi, umchasi wakhe kunye nomkhuphisani owoyisiweyo, ambiza ngokuba “ *yinkosana yeli hlabathi* ”. Ukuzalwa kukaThixo kuYesu kwakushukunyiswa kubuso ngobuso “ *kweenkosana* ” ezimbini; ikamva lehlabathi nelezidalwa zalo lixhomekeke kumandla omeyisi omkhulu uYesu Mikayeli YAHWÉH. Kodwa uYesu unetyala loloyiso lwakhe ngokuyinxenye kubuThixo bakhe, kuba walwa nosathana ngokulinganayo, kumzimba wenyama ofana nowethu, kwiminyaka engama-4000 emva komlo owalahlwa nguAdam wokuqala. Isimo sakhe sengqondo nokuzimisela kwakhe ukuphumelela ukuze asindise abanyulwa bakhe bodwa kwamnika uloyiso lwakhe. Wabavulela indlela abanyuliweyo bakhe ababonisa ukuba “ *imvana* ” ethambileyo inokoyisa “ *iingcuka* ” eziqwenga inyama nomoya, ngoncedo loThixo othembekileyo noyinyaniso.

Indinyana 6 : “ *Kwaye owasenza ubukumkani nababingeleli kuye uThixo uYise, kuye makubekho uzuko namandla, kuse emaphakadeni asemaphakadeni. Amen!* »

NguYohane ochaza oko kubumba iNdibano yabanyuliweyo. KuYesu Kristu, uSirayeli wamandulo uqhubeka ekwimo yokomoya eyaxelwa kwangaphambili kwizithethe zomnqophiso omdala. Ngokukhonza ‘ *uKumkani wookumkani neNkosi yeenkosi* ,’ abanyulwa bokwenyaniso banesabelo ebukumkanini bakhe, yaye kunye naye, babumba abemi bobukumkani bamazulu. Kwakhona ‘ *bangababingeleli* ’ bokomoya, kuba bakhonza kwitempile yomzimba wabo, abakhonza kuyo uThixo, bezinikela ngobungcwele ngenxa yenkonzo yakhe. Yaye ngemithandazo yawo kuThixo, adlulisela iziqholo ezazinikelwa kwisibingelelo sesiqhumiso setempile yamandulo yaseYerusalem. Ukwahlulwa phakathi kukaYesu noYise kuyalahlekisa, kodwa kuyafana nengcamango amaKristu obuxoki amaninzi anayo ngalo mbandela. Oku kufikelele kwinqanaba

lokubanga "imbeko" kuNyana ngeendleko zikaYise. Oku ibe lityala, okanye isono, sokholo lobuKristu ukususela ngoMatshi 7, 321. Kwabaninzi, ukuphumla kweSabatha kungummiselo ochaphazela kuphela amaYuda omnqophiso omdala, ixesha likaBawo. UYise noYesu bengumntu omnye, baya kuva ingqumbo kaYesu ababecinga ukuba bayamhlonela. Kubuntu bakhe obungokobuthixo njengoYise, uYesu, yaye ngonaphakade, “ *uzuko namandla, kuse emaphakadeni asemaphakadeni! Amen!* » “ *Amen* ” okuthetha ukuthi: yinyani! Enyanisweni !

Umxholo wama-Adventist

Indinyana 7: “ *Yabonani, esiza namafu; Onke amehlo aya kukubona, kwanabo bamhlabayo; zaye ziya kumbambazelela zonke izizwe zomhlaba. Ewe. Amen!* »

Ngokuchanekileyo, xa ebuya, aya kuthi uYesu abonakalise uzuko namandla akhe. Ngokutsho kweZenzo 1:11 , uya kubuya “ *njengoko wenyukayo waya ezulwini ,*” kodwa ukubuya kwakhe kuya kuba ekuzuko olugqithiseleyo lwasezulwini oluya kuzoyikisa iintshaba zakhe; “ *abo bamhlabayo* ” ngokuchasa injongo yakhe yokwenene. Kungenxa yokuba eli binzana lichaphazela kuphela abantu ababephila ngelo xesha ngokuza kwakhe. Xa abakhonzi bakhe besongelwa ngokubulawa okanye bebulawa, uYesu ubaxelela ngekamva labo kuba efanisa nabo, esithi: “ *Aze abaphendule ukumkani, athi, Inene, ndithi kuni, Ekubeni nithe nenza ezi zinto nakomnye waba bangabona bancinane. bazalwana bam, nindenzele zona. (Mateyu 25:40).*” AmaYuda namajoni amaRoma awayembethelele akaqukwanga kwesi sigidimi. UMoya kaThixo ubeka esi senzo kubo bonke abantu abathintela umsebenzi waKhe wosindiso kwaye baphazamise bona kunye nabanye isithembiso sakhe sobabalo kunye nosindiso olungunaphakade. Ngokucaphula “ *izizwe zomhlaba ,*” uYesu ubhekisela kumaKristu obuxoki ekumele ukuba izizwe zakwaSirayeli zandiswe ngawo kumnqophiso omtsha. Xa efumanisa ekubuyeni kwakhe ukuba ayelungiselela ukubulala abanyulwa bakhe bokwenyaniso, aya kuba nesizathu esifanelekileyo sokulila, ezibhaqa beziintshaba zikaThixo owayeza kubasindisa. Iinkcukacha zocwangciso lwaloo mihla yokugqibela ziya kutyhilwa zisasazwe kuzo zonke izahluko zencwadi yeSityhilelo. Kodwa ndingatsho ukuba ISityhilelo 6:15-16 sichaza lo mbono ngala mazwi: “ *Ookumkani behlabathi, abakhulu, nabaphathimikhosi, nezityebi, nabanamandla, bonke amakhoboka, nabakhululekileyo, bazimela engcwabeni. emiqolombeni nasemaweni eentaba. Bathi ke kwiintaba nakumawa, Siweleni, nisifihle ebusweni balowo uhleli phezu kwetrone, nasengqumbo yeMvana;* ”.

Indinyana 8: “ *Mna ndinguAlfa no-Omega, itsho iNkosi uYehova, leyo ikhoyo, yayikho, izayo, uSomandla.* »

Lowo uzichazayo ngolo hlobo nguYesu othandekayo owafumana uzuko lwakhe lobuthixo ezulwini, “ *unguSomandla* ”. Kwanele ukunxulumanisa le vesi kunye nezo zeSityhi.22:13-16 ukuze zibe nobungqina: “ *Mna ndinguAlfa no-Omega, owokuqala nowokugqibela, isiqalo nesiphelo.../... Mna Yesu ndinaye. Ndasithuma isithunywa sam sasemazulwini, ukuba sizingqine kuni ezi zinto emabandleni. Mna ndiyingcambu nembewu kaDavide, ikhwezi eliqaqambileyo*

lokusa .” Njengakwindinyana yesi-4, uYesu uzibonakalisa phantsi kweempawu zomdali kaThixo, umhlobo kaMoses, ogama lakhe lesiHebhere lingu “YaHWéH” ngokutsho kweEksodus 3:14. Kodwa ndiyayicacisa into yokuba igama likaThixo liyatshintsha ngokuxhomekeke ekubeni uzibiza okanye ngaba abantu bathi: “Ndinguye” uba ngu “Yena” ngokwemo ethi “YaHWéH”.

Inqaku elongezelekileyo ngo-2022: Ibinzana elithi “ *alfa no-omega* ” lishwankathela sonke isityhilelo esisityhilelwa nguThixo eBhayibhileni yakhe, ukususela kwiGenesis 1 ukuya kwiSityhilelo 22. Noko ke, ukususela ngo-2018, intsingiselo yesiprofeto ‘yeminyaka engamawaka amathandathu’ inikelwa kwiintsuku ezintandathu zoBukumkani. iveki yaqinisekiswa ngaphandle kwamathandabuzo ukuxabiseka kwayo njengeentsuku ezintandathu zokwenene, xa uThixo wadala umhlaba nobomi awayeza kubuxhasa. Kodwa, ukugcina intsingiselo yesiprofeto, ezi ntsuku zintandathu okanye iminyaka “ama-6000” yenze ukuba kube nokwenzeka ukucacisa ngentwasahlobo yowama-2030 ukubuya kokugqibela kukaYesu Kristu koloyiso kunye nokuxwilwa kwabangcwele bakhe abathembekileyo. Ngebinzana elithi “ *alfa no-omega* ”, uYesu unika abaNgcwele bakhe beMihla yokuGqibela isitshixo esiya kubavumela ukuba bafumane elona xesha lokubuya kwakhe okwesibini. Kodwa kwafuneka silinde kude kube yintwasahlobo ka-2018 ukuze siqonde indlela yokusebenzisa le minyaka ye-6000, kwaye ngoJanuwari 28, 2022, ukuwadibanisa nala mazwi: “alpha kunye ne-omega”, “ isiqalo *nesiphelo* ” .

Indinyana 9: “ *Mna Yohane, umzalwana wenu, lowo unedlelane nani ngayo imbandezelo, nobukumkani, nokuzeka kade umsindo kukaYesu, ndaye ndisesiqithini ekuthiwa yiPatmos, ngenxa yelizwi likaThixo, nangenxa yobungqina bukaYesu Kristu.* »

Kumkhonzi wokwenyaniso kaYesu Kristu, ezi zinto zintathu zinxibelelene: isahlulo sembandezelo, isabelo sobukumkani, nesabelo ekuzingiseni kuYesu. UYohane ungqinela umongo awafumana kuwo umbono wakhe wobuthixo. Emfumana ebonakala engenakutshatyalaliswa, ekugqibeleni amaRoma amahlukanisa, elubhacweni kwisiqithi sasePatmos, ukuze abulinganisele ubungqina bakhe ebantwini. Kubo bonke ubomi bakhe, akazange ayeke ukunikela ubungqina ngelizwi likaThixo ukuze azukise uYesu Kristu. Kodwa sinokuqonda kwakhona ukuba uYohane wathatyathelwa ePatmos ukuya kufumana, ngokuzola, ubungqina bukaYesu obumba ISityhilelo, awasifumana apho sivela kuThixo.

Masiphawule ngokudlulayo ukuba ababhali ababini bezi ziprofeto ezibini zikaDaniyeli neSityhilelo bakhuselwa ngokungummangaliso nguThixo; UDaniyeli wayesindiswa kumazinyo eengonyama noYohane ekhululwa engonzakalanga kwisitya sokuvalala esizaliswe yioli ebilayo. Amava abo asifundisa isifundo: UThixo wenza umahluko phakathi kwabakhonzi bakhe ngokubakhusela ngamandla nangendlela engaphaya kwamandla emvelo abo bamzukisa ngakumbi aze abonise inkalo yomzekelo anqwenela ngokukhethekileyo ukuwukhuthaza. Ubulungiseleli besiprofeto buchazwe kweyoku-1 kwabaseKorinte 12:31 “njengeyona *ndlela ibalaseleyo* ”. Kodwa kukho abaprofeti nabaprofeti. Asingabo bonke abaprofeti ababizelwe ukufumana imibono okanye iziprofetho ezivela kuThixo. Kodwa bonke abanyuliweyo

babongozwa ukuba baprofete, oko kukuthi, banikele ubungqina ngeenyano zeNkosi kubamelwane babo ukuze babakhokelele elusindisweni.

Imbono kaYohane ngamaxesha ama-Adventist

Ivesi 10: “ *Ndaye ndikuMoya ngemini kaYehova, ndeva emva kwam izwi elikhulu, ngathi sisandi sesigodlo .* ”

Ibinzana elithi “ *imini yeNkosi* ” liya kuvumelana neengcaciso ezilusizi. Kwinguqulelo yakhe yeBhayibhile, uJN Darby, akalibazisi ukuyiguqulela ngegama elithi “iCawa”, uThixo ayigqala “njengophawu ” olubunayo “ *lwerhamncwa* ” elikhokelwa nguMtyholi kwiSityhi.13:16; oku kuchasa ngokungqalileyo “ *itywina* ” lakhe lasebukhosini, usuku lwakhe lwesixhenxe lokuphumla okungcwalisweyo. Ngokweetyimologically, igama elithi "iCawa" lithetha "umhla weNkosi", kodwa ingxaki isuka kwinto yokuba inikela ngosuku lokuqala lweveki ukuba luphumle, nto leyo uThixo angazange ayalele, ukuba ngenxa yecala lakhe, indlela engunaphakade, ingcwaliswe. oku kusetyenziswe ngomhla wesixhenxe. Ngoko ngokwenene ithetha ukuthini “ *imini yeNkosi* ” ekhankanywe kule ndinyana ? Kodwa impendulo sele inikwe kwindinyana 7 isithi, “ *Yabonani, esiza namaflu.* ” » Nantsi “ *yimini kaYehova* ” ekujoliswe kuyo nguThixo: “ *Yabonani, ndiya kuthumela kuni uEliya umprofeti, ingekafiki imini kaYehova, loo mini inkulu yoyikekayo . (Mal.3:5)* ” ; lowo wadala i-Adventism kunye “nolindelo” lwayo oluthathu lokubuya kukaYesu, sele lufeziwe ngayo yonke imiphumo emihle nemibi eyaziswa zezi zilingo zithathu, ngowe-1843, 1844, nangowe-1994. Umoya kwasekuqaleni kwewaka lesixhenxe leminyaka, apho uYesu ebuya esebuqaqawulini bakhe bobuthixo. Ngoko ke yintoni anayo “ *ngasemva* ” kwakhe? Imbali ephelileyo yexesha lamaKristu; ukusukela ekufeni kukaYesu, iminyaka engama-2000 yenkolo yobuKrestu; Iminyaka engama-2000 athe ngayo uYesu wema phakathi kwabanyulwa bakhe, ebanceda, ngoMoya oyiNgcwele, ukuba boyise ububi njengokuba yena wamoyisayo umtyholi, isono, nokufa. “ *Ilizwi elikhulu* ” eliviwayo “ *emva kwakhe*” lelo lelo likaYesu ‘njengexilongo ’ elingenelelayo, ukuze alumkise abanyuliweyo bakhe aze abatyhilele uhlobo lwemigibe yonqulo lukaMtyholi abaya kuqubisana nayo ebomini babo kuzo zonke “izihlandlo ezisixhenxe.” ” amaxesha apho ivesi elandelayo iza kuthiya amagama.

Indinyana 11 *yathi, Okubonayo ke, kubhale encwadini, ukuthumele kuwo amabandla asixhenxe, e-Efese, eSmirna, ePergamo, naseTiyatira, naseSardesi, eFiladelfi, naseLawodike.* ”.

Indlela ecacileyo yombhalo ibonakala ngathi yayiziidilesi, ngokoqobo, izixeko ezazithiywe ngelaseAsiya ngexesha likaYohane; ngalinye linomyalezo walo. Kodwa le yayiyimbonakalo nje ekhohlisayo eyayinenjongo yokufihla intsingiselo yokwenyaniso uYesu ayinikelayo kwizigidimi zakhe. Kuyo yonke iBhayibhile, amagama afanelekileyo abizwa ngokuba ngamadoda anentsingiselo efihlakeleyo kwingcambu yawo, ukusuka kwisiHebhere, kwisiKaledi okanye kwisiGrike. Lo mgaqo ukwasebenza kumagama esiGrike ezi zixeko zisixhenxe. Igama ngalinye libonisa umlinganiswa wexesha elimele lona. Yaye indlela abekwa ngayo la magama ingqamana nokuhambela phambili kwexesha

elimiselwe nguThixo. Siya kubona kufundisiso lweSityhi. 2 nesesi-3 apho ulungelelwaniso lwala magama luhlanelwayo lwaza lwaqinisekiswa khona, intsingiselo yala magama asixhenxe, kodwa lawo elokuqala nelokugqibela, “iEfese neLawodike” liwatyhilela wona *kuphela* ; indlela abenza ngayo uMoya. Ithetha, ngokulandelelanayo, “ukuqalisa” kunye “nabantu abagwetyiweyo,” sifumana “ *ualfa no-omega, isiqalo nesiphelo* ,” kwixesha lobabalo lobuKristu. Akumangalisi ke ngoko ukuba uYesu azichaze kwindinyana 8, phantsi kwale ngcaciso: “ *NdinguAlfa no-Omega* ”. Ngaloo ndlela ububhalisa ubukho bakhe nabakhonzi bakhe abathembekileyo, ukutyhubela lonke ixesha lobuKristu.

Indinyana 12: “ *Ndajika ke mna, ukuba ndilazi ilizwi elo lalithetha nam. Ndithe ke ndakujika, ndabona iziphatho zezibane zegolide ezisixhenxe* .

Isenzo “ *sokujika* ” sikhokelela uYohane ukuba akhangele kulo lonke ixesha lobuKristu ekubeni yena ngokwakhe wathatyathwa wasiwa kumzuzu wokubuya kukaYesu esebuqaqawulini. Emva kokuchaneka “ *ngasemva* ”, silapha “ *ndajika* ”, kwaye kwakhona, “ *kwaye, emva kokujika* ”; uMoya ugxininisa ngamandla kule mbonakalo ngokubhekiselele kwixesha elidlulileyo, ukuze siyilandele kwingqiqo yayo. Kwaye ubona ntoni uJean? “ *Iziphatho zezibane zegolide ezisixhenxe* ”. Apha kwakhona into irhanelwa njenge “ *Seven Assemblies* ”. Kuba umfanekiso othi “ *isiphatho sesibane* ” wafunyanwa kumnquba wamaHebhere kwaye wawunamasebe asixhenxe awayesele efuzisela, kunye, ukungcwaliswa koMoya kaThixo nokukhanya kwakhe. Olu qwalaselo luthetha ukuba, njenge “ *sixhenxe Iindibano* ”, “ *iziphatho zezibane ezisixhenxe* ” zifanekisela ukungcwaliswa kokukhanya kukaThixo, kodwa ngemizuzu esixhenxe ephawulwe ngalo lonke ixesha lobuKristu. Isibane simela abanyuliweyo bexesha, bafumana ioli yoMoya kaThixo apho kuxhomekeke ekukhanyiseleni abanyuliweyo ngokukhanya kwayo.

Isibhengezo sentlekele enkulu

Indinyana 13 : “ *Naphakathi kweziphatho zezibane zosixhenxe elowo ofana nonyana womntu, ambethe ingubo ende, enombhinqo wegolide esifubeni sakhe.* »

Apha kuqalisa ingcaciso yokomfuziselo yeNkosi uYesu Kristu. Lo mbono ubonisa izithembiso zikaYesu: Luka 17:21 : “ *Akukho namnye uya kuthi: Nankuya, nokuba: Nankuya phaya. Kuba, yabonani, ubukumkani bukaThixo buphakathi kwenu* . » ; Mat.28:20: “ *nibafundisa ukuba bazigcine zonke izinto endiniwisele umthetho ngazo. Kwaye niyabona, mna ndinani yonke imihla, kude kube sekupheleni kwehlabathi.* ”. Lo mbono ufana kakhulu nokaDaniyeli 10 apho indinyana 1 iwubeka njengesibhengezo “ *sentlekele enkulu* ” kubantu bakhona abangamaYuda. Leyo yeSityhilelo 1 ke ivakalisa “ *intlekele enkulu* ”, kodwa ngeli xesha, kwiNdibano yamaKristu. Ukuthelekiswa kwale mibono mibini kuyakha kakhulu, kuba iinkcukacha zilungelelaniswe kwimeko nganye yembali emibini eyahluka kakhulu. Iinkcazelo zokomfuziselo eziya kunikelwa zibandakanya uYesu Kristu kwimeko yokubuya kwakhe kokugqibela okuzukileyo. Ezi “ *ntlekele* ” zimbini ziyafana kuba zehla ekupheleni

kwezivumelwano ezimbini ezimiselwe ngokulandelelana nguThixo. Ngoku makhe sithlekise le mibono mibini: "... *unyana womntu* " kule vesi "wayengumntu " kuDaniyeli , kuba uThixo wayengekabikho kuYesu. Ngokwahlukileyo koko, ' *kunyana womntu* ,' sifumana " *unyana womntu* " lowo uYesu asoloko ethetha ngaye xa wayethetha ngaye kwiincwadi zeVangeli. Ukuba uThixo ugxininise kangaka kweli binzana, kungenxa yokuba libonisa amandla akhe okusindisa abantu ngokusemthethweni. Ulapha ' *ambethe ingubo ende* ,' " *ambethe ilinen* " kuDaniyeli. Isitshixo sentsingiselo yale *ngubo ende* sinikwe kwiSityhi.7:13-14. Ithwalwa ngabo bafa njengabafeli-nkolo bokholo lokwenyaniso: " *Yaphendula enye yamadoda amakhulu, yathi kum, Abo bambethe iingubo ezinde ezimhlophe, ngoobani na, bevela phi na? Ndathi kuye, Nkosi yam, uyakwazi wena. Yathi kum, Aba ngabaphuma embandezelweni enkulu; bazihlamba iingubo zabo ezinde, bazenza mhlophe egazini leMvana.* ". UYesu unxiba " *ibhanti legolide esifubeni sakhe* " okanye, entliziyweni yakhe, kodwa " *ezinqeni zakhe* ," imifuziselo yamandla, kuDaniyeli. Yaye " *umbhinqo wegolide* " ufuzisela **inyaniso ngokwabase** -Efese 6:14 : " *Yimani ngoko ; nxiba isigcina-sifuba sobulungisa ;* ". NjengoYesu, inyaniso izukiswa kuphela ngabo bayithandayo.

Indinyana 14 : " *Intloko yakhe ke neenwele zimhlophe, njengoboya bezimvu obumhlophe njengekhephu; amehlo akhe enjengelangatye lomlilo; »*

Umhlophe, umqondiso wobunyulu obugqibeleleyo, ubonakalisa uThixo uYesu Krestu, othi, ngenxa yoko, abe noloyiko lwesono. Noko ke, ukuvakaliswa ' *kwentlekele enkulu* ' kunenjongo kuphela yokohlwaya aboni. Lo nobangela uchaphazela zombini ezi ntlekele, ngoko sifumana, apha nakuDaniyeli, uThixo, uMgwebi omkhulu, 'omehlo akhe *anjengamalangatye omlilo* . Ukujonga kwakhe kudla isono okanye umoni, kodwa lowo unyuliweyo kaYesu ukhetha ukusilahla isono, ngokungafaniyo nomYuda wobuxoki nomvukeli wobuKristu bobuxoki oya kuthi ekugqibeleni ugqitywe ngumgwebo kaYesu Krestu. Yaye umongo wokugqibela wale " *ntlekele* " ubhekisela kwiintshaba zayo ezingokwembali, zonke ezichazwe kwizahluko zale ncwadi, nakweso sikaDaniyeli. I-Apo.13 isibonisa yona phantsi kwenkalo " *yamarhamncwa* " amabini achazwa ngamagama awo " *ulwandle nomhlaba* " nto leyo ebonisa ukholo lwamaKatolika kunye nokholo lwamaProtestanti oluphuma kulo, njengoko amagama awo ebonisa ngokutsho kweGen. 1:9-10 . Ekubuyeni kwakhe, amarhamncwa amabini amanyeneyo aba yinto enye, emanyene ukulwa iSabatha yakhe kunye nokuthembeka kwakhe. Iintshaba zakhe ziya kunkwantya, ngokweSityhi.6:16, kwaye aziyi kuma.

Indinyana 15 : " *Iinyawo zakhe zifana nobhedu olubengezelayo, zingathi zivuthiswe eziko; ilizwi lakhe lalinjengesandi samanzi amaninzi.* »

Iinyawo zikaYesu zinyulu njengomzimba wakhe wonke, kodwa kulo mfanekiso zingcoliswa kukunyathela igazi laboni abanemvukelo. NjengakuDan.2:32, " *ubhedu* ", isinyithi esingcolileyo, lufuzisela isono. KwiSityhi.10:2 sifunda oku: " *Wayenencwadi encinane evuliweyo esandleni sakhe. Walubeka unyawo lwakhe lwasekunene elwandle , lwaza olwasekhohlo lwasemhlabeni ;* ". ISityhi.14:17 ukuya kwesama-20 sinika esi senzo igama elithi " *isivuno seediliya* "; umxholo ophuhliswe kuIsaya 63. " *Amanzi amaninzi* "

afuzisela, kwiSityhi. 17:15 , “ *izizwana, nezihlwele, neentlanga, neelwimi* ” ezizimanya ‘ *nehenyukazi, iBhabhiloni Enkulu* ’; igama elichaza icawa yamaRoma Katolika kapopu. Olu manyano lweyure yeshumi elinanye luya kubamanyanisa ukuba bachase iSabatha engcwaliswe nguThixo. Baza kufikelela kwisigqibo sokuba babulale ababukeli bakhe abathembekileyo. Ngoko ke siyayiqonda imifuziselo yomsindo wakhe wobulungisa. Kulo mbono, uYesu ubonisa abanyuliweyo bakhe ukuba “ *ilizwi* ” lakhe lobuqu lobuqu linamandla ngakumbi kunelo lazo zonke izizwe zomhlaba zidibene.

Indinyana 16: “ *Esandleni sakhe sasekunene wayeneenkwenkwezi ezisixhenxe. Emlonyeni wakhe kuphuma ikrele elibukhali, elintlangothi mbini; ubuso bakhe bunjengelanga, likhanya ngamandla alo.* »

Umfuziselo ‘weenkwenkwezi ezisixhenxe’ eziphethwe “ *esandleni sakhe sasekunene* ” ukhumbula ulawulo lwakhe olusisigxina olwalunokuzisa intsikelelo kaThixo; rhoqo kwaye ngokugqithisileyo ibango ngokungalunganga ziintshaba zayo ezingakholwayo. *Inkwenkwezi* luphawu lomthunywa wenkolo njengoko *njengenkwenkwezi* yeGen.1:15, indima yayo “*kukukhanyisa umhlaba*”, kwimeko yakhe, ubulungisa bukaThixo. Ngomhla wokubuya kwakhe, uYesu uya kubavusa (avuselele, okanye aphinde avuke emva kwembubhiso yomzuzwana ebizwa kukufa) abanyulwa bakhe kuwo onke amaxesha afanekiselwa ngamagama eeNdibano *ezisixhenxe* . Kulo mongo uzukileyo, kuye nabanyuliweyo bakhe abathembekileyo, uzibonakalisa “njengoLizwi likaThixo” ophawu lwakhe “*lwekrele elintlangothi-mbini*” lucatshulwe kumaHebhere 4:12 . Eli lixa laxa eli *krele* liya kunika ubomi nokufa, ngokokholo olubonakaliswa kweli lizwi likaThixo libhalwe eBhayibhileni, iSityhi. 11:3 esifanekiselwa ‘*njengamangqina amabini*’ kaThixo. Kubantu, imbonakalo yobuso kuphela ibonakalisa kwaye ivumela ukuba bahluke; ke ngoko luphawu lokuchongwa ngokugqwesileyo. Kulo mbono, uThixo ukwalungelelanisa ubuso bakhe kwimeko ajolise kuyo. KuDaniyeli, embonweni, uThixo ufuzisela ubuso bakhe “*ngombane*”, uphawu oluqhelekileyo lwesithixo samaGrike uZeyus, kuba utshaba lwesiprofeto luya kuba ngabantu bamaGrike abangamaSeleucid bakaKumkani uAntiochos IV, owazalisekisa isiprofeto ngo-168 umbono we-Apocalypse, ubuso bukaYesu buthatha imbonakalo yotshaba lwakhe ngubani ngeli xesha “*ilanga xa likhanya ngamandla alo*”. Liyinyaniso elokuba eli linge lokugqibela, lokutshayela emhlabeni nawuphi na umntu ogcina iSabatha engcwele yobuthixo, limisela umlo wemvukelo ngenjongo yokuhlonela “umhla welanga elingoyiswayo” owasekwa ngoMatshi 7, 321, ngumlawuli. UConstantine 1^{er}. Le nkampu yemvukelo iya kufumana phambi kwayo “*ilanga lobulungisa bukaThixo*” kuwo onke amandla alo kaThixo, kwaye oku, ngomhla wokuqala wentwasahlobo ka-2030.

Indinyana 17: “ *Ndithe ndakumbona, ndasuka ndawa ezinyaweni zakhe, ndaba njengofileyo. Wasibeka isandla sakhe sokunene phezu kwam, esithi, Musa ukoyika;* »

Ngokusabela ngale ndlela, uYohane ulindele kuphela ikamva labo baya kujongana naye ngexesha lokubuya kwakhe. UDaniyeli wayenesimilo esifanayo, yaye kuzo zombini ezi meko, uYesu uyamqinisekisa aze omeleze umkhonzi wakhe othembekileyo, ikhoboka lakhe. “*Isandla sakhe sokunene*” siqinisekisa intsikelelo yakhe nokuthembeka kwakhe, ngokungafaniyo nabavukeli belinye

inkampu, lowo unyuliweyo akanasizathu sakoyika uThixo oza kumsindisa ngenxa yothando. Ibinzana elithi “ *musani ukoyika* ” lingqina umongo wokugqibela owachazwa ukususela ngowe-1843 sesi sigidimi samaSabatha esivela ***kwisithunywa sezulu sokuqala seSityhi. umgwebo ufikile; niqubude phambi kwalowo wenza izulu, nomhlaba, nolwandle, nemithombo yamanzi.*** » ; oko kukuthi, uThixo umdali.

Indinyana 18: “ *Ndingowokuqala nowokugqibela, ndingodlayo. ndandifile; kwaye yabona, ndiphila ngonaphakade kanaphakade. Ndibambe izitshixo zokufa nesihogo.* »

Ngokwenene nguYesu, umoyisi phezu komtyholi, isono nokufa ozibonakalisa ngale migaqo. Amazwi akhe athi “ *owokuqala nowokugqibela* ” angqina isigidimi sexesha lokuqala nelokuphela kwexesha esigutyungelwe sisiprofeto, kodwa kwangaxeshanye, uYesu uqinisekisa ubuThixo bakhe obunik’ ubomi ukususela kwesokuqala ukusa kwesokugqibela sezidalwa zakhe. Lowo “ *uphethe izitshixo zokufa* ” unegunya lokugqiba ukuba ngubani omele aphile nokuba ngubani omele afe. Ilix lokubuya kwakhe kuxa abangwele bakhe beya kuvuswa “ *kuvuko lokuqala* ” olugcinelwe “ *abasikelelweyo abafele kuKristu* ” ngokweSityhi.20:6. Masizishenxise zonke iintsomi zezithethe zobuKristu bobuxoki belifa lemveli lamaGrike namaRoma, size siqonde ukuba “ *ingcwaba labafileyo* ” ngumhlaba nje womhlaba owaqokelela abafileyo baguqulwa baba luthuli, njengoko kubhaliwe kwiGenesis. .3:19: “ *Uya kudla ukudla kokubila kobuso bakho, ude ubuyele emhlabeni othatyathwe kuwo; ngokuba uluthuli, uya kubuyela kwaseluthulini.* ”. Ezi zinto ziseleyo azisayi kuphinda zibe luncedo, kuba uMdali wazo uya kuzivusa nazo zonke iimpawu zazo zobuntu zikrolwe kwinkumbulo yakhe yobuThixo, kumzimba wesibhakabhaka *ongenakonakala* (1Kor.15:42) ofana nowezithunywa zezulu ezihlala zithembekile kuThixo: “ *Kuba eluvukweni abantu abayi kutshata, bengatshati, kodwa baya kuba njengeengelosi zikaThixo ezulwini.* Mat.22:30”.

Isigidimi sesiprofeto esingekamva siyaqinisekiswa

Indinyana 19: “ *Zibhale ngoko izinto ozibonileyo, nezikhoyo, neziya kubakho emva kwazo ;*

Kule ngcaciso, uYesu uqinisekisa ukugutyungelwa kwesiprofeto sexesha lehlabathi lonke lexesha lobuKristu eliya kuphela ngokubuya kwakhe esebuqaqawulini. Ixesha labapostile liphathelele ibinzana elithi “ *owubonileyo* ” ibe ngaloo ndlela uThixo uchaza uYohane njengengqina lokuzibonela lobulungiseleli babapostile. Walubona “ *uthando lokuqala* ” lwaLowo Unyuliweyo lucatshulwe kwiSityhi.2:4. “... *abo ba*” baphathelele ukuphela kweli xesha labapostile apho uYohane uhlala ephila kwaye esebenza. “... , *neziya kuza emva kwazo* ” zichaza iziganeko zonqulo eziya kwenzeka kude kube lixesha lokubuya kukaYesu Krestu, nangaphaya, kude kube sekupheleni kwewaka lesixhenxe.

Ivesi 20: “ *Imfihlakalo yeenkwenkwezi ezisixhenxe ozibonileyo esandleni sam sokunene, neziphatho zezibane zosixhenxe zegolide. Iinkwenkwezi ezo zisixhenxe zizithunywa zawo amabandla asixhenxe, neziphatho zezibane zosixhenxe ngawo amabandla asixhenxe.* ”.

“ *Iingelosi zamaBandla asixhenxe* ” ngabanyuliweyo bazo zonke ezi zihlandlo zisixhenxe. Ngenxa yokuba igama elithi “ *ingelosi* ”, ukusuka kwisiGrike elithi “*aggelos*”, lithetha umthunywa, kwaye lichaza iingelosi zasezulwini kuphela ukuba igama elithi “*amazulu*” licacisa. Ngokukwanjalo, “ *iziphatho zezibane ezisixhenxe* ” kunye “ *neeNdibano ezisixhenxe* ” ezirhanelwa kumagqabaza am zidityaniswe apha. UMoya ke ngoko uyangqina ukutolika kwam: “ *iziphatho zezibane ezisixhenxe* ” zimela ukungcwaliswa kokukhanya kukaThixo kwixesha elisixhenxe elityunjwe ngamagama “ *asixhenxe* ”.

ISityhilelo 2: INdibano kaKristu **ukusuka ekuqalisweni kwayo ukuya kutsho ngo-1843**

Kumxholo weeleta , sifumana kwiSityhilelo 2, izigidimi ezine ezijoliswe kwixesha eliphakathi ko-94 no-1843, nakwiSityhilelo 3, izigidimi ezithathu ezigubungela ixesha elisusela ko-1843-44 ukusa kowama-2030. eyokuqala

neyokugqibela : “ *iEfese* neLawodike ” ezithetha, ngokulandelelana kwazo: ukuphosa nokugweba abantu ; isiqalo nesiphelo sexesha lobabalo lobuKristu. Kwi-Rev.2, ekupheleni kwesahluko, uMoya uvuselela isiqalo "somxholo we-Adventist wokubuya kukaKristu" ojolise kumhla we-1828 owamiselwa kwangaphambili kuDan.12: 11. Kwakhona, ngokulandelelana kwexesha, ukuqala kwesahluko sesi-3 seSityhilelo kunokunxulunyaniswa ngokusemthethweni nowe-1843 owaphawula ukuqalisa kovavanyo lokholo lwamaSabatha. Isigidimi esilungisiweyo siza kukhalimela ukholo olungqiniweyo lobuProtestanti: “ *Ufile* ”. Ezi ngcaciso zaziymfuneko ukuze kuqinisekise unxibelelwano lwezigidimi kwimihla emiselwe kuDaniyeli. Kodwa umbono weSityhilelo uzisa isityhilelo esimalunga nokuqalisa kwexesha lobuKristu engazange liphuhliselwe uDaniyeli. Iileta okanye izigidimi uYesu awazibhalela abakhonzi bakhe kweli xesha siphila kulo ziyayiphelisa ingcamango yonqulo yobuxoki nelahlekisayo echaphazela inkitha yamakholwa angamaKristu. Apho sifumana uYesu wokwenene neemfuno zakhe ezisemthethweni nongcikivo lwakhe olusoloko luthetheleleka. *Iileta* ezine zeRev.2 ekujoliswe kuzo, ngokulandelelanayo, amaxesha amane abekwe phakathi ko-94 no-1843.

Ixesha lokuqala : E-Efese

Ngo-94, ubungqina bokugqibela bokusungulwa kweNdibano kaKristu

Indinyana 1: “ *Sibhalele isithunywa sebandla elise-Efese uthi: Utsho lowo uziphetheyo iinkwenkwezi ezisixhenxe ngesandla sokunene, lowo uhamba phakathi kweziphatho zezibane zosisixhenxe zegolide* :

Ngegama elithi *Efese* , ukusuka kweyokuqala, ukuguqulelwa kwesiGrike "Efese" okuthetha ukusungula, uThixo uthetha nabakhonzi bakhe ukususela ngexesha lokumiselwa kweNdibano kaKristu, ngexesha lomlawuli waseRoma uDomitian (81-96)). UMoya ke ngoko ujolise kwixesha apho uYohane afumana kuThixo isityhilelo asicacisela sona. Ungumpostile wokugqibela ukuhlala ephila ngendlela engummangaliso kwaye yedwa umele ingqina lokuzibonela lokuphehlelelwa kweNdibano kaYesu Krestu. UThixo uyawakhumbula amandla akhe; nguye yedwa " *ubambe ngesandla sakhe sokunene* ", uphawu lwentsikelelo yakhe, ubomi babanyulwa bakhe, " *iinkwenkwezi* ", ezigweba imisebenzi yazo, iziqhamo zokholo lwabo. Kuxhomekeke kwimeko, uyasikelela okanye aqalekise. UThixo " *uhamba* ", qonda ukuba uqhubela phambili ngexesha leprojekthi yakhe ngokuhamba, isizukulwana emva kwesizukulwana, ubomi babanyulwa bakhe kunye neziganeko zehlabathi aziququzelelayo okanye alwe nazo: "kwaye ubafundise ukugcina yonke into endiyimiseleyo . *eya kuwe. Kwaye niyabona, mna ndinani yonke imihla, kude kube sekuphelisweni kwehlabathi. Mat.28:20.*" De kube sekupheleni kwehlabathi, abanyulwa bakhe kuya kufuneka benze imisebenzi awayilungiselele kwangaphambili: “ *Kuba thina singumsebenzi wakhe, sidalelwe kuKristu Yesu, ukuze senze imisebenzi elungileyo, awayilungisayo uThixo kwasephakadeni, ukuze thina siphile ngonaphakade. unokuqhelisela. Efese 2:10.*” Kwaye kuya kufuneka baziqhelanise neemeko ezithile ezifunekayo kwixesha ngalinye kwezi zisixhenxe. Kuba isifundo esikwi“ *Efese* ” sisebenza ngamaxesha asixhenxe; “ *Iinkwenkwezi ezisixhenxe eziphethwe ngesandla sakhe sasekunene* ” unokuziyeka ziwe zize ziwe emhlabeni, ezo zichaphazela amaKristu anemvukelo.

Khumbula ingcamango yokuba “ *isiphatho sesibane* ” siluncedo kuphela xa sikhanyisa, kwaye ukuze sikhanyise, kufuneka sizaliswe ngeoli, isimboli soMoya wobuthixo.

Ivesi 2: “ *Ndiyayazi imisebenzi yakho, nokubulaleka kwakho, nomonde wakho. Ndiyazi ukuba aninako ukumelana nabangendawo; nokuba wabacikida abo bathi bangabapostile, bengengabo, nokuba unabo; bafumana amaxoki; »*

Inggalelo ! Amaxesha okudibanisa isenzi abaluleke kakhulu, njengoko emisela ixesha ekujoliswe kulo kwixesha labapostile. Kule ndinyana isenzi esidityaniswe kwixesha langoku sibhekisela kunyaka wama-94 ngoxa ezo zexesha elidlulileyo zibhekisela kwixesha lentshutshiso eyabangelwa ngumlawuli waseRoma uNero, phakathi konyaka wama-65 nowama-68.

Ngo-94, amaKristu ayayithanda inyaniso esenayo nengagqwethwanga, yaye abacaphukela abahedeni “ *abangendawo* ” ngokukodwa phakathi kwabo, amaRoma awayelawula ngelo xesha. Kukho isizathu soku, ibe oko kungenxa yokuba umpostile uYohane usaphila, njengoko esaphila amanye amangqina amaninzi amandulo enyaniso eyafundiswa nguYesu Kristu. “ *Amaxoki* ” atyhilwa ngokulula. Kuba kuzo zonke izigaba zexesha, umdiza ongaguqukiyo uzama ukuxubana nengqolowa, kuba ukumoyika uThixo kusekukhulu, kwaye nesigidimi sosindiso siyahexa kwaye sinomtsalane. Bafaka iingcamango ezibubuxoki kule mfundiso. Kodwa ekuvavanyweni kothando lwenyaniso, bayasilela kwaye batyhilwe ngabanyuliweyo abakhanyiselwe ngokwenene. Ngokukwanjalo, ngokuphathelele ixesha elidluleyo lexesha labapostile, “ *nivavanya* ”, uMoya ukhumbula indlela isilingo sokufa esazithoba ngayo izigqubuthelo zobuso ezikhohlisayo zamaKristu obuxoki, “ *amaxoki* ” okwenyaniso ekujoliswe kuwo kule ndinyana, phakathi kwe-65 ne-68, xa uNero. wanikela abaNyuliweyo bakaKristu kumarhamncwa eColosseum yakhe, ukuze abonise umboniso ophalaz’ igazi kubemi baseRoma. Kodwa masiphawule, uYesu uvuselela le nzondelelo yexesha elidluleyo.

Indinyana 3: “ *Ukuba unomonde, ukuba uye wabandzeleka ngenxa yegama lam, akwadinwa.* ” »

Apha kwakhona, nikela ingqalelo kumaxesha ezenzi zokuhlenganisa izenzi!

Ukuba ubungqina bokunyamezela zisagciniwe, oko kubandzeleka akusekho. Yaye uThixo ubophelelekile ukuba akukhumbule ukwamkelwa kokubandzeleka okwabonakaliswa kwaza kwahlonelwa ngokubalaseleyo kwiminyaka enokuba ngama-30 ngaphambilana, phakathi kowama-65 nama-68, xa umRoma owayenxanelw’ igazi, uNero, wanikela amaKristu ekufeni, awanikelwa njengomboniso, kubantu bakhe abangendawo nabakhohlakeleyo. Kwakungelo xesha kuphela apho inkampu eKhethelelweyo “ *yabandzeleka* ” kwi “ *gama* ” layo kwaye ayizange “ *idinwe* ”.

Indinyana 4: “ *Kodwa ndinale nto ngakuwe, yokuba uthando lwakho lokuqala walulahla.* ” »

Isoyikiso esicetyiswayo siyacaca kwaye siqinisekise. Ngeli xesha amaKristu ayethembekile, kodwa inzondelelo eyabonakaliswa phantsi kukaNero yayiyiye yaba buthathaka okanye yayingasekho; oko uYesu akubiza ngokuba “

kukuphulukana nothando lwakho lokuqala ”, ngaloo ndlela ecebisa ixesha lama-94, ubukho bothando lwesibini, olungaphantsi kakhulu kunolokuqala.

Indinyana 5: “ *Khumbula ngoko apho uwe usuka khona, uguquke, wenze imisebenzi yakho yangaphambili; ukuba akunjalo, ndoza kuwe, ndisisuse isiphatho sesibane sakho endaweni yaso, ukuba akuthanga uguquke.* »

Ukuhlonela nje okanye ukuyiqonda nje inyaniso akuzisi sindiso. UThixo ufuna okungakumbi kwabo abasindisayo ukuze abenze amaqabane akhe angunaphakade. Ukhulo kubomi obungunaphakade luthetha ukuthotywa kobomi bokuqala. Isigidimi sikaYesu sihlala sinjalo ngokukaMat.16:24 ukuya ku-26: “ *Wandula wathi uYesu kubafundi bakhe, Ukuba ubani uthanda ukundilandela, makazincame, awuthwale umnqamlezo wakhe, awuthwale umnqamlezo wakhe, awuthwale umnqamlezo wakhe. Ndilandele. Kuba othe wathanda ukuwusindisa umphefumlo wakhe, wolahlekelwa nguwo; ke yena othe wawulahla umphefumlo wakhe ngenxa yam, wowufumana. Womnceda ntoni na umntu ukuzuza ihlabathi liphela, ukuba uthe walahlekelwa ngumphefumlo wakhe? Okanye worhola ntoni na umntu, ibe sisananelo somphefumlo wakhe?* » Isisongelo sokususa uMoya wakhe, ofanekiselwa “ *sisiphatho sesibane* ”, sibonisa ukuba, kuThixo, ukhulo lokwenyaniso aluyonto ilula ukuba luphawu oluncanyatheliswe emphefumleni. Ngexesha lase-Efese, isiphatho sesibane somfanekiso woMoya kaThixo sasiseMpuma, eYerusalem apho ukhulo lobuKristu lwazalelwa khona kunye namabandla adalwe nguPawulos eGrisi kunye neTurkey yanamhlanje. Kungekudala iziko lonqulo liza kufuduselwa eNtshona yaye ngokuyintloko liza kufuduselwa eRoma eItali.

Indinyana 6: “ *Kambe ke unale nto, yokuba uyithiyile imisebenzi yamaNikolawo, endiyithiyileyo nam.* »

Kule leta, amaRoma abizwa ngokufuziselayo, emva “ *abangendawo* ”: “ *amaNikolawo* ”, okuthetha ukuba, abantu aboyisileyo okanye abantu boLoyiso, abalawuli bexesha. NgesiGrike, igama elithi “Nike” ligama loloyiso olumntwisiweyo. Iyintoni ke “ *imisebenzi yamaNikolawo* ” ethiyiweyo nguThixo nabanyuliweyo bakhe? Ubuhedeni kunye ne-syncretism yenkolo. Azukisa inkitha yezithixo zobuhedeni, abona bakhulu kubo abanosuku lweveki olunikezelwe kubo. Ikhalenda yethu yangoku, eyabela iintsuku ezisixhenxe zeveki amagama eenkwenkwezi ezisixhenxe, iiplanethi okanye iinkwenkwezi zesixokelelwano sethu sezijikelezi-langa, ililifa elithe ngqo lenkolo yamaRoma. Kwaye inkolo yosuku lokuqala olunikezelwe “kwilanga elingoyiswayo” luya kunika ngexesha, ukusuka kwi-321, isizathu esithile kumdali uThixo ukuba athiye “ *imisebenzi* ” yonqulo yamaRoma.

Indinyana 7: “ *Lowo unendlebe makayive into ayithethayo uMoya kuwo amabandla, ukuthi, Lowo weyisayo ndiya kumnika ukuba adle kuwo umthi wobomi, okwiParadisi kaThixo.* »

Izigidimi ezibini ezikule ndinyana zivuselela ixesha loloyiso lwasemhlabeni, “ *lowo woyisayo* ,” nexesha lasezulwini lomvuzo wakhe.

Le fomula sisigidimi sokugqibela uYesu awasibhekisa kubakhonzi bakhe kwelinye lamaxesha asixhenxe ekubhekiselwe kuwo esi siprofeto. UMoya uyiqhelanisa neemeko ezithile zexesha ngalinye. Eyase-Efese iphawula ukuqalisa kwexesha eligutyungelwe sisiprofeto, ngoko uThixo unikela usindiso

olungunaphakade kulo njengesiqalo sembali yasemhlabeni. Umfanekiso kaYesu wakhutshwa apho phantsi kwalowo *womthi wobomi* womyezo wasemhlabeni owawudalwe nguThixo ukuze abeke umntu omsulwa nonyulu apho. I-Apo.22 iprofeta ngolu kubuyiselwa kwe-Eden ehlaziyiweyo yolonwabo lwabanyulwa aboyisileyo kumhlaba omtsha. Ifomula enikelwa ngalo lonke ixesha iphathelele inkalo yobomi obungunaphakade eyanikelwa nguYesu Kristu kubanyulwa bakhe kuphela.

Ixesha le-2 : iSmirna

Phakathi kowama-303 nama-313, intshutshiso yokugqibela “yasebukhosini” yaseRoma

Indinyana 8: “ *Sibhalele isithunywa sebandla laseSmirna* , *uthi: Utsho owokuqala nowokugqibela, owayefile waza wabuya waphila, ukuthi :*

Ngegama elithi " *Smirna* " kwileta yesibini, eguqulelwe kwigama lesiGrike elithi "smurna" elithetha " *imore* ", uThixo ujolise kwixesha lentshutshiso eyoyikekayo ekhokelwa ngumlawuli waseRoma uDiocletian. “ *Imore* ” sisiqholo esiqholiweyo esaqhola iinyawo zikaYesu ngaphambi nje kokufa kwakhe nesiziswa kuye njengedini ekuzalweni kwakhe zizazi zaseMpuma. UYesu ufumanisa kolu vavanyo inzondelelo yokholo lokwenene angazange ayifumane kuma-94. Abo bavumayo ukufa egameni lakhe bamele bazi ukuba uYesu ukoyisile ukufa, nokuba xa ephinda ephila, uya kukwazi ukubavusa njengoko wenzayo. 'uzenzele ngokwakhe. Esi siprofeto sibhekiswa kumaKristu kuphela uYesu anguye ummeli “ *wokuqala* ” wawo. Ngokufanisa ubuntu bakhe nobomi babakhonzi bakhe, uya kumelwa ngumKristu ‘ *wokugqibela* ’.

Indinyana 9: “ *Ndiyayazi imbandezelo yakho, nobuhlwempu (noko usisityebi), nonyeliso lwabo bathi bangamaYuda bona, bengengawo, besisikhungu sikaSathana.* »

Etshutshiswa ngamaRoma, amaKristu ayehluthwa izinto zawo yaye ngokufuthi ayebulawa. Kodwa obu buhlwempu bezinto eziphathekayo nobokwenyama bubenza batyebe ngokomoya kwimilinganiselo yokholo lomgwebo kaThixo. Kwelinye icala, akawufihli umgwebo wakhe yaye utyhila, ngokucacileyo, ukuxabiseka akunikela kunqulo lwamaYuda olwalayo umlinganiselo wobuthixo wosindiso, ngokungamqondi uYesu Kristu, njengoMesiya owaprofetwa ziZibhalo ezingcwele. Elahliwe nguThixo, amaYuda athatyathwa ngumtyholi needemon zakhe aze abe ngokaThixo nabanyuliweyo bakhe bokwenyani, “ *indlu yesikhungu kaSathana* ”.

Indinyana 10: “ *Musa ukoyika oko uya kubandezeleka ngako. Yabona, uMtyholi uya kuyiphosa inxenye yenu entolongweni, ukuze nilingwe: niya kuba nembandezelo imihla elishumi. Thembeka kude kuse ekufeni, ndokunika isithsaba sobomi.* »

Kule ndinyana, umtyholi ubizwa ngokuba nguDiocletian, lo mlawuli ukhohlakeleyo waseRoma kunye “nootetrarchs” abanxulumene naye babenentiyo ekakra nxa manye namaKristu ababefuna ukuwatshabalalisa. Intshutshiso evakalisiweyo okanye “ *imbandezelo* ” yaqhubeka kangangeentsuku *ezilishumi* okanye “iminyaka elishumi” ngokwenene phakathi kowama-303 ukusa kowama-313. Abanye babo ‘abathembekileyo *de bafa* ’ njengabafeli-nkolo abasikelelwa

kakhulu, uYesu uya kubanika “ *isithsaba sobomi* . ; ubomi obungunaphakade luphawu loloyiso lwabo.

Ivesi 11: “ *Lowo unendlebe, makayive into ayithethayo uMoya kuwo amabandla: Lowo weyisayo akayi kuva kukufa kwesibini.* »

Umxholo womyalezo wokuphela kwexesha uthi: ukufa. Ngesi sihlandlo, uMoya uvuselela usindiso ngokusikhumbuza ukuba abo bangakwamkeliyo ukufa kokuqala kokufel’ ukholo kuThixo kuya kufuneka babandezeleke, bangabi nako ukusinda, “ukufa kwesibini” “kwedike lomlilo ” *lomgwebo wokugqibela* . . “ *Ukufa kwesibini* ” okungayi kuchukumisa abanyuliweyo kuba baya kuba bengene kubomi obungunaphakade ngonaphakade.

Ixesha **lesithathu : Pergamo**

Ngo-538, ukusekwa kolawulo lukapopu eRoma

Indinyana 12: “ *Bhalela ingelosi yebandla elisePergamo uthi: Utsho lowo unekrele elintlangothi-mbini elibukhali, ukuthi :*

Ngegama elithi *Pergamo* , uThixo uvusa ixesha *lokukrexeza ngokomoya* . Kwigama elithi *Pergamo* , iingcambu ezimbini zesiGrike, "pérao, kunye ne-gamos", ziguqulela ngokuthi "ukwaphula umtshato". Lixesha elinzima lokuqalisa kwamashwa *aya* kuthi ahlasele abantu abangamaKristu kude kube sekupheleni kwehlabathi. Ngokujolisa kumhla wama-313, ixesha langaphambili licebise ukufikelela kumandla kunye nolawulo lobuhedeni loMlawuli uConstantine I ' unyana wetetrarch uConstantius Chlorus, kunye noloyiso ngokuchasene noMaxentius. Ngommiselo wasebukhosini kaMatshi 7, 321, wakuyeka ukuphumla kweveki nganye kweSabatha engcwele yosuku lwesixhenxe lobuthixo, uMgqibelo wethu wangoku, ekhetha usuku lokuqala olwalunikelwe, ngelo xesha, kunonqulo lobuhedeni lothixo welanga, “uSol. Invictus” , iLanga elingoyiswanga. Ngokumthobela, amaKristu ‘akrexeza ngokwasemoyeni,’ nto leyo eyathi ukususela ngowama-538 ukusa phambili yaba sisithethe esisemthethweni sobupopu baseRoma esasinxulunyaniswa nexesha *lasePergamon* . AmaKristu angathembekanga alandela uVigilius , inkokeli entsha yonqulo eyamiselwa nguMlawuli uJustinian ¹ Lo nqevu wasebenzisa ithuba lolwalamano lwakhe noTheodora, ihenyukazi elalitshate nomlawuli, ukuze afumane esi sikhundla sikapopu esandiswa ligunya lakhe elitsha lonqulo lwendalo iphela, oko kukuthi, ubuKatolika. Ngaloo ndlela, phantsi kwegama elithi ***Pergamo*** , uThixo uyalugxeka uqheliselo lwe "Cawa", igama elitsha kunye nonobangela wokukrexeza ***ngokomoya*** , apho "imini yelanga" yangaphambili eyazuzwa njengelifa kuConstantine iqhubeka ihlonishwa yicawa yamaKristu yaseRoma. Ibanga ukuba inguYesu Kristu kwaye iyibanga, ngesihloko sentloko yayo engupopu, “ummeli woNyana kaThixo” (Ukutshintshwa okanye endaweni yoNyana kaThixo), ngesiLatini “VICARIVS FILII DEI”, inani lonobumba elithi “ 666 ”; inani elivumelanayo neSityhi.13:18 esilinxulumanisa nenxalenye yonqulo ' *yerhamncwa* .' Ixesha elibizwa ngokuba *yiPergamo* ke ngoko liqala ngolawulo lukapopu olunganyamezelekiyo nolulohluthayo olususa kuYesu Kristu, uThixo usomandla owenziwe umntu, isibizo sakhe sokuba *yiNtloko yeNdibano*, ngokutsho kukaDan.8:11; Efese 5:23 : “ *Ngokuba indoda le iyintloko yomfazi, njengokuba naye uKristu eyintloko yebandla eli; "* Kodwa lumka ! Esi senzo

siphefumlelwe nguThixo ngokwakhe. Enyanisweni, nguye owarhoxayo waza wanikezela kulawulo lukapopu ukholo lobuKristu olwalungathembekanga ngokusemthethweni. Ukungakhathali kolu lawulo, kugxekwa kuDan.8:23, kuya kufikelela ekubeni kuthabathe inyathelo lokuqala “lokutshintsha *amaxesha nomthetho* ” omiselwe nguThixo, ngokobuqu, ngokukaDan.7:25 . Kwaye ngaphezu koko, ngokungasikhathaleli isilumkiso sakhe sokungabizi nawuphi na umntu “tata” wokomoya, uzenza anqule ngesihloko esithi “Oyena Bawo Ungcwele”, ngaloo ndlela eziphakamisa ngaphezu komdali kaThixo, ummisi-mthetho, yaye uya kukufumanisa kuyingenelo ngenye imini: “ *Ningabizi mntu ngokuba nguyihlo emhlabeni apha; ngokuba mnye uYihlo wenu, osemazulwini.* (Mateyu 23:9).” Lo kumkani ungumntu unamalandela ekuya kuthi ngawo kuqhubeka ulawulo nokugqithisa kwalo de kube yimini yomgwebo ecwangciswe ngoyena mkhulu, unamandla noyena ulilungisa, “Oyena Bawo Ungcwele Wasezulwini” wokwenyaniso.

Ngoko ke uMlawuli uJustinian I waseka olu lawulo lonqulo uThixo awayelugqala “njengokukrexeza” kuye. Ukubaluleka komsindo ke ngoko kufuneka kuphawulwe kwaye kubhalwe kwimbali. Siphawule ngo-535 kunye no-536, ngexesha lolawulo lwakhe, ukuqhuma kwentaba-mlilo ezimbini ezinkulu eziya kwenza mnyama umoya kwaye kubangele ngo-541 ubhubhani obulalayo wesibetho ongayi kubhubha kude kube ngu-767, kunye nencopho yokuhlaselwa okukhulu, ngo-592 angathathi ngendlela eyoyikeka ngakumbi, yaye iinkcukacha ngalo mbandela ziya kunikelwa kwindinyana elandelayo.

Indinyana 13: “ *Ndiyazi apho uhlala khona, ndiyazi ukuba kukho itrone kaSathana. Uyalikhumbula igama lam, akwakukhanyela ukukholwa kum, nangemihla ka-Antipas, ingqina lam elithembekileyo, owabulawa phakathi kwenu, apho akhaya likaSathana.* »

Esi siprofeto sibethelela “ *itrone* ” nendawo ekuyo ngenxa yodumo lwayo nembeko aboni abasayinika yona namhlanje. Kwakhona “yiRoma” ephinda iqalise ulawulo lwayo, ngeli xesha, phantsi kobu buKristu bobuxoki nenkalo yonqulo lobuhedeni ngokupheleleyo. Lowo uzibanga “engena ezihlangwini” zakhe (okanye umfundisi), upopu, akamniki kwauThixo ukuba athethe naye ngokobuqu. Umamkeli wesiprofeto ngulowo unyuliweyo, ingenguye owileyo, ingengomntu ogqwethekileyo ozukisa izithethe zobuhedeni. Le ndawo iphakamileyo yenkolo yamaRoma Katolika *inetrone yayo yobupopi* eRoma, kwiBhotwe laseLateran awathi, ngesisa, uConstantine I ^{wanikela} kuBhishophu waseRoma. Eli bhotwe laseLateran limi phezu kweNtaba iCaelius, enye ‘yeenduli ezisixhenxe zaseRoma’ emi kumzantsi-mpuma wesixeko; Igama elithi Caelius lithetha: isibhakabhaka. Le nduli yeyona inde kwaye inkulu kwezisixhenxe, kwindawo. Kufuphi neCawa yaseLateran, esamelayo namhlanje, kuba oopopu nabefundisi bayo, eyona cawa ibalulekileyo yamaKatolika ehlabathini, kumi eyona obelisk inkulu ekhoyo eRoma apho kukho ezili-13, ekubeni ifikelela kubude obuziimitha ezingama-47. Yafunyanwa ngaphantsi kweemitha ezisi-7 zomhlaba yaza yahlulwa yangamacandelo amathathu, yasekwa ngowe-1588 nguPopu Sixtus V owathi, kwangaxeshanye, walungelelanisa ulawulo lweLizwekazi laseVatican kwixesha elilandelayo lesiprofeto elibizwa ngokuba yiTiyatira . Lo mqondiso wenkolo yelanga yaseYiputa unombhalo omkhulu kwi-

stele ephetheyo ekhumbula isipho sikaConstantine. Enyanisweni, yayingunyana wakhe uConstantius II owathi, emva kokufa kukayise, wayizisa eYiputa eRoma, ukuze azalisekise umnqweno kayise owayefuna ukuwuzisa eConstantinople. Oku kuzinikezela kuzuko lukaConstantine I ^{kubangelwa} ngakumbi kumnqweno kaThixo kunonyana kaConstantine. Ngenxa yokuba i-obelisk yonke kunye ne-pedestal yayo ephakamileyo iqinisekisa ikhonkco eprofethiweyo, eyenza uConstantine I igunya ^{laseburhulumenteni} elifaka yonke "imini yelanga", kunye nopopu, ngexesha elilula ubhishophu we-The Christian church of Rome, igunya lonqulo, eliya kumisela, ngokonqulo, lo mhla wobuhedeni phantsi kwegama elithi "iCawa" okanye, imini yeNkosi. Encotsheni yale obelisk kukho imiqondiso emine etyhilayo elandela enye kwenye ngolu hlobo lunyukayo: iingonyama ezi-4 zihleli kwincam yayo, zijongwe kwiincadi ezine eziphakamileyo, ezingentla kweentaba ezine ezijikelezwe yimitha yelanga, yaye ngaphezu koku kunye kongamela umKristu. umnqamlezo. Ukwalathiswe kwiincam ezine zekhadinali, uphawu lweengonyama luchaza ubukhosi kumandla alo endalo yonke; ongqinayo, ingcaciso yawo etyhilwe kuDan.7 nese-8. ISityhilelo 17:18 siya kuqinisekisa ukutsho oku ngeRoma: “ *Inkazana owayibonayo ngulo mzi mkhulu, unobukumkani phezu kookumkani bomhlaba.* » Ukongezelela, umfanekiso oqingqiweyo waseYiputa okrolwe kwiobelisk uvuselela “umnqweno ongacocekanga ukumkani awubhekisa kuAmon” uthixo welanga. Zonke ezi zinto zityhila ubume bokwenyani benkolo yobuKristu ebilawula eRoma ukusukela kuConstantine I ' ukusukela ngo-313, umhla wloyiso lwakhe. Le obelisk, nemiqondiso eyithwelelo, ingqina “ *impumelelo* ” yomkhonzi kaMtyholi eyaprofetwa kuDan.8:25, owathi, ngoConstantine I ' waphumelela ukunika ukholo lobuKristu imbonakalo ye-syncretism yonqulo egwetywe ngokuqinileyo nguThixo. kuYesu Kristu. Ndishwankathela umyalezo wale mifuziselo: “umnqamlezo”: ukholo lobuKristu; “imitha yelanga”: unqulo lwelanga; “iintaba”: amandla asemhlabeni; “iingonyama ezine”: ubukhosi behlabathi kunye namandla; "Obelisk": IYiputa ibe, isono, ukususela kwimvukelo kaFaro wemfuduko, kunye nesono esibonisa ukunqula izithixo kothixo welanga uAmon. UThixo uthi ezi mpawu zibangelwa kunqulo lwamaRoma Katolika olwaveliswa nguConstantine ¹. Kwaye kule mifuziselo, ngekhathuche yaseYiputa, wongeza isigwebo sakhe ngokuzibophelela ngokwenkolo koobhishophu baseRoma, bobabini abajonga njengabangacocekanga; sele bebizwa ngokuba “ngoopopu” ngabazalwana bonqulo beso sixeko. Ubudlelwane benkolo yobuKristu kunye nenkolo yelanga esele yenziwe kwaye ihlonitshwa nguConstantine ngokwakhe, imvelaphi yesiqalekiso esibi esiya kuhlawula uluntu, ngokuqhubekayo, kude kube sekupheleni kwehlabathi. Le *trone yaseLateran* ayikhuphisani nabalawuli baseRoma, kuba ukususela kuConstantine I ' abasahlali eRoma, kodwa eMpuma yobukhosi, eConstantinople. Ngaloo ndlela, ngokutyeshela isityhilelo sesiprofeto sikaYesu Kristu esiya kuYohane, izihlwele zabantu ziba ngamaxhoba olona lahlekiso lubalaseleyo lonqulo lwakha lwabakho. Kodwa ukungazi kwabo kusisono, kuba bengayithandi inyaniso, yaye ngenxa yoko, bezinikele ngokupheleleyo kuThixo, bezinikele kubo bonke ubuxoki namaxoki. Ukunqongophala kwemfundo yabemi bexesha *lasePergamon* kuchaza impumelelo yolawulo lukapopu olwamiselwa lwaza lwaxhaswa ngabalawuli

baseRoma abalandelelanayo belo xesha. Okungabathinteli amagosa athile anyulwe ngokwenene ekubeni ala kwaye agatye eli gunya litsha lingekho mthethweni; nto leyo ekhokelela uYesu ekubeni abagqale njengabakhonzi bakhe bokwenyaniso. Indawo yamaRoma yabanyuliweyo sele yenziwe, qaphela ukuba uMoya ufunyenwe apho kubakhonzi abangama-538 abalugcinayo ukholo kwigama likaYesu ngelixa behlonipha iCawe. Nangona kunjalo, kule ndawo yaseRoma, abafeli bokugqibela okanye "amangqina athembekileyo" babonwa kuphela ngexesha likaNero, kwi-65-68 kunye ne-Diocletian phakathi kwe-303 kunye ne-313. Ujolise kwisixeko saseRoma, uMoya ukhumbula ukunyaniseka kwe "uAntipas" "ingqina lakhe elithembekileyo" lamaxesha adluleyo. Eli gama lesiGrike lithetha: ngokuchasene nabo bonke. Kubonakala ngathi ichaza umpostile uPawulos, umvakalisi wokuqala weVangeli kaYesu Kristu kwesi sixeko awafela kuso njengomfeli-nkolo, wanqunyulwa intloko, ngowama-65, phantsi komlawuli uNero. Ngaloo ndlela uThixo uphikisana nesibizo sobuxoki nesilahlekisayo 'sobumeli boNyana kaThixo' boopopu. Umfundisi wokwenyaniso yayinguPawulos othembekileyo, ingenguye uVigilius ongathembekanga, okanye nabani na kumalandela akhe.

Umdali ongusomandla uThixo uye wakrola kwindalo amaxesha abalulekileyo embali yonqulo yexesha lobuKristu; Amaxesha apho isiqalekiso sithatha umlingiswa oqatha kunye neziphumo ezibi kubantu abangamaKristu. Kwasebudeni bobulungiseleli bakhe basemhlabeni, uYesu Kristu wanika abapostile bakhe abalishumi elinesibini ababemangalisiwe nabakhwankqisiweyo ubungqina bokulawula kwakhe isaqhwithi kwiChibi laseGalili; isaqhwithi awasizolisa ngephanyazo, ngokomyalelo wakhe. Ebudeni bexesha lethu, ixesha eliphakathi kowama-533 nowama-538 lathabatha olu phawu luqalekisiweyo, ekubeni ngokumisela ulawulo lukapopu nguMlawuli uJustinian I, uThixo ^{wayefuna} ukuwohlwaya amaKristu awayewuthobela ummiselo owawubhengezwe nguMlawuli uConstantine 1, owawusithi ukuphumla kube yimbopheleleko. "Ngomhla weLanga Elingoyiswayo" kusuku lokuqala lweveki, ukususela ngoMatshi 7, 321. Kweli xesha aliqalekisiweyo, uThixo wabangela ukuba kuvuswe iintaba-mlilo ezimbini ezawutshabalalisa umhlaba osemantla wesi sijikelezilanga zaza zashiya umkhondo kummandla osemantla. Kwi-hemisphere eseMazantsi ukuya kuthi ga kwi-Antarctica. Kwiinyanga ezimbalwa ezihlukeneyo, ezibekwe kwii-antipodes zomnye nomnye kwindawo ye-ikhweyitha, ukusasazeka kobumnyama kwakusebenza kakhulu kwaye kwabulala kakhulu. Iibhiliyoni zeetoni zothuli zingasazeka kwiatmosfera, zenza abantu bangakwazi ukukhanya kunye nezityalo zabo eziqhelekileyo zokutya. Ilanga ekuphakameni kwalo linika ukukhanya okufanayo nenyanga epheleleyo eyathi yanyamalala ngokupheleleyo. Ababhali-mbali baye baqaphela obu bungqina ngokwendlela imikhosi kaJustinian eyayithabatha ngayo iRoma kwiOstrogoths ngenxa yekhephu phakathi kukaJulayi. I-volcano yokuqala ebizwa ngokuthi "i-Krakatoa" itholakala e-Indonesia kwaye ivuse ngo-Oktobha i-535 kunye nobukhulu obungenakulinganiswa nokuguqula indawo yeentaba ibe yindawo yaselwandle ngaphezu kwe-50 km. Kwaye eyesibini, ebizwa ngokuba yi "Ilopango" ikuMbindi Merika kwaye yaqhuma ngoFebruwari 536.

Ivesi 14: “ *Kodwa ndinendawo ngakuwe: ngokuba unabo abantu abayibambe bayiqinisa imfundiso kaBhileham, owamfundisayo uBhalaki ukubeka isikhubekiso phambi koonyana bakaSirayeli, ukuba badle izinto ezibingelelwe izithixo, benze nombulo. . »*

UMoya uchaza imeko yasemoyeni eyasekwa eRoma. Ukususela ngo-538, amagosa athembekileyo anyuliweyo ngelo xesha aye azibonela ukumiselwa kwegunya lonqulo uThixo alifanisa nomprofeti “ *uBhileham* ”. Le ndoda yayikhonza uThixo kodwa yazivumela ukuba ilukuhlwe ngumgibe wengeniso nezinto zasemhlabeni; zonke izinto ezabelwana ngolawulo lukapopu waseRoma. Ngokubhekele phaya, “ *uBhileham* ” wabangela ukuwa kukaSirayeli ngokutyhila “ *kuBhalaki* ” indlela awayenokumthoba ngayo: kwakwanele ukulityhalela ekubeni amkele imitshato phakathi kwamaYuda nabahedeni; izinto uThixo azigwebe ngokuqatha. Ngokumthelekisa “ *noBhileham* ,” uThixo usinika umfanekiso wolawulo lukapopu. Lowo unyuliweyo uyayiqonda ke intsingiselo yezenzo uThixo abangela ukuba umtyholi namaqabane akhe asezulwini nasemhlabeni azenze. Isiqalekiso sebandla lamaKristu sixhomekeke ekwamkelweni kobuhedeni "usuku lwelanga elinganqotshwanga", olujongwe ukususela ngo-321 ngamaKristu angathembekanga. Kwaye ulawulo lukapopu, olufana “ *noBhileham* ”, luya kusebenzela ukuwa kwabo luze luqinise isiqalekiso sabo sobuthixo. “ *Inyama ebingelelwe kwizithixo* ” ngumfanekiso kuphela xa ithelekiswa “nemini yelanga” yobuhedeni. IRoma izisa ubuhedeni kwinkolo yobuKrestu. Kodwa into omawuyiqonde kukuba bakwimo enye kwaye bathwele iziphumo ezibi ezifanayo phantsi komgwebo kaThixo.... Ngokukodwa ekubeni iziqalekiso ezibangelwe “ *nguBhileham* ” wexesha lobuKristu ziya kuqhubeka de kube sekupheleni kwehlabathi, eziphawuleka ngokubuya esebuqaqawulini bukaYesu Kristu. Ukungathembeki kwamaKristu kukwafaniswa noko kwangamaHebhere azinikela “ *kuhenyuzo* ” emva kokuba uThixo ewenze ayiqonda imithetho yakhe elishumi. Phakathi kwama-321 nama-538, amaKristu angathembekanga enza njengawo. Kwaye esi senzo sisaqhubeka nanamhlanje.

Ivesi 15: “ *Ngokunjalo nawe, unabayibambe bayiqinisa imfundiso yamaNikolawo; »*

Kwesi sigidimi, igama elithi “ *amaNikolawo* ” elikhankanywe e- *Efese* livela kwakhona kule ncwadi. Kodwa “ *imisebenzi* ” ebaxhalabisayo e- *Efese* iba “ *yimfundiso* ” apha. AmaRoma athile anenyaniso, ukususela e- *Efese* , abe ngamaKristu, ngoko amaKristu angathembekanga ukususela ngo-321, kwaye oku, ngendlela esemthethweni yonqulo ukususela ngo-538, ngokuhlonela “ *imfundiso* ” yamaRoma Katolika .

Indinyana 16 : “ *Guqukani ke ngoko; ukuba akunjalo, ndoza kuwe kamsinya, ndenze imfazwe nabo ngalo ikrele lomlomo wam. »*

Ngokuvusa “ *umlo* ” okhokelwa “liLizwi” lakhe, “ *ikrele lomlomo wakhe* ”, uMoya ulungiselela umxholo wesigidimi sesine esiza. Iya kuba yeyenkulungwane ye-16 apho iBhayibhile, ilizwi layo elingcwele elibhaliweyo, “ *amangqina ayo amabini* ” ngokutsho kweSityhi.

Indinyana 17: “ *Lowo unendlebe makayive into ayithethayo uMoya kuwo amabandla, ukuthi, Lowo weyisayo ndiya kumnika imana efihlakeleyo, ndimnike*

ilitye elimhlophe; nakweli litye kubhalwe igama elitsha, elingaziwa bani, ingengulowo ulamkelayo. »

Njengesiqhelo, uMoya uvusa inkalo yobomi banaphakade. Apha usibonisa yona kumfanekiso owaprofetwa yimana eyanikwa amaHebhere alambileyo kwintlango engumqwebedu, ebharhileyo neyomileyo. UThixo ke wafundisa ukuba wayenokukhusela aze andise ubomi babanyulwa bakhe ngamandla akhe okudala; aya kukufeza ekunikeni ubomi obungunaphakade kubanyulwa bakhe abakhululweyo. Oku kuya kuba sisiphelo seprojekthi yakhe yokusindisa.

Okhethiweyo wexesha uya kuba nomvuzo ubomi obungunaphakade obuchazwa nguMoya kwimifanekiso. “ *Imana* ” umfanekiso wokutya kwasezulwini ufihlwe ebukumkanini bamazulu, uThixo ngokwakhe engumvelisi wako. Kwimifuziselo yamandulo, imana yayikweyona ndawo ingcwele eyayisele ifuzisela izulu apho uThixo alawula ngokongamileyo etroneni yakhe. Kwizithethe zamaRoma, “ *ingqalutye emhlophe* ” imele ivoti ethi “ewe”, emnyama imele “hayi”. “ *Ingqalutye emhlophe* ” ikwabonisa ubunyulu bobomi bonyuliweyo oye waba ngunaphakade. Ubomi bakhe obungunaphakade bungu-ewe ongwele obonakalisa ulwamkelo olunenzondelelo nolukhulu oluvela kuThixo. Ngenxa yokuba lowo unyuliweyo evuswa kumzimba wezulu, imeko yakhe entsha ifaniswa “negama *elitsha* ”. Kwaye le ndalo yasezulwini, kubanyuliweyo bayo, ihlala iyimfihlo kunye nomntu ngamnye: “ *akukho mntu uyaziyo* ”. Ke ngoko kuya kufuneka sizuze ilifa kwaye singene kolu hlobo ukufumanisa ukuba yintoni na.

Ixesha lesine : iTiyatira

Phakathi ko-1500 no-1800, iimfazwe zonqulo

Indinyana 18: “ *Sibhalele isithunywa sebandla eliseTiyatira uthi: Utsho uNyana kaThixo, omehlo akhe anjengelangatyelomlilo, onyawo zifana nobhedu oluvuthayo :*

Incwadi yesine ivuselela phantsi kwegama elithi “ *Tiyatira* ” ixesha laxa ukholo lobuKristu lwamaqela amaKatolika namaProtestanti lwalubonisa umboniso olizothengokungquzulana kwawo okuphalazwa igazi. Kodwa lo myalezo unemimangaliso emikhulu. Egameni *iThiyatira* , iingcambu ezimbini zesiGrike elithi “*thuaio, téiro*” ziguqulela “isikizi kunye nokuzisa ukufa kunye nokubandezeleka”. Igama lesiGrike elithethelela le ngcaciso yezotheng lichaza, kwisichazi-magama seBailly sesiGrike, ihagu okanye ihagu yasendle xa ishushu. Kwaye apha, iingcaciso ziyimfuneko. ^{Inkulungwane} ye-16 yaphawuleka ngokuvuka kwamaProtestanti awayecel’ umngeni igunya lolawulo loopopu baseRoma. Kwakhona, ukuze komelezwe igunya layo lexeshana, oopopu ababemelwa nguPopu Sixtus V bamisela iLizwe labo leVatican eliza kuyenza ibe semthethweni ngokunxulumene negunya layo lonqulo. Kungenxa yoko le nto, ukususela ^{ngenkulungwane} ye-16, urhulumente kapopu wafudusela ikomkhulu lawo, elalikade likwiBhotwe laseLateran, lisiwa kwindawo yalo eliseVatican, eyayisele ibumba ilizwe likapopu elizimeleyo. Kodwa oku kudluliselwa bubuqhetseba kuphela, kuba lowo uthi uvela kwiVatican State usahleli kwiBhotwe laseLateran; kuba kulapho, eLateran, apho oopopu babamkela khona abathunywa bamazwe angaphandle abayityelelayo. Yaye ngoko, ngowe-1587, ilitye leilitye elilungisiweyo elaphinda lamiswa kufuphi neBhotwe laseLateran ukususela

ngoAgasti 3, 1588 lafunyanwa ngaphantsi kweemitha ezisi-7 zomhlaba neziziingceba ezithathu. iTiber engumda wesixeko ukusuka eMantla ukuya emazantsi. Sathi xa sijonga isicwangciso sesi sixeko saseVatican, ndamangaliswa kukufumanisa ukumila kwentloko yehagu, iindlebe zibheke emntla, nempumlo emzantsi-ntshona. Ngaloo ndlela isigidimi sesiGrike esithi “thuao” siqinisekiswa ngokuphindwe kabini yaye sigwetyelwa nguThixo, umququzeleli wezi zinto. Ukholo lobuKatolika oluzuzwe njengelifa ePergamo lufikelela incopho yamasikizi. Usabela ngogonyamelo ngentiyo nangenkohlakalo kwabo bathi, bekhanyiselwa yiBhayibhile, ekuqibeleni basasaza umbulelo kumatshini wokushicilela, begxeka izono zawo nokuphathwa kakubi kwawo. Okona kulunge ngakumbi, de kube ngoko, umgcini weZibhalo Ezingcwele awayezivelise kwakhona ziimboni zakhe kwizindlu zoonongendi nakwiizindlu zoonongendi, wayitshutshisa iBhayibhile eyayibugxeka ubugwenxa bakhe. Kwaye ubulala abachasi ngamandla ookumkani abaziimfama nabangakhathaliyo; abenzi bobulali bentando yakhe. Amazwi uYesu azichaza phantsi kwawo ecaphula, “ *lowo unamhlo anjengedangatye lomlilo kwaye iinyawo zabo zifana nobhedu oluvutha umlilo* ”, zityhila isenzo sakhe sokuzohlwaya iintshaba zakhe zonqulo aya kuzitshabalalisa ekubuyeleni kwakhe emhlabeni. Ngokuchanekileyo ezi ziingcamango ezimbini zobuKristu ezasilwa kwada kwasa ekufeni “ngekrele” nangemipu kulo mxholo wembali wexesha laseTiyatira . “ *Iinyawo zakhe* ” ziya kwandula ke ziphumle “ *phezu kolwandle nasemhlabeni* ” umfuziselo wokholo lwamaKatolika nokholo lwamaProtestanti kwiSityhi.10:5 nakwiSityhi.13:1-11. UbuKatolika nobuProtestanti, zombini zinesono (isono = *ubhedu*), abangaguqukiyo, bachazwa “ *njengobhedu oluvuthayo* ” olutsalela ingqumbo yomgwebo kaThixo uYesu Kristu. Ngokuthabatha lo mfanekiso avakalisa ngawo “ *intlekele* ” enkulu kwiSityhi. 1:15 , uThixo utyhila ilixa laxa abatshutshisi bokugqibela ababemanyana nxaanye nabantwana bakhe abathembekileyo balwa kwada kwasa ekufeni ‘njengamarhamncwa’ aya kubafuzisela. sonke isiprofeto. Ukususela kuFrançois 1st ^{ukuya} kuLouis XIV, iimfazwe zonqulo ziye zalandela enye kwenye. Yaye simele siphawule indlela uThixo asityhila ngayo isiqalekiso sabantu baseFransi, bexhasa ngezixhobo oopopu ukususela kuClovis ukumkani wokuqala wamaFrank. Ukuphawula isiqalekiso sesi siqalekiso, uThixo wabeka uLouis XIV oselula, oneminyaka “emihlanu” ubudala, kwitrone yaseFransi. Le ndinyana yeBhayibhile yeNtshumayeli 10:16 ivakalisa isigidimi sayo: “ *Yeha, wena lizwe likumkani engumntwana, eliinkosana zisidla kusasa!* » ULouis XIV wayonakalise iFransi ngenkcitho yakhe enkulu kwiBhotwe laseVersailles kunye neemfazwe zakhe ezinexabiso elikhulu. Washiya ngasemva iFransi yaziphosa kwintlupheko kwaye owangena esikhundleni sakhe uLouis XV waphila kuphela inkululeko ekwabelwana ngayo kunye neqabane lakhe elingenakwahlulwa kuburheletya, uKhadinali Dubois. Umlinganiswa olizotho, uLouis Ngokujolisa indoda ethobekileyo nenoxolo njengexhoba lalo msindo, uThixo wayityhila injongo yakhe yokubetha ulawulo lookumkani olufuze ilifa, ngenxa yentembelo emfamekileyo elubeke ngokungekho sikweni kuhanahaniso lonqulo lukapopu ukususela ngoClovis.

Indinyana 19: “ *Ndiyayazi imisebenzi yakho, nothando lwakho, nokholo lwakho, nobulungiseleli bakho, nomonde wakho, nokuba imisebenzi yakho yamva ingaphezu kweyokuqala.* »

La mazwi, uThixo uwabhekisa kubakhonzi bakhe “ *bathembeka kude kuse ekufeni* ”, bezinikela ukuze benze amadini ngokomfanekiso weNkosi yabo; “ *Imisebenzi* ” yabo yamkelwa nguThixo ngenxa yokuba benikela ubungqina ‘ *bothando* ’ lwabo lokwenyaniso ngoMsindisi wabo. “ *Ukholo* ” lwabo luya kugwetyelwa kuba lukhatshwa “ *yinkonzo yokuthembeka* ”. Igama elithi “ *ukuqina* ”, elikhankanywe apha, lithatha ukubaluleka kwembali exabisekileyo. ‘KukwiNqaba yaseConstance’ kwidolophu yaseAigues-mortes awathi uMarie Durand waphila ekuthinjweni iminyaka engama-40 ubude nezilingo, njengomzekelo wokholo. Amanye amaKristu amaninzi anikela ubungqina obufanayo, ngokufuthi engaziwa kwembali. Oku kungenxa yokuba inani labafelikolo liye landa ngokuhamba kwexesha. Imisebenzi yamva nje iphathelele ixesha lolawulo (1643 ukusa kowe-1715) lukaKumkani uLouis Phawula ngokucacileyo indima etyhilwayo yegama elithi “ *inamba* ” elichaza “umtyholi” kunye nesenzo sogonyamelo esisesidlangalaleni sobukhosi baseRoma neRoma yoopopu kwiSityhi.12:9-4-13-16. Lowo wazibiza ngokuba “ngukumkani welanga” wazisa incopho yawo umlo wobuKatolika, umkhuseli “wosuku lwelanga” owazuzw’ ilifa ukususela kuConstantine¹ Nangona kunjalo, ukuze anikele ubungqina obuchasene naye, uThixo wafaka lonke ixesha lolawulo lwakhe olude ebumnyameni, wamkhanyela ukufudumala kunye nokukhanya okupheleleyo kwelanga lokwenyaniso kunye nemiphumo emibi yokutya kwabantu baseFransi.

Ivesi 20: “ *Kodwa into endinayo ngakuwe yile yokuba umyeke umfazi lowo uIzebhele, othi yena ungumprofetikazi, abafundise abalahlekise abakhonzi bam, ukuba benze umbulo, badle izinto ezibingelelwe izithixo.* »

Ngowe-1170, uThixo wenza ukuba iBhayibhile iguqulelwe kulwimi lwesiProvençal nguPierre Vaudès. Waba ngumKristu wokuqala owaphinda wafumanisa imfundiso yenyaniso ebalulekileyo yabapostile, kuquka ukuhlonela iSabatha yokwenene nokwamkelwa kokutya imifuno. Eyaziwayo phantsi kwegama elithi Pierre Valdo, usemvelaphi ye “Vaudois” eyahlala kwi-Italian Alpine Piedmont. Umsebenzi woHlaziyo ababewumela wachaswa bupopu saza eso sigidimi sanyamalala. Kangangokuba uThixo wayihlangula yonke iYurophu kuhlaselo olubulalayo lwamaMongol olwalandelwa sisibetho esoyikekayo esibangelwa ngamaMongol awatshabalalisa, ukususela ngowe-1348, isinye kwisithathu nesiqingatha sabemi bayo. Umyalezo wale ndinyana, “ *ushiya umfazi u-Izebhele ...* ”, isingcikivo esibhekiswe kubahlaziyi abangazange banike umsebenzi kaPierre Valdo ukubaluleka owawufanele, kuba wawugqibelele. Phakathi kowe-1170 no-1517, abazange bayinanze imfundiso egqibeleleyo yenyaniso yosindiso lobuKristu kwaye uHlaziyo lwabo olwenziwa ekupheleni kweli xesha luyinxenye kwaye aluphelelanga.

Phawula : Imfezeko yemfundiso eyaqondwa waza wasetyenziswa nguPierre Valdo ibonisa ukuba kuye, uThixo wanikela ucwangciso olupheleleyo loHlaziyo olwalufanele luphunyezwe. Enyanisweni, izinto zafezwa ngokwamanqanaba amabini, imfuneko yeSabatha ayizange iqalise de

kwangowe-1843-1844, ngokuvisisana nexesha elaphawulwa ngummiselo kaDan.8:14.

ulzebhele ” okhohlakeleyo owabulala abaprofeti bakaThixo waza waphalaza igazi elimsulwa. Ikopi ihambelana nemodeli kwaye ikwanayo nentsilelo yokuhlala ixesha elide ekusebenzeni. Ngokumthiya igama elithi “ *umprofetikazi* ”, uThixo ujolise kwigama lendawo entsha ‘yetrone’ yakhe: iVatican, elithetha ngesiFrentshi Esidala nangesiLatini, “vaticinare”: ukuprofeta. Iinkcukacha zembali malunga nale ndawo zityhila kakhulu. Ekuqaleni, le ndawo yayiphawulwe kubukho betempile yamaRoma eyayinikelwe kuthixo “ *wenyoka* ” uAesculapius. Lo mqondiso uya kuchaza umtyholi nolawulo lukaPopu kwiSiTyh.12:9-14-15. Umlawuli uNero wabeka imijikelezo yakhe yeenqwelo zokulwa apho, kwaye "uSimon uMlingo" wangcwatyelwa emangcwabeni apho. Kubonakala ngathi, amathambo akhe, awayeza kuzukiswa njengalawo kampostile uPetros abethelelwa emnqamlezweni eRoma. Apha kwakhona, icawa eyanikelwa nguConstantine yayibhiyozela uzuko lobuKristu. Ekuqaleni le ndawo yayinomgxobhozo. Ubuxoki obakhiweyo buza kuthethelela igama elitsha lale cawa yaseVatican, eyathi, yandiswa yaze yahonjiswa ngenkulungwane ye-15 ' iya kuthatha igama elilahlekisayo elithi "Basilica of Saint Peter of Rome". Le mbeko, eneneni inikwe **umlingo** kunye "kwinyoka " uAesculapius, iya kulithethelela igama elithi " **umlingo** "uMoya othi ubonakaliswe kwizithethe zonqulo zamaRoma Katolika kwiSityhi. 18: 23 apho inguqulelo yeBhayibhile kaDarby isixelela ukuba : *isibane asisayi kuba sakhanya kuwe; Nezwi lomyeni nelomfazi alisayi kuba saviwa kuwe; ngokuba abarhwebi bakho bebengamanene omhlaba; ngokuba ngomlingo wakho zonke iintlanga zalahlekiswa.* » Ngokuchanekileyo, ukugqitywa komsebenzi kule nkondo ye-"Saint-Pierre de Rome", eyayifuna iimali ezinkulu, kuya kukhokelela ubhishophu uTetzal ukuba athengise "iziphoso" zakhe. Ebona ukuxolelwa kwezono ezithengiswa ngemali, umfundisi-ntsapho wemonki uMartin Luther wafumanisa eyona nto yayiyiyo icawa yakhe yamaRoma Katolika. Ngaloo ndlela wayigxeka imeko yakhe yobudemon nezinye zeempazamo zakhe ngokuxhoma iingcamango zakhe ezidumileyo ezingama-95 ngowe-1517 kumnyango wecawa yaseJamani eAugsburg. Ngaloo ndlela wawumisela ngokusesikweni umsebenzi woHlaziyo olwacetywa nguThixo kuPierre Valdo ukususela ngowe-1170.

Ethetha ngokuthe ngqo nabakhonzi bakhe abahlaziyiweyo belo xesha, abangamaxhoba oxolo okwenyaniso, arhoxayo, uMoya uyabancikiva ngokuvumela *ulzebhele ukuba afundise aze abalukuhle abakhonzi bakhe* . Kolu ngcikivo sinokufunda konke ukungafezeki okungokwemfundiso koku kuqalisa kohlaziyo. “ *Ufundisa aze abalahlekise* ” “ *abakhonzi* ” bakhe , abo bangoYesu, nto leyo emenza icawa yobuKristu. Kodwa imfundiso yakhe yeyangexesha lasePergamon apho kwatyholwa “ *uhenyuzo* ” nomfanekiso ‘wenyama . *kubingelelwe kwizithixo* ” zazisele zigwetyiwe. Phezu kwako nje ukubonakala kwenkohliso, kule ndinyana eyona nto ibalulekileyo ayingo“ *mfazi ulzebhele* ” kodwa ngumKristu ongumProtestanti ngokwakhe. Ukususela ekuqaleni ngokumxelela “ *ushiya umfazi u-Izebhele...* ” uMoya ucebisa iimpazamo ezabelwana namaProtestanti okuqala. Emva koko utyhila isimilo sesi siphoso: unqulo-zithixo lobuhedeni. Ngokwenjenjalo, utyhila uhlobo “lomthwalo ”

awayengekawuthwali, ngelo xesha, kodwa awayeza kuwufuna ukususela ngowe-1843. Yaye kwesi sigidimi, umdali uThixo ujolise “kwiCawa” yamaRoma eqhelisela uqheliselo lwaso. emehlweni akhe lunqulo-zithixo lobuhedeni oluzukisa uthixo wobuxoki welanga lobona buhedeni bakudala kwimbali yoluntu. Ukususela ngowe-1843, kwakuza kufuneka alahle “iCawa” okanye ulwalamano lwakhe noYesu Kristu, okuphela koMsindisi waboni basemhlabeni.

Indinyana 21: “ *Ndamnika ixesha lokuba aguquke, akaguquke kuwo umbulo wakhe.* »

Eli xesha lityhilwe ukususela kuDan.7:25 yaye liqinisekiswa ngeendlela ezintathu kwi-*em*>Apocalypse kwisahluko 11, 12, nese-13. La ngamabinzana: “ *ixesha lamaxesha nesiqingatha sexesha ; Iintsuku ezili-1260, okanye iinyanga ezingama-42* ” zonke ezibonisa ulawulo lukapopu olunganyamezelekiyo olwalusebenza phakathi kowama-538 nowe-1798. izono. Akazange enze nto, watshutshisa waza wangcungcuthekisa, egameni lamandla akhe okubuza, abathunywa boxolo bakaThixo ophilayo. Ngaloo ndlela, yavelisa kwakhona imisebenzi yemvukelo yabantu bamaYuda inikela inzaliseko yesibini yomzekeliso kaYesu: ingumzekeliso wabalimi beyayini ababulala abokuqala bathunywe nguThixo, baze babulale, xa athe weza kubo, unyana weNkosi. wesidiliya ukuze abe ilifa laso.

Indinyana 22: “ *Yabona, mna ndiya kumphosa elukhukweni, ndibathumele imbandezelo enkulu abo bakrexeza kunye naye, ukuba abathanga baguquke emisebenzini yabo;* »

UThixo uya kumphatha ‘njengehenyukazi’ ‘ *elijulwe emandlalweni* ’, nto leyo esivumela ukuba sinxulumanise “ *umfazi uIzebhele* ” walo mxholo ‘ *nehenyukazi eliyiBhabhiloni enkulu* ’ ekuthethwa ngalo kwiSityhi. 17:1 . “ *Imbandezelo enkulu* ” eyaxelwa kwangaphambili iya kuza emva kokusilela kwesibhengezo seBhayibhile. Kwaesi sigidimi sinye siya kuqinisekisa ukuqondwa kwale “ *mbandezelo enkulu* ” ‘ *nerhamncwa elinyuka liphuma enzonzobileni* ’ kwiSityhi. 11:7 . Ivela emva komsebenzi “ *wamangqina amabini* ” kaThixo ayimibhalo emidala nemitsha yeminqophiso yeBhayibhile eNgcwele. “ ***Ukukrexeza*** ” kokomoya kuqinisekisiwe kwaye kuthiweywe igama kwaye “ *abo* ” abatyhola uThixo ngokuwenza no “ *Izebhele* ” ngookumkani kunye nookumkani baseFransi. Kunye nabefundisi bamaKatolika, iimonarchists ziya kuba ngabona kujoliswe kuko kwingqumbo yenguqu yesizwe yokungakholelwa kubukho bukaThixo eyayiyimbonakaliso yengqumbo kaThixo uSomandla uYesu Krestu. Abazange baguquke, ngoko ingqumbo ephindiweyo yabafikela ngexesha elalimisilwe nguThixo ukuze kuphele ulawulo lukapopu phakathi kowe-1793 nowe-1798.

Igama elithi “ *imbandezelo* ” lichaza umphumo wesiqalekiso sobuthixo ngokutsho kwabaseRoma 2:19 : “ *Imbandezelo noxinaniso emphefumlweni womntu wonke owenza okubi , kumYuda kuqala, kwanakumGrike!* ”. Kodwa “ *imbandezelo* ” eyohlwaya ngenxa yezono zobukhosi bamaKatolika nedlelane labo iCawa yamaRoma Katolika ifuziselwa kwiSityhi . ***enkulu*** ", ngokusengqiqweni, " *yimbandezelo enkulu* ".

Indinyana 23 : “ *Abantwana bakhe ndiya kubabulala ngokufa; azi onke amabandla ukuba mna ndingulowo uziphengululayo iingqondo neentliziyo, ndivuze elowo ngokwemisebenzi yenu. »*

“ *Ukufa ukufa* ” libinzana elisetyenziswa nguMoya ukuvusa “izinto ezingcangcazelisayo” ezimbini zorhulumente wemvukelo wowe-1793 nowe-1794. Ngala mazwi, uyayichitha nayiphi na ingcamango yokufa kokomoya okulula okuya kuchaphazela amaProtestanti 1843 kwisigidimi esidluliselwa kwingelosi yelo xesha “ *iSardesi* ” kwiSityhi.3:1. Uluntu aluzange luwazi umsebenzi onjalo wegazi owenziwe ngoomatshini bokubulala, owenziwe nguGqirha Louis, kodwa uxatyiswe nguGqirha Guillotin ogama lakhe libalelwa kwisixhobo ngokwaso, esibizwa ukususela ngoko: i-guillotine. Izigwebo ezishwankathelayo ke zabhengeza intaphane yemiyalelo yokufa, kongezwe umgaqo wokubetha abagwebi nabamangaleli bemini engaphambili ngokubulala. Ngokwalo mgaqo, uluntu lwabonakala lufanele lunyamalale kwaye kungenxa yesi sizathu uThixo wabiza olu lawulo lutshabalalisayo “ *njengenzobila* ”. Ekugqibeleni, wayeya kwenza umhlaba, “ *inzonzobila* ” engenalo naluphi na uhlobo lobomi ukususela kumhla wokuqala weNdalo, ngokutsho kweGenesis 1:2. Kodwa kusezulwini kuphela, ebudeni bomgwebo wasezulwini ophunyezwa ngabanyuliweyo abahlanganiseneyo apho “ *zonke iiCawa (okanye iiNdibano)*” ezingaba, abanyuliweyo bexesha elisixhenxe, ziya kuzifumana ezi zibakala zingokwembali ngentsingiselo uThixo awayezinike yona . Ubulungisa bukaThixo bugqibelele; abo babegweba ngobuxoki babebethwa bubulungisa bakhe, “ *ngokwemisebenzi* ” yabo . Babangela ukuba abantu bafe ngokungekho sikweni baza bona babulawa ngokusesikweni okugqibeleleyo kobuthixo: “ *Ndivuza elowo ngokwemisebenzi yakhe .*”

Indinyana 24 : “ *Ndithi kuni, nakwabanye abaseTiyatira, abo bangayamkeliyo le mfundiso, nabo abo bangazazanga iinzulu zikaSathana, njengoko bezibiza ngako kanjalo, andiyi kubeka phezu kwenu mthwalo wumbi; »*

Abo balugxekayo ukholo lwamaKatolika baze banike izithethe zabo zonqulo igama elithi “ *iinzulu zikaSathana* ” banokuba ngabahlaziyi kuphela abavela malunga ne-1200 ukuya kwi-revolution yesiFrentshi yowe-1789. uMoya ubhalela abapostile nabafundi bakaYesu Kristu. Siphawula kwizinto ezintathu eziluncedo kubo kuphela: ukholo kwidini likaYesu kuphela, ukuthembela eBhayibhileni kuphela, nesipho sobuntu babo nobomi babo; zonke ezinye iingongoma zeemfundiso zazuzwa kubuKatolika yaye ngenxa yoko zisenokubuzwa. Ngaloo ndlela, nangona babengafezekanga kwinqanaba lemfundiso yenyano yokholo lobuKristu, abahlaziyi abanyuliweyo babeyazi indlela yokunikela ubomi babo obunikelwa kuThixo ngamadini aphilileyo yaye ngoxa belindele owe-1844, umhla wokuqalisa ukusebenza kommiselo womthetho. Dan. 8:14 , uThixo uye wayamkela inkonzo yabo okwexeshana. Oku ukuvakalisa ngokucacileyo xa esithi: “ *Andinibeki mthwalo wumbi . Imeko yomgwebo kaThixo okhethekileyo ibonakala ngokucacileyo kula mazwi.*

Indinyana 25: “ *Kubambeni oko ninako kuphela, ndide ndifike.*” »

Izizathu ezivumela uThixo ukuba asikelele ukholo olungafezekanga lwamaProtestanti kufuneka zigcinwe kwaye zenziwe ngabanyuliweyo de abuye uYesu Krestu.

Ivesi 26: “ *Lowo weyisayo, lowo uyigcinayo imisebenzi yam, ade ase ekupheleni, ndomnika igunya phezu kweentlanga.* »

Le ndinyana ityhila into eya kubangela ukulahlekelwa lusindiso ukususela kweli xesha loHlaziyo kude kube sekubuyeni kukaKristu. Abanyuliweyo mabayigcine kude kuse ekupheleni imisebenzi elungiswe yatyhilwa nguYesu Kristu ngokuqhubekayo kude kube sekupheleni kwehlabathi. Ukuwa okubiziweyo ngokwala iimfuno ezintsha zikaThixo. Noko ke, akazange ayifihle injongo yakhe yokwandisa ngokuthe ngcembe ukukhanya kwakhe de kube lixesha lokuza kwakhe esebuqaqawulini. “ *Umendo wamalungisa unjengokukhanya okubengezelayo, okubengezela kwawo kunyuka kude kube semini enkulu (Pro.4:18)*”; le ndinyana yeBhayibhile iyakungqina oko. Kwaye ke ngoko kungaphakathi kwesakhelo seprojekthi yakhe, ukuba ukusukela ngo-1844, iimfuneko zobuthixo ziya kubonakala ngemihla ecwancisiweyo yaprofetwa ngelizwi lakhe elikhethekileyo lesiprofeto seBhayibhile. Kuphela kukwisikhundla somgwebi osemazulwini apho lowo unyuliweyo aya kufumana kuThixo “igunya phezu kweentlanga”.

Indinyana 27 : “ *Uya kuzalusa ngentonga yentsimbi, njengokuba ubani eqhekeza izitya zodongwe, njengokuba nam ndifumene amandla kuBawo.* »

Eli binzana libonisa ilungelo lokugwetyelwa ukufa. Ilungelo labo abanyuliweyo abaya kwabelana noYesu Kristu ekugwebeni kwabo abangendawo abamiselwe umgwebo wokugqibela, ebudeni ‘beminyaka *eliwaka* ’ yeSabatha enkulu yewaka lesixhenxe.

Indinyana 28: “ *Kwaye ndiya kumnika ikhwezi lokusa.* »

UThixo uya kuyinika ukukhanya kwayo okupheleleyo kobuthixo okufuziselwa kumhlaba wethu wangoku ngulo welanga. Wathi ke uYesu, Ndim ukhanyiso. Ngaloo ndlela uvakalisa ukukhanya kobomi basezulwini, apho uThixo ngokwakhe engumthombo wokukhanya okungasaxhomekekanga inkwenkwezi yasesibhakabhakeni njengelanga lethu.

Ivesi 29: “ *Lowo unendlebe, makayive into ayithethayo uMoya kuwo amabandla.* »

Ukwakhiwa kweApocalypse kufana nenqaba eyenziwe ngemigangatho esixhenxe, eyesixhenxe iya kuba lixesha lokuhlangana noThixo. Kolu lwakhiwo, isahluko 2 nese-3 zenza isiseko esisisiseko salo lonke ixesha lobuKristu phakathi kowama-94 nowama-2030. Yonke imixholo ekhankanywe kwiApocalypse ifumana indawo yayo kwesi sikhokelo sisisiseko. Kodwa kule sikhokelo imigangatho yokuqala idlala kuphela indima yezitebhisi ezikhokelela kumgangatho ophezulu. Ukubaluleka kwesityhilelo kubonakala kwinqanaba 3 elibizwa ngokuba yi*Pergamon* . Oku kubaluleka kuqiniswa ngakumbi kwinqanaba lesi-4 elibizwa ngokuba yi*Tiyatira* . Kukweli xesha apho inkolo yobuKristu ibhideka kwaye ilahlekisa. Umgwebo kaThixo kwimeko yokomoya yeli xesha uya kuba nemiphumo de kube sekupheleni kwehlabathi. Kungenxa yoko le nto, ukuze uqinise ukuqonda kwakho kwesi sigwebo, ndiya kushwankathela lo myalezo ubhekiswa nguThixo kumaProtestanti akhe anyuliweyo ngexesha lolawulo lukaLouis XIV.

Isishwankathelo : Ngexesha loHlaziyo, isimilo sobuKristu sasininzi. Sifumana iingcwele zokwenyaniso zitshutshiswa, kodwa zisoloko ziseluxolweni,

nabantu ababhidanisa unqulo nezobupolitika, abazixhobisayo baze babuyisele isibetho sokubethwa kwimikhosi yasebukhosini yamaKatolika. KuDaniyeli 11:34, uMoya ubabiza “njengabahanahanisi.” Bambalwa abantu bonqulo abaye baqonda ukuba ukuba ngumKristu kuthetha ukuxelisa uYesu kwizinto zonke, ukuthobela imiyalelo yakhe nokuthobela izalelo zakhe; ukusetyenziswa kwezixhobo sesinye sazo, kwaye esi yayisisifundo sakhe sokugqibela awasinikwayo ngexesha lokubanjwa kwakhe. Ungcikivo lukaYesu luthetheleleka sisibakala sokuba, ngokuqhubeka eqhelisela ilifa lamaKatolika, amaProtestanti ngokwawo akhuthaza, ngomzekelo wawo, imfundiso nenkohliso kaIzebhele wamaKatolika . Uqheliselo lwabo lonqulo olungafezekanga luyabathoba isidima kungwebo kaThixo abamhlazisayo phambi kweentshaba zakhe. Esi sigaba ekuqaleni koHlaziyo samkhokelela ekubeni enze izigwebo ezikhethekileyo; nto leyo ayibethelelayo ngokuthi: “ *Andinibeki mthwalo wumbi; gcinani oko ninako ndide ndifike* . Kodwa ukungafezeki okungokwemfundiso kusemthethweni kwesi siqalo yaye uThixo uyayamkela inkonzo yabo bamkela intshutshiso nokufa egameni lakhe. Abakwazanga ukunika ngaphezulu, ukunika ubuninzi: ubomi babo. UThixo uyawubethelela lo moya wedini awuchaza “njengomsebenzi *omninzi kunowokuqala* (ivesi 19)”. Ubuhedeni bamaRoma Katolika buye bafaniswa nenyama *ebingelelwe kwizithixo* . Ukugxekwa kwenkohliso yamaRoma kwaqalisa ngeencwadi ezikhanyiselwe ngokugqibeleleyo zikaPierre Valdo (Vaudés) owathi, ukususela ngowe-1170, wabhala inguqulelo yeBhayibhile ngolwimi olungelulo ulwimi lwesiLatini, iProvençal. Ulwazi nokuqonda kwakhe oko kufunwa nguThixo kwakugqibelele ngokumangalisayo yaye emva kwakhe ukholo lwamaProtestanti lwawohloka. Phantsi kwempefumlelo kaJohn Calvin, amaProtestanti ade aqaqadeka, afanekisela umchasi wawo ongumKatolika. Yaye ibinzana elithi “iMfazwe Zonqulo” lingqina ukuba uThixo ulizotho, kuba abanyulwa bakaYesu Kristu, abayinyaniso, abazibuyiseli izibetho abazibethileyo. impindezelo yabo iya kuvela kuNdikhoyo ngokwakhe. Ngokuzixhobisa, amaProtestanti, nesaci sawo sasisithi “sola scriptura”, “iSibhalo sodwa”, abonisa ukudelela iBhayibhile eyayisalela ugonyamelo lwawo. UYesu waya kude kakhulu kulo mmandla ngokufundisa abafundi bakhe ukuba baphendule “esinye isidlele” kulowo ubabethayo.

Eli xesha laxa intshutshiso yamaKatolika yabangela ukuba abakhonzi abathembekileyo bakaYesu bafe ligxininiswe ngokuphindwe kathathu kwi-Apocalypse, apha kweli xesha *laseTiyatira* , kodwa nakwi-⁵ *itywina* lesahluko 6 nesesi-³ *Ixilongo* lesahluko 8. Apha, kwindinyana 22 , uYesu ukhuthaza abakhonzi bakhe abafel’ ukholo, ebazisa ngenjongo yakhe yokubaphindezela ngokufa kwabo okanye ukubandezeleka kwabo okubangelwa yiRoma nabakhonzi bayo basebukhosini. Igama eliphambili elifihlwe kwigama elithi *Pergamo* libonakala ngokucacileyo, inkolo yamaKatolika inetyala lokukrexeza *kuThixo* , kwaye abo bayenzayo kunye nayo, ookumkani bamaKatolika, imibutho yabo kunye nozuko lwabo lobuxoki baya kuhlawula, phantsi kwe-guillotine yabavukeli baseFransi. igazi eliphalazwe ngokungekho sikweni. ISityhi. 2:22-23 : “ *Yabona, ndiya kumphosa elukhukweni, ndibathumele imbandezelo enkulu abo bakrexeza kunye naye* , ukuba abathanga baguquke emisebenzini yabo; Ndiya kubabulala *abantwana* bakhe ; azi onke amabandla ukuba mna ndingulowo uziphengululayo

iingqondo neentliziyo, ndinivuze elowo ngokwemisebenzi yakhe . Kodwa lumka ! Ngenxa yokuba emva kowe-1843, “ abo bakrexeza kunye naye ” nabo baya kuba ngamaProtestanti , ngoko ke uThixo uya kulungiselela “ngemfazwe yehlabathi yesithathu” yenyukliya, isohlwayo esitsha samaKatolika, amaOthodoki, amaTshetshi, amaProtestanti nolunye ukrexezo. Ngokuhambelanayo, uMoya uthi kwi⁻⁵ itywina : ISityhilelo 6:9 kuse 11: “ Xa yalivulayo elesihlanu itywina, ndabona phantsi kwesibingelelo imiphefumlo yababebuleweyo ngenxa yelizwi likaThixo, nangenxa yobungqina ababebungqinele. Badanduluka ngezwi elikhulu, besithi, Koda kube nini na, Mfundisi ungcwele, oyinyaniso, ulibazisa ukugweba nokuphindezelela igazi lethu kwabo bemiyi phezu komhlaba? Banikwa bonke ngabanye iingubo ezinde ezimhlophe; kwathiwa mabakhe baphumle ixesha elidana, lide lizaliseke inani labakhonzi abangamadlelane abo, nabazalwana babo, ababeza kubulawa njengabo. ”.

Lo mboniso ovela ^{kwisitywina se-5} unokudideka kwaye ulahlekise ingqondo engakhanyi kakuhle. Izinto mazicace, lo mfanekiso usityhilele ingcamango efihlakeleyo kaThixo, kuba ngokutsho kweNtshumayeli 9:5-6-10 , abafileyo abakuKristu balele kwimeko apho inkumbulo yabo ilityalwa, bengasayi kuba nanxaxheba kuyo yonke into. Yintoni eyenziwayo phantsi kwelanga . IBhayibhile inika ukufa kokuqala intsingiselo yokutshatyalaliswa komntu wonke; umntu ofileyo ufana nokungathi akazange abekho ngokwamahluko owakha waphila, ubukho bakhe bonke buhlala bukrolwe kwingcamango kaThixo. Ngoko ke, kubakhonzi bakhe abaphilayo awathi uThixo wathetha nabo ngesi sigidimi sentuthuzelo ukuze abakhuthaze. Ubakhumbuza ukuba, ngokwezithembiso zakhe, emva kobuthongo bokufa, kukho ixesha elimiselweyo lokuvuka kwabo, xa beya kuthi, ngaye, bavuswe. Baya kwandula ke babe nethuba lokugweba, bejongwe nangomgwebo kaThixo ngoYesu Kristu, abathuthumbi babo abavuswe ngokulinganayo, kodwa ekupheleni kweminyaka eliwaka . Kwisigidimi saseTiyatira , ukufa okubhengezwe kwabo bakrexeza noIzebhele ongumKatolika kuya kuba nenzaliseko ephindiweyo. Emhlabeni, umsebenzi wabavukeli sisigaba sokuqala, kodwa emva koko, kuya kufika, ngexesha laso kwaye kwisigaba sesibini, ukufa kwesibini komgwebo wokugqibela, iyure xa " zonke iindibano " zamaKristu angakholwayo okanye abathembekileyo kuwo onke amaxesha. yeXesha lamaKristu iya kubona umgwebo kaThixo wobulungisa nxamnye nokukrexeza ngokomoya .

Kumfanekiso wayo wokomfuziselo, ^{owesine} Ixilongo lesahluko 8 liqinisekisa isenzo ‘ *sembandezelo enkulu* ’ ecetyelwe ukohlwaya ukukrexeza kobupopu nabalawuli ababeyixhasa. *Ilanga* , ukukhanya kobuthixo, *inyanga* , inkolo yamaKatolika emnyama, kunye *neenkwenkwezi* , abantu bonqulo, *babethwa kwisithathu* okanye, ngokuyinxenye, yintshutshiso yokungakholelwa kuThixo yabavukeli baseFransi ngo-1793 no-1794.

Ekupheleni kwesigidimi esibhekiswa kumaProtestanti aseluxolweni, uMoya uqinisekisa ukugwetywa kwawo kokusetyenziswa kwezixhobo ngokukhumbula ukuba kuphela komgwebo wokugqibela olungiselelwa ebudeni bomgwebo wasezulwini wewaka lesixhenxe apho onyuliweyo uya kuphindezelwa. Ngoko ke akagunyaziswanga ukuba aziphindezelele, ngaphambi kwesi sigwebo sasezulwini apho aya kwandula ke agwebe abatshutshisi bakhe,

kunye noYesu Kristu, aze abe nenxaxheba kwisigwebo sabo sokufa. “ Uya kuzalusa ngentonga yentsimbi, njengokuqhekezwa kwezitya zodongwe . Injongo yalo mgwebo iya kuba kukumisela ixesha lokubandezeleka kwabo bagwetyelwe ukufa kwesibini komgwebo wokugqibela. Indinyana yama-29 ikhankanya: *ikhwezi* . ” *Kwaye ndiya kumnika ikhwezi lokusa .* ” Eli binzana lichaza ilanga, umfanekiso wokukhanya kukaThixo. Ophumeleleyo uya kungena ekukhanyeni kukaThixo ngonaphakade. Kodwa phambi kwalo mingo wanaphakade, eli gama lilungiselela unobumba wesihlanu ozayo. *Ikhwezi lokusa* licatshulwe kweyesi-2 kaPetros 1:19-20-21 : “ Sibambe *nkqi ngakumbi ilizwi lesiprofeto ; ukusa kuphume ikhwezi ezintliziyweni zenu; nisazi ke kuqala ukuba akukho siprofeto seSibhalo sinokuchazwa nguye yedwa, kuba akubanga ngokuthanda komntu ukuprofetayo akuzange kuziswe ngokuthanda komntu ;* Le ndinyana ibethelela ukubaluleka kwelizwi lesiprofeto kuba umxholo wexesha elizayo uya kulungiswa ngokwasemoyeni kukungena ekusebenziseni ummiselo wobuthixo owaprofeta kuDan.8:14. *De kube ngu-2300 ebusuku kwaye ubungcwele buya kuthethelelwa .* Kodwa ngelo xesha, le ndinyana yaziwa kuphela kwinguqulelo: “ *Kude kube 2300 ngokuhlwa nakusasa kwaye ingcwele iya kuhlanjululwa .* Kwanakule nguqulelo, isigidimi sikaThixo sasifana, kodwa singachanekanga kangako, sasinokutolikwa ngolu hlobo njengesibhengeza isiphelo sehlabathi ngokubuya ekuzuko lweNkosi noMsindisi wethu uYesu Kristu. UThixo wasebenzisa umProtestanti waseMerika uWilliam Miller ukuba aphumeze izilingo ezimbini zokholo zamaSabatha entwasahlobo yowe-1843 nasekwindla lowe-1844. Njengoko uDaniyeli 12:11-12 esifundisa, phakathi kwale mihla mibini, ngowe-1843, ummiselo kaThixo uyarhoxa kumaProtestanti awayayo. ubulungisa obusindisayo obanikelwa nguYesu Kristu; ngenxa yokuba abasawufikeleli umlinganiselo wobungcwele obutsha obufunwa nguThixo. Ubulungisa bukaYesu bungunaphakade, kodwa buyingenelo kuphela kwabo banyuliweyo bokwenyaniso abanyulwe nguYesu ngokwakhe, yaye oku, ngalo lonke ixesha kude kube sekupheleni kwehlabathi.

Apha, phakathi *kweTiyatira* neSardesi , ngomhla wokuqala wentwasahlobo ka-1843, ummiselo kaDan.8:14 uqala ukusebenza kwaye siya kufumanisa iziphumo zawo kwimiyalezo ebhekiswa nguMoya kumaKristu aloo mhla .

ISityhilelo 3: INdibano ukususela ngo-1843 – ukholo lwabapostile lwabuyiselwa

Ixesha le-5 : iSardesi

Umgwebo owavakaliswa nguYesu Kristu emva kwetyala lama-Adventist entwasahlobo 1843 nango-Oktobha 22, 1844.

Indinyana 1: “ *Sibhalele isithunywa sebandla laseSardesi , uthi: Utsho lowo unabo oomoya abasixhenxe bakaThixo, neenkwenkwezi ezisixhenxe: Ndiyayazi imisebenzi yakho. Ndiyazi ukuba kucingelwa ukuba uyaphila, ukanti ufile. »*

elithi “ *iSardesi* ,” elingumxholo wencwadi yesihlanu, liya kuvelisa ihambo ezimbini zamaKristu obuProtestanti, ezichasiswayo: kwabayayo, abo

uYesu avakalisa oku kubo: “ Nina nicandwa ukuba ningabadla *ubomi, nifile nje* ”; nakwabanyuliweyo, kwindinyana 4: “ *Baya kuhamba nam ngeengubo ezimhlophe, ngokuba befanelekile* . Njengomxholo wezigidimi zakhe ezibini, igama elithi “ *Sardesi* ” lineentsingiselo ezimbini ezineentsingiselo ezichase ngokupheleleyo. Ndigcina iimbono eziphambili zale ngcambu yesiGrike: ilitye elixhuzulayo nelixabisekileyo, ukufa nobomi. Ukuhleka kunye nokuxhuzula kuchaza ukuhleka kwesardonic; ngesiGrike, isardoni yintambo ephezulu yomnatha wokuzingela; isardadi yintlanzi; yaye ngengqiqo eyahlukileyo, isardosi nesardokisi ngamatye anqabileyo; isardonyx luhlobo lwe chalcedony emdaka. Ekuqaleni kwale ncwadi, uYesu uzichaza ‘njengalowo *unabo oomoya abasixhenxe bakaThixo neenkwenkwezi ezisixhenxe* ’ oko kukuthi, ukungcwaliswa koMoya nokugwetywa kwabakhonzi bakhe bamaxesha asixhenxe. NjengakuDan.12, umi phezu komlambo obulalayo, uvavanyo lokholo lwama-Adventist, kwaye apha ukhupha isigwebo sakhe. Masiqaphele ukuqhelana okubonisa ukuba umntu onxibelelana naye ngomnye ngokwengqiqo edibeneyo. Yonke isiqhelo samaProtestanti ixhalabile. UYesu uyaliphelisa icala lamaProtestanti elichazwe kwisigidimi *saseTiyatira* . “ *Umthwalo* ” omtsha (njengoko amakholwa avukelayo ewuqonda) ngoku ubekiwe kwaye uyanyanzeliswa. Isithethe seCawa yamaRoma kufuneka siyekwe size sithatyathelw’ indawo yiSabatha yangoMgqibelo. Lo mmiselo kaDan.8:14 uyibuyisela umva imeko eyamiselwa ukususela ngoMatshi 7 , 321 nguMlawuli uConstantine ^LNgowe-1833, iminyaka eli-11 ngaphambi kowe-1844, ngemvula eqhubekayo yeenkwenkwezi ezidubulayo, eyayisusela ezinzulwini zobusuku ukusa kweyesi-5 kusasa, yaye ibonakala kulo lonke elaseUnited States, uThixo wayebazekile waza waprofeta ngokuwa okukhulu kwamaKristu angamaProtestanti. Ukuze uqiniseke ngale ngcaciso, uThixo wabonisa uAbraham iinkwenkwezi, emxelela oku: “ *Iya kuba njalo inzala yakho* .” Ukuwa kweenkwenkwezi ngo-1833 ke ngoko kwaprofetha ngokuwa okukhulu kwale nzala ka-Abraham. Lo mqondiso wesibhakabhaka ^{ucatshulwe} kumxholo wetywina le - 6 kwiSityhi.6:13. UYesu wathi: “ *Kuthiwa uyaphila kodwa ufile* .” Ngoko ke lowo athetha ngaye udume ngokumela uThixo, yaye le nkukacha ingqinelana nobuProtestanti abathi, bekholelwa kuHlaziyo lwabo, bacinge ukuba buxolelaniswe noThixo. Isigwebo sikaThixo siwela: “ *Ndiyayazi imisebenzi yakho* ”, “ *kwaye ufile* ”. Lo mgwebo uvela kuThixo ngokwakhe, uMgwebi omkhulu. UmProtestanti unokusibetha ngoyaba esi sigwebo, kodwa akanakuyiphepha imiphumo yaso. Ngo-1843, ummiselo kaDaniyeli 8:14 waqalisa ukusebenza yaye akukho mKristu ekulindeleke ukuba angawazi umthetho kaThixo ophilayo. Oku kungazi kubangelwa kukudelela ilizwi lesiprofeto seBhayibhile umpostile uPetros asibongoza ukuba sinikele ingqalelo epheleleyo kulo kweyesi-2 kaPetros 1:19-20 : “ *Sinencamisa ngakumbi ilizwi lesiprofeto, enithi nityapha ukuba nalo. njengokuba nisibane esikhanyisa endaweni emnyama, kude kuse, liphume ikhwezi ezintliziyweni zenu; nisazi nje kuqala ukuba akukho siprofeto seSibhalo sinokuchazwa nguye yedwa.* » Zingaqatshelwanga phakathi kwazo zonke iindinyana zeBhayibhile zomnqophiso omtsha, ezi ndinyana zenza, ngakumbi ukusukela ku-1843, umahluko phakathi kobomi nokufa.

Indinyana 2: “ *Phapha, uze womeleze amasalela aseza kufa; kuba andiyifumananga izalisekile imisebenzi yakho phambi koThixo wam.* »

Ukuba abawufikeleli umlinganiselo omtsha wobungcwele, “ *abanye* ” bobuProtestanti “*baya kufa* . Ngokuba, uThixo uyamgweba ngenxa yezizathu ezibini. Eyokuqala luqheliselo lweCawa yamaRoma egwetywayo kukungena ngokunyanzeliswa kommiselo kaDan.8:14; elesibini alinamdlu kwilizwi lesiprofeto, ngenxa yokuba ngokungasithatheli ngqalelo isifundo esisinikwe nguThixo ngamava ama-Adventist, inzala yamaProtestanti iya kuthwala ityala elizuzwe njengelifa kooyise. Kuzo zombini ezi ngongoma, uYesu wathi, “ *Andiyifumananga igqibelele imisebenzi yakho phambi koThixo wam .*” Ngokuthi “ *phambi koThixo wam ,*” uYesu ukhumbuza amaProtestanti ngendlela eqhelekileyo yemithetho elishumi ebhalwe ngomnwe kaThixo, uYise abamdelelayo ngenxa yoNyana ofanele ukubasindisa. Ukhulo lwakhe oluthobela ngokugqibeleleyo, awalunikelayo njengomzekelo, alunanto ifana nokholo lwamaProtestanti, indlalifa yezono ezininzi zamaKatolika, kuquka, okokuqala, ukuphumla kweveki ngosuku lokuqala. Umnyango wosindiso uvalwa ngonaphakade kwintlanganisela yonqulo lwamaProtestanti, “iinkwenkwezi ” zokuwa “ *kwetywina lesithandathu* .

Ivesi 3: “ *Khumbula ngoko ukuba utheni na ukwamkela kwakho, nokuva, ugcine, uguquke. Ukuba akulinde, ndiya kuza njengesela, yaye akusayi kulazi ixesha endiya kukufikela ngalo. »*

Esi senzi, “ *khumbula,* ” sithetha ukucamngca ngemisebenzi yexesha elidlulileyo. Kodwa ngaba banyulwe ngokwenene kuphela abathobeke ngokwaneleyo ukuba bagxeke imisebenzi yabo. Ngaphaya koko, lo myalelo othi “ *khumbula* ” uvuselela “ *khumbula* ” ekuqaleni komyalelo wesine oyalela ukuhlanjululwa kosuku lwesixhenxe. Apha kwakhona, ngokuphindwe kabini, ubuProtestanti obusemthethweni bumenywa ukuba buphinde buqwalasele ulwamkelo obalunika izigidimi zesiprofeto ezaqaliswa nguWilliam Miller ngentwasahlobo yowe-1843 nasekwindla lowe-1844, kodwa nakwiscatshulwa sowesi-4 wemithetho eli-10 kaThixo ukuba uye wenza isono esibulalayo ukususela ngowe-1843. Owona mphumo unzulu wokwahlukana kwakhe noYesu Kristu waqulunqwa: “ *Ukuba akuthanga ulinde, ndiya kuza njengesela, yaye akusayi kulazi ilixa endokufikela ngalo. . »* Siza kubona ukuba ukususela ngo-2018, lo myalezo ube yinto ephilayo. Ngaphandle komlindo, ngaphandle kwenguquko kunye nesiqhamo senguquko, ukholo lwamaProtestanti lufile ngokuqinisekileyo.

Indinyana 4: “ *Unamadoda athile eSardesi, angazidyobhanga iingubo zawo; baya kuhamba nam ngeengubo ezimhlophe, ngokuba befanelekile. »*

Kuya kuvela ubungcwele obutsha. Kulo myalezo, uYesu waneliswa kukungqina ubukho “*bamadoda ambalwa* ”, ngokweenkcukacha ezityhilwe kuEllen.G.White owayephakathi kwabo, ngamadoda angama-50 kuphela awamkela inkoliseko kaThixo. La “ *madoda ambalwa* ” amisela amadoda nabafazi abavunyiweyo nabasikelelweyo, ngabanye, ngenxa yobungqina bokholo lwabo ngokolindelo lweNkosi. UYesu wathi: “ *Noko ke unabathile eSardesi abangazenzanga nqambi iingubo zabo; baya kuhamba nam benezambatho ezimhlophe, kuba befanelekile .* Ngubani onokusiphikisa isidima esamkelwa nguYesu Kristu ngokwakhe? Kwaboyisi beemvavanyo zokholo lowe-1843 nowe-1844, uYesu uthembisa ubomi obungunaphakade nokwamkelwa okupheleleyo kwasemhlabeni okuya kuba semthethweni kwisigidimi esizayo esivela *eFiladelfi* .

Ukungcoliswa " *kwempahla* " kubangelwa ukuziphatha ngokukhululekileyo kwabantu. " *Isambatho* " esibubulungisa obalelwa nguYesu Kristu, kule meko " *mhlophe* ", ukudyobheka kwaso kubonisa ukulahlekelwa kobu bulungisa kwinkampu engokwesithethe yamaProtestanti. Apha, ngokuchaseneyo, ukungabikho kokudyobheka kuthetha ukuqhubeka nokubalelwa "kobulungisa *obungunaphakade* " bukaYesu Kristu ngokutsho kukaDan.9:24. Kungekudala, ulwazi noqheliselo lweSabatha luya kubanika ubungcwele bokwenene, isiqhamo nomqondiso wobulungisa obanikelwayo bukaYesu Kristu. Olu khetho lobulumko nolobulumko kungekudala luya kubenza baphile ngonaphakade kungcwaliso nozuko lwasezulwini olufanekiselwa "zizambatho *ezimhlophe* " zendingyana 5 ezayo. UMoya uya kubavakalisa " *abangenakusoleka* ": " *nasemlonyeni wabo akufunyanwanga buxoki, kuba bengenakubekwa bala* (ISityhi.14:5)". Baya kufumana, " *uxolo nabo bonke nobungcwele, ekungekho nyama iya kuyibona iNkosi ngaphandle kwayo* ", ngokutsho kuPawulos, kumaHeb.12:14. Ngokucacileyo, ezi " *zambatho zimhlophe* " ziya kuba yinxalenye yokushenxiswa kwesono esikuqheliselo lweCawa yamaRoma. Ngenxa yokuba bamlinda ngokuthembeka kabini, endaweni yakhe, njengomqondiso wenkoliseko yakhe, itywina likaThixo linikelwa kubo ngeSabatha ezayo ukuba mhlophe abanyulwa beNkosi abagcina ubulungisa bayo. Ngaloo ndlela kwafezwa 'ukuhlanjululwa kwengcwele,' ngendlela awayeguqulelwe ngayo uDaniyeli 8:14 ngelo xesha. Phantsi kolu joliso, ukususela ngo-Oktobha 23, 1844, kumbono wasezulwini uYesu wanika abo banyuliweyo boyisileyo umfanekiso wokuphuma kwakhe kweyona ndawo ingcwele ukuya kweyona ndawo ingcwele yasemhlabeni. Wakhumbula ke ngokomzekeliso, umzuzu xa wayesifa emnqamlezweni, isono sabanyulwa bakhe sacanyagushelwa, ngaloo ndlela ezalisekisa "umhla *wocamagushelo* ", ngesiHebhere " *Yom kippur* ". Esi siganeko sele senzeka, uhlaziyo lwesenzo embonweni lwalunenjongo yokuthandabuza impumelelo yokuqala yobulungisa obungunaphakade eyafunyanwa ngokufa kukaYesu. Okufezwa ngokoqobo kubantu abawileyo baseSardesi abanokholo olubonakalisiweyo lunganelisiyo kumdali uThixo. Ngenxa yezizathu ezibini, uThixo unokubagatya ngenxa yokungabi naluthando ngenyaniso yakhe yesiprofeto eyavakaliswayo, nangenxa yokunxaxha kweSabatha obekufanele ukuba kwenzeke ukususela ngowe-1843 ngokusebenza kommiselo kaDaniyeli 8:14 .

Indinyana 5: " *Lowo weyisayo uya kuthiwa wambu ngeengubo ezimhlophe; Andiyi kulicima igama lakhe encwadini yobomi, ndiya kulivuma igama lakhe phambi koBawo, naphambi kwezithunywa zakhe zasemazulwini.* »

Abanyuliweyo abakhululwa nguYesu Kristu bangumntu othobelayo, oyaziyo ukuba ubomi bakhe nobunaphakade buxhomekeke kumdali, olungileyo, osisilumko nolilungisa. Le yimfihlelo yoloyiso lwakhe. Akanakuphikisana naye, kuba yonke into ayithethayo nayenzayo uyavumelana naye. Kananjalo naye ngokwakhe uluvuyo loMsindisi wakhe lowo wamaziyayo, ambize ngalo igama lakhe, kwasekusekweni kwehlabathi, apho wambonayo ngokokwazi kwakhe ngenxa engaphambili. Le vesi ibonisa indlela amabango abantu bonqulo lobuxoki abubuxoki ngayo yaye alahlekisa ngayo nakwabo bawenzayo. Ilizwi lokugqibela liya kuba nguYesu Kristu othi kubo bonke: " *Ndiyayazi imisebenzi yakho* ".

Ngokwale misebenzi, uyawahlula umhlambi wakhe, ebeka ngasekunene kwakhe, nezimvu zakhe , nangasekhohlo kwakhe, iibhokhwe ezinemvukelo neengcuka eziqwengayo , ezimele umlilo wokufa kwesibini komgwebo wokugqibela .

Ivesi 6: “ *Lowo unendlebe, makayive into ayithethayo uMoya kuwo amabandla.* »

Ukuba wonke umntu unokuva ngokoqobo amazwi esiprofeto soMoya, ngokuchaseneyo, abanyulwa bakhe kuphela, abaphefumlelweyo nabafundisayo, abanokuqonda intsingiselo yabo. UMoya ubhekisela kwizibakala ezithe ngqo, ezaphunyezwa kwixesha lembali, ngoko lowo unyuliweyo umele abe nomdla kwimbali yonqulo neyehlabathi, nakwiBhayibhile iphela ebunjwe ngamabali obungqina, iindumiso neziprofeto.

Qaphela : Kwindinyana yesi-3, uYesu Kristu wathi kwiProtestanti ewileyo: “ *Khumbula ke ngoko ukuba utheni na ukwamkela kwakho, nokuva, ugcine, uguquke. Ukuba akulindanga, ndiya kuza njengesela, yaye akusayi kulazi ixesha endiya kukufikela ngalo .*” Ngokwahlukileyo, kwiindlalifa zabaphumeleleyo, ukususela entwasahlobo ka-2018, lo myalezo uguqulwe waba: "Ukuba ubukele, andiyi kuza njengesela, kwaye uya kulazi ixesha endiya kuza ngalo **kuwe "** . Kwaye iNkosi igcine izithembiso zayo, ukususela namhlanje ngo-2020, abanyulwa bakhe babenolwazi lomhla wokubuya kwakhe okwenyani kutyhilwa entwasahlobo ka-2030. Kodwa, ukholo lwamaProtestanti lugwetyelwe ukutyeshela oku kuchanekileyo, kugcinwe, kuphela , ngoYesu, kubanyulwa bakhe. Kuba ngokungafaniyo nendlela aziphatha ngayo kubakhonzi abangendawo, “ *akenzi nto uYehova, engabalumkisanga abakhonzi bakhe abaprofeti* ” uAmo.3:7.

Ixesha le-6 : Philadelphia

I-Adventism ingena kubuthunywa behlabathi

Phakathi kowe-1843 no-1873, iSabatha yobungcwele yangoMgqibelo, umhla wesixhenxe wokwenene owamiselwa nguThixo, yabuyiselwa yaza yamkelwa ngoovulindlela be-Seventh-day Adventism eyathi yathabatha uhlobo lweziko lonqulo lobuKristu elisemthethweni laseMelika elabizwa ukususela ngo-1863: “I-Seventh-day Adventism Usuku lweCawa yama-Adventist. Ngokuvisisana nemfundiso elungiselelwe kuDan. 12:12 , isigidimi sikaYesu sibhekiswa kubanyuliweyo bakhe abangcwalisweyo ngophumlo lweSabatha, ngomhla wonyaka we-1873. Kwangaxeshanye, aba banyuliweyo bayangelwa kwintabalala kaDan. :12 : “ *Hayi, uyolo lwabalindileyo kude kube ziintsuku ezilikhulu, elinamakhulu amathathu anamanci mathathu anesihlanu;* ”.

Imigangatho emitsha eyasekwa ukususela ngo-1843 yaba yinto eqhelekileyo ngo-1873

Indinyana 7: “ *Sibhalele isithunywa sebandla eliseFiladelfi, uthi: Utsho oyiNgcwele, oyiNyaniso, lowo unaso isitshixo sikaDavide, lowo uvulayo kungabikho uvalayo, avale kungabikho uvalayo. vula : »*

Ngegama elithi “ *Filadelfiya* ”, uYesu ubonisa Lowo Unyuliweyo wakhe. Wathi: “ *Ngayo le nto baya kwazi bonke, ukuba ningabafundi bam, ukuba nithe nathandana.* UYohane 13:35 “Nantsi ke imeko yaseFiladelfiya iingcambu zayo

zesiGrike zithetha ukuthi: uthando lobuzalwana. Ubanyule abanyuliweyo abayiqambayo, ngokucikida ukholo lwabo, yaye uthando lwakhe luyaphuphumala kwaba baphumeleleyo. Uzichaza ngokwakhe kwesi sigidimi, esithi: “ *Utsho Lowo Ungcwele, Lowo Uyinyaniso*, ukuthi . *INGcwele* , kuba lixesha apho ukungcwaliswa kweSabatha kunye nokwabanyuliweyo kufunwa ngummiselo kaDan.8: 14 oye waqala ukusebenza ukususela entwasahlobo ka-1843. Inyaniso , kuba ngeli lixa lesiprofeto, umthetho wenyaniso ubuyiselwe; UThixo ufumanisa ubungcwele ^{bomyalelo wakhe we-4} onyathelwe ngamaKristu ukususela ngoMatshi 7, 321. Uphinda athi: " *lowo unesitshixo sikaDavide* ". Ezi ayizizo izitshixo zeSt. “ *Isitshixo sikaDavide* ” sesika “ *unyana kaDavide* ”, uYesu, ngokwakhe, emntwini. Akukho bani ungomnye ngaphandle kwakhe onokunikela usindiso olungunaphakade, ngenxa yokuba esi sitshixo wasifumana ngokusithwala “ *egxalabeni lakhe* ” singumfanekiso womnqamlezo wakhe, ngokutsho kukaIsaya.22:22 : “ *Ndiya kusibeka esixhantini isitshixo sendlu yakhe. Xa ivulayo kungabikho uvalayo; xa ivaliwe, akukho mntu uya kuvula* . Esi sitshixo sichaza umnqamlezo wentuthumbo yakhe, ekuzalisekeni kwale ndinyana, sifunda oku: “ *Ovula kungabikho uvalayo, avale kungabikho uvulayo* . Ucango losindiso luvulekele ukwakha iSeventh-day Adventism lwaza lwavalwa kubalandeli bonqulo lweCawa yamaRoma ukususela entwasahlobo yowe-1843. Ngenxa yokuba baye bavuma ukuzithoba kwiinyaniso ezizimfundiso ezinikelwayo baza balizukisa ngokholo lwabo ilizwi lakhe ngokwesiprofeto, uMoya weNkosi. UYesu wathi kwabangcwele bexesha laseFiladelfi : “ *Ndiyayazi imisebenzi yakho. Yabona, ngenxa yokuba unamandla amancinane, waligcina ilizwi lam, akwalikhanyela igama lam, ndimise phambi kwakho ucango oluvulekileyo, ekungekho namnye unako ukuluvala.* ” Eli qela lincinane lenkolo lalisele, ngokusemthethweni, libe liMelika kuphela ukusukela ngo-1863. Kodwa ngo-1873, ngexesha lekomfa yajikelele eyayibanjelwe e-Battle Creek, uMoya wavula umnyango wobufundisi wehlabathi lonke owawuza kuqhubeka kude kube kukubuya okwenyani kuka Yesu Kristu. Akukho mntu uya kuyinqanda kwaye uThixo uya kuyibona. Kufuneka siphawule isibakala sokuba yonke into elungileyo ayibonayo uYesu phakathi kwabangcwele bokwenyaniso ikwachaza izizathu ezawa ngenxa yazo ukholo lwamaProtestanti ngowe-1843. Lo myalezo uchasene ncakasana naleyo uYesu ayibhekisa kwabawileyo baseSardesi kwindinyana 3 , imisebenzi ekujoliswe kuyo yona ngokwayo ijikwe umva.

Izizwe ezili-12 zeRev.7 ziyakhula

Indinyana 8: “ *Ndiyayazi imisebenzi yakho. Yabona, ngenxa yokuba unamandla amancinane, waligcina ilizwi lam, akwalikhanyela igama lam, ndimise phambi kwakho ucango oluvulekileyo, ekungekho namnye unako ukuluvala.* »

Onyuliweyo wexesha uya kugwetywa ngemisebenzi yakhe athi uYesu uyibalela ekusesikweni. “ *Amandla amancinane* ” akhe aqinisekisa ukuzalwa kweqela elisekelwe “ *kumadoda ambalwa* ” endinyana 4. Ngowe-1873, uYesu wavakalisa kuma-Adventist inkqubela yawo ekhokelela ekubuyeni kwakhe ngomfuziselo womnyango wasezulwini ovulekileyo oya kuvuleka ngentwasahlobo. 2030, o.k. kwiminyaka eyi-157. Kwisigidimi esilandelayo, eso

sibhekiswa eLawodike, uYesu uya kuma phambi kwalo mnyango, ngaloo ndlela ebonisa ukuba sele kumbovu ukuba abuye: “ *Yabona, ndimi emnyango ndinkqonkqoza. Ukuba uthe umntu waliva ilizwi lam, waluvula ucango, ndongena kuye, ndidle naye, naye adle nam.* ISityhilelo 3:20 »

Ukufikelela kukholo lobuKristu kuvunyelwe kumaYuda

Indinyana 9 : “ *Yabonani, ndiyaninika abendlu yesikhungu kaSathana, abathi bangamaYuda, bengengawo, bexoka; yabona, ndiya kubenza beze baqubude ezinyaweni zakho; bazi ukuba mna ndikuthandile.* »

Ngokucaphula ukungena kwamaYuda okwenyaniso ngokohlanga nenyama kwiqela lama-Adventist, le ndinyana iqinisekisa ukubuyiselwa kophumlo lweSabatha; ICawe ayisengomqobo ekuguqukeni kwabo. Kungenxa yokuba ukususela ngowama-321, ukulahlwa kwayo kuye kwaba nomphumo wokuthintela amaYuda anyanisekileyo ukuba amkele ukholo lobuKristu. Ukugweba kwakhe amaYuda eentlanga kwakungeyombono yobuqu kaPawulos, ingqina elithembekileyo; yayingokaYesu Kristu osiqinisekisoyo kwesi siTyhilelo, esele sikwiSityhi.2:9, kwisigidimi esibhekiswa kubakhonzi bakhe abagculelwa ngamaYuda baza batshutshiswa ngamaRoma exesha *laseSmirna* . Qaphela ukuba amaYuda eentlanga kuya kufuneka aqonde usindiso lobuKristu kumgangatho wama-Adventist ukuze azuze kubabalo lukaThixo. I-Universal Adventism iyodwa ithwele ukukhanya kobuthixo ethe yaba **yindawo yokugcina imali esemthethweni** ukususela ngo-1873. Kodwa lumka! Oku kukhanya, imfundiso yayo kunye nemiya yayo yimpahla kaYesu Krestu yedwa; akukho mntu naziko linokwala indaleko yalo ngaphandle kokubeka esichengeni usindiso lwabo. Ekugqibeleni kule ndinyana, uYesu uthi “ *ndinithandile* ”. Ngaba oku kuthetha ukuba emva kweli xesha lentsikelelo, usenokungasamthandi? Ewe, yaye oku kuya kuba yintsingiselo yomyalezo ekuthiwa “ *yiLawodike* ”.

Imithetho kaThixo nokholo lukaYesu

Indinyana 10: “ *Ngokuba uligcine kum ilizwi lomonde, nam ndiya kukugcina ngelixa lokulingwa, eliza kuza ehlabathini, ukulinga abo bemiyophuzu komhlaba.* »

Igama elithi umonde lingqina umongo wokulinda kwamaSabatha okhankanywe kuDaniyeli 12:12 : “ *Unoyolo olindileyo, ode afike kwiintsuku eziliwaka, elinamakhulu amathathu, anamanci mathathu anesihlanu;* ”. Olu vavanyo luphathelele ukholo ‘lwabemi bomhlaba,’ abo bahlala “ *kumhlaba owaziwayo* ” oko kukuthi, owamkelwa nguYesu Kristu, uThixo ongumdali. Iza kuvavanya intando yomntu kwaye ityhile umoya wemvukelo wenkampu "yobuvangeli" echaza ngesiGrike "oikomèné" "ilizwe elaziwayo" lale ndinyana.

Esi sithembiso sibophelela kuphela uYesu kwimeko eyodwa yokuba iziko ligcine umgangatho wokholo lwesiqalo. Ukuba isigidimi sama-Adventist siza kuqhubeka kude kube lixesha lolona vavanyo lokholo lwendalo yonke lwaprophetwa kule ndinyana, aluyi kuba luhlobo lweziko. Kungenxa yokuba isisongelo sisande kwesi sigidimi sikwindinyana ye-11 elandelayo, de kube ngoko sikhuthaza ngokupheleleyo nesikelelewe nguThixo. Isithembiso sikaYesu siya kuchaphazela inzala yakhe eyahlala iphila ngowama-2030. Ngelo xesha,

abanyulwa bokwenyaniso bowe-1873 baya kube belele “ eNkosini ” ngokweSityhi. 14:13 : “ Ndaza ndeva ilizwi liphuma ezulwini lisithi: : Banoyolo abafi, abafela eNkosini; Ewe, utsho uMoya, ukuze baphumle ekubulalekeni kwabo; ngokuba imisebenzi yabo iyabalandela. » Ke ngoko le yintsikelelo yesibini eyanikelwa nguYesu Krestu kwaba baNyuliweyo bangumzekelo. Kodwa into uYesu ayisikelelayo yihambo ebonakaliswa ngemisebenzi. Iindlalifa “ zeFiladelfi ” ziya kuvelisa kwakhona ngokuthembeka, ngowama-2030, imisebenzi yayo, ukholo lwayo, nokwamkela kwayo iinyaniso ezinikelwe nguThixo wezulu ngeendlela zamvanje abanike zona; kuba baya kuba neenguqu ezinkulu kude kube sekupheleni xa ukuqonda kwecebo likaThixo kuya kuba kugqibelele.

Isithembiso sama-Adventist sikaYesu Krestu kunye nesilumkiso saso

Indinyana 11: “ Ndiyeza ngokukhawuleza . Kubambe ukuqinise onako, ukuze kungabikho namnye usithabathayo isithsaba sakho. »

Umyalezo othi “ Ndiya ngokukhawuleza ” uluhlobo lwama-Adventist. Ngaloo ndlela uYesu uqinisekisa ukulahlwa kwaso nasiphi na esinye isivumo sonqulo. Ukulindela ukubuya kwakhe esebuqaqawulini kuya kuhlala kude kube sekupheleni kwehlabathi, enye yeendlela eziphambili ezichonga abanyulwa bakhe bokwenene. Kodwa ke yona inxalenye yesi sigidimi inesisongelo esinzima: “ Khupha oko unako, ukuze kungabikho bani usithabathayo isithsaba sakho. + Yaye ngubani na onokusithabatha isithsaba sakhe ngaphandle kweentshaba zakhe? Inzala yakhe ke ngoko kuya kufuneka iqale ibachonge, kwaye kungenxa yokuba bengayenzanga loo nto ukuze, amaxhoba omoya wabo wobuntu, benze umanyano kunye nabo, ukuqala ngo-1966.

Indinyana 12 : “ Lowo weyisayo ndiya kumenza intsika etempileni yoThixo wam, angabi saphuma naphakade; ndiya kulibhala phezu kwakhe igama loThixo wam, negama lomzi woThixo wam, iYerusalem entsha, ehla emazulwini ivela kuThixo wam, negama lam elitsha. »

Kumazwi akhe okugqibela entsikelelo anikezelwe kwabo baphumeleleyo, uYesu uhlanganisa yonke imifanekiso yosindiso olufunyenweyo. “ Intsika etempileni yoThixo wam ” ithetha : isixhaso esiqinileyo sokuthwala inyaniso yam kwiNdibano yam, abaNyuliweyo. “ ... kwaye ayiyi kuphuma ngakumbi ”: usindiso lwakhe luya kuba ngunaphakade. “ ...; Ndiya kulibhala kuye igama loThixo wam ”: Ndiya kukrola kuye umfanekiselo wesimilo sikaThixo esalahlekayo e-Edeni. “ ...negama lomzi kaThixo wam ”: uya kuba nesabelo ekuzukisweni kwabaNyuliweyo okuchazwe kwiSityhi.21. yeYerusalem entsha ehla iphuma emazulwini kuThixo wam, ”: “ IYerusalem entsha ” ligama lokuhlanganiswa kwabanyuliweyo abazukileyo abathe bafana ngokupheleleyo neengelosi zikaThixo zasezulwini. IsiTyhilelo 21 siyichaza ngokomfuziselo wamatye anqabileyo neeperile nto leyo engqina ukomelela kothando uThixo aluvayo ngokuhlalulelwa kwakhe emhlabeni. Uhla aye kumhlaba ohlaziyiweyo ukuze aphile ngonaphakade phambi koThixo omisela itrone yakhe apho. “... negama lam elitsha ”: UYesu unxulumanisa utshintsho lwegama lakhe kunye nokuhamba kwakhe ukusuka kwindalo yasemhlabeni ukuya kwindalo yasezulwini. Okhethiweyo osindisiweyo, ehleli ephila okanye evukile, uya kuphila amava

afanayo kwaye afumane umzimba wezulu, ozukisiweyo, ongenakonakala kwaye wanaphakade.

Kule ndinyana, ukuzingisa kothelekiso noThixo kuthethelelwa sisibakala sokuba uYesu ngokwakhe efunyanwa ngabanyuliweyo kwinkalo yakhe yobuThixo.

Ivesi 13: “ *Lowo unendlebe, makayive into ayithethayo uMoya kuwo amabandla.* »

Okhethiweyo wayesiqonda isifundo, kodwa nguye kuphela onokusiqonda. Kuyinyaniso ukuba esi sigidimi sasilungiselelwe yena kuphela. Esi sigidimi singqina isibakala sokuba ukucaciswa nokuqonda iimfihlelo ezityhiliweyo kuxhomekeke kuphela kuThixo obavavanyayo nabanyula abakhonzi bakhe.

I-Adventism yexesha lokugqibela esemthethweni ayisifundanga isifundo kwaye igwetywe nguYesu, iyahlanzwa ngenxa yokwala kwayo umyalezo wokulindela kwe-3rd Adventist :

Ndiya kuza **ngokukhawuleza**. Kubambe ukuqinise onako, ukuze kungabikho namnye usithabathayo isithsaba sakho . Yeha, ngenxa ye-Adventism esemthethweni yelo xesha, isiphelo sisekude, kunye nokudinwa kwexesha, iminyaka eyi-150 kamva, ukholo alusayi kuphinda lufane. Isilumkiso sikaYesu sasifanelekile kodwa asizange siphawulwe okanye siqondwe. Kwaye kwi-1994, iziko lama-Adventist liya kulahlekelwa ngokwenene " isithsaba ", ngokugatya "ukukhanya okukhulu" kokugqibela okwaprofetwa nguEllen G. White, umthunywa kaYesu Kristu kwincwadi yakhe ethi "First Writings" kwisahluko esithi "Ma umbono wokuqala" , kwiphepha 14 nele-15: Isicatshulwa esilandelayo sisicatshulwa kula maphepha. Ndichaza ngakumbi ngaye ukuba uprofeta isiphelo somsebenzi wama-Adventist **kwaye ushwankathela kuye yonke imfundiso evezwe zii-Assemblies ezintathu zeRev. 3: 1843-44 Sardesi , 1873 Philadelphia , 1994 Lawodike .**

Isiphelo se-Adventism ityhilwe kumbono wokuqala ka-Ellen G. White

“Njengoko ndandithandaza kunqulo lwentsapho, uMoya oyiNgcwele waphumla phezu kwam, ndaye ndabonakala ndisonyuka ngakumbi nangakumbi kulo mhlaba wobumnyama. Ndajika ndaya kubona abazalwana bam abangama-Adventist abaseleyo kweli hlabathi, kodwa andizange ndibafumane. Emva koko ilizwi lathi kum: “Khangela kwakhona, kodwa ungaphezulu kancinane.” Ndajonga phezulu, ndabona indlela engumnqantsa kwaye imxinwa, kude lee kulo mhlaba. Apha kulapho ama-Adventist ahambela phambili esingise kwisixeko esingcwele. Emva kwabo, ekuqaleni kwendlela, kwabakho ukukhanya okuqaqambileyo, esathi ingelosi yandixelela ukuba sisikhalo sasezinzulwini zobusuku. Oku kukhanya kwabukhanyisa bonke ubude bendlela ukuze iinyawo zabo zingakhubeki. UYesu wahamba entloko kubo, ebakhokela; yaye oko babekhangele kuye babekhuselekile.

Kodwa kungekudala abanye babo badinwa baza bathi isixeko sasisekude kakhulu yaye babecinga ngokufika ngokukhawuleza apho. Wandula ke uYesu wabakhuthaza ngokuphakamisa ingalo yakhe yasekunene ezukileyo ekwathi kuyo kwaphuma ukukhanya okwasasazeka phezu kwama-Adventist. Badanduluka besithi: “Haleluya! » Kodwa inxenye kubo yakukhanyela oko kukhanya, isithi yayingengoThixo obakhokelayo. Ekugqibeleni kwacima ukukhanya okusemva kwabo, yaye bazifumana besebumnyameni obunzulu. Bakhubeka baza baphulukana nombono walo mgomo kunye noYesu, emva koko bawa endleleni baza batshona kwihlabathi elingendawo elingaphantsi. ”.

Ibali lalo mbono wokuqala uThixo awunika uEllen Gould-Harmon oselula lenza isiprofeto esinekhawudi esixabiseke njengeso sikaDanilyeli okanye isiTyhilelo. Kodwa ukuze singenelwe kuyo, kufuneka siyitolike ngokuchanekileyo. Ngoko ke ndiza kunikela ingcaciso.

Ibinzana elithi “isikhalo sasezinzulwini zobusuku” libonisa ukuvakaliswa kokuza komyeni ‘kumzekeliso weentombi ezilishumi’ ukususela kuMat.25:1 ukusa kweye-13. Ekwindla 1844 yenze imveliso yokuqala neyesibini; kunye, ezi zinto zimbini zilindelweyo zimele "ukukhanya kokuqala" kwebali elibekwe "ngasemva" kweqela lama-"Seventh-day Adventists" ababehambela phambili ekuhambeni kwexesha, endleleni okanye endleleni eya kusikelelwa nguYesu Krestu. Kumavulindlela ama-Adventist, i-1844 imele umhla wokuphela kwehlabathi kunye nomhla wokugqibela webhayibhile ukuba igama lesiprofeto linokuthi liphakamise kubanyulwa belo xesha. Emva kokuba bewudlulile lo mhla wokugqibela, balinda ukubuya kukaYesu becinga ukuba kusemnyango. Kodwa ixesha lahamba yaye uYesu akazange abuye; oko kuthethwa ngulo mbono ngokuthi: “Bawufumana umzi ukude kakhulu, bangxamele ukufika khona kamsinyane”; oko kukuthi, ngowe-1844 okanye kungekudala emva kwaloo mhla. Kwakhona, ukudimazeka kwabaphumelela de kwamalunga nonyaka we-1980 xa ndandingena kwindawo, ndifumana oku kukhanya okutsha nokuzukileyo okwakha **ulindelo lwesithathu lwama-Adventist** . Ngeli xesha ukubuya kukaYesu kumiselwe **i-Fall 1994** . Ngokuqinisekileyo, ukuvakaliswa kwalo myalezo kwakuchaphazela kuphela i-microcosm ye-Adventism yehlabathi jikelele ehlala eFransi eValence-sur-Rhône. Ukhetho lukaThixo kule dolophu incinane ekuMzantsi-Mpuma weFransi inengcaciso yalo. Kulapho uPopu Pius VI wafela khona eluvalelweni ngo-1799, ezalisekisa inyani eyaprofetwa kwiSityhi.13:3. Ngapha koko, iValencia yayisisixeko apho uThixo waseka ibandla lakhe lokuqala lama-Adventist kumhlaba waseFransi. Kulapho ke apho wazisa khona ukukhanya kwakhe kokugqibela okuzukileyo kwaye ekupheleni kuka-2020, ndiyaqinisekisa ukuba ndihlala ndifumana kuye ngokuthembeka izityhilelo zakhe zamva nje nezixabisekileyo endiziveza kolu xwebhu. I-Adventist Valentinian microcosm yasebenza njengenqanaba lehlabathi lonke ukuphumeza inxalenye ephathelele ukukhanya kokugqibela okuzukileyo kumbono wodade wethu u-Ellen. Lo mbono usityhilela umgwebo owenziwa nguYesu kumava awayephila eValencia, inzaliseko yesithathu yomzekeliso weentombi ezilishumi. U-Yesu uqaphela i-Adventist yokwenyani ngokuziphatha kwakhe ekukhanyeni okubonisiweyo. UmSabatha wokwenyaniso uvakalisa uvuyo lwakhe ngokuthi “Haleluya!” » ; wasikelelwa nguMoya, wazalisa isitya sakhe ngeoli. Ngokwahlukileyo koko,

amaSabatha obuxoki “ayakugatya oku kukhanya” ngokuphandle. Oku kugatywa kokukhanya kobuthixo kuyingozi kubo, kuba uThixo wabalumkisa nxamnye nale ntsabelo iphosakeleyo kwizigidimi eziphefumlelweyo, ezazijoliswe kubo, kumthunywa wakhe; ziya kuba zizitya ezingenanto ezivinjwe ioli evelisa “ukukhanya” kwesibane. Umphumo ongenakuphepheka uvakaliswa: “Ukukhanya obekusemva kwabo kuphele kucima”; bayasikhanyela isiseko esisisiseko se-Adventism. UYesu uyawusebenzisa umgaqo wakhe: “ *Kuba lowo unako, uya kunikwa, abe nako ngokugqithiseleyo*; Mat.25:29.” “...baphela bengayiboni eyona njongo kunye noYesu”, baye bangabi naluvelwano kwimiyalezo yama-Adventist evakalisa ukubuya kukaKristu okanye, bayikhanyele injongo yentlangano yama-Adventist ebhalwe kwa kanye igama elithi "Adventist"; "emva koko bawa endleleni baze batshona kwihlabathi elikhohlakeleyo elalilele ngaphantsi", ngo-1995 bazinikela ngokusemthethweni kumanyano lwamaProtestanti kunye ne-ecumenism. Ngaloo ndlela balahlekelwa nguYesu, kunye nokungena ezulwini okwakuyinjongo yokholo lwama-Adventist. Bazimanya ngokukaDan.11:29, “ *abahanahanisi* ”, “ *namanxila* ,” njengoko uYesu wavakalisayo kuMat.24:50; izinto eziboniswe ekuqaleni komsebenzi.

Namhlanje la mazwi esiprofeto ayazaliseka. Baye bafezekiswa phakathi kwe-1844, umhla wokukhanya kokuqala "obekwe emva kwabo", kunye ne-1994, umhla wokukhanya okukhulu kwesiprofeto ekhatywayo yicawa yokuqala yama-Adventist eyasungulwa eFransi, kwidolophu yaseValence-sur-Rhône, apho uThixo esetyenziselwa umboniso wakhe. Namhlanje, i-Adventism esemthethweni “ikwintsunguzi yobumnyama” bomanyano lwenkolo kunye neentshaba zenyano, amaProtestanti namaKatolika.

Ixesha le-7 : iLawodike

Ukuphela kwe-Adventism yeziko - ukugatywa kokulindela kwe-Adventist yesithathu.

Indinyana 14: “ *Sibhalele isithunyuwa sebandla eliseLawodike, uthi: Utsho uAmen, ingqina elithembekileyo, eliyinyaniso, ingqalo yayo indalo kaThixo* ;

ILawodike ligama lesixhenxe nelexesha lokugqibela; oko kokuphela kwentsikelelo ye-Adventism yeziko. Eli gama lineengcambu ezimbini zesiGrike elithi "laos, dikéia" elithetha ukuthi: "abantu abagwetyiweyo". Phambi kwam, ama-Adventist aguqulela athi: “abantu bomgwebo”, kodwa iziko lalingazi ukuba lo mgwebo wawuya kuqalisa ngawo, njengoko eyoku-1 kaPetros 4:17 ifundisa: “Kuba eli lixesha lokuba umgwebo uqale ngendlu kaPetros . **uThixo**. Ukuba ke luqala ngathi, koba yintoni na ukuphela kwabo bangazilulameliyo iindaba ezilungileyo zikaThixo? » UYesu uzazisa esithi: “ *Utsho uAmen, ingqina elithembekileyo, eliyinyaniso, ingqalo yayo indalo kaThixo:* ” Igama elithi Amen lithetha ngesiHebhere: enyanisweni. Ngokobungqina bukampostile uYohane, uYesu walisebenzisa rhoqo (izihlandlo ezingama-25), ephinda kabini, ekuqaleni, ngaphambi kweengxelo zakhe. Kodwa kuqheliselo lwenkolo yesiNtu, iye yaba ligama lesiphumlisi ekupheleni kwemithandazo okanye iingxelo. Idla ngokutolikwa ngengqiqo ethi “makube njalo” ezuzwe njengelifa kubuKatolika.

Kwaye uMoya usebenzisa le ngqikelelo “ *enyanisweni* ” ukunika igama elithi *Amen* intsingiselo yalo ephindwe kabini. *ILawodike* iyiyure apho uYesu anikela ngokukhanya okukhulu ukuze kukhanyisele ngokupheleleyo iziprofeto ezilungiselelwe ixesha lesiphelo. Umsebenzi owufundayo ububungqina boku. Yintoni eya kubangela ukugqabhuka phakathi kukaYesu kunye neziko elisemthethweni lama-Adventist kukwaliwa kokukhanya kwakhe. Ngokhetho olunengqiqo noluthethelelekayo, uThixo, phakathi ko-1980 no-1994, ubu-Adventism wabubeka kuvavanyo lokholo olumiliselwe kumzekelo owathi, ngenxa yoko, waphulukana namaProtestanti kunye nentsikelelo yoovulindlela bama-Adventist. Uvavanyo lwalusele lusekelwe elukholweni ekubuyeni kukaYesu okwavakaliswa entwasahlobo ka-1843, emva koko ngokwindla lowe-1844. Kwithuba lam, ukususela ngo-1983, ndaqalisa ukwabelana ngesaziso sokubuya kukaYesu ngo-1994, ndisebenzisa “ *iinyanga ezintlanu* ” ezikhankanywe “ *kwixilongo lesihlanu* ” kwisigidimi esikwiSiTyh.9:5-10. Ngokunxulumanisa lo mxholo kwisiqalekiso sobuProtestanti bowe-1844, ixesha “ *leenyanga ezintlanu* ” ezikhankanyiweyo, oko kukuthi, iminyaka yokwenene eli-150, eyakhokelela kowe-1994. kwiinkcukacha zaloo mbhalo, ndandikuthethelela oko ndandikugqala kuyinyaniso yobuthixo. Emva kwezilumkiso ezisemthethweni, iziko lavakalisa ukugxothwa kwam ngoNovemba 1991; oku, ngelixa kwakusele iminyaka emithathu eseleyo ukubonisa kwaye ukukhanyela izaziso zam. Kuphela kwaba kamva, malunga no-1996, apho intsingiselo yokwenyani yala mava yacaca kum. Amazwi awathethwa nguYesu kwincwadi yakhe eyayisiya “ *eLawodike* ayesandul’ ukuzaliseka yaye ngoku anentsingiselo echanileyo. Ngowe-1991, amaSabatha adikidiki ayengasayithandi inyaniso njengoko ayesenza ngowe-1873. Ihlabathi lanamhlanje liye lawenza buthathaka ngokuwalukuhla aze azuze iintliziyo zawo. Njengakwixesha “ *le- Efese* ,” i-Adventism esemthethweni ilahlekelwe “ *luthando lwayo lokuqala* .” Yaye uYesu “ *uyasisusa isiphatho sesibane nesithsaba saso* ,” kuba naye akasasifanelanga. Ngenxa yezi zibakala, umyalezo ukhanya ngokucace gca. Igama elithi “ *Amen* ” liqinisekisa imfuneko yenyanyiso epheleleyo nesiphelo solwalamano olusikelelekileyo. “ *Ingqina – othembekileyo noyinyaniso* ” uyamgatya ongathembekanga noNyuliweyo oxokayo. “ *Umgaqo wendalo kaThixo* ”, ke ngoko, umdali, ufika ekuvaleni ngokuhlengeneyo ubukrelekrele bomntu ongafanelekanga aze avule ngabanye abo banyuliweyo bakhe kwiinyaniso eziqulethwe nezifihlwe kwibali leGenesis. Kwangaxeshanye, ngokuvuselela “ *umgaqo wendalo kaThixo* ” elidibanisa negama elithi “ *Amen* ”, uMoya uqinisekisa ukubuya okusondeleyo kokugqibela kukaYesu Kristu: “ *ngokukhawuleza* ”. Noko ke, kuseza kudlula iminyaka engama-36 phakathi ko-1994 no-2030, umhla wokuphela koluntu emhlabeni.

Ubudikidiki obubulalayo

Indinyana 15: “ *Ndiyayazi imisebenzi yakho. Ndiyazi ukuba awubandi ungeshushu. Ngamana ungabanda okanye ushushu!* »

Idilesi engacwangciswa ngabhekiswa kwiziko. Esi sisiqhamo seenkolo esizuzw’ ilifa ukusuka kuyise ukuya kunyana nentombi, apho ukholo luba sisiko, isithethe, isithethe nokoyika nantoni na entsha; imeko apho uYesu angenakuphinda amsikelele xa enokukhanya okutsha okuninzi anokwabelana naye.

Indinyana 16: “ *Ngenxa enokuba ke udikidiki, ungabandi, ungeshushu, ndiya kukuhlanya uphume emlonyeni wam.* »

Uqwalaselo lwasekwa nguYesu ngoNovemba 1991, xa umprofeti ophethe umyalezo wakhe wasuswa liziko elisemthethweni. Ngentwasahlobo yowe-1994, iya kugazwa, njengoko uYesu wavakalisayo. Wakungqina ngokwakhe oku ngokungena, ngowe-1995, kumanyano lwecawa olwaququzelelwa yiCawa yamaKatolika, apho wathelala amaProtestanti anemvukelo, ekubeni ngoku ekunye nabo ngesiqalekiso.

Iingcamango ezikhohlisayo ezisekelwe kwilifa lokomoya

Indinyana 17: “ *Ngenxa yokuba uthi, Ndisisityebi, ndisisityebi, andiswele nto, nangenxa yokuba ungazi ukuba uludwayinge, ulusizana, ulihlwempu, uyimfama, uhamba ze ;*

"... isityebi ", abaNyulwa bama-Adventist babengo-1873, kwaye izityhilelo ezininzi ezinikwe u-Ellen G. White zamtyebisa ngakumbi ngokomoya. Kodwa kwinqanaba lesiprofeto, ukutolikwa kwexesha ngokukhawuleza kwaphelwa lixesha, njengoko uJames White, umyeni womthunywa weNkosi, wacinga ngokufanelekileyo. UYesu Kristu, uThixo ophilayo, wayila iziprofeto zakhe ukuze zizaliseke ngokugqibeleleyo nangokungenasiphako. Kungenxa yoko le nto ukuhamba kwexesha, okuzisa iinguqu ezinkulu kwihlabathi, kuthethelela umbuzo osisigxina malunga neetoliko ezifunyenweyo nezifundiswayo. Intsikelelo kaYehova ibekekele; UYesu wathi: “ *kulowo uya kuyigcina imisebenzi yam kude kube sekupheleni .*” Noko ke, ngowe-1991, umhla wokwala kwakhe ukukhanya, isiphelo sasisekude. Ngoko ke kwakufuneka anikele ingqalelo kuko nakuphi na ukukhanya okutsha okuvezwa yiNkosi ngendlela eyakhethwa ngayo. Onjani wona umahluko phakathi kwenkohliso yeli ziko kunye nemeko uYesu ayibonayo aze ayigwebe! Kuwo onke amagama akhankanyiweyo, igama elithi “ *ze* ” lelona linzulu kwiziko, kuba lithetha ukuba uYesu wakurhoxisa okusesikweni kwakhe okungunaphakade kulo, lisemlonyeni wakhe, isigwebo sokufa nokufa kwesibini komgwebo wokugqibela; njengoko kubhalwe kweyesi-2 kwabaseKorinte 5:3 : “ *Ngokunjalo siyancwina kulo mnquba, silangazelela ukwambatha indlu yethu yasamazulwini, ukuba kambe sifunyenwe sambethe , singeze.* »

Iingcebiso yengqina elithembekileyo neliyinyani

Indinyana 18 *ndikucebisa ukuba uthenge kum igolide evuthiselwe emlilweni, ukuze ube nobutyebi, neengubo ezimhlophe, ukuze wambeswe, lingabonakali ihlazo lobuze bakho, nentambiso yokuthambisa uyihlo nonyoko. amehlo, ukuze ubone.* »

Ukulandela iziphumo zowe-1991, iziko laliseneminyaka emithathu yokulungisa iindlela zalo kwaye livelise isiqhamo senguquko esingazange sifike. Yaye ngokwahlukileyo koko, unxulumano lwakhe namaProtestanti awileyo luye lwaqina ukusa kwinqanaba lokwenza umanyano olungokwasemthethweni olwapapashwa ngowe-1995. UYesu uzibonakalisa ukuba ungumrhwebi okhethekileyo wokholo lokwenyaniso, “igolide evavanyweyo ngomlilo” *wovavanyo* . Ubungqina bokugwetyelwa kwakhe icawa bubonakala ngokungabikho “ *kwezambatho ezimhlophe* ” abathi oovulindlela bazo “

babefanelekile ” kwiSityhi.3:4. Ngolu thelekiso, uYesu ubonisa isibakala sokuba, ngaphambi kowe-1994, wanikela amaSabatha “eLawodike ” kulindelo lwamaSabatha olufana nolo lwandulela umhla we-1843 nowe-1844; ukuze kuvavanywe ukhohlo kula mava mathathu, njengoko kwafundiswa kwisigidimi esasibhekiswa ngowe-1844 kuma-Adventist ase“ *Sardesi* ”. Ngesimo sengqondo semvukelo esivaliweyo, iziko lalingakwazi ukuqonda ukuba uYesu wayelingcikiva ngantoni; ‘wayeyimfama ,’ njengabaFarisi bobulungiseleli bukaYesu basemhlabeni . Ngoko ke wayengasiqondi isimemo sikaKristu sokuthenga “ *iperile yexabiso elikhulu* ” kumzekeliso kaMat.13:45-46 omisela umfanekiso womlinganiselo wobomi obungunaphakade obufunwa nguThixo, otyhilwe kule ndinyana ye-18 yeSityhi. .

Ubizo lwenceba

Ivesi 19: “ *Bonke endibathandayo ndiyabohlwaya, ndibohlwaye. Zondelela ngoko uguquke.* »

Isohlwayo sesabo uYesu abathandayo *ade* abahlanze. Ubizo olwenziweyo, isimemo sokuguquka, aluzange luthotyelwe. Kwaye uthando aluzuzwa ilifa, lufunyanwa ngesidima. Iziko seliqinisiwe, uYesu uqalisa isibongozo somntu ngamnye esithi kubagqatswa bobizo lwasezulwini:

Isibheni jikelele

Indinyana 20: “ *Yabona, ndimi emnyango ndinkqonkqoza; Ukuba umntu uthu waliva ilizwi lam, waluvula ucango, ndiya kungena kuye, ndidle naye, naye adle nam .*

KwisiTyhilelo, igama elithi “ *isango* ” livela kwiSityhi.3:8, apha kwiSityhi.3:20, kwiSityhi.4:1 nakwiSityhi.21:21. IsiTyhilelo 3:8 sisikhumbuza ukuba *iingcango* zivulekile kwaye zivaliwe ukungena. Ngaloo ndlela baba ngumqondiso weemvavanyo zokhohlo ezivula okanye zisondele kuKristu, kubulungisa bakhe nobabalo lwakhe.

Kule ndinyana yama-20, igama elithi “ *isango* ” lineentsingiselo ezintathu ezahlukeneyo kodwa ezihambisanayo. Usalatha kuYesu ngokwakhe esithi: “ *Ndim umnyango . Yohane 10:9*”; *ucango lwezulu lwavuleka* kwiSityhi 4:1 : “ *Kwavulwa umnyango ezulwini.* » ; nomnyango *wentliziyo* yomntu athi uYesu ankqonkqoze kuwo ukuze ameme lowo unyuliweyo ukuba avule intliziyo yakhe kuye ukuze anikele ubungqina bothando lwakhe.

Kwanele ukuba isidalwa sakhe siyivule intliziyo yakhe kwinyaniso yakhe etyhiliweyo ukuze unxibelelwano olusondeleyo lwenziwe lwenzeke phakathi kwakhe nomdali wakhe ongcwele. Isidlo sangokuhlwa sikwabelwana ngokuhlwa, xa kufika ubusuku ukuze kupheliswe umsebenzi wosuku . Kungekudala uluntu luza kungena kolu hlobo lobusuku “ *apho kungayi kubakho mntu unokuphinda asebenze.*” (Yohane 9:4) Ukuphela kwexesha lobabalo kuya kubamisa ngonaphakade ukhetho lokugqibela lwenkolo yabantu, amadoda nabafazi abanoxanduva ngokulinganayo kwaye bahambelana ngokungqongqo kwinqanaba lenyama.

Xa kuthelakiswa nesigidimi saseFiladelfi , lowo unyuliweyo ukwixesha laseLawodike , ekusondeleni ukubuya kukaYesu Krestu. *Umnyango ovulekileyo ezulwini* ” iya kuvulwa njengokuqhubeka kwesi sigidimi esikwiSiTyh.4:1.

Isibongozo sokugqibela soMoya

Kumntu ngamnye ophumeleleyo, uYesu uthi:

Indinyana 21: “ *Nabani na weyisayo, ndiya kumvumela ukuba ahlale nam etroneni yam, njengokuba nam ndeyisayo, ndaza ndahlala phantsi noBawo etroneni yakhe.* »

Ngaloo ndlela uvakalisa umsebenzi womgwebo wezulu olandela esi sigidimi noya kuba ngumxholo weSiTyh.4. Kodwa esi sithembiso simenza kuphela ophumeleleyo onyulwe ngokwenene.

Ivesi 22: “ *Lowo unendlebe, makayive into ayithethayo uMoya kuwo amabandla.* »

Umxholo othi " *iileta* " uphela ngolu kusilela kutsha kweziko. Okokugqibela, kuba ukususela ngoku, ukukhanya kuya kuthwalwa yindoda ephefumlelweyo, ngoko ke liqela elincinane. Iya kudluliselwa kumntu ngamnye ukusuka komnye umntu ukuya komnye kwaye kusetyenziswa i-Intanethi ukuba uYesu ngokwakhe aya kuthi akhokele abanyulwa bakhe kumthombo wokusasazwa kweenyaniso zakhe zamva nje, ezingcwele njengomntu wakhe ongokobuthixo. Ngale ndlela ke, naphi na apho akhoyo emhlabeni: “ *Lowo unendlebe makayive into ayithethayo uMoya kuwo amabandla.* »

Lo mxholo ulandelayo uya kuba njengomxholo wawo iwaka leminyaka lasezulwini lomgwebo wabangendawo ophunyezwa ngabangcwele. Lo mbandela uphela usekelwe kwiimfundiso ezisasazwe kwiSityhi. 4, 11, nesama-20. Kodwa iSityhi.

ISityhilelo 4: Umgwebo waseZulwini

Indinyana 1: “ *Emva koko ndabona, nango **umnyango uvulekile emazulwini** . Nelizwi lokuqala endalivayo, lalinjengesandi sesigodlo , elathetha nam, lathi, **Nyukela apha** , **ndikubonise okuya kubakho emveni koku** .*

Ngokuthi, “ *Ilizwi lokuqala endalivayo, lalinjengesandi sesigodlo ,*” uMoya usichaza isigidimi seli “ *xesha laseLawodike* ” njengelo awahambisa kulo uYohane kwiSityhi. 1:10 : “ *Ndaye ndikuMoya Imini kaNdikhoyo ndeva emva kwam ilizwi elikhulu ngathi sisandi sesigodlo . Ke ngoko iLawodike ilixesha elisiphelo sayo siphawulwa “ *yimini yeNkosi* ”, leyo yokubuya kwakhe okuzukileyo.*

Ngamazwi akhe, uMoya uyixhasa ngamandla ingcamango yokulandelelana kwalo mxholo ngesigidimi saseLawodike . Le ngcaciso ibalulekile, kuba iziko alizange libe nako ukungqina kubachasi balo iimfundiso zalo zomgwebo wezulu. Namhlanje, ndinikela *ubungqina boku* , *okwenziwa ukuba kwenzeke yingcaciso*

echanekileyo yemihla encanyathiselwe kwimiyalezo yencwadi yeSityhi . waluhlutha kumtyholi nakubantu abavukelayo “ ulawulo phezu kobukumkani behlabathi ” babo basemhlabeni. ‘ Ngesivuno ’ seSityhi. 14, uthabathele ezulwini abanyulwa bakhe waza wabanika umsebenzi wokugweba ubomi bangaphambili basemhlabeni babangendawo. Kungelo xesha ke athi “ lowo weyisayo azaluse iintlanga ngentonga yentsimbi ” njengoko kuchazwe kwiSityhi.2:27. Ukuba abatshutshisi, njengam, babeqinisekile ngekamva elibekelwe bona, akukho mathandabuzo okuba babeya kuyiguqula indlela yabo yokuziphatha. Kodwa kanye kanye ngumnqweno wabo oqatha wokungasikhathaleli nasiphi na isilumkiso esiwakhokelela kwizenzo ezimbi kakhulu yaye ngaloo ndlela azilungiselela, esona sohlwayo sibi esingenako ukuphinda siveliswe kwiimeko ezikhoyo zasemhlabeni. Makhe sibuyele ngoko kumbhalo wesi sahluko 4. “ Ilizwi lokuqala endalivayo, lalinjengesandi sesigodlo, elathetha nam, lathi: Nyukela apha, ndikubonise izinto ezimele ukubakho emva koku . UYohane ubhekisela kwindinyana 10 yeSityhi.1: “ Ndaye ndikuMoya ngemini yeNkosi, ndeva emva kwam ilizwi elikhulu, ngathi sisandi sesigodlo . Lo mxholo wokubuya kukaKristu esebuqaqawulini sele ukhankanyiwe kwindinyana yesi-7 apho kubhaliwe kwathiwa: “ Yabonani, uza namafu; Onke amehlo aya kukubona, kwanabo bamhlabayo; zaye ziya kumbambazelela zonke izizwe zomhlaba. Ewe. Amen! » Unxulumano olucetywayo lwezi ndinyana zintathu luqinisekisa umongo wokugqibela ozukileyo womhla wokubuya kweNkosi uYesu, okwabizwa ngokuba nguMikayeli ngabakhwetha bakhe abanyuliweyo neengelosi zayo ezithembekileyo. Ukuba ilizwi likaYesu lifaniswa nexilongo , kungenxa yokuba, njengesi sixhobo sikhelayo somkhosi, okhokela imikhosi yakhe yeengelosi zasezulwini, uYesu uvuthela imikhosi yakhe ukuba iqalise idabi. Ngaphezu koko, njengexilongo , ilizwi lakhe aliyekanga ukulumkisa abanyulwa bakhe ukuba babalumkise ukuze balungiselele ukoyisa njengoko yena ngokwakhe esoyisa isono nokufa . Ngokuvusa eli gama elithi “ ixilongo ”, uYesu usibonisa owona mxholo umangalisayo nobalulekileyo waso sonke isityhilelo sakhe. Yaye liyinyaniso elokuba kubakhonzi bakhe bokugqibela, lo mxholo wawufihlakele uvavanyo lokuphelisa. Apha, kwiSityhi.4:1, lo mbono uchazwayo awuphelelanga kuba ujolise kuphela kwabo banyuliweyo aza kubasindisa ekufeni. Ukuziphatha kwabangendawo kwakulo mxholo kuya kuchazwa kwiSityhi.6:16 kula mabinzana atyhilayo: “ Bathi ke kwiintaba nasemaweni, Siweleni, nisifihle ebusweni balowo uhleli phezu kwethu. Itrone naphambi komsindo weMvana; ngokuba ufikile umhla omkhulu wengqumbo yayo, ngubani na ke onokuma? » Kulo mbuzo kuxhonyiweyo, ngokucacileyo, engenampendulo, uThixo uya kunikela intetho kwisahluko sesi-7 esilandela abo banokuchasa: abanyuliweyo abatywiniweyo abafanekiselwa linani le-144,000, inkitha ye-12 eliphindwe kabini, okanye i-144. Kodwa yena Kuphela ngabanyuliweyo ekubuyeni kukaKristu wenze apho. Ngoku, kulo mxholo weSityhi. 4, ukuxwilelwa ezulwini kukwachaphazela nabanyuliweyo abafa ukususela kuAbheli, lowo uYesu abavusayo ukuze abanike nabo umvuzo othenjisiweyo wokholo lwabo: ubomi obungunaphakade. Kwakhona, xa uYesu wathi kuYohane: “ Nyukela apha!” ”, uMoya kuphela ulindele, ngalo mfanekiso, ukunyuka ukuya kubukumkani basezulwini bukaThixo babo bonke abanyuliweyo abahlawulelweyo ngegazi likaYesu Krestu. Oku

kunyukela ezulwini kuphawula isiphelo sobuntu basemhlabeni, abanyuliweyo bavuswa ngokufanayo neengelosi ezithembekileyo zikaThixo, ngokungqinelana nemfundiso kaYesu kaMat.22:30. Inyama nesiqalekiso sayo iphelile, bazishiya ngasemva bengazisoli. Lo mzuzu kwimbali yoluntu unqweneleka kangangokuba uYesu uhlala ewukhumbula kwisityhilelo sakhe ukusukela kuDaniyeli. Njengomhlaba, oqalekisiweyo ngenxa yomntu, abanyulwa bokwenyaniso balangazelela ukuhlangulwa kwabo. Ivesi 2 ibonakala ikhutshelwe kwiSityhi.1:10; enyanisweni, uMoya uqinisekisa ngakumbi ukudityaniswa kwezi zibini zibhekisa kwisiganeko esinye kwimbali yeprojekthi kaThixo, ukubuya kwakhe “ngemini yakhe *enkulu*” eyaprofetwa kwiSityhi.16:16.

Indinyana 2: “ *Kwaoko ke ndaba kuMoya. nanko kukho itrone emazulwini, phezu kwetrone kuhleli lowo .* ”

Njengakumava kaYohane, ukunyuselwa kwabanyuliweyo “ *ezulwini* ” *kuyabayolisa emoyeni* , yaye bavezwa kummandla wasezulwini ohleli ungenakufikelelwa ngabantu, ngenxa yokuba uThixo elawula apho yaye uyabonakala.

Indinyana 3: “ *Lowo uhleliyo ufana nelitye leyaspisi nesardonikisi; yaye itrone ijikelezwe ngumnyama onjengeemeraldi .* ”

Apho bazifumana bejongene netrone kaThixo, ehleli phezu kwayo umdali omnye uThixo ngobuqaqawuli. Obu buqaqawuli bungenakuchazwa basezulwini nangona kunjalo bubonakaliswa ngamatye anqabileyo abantu abanovelwano kuwo. “ *Amatye eyaspisi* ” anemiba eyahlukeneyo nemibala eyahluke ngokupheleleyo, ngaloo ndlela ebonisa ubuninzi bendalo yobuthixo. Ngombala obomvu, i-“ *sardoine* ” ifana nayo. “ *Umnyama* ” yinto yendalo ebisoloko ibamangalisa abantu, kodwa kusafuneka siyikhumbule imvelaphi yayo. Yayingumqondiso womnqophiso awathi ngawo uThixo wathembisa uluntu ukuba akasayi kuphinda alutshabalalise ngamanzi omkhukula, ngokutsho kweGen.9:9 ukusa kwese-17. Kwakhona, sihlandlo ngasinye imvula idibana nelanga, umfuziselo kaThixo wokomfuziselo; umnyama, ubonakala ezolisa izidalwa zakhe zasemhlabeni. Kodwa ngokukhupha umkhukula wamanzi, uPetros ukhumbula ukuba “ *umkhukula womlilo nesalfure* ” ukwicebo likaThixo (2Pet.3:7). Ngokuthe ngqo, ngenxa yale “ *mkhukula womlilo* ” utshabalalisayo, athi uThixo, ezulwini lakhe, alungelelanise umgwebo wabangendawo, abagwebi babo baya kuba ngabanyuliweyo abakhululweyo noYesu, uMhlawuleli wabo.

Indinyana 4: “ *Etroneni apho ndabona itrone ezimashumi mabini anesine , phezu kwetrone ezo kuhleli amadoda amakhulu amashumi mabini anamane , ethiwe wambu ngeengubo ezimhlophe, enezithsaba zegolide entloko .* ”

Apha ke, afanekiselwa ngamadoda *amakhulu angama-24* , abakhululweyo bamaxesha amabini esiprofeto atyhilwa ngokwalo mgaqo ulandelayo: phakathi kowama-94 nowe-1843, isiseko sabapostile abali-12; phakathi kwe-1843 kunye ne-2030, i-"Adventist" yokomoya yoSirayeli "yezizwe ze- 12 " itywinwe nge " *itywina likaThixo* ", ngomhla we-7 weSabatha kwi-Apo.7. Olu lungelelwaniso luya kuqinisekiswa, *kwiSityhi* . “ *izizwe ezili-12* ” zimelwa “ *ziingcango ezili-12* ” eziyi-12 “ *iiperile* ” ezili-12. Umxholo womgwebo uchazwe kwiSityhi. 20:4 , apho sifunda oku: “ *Ndaza ndabona itrone; yaye abo babehleli apho banikwa igunya lokugweba . Ndayibona imiphefumlo yababenqunyulwe iintloko ngenxa* ”

yobungqina bukaYesu nangenxa yelizwi likaThixo, nababengalinquli irhamncwa nomfanekiso walo, bengalwamkelanga uphawu emabunzini abo, nasemabunzini abo. izandla. Babuyela ebomini, baba ngookumkani kunye noKristu iminyaka eliwaka .” Ulawulo lwabanyuliweyo lulawulo lwabagwebi. Thina sigweba bani na? ISityhi.11:18 sisinika impendulo: “ Zaqumba iintlanga; Yeza ingqumbo yakho, **nexesha lokuba ugwebe abafileyo** , nokubavuzwa abakhonzi bakho abaprofeti, abangcwele, nabaloyikayo igama lakho, abancinane nabakhulu, nokutshabalalisa abo bawonakalisayo umhlaba . Kule ndinyana, uMoya ukhumbula ukulandelelana kwemixholo emithathu eyatyhilwa kwixesha lesiphelo: “ixilongo lesithandathu ” ‘ leentlanga ezinomsindo ,’ ixesha lezibetho ezisixhenxe zokugqibela , kuba ‘ ufikile ’ ingqumbo yakho. umgwebo wasezulwini “ weminyaka eliwaka ” kuba “ lifikile ixesha lokugweba abafileyo ”. Isiphelo sale ndinyana simisela inkqubo yokugqibela eya kufezwa ngomgwebo wokugqibela wedike lomlilo nesalfure eliya kutshabalalisa abangendawo. Bonke baya kuthabatha inxaxheba kweyesibini wacebisa uvuko , ekupheleni ‘ kweminyaka eliwaka ,’ ngokutsho kweSityhi. 20:5 : “ Abanye abafileyo abazange babuyele ebomini kwada kwazaliseka iminyaka eliwaka ”. UMoya usinika inkcazo yakhe ngabangendawo: " abo bawonakalisayo umhlaba ". Emva kwesi senzo ‘ sisono esitshabalalisayo okanye esitshabalalisayo ’ esikhankanywe kuDan.8:13; isono esibangela ukufa nokuphaziswa komhlaba ; owakhokelela uThixo ekunikeleni ubuKristu kulawulo olukhohlakeleyo lukapopu waseRoma phakathi kowama-538 no-1798; enikela isinye kwisithathu sabantu kumlilo wenyukliya emva okanye ngo-2021. Akukho mntu wayenokucinga ukuba, ukususela ngoMatshi 7, 321, ukwaphulwa kweSabatha engcwele yomhla wesixhenxe wokwenyaniso kuya kuzisa imiphumo eyoyikekayo nemi kakhulu. Abadala *abangama-24* bahlulwe kuphela kwinqanaba lommiselo kaDaniyeli 8:14, kuba bayafana nje ngokuba basindiswa ngegazi elinye likaYesu Kristu. Yiyo loo nto, befunyanwe befanelekile, ngokutsho kweSityhi.3:5, bonke banxiba “ izambatho ezimhlophe ”, kunye “ nesithsaba sobomi ” esithenjiswa abo baphumeleleyo kwidabi lokholo, kwiSityhi.2:10. “ Igolide ” yezithsaba ifuzisela ukholo oluhlanjululwe ngokuvavanywa ngokutsho kweyoku-1 kaPetros 1:7.

Kwesi sahluko sesi-4, igama elithi “ *ukuhlala* ” livela izihlandlo ezi-3. Inani lesi-3 lingumfuziselo wengqibelelo, uMoya ubeka lo mxholo womgwebo wewaka lesixhenxe phantsi komqondiso wophumlo olugqibeleleyo lwaboyisi, njengoko kubhaliwe kwathiwa: “Hlala ngasekunene kwam, ndide iintshaba zakho ndizenze isihlalo seenyawo zakho . ” iNdumiso 110:1 kunye noMat.22:44. Yena nabo bahleliyo baphumle **kwaye** ngalo mfanekiso, uMoya ubonisa kakuhle, iwaka lesixhenxe leminyaka, njengeSabatha enkulu okanye ukuphumla okwaprofetwayo, kususela ekudalweni, ngokuphumla okungcwalisiweyo komhla wesixhenxe weveki zethu.

Indinyana 5: “ **Etroneni apho kuphuma imibane, namazwi, neendudumo.** Phambi kwetrone kuvutha izibane zomlilo ezisixhenxe, ezingabo oomoya abasixhenxe bakaThixo .

Iimbonakaliso ‘ *eziphuma etroneni* ’ zibhekiselwa ngokungqalileyo kumdali uThixo ngokwakhe. NgokukaEksodus 19:16, ezi ziganeko zazisele ziphawule, ngokoyikeka kwabantu bamaHebhere, ubukho bukaThixo kwiNtaba

yeSinayi. Ngoko ke eli cebiso lisikhumbuza indima eya kudlalwa yimithetho elishumi kaThixo kwesi senzo sokugweba abangendawo abafileyo. Esi sikhumbuzo sikwavuselela isibakala sokuba engabonakaliyo emngciphekweni wokufa okungenakuphepheka kwizidalwa zakhe kwixesha elidlulileyo, uThixo ongazange atshintshe isimo sakhe ubonwa ngaphandle kwengozi ngabanyulwa bakhe abahlawulelweyo abavusiweyo nabazukisiweyo. **Ingqalelo ! Esi sivakalisi sifutshane, ngoku sitolikwayo, siya kuba yimbalasane kwindlela eyakhiwe ngayo incwadi yeSityhilelo. Sihlandlo ngasinye sivela, umfundi umele aqonde ukuba esi siprofeto sivuselela umongo wokuqalisa komgwebo wewaka lesixhenxe leminyaka oya kuphawulwa ngokungenelela okungqalileyo nokubonakalayo kukaThixo ngoMikayeli, uYesu Kristu.** Ngale ndlela, ukwakhiwa kwayo yonke le ncwadi kuya kusinika amagqabantshintshi alandelelanayo exesha lobuKristu phantsi kwemixholo eyahlukeneyo eyahlulwe ngeli binzana liphambili: “Kwabakho *imibane, namazwi, neendudumo* ”. Siza kuyifumana kwiSityhi.8:5 apho “ *inyikima* ” yongezelelwa kwisitshixo. Iya kwahlula umxholo wokuthethelelwa okungunaphakade kukaYesu Kristu kumxholo *wamaxilongo* . Emva koko, kwiSityhi.11:19, “ *isichotho esinamandla* ” siya kongezelelwa kwesi sitshixo. Ingcaciso iya kuvela kwiSityhi. 16:21 apho esi ‘ *sichotho* ’ sivela umxholo wesibetho *sesixhenxe kwezisixhenxe zokugqibela zikaThixo* . Ngokufanayo, kwiSityhi.16:18, “ *inyikima* ” iba “ *yinyikima enkulu* .” Esi sitshixo sisisiseko sokufunda ukulawula iimfundiso zencwadi yeSityhilelo nokuqonda umgaqo wendlela eyakhiwe ngayo.

Ukubuyela kwindinyana yethu yesi-5, siphawula ukuba, eli xesha libekwe " *phambi kwetrone* ", " *izibane ezisixhenxe zomlilo ezivuthayo* ". Bafuzisela " *oomoya abasixhenxe bakaThixo* ". Inani “ *isixhenxe* » ifanekisela ukungcwaliswa, apha, okoMoya kaThixo. KungoMoya wakhe oqulathe bonke ubomi athi uThixo alawule zonke izidalwa zakhe; ukubo, kwaye ubabeka “ *phambi kwetrone yakhe* ”, kuba wabadala bekhululekile, ngokuchasene naye. Umfanekiso ‘ *wezibane ezisixhenxe ezivuthayo* ’ ufuzisela ukungcwaliswa kokukhanya kobuthixo; ukukhanya kwayo okugqibeleleyo nokunzulu kuphelisa konke ukubakho kobumnyama. Kuba akukho ndawo yobumnyama kubomi banaphakade babahlawulelweyo.

Indinyana 6: “ *Phambi kwetrone kusekho ulwandle lwegilasi, lufana nomkhenkce. Esazulwini setrone nangokujikeleze itrone, kukho izinto eziphilileyo ezine ezizele ngamehlo ngaphambili nangasemva* .

UMoya uthetha nathi ngolwimi lwakhe olungokomfuziselo. Yintoni " *phambi kwe itrone* ” ichaza izidalwa zakhe zasezulwini ezincedisayo kodwa zingabi nanxaxheba ekugwebeni. Ngamanani amaninzi, ezi zithatha ukubonakala kolwandle *oluhlambulukileyo* lomlingiswa ococekileyo kangangokuba ufanisa ne-*crystal* . Olu luphawu olusisiseko lwezidalwa zasezulwini nezasemhlabeni ezithe zahlala zithembekile kumdali uThixo. Emva koko uMoya ubiza omnye umfuziselo ophathelele uThixo, phakathi kwetrone , kunye nezidalwa zakhe zasezulwini ezivela kwamanye amazwe, kunye neminye imilinganiselo, *ejikeleze itrone* ; *kujikeleza* izidalwa ezithiwe saa thasi emehlweni kaYehova uThixo ohleli *etroneni* . Ibinzana elithi “ *izinto eziphilileyo ezine* ” libhekisela kumgangatho wendalo iphela wezinto eziphilayo. Ubuninzi bamehlo *buthetheleleka* ngegama

elithi isihlwele, kwaye indawo yabo " *ngaphambili nangasemva* " ifanekisela izinto ezininzi. Okokuqala, inika ezi *zidalwa ziphilayo* inkangeleko ye-multidirectional, multidimensional. Kodwa ngokomoya, ibinzana elithi " *ngaphambili nasemva* " libhekisela kumthetho wobuthixo okrolwe ngomnwe kaThixo kwiNtaba yeSinayi, kubuso obune bamacwecwe amatye amabini. UMoya uthelekisa ubomi behlabathi kunye nomthetho wehlabathi. Zombini zingumsebenzi kaThixo okrola ematyeni, enyameni, okanye emoyeni, umlinganiselo wobomi obufezekileyo kulonwabo lwezidalwa zakhe ezimqondayo nezimthandayo. Ezi zihlwele zamehlo zibukele kwaye zilandela ngenzondelelo nangovelwano okwenzekayo emhlabeni. Kweyoku- 1 kwabaseKorinte 4:9 , uPawulos uthi: " *Kuba kum ngathi uThixo thina bapostile usenza ngathi singabapostile, sanga singabo baphantsi ebantwini, sigwetyelwe ukufa, njengoko sanenziwe intlekisa kulo ihlabathi, kwiingelosi nakubantu .*" Igama elithi " *ihlabathi* " kule ndinyana ligama lesiGrike elithi "cosmos". Yile cosmos endiyichaza njengehlabathi elinamacala amaninzi. Emhlabeni abanyuliweyo kunye namadabi abo balandelwa ngababukeli abangabonakaliyo ababathanda ngothando lobuthixo olufanayo nolutyhilwe nguYesu Kristu. Bavuya ngovuyo lwabo, balile nabalilayo ngenxa yokuba umlo unzima kwaye ucinezekile. Kodwa le cosmos ikwachaza ihlabathi elingakholwayo njengabantu baseRoma, ababukeli bokubulawa kwamaKristu athembekileyo kumabala awo emidlalo.

ISityhilelo 5 siya kunikela kuthi la maqela mathathu ababukeli basezulwini: *izidalwa ezine eziphilileyo, izithunywa zezulu, namadoda amakhulu* , onke aloyisileyo, amanyaniswa phantsi kojongo lothando lomdali omkhulu uThixo ngonaphakade.

Ikhonkco elinxibelelanisa " *intabatheko yamehlo* " nomthetho wobuthixo likwigama elithi " *ubungqina* " uThixo awunikelayo kumthetho wakhe wemithetho elishumi. Siyakhumbula ukuba lo mthetho wawugcinwe "kweyona ndawo ingcwele kangcwele" igcinelwe uThixo kuphela yaye walelwe ebantwini ngaphandle komthendeleko "woMhla Wocamagushelo". Umthetho wahlala kuThixo 'njengobungqina ' yaye " *izithebe zabo ezimbini* " ziya kunikela intsingiselo yesibini ' *kumangqina amabini* ' okomfuziselo acatshulwe kwiSityhi. » Kwesi sifundo, " *inkitha yamehlo* " ityhila ubukho benkitha yamangqina angabonakaliyo awabona iziganeko zasemhlabeni. Kwingcinga yobuthixo, igama elithi ngqina alinakwahlulwa kwigama elithi ukuthembeka. Igama lesiGrike elithi "martus" eliguqulelwe ngokuthi "umfeli-nkolo" likuchaza kakuhle oku, kuba ukuthembeka okufunwa nguThixo akunamida. Yaye ubuncinane, "ingqina" likaYesu limele lihlonele umthetho wobuthixo wemithetho yakhe elishumi uThixo amthelekisayo aze amgwebe.

UMTHETHO KATHIXO uyaprofeta

Apha, ndivula i-parenthesis, ukukhupha ukukhanya kobuthixo okufunyenwe entwasahlobo 2018. Ichaphazela umthetho wemithetho elishumi kaThixo. UMoya wandikhokelela ekuboneni ukubaluleka kwale ngcaciso ilandelayo: " *Wabuya ke uMoses, wehla entabeni, ephethe amacwecwe omabini*

esingqino esandleni sakhe; amacwecwe lawo ebhalwe ngapha nangapha , ebhalwe ngapha nangapha . Amacwecwe lawo ebengumsebenzi kaThixo, nombhalo lowo ubungumbhalo kaThixo, ukroliwe emacwecweni (Eks. 32:15-16).” Ekuqaleni ndamangaliswa kukuba akukho bani wakha wayinikela ingqalelo le ngcaciso awayebhalwe ngayo amacwecwe antlandlolo omthetho ebusweni bazo obune, oko kukuthi, “ngaphambili nangasemva” njengamehlo “ *ezinto eziphilileyo zone* ” ivesi engaphambili ifundiwe. Le ngcaciso ikhankanyiwe ngokuzingileyo yayinesizathu sokuba uMoya wandivumela ukuba ndisifumane. Umbhalo uphela ekuqaleni wasasazwa ngokulinganayo kwaye ulungelelaniswa kumacala amane amacwecwe amatye amabini. Umphambili wewokuqala bekukho umthetho wokuqala, nesiqingatha sowesibini; umva wayo wathwala isahlulo sesibini sesibini, nesesithathu siphela. Kwitafile yesibini, umphambili wawuxhonywe umthetho wesine ngokupheleleyo; icala layo elingasemva linemithetho emithandathu yokugqibela. Kolu lungelelwaniso, la macala mabini abonakalayo asinika umthetho wokuqala kwaye owesibini, okwisiqingatha, kunye nowesine ophathelele ukungcwaliswa kosuku lwesixhenxe. Ukujonga ezi zinto kubalaselisa le mithetho mithathu eyimiqondiso yobungcwele ngowe-1843, xa iSabatha yabuyiselwayo yaza yafunwa nguThixo. Ngolu suku, amaProtestanti aba ngamaxhoba eCawa yamaRoma ayizuz’ ilifa. Iziphumo zokhetho lwama-Adventist kunye nokukhetha kobuProtestanti ziya kuboniswa ngasemva kwezi tafile zimbini. Kuyabonakala ukuba, ngaphandle kokuhlonela iSabatha, ukususela ngowe-1843, umthetho wesithathu uye waphulwa: “ *Igama likaThixo lifunyanwa lilize* ”, ngokoqobo liphathwa *ngobuxoki* , ngabo balibizayo ngaphandle kobulungisa bukaKristu okanye emva koMthetho. 'balahlekile. Ngaloo ndlela bahlaziya isiphoso esenziwe ngamaYuda amabango awo okuba ngakaThixo atyhilwa njengobuxoki ngoYesu Kristu kwiSityhi. 3:9 : “ *Abendlu yesikhungu kaSathana, abathi bangamaYuda bona, bengengawo, bexoka; .*” Ngowe-1843, oku kwaba njalo kumaProtestanti, iindlalifa zamaKatolika. Kodwa ngaphambi komthetho wesithathu, inxalenye yesibini yowesibini ityhila umgwebo uThixo awudluliselayo kwiinkampu ezimbini eziphambili ezilwayo. Kwiindlalifa zamaProtestanti zobuRoma Katolika, uThixo uthi: “ *NdinguThixo onekhwele, obuvela ubugwenxa booyise koonyana, kwesesithathu nakwesesine isizukulwana sabandithiyileyo ;* ngelishwa kuye, i-Adventism esemthethweni “ *yagabha* ” ngo-1994 iya kubelana ngekamva labo; kodwa ukwathi, ngokuchaseneyo, kwabangcwele abaya kuyigcina iSabatha yakhe engcwele nokukhanya kwakhe kwesiprofeto ukususela ngowe-1843 ukusa kowama-2030: “Kwanabanenceba kuse kwizizukulwana eziliwaka kwabo bandithandayo, abayigcinayo imithetho yam ”. Inani “ *iwaka* ” elikhankanyiweyo livuselela “ *iwaka leminyaka* ” yewaka lesixhenxe leSityhi.20 eya kuba ngumvuzo waboyisi abakhethiweyo abangene ngonaphakade. Kuvela esinye isifundo. Behluthwe uncedo loMoya oyiNgcwele kaYesu Krestu, ngenxa yoko, amaProtestanti nama-Adventist amyeka uThixo ngokulandelelana ngo-1843 no-1994 akasayi kukwazi ukuhlonipha imithetho emithandathu yokugqibela ebhalwe ngasemva kwetafile yesi-2, kubandakanywa nomphambili. lunikelwe kuThixo ukuphumla komhla wesixhenxe. Kwelinye icala, abo babukele oku kuphumla baya kufumana uncedo lukaYesu Kristu lokuthobela le mithetho iphathelele imisebenzi yomntu kummelwane wakhe

ongumntu. Imisebenzi kaThixo ukuya kutsho emva ekunikezelweni kwamacwecwe omthetho kuMoses ithatha intsingiselo, indima, kunye nokusetyenziswa ngendlela emangalisayo njengoko ibingalindelwanga ngexesha lesiphelo, ngo-2018. Kwaye isigidimi sokubuyiselwa kweSabatha siyaqiniswa size siqinisekiswa nguThixo uSomandla uYesu Kristu.

Nantsi ke indlela ebonakala ngayo imithetho elishumi.

Itheyibhile 1 – Ngaphambili: imimiselo

UThixo uyazibonakalisa

“ *NdinguYehova, uThixo wakho, owakukhuphayo ezweni laseYiputa, endlwini yobukhoboka* . (Bonke abanyuliweyo bahlangulwe esonweni nabasindiswa ngegazi elicamagushela elaphalalazwa nguYesu Krestu babandakanyiwe; *indlu yobukhoboka* sisono; isiqhamo esixelisiweyo sikaMtyholi).

we-1st : Isono samaKatolika ukususela kwi-538 ' iProtestanti ukususela kwi-1843, kunye ne-Adventist ukususela kwi-1994).

“ *Ungabi nathixo bambi ngaphandle kwam* .

we-2 : inxalenye ^{yokuqala} : Isono samaKatolika ukususela ngo-538.

“ *Musa ukuzenzela umfanekiso oqingqiweyo, nokuba nguwuphi na umfanekiso wezinto ezisemazulwini phezulu, nezisemhlabeni phantsi, ezisemanzini aphantsi komhlaba. Uze ungaqubudi kwezo nto, ungazikhonzi; ”*

Itheyibhile 1 - Emuva: Iziphumo

Umyalelo wesi-2 : inxalenye ^{yesi-2} .

Kuba *mna, Yehova, Thixo wakho, ndinguThixo onekhwele, ndibuvelela ubugwenxa booyise koonyana, kwesesithathu nakwesesine isizukulwana sabandithiyileyo, (AmaKatolika ukususela ngo-538; amaProtestanti ukususela ngo-1843; ama-Adventist ukususela ngo-1994) nowenza inceba kwiwaka lezizukulwana kwabandithandayo, abayigcinayo imithetho yam . (Seventh-day Adventists, ukususela ngo-1843; yakutshanje, ukususela ngo-1994)*.

wesi-3 : waphulwa ngamaKatolika ukususela ngo-538, amaProtestanti ukususela ngo-1843, kunye nama-Adventist ukususela ngo-1994) .

Musa ukuxoka igama likaYehova uThixo wakho; kuba uYehova akayi kumyekela omsulwa ofumana alibize igama lakhe ngobuxoki . »

Itheyibhile 2 – Ngaphambili: umyalelo

we-4 : ukunxaxha kwayo yiNdibano yamaKristu ukususela ngo-321 kuyenza " *isono esibhubhisayo* " Dan.8:13 ' wophulwa lukholo lwamaKatolika ukususela ngo-538, kunye nokholo lwamaProtestanti ukususela ngo-1843. Kodwa uye wahlonitshwa lukholo lwama-Seventh-day Adventist ukususela ngo-1843 kunye no-1873.

“ *Khumbula umhla wesabatha, ukuba uwungcwalise. Sebenza imihla emithandathu, uwenze wonke umsebenzi wakho. Ke wona umhla wesixhenxe uyisabatha kaYehova uThixo wakho. Uze ungasebenzi msebenzi, wena, nonyana wakho, nentombi yakho, nendoda yakho, nesicakakazi sakho, nezinto zakho ezizitho zine, nowasemzini osemangweni akho. Kuba ngemihla emithandathu*

uYehova wenza izulu, nomhlaba, nolwandle, neento zonke ezikwezo zinto, waphumla ngomhla wesixhenxe; ngenxa yoko uYehova wawusikelela umhla wesabatha, wawungwalisa . »

Ittheyibhile 2: Ukubuyisela umva: iziphumo : Le mithetho emithandathu yokugqibela iye yophulwa lukholo lobuKristu ukusukela ngo-321; ngokholo lwamaKatolika ukususela ngowama-538; ngokholo lwamaProtestanti, ukususela ngowe-1843, nangokholo lwama-Adventist “ *oluhlanskiweyo* ” ngowe-1994. Kodwa bayahlonelwa kukholo lweSeventh-day Adventist olwasikelelwa nguMoya Oyingcwele kaYesu Kristu, ukususela ngowe-1843 nowe-1873; “abokugqibela” ukususela ngowe-1994 ukusa kowama-2030.

Umyalelo wesi-5 -

Beka uyihlo nonyoko, ukuze yolulwe imihla yakho emhlabeni akunika wona uYehova uThixo wakho. »

Umyalelo wesi-6 -

“ ~~Uze ungabulali~~. Musa ukubulala .” (lohlobo lolwaphulo-mthetho olungendawo okanye egameni lonqulo lobuxoki)

Umyalelo wesi-7 -

“ Uze ungakrexezi. »

Umyalelo we-8 -

“ Musa ukuba. »

Umyalelo we-9 -

“ Musa ukuba lingqina lobuxoki ngommelwane wakho . »

Umyalelo we-10 -

“ Uze ungayinqweneli indlu yommelwane wakho; uze ungamnqweneli umfazi wommelwane wakho, nesicaka sakhe, nesicakakazi sakhe, nenkomo yakhe, ne-esile lakhe, nantoni na eyeyommelwane wakho. »

Ndivala apha lo mhlathi uphezulu kwaye ubaluleke kakhulu.

Indinyana 7: *“ Eyokuqala into ephilileyo ifana nengonyama; eyesibini into ephilileyo ifana nethole, eyesithathu into ephilileyo inobuso bomntu, eyesine into ephilileyo ifana nokhozi luphaphazela .*

Masiyithethe ngoko nangoko, ezi ziisimboli nje. Kwaesi sigidimi sinikelwe kuHezekile 1:6 sinokwahluka kwenkcazelo. Kukho izilwanyana ezine ezifanayo, ngasinye sinobuso obune obahlukeneyo. Apha, sisenezilwanyana ezine, kodwa isilwanyana ngasinye sinobuso obunye kuphela, esahlukileyo kwizilwanyana ezine. Ke ngoko ezi zilo aziyiyo yokwenyani, kodwa umyalezo wazo ongumfuziselo ubalaseleyo. Ngamnye kuzo ubonisa umgangatho wobomi obungunaphakade bendalo iphela oxhalabisayo, njengoko sesibonile, uThixo ngokwakhe nezidalwa zakhe eziziintlobo ngeentlobo zendalo iphela. Lowo wenziwa umntu kwingqibelelo yakhe yobuThixo, ezi mpawu zine zobomi bendalo iphela, nguYesu Kristu, ekuthi kuye ubukhosi namandla *engonyama* bufunyanwa ngokutsho kwaBagwebi 14:18; umoya wombingelelo nenkonzo *yethole* ; umfanekiso womntu kaThixo; nolawulo lokongamela phezulu kokhozi *oluphaphazelayo* . Ezi ndlela zine zifumaneka kubo bonke ubomi basezulwini

banaphakade. Ziyinkqubo eqhelekileyo echaza impumelelo yeprojekthi yobuthixo eyaliwa yimimoya evukelayo. Yaye uYesu wamisela umzekelo ogqibeleleyo kubapostile nakubafundi bakhe ebudeni bobulungiseleli bakhe obuqhubekayo basemhlabeni; ede aye kuhlamba iinyawo zabafundi bakhe, ngaphambi kokuba anikele umzimba wakhe kwintuthumbo yokubethelelwa, ukuze acamagushele, endaweni yabo, “njengethole lenkomo ”, ngenxa yezono zabo bonke abanyulwa bakhe. Kwakhona, wonke umntu makaziphonononge ukuze azi ukuba ukulahlwa kwalo mkhwa wobomi obungunaphakade kuhambelana nendalo yabo, ulangazelelo lwabo kunye neminqweno yabo. Lo ngumgangatho wosindiso oluya kuthatyathwa okanye lwaliwe.

Indinyana 8: “ *Zone izinto eziphilileyo ezo, iyileyo naleyo, zinamaphiko ngamathandathu, yaye zizele ngamehlo ngeenxa zonke nangaphakathi. ayiphezi imini nobusuku ukuthi, Ingcwele, ingcwele, ingcwele iNkosi uThixo, uSomandla, lowo wayekho, ukhoyo, uzayo; »*

Ngokuchasene nemvelaphi yomgwebo wasezulwini, lo mbono ubonisa imigaqo ehlala isetyenziswa ezulwini nasemhlabeni ngabantu abahlala bethembekile kuThixo.

Izidalwa zasesibhakabhakeni ezisuka kwamanye amazwe akufuneki ukuba amaphiko zishukume kuba azikho phantsi kwemithetho yommandla wasemhlabeni. Kodwa uMoya wamkela imifuziselo yasemhlabeni enokuqonda umntu. Ngokuthi kubo “ *amaphiko amathandathu* ”, usityhilela ixabiso lokomfuziselo lenombolo 6 eliba linani lomlinganiswa wezulu kunye neleengalosi. Ichaphazela ihlabathi elisele lingenasono kunye neengalosi awathi uSathana, ingalosi evukelayo, wayidalwa kuqala. UThixo akubabele yena inani elithi "isixhenxe" njenge "tywina" lakhe lasebukhosini, inani lesi-6 linokuthiwa "litywina", okanye kwimeko kaMtyholi, "uphawu" lobuntu bakhe, kodwa labelana ngale nto. inani lesi-6 kunye nehlabathi elihlala linyulu kunye nazo zonke iingalosi ezidalwe nguThixo, ezilungileyo nezimbi. Ngezantsi kwesithunywa sezulu kuza indoda enombolo yayo iya kuba “si-5”, egwetyelwa ngeemvakalelo zayo ezi-5, iminwe emi-5 yesandla sayo neminwe emi-5 yonyawo lwakhe. Ngezantsi kuza inani lesi-4 lomlinganiswa wendalo yonke otyunjwe ngamanqaku ama-4 ekhadinali, uMntla, uMzantsi, iMpuma, kunye neNtshona. Apha ngezantsi kuza inani lesi-3 lemfezeko, emva koko u-2 wokungafezeki, no-1 womanyano, okanye umanyano olugqibeleleyo. Amehlo ezinto eziphilileyo zone “ *ajikeleze nangaphakathi* ”, yaye ukongezelela, “ *phambi nangasemva* . Akukho nto inokusinda ekujongeni kobu bomi basezulwini bunemilinganiselo mininzi yendalo yonke obuphononongwa nguMoya oyiNgcwele ngokupheleleyo kuba imvelaphi yabo ikuye. Le mfundiso iluncedo kuba, kulo mhlaba wanamhlanje, ngenxa yesono nobungendawo baboni, ngokuzigcina “ *ngaphakathi* ” kuye, umntu unokuzifihla iingcamango zakhe ezifihlakeleyo nobungendawo kwabanye abantu. Kubomi basezulwini izinto ezinjalo azinakwenzeka. Ubomi basezulwini bucace njengekristale ukususela oko ubungendawo bagxothwa kubo, kunye nomtyholi neengalosi zakhe ezikhohlakeleyo, baphoswa phantsi emhlabeni, ngokweSityhi.12:9, emva kokoyisa kukaYesu isono nabafuleyo. Ukubhengezwa kobungcwele bukaThixo kufezwa kwimfezeko yabo (izihlandlo ezi-3: *ngcwele*) ngabemi bala mazwe anyulu. Kodwa esi sibhengezo asiphumezwa ngamazwi;

kukugqibelela komntu ngamnye nobungcwele babo obuyintlanganisela obuvakalisa kwimisebenzi esisigxina ukugqibelela kobungcwele boThixo owabadalayo. UThixo utyhila uhlobo lwakhe negama lakhe ngendlela ecatsulwe kwiSityhi. 1:8 : “ *NdinguAlfa no-Omega, itsho iNkosi uThixo, leyo ikhoyo, yayikho, izayo, uSomandla* . Ibinzana elithi “ *okhoyo, owayekho, nozayo* ” liyichaza ngokugqibeleleyo imeko kanaphakade yoMdali. Esala ukumbiza ngegama awazithiya ngalo, “YaHWéH”, abantu bambiza ngokuba “Nkosi”. Liyinyaniso elokuba uThixo wayengalifuni igama, ekubeni engokhethekileyo yaye engenaye umntu okhuphisana naye, akuyomfuneko ukuba abe negama ukuze amahlule kwabanye oothixo abangekhoyo. Noko ke, uThixo wavuma ukusiphendula isicelo sikaMoses awayemthanda nawayemthanda. Ngoko wazithiya igama elithi “YaHWéH” eliguqulelwa ngesenzi esithi “ukuba”, elidityaniswe kumntu wesithathu kwisinye kwisiHebhere esingafezekanga. Eli xesha “lingafezekanga” lichaza into ephunyeziweyo eqhubeka ethubeni, ngoko ke, ixesha elikhulu kunekamva lethu, imo ethi “owayekho, noya kubakho” iyiguqulela ngokugqibeleleyo intsingiselo yoku kungafezeki kwesiHebhere. Umgaqo othi “ *lowo ukhoyo, wayekho, nozayo* ” yindlela kaThixo yokuguqulela igama lakhe lesiHebhere elithi “YaHWéH” xa kufuneka aliguqulele kwiilwimi zaseNtshona, okanye nayiphi na enye ngaphandle kwesiHebhere. Inxalenye "nezayo" ibonisa isigaba sokugqibela sama-Adventist sokholo lobuKristu, esekwe kwisicwangciso sikaThixo ngommiselo kaDan.8: 14 ukususela ngo-1843. kaThixo kufeziwe. UbuThixo bukaYesu Kristu buye baphikiswa ngokufuthi, kodwa abunakuphikiswa. IBhayibhile ithi ngako oku kumaHebhere 1:8 : “ *Kodwa wathi kuNyana, Itrone yakho, Thixo, ingunaphakade; Yintonga ethe tye intonga yobukumkani bakho;* ". Yaye kuFilipu ocela uYesu ukuba ambonise uYise, uYesu uphendula athi: “ *Bendikunye nani ixesha elide, ukanti awundazi, Filipu! Lowo undibonileyo mna umbonile uBawo ; utsho njani na ukuthi, Sibonise uYihlo? (Yohane 14:9)*

Indinyana 9-10-11: “ *Xa abaphilileyo bemnika uzuko nembeko nombulelo kulowo uhleli etroneni, kulowo udla ubomi kuse emaphakadeni asemaphakadeni, amadoda amakhulu amashumi mabini anamane, esiwa phambi kwalowo uhleli etroneni, aqubuda kuye —baqubuda kulowo udla ubomi, kuse emaphakadeni asemaphakadeni, baziphosela izithsaba zabo phambi kwetrone, besithi, Ufanele, Nkosi yethu, ukwamkela uzuko, nembeko, namandla; ngokuba inguwe owadala zonke izinto, yaye kungokuthanda kwakho ukuba zikho yaye zadalwa .”*

Isahluko sesi-4 siphetha ngomboniso wokuzukiswa komdali kaThixo. Lo mbono ubonisa ukuba imfuneko yobuthixo, “ *moyikeni uThixo nimzukise ...*”, echazwe kwisigidimi sengelosi yokuqala yeSityhi. 14:7, yaviwa yaza yaqondwa kakuhle ngabokugqibela abanyuliweyo ukususela ngowe-1843; kodwa ngaphezu kwako konke, ngabanyuliweyo abasadla ubomi ngexesha lokubuya kwasebuqaqawulini bukaYesu Kristu; kuba kungenxa yabo kuphela ukuba isiTyhilelo se-Apocalypse salungiswa saza sakhanyiswa ngokupheleleyo ngexesha elikhethwe nguThixo, ukususela entwasahlobo ka-2018. Abo bahlawulelweyo babonisa ngokuhlonelela nokudumisa, wonke umbulelo wabo kuYesu Kristu, uhlobo apho, USomandla wabatyelela ukuze abasindise esonweni nasekufeni, umvuzo wakhe. Uluntu olungakhohwayo lukholelwa kuphela oko

lukubonayo, njengompostile uTomas, yaye ngenxa yokuba uThixo engabonakali, ugwetyelwe ukungabukhathaleli ubuthathaka bakhe obugqithisileyo obumenza nje abe yinto yokudlala ayisebenzisayo ngokokuthanda kwakhe kobuthixo. Unesingxengxezo noko ke esingayi kumgwebela, sokuba angamazi uThixo, isingxengxezo angena ngaso uSathana, ekubeni emazi uThixo, wanyula ukuphuma emlweni naye; akukholeleki, kodwa kuyinyaniso, kwaye ikwachaphazela neengelosi ezikhohlakeleyo ezamlandelayo. Okumangalisayo kukuba, iziqhamo ezininzi ezahlukeneyo nezichaseneyo zokhetho olukhululekileyo zingqina inkululeko yokwenene nepheleleyo uThixo ayinike izidalwa zakhe zasezulwini nezisemhlabeni.

ISityhilelo 5: uNyana woMntu

Xa wammisayo uYesu esihlweleni, uPilato wathi, *Nanko umntu* . Kwakufuneka uThixo ngokwakhe eze aze athabathe imo yenyama, ukuze “ *umntu* ” abonakale ngokwentliziyo yakhe nangokweminqweno yakhe. Ukufa kwabetha isibini sokuqala esingabantu, ngenxa yesono sokungathobeli uThixo. Njengomqondiso wesimo sabo esitsha esinentloni, uThixo wabenza bafumanisa ubunqunu babo basenyameni nto leyo eyayiluphawu lwangaphandle lobunqunu babo bangaphakathi bomoya. Ukususela kwesi siqalo, isibhengezo sokuqala sentlawulelo yabo senziwa ngokubanika iimpahla ezenziwe ngezikhumba zezilwanyana. Ngaloo ndlela kwabulawa isilwanyana sokuqala kwimbali yoluntu, sinokucinga ukuba yayiyinkunzi yegusha okanye imvana ngenxa yomfuziselo. Kwiminyaka engama-4,000 kamva, iMvana kaThixo, esusa izono zehlabathi, yeza ukunikela ngobomi bayo obufezekileyo ngokusemthethweni ukuze ikhulule abanyuliweyo phakathi koluntu. Olu sindiso lunikelwe ngobabalo olunyulu lukaThixo ke ngoko luxhomekeke ngokupheleleyo ekufeni kukaYesu ovumela abanyulwa bakhe ukuba bazuze kubulungisa bakhe obugqibeleleyo; kwangaxeshanye, ukufa kwakhe kucamagushela izono zawo awazenza umthwali wokuzithandela wazo. Ukususela ngoko, uYesu Kristu uye waba kuphela kwegama elinokusindisa umoni emhlabeni wethu uphela, yaye usindiso lwakhe lusebenza ukususela kuAdam noEva.

Kuzo zonke ezi zizathu, esi sahluko 5, esibekwe phantsi komzobo othi " *Umntu* ", sizinikele kuye. UYesu akagcini nje ngokubasindisa abanyulwa bakhe ngokufa kwakhe okucamagushelayo, kodwa uyabasindisa ngokubakhusela kulo lonke uhambo lwabo lobomi basemhlabeni. Kwaye kungenxa yale njongo ukuba ubalumkisa ngeengozi zomoya ezibekwe nguMtyholi endleleni yabo. Ubuchule

bakhe abuzange buguquke: njengakwixesha labapostile, uYesu uthetha nabo ngemizekeliso, ukuze ihlabathi live kodwa lingaqondi; akunjalo kumagosa akhe anyuliweyo athi, njengabapostile, afumane iingcaciso zakhe kuye ngokuthe ngqo. Isityhilelo sakhe esithi “Apocalypse” sihlala siphantsi kweli gama lesiGrike lingaguqulelwanga, lo mzekeliso mkhulu ekungamele uliqonde ihlabathi. Kodwa kwabanyuliweyo bakhe, esi siprofeto ngokwenene ‘ sisityhilelo ’ sakhe.

Indinyana 1: “ *Ndaza ndabona esandleni sasekunene salowo uhleli etroneni incwadi ebhalwe ngaphakathi nangaphandle, itywinwe ngamatywina asixhenxe .*”

Etroni kumi uThixo kwaye ukwisandla sakhe sokunene, ngoko phantsi kwentsikelelo yakhe, incwadi ebhalwe “ *ngaphakathi nangaphandle* ”. Oko kubhalwe ukuthi “ *ngaphakathi* ” sisigidimi esiqoqiweyo esigcinelwe abanyuliweyo bakhe esihlala sivaliwe yaye singaqondwa phosakeleyo ngabantu behlabathi, iintshaba zikaThixo. Oko kubhaliweyo “ *ngaphandle* ” ngumbhalo ofihliweyo, obonakalayo kodwa ongaqondakaliyo kwinginginya yabantu. Incwadi yeSityhilelo itywinwe “ *ngamatywina asixhenxe* . Kule ngcaciso, uThixo usixelela ukuba kukuvulwa ‘kwetywina lesixhenxe’ kuphela okuya kuvumela ukuvulwa kwalo ngokupheleleyo. Okoko kusekho itywina lokuyitywina, incwadi ayinako ukuvulwa. Ukuvulwa kwayo yonke le ncwadi kuya kuxhomekeka kwixesha elimiselwe nguThixo kumxholo othi “ *itywina lesixhenxe* ”. Iya kukhankanywa phantsi kwesihloko esithi “ *itywina loThixo ophilileyo* ” kwiSityhi.7, apho kuchazwa umhla wesixhenxe, iSabatha yawo engcwele, ukubuyiselwa kwawo kuhlonyelwe kumhla we-1843 oya kuthi ke ngoko ube lixesha lomgwebo. Ukuvulwa “ *kwetywina lesixhenxe* ” elizisa, kwimfundiso yale ncwadi, umxholo “ *wamaxilongo asixhenxe* ”, obaluleke kakhulu kuthi, abanyuliweyo bawo.

Indinyana 2: “ *Ndabona isithunywa sezulu esinamandla, sidanduluka ngezwi elikhulu, sisithi, Ngubani na ofanele ukuyivula incwadi, nokuwaqhaqha amatywina ayo? »*

Lo mboniso ukwindawo yokuma kwesi siprofeto. Asisezulwini, umongo wesahluko 4 esingaphambili, apho incwadi yeSityhilelo imele ivulwe. Abanyuliweyo bayayidinga phambi kokubuya kukaYesu Krestu, ngelixa bevezwe imigibe yomtyholi. Igunya lisenkampini kaThixo, yaye ingelosi enamandla sisithunywa sikaYehova, uThixo ekwimo yakhe eyingelosi uMikayeli. Incwadi etywiniweyo ibaluleke kakhulu kwaye ingcwele kuba ifuna isidima esiphakamileyo kakhulu ukwaphula amatywina ayo kwaye uyivule.

Indinyana 3: “ *Akakho namnye ezulwini, naphezu komhlaba, naphantsi komhlaba, unako ukuwuvula umsongo, nokukhangela kuwo. »*

Ibhalwe nguThixo ngokwakhe, le ncwadi ayinakuvulelwa nasiphi na isidalwa sakhe sasezulwini okanye sasemhlabeni.

Indinyana 4: “ *Ndaye ndalila kakhulu ngokuba kungafunyanwanga namnye ufanele ukuyivula incwadi, nokuba ayikhangele. »*

UYohane, njengathi, usidalwa sasemhlabeni kwaye iinyembezi zakhe zibonisa ukudana koluntu olujongene nemigibe ebekwe nguMtyholi. Ubonakala ngathi uyasixelela, “ngaphandle kwesityhilelo, ngubani na onokusindiswa?” ". Ngaloo ndlela ityhila iqondo eliphezulu elibuhlungu lokungazi nto umxholo wayo, kunye nesiphumo sayo esibulalayo: ukufa kabini.

Indinyana 5 : “ *Yathi enye indoda enkulu kum, Musa ukulila; yabona, yoyisile ingonyama yesizwe sakwaYuda, iNgcambu kaDavide, ukuba iyivule incwadi esongwayo, namatywina ayo asixhenxe.* »

“ *Amadoda amakhulu* ” akhululwa emhlabeni nguYesu abekwe kakuhle ukuba aphakamise igama likaYesu Krestu ngaphezu kwayo yonke into ephilayo. Baqonda kuye igunya awathi ngokwakhe walufumana kuYise nakwizidalwa zasezulwini kuMat.28:18 : “ *Weza ke uYesu, wathetha kubo, esithi, Linikwe mna lonke igunya emazulwini, nasehlabathini ; Kwakungokujolisa ekuzalweni kwakhe kuYesu awathi uThixo waphefumlela uYakobi owaprofeta ngoonyana bakhe, wathi ngoYuda: “ UYuda yingonyama entsha. Ubuyile ekubulaweni, nyana wam! Uguqa ngamadolo akhe, ulele phantsi njengengonyama, njengengonyamakazi; ngubani na oya kumvusa? Intonga ayiyi kumka kuYuda, nentonga yobukumkani phakathi kweenyawo zakhe, ade afike uShilo, zimthobele izizwe; Ubophelela iesile lakhe emdiliyeni, Ithole le-esile lakhe kowokuphela komdiliya; Uhlamba ingubo yakhe ngewayini, Nengubo yakhe egazini lediliya; Amehlo akhe abomvu yiwayini, namazinyo akhe amhlophe ngamasi (Gen.49:8-12). Igazi leediliya liya kuba ngumxholo “ wokuvuna ” ochazwe kwiSityhi.14:17 ukuya kwesama-20, okwaprofetwa ngawo kuIsaya 63. Ngokuphathelele “iNgcambu kaDavide ”, sifunda kuIsaya 11:1 ukuya kweyesi-5. : “ *Kuya kwandula ke kuphume isebe esiqwini sikaYese, yaye kuya kuphuma ihlumelo ezingcanjini zakhe. UMoya kaYehova uhleli phezu kwakhe: uMoya wobulumko nowokuqonda, uMoya wecebo nowobugorha, uMoya wokwazi nowokoyika uYehova. Uya kuphefumla ukoyika uYehova; Akayi kugweba ngokwembonakalo, Akayi kugweba ngokuva. Uya kuligweba ityala lehlwempu ngobulungisa, abagwebe ngobulungisa abaziintsizana behlabathi; Uya kuwubetha umhlaba ngelizwi lakhe njengentonga, kwaye ngomoya wemilebe yakhe uya kubabulala abangendawo. Ubulungisa buya kuba ngumbhinqo emacaleni akhe, nokuthembeka umbhinqo wamanqe akhe . Uloyiso lukaYesu phezu kwesono nokufa, umvuzo wakhe, lumnika ilungelo elisemthethweni nelisemthethweni lokuvula incwadi yesiTyhilelo, ukuze abanyulwa bakhe balumkiswe kwaye bakhuselwe kwimigibe yonqulo ebulalayo ayibekileyo, nguMtyholi, ukulahlekisa abangakholwayo. Ngoko ke le ncwadi iya kuvulwa ngokupheleleyo ngexesha lokuqalisa ukusebenza kommiselo kaDanilyeli 8:14 , oko kukuthi, umhla wokuqala wentwasahlobo wowe-1843; nokuba ukuqonda kwayo okungafezekanga kuya kufuna ukuqwalaselwa kwakhona ekuhambeni kwexesha, kude kube yi-2018.**

Indinyana 6: “ *Ndabona esazulwini setrone nesezinto eziphilileyo zone, naphakathi kwamadoda amakhulu, imvana, ngathi ixheliwe. Wayeneempondo ezisixhenxe namehlo asixhenxe, angabo oomoya abasixhenxe bakaThixo, abathunywe kulo lonke ihlabathi.* »

Simele siphawule ubukho beMvana “ esazulwini setrone ,” ngenxa yokuba inguThixo ekungcwalisweni kwakhe okuziintlobo ezininzi, ekubeni ewonke, uThixo ongumdali okhethekileyo, isiphatha-zingelosi uMikayeli, uYesu Kristu iMvana kaThixo, noyiNgcwele. Umoya okanye “ oomoya abasixhenxe bakaThixo abathunyelwa emhlabeni wonke . “ *Iimpondo ezisixhenxe* ” zakhe zifuzisela ukungcwaliswa kwamandla akhe ‘ *namehlo akhe asixhenxe* ’, ukungcwaliswa kobuso bakhe, obuhlolisisa ngokunzulu iingcinga nezenzo zezidalwa zakhe.

Indinyana 7: “ *Yeza yawuthabatha umsongo esandleni sasekunene salowo uhleli etroneni.* »

Esi siganeko sibonisa amazwi eSityhi. 1:1 athi: “ *ISityhilelo sikaYesu Kristu awamnika sona uThixo ukuba ababonise amakhoboka akhe izinto ezimele zenzeke ngokukhawuleza*, awathi wazisa ngokuthumela ingelosi yakhe kumkhonzi wakhe uYohane . Esi sigidimi sinenjongo yokusixelela ukuba okuqulethwe *siSityhilelo* kuya kuba nasiphelo ekubeni sinikelwe nguThixo, uYise, ngokwakhe; yaye oku ngokumbeka phezu kwakhe, yonke intsikelelo yakhe yabonakaliswa “ *ngesandla sakhe sasekunene* ”.

Indinyana 8: “ *Xa yayiyithabathile incwadi esongwayo, izinto eziphilileyo zone, namadoda amakhulu angamashumi amabini anesine, awa phambi kweMvana, iyileyo inohadi, nengqayi yegolide yesiqhumiso, eyimithandazo yabangcwele.* »

Masibambe kule ndinyana, esi sitshixo sokomfuziselo: “ *Iindebe zegolide ezizele ziziqholo, eziyimithandazo yabangcwele* ”. Zonke izidalwa zasezulwini nezasemhlabeni ezinyulwe ngokuthembeka kwazo ziqubuda phambi ‘*kweMvana* ’ uYesu Kristu ukuze zinqule kuyo. “ *Uhadi* ” lufuzisela *imvisiswano yentlangano yendumiso nonqulo.*

Indinyana 9 : “ *Bavuma ingoma entsha, besithi, Ufanele ukuyithabatha incwadi, nokuwavula amatywina ayo; ngokuba wena waxhelwa, wabathengela uThixo ngegazi lakho abantu bezizwe ngezizwe, neelwimi, nabantu, neentlanga;* »

Le “ *ngoma entsha* ” ibhiyozela ukuhlangulwa esonweni yaye, okwexeshana, nokunyamalala kwabaphembeleli bemvukelo. Kuba baya kunyamalala ngonaphakade emva komgwebo wokugqibela. Abahlawulelweyo bakaYesu Kristu baphuma kuzo zonke imvelaphi, yonke imibala, nezizwe ngezizwe, “ *bephuma kuzo zonke izizwe, neelwimi, nabantu, neentlanga* ”; *nto leyo engqina ukuba lo msebenzi wokusindisa ucetywa kuphela egameni likaYesu Kristu*, ngokuvisisana noko kuthethwa yiZenzo.4:11-12: “ *UYesu ulilitye elicekisiweyo nini bakhi, elisuke laba yintloko yembombo. . Akukho lusindiso kuye nawuphi na omnye; kuba akukho gama limbi phantsi kwezulu, linikiweyo phakathi kwabantu, esimele ukusindiswa ngalo.* ”. **Zonke** ezinye iinkolo ke ngoko azikho mthethweni kwaye zibubuvuvu bubuvuvu benkohliso. Ngokungafaniyo nonqulo lobuxoki, ukholo lwamaKristu okwenyaniso lulungelelaniswe nguThixo ngendlela elungeleleneyo. Kubhaliwe kwathiwa, uThixo akanguye wasemzini; iimfuno zakhe ziyafana kuzo zonke izidalwa zakhe, yaye usindiso awalunikelayo lwalunexabiso awayeza kulihlawula ngokwakhe. Ekubeni eve ubunzima ngenxa yale ntlawulelo, uya kubasindisa kuphela abo bantu abagwebayo njengabakufanelekele ukungenelwa kukufel’ ukholo kwakhe.

Indinyana 10: “ *Ubenze baba bubukumkani nababingeleli kuThixo wethu, yaye baya kulawula phezu komhlaba.* ”

Ubukumkani bamazulu obashunyayelwa nguYesu buye bavela. Ukufumana “ *ilungelo loku umgwebi* ”, abanyuliweyo bafaniswa nookumkani ngokweSityhi.20:4. Kwimisebenzi yabo yomnqophiso omdala, “ *ababingeleli* ” babenikela ngezilwanyana zokomfuziselo ngenxa yesono. Ngexesha “ *leminyaka eliwaka* ” yomgwebo wezulu, abanyuliweyo baya kuthi, ngomgwebo wabo, balungiselele amaxhoba okugqibela edini elikhulu lendalo iphela, eliya

kutshabalalisa, ngaxeshanye, zonke izidalwa eziwileyo zasezulwini nezasemhlabeni. Umlilo *'wedike lomlilo kukufa kwesibini'* uya kubatshayela ngomhla womgwebo. Kusemva kwale ntshabalalo kuphela apho, uhlaziywe ngokutsha nguThixo, umhlaba ohlaziyiweyo uya kufumana abanyuliweyo abakhululweyo. Kungelo xesha kuphela apho noYesu Kristu, *uKumkani wookumkani neNkosi yeenkosi zeSityhi*. 19:16, “*baya kulawula phezu komhlaba*”.

Indinyana 11: “*Ndabona, ndaza ndeva izwi lezithunywa zezulu ezininzi zijikeleze itrone, nezidalwa eziphilayo, namadoda amakhulu, yaye inani lazo lingamawaka amawaka namawaka amawaka* .

Le ndinyana isibonisa, simanyene, amaqela amathathu ababukeli ababona amadabi omoya asemhlabeni. UMoya ngesi sihlandlo ukhankanya ngokucacileyo izithunywa zezulu njengeqela elithile elinani liphakame kakhulu: “*amawaka alishumi lamawaka namawaka amawaka* . Izithunywa zeNkosi ngoku zisondelelene ukulwa, zibekwe kwinkonzo yabahlawulelweyo bakhe, abanyulwa bakhe basemhlabeni, ababagcinayo, babakhusela kwaye babafundise egameni lakhe. Ngaphambili, la mangqina okuqala kaThixo abhala ngembali yomntu ngamnye neyeqela lobomi basemhlabeni.

Indinyana 12: “*Bathi ke ngezwi elikhulu, IMvana eyaxhelwayo ikufanele ukwamkela amandla, nobutyebi, nobulumko, nokomelela, nembeko, nozuko, nendumiso*. »

Izithunywa zezulu zancedisa emhlabeni ubulungiseleli benkokeli yazo uMikayeli owawahluba onke amandla akhe obungangamsha ukuba abe nguMntu ofezekileyo owazinikela ekupheleni kobulungiseleli bakhe, njengedini lokuzithandela, ukuze kucanyagushelwe izono ezenziwa ngabanyuliweyo bayo. amagosa. Ekupheleni kobabalo lwakhe, abanyuliweyo baviruswa baza bangena kwiphakade elithenjisiweyo, izithunywa zezulu zibuyisela kuKristu wobuthixo kaThixo, zonke iimpawu awayenazo kuMikayeli: “*amandla, nobutyebi, nobulumko, nokomelela, nembeko, nozuko, nozuko, nobutyebi, nobulumko, namandla, nembeko, nozuko* . , *kwaye indumiso*. »

Ivesi 13: “*Zonke izidalwa ezisemazulwini, nasemhlabeni, naphantsi komhlaba, naselwandle, neento zonke ezikwezo zinto, ndaziva zisithi, Kulowo uhleli phezu kwetrone, nakuyo iMvana. indumiso, nembeko, nozuko, namandla, kuse emaphakadeni asemaphakadeni*. »

Izidalwa zikaThixo zimxhelo mnye. Bonke bathanda imbonakaliso yothando lwakhe olubonakaliswa ngesipho sobuntu bakhe kuYesu Kristu. Iprojekthi eyilwe nguThixo yimpumelelo ezukileyo. Ukhetho lwakhe lwezidalwa ezinothando lufeziwe. Le ndinyana ikwimo yesigidimi sesithunywa sezulu sokuqala esikwiSityhi. 14:7 : “*Sathi ngezwi elikhulu, Moyikeni uThixo, nimzukise, ngokuba lifikile ilixa lokugweba kwakhe; niqubude phambi kwalowo wenza izulu, nomhlaba, nolwandle, nemithombo yamanzi* . Ukhetho lokugqibela olwenziwe ukususela ngo-1843 lusekelwe ekuqondweni kwale ndinyana. Yaye abanyuliweyo beva baza basabela ngokubuyisela kukholo lobuKristu uqheliselo lomhla wesixhenxe wophumlo olwaluqheliselwa ngabapostile nabafundi bakaYesu de lwaye lwashiywa ukususela ngoMatshi 7, 321. Umdali uThixo wazukiswa ngokuhlonela umthetho wesine onguwo. kufutshane nentliziyo yakhe. Umphumo

ngumbono wozuko lwasezulwini apho zonke izidalwa zalo, zilandela kwileta isigidimi sengelosi yokuqala yeSityhi. 14:7 , zithi: “KuLowo uhleli *etroneni, nakuyo iMvana, makube yindumiso nembeko. Uzuko namandla, kuse emaphakadeni asemaphakadeni.* ". Phawula ukuba la mazwi aphinda, ngasemva, amazwi acatshulwe ziingelosi kwindinyana ye-13 engaphambilana. Ukususela ekuvusweni kwakhe, uYesu uye wafumana ubomi bakhe basezulwini: “amandla akhe , *nobutyebi bakhe, nobulumko bakhe* ” *obungokobuthixo.* Emhlabeni iintshaba zakhe zokugqibela zamala “ *indumiso, nembeko, nozuko, namandla* ” awayefanele anikwe yena njengoThixo umdali. Ebiza ‘ *ngamandla akhe* ,’ ekugqibeleni waboyisa bonke waza wabatyumza phantsi kweenyawo zakhe. Kwakhona, zizaliswe luthando nombulelo, kunye, izidalwa zakhe ezingcwele nezinyulu ngokusemthethweni zibabuyisela kuye abalawulwa bakhe bozuko.

Indinyana 14: “ *Zathi izinto eziphilileyo zone, Amen! Asondela amadoda amakhulu, aqubuda .*

Abemi behlabathi elinyulu bayavumelana nolu kubuyiselwa, besithi: “Inene! Yinyani ! » Kwaye abanyulwa basemhlabeni, abakhululwe ngothando olungaphantsi, baqubuda phambi koMdali wabo onguSomandla oweza kuYesu Kristu.

**ISityhilelo 6: Abadlali, izohlwayo zikaThixo
nemiqondiso yamaxesha exesha lobuKristu**

Ndikhumbula isifundo esinikwe kwiSityhi.5: incwadi inokuvulwa kuphela xa “ *itywina lesixhenxe* ” lisusiwe. Ukwenza oku kuvulwa, umnyulwa kaKristu kufuneka avume **ngokuphelelevo** ukwenziwa kweSabatha yomhla wesixhenxe; yaye olu khetho lokomoya lumenza afaneleke, ukufumana kuThixo owamkholisayo, ubulumko bakhe nokuqonda kwakhe kokomoya nokungokwesiprofeto. Ngaloo ndlela, ngaphandle kokuba umbhalo ngokwawo uyichaze, lowo unyuliweyo uya kufanisa “ *itywina likaThixo* ” elikhankanywe kwiSityhi . amabini “ *amatywina* ”, usuku lwesixhenxe lungcwaliswe ekuphumleni nguThixo. Ukholo lwenza umahluko phakathi kokukhanya nobumnyama. Ngaloo ndlela, kuye nabani na ongayamkeliyo iSabatha engcwalisiweyo, isiprofeto siya kuhlala siyincwadi evaliweyo, evunyiweyo. Usenokuyiqonda kakuhle imibandela ethile ecacileyo, kodwa akayi kuziqonda izityhilelo ezibalulekileyo nezibuhlungu ezenza umahluko phakathi kobomi nokufa. Ukubaluleka “ *kwetywina lesixhenxe* ” kuya kubonakala kwiSityhi. 8:1-2 apho uMoya ulinika indima yokuvula umxholo “wamaxilongo *asixhenxe* ”. Ngoku kukwizigidimi zala “ *maxilongo asixhenxe* ” apho umsebenzi kaThixo uya kucaca. Ngenxa yokuba umxholo wamaxilongo *eSityhi.8* nelesi-9 uza, ngaxeshanye, ukugqibezela iinyaniso ezaprofetwa kwimixholo “yeencwadi ” zeSityhi.2 nese-3; kunye “ *namatywina* ”, *eSityhi.6* nese-7. Icebo likaThixo liyafana nelo walisebenzisayo ukwakha isityhilelo sakhe esingokwesiprofeto awasinikwa uDanieli. Emva kokuba ndifanelekele esi sikhundla ngokwamkela kwam uqheliselo lweSabatha engcwele nangokukhetha kwakhe ulongamo, uMoya wandivulela incwadi yeZityhilelo zakhe ngokutyhila “*itywina lesixhenxe* ” . Ngoku makhe sifumanise ukuba ngubani “ *amatywina* ” ayo.

Indinyana 1: “ *Ndabona, xa iMvana yalivulayo elinye lamatywina asixhenxe, ndeva esinye sezidalwa eziphilayo ezine sisithi ngezwi lendudumo, Yiza.* »

Lo “mntu wokuqala *ophilayo* ” umela ubukhosi namandla “ *engonyama* ” yeSityhi.4:7, ngokutsho kwaBagwe.14:18. Eli *lizwi lendudumo* lingokobuthixo kwaye *liphuma kwitrone* kaThixo kwiSityhi.4:5. Ngoko ke nguThixo uSomandla othethayo. Ukuvulwa “ *kwetywina* ” ngalinye sisimemo esivela kuThixo sokuba ndibone kwaye ndiqonde umyalezo wombono. UYesu wayesele ethe kuFilipu: “ *Yiza ubone* ” ukuze amkhuthaze ukuba amlandele.

Indinyana 2: “ *Ndabona, nalo ihashe elimhlophe; Umkhweli walo ubenesaphetha; wanikwa isithsaba, waza waphuma esoyisa, ekoyisa .*

Umhlophe ubonisa ubunyulu bayo obugqibeleleyo ; ihashe lifanekisela abantu abanyuliweyo elibakhokelayo ibe lifundisa ngokutsho kuYakobi 3:3 : “ *Ukuba sibeka umkhala emilonyeni yamahashe ukuze asithobele, silawula kwanomzimba wawo uphela* ” ; “ *isaphetha* ” sakhe sifuzisela iintolo zelizwi lakhe lobuthixo; “ *isithsaba* ” sakhe “ *sisithsaba sobomi* ” esafunyanwa ngokufela ukholo esamkelwa nguye ngokuzithandela; uloyiso lwakhe lwaluzinzile ukususela ekudaleni kwakhe i-vis-à-vis yokuqala; ngokungathandabuzekiyo le nkcazelo yeyoThixo uSomandla uYesu Kristu. Uloyiso lwakhe lokugqibela luqinisekile ngenxa yokuba sele, eGolgotha, emoyisile umtyholi, isono nokufa. UZekariya 10:3-4 uyayiqinisekisa le mifanekiso iqingqiweyo esithi, “ *Umsindo wam uvuthela abalusi, ndizivelele iinkunzi zeebhokhwe; ngokuba uYehova wemikhosi*

uyawuvelela umhlambi wakhe, indlu kaYuda, awenze ihashe lakhe lozuko emfazweni; kuya kuphuma kuye ikroba; kuya kuphuma kuye **isikhonkwane** ; kuya kuvela kuye zonke iinkokheli kunye. » Uloyiso lukaKristu ongokobuthixo lwavakaliswa “ **ngokungcwaliswa komhla wesixhenxe** ” weeveki zethu, ukususela ekudalweni kwehlabathi; NgeSabatha, eprofeta inxalenye yewaka leminyaka “ **yesixhenxe** ,” ebizwa ngokuba “ **liwaka leminyaka** ” kwiSityhi. Ukusekwa kweSabatha ukususela ekusekweni kwehlabathi lasemhlabeni kuqinisekisa eli binzana: “ *waqala njengomeyisi* ”. ISabatha ngumqondiso wesiprofeto wloyiso lobuthixo nololuntu nxamnye nesono noMtyholi yaye ngenxa yoko, kulapho uThixo asekelo khona yonke inkqubo yakhe “yokungcwaliswa” nokuba, koko kukokwakhe nokuba amxwile *umtyholi* .

Indinyana 3: “ *Xa yalivulayo elesibini itywina, ndeva eyesibini into ephilileyo isithi, Yiza .*

“ *Isidalwa esiphilileyo sesibini* ” sibhekisela “ *kwithole* ” lemibingelelo echazwe kwiSityhi.4:7. Umoya wedini wamvuselela uYesu Kristu nabafundi bakhe bokwenyaniso awathi kubo: “ *Ukuba nabani na uthanda ukundilandela, makazincame, awuthwale umnqamlezo wakhe, awuthwale umnqamlezo wakhe .*

Indinyana 4: “ *Kwaphuma elinye ihashe, libomvu; Lowo uhleli phezu kwakhe wamkela igunya lokulususa uxolo emhlabeni, ukuze abantu babulalane imiqala; wanikwa ikrele elikhulu .*

Igama elithi “ *bomvu* ”, okanye “ *elibomvu njengomlilo* ,” libhekisela kwisono esikhuthazwa nguMtshabalalisi Omkhulu onguSathana, ngokomfanekiso “weAbhadon *Apoliyon* ” weSityhi.9:11; “ *Umlilo* ” uyindlela nomfuziselo wentshabalalo. Ukwakhokela inkampu yakhe engendawo eyilwe ziingelosi ezingendawo ezalahlekisayo zaza zasebenzisa amagunya asemhlabeni. Usidalwa kuphela ‘ *esamkela* ’ kuThixo “ *amandla okususa uxolo emhlabeni, ukuze abantu babulalane . Esi senzo siya kubhekiselwa kwiRoma, “ ihenyukazi eliyiBhabhiloni enkulu* ” kwiSityhi . Ngoko ke, “ *uMtshabalalisi* ” wamaKristu athembekileyo uchazwa njengamaxhoba akhe. “ *Ikrele* ” alifumanayo libhekisela kwisohlwayo sokuqala kwezine *zoyikekayo* ezikhankanywe kuHezekile 14:21-22 : “ *Ewe, itsho iNkosi, uYehova, ukuthi, Noko ke, ngenxa yeYerusalem, ndithumele **izibetho zam ezoyikekayo ezine** , ikrele, nendlala . , amarhamncwa nendyikitya yokufa, ukuze atshabalalise abantu namarhamncwa, noko ke kuya kubakho abasindileyo, abaya kuphuma kuyo, oonyana neentombi...’ .*

Indinyana 5: “ *Xa yalivulayo elesithathu itywina, ndeva eyesithathu into ephilileyo isithi, Yiza. Ndabona, nalo ihashe elimnyama. Lowo wayeyikhwele wayephethe isikali esandleni sakhe .*

“ *Isidalwa esiphilayo sesithathu* ” “ *ngumntu* ” wenziwe ngokomfanekiselo kaThixo weSityhi.4:7. Lo mlinganiswa uyintsomi, kodwa wenza isohlwayo sesibini sobuthixo sesono ngokukaHezekile.14:20. Ukwenza ngokuchasene nokutya kwamadoda, ngeli xesha malunga *nendlala* . Ngexesha lethu, kuya kunyanzeliswa ngokoqobo nangokomoya. Kuzo zombini ezi zicelo luneziphumo zokufa, kodwa ngokwengqiqo yalo yokomoya yokuhluthwa ukukhanya kobuthixo, isiphumo salo esithe ngqo kukufa “kokufa kwesibini ” okugcinelwe abawileyo, kumgwebo wokugqibela. Isigidimi salo mkhweli wehashe lesithathu sishwankathelwa ngolu hlobo: ekubeni umntu engasekho ngokomfanekiselo

kaThixo, kodwa usemfanekisweni wezilwanyana, ndiyamhlutha oko kumenza aphile: ukutya kwakhe kwenyama nokondla kwakhe ngokomoya. Izikali zingumfuziselo wobulungisa, apha lowo kaThixo ogweba imisebenzi yokholo lwamaKristu.

Indinyana 6: “ *Ndaza ndeva izwi esazulwini sezinto eziphilileyo zone, lisithi, Ibhekile yengqolowa iya kudla idenariyo, neebhekile ezintathu zerhasi zidle idenariyo; Ioli newayini uze ungayonakalisi .*

Eli lizwi lelo likaKristu edeliwe yaye ephoxwa kukungathembeki kwamakholwa obuxoki. Ngexabiso elifanayo, sibona isixa sengqolowa esincinane kunerhasi . Emva kwalo mnikelo wesisa werhasi umyalezo wenqanaba eliphezulu kakhulu lomoya ufihliwe. Ngokwenene, kwiNomeri 5:15, umthetho unikela “ *irhasi* ” yokucombulula ingxaki yekhwele *yendoda* kumfazi wayo. Ngoko funda ngokweenkcukacha, ngokupheleleyo, le nkqubo ichazwe kwindinyana ye-12 ukuya kweyama-31 ukuba ufuna ukuqonda. Ngokukhanya kwayo, ndaqonda ukuba uThixo ngokwakhe, *uMyeni* kuYesu Kristu weNdibano, *umtshakazi wakhe* , ufaka apha isikhalazo "sokukrokelwa *kwekhwele* "; nto leyo eya kuqinisekiswa kukukhankanywa “ *kwamanzi akrakrayo* ” akhankanywe “kwixilongo *lesithathu* ” kwiSityhi.8:11. Kwinkqubo ekwiNomeri 5, umfazi wayefanele asele amanzi anothuli, ngaphandle kwesizathu, ukuba umsulwa kodwa, eba buhlungu xa enetyala, uya kubethwa ngesiqalekiso. *Ukukrexeza* koMfazi kwachaswa kwiSityhi. 2:12 (efihlwe ngegama elithi *Pergamo*: umtshato owaphula umthetho) neSityhi. 2:22, kwaye iya kuqinisekiswa kwakhona ngekhonkco elimiselwe phakathi *kwetywina*^{le} -3 nexilongo le - 3 . -Kakade, kuDaniyeli, indlela efanayo yenza ukuba uDaniyeli 8 "aqinisekise" ukuba ngubani "uphondo *oluncinci* " lukaDan.7 oluchazwe njenge "hypothesis". Oku kungqamana kukaDaniyeli 2, 7 kunye ne-8 yayiyinto entsha eyandivumela ukuba ndibonise ukuchongwa kwamaRoma; oku okokuqala ngqa emva kobukho be-Adventism. Apha kwiSityhilelo, izinto zikhangeleka ngendlela efanayo. Ndibonisa amagqabantshintshi exesha elifanayo lobuKristu lemixholo emithathu ephambili, iileta, amatywina kunye namaxilongo. Kwaye kwiSityhilelo, umxholo othi “ *amaxilongo* ” uzalisekisa indima efanayo nekaDaniyeli 8 wencwadi kaDaniyeli. Ezi zinto zimbini zinika ubungqina ngaphandle kokuba isiprofeto sasiza kunika kuphela “ *urhano* ” endilubize ngokuba “yinkolelo-mbono” kufundo lukaDaniyeli. Ngaloo ndlela, la mazwi, " *ukukrokra ngekhwele* " atyhilwe kwi-Num.5: 14, asebenza kuThixo kunye neNdibano ukusuka kwi-Rev.1 ukuya kwi-Rev.6; emva koko ngokuvulwa kwencwadi okunokwenzeka ngokuchongwa kwe " *tywina lesixhenxe* " ngeSabatha yomhla wesixhenxe, umxholo we-Rev.7, " ukukrokrela ukukrexeza " kweNdibano kuya "kuqinisekiswa" kumxholo othi " *amaxilongo* " kwaye Izahluko 10 ukuya kwesama-22 ezilandelayo. UMoya ke ngoko unika, kwisahluko sesi-7, indima yesithuba somrhumo, apho ugunyaziso lokungena kufuneka lufunyanwe. Kwimeko yeSityhilelo, elo gunya nguYesu Kristu, uThixo onguSomandla noMoya oyiNgcwele, ngokwaKhe. Ucango lokungena luvulekele kuye, uthi, “*olivayo ilizwi lam* ” *ondivulelayo xa ndinkqonkqoza elucangweni lwakhe* (kumnyango wentliziyo), *nalowo udla kunye nam, nam ndikunye naye* ,” ngokutsho kuka-Apo. .3:20. “ *Iwayini neoli* ” ziimpawu zegazi elaphalalayo nguYesu Kristu noMoya kaThixo. Ukongezelela,

zombini zisetyenziselwa ukuphilisa amaxeba. Umyalelo onikiweyo wokuba “ *ningenzi nto kubo* ” uthetha ukuba uThixo uyabohlwaya, kodwa usenjenjalo ngomxube wenceba yakhe. Oku akuyi kuba njalo ‘ *kwizibetho ezisixhenxe zokugqibela* ’ ‘ *zengqumbo* ’ yemihla yokugqibela yasemhlabeni ngokweSityhi. 16:1 nese-14:10 .

Indinyana 7: “ *Xa yalivulayo elesine itywina, ndeva izwi lento ephilileyo yesine lisithi, Yiza.* »

“ *Umntu wesine ophilileyo* ” “*lukhozi* ” olukwindawo ephakamileyo yokuphakama kwesibhakabhaka. Uvakalisa imbonakalo yesohlwayo sesine sikaThixo: ukufa.

Indinyana 8: “ *Ndabona, nalo ihashe eliluthuthu; Lowo ke wayekhwele kuyo kuthiwa kuKufa, nelabafileyo lalihamba naye. Banikwa igunya phezu kwesahlulo sesine somhlaba, ukuba batshabalalise abantu ngekrele, ngendlala, ngokufa, nangamarhamncwa omhlaba .*”

Isibhengezo siqinisekisiwe, ngokwenene “ *kukufa* ”, kodwa kwingqiqo yokufa okubekwe kwizohlwayo eziphantsi. Ukufa kuchaphazela lonke uluntu ukususela kwisono santlandlolo, kodwa apha kuphela “ *sisahlulo sesine somhlaba* ” esibethwa kuko, “ *likrele, nendlala, nokubulawa kwabantu* ” ngenxa yezifo ezingubhubhani, “ *namarhamncwa* ” kokubini izilwanyana nabantu. Le “ *kota yomhlaba* ” ijolise kwiYurophu engathembekanga yamaKristu kunye nezizwe ezinamandla eziya kuvela kuyo malunga nenkulungwane ye-16 amazwekazi amabini aseMelika kunye neOstreliya.

Indinyana 9: “ *Xa yalivulayo elesihlanu itywina, ndabona phantsi kwesibingelelo imiphefumlo yababebulewe ngenxa yelizwi likaThixo, nangenxa yobungqina ababebungqinele .*

La ngamaxhoba ezenzo “zezilwanyana” ezenziwe egameni lokholo lobuKristu bobuxoki. Ifundiswa ngurhulumente wamaRoma wamaKatolika, esele ifanekiselwa kwiSityhi.2:20, ngumfazi *u-Izebhele* lowo uMoya ubeka kuye isenzo *sokufundisa* abakhonzi bakhe okanye ngokoqobo: “ *abakhonzi bakhe* ”. Zibekwe “ *ngaphantsi isibingelelo* ”, ngoko ke phantsi kwe-aegis yomnqamlezo kaKristu ovumela ukuba bazuze “ *kubulungisa bakhe obungunaphakade* ” (bona Dan.9: 24). Njengoko iSityhi. 13:10 siya kubonisa, abanyuliweyo bangamaxhoba angabafeli-nkolo yaye abasayi kuze babe ngababulali, okanye ababulali babantu. Abanyuliweyo ababandakanyekileyo kule ndinyana, abaqondwa nguYesu, bamxelisa kwanasekufeni njengabafeli-nkolo: “ *ngenxa yelizwi likaThixo, nangenxa yobungqina ababebunikela* ”; kuba ukholo lokwenyani luyasebenza, aluzange lube ileyibhile elula yokuqinisekisa ngobuxoki. “ *Ubungqina* ” babo babuquka kanye ekunikeleni ubomi bawo ukuze kuzukiswe uThixo.

Indinyana 10: “ *Badanduluka ngezwi elikhulu, besithi, Koda kube nini na, Nkosi engcwele, oyinyaniso, ulibazisa ukugweba nokuphindezelela igazi lethu kwabo bemiyo phezu komhlaba?* »

Musani ukunilukuhla lo mfanekiso, kuba ligazi labo kuphela elaphalazwa emhlabeni elikhala impindezelo ezindlebeni zikaThixo, njengoko lenzayo igazi lika-Abheli owabulawa ngumntakwabo uKayin ngokutsho kweGenesis 4:10 : “Wathi uThixo ; *Ingaba wenze ntoni? Ilizwi legazi lomninawa wakho liyadanduluka liphuma emhlabeni, lisiza kum;* ”. Imeko yokwenene yabafileyo

ityhilwe kwiNtshumayeli 9:5-6-10. Ngaphandle kukaEnoki, uMoses, uEliya nabangcwele abavuswa ekufeni kukaYesu Kristu, abanye “abasenasabelo kuko konke okwenzekayo phantsi kwelanga, kuba kutshabalele ukucinga kwabo, nokukhumbula kwabo .” “ Akukho bulumko nakuqonda nakwazi esihogweni. ngokuba balityelwe, abasakhunjulwa nganto . Le yimigaqo ephefumlelwe nguThixo ngokuphathelele ukufa . Amakholwa obuxoki angamaxhoba eemfundiso zobuxoki azizuz’ ilifa kubuhedeni besithandi sobulumko esingumGrike uPlato ombono yakhe ngokufa ayinandawo kukholo lwamaKristu oluthembekileyo kuThixo wenyano. Masibuyisele kuPlato izinto ezizezakhe kunye noThixo ezizezakhe: inyaniso malunga nayo yonke into, kwaye masibe nengqiqo, kuba ukufa kuchasene ngokupheleleyo nobomi, kungekhona uhlobo olutsha lokuphila.

Indinyana 11 : “ *Banikwa bonke ngabanye iingubo ezinde ezimhlophe; kwathiwa mabaphumle ixesha elidana, lide lizaliseke inani labakhonzi abangamadlanelane abo, nabazalwana babo, ababeza kubulawa njengabo .*

“ *Isambatho esimhlophe* ” ngumfuziselo wobunyulu babafeli-nkolo awathi uYesu wabanxiba okokuqala kwiSityhi.1:13. “ *Isambatho esimhlophe* ” ngumfanekiso wokubalelwa kwakhe okusesikweni ngexesha lentshutshiso yonqulo. Ixesha labafeli-nkolo lihamba ukususela kwixesha likaYesu ukuya kutsho ngo-1798. Ekupheleni kweli xesha, ngokutsho kweSityhi.11:7, “ *irhamncwa eliphuma enzonzobileni* ”, isimboli seNguqulelo yesiFrentshi kunye nokoyikwa kwalo abangakholelwayo kuThixo ngo-1793. kunye ne-1794, iya kuphelisa iintshutshiso eziququzelelwe yi-monarchy kunye ne-popu yamaKatolika, ngokwabo ebizwa ngokuba “ *irhamncwa eliphuma elwandle* ” kwi-Apo.13: 1. Emva kwendyikitya yokufa, uxolo lwenkolo luya kusekwa kwihlabathi lamaKristu. Siphinda sifunda oku: “ *Kwathiwa mabathi cwaka umzuzwana, lide lizaliseke inani labakhonzi abangamadlanelane abo, nabazalwana babo, ababeza kubulawa njengabo .* Intsalela yabafi kuKristu iya kuqhubeka de ibuye yakhe yokugqibela ezukileyo. Kucingelwa ukuba isigidimi seli “ *tywina lesihlanu* ” sibhekiswa kumaProtestanti atshutshiswa yinkundla yamaKatolika yokuncina amakholwa ngexesha “ *leTiyatira* ,” ixesha lokubulawa kwabanyuliweyo liya kuphela ngenxa yephulo lemvukelo yaseFransi eya kuthi kungekudala, phakathi kowe-1789 no-1789. Ngo-1798, etshabalalisa amandla andlongondlongo omanyano loopopu kunye nobukhosi baseFransi. “ *Itywina lesithandathu* ” eliya kuvulwa liya kuchaphazela lo rhulumente wovukelo waseFransi lowo iSityhilelo 2:22 kunye ne-7:14 siyibiza ngokuba “ *yimbandezelo enkulu* ”. Kwimfundiso yokungafezeki eyiphawulayo, ukholo lwamaProtestanti luya kuba lixhoba lokunganyamezeli korhulumente wemvukelo ongakholelwayo kubukho bukaThixo. Kungesenzo sakhe eliya kuthi lifikelelwe inani labo babeza kubulawa.

Indinyana 12 : “ *Ndabona xa yalivulayo elesithandathu itywina; kwabakho inyikima enkulu, ilanga laba mnyama njengengubo erhwexayo, inyanga yonke yaba njengegazi .*

“ *Inyikima* ” enikwe njengomqondiso wexesha elithi “ *itywina lesi-6* ” · lisivumela ukuba sibeke isenzo ngoMgqibelo ngoNovemba 1, ¹⁷⁵⁵ malunga ne-10 ekuseni. Umbindi wayo wejografi yayisisixeko samaKatolika eLisbon apho kwakukho iicawa zamaKatolika ezili-120. Ngaloo ndlela uThixo wabonisa

ingqumbo yakhe ukuba le “ *nyikima* ” yaprofeta ngokomfanekiselo wokomoya. Isenzo esiprofetweyo siya kufezwa ngo-1789 ngokuvukela kwabantu baseFransi ngokuchasene nobukhosi babo; UThixo akuba egwebe yena nehlakani lakhe lobupopu bamaRoma Katolika, bobabini babetha bafa ngowe-1793 nowe-1794; imihla "yeeTrodu eziguqukayo ezimbini". Kwi-Rev.11:13 intshukumo yenguqu yaseFransi ifaniswa “ *nenyikima* ”. Ngokukwazi ukwenza umhla izenzo ezikhankanyiweyo, isiprofeto siya kuchaneka ngakumbi. "... *ilanga laba mnyama njengengxowa yehashe* ", ngoMeyi 19, 1780, kwaye le nto iyenzeka eMntla Melika yafumana igama elithi "usuku lobumnyama". Yayilusuku olwalungenaso nasiphi na isikhanyiso selanga esaprofetha ngesenzo esaqhutywa ngumvukeli wamaFrentshi wokungakholelwa kubukho bukaThixo ngokuchasene nokukhanya kwelizwi elibhaliweyo likaThixo elifanekiselwa apha “*lilanga* ” ; iBhayibhile Engcwele yatshiswa kwi-auto-da-fé. " *Inyanga yonke yaba njengegazi* ", ekupheleni kolu suku olumnyama, amafu atyhidiweyo atyhila inyanga ngombala obomvu. Ngalo mfanekiso, uThixo waqinisekisa ikamva elibekelwe inkampu yobumnyama yoopopu nookumkani, phakathi kowe-1793 nowe-1794.

Qaphela : KwiSityhi.8:12, ngokubetha “ *isahlulo sesithathu selanga, nesinye kwisithathu senyanga, nesinye kwisithathu seenkwenkwezi* ,” umyalezo wexilongo *lesine* uya kuqinisekisa ukuba amaxhoba abavukeli. baya kuba ngabanyuliweyo benene nabawileyo abalahliweyo nguThixo ngoYesu Kristu. Oku kukwangqina intsingiselo “ *yetywina lesihlanu* ” isigidimi esisandul’ ukusibona. Kungenxa yesenzo sokungakholelwa kuThixo ukuba ukubulawa kokugqibela kwabakhethiweyo abathembekileyo kuya kufezwa.

Indinyana 13 : “ *Zathi iinkwenkwezi zezulu zawela emhlabeni, njengokuba umkhiwane uvuthuluswa ngumoya onamandla, uwisa amakhiwane awo aluhlaza.* »

Lo mqondiso wesithathu wamaxesha, ngeli xesha wasezulwini, wazaliseka ngokoqobo ngoNovemba 13, 1833, wabonakala kulo lonke elaseUnited States phakathi kobusuku nentsimbi yesi-5 kusasa. Kodwa njengomqondiso wangaphambili, wawuvakalisa isiganeko sokomoya sobukhulu obungenakucingeleka. Ngubani owayenokubala inani lezi nkwenkwezi ezawa zifana neambrela kwisibhakabhaka siphela ukususela ezinzulwini zobusuku de kube yintsimbi yesi-5 ekuseni? Lo ngumfanekiso uThixo asinika wona wokuwa kwamakholwa amaProtestanti ngowe-1843, xa ayengamaxhoba ommiselo kaDan.8:14 owathi wasebenza. Phakathi kowe-1828 nowe-1873, isenzo somlambo “iTiger” (Dan. 10:4), igama lerhamncwa elibulala umntu, ngaloo ndlela siqinisekiswa kuDan. 12:5 ukusa kweye-12 . ukuthembeka kwabantu bakaThixo, ngaphandle nje kokuba oku kunyaniseka kubizwa kuthandatyuzwa ngumfanekiso “wamakhiwane *aluhlaza* ” aphoswe emhlabeni. Ngokukwanjalo, ukholo lwamaProtestanti lwamkelwa nguThixo ngokuthandabuza nangemiqathango yokwexeshana, kodwa ukujongelwa phantsi kwezigidimi zesiprofeto zikaWilliam Miller nokuchaswa kokubuyiselwa kweSabatha kwabangela ukuwa kwayo ngowe-1843. Kukukwala okwathi “umkhiwane ” wahlala “ *eluhlaza* ”, ukwala ukuvuthwa ngokwamkela ukukhanya kukaThixo, iya kufa. Uya kuhlala kule meko, ewile elubabalweni lweNkosi kude kube lixesha lokubuya kwakhe okuzukileyo, ngo-2030. Kodwa qaphela, ngokwala kwayo

izibane zokugqibela, ukususela ngo-1994, i-Adventism esemthethweni iye yaba, "nayo ", " ikhiwane eliluhlaza " elimiselwe ukufa kabini.

Indinyana 14 : " *Lemka izulu njengomsongo osongwayo; zaza zonke iintaba neziqithi zasuswa ezindaweni zazo.* »

Le nyikima yenzeke kwihlabathi liphela ngeli xesha. Ngelixa lokubonakala kwakhe ezukileyo, uThixo uya kuwugungqisa umhlaba nako konke okukuwo ebantwini nakwizilwanyana. Esi senzo siya kwenzeka ngexesha " *lesixhenxe kwizibetho ezisixhenxe zokugqibela zengqumbo kaThixo* ", ngokweSityhi.16:18. Iya kuba yeyabanyuliweyo ngokwenene iyure yokuvuka kwabo, " *owokuqala* ", owaba " *basikelelweyo* ", ngokweSityhi.20:6.

Indinyana 15 : " *Ookumkani bomhlaba, nabakhulu, nabathetheli, nezityebi, nabanamandla, nabakhonzi bonke, nabakhululekileyo, bazifihla emiqolombeni nasemaweni eentaba.* »

Xa uMdali uThixo ebonakala ekubo bonke uzuko namandla akhe, akukho gunya lamntu linokuma, yaye akukho sikhuseleli esinokukhusela iintshaba zakhe kwinqumbo yakhe yobulungisa. Le ndinyana iyayibonisa: Ubulungisa bukaThixo buzoyikisa zonke iindidi zabantu ezinetyala.

Indinyana 16 : " *Bathi ke kwiintaba nakumatye, Siweleni, nisifihle ebusweni balowo uhleli phezu kwetrone, nasengqumbo yeMvana;* »

Yimvana ngokwayo ehleli kwitrone yobuthixo, kodwa ngeli lixa ayiseyiyo imvana exheliweyo ezibonakalisayo kubo, "nguKumkani wookumkani *neNkosi yeenkosi* " oza kutyumza iintshaba zakhe zemihla yokugqibela.

Indinyana 17: " *Ngokuba ufikile umhla omkhulu wengqumbo yayo, ngubani na ke onokuma?* »

Umceli mngeni ngokwenene " *kukuphila* ", oko kukuthi, ukusinda emva kokungenelela kukaThixo.

Abo banoku " *sinda* " kweli lixa loyikekayo ngabo babeza kufa, ngokungqinelana necebo lommiselo weCawa okhankanywe kwiSityhi. Umhlaba. Uloyiko lwabo babeza kubabulala, olutyhilwe kwindinyana engaphambili, lucacisiwe. Ke ngoko abo baya kuba nako ukusinda ngomhla wokubuya esebuqaqawulini bukaYesu Kristu baya kuba ngumxholo weSityhi.7, apho uThixo aya kusityhilela inxalenye yeprojekthi yakhe ephathelele bona.

ISityhilelo 7: Seventh-day Adventism **itywinwe ngetywina likaThixo: iSabatha**

Indinyana 1: “ *Emva koko ndabona izithunywa zezulu ezine zimi kwiimbombo zone zomhlaba; Zayibamba yomine imimoya yehlabathi, akwabakho moya uvuthuzayo ehlabathini, naselwandle, naphezu kwemithi yonke; »*

Ezi “ *ngelosi zine* ” ziingelosi zikaThixo zasezulwini ezibandakanyeke kwisenzo sendalo iphela esifanekiselwa “ *ziimbombo zone zomhlaba* ”. “ *Imimoya emine* ” ifuzisela iimfazwe zendalo iphela, ungquzulwano; ngaloo ndlela “ *bathintelwe* ”, bathintelwe, bathintelwe, nto leyo ephumela kuxolo lwenkolo iphela. “ *Ulwandle* ” lufanekisela ubuKatolika “ *nomhlaba* ” umfuziselo wokholo oluHlaziyiweyo useluxolweni omnye komnye. Kwaye olu xolo lukwachaphazela “ *umthi* ”, umfanekiso womntu njengomntu. Imbali isifundisa ukuba olu xolo lwenziwa kukuncipha kwamandla kapopu atyunyuzwa kukungakholelwa kubukho bukaThixo belizwe laseFransi phakathi kowe-1793 nowe-1799, umhla awafa ngawo uPopu Pius VI evalelwe kwintolongo yaseCitadel eValence-sur-Rhône, apho ndazalelwa ndaza ndahlala khona. Esi senzo senziwa “ *lirhamncwa elinyuka liphuma enzulwini* ” kwiSityhi.11:7. Likwabizwa ngokuba “ *lixilongo lesine* ” kwiSityhi.8:12. Emva kwakhe, eFransi, ulawulo lukaNapoleon I ^{olufuziselwa} “ *lukhozi* ” kwiApo.8:13, luya kuligcina igunya lalo kunqulo lwamaKatolika oluhlaziye yiConcordat.

Indinyana 2: “ *Ndabona esinye isithunywa sezulu, sinyuka sisiya ngasepumalanga, sinetywina likaThixo ophilileyo; yadanduluka ngezwi elikhulu kwiingelosi ezine, ezazinikelwe ukuba ziwonakalisa umhlaba nolwandle ;*

“ *Ilanga eliphumayo* ” libhekisela kuThixo otyelela umhlambi wakhe wasemhlabeni ngoYesu Kristu kuLuka 1:78. “ *Itywina loThixo ophilileyo* ” libonakala kwinkampu yasezulwini kaYesu Kristu. ‘Ngelizwi *elikhulu*’ elingqina igunya layo, ingelosi ikhupha umyalelo kumagunya eengelosi eziziidemon zendalo iphela anikwe igunya elivela kuThixo ‘lokwenza umonakalo’, “ emhlabeni ” naselwandle , kumaProtestanti. ukholo nakwinkolo yamaRoma Katolika. Ezi ngcaciso zokomoya azikuthinteli ukuzaliseka ngokoqobo okuya kuchaphazela “ *umhlaba, ulwandle nemithi* ” yendalo yethu; ekuya kuba nzima ukuyiphepha xa kusetyenziswa izixhobo zenyukliya ngexesha ‘*lexilongo lesithandathu*’ leSityhi.9:13 ukusa kwesama-21.

Indinyana 3: “ *Musani ukuwonakalisa umhlaba, nolwandle, nasemithini, side siwatywine amabunzi abakhonzi boThixo wethu.* »

Le nkukacha ivumela ukuba sibeke isiqalo sesenzo sokutywinwa kwabanyuliweyo ukususela entwasahlobo ka-1843 ukuya ekwindla ka-1844. Kwakusemva ko-Oktobha 22, 1844, ukuba i-Adventist yokuqala, uCaptain Joseph Bates, itywinwe ngokuyamkela, umntu ngamnye, uphumlo lweSabatha yomhla wesixhenxe. Kungekudala wayeza kuxeliswa, ngokuthe ngcembe, ngabo bonke abazalwana noodade bakhe abangama-Adventist belo xesha. Ukutywinwa kwaqalisa emva ko-Oktobha 22, 1844, yaye kwakuya kuqhubeka “ *iinyanga ezintlanu* ” ezaxelwa kwangaphambili kwiSityhi.9:5-10; “ *iinyanga ezintlanu* ” okanye iminyaka yokwenene eli-150 ngokungqinelana nomgaqo wosuku wosuku we-Ezé.4:5-6. Le minyaka iyi-150 kwaprofetwa ukuba yayiza kubakho uxolo lonqulo. Uxolo olusekiweyo lwathanda ukubhengezwa kunye nophuhliso lwehlabathi lonke lwesigidimi “seSeventh-day Adventist”, esimelwe namhlanje kuwo onke amazwe aseNtshona naphi na apho kunokwenzeka. Ubuthunywa be-Adventist buyinto yonke, kwaye ngenxa yoko, kuxhomekeke kuphela kuThixo. Ngoko ke ayinakufumana nto kwezinye izivumo zobuKristu yaye imele, ukuze isikelelwe, ithembele kuphela kwimpefumlelo eyanikelwa nguYesu Kristu, uMphathi weentloko zayo yasezulwini, onikela ukuqondwa kokufundwa “kweBhayibhile Engcwele”; IBhayibhile, ilizwi elibhaliweyo likaThixo elimela “ *amangqina akhe amabini* ” kwiSityhi.11:3. Kwaqalwa ngo-1844, ixesha loxolo eliqinisekisiweyo nguThixo liyakuphela ngokwindla ka-1994 njengoko isifundo se-Rev.9 siya kubonisa.

Inqaku elibalulekileyo ngokuphathelele “itywina likaThixo”: ISabatha iyodwa ayanelanga ukuthethelela indima yayo ‘njengetywina *likaThixo* . Ukutywinwa kuthetha ukuba kukhatshwa yimisebenzi uYesu awayilungiselela abangcwele bakhe: ukuthanda inyaniso **nenyaniso yesiprofeto** , nobungqina besiqhamo esifumaneka kweyoku-1 Kor.13. Abaninzi abagcina iSabatha ngaphandle kokuhlangabezana nale milinganiselo baya kuyishiya xa kuvela isisongelo sokufa ngenxa yoqheliselo lwayo. ISabatha ayizuz’ ilifa, nguThixo oyinika lowo unyuliweyo, njengomqondiso **wokuba yeyakhe** . NgokukaHezekile 20:12-20: “ *Ndabanika iisabatha zam, ukuba zibe ngumqondiso phakathi kwam nabo, ukuze bazi ukuba mna Yehova ndiya bangwalisa; uphawu phakathi kwam nawe, ukuze kwazeke ngayo ukuba ndinguYehova uThixo wakho .* ”. Ngaphandle kokukuphikisa oko kusandul’ kuthethwa, kodwa kunoko ukuze sikungqinele, sifunda oku kweyesi- 2 Tim.2:19 : “ *Noko ke, sona isiseko sikaThixo sihleli sihleli, sinamazwi atywina oku : kuye ; nothi: Osukuba ebiza igama leNkosi, makahlukane nobugwenxa.* »

Indinyana 4: “ *Ndaliva inani labo babetywiniwe: kuzo zonke izizwe zoonyana bakaSirayeli, ikhulu elinamanci mane anesine lamawaka .*

Umpostile uPawulos wabonisa kwabaseRoma 11, ngomfanekiso, ukuba abahedeni abaguqukileyo bamiliselwa kwingcambu kasolusapho uAbraham abanga ukuba angaye amaYuda. Besindiswe ngokholo, njengaye, aba bahedeni baguqukileyo balulwandiso lokomoya lwezizwe ezili-12 zakwaSirayeli. USirayeli wenyama, ophawu lwakhe lwalukulwaluko, wawa, wanikelwa kumtyholi, ngenxa yokwala kwakhe uMesiya uYesu. Ukholo lobuKristu olwawela kuwexuko

ukususela ngoMatshi 7, 321 lukwanguSirayeli wokomoya oye wawa ukususela ngaloo mhla. Apha, uThixo usiphathisa ngoSirayeli wokwenene wokomoya owasikelelwa nguye ukususela ngo-1843. Nguye othwele ubuthunywa behlabathi beSeventh-day Adventism. Kwaye sele, inani, " 144,000 ", elikhankanyiweyo, lifuna ingcaciso. Alinakuthatyathwa ngokoqobo, kuba emva kokuthelekisa inzala ka-Abraham "neenkwenkwezi zezulu ," inani libonakala lincinane kakhulu. KuThixo onguMdali, amanani athetha kakhulu njengoonobumba. Kungelo xesha ke apho simele siqonde ukuba igama elithi " inani " kule ndinyana alifanele litolikwe njengenani lamanani, kodwa njengomgaqo womoya ochaza ihambo yonqulo uThixo ayisikelelayo aze ayahlule (ayingcwalisayo). Ngaloo ndlela " i-144 000 " lichazwa ngolu hlobo: $144 = 12 \times 12$, $12 - 5 = 7$, inani likaThixo + 5, inani lomntu = umanyano phakathi koThixo nomntu. Ityhubhu yeli nani luphawu lwemfezeko kunye nesikwere sayo, eso somphezulu wayo. Le milinganiselo iya kuba yileyo yeYerusalem entsha echazwe kwiSityhi.21:16 kwikhowudi yokomoya. Igama elithi " iwaka " elilandela ngokulandelayo lifuzisela inkitha engenakubalwa. Enyanisweni " i-144 000 " lithetha inkitha yamadoda ahlawulelweyo afezekileyo awenza umnqophiso noThixo. Oku kubhekisela kwizizwe zakwaSirayeli akufanele kusimangalise kuba uThixo akazange awuyeke umsebenzi wakhe phezu kwako nje ukusilela ngokulandelelanayo ukuzimanya kwakhe nabantu. Umzekelo wamaYuda owabonakaliswa ukususela ekuphumeni kwawo eYiputa awuzange ufikelele kuKristu ngaphandle kwesizathu. Yaye ngenyaniso yakhe yobuKristu nentlonelo ngayo yonke imithetho yakhe, kuquka lowo weSabatha ngokukodwa, nokuziphatha kwakhe okubuyiselweyo, impilo, neminye imimiselo, uThixo ufumanisa, kwiSabatha ethembekileyo ephikisayo yeAdventism yemihla yokugqibela, umzekelo kaSirayeli uhambisana nemigaqo yawo. efanelekileyo. Masongezelele ukuba kumbhalo womthetho we-4 ' uThixo uthi ngeSabatha koMnyuliweyo wakhe: " *Uneentsuku ezintandathu zokwenza wonke umsebenzi wakho ... kodwa owesi-7^{yimini} kaYehova uThixo wakho*". Kuyavela ukuba iintsuku ezi-6 zeeyure ezingama-24 zongeza ukuya kwiiyure ezingama-144. Ngaloo ndlela sinokugqiba kwelokuba i-144,000 elitywiniweyo lingabagcini abathembekileyo balo mmiselo wobuthixo. Ubomi babo buzaliswe yile ntlonelo yeentsuku ezintandathu ezigunyaziswe ukuba benze umsebenzi wabo wempangelo. Kodwa ngomhla we-7^{banikela} imbeko kwinjongo engcwalisweyo yokuphumla yalo mthetho. Isimilo somoya salo "Adventist" kaSirayeli siya kubonakaliswa kwiivesi 5 ukuya kweyesi-8 ezilandelayo. Amagama oosolusapho bamaHebhere akhankanyiweyo asingabo abo baqamba uSirayeli wokwenyama. Abo uThixo abanyulileyo bakho kuphela ukuze bathwale isigidimi esifihlakeleyo ekuthetheleleni imvelaphi yabo. Njengamagama " *eendibano ezisixhenxe* ", ezo " *zizwe ezilishumi elinesibini* " zinesigidimi esiphindwe kabini. Eyona ilula ityhilwa yinguqulelo yazo. Kodwa eyona nto ityebileyo nentsonkothileyo isekelwe kwizibhengezo ezenziwa ngumama ngamnye xa ethethelela ukuthiya umntwana wakhe igama.

Indinyana 5: " *Kwisizwe sakwaYuda, kwatywinwa ishumi elinesibini lamawaka; kwisizwe sakwaRubhen ishumi elinambini lamawaka; kwisizwe sakwaGadi ishumi elinambini lamawaka; »*

Kwigama ngalinye, inani “ *ishumi elinesibini lamawaka atywiniweyo* ” lithetha: inkitha yamadoda adityaniswe noThixo atywinwe ngeSabatha.

UYuda : Makabongwe uYehova; amazwi kamama eGenesis 29:35: “ *Ndiya kubulela kuYehova* ”.

URuben : Khangela unyana; amazwi kamama akwiGenesis 29:32: “ *UYehova ukubonile ukuthotywa kwam* ”

UGadi : Ulonwabo; amazwi kamama avela kwiGen.30:11: “ *Olunjani lona ulonwabo!* »

Indinyana 6: “ *kwisizwe sakwa-Ashere ishumi elinesibini lamawaka; kwisizwe sakwaNafetali ishumi elinesibini lamawaka; kwisizwe sakwaManase ishumi elinambini lamawaka;* »

Kwigama ngalinye, inani “ *ishumi elinesibini lamawaka atywiniweyo* ” lithetha: inkitha yamadoda adityaniswe noThixo atywinwe ngeSabatha.

UAshere : Unoyolo; amazwi kamama akwiGenesis 30:13: “ *Hayi indlela endivuya ngayo!* »

UNafetali : Ukuzabalaza; amazwi kamama akwiGen.30:8: “ *Ndazamana nodade wethu ngokukaThixo, ndameyisa* .

UManase : Ukulibala; amazwi kayise akwiGenesis 41:51: “ *UTHixo undenze ndabulibala umvandedwa wam wonke* ”.

Indinyana 7: “ *kwisizwe sakwaSimon ishumi elinesibini lamawaka; kwisizwe sakwaLevi ishumi elinambini lamawaka; kwisizwe sakwaIsakare ishumi elinambini lamawaka;* » Kwigama ngalinye, inani “ *ishumi elinesibini lamawaka lathywinwa* ” lithetha: inkitha yamadoda ahlangele noThixo atywinwa ngeSabatha.

USimon : Yivani; amazwi kanina akwiGenesis 29:33: “ *UYehova weva ukuba andithandwa* ”.

Levi : Ancanyathiselwe; amazwi kamama avela kwiGen.29:34: “ *Ngesi sihlandlo indoda yam iya kunamathela kum* .

Isakare : Umvuzo; amazwi kamama avela kwiGenesis 30:18: “ *UTHixo undinikile umvuzo wam* ”.

Indinyana 8: “ *kwisizwe sakwaZebhulon ishumi elinesibini lamawaka; kwisizwe sakwaYosefu ishumi elinambini lamawaka; kwisizwe sakwaBhenjamin, kwatywinwa ishumi elinesibini lamawaka.* »

Kwigama ngalinye, inani “ *ishumi elinesibini lamawaka atywiniweyo* ” lithetha: inkitha yamadoda adityaniswe noThixo atywinwe ngeSabatha.

UZebhulon : Indawo yokuhlala; amazwi kanina kaGen.30:20: “ *Ngesi sihlandlo indoda yam iya kuhlala nam* ”.

UYosefu : Uyasusa (okanye wongezelela); amazwi kamama kwiGenesis 30:23-24: “ *UTHixo ukususile ukungcikeveka kwam... / (... wanga uYahweh andengeza omnye unyana)* ”

UBhenjamin : Nyana wasekunene; amazwi kamama nobawo avela kwiGenesis 35:18: “ *Kwathi, xa wayeza kuphuma umphefumlo, kuba wayeza kufa, wamthiya igama elinguBhenoni (uNyana wentlungu yam) kodwa Uyise yena wathi nguBhenjamin (uNyana woLungile).*

La magama ali-12, namazwi kamama nawoyise, avakalisa amava aphilwa yindibano yokugqibela yama-Adventist ekhethwe nguThixo; “ *Umtshakazi*

wamlungiselela ” uMyeni uKrestu kwiSityhi.19:7. Phantsi kwegama lokugqibela elinikiweyo, elithi “ *Bhenjamin* ”, uThixo uprofeta ngemeko yokugqibela yoMnyuliweyo wakhe, esongelwa ngokubulawa ngamadoda avukelayo. Ukutshintsha kwegama okwamiselwa nguyise, uSirayeli, kuprofeta ngokungenelela kukaThixo ngenxa yabanyuliweyo bakhe. Ukubuya kwakhe okuzukileyo kuyibuyisela umva imeko. Abo baza kufa bayazukiswa baze bathatyathelwe ezulwini apho bathelela khona uYesu Kristu, uThixo ongusomandla nozukileyo. Ibinzana elithi “Oonyana bamalungisa” linentsingiselo epheleleyo yesiprofeto: okunene yayingoNyuliweyo, okanye uSirayeli wokomoya wokugqibela, noonyana bakhe, abanyuliweyo abahlawulelweyo abaliqambayo. Kananjalo, ezi zizimvu ezibekwe ngasekunene kweNkosi (Mat.25:33).

9 *Emva koko ndabona, nanko kukho isihlwele esikhulu, ebekungekho namnye unako ukusibala, siphuma kuzo zonke iintlanga, nezizwe, neelwimi, neelwimi. Babemi phambi kwetrone naphambi kweMvana, bambethe imiwunduzo emhlophe, benamasebe esundu ezandleni zabo. »*

Esi “ *sihlwele sikhulu, ekungekho bani wakwaziyo ukusibala* ” siqinisekisa ukuba “ *amanani* ” “i-144 000” “ne-12 000” acatshulwe kwiindinyana ezingaphambili ezichazwe kwiindinyana ezingaphambili. Ngapha koko, kubhekiselwa kwinzala ka-Abraham ngebinzana elithi: “ *Akukho bani wakwazi ukubala* ”; malunga “ *neenkwenkwezi zezulu* ” uThixo awayembonise zona esithi: “ *Iya kuba njalo ke inzala yakho* ”. Imvelaphi yabo iphuma kuzo zonke iintlanga, nezizwe ngezizwe, nezizwe ngezizwe, neelwimi, nezinezizukulwana ngezizukulwana. Nangona kunjalo, umxholo wesi sahluko ujolise ngakumbi kwisigidimi samva nje sama-Adventist sendalo yonke esisikelwe nguThixo. Banxiba “ *imiwenduzo emhlophe* ” kuba babekulungele ukufa njengabafeli-nkolo, begwetyelwe ukufa ngomyalelo owavakaliswa ngabavukeli bokugqibela ngokweSityhi.13:15. “ *Iintende zezandla*” zifuzisela uloyiso lwabo nxamnye nenkampu yaboni.

Ivesi 10: “ *Badanduluka ngezwi elikhulu, besithi, Usindiso kuye uThixo wethu, lowo uhleli phezu kwetrone, nakuyo iMvana. »*

Isenzo sivuselela umxholo wokubuya esebuqaqawulini bukaYesu Kristu, ngokunxuseneyo nengcaciso yendlela abasabela ngayo kwinkampu yabavukeli echazwe kwiSityhi.6:15-16. Apha, iintetho ezenziwe ngamagosa anyuliweyo agciniweyo zichasene ngokupheleleyo nabavukeli. Kunokuba baboyikise, ukubuya kukaKristu kuyabavuyisa, kubaqinisekise, kwaye kubasindise. Umbuzo owabuzwa ngabavukeli “ *Ngubani onokusinda?*” » ifumana impendulo yakhe apha: ama-Adventist ahlala ethembekile kumsebenzi uThixo awayewuphathise kude kube sekupheleni kwehlabathi ebeka ubomi babo esichengeni, ukuba kuyimfuneko. Oku kuthembeka kusekelwe ekunamatheleni kwabo ekuhloneleni iSabatha engcwele eyangcwaliswa nguThixo ukususela ekusekweni kwehlabathi, nothando lwabo olubonakaliswa ngelizwi lakhe lesiprofeto. Oku kunjalo ngakumbi ekubeni ngoku besazi ukuba iSabatha iprofeta ngenxalenye enkulu yewaka lesixhenxe leminyaka abaya kuthi, besoyisile emva koYesu Kristu, bakwazi ukungena ngokufumana ubomi obungunaphakade obuthenjijiswe egameni lakhe.

Indinyana 11 : “ *Zaye zonke izithunywa zezulu zimi zijikeleze itrone, nakumadoda amakhulu, nakuzo izinto eziphilileyo zone; baqubuda kuye ngobuso phambi kwetrone phambi koThixo ;*

Umboniso oboniswe kuthi uvuselela ukungena ekuphumleni okukhulu kwasezulwini kukaThixo. Sifumana imifanekiso esuka kwisahluko sesi-4 nesesi-5 esithetha ngalo mxholo.

Indinyana 12: “ *Isithi: Amen! Indumiso, nozuko, nobulumko, nombulelo, nembeko, namandla, nokomelela, makube kuye uThixo wethu, kuse emaphakadeni asemaphakadeni. Amen! »*

Zonwabile ngenxa yesi siphelo sihle samava osindiso lwasemhlabeni, izithunywa zezulu zivakalisa uvuyo lwazo nombulelo wazo kuThixo wokulunga onguMdali wethu, owazo, owethu, lowo wathabatha inyathelo lokuqala ekukhululweni kwezono zabanyuliweyo emhlabeni. , esiza kumzimba wobuthathaka benyama yomntu, ukuze afe kabuhlungu okufunwa ngumthetho wakhe. Ezi zihlewele zamehlo angabonakaliyo zalandela zonke izigaba zeli cebo losindiso zaza zamangaliswa yimbonakaliso ebalaseleyo yothando lukaThixo. Igama lokuqala abalithethayo lithi “ *Amen!*” Enyanisweni ! Yinyani ! Kuba uThixo unguThixo wenyaniso, Lowo Uyinyaniso. Igama lesibini lithi “ *the indumiso* ” yayikwaligama lokuqala lezizwe ezili-12: “ *UYuda* ” = Indumiso. Igama lesithathu lithi “ *the uzuko* ” kwaye uThixo uxhalabele ngokufanelekileyo uzuko lwakhe ngenxa yokuba uya kukhumbula kwi-Apo. 14: 7 ukuyifuna, kwisihloko somdali okhethekileyo uThixo, kwabo baye babanga usindiso lwakhe ukususela ngo-1843. Igama lesine lithi “ *ubulumko* ” . Uphononongo lolu xwebhu lujolise ekubeni lufunyanwe ngawo onke amagosa alo anyuliweyo. Obu bulumko buvela kuThixo bungaphaya kwamandla ethu. Ubuqili, imidlalo yengqondo, yonke into ikhona kwifomathi yobuthixo. Okwesihlanu kuza “ *ukubulela .*” Luhlobo lonqulo lombulelo oluphunyezwa ngamazwi *nemisebenzi engcwele*. Kweyesithandathu kuza “*imbeko*”. Le yeyona nto bacaphukisa ngayo uThixo *abo bavukeli* . Bamphatha ngendelelo ngokucel’ umngeni ukuthanda kwakhe okutyhiliweyo. Ngokwahlukileyo koko, amagosa anyuliweyo amnika, kangangoko kunokwenzeka, imbeko efanele ifaneleke kuye. Kweyesixhenxe neyesibhozo kuza “ *amandla nokomelela* ”. Ezi zinto zimbini zibophelelayo zaziyimfuneko ukuwisa oozwilakhe bomhlaba, ukutyumza abavukeli abanekratshi ngoxa babesalawula umhlaba. Ngaphandle kwala *mandla* kunye *namandla* , abokugqibela abanyuliweyo ngeba bafe njengabafeli-nkolo abaninzi ngexesha lobuKristu.

Indinyana 13: “ *Yaphendula enye indoda enkulu, yathi kum, Aba bambethe iingubo ezinde ezimhlophe, ngoobani na, bevela phi na? »*

Umbuzo obuziweyo unenjongo yokusityhilela eyona nto ibalulekileyo yomfuziselo “wemiwunduzo *emhlophe* ” ngokunxulumene nezambatho “ *ezimhlophe* ” zeSityhi. *imisebenzi yobulungisa yabangcwele* ” ‘ *yomtshakazi olungisiweyo* ’ wexesha lesiphelo ibe, i-Adventism ethembekileyo yexesha lokugqibela ilungele ukuxwilelwa kwayo ezulwini.

Indinyana 14 : “ *Ndathi kuye, Nkosi yam, uyakwazi wena oko. Yathi kum, Aba ngabaphuma embandezelweni enkulu; bazihlamba iingubo zabo ezinde, bazenza mhlophe egazini leMvana. »*

“ *Imiwunduzo emhlophe* ” enxitywa ngamadoda athile amadala, uJean, eneneni, unethemba lokuba omnye wawo uya kusabela. Kwaye impendulo elindelekileyo ifika: “ *Ngabo bavela kwimbandezelo enkulu* ”, oko kukuthi, abanyuliweyo, amaxhoba kunye nabafel'ukholo lweemfazwe zonqulo kunye nokungakholelwa kuThixo njengoko kutyhilwe kuthi “itywina lesi- 5 ”, kwiSityhi.6:9 ukusa kwese-11 : “ *Banikwa bonke ngabanye iingubo ezinde ezimhlophe; kwathiwa mabakhe baphumle ixesha elidana, lide lizaliseke inani labakhonzi abangamadlelane abo, nabazalwana babo, ababeza kubulawa njengabo.* KwisiTyh. 2:22, “ *imbandezelo enkulu* ” ifanekisela ukubulawa korhulumente waseFransi ongakholelwayo kubukho bukaThixo owaphunyezwa phakathi ko-1793 no-1794. Ukuqinisekisa, kwiSityhi.11:13, sifunda oku : “... *inyikima* ”; “ *Isixhenxe* ” ngonqulo, “ *iwaka* ” ngesihlewele. IMvukelo yaseFransi ifana nenyikima ekwabulala abakhonzi bakaThixo. Kodwa le “ *mbandezelo enkulu* ” yayiyindlela yokuqala nje yokufezwa. Uhlobo lwayo lwesibini luya kufezekiswa “ *ngexilongo le-6* ” leSityhi.9, ubuqili bokuhlelwa kwiSityhi. Izihlewele zamaKristu angathembekanga ziya kubulawa ebudeni beMfazwe Yehlabathi Yesithathu efanekiselwa “ *lixilongo le-6* ” neliyiqinisekiso. Kodwa ukususela ngowe-1843, uThixo uye wakhetha abanyulwa abangcwalisayo yaye abokugqibela abanyulileyo baxabiseke kakhulu emehlweni akhe ukuba abatshabalalise. Ubalungiselela ubungqina bokugqibela bembali yosindiso lwasemhlabeni; ubungqina bokuthembeka abaya kunikela kuye ngokuhlala bethembekile kwiSabatha yakhe yomhla wesixhenxe, kwanaxa besongelwa ngokubulawa yinkampu yabavukeli. Olu vavanyo lokugqibela lwecebo likaThixo lutyhilwe kwisigidimi esisisiwe “ *eFiladelfi* ” kwiSityhi.3:10 nakwiSityhi.13:15 (ummiselo wokufa). KuThixo injongo ifanelekile, yaye ukusa kumlinganiselo wokuba, xa ivavanywa, iyamkela ingozi yokufa, ifaniswa nguye neqela labafeli-nkolo yaye ngaloo ndlela kuthiwa “ingubo emhlophe” ingabafeli-nkolo *bokwenene* . Baya kusinda ekufeni kuphela ngenxa yokungenelela kukaYesu Kristu. Kolu vavanyo lokugqibela, emva ‘ *kwembandezelo enkulu* ’ yesibini, ngobungqina bokuthembeka kwabo, baya ‘ *kuzihlamba iingubo zabo ezinde, bazenze mhlophe egazini leMvana* , ’ bahlale bethembekile kude kube sekupheleni. baya kusongelwa. Ekupheleni kolu vavanyo lokugqibela lokholo, inani labo babeza kufa njengabafeli-nkolo liya kube liphelele yaye “ukuphumla ” okufayo kwabo bafelweyo ‘ *kwetywina lesihlanu* ’ kuya kuphela ngovuko lwabo. Ukususela ngowe-1843 yaye ngokukodwa ukususela ngowe-1994, umsebenzi wongcwaliso owenziwa nguThixo uwenza ungabi namsebenzi, ukufa kwabanyulwa bokwenene abathe bahlala bephila yaye bethembekile kwada kwayiyure yokubuya kwakhe nokuphela kwexesha lobabalo olwandulelayo kuyenza ibe ngakumbi. engenamsebenzi.

Indinyana 15: “ *Ngenxa yoko baphambi kwetroni kaThixo, bemkhonza imini nobusuku etempileni yakhe. Lowo uhleli etroneni uya kumisa intente yakhe phezu kwabo; »*

Siyaqonda ukuba kuThixo, olu hlobo lwabanyuliweyo lumele abantu abaphezulu kakhulu. Uya kumnika imbeko ekhethekileyo. Kule ndinyana, uMoya usebenzisa amaxesha amabini okudibanisa, okwangoku kunye nekamva. Izenzi ezidityaniswe kwixesha langoku “ *ba* ” kwaye “ *bamkhonza* ” zityhila

ukuqhubeka kokuziphatha kwabo emzimbeni wabo wenyama oyitempile kaThixo ohleli kubo. Yaye esi senzo siya kuqhubeka ezulwini emva kokuxwilwa kwabo nguYesu Kristu. Kwixesha elizayo, uThixo unikela impendulo yakhe ngokuthembeka kwabo: “ *Lowo uhleli etroneni uya kumisa intente yakhe phezu kwabo* ” ngonaphakade.

Indinyana 16 : “ *Abayi kuba salamba, abayi kuba sanxanwa, nelanga aliya kubabetha, nabuphi na ubushushu;* »

La mazwi athetha kuma-Adventist anyuliweyo esiphelo ukuba “ *balambile* ” bevinjwe ukutya yaye “ *benxaniwe* ” ngenxa yokuba bavinjwa amanzi ngabathuthumbisi babo nabalindi babo. “ *Umlilo welanga ,* ” o “ *ubushushu* ” bawo buqatsela kwisesine sezibetho ezisixhenxe zokugqibela zikaThixo, uya kuba ubatshisile yaye ubabangele babandezeleke. Kodwa kwakukwangomlilo wenkundla kapopu, olunye uhlobo “ *lobushushu* ” abathi abafeli-nkolo “ *betywina lesihlanu* ” batshatyalaliswa okanye bathuthunjiswa. Igama elithi “ *ubushushu* ” likwabhekisela kumlilo wezixhobo eziqhelekileyo nezeathom ezisetyenziswe kwixilongo *lesithandathu* . Abasindileyo kolu ngquzulwano lokugqibela baya kube bedlule emlilweni. Ezi zinto aziyi kuphinda zenzeke ebomini obungunaphakade, obuya kungena ngabanyuliweyo kuphela.

Indinyana 17 : “ *Ngokuba iMvana esesazulwini setrone iya kubadlisa, ibakhokelele emithonjeni yamanzi obomi, yaye uThixo uya kuzisula zonke iinyembezi emehlweni abo.* »

“ *IMvana* ” ikwanguMalusi Olungileyo oya kuzalusa izimvu zakhe azithandayo. UbuThixo bakhe buqinisekiswa kwakhona apha sisikhundla sakhe “ *esazulwini setrone* ”. Amandla akhe obuthixo akhokelela abanyulwa bakhe “ *emithonjeni yamanzi obomi* ”, umfanekiso wobomi obungunaphakade. Kwaye ejolise kumxholo wokugqibela apho, ekubuyeni kwakhe, abanyulwa bakhe bokugqibela baya kube belila, uya “ *kuzisula zonke iinyembezi emehlweni abo* ”. Kodwa iinyembezi ziye zaba yinxalenye yabo bonke abanyuliweyo bakhe abaphathwa kakubi baza batshutshiswa ukutyhubela imbali yexesha lamaKristu, ngokufuthi de kwaba sekufeni kwabo kokugqibela.

Qaphela : Ngaphandle kweembonakalo ezilahlekisayo ezibonwe kwixesha lethu lika-2020, apho ukholo lokwenyani lubonakala ngathi luphelile, uThixo uprofeta ngokuguqulwa kunye nokusindiswa "kwezihlwele" ezivela kuzo zonke iintlanga, iintlanga neelwimi emhlabeni. Kulilungelo lokwenene alinika amagosa akhe anyuliweyo ukwazi ukuba, ngokutsho kweSityhi. 9:5-10 , ixesha lokuqonda noxolo lonqulo lwendalo iphela limiselwe nguye kuphela kangangeminyaka “i-150.” (okanye *emihlanu* yesiprofeto iinyanga) phakathi ko-1844 no-1994. Lo mgaqo wahlukileyo wabanyulwa bokwenyaniso ucatshulwe nguMoya kwisigidimi sakhe esikwiSityhi . *Umele anyuke aphume enzonzobileni, aye entshabalalweni. Abo bemiyo phezu komhlaba, abamagama angabhalwanga encwadini yobomi kwasekusekweni kwehlabathi, baya kumangaliswa xa belibona irhamncwa , ngokuba lalikhlo, noko alisekho, nokuba liya kubuya livele.* » **Abanyulwe ngokwenene abayi kumangaliswa xa bebona izinto uThixo azivakalisa kubo ngelizwi lakhe lesiprofeto zisenzeka.**

ISityhilelo 8: Amaxilongo amane okuqala
Izohlwayo ezine zokuqala zikaThixo

Indinyana 1: “ *Xa yalivulayo elesixhenxe itywina, kwabakho ukuzola ezulwini kangangesiqingatha seyure.* »

Ukuvulwa ‘ *kwetywina lesixhenxe* ’ kubaluleke gqitha, kuba kugunyazisa ukuvulwa ngokupheleleyo kwencwadi yeSityhilelo ‘ *etywinwe ngamatywina asixhenxe* ’ ngokweSityhi. 5:1 . Ukuthula okuphawula oku kuvuleka kunika isenzo isidima esikhethekileyo. Inezizathu ezibini. Eyokuqala yingcamango yokughekeka kobudlelwane phakathi kwezulu nomhlaba, okubangelwa kukushiya kweSabatha ngoMatshi 7, 321 . *itywina likaThixo ophilileyo* ” lesahluko 7 esichaza, ngokoluvo lwam, iSabatha engcwele eyangwaliswa nguThixo ukususela ekusekweni kwehlabathi. Wakhumbula ukubaluleka kwawo ngokwenza umxholo wowesine kwimithetho yakhe elishumi. Apho, ndafumana ubungqina obubonisa ukubaluleka kwayo ngokugqithisileyo kuThixo, uMdali wethu obalaseleyo. Kodwa sele ikwingxelo yeGenesis, ndiye ndaphawula ukuba usuku lwesixhenxe luchazwe ngokwahlukeneyo kwisahluko 2. Iintsuku ezintandathu zokuqala ziphathwa kwisahluko 1. Ngaphezu koko, usuku lwesixhenxe aluvalwanga, njengoko lwandulelayo, ngokwenkqubo ethi “ kwakukho . *ngokuhlwa nakusasa* ”. Oku kukhethekileyo kungqinelwa yindima yayo yesiprofeto kwiwaka lesixhenxe leprojekthi kaThixo yokusindisa. Ibekwe phantsi komqondiso wamaphakade wabanyuliweyo abakhululwa ngegazi likaYesu Kristu, iwaka leminyaka lesixhenxe ngokwalo lifana nosuku olungenasiphelo. Ukuqinisekisa ezi zinto, ekuchazweni kwawo kwiBhayibhile yesiHebhere, iTorah, umbhalo womthetho wesine wahlulwa kweminye uze wandulelwe ngumqondiso ofuna ixesha lokuthi cwaka ngentlonelo. Lo mqondiso unobumba "Pé" ovela kwisiHebhere kwaye ngaloo ndlela uhlukanise ukuphawula ikhefu kwisicatshulwa, kuthatha igama elithi "pétuhot". Ngoko ke ukuphumla kwesabatha komhla wesixhenxe kunako konke ukuzithethelela ngokuphawulwa nguThixo ngendlela ethile. Ukususela ngentwasahlobo yowe-1843, iye yabangela ukulahleka konqulo olungokwesithethe lobuProtestanti, indlalifa “yeCawa” yamaKatolika. Kwaye ukususela kwaloo mbandezelo inye, kodwa ngoKwindla 1844, iye yaphinda yaba ngumqondiso wokuba ngabakaThixo awathi Ezé.20:12-20 amnike yona: “Ndabanika iisabatha zam, ukuba zibe ngumqondiso phakathi kwam nabo, bazi ukuba ndinguYehova obangcwalisayo.../...zingcwalise iisabatha zam, zibe ngumqondiso phakathi kwam nani; ukuze kwaziwe ukuba ndinguYehova uThixo wenu. » Kungaye kuphela apho onyuliweyo anokuthi emva koko angene kwimfihlelo kaThixo aze afumane inkqubo echanekileyo yeprojekthi yakhe etyhiliweyo.

Oko kuthethiweyo, kwisahluko 8, uThixo uvusa ulandelelwano lwemiyalezo yesiqalekiso. Okundikhokelela ekujongeni ubunyani beSabatha phantsi komba weziqalekiso ezithe ukulahlwa kwayo, ngamaKristu ukusukela ngoMatshi 7, 321, yazaliswa ngamatyathanga kulo lonke ixesha lobuKristu. Le ikwayiyo le vesi izayo eya kukuqinisekisa ngokunxulumanisa umxholo weSabatha “namaxilongo *asixhenxe* ”, imifuziselo “yezohlwayo ezisixhenxe zobuthixo” eziya kubetha ukungathembeki komKristu ngoMatshi 7, 321.

Indinyana 2: “ *Ndazibona izithunywa zezulu ezisixhenxe zimi phambi koThixo, zaza zanikwa amaxilongo asixhenxe.* »

Ilungelo lokuqala elifunyenwe ngokungcwaliswa kweSabatha yomhla wesixhenxe, yona ngokwayo engcwaliswe nguThixo, kukuqonda intsingiselo ayinikelayo kumxholo othi “*amaxilongo asixhenxe*”. Ngendlela yendlela enikwe yona, lo mxholo uvula ngokupheleleyo ubukrelekrele bomntu okhethiweyo. Kuba inika ubungqina besimangalo “ *sosono* ” esicatshulwe kuDan.8:12 nxamnye neNdibano yamaKristu, nguThixo. Eneneni, ezi “zohlwayo zisixhenxe” bezingayi kuziswa nguThixo ukuba esi sono besingekho. Ngapha koko, ekukhanyeni kweLevitikus 26, ezi zohlwayo zithetheleleka ngokuthiya imithetho yakhe. Kumnqophiso omdala, uThixo wayesele ewamkele kwaloo mgaqo mnye, wokohlwaya ubugwenxa bobugwenxa bukaSirayeli ongathembekanga nowonakeleyo. Umdali kaThixo kunye nomthetho ongatshintshiyo, usinika ubungqina obuhle boku. Yomibini iminqophiso iphantsi kweemfuneko ezifanayo zokuthobela nokuthembeka.

Ukufikelela kumxholo othi “ *amaxilongo* ” kuya kwenza kube lula ukubonisa ukugwetywa okulandelelanayo kwazo zonke iinkonzo zamaKristu: amaKatolika, amaOthodoki, amaProtestanti ukususela ngo-1843, kodwa nama-Adventist ukususela ngo- 1994 . babethe kunye phambi kokuphela kwexesha lokulingwa. Ngaloo ndlela sinokujonga ukubaluleka kwayo. “ *Ixilongo lesixhenxe* ” elinxibelelene nokubuya kukaKristu, isenzo esingqalileyo sikaThixo, liya kuphathwa ngokwahlukeneyo, njengeSabatha, kwisahluko 11, emva koko liya kuthethwa ngokubanzi kwisahluko 18 nese-19.

Kwisithuba seenkulungwane ezili-17 ezidlulileyo ukususela kuma-321, okanye ngokuchaneke ngakumbi kwiminyaka eli-1709, iminyaka eli-1522 iye yaphawulwa ziziqalekiso ezibangelwe kukungathobeli kweSabatha de kwade kwamiselwa ukubuyiselwa kwayo okucwangciselwe unyaka we-1843 kummiselo kaDan.8:14. Kwaye ukususela kumhla wokubuyiselwa kwayo ukuya kuthi ga ekubuyeni kukaYesu Kristu ngo-2030, iSabatha yanikela intsikelelo yayo iminyaka eli-187 kuphela. ISabatha ke ngoko ixesha elide lenze umonakalo kubantu abangathembekanga kunokulunga kwabanyuliweyo abathembekileyo. Isiqalekiso siyaphumelela kwaye lo mxholo ke ngoko unendawo yawo kwesi sahluko 8 esibonisa iziqalekiso zikaThixo.

Indinyana 3 : “ *Kwafika esinye isithunywa, sema phezu kwesibingelelo, sinesiqhumiselo segolide; bamnika iziqhumiso ezininzi, ukuba azinikele, kunye nemithandazo yabo bonke abangcwele, phezu kwesibingelelo segolide, esiphambi kwetrone.* »

KuDaniyeli 8:13 , emva kokucaphula “ *isono esiphanzisayo* ”, abangcwele bombono bavusa “ *ubungunaphakade* ” obuphathelele “ *ububingeleli* “basezulwini ” bukaYesu Kristu “ *obungenakudlelana* ”, ngokutsho kwamaHebhere 7:23. Emhlabeni, ukususela ngo-538, ulawulo lukapopu luyithathile ngokukaDan.8:11. Ngowe-1843, ukuxolelaniswa noYesu Kristu kwafuneka kubuyiselwe. Le yinjongo yomxholo esithetha ngawo kule ndinyana 3 evula izulu ize isibonise uYesu Kristu kwindima yakhe yokomfuziselo njengombingeleli omkhulu wasezulwini ongumthetheleli wezono zabanyuliweyo bakhe, ibe ngabo bodwa. Khumbula ukuba emhlabeni, phakathi kowama-538

nowe-1843, esi siganeko nale ndima senziwa intlekisa yaye sohluthwa ngumsebenzi woopopu bamaRoma Katolika abaye balandelana ekuhambeni kwexesha, beqhubeka bephazamisa uThixo ngelungelo lakhe elisemthethweni eliphakamileyo lokongamela.

Ngenxa yokuba ichaziwe kwesi sahluko 8 nangenxa yokuba yaphela kwangelo xesha linye nokulahlwa kweSabatha, lo mxholo wokuthethelelwa kukaYesu Krestu unikelwe kuthi phantsi kombandela wesiqalekiso sokupheliiswa kokuthethelelwa komKristu. inyambalala yamaxhoba angekho zingqondweni 'emini yelanga' yamaRoma angabahedeni; oku, ngokukodwa, emva kokuguqulwa kwegama elikhohlisayo nelihendayo: "ngeCawa": imini yeNkosi. Ewe, kodwa ivela kweyiphi inkosi? Yeha! Le ingezantsi.

Indinyana 4: " *Wenyuka umsi wesiqhumiso, kunye nemithandazo yabangcwele, esandleni sesithunywa sezulu, phambi koThixo.* »

" *Iziqholo* " ezipheleka " *imithandazo yabangcwele* " zifuzisela ivumba elimnandi ledini likaYesu Kristu. Yimbonakaliso Yakhe yothando nokuthembeka eyenza imithandazo yabanyulwa bakhe yamkeleke kumgwebo wakhe wobuthixo. Kuya kufuneka siqaphele kule ndinyana ukubaluleka kokunxibelelana kwamagama " *umsi* " kunye " *nemithandazo yabangcwele* ". Le nkukacha iya kusetyenziswa kwiSityhi.9:2 ekuchazeni imithandazo yamaKristu obuxoki obuProtestanti, ekubeni imeko entsha yasekwa ngowe-1843.

Into evezwa nguThixo kule ndinyana yimeko eyayikho phakathi kwexesha labapostile kunye nomhla oqalekisiweyo kaMatshi 7, 321. Ngaphambi kokulahlwa kweSabatha, uYesu wafumana imithandazo yabanyuliweyo waza wabathethelela egameni lakhe. Ngumfanekiso wemfundiso obonisa ukuba ulwalamano oluthe nkqo phakathi koThixo nabanyuliweyo bakhe luyagcinwa. Kuya kuba njalo logama nje benikela ubungqina ngokuthembeka kuye nakwimfundiso yakhe yenyano, de kube ngowama-321. Ngowe-1843, ububingeleli bukaYesu buya *kuqalisa kwakhona* wonke umsebenzi wabo osikelelekileyo ngenxa yeengcwele ezinyuliweyo zamaSabatha. Noko ke, phakathi kowama-321 nowe-1843, abahlaziyi banganelwa kuxolelo lwakhe, njengabo bexesha *laseTiyatira* .

Indinyana 5: " *Saza isithunywa sathabatha isitya sokuqhumisela, sazalisa ngomlilo ophuma esibingelelweni, sawuphosa emhlabeni. Kwabakho izandi, neendudumo, nemibane, nenyikima.* »

Isenzo esichaziweyo sinobundlobongela obubonakalayo. Yileya kaYesu Kristu ekupheleni kobulungiseleli bakhe bokuthethelela xa kufika ixesha lokuphela kwexesha lobabalo. Indima " *yesibingelelo* " iyaphela, kwaye " *umlilo* ", umfanekiso wokufa okucamagushela kukaYesu Kristu, " *uphoswa emhlabeni* ", efuna isohlwayo kwabo bawujongela phantsi, nakwabanye, abadelekileyo. Isiphelo sehlabathi esiphawulwe ngongenelelo oluthe ngqo lukaThixo luvuswa apha yifomula engundoqo etyhilwe kwiSityhi.4:5 kunye ne-Eks.19:16. Ushwankathelo lwexesha lobuKristu luphela ngokufika "kwamaSabatha" kukaYesu Kristu.

Njengokuba kwakunjalo ngeSabatha, umxholo wokuthethelelwa kukaYesu Kristu wasezulwini uchazwa phantsi kombandela wesiqalekiso somgwebo wayo phakathi kowama-321 no-1843. Abangcwele ababuza uMoya ngayo, kuDan.8:13,

babenezizathu ezivakalayo zokuba befuna ukwazi ixesha apho ububingeleli “*obungunaphakade*” buya kuthatyathelwa indawo nguYesu Kristu.

Qaphela : Ngaphandle kokubuza ingcaciso yangaphambili, ingcaciso yesibini iyavakala. Kule ngcaciso yesibini, isiphelo somxholo wokuthethelelwa kukaYesu Krestu sinokunxulunyaniswa nomhla we-7 kaMatshi 321, umzuzu apho ukulahlwa kweSabatha ngamaKristu kwakhokelela ekubeni uThixo angene emsindweni oya kukhululwa yiNtshona. UbuKristu, kusetyenziswa “*amaxilongo asixhenxe*” aphuma kwindinyana yesi-6 elandelayo. Le ngcaciso iphindwe kabini ithetheleleka ngakumbi ukususela ekubeni ukulahlwa kweSabatha kunemiphumo de kwasekupheleni kwehlabathi, ngo-2030, unyaka apho ngokubuya kwakhe okuzukileyo okubonakalayo, uYesu Kristu aya kuyishenxisa ngonaphakade kulawulo lukapopu waseRoma nowokugqibela walo waseMerika. Inkxaso yamaProtestanti, ibango lawo lobuxoki lokukhonza nokumela yena. Emva koko uYesu uya kuphinda aqalise igama lakhe elithi “*iNtloko*” yeCawa ehluthwe ngoopopu. Ngokwenene, ngokungafaniyo nabanyuliweyo abathembekileyo, amaKristu angathembekanga awayayo aya kuwutyeshela ummiselo kaDan.8:14 nemiphumo yawo de kube sekupheleni kwehlabathi; nto leyo ethethelela ukoyikwa kwabo xa uYesu ebuya ngokwemfundiso yeSityhi.6:15-16. Ngaphambi kwe-2030, “*amaxilongo*” amathandathu okuqala aya kufezwa phakathi kwe-321 kunye ne-2029. “Ngexilongo *lesithandathu*”, isohlwayo sokugqibela sesilumkiso ngaphambi kokutshatyalaliswa kokugqibela, uThixo wohlwaya ngokuqatha amaKristu avukelayo. Emva kwesi sohlwayo sesithandathu, uya kulungelelanisa iimeko zovavanyo lokugqibela lokholo lwendalo iphela yaye kulo mongo, ukukhanya okutyhiliweyo kuya kuvakaliswa kuze kwaziwe kubo bonke abasindileyo. Kusebusweni benyaniso ebonakalisiweyo apho abanyuliweyo nabawileyo baya kuthi, ngokhetho lwabo olukhululekileyo, baqhubele phambili ebusweni besoyikiso sokufa ukuya kwisiphelo sabo sokugqibela esiya kuba: ubomi obungunaphakade kwabanyuliweyo, ukufa okuqinisekileyo nokugqibeleleyo. kwabawileyo..

Indinyana 6: “*Zaza izithunywa ezisixhenxe ezinamaxilongo osixhenxe, zalungiselela ukuvuthela.*»

Ngokusuka kule ndinyana, uMoya usinika umbono omtsha wexesha lamaKristu, uthabatha njengomxholo othi “*amaxilongo asixhenxe*” oko kukuthi, “izohlwayo ezisixhenxe ezilandelelanayo” ezasasazwa ebudeni bexesha lobuKristu ukususela ngoMatshi 7, 321, unyaka ‘*esono*’ ngawo. yasekwa ngokusemthethweni **nangokwaseburhulumenteni**. Ndiyakhumbula ukuba kwintshayelelo yesiTyhilelo 1, “*ilizwi*” likaKristu ngokwalo sele lithelekiswa nesandi “*sexilongo*”. Esi sixhobo esisetyenziselwa ukulumkisa abantu bakwaSirayeli sithwala ngaphakathi kuso intsingiselo ephelileyo yesityhilelo se-Apocalypse. Isilumkiso silumkisa ngemigibe ebekwe lutshaba.

Indinyana 7: “*Kwakhala eyokuqala. Kwabakho isichotho nomlilo oxutywe negazi, saphalazwa emhlabeni; saza isahlulo sesithathu somhlaba satshiswa, nesahlulo sesithathu semithi satshiswa, nayo yonke imifuno eluhlaza yatshiswa.*»

Isohlwayo sokuqala : senziwe phakathi kwe-321 kunye ne-538, ngohlaselo olwahlukeneyo loBukhosi baseRoma ngabantu ababizwa ngokuba "ngamabhari". Ndikhumbula ngokukodwa abantu be "Huns" inkokeli yabo uAttila yathi,

ngokufanelekileyo, "isibetho sikaThixo". Isibetho esatshisa inxalenye yeYurophu; emantla eGaul, emantla eItali nasePannonia (eCroatia nasentshona yeHungary). Isaci sakhe sasisithi, Hayi indlela adume ngayo! "Apho ihashe lam lidlula khona, ingca ayikhuli." Izenzo zakhe zishwankathelwe ngokugqibeleleyo kule vesi 7; akukho nto ilahlekileyo, yonke into ikhona. " *Isichotho* " luphawu lokutshatyalaliswa kwezityalo kwaye " *umlilo* " luphawu lokutshatyalaliswa kwezinto ezityiwayo. Yaye kambe ke, " *igazi elaphalalayo emhlabeni* " lifuzisela ubomi babantu bokubulawa ngogonyamelo. Isenzi esithi " *phoswa* " sibonisa ingqumbo yomdali, umniki-mthetho, nomsindisi uThixo ophefumlela aze alathise isenzo emva 'kokuphosa *umlilo esibingelelweni* ' kwindinyana 5.

Kwangaxeshanye, kwiLevitikus 26:14 ukusa kweye-17, sifunda oku: " *Ke ukuba anithanga nindiphulaphule, anayenza le mithetho yonke, ukuba nithe nayicekisa imimiselo yam, ukuba umphefumlo wenu uthe wawenyanya amasiko am, nenze ngokwemithetho yam. Ize ningenzi imithetho yam yonke, niwaphule umnqophiso wam, ndokwenza oku kuni. ndiya kuthumela phezu kwenu unkwantyo, ngesifo sephepha, necesina, eya kwenza amehlo akho abe norhatyazo, nomphefumlo wakho ubethwe; nifumane nihlwayele imbewu yenu, zidle iintshaba zenu. Ndonichasa nina, nigxothwe ziintshaba zenu; baya kunilawula abanithiyayo, nisabe ningasukelwa. »*

Indinyana 8: " *Labetha elesibini. Kwaza kwaphoswa into engathi yintaba enkulu, esitsha ngumlilo, elwandle; saza isahlulo sesithathu solwandle saba ligazi*

Isohlwayo Sesibini : Isitshixo sale mifanekiso iqingqiweyo sikuye Yer.51:24-25 : " *Ndobuyekekeza iBhabheli, nabemi bonke belamaKaledi, ngenxa yobubi bonke ababenze kwiZiyon phambi kwamehlo enu; utsho uYehova. Yabona, ndikuchasile, ntaba yokonakalisa, utsho uYehova, wena ulonakalisayo ihlabathi lonke; Ndiya kusolula isandla sam phezu kwakho, ndikugqengqe uhle ezingxondorheni, ndikwenze intaba yomlilo.* Kukule ndinyana yesi-8 apho uMoya uxhokonxa ulawulo lobupopu baseRoma phantsi kwegama labo lokomfuziselo elithi " *iBhabheli* " eliya kuvela kwimo ethi " *iBhabheli mkhulu* " kwiSityhi.14:8, 17:5 nese-18:2. "Umlilo" uncamathela kubuntu bakhe, uvuselela kangangoko okuya kumqwenga ekubuyeni kukaKristu nomgwebo wokugqibela, njengaloo nto ayisebenzisayo ukuvuthisa intiyo abo bamamkelayo nabamxhasayo: ookumkani baseYurophu nabantu babo abangamaKatolika. . . Apha njengakuDanyeli, " *ulwandle* " lufanekisela uluntu olunento yokwenza nesigqubuthelo sesiprofeto; ubuntu babantu abangaziwayo abathi ngokusisiseko bahlala bengabahedeni phezu kwako nje ukuguquka kwamaKristu. Umphumo wokuqala wokumiselwa kolawulo loopopu ngowama-538 yaba kukuhlasela abantu ukuze babaguqule ngomkhosi oxhobileyo. Igama elithi " *intaba* " libhekisela kubunzima obukhulu bejografi. Lulo olufanelekileyo ukuchaza ulawulo luka popu oluthi, utshaba lukaThixo, sekunjalo luvuswe kukuthanda kwakhe kobuthixo; oku ukuze kuqinise ubomi bonqulo bamaKrestu angathembekanga okukhokelela kwintshutshiso, ukubandezeleka nokufa phakathi kwawo nangaphandle kwabantu beenkonzo ezahlukeneyo. Unqulo olusisinyanzelo yinto entsha ngenxa yokwaphulwa kweSabatha engcwele kaThixo. Sinetyala kuye ukubulawa kwabantu ngokungeyomfuneko kokuguqulwa ngenkani okwenziwa

nguCharlemagne kunye nemiyalelo yeeMfazwe Zomnqamlezo ezijoliswe kubantu abangamaSilamsi, ezaqaliswa nguPopu Urban II; zonke izinto zaprophetwa kweli “ *xilongo lesibini* ”.

Indinyana 9: “ *Safa isahlulo sesithathu sezinto eziphilileyo eziselwandle, nesinye kwisithathu semikhombe satshabalala .* ”

Imiphumo yendalo yonke kwaye iya kuhlala kude kube sekupheleni kwehlabathi. Amagama athi “ *ulwandle* ” kunye “ *neenqanawa* ” aya kufumana intsingiselo yawo kungquzulwano kunye namaSilamsi oLwandle lweMeditera, kodwa kunye nabantu base-Afrika nabaseMzantsi Merika apho ukholo lobuKatolika olwanyanzeliswa luya kubangela ukubulawa kwabantu okoyikekayo. .

Kwangaxeshanye sifunda oku kwiLev.26:18-20: “ *Ukuba nithe anandiphulaphula noko, ndokongeza ukunithethisa kasixhenxe ngenxa yezono zenu. Ndiya kulaphula iqhayiya lamandla enu, izulu lenu ndilenze libe njengesinyithi , ilizwe lenu libe njengobhedu; agqitywe ngelize amandla enu, ilizwe lenu lingayivelisi indyabo yalo, nemithi yelizwe ingazivelisi iziqhamo zayo.* »Kule ndinyana, uThixo ubhengeza ukuqina kwenkolo okwathi ngexesha lobuKristu kufezwa ngokudlula kweRoma ukusuka kubuhedeni ukuya kubupapa. Masiphawule umdla wokuba ngexesha lolu tshintsho, ulawulo lwamaRoma lwayishiya “iCapitol” ukufaka ubupopu kwibhotwe laseLateran elibekwe ngokuchanekileyo kwi “Caelius”, oko kukuthi, isibhakabhaka. Ulawulo olungqwabalala lukapopu luyakungqina ukuqina konqulo okwaprophetwayo. Isiqhamo sokholo lobuKristu siyatshintshwa. Ubulali bukaKristu buthatyathelw’ indawo lugonyamelo nenkohlakalo; yaye ukunyaniseka kwinyaniso kuguqulelwa ekubeni kukunganyaniseki nokuzondelela ubuxoki bonqulo.

Indinyana 10: “ *Labetha elesithathu. Kwawa ezulwini inkwenkwezi enkulu, ivutha njengesibane; yawa phezu kwesahlulo sesithathu semilambo naphezu kwemithombo yamanzi.* »

Isohlwayo sesithathu : Ububi obuveliswayo buyaqina kwaye bufikelele encotsheni yabo ngasekupheleni kwamaXesha Aphakathi. Ukuhambela phambili kokushicilela ngoomatshini kwathanda ukupapashwa kweBhayibhile Engcwele. Ngokuyifunda, amagosa anyuliweyo afumanisa iinyaniso eziyifundisayo. Ngaloo ndlela uyayithethelela indima ‘yamangqina *amabini* ’ uThixo awanika wona kwiSityhi. 11:3 : “ *Ndiya kuwanika amangqina am amabini amandla okuprofeta, ambethe ezirhwexayo iintsuku eziliwaka, elinamakhulu mabini anamanci mathandathu .* » Ithanda iimfundiso zayo zonqulo, inkolo yamaKatolika ithembele kuphela eBhayibhileni ukuze ithethelele amagama abantu abangcwele eyenza ukuba abantu bayo banqule. Kungenxa yokuba ukuba neBhayibhile kuyagwetywa yiyo yaye kumchanaba ekuthuthunjisweni nasekufeni lowo unayo. Kukufunyanwa kwenyaniso yeBhayibhile okuthethelela umfanekiso ochazwe kule ndinyana: “ *Kwaza kwawa ezulwini inkwenkwezi enkulu evutha njengesikhuni sesibane . Umlilo usabambelele kumfanekiso weRoma ofanekiselwa ngeli xesha “ yinkwenkwezi enkulu yomlilo ” efana “ nentaba enkulu evuthayo ”.* Igama elithi “ *inkwenkwezi* ” lityhila ibango lalo ‘lokukhanyisa *umhlaba* ’ ngokonqulo ngokutsho kweGen. 1:15; kwaye oku egameni likaYesu Krestu, othi yena

ungumfanekiso wenyani “ *isibane* ”, umthwali wokukhanya afaniswa naye kwi-Apo.21:23. “Usemkhulu ” njengaxa wayeqalisa, kodwa umlilo wokutshutshisa uye wanda, usuka “kwimeko *yokutshisa* ” uye “ *ekutsha* ” . Ingcaciso ilula, igxekwa yiBhayibhile, umsindo wayo uba mkhulu ngakumbi njengoko inyanzeleka ukuba ibachase ngokuphandle abanyuliweyo bakaThixo. Ethu ngokweSityhi.12:15-16 iyinyanzele ukuba isuke kwiqhinga lobuqhophololo nelahlekisayo “ *inyoka* ” iye kwele “ *namba* ” etshutshisa ekuhleni. Abachasi bayo abangobanyulwa bakaThixo abaseluxolweni nabathobekileyo kuphela, kukwakho yaye ngaphezu kwako konke phambi kwayo, ubuProtestanti bobuxoki, obungokwezobupolitika obungakumbi kunobungokonqulo, ngenxa yokuba butyeshela imiyalelo enikelwa nguYesu Kristu yaye buthabatha izixhobo, uyabulala yaye uyabulala. kwabulawa abantu abaninzi njengenkampu yamaKatolika. “Inxalenye *yesithathu yemilambo* ” oko kukuthi, inxalenye yabemi bobuKristu baseYurophu, yabandezeleka lugonyamelo lwamaKatolika njengoko wenzayo “ *kwimithombo yamanzi* ”. Umzekelo wale mithombo yamanzi nguThixo ngokwakhe ngokutsho kweYer.2:13 : “ *Ngokuba bonile ngokuphindiweyo abantu bam isono esiphindiweyo: bandishiyile mna, mthombo wamanzi aphilileyo; ezingawagciniyo amanzi.* » Kwisininzi, kule ndinyana, uMoya umisela “ ngemithombo *yamanzi* ” abanyuliweyo abenziwe ngokomfanekiselo kaThixo. UYohane 7:38 uyaqinisekisa, esithi, “ *Lowo ukholwayo kum, kuya kumpompoza imilambo yamanzi aphilileyo, iphuma kuye, njengoko satshoyo isibhalo.* » Eli binzana likwabhekisela kuqheliselo lokubhaptizwa kwabantwana abathi kwasekuzalweni kwabo, ngaphandle kokubonisana nabo, bafumana incwadi yonqulo eya kubenza babe ngamaxhoba onqulo olungakhethwanga. Njengoko bekhula, ngenye imini baya kuthabatha izixhobo baze babulale abachasi ngenxa yokuba imilinganiselo yabo yonqulo ifuna oko kubo. IBhayibhile iyawugatya lo mqaqo kuba ithi: “ *Nabani na okholwayo aze abhaptizwe uya kusindiswa, kodwa nabani na ongakhohwayo uya kugwetywa* (Marko 16:16).”

Indinyana 11 : “ *Igama lale nkwenkwezi nguMhlonyane; saza isahlulo sesithathu samanzi saba ngumhlonyane; kwaye into eninzi yabantu yafa emanzini, ngokuba aba krakra.* »

Ngokuchasa amanzi acocokileyo nathomalalisa unxano achaza iBhayibhile, ilizwi elibhaliweyo likaThixo, imfundiso yamaKatolika ifaniswa “ *nomhlonyane* ”, isiselo esikrakra, esinetyhefu, nesibulalayo; oku kuyathetheleleka kuba isiphumo sokugqibela sale mfundiso iya kuba ngumlilo "wokufa *kwesibini komgwebo wokugqibela* ". Inxalenye, “ *isinye kwisithathu* ” sabantu, sitshintshwa yimfundiso yamaKatolika okanye imfundiso yobuxoki yamaProtestanti efunyenweyo. “ *Amanzi* ” ngamadoda kwanemfundiso yeBhayibhile. Ngenkulungwane ye-16 ' amaqela amaProtestanti axhobileyo ayisebenzisa kakubi iBhayibhile nemfundiso yayo, yaye ngokomfanekiso wale ndinyana, amadoda abulawa ngabantu neemfundiso zonqulo lobuxoki. Oku kungenxa yokuba abantu neemfundiso zonqulo ziye zakrakra. Ngokuvakalisa ukuba ‘ *amanzi aba krakra* , ’ uThixo uphendula isityholo ‘sorghano *lwekhwele* ’ esiye sahlala singaconjululwa ukususela kwiSityhi. 6:6 kwitywina *lesithathu* . Uyaqinisekisa, ngexesha xa ilizwi lakhe elibhaliweyo lifika ukwenza oko, isityholo sokukrexeza ukuba uzisa

nxamnye iNdibano ukususela ngoMatshi 7, 321 eyandulela ixesha lokukrexeza ngokusemthethweni ngokonqulo ogama Pergamo e Apo. 2:12 for 538.

Kwangaxeshanye, sifunda oku kwiLev. 26:21-22 : “ *Ukuba nithe nandichasa, anavuma ukundiphulaphula, ndophinda ndinibethe kasixhenxe ngokwezono zenu; ndinithumele amarhamncwa, awonihlutha abantwana benu, ayiqwenge nemfuyo yenu, akunciphise nibe mbalwa; neendlela zakho ziya kuba yinkangala.* » Isifundo esifanayo seLev.26 kunye *nexilongo lesi-3* lesiTyhilelo sityhila umgwebo uThixo awuqhubayo ekuqaleni kwexesha loHlaziyo. Abanyulwa bayo bokwenene bahlala benoxolo kwaye barhoxa, besamkela ukufa okanye ukuthinjwa njengabafeli-nkolo bokwenene. Kodwa ngaphandle komzekelo wawo obalaseleyo, ubona kuphela “ *amarhamncwa* ” akhohlakeleyo aqubisanayo, ngokufuthi, ngenxa yekratshi lawo, nabulala abantu ngoburhalarhume bezilwanyana zasendle ezidla inyama. Le ngcamango iya kumila kwiSiTyh.13:1 nese-11. Yincopho yexesha xa, ngokwesiqhelo sembandezelo, onyuliweyo wakhokelelwa “ *entlango* ” (= isilingo) kwiSityhi. 14 kunye nebhayibhile ebhaliweyo “ *amangqina amabini* ” kaThixo akwiSityhi.11:3. Ukunganyamezeli kolawulo lukapopu okwaprofetwa iminyaka eli-1260 kuya kuphela.

Indinyana 12 : “ *Labetha elesine. Saza sabethwa isahlulo sesithathu selanga, nesahlulo sesithathu senyanga, nesahlulo sesithathu seenkwenkwezi, ukuze isahlulo sesithathu senziwe mnyama, silahlekelwe yimini yokukhanya kwayo, nobusuku ngokunjalo.* »

Isohlwayo sesine : Umoya apha ufanekisela “ *imbandezelo enkulu* ” echazwe kwiSityhi.2:22. Ngemifuziselo, ityhila imiphumo yayo kuthi: ngokuyinxenye, “ *ilanga* ”, uphawu lokukhanya kukaThixo, libethekile. Kwakhona, ngokuyinxenye, “ *inyanga* ”, engumfuziselo wenkampu yonqulo yobumnyama echaphazelekayo, ngowe-1793, amaKatolika namaProtestanti anohanahaniso, nayo yabethwa. Ngaphantsi komfuziselo othi “ *iinkwenkwezi* ”, inxalenye yamaKristu ebizelwe *ukukhanyisela umhlaba* nayo iyabethwa. Ngubani ke ngoko onokubetha ukukhanya konqulo lwamaKristu okwenyaniso nobuxoki? Impendulo: ingcamango yokungakholelwa kuThixo ithathwa njengokukhanya okukhulu kwexesha. Ukukhanya kwayo kuzisitha zonke ezinye. Ababhali ababhala iincwadi ezithetha ngalo mbandela bahlonelwa kakhulu yaye bona ngokwabo babizwa ngokuba “zikhanyiso,” njengoVoltaire noMontesquieu. Noko ke, oku kukhanya kutshalalisa, okokuqala, ubomi bomntu kwityathanga, kuphalaza imisinga yegazi. Emva kwentloko kaKumkani uLouis XVI kunye nenkosikazi yakhe uMarie-Antoinette, amagcisa amaKatolika namaProtestanti awela phantsi kweliso labavukeli-mbuso. Esi senzo sokusesikweni sobuthixo asikuthetheleli ukungakholelwa kubukho bukaThixo; kodwa isiphelo siyazithethelela iindlela, yaye uThixo unokubhukuqa kuphela oozwilakhe ngokubachasa ngengcinezelo eyongamileyo, enamandla ngakumbi nenamandla ngakumbi. “ *Amandla nokomelela* ” yekaYehova kwiSityhi.7:12.

Kwangaxeshanye, sifunda oku kwiLevitikus 26:23 ukusa kweyama-25 : “ *Ukuba ngaba nithe nandichasa, ndonichasa, ndinibethe kasixhenxe ngenxa yezono zenu; Ndiya kunizisela ikrele eliwuphindezelela umnqophiso wam ; Xa nithe nahlangana emizini yenu, ndothumela kuni isibetho, ninikelwe esandleni*

sotshaba. ". “ *Ikrele eliya kuphindezela impindezelo yam* ” ngokwenene yindima uThixo awayinikela kurhulumente welizwe laseFransi ongakholelwayo kubukho bukaThixo ngokunikela kulo iintloko ezinetyala lokukrexeza ngokomoya okwenziwa nxamnye nalo. Njengesibetho sale ndinyana, lo rhulumente ongakholelwayo kubukho bukaThixo waqalisa umgaqo wokubulawa kwabantu abaninzi kangangokuba ababulali bayizolo babe ngamaxhoba angomso. Ngokwalo mgaqo, olu lawulo lungenasiphelo kwakubonakala ngathi luza kugubungela lonke uluntu ngokufa. Kungoko uThixo eya kumnika igama elithi “ *inzonzobila* ”, “ *irhamncwa eliphuma enzonzobileni* ”, kwiSityhi. 11:7 apho aphuhlisa khona umxholo wakhe. Oku kungenxa yokuba kwiGen.1:2, eli gama lichaza umhlaba ongenabomi, ngaphandle kwemo, umbhodamo kwaye ekuhambeni kwexesha, ukutshatyalaliswa okucwangcisiweyo okwenziwa ngurhulumente ongakholelwa kubukho bukaThixo kuya kuzala kwakhona. Ngokomzekelo, sifumanisa ikamva lomKatolika nomlawuli oyintloko uVendée owathiywa igama elithi “Impindezelo” ngabavukeli-mbuso ababenenjongo yokulenza libe yinkangala engenakumiwa.

Indinyana 13: “ *Ndabona, ndeva ukhozi luphaphazela esazulwini samazulu, lusithi ngezwi elikhulu, Yeha, yeha, yeha, abo bemiyo phezu komhlaba, ngenxa yezinye izandi zamaxilongo ezithunywa zezulu ezithathu. eya kukhala!* »

INGuquko yaseFransi yavelisa iziphumo zayo zokubulala kodwa yafikelela injongo eyayinqwenelwa nguThixo. Lwaphelisa ubuzwilakhe bonqulo, yaye emva koko, kwabakho ukunyamezelana. Eli lixesha laxa, ngokutsho kweSityhi. 13:3 , “ *irhamncwa laselwandle* ” lamaKatolika “ *linenxeba lokufa kodwa laphiliswa* ” ngenxa yegunya elinamandla “ *lokhozi* ” lukaNapoleon , oluchazwe kule ndinyana, olwambuyisela kwisimo salo. ngeConcordat yakhe. “... *ukhozi olubhabha phakathi esibhakabhakeni* ” lufuzisela i-pogee yolawulo loMlawuli uNapoleon ¹ Wandisa ulawulo lwakhe kubo bonke abantu baseYurophu kwaye wasilela kwiRashiya. Olu khetho lusinika ukuchaneka okukhulu kwi-dating of events, ixesha le-1800 ukuya kwi-1814 liyacetyiswa. Imiphumo emikhulu yolu lawulo ibumba umlinganiselo oqinileyo othi ngaloo ndlela uthethelele ukufika ngomhla obalulekileyo kaDaniyeli 8:14, 1843. Olu lawulo lubalulekileyo kwimbali yelizwe laseFransi luba, ngenxa yokuba uThixo, umthwali wesaziso esoyikekayo, ekubeni emva kwakhe, ukholo lobuKristu behlabathi lonke luya kungena kwixesha apho luya kubethwe nguThixo ngabathathu abakhulu " *amashwa* ". Iphindwe kathathu, imalunga nokugqibelela " *kweshwangusha* "; Oku kungenxa yokuba ukungena kunyaka we-1843, njengoko iSityhi.3:2 sifundisa, uThixo ufuna amaKristu, athi usindiso lukaYesu Kristu, alugqibezele ekugqibeleni uHlaziyo olwaqaliswa ukususela ngowe-1170, umhla awathi uPierre Valdo wayibuyisela ngokupheleleyo inyaniso yeBhayibhile, yaye avelisa “ ukugqibelela . *imisebenzi* ”; le ngqibelelo iyafuneka kwiSiTyh.3:2 nangommiselo kaDaniyeli 8:14. Imiphumo yokungena kwayo kwisicelo ibonakala apha ngendlela " *yamashwa* " amakhulu amathathu esiza kufunda ngoku ngokwahlukileyo. Ndingathanda ukuphawula kwakhona ukuba yintoni eyenza eli xesha loxolo lwenkolo, ngokumangalisayo, " *ishwangusha* " elikhulu, lilifa lesizwe saseFransi sokungakholelwa kubukho bukaThixo esingena kwaye siya kuthi, kude kube sekupheleni kwehlabathi, singene ezingqondweni zabantu baseNtshona. Oku

akuyi kubanceda baphumeze iinguqulelo ezazifunwa nguThixo ukususela ngowe-1843. Kodwa sele ‘ *itywina lesithandathu* ’ leSityhi . *amakhiwane aluhlaza* “, ngenxa yoko engazange akwamkele ukuqola okupheleleyo kokomoya okufunwa nguThixo ukususela ngowe-1843. Yaye umqondiso wasezulwini wesilumkiso sikaThixo wanikelwa ngoNovemba 13, 1833 ecaleni kwexesha elicetyiswayo lokubhengezwa kwesithathu esikhulu. “ *amashwa* ” evesi efundwayo.

Kwisityhilelo sakhe, uMoya uvuselela ibinzana elithi “ *abemi bomhlaba* ” ukuchaza abantu ekujoliswe kubo ngabathathu abakhulu. *waprofeta* " *ngamashwa* ". Besikiwe kuThixo kwaye bahlulwe kukungakholwa nesono sabo, uMoya ubadibanisa “ *nomhlaba* ”. Ngokwahlukileyo koko, uYesu uchaza abanyulwa bakhe bokwenyaniso ngebinzana elithi “ *abemi bobukumkani bamazulu* ”; ilizwe labo asingomhlaba “ *kodwa lizulu* ” apho uYesu ‘ *wabalungiselela indawo* ’ ngokutsho kukaYohane 14:2-3 . Ngoko sihlandlo ngasinye ibinzana elithi “ *abemi behlabathi* ” licatshulwa kwiApocalypse, libhekisela kuluntu olunemvukelo olwahlulwe kuThixo ngoYesu Kristu.

ISityhilelo 9: ixilongo lesi ⁻⁵ nelesi- ⁶ **" Eyokuqala " kunye " neshwangusha elikhulu lesibini "**

Ixilongo lesi -5 : “ uyeha omkhulu ^{wokuqala} ”
kumaProtestanti (1843) kunye nama-Adventist (1994)

Phawula : Ekuqaleni, lo mxholo “ *wexilongo lesi-5* ” ubonisa ngemifanekiso efuziselayo umgwebo kaThixo kwiinkonzo zamaProtestanti eziye zawa ehlazweni ukususela ngentwasahlobo yowe-1843. udade ^{wethu} weSeventh-day Adventist, uNksk. Ellen Gould White, lowo uYesu wamnyulayo njengomthunywa wakhe. Umsebenzi wakhe wokuprofeta ngokukhethekileyo wakhanyisa ixesha lovavanyo lokugqibela lokholo; ingqikelelo yakhe iya kuqinisekiswa kulo myalezo. Kodwa into udade wethu awayengayazi kukuba ulindelo lwesithathu lwama-Adventist lwalucetywe nguThixo ukuvavanya ibandla lamaSabatha ngokwalo. Ngokuqinisekileyo, oku kulindelekileyo kwesithathu akuzange kuthathelwe phambili uphuhliso loluntu kwezi zibini zangaphambili, kodwa ubukhulu beenyaniso ezityhiliweyo ezintsha eziqhotyoshelwe kuyo zihlawulela obu buthathaka obubonakalayo. Yiyo loo nto, emva kokuvavanywa nguYesu Kristu phakathi ko-1983 no-1991 eValence-sur-Rhône, eFransi, naseMauritius, emva kokugatya kwakhe izibane zakhe zokugqibela zesiprofeto, imfundiso ye-Adventism esemthethweni “yahlanzwa” nguMsindisi wemphefumlo 1994, umhla owaqulunqwa ngokusetyenziswa ‘ *kweenyanga ezintlanu* ’ zesiprofeto zendinyana 5 neye-10 yesi sahluko 9. Kungenxa yoko le nto, kwisifundo sesibini, lo mgwebo ungokomfuziselo owenziwa nguYehova nxaanye neenkalo ezahlukahlukeneyo zokholo lwamaProtestanti usebenza Iziko leSeventh-day Adventism lawela kukreko, ngokwalo, ngenxa yokwala ukukhanya okungokwesiprofeto; oku, nangona izilumkiso ezinikwe ngu-Ellen G. White kwisahluko "ukukhanyela ukukhanya" kwencwadi yakhe ebhekiswe kubafundisi bama-Adventist "The Evangelical Ministry". Ngowe-1995, umanyano olusemthethweni lweAdventism nobuProtestanti lwaqinisekisa umgwebo wobulungisa owaprofetwa nguThixo. Phawula isibakala sokuba ezi zimbini ziwa zinesizathu esifanayo: ukugatya nokudelwa kwelizwi lesiprofeto elicetywe nguThixo, ngumkhonzi awamnyulela lo msebenzi.

“ *Ilishwa* ” lixesha lobubi eliphenjelelwa nguSathana, utshaba lukaYesu nabangcwele bakhe abanyuliweyo. UMoya uya kusityhilela ngemifanekiso ukuba umfundi kaYesu Krestu uba yintoni na xa elahlwe nguye ukuba anikelwe kumtyholi; nto leyo ke eyenza “ *ishwangusha* ” elikhulu ngokwenene .

Indinyana 1: “ *Yabetha eyesihlanu. Ndaza ndabona inkwenkwezi eyayiwa emhlabeni iphuma ezulwini. Sanikwa isitshixo somhadi .*

“ *Isihlanu* ”, kodwa isilumkiso esikhulu sibhekiswa kwabanyuliweyo bakaKristu abahlukanisiweyo ukususela ngowe-1844. “ *Inkwenkwezi eyawa ezulwini* asiyo “ *nkwenkwezi I-Absinthe* "esuka kwisahluko esidlulileyo esingazange" iwe ", " *kwi Pha umhlaba* ", kodwa " *phezu THE imilambo Kwaye THE imithombo lwamanzi* ”. Lixesha le “ *Sardesi* ” apho uYesu akhumbula ukuba “ *uphethe iinkwenkwezi ezisixhenxe ezandleni zakhe* ”. Ngenxa ‘ *yemisebenzi* ’ yakhe evakaliswe “ *engafezekanga* ,” uYesu wayiphosa emhlabeni “ *inkwenkwezi* ” yomthunywa ongumProtestanti.

Imbandezelo yama-Adventist yaphawulwa ngentwasahlobo ka-1843 ekupheleni kolindelo lokuqala lokubuya kukaYesu Krestu. Ukulinda okwesibini koku kubuya kwaphela ngo-Oktobha 22, 1844. Kwaba kuphela ekupheleni kolu vavanyo lwesibini awathi uThixo wanika abo baphumeleleyo ulwazi noqheliselo

IweSabatha yakhe engcwele yangoMgqibelo. Le Sabatha ke yathabatha indima “*yetywina likaThixo*” ecatshulwe kwindinyana 4 yesi sahluko 9. Ukutywinwa kwabakhonzi bayo ngoko kwaqala emva kokuphela kovavanyo lwesibini, ekwindla lowe-1844. Ilandelayo: ibinzana elithi “*eliwileyo*” lijolise kumhla wentwasahlobo ka-1843, ixesha lommiselo kaDan.8:14 nokuphela kwetyala lokuqala lama-Adventist, ngokuchasene nelo lasekwindla lika-1844 eliphawula ukuqala kokutywinwa kwetyala. abakhethiweyo abaphumeleleyo kunye nowomxholo weli “*xilongo lesi-5*”, injongo yalo kuThixo kukutyhila ukuwa kokholo lwamaProtestanti kunye nolo lweAdventism oluya kwenza umanyano kunye naye emva ko-1994, ukuphela “kweenyanga *ezintlanu*” kwaprofetwa. kwindinyana 5 neye-10. Ngaloo ndlela, ngoxa “iinyanga ezintlanu” zalo mxholo zaqalisa ekwindla lowe-1844, umongo wokuqalisa kokutywinwa, kumbandela oyintloko, ukholo lwamaProtestanti “lwaluwile” ngaphambi kwalo mhla, ukususela kwiXesha *Eliqhelekileyo*. entwasahlobo 1843. Emva koko siyayibona indlela isityhilelo sikaThixo esizihlonela ngokuchanileyo izibakala ezingokwembali ezifeziweyo. Le mihla mibini i-1843 kunye ne-1844 nganye inendima ethile ehambelana nayo.

Lulahliwe nguYesu owalunikela kumtyholi, ukholo lwamaProtestanti lwawela “kwiqula” *lamaKatolika* okanye “*kwiinzulu zikaSathana*” ezathi abaHlaziyi bazigxeka ngokwabo ngexesha loHlaziyo kwiSityhi. 2:24. Ngokuchuliweyo, ngokuthi uwela “*emhlabeni*”, uMoya uqinisekisa ubunyani bokholo lwamaProtestanti olufanekiselwa ligama elithi “*umhlaba*” elikhumbuza ukuphuma kwawo kubuKatolika ekuthiwa “*ulwandle*” kwiSityhi. Kwisigidimi “*seFiladelfi*”, uYesu unikela “*iingcango*” ezivuliweyo okanye ezivaliweyo. Apha, isitshixo sibavulela indlela eyahluke kakhulu kuba ibanika ukufikelela “*kwinzonzobila*” uphawu lokunyamalala kobomi. Eli lixesha apho, kubo, “*ukukhanya kuba bubumnyama*” kwaye “*ubumnyama buba kukukhanya*”. Beyamkela njengelifa imigaqo yentanda-bulumko yeriphabliki, bayabulibala ubungcwele bokwenene bokholo oluhlanjululwe ngegazi likaYesu Kristu. Makhe siqwalasele ukuchaneka “*wanikwa kuye*”. Lowo unika ngamnye ngokwemisebenzi yakhe nguYesu Kristu uMgwebi ongokobuthixo. Kuba ukwangumgcini wezitshixo; “*isitshixo sikaDavide*” sabanyuliweyo abasikelelweyo ngo-1873 nango-1994, ngokweSityhi.3:7, kunye “*nesitshixo senzonzobila*” sabawileyo ngo-1843 nango-1994.

Ivesi 2: “*Yalivula iqula lamanzi anzongonzongo. Kwenyuka umsi equleni, njengomsi weziko leziko elikhulu; laba mnyama ilanga nezulu ngumsi wequla.*»

Ukholo lwamaProtestanti luyayitshintsha indlela acinga ngayo kunye nekamva, kwaye nemisebenzi yalo iyatshintshwa. Ngaloo ndlela ufikelela kwikamva elingenakunqweneleka lokuva intshabalalo yomgwebo wokugqibela ‘ngomlilo’ ‘wokufa kwesibini’ okuya kukhankanywa kwiSityhi. Ukuthabatha umfanekiso “*wedike lomlilo nesalfure*” lo “*mlilo*” womgwebo wokugqibela uya kuba “*liziko elikhulu*” elisongela abanxaxhayo bemithetho kaThixo ukususela ekuvakaliseni kwabo kwiNtaba yeSinayi ngokutsho kweEksodus 19:18. “*Intaba yeSinayi yaba ngumsi yonke, kuba uYehova wehla khona ephakathi komlilo; lo msi wenyuka njengomsi ophuma eziko*, yaza yonke intaba yashukuma ngamandla. » UMoya ke usebenzisa ubuchule be-cinematographic obubizwa

ngokuba yi-"flashback", i-flashback, etyhila imisebenzi eyenziweyo esaphila, abawileyo bakhonza usathana. Igama elithi “ *umsi* ” apha lineentsingiselo ezimbini: elo lomlilo ‘ *weziko elikhulu* ’ esifunda ngalo kwiSityhi. 14:11 : “ *Umsi wentuthumbo yabo unyuka use emaphakadeni asemaphakadeni; abanakuphumla imini nobusuku abo banqula irhamncwa nomfanekiselo walo, nabani na owamkela uphawu lwegama lalo* , kodwa kwanalo “ *imithandazo yabangcwele* ” ngokweSityhi. 5:8 abangcwele bobuxoki. Kungenxa yokuba intaphane yemisebenzi yonqulo ebonakaliswa ngemithandazo iwathethelela la mazwi uYesu awawabhekisa kuye eSardesi , ngowe-1843: “ *Ubalelwa ekubeni uhleli; nawe ufile* . Ukufa, kunye nokufa kabini, kuba ukufa okucetyisiweyo "kukufa kwesibini " "komgwebo wokugqibela " . Lo msebenzi wonqulo ukhohlisa wonk' ubani ngaphandle koThixo nabanyulwa bakhe ebakhanyiselayo. Le nkohliso ixhaphakileyo “yinkohliso” njengoko ihlabathi lanamhlanje lisitsho. Kwaye ngenene ngumbono wokunxila ocetyiswa nguMoya ngomfanekiso " *womsi* " osasazeka " *emoyeni* " ukuya kuthi ga kwindawo yokufihla " *ilanga* ". Ukuba le yokugqibela ingumfuziselo wokukhanya kokwenyaniso kobuthixo, “ *umoya* ” ubhekisela kummandla ogciniweyo womtyholi, obizwa ngokuba “ *yinkosana yegunya lesibhakabhaka* ” kumaEfese 2:2, lowo uYesu ambiza ngokuba ‘ *yinkosana. yeli hlabathi* ’ kuYohane 12:31 nese-16:11 . Ehlabathini, injongo yolwazi olungachananga kukufihla iinyaniso ekufuneka zihlale ziyimfihlo. Kwinqanaba lenkolo, yinto enye: inyaniso yeyonyulwa kuphela. Ukuphindaphindeka kwamaqela amaProtestanti eneneni kube nokusebenza kokugquma ubukho benkolo yamaSabatha; oku de kwaba ngu-1995 xa bamamkela kuluhlu lwabo ngenxa “ *yeshwangusha lakhe elikhulu* ”. Kule meko intsha yokomoya, baya kuba ngamaxhoba *okufa kwesibini* okuya kuguqula ubuso bomhlaba bube *liziko lomlilo* . Esi sigidimi siyoyikeka yaye sinokusiqonda isizathu sokuba uThixo engakhange asinike ngokucacileyo. Ligcinelwe abanyulwa, ukuze baqonde ukuba basinde kangakanani na ikamva labo.

Indinyana 3: “ *Kwaphuma iinkumbi nomsi, zathi saa emhlabeni; lanikwa igunya elifana noonomadudwane bomhlaba.* »

Imithandazo efuziselwa “ *ngumsi* ” iphuma emilonyeni nasezingqondweni zamaProtestanti awileyo, ngoko ke amadoda namabhinqa afanekiselwa “ *ziinkumbi* ” ngenxa yobuninzi bazo. Enyanisweni zizihlwele zezidalwa ezingabantu ezawa ngowe-1843 yaye ndiyanikhumbuza, ngowe-1833, kwiminyaka elishumi ngaphambili, uYehova wayenike ingcamango yesi sihlwele “ngokuwa kweenkwenkwezi” okwafezwa ngobusuku bukaNovemba 13. , ngowe-1833 phakathi kobusuku nentsimbi yesi-5 kusasa, ngokobungqina bamangqina okuzibonela ngokwembali. Kwakhona, ibinzana elithi “ *emhlabeni* ” linentsingiselo ephindwe kabini yokwandiswa komhlaba kunye nobuProtestanti. Ngubani othanda ukutshabalalisa nokutshabalalisa “ *iinkumbi* ”? Ayingabo abalimi, kwaye uThixo akawaxabisi amakholwa amngcatshayo aze asebenze nomchasi ekutshabalaliseni isityalo sakhe sabanyuliweyo, ngoko lo mfuziselo usetyenziswa kubo. Kwandula ke, kuHezekile 2, kwesi sahluko sifutshane seendinyana ezili-10, igama elithi “ *umvukeli* ” likhankanywe izihlandlo ezi-6 ukuchaza “ *abavukeli* ” abangamaYuda uThixo abaphatha “ *njengameva, ameva, nameva, noonomadudwane* . Apha, eli gama elithi “ *unomadudwane* ”

lichaphazela abavukeli bamaProtestanti. Kwindinyana yesi-3, ibinzana elibhekisela kumandla akhe lilungiselela ukusebenzisa owona mqondiso ubalulekileyo uchuliweyo. Amandla " *oonomadudwane* " kukuhlaba ngokubulala amaxhoba abo ngolwamvila " *lomsila* " wabo. Kwaye eli gama elithi " *umsila* " lithatha intsingiselo esisiseko kwingcinga kaThixo etyhilwe kulsaya 9:14: " *Umprofeti ofundisa ubuxoki ngumsila* ". Izilwanyana zisebenzisa " *imisila* " yazo ukuze zigxothwe kwaye zibethe iimpukane nezinye izinambuzane ezizifunxileyo ezizicaphukisayo. Apha sifumana umfanekiso " *womprofetikazi ulzebhele* " wobuxoki. ochitha ixesha lakhe egxeka yaye ebangela ukubandezeleka kuThixo nakubakhonzi bakhe abakhohlisiweyo abangathembekanga. Uqheliselo lokuzinikela ngokuzithandela ukuze kucanyagushelwe isono lukwayinxalenye yeemfundiso zenkolo yamaKatolika. KwiSityhi.11:1 uMoya uyaluqinisekisa olu thelekiso ngokusebenzisa igama elithi " *ingcongolo* " apho isitshixo sikaIsaya 9:14 sisinika intsingiselo efanayo negama elithi " *umsila* ". Lo mfanekiso wecawa yoopopu ukwasebenza, ukususela ngowe-1844, kumakholwa awileyo angamaProtestanti aye angabaprofeti bakaThixo abafundisa ubuxoki, okanye abaprofeti bobuxoki. Igama elicetyiswayo elithi " *umsila* " liya kucatshulwa ngokucacileyo kwindinyana ye-10.

Ukwakhiwa kokulindela kwe-3rd Adventist
(ngeli xesha, ukususela kusuku lwesixhenxe)

Indinyana 4 : " *Zaxelelwa ukuba zingonakalisi utyani bomhlaba, nanye into eluhlaza, nawo nawuphi na umthi, kodwa kuphela abo bangenalo itywina likaThixo emabunzini abo .* »

Ezi " *nkumbi* " azibudli uhlaza, kodwa ziyingozi ebantwini abangakhuselwanga " *litywina likaThixo* ". Oku kukhankanywa " *kwetywina likaThixo* " kungqina umongo wamaxesha asele egutyungelwe kwiSityhi.7. Imiyalezo ke ngoko ingqamene, isahluko sesi-7 malunga nabanyuliweyo abatywiniweyo kunye nesahluko se-9, abawileyo belahliwe. Ndiyanikhumbuza ukuba ngokutsho kukaMat.24:24, akunakwenzeka ukuhenda abanyulwa bokwenene. Ke ngoko abaprofeti ababuxoki bayakhohlisana.

Ukuchaneka, " *itywina likaThixo ebunzini* ", kubonisa ukuqala kokutywinwa kwabakhonzi bakaThixo abanyuliweyo bama-Adventist, ngo-Oktobha 23, 1844. Le nkukacha ikhankanyiwe ngaphambi nje kokucatshulwa kwexesha lesiprofeto elithi " *iinyanga ezintlanu* " ivesi elandelayo; ubude beminyaka eyi-150 yokwenyani eya kusekelwa kulo mhla.

Indinyana 5 : " *Lanikwa igunya, kungekhona ukubabulala, kodwa libathuthumbise iinyanga ezintlanu ; intuthumbo yabo yayinjengentuthumbo yoonomadudwane, xa athe wamhlaba umntu.* »

Isigidimi sikaThixo sidibanisa izenzo eziphunyezwa ngamaxesha awahlukahlukeneyo ngokomfanekiso waso; nto leyo ebhidayo kwaye yenza ukuba utoliko lwemifanekiso lube nzima. Kodwa obu buchule buqondwa kwaye

bufunyenwe, umyalezo ucaca kakhulu. Le ndinyana yesi-5 yayisisiseko sesaziso sam sokubuya kukaYesu Kristu ngowe-1994. Apho sifumana “ *iinyanga ezintlanu* ” zesiprofeto ezixabisekileyo ezathi, ukususela ngowe-1844, zenza kube nokwenzeka ukumisela umhla we-1994. Noko ke, ukuphumeza lo msebenzi kaThixo, kwafuneka ngokupheleleyo ukudibanisa ukubuya okuzukileyo kukaYesu Kristu kulo mhla. Kungale ndlela ke, ngenxa yokumfanyekiswa ngokuyinxenye kukuchaneka kombhalo okwakunokulenza lingabi nakwenzeka eli themba, ndazingisa kwicala elalinqwenelwa nguMdali wam. Inene, isicatshulwa siyachaza: “ *Banikwa, kungekhona ukubabulala, kodwa ukubathuthumbisa iinyanga ezintlanu* ”. Ingcaciso ethi “ *hayi ukubabulala* ” ayizange iwuvumele umxholo othi “ *6th ixilongo* ”, imfazwe eyoyikekayo yokubulala, ngexesha eligutyungelwe ngumhla we- *5th ixilongo* ”; ixesha leminyaka eyi-150 yokwenyani. Kodwa ngexesha lakhe, uWilliam Miller wayesele emfanyekiswe ngokuyinxenye ukuze aphumeze isenzo esinqwenelwa nguThixo; fumanisa impazamo esivumela ukuba sivuselele ithemba lokubuya kukaKristu ngokwindla lowe-1844; impazamo yobuxoki, ekubeni izibalo zokuqala zokuseka intwasahlobo ye-1843 ziqinisekisiwe namhlanje kwizibalo zethu zamva nje. Intando kunye namandla kaThixo anobukhosi kwaye ngethamsanqa kubanyulwa bakhe, akukho nto kwaye akukho mntu unokuthintela iprojekthi yakhe. Inyani yeyokuba le mpazamo yesibhengezo yakhokelela kwi-Adventism esemthethweni ukuba ibonise, ngo-1991, isimo sengqondo sokudelela ithemba lokubuya kukaYesu Krestu elabhengezwa ngo-1994. Lisikhanyisela, lilonke, izahluko ezingama-34 zencwadi kaDaniyeli neyeSityhilelo, njengoko wonk’ ubani enokuba nobungqina banamhlanje ngokufunda olu xwebhu. Ngokwenza njalo, banqatshelwe ezinye izibane ezitsha uThixo andinike zona ukususela entwasahlobo ka-2018 malunga nomthetho wakhe kunye nokubuya kukaKristu oya kubuya, ngoku siyazi, entwasahlobo ka-2030; yaye oku kusekelwe kwiziseko ezitsha ezahlulwe kulwakhiwo lwesiprofeto lukaDaniyeli neSityhilelo. Phakathi kuka-1982 no-1991, kum, *iinyanga ezintlanu* zazinxulunyaniswa nomsebenzi wabaprofeti bobuxoki owawuza kuqhubeka de abuye uYesu Krestu. Ndiqinisekile ngale ngqiqo, ngaphezu koko, andibonanga uthintelo lwexesha olubekwe kukuvalwa “ *kokubulala* ”. Yaye ngelo xesha unyaka we-1994 wawumela unyaka wama-2000 wokuzalwa kokwenyaniso kukaYesu Kristu. Ndongezelela ngelithi akukho namnye phambi kwam owasichazayo isizathu sesiphoso sam; nto leyo eqinisekisa ukufezekiswa okungqinelana nokuthanda kukaThixo. Ngoku makhe sinikele ingqalelo yethu kwingcaciso “ *kodwa ukubathuthumbisa iinyanga ezintlanu* ”. Ifomula ilahlekisa kakhulu kuba “ *intuthumbo* ” ekuthethwa ngayo ayiphathwa ngamaxhoba ngexesha lokuprofethwa “ *iinyanga ezintlanu* ”. “ *Intuthumbo* ” abhekisa kuyo uMoya iya kuthwalwa abawileyo ngomgwebo wokugqibela, apho iya kubangelwa kukutshiswa “ *kwedike lomlilo* ”, isohlwayo “ *sokufa kwesibini* ”. Le ‘ *ntuthumbo* ’ ivakaliswa kwisigidimi sengelosi *yesithathu yeSityhi* . umyalezo ama-Adventist awazi kakuhle njengoko uyinxalenye yobuthunywa bawo behlabathi. Esazi kwangaphambili ukuwa kwale Adventism isemthethweni, uMoya uthi ngokuchuliweyo kwesi sigidimi “ *naye uya kusela kwiwayini yomsindo kaThixo, ingaxutywanga endebe ni yomsindo wakhe, uya kuthuthunjiswa emlilweni nesalfure phambi koThixo. iingelosi ezingcwele naphambi kweMvana .*”

Le ngcaciso ithi “ *naye* ” ijolise, ngokulandelelanayo, inkolo yobuProtestanti, emva koko i-Adventism esemthethweni yabakholwayo eyakhatywayo ngowe-1994 nguYesu Kristu ngokwakhe. Ukusukela ngalo mhla, eqinisekisa isiqalekiso sakhe, lo “ *mvukeli* ” mtsha uye wazimanya nemanyano yamabandla ehlanganisa amaKatolika namaProtestanti asele ehlulwe kuThixo. Kodwa ngaphambi kokuwa kwe-Adventism esemthethweni, ifomula ethi “ *naye* ” yasebenza kumaProtestanti awileyo, kuba ewile ngo-1844, ngoku babeza kwabelana ngekamva lamaKatolika, amaOthodoki kunye namaYuda obuxoki. Enyanisweni, “ *naye* ” uxhalabele bonke abantu abangengawo amaKatolika abahlonela iCawa yamaKatolika yaseRoma, ngokungena kumanyano lwamabandla, nangokuhlonela imimiselo kaConstantine I: ^{ngeCawa} yakhe kunye “nosuku lwelanga” lwakhe lokuzalwa NgoDisemba 25). Ngokukhetha imo yesinye “ *naye* ”, endaweni yesininzi “nabo”, uMoya usikhumbuza ukuba ukhetho lwenkolo lukhetho lomntu ngamnye olwenza umntu abe noxanduva, athethelele okanye enze umntu azive enetyala kuThixo, umntu ngamnye. hayi, uluntu; njengokuthi “ *uNowa, uDaniyeli noYobhi* abangabasindisanga *oonyana okanye iintombi* ” ngokukaHez.14:18.

Iintlungu zokufa kwesibini komgwebo wokugqibela

Indinyana 6: “ *Ngaloo mihla abantu baya kukufuna ukufa, bangakufumani; baya kukunqwenela ukufa, kusuke ukufa kusabe kubo.* »

Iingcamango zihamba ngengqiqo kakhulu. Emva kokuba evuse “ *iintuthumbo zokufa kwesibini* ,” uMoya uprofeta kule ndinyana yesi-6, malunga nemihla yokuzaliseka kwako, eya kufika ekupheleni kwewaka ^{leminyaka lesi-7}, ekujoliswe kuyo libinzana elithi “ *ngaloo mihla* ”. Emva koko uyasityhilela iinkcukacha zesi sohlwayo sokugqibela soyikekayo. “ *Abantu baya kukufuna ukufa, bangakufumani; baya kukunqwenela ukufa, kusuke ukufa kusabe kubo.* ” Into abangayaziyo abantu kukuba umzimba wovuko lwabangendawo uya kuba neempawu ezahluke ngokupheleleyo kwezo zemizimba yenyama yanamhlanje. Kwisohlwayo sabo sokugqibela, umdali uThixo uya kubudala ngokutsha ubomi babo ngokubenza bukwazi ukuqhubeka bekwimo yabo yengqondo de kutshatyalaliswe iathom yabo yokugqibela. Ngaphezu koko, ubude bexesha lokubandezeleka buya kulungelelaniswa ngamnye kumntu ngamnye, kuxhomekeke kwisigwebo esivakaliswayo kwityala labo lomntu ngamnye. UMarko 9:47-48 uqinisekisa ngala mazwi: “... *baya kuphoswa esihogweni, apho kumpethu ingafiyo, kumlilo ungacimiyo.* » Kwakhona kufanele kuphawulwe ukuba ukholo lwamaProtestanti lunesabelo kunye neCawa yamaKatolika ngeemfundiso ezininzi zonqulo lobuxoki, ukongezelela kwiCawa, usuku lokuqala olunikezelwe ekuphumleni, kukho inkolelo yokungafi komphefumlo, ekhokelela amaProtestanti ukuba akholelwe ubukho besihogo obufundiswa ngamaKatolika. Ke, isoyikiso samaKatolika sesihogo apho, ngonaphakade, abagwetyiweyo bangcungcuthekiswa emlilweni, isoyikiso esabeka zonke iinkosi zamazwe obuKristu kuso, sasinenyani encinci, kodwa ngaphezu kwako konke ubuxoki obuninzi. Kungenxa yokuba, okokuqala, isihogo esilungiselelwe nguThixo siya kuzaliseka kuphela ekupheleni ‘ *kweminyaka eliwaka* ’ yomgwebo wasezulwini wabangendawo owenziwa ngabangcwele. Yaye okwesibini, ukubandezeleka akuyi kuhlala ngonaphakade, nangona kuthabatha ixesha elide, xa kuthelekiswa

neemeko ezikhoyo emhlabeni. Phakathi kwabo baya kukubona ukufa kusaba kubo, kuya kuba ngabalandeli nabakhuseli abanenzondelelo bemfundiso yobuhedeni yamaGrike yokungafi komphofumlo. Ngaloo ndlela uThixo uya kubanika amava okuba nomfanekiso-ngqondweni wekamva labo ukuba umphefumlo wabo ubunokungafi ngokwenene. Kodwa ngaphezu kwako konke, ngabanquli 'bemini yelanga elingoyiswayo' abaya kuhlangebezana nobuThixo babo; umhlaba owawathwalayo, usuke waba "lilanga" ngokudibana komlilo nesalfure.

Imbonakalo ekhohlisayo ebulalayo

Indinyana 7: “ *Ezi nkumbi zazifana namahashe alungiselwe imfazwe; Ezintlokweni zazo bezizithsaba ezifana negolide, nobuso bazo bunjengobuso babantu.* »

Ngemifuziselo yayo, indinyana yesi-7 ibonisa isicwangciso sesenzo senkampu yamaProtestanti ewileyo. Amaqela onqulo (*amahashe*) ahlanganiselwa “ *umlo* ” wokomoya oya kufezwa kuphela ekupheleni kwexesha lobabalo kodwa injongo yokugqibela ikho. Eli dabi lifumana igama elithi “ *Armagedon* ” kwiSityhi. 16:16 . Ngoko ke kufanelekile ukuqaphela ukuzingisa koMoya ekuthelekiseni ubunyaniso bezinto; ayenzayo ngokuphinda-phinda ukusetyenziswa kwegama elithi “ *thanda* ”. Le yindlela yakhe yokukhanyela amabango obuxoki abantu bonqulo abachaphazelekayo. Yonke into iyimbonakalo nje ekhohlisayo: “ *isithsaba* ” esithenjise kukoyisa wokholo, nokholo (*igolide*) ngokwalo “okufana ” *kuphela* nokholo oluyinyaniso. “ *Ubuso* ” bala makholwa obuxoki buyakhohlisa kuba ekuphela kwento abaseleyo yinkangeleko yomntu. Lowo uvakalisa esi sigwebo uphengulula izintso neentliziyo. Uyazazi iingcamango ezifihlakeleyo zabantu kwaye wabelane ngombono wakhe wenyaniso kunye nabanyuliweyo bakhe.

Indinyana 8: “ *Zazineenwele ezingathi ziinwele zabafazi, namazinyo azo engathi ngawengonyama.* »

Ngokutsho kweyoku-1 kwabaseKorinte 11:15 . iinwele zabasetyhini zisebenza njengesigqubuthelo. Kwaye indima yesigqubuthelo kukufihla ubuso, ubunikazi besihloko esigqunyweyo. Le vesi 8 igxeka ngemiqondiso yayo imbonakalo elahlekisayo yamaqela onqulo lobuKristu. Ngoko ke banenkangeleko yangaphandle (*iinwele*) zamabandla (*abafazi* , kwabase-Efese 5:23-32), kodwa umoya wabo uvuswa buburhalarhume (*amazinyo*) “ *engonyama* ”. Siqonda ngcono ukuba kutheni ubuso babo bunenkangeleko yomntu. Kungesosizathu isizathu sokuba uYesu abafanise neengonyama. Ngaloo ndlela ikhumbula imeko yengqondo yabantu baseRoma abathi amaKristu okuqala aqwengwe ziingonyama kumabala awo. Kwaye lo mzekeliso ufanelekile ekubeni ekupheleni kwehlabathi, baya kuphinda bafune ukubulala abokugqibela abanyuliweyo bakaYesu Kristu.

Indinyana 9: “ *Zazinezigcina-zifuba ezinjengezigcina-zifuba zentsimbi, yaye isandi samaphiko azo sasingathi sisandi seenqwelo zokulwa zamahashe amaninzi, ebalekela edabini.* »

Le ndinyana ijolise ekuqhathweni kwejoni lokwenyaniso likaYesu Kristu elinxibe “ *isigcina-sifuba* ” sobulungisa (Efe. 6:14), kodwa apha, oku bulungisa kulukhuni 'njengentsimbi ' esele ingumfuziselo wobukhosi bamaRoma.

UDaniyeli. “ *Iinkumbi* ” zenza ingxolo “ *ngamaphiko azo* ” xa zisebenza. Uthelekiso oluzayo ke ngoko luchaphazela isenzo. Le ngcaciso ilandelayo ingqina ukunxulumana neRoma ekugqatso kwayo iinqwelo zokulwa “ *namahashe aliqela* ” okwawavuyisayo amaRoma kumjikelezo wawo. Kulo mfanekiso, “ *amahashe amaninzi* ” athetha: amaqela aliqela onqulo ahlanganisana ukuze atsale “ *inqwelo* ” yamaRoma , ukuze kuzukiswe igunya laseRoma; IRoma eyayisazi ukuba ingasebenzisa njani na ezinye iinkokeli zonqulo ukuze ziboyise ngokulukuhla kwayo. Le yindlela uMoya ushwankathela ngayo isenzo senkampu yabavukeli. Yaye oku kuhlanganiswa kweRoma kubalungiselela “ *idabi lokugqibela leArmagedon* ” elijoliswe kubachasi beCawa, abagcini abathembekileyo beSabatha abangcwaliswe nguThixo, bengaqondi, nxamnye noKristu, uMkhuseli wabo.

Indinyana 10: “ *Zazinemisila enjengoonomadudwane nezamvila, yaye emisileni yazo kwakukho igunya lokonzakalisa abantu iinyanga ezintlanu.* »

Le ndinyana iphakamisa isigqubuthelo sendinyana 3, apho igama elithi “ *umsila* ” lalicetyiswe phantsi kwesihloko esithi “ *amandla oonomadudwane* ” . Icatshulwe ngokucacileyo nangona intsingiselo yayo ingacacanga kumntu ongayijongiyo kuIsaya 9:14 . Oku akusiyo imeko yam, ngoko ndikhumbula esi sitshixo sibalulekileyo: “ *Umprofeti ofundisa ubuxoki ngumsila* ” . Ndiwucacisa lo myalezo ubhalwe ngolu hlobo: La maqela ayenabaprofeti abaxokayo (*imisila*) nabavukeli (*oonomadudwane*) neelwimi zobuxoki, yaye kwakukwaba baprofeti bobuxoki (*imisila*) *awathi amandla okwenzakalisa* ebantwini bawalukuhlile aze abeyisele ekuhlonipheni iCawa yamaRoma iminyaka eli-150 (*iinyanga ezintlanu*) yoxolo lonqulo oluqinisekiswa nguThixo; nto leyo ebabeka esichengeni ngokungenakulungiseka “ *kwiintuthumbo kukufa kwesibini* ” komgwebo wokugqibela ekupheleni kwewaka lesi-7^{leminyaka} . Xa ndicinga ukuba izihlwele azikuboni ukubaluleka komhla wokuphumla! Ukuba babekholelwa kwesi sigidimi sityhiliweyo, babeya kuziguqula iingqondo zabo.

Indinyana 11: “ *Zinenkosi, engukumkani wazo, sisithunywa enzonzobileni, ogama ngesiHebhere lithi, nguAbhadon, nesiGrike uApoliyon.* »

Ngokuchane ngakumbi, isityholo sobuthixo sifikelela incopho yaso: la maqela onqulo anokumkani, uSathana, “ *ingelosi yenzonzobila* ” abaya kubotshwa entlango “ *iminyaka eliwaka* ” ngokweSityhi.20:3. Igama elithi “ *nzulu* ” kwiGen.1:2 libhekisela kumhlaba ngaphambi kokuba ube nowona mqondiso omncinane wobomi. Ngaloo ndlela eli gama lichaza umhlaba wenziwe inkangala, zonke iintlobo zobomi zitshatyalaliswa kukubuya okuzukileyo kukaKristu. Iza kube ikule meko “ *iminyaka eliwaka* , ” ekuphela kwabemi ingelosi ebanjwe nguSathana. Lowo ubizwa nguThixo kwiSityhi. 12, “ *inamba* , ” nenyoka , *uMtyholi. noSathana* ” , ufumana apha igama elithi uMtshabalalisi, elithetha “ *isiHebhere nesiGrike , uAbhadon noApoliyon* ” . Ngokuchubekileyo, uMoya usixelela ukuba esi sithunywa sihamba njani sitshabalalisa umsebenzi kaThixo esilwa nawo. “ *IsiHebhere nesiGrike* ” ziilwimi zokubhalwa kwebhayibhile yantlandlolo. Ngaloo ndlela, ekubeni ukholo lwamaProtestanti lwawa, ngowe-1844, ukuqalisa komxholo wale “ *5th ixilongo* , ” umtyholi wambuyisela kumdlu wakhe owaziwayo kwiBhayibhile Engcwele. Kodwa ngokwahlukileyo kwisiqalo esizukileyo soHlaziyo, ngoku isetyenziselwa ukutshabalalisa icebo likaThixo.

USathana usebenzisa ukholo oluhlaziyiweyo oluwileyo, ngeli xesha ngempumelelo, oko wakuzamayo ukuba awise uKristu ngokwakhe, ngeyure yovavanyo lwakhe lokuchasa.

Indinyana 12: “ *Uyeha wokuqala udlule. Nazi ezinye iingozi ezimbini emva koku . »*

Apha kuphela, kwindinyana ye-12, lo mxholo ukhethekileyo we-“ ^{5th} *ixilongo .*” Lo mzuzu ubonisa ukuba uluntu lungene kunyaka we-1994 wekhalenda yalo eqhelekileyo. De kube ngoko, uxolo lonqulo belusekho phakathi kwazo zonke iinkonzo ezikholelwa kuThixo omnye. Akukho mntu wabulawa ngenxa yenjongo yokomoya yokuzibophelela elunqulweni. Isalelo sokubulala esikwindinyana 5 sahlonelwa saza sazaliseka njengoko uThixo wayevakalise.

Kodwa ngo-Agasti 3, 1994, uhlaselo lokuqala lwenkolo yamaSilamsi yi-GIA lwabulala amagosa amahlanu aseFransi kufutshane nendlu yozakuzo yaseFransi e-Algiers, kwalandela ngobusuku bangaphambi kweKrisimesi yobuKristu ngoDisemba 24, 1994, ngohlaselo lwenqwelomoya yaseFransi, eyabulala. abantu abathathu eAlgers, kuquka umFrentshi. Kwihlobo elilandelayo, amaqela amaSilamsi axhobileyo e-GIA yaseAlgeria aqalisa uhlaselo olubulalayo kwi-RER yaseParis, ikomkhulu laseFransi. Yaye ngowe-1996, abefundisi abasi-7 bamaKatolika baseFransi banqunyulwa iintloko eTibhirine eAlgeria. Ngaloo ndlela obu bungqina bunikela ubungqina bokuba kuye kwagqithwa ‘ *iinyanga ezintlanu* ’ *ekwakuprofetwe ngazo*. Iimfazwe zonqulo zinokuphinda ziqalise de kuphele ihlabathi eliphawulwa kukubuya kukaKristu ozukisiweyo.

Ixilongo le-6 : Eyesibini enkulu " ilishwa "

Isohlwayo seSithandathu sabo bonke ubungcwele bamaKristu obuxoki

Imfazwe yehlabathi yesiThathu

Indinyana 13: “ *Eyesithandathu yabetha. Ndeva izwi liphuma ezimpondweni zone zesibingelelo segolide esiphambi koThixo .*

Esi sohlwayo sesithandathu simela “ *uyeha* ” *omkhulu* “*wesibini* ” ovakaliswe kwiSityhi. Yandulela isiphelo sexesha lobabalo oluhlangeneyo nolomntu ngamnye kwaye iya kuphunyezwa phakathi kuka-2021 no-2029. Ngale vesi 13, kungenwa kumxholo othi “ ^{6th} *ixilongo* ” liya kuqinisekisa ukubuya kwemfazwe kunye nogunyaziso “ *lokubulala* ”. Lo mxholo mtsha uchaphazela amaqela onqulo afanayo nalawo e-“ ^{5th} *ixilongo* » ngaphambili. Iisimboli ezisetyenzisiweyo ziyafana. Kwakhona izinto zinokuchazwa ngolu hlobo: abantu be-“ ^{5th} *ixilongo* ” sele beqhelile “ *ukungabulali* ”, ukuya kuthi ga ekuthinteleni isigwebo sentambo, eYurophu nakumazwe athile ase-USA. Bafumana indlela yokwenza urhwebo lwamazwe ngamazwe lusebenze kakuhle, nto leyo eyabenza batyeba. Ke ngoko abasenabaxhasi bemfazwe, kodwa ngabakhuseli boxolo ngazo

zonke iindleko. Imfazwe phakathi kwabantu abangamaKristu ke ngoko ibonakala ingabandakanywanga, kodwa ngelishwa inkolo yesithathu yokukholelwa kuThixo omnye ayinaxolo kangako, bubuSilamsi obuhamba ngemilenze emibini: eyabanqolobi abenza izinto kunye neyabanye abalandeli abaqhwabela izandla izenzo zabo zokubulala. Ngoko ke lo mthetheleli wenza ukuba ithemba loxolo oluhlala luhleli lingenakwenzeka, yaye kuya kwanela ngomdali kaThixo ukuba “*avakalise*” igunya lakhe lokuba kubekho ukungqubana kwempucuko neenkonzobube nemiphumo ebulalayo. Kumhlaba uphela, abantu ngabanye baya kuba notshaba lwabo lwemveli, izahlulo ezilungiselelwe nguMtyholi needemon zakhe ngokusingisele kwisijikelezi-linga siphela.

Nangona kunjalo apha, isiprofeto sijolise kwindawo ethile, iNtshona yobuKristu engathembekanga.

Isohlwayo sokugqibela, phambi “*kwezibetho ezisixhenxe zokugqibela*” ezandulela ukubuya kukaKristu, siza egameni elithi “^{6th} *ixilongo*.” Kakade, ngaphambi kokungena kwiinkcukacha zomxholo, siyazi ukuba lo mxholo ngokwenene ngowesibini “*amashwa amakhulu*” abhengezwe “*lukhozi*” lobukumkani baseNapoleon kwi-Apo.8: 13. Nangona kunjalo, kwi-montage elungelelaniswe nale njongo, isiprofeto se-Apo.11 sichaza eli gama elithi “*yeha wesibini*” kwi-Revolution yesiFrentshi ebizwa ngokuthi “*irhamncwa eliphuma enzonzobileni*”. Ikwangumxholo “^{wexilongo lesine}” leSityhi.8. UMoya ke ngoko ucebisa kuthi ubukho bobudlelwane obusondeleyo phakathi kweziganeko ezichaphazelekayo yi “^{4th} and ^{6th} *ixilongo*.” Siza kufumanisa ukuba yintoni obu budlelwane.

Xa “^{6th} *ixilongo*” liyavakala, *ilizwi* likaKristu, umthetheleli phambi *kwesibingelelo sesiqhumiso* livakalisa umyalelo. (Ngokomfanekiso womnquba wasemhlabeni owaprofeta ngendima yawo yasezulwini yexesha elizayo njengomthetheleli wemithandazo yabanyuliweyo).

INTSHONA YUROPHU IJOLISE KWINGQUMBO KAYESU KRISTU

Indinyana 14: “*Lisithi kwisithunywa sesithandathu, esinexilongo, Zikhulule izithunywa zezulu ezine, ezibotshwe emlanjeni omkhulu ongumEfrati.*»

UYesu Kristu uthi: “*Zikhululeni iingelosi ezine ababotshwe kumlambo omkhulu umEfrati*”: bakhulula amandla eedemon endalo iphela asekelwe kwiYurophu efanekiselwa ligama elingumEfrate; IYurophu yaseYurophu kunye nezandiso zayo zaseMelika kunye ne-Australia apho zigcinwe khona ukususela ngo-1844, ngokweRev.7: 2; Ezi *zizithunywa zezulu ezine, ezanikwayo ukuwonakalisa umhlaba nolwandle*. Izitshixo zokutolika zilula kwaye zisengqiqweni. “UmEfrate” ngumlambo owawunkcenkceshela iBhabhiloni yamandulo kaDaniyeli. KwiSityhi.17, “*ihenyukazi*” elibizwa ngokuba “*yiBhabhiloni Enkulu*” lihleli “*phezu kwamanzi amaninzi*,” imifuziselo “*yabantu, iintlanga neelwimi*”. “*IBhabhiloni*” ebhekisela kwiRoma, abantu abachaphazelekayo ngabantu baseYurophu. Ngokutyumba iYurophu njengeyona nto iphambili ekujoliswe kuyo ngumsindo wakhe wokubulala, uKristu uThixo uzimisele ukohlwaya abo bamngcatshayo aze anikele ingqalelo encinane ekubandezelekeni awakunyamezelayo kumnqamlezo wakhe obuhlungu, osandul’

ukukhunjulwa yindinyana engaphambili, xa ecaphula igama elithi “isibingelelo” .
”, awayiprofetayo kwimithetho yokomfuziselo yomnqophiso omdala.

Ngokujolisa iYurophu, uMoya uqondisa impindezelo yakhe kumazwe amabini agxininisa ubutyala bawo kuye. Imalunga nokholo lwamaKatolika, icawa engumama, nentombi enkulu, njengoko iyibiza njalo iFransi eye yalixhasa kakhulu ukutyhubela iinkulungwane, ukususela ekuqaleni kwayo, nguClovis, ukumkani woku-1 ^{wamaFrank}.

Ikhonkco lokuqala kunye ne “ 4th ixilongo ” livela, yiFransi, abantu abavukelayo abahlwayela imbewu yabo yokungakholwa phakathi kwazo zonke iintlanga zamaKristu zehlabathi, ngokusasaza imibhalo yeentanda-bulumko zayo, iinkcuba-buchopho ezingakholelwayo kubukho bukaThixo. Kodwa ikwayiRoma yobuPopi ukuba iNguqulelo yesiFrentshi yayiza kutshabalalisa kwaye ithi cwaka. Ufundisiso oluthelekisayo lwamaxilongo kunye nesohlwayo esilumkisayo esinikelwa kumaHebhere kwiLevitikus 26 sinika owesine indima “ yekrele ” lobuthixo “ *eliphindezela umnqophiso wakhe* ”. Ngeli xesha, ngo-“ 6th Trump , uYesu uya kuziphindezela ngokwakhe ngokubetha abantu ababini abanetyala kunye namahlakani abo aseYurophu. Kungenxa yokuba ngokutsho kweApo.11, ukungakholelwa kubukho bukaThixo kwabaFrentshi “kwaba *nemihlali* ” kwaza kwabangela ukuba abantu abasingqongileyo babafake “ *kuvuyo* ”: “ *baya kuthumelana izipho* ” sifunda kwiApo.11:10 . Ngokulandelayo, uKristu ongokobuthixo uya kubazisela izipho zakhe: iibhombu eziqhelekileyo nezeathom; zonke zilandelwa yintsholongwane ebulalayo eyosulelayo eyavela ekupheleni kuka-2019 eYurophu. Phakathi kwezipho eziphawulweyo kukunikelwa koMfanekiso weNkululeko nguFrance kwisixeko saseNew York eMelika. Lo mzekelo wawumangalisa kangangokuba emva kweFransi, amanye amazwe aseYurophu aba ziiriphabliki. Kwi-1917, iRashiya iya kuphinda imodeli ngokuxhela okufanayo.

Imfazwe yenvukliya vehlalathi

Indinyana 15: “ *Zaza zakhululwa izithunywa zozine, ezazilungiselwe ilixa, nemini, nenyanga, nomnyaka, ukuze zibulale isahlulo sesithathu sabantu.* »

Zilungiselwe ‘ *ukwenzakalisa umhlaba nolwandle* ’ ngokweSityhi. 7:2 , ‘ *iingelosi ezine ziyakhululwa ukuze zibulale isinye kwisithathu sabantu* ’ yaye oko kucwangcisiwe yaye kulindelwe ixesha elide, njengoko uYehova ebonisa le *nkcukacha*: “ *zazilungele iyure, usuku, inyanga kunye nonyaka* ”. Ngoku, ukususela nini esi sohlwayo saba yimfuneko? Ukususela ngoMatshi 7, 321, umhla wokwamkelwa kosuku olwamiselwa ^{nguConstantine} I. Ngokutsho kweSityhi.17, onomxholo othi “ *umgwebo wehenyukazi IBhabhiloni Enkulu* ”, inani le-17 lifuzisela umgwebo kaThixo. Kusetyenziswe inani leenkulungwane ukususela ngoMatshi 7, 321, eli nani li-17 liphuma ngoMatshi 7, 2021; ukususela kulo mhla, iminyaka eli-9 yokugqibela yesiqalekiso sobuthixo iya kuvumela ukufezwa kwe-“ 6th ixilongo ” leSityhi.9:13.

Makhe siphawule ukukhankanywa ‘ *kwesithathu sabantu* ’ okusikhumbuza ukuba nangona loyikeka ngolo hlobo, olu ngqzulwano lutshabalalisayo lwehlabathi lesithathu lunophawu (*lwesithathu*) olusisilumkiso; ngoko ke kuluncedo ekuziseni iinguqu zonqulo kunye nokukhokela amagosa

anyuliweyo ukuba azinikele ngokupheleleyo kumsebenzi wama-Adventist okhokelwa nguYesu Kristu. Le ntshabalalo iza ukohlwaya nokumemela inguquko, uluntu oluye lwazuza “kwiminyaka eyi-150 yokwenyani” yoxolo lwenkolo, eyaprofetwa “ziinyanga ezintlanu” “zexilongo lesihlanu”.

Ukuze siyiqonde ngokupheleleyo intsingiselo yesi sohlwayo, eyesithathu kwiimfazwe zehlabathi ukususela ngowe-1914, simele sisithelekise size sisithelekise nokugxothwa kwesithathu kwamaYuda eBhabhiloni. Kolu ngenelelo lokugqibela lokufana nemfazwe, ngowama-586, uKumkani uNebhukadenetsare wabutshabalalisa ubukumkani bakwaYuda, intsalela yokugqibela yohlanga lwakwaSirayeli; IYerusalem netempile yayo engcwele ziye zangamabhodlo. Amabhodlo ashiywe yiMfazwe Yehlabathi Yesithathu aya kunika ubungqina bokuba umanyano lwamaKristu luye lwawexuka kanye njengokuba kwakunjalo kumanyano lwamaYuda lwabantu abangamaHebhere . Ngaloo ndlela, emva kolu bonakaliso, abo bangakhohlwayo okanye abasindi bonqulo baya kuvavanywa kokholo lokugqibela lwendalo iphela olunika ithuba lokugqibela losindiso kumakholwa azo zonke iinkonzo ezikholelwa kuThixo omnye; kodwa uMdali uThixo ufundisa inyaniso enye kuphela ephathelele uYesu Krestu neSabatha Yakhe engcwele yangoMgqibelo, okuphela kosuku oluyinyaniso lwesixhenxe.

Ukuxhela okubhengezwe ngale mfazwe yendalo yonke ngomnye umba “*welishwa lesibini*” elinxulumanisa nelo lovukelo lwaseFransi lokungakholelwa kubukho bukaThixo “kwixilongo *lesine*”. IFransi yaye ngokukodwa ikomkhulu layo, iParis, ikwisiphambuka soThixo uSomandla. KwiSityhi.11:8, umbalela kuye amagama “*iSodom neYiputa*”, amagama eentshaba zamandulo ezatshatyalaliswa ngokomzekelo ngendlela engenakulibaleka nguThixo, enye ngomlilo ovela ezulwini, enye ngamandla akhe amfamekiso. Oku kusenza siqonde ukuba uya kwenza okufanayo kuye ngendlela eyoyikekayo neqinisekileyo. Kufuneka siluqonde uxanduva lwethu olukhulu ekunyamalaleni kokholo lwenyaniso. Emva kokuba eluthiyile unqulo, ulawulo lweriphabliki lwawela kwizandla ezicinezelayo zikaNapoleon I owayelulutho^{kuye} unqulo lwaye lwayisisixhobo sokuzukisa yena. Kulikratshi nethuba lokuba inkolo yobuKatolika iphile ngokuseka kwayo iConcordat eyaba ngumtshabalalisi womgaqo wenyaniso yobuthixo.

Ukuchaneka kwedemografi: amakhulu amabini ezigidi zamajoni

Indinyana 16 : “*Inani labakhweli-mahashe bomkhosi lizizigidi ngezizigidi zezigidi; »*

Indinyana ye-16 isinika ingcaciso ebalulekileyo ngenani lamajoni abandakanyekayo kungquzulwano olubandakanyekileyo: “*amawaka amabini ezigidi zezigidi*” okanye amakhulu amabini ezigidi zamajoni. Kude kube ngu-2021 xa ndibhala olu xwebhu, akukho mfazwe ifikelele kweli nani kwiingxabano zayo. Noko ke, namhlanje, ekubeni kukho abemi behlabathi lonke abazizigidi esixhenxe ezinesiqingatha zabantu, esi siprofeto sinokuzaliseka. **Ukuchaneka okunikelwe yile ndinyana kuyazigxeka zonke iinguqulelo eziye zathi olu ngquzulwano lubangelwa yizenzo zexesha elidluleyo** .

Imfazwe yeengcamango

Ivesi 17: “ *Ndawabona ke amahashe embonweni, nabahleli phezu kwawo, benezigcina-zifuba ezinomlilo, nehiyakinto, nesulfure. Iintloko zamahashe zazinjengeentloko zeengonyama; emlonyeni wawo kuphuma umlilo, nomsi, nesulfure.* »

Kule ndinyana 17 , inani lomgwebo kaThixo, sifumana imifuziselo ‘yexilongo lesihlanu’ : amaqela (*amahashe*) nabo bawayalelayo (*abakhweli bamahashe*). Ekuphela kokusesikweni (*isigcina-sifuba*) sazo kukutsha ngumlilo, yaye onjani wona umlilo! Umlilo weNyukliya onokuthelekiswa nomlilo weMagma esemhlabeni ephantsi komhlaba. UMoya ubeka kubo iimpawu zeHyacinth *ezihambelana* nokuphindaphinda ibinzana ekupheleni kwendinyana *ukutshaya* . Oku sele kufanekisela imithandazo yabangwele kumxholo wangaphambili, luphawu lwesiqholo sayo esifanele sikhumbule, kwaye apho, siyaqonda ukuba kuthetha ukuthini ukukhankanywa kwayo. Esi sityalo sinobuthi, sicaphukisa ulusu, kwaye iphunga layo linika intloko. Olu luhlu lwemigaqo luchaza loo mithandazo yamajoni abandakanyekayo. Akukho namnye kule mithandazo owamkelwa nguThixo umdali; bamenza isicaphucaphu, bamcaphukise ngokunzulu. Kufuneka kuqondwe ukuba kolu ngquzulwano lwenkolo kunye neengcamango kuphela ezibandakanyekayo, zinqunyulwe ngokupheleleyo kuyo, kodwa nangona kunjalo ubukhulu becala bukholelwa kuThixo omnye: ubuYuda, ubuKatolika, ubuProtestanti, ubuOthodoki, ubuSilamsi. Umfuziselo omtsha oyintloko kaIsaya 9:14 ucatshulwe apha: “ *intloko ngumantyi okanye umdala* . Ke ngoko kukho iintloko zamaqela ajongana noomantyi ababizwa namhlanje "ngaongameli" kwiiriphabliki. Kwaye aba bongameli banikwe amandla "ingonyama " , ukumkani wezilwanyana kunye nokumkani weJungle. Intsingiselo yamandla inikwe kuyo kuBagwebi 14:18. Kumyalezo wakhe, uMoya uprofetha ukuzibophelela okufana nemfazwe okuqhutywa ukude, iintloko zombuso ezinamandla kakhulu, ezinegunya, nezizinkeleyo ngokwenkolo, kuba iphuma “ *emlonyeni* ” wazo. imithandazo yabo ibonakaliswa ligama elithi “ *umsi* ”. Kuwo “ *lo mlomo* ” mnye kuphuma imiyalelo yentshabalalo “ *ngomlilo* ”, imithandazo “ *ngomsi* ”, nembubhiso yezihlwele, iyalela ukuba kusetyenziswe iibhombu zenyukliya ezifanekiselwa “ *yisulfure* ”. Ngokucacileyo, uMoya ufuna ukuqaqambisa ukubaluleka kwalo mkhosi wenyukliya osetyenziswa ngumntu omnye. Ayizange kwimbali yomhlaba ibe namandla okutshabalalisa ngolo hlobo axhomekeke kwisigqibo somntu omnye. Ngokwenene le nto iyamangalisa kwaye ifanele ukugxininiswa. Kodwa, kuthi thina baphila kolu hlobo lombutho wezopolitiko, obu bukhulu abusasothusi nokusothusa. Sonke singamaxhoba ohlobo lwempambano edibeneyo.

Indinyana 18: “ *Ngezo zibetho isahlulo sesithathu sabulawa ngomlilo, nangomsi, nangesulfure, ezaphuma emlonyeni wawo;* »

Indinyana 18 ibethelela esi sibakala ngokusuka kwindinyana engaphambili ichaza ngokucacileyo ukuba “ *umlilo, umsi, nesulfure* ” zizibetho *ezinqwenelwa* nguThixo ; nto leyo eyathi ivesi ingqina ngokuba kuKristu ophindezelayo umyalelo wokubulala isinye kwisithathu sabantu.

Amandla enyukliya eentloko zezizwe

Indinyana 19 : “ *Kuba amandla aloo mahashe abe semilonyeni yawo nasemisileni yawo; imisila yawo yayinjengeenyoka, eneentloko, ayesenza ububi ngayo.* »

Indinyana ye-19 iqinisekisa ubume bonqulo bongquzulwano ngokuthi: “Kuba amandla amaqela okulwa (amahashe) ayeselizwini lawo (*emilonyeni yawo*) nakubaprofeti bawo ababuxoki (*imisila*) abakhohlisayo ngembonakalo (*iinyoka*) abanempembelelo enkulu. kwiintloko zombuso, oomantyi (iintloko) abathi ngabo (abalwayo) benzakalise ngabo. Umgaqo ochazwe ngolo hlobo ungqamana ngokuthe ngqo nolungelelwaniso lwezizwe olukhoyo namhlanje kwixesha lesiphelo.

Le Mfazwe yeHlabathi yesiThathu ngubani ozayo Ukuvala umxholo othi “ *amaxilongo* ” okanye isohlwayo sesilumkiso kubaluleke kakhulu kangangokuba uThixo wawuvakalisa kuqala kumaYuda omnqophiso omdala, ngokulandelelana kwawo kuDan.11:40-45 nakuHezekile 38 nama-39, emva koko, kumaKristu omnqophiso omtsha. Umnqophiso, kule ncwadi yesiTyhilelo “njengexilongo *lesithandathu* ”, njengesilumkiso sokugqibela sobuthixo ngaphambi kokuphela kwexesha lobabalo. Ngoko ke masifumane apha ezi zifundo zityebileyo zihambelanayo.

Daniyeli 11:40-45

Ibinzana elithi, “ *ixesha lesiphelo* ,” lisikhokelela ekubeni sifundisise ngolu ngquzulwano lokugqibela lwezizwe, olutyhilwe lwaza lwaphuhliswa kwisiprofeto sikaDan.11:40 ukusa kwesama-45. Apho sifumanisa izigaba eziphambili zentlangano yalo. Ekuqaleni, ubukhulu becala awayemiselwe kummandla waseNtshona Yurophu, ubuSilamsi obundlongondlongo obubizwa ngokuba “ *ngukumkani wasemzantsi* ” bungquzulana nabantu abaninzi baseYurophu abangamaKatolika; Inkolo yobuPopu yamaRoma Katolika ingumxholo esijongwa sisiprofeto ukususela kuDan.11:36. Inkokeli kapopu yaseRoma ekubhekiselwa kuyo ukuza kuthi ga ngoku ichazwa ngegama elithi “ *yena* ”; kwisihloko esithi “ *ukumkani* ”, uhlaselwa “*ngukumkani wasemzantsi* ”, iSilamsi esiya “ *kungqubana naye* ”. Ukhetho lwesenzi “ *ukungqubana* ” ichanekile kwaye inengqiqo, kuba kuphela abo bakummandla omnye “ *bayangqubana* ” ngokuchasene nomnye. Kungelo xesha ke eya kuthi ngokuxhakamfula uncedo olunikelwayo, imeko iye yabangela isidubedube nesoyikiso ngokupheleleyo iNtshona Yurophu, “*ukumkani wasentla* ” (okanye wasentla) uya “ *kuvuthulula njengoqhwithela* ” phezu kweli xhoba ngobunzima, ukuze ali hluthe. kwaye zihlale kuyo. Isebenzisa “ *iinqanawa ezininzi* ”, “ *itanki* ” kunye nabalweli abangekho ngaphezu “ *kokukhwele amahashe* ” kwaye bahlala ngasentla, kwaye kungekhona kumntla weNtshona Yurophu, kodwa enyakatho ye-Euro-Asia yezwekazi. Kwaye ngokuthe ngqo emantla akwaSirayeli apho indinyana 41 icebisa ngokuyibiza ngokuba “ *lelona lizwe lihle kakhulu* ”. IRashiya echaphazelekayo ngabantu “ *abakhweli-mahashe* ” (iiCossacks), abafuyi nababoneleli bamahashe kwiintshaba zembali zakwaSirayeli. Ngeli xesha, ngokusekwe kuyo yonke le datha, kuba lula ukuchonga lo “ *kumkani wasentla* ” kunye neRashiya enamandla yobuOthodoki, umchasi wonqulo wasempuma weRomanism yoopopu baseNtshona ukususela kwiyantlukwano esemthethweni yobuKristu ngo-1054.

Sisanda kufumana abanye abadlali abalwayo beMfazwe yeHlabathi yesiThathu. Kodwa iYurophu inamahlakani anamandla athe ayityeshela ngenxa yokhuphiswano lwezoqoqosho oluye lwaba yintlekele okoko kwafika intsholongwane, i-covid-19 coronavirus. Ngaphandle kwegazi, uqoqosho lulwela ukusinda kwabo, umntu ngamnye uguqukela ngaphakathi ngakumbi nangakumbi. Nangona kunjalo, xa ungquzulwano luqala eYurophu, ihlakani laseMelika liya kubiza ixesha lalo lokuthatha amanyathelo.

EYurophu, imikhosi yaseRashiya ijamelana nenkcaso encinane. Omnye emva komnye, abantu baseYurophu abasemantla babemiwe. IFransi iyodwa yabeka inkcaso ebuthathaka emkhosini kwaye imikhosi yaseRussia yabanjwa ngasemva kumantla welizwe. Inxalenye esemazantsi ijongene neengxaki ezinzulu kunye neSilamsi esele sisekwe ngamanani amakhulu kule ndawo. Uhlobo lwesivumelwano somdla oqhelekileyo udibanisa amajoni amaSilamsi kunye namaRussia. Bobabini banyolukele ukuphanga kwaye iFrance lilizwe elitebileyo, kwaye lonakele nakwezoqoqosho. Ama-Arabhu ngabaphangi ngokwemveli yemveli.

Kwicala lakwaSirayeli imeko iyintlekele, ilizwe lihleli. Abantu abangama-Arabhu abangamaSilamsi abayingqongileyo basindisiwe: uEdom, uMowabhi, oonyana baka-Amon: iYordan yanamhlanje.

Into eyayingenakufezekiswa phambi ko-1979 xa iJiphutha yayishiya inkampu yama-Arabhu isenza umanyano noSirayeli, ukhetho olwenziwa ngelo xesha, ngenkxaso enamandla ye-USA, lwajika lwaba lusizi; ihlalwa ngamaRashiya. Kwaye ngokucacisa " *akayi kusinda* ", uMoya utyhila indalo yokukhetha ukhetho olwenziwa ngo-1979. Kwaye ilishwa likhulu, uhluthwa ubutyebi bakhe ngamaRashiya ahlalayo. Kwaye ngokungathi oko akwanelanga, amaLibhiya namaTopiya nawo ayayiphanga emva kwamaRussia.

Isigaba senyukliya songquzulwano lwehlabathi

Indinyana yama-44 iphawula utshintsho olukhulu kwimeko yezinto. Ngelixa ehlala eNtshona Yurophu, kwaSirayeli naseYiphutha, imikhosi yaseRussia yoyika " *iindaba* " ezichaphazela indawo yazo yaseRussia. UMoya ucaphula " *impuma* " ngokubhekisele ekuhlalweni kweNtshona Yurophu kodwa "nentla " ngokubhekisele ekuhlalisweni kukaSirayeli; IRashiya ikwimpuma " yokuqala yaye "emantla " kweyesibini. Ezi ndaba zinzulu kangangokuba zibangela impambano yokubulala. Kulapha apho i-USA ingena edabini, ikhetha ukutshabalalisa indawo yaseRussia ngomlilo wenyukliya. Isigaba senyukliya songquzulwano saqala ngoko. Amakhowa abulalayo avela kwiindawo ezininzi, ukutshabalalisa kwaye " *atshabalalise inkitha* " yobomi babantu nezilwanyana. Kukwesi senzo apho " *isinye kwisithathu samadoda sibulawa* " ngokungqinelana nesaziso " *sexilongo lesi-6* ". Ukutyhalela umva " *kwiintaba* " zakwaSirayeli, imikhosi yaseRashiya "yokumkani *wasentla* " yatshatyalaliswa ngaphandle kokufumana nolona ncedo luncinci: " *kungekho mntu uza kumnceda* ".

Hezekile 38 and 39

UHezekile 38 no-39 nabo bavusa olu ngquzulwano lokugqibela embalini ngendlela yabo. Kukho iinkcukacha ezibangel' umdla ezinjengoku kuchaneka

okutyhila injongo kaThixo ‘yokufaka *intambo emhlathini* ’ wokumkani waseRashiya ukuze amtsalele kungquzulwano. Lo mfanekiso ubonisa ithuba elihendayo lokuba zizityebi nabantu bakhe, angayi kukwazi ukuxhathisa.

Kwesi siprofeto eside, uMoya usinika amagama njengeengongoma zokubhekisela: *uGogi, uMagogi, uRosch* (isiRashiya), *uMesheki* (eMoscow), *uTubal* (uTobolsk). Umongo wemihla yokugqibela uqinisekiswa yinkcazelo ephathelele izizwana ezihlaselweyo: “ *Uya kuthi, Ndiya kunyuka ndiye ezweni elivulekileyo, ndifikele abantu abazolileyo, abonwabileyo eminqubeni yabo; yonke ikwimizi engenaludonga, engenazitshixo nazingcango* (Hez.38:11). Izixeko zanamhlanje *zivuleleke* ngokupheleleyo . Yaye imikhosi echasayo ayilingani ngendlela elusizi. UMoya ubeka apha emlonyeni ‘*kakumkani wasentla* ’ kaDaniyeli, ngeli xesha isenzi esithi “ *ndiya kuza* ” esibonisa uhlaselo olukhulu, olukhawulezileyo nolwesibhakabhaka ngokwesenzi nomfanekiso “ *uya kuqukuqela njengesaqhwithi.* ” kaDan .11:40, ukusuka kwindawo ethe qelele. Kwesi siprofeto sikaHezekile akukho mfihlelo malunga namazwe abandakanyekileyo; IRashiya ne-Israel zichongiwe ngokucacileyo. Imfihlelo yayikuDan.11:36 ukuya kwelama-45 kuphela apho yayichaphazela ubupopu baseRoma kunye nommandla wayo waseYurophu. Yaye ngokunika igama elithi “ *kumkani wasentla* ” kwiRashiya ehlasela iYurophu yobuKatolika, uThixo ubhekisela kwisityhilelo sakhe awasidlulisela kuHezekile. Kuba ndikukhumbuza, ikakhulu ngokunxulumene nendawo yakwaSirayeli ukuba iRussia ibekwe "emantla " . Enyanisweni, “*ikwimpuma* ” yesikhundla sikaPopu wamaRoma Katolika eNtshona Yurophu. Ngako oko ke kukuqinisekisa isikhundla semikhosi yaseRashiya kule Yurophu yopapa abahlala kuyo kwaye ilawula, ukuba uMoya ubeka ukufika kweendaba ezimbi ezivela “*empuma* ”. Ndiya *kunisa umlilo nesulfure phezu kwakhe naphezu komkhosi wakhe* (Hez.38:22)”; “ *Ndiya kuthumela umlilo kwaMagogi* ,” sifunda oko kuHezekile 39:6 . Nanku ke unobangela weendaba ezimbi ezicaphukisayo “ *ukumkani wasentla* ” kaDan. 11:44 . Njengoko kuDaniyeli, umhlaseli waseRashiya uya kuvalwa kwaye atshatyalaliswe ezintabeni zakwaSirayeli: “ *Wena kunye nemikhosi yakho yonke niya kuwa ezintabeni zakwaSirayeli* (Hez.39: 4)”. Kodwa imfihlakalo igubungela isazisi sase-USA kwimvelaphi yesi senzo. KuHezekile 39:9 ndifumana iinkcukacha ezibangela umdla kakhulu. Lo mbhalo uvuselela ukubakho komlilo “ *iminyaka esixhenxe* ” ngokutshisa izixhobo ezisetyenziswe kolu ngquzulwano loyikekayo lwehlabathi. Umthi awuseyonto isetyenziswayo kwizixhobo zale mihla, kodwa “ *iminyaka esixhenxe* ” ekhankanyiweyo ibonisa ubunzulu bale mfazwe nobuninzi bezixhobo. Ukusukela nge-7 kaMatshi 2021, kusele iminyaka elithoba kuphela kude kubuye uKrestu; iminyaka eli-9 yokugqibela yesiqalekiso sikaThixo eya kuthi ebudeni bayo kubekho ungquzulwano lokugqibela lwezizwe ngezizwe; imfazwe etshabalalisa ubomi nempahla ngokumasikizi. Ngokutsho kwendinyana 12, izidumbu zaseRashiya ziya kungcwatywa “ *ienyanga ezisixhenxe* .”

Ubulungisa bukaThixo obuyoyikeka kwaye obungenakuphikiswa

Kuya kubakho izidumbu ezininzi kwaye uThixo uya kusibonisa kuHezekile 9 ngombono wobugebenga azakubucwangcisa. Ngenxa yokuba

imfazwe yehlabathi yesithathu elindelekileyo kwixesha eliphakathi kwe-2021 kunye ne-2029 ifanekisela ^{imfazwe} yesi-3 ekhokelwa nguNebhukadenetsare nxamnye noSirayeli wamandulo ngo-586. Nantsi into eyalelwe ngumdali omkhulu uThixo, ephoxekile kwaye ejongelwa phantsi ngabantu bakhe kuHez. 1 ukuya kwi-11:

Ezek 9:1 *wadanduluka ngelizwi elikhulu ezindlebeni zam, wathi, Sondelani nina niwuvelelayo umzi, elowo ephethe isixhobo sakhe sokutshabalalisa.*

Ezek.9:2 *nanko, kusiza amadoda amathandathu ngendlela yesango eliphezulu, ngecala langasentla, iyileyo iphetho ngesandla isixhobo sokutshabalalisa. Kubo bekukho indoda eyambethe ilinen emhlophe, ethwele ibhanti ebhantini. Beza ke bema kufuphi nesibingelelo sobhedu.*

Ezek.9:3 *Benyuka ubuqaqawuli bukaThixo kaSirayeli, besuka ekerubhini obebuphezu kwayo, baya emnyango wendlu. wayibiza indoda leyo eyambethe ilinen emhlophe, ithwele nombhalo obhantileyo.*

UHEZEKILE 9:4 *Wathi uYehova kuyo, Canda esazulwini somzi, esazulwini seYerusalem, ubeke uphawu emabunzini amadoda agcunayo, ancwinayo ngenxa yamasikizi onke awenziwayo khona.*

Hezekile.9:5 *Ekiveni kwam wathi kwabanye, Yilandeleni, niye kuwo umzi, nixabele; malingabi nanceba iliso lakho, ungabi nanceba;*

Ezek.9:6 *wabulaleni, nitshabalalise amadoda amakhulu, amadodana, umthinjana, abantwana nabafazi; kodwa ningasondeli kuye nabani na unophawu kuye; kwaye uqale ngengcwele yam! Baqala ngamadoda amakhulu awayephambi kwendlu.*

Ezek 9:7 *Wathi ke kuwo, Yenzeni inqambi indlu le, nizizalise iintendelezo ngababuleweyo; Phuma!... Baphuma baxabela kuwo umzi.*

UHEZEKILE 9:8 *Kwathi, ekubulaleni kwabo, ndihleliyo, ndawa ngobuso, ndakhala, ndathi, Yoo! Nkosi Yehova, wowatshabalalisa na onke amasalela akwaSirayeli ngokubuthulula ubushushu bakho phezu kweYerusalem?*

Ezek 9:9 *Wathi kum, Ubugwenxa bendlu kaSirayeli nobukaYuda bukhulu kunene; ilizwe lizele kukubulala, umzi uzele bubugqwetha; ngokuba kuthiwa, UYehova ulilahlile ilizwe, akaboni nto uYehova.*

Ezek.9:10 *nam andiyi kuba nalufefe, ndingabi nanceba nam; ndiya kuzizisa izenzo zabo entlokweni yabo.*

Ezek 9:11 *Nantso indoda eyayambethe ilinen emhlophe, inombhalo wokubhalela ebhantini, yaphendula yathi, Ndenze njengoko ubundiwisele umthetho ngako. »*

Asinguye wonke umntu obulawa ngenxa yonqulo ongumfeli-nkolo. Kukho kolu luhlu abaninzi abanenzondelelo yempambano abalungele ukunikela ngobomi babo, mhlawumbi, ngenxa yenkolo yabo, kodwa nakweyiphi na imbono yezopolitiko okanye enye. Umfeli-nkolo wokwenene, okokuqala, kwaye ngokukodwa, kuYesu Kristu. Ngoko, ngokuyimfuneko, iba ngumnyulwa obomi bakhe obunikelwa njengedini bukhulisa kuphela kumdali uThixo, ukuba ukufa kwakhe kwandulela ubomi obuvisisana neemfuneko zakhe ezityhiliweyo zexesha lakhe.

Ngoku masifumane, kumxholo othi “ ^{6th} ixilongo ” ukukhunjuzwa kwemeko yokuziphatha yamaxesha asemva kwemfazwe.

Ukungaguquki kwabasindileyo

Ngokwahlukileyo koko abantu abaninzi bakucingayo nokoyikayo, njengokuba ziyingozi, izixhobo zenyukliya aziyi kutshabalalisa uluntu; kuba “*abasindi*” baya kuhlala emva kokuphela kongquzulwano. Ngokuphathelele iimfazwe, uYesu wathi kuMat.24:6: “*Niya kuthi ke nive iimfazwe namarhe eemfazwe; Kodwa oko akuyi kuba sisiphelo okwangoku.*» Ukutshatyalaliswa koluntu kuya kuba ngenxa yesenzo somdali kaThixo emva kokubuya kwakhe okuzukileyo enguYesu Kristu. Kungenxa yokuba abo basindileyo bamele bavavanywe okokugqibela ukhoho. Ukususela ngowe-1945, umhla wokusetyenziswa okokuqala kwezixhobo zeathom, ngaphezu kwamawaka amabini uqhushumbo olwenzelwa iimvavanyo ngamagunya asemhlabeni anazo luye lwenziwa; yinyaniso, ngokulandelelanayo, ebudeni bexesha elide leminyaka engama-75 yaye umhlaba mkhulu, nangona ulinganiselwe, uyanyamezela kwaye uyazixhasa izibetho ezithwalwa luluntu kuwo. Kwimfazwe zenyukliya ezayo, ngokuchaseneyo, iziqhushumbisi ezininzi ziya kwenzeka ngexesha elifutshane kwaye ukusasazwa kweradioactivity kuya kwenza ukuba ukuqhubeka kobomi emhlabeni kungenzeki. Ngokubuya kwakhe, uKristu wobuthixo uya kuphelisa ukubandezeleka koluntu olunemvukelo olufayo.

Ivesi 20: “*Abanye abantu abangabulawanga zezi zibetho abaguqunganga emisebenzini yezandla zabo, ukuba bangazinquli iidemon, nezithixo zegolide, nezesilivere, nezobhedu, nezelitye, nezomthi, ezingenakubona, nezingenakubonwa. yivani, ningahambi;*»

Kwindinyana yama-20, uMoya uprofeta ngokwenziwa lukhuni kwezizwana ezisindileyo. “*Abanye abantu abangabulawanga ngezi zibetho abazange baguquke kwimisebenzi yezandla zabo.*” “*Uyeha wesibini*” owavakaliswa ngexesha lobukumkani ngokwenene ubumba “*isibetho*” sobuthixo, kodwa wandulela “*abasixhenxe bokugqibela*” abaya kuwela aboni abanetyala, emva kokuphela kwexesha lobabalo lweSityhi. Kuseyimfuneko ukuba sisikhumbuze apha ukuba ezi “*zibetho*” zonke zohlwaya uhlaselo lwamaRoma ngokuchasene nolungelelwano lwexesha olwaludalwe nguMdali onguSomandla uThixo.

“*... abayekanga ukunqula iidemon, nezithixo zegolide, nezesilivere, nezobhedu, nezamatye, nezomthi, ezingaboniyo, ezingevayo, nezingahambiyo.*”

Kolu lubalo, uMoya ujolise kwimifanekiso eqingqiweyo yenkolo yobuKatolika ezizinto zokunqulwa ngabalandeli bale nkolo yonqulo-zithixo. Le mizobo imele, okokuqala, “iNtombikazi kaMariya”, kwaye emva kwayo, ngamanani amaninzi, abangcwele abangaphantsi okanye abangabonakaliyo, kuba ishiya wonke umntu inkululeko eninzi yokukhetha ingcwele ayithandayo. Imakethi enkulu ivula iiyure ezingama-24 ngosuku. Kwaye olu hlobo loqheliselo luyamcaphukisa ngokukodwa lowo wabandezeleka emnqamlezweni waseGolgotha; kwakhona, impindezelo yakhe iya kuba yoyikekayo. Kwaye sele, emva kokwazisa ngo-2018 kumagosa akhe anyuliweyo ukubuya kwakhe okunamandla nokuzukileyo konyaka ka-2030, ukusuka ngo-2019, wabetha aboni bomhlaba ngentsholongwane ebulalayo. Lo ngumqondiso nje omncinane kakhulu womsindo wakhe ozayo, kodwa sele esebenza kakuhle kwicala lakhe, ekubeni

sele simtyala ukuwohloka kwezoqoqosho okungazange kubekho ngaphambili kwimbali yaseNtshona yantlandlolo.” UmKristu. Kuthi ke, xa zitshatyalaliswayo, zixabane izizwe, zilwe, zilwe.

Ungcikivo athetha ngalo uThixo luthetheleleka ngakumbi kuba ngembonakalo kaYesu Kristu, uThixo oyinyaniso weza esenyameni, phakathi kwabantu yaye apho njengomnye wabo, “wabona, weva, wathengisa,” ngokungafaniyo nezithixo eziqingqiweyo okanye *ezixonxiweyo* . engenakwenza njalo.

Indinyana 21: “ *Akaguqukanga ekubulaleni kwawo, nasekukhafuleni kwawo, nakuhenyuzo lwawo, nakubusela bawo.* »

Ngendinyana yama-21, umxholo uyaqakunjelwa. Ngokuvusa “ *ukubulala kwabo* ,” uMoya ubonisa umthetho weCawa obulalayo oya kuthi ekugqibeleni ufune ukufa kwabagcini abathembekileyo beSabatha engcwele engcwaliswe nguThixo. Ngokucaphula “ *imilingo yabo* ”, Ujolise kwindimbane yamaKatolika ehlonitshwa ngabo bathethelela “iCawa” yakhe, le mini yobuxoki yeNkosi kunye “nemini yelanga” yobuhedeni. Ngokukhumbula “ *ukungabi nambeko kwabo* ”, uMoya walatha ukholo lwamaProtestanti njengendlalifa “ *yohenyuzo* ” lwamaKatolika “lomprofetikazi *uIzebhele* ” wobuxoki weSityhi. 2:20. Kwaye ngokubabeka kubo “ *ubusela babo* ”, ucebisa ubusela bokomoya obufeziweyo, okokuqala, kuYesu Kristu, ngokwakhe, awathi, ngokutsho *kukaDan* . ugwetyelwe ngokusuka “ *kwiNtloko yeNdibano* ,” ukususela kwabase-Efese 5:23; kodwa kwakhona, ulandelelwano lwayo “ *yexesha nomthetho wayo* ”, ngokukaDan.7:25. Ezi toliko ziphezulu zomoya azikhupheli ngaphandle izicelo eziqhelekileyo zokoqobo, kodwa zidlulela ngaphaya kwazo kumgwebo kaThixo kunye neziphumo zawo kubabhali abanetyala.

ISityhilelo 10: incwadi encinane evulekileyo

Ukubuya kukaKristu kunye nesohlwayo sabavukeli

Incwadi encinci evulekileyo kunye neziphumo zayo

Ukubuya kukaKristu ekupheleni kweyesine Adventist linda

Indinyana 1: “ *Ndabona esinye isithunywa sezulu esinamandla, sisihla ezulwini, sigutyungelwe lilifu; phezu kwentloko yayo kukho umnyama, ubuso baso bungathi lilanga, iinyawo zaso zingathi ziintsika zomlilo.* »

Isahluko se-10 siqinisekisa ngokulula imeko yasemoyeni esekiweyo ukuza kuthi ga ngoku. UKristu ubonakala phantsi kombono kaThixo womanyano olungcwele lobuthixo, phantsi komfanekiso “*womnyama* ” owanikelwa emva koNogumbe kuNowa nenzala yakhe. Yayingumqondiso wesithembiso sikaThixo sokuba akasayi kuphinda atshabalalise ubomi emhlabeni ngamanzi anezantyalantyalala zemvula. UThixo uya kusigcina isithembiso sakhe, kodwa ngomlomo kaPetros wavakalisa ukuba umhlaba ngoku “*ugcinelwe umlilo* ”; isikhukula somlilo. Le nto iya kuphunyezwa kuphela kumgwebo wokugqibela wewaka lesixhenxe leminyaka. Noko ke, umlilo awukagqibi ukutshabalalisa ubomi babantu, kuba usisikrweqe uThixo awayesele esisebenzisile nxamnye nezixeko zentlambo yaseSodom neGomora. Kwesi sahluko sangoku, uMoya ubonisa ngokufutshane iziganeko ezilandela “ ^{6th} *ixilongo* .” Isahluko sivula ngomfanekiso wokubuya okuzukileyo kukaKristu ophindezelayo.

Esi siprofeto Sityhilwe Ngokupheleleyo

Indinyana 2: “ Wayephethe *incwadi encinane evuliweyo esandleni sakhe* . *Lwalubeka unyawo lwayo lwasekunene elwandle, olwasekhohlo lwasemhlabeni;* »

Ukususela ekuqaleni kwencwadi, ngokutsho kweSityhi. 1:16 , uYesu uza kulwa nabanquli ‘ *belanga* ’ elenziwe isithixo . Indima yemifuziselo icaca ngakumbi: “ *ubuso bakhe bunjengelanga* ” yaye kuya kwenzeka ntoni kwiintshaba zakhe, abanquli ‘ *belanga* ’ ? Ipendulo: Amanyathelo akhe, yeha ke wona! Kuba “ *iinyawo zakhe zinjengeentsika zomlilo* ”. Le vesi yeBhayibhile ke ngoko, iya kuzaliseka: “ *Hlala ngasekunene kwam, ndide iintshaba zakho ndizenze isihlalo seenyawo zakho* (Iindumiso 110:1; Mat.22:44)”. Ityala labo landa sisibakala sokuba ngaphambi kokubuya kwakhe, uYesu “ *wayivula incwadi encinane* ” yeSityhilelo ngokuyityhila, ukususela ngowe-1844, “ *itywina lesixhenxe* ” elalisalibambile lavalwa kwiSityhi. 5:1 ukusa kowesi-7. Unyaka womxholo oxutyushwa kwesi sahluko se-10, ukuqondwa nentsingiselo yeSabatha iye yaguquka yaba kukukhanya okupheleleyo. Kwakhona, amadoda eli xesha akanasizathu xa ekhetha ukungamhloneli. “ *Incwadi encinane* ” ngoko “ *yavulwa* ” nguMoya oyiNgcwele kaKristu kwaye abanquli *belanga* babengenanto yakwenza nayo. Kwindinyana yesi-2, ikamva labo libonisiwe. Ukuze siqonde intsingiselo ‘ *yemifuziselo yolwandle nomhlaba* ’ efumaneka kule ndinyana,

simele sihlolisise *iSityhi* . Elokuqala “ *irhamncwa, eliphuma elwandle* ”, lifanekisela ulawulo olungenabantu, ke ngoko, olunobulwanyana, lomanyano lwamagunya oluntu nawenkolo, kwindlela yawo yokuqala yembali yobukhosi kunye nobupopu bamaRoma Katolika. Ezi monarchies zifanekiselwa “ *ziimpondo ezilishumi* ” ezinxulumene nesimboli esichaza iRoma kuDan.7 “ *ngophondo oluncinci* ” kunye neSityhi.12, 13 kunye ne-17 “ *ngeentloko ezisixhenxe* ”. Eli “ *rhamncwa* ”, ngokomgwebo wemilinganiselo yobuthixo, libonisa imifuziselo ecatshulwe kuDanyeli 7: ubukhosi obandulelayo bobukhosi baseRoma, ngokuhlangayo ukusuka kuDan.7: ingwe, ibhere, *ingonyama* . “ *Irhamncwa* ” ke ngoko ngokwalo lirhamncwa laseRoma likaDan.7:7. Kodwa apha, kwiSityhi. 13, isimboli sikapopu “ *uphondo oluncinane* ” olulandela “ *iimpondo ezilishumi* ” luthatyathelw’ indawo “*lweentloko ezisixhenxe* ” zobuntu bamaRoma. Yaye uMoya umbalela “ *unyeliso* ,” oko kukuthi, ubuxoki bonqulo. Ubukho ‘ *bezithsaba* ’ ‘kwiimpondo ezilishumi ’ bubonisa ixesha laxa ‘ *iimpondo ezilishumi* ’ ezikuDan.7:24 zaqalisa ukulawula. Ngoko ke ikwalixesha laxa “ *uphondo oluncinane* ” okanye “ *ukumkani owahlukileyo* ” esebenza. “ *Irhamncwa* ” elichongiweyo, ulandelelwano lwazisa ikamva lalo. Uya kwenza ngokukhululekileyo “ *okwexesha, amaxesha (amaxesha ama -2) nesiqingatha sexesha* ”. Eli binzana libhekisela kwiminyaka emi-3 enesiqingatha yesiprofeto, okanye iminyaka yokwenene eli-1260, kuDan.7:25 nakwiSityhi.12:14; siyifumana ikwimo “ *yeentsuku ezili-1260* ”-iminyaka okanye “ *iinyanga ezingama-42* ” ezingokwesiprofeto kwiSityhi.11:2-3, 12:6 nakwiSityhi.13:5. Kodwa kwindinyana yesi-3 yesi sahluko 13, uMoya uvakalisa ukuba uya kubethwa kwaye “ ^{njengokungathi} *ungxwelerhekile de afe* ”, kanye ngokungakholelwa kuThixo kweFransi phakathi kowe-1789 nowe-1798 . *uphilisiwe* . " Ngaloo ndlela, abo bangayithandiyo inyaniso yobuthixo baya kukwazi ukuqhubeka behlonela ubuxoki obubulala umphefumlo nomzimba.

Ekupheleni kwemihla, kuya kuvela umfanekiso ‘ *werhamncwa lokuqala elaphuma elwandle* ’. Eli rhamncwa litsha lahlulwa yinto yokuba ngeli xesha liya “ *kuphuma emhlabeni* ”. Ethembele kumfanekiso weGenesis, apho “ *umhlaba* ” uphuma “*elwandle* , ” ngokuchuliweyo, uMoya usixelela ukuba eli “ *rhamncwa* ” lesibini laphuma kwelokuqala, ngaloo ndlela lichaza oko kubizwa ngokuba yiCawa yamaKatolika ehlaziyiweyo; ingcaciso echanileyo yokholo oluHlaziyiweyo lwamaProtestanti. Ngo-2021, sele imele awona mandla omkhosi omkhulu emhlabeni kwaye ibe ligunya ukusukela oloyiso lwalo ngokuchasene neJapan kunye neJamani yamaNazi ngo-1944-45. Oku ngokuqinisekileyo yi-USA, ubukhulu becala iProtestanti, kodwa ubukhulu becala yamaKatolika namhlanje, ngenxa yokufuduka okunamandla kwe-Hispanic okwamkelwayo. Ngokumtyhola ngokwenza “ *irhamncwa lokuqala ukunqulwa phambi kwalo* , ” uMoya ugxeke ilifa lakhe leCawa yamaRoma. Oku kubonisa ukuba amagama onqulo ayalahlekisa. Ukholo lwale mihla lobuProtestanti lunamathele kweli lifa laseRoma kangangokuba luya kufikelela kwinqanaba lokuwisa umthetho obophelelayo, okwenza ukuba ukuphumla kwangeCawa kube yimbopheleleko phantsi kwesohlwayo sezohlwayo: ekuqaleni ukwala urhwebo, nesigwebo sentambo ekugqibeleni. ICawa ichazwa ‘njengophawu ’ lwegunya ‘*lerhamncwa* ’ laseRoma , “ *irhamncwa* ” lokuqala . Yaye inani elithi “ *666* ” sisimbuku

esifunyenwe ngoonobumba besihloko esithi “VICARIVS FILII DEI”, oko uMoya ulibiza ngokuba “ *inani lerhamncwa* ”. Yenza izibalo, inani likhona:

VICIVILIIDI

$5 + 1 + 100 + 1 + 5 = 112 + 1 + 50 + 1 + 1 = 53 + 500 + 1 = 501$

$112 + 53 + 501 = 666$

Ingcaciso ebalulekileyo : Uphawu lufunyanwa kuphela “ *esandleni* ” okanye “ *ebunzi* ” ukusa kumkhamo othi “ *isandla* ” sifanekisele umsebenzi, isenzo, yaye “ *ebunzini* ” sibonisa ukuthanda kwesidalwa ngasinye ngaphandle kwaso. ukhetho njengoko u-Ezé.3:8 isixelela: “ *Ndiya kuyenza lukhuni ibunzi lakho, ukuze ulichase ebunzini labo* ”.

Apha kuchazwa ngokucacileyo “ *izihlalo zeenyawo* ” zexesha elizayo zikaYesu Kristu, uMgwebi Wobuthixo Osesikweni. Kwaye ngobuqili, ngokubonisa okuphambili “ *unyawo lwasekunene* ” okanye “ *unyawo lwasekhohlo* ”, uMoya ubonisa ukuba ngubani ocinga ukuba unetyala ngakumbi. “ *Unyawo lwasekunene* ” oluvuthayo lolonqulo lobupopu bamaRoma Katolika athi uThixo waphalaza igazi labo “ *bonke ababuleweyo emhlabeni* ,” ngokweSityhi. 18:24 . Ngoko ke, eyona nto iphambili kuye ngumsindo ifanelekile. Ngoko, enetyala ngokulinganayo, ngenxa yokuba naye walixelisa, ngokwenza “ *umfanekiso* ” werhamncwa lokuqala lamaKatolika , ukholo lwamaProtestanti, olubizwa ngokuba ‘ *ngumhlaba* ,’ lwamkela umlilo “ *kunyawo lwasekhohlo* ” lukaYesu Kristu ngaloo ndlela uliphindezela igazi labangcwele bokugqibela abanyuliweyo elaliza kuphalazwa ngaphandle kokungenelela kwakhe okusindisileyo.

Indinyana 3: “ *Yadanduluka ngezwi elikhulu, ngathi yingonyama igquma. Yathi yakudanduluka, iindudumo ezisixhenxe zavakalisa amazwi azo.* »

Imfihlelo efihliweyo okanye etywiniweyo kwindinyana yesi-4 ukuya kweyesi-7, evakaliswa ‘ *lilizwi leendudumo ezisixhenxe* ’ ngoku iyatyhilwa. Ngaloo ndlela, “ *ilizwi* ” likaThixo lifaniswa ‘ *nesandi sendudumo* ’ esinxulunyaniswa nenani elithi “ *isixhenxe* ” elifuzisela ukungcwaliswa kwakhe. Eli lizwi livakalisa umyalezo ekudala ufihliwe kwaye ungangahoywa ngabantu. Lo ngunyaka wokubuya kusebuqaqawulini beNkosi yethu ezukileyo nezukileyo uYesu Kristu. Umhla wabonakaliswa kumagosa ayo akhethiweyo kwi-2018; Le yintlakohlaza ka-2030, ekuya kuthi, ukususela ekufeni kukaYesu ngomhla we-3, 30 kuAprili, isithathu kwisithathu seminyaka engama-2000 yeminyaka engama-6000 eyamiselwa nguThixo ukubanyule abanyulwa bakhe.

Indinyana 4: “ *Xa iindudumo ezisixhenxe zazivakalisayo izandi zazo, ndaza ndabhala; ndeva izwi liphuma ezulwini, lisithi, Kutywine okuthethileyo iindudumo ezisixhenxe, ungazibhali.* »

Kulo mfanekiso, uThixo uneenjongo ezimbini. Eyokuqala kukuba abanyulwa bakhe bamele bazi ukuba ngokwenene uThixo umise ixesha lokupheliswa kwehlabathi; ayifihlakalanga ngenene, ekubeni ixhomekeke kukholo lwethu kwinkqubo yeminyaka engama-6000 eyaprofetwa ngeentsuku ezintandathu ezingcwele zeeveki zethu. Injongo yesibini kukudimaza ukukhangela lo mhla kude kube lixesha apho ngokwayo ivula indlela yokuqonda. Oku kwaphunyezwa, kuvavanyo ngalunye kwiimvavanyo ezintathu zama-Adventist eziluncedo ekuhlolweni nasekukhetheni abanyuliweyo abafunyaniswa

bekufanelekele ukungenelwa kubulungisa obungunaphakade obanikelwa nguYesu Kristu, ngowe-1843, 1844 nowe-1994.

Indinyana 5: “ *Ingelosi leyo, leyo ndayibonayo imi phezu kolwandle naphezu komhlaba, yasiphakamisela ezulwini isandla sayo sokunene .*

Kwesi simo sengqondo soMgwebi mkhulu owoyisayo, iinyawo zakhe zibekwe phezu kweentshaba zakhe, uYesu Kristu uya kwenza isifungo esinzulu esimbophelela ngokobuthixo.

Indinyana 6: “ *Wafunga lowo udla ubomi kuse emaphakadeni asemaphakadeni, owadala izulu nezinto ezikulo, nomhlaba nezinto ezikuwo, nolwandle nezinto ezikulo, ukuba kuya kubakho ixesha elingakumbi. , _*

Isifungo sikaYesu Krestu senziwa egameni lomdali kaThixo kwaye sibhekiswa kubanyuliweyo bakhe abahlonela umyalelo wengelosi yokuqala yesiTyhil.14:7; oku, ngokubonisa ngokuthobela kwabo, ‘ *ukoyika* ’ kwabo uThixo, ngokugcina umthetho wakhe wesine ozukisa isenzo sakhe sokudala. Intetho *ethi “akusayi kubakho xesha limbi ”* ingqina ukuba kwinkqubo yakhe uThixo wayecwangcise izinto ezintathu ezingamampunge ezazilindelwe ngama-Adventist ngowe-1843, 1844, nowe-1994. Njengoko sele ndikhankanyile, oku kulindela kulilize kwaba luncedo ekuhluzeni amakholwa angamaKristu. Kuba nangona zazingento yanto imiphumo yazo yayiyeyabo bathe bayifumana, yayimangalisa yaye ifa ngokomoya, okanye, kwabanyuliweyo, izizathu zentsikelelo nokungcwaliswa kwabo nguThixo.

Isibhengezo seshwangusha lesithathu ^{elikhulu} laprofetwa kwiSiTyh.8:13.

Indinyana 7: “ *Kodwa ngemihla yezwi lesesixhenxe isithunywa sezulu, xa savuthela ixilongo, yayiya kuzaliseka imfihlelo engcwele kaThixo, njengoko wavakalisayo kubakhonzi bakhe abaprofeti. »*

Ixesha lokwakha imihla yesiprofeto liphelile. Ezo zisekwe ngokweenkcukacha eziprofetiweyo ziye zayifeza indima yazo yokuvavanya, ngokulandelelanayo ukholo lwamaProtestanti ngowe-1843-44, nolo lwamaSabatha ngowe-1994. ; iindaba, eziqaliswe ukususela ngo-2018, ziya kuba zilungile, kwaye abanyuliweyo baya kuva, ngenxa yosindiso lwabo, isandi “sexilongo *lesixhenxe* ” eliya kuphawula ukungenelela kukaKristu woBulungisa bobuthixo; ixesha xa ngokutsho kweSityhi.11:15: “ *ubukumkani behlabathi bunikelwe eNkosini yethu, nakuKristu wayo* ”, ngoko ke buthatyathwe kumtyholi.

Iziphumo kunye namaxesha obulungiseleli besiprofeto

Indinyana 8: “ *Lathi ilizwi endalivayo liphuma amazulwini, laphinda lathetha nam, lisithi, Hamba uye uyithabathe incwadana evulekileyo, esesandleni sesithunywa esimiyo phezu kolwandle naphezu komhlaba. »*

Indinyana 8 ukusa kweye-11 zibonisa amava othumo lomkhonzi owayenikwe imbopheleleko yokunikela isiprofeto esibhalwe ngombhalo ngolwimi olulula.

Indinyana 9: “ *Ndesuka ke ndaya kuso isithunywa, ndathi kuso, Ndinike incwadana leyo. Wathi kum, Yithabathe, uyiginye; buya kuba krakra ezibilinini zakho, kodwa emlonyeni wakho boba mnandi njengobusi. ”.*

Okokuqala, “ *iintlungu zamathumbu* ” zikubonisa kakuhle ukubandezeleka nenkxwaleko ebangelwa kukugatywa kokukhanya okwakucetywa ngamaKristu anemvukelo. Ezi ntlungu ziya kufikelela incopho yazo kuvavanyo lokugqibela lokholo, ngexesha lomthetho weCawa, apho ubomi babanyuliweyo buya kusongelwa ngokufa. Ngenxa yokuba kude kube sekupheleni, ukukhanya kunye nabagcini bayo baya kulwa ngumtyholi kunye needemon zakhe zasezulwini kunye nehlabathi, amahlakani aqondayo okanye angenangqondo alo "Mtshabalalisi", "i-Abhadon *okanye i-Apoliyoni* " ye-Rev.9: 11. “ *Ubumnandi be nobusi* ” ikwabonisa ngokugqibeleleyo uyolo lokuqonda iimfihlelo zikaThixo abelana ngazo nabanyuliweyo bakhe bokwenene abanxanelwe inyaniso. Ayikho enye imveliso emhlabeni egxininisa ubuswiti bayo bendalo njengayo. Ngokuqhelekileyo, abantu bayayixabisa kwaye bafuna le nCasa imnandi imnandi kubo. Kwakhona, lowo unyuliweyo kaKristu ufuna kuThixo ubumnandi bobudlelwane obunothando noxolo kwakunye nemiyalelo yakhe.

Ngokunikela isityhilelo sakhe esithi “Apocalypse” (= ISityhilelo) “ *ubumnandi bobusi* ”, uMoya kaThixo ubuthlekisa “*nemana yasezulwini* ” ‘*eyayinencasa yobusi* ’ neyayondla amaHebhere, entlango, ngexesha lomthendeleko. Kwiminyaka engama-40 ngaphambi kokungena kwabo kwilizwe ledinga elathatyathwa kumaKanan. Kanye njengokuba umHebhere wayengenakukwazi ukuphila ngaphandle kokuyitya le “ *mana* ”, ukususela ngowe-1994, ukuphela “ *kweenyanga ezintlanu* ” ezaxelwa kwangaphambili kwiSityhi . *ukutya* ” (*Mat.24:45*) “ *olungiselwe ixesha elifanelekileyo lokufika kozuko*” lukaYesu Kristu. Le mfundiso uThixo wenyaniso andinika yona ukuba ndiyiqonde kuphela ngale ntsasa yeSabatha ngeyure ye-4^{kaJanuwari} 16, 2021 (kodwa i-2026 kuThixo) yayiya kuba luncedo ukuphendula lowo wandibuza ngenye imini malunga nokufunda iziprofeto " Yintoni na le nto kum?" » Impendulo kaYesu imfutshane kwaye ilula: ubomi bomoya ukuphepha ukufa kwasemoyeni. Ukuba uMoya awuthathi umfanekiso we " *keyiki* ", kodwa kuphela " *ubumnandi bobusi* ", kungenxa yokuba ubomi benyama besiHebhere babunenkxalabo malunga noku " *mana* " kokutya. Ngokuphathelele ISityhilelo, ukutya kokomoya wabanyuliweyo kuphela. Kodwa, kolu thelekiso, ibonakala iyimfuneko, iyimfuneko kwaye ifunwa nguThixo ophilayo njengemeko yokucina ubomi bomoya. Yaye le mfuneko isengqiqweni, kuba uThixo akazange akulungiselele oku kutya ukuba kungahoywa nokudelwa ngabakhonzi Bakhe bemihla yokugqibela. Ibumba eyona nkalo ingcwalisiweyo ukususela kwidini likaYesu Kristu nakwindlela yokugqibela nenzaliseko yokugqibela yeSidlo esiNgcwele”; UYesu enika abanyuliweyo bakhe ukutya, umzimba wakhe nomyalelo wakhe wesiprofeto.

Indinyana 10: “ *Ndayithabatha incwadana esongwayo esandleni sesithunywa eso, ndayiginya; yaye emlonyeni wam inencasa enjengeyobusi; »*

Kumava aphilayo, umkhonzi wafumanisa eyedwa, ukukhanya okuqaqambileyo okwaprofetwa nguYesu kwaye eneneni, kuqala, wafumana “ *ubumnandi bobusi* ”, ubumnandi obumnandi obufaniswa nobumnandi bobusi. Kodwa ukubanda okwaboniswa ngamalungu nabafundisi-ntsapho bamaSabatha endandifuna ukukubonisa kubo kwavelisa emzimbeni wam iintlungu zokwenene

zesisu ezibizwa ngokuba yicolitis. Ke ndiyangqina ngenzaliseko yokomoya neyokwenene yezi zinto.

Noko ke, enye ingcaciso iphathelele ixesha lokugqibela apho ukukhanya kwesiprofeto kukhanya. Iqala ngexesha loxolo, kodwa iya kuphela ngexesha lemfazwe neloyikiso lokubulala. Dan 12:1 yaprofeta yathi “ *ixesha lembandezelo ekungazange kubekho linjengayo ukususela ekuqalekeni kweentlanga kude kube ngoku* ”; oku kwanele ukubangela “ *iintlungu kwizibilini* ” . Ngokukodwa njengoko sifunda kwiZiLilo 1:20 : “ *Yehova, zikhangele iintsizi zam; **Izibilini zam** ziyabila, ibilebile intliziyo yam phakathi kwam, ngokuba ndineenkani. Ngaphandle ikrele lenze umonakalo walo, phakathi kokufa.* » KwanakwiYer.4:19: “ ***Izibilini zam ! Izibilini zam** : Ndiyabandezeleka ngaphakathi kwintliziyo yam, Intliziyo yam iyabetha, andinakuthi tu; ngokuba usiva, mphefumlo wam, isandi sesigodlo, ukuhlatywa kwemfazwe ;* » Ubukrakra bo “ *ngaphakathi* ” buthelekisa ubuthunywa bokugqibela bama-Adventist kunye naleyo yayiphathiswe umprofeti uYeremiya. Kuwo omabini la mava, amagosa anyuliweyo asebenza kubutshaba obungqonge abalawuli abanemvukelo bexesha labo. UYeremiya kunye namaSabatha okwenyaniso wokugqibela agxeka izono ezenziwe ziinkokeli zasekuhlaleni nezonqulo zexesha labo kwaye ngokwenza oko, ingqumbo yabanetyala ijikisiwe kubo, kude kube sekupheleni kwehlabathi eliphawulwe ngokubuya kuzuko lukaYesu Kristu , “ *UKumkani kakumkani, uNkosi kankosi* ” weSityhi.19:16.

Isiphelo senxalenye yokuqala yeSityhilelo

Kule nxalenye yokuqala, sifumene isandulela kunye nemixholo emithathu ehambelanayo, iiLeta ezibhalelwe izithunywa zeBandla ezisixhenxe, amatywina asixhenxe okanye imiqondiso yamaxesha, kunye namaxilongo amathandathu okanye izilumkiso zezohlwayo ezivuswe ngumsindo kaThixo.

Indinyana 11: “ *Sathi kum, Umele ukuba ubuye uprofete ngabantu, neentlanga, neelwimi, nookumkani, abaninzi.* »

Indinyana ye-11 iqinisekisa ukugutyungelwa kwayo yonke iminyaka engama-2000 yokugqibela yeminyaka engama-6000 yocwangciso olulungiselelwe nguThixo. Xa sifika ngexesha lokubuya okuzukileyo kukaYesu Kristu, ukuxeliswa kwesiprofeto kuya kuqalisa kwakhona ushwankathelo lwexesha lamaKristu kwisahluko 11 phantsi komxholo owahlukileyo othi: “Umele ubuye uprofete ngezizwe, nezizwe, neelwimi, nookumkani , .

Ukuvulwa kwexalenye yesibini yeSityhilelo

Kweli candelo lesibini, kushwankathelo olunxuseneyo lwexesha lobuKristu, uMoya uya kujolisa kwiziganeko ezibalulekileyo esele zikhankanyiwe kwinxalenye yokuqala yencwadi, kodwa apha, kwicandelo lesibini, uya kusityhilela isigwebo sakhe ngendlela ephucuke ngakumbi. ngamnye kule mixholo. Apha kwakhona, isahluko ngasinye siya kusebenzisa iisimboli ezahlukeneyo kunye nemifanekiso ehlala ihambelana. Kungokuhlanganiswa kwazo zonke ezi mfundiso apho esi siprofeto sichaza izifundo ekujoliswe kuzo. Ukususela kwincwadi kaDaniyeli, lo mgaqo wokungqamana nezahluko zeziprofeto uye wasetyenziswa nguMoya oSityhilayo, njengoko ubona.

ISityhilelo 11, 12 ne-13

Ezi zahluko zintathu zigubungela ixesha lexesha lobuKristu ngokufanayo, zisikhanyisela ngeziganeko ezahlukeneyo, kodwa ezihlala ziphelelisana. Ndiza kushwankathela, ngoko iinkcukacha, imixholo.

ISityhilelo 11

Ulawulo lukapopu – ukungakholelwa kuTixo kweSizwe – *Ixilongo lesixhenxe*

Indinyana 1 ukuya kweyesi-2: Ulawulo lweminyaka eli-1260 lomprofeti wobuxoki ngumKatolika: Umtshutshisi.

Ivesi 3 ukuya kweyesi-6: Ngeli xesha lolawulo olunganyamezelekiyo nolutshutshisayo “ *amangqina amabini* ” kaThixo, izibhalo ezingcwele zeminqophiso emibini, aya kuxhwaleka aze atshutshiswe “ *lirhamncwa* ”, umanyano lonqulo lwamaRoma oludityaniswe nobukhosi baseYurophu .

Indinyana 7 ukusa kweye-13 zinomxholo othi “ *irhamncwa eliphuma enzonzobileni* ” okanye, “iMvukelo yamaFrentshi” nokungakholelwa kwayo kubukho bukaThixo kwelizwe okwesihlandlo sokuqala kwimbali yoluntu.

Indinyana 15 ukusa kweye-19 ziya kuba nomxholo wazo wokuvakaliswa ‘kwexilongo *lesixhenxe* .

Indima yolawulo lukapopu

Ivesi 1: “ *Bandinika ingcongolo, ifana nentonga, besithi, Suk’ ume, uyilinganise itempile kaThixo, nesibingelelo, nabo banqulayo bekuyo.* »

Ixesha ekujoliswe kulo lixesha lokohlwaya elivezwe ngegama elithi “ *intonga* ”. Isohlwayo siyathetheleleka “ *ngexa yesono* ” esibuyiselwe embuthweni ukususela ngowama-321 nangokonqulo ukususela ngowama-538. Ukususela kulo mhla wesibini, isono siye samiselwa ngurhulumente kapopu ofanekiselwa apha ‘ngengcongolo’ efanekiselwa “ *umprofeti wobuxoki ofundisa ubuxoki.* ” .9:13-14. Esi sigidimi sinomfanekiso kaDan.8:12: “ *Umkhosi wanikelwa ngokungenammisselo ngenxa yesono* ”, apho, “ *umkhosi* ” uchaza iNdibano yamaKristu, “ *engunaphakade* ”, ububingeleli bukaYesu obuthatyathwe libandla. ulawulo lukapopu, kunye “ *nesono* ”, ukulahlwa kweSabatha ukususela ngowama-321. Oku kukuphindwa nje kwesigidimi esiphindaphindwayo izihlandlo ezininzi kwiinkalo nemiqondiso eyahlukeneyo. Iqinisekisa indima yokohlwaya uThixo awayenzayo ekumiseleni ulawulo loopopu baseRoma. Isenzi “ *umlinganiselo* ” sithetha “umgwebi”. Ngoko ke isohlwayo singumphumo womgwebo kaThixo nxamnye ‘ *netempile kaThixo* ’, iNdibano kaKristu eyintlanganisela, “ *isibingelelo* ” esingumfuziselo womnqamlezo wedini lakhe, “ *nabo banqula apho* ” oko kukuthi, amaKristu athi usindiso lwakhe.

Ivesi 2: “ *Kodwa intendelezo engaphandle yetempile, yishiye ngaphandle, uze ungayilinganisi; ngokuba inikwe iintlanga, ziwunyathelele phantsi umzi ongcwele iinyanga ezimashumi mane anambini.* »

Igama elibalulekileyo kule ndinyana lithi “ *ngaphandle* . Yiyo yodwa echaza ukholo oluphezulu lweRoma Katolika echaphazelekayo ngokomfanekiso wolawulo lwayo lweminyaka yeentsuku ezili-1260 ezithiwe thaca apha “njengeenyanga ezingama- 42 ”. “ *Isixeko esingcwele* ” umfanekiso wabo banyulwe ngokwenene “ *siya kunyathelwa phantsi zintlanga* ” ezimanyene nolawulo lukapopu okanye ookumkani baseYurophu “ *abakrexeyayo* “ *noIzebhele* ” wamaKatolika ebudeni bolawulo lwakhe olude lwe-1260 olwalunganyamezeli mntu. iminyaka yokwenene phakathi ko-538 no-1798. Kule ndinyana, uThixo uphawula umahluko phakathi kokholo lokwenyaniso nolobuxoki ngokuthembela kumfuziselo wengcwele yamaHebhere: umnquba kaMoses netempile eyayakhiwe nguSolomon. Sifumana kuzo zombini ezi meko, “ *kwinkundla, ngaphandle kwetempile* ”, amasiko enkolo yenyama: isibingelelo semibingelelo kunye nesitya

sokuhlamba. Ubungwele bokwenyaniso bokomoya bufumaneka ngaphakathi etempileni: kwindawo engcwele apho kukho: isiphatho sezibane esinezibane ezisixhenxe, netafile yezonka zokubonisa, nesibingelelo sesiqhumiso esibekwe phambi komkhusane osithe ingcwele kangcwele, umfanekiso wezulu UThixo uhleli etroneni yakhe yobukumkani. Ukunyaniseka kwabagqatswa bosindiso lobuKristu kwaziwa nguThixo kuphela, yaye emhlabeni, uluntu lukhohliswa “yinkolo yangaphandle ” eboniswa lukholo lwamaRoma Katolika kuqala kwimbali yobuKristu bexesha lethu.

IBhayibhile Engcwele, ilizwi likaThixo, yatshutshiswa

Indinyana 3: “ *Ndiya kuwanika amangqina am amabini amandla okuprofeta, ethiwe wambu ngeengubo ezirhwexayo, iintsuku eziliwaka, elinamakhulu mabini anamanci mathandathu.* »

Ebudeni bolu lawulo lude luqinisekiswa apha ‘ *ngeentsuku ezili-1260* ,’ iBhayibhile efuziselwa ‘ *ngamangqina amabini* ’ iya kutyeshelwa ngokuyinxenye de kube lixesha loHlaziyo xa ide itshutshiswe ngamahlakani amaKatolika athanda oopopu ababaxhasa ngamakrele. . Umfanekiso othi “ *wathiwe wambu ngeengubo ezirhwexayo* ” ubonisa imeko yenkxwaleko eya kuhlala ikho eBhayibhileni de kube ngowe-1798.

4 Lawo yile minquma mibini, nezi ziphatho zezibane zibini, ezimiyo phambi koThixo womhlaba. »

Le “ *mithi yeminquma mibini neziphatho zezibane ezibini* ” ziyimifuziselo yezivumelwano ezimbini ezilandelelanayo athe uThixo wazilungiselela kwisicwangciso sakhe sosindiso. Amaxesha amabini alandelelanayo enkolo ethwele uMoya wakhe ilifa lakhe yiBhayibhile kunye neetekisi zayo zombini. Iprojekthi yezi manyano zimbini yaprophetwa kuZek.4:11 ukuya ku-14, ngokuthi “ *iminquma emibini ibekwe ngasekunene nangasekhohlo kuso isiphatho sesibane* ”. Yaye kakade, ngaphambi ‘ *kwala mangqina mabini* ’ endinyana 3, uThixo wathi ngawo kubungqina bukaZekariya: “ *Aba ngoonyana ababini beoli, abema phambi kweNkosi yomhlaba wonke.* » Kolu mfuziselo “ *ioli* ” ifanekisela uMoya wobuthixo. “ *Isiphatho sesibane* ” siprofeta ngoYesu Kristu oya kuzisa ukukhanya koMoya ekungcwalisweni kwakhe emzimbeni womntu (= 7) aze asasaze ulwazi lwaso phakathi kwabantu, kanye njengokuba isiphatho sesibane sokomfuziselo sisasaza ukukhanya ngokutshisa ioli ekuyo “ *ezisixhenxe* ” iivazi.

Qaphela : “ *Isiphatho sesibane* ” esinezibane “ *ezisixhenxe* ” sibekwe embindini wevazi ephakathi; oku, njengophakathi evekini owenzayo, umhla wesine ^{weveki} yePasika, umhla awathi ngawo, ngokufa kwakhe okucamagushelayo, uYesu Kristu waliphelisa *idini nedini* , isithethe sonqulo samaHebhere, ngokungqinelana nemithetho yesiHebhere. icebo likaThixo laprophetwa kuDan.9:27. Ngoko ke, “ *isiphatho sezibane* ” esinezibane ezisixhenxe sasinesigidimi sesiprofeto.

Indinyana 5: “ *Ukuba nabani na ufuna ukuwonakalisa, kophuma umlilo emlonyeni wawo, uziqwenge iintshaba zawo; yaye ukuba nabani na ufuna ukuwonakalisa, makabulawe ngolo hlobo.* »

Apha, njengakwiSityhi. 13:10 , uThixo uyaqinisekisa kwabanyulwa bakhe bokwenyaniso isalelo sakhe sokuzohlwaya ngenxa yomonakalo owenziwe

eBhayibhileni nonobangela wayo. Sisenzo azigcinele yena yedwa. Ububi buya kuphuma emlonyeni womdali uThixo. UThixo uzinxulumanisa neBhayibhile esiyibiza ngokuba “ *lilizwi likaThixo* ”, ukuze nabani na omenzakalisayo amhlasele ngokuthe ngqo.

Indinyana 6: “ *Banegunya lokusivala izulu, ukuze kungafiki mvula ngemihla yokuprofeta kwabo; banegunya lokuwaguqula amanzi abe ligazi, nelokuwubetha umhlaba ngazo zonke iintlobo zesibetho, ngalo lonke ixesha basukuba bethanda.* »

UMoya ucaphula izibakala ezichazwe eBhayibhileni. Ngexesha lakhe, umprofeti uEliya wafumana kuThixo ukuba kwakungayi kubakho mvula ngaphandle kokuba wayetshilo; phambi kwakhe uMoses wafumana kuThixo amandla okuguqula amanzi abe ligazi nokubetha umhlaba ngezibetho ezili-10. Obu bungqina beBhayibhile bubaluleke ngakumbi kuba ngemihla yokugqibela, ukudelelwa kwelizwi elibhaliweyo neliphefumlelweyo likaThixo kuya kohlwaywa ngezibetho zohlobo olufanayo, ngokutsho kweSityhi.16.

Ukungakholelwa kubukho bukaThixo kwiMvukelo yaseFransi Izibane ezimnyama

Indinyana 7: “ *Xa athe abufeza ubungqina bawo, irhamncwa elinyuka liphuma enzonzobileni liya kwenza imfazwe nawo, liweyise, liwabulale.* »

UMoya uyasityhilela apha, into ebalulekileyo ekufuneka siyiqaphele; umhla we-1793 uphawula ukuphela kobungqina beBhayibhile, kodwa ngoobani? Kwiintshaba zakhe zelo xesha ezaziyitshutshisile iBhayibhile ziligatya igunya layo lobuthixo kwimibandela yokuxhasa ukholo; oko kukuthi, ookumkani, izihandiba zookumkani, ulawulo loopopu bamaRoma Katolika nabo bonke abefundisi bayo. Ngolu suku, kwakhona uThixo uyawagweba amakholwa obuxoki angamaProtestanti asele engazikhathaleli iimfundiso zakhe. KuDan.11:34, ekugwebeni kwakhe, uThixo ubabeka “ *uhanahaniso* ” esithi: “ *Ngexesha lokukhubeka kwabo, baya kuncedwa kancinane, bathelele kubo abaninzi eluhanahanisweni .* » Yinxalenye yokuqala kuphela yobungqina beBhayibhile obugqityiweyo, kuba kwi-1843, indima yayo iya kuqalisa ukubaluleka okubalulekileyo ngokumema abanyuliweyo ukuba bafumane iziprofeto ze-Adventist. Ukumiselwa kobuzwe bokungakholelwa kubukho bukaThixo eFransi kuya kujolisa eBhayibhileni kuze kuzame ukuyiphelisa. Ukusetyenziswa kwegazi elininzi kwe "guillotine yakhe" kuyenza ibe " *irhamncwa* " elitsha, ngeli xesha, " *laliza kuphuma enzonzobileni* ". Ngeli gama elibolekwe kwibali lendalo kwiGenesis 1:2, uMoya uyasikhumbuza ukuba ukuba uThixo, uMdali wawo, wayengekho, akukho bomi buya kuvela emhlabeni. “ *Inzonzobila* ” ngumfuziselo womhlaba ongenabemi, xa “ *ungeyonto yaye ungenanto* ”. Kwakunjalo “ *ekuqalekeni* ”, ngokutsho kweGenesis 1:2, kwaye kuya kuba njalo kwakhona “ *iwaka leminyaka* ”, ekupheleni kwehlabathi, emva kokubuya kobuqaqawuli bukaYesu Kristu, ongumxholo lowo. kulandela oku kwesi sahluko se-11. Olu luthlekiso kunye nesiphithiphithi sokuqala sifanelekile kulawulo lweriphabliki oluzalwa kwisiphithiphithi sezopolitiko kunye nesiphithiphithi esikhulu. Kuba amadoda avukelayo ayayazi indlela yokumanyana ukuze atshabalalise kodwa ahlukene kakhulu kwiifom ekufuneka zinikwe

ukwakhiwa kwakhona. Obu bungqina ke bunika imbonakalo yesiqhamo esinokuthi uluntu lusithwale xa lususiwe ngokupheleleyo kuThixo; ivinjwe isenzo sayo esiluncedo.

Kodwa ngokuyibiza ngokuthi “ *inzonzobila* ” uMoya womdali kaThixo ukwacebisa umongo kunye nemeko yendalo yokuqala yomhlaba wethu. Ngaloo ndlela, ejolise kumhla wokuqala wale ndalo, usibonisa umhlaba ontywiliselwe “ *kubumnyama* ” obupheleleyo ekubeni ngelo xesha, uThixo wayengekanikeli umhlaba ukukhanya kwayo nayiphi na inkwenkwezi. Yaye le ngcamango ngokomoya idibanisa eli “ *rhamncwa liphuma enzonzobileni* ” ukuya “ *kwitywina lesine* ” leSityhi.6:12 elichazwa “njengelanga *elimnyama njengerhonya* ”. Uqhagamshelo lwenziwa “ *nexilongo lesine* ” leSityhi . Ngale mifanekiso, uMoya unika umlinganiswa “ **omnyama** ” ngokukodwa. Nangona kunjalo, kule nkalo kwaye le meko “ **emnyama** ” apho iFransi iya kuzukisa abantu abacinga ngokukhululekileyo ngokubanika isihloko esithi “ **ukhanyiso** ”. Emva koko sikhumbula amazwi kaYesu Kristu acatshulwe kuMat. 6:23 : “ *Kodwa ukuba iliso lakho likhohlakele, umzimba wakho uphela woba sebumnyameni. Ukuba ngoko ukukhanya okukuwe kububumnyama, bungakanani na ubumnyama obo!* » Ngaloo ndlela ingcamango emnyama yamahhala iya kulwa nxamnye nomoya wenkolo kwaye lo moya omtsha **we-libertarian** uya kwandiswa ixesha elide kwaye unwebe kwihlabathi laseNtshona ... ebizwa ngokuba ngumKristu kwaye iya kugcina impembelelo yayo embi kude kube sekupheleni kwehlabathi. NgeNguqulelo yesiFrentshi, "ubumnyama" bahlala ngokusisigxina kunye nesono. Ngenxa yokuba, kunye nayo, iincwadi ezibhalwe zizithandi zobulumko zokucinga ngokukhululekileyo zivela; esinxulumanisa “nesono” esibonakalisa iGrisi kwiziprofeto zikaDaniyeli 2-7-8. Ezi ncwadi zintsha ziya kukhuphisana neBhayibhile zize ziphumelele ekuyithinteleni, ukusa kumlinganiselo omkhulu. “ *Imfazwe* ” egxekwayo ke ngoko ingaphezulu kwayo yonke ingcamango. Emva kweNguquko nasemva kweMfazwe yesibini yeHlabathi, obu bumnyama buya kuthatha eyona nkalo yowona mgangatho uphezulu wokuchasana kwabantu kwaye ke ngoko kwaphulwa nokunganyamezeli kwasekuqaleni, kodwa “imfazwe ” yeengcamango iyaqhubeka. Abantu baseNtshona baya kuba bekulungele ukuncama yonke into ngenxa yale “nkululeko”. Enyanisweni, baya kuncama iintlanga zabo, unqabiseko lwabo, yaye abayi kusinda ekufeni okucetywe nguThixo.

Indinyana 8: “ *Izidumbu zawo ziya kuba sebaleni lomzi omkhulu, ekuthiwa ngenqiqo yokomoya, yiSodom neYiputa, apho yabethelelwa khona emnqamlezweni iNkosi yawo.* »

“ *Izidumbu* ” ezikhankanyiweyo zezo “ *zamangqina amabini* ” abahlaseli bawo bokuqala babulawa “kwibala ” leso “ *sixeko* ” sinye. Esi “ *sixeko* ” yiParis, kwaye “ *indawo* ” ekhankanyiweyo yabizwa ngokulandelelanayo, “indawo iLouis XIV”, “indawo yaseLouis XV”, “indawo de la Révolution”, kwaye ichaza “indawo de la Concorde” yangoku. Ukungakholelwa kubukho bukaThixo akwenzi naluphi na uhlobo lonqulo naluphi na ubabalo. Amaxhoba anqunyulwe iintloko abethwe kanye ngenxa yonqulo lwawo. Kwaye njengoko isigidimi esithi “ *Ixilongo lesi-4* ” sifundisa, ekujoliswe kuko kukukhanya kokwenene (ilanga), iyoqo lobuxoki (inyanga), kunye nasiphi na isithunywa sonqulo (inkwenkwezi).

Ngokubhekele phaya, iintlobo ezithile zonqulo ezonakeleyo zamkelwa phantsi kwemiqathango yokuba zithobela imigaqo yokungakholelwa kubukho bukaThixo. Ngaloo ndlela abanye ababingeleli bafumana igama elithi “baqhathiwe” njengentlekisa. UMoya uthelekisa iParis, ikomkhulu laseFransi, “*neSodom*” kunye “*neYiputa*”. Iziqhamo zokuqala zenkululeko yaba kukuxhaphaza ngokwesini okukhatshwa kukuwohloka kwezivumelwano zesithethe zentlalo neentsapho. Olu thelekiso luya kuba nemiphumo ebuhlungu ekuhambeni kwexesha. UMoya usixelela ukuba esi sixeko siya kujamelana nesiphelo “*seSodom*” kunye nese “*Yiputa*” esiye saba ngumfuziselo kaThixo wesono nokuvukela kwakhe. Ikhonkco elisekwe ngasentla nentanda-bulumko “yamaGrike” “*isono*” egxekwayo kuDanilyeli 2-7-8 iqinisekiswa apha. Ukuze sikuqonde ngokupheleleyo oku kujongelwa phantsi kobuthixo kwesono samaGrike, masinikele ingqalelo kwisibakala sokuba, xa wayezama ukusebenzisa amazwi entanda-bulumko ukuhambisa iVangeli kubemi baseAthene, umpostile uPawulos wasilela waza wagxothwa kuloo ndawo. Yiyo loo nto ingcinga yefilosofi iya kuhlala ilutshaba lomdali kaThixo. Ngokuhamba kwexesha de kube sekupheleni, esi sixeko esibizwa ngokuba yi "Paris" siya kugcina, kwaye sinikele ubungqina ngezi zenzo, ukuchaneka kokuthelekisana nala magama mabini, imiqondiso yesono sesondo kunye nenkolo. Emva kwegama layo elithi "Paris", kukho ilifa le "Parisii", igama elinemvelaphi yeCeltic lithetha "ezo zecauldron", igama elingokwesiprofetho. Ngamaxesha amaRoma le ndawo yayiyinqaba yabanquli abangabahedeni bakaIsis, uthixokazi wamaYiputa, ngokuchanekileyo, kodwa kwakhona, iqonga kunye nomfanekiso ogxekayo waseParis, unyana wokumkani waseTroy, uPriam omdala. Umbhali wokukrexeza kunye noHelena omhle, umfazi wenkosi yamaGrike uMeneus, uya kuba noxanduva lwemfazwe neGrisi. Emva kokungqingwa okungaphumelelanga, amaGrike arhoxa, eshiya ihashe elikhulu lomthi elunxwemeni. Ecinga ukuba yayinguthixo wamaGrike, iiTrojans zazisa ihashe esixekweni. Yaye ezinzulwini zobusuku, xa iwayini nesidlo saphelayo, amajoni angamaGrike aphuma emahasheni aza avula amasango kumajoni amaGrike awayebuya ngokuzolileyo; babulawa bonke abemi baloo mzi, kwathabathela kukumkani kwesa kwabaphantsi. Esi senzo seTrojan siya kubangela ukulahleka kweParis ngemihla yokugqibela kuba, ngokungasihoyi isifundo, iya kuphinda iimpazamo zayo ngokufaka iintshaba zayo eyayizikhohlise kwindawo yayo. Ngaphambi kokuba kuthiwe iParis, eso sixeko sasibizwa ngokuba yi “Lutèce” gama elo elithetha “umgxobhozo onukayo”; yonke inkqubo yekamva lakhe elilusizi. Ukuthelekisa kunye ne “*Egypt*” kuyathetheleleka kuba ngokwamkela ulawulo lweriphabliki, iFransi ngokusemthethweni iba ngurhulumente wokuqala onesono kwihlabathi laseNtshona. Le ngcaciso iya kuqinisekiswa kwi-Rev.17: 3 ngumbala “*obomvu*” we “*rhamncwa*”, umfanekiso wemibutho yobukhosi kunye neRiphabliki yemihla yokugqibela, eyakhiwe kwimodeli yaseFransi. Ngokuthi: “*Kwanalapho iNkosi yabo yabethelelwa khona emnqamlezweni*”, uMoya wenza uthelekiso phakathi kokugatywa kokholo lobuKristu lokungakholelwa kuThixo kunye nokugatywa kwesizwe samaYuda uMesiya uYesu Kristu; kuba ezi meko zimbini ziyafana kwaye ziya kuthwala imiphumo efanayo kunye neziqhamo ezifanayo zokungahloneli Thixo nobugwenxa. Olu thelekiso luya kuqhubeka kwiindinyana ezilandelayo.

Ngokubiza ikomkhulu lakhe " *iYiputa* ", uThixo ufanisa iFransi noFaro, umzekelo wokuchasana kwabantu ngokuchasene nentando yakhe. Iya kusigcina esi sikhundla semvukelo de itshatyalaliswe. Akasayi kuze abe nayo nayiphi na inguquko. Ukubiza " *okubi okulungileyo nokulungileyo kubi* ", uya kwenza ezona sono zibi kakhulu ezichazwe nguThixo; oku ngokubiza "izibane", "abamnyama" abacinga abaseka "amalungelo akhe oluntu", abachasene namalungelo kaThixo. Kwaye ngabantu abaninzi, imodeli yayo iya kuxeliswa, nangona, ngo-1917, yiRashiya enamandla eya kuyitshabalalisa ngokudubula kwe-athomu ngexesha "lexilongo lesithandathu", nto leyo igama *layo* elithi "Parisii" laprofeta ngayo kwiCeltic. ulwimi, elithetha "abo bakwimbiza". Ngoko ke uya kuhlala de isiphelo sakhe singakwazi ukumbona uThixo kwizilingo eziya kumonakalisa ukusa kwinqanaba lokumtshabalalisa. Kaloku umjongile akazumyeka de angabikho.

Indinyana 9 : “ *Imihla emithathu enesiqingatha abantu bezizwe, nezizwe, neelwimi, neentlanga, baya kuzibona izidumbu zawo, bangavumi ukuba izidumbu zawo zibekwe engcwabeni.* »

EFransi, abantu bangena kwiRevolution ngo-1789, kwaye ngo-1793, bambulala ukumkani wabo ngoko ukumkanikazi wabo, bobabini banqunyulwa iintloko esidlangalaleni kwindawo enkulu yesixeko ebizwa ngokulandelelana ngokuthi "iNdawo kaLouis XV", "iNdawo de la Révolution", kwaye okwangoku, "indawo de la Concorde". Ngokuthi " *iintsuku ezintathu ezinesiqingatha* " zibhekiselele kwixesha lesenzo sokonakalisa, uMoya ubonakala uquka iMfazwe yaseValmy apho ngo-1792, abavukeli bajongana baza boyisa imikhosi yasebukhosini kwizikumkani zaseYurophu ezahlasela iRiphabhlikhi yaseFransi kuquka i-Austria, ikhaya. kusapho lukaKumkanikazi uMarie Antoinette. Ukuqonda imvelaphi yale nzondo, kufuneka sikhumbule ukuba iminyaka eyi-1260 yokusetyenziswa kakubi kwazo zonke iintlobo ngumbutho we-papa-royal wagqiba ukucaphukisa abantu baseFransi ababexhatshazwa, baphathwa kakubi, batshutshiswa kwaye bachithwa ngokupheleleyo. Ulawulo lokugqibela lukaLouis Inggalelo ! IRiphabhliki ayikho kwaye ayiyi kuba yintsikelelo kwiFransi. Ide ifikelele esiphelweni sayo, kwimo yayo yesihlanu, ithwale iziqalekiso zikaThixo kwaye yona ngokwayo yenze iimpazamo eziya kuyibangela ukuwa kwayo. Olu lawulo lwegazi, olusuka kwimvelaphi yalo, luya kuba lilizwe "lamalungelo oluntu" kunye noluntu oluya kugqiba ukukhusela abanetyala kwaye luya kuphazamisa, ngokungabi nabulungisa, ixhoba. Uya kwamkela iintshaba zakhe aze azifake kwintsimi yakhe, exelisa, ngokubi kakhulu, umzekelo odumileyo wesixeko saseTrojan esidume ngokungeniswa kwehashe lomthi elishiywe ngamaGrike, njengoko kubonwe ngaphambili.

Indinyana 10: “ *Abemi bomhlaba baya kuba nemihlali bavuye ngenxa yayo;* »

Kule ndinyana, uMoya ujolise kwixesha apho, njengesilonda okanye umhlaza, ububi befilosofi yaseFransi buya kusasaza kwaye busasazeke njengesibetho kwezinye iintlanga zaseNtshona. ^{Iphawula} "umqondiso wamaxesha" " ngetywina *lesithandathu* " ; apho " *ilanga liba mnyama njengengxowa yoboya behashe* ": ukukhanya kweBhayibhile kuthi shwaka, kugqunywe ziincwadi zentanda-bulumko zabantu abacinga ngokukhululekileyo.

Kufundo lwasemoyeni, ngokungafaniyo “ *nabemi bobukumkani bezulu* ” obuchaza abanyulwa bakaYesu, “ *abemi bomhlaba* ” bachaza amaProtestanti aseMelika kwaye ngokubanzi, abantu bavukela uThixo nenyano yakhe. Abantu baseYurophu kunye nezikumkani ezininzi zaseMelika zijonge eFransi. Apho, abantu batyumza ubukhosi bayo nonqulo lobuKristu lwamaKatolika olusongela abantu abafunda iBhayibhile, “amangqina *amabini* ”, “ngeentuthumbo ” “zesihogo” sayo ; “ *Iintuthumbo* ” zokwenene ezibekelwe kuphela umgwebo wokugqibela, ukuze kutshatyalaliswe abantu bonqulo lobuxoki abathi ngokukhohlisayo basebenzisa olu hlobo lwesisongelo, ngokutsho kweSityhi. Abantu basemzini, nabo, abangamaxhoba okuxhatshazwa okufanayo ngaphandle kweFransi, banethemba lokuxhamla kweli nyathelo. Oku, ngakumbi, ekubeni ngenkxaso yesiFrentshi eyanikelwa nguLouis XVI, ehlabathini, kwiminyaka embalwa ngaphambili, iUnited States entsha yaseMntla Merika yafumana ukuzimela, yazikhulula kulawulo lwaseNgilani. Inkululeko isindleleni kwaye kungekudala iza koyisa abantu abaninzi. Njengomqondiso wobu buhlobo, “ *baya kuthumela izipho omnye komnye* ”. Esinye sezi zipho yayisisipho samaFrentshi kumaMerika "Statue of Liberty" owakhiwa ngo-1886 kwisiqithi esijongene neNew York. Abantu baseMelika babuyise isenzo ngokumnika umfanekiso owakhiwa ngo-1889, useParis kwisiqithi esikumbindi weSeine kufutshane neNqaba ye-Eiffel. UThixo ujolise kolu hlobo lwesipho esityhila ukwabelana kunye notshintshiselwano olwenza isiqalekiso senkululeko **egqithisileyo** ejolise ekungayihoyi imithetho yaso yokomoya.

Indinyana 11 : “ *Emva kweentsuku ezintathu ezinesiqingatha umoya wobomi ophuma kuThixo wangena kuwo, ema ngeenyawo zawo; baza bafikelwa luloyiko olukhulu abo bawabonayo.* »

NgoAprili 20, 1792, iFransi yasongelwa yiOstriya nePrussia yaza yabhukuqa ukumkani wayo, uLouis XVI, ngoAgasti 10, 1792. Abavukeli boyisa eValmy ngoSeptemba 20, 1792. UKumkani uLouis XVI wanqunyulwa intloko ngoJanuwari 21, 1793. Uzwilakhe uRobespierre nabahlobo bakhe banqunyulwa intloko ngoJulayi 28, 1794. Indawo “yeNgqungquthela” yathatyathelw’ indawo “luLawulo” ngo-Oktobha 25, 1795. Ezi “Zigrogriso” zimbini zowe-1793 nowe-1794 zidibene zathabatha unyaka omnye kuphela. Phakathi koAprili 20, 1792 no-Oktobha 25, 1795, ndilifumana ngokuthe ngqo eli xesha “ *leentsuku ezintathu ezinesiqingatha* ” ezaziprofetwe okanye “iminyaka emithathu enesiqingatha” yokwenene. Kodwa ndicinga ukuba ixesha likwaphethe umyalezo wokomoya. Eli xesha limela isiqingatha seveki, nto leyo esenokubhekisela kubulungiseleli basemhlabeni bukaYesu Kristu obathabatha kanye “imihla emithathu enesiqingatha yesiprofeto” eyaphela ngokufa kukaMesiya uYesu Kristu. UMoya uthlekisa isenzo sawo neseBhayibhile, “ *amangqina ayo amabini* ”, awathi asebenza aza afundisa ngaphambi kokuba atshiswe kwiPlace de la Révolution eParis. Ngolu thelekiso, iBhayibhile ithi, olu kholo, lufaniswa noYesu Kristu owaphinda wabethelelwa emnqamlezweni waza ‘ *wahlatywa* ’ njengoko kuboniswe kwiSityhilelo 1:7 . Umkhukula wophalazo-gazi waphela woyikisa abantu baseFransi. Kwakhona, emva kokubulawa kwenkokeli yakhe ye-Bloodthirsty Convention, uMaximilien Robespierre, kunye nabahlobo bakhe uCouthon noSaint-Just, isishwankathelo kunye nokubulawa okucwangcisiweyo

kwayeka. UMoya kaThixo wavusa unxano lokomoya lwabantu kwaye uqheliselo lonqulo lwaphinda lwaba semthethweni, kwaye ngaphezu kwako konke, lwakhululeka. “Ukoyika uThixo” okuluncedo kuye kwavela kwakhona yaye umdla eBhayibhileni uye wabonakala kwakhona kodwa kude kube sekupheleni kwehlabathi kuya kuliwa kuze kukhuphiswane nawo ngeencwadi zefilosofi ezibhalwe ngabantu abacinga ngokukhululekileyo abangumzekelo wabo wesiGrike uphambili. iintlobo zayo ezahlukeneyo.

Indinyana 12 : “ *Eva izwi liphuma ezulwini, lisithi kubo, Nyukani nize apha; Benyuka baya ezulwini besefini; zawabona iintshaba zawo. »*

kumangqina amabini ” eBhayibhile emva kowe-1798.

Ukuthelakisa noYesu kusaqhubeka, kuba yayinguye lowo abanyuliweyo bakhe bambona (emva komprofeti uEliya) enyukela ezulwini ngaphambi kokuba bekhangele. Kodwa, nabo abanyuliweyo bakhe bexesha lokugqibela baya kwenza kwangokunjalo. Kwakhona iintshaba zabo ziya kubabona benyukela ezulwini ngelifu apho uYesu eya kubatsalela kuye. Inkxaso uThixo ayinikelayo kwinjongo yakhe iyafana, nakuYesu Kristu, abanyulwa bakhe, yaye kulo mongo weMvukelo yaseFransi, iBhayibhile emva kowe- 1798 . 1799, uPope Pius VI wafa evalelwe eValence-sur-Rhône, ngaloo ndlela esenza ukuba kwenzekwe, phakathi kowe-1843-44 no-1994, ixesha elide loxolo leminyaka eyi-150 laprophetwa ngendlela “yeenyanga ezintlanu” kwi-Apo.9 : 5 -10 . Ukufa kukaLouis XVI, ukupheliiswa kobukumkani, nokufa kwebanjwa elingupopu kuzisa inxeba elibulalayo lokunganyamezeli “ *irhamncwa eliphuma elwandle ”* kwiSityhi. 13:1-3. I-Concordat ye-Directory iyaliphilisa inxeba layo kodwa ayisayi kuxhamla kwinkxaso yasebukhosini etshatyalalisiwe, akayi kuphinda atshutshise kude kube lixesha lesiphelo xa ukunganyamezeli kwamaProtestanti kuya kubonakala phantsi kwegama "lerhamncwa eliphuma emhlabeni" kwi- Apo . 13:11.

Indinyana 13 : “ *Ngelo lixa kwabakho unyikimo lomhlaba olukhulu, isahlulo seshumi somzi sawa; Amawaka asixhenxe abulawa kule nyikima, bathi abanye boyika baza bamzukisa uThixo wezulu. »*

Ngeli xesha (*eli yure*) kwafezwa, ngokwemo yokomoya, “ *inyikima* ” eyayisele yaprophetwa ngokufezwa kwaleyo yaseLisbon ngowe-1755, eyayinxulunyaniswa nomxholo othi “ *itywina lesithandathu* ” likaApo. NgokoMoya kaThixo, isixeko saseParis saphulukana “ *nesahlulo seshumi* ” sabemi baso. Kodwa enye intsingiselo inokuxhalaba ngokukaDan.7:24 neSityhi.13:1, inxalenye yeshumi “yeempondo ezilishumi ” okanye izikumkani zamaKristu zasentshona eziphantsi kobuKatolika bamaRoma. IFransi, eyayigqalwa yiRoma ‘njengentombi enkulu’ yeCawa yamaRoma Katolika, yawela kubukho bukaThixo, yayihlutha inkxaso yayo, yada yalitshabalalisa igunya layo. ^{Ixiilongo} lesi-4 layityhila, “ *inxalenye yesithathu yelanga ibethwe* ”; isigidimi esithi “ *amadoda angamawaka asixhenxe abulawa kule nyikima* ” siqinisekisa loo nto ngokuthi: inkitha (*iwaka*) “ *yamadoda* ” onqulo (*isixhenxe*: ukungcwaliswa konqulo ngelo xesha), yabulawa kule nyikima yezobupolitika yentlalontle.

Indinyana 14: “ *Uyeha wesibini udlule. yabona, uyeha wesithathu uyeza kamsinya ”.*

Ngaloo ndlela, ukuphalazwa okukhulu kwegazi kwavuselela ukoyika uThixo, kwaye "Uloyiko" lwaphela, lwathatyathelwa indawo bubukhosi bukaNapoleon I, " ukhozi " *oluvakalisa " amaxilongo "* amathathu okugqibela , " *amashwa amakhulu" amathathu.* »kubahlali. zomhlaba. Ekubeni esi sibhengezo silandela iMvukelo yaseFransi ukususela ngowe-1789 ukusa kowe-1798, " *ilishwa lesibini "* ekuthiwa lelo kwindinyana 14 alinakuchaphazela ngokungqalileyo. Kodwa kuMoya, yindlela yokusixelela ukuba uhlobo olutsha lweNguqulelo yesiFrentshi luya kubonakala nje phambi kokubuya kuzuko lukaYesu Krestu. Noko ke, ngokweSityhi.8:13, " *yeha wesibini "* ngokucacileyo uchaphazela umxholo wesithandathu *ixilongo* leSityhi.9:13 eliya, ngokuthe ngqo, " *libulale isinye kwisithathu sabantu "* ngaphambi kokuba uYesu Kristu abuye eze kuphindezela umgwebo ongekho sikweni wabakhonzi bakhe abangcwele abathembekileyo ngokutshabalalisa iintshaba zabo ezifayo, abavukeli bokugqibela. Sinokuqonda ukuba njengokubulala okubangelwa ngabavukeli baseFransi, uThixo ulungelelanisa ukubulawa kweMfazwe Yehlabathi Yesithathu, ngeli xesha inyukliya, eya kulinciphisa ngokuphawulekayo inani labemi bomhlaba, ngaphambi kokuba itshatyalaliswe. ukubonakala kwantlandlolo ' *kwenzonzobila ,* ' emva kokungenelela kokugqibela kukaYesu Kristu okutshabalalisayo.

Intsingiselo ephindwe kabini ethi " *uyeha wesibini "* inxibelelanisa *ixilongo lesine* nelesithandathu ngesizathu sokomoya. Ubume beSityhilelo lwahlula ixesha lexesha lamaKristu libe ziinxalenye ezimbini. Kweyokuqala, " *ishwangusha "* lohlwaya abo banetyala ngaphambi kowe-1844 yaye kokwesibini, abo bohlwaywa emva ko-1844, ngaphambi nje kokuphela kwehlabathi. Ngoku, ezi zenzo zimbini zohlwaya zinentsingiselo uThixo ayinikelayo kwisohlwayo sakhe sesine kwiLevitikus 26:25 : " *Ndilithumele ikrele eliwuphindezelela umnqophiso wam .* " Isohlwayo sokuqala sehlela abantu **abangasifumananga** isigidimi soHlaziyo, umsebenzi awawulungiselela uYesu abanyuliweyo bakhe, yaye esesibini, kwabo bangazange basabele kwisicelo sikaThixo **sokugqiba** olu Hlaziyo ukususela ngowe-1843. alakhayo uThixo olu hlaziyo olusisigxina luya kuziswa kude kube yiyure yokuphela kwexesha lobabalo.

Ngokuthabatha izinto nezenzo uThixo awathi zabangelwa ngamadoda eMvukelo yamaFrentshi ukususela ngowe-1789 ukusa kowe-1795, sifumana ezo anokuthi zabangelwa ngamadoda aseNtshona emihla yokugqibela. Sifumana indelelo efanayo, ukungahloneli Thixo okufanayo kunye nentiyo yemimiselo yonqulo kunye nabo bayifundisayo; indlela yokuziphatha ethi ngeli xesha isiphumo sophuhliso olumangalisayo lwenzululwazi nobuchwepheshe. Ebudeni beminyaka yoxolo, ukungakholelwa kubukho bukaThixo nonqulo lobuxoki lwalawula ihlabathi laseNtshona. Ngoko ke uThixo unesizathu esivakalayo sokusinika ufundo oluphindwe kabini, ngalo mxholo; ukuziphatha " *kwabasindileyo "* okwenza umahluko omkhulu phakathi kwexesha lenguquko kunye nexesha lenzululwazi lemihla yokugqibela yoluntu. Ngokutsho *kweSityhi .* ----- *hayi ,* " ngokweSityhi.9:20-21.

Owesithathu " *uyeha omkhulu "* (kuboni): Ukubuya okuzukileyo kukaKristu uMgwebi

Indinyana 15: “ *Neyesixhenxe ingelosi yavuthela ixilongo. Kwabakho amazwi amakhulu ezulwini, esithi: Izikumkani zehlabathi zinikelwe eNkosini yethu, nakuKristu wayo; yaye uya kulawula ngonaphakade kanaphakade.* »

Umxholo wokugqibela wesahluko ngowo “ *ixilongo lesixhenxe* ” elichaza, ndiyankhumbuzi, umzuzu xa uMdali ongabonakaliyo uThixo ezenza abonakale emehlweni eentshaba zakhe eqinisekisa uApo.1:7 : *amafu nawo onke amehlo aya kuyibona; kwanabo bayihlabayo* . “ *Abo bamhlabayo* ”, abamhlaba uYesu, baziintshaba zakhe kuwo onke amaxesha exesha lobuKristu kuquka nelokugqibela. Bamhlaba, betshutshisa abafundi bakhe abathembekileyo, awathi ngabo: “ *Ekubeni nithe nenza oko nakomnye waba bangabona bangabona bancinane, nithe nenjenjalo nakum* (Mat. 25:40).” Esibhakabhakeni, kuphakanyiswa amazwi amakhulu ukubhiyozela esi siganeko. Aba ngabo babemi basezulwini abasele bezivakalise ukuba babhiyozele ukugxothwa kukaMtyholi needemon zakhe ezulwini nguKristu owoyisileyo, obizwa ngokuba “ *nguMikayeli* ” kwiSityhi. 12:7 ukusa kwese-12. Bathabatha inxaxheba kuvuyo lovuyo abanyuliweyo, bakhululwa baza boyisiwe nguYesu Kristu. Imbali yesono sasemhlabeni iya kuphela ngenxa yokuswela aboni abatshatyalaliswe ngumlomo kaKrestu ongwele. Umtyholi, “ *umthetheli weli hlabathi* ” ngokutsho kukaYesu, uphulukana nokuba nehlabathi elinesono elitshatyalaliswe nguThixo. Uya kuhlala eminye iminyaka eliwaka kumhlaba oyinkangala engonakalisi nabani na, ngoxa elindele ukupheliswa kwakhe ngokupheleleyo kumgwebi wokugqibela kunye nabo bonke abanye aboni aya kubavusa uThixo ngenxa yale njongo.

Ulonwabo olukhulu lwaseZulwini lwabanyuliweyo bakhululwa ngegazi likaYesu Krestu

Indinyana 16: “ *Athi amadoda amakhulu, amashumi mabini anamane, ahleli phambi koThixo ezitroneni zawo, awa ngobuso, aqubuda kuye uThixo* .

Abanyuliweyo bangene ebukumkanini bamazulu bukaThixo, behleli ezitroneni ebusweni bukaThixo, baya kulawula okanye bagwebe abakhohlakeleyo ngokweSityhi.20:4. Le vesi ivuselela umxholo wesiqalo sasezulwini sabahlawulelweyo kwiSiTyh.4. Le ndinyana ichaza uhlobo olufanele lube lololonqulo lokwenyaniso lukaThixo. Ukuqubuda, ukuguqa, ubuso phantsi, yindlela evunyelwe nguThixo.

Indinyana 17: “ *Sithi, Siyabulela kuwe, Nkosi, Thixo Somandla, lowo ukhoyo, wawukho, wawukho, ngenxa enokuba uwathabathile amandla akho amakhulu, wabuhlutha ubukumkani bakho.* »

Abasindisiweyo bawuhlaziya umbulelo wabo baze baqubude kuYesu Kristu, “ *uThixo uSomandla, lowo ukhoyo nowayekho* ” “ **nalowo uzayo**”, njengoko iSityhi.1:4 sabhengeza. “ *Uwabambile amandla akho amakhulu* ” owalahlayo ukuze usindise abanyulwa bakho waza walihlawulela ngokufa kwakho ixabiso lezono zabo kubulungiseleli bakho “ *bemvana* ”; “ *iMvana kaThixo esusa izono zehlabathi* . “ *Ubudle ilifa ubukumkani bakho* ”; umxholo ocetyiswayo kukuba apho uMoya wamthabatha wamsa khona uYohane kwiSityhi.1:10; imbali yeNdibano kaKristu emhlabeni ikwixesha elidlulileyo. Kweli nqanaba, “ *iindibano ezisixhenxe* ” zisemva kwamagosa anyuliweyo.

Ulawulo lukaYesu, injongo yethemba lokholo lwabanyuliweyo, lube yinto yokwenene.

Indinyana 18 : “ *Zaqumba iintlanga; Yeza ingqumbo yakho, nexesha lokugweba abafileyo, lokuvuza abakhonzi bakho abaprofeti, abangcwele, nabaloyikayo igama lakho, abancinane nabakhulu, nokutshabalalisa abo bawonakalisayo umhlaba.* »

Kule ndinyana 18 sifumana inkcazelo eluncedo gqitha ephathelele ukulandelelana kweziganeko ekwaprofetwa ngazo . Eyesithandathu - *ixilongo* libulewe _ *isinye kwisithathu samadoda* sithi, " *Iintlanga zacaphuka* ", kwaye phambi kwamehlo ethu, ngo-2020-2021, sibona oonobangela bolu msindo: I-Covid-19 kunye nokuwohloka kwezoqoqosho okubangelwe, uhlaselo lwamaSilamsi, kwaye kwangoko, uhlaselo lwaseRussia. namahlakani ayo. Emva kolu ngquzulwano loyikekayo nolutshabalalisayo, emva kokubhengezwa komthetho weCawa “ *lirhamncwa lomhlaba* ” oko kukuthi, intlangano yamaProtestanti namaKatolika yabasindi baseMerika nabaseYurophu, uThixo wazigalela kubo “ *izibetho ezisixhenxe zokugqibela zengqumbo yakhe* .” ichazwe kwiSityhi.16. Ngexesha lesixhenxe, uYesu wabonakala ukuze asindise abanyulwa bakhe kwaye atshabalalise abawileyo. Emva koko kulandele ucwangciso olulungiselelwe “ *iminyaka eliwaka* ” yewaka lesixhenxe leminyaka. Ezulwini, ngokweSityhi.4:1, ukugwetywa kwabangendawo kuya kwenzeka: “ *kwaye lifikile ixesha lokugweba abafileyo* ”. Abangcwele bayawufumana umvuzo wabo: ubomi obungunaphakade obuthenjiswa nguYesu Kristu kubanyulwa bakhe. Ekugqibeleni bayifumana ikhwezi lokusa kunye nesithsaba esithenjiswa kwabanyuliweyo abafunyanwa boyisile kwidabi lokholo: “ *ukubavuzwa abakhonzi bakho abaprofeti* ”. Apha uThixo ukhumbula ukubaluleka kwesiprofeto kuzo zonke izizukulwana (Ngokutsho kweyesi-2 Pet.1:19) ngakumbi ngemihla yokugqibela. “*Abangcwele nabaloyikayo igama lakho* ” ngabo basabela kakuhle kwizigidimi zezithunywa zezulu ezintathu ezikwiSityhi.14:7 ukusa kwese-13; eyokuqala ikhumbula ubulumko obuquka ukumoyika, ukumthobela nokungaphikisani nemithetho yakhe, isithi: “ *Moyikeni uThixo nimzukise* ”, kwinkalo yakhe yoMdali woMdali, “ *kuba lifikile ilixa lokugweba kwakhe; nimnqule lowo wenza izulu, nolwandle, nomhlaba, nemithombo yamanzi* .”

Indinyana 19: “ *Yavulwa itempile kaThixo emazulwini, yabonakala ityeya yomnqophiso wakhe etempileni yakhe. Kwabakho imibane, nezandi, neendudumo, nonyikimo lomhlaba, nesichotho esikhulu.* »

Yonke imixholo ekhankanyiweyo kule ncwadi yesiTyhilelo idibana ibhekisa kulo mzuzu wembali wokubuya okuzukileyo kweNkosi yethu uYesu Krestu. Le ndinyana ijolise kumxholo apho le mixholo ilandelayo izaliseka kwaye iqukunjelwa khona:

IsiTyhilelo 1: I-Adventism:

Indinyana 4: “ *UYohane ubhalela amabandla asixhenxe akwelaseAsiya; uthi, Makube lubabalo kuni, noxolo oluvela kulowo ukhoyo, wayekho, uzayo , nakubo oomoya abasixhenxe abaphambi kwetrone yakhe ;*

Indinyana 7: “ Yabonani, esiza namafu . Onke amehlo aya kukubona, kwanabo bamhlabayo; zaye ziya kumbambazelela zonke izizwe zomhlaba. Ewe. Amen! »

Indinyana 8: “ Mna ndinguAlfa no-Omega, itsho iNkosi uYehova, leyo ikhoyo, yayikho, izayo, uSomandla. »

Ivesi 10: “ Ndaye ndikuMoya ngemini kaYehova , ndeva emva kwam izwi elikhulu, ngathi sisandi sesigodlo .

Apo.3: Indibano yesixhenxe: isiphelo sexesha “ laseLawodike ” (= abantu abagwetyiweyo).

ISityhi. 6:17 : Imini enkulu yengqumbo kaThixo nxamnye nabantu abanemvukelo “ kuba ufikile umhla omkhulu wengqumbo yayo , ngubani na ke onokuma? »

Apo.13: “ *irhamncwa eliphuma emhlabeni* ” (umanyano lwamaProtestanti namaKatolika) nomthetho walo weCawa; Indinyana 15 : “ Lanikwa ukuba liwenze uphile umfanekiselo werhamncwa, ukuze umfanekiselo werhamncwa elo uthethe, bathi bonke abasukuba bengaqubudi kuwo umfanekiselo werhamncwa, babulawe. »

Apo.14: Imixholo emibini “ yokuvuna ” (ukuphela kwehlabathi kunye nokuxwilwa kwabanyuliweyo) kunye “ nokuvuna iidiliya ” (ukubulawa kwabalusi bobuxoki ngabalandeli babo abalahlekisiweyo nabakhohlisiwe).

ISityhi.16: Indinyana 16: “ imini enkulu yemfazwe yeArmagedon ”

Kule ndinyana ye-19, sifumana ifomyula ephambili yokungenelela okuthe ngqo nokubonakalayo kukaThixo, “ *kwaye kwabakho imibane, namazwi, neendudumo, nenyikima* ”, esele icatshulwe kwiSityhi.4: 5 kunye ne-8: 5. Kodwa apha uMoya wongeza “ *nesichotho esikhulu* ”; “ *isichotho* ” oqkunjelwa ngaso umxholo wesixhenxe ‘ *wezibetho ezisixhenxe zokugqibela* ’ kwiSityhi. 16:21 .

Ngoko ke umxholo wokubuya kukaYesu Kristu uphawulwa ngumxholo wokugqibela wama-Adventist ngeli xesha elizisa , entwasahlobo ka-2030, usindiso oluyinyani olunikelwa kwabanyuliweyo, olufunyenwe ngegazi elaphalazwa nguYesu Kristu. Lixesha lokuqubisana kwakhe nabavukeli abalungiselela ukubulala abanyuliweyo bakhe abalayo iCawa yamaRoma baze bagcine ukunyaniseka kwabo kwiSabatha engwalisiweyo nguThixo ukususela kwiveki yokuqala yokudala kwakhe ihlabathi. “ *Itywina lesithandathu* ” leSityhi. 6 libonisa indlela yokuziphatha kunye nonxunguphalo lwaba bavukeli ababanjwe yiNkosi kwisenzo sokubulala ngabom abanyulwa bayo abasikelelekileyo nababathandayo. Umbandela wokungavisisani uphakanyiswa kule ndinyana ye-19. Uphathelele umthetho kaThixo ogcinwe “ *kwityeya yesingqino* ” kweyona ndawo ingcwele yomnquba nakwigama elithi “ *tempile* ” lesiHebhere . Ityeya inewonga nobungcwele bayo obuphakamileyo kuphela ngenxa yokuba iqulethe amacwecwe omthetho akrolwe ngomnwe kaThixo ngokwakhe, phambi koMoses, umkhonzi wakhe othembekileyo. IBhayibhile iyasivumela ukuba siqonde ukuba

yintoni ebangela ukoyikwa kwabavukeli ngexesha lokubuya kukaYesu Kristu. Kuba oku indinyana 1 ukusa kweyesi-6 yeNdumiso 50 ivakalisa oku:

“ *Indumiso ka-Asafu. UThixo, uThixo, uYehova, uyathetha, ulibize ihlabathi, ethabathela ekuphumeni kwelanga esisa ekutshoneni kwalo. EZiyon, ubuhle obugqibeleleyo, uThixo uyakhazimla. Uyeza, uThixo wethu, akayi kuthi cwaka; phambi kwakhe ngumlilo odlayo, kukho isaqhwithi esivuthuzayo . Udanduluka ezulwini phezulu, nasemhlabeni, ukuba agwebe abantu bakhe , Bahlanganiseleni kum abam abathembekileyo, abenze umnqophiso nam ngombingelelo; Izulu lixela ubulungisa bakhe, Ngokuba nguThixo ogwebayo. »*

Kwimeko yoloyiko, abavukeli baya kubona umbhalo wesine kwimithetho elishumi kaThixo uboniswe esibhakabhakeni ngoonobumba bomlilo. Kwaye ngesi senzo sobuthixo, baya kwazi ukuba uThixo ubagwebela “ *ukufa kwesibini* ” kokuqala .

Le ndinyana yokugqibela yomxholo othi “ *ixilongo lesixhenxe* ” ityhila yaye ingqina ukubaluleka kukaThixo kumthetho wakhe owacelwa umngeni bubuKristu bobuxoki obunemvukelo. Umthetho ongcewele uye wajongelwa phantsi phantsi kwesizathu sokuchaswa komthetho nobabalo. Le mpazamo ibangelwa kukungawafundi kakuhle amazwi awathethwa ngumpostile uPawulos kwiileta zakhe. Ngoko ke apha ndiya kuphelisa intandabuzo ngokunika iingcaciso ezicacileyo nezilula. KwabaseRoma 6, uPawulos uthelekisa abo “ *baphantsi komthetho* ” nabo “ *baphantsi kobabalo* ” kuphela ngenxa yemeko yexesha lakhe xa kuqalisa umnqophiso omtsha. Ngenkqubo ethi “ *phantsi komthetho* ,” uchaza amaYuda omnqophiso omdala awalayo umnqophiso omtsha osekelwe kubulungisa obugqibeleleyo bukaYesu Kristu. Kwaye utyumba amagosa anyuliweyo angena kolu manyano lutsha ngefomula “ *ngomthetho* ”. Kuba oku kuluncedo oluziswa lubabalo, egameni likaYesu Kristu, ngoMoya oyiNgcewele, amncede umnyulwa wakhe, amfundise ukuthanda nokuthobela umthetho ongcewele wobuthixo. Ngokumthobela, uba “ *kunye nomthetho* ” kwaye “ *ephantsi kobabalo* ”, akabi “ *phantsi komthetho* ” kwakhona . Kwakhona ndikhumbula ukuba uPawulos uthi ngomthetho wobuthixo “ungcewele , *nomyalelo unobulungisa, ulungile* ; oko ndisabelana naye kuYesu Kristu. Ngoxa uPawulos esigxeka isono, efuna ukweyisela abafundi bakhe ukuba bangaze bone ngoxa bekuKristu, abavukeli bale mihla basebenzisa izibhalo zakhe ukuze bamchase ngokwenza uYesu Kristu, abathi banguye, “umlungiseleli wesono” omiselweyo . Matshi 7, 321. Ngoxa uPawulos wavakalisa oku kumaGalati 2:17 : “ *Ke kaloku, sifuna nje ukugwetyelwa ngoKristu, ukuba nathi sifunyanwa singaboni nathi ngokwethu , uKristu angaba unglungiseleli wesono na? Kude oko !* » Masiphawule ukubaluleka kokuchaneka, “ kude kuyo ” , egxeka ingcamango yonqulo yobuKristu bobuxoki bale mihla yokholo lwemvukelo, kwaye oku ukususela ngoMatshi 7, 321, umhla “ *isono* ” samaRoma sangena kukholo lwamaKristu aseNtshona naseMpuma ngegunya lomlawuli ongumhedeni waseRoma, uConstantine¹

Kulo mongo ‘ *wexilongo lesixhenxe* ’ iminyaka engamawaka amathandathu yokuqala ebekwe bucala nguThixo ukuze abanyule abanyuliweyo basemhlabeni iyafikelela esiphelweni, kumsebenzi wakhe wonke weminyaka

engamawaka asixhenxe. Iwaka lesixhenxe leminyaka, okanye “ *iwaka leminyaka* ” leNy.

IsiTyhilelo 12: IsiCwangciso esiKhulu esiPhakathi

**Umfazi-Umhlaseleli waseRoma-Umfazi entlango-Paraphesis: umlo ezulwini-
Umfazi entlango-Uhlaziyo-Atheism-
Intsalela yama-Adventist**

Umfazi owoyisileyo, umtshakazi kaKristu, iMvana kaThixo

Indinyana 1: “ *Kwabonakala umqondiso omkhulu emazulwini: umfazi egutyungelwe elangeni, nenyanga iphantsi kweenyawo zakhe, nesithsaba seenkwenkwezi ezilishumi elinambini entloko yakhe.* »

Apha kwakhona, imixholo emininzi ilandela enye kwenye kwimizobo emininzi okanye imiboniso. Itheyibhile yokuqala ibonisa iNdibano eNyuliweyo eya kuzuzisa kuloyiso lukaYesu Kristu, iNtloko yayo ekuphela kwayo, ngokutsho kwe-Efese 5:23. Phantsi komfuziselo “ *womfazi* ,” “*uMtshakazi* ” kaKristu ugutyungelwe “ *lilanga lobulungisa* ” elaxelwa kwangaphambili kuMal.4:2. Kwigama eliphindwe kabini, “ *inyanga* ” uphawu lobumnyama “ *phantsi kweenyawo zakhe* ”. Ezi ntshaba ngokwembali nangolandelwano lwamaxesha, amaYuda omnqophiso omdala, namaKristu awileyo, amaKatolika, amaOthodoki, amaProtestanti, nama-Adventist, omtsha. Entloko yakhe, “ *isithsaba seenkwenkwezi ezilishumi elinambini* ” sifuzisela uloyiso lwakhe kumanyano noThixo, isi-7, nomntu, isi-5, intsingiselo ye-12.

Umfazi otshutshiswayo ngaphambi koloyiso lokugqibela

Ivesi 2: " *waye emithi, walila, eneneni, enenimba.* »

Kwindinyana 2, " *inimba* " ixhokonxa intshutshiso yasemhlabeni eyandulela ixesha lozuko lwasezulwini. Lo mfanekiso wasetyenziswa nguYesu kuYohane 16:21-22 : " *Umfazi xa aza kuzala, uyaxhalaba, ngokuba ilixa lakhe lifikile; xa uthe ke wazala umntwana, akabi sayikhumbula loo mbandezelo, ngenxa yovuyo analo lokuba kuzelwe umntu ehlabathini. Nani ke ngoko nixhalabile ngokunje; kodwa ndobuya ndinibone; yaye iya kuvuya intliziyo yenu, novuyo lwenu akukho namnye uya kuluhlutha kuni.* »

Umtshutshisi wabafazi abangabahedeni: iRoma, isixeko esikhulu sobukhosi

Indinyana 3: " *Kwabonakala omnye umqondiso ezulwini; yabona, yaya, inamba enkulu ebomvu, ineentloko ezisixhenxe neempondo ezilishumi, kwiintloko zayo izizithsaba ezisixhenxe.* »

Indinyana 3 ichaza umtshutshisi wakhe: umtyholi, kambe ke, usebenza ngamandla asemhlabeni atshutshisa abanyuliweyo, ngokokuthanda kwakhe. Kwisenzo sakhe, usebenzisa iindlela ezimbini ezilandelelanayo; "Yenamba " kunye " *nenyoka* ". Eyokuqala, leyo " *inamba* ", luhlaselo oluvulekileyo olusetyenziswa yiRoma yobuhedeni. Sifumana ke imiqondiso esele ibonwe kuDan.7:7 apho iRoma yavela ngenkangeleko yesilwanyana sesine esoyikekayo esine " *mpondo ezilishumi* ". Umongo wobuhedeni uqinisekiswa bubukho " *bezithsaba* " ezibekwe apha " *kwiintloko ezisixhenxe* ", umfuziselo wesixeko saseRoma ngokutsho kweApo.17. Oku kuchanekileyo kufanelwe ingqwalasela yethu epheleleyo, kuba ibonisa kuthi, ixesha ngalinye lo mfanekiso uboniswa, yindawo ye " *tiaras* ", umxholo wembali eprofethiweyo.

Umtshutshisi wenkolo wabasetyhini: iRoma yamaKatolika yamaPopi

Ivesi 4: " *Umsila wayo wawurhuqa isahlulo sesithathu seenkwenkwezi zezulu, waziphosa emhlabeni. Yathi inamba leyo yema phambi komfazi owayeza kuzala, ukuze, xa athe wazala, imgqibe umntwana wakhe.* »

Le ndinyana ithabatha, phantsi kwemifuziselo emitsha, isigidimi seSityhi. 11:1 ukuya kwese-3 apho iRoma yoopopu igunyaziswe nguThixo, phantsi kwesihloko esithi " *intonga* ", ukuba " *iwunyathele ngeenyawo umzi ongcwele kangangeenyanga ezingama-42* ".

KuDaniyeli, " *iimpondo ezilishumi* " zobukhosi baseRoma zaziza kulandelwa " *luphondo oluncinane* " lukapopu (ukususela ngowama-538 ukusa kowe-1798). Olu landelelwano luqinisekiswa apha kwiSityhi.12, kwivesi yesi-4.

Igama elithi " *umsila* " lijolise kubuxoki " *umprofetikazi UIzebhele* " weSityhi.2:20, ubonisa oku kulandelelana kweRoma yonqulo loopopu yamaKristu obuxoki. Isityholo esicatshulwe kuDan.8:10 apha siyahlaziywa. Amaxhoba akhe amaqhinga nokulukuhla kwakhe, afanelekele " *inyoka* " ekwiGenesis, anyathelwa phantsi komfuziselo othi " *iinkwenkwezi zezulu* " okanye, ngesibizo esithi " *abemi bobukumkani bamazulu* " uYesu athi ngabafundi bakhe. . " *Iqela lesithathu litsalwa ekuweni kwalo* ." Eyesithathu ayikhankanywanga ngentsingiselo yayo yokoqobo kodwa, njengayo yonke indawo kwisiprofeto, njengenxalenye

ebalulekileyo yenani elipheleleyo lamaKristu avavanywayo. Amaxhoba anokude agqithe lo mlinganiselo ngesinye kwisithathu sokoqobo.

Indinyana 5: “ *Wazala unyana, lowo uza kuzalusa zonke iintlanga ngentonga yentsimbi. Wasiwa umntwana wakhe, wasiwa kuThixo, nakuyo itrone yakhe.* »

Kwisicelo esiphindwe kabini, isiprofeto sikhumbula indlela umtyholi awalwa ngayo nonobangela kaMesiya ukususela ekuzalweni kwakhe de kube sekufeni kwakhe okoyisa. Kodwa olu loyiso lolo lwamazibulo ekuya kuthi emva kwawo bonke abanyuliweyo bakhe baphumelele, baqhubeke nomlo ofanayo de kufike uloyiso lokugqibela. Ngelo xesha, befumana iqumrhu lasezulwini, baya kwabelana nalo, isigwebo salo kwabangendawo kwaye kulapho apho, ‘ *baya kuzalusa iintlanga ngentonga yentsimbi* ,’ eya kunika isigwebo ‘*kwiimbandezelo zezulu. ukufa kwesibini* ’ komgwebo wokugqibela. Amava kaKristu kunye nabanyulwa bakhe badibana kumava afanayo, kunye nomfanekiso “*womntwana othatyathwe kuThixo nakwitrone yakhe* ”, ngoko ke waya ezulwini, “*ukukhululwa*” kwasemhlabeni kwabanyuliweyo. iya kuphunyezwa ngo-2030, ekubuyeni kukaKristu umphindezeli. Baya kuhlangulwa “ *kwiintlungu ukuzala* ”. Umntwana luphawu lwenguquko yokwenene yobuKristu enempumelelo noloyiso

Indinyana 6: “ *Umfazi wasabela entlango, apho wayenayo indawo ayilungiselwe nguThixo, ukuze ondliwe khona imihla eliwaka elinamakhulu mabini anamanci mathandathu.* »

Indibano etshutshiswayo inoxolo kwaye ihlulwe, isixhobo sayo kuphela iBhayibhile, ilizwi likaThixo, ikrele loMoya, inokusaba kuphela phambi kwabahlaseli bayo. Indinyana yesi-6 ikhumbula ixesha lolawulo lukapopu olutshutshisayo lwesiprofeto “ *imihla ye-1260* ”, okanye iminyaka eyi-1260 yokwenene ngokwekhawudi ye-Ezé.4:5-6. Eli xesha lokholo lobuKristu lixesha lovavanyo olubuhlungu olucetyiswa ngokukhankanya kwegama elithi “ *intlango* ” apho “*ikhokelwa nguThixo*”. Ngaloo ndlela uba nesabelo kwinkxwaleko ‘ *yamangqina amabini* ’ eSityhi. 11:3 . KuDan.8:12, esi sigwebo sikaThixo saqulunqwa ngolu hlobo: “ *Umkhosi lowo wanikelwa ngokusisigxina ngenxa yesono* ”; isono esiphunyezwe kukungahloneli usuku lokuphumla kwesabatha ukususela ngoMatshi 7, 321.

Ukuvula i-parenthesis: umlo esibhakabhakeni

Indinyana 7: “ *Kwabakho imfazwe ezulwini. UMikayeli nezithunywa zakhe besilwa nenamba. Yasilwa inamba nezithunywa zayo ;*

Uxhwilo olubhengeziweyo lwabangcwele luyifanele ingcaciso ayinikwa nguMoya ngendlela ethile. Oku kuya kwenzeka ngenxa yokoyisa kukaYesu Kristu isono nokufa. Olu loyiso lwaqinisekiswa emva kokuvuka kwakhe, kodwa uMoya uyasityhilela apha iziphumo ebenazo kubemi basezulwini abaphulukane namagxa needemon noSathana ngokwakhe kude kube ngoku.

Ibaluleke kakhulu: olu ngqzulwano lwasezulwini lwahlala lungabonakali emehlweni abantu lusikhanyisela ngentsingiselo yamazwi antsonkothileyo awathethwa nguYesu xa wayesemhlabeni. KuYohane 14:1-3, uYesu wathi: “ *Intliziyo yenu mayingakhathazeki. Kholwani kuThixo, nikholwe*

kum. Zininzi iindawo zokuhlala endlwini kaBawo; Ukuba bekungenjalo, ngendikuxelele. ndiya kunilungiselela indawo. Ndakuba ke ndimkile ndaya kunilungiselela indawo, ndiya kubuya ndize, ndinamkelele kum ngokwam, ukuze apho ndikhona mna, nibe khona nani. » Intsingiselo enikelwe “ kukulungiselela ” kwale “ ndawo ” iya kuvela kwindinyana elandelayo.

Indinyana 8: “ Kodwa ayengenamandla, nendawo yawo yayingasekho emazulwini. »

Le mfazwe yasezulwini ayinanto yakwenza neemfazwe zethu zasemhlabeni; ayibangeli ukufa ngokukhawuleza, kwaye iinkampu ezimbini eziphikisanayo azilingani. Umdali omkhulu uThixo ozibonakalisayo ekwinkalo ethobekileyo neyobuzalwana yesiphatha-zingelosi “ *uMikayeli* ” ukwanguye uThixo ongosomandla lowo zonke izidalwa zakhe zimele ziqubude kuye zize zimthobele. USathana needemon zakhe zezo zidalwa zinemvukelo, ezithobela kuphela phantsi kokunyanzelwa, yaye ekugqibeleni, azinakumelana nokunyanzelwa ukuba zithobele, xa uThixo omkhulu ebakhupha ezulwini ngamandla akhe onke. Ebudeni bobulungiseleli bakhe basemhlabeni, uYesu woyikwa ziingelosi ezingendawo ezamthobelayo zaza zangqina ukuba ngokwenene ‘wayenguNyana kaThixo ’ womsebenzi wobuthixo, ngaloo ndlela zimmisela.

Kule ndinyana uMoya uyacacisa: “ *indawo yabo yayingasekho ezulwini* ”. Le “ *ndawo* ” eyayimiwe ngabavukeli basezulwini ebukumkanini bukaThixo kwafuneka ikhululwe ukuze obu bukumkani basezulwini “busulungekiswe ” yaye “ *bulungiselelwe* ” ukwamkela abanyulwa bakaKristu ngomhla wedabi lakhe lokugqibela nxamnye nabavukeli basemhlabeni ebudeni bokufika kwakhe. ebuqaqawulini. Kungelo xesha ke apho, ethabatha abanyulwa bakhe, “ baya kuhlala benaye naphi na apho akhoyo ” okanye, esibhakabhakeni esihlanjululweyo ngaloo ndlela “ *balungiselele* ” ukubamkela. Inxalenye yomhlaba iya kwandula ke ibe yinkangala efanekiselwa ligama elithi “ *nzulu* ” ukususela kwiGenesis 1:2 . Ekukhanyeni kwalo mlo, iprojekthi yokusindisa yobuthixo iyakhanyiswa kwaye igama ngalinye eliphambili lesicwangciso sakhe lityhila intsingiselo yalo. Kunjalo ke kwezi ndinyana zicatshulwe kumaHebhere 9:23 : “ Kwafuneka ngoko, ekubeni *imifanekiso eqingqiweyo ifanekisela izithixo. Izinto ezisemazulwini zihlanjululwe ngolo hlobo, nokuba zona iziqu zazo ezasemazulwini zibe zigqithile ngamadini agqithileyo.* » Ngaloo ndlela, “ idini eligwesileyo ngakumbi ” laliyimfuneko yayikukufa ngokuzithandela kukaMesiya ogama linguYesu, awanikelwa ukuze kucanyagushelwe izono zabanyuliweyo bakhe, kodwa ngaphezu kwako konke, ukuze azuzele izidalwa zakhe kunye naye ngokwakhe ilungelo elisemthethweni lokugweba. ukuba kubulawe abagwiliko basezulwini nasemhlabeni. Kungale ndlela ke eyathi “ *ingcwele* kaThixo yasezulwini ‘ *yahlanjululwa* , ’ kuqala kwaza kwandula ke, ekubuyeni kukaKristu owoyisileyo, kube kukujika komhlaba awuchaza ‘njengesihlalo seenyawo ’ zakhe kodwa kungekhona ‘njengesihlalo seenyawo ’ zakhe. kwingcwele” kuIsaya 66:1-2 : “ *Utsho uYehova ukuthi, Izulu liyitrone yam, ihlabathi sisihlalo seenyawo zam.* Yeyiphi indlu eningandakhela yona, nindinike indawo yokuhlala? Zonke ezo zinto sazenza isandla sam, zabakho zonke ezo zinto; utsho uYehova. Nanku ke endiya kukhangela kuye: kowova ubunzima, omoya

uthambileyo, kulowo uloyikayo ilizwi lam. » ; okanye, ngokutsho kukaHez.9:4, “ abancwinayo nabancwinayo ngenxa yamasikizi ” awenzileyo.

Indinyana 9 : “ *Yaphoswa phantsi inamba enkulu, inyoka yakudala, leyo kuthiwa nguMtyholi, uSathana ke, lowo ulilahlekisayo umhlaba uphela, yaphoswa phantsi emhlabeni, nezithunywa zayo zaphoswa phantsi kunye nayo. »*

Izidalwa zasezulwini zaba zezokuqala ukungenelwa kukuhlanjululwa kokomoya okwenziwa nguKristu owoyisileyo. Wamkhupha ezulwini umtyholi needemon zakhe eziziingelosi ‘ezaphoswa ’ iminyaka engamawaka amabini emhlabeni. Ngaloo ndlela uMtyholi uyalazi “ *ixesha* ” elisalele yena ngokobuqu nelokuba iidemon zakhe zithabathe inyathelo nxamnye nabangcwele abanyuliweyo nenyano yobuthixo.

Qaphela : UYesu akapheleli nje ekusityhileleni isimilo sikaThixo eluntwini, ukwathe thaca lo mlinganiswa woyikekayo ongusathana lowo umnqophiso omdala wawuthetha kancinane ngaye, umshiya ephantse ukungahoywa. Ukusukela oko woyisayo uYesu kumtyholi, umlo phakathi kwezi nkampu zimbini uye waqina ngenxa yokuvalelwa kweedemon eziphila ngoku ngendlela engabonakaliyo phakathi kwabantu abasemhlabeni nakuwo wonke ummandla wethu wasemhlabeni oquka iiplanethi neenkwenkwezi zezulu. Ezi zezona kuphela ii-extra-terrestrials kwi-dimension yethu yomhlaba.

Apha ndimele ndikukhumbuze ukuba ukuqondwa okufanelekileyo kweprojekthi yokusindisa iyonke yenkqubo eyilwe nguThixo lilungelo elikhethekileyo eligcinelwe abanyulwa bakhe. Ngenxa yokuba ukholo lobuxoki lubonwa ngokuba luhlala luphosakele ekuchazeni iprojekthi yalo. Oku kuye kwabonakaliswa ukususela ekubeni amaYuda awanikela uMesiya aprofeta kwiZibhalo Ezingcwele ngendima yokuzisa intlangulo yokwenyama, ngoxa uThixo wayecebe kuphela ukuhlangulwa kokomoya; eso yesono. Ngokunjalo, namhlanje, ukholo lobuKristu bobuxoki lulindele ukubuya kukaYesu Kristu, ukumiselwa kobukumkani bakhe namandla akhe emhlabeni; izinto angakhange azibeke kucwangciso lwakhe njengoko iSityhilelo sakhe esingokwesiprofeto sisifundisa. Ngokwahlukileyo koko, ukuza kwakhe okuzukileyo kuya kuphawula isiphelo sobomi babo, obuhlala bungumthwali wezono zabo nalo lonke ityala labo kuye.

Lowo unyuliweyo kaKristu uyazi ukuba ubomi obukhululekileyo baqalisa ezulwini nokuba emva kokuba ubuzalwana basemhlabeni benziwe bayimfuneko ukuze kubonakaliswe ngokugqibeleleyo uthando lwakhe nokuba sesikweni kwakhe, uMdali onguThixo uya kubandisa ubomi bezidalwa zakhe ezihlala zithembekile ezulwini nasemhlabeni, yaye uyazi ukuba ubomi obukhululekileyo baqalisa ukuphila ezulwini. ngonaphakade kwimo yayo yasezulwini. Ngelo xesha abavukeli basezulwini nabasemhlabeni baya kube begwetyiwe, batshatyalalisiwe baze batshatyalalisiwe.

Ubukumkani bamazulu buyakhululwa

Indinyana 10 : “ *Ndaza ndeva izwi elikhulu emazulwini lisithi, Ngoku luthe usindiso, namandla, nobukumkani, lwaba lolukaThixo wethu, negunya laba lelukaKristu wakhe; ngokuba ukhahlelwe phantsi ummangaleli wabazalwana bethu, lowo ubamangalelayo phambi koThixo wethu imini nobusuku. »*

Le “ *Ngoku* ” ijolise kumhla we-7 ka-Epreli, i-30, usuku lokuqala lweveki elandelayo ngoLwesithathu, Aprili 3, apho ukwamkela umnqamlezo, uYesu woyisa umtyholi, isono nokufa. Ngolo suku lokuqala lweveki, wathi kuMariya: “ *Ungandichukumisi; andikanyuki ndiye kuBawo* . Uloyiso lwakhe kwakusafuneka lwenziwe ngokusesikweni ezulwini yaye ukususela ngoko kuse phambili, ngawo onke amandla akhe obuthixo, phantsi kwegama lakhe lengelosi elithi “ *uMikayeli* ” wafunyanwa kwakhona, wamgxotha ezulwini umtyholi needemon zakhe. Kufuneka siphawule isicatshulwa esithi “ *ummangaleli wabazalwana bethu, lowo wayebamangalela phambi koThixo wethu imini nobusuku* ”. Isityihlela ubuzalwana obukhulu bendalo iphela benkampu kaThixo obabelana ngokuchasa kwayo inkampu yabavukeli nabanyuliweyo bomhlaba. Ngoobani aba “ *bazalwana* ”? Abo basezulwini nabasemhlabeni, abanjengoYobhi owanikelwa ngokuyinxenye kuMtyholi ukuze abonise kuye ukuba “ izityholo ” zakhe azinasihlahla.

Indinyana 11 : “ *Bameyisile bona ngenxa yegazi leMvana, nangenxa yelizwi lobungqina babo, abawuthandanga umphefumlo wabo, ngokoyika ukufa.* »

Lo mzekelo uxutyushwayo kule ndinyana ufumaneka kwisigidimi ‘ *seSmirna* ’, yaye esi sigidimi sibonisa umlinganiselo wokholo uYesu Kristu awayefuneka kuzo zonke izizukulwana ezaxelwa kwangaphambili de abuye ezukileyo.

Uloyiso lukaMikayeli , igama likaThixo lasezulwini loMsindisi wethu uYesu Kristu, luthethelela izibhengezo zakhe ezindilisekileyo awazenza kuMat.28:18 ukuya kwesama-20: “ *Weza ke uYesu, wathetha kubo, esithi, Linikwe mna lonke igunya emazulwini. emhlabeni . Hambani ngoko niye kuzenza abafundi zonke iintlanga, nibabhaptizela egameni loYise, loNyana, loMoya oyiNgcwele; nibafundisa ukuba bazigcine zonke izinto endiniwisele umthetho ngazo. Kwaye niyabona, mna ndinani yonke imihla, kude kube sekupheliweni kwehlabathi.* »

Ngoko ke, ekusekweni komnqophiso wakhe wokuqala, uThixo watyhila kuMoses imbali yemvelaphi yommandla wethu wasemhlabeni, kodwa kuphela kuthi thina baphila kwimihla yokugqibela yoluntu athe watyhila ukuqonda kwayo yonke iprojekthi yokusindisa, ukuvala i-parenthesis yamava esono sasemhlabeni esiya kuthabatha iminyaka engamawaka amathandathu. Ngoko ke sabelana noThixo ngolindelo lokumanyana kwakhona ngonaphakade kwabo bonke abanyulwa bakhe abathembekileyo basezulwini nabasemhlabeni. Ke ngoko kulilungelo elinyuliweyo ukuba nathi sijolise ingqalelo yethu esibhakabhakeni nakubemi baso. Kwelabo icala, abakhange bayeke ukuba nomdla kwikamva labanyuliweyo nakwimbali yethu yasemhlabeni, ukususela eNdalweni kuse ekupheleni kwehlabathi, njengoko kubhaliwe kweyoku-1 kwabaseKorinte 4:9 : “Kuba uThixo ubonakala ebonakala kum . , *usenze thina bapostile, ukuba sibe ngabokugqibela abantu, ukuba sigwetywe ukufa ngendlela, ekubeni senziwa umboniso ehlabathini, kwizithunywa zezulu nasebantwini.* »

Imeko yomhlaba iya isiba mandundu

Indinyana 12: “ *Yibani nemihlali, nina mazulu, nani ninomnquba emazulwini. Yeha kuwo umhlaba nolwandle ! ngokuba uhlile weza kuni uMtyholi, enomsindo, esazi nje ukuba ixesha analo lincinane.* »

‘ *Abemi basezulwini* ’ baba ngabokuqala ‘ukuba *nemihlali* ’ ngoloyiso lukaKristu. Kodwa iqabane lolu vuyo kukuqiniswa kwe “ *ishwangusha* ” “kubemi *bomhlaba* ”. Kuba umtyholi uyazi ukuba ugwetyelwe ukufa ngengqawule, kwaye “unexesha *elincinane* ” lokwenza ngokuchasene necebo lakhe losindiso. Izenzo eziye zenziwa iminyaka engama-2000 yinkampu yeedemon evalelwe emhlabeni zonke zityhilwa nguYesu Kristu kwiSityhilelo sakhe okanye iApocalypse. Lo ngumxholo walo msebenzi ndinibhalela wona. Kwaye ukusukela ngo-2018, abanyulwa bakaYesu Krestu babelane ngolu lwazi lwesiphelo sexesha elibekelwe umtyholi ngomsebenzi wakhe wokulukuhla; iya kuphela ngentwasahlobo yowama-2030 ngokubuya okuzukileyo kweNkosi yabo yobuthixo. Izibiyeli zalo mxholo ziqukunjelwa ngendinyana ye-12.

Ukuvala i-parenthesis yokulwa esibhakabhakeni

Ukuqaliswa kwakhona kwesihloko somfazi oqhubayo entlango

Indinyana 13 : “ *Yakubona inamba ukuba iphoswe emhlabeni, yamsukela umfazi owayezele umntwana oyinkwenkwe.* »

Eli binzana livumela uMoya ukuba athabathele phambili umxholo wolawulo lukapopu kwindinyana yesi-6. Igama elithi “ *inamba* ” kule ndinyana lisachaza umtyholi, uSathana ngokwakhe. Kodwa umlo wakhe nxamnye “ *nomfazi* ” wenziwa ngesenzo samaRoma, ngokulandelelanayo, abalawuli, emva koko abe ngupopu.

Ivesi 14: “ *Kwaye umfazi wanikwa amaphiko amabini okhozi olukhulu, ukuze aphaphazele aye entlango, endaweni yakhe, apho anqakwa khona ixesha, namaxesha, nesiqingatha sexesha, kude nelizwe. ubuso benyoka.* »

Kule ndinyana ye-14, uphinda aqalise isigidimi ngokubonisa ixesha lolawulo lukapopu ngendlela “yeminyaka emithathu enesiqingatha”, “ *ixesha, amaxesha nesiqingatha sexesha* ”, esele isetyenziswe kuDan.7: 25. Kolu kuqaliswa kwakhona, iinkcukacha ezintsha ziya kutyhilwa ngokulandelelana kweziganeke. Enye inkalo imele iphawulwe: “ *Inamba* ” yendinyana 4 ithatyathelw’ indawo “ *yinyoka* ” ngendlela efanayo elithi “ *inamba* ” elikwindinyana 3 lithatyathelw’ indawo “ *ngumsila* ”. Amagama athi “ *inyoka nomsila* ” atyhila kuthi inguqulelo kumaqhinga asebenzayo athi uThixo, “ *ukhozi olukhulu* ,” awaphefumlele kumtyholi needemon zakhe. Emva kohlaselo oluphandle ‘ *lwenamba* ’ kulandela iqhinga nobuxoki bonqulo “ *benyoka* ” obuzalisekiswa ngolawulo lukapopu lweminyaka eli-1260 eyaprofetwayo. Ukukhankanywa ‘kwenyoka ’ kuvumela uThixo ukuba asithelekisele ngokuthelekisa iimeko zesono santlandlolo. Kanye njengokuba uEva walukuhlwa ‘ *yinyoka* ’ awathetha ngayo uMtyholi; “ *Umfazi* ”, “ *umtshakazi* ” kaKristu, uvavanywa kumazwi obuxoki athethwa nguMtyholi kuye “ *ngomlomo* ” wabameli bakhe bobuRoma Katolika bukapopu.

Indinyana 15: “ *Inyoka yakhupha amanzi emlonyeni wayo njengomlambo emva komfazi, ukuba imtsalele emlanjeni.* »

Indinyana ye-15 ibonisa intshutshiso yamaKatolika oluphantsi kwayo ukhohlo lobuKristu olungathembekanga; “njengamanzi omlambo” “*akhukulisa*” yonke into efikelelekayo. “*Umlomo*” kapopu wamaRoma Katolika waqalisa amaqela amaKatolika anenzondelelo yempambano nakhohlakeleyo nxamnye nabachasi babo bonqulo. Ukufezekiswa okugqibeleleyo kwesi senzo kukudalwa kwemizimba “yee dragons” nguLouis XIV ecetyiswa nguBhishophu Le Tellier. Eli qumrhu lomkhosi, elamiselwa ukuba lizichase ngoxolo amaProtestanti, lalinenjongo “*yokuqeqesha*” bonke abanyuliweyo bakaKristu ababuthathaka nabalulamileyo kwiimfundiso zakhe, ngokubanyanzelela ukuba bakhethe phakathi kokuguqukela kubuKatolika okanye ukusiwa ekuthinjweni okanye ekufeni emva kokuxhatshazwa ngendlela eyoyikekayo. nentuthumbo.

Indinyana 16 : “*Umhlaba wamnceda umfazi, waza umhlaba wawuvula umlomo wawo, wawuginya umlambo inamba eyayiwukhuphe emlonyeni wayo.* »

UMoya usinika iinguqulelo ezimbini ezibekwe phezulu kule ndinyana inye. Phawula ukuba “*umfazi*” “nomhlaba” apha zizinto ezimbini ezahlukeneyo, yaye “*umhlaba*” unokufuzisela ukhohlo lwamaProtestanti okanye umhlaba wokoqobo, umhlaba wesijikelezi-linga sethu. Oku kuya kunika le ndinyana iinguqulelo ezimbini ezilandelana ngokulandelelana kweziganeko zeSityhilelo.

sokuqala : UbuProtestanti bobuxoki bokulalana nezilwanyana : Ngokolandelelwano ^{lwamaxesha}, okokuqala, “*umfazi*” unqamama nenkcazelo engokomfanekiso yamaProtestanti anoxolo oHlaziyo “*awomlomo*” osemthethweni (lowo kaMartin Luther ngowe-1517) wagxeka izono zamaKatolika; abathethelela igama labo elithi: “AmaProtestanti” ibe ngabo baqhankqalaza nxamnye nokungekho sikweni konqulo lwamaKatolika okona uThixo nokubulala abakhonzi bakhe bokwenyaniso. Enye inxalenye yohanahaniso yobuProtestanti efuziselwa ligama elithi “*umhlaba*” nayo yavula “*umlomo*” wayo ukuze iqalekise ukhohlo lwamaKatolika, kodwa yathabatha izixhobo nezithonga zabo ezinogonyamelo “zaginya” inxalenye ebalulekileyo yamajoni amaKatolika. Igama elithi “*ilizwe*” apha lifuzisela “amaHuguenot” adumileyo, amajoni amaProtestanti aseCévennes, nalawo akwiinqaba zomkhosi njengeLa Rochelle ebudeni ‘beemfazwe zonqulo’ apho uThixo wayengakhonzwanga okanye ehlonelwa ngamaqela amabini abantu. abalwi.

^{Umyalezo} **wesibini : ikrele lempindezelo lokungakholelwa kuThixo kwisizwe saseFransi**. Kufundo lwesibini, nangolandelelwano lobalo-maxesha, le ndinyana 16 ityhila indlela iMvukelo yaseFransi eya kuyiginya ngokupheleleyo ngayo inkohlakalo yoopopu yookumkani bamaKatolika. Lo ngowona myalezo uphambili wale ndinyana. Yaye yileyo uThixo ayinika indima ye-“^{4th} *ixilongo* leSityhi.8:12, nelithi “*irhamncwa eliphuma enzonzobileni*” leSityhi.11:7, ngokufaniswa neLev.26:25, liza, utsho uThixo, njengekrele, *ukuphindezela impindezelo yomanyano lwam .*” engcatshwa ngaboni abangamaKatolika abanemvukelo. Lo mfanekiso usekelwe kwisohlwayo sika-“*Kora*” onemvukelo kwiNumeri 16:32 : “*Umhlaba wawuvula umlomo wawo, wabaginya, nezindlu zabo, nabantu bonke bakaKora, nempahla yabo yonke*. Ngokuvisisana ngokupheleleyo neSityhilelo sobuthixo nokuphunyezwa kwembali, lo mfanekiso uthelakisayo ukhumbuza ukugatywa komthetho wobuthixo ngabavukeli kuzo zombini ezi meko.

Utshaba lokugqibela lukaDragon : Intsalela yama -Adventist yabasetyhini

Indinyana 17: “ *Yamqumbela umfazi inamba, yemka yaya kulwa nabaseleyo bembewu yakhe, abo bayigcinayo imithetho kaThixo, abanobungqina bukaYesu Kristu.* »

Edlula ngokuzolileyo iminyaka eli-150 yomsebenzi wamaProtestanti ebethelwa sisiqalekiso sobuthixo, umxholo othi “ *ixilongo lesi-5* ”, uMoya uxhokonxa umlo wokugqibela wasemhlabeni kaMtyholi nabancedi bakhe basezulwini nabasemhlabeni, yaye usibonisa oko kujoliswe kuko. yentiyo yabo eqhelekileyo. Ezi thagethi zokugqibela ziya kuba ngabaNyuliweyo, inzala yokugqibela kunye neendlalifa zoovulindlela base-Adventist be-1873 apho olu vavanyo lokugqibela lwabhengezwa ngokutsho kwe-Rev.3: 10. Oovulindlela abaza kuwenza umsebenzi wabo, bethwele intsikelelo yabo yobuthixo efanayo. Kuya kufuneka bawuxhase ngokuqinileyo nangokuthembeka umsebenzi awawuphathiswa nguYesu: ukwala ukuzukisa nangayiphi na indlela “ *uphawu lwerhamncwa* ” ngeCawa yamaRoma, ngokulugcina, ngokuthembeka, nangayiphi na indleko, uqheliselo lokuphumla kwesabatha, ebudeni bemini. NgoMgqibelo, umhla wesixhenxe wokwenyani weveki, ixesha elilungelelaniswe laza lasekwa ngumdali omkhulu nonamandla onke uThixo. Yile nyaniso ebonakala kule nkcazelo ‘yamasalela *embewu yomfazi* ’ kule ndinyana: “ *abo bayigcinayo imithetho kaThixo* , abalishumi, ingabi abasithoba; “ *nabo babubambayo ubungqina bukaYesu* ”, kuba abavumeli mntu ukuba athathe kubo; hayi “ *iidragoni* ”, okanye “ *iinyoka* ”. Kwaye obu “ *bungqina bukaYesu* ” yeyona nto ixabiseke kakhulu, kuba, ngokweSityhi. 19:10, “ *ubungqina bukaYesu bungumoya wesiprofeto* ”. Bobu bungqina bungokwesiprofeto obenza “ *kungabi nakwenzeka ukuba uMtyholi abalahlekise abonyuliweyo bayinyaniso* ” bakaKristu, uThixo wenyaniso, njengoko Mat.24:24 efundisa: “ *Kuba kuya kuvela ooKristu ababuxoki, nabaprofeti ababuxoki; baya kwenza imiqondiso emikhulu nemimangaliso, ngokokude balahlekise, ukuba bekunokwenzeka , kwanabanyuliweyo .* ”.

Phantse...uloyiso olupheleleyo lukaSathana

Ivesi 18: “ *Waza wema phezu kwentlabathi yolwandle .* ”

Le ndinyana yokugqibela isibonisa usathana owoyisayo ophumeleleyo ukuzisa kunye naye ekuweni kwakhe nasekugwetyweni kwakhe okufayo, **onke amaziko enkolo yobuKrestu** awalawulayo nawaphethe phantsi kwegunya lakhe. KuIsaya 10:22 , uThixo uthi: “ *Nangona bathe abantu bakho banjengentlabathi yaselwandle, Sirayeli, kobuya amasalela odwa; intshabalalo igqityiwe, iya kuphuphuma ubulungisa. "Ngoko ke, ngokutsho kwesi siprofeto, ekupheleni kwehlabathi, kuphela ama-Adventist aphikisayo, ahlanganisa " *intsalela yomfazi* ", " *Onyuliweyo, uMtshakazi kaKristu* ", kunye "noSirayeli " kaThixo wokomoya, babalekela kulo. ulawulo lukaSathana. Ndiyakhumbula ukuba phantsi kwegama elithi "Adventist", uMoya uchaza umgangatho wokholo wokusindiswa kwabakhethiweyo bokugqibela abakhethiweyo ukususela ngo-1843; ngo-2020,*

kukuziphatha kwenkolo, kodwa ayiselilo iziko uThixo aligwebayo, waligwebayo kwaye waligatya (" *wagabha* ") ngo-1994.

ISityhilelo 13: Abazalwana bobuxoki bonqulo lobuKristu

Irhamncwa laselwandle – Irhamncwa lomhlaba

Inombolo 13 imele abantu abanqula izithixo abaneenkolelo ikhubalo lethamsanqa okanye ikhubalo elibi ngokuxhomekeke kwiimbono zomntu ngamnye kunye namazwe. Apha, kwiSityhilelo Sakhe esizukileyo, uThixo usityhilela ikhowudi yenani, esekelwe kwinani elisusela ku-1 ukusa kwelesi-7 neendibaniselwano zawo ezahlukahlukeneyo. Inani le-13 lifunyanwa ngokongezwa kwenombolo "6", inani lengelosi enguSathana, kunye nenani elithi "7", inani likaThixo kwaye ngoko ke inkolo esemthethweni enikwe umdali uThixo kuYesu Kristu. Ngaloo ndlela kwesi sahluko siya kufumana "abazalwana bobuxoki bonqulo lobuKristu" kodwa iintshaba zokwenene ezifayo zabo banyulwe ngokwenene. Le " *tarsh* " izimela embindini 'wokutya *okuziinkozo* ' phantsi kwembonakalo yonqulo elahlekisayo etyhilwa sesi sahluko.

Elokuqala irhamncwa : *eliphuma elwandle*;

leNyoka yeNyoka

Indinyana 1: " *Ndabona kunyuka, kuphuma elwandle, irhamncwa, lineentloko ezisixhenxe neempondo ezilishumi , ezimpondweni zalo izizithsaba ezilishumi, entlokweni yalo lizizithsaba ezilishumi. amagama onyeliso.*

Njengoko sibonile kwisifundo seSityhi. 10, kwesi sahluko sifumana amabini abizwa ngokuba " *ngamarhamncwa* " angamaKristu exesha lethu. Eyokuqala, " *ephuma elwandle* ", njengakuDan.7: 2, iphathelene nokholo lwamaKatolika kunye nokulawula kwayo intshutshiso yesiprofeto " *iinyanga ezingama-42* ", okanye iminyaka eyi-1260 yangempela. Ukuthabatha imiqondiso yezikumkani ezandulelayo kuDan.7, sifumana ulawulo " *lophondo oluncinane* " olwaluza kuvela emva kokuba " *iimpondo ezilishumi* " zamkele izikumkani zazo

ngokukaDan.7:24. “ *Itiara* ” ezibekwe “ *kwiimpondo ezilishumi* ” zibonisa ukuba kujongwe kulo mongo wembali. Apha, iRoma yoopopu ifuziselwa “ *ziintloko ezisixhenxe* ” eziyiphawula ngokukhethekileyo ngengqiqo embaxa. Eyona yokwenene yileyo “ *yeenduli ezisixhenxe* ” ekwaxhiwe kuzo iRoma ngokweSityhi.17:9. Enye, eyokomoya ngakumbi, iza kuqala; Ibinzana elithi “ *iintloko ezisixhenxe* ” libonisa ukungcwaliswa kobumantyi: “ *isixhenxe* ” silinani lokungcwaliswa, yaye “ *iintloko* ” ezibonisa umantyi okanye umdala kuIsaya 9:14. Obu bugqwirha bugqwesileyo bubangelwa yiRoma yoopopu ngenxa yokuba ikwimo yelizwe elizimeleyo, eloluntu nelonqulo, intloko yalo ingupopu. UMoya uyachaza: “ *naphezu kweentloko zakhe amagama onyeliso* ”. Igama elithi “ *ukuhlambalaza* ” likwisinye kwaye kufuneka siliguqulele ngokuthi: “ *amagama obuxoki* ”, ngokwentsingiselo yegama elithi “ *ukuhlambalaza* ”. UYesu Kristu uthi “ *ubuxoki* ” buvela kulawulo loopopu baseRoma. Ngoko ke ubiza kuye isibizo esithi “ *uyise wobuxoki* ” awathi ngaso wambiza uMtyholi, uSathana ngokwakhe kuYohane 8:44 : “ *Nina ningaboyihlo uMtyholi, neenkanuko zoyihlo niyathanda ukuzenza. Yena waye esisibulala-mntu kwasekuqaleni; akemi enyanisweni, ngokuba akukho nyaniso kuye. Xa ethetha ubuxoki, uthetha okuphuma entliziyweni yakhe; ngokuba ulixoki yaye uyise wobuxoki.* ”

Indinyana 2: “ *Irhamncwa elo ndalibonayo linjengengwe ; iinyawo zayo zinjengezebhere , umlomo wayo unjengomlomo wengonyama . Inamba yamnika amandla ayo, netrone yayo, negunya elikhulu.* »

“ *Irhamncwa lesine* ” likaDan.7:7 elithi “ *liyoyikekayo, linkwentyisa, linamandla ngokungaqhelekanga* ” lifumana ingcaciso echane ngakumbi apha. Enyanisweni yiyo yodwa ebonisa imilinganiselo yobukhosi obuthathu obandulelayo ukususela kubukhosi bamaKaledi. Unobuchule be “ *ngwe* ”, amandla amakhulu “ *ebhere* ” kunye namandla akhohlakeleyo enyama “ *yengonyama* ”. KwiSityhi. 12:3 , “ *inamba* ” yendinyana 3, apho “ *izithsaba* ” zaziphezu “ *kweentloko ezisixhenxe* ” zazimela iRoma ngexesha lobukumkani bayo bobuhedeni itshutshisa amaKristu okuqala. Ngaloo ndlela, kanye njengokuba “ *uphondo oluncinane* ” lukaDan.7:8-24 luphumelela olo lukaDan.8:9, apha oopopu bafumana amandla abo kubukhosi baseRoma; apho imbali iqinisekisa ngomyalelo wobukhosi ngenxa yeJustinian I^{ngo}-533 (ukubhala) kunye ne-538 (isicelo). Kodwa lumka ! “ *Inamba* ” ikwabhekisela “ *kuMtyholi* ” kwiSityhi. 12:9 , nto leyo ethetha ukuba oopopu bafumana amandla abo, “ *amandla abo, itrone yabo, igunya labo elikhulu* ” kumtyholi ngokwakhe. Siyasiqonda isizathu sokuba uThixo enze la maqela mabini “ *ooyise bobuxoki* ” kwindinyana engaphambili.

Qaphela : Kwinqanaba lomkhosi, iRoma yopapa igcina amandla kunye namandla emo yobukhosi bayo, kuba imikhosi yasebukhosini yaseYurophu iyayikhonza kwaye iyanelisa izigqibo zayo. Njengoko uDan.8:23 ukuya kwesama-25 efundisa, ukomelela kwayo kusekelwe “ *ekuphumeleleni kwamaqhinga ayo* ” aquka ukuzibanga emela uThixo emhlabeni, yaye ngenxa yoko, ekwazi ukuvula okanye ukuvala indlela yokufikelela kubomi obungunaphakade obucetywayo. IVangeli kaKristu: “ *Ekupheleni kobukumkani babo, bakuba aboni betshatyalalisiwe, kuya kusuka kuvele ukumkani osileyo,*

onekratshi . Uya kwanda amandla akhe, kodwa kungabi ngokwamandla akhe ; uya kwenza ukonakala okukhulu, aphumelele kwimigudu yakhe , abatshabalalise abomeleleyo nabantu babangcwele. Ngenxa yokuphumelela kwakhe, nokuphumelela kwamaqhinga akhe , uya kuba nekratshi entliziyweni yakhe, atshabalalise abantu abaninzi ababenoxolo, abasukele phezulu kubathetheli; kodwa iya kwaphulwa, ngaphandle komzamo waso nasiphi na isandla. »

Ekupheleni kweminyaka yee-1260, ukungakholelwa kubukho bukaThixo kweMvukelo yaseFransi yawaphelisa amandla ayo acinezelayo awasekwa ukususela ngowama-538 .

Indinyana 3: “ *Ndabona enye yazo iintloko zalo, ingathi ixatyelwe yafa; kodwa inxeba lakhe lokufa laphila. Loyika lonke ihlabathi emva kwerhamncwa. »*

Ungaze uguquke kuyo yonke imbali yayo, kungenxa yokunyanzelwa ukuba umantyi kapopu alahle amandla akhe okutshutshisa. Oku kuya kufezwa ukusuka kwi-1792 xa ubukhosi, inkxaso yabo exhobileyo, ibhukuqwa kwaye yanqunyulwa yi-French atheism. Njengoko kuchazwe kwiSityhi. 2:22 , le “ *mbandezelo enkulu* ” ingakholelwayo kubukho bukaThixo ifuna ukutshabalalisa igunya lonqulo lwamaRoma “ *lomfazi uIzebhele* ” yaye ijolise kuyo “ *abo bakrexeza kunye naye* ”; ookumkani, iimonarchists kunye nabefundisi bamaKatolika. Le yindlela amele ukuba “ *wayengxwelerheke ngayo de wafa* ”. Kodwa ngenxa yezizathu ezibambekayo, uMlawuli uNapoleon I ^{waphinda} wayiseka ngowe-1801 egameni leConcordat yakhe. Ayinakuze iphinde itshutshise ngokungqalileyo. Kodwa amandla ayo akhohlisayo aya kuqhubeka kwinginginya yamakholwa angama Katolika aya kuthi onke akholelwe kubuxoki bawo kunye nokuzenzisa kwawo de abuye esebuqaqawulini bukaYesu Kristu: “Yaye umhlaba uphela *wamangaliswa emva kwerhamncwa* ”. “ *Umhlaba uphela walilandela irhamncwa* ”, kwaye eli gama elithi *umhlaba* , ngengqiqo ephindwe kabini, lichaphazela iplanethi, kodwa kunye nokholo oluhlaziyiweyo lwamaProtestanti oluphuma kuyo. Imanyano yeecawa (= eyasemhlabeni, ngesiGrike) eyenziwa ukususela ngoko iyasiqinisekisa esi sibhengezo. Ukuba uMoya ubufuna ukuvakalisa esi sigidimi ngolwimi olucacileyo, besiya kufunda oku: “ *Lonke unqulo lwamaProtestanti lwalandela iZibhalo unqulo lwamaKatolika olunganyamezelekiyo* . La mazwi aya kungqinwa kuhlolisiso ‘ *ngerhamncwa* ’ lesibini ‘ *eliphuma emhlabeni* ’ kwindinyana 11 yesi sahluko 13 .

Indinyana 4 : “ *Bayinqula inamba, ngokuba yalinika igunya irhamncwa; balinqula irhamncwa, besithi, Ngubani na ofana nerhamncwa elo, ngubani na onokulwa nalo? »*

Echaza zombini iRoma yasebukhosini kodwa kwanoSathana, ngokutsho kweSityhi. 12:9 , *inamba*, ngoko ke *umtyholi* ngokwakhe, *inqulwa* ngabo bahlonela ulawulo lukapopu; oku ngenxa yoko nangokungazi ngokupheleleyo, ekubeni nguye “ *owanikela amandla akhe kwirhamncwa* ”. Ngaloo ndlela, “ *ukuphumelela komsebenzi* ” kapopu okwaprofetwa kuDan.8:24 kuqinisekiswa yimbali. Ulawula ngaphezu kookumkani ngamandla akhe onqulo, ngendlela epheleleyo, ixesha elide engakhuphisani. Uzabela imihlaba namawonga ngezibizo abo bamkhonzayo ukuze abavuze, njengoko sinokufunda kuDan. 11:39 : “Ngothixo wasemzini uya kuhlasela iinqaba; yaye uya kuzalisa ngembeko abo

bamaziyo, abamise phezu kwabaninzi, ababele imihlaba njengomvuzo.” Le nto yafezwa ngokoqobo ngendlela eyaziwayo xa uPopu Alexander VI Borgia (umbulali owaziwayo) wawahlulahlula umhlaba ngowe-1494 waza wabelwa iPortugal, indawo ehambele phambili esempuma yeBrazil neIndiya, neSpeyin, zonke ezinye iindawo ezazisandul’ ukufunyanwa. imihlaba. UMoya uyanyanzelisa. **Onyuliweyo kaYesu Krestu kufuneka aqiniseke ngokupheleleyo ukuba inkolo yobuKatolika bubutyholi, kwaye zonke izenzo zayo ezinobundlobongela okanye zobuntu zilawulwa nguSathana, umchasi kaThixo nabanyuliweyo.** Olu gxininiso lufanelekile njengoko eprofeta kuDan.8:25, “ *ukuphumelela kwamashishini akhe kunye nempumelelo yobuqili bakhe* ”. Igunya layo lonqulo elivunyiweyo ngookumkani, abanamandla, kunye nabantu abangamaKristu baseYurophu liyinika iwonga elisekelwe ekuthembekeni, ngoko ke eneneni ibuthathaka kakhulu. Kodwa xa uThixo kunye nomtyholi badibana kunye kwisenzo sokohlwaya, izihlwele, inkitha yabantu ngokuthobela ilandela indlela yobuxoki elandelwayo kwaye ngaphezu kwako konke, ebekiweyo. Emhlabeni, igunya lifuna amandla, kuba abantu bayathanda ukuziva benamandla, yaye kulo mmandla, ulawulo lukapopu, oluzibanga lumela uThixo, luyinkosi yolo hlobo. Njengoko kwi-Rev.6, umxholo uphakamisa umbuzo: “ *Ngubani na ofana nerhamncwa, ngubani na onokulwa nalo?* ”. Izahluko ze-11 nese-12 zinike impendulo: UThixo ekuKristu oya kuthi ngowe-1793 avelise ukungakholelwa kubukho bukaThixo kwimvukelo yamaFrentshi eya kulugubungela ngokuphalala igazi. Kodwa de kwavela eli “ *krele lempindezelo* ” (indima ebalelwa kwisohlwayo sesine ^{kwiLev.26}:25), amaProtestanti axhobileyo ayesele esilwa nalo, engakhange akwazi ukoyisa. Amadoda, amaProtestanti, amaFrentshi namaJamani, namaTshetshi, aqine njengaye, aya kulwa nalo ukususela ngenkulungwane ye-16, ^{ebuyisela} izibetho zawo ezibulalayo, kuba ukholo lwawo lungaphezu kwako konke, lolwezobupolitika.

Indinyana 5 : “ *Lanikwa umlomo othetha iindumbisa, nezinyeliso; lanikwa igunya lokusebenza iinyanga ezimashumi mane anambini.* »

La mazwi ayafana nalawo siwafunda kuDan.7:8 apha thelele “ *uphondo oluncinane* ” lukapopu waseRoma oluphuma emva “ *kweempondo ezilishumi* ” zezikumkani zaseYurophu. Apha sifumana “ *ukuzigwagwisa* ” kwakhe kodwa apha uMoya wongeza “ *izinyeliso* ” okanye inkohliso yobuxoki nobuxoki bonqulo apho “ *impumelelo yakhe* ” yakhelwe phezu kwayo. UThixo uyaluqinisekisa ulawulo lwakhe “ *Iweminyaka eli-1260* ” yokwenene echazwe ngokwesiprofeto seBhayibhile esithi “ *iinyanga ezingamashumi amane anesibini* ,” ngokomgaqo othi “ *usuku lube ngunyaka* ” kaHezekile 4:5-6.

Indinyana 6: “ *Lawuvulela umlomo walo ekumnyeliseni uThixo , ukuba lilinyelise igama lakhe, nomnquba wakhe, nabo bahleli emazulwini.* »

Apha ndimele nditsalele ingqalelo kwintsingiselo eqhelekileyo enikelwa luluntu kwigama elithi “ *unyeliso* ” okanye isithuko. Le ngcamango iyalahlekisa kuba ukuqamba ubuxoki, “ *unyeliso* ” akuthabathi tu kwaphela inkalo yesithuko, yaye abo uThixo ababeka kwiRoma yoopopu, ngokuchaseneyo noko, banenkangeleko yobungcwele bobuxoki nobukhohlisayo.

Umlomo kapopu “ *uthetha izinyeliso nxamnye noThixo* ”; nto leyo engqina ukuba ungubani kuDan.11:36 apho sifunda oku: “ *Ukumkani uya kwenza*

akuthandayo; uya kuziphakamisa, aqhayise ngaphezu koothixo bonke, athethe amazwi angakholelekiyo ngoThixo woothixo ; liya kuphumelela, ide iphele ingqumbo, ngokuba oko kumisiweyo kuya kufezeka. » Umoya utyhola oopopu bubuxoki, okanye “ *izinyeliso* ”, ezibalaselisa zonke iimfundiso zabo zonqulo; “ *Ngokuchasa uThixo, ukuba lilinyelise igama lakhe ,*” uliphatha njengelingento igama likaThixo, ligqwethe ubuntu bakhe, limbekisela izenzo zakhe zobudemon ezibulalayo; “ *umnquba wakhe* ”, oko kukuthi, ingcwele yakhe yokomoya eyiNdibano yakhe, abanyulwa bakhe; “ *Kwanabo bahleli emazulwini* ”, kuba libonisa izulu nabemi balo ngendlela yalo ekhohlisayo, likhupha kwiimfundiso zalo, izihogo zasezulwini, ilifa lamaGrike awayezibeke phantsi komhlaba, iparadesi kunye nentlambululo-miphefumlo. “ *Abemi basezulwini* ”, abasulungekileyo nabangcwele, bayabandezeleka kwaye bayacaphuka kukuba umzekelo wobungendawo nenkohlakalo ephefumlelwe ngabantu yinkampu yeedemon yasemhlabeni ichazwa ngokungekho sikweni kubo.

Ivesi 7: “ *Lanikwa igunya lokulwa nabangcwele, libeyise; Lanikwa igunya kuzo zonke izizwe, nezizwe, neelwimi, neentlanga. »*

Le ndinyana iyasiqinisekisa isigidimi sikaDan.7:21: “ *Ndalubona olu phondo lusilwa nabangcwele, lubeyisa .* UbuKristu baseYurophu nabasehlabathini lonke bujongwa ngokwenene, ekubeni ukholo lwamaRoma Katolika lwanyanzeliswa kubo bonke abantu baseYurophu ababebunjwe, ngokungathi kunjalo, “ *zizizwe , nezizwe, neelwimi, nezizwe* ” ezazizimele geqe. ‘Igunya layo phezu kwezizwe zonke, nabantu, neelwimi, neentlanga ,’ liqinisekisa umfanekiso wayo ‘ *njengehenyukazi, iBhabheli enkulu* ’, ephuma kwiSityhi . “ *Amanzi* ” afuzisela “ *abantu, izihlwele, iintlanga neelwimi* ” ngokweSityhi.17:15. Sinokuqaphela, ngomdla, ukungabikho kwegama elithi “ *isizwe* ” kwesi sahluko 17. Isizathu singumxholo wokugqibela wexesha elijoliswe kuyo elichaphazela iYurophu kunye nobuKristu baseNtshona apho ifom yezizwe yatshintshwa ngeendlela ezahlukeneyo zesizwe.

Kwelinye icala, kwimeko yokumiselwa kolawulo loopopu, abemi baseYurophu babelungelelaniswe ngokwesiseko “ *bazizizwe* ” ezifana neGaul yamaRoma, ezahlukenisiweyo zaza zabelwana “ *ngeelwimi* ” neziyelelane ezahlukeneyo. Ngokulandelelana kweziganeko, iYurophu yayihlaliswa “ *zizizwe* ” , emva koko “ *ngabantu* ” abaphantsi kookumkani, kwaye ekugqibeleni, ngenkulungwane ye-18 “ *zizizwe* ” zeriphabliki , ezifana ne-United States of North America. Umgao-siseko “ *wabantu* ” ngenxa yokungeniswa kulawulo lukapopu waseRoma, kuba nguye oqaphelayo kwaye umisela igunya lookumkani baseYurophu yamaKristu, ekubeni uClovis 1st ukumkani ^{wamaFranks} .

Indinyana 8: “ *Baya kulinqula bonke abo bemiyi phezu komhlaba, abagama lingabhalwanga encwadini yobomi yeMvana eyahlatywayo, kususela ekusekweni kwehlabathi. »*

Ngexesha lesiphelo, apho umfuziselo othi “ *umhlaba* ” ubonisa ukholo lwamaProtestanti, esi sigidimi siba nentsingiselo echanileyo: onke amaProtestanti aya kunqula inkolo yobuKatolika; bonke, *ngaphandle* kwabanyuliweyo lowo uMoya unika le ngcaciso ngokuchuliweyo: “ *abo-bagama angabhalwanga encwadini yobomi yayo iMvana, eyahlatywayo, kususela ekusekweni kwehlabathi. »*Kwaye ndiyanikhumbuza apha, abameli bayo abanyuliweyo “ngabemi

bobukumkani bamazulu ” ngokuchasene nabavukeli “abemi *bomhlaba* ”. Izibakala zingqina ubunyani besi sibhengezo sesiprofeto esiqulunqwe nguMoya kaThixo. Kungenxa yokuba ukususela ekuqaleni koHlaziyo, ngaphandle kwemeko kaPierre Valdo ngowe-1170, amaProtestanti aye anqula ukholo lwamaKatolika ngokuhlonela “iCawa” yayo eyazuz’ ilifa kumlawuli ongumhedeni uConstantine 1 ukususela ngoMatshi 7, 321. Esi sityholo silungiselela ^{umxholo} wenkcazelo “*Irhamncwa* ” lesibini elichazwe kwindinyana ye-11.

Indinyana 9: “ *Ukuba ubani uneendlebe, makeve!* ” »

Lowo “unendlebe ” yokuqonda evulwe nguThixo uya kusiqonda isigidimi soMoya.

Isibhengezo sesohlwayo esiphunyeziweyo ngekrele lempindezelo lokungakholelwa kubukho bukaThixo belizwe laseFransi

Indinyana 10 : “ *Ukuba ubani ukhokelela ekuthinjweni, naye uya kusiwa ekuthinjweni; ukuba ubani ubulala ngekrele, umelwe kukubulawa naye ngekrele. Oku kunyamezelo nokholo lwabangwele.* »

UYesu Kristu ukhumbula uxolo afuna abanyulwa bakhe ngalo lonke ixesha. Njengabafeli-nkolo bokuqala, amagosa anyuliweyo olawulo lukapopu olukhohlakeleyo amele alamkele ishwangusha uThixo awayewalungiselele lona. Kodwa uvakalisa oko kuya kuba kokusesikweni kwakhe okuya kohlwaya ngexesha elifanelekileyo, imilinganiselo yonqulo yookumkani noopopu kwakunye nabefundisi babo. Emva kokuba “ *bakhokele* ” amagosa anyuliweyo ekuthinjweni, bona ngokwabo baya kwiintolongo zabavukeli baseFransi. Yaye ekubeni ‘ *bebabulele ngekrele* ’ abo banyuliweyo uYesu awayebathanda, nabo baya kubulawa ‘likrele’ likaThixo lempindezelo indima yalo eya kufezwa ngokunqunyulwa kwentloko kwaba bavukeli bamanye amaFrentshi . KungeMvukelo yamaFrentshi awathi uThixo uya kusabela kumnqweno wempindezelo *owavakaliswa* ngegazi labafeli-nkolo kwiSityhi. 6:10 : “ *Badanduluka ngezwi elikhulu, besithi, Koda kube nini na, Nkosi engcwele, oyinyaniso, nibambezelayo. ukuba sigwebe, siphindezele impindezelo yegazi lethu kwabo bahleli phezu komhlaba?* ”. Kwaye i-guillotine evukelayo iya “ *kubetha ngokufa* abantwana abangamaKatolika” bobukhosi kunye nabefundisi baseRoma baseRoma njengoko kubhengezwe kwiSityhi. 2: 22. Kodwa phakathi kwamaxhoba ayo kwakhona siya kufumana amaProtestanti ahanahanisayo awabhidanisa ukholo neembono zasekuhlaleni zobupolitika aza akhusela “ *ikrele* ” esandleni, iimbono zawo zobuqu kunye nelifa lawo lonqulo nelezinto eziphathekayo. Le ndlela yokuziphatha yayiyeyekaJohn Calvin kunye namaqabane akhe angendawo kunye negazi e-Geneva. Sivuselela izenzo ezaphunyezwa ngowe-1793 nowe-1794, esi siprofeto sisizisa kumxholo woxolo olude lonqulo olwasekwa iminyaka “ye-150” eyaprofetwa ‘ziinyanga ezintlanu’ zesiprofeto seSityhi.9: 5-10 . Kodwa emva kowe-1994, ekupheleni kweli xesha, ukususela ngowe-1995, kwaphinda kwamiselwa ilungelo “*lokubulala* ” ngenxa yezizathu zonqulo. Utshaba olunokubakho ke ngokucacileyo luba yinkolo yamaSilamsi de kwandiswe njengemfazwe eya kukhokelela “kwiMfazwe Yehlabathi Yesithathu” phakathi kuka-2021 no-2029. Kungekudala ngaphambi

kokubuya kukaKristu okulindelweyo ngentwasahlobo ka-2030, “irhamncwa” lesibini liya *kuvela* . kwesi sahluko se-13.

Irhamncwa lesibini: *eliphuma emhlabeni*

Ukuma kokugqibela kweMvana *yenamba*

Indinyana 11: “ *Ndabona elinye irhamncwa linyuka liphuma emhlabeni, lineempondo ezimbini ezifana nezemvana, lalithetha njengenamba.* »

Isitshixo sokwazi igama elithi “ *umhlaba* ” sifumaneka kwiGen. 1:9-10 : “ *Wathi uThixo, Amanzi angaphantsi kwezulu makahlanganiselwe ndaweni-nye, kubonakale umhlaba owomileyo. Kwaye kwaba njalo. Wathi uThixo okomileyo ngumhlaba, wathi loo manzi lulwandle. Wabona uThixo ukuba kulungile.* »

Ngoko, kanye njengokuba “*umhlaba* ” owomileyo waphuma “*elwandle* ” ngomhla wesibini wendalo yasemhlabeni, ngoko eli “ *rhamncwa* ” lesibini laphuma kwelokuqala. Eli “ *rhamncwa* ” lokuqala limela unqulo lwamaKatolika, elesibini, eliphuma kulo, liphathelele unqulo lwamaProtestanti, oko kukuthi, icawa eHlaziyiweyo. Esi sityhilelo sothusayo akumele kuphinde kusothuse, ekubeni izifundo zezahluko ezandulelayo ziye zasityhilela, ngendlela ephelisanayo, imeko yokomoya uThixo ayinikelayo kungwebo wakhe wobuthixo kolu nqulo lwamaProtestanti olwathi, emva kwexesha elibizwa ngokuba “yiTiyatira” libizwa ngokuba “yiTiyatira”. *akavumanga* ukugqibezela uHlaziyo olwenziweyo. Ukanti oku kugqityezelwa kwakufunwa ngumyalelo kaDan.8:14, awayetyala ngawo isigidimi sikaThixo esikwiSityhi.3:1: “ *Kuthiwa uphilile; nawe ufile.* ” Oku kufa kokomoya kumphosa ezandleni zomtyholi omlungiselela ngokuphefumlelwa kwakhe “ *idabi lakhe leArmagedon* ”, leSityhi. 16:16, leyure yokugqibela yesono sasemhlabeni. Kungeyure yolu vavanyo lokugqibela lokholo, ekwaprofetwa ngalo kwisigidimi esibhekiswa kubakhonzi bakhe bama-Adventist ngelo xesha eFiladelfiya , ukuba uya kuthabatha amanyathelo anganyamezeliyo aya kumenza, “ *irhamncwa eliphuma emhlabeni* ”. “ *Uneempondo ezimbini* ” eza kuthethelelwa ize ichazwe yindinyana 12 elandelayo. Kuba zimanyene kumanyano lwamabandla, iinkolo zamaProtestanti nezamaKatolika zimanyene kumlo wazo ochasene nomhla wokuphumla ongcwaliswe nguThixo ngomhla wesixhenxe wokwenene weveki; uMgqibelo okanye iSabatha yamaYuda, kodwa kwanaka-Adam, uNowa, uMoses noYesu Kristu ongazange abuze ebudeni bobulungiseleli bakhe nemfundiso yakhe emhlabeni ngenxa yokuba izityholo zokwaphulwa kweSabatha ezaziswa kuYesu ngamaYuda anemvukelo zazingenasihlahla. kwaye ayithetheleleki. Ngokwenza ngabom imimangaliso ngeSabatha, inkuthazo yakhe yayikukuyichaza ngokutsha ingcamango yokwenene kaThixo yophumlo lweSabatha. Ezi nkonzo zimbini, ezibanga usindiso olufunyenwe “ *ngemvana esusa izono zehlabathi* ”, zifanelekile, ngenxa yendlela yazo echazayo, umfanekiso “ *wemvana ethetha njengenamba* ”. Ngenxa yokuba ukukhuthaza ukunganyamezeli kwabo bagcini beSabatha abaya kuthi bade babagwebele ukufa, ngenene yimfazwe evulelekileyo, iqhinga ‘lenamba ’, elivela kwakhona.

Indinyana 12 : “ *Lenza lonke igunya lelokuqala irhamncwa, elalingaphambi kwalo;* »

Sibona uhlobo oluthile lokudluliselwa, inkolo yamaKatolika ayisalawuleki, kodwa igunya layo langaphambili linikwe inkolo yobuProtestanti. Oku, ngenxa yokuba olu nqulo lobuProtestanti ngokusemthethweni lelona lizwe linamandla emhlabeni: iUnited States of North America okanye USA. Ukudityaniswa kwenkolo yobuProtestanti yaseYurophu neyaseMelika sele kuphunyeziwe, kuquka neziko lama-Adventist lomhla wesixhenxe. ukususela ngowe-1995. “ *IBhabheli* ” entsha yomhlaba inyanzelwa ukuba ixube unqulo njengoko yakhiwe ngokwamkela abaphambukeli abavela kwiinkonzo ezahlukeneyo zonqulo. Ukuba abantu bazifumanisa ziqhelekile ezi zinto, ngenxa yeengqondo zabo zangaphandle nokungabi namdla kwabo ngokonqulo, yena umdali uThixo ongaguqukiyo akayiguquli ingqondo yakhe, yaye uyakohlwaya oku kungathobeli okutyeshela izifundo zakhe zembali ezingqinelweyo eBhayibhileni. . Ngokuzithethelela, iCawa yamaRoma yosuku lokuqala, umhla wokuphumla owamiselwa nguConstantine I ‘ *irhamncwa* ’ lesibini lamaProtestanti “ *lenza irhamncwa lokuqala* lamaKatolika” njengonqulo, elathi laligqala njengewonga elisemthethweni lonqulo laza lathiya igama lalo. "NgeCawa" iyalahlekisa. UMoya uyasikhumbuzisa ukuba olu manyano lwamva nje phakathi kwamaProtestanti namaKatolika lwenziwa lwaba nokwenzeka ngenxa yokuba “ *inxeba lokufa* ” elenziwa “ *lirhamncwa elinyuka liphuma enzonzobileni* ” “ *laphiliswa .*” Uyalibiza kwakhona kuba irhamncwa lesibini aliyi kuba nalo eli thuba lokuphiliswa. Iya kutshatyalaliswa ngokufika kukaYesu Kristu okuzukileyo.

Indinyana 13 : “ *Lenza imiqondiso emikhulu, lehla nomlilo ezulwini, uze emhlabeni phambi kwabantu.* »

Ukususela okoyisa kwayo iJapan ngowe-1945, iMerika yamaProtestanti iye yaba ligunya lokuqala lenyukliya emhlabeni. Iteknoloji yayo ephezulu kakhulu ixeliswa rhoqo kodwa ayizange ilingane; isoloko ilinyathelo elinye phambi kwabo bakhuphisana nabo okanye abachasi bayo. Obu bongamela buya kuqinisekiswa ngokomxholo ‘weMfazwe Yehlabathi Yesithathu’ apho ngokukaDan. 11:44 , buya kutshabalalisa utshaba lwayo, iRashiya, ilizwe ‘lokumkani wasemntla’ kwesi siprofeto. Ngelo xesha udumo lwakhe luya kuba lukhulu, yaye abasindi kolo ngquzulwano, bekhwankqisiwe yaye bencoma, baya kububeka kuye ubomi babo baze baliqonde igunya analo phezu kwabo bonke ubomi bomntu. “ *Umlilo ovela ezulwini* ” wawungokaThixo kuphela, kodwa ukususela ngowe-1945, iMerika iye yawulawula yaza yawulawula. Unetyala kuye uloyiso lwakhe kunye nalo lonke udumo lwakhe lwangoku oluya kukhula ngakumbi kuloyiso lwakhe kwimfazwe yenyukliya ezayo.

Indinyana 14: “ *Labalahlekisa abo bemiyophuzu komhlaba, ngemiqondiso elayinikwa ukuba liyenze phambi kwerhamncwa, lisithi kwabo bemiyophuzu komhlaba, balenze umfanekiselo irhamncwa, elinenxeba lekrole. kwaye ngubani owayephila.* »

Ubuchwephesha " *prodigies* " owenziweyo azibaleki. “ *Abemi bomhlaba* ” baye baxhomekeke kuzo zonke izinto eziveliswayo ezifunxa ubomi neengcinga zabo. Logama nje iMelika ingabaceli ukuba bahluthe ezi zixhobo zihleli emiphfumlweni yabo, njengamakhoboka eziyobisi, "abantu *bomhlaba* " bakulungele ukwenza ngokusemthethweni ukunganyamezeli ngokwenkolo ukuya "kwiqela elincinci kakhulu", " *intsalela yomfazi*". ” yeSityhi.12:17. “... *ukwenza*

umfanekiso werhamncwa ” kuquka ukuxelisa izenzo zonqulo lwamaKatolika nokuzivelisa kwakhona phantsi kwegunya lamaProtestanti. Oku kubuyela kubungqwalala bengqondo kuya kusekelwa kwizenzo ezibini. “ *Abasindileyo* ” baya kube besindile kwizenzo ezimanyumnyezi zemfazwe, yaye uThixo uya kuthi rhoqo yaye ngokuthe ngcembe ababethe “ngezibetho *ezisixhenxe zokugqibela zengqumbo yakhe* ”, ezichazwe kwiSityhi.16.

Umyalelo wokufa ngeCawa

Indinyana 15 : “ *Lanikwa ukuba liwenze uphile umfanekiselo werhamncwa, ukuze umfanekiselo werhamncwa elo uthethe, bathi bonke abasukuba bengaqubudi kuwo umfanekiselo werhamncwa, babulawe.* »

Icebo likaMtyholi, eliphefumlelwe nguThixo, liya kumila lize liphunyezwe. UMoya utyhila uhlobo lomlinganiselo ogqithiseleyo oya kuthathwa kwisithandathu ‘sezibetho ezisixhenxe zokugqibela. Ngommiselo ongokwasemthethweni owamkelwa ngabo bonke abavukeli abasaphilayo emhlabeni, kuya kwenziwa isigqibo sokuba ngomhla ophakathi kwasentlakohlaza ukuya kutsho ngoAprili 3, 2030, amaSabatha okugqibela aseleyo akwiSabatha abulawe. Ngokusengqiqweni, lo mhla uphawula unyaka wokubuya esebuqaqawulini bukaYesu Kristu. Intlakohlaza yalo nyaka wama-2030 ngokuyimfuneko lixsha lokungenelela kwakhe ukuze athintele icebo eliyintlekele labavukeli ukuba lenziwe nxamnye nabanyuliweyo bakhe awayeze kubasindisa “ngokuyinqumla imihla” yabo “ *yembandezelo enkulu* ” (Mat.24) : 22).

Indinyana 16: “ *Yabangela ukuba bonke, abancinane nabakhulu, abazizityebi nabangamahlwempu, abakhululekileyo nabangamakhoboka, ukuba baphawulwe esandleni sabo sokunene, nokuba kusebenzi.* ”

Umlinganiselo owamkelweyo wahlula abasindi bexesha babe ziinkampu ezimbini. Olo lwaba bavukeli luchazwa “ *ngophawu* ” lwegunya lomntu olubiza “iCawa” yamaKatolika, “imini yelanga elingoyiswayo” yamandulo eyamiselwa ngomnye wabanquli bayo, umlawuli waseRoma uConstantine I, ^{ukususela} ngoMatshi 7, 321. “ *Uphawu* ” lufunyanwa “ *esandleni* , ” kuba luyila “umsebenzi” wabantu uYesu awugwebayo nawugxekayo. Ikwafunyanwa “ *emabunzini* ” nto leyo efuzisela ukuthanda kobuqu kwaso sonke isidalwa esingumntu esinembopheleleko ebandakanyeke ngokupheleleyo phantsi komgwebo wobulungisa womdali kaThixo. Ukuqinisekisa ngokusuka eBhayibhileni le ngcaciso yomfuziselo we “ *isandla* ” kunye “ *nebunzi* ”, kukho le ndinyana evela kwiDuteronomi 6:8 , apho uThixo athi ngemithetho yakhe: “ *Uze uwabophe njengomqondiso ezandleni zakho . , yaye ziya kuba njengezikhumbuzo phakathi kwamehlo akho.* »

Iimpindezelo zangaphambili

Ivesi 17: “ *nokuze kungabikho bani unako ukuthenga nokuthengisa, engenalo uphawu, negama lerhamncwa, nenani legama lalo.* »

Emva kweli gama elithi “ *umntu* ” kukho inkampu yeengcwele zamaSabatha eziye zahlala zithembekile kwiSabatha engcwaliswe nguThixo. Ngenxa yokwala ukuhlonipha “ *uphawu* ”, ngeCawa, lonke usuku lokuqala

lobuhedeni, babekwe ecaleni. Ekuqaleni, babengamaxhoba "okukwaywa" okwaziwayo kumanyathelo aseMelika ngokuchasene nabachasi ababachasayo. Ukuze ubani abe nelungelo lokurhweba, umele ahlonene " *uphawu* ", ngeCawa, oluphathelele amaProtestanti, " *igama lerhamncwa* ," "umfundisi woNyana kaThixo," oluchaphazela amaKatolika, okanye " *inani lakhe. igama* ", okanye inombolo 666.

Indinyana 18: " *Bubulumko obo. Lowo unengqiqo makalibale inani lerhamncwa. Kuba linani lomntu, kwaye inani lakhe ngamakhulu amathandathu anamanci mathandathu anesithandathu.* »

Ubulumko bomntu akwanelanga ukuqonda umyalezo woMoya kaThixo. Imele izuzwe kuye, njengemeko kaSolomon obulumko bakhe bogqitha bonke abantu waza wenza udumo lwakhe emhlabeni wonke. Ngaphambi kokwamkelwa kwamanani ama-Arabhu, phakathi kwamaHebhere, amaGrike namaRoma, oonobumba bealfabhethi yabo babenexabiso lee-ciphers, ukuze ukongezwa kwamaxabiso oonobumba ababumba igama kugqibe inani lalo. Siyifumana "ngokubala" njengoko ivesi ichaza. "... *inani legama lakhe* " ngu " *666* ", oko kukuthi, inani *elifunyenwe* ngokudibanisa ixabiso lamanani loonobumba besiRoma abakwigama lakhe lesiLatini elithi "VICARIVS FILII DEI"; into ebonakaliswe kwisifundo sesahluko 10. Eli gama lithetha ngokwalo " *ukuhlambalaza* " okanye " *ubuxoki* " bamabango akhe, kuba akukho ndlela uYesu azinikela ngayo "indawo", intsingiselo yegama elithi "vicar".

ISityhilelo 14: Ixesha leSeventh-day Adventism

Imiyalezo yeengelosi ezintathu - isivuno - ukuvuna kweediliya

Esi sahluko sijolise kwixesha eliphakathi kwe-1843 kunye ne-2030.

Ngo-1843, ukusetyenziswa ngokukodwa kwesiprofeto sikaDan.8:14 kwakhokelela “ama-Adventist” ukuba alindele ukubuya kukaYesu Kristu awayemiselwe intwasahlobo yaloo mhla. Esi sisiqalo sothotho lweemvavanyo zokholo apho umdla kumoya wesiprofeto, ongulo, “ *ubungqina bukaYesu* ” ngokweSityhi. 19:10 , uya kubonakaliswa ngamaKristu azibanga engawosindiso lukaYesu. UKristu phantsi kweelebhile ezininzi zonqulo. I “ imisebenzi ” ebonisiweyo yodwa ivumela ukhetho okanye hayi. Le misebenzi inokushwankathelwa ngeendlela ezimbini ezinokuthi zikhethwe: ukwamkela okanye ukwala ukukhanya okufunyenweyo kunye neemfuno zakho zobuthixo.

Ngo-1844, emva kolindelo olutsha olumiselwe ukuwa kowe-1844, uYesu uya kukhokelela abanyuliweyo bakhe kuthumo lokugqibezela umsebenzi woHlaziyo oluqala ngokubuyiselwa kwesithethe seSabatha engcwalisiweyo nguThixo kususela ekudalweni kwehlabathi. . Lo ngowona mbandela ubalulekileyo “ *wobungcwele* ” “ *obugwetyelwayo* ” ukususela ngowe-1844, xa esi sisono saziswa engqalelweni yabakhonzi bakhe. Le nguqulelo kaDan.8:14, iguqulelwe kubulungiseleli bam ngokuthi: “Kusasa *amawaka amabini anamakhulu mathathu ngokuhlwa kwaye indawo engcwele iya kuhlanjululwa* ”, ngokunyanisekileyo, ngokuvisisana nombhalo wesiHebhere santlandlolo: “ *Ngamawaka amabini anamakhulu amathathu kusasa ngokuhlwa kwaye ubungcwele buya kugwetyelwa* . Wonke umntu unokufumanisa ukuba ukophulwa kweSabatha yobuthixo ukususela ngowama-321 kukhatshwa kukulahlwa okuninzi kweemfundiso zeenyaniso ezamiselwa nguThixo ngexesha labapostile. Emva kweminyaka eli-1260 yolawulo lobuxoki, amalandela atshabalalisayo okholo, upopu owashiywa kwimfundiso yamaProtestanti ubuxoki obuninzi obungenakunyamezeleka kuThixo wenyaniso. Yiyo loo nto, kwesi sahluko se-14, uMoya uveza imixholo emithathu engundoqo ethi, ngokulandelelanayo: ubuthunywa bama-Adventist okanye isigidimi “sezithunywa zezulu *ezintathu* ”; “ *isivuno* ” sokuphela kwehlabathi, ukuhluzwa nokuxwilwa kwabanyuliweyo; “ *isivuno seediliya* ” seediliya zengqumbo, isohlwayo sokugqibela sabalusi bobuxoki, abafundisi bonqulo lobuxoki bobuKristu.

Ukufundiswa ukususela ngo-1844 ukukhusela abanyuliweyo kwingqumbo yobuthixo, uvavanyo lokugqibela lugcinelwe ukuphela kwexesha eligqithileyo elinikwe uluntu ukuze luzimise phakathi kwentando kaThixo etyhiliweyo kunye nemfuno yomntu ovukelayo iwele kuwexuko olugqibeleleyo. Kodwa, ukhetho olwenziwayo lunemiphumo kubo bonke abafa ukususela ngowe-1844. Kuphela ngabanyuliweyo abakhanyiselweyo nabathembekileyo ‘ *abafela eNkosini* ’ ngokwemfundiso yendinyana 13 apho bavakaliswa ngokuthi ‘ *basikelelwe* ’ oko kukuthi, abaxhamli bobabalo lobabalo. UKristu, kunye nayo yonke intsikelelo yakhe esele iqinisekisiwe kwisigidimi esibhekiswe kwisithunywa ”

saseFiladelfiya " esibaxhalabisayo, kuba akwanelanga ukubhaptizwa "i-Adventist" ukuba ithathelwe ingqalelo, nguThixo, njengomnyulwa.

Ukuba iinkcukacha zokulahlwa zisaza kufunyanwa, kwelinye icala, iingongoma ezibalulekileyo zikrwelelwa kwaye zishwankathelwe nguMoya ngendlela "yemiyalezo yezithunywa ezithathu" yeevesi 7 ukuya kweye-11. Le miyalezo ilandela enye kwenye ukulandelelana kweziphumo.

Ndiyikhumbula apha, emva kwenqaku elikwiphepha 2 lale ncwadi, ezi zigidimi zithathu zibalaselisa izigidimi ezithathu esele zityhilwe ngemifanekiso efuziselayo ekwincwadi kaDaniyeli kuDan.7 nesesi-8. Isikhumbuzo sabo, kwesi sahluko 14 seSityhilelo. , ikrwelela ize iqinisekise ukubaluleka okugqithiseleyo uThixo abanika kona.

Ama-Adventist abakhululweyo boyisile

Indinyana 1: “ *Ndabona, nantso iMvana imi phezu kweNtaba yeZiyon, kumi nayo [abantu] abalikhulu elinamanci mane anesine lamawaka, benalo igama loYise libhaliwe emabunzini abo. »*

“ *INtaba yeZiyon* ” ibhekisela kwindawo yakwaSirayeli eyayakhiwe kuyo iYerusalem. Ifuzisela ithemba losindiso kunye nemo oluya kuba nayo olu sindiso ekupheleni kweemvavanyo zokholo lwasemhlabeni nolwezulu. Lo msebenzi uya kufezwa ngokupheleleyo ekwenziweni ngokutsha kwezinto zonke, malunga nomhlaba nezulu ngokweSityhi.21:1. “I -144,000 [abantu] ” bafanekisela abanyuliweyo bakaKristu abanyulwe phakathi ko-1843 no-2030, oko kukuthi amaKristu angama-Adventist avavanyiweyo, angqinwa aza avunywa nguYesu Kristu omgwebo wakhe usebenza ngokudibeneyo nomntu ngamnye. Isigwebo esihlangeneyo sigweba iziko kwaye isigwebo somntu ngamnye sichaphazela isidalwa ngasinye. “I -144,000 [abantu] ” bamela abo banyulwe nguYesu Kristu phakathi kwabalandeli bokholo lwama-Adventist. Eli nani lifuzisela ngokungqongqo yaye elona nani labo bakhethiweyo liyimfihlelo eyaziwa nelondolozwe nguThixo. Sinokusiqonda isizathu sokukhethwa kwabo kwinkcazo yomfanekiso ocetywayo. “ *Emabunzini abo* ”, isimboli sentando yabo neengcinga zabo, “ *igama leMvana* ”, uYesu, kunye “ *nelikaYise* ”, uThixo otyhilwe kumanyano lwakudala, kubhaliwe. Oku kuthetha ukuba bawufumene baza baphinda bavelisa umfanekiso kaThixo lowo umdali uThixo wayewunike umntu wokuqala ngaphambi kwesono, xa wambumbayo waza wamnika ubomi; kwaye lo mfanekiso ngowesimo sakhe. Babumba isiqhamo uThixo awayefuna ukusifumana ngokukhulula ngoYesu Kristu izono zabanyulwa bakhe abathembekileyo kuphela. Kubonakala ngathi emabunzini abanyuliweyo, mhlawumbi, emoyeni wabo, ingcinga yabo kunye nentando yabo kufunyenwe, itywina likaThixo leSiTyh.7:3 okanye, iSabatha yomthetho wesine weDekalogue kunye nomlingiswa ongenakwahlulwa. yeMvana uYesu Krestu neyokutyhilwa kwakhe kumnqophiso omdala njengoBawo, uThixo umdali. Ngaloo ndlela ukholo lobuKristu bokwenyaniso aluzichasi izithethe zonqulo ezinamathele kuNyana noYise njengoko abalandeli beCawa yamaRoma besitsho, ukuba akunjalo ngamazwi, ubuncinane ngesenzo.

Indinyana 2 : “ *Ndaza ndeva izwi liphuma ezulwini, ngathi sisandi samanzi amaninzi, ngathi sisandi sendudumo enkulu; nelizwi endalivayo lalingathi leleemvumi ezibetha iihadi zabo. »*

Abalinganiswa abaphikisanayo abakhankanywe kule ndinyana bayaphelelisana. “ *Amanzi amakhulu* ” afuzisela inkitha yezidalwa eziphilayo ezithi, xa zizibonakalisa, zibonakale “njengendudumo *enkulu* ”. Ngokwahlukileyo koko, ngomfanekiso “ *wohadi* ,” uThixo utyhila imvisiswano egqibeleleyo emanyanisa izidalwa zakhe ezoyisileyo.

Ivesi 3: “ *Bavuma ingoma entsha phambi kwetrone, naphambi kwezidalwa eziphilileyo zone, namadoda amakhulu. Kwaye kungekho namnye unako ukuyifunda ingoma leyo, lingelilo ikhulu elinamanci mane anesine lamawaka, ababethengiwe emhlabeni.* »

UThixo uyaqinisekisa kwaye ugxininisa apha ukungcwaliswa okuphakamileyo kokholo “lobu-Adventist” olwasekwa ukususela ngo-1843-44. Abameli bayo abanyuliweyo bahlulwa kwamanye amaqela afuzisiweyo; “ *itrone, izinto eziphilileyo zone, namadoda amakhulu* ”; lo wokugqibela uchaza bonke abahlangulweyo kumava ababephila emhlabeni. Kodwa iSityhilelo sobuthixo esibizwa ngokuba siSityhilelo sijolise kuphela kwiminyaka engamawaka amabini yokholo lwamaKristu, leyo ummiselo kaDan.8:14 owahlulahlula ube ngamanqanaba amabini alandelelanayo. De kwangowe-1843-44, abo banyuliweyo babefuziselwa “ *ngabadala* ” abali-12 kwabangama-“ 24 ” abakhankanywe kwiSityhi. Abanye “ *abadala* ” abali-12 “ *batywinwa* ” amaSabatha “ *izizwe ezili-12* ” kwiSityhi.7:3-8 ukususela ngowe-1843-44.

Indinyana 4: “ *Aba ngabo bangazidyobhanga ngabafazi, kuba benyulu; balilandela ixhwane apho isukuba lisiya khona. Bathengwa bephuma phakathi kwabantu, ukuba baziintlahlela kuye uThixo nakuyo iMvana;* »

Amazwi ale ndinyana asebenza ngengqiqo yokomoya kuphela; igama elithi “ *abafazi* ” lichaza iicawa zamaKristu eziye zawela kuwexuko ukususela ekuqalekeni kwazo, njengenkolo yamaRoma Katolika, okanye ukususela ngo-1843-44, kunqulo lwamaProtestanti, yaye ukususela ngowe-1994, kunqulo lwamaSabatha. “ *Ungcoliso* ” olukhankanyiweyo lujolise kwisono esiphuma kukwaphulwa komthetho kaThixo kwaye “ *umvuzo kukufa* ”, ngokutsho kwabaseRoma 6:23. Kukubahlanguka kuqheliselo lwesono uYesu Kristu awalingcwalisayo, ngaphandle kwabo, “i -144 000 [*abantu*] ” lokomfuziselo. “ *Ubunyulu* ” babo bukwabo bokomoya kwaye bubachaza njengabantu “abasulungekileyo” ababulungisa babo benziwe mhlophe ngegazi elaphalalayo nguYesu Kristu ngenxa yabo. Iindlalifa zesono nokungcoliswa kwaso, njengayo yonke inzala ka-Adam noEva, ukholo lwazo olwaqondwa nguYesu Kristu ‘lwalusulungekisa’ ngokugqibeleleyo. Kodwa ukuze olu kholo luqondwe ngokusebenzayo nguYesu Kristu, olu hlanjululo kufuneka lube lolokwenene kwaye luqiniswe “kwimisebenzi ” yabo . Ngoko ke oku kuthetha ukulahlwa kwezono ezizuzwe njengelifa kubuKristu bobuxoki okanye kumaYuda okanye, ngokubanzi, kwiinkonzo ezikholelwa kuThixo omnye. Yaye kwisityhilelo sakhe esingokwesiprofeto, uThixo ujolise ngokukhethekileyo ekusileleni ukuhlonela ulungelelwaniso lwexesha awalumiselayo ukususela kwiveki yokuqala yokudala kwakhe umhlaba nenkqubo yawo yesibhakabhaka.

Emva komfanekiso “ *wokucula ingoma entsha* ” kukho amava athile afunyanwa kuphela “ [*abantu*] abali-144 000 ” abatywiniweyo. Emva ‘ *kwengoma kaMoses* ’ eyayibhiyozela ukuphuma okuzukileyo eYiputa, umfuziselo

wesono, “ *ingoma* ” yabanyuliweyo “i -144,000 ” ibhiyozela ukukhululwa kwabo esonweni ngenxa yokuba baye bathobela ummiselo kaDan. Ukungcwaliswa kwakunqwenelwa, kwade kwafunwa, nguThixo ukususela ngowe-1843-44. Ngolu suku, umbono wasezulwini ukhumbula ukhlanjululwa kwezono okwafezwa emnqamlezweni waseGolgotha ngokufa kukaYesu Krestu. Esi sigidimi sasiquka ungckivo nemfundiso uThixo awayidlulisela kuhlobo lwamakholwa angamaProtestanti awayeyindlalifa yeCawa yamaRoma nezinye izono zakhe zobuxoki. Ngokomfuziselo wezithethe zamaHebhere, oku “ *kuhlanjululwa kwezono* ” yayingumthendeleko wonqulo ekwindla ekuthi ebudeni bawo igazi lebhokhwe exheliweyo lisiswe kweyona ndawo ingcwele phezu kwesihlalo sokucamagusha esibekwe kule ndawo ingenakufikeleleka yaye ingavunyelwa ukuba iphele. ixesha lonyaka. Igazi lale bhokhwe, elingumfuziselo wesono, laliprofeta ngegazi likaYesu Kristu owathi ngokwakhe waba ngumthwali wezono zabanyuliweyo bakhe ukuze ahlawulele endaweni yazo isohlwayo esisifaneleyo; UYesu ngokwakhe wenziwa isono. Kulo msitho, ibhokhwe imela isono hayi uKristu osithwalayo. Yile ntshukumo yomzimba yombingeleli omkhulu ephuma kwindawo engcwele egunyazisiweyo ukuya kweyona ndawo ingcwele ingavunyelwayo ukuba iphele unyaka wonke le ndinyana ibhekisela kuko xa isithi: “Bayilandela imvana naphi na apho iya *khona* . Ngokukhumbula lo mbono kumbono ka-Oktobha 23, 1844, uMoya kaKristu wakhumbuza iindlalifa zakhe ezinyuliweyo ezingazi nto ngeemfundiso zobuxoki, ukwalelwa ukona. Ngaloo ndlela, ukususela ngo-1844, isono **semvelaphi yokuzithandela** eyenziwa, okuyimeko yeCawa yamaRoma, yenza ukuba ubudlelwane noThixo bungenakwenzeka , kwaye isono esishiyiweyo sivumela ukwandiswa kolu lwalamano olukhokelela lowo unyuliweyo ochaphazelekayo kwinzaliseko yokungcwaliswa kwayo. ukwamkela, ukuqonda kunye nokwenza isenzo senyaniso yobungcwele etyhiliweyo.

Ekubeni begqalwa ‘ *njengeentlahlela kuThixo nakuyo iMvana* ,’ bangabona eyona nto ibalaseleyo uThixo ayifumeneyo ekukhetheni kwakhe abanyulwa basemhlabeni. Kwizithethe zamaHebhere, “ *intlahlela* ” yayivakaliswa “ *ingcwele* ”. Iminikelo yezi zilwanyana okanye yemifuno yayigcinelwe uThixo ukuze izukiswe kwaye ibonise umbulelo wabantu ngokulunga nobukhulu bakhe. Esinye isizathu, eneneni, “ *kwintlahlela engcwele* ”, kukwamkela kwabo ukukhanya kobuthixo okutyhilwe kubo ngokupheleleyo ngenxa yokuba baphila kwixesha lesiphelo apho ukukhanya okutyhiliweyo kufikelela kwincopho yako yokomoya.

Indinyana 5: “ *Akufunyanwanga buxoki emlonyeni wabo, kuba bagqibelele;* »

Onyulwe ngokwenene, lowo uzalwe ngenyaniso ngokuzalwa ngokutsha, unokubuthiya kuphela “ ubuxoki ” angabuvuyeliyo. Ukuxoka kulisikizi kuba kuzisa imiphumo eyingozi kuphela yaye kubangela ukuba abantu abalungileyo babandezeleke. Lowo ukholelwa “ *kubuxoki* ” uya kwandula ke afumane intlungu yokuphoxeka, ubukrakra bokuqhathwa. Akukho namnye onyulwe nguKristu onokuyoliswa kukulukuhla nokukhohlisa abantu abangoowabo. Kwelinye icala, inyaniso iyaqinisekisa, ilwakha ngokuqinisekileyo ulwalamano nabazalwana bokwenyaniso, kodwa ngaphezu kwako konke kuqala, noThixo umdali

nomhlawuleli wosindiso lwethu othi aliphakamise igama lakhe “njengoThixo wenyaniso ” . Ngaloo ndlela, xa bengasaqheliseli isono esingokwemfundiso, ngokuthobela inyaniso etyhiliweyo, abanyuliweyo bagwetywa nguThixo wenyaniso “ *ngokungenakusoleka* .

Umyalezo ovela kwingelosi yokuqala

Indinyana 6: “ *Ndabona esinye isithunywa sezulu, siphaphazela esazulwini samazulu, sineendaba ezilungileyo ezingunaphakade, ukuba sizishumayeke kwabo bemiyi phezu komhlaba, kuzo zonke iintlanga, nezizwe, neelwimi, nabantu bonke.* »

“ *Enye ingelosi* ” okanye omnye umthunywa uvakalisa ukukhanya okupheleleyo okuvela kuThixo okufuziselwa “ *ngumbindi wesibhakabhaka* ” okanye ubude belanga. Oku kukhanya kunxulumene “ *neVangeli* ” okanye “ *iindaba ezilungileyo* ” zosindiso ezaziswa nguYesu Kristu. Ibizwa ngokuba “ *ngunaphakade* ” kuba isigidimi sayo siyinyaniso yaye ayihlukanga ekuhambeni kwexesha. Ngale ndlela, uThixo uqinisekisa ukuba ivisisana noko kwafundiswa kubapostile bakaYesu Kristu. Oku kubuyiselwa enyanisweni kwavela ngowe-1843 emva kokugqwethwa okuninzi okuzuzw’ ilifa kukholo lwamaRoma Katolika. Esi sibhengezo sikwindawo yonke ngokuthelekisa isigidimi esikuDaniyeli 12:12 esityhila intsikelelo yobuthixo yomsebenzi wama-Adventist. “ *Ivangeli ezingunaphakade* ” zikhankanywe apha phantsi kwenkalo yesiqhamo sokwenene sokholo, kulandela imfuneko yobuthixo etyhilwe ngummiselo kaDaniyeli 8:14 . Umdla kwilizwi lesiprofeto sisiqhamo esisemthethweni sesiqhelo se “ *iindaba ezilungileyo ezingunaphakade* ”.

Indinyana 7 : “ *Sathi ngezwi elikhulu, Moyikeni uThixo, nimzukise, ngokuba lifikile ilixa lokugweba kwakhe; nimnqule lowo wenza izulu, nomhlaba, nolwandle, nemithombo yamanzi.* »

Kwindinyana yesi-7, ingelosi yokuqala igxeka ukreko lweSabatha oluzukisa, kwintetho yobuThixo, ubuqaqawuli bomdali kaThixo. Ngaloo ndlela wafuna ukubuyiselwa kwayo ukususela ngo-Oktobha 1844, kodwa watyholo isikreko sakhe kumaProtestanti ukususela ngentwasahlobo yowe-1843.

Umyalezo ovela kwingelosi yesibini

Indinyana 8: “ *Kwaza kwalandela esinye isithunywa sezulu, sisithi, Iwile, iBhabheli enkulu, izeze zonke iintlanga ngewayini yomsindo wobuhenyu bayo.* »

Kwindinyana yesi-8, ingelosi yesibini ityhila ityala elikhulu leCawa yamaRoma yobuPopu yamaKatolika eye yalahlekisa yaza yalahlekisa abantu ngokuthiya igama lobuhedeni elithi “imini yelanga” kaConstantine I emva kwenguqulelo ethi “imini yeNkosi” yenguqulelo yesiLatini ^{yasemonti} . yimvelaphi yayo “ngeCawa”: dies dominica. Liphindaphindwa kabini ibinzana elithi, “ *iwile, iwile iBhabhiloni Enkulu* ,” liqinisekisa ukuba kuyo nakwabo bayidla ilifa, ixesha lomonde wobuthixo liphelile ngokuqinisekileyo. Umntu ngamnye unokukwazi ukuguquka, kodwa ngeendleko zokuvelisa iziqhamo, okanye “ **imisebenzi** ” yenguquko, kuphela.

Isikhumbuzo: “ *iwile* ” ithetha ukuba: ithinjwa ize yoyiswe nguThixo wenyaniso **njengesixeko** esiwela ezandleni zotshaba lwaso. Uphakamisa aze

akhanyisele emva ko-1843, phakathi ko-1844 no-1873, kubakhonzi bakhe abathembekileyo be-Seventh-day Adventist, “imfihlelo ” eyibonakalisa kwiSityhi.17:5. Ukuhendwa **kobuxoki bakhe** kuphelelwa ngamandla.

Kwindinyana 8, umgwebo owenziwe kwizigidimi ezandulelayo uqinisekiswa, ngesilumkiso esoyikekayo. Ukukhetha usuku lokuphumla ngengqiqo nangokuzithandela **okwasekwa nguConstantine I** ^{ngowama} -321, ukususela ngowe-1844, kwenza abavukeli abaluthethelelayo baluthethelele, bangabi nalugwebo lobuthixo lokuthuthunjiswa *kokufa kwesibini* komgwebo wokugqibela. Ukufihla isityholo sakhe ngeCawe, uThixo usifihla phantsi kwegama “ *lophawu* ” *oludume kakubi oluchasa* “ *itywina* ” lakhe lobuthixo . Lo mqondiso wegunya lomntu, othandabuza ulungelelwaniso lwalo lwexesha, wenza ingqumbo enkulu efanele ukohlwaywa nguye. Yaye isohlwayo esivakaliswayo siya kuba, enyanisweni, siya kuba sibi: “ *uya kuthuthunjiswa ngomlilo nesulfure* ” oya kutshabalalisa abo bavukeli, kodwa kuphela ngomzuzu womgwebo wokugqibela.

Umyalezo ovela kwingelosi yesithathu

Indinyana 9: “ *Salandela esinye isithunywa sezulu, sisithi ngezwi elikhulu, Ukuba ubani uthe waqubuda kwirhamncwa nakumfanekiso walo, wamkela uphawu ebunzini lakhe, nasesandleni sakhe ;*

Uhlobo oluhambelanayo nolulandelelanayo lwalo myalezo wesithathu kunye nemibini yangaphambili ichazwa yifomula ethi “ *balandelwe* ”. “ *Ilizwi elikhulu* ” lingqina igunya eliphakamileyo lobuthixo lalowo ulivakalisayo.

Isisongelo sibhekiswa kubavukeli abangabantu abaluxhasayo nabaluvumayo ulawulo ‘lwerhamncwa *eliphuma emhlabeni* ’ nabathi ngenxa yentobelo yabo bamkele “ *uphawu* ” lwegunya lalo, olukhankanywe kwiSityhi. : 16 leyo, ngoku, lonke inani lamaKristu.

Inkcaso ethe ngqo yolu “ *phawu* ” ukuya “ *kwitywina likaThixo* ” oko kukuthi, ukususela ngeCawa yomhla wokuqala ukuya kwiSabatha yomhla wesixhenxe, iqinisekiswa sisibakala sokuba omabini amkelwa “ **ngaphambili** ”, isihlalo soBukumkani. uya kwenza, ngokweSityhi.7:3 ne-13:16. Qaphela ukuba “ *itywina likaThixo* ” leSityhi.7:3 liba kwiSityhi.14:1: “ *igama leMvana neloYise* ”. Ulwamkelo “ **esandleni** ” lucaciswa zezi ndinyana ukusuka kwiDuteronomi 6:4 ukuya kweyesi-9:

“ *Phulaphula, Sirayeli! UYHWH, uThixo wethu, nguye yedwa uYahweh . Uze umthande uYehova uThixo wakho ngentliziyo yakho yonke, nangomphefumlo wakho wonke, nangamandla akho onke . Kwaye le miyalelo, ndikunika yona namhlanje, yoba sentliziweni yakho . Uze uwatsolise koonyana bakho, uthethe ngawo ekuhlaleni kwakho endlwini yakho, nasekuhambeni kwakho eluhambeni, nasekulaleni kwakho, nasekuvukeni kwakho; uwabophe **ezandleni zakho abe ngumqondiso**, abe **zizikhumbuzo phakathi kwamehlo akho** . uwabhale emigubasini yendlu yakho, nasezicangweni zakho; » “ *Isandla* ” sichaza isenzo, ukuziqhelanisa, kunye “ *nephambili* ”, intando yengcinga. Kule ndinyana, uMoya uthi: “ *Uze umthande uYehova uThixo wakho ngentliziyo yakho yonke,**

nangomphefumlo wakho wonke, nangamandla akho ephela ”; oko uYesu akukhankanyayo kuMat.22:37 nasithi “ *umthetho wokuqala nowona mkhulu* ”. Ngoko ke, amagosa anyuliweyo ‘ *anetywina likaThixo* ’ afanele afikelele ezi milinganiselo zintathu: “ *Umthande uThixo ngentliziyo yawo yonke* ”; ukuwubeka ngokuwenza uphumlo lwesabatha kumhla walo ongcwalisiweyo wesixhenxe; nokuba “ *negama leMvana* ” uYesu Kristu “ *nelikaYise* ” YAHWéH engqondweni yakhe. Ngokuchaza “ *negama loYise* ,” uMoya uqinisekisa imfuneko yokuthobela imithetho elishumi kaThixo kunye nemithetho nemimiselo ekhuthaza ubungcwele babanyuliweyo kumnqophiso omdala. Kwanangomhla wakhe, umpostile uYohane wazingqina ezi zinto ngokuthi kweyoku- 1 kaYohane 5:3-4 :

“ *Kuba ukumthanda uThixo kuko ukuthi, ukuyigcina imiyalelo yakhe. Ayinzima ke imithetho yakhe; ngokuba konke okuzelweyo nguThixo kuyaleyisa ihlabathi; luloyiso ke elo oluleyisa ihlabathi lukholo lwethu.* »

Indinyana 10: “ *Naye uya kusela kwiwayini yengqumbo kaThixo, egalelwe kwindebe yomsindo wakhe, ingaxutywanga, athuthunjiswe ngomlilo nesulfure phambi kweengelosi ezingcwele naphambi kweMvana.* »

Ingqumbo kaThixo iya kuthetheleleka kuba abo bamkela “ *uphawu lwerhamncwa* ” bazukisa isono soluntu ngoxa bebanga ubulungisa bukaYesu Kristu. KwiSityhi.6:15-17, uMoya ufanekisela iziphumo zokuqubisana kwabo kokugqibela nengqumbo yobulungisa etshabalalisayo kaYesu Krestu.

Inqaku elibaluleke kakhulu : Ukuze siyiqonde ngcono le ngqumbo kaThixo, kufuneka siqonde ukuba kutheni ukungahoywa kweSabatha engcwele kuvusa ingqumbo kaThixo. Kukho izono ezibuhlungu, kodwa iBhayibhile iyasilumkisa ngesono esenziwe ngokuchasene noMoya oyiNgcwele, isixelela ukuba akusekho dini lokufumana ukuxolelwa nguThixo. Ngexesha labapostile, ekuphela komzekelo esiwunikweyo wolu hlobo lwesono yayikukulahlwa kukaKristu ngumKristu oququkileyo. Kodwa lo ngumzekelo nje, kuba enyanisweni ukunyelisa uMoya oyiNgcwele kukukhanyela nokubukhanyela ubungqina obunikelwa nguMoya kaThixo. Ukweyisela nokufundisa abantu, uMoya waphefumlela izibhalo ezingcwele zeBhayibhile. Ke ngoko, othe wabuchasa ubungqina boMoya oyiNgcwele kwaseBhayibhileni, uselenyelisa uMoya kaThixo; Ngaba uThixo unokwenza kakuhle ngakumbi ukwazisa ukuthanda kwakhe kunokuba akhokele abo babizelwe eBhayibhileni nakwimibhalo yayo? Ngaba unokukuvakalisa ngokucacileyo ukuthanda kwakhe, iingcamango zakhe nomgwebo wakhe owongamileyo? Ngenkulungwane ye-16 oku kujongelwa phantsi kweBhayibhile eyasilwa nxamnye nayo kwaphawula isiphelo esiqinisekileyo somonde kaThixo kunqulo lwamaRoma Katolika; ukuphela komonde wakhe kwimfundiso angazange ayiqonde. Kwandula ke, ngowe-1843, ukudelelwa kwelizwi lesiprofeto kwaphawula isiphelo sokufumana ukholo lobuProtestanti ngazo zonke iindlela zalo ezininzi, iindlalifa zeCawa yamaRoma, oko kukuthi, “*uphawu lwerhamncwa* ”. Kwaye ekugqibeleni, i-Adventism yenza ukunyelisa uMoya oyiNgcwele ngokugatya isityhilelo sokugqibela sesiprofeto uYesu awasinika kuso ngomkhonzi wakhe othobekileyo endamenza inyama; Unyeliso oluthe lwaqinisekiswa lwaza lwandiswa lumanyano lwabo nabakhi-mkhanyo bangeCawe ukususela ngo-1995. Isigwebo esisesikweni sokugwetyelwa “ *ukufa kwesibini* ” okuqinisekisiweyo kule ndinyana ye-10.

Indinyana 11 : “ *Umsi wokuthuthunjelwa kwabo unyuka use emaphakadeni asemaphakadeni; abanakuphumla imini nobusuku abo banqula irhamncwa nomfanekiso walo, nothe walwamkela uphawu lwegama lalo.* »

“ *Umsi* ” uya kuba kuphela ngexesha lomgwebo wokugqibela, ilixa xa abavukeli beya ‘ *kuthuthunjiswa emlilweni nesulfure* ’ ‘ *edikeni lomlilo* ’ leSityhi. 19:20 nesama-20:14; oku, ekupheleni kwewaka lesixhenxe leminyaka. Kodwa ngaphambi kwalomzuzu woyikekayo, ilixa lokubuya okuzukileyo kukaYesu Krestu liya kuqinisekisa isiphelo sabo sokugqibela. Isigidimi sale ndinyana sichaphazela umbandela othi “ *ukuphumla* . Ke bona abanyuliweyo banikela ingqalelo kwixesha lokuphumla elingcwaliswe nguThixo, kodwa abo bawileyo abanayo inkxalabo efanayo, kwelinye icala, ngenxa yokuba abanikeli izibhengezo zobuthixo ukubaluleka nobunzulu obubafaneleyo. Ngoko ke, ekuphenduleni indelelo yabo, ngelixa lokohlwaywa kwabo kokugqibela, uThixo akayi kubanika nakuphi na ukuphumla ukuze athomalalise ukubandezeleka kwabo.

Indinyana 12: “ *Lulo ke unyamezelo lwabangcwele, abayigcinayo imithetho kaThixo nokukholwa kuYesu.* »

Amagama athi “ *unyamezelo okanye umonde* ” abonisa abo bangcwele bokwenyaniso bakaMesiya ongokobuthixo uYesu ukususela ngowe-1843-44 ukusa ekubuyeni kwakhe esebuqaqawulini. Kule ndinyana, “ *igama likaYise* ” elikwindinyana 1 liba “ *yimiyalelo kaThixo* ,” yaye “ *igama leMvana* ” lithatyathelw’ indawo “ *lukholo lukaYesu* . Ulandelelwano lwezinto ezibalulekileyo nazo ziyatshintshwa. Kule ndinyana, uMoya ucaphula kuqala “ *imithetho kaThixo* ,” okwesibini, “ *ukholo lukaYesu* ”; nto leyo ngokwembali nangomgangatho wexabiso ulungelelwano olwamkelwa nguThixo kwiprojekthi yakhe yosindiso. Indinyana 1 yabeka kwindawo yokuqala “ *igama lika iMvana* ” ukuze idibanise “i -144,000 ” abanyuliweyo kukholo lobuKristu.

13 *Ndeva izwi liphuma ezulwini, lisithi, Bhala, uthi, Banoyolo abafi, bona abafela eNkosini; Ewe, utsho uMoya, ukuze baphumle ekubulalekeni kwabo; ngokuba imisebenzi yabo iyabalandela.* »

Ibinzana elithi “ *ukususela ngoku kuse phambili* ” lifuna ingcaciso eneenkcukacha njengoko libaluleke gqitha. Kuba ijolise kumhla wentwasahlobo yowe-1843 naleyo yokwindla lowe-1844 apho, ngokulandelelanayo, ummiselo kaDaniyeli 8:14 uqalisa ukusebenza, yaye amatyala amabini ama-Adventist aququzelelwa nguWilliam Miller afikelela esiphelweni.

Ngokuhamba kwexesha, i-Adventism esemthethweni yeziko ilahlekelwe yintsingiselo yeli binzana " *ngoku* ." Kuphela ngabaseki bokholo lwama-Adventist abayiqondayo imiphumo yemfuneko kaThixo yeSabatha ukususela ngowe-1843. Ukuze bamkele olu qheliselo lomhla wesixhenxe, bakhokelelwa ekuqondeni ukuba iCawa eyayisenziwa kude kube ngoko yayiqalekisiwe nguThixo. Emva kwabo, i-Adventism ezuzwe njengelifa yaba yinto yesithethe kunye neyomthetho, kwaye kuninzi lwabalandeli nabafundisi, iCawa neSabatha zabekwa ngokungafanelekanga kwinqanaba lokulingana. Le lahleko yengqiqo yobungcwele nobungcwele benyaniso yaphumela ekubeni kungabikho mdlu kwilizwi lesiprofeto nakwisigidimi sesithathu sama-Adventist endasidlulisela phakathi ko-1983 no-1994. Isizwe senkonzo ngo-1995, ngenxa yesiqalekiso saso esikhulu. Isisongelo ‘ *sokuthuthunjiswa* ’ kwindinyana 10 sichaphazela naye,

ngokucebisa kwebinzana elithi “ *naye uya kusela* ”; ukususela ngo-1994, i-Adventism yeziko, emva kokholo lwamaProtestanti, yagweba kwaye yagwetyelwa ukususela ngo-1843.

Njengoko le ndinyana ibonisa, ummiselo kaDaniyele 8:14 ubangela ukwahlulwa kwamaKristu angamaProtestanti ngowe-1843 abe ngamaqela amabini kuquka neqela lamaSabatha, abaxhamli bentsikelelo bathi: “Banoyolo, kususela ngoku kuse phambili, abafuleyo abafela eNkosini ! ”. Kuyacaca ukuba uYesu evakalisa “ *eLawodike* ” ukuba wayeza “ *kuyigabha* ,” iziko lama-Adventist, umthunywa osemthethweni kaKristu ngowe-1991, umhla wokwaliwa ngokusemthethweni kokukhanya, okubizwa ngokuba “ *ze* ” akusayi kuphinda kungenelwe. kolu lonwabo.

Ixesha lokuvuna

Indinyana 14: “ *Ndabona, nalo ilifu elimhlophe, kuhleli onjengonyana womntu efini apho, enesithsaba segolide entloko, ephethe irhengqa elibukhali esandleni sakhe.* »

Le nkcazo ivuselela uYesu Kristu ngexesha lokubuya kwakhe okuzukileyo. “ *Ilifu elimhlophe* ” likhumbula iimeko zokunduluka kwalo nokunyukela kwalo ezulwini kwiminyaka engamawaka amabini ngaphambili. ‘ *Ilifu elimhlophe* ’ lifanekisela ubunyulu bakhe, ‘ *isithsaba sakhe segolide* ’ sifanekisela ukholo lwakhe oloyiso, yaye “ *irhengqa elibukhali* ” lifanekisela “ *ilizwi elinqunqayo* ” likaThixo elikuHebhere 4:12, eliphunyezwa ‘ngesandla sakhe

Indinyana 15 : “ *Kwaphuma esinye isithunywa sezulu etempileni, sidanduluka ngezwi elikhulu kulowo uhleli efini, sisithi, Likhuphele irhengqa lakho, uvune; ngokuba lifikile ilixa lokuvuna;* »

Phantsi kwenkalo ‘ *yokuvuna* ,’ njengakumzekeliso wakhe, uYesu ukhumbula ukuba koku, kwakuya kufika ixesha lokwahlula ngokuqinisekileyo “ *ingqolowa kumququ* ”. NgesiTyhilelo sakhe, usenza ukuba sifumane lo mbandela owahlula iinkampu ezimbini: iSabatha yabanyuliweyo kunye neCawa yabawileyo, kuba emva kweli gama lenkolo lifihla ukunqula kunye negunya lobuhedeni bobuthixo belanga. Yaye phezu kwako nje ukuguquguquka kwexesha lomntu, uThixo usaqhubeka ekhangele kuye oko akuko ngokwenene kuye. Iimbono ezahlukahlukeneyo zabantu aziwuphembeleli ugwebo lwakhe; ngokolandelelwano lwalo lwexesha, usuku lokuqala luyinqambi, alunakuze luthathe ubungcwele bobuthixo nangayiphi na indlela. Oku kunxulunyaniswa ngokukodwa nomhla wesixhenxe ongcwalisiweyo ngokolandelelwano lwawo lwexesha olukrolwe ukususela ekuqaleni kwexesha elingunaphakade lehlathi; oku kangangethuba leminyaka engama-6000 yelanga.

Indinyana 16: “ *Waza lowo uhleli efini waliphosa irhengqa lakhe emhlabeni. Lavunwa ke ilizwe.* »

Umoya uqinisekisa inzaliseko yexesha elizayo ‘ *yesivuno somhlaba* . UKristu uMsindisi noMphindezeli uya kuwujonga aze awufeze ngokuvisisana nesibhengezo sakhe awasenza ngomzekeliso, kubapostile bakhe, kuMat. 13:30 ukuya kwesama-43. “Ukuvuna” ngokuyintloko kuphathelele ukuxwilelwa ezulwini *kwabangcwele* abanyuliweyo uthembekile kuThixo uMdali.

Ixesha lokuvuna (kunye nempindezelo)

Indinyana 17: “ *Kwaphuma esinye isithunywa sezulu etempileni esemazulwini, sinerhengqa elibukhali.* »

Ukuba “*ingelosi*” yangaphambili yayinothumo olwamkelekileyo kwabanyuliweyo, ngokuchaseneyo, le “*nye ingelosi*” inothumo lokohlwaya olujoliswe kwabo bavukeli bawileyo. Eli “*rhele*” lesibini likwafuzisela “*ilizwi likaThixo eligawulayo*” elenziwa ngokuthanda kwakhe, kodwa kungekhona ngesandla sakhe ekubeni, ngokungafaniyo nesivuno seediliya, ibinzana elithi “*esandleni sakhe*” alikho. Ngoko ke isohlwayo siya kuphathiswa abo benza ukuthanda kukaThixo; enyanisweni, ngamakhoba okuhendwa kwakhe.

Indinyana 18: “ *Saphuma esinye isithunywa sezulu, sinegunya phezu komlilo esibingelelweni, sathetha ngezwi elikhulu kulowo unerhengqa elibukhali, sisithi, Lifake irhengqa lakho elibukhali, uzichole iidiliya. umdiliya womhlaba; ngokuba iidiliya zehlabathi zivuthiwe.* »

Emva koko, emva kokuxwilelwa kwabanyuliweyo ezulwini, umzuzu “*wokuvuna kweediliya*”. KuIsaya 63:1 ukuya kweyesi-6, uMoya uphuhlisa isenzo esijoliswe kweli gama lomfuziselo. EBhayibhileni, incindi yomdiliya ebomvu ifaniswa negazi lomntu. Ukusetyenziswa kwayo nguYesu kwiSidlo Sangokuhlwa Esingcwele kuyayingqina le ngcamango. Kodwa “*ukuvuna kweediliya*” kunxulunyaniswa ‘*nengqumbo kaThixo*’ yaye kuya kuchaphazela abo basebenza ngokungafanelekanga befana nabakhonzi bakhe, kuba igazi elaphalazwa ngokuzithandela nguKristu lalingakufanelanga ukungcatshwa kwabo okuninzi. Kungenxa yokuba uYesu unokuziva engcatshiwe ngabo bagqwetha iphulo lakhe lokusindisa ukusa kwinqanaba lokuba athethelele isono awanikela ngaso ngobomi bakhe waza wanyamezela ukubandezeleka ukuze kupheliswe uqheliselo lwaso. Ngoko ke, abo banxaxhayo ngabom umthetho wakhe kufuneka baphendule kuye. Kukuphambana kwabo okumfamekileyo, baya kude bade bafune ukubulala abanyulwa babo bokwenyaniso, ukuze baphelise emhlabeni, uqheliselo lweSabatha yomhla wesixhenxe engcwalisiweyo neyayifunwa nguThixo ukususela ngowe-1843-44. Abanyuliweyo babengenalo igunya likaThixo lokusebenzisa izigalo nxamnye neentshaba zabo zonqulo; UThixo wayesigcinele yena yedwa esi senzo. “*Yeyam impindezelo, impindezelo yeyam,*” watsho kumagosa akhe awayenyule, yaye lifikile ixesha lokuba le mpindezelo ibulawe.

Kwesi sahluko se-14, indinyana 17 ukuya kweyama-20 zivusa lo mxholo “*wokuvuna*”. Iidiliya ezinesono zivakaliswa zivuthiwe ngenxa yokuba ziye zabonakalisa ngokupheleleyo ngemisebenzi yazo ubume bazo bokwenyaniso. Igazi labo liya kumpompoza njengencindi yeediliya emphandeni, xa zinyathelwa ngamanqina abavuni beediliya.

Indinyana 19: “ *Saza isithunywa saliphosa irhengqa laso emhlabeni. Wawuvuna umdiliya womhlaba, wawuphosa isidiliya kwisixovulelo esikhulu sengqumbo kaThixo.* »

Isenzo siqinisekiswa sesi sibhengezo sityhilwe ngulo mboniso. UThixo uprofeta ngokuqinisekileyo ngesohlwayo sokuzigwagwisa kwamaKatolika namaProtestanti. Baya kuva imiphumo yengqumbo kaThixo, efanekiselwa sisixovulelo seediliya ezivuniweyo ezicunywuzwa ngamanqina abaxovula.

Indinyana 20 : “ *Isixovulelo eso saxovulwa saphuma kuwo umzi; kwaphuma igazi emkhombeni, lada lafika emikhaleni yamahashe, umgama wezitadiya eziliwaka elinamakhulu amathandathu.* »

Ulsaya 63:3 uyacacisa: “ *Isixovulelo sewayini bendindedwa; akukho mntu unam...* ” Ukuvuna kweediliya kuzalisekisa isohlwayo seBhabheli isixeko esikhulu kwiSityhi.16:19. Iyizalisile indebe ngengqumbo yobuthixo ekufuneka ngoku iyisele intsipho. “ *Isixovulelo sewayini saxovulwa ngaphandle kwesixeko* ” oko kukuthi, ngaphandle kobukho babanyuliweyo ababesele benyuselwe ezulwini. EYerusalem, ukubulawa kwabo babegwetyelwe ukufa kwakuqhutyelwa ngaphandle kweendonga zesixeko esingcwele ukuze kungangcoliswa. Le yayiyimeko yokubethelelwa kukaYesu Krestu okukhumbuza, ngalo myalezo, ixabiso eliya kuhlalulelwa abo bakujongela phantsi ukufa kwakhe. Lifikile ixesha lokuba iintshaba zakhe nazo ziphalaze igazi lazo ukuze zicamagushele izono zazo ezininzi. “ *Kwaza kwaphuma igazi emhadini wenqanawa laya kwimidibaniso yamahashe .* ” Abantu abahlaselwa ngumsindo ngabafundisi bonqulo abangamaKristu, yaye uThixo ubhekisela kubo ngomfanekiso “wentwana ” abakhweli abayibeka “ *emilonyeni yamahashe ,* ” ukuze balathise. Lo mfanekiso ucetywa kuYakobi 3:3 , omxholo uthi ngokuthe ngqo: abafundisi benkolo. UYakobi uchaza ngokucacileyo ekuqaleni kwesahluko 3: “ *Bazalwana bam, makungabikho baninzi kuni abaqalisa ukufundisa, kuba nisazi ukuba siya kugwetywa ngokuqatha ngakumbi .* Isenzo ‘ *sokuvuna* ’ siyasithethelela esi silumkiso sobulumko. Ngokuchaza “ *de kube ngamanqina amahashe ,* ” uMoya ubonisa ukuba ivath’ ixhala, okokuqala, ngabefundisi bamaRoma Katolika ‘beBhabhiloni *Enkulu* ’, kodwa udlulela *kubafundisi* bamaProtestanti abathi, ukususela ngowe-1843, basebenzise “entshabalalo”. Ibhayibhile eNgcwele ngokwesityholo esenziwe nguMoya kwiSityhi.9:11. Apha sifumana ukusebenza kwesilumkiso esinikwe kwiSityhi. 14:10: “ *naye uya kusela kwiwayini yomsindo kaThixo, egalelwe indebe yomsindo wakhe, ingephithikizwe...* ”.

Kwisigidimi esithi “ *ngaphezu kweestadidiya eziliwaka elinamakhulu amathandathu* ”, ngokuqhubekayo nesigidimi sangaphambili, isohlwayo sidlulela kukholo oluHlaziyiweyo ukususela ngenkulungwane ye-16^{apho} inani elili-1600 libhekisela kulo. Eli lixesha awathi uMartin Luther wasimisela ngokusemthethweni isityholo sokholo lwamaKatolika ngowe-1517. Kodwa kwakukule ^{nkulungwane ye-16^{apho}} kwasekwa iimfundiso zamaProtestanti “ *zooKristu bobuxoki* ” nezamaKristu *obuxoki* ezathi zalumisela ngokusemthethweni ugonyamelo nekrele elalelwa nguYesu Kristu. . I-Apocalypse inikela izitshixo zayo zokutolika kwaye le ^{nkulungwane ye-16^{apho}} ichazwe kwiSityhi. 2:18 ukuya kwe-29 phantsi kwegama lokomfuziselo lexesha elithi “ *iTiyatira* ”. Igama elithi “ *ibala lemidlalo* ” lityhila umsebenzi walo wonqulo, ukuba nenxaxheba kwawo kolu gqatso umvuzo walo usisithsaba soloyiso esithenjiswa lowo uphumeleleyo. Le yimfundiso kaPawulos kweyoku-1 kwabaseKorinte 9:24 : “ *Anazi na, ukuba abo babalekayo ebaleni lezemidlalo, babaleka bonke okunene, kodwa ke mnye owamkelayo umvuzo? Balekani ukuze niphumelele .* ” Ibhaso lobizo lwezulu ke ngoko alizuzwa nangayiphi na indlela; ukuthembeka nokuzingisa ekuthobeleni kuphela kwendlela yokuphumelela kumlo wokholo. Uqinisekisa kwabaseFilipi 3:14 ngokuthi, “ *Ndiphuthume ngokoxunele umvuzo wobizo lwaphezulu lukaThixo*

*kuKristu Yesu .” Ngexesha “ lokuvuna ” la mazwi kaYesu aya kuqinisekiswa: “
Kuba baninzi ababiziweyo, ke bambalwa abanyuliweyo (Mat.22:14)”.*

ISityhilelo 15: Ukuphela kokulingwa

Phambi kokuba “ *ukuvuna nokuvuna iidiliya* ” kufezwe kufika ixesha eloyikekayo, isiphelo sexesha lobabalo. Enye apho ukhetho lwabantu lukrolwe kwilitye lexesha, kungekho ndlela yokuguqula olu khetho. Ngelo xesha, isithembiso sosindiso kuKristu siyaphela. Lo ngumxholo wesi sahluko 15 sifutshane kakhulu seApocalypse kaYesu Kristu. Ukuphela kwexesha lobabalo kwenzeka emva ‘ *kwamaxilongo* ’ amathandathu okuqala esahluko 8 nese-9, nangaphambi ‘ *kwezibetho ezisixhenxe zokugqibela zikaThixo* ’ zesahluko 16. Kulicacele elokuba silandela ukhetho lokugqibela lwendlela uThixo awayikhethayo. inika umntu ukwenza. Phantsi kwe-egis enegunya “ *yerhamncwa elinyuka liphuma emhlabeni* ” leSityhi. 13:11 ukuya kwe-18, iindlela ezimbini zokugqibela zikhokelela, enye, ukuya kuMgqibelo ongcwalisiweyo okanye iSabatha kaThixo, enye, ukuya kwiCawa, yegunya likapopu waseRoma. . Ukhetho phakathi kobomi nokulungileyo, ukufa nobubi, lucace ngolu hlobo. Ngubani owoyika kakhulu umntu? UThixo, okanye umntu? Oku kunikwe imeko. Kodwa ndingaphinda ndithi: Ngubani umntu amthanda kakhulu? UThixo okanye umntu? Abanyuliweyo baya kusabela kuzo zombini ezi meko: UThixo, esazi ngesityhilelo sakhe esingokwesiprofeto iinkcukacha zesiphelo somsebenzi wakhe. Ubomi obungunaphakade buya kube busondele kakhulu, ekufikeleleni kubo.

Indinyana 1: “ *Ndabona ezulwini omnye umqondiso omkhulu, ongummangaliso; izithunywa zezulu ezisixhenxe zinazo izibetho ezisixhenxe zokugqibela;* »

Le ndinyana iveza “ *izibetho ezisixhenxe zokugqibela* ” eziya kubetha amakholwa obuxoki ngenxa yokukhetha kwawo umhla weCawa yamaRoma. Umxholo wesi sahluko, isiphelo sexesha lokulingwa, uvula ixesha “*lezibetho ezisixhenxe zokugqibela zengqumbo kaThixo*”.

Indinyana 2: *Ndabona kwangathi lulwandle lwegilasi, luphithikene nomlilo, nabo baloyisileyo irhamncwa, nomfanekiselo walo, nenani legama lalo, bemi phezu kolwandle lwegilasi, bemi phezu kolwandle lwegilasi. iihadi zikaThixo.* »

Ukuze ikhuthaze abakhonzi bayo, abanyuliweyo bayo, iNkosi yandula ke ibonise umboniso ovuselela uloyiso lwabo olusondeleyo ngemifanekiso eyahlukahlukeneyo ethatyathwe kwezinye izicatshulwa zesi siprofeto. “ *Bema kulwandle lwegilasi, oluxutywe nomlilo,* ” ngenxa yokuba batyhubela isilingo sokholo baza batshutshiswa (*kuxutywe nomlilo*) baza baphumelela. “ *Ulwandle lwegilasi* ” lubhekisa kubunyulu babantu abanyuliweyo, njengakwiSityhi.4:1.

Indinyana 3 : “ *Bayivuma ingoma kaMoses, umkhonzi kaThixo, nengoma yeMvana, besithi: Mikhulu, ingummangaliso imisebenzi yakho, Nkosi, Thixo Somandla; Zinobulungisa, ziyinyaniso iindlela zakho, Kumkani wezizwe;* »

“ *INGoma kaMoses* ” yayibhiyozela ukuphuma okuzukileyo kukaSirayeli eYiputa, ilizwe nomfuziselo wesono. Ukungena eKanan yasemhlabeni okwalandela emva kweminyaka engama-40 kwakufanekisela ukungena

kwabanyulwa bokugqibela eKanan yasezulwini. Ngokulandelayo, emva kokunikela ngobomi bakhe ukuze acamagushele izono zabanyuliweyo, uYesu, “*imvana*”, wenyukela ezulwini, esebuqaqawulini bakhe namandla akhe asezulwini. Amangqina okugqibela kaYesu athembekileyo, onke ama-Adventist ngokholo nangomsebenzi, afumana amava okunyukela ezulwini xa uYesu ebuya eze kubasindisa. Ephakamisa “imisebenzi yakhe *emikhulu nencomekayo*”, abanyuliweyo bazukisa uMdali uThixo oye wafaka imilinganiselo yakhe kuYesu Kristu: “*ubulungisa*” bakhe *obugqibeleleyo kunye* “*nenyaniso*” yakhe. Intsingiselo yegama elithi “*inyaniso*” inxulumanisa umongo wesenzo ekupheleni kwexesha “*laseLawodike*” awathi ngalo wazibonakalisa “*njengoAmen noNyaniso*”. Ngelo xesha ‘lixesha *lentlangulo*’ eliphawula isiphelo ‘*somfazi ozalayo*’ ekuthethwa ngaso kwiSityhi. 12:2. “*Umntwana*” uziswa ehlabathini ekwimo yobunyulu bobuntu basezulwini obutyhilwe kuYesu Kristu. Abanyuliweyo banokumdumisa uThixo ngenxa yemeko yakhe “*yosomandla*” ngenxa yokuba kungenxa yala mandla obuthixo abafanele basindiswe baze bahlangukwe. Emva kokuba eqokelele waza wakhetha abahlawulelweyo bakhe kuzo zonke iintlanga zomhlaba, uYesu Kristu ngokwenene ‘*unguKumkani weentlanga*’. Abo bamchasayo namagosa akhe awanyulileyo abasekho.

Indinyana 4: “*Ngubani na ongekhe akoyike, Nkosi, angalizukisi igama lakho? Ngokuba nguwe wedwa ongcwele. Kwaye zonke iintlanga ziya kuza ziqubude kuwe, ngokuba imigwebo yakho ibonakalisiwe.*»

Ngamafutshane, oku kuthetha ukuba: Ngubani onokwala ukoyika wena, Thixo Mdali, aze abe nobuganga bokukuqhatha uzuko lwakho olufanelekileyo ngokwala ukhlonela iSabatha yakho engcwele yomhla wesixhenxe? Ngokuba **nguwe wedwa ongcwele**, owungcwalisayo usuku lwakho lwesixhenxe, kwanabo wabanikayo, ukuba lube ngumqondiso wokuba ngabakholekileyo kubo, nobungcwele bakho. Eneneni, ngokuvusa “*uloyiko*” lwakhe, uMoya ubhekisela kwisigidimi ‘*sengelosi*’ yokuqala yeSityhi. 14:7: “*Moyikeni uThixo nimzukise, ngokuba lifikile ilixa lokugweba kwakhe; ninqule (niqubude) kulowo wenza izulu nomhlaba nolwandle nemithombo yamanzi.*” Kwisebo likaThixo, iintlanga eziziinjubaqa ezitshatyalalisiweyo ziya kuvuswa ngenjongo ephindwe kabini: eyokuzithoba phambi koThixo nokumzukisa, neyokubandezeleka kwisohlwayo sakhe sokugqibela esiya kuzibhangisa ngokupheleleyo ‘*edikeni lomlilo.*’ *isulfure*” yomgwebo wokugqibela, echazwe kwisigidimi “*sengelosi yesithathu*” yeSityhi.14:10. Ngaphambi kokuba ezi zinto zifezwe, abanyuliweyo kuya kufuneka badlule kwixesha lemigwebo yobuthixo eya kubonakaliswa ngesenzo ‘*sezibetho ezisixhenxe*’ ezavakaliswa kwindinyana yokuqala.

Indinyana 5: “*Emva koko ndabona itempile yomnquba wobungqina ivuliwe emazulwini.*»

Oku kuvulwa “*kwetempile*” yasezulwini kubonisa ukupheliiswa kokungxengxeza kukaYesu Kristu, kuba ixesha lobizo losindiso liyaphela. “*Ubungqina*” bubhekisa kwimithetho elishumi kaThixo eyayibekwe kwityeya engcwele. Ngaloo ndlela, ukususela kulo mzuzwana, ukwahlukana phakathi kwabakhethiweyo nabalahlekileyo kukugqibela. Emhlabeni, abavukeli basandul’ ukwenza isigqibo, ngommiselo womthetho, imbopheleleko yokuhlonipha intsalela yeveki yosuku lokuqala eyamiselwa ngokusemthethweni nangokwenkolo

yaqinisekiswa, ngokulandelelanayo, ngabalawuli baseRoma, uConstantine I, noJustinian I abenza uVigilius I waba ngumlawuli upopu wokuqala, intloko yexeshana yokholo lwamaKristu lwehlabathi, oko kukuthi, amaKatolika, ngo-538. Ummiselo wokugqibela wokufa waprofetwa kwiSityhi. .

Indinyana 6: “*Zaphuma etempileni izithunywa zosisixhenxe, ezinezibetho ezisixhenxe, zambethe ilinen ecocekileyo, eqaqambileyo, zinemibhinqo yegolide ezifubeni.* »

Ngokufuziselayo esi siprofeto, “ *iingelosi ezisixhenxe* ” zimela uYesu Kristu kuphela okanye “ *iingelosi ezisixhenxe* ” ezithembekileyo kwinkampu yakhe efanayo. “ *Ilinen ecikizekileyo, esulungekileyo, eqaqambileyo* ” ifanekisela “ *imisebenzi yobulungisa yabangcwele* ” kwiSityhi.19:8. “ *Ibhanti legolide elijikeleze isifuba* ”, ngoko ekuphakameni kwentliziyo, livuselela uthando lwenyaniso esele lukhankanyiwe kumfanekiso kaKristu oboniswe kwiSityhi.1:13. UThixo wenyaniso ulungiselela ukohlwaya inkampu yobuxoki. Ngesi sikhumbuzo, uMoya ucebisa “ *intlekele enkulu* ” eyatyhilwa ubuso bayo xa ithelekiswa “ *nelanga xa likhanya ngamandla alo* ”. Ilixalongo longqzulwano lokugqibela phakathi kukaYesu Kristu nabavukeli abangabahedeni ababenqula ilanga lifikile.

Indinyana 7: “ *Yathi enye kuzo izinto eziphilileyo zone, yazinika izithunywa ezisixhenxe izitya zegolide ezisixhenxe, zizele yingqumbo kaThixo odla ubomi kuse emaphakadeni asemaphakadeni.* »

UYesu ngokwakhe wayengumzekelo owafanekiselwa “ *zizidalwa ezine eziphilayo* ” kwisiTyhili.4. Kwakhona, “ *uThixo ophila ngonaphakade kanaphakade* ” wenza “ *umsindo* ”. Ngaloo ndlela ubuThixo bakhe bumenza aphumeze zonke iindima zakhe: uMdali, uMhlawuleli, uMthetheleli, noMgwebi ngokusisigxina, aze ke akuphelise ukuthethelelwa kwakhe, uba nguThixo onobulungisa obabetha aze abohlwaye ngokufa abachasi bakhe abanemvukelo, ngenxa yokuba baye bawazalisekisa amazwi akhe . *indebe* ” “ *yomsindo* ” wakhe wobulungisa . “ *Indebe* ” ngoku izele, yaye lo msindo uya kufana nezohlwayo “ *ezisixhenxe zokugqibela* ” ekungayi kuphinda kubekho inceba kaThixo.

Indinyana 8 : “ *Yazala itempile ngumsi, ngenxa yozuko lukaThixo, namandla akhe; kwaye kungekho bani unako ukungena etempileni, zaza zazaliseka izibetho ezisixhenxe zezithunywa zosisixhenxe.* »

Ukuzekelisa lo mxholo wokupheliswa kobabalo, uMoya uveza kule ndinyana umfanekiso “ *wetempile ezele ngumsi ngenxa* ” yobukho. “ *kaThixo* ” kwaye uyacacisa: “ *kwakungekho bani wayenako ukungena etempileni, zide zizaliseke izibetho ezisixhenxe zezithunywa zezulu ezisixhenxe* ”. Ngaloo ndlela uThixo ulumkisa abanyuliweyo bakhe ukuba baya kuhlala emhlabeni ebudeni ‘ *bezibetho ezisixhenxe zokugqibela* ’ zengqumbo yakhe. Abokugqibela abanyuliweyo baya kukhumbula amava amaHebhere ngexesha ‘ *lezibetho ezilishumi* ’ ezabetha iYiputa enemvukelo. Izibetho azenzelwanga bona, kodwa zezabavukeli, amaxhoba engqumbo yobuthixo . Kodwa ukusondela kokungena kwabo “ *etempileni* ” kuqinisekisiwe, okunokwenzeka kuya kunikwa, ukususela ekupheleni “ *kwezibetho ezisixhenxe zokugqibela* ”.

ISityhilelo 16: Izibetho Ezisixhenxe Zokugqibela **yengqumbo kaThixo**

Isahluko 16 sithetha ngokuphalazwa kwezi ‘ *zibetho ezisixhenxe zokugqibela* ’ ebonakaliswa ngazo ‘ *ingqumbo kaThixo* .

Ukufundwa kwesahluko siphela kuya kukuqinisekisa oku, kodwa kufuneka kuqatshelwe ukuba iinjongo “zengqumbo kaThixo ” ziya kufana nezo zabethwa zisohlwayo “samaxilongo ” *amathandathu okuqala* . Ngaloo ndlela uMoya utyhila ukuba isohlwayo ‘sezibetho ezisixhenxe zokugqibela ’ nezo ‘ *samaxilongo asixhenxe* ’ zohlwaya kwaso sono: ukunxaxha kophumlo lwesabatha ‘losuku lwesixhenxe . *bangcwaliswa* ” nguThixo ukususela ekusekweni kwehlabathi.

Ndivula i-parenthesis apha, kungekudala. Qaphela umahluko obonisa “ *amaxilongo* ” kunye “ *nezibetho okanye izibetho* ”. “ *Amaxilongo* ” kukubulala kwabantu okwenziwa ngabantu kodwa kuyalelwe nguThixo, owesihlanu ungumntu wokomoya. “ *Izibetho* ” zizenzo ezingathandekiyo ezibekwe ngokuthe ngqo nguThixo esebenzisa indalo yakhe ephilayo. IsiTyhilelo 16 sisinika “ *izibetho ezisixhenxe zokugqibela* ” ezibonisa kuthi, ngokuchuliweyo, ukuba zandulelwa zezinye “ *izibetho* ” ezithwaxa abantu ngaphambi kokuphela kwexesha lobabalo olwahlula, ngokwasemoyeni, lube ngamacandelo amabini, “ *ixesha* . ” *yesiphelo* ” icatshulwe kuDan.11:40. Okokuqala, esi siphelo seso sexesha lezizwe, kwaye okwesibini, lelo xesha lorhulumente wehlabathi jikelele eliququzelelwe phantsi kweliso kunye nenyathelo le-USA. Kolu hlaziyo, olwenziwa ngeSabatha ye-18 kaDisemba, 2021, ndiyayiqinisekisa le ngcaciso, ukusukela ekuqaleni kuka-2020, lonke uluntu luye lwabethwa kukuwohloka kwezoqoqosho ngenxa yentsholongwane eyosulelayo, iCoronavirus Covid-19, yaqala ukuvela eTshayina. Kwimeko yokutshintshiselana kwehlabathi kunye nolwazi, ukukhulisa ngokwengqondo iziphumo zayo zokwenyani, ngoloyiko, iinkokeli zabantu ziye zayeka uphuhliso kunye nokukhula okuqhubekayo kulo lonke uqoqosho lwaseNtshona Yurophu kunye neMelika. Ithathelwa ingqalelo, ngokungekho sikweni, njengobhubhani, iNtshona, eyayinga ukuba ngenye imini iyakoyisa ukufa, iyothuka kwaye ikhathazekile. Ngoloyiko, abangahloneli Thixo baye banikezela ngomzimba nomphefumlo kunqulo olutsha oluthabathel’ indawo: inzululwazi yezamayeza enamandla kakhulu. Kwaye ilizwe leenjubaqa, abona bazizityebi emhlabeni, basebenzise eli thuba ukwenza amadoda athinjwe kunye namakhoboka oxilongo lwabo, ugonyo lwabo, amayeza abo, kunye nezigqibo zabo zenkampani. Kwangaxeshanye, siva izikhokelo eFransi, i-paradoxical ukutsho okuncinci, endiyishwankathela ngolu hlobo: "kuyacetyiswa ukuba kufakwe umoya kumagumbi okuhlala kunye nokunxiba imaski ekhuselayo iiyure, emva kokuba umntu oyinxibileyo efutha." Gxininisa "ingqiqo" yeenkokeli ezincinci zaseFransi nakwamanye amazwe axelisa. Siphawula ngomdla ukuba ilizwe elikhokela le ndlela yokonakalisa yayililizwe lokuqala elinguSirayeli; ilizwe lokuqala elaqalekiswa nguThixo, kwimbali yonqulo. Ukunxiba imaski,

okokuqala kungavunyelwanga xa ingafumaneki, emva koko kwenziwa isinyanzelo, ukukhusela kwisigulo esichaphazela inkqubo yokuphefumla. Isiqalekiso sikaThixo sivelisa iziqhamo ezingalindelekanga, kodwa eziyingozi kakhulu. Ndiqinisekile ukuba phakathi kowama-2021 kunye nokuqalisa “kwexilongo *lesithandathu*”, iMfazwe Yehlabathi Yesithathu, ezinye “*izibetho zikaThixo*” ziya kubetha abantu abanetyala kwiindawo ngeendawo emhlabeni, ngakumbi eNtshona. “Iindyikitya zokufa” ezifana “*nendlala*” kunye nezinye iindyikitya zokwenyani zendalo iphela, esele zaziwa ngokuba sisibetho kunye nekhoholera. UThixo ubiza olu hlobo lwesohlwayo kuHezekile 14:21 : “*Itsho iNkosi uYehova ukuthi, Ekubeni ndithumele eYerusalem zone izibetho zam ezibi, ikrele, nendlala, namarhamncwa, nendyikitya yokufa, ukuba zisingele phantsi abantu; izilo* . Qaphela ukuba olu luhlu aluphelelanga, kuba kumaxesha anamhlanje, izijeziso zikaThixo zithatha iindlela ezininzi: I-Cancer, i-AIDS, i-Chikungunya, i-Alzheimer's ... njl ... Ndikwaqaphela ukubonakala koloyiko ngenxa yokufudumala kwehlabathi. Inkitha yabantu iyoyika yaye iyoyika xa icinga ngomkhenkce onyibilikayo nezikhukula ezinokubakho. Kwakhona, isiqhamo sesiqalekiso sobuthixo esibetha iingqondo zabantu kwaye sakhe iindonga zokwahlukana nentiyo. Ndivala le ndawo yokuphinda ndiqalise isifundo kulo mongo wokuphela kobabalo olubonisa “*izibetho ezisixhenxe zokugqibela zomsindo kaThixo*”.

Esinye isizathu sithethelela ukhetho lweethagethi. “*Izibetho ezisixhenxe zokugqibela*” zifeza ukutshatyalaliswa kwendalo ekupheleni kwehlabathi. Kuba uThixo, uMdali, lifikile ixesha lokutshatyalaliswa komsebenzi wakhe. Ngoko ulandela inkqubo yokudala, kodwa endaweni yokudala, uyatshabalalisa. ‘*Ngesibetho sesixhenxe sokugqibela*’ emhlabeni, ubomi bomntu buya kucinywa, bushiyeke emva kwawo, umhlaba uphinde ube ‘yinzonzobila’ kwindawo engumbhodamo, nommi okuphela kwakhe, uSathana, umbhali wesono; ilizwe eliyinkangala liya kuba yintolongo yakhe “*iwaka leminyaka*” kude kube ngumgwebo wokugqibela apho yena nabo bonke abanye abavukeli baya kutshatyalaliswa ngokweSityhi.

Indinyana 1: “*Ndeva izwi elikhulu liphuma etempileni, lisithi kuzo izithunywa zezulu zosixhenxe, Hambani niye kuziphalaza emhlabeni izitya ezisixhenxe zomsindo kaThixo.* »

Eli “*lizwi likhulu liphuma etempileni*” lelo loMdali waliphoxa elona lungelo lakhe lifanelekileyo. Njengomdali onguThixo, igunya lakhe linesimilo esongamileyo yaye akubobulungisa okanye bubulumko ukuphikisa umnqweno wakhe wokunqulwa nokuzukiswa ngokugcina umhla wokuphumla “awungcwalisele” ngenxa yale njongo. Ngobulumko bakhe obukhulu nobungokobuthixo, uThixo uye waqinisekisa ukuba nabani na owacel’ umngeni amalungelo negunya lakhe uya kuzityeshela ezona mfihlelo zakhe zibalulekileyo ngaphambi kokuba aphelise “ngokufa kwesibini” *ixabiso* lengqumbo yakhe nxamnye noThixo uSomandla.

Indinyana 2: “*Yemka ke eyokuqala, yasiphalaza isitya sayo emhlabeni. Yaye isilonda esibi nesibuhlungu sabetha abantu abanophawu lwerhamncwa nabo banqula umfanekiso walo.* »

Ekubeni ingamandla negunya eliphambili lemvukelo yokugqibela, eyona nto iphambili ekujoliswe kuyo kulo mingo 'ngumhlaba' umqondiso wokholo lobuProtestanti oluwileyo.

Esokuqala isibetho " *sisilonda esibi* " esibangela ukubandezeleka ngokwasemzimbeni kwimizimba yabavukeli abaye bakhetha ukuthobela umhla wokuphumla obekwe ngabantu. Kujoliswe kuko ngamaKatolika namaProtestanti asinda kungquzulwano lwenyukliya athi, ngokukhetha usuku lokuqala, iCawa yamaRoma, " *uphawu lwerhamncwa* .

Indinyana 3: " *Esesibini sayiphalaza ingqayi yaso elwandle, lwaba ligazi elinjengelofileyo; zafa zonke izinto eziphilileyo, yonke into eselwandle.* "

" *Owesibini* " ubetha " *ulwandle* " oluluguqula lube " *igazi* ", njengoko wenzayo kumlambo womNayile waseYiputa ngexesha likaMoses; " *ulwandle* ", uphawu lobuKatolika bamaRoma, olujolise kuLwandle lweMeditera. Ngelo xesha, uThixo ususa zonke izilwanyana ' *eziselwandle* . Ubuyisela umva inkqubo yokudala, ekugqibeleni, " *umhlaba* " uya kuphinda " *ungabi nasimo nelize* "; iya kubuyela kwimeko yayo yantlandlolo " *yonzonzobila* ".

Indinyana 4: " *Eyesithathu yasiphalaza isitya sayo emilanjeni nasemithonjeni yamanzi. Baba ligazi.* »

" *Eyesithathu* " ibetha " *amanzi* " amatsha " *emilambo nemithombo* " athi ngeqbuliso abe " *ligazi* ". Amanzi amaninzi okuphelisa unxano. Isohlwayo siqatha yaye sifanelekile kuba babelungiselela ukuphalaza "igazi" labanyuliweyo. Esi sohlwayo sesokuqala uThixo awasinika amaYiputa ngentonga kaMoses, "abasela igazi " lamaHebhere awayephathwa njengezilwanyana kubukhoboka obungqwabalala apho kwafa abaninzi.

Indinyana 5: " *Ndasiva isithunywa samanzi, sisithi, Ulilungisa wena ukhoyo, wawukho, wawukho; ungwele, ngokuba wenze lo mgwebo.* »

Sele kuphawulwe, kule ndinyana, ibinzana elithi " *amalungisa* " nelithi " *ungwele* " angqina inguqulelo yam echanileyo yombhalo wommiselo kaDan.8:14: "Intsasa *engama-2300 ngokuhlwa, nobungwele buya kugwetyelwa* "; " *Ubungwele* " obuquka konke oko uThixo akugqala kungwele. Kule meko yokugqibela, uhlaselo lweSabatha yakhe " *engcwalisiweyo* " luwufanele umgwebo kaThixo ojika " *amanzi* " ukuba asele abe " *ligazi* ". Igama elithi " *amanzi* " ngokufuziselayo nangokuphindwe kabini libhekisela kwinkitha yabantu neemfundiso zonqulo. Yagqwethwa yiRoma yobuPopu, kwiSityhi.8:11 zombini zatshintshwa zaba " *ngumhlonyane* ". Ngokuthi " *ulilungisa* . . . Ngokuchuliweyo, nangokuchaneka kakhulu, uMoya ulenza imbonakalo " *nalowo uzayo* " angabikho egameni likaThixo , kuba ufikile; kwaye ukubonakala kwakhe kuvula isipho esingunaphakade kuye nabahlawulelweyo bakhe, ngaphandle kokulibala, amahlabathi ahlala enyulu kunye neengelosi ezingcwele ezahlala zithembekile kuye.

Indinyana 6: " *Ngokuba baliphalazile igazi labangcwele nelabaprofeti, wabanika igazi ukuba balisele;* »

Abavukeli bekulungele ukubulala abanyuliweyo abatyala usindiso lwabo kuphela kungenelelo lukaYesu, uThixo ukwababeka kubo ubugwenxa ababeza

kubenza. Ngezizathu ezifanayo, ke ngoko baphathwa njengamaYiputa eMfuduko. Kokwesibini uThixo esithi, “ *Bafanelekile* .” Kwesi sigaba sokugqibela, sifumana njengomhlaseli wabanyuliweyo bama-Adventist, umthunywa waseSardesi awathi kuye uYesu: “Kucingelwa ukuba uyaphila, ukanti ufile ”. Kodwa kwangaxeshanye wathi ngamagosa anyuliweyo ka-1843-1844: “ *Baya kuhamba nam, ngeengubo ezimhlophe, kuba befanelekile* ”. Ngaloo ndlela, mntu ngamnye unesidima esiza kuye ngokwemisebenzi yokholo lwakhe: “ *Izambatho ezimhlophe* ” zabanyuliweyo abathembekileyo, “ *igazi* ” lokusela ngenxa yabavukeli abawileyo, abangathembekanga.

Indinyana 7: “ *Ndeva esinye isithunywa sezulu esibingelelweni, sisithi, Ewe, Nkosi, Thixo Somandla, iyinyaniso, inobulungisa imigwebo yakho.* »

Eli lizwi liphuma “ *esibingelelweni* ”, umfuziselo womnqamlezo, lelo likaKristu obethelele emnqamlezweni onesizathu esikhethekileyo sokuvuma lo mgwebo. Kuba abo abohlwayayo ngalo mzuzu baba nobuganga bokubanga usindiso lwakhe, lo gama basithethelela isono esibi, ngokukhetha ukuthobela umyalelo womntu; oku nangona izilumkiso zeZibhalo Ezingcwele: kuIsaya 29:13 “ *Yathi iNkosi, Ekusondeleni kwaba bantu kum, bandibeka ngomlomo, nangemilebe yomlomo wabo; kodwa intliziyo yakhe ikude lee kum, nokundoyika kwakhe ngumthetho wesithethe sabantu* . Mat.15:19 : “ *Bafumana ke bendizukisa , Befundisa iimfundiso eziyimithetho yabantu.* »

Indinyana 8: “ *Eyesine yayiphalaza ingqayi yayo elangeni. Lanikwa igunya lokutshisa abantu ngomlilo;* »

Owesine wenza “ *elangeni* ” kwaye ulenza libe shushu ngaphezu kwesiqhelo. Inyama yaba bavukeli “ *itshiswa* ” bobu bushushu bukhulu. Emva kokuba ekohlwayele ukunxaxha “ *kobungcwele* ”, ngoku uThixo uya kubohlwaya unqulo-zithixo “lomhla welanga” oluzuzwe njengelifa kuConstantine^{1st}. “ *Ilanga* ” abalihlonela abaninzi bengazi ukuba ngoku liqalisa “ *ukutshisa* ” ulusu lwabavukeli. UThixo ujikela isithixo ngokuchasene nabanquli-zithixo. Esi sisiphelo “ *sentlekele enkulu* ” ebhengezwe kwiSityhi. Ixesha apho lowo uyalela “ *ilanga* ” elisebenzisela ukohlwaya abanquli bakhe.

Indinyana 9: “ *Batsha abantu bubushushu obukhulu, balinyelisa igama loThixo onegunya phezu kwezi zibetho; abaguquka bamzukise.* »

Kwinqanaba lobulukhuni abafikelele kulo, abavukeli abaguquki kwisiphoso sabo kwaye abazithobi phambi koThixo, kodwa bayamthuka “ngokunyelisa” “ *igama* ” lakhe . Yayisele ikwimo yabo indlela yokuziphatha, efumaneka phakathi kwamakholwa angeyomfuneko; abafuni ukuyazi inyaniso yakhe baze batolike ukuthula kwakhe okudelelayo ukuze kulungelwe bona. Kwaye xa kuvela ubunzima, baqalekisa “ *igama* ” lakhe. Ukungakwazi “ *ukuguquka* ” kungqina “ *abasindi* ” umxholo “ *wexilongo lesithandathu* ” leSityhi.9:20-21. Abavukeli abangakholwayo ngabantu, abakholwayo okanye akunjalo, abangakholelwayo kuThixo onguSomandla umdali. Amehlo abo ayesisirhintyelo sokufa kubo.

Indinyana 10: “ *Eyesihlanu yayiphalaza ingqayi yaso etroneni yerhamncwa. Ubukumkani bakhe bagutyungelwa bubumnyama; kwaye abantu baluma ulwimi lwabo ngeentlungu ;*

“ *Eyesihlanu* ” ithabatha njengenjongo yayo ekhethekileyo, “ *itrone yerhamncwa* ” oko kukuthi, ummandla waseRoma apho iVatican ikhoyo, ilizwe elincinane lonqulo lobupopu apho kumi khona iSaint Peter’s Basilica. Noko ke, njengoko sesibonile, “ *itrone* ” yokwenyani kaPopu ikwiRoma yamandulo, kwiNtaba yeCaelius kwicawa engumama wazo zonke iicawa ezisehlabathini, iBasilica yeSaint John Lateran. UThixo umphosa “ *kubumnyama* ” obuyiinki obubeka wonke umntu obonayo kwimeko yemfama. Umphumo ubuhlungu kakhulu, kodwa kwesi siqalo sobuxoki bonqulo obuthiwe thaca phantsi kwesihloko sokukhanya koThixo omnye nangegama likaYesu Kristu, bufaneleke ngokupheleleyo yaye buthethetheleka. “ *Inguquko* ” ayisenakwenzeka, kodwa uThixo ugxininisa ukuba lukhuni kweengqondo zabo afuna baphile.

Indinyana 11: “ *Bamnyelisa uThixo wezulu ngenxa yeentlungu zabo, nangenxa yamathumba, abaguquka emisebenzini yabo. »*

Le ndinyana isenza siqonde ukuba izibetho zongezwa kwaye aziyeki. Kodwa ngokugxininisa ukungabikho “ *kokuguquka* ” kunye nokuqhubeka “ *kwezinyeliso* ”, uMoya usinika ukuqonda ukuba umsindo kunye nobubi babavukeli banda kuphela. Lusukelo olufunwa nguThixo olubatyhalela emkhawulweni, ukuze bamisele ukufa kwabanyuliweyo.

Indinyana 12: “ *Eyesithandathu yasiphalaza isitya saso emlanjeni omkhulu ongumEfrati; Atsha amanzi awo, ukuze ilungiswe indlela yookumkani abavela empumalanga. »*

“ *Eyesithandathu* ” ijolise kwiYurophu, ebizwa ngegama lokomfuziselo “*loMlambo umEfrate* ” othi ngaloo ndlela ufanekisele, ekukhanyeni komfanekiso weSityhi. 17:1-15 , abantu abanqula “ *ihenyukazi eliyiBhabhiloni Enkulu* ,” uPopu wamaKatolika. eRoma. “ *Ukukoma kwamanzi ayo* ” kunokucebisa ukubhangiswa kwabemi bayo, nto leyo esele iza kwenzeka, kodwa kusesekuseni kakhulu ukuba kube njalo. Enyanisweni, le nto isisikhumbuzo sembali, ekubeni kwakungokoma inxalenye ethile “*koMlambo umEfrate* ” awathi ukumkani wamaMedi uDariyo wayithimba “ *iBhabhiloni* ” yamaKaledi. Isigidimi soMoya ke ngoko sisibhengezo sokoyiswa ngokupheleleyo kwamaRoma Katolika “ *iBhabheli* ” esabagcinile abaxhasi nabakhuseli, kodwa okwethutyana. “ *IBhabhiloni enkulu* ” ngesi sihlandlo iya ‘ *kuwa* ’ ngokwenene, yoyiswe nguThixo uSomandla uYesu Kristu.

Ukucebisana koomoya abathathu abangcolileyo

Indinyana 13 : “ *Ndabona kuphuma emlonyeni wenamba, nasemlonyeni werhamncwa, nasemlonyeni womprofeti wobuxoki, oomoya abathathu abangcolileyo, befana namasele. »*

Indinyana ye-13 ukuya kweye-16 ibonisa amalungiselelo “*emfazwe yaseArmagedon* ” efuzisela isigqibo sokubulala abagcini beSabatha abakreqileyo nabathembeke ngokungalalanisiyo kumdali kaThixo. Ekuqaleni, ngokusebenzelana nemimoya, umtyholi, elinganisa umntu kaYesu Krestu,

wabonakala eqinisekisa abavukeli ukuba ukukhetha kwabo iCawa kwakufanelekile. Ngoko ke uyabakhuthaza ukuba bathabathe ubomi babalwi abathembekileyo abahlonela iSabatha. I-Diabolical trio ke ngoko idibanisa kumlo omnye, umtyholi, inkolo yamaKatolika, kunye nokholo lwamaProtestanti, oko kukuthi, " *inamba, irhamncwa kunye nomprofeti wobuxoki* ". Apha " *idabi* " elikhankanywe kwiSityhi.9:7-9 liyafezwa. Ukukhankanywa " *kwemilomo* " kuqinisekisa ukutshintshiselana ngamazwi okubonisana okukhokelela ekuwiseni umthetho wokubulawa kwabanyulwe ngokwenene; into abayihoyayo okanye abayikhuphisanayo ngokupheleleyo. Ngokungathandabuzekiyo " *amasele* " abhekisela kwizilwanyana, kuba uThixo uchazwa njengezilwanyana ezingacocekanga, kodwa kwesi sigidimi, uMoya ubhekisela kwimitsi emikhulu esikwaziyo ukuyenza esi silwanyana. Phakathi "*kwerhamncwa* " laseYurophu kunye " *nomprofeti wobuxoki*" waseMelika kukho uLwandlekazi lweAtlantiki ebanzi kwaye ukudibana kwezi zibini kubandakanya ukwenza umtsi omkhulu. Phakathi kwamaNgesi namaMerika, amaFrentshi athathwa njenge "amasele" kunye "nabadla amasele". Ukungacoceki yinto ekhethekileyo yaseFransi, enemilinganiselo yokuziphatha eye yawa ngokuhamba kwexesha, ukususela kwiNguquko yayo ye-1789 apho yabeka inkululeko ngaphezu kwayo yonke enye into. Umoya ongcolileyo ophilisa aba bathathu ngulowo wenkululeko engafuni "Thixo okanye iNkosi". Bonke baye bakuchasa ukuthanda negunya likaThixo, yaye ngenxa yoko bamanyene kulo mbandela. Badibana ngenxa yokuba bafana.

Indinyana 14 : " *Kuba bangoomoya beedemon, benza imimangaliso, beza kubo ookumkani bomhlaba wonke, ukubahlanganisela emfazweni yaloo mini inkulu kaThixo, uSomandla.* »

Ukususela kwisiqalekiso sommiselo kaDan.8:14, imimoya yeedemoni ibonakalise ngempumelelo enkulu eNgilani nase-USA. I-Spiritualism yayinemfashini ngelo xesha, kwaye amadoda aqhelana nolu hlobo lobudlelwane kunye nemimoya engabonakaliyo, kodwa esebenzayo. Kukholo lwamaProtestanti, amaqela onqulo amaninzi agcina ulwalamano needemon, ekholelwa ukuba anolwalamano noYesu nezithunywa zakhe. Iidemon zikufumanisa kulula kakhulu ukukhohlisa amaKristu alahliweyo nguThixo, yaye zisenako ukuweyisela ngokulula ukuba zihlanganisene ukuze zibulale, ukuhla ukuya kutsho kwelokugqibela, amaKristu angcwele namaYuda agcina iSabatha. Lo mlinganiselo ugqithileyo usongela ukufa kuwo omabini amaqela uya kuwamanyanisa kwintsikelelo kaYesu Krestu. KuThixo, le ndibano yenzelwe ukuhlanganisa *abavukeli* " *emfazweni yaloo mini inkulu kaThixo uSomandla.* " Le ndibano ilungiselelwe ukunika abavukeli injongo yokubulala eya kubenza bafanelekele ukufa ezandleni zabo baye balukuhlwa baza bakhohliswa bubuxoki babo bonqulo. Esona sizathu siphambili sokulwa imfazwe, ngokuchanekileyo, ukukhetha usuku lokuphumla, kwaye ngobuqili, uMoya ubonisa ukuba iintsuku ezicetywayo azilingani. Kuba oko kuphathelele iSabatha engcwele asinto ingaphantsi ngokwendalo yayo " *kunemini enkulu kaThixo uSomandla.* " Iintsuku azilingani kwaye ngokunjalo nemikhosi echasayo. Njengoko wakhupha umtyholi needemon zakhe ezulwini, uYesu Kristu, " *ngoMikayeli* " onamandla, uya kunyanzelisa uloyiso lwakhe kwiintshaba zakhe.

Indinyana 15: “ *Yabona, ndiza njengesela. Unoyolo lowo uphaphileyo, azigcineyo iingubo zakhe, ukuze angahambi ze, libonakale ihlazo lakhe!* »

Inkampu esilwa nabagcini beSabatha yobuthixo yileyo yamaKristu obuxoki angathembekanga kuquka nalawo amaProtestanti awathi uYesu kubo, kwiSityhi. 3:3 : “Khumbula ngoko ukuba utheni na ukwamkela kwakho, nokuva, ugcine, uguquke . *Ukuba akulindanga, ndiya kuza njengesela, yaye akusayi kulazi ixesha endiya kukufikela ngalo .*” Ngokwahlukileyo koko, uMoya uvakalisa kubanyuliweyo bama-Adventist abaxhamla ekukhanyeni kwayo okupheleleyo kwesiprofeto kwixesha lokugqibela elithi “ *Lawodike* ”: “ *Unoyolo lowo uphaphileyo, kwaye uyazigcina izambatho zakhe* ”, kwaye ebhekisela kwiziko lama-Adventist elihlanzayo ukususela ngo-1994, Kwakhona uthi: “ *ukuze angahambi ze nokuze singaliboni ihlazo lakhe!*” “. Ivakaliswe kwaye ishiywe “ze”, ekubuyeni kukaKristu, iya kuba senkampini yehlazo neyokuchaswa, ngokungqinelana ne-2 Kor.5: 2-3: “Ngoko ke siyancwina kulo mnquba, sinqwenela ukwambatha okwasezulwini . *ukuba sifunyenwe sambethe, singeze* .

Indinyana 16: “ *Babahlanganisela endaweni ekuthiwa ngesiHebhere yiArmagedon.* »

“Ukhlanganisana” ekuthethwa ngako akuchaphazeli indawo ethile, kuba “yindibano” yokomoya ezisa kunye kwiprojekthi yayo yasemhlabeni inkampu yeentshaba zikaThixo. Ngokubhekele phaya, igama elithi “har” lithetha intaba yaye kubonakala ukuba ngokwenene kukho intlambo yaseMegido kwaSirayeli kodwa akukho ntaba yelo gama.

Igama elithi “ *Armagedon* ” lithetha: “intaba enqabileyo,” igama elibhekisela kuYesu Kristu, iNdibano yakhe, uMnyulwa wakhe ohlanganisa bonke abanyulwa bakhe. Yaye indinyana ye-14 iye yasityhilela phantse ngokucacileyo ukuba imfazwe “ *iArmagedon* ” iyintoni na; kubavukeli, kujoliswe kuko yiSabatha yobuthixo nabayijongileyo; kodwa kuThixo, ixhoba liziintshaba zabanyuliweyo bakhe abathembekileyo.

Le “ntaba inqabileyo” imela, kwangaxeshanye, ‘intaba yeSinayi’ awathi uThixo wavakalisa kuyo umthetho wakhe kuSirayeli okokuqala emva kokufuduka kwakhe eYiputa. Kungenxa yokuba injongo yabavukeli yayiyiSabatha yomhla wesixhenxe engcwaliswe ngumthetho wayo wesine nangababukeli bayo abathembekileyo. KuThixo, “ixabiso” lale “ntaba” alinakuphikiswa, kuba ayinakulinganiswa nanto kuyo yonke imbali yoluntu. Ukuze awukhusele kunqulozithixo lwabantu, uThixo wavumela abantu ukuba bayityeshele indawo owawukuyo. Ibekwe ngokungeyonyani kumazantsi epeninsula yaseYiputa ngokwesiko, kuyinyani, ukuya kuMntla-mpuma we “ *Midiyan* ”, apho “ *uYitro* ” uyise ka “ *Zephora* ”, umfazi kaMoses, wayehlala khona. kumantla eSaudi Arabia yanamhlanje. Abemi bayo bayinika eyona Ntaba yeSinayi igama elithi “al Lawz” elithetha “uMthetho”; igama elithethelekayo elinikela ubungqina obuxhasa ingxelo yeBhayibhile eyabhalwa nguMoses. Kodwa akukule “ *ndawo* ” apho abavukeli beya kuqubisana noKristu ozukileyo nongokobuthixo ophumeleleyo. Ngenxa yokuba eli gama elithi “ *indawo* ” liyalahlekisa yaye eneneni lithatha inkalo yendalo yonke, ekubeni abanyuliweyo, ngeli xesha, basasasazeke emhlabeni wonke. Abanyulwa abaphilayo nabavusiweyo baya “kuhlanganiswa”

ziingelosi ezilungileyo zikaYesu Kristu ukuze bathelele uYesu emafini asezulwini.

Indinyana 17: “ *Owesixhenxe wayiphalaza ingqayi yakhe emoyeni. Kwaphuma ilizwi elikhulu etempileni, liphuma etroneni, lisithi, Kugqityiwe!* »

Phantsi komqondiso ‘ *wesibetho sesixhenxe esigalelwa esibhakabhakeni* ,’ ngaphambi kokuba abavukeli baphumeze injongo yabo yolwaphulo-mthetho, uYesu Kristu, oyinyaniso, ubonakala enamandla onke nozuko olungenakuthelekiswa nanto, ekuzuko lwasezulwini olungenakulinganiswa nanto, ephelekwa ngamashumi amawaka ezithunywa zezulu. **Sifumana umzuzu “ wexilongo lesixhenxe ”** apho ngokweSityhi.11:15, uYesu Krestu, uThixo uSomandla, esusa ubukumkani behlabathi kumtyholi. Kweyabase-Efese 2:2 , uPawulos ubhekisela kuSathana ‘njengenkosana yegunya lesibhakabhaka . “ *Umoya* ” sisixhobo sokwabelana salo lonke uluntu lwasemhlabeni olulawula phezu kwalo de kubuye kuzuko lukaYesu Kristu. Umzuzu wokuza kwakhe okuzukileyo kuxa amandla akhe obungangamsha ehlutha obu lawulo namandla phezu kwabantu esuka kumtyholi aze abuphelise.

Qonda umonde kaThixo osele elinde iminyaka engama-6000 ukuya kuthi ga ngoku xa eya kuthi: “ *Kugqityiwe!* » uze uqonde ixabiso alinika “umhla wesixhenxe ongcwalisiweyo” oprofeta ngokuza kwalo mzuzu xa inkululeko eshiywe kwizidalwa zakhe ezingathembekanga iya kuphela. Izidalwa ezinemvukelo ziya kuyeka ukumcaphukisa, zimcaphukise, zimdelele, zize zimhlazise ngenxa yokuba ziya kutshatyalaliswa. KuDan.12:1 uMoya waprofeta ngokuza okuzukileyo akubazisa “ **kuMikayeli** ”, igama lengelosi yasezulwini likaYesu Kristu: “ Ngelo xesha uya kusuka eme **uMikayeli** , umthetheli omkhulu, umkhuseli wabantwana babantu bakowenu; + yaye kuya kuba lixesha lembandezelo ekungazange kubekho linjengalo ukususela oko zabakho iintlanga de kube ngelo xesha. Ngelo xesha baya kusindiswa abantu bakowenu abafunyenwe bebhaliwe encwadini .” UThixo akakwenzi kube lula ukuqonda umsebenzi wakhe wokusindisa kuba iBhayibhile ayilikhankanyi igama elithi “Yesu” ukuze amisele uMesiya yaye imnika amagama okomfuziselo atyhila ubuThixo bakhe obufihlakeleyo: “Emanuweli” (uThixo unathi) Isa.7 : 14 : “ *Ngako oko iya kuninika umqondiso ngokwayo iNkosi: uyabona, intombi iya kumitha, izale unyana, imthiye igama elinguImanuweli* ” ; “ **UBawo Ongunaphakade** ” kuIsa.9:5: “ *Ngokuba sizalelwe umntwana, sinikwe unyana; uya kubizwa ngokuba nguMmangaliso, nguMcebisi, uThixo oligorha, nguSonini nanini* , nguMthetheli woxolo .”

Indinyana 18: “ *Kwabakho imibane, nezandi, neendudumo, nonyikimo lomhlaba olukhulu, ekungazanga kubekho lunjalo unyikimo, kuseloko kwabakhoyo umntu emhlabeni.* »

Apha sifumana ibinzana elisuka kwindinyana yesalathiso engundoqo yesiTyhil.4:5 ehlazyiwayo kwiSityhi.8:5. UThixo uphumile ekungabonakali kwakhe, amakholwa angathembekanga nabangakholwayo, kodwa kwakhona, abakhethiweyo abathembekileyo Adventists, unokubona umdali uThixo uYesu Kristu kuzuko lokubuya kwakhe. IsiTyhilelo sesi-6 neses-7 basityhilela iindlela zokuziphatha ezichaseneyo zezi nkampu zimbini kule meko yoyikekayo nezukileyo.

Yaye bejamelene nenyikima enamandla, banikela ubungqina ngokoyikeka ngovuko lokuqala olugcinelwe abanyulwa bakaKristu, ngokutsho kweSityhi. 20:5 , nokuxwilelwa kwabo ezulwini apho bathelela khona uYesu. Izinto ziyenzeka kanye njengoko kwaxelwa kwangaphambili kweyoku- 1 Tes. 4:15-17 : “ *Sinixelela ke ngokwelizwi leNkosi ukuthi, Thina babudlayo ubomi, basahleliyo ekufikeni kweNkosi, asiyi kuhamba. phambi kwabafileyo. Ngokuba iNkosi ngokwayo iya kuhla emazulwini inelizwi, inelizwi lesiphatha-zithunywa, inxilongo likaThixo, baze abafele kuKristu bavuke kuqala. sandule thina babudlayo ubomi, basaseleyo, sixwilelwe emafini kwakunye nabo siye kuyikhawulela iNkosi esibhakabhakeni ; size ngokunjalo sihlale sihleli, sindawonye neNkosi . Ndisebenzisa eli ndinyana ukugxininisa ingcamango yabapostile malunga nemeko “yabafileyo ” : “ *Thina babudlayo ubomi, basaseleyo ekufikeni kweNkosi, asiyi kuhambela phambili. abo bafayo .*” UPawulos noogxa bakhe abazange bacinge njengamaKristu obuxoki namhlanje ukuba abanyuliweyo “ *abafileyo* ” babephambi kobukho bukaKristu, kuba ukucamngca kwakhe kubonisa ukuba ngokuchaseneyo noko, bonke babecinga ukuba “abaphilayo ” abanyuliweyo babeya kungena ezulwini ngaphambi “ *kwabafileyo* ”.*

Indinyana 19 : “ *Umzi lowo mkhulu wahlulwa waba zahlulo zithathu, yathi imizi yeentlanga yawa; »*

“ *Izahlulo zintathu* ” ziphathelele “ *inamba, irhamncwa, nomprofeti wobuxoki* , abahlanganiswe kwindinyana 13 yesi sahluko. Ingcaciso yesibini isekelwe kwesi sibhalo sikuZac.11:8: “ *Ndiya kubatshabalalisa abalusi abathathu nganyanga-nye; umphefumlo wam waphelwa ngumonde ngabo, nemiphefumlo yabo yandicaphukela* . Kule meko, “ *abefundisi abathathu* ” bamela amacandelo amathathu abantu bakwaSirayeli: ukumkani, abefundisi nabaprofeti. Kuthathelwa ingqalelo umongo wokugqibela, apho ukholo lwamaProtestanti nokholo lwamaKatolika zimanyene yaye zimanyana, “ *amacandelo mathathu* ” achongwa ngokuthi: “ *inamba* ” = umtyholi; “ *irhamncwa* ” = abantu abalukhlayo abangamaKatolika namaProtestanti; “ *umprofeti wobuxoki* ” = abefundisi bamaKatolika namaProtestanti.

Kwinkampu eyoyisiweyo, ukuqonda okulungileyo kuyaphela, “ *umzi omkhulu wahlulwe wazizihlulo ezithathu* ”; phakathi kwamaxhoba alahlekisiweyo nalahlekisiweyo, iinkampu zerhamncwa nomprofeti wobuxoki, intiyo nengqumbo ziphembelela impindezelo kubalukuhli abakhohlisayo ababekek’ ityala ngokulahlekelwa kwabo lusindiso. Kungelo xesha ke othi umxholo othi “ *isivuno* ” uzaliseke ngokuzinziswa ngokuphalala kwegazi amanqaku ekujoliswe kuzo, ngokwengqiqo nangobulungisa, ngabefundisi bonqulo. Esi silumkiso sivela kuYakobi 3: 1 emva koko sinentsingiselo epheleleyo: “ *Bazalwana bam, makungabikho baninzi phakathi kwenu abaqala ukufundisa, kuba **nisazi ukuba siya kugwetywa ngokugqithileyo*** ”. Ngeli xesha “ *ngezibetho* ”, esi senzo sivuswa sesi sicutshulwa: “ *Kwaye uThixo wakhumbula iBhabhiloni Enkulu ukuba ayinike indebe yewayini yokuvutha komsindo wakhe* ”. I-Apo.18 iya kuzinikela ngokupheleleyo ekuvuseleleni esi sohlwayo sabantu bonqulo abangahloneli Thixo.

Indinyana 20: “ *Zasaba zonke iziqithi, azafunyaniswa neentaba. »*

Le ndinyana ishwankathela inguquko yomhlaba owathi, uphantsi kweenyikima ezinkulu, uthatha inkalo yesiphithiphithi sehlabathi lonke, esele " *ingenasimo* " kwaye kungekudala " *ilize* " okanye " *yinkangala* ". Kungumphumo, umphumo, " *wesono umphanzisi* " ugwetyiwe kuDaniyeli 8:13 nokwaprofetwa ngesohlwayo sakhe sokugqibela kuDan.9:27.

Indinyana 21 : " *Sasuka ezulwini sawela phezu kwabantu isichotho esikhulu, esinobunzima baso yitalente . abantu bamnyelisa uThixo ngenxa yesibetho sesichotho , ngokuba sibe sikhulu kakhulu isibetho eso . »*

Umsebenzi wabo ongendawo ufeziwe, abemi behlabathi baya kutshatyalaliswa ngesibetho ekungayi kuba nako ukubaleka kuso: amatye esichotho aya kuwa phezu kwabo. UMoya ubala kubo ubunzima " *italente enye* ", oko kukuthi, 44.8 kg. Kodwa eli gama elithi " *italente* " liyimpundo yokomoya esekelwe "kumzekeliso weentalente " . Ngale ndlela, ubethelela abo bawileyo indima yabo bangazange bavelise " *italente* " oko kukuthi, izipho, uThixo awabanika zona kulo mzekeliso. Kwaye le ndlela yokuziphatha imbi iphelela ekubeni ilahlekise ubomi babo, eyokuqala, neyesibini eyayifikeleleka kuphela kwabo banyulwe ngokwenene. De kube sekuphefumla kwabo kokugqibela, baqhubeka ' *bemnyelisa* ' (emthuka) " *uThixo* " wasezulwini obohlwayayo.

"Umzekeliso weentalente " uya kube uzaliseke ngokoqobo. Elowo uya kumnika elowo ngokobungqina bemisebenzi yokholo lwakhe; kumaKristu angathembekanga, uya kunikela ukufa aze abonakale engqwabalala yaye ekhohlakele njengoko ayecinga yaye emgweba. Kwaye abanyuliweyo abathembekileyo uya kubanika ubomi obungunaphakade ngokokholo ababelubeke eluthandweni lwakhe olugqibeleleyo nokuthembeka okukhuliswe ngoYesu Kristu ngenxa yabo; konke oku ngokomgaqo owachazwa nguYesu kuMat.8:13: " *Ngokholo lwenu makwenzeke kuni* ".

Emva kwesi sibetho sokugqibela, umhlaba uba yinkangala, ungabi nazo zonke iintlobo zobomi bomntu. Ngaloo ndlela ifumana " *inzonzobila* " uphawu lweGen.1:2.

Isahluko 17: Ihenyukazi liyabhencwa kwaye lichongiwe

Indinyana 1: " *Saza seza kum esinye sezithunywa zezulu ezisixhenxe, eziphetho izitya zosixhenxe, sathetha nam, sisithi, Yiza, ndikubonise ukugwetywa kwalo ihenyukazi elikhulu, elihleli phezu kwamanzi amaninzi . »*

Ukususela kule ndinyana yokuqala, uMoya ubonisa injongo yesi sahluko 17: " *umgwebo* " " *wehenyukazi elikhulu* " " *ehleli phezu kwamanzi amaninzi* " okanye, elawula, ngokutsho kwindinyana 15, " *izizwana, nezihlwele, nezizwe neelwimi* " leyo, phantsi komfuziselo othi " *umEfrate* ", esele imisele iYurophu nolwandiso lwezijikelezi-linga zonqulo lwamaKristu " *ixilongo lesithandathu* "

leSityhi.9:14: iUSA, uMzantsi Melika, iAfrika neOstreliya. Umsebenzi womgwebo unxulunyaniswa nomxholo ‘wezibetho *ezisixhenxe zokugqibela*,’ okanye “ *iingqayi ezisixhenxe* ” ezithululwa ‘ *ziingelosi ezisixhenxe* ’ kwisahluko 16 esandulelayo.

“ *Umgwebo* ” ekuthethwa ngawo ngulowo uziswe nguThixo uSomandla lowo zonke izidalwa ezisezulwini nezisemhlabeni zinembopheleleko neziya kuphendula kuye; Oku kubonisa ukuba esi sahluko sibalulekile. Sibonile kumyalezo wengelosi yesithathu ^{yesahluko} 14 ukuba oku kuchongwa kukhokelela kubomi obungunaphakade okanye ukufa. Ngoko ke umongo walo “ *mgwebo* ” ubhekisela ‘ *kwirhamncwa eliphuma emhlabeni* ’ kwisahluko 13 .

Phezu kwazo nje izilumkiso ezingokwembali nezingokwesiprofeto, ukholo lwamaProtestanti ngowe-1843, nokholo olusemthethweni lwamaSabatha ngowe-1994, lwagwetywa nguThixo ukuba alufanelekanga usindiso olwanikelwa nguYesu Kristu. Ukuqinisekisa esi sigwebo, bobabini bangena kumanyano lwenkonzo olwalucetywe yinkolo yamaRoma Katolika, ngelixa oovulindlela bawo omabini la maqela babeyichasile imo yalo yobudemon. Ukuze aphephe ukwenza le mpazamo, lowo unyuliweyo ufanele aqiniseke ngokupheleleyo ukuba ungubani na olona tshaba luphambili lukaYesu Kristu: iRoma, kuyo yonke imbali yayo yobuhedeni neyopopu. Ubutyala beenkonzo zamaProtestanti kunye nama-Adventist bukhulu ngakumbi kuba oovulindlela babo bobabini bayigxeka baza bayifundisa le meko yobudemon yobuRoma Katolika. Olu tshintsho lwentliziyo lwazo zombini lubonisa isenzo sokungcatsha uYesu Kristu, okuphela koMsindisi noMgwebi omkhulu. Kwenzeka njani oku? Zombini iinkolo zanika ukubaluleka koxolo lwasemhlabeni nokuqonda okulungileyo phakathi kwabantu; kwakhona xa ukholo lwamaKatolika lungasatshutshisi, luba kubo, lube yinto exhaphakileyo okanye ibe ngcono, lunxulumane ukusa kwinqanaba lokwenza isivumelwano kunye nokwenza umanyano kunye nalo. Imbono etyhiliweyo kunye nomgwebo wobulungisa kaThixo ngaloo ndlela kudeliwe kwaye inyathelwe phantsi kweenyawo. Impazamo yayikukholelwa ukuba uThixo ngokusisiseko ufuna uxolo phakathi kwabantu, kuba eneneni, uyazigweba izenzo ezigwenxa ezenziwa kubantu bakhe, emthethweni wakhe, nakwimigaqo yakhe elungileyo etyhilwe kwimimiselo yakhe. Inyaniso ibaluleke ngakumbi kuba uYesu wazichaza ngokucacileyo ngalo mbandela ngokuthi kuMat.10:34 ukusa kwesama-36: “Musani ukucinga ukuba ndize kungenisa uxolo emhlabeni; andize kungenisa luxolo, ndize kungenisa ikrele. Ndize kucalula indoda noyise, phakathi kwentombi nonina, umolokazana noninazala; zaye iintshaba zomntu ziya kuba ngabendlu yakhe . Kwelo icala, i-Adventism esemthethweni ayizange iwuve uMoya kaThixo owathi, ngokuyibuyisela iSabatha yomhla wesixhenxe phakathi kowe-1843 no-1873, wawubonisa ngeCawa yamaRoma eyawubiza ngokuba “luphawu lwerhamncwa” ukususela ekusekweni kwayo ngoMatshi . 7, 321. Imishini ye-Adventism yeziko yasilela kuba njengoko ixesha lihamba, umgwebo wayo kwiCawa yamaRoma waba nobuhlobo kunye nobuzalwana, ngokungafaniyo naleyo kaThixo ehlala ifana, iCawa yamaKristu ezuzwe njengelifa kubuhedeni belanga ingunobangela oyintloko womsindo wakhe . . Ekuphela komgwebo obalulekileyo ngulowo kaThixo neSityhilelo sakhe esingokwesiprofeto esinenjongo yokusinxulumanisa nomgwebo wakhe. Ngenxa yoko, uxolo alufanele

lusithe ingqumbo engokomthetho yoThixo ophilayo. Kwaye simele sigwebe njengoko egweba kwaye sichonge oorhulumente boluntu okanye bonqulo ngokwembono yakhe yobuthixo. Ngenxa yoku, sibona “ *irhamncwa* ” nezenzo zalo, kwanangexesha loxolo olukhohlisayo.

Indinyana 2: “ *Ookumkani bomhlaba bahenyuza nayo, nabemi bomhlaba banxila yiwayini yobuhenyu bayo.* »

Kule ndinyana, kukho unxulumano nezenzo ‘zomfazi *ulzebhele* ’ owatyholwa nguYesu Kristu ngokusela abakhonzi bakhe “ *iwayini yobuhenyu (okanye yobuhenyu)* ” yokomoya ekwiSityhi. 2:20; izinto eziqinisekisiweyo kwiSityhi.18:3. Ezi zenzo zikwanxulumanisa “ *ihenyukazi* ” “*nenkwenkwezi enguMhlonyane* ” yeSityhi.8:10-11; umhlonyane yiwayini yakhe enetyhefu athe uMoya uthelekisa imfundiso yakhe yenkolo yobuRoma Katolika.

Kule ndinyana, ugculelo uThixo alwenzayo nxamnye nonqulo lwamaKatolika lufanelekile nakweli xesha lethu loxolo ngenxa yokuba isiphoso esingcikiwayo sihlasele igunya lakhe lobuthixo. Imibhalo yeBhayibhile Engcwele ebumba “ *amangqina amabini* ” ayo, ingqina ngokuchasene nemfundiso yobuxoki yolu nqulo lwaseRoma. Kodwa liyinyaniso elokuba imfundiso yakhe yobuxoki iya kuba nemiphumo emibi kakhulu kumaxhoba akhe aluhliweyo: ukufa ngonaphakade; nto leyo eya kuthethelela isenzo sabo sempindezelo ‘ *sokuvuna* ’ kweSityhi.14:18 ukuya kwesama-20.

Indinyana 3: “ *Sandisa entlango ndikuMoya. Ndabona inkazana ihleli phezu kwerhamncwa elimfusa, lizele ngamagama onyeliso, lineentloko ezisixhenxe neempondo ezilishumi.* »

“ ... *entlango* ”, umfuziselo wovavanyo lokholo kodwa kwanemeko yokomoya “eyomileyo” yomxholo ‘wexesha lethu *lesiphelo* (Dan.11:40)’, ngeli xesha, uvavanyo lokugqibela lokholo lwasemhlabeni. kwimbali, uMoya ufanekisela imeko yokomoya ekhoyo kulo mxholo wokugqibela. “ *Umfazi ulawula irhamncwa elimfusa* ”. Kulo mfanekiso, iRoma yongamela “ *irhamncwa eliphuma emhlabeni* ” elifanekisela iU.SA yamaProtestanti ngexesha laxa amaKatolika “ *anqula uphawu lwerhamncwa* ” ngokumisela umhla walo wokuphumla awawuzuzwa njengelifa kuMlawuli uConstantine ¹. Kulo mongo wokugqibela, akusekho zithsaba, ‘kwiintloko *ezisixhenxe* ’ zeRoma yonqulo, okanye “kwiimpondo *ezilishumi* ” imiqondiso, kule meko, yabalawuli bamazwe aseYurophu namaKristu ehlabathi abalawulayo. Kodwa lo mbutho uphela kumbala wesono: “ *obomvu* ”.

KwiSityhi.13 :3 sifunda oku: “ *Ndabona enye yazo iintloko zalo, ingathi ixatyelwe yafa; kodwa inxeba lakhe lokufa laphila. Loyika lonke ihlabathi emva kwerhamncwa elo .*” Siyazi ukuba oku kuphiliswa kungenxa yeConcordat yeNapoleon ¹. Ukusukela ngalo mzuzu ukuya phambili, ubupopu bamaRoma Katolika abasatshutshisi, nangona kunjalo, masiphawule ukubaluleka, uThixo uyaqhubeka ukubiza ngokuthi “ *irhamncwa* ”: “ *Waye umhlaba wonke wamangaliswa emva kwerhamncwa* ”. Oku kungqina le ngcaciso ingentla. Utshaba lukaThixo luhlala lulutshaba lwakhe ngenxa yokuba izono zalo ezichasene nomthetho wakhe azipheli, ngamaxesha oxolo njengakumaxesha emfazwe. Yaye ngoko ke utshaba lukaThixo ikwalolo lwabanyulwa bakhe abathembekileyo ngamaxesha oxolo okanye emfazwe.

Indinyana 4: “ *Umfazi lowo wayethiwe wambu ngengubo ebomvu nemfusa, ehonjiswe ngegolide, namatye anqabileyo, neeperile. Wayephethe indebe yegolide esandleni sakhe, ezele ngamasikizi nezingcoliso zobuhenyu bakhe.* »

Apha kwakhona, ingcaciso enikelwayo ijolise kwiimpazamo zeemfundiso zokomoya. UThixo uyazigweba izithethe zakhe zonqulo; inkitha yakhe kunye neMithendeleko yakhe ecekisekayo kwaye okokuqala, incasa yakhe yobunewunewu kunye nobutyebi obumkhokelela kwizivumelwano ezinqwenelwa ngookumkani, izihandiba kunye nazo zonke izityebi zomhlaba. “ *Ihenyukazi* ” limele lanelise “*abathengi*” balo okanye izithandwa zalo.

mbala “ *obomvu* ” unemvelaphi kwi “ *henyukazi* ” ngokwalo: “ *mfusa kunye nobomvu* ”. Igama elithi “ *umfazi* ” elichaza “ *ibandla* ”, indibano yonqulo, ngokuka-Efese 5:23 kodwa kwakhona, “ *umzi omkhulu onegunya phezu kookumkani bomhlaba* ”, njengoko indinyana 18 yesi sahluko ifundisa 17. isishwankathelo, sinokuyibona imibala yeeyunifomu “*zeekhadinali noobhishophu*” beVatican yaseRoma. UThixo ubonisa inkitha yamaKatolika, kusetyenziswa indebe “ *yegolide* ” apho iwayini enxilisayo imela igazi likaYesu Kristu. Kodwa ithini iNkosi ngayo? Uyasixelela: endaweni yegazi lakhe elihlawulelayo, ubona kuphela “ *amasikizi kunye nokungcola kobuhenyu bakhe* ”. KuDan.11:38, “ *igolide* ” yakhankanywa njengesihombiso samabandla akhe athi uMoya usithi “ *kuthixo weenqaba* ”.

Indinyana 5: “ *Ebunzi kubhalwe igama eliyimfihlelo : iBhabheli enkulu, unina wamahenyukazi namasikizi omhlaba.* »

“ *Imfihlelo* ” ecatsulwe kule ndinyana “*yimfihlelo* ” kuphela kwabo uMoya kaYesu Kristu ungabakhanyiseli; nazo, ngelishwa, zezona zininzi. Kuba, “ *ukuphumelela nokuphumelela kwamaqhinga* ” olawulo lukapopu okwabhengezwa ukususela kuDan.8:24-25 kuya kuqinisekiswa de kube lilixa lokugweba kwakhe, ekupheleni kwehlabathi. KuThixo, “*yimfihlelo yokuchasa umthetho* ” eyavakaliswayo neyayisele iphunyeziwe nguMtyholi ngexesha labapostile, ngokutsho kweyesi-2 kwabaseTesalonika 2:7 : “ *Kuba imfihlelo yokuchasana nomthetho iselisebenza; kunyanzelekile nje ukuba lowo usambambileyo abe wanyamalala* . “ *Imfihlelo* ” inxulunyaniswa negama elithi “ *iBhabhiloni* ” ngokwayo, nto leyo esengqiqweni, ekubeni isixeko samandulo esibizwa ngelo gama singasekho. Kodwa uPetros wayesele eyinike iRoma eli gama ngokwasemoyeni, kweyoku-1 kaPetros 5:13 kwaye ngelishwa izihlwele ezilahlekisiweyo, ngabanyuliweyo kuphela abanikela ingqalelo koku kuchaneka kunikelwa yiBhayibhile. Ulumkele intsingiselo ephindwe kabini yegama elithi “ *umhlaba* ” elikwachaza apha, ukuthobela kwamaProtestanti, kuba njengoko ukholo lwamaKatolika ludityanisiwe, ukholo lwamaProtestanti luninzi, ukubizwa ngokuba “*ngamahenyukazi*” , iintombi zabo zamaKatolika “ *umama* ” . Amantombazana abelana “ *ngamasikizi* ” “ *nomama* ” wabo . Yaye eyona nto iphambili kula “ *masikizi* ” yiCawa, “ *uphawu* ” lwegunya layo lonqulo elinxibelelene nayo.

Intsingiselo yokoqobo yegama elithi “ *umhlaba* ” iyathetheleleka kuba ukunganyamezeli kwabo unqulo lwamaKatolika ngoyena nobangela wohlaselo lonqulo lwezizwe ngezizwe. Iye yangcolisa yaza yenza ukuba ukholo lobuKristu

luthiye ngokuphembelela ookumkani ukuba baguqulele abantu bomhlaba ukuba bathobele. Kodwa emva kokuphelelwa ngamandla, “*amasikizi*” akhe aqhubeka ebasikelela abo uThixo abaqalekisayo yaye ebaqalekisa abo abasikelelayo. Ubuhedeni bakhe butyhilwa xa ebiza amaSilamsi ngokuthi “mzalwana” unqulo lwakhe luchaza uYesu Kristu njengomnye wabaprofeti abancinane.

Indinyana 6: “*Ndayibona inkazana leyo inxila ligazi labangcwele, naligazi lamangqina kaYesu. Kwaye, ndakumbona, ndamangaliswa kakhulu.* »

Le vesi ithatha isicatshulwa kuDan.7:21, icacisa apha ukuba “*abangcwele*” abalwa nabo babalawulayo, ngokwenene “*bangamangqina kaYesu*”. Oku kusikhanyisela kakhulu kwimfihlelo “*yeBhabhiloni Enkulu*”. Unqulo lwamaRoma lusela “*igazi*” labanyuliweyo ukusa kwinqanaba lokunxila. Ngubani onokukrokrela ukuba icawa yamaKristu, njengeRoma yoopopu yanamhlanje, ili “*henyukazi*” ‘elinxilise *ligazi elaphalazwa ngamangqina kaYesu*’? Amagosa anyuliweyo, kodwa wona kuphela. Kuba, ngesiprofeto, uMoya wabazisa amayelenqe otshaba lwabo. Oku kubuyela kwindalo yakhe ekhohlakeleyo nekhohlakeleyo iya kuba sisiphumo esibonakalayo sokuphela kwexesha lobabalo. Kodwa obu bubi buya kuba ngaphezu kwako konke, ngendlela emangalisa nangakumbi, imo yokholo olubalaseleyo lobuProtestanti beli xesha lesiphelo sehlabathi. UMoya ukhankanya “*abangcwele*” “*namangqina kaYesu*” ngokwahlukeneyo. “*Iingcwele*” zokuqala zatshutshiswa yiriphabliki yamaRoma yobuhedeni kunye neentshutshiso zabalawuli; “*Amangqina kaYesu*” achukunyiswa yiRoma yobuhedeni yamaRoma. Kuba ihenyukazi ngumzi: iRoma; “*Isixeko esikhulu esinobukhosi phezu kookumkani bomhlaba*” ukususela ekufikeni kwawo kwaSirayeli, kwelakwaYuda ngo - 63, ngokutsho kweDan.8: 9: “*eyona ndawo intle kumazwe*”. Imbali yosindiso iya kuqukunjelwa ngovavanyo lokholo apho “*amangqina kaYesu*” aya kuvela aze enze isenzo sokuthethelela eli binzana; ngaloo ndlela baya kunika uThixo isizathu esifanelekileyo sokungenelela ukuze abasindise ekufeni okucetyiweyo. Ngexesha lakhe, uYohane wayenesizathu esivakalayo sokukhwankqiswa ‘yimfihlelo’ eyayiphathelele isixeko saseRoma. Wayemazi kuphela kubuhedeni bakhe oburhabaxa nobungenanceba obamthumele eluvalelweni kwisiqithi sasePatmos. Imifuziselo yonqulo ‘njengendebe *yegolide*’ eyayibanjwe “*lihenyukazi*” ngoko ngokufanelekileyo yayinokumothusa.

Ivesi 7: “*Sathi kum isithunywa sezulu, Umangaliswe yini na? Ndiya kukuxelela imfihlelo yenkazana le, nerhamncwa eli liyithweleyo, lineentloko ezisixhenxe neempondo ezilishumi.* »

“*Imfihlelo*” ayenzelwanga ukuba ihlale ngonaphakade, kwaye ukusuka kwindinyana yesi-7, uMoya uya kunika iinkcukacha eziya kuvumela uYohane kunye nathi ukuba siphakamise “imfihlelo” size sichaze ngokucacileyo isixeko saseRoma, kunye nendima yaso kumfanekiso weRoma. indinyana 3 enemifuziselo, kwakhona, icatshulwe.

elithi “*umfazi*” libhekisela kunqulo lweRoma yoopopu, ibango layo lokuba “*ngumfazi weMvana*,” uYesu Kristu. Kodwa uThixo uyalikhanyela eli bango ngokuthi “lihenyukazi.”

“*Irhamncwa eliliphetheyo*” limela oorhulumente nabantu abawaqondayo nabawaxhasayo amabango alo onqulo. Zinemvelaphi yazo ngokwembali “kwiimpondo *ezilishumi*” zezikumkani ezayilwa eYurophu emva kokuba

zikhululwe kulawulo lobukhosi baseRoma ngokomfanekiso ochazwe kuDan.7:24. Baphumelela iRoma yobukhosi "yesilwanyana *sesine*". Kwaye le mimandla ichaphazelekayo ihlala ifana kude kube sekupheleni. Imida iyashukuma, oorhulumente bayatshintsha, besuka kubukhosi besiya kwiiriphabliki, kodwa isithethe sobuKristu bobuxoki bukapopu bamaRoma sibamanyanisa ngakumbi. Ngenkulungwane yama-20 'olu manyano luphantsi kwe-Roman aegis lwaqiniswa yi-European Union yasekwa "kwiZivumelwano zaseRoma" ngoMatshi 25, 1957 nango-2004.

Indinyana 8: " *Irhamncwa owalibonayo lalikho, kodwa alisekho.*" **Umele anyuke aphume enzonzobileni**, aye entshabalalweni. Abo bemiyoy phezu komhlaba, abamagama angabhalwanga encwadini yobomi kwasekusekweni kwehlabathi, baya kumangaliswa xa belibona irhamncwa, ngokuba lalikho, elingasekhoyo, noko liya kubuya livele. »

" *Irhamncwa owalibonayo lalikho yaye alisekho* . Inguqulelo: Ukunganyamezeli konqulo lwamaKristu ukususela ngo-538, yaye akusekho, ukususela ngowe-1798 . *iinyanga ezingama-42; Iintsuku ezingama-1260* ". Nangona ukunganyamezeli kwalo kwapheliswa sisenzo ' *serhamncwa eliphuma enzulwini* ,' elibhekisela kwiMvukelo yamaFrentshi nokungakholelwa kubukho bukaThixo kubuzwe kwiSityhi. umtyholi, " *uMtshabalalisi* ", otshabalalisa ubomi aze athobe isijikelezi-linga somhlaba, lowo isiTyhilelo 9:11 simbiza ngokuba " *yingelosi yenzonzobila* ". ISityhi. 20:1 siya kunikela le ngcaciso: " *umtyholi* " uya kubanjwa " *iminyaka eliwaka* " kumhlaba ongenabantu obizwa ngokuba " *inzonzobila* ". Ngokuthi yavela " *enzonzobileni* ," uThixo utyhila ukuba esi sixeko **asizange** sibe nolwalamano naye; enoba, ebudeni bolawulo lwakhe lobuhedeni, nto leyo esengqiqweni kakhulu, kodwa kwanakuwo wonke umsebenzi wakhe wonqulo lukapopu, ngokuchasene noko inkitha yabantu abakhohlisiweyo ikukholelwayo ngenxa yokuwa kwabo, ekubeni baya kwabelana ngako, "intshabalalo" yakhe **yokugqibela** ityhilwe *apha* . Ekubeni elidelile ilizwi lesiprofeto, amaxhoba okulukuhlwa kweRoma aya kukhwankqiswa kuba ukunganyanyezelwa konqulo kuya " *kuvela kwakhona* " kulo mingo wokugqibela uvakaliswe kwaza kwatyhilwa. Ngaloo ndlela uThixo usikhumbuzwa ukuba uwazi amagama abanyuliweyo ukususela " *ekusekweni kwehlabathi* ". " *Amagama* " abo abhalwa " *kwincwadi yobomi yeMvana* " uYesu Kristu. Kwaye ukubasindisa, wazivula iingqondo zabo kwiimfihlelo zeziprofeto zakhe zeBhayibhile.

Ndicebisa apha uhlalutyo lwesibini lwale ndinyana malunga negama elithi " *inzonzobila* ". Kolu kucamngca, ndiqwalasela umxholo wokugqibela ekujoliswe kuwo nguMoya ngokwengcaciso yakhe 'yerhamncwa *elimfusa* ' kwindinyana 3. Sikubonile oku, ukungabikho " *kwezithsaba* " "kwiimpondo *ezilishumi* " kunye "nerhamncwa *elimfusa*" kwindinyana 3. *iintloko ezisixhenxe* " zisibeka " *kwixesha lesiphelo* "; elo xesha lethu. Kudala ndicinga ukuba ingcamango " *yobudenge* " inokuchaphazela kuphela isenzo sokunganyamezeli nesobuzwilakhe, nto leyo eya kuthi ngenxa yoko ibalelwe kulawulo olungenakunyamezelana lwemihla yokugqibela ephawulwe luvavanyo lokugqibela lokholo lwendalo iphela. Kodwa eneneni, ekupheleni kobusika ngo-2020 ngexesha likaThixo, omnye umbono uphefumlelwe ndim. Enyanisweni " *irhamncwa* " lihlala liyibulala imiphefumlo

yabantu, yaye amaxhoba eemfundiso zalo zabantu ezibaxiweyo nazizoyikekayo maninzi lee kunezo zokunganyamezeli kwalo. Ivela phi le mikhwa intsha yokuhenda nenkohliso yabantu? Sisiqhamo selifa lengcinga ekhululekileyo evela kwiintanda-bulumko zohlaziyo athe uThixo wazijolisa kwiSityhi. 11:7 phantsi kwegama “lerhamncwa *eliphuma enzonzobileni* ”. Umbala ‘ *ongqombela* ’ odityaniswe ‘ *nerhamncwa* ’ lexesha lethu, okwindinyana 3 yesi sahluko, ugxeke isono esibangelwa kukusebenzisa inkululeko egqithiseleyo umntu azinike yona. Umela bani? Abalawuli baseNtshona bemvelaphi yobuKristu abaziseko zabo zonqulo zizuzwa kubuKatolika baseYurophu: i-USA kunye neYurophu yalahlekiswa ngokupheleleyo yinkolo yamaKatolika. “ *Irhamncwa* ” esiboniswa nguThixo lisisiphumo sezenzo ekwaprofetwa ngazo ‘kwixilongo *lesihlanu* ’ isigidimi. Ukholo lwamaProtestanti, lulukuhlwe lukholo lwamaKatolika lwenziwe ngoxolo, ludibanisa ubuProtestanti kunye nobuKatolika obuqalekisiweyo nguThixo, budibene ne-Adventism esemthethweni ngo-1994, "ukulungiselela idabi" *leSityhi.9 : 7-9, " yeArmagedon "*, ngokutsho kweSityhi.16:16, abaya kunye, emva “kwexilongo *lesithandathu* ”, ukuba bakhokele nxamnye nabakhonzi bakaThixo abathembekileyo bokugqibela, abayigcinayo bayigcine iSabatha yakhe; ukuphumla kosuku lwesixhenxe ngokomyalelo wesine kwelishumi. Ngamaxesha oxolo, iintetho zabo ziphakamisa uthando lobuzalwana nenkululeko yesazela. Kodwa le nkululeko imasikizi neyobuxoki yenziwa inkululeko ikhokelela “ *kukufa kwesibini* ” kwezihlwele ezihlala kumazwe aseNtshona; nto leyo ebonakala, ngokuyinxenye, kukungakholelwa kubukho bukaThixo, ngokuyinxenye, kukungakhathali, yaye ngokuyinxenye, kukuzibophelela elunqulweni okungento yanto, ngenxa yokuba begwetyiwe nguThixo, ngenxa yeemfundiso zabo zonqulo lobuxoki . Ngale ndlela, eli “ *rhamncwa* ” lobuntu linemvelaphi “*enzonzonzobila* ” njengoko uMoya etyhila kule ndinyana, ngengqiqo yokuba inkolo yobuKristu ibe ngumfanekiso nokusetyenziswa kweengcinga zabantu. . **Njengokwanga kukaYudas uYesu, uthando loluntu lobuxoki oluhendayo lwexesha loxolo lubulala ngaphezu kwekrele** . “ *Irhamncwa* ” lexesha lethu loxolo nalo lizuzwa ilifa “ *ubumnyama* ” isimilo esichazwa ligama elithi “ *nzulu* ” kwiGen.1:2: “ *Ihlabathi lalisenyanyeni, kuselubala; kwakukho ubumnyama phezu kwamanzi anzongonzongo , noMoya. kaThixo wanyakazela phezu kwamanzi* . Kwaye lo mlinganiswa “ *wobumnyama* ” woluntu lwemvelaphi yobuKristu ngokwawo uzuzwe njengelifa “ **kukhanyiso** ”, igama elinikwe iingcaphephe zasimahla zaseFransi.

Ngokucebisa oku kuhlanguanisana, uMoya uphumeza usukelo lwawo oluquka ukutyhila kubakhonzi bawo abathembekileyo umgwebo wawo kwihlabathi lethu laseNtshona kunye nongcikivo olubhekisa kulo. Ngaloo ndlela uyazigxeke izono zakhe ezininzi kunye nokungcatsha kwakhe uYesu Kristu, okuphela koMsindisi apho izenzo zabo zihlazisa.

Indinyana 9: “ *Nantsi ingqiqo enobulumko: Iintloko ezisixhenxe ziintaba ezisixhenxe, ehleli phezu kwazo inkazana leyo.* »

Le ndinyana ingqina ibinzana ekwakukudala libizwa ngalo iRoma: “ iRoma, isixeko seenduli ezisixhenxe ”. Ndifumene eli gama licatshulwe kwiatlasi yejografi yesikolo esidala ukusukela ngo-1958. Kodwa le nto ayinangxoxo; i“ *sixhenxe Iintaba* ” ezibizwa ngokuba “ziinduli” zisekho nanamhlanje zinamagama:

iCapitoline, iPalatine, iCaelius, iAventine, iViminal, iEsquiline, kunye neQuirinal. Ngexesha lobuhedeni, ezi nduli “ziindawo eziphakamileyo” zonke zazixhasa iitempile ezinikelwe kwizithixo ezigwetyiweyo nguThixo. Kwaye ukuhlonipha “*uthixo weenqaba*”, inkolo yamaKatolika nayo yaphakamisa icawa yayo, kuCaelius echaza “izulu” ngokutsho kweRoma. KwiCapitol, “intloko”, iphakamisa iBhotwe leHolo yeDolophu, inkalo yoluntu yenkundla. Masibonise ukuba ihlakani lemihla yokugqibela, iMelika, nayo ilawula “kwiCapitol” eseWashington. Apha kwakhona, isimboli “sentloko” sigwetyelwe ngulo magistrate uphakamileyo oya kuthatha indawo yeRoma, aze alawule, ngokulandelelana, abemi bomhlaba, “*ebusweni bawo*” ngokweSityhi.13:12.

Indinyana 10: “*Kukwangookumkani abasixhenxe: abahlanu bawa, omnye ukho, omnye akakafiki; xa athe wafika, uya kuhlala umzuzwana.*»

Kule ndinyana, ngebinzana elithi “*ookumkani abasixhenxe*”, uMoya unika iRoma “ulawulo *olusixhenxe*” olulandelelanayo, kwezintandathu zokuqala: ubukhosi ukusuka ku-753 ukuya ku-510; iRiphabliki, iConsulate, ubuzwilakhe, iTriumvirate, uBukhosi ukususela ngoOctavian, uKesare Awugusto uYesu wazalelwa phantsi kwakhe, kunye neTetrarchy (4 abalawuli abanxulumeneyo) kwindawo yesixhenxe phakathi kwama-284 nama-324, engqina ukuchaneka “*umele ahlale ixesha elide . ixesha elifutshane*”; ngokwenene 30 iminyaka. Umlawuli omtsha uConstantine^{ndiya} kushiya ngokukhawuleza iRoma kwaye ndiye kuhlala eMpuma eByzantium (iConstantinople ebizwa ngokuba yiIstanbul ngamaTurkey). Kodwa ukususela ngowama-476, ubukhosi basentshona baseRoma baqhekeka zaza “*iimpondo ezilishumi*” zikaDaniyeli nezeApocalypse zafumana uzimele-geqe ngokuseka izikumkani zaseNtshona Yurophu. Ukusukela ngo-476, iRoma yahlala iphantsi kolawulo lwama-Ostrogoth barbarians, eyakhutshwa kubo ngo-538, ngunjengele uBelisarius wathunyelwa nemikhosi yakhe ngumlawuli uJustinian owayehlala eMpuma eConstantinople.

Indinyana 11: “*Irhamncwa elaye likho, elingasekhoyo, lingukumkani wesibhozo ngokwalo, engowenani labasixhenxe, uye entshabalalweni.*»

ngowama -538 ngommiselo ovumayo woMlawuli uJustinian¹ Ngaloo ndlela wasabela kwisicelo somfazi wakhe uThéodora, owayesakuba “ihenyukazi”, owangenelela egameni likaVigile, omnye wabahlobo bakhe. Njengoko indinyana 11 isitsho, ulawulo lukapopu lubonakala ngexesha lolawulo “olusixhenxe” olukhankanyiweyo ngoxa lwalusenza uhlobo olutsha olungazange lubonwe ngaphambili awathi uDaniyeli waluchaza njengokumkani “owahlukileyo”. Into eyandulela ixesha lookumkani “abasixhenxe” bangaphambili sisihloko senkokeli yenkolo yaseRoma esele inikwe abalawuli bayo kwaye ukususela kwimvelaphi yayo: “uPontifex Maximus”, ibinzana lesiLatini eliguqulelwe ngokuthi “uPontifi onguMongami”, eliyelahlala, ukususela ngoko. 538, isibizo esisemthethweni sikaPopu wamaRoma Katolika. Ulawulo lwamaRoma olukhoyo ngexesha uYohane afumana ngalo umbono buBukhosi, ulawulo lwamaRoma lwesithandathu; yaye ngexesha lakhe, isibizo esithi “pontiff owongamileyo” sasinxitywa ngumlawuli ngokwakhe.

Ukubuyela kweRoma kwimeko yembali kungenxa yokumkani ongumFrank, uClovis I “waguqukela” kubuKristu bobuxoki belo xesha, ngowama-496; oko kukuthi, kubuRoma Katolika obabuthobela uConstantine I

obabusele buhlaselwe sisiqalekiso sikaThixo ukususela ngoMatshi 7, 321. Emva kolawulo lobukhosi, iRoma yahlaselwa yaza yonganyelwe ngabantu basemzini ababefuduka bebaninzi. Ukungaqondi kakuhle iilwimi kunye neenkubeko ezahlukeneyo sisiseko sokungazinzi kunye nomzabalazo wangaphakathi owatshabalalisa ubunye kunye namandla aseRoma. Esi senzo sisetyenziswa nguThixo namhlanje eYurophu ukuze ayenze buthathaka aze ayinikele kwiintshaba zayo. Isiqalekiso samava "eNqaba yaseBhabheli" ke sigcina iinkulungwane kunye newaka leminyaka zonke iziphumo zayo kunye nokusebenza kwayo ekukhokeleleni uluntu kumashwa. Ngokuphathelele iRoma, ekugqibeleni, yaba phantsi kolawulo lwama-Arian Ostrogoth ngokwemfundiso echasene nonqulo lwamaRoma Katolika olwaluxhaswa ngabalawuli baseByzantium. Ngoko ke kwafuneka akhululwe kolu lawulo ukuze kumiselwe ulawulo lukapopu waseRoma ngowama-538. Ukufeza oku ngokutsho kukaDan.7:8-20, "iimpondo ezintathu zathotywa phambi kobupapa (*uphondo oluncinane*); Abantu abaxhalabileyo bachasene nobuRoma Katolika booBhishophu baseRoma, ngokulandelelana, ngo-476, iHeruli, ngo-534, iVandals, kwaye ngoJulayi 10, 538, "ngesiphango sekhephu", bakhululwa ekuhlaselweni kweOstrogoths yinjengele. UBelisarius othunyelwe nguJustinian I iRoma yayinokungena kulawulo lwayo lukapopu olukhethekileyo, olulawulayo nolungenakunyamezela, olwamiselwa ngulo mlawuli, ngokwesicelo sobuqhophololo uVigilius, upopu wokuqala ngewonga. Ukususela ngalo mzuzu, iRoma iye **yaba** " *sisixeko esikhulu esinobukhosi phezu kookumkani bomhlaba* ", ukusuka kwindinyana ye-18, **eva** " *entshabalalo* ", njengoko uMoya uchazayo, apha, okwesibini, emva kwendinyana yesi-8.

UPopu ke ngoko awubuyeli kuPetros oNgcwele njengoko esitsho kodwa kummiselo kaJustinian I, umlawuli ^{waseByzantium} owamnika iwonga lakhe negunya lakhe lonqulo. Ngaloo ndlela, iCawa yayalelwa nguMlawuli waseRoma uConstantine I ^{ngoMatshi} 7, 321 yaye upopu othethelelayo wamiselwa nguMlawuli waseByzantium uJustinian I ^{ngonyaka} wama-538; imihla emibini enezona ziphumo zoyikekayo kulo lonke uluntu. Kwakungonyaka ka-538 apho uBhishophu waseRoma wathatha iwonga likaPope okokuqala.

Indinyana 12: " *Iimpondo ezilishumi ozibonileyo zingookumkani abalishumi, bona abo bangekamkeli bukumkani, basuka bamkele igunya njengookumkani ilixa elinye, kunye nerhamncwa.* »

Apha, ngokungafaniyo noDan.7:24, umyalezo ujolise kwixesha elifutshane kakhulu elibekwe ekupheleni "kwexesha *lesiphelo* ".

Njengakwixesha likaDaniyeli, ngexesha likaYohane, " *iimpondo ezilishumi* " zobukhosi baseRoma zazingekayifumani okanye zazingekayifumani kwakhona inkululeko yazo. Kodwa, umongo ekujoliswe kuwo kwesi sahluko se-17 ungowokupheliswa kwehlabathi, yindima ethi " *iimpondo ezilishumi* " zidlalwe kulo mongo othe ngqo ovuswa nguMoya, njengoko iindinyana ezilandelayo ziya kuqinisekisa. "Ilix" ekwaprofetwa ngalo libhekisela kwixesha lovavanyo lokugqibela lokholo elavakaliswa, kwiSityhi. 3:10 , koovulindlela abathembekileyo beSeventh -day Adventism ngowe-1873. ukukhanya okunikwe nguYesu Krestu kwabonyulwa bakhe ngo-2020.

Ngokutsho kwengxelo yesiprofeto eyanikelwa kumprofeti uHezekile (Hez. 4:5-6), “*imini*” yesiprofeto ixabisa “*unyaka*” wokwenene , yaye ke ngoko, “*ilixa*” elingokwesiprofeto lixabisa iintsuku ezili-15 zokwenene. Ukuzingisa okukhulu kwesigidimi soMoya esiya kucaphula kathathu ibinzana elithi “*ngeyure enye*” kwisahluko 18, kundikhokelela ekubeni ndifumanise ukuba eli “*yure*” lijolise kwixesha eliphakathi kokuqalisa kweyesi-6 “^{yezibetho} *ezisixhenxe zokugqibela.*” nokubuya isebuqaqawulini beNkosi yethu uYesu Kristu, ekubuyeni kwayo isebuqaqawulini besiphatha-zingelosi “*uMikayeli*” ukubahlangula abanyulwa bayo ekufeni. Ngoko ke, eli ‘*lix*’ lixesha ‘eliza kuqunjelwa ngalo idabi leArmagedon .

Indinyana 13 : “*Banenjongo enye, yaye banikela amandla abo negunya labo kwirhamncwa.* »

Ejolise kwixesha lovavanyo lokugqibela, uMoya uthi ‘*ngeempondo ezilishumi*’: “*Zinjongo-nye, zinikela amandla negunya lazo kwirhamncwa . Olu sukelo abanalo luquka ukuqinisekisa ukuba uphumlo lwangeCawa luyahlonelwa ngabo bonke abasinde kwiMfazwe Yehlabathi YesiThathu yeNyukliya. Ukonakala kwawanciphisa kakhulu amandla omkhosi wezizwe zamandulo zaseYurophu. Kodwa, aboyisileyo bongquzulwano, amaProtestanti aseMerika afumana kwabo basindileyo, ukulahlwa ngokupheleleyo kolongamo lwawo. Iintshukumisa zezobutyholo, kodwa abawileyo abazi nto, yaye umoya wabo onikelwe kuSathana unokufeza ukuthanda kwakhe kuphela.*

Kuphela kukumanyana ‘kwenamba’, “*irhamncwa*” kunye “*nomprofeti wobuxoki*” apho “*iimpondo ezilishumi*” zinikezela igunya lazo “*kwirhamncwa*” . Kwaye oku kukhanyela kubangelwa bubunzulu bokubandeleleka abathwalwa zizibetho zikaThixo kubo. Phakathi kokubhengezwa kommiselo wokufa nokusetyenziswa kwawo, ixesha leentsuku ezili-15 linikwa abagcini beSabatha ukuba bamkele “*uphawu lwerhamncwa*”, “iCawa” yalo yamaRoma engcoliswe lunqulo lobuhedeni lwelanga. Ukubuya kukaYesu Krestu kucwangciswe ngentwasahlobo eyandulela i-3 ka-Epreli 2030, ngaphandle kokuba kukho impazamo ekutolikweni igama elithi “*iyure*”, ummiselo wokufa kufuneka ubhengezwe ngalo mhla okanye umhla ophakathi kwawo nosuku. yentwasahlobo ka-2030 yekhalenda yethu yesiqhelo yangoku.

Ukuze uqonde ngokupheleleyo ukuba iya kuba yintoni imeko yexesha lokugqibela, qwalasela ezi zibakala zilandelayo. Isiphelo sexesha lobabalo sibonakala kuphela ngamagosa anyuliweyo asinxulumanisa nokubhengezwa komthetho weCawe; ngokuthe ngqo, emva kwakhe. Kwingqokelela yabantu abangakhulwayo nabanemvukelo abasaphilayo, ukubhengezwa komthetho weCawa kubonakala kuphela njengomlinganiselo womdla ngokubanzi ngaphandle kwemiphumo kubo. Yaye kuphela kusemva kokuba beve izibetho ezihlanu zokuqala owathi umsindo wabo wempindezelo ubakhokelela ekubeni basivume ngokupheleleyo isigqibo “*sokubulala*” abo baziswe kubo njengabo babekek’ ityala ngesohlwayo sabo sasezulwini.

Indinyana 14 : “*Baya kulwa neMvana, yaye iMvana iya kubeyisa, ngenxa yokuba iyiNkosi yeenkosi noKumkani wookumkani;* »

“*Baya kulwa neMvana, kwaye iMvana iya kuboyisa ...*”, kuba inguThixo uSomandla ongenakukwazi ukumelana nawo. “*UKumkani wookumkani neNkosi*

yeenkosi ” uya kumisela amandla akhe kookumkani neenkosi ezinamandla zomhlaba. Kwaye nabanyuliweyo abakuqondayo oku baya koyisa kunye naye. UMoya apha ukhumbula iikhrayitheriya ezintathu ezifunwa nguThixo kwabo abasindisayo kwaye bazibophelele kwindlela yosindiso eqala kubo ngemeko yokomoya "ebiziweyo" kwaye emva koko iguqulwe, xa oku kunjalo, “ Onyuliweyo ”, ngokuthi “ *ukunyaniseka* ” kubonakaliswa kumdali uThixo nakuko konke ukukhanya kwakhe kwebhayibhile. Idabi ekubhekiselwa kulo lidabi “ *leArmagedon* ”, leSityhi.16:16; “ *ilixa* ” xa “ *ukuthembeka* ” “ kwabanyuliweyo ” “ *ababiziweyo* ” kuvavanywa. KwiSityhi.9:7-9, uMoya watyhila ukulungiswa kokholo lwamaProtestanti kule “ *mfazwe* ” yokomoya. Begwetyelwe ukufa, ngenxa yokuthembeka kwabo kwiSabatha, abanyuliweyo bangqina ngentembelo ebekwe kwizithembiso ezaxelwa kwangaphambili nguThixo nobobu bungqina bunikelwa kuye, bumnika “uzuko” alufunayo kwisigidimi sengelosi yokuqala. ISityhi.14:7. Abakhuseli kunye nabaxhasi beCawa abenziwe isibophelelo baya kufumana, kula mava, ukufa abaya kulungiselela ukukunika abanyulwa bakaYesu Kristu. Ndikhumbuza apha, kwabo bathandabuzayo nabathandabuzayo ukuba uThixo uzigqala zibaluleke kangaka iintsuku zokuphumla, kangangokuba uluntu lwethu luphulukene nobunaphakade balo ngenxa yokubaluleka awayekunike “imithi emibini” yomyezo wasemhlabeni. “ *IArmagedon* ” isekelwe kumgaqo ofanayo ekuthabatheni indawo “yemithi emibini” namhlanje “sinomhla wokwazi okulungileyo nokubi,” ngeCawa, “nomhla wobomi obungewalisiweyo”, iSabatha okanye uMgqibelo.

Ivesi 15: “ *Sathi kum, Amanzi owabonileyo, elihleli kuwo ihenyukazi, ngabantu, nezihlwele, neentlanga, neelwimi;* »

Indinyana ye-15 isinika isitshixo esivumela ukuba sichaze “ *amanzi* ” apho “ *ihenyukazi lihleli* ”, abantu baseYurophu ababizwa ngokuba “ngamaKristu”, kodwa ngaphezu kwakho konke, “amaKristu” ngobuxoki nangenkohliso. IYurophu inophawu lokuhlanganisa abantu abathetha “ *iilwimi* ” ezahlukeneyo; ezenza buthathaka iimanyano neemanyano ezenziweyo. Kodwa kumaxesha akutshanje, ulwimi lwesiNgesi lusebenza njengebhulorho kwaye lukhuthaza utshintshiselwano lwamazwe ngamazwe; imfundo exhaphakileyo yabantu iyakunciphisa ukusebenza kwesixhobo sesiqalekiso sobuthixo kwaye ichase ukuyilwa koMdali waso. Impendulo yakhe ke ngoko iya kuba yoyikeka ngakumbi: ukufa ngemfazwe kwaye ekugqibeleni, ngobungangamsha bokufika kwakhe okuzukileyo.

Indinyana 16 : “ *Iimpondo ezilishumi owazibonayo, nerhamncwa liya kulithiya ihenyukazi, lilihlube, lilihlube, liyidle inyama yalo, liyidle ngomlilo.* »

Indinyana 16 ivakalisa ucwanciso lwesahluko se-18 esilandelayo. Uqinisekisa ukuguqulwa “ *kweempondo ezilishumi nerhamncwa* ” elathi, emva kokulixhasa nokulamkela, ligqibe ekubeni litshabalalise “ *ihenyukazi* ”. Ndikhumbula apha ukuba “ *irhamncwa* ” lulawulo lombutho wamagunya oluntu kunye nenkolo kwaye lichaza kulo mxholo, amandla abantu baseMelika bamaProtestanti ngokusemthethweni kunye nabantu baseYurophu bamaKatolika namaProtestanti, ngelixa “ihenyukazi” *lityumba*. abefundisi, oko kukuthi, amagunya okufundisa amagunya onqulo lwamaKatolika: iimonki, abefundisi, oobhishophu, iikhadinali noPopu. Ngaloo ndlela, abantu baseYurophu

abangamaKatolika namaProtestanti aseMerika, abangamaxhoba amabini obuxoki bamaRoma, bamelana nabefundisi bobuPopu bamaRoma Katolika. Yaye ziya ‘ *kuyidla ngomlilo* ’ xa, ngongenelelo lwakhe oluzukileyo, uYesu eya kusichitha isigqubuthelo sakhe sobudemon esikhohlisayo. “ *Impondo ezilishumi* ” ziya ‘ *kuzihluba, ziyihlube,* ’ ngenxa yokuba lihleli ubuncwane, liya kuhlutywa, yaye ngenxa yokuba liyambethe imbonakalo yobungwele, liya kubonakala ‘ *lize* ’ nokuba likwihlazo lokomoya, lingenabani. ubulungisa basezulwini ukuba bambathise. Ukuchaneka, “ *baya kudla inyama yakhe* ”, kubonisa ubugwenxa begazi besohlwayo sakhe. Le ndinyana iqinisekisa umxholo othi “ *ukuvuna kweediliya* ” kwiSityhi. 14:18 ukusa kwesama-20: Yeha kwiidiliya zengqumbo!

Indinyana 17 : “ *Kuba uThixo ubeke oko ezintliziyweni zabo ukuba benze ingcinga yakhe, benze ingcinga-nye, babunike irhamncwa ubukumkani babo, ade azaliseke amazwi kaThixo.* »

Indinyana ye-17, phantsi kwenani lomgwebo, isityhilela ingcamango ebalulekileyo yoThixo wasezulwini yokuba abantu baphosakele ngokuyicekisa okanye ukuyiphatha ngokungakhathali. UThixo ugxininisa apha, ukuze abanyuliweyo bakhe baqiniseke, ukuba nguye kuphela uMphathi “womdlalo owoyikekayo” oya kwenziwa ngexesha elilindelweyo. Inkqubo ayizange yenziwe nguMtyholi, kodwa nguThixo ngokwakhe. Yonke into ayibhengezayo kwisityhilelo sakhe esikhulu nesigqwesileyo esiphathelele uDanyeli nesiTyhilelo mhlawumbi sele yenzekile, okanye izeza kuzalisekiswa. Yaye ngenxa yokuba “ *isiphelo sento silunge ngakumbi kunokuqalwa kwayo* ” ngokutsho kweNt. 7:8 , uThixo ujolise ingqalelo yethu kuthi, olu vavanyo lokugqibela lokuthembeka oluya kusahlula kumaKristu obuxoki luze lusenze sifanelekele ukungena kwiphakade lakhe lasezulwini emva koku. intshabalalo yenyukliya yeMfazwe Yehlabathi III. Ngoko ke kufuneka silinde nje ngentembelo ekubeni yonke into eya kulungelelaniswa emhlabeni “iyilwe ” nguThixo ngokwakhe. Ukuba ke uThixo ungakuthi, ngubani na *ongasichasayo* ?

Kuthetha ukuthini “ *de amazwi kaThixo azaliseke ?* UMoya ubhekisela kwisiphelo sokugqibela ebesibekelwe “ *uphondo oluncinane* ” lukapopu njengoko sele kuprofetiwe ngalo, kuDan.7:11: “ *Ndabona, ngenxa yamazwi ekratshi, oluwathethayo uphondo; ndabona inkomo yabulawa, nomzimba wayo usitsha, wanikelwa emlilweni ukuba utshiswe* ”; kuDan.7:26 : “ *Liya kufika ke umgwebo, lisuswe igunya lakhe kuye, litshatyalaliswe, litshatyalaliswe kude kuse ephakadeni* ; noDan.8:25 : “ *Ngenxa yokulunga kwakhe, nokuphumelela kobuqili bakhe, woba nekratshi entliziyweni yakhe, abatshabalalise abaninzi ababenoxolo, asukele phezulu kumthetheli-mkhosi; kodwa iya kwaphulwa, ngaphandle komgudu waso nasiphi na isandla* .” Amanye “ *amazwi kaThixo* ” aphaathelele ukuphela kweRoma aya kuchazwa kwiSityhi.

Indinyana 18: “ *Inkazana oyibonileyo inguloo mzi mkhulu, ulawula ookumkani bomhlaba.* »

Indinyana ye-18 isinika obona bungqina beyisayo bokuba “ *isixeko esikhulu* ” ngokwenene yiRoma. Masiyiqonde le nto, ingelosi ithetha noYohane ngokobuqu. Kwakhona, ngokuthi kuye: “ *Yaye umfazi ombonileyo sisixeko esikhulu esinobukumkani phezulu kookumkani bomhlaba* ”, uYohane wenziwa aqonde ukuba ingelosi ithetha ngeRoma, “isixeko seenduli ezisixhenxe”. eyathi,

ngexesha layo, yalawula izikumkani ezahlukeneyo zoBukhosi bayo obukhulukazi bamathanga. Kubukhosi bawo, sele ‘ *bunobukhosi phezu kookumkani bomhlaba* ’ yaye buza kubugcina phantsi kolawulo lukapopu.

Kwesi sahluko se-17, uyabona, uThixo ugxininise kwizityhilelo zakhe ezisivumela ukuba sichonge ngokuqinisekileyo “ihenyukazi ”, utshaba lwakhe “Iwentlekele yeenkulungwane” zobuKristu. Ngaloo ndlela unika inani le-17 ingqiqo yokwenene yomgwebo wakhe. Yilo ngqalelo eyandikhokelela ekubeni ndixabise isikhumbuzo sekhulu le-17 ^{lokusekwa} kwesono esenza ukwamkelwa komhla welanga le-7 kaMatshi 321 (umhla osemthethweni kodwa wama-320 kaThixo) esiye saba nawo kulo nyaka wama-2020. esele idlule ngoku. Siyabona ukuba ngenene uThixo uyiphawule ngesiqalekiso esingazange sabonwa kwimbali yexesha lobuKrestu (Covid-19) esibangele ukuwa koqoqosho lwehlabathi kube yintlekele ngakumbi kuneMfazwe yesibini yeHlabathi. Ezinye iziqalekiso zomgwebo wobulungisa kaThixo ziyeza ngokulandelayo, siya kuzifumanisa, imihla ngemihla.

ISityhilelo 18: ihenyukazi lifumana isohlwayo salo

Emva kokutyhila iinkcukacha ezivumela ukuchongwa kwehenyukazi, isahluko 18 siya kusibeka kwimeko ethile yokuphela “kwedabi *laseArmagedon* ”. Amazwi atyhila umxholo wayo: “ *ilixa lokohlwaya iBhabhiloni enkulu, unina wamahenyukazi omhlaba* ”; ixesha “lokuvuna ” okunegazi.

Indinyana 1: “ *Ndaza emva koko ndabona isithunywa sezulu sisihla, siphuma ezulwini, sinegunya elikhulu; kwaye umhlaba wakhanyiselwa bubuqaqawuli bakhe.* »

Ingelosi enegunya elikhulu ikwicala likaThixo, enyanisweni, nguThixo ngokwakhe. UMikayeli, intloko yeengelosi, lelinye igama uYesu Kristu alibizayo ezulwini ngaphambi kobulungiseleli bakhe basemhlabeni. Kwakuphantsi kweli gama, nangegunya elaqondwa kuye zizithunywa ezingcwele, awathi wamkhupha uMtyholi needemon zakhe ezulwini, emva koloyiso lwakhe emnqamlezweni. Ke ngoko kuphantsi kwala magama mabini ukuba abuyele emhlabeni, esebuqaqawulini bukaYise, ukuba abarhole kuwo abanyulwa bakhe abaxabisekileyo; zixabisekile ngenxa yokuba zithembekile yaye oku kuvavanywa kokuthembeka kuye kwabonakaliswa. Kukule meko apho uye wazukisa ngokuthembeka kwakhe abo baye ngobulumko bathobela ngokumnika “uzuko ” awayelufuna ukususela ngowe-1844 ngokweSityhi. 14:7 . Ngokugcina iSabatha, abanyulwa bakhe bamzukisa njengoThixo umdali onguye yedwa

ngokusemthethweni ukususela ekudalweni kwakhe ubomi basezulwini nobomhlaba.

Indinyana 2: “ *Sadanduluka ngezwi elikhulu, sisithi, Iwile, iwile iBhabheli enkulu. Liye laba likhaya leedemon, nokuba ngumqolomba woomoya bonke abangcolileyo, nokuba ngumqolomba weentaka zonke ezingcolileyo, ezithiyekileyo.* ”

“ *Yena iwile, iwile, iBhabheli enkulu!* ”. Sifumana amazwi acatshulwe kwiSityhi. 14:8 kule ndinyana 2 , kodwa ngesi sihlandlo, akuthethwa ngako ngokwesiprofeto, kungenxa yokuba ubungqina bokuwa kwakhe bunikwa abantu abasindileyo kulo mzuzu wokugqibela womsebenzi wayo wokulukuhla. Isigqubuthelo sobungcwele seBhabhiloni kapopu waseRoma naso siyawa. Enyanisweni, “ *likhaya leedemon, umqolomba wemimoya yonke engcolileyo, umqolomba weentaka zonke ezingcolileyo nezinevumba elibi . Ukukhankanywa ‘kwentaka ’ kusikhumbuzisa ukuba emva kwezinto ezisemhlabeni kukho ukuphefumlelwa kweengelosi ezimbi ezivela kwinkampu kaSathana, inkokeli yazo, nomvukeli wokuqala wendalo kaThixo.*

Indinyana 3: “ *Ngenxa yokuba zonke iintlanga zisele iwayini yomsindo wobuhenyu bayo, nookumkani bomhlaba bahenyuza nayo, nabarhwebi bomhlaba baba zizityebi ngamandla okuxhamla kwawo amandla.* »

ngokuba zonke iintlanga zayisela iwayini yomsindo wobuhenyu bakhe, . . . ” Ugonyamelo lonqulo lwavela ngokuphenjelelwa ligunya likapopu wamaRoma Katolika elathi, lizibanga lisenkonzweni kaYesu Kristu, labonakalisa indelelo ephelileyo kwizifundo zokuziphatha awayenazo. wafundisa abafundi nabapostile bakhe emhlabeni. uYesu ezele lubulali, oopopu bezele ngumsindo; UYesu, umzekelo wokuthobeka, oopopu, imizekelo yamampunge nekratshi, uYesu ophila kubuhlwempu bezinto eziphathekayo, oopopu ababephila ubomi obutofotofo nobutyebi. UYesu wasindisa ubomi babantu, ngokungekho sikweni nangokungeyomfuneko oopopu babulala inkitha yabantu. Ngoko ke obu buKristu bukapopu bamaRoma Katolika babungenakufana nokholo olwanikelwa njengomzekelo kaYesu. KuDaniyeli, uThixo waprofeta ‘ *ngokuphumelela kobuqili bakhe* ,’ kodwa kwakutheni ukuze kuphunyezwe oku? Impendulo ilula: kuba uThixo wamnika yona. Kuba simele sikhumbule ukuba kuphantsi komxholo wesohlwayo ‘ *sexilongo lesibini* ’ leSityhi. 8:8 awathi waluvusa olu lawulo lukhohlakeleyo nolungqwalalala ukuba lohlwayele ukunxaxha kweSabatha eyayishiywe ukususela ngoMatshi 7, 321. sifunda ngezibetho ezaziza kuwabetha amaSirayeli ngenxa yokungathembeki kwawo kwimithetho kaThixo, kwiLevitikus 26:19, uThixo wathi: “*Ndiya kulaphula iqhayiya lamandla enu, ndilibuyise izulu lenu . njengentsimbi , nelizwe lakho njengobhedu .*” Kumnqophiso omtsha, ulawulo lukapopu lwamiselwa ukuze luzalisekise ezi ziqalekiso zinye. Kumsebenzi wakhe, kwangaxeshanye uThixo ulixhoba, uMgwebi noMgwebi ukuze anelise iimfuneko zomthetho wakhe wothando nokusesikweni kwakhe okugqibeleleyo. Ukusukela ngo-321, ulwaphulo-mthetho lweSabatha luye lwaxabisa kakhulu uluntu, oluye lwahlawula ixabiso lalo kwiimfazwe ezingeyomfuneko nokubulawa kwabantu, nakwizifo ezibulalayo ezidalwe ngumdali uThixo. Kule ndinyana, igama elithi “ *uhenyuzo* ” (okanye “ *uburheletyo* ”) lolokomoya, yaye lichaza ihambo yonqulo engafanelekanga. ”

Iwayini " ifanekisela imfundiso yakhe ethi, egameni likaKristu, " *ingqumbo* " kunye nentiyo yedemoni phakathi kwabo bonke abantu abaye baba ngamaxhoba ohlaselo okanye abahlaseli ngenxa yakhe.

Ubutyala bempfundiso yamaKatolika akufuneki bufihle ubutyala balo lonke uluntu, phantse bonke abangabelaniyo ngemilinganiselo ephakanyiswe nguYesu Krestu. Ukuba ookumkani bomhlaba basela " *iwayini yobuhenyu* " (*uburheletya*) yaseBhabhiloni , kungenxa yokuba "njengehenyukazi , " ekuphela kwento awayeyixhalabele yayikukukholisa abo batyelelwayo; ngumthetho lowo, umthengi makaneliseke kungenjalo abasayi kubuya. Kwaye ubuKatolika buphakanyiselwe kwelona nqanaba liphakamileyo lokubawa, ukuya kwinqanaba lobugebenga, nokuthanda ubutyebi nobomi obutofotofo. Njengoko uYesu wafundisayo, njengomhlambi kunye. Amadoda akhohlakeleyo nanekratshi ngewayelahlekile nangayiphi na imeko kunye naye okanye ngaphandle kwakhe. Isikhumbuzo: Ubungendawo bangena ebomini bomntu ngoKayin umbulali womntakwabo uAbheli kwasekuqaleni kwembali yasemhlabeni. " *Abarhwebi bomhlaba baye batyetyiswa ngamandla obunewunewu balo* . Oku kuchaza impumelelo yolawulo loopopu wamaRoma Katolika. Abarhwebi bomhlaba bakholelwa kuphela emalini, abangobantu banxaxhileyo ngonqulo kodwa ukuba unqulo luyabatyebisa, iba liqabane elamkelekileyo, nelinoxabiso. Umxholo wokugqibela womxholo undikhokelela ekuchongeni ikakhulu abarhwebi baseMelika bamaProtestanti ekubeni ilizwe lichaza ukhohlo lobuProtestanti ngokomoya. Ukususela ngenkulungwane ye-16 ' uMntla Merika, ngokusisiseko ubuProtestanti kwimvelaphi yawo, uye wamkela amaKatolika aseSpanishi yaye ukususela ngoko, ukhohlo lwamaKatolika luye lwamelwa njengokhohlo lwamaProtestanti. Kweli lizwe, apho kuphela "ishishini" libala, ukungafani kwezenkolo akusenamsebenzi. Ezuzwe luyolo lokuba sisityebi olwakhuthazwa ngumhlaziyi waseGeneva, uJohn Calvin, abarhwebi bamaProtestanti bafumana kunqulo lwamaKatolika indlela yokuzuzwa ubutyebi ngendlela eyayingenakwenziwa ngayo yinkqubo yamaProtestanti yantlandlolo. Iitempile zamaProtestanti zikhal' ibhungane, zineendonga ezingenanto, ngoxa iicawa zamaKatolika zizaliswe ziintsalela ezenziwe ngezinto ezixabisekileyo, igolide, isilivere, iimpondo zendlovu, zonke izinto ezidweliswe ngulo mxholo kwindinyana 12. ingcaciso yokudodobala kokhohlo lwamaProtestanti aseMerika. IDola, iMamona entsha, ize endaweni kaThixo ezintliziyweni, kwaye umxholo weempfundiso uphelelwe ngumdla. Inkcaso ikhona kodwa ikwimo yezopolitiko kuphela.

Indinyana 4: " *Ndaza ndeva elinye izwi liphuma emazulwini lisithi, Phumani phakathi kwayo, bantu bam, ukuze ningadlelani nayo ngezono zayo, ningadlelani nayo ngezibetho zayo.* »

Indinyana 4 ivuselela umzuzu wokwahlukana ngokupheleleyo: " *Phumani phakathi kwayo, bantu bam* "; liyure apho abanyuliweyo baya kuxwilelwa ezulwini, behlangabeza uYesu. Oko kuboniswa yile ndinyana lixesha ' *lokuvuna* , ' umxholo weSityhi. 14:14 ukusa kwese-16. Bayanyuswa, kuba njengoko le ndinyana ichaza, abafanele 'babe nesabelo' 'kwisivuno' kwizibetho. " eya kuhlasela iRoma yoopopu nabefundisi bayo. Kodwa, isicatshulwa sicacisa ukuba ukuze ube phakathi kwabanyuliweyo, umntu akufuneki abe " *nenxaxheba kwizono*

zakhe ". Yaye ekubeni isono esiyintloko kukuphumla ngeCawa, “ *uphawu lwerhamncwa* ” oluhlanelwa ngamaKatolika namaProtestanti kuvavanyo lokugqibela lokholo, amakholwa kula maqela mabini amakhulu onqulo akanakuba nanxaxheba ekuxwilweni kwabo banyuliweyo. **Isidingo "sokuphuma eBhabheli" sihlala sihleli**, nangona kunjalo, kule ndinyana uMoya ujlise kumzuzu xa ithuba lokugqibela livela lokuthobela lo myalelo kaThixo kuba ukuvakaliswa komthetho weCawe kuphawula ukuphela kwexesha lobabalo. Esi sibhengezo sikhuthaza ukuqonda phakathi kwabo bonke abasindi “kwixilongo *lesithandathu* ” (iMfazwe Yehlabathi Yesithathu), elomeleza ukhetho lwabo phantsi kweliso elibukhali lomdali kaThixo.

Indinyana 5: “ *Izono zayo ziye zafikelela emazulwini, noThixo ubukhumbule ubugwenxa bayo.* »

Ngamazwi akhe, uMoya ucebisa umfanekiso "wenqaba yaseBhabheli" egama layo lisekelwe kuleyo "iBhabheli". Ukususela ngowama-321 no-538, iRoma, “ *isixeko esikhulu* ” apho “ *ihenyukazi* ” *linetrone* yaso , isihlalo salo “esingwele” sikapopu ukususela ngowama-538, siye saziphindaphinda izono zaso kuThixo. Esezulwini wagcina ukubala waza wabhala izono zakhe aziqokeleleyo iminyaka eyi-1709 (ukususela ngowama-321). Ngokubuya kwakhe okuzukileyo, uYesu wabhencu ulawulo lukapopu yaye ngenxa yeRoma nobungwele bayo bobuxoki, lixesha lokuhlalwula amatyala abo.

Indinyana 6: “ *Yibuyekezeni njengoko yahlawulayo, niyibuyekeze ngokwemisebenzi yayo. Kwindebe ebigalele kuyo, mgalele kabini.* »

Ukulandela ukuqhubela phambili kwemixholo ye-Rev.14, emva *kokuvuna kufika ukuvuna kweediliya* . Kwaye kweyona maxhoba akhohlakeleyo amaKatolika namaProtestanti obuxoki bobuKatolika apho uThixo athetha khona namazwi akhe: “ *Mhlawule ngokwentlawulo yakhe, niyibuyisele ngokuphindwe kabini ngokwemisebenzi yayo* ”. Siyakhumbula ngokwembali ukuba imisebenzi yakhe yayizizibonda neentuthumbo kwiinkundla zakhe zokuncina amakholwa. Ngoko ke, olu hlobo lwesiphelo apho abafundisi benkolo yamaKatolika baya kubandezeleka ngokuphindwe kabini, ukuba kunokwenzeka. Kwaesi sigidimi sinye siphindwa ngolu hlobo: “ *Kwindebe egalele kuyo, ligalele ngokuphindwe kabini* . Umfanekiso wendebe yokusela wasetyenziswa nguYesu ukubonisa intuthumbo eyayiza kufunyanwa ngumzimba wakhe, de kube yintlungu yokugqibela emnqamlezweni, owawusele umisiwe yiRoma, emazantsi eNtaba yeGolgotha. Ngale ndlela, uYesu ukhumbula ukuba inkolo yamaKatolika yabonakalisa indelelo ekrakra ngeembandezelo awavumayo ukuzinyamezela, ngoko lithuba lakhe lokuhlangabezana nazo. Iqhalo elidala liya kuba lixabiso elipheleleyo kweli nqanaba: ungaze wenze kwabanye into obungayi kufuna bayenze kuwe. Kwesi senzo, uThixo uzalisekisa umthetho wempindezelo: iliso ngeliso, izinyo ngezinyo; umthetho osesikweni ngokugqibeleleyo awayegcinele ukusetyenziswa komntu ngamnye. Kodwa kwinqanaba elidityanisiweyo, ukusetyenziswa kwayo kwagunyaziswa ebantwini, abathi nangona kunjalo bayigxeka, becinga ukuba banokuba nobulungisa kwaye balunge ngakumbi kunoThixo. Umphumo uba yintlekele, ububi yaye umoya wabo wemvukelo uye waba mandundu waza walawula abantu baseNtshona abanemvelaphi yobuKristu.

KwiSityhi. 17:5 , “ *iBhabhiloni enkulu* ,” “ *ihenyukazi* ,” “ *yayiphethe indebe yegolide, izele ngamasikizi ayo* .” Le ngcaciso ijolise kumsebenzi wakhe wonqulo nasekusebenziseni kwakhe indebe yoMthendeleko. Ukungasihloneli kwakhe esi sithethe singcwele safundiswa saza sangcwaliswa nguYesu Kristu kwamenza wafumana isohlwayo esikhethekileyo ngokufanayo. UThixo wothando unikela ithuba kuThixo wobulungisa yaye ingcamango yomgwebo wakhe ityhilwe ngokucacileyo ebantwini.

Indinyana 7 : “ *Ngangoko ithe yazizukisa yaza yaxhamla ubuncwane bayo, yithini intuthumbo nesijwili sayo. Ngokuba ithi entliziyweni yayo, Ndihleli njengenkosikazi, andimhlolokazi, ndingaboni sijwili!* »

Kwindinyana yesi-7, uMoya ubalaselisa inkcaso yobomi nokufa. Ubomi obungachatshazelwanga lishwangusha lokufa buyonwabile, abukhathali, bungenamsebenzi, ekufuneni uyolo olutsha. “iBhabhiloni” engupopu yaseRoma yayifuna ubutyebi obuthenga ubomi obutofotofo. Kwaye ukuyifumana kwabanamandla kunye nookumkani, wasebenzisa kwaye usasebenzisa igama likaYesu Krestu ukuthengisa uxolelo lwezono "njengezono". Le yinkcukacha enzima kakhulu kwisikali somgwebo kaThixo amele ngoku acamagushele ngokwasengqondweni nasemzimbeni. Ukugculelwa kobu butyebi nobunewunewu kusekelwe kwisibakala sokuba uYesu nabapostile bakhe babephila ubomi obuhlwempuzekileyo, banelisekile zizinto eziyimfuneko. Ngoko ke, “ *Intuthumbo* ” kunye “ *nokuzila* ” zithabathel’ indawo “ *ubutyebi nobunewunewu* ” babefundisi bamaRoma Katolika.

Ebudeni bokukhohlisa kwayo, iBhabhiloni yathi entliziyweni yayo, “ *Ndihleli njengokumkanikazi* ”; ongqina “ *ubukumkani bakhe phezu kookumkani bomhlaba* ” kwiSityhi.17:18. Yaye ngokutsho kweSityhi.2:7 nesama-20, “ *itrone* ” yakhe iseVatican (vaticinate = profeta), eRoma. “ *Andingomhlolokazi* ”; indoda yakhe uKristu, athe ungumfazi wayo, ihleli. “ *Kwaye andiyi kubona ukuzila* .” Akukho lusindiso ngaphandle kweCawe, watsho kubo bonke abachasi bakhe. Wayiphinda kakhulu kangangokuba wade wayikholelwa. Yaye uqiniseke ngokwenene ukuba ulawulo lwakhe luya kuhlala ngonaphakade. Ekubeni wayehlala apho, ngaba iRoma ayizange inikwe igama elithi "isixeko esingunaphakade"? Ngaphezu koko, exhaswa ngamagunya aseNtshona omhlaba, wayenesizathu esibambekayo sokukholelwa ukuba wayengenakuchukunyiswa ngumntu kwaye akanakuchaphazeleka. Yaye akazange awoyike amandla kaThixo ekubeni wayesithi uyamkhonza yaye umela yena emhlabeni.

Indinyana 8: “ *Ngenxa yoko ziya kufika ngamini-nye izibetho zayo, ukufa, nesijwili, nendlala, itshiswe ngomlilo. Ngokuba ligorha iNkosi uThixo, lowo uyigwebayo.* »

Le ndinyana iwaphelisa onke amaqhina akhe: “ *Ngenxa yoko, ngamini-nye* ”; apho uYesu abuyela esebuqaqawulini, “ *ziya kufika izibetho zakhe* ” okanye, isohlwayo sikaThixo siya kufika; “ *ukufa, isijwili, nendlala* ” eneneni, izinto zifezwa ngendlela eyahlukileyo. Asifi ngendlala nangemini enye, ngoko ke, okokuqala, “ *indlala* ” yokomoya kukulahlekelwa sisonka sobomi esisisiseko senkolo yobuKristu. Emva koko “ *ukuzila* ” kunxitywa ukubonisa ukufa kwabantu abasondeleyo kuthi, esisabelana nabo ngeemvakalelo zentsapho. Yaye ekugqibeleni, “ *ukufa* ” kubetha umoni onetyala, ekubeni “ *umvuzo wesono kukufa*

,” ngokutsho kwabaseRoma 6:23. “ *Iya kudliwa ngumlilo* ,” ngokuvisisana nezibhengezo zesiprofeto eziphindaphindwa kuDaniyeli nakwiSityihilelo. **Yena ngokwakhe wabangela ukuba izidalwa ezininzi zitshiswe kwimibhobho yayo, ngokungekho sikweni, kangangokuba kungobulungisa obugqibeleleyo bobuthixo ukuba yena ngokwakhe ufanele atshabalale emlilweni.** “ *Kuba ligorha iNkosi lowo uyigwebayo* ”; ebudeni bomsebenzi walo ohendayo, unqulo lwamaKatolika lwalunqula uMariya, unina kaYesu owabonakala ekwimo yomntwana omncinane awayembambe ezingalweni zakhe. Le nkalo yayinomtsalane kwiingqondo zabantu ezityekele kwiimvakalelo. Ibhinqa, elilunge ngakumbi, elingumama, hayi indlela olwamkhuthaza ngayo unqulo! Kodwa ilixa lenyaniso, waza uKristu, lowo ugwebayo, wabonakalaliswa ebuqaqawulini bukaThixo uSomandla; kwaye la mandla angcwele kaYesu Krestu, alityhilayo, ayalitshabalalisa, elinikela kwingqumbo yempindezelo yamaxhoba alo alahlekisiweyo.

Indinyana 9: “ *Nabo bonke ookumkani bomhlaba, abenza umbulo nohenyuzo kunye nayo, baya kulila, benze isijwili, bakuwubona umsi wokutsha kwayo.* »

Le ndinyana ityhila ihambo ‘ *yookumkani bomhlaba abazinikele kuhenyuzo nakubunewunewu* . Kuqukwe ookumkani, abongameli, oozwilakhe, zonke iinkokeli zezizwe eziye zakhuthaza impumelelo nomsebenzi wonqulo lwamaKatolika, ezithe, kuvavanyo lokugqibela, zasamkela isigqibo sokubulala abagcini beSabatha. ‘ *Baya kulila baze benze isijwili ngenxa yayo, xa bebona umsi wokutsha kwayo* . Ngokucacileyo, ookumkani bomhlaba bayayibona le meko isithi shwaka. Abasakhokeleli nabani na yaye baphawula kuphela umlilo waseRoma obaswe ngamaxhoba aqhathiweyo, izixhobo zokuphumeza impindezelo yobuthixo. Iinyembezi zabo kunye nokulila kwabo kuthethelelwa yinyaniso yokuba imilinganiselo yehlabathi, eyabakhokelela kumandla aphezulu, ngokukhawuleza iyawa.

Indinyana 10 : “ *Bemile, besoyika intuthumbo yakhe, baya kuthi: Yeha! Ishwangusha ! Isixeko esikhulu, iBhabheli, isixeko esinamandla! Ngelixa elinye kufike umgwebo wakho!* »

“Isixeko esingunaphakade” siyafa, siyatsha kwaye *ookumkani bomhlaba* bahlala kude neRoma. Ngoku boyika ukwabelana ngekamva lakhe. Okwenzekayo **kubo kufana neshwangusha** elikhulu : “ *Ilishwa! Ishwangusha ! Umzi omkhulu, iBhabhiloni ,” uyeha* uphindwa kabini njengoko, “ *iwile, iwile, iBhabheli enkulu . “ Isixeko esinamandla!”* » ; ngamandla kangangokuba yalawula ihlabathi ngempembelelo yayo kwiinkokeli zezizwe zamaKristu; kanye ngenxa yolu nxibelelwano lugwetyiweyo nguThixo, ukuba uKumkani uLouis XVI kunye nenkosikazi yakhe yaseOstriya uMarie-Antoinette bakhwelisa isikafula se-guillotine, kunye nabaxhasi babo, amaxhoba "imbandezelo enkulu", njengoko uMoya wayeyibhengezile . , kwiSityhi.2:22-23. “ *Ngelixa elinye umgwebo wakho ufikile!* » ; ukubuya kukaYesu kuphawula ixesha lokuphela kwehlabathi. Uvavanyo lokugqibela lwaphawula “ *ilixa* ” lokomfuziselo ekwaprofetwa ngalo kwiSityhi. 3:10 , kodwa kuya kwanela ukuba uYesu Kristu abonakale ukuze yonke le meko ikhoyo iphendulwe, yaye ngesi sihlandlo, “ *ilixa* ” ngengqiqo yokoqobo liya kuzaliseka. ngokwaneleyo ukufumana olu tshintsho lumangalisayo.

Indinyana 11: “ *Nabarhwebi bomhlaba bayalila, benze isijwili ngenxa yayo, ngokuba akusekho bani uyithengayo impahla yabo ;*

UMoya ngeli xesha ujolise “ *kubarhwebi bomhlaba* ” ngakumbi ujolise kumoya worhwebo waseMelika owamkelwa ngabasindileyo emhlabeni wonke njengoko bekukhankanyiwe kwisifundo sesahluko se-17 sangaphambili. Nabo “ *bakhala, benza isijwili ngenxa yayo, ngenxa yokuba akusekho bani uyithengayo impahla yabo ; ...*”. Le ndinyana ibethelela ityala lothando lwamaProtestanti ngokholo lwamaKatolika alulelayo , ngaloo ndlela enikela ubungqina bokunxulumana kwawo ngokobuqu nalo *ngenxa* yenzuzo yezoqoqosho. Kwandula ke, ukuba, ngokuchaseneyo ngokupheleleyo, umsebenzi wohlaziyo wavuswa nguThixo ukuze kukhanyelwe ityala lobupopu bamaRoma Katolika nokubuyisela iinyaniso eziqondwayo; oko kwenziwa ngabahlaziyi bokwenyaniso ngexesha labo abanjengoPierre Valdo, uJohn Wicleff noMartin Luther. Kwakhona abarhwebi bayibona ngosizi imilinganiselo abayithandayo idilika phambi kwamehlo abo, ekubeni bephilela ulonwabo lokuzityebisa ngemisebenzi yabo yorhwebo; ukwenza ishishini kushwankathela ulonwabo lobukho babo.

Indinyana 12: “ *Umthwalo wegolide, owesilivere, wamatye anqabileyo, neeperile, nelinen ecikizekileyo, neyelinen ecikizekileyo, neyelinen emfusa, neyesilika, nemisonto emfusa, nayo yonke inxiwa, nayo yonke into, nezinto zonke ezenziwe ngophondo lwendlovu, nezinto zonke. ezenziwe ngomthi oxabiseke kakhulu, ubhedu, intsimbi kunye nebhasile ;*

Ngaphambi kokudwelisa izixhobo ezahlukeneyo ezisisiseko senkolo yezithixo yamaRoma Katolika, ndikhumbula apha le ngongoma yokholo lokwenyani olwafundiswa nguYesu Krestu. Wathi kumSamariyakazi: “Ntokazindini , *kholwa ndim, ukuba liyeza ilixa eningasayi kuthi nakule ntaba, naseYerusalem, ukuba nimnqule uBawo. Uthanda into ongayaziyo; thina sinqula esikwaziyo, ngokuba usindiso luphuma kumaYuda . Kodwa kuza ilixa, kwaye selifikile, xa abanquli abayinyaniso baya kumnqula uBawo ngoMoya nangenyaniso; kuba aba ngabanquli abafunwa nguBawo. UThixo unguMoya, nabo ke bamnqulayo bamelwe kukumnqula ngoMoya nangenyaniso .* (Funda uYohane 4:21-23.) Ngoko, ukholo lokwenyaniso alufuni naziphi na izinto okanye izinto eziphathekayo, kuba lusekelwe kuphela kwimeko yengqondo. Kwaye ngenxa yoko, olu kholo lokwenyaniso alunamdla omncinane kwihlabathi elibawayo namasela, kuba alityebisi mntu ngaphandle, ngokomoya, abanyuliweyo. Abanyuliweyo banqula uThixo ngomoya, ke ngoko ngeengcinga zabo, kodwa nangenyaniso ,_nto leyo ethetha ukuba iingcinga zabo zimele zakhelwe kumgangatho ochazwe nguThixo. Nantoni na engaphandle kwalo mgangatho luhlobo oluthile lobuhedeni bonqulo-zithixo apho uThixo oyinyaniso ekhonzwa njengesithixo. Ebudeni boloyiso lwayo, iRiphabliki yaseRoma yamkela iicawa zamazwe oyisiweyo. Yaye inkoliso yeemfundiso zayo zonqulo yayinemvelaphi yamaGrike, impucuko yokuqala enkulu yamandulo. Kwixesha lethu, ngokobupopu, sifumana lonke eli lifa lidityaniswe ‘nabangcwele’ abatsha “abangamaKristu,” ukususela kubapostile abali-12 beNkosi. Kodwa, ekubeni iye yafikelela kwinqanaba lokucinezela umthetho wesibini kaThixo olugwebayo olu qheliselo lokunqula izithixo, ukholo lwamaKatolika luqhubela phambili ukunqulwa kwemifanekiso eqingqiweyo, epeyintiweyo, okanye ebonakala

kwimibono yeedemon. Ngoko ke kumasiko eenkonzo zayo apho sifumana le mifanekiso iqingqiweyo efuna izinto zokumila; izinto ezisetyenziswa nguThixo ngokwakhe anika uluhlu lwazo: "...; Impahla yegolide, isilivere, amatye anqabileyo, neeperile, nelinen ecikizekileyo, nemfusa, nesilika, nengubo emfusa, nayo yonke indidi yomthi, nayo yonke indidi yeempondo zendlovu, nezinto zonke ezenziwe ngomthi onqabileyo kakhulu, nobhedu, nesinyithi, nelitye lenyengane, . . . " igolide, isilivere, amatye anqabileyo, nezinto ezinqwenelekayo " " zinqula uthixo weenqaba " zikapopu ukumkani kaDan. 11:38 . Ngokulandelayo, " ezimfusa nezimfusa " zambesa ihenyukazi eliyiBhabhiloni Enkulu kwiSityhi.17:4; " Igolide, amatye anqabileyo neeperile " zizihombo zakhe ; " ilinen ecikizekileyo " ibonisa ibango lakhe lobungcwele, ngokutsho kweSityhi. 19:8 : " Kuba ilinen ecikizekileyo yimisebenzi yobulungisa yabangcwele . Ezinye izinto ezikhankanyiweyo zezo wenza ngazo izithixo zakhe eziqingqiweyo. Ezi zixhobo zodidi zivakalisa inqanaba eliphezulu lokuzinikela komnquli ongumKatolika onqula izithixo.

Indinyana 13: " *Isinamom, iziqholo, iziqhumiso, imore, intlaka yokuqhumisa, iwayini, ioli, umgubo ocoliveyo, ingqolowa, neenkomo, nezimvu, namahashe, neengwelo zokulwa, nemizimba nemiphefumlo yabantu.* »

Iziqholo , yemore, nentlaka yokuqhumisa, iwayini, neoli, " ecatsuliweyo icebisa izithethe zayo zonqulo. Ezinye izinto zezondlo nempahla ezisingisele kulawulo lukaSolomon, unyana kaDavide, umakhi wetempile yokuqala eyayakhelwe uThixo, ngokutsho kweyoku-1 yooKumkani 4:20 ukuya kuma-28. Ngale ndlela, uMoya uyaligxeka ilinge lakhe elingekho mthethweni. ukuvelisa kwakhona ukwakhiwa " kwetempile kaThixo " ethi " iyanyelisa ", kwiSityhi. 13: 6, kwaye "ibhukuqa " , kuDan.8: 11. Ukuchaneka kokugqibela kwendinyana, malunga " *nemizimba kunye nemiphefumlo yabantu* ", iyayigxeka intsebenziswano yakhe nookumkani abelana nabo, ngokungekho mthethweni, amandla exeshana. Egameni likaKristu, ngokonqulo yazithethelela izenzo ezilizothe, ezinjengobukhoboka, ukuthuthunjiswa nokubulawa kwezidalwa zikaThixo; into uThixo azigcinele yona kummandla wonqulo; oku ukuya kwinqanaba lokuba ashwankathele izenzo zakhe ngala magama: " *Igazi labo bonke ababulawa emhlabeni lafunyanwa kuyo* ", kwindinyana ye-18 yesi sahluko 18. Ecaphula " *imiphefumlo yabantu* ", uThixo uthi kuye ukulahlekelwa " *yimiphefumlo* " eyanikelwa kumtyholi ngemisebenzi yakhe nangamaqhatha akhe onqulo lobuxoki.

Isikhumbuzo : EBhayibhileni nakwingcinga yobuthixo, igama elithi " *umphefumlo* " libhekisela kumntu kuzo zonke iinkalo zakhe, umzimba wakhe wenyama, ukucinga kwakhe kwengqondo, ingqondo neemvakalelo zakhe. Ingcamango ebonisa ukuba " *umphefumlo* " uyinxalenye yobomi, ophuma emzimbeni ekufeni uze usinde kuwo, iphuma kwimvelaphi yobuhedeni bamaGrike. Kumnqophiso omdala, uThixo uchaza "umphefumlo ngegazi" lomntu okanye lesilwanyana sakhe: Lev.17:14 : " ***Kuba umphefumlo wenyama yonke, ekuyo umphefumlo wenyama, ligazi layo. Ndathi ke koonyana bakaSirayeli, Ize ningadli gazi lanyama nokuba yiyiphi; kuba umphefumlo wenyama yonke ligazi layo ; bonke abalidlayo bonqanyulwa.*** ". Ngaloo ndlela uthatha imbono echaseneyo yeethiyori zamaGrike zexesha elizayo aze alungiselele umboniso webhayibhile ngokuchasene neengcinga zentanda-bulumko eziya kuzalwa

phakathi kwezizwe zobuhedeni. Ubomi bomntu nesilwanyana buxhomekeke ekusebenzeni kwegazi. Lichithekile, okanye lingcoliswe kukufuthanisela, igazi alisanikezi ioksijini kwizinto zomzimba wenyama kubandakanya nengqondo, inxaso yengcinga. Kwaye ukuba le yokugqibela ayinayo i-oxygen, umgaqo wokucinga uyayeka kwaye akukho nto ihlala iphila emva kwesi sigaba sokugqibela; ukuba asiyonkumbulo yokubunjwa “*komphefumlo*” ofileyo kwingcinga engunaphakade kaThixo ngenjongo “yovuko” lwakhe lwexesha elizayo, xa eya “kuwuvusa” okanye, xa “uya kuwuvusa kwakhona”, ngokutsho. ityala, ubomi obungunaphakade okanye intshabalalo eqinisekileyo “yokufa kwesibini”.

Indinyana 14 : “ *Iziqhamo ezinqwenelekayo ngumphefumlo wakho, ziye kude kuwe; kwaye zonke izinto ezithambileyo nezintle zilahlekile kuwe, kwaye awusayi kuphinda uzifumane.* »

Ukuqinisekisa oko kwakuchazwe kwindinyana engaphambili, uMoya uthi “ *iminqweno* ” yeRoma yobupopu “ *kumphefumlo* ” wayo, ubuntu bayo obuhendayo nobukhohlisayo. Indlalifa kwiintanda-bulumko zamaGrike, inkolo yamaKatolika yaba yeyokuqala ukubuza umbuzo wokuba umphefumlo uvela kwizilwanyana nakubantu owafunyanwa kumazwe amatsha. Enyanisweni umbuzo unempendulo yawo; isekelwe kukhetho lwesenzi esincedisayo esifanelekileyo: umntu akanawo umphefumlo, kuba ungumphefumlo.

UMoya ushwankathela iziphumo zokufa kwenene awathi wakumisa waza wakutyhila kwiNtshumayeli 9:5-6-10. Ezi nkcukacha aziyi kuhlaziywa kwiincwadi zomfelandawonye omtsha. Ngoko siyakubona ukubaluleka kokuyifunda yonke iBhayibhile. Xa itshatyalalisiwe, “ *iBhabhiloni* ” iya kube ‘ *ilahlekelwe* ’ ngonaphakade “ *iziqhamo ezinqwenelwa ngumphefumlo wayo* ” “nazo zonke izinto eziethe-ethe nobungangamela ” eyayizixabisa neyayifuna. Kodwa ke noMoya uyanixela, esithi, *ngenxa yenu* ; ngenxa yokuba abanyuliweyo, ngokungafaniyo naye, baya kuba nako ukwandisa, ngonaphakade, uxabiso lwemimangaliso aya kusabela ngayo uThixo kubo.

Indinyana 15 : “ *Abarhwebi bezo zinto, abatyetyiswe yiyo, baya kude, besoyika intuthumbo yayo; baya kulila benze isijwili ;*

Kwindinyana 15 ukuya kweye-19, uMoya ujolise “ *kubarhwebi abatyetyiswe yiyo* ”. Ukuphindaphinda kubonisa ugxininiso kwibinzana elithi “ *ngeyure enye* ”, eliphindaphindwa kathathu kwesi sahluko, kunye nesikhalo esithi “ *Yeha! Ishwangusha !* ”. Inani u-3 lifanekisela imfezeko. Ngoko ke uThixo uyanyanzelisa, ukuba aqinisekise isimilo esingenakuguqulwa sesibhengezo sesiprofeto; esi sohlwayo siya kuphunyezwa kuko konke ukugqibelela kwaso kobuthixo. Isikhalo esithi, “ *Yeha! Ishwangusha !* ”, iqaliswe ngabarhwebi, iphinda isilumkiso esenziwa ngabanyuliweyo bayo kwiSityhi. 14:8 : “ *Iwile; Wawa ! IBhabhiloni Enkulu.* ” Aba barhwebi babukela ukutshatyalaliswa kwayo bekude, “ *besoyika intuthumbo yayo* ”. Yaye afanele asoyike esi siqhamo sengqumbo yobulungisa kaThixo ophilileyo, kuba ngokuzisola ngokutshatyalaliswa kwayo, azibeka emnqubeni wakhe, yaye aya kutshatyalaliswa ngumsindo woluntu obulalayo wamaxhoba angathuthuzelekiyo enkohliso yonqulo. Le ndinyana isenza siqonde uxanduva olukhulu loshishino lokuphumelela kweCawa yamaRoma Katolika. “ *Abarhwebi* ” balixhasa

ihenyukazi nesona sigqibo salo sikhohlakeleyo nesikhohlakeleyo, kuba nje efuna ukuba nemali nezinto eziphathekayo. Bakuhoya konke ukuxhaphaza kwakhe okucekisekayo kwaye bafanele ukwabelana ngekamva lakhe lokugqibela. Umzekelo ongokwembali uphathelele abantu baseParis abathabatha icala lenkolo yamaKatolika ngokuchasene nenkolo yoHlaziyo ukususela ekuqaleni koHlaziyo ngexesha likaKumkani uFrancis I^{nasemva} kwakhe.

Indinyana 16 : “ *Kwaye baya kuthi: Yeha! Ishwangusha ! Umzi lowo mkhulu, uthiwe wambu ngelinen ecikizekileyo, nengubo emfusa nebomvu, uhonjiswe ngegolide, namatye anqabileyo, neeperile; Ngeyure nje enye ubutyebi obuninzi batshatyalaliswa!* »

Le ndinyana iyayingqina into ekujoliswe kuyo; “ *IBhabhiloni enkulu, yambethe ilinen ecikizekileyo, emfusa nebomvu* ”; imibala yeengubo zookumkani, kuba kungenxa yesi sizathu ukuba amajoni aseRoma ahlekisayo agubungela amahlombe kaYesu ngengubo " *emfusa* ". Babengenakuyithelekelela intsingiselo uThixo awayinikelayo kwisenzo sabo: njengexhoba lokucamagushela izono, uYesu waba ngumthwali wezono zabanyuliweyo bakhe ezichazwe ngale mibala, ebomvu, *okanye emfusa* ; ngokukaIsaya 1:18. “ *Iyure enye* ” iya kwanela ukutshabalalisa iRoma, upopu wayo nabefundisi bayo, emva kokubuya esebuqaqawulini bukaYesu Kristu oza kuthintela ukufa kwabanyulwa bakhe. Kolu vavanyo lokugqibela, ukuthembeka kwabo kuya kwenza umahluko omkhulu, ngoko sinokusiqonda isizathu sokuba ngokukhethekileyo uThixo azingise ekomelezeni ukholo lwawo nentembelo epheleleyo amele aqhele ukumbeka ngayo. Kangangexesha elide, umntu wayenokweyiseka ukuba loo ntshabalalo “ *ngeyure enye* ” yayingummangaliso yaye ngenxa yoko yayikukungenelela ngokungqalileyo kukaThixo, njengaseSodom neGomora. Kwixesha lethu xa umntu ekwazile ukutshabalalisa umlilo wenyukliya, oku akumangalisi kangako.

Ivesi 17: “ *Babemi kude bonke abaqhubi beenqanawa, bonke abo banyathela kule ndawo, noomatoshe, nabo bonke abasebenza elwandle .*

Le ndinyana ijolise ngokukhethekileyo " *abo baxhaphaza ulwandle, abaqhubi beenqanawa, oomatoshe abaya kule ndawo, bonke bamele kude* ". Kwakungokusebenzisa ithuba lomnqweno wookumkani wokuzityebisa owathi icawa yoopopu yatyebe. Wakuxhasa kwaye wakuthethelela ukoyiswa kwemihlaba engaziwayo ngamadoda de kwafika ixesha lokufunyanwa kwabo xa abakhonzi bakhe abangamaKatolika babulala abantu abaninzi ngegama likaYesu Krestu. Oku ubukhulu becala bekuyimeko yaseMzantsi Melika kunye nohambo lokuphalaza igazi olwalukhokelwa nguNjengele Cortés. Igolide eyakhutshwa kule mimandla yabuyela eYurophu ukuze ityebise ookumkani bamaKatolika noopopu ababebandakanyekile. Ngokubhekele phaya, ukuzingisa kumbandela wolwandle kusikhumbuza ukuba kunjengolawulo “ *Iwerhamncwa eliphuma elwandle* ” elathi ikhonkco lakhe “ *noomatoshe* ” lomelezwa ukuze batyebe ngokufanayo.

Indinyana 18: “ *Baye bedanduluka, bakuwubona umsi wokutsha kwawo, besithi, Nguwuphi na ofana nalo mzi mkhulu?* »

“ *Sisiphi isixeko esasifana neso sixeko sikhulu?* » bakhwaze oomatoshe xa bebona “ *umsi wokutsha kwayo* ”. Impendulo ikhawuleza kwaye ilula: akukho nanye. Ngenxa yokuba akukho sixeko sinegunya elingako, eso sixeko saba

sisixeko sasebukhosini, esandula ke singowonqulo ukususela ngowama-538. UbuKatolika buye bathunyelwa kuwo onke amazwe akwesi sijikelezi-langa ngaphandle kwaseRashiya apho amaOthodoki aseMpuma abugatyayo. Emva kokumamkela, iChina nayo yalwa yamtshutshisa. Kodwa namhlanje isalawula yonke iNtshona nakwimimandla yayo engaphandle kweMerika, iAfrika neOstreliya. Yindawo yokuqala yabakhenkethi bezenkolo ehlabathini etsala abakhenkethi abavela kwihlabathi liphela. Abanye beza kubona "amabhodlo amandulo", abanye baya apho ukuze babone indawo apho uPopu kunye neekhadinali zakhe zihlala khona.

Indinyana 19: “ *Bagalela uthuli entloko, balila, bambambazela, badanduluka, bathi, Yeha! Ishwangusha ! Isixeko esikhulu, apho bonke abo babeneenqanawa elwandle batyetyiswa bubutyebi baso, satshatyalaliswa ngeyure enye!* »

Olu luphindaphindo lwesithathu apho onke amazwi angaphambili ahlanganiswa, kunye nengcaciso " *ngeyure enye, yatshatyalaliswa* ". “ *Isixeko esikhulu apho bonke abo baneenqanawa elwandle baye baba zizityebi ngenxa yobuncwane bawo .*” Isityholo sicaca gca, kungenxa yobunewunewu bolawulo lukapopu abathi abanikazi beenqanawa baselwandle baba zizityebi ngokuzisa ubutyebi behlabathi eRoma. IRoma ifumana ukutyeba kwayo ekwabelaneni kwayo kwipropathi yabachasi bayo ababulewe ngumhlobo wayo ongunaphakade, igunya lobukumkani boluntu, iphiko layo elixhobileyo. Njengomzekelo wembali, sinokufa kwe "Templars", impahla yayo yahlulwa phakathi kwesithsaba sikaPhilippe Le Bel kunye nabefundisi bamaRoma Katolika. Kamva oku kuya kuba njalo "kumaProtestanti".

Indinyana 20: “ *Zulu, yibani nemihlali ngenxa yayo! Nani ke, bangcwele, bapostile, nani baprofeti, vuyani! ngokuba uThixo wenze ubulungisa ngokuyigweba.* »

UMoya umema abemi basezulwini kunye nabangcwele benyaniso, abapostile, nabaprofeti bomhlaba, ukuba bavuye ekutshatyalalisweni kweBhabhiloni yamaRoma. Ngoko ke uvuyo luya kulingana neentlungu neembandezelo awazenzayo okanye awayefuna ukuzenza abakhonzi bakaThixo wenyaniso banyamezele, ngokuphathelele abo banyuliweyo bokugqibela bathembeke kwiSabatha engcwalisiweyo.

Indinyana 21: “ *Saza isithunywisa esinamandla sathabatha ilitye, langa lilitye lokusila, ukuba likhulu kwalo, saliphosa elwandle, sisithi, Iya kwenjenjalo ukuphoswa phantsi ngogonyamelo iBhabheli, umzi omkhulu, ingabi safunyanwa.* »

Ukuthelakiswa kweRoma "nelitye " kubonisa iimbono ezintathu. Okokuqala, ubupopu bukhuphisana noYesu Kristu owafuziselwa " *lilitye* " kuDan. 2:34 : “ *Wabona, kwathi, lasuka ilitye lacombuluka ilitye, kungengasandla samntu, labetha iinyawo zentsimbi nodongwe lwezulu. umfanekiso, waziqhekeza.* » Ezinye iindinyana zeBhayibhile nazo zithi lo mfuziselo " *welitye* " uye wabangelwa nguye kuZak.4:7; “ *ikona eyintloko* " kwiNdumiso 118:22; Mat.21:42; kunye neZenzo.4:11: “ *UYesu ulilitye elaliwa nini bakhi , elisuke laba yintloko yembombo* ". Ingcamango yesibini kukubhekisela kwibango likapopu lokungena ezihlangwini zikampostile " *uPetros* "; oyena nobangela

“wokuphumelela kwamashishini akhe nempumelelo yamaqhinga akhe ,” izinto eziqalekiswa nguThixo kuDan.8:25. Oku kunjalo ngakumbi kuba umpostile uPetros akazange abe yintloko yeCawa yamaKristu kuba esi sihloko siya kuYesu Kristu ngokwakhe. I-popu " iqhinga " ke ngoko " *bubuxoki* ". Icebiso lesithathu liphathelele igama lenqaba yonqulo lukapopu, icawa yayo edumileyo ebizwa ngokuba “yiNgcwele uPetros waseRoma”, eyakhiwe ngexabiso eliphezulu kakhulu eyakhokelela ekuthengisweni “kokuxolelwa kwezono” okwathi wayibhenca emehlweni emonki ehlaziyiweyo uMartin Luther. Le ngcaciso ihlala ihambelana ngokusondeleyo nombono wesibini. Indawo yaseVatican yayisebenza njengendawo yamangcwaba kodwa ekucingelwa ukuba ingcwaba likaPetros uMpostile weNkosi eneneni yayilelo lika “Simon Petros uMlingo”, umnquli nombingeleli wothixo oyinyoka uAesculapius.

Ukubuyela emva kumhla wethu, uMoya uprofeta ngokuchasene “ *neBhabhiloni* ” yamaRoma. Uthelekisa ukutshatyalaliswa kwayo kwixesha elizayo nomfanekiso ‘welitye lokusila elikhulu’ ‘ *lelitye* ’ ‘ *eliphoswa yingelosi elwandle* . Ngalo mzekeliso, uzisa iRoma isityholo esichazwe kuMat.18:6 : “ *Ke ukuba ubani uthe wakhubekisa omnye waba bancinane bakholwayo kum, ngekumlungele kanye ukuba ubegangxwe **ilitye lokusila** entanyeni yakhe, . wayiphosa ezantsi elwandle* . Kwaye kwimeko yakhe, akazange akhubekise nokuba mnye kwaba bancinane bakholwayo kuye, kodwa wakhubekisa izihlwele. Inye into esele iqinisekile, kukuba xa “ *itshatyalalisiwe, ayisayi kuphinda ifumaneke* ”. Akasoze aphinde akhathaze mntu.

Indinyana 22 “ *Nesandi seehadi, neseemvumi, nesebande, nesamaxilongo, asisayi kuba saviwa phakathi kwenu, zonke iingcibi azisayi kufunyanwa phakathi kwenu, alisayi kuba saviwa isandi selitye lokusila endlwini yakho ;*

UMoya ke ukhupha izandi zomculo ezibonisa ukungakhathali kunye nemihlali kwabemi baseRoma. Zakuba zitshatyalalisiwe, azisayi kuviwa apho. Ngengqiqo yokomoya ibhekisela kubathunywa bakaThixo abamazwi abo aviwa ngesandi esifanayo nesomculo “ *sebande okanye ixilongo* ”; umfanekiso onikwe ngomzekeliso kuMat.11:17. Kwakhona ukhankanya “ *ingxolo* ” eyayisenziwa ngamagcisa awayenomsebenzi omninzi, kuba kwisixeko samandulo kwakuphuma “ *ingxolo* ” kuphela yemisebenzi yobungcali, kuquka “ *ingxolo yelitye lokusila* ” elalijika libe sisila ukutya okuziinkozo, okanye ukulola. izixhobo zokusika ezinjengerhengqa nerhengqa, iimela namakrele; oku, sele kukwiBhabhiloni yamandulo yamaKaledi, ngokukaYer.25:10.

Indinyana 23: “ *Ukukhanya kwesibane akusayi kuba sakhanya phakathi kwakho, nelizwi lomyeni nelomfazi alisayi kuba saviwa phakathi kwakho; ngokuba abarhwebi bakho bebengamanene omhlaba, ngokuba zonke iintlanga beziziphethe kakubi. ulukuhlwe yimilingo yakho ,*

“ *Ukukhanya kwesibane akusayi kuphinda kukhanye endlwini yakho. »* Ngolwimi lwasemoyeni, uMoya ulumkisa iRoma ukuba ukukhanya kweBhayibhile akusayi kuphinda kuyinike ithuba lokukhanyiselwa ukuze yazi inyaniso ngokukaThixo. Imifanekiso ekwi-Yer.25:10 iyaphindwa kodwa “ *iingoma zomyeni nomtshakazi* ” ziba apha “ *ilizwi lomyeni nomtshakazi ongasayi kuviwa endlwini yakho* ”. Ngokomoya, zingamazwi eefowuni ezenziwe nguKristu

kunye neNdibano yakhe eNyuliweyo kwimiphefumlo elahlekileyo ukuba iguqulwe kwaye isindiswe. Le nto iya kube ingasekho ngonaphakade, emva kokutshatyalaliswa kwayo. “ *Kuba abarhwebi bakho babengabakhulu bomhlaba* . Kwakungokulukuhla kwayo abantu abakhulu bomhlaba eyathi iRoma yakwazi ukunabela unqulo lwayo lobuKatolika kubantu abaninzi bomhlaba. Wayebasebenzisa njengabameli beshishini lakhe lonqulo. Yaye umphumo uba kukuba “ *zonke iintlanga zikhohliswe ngobugqi bakho* . Apha, uThixo uchaza indimbane yamaKatolika “ *njengamagqirha* ” abalaselisa amahlelo obuhedeni amagqwirha namagqwirha angendawo. Liyinyaniso elokuba ngokusebenzisa amagama aphindaphindwayo, ukuphindaphinda okulambathayo, unqulo lwamaKatolika alumni thuba lincinane umdali onguThixo wokuvakalisa iimvakalelo zakhe. Akazami nokuzama ukwenjenjalo, kuba uti “ *uthixo wasemzini* ” kuye kuDan. 11:39 kwaye akazange amqonde njengomkhonzi; i "vicar of the Son of God", igama likaPope, ke ngoko ayingommeli wakhe. Le vesi ilandelayo iza kusinika isizathu.

Indinyana 24: “ *Kwaye ngenxa yokuba kuyo kwafunyanwa igazi labaprofeti nelabangcwele, nelabo bonke abasikiweyo emhlabeni.* »

“... *kwaye ngenxa yokuba igazi labaprofeti, labangcwele lafunyanwa kuyo* ”: Inggongqo, ingenabubhetyebhetye, ayinaluvelwano kwaye ikhohlakele kuyo yonke imbali yayo, iRoma yenze indlela yayo ngegazi lamaxhoba ayo. Oku kwakuyinyaniso kwiRoma yobuhedeni kodwa kwanakwiRoma yoopopu eyathi ookumkani babulala abachasi bayo, abakhonzi abakhanyiselwe nguThixo ababenobuganga bokukhanyela ubudemon bayo. Abanye babekhuselwe nguThixo abanjengoValdo, uWyclif noLuther, abanye babengakhuselwanga yaye babuphelisa ubomi babo njengabafeli-nkolo, bexhonywe ezibondeni, kwiihloko, kwimiqadi okanye ekuxhonyweni. Ithemba elingokwesiprofeto lokubona isenzo sawo siphela ngokuqinisekileyo sinokuvuyisa kuphela abemi basezulwini nabangcwele bokwenyaniso bomhlaba. nakubo *bonke ababuleweyo emhlabeni* ”: Nabani na owisa lo mgwebo uyayazi into athetha ngayo, kuba ebelandela izenzo zeRoma ukusukela ekusekweni kwayo ngo-747 BCE. Imeko yehlabathi yemihla yokugqibela sisiqhamo sokugqibela esiveliswa ngaboyisayo nabalawulayo baseNtshona yabanye abantu bomhlaba. IRoma eyayilawula ngelo xesha eyayiyiriphabliki yabaqwenga abantu bomhlaba eyayiboyisile. Imodeli yolu luntu iye yahlala ineminyaka engama-2000 yobuKristu bokwenyani nobobuxoki. Emva koko, iRoma yobuhedeni, iRoma yoopopu yawutshabalalisa umfanekiso woxolo lukaKristu yawususa eluntwini umzekelo owawuza kuzisa ulonwabo ebantwini. Ngokuthethelela ukubulawa kwabafundi bakaYesu Kristu bemvana yokwenyaniso, kuye kwavula indlela yongquzulwano olungokonqulo olukhokelela uluntu kwimfazwe yehlabathi yesithathu eyoyikekayo etshabalalisa uhlanga. Akunjalalo ngaphandle kwesizathu ukuba isiqhelo sokunqunyulwa komqala siboniswa esidlangalaleni ngamaqela amaSilamsi axhobileyo. Le ntiyo yamaSilamsi yimpendulo kade kwiimfazwe zeeMfazwe zoMnqamlezo ezaqaliswa ngu-Urban II ukusuka eClermont-Ferrand ngoNovemba 27, 1095.

ISityhilelo 19: Idabi IArmagedon kaYesu Kristu

Indinyana 1: “ *Emva koko ndeva sanga sisandi esikhulu sesihlwele esikhulu emazulwini, sisithi, Haleluya! Usindiso, nozuko, namandla ngakaThixo wethu .*

Ukuqhubeka kwisahluko se-18 esidlulileyo, abanyulwa abakhululweyo nabasindisiweyo bazifumana besezulwini, bethwele “ *igama elitsha* ” elichaza indalo yabo entsha yasezulwini. Uvuyo novuyo luyalawula kwaye iingelosi ezithembekileyo zasezulwini ziphakamisa umsindisi uThixo. Esi “ *sihlwele “abaninzi* ” bahlukile “ *kwisihlwele ekungekho bani unokusibala* ” esicatshulwe kwiSityhi.7:9. Ifanekisela ukuhlanganiswa kweengelosi ezingcwele zikaThixo zasezulwini eziphakamisa “ *uzuko* ” lwakhe kuba kwindinyana 4, abanyuliweyo basemhlabeni abafanekiselwa ‘ngamadoda *amakhulu angama-24* ’ baya kusabela baze baqinisekise ukubambelela kwabo kumazwi avakaliswayo, ngokuthi: “ *Amen!* » Okuthetha ukuthi: Ngokwenene!

Ulungelelwaniso lwamagama athi “ *usindiso, uzuko, amandla* ” lunengqiqo. “ *Usindiso* ” lwanikelwa kubanyuliweyo basemhlabeni nezithunywa ezingcwele ezanika “ *uzuko* ” kumdali uThixo owathi, ukuze abasindise, babize “ *amandla* ” akhe obuthixo ukuba atshabalalise iintshaba eziqhelekileyo.

Indinyana 2: “ *ngenxa yokuba imigwebo yakhe iyinyaniso yaye inobulungisa; ngokuba uligwebe ihenyukazi elikhulu, elo laliwonakalisa umhlaba ngobuhenyu balo, uliphindezelele igazi labakhonzi balo ngokulifuna ngesandla sakhe. »*

Amagosa anyuliweyo awayenxanelwe inyaniso nokusesikweni kokwenyaniso ngoku anelisekile yaye azaliseka. Kukuphambana

okumfamekileyo, uluntu olusikiwe kuThixo lwacinga ukuba lwalunokuzisa ulonwabo kubantu bokugqibela ngokuthomalalisa umgangatho wobulungisa babo; bububi kuphela obathatha ithuba kolu khetho kwaye njengesilonda esiqhenqethayo, sangena kuwo wonke umzimba woluntu. UThixo olungileyo nonenceba ubonisa ekugwebeni kwakhe “ *iBhabhiloni enkulu* ” ukuba lowo ubulalayo umele afe. Esi ayisosenzo sobubi, kodwa sisenzo sobulungisa. Ngaloo ndlela, xa ingasakwazi ukohlwaya onetyala, okusesikweni kuba kokungekho sikweni.

Ivesi 3: “ *Baza bathi okwesibini, Haleluya! Umsi wayo unyuka ngonaphakade kanaphakade.* »

Lo mfanekiso uyalahlekisa, kuba “ *umsi* ” womlilo owatshabalalisa iRoma uya kunyamalala emva kokutshatyalaliswa kwayo. “ *Iminyaka yobudala* ” ichaza umgaqo kanaphakade ochaphazela kuphela abo baphumeleleyo kwizilingo zezulu nehlabathi. Kweli binzana, igama elithi “ *umsi* ” lithetha intshabalalo yaye ibinzana elithi “ *iinkulungwane zenkulungwane* ” liyinika umphumo kanaphakade, oko kukuthi, intshabalalo eqinisekileyo; soze aphinde avuke. Enyanisweni, okona kubi ngakumbi, “ *umsi* ” unokunyuka ezingqondweni zabaphilayo njengesikhumbuzo sesenzo esizukileyo sobuthixo esaphunyezwa nguThixo nxa mnye neRoma, utshaba oluphalaz’ igazi.

Indinyana 4: “ *Awa amadoda amakhulu, amashumi mabini anamane, nezinto eziphilileyo zone, amnqula uThixo ohleli etroneni, esithi, Amen! Haleluya!* »

Enyanisweni ! Makabongwe uYahweh! ...nithetha kunye abakhululwayo bomhlaba nehlabathi elithe lahlala linyulu. Unqulo lukaThixo luphawulwa ngokuqubuda; ifomu esemthethweni ebekelwe yona kuphela.

Indinyana 5: “ *Kwaphuma ilizwi etroneni, lisithi, Mdumiseni uThixo wethu, nonke nina bakhonzi bakhe, nina bamoyikayo, abancinane kwanabakhulu!* »

Eli lizwi ‘ *likaMikayeli* ’, uYesu Kristu, amazwi amabini asezulwini nasemhlabeni athe uThixo wazityhila phantsi kwawo kwizidalwa zakhe. UYesu uthi: “ *nina bamoyikayo* ”, ngaloo ndlela ukhumbula “ *uloyiko* ” lukaThixo olwalufunwa kwisigidimi sengelosi yokuqala yeSityhi.14:7. “ *Ukoyika uThixo* ” kusishwankathela kuphela isimo sengqondo esikrelekrele sesidalwa ngakuMdali waso onamandla obomi nokufa kuso. Njengoko iBhayibhile ifundisa kweyoku-1 kaYohane 4:17-18 : “ *Uthando olugqibeleleyo luluphosela phandle uloyiko* ”: “ *Njengoko anjalo yena, sinjalo nathi kweli hlabathi; yomgwebo. Uloyiko alukho eluthandweni, lusuka uthando olugqibeleleyo luluphose phandle uloyiko; kuba uloyiko lubandakanya ukohlwaya, yaye lowo woyikayo akagqibelelanga eluthandweni* . Ngaloo ndlela, okukhona lowo unyuliweyo emthanda uThixo, kokukhona emthobela, yaye kokukhona kuncipha isizathu sokumoyika. Abanyuliweyo banyulwa nguThixo phakathi kwabancinane, njengabapostile nabafundi abathobekileyo, kodwa kwanakwabakhulu njengokumkani omkhulu uNebhukadenetsare. Lo kumkani wookumkani bexesha lakhe ungumzekelo ogqibeleleyo wokuba nokuba ungakanani na phakathi kwabantu, ukumkani usidalwa esibuthathaka phambi koThixo onamandla onke.

6 Ndeva sanga sisandi sesihlwele esikhulu, sanga sisandi samanzi amaninzi, sanga sisandi sendudumo enkulu, sisithi, Haleluya! Kaloku iNkosi uThixo wethu uSomandla ingene ebukumkanini bayo. »

Le ndinyana idibanisa amabinzana asele ebonwe. “ *Isihlwele esikhulu* ” xa sithelakiswa “ *nesandi samanzi amaninzi* ” simelwa nguMdali waso kwiSityhi.1:15. “ *Amazwi* ” avakalisayo “ *maninzi* ” kangangokuba anokufaniswa nokuduma, “ *ingxolo yeengxolo. iindudumo .* ” “ *Haleluya!* ” Kaloku iNkosi uThixo wethu uSomandla ingene ebukumkanini bayo. » Esi sigidimi saphawula isenzo ‘ *sexilongo lesixhenxe* ’ kwiSityhi. 11:17 : “ *Sithi: “Siyabulela kuwe, Nkosi yam, Thixo Somandla, wena ukhoyo nowayekho, ngokuba uwabambile amandla akho amakhulu, wabuhlutha ubukumkani bakho. ”*

Indinyana 7: “ *Masigcobe, sivuye, simzukise; ngokuba ufikile umtshato weMvana, nomtshakazi wayo uzilungisile ;*

“ *Uvuyo* ” kunye “ *novuyo* ” zithetheleleka ngokupheleleyo, kuba ixesha “ *lokulwa* ” lidlulile. “ *Kuzuko* ” lwasezulwini , “ *umtshakazi* ”, iNdibano yabanyulwa abahlawulelweyo bomhlaba ithelele “ *uMyeni* ” wayo, uKristu, uThixo ophilayo “ *uMikayeli* ”, uYaHWéH. Phambi kwabo bonke abahlobo babo basezulwini, abahlawulelweyo noYesu Kristu baya kubhiyozela “ *umsitho womtshato* ” obamanyanisayo. “ *Umtshakazi wazilungisa* ” ngokubuyisela zonke iinyaniso zobuthixo ezathi zathi shwaka iinkolelo zamaKatolika kwinguqulelo yazo yobuKristu. “ *Ukulungiselela* ” kudala, kwakhiwe ngaphezu kweenkulungwane ezili-17 zembali yonqulo, kodwa ngokukodwa ukususela ngowe-1843, umhla wokuqalisa kwemfuneko yobuthixo yohlaziyo olwahlukahlukeneyo oluye lwaba yimfuneko, oko kukuthi zonke iinyaniso ezingabuyiselwanga ngabahlaziyi bamaProtestanti ababetshutshiswa. . Ukugqityezelwa kolu lungiselelo kwaphunyezwa ngabangamaSabatha bokugqibela abaphikisayo abathe bahlala ekukholiseni kukaThixo nokukhanya awamnika kona uYesu de kwasekupheleni kwaye sele eqalile kwada kwasekuqaleni kuka-2021 xa ndibhala le nguqulelo yezibane zayo.

Ivesi 8: “ *Lanikwa ukuba ambathe ilinen ecikizekileyo, eqaqambileyo, eqaqambileyo. Kuba ilinen ecikizekileyo yimisebenzi yobulungisa yabangcwele. »*

“ *Ilinen ecikizekileyo* ” imela “ *imisebenzi yobulungisa yabangcwele* ” bokugqibela bokwenyaniso . Le “ *misebenzi* ” uThixo ayibiza ngokuba “ *ngamalungisa* ” isisiqhamo sezityhilelo zikaThixo eziziswe ngokulandelelana ukususela ngo-1843 no-1994. Lo msebenzi sisiqhamo samva nje esityhila ukuphefumlelwa nguThixo okunikelwe ukususela ngo-2018 kwabo abathandayo nabasikelelayo kwaye “ *abalungiselelayo* ” “ *umtshato* ” okhankanywe kule vesi. Ukuba uThixo uyayisikelela “ *imisebenzi yobulungisa* ” “ *yabangcwele* ” bakhe bokwenene , ngokuchaseneyo, wayiqalekisa wayilwa, wada wayitshabalalisa, inkampu yabangcwele bobuxoki “ *imisebenzi* ” yabo “yayingenabulungisa”.

9 *Sathi kum isithunywa, Bhala, uthi, Banoyolo abo bamenyelwe kwisidlo somtshato weMvana! Yaza yathi kum: La mazwi angamazwi ayinyaniso kaThixo ”*

Le ntsikelelo inikwa abangcwele abahlawulelweyo ngegazi likaYesu Krestu oovulindlela bakhe babexhalabele lelo likaDan.12:12 (*Banoyolo abo balinda de kube ziintsuku ezili-1335*) oovulindlela abaya kufanekiselwa ngokuthe ngqo “li- 144,000 ” okanye 12 X 12 X 1000 of Apo.7. Ukungena ezulwini

ngonaphakade sisizathu solonwabo olukhulu oluya kwenza abo banalo ithuba lobuthixo “ *bonwabe* ”. Ithamsanqa asikuphela kwento ekungenelwa kuyo kweli lungelo, kodwa isipho sosindiso esininikwa nguThixo “njengethuba lesibini” emva kokufumana ilifa kunye nokugwetywa kwesono sokuqala. Isithembiso sosindiso kunye nolonwabo lwexesha elizayo lwasezulwini siqinisekiswa njengesiboniso somlomo sikaThixo esilufaneleyo ukholo lwethu kuba uzigcina ngokusisigxina izibophelelo zakhe. Izilingo zemihla yokugqibela ziya kufuna iziqinisekiso apho amathandabuzo angayi kuba nandawo kuwo. Abanyuliweyo kuya kufuneka bathembele elukholweni olwakhelwe phezu kwezithembiso ezityhiliweyo zikaThixo kuba oko kubhaliweyo kwathethwa ngaphambili. Kungenxa yoko le nto iBhayibhile, iSibhalo esiNgcwele, ibizwa ngokuba: liLizwi likaThixo.

Indinyana 10 : “ *Ndawa ezinyaweni zaso, ukuba ndiqubude kuso; yathi kum, Zilumkele, ungayenzi; Ndingumkhonzi kunye nawe, nabazalwana bakho abanobungqina bukaYesu; Nqula uThixo. Kuba ubungqina bukaYesu bungumoya wesiprofeto.* »

UThixo usebenzisa impazamo kaYohane ukuze asityhilele ukugxeka kwakhe inkolo yobuKatolika efundisa amalungu ayo olu hlobo lokunqala isidalwa. Kodwa ikwajolise kukholo lobuProtestanti oluthi nalo lenze eli tyala ngokuhlonipha “umhla welanga” wobuhedeni owazuzw’ ilifa eRoma. Ingelosi ethetha naye ngokungathandabuzekiyo “nguGabriyeli” inkokeli yobuthunywa yobuthixo esondele kuThixo eyayisele ibonakala kuDaniyeli noMariya, “indoda eyazalelwayo” kaYesu. Nangona ekwisikhundla esiphakamileyo, “uGabriyeli” ubonakalisa ukuthobeka okufanayo nokaYesu. Ubanga kuphela iwonga elithi “ *iqabane enkonzweni* ” likaYohane kude kube ngowokugqibela onyuliweyo ama-Adventist aphikisayo exesha lesiphelo. Ukususela ngo-1843, abo banyuliweyo bakunye nabo “ *ubungqina bukaYesu* ” obuthi, ngokutsho kwale ndinyana, buchaze “umoya wesiprofeto”. Ama-Adventist aye, kwilahleko yawo, alinganisela lo “ *moya wesiprofeto* ” kumsebenzi owaphunyezwa nguEllen G. White, umthunywa weNkosi phakathi kowe-1843 nowe-1915. Ngaloo ndlela ngokwabo baye babeka umda ekukhanyeni okwanikelwa nguYesu. Noko ke, “ *umoya wesiprofeto* ” sisipho esihlala sihleli esiphuma kulwalamano lokwenene phakathi kukaYesu nabafundi bakhe nesisekelwe ngaphezu kwako konke kwisigqibo sakhe sokunikela uthumo kumkhonzi amnyulayo ngalo lonke igunya lobuThixo bakhe. Lo msebenzi unikela ubungqina boku: “ *umoya wesiprofeto* ” usasebenza kakhulu yaye unokuqhubeka de kube sekupheleni kwehlabathi.

Indinyana 11: “ *Ndalibona izulu livulekile, nalo, libonakala ihashe elimhlophe. Lowo wayekhwele phezu kwayo ubizwa ngokuba nguThembekile, nguNyaniso; ugweba, ulwa ngobulungisa.* »

Kulo mboniso, uMoya usibuyisela emhlabeni ngaphambi koloyiso lokugqibela nokutshatyalaliswa “ *kweBhabhiloni Enkulu* .” UMoya ubonisa ixesha xa, ekubuyeni kwakhe, uKristu ozukileyo ajongana nabavukeli basemhlabeni. KuYesu Kristu ozukisiweyo, uThixo uyavela ekungabonakali kwakhe: “ *izulu livulekile* ”. Ubonakala kumfanekiselo ‘ *wetywina lokuqala* ’ leSityhi. 6:2 , njengomkhweli, iNkokeli, emisela “ *njengomoyisi nowoyisayo* ” ekhwele “ *ihasha elimhlophe* ” umfanekiso wenkampu yakhe ephawulwe

ngobunyulu nobungcwele. . Igama elithi “ *uthembekileyo noNyaniso* ” azinika lona kulo mboniso libeka isenzo ekwandisweni kwexesha lokugqibela elaprofetwa ligama elithi “ *Lawodike* ” kwiSityhi.3:14. Eli gama lithetha "abantu abagwetyiweyo" eliqinisekiswa apha ngokuchaneka: " *Ugweba* ". Ngokuchaza ukuba ‘ *ulwa ngokusesikweni* ,’ uMoya uvusa umzuzu ‘wedabi *leArmagedon* ’ leSityhi. “Imini yelanga” eyafunyanwa njengelifa kuConstantine I ^{nakopu} bamaRoma Katolika.

Indinyana 12 : “ *Amehlo akhe enjengelangatyelomlilo; entloko izithsaba ezininzi; wayenegama elibhaliweyo, elingaziwani ngaphandle kwakhe; »*

Ekubeni siwazi umongo walo mbono, sinokuqonda ukuba “ *amehlo akhe* ” xa ethelekiswa “ *nedangatyelomlilo* ” akhangele amaxhoba omsindo wakhe, abavukeli abamanyeneyo “ *abalungiselelwa idabi* ” ukususela kwiSityhi.9:7-9 oko kukuthi, ekubeni 1843. Intsingiselo ye “ *izithsaba ezininzi* ” ezinxitywa “ *entlokweni yakhe* ” iya kunikwa kwindinyana ye-16 yesi sahluko: “ unguKumkani wookumkani neNkosi yeenkosi ”. “Igama lakhe *elibhaliweyo ekungekho bani ulaziyo ngaphandle kwakhe* ” libonisa ubuThixo bakhe ngonaphakade.

Indinyana 13: “ *Wayethiwe wambu ngengubo edaywe ligazi. Igama lakhe liLizwi likaThixo. »*

Esi “ *sambatho esidyojwe ligazi* ” simela izinto ezimbini. Eyokuqala bubulungisa bakhe awabufumana ngokuphalaza “ *igazi* ” lakhe ukuze akhulule abanyulwa bakhe. Kodwa eli dini elenziwa ngokuzithandela nguye ukuze asindise abanyuliweyo bakhe lifuna ukuba kubulawe abahlaseli nabatshutshisi babo. “ *Isambatho* ” sakhe siya kuphinda sigutyungelwe ‘ *ligazi* ,’ kodwa ngesi sihlandlelo iya kuba seso seentshaba zakhe ‘ *zinyathele kwisixovulelo sediliya yomsindo kaThixo* ’ ngokutsho kukaIsaya 63 neSityhi. Eli gama elithi “ *iLizwi likaThixo* ” lityhila ukubaluleka kobulungiseleli bukaYesu basemhlabeni nezityhilelo awazinikela ngokulandelelana emhlabeni nasezulwini emva kokuvuswa kwakhe. Umsindisi wethu yayinguThixo ngokwakhe ezifihlwe kwimbonakalo yasemhlabeni. Imfundiso yakhe esisigxina efunyenwe ngamagosa akhe anyuliweyo iya kwenza wonke umahluko phakathi kwenkampu esindisiweyo kunye nenkampu elahlekileyo.

Indinyana 14 : “ *Yamlandela imikhosi esemazulwini, ikumahashe amhlophe, yambethe ilinen ecikizekileyo, emhlophe, esulungekileyo. »*

Umfanekiso unobuqaqawuli, “ *umhlophe* ” wobunyulu ubonakalisa ubungcwele benkampu kaThixo nenkitha yayo yeengelosi eziye zahlala zithembekile. “ *Ilinen ecikizekileyo* ” ityhila “ *ubulungisa* ” babo nemisebenzi esulungekileyo .

Indinyana 15 : “ *Emlonyeni wakhe kuphuma ikrele elibukhali, ukuze azixabele iintlanga; uya kuzalusa ngentonga yentsimbi; uya kuxovula isixovulelo sewayini yokuvutha komsindo kaThixo uSomandla .*

“ *Iilizwi likaThixo* ” libhekisela eBhayibhileni, “ *ilizwi* ” layo elingcwele elahlanganisa imfundiso yalo eyakhokelela lowo unyuliweyo kwinyaniso yobuthixo. Ngomhla wokubuya kwakhe, “ *iLizwi likaThixo* ” liza ‘njengekrele *elibukhali* ’ ukuze libulale iintshaba zakhe ezinemvukelo, eziqhankqalazayo, ezingxolayo, zilungele ukuphalaza igazi labanyuliweyo bakhe bokugqibela. Ukutshatyalaliswa kweentshaba zakhe kusikhanyisela ibinzana elithi “ *uya*

kuzalusa ngentonga yentsimbi ” ekwachaza umsebenzi womgwebo owenziwa ngabanyuliweyo abaya koyisa ngokweSityhi.2:27. Icebo lempindezelo yobuThixo elibizwa “ *ngokuvuna iidiliya* ” kwiSiTyh. 14:17 ukuya kwesama-20 liyaqinisekiswa kwakhona apha. Lo mxholo uphuhliswe kuIsaya 63 apho uMoya uchaza ukuba uThixo usebenza yedwa kungekho mntu unaye. Isizathu sesokuba amagosa anyuliweyo asele ethathiwe ezulwini akawuboni lo mdlalo ubetha abavukeli.

Indinyana 16 : “ *Engutyeni yakhe nasethangeni lakhe wayenegama libhaliwe kwathiwa, uKumkani kakumkani, uNkosi kankosi.* »

“ *Isinxibo* ” simela imisebenzi yomntu ophilayo kwaye “ *ithanga lakhe* ” libonisa amandla akhe namandla akhe, kuba ubonakala engumkhweli wento ebalulekileyo, nokuma ehasheni, izihlunu “*zamathanga* ” . uninzi lwabantu, luvavanywa kwaye lwenza inyathelo libe nokwenzeka okanye hayi. Umfanekiso wakhe njengomkhweli wehashe wawubalulekile kwixesha elidlulileyo kuba le yayiyinkangeleko eyenziwa ngamajoni. Namhlanje sisele nomfuziselo walo mfanekiso osixelela ukuba umkhweli ngumfundisi-ntsapho owongamela iqela labantu elifuziselwa “*lihashe* ” elinyukileyo. Eso uYesu anyukela kuso siphathelele abo banyuliweyo bakhe abasasazeke emhlabeni ngoku. Igama lakhe elithi “ *uKumkani wookumkani neNkosi yeenkosi* ” lingumxholo wentuthuzelo yokwenene kwabanyulwa bakhe abathandayo abalawulwa ngokungekho sikweni kookumkani neenkosi zomhlaba. Lo mbandela ufuna ukucaciswa. Umzekelo wobukumkani basemhlabeni wawungenziwanga ngokwemigaqo eyamkelekileyo kuThixo. Ngokwenene uThixo wanika uSirayeli, **ngokwesicelo sakhe** , ukuba alawulwe emhlabeni ngukumkani, ndicaphula, “*njengezinye iintlanga*” ezazikho ngelo xesha. UThixo wasabela kuphela kwisicelo seentliziyo zabo ezingendawo. Kungenxa yokuba emhlabeni, oyena kumkani ubalaseleyo ngulowo ‘olizotho’ kuphela ‘ *ovuna apho angahlwayelanga khona* ’ yaye lowo umaziyo uThixo akalindi ukuba abhukuqwe ngabantu bakhe ngaphambi kokuba azilungise. Umzekelo owanikelwa nguYesu uyawugxeka umzekelo odluliselwa emhlabeni ukusuka kwesinye isizukulwana ukuya kwesinye ngabantu abaziziyatha, abangenalwazi nabangendawo. Kwihlabathi likaThixo lasezulwini, inkokeli ingumkhonzi wabantu bayo, yaye lonke uzuko lwayo ilufumana kubo. Isitshixo solonwabo olugqibeleleyo sikho, kuba akukho sidalwa siphilayo sibandezeleka ngenxa yommelwane. Ekubuyeni kwakhe okuzukileyo, uYesu uza kutshabalalisa ookumkani neenkosi ezingendawo, nobungendawo babo, abathi bubangelwa nguye ngokubanga ukuba ulawulo lwabo lulilungelo lobuthixo. UYesu uya kubafundisa ukuba oku akunjalo; kubo, kodwa nakwindimbane yabantu abagwebela ubugwenxa babo. Le yingcaciso ‘yomzekeliso weetalente’ othi emva koko uzaliseke uze usetyenziswe.

Emva kongquzulwano

Indinyana 17: “ *Ndabona isithunywa sezulu, simi elangeni. Yadanduluka ngezwi elikhulu, isithi kuzo zonke iintaka eziphaphazelayo esazulwini sezulu, Yizani nihlanganisele esidlweni esikhulu sikaThixo ;*

UYesu Kristu " *uMikayeli* " uza emfanekisweni welanga ongumfuziselo wokukhanya kukaThixo ukulwa namaKristu obuxoki abanquli bothixo welanga othethelela utshintsho lomhla wokuphumla olwenziwa nguMlawuli uConstantine

^{1st} . Ekungqubaneni kwawo noKristu uThixo, aya kufumanisa ukuba uThixo ophilayo woyikeka ngakumbi kunothixo wawo welanga. Ngelizwi elikhulu, uYesu Kristu ubiza indibano yeentaka ezidla inyama.

Qaphela : Kufuneka kwakhona ndicacise apha ukuba abavukeli abanqweneli ukunqula uthixo welanga ngokuqonda nangokuzithandela, kodwa basijongela phantsi isibakala sokuba kuThixo, usuku lokuqala abaluhlonelayo ngokuphumla kwabo kweveki lugcina ukungcola kobuhedeni bakhe. ukusetyenziswa kwexesha elidlulileyo. Ngokufanayo, ukhetho lwabo lubonisa indelelo enkulu ngolungelelwano lweexesha awalumiselayo ukususela ekuqaleni kokudala kwakhe umhlaba. UThixo ubala imihla ephawulwa ngokujikeleza komhlaba kwiasi yawo. Ebudeni bokungenelela kwakhe kubantu bakhe amaSirayeli, wakhumbula ulandelelwano lweveki ngokuwubonisa, ngokuwubiza ngokuthi, umhla wesixhenxe obizwa ngokuba “yisabatha”. Abaninzi bakholelwa ukuba banokugwetyelwa nguThixo ngenxa yokunyaniseka kwabo. Ukunyaniseka okanye ulweyiseko aluyoxabiso kwabo bayicel’ umngeni inyaniso echazwe ngokucacileyo nguThixo. Inyaniso yayo kuphela komlinganiselo ovumela uxolelaniso ngokukholwa kwidini lokuzithandela likaYesu Kristu. Iimbono zobuqu aziviwa okanye azigqalwa nguThixo umdali, iBhayibhile iwuqinisekisa lo mgaqo ngale ndinyana kaIsaya 8:20 : “ *Emyalelweni nakubungqina; Ukuba asithethi ngolu hlobo, akuyi kubakho sifingo ebantwini* .

“ *Imithendeleko* ” emibini ilungiselelwa nguThixo: “ *isidlo sangokuhlwa somtshato weMvana* ” iindwendwe zayo zingabanyuliweyo ngokwazo, ekubeni, bebonke, bamela “ *uMtshakazi* ”. “ *Umthendeleko* ” wesibini luhlobo lwe-*macabre* kwaye abaxhamli bawo “ *ziintaka* ” kuphela ezidla inyama, amaxhalanga, iicondor, iikayiti, kunye nezinye iintlobo zolu hlobo.

Indinyana 18: “ *Ukuba badle inyama yookumkani, inyama yabathetheli-mkhosi, inyama yamagorha, nenyama yamahashe nabakhweli bawo, inyama yabo bonke, abakhululekileyo nabangamakhoboka, nabancinane nabakhulu.* ” »

Emva kokutshatyalaliswa kwalo lonke uluntu, akuyi kubakho bani uya kusala obeka izidumbu phantsi komhlaba yaye ngokutsho kweYer. 16:4 , “ *baya kuchithwa-chithwa njengomgquba emhlabeni* . Masiyifumane yonke ivesi esifundisa ikamva uThixo abagcinele abo abaqalekisayo: “ *Baya kufa kukugula; abayi kungcwatywa nazinyembezi; baya kuba ngumgquba phezu komhlaba; baya kubhubha likrele nayindlala; nezidumbu zabo zibe kukudla kweentaka zezulu nokwamarhamncwa omhlaba* . Ngokobalo olunikelwa nguMoya kule ndinyana ye-18, akukho mntu usindayo ukufa. Ndikhumbula ukuba “ *amahashe* ” afuzisela abantu abakhokelwa ziinkokeli zabo zasekuhlaleni nezonqulo ngokutsho kukaYakobi 3:3 : “ *Ukuba sibeka umkhala emilonyeni yamahashe ukuze asithobebe, silawula kwanomzimba wawo uphela.* »

Indinyana 19: “ *Ndalibona irhamncwa, nookumkani bomhlaba, nemikhosi yabo ihlanganisene ndawonye ukuba benze imfazwe nalowo uhleli ehasheni, nomkhosi wakhe.* »

Siye sabona ukuba ‘ *imfazwe yeArmagedon* ’ yayiyeyokomoya yaye emhlabeni, inkalo yayo yayiquka ukubulawa kwawo onke amakhoboka okwenyaniso okugqibela kaYesu Kristu. Esi sigqibo senziwa ngaphambi kokubuya kukaYesu Kristu yaye abavukeli babeqinisekile ngokhetho lwabo.

Kodwa ekuqaliseni kwaso ukusebenza, isibhakabhaka savuleka sityhila uKristu ophindezelayo ongokobuthixo nemikhosi yakhe yeengelosi. Ngoko ke akusekho nawuphi na umlo onokwenzeka. Akukho bani unokulwa noThixo xa ebonakala yaye umphumo waba koko kusityhilelwa kwiSityhi.6:15-17: “ *Ookumkani bomhlaba, nezinkulu, nabathetheli bemikhosi, nezityebi, nabanamandla, nabakhonzi bonke, nabanegunya, nabazizityebi. abakhululekileyo bazimela emiqolombeni nasemaweni eentaba. Bathi ke kwiintaba nakumawa, Siweleni, nisifihle ebusweni balowo uhleli phezu kwetrone, nasengqumbo yeMvana; ngokuba ufikile umhla omkhulu wengqumbo yayo, ngubani na ke onokuma? »* Kumbuzo wokugqibela, impendulo ithi: amagosa anyuliweyo awayeza kubulawa ngabavukeli; abanyuliweyo bengcwaliswe ngokuthembeka kwabo kwiSabatha engcwele eyaprofeta ngoloyiso lukaYesu kuzo zonke iintshaba zakhe nabahlawulelweyo bakhe.

Indinyana 20: “ *Labanjwa irhamncwa; kunye nalo kwabanjwa umprofeti obuxoki, lowo wayenzayo imiqondiso phambi kwalo, wabalahlekisa ngayo abo baluthabathayo uphawu lwerhamncwa, baqubuda kuwo umfanekiselo walo. baphoswa behleli bobabini edikeni elivutha umlilo nesulfure. »*

Ingqalelo ! UMoya usityhilela isiphelo somgwebo wokugqibela njengoko uThixo elungiselela “ *irhamncwa nomprofeti wobuxoki* ” oko kukuthi ukholo lwamaKatolika kunye nokholo lwamaProtestanti oludityaniswe nama-Adventist obuxoki ukususela ngo-1994. Kuba “ *idike elivutha umlilo nelomlilo. isulfure* ” iya kugubungela umhlaba kuphela ekupheleni kwewaka lesixhenxe leminyaka ukuze itshabalalise ize itshabalalise aboni, ngokuqinisekileyo, emva komgwebo wokugqibela. Le ndinyana isityhilela ingqiqo emangalisayo yobulungisa obugqibeleleyo bomdali wethu uThixo. Imisela umahluko phakathi kwabenzi bobubi bokwenene namaxhoba aqhathiweyo kodwa anetyala ngenxa yokuba enoxanduva lokhetho lwawo. Abalawuli bonqulo ‘ *baphoswa behleli edikeni lomlilo* ’ kuba ngokutsho kweSityhi. 14:9 , baphembelela amadoda nabafazi bomhlaba ukuba babeke “ *uphawu lwerhamncwa* ” ekwavakaliswa isohlwayo salo.

Indinyana 21 : “ *Abaseleyo babulawa ngekrele, elaphuma emlonyeni walowo uhleli ehasheni; zahlutha zonke iintaka yinyama yabo ”*

Ezi “ *zabanye* ” zichaphazela abantu abangengomaKristu okanye abangakholwayo abalandela intlangano yezizwe ngezizwe baza bathobela umyalelo oqhelekileyo ngaphandle kokubandakanyeka ngokobuqu kwisenzo esiqhutywa ngabavukeli bonqulo lwamaKristu. Ekubeni bengagutyungelwa bubulungisa begazi elaphalazwa nguYesu Kristu, abasindi ekubuyeni kukaKristu kodwa sekunjalo babulawa lilizwi lakhe elifuziselwa ‘ *likrele eliphuma emlonyeni wakhe* . Aba bawileyo bangamangqina okuzibonela ukuvela koThixo oyinyaniso baya kufika kumgwebo wokugqibela kodwa abasayi kubandezeleka ngokufa ixesha elide ‘ *kwedike lomlilo* ’ eligcinelwe abenzi bobubi abakhulu ababandakanyeke *kwimvukelo* . Emva kokujamelana nozuko lomdali omkhulu uThixo, uMgwebi Omkhulu, baya kutshatyalaliswa ngequbuliso.

ISityhilelo 20:

iminyaka eliwaka yewaka lesixhenxe leminyaka

nowokugqibela umgwebo

Isohlwayo SikaMtyholi

Indinyana 1: “ *Ndabona isithunywa sezulu, sisihla siphuma emazulwini, sinesitshixo senzonzobila, nomxokelelwane omkhulu esandleni saso.* »

“ *Isithunywa* ” okanye umthunywa kaThixo “ *sehla siphuma ezulwini* ” siye emhlabeni othi, ahlulwe zizo zonke iintlobo zezinto eziphila emhlabeni, abantu nezilwanyana, abize apha igama lawo elithi “ *inzonzobila* ” eliwuchaza kwiGenesis 1:2. “ *Isitshixo* ” sivula okanye sivale indlela yokungena kulo mhlaba uyinkangala. Yaye “ *umxokelelwane omkhulu* ” obanjwe “ *esandleni sakhe* ” usenza siqonde ukuba umntu ophilayo uya kubotshelelwa kumhlaba oyinkangala oya kuba yintolongo yakhe.

Indinyana 2: “ *Yayibamba inamba, inyoka yakudala, enguMtyholi, uSathana ke, yayibopha iminyaka eliwaka.* »

Amabinzana achaza “ *uSathana* ”, ingelosi enemvukelo, kwiSityhi. 12:9 aphinda acatshulwe apha. Zisikhumbuza ngembopheleleko yakhe ephakamileyo ngokubandezeleka okubangelwa sisimilo sakhe esinemvukelo; ukubandezeleka emzimbeni nokuziphatha kunye neentlungu ezibekwe ebantwini ngabalawuli abaphantsi kwempembelelo neempembelelo zakhe kuba babembi njengaye. ‘Njengenamba’ wakhokela iRoma yobuhedeni yobukhosi, yaye “njengenyoka”, iRoma yobuKrestu yobuKristu kodwa yatyhilwa ngexesha loHlaziyo, yaphinda yaziphatha “njengenamba” ekhonzwa ngamahlakani axhobileyo amaKatolika namaProtestanti “neenkamba”. ” kaLouis XIV. Ephuma kwinkampu yeengelosi eziziidemon, “ *uSathana* ” nguye kuphela osindileyo, ngoxa elindele ukufa kwakhe okucamagushelweyo ngomgwebo wokugqibela, uya kuhlala ephila enye “ *iwaka leminyaka* ” ekwanti, engenalo naluphi na unxibelelwano naso nasiphi na isidalwa emhlabeni esiye saphila. ibe yintolongo eyintlango, engenanto, ehlala kuphela izidumbu ezibolayo namathambo abantu nezilwanyana.

Ingelosi yenzonzobila kumhlaba oyinkangala: uMtshabalalisi weSityhi.9:11 .

Indinyana 3: “ *Yayiphosa enzonzobileni, yalivala, yalitywina isango elingaphezulu kwayo, ukuze ingabi sazilahlekisa iintlango, ide izaliseke iminyaka eliwaka. Emveni koko imelwe kukuthi akhululwe umzuzwana.* »

Umfanekiso onikiweyo uchanekile, uSathana ubekwe kumhlaba oyinkangala phantsi kwesigqubuthelo esimthintela ekungeneni ezulwini; ukuze azifumanise ephantsi kwemida yesiqhelo somntu ekulahlekelweni kwakhe okanye akukhuthazeyo. Ezinye izidalwa eziphilayo, izithunywa zezulu nabantu abaye baba zizithunywa zezulu ekuguqukeni kwabo bangaphezu kwakhe, ezulwini apho angasakwaziyo ukufikelela khona ukususela okoyisa kukaYesu Kristu esonweni nasekufeni. Kodwa imeko yakhe iye yaba worse kuba akasenankampani, akasenangelosi, akasenamntu. Ezulwini “ *ziintlango* ” ezicatshulwa yile ndinyana ngaphandle kokukhankanya “umhlaba”. Oku kungenxa yokuba abakhululwe zezi ntlango bonke basezulwini ebukumkanini bukaThixo. Indima “ *yetsheyini* ”

ityhilwe ngolo hlobo; kumnyanzela ukuba ahlale yedwa kwaye abe yedwa emhlabeni. Kwinkqubo yobuthixo, uMtyholi uya kuhlala “ *iminyaka eliwaka* ” ekuya kuthi ekupheleni kwayo akhululwe, ekwazi ukufikelela nokunxibelelana nabangendawo abafileyo abavuswe kuvuko lwesibini, ngenxa ‘yokufa kwesibini’ *kokugqibela* . umgwebo, phezu komhlaba oya kuthi ngoko, umzuzwana, ube nabemi kwakhona. Kwakhona uya kuzoyisa iintlanga ezinemvukelo ezigwetyiweyo ngemigudu elilize yokulwa neengelosi ezingcwele ezihlawulelweyo noYesu Kristu uMgwebi omkhulu.

Abahlawulelweyo bagweba abangendawo

Indinyana 4: “ *Ndaza ndabona iitrone; Baza abo babehleli phantsi banikwa igunya lokugweba. Ndayibona imiphefumlo yababenqunyulwe iintloko ngenxa yobungqina bukaYesu nangenxa yelizwi likaThixo, nababengalinquili irhamncwa nomfanekiso walo, bengalwamkelanga uphawu emabunzini abo, nasemabunzini abo. izandla. Babuyela ebomini, baba ngookumkani kunye noKristu iminyaka eliwaka .*”

“ *Abo bahleli ezitroneni* ” banegunya lasebukhosini lokugweba . Esi sisitshixo esibalulekileyo sokuqonda intsingiselo uThixo ayinika igama elithi “ *kumkani* ”. Ngoku, ebukumkanini bakhe, kuYesu Kristu “ *uMikayeli* ,” uThixo wabelana ngomgwebo nazo zonke izidalwa zakhe ezingabantu ezihlangulwe emhlabeni. Umgwebo wabangendawo basemhlabeni nowasezulwini uya kuba yingqokelela yaye kwabelwane ngayo noThixo. Le kuphela kwenkalo yobukumkani babanyulwa abakhululweyo. Ulawulo alugcinelwanga udidi lwabanyuliweyo, kodwa lugcinelwe bonke, kwaye uMoya uyasikhumbuza ukuba kwixesha elidluleyo emhlabeni, kwabakho iintshutshiso ezoyikekayo zokuqala azixhokoxayo ecaphula : *ngobungqina bukaYesu nangenxa yelizwi likaThixo* ”; UPawulos wayengomnye wabo. Ngaloo ndlela uMoya uxhokoxa amaxhoba angamaKristu obuhedeni bamaRoma kunye nokholo lukapopu waseRoma olunganyamezelekiyo olwalusebenza phakathi konyaka wama-30 nowe-1843. Wandula ke ujolise kwabo banyuliweyo bokugqibela basongelwa ngokufa ‘*irhamncwa eliphuma emhlabeni*’ lika-Apo .13: 11 . -15, kwiyure yokugqibela yexesha lomhlaba; ngonyaka ka-2029 de kwaba lusuku lokuqala lwentwasahlobo eyandulela iPasika ngonyaka ka-2030.

Ngokuvisisana nokuvakaliswa ‘*kwexilongo lesixhenxe* ’ kwiSityhi. 11:18 , “ *lifikile ixesha lokugweba abafileyo* ” yaye oku kuyingenelo ‘*kweminyaka eliwaka* ’ ecatsulwe kule ndinyana 4. yiba ngumsebenzi wabo bahlawulelweyo abangene kwiphakade elisezulwini likaThixo. Kuya kufuneka ‘ *bagwebe* ’ abantu abangendawo nezithunywa zezulu eziwileyo. UPawulos uthi kweyoku-1 kwabaseKorinte 6:3 : “ *Anazi na, ukuba siya kugweba izithunywa zezulu? Kobeka phi na ke thina ukungazigwebi izinto zobu bomi? »*

Uvuko lwesibini lwabavukeli abawileyo

Indinyana 5: “ *Abafileyo abaseleyo ababuyanga badle bomi, yada yazaliseka iminyaka eliwaka. Olo luvuko lokuqala. »*

Lumkela umgibe! Ibinzana elithi “ *Abanye abafileyo abazange babuyele ebomini de yazaliseka iminyaka eliwaka* ” liquka ibinzana elithi “ *Luvuko*

lokuqala ”, libhekisela kwabokuqala abafileyo kuKristu ovusiweyo . *iminyaka eliwaka* ” ikhankanyiwe. I-parenthesis ikhupha ngaphandle kokubiza igama lesibhengezo " *sovuko* " lwesibini olugcinelwe abangendawo abafileyo abaya kuvuswa ekupheleni " *kwewaka leminyaka* " kumgwebo wokugqibela kunye nesohlwayo sokufa " *sedike lomlilo nesalfure* " ; ofeza “ *ukufa kwesibini* ”.

Indinyana 6: “ *Banoyolo yaye bangcwele abo banesabelo kuvuko lokuqala! Ukufa kwesibini akunagunya kubo; baya kusuka babe ngababingeleli bakaThixo nabakaKristu, babe ngookumkani kunye naye iminyaka eliwaka.* »

Le ndinyana ishwanathela umgwebo wobulungisa kaThixo otyhiliweyo. Beatitude ibhekiswa kubanyuliweyo bokwenyani abathatha inxaxheba ekuqaleni “ *kweminyaka eliwaka* ” “ *kuvuko lwabafileyo kuKristu* ”. Abayi kuza ekugwetyweni kodwa baya kuba ngabagwebi kumgwebo olungelelaniswe nguThixo ezulwini, “ *iminyaka eliwaka* ”. “ *Ulawulo* ” oluxeliweyo “ *lweminyaka eliwaka* ” kuphela “ *lulawulo* ” lwabagwebi yaye lupheleliselwe kule “ *minyaka eliwaka* ” kuphela. Bakuba bengenile ngonaphakade, abanyuliweyo akufuneki boyike okanye babandezeleke “ *kukufa kwesibini* ”, kuba ngokuchaseneyo, ngabo abaya kwenza abafileyo abangendawo abagwetywe babandezeleke. Yaye siyazi ukuba aba ngabona benzi bonqulo bakhulu nabangendawo, bakhohlakele nabangababulali. Abagwebi abanyuliweyo kuya kufuneka bagqibe ubude bexesha lokubandezeleka ukuba umntu ngamnye ogwetyiweyo kufuneka, ngamnye, abe namava, kwinkqubo yokutshatyalaliswa kwabo “*kukufa kwesibini*”, okungenanto yakwenza nokufa kokuqala okukhoyo *emhlabeni* . . Kuba nguThixo ongumdali onika umlilo imo yesenzo sawo esiwonakalisayo. Umlilo awunamphumo nxamnye nemizimba yasezulwini kunye nemizimba yasemhlabeni ekhuselwe nguThixo njengoko amava amaqabane amathathu kaDaniyeli engqina kuDaniyeli 3. Ngomgwebo wokugqibela, umzimba wovuko uya kusabela ngokwahlukileyo kumzimba wasemhlabeni wangoku . KuMarko 9:48, uYesu utyhila ubuntu bakhe kuthi esithi: “ *Apho kumpethu ingafiyo, nalapho kungacinywayo umlilo* ”. Kanye njengokuba amakhonkco omzimba wombungu ehlala ephila, umzimba wabagwetyiweyo uya kuba nobomi ukuya kuthi ga kwiatom yawo yokugqibela. Isantya sokusetyenziswa kwazo ke ngoko siya kuxhomekeka kubude bexesha lokubandezeleka eligqitywe ngabagwebi abangcwele noYesu Kristu.

Ukudibana kokugqibela

Indinyana 7: “ *Xa ithe yazaliseka iminyaka eliwaka, uya kukhululwa uSathana entolongweni.* »

Ekupheleni "kweminyaka eliwaka", ixesha elifutshane, uya kufumana inkampani kwakhona. Eli lixesha “ *lovuko* ” lwesibini olugcinelwe abavukeli basemhlabeni.

Indinyana 8 : “ *Uya kuphuma azilahlekise iintlanga ezisezimbombeni zone zomhlaba, uGogi noMagogi, abahlanganisele emfazweni; inani labo linjengentlabathi yolwandle* .

Le nkampani yeya " *iintlanga* " ezivuswe emhlabeni wonke njengoko kubonisiwe kwifomula "yeembombo *zone*". *zomhlaba* ” okanye iingongoma ezine eziphambili ezibangela ukuba isenzo sibe nomlinganiswa wendalo iphela. Indibano enjalo ayinanto inokuthelekiswa nayo, ngaphandle kwinqanaba leqhingana

lemfazwe lifana neMfazwe Yehlabathi III “yexilongo *lesithandathu* ” leSityhi.9:13. Luthlekiso olukhokelela ekubeni uThixo anike abo bahlanganiseneyo kumgwebo wokugqibela amagama athi “uGogi noMagogi” acatshulwe ekuqaleni kuHez.38:2, nangaphambi koko kwiGen.10:2 apho “uMagogi” engunyana wesibini kaYafete. ; kodwa inkcukacha encinane ityhila kuphela inkalo ethelekisekayo yesi sihlabo, kuba kuHezekile, uMagogi lilizwe likaGogi, yaye lichaza iRashiya eya kuqalisa ukusebenza, ebudeni beMfazwe Yehlabathi Yesithathu, elona nani likhulu lamajoni akhe ahlala ekhona. imbali yemfazwe; nto leyo ethethelela ukwanda kwayo okukhulu nokoyisa kwayo ngokukhawuleza imihlaba yelizwekazi laseNtshona Yurophu.

UMoya ubafanisa “ *nentlabathi yolwandle* ” ngaloo ndlela ugxininisa ukubaluleka kwenani lamaxhoba omgwebo wokugqibela. Ikwayintelekelelo yokuzithoba kwabo kumtyholi nabameli bakhe abangabantu okutyhilwe kwiSityhi. 12:18 okanye 13:1 (kuxhomekeke kwinguqulelo yeBhayibhile): ethetha ‘ngenamba ’ sifunda oku: “ *Yema phezu kwentlabathi. yolwandle.* ”

Engumvukeli ongaguqukiyo, uSathana uphinda abe nethemba lokuba uya kukwazi ukuwoyisa umkhosi kaThixo aze alahlekise abanye abagwetyiweyo ngokubeyisela ekubeni balwe noThixo nabanyuliweyo bakhe.

Ivesi 9: “ *Enyuka, aya phezu komhlaba, ayirhawula inqaba yomkhosi wabangcwele, nomzi othandiweyo; kwehla umlilo ezulwini, wabadla.* » Kodwa ukoyiswa komhlaba akusathethi nto xa singenako ukuhlutha umchasi ngenxa yokuba uye waba ngumntu ongachukumisekiyo; njengamaqabane kaDanyeli, akukho mlilo nayo nayiphi na enye into enokubenzakalisa. Ibe ngokwahlukileyo koko, “ *umlilo ophuma ezulwini* ” ubafikela ‘nakwinkampu *yabangcwele* ’ engabalulekanga. Kodwa lo mlilo “ *uziqwenga* ” iintshaba zikaThixo nabanyulwa bakhe. KuZakariya 14, uMoya uprofeta ngeemfazwe ezimbini ezahlulwe “ *liwaka leminyaka* ”. Loo nto yandulelayo nefeziwayo “ngexilongo lesithandathu” ichazwe kwindinyana 1 ukuya kweyesi-3, intsalela iphathelele imfazwe yesibini eyaqhutywa ngeyure yomgwebo wokugqibela, yaye emva kwayo, ulungelelwano lwendalo iphela olumiselwe kumhlaba omtsha . Kwindinyana 4, esi siprofeto sivuselela ukuhla kukaKristu nabanyuliweyo bakhe ngaloo mini: “ *Ngaloo mini iinyawo zakhe ziya kuma phezu kwentaba yeminquma, ekhangelene neYerusalem, ecaleni lasempumalanga; Kuya kucandeka phakathi intaba yeminquma, ise empumalanga nasentshonalanga, kwenziwe intili enkulu kakhulu;* » Inkampu yabangcwele bomgwebo wokugqibela ichongiwe kwaye ibekwe. Masiphawule ukuba kusekupheleni ‘ *kweminyaka eliwaka* ’ kuphela apho “ *iinyawo* ” zikaYesu ziya ‘ *kuzibeka* ’ emhlabeni, “ *entabeni yeminquma ekhangelene neYerusalem, ngasempuma* . . Itolikwa phosakeleyo, le ndinyana yavelisa inkolelo ephosakeleyo yolawulo lwasemhlabeni lukaYesu Kristu ebudeni ‘bewaka leminyaka.

Indinyana 10: “ *Umtyholi, lowo ubalahlekisayo, waphoswa edikeni lomlilo nesulfure, apho likhona irhamncwa nomprofeti wobuxoki. Kwaye baya kuthuthunjiswa imini nobusuku ngonaphakade kanaphakade.* »

Lifikile ixesha lokuphumeza umgwebo wabavukeli bonqulo otyhilwe kwiSityhi.19:20. Ngokuvisisana nesi sibhengezo sale ndinyana, “ *umtyholi, irhamncwa, nomprofeti wobuxoki* ” bakunye, “ *baphoswa behleli edikeni lomlilo nesulfure* ” nto leyo ephumela kwisenzo ‘somlilo ophuma ezulwini. kule yimagma

enyibilikisiweyo engaphantsi komhlaba ekhutshwa kukuqhekeka kuqweqwe loMhlaba phezu kwawo wonke umphezulu weplanethi. Emva koko umhlaba uba nembonakalo “yelanga” “umlilo” walo uqwenga inyama yabavukeli, bona ngokwabo bengabanquli (bengazi nto kodwa benetyala) belanga eladalwa nguThixo. Kungesi senzo abathi abo basemhlabeni nabasezulwini babandezeleke “ *kwiintuthumbo* ” ‘zokufa *kwesibini* ’ okwaxelwa kwangaphambili ukususela kwiSityhi.9:5-6 . Inxaso engafanelekanga eyanikelwa ngomhla wokuphumla wobuxoki yabangela esi siphelo sibi. Ngenxa yokuba ngethamsanqa kwabo bagwetyiweyo, nokuba kusenokuba kude kangakanani na, “ *ukufa kwesibini* ” nako kunesiphelo. Yaye ibinzana elithi “ *kuse emaphakadeni asemaphakadeni* ” alibhekiseli “ *kwiintuthumbo* ” ngokwazo kodwa kwimiphumo etshabalalisayo “ *yomlilo* ” ozibangelayo, kuba le yimiphumo eqinisekileyo nengunaphakade.

Imigaqo yesigwebo sokugqibela

Indinyana 11: “ *Ndaza ndabona itrone enkulu emhlophe, nalowo uhleli phezu kwayo. Umhlaba nezulu zasaba ebusweni bakhe, azafunyanelwa ndawo .*”

“ *Mhlophe* ” yobunyulu obugqibeleleyo, “ *itrone yayo enkulu* ” ingumfanekiso wesimilo esisulungekileyo nesingcwele somdali kaThixo wabo bonke ubomi nezinto. Imfezeko yawo ayinakubunyamezela ubukho “ *bomhlaba* ” kwindawo yawo ephanzisiweyo netshisiweyo eyanikelwa ngumgwebo wokugqibela. Ngaphezu koko, abangendawo bazo zonke imvelaphi sele betshatyalalisiwe, ixesha lemifuziselo liphelile yaye isibhakabhaka nesibhakabhaka nebhiliyoni zayo zeenkwenkwezi azisenasizathu sokuphila; “ *Isibhakabhaka* ” somda wethu osemhlabeni nayo yonke into ekuyo iyapheliswa, yanyamalala yaba lilize. Lixesha lobomi obungunaphakade ngemini yanaphakade.

Indinyana 12: “ *Ndababona abafileyo, abancinane nabakhulu, bemi phambi kwetrone. Kwavulwa iincwadi. Kwavulwa nenye incwadi, eyeyobomi. Bagwetywa abafileyo ngokwemisebenzi yabo, njengoko kubhaliweyo kwezo ncwadi.* »

Aba “ *bafileyo* ” bafunyanwa benetyala baviruswa ukuze bagwetywe ekugqibeleni. UThixo akakhethi buso nakubani na, umgwebo wakhe wobulungisa uchaphazela “ *abakhulu* ” nabancinane “ , abazizityebi nabangamahlwempu kwaye ubanyanzelela ishwangusha elifanayo, ukufa, okokuqala ebomini babo, ngokulinganayo.

Ezi ndinyana zilandelayo zinika iinkcukacha ngesenzo somgwebo wokugqibela. Sele kuprophetwe ngayo kuDan.7:10, “ *iincwadi* ” zobungqina bezithunywa zezulu “ *zivuliwe* ” yaye la mangqina angabonakaliyo aphawula iimpazamo nolwaphulo-mthetho olwenziwa ngabagwetyiweyo nasemva kokugwetywa kwetyala ngalinye ngabanyuliweyo noYesu Kristu , isigwebo sokugqibela esingenakuguqulwa samkelwa ngamxhelo mnye. Ngexesha lomgwebo wokugqibela isigwebo siya kuphunyezwa.

Indinyana 13 : “ *Lwathi ulwandle lwabakhupha abafileyo abakulo, kwathi ukufa nelabafileyo kwabakhupha abafileyo abakhona; wagwetywa elowo ngokwemisebenzi yakhe.* »

Umgaqo ochazwe kule ndinyana uyasebenza kubo bobabini abavusiweyo. “ *Abafileyo* ” bayanyamalala “ *elwandle* ” okanye “emhlabeni”; Ngala mathuba

mabini achazwe kule ndinyana. Makhe siphawule indlela elithi “ *had* ” elivela ngayo elithi “umhlaba”. Kuba eneneni eli gama ligwetyelwe, ekubeni uThixo ethe kumntu onesono: “ *Uluthuli, uya kubuyela kwaseluthulini* ” kwiGenesis 3:19. I-“ *had* ” ke ngoko “ *luthuli* ” “lomhlaba”. Maxa wambi ukufa kuye kwatshisa abantu ngomlilo abathi ngoko “ *ababuyelanga eluthulini* ” ngokwesithethe somngcwabo esiqhelekileyo. Yiyo loo nto, engayibandakanyi le meko, uMoya uchaza ukuba “ *ukufa* ”, ngokwako, kuya kubabuyisela abo ubabethileyo nangaluphi na uhlobo; ngokuqonda ukuqhekeka okubangelwa ngumlilo wenyukliya ongashiyi mkhondo womzimba womntu oqhekeke ngokupheleleyo.

Indinyana 14: “ *Kwaza ukufa nesihogo kwaphoswa edikeni lomlilo. Oku kukufa kwesibini, ilidike lomlilo.* »

“ *Ukufa* ” kwakungumgaqo owawuchasene ngokupheleleyo nobomi yaye injongo yako yayikukuphelisa izidalwa ezigwetywe zaza zagwetywa nguThixo ngamava obomi. Ekuphela kwenjongo yobomi kukunikezela kuThixo umntu omtsha oza kukhetha abahlobo bakhe banaphakade. Emva kolu khetho, yaye abangendawo betshatyalalisiwe, “ *ukufa* ” kunye “nomhlaba” “ *nabafileyo* ” akusenasizathu sakuphila. Imigaqo etshalalisayo yezi zinto zimbi yona ngokwayo itshatyalalisiwe nguThixo. Emva “*kwedike lomlilo* ”, igumbi lenzelwe ubomi kunye nokukhanya okuvela kuThixo okukhanyisela izidalwa zalo.

Indinyana 15: “ *Nabani na ongafunyanwanga ebhaliwe encwadini yobomi waphoswa edikeni lomlilo.* ” »

Le vesi iyayingqina, uThixo ngokwenene ubeke phambi komntu iindlela ezimbini kuphela, ukhetho ezimbini, ezimbini isiphelo, ezimbini isiphelo (Dut.30:19). Amagama abanyuliweyo aye aziwa nguThixo ukususela ekusekweni kwehlabathi okanye nangaphezulu, ukusuka kwinkqubo yeprojekthi yakhe ejolise ekuboneleleni ngezidalwa ezikhululekileyo nezizimeleyo zenkampani. Olu khetho lwaluza kumenza abandezeleke ngokoyikekayo kumzimba wenyama kodwa umnqweno wakhe wothando ube mkhulu kunoloyiko lwakhe, wayisungula iprojekthi yakhe kwaye wayesazi kwangaphambili inzaliseko eneenkcukacha yebali lethu lobomi basezulwini nobomi basemhlabeni. Wayesazi ukuba ngenye imini isidalwa sakhe sokuqala sasiya kuba lutshaba lwakhe olufayo. Kodwa wamnika, nangona olu lwazi, lonke ithuba lokushiya iprojekthi yakhe. Wayeyazi ukuba akunakwenzeka kodwa wayeka ukuba kwenzeka. Ngaloo ndlela wayewazi amagama abanyulwa, izenzo zabo, ubungqina bobomi babo bonke kwaye wabakhokela kwaye wabakhokelela kuye ngamnye ngexesha lakhe nakwixesha lakhe. Inye kuphela into engenakwenzeka kuThixo: ukumangaliswa.

Wayewazi namagama enyambalala yezidalwa ezingabantu ezingakhathaliyo, ezinemvukelo, ezinqula izithixo ezidalwe yinkqubo yokuzala kwabantu. Umahluko kungwebo kaThixo otyhilwe kwiSityhi.19:19-20 usebenza kuzo zonke izidalwa zakhe. Bambi babo abangenatyala kangako baya kubulawa “ *lilizwi likaThixo* ” ngaphandle kokufumana “ *iintuthumbo zomlilo wokufa kwesibini* ” ezilungiselelwe ngokukhethekileyo abo banetyala lonqulo lwamaKristu namaYuda. Kodwa “ *uvuko* ” lwesibini luchaphazela zonke izidalwa zakhe ezingabantu ezizalwe emhlabeni nezithunywa zezulu ezidalwe ezulwini, kuba uThixo wavakalisa oku kwabaseRoma 14:11 : “Kuba kubhaliwe kwathiwa ,

Ndihleli nje mna, itsho iNkosi, aya kugoba phambi kwam onke amadolo. , yaye zonke iilwimi ziya kumzukisa uThixo .

ISityhilelo 21: Kufuziselwa iYerusalem Entsha ezukileyo

Indinyana 1: “ *Ndabona izulu elitsha, nomhlaba omtsha; kuba elokuqala izulu nowokuqala umhlaba udlule, nolwandle lwalungasekho. »*

UMoya wabelana nathi ngeemvakalelo eziphefumlelweyo ngokusekwa kwe-multidimensional order entsha emva kokuphela kwe-7^{millennium}. Ukususela kulo mzuzu, ixesha alisayi kubalwa, yonke into ephilayo ingena kwiphakade elingenasiphelo. Yonke into intsha okanye ihlaziywe ngokuchanekileyo. " *Izulu nomhlaba* "wexesha lesono alisekho, kwaye uphawu "lokufa " , " *ulwandle* " alusekho. NjengoMdali, uThixo wayitshintsha inkangeleko yesijikelezi-linga esinguMhlaba, esenza yonke into eyayimele umngcipheko okanye ingozi ithi shwaka kubemi baso; ngoko akusayi kubakho lwandle, akusayi kubakho zintaba ezinencopho yamatye. Iye yaba ngumyezo omkhulu ofana “ *neEden* ” yokuqala apho yonk’ into iluzuko noxolo; eya kuqinisekiswa kwiSityhi.22.

Ivesi 2: “ *Ndawubona umzi ongcwele, iYerusalem entsha, usihla uphuma emazulwini, uvela kuThixo, ulungisiwe njengomthakazi ehonjiselwe indoda yakhe. »*

Olu lonwabo lutsha luya kwamkela indibano yabangcwele abahlawulelweyo abanyuliweyo belizwe elibizwa kule ndinyana “ *isixeko esingcwele* ”, njengakwiSityhi. 11:2 , “ *iYerusalem Entsha* ”, “ *umthakazi* ” kaYesu Kristu “ *umyeni* ” wakhe. “ *Yehla ezulwini* ”, evela ebukumkanini bukaThixo apho wangena khona ekubuyeni esebuqaqawulini boMsindisi wakhe. Wandula ke wehlela emhlabeni okokuqala ekupheleni ‘ *kweminyaka eliwaka* ’ yomgwebo wazulwini womgwebo wokugqibela. Emva koko, wabuyela ezulwini, walinda de “ *izulu elitsha nomhlaba omtsha* ” zilungele ukumamkela. Phawula ukuba igama elithi “ *izulu* ” likwisinye, kuba livelisa umanyano olugqibeleleyo, ngokuchasene nesininzi, “ *amazulu* ”, acebisayo kwiGen.1:1, ukwahlulwa kwezidalwa zasezulwini zibe ngamaqela amabini alwayo.

Ivesi 3: “ *Ndeva izwi elikhulu liphuma etroneni, lisithi, Nanko umnquba lo kaThixo unabantu; uya kuhlala nabo, babe ngabantu bakhe, yena uThixo abe nabo; »*

“ *Umhlaba omtsha* ” wamkela undwendwe olubalaseleyo, ekubeni “ *uThixo ngokwakhe* ”, eshiya itrone yakhe yasezulwini yamandulo, esiza kumisela itrone yakhe entsha emhlabeni apho oyise khona umtyholi, isono nokufa. “ *Umnquba kaThixo* ” umela umzimba kaThixo wasezulwini uYesu Kristu “ *uMikayeli* ” (= onjengoThixo). Kodwa ikwaluphawu lweNdibano yabanyuliweyo apho uMoya kaYesu Krestu ulawula. “ *Umnquba, itempile, indlu yesikhungu, ibandla* ”, onke la magama ayimifuziselo yabantu abangcwele abahlawulelweyo ngaphambi kokuba zibe zizakhiwo ezakhiwe ngabantu; nganye kuzo iphawula inqanaba kwinkqubela phambili yeprojekthi yobuthixo. Yaye okokuqala, “ *umnquba* ” ubonisa indlela yokuphuma eYiputa yamaHebhere ekhokelwa nayikhokelela entlango nguThixo ebonakalaliswa lilifu elisihla njengentsika phezu kwentente engcwele. Ngelo xesha wayesele “ *ekunye namadoda* ”; ethethelela ukusetyenziswa kweli gama kule vesi. Emva koko “ *itempile* ” iphawula ukwakhiwa okuqinileyo “ *komnquba* ”; umsebenzi owawenziwa phantsi koKumkani uSolomon. NgesiHebhere, ngokukhethekileyo, igama elithi “ *indlu yesikhungu* ” lithetha: indibano. KwiSityhi.2:9 nese-3:9, uMoya kaKristu ubhekisa kwisizwe samaYuda esinemvukelo ‘njengendlu *yesikhungu kaSathana* . Igama lokugqibela elithi “ *icawa* ” lichaza indibano ngesiGrike (ecclesia); ulwimi lokusasaza imfundiso yobuKristu yeBhayibhile. UYesu wathlekisa “ *eyakhe* Ngokuka-Efese 5:23, iNdibano, “*iBandla*” lakhe , ngumzimba *wakhe* : ngokuba *indoda le iyintloko yomfazi, njengokuba naye uKristu enguye uKristu . intloko yeBandla, engumzimba wakhe, anguMsindisi wawo* . Sikhumbula indlela ababebuhlungu ngayo abapostile bakaYesu xa wayebashiya esiya ezulwini. Ngeli xesha, “ *umyeni wam uya kuhlala nam* ” angatsho oNyuliweyo ekumiseleni kwakhe “*kumhlaba omtsha* ”. Kukule meko apho izigidimi zamagama alishumi elinesibini “*ezizwe ezilishumi elinazibini* ” zeSityhi.7 zinokuvakalisa uvuyo olungenakonakala nolonwabo loloyiso lwazo.

Indinyana 4: “ *Azisule uThixo zonke iinyembezi emehlweni abo, kungabi sabakho kufa, kungabi sabakho nasijwili, nakukhala, nantlungu, ngokuba izinto zokuqala zigqithile.* ” »

Ikhonkco kunye ne-Rev.7: 17 iqinisekiswa ngokufumana apha idinga likaThixo ephela ngalo i-Rev.7: “ *Uya kuzisula zonke iinyembezi emehlweni abo* ”. Iyeza lokulila luvuyo novuyo. Sithetha ngeyure apho izithembiso zikaThixo ziya kugcinwa zize zizaliseke. Jonga ngocoselelo elikamva limangalisayo, kuba phambi kwethu kukho ixesha elimiselwe “ *ukufa, isijwili, ukukhala, iintlungu* ” ezingasayi kuba, kuphela, ukwenziwa ngokutsha kwezinto zonke ngomdali wethu ozukileyo nomangalisayo. Ndicacisa ukuba ezi zinto zoyikekayo ziya kunyamalala kuphela emva komgwebo wokugqibela oya kufezwa ekupheleni “*kweminyaka eliwaka*”. Kuba abanyuliweyo, kodwa bodwa, isiphelo sobubi siya kubhangiswa ekubuyeni kweNkosi uThixo uSomandla.

Ivesi 5: “ *Waza lowo uhleli phezu kwetrone wathi, Uyabona, izinto zonke ndizenza ntsha. Wathi, Bhala; kuba la mazwi athembekile, ayinyaniso.* »

Umdali uThixo, ngesiqu, uzibophelela ngesithembiso, kwaye uyangqina kweli lizwi lesiprofeto: “ *Uyabona, ndizenza ntsha zonke izinto* ”. Akukho sizathu sokukhangela umfanekiso kwiindaba zethu zasemhlabeni ukuzama ukufumana umbono wento uThixo ayilungiselelayo, kuba into entsha ayinakuchazwa. Kwaye

kude kube ngoko, uThixo uye wasikhumbuza kuphela ngezinto ezibuhlungu zexesha lethu ngokusixelela ukuba azisayi kuba “kumhlaba *omtsha nesibhakabhaka esitsha* ” ezithi ngaloo ndlela zigcine zonke iimfihlelo nezimangalisayo zazo. Ingelosi yongezelela isithi: “ *Kuba la mazwi ayinyaniso, ayinyaniso* . Ubizo lukaThixo lobabalo kuYesu Kristu lufuna ukholo olungagungqiyo ukuze ufumane umvuzo wezithembiso zikaThixo. Yindlela enzima echasene nezithethe zehlabathi. Kufuna umoya omkhulu wokuzincama, wokuzincama, ekuthobekeni kwekhoboka elizithoba kwiNkosi yalo. Ngoko ke imigudu kaThixo yokomeleza intembelo yethu ithetheleleka: “ukuqiniseka ngenyaniso etyhiliweyo nevakalisiweyo” ngumlinganiselo wokholo lokwenyaniso.

Ivesi 6: “ *Waza wathi kum, Kwenzekile! Mna ndinguAlfa no-omega, isiqalo nesiphelo. Lowo unxaniweyo, ndiya kumnika emthonjeni wamanzi obomi, ngesisa* .

Umdali uThixo uYesu Kristu udala “ *yonke into entsha* ”. “ *Kwenziwe!* ” » ; INdumiso 33:9 : “ *Ngokuba wathi, lenzeka; uyayalela, ibekho .* ” Ilizwi lakhe lokudala lifezekiswa ngokukhawuleza xa amazwi ephuma emlonyeni wakhe. Ukususela ngonyaka wama-30, emva kwethu, inkqubo yexesha lamaKristu etyhilwe kuDanilyeli nakwiSityhilelo iye yazaliseka ukusa kwezona nkukacha zincinane. UThixo usimema ukuba sikhangele kwakhona kwikamva alilungiselele abanyulwa bakhe; izinto ezibhengeziweyo ziya kuphunyezwa ngendlela efanayo, ngokuqinisekileyo. UYesu usixelela njengakwiSityhilelo 1:8: “ *Mna ndinguAlfa no-Omega, isiqalo nesiphelo* ”. Ingcamango “ *yesiqalo nesiphelo* ” iyavakala kuphela kumava ethu esono sasemhlabeni esiya kuphela ngokupheleleyo “ekupheleni ” kwewaka lesixhenxe leminyaka emva kokutshatyalaliswa kwaboni nokufa . Kubantwana bakaThixo abasasazeke kwilizwe elirhwebayo, uYesu ubathembisa “ *ngesisa ,* ” “ *emthonjeni wamanzi obomi* . Yena ngokwakhe, “ *umthombo* ” wala “ *manzi obomi* ” afuzisela ubomi obungunaphakade. Isipho sikaThixo simahla, le ngcaciso iyakugxeka ukuthengiswa “kwezono” zamaRoma Katolika ezazichaza uxolelo olufunyenwe ngexabiso kubupopu.

Indinyana 7 : “ *Lowo weyisayo uya kuzidla ilifa ezi zinto; ndiya kuba nguThixo wakhe, yena abe ngunyana wam* .

Abanyuliweyo bakaThixo baziindlalifa kunye noYesu Kristu. Okokuqala, ‘ *ngoloyiso* ’ lwakhe , uYesu ‘ *wazuza ilifa* ’ uzuko lobukumkani oluphawulwa zizo zonke izidalwa zakhe zasezulwini. Emva kwakhe, abanyulwa bakhe, nabo “ *aboyisileyo* ”, kodwa “ *ngoloyiso* ” lwakhe , “ *baya kuzidla ilifa ezi zinto zintsha* ” ezidalwe ngabo ngokukhethekileyo nguThixo. UYesu wabuqinisekisa ubuThixo bakhe kumpostile uFilipu, kuYohane 14:9 : “ *Wathi uYesu kuye, Ndinaxesha lingakanana ndinani, ukanti akukandazi, Filipu; Lowo undibonileyo mna umbonile uBawo; utsho njani na ukuthi, Sibonise uYihlo?* » Indoda engumesiya yazibonakalisa ‘ *njengoBawo ongunaPhakade* ,’ ngaloo ndlela ingqina isibhengezo esasiprofetwe kuIsaya.9:6 (okanye 5) esasiphathelele yena. Ngoko ke uYesu Kristu ngowabanyuliweyo bakhe, umzalwana wabo noYise wabo. Kwaye bona ngokwabo ngabantakwabo noonnyana bakhe. Kodwa ubizo ngumntu ngamnye, ngoko uMoya uthi, njengasekupheleni kwexesha le-7 lomxholo othi

"Tincwadi": " kulowo woyisayo ", " uya kuba ngunyana wam ". Ukoyisa isono kuyafuneka ukuze uzuze kwimo ' yonyana ' kaThixo ophilayo.

Ivesi 8: “ *Ke wona amagwala, nabangakholwayo, nabangamasikizi, nababulali, nabahenyuzi, nabakhafuli, nabakhonzi bezithixo, nawo onke amaxoki, isabelo sawo siya kuba sedikeni elivutha umlilo nesulfure, oko kukufa kwesibini. .* »

Ezi ndlela zokuziphatha zobuntu zifumaneka kulo lonke uluntu lobuhedeni, nangona kunjalo, uMoya ujolise apha kwiziqhamo zenkolo yobuKristu bobuxoki; ukugwetywa kwenkolo yobuYuda kubonakaliswa ngokucacileyo kwaza kwathyilwa nguYesu kwiSityhi.2:9 nese-3:9.

NgokweSityhi.19:20, “... *idike elivutha umlilo nesulfure* ” liya kuba, ngomgwebo wokugqibela, libe yindawo ebekelwe “ *irhamncwa nomprofeti wobuxoki* ”: inkolo yobuKatolika kunye nokholo lobuProtestanti. Unqulo lobuKristu bobuxoki alahlukanga kunqulo lwamaYuda lobuxoki. Imilinganiselo yakhe ephambili ichasene nekaThixo. Ngaloo ndlela, ngoxa abafarisi abangamaYuda babebagxeka abafundi bakaYesu ngokungazihlambanga izandla zabo ngaphambi kokuba batye (Mat. 15:2), uYesu wayengazange enze olu ngcikivo kubo waza wathi, kuMat . *Aniqondi na ukuba yonke into engena emlonyeni, ingena esiswini, ize ijulwe emfihlekweni? Ke okuphuma emlonyeni, kuphuma entliziyweni; kuko oko okumenza inqambi umntu. Kuba kuyo intliziyo kuphuma izicamango ezingendawo, **ukubulala, ukukrexeza, uhenyuzo, ubusela, ubungqina bobuxoki, izinyeliso** . Zizo ezo izinto ezimenza inqambi umntu; kodwa ukutya ngaphandle kokuhlamba izandla akumenzi nqambi umntu ”*. Ngokukwanjalo, unqulo lwamaKristu obuxoki lufihla izono zalo kuMoya ngokugxeka ngokuyintloko izono zenyama. UYesu wanikela uluvo lwakhe ngokuxelela amaYuda kuMat.21:3 oku: “ *Abaqokeleli berhafu namahenyukazi baya kunandulela ukuya ebukumkanini bamazulu* ”; ngokucacileyo, phantsi komqathango wokuba bonke baguquke baguqukele kuThixo nobunyulu bakhe. Lunqulo lobuxoki uYesu abaphatha ‘ *ngabakhokeli abaziimfama* ’ abangcikovayo kuMat. 23:24 , esithi, ‘ *ehluzane imbuzane, ayiginye inkamela* ,’ okanye ngenxa yokuba ‘ *ebona udiza elisweni lommelwane, engasiboni isibi eso. umqadi kowakhe* ” ngokukaLuka 6:42 noMat.7:3 ukusa kwesesi-5.

Akukho themba ngaye nabani na ozifanisa nazo zonke ezi mpawu zobuntu zidweliswe nguYesu. Ukuba inye kuphela ehambelana nendalo yakho, kuya kufuneka ulwe nayo kwaye woyise isiphene sakho. Idabi lokuqala lokholo lichasene nesiqu sakho; kwaye kobona bunzima bunzima ukoyisa.

Kolu lubalo, ethanda intsingiselo yawo yokomoya, uYesu Kristu, umgwebi omkhulu wobuthixo, ucaphula iziphoso ezityholwa ngokholo lobuKristu lobuxoki lohlobo lobuRoma Katolika boopopu. Ngokujolisa “kumagwala,” umisela abo bangafuniyo ukuphumelela kumlo wabo wokholo, kuba zonke izithembiso zakhe zigcinelwe “ *lowo woyisayo* .” Noko ke, abo bangavumiyo ukulwa abanalo uloyiso. “ *Ingqina elithembekileyo* ” limele libe nenkalipho; phuma igwala. “ *Lungekho ukholo, akunakubakho ukumkholisa kakuhle uThixo* ” (Heb.11:6); phuma, “ *ongakholwayo* ”. Yaye ukholo olungavisisaniyo nokholo lukaYesu olunikelwa njengomzekelo esinokuwuxelisa, kukungakholwa kuphela. “ *Amasikizi* ” alisikizi kuThixo yaye ahlala aziziqhamo zabahedeni ; phuma, ”

izothe ". Kukuvuza okuchazwa " *kwiBhabhiloni enkulu, unina wamahenyukazi namasikizi omhlaba* " ngokweSityhi.17:4-5. " *Ababulali* " bagqitha kumthetho wesithandathu; phuma, " *umbulali* ". Ukubulala kunxulunyaniswa nenkolo yamaKatolika kunye nokholo lwamaProtestanti " *labahanahanisi* " ngokutsho kukaDan.11: 34. " *Abangathozamileyo* " banokuyiguqula ihambo yabo baze boyise ububi babo, kungenjalo; phuma " *ongenazintloni* ". Kodwa " *ukungahlambuluki* " kokomoya okubangelwa lukholo lobuKatolika xa kuthelekiswa " *nehenyukazi* " kuluvala ngokupheleleyo ucango oluya ezulwini. Ngapha koko, uThixo uyakugweba " *ukungabi nyulu* " kwayo okukhokelela " *kukrexezo* " lokomoya: ukurhweba nomtyholi. " *Izazi* " ngabefundisi bamaKatolika nabalandeli bamaProtestanti bokusebenzelana nemimoya yeedemon; phuma, " *igqwirha* "; esi senzo sichazwa " *kwiBhabhiloni enkulu* " kwiSityhi.18:23. Igama elithi " *abanquli-zithixo* " likwabhekisela kunqulo lwamaKatolika, izithixo zawo eziqingqiweyo njengezinto zokunqulwa nokuthandaza; phuma, " *umnquli-zithixo* ". Yaye okokugqibela, uYesu ucaphula " *amaxoki* " anoyise wokomoya " *umtyholi, ixoki nesibulala-mntu kwasekuqalekeni noyise wabo ubuxoki* " ngokutsho kukaYohane 8:44; phuma " *ixoki* ".

9 *Saza seza kum esinye sezithunywa zezulu ezisixhenxe, ezineengqayi zosixhenxe zezibetho zosixhenxe zokugqibela, sisithi, Yiza, ndikubonise umtshakazi, umfazi wayo iMvana.* »

Kule ndinyana, uMoya uthumela umyalezo wenkuthazo kwabo banyuliweyo abaya kudlula ngeloyiso ixesha elibi nelibi lexesha likaThixo " *izibetho ezisixhenxe zokugqibela* ". Umvuzo wabo uya kuba kukubona (" *ndiya kunibonisa* ") uzuko olugcinelwe abo banyuliweyo aboyisileyo ababumba nabamelayo, kwesi sigaba sokugqibela semali yelizwe lesono, " *umtshakazi, umfazi weMvana,* " uYesu Kristu. . .

" *Iingelosi ezisixhenxe ezaziphethe izitya ezisixhenxe ezizele zizibetho ezisixhenxe zokugqibela* " zazijoliswe ebantwini abafikelela imilinganiselo yobuKristu bobuxoki ekhankanywe kwindinyana engaphambili. Ezi " *zibetho ezisixhenxe zokugqibela* " zaziyinxalenye uThixo awayeza kuyinika loo nkampu iwileyo kungekudala. Ngoku uya kusibonisa, ngemifanekiso yokomfuziselo, inxalenye eya kuya kwaboyisileyo abanyuliweyo. Kumfuziselo otyhila iimvakalelo uThixo anazo ngabo, ingelosi iya kubonisa abanyuliweyo indibano yabo, ngokudibeneyo, " *umtshakazi wemvana* ". Ngokucacisa, " *umfazi weMvana,* " uMoya uqinisekisa imfundiso enikwe kwabase-Efese 5:22-32. Umpostile uPawulos uchaza ulwalamano olufanelekileyo lwendoda nomfazi oluya kuthi ngelishwa lufumane inzaliseko yalo kuphela kulwalamano lwabaNyuliweyo noKristu. . Kwaye kufuneka sifunde ukuphinda silifunde ibali leGenesis, ekukhanyeni kwesi sifundo sinikwe nguMoya kaThixo ophilileyo, umdali wabo bonke ubomi, nomyili okrelekrele weenqobo zabo ezigqibeleleyo. Igama elithi " *umfazi* " lidibanisa " *umtshakazi* ", " *Lowo Unyuliweyo* " kaKristu nomfanekiso " *womfazi* " ochazwe kwiSityhilelo 12.

Inkcazo ngokubanzi yabaKhethiweyo oLuzuko

Ivesi 10: " *Yandisa ndikuMoya entabeni enkulu, ephakamileyo. Saza sandibonisa umzi ongcwele, iYerusalem, owehla uphuma emazulwini, uvela kuThixo, unobuqaqawuli bukaThixo.* »

Enomoya, uYohane usiwa kwixesha laxa uYesu Kristu nabanyulwa bakhe behla bevela ezulwini emva komgwebo wasezulwini ‘ *weminyaka eliwaka* ’ yewaka lesixhenxe leminyaka. KwiSityhi.14:1, ama-Adventist “ *atywiniweyo* ” “ *i-144,000* ” obuKristu bokomoya “ *izizwe ezilishumi elinesibini* ” zaboniswa “ *kwiNtaba yeZiyon* .” Emva ‘ *kweminyaka eliwaka* ’ into eyaprofetwayo iya kuzaliseka ‘ *ngomhlaba omtsha* . Ukususela ekubuyeni kukaYesu Kristu, abanyuliweyo baye bafumana kuThixo umzimba ozukisiweyo wasezulwini owenziwa ngonaphakade. Ngaloo ndlela babonakalisa “ *uzuko lukaThixo* ”. Olu tshintsho luchazwa ngumpostile uPawulos kweyoku-1 kwabaseKorinte 15:40 ukusa kweyama-44 : “ *Kukwakho nemizimba yasezulwini nemizimba yasemhlabeni; Ke ukubengezela kwemizimba yasezulwini kukwahluka; Kukunye ukukhanya kwelanga, okunye ukukhanya kwenyanga, okunye ukukhanya kweenkwenkwezi; kwanenkwenkwezi iyahluka ngokuqaqamba kwenye inkwenkwezi. Kunjalo ke nangovuko lwabafileyo. Umzimba uhlwayelwa unokonakala; uvuka engenakonakala; Uhlwayelwa udela, uvuka unobuqaqawuli; Uhlwayelwa eswele amandla, uvuka eswele amandla; uhlwayelwa njengomzimba wesilwanyana, uvuka engumzimba womoya. Ukuba kukho umzimba wesilwanyana, kukwakho nomzimba womoya .”*

Indinyana 11 : “ *Ubumhlophe balo bunjengelitye elinqabileyo kakhulu, ilitye leyaspisi elibengezela njengekristale.* »

Icatshulwe kwindinyana engaphambili, “ *uzuko lukaThixo* ” oluluphawu luqinisekisiweyo ekubeni “ *ilitye leyaspisi* ” likwachaza inkalo “ *yaLowo uhleli etroneni* ” kwiSityhi.4:3. Phakathi kweendinyana ezimbini, siphawula umahluko ukususela kwiSityhi. 4, ngokomxholo womgwebo, eli “ *litye leyaspisi* ” elifuzisela uThixo nalo linenkangeleko “ *yesardonix* ”. Apha, ingxaki yesono sele isonjululwe, Lowo unyuliweyo uzibonakalisa kwinkalo yobunyulu obugqibeleleyo “ *elubala njengekristale* ”.

Indinyana 12: “ *Yayinodonga olukhulu oluphakamileyo. Lineengcango ezilishumi elinambini, kuzo iingcango ezilishumi elinambini, namagama ebhalwe, abezizwe ezilishumi elinazibini zoonyana bakaSirayeli .*

Umfanekiso ocetywa nguMoya kaYesu Krestu usekelwe kumfuziselo we “ *itempile ingcwele* ” yokomoya ekhankanywe kweyabase-Efese 2:20 ukusa kweyama-22 : “ *Nakhelwe phezu kwesiseko sabapostile nabaprofeti, inguYesu Kristu ngokwakhe ilitye lembombo. Kuye nesakhiwo eso siphela, sixhonywe kakuhle, siphakanyiswa ukuba sibe yitempile engcwele yeNkosi. nani nakhelwa kuye, ukuba nibe yindawo yokuhlala kaThixo ngaye uMoya.* ”. Kodwa le nkcazo yayichaphazela kuphela abaNyuliweyo bexesha labapostile. “ *Udonga oluphakamileyo* ” lubonisa indaleko yokholo lobuKristu ukususela ngonyaka wama-30 ukusa kowe-1843; masiphawule ukuba ukuza kuthi ga ngoku, umgangatho wenyaniso owaqondwa waza wafundiswa ngabapostile awukatshintshi. Yiyo loo nto inguqu yomhla wokuphumla eyasekwa ngo-321 **iphula** umnqophiso ongcwele owenziwe noThixo ngegazi likaYesu Krestu. Ngokuphathelele abafumana ngokwenene isityhilelo sesi siprofeto, imifuziselo efanekisela ukholo lwama-Adventist, olwahlulwa nguThixo ukususela ngo-1843, lufanekiselwa “yiminyango elishumi elinambini”, “evulekileyo” *phambi* kwamagosa anyuliweyo “ *eFiladelfiya* ” (ISityhi. 7) kunye “ *nevalwe* ” *phambi*

kwabawileyo “ *abaphilayo abafileyo* ” base “ *Sardesi* ” (ISityhi.3:1). “ *Zithwele amagama ezizwe ezili-12 ezitywinwe ngetywina likaThixo* ” kwiSityhi.

Indinyana 13 : “ *Ngasempumalanga ingamasango mathathu, ngasentla ingamasango mathathu, ngasezantsi ingamasango mathathu, ngasentshonalanga ingamasango mathathu.* »

Oku kujongwa “kweengcango ” kwiingongoma ezine eziphambili kubonisa uphawu lwalo lwendalo iphela; egxeka kwaye iyenze ingabikho mthethweni inkolo ebanga i-universalism eguqulelwe ngengcambu yesiGrike ethi "katholikos" okanye "catholic". Ngaloo ndlela, ukususela ngowe-1843, kuThixo, i-Adventism kuphela konqulo lobuKristu aluphathise “ *iVangeli kanaphakade* ” (ISityhi. 14:6) kuthumo lwehlabathi lonke lokufundisa abemi bomhlaba. Ngaphandle kwenyaniso ayityhilayo kuMnyulwa wakhe wokomoya de kube sekupheleni kwehlabathi, akukho lusindiso . I-Adventism yazalwa ngendlela yokuvuselela inkolo ekhuthazwa sisibhengezo sokubuya kukaYesu Kristu okulindelekileyo, okokuqala, ngentwasahlobo ka-1843; kwaye kufuneka igcine lo mlingiswa de kube kukubuya kokugqibela kukaYesu Kristu okucwangciselwe intwasahlobo ka-2030. Ngenxa yokuba "intshukumo" ngumsebenzi wokuziphendukela kwemvelo rhoqo, ngaphandle koko ayiseyiyo "intshukumo", kodwa "ivaliwe" neziko elifileyo, ethanda isithethe nesithethe senkolo; okanye, yonke into ayithiyileyo nayigxekayo uThixo; kwaye sele egwebe phakathi kwamaYuda anemvukelo, abokuqala abangakholwayo.

Inkcazo eneenkcukacha ngokulandelelana kweziganeko

Iziseko zokholo lobuKristu

Indinyana 14 : “ *Udonga lomzi lunamatye eziseko alishumi elinamabini, kuwo ingamagama abapostile abalishumi elinababini bayo iMvana.* »

Le ndinyana ifanekisela ukholo lwabapostile lobuKristu olugubungela, njengoko sesibonile, ixesha eliphakathi kowama-30 nowe-1843, nemfundiso yalo yagqwethwa yiRoma ngowama-321 nowama-538. “Udonga oluphakamileyo” lwasekwa yindibano *yeenkulungwane* zakudala “ *amatye aphilileyo* ” ngokutsho kweyoku-1 kaPie.2:4-5 : “ *Sondelani kuye, **ililitye eliphilileyo** , elinqatyiswe ngabantu, kodwa linyuliwe, linqabile phambi koThixo; nani ngokwenu, **njengamatye aphilileyo** , zakheni nibe yindlu eyiyeyomoya , **ububingeleli obungcwele** , ukuze ninikele ngamaxhoba omoya, amkelekileyo kuThixo ngoYesu Kristu .*

15 *Lowo wayethetha nam wayenengcongolo yegolide yokulinganisa, ukuba awulinganise umzi lowo, namasango awo, nodonga lwawo.* »

Apha, njengakwiSityhi. 11:1 , ngumbuzo “wokulinganisa ” okanye wokugweba ixabiso labanyuliweyo abazukileyo, ngexesha lama-Adventist (*amasango ali-12*), nakukholo lwabapostile (*isiseko nodonga*). Ukuba “ *ingcongolo* ” yeSityhi. 11:1 ‘yayinjengentonga , ’ isixhobo sesohlwayo, into echasene ngokupheleleyo nale ndinyana ‘yingcongolo yegolide ’; “ *Igolide* ” ingumfuziselo “ *wokholo olusulungekileyo ngokuhendwa* ”, ngokutsho kweyoku-1 kaPetros 1:7 : “ *ukuze ukucikideka kokholo lwenu, kunqabile kakhulu ngaphezu kwegolide etshabalalayo, ecikideka ngayo emlilweni, kuse eludunyisweni; uzuko*

nembeko, ekubonakaleni kukaYesu Kristu . Ukholo ke ngoko ngumgangatho womgwebo kaThixo.

Indinyana 16 : “ Umzi lowo, ukwimo embombo-ne, ubude bawo bungangobubanzi bawo; Wawulinganisa umzi lowo ngengcongolo, wafumana ishumi elinesibini lamawaka eestadiya; ubude, ububanzi nokuphakama kwalingana. »

“ Isikwere ” sikwindawo engaphezulu yesimo esifanelekileyo. Ekuqaleni ifumaneka “kwingcwele kangcwele” okanye “kwindawo engcwele kanye” yomnquba owakhiwa ngexesha likaMoses. Ubume be " square " bubungqina bokubandakanyeka okuhlakaniphile, indalo ayibonisi " isikwere " esigqibeleleyo. Ubulumko bukaThixo bubonakala kwimilinganiselo yengcwele yamaHebhere eyayenziwe ngolungelelwaniso lwe “ square ” ezithathu. Emibini yayisetyenziselwa “ indawo engcwele ” yaye eyesithathu yayisetyenziselwa “ ingcwele kangcwele ” okanye “ ingcwele kangcwele ,” eyayigcinelwe ubukho bukaThixo kuphela ibe ke ngoko, yahlulwe “ sisigqubuthelo ,” umfanekiso wesono eso. UYesu uya kucamagushela ngexesha lakhe. Lo mlinganiselo wesithathu kwisithathu wawungumfanekiso we-6000 okanye kathathu iminyaka engama-2000 enikelwe ekukhetheni abanyulwa kwiprojekthi yokusindisa eyilwe nguThixo. Ekupheleni kolu khetho, abanyuliweyo bafanekiselwa “ sisikwere ” “ seyona ndawo ingcwele ” esaprofeta ngemiphumo yephulo losindiso; Le ndawo yokomoya iyafikeleleka ngenxa yoxolelaniso oluziswa ngumnqophiso kuKristu. Yaye “ isikwere ” sokomoya setempile echazwe ngaloo ndlela safumana isiseko saso ngoAprili 3, 30, xa usindiso lwaqalisa ngokufa okucamagushela ngokuzithandela koMhlawuleli wethu uYesu Kristu. Umfanekiso we " square " awukwanelanga ukugqibelela le nkcazo yemfezeko yokwenene, inani elingokomfanekiso elithi "ntathu". Kwakhona, yileyo “yetyhubhu” enikezelwe kuthi. Ukuba nomlinganiselo ofanayo, " ngobude, ububanzi, nokuphakama ", sineli xesha, "ezithathu" isimboli semfezeko egqibeleleyo "yetyhubhiki", yebandla labanyuliweyo abakhululwa nguYesu Kristu. Ngo-2030, ukwakhiwa " kwesixeko esisikwere (kunye ne-cubic: " ukuphakama kwaso "), isiseko saso kunye namasango aso alishumi elinambini "kuya kugqitywa. Ngokuyinika icubic form, uMoya uyakwalela ukutolika ngokoqobo "kwesixeko" esinikelwa zizihlewe.

Inani elilinganisiweyo, “ 12 000 stadia ,” linentsingiselo efanayo “ne- 12 000 lamatywina ” eSityhi. Njengesikhumbuzo: $5 + 7 \times 1000$, oko kukuthi, umntu (5) + uThixo (7) x ngobuninzi (1000). Igama elithi “ amabala emidlalo ” libonisa ukuba nenxaxheba kolu gqatso olunjongo yalo ikukuzuzwa “ umvuzo wobizo lwasezulwini ” ngokwemfundiso kaPawulos, eyabaseFilipi 3:14 : “ Ndibalekela elusukeni, ukuze ndizuze umvuzo. ubizo lukaThixo lwasezulwini ngoYesu Kristu. » ; nakweyoku- 1 kwabaseKorinte 9:24 : “ Anazi na, ukuba abo babalekayo enkundleni, **babaleka** bonke okunene, kodwa ke mnye owamkelayo umvuzo? Balekani ukuze niwuphumelele. » AbaKhethiweyo aboyisileyo babaleka baza bazuza ibhaso elinikwe nguThixo ngoYesu Krestu.

Indinyana 17: “ Walulinganisa udonga, wafumana iikubhite ezilikhulu elinamanci mane anesine, umlinganiselo womntu, owawungowengelosi. »

Emva “ kweekubhite ”, imilinganiselo elahlekisayo, uThixo utyhila umgwebo wakhe kuthi yaye uyasityhilela ukuba ngamadoda kuphela afanekiselwa

ngenani elithi “5” aye enze umanyano noThixo, onombolo yakhe ingu-“7”. Itotali yala manani mabini inika "12" ethi, xa "iphindwe kabini", inika inani "144". Ukuchaneka ‘ *komlinganiselo womntu* ’ kungqina umgwebo ‘ *wabantu* ’ abanyuliweyo abahlawulelwe ngegazi elaphalazwa nguYesu Kristu. Ngaloo ndlela inani elithi “12” likho kuwo onke amanqanaba omsebenzi womanyano olungwele olwaqukunjelwa noThixo: oosolusapho abali-12 abangamaHebhere, abapostile abali-12 bakaYesu Kristu nezizwe ezili-12 ezazifanekisela ukholo lwamaSabatha olwamiselwa ukususela ngowe-1843-1844.

Indinyana 18 : “ *Udonga lweyaspisi, umzi yigolide engcwengekileyo, njengegilasi ecikizekileyo; »*

Ngale mifuziselo, uThixo utyhila uxabiso lwakhe ngokholo olwabonakaliswa ngabanyuliweyo bakhe de kwangowe-1843. Ngokufuthi babenokukhanya okuncinane, kodwa ubungqina babo kuThixo buye bamvalela baza bamzalisa ngothando. “ *Igolide esulungekileyo neglasi esulungekileyo* ” yale ndinyana ibonisa ubunyulu bemiphefumlo yabo. Ngokufuthi baye bancama ubomi babo ngenxa yokuthembela kumadinga kaThixo atyhilwe ngoYesu Kristu. Ukuthenjwa okubekwe kuye akusayi kudaniswa, yena ngokwakhe uya kubamkela “ *kuvuko lokuqala* ”, olokwenyani “ *abafele kuKristu* ”, ngentwasahlobo ka-2030.

Isiseko sabapostile

Indinyana 19: “ *Namatye eziseko zodonga lomzi ayevathiswe ngamatye exabiso lonke uhlobo; isiseko sokuqala ziyaspisi, esesibini isafire, esesithathu yikarkedoni, esesine iemeraldi ;*

Indinyana 20: *eyesihlanu yesardoniki, eyesithandathu yesardoniki, eyesixhenxe yekrizolite, eyesibhozo yekrizolite, eyesithoba yitopazi, eyeshumi yikrisoprasi, eyeshumi elinanye yihiyakinte, eyeshumi elinesibini yiametiste. »*

UThixo uyazazi iingcamango zabantu nendlela abavakalelwa ngayo xa bencoma ubuhle bamatye anqabileyo xa esikwa okanye ekhazimliswa. Ukuze bazifumanele ezi zinto, abanye bachitha intywenka yemali ukusa kwinqanaba lokuzonakalisa, lunjalo uthando lwabo ngabo. Kwangaloo nkqubo inye, uThixo uya kusebenzisa le mvakalelo yobuntu ukuze abonise indlela avakalelwa ngayo ngabanyulwa bakhe abathandayo nabasikelelekileyo.

Ezi zihlukeneyo " *amatye anqabileyo* "asifundisa ukuba abakhethiweyo abafani i-clones, kuba umntu ngamnye unobuntu bakhe, kwinqanaba lomzimba, ngokucacileyo, kodwa ngokukodwa kwinqanaba lomoya, kwinqanaba lomlingiswa wabo. Umzekelo owanikelwa ‘ *ngabapostile abalishumi elinesibini* ’ bakaYesu uyayingqina le ngcamango. Onjani umahluko phakathi kukaJean noPierre! Noko ke, uYesu wayebathanda bobabini kunye nangenxa yokungavisisani kwabo. Ubutyebi bokwenyaniso obudalwe nguThixo bufumaneka kwezi ntlobo-ntlobo zobuntu eziye zakwazi ukumbeka kwindawo yokuqala ezintliziyweni zabo nakwimiphefumlo yabo yonke.

I-Adventism

Indinyana 21 : “ *Namasango lawo alishumi elinamabini aziiperile ezilishumi elinambini; ucango ngalunye lwaluneperile enye. Indawo yedolophu yayiyigolide engcwengekileyo, njengegilasi ebonakalelayo; »*

Ukususela ngowe-1843, abanyuliweyo abalubonakalisanga ukholo olukhulu ngakumbi kunolwabo bangaphambi kwabo kungwebo woMsindisi onguMgwebi. “ *Iperile enye* ” isimboli kungenxa yofikelelo olusikelelekileyo lweAdventism ekuqondeni ngokupheleleyo icebo likaThixo losindiso. Kuba uThixo, ukususela ngowe-1843, abanyulwa bama-Adventist abanyuliweyo baye bazibonakalisa bekufanelekele ukwamkela konke ukukhanya kwakhe. Kodwa oku kuhanjiswa ngokukhula rhoqo, kuphela ama-Adventist aphikisayo wokugqibela afumana uhlobo lokugqibela olugqibeleleyo lweenkcazo zesiprofeto. Into endiyithethayo kukuba i-Adventist yokugqibela ekhethiweyo ayiyi kuba nexabiso elikhulu kunabanye abakhululwa kumaxesha abapostile. “ *Iperile* ” ibonisa incopho yeprojekthi yokusindisa eqaliswe nguThixo. Ityhila amava athile awayequka ukubuyisela **zonke** iimfundiso zeenyaniso ezigqwethiweyo zaza zahlaselwa yinkolo yobuRoma yobuKatolika yobuPopu kunye nokholo lwamaProtestanti olwawela kukreko. Kwaye okokugqibela, ityhila kuthi ukubaluleka okukhulu uThixo akunikayo ekungeneni ekusetyenzisweni kommiselo kaDaniel 8:14 ngentwasahlobo ka-1843: “Kude kube ngamawaka amabini anamakhulu amathathu ngokuhlwa, nobungcwele buya kugwetyelwa ”. “ *Iperile* ” ingumfanekiso “ *wobungcwele bugwetyelwe* ” obufanele, ngokungafaniyo namanye amatye anqabileyo, abunjwe ukuze kubonakale ubuhle babo. Kulo mongo wokugqibela indibano yabanyuliweyo abangcwalisiweyo ibonakala inemvisiswano, “ *ingenakukhalazeleka* ” ngokweSityhi. 14:5, inika uThixo lonke uzuko olumfaneleyo. ISabatha yesiprofeto kunye newaka lesixhenxe leminyaka ekuprofetwe ngayo yiyo ziyadibana kwaye zifezwe kuko konke ukugqibelela kweprojekthi yokusindisa equlunqwe ngumdali omkhulu uThixo. “*Iperile yakhe yexabiso elikhulu* ” kaMat. 13:45-46 ibonakalisa bonke ubungangamsha awayefuna ukuyinika.

Utshintsho olukhulu lweYerusalem entsha

UMoya uyacacisa: “ *Ibala ledolophu lenziwe ngegolide esulungekileyo, njengeglasi ekhanyayo. »* Ngokucaphula le “ *ndawo yegolide esulungekileyo* ” okanye ukholo olusulungekileyo, ucebisa uthlekiso naleyo yaseParis enomfanekiso wesono ngokufumana amagama “ *iSodom neYiputa* ” kwiSityhi.11:8.

Indinyana 22 : “ *Andibonanga tempile kuwo umzi; kuba iNkosi uThixo uSomandla iyitempile yayo, nayo iMvana. »*

Ixesha lemifuziselo lidlulile, abanyuliweyo bangene kwinzaliseko eyinyani yeprojekthi yosindiso olungcwele. Njengoko siyiqonda namhlanje emhlabeni, “ *itempile* ” yokuhlanganisana ayisayi kuba sasetyenziswa. Ukungena kwiphakade nakwinto yokwenene kuya kuwenza angabi namsebenzi “ **amathunzi** ” awaprofetayo ngokukwaKol. 2:16-17 : “ *Makungabikho mntu ngoko unigwebayo ngento eniyityayo, neyiselayo, nangendawo yomthendeleko, nangenyanga ethwasileyo, nangeesabatha. : yayisithunzi nje sezinto ezizayo, ke wona umzimba ukuKristu .* ” Inqalelo ! Kule ndinyana, umgaqo othi “ *iisabatha* ” uphathelele “

iisabatha ” ezenziwa yimithendeleko yonqulo kungekhona “ isabatha yeveki *ngeeveki* ” eyamiselwa yaza yangcwaliswa nguThixo ngosuku lwesixhenxe ukususela ekudalweni kwehlabathi. Kanye njengokuba ukufika kukaKristu kokuqala kwawaphuthisa amasiko aprofetha ngaye kumnqophiso omdala, ukungena ngonaphakade kuya kwenza imiqondiso yasemhlabeni iphelelwe lixesha kwaye kuya kuvumela abanyuliweyo ukuba babone, beve kwaye balandele iMvana, uYesu Kristu, “ *itempile* ” yobungcwele bokwenyaniso eya kuba, ngonaphakade, yimbonakaliso ebonakalayo yoMoya wokudala.

Indinyana 23 : “ *Umzi awufuni langa nenyanga ukuwukhanyisela; kuba ubuqaqawuli bukaThixo bumkhanyisela, nayo iMvana isisibane sakhe.* »

Kumaphakade angcwele, abanyuliweyo bahlala ekukhanyeni okusisigxina ngaphandle komthombo wokukhanya njengelanga lethu langoku elibukho babo buthethelweleka kuphela ngokutshintshana “kwemini *nobusuku* ”; “ *Ubusuku okanye ubumnyama* ” bugwetyelwe ngenxa yesono. Emva kokuba isono sisonjululwe yaye singasekho, kwakusele indawo “ *yokukhanya* ” awathi uThixo “ *kulungile* ” kwiGenesis 1:4.

UMoya kaThixo uhlala ungabonakali yaye uYesu Kristu uyinkalo izidalwa zakhe ezinokumbona ngayo. Kungenxa yesi sizathu le nto uchazwa ‘ *njengesibane* ’ soThixo ongabonakaliyo.

Kodwa ukutolika ngokomoya kutyhila utshintsho olukhulu. Ukungena ezulwini, abanyuliweyo baya kufundiswa nguYesu ngokuthe ngqo, ngoko abasayi kufuna “ *ilanga* ”, uphawu lomanyano olutsha, okanye “ *inyanga* ”, uphawu lomanyano lwamaYuda oludala; omabini, ngokutsho kweSityhi. 11:3, eZibhalweni, “ *amangqina amabini* ” eBhayibhile, aluncedo ekukhanyiseleni abantu ekufumaniseni nasekuqondeni umsebenzi wakhe wokusindisa. Ngamafutshane, abanyulwa abasayi kuyidinga iBhayibhile Engcwele.

Indinyana 24: “ *Iintlanga ziya kuhamba ekukhanyeni kwawo, nookumkani bomhlaba bazise kuwo uzuko lwabo.* »

“ *Iintlanga* ” ezixhalabeleyo “ *ziintlanga* ” ezisezulwini okanye eziye zasezulwini. “ *Umhlaba omtsha* ” ubuye waba bubukumkani obutsha bukaThixo, kulapho zonke izidalwa eziphilayo zinokumfumana khona umdali uThixo. “ *Ookumkani bomhlaba* ” ababumba abanyuliweyo baya “ *kuzisa uzuko* ” lwemiphefumlo yabo enyulu kobu bomi bungenasiphelo bumiselwe “ *kumhlaba omtsha* ”. Eli binzana elithi “ *ookumkani bomhlaba* ” elidla ngokubhekisela, ngokunyelisa amagunya asemhlabeni anemvukelo, lichaza, ngendlela echuliweyo, abanyuliweyo kwiSityhi . . Ngokufanayo, sifunda oku kwiSityhi.5:10: “ *Ubenze baba bubukumkani nababingeleli kuye uThixo wethu, yaye baya kulawula phezu komhlaba* .

Indinyana 25: “ *Amasango awo akasayi kuvalwa mini, kuba ubusuku abuyi kubakho khona.* »

Umyalezo ugxininisa ukunyamalala kokungakhuseleki kwangoku. Uxolo nonqabiseko luya kugqibelela ekukhanyeni kwemini engunaphakade engunaphakade. Kwimbali yobomi, umfanekiso wobumnyama wadalwa kuphela emhlabeni ngenxa yedabi phakathi “ *kokukhanya* ” kukaThixo kunye “ *nobumnyama* ” benkampu kaMtyholi.

Indinyana 26 : “ *Uzuko nembeko yeentlanga ziya kusiwa apho.* »

Kangangeminyaka engama-6000 abantu baye bazihlanganisa bazizizwe, abantu nezizwe. Ebudeni bexesha lamaKristu, eNtshona, abantu baziguqula izikumkani zabo baba ziintlanga yaye amaKristu anyuliweyo akhethwa phakathi kwawo ngenxa “yozuko *nembeko*” awayinikela kuThixo ngoYesu Kristu.

Indinyana 27 : “ *Makungangeni kuye nanye into eyinqambi, eyenza isikizi, nobuxoki; kuphela ngabo babhaliweyo encwadini yobomi yeMvana abaya kungena.*”

UThixo uyaqinisekisa, usindiso ngumxholo wemfuno enkulu kuye. Kuphela imiphefumlo ecocekileyo ngokugqibeleleyo, ebonisa uthando ngenyaniso kaThixo, inokukhethwa ubomi obungunaphakade. Kwakhona, uMoya uhlaziya ukuchasa kwawo “ *okungcolisekileyo* ” okuchaza ukholo lobuProtestanti oluwileyo kwisigidimi sika “ *Sardesi* ” kwiSityhi . . Ngenxa yokuba abo bangengabo abakaThixo bazivumela ukuba baphetshehwe nguMtyholi needemon zakhe.

Kwakhona, uMoya uyasikhumbuza, izinto ezimangalisayo zigcinelwe abantu ngenxa yokuba uThixo wayesazi ukususela ekusekweni kwehlabathi amagama abanyuliweyo bakhe kuba “abhaliwe encwadini yakhe yobomi ” . Yaye ngokuchaza “ *encwadini yobomi yemvana* ”, uThixo ukhuphela ngaphandle naluphi na unqulo olungelolwabuKristu kwiicebo lakhe losindiso . Emva kokuba ekutyhile kwiSityhilelo sakhe ukukhutshwa konqulo lwamaKristu obuxoki, indlela esa elusindisweni ibonakala “ *imxinwa kwaye imxinwa* ” njengoko uYesu wakuvakalisayo kuMat.7:13-14: “ *Ngenani ngesango elimxinwa. Ngokuba libanzi isango, iphangalele nendlela, esa entshabalalweni; baninzi ke abangena ngalo. Kodwa **limxinwa** isango kwaye **limxinwa** indlela esa ebomini, yaye bambalwa abalifumanayo.*”

ISityhilelo 22: Usuku olungenasiphelo lukaNaphakade

Ukugqibelela kwexesha lasemhlabeni lonyulo lobuthixo lwaphela ngoApo.21:7 x 3. Inani elingu-22 ngokumangalisayo liphawula isiqalo sembali nangona lisenza, kule ncwadi, isiqendu sayo. Olu hlaziyo, oluchaphazela “ *yonke into* ” ngokukaThixo, lunxibelelene “ *nehlabathi elitsha nezulu elitsha* ,” zombini ezi zinto zingunaphakade.

Indinyana 1: “ *Saza sandibonisa umlambo wamanzi obomi, uqaqambile, ngathi ngumkhenkce, uphuma etroneni kaThixo neyeMvana.* »

Kulo mfanekiso ubalaseleyo, ovuselelayo wobutsha, uMoya usikhumbuza ukuba indibano yabanyuliweyo ethe yaba ngunaphakade, ifanekiselwa “ngumlambo wamanzi obomi ”, iyindalo, umsebenzi kaThixo owenziwe ngokutsha ngokomoya kuKristu obukho bakhe bubonakala. kuboniswa “ *yitrone* ” yakhe; yaye oku, ngedini ‘*lemvana* ,’ uYesu Kristu; unaphakade usisiqhamo sokuzalwa ngokutsha elaveliswa leli dini kwabanyuliweyo.

“ *Umlambo* ” ngumthamo omkhulu wamanzi acocekileyo. Ufanekisela ubomi obuthi, njengaye, buhlale busebenza. Amanzi acwengileyo enza i-75% yomzimba womntu osemhlabeni; oku kuthetha ukuba amanzi acocekileyo abalulekile kuye, yaye esi sisizathu sokuba uThixo athelekise ilizwi lakhe, eliyimfuneko ekufumaneni ubomi obungunaphakade, “nomthombo wamanzi obomi ” ngokutsho kukaApo. “ *umthombo wamanzi aphilileyo* ” ngokukaYer.2:13. Kwisityhilelo saKhe, sibonile kwiSityhi.17:15 ukuba “ *amanzi* ” afuzisela “ *izizwana* ”; apha, “ *umlambo* ” ufuzisela abanyulwa abakhululweyo ukuba baphile ngonaphakade.

Indinyana 2: “ *Esazulwini sendawo yembutho, nasezindongeni zombini zomlambo, umthi wobomi, ovelisa iziqhamo izihlandlo ezilishumi elinambini, unika iinyanga ngeenyanga zonke isiqhamo sawo, omagqabi angawokuphilisa iintlanga.* »

Kulo mfanekiso wesibini, uYesu Kristu, “*umthi wobomi* ” ufunyanwa “ *esazulwini* ” sendibano yakhe yabanyuliweyo behlanganisene kuye “ *ebaleni* ” lendibano. “ *Uphakathi* ” kuzo kodwa nakumacala azo, emelwa “ *ziindonga ezimbini zomlambo* ”. Kuba uMoya wobuThixo kaYesu Kristu ukho kuzo zonke iindawo; ikhona kuyo yonke indawo nakuwo wonke umntu. Isiqhamo salo “ *mthi* ” “ *bubomi* ” obuhlaziywa rhoqo, ekubeni “ *isiqhamo sawo* ” sifunyanwa kwinyanga nganye “ *kwiinyanga ezili-12* ” zonyaka wethu wasemhlabeni. Lo ngomnye umfanekiso omhle wobomi obungunaphakade nesikhumbuzo sokuba bugcinwe ngonaphakade ngokuthanda kukaThixo.

UYesu wayedla ngokufanisa umntu “nemithi” yeziqhamo ‘ *esiyigweba ngeziqhamo zayo* . Wazibalela ngokwakhe, kwasekuqaleni kwiGen.2:9, umfanekiso womfuziselo “ *womthi wobomi* ”. Kodwa imithi “inesinxibo ” isihombo “ *samagqabi* ” ayo. KuYesu, “ *isambatho* ” sakhe ifuzisela imisebenzi yakhe yobulungisa yaye ngoko ke, ukuhlangulwa kwakhe kwizono

zabanyuliweyo bakhe ngenxa yosindiso lwabo. Ngoko kanye njengokuba “ *amagqabi* ” “ *emithi* ” ephilisa izifo, imisebenzi yobulungisa eyaphunyezwa nguYesu Kristu “ *iphilisa* ” isigulo esifayo sesono santlandlolo esazuzw’ ilifa ngabanyuliweyo ukususela kuAdam noEva ababesebenzisa “ *amagqabi* ” emithi ukuze bagqume umzimba wabo. kunye nobunqunu bomoya obufunyenwe ngamava esono.

Indinyana 3: “ *Akusayi kuba sabakho siqalekiso. Itrone kaThixo neyeMvana iya kuba kuwo umzi; abakhonzi bakhe baya kumkhonza, babubone ubuso bakhe,* ”

Kule ndinyana, uMoya uzibonakalisa kwixesha elizayo, enika umyalezo wakhe intsingiselo yenkuthazo kwabo banyuliweyo abaya kusafuneka balwe ububi neziphumo zabo de kube sekubuyeni kukaKristu nokususwa kwabo emhlabeni.

“Sisiqalekiso , ” isiqalekiso sesono sikaEva noAdam, esabangela ukuba uThixo angabonakali ebantwini. Ukudalwa kukaSirayeli womnqophiso omdala akuzange kutshintshe nto, kuba isono sasisenza uThixo angabonakali. Kwakusafuneka azifihle phantsi kwelifu elimnyama emini elibe lidangazela ebusuku. Eyona ndawo ingcwele kwingcwele yayigcinelwe yena yedwa, phantsi kwesigwebo sokufa kumoni. Kodwa ezi meko zasemhlabeni azisekho. Kumhlaba omtsha, uThixo ubonakala kubo bonke abakhonzi bakhe, oko iya kuba kuko inkonzo yabo kuseyimfihlelo, kodwa baya kuba nonxibelelwano naye njengoko abapostile babexovulana ngoYesu Kristu yaye bencokola naye; ubuso ngobuso.

Indinyana 4: “ *Kwaye igama lakhe liya kuba semabunzini abo.* »

Igama likaThixo libumba “ *itywina* ” lokwenene likaThixo ophilayo . Uphumlo lweSabatha kuphela “luphawu” lwangaphandle loku. Kuba “ *igama* ” likaThixo lichaza isimilo sakhe asifuzisela ngobuso ‘bezilwanyana ezine’: “ *ingonyama, nethole, nomntu, nokhozi* ” ezibonisa ngokugqibeleleyo ukuchasana okuvisisanayo kobuntu bukaThixo. : yasebukhosini kunye namandla, kodwa ilungele umbingelelo, ukubonakala komntu, kodwa indalo yasezulwini. Amazwi kaYesu azalisekile; into enye ibutha kunye. Kwakhona, abo banemilinganiselo yobuthixo banyulelwe ubomi obungunaphakade yaye bahlanganiselwa kuye. “ *Ibunzi* ” lihlala ingqondo yendoda, iziko leengqondo kunye nobuntu bakhe. Kwaye le ngqondo iphononongayo iphonononga, ibonakalisa kwaye iyawamkela okanye iyayigatya imilinganiselo yenyano uThixo ayinika yona ukuze iwusindise. Iingqondo zabanyuliweyo zazikuthanda ukubonakaliswa kothando olulungiselelwe nguThixo kuYesu Kristu kwaye zalwa, ngokwemigaqo emiselweyo, ukoyisa ububi ngoncedo lwakhe, ukuze zifumane ilungelo lokuhlala naye.

Ekugqibeleni, bonke abo banesimo sikaThixo esatyhilwa nguYesu Kristu bazifumana bekunye naye ukuze bamkhonze ngonaphakade. Ubukho “ *begama* ” likaThixo “ *elibhalwe emabunzini abo* ” buchaza uloyiso lwabo; yaye oku, ngokukodwa, kuvavanyo lokugqibela lokholo lwama-Adventist apho, amadoda ayenokukhetha ukubhala “ *ebunzini labo* ”, “ *igama likaThixo* ” okanye “ *lerhamncwa* ” elinemvukelo .

Indinyana 5: “ Akuyi kubakho busuku; aziyi kufuna sibane nakukhanya, ngokuba iNkosi uYehova iya kuzikhanyisela. Kwaye baya kulawula ngonaphakade kanaphakade. »

Ngokutsho kweGen.1:5, emva kwegama elithi “ ubusuku ” kumi igama elithi “ ubumnyama ”, umfuziselo wesono nobubi. “ Isibane ” simela iBhayibhile, ilizwi elingewele likaThixo elibhaliweyo elityhila umlinganiselo ‘wokukhanya kwakhe ,’ wokulungileyo nokulungileyo. Ayisayi kuba luncedo, abanyuliweyo baya kuba nokufikelela ngokuthe ngqo kwimpefumlelo yobuthixo, kodwa okwangoku igcine, emhlabeni wesono, indima yayo ebalulekileyo “ yokukhanyisa ” ekhokelela kubomi obungunaphakade kuphela.

Indinyana 6: “ Sathi kum, La mazwi athembekile, ayinyaniso; iNkosi, uThixo womoya wabaprofeti, yathuma isithunywa sayo sasemazulwini ukubabonisa abakhonzi bayo izinto ezimele ukubakho kamsinya ”.

Okwesihlandlo sesibini sifumana esi siqinisekiso sobuthixo: “ La mazwi ayinyaniso yaye ayinyaniso .” UThixo uzabalazela ukweyisela umfundi wesiprofeto, kuba ubomi bakhe obungunaphakade busemngciphekweni kukhetho lwakhe. Ejongene neziqinisekiso zakhe zobuThixo, umntu ulawulwa zizimvo ezintlanu uMdali wakhe amnike zona. Izilingo zininzi kwaye ziyasebenza ekumsuseni ebumoya. Ngoko ke ukuzingisa kukaThixo kuthetheleleka ngokupheleleyo. Ingozi emiphefumleni yinyani kwaye ihlala ikho.

Kufanelekile ukuhlaziya ukufunda kwethu le ndinyana ebonisa umlinganiswa wokoqobo onqabileyo kwesi siprofeto. Akukho mfuziselo kule ndinyana, kodwa sisiqinisekiso sokuba uThixo wabaphefumlela abaprofeti ababhala iincwadi zeBhayibhile nokuba njengesityhilelo sokugqibela, wathumela “uGabriyeli” kuYohane, ukuze amtyhilele ngemifanekiso eqingqiweyo oko. , ngo-2020, kuya kwenzeka “ ngokukhawuleza ”, okanye sele kuphunyeziwe, kwinqanaba elikhulu. Kodwa phakathi kuka-2020 kunye no-2030, elona xesha libi kakhulu kuya kufuneka ligqitywe; amaxesha amabi aphawulwa kukufa, intshabalalo yenyukliya, “nezibetho *ezisixhenxe zokugqibela zengqumbo kaThixo* ”; umntu nendalo baya kubandzeleka ngokugqithisileyo de bangabikho.

Indinyana 7: “ Yabona, ndiyeza kamsinya . Unoyolo lowo uwagcinayo amazwi esiprofeto sale ncwadi! »

Ukubuya kukaYesu kubhengezwa entwasahlobo ka-2030. Ukonwaba kuthi, ukuya kuthi ga kwinqanaba lokuba "sigcine " , **de kube sekupheleni** , " amazwi esiprofeto sale ncwadi " ISityhilelo.

Isihlomelo esithi “ ngoko nangoko ” sichaza ukubonakala kukaKristu ngeqbuliso ngeyure yokubuya kwakhe, kuba ixesha lihamba rhoqo ngaphandle kokukhawulezisa okanye ukucotha. Ekubeni kuDaniyeli 8:19 , uThixo usikhumbuza oku: “ Kukho ixesha elimisiweyo lokuphela ”: “ Wandula ke wathi kum: “Ndiya kukufundisa okuya kwenzeka ekupheleni komsindo, kuba kukho ixesha eliphawulelwe isiphelo. ” Inokungenelela kuphela ekupheleni kweminyaka engama-6000 ecwangciswe nguThixo ekukhetheni abanyulwa bakhe, oko kukuthi, ngomhla wokuqala wentwasahlobo owandulela umhla wesi-3 kuAprili 2030.

Indinyana 8: “ *Mna ndinguYohane, owazivayo waza wazibona ezi zinto. Ndathi ndakukuva, ndakubona, ndawa ezinyaweni zesithunywa sezulu esandibonisa ezo zinto, ukuba ndiqubude kuso, ndiqubude kuso.* »

Ngokwesihlandlo sesibini, uMoya uya kusithumela isilumkiso sakhe. Kwimibhalo yantlandlolo yesiGrike isenzi esithi “proskuneo” siguqulela ngokuthi “ukuqubuda phambi”. Isenzi esithi “ukunqula” lilifa lenguqulelo yesiLatin ebizwa ngokuba yi “Vulgate”. Kuyabonakala ukuba, le nguqulelo imbi yahlahl’ indlela yokuyeka ukuqubuda ngokwasemzimbeni kuqheliselo lonqulo lobuKristu obuwxukileyo ukusa kwinqanaba lokuthandaza “umile,” ngenxa yenye inguqulelo yobuxoki yesenzi sesiGrike esithi “istemi,” kuMarko 11:25 . Kwisicatshulwa, imo yayo ethi “stékété” inentsingiselo “yokuhlala uqinile okanye uzingise”, kodwa inguqulelo ye-Oltramare esetyenziswe kwinguqulelo ye-L.Segond iyiguqulele kwi-“stasis” ethetha “ukuma” ngengqiqo yokoqobo. Ukuguqulelwa kobuxoki kweBhayibhile ngaloo ndlela kugunyazisa, ngokukhohlisayo, isimo sengqondo esingafanelekanga, esinekratshi nesinobugxwayiba ngakumdali omkhulu uThixo, uSomandla, kwicala labantu abalahlekelwa yingqiqo yobungcwele bokwenene. Ayiyiyo yodwa le... Yiyo loo nto isimo sethu sengqondo malunga neenguqulelo zeBhayibhile kufuneka sikrokre kwaye silumke, ngakumbi ekubeni kwiSiTyh.9: 11, uThixo utyhila ukusetyenziswa “okutshabalalisayo” (Abadon- *Apoliyon*), kweBhayibhile ebhaliweyo. “ *ngesiHebhere nesiGrike* ”. Inyaniso ifumaneka kuphela kwimibhalo yantlandlolo, egcinwe ngesiHebhere kodwa yathi shwaka yaza yathatyathelw’ indawo yimibhalo yesiGrike yomnqophiso omtsha. Kwaye apho, kufanele kuqondwe, umthandazo “omiyo” wabonakala phakathi kwamakholwa amaProtestanti, ujliswe kumazwi kaThixo athi “ *5th ixilongo* .” Ngenxa yokuba, ngokumangalisayo, umthandazo wokuguqa uqhubekile ixesha elide phakathi kwamaKatolika, kodwa asifanele simangaliswe, kuba kukule nkolo yamaKatolika apho umtyholi ekhokelela abalandeli bakhe namaxhoba akhe ukuba baqubude phambi kwemifanekiso eqingqiweyo eyalelwe ngowesibini kwimithetho elishumi kaThixo; umyalelo amaKatolika angawunanzi, ekubeni kwinguqulelo yamaRoma, uyacinywa uze uthatyathelw’ indawo.

Indinyana 9: “ *Sathi kum, Zilumkele, ungakwenzi oko; ndingumkhonzi kunye nawe, nabazalwana bakho abaprofeti, nabo bawagcinayo amazwi ale ncwadi; ~~Nqula~~ phambi koThixo.* »

Isiphoso sikaYohane siphakanyiswa nguThixo njengesilumkiso esibhekiswa kwabanyuliweyo bakhe: “Lumkani, ningaweli kunqulo-zithixo!” nto leyo eyenza esona siphoso siphambili seenkonzo zobuKristu ezaliwe nguThixo kuYesu Kristu. Esi siganeko usilungelelanisa ngendlela efanayo awathi wasilungiselela ngayo isifundo sakhe sokugqibela ngokuyalela abapostile bakhe ukuba bathabathe izixhobo zabo ngelo xesha lokubanjwa kwakhe. Lathi lakufika ixesha, wabalela ukuba bayisebenzise. Kwanikelwa isifundo waza wathi: “ *Lumka ungakwenzi* . Kule ndinyana, uYohane ufumana ingcaciso: “ *Ndingumkhonzi olidlelane lakho* . “ *Iingelosi* ”, eziquka “ *uGabriyeli* ”, zinjengabantu, izidalwa zomdali kaThixo othe kowesibini kwimithetho yakhe elishumi wakhaba ngawo omane ukuqubuda phambi kwezidalwa zakhe, phambi kwemifanekiso eqingqiweyo, okanye imifanekiso eqingqiweyo; zonke iifom ezinokuthathwa

ngumfanekiso. Ngaloo ndlela sinokufunda kule ndinyana ngokuqwalasela ukuziphatha okwahlukileyo kweengelosi. Apha uGabriyeli, esona sidalwa sasezulwini sifanelekileyo emva kukaMikayeli, uyakwalela ukuqubuda phambi kwakhe. Kwelinye icala, uSathana, kwinkangeleko yakhe ehendayo, ngembonakalo “yeNtombi Enyulu”, ucela ukuba kumiswe izikhumbuzo kunye neendawo zonqulo ukuze kunqulwe kwaye kukhonze yena... isigqubuthelo sobumnyama esikhanyayo siyawa.

Ingelosi iphinda ichaze “ *nabazalwana benu, abaprofeti, nabo bawagcinayo amazwi ale ncwadi* ”. Phakathi kwesi sivakalisi kunye ne-Rev. 1: 3 siphawula umehluko ngenxa yexesha elidlulile phakathi kokuqala kwexesha lokuchithwa kwe-decryption, i-1980, kunye neyohlobo lwangoku lwe-2020. Phakathi kwale mihla mibini, “ *ofundayo* ” wenza abanye abantwana bakaThixo babelane ngokukhanya okutyhiliweyo baza bona bangena kumsebenzi “wabaprofeti ” . Olu phindaphindo luvumela nenani elikhulu labanye abantu ababiziweyo ukuba bafikelele kunyulo ngokuva inyani etyhiliweyo, kwaye ngokuyibeka kwisenzo esibambekayo.

Ivesi 10: “ *Yathi kum, Musa ukuwatywina amazwi esiprofeto sale ncwadi. Ngokuba ixesha likufuphi.* »

Esi sigidimi siyalahlekisa kuba sibhekiswa kuYohane, athe uThixo wamsa kwixesha lethu lokugqibela ukususela ekuqaleni kwencwadi, ngokweSityhi.1:10. Kwakhona, simele siqonde ukuba umyalelo wokungatywinwa kwamazwi encwadi ubhekiswa kum ngokuthe ngqo ngexesha xa incwadi ivuliwe ngokupheleleyo; ibe “ *yincwadi encinane evulekileyo* ” yesiTyhil.10:5. Kwaye xa “ *ivuliwe* ” ngoncedo kunye nesigunyaziso sikaThixo, akusekho mbuzo wokuvala “ngamatywina”. Kwaye oku, “ *kuba ixesha likufuphi* ”; ngentwasahlobo ka-2021, kushiyeke iminyaka eli-9, phambi kokubuya okuzukileyo kweNkosi uThixo uYesu Kristu.

Noko ke, ukuvulwa kokuqala “kwencwadi *encinane* ” kwaqala emva kommiselo kaDan.8:14, oko kukuthi, emva kowe-1843 no-1844; kuba ukuqonda okubalulekileyo kombandela wovavanyo lwamva nje lokholo lwama-Adventist kungenxa yezityhilelo ezanikelwa ngokuthe ngqo nguYesu Kristu ngokwakhe, okanye ngengelosi yakhe, kudade wethu uEllen.G.White, ebudeni bobulungiseleli bakhe.

Indinyana 11 : “ *Lowo ungalungisiyo, makaphinde abe ngongendawo; ilungisa makenze ubulungisa, athi ongwele ahlale azingcwalise.* »

Kufundo lokuqala, le ndinyana ingqina ukungena ekusetyenzisweni kommiselo kaDan.8:14. Ukwahlulwa kwamaSabatha akhethwe nguThixo phakathi kowe-1843 nowe-1844 kuyasiqinisekisa isigidimi “ *seSardesi* ” apho sifumana amaProtestanti “ *ephila* ” kodwa “ *efile* ” yaye “ *edyobhekile* ” ngokomoya, noovulindlela bamaSabatha “ *abafanelwe bubumhlophe* ” ababizwa ngokuba kule ndinyana “ *ubulungisa nobungcwalisa* ”. Kodwa ukuvulwa “kwencwadi *encinane* ” kukuqhubela phambili “ *njengomendo wamalungisa oqhubeka ukhula njengokukhanya kwemini, ukusuka ekuzeni kusa ukuya encotsheni yayo* ”. Yaye amaSabatha angoovulindlela ayengazi ukuba ^{uvavanyo} lokholo lwaluza kuwahuza phakathi kowe-1991 nowe-1994 njengoko uhlolisiso “Iwexilongo lesi - 5 ” lwasityhilela. Ngenxa yoko, le ndinyana ifundeka ngakumbi.

Ixesha lokutywinwa sele liza kuphela njengoko sifunda oku kwiSityhi.7:3 :
 “ *Musani ukuwonakalisa umhlaba, naselwandle, nasemithini, side siwatywine amabunzi abakhonzi boThixo wethu.* » Sifanele silibeke phi igunya lokonakalisa umhlaba, ulwandle, nemithi? Zimbini izinto ezinokwenzeka. Ngaphambi ‘ *kwexilongo lesithandathu* ’ okanye ngaphambi ‘ *kwezibetho ezisixhenxe zokugqibela* ’? “ *Ixilongo lesithandathu* ” eliquka isohlwayo sesithandathu esisisilumkiso sikaThixo kuboni basemhlabeni, kubonakala kusengqiqweni kum kule meko ukugcina isohlwayo sesibini. Kungenxa yokuba “ *izibetho ezisixhenxe zokugqibela zengqumbo kaThixo* ” zijolise kuzo “umhlaba ” *wamaProtestanti* “ *nolwandle* ” lwamaKatolika . Makhe siqwalasele ukuba intshabalalo eye yaphunyezwa “ *lixilongo lesithandathu* ” ayithinteli, kodwa ikhuthaza ukuguqulwa kwabanyuliweyo ababiziweyo nabakhululwa ngegazi likaYesu Kristu.

Kungoko ke, emva “ *kwexilongo lesithandathu* ” naphambi nje kokuba “ *izibetho ezisixhenxe zokugqibela* ”, kwaye ngexesha lokuyekiswa kokutywinwa okuphawula ukuphela kwexesha lobabalo oluhlangeneyo nolomntu ngamnye ukuba sisenako ukubeka amagama le ndinyana: “ *Lowo ungalungisiyo, makaphinde abe ngongendawo, lowo udyobhekileyo makaphinde azenze inqambi; ilungisa makenze ubulungisa, athi ongwele ahlale azingcwalise.* » Wonke umntu uya kukwazi ukubona apha indlela uMoya oqinisekisa ngayo kule ndinyana inguqulelo entle endiyinike ivesi esisiseko “yama-Adventist” enguDaniyeli 8:14: “... ubungwele buya kugwetyelwa ” . Amazwi athi “ *ubulungisa nobungwele* ” axhaswa ngamandla yaye ngenxa yoko aqinisekiswa nguThixo . Esi sigidimi ke ngoko silindele ixesha lokuphela kwexesha lobabalo, kodwa enye ingcaciso yile ilandelayo. Ukufikelela esiphelweni sencwadi, uMoya ujolise kwixesha apho incwadi ecaciswe ngokupheleleyo iba “yincwadi *encinane evulekileyo* ” kwaye ukususela ngalo mzuzu, ukwamkelwa okanye ukwala kwayo kuya kwenza umahluko phakathi “ *kolungileyo nalowo uzingcolisayo.* ” kwaye iNkosi yethu imema “ *ongwele ukuba azingcwalise ngakumbi* ”. Kwakhona ndikhumbula ukuba “ *ukungcoliswa* ” kwakunxulunyaniswa nobuProtestanti kwisigidimi esithi “ *Sardesi* . UMoya ujolise ngamazwi awo obuProtestanti kunye ne-Adventism yeziko eyabelana ngesiqalekiso sayo ukususela ngo-1994, xa ihlangene nayo ngokungena kumanyano lwe-ecumenical. Ngoko ke, ukwamkela isigidimi esityhiliweyo sale ncwadi kuya “ *kwakhona* , kodwa okokugqibela, *kuya kwenza umahluko phakathi kwalowo ukhonza uThixo nalowo ungamkhonziyo* ” ngokutsho kukaMal.3:18.

Ngoko ke ndishwankathela izifundo zale ndinyana. Okokuqala, iqinisekisa ukwahlukana kwama-Adventist kwi-Protestanti phakathi kwe-1843 kunye ne-1844. Kufundo lwesibini, kusebenza ngokuchasene ne-Adventism esemthethweni eyabuyela kumanyano lwamaProtestanti kunye ne-ecumenical emva ko-1994. Kwaye ndiphakamisa ufundo lwesithathu oluya kusebenza ekupheleni kwexesha ubabalo ngo-2029 phambi kokubuya kukaYesu Kristu elungiselelwe ukuqala kwentwasahlobo eza ngaphambi kwe-3 ka-Epreli wePasika ka-2030.

Kuhlala kuthi emva kwezi ngcaciso ukuqonda ukuba unobangela wokuwa kwe-Adventism yeziko, eyakhokelela ekubeni “ *ihlanzwe* ” nguYesu Kristu kwisigidimi sakhe esibhekiswa eLawodike, kuncinci ukwala ukukholelwa

ekubuyeni kwakhe kwi-1994, ukuba ukwala ukunikela ingqalelo kwigalelo lokukhanya eliye lakhanyisela inguqulelo yokwenyaniso kaDaniyeli 8:14; ukukhanya okuboniswe ngendlela engenakuphikiswa ngumbhalo weBhayibhile wesiHebhere santlandlolo ngokwawo. Esi sono sinokugwetywa kuphela nguThixo wobulungisa ongamqali njengomsulwa onetyala.

Indinyana 12: “ *Yabona, ndiyeza kamsinya ; umvuzo wam unam, ukuze ndivuze elowo ngokomsebenzi wakhe .”*

Kwiminyaka eli-9, uYesu uya kubuya esebuqaqawulini obungachazekiyo. KwisiTyh. 16 ukuya kwesama-20, uThixo wasityhilela ubunjani benxalenye yempindezelo yakhe ebekelwe aboni abavukelayo abangamaKatolika, amaProtestanti nama-Adventist abangenabulungisa nabangenaluelwano. Kwakhona wanikela kuthi isabelo esigcinelwe amaSabatha akhe anyuliweyo ahlala ethembekile nalihlonelayo ilizwi lakhe lesiprofeto neSabatha yakhe engcwele yomhla wesixhenxe, kwiSityhi. 7, 14, 21 nesama- 22 . *yintoni "umsebenzi wakhe "*, nto leyo eshiya indawo encinane ukuba abanetyala bazigwebe emehlweni kaKristu. Amagama azithethelelayo aye angabi namsebenzi kuba kuya kuba semva kwexesha kakhulu ukuguqula iimpazamo zokhetho lwangaphambili.

Indinyana 13: “ *Mna ndinguAlfa no-omega, owokuqala nowokugqibela, isiqalo nesiphelo. »*

Into enesiqalo nayo inesiphelo. Lo mgaqo usebenza kubude bexesha lasemhlabeni elilungiselelwe nguThixo ukuba abanyule abanyuliweyo. Phakathi kwe-alfa ne-omega, iminyaka engama-6000 iya kube idlulile. Ngonyaka wama-30 nge-3 ka-Epreli, ukufa kocamagusho ngokuzithandela kukaYesu Kristu nako kuya kuba kuphawule ixesha lealpha lomanyano lwamaKristu lweminyaka engama-2000; intwasahlobo ka-2030 iya kuphawula ixesha layo le-omega ngamandla apheleleyo.

Kodwa ialpha ikwangu-1844 kunye ne-omega ka-1994. Kwaye okokugqibela, ialfa yeyam kunye namagosa okugqibela anyuliweyo, i-1995 kunye ne-omega yayo, i-2030.

Indinyana 14: “ *Banoyolo abayigcinayo imithetho yakhe (yaye ingeyiyo ~~bahlambe iingubo zabo~~), ukuze babe negunya kuwo umthi wobomi, nokungena ngamasango kuwo umzi! »*

Indlela yesibini ‘ *yembandezelo enkulu* ’ iphambi kwethu nentaphane yayo yokufa kwabantu abaninzi. Ngoko ke, kungxamisekile ukufumana inkuselo noncedo oluvela kuThixo ngoYesu Kristu. Njengoko lo mfanekiso ubonisa, umoni umele ‘ *ayigcine imiyalelo yakhe* » ; **ezikaThixo nezikaYesu, “ iMvana kaThixo ”** nto leyo ethetha ukuba umele azilahle zonke iindlela esinokubakho **ngazo isono**. Inguqulelo egqunyiweyo yale ndinyana egcinwe kwiiBhayibhile zethu zangoku ibangelwa bubuRoma Katolika obukhokelwa yiVatican. Eminye imibhalo-ngqangi, eyona midala, ngoko ke ithembeke ngakumbi, ithi: “ *Banoyolo abayigcinayo imithetho yakhe* ”. Yaye ekubeni isono sikukwaphulwa komthetho, isigidimi siyagqwethwa size sithabathel’ indawo intobelo eyimfuneko nebalulekileyo ngebango elilula lokuba ungumKristu. Ngubani oza kuxhamla kolu lwaphulo-mthetho? Kwabo baya kulwa iSabatha kude kube nokubuya okuzukileyo kukaYesu Krestu. Isigidimi esiyinyaniso sishwankathelwa ngolu

hlobo lulandelayo: “Unoyolo lowo uthobela uMdali wakhe”. Lo myalezo uphinda kuphela oko kucatshulwe kwiSityhilelo 12:17 kunye ne-14:12, ezizezi: “ *abo bayigcinayo imithetho kaThixo nokholo kuYesu* ”. Aba ngabo bamkela isigidimi sokugqibela esathunyelwa nguYesu. Lowo ugweba umphumo ofunyenweyo nguYesu Kristu ngokwakhe, yaye imfuneko yakhe ilingana nokubandezeleka okwanyanyezelwayo ekubulaweni kwakhe ukholo. Umvuzo wabo bakhethiweyo uya kuba mkhulu kakhulu; baya kufumana ukungafi, bangene kubomi obungunaphakade ngendlela yama-Adventist efanekiselwa “ngamasango *alishumi elinamabini* ” okomfuziselo “ *iYerusalem entsha* ”.

Indinyana 15 : “ *phandle nezinja, nabakhafuli, nabenzi bombulo, nababulali, nabakhonzi bezithixo, nabo bonke ababuthandayo, ababenzayo ubuxoki; »*

Ngoobani abo uYesu ababiza ngolo hlobo? Esi sityholo sifihliweyo sichaphazela lonke ukholo lobuKristu olukreqileyo; inkolo yamaKatolika, inkolo yamaProtestanti eneenxalenye ezininzi kuquka inkolo yama-Adventist ethe yangena kumfelandawonye ukususela ngowe-1994; ukholo lwama-Adventist olwasikelelwa ngokutyebileyo nguye ekuqalekeni kobukho bakhe, nangakumbi mayela nabameli bakhe bokugqibela banyanzelwa ukuba bamchase. “ *Izinja* ” ngabahedeni kodwa kwakhona, yaye ngaphezu kwako konke, abo bazibanga bengabazalwana bakhe **baze bamngcatshe** . Eli gama elithi “ *izinja* ” liyamangalisa abantu baseNtshona banamhlanje ukuba isilwanyana esibanjwe njengophawu lokuthembeka, kodwa kubantu baseMpuma umfanekiso wokubulawa. Yaye apha, uYesu ude awucel’ umngeni ubume babo bobuntu yaye ubagqala njengezilwanyana ezingathembekanga. Amanye amagama aqinisekisa esi sigwebo. UYesu uqinisekisa amazwi enziwe kwiSityhi.21:8 kwaye apha ukongezwa kwegama elithi “ *izinja* ” kubonisa indlela azigweba ngayo. Emva kwembonakaliso ebalaseleyo yothando awalunika abantu, akukho nto imbi ngaphezu kokungcatshwa ngabo bathi bangabakhe nedini lakhe.

Emva koko, uYesu ubabiza ngokuba “ *ngamaqili* ” ngenxa yokurhweba kwabo nezithunywazulu ezimbi, ukusebenzelana nemimoya, okwathi kuqala kwalukuhla ukholo lwamaKatolika ngemibono “yeNtombi Enyulu enguMariya,” into engenakwenzeka ngokweBhayibhile. Kodwa imimangaliso yeedemon ifana naleyo “ *izazi* ” zikaFaro zayenza phambi koMoses noAron.

Ngokubabiza ngokuba “ *bangcolile* ”, uYesu uyakugxeka ukukhululwa kwemilinganiselo yokuziphatha kodwa ngakumbi umanyano lwezenkolo olungeyonyani olwenziwa ziicawe zamaProtestanti kunye nokholo lwamaKatolika olugxekwa ngabaprofeti bakaThixo njengomkhonzi kaMtyholi. Bavelisa kwakhona, “njengeentombi,” “*uhenyuzo* ” ‘ lukanina *olihenyukazi, iBhabhiloni Enkulu,* ’ oluqalekisiweyo kwiSityhi.

Abawexuki bakwangabo “ *ababulali* ” abaya kulungiselela ukubulala abanyulwa bakaYesu ukuba akangeneleli ukuze abathintele ngokufika kwakhe okuzukileyo.

‘ *Bangabanquli-zithixo* ’ ngenxa yokuba unikela umdla ongakumbi kubomi bezinto eziphathekayo kunobomi bokomoya. Bahlala bengenamdla xa uThixo ebanika ukukhanya kwakhe abakwala ngokuphandle ngokubenza iidemon abathunywa bakhe bokwenyaniso.

Yaye xa egqibezela le ndinyana, ucacisa athi: “ *Nabani na obuthandayo, aqhelisele ubuxoki!* » Ngokwenza njalo, uyabagxeka abo banobume obunamathele kubuxoki, kwinqanaba lokuba bangabi namdla ngokupheleleyo kwinyaniso. Kuye kwathiwa ngeencasa kunye nemibala engenakuxoxwa ngayo; kuyafana nokuthanda inyaniso okanye ubuxoki. Kodwa ngonaphakade, uThixo ukhetha, ngokukhethekileyo, phakathi kwezidalwa zakhe ezivelisa ukuzala kwabantu, abo bathanda inyaniso.

Isiphumo sokugqibela secebo likaThixo losindiso siyoyikeka. Abalahlelwa ngaphandle, ngokulandelelanayo, ngaboni ababeqaqadeke bangaphambi konogumbe ababengaguquki, umanyano lwamaYuda lwamandulo olungakhulwayo, ukholo olucekisekayo lukapopu wamaRoma Katolika, inkolo yobuOthodoki enqula izithixo, inkolo yobuProtestanti kaCalvin, kwaye okokugqibela, inkolo yamaSabatha, ixhoba lokugqibela lomoya isithethe sokuba ezangaphambili zonke zithande ngokulinganayo.

Isigidimi “sobu-Adventist” saba nemiphumo ebulalayo, okokuqala, kumaYuda, awawa ngokwala kwawo ukukholelwa ekufikeni kokuqala **kukaMesiya** okwavakaliswa kuDan.9:24 ukuya kwesama-27. ityala lokubonisa ukungabi namdla kumyalezo wamva nje othi "Adventist" ovakalisa **ukuza kwakhe okwesibini** . Ukungayithandi kwabo inyaniso yayo kuyingozi kubo. Ngo-2020, ezi nkonzu zinkulu zisemthethweni zabelana ngesi sigidimi sibi uYesu awasithetha ngo-1843 kubuProtestanti bexesha le “ *Sardesi* ” kwiSityhi. 3:1: “ *Kuthiwa uyaphila, ukanti ufile* ”.

Indinyana 16: “ *Mna, Yesu, ndasithuma isithunywa sam sasemazulwini, ukuba ndizingqine kuni ezi zinto ngawo amabandla. Mna ndiyincambu nembewu kaDavide, ikhwezi eliaqaqambileyo lokusa.* »

UYesu wathumela ingelosi yakhe uGabriyeli kuYohane, yaye ngoYohane wathumela kuthi, abakhonzi bakhe abathembekileyo bemihla yokugqibela. Kungenxa yokuba kunamhlanje nje esi sigidimi sicaciswe ngokupheleleyo sisenza siqonde izigidimi azibhekisa kubakhonzi bakhe nabafundi bakhe bexesha elisixhenxe okanye leeNdibano ezisixhenxe. UYesu ususa amathandabuzo kwi evocation yakhe engumfuziselo Apo.5: “ *incambu nenzala kaDavide* ”. Wongeza ngelithi: “ *Ikhwezi eliaqaqambileyo lokusa* ”. Le nkwenkwezi lilanga kodwa ifanisa nje nomfuziselo. Ngenxa yokuba, bengazi, abantu abanyanisekileyo abathanda uYesu Kristu ngenxa yedini lakhe bayalizukisa ilanga lethu, le nkwenkwezi yenziwa isithixo ngabahedeni. Ukuba abaninzi abaqondi, izihlwele, nokuba zikhanyiselwe ngalo mbandela, azikakulungeli, zingakwazi nokubuqonda ubunzulu besi senzo sobuhedeni sokunqula izithixo. Umntu kufuneka azilibale, azibeke endaweni kaThixo oziva izinto ngokwahlukileyo kakhulu ngenxa yokuba ingqondo yakhe sele ilandele izenzo zabantu malunga neminyaka engama-6000. Ichonga isenzo ngasinye ukuba siyimele ntoni na; nto leyo engeyiyo imeko yamadoda anobomi obufutshane ngokuyintloko ejongene nokwanelisa iminqweno yawo, ngokuyintloko eyenyama neyomhlaba, kodwa ikwanjalo nakwabo bangabantu bokomoya nabanonqulo kakhulu nabahlala bevaliwe ngenxa yezithethe zooyise.

Ekupheleni kwesigidimi *saseTiyatira* , uMoya wathi “ *kulowo woyisayo* ”: “ *Kwaye ndiya kumnika ikhwezi lokusa.* ” Apha uYesu uzibonakalisa

“njengekhwezi lokusa ”. Ophumeleleyo ke ngoko uya kufumana uYesu kunye naye konke ukukhanya kobomi okunomthombo kuye. Isikhumbuzo seli binzana sibonisa ingqalelo ephela ephela ‘yama-Adventist’ okwenyaniso okugqibela kwezi ndinyana zeyoku-1 kaPetros. 2:19-20-21 : “ *Sinencamisa ngakumbi ilizwi lesiprofeto, enilungisayo ukuba nilinikele kulo. qwalaselani njengesibane esikhanyisa endaweni emnyama, kude kube ngesifingo, liphume nekhwezi ezintliziyweni zenu; nisazi ke kuqala ukuba akukho siprofeto seSibhalo sinokuchazwa njengamntu mnye, kuba asiprofetiyo ngokuthanda komntu, kodwa sibe siqhutywa nguMoya oyiNgcwele.* »Asikwazanga ukutsho ngcono. Emva kokuva la mazwi, lowo unyuliweyo uyawaguqula abe yimisebenzi ecingelwa nguYesu Kristu.

Indinyana 17: “ *Wathi uMoya nomtshakazi, Yiza. Lowo uvayo makathi, Yiza. Lowo unxaniweyo makeze; lowo uthandayo, makawathabathe amanzi obomi ngesisa .*

Ukususela ekuqaleni kobulungiseleli bakhe basemhlabeni, uYesu wenza esi simemo: “ *Yiza* ”. Kodwa ngokuthatha umfanekiso “ *wonxano* ”, uyazi ukuba lowo “ungaxaniweyo ” akayi kuza kusela. Ubizo lwakhe luya kuviwa, kuphela, ngabo “ *banxanelwe* ” obu bomi bungenasiphelo esinikelwa ngubulungisa bakhe obugqibeleleyo ngobabalo lwakhe kuphela, njengethuba lesibini. NguYesu yedwa owahlawula ixabiso; ngoko ke uyayinikezela “ *simahla* ”. Akukho “zinyanzelo” zamaKatolika okanye zobuthixo ezivumela ukuba zifunyanwe ngemali. Olu bizo lwendalo iphela lulungiselela indibano yamagosa anyuliweyo aphuma kuzo zonke iintlanga nemvelaphi yazo zonke. Ubizo oluthi “ *Yiza* ” luba ngundoqo kolu luhlu lwabanyuliweyo oluya kudala uvavanyo lokholo lwemihla yokugqibela. Kodwa, baya kufumana uvavanyo olusasazwe emhlabeni kwaye baya kuphinda bamanyane kuphela xa uYesu Kristu ebuya esebuqaqawulini bakhe ukuze abasuse emhlabeni wesono.

Indinyana 18 : “ *Ndithi ke kubo bonke abawevayo amazwi esiprofeto sale ncwadi, Ukuba umntu uthe wongeza kuyo, uThixo uya kumbetha ngezibetho ezibhaliweyo kule ncwadi; »*

Isityhilelo asiyoncwadi eqhelekileyo yeBhayibhile. Ngumsebenzi woncwadi olubhalwe ngokobuthixo ngolwimi lweBhayibhile olunokuqondwa ngabo baphengulula iBhayibhile yonke ukususela ekuqaleni ukuya ekugqibeleni. Amabinzana aqheleke ngokufunda ngokuphindaphindiweyo. Yaye “iikhonkodensi zeBhayibhile” zenza kube nokwenzeka ukufumana amabinzana afanayo. Kodwa ngokuchanekileyo ngenxa yokuba ikhowudi yayo ichanekile, abaguquleli kunye nabaguquleli bayalunyukiswa: “ *Ukuba nabani na wongeza nantoni na kuyo, uThixo uya kumbetha ngezibetho ezichazwe kule ncwadi* ”.

Indinyana 19: “ *Ukuba ke uthe umntu wasusa kuwo amazwi encwadi yesi siprofeto, uThixo uya kusisusa isabelo sakhe kuwo umthi wobomi, nakuwo umzi ongwele, nakuloo ncwadi ibhaliweyo.* »

Ngezizathu ezifanayo, uThixo usongela nabani na ‘ *osusa nantoni na kumazwi encwadi yesi siprofeto* . Nabani na ozibeka esichengeni kwakhona uyalunyukiswa: “ *UThixo uya kusinqumla isabelo sakhe kumthi wobomi, nakuwo umzi ongwele, nakule ncwadi .* ” Utshintsho oluphawulweyo ke ngoko luya kuba neziphumo ezibi kwabo bazenzileyo.

Nditsalela ingqalelo yakho kwesi sifundo. Ukuba ukuguqulwa kwale ncwadi ingaqondakaliyo kohlwaywa nguYesu Kristu ngezi ndlela zimbini ziqatha, kuya kwenzeka ntoni kwabo basigatyayo isigidimi sayo esiqondwa ngokugqibeleleyo ?

UTHixo unezizathu ezivakalayo zokusinikela esi silumkiso ngokucacileyo, kuba esi sityhilelo, amazwi aso anyulwe nguye, sinexabiso elifanayo nelombhalo “wemithetho elishumi” yakhe “ebhalwe ngomnwe wakhe emacwecweni amatye” . Ngoku, kuDan.7:25, waprofeta ukuba “ *umthetho* ” wakhe wasebukhosini uya “ *kutshintshwa* ” kunye “ *namaxesha* ”. Isenzo saphunyezwa, njengoko sesibonile, ngegunya lamaRoma, ngokulandelelana kobukhosi ngo-321, emva koko upopu, ngowama-538. Esi senzo awasigwebayo “njengekratshi ” siya kohlwaywa ngokufa, yaye uThixo uyasibongoza ukuba singazali; ngokubhekiselele kwisiprofeto, olu hlobo lwesiphoso alugxeka ngokuqinileyo.

Umsebenzi kaThixo uhlala ungumsebenzi wakhe kungakhathaliseki ukuba wenziwa nini na. Ukuchaza isiprofeto sakhe akunakwenzeka ngaphandle kokhokelo lwakhe. Oku kuthetha ukuba umsebenzi okhutshiweyo unexabiso elifanayo nalolo lufihliweyo. Qonda ke ngoko ukuba lo msebenzi apho ingcinga kaThixo ityhilwe ngokucacileyo “ *ubungcwele* ” obuphezulu kakhulu . Bubumba “obona *bungqina bubalaseleyo bukaYesu* ” uThixo abubhekisa kubakhonzi bakhe bokugqibela abangamaSabatha abangathobeliyo; kwaye kwangaxeshanye, kunye noqheliselo lweSabatha yokwenyani yangoMgqibelo, ikwi2021, “yokugqibela *ubungcwele obugwetyelweyo* ” obucwangcisiweyo ukususela ekungeneni kokusebenza kommiselo kaDan.8:14 ngo-1843.

Indinyana 20 : “ *Uthi lowo uzingqinayo ezi zinto, Ewe, ndiyeza kamsinya . Amen! Yiza, Nkosi Yesu!* »

Ngenxa yokuba iqulethe amazwi okugqibela uYesu Kristu awawabhekisa kubafundi bakhe, le ncwadi yeSityhilelo ingcwele kakhulu. Kuye sifumana into efanayo namacwecwe omthetho, akrolwe ngomnwe kaThixo waza wanikelwa kuMoses. UYesu uyangqina; Ngubani na oya kuba nobuganga bokuphikisa obu bungqina bungcwele? Yonke into iyathethwa, yonke into ityhiliwe, akananto yakuyithetha ngaphandle kokuba: “ *Ewe, ndiyeza ngokukhawuleza .*” U-“ *Ewe* ” olula oquka wonke umntu wakhe ongokobuthixo, uthetha ukuba ukusondela kwakhe kuqinisekile ngenxa yokuba usihlaziya idinga lakhe elithi: “ *Ndiyeza ngokukhawuleza ”; a“ ngokukhawuleza » umhla othatha intsingiselo yawo epheleleyo: ngentwasahlobo ka-2030. Kwaye uqinisekisa isibhengezo sakhe ngokuthi “ *Amen* ”; okuthetha ukuthi: “Enyanisweni”.*

Ngubani ke othi: “ *Yiza, Nkosi Yesu* ”? Ngokutsho kwendinyana 17 yesi sahluko, ‘banguMoya nomtshakazi .

Indinyana 21: “ *Ubabalo lweNkosi uYesu malube nani bonke abangcwele!* »

Le ndinyana yokugqibela yesiTyhilelo ivala incwadi ngokuvuselela “ *ubabalo lweNkosi uYesu* ”. Lo ngumxholo owawusoloko uchaswa ngumthetho ekuqaleni kweNdibano yamaKristu. Ngelo xesha, ubabalo lwalunyanzeliswa ngokuchasene nomthetho ngabo babengavumi ukunikezelwa kukaKristu. Ukuwuzuza kwamaYuda umthetho kwakuthetha ukuba ayekubona okusesikweni kukaThixo ngawo kuphela. UYesu akazange afune ukubashenxisa ekuthobeleni

umthetho kodwa weza ‘ *kuzalisekisa* ’ oko kwakuprofetwe ngamadini ezilwanyana kuye. Kungoko wathi kuMat.5:17: “ *Ningabi ndize kuchitha umthetho, nokuba ngabaprofeti; andize kuchitha, ndize kuzalisekisa* .

Eyona nto imangalisayo kukuva amaKristu echasa umthetho nobabalo. Kuba, njengoko umpostile uPawulos ecacisa, ubabalo lulungiselelwe ukunceda umntu azalisekise umthetho ukusa kwinqanaba uYesu awavakalisa ngalo kuYohane 15:5 : “Mna ndingumdiliya, ningamasebe ; *lowo uhleli kum , ndihleli kuye mna, yena uthwala isiqhamo esininzi; ngokuba, ningekum, aninakwenza nto* . Ziziphi izinto “ezifanele zenziwe ” athetha ngazo yaye siyintoni “ *isiqhamo* ”? Ngenxa yokuhlonela umthetho, ukuba ubabalo lwakhe lwaba nokwenzeka, ngenxa yoncedo lwakhe ngoMoya oyiNgcwele.

Ibiya kuba yinto enqwenelekayo yaye iluncedo ukuba “ *ubabalo lweNkosi uYesu lwalululo* ” yaye lwalunokusebenza “ *kubo bonke* ”; kodwa le ndinyana igqwethekileyo ivakalisa umnqweno ongenakufezekiswa. Sonke masibe nethemba lokuba baya kuba baninzi kakhulu; abaninzi kangangoko; uThixo wethu oncomekayo, uMdali noMsindisi ufanelwe kuko oko; uyifanelekele kakhulu. Ngokuchaza “ *nabo bonke abangcwele* ”, umbhalo wokuqala ususa nakuphi na ukubhida; Ubabalo lweNkosi lukwazi ukubanceda kuphela, abo “ *abangcwalisayo ngenyaniso yakhe* ” (Yohane 17:17). Kwabo bacinga ngokufumana ubomi obungunaphakade ngokuthatha indlela ebangwa nguYesu Krestu, ndiyanihumbuzwa ukuba phakathi “ *kwendlela* ” kunye “ *nobomi* ”, kukho eyona “ *nyaniso* ” ibalulekileyo, ngokukaYohane 14:6. Akukho sikhubekiso kubavukeli ababanga intsikelelo yale ndinyana, ukususela ngo-1843, ubabalo lweNkosi luzuze kuphela abo abangcwalisayo ngokubuyisela ukuphumla kwakhe kweSabatha engcwele ngoMgqibelo. Sesi senzo esinxulunyaniswa nobungqina bothando “ *kwinyaniso* ” yalo eyenza abanyuliweyo balufanele ubabalo kuthethwa ngalo. Ngoko ke ubabalo alunakunikelwa kubo bonke. Ngoko zilumkele iinguqulelo zeBhayibhile ezimbi nezilahlekisayo, ezikhokelela ekuphoxekeni okokugqibela kwabo bathembele ngazo ngenxa yelishwa labo!

ISityhilelo esingokobuthixo esikule ncwadi siye saqinisekisa izifundo ezaprofetwa kwibali leGenesis, eyona nto ibalulekileyo esiye sayiphawula. Ekupheleni kwalo msebenzi, kubonakala kuluncedo ukukhumbula ezi zifundo ziphambili. Oku kuyathetheleleka kwaye ndingathanda ukukhomba ukuba kwihlabathi lethu langoku, inkolo yobuKristu ibonakaliswe kakhulu ngendlela egqwethekileyo ngenxa yelifa lenkolo yobuRoma Katolika. Inyaniso efunwa nguThixo yahlala ikwimeko elula nesengqiqweni eyaqondwa ngabapostile bokuqala bakaYesu Krestu kodwa oku ngokufuthi ukungahoywa kokulula kuba, ngokweempawu zabo ezimbalwa, kuntsonkothe kwabo bangekabikho. Ngokwenene, ukuchonga abaNgcwele beMihla yokuGqibela bakaYesu Krestu kamva kunye nolwakhiwo lwasemoyeni lweSityhilelo, ummiselo kaDaniyeli 8:14 uyimfuneko. Kodwa ukuze kuqondwe lo myalelo, ufundisiso lwencwadi kaDaniyeli iphela nokucaciswa kweziprofeto zayo nako kubalulekile. Ezi zinto ziqondwa, iApocalypse ityhila iimfihlo zayo kuthi. Ezi zifundo ziyimfuneko zichaza ubunzima obufunyenweyo xa sizama ukukholisa indoda engakholwayo yexesha lethu eNtshona, ngakumbi eFransi.

UYesu wathi akukho namnye unako ukuza kuye ngaphandle koBawo omkhokelayo waza wathi, malunga nabanyulwa bakhe, ukuba bamele bazalwe ngamanzi noMoya. Ezi mfundiso zimbini zivisisana zithetha ukuba uThixo uyayazi imeko yokomoya yabanyulwa bakhe phakathi kwazo zonke izidalwa zakhe. Ngenxa yoko, ngamnye kubo uya kusabela ngokwendalo yakhe; kwanabo banocalucalulo olululo ngeSabatha olwalusenziwa ngamaYuda baya kuzamkela ngaphandle kobunzima obugqithisileyo izityhilelo ezingokwesiprofeto ezibonisa ukuba ifunwa nguThixo ukususela ngowe-1843. uya kufumana izizathu ezivakalayo zokukuthethelela ukwala kwakhe. Ukuqonda lo mgaqo kuyasikhusela ekuphoxekeni kwabo sibaxelela inyaniso kaKristu. Ngokutyhila ubunyaniso bengcinga kaThixo, esi siprofeto sinika onke amandla aso 'kwiVangeli engunaphakade' abafundi bakaYesu abamele ' bazifundise iintlanga de kube sekupheleni kwehlabathi .

“ Amarhamncwa ” eApocalypse

Ngokulandelelana kwazo nangokulandelelana kwazo iintshaba zikaThixo nabanyuliweyo bakhe zabonakala kumfanekiso “ wamarhamncwa ”.

Eyokuqala ichaza iRoma yobukumkani efanekiselwa “ inamba eneempondo ezilishumi neentloko ezisixhenxe ethwele izithsaba ”, kwiSityhi. 12:3; “ AmaNikolawo ” kwiSityhi.2:6; “ umtyholi ” kwiSityhi.2:10.

Eyesibini iphathelele iRoma yobuKatolika efanekiselwa “ lirhamncwa eliphuma elwandle, lineempondo ezilishumi elinezithsaba neentloko ezisixhenxe ” zeSityhi. 13:1; “ itrone kaSathana ” kwiSityhi.2:13; “ umfazi ulzebhele ” kwiSityhi.2:20; “ inyanga idalwe ligazi ” kwiSityhi.6:12; “ neyesithathu yabetha inyanga ” “ yexilongo lesine ” kwiSityhi.8:12; “ ulwandle ” kwiSityhi.10:2; “ ingcongolo injengentonga ” kwiSityhi.11:1; “ umsila ” “ wenamba ” kwiSityhi.12:4; “ inyoka ” kwiSityhi.12:14; kunye “ nenamba ” yendinyana 13, 16 neye-17; “ IBhabhiloni enkulu ” kwiSityhi.14:8 nese-17:5.

Eyesithathu ijolise kwimvukelo yaseFransi yokungakholelwa kubukho bukaThixo, efanekiselwa “ lirhamncwa eliphuma enzonzobileni ” kwiSityhi.11:7; “ imbandezelo enkulu ” kwiSityhi.2:22; “ ixilongo lesine ” kwiSityhi.8:12; “ umlomo oginya umlambo ” ofuzisela abantu bamaKatolika, kwiSityhi.12:16. Oku kuchaphazela indlela yokuqala “ yeha wesibini ” okhankanywe kwiSityhi.11:14. Ifom yayo yesibini iya kufezwa “ ixilongo lesithandathu ” lika-Apo.9: 13, ngokutsho kwe-Apo.8: 13 phantsi kwesihloko esithi “ uyeha wesibini ”, phakathi kwe-7 Matshi 2021 kunye ne-2029, phantsi kwenkalo yokwenene yehlabathi. Imfazwe yesiThathu ephela kwimfazwe yenyukliya. Imbubhiso yabantu etshabalalisa umhlaba (*inzonzobila*) likhonkco elisekwe phakathi “ kwexilongo lesine nelesithandathu ”. Iinkcukacha ngokukhula kwale mfazwe zityhilwe kuDan.11:40 ukuya kwesama-45.

Irhamncwa ” lesine limela ukholo lwamaProtestanti nokholo lwamaKatolika, ihlakani lawo, kuvavanyo lokugqibela lokholo kwimbali yasemhlabeni. “ *Uphuma emhlabeni* ,” kwiSityhi.13:11; nto leyo ethetha ukuba inguye ngokwakhe, ephuma kwinkolo yobuKatolika efanekiselwa “ *lulwandle* ”. Ngokukhwankqisayo, ixesha loHlaziyo laseka unqulo lobuProtestanti, oluneenkalo ezininzi, olwaphawulwa luwexuko, olunikela ubungqina kwiincwadi zikaJohn Calvin, ukuba lungumntu othanda imfazwe, ongqwalalala,

okhohlakeleyo nowatshutshisayo. Ukungena ngokunyanzeliswa kommiselo kaDan.8:14 kwaligweba ihlabathi lonke ukusukela kwintlakohlaza ka-1843.

Ukholo lwama-Adventist, olwaphuma luphila kuvavanyo lokholo lwamaProtestanti lowe-1843-1844, luye lwabuya umva lwaza lwabuyela kwimo yokholo lobuProtestanti nesiqalekiso salo sobuthixo ukususela ekwindla lowe-1994; oku ngenxa yokugatywa ngokusemthethweni kokukhanya okungokwesiprofeto okutyhilwe kulo msebenzi ukususela ngowe-1991. Oku kufa ngokomoya kohlobo lweziko kwaprofetwa kwiSityhi.3:16: “Ndiya kukuhlanza uphume emlonyeni *wam*”.

Inzaliseko yokugqibela yeziprofeto iphambi kwethu, yaye ukholo lomntu wonke luya kuvavanywa. INkosi uYesu Krestu iya kuqonda, phakathi kwabo bonke abantu, abo bangabayo, abo bamkela izityhilelo zayo ezibalulekileyo, isiqhamo sothando lobuthixo, ngovuyo nokuthembeka okunombulelo.

Ngelixa lokhetho lokugqibela, abanyuliweyo baya kwahlulwa yinto yokuba baya kusazi isizathu sokuwa, isityhilelo esingokobuthixo siya kwenza umahluko phakathi kwabasindisiweyo nabalahlulekileyo apho ukususela kwixesha labapostile "e-Efese", kwi-Apos . 2:5, UThixo wathi, “ *Khumbula ngoko apho uwe usuka khona* ; yaye ngowe-1843, kwixesha le “ *Sardesi* ,” kwakhona wathi kumaProtestanti, kwiSityhi.3:3: “ *khumbula ukuba utheni na ukwamkela kwakho nokuva; ugcine uguquke* ”; oku kunabela kuma-Adventist awileyo ukususela ngowe-1994, abathi nangona abagcini beSabatha bafumana kuYesu esi sigidimi seSityhi . *zondelela ngoko uguquke* .

Ekulungiseleleni esi sityhilelo singokwesiprofeto, uThixo ongumdali, owadibana noYesu Kristu, wazibekela usukelo lokuvumela abanyuliweyo bakhe bazichaze ngokucacileyo iintshaba zabo; into iyenziwa kwaye injongo kaThixo iyafezekiswa. Ngaloo ndlela etyetyiswe ngokomoya, uMnyulwa wakhe uba “ *nguMtshakazi olungiselelwe iSidlo sangokuhlwa soMtshato weMvana* ”. “ *Wamambesa ilinen ecikizekileyo emhlophe, eyimisebenzi yobulungisa yabangcwele* ” kwiSityhi.19:7. Wena oye wafunda imixholo yalo msebenzi, ukuba unethuba kunye nentsikelelo yokuba phakathi kwabo, “ *zilungiselele ukuhlangana noThixo wakho* ” (Amosi 4:12) enyanisweni yakhe!

Ngoxa ukuqondwa kweziprofeto eziyimfihlelo zikaDanilyeli nezeSityhilelo kugqitywe ngokupheleleyo nexesha lokubuya kokwenyaniso kukaKristu ngoku lisaziwa kuthi, lo mbuzo kaYesu Kristu ucatshulwe kuLuka 18:8 ushiya intandabuzo ethile edandathekiswa: “ Ndithi kuni , *uya kubazisela ubulungisa ngokukhawuleza. Ke akufika uNyana woMntu, wolufumana na ke ukholo ehlabathini apha?* ”. Kuba ukuphuphuma kokwaziwa kwenyaniso akunako ukukhawulelana nokuswela amandla kolu kholo. Uluntu oluya kujongana nokubuya kukaYesu Krestu luye lwakhula kwimeko-bume elungele zonke iintlobo zokuzingca okukhuthazwa ngamandla. Ukuphumelela komntu ngamnye kuye kwaba lusukelo olufanele luphunyezwe nangayiphi na indlela, kwanangokutyumza ummelwane kabani, yaye oku ebudeni bexesha elide loxolo lwehlabathi ngaphezu kweminyaka engama-70. Xa sisazi ukuba ixabiso lezulu elicetywa nguYesu Kristu lichasene ngokupheleleyo nale meko yeli xesha lethu, umbuzo wakhe ubonakala unesizathu esibuhlungu, kuba unokuchaphazela abantu abakholelwa ukuba "banyuliwe", kodwa baya kuhlala kuphela. ilishwa labo

“lababiziweyo”; ngenxa yokuba uYesu engayi kufumana kubo umgangatho wokholo olufunekayo ukuze ulufanele ubabalo lwakhe.

Ubhalo luyabulala, uMoya ke udlisa ubomi

Esi sahluko sokugqibela sigqibezela ukucaciswa kweSityhilelo seApocalypse. Ngokwenene, ndisandul’ ukuveza iikhowudi zeBhayibhile ezenza kube nokwenzeka ukuchonga imifuziselo esetyenziswa nguThixo kwiziprofeto zakhe, kodwa ngoxa injongo yazo ikukuveza imfuneko yakhe yokubuya kweSabatha ukususela ngowe-1843-1844, igama elithi isabatha alibonakali. kube kanye kuphela kwezi zibhalo zesiprofeto zikaDaniyeli okanye zeSityhilelo. Isoloko icetyiswa kodwa ayikhankanywanga ngokucacileyo. Isizathu sokuba singayibizi ngokucacileyo sikukuba ukwenziwa kweSabatha yinto eqhelekileyo yokholo lwabapostile, kuba wonke umntu unokubona ukuba umbandela weSabatha awuzange ube ngumcimbi wokuphikisana phakathi kwamaYuda nabapostile bokuqala, abafundi beSabatha. UYESU khristu. Nangona kunjalo, umtyholi akayekanga ukumhlasele, okokuqala evuselela amaYuda ukuba "angcolise" kuye, okwesibini amaKristu, ngokumenza "angahoyi" ngokupheleleyo. Ukuphumeza esi siphumo, waphefumlela iinguqulelo zobuxoki zemibhalo yantlandlolo eyayimkhankanya. Kwakhona, oku kunikelwa kwenyaniso yobuthixo bekungayi kuphelela ngaphandle kokugwetywa kwezi zenzo zingendawo zimasikizi, amaxhoba azo, okokuqala, inguThixo ngoYesu Kristu, kuze emva koko abo ukufa kwakhe okucamagushelweyo kube kubanike ubomi obungunaphakade.

Ndiyaqinisekisa, phambi koThixo, ukuba kukho kwimibhalo emidala neminqophiso emitsha, oko kukuthi, iBhayibhile iphela, **akukho** ndinyana ifundisa inguqu kwimo yeSabatha ukusuka kowesine kwimithetho yayo elishumi; kananjalo wangcwaliswa nguThixo kwasekuqalekeni kwakhe ekudalweni kwakhe elimiweyo.

Ukususela uwexuko lwamaProtestanti ngenxa yokuqalisa ukusebenza komyalelo kaDaniyeli 8:14, ngentwasahlobo yowe-1843 ukuza kuthi ga

namhlanje, ukufunda iBhayibhile kuyabulala. Ndingathanda ukubonisa ukuba asiyoBhayibhile ebulala ngabom, kukusetyenziswa kwayo okusekelwe kwiimpazamo zokuguqulela ezivela kwiinguqulelo eziguqulelweyo zemibhalo yantlandlolo “ yesiHebhere neyesiGrike ”; kodwa ngaphezu kwayo yonke loo nto ikwayingxaki ngenxa yokutolika kakubi. UThixo ngokwakhe uyayiqinisekisa into, ngemifanekiso, kwiSityhi.9:11: “ *Zinokumkani phezu kwazo, sisithunywa senzonzobila, ekuthiwa ngesiHebhere nguAbhadon, nesiGrike uApoliyon.* ”. Ndikhumbula isigidimi esifihlakeleyo kule ndinyana: “ *IAbhadon neApoliyon* ” zithetha ukuthi, “ *ngesiHebhere nesiGrike* ”: uMtshabalalisi. “ *Ingelosi yenzonzobila* ” itshabalalisa ukholo isebenzisa “ *amangqina amabini* ” aseBhayibhileni eSityhi.11:3.

Kwakhona, ukususela ngowe-1843, amakholwa obuxoki aye enza iimpazamo ezimbini ekufundeni kwawo ubungqina obungokwembali beBhayibhile. Esokuqala sikukuba ukuzalwa kukaYesu Kristu kubaluleke ngakumbi kunokufa kwakhe yaye esesibini sibethelela le mpazamo, ngokuluchaza ukubaluleka kokuvuka kwakhe kunokufa kwakhe. Le mpazamo iphindiweyo ingqina ngokuchasene nabo, kuba imbonakaliso yothando lukaThixo kwizidalwa zakhe ixhomekeke, ngokusisiseko, kwisigqibo sakhe sokuzithandela sokunikela, kuKristu, ubomi bakhe ukuze kukhululwe abanyulwa bakhe. Ukubeka kwindawo yokuqala uvuko lukaYesu kuquka ukugqwetha iphulo likaThixo lokusindisa, yaye oku kuthwala abanetyala imiphumo yokuzahlula kuye nokwaphula umanyano lwakhe olungcwele, olusesikweni nolulungileyo. Uloyiso lukaKristu luxhomekeke ekwamkeleni kwakhe ukufa, uvuko lwakhe kuphela sisiphumo esivuyisayo nesinobulungisa semfezeko yakhe yobuThixo.

Kolose 2:16-17 : “ *Ngoko ke makungabikho mntu unigwebayo ngento edliwayo, nangento eselwayo, nangendawo yomthendeleko, nangenyanga ethwasileyo, nangeesabatha; »*

yeSabatha ” yeeveki ngeeveki . Izizathu ezibini ziyalugxeka olu khetho. Eyokuqala yeyokuba ibinzana elithi “ *iisabatha* ” libhekisela “ *kwiisabatha* ” ezibakho “ *ngemithendeleko* ” yonqulo yaminyaka le emiselwa nguThixo kwiLevitikus 23. Ezi “ *ziisabatha* ” ezishukumisayo ezibekwe ekuqaleni yaye maxa wambi ekupheleni “ *kwemithendeleko yonqulo.* ”. Avuselelwa yintetho ethi “ *nize ningenzi msebenzi wakukhonza ngaloo mini* ”. Abananto yakwenza “*neSabatha*” yeveki nganye ngaphandle kwegama labo elithi “ *iSabatha* ” elithetha “ukuphumla, ukuphumla” nelibonakala okokuqala kwiGen.2:2: “ *UThixo waphumla* ”. Kwakhona kufanele kuphawulwe ukuba igama elithi “ *isabatha* ” elicatshulwe kumbhalo wesiHebhere womthetho wesine aveli kwiinguqulelo yeL . Noko ke, isusela kwisenzi esicatshulwe kwiGen.2:2: “ *ukuphumla* ” okanye “ *iSabatha* ” echazwe ngokucacileyo kwiinguqulelo yeBhayibhile yeJNDarby.

Isizathu sesibini sesi: UPawulos wathi ‘ *ngemithendeleko neesabatha* ’ ‘zizithunzi zezinto ezizayo ’ oko kukuthi, izinto eziprofeta ngento yokwenene eyayikho okanye eya kubakho. Sicinga ukuba ‘ *iSabatha yomhla wesixhenxe* ’ ibandakanyekile kule ndinyana, kusekho ‘ *isithunzi esiza* ’ de kufike iwaka lesixhenxe eliprofetayo. Ukufa kukaYesu Krestu kwatyhila intsingiselo “*yeSabatha yomhla wesixhenxe* ” eprofetayo, ngenxa yokoyisa kwakhe isono

nokufa, “ *iminyaka eliwaka* ” yasezulwini apho abanyulwa bakhe baya kugweba abafileyo basemhlabeni nabasezulwini.

Kule ndinyana, “ *imithendeleko, ukuthwasa kwenyanga* ” “ *neesabatha* ” zazo zazinxulunyaniswa nobukho bomnqophiso omdala wesizwe sikaSirayeli. Ngokumisela, ngokufa kwakhe, umnqophiso omtsha, uYesu Kristu waziphelisa ezi zinto zesiprofeto; kwakufuneka zipheze zize zithi shwaka “njengethunzi ” elinyamalalayo ngaphambi kokuzaliseka kobulungiseleli bakhe basemhlabeni. Ngoxa “iSabatha” yeeveki ngeeveki ilindele ukufika kwewaka lesixhenxe leminyaka ukuze ihlangabezane nobunyaniso bayo obuprofetiweyo ize iphulukane nokusebenza kwayo.

UPawulos ukwakhankanya ‘ *ukutya nokusela* . Njengomkhonzi othembekileyo, uyazi ukuba uThixo uthethe ngezi zinto kwiLevitikus 11 nakwiDuteronomi 14 apho achaza ukutya okucocekileyo okuvumelekileyo kunye nokutya okungahlambulukanga okwalelweyo. Amazwi kaPawulos awenzelwanga ukucel’ umngeni le mimiselo yobuthixo kodwa kuphela iimbono zabantu (*ekungekho namnye...*) ezivakaliswayo ngalo mbandela aya kuwuphuhlisa kwabaseRoma 14 neyoku-1 kwabaseKorinte 8 apho iingcinga zakhe zibonakala ngokucacileyo. Lo mbandela uphathelele ukutya okubingelelwe kwizithixo nakoothixo bobuxoki. Ukhumbuza abo banyuliweyo ababumba uSirayeli wokomoya kaThixo, ngemisebenzi yabo kuye, esithi kweyoku- 1 kwabaseKorinte 10:31 : “ *Nokuba niyadla, nokuba niyasela, nokuba nenza yiphi na into, zenzeleni uzuko lukaThixo izinto zonke* . Ngaba uThixo uyazukiswa ngabo bangayinanziyo nabayigatyayo imimiselo yakhe etyhiliweyo kule mibandela?

NguYakobi, umninawa kaYesu othethela abapostile **ngombandela wolwaluko** , kwiZenzo 15:19-20-21 : “ *Kungoko mna ndithi, masingabaxhaleli abo beentlanga abajikelayo kubo; kodwa masibabhalele ukuba bazikhwebule kwizingcoliso zezithixo, nombulo, nento ekrwitshiweyo, negazi; Kuba uMoses kwakwizizukulwana zakudala unabamvakalisayo kwimizi ngemizi, eleswa ezindlwini zesikhungu ezi iisabatha ngeesabatha .”*

Ngokufuthi zisetyenziselwa ukuthethelela inkululeko yabahedeni abaguqukela kwiSabatha, ezi ndinyana ngokuchaseneyo zenza obona bungqina bubalaseleyo benkqubo yayo eyakhuthazwa neyayifundiswa ngabapostile. Eneneni, uJacques ukugqala njengento engeyomfuneko ukubanyanzela ukuba baluke yaye ushwankathela imigaqo ebalulekileyo kuba baya kunikwa imfundiso enzulu yonqulo xa besiya “ngeeSabatha zonke” kwizindlu zesikhungu zamaYuda ezikwiindawo abahlala *kuzo* .

Esinye isizathu esisetyenziswayo ukuthethelela ukupheliswa kokuhlelwa kokutya okusulungekileyo nokungahlambulukanga: umbono owanikwa uPetros kwiZenzo 10. Ingcaciso yakhe iphuhliswa kwiZenzo 11 apho afanisa “izilwanyana ezizinqambi” zombono kunye “namadoda” angabahedeni awathi. beza kumthandazela ukuba aye kumthetheli-khulu waseRoma uKorneli. Kulo mbono, uThixo ufanekisela imo engcolileyo yabahedeni abangamkhonziyo nabakhonza izithixo zobuxoki. Noko ke, ukufa nokuvuswa kukaYesu Kristu kuzisa inguqulelo enkulu kubo, kuba umnyango wobabalo uvulelwe bona

ngokukholwa kwidini lentlawulelo likaYesu Kristu. Kungalo mbono awathi uThixo wamfundisa uPetros le nto intsha. Ngenxa yoko, ukuhlelwa kokusulungekileyo nokungahlambulukanga okwasekwa nguThixo kwiLevitikus 11 kuhlala kwaye kuqhubeka kude kube sekupheleni kwehlabathi. Ngaphandle kokuba, ukususela ngo-1843, kunye nommiselo kaDan.8:14, ukutya kwabantu kuye kwathabatha isiqhelo “ *sokungcwaliswa* ” kwantlandlolo okwamiselwa *kwaza kwacwangciswa kwiGen. Ndiwanike yonke imifuno evelisa imbewu, esehlabathini lonke, nemithi yonke eneziqhamo zomthi ovelisa imbewu; oku koba kukudla kuni .*

UYesu wanikela ngobomi bakhe ekuthuthumbisweni ngokomzimba nangokwengqondo ukuze asindise abanyulwa bakhe. Ungalithandabuzi inqanaba eliphezulu lobungcwele elifunwa kukufelwa ngulo msindisi njengembuyekezo. Enyanisweni !

Ixesha lasemhlabeni likaYesu Kristu

Iperile yeSabatha ye-20 kaMatshi, 2021

Ukususela ekuqaleni kobulungiseleli bam, ndeyiseka, ndaza ndayicula, yokuba “uYesu wazalwa entwasahlobo.” Ngale Sabatha yomhla wama-20 kuMatshi, 2021, intwasahlobo ikwikwinox yayingo-10:37 kusasa ekuqaleni kwentlanganiso yokomoya. Wandikhokelisa ke uMoya, ukuba ndifune ubungqina bento eyayikho ngelo xesha, yoyisakala nje ngokholo. Ikhalenda yamaJuda yasivumela ukuba sibeke ixesha lentlakohlaza ye-equinox yonyaka - 6 phambi kobudlelwane bethu bobuKristu obusemthethweni bokuzalwa koMsindisi wethu, "ngeSabatha" ye-21 kaMatshi.

Kutheni unyaka - 6?

Kuba ukwenza kwethu ukuthandana ngokusemthethweni kokuzalwa kukaYesu Kristu kwakhiwe phezu kweempazamo ezimbini. Kwakungenkulungwane yesi-6 kuphela ^{yeXesha} Eliqhelekileyo apho imonki yamaKatolika uDionysius Omncinane yaqalisa ukuseka ikhalenda. Ekubeni zazingekho iinkcukacha zeBhayibhile okanye ezingokwembali, wabeka oku kuzalwa ngomhla wokufa kukaKumkani uHerode, awawubeka ngowama-753

ekusekweni kweRoma. Ukususela ngoko, ababhali-mbali baye baqinisekisa impazamo yeminyaka emi-4 ekubaleni kwakhe; nto leyo ebeka ukufa kukaHerode ngowama-749 ukususela ekusekweni kweRoma. Kodwa, uYesu wazalwa ngaphambi kokufa kukaHerode kwaye Mat.2:16 isinika ukuchaneka okubeka iminyaka kaYesu "kwiminyaka *emibini* " ngexesha "lokubulawa kwabantu abangenatyala" eyalelwa nguKumkani uHerode onomsindo, ngenxa yokuba. wabandezeleka weva ukufa kusiza okwakuza kumkrazula kude nolonwabo lwamandla. Iinkcukacha zibalulekile, kuba umbhalo uchaza, " *iminyaka emibini, ngokomhla awayebuzise ngenyameko kwizilumko* ." Ukongezwa kwiminyaka emine yempazamo yangaphambili, unyaka-6, okanye wama-747 wokusekwa kweRoma, usekwa ngokwebhayibhile.

I-equinox yasentwasahlobo yonyaka - 6

Ukuwa ngeSabatha, kulo nyaka-6, iBhayibhile isixelela ukuba ingelosi yazibonakalisa "kubalusi *ababeselusa imihlambi yabo* ". ISabatha iyakwalela ukurhweba kodwa hayi ukugcinwa nokukhathalelwa kwezilwanyana; UYesu wakungqina oku ngokuthi: " *Ngubani na kuni othi, enemvu, yeyeyela emhadini, angezi ayihlangule, nangomhla wesabatha? ?* ". Ngaloo ndlela ngesithunywa sezulu, ukuzalwa " *koMalusi Olungileyo* ", umsindisi nomkhokeli wezimvu ezingabantu kwabengezwa, okokuqala, kubalusi abangabantu, abagadi nabakhuseli bezimvu zezilwanyana. Ingelosi yacacisa: " *...kuba nizalelwe namhlanje emzini kaDavide uMsindisi, onguKristu iNkosi* ." Ngoko ke olu " *namhlanje* " lwalulusuku lweSabatha yaye kwakusenziwa isaziso ebusuku, ukuzalwa kukaYesu kwenzeka phakathi kwentsimbi yesi-6 p.m., ekuqaleni kweSabatha, nexesha lobusuku lokuvakalisa ingelosi kubalusi. Ngoku kufuneka simisele ixesha elichanekileyo xa, ngexesha lokudayela kukaSirayeli, i-equinox yasentwasahlobo yonyaka - i-6 yazaliseka. Kodwa oku akukenzeki kuba asinalwazi malunga neli xesha.

Ukuzalwa kukaYesu ngeSabatha kwenza icebo likaThixo lokusindisa liqaqambe kwaye libe sengqiqweni. UYesu wazichaza "njengoNyana *woMntu* ", " *uMnini-Sabatha* " . Kuba iSabatha yeyokwexeshana kwaye ukusebenziseka kwayo kuyaqhubeka kude kube ngumhla wokuza kwayo okwesibini, eli xesha linamandla kwaye linobuqaqawuli. UYesu unika iSabatha intsingiselo yayo epheleleyo ukususela ekuprofeteni kwakhe inxalenye eseleyo yewaka lesixhenxe elizuziselwe abanyulwa bakhe kuphela ngokoyisa kwakhe isono nokufa.

Ukuphawula ukungena kwakhe ebuntwini obukhulu, "iminyaka elishumi elinesibini" ubudala, uYesu ungenelela ngokomoya nabantu bonqulo ababuza imibuzo ngoMesiya owavakaliswa kwiZibhalo Ezingcwele. Ehlulwe kubazali bakhe ababemfuna kangangeentsuku ezintathu, wakungqina ukuzimela geqe kuThixo nokukuqonda kwakhe uthumo lwakhe lokunceda abantu basemhlabeni.

Kwandula ke kufike ixesha lobulungiseleli bakhe basemhlabeni obusebenzayo nobusemthethweni. Iimfundiso *ezikuDaniyeli* 9:27 ziyichaza ngendlela " *yomnqophiso* " ka *iveki* "efuzisela iminyaka esixhenxe phakathi kokwindla 26 kunye nokwindla 33. Phakathi kwezi zibini zimbini, kwindawo esembindini, intwasahlobo kunye nomthendeleko wePasika wonyaka wama-30 apho, nge-3 p.m., "phakathi kwiveki yePasika, ngoLwesithathu. NgoAprili 3, 30 UYesu Kristu waliphelisa *isilwanyana "idini nomnikelo* " wesithethe

samaHebhere, ngokunikela ngobomi bakhe ukuze kucanyagushelwe izono zabanyulwa bakhe kuphela. Ngomhla wokufa kwakhe, uYesu wayeneminyaka engama-35 neentsuku ezili-13 ubudala. Esifa esoyisa isono nokufa, uYesu wayenokuwunikela umoya wakhe kuThixo, esithi, “ *Kugqityiwe .*” Ukoyisa kwakhe ukufa kwaqinisekiswa kamva kukuvuswa kwakhe. Ngaloo ndlela wahamba waza wabayalela abapostile nabafundi bakhe de, njengoko babekhangele, wenyuka waya ezulwini ngaphambi komthendeleko wePentekoste, ngokobungqina obunikelwa kwiZenzo 1:1 ukusa kwese-11. Ukubuya okuzukileyo, esithi: “ *Madoda aseGalili, nimeleni na apha nikhangele ezulwini? Lo Yesu unyusiweyo kuni wasiwa ezulwini, uya kuza kwangolo hlobo nimbone esiya ngalo emazulwini.* ”. NgePentekoste, waqalisa ubulungiseleli bakhe basezulwini “boMoya Oyingcwele” obumvumela ukuba asebenze de kube sekupheleni kwehlabathi, kwangaxeshanye, ngomoya wakhe ngamnye wabanyulwa bakhe abasasazeke emhlabeni. Kungelo xesha apho igama lakhe laprofetayo kuIsaya 7:14, 8:8 nakuMat.1:23, “ *Emanuweli* ” elithetha ukuthi, “uThixo unathi”, lithatha, nangaphezulu, intsingiselo yalo yokwenyani.

Iinkcukacha ezinikelwe kolu xwebhu zingumvuzo uYesu awunikela kwabanyulwa bakhe njengomqondiso woxabiso ngokubonakalisa kwabo ukholo. Yile ndlela umhla wokufa kwakhe usivumela ukuba sazi kwaye sabelane naye ngokubuya kwakhe kokugqibela okuzukileyo awayekulungiselele usuku lokuqala lwentwasahlobo ngonyaka ka-2030; oko kukuthi, iminyaka engama-2000 emva kwentwasahlobo yokubethelelwa kwakhe emnqamlezweni ngoAprili 3, 30.

Ubungcwele nobungcwele

Ubungcwele nobungcwele azinakwahlulwa neemeko zosindiso ezinikelwa nguThixo ngoYesu Kristu. UPawulos ukhumbula oku kumaHebhere 12:14 : “ *Phuthumani uxolo nabo bonke, nobungcwele, ekungekho namnye uya kuyibona iNkosi, engenabo .*

Le ngcamango yobuthixo “ **yokungcwaliswa** ” imele iqondwe ngokugqibeleleyo kuba ichaphazela “konke okukaThixo” yaye njengabo bonke abaniniyo, ayinakuhluthwa ngaphandle kwemiphumo kwabo banobuganga bokwenjengalo. Ngoku, akukho mfuneko yokuchonga nokuseka uludwe lwezinto

ezizezakhe; UMDali wobomi nayo yonke into ekubo, yonke into yeyakhe. Ngoko ke unelungelo lobomi nokufa kuzo zonke izidalwa zakhe eziphilayo. Nangona kunjalo, eshiya wonke umntu ilungelo lokuhlala naye okanye afe ngaphandle kwakhe, abanyuliweyo bakhe bajoyina ngokukhululekileyo nangokuzithandela ukuba babe ngabakhe ngonaphakade. Oku kuxolelana naye kwenza abanyulwa bakhe babe yimpahla yakhe. Abo abamkelayo nabaziyo bangena kwingcamango yakhe yokungcwaliswa **esele** iphathelele yonke imithetho obuphantsi kwayo ubomi basemhlabeni. Ngoko ke, ukungcwaliswa kubandakanya ukuvuma ukuzithoba kwimithetho yenyama neyokuziphatha esekwe, yaye ngoko yamkelwe, nguThixo. Kungesi zizathu zimbini eyathi iSabatha neMithetho Elishumi ikubonakalise ngokungqalileyo oku kungcwaliswa kobuthixo, ukreko oluya kufuna ukufa kukaMesiya uYesu.

Le ngcamango yokungcwaliswa isisiseko kangangokuba uThixo wabona kufanelekile ukuyichaza ekuqaleni kweBhayibhile kwiGenesis 2:3, ngokungcwaliswa umhla wesixhenxe. Ngoko ke akumangalisi ukuba eli nani lesixhenxe liba “litywina lasebukhosini” kuyo yonke iBhayibhile yaye ngakumbi ngakumbi kwiSityhi.7:2: “ *Ndabona esinye isithunywa sezulu, sinyuka sisiya ekuphumeni kwelanga , sasinetywina . kaThixo ophilileyo ; yadanduluka ngezwi elikhulu kwiingelosi ezine, ezazinikelwe ukuba ziwonakalisa umhlaba nolwandle ; Abo baneendlebe zokuva icebiso loMoya ochuliweyo kaThixo baya kuba bephawulile ukuba eli “ tywina loThixo ophilileyo ” licatshulwe kwesi sahluko “7” seSityhilelo.*

Ngomhla wePasika kunye nomhla weSabatha yomhla we-3 ka-Epreli, 2021, isikhumbuzo sokufa koMsindisi wethu uYesu Krestu, uMoya kaThixo wakhokelela iingcinga zam kwingcwele yamaHebhere kaMoses kunye neTempile eyakhiwa nguKumkani uSolomon eYerusalem. Ndaphawula apho isibakala esingqina ukutyhilwa kwam kwale ngcwele; oko kukuthi, indima engokwesiprofeto yeprojekthi enkulu yokusindisa elungiselelwe abanyuliweyo abakhululwe nguThixo.

Ukususela ngowe-1948, amaYuda asathwele isiqalekiso sobuthixo ngenxa yokwala kwawo ukumamkela uYesu Kristu ‘njengoMesiya’ othunywe nguThixo, amaYuda aye alifumana kwakhona ilizwe lawo lobuzwe. Ukusukela ngoko, imbono enye, ingcamango enye ibethe gqolo kubo: ukwakhiwa kwakhona kweTempile eYerusalem. Yeha ke, le nto ayisayi kuze yenzeke, kuba uThixo unesizathu esivakalayo sokuyinqanda; indima yakhe yaphela ngokufa nokuvuka kukaYesu Kristu. Ubungcwele betempile bazaliseka ngokupheleleyo kumphefumlo ‘kaMesiya’, enyameni yakhe nasemoyeni wakhe, egqibelele engenalo naliphi na ibala. UYesu wasityhila esi sifundo xa wathi kuYohane 2:14 , ethetha ngomzimba wakhe, “ *yichitheni le tempile, mna ke ndiya kuyivusa ngeentsuku ezintathu .”*

Ukuphela kokusebenziseka kwetempile kwaqinisekiswa nguThixo ngeendlela ezininzi. Okokuqala, wayitshabalalisa ngo AD 70 yimikhosi yamaRoma kaTitus, njengoko kwakuprofetwe kuDaniyeli 9:26. Wandula ke, akuba ewagxothile amaYuda, wanikela indawo yetempile kunqulo lwamaSilamsi, olwakha khona iimosque ezimbini; eyona "Al-Aqsa" endala kunye neDome

yeLiwa. Ke ngoko, uSirayeli akanalo, elivela kuThixo, akanalo ithuba okanye igunya lokuphinda akhe itempile yakhe. Kuba oku kwakhiwa ngokutsha kwakuya kuyigqwetha iprojekthi yakhe yosindiso eyayiprofetiwe.

Ixesha lokuba semthethweni kwetempile yaseYerusalem lakrolwa ngendlela yokwakhiwa kwayo. Kodwa ukuze sibone ngokucacileyo, simele sele sihlolisisa iinkcukacha ezityhiliweyo zesi sakhiwo sonqulo sithwele ubungcwele. Masiphawule ukuba itempile yayiza kwakhiwa nguKumkani uDavide owavakalisa umnqweno wakhe waza wanyula iYerusalem ukuba iyamkele; UThixo wavuma. Ukuze enze oku, wasihombisa waza wasiqinisa esi sixeko samandulo sasibizwa ngokuba “yiYebhusi” ukususela kwixesha lika-Abraham. Ngaloo ndlela, phakathi kukaDavide “nonyana kaDavide”, “uMesiya”, “iminyaka eliwaka” yadlula. Kodwa uThixo akamvumelanga ukuba enjenjalo, kodwa umazisile isizathu. waba yindoda yegazi ngokubulala umkhonzi wakhe othembekileyo “u-Uriya umHet” ukuze athabathe umfazi wakhe, “uBhatshebha,” owathi kamva waba ngunina kaKumkani uSolomon. Ngaloo ndlela uDavide walithwala ixabiso lesiphoso sakhe, wohlwaywa ngokufa konyana wakhe wamazibulo, owazalwa nguBhatshebha, emva koko, ekubalile abantu bakhe ngaphandle komyalelo kaThixo, wohlwaywa waza uThixo wamthembisa ukuba akhethe isohlwayo sakhe phakathi kwezinto ezintathu azikhethayo. Ngokutsho kweyesi-2 kaSam.24:15, wakhetha ukufa kukabhubhani owabulala abantu abangama-70,000 ngeentsuku ezintathu.

Kweyoku-1 yooKumkani 6 sifumana inkcazelo yetempile eyakhiwa nguSolomon. Uyithiya igama elithi, “indlu kaYHWH”. Eli gama elithi “indlu” libonisa indawo yokudibana kwentsapho. Indlu eyakhiweyo iprofeta ngosapho lomdali ohlangulayo uThixo. Yenziwe zizinto ezimbini ezidibanayo: ingcwele kunye netempile.

Emhlabeni, kwenziwa izithethe zonqulo eziqheliselwa kummandla ogunyaziswe ngumntu. USolomon uyibiza ngokuba yitempile. Njengokwandiswa kwengcwele kangcwele, leyo ayibiza ngokuba yingcwele, nekwahlulwe kuyo kuphela ngekhuselelo, igumbi letempile liziikubhite ezimashumi mane ubude, okanye liphindwe kabini kunengcwele. Ngaloo ndlela itempile igubungela i-2/3 yendlu yonke.

Nangona wakhiwa kamva ngexesha likaMoses, umnqophiso wamaYuda ngokupheleleyo uphantsi kweambrela yomnqophiso owenziwa phakathi koThixo noAbraham ekuqaleni kwewaka leminyaka lesithathu ukususela kuAdam. “UMesiya uya kuzibonakalisa kumaYuda ekuqaleni kwenkulungwane yesihlanu, kwiminyaka engama-2000 kamva. Noko ke, ixesha elimiselwe nguThixo emhlabeni ukuba likhethe abo banyuliweyo yiminyaka engama-6000. Ngaloo ndlela sifumana ixesha, umlinganiselo we- $\frac{2}{3} + \frac{1}{3}$ wendlu ka-YaHWéH. Yaye kolu thelekiso, isi- $\frac{2}{3}$ somnqophiso ka-Abraham sifana nesiqingatha sesibini/3 sendlu kaYHWH esiphelela kwisikhuselelo esahlulayo. Esi sigqubuthelo sidlala indima ephambili kuba siphawula ukuguquka ukusuka emhlabeni ukuya kwelezulu; oku kukwazi ukuba olu tshintsho luphawula ukugqitywa kwendima yesiprofeto yetempile yasemhlabeni. Ezi ngcamango zinika isigqubuthelo esahlulayo intsingiselo yesono esahlula uThixo wasezulwini ofezekileyo nomntu wasemhlabeni ongafezekanga nonesono ukususela kuAdam noEva. Isigqubuthelo

esahlulayo sinophawu olubini, kuba kufuneka luhambelane nokugqibelela kwasezulwini kunye nokungafezeki kwasemhlabeni kweziqwenga ezibini ezidibeneyo. Kungelo xesha apho indima kaMesiya ivelayo kuba ulubonakalisa ngokugqibeleleyo olu phawu. Ekufezekeni kwakhe kobuthixo, uYesu Kristu waba sisono ngokuthwala abo banyuliweyo bakhe endaweni yabo ukuze abacamacagushela nokuhlawula ixabiso elifayo.

Olu hlahlelo lusikhokelela ekuboneni kwingcwele umfanekiso wolandelelwano lwesiprofeto lwezigaba ezinkulu zokomoya eziphawulwa rhoqo emva kweminyaka engama-2000: ^{idini lokuqala} elanikelwa nguAdam-Idini elanikelwa nguAbraham kwiNtaba yeMoriya, iGolgotha yexesha elizayo-Idini likaKristu emazantsi. yeNtaba yeGolgotha-Idini labanyulwa bokugqibela lithintelwe kukubuya okuzukileyo komsindisi uYesu Krestu kuMikayeli.

Kuba uThixo, ngokweyesi- 2 kaPetros 3:8 , athi kuye “ *imini enye injengeminyaka eliwaka, neminyaka eliwaka injengemini enye,* ” (bona kwaneNdumiso 90:4), inkqubo yasemhlabeni yakhelwe phezu komfanekiso wendalo iphela. iveki ngokulandelelanayo: iintsuku ezi-2 + iintsuku ezi-2 + iintsuku ezi-2. Kwaye emva koku kulandelelana kuvulwa “ *usuku lwesixhenxe* ” olungunaphakade .

Imixholo yamagumbi amabini endlu engcwele ityhila ngokugqithisileyo.

Indawo engcwele okanye eyona ndawo ingcwele

Likerubhi zombini ezolule amaphiko

Indawo engcwele ibiziikubhite ezingamashumi amabini ubude, neekubhite ezingamashumi amabini ububanzi. Sisikwere esigqibeleleyo. Ukuphakama kwawo kuziikubhite ezimashumi mabini; eyenza ibe yityhubhu; umfanekiso ophindwe kathathu wokufezeka ($= 3 : L = l = H$); oku njengengcaciso “ *yeYerusalem entsha ehla iphuma ezulwini kuThixo* ” kwiSityhi.20. Le ndawo ingcwele yalalwa nguThixo emntwini phantsi kwesohlwayo sokufa. Isizathu silula kwaye sisengqiqweni; le ndawo inokwamkela uThixo kuphela kuba ifanekisela izulu kwaye ifanekisela isimilo sikaThixo sasezulwini. Kwiingcinga zakhe kukho isicwangciso sakhe sosindiso apho zonke izinto ezifuziselayo ezifakwe kule ngcwele zidlala indima yazo. Inyaniso ikuThixo kummandla wasezulwini, yaye emhlabeni unikela umzekeliso woku ngemiqondiso. Ngaloo ndlela ndifikelela kumbandela wokufunyanwa kwale Pasika yowama-2021. Sifunda kweyoku- 1 yooKumkani 6:23 ukusa kweyama-27 : “ *Wenza iikerubhi zambini engcweleli ngomnquma wasendle, zaziikubhite ezilishumi ukuphakama kwazo. Iphiko ngalinye beliziikubhite ezintlanu, ukusuka encamini yelinye iphiko ukuya encamini yelinye iphiko layo. Neyesibini ikerubhi ibiziikubhite ezilishumi. Umlinganiso nembonakalo yazo ibiyinto enye kuzo zombini iikerubhi. Ukuphakama kwekerubhi nganye bekuziikubhite ezilishumi. Wazibeka iikerubhi ezo ke uSolomon phakathi kwendlu; oluka amaphiko azo; iphiko elo lafikelela kolunye udonga, lathi iphiko lesibini lafikelela kolunye udonga; yaye amanye amaphiko azo adibana esiphelweni phakathi kwendlu .”*

Ezi kherubhi zazingekho kumnquba kaMoses, kodwa ngokuzibeka etempileni kaSolomon, uThixo uyayikhanyisela intsingiselo yale ndawo ingcwele.

Kwicala lobubanzi balo, iqhekeza liwela ngamaphiko amabini eekherubhi ezimbini, ngaloo ndlela linika umgangatho wesibhakabhaka, ngokufanelekileyo ongafikelelekiyo kumntu ophila emhlabeni kuphela. Ndithatha eli thuba apha ukugxeka nokumisela inyani ngokunxulumene nezi kerubhi ekuthe, kwintsokolo yobuhedeni eyimfihlakalo, abapeyinti abadume njengo “Michelangelo” banike imbonakalo yeentsana ezinamaphiko zidlala izixhobo okanye iintolo ezidubula ngezandla zabo. Akukho zintsana ezulwini. NakuThixo, ngokutsho kweNdumiso 51: 5 okanye 7: " *Uyabona, ndizalelwe ebugwenxeni, kwaye uma wandithabatha esonweni* ", kunye Rom.3:23: " *Kuba bonile bonke kwaye baluhlutha uzuko. kaThixo* , akukho nto injengomntwana ongenatyala okanye onyulu, kuba ukususela kuAdam, umntu uye wazalwa engumoni ngelifa. Zonke iingelosi zasezulwini zadalwa ziselula, njengoko uAdam wayesemhlabeni. Abagugi kwaye bahlala befana. Ukwaluphala luphawu olulodwa lwasemhlabeni, umphumo wesono nokufa, umvuzo waso wokugqibela, ngokutsho kwabaseRoma.6:23.

Ityeya yoMdibaniso oNgcwele

1 Kumkani 8:9 : “ *Etyeyeni kuphela amacwecwe amabini amatye , awawabeka khona uMoses eHorebhe, oko uYehova wanqophisana noonyana bakaSirayeli, ekuphumeni kwabo ezweni laseYiputa .*

Kwingcwele okanye kwingcwele kangcwele kukho iikherubhi ezimbini ezinkulu ezinamaphiko azolukileyo, imiqondiso yesimo esisebenzayo sasesibhakabhakeni, kodwa kananjalo nangaphezu kwako konke, **ityeya yomnqophiso** ebekwe **embindini** wegumbi phakathi kweekherubhi ezimbini ezinkulu. Kaloku le ndlu yakhiwe ukuze ikhuseleke. Ngolandelelwano uThixo anikela ngalo kuMoses izinto zonqulo ekuya kufuneka azenze, ifunyanwa kuqala, ityeya yomnqophiso. Kodwa esi sitya asixabisekanga ngaphezu kwezinto ezikuso: amacwecwe amabini amatye athe uThixo wakrola kuwo ngomnwe wakhe umthetho ongcwele wemithetho elishumi. Yimbonakaliso yengcinga yakhe, isiqhelo sakhe, nesimilo sakhe esingaguqukiyo. Kwisifundo esahlukileyo (i-2018-2030, eyona nto ilindelekileyo yama-Adventist), sele ndibonise ubuprofeti bayo bexesha lobuKristu. Engcweleni sifunda iingcinga ezifihlakeleyo zikaThixo. Apho sifumana izinto ezithi zikhokelele kwaye zenze ubudlelane naye bubekho. Kwanele ukutsho ukuba umoni ohlala enxaxha ngabom kwimithetho yakhe elishumi uyazikhohlisa ukuba ukholelwa ukuba unokulubanga usindiso lwakhe. Ubudlelwane buxhomekeke kuphela kukholo olubekwe kwizinto zokwenyani ezifuziselayo ezifumaneka kule ndawo ingcwele. Kwimithetho elishumi, uThixo ushwankathela umgangatho wakhe wobomi obumiselwe abantu abenziwe ngokomfanekiselo wakhe; nto leyo ethetha ukuba uThixo ngokwakhe uyayihlonela aze ayiphumeze imiyalelo yakhe. Ubomi obunikwe umntu busekelwe ekuhloneleni le mithetho. Isikreko sabo siphumela kwisono esifanelwe kukufa kwalowo unetyala. Kwaye ukususela kuAdam noEva, ukungathobeli kuye kwabeka lonke uluntu phantsi kwale meko yokufa. Ngoko ke ukufa kwawela ebantwini njengesifo esinganyangekiyo.

Isihlalo sokucamagusha

Kwingcwele ephezu kwesihlalo sokucamagusha, kukho umfanekiso wokomfuziselo wesibingelelo iMvana kaThixo emele ihlaselwe kuso, ezinye izithunywa zezulu ezimbini ezincinane zijonge esibingelelweni yaye amaphiko azo adibana embindini. Kulo mfanekiso, uThixo ubonisa umdla iingelosi ezithembekileyo eziwunikelayo kwicebo losindiso elisekelwe ekufeni kwentlawulelo kaYesu Krestu. Kuba uYesu wehla evela ezulwini ukuze athabathe imbonakalo yosana olungumntu. Lowo wanikela ngobomi bakhe emnqamlezweni waseGolgotha okokuqala wayengumhlobo wabo wasezulwini "uMikayeli", umphathi weengelosi kunye nembonakaliso yasezulwini ebonakalayo yomdali kaThixo uMoya kunye neengelosi ngokufanelekileyo bazigqala "njengabakhonzi abangamadlelane" abonyuliweyo *bakhe*.

Kwingcwele kangcwele, ityeya egutyungelwe sisihlalo sokucamagusha ibekwa phantsi kwamaphiko eekerubhi ezimbini ezinkulu nezincinane. Kulo mfanekiso sifumana umzekeliso wale ndinyana kuMal.4:2 : “ Ke kuni, nina baloyikayo igama lam, *ilanga lobulungisa liya kuphuma*, *nophiliso lube phantsi kwamaphiko alo*; *niya kuphuma nitsibe njengamathole asesitalini*. Isihlalo senceba, umfuziselo obonisa kwangaphambili umnqamlezo uYesu awabethelelwa kuwo, siya kuzisa impiliso kwisifo esibulalayo sesono. UYesu wafa ukuze akhulule esonweni waza wavuka kwakhona ukuze akhulule abanyulwa bakhe kwizandla ezikhohlakeleyo zaboni abangaguqukiyo nabavukelayo. Ukwaphulwa komthetho okuqulethwe emkhombeni kwazisa ukufa kuzo zonke izidalwa ezingabantu emhlabeni. Kwaye kwabo banyuliweyo banyulwe nguThixo kuKristu, kubo bodwa, isihlalo senceba esibekwe phezu kwetyeya enomthetho owaphulwayo sizise uloyiso lobomi obungunaphakade abaya kungena kubo ngeyure yovuko lokuqala; owabangcwele abahlawulelweyo ngegazi elaphalazwa nguYesu Krestu kwesi sihlalo senceba. Ukuphiliswa kwabo ekufeni kuya kuzaliseka ngokupheleleyo. NgokukaMal.4:2, iikerubhi zingumfanekiso kaThixo onguMoya wasezulwini lowo IsiTyhilelo 4 simchaza ngokomfuziselo “wezidalwa eziphilileyo ezine”. Kuba ukuphilisa okuncanyathiselwe kwisihlalo sokucamagusha kubekwe kakuhle phantsi kwamaphiko amabini aphakathi eekerubhi ezimbini ezinkulu.

Kanye njengokuba kwisithethe samaHebhere saminyaka le “somhla wocamagushelo” igazi lesilwanyana lebhokhwe latshizwa ngaphambili nakwisihlalo sokucamagusha, ukuya ngasempuma, kwakuyimfuneko ukuba igazi likaYesu Kristu limpompoze ngokwenene naye. kwakwesi sihlalo sokucamagusha. Ngenxa yoko, uThixo akabizanga nkonzo yababingeleli abangumntu. Waceba waza walungelelanisa yonke into kusengaphambili, ngokwenza ukuba ityeya nezinto ezingcwele zisuswe kweyona ndawo ingcwele nakwindawo engcwele ngexesha lomprofeti uYeremiya zisiwe kumqolomba osezantsi kweNtaba yeGolgotha, phantsi kwamatye. umhlaba, iimitha ezintandathu ubunzulu, ngaphantsi nje komngxuma oyikyubhiki wama-50 cm, wembiwa phezu kweliwa, apho amajoni aseRoma awumisa khona umnqamlezo apho uYesu wabethelelwa khona. Ngesiphoso eside nesinzulu esadalwa yinyikima ekhankanywe eBhayibhileni, igazi lakhe laququqela ngokoqobo ngakwicala lasekhohlo lesihlalo sokucamagusha, oko kukuthi, kwicala lasekunene likaKristu obethelelwe emnqamlezweni. Ngoko ke, akukho sizathu sokuba uMateyu 27:51

angqine ezi zinto: “ *Lasuka ikhuselo lengcwele lakrazuka kubini, lithabathela phezulu lada lesa phantsi; umhlaba washukuma, namawa akrazuka, ...*”. Ngo-1982, uhlolisiso lwezenzululwazi lwayihlala ukuba igazi elomileyo elaqokelelwa nguRon Wyatt laliyilwe ngokungaqhelekanga ziichromosomes ezingama-23 kunye nechromosome enye engu-Y. umfanekiso wobuso bakhe kunye nomzimba wakhe ubonakala ngokungalunganga. Ngoko ke, umthetho owaphulwayo owawuqulethwe etyeyeni wafumana imbuyekezo yawo epheleleyo ngokufumana esibingelelweni sayo igazi elimsulwa ngokwenene kuso sonke isono soMsindisi wethu uYesu Kristu. Kuba ekutyhileni ezi zinto kuRon Wyatt, uThixo akazange afune ukwanelisa umdla wabantu, kodwa wayefuna ukomeleza imfundiso yokungcwaliswa kobuthixo bakhe kuYesu Kristu. Ngenxa yokuba enegazi elahlukileyo kwabanye abantu, unikela isizathu sokukholelwa kubantu bakhe obufezekileyo nobunyulu, ongenazo zonke iintlobo zesono. Ngaloo ndlela uqinisekisa ukuba weza kumzimba omtsha okanye “ *uAdam wokugqibela* ” njengoko uPawulos esitsho kweyoku-1 kwabaseKorinte 15:45, ngenxa yokuba nangona wayebonwa, weva waza wabulawa ekumzimba wenyama ofana nowethu, wayengenalo unxibelelwano lwemfuza. kunye neentlobo zabantu. Ukunikela ingqalelo okunjalo kwiinkcukacha ekuphumezeni iphulo lakhe lokusindisa kutyhila ukubaluleka kukaThixo kwimifuziselo yemfundiso yakhe. Yaye sisiqonda ngakumbi isizathu sokuba, uMoses wohlwaywa ngokugqwetha eli phulo lokusindisa likaThixo ngokubetha iliwa laseHorebhe kabini. Kwisihlandlo sesibini, ngokomyalelo kaThixo, kwafuneka athethe naye ukuze afumane amanzi.

Intonga kaMoses, imana, umsongo kaMoses

17:10 *Wathi uYehova kuMoses, Yibuyisele intonga ka-Aron **phambi kwesingqino** , igcinwe, ibe ngumqondiso koonyana bogwiliko, ukuphelise ukukrokra kwabo phambi kwam, bakuphelise. hayi ixesha lokufa .*

IEksodus 16:33-34 *Wathi uMoses kuAron, Thabatha isitya, ugalele kuso ihomere sizele yimana, usibeke **phambi** koYehova, igcinelwe imbewu yakho. Ngokomyalelo kaYehova kuMoses, uAron wayibeka **phambi kwesingqino** , ukuze igcinwe .”*

: 26: “ *Yithabatheni incwadi yalo myalelo, niyibeke **ecaleni letyeya yomnqophiso kaYehova uThixo wenu, ibe lingqina khona kuni** .*

Ngokusekelwe kwezi ndinyana, masimxolele umpostile uPawulos impazamo yakhe eyakhokelela ekubeni abeke ezi zinto emkhombeni kungekhona ecaleni okanye ngaphambi kwawo, kumaHebhere 9:3-4 : “Ngasemva kwekhuselo lesibini kwakukho inxalenye yelo mkhombeni . *yomnquba ebizwa ngokuba yingcwele kangcwele ; ~~nesibingelelo segolide sokuqhumisela~~ , netyeya yomnqophiso, yalekwe ngegolide; ~~Phambi kwetyeya~~ kwakukho isitya segolide esinimana, nentonga ka-Aron edubule amathupha, namacwecwe omnqophiso .* Ngokufanayo, isibingelelo sesiqhumiso sasingekho ngcwele kodwa sasikwicala letempile eliphambi komkhusane. Kodwa izinto ezazibekwe ecaleni komkhombe zazikho ukuze zingqinele imimangaliso eyaphunyezwa nguThixo kubantu bakhe abangamaHebhere ababa nguSirayeli, uhlanga olukhululekileyo nolunembopheleleko.

Ecaleni kwetyeya, intonga kaMoses noAron, ifuna ukukholosa ngabaprofeti bokwenyaniso bakaThixo. Ngokutsho kweDuteronomi 8:3 , imana ikhumbuza abo babenyulwe ngaphambi kukaYesu ukuba “ *akaphili ngasonka namanzi kuphela umntu, uphila ngamazwi onke aphuma emlonyeni kaYehova .*” Yaye eli gama likwamelwa apho ngokohlobo lomsongo owabhalwa nguMoses, phantsi kolwalathiso lukaThixo. Ngaphezulu komkhombe, isibingelelo sesihlalo sokucamagusha sifundisa ukuba ngaphandle kokholo kwidini lokuzithandela lobomi bukaYesu Kristu, ukunxibelelana noThixo akunakuba yinto engenakwenzeka. Olu luhlu lwezinto luyisiseko sezakwalizwi somnqophiso omtsha owamiselwa ngegazi lomntu elaphalazwa nguYesu Kristu. Kwaye ngokusengqiqweni, imini apho, kuye, iprojekthi kaThixo yaphunyezwa kwaye yaphunyezwa, indima yemiqondiso kunye nomthendeleko ka “Yom Kippur” okanye “umhla wocamagushelo” owawuprofitile waphelwa lixesha. Ebusweni bokwenene, izithunzi ziyaphela. Kungenxa yoko le nto itempile, apho izithethe zesiprofeto zazisenziwa, kwafuneka zinyamalale kwaye zingaphinde zibonakale. Njengoko uYesu wafundisayo, umnquli kaThixo umele amnqule “ *ngomoya nangenyano ,*” “enokufikelela *ngokukhululekileyo* ” kuMoya wakhe wasezulwini ngokulamla kukaYesu Kristu. Kwaye olu nqulo aludityaniswa nakweyiphi na indawo yasemhlabeni, nakwaSamari, naseYerusalem, nangaphantsi eRoma, eSantiago de Compostela, eLourdes okanye eMecca.

Nangona ukholo lungabotshelelwanga kwindawo yasemhlabeni, lubonakaliswa ngemisebenzi uThixo ayilungiselele kwangaphambili abanyulwa bakhe ngoxa besaphila emhlabeni. Umfuziselo wengcwele waphela ekuqaleni kwenkulungwane yesihlanu emva kweminyaka engama-4,000 yesono. Kwaye ukuba iprojekthi kaThixo yayakhiwe ngaphezu kweminyaka engama-4000, abanyuliweyo ngebabengene kwintsalela kaThixo eyaprofetwa ngeSabatha yeveki. Kodwa kwakungenjalo, kuba ukususela kuZekariya, uThixo uye waprofeta ngezivumelwano ezimbini. Ucacisa okwesibini, esithi kuZak.2:11: “ *Izizwe ezininzi ziya kuthelala kuYehova ngaloo mini, zibe ngabantu bam; Ndiya kuhlala phakathi kwenu, nazi ukuba uYehova wemikhosi undithumile kuni.* » Ezi zivumelwano zimbini zifanekiselwa “ *yiminquma emibini* ” kuZak.4:11 kuse kweye-14 : “ *Ndaphendula ndathi kuyo, Ayintoni na le minquma mibini ngasekunene kwesiphatho sezibane nangasekhohlo? **Ndathetha okwesibini**, ndathi kuyo, Ayintoni na amasebe amabini omnquma, akufuphi nemijelo emibini yegolide, ephuma igolide ivela kuzo? Wandiphendula: Awazi na ukuba athetha ukuthini? Ndithi: **Hayi nkosi yam**. Wathi, Aba babini ngabathanjiswa, abema phambi kweNkosi yehlabathi lonke . Ukufunda ezi ndinyana kundenza ndifumanise ubuqili obumangalisayo bomdali kaThixo, uMoya oyiNgcwele ophefumlela igama lebhayibhile. UZekariya unyanzeleka ukuba abuze **kabini** ukuba ithetha ukuthini “ *iminquma emibini* ” ukuze uThixo amphendule. Oku kungenxa yokuba iprojekthi yomanyano olungcwele iya kufumana izigaba **ezibini** ezilandelelanayo kodwa isigaba esibini sifundiswa zizifundo zesokuqala. Zimbini kuzo, kodwa eneneni zinye kuphela, kuba eyesibini kuphela yincopho yeyokuqala. Eneneni, uxabisa ntoni umnqophiso omdala ngaphandle kokufa okucamagushelayo kukaMesiya uYesu? Akukho nto, nditsho nomsila wepere, njengoko imonki uMartin Luther wayeyakutsho. Kwaye lo ngunobangela*

wentlekele esachaphazela amaYuda esizwe namhlanje. Kwezi ndinyana uThixo ukwaprofeta ngokugatya kwabo umnqophiso omtsha ngempendulo kaZekariya kumbuzo othi “ *Aniyazi na intsingiselo yawo?*” Ndithi: **Hayi nkosi yam** . Kuba eneneni, amaYuda esizwe aya kuyityeshela le ntsingiselo de kube ngumzuzu wovavanyo lokugqibela olwandulela ukubuya kukaYesu Kristu apho aya kuguqula okanye aqinisekise ukwala kwawo ngexabiso lobukho babo.

Ngokucacileyo, ukuguquka kobuKristu kwezizwe zobuhedeni kubonakalise ukuba icebo likaThixo ngenene lafezwa emntwini uYesu Krestu kwaye lo kuphela komqondiso uThixo asawunikelayo kumaYuda esizwe ukuba ahlale kumanyano lwakhe olungcwele. Ngaloo ndlela uqinisekisiweyo, lo mnqophiso wesibini okanye omtsha wawuya kudlulela ngaphaya kwesithathu sokugqibela seminyaka engama-6000 yexesha lesono sasemhlabeni. Yaye kuphela kukubuya kwakhe kokugqibela okuzukileyo aya kuthi uYesu Kristu aphawule ixesha lokugqitywa komnqophiso wesibini; kuba kude kube koku kubuya, imfundiso eyaprofeta ngemifuziselo isala iluncedo ekuqondeni iprojekthi iyonke elungiselelwe nguThixo ekubeni simtyala ulwazi lwexesha lokubuya kwakhe okuzukileyo: ekuqaleni kwentwasahlobo ka-2030. Ngaloo ndlela, ngo-1844, ngokunika iSabatha. kubanyuliweyo bakhe, uThixo utsalela kwizifundo ezibhalwe kumfuziselo wengcwele yamaHebhere netempile kaSolomon. Uyasigxeka isono seCawa yamaKatolika esizuzwe kuMlawuli uConstantine ukususela ngo-Matshi 7, 321, ebonisa imfuneko entsha "yokuhlanjululwa kwengcwele" eyafezwa ngokwenene kube kanye kuYesu Kristu owabethelelwa emnqamlezweni waza wavuswa. Ngokwenene uThixo walinda de kwangowe-1844 ukugxeka ngokucacileyo ukugwetywa kwakhe “ngeCawa yamaRoma”. Kungenxa yokuba ukwamkelwa kwawo kwabeka ukholo lobuKristu lwantlandlolo phantsi kwesiqalekiso sesono esaphula ubuhlobo noThixo ngokungqinelana nesaziso esinikwe kuDan.8:12.

Ngoko ke, ukungcwaliswa kuthetha ukhlonelwa kweSabatha engcwele, yona ngokwayo eyangcwaliswa nguThixo ukususela ekupheleni kweveki yokuqala yokudala kwakhe inkqubo yomhlaba. Ngokukodwa njengoko iprofeta ngokungena kwabanyuliweyo ekuphumleni okufunyenwe koloyiso lukaYesu kwaye ikhona kowesine kwimithetho elishumi kaThixo equlethwe kwityeya yesingqino kweyona ndawo ingcwele, ingcwele, isimboli UMoya kaThixo wasezulwini kathathu ungcwele, ungcwele kwingqibelelo yeendima zakhe ezintathu ezilandelelanayo zikaYise, uNyana noMoya oyiNgcwele. Zonke izinto ezifunyenwe apho zithandeka entliziyweni kaThixo kwaye zimele zithandeka kwiingcinga neentliziyo zabanyulwa bakhe, abantwana bakhe, abantu “bendlu” yakhe. Ukukhethwa kobungcwele bokwenene babanyuliweyo kuyamiselwa kwaye kwachongwa.

Ngokungafaniyo nomthetho kaMoses othi ulungelelaniswe nenkqubela phambili yeprojekthi kaThixo, into ekrolwe ematweni ithatha ixabiso elingunaphakade kude kube sekupheleni kwehlabathi. Kwaye oku kunjalo ngemithetho yayo elishumi, ekungekho namnye kuyo onokuthi utshintshwe ize isuswe nangaphantsi, njengoko iRoma yobupopu yaba nobuganga bokwenza owesibini kule mithetho ilishumi. Injongo ye-diabolical yokukhohlisa abaviwa ngonaphakade ibonakala ekongezwa komyalelo ukuze kugcinwe inani leshumi.

Kodwa isalelo esingokobuthixo sokuqubuda kwizidalwa, imifanekiso eqingqiweyo okanye imifuziselo siye sashenxiswa ngokwenene. Singazisola ngolu hlobo lwento kodwa nangona kunjalo iyasivumela ukuba sityhile ukholo lobuxoki. Lowo ungafuni ukuqonda kwaye uhlala engaphezulu ngengqiqo uhlupheka ngenxa yesiphumo sokuziphatha kwakhe; uyayityeshela imimiselo yomgwebo wakhe de ugwetywe nguThixo.

Itempile okanye indawo engcwele

Masiyishiye inkalo yonqulo yasezulwini ebonwa sisezulwini ukuze siyijonge phantsi koko ubungcwele bonqulo businika yona emhlabeni. Siyifumana kwizinto ezibekwe kwinxalenye "yetempile" ye "ndlu ka-YaHWéH". Ngomhla kaMoses, eli gumbi laliyintente yokuhlangana. Zintathu ezi zinto kwaye zichaphazela itafile yezonka zokubonisa, isiphatho sesibane esinetyhubhu ezisixhenxe nezibane ezisixhenxe kunye nesibingelelo sesiqhumiso esibekwe kanye phambi komkhusane kumbindi wegumbi. Ukuphuma ngaphandle, itafile yesonka ingasekhohlo, ngasentla, kwaye isiphatho sesibane sisekunene ngasezantsi. Le mifuziselo yeyokwenene eyenzeka kubomi babanyulwa abahlawulelweyo ngegazi elaphalazwa nguYesu Krestu. Ziyahambelana ngokugqibeleleyo kwaye azinakwahlulwa.

nesiphatho sezibane ezisixhenxe

26:35 *uyimise itafile nganeno komkhusane, usimise nesiphatho sesibane malunga netafile, ngecala lomnquba elingasezantsi; uyimise itafile ngecala langasentla .*

Etempileni, ibekwe ekhohlo, kwicala lasezantsi. Iisimboli zifundwa ngokuhamba kwexesha, ukusuka eMzantsi ukuya kuMantla. Isiphatho sesibane sifanekisela uMoya nokukhanya kukaThixo ukususela ekuqaleni komnqophiso omdala. Umanyano olungcwele sele lusekelwe kwidini 'lemvana kaThixo' yepasika elafuziselwa lize landulelwe ngamatakane okanye amatakane eegusha aziinkunzi anikelwa njengedini ukususela kuAdam. KwiSityhi.5:6 imifuziselo yesiphatho sezibane incanyathiselwe kuso: “ *Amehlo asixhenxe angabomoya abasixhenxe bakaThixo abathunyelwa emhlabeni wonke* ” “ *neempondo ezisixhenxe* ” ezibonisa ukungcwaliswa kwaso kwamandla.

Isiphatho sesibane sikhona ukuhlangabezana nesidingo sokukhanya kwabanyuliweyo. Bayifumana egameni likaYesu Krestu ekukho kuye ukungcwaliswa (= 7) kokukhanya kobuthixo. Oku kungcwaliswa kufuziselwa linani “isixhenxe” elikhoyo kwisityhilelo seBhayibhile ukususela ekudalweni kweveki yeentsuku ezisixhenxe ukususela ekuqaleni. KuZekariya, uMoya uthi “ *amehlo asixhenxe* ” kwilitye elikhulu apho uZerubhabheli aya kuphinda akhe itempile kaSolomon eyatshatyalaliswa ngamaBhabhiloni. Yaye uthi ngala “ *mehlo asixhenxe* ”: “ *La asixhenxe ngamehlo kaYehova, atyhutyha ihlabathi lonke.* » KwiSityhi.5:6, esi sigidimi sibhekiswa kuYesu Kristu, “ *iMvana kaThixo* ”: “ *Ndabona esazulwini setrone nezidalwa eziphilileyo zone nasesazulwini samadoda amakhulu imvana, imvana. eyayilapho ngokungathi igxothiwe. Yayineempondo ezisixhenxe namehlo asixhenxe, angabo oomoya abasixhenxe bakaThixo, abathunyelwe kulo lonke ihlabathi.*” Le ndinyana ingqina ngamandla

ukungcwaliswa kobuthixo bukaMesiya uYesu. Umdali omkhulu uThixo wazithumela emhlabeni ukuze azalisekise idini lakhe lokuzithandela locamagushelo ngoYesu. Kungenxa yesenzo salo Moya wobungcwele endityala iingcaciso ezivezwa kwimisebenzi yam. Ukukhanya kuhambela phambili kwaye ulwazi lukhula ngokuhamba kwexesha. Sityala kuye konke ukuwaqonda kwethu amazwi akhe esiprofeto.

Isibingelelo sezithambiso

Ngokunikela ngomzimba wakhe wenyama ekufeni, ngokwemilinganiselo egqibeleleyo yomoya nomphfumlo wakhe uphela, uYesu Kristu uzisa phambi koThixo ivumba elithozamisayo elifuziselwa lisiko lamaHebhere ngeziqholo. UKristu umelwe kwezi ziqholo kodwa nakwindima yegosa elinikezela ngazo.

Kanye phambi komkhusane, yaye ujonge ityeya yesingqino nesihlalo sayo sokucamagusha, kukho isibingelelo sesiqhumiso esinikela kwigosa, umbingeleli omkhulu, indima yakhe njengomthetheleli weziphoso ezenziwe ngabanyulwa bakhe kuphela. Kuba uYesu akazange athathelele kuye izono zehlabathi lonke, kodwa kuphela abo banyuliweyo bakhe abanike imiqondiso yombulelo. Emhlabeni, umbingeleli omkhulu unexabiso elifuziselayo kuphela, ngenxa yokuba ilungelo lokuthethelelwa likuKristu uMsindisi kuphela. Ukuthethelelwa lilungelo lakhe elikhethekileyo yaye kunomlinganiswa “ *ongunaphakade* ” ngokohlobo lukaMelkitsedeke njengoko oku kucaciswa ngokubhekele phaya kuDan.8:11-12: “ *Wesuka wema kumthetheli-mkhosi, walisusa umbingelelo ongunaphakade kuye. wayidiliza indawo yengcwele yakhe. Umkhosi lowo wanikelwa ngenxa yedini elingunaphakade ngenxa yesono; uphondo lwayikhahlela phantsi inyaniso, lwaphumelela kwizenzo zalo* ”; naku Heb.7:23. Amagama athi “ *umbingelelo* ” acandliweyo akakhankanywanga kwimibhalo yantlandlolo yesiHebhere. Kule ndinyana, uThixo uyayigxeka imiphumo yolawulo lukapopu waseRoma. Ubudlelwane obuthe ngqo bomKrestu kunye noYesu buyaphambukiswa ukuze kungenelwe inkokeli kapopu; UThixo ulahlekelwa ngabakhonzi bakhe abalahlekelwa yimiphefumlo yabo. Kwimfezeko yakhe yobuThixo, nguThixo kuphela kuKristu onokukumisela ngokusemthethweni ukuthethelelwa kwakhe, kuba unikela, njengentlawulelo yabo abathethelelayo, idini lakhe lokuzithandela lovelwano elithwala ivumba elimnandi kuThixo umgwebi woThando noBulungisa amele kwangaxeshanye. ixesha . Ukucenga kwakhe akuzenzekeli, uyakwenza okanye akakwenzi, kuxhomekeka ekubeni lowo ucelayo ukufanele na okanye akunjalo. Ukuthethelelwa kukaYesu Kristu kushukunyiswa yimfesane yakhe ngobuthathaka bemvelo benyama babanyulwa bakhe, kodwa akukho bani unokumkhohlisa, ugweba aze alwe ngokusesikweni nangobulungisa aze abagqale abanquli namakhoboka akhe okwenyaniso; into abayiyo abafundi bakhe bokwenyaniso. Kwesi sithethe, iziqholo zifuzisela ivumba elimnandi likaYesu onokuthi ngaloo ndlela athandazele abangcwele bakhe abathembekileyo ngesiqholo sakhe sobuqu esimyolisayo kuThixo. Umgaqo ufana nonongo kwisitya esiza kutyiwa. Umfanekiso ongokwesiprofeto kaKristu owoyisileyo, uMbingeleli Omkhulu wasemhlabeni uphelelwa lixesha yaye umele athi shwaka kunye netempile aqhelisela kuyo izithethe zonqulo. Umgaqo wokuthethelelwa usala emva koku,

kuba imithandazo ebhekiswa kuThixo ngabangcwele yenziwa egameni nangokweemfanelo zikaYesu Kristu umthetheleli wasezulwini noThixo ngokuzeleyo ngaxeshanye.

itafile yezonka zokubonisa

Etempileni, ibekwe ekunene, kwicala langasentla. Isonka somboniso sifuzisela ukutya kokomoya okububomi bukaYesu Kristu, imana yokwenene yasezulwini eyanikwa abanyuliweyo. Kukho izonka ezilishumi elinesibini njengoko kukho izizwe ezilishumi elinesibini kumanyano olungcwele nolwabantu olufezwe kuYesu Krestu uThixo ngokupheleleyo (= 7) noMntu ngokupheleleyo (= 5); inani leshumi elinesibini linani lale mbumbano phakathi koThixo nomntu, uYesu Kristu sisicelo kunye nomzekelo ogqibeleleyo. Kuphezu kwakhe athe uThixo wakha izivumelwano zakhe koosolusapho abali-12, abapostile bakaYesu abali-12, izizwe ezili-12 ezitywinwe kwiSityhi. Ekufundweni kokuma kwayo kuMntla “wetempile”, le tafile ikwicala lomnqophiso omtsha nakwicala leKerubhi enkulu ebekwe ngasekhohlo kwindawo engcwele.

Isikwere

Isibingelelo semibingelelo

KwisiTyhilelo 11:2, uMoya unika isiphelo esithile “kwintendelezo ” yengcwele: “ *Kodwa intendelezo engaphandle yetempile, yishiye phakathi. ngaphandle, uze ungayilinganisi; ngokuba inikwe iintlanga, ziwunyathelele phantsi umzi ongcwele iinyanga ezimashumi mane anambini . “ Intendelezo ”* ibhekisela kwintendelezo engaphandle ephambi komnyango wendawo engcwele okanye itempile egqunyiweyo. Apho sifumana imiba yesithethe senkolo echaphazela imbonakalo yenyama yabantu. Okokuqala, kukho isibingelelo semibingelelo ekutshiswa kuso izilwanyana. Ukususela ekufikeni kukaYesu Kristu owayeze kwenza idini eligqibeleleyo, esi sithethe saphelwa lixesha saza saphela ngokuvisisana nesiprofeto sikaDan. 9:27 : “Uya kwenza umnqophiso onamandla nabaninzi oweveki, nowesiqingatha seveki . **uya kuyipheza imibingelelo neminikelo**; *lowo uphanzisayo uya kwenza eyona nto ilisikizi, ide intshabalalo noko kuconjululwe kuwele phezu komphanzi .”* KumaHebhere 10:6 ukusa kwese-9 , le nto iqinisekiswa: “ ***Amadini anyukayo nesono, akwawamkelanga ; Ndathi ke, Yabona, ndiyeza (encwadini esongwayo lithetha ngam)*** Ndiza kwenza ukuthanda kwakho, Thixo. Uthe ke kuqala, ***Akuwathandanga amadini neminikelo, anamkele, namadini anyukayo, nawesono , elenziwa ngokomthetho), wathi, Yabona, ndiyeza ukuza kwenza ukuthanda kwakho. Uyibhangisa ke eyokuqala ukuze amise eyesibini. Kungenxa yale ntando le nto siye sangcwaliswa, ngokunikelwa komzimba kaYesu Kristu, kwaba kanye .”*** Kubonakala ngathi uPawulos, ekucingelwa ukuba ungumbhali wale ncwadi isiya “kumaHebhere”, wayibhala phantsi komyalelo kaYesu Krestu; ethethelela ukukhanya kwayo okukhulu nokuchaneka kwayo okungenakuthelekiswa nanto. Ngokwenene, nguYesu Kristu ngokwakhe owayenokuthi kuye: “(**Emqulwini wencwadi kuthethwe ngam)** ” . Kodwa indinyana 8 yeNdumiso 40 ithi, “ *umsongo wencwadi obhalelwe mna .* Olu hlengahlengiso ke ngoko lunokuthetheleleka ngesi senzo sikaKristu sobuqu

noPawulos, owahlala yedwa iminyaka emithathu eArabiya, elungiselelwe kwaye eyalelwa ngokuthe ngqo nguMoya. Ndiyanikhumbuza, ukuba ibisele injalo incwadi esongwayo, eyabhalwa nguMosis, ngokutsho kukaThixo.

Ulwandle, itanki yokuhlambela

Inqaku lesibini lesikwere yitanki yokuhlamba, i-prefiguration yesiko lobhaptizo. UThixo ulunika igama elithi “ulwandle” ngenxa yegama lalo. Kumava omntu ulwandle luyafana “nokufa”. Wawaginya amanzi angaphambi konogumbe ngomkhukula wakhe waza warhaxa yonke imikhosi yamahashe kaFaro eyayileqa uMoses nabantu bakhe abangamaHebhere. Ebhaptizweni, ngokuyimfuneko ekuntywilisweni ngokupheleleyo, umntu omdala onesono ufanele afe ukuze aphume emanzini njengesidalwa esitsha esihlawulelweyo saza senziwa ngokutsha nguYesu Kristu obalela kuye okusesikweni kwakhe okugqibeleleyo. Kodwa lo ngumgaqo wethiyori kuphela osetyenziswayo uya kuxhomekeka kubume bomviwa ozibonakalisayo. Ngaba uyeza, njengoYesu, ekubhaptizweni, eze kwenza ukuthanda kukaThixo? Impendulo yeyomntu ngamnye kwaye uYesu ubalela okanye akabaleli ubulungisa bakhe kuxhomekeke kwimeko. Okuqinisekileyo kukuba lowo ufuna ukwenza ukuthanda kwakhe uya kuwuhlonela ngovuyo nangombulelo umthetho ongcwele wobuthixo, ukunxaxha kwawo okusisono. Ukuba kufuneka afele emanzini obhaptizo, akukho mbuzo wokuba uzalwe ngokutsha enkonzweni kaKristu, ngaphandle nje kwengozi ngenxa yobuthathaka benyama bomntu.

Ngaloo ndlela, ehlanjululwe kwizono zakhe aze ambathe ubulungisa obalelwa kuYesu Kristu, njengombingeleli womnqophiso omdala, amaKristu anyuliweyo anokungena kwindawo engcwele okanye etempileni ukuze akhonze uThixo kuYesu Kristu. Umendo wonqulo lokwenyaniso lokwenyaniso utyhilwa ngolu lwakhiwo lomfanekiso ngenxa yokuba ezi ziyimifuziselo kuphela, inyaniso iya kubonakala kwimisebenzi abaya kuyizisa abanyuliweyo abagwetyelwe phambi kwabantu, izithunywa zezulu, noThixo umdali.

Icebo likaThixo laprofetwa ngemifanekiso

Kwicebo lakhe, uThixo wasisusa isono sabanyuliweyo ngegazi likaYesu Kristu eliziswe kwisihlalo sokucamagusha sengcwele okanye eyona ndawo ingcwele. Ngokuvunywa kwemvume yokwembiwa kwezinto ngendlela ekhethekileyo kwisiza seNtaba yeGolgotha eYerusalem de kwangowe-1982, umongikazi ongumAdventist umembi wezinto zakudala uRon Wyatt watyhila ukuba ngokwenene igazi likaYesu laliqukuqela lisihla ngasekhohlo kwesihlalo sokucamagusha esikumqolomba ongaphantsi komhlaba oziimitha ezintandathu ngaphantsi komnqamlezo. ekubethelweni kukaKristu; into eyenzekayo emazantsi entaba iGolgotha. Kwisithethe sobubingeleli, umbingeleli ubeka kwindawo engcwele ejongene nesihlalo sokucamagusha nezinto zasezulwini ezibekwe kweyona ndawo ingcwele, ingcwele. Ngoko ke, into engasekhohlo komntu ingasekunene kukaThixo. Ngokunjalo, ukubhalwa kwesiHebhere kwenziwa ukusuka ekunene ukuya kwesobunxele bomntu, uthatha ulwalathiso lwaseNyakatho-Mzantsi, ngoko ke, ukusuka ekhohlo ukuya ngasekunene kukaThixo. Ngaloo ndlela isicwangciso saloo minqophiso mibini sibhalwe

ekulesweni kwale ndawo ingcwele kangcwele, ukusuka ekunene komntu ukuya ekhohlo; okanye ngokuchaseneyo noThixo. AmaYuda omnqophiso omdala ayekhonzwa uThixo phantsi komfanekiso womfuziselo wekherubhi eyayikwincwele ngasekunene kwawo. Ebudeni bomfelandawonye wabo, igazi lebhokhwe eyaxhelwa “ngomhla wocamagushelo” lalitshizwa ngaphambili nakwisihlalo sokucamagusha. Ukufefa kwakusenziwa izihlandlo ezisixhenxe ngomnwe wakhe ngumbingeleli omkhulu esingise eMpuma. Kuyinyani ukuba umanyano oludala lwalusisigaba sasempuma seprojekthi yakhe yokusindisa. Aboni ababeza kuxolelwa babeseMpuma, eYerusalem. Mhla uYesu waphalaza igazi lakhe, lawela kwakwesi sihlalo senceba, yaye umnqophiso omtsha owamiselwa phezu kwegazi lakhe nokusesikweni kwakhe waqalisa phantsi komqondiso wekerubhi yesibini engasekhohlo, kwicala elingasezantsi. Ngaloo ndlela, oku kubonwa nguThixo, oku kuhambela phambili kwenzeka ukusuka ekhohlo ukuya “*ekunene*” **kwakhe**, kwicala lentsikelelo yakhe, njengoko kubhaliwe kwiNdumiso 110:1 : “*EkaDavide. INdumiso. Ilizwi likaYehova eNkosini yam, lithi, Hlala ngasekunene kwam*, Ndide iintshaba zakho ndizenze isihlalo seenyawo zakho . Yaye iqinisekisa amaHebhere 7:17, indinyana 4 ukusa kweyesi-7 icacisa oku: “*Ufungile uYehova, akayi kuzohlwaya, wathi, Ungumbingeleli ngonaphakade wena, ngokohlobo lukaMelkitsedeke. INkosi ngasekunene kwakho iyaphula ookumkani ngemini yokuphuphuma komsindo wayo. Ulolungisa ezintlangeni; yonke into izele zizidumbu; Owaphula iintloko kulo lonke ilizwe. Usela emlanjeni xa ehamba: ngenxa yoko iphakamisa intloko yakhe* . Ngaloo ndlela, uYesu Kristu olula kodwa osesikweni wenza abagculeli nabavukeli bahlawule ixabiso lokudelela kwabo ubungqina obubalaseleyo bothando lwakhe olunemfesane ngabanyulwa bakhe abakhululweyo.

Ukuze xa bengena entendelezweni okanye etempileni, amaHebhere anikele umqolo wawo ‘kwilanga eliphumayo’ elinqulwa ngalo lonke ixesha ngabahedeni abakwiindawo ezahlukahlukeneyo emhlabeni, uThixo wayefuna ukuba ingcwele yakhiwe, ngobude bayo, eMpuma— I-axis yaseNtshona. Ebubanzini balo, udonga lwasekunene lwendawo engcwele ke ngoko lwalumi ukuya “kuMntla” yaye udonga lwasekhohlo lwalukwicala “lasezantsi”.

KuMat.23:37, uYesu wazenza umfanekiso “ wesikhukukazi esikhusela amantshontsho aso phantsi kwamaphiko aso ”: “*Yerusalem, Yerusalem, ebabulalayo abaprofeti, ibagibisele ngamatye abo bathunywe kuwe, kukangaphi ndithanda ukubandisa? bahlanganisele ndawonye abantwana bakho, njengokuba isikhukukazi siwabuthela ndawonye amantshontsho aso ngaphantsi kwamaphiko, anavuma!* ”. Oku koko amaphiko awoluliweyo eekherubhi ezimbini akufundisayo, kwisivumelwano ngasinye kwezi zimbini zilandelelanayo. Ngokutsho kweEksodus 19:4 , uThixo uzifanisa ‘nokhozi ’ : “*Niyibonile into endiyenzileyo eYiputa, ukuba ndanithwala ngamaphiko okhozi, ndanizisa kum* ”. KwiSityhi.12:14, uchaza “*ukhozi olukhulu* ”: “*Aza wanikwa umfazi amaphiko omabini okhozi olukhulu, ukuze aphaphazele aye entlango, endaweni yakhe, apho anqakwa khona ixesha, nexesha elingephi. , nesiqingatha sexesha, kude nobuso benyoka* . Le mifanekiso ibonisa into efanayo: UThixo uyabakhusela abo abathandayo ngenxa yokuba bemthanda, kwizivumelwano ezimbini ezilandelelanayo, ngaphambi nasemva kukaYesu Kristu.

Ekugqibeleni, ngokomfuziselo, itempile yamaHebhere yayimela umzimba kaKristu, lowo wabanyuliweyo kwaye ngokudibeneyo, uMtshakazi kaKristu, oNyuliweyo wakhe, indibano yabanyuliweyo. Ngenxa yazo zonke ezi zizathu, uThixo uye wamisela imithetho ecocekileyo yokutya ukuze ezi ntlobo ngeentlobo zetempile zingwaliswe yaye zihlonelwe; 1Kor.6:19 : “ *Anazi na, ukuba umzimba wenu uyitempile yoMoya oyiNgcwele ongaphakathi kwenu, eninaye evela kuThixo;* »

Igolide, akukho nto ngaphandle kwegolide

Kufuneka kwakhona siqaphele ukubaluleka kwalo mqathango: yonke impahla kunye nempahla, iikherubhi kunye neendonga zangaphakathi zenziwe ngegolide okanye zigqunywe ngegolide ekhandiweyo. Uphawu lwegolide luphawu olungenakuguqulwa; oku kuphela kwexabiso alinikwa nguThixo. Ayimangalisi into yokuba igolide ibe ngumfuziselo wokholo olugqibeleleyo, umzekelo obalaseleyo nogqibeleleyo onguYesu Kristu. Ingaphakathi letempile kunye nomfanekiso wengcwele inkalo yangaphakathi yomoya kaYesu Krestu ohlalwa bungcwele, ubunyulu boMoya oyiNgcwele kaThixo; isimo sakhe sasingenakuguqulwa kwaye oku kwaba ngunobangela woloyiso lwakhe phezu kwesono nokufa. Umzekelo owanikelwa nguYesu uchazwe nguThixo njengomzekelo ofanele uxeliswe kubo bonke abanyuliweyo bakhe; le yimfuno yayo, imeko ekuphela kwayo yokuba umntu ngamnye kwaye ngokudibeneyo ahambelane nobomi basezulwini obungunaphakade, umvuzo kunye nomvuzo waboyisi. Imilinganiselo ebiyeyakhe imele ibe yeyethu, kufuneka sifane naye njengama-clones, njengoko kubhaliwe kweyoku-1 kaYohane 2:6: “Lowo uthi uhleli kuye, makahambe *njengoko yena wahambayo yena*”. Intsingiselo yegolide inikelwa kuthi kweyoku-1 kaPetros 1:7 : “ *ukuze ukucikideka kokholo lwenu, kunqabile kakhulu ngaphezu kwegolide le itshabalalayo, leyo icikidwa ngomlilo; kuse kuyo indumiso nozuko nembeko. , xa uYesu Kristu ebonakala .* UThixo uvavanya ukholo lwabanyulwa bakhe. Nangona ingenakuguqulwa, igolide inokuquka izinto ezingcolileyo, kwaye ukuyisusa, kufuneka itshiswe kwaye inyibilike. I-slag okanye ukungcola emva koko kukhuphukela phezulu kwaye kunokususwa. Kungumfanekiso wamava obomi basemhlabeni babafundi abahlawulelweyo apho uKristu ancothula ububi aze abahlambulule, ebfaka kwizilingo ezahlukahlukeneyo. Yaye kuphela phantsi kweemeko zoloyiso lwawo olunzima oluthi ekupheleni kobomi bawo, isiphelo sawo sikanaphakade sigqitywe nguMgwebi omkhulu uYesu Kristu. Olu loyiso lunokufunyanwa kuphela ngenkxaso nangoncedo lwakhe, njengoko wavakalisayo kuYohane 15:5-6 nese-10 ukusa kwese-14 : “ *Mna ndingumdiliya, ningamasebe; lowo uhleli kum, ndihleli kuye mna, yena uthwala isiqhamo esininzi; ngokuba, ningekum, aninakwenza nto. Ukuba umntu uthe akahlalanga kum, ulahlelwa phandle njengesebe, abune; sandule siwabuthe amasebe, siwaphose emlilweni, atshise .* Ukuthobela imiyalelo yobuthixo kuyafuneka: “ *Ukuba nithi niyigcine imithetho yam, hlalani eluthandweni lwam;* ”. Ukufela abahlobo bakabani kuba yincopho egqibeleleyo yesiqhelo sothando lukabani olungenasiphelo: “ *Nguwo lo umthetho wam: Thandanani, njengoko ndanithandayo nina.*” Alukho uthando olungaphezu kolu lokuba ubani ancamele izihlobo zakhe ubomi bakhe .” Kodwa oku kugqalwa

nguYesu kuyaxhomekeka: “ *Nizizihlobo zam nina, ukuba nithi nikwenze oko ndinimisela khona mna* .

Ngokwenxalenye yaso, isiphatho sezibane ezisixhenxe senziwe ngegolide eqinileyo. Wayenokufuzisela kuphela imfezeko kaYesu Kristu. Igolide eyafunyanwa kamva kwiicawa zamaRoma Katolika ibonisa ibango lokholo lwabo lobuxoki. Kungenxa yoko le nto, ngokuchaseneyo, iitempile zamaProtestanti zahluthwa zonke izinto zokuhombisa, ezithobekileyo nezingqongqo. Kumfuziselo wengcwele netempile, ubukho begolide bungqina ukuba ingcwele inokumela kuphela uYesu Kristu ongokobuthixo. Kodwa ukongezelela, kubhaliwe kwathiwa, yena uyintloko, intloko yebandla elingumzimba wayo Eph.5:23-24: “ *Ngokuba indoda le iyintloko yomfazi, njengokuba naye uKristu eyintloko yebandla, eli; , ongumzimba wakhe, anguMsindisi wawo ke. Ke, kwanjengokuba ibandla eli limlulamela uKristu, mabathi ngokunjalo nabafazi bawalulamele awabo amadoda ezintweni zonke.* » Kodwa ke uMoya uyacacisa: “ *Madoda, bathandeni abafazi benu, njengokuba naye uKristu walithandayo ibandla, wazinikela ngenxa yalo, ukuze alingcwalise ngelizwi, akuba elengcwalise ngobhaptizo lwamanzi, ukuze lenze eli Bandla. abonakale phambi kwakhe enobuqaqawuli, engenabala, engenamibimbi, nanye into enjalo, enyulu, engenabala.* ”. Apha ke, kuchazwe ngokucacileyo, koko kuqulethwe lunqulo lwamaKristu okwenyaniso. Umgangatho wayo awukho ithiyori kuphela kuba yinkqubo ephunyezwa kuyo yonke inyani yayo. Kuyafuneka ukuvumelana nomgangatho “ welizwi ” lakhe elityhiliweyo; okubandakanya ukugcina imithetho nemimiselo kaThixo nokwazi iimfihlelo ezityhilwe kwiziprofeto zakhe zeBhayibhile. Lo mgaqo, “ *ongenakusoleka okanye ungenakusoleka* ” wabanyuliweyo, uyakhunjulwa kwaye uqinisekiswa kwiSityhi. Banyulwe ngokufuzisela “i -144,000 ” elitywinwe “ ngetywina likaThixo ” kwiSityhi. Amava abo ngawo onke ukungcwaliswa . Olu phononongo lubonisa ukuba umnquba, ingcwele, itempile nayo yonke imifuziselo yazo yayiprofeta ngeprojekthi enkulu yokusindisa kaThixo. Bayifumana injongo yabo nenzaliseko ekubonakalisweni kobulungiseleli basemhlabeni bukaYesu Kristu obutyhilelwe ebantwini. Ngaloo ndlela, ubudlelwane abugcinayo lowo unyuliweyo kunye naye bubuprofeti kunye nesimilo; umntu ongenalwazi uzinikela kumdali uThixo owazi yonke into; owakha ikamva lakhe aze amtyhilele.

Ukufunda ngetempile eyakhiwa nguKumkani uSolomon kusandul’ ukusibonisa ukuba akufuneki sibhidanise indawo “yetempile” efikelelekayo ebantwini kunye “nendawo engcwele” egcinelwe uThixo wezulu kuphela. Ngenxa yoko, igama elithi "ingcwele" elisetyenziswe endaweni yegama elithi "ubungcwele" kwiDan.8: 14 ngeli xesha lilahlekelwa ngokupheleleyo, kuba libhekiselele kwindawo yasezulwini apho kungekho mfuneko yokuhlanjululwa kwe-1843. Kwaye ngokuchaseneyo . Igama elithi “ubungcwele” libhekisela kwabangcwele abamele bahlukane nesono emhlabeni ukuze bangcwaliswe okanye banyulelwe ukunyulwa nguThixo.

Ekufeni kukaYesu Kristu, ikhuselo elalisahlula “itempile” “kwingcwele” lakrazulwa nguThixo, kodwa yayiyimithandazo yabangcwele kuphela eyayiya kungenelwa ngokomoya kwingcwele yasezulwini apho uYesu wayeya kubathethelela khona. Inxalenye yetempile yayiza kuqhubeka nendima yayo njengendlu yokuhlanganisa abanyuliweyo emhlabeni. Kwakunjalo ngo-1843,

umgaqo wahlaziywa. "Itempile" yabangcwele ihleli emhlabeni kwaye "kwingcwele", esezulwini kuphela, ukuthethelelwa kukaKristu kuqalisa ngokusemthethweni ngokuthanda abo banyuliweyo bama-Adventist kuphela. Ke ngoko akusekho "ingcwele" emhlabeni kumanyano olutsha apho isimboli saso sinyamalala. Ekuphela kwento eseleyo "yitempile" yokomoya yabanyulwa abakhululweyo.

Ekuphela kokungcola okwakufuna ukuhlanjululwa yayizizono zabantu emhlabeni, kuba akukho nasinye kwisono sabo esasiza kungcolisa izulu. Kuphela bubukho bukaMtyholi needemon zakhe ezinemvukelo obunokukwenza oku, kungeso sizathu le nto, owoyisileyo, ngoMikayeli, uYesu Kristu wabakhupha ezulwini waza wabaphosa emhlabeni wesono apho bamele bahlale khona de bafe.

Kukho enye into ekufuneka uyiqonde emva kokuxoxa ngomfuziselo wobungcwele. Nangona ingcwele le mifuziselo, izizinto nje eziphathekayo. Ubungcwele benene bukwabaphilayo, yiyo loo nto uYesu Kristu wayengaphezu kwetempile yona ngokwayo eyayikho ukuze ikhusele umthetho kaThixo, umfanekiselo wesimilo sakhe nobulungisa bakhe obukhutyekiswe ngumoni wasemhlabeni. Kuphela kukukhonza njengokuxhasa imfundiso yabanyulwa bakhe awathi uThixo wazalisekisa ezi zinto ngoMoses nabasebenzi bakhe. Kunjongo yokuphepha ihambo yokunqula izithixo awathi uThixo wagunyazisa indoda, umkhonzi wakhe, uRon Wyatt, ukuba ayifumane aze ayichukumise ityeya yobungqina bakhe ngowe - 1982 . kuye kwaye iluncedo ngakumbi ukususela ekubeni weza ngokwakhe ukuze atyhile intsingiselo yeprojekthi yokusindisa elungiselelwe abanyuliweyo bakhe emhlabeni. URon Wyatt wavunyelwa ukuba enze ifilimu iMithetho Elishumi eyakhutshwa emkhombeni ziingelosi, kodwa wala ukuyigcina ifilimu. Ezi zibakala zingqina ukuba uThixo wayesazi kwangaphambili ukwala kwakhe, kodwa olu khetho luyasikhusela kunqulo-zithixo olwalunokuvezwa le ngxelo kwabanye babanyuliweyo bakhe abasesichengeni. Le nyaniso ityhilwe kuthi, ukuze siyigcine kwiingcinga zentliziyo zethu njengelungelo elimnandi elinikwe nguThixo wethu woThando.

Ukwahlulwa kweGenesis

Ngelixa ufundo lwalo msebenzi luye lwasityhilela iimfihlelo ezifihliweyo kwiziprofeto zikaDaniyeli nezesiTyhilelo, ngoku kufuneka ndikuncede ufumane iziprofeto ezatyhilwa kwincwadi yeGenesis, igama elithetha “*ekuqalekeni*”.

Qaphela !!! Ubungqina esiza kubuphawula kolu hlolisiso lwencwadi yeGenesis baphuma ngokuthe ngqo kumlomo kaThixo owabuyalela umkhonzi wakhe uMoses. Ukungakholelwa kweli bali kukwenza eyona ngqumbo inkulu enokwenziwa kuThixo ngokuthe ngqo, ingqumbo evale umnyango wezulu ngokuqinisekileyo kuba ityhila ukungabikho ngokupheleleyo “kokholo, ngaphandle kwalo akunakwenzeka ukuba mnandi kuThixo,” *ngokutsho* . Hebhre 11:6 .

Kwintshayelelo yakhe yeApocalypse, uYesu waligxininisa ngamandla eli binzana: “ *Ndingualfa no-omega, isiqalo nesiphelo* ” awacaphula kwakhona ekupheleni kweSityhilelo sakhe kwiSityhi. 22:13 . Sele siyiqaphele isimilo sesiprofetho sencwadi yeGenesis, ngakumbi malunga neveki yeentsuku ezisixhenxe eprofeta iminyaka engamawaka asixhenxe. Apha, ndisondela kule ncwadi yeGenesis ukusuka kumbandela womxholo othi “ **ukwahlula** ” owubonakalisa ngokukodwa njengoko siza kubona.

IGenesis 1

Usuku loku⁻¹

Genesis 1:1: “ *Ekuqaleni uThixo wadala amazulu nomhlaba* ”

Njengoko igama elithi “ *isiqalo* ” libonisa, “ *umhlaba* ” eneneni wadalwa nguThixo njengesazulu nesiseko senkalo entsha, engqamana nezinto eziphilayo zasezulwini ezazingaphambi kwawo. Ukusebenzisa umfanekiso womzobi, kuye malunga nokudala nokuphumeza ukudalwa komzobo omtsha. Kodwa makhe siphawule ukuba, kwimvelaphi yawo, “ *amazulu nomhlaba* ” **ahlukene** . “ *Amazulu* ” achaza icosmos engenanto, emnyama nengenasiphelo; yaye “ *umhlaba* ” emva koko ubonakala ukwimo yebhola egqunywe ngamanzi. “ *Umhlaba* ” awuzange ubekho kwiveki yokudala ukususela oko wadalwa ekuqaleni okanye “ *ekuqalekeni* ” kokudalwa kwalo mmandla ukhethekileyo womhlaba. Iphuma kwinto engento kwaye imila ngokomyalelo kaThixo wokuzalisekisa indima eyaba yimfuneko ngenxa yenkululeko ekwimvelaphi yesono esenziwa ezulwini sisidalwa saso sokuqala; lowo ulsaya 14:12 amkhankanya ngegama elithi “ *ikhwezi lokusa* ” nelithi “ *unyana wesifingo* ” uye waba nguSathana ukususela oko ekucel’ umngeni kwakhe igunya likaThixo. Ukususela ngoko uye waba yinkokeli yenkampu ekhoyo yabavukeli basezulwini kunye nenkampu yasemhlabeni yexesha elizayo.

Gen. 1:2 : “ *Ke kaloku ihlabathi kwakusenyanyeni, kuselubala* ;

Njengoko umzobi eqalisa ngokusebenzisa umaleko ongasemva kwiseyile, uThixo ubonisa imeko egqubayo kubomi basezulwini obusele budaliwe nakubomi basemhlabeni aya kubudala. Ngalo ndlela ubiza ngegama elithi “ *ubumnyama* ”

yonke into engekhooyo kwinkoliseko yakhe aya kuthi “ *ukukhanya* ” achase ngokupheleleyo. Makhe siphawule ikhonkco elimiselwa yile ndinyana phakathi kwegama elithi “ *ubumnyama* ”, elisoloko likwisininzi njengoko iinkalo zalo zizininzi, kunye negama elithi “ *inzonzobila* ” elichaza umhlaba ongathwali nto iphilayo. UThixo wasebenzisa lo mfuziselo ukutyumba iintshaba zakhe: abavukeli “abangenabuthixo” neengcibi ezikhululekileyo kwiSiTyh. 11:7 nabavukeli bobuKatolika bobuPopu kwiSityhi.17:8. Kodwa amaProtestanti anemvukelo abathelela ngowe-1843, edlula ngokulandelelana kwawo phantsi kolawulo lukaSathana, “*ingelosi yenzonzobila* ” yeSityhi. 9:11; ezidityaniswe ne-Adventism engathembekanga kwi-1995.

Kumfanekiso ekule ndinyana, sibona ukuba “ubumnyama ” bahlula “ **umoya kaThixo** ” emanzini “ oya kuprofeta ngokufuziselayo, kuDaniyeli nakwiSityhilelo, ngenkitha ‘ yezizwana , *nezizwe neelwimi* ” phantsi kwemifuziselo. “ *ulwandle* ” kuDan.7:2-3 nakwiSityhi.13:1, naphantsi “kwemilambo ” kwiSityhi.8:10, 9:14, 16:12, 17:1-15. **Kungekudala ukwahlukana** kuya kubalelwa “ *kwisono* ” santlandlolo esiya kwenziwa nguEva noAdam. Njengokusemfanekisweni onikiweyo, uThixo uphululana nehlabathi lobumnyama elinamathele kwiingelosi ezinemvukelo ezilandela uSathana kukhetho lwakhe lokucel’ umngeni igunya likaThixo.

Gen.1:3 : “ *Wathi uThixo, Makubekho ukukhanya; Kwaye ukukhanya kwaba*

UThixo ubeka umlinganiselo Wakhe “ *wokulunga* ” ngokomgwebo Wakhe nowongamileyo. Olu khetho lwegama elithi “ *olulungileyo* ” lunxulunyaniswa negama elithi “ *ukukhanya* ” ngenxa yenkalo yalo ezukileyo, ebonakala kubo bonke nakubo bonke, kuba ukulunga akuvelisi “ *ihlazo* ” elikhokelela umntu ekuzifihleni ukuze aphumeze ububi bakhe. Eli “hlazo” liya kuviwa nguAdam emva kwesono ngokukaGen.3, xa kuthelekiswa neGen.2:25.

Gen.1:4 : “ *Wakubona ke uThixo ukukhanya ukuba kulungile; waza uThixo wahlukanisa ukukhanya nobumnyama .*

Lo **ngumgwebo wokuqala** owavakaliswa nguThixo. Utyhila ukukhetha kwakhe okulungileyo **okuvezwa** ligama elithi “ *ukukhanya* ” kunye nokugwebela kwakhe ububi **obumiselwe** ligama elithi “ *ubumnyama* ”.

UThixo usityhilela injongo yendalo yakhe yasemhlabeni yaye ke ngoko umphumo wokugqibela uya kuwufikelela umsebenzi wakhe: ukwahlulwa **ngokupheleleyo** kwabo bathanda “ *ukukhanya* ” kwakhe kwabo bakhetha “ *ubumnyama* . “ *Ukukhanya nobumnyama* ” lukhetho olubini olwenziwe lwaba nokwenzeka ngomgaqo wenkululeko uThixo awayefuna ukuwunika zonke izidalwa zakhe ezisezulwini nezisemhlabeni. Ezi nkampu zimbini ziphikisanayo ekugqibeleni zineenkokeli ezimbini; UYesu Kristu ukwenzela “ *ukukhanya* ” noSathana “ngobumnyama ” . Kwaye la maqela mabini aphikisanayo, njengezibonda zombini zomhlaba, uya kuba neziphelo ezimbini ezahlukeneyo; abanyuliweyo baya kuphila ngonaphakade ekukhanyeni kukaThixo ngokweSityhi.21:23; baze batshatyalaliswe kukubuya kukaKristu, aba bavukeli baya kuphelela ‘njengothuli ’ kumhlaba oyinkangala ophinde ube ‘*yinzonzobila* ’ yeGen.1:2. Xa bevuselwe umgwebo, baya kutshatyalaliswa ‘*edikeni lomlilo* ’ ‘lokufa kwesibini ’ ngokweSityhi. 20:15 .

Gen.1:5 : “ *Wathi ke uThixo ukukhanya yimini, wathi ubumnyama bubusuku. Kwahlwa, kwasa: yangumhla wokuqala ke lowo .* ”

Olu “ *suku lokuqala* ” lweNdalo lunikelwe ekwahlukaneni okuqinisekileyo kweenkampu ezimbini ezenziwe ngokhetho “ *ukukhanya nobumnyama* ” eziya kuthi zijongane emhlabeni kude kube luloyiso lokugqibela lukaYesu Krestu nokuhlaziywa kwendalo. Ngaloo ndlela “ *umhla wokuqala* ” “ *uphawulwa* ” ngegunya uThixo alinike abavukeli ukuba balwe naye ebudeni beminyaka “yamawaka asixhenxe” eyaprofetwa iveki yonke. Ngaloo ndlela ifaneleke ngokufanelekileyo ukuba ibe ngumqondiso, okanye “ *uphawu* ” lonqulo lobuxoki lobuthixo olwafunyanwa kwisithuba seminyaka engamawaka amathandathu phakathi kwabantu abangabahedeni abangathembekanga okanye abangamaYuda, kodwa ngokukodwa kwixesha lobuKristu, ukususela ekumkelwayo ‘kwemini yoLoyisiweyo. Ilanga’ njengosuku lokuphumla lweeveki ngeeveki olwamiselwa ligunya likaConstantine I ‘ ngoMatshi 7, 321. Le yindlela ukususela ngalo mhla, iCawa yangoku “yobuKristu” iye yaba “luphawu *lwerhamncwa* ” oluye lwaqhubeka kwinkxaso yonqulo enikelwayo. kuye ngokholo luka popu wamaRoma Katolika ukususela ngowama-538. Ngokucacileyo, “*ualfa* ” weGenesis wayenokuninzi awayenokunikela ngako kubakhonzi abathembekileyo bakaYesu Kristu bexesha “ *loomega* ”. Kwaye ayikapheli.

Usuku lwe⁻²

Gen.1:6: “ *Wathi uThixo, Makubekho isibhakabhaka phakathi kwamanzi, sibe sikwahlula amanzi kumanzi .* ”

Apha kwakhona, ngumbuzo wokuhlukana : “ *amanzi avela emanzini* ”. Esi senzo siprofeta **ngokwahlulwa** kwezidalwa zikaThixo ezifanekiselwa ‘ *ngamanzi* ’. Le ndinyana iqinisekisa **ukwahlulwa kwendalo** kubomi basezulwini kubomi basemhlabeni kwaye kuzo zombini, **ukwahlulwa** “koonyana bakaThixo” “koonyana bakaMtyholi” nangona kunjalo babizelwe ukuhlala ndawonye de kube ngumgwebo ophawulweyo, ngokufa kukaYesu Krestu. izithunywa zezulu ezinemvukelo, kude kube sekubuyeni esebuqaqawulini bukaYesu Kristu phezu kwabasemhlabeni. Oku **kwahlulwa** kuya kuthethelela isibakala sokuba umntu uya kudalwa engaphantsi kancinane kunezithunywa zezulu ekubeni isibhakabhaka singenakufikelelwa kuye. Imbali yomhlaba iya kuba yeyokuhlelwa ixesha elide kude kube sekupheleni kwawo. Isono sisungule ukuphazamiseka kwaye uThixo ulungelelanisa olu kuphazamiseka ngokukhetha okukhethiweyo.

Gen.1:7 : “ *Wasenza uThixo isibhakabhaka, wawahlula amanzi angaphantsi kwesibhakabhaka kuwo amanzi angaphezu kwesibhakabhaka. Kwaye kwaba njalo .* ”

Umfanekiso onikiweyo **wahlula** ubomi basemhlabeni obuprofetwe “ *ngamanzi angaphantsi* ” kubomi basezulwini “ *ophezu kwesibhakabhaka* ”.

Gen.1:8: “ *Wasibiza uThixo isibhakabhaka isibhakabhaka. Kwahlwa, kwasa: yangumhla wesibini lo .* ”

Esi sibhakabhaka sichaza umaleko we-atmospheric othi, owenziwe kwiigesi ezimbini (i-hydrogen ne-oksijini) ezenza amanzi, ojikeleze umhlaba wonke nongenakufikelelwa ngokwemvelo ngumntu. UThixo unxulumanisa

nobukho bobomi obungabonakaliyo basezulwini obunjalo ekubeni umtyholi ngokwakhe uya kufumana igama elithi “ *umthetheli wegunya lesibhakabhaka* ” kumaEfese 2:2: “... *enanifudula nihamba kuzo ngokwesiko. ngendlela yeli hlabathi, ngokomphathi wegunya lesibhakabhaka, womoya lowo ngoku osebenza kooniyana bemvukelo* ”; isimo sengqondo awayesele enaso kwihlabathi lasezulwini.

Usuku lwe⁻³

Gen.1:9 : “ *Wathi uThixo, Amanzi angaphantsi kwamazulu makahlanganiselwe ndaweni-nye, kubonakale okomileyo. Kwaye kwaba njalo .* ”

De kube leli xesha, “ *amanzi* ” ayewugubungela wonke umhlaba kodwa ayengekabinalo naluphi na uhlobo lwezilwanyana zaselwandle ezaziza kudalwa ngomhla wesi-⁵. Oku kuchaneka kuya kunika bonke ubunyaniso bako kwisenzo somkhukula weGenesis 6 oya kuba nako ukusasaza uhlobo lwezilwanyana zaselwandle kumhlaba ontywiliselweyo; okuya kuthi ke kuthethelele ukufumana iifosili zaselwandle kunye namaqokobhe apho.

Gen.1:10 : “ *Wathi uThixo loo ndawo iyomileyo ngumhlaba, wathi wona amanzi ziilwandle. Wabona uThixo ukuba kulungile .* ”

Olu **Iwahlulo** lutsha lugwetywa nguThixo ngenxa yokuba ngaphaya kweelwandle kunye namazwekazi, unika la magama mabini " *ulwandle nomhlaba* " indima yeesimboli ezimbini eziya kuchaza iCawa yamaKatolika kunye namaProtestanti angamaKristu ashiye eyokuqala phantsi kwegama. yeReformed Church. Ngoko ke, **ukwahlukana** kwabo phakathi kowe-1170 nowe-1843 kugqalwa “ *njengokulunga* ” nguThixo. Yaye ukhuthazo lwakhe kubakhonzi bakhe abathembekileyo ngexesha loHlaziyo lwayihilwa kwiSityhi. 2:18 ukusa kwesama-29. Kwezi ndinyana, sifumana le ngcaciso ibalulekileyo yendinyana 24 neyama-25 enikela ubungqina ngemeko yokwexeshana engaqhelekanga: “Kuni, . *Nakwabanye abaseTiyatira, abangayamkelanga le mfundiso, nabo abo bangazazanga iinzulu zikaSathana, njengoko bezibiza ngolo hlobo, ndithi kuni, Andinibeki mthwalo wumbi ; kodwa bambelelani koko ninako ndide ndifike .* Kwakhona, ngokuhlenganisana ngokutsha, uThixo uzisa ucwangco kwisiphithiphithi esidalwe ziingelosi ezinemvukelo kunye nemimoya yabantu. Makhe siphawule enye imfundiso, “ *umhlaba* ” uya kuthiya igama lawo kwisijikelezi-linga siphela kuba “ *omileyo* ” ulungiselelwa ukuba ube yimekobume yendalo yobomi bomntu le ndalo yakhelwe nguThixo. Ekubeni umphezulu wolwandle wawumkhulu ngokuphindwe kane kunomhlaba owomileyo, isijikelezi-linga sasinokulithabatha igama elithi “ *ulwandle* ” liwufanelekele ngakumbi lo msebenzi kodwa ungathetheleleki kulo msebenzi wobuthixo. Amagama eli “lizwi”: “iintaka zibhabha kunye neentaka ezinentsiba zihamba kunye”, afumaneka kula maqela. Ngoko ke, phakathi kowe-1170 no-1843, amaProtestanti athembekileyo nanoxolo asindiswa ngobulungisa bukaKristu obabubekwe kubo ngokukhethekileyo ngaphandle kokuthobela uphumlo lwesabatha lomhla wesixhenxe wokwenene: uMgqibelo. Kwaye yimfuneko yolu phumlo eyenza " *umhlaba* " ube ngumqondiso wokholo lobuKristu bobuxoki ukusuka kwi-1843, ngokutsho kweDan.8: 14. Ubungqina

balo mgwebo kaThixo bubonakala kwiSityhi. 10:5 ekubeni uYesu ebeka “ iinyawo zakhe ” “elwandle nasemhlabeni ” ukuze azityumze ngengqumbo yakhe.

Gen.1:11 : “ Wathi ke uThixo umhlaba mawuphume uhlaza, uhlaza oluvelisa imbewu, nemithi yeziqhamo, eyenza iziqhamo ngohlobo lwayo, embewu ikuyo emhlabeni. Kwaye kwaba njalo . »

Eyona nto ibalulekileyo kaThixo kumhlaba owomileyo iqinisekisiwe: okokuqala, ifumana amandla “okuvelisa ” “ uhlaza, ingca evelisa imbewu, imithi yeziqhamo evelisa iziqhamo ngohlobo lwayo ”; zonke izinto zaveliswa kuqala kwiintswelo zomntu, kwaye okwesibini ngenxa yezilwanyana zasemhlabeni nezasezulwini eziya kumngqongileyo. Le mveliso yomhlaba iya kusetyenziswa nguThixo njengemifanekiso yokomfuziselo ukuze atyhile izifundo zakhe kubakhonzi bakhe. Umntu, "njengomthi ", uya kuthwala isiqhamo, esihle okanye esibi.

Gen.1:12 : “ Umhlaba waphuma uhlaza, uhlaza oluvelisa imbewu ngohlobo lwayo, nemithi eyenza iziqhamo, embewu ikuyo, ngohlobo lwayo. Wabona uThixo ukuba kulungile. »

Ngolu ^{suku lwesi-3}, akukho siphoso singcolisa umsebenzi odalwe nguThixo, indalo igqibelele, ibonwa “ ilungile ”. Ucoceke ngokugqibeleleyo emoyeni nasemhlabeni, umhlaba uyakwandisa imveliso yawo. Iziqhamo zenzelwe izidalwa eziza kuhlala emhlabeni: abantu kunye nezilwanyana eziya kuthi zivelise iziqhamo ngokobuntu babo.

Gen.1:13: “ Kwahlwa, kwasa: yangumhla wesithathu .

Usuku lwesi - 4

Gen.1:14 : “ Wathi uThixo, Makubekho izikhanyiso esibhakabhakeni samazulu, zibe ngumahlulo wokwahlula **imini** kubusuku; mayibe yimiqondiso yokuphawula amaxesha, nemihla, neminyaka .

Ukwahlukana okutsha kuvela: " imini ukusuka ebusuku ". Ukuza kuthi ga kulo mhla wesine, ukukhanya kwemini akuzange kufumaneke ngumzimba wasezulwini. Ukwahlulwa kwemini nobusuku kwakusele kukho kwimo yenyani edalwe nguThixo. Ukuze enze indalo yakhe izimele geqe kubukho bakhe, ngosuku lwesine uThixo uya kudala iinkwenkwezi ezisesibhakabhakeni eziya kuvumela abantu ukuba benze iikhalenda ezisekelwe kwindawo ezikuyo ezi nkwenkwezi kwi-interstar cosmos. Ngaloo ndlela imiqondiso yeZodiac iya kubonakala, ukuvumisa ngeenkwenkwezi ngaphambi kwexesha layo kodwa ngaphandle kokuvumisa kwangoku okuqhotyoshelwe kuyo, oko kukuthi i-astronomy.

Gen.1:15 : “ Mazibe zizikhanyiso esibhakabhakeni samazulu, zikhanyise ehlabathini. Kwaye kwaba njalo . ”

“ Umhlaba ” umele ukhanyiswe “ yimini ” kwanangobusuku , kodwa “ ukukhanya ” kwemini kumele kudlule “ kobusuku ” ngenxa yokuba kungumfanekiso wokomfuziselo kaThixo wenyaniso, umdali wezinto zonke . ephila. Yaye ulandelelwano ngolandelelwano oluthi “ imini yobusuku ” luprofeta

ngoloyiso lwakhe lokugqibela nxamnye nazo zonke iintshaba zakhe ezikwangabanyulwa bakhe abathandayo nabasikelelweyo. Le ndima iquka “*ukukhanyisa umhlaba*” iya kwenza ezi nkwenkwezi zibe nentsingiselo efuziselayo yonqulo lokufundisa inyaniso okanye ubuxoki obunikelwa egameni loMdali woMdali.

Gen.1:16 : “*Wenza uThixo izikhanyiso ezikhulu zazibini, esona sikhulu isikhanyiso ukuba silawule imini, esona sincinane isikhanyiso ukuba silawule ubusuku; wenza neenkwenkwezi .*”

Phawula le nkukacha ngocoselelo: ngokukhupha “*ilanga*” “*nenyanga*”, “*izikhanyiso ezibini ezikhulu*,” uThixo uchaza ilanga ngokuthi “*esona sikhulu*” ngoxa ukusithwa kwelanga yinyanga kungqina oko, kubonakala ngathi amagumbi amabini elanga nawenyanga. phantsi kobukhulu obufanayo, enye igqume enye ngokulinganayo. Kodwa uThixo owalidalayo uyazi phambi komntu ukuba inkangeleko yalo encinane ibangelwa ngumgama walo ukusuka emhlabeni, ilanga lilikhulu ngokuphindwe kangangama-400 kodwa liwuphindaphinde izihlandlo ezingama-400 kunenyanga. Ngokuchaneka oku uqinisekisa aze aqinisekise iwonga lakhe eliphakamileyo lomdali kaThixo. Ngaphezu koko, kwinqanaba lomoya, libonisa "ubukhulu" obungenakuqhathaniswa xa kuthelekiswa nobuncinci benyanga, uphawu lobusuku nobumnyama. Ukusetyenziswa kwezi ndima zokomfuziselo kuya kuchaphazela uYesu Kristu obizwa ngokuba “*lukhanyiso*” kuYohane 1:9 : “*Lowo ulukhanyiso lwenene, olukhanyisela wonke umntu, esiza ehlabathini .* Masiphawule ukuba umanyano lwamandulo lwamaYuda okwenyama olwakhiwe kwikhalenda yenyanga lwalubekwe phantsi komqondiso wexesha “lobumnyama”; oku kude kube sekufikeni kokuqala nokwesibini kukaKristu. Kanye njengokuba ukubhiyozelwa “kwemithendeleko yokuthwasa kwenyanga”, ixesha apho inyanga enyamalalayo ingabonakali, yaprofeza ngokuza kwexesha lelanga likaKristu, uMal.4:2 elithelekisa “nelanga lobulungisa”: “*Kodwa kuba wena uloyikayo igama lam, ilanga lobulungisa liya kuphuma , nempiliso ibe phantsi kwamaphiko akhe; niya kuphuma, nitsibe njengamathole esitali ,...*”. Emva komanyano lwamaYuda oludala, “*inyanga*” yaba ngumqondiso wokholo lobuKristu bobuxoki, ngokulandelelana kwamaKatolika ukususela ngo-321 kunye no-538, emva koko iProtestanti ukususela ngo-1843, kunye ... neziko lama-Adventist ukususela ngo-1994.

Le ndinyana ikwakhankanya “*iinkwenkwezi*”. Ukukhanya kwazo kubuthathaka kodwa zininzi kangangokuba zikhanyisa isibhakabhaka sobusuku bomhlaba. “*Inkwenkwezi*” ngaloo ndlela iba ngumfuziselo wabathunywa bonqulo abahleli bemile okanye abawa njengomqondiso “*wetywina le - 6*” leSityhi. ‘*ukuwa okukhulu kobuProtestanti ngowe-1843. Oku kuwa kwachaphazela abathunywa bakaKristu, abafumana isigidimi esivela “eSardesi*” uYesu awathi kubo: “*ugqalwa njengophilayo ukanti ufile . Oku kuwa kukhunjulwe kwiSityhi.9:1: “Neyesihlanu ingelosi yavuthela ixilongo laso. Ndabona inkwenkwezi eyayiwa emhlabeni isuka ezulwini . Sanikwa isitshixo somngxuma senzonzobila . Ngaphambi kokuwa kwamaProtestanti, iSityhi. 8:10 nese-11 zivuselela oko kwamaKatolika akugatywa ngokupheleleyo nguThixo: “Neyesithathu ingelosi yavuthela ixilongo. Kwawa inkwenkwezi enkulu evutha njengesikhuni esidangazelayo ; yawa phezu kwesahlulo sesithathu semilambo*

naphezu kwemithombo yamanzi. » Indinyana 11 iyithiya igama **elithi** , uMhlonyane ; saza isahlulo sesithathu samanzi sajikwa saba **ngumhlonyane** , yaye into eninzi yabantu yafa ngawo amanzi, ngokuba aba krakra .” Le nto iqinisekiswa kwiSityhi. 12:4 : “ **Umsila wayo wawurhuqa isahlulo sesithathu seenkwenkwezi zezulu** , waziphosa emhlabeni. Yathi inamba leyo yema phambi komfazi owayeza kuzala, ukuze imqwenge umntwana wakhe akuba ezele . Abathunywa bonqulo baya kwandula ke babe ngamaxhoba okubulawa kwabavukeli baseFransi kwiSityhi. 8:12 : “ **Neyesine ingelosi yavuthela ixilongo. Saza sabethwa isahlulo sesithathu selanga, nesahlulo sesithathu senyanga, nesahlulo sesithathu seenkwenkwezi, ukuze isahlulo sesithathu senziwe mnyama** , nemini ilahlekelwe sisikhanyiso sayo, buphele nobusuku ngokunjalo . Iithagethi zabavukeli abacinga ngokukhululekileyo ezichasene nazo zonke iintlobo zonqulo nazo, zihlala ziyingxeny (**yesithathu**), " **ilanga** " kunye " **nenyanga** " .

KwiGenesis 15:5, “ **iinkwenkwezi** ” zifanekisela “ **imbewu** ” eyayithenjiswa kuAbraham: “ **Ekumkhupheni kwakhe phandle, wathi, Khangela ezulwini, uzibale iinkwenkwezi, ukuba unokuzibala. Wathi kuye: "Lo iya kuba yimbewu yakho ."** Inggalelo ! Esi sigidimi sibonisa ubuninzi obuninzi kodwa asithethi nto ngomgangatho wokholo lwesi sihlwele apho uThixo aya kufumana “ **baninzi ababiziweyo kodwa abambalwa abanyuliweyo** ” ngokutsho kukaMat.22:14. “ **Iinkwenkwezi** ” kwakhona zifuzisela abo banyuliweyo kuDan. 12:3 : “ **Abo ke banengqiqo baya kukhazimla njengobengezela bezulu ;**

Gen.1:17: “ **Wazibeka uThixo esibhakabhakeni samazulu, ukuba zikhanyise ehlabathini,** ”

Sibona apha ngesizathu sokomoya ukugxininisa kukaThixo kule ndima yeenkwenkwezi: " **ukukhanyisa umhlaba** " .

Gen.1:18 : “ **ukuba zilawule imini nobusuku, zahlule ukukhanya kubumnyama. Wabona uThixo ukuba kulungile .**”

Apha uThixo uqinisekisa indima yokomoya yokomfuziselo yezi nkwenkwezi ngokunxulumanisa “ **imini nokukhanya** ” kwelinye icala, “ **nobusuku nobumnyama** ” kwelinye.

Gen.1:19: “ **Kwahlwa, kwasa: yangumhla wesine .**

Ngoku umhlaba unokungenelwa kukukhanya nobushushu belanga ukuqinisekisa ukuchuma nokuveliswa kokutya kwezityalo. Kodwa indima yelanga iya kubaluleka kuphela emva kokuba uEva noAdam benza isono. Ubomi de kube leli xesha losizi lixhomekeke kumandla angummangaliso okudala kaThixo. Ubomi basemhlabeni bulungelelaniswe nguThixo ngeli xesha xa isono siya kuwubetha umhlaba nesiqalekiso sawo.

Usuku lwe⁻⁵

Gen.1:20 : “ **Wathi uThixo, Amanzi la makanyakazele imiphefumlo ephilileyo, neentaka ziphaphazele emhlabeni esibhakabhakeni samazulu .**

Ngolu ^{suku lwesi-5} , uThixo unika ‘ **amanzi** ’ amandla ‘ **okuvelisa izilwanyana eziphilayo ezininzi** ’ ezahlukahlukeneyo kangangokuba inzululwazi yanamhlanje kunzima ukuyichaza zonke. Emazantsi enzonzobila kubumnyama obupheleleyo,

sifumanisa uhlobo lobomi olungaziwayo lwezilwanyana ezincinci ezikhanyayo ezidanyazayo, eziqhwanyazayo kwaye zitshintshe ukukhanya kunye nombala. Ngokukwanjalo, isibhakabhaka sesibhakabhaka siya kufumana oopopayi bokubhabha “ *kweentaka* ”. Apha kuvela uphawu “ *lwamaphiko* ” avumela izilwanyana ezinamaphiko zihambe emoyeni. Isimboli siya kuncanyathiselwa kwimimoya yasezulwini engayifuniyo ngenxa yokuba ayikho phantsi kwemithetho yendalo yasemhlabeni neyendalo. Yaye kwiintlobo ezinamaphiko zomhlaba, uThixo uya kuzibalela kuye umfanekiselo “ *wokhozi* ” oluphuma encotsheni yazo zonke iindidi zeentaka neentaka. “ *Ukhozi* ” nalo luba ngumfuziselo wobukumkani, bukaKumkani uNebhukadenetsare kuDan.7:4 nokaNapoleon 1st ^{kwiSityhi.8} :13: “ *Ndabona, ndeva ukhozi luphaphazela esazulwini samazulu , lusithi, ngezwi elikhulu: Yeha, yeha, yeha, abo bemiyi phezu komhlaba, ngenxa yezinye izandi zamaxilongo ezithunywa zezulu ezithathu, eziya kukhalisa!* » Ukubonakala kolu lawulo lobukhosi kwaprofetha " iintlekele " ezinkulu ezintathu eziza kubetha abemi bamazwe aseNtshona phantsi komqondiso " *amaxilongo* " amathathu okugqibela e-Apo. 9 ne-11, ukususela ngo-1843, xa ummiselo kaDan.8:14 waqalisa ukusebenza.

Ngaphandle ‘*kokhozi*’, ezinye “ *iintaka zezulu* ” ziya kufanekisela iingelosi zasezulwini, ezilungileyo nezimbi.

Gen.1:21 : “ *Wadala uThixo iintlanzi ezinkulu, nayo yonke imiphefumlo ephilileyo enambuzelayo, awanyakazela ngayo amanzi ngohlobo lwayo; zonke iintaka ezinamaphiko wadala ngohlobo lwayo. Wabona uThixo ukuba kulungile .*”

UThixo ulungiselela ubomi baselwandle kwimeko yesono, ixesha apho " *intlanzi enkulu* " iya kwenza kube kuncinci ukutya kwabo, le yikamva elicwangcisiweyo kunye nokusetyenziswa kobuninzi babo kwintlobo nganye. “ *Iintaka ezinamaphiko* ” aziyi kuwubaleka lo mgaqo kuba nazo ziya kubulalana ukuze zifumane ukutya. Kodwa ngaphambi kwesono, akukho silwanyana saselwandle okanye intaka yenzakalisa enye, ubomi buziphilisa zonke yaye zihlala kunye ngemvisiswano egqibeleleyo. Kungenxa yoko le nto uThixo egweba imeko " *elungileyo* ". “ *Izilwanyana* ” zaselwandle “ kunye “ *neentaka* ” ziya kuba nendima yokomfuziselo emva kokona. Ukulwa okufayo phakathi kwezidalwa kuya kuthi ke kunikeze “ *ulwandle* ” intsingiselo “yokufa” uThixo ayinikayo kwisithethe sokuhlambela sababingeleli abangamaHebhere. Umgxobhozo osetyenziselwe le njongo uya kuthiwa “ *ulwandle* ” njengesikhumbuzo sokuwela “ulwandle olubomvu”, zombini ezi zinto zifuzisela ubhaptizo lwamaKristu. Ngaloo ndlela, ngokulithiya igama elithi “ *irhamncwa eliphuma elwandle* ” kwiSityhi. 13:1 , uThixo uchaza unqulo lwamaRoma Katolika nolawulo lookumkani oluxhasayo ngendibano ‘yabafuleyo’ ababulala baze baqwenge abamelwane babo njengentlanzi. ukusuka “ *elwandle* ”. Ngokunjalo iinkozi, oonokhetshe nookhetshe baya kuwaqwenga amahobe namahobe, ngenxa yesono sikaEva noAdam nabaninzi ngakumbi benzala yabo engabantu de babuye besebuqaqawulini bukaKristu.

Gen.1:22 : “ *Wabasikelela uThixo, esithi, Qhamani, nande, niwazalise amanzi olwandle; zande iintaka emhlabeni .*

Intsikelelo kaThixo ibonakaliswa ngokuphindaphinda, kulo mxholo ukuba yezilwanyana zaselwandle neentaka, kodwa kungekudala, leyo yabantu. IBandla

likaKristu likwabizwa ukuba liphindaphinde inani labalandeli balo, kodwa apho, intsikelelo kaThixo ayanele, kuba uThixo uyabiza, kodwa akanyanzeli nabani na ukuba aphenyule umnikelo wakhe wosindiso.

Gen.1:23: “ *Kwahlwa, kwasa: yangumhla wesihlanu .* ”

Qaphela ukuba izinto eziphilayo zaselwandle zidalwe ngomhla wesihlanu, ngaloo ndlela **zahlulwa** ekudalweni kobomi basemhlabeni, ngenxa yesimboli sazo somoya esichaphazela uhlobo lokuqala lobuKristu obuqalekisiweyo nobuwexukileyo; into eya kumelwa yinkolo yobuKatolika yaseRoma ukususela ngoMatshi 7, 321, umhla wokwamkelwa komhla wokuphumla wobuxoki wobuhedeni, umhla wokuqala kunye “nosuku lwelanga”, eyathi kamva yabizwa ngokuba: NgeCawa, imini yeNkosi. Le ngcaciso iqinisekiswa kukubonakala kobuRoma Katolika ebudeni bewaka le-5^{leminyaka} naleyo yobuProtestanti eyavela ebudeni bewaka le-6^{leminyaka} .

Usuku lwe⁻⁶

Gen.1:24 : “ *Wathi uThixo, Umhlaba mawuphume izinto eziphilileyo ngohlobo lwayo, izinto ezizitho zine, nezinambuzane, nezinto eziphilileyo zomhlaba ngohlobo lwazo. Kwaye kwaba njalo .* ”

^{Usuku} lwesithandathu luphawulwa ngokudalwa kwezinto eziphilayo ezisemhlabeni, ezithi zona, emva kolwandle, “ *zivelise izilwanyana eziphilayo . ngohlobo lwazo, kwiinkomo, nakwizinambuzane, nakwizilwanyana zasemhlabeni ngohlobo lwazo .* ” UThixo uqalisa inkqubo yokuzala kwazo zonke ezi zidalwa ziphilayo . ziya kusasazeka phezu komhlaba.

Gen.1:25 : “ *Wenza uThixo izilo ngokweendidi zazo, nezinto ezizitho zine ngohlobo lwazo, nezinambuzane zomhlaba ngohlobo lwazo. Wabona uThixo ukuba kulungile .* ”

Le ndinyana iqinisekisa isenzo esiyalelwe kwedluleyo. Makhe siphawule ngeli xesha ukuba uThixo ungumdali nomalathisi wobomi bezilwanyana ezisemhlabeni ziveliswa emhlabeni. Njengaselwandle, izilwanyana zasemhlabeni ziya kuhlala ngemvisiswano de kufike ixesha lokona kwabantu. UThixo ufumanisa esi silwanyana ‘ *silungile* ’ ekudalwe kuzo iindima zokomfuziselo yaye uya kuzisebenzisa kwizigidimi zakhe zesiprofeto emva kokumiselwa kwesono. Phakathi kwezilwanyana ezirhubuluzayo, “ *inyoka* ” iya kuba nendima ephambili yokuphembelela isono esisetyenziswa nguMtyholi. Emva kwesono, izilwanyana zomhlaba ziya kutshabalalisa enye nanye uhlobo ngokuchasene neentlobo. Yaye olu gonyamelo luya kugwebela, kwiSityhi. 13:11, igama elithi “ *irhamncwa elinyuka liphuma emhlabeni* ” elichaza unqulo lobuProtestanti kwindawo yalo yokugqibela eqalekisiweyo nguThixo kwimeko yovavanyo lokugqibela lokholo lwama-Adventist olugwetyelwe kukubuya kokwenyaniso. kaYesu Kristu ehlelelwe intwasahlobo ka-2030. Noko ke, phawula ukuba ubuProtestanti buthwele esi siqalekiso singahoywanga zizihlelele ukususela ngowe-1843.

Gen. 1:26 : “ *Wathi ke uThixo, Masenze umntu ngokomfanekiselo wethu ngokufana nathi, abe nobukhosi ezintlanzini zolwandle, nasezintakeni zezulu, nasezintweni ezizitho zine, nasezintweni ezizitho zine, naphezu kweentlanzi* ”

zolwandle, nasezintakeni zezulu, nasezintweni ezizitho zine, nasezintakeni. emhlabeni wonke, nakwizinambuzane zonke ezinambuzelayo emhlabeni .”

Ngokuthi “ *Masenze* ”, uThixo unxulumanisa umsebenzi wakhe wokudala ihlabathi leengelosi ezithembekileyo ezisibonayo isenzo sakhe nelimngqongileyo ezaliswe yihlombe. Phantsi komxholo wokwahlula , phawula apha, ehlanganiswe ngomhla we-6 indalo yezilwanyana zasemhlabeni neyomntu ekhankanywe kule ndinyana yama-26, inani legama likaThixo, inani elifunyenwe ngokudityaniswa koonobumba abane besiHebhere “Yod = 10 +, Hé = 5 +, Wav = 6 +, Hé = 5 = 26”; oonobumba abenza igama lakhe baguqulelwe ngokuthi “YaHWéH”. Olu khetho luthetheleleka ngakumbi kuba, “ *enziwe ngokomfanekiselo kaThixo* ”, “ *umntu* ” uAdam uza kummela ngokomfuziselo kwindalo yasemhlabeni njengomfanekiso kaKristu. UThixo umnika inkangeleko yakhe yomzimba neyengqondo, oko kukuthi amandla okugweba phakathi kokulungileyo nokubi nto leyo eya kumenza abe nembopheleleko. Edalwe kwangolo suku lunye nezilwanyana, “ *umntu* ” uya kukhetha “ *umfanekiselo* ” wakhe: uThixo okanye isilwanyana, “ *irhamncwa* ”. Noko ke, kungokuzivumela ukuba balukuhlwe “sisilwanyana”, “ *inyoka* ”, apho uEva noAdam baya kuzinqumla kuThixo baze baphulukane “ *nokufana* ” nabo. Ngokunika umntu igunya phezu ‘ *kwezinambuzane ezinambuzelayo emhlabeni* ,’ uThixo umema umntu ukuba alawule “inyoka” yaye ke ngoko angazivumeli ukuba afundiswe nguye. Okulusizi ngoluntu kukuba, uEva uya kwahlulwa aze ahlulwe kuAdam xa elukuhlwayo waza wenziwa abe netyala lesono sokungathobeli.

UThixo uphathisa umntu yonke indalo yakhe yasemhlabeni ubomi obububo nezibuvelisayo ezilwandle, emhlabeni nasesibhakabhakeni.

Gen.1:27: “ *Wamdala ke uThixo umntu ngokomfanekiselo wakhe; wamdala ngokomfanekiselo kaThixo; wadala indoda nenkazana .*

^{Usuku} Iwe-6 luhlala njengabanye, iiyure ze-24 kwaye kubonakala ngathi indalo yendoda nomfazi ihlanganiswe apha ngenjongo yemfundo yokushwankathela indalo yabo. Ngokwenene, iGen.2 ithatha le ndalo yomntu ngokutyhila izezenzi ekusenokwenzeka ukuba zaphunyezwa kwiintsuku ezininzi. Ibali lesi sahluko 1 ke lithatha umlingiswa oqhelekileyo otyhila amaxabiso okomfuziselo awayefuna ukuwanika uThixo kwiintsuku ezintandathu zokuqala zeveki.

Le veki inexabiso elingakumbi lokomfuziselo njengoko ifanekisela iphulo likaThixo lokusindisa. “Indoda” ifuzisela ize iprofete uKristu “nomfazi,” “iBandla eliNyuliweyo” eliya kuphakanyiswa liphume kuye. Ngapha koko, phambi kwesono, ixesha lokwenyani alinamsebenzi kuba kwimeko yemfezeko, ixesha alibalwa kwaye ukubala “kweminyaka engama-6000” kuya kuqalisa ngentwasahlobo yokuqala ephawulwa sisono sokuqala somntu. Ngokwesiqhelo esigqibeleleyo, ubusuku obuneeyure ezili-12 neentsuku ezili-12 zilandelana ngokuqhubekayo. Kule ndinyana, uThixo ubethelela ukufana komntu odalwe ngokomfanekiselo wakhe. UAdam akanamandla, uzele amandla kwaye wadalwa wakwazi ukumelana nezilingo zikasathana.

Gen.1:28 : “ *Wabasikelela uThixo, wathi kubo uThixo, Qhamani, nande, niwuzalise umhlaba niweyise; nibe nobukhosi ezintlanzini zolwandle,*

nasezintakeni zezulu, nasezintweni zonke eziphilileyo ezinambuzelayo emhlabeni
.”

Isigidimi sibhekiswa nguThixo kulo lonke uluntu uAdam noEva abayimizekelo yabo yantlandlolo. Njengezilwanyana, nabo bayasikelelwa yaye bayakhuthazwa ukuba bazale ukuze bande abantu. Umntu ufumana igunya phezu kwezilwanyana kuThixo, nto leyo ethetha ukuba akamele azivumele ukuba zilawulwe zizo, ngenxa yeemvakalelo nobuthathaka beemvakalelo. Akamele abenzakalise kodwa aphile ngokuvisisana nabo. Oku, kumxholo owandulela isiqalekiso sesono.

Gen. 1:29 : “ *Wathi uThixo, Yabonani, ndininika yonke imifuno evelisa imbewu, ephezu komhlaba wonke, nayo yonke imithi eneziqhamo zayo evelisa imbewu: yoba kukudla kwenu. .*”

Kwindalo yakhe yezityalo, uThixo utyhila konke ukulunga nesisa sakhe ngokuphindaphinda inani lembewu yohlobo ngalunye lwezityalo, imithi yeziqhamo, ukutya okuziinkozo, imifuno nemifuno. UThixo unika umntu umzekelo wesondlo esifezekileyo esikhuthaza impilo entle emzimbeni nasengqondweni ethandeka kumzimba wonke nomphfumlo womntu, kwananamhlanje njengakwixesha lika-Adam. Lo mbandela uye wachazwa nguThixo ukususela ngowe-1843 njengento efunekayo kwabanyuliweyo bakhe yaye ubaluleke ngakumbi kule mihla yethu yokugqibela apho ukutya kulixhoba lemichiza, izichumisi, izibulali-zinambuzane nezinye ezitshabalalisa ubomi endaweni yokuba zibukhuthaze.

Gen.1:30 : “ *Nezinto zonke eziphilileyo zomhlaba, neentaka zonke zezulu, nezinambuzane zonke ezisemhlabeni, ezinomoya wokuphila kuzo, ndizinike yonke imifuno eluhlaza ukuba ibe kukudla. Kwaye kwaba njalo .*”

Le ndinyana inikela isitshixo esithethelela ukubakho kobu bomi buvisisanayo. Zonke izinto eziphilayo ziyi-vegan, ngoko azinasizathu sokuzenzakalisa. Emva kwesono, izilwanyana ziya kuhlaselana ngokufuthi ngenxa yokutya, ukufa kuya kubahlasela bonke ngandlela-thile.

Gen.1:31 : “ *Wakubona uThixo konke akwenzileyo, nanko, kulungile kunene. Kwahlwa, kwasa: yangumhla wesithandathu ke lowo .*

Ekupheleni kosuku lwesithandathu uThixo waneliswa yindalo yakhe ethi, ngobukho bomntu emhlabeni, igwetywe ngeli xesha “ **ilunge kakhulu** ”, ngoxa ‘yayilunge’ kuphela ekupheleni kosuku lwesi-⁵.

Injongo kaThixo yokwahlula **iintsuku** ezi-6 zokuqala zeveki kowesi-7 ^{ibonakaliswa} ngokuhlanganisana kwazo kwesi sahluko soku-1 seGenesis. Ngale ndlela ulungisa ulwakhiwo lomthetho we-4 ^{womthetho} wakhe wobuthixo aya kuthi ngexesha lawo kumaHebhere akhululwe ebukhobokeni baseYiputa. Ukususela kuAdam, abantu babeneentsuku ezi-6 ngeveki, veki nganye, ukuze benze imisebenzi yabo yasemhlabeni. Izinto zaqala kakuhle kuAdam, kodwa emva kokuba edalwe ngokuphuma kuye, umfazi, “ *umncedi* ” awamnikwe nguThixo , uya kuzisa isono kwindalo yasemhlabeni njengoko iGen.3 iya kutyhila. Ngenxa yothando ngomfazi wakhe, uAdam naye uya kudla isiqhamo esalelweyo yaye sonke isibini siya kuzifumana sibethwa sisiqalekiso sesono. Kwesi senzo, uAdam uprofeta ngoKristu oya kuza ukuze abe nesabelo kwaye ahlawule isiphoso seBandla lakhe eliyintanda eliNyuliweyo. Ukufa kwakhe emnqamlezweni,

emazantsi eNtaba yeGolgotha, kuya kucamagushela isono esenziwe nomeyisi wesono nokufa, uYesu Kristu uya kufumana ilungelo lokwenza abanyuliweyo bakhe banganelwe kubulungisa bakhe obugqibeleleyo. Ngaloo ndlela unokubanika ubomi obungunaphakade balahleka ukususela kuAdam noEva. Abanyuliweyo baya kungena kunye kwangaxeshanye kobu bomi obungunaphakade ekuqaleni kwenkulungwane yesi-7 ' kulapho ke indima yesiprofeto yeSabatha iya kuzaliseka. Ngoko unokusiqonda isizathu sokuba lo mxholo wokuphumla wosuku lwesi-7 ^{uchazwe} kwisahluko 2 seGenesis, **esahlulwe** kwiintsuku ezi-6 zokuqala ezihlanganiswe ndawonye kwisahluko soku-1.

IGenesis 2

Ngosuku lwesixhenxe

Gen.2:1: “ *Agqitywa ke amazulu nehlabathi, nawo wonke umkhosi wawo .*

Iintsuku ezintandathu zokuqala zahlulwa ‘ **kweyesixhenxe** ’ ngenxa yokuba umsebenzi kaThixo wokudala umhlaba namazulu ufikelela esiphelweni. Oku kwakuyinyaniso, ekubekweni kweziseko zobomi obudala kwiveki yokuqala, kodwa nangakumbi, kwiminyaka engama-7000 eyaprofeta ngayo. Iintsuku ezintandathu zokuqala zibhengeza ukuba uThixo uya kusebenza ebunzimeni ejongene nenkampu kasathana kunye nezenzo zakhe ezitshabalalisayo iminyaka engama-6000. Umsebenzi wakhe uya kuquka ukutsalela kuye abanyuliweyo bakhe ukuze abanyule kubo bonke abantu. Uya kubanika ubungqina obahlukahlukeneyo bothando lwakhe yaye uya kubagcina abo bamthandayo nabamkholisayo kuzo zonke iinkalo zakhe nakuzo zonke iinkalo. Kuba abo bangakwenziyo oku baya kuzimanya nenkampu eqalekisiweyo yomtyholi. “ *Umkhosi* ” *okhankanyiweyo* umela imikhosi ephilayo yala maqela mabini aya kuchasa aze alwe yodwa “ *emhlabeni* ” “*nasemazulwini* ” apho “ *iinkwenkwezi zezulu* ” zifanekisela wona. Kwaye lo mlo wokhetho uya kuhlala iminyaka engama-6000.

Gen.2:2: “ *Wawugqiba ke uThixo ngomhla wesixhenxe umsebenzi wakhe abewenzile, waphumla ngomhla wesixhenxe kuwo wonke umsebenzi wakhe awawenzayo .*

Ekupheleni kweveki yokuqala yembali yasemhlabeni, ukuphumla kukaThixo kufundisa isifundo sokuqala: UAdam noEva abakakona; nto leyo ecacisa ithuba lokuba uThixo afumane ukuphumla kokwenene. Ngoko ke, ukuphumla kukaThixo kubangelwa kukungabikho kwesono kwizidalwa zakhe.

Isifundo sesibini sichulwe ngakumbi kwaye sifihlwe kwinkalo yesiprofeto yolu “ **mhla wesixhenxe** ” ongumfanekiso wewaka leminyaka “ **lesixhenxe** ” leprojekthi enkulu yokusindisa emiselwe nguThixo.

Ukungena kwiwaka leminyaka “ **lesixhenxe** ,” elibizwa ngokuba “ *liwaka leminyaka* ” kwiSityhi.20:4-6-7, kuya kuphawula ukugqitywa konyulo lwabanyuliweyo. Kwaye kuba uThixo nabanyuliweyo bakhe basindiswa bephila okanye bevusiwe, kodwa bonke bezukisiwe, okuseleyo kufunyanwa kuya kuba sisiphumo soloyiso lukaThixo ngoYesu Kristu kuzo zonke iintshaba zakhe.

UThixo unikela ingcaciso ngendalo yakhe esemhlabeni

Isilumkiso: Abantu abalahlekisiweyo batyala amathandabuzo ngokuveza le nxa lenye yeGenesis 2 njengobungqina besibini obuya kuphikisana nebali leGenesis 1. Aba bantu abazange bayiqonde indlela yokubalisa esetyenziswa nguThixo. Uchaza kwiGenesis 1, zonke iintsuku ezintandathu zokuqala zokudalwa kwakhe. Emva koko, ukususela kwiGenesis 2:4, ubuyela ukuze anikele iinkcukacha ezongezelelweyo ngemibandela ethile engachazwanga kwiGenesis 1.

Gen.2:4: “ *Yiyo le ke imvelaphi yamazulu nehlabathi ekudalweni kwawo* ”

Ezi ngcaciso zongezelelekileyo ziyimfuneko ngokupheleleyo kuba umxholo wesono kufuneka ufumane ingcaciso yawo. Yaye njengoko sesibonile, lo mxholo wesono ukuyo yonke indawo ngokwemilo uThixo ayinike izinto awazifazayo emhlabeni nasezulwini. Ukwakhiwa kweveki yeentsuku ezisixhenxe ngokwako kuthwele iimfihlelo ezininzi eziya kutyhilwa lixesha kuphela kubanyuliweyo bakaKristu.

Gen. 2:5 : “ *Ekudaleni kukaYehova uThixo ihlabathi nezulu, akukabikho tyholo lasendle emhlabeni, akuntshuli utyani basendle, kuba uYehova uThixo ebengekanisi mvula emhlabeni. kwakungekho mntu wakuwulima umhlaba .*

Phawula indlela elivela ngayo igama elithi “ *YAHWÉH* ” awathi uThixo wazithiya ngalo ngokwesicelo sikaMoses ngokweEksodus 3:14-15 . UMoses usibhala esi sityhilelo phantsi komyalelo kaThixo ambiza ngokuba “ *YaHWÉH* ”. Isityhilelo esingokobuthixo apha sithatha imbekiselo yaso yembali kwimfuduko yaseYiphutha nasekudalweni kohlanga lukaSirayeli.

Emva kwezi nkcukacha kubonakala ukuba zisengqiqweni kukho iingcamango eziprofetiweyo. UThixo uvelisa ubomi bezityalo, “ *amatyholo nemifuno yasendle* ,” athi kuzo wongeze “ *imvula* ” nobukho bomntu “ *oya kuwulima umhlaba .* Ngowe-1656, emva kokona kuka-Adam, kwiGenesis 7:11 , “ *imvula* ” ‘yomkhukula ’ iya kutshabalalisa izityalo, “ *amatyholo nemifuno yasendle* , “ *nomntu nezityalo* ” zakhe ngenxa yezityalo. ukuqina kwesono.

Gen.2:6: “ *Kwenyuka umphunga ehlabathini, wawunyakamisa wonke umhlaba .*

Ngaphambi kokuba atshabalalise nantoni na, ngaphambi kwesono, uThixo wenza ukuba “ *umhlaba unyakanyiswe ngumphunga* ” phezu kwawo wonke. Isenzo sithambile kwaye siyasebenza kwaye sifanelekile kubomi obungenasono, obuzukileyo kunye nobunyulu ngokugqibeleleyo. Emva kwesono, izulu liya kuthumela izaqhwithi ezitshabalalisayo neemvula ezinkulu njengomqondiso wesiqaqalekiso salo.

Ukubunjwa komntu

Gen.2:7: “ *UYehova uThixo wambumba umntu ngothuli lwasemhlabeni, waphefumlela emathatheni akhe impefumlo yobomi; umntu ke waba ngumphumlo ophilileyo .*

Indalo yomntu isekelwe kulwahlulo olutsha : olo “ *lothuli lomhlaba* ” inxa lenye yalo ithatyathelwa ukwenza ubomi obenziwe ngokomfanekiselo kaThixo. Kwesi senzo, uThixo utyhila icebo lakhe lokufumana aze ekugqibeleni abanyule abantu abanyuliweyo bemvelaphi yasemhlabeni aya kubenza baphile ngonaphakade.

Xa uThixo emdala, umntu ujongwa ngokukhethekileyo nguMdali wakhe. Phawula ukuba “ *ubumba* ” “ *ngothuli lomhlaba* ” kwaye le mvelaphi inye iprofeta ngesono sakhe, ukufa kwakhe, nokubuyela kwakhe “eluthulini ” lwakhe. Esi senzo sobuthixo sifana neso ‘ *sombumbi* ’ obumba “ *isitya sodongwe* ”; umfanekiso lowo uThixo aya kuwubanga kuYer.18:6 nakwabaseRoma.9:21. Ngapha koko, ubomi ‘bomntu ’ buya kuxhomekeka ‘ *kwimpefumlo* ’ yakhe uThixo ayiphfumlela “ ***emathatheni*** ” akhe. Ke ngoko ngokwenene “ *ngumphefumlo* ” wemiphunga hayi umoya womoya abantu abaninzi abacinga ngawo. Zonke ezi nkukacha ziyihlile ukuze zisikhumbuze indlela obuethethe ngayo ubomi bomntu, obuxhomekeke kuThixo ukuze bube ubude. Kuhlala kusisiqhamo sommangaliso ongunaphakade kuba ubomi bufumaneka kuphela kuThixo nakuye yedwa. Kwaba ngokuthanda kwakhe ukuba “ *umntu abe umntu ophilayo* .” Ukuba umntu olungileyo okanye okhohlakeleyo uthe wandisa ubomi bakhe, kungenxa yokuba uThixo eyivumele loo nto. Kwaye xa ukufa kumfikela, isesisigqibo sakhe ekuthethwa ngaso.

Ngaphambi kokuba uAdam enze isono, wadalwa ezezekile yaye engenatyala, enamandla amakhulu, waza wangena kubomi obungunaphakade, obujikelezwe zizinto ezingunaphakade. Yindalo yakhe kuphela eprofeta ngekamva lakhe eloyikekayo.

Gen.2:8: “ *UYehova uThixo watyala umyezo e-Eden ngasempumalanga, wambeka khona umntu abembumbile* .

Isitya ngumfanekiso wendawo efanelekileyo kumntu ofumana zonke izinto ezithandekayo zesondlo kunye nezinto ezibonakalayo ziqokelelwe apho; iintyatyambo ezintle ezingabuniyo nezingaze ziphulukane neziqholo zazo zamavumba amnandi ziphindaphindeka ngokungenasiphelo. Oku kutya kunikezelwa egadini akubakhi ubomi bomntu obuthi, phambi kwesono, abuxhomekekanga ekutyeni. Ukutya ke ngoko kutyiwa ngumntu ngokuthanda kwakhe. Ukuchaneka ‘ kokuba *uThixo watyala umyezo* ’ kungqina uthando lwakhe ngendalo yakhe. Uba ngumlimi ukuze anike umntu le ndawo imangalisayo yokuhlala.

Igama elithi Eden lithetha "umyezo wolonwabo" kwaye uthatha uSirayeli njengendawo ephambili yereferensi, uThixo uyibeka empuma yakwaSirayeli le Eden. Ngenxa ‘yemiyolo’ yakhe, umntu ubekwe kulo myezo umnandi nguThixo, uMdali wakhe.

Gen.2:9: “ *UYehova UThixo wantshulisa emhlabeni yonke imithi, enqwenelekayo ngokukhangeleka, nelungele ukudliwa, **nomthi wobomi esazulwini somyezo** , **nomthi wokwazi okulungileyo nokubi** .”*

Ubume begadi bubukho bemithi yeziqhamo enika "ukulungele ukutyiwa" eyenza iziqhamo zayo ezinencasa ezininzi ezithambileyo neziswiti. Bonke balapho ngenxa yolonwabo luka-Adam, eseyedwa.

Egadini kukwakho nemithi emibini enabalinganiswa abachasayo ngokulinganayo: " *umthi wobomi* " obambe indawo esembindini, " *embindini wegadi* ". Ngale ndlela umyezo kunye nomnikelo wawo otyebileyo unamathele kuwo ngokupheleleyo. Kufuphi naye kukho “*umthi wokwazi okulungileyo nokubi* ”. Sele, ngokwegama lalo, igama elithi “ *ububi* ” liprofeta ngokufikelela esonweni. Sinokuqonda ke ukuba le mithi mibini yimifanekiso yeenkampu

ezimbini eziya kujongana nomhlaba wesono: inkampu kaYesu Krestu efanekiselwa "ngumthi wobomi " ngokuchasene nenkampu kaMtyholi owathi, njengegama. 'womthi ' ubonisa, uye wakwazi okanye waba namava, ngokulandelelanayo, " olungileyo " ukususela ekudalweni kwawo de kwayimini yaxa " ububi " bawenza wavukela uMdali wawo; oko uThixo akubiza ngokuba "kukona kuye". Ndiyakukhumbuza ukuba le migaqo "yokulunga nokubi " lukhetho ezimbini okanye iziqhamo ezibini ezichaseneyo eziveliswa **yinkululeko epheleleyo** "yomntu *ophilayo* ". Ukuba ingelosi yokuqala yayingayenzanga loo nto, ezinye izithunywa zezulu ngezazisele zivukele, njengoko indlela abantu abaziphatha ngayo emhlabeni sele ingqinwe ngayo.

Kuwo wonke umnikelo wesisa womyezo uThixo awawulungiselela uAdam kwakukho lo mthi " wokwazi okulungileyo nokubi " okhoyo ukuze uvavanye ukuthembeka komntu. Eli binzana elithi " ulwazi " limele liqondwe kakuhle kuba kuThixo isenzi esithi " ukwazi " sinentsingiselo egqithiseleyo yokuhlangabezana " nokulungileyo nokubi " okuya kusekelwa kwizenzo zokuthobela okanye zokungathobeli. Umthi osemeyezweni kuphela kwenkxaso yezinto eziphathekayo kuvavanyo lokuthobela kwaye isiqhamo sawo sigqithisa ububi kuphela kuba uThixo wayinika le ndima ngokuyichaza njengesalelo. Isono asikho kwisiqhamo kodwa kukusitya usazi ukuba uThixo usalele.

Gen.2:10: " Kwaphuma umlambo e-Eden wokuwunyakamisa umyezo ;

Isigidimi esitsha sokwahlukana **sinikelwa** , kanye njengokuba umlambo ophuma e-Eden wahlukana ube " *ziingalo ezine* ," lo mfanekiso uprofeta ngokuzalwa koluntu oluya kuthi inzala yabo isasazeke kumhlaba wonke ukuya kutsho kumanqaku amane, okanye imimoya emine evela ezulwini kulo lonke. Umhlaba. " *Umlambo* " luphawu lwabantu, amanzi eluphawu lobomi babantu. Ngolu lwahlulo " *kwiingalo ezine* ", umlambo ophuma e-Eden uya kusasaza amanzi awo obomi emhlabeni wonke kwaye le ngcamango iprofeta ngomnqweno kaThixo wokusasaza ulwazi lwakhe phezu kwawo wonke umhlaba. Iprojekthi yakhe iya kufezekiswa ngokweGen.10 ngokwahlulwa kukaNowa noonyana bakhe abathathu emva kokuphela konogumbe wamanzi. La mangqina oNogumbe aya kudlulisela kwizizukulwana ngezizukulwana inkumbulo yesohlwayo esoyikekayo sikaThixo.

Asiyazi inkangeleko yomhlaba owawunayo ngaphambi komkhukula, kodwa ngaphambi kokwahlulwa kwezizwe, umhlaba omiweyo umele ukuba wabonakala njengelizwekazi elinye onkcenkceshelwa kuphela ngulo mthombo wamanzi ampompoza kumyezo wase-Eden. Ulwandle lwangoku lwangaphakathi emhlabeni aluzange lubekho kwaye zisisiphumo somkhukula owagubungela umhlaba uphela unyaka wonke. Kwada kwafika unogumbe, lonke ilizwekazi lankcenkceshelwa yile milambo mine kwaye imijelo yayo yasasaza amanzi ahlaziyekileyo phezu komhlaba wonke owomileyo. Ebudeni bomkhukula, iStraits of Gibraltar noLwandle Olubomvu yadilika, ilungiselela ukuyilwa koLwandle lweMeditera noLwandle Olubomvu olwahlaselwa ngamanzi anetyuwa aphuma kwiilwandlekazi. Yazini ukuba kumhlaba omtsha apho uThixo aya kumisa ubukumkani bakhe, akusayi kubakho lwandle ngokweSityhi.21:1 njengokuba ukufa kungasayi kubakho. Ukwahlula sisiphumo sesono kwaye eyona ndlela inzulu yaso iya kohlwaywa ngamanzi atshabalalisayo omkhukula. Ukufunda esi

sigidimi, phantsi kwenkalo yaso yesiprofeto kuphela, “ *iingalo ezine* ” zomlambo zimela abantu abane abaluphawu loluntu.

Gen.2:11 : “ *Igama lowokuqala yiPishon; nguwo lowo ujikeleze lonke ilizwe laseHavila, apho ifumaneka khona igolide .* ”

Igama lomlambo wokuqala ogama linguPishon okanye iPhison lithetha: ubuninzi bamanzi. Ummandla apho i-Eden eyatyalwa nguThixo imele ukuba yayilapho iTigris nomEfrate zangoku zivela khona; kuba uEfrati ukuya kwintaba yeArarati, neTigris ukusa eTaurus. Empuma nakumbindi weTurkey kusekho iLake Van elikhulu nelinguvimba omkhulu wamanzi amatsha. Ngentsikelelo yawo yobuthixo, amanzi amaninzi abangela ukuchuma okugqithiseleyo komyezo kaThixo. Ilizwe laseHavila, elidume ngegolide yalo, ngokwezinye ezikumntlam-puma weTurkey yanamhlanje. Yanabela kunxweme lweGeorgia yanamhlanje. Kodwa le ngcaciso ibangela ingxaki kuba ngokutsho kweGen.10:7, “ *uHavila* ” “ngunyana kaKushi , ” yena ngokwakhe . *Igama* elithi “ *unyana kaHam* ” libhekisela kwiTiyopiya esemazantsi eYiputa. Oku kundikhokelela ekubeni ndifumane eli lizwe “*Havila* ” e-Ethiopia, okanye eYemen, apho kwakukho imigodi yegolide eyanikelwa nguKumkanikazi waseShebha kuKumkani uSolomon.

Gen.2:12 : “ *Igolide yeli lizwe inyulu; Kulapho kufunyanwa khona ibhedolaki nelitye lebherilo .* ”

“ *Igolide* ” ngumfuziselo wokholo yaye uThixo uprofeta ngeTiyopiya, ukholo olunyulu. Iya kube sele ikuphela kwelizwe emhlabeni eliye lagcina ilifa lonqulo likaKumkanikazi waseShebha emva kokuhlala kwakhe noKumkani uSolomon. Masisongezelele kwakhona ukuze kungenelwe yona, ukuba ekuzimeleni kwayo okwagcinwa ebudeni beenkulungwane zobumnyama bonqulo obabalasela abantu “bamaKristu” eNtshona Yurophu, amaTiyopiya agcina ukholo lobuKristu aza aqhelisela iSabatha yokwenyaniso eyafunyanwa ngokudibana kukaSolomon. Umpostile uFilipu wabhaptiza umKristu wokuqala ongumTiyopiya njengoko kutyhilwe kwiZenzo 8:27-39, wayelithenwa likaKumkanikazi uKandase yaye bonke abantu bayamkela imfundiso yakhe yonqulo. Enye inkcazelo engqina intsikelelo yesi sizwana kukuba, uThixo wabenza bakhuselwa kwiintshaba zabo ngemfazwe yaza yagqitywa ngokuzithandela ngumatiloshe odumileyo uVasco da Gama.

Ukuqinisekisa umbala omnyama wesikhumba sase-Ethiopia, “ *ilitye le-onyx* ” “limnyama” ngombala kwaye lenziwe ngesilicon dioxide; ubutyebi obongezelelweyo beli lizwe; kuba ukusetyenziswa kwayo ekwenzeni iitransistors kuyenza ixatyiswe kakhulu namhlanje.

Gen.2:13 : “ *Igama lowesibini umlambo yiGihon; nguwo lowo ujikeleze lonke ilizwe lakwaKushi .* ”

Masiyilibale “imilambo” kwaye sibeke endaweni yabo abantu abafanekiselayo. Esi sizwana sesibini “ *singqonge ilizwe lakwaKushi* ” oko kukuthi, iTiyopiya. Inzala kaShem iya kuvela elizweni lama-Arabhu, iye kuthi xhaxhe ngePersi. Ngokwenene ijikeleze ummandla wase-Ethiopia, ngoko inokufuziselwa kwaye ibhekiselwe kuyo ngegama elithi “ *umlambo* ” “ *Gihon* ”. Kwimihla yethu yokugqibela, eli qela liyinkolo “yamaSilamsi” yaseArabia

nasePersi. Ngaloo ndlela uqwalaselo lwesiqalo sendalo luveliswa kwakhona ekupheleni kwexesha.

Gen.2:14 : “ *Igama leyesithathu nguHidekele; nguwo lowo uqukuqela ukuya ngasempumalanga kwaseAsiriya. Owesine umlambo nguEfrati .*”

elithi “ *Hidekeli* ” lichaza “uMlambo iTiger”, kwaye abantu abachongiweyo iya kuba yiIndiya efanekiselwa “yingwe yaseBengal”; I-Asiya kunye nempucuko yasempuma ebizwa ngokuba "luhlanga olutyheli" ke ngoko yaprofetwa kwaye ixhalabile kwaye eneneni ibekwe " *kwimpuma yeAsiriya* ". Kwi-Dan.12, uThixo wasebenzisa isimboli salo mlambo odla umntu " *umlambo* " "iTiger" ukubonisa ubunzima be-Adventist phakathi kwe-1828 kunye ne-1873, ngenxa yobuninzi bokufa kokomoya okubangelwayo.

Igama elithi “ *umEfrate* ” lithetha: iintyatyambo, iziqhamo. Kwisiprofeto seSityhilelo, “ *umEfrate* ” ufuzisela iNtshona Yurophu namahlumelo ayo, amazwe aseMerika neOstreliya, uThixo awazichazayo olawulwa lulawulo lonqulo lukapopu waseRoma alubiza nesixeko salo, “ *iBhabhiloni Enkulu* .” Le nzala kaNowa iya kuba yileyo kaYafete inabela ngasentshona ukuya eGrisi naseYurophu, emantla ukuya ngaseRashiya. IYurophu yayingumhlaba apho ukholo lobuKristu lwafumana zonke izinto ezintle nezimbi emva kokuwa kwesizwe sikaSirayeli; izichazi ezithi “iintyatyambo, eziqhamileyo” zifanelekile yaye ngokwesihlabo, oonyana bakaLeya, umfazi ongathandwayo, baya kuba baninzi kunobakaRakeli, umfazi owayethandwa nguYakobi.

Kuhle ukufumana kwesi sigidimi isikhumbuzo sokuba phezu kwazo nje zonke iiyantlukwano zazo zokugqibela zonqulo, ezi ntlobo zine zempucuko yasemhlabeni zazinomdali omnye onguYise, ukuze zithethelele ubukho bazo.

Gen.2:15: “ *UYehova uThixo wamthabatha umntu, wambeka emyezweni we-Eden, ukuba awusebenze, awugcine .*

UThixo unika uAdam umsebenzi oquka “ *ukulima nokunyamekela* ” umyezo. Uhlobo lokulima alwaziwa kuthi kodwa lwenziwa ngaphandle kokudinwa phambi kwesono. Ngokukwanjalo, ngaphandle kwalo naluphi na uhlobo logonyamelo kwindalo yonke, ukulinda kwakhe kwenziwa lula ngokugqith’ emgceni. Nangona kunjalo, le ndima yomlindi ibonise ubukho bengozi eya kuthi kungekudala ithathe inkalo yokwenyani nechanekileyo: ukuhendwa kwengcinga yomntu kwakule gadi.

Gen.2:16 : “ *UYehova uThixo wamwisela lo mthetho umntu, wathi, Yonke imithi yomyezo ungayidla; »*

Intaphane yemithi yeziqhamo yenziwa ifumaneke ngesisa kuAdam. UThixo uyamzalisekisa ngaphaya kweemfuno zakhe ezibandakanya ukwanelisa iminqweno yokutya ngokwahlukeneyo kunye namavumba. Umnikelo kaThixo mhle, kodwa yinxalenye yokuqala kuphela “ *yomyalelo* ” awawunika uAdam. Inxalenye yesibini yalo “ *myalelo* ” iza ngokulandelayo.

Gen.2:17: “ *Ke wona umthi wokwazi okulungileyo nokubi uze ungawudli; kuba mhlana uthe wawudla, uya kufa .*

Kumyalelo ” kaThixo , le nxalenye inzulu kakhulu, kuba isisongelo esinikelwayo siya kusetyenziswa ngokungenakuphikiswa ngokukhawuleza nje ukuba ukungathobeli, isiqhamo sesono, kupheliswe kwaye kufezwe. Kwaye ungalibali, ukuze iprojekthi yokulungiswa kwesono ifezekiswe, kuya kufuneka

uAdam awe. Ukuze sikuqonde ngakumbi oko kwakuza kwenzeka, masikhumbule ukuba uAdam wayeseyedwa xa uThixo wamlumkisa ngokunikela “ *umyalelo* ” wakhe wokuba angatyi “ *kumthi wokwazi okulungileyo nokubi* ” okanye, ukuba angondliwa. iingcamango zomtyholi. Ngaphezu koko, kwimeko yobomi obungunaphakade, uThixo kwafuneka amcacisele ukuba kuthetha ukuthini ‘ukufa. Kuba isoyikiso sikhona, kule “ *uya kufa* ”. Ngamafutshane, uThixo wanika uAdam ihlathi kodwa wamalela umthi omnye. Kwaye kwabanye abantu esi salelo sisodwa asinyamezeleki, kulapho umthi ufihla ihlathi, njengoko intetho ifundisa. Ukutya “ *kumthi wokwazi okulungileyo nokubi* ” kuthetha: ukuzondla ngemfundiso kaMtyholi esele ivuswa ngumoya wokuvukela uThixo nokusesikweni kwakhe. Ngenxa yokuba “ *umthi* ” owalelweyo obekwe emyezweni ungumfanekiso wobuntu bakhe, kanye njengokuba “ *umthi wobomi* ” ungumfanekiso womlinganiswa onguYesu Kristu.

Gen.2:18 : “ *Wathi uYehova uThixo, Akulungile ukuba umntu abe yedwa; Ndiza kumnceda njengaye .*”

UThixo wadala umhlaba nomntu ukuze atyhile ukulunga kwakhe nobubi bomtyholi. Iprojekthi yakhe yokusindisa ityhilwa kuthi kwizinto ezilandelayo. Ukuqonda, yazi ukuba umntu udlala indima kaThixo emntwini omenza acinge, enze aze athethe njengoko ecinga, enze kwaye athethe ngokwakhe. Lo Adam wokuqala ungumfanekiso kaKristu lowo uPawulos aza kumveza njengoAdam omtsha.

Ukutyhila ubungendawo bukasathana kunye nokulunga kukaThixo, kuyafuneka ukuba uAdam one ukuze umhlaba ulawulwe ngusathana kwaye imisebenzi yakhe engendawo iya kutyhilwa jikelele. Uluvo lwesi sibini lukhona kuphela emhlabeni odalelwe isono, kuba i-duo iyilwe ngenxa yesizathu sokomoya esiprofeta ngobudlelwane bukaKrestu obungcwele kunye noMlingane wakhe onyula abanyulwa bakhe. Onyuliweyo kufuneka azi ukuba ulixhoba kunye nomxhamli wecebo lokusindisa elicetywe nguThixo; ulixhoba lesono esenziwe sayimfuneko kuThixo ukuze ekugqibeleni amgwebe umtyholi, abe ezuzwa lubabalo lwakhe olusindisayo ngenxa yokuba, elwazi uxanduva lwakhe ngobukho besono, yena ngokwakhe uya kulihlawula ixabiso lesono. isono kuYesu Kristu. Ngoko, ekuqaleni, uThixo akazange abufumane ubulolo yaye intswelo yakhe yothando yayinkulu kangangokuba wayekulungele ukuhlawula ixabiso elinzima ukuze alufumane. Le nkampani, ubuso ngobuso, evumela ukwabelana, uThixo ubiza “ *uncedo* ” kwaye umntu uya kusebenzisa eli gama xa ekhupha iqabane lakhe lomntu obhinqileyo. Ngokuphathelile uncedo, uya kumbangela ukuba awe aze amkhokelele esonweni ngenxa yothando. Kodwa olu thando luka-Adam ku-Eva lusemfanekisweni wothando lukaKristu kubanyulwa bakhe abafunyenwe bengaboni, abafanelwe kukufa okungunaphakade.

Gen. 2:19 : “ *UYehova uThixo wabumba ngomhlaba zonke izinto eziphilileyo zasendle, nazo zonke iintaka zezulu, wazisa emntwini ukuba abone ukuba wothini na ukuzibiza, ukuze zibe nalo igama elithi. umntu ebeyakupha .*

Ngowongamileyo onika igama into engaphantsi kunaye. UThixo wazithiya igama lakhe yaye ngokunika uAdam eli lungelo, ngaloo ndlela uqinisekisa ulawulo lomntu phezu kwayo yonke into ephilayo emhlabeni. Kolu hlobo lokuqala lwendalo yasemhlabeni, iintlobo zezilwanyana zasendle neentaka zezulu

ziyancitshiswa aze uThixo azizise kuAdam, kanye njengokuba wazikhokelela ngambini ngaphambi koNogumbe ngambini kuNowa.

Gen.2:20 : “ *Wazithiya amagama uAdam zonke izinto ezizitho zine, neentaka zasezulwini, nazo zonke izinto eziphilileyo zasendle; ke akafumananga ncedo lufana naye umntu . Izinto ezibizwa ngokuba zizilo zamandulo zadalwa emva kwesono ukuze zongeze imiphumo yesiqalekiso sobuthixo esiya kuthi sihlasele umhlaba uphela kuquka nolwandle . yesibhakabhaka ” kunye “ nezilwanyana zasendle ” ezizimeleyo. Kodwa kule nkcazo-ntetho, akafumananga mlinganisi womntu kuba akakabikho.*

Gen. 2:21 : “ *UYehova uThixo wawisa ubuthongo obukhulu phezu koAdam, walala. wathabatha olunye ezimbanjeni zakhe, wayivala ngenyama esikhundleni salo .*

Ifomu enikezelwe kolu tyando ibonakalisa ngakumbi iprojekthi yokulondoloza. NgoMikayeli, uThixo uyazishenxisa emazulwini, uyahamba aze azahlule kwiingelosi zakhe ezilungileyo nto leyo eqhelekileyo ‘yobuthongo obunzulu’ awalaliswa kubo uAdam. KuYesu Krestu ozalwe esenyameni, ubambo lobuthixo luthathiwe kwaye emva kokufa nokuvuka kwakhe, kubapostile bakhe abalishumi elinesibini, udala “ *uncedo* ” lwakhe, apho wathabatha imbonakalo yenyama nezono zakhe aze anikele kubo “iNgwele” yakhe. Umoya”. Ukubaluleka kokomoya kweli gama elithi “ *uncedo* ” likhulu kuba linika iBandla lakhe, abanyuliweyo bakhe, indima “ *yoncedo* ” ekufezekiseni icebo losindiso kunye nokuhlaliswa kwesono kwihlabathi jikelele kunye nesiphelo saboni.

Gen.2:22: “ *UYehova uThixo wabumba umfazi ngobambo abeluthabathe endodeni, wamzisa kuAdam .*

Ngaloo ndlela, ukubunjwa komfazi kuprofeta oko koNyuliweyo kaKristu. Kuba ngokuza esenyameni athi uThixo enze ibandla lakhe elithembekileyo, ixhoba lesimo sakhe senyama. Ukusindisa abanyuliweyo enyameni, uThixo kwafuneka athabathe imo esenyameni. kanaanjalo wathi, enobomi obungunaphakade kuye, weza ukuze abelane nabo nabanyulwa bakhe.

Gen.2:23: “ *Wathi uAdam, Yabona, lo ulithambo lasemathanjeni am, nenyama yasenyameni yam! kuya kuthiwa ngumfazi, ngokuba ethatyathwe endodeni .*

UThixo weza emhlabeni ukuze amkele umlinganiselo wasemhlabeni ukuze akwazi ukuthetha ngoMnyuliweyo wakhe oko uAdam akutshoyo ngomfazi wakhe oyintombi alithiya igama elithi “ *mfazi* ”. Le nto icace ngakumbi ngesiHebhere kuba igama lobudoda elithi indoda lithi, “ish” liba “isha” kwigama lobufazi elithi umfazi. Kwesi senzo, uqinisekisa ukongamela kwakhe phezu kwakhe. Kodwa ekubeni ethathiwe kuye, lo “ *mfazi* ” uya kuba yimfuneko kuye ngokungathi “ *ubambo* ” oluthatyathiweyo emzimbeni wakhe lufuna ukubuyela kuye luze luthabathe indawo yalo. Kula mava akhethekileyo, uAdam uya kuziva ngomfazi wakhe iimvakalelo unina aya kuba nazo ngomntwana amzalayo emva kokuba emthwele esibelekweni sakhe. Yaye la mava akwaphilwa nguThixo kuba izidalwa eziphilayo azidalayo ezimngqongileyo ngabantwana abaphuma kuye; nto leyo emenza abe nguMama njengoTata.

Gen.2:24: “ *Ngenxa yoko indoda yomshiya uyise nonina, inamathele emfazini wayo, babe nyama-nye ke .*

Kule ndinyana uThixo uvakalisa icebo lakhe ngabanyuliweyo bakhe abaya kuthi ngokufuthi baphule ubudlelane bosapho lwenyama ukuze bamanyane nabaNyuliweyo abasikelelweyo nguThixo. Yaye ungalibali, okokuqala, kuYesu Kristu, uMikayeli wasishiya isikhundla sakhe njengoBawo wasezulwini ukuze eze kuzuza uthando lwabafundi bakhe abanyuliweyo emhlabeni; oku kangangokuba wancama ukusebenzisa amandla akhe obungcwele ekulweni nesono kunye nomtyholi. Apha siyaqonda ukuba imixholo **yokwahlula** kunye **nomthendeleko** ayinakwahlulwa. Emhlabeni, abanyuliweyo bamele **bahlulwe** ngokwasenyameni kwabo abathandayo ukuze bangene **kumthendeleko** wokomoya baze babe “banye” noKristu nabo bonke abanyulwa bakhe, neengelosi zakhe ezilungileyo ezithembekileyo.

Umnqweno “ *wobambo* ” lokubuyela kwindawo yawo yokuqala ufumana intsingiselo yawo ekudibaneni kwabantu ngokwesini, isenzo senyama nomoya apho indoda nebhinqa benza inyama enye.

Gen. 2:25: “ *Babehamba ze bobabini, indoda nomkayo, bengenazintloni* .

Ubunqunu bokwenyama abukhathazi wonke umntu. Kukho abalandeli bendalo. Yaye ekuqaleni kwembali yoluntu, ukuba ze *kwakungelohlazo* . Ukubonakala ‘ *kwehlazo* ’ kuya kuba ngumphumo wesono, ngokungathi ukutya ‘ *kumthi wokwazi okulungileyo nokubi* ’ kunokuyivula ingqondo yomntu kwimiphumo eyayingaziwa de kube ngoku ize ingakhathalelwa. Ngokwenyani, isiqhamo somthi owalelweyo asiyi kuba ngumbhali wolu tshintsho, iya kuba yindlela kuphela, kuba lowo utshintsha amaxabiso ezinto kunye nesazela nguThixo kwaye nguye yedwa. Nguye oya kuvuselela imvakalelo “yehlazo ” ukuba isibini esinesono siya kuziva ezingqondweni zabo malunga nobunqunu babo bomzimba obungayi kuba noxanduva; kuba isiphoso siya kuba sesokuziphatha kwaye siya kuchaphazela kuphela ukungathobeli okuphunyeziweyo, okuphawulwe nguThixo.

Xa eshwankathela imfundiso yeGenesis 2, uThixo waqala wanikela kuthi ukungcwaliswa kokuphumla okanye isabatha yomhla wesixhenxe eprofeta ngophumlo olukhulu oluya kunikelwa kwiwaka lesixhenxe kuThixo nakubanyulwa bakhe abathembekileyo. Kodwa oku kuphumla kwafuneka kuzuzwe ngomlo wasemhlabeni uThixo aya kuwulwela ngokuchasene nesono kunye nosathana, ngokuthi abe ngumntu kuYesu Krestu. Amava ka-Adam asemhlabeni abonisa eli cebo lokusindisa eliyilwe nguThixo. KuKristu, waba yinyama ukuze adale onyuliweyo wakhe wenyama oya kuthi ekugqibeleni afumane umzimba wasezulwini ofana noweengelosi.

IGenesis 3

ukwahlukana nesono

Gen.3:1 : “ *Inyoka yaye inobuqhophololo ngaphezu kwazo zonke izinto eziphilileyo zasendle, abezenzile uYehova uThixo. Wathi kumfazi, Utshilo na okunene uThixo ukuthi, Ze ningadli kuyo yonke imithi yomyezo? »*

Inyoka ” ehlwempuzekileyo yaba nelishwa lokusetyenziswa njengoosiyazi zezona ngelosi “ *zinobuqhophololo* ” ezidalwe nguThixo. Izilwanyana ezazingathethi ngazo izilwanyana ezirhubuluzayo “njengenyoka ” ; Ulwimi lwaluyinto ekhethekileyo yomfanekiso kaThixo onikwe umntu. Yalatha okuhle, usathana umenza ukuba athethe nomfazi ngelishesha ahlukene nendoda yakhe. Oku kuhlukaniswa kuya kuba kukubulala kuye kuba phambi kuka-Adam, umtyholi ngewayenobunzima obungakumbi bokukhokelela abantu ekubeni bangawuthobeli umyalelo kaThixo.

UYesu Krestu watyhila ubukho bomtyholi abuchazayo kuYohane 8:44, ukuba “unguyise wabo ubuxoki nesibulala-mntu kwasekuqalekeni ”. Amazwi akhe anenjongo yokugungqisa iziqinisekiso zabantu yaye “uEwe okanye uHayi” afunwa nguThixo, wongezelela elithi “kodwa” okanye elithi “mhlawumbi” elisusa iziqinisekiso ezinikela amandla akhe enyanisweni. Umyalelo owanikwa nguThixo wamkelwa nguAdam waza wawudlulisela emfazini wakhe, kodwa akazange alive ilizwi likaThixo owanikela loo myalelo. Kwakhona, amathandabuzo akhe axhomekeke kumyeni wakhe, njengokuthi: “Ngaba wayekuqonda oko uThixo wayemxelela kona? »

Gen.3:2: “ *Waphendula umfazi kwinyoka, wathi, Eziqhameni zemithi yomyezo sizidla .*

Ubungqina bubonakala buxhasa amazwi kaMtyholi; uyaqiqa aze athethe ngobulumko. “ *Umfazi* ” wenza impazamo yakhe yokuqala ngokusabela kwintetho ethi “ *nyoka* ”; engaqhelekanga. Okokuqala, kuthethelela ukulunga kukaThixo owabanika ithuba lokutya kuyo yonke imithi, ngaphandle kwalowo walelweyo.

Gen. 3:3 : “ *Ke sona isiqhamo somthi osemyezweni osesazulwini somyezo uThixo uthe, Ize ningadli kuwo, ningawuchukumisi, hleze nife .*

Ukudlulisela kuka-Adam isigidimi somyalelo wobuthixo kubonakala kwibinzana elithi “ *hleze ufe* . La ayingomazwi angqalileyo awathethwa nguThixo kuba wathi kuAdam: “ *Mhla uthe wadla kuwo, uya kufa* ”. Ukuncipha kwamazwi kaThixo kuya kukhuthaza ukusetyenziswa kwesono. Ngokuthethelela ukuthobela kwakhe uThixo ngesizathu “*sokoyika* ” “ *umfazi* ” unika umtyholi ithuba lokuqinisekisa olu “ *loyiko* ” olungathethelelekiyo ngokutsho kwakhe.

Gen.3:4 : “ *Yathi inyoka kumfazi, Anisayi kufa ; »*

Ixoki eliyiNtloko lityhilwe kule ngxelo iphikisana namazwi kaThixo athi: “ *Aniyi kufa* .

Gen. 3:5 : “ *Kodwa uThixo uyazi ukuba, mhlana nithe nadla kuzo, oqabuka amehlo enu, nibe njengoothixo, nazi okulungileyo nokubi .*

Ngoku umele athethelele umyalelo owenziwe nguThixo awubalula ingcamango engendawo neyokuzingca: UThixo ufuna ukukugcina uphantsi yaye uphantsi. Ngokuzingca ufuna ukukuthintela ungafani naye. Ubonisa ukwazi okulungileyo nokubi njengenzuzo uThixo afuna ukuyigcinela yena yedwa. Ke ukuba kukwanceda ukwazi okulungileyo, koba yintoni na ingenelo yokwazi okubi? Ukulunga nobubi zizinto ezichaseneyo ngokupheleleyo njengemini

nobusuku, ukukhanya nobumnyama kwaye ulwazi lukaThixo lubandakanya namava okanye ukuthatha inyathelo. Enyanisweni, uThixo wayesele enike umntu ulwazi **Iwengqondo** lokulungileyo nokubi ngokuvumela **imithi** yomyezo **nokwalela** lowo umela “okulungileyo nokubi”; ngenxa yokuba ungumfuziselo womtyholi owathi ngokuqinisekileyo wajamelana nako ngokulandelelanayo, “*okulungileyo*” kwandula ke “*okubi*” ngokuvukela uMdali wakhe.

Gen.3:6 : “ *Wabona umfazi ukuba umthi ulungele ukudliwa, uyathandeka emehlweni, nokuba unqabile ekuvuleni ingqondo; wathabatha eziqhameni zawo, wadla; wanika nendoda yakhe ebinaye, yadla .*

Amazwi aphuma enyoka anempembelelo yawo, intandabuzo iyaphela kwaye umfazi uya eqiniseka ngakumbi ukuba inyoka yamxelela inyaniso. Isiqhamo sibonakala sisihle kwaye sibukeka sithandeka kuye, kodwa ngaphezu kwayo yonke into, ibona " *ixabisekileyo ekuvuleni ingqondo* ". Umtyholi ufumana isiphumo esinqwenelekayo, usandula ukukhangela umlandeli wesimo sakhe semvukelo. Yaye ngokutya isiqhamo esalelweyo, yena ngokwakhe uba ngumthi wokwazi ububi. Ezaliswe luthando ngomfazi wakhe angekakulungeli ukwamkela ukwahlukaniswa naye , uAdam ukhetha ukwabelana naye ngeshwangusha lakhe kuba uyazi ukuba uThixo uya kulusebenzisa ugwebo lwakhe lokufa. Kwaye ukutya isiqhamo esalelweyo ngokulandelelana, sisibini sonke esiya kubandezeleka kulawulo lobuzwilakhe lukasathana. Nangona kunjalo, ngokumangalisayo, olu thando lunenzondelelo lusemfanekisweni walowo uKristu aya kuba nawo ngoMnyuliweyo wakhe, evuma nokumfela. Kwakhona, uThixo unokumqonda uAdam.

Gen. 3:7 : “ *Aqabuka amehlo abo bobabini, bazi ukuba bahamba ze ;*

Ngalo mzuzu, xa isono saqosheliswa ngabantu ababini, ukubalwa kwe-6000 yeminyaka ecwangcisiweyo nguThixo kwaqala. Okokuqala, ingqondo yabo iguqulwa nguThixo. Amehlo awayenoxanduva lomnqweno wesiqhamo “ *esikholisayo emehlweni* ” angamaxhoba omgwebo omtsha wezinto. Kwaye i-advanteji elindelweyo nefunwayo ijika ibe sisithintelo, kuba beziva “beneentloni ” ngobunqunu babo obungazange bube nangxaki kude kube ngoko, nakubo, nakuThixo. Ubunqunu bokwenyama obufunyenweyo yayiyinkalo yenyama kuphela yobunqunu bokomoya apho isibini esingathobeliyo sazifumana sikuso. Obu bunqunu bokomoya babahlutha ubulungisa bobuthixo yaye isigwebo sokufa sangena kubo, kangangokuba ukufunyanwa kobuze babo kwaba sisiphumo sokuqala sokufa okunikwe nguThixo. Ngoko ke, ukufa kwaba sisiphumo solwazi olunamava lobubi; into efundiswa nguPawulos ngokutsho kwabaseRoma 6:23: “ *Kuba umvuzo wesono kukufa* ”. Ukugquma ubunqunu babo, amaqabane avukelayo abhenela kwinyathelo lomntu elalibandakanya “*ukuthunga amagqabi omkhiwane* ” ukwenza “ *amabhanti* ”. Esi senzo ngokwasemoyeni sibonakalisa ilinge lomntu lokuzithethelela. “ *Umbhinqo* ” uya kuba ngumfuziselo “ *wenyaniso* ” kumaEfese 6:14. Ngoko ke, “ *ibhanti* ” elenziwe “ *ngamagqabi omkhiwane* ” nguAdam liyachasa, nto leyo engumfuziselo wobuxoki **umoni** azimela ngabo ukuze aziqinisekise.

Gen. 3:8: “ *Baliva izwi likaYehova uThixo, ehamba emyezweni ngokuhlwa, baza bazimela umntu nomkakhe ebusweni bukaYehova uThixo, phakathi kwemithi yomyezo .*

Lowo ugodagoca izintso neentliziyo uyakwazi okusandul' ukwenzeka yaye okuhambelanayo neprojekthi yakhe yokusindisa. Eli linyathelo lokuqala kuphela eliya kunika usathana indawo yokutyhila iingcinga zakhe kunye nendalo yakhe ekhohlakeleyo. Kodwa kufuneka adibane nale ndoda kuba inezinto ezininzi ezifuna ukumxelela yona. Ngoku umntu akakungxamelanga ukudibana noThixo, uYise, uMdali wakhe, afuna kuphela ukubaleka, kangangokuba uyoyika kakhulu ukuva ukungcikovwa kwakhe. Yaye ukuzimela phi kulo myezo emehlweni kaThixo? Kwakhona, ukukholelwa ukuba “ *imithi yomyezo* ” inokumfihla ebusweni bakhe, kungqina imeko yengqondo awawela kuyo uAdam ukususela oko waba ngumoni.

Gen. 3:9: “ *UYehova uThixo wambiza ke umntu, wathi kuye, Uphi na? »*

UThixo wazi kakuhle apho uAdam azimele khona kodwa umbuza umbuzo, “ *uphi na?* ” » ukolula isandla sokunceda kwaye umtsalele ekuvumeni ityala lakhe.

Gen.3:10: “ *Wathi, Ndive isandi sakho emyezweni, ndasuka ndoyika, ngokuba ndihamba ze, ndazimela .*

Impendulo eyanikelwa nguAdam ngokwayo ikukuvuma ukungathobeli kwakhe yaye uThixo uya kuxhaphaza amazwi akhe ukuze afumane indlela yakhe yokubonisa amava esono.

Gen.3:11: “ *Wathi uYehova uThixo, Uxelelwe ngubani na, ukuba uhamba ze? Utye kumthi endakwalela ukuwutya? »*

UThixo ufuna ukususa kuAdam isivumo sesono sakhe. Ukusuka ekuxhuzulweni ukuya ekutsalweni ugqiba ngokumbuza ngokucacileyo lo mbuzo: “ *Ngaba utyile kumthi endakwalela ukuba utye kuwo?* ” ”.

Gen.3:12: “ *Yathi indoda, Umfazi owandibeka naye undinikile kuwo umthi, ndadla ke .*

Nangona kuyinyaniso, impendulo ka-Adam ayizukanga. Uthwele ngaphakathi kwakhe uphawu lomtyholi kwaye akasakwazi ukuphendula ewe okanye hayi, kodwa njengoSathana, uphendula ngendlela ejikelezayo ukuze angavele avume ityala lakhe kunye nelikhulu kakhulu. Uya kude akhumbuze uThixo ngendima yakhe kumava, ekubeni wamnika umfazi wakhe, umoni wokuqala, ucinga ngaphambi kwakhe. Inxalenye engcono yebali kukuba yonke into iyinyani kwaye uThixo akayazi kuba isono sasiyimfuneko kwiprojekthi yakhe. Kodwa apho enze impazamo khona kukuba ngokulandela umzekelo womfazi, wabonisa ukukhetha kwakhe kulo nto leyo eya kumenzakalisa uThixo, yaye oku kwakulelona tyala lakhe likhulu. Kungenxa yokuba kwasekuqaleni imfuneko kaThixo yayikukuthanda ngaphezu kwayo yonke into yaye wonke ubani.

Gen.3:13 : “ *Wathi uYehova uThixo kumfazi, Yini na ukuba wenze le nto? Waphendula umfazi, wathi, Inyoka indilukuhlile, ndadla ke .*

Emva koko uMgwebi omkhulu uphendukela kumfazi otyholwa yindoda kwaye kwakhona impendulo yomfazi ihambelana nobunyani bezibakala: “ *Inyoka indilukuhlile, ndaza ndayidla* ”. Ngoko wazivumela ukuba alukuhlwe kwaye elo lityala lakhe lokufa.

Gen. 3:14 : “Wathi uYehova uThixo kwinyoka, Ngokuba uyenzile le nto, ìya kuqalekiswa ngaphezu kwezinto zonke ezizitho zine, neento zonke eziphilileyo zasendle, nemihla yobomi bakho ;

Ngesi sihlandlo, uThixo akayibuzi “ *inyoka* ” isizathu sokuba yenze oku, kuba uThixo uyaqonda ukuba wayesetyenziswa njengosiyazi nguSathana, uMtyholi. Isiphelo uThixo alinika “ *inyoka* ” sichaphazela umtyholi ngokwakhe. Kuthi “ *inyoka* ” ukusetyenziswa kwakusenzeka ngoko nangoko, kodwa kuMtyholi yayisisiprofeto kuphela esasiza kuzaliseka emva kokoyisa kukaYesu Kristu isono nokufa. NgokweSityhi.12:9, uhlobo lokuqala lwesi sicelo yayikukugxothwa kwakhe ebukumkanini bamazulu kunye neengelosi ezikhohlakeleyo kwinkampu yakhe. Baphoswa emhlabeni abangayi kuze bawushiye de kube sekufeni kwabo yaye kangangeminyaka eliwaka, bebodwa kumhlaba oyinkangala, uSathana uya kurhubuluza eluthulini olwamkela abo bafayo ngenxa yakhe nenkululeko awayisebenzisa kakubi ngayo. Emhlabeni oqalekisiweyo nguThixo, baya kuziphatha njengeenyoka, besoyika yaye belumkile ngenxa yokuba boyisiwe nguYesu Kristu baze babaleke umntu oye waba lutshaba lwabo. Baya kubenzakalisa abantu abafihlakeleyo ekungabonakali kwemizimba yabo yasezulwini ngokubaxabanisa omnye nomnye.

Gen.3:15: “ *Ndiya kubeka ubutshaba phakathi kwakho nomfazi, naphakathi kwembewu yakho nembewu yakhe; yona iya kukutyumza intloko, wena uya kuyityumza isithende .*

Isetyenziswe "kwinyoka", esi sivakalisi siqinisekisa ubunyani obufunyenweyo kunye nokubonwa. Ukusetyenziswa kwayo kumtyholi kunobuqili ngakumbi. Ubutshaba phakathi kwecala lakhe nobuntu buqinisekisiwe kwaye buyavunywa. “ *Imbewu yomfazi oyityumzayo intloko* ” iya kuba nguKristu nabanyulwa bakhe abathembekileyo. Uya kuphelela ekubhubhiseni, kodwa ngaphambi koko, iidemon ziya kuba nethuba elingunaphakade “*lokungxwelerha isithende* ” “ *somfazi* ”, onyuliweyo kaKristu ngokwakhe ofanekiselwa, okokuqala, ngesi “ *sithende* ”. Kuba “ *isithende* ” yintsika yomzimba womntu kanye njengokuba “ *ilitye lembombo* ” lilitye okwakhelwe phezu kwalo itempile yokomoya kaThixo.

Gen.3:16 : “ *Wathi kumfazi, Ndiya kukwandisa ukubulaleka kwakho ekumitheni, uya kuzala unentlungu, inkanuko yakho ibe sendodeni yakho, ikulawule .*

Ngaphambi kokuba lo mfazi azalwe ngokufa kwakhe, kuya kufuneka ‘ *abandezeleke ekukhulelweni kwakhe* ’; uya ‘ *kuzala enenimba* ,’ zonke izinto ezenziwe ngokoqobo neziphawulweyo. Kodwa apha kwakhona, intsingiselo yesiprofeto yomfanekiso kufuneka iphawulwe. KuYohane 16:21 nakwiSityhi. 12:2 “ *umfazi onenimba* ” ufuzisela iBandla likaKristu kubukhosi baseRoma kunye neentshutshiso zoopopu kwixesha lamaKristu.

Gen. 3:17 : “ *Wathi kwindoda, Ngokuba uphulaphule izwi lomkakho, wadla kuwo umthi endakuwisela umthetho ngawo, ukuba uze ungadli kuwo. Uqalekisiwe umhlaba ngenxa yakho. Wokuzuza kuyo ukudla kwakho ngenxa yemigudu, yonke imihla yobomi bakho ;*

Ebuyela emntwini, uThixo umnika ingcaciso yokwenyaniso yemeko yakhe awayefuna ngokulihlazo ukuyifihla. Ityala lakhe liphelele kwaye uAdam uya

kufumanisa ukuba ngaphambi kokuba amhlangule, ukufa kwakhe kuya kwandulelwa liqela leziqalekiso eziya kukhokelela abanye ukuba bakhethe ukufa kunobomi. Isiqalekiso somhlaba yinto eyoyikekayo kwaye uAdam uya kufunda kabuhlungu.

Gen.3:18: “ *Uya kukuvelisela imithana enameva, udle utyani basendle .*

Akusekho ukulinywa ngokulula koMyezo wase-Eden, uthatyathelw’ indawo ngumlo ongapheliyo wokulwa nengca, “ *amakhakakhaka, ameva* ” kunye nokhula olwanda emhlabeni. Okungakumbi ekubeni esi siqalekiso somhlaba siya kukhawulezisa ukufa koluntu kuba, “ngenkqubela” yenzululwazi, umntu ngemihla yokugqibela uya kuzityhefa ngokugalela ityhefu yemichiza kumhlaba wezityalo zakhe, ukuze aphelise ukhula nezinambuzane ezitshabalalisayo. Ukutya okuyintabalala nokufikeleleka ngokulula akusayi kuphinda kufumaneke ngaphandle komyezo aya kugxothwa kuwo kunye nomfazi wakhe omthandayo kaThixo.

Gen.3:19 : “ *Uya kudla ukudla kokubila kobuso bakho, ude ubuyele emhlabeni othatyathwe kuwo; ngokuba uluthuli, uya kubuyela kwaseluthulini .*

Esi siphelo siwela emntwini sithethelela imo athe uThixo wayityhila ngayo indalo yakhe kunye nokwakheka kwakhe ngokuchanekileyo, “*eluthulini lomhlaba* ”. UAdam ufunda ngeendleko zakhe yaye ngeendleko zethu oko kuqukwa kukufa okubangelwa nguThixo. Masiphawule ukuba umntu ofileyo akayonto nje “ *luthuli* ” yaye akukho nto iseleyo ngaphandle kolu “ *thuli* ” umoya ophilayo ophuma kulo mzimba ufileyo. INTshu.9 nezinye izicatshulwa ziyasiqinisekisa esi simo sokufa.

Gen.3:20: “ *UAdam walibiza igama lomkakhe ngokuthi nguEva; ngokuba yena engunina wabaphilileyo bonke .*

Apha kwakhona, uAdam uphawula ulawulo lwakhe “ *phezu komfazi* ” ngokumthiya igama elithi “ *Eva* ” okanye “Ubomi”; ligama elithethelekayo njengelisiseko sembali yoluntu. Sonke siyinzala ekude, ezelwe nguEva umfazi owalukuhlwayo ka-Adam ekwathi ngaye isiqalekiso sokufa sadluliselwa kwaye siya kuba kude kube nokubuya kuzuko lukaYesu Krestu ekuqaleni kwentwasahlobo ka-2030.

Gen.3:21: “ *UYehova UThixo wabenzela iingubo zezintsu uAdam nomkakhe, wabambathisa .*

UThixo akalibali ukuba isono samaqabane asemhlabeni sasiyinxalenye yeprojekthi yakhe yokusindisa eya kuthi ngoku ifane ibonakaliswe. Emva kwesono, uxolelo lobuthixo lufumaneka egameni likaKristu oya kunikelwa aze abethelelwe emnqamlezweni ngamajoni aseRoma. Kwesi senzo, umntu omsulwa, okhululekileyo kuso sonke isono, uya kuvuma ukufa ukuze acamagushele, endaweni yabo, ngenxa yezono zabanyulwa bakhe abathembekileyo kuphela. Kwasekuqaleni, izilwanyana ezimsulwa zazibulawa nguThixo ukuze “ *izikhumba* ” zazo zigqume ubuze buka-Adam noEva. Kwesi senzo, uthabathel’ indawo “ *ubulungisa* ” obuthelekelela umntu noko icebo lakhe losindiso likubalela kuye ngokholo. “ *Ubulungisa* ” obucingelwa ngumntu yayibubuxoki nje obukhohlisayo kwaye endaweni yabo, uThixo ubabeka kubo “ *isambatho* ” esifuzisela “ *ubulungisa bakhe bokwenyani* ”, “ *ibhanti lenyaniso yakhe* ” esekelwe kwidini lokuzithandela likaKristu kunye nosindiso. umnikelo womphefumlo wakhe ukuze kukhululwe abo bamthandayo ngokunyanisekileyo.

Gen.3:22: “ *UYehova Wathi uThixo, Yabonani, umntu usuke waba njengomnye wethu, ekwazini okulungileyo nokubi; Masimthintele ke ngoko, angelule isandla sakhe, athabathe kuwo umthi wobomi, adle, aphile ngonaphakade .*

KuMikayeli, uThixo uthetha neengelosi zakhe ezilungileyo ezibukele umdlalo osandul’ ukwenzeka emhlabeni. Wathi kubo, *Yabonani, umntu usuke waba njengomnye wethu, ngenxa yokwazi okulungileyo nokubi .* Ngosuku olungaphambi kokufa kwakhe, uYesu Kristu uya kusebenzisa ibinzana elifanayo ngokuphathelele uYudas, umngcatshi owayeza kumnikela kumaYuda onqulo ngoko kumaRoma ukuze abethelelwe emnqamlezweni, oku kuYohane 6:70 : “Wawaphendula uYesu wathi , *Asindim na, endaninyulayo, nina balishumi elinababini? Kwaye omnye wenu yidemon!* ”. Igama elithi “ *thina* ” kule ndinyana liba “ *nguwe* ” ngenxa yeemeko ezahlukeneyo, kodwa indlela uThixo ajonga ngayo iyafana. Ibinzana elithi “ *omnye wethu* ” libhekisa kuSathana osenenkululeko yokungena kunye nokuhamba kubukumkani basezulwini bukaThixo phakathi kwazo zonke iingelosi ezadalwa ekuqaleni kwendalo yasemhlabeni.

Imfuneko yokuthintela umntu angatyi ‘*kumthi wobomi*’ yayiyimfuneko yenyano uYesu awayeza kuyinikela ubungqina kumazwi akhe awawabhekisa kwirhuluneli yaseRoma uPontiyo Pilato. “ *Umthi wobomi* ” wawungumfanekiso kaKristu umhlawuleli yaye ukuwudla kwakuthetha ukuzondla ngemfundiso yakhe nangabo bonke ubuntu bakhe bokomoya, ukumthabatha njengebambela lakhe nomsindisi wobuqu. Le yayikuphela kwemeko eyayinokuthethelela ukusetyenziswa kwalo “ *mthi wobomi* ”. Amandla obomi ayengekho emthini kodwa kulowo umthi wawufuzisela: uKristu. Ngaphaya koko, lo mthi wawumisela ubomi obungunaphakade kwaye emva kwesono santlandlolo obu bomi bungenasiphelo balahleka ngokusisigxina de kwade kwafika ukubuya kokugqibela kukaThixo kuKristu noMikayeli. Ngoko “ *umthi wobomi* ” neminye imithi yayinokunyamalala kwanomyezo kaThixo.

Gen. 3:23: “ *UYehova uThixo wamkhupha emyezwani we-Eden, ukuba alime ilizwe abethatyathwe kulo .*

Ekuphela kwento eseleyo kuMdali kukugxotha kumyezo omangalisayo isibini esingabantu, esabunjwa ukususela kuAdam wokuqala (igama elichaza uhlobo lomntu: obomvu = isanguine), baye bazibonakalisa bengakufanelekeli ukungathobeli. Kwaye ngaphandle kwegadi, ubomi obubuhlungu, kumzimba obuthathaka ngokomzimba nangokwengqondo, buya kuqala kuye. Ukubuyela kwilizwe elomeleleyo nelinemvukelo kuya kukhumbuza abantu “ *ngothuli* ” lwabo lwemvelaphi.

Gen.3:24 : “ *Wamgxotha ke uAdam; wabeka ngasempumalanga kuwo umyezo we-Eden iikherubhi* eziwangawangisa ikrele elidangazelayo, ukuba zilinde indlela yomthi wobomi .*

Akusenguye uAdam owugcinayo umyezo kodwa ziingelosi ezimthintelayo ukuba angangeni kuwo. Umyezo uya kuthi shwaka kancinane phambi koNogumbe owenzeka ngo-1656 ukususela kwisono sika-Eva neso sika-Adam.

Kule ndinyana sinengcaciso eluncedo yokufumana indawo owawukuyo uMyezo wase-Eden. Iingelosi ezikhuselayo zibekwe “ *kwimpuma yomyezo* ” wona

ngokwawo ukwintshona yendawo apho uAdam noEva bahlala khona. Indawo ekucingelwa ukuba ithiwe thaca ekuqaleni kwesi sahluko iyangqinelana nale ngcaciso: UAdam noEva babuyela kumhlaba osemazantsi eNtaba yeArarati kwaye umyezo owalelweyo ukummandla “wamanzi amaninzi” eTurkey kufutshane nechibi laseVan, kwintshona yendawo yabo.

IGenesis 4

Ukwahlulwa ngokufa

Esi sahluko 4 siza kusenxa sisiqonde ngakumbi isizathu sokuba kube yimfuneko ngoThixo ukuba anike uSathana needemon zakhe ezinemvukelo iilebhu zokubonisa ubungendawo babo.

Ezulwini, ubungendawo babunomda ngenxa yokuba izidalwa zasezulwini zazingenawo amandla okubulalana; kuba bonke babengenakufa oko okomzuzwana. Ngoko ke, le meko ayizange imvumele uThixo ukuba atyhile ubungendawo nenkohlakalo ezazinokukwazi ukuyenza iintshaba zakhe. Ngoko umhlaba wadalwa ngenjongo yokugunyazisa ukufa ngeyona ndlela ikhohlakeleyo enokuthelekelela ingqondo yomntu ofana noSathana.

Esi sahluko sesi-4, sibekwe phantsi kwentsingiselo engumfuziselo yeli nani lesi-4 elithetha ngendalo yonke, ngoko ke siya kuvusa iimeko zokufa kokuqala koluntu lwasemhlabeni; Ukufa kusisenzo sako esikhethekileyo nesikhethekileyo kwindalo yonke phakathi kwayo yonke indalo eyenziwe nguThixo. Emva kokona kuka-Adam noEva, ubomi basemhlabeni ‘bangumboniso kulo ihlabathi nakwizithunywa zezulu ’ njengoko kutshiwo kweyoku-1 kwabaseKorinte 4:9 , ingqina eliphfumlelweyo nelithembekileyo uPawulos, owayesakuba nguSawule waseTarso umtshutshisi wokuqala owayethunywe ukutshutshiswa. ibandla likaKristu.

Gen.4:1 : “ UAdam wamazi uEva umkakhe; wamitha, wazala uKayin, wathi, Ndidale indoda ngoncedo lukaYHWH .

Kule ndinyana, uThixo usityhilela intsingiselo asinika yona kwisenzi esithi “ ukwazi ” yaye le ngongoma ibalulekile kumgaqo wokugwetyelwa ngokholo njengoko kubhaliwe kuYohane 17:3 : “ Ke kaloku, ubomi obungunaphakade kukuba bakwazi . , okuphela koThixo oyinyaniso, nalowo umthumileyo, uYesu Kristu . Ukwazi uThixo kuthetha ukubandakanyeka kubudlelwane bothando kunye naye, ngokomoya kule meko, kodwa okwenyama kwimeko ka-Adam noEva. Kwakhona kulandela lo mzekelo wesibini sokuqala, “umntwana” wazalwa ngolu thando lwenyama; kananjalo “umntwana” umele azalwe kwakhona kulwalamano lwethu lokomoya lothando noThixo. Oku kuzalwa ngokutsha ngenxa “ yolwazi ” lokwenene lukaThixo kutyhilwa kwiSityhi.12:2-5: “ Waye emithi, wamana emana ebhombolozza enenimba, enenenimba. ... Wazala unyana, oza kuzalusa zonke iintlanga ngentonga yentsimbi. Kwaye umntwana wakhe

wathiwa xwi, wasiwa kuThixo, nakuyo itrone yakhe . Umntwana ozelwe nguThixo kufuneka avelise isimilo sikaYise kodwa kwakungenjalo ngonyana wamazibulo ozelwe ngabantu.

Igama elithi Kayin lithetha ukufumana. Eli gama lixela kwangaphambili ikamva lakhe lokwenyama nelomhlaba, into eyahlukileyo kumntu wokomoya oya kuba nguAbheli umninawa wakhe.

Masiphawule ukuba ekuqaleni kwembali yoluntu, umama ozalayo unxulumanisa uThixo nolu kuzalwa kuba uyaqonda ukuba ukudalwa kobu bomi butsha kususiphumo sommangaliso owenziwa ngumdali omkhulu uYaHWéH. Kwimihla yethu yokugqibela oku akusekho okanye akufane kwenzeke.

Gen.4:2: “ *Wabuya wazala umninawa wakhe, uAbheli; UAbheli wayengumalusi, uKayin engumlimi .*”

UAbheli uthetha umoya. Ngaphezu kukaKayin, umntwana uAbheli uchazwa njengomfanekiso ka-Adam, ngowokuqala ukufumana impefumlo yemiphunga kuThixo. Enyanisweni, ngokufa kwakhe, ebulewe ngumzalwana wakhe, ufanekisela umfanekiso kaYesu Kristu, uNyana wokwenyaniso kaThixo, umsindisi womnyulwa aya kubakhulula ngegazi lakhe.

Ubuchwephesha baba bazalwana babini buqinisekisa ubume babo obuchaseneyo. NjengoKristu, “ *uAbheli wayengumalusi* ” yaye njengomntu wasemhlabeni ongakholwayo, “ *uKayin wayengumlimi* . Aba bantwana bokuqala bambali yoluntu bavakalisa ikamva elaxelwa kwangaphambili nguThixo. Kwaye beza ukunika iinkcukacha kwiprojekthi yakhe yokulondoloza.

Gen.4:3 : “ *Kwakuba ntsuku, uKayin wabingelela kuYehova isiqhamo somhlaba; »*

UKayin uyazi ukuba uThixo ukho yaye ukuze ambonise ukuba ufuna ukumzukisa, umenzela “ *umnikelo weziqhamo zomhlaba* ” oko kukuthi, izinto eziveliswe ngumsebenzi wakhe. Kule ndima, uthatha umfanekiso wesihlewele samaYuda, amaKristu, okanye amaSilamsi abantu benkolo abagxininisa imisebenzi yabo emihle ngaphandle kokukhathazeka ngokuzama ukwazi nokuqonda oko uThixo akuthandayo nakulindeleyo kubo. Iziphopho zinentsingiselo kuphela xa zixatyiswa ngumntu ozifumanayo.

Gen. 4:4 : “ *UAbheli wamenza owamazibulo omhlambi weegusha zakhe, nakumanqatha awo. UYehova wambabala uAbheli nomnikelo wakhe; »*

UAbheli uxelisa umninawa wakhe, yaye ngenxa yomsebenzi wakhe wokwalusa, wenza idini kuThixo “ *kumazibulo omhlambi wakhe, namanqatha awo .*” Oku kuyamkholisa uThixo kuba edinini laba “ **mazibulo** ” ubona umfanekiso olindelweyo nokwaprofetwa ngawo wedini lakhe kuYesu Kristu. KwiSityhi.1:5 sifunda oku: “... *nakuYesu Kristu, ingqina elithembekileyo, Owamazibulo kubo abafileyo , uMphathi wookumkani bomhlaba! Kulowo usithandayo, owasihlangulayo ezonweni zethu ngegazi lakhe, ...*”. UThixo uyayibona iprojekthi yakhe yokusindisa kwisiphopho sika-Abheli kwaye unokuyifumana ikholisa.

Gen.4:5 : “ *akambheka uKayin nomnikelo wakhe; Wavutha kunene ngumsindo uKayin, bawa ubuso bakhe. »*

Xa kuthalekiswa nesiphopho sika-Abheli, kusengqiqweni ukuba uThixo anganikeli mdla kangako kwisiphopho sikaKayin owayenokuphoxeka aze abe

buhlungu ngendlela efanayo. “ *Ubuso bakhe buthe khunubembe* ”, kodwa masiqaphele ukuba ukucaphuka kumkhokelela ekubeni “ *acaphuke kakhulu* ” kwaye oku akuqhelekanga kuba oku kusabela kusisiqhamo sekretshi eliphoxekileyo. Ukucaphuka kunye nekratshi kungekudala kuya kuvelisa isiqhamo esibi ngakumbi: ukubulawa komninawa wakhe uAbheli, isibakala sekhwele lakhe.

Gen. 4:6 : “ *Wathi uYehova kuKayin, Yini na ukuba uqumbe, yini na ukuba busangane ubuso bakho?* »

NguThixo kuphela osaziyo isizathu sokukhetha kwakhe umnikelo ka-Abheli. UKayin unokufumana impendulo kaThixo ngokungafanelekanga, kodwa endaweni yokuba abe nomsindo, kufuneka abongoze uThixo ukuba amvumele asiqonde isizathu solu khetho lubonakala lungafanelekanga. UThixo unolwazi olupheleleyo ngemo kaKayin owathi engaqondanga wadlalela yena indima yomkhonzi ongendawo kaMat.24:48-49: “ *Ukuba ke sisicaka esikhohlakeleyo, sithi ngaphakathi kuso, Inkosi yam ilibele ukuza, ukuba ithe yalibazisa ukuza, uqalisa ukubetha amaqabane akhe , ukuba utya aze asele namanxila,...* ”. UThixo umbuza umbuzo ayazi kakuhle impendulo yawo, kodwa kwakhona, ngokwenjenjalo unika uKayin ithuba lokuba abelane naye ngonobangela wokubandezeleka kwakhe. Le mibuzo iya kuhlala ingaphendulwa nguKayin, ngoko uThixo uyamlumkisa ngobubi obuza kumbamba.

Gen. 4:7 : “ *Ngokuqinisekileyo, ukuba uthe walungisa, wobuphakamisa ubuso bakho, ukuba uthe wenza ububi, isono sesikungxamele emnyango, inkanuko yaso ikuwe ;* »

Emva kokuba uEva noAdam betyile baza bathabatha isimo sikaMtyholi “ngokwazi *okulungileyo nokubi* ”, waphinda wavela ukuze atyhale uKayin ukuba abulale umntakwabo uAbheli. Ukhetho olubini, “ *olulungileyo nolubi* ,” luphambi kwakhe; “ *Olungileyo* ” uya kumkhokelela ekubeni arhoxe aze amkele ukhetho lukaThixo kwanokuba akalufundi. Kodwa ukhetho “*lobubi* ” luya kumenza one kuThixo, ngokumenza agqithe kumthetho wakhe wesithandathu othi: “ *Uze ungabulali ; yaye hayi, “ uze ungabulali* ” njengoko abaguquleli babeyichaza. Umthetho kaThixo uyalugweba ulwaphulo-mthetho, kungekhona ukubulawa kwezikrelemnqa azenze zasemthethweni ngokuziyalela yaye kule meko, ukuza kukaYesu Kristu kwatshintsha nto kulo mgwebo wobulungisa kaThixo.

Phawula indlela uThixo avuselela ngayo “ *isono* ” ngokungathi uthetha ngomfazi, njengoko watshoyo kuEva kwiGenesis 3:16 : “ *Inkanuko yakho ibe sendodeni yakho, yona ikulawule.* ”. KuThixo isilingo “ *sosono* ” siyafana nesomfazi ofuna ukuhenda indoda yakhe yaye ifanele ingavumeli “ukulawulwa ” yiyo okanye yiyo. Ngale ndlela, uThixo wanika indoda umyalelo wokuba angazivumeli ukuba akhohliswe “ *sisono* ” esimelwa ngumfazi.

Gen.4:8 : “ *Wathi uKayin kuAbheli umninawa wakhe; bathi besendle, uKayin wamwela uAbheli umninawa wakhe, wambulala.* »

Nangona esi silumkiso sivela kuThixo, indalo kaKayin iya kuvelisa isiqhamo sawo. Emva kwengxoxo noAbheli, uKayin, isibulala-mntu esasikumoya wakhe kwasekuqaleni njengoyise wokomoya, umtyholi, “ *waziphosa kuAbheli umninawa wakhe, wambulala* . La mava aprofeta ngekamva loluntu apho

umzalwana uya kubulala umzalwana, ngokufuthi ngenxa yekhwele lehlabathi okanye lenkolo kude kube sekupheleni kwehlabathi.

Gen. 4:9 : “ *Wathi uYehova kuKayin, Uphi na uAbheli, umninawa wakho? Waphendula wathi: Andazi; Ndingumalusi womntakwethu na? »*

Njengoko watshoyo kuAdam owayezimela kuye, wathi, *Uphi na? Wathi uThixo kuKayin, Uphi na uAbheli umninawa wakho? »*, rhoqo ukumnika ithuba lokuvuma impazamo yakhe. Kodwa ngobudenge, ngenxa yokuba akanako ukungayihoyi into yokuba uThixo uyazi ukuba wambulala, uphendula ngokuphandle esithi “ *Andazi* ”, kwaye ngokukhukhumala okumangalisayo, naye ubuza uThixo umbuzo: “ *Ngaba ndingumlindi womntakwethu? »*

Gen.4:10: “ *Wathi uThixo, Wenze ntoni na? Ilizwi legazi lomntakwenu liyadanduluka lisiza kum liphuma emhlabeni .*

UThixo umnika impendulo yakhe ethetha ukuthi: Akunguye umgcini wakhe kuba ungumbulali wakhe. UThixo ukwazi kakuhle oko akwenzileyo yaye uyibeka kuye emfanekisweni: “ *Ilizwi legazi lomntakwenu liyadanduluka liphuma emhlabeni lisiza kum* ”. Le fomula yomfanekiso enika igazi elaphalalayo ilizwi elikhalela kuThixo liya kusetyenziswa kwiApo.6 ukuvusa “kwitywina lesi-5 ”, isikhalo sabafeli-nkolo ababulawa ziintshutshiso zamaRoma zenkolo yamaKatolika: Apo. 6 :9-10 : “ *Xa yalivulayo elesihlanu itywina, ndabona phantsi kwesibingelelo imiphefumlo yababebuleweyo ngenxa yelizwi likaThixo, nangenxa yobungqina ababebunikela. **Badanduluka ngezwi elikhulu , besithi, Koda kube nini na, Mfundisi ungcwele, oyinyaniso, nikulibala ukugweba nokuphindezelela igazi lethu kwabo bemiyo phezu komhlaba?*** ”. Ngaloo ndlela, ukuphalazwa kwegazi ngokungekho sikweni kufuna impindezelo kumntu onetyala. Le mpindezelo isemthethweni iya kuza kodwa yinto uThixo ayigcinele yena yedwa. Uvakalisa oku kwiDuteronomi 32:35 : “ *Yeyam impindezelo nembuyekezo, ekukhubekeni konyawo lwabo; Kuba isondele imini yentshabalalo yabo, yaye oko kuya kubalindele akuyi kulibala .*” Kulsaya . _ _ _ _ **YHWH , imini yempindezelo kuThixo wethu ; ukuthuzela bonke ababandezelekileyo ; ...**”. Akukho mntu wayenokuqonda ukuba “ *ukupapashwa* ” kwalo “ *nyaka wenceba* ” kwafuneka kwahlulwe “ *kumhla wempindezelo* ” ngeminyaka engama-2000.

Ngaloo ndlela, abafileyo banokukhala kuphela kwinkumbulo kaThixo onkumbulo yakhe ingenasiphelo.

Ulwaphulo-mthetho olwenziwe nguKayin lufanelwe sisohlwayo esifanelekileyo.

Gen.4:11 : “ *Uqalekisiwe ke ngomhlaba, ovule umlomo wawo, ukuba uthabathe igazi lomninawa wakho esandleni sakho . »*

UKayin uya kuqalekiswa emhlabeni kwaye akayi kubulawa. Ukuthethelela oku bubele bobuthixo, simele sivume ukuba olu lwaphulo-mthetho lokuqala aluzange lubekho ngaphambili. UKayin wayengazi ukuba kuthetha ukuthini ukubulala, yaye ngumsindo owamfamekisa konke ukuqiqa owamkholelela kwinkohlakalo ebulalayo. Ngoku umntakwabo efile, uluntu alusayi kuphinda lukwazi ukuthi alukwazi ukuba ukufa yintoni. Umthetho owamisela nguThixo kwiEksodus 21:12 uya kuqalisa ukusebenza: “ *Obethe umntu wafa wohlwaywa ngokokufa .*

Le ndinyana iphinda iveze eli binzana: “ *umhlaba owuvuleyo umlomo wawo ukuba uthabathe esandleni sakho igazi lomntakwenu* ”. UThixo uwenza umntu umhlaba ngokuwunika umlomo ofunxa igazi elaphalalayo kuwo. Wandule ke lo mlomo uthethe naye, umkhumbuze ngesenzo sokufa esimenze inqambi. Lo mfanekiso uya kuphakanyiswa kwiDuteronomi 26:10 : “ ***umhlaba wawuvula umlomo wawo*** , wabaginya noKora ekufeni kwabo babehlanganisene, wawadla umlilo amadoda angamakhulu amabini anamanci mahlanu. .” Kuya kwandula ke kube kwiSityhi. 12:16 : “ *Umhlaba wamnceda umfazi, waza umhlaba wawuvula umlomo wawo* , wawuginya umlambo eyawukhuphayo inamba emlonyeni wayo . “Lo *mlambo* ” ufuzisela abalawuli bamaKatolika abangamaFrentshi amajoni “eedragoni” asungulwe ngokukhethekileyo atshutshisa amaProtestanti athembekileyo aza aleqa ezintabeni zelo lizwe. Le ndinyana ineentsingiselo ezimbini: ukuxhathisa ngezixhobo kwamaProtestanti, emva koko iMvukelo yamaFrentshi eyayiphalaza igazi. Kuzo zombini ezi meko ibinzana elithi “ *umhlaba wawuvula umlomo wawo* ” lifanekisela ukwamkela igazi lezihlewe zabantu.

Gen.4:12: “ *Xa uwulima umhlaba, awusayi kuphinda ukunike ubutyebi bawo; Uya kuba sisibhadubhadu nesibhadubhadu ehlabathini.* »

Isohlwayo sikaKayin sipheliselwe kumhlaba awathi waba ngowokuqala ukuwungcolisa ngokuphalaza igazi lomntu kuwo; umntu owadalwa ngokomfanekiselo kaThixo ekuqaleni. Ekubeni isono, sigcina iimpawu zaso ezivela kuThixo kodwa alisenabo ubunyulu baso obugqibeleleyo. Umsebenzi womntu wawuquka ukuvelisa ukutya ngokulima umhlaba. Ngoko ke uKayin kuya kufuneka afune ezinye iindlela zokondla.

Gen.4:13: “ *Wathi uKayin kuYehova, Isohlwayo sam sikhulu kakhulu ukuba singasithwala .*

Okuthetha ukuthi: kwezi meko, kungcono ukuba ndizibulale.

Gen.4:14 : “ *Yabona, uyandigxotha namhla kulo mhlaba; ndiya kufihlwa ebusweni bakho, ndibe sisibhadubhadu nesibhadubhadu ehlabathini; nabani na ondifumanayo uya kundibulala .”*

Apha ngoku ethetha kakhulu kwaye ushwankathela imeko yakhe njengesigwebo sentambo.

Gen.4:15 *Wathi uYehova kuye, Ukuba uthe wambulala uKayin, wophindezelwa kasixhenxe. UYehova wabeka umqondiso kuKayin, ukuze nabani na omfumanayo angambulali .*

Ezimisele ukusindisa ubomi bukaKayin ngenxa yezizathu esezibonile, uThixo wamxelela ukuba ukufa kwakhe kwakuya kuhlalulelwa, “ *ukuphindezelwa* ,” “ *kasixhenxe* ”. Emva koko ukhankanya “ *umqondiso* ” oza kumkhusela. Ukuza kuthi ga ngoku, uThixo uprofeta ngexabiso lokomfuziselo lenani “esisixhenxe” eliya kuchaza iSabatha nokungcwaliswa kophumlo oluya kuzaliseka ngokupheleleyo kwiwaka lesixhenxe leprojekthi yakhe yokusindisa. ISabatha iya kuba ngumqondiso wokuba ngokaThixo umdali kuHezekile.20:14-20. Yaye kuHez.9 “ *umqondiso* ” ubekwe kwabo bangabakaThixo ukuze bangabulawa ngexesha lokohlwaywa kukaThixo. Ekugqibeleni, ukuqinisekisa lo mgaqo wokwahlula **okukhuselweyo** , kwiSityhi.7, “ *umqondiso* ”, “ *itywina*

likaThixo ophilileyo ”, uza “ *ukutywina ibunzi* ” labakhonzi bakaThixo, kwaye olu “ *itywina nomqondiso iSabatha yakhe yomhla wesixhenxe.*

Gen.4:16: “ *Wemka ke uKayin ebusweni bukaYehova, wahlala ezweni lakwaNodi, ngasempumalanga ye-Eden .*

Kwakusele kukwimpuma ye-Eden awathi uAdam noEva barhoxa emva kokugxothwa kumyezo kaThixo. Lo mhlaba ulapha ufumana igama elithi Nod elithetha: ukubandezeleka. Ngaloo ndlela ubomi bukaKayin buya kuphawulwa ngokubandezeleka engqondweni nasemzimbeni ngenxa yokuba ukugatywa kude nobuso bukaThixo kushiya imikhondo kwanakwintliziyo elukhuni kaKayin owathi kwindinyana 13, emoyika: “Ndiya kusithela kude nawe . *ubuso* ”.

Gen.4:17 : “ *UKayin wamazi umkakhe; wamitha, wazala uEnoki. Wakha umzi, wawuthiya loo mzi ngegama lonyana wakhe uEnoki .*”

UKayin uya kuba ngusolusapho wabemi besixeko awathiya kuso igama lonyana wakhe wamazibulo: uEnoki elithetha: ukuqalisa, ukuyalela, ukuqhelisela, nokuqalisa ukusebenzisa into. Eli gama lishwankathela yonke into emelwa zezi zenzi yaye lifanelekile kuba uKayin nenzala yakhe bamisela uhlobo loluntu olungenaThixo oluya kuqhubeka kude kube sekupheleni kwehlabathi.

Gen.4:18 : “ *UEnoki wazala uIradi, uIradi wazala uMehuyayeli, uMehuyayeli wazala uMetushayeli, uMetushaheli wazala uLameki .* »

Lo mlibo umfutshane uyema ngabom kumlinganiswa ogama linguLameki, ontsingiselo yakhe kanye ihleli ingaziwa kodwa igama eliphuma kule ngcambu liphathelele umyalelo ofana negama elithi Enoki, kunye noluvo lwamandla.

Gen.4:19 : “ *ULameki wazeka abafazi ababini: igama lomnye belinguAda, igama lowesibini belinguZila .* »

Sifumana kulo uLameki umqondiso wokuqala wokuqhekeka noThixo ngokubhekiselele “ *indoda iya kumshiya uyise nonina ukuba inamathele emfazini wayo, baze abo babini babe nyama-nye* ”(bona Gen.2: 24). Kodwa kuLameki indoda inamathela kubafazi ababini yaye abo bathathu baya kuba nyama-nye. Ngokucacileyo ukwahlukana noThixo kuphelele.

Gen.4:20: “ *UAda wazala uYabhali, onguyise wabahlala ezintenti, nasempahleni emfutshane .*

UYabhali ngusolusapho wabelusi abahambahambayo njengoko kusenjalo abantu abathile bama-Arabhu nanamhlanje.

Gen.4:21 : “ *Igama lomninawa wakhe belinguYubhali; yena waba nguyise wabo bonke abadlala uhadi nogwali .* »

UJubhali wayengusolusapho wazo zonke iimvumi ezibambe indawo ebalulekileyo kwimpucuko ngaphandle koThixo, nanamhlanje apho inkcubeko, ulwazi kunye negcisa ziyiziseko zoluntu lwethu lwanamhlanje.

Gen. 4:22: “ *UZila wazala uTubhali-kayin, umkhandi weempahla zonke zobhedu nangesinyithi. Udade boTubhali Kayin yayinguNahama .* »

Le ndinyana iphikisana neemfundiso ezisemthethweni zababhali bembali abathatha iBronze Age phambi kwe-Iron Age. Enyanisweni, ngokutsho kukaThixo, amadoda okuqala ayeyazi indlela yokwenza isinyithi, kwaye mhlawumbi ukususela kuAdam ngokwakhe ngenxa yokuba isicatshulwa asitsho ngoTubhali uKayin ukuba nguyise wabo benza isinyithi. Kodwa ezi nkukacha zityhiliweyo zinikwe thina ukuze siqonde ukuba impucuko ibikho ukususela

kumadoda okuqala. Izithethe zabo zokungahloneli Thixo zazisulungekile kunezethu namhlanje.

Gen.4:23 : “ *Wathi uLameki kubafazi bakhe, Ada noZila, liveni ilizwi lam; Zintombi zikaLameki, liveni ilizwi lam! Ndabulala indoda ngenxa yenxeba lam, nomfana ngenxa yokwaphuka kwam.* »

ULameki uqhayisa kubafazi bakhe ababini ngokubulala indoda, nto leyo emenza buhlungu kwisigwebo sikaThixo. Kodwa ngokuzigwagwisa nokugculela, wongezelela ngelithi wabulala nomfana, nto leyo eyenza ukuba imeko yakhe ibe mandundu kumgwebo kaThixo ize imenze “umbulali” wokwenene nophinda abe ngumenzi-bubi.

Gen. 4:24 : “ *UKayin uya kuphindezelwa kasixhenxe, noLameki aphindwe kasixhenxe anesixhenxe.* »

Emva koko uyahlekisa ngobubele uThixo awabubonakalisa kuKayin. Ekubeni emva kokubulala umntu, ukufa kukaKayin kwakuza kuphindezelwa “izihlandlo ezisixhenxe,” emva kokubulala indoda nomfana, uLameki uya kuphindezelwa nguThixo “izihlandlo ezingamashumi asixhenxe anesixhenxe.” Asinakuyithelekelela loo mazwi amasikizi. Kwaye uThixo wayefuna ukutyhila eluntwini ukuba abameli bayo bokuqala besizukulwana sesibini, abo bakaKayin kude kube ngowesixhenxe, abo bakaLameki, bafikelele kwelona nqanaba liphezulu lokungahloneli Thixo. Kwaye oku kukubonakalisa kwakhe isiphumo sokwahlukaniswa naye.

Gen.4:25 : “ *UAdam wasamazi umkakhe; wazala unyana, wathi igama lakhe nguSete, kuba ubesithi, UThixo undinike enye imbewu esikhundleni sika-Abheli, owabulawa nguKayin.* .

Igama elithi Sete elibizwa ngokuthi “cheth” ngesiHebhere lichaza isiseko somzimba womntu. Abanye bayiguqulela ngokuthi “ilingana okanye imbuyekezo” kodwa andikhangeni ndikwazi ukufumana isizathu sokuthethelela esi siphakamiso ngesiHebhere. Ngoko ke ndisigcinile “isiseko somzimba” kuba uSete uya kuba yingcambu okanye isiseko somnombo othembekileyo oya kuthi uGen. 6 achaze ngebinzana elithi “ *oonyana bakaThixo* ”, eshiya “abafazi” inzala enemvukelo yomnombo we UKayin owabakhohlisayo, ngokuchaseneyo, isibizo esithi “ *iintombi zabantu* ”.

KuSete, uThixo uhlwayela aze avelise “ *imbewu* ” entsha apho inzala yesixhenxe, omnye uEnoki, wanikwa njengomzekelo kwiGen.5:21 ukusa kwesama-24. Waba nelungelo lokungena ezulwini ephila, ngaphandle kokudlula ekufeni, emva kokuba efile. Iminyaka engama-365 yobomi basemhlabeni yayiphila ngokuthembeka kumdali uThixo. Lo Enoki walithwala kakuhle igama lakhe kuba “imfundo” yakhe yayiye kuzuko lukaThixo ngokungafaniyo negama lakhe, unyana kaLameki, unyana womnombo kaKayin. Yaye bobabini, uLameki umvukeli noEnoki olilungisa babeyinzala “yesixhenxe” yomnombo wabo.

Gen.4:26 : “ *USete wazala unyana, wathi igama lakhe nguEnoshe. Kungelo xesha abathi abantu baqalisa ukubiza egameni likaYaHWéH.* . »

UEnoshi uthetha: umntu, umntu ofayo, ongendawo. Eli gama linxulunyaniswa nexesha apho abantu baqalisa ukubiza egameni likaYaHWéH. Into uThixo afuna ukusixelela yona ngokudibanisa ezi zinto zimbini kukuba umntu womnombo othembekileyo uye wabuqonda ubungendawo bendalo yakhe

engowokufa. Yaye oku kuqonda kwamkhokelela ekubeni afune uMdali wakhe ukuze amzukise aze anikele ngokuthembeka unqulo olwalumkholisa.

IGenesi 5

Ukwahlula ngokungcwaliswa

Kwesi sahluko sesi-5, uThixo wahlanganisa umnombo owahlala uthembekile kuye. Ndinikela kuwe uphononongo oluneenkukacha lweendinyana zokuqala kuphela ezisivumela ukuba siqonde isizathu solu balo olubandakanya ixesha eliphakathi kuka-Adam noNowa odumileyo.

Gen.5:1: “ *Yiyo le incwadi yembewu ka-Adam. Xa uThixo wamdala umntu, wamenza ngokufana noThixo .*”

Le ndinyana imisela umlinganiselo woludwe lwamagama amadoda akhankanyiweyo. Yonke into isekelwe kwesi sikhumbuzo: “ *Xa uThixo wadala umntu, wamenza ngokufana noThixo* ”. Ke ngoko kufuneka siqonde ukuba ukungena kolu luhlu umntu kufuneka agcine “ *umfanekiso kaThixo* ”. Ngoko sinokusiqonda isizathu sokuba amagama abaluleke njengelikaKayin engafakwanga kolu ludwe. Kuba ayingombandela wokufana ngokwenyama kodwa wokufana kobuntu, kwaye isahluko 4 sisandula ukusibonisa oko kukaKayin nenzala yakhe.

Gen. 5:2 : “ *Wadala indoda nomfazi, wabasikelela, wababiza ngegama umntu, ekudalweni kwabo oko .*

Apha kwakhona, isikhumbuzo sokusikelela kukaThixo indoda nomfazi sithetha ukuba amagama aya kukhankanywa asikelelwe nguThixo. Ukuzingisa kokudalwa kwabo nguThixo kubalaselisa ukubaluleka kwakhe ekugqalweni njengomdali uThixo obalulayo, ongcwalisa abakhonzi bakhe, ngomqondiso weSabatha, abanye abagcinwa ebudeni bosuku lwesixhenxe kuzo zonke iiveki zabo. Ukugcina intsikelelo kaThixo ngokungcwaliswa kweSabatha nokufana nobuntu bakhe ziimeko ezifunwa nguThixo ukuze umntu ahlale ekufanelekele ukubizwa ngokuba “ *ngumntu* .” Ngaphandle kwezi ziqhamo, umntu ekugwebeni kwakhe uba “sisilwanyana” esiphuhlileyo nesifunde ngakumbi kunezinye iindidi.

Gen. 5:3 : “ *UAdam uthe eminyaka ilikhulu elinamanci mathathu ezelwe, wazala unyana ngokufana naye, ngokomfanekiso wakhe, wathi igama lakhe nguSete .*

Ngokucacileyo phakathi kuka-Adam noSete, amagama amabini alahlekileyo: elo likaKayin (ongekhoyo kumnombo othembekileyo) noAbheli (owafa engenanzala). Umgangatho wokhetho olusikelelekileyo uyabonakaliswa. Kuya kusebenza okufanayo kuwo onke amanye amagama akhankanyiweyo.

Gen.5:4 : “ *Imihla ka-Adam emveni kokuzala kukaSete yaba yiminyaka emakhulu asibhozo; wazala oonyana neentombi .*

Into esimele siyiqonde kukuba uAdam “ *wazala oonyana neentombi ,*” ngaphambi kokuzalwa kukaSete nasemva koko, kodwa aba abazange

balubonakalise ukholo lukayise okanye lukaSete. Bathelela “abantu bezilwanyana” ababengathembekanga nabangamhloneliyo uThixo ophilayo. Ngaloo ndlela, kubo bonke abo wazalwa nguye, emva kokufa kuka-Abheli, “*uSete*” waba ngowokuqala ukuzahlula ngokholo nokuthembeka kwakhe kuThixo uYahweh owadala waza wabumba uyise wasemhlabeni. Abanye emva kwakhe, abangachazwanga amagama abo, basenokuba balandela umzekelo wakhe, kodwa abachazwanga amagama abo ngenxa yokuba uludwe olukhethwe nguThixo lusekelwe kuluhlu lwamadoda okuqala athembekileyo kwinzala nganye. Le ngcaciso yenza ukuba kuqondwe iminyaka esele iphezulu, “iminyaka eyi-130” ka-Adam xa unyana wakhe “uSete” wazalwa. Yaye lo mgaqo usebenza kuye ngamnye wabanyuliweyo okhankanywe kuludwe olude olumisa kuNowa, kuba oonyana bakhe abathathu: uShem, uHam noYafete abayi kunyulwa, bengekho emfanekisweni wakhe wokomoya.

Gen.5:5 : “ *Iyonke imihla ka-Adam, awayiphilayo, yaba yiminyaka emakhulu asithoba anamanci mathathu; emva koko wafa .*”

Ndiya ngqo kowesixhenxe umnyulwa, ogama linguEnoki; uEnoki osimilo sakhe sichasene ngokupheleleyo noEnoki unyana kaKayin.

Gen.5:21: “ *UEnoki, eminyaka imashumi mathandathu anamihlanu ezelwe, wazala uMethusela .*

Gen.5:22 : “ *UEnoki emveni kokuzala kukaMethusela wahamba noThixo iminyaka emakhulu mathathu; wazala oonyana neentombi .*

Gen. 5:23 : “ *Yonke imihla kaEnoki yaba yiminyaka emakhulu mathathu, anamanci mathandathu anesihlanu .*

Gen.5:24 : “ *UEnoki wahamba noThixo; akaba sabakho, ngokuba uThixo wamthabatha ”.*

Kungale ntetha ingqalileyo evela kwimeko kaEnoki awathi uThixo wayityhila kuthi: abantu bangaphambi konogumbe nabo “uEliya” wabo wathatyathelwa ezulwini ngaphandle kokudlula ekufeni. Inene, ifomula yale ndinyana yahlukile kuzo zonke ezinye eziphela kubomi buka-Adam, ngamagama athi “ *emva koko wafa* ”.

Kulandele uMetusela, indoda eyaphila ixesha elide emhlabeni, iminyaka eyi-969; kwalandela omnye uLameki walo mnombo owasikelelwa nguThixo.

Gen:5:28: “ *ULameki, eminyaka ilikhulu elinamanci asibhozo anamibini ezelwe, wazala unyana. ”*

Gen:5:29: “ *Wamthiya igama elinguNowa, esithi, Lo uya kusithuthuzela ekudindeni kwethu, nasekubulalekeni kwezandla zethu, ekuphumeni kwethu kweli zwe aliqalekisayo uYehova .*

Ukuze uqonde intsingiselo yale ndinyana, umele wazi ukuba igama elithi Nowa lithetha: ukuphumla. Ngokuqinisekileyo uLameki akazange acinge ukuba amazwi akhe ayeya kuzaliseka ukusa kuwuphi umkhamo, kuba wabona “ *umhlaba oqalekisiweyo* ” kwindawo “ *yokudinwa kwethu nomsebenzi obuhlungu wezandla zethu .* Kodwa ngexesha likaNowa, uThixo uya kulitshabalalisa ngenxa yobungendawo babantu elibathweleyo, njengoko iGenesis 6 iya kusivumela ukuba siqonde. Noko ke, uLameki, uyise kaNowa, wayenyulwe, kanye

njengeqabobana labanyuliweyo bexesha lakhe, umele ukuba waba buhlungu xa ebona ubungendawo babantu ababebangqongileyo bukhula.

Gen.5:30 : “ *ULameki wahlala emveni kokuzala kukaNowa iminyaka emakhulu mahlanu anamanci asithoba anamihlanu; wazala oonyana neentombi* ”

Gen.5:31 : “ *Iyonke imihla kaLameki yaba yiminyaka emakhulu asixhenxe, anamanci asixhenxe anesixhenxe; emva koko wafa* »

Gen. 5:32: “ *UNowa, eminyaka imakhulu mahlanu ezelwe, wazala uShem, noHam, noYafete.* ”

IGenesis 6

Ukwahlula kuyasilela

Gen. 6:1 : “ *Bakuba banda abantu phezu komhlaba, bazalelwa iintombi ;*

Ngokutsho kwezifundo eziye zafundwa ngaphambilana, esi sihlwele sabantu sisiqhelo sezilwanyana ezidelelayo uThixo onezizathu ezivakalayo zokumgatywa. Ukuhendwa kuka-Adam ngumfazi wakhe u-Eva kuveliswa kulo lonke uluntu kwaye kuqhelekile ngokwasenyameni: amantombazana ahenda amadoda kwaye afumana kubo oko akufunayo.

Gen. 6:2: “ *Bazibona oonyana bakaThixo iintombi zabantu ukuba zintle, bazeka abafazi kuzo zonke abazinyulayo.* ”

Apha kulapho izinto ziba nzima khona. **Ukwahlula** phakathi kwabangcwalisiweyo nabangakholwayo abangakholwayo kuyaphela ekugqibeleni. Abo bangcwaliswayo apha ngokusengqiqweni babizwa ngokuba “ *ngoonyana bakaThixo* ” bahendelwa “ *iintombi zabantu* ” okanye “ *zezilwanyana* ” zeqela labantu. Umanyano ngomtshato luba ngunobangela wokuwohloka kokwahlukana **okunqwenelwayo** nokufunwa nguThixo. Yayingamava angalibalekiyo awathi kamva amkhokelela ekubeni abathintele oonyana bakaSirayeli ukuba bathabathe abafazi bezinye iintlanga. Umkhukula oya kuba nesiphumo ubonisa ukuba singakanani esi salelo ekufuneka sithotyelwe. Kuwo wonke umgaqo, kukho imikhethe, kuba abanye abafazi bathabatha uThixo oyinyaniso nomyeni ongumYuda njengoRute. Ingozi asikokuba lo mfazi ngowasemzini kodwa kukukhokelela “ *unyana kaThixo* ” kuwexuko lobuhedeni ngokumenza amkele unqulo olungokwesithethe lobuhedeni lwemvelaphi yakhe. Ngaphezu koko, okwahlukileyo koko kwalelwe ngenxa yokuba “ *intombi kaThixo* ” izibeka esichengeni sokufa ngokutshata “ *unyana womntu* ” “ *wzilwanyana* ” nowonqulo lobuxoki, nto leyo eyingozi ngakumbi kuye. Kuba wonke “ *owesifazane* ” okanye “ *intombazana* ” “ *ngumfazi* ” kuphela ngexesha lokuphila kwakhe emhlabeni, kwaye abanyuliweyo phakathi kwabo baya kufumana njengamadoda umzimba wesibhakabhaka onjengeengelosi zikaThixo. Unaphakade unisex kunye nomfanekiso wesimilo sikaYesu Krestu, umzekelo ogqibeleleyo wobuthixo.

Ingxaki yomtshato isekhona. Kuba lowo uzeka umntu ongengowenkonzu yakhe, ungqina ngowakhe ukholo, nokuba kulungile, nokuba kuphosakele. Ngaphaya koko, esi senzo sibonisa ukungakhathaleli inkolo yaye ke ngoko

sibhekisa kuThixo ngokwakhe. Abanyuliweyo bamele bathande uThixo ngaphezu kwayo yonke enye into ukuze bafanele ukunyulwa. Nangona kunjalo, umanyano nomntu wasemzini awumkholisi, igosa elinyuliweyo elenza isivumelwano nalo liba lingakufanelekeli ukunyulwa kwaye ukholo lwalo luba nokukhukhumala, inkohliso eya kuphelela ekuphoxekeni okubi. Kushiyeke ukuba kutsalwe imali yokugqibela. Ukuba umtshato usengunobangela wale ngxaki, kungenxa yokuba ibutho labantu lanamhla lizifumana likuloo meko yokuziphatha okubi njengaleyo yemihla kaNowa. Lo myalezo ke ngoko ngowexesha lethu lokugqibela apho ubuxoki bulawula iingqondo zabantu ezivaleleke ngokupheleleyo “kwinyaniso” yobuThixo.

Ngenxa yokubaluleka kwawo ‘kumaxesha ethu okuphela,’ uThixo wandikhokelela ekubeni ndithethe okokugqibela esi sigidimi sityhilwe kule ngxelo yeGenesis. Kungenxa yokuba amava abanyulwa bangaphambi konogumbe ashwankathelwa “ *ngesiqalo* ” *esonwabileyo* “ *nesiphelo* ” esibuhlungu sowexuko namasikizi. Nangona kunjalo, la mava ashwankathela oko kwecawa yayo yokugqibela kwimo yayo yeziko "i-Seventh-day Adventist", eyasikelelwa ngokusemthethweni nangokwembali ngo-1863 kodwa ngokomoya ngo-1873, e-"Philadelphia", kwi-Rev.3: 7, " isiqalo " sayo . , yaye “ *wagabha* ” nguYesu Kristu kwiSityhi. 3:14, “ *eLawodike* ” ngowe-1994, “ *ekupheleni* ” kwakhe, ngenxa yokuba dikidiki kwakhe nangenxa yokumanyana kwakhe nenkampu yotshaba lonqulo ngowe-1995. Ngaloo ndlela inkoliseko *kaThixo* kweli lungiselelo lonqulo lwamaKristu imiselwa ‘ *sisiqalo* nesiphelo . Kodwa kanye njengokuba umnqophiso wamaYuda wawuqhutyelwe ngabapostile abalishumi elinesibini abanyulwe nguYesu, ngoko ke umsebenzi wamaSabatha uqhutyekwa ndim nakubo bonke abamkela obu bungqina buprofeti baze bavelise imisebenzi yokholo awathi uThixo wayisikelela ekuqaleni koovulindlela be-Adventism ka-1843 kwaye 1844. Ndicacisa ukuba uThixo wazisikelela iintshukumisa zokholo lwawo kungekhona umgangatho wokutolika kwawo kwesiprofeto owathi kamva wathandatyuzwa. Uqheliselo lweSabatha ekusenokwenzeka ukuba lusiba yinto engokwesithethe nengokwesithethe, isisefo somgwebo kaThixo asisasikeleli nantoni na ngaphandle kothando lwenyaniso oluphawulwayo kwabo banyuliweyo bakhe, “ukususela ekuqaleni ukuya esiphelweni” okanye, de kube kukubuya okuzukileyo kukaKristu okuyinyaniso, okumiselwe abanyulwa bakhe. ixesha lokugqibela entwasahlobo ka-2030.

Ngokuzichaza kwiSityhi.1:8 ‘njengoalfa *no-omega* ’, uYesu Kristu utyhila kuthi isitshixo sokuqonda isakhiwo nenkalo asityhilela ngayo kuyo yonke iBhayibhile, “ *umgwebo* ” wakhe, usoloko usekelwe. xa kujongwa imeko “yesiqalo ” nakwinto ebonakala “ekupheleni ” , kubomi bomntu, kumanyano, okanye kwecawa. Lo mgaqo uvela kuDan.5 apho amagama abhalwe eludongeni nguThixo, “ *ababalwe, abalwayo* ”, alandelwa ngu “ *kalwa kwaye ahlulwe* ”, amela “ *ukuqala* ” kobomi bukaKumkani uBheleshatsare nexesha “lokuphela ” kwawo. Ngale ndlela, uThixo uqinisekisa ukuba umgwebo wakhe usekelwe kulawulo olusisigxina lwalowo ugwetyelwayo. Wayejongwa nguye ukususela “ *ekuqalekeni* ,” okanye “ *ualfa* ,” ukusa “ *ekupheleni* ,” “ *omega* ” yakhe .

Kwincwadi yesiTyhilelo nakumxholo weencwadi ezibhalelwe “ *amaBandla asixhenxe* ”, kwa lo mgaqo ufanayo ulungisa “ *isiqalo nesiphelo* ”

sawo onke “ *amaBandla* ” achaphazelekayo. Okokuqala, sifumana iCawa yabapostile, “ *isiqalo* ” sayo esizukileyo esikhunjulwayo kwisigidimi esanikelwa “ *e-Efese* ” nalapho “ *isiphelo* ” sayo siyibeka phantsi kwesongelo sokurhoxiswa koMoya kaThixo ngenxa yokungabi nanzondelelo kwayo. Ngethamsanqa, umyalezo owaziswa “ *eSmirna* ” phambi kowama-303 ungqina ukuba ubizo lukaKristu lwenguquko luya kuba luviwe ukuze kuzukiswe uThixo. Emva koko, iCawa yamaRoma Katolika yamaRoma iqala “ *ePergamo* ”, ngo-538, kwaye iphele “ *eTiyatira* ”, ngexesha loHlaziyo lwamaProtestanti kodwa ngokusemthethweni ngokufa kukaPopu Pius 6 owayevalelwe entolongweni eValencia, kwisixeko sam. , eFransi, ngowe-1799. Kwandula ke kulandele imeko yonqulo lwamaProtestanti, olokuvunyelwa kwalo nguThixo nako kusikelwe umda ekuhambeni kwexesha. “ *Isiqalo* ” sayo sikhankanywe “ *kwiTiyatira* ” yaye “ *isiphelo* ” sayo sityhilwe “ *eSardesi* ” ngowe-1843 ngenxa yoqheliselo lwayo lweCawa oluzuz’ ilifa kunqulo lwamaRoma. UYesu wayengenakucaca ngakumbi, umyalezo wakhe othi, “ *ufile* ”, awukhokeli kwisiphithiphithi. Kwaye okwesithathu phantsi kwe “ *Filadelfiya neLawodike* ” imeko ye-Adventism yeziko esiyibonileyo ngaphambili ivala umxholo wemiyalezo ebhekiswa “ *kumabandla asixhenxe* ” kunye nexesha leeras ezifuziselayo.

Ngokusityhilela namhlanje indlela awayezigweba ngayo izinto esele zenziwe, yaye ukususela “ *ekuqalekeni* ” njengeGenesis, uThixo usinika izitshixo zokuqonda indlela azigweba ngayo izibakala neecawa kwixesha lethu. “ *Umgwebo* ” ophuma kwisifundo sethu ngaloo ndlela uthwala “ *iTywina* ” loMoya wobuThixo bawo.

Gen. 6:3 : “ *Wathi uYehova, UMoya wam awuyi kuhlala emntwini ngonaphakade; ngokuba umntu uyinyama ; »*

Ngaphantsi kweminyaka eli-10 ngaphambi kokubuya kukaKristu, esi sigidimi namhlanje sithetha ngomxholo okhwankqisayo. Umoya wobomi onikelwa nguThixo “ *awuyi kuhlala emntwini ngonaphakade, kuba umntu uyinyama, imihla yakhe iya kuba yiminyaka elikhulu elinamanci mabini anesithoba*—.” Enyanisweni, le yayingeyontsingiselo uThixo awayinikela kumazwi akhe. Ndiqondeni, nimqonde: UThixo akayilahli iprojekthi yakhe yeminyaka engamawaka amathandathu yokubiza nokukhetha abanyulwa. Ingxaki yakhe ilele kubude bobomi obukhulu awabunika abantu bangaphambi konogumbe ekubeni uAdam wafa eneminyaka engama-930 ubudala, emva kwakhe, omnye uMethuschela uya kuphila iminyaka engama-969 ubudala. Ukuba yiminyaka engama-930 yokuthembeka, oko kuyanyamezeleka yaye kuyamkholisa uThixo, kodwa ukuba nguLameki onekratshi nonezothe, uThixo uqikelela ukuba ukunyamezela iminyaka eli-120 kuya kuba ngaphezu kokwaneleyo. Le ngcaciso iqinisekiswa yimbali, ekubeni ukususela ekupheleni komkhukula, ubude bobomi bomntu buye bancitshiswa ukuya kutsho kumyinge weminyaka engama-80 kwixesha lethu.

Gen. 6:4 : “ *Kwakukho iingxilimbela ehlabathini ngaloo mihla, emveni kokuba oonyana bakaThixo bangenayo kuzo iintombi zabantu, zabazalela oonyana .*

Kwafuneka ndongeze ukuchaneka kuka-“ *kunye* ” nombhalo wesiHebhere, kuba intsingiselo yomyalezo iyaguquguquka. UThixo usityhilela ukuba indalo

yakhe yokuqala yangaphambi konogumbe yayikumgangatho omkhulu, uAdam ngokwakhe umele ukuba wayenobude obumalunga neemitha ezi-4 okanye ezi-5. Ulawulo lomphezulu womhlaba luyatshintshwa luncitshiswe. Inyathelo elinye lezi “ *zigebenga* ” lalilingana nelethu, yaye kwakufuneka afumane ukutya komhlaba okuphindwe kahlanu kunomntu namhlanje. Umhlaba wokuqala ke ngoko wahlaliswa ngokukhawuleza kwaye wahlalwa phezu kwawo wonke umhlaba. Ukuchaneka “ *kwaye* ” kusifundisa ukuba lo mgangatho “weengxilimbela ” awukaguqulwanga lumanyano lwabangcwalisiweyo nabagatywanga, “ *oonyana bakaThixo* ” kunye “ *neentombi zabantu* ”. Ngoko ke uNowa wayesisigantsontso seemitha ezi-4 ukuya kwezi-5 ngokunjalo nabantwana bakhe nabafazi babo. Ngexesha likaMoses, ezi zithethe zangaphambi konogumbe zazisekho kwilizwe lakwaKanan, yaye yayiziingxilimbela, “ama-Anaki,” ezazoyikisa iintlola ezingamaHebhere ezazithunyelwe kwelo lizwe.

Gen. 6:5 : “ *Wabona uYehova ukuba ububi babantu bandile ehlabathini, zonke iingcamango zentliziyo yabo zisingisa eubini bodwa imihla ngemihla .*

Loo nto isenza siqonde isigqibo sakhe. Ndiyakukhumbuza ukuba wadala umhlaba nomntu ukuze atyhile obu bubi bufihlwe kwiingcamango zezidalwa zakhe zasezulwini nezasemhlabeni. Umboniso owawunqwenelekayo ke ngoko wafunyanwa kuba “ *zonke iingcinga zeentliziyo zabo zazijongiswe yonke imihla eubini kuphela* ”.

Gen. 6:6 : “ *Wazohlwaya uYehova, ngokuba emenzile umntu ehlabathini, kwaba buhlungu entliziyweni yakhe .*

Ukwazi kwangaphambili oko kuza kwenzeka kuyenye into, kodwa ukukubona kwinzaliseko yako kuyenye into. Kwaye ukujongana nenyanyiso yokulawula ububi, ingcinga yenguquko, okanye ngokuthe ngqo ngakumbi ukuzisola, kunokuvela okomzuzwana engqondweni kaThixo, kukhulu kakhulu ukubandezeleka kwakhe ebusweni bale ntlekele yokuziphatha.

Gen. 6:7 : “ *Wathi uYehova, Ndiya kumcima phezu komhlaba umntu endimdalileyo, kuthabathele emntwini kuse ezinkomeni, kuse ezinambuzaneni, kuse ezintakeni zezulu; ngokuba ndiyazohlwaya ngokuzenza .*

Ngaphambi nje komkhukula, uThixo uyaphawula ukoyisa kukaSathana needemon zakhe emhlabeni nabemi bawo. Kuye, le meko yayinzima kodwa wafumana umboniso awayefuna ukuwufumana. Konke okuseleyo kukutshabalalisa le ndlela yokuqala yobomi apho amadoda ahlala ixesha elide kwaye anamandla kakhulu ngobukhulu obukhulu. Izilwanyana zasemhlabeni ezikufuphi ebantwini njengemfuyo, izilwanyana ezirhubuluzayo neentaka zezulu kuya kufuneka zinyamalale ngonaphakade nazo.

Gen.6:8: “ *UNowa wababalwa emehlweni kaYehova .*”

Kwaye ngokuka-Ezé.14 nguye yedwa owafumana ubabalo phambi koThixo, abantwana bakhe nabafazi babo bengakufanelekelanga ukusindiswa.

Gen.6:9 : “ *Aba bayimbewu kaNowa. UNowa waye eyindoda **elilungisa, ethe tye** ngexesha lakhe; UNowa wahamba noThixo .*”

NjengoYobhi, uNowa ugwetyelwa “ *ngobulungisa nangokuthe tye* ” nguThixo. Yaye njengoEnoki olilungisa owayengaphambi kwakhe, uThixo uthi ‘ *wayehamba* ’ naye.

Gen.6:10: “ *UNowa wazala oonyana abathathu: uShem, noHam, noYafete* ”

Eneminyaka engama-500 ngokutsho kweGenesis 5:22, “ *uNowa wazala oonyana abathathu: uShem, uHam noYafete* ”. Aba nyana baya kukhula, babe ngamadoda baze bathabathe abafazi. Ngoko ke uNowa uya kuncediswa azeancediswe ngoonyana bakhe xa kufuneka akhe umkhombe. Phakathi kwexesha lokuzalwa kwabo nonogumbe kuya kudlula iminyaka eyi-100. Oku kungqina ukuba “iminyaka eli-120” yendinyana 3 ayibhekiseli kwixesha alinikiweyo ukuze agqibe ukwakha kwakhe.

Gen. 6:11 : “ *Ihlabathi lalonakele ebusweni bukaThixo, ihlabathi lalizele lugonyamelo .* ”

Urhwaphilizo alulogonyamelo, kodwa xa luphawulwa lugonyamelo, ukubandezeleka koThixo onothando kuba qatha yaye kunganyamezeleki. Olu gonyamelo, olwafikelela incopho yalo, lulolo hlobo uLameki waqhayisa ngalo kwiGen. 4:23 : “ *Inxeba lam ndibulele indoda, nomfana ngenxa yokwaphuka kwam .* ”

Gen.6:12 : “ *UThixo walikhangela ihlabathi, nalo, lonakele! ngokuba yonke inyama ibiyonakalisile indlela yayo ehlabathini .* ”

Kwisithuba esingaphantsi kweminyaka eli-10, uThixo uya kuphinda awujonge umhlaba aze awufumane ukwimeko efanayo naleyo yangexesha lomkhukula, “ *yonke inyama iya kuba iyonakalisile indlela yayo .* Kodwa kufuneka uqonde intsingiselo kaThixo xa ethetha ngorhwaphilizo. Kuba ukuba eli gama libhekisela ebantwini, iimpendulo ziba zininzi njengeembono ngalo mbandela. KuThixo onguMdali, impendulo ilula kwaye ichanekile. Ubiza ukunganyaniseki ngabo bonke ubugqwetha obuziswe yindoda nomfazi kucwangco nemithetho ayimiseleyo: Ekonakeleni, indoda ayisayi kuyithabatha njengendoda, nomfazi akasayithabatheli indima yakhe njengebhinqa. Umzekelo kaLameki, umzukulwana kaKayin, ungumzekelo, kuba umgaqo wobuthixo uthi kuye: “ *Indoda iya kumshiya uyise nonina, banamathele emfazini wayo .* ” Imbonakalo yesakhiwo somzimba wabo ityhila indima yamadoda nabasetyhini. Kodwa ukuqonda ngcono indima yaloo nto inikwe “njengoncedo ” kuAdam, umfanekiso wayo ongumfuziselo weBandla likaKristu usinika impendulo. Loluphi “ *uncedo* ” olunokunikelwa liBandla kuKrestu? Indima yakhe ibandakanya ukwandisa inani labo bakhethiweyo basindisiwe kunye nokuvuma ukubandezeleka ngenxa yakhe. Kukwanjalo nakumfazi wanikwa uAdam. Engenawo amandla emisipha ka-Adam, indima yakhe kukuzala nokukhulisa abantwana bakhe bade nabo bafumane intsapho yaye ngaloo ndlela umhlaba uya kuzaliswa, ngokomyalelo kaThixo okwiGenesis 1:28 : “ *Wabasikelela uThixo . , Wathi uThixo kubo, **Qhamani, nande, niwuzalise umhlaba, niweyise** ; nibe nobukhosi ezintlanzini zolwandle, nasezintakeni zezulu, nasezintweni zonke eziphilileyo ezinambuzelayo emhlabeni .* ” Ekugqwethekeni kwabo, ubomi banamhlanje buye banikela umva kwesi siqhelo. Ukuhlala ezidolophini okuxineneyo kunye nokuqeshwa kwemizi-mveliso kunye kudale imfuno ehlala isanda yemali. Oku kubangele ukuba amanina ayishiye indima yawo njengoomama ayokusebenza kwimizi-mveliso okanye ezivenkileni. Bakhuliswe kakubi, abantwana baye bangenangqondo kwaye bafuna kwaye bavelisa isiqhamo

sobundlobongela ngo-2021 kwaye bahambelana ngokupheleleyo nenkcazo eyanikwa nguPawulos kuTimoti kwi-2 Tim.3: 1 ukuya ku-9. Ndiyanibongoza ukuba nizinike ixesha lokufunda. , ngayo yonke ingqalelo abayifaneleyo, ngokupheleleyo, iincwadi ezimbini awazibhalela uTimoti, ukuze afumane kwezi ncwadi imilinganiselo ebekwe nguThixo, ukususela ekuqaleni, esazi ukuba akaguquki yaye akayi kuguquka de abuyele ekubuyeleni kwayo. uzuko entwasahlobo ka-2030.

Gen. 6:13 : “ *Wathi uThixo kuNowa, Isiphelo senyama yonke sifikelele kum; ngokuba belizalisile ihlabathi ngogonyamelo; yabona, ndiya kubonakalisa, bona ndawonye nehlabathi .*

Ekubeni ububi bumiselwe ngokungenakuguqulwa, ukutshatyalaliswa kwabemi bomhlaba kusekuphela kwento uThixo anokuyenza. UThixo wazisa kokuphela komhlobo wakhe wasemhlabeni iphulo lakhe elibi ngenxa yokuba isigqibo sakhe senziwe saza sagqitywa ngokuqinisekileyo. Simele siphawule isiphelo esikhethekileyo uThixo awalinika uEnoki, okuphela kwakhe ongena ngonaphakade engakhange adlule ekufeni, noNowa, ekuphela komntu owafunyanwa ekufanelekele ukusinda kumkhukula otshabalalisayo. Kuba emazwini akhe uThixo uthi, " *Baye ...* " kwaye " *Ndiya kubatshabalalisa* " . Ngenxa yokuba wahlala ethembekile, uNowa akazange achaphazeleke sisigqibo sikaThixo.

Gen.6:14 : “ *Zenzele umkhombe womthi; uya kuwulungelelanisa lo mkhombe ube ziiseli, yaye uya kuwugubungela ngetela ngaphakathi nangaphandle .*

UNowa umele asinde kungekhona yena yedwa kuba uThixo ufuna ukuba ubomi bendalo yakhe buqhubeke de kuphele iminyaka engama-6000 yokukhethwa kweprojekthi yakhe. Ukuze kulondolozwe ubomi obukhethiweyo ebudeni bomkhukula wamanzi, kuya kufuneka kwakhiwe umkhombe odadayo. UThixo unika uNowa imiyalelo yakhe. Iza kusebenzisa i-softwood enganyangekiyo yamanzi kwaye i-arch iya kwenziwa ingabi namanzi ngokugubungela i-pitch, i-resin ethathwe kwipine okanye i-fir. Uya kwakha iiseli ukuze uhlobo ngalunye luphile ngokwahlukeneyo ukuphepha ukungqubana okucinezelayo kwezilwanyana ezikhweleyo. Ukuhlala emkhombeni kuya kuhlala unyaka wonke, kodwa umsebenzi walathiswa nguThixo, okungekho nto ingenakwenzeka kuye.

Gen. 6:15 : “ *Nantsi indlela oya kuwenza ngayo umkhombe wobude obungamakhulu amathathu eekubhite, namashumi amahlanu eekubhite ububanzi, namashumi amathathu eekubhite ukuphakama .*

Ukuba “ *ikubhite* ” yayiyeyesigebenga, ibiya kuyiphinda kahlanu leyo yamaHebhere eyayimalunga neesentimitha ezingama-55. UThixo watyhila le milinganiselo kumgangatho owaziwa ngamaHebhere noMoses owafumana le ngxelo kuThixo. I-arch eyakhiweyo ke ngoko yayiyi-165 m ubude kunye ne-27.5 m ububanzi kunye ne-16.5 m ukuphakama. I-arch ekwimilo yebhokisi exande ke ngoko yayinobukhulu obumangalisayo kodwa yayakhiwe ngamadoda anobukhulu obunxulumene nayo. Kuba sifumana, ngokobude bayo, imigangatho emithathu emalunga neemitha ezintlanu kumadoda wona alinganise phakathi kwe-4 kunye ne-5 m ubude.

Gen. 6:16 : “ Uze wenzele **ikroba emkhombeni** , libe yikubhite **enye entloko; ulumise umnyango ecaleni lomkhombe; kwaye uya kwakha igumbi eliphantsi, elesibini nelesithathu . »**

Ngokwale nkcazo, kuphela " *umnyango* " womkhombe wawubekwe kwinqanaba lomgangatho wokuqala " *ngecala lomkhombe* ". Umkhombe wavalwa ngokupheleleyo, kwaye ngaphantsi kophahla lwenqanaba lesithathu, ifestile enye eyi-55 cm ubude nobubanzi yayiza kugcinwa ivaliwe de kuphele umkhukula, ngokutsho kweGen.8:6. Abantu ababehlala emkhombeni babehlala ebunyamani nakukukhanya okungeyonyani kwezibane zeoli ebudeni bomkhukula.

Gen.6:17 : “ *ndihlise unogumbe wamanzi ehlabathini, wokonakalisa yonke inyama enomoya wokuphila phantsi kwezulu; yonke into esehlabathini iya kutshabalala .*

UTHixo ufuna ukushiya nale ntshabalalo isigidimi sesilumkiso esiya kubantu abaza kuphinda bazalise umhlaba emva konogumbe de babuye besebuqaqawulini bukaYesu Krestu ekupheleni kweminyaka engama-6000 yeprojekthi yobungcwalisa. Bonke ubomi buya kunyamalala kunye nesiqhelo sabo sangaphambi konogumbe. Kuba emva komkhukula, ngokuthe ngcembe uThixo uya kubunciphisa ubukhulu bezinto eziphilayo, abantu nezilwanyana, bulingane neePygmy zaseAfrika.

Gen. 6:18 : “ *Ndiwumise umnqophiso wam nani; uya kungena emkhombeni, wena noonyana bakho, nomkakho, nabafazi boonyana bakho, ndawonye nawe . »*

Basibhozo abasindileyo kumkhukula ozayo, kodwa abasixhenxe kubo bazusa ngokukhethekileyo kwiintsikelelo ezikhethekileyo zikaNowa. Ubungqina bubonakala kuHezekile 14:19-20 apho uThixo athi: “ *Nokuba ndithe ndathumela isibetho kweli lizwe, ndabuthululela kulo ubushushu bam phezu kwalo ngomntu, ukuze nditshabalalise kulo umntu nenkomo, kwabakho uNowa phakathi kwalo . , Daniyeli noYobhi, ndiyaphila! itsho iNkosi uYehova, **bebengayi kubasindisa oonyana neentombi, kodwa bebeya kuwusindisa umphefumlo wabo ngobulungisa babo** .* Baya kuba luncedo ekuzalweni komhlaba, kodwa bengengabo abakumgangatho wokomoya kaNowa, bangenisa kwihlabathi elitsha ukungafezeki kwabo okungayi kuthabatha ithuba elide ukuvelisa iziqhamo zako ezimbi.

Gen. 6:19 : “ *Kwizinto zonke eziphilileyo, kwinyama yonke, uze ungenise emkhombeni ngambini kuzo zonke, ngohlobo lwazo, ukuze zisindiswe nawe, ibe nye, ibe nye, ibe nye, nemazi ibe nye .*

Isibini esitshatileyo kuhlobo ngalunye “ *kuyo yonke into ephilayo* ” yinto nje eqhelekileyo efunekayo ukuze kuphinde kuvele imveliso, ezi iya kuba zizo kuphela eziya kusinda phakathi kwezilwanyana ezisemhlabeni.

Gen. 6:20 : “ *Kuzo iintaka ngohlobo lwazo, kwiinkomo ngohlobo lwazo, kuzo zonke izinambuzane zomhlaba ngohlobo lwazo, zibe ngambini kuzo zonke, eziya kungena kuwe, ukuba uzigcine. ubomi babo. ”*

Kule ndinyana, ekubaleni kwakhe, uThixo akazikhankanyi izilwanyana zasendle, kodwa ziya kukhankanywa njengezithatyathwe emkhombeni kwiGen.7:14.

Gen. 6:21 : “ Wena ke, uthabathe ekudleni konke okudliwayo, uziqwebele kuwe, kube kukudla kuwe nakuzo .

Ukutya okwakufuneka ukuze kondliwe abantu abasibhozo nazo zonke izilwanyana ezazikhweliswa emkhombeni kangangonyaka kwakufuneka zibe kwindawo enkulu emkhombeni.

Gen. 6:22 : “ Wenjenje uNowa: ukwenza konke uThixo abemwisele umthetho ngako .

Ngokuthembeka nokuxhaswa nguThixo, uNowa noonyana bakhe bawenza umsebenzi awayewunikwe nguThixo. Kwaye apha, kufuneka sikhumbule ukuba umhlaba lilizwekazi elinye elinkcenkceshelwa kuphela yimilambo nemilambo. Kummandla weNtaba yeArarati apho uNowa noonyana bakhe bahleli khona, kukho ithafa kuphela yaye akukho lwandle, ngoko abantu bexesha lakhe babona uNowa esakha isakhiwo esidadayo phakathi kwelizwekazi elingenalwandle. nezithuko ekwafuneka balihlambulule iqaqobana elisikelelwe nguThixo. Ke bona abagculeli baya kuyeka kamsinyane ukumgculela lowo unyuliweyo; baya kurhaxwa kumanzi anogumbe ababengakholwa kuwo.

IGenesis 7

Ukwahlulwa kokugqibela komkhukula

Gen.7:1 *Wathi uYehova kuNowa, Ngena, wena nendlu yakho yonke, emkhombeni; ngokuba ndibona wena **phambi** kwam kwesi sizukulwana . »*

Umzuzu wenyaniso ufika kwaye **ukwahlukana kokugqibela** kwendalo kufezekisiwe. ‘ *Ngokungena emkhombeni* ,’ ubomi bukaNowa nentsapho yakhe buya kusindiswa. Kukho ukunxulumana phakathi kwegama elithi “ *umkhombe* ” “ *nobulungisa* ” uThixo awabubeka kuNowa. Olu nxulumaniso ludlulela “ *kwityeya yesingqino* ” yexesha elizayo eya kuba yityeya engcwele equlethe “ *okusesikweni* ” kukaThixo, echazwe njengamacwecwe amabini umnwe wakhe oya kukrola kuwo “ *imithetho elishumi* ” yakhe. Kolu thelekiso, uNowa namaqabane akhe baboniswa belingana ngendlela bonke abangenelwa ngayo ekuhlanguweni xa bengena emkhombeni, kwanokuba uNowa nguye yedwa ofanelwe kukufaniswa nalo mthetho wobuthixo njengoko uboniswa kukuchaneka kobuthixo: “ *Ndabona unyanisile .* ” _ Ngoko ke uNowa wayevisisana ngokugqibeleleyo nomthetho wobuthixo owawusele ufundiswe kwimigaqo yawo kubakhonzi bakhe bangaphambi konogumbe.

Gen.7:2 : “ *Uze uzithabathele ngasixhenxe kuzo zonke izinto ezizitho zine ezihlambulukileyo, ngasixhenxe, inkunzi nemazi yayo; 28 mazibe ngazibini ezizitho zine eziziinqambi, inkunzi nemazi yayo; »*

Sikwimeko yangaphambi konogumbe kwaye uThixo uvelisa umahluko phakathi kwesilwanyana esibizwa ngokuba “ *sisulungekile okanye asihlambulukanga* ”. Lo mgangatho umdala ngoko ukudalwa komhlaba kwaye kwiLevitikus 11, uThixo ukhumbule kuphela le migangatho awayeyimisele kwasekuqaleni. Ngoko ke uThixo, ‘njengeSabatha ’ , unezizathu ezivakalayo

ukulahlwa nokutshatyalaliswa ngokupheleleyo kweentlobo ezithile zezilwanyana ezoyikekayo, ezingafunwayo kumhlaba ophinde wabemi, ukuba zazikho ngaphambi komkhukula.

Gen.7:9: “ *Wangena emkhombeni kunye noNowa, ngambini, ngambini, inkunzi nemazi, njengoko uThixo abemwisele umthetho uNowa.* ”

Lo mgaqo uchaphazela izilwanyana kodwa kwanezibini ezithathu ezingabantu ezibunjwe ngoonyana bakhe abathathu nabafazi babo nezakhe eziphathelele yena nomfazi wakhe. Ukhetho lukaThixo lokukhetha amaqabane kuphela lutyhila kuthi indima aya kuthi uThixo ayinike bona: ukuzala nokwandisa.

Gen.7:10: “ *Emva kweentsuku ezisixhenxe, amanzi onogumbe abakho ehlabathini .*

Ngokwale ngcaciso, ukungena emkhombeni kwenzeka ngomhla weshumi kwinyanga yesibini yonyaka wama-600 wobomi bukaNowa ' oko kukuthi, kwiintsuku ezisi-7 ngaphambi kowe-17^{ochazwe} kwindinyana ye-11 elandelayo. Kwakungolu suku lweshumi awathi uThixo wavala “ *umnyango* ” womkhombe kubo bonke abantu ababekuwo, ngokuvisisana nokuchaneka okuchazwe kwindinyana 16 yesi sahluko 7 .

Gen.7:11 : “ *Ngomnyaka wamakhulu amathandathu wokudla ubomi kukaNowa, ngenyanga yesibini, ngosuku lweshumi elinesixhenxe enyangeni leyo, ngaloo mini yagqabhuka yonke imithombo yamanzi enzonzobila enkulu, zaphalala iingcango zezulu. Ivuliwe »*

UThixo wakhetha “ usuku *lweshumi elinesixhenxe lwenyanga yesibini* ” yonyaka wama-600^{kaNowa} ukuze “ *avule iifestile zezulu* ”. I- **17** lifuzisela **umgwebo** kuluhlu lwayo lwamanani lweBhayibhile neziprofeto zayo.

Ubalo olusekwe ngolandelwano lwabanyuliweyo baka-Gen.6 lubeka umkhukula ngo-1656, ukususela kwisono sika-Eva no-Adam, oko kukuthi, iminyaka engama-4345 phambi kwentwasahlobo yonyaka wama-6001 wokuphela kwehlabathi oya kufezekiswa ngo Ikhalela yethu yesiqhelo entwasahlobo ka-2030, kunye neminyaka engama-2345 phambi kokufa kwentlawulelo kaYesu Krestu okwenzeka ngo-Epreli 3, 30 kwikhalela yethu yoluntu olungeyonyani nelahlekisayo.

Le ngcaciso ilandelayo iya kuhlaziywa kwi-Gen.8:2. Ngokuvusa indima ehambelanayo “*yemithombo yamanzi anzongonzongo*”, kule ndinyana, uThixo usityhilela ukuba unogumbe awubangelwanga nje yimvula evela esibhakabhakeni. Ukwazi ukuba “ *inzonzobila* ” imela umhlaba owagutyungelwa ngamanzi ukususela ngomhla wokuqala wokudala, “ *imithombo* ” yawo ibonisa ukunyuka kwamanzi okubangelwa lulwandle ngokwalo. Esi siganeko sifunyanwa ngokuguqulwa komgangatho womgangatho wolwandle othi, ukunyuka, uphakamise umgangatho wamanzi de ufikelele kwinqanaba eligubungela umhlaba wonke ngosuku lokuqala. Kwakungenxa yokutshona kwenzonzobila yeelwandle apho umhlaba owomileyo wavela emanzini ngomhla wesi-3^{kwaye} kwakungenxa yesenzo esibuyisela umva umhlaba owomileyo wagutyungelwa ngamanzi omkhukula. Imvula ebizwa ngokuba “ *ngamasango ezikhukula ezulu* ” yayiluncedo kuphela ukubonisa ukuba isohlwayo sasivela ezulwini, sivela

kuThixo wasezulwini. Kamva lo mfanekiso “ *usitshixo wezulu* ” uya kuthabatha indima eyahlukileyo yeentsikelelo ezivela kuThixo omnye wasezulwini.

Gen.7:12: “ *Yana imvula ehlabathini iimini ezimashumi mane nobusuku obumashumi mane .* ”

Le nto imele ukuba yabothusa aboni abangakholwayo. Ingakumbi kuba imvula yayingekho phambi kwesi sikhukhula. Umhlaba wangaphambi konogumbe wawunkcenceshelwa kwaye unkcenceshelwa yimijelo nemisinga yawo; kwakungeyomfuneko imvula, kwabakho umbethe wakusasa endaweni yayo. Kwaye oku kucacisa isizathu sokuba abangakholwayo babenobunzima bokukholelwa kumkhukula wamanzi owavakaliswa nguNowa, kokubini ngamazwi nangezenzo ukususela oko wawakhayo umkhombe emhlabeni owomileyo.

Ixesha “ *leemini ezingama-40 nobusuku obungama-40* ” lijolise kwixesha lovavanyo. Ngokukwanjalo, uSirayeli wokwenyama kanye xa ephuma eYiputa uya kuvavanywa ebudeni bokungabikho kukaMoses owayegcinwe nguThixo ebudeni beli xesha. Umphumo uya kuba ‘lithole legolide’ elinyibilikisiweyo ngokwesivumelwano sika-Aron, umntakwabo kaMoses. Kuya kwandula ke kubekho “ *imihla engama-40 nobusuku obungama-40* ” ekuhlolisisweni kwelizwe lakwaKanan, ngenxa yoko, abantu bokwala ukungena kulo ngenxa yeengxilimbela ezihleli kulo. Kwithuba lakhe, uYesu uya kuvavanywa “ *imihla engama-40 nobusuku obungamashumi amane* ,” kodwa ngesi sihlandlo, nangona ebuthathaka ngenxa yoku kuzila ixesha elide, uya kumxhathisa uMtyholi oya kumhenda aze ekugqibeleni amshiye engakhange alufumane uloyiso lwakhe. KuYesu, yeyona nto yabangela ukuba ubulungiseleli bakhe basemhlabeni bube nokwenzeka yaye bufaneleke.

Gen.7:13 : “ *Kwangaloo mini bangena emkhombeni uNowa, noShem, noHam, noYafete, oonyana bakaNowa, nomkaNowa, nabafazi bobathathu boonyana bakhe, ndawonye naye .* ”

Le ndinyana ibalaselisa ukukhethwa kwazo zozibini izini zezidalwa ezingabantu ezisemhlabeni. Indoda nganye engumntu ikhatshwa “ *ngumncedi wayo* ”, ibhinqa layo elibizwa ngokuba “ *ngumfazi* ”. Ngale ndlela, isibini ngasinye sizibonakalisa ngomfanekiso kaKristu kunye neCawa yakhe, "uncedo lwakhe", uMnyuliweyo wakhe oya kumsindisa. Kuba ikhusi “lomkhombe” lingumfanekiso wokuqala wosindiso oluya kulutyhila ebantwini.

Gen.7:14 : “ *bona, nazo zonke izinto eziphilileyo ngohlobo lwazo, zonke izinto ezizitho zine ngohlobo lwazo, nezinambuzane zonke ezinambuzelayo emhlabeni ngohlobo lwazo, neentaka zonke ngohlobo lwazo, neentaka zonke, neento zonke ezinamaphiko, .* ”

Ngokugxininisa igama elithi “ *uhlobo* ”, uThixo ukhumbula imithetho yendalo yakhe yokuba uluntu kwixesha lethu lokugqibela luyayoliswa kukukhuphisana, ukona nokuthandabuza izilwanyana kwanoluntu. Akunakubakho umkhuseli omkhulu wobunyulu beentlobo kunaye. Kwaye ufuna ukuba abanyulwa bakhe babelane ngembono yakhe yobuthixo ngalo mbandela ngenxa yokuba imfezeko yendalo yakhe yantlandlolo yayikobu bunyulu kunye noku **kwahlulwa ngokupheleleyo** kweentlobo zezidalwa.

Ngokugxininisa ngamandla kwizidalwa ezinamaphiko, uThixo ucebisa umhlaba nomoya wesono njengobukumkani obulawulwa nguMtyholi, naye obizwa ngokuba ‘ *ngumthetheli wegunya lesibhakabhaka* ’ kwa-Efe. 2:2.

Gen.7:15: “ *Zangena emkhombeni kuNowa, ngambini, ngambini, kwinyama yonke enomoya wokuphila .*

Isibini ngasinye esikhethwe nguThixo **siyahlukana** neso sohlobo lwaso ukuze siqhubeke siphila emva komkhukula. Kolu **lwahlulo** luqinisekileyo, uThixo umisela umgaqo weendlela ezimbini azibeke ngaphambi kokhetho olukhululekileyo lomntu: elo lokulungileyo likhokelela ebomini kodwa lona lobubi likhokelela ekufeni.

Gen.7:16: “ *Kwangena inkunzi nemazi kwinyama yonke, njengoko uThixo abemwisele umthetho uNowa. Waza uYehova waluvala ucango phezu kwakhe .* »

Injongo yokuelisa “ *iintlobo* ” iqinisekiswa apha ngokukhankanywa “ *inkunzi nemazi* ”.

Nasi isenzo esinika la mava ukubaluleka kwawo kunye nesimilo sawo esingokwesiprofetho sokuphela kwexesha lobabalo olungwele: “ *Waza uYahweh waluvala ucango kuye* ”. Lixesha laxa isiphelo sobomi nesokufa sahlukana **ngaphandle** kotshintsho olunokwenzeka. Kuya kuba yinto efanayo ngo-2029, xa abasindi belo xesha baya kube benze ukhetho lokuhlonela uThixo kunye neSabatha yakhe yomhla wesixhenxe, oko kukuthi, uMgqibelo, okanye ukuhlonipha iRoma kunye nosuku lwayo lokuqala lweCawa, ngokwesigqibo esibekiweyo. ngokommiselo woluntu olunemvukelo. Apha kwakhona “ *umnyango wobabalo* ” uya kuvalwa nguThixo, “ *lowo uvulayo, nalowo uvalayo* ” ngokweSityhi.3:7.

Gen.7:17 : “ *Unogumbe waba ziintsuku ezimashumi mane ehlabathini. Amanzi anda, awuphakamisa umkhombe, wenyuka phezu komhlaba .*

I-arch iphakanyisiwe.

Gen.7:18: “ *Aye enyuka amanzi, aba baninzi kakhulu ehlabathini, wadada phezu kwawo umkhombe phezu kwawo ;*

Umkhombe uyadada.

Gen.7:19: “ *Aya eba namandla amanzi, zagutyungelwa zonke iintaba eziphakamileyo kakhulu, eziphantsi kwamazulu onke .*

Umhlaba owomileyo uyanyamalala untywiliselwe jikelele ngamanzi.

Gen.7:20 : “ *Asuka amanzi enyuka, ada ziikubhite ezilishumi elinantlanu ngaphezu kweentaba, zagutyungelwa .*

Eyona ntaba iphakamileyo yelo xesha igqunywe malunga ne-8 m zamanzi.

Gen.7:21 : “ *Yaphuma umphefumlo yonke into enambuzelayo emhlabeni, kwiintaka, nakwizinto ezizitho zine, nakwizinto eziphilileyo, nakwinyakanyaka yonke enyakazelayo emhlabeni, ebantwini bonke .*

Zonke izilwanyana eziphefumla umoya ziyarhaxwa. Ukuchaneka kweentaka kubangel’ umdla ngakumbi ekubeni umkhukula ungumfanekiso ongokwesiprofeto womgwebo wokugqibela, apho izidalwa zasezulwini, ezinjengoSathana, ziya kutshayelwa kunye nezidalwa zasemhlabeni.

Gen.7:22: “ *Yonke into enomoya, umoya wokuphila emathatheni ayo, nasemhlabeni owomileyo, yafa .*

Zonke izinto eziphilileyo ezidalwe ngokomntu, omphefumlo wakhe uphefumla, ziyafa; Esi kuphela kwesithunzi phezu kwesohlwayo somkhukula, ngenxa yokuba ityala liphezu komntu kwaye kwenye indawo, ukufa kwezilwanyana ezingenatyala akufanelekile. Kodwa ukuze abarhaxise ngokupheleleyo uluntu olunemvukelo, uThixo unyanzeleka ukuba atshabalalise kunye nazo ezo zilwanyana ziphefumla umoya wommandla womhlaba njengazo. Okokugqibela, ukuze usiqonde esi sigqibo, cinga ukuba uThixo wadala umhlaba ngenjongo yokuba umntu wenziwe ngokomfanekiso wakhe, kungekhona isilwanyana esidalwe ukuba siwujikeleze, simpheleke yaye, kwimeko yemfuyo, simkhonze.

Gen.7:23 : “ *Zonke izinto ezisemhlabeni, eziphezu komhlaba, zanjanyulwa, zabakho ebantwini, nasezinkomeni, nasezinambuzaneni, nasezintakeni zezulu, zanjanyulwa emhlabeni. Kwasala uNowa yedwa, nabo **babenaye emkhombeni** .”*

Le ndinyana iqinisekisa umahluko owenziwa nguThixo phakathi kukaNowa namaqabane akhe angabantu abazifumana behlanganisene nezilwanyana, zonke zixhokoxeke yaye zixhalabele ‘ **into awayenayo emkhombeni** .

Gen.7:24: “ *Aba makhulu amanzi ehlabathini imihla elikhulu elinamanci mahlanu .*

“ *Iintsuku ezilikhulu elinamashumi amahlanu* ” zaqala emva kweentsuku ezingama-40 nobusuku obungama-40 yemvula engayekiyo eyabangela unogumbe. Akuba efikelele kubude bobude “ *beekubhite ezili-15* ” okanye malunga neemitha ezisi-8 ngaphezu “ *kwezona ntaba ziphakamileyo* ” ngelo xesha, umlinganiselo wamanzi wahlala uzinzile “ *ientsuku ezili-150* ”. Emva koko iya kuncipha ngokuthe ngcembe de ukomisa okunqwenelekayo nguThixo.

Phawula : UThixo wadala ubomi ngomlinganiselo omkhulu owawuchaphazela abantu nezilwanyana zangaphambi konogumbe. Kodwa emva komkhukula, iprojekthi yakhe ijolise ekunciphiseni ubungakanani bazo zonke izidalwa zakhe ngokulinganayo, ngaloo ndlela, ubomi buya kuzalwa ngokwesiqhelo se-postdiluvian. Ekungeneni kwabo eKanan, iintloa ezingamaHebhere zingqina ukuba zazibonela ngawazo izithungu zeediliya ezinkulu kangokuba kwafuneka zithwale amadoda amabini alingana nazo. Ukuncitshiswa kobukhulu ke ngoko kukwachaphazela nemithi, iziqhamo kunye nemifuno. Ngaloo ndlela, uMdali akayeki ukudala, kuba ekuhambeni kwexesha, uyayihlengahlengisa aze alungelelanise indalo yakhe yasemhlabeni ukuze ivumelane neemeko ezintsha zokuphila ezivelayo. Wadala, i-pigmentation emnyama yolusu lwabantu abahlala evezwe kwimitha yelanga eyomeleleyo kwimimandla yetropiki kunye ne-ikhweyitha yomhlaba apho imitha yelanga ibetha umhlaba kwi-90 degrees. Eminye imibala yolusu ingaphezulu okanye ingaphantsi emhlophe okanye iluthuthu kwaye ibe ngaphezulu okanye ngaphantsi kobhedu ngokuxhomekeke kubungakanani bokukhanya kwelanga. Kodwa isiseko esibomvu sika-Adam (Obomvu) ngenxa yegazi sifumaneka kubo bonke abantu.

IBhayibhile ayiwachazi ngokweenkcukacha amagama ezilwanyana ezaziphila ngaphambi kolwandle. UThixo eshiya lo mbandela ungaqondakali,

ngaphandle kwesityhilelo esithile, wonke umntu ukhululekile kwindlela yakhe yokucinga izinto. Nangona kunjalo, ndibeka phambili ingcamango yokuba emva kokufuna ukunika olu hlobo lokuqala lobomi bomhlaba umlingiswa ofezekileyo, uThixo akazange adale, ngelo xesha, izilo zangaphambi kwembali ezimathambo afumaneka namhlanje, ngabaphandi bezenzululwazi, kumhlaba wendalo. umhlaba. Kwakhona, ndibeka phambili oku kunokwenzeka ukuba zadalwa nguThixo emva komkhukula, ukuze kuqiniswe isiqalekiso somhlaba kubantu abaya kuthi, ngokukhawuleza, babuye kuye kwakhona. Ngokuziqhawula kuye, baya kuphulukana nobukrelekrele babo nolwazi olukhulu uThixo awayelunike ukususela kuAdam ukuya kuNowa. Oku, ukusa kwinqanaba lokuba kwiindawo ezithile emhlabeni, umntu uya kuzifumana ekwimeko ethotyweyo “yomntu womqolomba” ehlaselwa yaye esongelwa zizilwanyana ezinoburhalarhume, ezithi ngokwamaqela, nangona kunjalo zikwazi ukutshabalalisa ngoncedo oluxabisekileyo lwendalo. imozulu embi nenkoliseko yemfesane kaThixo.

IGenesis 8

Ukwahlulwa okwethutyana kwabahleli emkhombeni

Gen.8:1 : “ *UThixo wamkhumbula uNowa, neento zonke eziphilileyo, nezinto zonke ezizitho zine ezazinaye emkhombeni; uThixo wahambisa umoya ehlabathini, athi cwaka amanzi .*”

Qiniseka ukuba, akazange ayilibale, kodwa liyinyaniso elokuba le ndibano ikhethekileyo yobomi obuvaleleke kumkhombe odadayo yenza uluntu nezilwanyana zibe nenkangeleko encitshisiweyo kangangokuba zibonakale zilahliwe nguThixo. Enyanisweni, obu bomi bukhuseleke ngokupheleleyo kuba uThixo ubujongile njengobutyebi. Yiyo eyona nto ixabisekileyo: iziqhamo zokuqala zokuzala umhlaba kunye nokusabalalisa phezu komhlaba.

Gen.8:2: “ *Yavalwa ke imithombo yamanzi enzonzobila neengcango zezulu, akwaba sabakho mvula ezulwini.*”

UThixo udala amanzi kanogumbe ngokwemfuno yakhe. Zivela phi? Ivela ezulwini, kodwa ngaphezu kwayo yonke into evela kumandla okudala kaThixo. Ethabatha umfanekiso womgcini wesitshixo, uye wavula iingcango zokomfuziselo zasezulwini yaye kufika ixesha lokuba awavale kwakhona.

Ngokuvusa indima ehambelanayo “yemithombo yamanzi anzongonzongo”, kule ndinyana, uThixo usityhilela ukuba unogumbe awubangelwanga nje yimvula evela esibhakabhakeni. Ukwazi ukuba “ *inzonzobila* ” imela umhlaba owagutyungelwa ngamanzi ukususela ngomhla wokuqala wokudala, “ *imithombo* ” yawo ibonisa ukunyuka kwamanzi okubangelwa lulwandle ngokwalo. Esi siganeko sifunyanwa ngokuguqulwa komgangatho womgangatho wolwandle othi, ukunyuka, uphakamise umgangatho wamanzi de ufikelele kwinqanaba eligubungela umhlaba wonke ngosuku lokuqala. Kwakungenxa yokutshona kwenzonzobila yeelwandle apho umhlaba owomileyo wavela emanzini ngomhla wesi-3^{kwaye} kwakungenxa yesenzo esibuyisela umva umhlaba owomileyo

wagutyungelwa ngamanzi omkhukula. Imvula ebizwa ngokuba “ *ngamasango ezikhukula ezulu* ” yayiluncedo kuphela ukubonisa ukuba isohlwayo sasivela ezulwini, sivela kuThixo wasezulwini. Kamva lo mfanekiso “ *usitshixo wezulu* ” uya kuthabatha indima eyahlukileyo yeentsikelelo ezivela kuThixo omnye wasezulwini.

Ekubeni wayengumdali, uThixo wayenokudala unogumbe ngokuqhwayaza kweliso, ethanda. Sekunjalo, wakhetha ukwenza ngokuthe ngcembe indalo yakhe awayesele eyidalile. Ngaloo ndlela ubonisa uluntu ukuba indalo isezandleni zakhe isixhobo esinamandla, indlela enamandla ayisebenzisayo ukunikela intsikelelo yakhe okanye isiqalekiso sakhe kuxhomekeke ekubeni ihamba okulungileyo okanye okubi.

Gen. 8:3 : “ *Ehla amanzi ehlabathini, emka, awutha amanzi ekupheleni kweentsuku ezilikhulu elinamanci mahlanu .*

Emva kweentsuku ezingama-40 nobusuku obungama-40 yemvula engayekiyo elandelwa ziintsuku ezili-150 zozinzo kwelona nqanaba liphezulu lamanzi, ukudodobala koqoqosho kuyaqalisa. Kancinci, umgangatho wenzonzobila yolwandle uyehla kodwa awehli ngokunzulu njengangaphambi konogumbe.

Gen. 8:4: “ *Ngenyanga yesixhenxe, ngosuku lweshumi elinesixhenxe enyangeni leyo, umkhombe wazimisa phezu kweentaba zeArarati .*

Ekupheleni kweenyanga ezintlanu, ukuya kutsho kumhla, “ *ngoweshumi elinesixhenxe wenyanga yesixhenxe* ,” umkhombe uyayeka ukudada; ihleli phezu kwentaba yeArarati. Eli nani “*ishumi elinesixhenxe*” lingqina ukuphela komgwebo kaThixo. Kubonakala kule ngcaciso ukuba, ngexesha lomkhukula, umkhombe awuzange uhambele kude kwindawo apho wawakhiwe khona nguNowa noonyana bakhe. Yaye uThixo wayefuna ukuba obu bungqina bomkhukula buhlale bubonakala de kube sekupheleni kwehlabathi, kwakule ncopho inye yeNtaba yeArarati ekwakungavumelekanga ukungena kuyo yaye kwahlala kungavunyelwanga ngabasemagunyeni baseRashiya nabaseTurkey. Kodwa ngexesha elakhethwa Nguye, uThixo wathanda ukuthatyathwa kwemifanekiso yasemoyeni eqinisekisa ubukho beqhekeza lomkhombe elibanjwe ngumkhenkce nekhephu. Namhlanje, ukujonga ngesathelayithi kungabuqinisekisa ngamandla obu bukho. Kodwa amagunya asemhlabeni akafuni ncam ukuzukisa umdali uThixo; baziphatha njengeentshaba kuye, yaye kuko konke ubulungisa, uThixo uyababuyekeza, ngokubabetha ngobhubhani nangohlaselo lwabanqolobi.

Gen. 8:5 : “ *Amanzi amana ewutha, kwada kwayinyanga yeshumi; Ngenyanga yeshumi, ngolokuqala enyangeni leyo, zabanakala iincopho zeentaba .*

Ukucuthwa kwamanzi kulinganiselwe kuba emva kwesikhukula umphakamo wamanzi uya kuba phezulu kunomhlaba wangaphambi konogumbe. Iintlambo zamandulo ziya kuhlala zintywiliselwe kwaye zithathe imbonakalo yolwandle lwangoku lwangaphakathi njengoLwandle lweMeditera, iCaspian, uLwandle oluBomvu, uLwandle oluMnyama, njl.

Gen.8:6: “ *Emva kwemihla emashumi mane, wayivula uNowa ifestile abeyenzele umkhombe .*

Emva kweentsuku ezili-150 zokuzinza neentsuku ezingama-40 zokulinda, okwesihlandlo sokuqala, uNowa uvula ifestile encinane. Ubuncinane bayo,

ikubhite enye okanye i-55 cm, yayithetheleleka ekubeni ukusetyenziswa kwayo kuphela yayikukukhulula iintaka ezinokuthi ngaloo ndlela zibaleke emkhombeni wobomi.

Gen.8:7: “ *Walikhulula ihlungulu, laphuma labuya, ada atsha amanzi ehlabathini* .

Ukufunyanwa komhlaba owomileyo kubangelwa ngokomyalelo “ *wobumnyama nokukhanya* ” okanye “ *ubusuku nemini* ” ekuqaleni kwendalo. Kwakhona, umfumani wokuqala othunyelweyo “ *lihlungulu* ” **elingacocekanga** , elineentsiba “ **ezimnyama** ” njengo “ *busuku* ”. Usebenza ngokukhululekileyo kuNowa, umnyulwa kaThixo. Ngoko ke ifanekisela iinkolo zobumnyama eziya kusebenza ngaphandle kobudlelwane noThixo.

Ngendlela echane ngakumbi ifanekisela uSirayeli wokwenyama womnqophiso omdala awathi uThixo wabathumela kuwo abaprofeti bakhe izihlandlo ezininzi, njengokufika nokuhamba kwehlungulu, ukuzama ukuhlangula abantu bakhe kuqheliselo lwesono. ‘ *Njengehlungulu* ’, lo Sirayeli ekugqibeleni wamgatyayo uThixo waqhubeka nembali yakhe **yokwahlukana** naye.

Gen.8:8: “ *Walikhulula ihobe, ukuze abone ukuba awuthile na amanzi phezu kwehlabathi* .

Ngendlela efanayo, “ *ihobe* ” **elicocekileyo** , elineentsiba “ **ezimhlophe** ” njengekhephu, lithunyelwa ukuba lihlolisise. Ibekwe phantsi komqondiso othi “ *imini nokukhanya* ”. Ngaloo ndlela, uprofeta ngomnqophiso omtsha osekelle kwigazi likaYesu Kristu.

Gen. 8:9 : “ *Ihobe alifumananga ndawo yakunikela nentende yethupha lalo, labuyela kuye emkhombeni, ngokuba amanzi abephezu kwehlabathi lonke; Wasolula isandla sakhe, wayithabatha, wayingenisa kuye emkhombeni* .

Ngokungafaniyo “ *nehlungulu* ” elimnyama elizimeleyo, “ *ihobe* ” elimhlophe likulwalamano olusondeleyo noNowa onikela “ *isandla sakhe ukuba alithabathe alingenise emkhombeni* ” kunye naye. Ingumfanekiso weqhina elidibanisa lowo unyuliweyo noThixo wezulu. “ *Ihobe* ” ngenye imini liya kuhlala kuYesu Kristu xa efika phambi koYohane uMbaptizi ukuze abhaptizwe nguye.

Ndicebisa ukuba uthlekise ezi zicatshulwa zeBhayibhile zimbini; yale ndinyana: “ *Kodwa ihobe alifumananga ndawo yakuphumza nentende yethupha* ” ngale ndinyana evela kuMat.8:20: “ *UYesu wamphendula wathi: Iimpungutye zinemingxuma, neentaka zezulu zineendlwana; ke yena uNyana woMntu akanayo nendawo angalalisa kuyo intloko yakhe* ”; kwaye ezi ndinyana ziphuma kuYohane 1:5 ne-11, apho ethetha ngoKristu, ukuzalwa “ *kokukhanya* ” kobuthixo *kobomi* , uthi: “ *Ukhanyiso lwakhanya ebumnyameni, basuka ubumnyama abalwamkela ; kubantu bakowabo, yaye abantu bakowabo abamamkelanga* .” Kanye njengokuba “ *ihobe* ” labuyela kuNowa ngokuzivumela ukuba lithatyathwe nguye, “*esandleni sakhe* ”, livusiwe, uMhlawuleli uYesu Kristu wenyukela emazulwini esiya ebuThixo bakhe njengoBawo wasezulwini, esishiye emhlabeni isigidimi. yentlawulelo yabanyulwa bakhe, iindaba ezilungileyo ezibizwa ngokuba “ *yiVangeli engunaphakade* ” kwiSityhi.14:6. Ibe kwiSityhi. 1:20: uya kubabamba “ *esandleni sakhe* ” “ *ngamaxsha asixhenxe* ” awaprofetwa ngawo “ *ngamaBandla asixhenxe* ” apho abenza babe nesabelo ekungcwalisweni kukaThixo “ *ukukhanya* ” kwakhe okufanekiselwa “ *ziziphatho zezibane ezisixhenxe* ”.

Gen.8:10: “ *Walinda eminye imihla ekwasixhenxe, walikhulula ihobe emkhombeni .* ”

Esi sikhumbuzo siphindwe kabini ‘ *semihla esixhenxe* ’ sisifundisa ukuba kuNowa, njengathi namhlanje, ubomi bamiselwa baza bamiselwa nguThixo ngomanyano lweveki ‘ *yeentsuku ezisixhenxe* ,’ kwanakukumanyana okomfuziselo ‘kweminyaka engamawaka *asixhenxe* . yeprojekthi yakhe enkulu yokusindisa. Oku kuzingisa kokukhankanywa kweli nani “ *isixhenxe* ” kusenza siqonde ukubaluleka kukaThixo asinika kona; nto leyo eya kumgwebela ukuba ahlaselwe ngokukodwa nguMtyholi, ade abuye esebuqaqawulini bukaKristu, okuya kuluphelisa ulawulo lwakhe lwasemhlabeni.

Gen.8:11 : “ *Ihobe labuyela kuye ngorhatya; nalo, kukho igqabi lomnquma elikrazulweyo emlonyeni walo. Wazi ke uNowa, ukuba ehlile amanzi ehlabathini .* ”

Emva kwamaxesha amade “ *obumnyama* ” avakaliswa ligama elithi “ *ngokuhlwa* ”, ithemba losindiso kunye novuyo lokukhululwa esonweni luya kuza phantsi komfanekiso “*womthi womnquma* ”, ngokulandelelana omdala emva koko umanyano olutsha. Kanye njengokuba uNowa wayesazi ‘ngegqabi *lomnquma* ’ ukuba umhlaba othenjisiweyo nolindelweyo wawuya kulungele ukumamkela, “*oonyana bakaThixo* ” baya kufunda baze baqonde ukuba ubukumkani bamazulu buvulelwe bona ngumthunywa **womnqophiso. ezulwini** uYesu Kristu.

Eli “ *gqabi lomnquma* ” langqina kuNowa ukuba kwakuza kuphinda kuhlume imithi.

Gen.8:12 : “ *Walinda eminye imihla ekwasixhenxe; walikhulula ihobe. Kodwa akazange abuyele kuye .* ”

Lo mqondiso wawuqinisekile, kuba wawungqina ukuba “ *ihobe* ” lalikhethe ukuhlala kwindalo eyaphinda yalinika ukutya.

Kanye njengokuba “ *ihobe* ” linyamalala emva kokuba lisidlulisele isigidimi salo sethemba, emva kokuba linikele ngobomi bakhe basemhlabeni ukuze likhulule abanyulwa bakhe, uYesu Kristu, “uMthetheli woxolo, ” uya kuwushiya umhlaba nabafundi bakhe, ebashiya bekhululekile yaye bezimele. ukukhokela ubomi babo de abuye okokugqibela okuzukileyo.

Gen.8:13 : “ *Ngomnyaka wamakhulu amathandathu anamnye, ngolokuqala enyangeni yokuqala, amanzi atsha ehlabathini. UNowa wasisusa isigqubuthelo emkhombeni, wakhangela, nango ubuso behlabathi bomile .* ”

Ukomiswa komhlaba kuseyinxenye kodwa kuthembisa, ngoko uNowa uqalisa ukuvula uphahla lomkhombe ukuze akhangele umphandle womkhombe yaye esazi ukuba uthintelwe encotsheni yeNtaba yeArarati, umbono wakhe wawusiya kude kakhulu. ngokubanzi phezu kolundi. Kumava omkhukula, umkhombe uba nomfanekiso weqanda eliqanduselayo. Xa liqanduselwa, intshontsho ngokwalo laphula iqokobhe ebelivalelwe kulo. NoNowa wenza kwaloo nto; “ *uyasisusa isigqubuthelo emkhombeni* ” esingasayi kuba luncedo ukuwukhusela kwimvula enkulu. Qaphela ukuba uThixo akezi ukuza kuwuvula ucango lwetyeya awayelualile ngokwakhe; oku kuthetha ukuba akabuzisi okanye awutshintshe umgangatho womgwebo wakhe kubavukeli basemhlabeni abaya kuhlala bevaliwe kubo umnyango wosindiso nezulu.

Gen.8:14 : “ *Ngenyanga yesibini, ngosuku lwamashumi omabini anesixhenxe enyangeni leyo, woma kwaphela umhlaba .* ”

Umhlaba uba nokuhlalwa kwakhona emva kokuvallelwa ngokupheleleyo emkhombeni kangangeentsuku ezingama-377 ukususela kumhla wokukhwela kwawo nokuvalwa kocango nguThixo.

Gen. 8:15: “ *Wathetha uThixo kuNowa, esithi,* ”

Gen.8:16: “ *Phuma emkhombeni, wena nomkakho, noonyana bakho, nabafazi boonyana bakho, ndawonye nawe .*”

Kwakhona nguThixo onika umqondiso wokuphuma “*komkhombe*”, lowo wayevale “ *umnyango* ” okuphela kwawo kubahlali bawo ngaphambi komkhukula.

Gen. 8:17 : “ *Yonke imiphefumlo ephilileyo, enyameni yonke ekuwe, ezintakeni, nasezintweni ezizitho zine, nasezinambuzaneni zonke ezinambuzelayo emhlabeni, phumani nayo, niqhame, nande emhlabeni,* .

Lo mboniso ufana nowomhla wesihlanu weveki yokudala, kodwa ayingombandela wendalo entsha, kuba emva konogumbe, ukuphinda kubekho umhlaba sisigaba seprojekthi eyaprofetwa kwiminyaka yokuqala engama-6000 yembali yasemhlabeni. . UThixo wayefuna esi sigaba sibe sibi kwaye sityhafise. Wanika uluntu ubungqina obubulalayo bemiphumo yomgwebo Wakhe wobuthixo. Ubungqina obuya kukhunjulwa kweyesi- 2 kaPetros 3:5 ukusa kweyesi-8 : “ *Bathanda ukukubetha ngoyaba, ukuba izulu lalike labakho ngelizwi likaThixo, njengokuba umhlaba unyuliweyo wasemanzini, wabunjwa ngamanzi. Ngezo zinto ihlabathi langoko latshabalala, lantywiliselwa emanzini; ngoxa izulu langoku, nawo umhlaba lo, kwangelo lizwi ezo zinto ziqwetyelwe, zigcinelwe, umlilo, kuse kwimini yomgwebo nentshabalalo yabantu abangahloneli Thixo. Kodwa ke kukho into enye, zintanda, eningasayi kungayazi, ukuba phambi kweNkosi imini enye injengeminyaka eliwaka, neminyaka eliwaka injengemini enye.* ” Umkhukula womlilo oxelwe kwangaphambili uya kufezwa ekupheleni kwewaka lesixhenxe ngesihlandlo somgwebo wokugqibela, ngokuvulwa kwemithombo evuthayo yemagma engaphantsi komhlaba eya kugubungela wonke umhlaba. Eli “ *dike lomlilo* ” ekuthethwa ngalo kwiSityhi. Kwaye le nkulungwane yesixhenxe yaprofetwa ngomhla wesixhenxe weveki, oku ngokwengcaciso “ *imini enye ifana neminyaka eliwaka neminyaka eliwaka ifana nomhla omnye* ”.

Gen.8:18: “ *Waphuma ke uNowa, noonyana bakhe, nomkakhe, nabafazi boonyana bakhe .*”

Zakuba zikhululwe izilwanyana, abameli bobuntu obutsha baphuma emkhombeni. Bafumana ukukhanya kwelanga kunye nesithuba esikhulu esiphantse sibe singenasiphelo abanikwa yindalo, emva kweentsuku ezingama-377 nobusuku bokuvallelwa kwindawo exineneyo nemnyama.

Gen.8:19 : “ *Zonke izinto eziphilileyo, zonke izinambuzane, neentaka zonke, iinto zonke ezinambuzelayo emhlabeni, ngohlobo lwayo, zaphuma emkhombeni .*

Ukuphuma kwetyeya kuprofeta ngokungena kwabanyuliweyo ebukumkanini bamazulu kodwa kuphela abo bagwetywe benyulu nguThixo abaya kungena. Ngexesha likaNowa, oku akukabikho, ekubeni abahlambulukileyo nabangcolileyo baya kuhlala kunye, emhlabeni omnye, besilwa omnye nomnye kude kube sekupheleni kwehlabathi.

Gen.8:20 : “ UNowa wamakhela uYehova isibingelelo; Wathabatha kwizinto zonke ezizitho zine ezihlambulukileyo, nakwiintaka zonke ezihlambulukileyo, wanyusa amadini anyukayo esibingelelweni eso .

Umnikelo otshiswayo sisenzo apho uNowa onyuliweyo abonisa umbulelo kuThixo. Ukufa kwexhoba elimsulwa, kule meko isilwanyana, kukhumbuzo uThixo umdali ngendlela eya kuthi, ngoYesu Kristu, eze kukhulula imiphefumlo yabanyulwa bakhe. Izilwanyana ezihlambulukileyo zifanelekile ukuba zifanekisele idini likaKristu oya kufaka ubunyulu obugqibeleleyo kumphefumlo wakhe wonke, umzimba kunye nomoya.

Gen.8:21 : “ UYehova weva ivumba elithozamisayo, wathi uYehova entliziyweni yakhe, Andisayi kulitshabhisa ihlabathi ngenxa yomntu, ngokuba iingcinga zentliziyu yomntu zimbi kwasentloko; andisayi kuphinda ndizibhubhise zonke izinto eziphilileyo, njengoko ndenze ngako .

Umnikelo otshiswayo owenziwa nguNowa sisenzo sokwenene sokholo, nokholo oluthobelayo. Ngenxa yokuba, ukuba unikela umbingelelo kuThixo, kungokusabela kwinkonzo yombingelelo awamyalela yona, kwakude kudala ngaphambi kokuba ayifundise amaHebhere aphuma eYiputa. Ibinzana elithi “ *ivumba elithozamisayo* ” alibhekiseli kwimvakalo yobuthixo yokujoja kodwa nguMoya walo wobuthixo okuxabisayo kokubini intobelo yabanyulwa bayo abathembekileyo nombono wesiprofeto esi sithethe esiwunikelayo kwidini lalo lenceba lexesha elizayo, kuYesu Kristu.

Kude kube ngumgwebo wokugqibela, akusayi kuphinda kubekho unogumbe otshabalalisayo. Amava asandul’ ukubonisa ukuba umntu ngokwemvelo nangokwemfuza ‘ **ungendawo** ’ enyameni, njengoko uYesu watshoyo ngabapostile bakhe kuMat.7:11: “ *Ukuba ngoko, **nikhohlakele** nje, niykwazi ukubapha abantwana benu iziphu ezilungileyo. , wobeka phi na ke yena uYihlo osezulwini ukubapha iziphu ezilungileyo abo bamcelayo . Ngoko ke uThixo kuya kufuneka asidambise esi “ **singendawo** ” “**sisilwanyana** ”, imbono awavumelana ngayo noPawulos kweyoku-1 kwabaseKorinte 2:14, yaye ngokubonakalisa kuYesu Kristu amandla othando lwakhe ngabo, bambi kwabo babizwa ngokuba ‘ **ngabangendawo** ’ baya kuba. abanyuliweyo , abantu abathembekileyo nabathobelayo.*

Gen. 8:22 : “ *Imihla , ngayo yonke imihla yehlabathi, akuyi kuphela ukuhlwayela nokuvuna, ukubanda nobushushu, ihlobo nobusika, imini nobusuku .*

Esi sahluko sesibhozo siphela ngesikhumbuzo sokutshintshana kwezinto ezichasene ngokupheleleyo nezilawula iimeko zobomi basemhlabeni ukususela kumhla wokuqala wendalo apho, ngomgaqo-siseko wayo "ubusuku *nemini* ", uThixo watyhila imfazwe yasemhlabeni phakathi " *kobumnyama* " kunye " *ukukhanya* " okuya kuthi ekugqibeleni koyise ngoYesu Krestu. Kule ndinyana udwelisa olu tshintsho lugqithileyo olubangelwa sisono ngokwaso esisisiphumo sokhetho olukhululekileyo olunikwe ezi zidalwa zasezulwini nezisemhlabeni zikhululekileyo ukumthanda nokumkhonza okanye zimgatye ukusa kwinqanaba lokuba zimthiye. Kodwa umphumo wale nkululeko uya kuba bubomi kubaxhasi bokulunga nokufa kunye nembubhiso kwabo bangendawo, njengoko umkhukula sele ubonisile.

Izifundo ezikhankanyiweyo zonke zithwele umyalezo womoya:

“ *Ukuhlwayela nokuvuna* ”: cebisa ukuqala koBuvangeli kunye nokuphela kwehlabathi; imifanekiso eyachazwa nguYesu Kristu kwimizekeliso yakhe, ngokuphawulekayo kuMat. 13:37 ukusa kwesama-39 : “ *Waphendula ke wathi, Lo uhlwayela imbewu entle nguNyana woMntu; intsimi ke lihlabathi; imbewu entle ngoonyana bobukumkani; Umdiza ngoonyana bongendawo; utshaba ke olwawuhlwayelayo wona nguMtyholi; ukuvuna kukupheliswa kwephakade eli ; abavuni ziingelosi .*

“ *Ingqele nobushushu* ”: “ ***ubushushu*** ” bucatshulwe kwiSityhi.7:16: “ *Abayi kuba salamba, abayi kunxanwa, nelanga aliya kubabetha, nabuphi na ubushushu .*”. Kodwa ngokuchaseneyo ngokupheleleyo, “ *ukubanda* ” kukwangumphumo wesiqalekiso sesono.

“ *Ehlotyeni nasebusika* ”: la ngamasizini amabini okugqithisela, omabini angathandekiyo njengenye ekugqithiseni kwawo.

“ *Imini nobusuku* ”: UThixo uzicaphula ngolungelelwano umntu amnika lona, kuba kumsebenzi wakhe, kuKristu kufika ixesha lemini, elo lobizo lokungena elubabalweni lwakhe, kodwa emva kweli xesha lufika “ *ubusuku apho kungekho bani unako ukusebenza* ” ngokukaYohane 9:4 , oko kukuthi, ukutshintsha ikamva likabani ngenxa yokuba limiselwe ngokuqinisekileyo ebomini okanye ekufeni ukususela ekupheleni kwexesha lobabalo.

IGenesis 9

Ukwahlula kwisiqhelo sobomi

Gen.9:1: “ *UThixo wamsikelela uNowa noonyana bakhe, wathi kubo, Qhamani, nande, nizalise ihlabathi. »*

Le iya kuba yindima yokuqala uThixo ayinika izidalwa eziphilayo ezikhethiweyo zaza zasindiswa ngomkhombe owakhiwe ngabantu: uNowa noonyana bakhe abathathu.

Gen. 9:2 : “ *Niya kuqhiphuka umbilini nasezintweni zonke eziphilileyo zomhlaba, nakwiintaka zonke zezulu, nakwizinambuzane zonke ezinambuzelayo emhlabeni, nakwiintlanzi zonke zolwandle; ezandleni zakho .”*

Ubomi bezilwanyana buxhomekeke emntwini, kungoko, nangaphezu kwangaphambi komkhukula, umntu eya kukwazi ukulawula izilwanyana. Ngaphandle kwaxa ngoloyiko okanye ukucaphuka isilwanyana siphulukana nolawulo, njengomgaqo jikelele, zonke izilwanyana ziyamoyika umntu kwaye zizama ukumbalekela xa zidibana naye.

Gen.9:3: “ *Yonke into enyakazelayo enobomi yoba kukudla kuni ; zonke ezo zinto ndoninika ukuba zibe yingca eluhlaza .*

Olu tshintsho kwisidlo lunezizathu ezininzi. Ngaphandle kokunika ukubaluleka okukhulu kumyalelo onikiweyo, okokuqala, ndikhankanya ukungabikho kwangoko kokutya kwezityalo okuye kwadinwa ngexesha lomkhukula kunye nomhlaba ogqunywe ngamanzi anetyuwa usiba yinyumba ngokuyinxenye uya kuphinda uzuze ukuzala kwawo okupheleleyo nokupheleleyo

kunye nemveliso yawo. Ngaphezu koko, ukumiselwa kwezithethe zamadini zamaHebhere kuya kufuna, ngexesha layo, ukutyiwa kwenyama yexhoba elibingelelwe kumbono ongokwesiprofeto weSidlo esiNgcwele apho isonka siya kudliwa njengomfuziselo womzimba kaYesu Kristu, yaye incindi yeediliya ezinxilisayo njengomqondiso wegazi lakhe. Isizathu sesithathu, esingamkelekanga kangako, kodwa siyinyaniso, kukuba uThixo ufuna ukwenza bufutshane ubomi bomntu; yaye ukutyiwa kwenyama eyonakalisayo ize izise kumzimba womntu izinto ezitshabalalisayo ebomini kuya kuba sisiseko sempumelelo yomnqweno nesigqibo sikabani. Amava kuphela ngokutya kwemifuno okanye i-vegan kunika ubungqina bomntu. Ukubethelela le ngcamango, phawula ukuba uThixo akathinteli umntu ukuba atye izilwanyana **ezingcolileyo** , nangona ziyingozi empilweni yakhe.

Gen.9:4: “ *Kodwa inyama eningayi kuyidla kunye nomphefumlo wayo, enegazi layo .*

Esi salelo siya kuhlala sisebenza kumnqophiso omdala ngokutsho kweLev.17:10-11 : “ *Xa ithe indoda yendlu kaSirayeli, nokuba ngumphambukeli ophambukele phakathi kwenu , **uthe wadla igazi nokuba liyiphi na , ndobubhekisa ubuso bam kodlayo. igazi, yaye ndiya kumnqumla phakathi kwabantu bakowabo .*** "Kwaye kwiindaba, ngokutsho kweZenzo 15:19 ukuya kwe-21 : " *Kungoko mna ndibona, ukuba asibathwali ubunzima abo beentlanga abaguqkela kuThixo; kuhenyuzo, **kwinto ekwitshweyo, nasegazini . Kuba, kangangezizukulwana ngezizukulwana, uMoses ebenabantu ababemshumayela kwimizi ngemizi, njengoko kufundwa ezindlwini zesikhungu ngeesabatha ngeesabatha .***”

UThixo uthi “ *umphefumlo* ” sisidalwa siphela esibunjwe ngumzimba wenyama nomoya oxhomekeke ngokupheleleyo enyameni. Kule nyama, i-motor organ bubuchopho obunikezelwa ligazi ngokwalo elicocwa ngomphefumlo ngamnye yioksijini efunxa imiphunga. Kwimeko ephilayo, ingqondo idala imiqondiso yombane evelisa ingcinga kunye nenkumbulo kwaye ilawula ukusebenza kwawo onke amanye amalungu enyama enza umzimba wenyama. Indima "yegazi" ngaphezu koko, nge-genome, ekhethekileyo kumphefumlo ngamnye ophilayo, akufanele idliwe ngenxa yezizathu zempilo, kuba ithwala inkunkuma kunye nokungcola okudalwe kuwo wonke umzimba, kunye nesizathu somoya. UThixo uwugcinele, ngendlela ekhethekileyo, kwimfundiso yakhe yonqulo, umgaqo wokusela igazi likaKristu, kodwa kuphela ngokomfuziselo wencindi yeediliya. Ukuba ubomi busegazini, lowo uliselayo igazi likaKristu uya kwakhiwa kwakhona kubungcwele baKhe obufezekileyo, ngokomgaqo wokwenyani othi umzimba wenziwe ngento eyondlayo.

Gen.9:5 : “ *Yazini ke oku, igazi lomphefumlo wenu ndiya kulibiza; yaye ndiya kuwufuna umphefumlo womntu emntwini, emntwini ongumzalwana wakhe .*

Ubomi yeyona nto ibalulekileyo kuMdali onguMdali wabo. Kufuneka simmamele ukuze siqonde ingqumbo ebangelwa bubugebenga ngakuye, umnini wokwenene wobomi obuthathiweyo. Ngaloo ndlela, nguye kuphela onokumisela umyalelo wokuthatha ubomi ngokusemthethweni. Kwindinyana engaphambili, uThixo wagunyazisa umntu ukuba athathe ubomi besilwanyana abenze kukutya kwakhe, kodwa apha, ngumbuzo wolwaphulo-mthetho, wokubulala ophelisa

ubomi bomntu ngokuqinisekileyo. Obu bomi bususiweyo abuyi kuba nalo ithuba lokusondela ngakumbi kuThixo, okanye ukubona inguqulelo yehambo ukuba kude kube lelo xesha bebungavumelani nomlinganiselo wakhe wosindiso. Apha uThixo ubeka isiseko somthetho wempindezelo, “iliso ngeliso, izinyo ngezinyo, umphefumlo ngomphefumlo.” Isilwanyana siya kuhlawulela ukubulawa kwendoda ngokufa kwayo kwaye indoda efana noKayin iya kubulawa ukuba ibulele “ *umntakwabo* ” wegazi lakhe lohlobo luka-Abheli.

Gen.9:6 : “ *Othe waphalaza igazi lomntu, igazi lakhe lophalazwa ngumntu; kuba uThixo wamenza umntu ngokomfanekiselo wakhe .*”

UThixo akafuni ukwandisa inani lokufa kuba, ngokuchaseneyo, ngokugunyazisa ukubulala umbulali, uthembele kwisiphumo sokuthintela kwaye, ngenxa yomngcipheko owenziweyo, inani elikhulu labantu lifunda ukuba balawule ukuziphatha kwabo, ukuba ndlongondlongo, ukuze bangabi sisigwinta esifanelwe kukufa.

Kuphela ngulowo uveliswa lukholo lokwenene nolokwenyani onokuthi aqonde ukuba “ *uThixo wenza umntu ngokomfanekiselo wakhe* ” kuthetha ntoni. Ingakumbi xa uluntu lusiba lusizi kwaye lube nezotho njengoko kunjalo namhlanje kwihlabathi laseNtshona nakuyo yonke indawo emhlabeni lulukuhlwa lulwazi lwesayensi.

Gen. 9:7: “ *Qhamani, nande, nande emhlabeni, nande kulo .*”

UThixo ufuna ngokwenene oku kwanda, yaye ngesizathu esilungileyo, inani labanyuliweyo lincinane kakhulu, kwanangokunxulumene nababiziweyo abawa endleleni, kangangokuba okukhona bebaninzi inani lezidalwa zakhe, kokukhona eya kuba nako ngakumbi phakathi kwazo. ukufumana nokukhetha abanyulwa bakhe; ngenxa yokuba ngokuchaneka okuchazwe kuDan.7:9, umlinganiselo sisigidi esikhethwa kwishumi lamawaka ezigidi ekuthiwa, okanye isi-1 kwi-10 000.

Gen. 9:8 : “ *Waphinda uThixo wathetha kuNowa, nakoonyana bakhe ndawonye naye, esithi, .*

UThixo ubhekisa kumadoda amane ngenxa yokuba enika ulongamo kummeli oyindoda wohlobo lwabantu, aya kuthwaliswa uxanduva ngoko aye akuvumela ukuba kwenziwe ngabafazi nabantwana ababekwe phantsi kwegunya labo. Ulawulo luphawu lwentembeko olunikelwa nguThixo ebantwini kodwa lubenza baphendule ngokupheleleyo phambi kobuso bakhe nomgwebo wakhe.

Gen. 9:9 : “ *Uyabona, ndiyawumisa umnqophiso wam nawe, nembewu yakho emva kwakho; »*

Kubalulekile kuthi namhlanje ukuba siqonde ukuba siyiloo “ *mbewu* ” athe uThixo wawumisela nayo “ *umnqophiso* ” wakhe. Ubomi banamhlanje nezinto zabo ezinomtsalane azitshintshi nto ngemvelaphi yethu njengabantu. Siziindlalifa zesiqalo esitsha uThixo awasinika uluntu emva konogumbe owoyikekayo. Umnqophiso owamiselwa noNowa noonyana bakhe abathathu ungqalile. Ibophelela uThixo ukuba angabi satshabalalisa lonke uluntu ngamanzi oNogumbe. Emva koko kuya kuza umanyano uThixo aya kuluseka noAbraham, oluya kuzalisekiswa kwiinkalo zalo ezimbini ezilandelelanayo ezigxininise, ngokoqobo ngexesha nangokomoya, kubulungiseleli bentlawulelo bukaYesu Kristu. Olu manyano luya kuba ngumntu ngamnye njengewonga losindiso

ekuthethwa ngalo. Ebudeni beenkulungwane ezili-16 eziya kwandulela ukuza kwakhe kokuqala, uThixo uya kutyhila icebo lakhe losindiso ngezithethe zonqulo eziyalelwe amaHebhere. Ke, emva kokufezwa kuYesu Krestu kweli cebo lityhilwe kuko konke ukukhanya kwalo, malunga nezinye iinkulungwane ezili-16 ukunganyaniseki kuya kuphumelela ukuthembeka kunye neminyaka eyi-1260, obona bumnyama buya kulawula phantsi kwe-egis yobupapa baseRoma. Ukususela ngonyaka we-1170, xa uPeter Valdo waphinda wakwazi ukuqhelisela ukholo lobuKristu olusulungekileyo noluthembekileyo ngokugcina iSabatha yokwenyaniso kuqukwa, amagosa anyuliweyo angakhanyiselwanga kangako, emva kwakhe, akhethwa kumsebenzi woHlaziyo abandakanyekayo kodwa akagqitywanga. Kwakhona, kwakungowe-1843 kuphela apho, ngovavanyo oluphindwe kabini lokholo, uThixo wakwazi ukufumana phakathi koovulindlela baseAdventism, abanyulwa abathembekileyo. Kodwa kwakusekutsha kakhulu ukuba baziqonde ngokupheleleyo iimfihlelo ezityhilwe kwiziprofeto zakhe. Umqondiso wokumanyana noThixo ngawo onke amaxesha kukuziswa nokwamkelwa kokukhanya kwakhe, yiyo loo nto umsebenzi endiwubhalayo egameni lakhe, ukukhanyisela abanyulwa bakhe, wenza “njengobungqina bukaYesu”, imo yakhe *yokugqibela* . uphawu lokuba umanyano lwakhe luyinyani kwaye luqinisekisiwe.

Gen. 9:10 : “ *nayo yonke imiphefumlo ephilileyo ekuni, kwiintaka, nakwizinto ezizitho zine, nakwizinto zonke eziphilileyo zomhlaba, nakwiintso zonke eziphume emkhombeni, nasezintweni zonke eziphilileyo zomhlaba* .

Umanyano olunikelwa nguThixo lukwachaphazela izilwanyana, yonke into ephilayo neya kwanda emhlabeni.

Gen. 9:11 : “ *Ndiwumise umnqophiso wam nani ;*

Isifundo esanikwa nguNogumbe kufuneka sihlale sisodwa. Ngoku uThixo uza kungena kumlo osondeleyo kuba injongo yakhe kukoyisa iintliziyo zabanyulwa bakhe.

Gen. 9:12: “ *Wathi uThixo, Nguwo lo umqondiso womnqophiso endiwumisayo phakathi kwam nani, nayo yonke imiphefumlo ephilileyo ekuni, kuse kwizizukulwana ngezizukulwana.* ”

Lo mqondiso unikelwa nguThixo uphathelele kuyo yonke into ephilayo, enyulu neyinqambi. Ayikabikho uphawu lobuqu bakhe, oluya kuba lulo lweSabatha yomhla wesixhenxe. Lo mqondiso ukhumbuza izidalwa eziphilayo ngokuzibophelela kwakhe ukuba angaze aphinde azitshabalalise ngamanzi kanogumbe; ngumda wayo lowo.

Gen.9:13: “ *Umnyama wam ndiwubeke efini, ukuba ube ngumqondiso womnqophiso ophakathi kwam nehlabathi* ”

Inzululwazi iya kuchaza unobangela wobukho bomnyama. Kukuqhekeka kokukhanya kokukhanya kwelanga okuwela kumaleko abhityileyo amanzi okanye ukufuma okuphezulu. Wonke umntu uye waphawula ukuba umnyama ubonakala xa kunetha kwaye nelanga likhupha imitha yalo yokukhanya. Inyani ihleli kukuba imvula isikhumbuza uNogumbe kwaye ukukhanya kwelanga kungumfanekiso wokukhanya okuxatyisiweyo, okunenzuzo kunye nokuthomalalisa kukaThixo.

Gen.9:14 : “ *Ekuhlanganiseni kwam amafu phezu kwehlabathi, umnyama wobonakala emafini; »*

Ngoko ke amafu ayilwa nguThixo ukuze adale imvula kuphela emva konogumbe kwangaxeshanye nomgaqo womnyama. Noko ke, kula maxesha ethu alizotho, amadoda nabafazi abangahloneli Thixo baye bawugqwetha baza bawungcolisa lo mbandela womnyama ngokuthabatha lo mfuziselo womanyano lobuthixo ukuze uwenze ube sisishunqulelo nomfuziselo wokuhlanganisana kwabangendawo ngokwesini. UThixo kufuneka afumane kwesi sizathu esilungileyo sokubetha olu luntu lundileyo nolungenambeko kuye nakuhlobo loluntu. Imiqondiso yokugqibela yomsindo wakhe iya kubonakala kungekudala, ivutha njengomlilo kwaye itshabalalisa njengokufa.

Gen. 9:15: “ *Ndiwukhumbule umnqophiso wam ophakathi kwam nani, nayo yonke imiphefumlo ephilileyo enyameni yonke, angabi sabakho amanzi onogumbe okonakalisa inyama yonke .* ”

Ekufundeni la mazwi obubele aphuma emlonyeni kaThixo, ndilinganisa isiphithiphithi ngokucinga amazwi anokuwathetha namhlanje ngenxa yokunganyaniseki komntu okufikelele kwinqanaba labantu bangaphambi konogumbe.

UThixo uya kuligcina ilizwi lakhe, akusayi kuphinda kubekho unogumbe wamanzi, kodwa kubo bonke abavukeli, umkhukula womlilo ubekelwe imini yomgwebo; awasikhumbuzayo umpostile uPetros kweyesi-2 kaPetros 3:7. Kodwa ngaphambi kwesi sigwebo sokugqibela, nangaphambi kokubuya kukaKristu, umlilo wenyukliya weMfazwe Yehlabathi yesiThathu okanye " ixilongo le-6 " le-Rev.9: 13 ukuya ku-21, liya kuza, ngendlela "amakhowa" abulalayo amaninzi kunye nobubi. , susa iindawo zokusabela zokungabikho kobulungisa ezithe izixeko ezikhulu, amakomkhulu okanye akunjalo, zesijikelezi-linga esinguMhlaba.

Gen.9:16 : “ *Umnyama woba sefini; ndiwukhangele, ndikhumbule umnqophiso ongunaphakade phakathi koThixo nayo yonke imiphefumlo ephilileyo, nenyama yonke esehlabathini. ”* ”

Elo xesha likude kuthi kwaye linokushiya abameli abatsha boluntu benethemba elikhulu lokuphepha iimpazamo ezenziwa ngabantu bangaphambi kwemvula. Kodwa namhlanje ithemba alisavunyelwa kuba isiqhamo sangaphambi konogumbe sibonakala kuyo yonke indawo phakathi kwethu.

Gen. 9:17 : “ *Wathi uThixo kuNowa, Nguwo lo umqondiso womnqophiso endiwumisayo phakathi kwam nayo yonke inyama esehlabathini .* ”

UThixo ugxininisa isimilo salo mnqophiso usekwe “nenyama yonke”. Olu lumanyano oluya kuhlala luxhalabisa uluntu ngokuhlangeneyo.

Gen.9:18 : “ *Oonyana bakaNowa, abaphuma emkhombeni, babengooShem, noHam, noYafete; UHam nguyise kaKanan .* ”

Ingcaciso inikwa kuthi: “ *UHam nguyise kaKanan* ”. Khumbula ukuba, uNowa noonyana bakhe baziingxilimbela ezahlala zilingana nabantu bangaphambi konogumbe. Ngaloo ndlela, iingxilimbela ziya kuqhubeka zanda, ngokukodwa kwilizwe “laKanan”, apho amaHebhere asuka eYiputa aya kuzifumanisa zilishwa lawo, ekubeni uloyiko olubangelwa bubukhulu bazo luya kubagwebela ukuba babhadule entlango iminyaka engama-40. ufele khona.

Gen.9:19: “ *Ngoonyana bakaNowa bathathu aba, inzala yabo yazala ehlabathini lonke .* ”

Qaphela ukuba ekuqaleni, abantu bangaphambi konogumbe babenendoda enye kwimvelaphi yabo: uAdam. Ubomi obutsha basemva kweDiluvian bakhelwe phezu kwabantu abathathu, uShem, uCham noYafete. Ngoko ke ziya **kwahlulwa** izizwe eziphume kwinzala yabo . Ukuzalwa ngokutsha ngakunye kuya kudityaniswa nosolusapho wakhe, uShem, uHam okanye uYafete. Umoya weyantlukwano uya kuthembela kwezi mvelaphi zahlukeneyo ukuba zidibanise amadoda anamathele kwizithethe zookhokho babo.

Gen.9:20 : “ *UNowa waqala ukulima umhlaba, watyala imidiliya .*

Lo msebenzi, uwonke, ngokwesiqhelo, uya kuba neziphumo ezibi nangona kunjalo. Kuba ekupheleni kokulinywa kwakhe, uNowa uvuna iidiliya kunye nencindi ecoliweyo enoxidized, wasela utywala.

Gen. 9:21 : “ *Wasela iwayini, wanxila, wazihluba phakathi kwentente yakhe. »*

Ngokuphulukana nokulawula izezenzo zakhe, uNoé ukholelwa ukuba yedwa, uyazityhila kwaye azihlube ngokupheleleyo.

Gen. 9:22 : “ *UHam, uyise kaKanan, wabubona ubuze bukayise, waxelela abakhuluwa bakhe bobabini ngaphandle. »*

Ngelo xesha, ingqondo yomntu yayisenochuku kobu bunqunu bafunyanwa nguAdam onesono. Kwaye u-Cham, ehlekisayo kwaye ngokuqinisekileyo uyahlekisa, unombono ombi wokuxela amava akhe abonakalayo kubazalwana bakhe ababini.

Gen.9:23 : “ *UShem noYafete bayithabatha ingubo enkulu, bayibeka emagxeni abo, bahamba ngomva, babugubungela ubuze bukayise; bathi ekujongeni kobuso babo, ababubona ubuze bukayise .”*

Ngazo zonke izilumkiso eziyimfuneko, aba bazalwana babini bagquma umzimba oze kayise.

Gen.9:24: “ *Wavuka uNowa ewayinini yakhe, weva akwenzileyo unyana wakhe omnci kuye .*

Ngoko aba bazalwana babini kwafuneka bamfundise. Yaye esi siqalekiso siya kumvuyisa uNowa ovakalelwa kukuba imbeko yakhe njengoBawo ithotywe. Akazange asele utywala ngokuzithandela kwaye wayelixhoba lempendulo yendalo evela kwijusi yomdiliya ekhupha i-oxidizes ngokuhamba kwexesha kwaye iswekile yayo iguqula ibe butywala.

Gen.9:25 : “ *Wathi, Makaqalekiswe uKanan! Makabe likhoboka labakhonzi babazalwana bakhe! »*

Enyanisweni, la mava asebenza kuphela njengesizathu sokuba umdali uThixo aprofete ngenzala yoonyana bakaNowa. Kuba uKanan wayengenanto yakwenza nesenzo sikayise uHam; ke ngoko wayemsulwa kwityala lakhe. Wamqalekisa uNowa, engenzanga nto. Imeko emiselweyo iqalisa ukusityhilela umgaqo womgwebo kaThixo obonakala kowesibini kwimithetho yakhe elishumi efundwa kwiEksodus 20:5 : “Uze ungaqubudi kwezo nto, ungazikhonzi ; *kuba mna Yehova Thixo wakho, ndinguThixo onekhwele, ndibuvelela ubugwenxa booyise koonyana, kwesesithathu nakwesesine isizukulwana sabandithiyileyo .* Kobu kungabikho sikweni kubonakala kubo bonke ubulumko bukaThixo. Kuba, khawucinge ngako, iqhina eliphakathi konyana noyise lingokwemvelo yaye unyana uya kuhlala ekwicala likayise xa ehlaselwa; ngaphandle kwezinto

ezinqabileyo. Ukuba uThixo uthe wabetha uyise, unyana uya kumthiya, amkhusele uyise. Ngokuqalekisa unyana, uKanan, uNowa uyamohlwaya uHam, uyise oxhalabele impumelelo yenzala yakhe. Yaye uKanan, yena uya kuyithwala imiphumo yokuba ngunyana kaHam. Ngoko uya kuba nengqumbo ehlala ihleli ngoNowa noonyana ababini abasikelelayo: uShem noYafete. Sele sisazi ukuba inzala kaKanan iya kutshatyalaliswa nguThixo ukuze anikele uSirayeli, abantu bakhe abakhululekileyo kubukhoboka baseYiputa (omnye unyana kaHam: uMirayim), ummandla wabo wesizwe.

Gen. 9:26 : “ *Waphinda wathi, Makabongwe uYehova, uThixo kaShem, uKanan abe likhoboka labo.* »

UNowa uprofeta ngoonyana bakhe icebo uThixo analo ngabo bonke ngabanye. Ke amaKanana aya kuba ngamakhoboka enzala kaShem. I-Cham iya kwandisa ukuya ngasezantsi kwaye ihlalise ilizwekazi laseAfrika ukuya kumhlaba wangoku wakwaSirayeli. I-Sem iya kwanda isiya ngasempuma nakumazantsi-mpuma, ihlalisa amazwe akhoyo ama-Arabhu angamaSilamsi. Ukusuka eKaledi, iIraq yanamhlanje, uAbraham uya kuvela engumSemite osulungekileyo. Imbali iyangqina, iAfrika yaseKanana ngenene yayilikhoboka lama-Arabhu aphuma kuShem.

Gen. 9:27 : “ *Wanga uThixo angayandisa imfuyo kaYafete, ahlale ezintenti zikaShem, uKanan abe likhoboka labo!* »

UYafete uya kunabela ngasentla, empuma nasentshona. Kangangexesha elide, ilasentla liya koyisa elasezantsi; Amazwe asemantla angamaKristu aya kufumana uphuhliso lobugcisa kunye nenzululwazi oluya kubavumela ukuba baxhaphaze amazwe ase-Arab asezantsi kwaye bakhonze abantu baseAfrika, inzala yaseKanan.

Gen.9:28 : “ *UNowa wahlala emveni konogumbe iminyaka emakhulu mathathu anamanci mahlanu .*

Kangangeminyaka engama-350, uNowa wakwazi ukunikela ubungqina ngomkhukula kubantu bexesha lakhe aze abalumkise ngeempazamo zabo bangaphambi konogumbe.

Gen.9:29 : “ *Iyonke imihla kaNowa yaba yiminyaka emakhulu asithoba anamanci mahlanu; emva koko wafa .*”

Ngo-1656, unyaka woNogumbe ka-Adam, uNowa wayeneminyaka engama-600 ubudala, ngoko wafa ngo-2006 emva kokona kuka-Adam, eneminyaka engama-950 ubudala. Ngokutsho kweGen.10: 25, ekuzalweni kukaPelege , ngo-1757, " *umhlaba wahlulwa* ", nguThixo ngenxa yamava emvukelo kaKumkani uNimrodi kunye neNqaba yakhe yaseBhabheli. Ukwahlulwa, okanye **ukwahlulwa**, kwaba ngumphumo weelwimi ezahlukahlukeneyo uThixo awazinika abantu ukuze bahlukane **baze** bangabi saba ngumqobo omanyeneyo phambi kobuso bakhe nokuthanda kwakhe. Ngoko ke uNowa wazibonela esi siganeko kwaye ngelo xesha wayeneminyaka engama-757 ubudala.

Xa uNowa wafayo, uAbram wayesele ezelwe (ngowe-1948, iminyaka engama-2052 phambi kokufa kukaYesu Krestu eyayimi ngonyaka wama-30

wekhalenda yethu eqhelekileyo yobuxoki), kodwa wayeseUre, kwelamaKaledi, kude noNowa owayehlala ngasemantla. iNtaba yeArarati.

Wazalwa ngo-1948, xa uyise uTéraki wayeneminyaka engama-70 ubudala, uAbram wemka kwaHaran, esiya kusabela kumyalelo kaThixo, eneminyaka engama-75 ubudala ngo-2023, oko kukuthi, kwiminyaka eli-17 emva kokufa kukaNowa ngowama-2006. iqinisekisiwe kwaye ifezekisiwe.

Eneminyaka eyi-100, ngo-2048, uAbram uba nguyise kaIsake. Wafa eneminyaka eyi-175 ngo-2123.

Eneminyaka engama-60, ngo-2108, uIsake wazala amawele uEsawu noYakobi, ngokutsho kweGen.25:26.

IGenesis 10

Ukwahlulwa kwabantu

Esi sahluko sisixelela ngenzala yoonyana abathathu bakaNowa. Esi sityhilelo siya kuba luncedo kuba kwiziprofeto zakhe, uThixo uya kusoloko ebhekisela kumagama okuqala emimandla echaphazelekayo. Amanye ala magama abonakala ngokulula njengamagama angoku kuba aye agcina iingcambu eziphambili, imizekelo: “ *Madai* ” yamaMedi, “ *Tubal* ” yeTobolsk, “ *Mesheki* ” yeMoscow.

Gen.10:1: “ *Yiyo le inzala yoonyana bakaNowa, uShem, uHam, noYafete; Bazalelwa oonyana emva konogumbe.* »

Oonyana bakaYafete

Gen. 10:2 : “ *Oonyana bakaYafete nguGomere, noMagogi, noMadayi, noYavan, noTubhali, noMesheki, noTirasi.* »

“ *iMadai* ” ngamaMedi; “ *IJavan* ”, eGrisi; “ *Tubal* ”, Tobolsk, “ *Meshech* ”, eMoscow.

Gen. 10:3 : “ *Oonyana bakaGomere nguAshkenazi, noRifati, noTogarma.* »

Gen. 10:4 : “ *Oonyana bakaYavan nguElisha, noTarshishe, namaKiti, namaDodan.* »

“ *iTarshishe* ” ithetha iTarso; “ *Kitim* ”, eSipro.

Gen. 10:5 : “ *Zahlala kubo iziqithi zeentlanga, ngokwamazwe abo, ngokwentetho yabo, ngokwemizalwane yabo, ngokweentlanga zabo.* »

Ibinzana elithi “ iziqithi zezizwe ” libhekisela kwizizwe zasentshona zeYurophu yanamhlanje kunye nolwandiso lwazo olukhulu olunje ngeMerika neOstreliya.

Ukuchaneka “ *ngokolwimi lomntu ngamnye* ” kuya kufumana inkcazo kumava eNqaba yaseBhabheli etyhilwe kwiGen.11.

Oonyana bakaHam

Gen. 10:6 : “ *Oonyana bakaHam nguKushi, noMirayim, noPuti, noKanan.* »

uKushi uchaza iTiyopiya; " iMitzraim ", iYiputa; " Puth ", eLibhiya; kunye ne " Kanan ", uSirayeli wanamhlanje okanye iPalestina yamandulo.

Gen. 10:7 : " Oonyana bakaKushe nguShebha, noHavila, noSabheta, noRama, noSabheteka. Oonyana bakaRema nguSebha noDedan. »

Gen.10:8 : " UKushi wazala uNimrodi; nguyey owaqala ukuba namandla ehlabathini. »

Lo kumkani " uNimrodi " uya kuba ngumakhi "weNqaba yaseBhabheli ", unobangela wokwahlulwa **kweelwimi** nguThixo **ezahlula** abantu neentlanga ngokweGen.11.

Gen. 10:9 : " Waba lizingela elinobukrothi phambi koYehova; ngenxa yoko kuthiwa, NjengoNimrodi, igorha lezingela phambi koYehova. »

Gen. 10:10 : " Waba ngukumkani eBhabheli, ne-Ereki, neAkadi, neKalene, ezweni laseShinare. »

" iBhabheli " libhekisela kwiBhabhiloni yamandulo; " Accad ", iAkkadia yamandulo kunye nesixeko sangoku iBaghdad; " Shinear ", Iraq.

Gen.10:11 : " Waphuma kwelo zwe uAshure; wakha iNineve, neRehobhoti-hire, neKala ,

" Asiriya " libhekisela kwiAsiriya. " INineve " yaba yindawo ngoku ebizwa ngokuba yiMosul.

Gen.10:12 : " neResen phakathi kweNineve neKala; sisixeko esikhulu. »

Ezi zixeko zintathu zazimi kwindawo ebizwa ngokuba yi-Iraq yanamhlanje emantla nasecaleni koMlambo "iTiger".

Gen. 10:13 : " UMitsraim wazala amaLudi, nama-Anam, namaLehabhi, namaNafetuhi ,

Gen. 10:14 : " amaPatrusi, namaKasluhi, apho kwaphuma khona amaFilisti, namaKafetori. »

" AmaFilisti " achaza amaPalestine akhoyo, asesilwa noSirayeli njengakwimbumba yakudala. Ngoonyana baseYiputa, olunye utshaba lwembali lukaSirayeli de kwangowe-1979 xa iYiputa yenza umanyano noSirayeli.

Gen.10:15 : " UKanan wazala uTsidon, amazibulo akhe, noHeti; »

Gen. 10:16 : " namaYebhusi, nama-Amori, namaGirgashi, .

" IYebhusi " ibhekisela kwiYerusalem; " ama-Amori " ayengabemi bokuqala bomhlaba uThixo awawunika amaSirayeli. Nangona baqhubeka bekwisithethe esikhulu, uThixo wababulala waza wabatshayela ngeempondo ezinetyhefu phambi kwabantu bakhe ukuze ayikhulule loo ndawo.

Gen. 10:17 : " amaHivi, nama-Arki, namaSini ,

" Isono " sibhekisela eTshayina.

Gen. 10:18 : " amaArvadi, namaTsemari, namaHamati. Yaphangalala imizalwane yamaKanan. »

Gen. 10:19 : " Imida yamaKanan yathabathela eTsidon ecaleni laseGerare, yesa eGaza, nasecaleni leSodom neGomora, neAdama, neTsebhoyim, yesa eLasha. »

La magama amandulo acanda ilizwe lakwaSirayeli kwicala elingasentshona ukusuka emantla apho iSidon isemazantsi apho ikhoyo iGaza yanamhlanje, nakwicala elingasempuma ukusuka emazantsi, ngokokumiswa

kweSodom neGomora esizeni. 'yolwandle olufileyo' , emantla apho iTsebhoyim imi khona.

Gen. 10:20: “ *Ngabo abo oonyana bakaHam ngokwemizalwane yabo, ngokweelwimi zabo, ngokwamazwe abo, ngokwezizwe zabo.* »

Oonyana bakaShem

Gen. 10:21 : “ *UShem wazalelwa oonyana, uyise wabo bonke oonyana bakaHebhere, ungumzalwana kaYafete omkhulu.* »

Gen. 10:22 : “ *Oonyana bakaShem nguElam, noAssure, noArpakishadi, noLudi, noAram.* »

“ *Elam* ” libhekisela kumaPersi amandulo eIran yanamhlanje, kwakunye nama-Aryan akumntla weIndiya; “ *I-Assur* ”, iAsiriya yamandulo ye-Iraq yanamhlanje; “ *iLudi* ”, mhlawumbi iLodi kwaSirayeli; “ *Ama-Aram* ”, ama-Aram aseSiriya.

Gen. 10:23 : “ *Oonyana baka-Aram ngu-Utse, noHule, noGetere, noMashe.* »

Gen.10:24 : “ *UArpakishadi wazala uShelaki; uShelaki wazala uHebhere.* »

Gen. 10:25 : “ *UHebhere wazalelwa oonyana ababini: igama lomnye lalinguPelege, ngenxa yokuba ngemihla yakhe ilizwe labiwe , yaye igama lomninawa wakhe lalinguYoketan.* »

Kule ndinyana sifumana ukuchaneka: “ *ngokuba ngexesha lakhe umhlaba wahlukene* ”. Sinetyala kuye ukuba nethuba lokuthandana, ngonyaka we-1757 wesono sika-Adam, **ukwahlukana** kweelwimi okubangelwa kumzamo womanyano lwemvukelo ngokuphakanyiswa kweNqaba yaseBhabheli. Ke ngoko lixesha lolawulo lukaKumkani uNimrodi.

Gen. 10:26 : “ *uYoketan wazala uAlmodade, noShelefe, noHatsarmavete, noYera ,*

Gen. 10:27: “ *uHadoram, u-Uzali, uDikela ,*

Gen. 10:28: “ *uObhali, uAbhimayeli, uShebha ,*

Gen. 10:29 : “ *uOfire, noHavila, noYobhabhi. Bonke aba yayingoonyana bakaYoketan.* »

Gen. 10:30 : “ *Bahlala eMesha egxalabeni laseSefare, besa entabeni yasempumalanga.* »

Gen. 10:31 : “ *Ngabo abo oonyana bakaShem ngokwemizalwane yabo, ngokweelwimi zabo, ngokwamazwe abo, ngokweentlanga zabo.* »

Gen. 10:32 : “ *Yiyo leyo imizalwane yoonyana bakaNowa ngokweenzala zabo, ngokweentlanga zabo. Kwaye kubo kwaphuma iintlanga ezasasazeka emhlabeni emva konogumbe .* »

IGenesis 11

Ukwahlulwa ngeeLwimi

11 :1: “ *Umhlaba wonke wawuntetho-nye, amazwi manye .*

Apha uThixo ukhumbula umphumo osengqiqweni wokuba lonke uluntu luphuma kwisibini esinye: uAdam noEva. Ngoko ke ulwimi oluthethwayo lwadluliselwa kuyo yonke inzala.

11 :2 : “ *Ekundulukeni kwabo bevela empumalanga, bafumana ithafa ezweni laseShinare, bema khona .*

Ukuya “empuma” yelizwe elithi “Shinear” kwiIraq yanamhlanje yayiyiIran yanamhlanje. Eshiya imimandla ephakamileyo, amadoda ahlanganisana kwithafa elinkcenceshelwa kakuhle kwimilambo emibini emikhulu, “umEfrate noTigris” (ngesiHebhere: iFrat neHidekeli) nechumileyo. Ngexesha lakhe, uLote, umtshana ka-Abraham, wakhetha le ndawo ukuba ahlale kuyo, xa wahlukana noyisekazi. Ithafa elikhulu liya kuthanda ukwakhiwa kwesixeko esikhulu, “ *iBhabheli* ”, esiya kuhlala sidumile kude kube sekupheleni kwehlabathi.

Gen. 11:3 : “ *Bathi omnye komnye, Yiza! Masenze izitena, sizitshise emlilweni; Isitena eso saba ngamatye, nebhithumene yaba njengesamente kubo .*

Amadoda aqokeleleneyo akasahlali ezintenti, afumanisa ukwenziwa kwezitena ezitshisiweyo ezenza kube lula ukwakhiwa kwezindlu ezisisigxina. Oku kufunyenwe kwimvelaphi yazo zonke izixeko. Ngexesha lobukhoboka babo eYiputa, ukwenziwa kwezi zitena, ukwakha iRamses kuFaro, kuya kuba ngunobangela wokubandezeleka kwamaHebhere. Umahluko wokuba izitena zabo aziyi kuphekwa emlilweni, kodwa zenziwe ngomhlaba nomququ, ziya komiswa elangeni laseYiputa.

Gen.11:4: “ *Babuya bathi, Masihambe; Masizakhele isixeko **nenqaba encopho yayo ifikelele emazulwini** , sizenzele igama, ukuze singabi sachithachithwa ehlabathini lonke .”*

Oonyana bakaNowa nenzala yakhe babehlala besasazeke emhlabeni, bengoonothwal’ impahlana, besoloko besezintenti ezilungele uhambo lwabo. Kwesi sityhilelo uThixo ujolise kwixesha apho, okokuqala kwimbali yoluntu, abantu bagqiba kwelokuba bahlale kwindawo ethile nakwizindlu ezisisigxina, ngaloo ndlela bebumba abantu bokuqala ukuhlala. Kwaye le ndibano yokuqala ibakhokelela ekubeni bamanyane ukuzama ukubaleka ukwahlukana **okubangela** iingxabano, imilo kunye nokufa. Bafunda kuNowa ubungendawo nogonyamelo lwangaphambi konogumbe; ukusa kwinqanaba lokuba uThixo abatshabalalise. Kwaye ukulawula kakuhle ingozi yokwenza iimpazamo ezifanayo kwakhona, bacinga ukuba ngokuhlanganisana ngokusondeleyo kwindawo enye, baya kuphumelela ekuphepheni olu gonyamelo. Ithi: kukho amandla ngamanani. Ukususela kwixesha laseBhabheli, bonke abalawuli abakhulu nabalawuli abakhulu baye basekela amandla abo kumanyano kunye nokuhlanganiswa. Isahluko esingaphambili sicaphule uKumkani uNimrodi owaye, ngokucacileyo, inkokeli yokuqala emanyanisa uluntu ngexesha lakhe, ngokuchanekileyo, ngokwakha iBhabheli nenqaba yayo.

Isicatshulwa sichaza: “ *inqaba encopho yayo ichukumisa isibhakabhaka* ”. Le ngcamango ‘yokuchukumisa izulu’ ibonisa injongo yokuba kunye noThixo ezulwini ukuze imbonise ukuba abantu banako ukuphila ngaphandle kwakhe yaye

baneengcamango zokuphepha nokuzicombulula ngokwabo iingxaki. Asinto yanto kwaye asiyonto ingaphantsi komngeni kumdali uThixo.

11 :5: “ *Wehla uYehova, esiza kuwubona umzi, nenqaba leyo inde, babeyakha oonyana babantu.* ”

Ngumfanekiso kuphela osityhilela ukuba uThixo uyayazi iprojekthi yoluntu ephinde yaphiliswa ziingcinga zemvukelo.

Gen. 11:6 : “ *Wathi uYehova, Yabona, abantu banye, bantetho-nye bonke bephela, kwaye bayenzile ke le nto; ngoku akukho nto yayiza kubanqanda ekwenzeni yonke into abayicebayo.* ”

Imeko ngexesha leBhabheli iyamonelwa ngabantu banamhlanje bendalo iphela abaphupha ngale ndlela ifanelekileyo: ukuyila abantu abangatshatanga nokuthetha ulwimi olunye. Kwaye abantu bethu behlabathi liphela, njengabo bahlanganisanayo noNimrodi, abakhathali ukuba uThixo ucinga ntoni na ngalo mbandela. Noko ke, ngowe-1747 ukususela oko uAdam wonayo, uThixo wathetha waza wavakalisa uluvo lwakhe. Njengoko amazwi akhe ebonisa, ingcamango yeprojekthi yomntu ayimkholisi kwaye iyamcaphukisa. Noko ke, akukho mathandabuzo okubatsabalalisa kwakhona. Kodwa masiphawule ukuba uThixo akakuphikisi ukusebenza kwenkqubo yoluntu olunemvukelo. Inye kuphela isithintelo kuye, ibe ngenxa yakhe: okukhona bahlanganisanayo ndawonye, kwaba kukhona bamcekisayo, bangabi samkhonza;

Gen. 11:7 : “ *Yizani! Masihle, siyidube khona intetho yabo, bangabi sayiva intetho yomnye.* ”

UThixo unesicombululo sakhe: “ *Masiludubedube ulwimi lwabo, bangabi sayiva intetho yomnye.* ” Esi senzo sijolise ekuziseni ummangaliso wobuthixo. Ngephanyazo, amadoda aziveza ngeelwimi ezahlukeneyo kwaye akasaqondi, anyanzeleka ukuba asuke omnye komnye. Iyunithi efunwayo **yaphukile** . Ukwahlulwa kwamadoda, umxholo wesi sifundo, kusekho, kuphunyezwe kakuhle .

Gen. 11:8 : “ *Wabachithachitha kwalapho uYehova phezu kwehlabathi lonke; bayeka ukwakha isixeko.* ”

Abo bathetha ulwimi olunye baya kunye baze bafudukele kude nabanye. Ngoko ke kusemva kwala mava “ *eelwimi* ” abathi abantu baya kuhlala kwiindawo ezahlukeneyo apho baya kufumana izixeko ezakhiwe ngamatye nezitena. Ziya kubunjwa iintlanga, azigwebe ngenxa yeziphoso zazo, uThixo abe nako ukuzimisa nxamnye nomnye. Ilinge “ *laseBhabheli* ” lokuseka uxolo lwendalo iphela lawa phantsi.

Gen. 11:9: “ Ngenxa yoko kwathiwa igama labo yiBhabheli; ngokuba uYehova wayiduba khona apho intetho *yehlabathi lonke, wabachithachitha kwalapho uYehova ehlabathini lonke.* ”

Igama elithi “iBhabheli” elithetha “isiphithiphithi” lifanele ukwaziwa kuba lingqina ebantwini indlela awasabela ngayo uThixo kwilinge labo lokumanyana kwehlabathi: “ *ukubhideka kweelwimi* ”. Esi sifundo sasijoliswe ekulumkiseni uluntu, kude kube sekuphelisweni kwehlabathi, ekubeni uThixo wayefuna ukuwatyhila la mava kubungqina bakhe, awathetha kuMoses owabhala ngolo hlobo iincwadi zokuqala zeBhayibhile yakhe engcwele esizifundayo namhlanje ‘namhla. Ngaloo ndlela kwakungeyomfuneko ukuba uThixo asebenzise

ugonyamelo nxamnye nabavukeli belo xesha. Kodwa akusayi kuba njalo, ekupheleni kwehlabathi apho, bevelisa kwakhona le ndibano yendalo iphela egwetyiweyo nguThixo, abavukeli bokugqibela abasindileyo emva kweMfazwe Yehlabathi Yesithathu baya kutshatyalaliswa ngokubuya okuzukileyo kukaYesu Kristu. Baya kwandula ke bajamelane ‘nengqumbo yakhe’ ekubeni, ukongezelela, yenze isigqibo sokubulala abokugqibela abanyuliweyo bakhe ngenxa yokuba beya kuhlala bethembekile kwiSabatha yakhe engcwalisiweyo ukususela ekudalweni kwakhe kwehlabathi. Isifundo esanikelwa nguThixo asizange sithotyelwe luluntu yaye ngalo lonke ixesha emhlabeni wonke kwasekwa izixeko ezikhulu de uThixo wazibangela zitshatyalaliswe ngabanye abantu okanye ngobhubhani omkhulu obulalayo.

Inzala kaShem

Ngokubhekiselele kuAbraham uyise wamakholwa kunye neenkolo zangoku zokukholelwa kuThixo omnye

Gen.11:10 : “ *Yiyo le ke imbewu kaShem. UShem, obeminyaka ilikhulu ubudala, wazala uArpakidi, iminyaka emibini emva konogumbe .*

Unyana kaShem, uArpakishadi wazalwa ngo-1658 (1656 + 2)

Gen.11:11 : “ *UShem wahlala emveni kokuzala kwakhe uArpakidi iminyaka emakhulu mahlanu; wazala oonyana neentombi .*

UShem wafa ngo-2158 eneminyaka engama-600 (100 + 500)

Gen. 11:12 : “ *UArpakidi, obeminyaka imashumi mathathu anamihlanu ezelwe, wazala uShelaki .*

Unyana ka-Arpacschad, uSchélach wazalwa ngo-1693 (1658 + 35).

Gen.11:13 : “ *UArpakidi wahlala emveni kokuzala kwakhe uShela iminyaka emakhulu mane anamithathu; wazala oonyana neentombi .*

U-Arpacschad wasweleka ngo-2096 eneminyaka engama-438 (35 + 403)

Gen. 11:14: “ *UShelaki, obeminyaka imashumi mathathu ezelwe, wazala uHebhere .*

UHéber wazalwa ngo-1723 (1693 + 30)

Gen.11:15 : “ *UShelaki wahlala emveni kokuzala kukaHebhere iminyaka emakhulu mane anamithathu; wazala oonyana neentombi .*

USchélach wasweleka ngo-2126 (1723 + 403) eneminyaka engama-433 (30 + 403)

Gen. 11:16: “ *UHebhere, ominyaka imashumi mathathu anamine ezelwe, wazala uPelege .*

UPéleg wazalwa ngo-1757 (1723 + 34). **Ngexesha lokuzalwa kwakhe, ngokutsho kweGen. 10:25 , “ umhlaba wawahlulwa ” ngeelwimi ezithethwayo ezadalwa nguThixo ukuze zahlule zize zahlule amadoda awayehlangu eBhabheli.**

Gen. 11:17 : “ *Emveni kokuzala kukaPelege, uHebhere wahlala iminyaka emakhulu mane anamanci mathathu; wazala oonyana neentombi .*

U-Héber wasweleka ngo-2187 (1757 + 430) eneminyaka engama-464 (34 + 430)

Gen. 11:18: “ *UPelege, obeminyaka imashumi mathathu ezelwe, wazala uRehu .*

URehu wazalwa ngo-1787 (1757 + 30)

Gen. 11:19 : “ *UPelege wahlala emveni kokuzala kukaRehu iminyaka emakhulu mabini anesithoba; wazala oonyana neentombi .*

UPéleg wafa ngo-1996 (1787 + 209) oneminyaka engama-239 (30 + 209). Uphawula ukucuthwa kobomi ngenkohlakalo mhlawumbi ngenxa yemvukelo yeNqaba yaseBhabheli eyenziwa ngexesha lakhe.

Gen. 11:20: “ *URehu, obeminyaka imashumi mathathu anamibini ezelwe, wazala uSerugi .*

USerug wazalwa ngo-1819 (1787 + 32)

Gen. 11:21 : “ *URehu wahlala emveni kokuzala kukaSerugi iminyaka emakhulu mabini anesixhenxe; wazala oonyana neentombi .*

URehu wasweleka ngo-2096 (1819 + 207) eneminyaka eyi-239 (32 + 207)

Gen. 11:22: “ *USerugi, obeminyaka imashumi mathathu ezelwe, wazala uNahore .*

UNachor wazalwa ngo-1849 (1819 + 30)

Gen. 11:23 : “ *USerugi wahlala emveni kokuzala kwakhe uNahore iminyaka emakhulu mabini; wazala oonyana neentombi .*

USerug wasweleka ngo-2049 (1849 + 200) eneminyaka engama-230 (30 + 200)

Gen. 11:24: “ *UNahore, eminyaka imashumi mabini anesithoba, wazala uTera .*

UTérach wazalwa ngo-1878 (1849 + 29)

Gen.11:25 : “ *Emva kokuzala uTera uNahore waphila iminyaka elikhulu elineshumi elinesithoba. wazala oonyana neentombi .*

UNachor wasweleka ngo-1968 (1849 + 119) eneminyaka eyi-148 (29 + 119)

Gen.11:26: “ *UTera, eminyaka imashumi asixhenxe ezelwe, wazala uAbram, noNahore, noHaran .*

UAbram wazalwa ngo-1948 (1878 + 70)

UAbram uya kuba nonyana wakhe wokuqala osemthethweni, uIsake, xa eneminyaka eyi-100 ubudala, ngo-2048 , ngokutsho kweGen.21:5 : “ UAbram ebeminyaka ilikhulu ezelwe, ukuzalwa kukaIsake unyana wakhe .

UAbram uya kufa ngo-2123 eneminyaka eyi-175 , ngokutsho kweGen.25:7: “ Yiyo le imihla yeminyaka yokudla ubomi kuka-Abraham; wahlala iminyaka elikhulu elinamanci asixhenxe anantlanu » .

Gen. 11:27 : “ *Ngabo abo oonyana bakaTera. UTera wazala uAbram, uNahore noHaran. UHaran wazala uLote .*

Phawula ukuba uAbram ngoyena mdala koonyana abathathu bakaTera. Ngoko ke ngulowo owazalwa xa uyise uTera wayeneminyaka engama-70 ubudala, njengoko kuchazwe kwindinyana yama-26 ngasentla.

Gen. 11:28 : “ *Wafa uHaran ebusweni bukaTera uyise, ezweni lokuzalwa kwakhe, eUre yamaKaledi .*

Oku kufa kuchaza isizathu sokuba uLote kamva apheleke uAbram kuhambo lwakhe. UAbram wamthabatha phantsi kokhuselo lwakhe.

UAbram wazalelwa eUre kwelamaKaledi yaye kwakuseBhabhiloni kwelamaKaledi apho uSirayeli onemvukelo wayeya kuthinjelwa ekuthinjweni ngexesha lomprofeti uYeremiya nomprofeti uDaniyeli.

Gen. 11:29 : “ UAbram noNahore bazeka abafazi; igama lomka-Abram lalinguSarayi , igama lomkaNahore lalinguMilka, intombi kaHaran, uyise kaMilka, uyise kaIska .

Umanyano lweli xesha luyintelekelelo kakhulu: uNahore watshata noMilka, intombi yomntakwabo uHaran. Yayiyinto eqhelekileyo kunye nokuthobela umsebenzi owawujoliswe ekulondolozeni ubunyulu bohlanga lwenzala. Naye uIsake uya kuthumela umkhonzi wakhe ukuba aye kufunela unyana wakhe uIsake umfazi kwintsapho esondeleyo kaLabhan umAram.

Gen.11 :30: “ USarayi ebengazali, ebengenamntwana .

Obu bubi buya kubangela ukuba umdali uThixo abonakalise amandla akhe okudala; oku ngokumenza abe nako ukuzala umntwana xa eza kuba phantse iminyaka elikhulu ubudala njengomyeni wakhe uAbram. Obu bunyumba babuyimfuneko kwinqanaba lesiprofeto, kuba uIsake uvezwa njengohlobo lukaAdam omtsha uYesu Kristu aya kumenza umntu ngexesha lakhe; omabini la madoda ngexesha lawo ayengoonyana *bedinga* likaThixo. Ngoko ke, kusoloko kungenxa yendima yakhe yobuprofeti ‘njengonyana kaThixo’ ukuba akayi kunyula umfazi wakhe ngokwakhe, kuba esenyameni kaYesu, nguThixo onyula abapostile nabafundi bakhe, oko kukuthi, uYise uMoya okuye. kwaye ngubani na omphilisayo.

Gen. 11:31 : “ UTera wamthabatha uAbram unyana wakhe, noLote, unyana kaHaran, unyana wonyana wakhe, noSarayi umolokazana wakhe, umka-Abram unyana wakhe; Baphuma kunye eUre yamaKaledi, baya ezweni lakwaKanan. Bafika kwaHaran, bahlala khona .

Yonke intsapho, kuquka uAbram, yahlala emantla elizwe kwaHaran. Le ntshukumo yokuqala ibakhokelela ekubeni basondele kwindawo yokuzalwa koluntu. Bazahlula kwizixeko ezikhulu, esele zinabantu abaninzi kwaye sele benemvukelo kakhulu, ukusuka kwithafa elichumileyo nelichumileyo .

Gen. 11:32 : “ Imihla kaTera yaba yiminyaka emakhulu mabini anamihlanu; wafela kwaHaran uTera .

Wazalwa ngo-1878, uTérach wasweleka eneminyaka engama-205 ngo-2083.

Ekupheleni kophononongo lwesi sahluko, masiqaphele ukuba iprojekthi yokunciphisa ixesha lokuphila ukuya kwiminyaka eyi-120 isendleleni eya empumelelweni. Phakathi ‘kweminyaka engama-600’ kaShem ‘neminyaka eli-148’ kaNahore okanye “iminyaka eli-175” ka-Abraham, kucacile ukuba ubomi bufutshane. Malunga neenkulungwane ezine kamva, uMoses uya kuphila iminyaka eli-120 kanye. Inani elikhankanywe nguThixo liya kufunyanwa njengomzekelo ogqityiweyo.

Kumava awaphila ngawo uAbraham, uThixo ubonisa oko yena ngokwakhe akulungeleyo ukukwenza ukuze akhulule ubomi babanyulwa bakhe abanyulayo phakathi kwazo zonke izidalwa zakhe ezingabantu ukuba

ziyawugcina umfanekiselo wakhe kusini na. Kulo mboniso wembali, uAbraham unguThixo kuYise, uIsake, uThixo kuNyana kwaye inzaliseko iya kwenziwa kuYesu Kristu kwaye ngedini lakhe lokuzithandela umnqophiso omtsha uya kuzalwa.

IGenesis 12

Ukwahlulwa kuSapho lwasemhlabeni

12:1 *Wathi uYehova kuAbram, Hamba, umke ezweni lakowenu, ezweni lakowenu, nasendlwini kayihlo, uye ezweni endokubonisa lona .*

Ngokomyalelo kaThixo, uAbram wayeza kuyishiya intsapho yakhe yasemhlabeni, nendlu kayise, yaye kufuneka sibone ngolu hlobo intsingiselo yokomoya uThixo awayinikela kwiGenesis 2:24, kumazwi akhe athi: “Ngoko ke umntu uya kuphila . *ashiye uyise nonina, anamathele emfazini wakhe, babe nyama-nye ke .* UAbram umele ‘ *ashiye uyise nonina* ’ ukuze angenele indima yokomoya kaKristu ekuprofetwe ngayo ‘*nguMtshakazi* ’ kuphela, indibano yakhe yabanyulwa bakhe. Amaqhina enyama angumqobo kwinkqubela yokomoya abamele bayiphephe abanyuliweyo, ukuze baphumelele ekwenzeni, ngokomfanekiso wokomfuziselo, “ *nyama-nye* ” noYesu Kristu uMdali onguYaHWéH.

Gen. 12:2 : “ *ndikwenze uhlanga olukhulu, ndikusikelele; ndiya kulenza libe likhulu igama lakho, ube ngumthombo wentsikelelo .*”

UAbram uya kuba ngowokuqala koosolusapho bebhayibhile, abamkelwe ngabakholelwa kuThixo omnye “njengoyise wamakholwa”. Ukwakho eBhayibhileni, umkhonzi wokuqala kaThixo oza kulandelwa zize zityihilwe ngokubanzi iinkcukacha zobomi bakhe.

Gen.12:3 : “ *Ndiya kubasikelela abakusikelelayo, ndibaqalekise abakuqalekisayo; zisikeleleke ngawe zonke izizwe zomhlaba .*

Uhambo luka-Abram nokudibana kwakhe luya kunikela ubungqina boku yaye wayesele eseYiputa xa uFaro wayefuna ukulala noSarayi, ekholelwa ukuba wayengudade wabo ngokwelizwi likaAbram lokukhusela ubomi bakhe. Embonweni, uThixo wamazisa ukuba uSara wayengumfazi womprofeti kwaye waphantse wafa.

Inxalenye yesibini yale ndinyana ethi, “ *zonke izizwe zehlabathi ziya kusikelelwa kuwe ,*” iya kuzalisekiswa kuYesu Kristu, unyana kaDavide, wesizwe sakwaYuda, unyana kaSirayeli, unyana kaIsake, unyana ka-Abram. KukuAbram apho uThixo aya kwakha izivumelwano zakhe ezimbini ezilandelelanayo ezithi ziveze imigangatho yosindiso lwakhe. Ngenxa yokuba le migangatho kwakufuneka iguquke ukuze isuke kuhlobo lokomfuziselo iye kolona hlobo lokwenene; ngokuba umoni udla ubomi phambi kukaKristu, nokuba usemva kwakhe.

Gen. 12:4 : “ *Wahamba uAbram njengoko wathethayo uYehova kuye, wahamba naye uLote. UAbram wayeneminyaka engamashumi asixhenxe anesihlanu ubudala ekuphumeni kwakhe kwaHaran .*

Kwiminyaka engama-75 ubudala, uAbram sele enamava obomi. Kufuneka sizuze la mava okuphulaphula nokufuna uThixo; eyenziwa emva kokufumanisa iziqalekiso zoluntu ezahluliwe kuye. Ukuba uThixo umbizile, kungenxa yokuba uAbram wayemfuna, ngoko xa uThixo ezityhila kuye, ukhawuleza amthobele. Yaye oku kuthobela komvuzo kuya kuqinisekiswa kuze kukhunjuzwe kunyana wakhe uIsake kule ndinyana ikhankanywe kwiGenesis 26:5 : “ ***ngenxa yokuba uAbraham waliphulaphulayo ilizwi lam, wayigcina imiyalelo yam, nemithetho yam, nemimiselo yam, nemiyalelo yam*** . UAbram ngewayezigcine ezi zinto kuphela ukuba uThixo wayemnikele kuye. Obu bungqina buvela kuThixo busityhilela ukuba izinto ezininzi ezingakhankanywanga eBhayibhileni ziye zafezwa. IBhayibhile isinika kuphela isishwankathelo sobukho obude bobomi bomntu. Kwaye ubomi bomntu beminyaka eyi-175, nguThixo kuphela onokuthi aphile umzuzu nomzuzu, okwesibini ngesibini, kodwa kuthi, isishwankathelo sezinto ezibalulekileyo zanele.

Ngaloo ndlela, intsikelelo kaThixo eyanikelwa kuAbram isekelwe ekuthobeleni kwakhe, yaye lonke ufundisiso lwethu lweBhayibhile neziprofeto zayo beziya kuba lilize ukuba besingayiqondi ukubaluleka koku kuthobela kuba uYesu Kristu wasinika owakhe njengomzekelo esithi kuYohane. 8:29 : “ *Lowo wandithumayo unam; akandishiyanga ndedwa, ngokuba ndihlala ndisenza okulungileyo phambi kwakhe* . Kuyafana nakubani na; naluphi na ulwalamano oluhle lubakho ngokwenza “ *oko kukholekileyo* ” kulowo ufuna ukumkholisa. Ngoko ke, ukholo lokwenyaniso, aluyonto intsonkothileyo, kodwa luhlobo olulula lolwalamano olwenziwa lwakholeka kuThixo nakumntu siqu.

Kumaxesha ethu okugqibela, uphawu oluvelayo lolo lokungathobeli kwabantwana kubazali babo nakumagunya esizwe. UThixo uzilungelelanisa ezi zinto ukuze enze abantu abakhulu abanemvukelo, abangenambulelo okanye abangenamdlu kuye bafumane oko kuye kwenzeka ngenxa yobungendawo babo . Ngaloo ndlela, izezo ezidalwe nguThixo zidanduluka ngakumbi kunemikhwazo neentetho, ukubonakalisa ingqumbo yakhe yobulungisa nongcikivo olusesikweni.

Gen. 12:5 : “ *UAbram wathabatha uSarayi umkakhe, noLote unyana womninawa wakhe, nengqwebo yabo yonke, nabakhonzi ababebafumene kwaHaran; Banduluka besiya ezweni lakwaKanan, bafika ezweni lakwaKanan* .

ICharan imi kumntla-mpuma weKanan. Wemka ke uAbram esuka kwaHaran, waya ngasentshonalanga, waya ngasezantsi, wangena eKanan.

Gen. 12:6 : “ *UAbram walicanda ilizwe, waya endaweni ebizwa ngokuba yiShekem, eMiokini kaMore. AmaKanan abekho ngelo xesha elizweni* .”

Ngaba sifanele siyikhumbule? “ *AmaKanan* ” ziziingxilimbela, kodwa kuthekani ngoAbram ngokwakhe? Kuba unogumbe wawusekufuphi kakhulu kwaye uAbram wayenokulingana ngokwesigebenga. Ekungeneni kwakhe eKanan, akabuchazi ubukho bezi ngxilimbela, nto leyo esengqiqweni ukuba yena ngokwakhe usekulo mgaqo. Esihla ngasemazantsi, uAbram unqumla iGalili yanamhlanje aze afikelele kwiSamariya yanamhlanje, kwaShekem. Lo mhlaba waseSamariya uya kuba yindawo yokushumayela ethandwa nguYesu Kristu. Apho, uya kufumana ukholo ‘kumfazi ongumSamariya’ nakwintsapho yakhe, ekuthe ngokothusa kakhulu umYuda wavunyelwa ukuba angene kubo okokuqala ngqa.

Gen 12:7 *UYehova wabonakala kuAbram, wathi, Imbewu yakho ndiya kuyinika eli lizwe. Waza ke uAbram wamakhela khona isibingelelo uYehova, owayebonakele kuye .”*

Okokuqala uThixo wanyula iSamariya yanamhlanje ukuba azibonakalise kuAbram owayeza kungcwalisa le ntlanganiso ngokwakha isibingelelo, umfuziselo ongokwesiprofeto womnqamlezo kaKristu wentuthumbo. Olu khetho lubonisa ikhonkco lokushumayela kwelizwe kwixesha elizayo nguYesu Kristu nabapostile bakhe. Kukule ndawo ke apho uThixo athi kuye, eli lizwe uya kulinikela kwizala yakhe. Kodwa nguwuphi, umYuda okanye umKristu? Phezu kwazo nje izibakala ezingokwembali ezixhasa amaYuda, esi sithembiso sibonakala sichaphazela abanyuliweyo bakaKristu ukuze sizaliseke kumhlaba omtsha; kuba nabanyuliweyo bakaKristu, ngokomgaqo wokugwetyelwa ngokholo, bayimbewu eyathenjiswa uAbram.

Gen. 12:8 : “ *Wesuka khona waya entabeni ngasempumalanga eBheteli, wazimisa iintente zakhe, iBheteli ingasentshonalanga, iAyi ingasempumalanga. Wamakhela khona isibingelelo uYehova, walinqula igama likaYehova .*

Wehla ezantsi, uAbram wamisa iintente ezintabeni phakathi kweBheteli neAyi. UThixo uyayichaza indlela ezi zixeko zibini. IBheteli ithetha "indlu kaThixo" waza uAbram wayimisa ngasentshona, kwindawo ekuya kunikelwa kuyo umnquba netempile yaseYerusalem, ukuze xa ingena ebungcweleni bukaThixo, indlu yakhe, amagosa ajike umva. Ukuphuma kwelanga eliphuma empumalanga, empumalanga. Ngasempuma kukho iAi ingcambu yaso ithetha: imfumba yamatye, intshabalalo okanye induli nelitye lesikhumbuzo. UThixo utyhila umgwebo wakhe kuthi: malunga nesango labanyuliweyo endlwini kaThixo, ngasempumalanga kukho amabhodlo kuphela, neemfumba zamatye. Kulo mfanekiso, uAbram wayevuleleke phambi kwakhe iindlela ezimbini eziya enkululekweni: ngasentshona, iBheteli nobomi okanye empuma, iAyi nokufa. Ngethamsanqa, wayesele ebukhethile ubomi noYaHWéH.

Gen. 12:9 : “ *UAbram wesuka wahamba, esinga kwelasezantsi .*

Qaphela ukuba kolu nqamlezo lokuqala lwaseKanan, uAbram akayi “eYebhusi”, igama lesixeko sikaDavide sexesha elizayo: iYerusalem, engahoywanga tu kwaphela nguye.

Gen.12:10 : “ *Kwabakho indlala elizweni; Wehla uAbram, waya eYiputa, ukuba aphambukele khona; ngokuba indlala ibinkulu ezweni .*

Njengoko bekuya kuba njalo, ngexesha xa uYosefu unyana kaYakobi, uSirayeli, waba ngumzi wokuqala eYiputa, yindlala eyazisa uAbram eYiputa. Amava awawafumana apho abaliswa kwezinye iindinyana zesi sahluko.

UAbram yindoda enoxolo neyoyikayo. Esoyika ukubulawa ukuze athabathe umfazi wakhe uSarai owayemhle kakhulu, wagqiba kwelokuba ambonise njengodade wabo, inyaniso engaphelelanga. Ngeli qhinga, uFaro wamkholisa waza wamgubungela ngempahla eya kumnika ubutyebi namandla. Oku akufumeneyo, uThixo ubetha uFaro ngezibetho yaye ufumanisa ukuba uSarayi ngumfazi wakhe. Wandula ke aleqe uAbram oshiya iYiputa etyebile yaye enamandla. La mava aprofeta ngokuhlala kwamaHebhere awathi, emva kokuba engamakhoboka eYiputa, ayishiye ethabatha igolide yawo nobutyebi bayo. Kwaye la mandla kungekudala aya kuba luncedo kakhulu kuye.

IGenesis 13

Ukwahlukana kuka-Abram noLote

Ekubuyeni kwakhe eYiputa, uAbram, intsapho yakhe noLote, umtshana wakhe, babuyela eBheteli, apho wayemise khona isibingelelo sokunqula uThixo. Ngoxa zonke zikule ndawo iphakathi kweBheteli neAyi, phakathi 'kwendlu kaThixo' 'nomonakalo. Emva kwengxwabangxwaba phakathi kwabakhonzi babo, uAbram wahlukana noLote amnika ukhetho lolwalathiso anqwenela ukuluthabatha. Yaye uLote wasebenzisa elo thuba ukukhetha ithafa nokuchuma kwalo okuthembisa ukuchuma. Indinyana 10 ithi: “ *ULote wawaphakamisa amehlo akhe, wawukhangela wonke ummandla waseYordan, unamanzi wonke; Ngaphambi kokuba uYehova ayonakalise iSodom neGomora, yaya kutsho eTsohare, umyezo kaNdikhoyo, ufana nelizwe laseYiputa* . Ngokwenjenjalo, ukhetha “intshabalalo” yaye uya kuyifumana xa uThixo ezibetha ngomlilo nesalfure izixeko zale ntlambo namhlanje ngokuyinxenye zigutyungelwe 'luLwandle Olufileyo'; isohlwayo aya kusinda kuso, yena neentombi zakhe zombini, ngenxa yenceba kaThixo eya kuthumela izithunywa zezulu ezibini ukuba zimlumkise, zimkhuphe eSodom, apho aya kuhlala khona. Sifunda oku kwindinyana 13: “ *Abantu baseSodom babengendawo, bengaboni abakhulu kuYehova* .

Ngoko ke, uAbram uhlala, kufuphi neBheteli, 'indlu kaThixo' isentabeni.

Gen. 13:14 kuse kwe-18: “ *Wathi uYehova kuAbram, emveni kokuba uLote ahlukane naye, Waphakamisa amehlo akho, ukuloo ndawo ukuyo, ubhekise entla nasezantsi, ubhekise empumalanga nasentshonalanga; ngokuba lonke ilizwe olibonayo ndiya kulinika wena, nembewu yakho, kude kuse ephakadeni; ndiyenze imbewu yakho ibe njengothuli lomhlaba , angathi ubani enako ukulubala uthuli lomhlaba , ayibale nembewu yakho. Suka, ulihambe ubude nobubanzi belizwe; ngokuba ndiya kukunika . UAbram wazimisa iintente zakhe, waya wahlala eMiokini kaMamre ngaseHebron. Waza wakhela uYehova isibingelelo apho .”*

Akuba eshiyele uLote ukhetho, uAbram ufumana isabelo uThixo afuna ukumnika sona yaye apho, uzihlaziya iintsikelelo nezithembiso zakhe. Ukuthelekiswa " *kwembewu* " yakhe " *nothuli lomhlaba* ", imvelaphi kunye nesiphelo somphefumlo womntu, umzimba kunye nomoya, ngokutsho kweGen. 2: 7, iya kuqinisekiswa "yeenkwenkwezi zezulu " kwiGen. .15: 5.

IGenesis 14

Ukwahlulwa ngamandla

Ookumkani abane basempuma beza kulwa nookumkani abahlanu bentlambo apho iSodom, ahlala kuyo uLote. Ookumkani abahlanu bayabethwa

baze babanjwe kunye noLote. Elumkisiwe, uAbram uya kumnceda aze akhulule bonke abathinjwa. Makhe siphawule umdla wendinyana elandelayo.

Gen. 14:16 : “ *Wabubuyisa bonke ubutyebi; wambuyisa noLote, umninawa wakhe, nempahla yakhe, nabafazi, nabantu .*”

Enyanisweni, uAbram wangenelela ngenxa kaLote kuphela. Kodwa ngokubalisa izibakala, uThixo uyayifihla le nyaniso ukuze avuse ugculelo lwakhe kuLote owenza ukhetho olubi lokuhlala kwisixeko songendawo.

Gen. 14:17 : “ *Akuba uAbram ebuyile ekoyiseni kukaKedorlahomere nakookumkani ababenaye, waphuma ukumkani waseSodom, waya kumkhawulela entilini yeShawe, eyintili yokumkani .*

Ophumeleleyo makabulelwe. Igama elithi “Shavéh” lithetha: ngokucacileyo; kanye, yintoni eyalukuhla uLote yaza yaphembelela ukhetho lwakhe.

Gen.14:18: “ *UMelkisedeki, ukumkani waseSalem, weza nesonka newayini, ubengumbingeleli wOsenyangweni* ”.

Lo kumkani waseSalem ‘wayengumbingeleli kOyena Thixo Uphakamileyo . Igama lakhe lithetha ukuthi: "uKumkani wam uBulungisa". Ubukho bakhe nokungenelela kwakhe kunikela ubungqina bokuqhubeka konqulo lukaThixo oyinyaniso emhlabeni ukususela ekupheleni komkhukula osekho kwiingcamango zabantu bexesha lika-Abram. Kodwa aba banquli boThixo oyinyaniso abazi nto ngeprojekthi yokusindisa uThixo aya kuyityhila kwisiprofeto sika-Abram nenzala yakhe.

Gen. 14:19 : “ *Wamsikelela uAbram, wathi, Makasikelelwe uAbram nguThixo Osenyangweni, umnini wamazulu nehlabathi. »*

Intsikelelo yalo mmeli usemthethweni kaThixo iqinisekisa ngakumbi intsikelelo uThixo awayinika uAbram ngokubuqu.

Gen. 14:20 : “ *Makabongwe uThixo Osenyangweni, obanikeleyo iintshaba zakho esandleni sakho. UAbram wamnika isishumi sayo yonke into .*”

UMelkisedeki uyamsikelela uAbram kodwa uyakulumkela ukukubalela uloyiso lwakhe; uthi kungenxa “ *yoThixo Osenyangweni wabanikela iintshaba zakhe esandleni sakhe .* Kwaye, sinomzekelo obambekayo wokuthobela kuka-Abram imithetho kaThixo ukusukela oko “ *wanikela isishumi sayo yonke into* ” kuMelkisedeke ogama lithetha ukuthi: “Ukumkani wam uBulungisa”. Lo mthetho wesishumi ngoko wawusele ukhona ukususela ekupheleni konogumbe emhlabeni kwaye mhlawumbi nangaphambi “komkhukula”.

Gen. 14:21 : “ *Wathi ukumkani waseSodom kuAbram, Ndinike abantu, uzithabathele ubutyebi .*

Ukumkani waseSodom unetyala kuAbram owahlangula abantu bakhe. Ngoko ufuna ukuhlawula ngokusemthethweni inkonzo yakhe.

Gen. 14:22: “ *UAbram wamphendula ukumkani waseSodom, wathi, Isandla sam ndisiphakamisele kuYehova, uThixo Osenyangweni, umnini wamazulu nehlabathi ;*

UAbram usebenzisa eli thuba ukuze akhumbuze lo kumkani ugqwethekileyo ngobukho buka “ *YHWH Oyena Thixo Uphakamileyo* ”, “ *uMnini wezulu nomhlaba* ” okhethekileyo ; nto leyo imenza abe yedwa umnini wabo bonke ubutyebi obufunyanwa ngukumkani ngobubi bakhe.

Gen. 14:23 : “ *Andiyi kuthabatha nto iyeyakho, nosinga, nokuba ngumtya wembadada, ukuze ungatsho ukuthi, Mna ndimtyebisile uAbram. Akukho nto kum !* »

Ngesi simo sengqondo, uAbram unikela ubungqina kukumkani waseSodom ukuba uze kuphela kule mfazwe ukuze asindise umtshana wakhe uLote. UAbram uyamgxeka njengoThixo lo kumkani uphila ebubini, ebugqwetheni nakugonyamelo. Yaye oku ukwenza kucace kuye ngokubugatya ubutyebi bakhe awabufumana ngokungafanelekanga.

Gen. 14:24 : “ *Kodwa into abayidlayo abafana, nesabelo samadoda abehamba nam, uAnere, noEshkoli, noMamre: bona baya kusithabatha isabelo sabo .*

Kodwa oku kukhetha kuka-Abram kuchaphazela yena kuphela, indoda engumkhonzi kaThixo, yaye abakhonzi bakhe banokuthabatha isabelo sabo sobutyebi ababunikileyo.

IGenesis 15

Ukwahlulwa ngoMnqophiso

Gen.15:1: “ *Emveni kwezo zinto, lafika ilizwe likaYehova kuAbram ngombono, lathi, Musa ukoyika, Abram; Ndilikhaka lakho, kwaye umvuzo wakho uya kuba mkhulu kakhulu .*

UAbram yindoda enoxolo ephila kwihlabathi elikhohlakeleyo, naye embonweni uThixo, umhlobo wakhe uYahweh, uza kumqinisekisa: “*Ndiyingweletshetshe yakho , umvuzo wakho mkhulu kakhulu* ”.

Gen. 15:2 : “ *Wathi uAbram, Nkosi Yehova, wondinika ntoni na? Ndihamba ndingenabantwana; yaye indlalifa yendlu yam nguEliyezere waseDamasko .”*

Kangangexesha elide, uAbram ebandezelekile ngenxa yokungakwazi ukuba nguyise ngenxa yobudlolo bukaSarayi, umfazi wakhe osemthethweni. Kwaye uyazi ukuba xa efile, isalamane esisondeleyo siya kulidla ilifa lakhe: “ *Eliyezere waseDamasko* ”. Ngoku makhe siphawule ukuba esi sixeko “ *iDamasko* ” saseSiriya sidala kangakanani.

Gen. 15:3: “ *Wathi uAbram, Yabona, akundinikanga mbewu ;*

U-Abram akaziqondi izithembiso ezenzelwa inzala yakhe ekubeni engenaye nanye, ukungabi namntwana.

Gen. 15:4: “ *Lafika ke kuye ilizwi likaYehova, lisithi, Akayi kuba yindlamafa yakho; ngophuma ezibilini zakho, yena oya kuba yindlamafa yakho .*

UThixo umxelela ukuba ngokwenene uya kuba nguyise womntwana.

Gen. 15:5 : “ *Emkhuphele phandle, wathi, Khangela ezulwini, uzibale iinkwenkwezi, ukuba unokuzibala; Wathi kuye: "Lo iya kuba yimbewu yakho ."*

Ngesihlandlo salo mbono ka-Abram, uThixo utyhila kuthi isitshixo sokomfuziselo sentsingiselo ayinikelayo ngokomoya kwigama elithi “ *inkwenkwezi* ”. Icatshulwe ntlandlolo kwiGen.1:15, “ *inkwenkwezi* ” inendima “ *yokukhanyisa umhlaba* ” kwaye le nxaxheba sele isele iyile ka-Abram awathi

uThixo wambiza waza wambekela bucala ngenxa yale njongo, kodwa iya kuba yiyawo onke amakholwa athembekileyo. uya kubanga ukholo lwakhe kunye nenkonzo yakhe kuThixo. Phawula ukuba ngokutsho kukaDan. 12:3 , imeko 'yeenkwenkwezi ' iya kunikwa abo banyuliweyo ekungeneni kwabo ngonaphakade: “ ***Abo ke banengqiqo baya kukhazimla njengobengezela bezulu, nabafundisa ubulungisa ebuninzini. liya kuqaqamba njengeenkwenkwezi ngonaphakade kanaphakade .***” Umfanekiso 'wenkwenkwezi ' uchazwa ngokulula kuwo ngenxa yokukhethwa kwawo nguThixo.

Gen. 15:6: “ **UAbram wakholosa ngoYehova, oko wakubalela ebulungiseni kuye .**

Esi sifundo sevesi senza into esemthethweni yenkcazo yokholo kunye nomgaqo wokugwetyelwa ngokholo. Kuba ukholo asiyonto yimbi ngaphandle kokuthemba okukhanyiselweyo, okuthethelekayo nokunesidima. Ukuthembela kuThixo kusemthethweni kuphela kulwazi olukhanyiselweyo lokuthanda kwakhe nako konke okumkholisayo, ngaphandle kokuba kube yinto engekho mthethweni. Ukuthembela kuThixo kukukholelwa ukuba usikelela kuphela abo bamthobelayo, belandela umzekelo ka-Abram nomzekelo ogqibeleleyo kaYesu Kristu.

Lo mgwebo kaThixo kuAbram uprofeta ngalowo aya kuwuzisa kubo bonke abo baya kwenza njengaye, ngendlela efanayo yokuthobela inyaniso yobuthixo ecetywayo neyayifunwa ngexesha labo.

Gen. 15:7 *Wathi uYehova kuye, NdinguYehova owakukhuphayo eUre yamaKaledi, ukuba ndikunike eli lizwe, ulihluthe .*

Njengentshayeleyo yokwenziwa komnqophiso wakhe noAbram, uThixo ukhumbuza uAbram ukuba wamkhupha eUre yamaKaledi. Le ndlela yokufundisa ingumzekelo wokunikelwa kowokuqala “kwimithetho elishumi” kaThixo ecatsulwe kwiEksodus 20:2 : “ ***NdinguYehova, uThixo wakho, owakukhuphayo ezweni laseYiputa, endlwini yobukhoboka .***

Gen. 15:8 : “ *Wathi uAbram, Nkosi Yehova, ndiya kwazi ngantoni na, ukuba ndiya kulidla ilifa? »*

UAbram ucela umqondiso kuYHWéH.

15:9 *Wathi uYehova kuye, Thabatha ithokazi lenkomo eliminyaka mithathu, nenkunzi yebhokhwe exhonti eminyaka mithathu, nenkunzi yemvu eminyaka mithathu, nehobe, nehobe .*

Gen. 15:10 : “ *Wawathabatha uAbram onke la mathokazi, wawacanda kuphakathi, wawabeka, elinye lakhangela kwelinye; kodwa akazange abelane neentaka .*

Impendulo kaThixo nesenzo sika-Abram sifuna ingcaciso. Lo msitho wokubingelela usekwe kumbono wokwabelana ochaphazela amaqela amabini azibandakanya kumanyano, oko kukuthi: masabelane kunye. Izilwanyana ezisikwe embindini zifanekisela umzimba kaKristu oya kuthi, ekubeni umnye, kwabelwane ngawo ngokwasemoyeni phakathi koThixo nabanyuliweyo bakhe. Izimvu zingumfanekiso womntu nokaKristu kodwa iintaka azinawo lo mfanekiso womntu oya kuba nguKristu othunyelwe nguThixo. Kungenxa yoko le nto, njengomfuziselo wasezulwini, bebonakala emnqophisweni kodwa benganqunyulwa. Ukucanyagushelwa kwesono kukaYesu kuya kuba kukuxolelwa kuphela abanyuliweyo basemhlabeni, kungekhona kwiingelosi zasezulwini.

Gen 15:11 : “ *Iintaka ezidla inyama zawela phezu kwezidumbu; waza uAbram wawagxotha .* ”

Kwiprojekthi eyaprofetwa nguThixo, zizidumbu zabangendawo kuphela nabavukeli abaya kunikezelwa njengokutya kweentaka ezidla inyama ekubuyeni kuzuko lukaKristu umsindisi. Ngexesha lesiphelo, esi siphelo asiyi kubachaphazela abo benza umnqophiso noThixo kuKristu kunye nemithetho yakhe. Ngenxa yokuba izidumbu zezilwanyana ezibhencwe ngolo hlobo zingcwele kakhulu kuThixo nakuAbram. Isenzo sika-Abram siyathetheleleka kuba iinyani kufuneka zingachasani nesiprofeto esiphathelele kwikamva nesiphelo sobungcwele bukaKristu.

Gen.15:12 : “ *Ukutshona kwelanga wehlelwa bubuthongo obukhulu uAbram; nanko efikelwa lunkwantyo nobumnyama obukhulu .* ”

Oku kulala akuqhelekanga. “Bubuthongo *obunzulu* ”, obufana nobo uThixo wamfaka kubo uAdam ukuze enze umfazi, “ *uncedo* ” lwakhe, elubambe olunye lwembambo zakhe. Njengenxalenye yomanyano alwenza noAbram, uThixo uya kumtyhilela intsingiselo yesiprofeto eyanikelwa kolu “ *ncedo* ” oluya kuba yinto yothando lukaThixo kuKristu. Enyanisweni, kuphela ngembonakalo, uThixo ubangela ukuba afe ukuze angene kubukho bakhe obungunaphakade, ngaloo ndlela elindele ukungena kwakhe kubomi obungunaphakade, oko kukuthi, kubomi bokwenyaniso, ngokomgaqo wokuba akukho mntu unokumbona uThixo aze aphile.

“ *Ubumnyama obukhulu* ” buthetha ukuba uThixo umenza abe yimfama kubomi basemhlabeni ukuze enze engqondweni yakhe imifanekiso engokwesiprofeto, kuquka ukubonakala nobukho bukaThixo. Ethe ntsho ebumnyameni, uAbram weva “ *uloyiko* ” olufanelekileyo. Ngaphaya koko, igxininisa isimilo esoyikekayo somdali kaThixo othetha naye.

15:13 *Wathi uYehova kuAbram, Yazizukuba imbewu yakho iya kuba ngumphambukeli ezweni elingelayo; baya kwenziwa amakhoboka khona, bacinezalwe iminyaka emakhulu mane .*

UThixo uxelela uAbram ikamva, ikamva eligcinelwe inzala yakhe.

“... *imbewu yakho iya kuba ngaphambukeli ezweni elingayi kuba lelabo* ”: liYiputa ke elo.

“... *baya kwenziwa amakhoboka khona* ”: ekutshintsheni kukaFaro omtsha owayengamazi uYosefu, umHebhere owaba ngumlawuli omkhulu womanduleli wakhe. Oku kukhotyokiswa kuya kufezwa ngexesha likaMoses.

kwaye *baya kucinezalwe iminyaka engamakhulu amane* ”: Oku akubhekiseli kwincinezelo yamaJiphutha kuphela, kodwa ngokubanzi malunga nengcinezelo eya kuchaphazela inzala ka-Abram de babe nomhlaba eKanan, ilizwe labo lesizwe elalithenjiswa nguThixo.

Gen. 15:14 : “ *Ke uhlanga eya kulukhonza ndiya kulugweba, yaye iya kuphuma inobutyebi obuninzi .* ”

Uhlanga ekujoliswe kulo ngeli xesha yiYiputa kuphela, abaya kuyishiya, ngokufanelekileyo bathabathe nabo bonke ubutyebi bayo. Phawula ukuba kule ndinyana, uThixo akabaleli “ingcinezelo” ekhankanywe kwindinyana engaphambili ngenxa yamaYiputa. Oku kungqina isibakala sokuba “ *iminyaka engamakhulu amane* ” ekhankanyiweyo ayibhekiseli eYiputa kuphela.

Gen. 15:15 : “ *Uya kuya kooyihlo unoxolo, ungcwatywe uphela usumdala .*

Yonke into iya kwenzeka njengoko uThixo wamxelelayo. Uya kungcwatyelwa emqolombeni waseMakapela eHebron, kumhlaba awawuthengayo uAbram kumHetu ngethuba lokudla kwakhe ubomi.

Gen. 15:16 : “ *Kokwesine isizukulwana iya kubuyela apha; ngokuba ubugwenxa bama-Amori abukafiki .*

Phakathi kwala ma-Amori, amaHetu anolwalamano oluhle noAbram amgqala njengommeli woThixo omkhulu. Ngoko bavumelana ukuba bamthengisele umhlaba wengcwaba lakhe. Kodwa “ *kwizizukulwana ezine* ” okanye “ *iminyaka engamakhulu amane* ,” imeko iya kwahluka yaye amaKanan aya kube efikelele kumda wemvukelo engaxhaswanga nguThixo yaye aya kutshatyalaliswa onke ukuze alishiyele ilizwe lawo kumaHebhere aya kuwenza. ilizwe labo..

Ukuze siwuqonde ngakumbi lo msebenzi uyintlekele kumaKanan, simele sikhumbule ukuba uNowa wamqalekisa uKanan owayelizibulo lonyana wakhe uHam. Ilizwe ledinga ke ngoko lazaliswa yile nzala kaHam yaqalekiswa nguNowa nanguThixo. Ukutshatyalaliswa kwawo kwakungumbandela nje wexesha elimiselwe nguThixo ukuze aphumeze iinjongo Zakhe emhlabeni.

Gen. 15:17 : “ *Latshona ilanga, kwabakho ubumnyama obuthe shinyi; yaye, khangela! yayiliziko eliqhumayo, yaye amadangatye acanda phakathi kwezilwanyana ezahlukanisiweyo .”*

Kulo msitho, umlilo obaswe ngumntu awuvumelekanga. Ngenxa yobuganga bawo ukugqitha lo mgaqo, oonyana ababini baka-Aron ngenye imini baya kutshatyalaliswa nguThixo. U-Abram wayecele umqondiso kuThixo waza weza ukwimo yomlilo wasezulwini owadlula phakathi kwezilwanyana ezicande kubini. Le yindlela uThixo anikela ngayo ubungqina kubakhonzi bakhe abanjengomprofeti uEliya phambi kwabaprofeti bakaBhahali abaxhaswa ngukumkanikazi wasemzini nomfazi kaKumkani uAhabhi, uIzebhele. Isibingelelo sayo sarhaxwa ngamanzi, umlilo othunyelwe nguThixo uya kutshisa isibingelelo namanzi awalungiselelwa nguEliya, kodwa isibingelelo sabaprofeti bobuxoki siya kutyeshelwa ngumlilo waso.

Gen. 15:18 : “ *Ngaloo mini uYehova wenza umnqophiso noAbram, wathi, Imbewu yakho ndiya kuyinika eli lizwe, lithabathele emlanjeni waseYiputa, lise emlanjeni omkhulu, emlanjeni ongumEfrati ;*

Ekupheleni kwesi sahluko 15, le ndinyana iyangqina, umxholo wayo oyintloko ngenene ngulo **womanyano olwahlula abanyuliweyo kwabanye abantu** ukuze babelane ngolu manyano noThixo baze bamkhonze.

Imida yelizwe elalithenjise amaHebhere yayingaphezu kwaleyo yayiza kufunyanwa luhlanga emva kokoyisa iKanan. Kodwa kwisipho sakhe uThixo uquka iintlanga ezinkulu zaseSiriya nezama-Arabhiya ezidibanisa “*umEfrate* ” ngasempuma kwanentlanga yaseShure eyahlula “ *iYiputa* ” kuSirayeli. Phakathi kwezi ntlanga, ilizwe ledinga lithatha imbonakalo yomyezo kaThixo.

Kufundo lwasemoyeni lwesiprofeto, “ *imilambo* ” ifuzisela abantu, ngoko uThixo unokuprofeta ngenzala ka-Abram, ngoKristu oya kufumana abanquli bakhe nabanyuliweyo bakhe ngaphaya koSirayeli neYiputa, entshona “*Yurophu*” efuziselwa kwiSityhilelo 9: 14 phantsi kwegama “ *lomlambo omkhulu umEfrate* ”.

Gen. 15:19 : “ *ilizwe lamaKeni, lamaKenazi, namaKadmon, .*

Gen. 15:20 : “ *kumaHetu, kumaPerizi, kumaRafa ,*

Gen. 15:21: “ *kuma-Amori, namaKanan, namaGirgashi, namaYebhusi .”*

Ngexesha lika-Abram, la magama achaza iintsapho ezihlanganisene kwizixeko ezazalisa ilizwe lakwaKanan. Phakathi kwabo, kukho amaRefa aya kuba eyigcine ngaphezu kwabanye imilinganiselo emikhulu yangaphambi konogumbe xa uYoshuwa wathabatha loo mmandla “ *izizukulwana ezine* ” okanye “ *amakhulu amane eminyaka* ” kamva.

UAbram ngusolusapho weminqophiso emibini yecebo likaThixo. Inzala yakhe ngenyama iya kuvelisa inzala eninzi, eya kuzalelwa ebantwini abanyuliweyo nguThixo, kodwa benganyulwanga nguye. Ngenxa yoko, olu manyano lokuqala lusekelwe enyameni luyayigqwetha iprojekthi yakhe yokusindisa kwaye lubhide ukuqonda kwakhe, kuba usindiso luya kuxhomekeka kuphela kwisenzo sokholo kwizivumelwano ezimbini. Ulwaluko lwasenyameni aluzange luyisindise indoda engumHebhere nangona yayifunwa nguThixo. Eyona nto yamenza ukuba asindiswe yimisebenzi yakhe yokuthobela eyayityhila yaze yaqinisekisa ukholo nokuthembela kwakhe kuThixo. Kwaye ikwayinto enye emisela usindiso kuminqophiso omtsha, apho ukholo kuKristu lwenziwa luphile ngemisebenzi yokuthobela imiyalelo, nemimiselo nemigaqo yobungwele etyhilwe nguThixo, kuyo yonke iBhayibhile. Kulwalamano oluzalisekileyo noThixo, imfundiso yencwadi ikhanyiselwa bubulumko bomoya; Kungoko uYesu wathi: “ *Okubhaliweyo kuyabulala, kodwa uMoya udlisa ubomi .”*

IGenesis 16

Ukwahlulwa ngokusemthethweni

Gen. 16:1 : “ *USarayi umka-Abram ubengamzaleli mntwana. Wayenesicakazana esingumYiputa, uHagare .*

Gen. 16:2 *Wathi uSarayi kuAbram, Yabona, uYehova undidlile; khawuze kumkhonzi wam; mhlawumbi ndingazala ngaye. UAbram waliphulaphula ilizwi likaSarayi .*

Gen. 16:3 : “ *USarayi, umka-Abram, wamthabatha uHagare umYiputazana, umkhonzazana wakhe, wamnika uAbram indoda yakhe ukuba abe ngumfazi, emveni kokuba uAbram wayehleli iminyaka elishumi ezweni lakwaKanan ” .*

Kulula ngathi ukugxeka olu khetho lungelishwa ngenxa yenyathelo likaSarai kodwa sijonge imeko njengoko yazibonakalisa kwisibini esisikelelekileyo.

UThixo waxelela uAbram ukuba kwakuza kuzalwa umntwana esibelekweni sakhe. Kodwa akazange amxelele ngoSarayi umfazi wakhe owayeludlolo. Ngaphezu koko, uAbram akazange ambuze uMdali wakhe iinkcukacha ngezaziso zakhe. Wayelindele ukuba uThixo athethe naye ngokokuthanda kwakhe. Kwaye apho, simele siqonde ukuba oku kunqongophala kwengcaciso kwakujoliswe ngokuthe ngqo ukucaphukisa eli nyathelo lomntu

apho uThixo adala umlingane ongekho mthethweni ngokwesithembiso sentsikelelo, kodwa eluncedo, ukubeka phambi kwekamva likaSirayeli elakhiwe phezu koIsake; ukhuphiswano lwemfazwe kunye noqhanqalazo, umchasi kunye notshaba. UThixo waqonda ukuba ukongezelela kwiindlela ezimbini, ezilungileyo nezimbi ezibekwe phambi kokhetho lomntu, “umnqatha nentonga” zaziyimfuneko njengenyane enye, ukuhambisa “idonki” phambili.” Ukuzalwa kukaIshmayeli, nonyana ka-Abram, kuya kukhuthaza ukusekwa kwabasebenzi bama-Arabhu kude kube yimeko yokugqibela embalini, inkolo, inkolo yamaSilamsi (ukuzithoba; ukuphakama kwaba bantu banemvukelo ngokwendalo nangokwemfuzo).

Gen. 16:4: “ *Waya ke kuHagare, wamitha. Uthe akuzibona ukuba ukhulelwe wajonga unkosikazi wakhe ngendelelo .*

Esi simo sengqondo sendelelo sikaHagare, umJiphutha malunga nenkosikazi yakhe, sisabonakala kubantu abangama-Arab namhlanje. Yaye ngokwenjenjalo, abaphazamanga ngokupheleleyo kuba amazwe aseNtshona aligatya ilungelo elikhulu lokushunyayelwa kweendaba ezilungileyo egameni lobuthixo uKristu Yesu. Ukuze olu nqulo lobuxoki lwama-Arabhu luqhubeke luvakalisa ukuba uThixo mkhulu xa iNtshona imcimile kwiirejista zeengcinga zayo.

Umfanekiso onikiweyo kule ndinyana ubonisa kanye imeko yexesha lethu lesiphelo, kuba ubuKristu baseNtshona, bude bugqwethiwe, njengoSarayi abusazali nyana kwaye butshona ebumnyameni bokomoya. Liyavakala ke ilizwi elithi, Ezweni leemfama, ngookumkani abanamehlo.

Gen. 16:5 : “ *Wathi uSarayi kuAbram, Ungcikivo olu lungcikivo luphezu kwakho; Ndimisile umkhonzi wam esifubeni sakho; uthe akubona ukuba umithi, wandijongela phantsi. uYehova makagwebe phakathi kwam nawe; »*

Gen. 16:6 : “ *Wathi uAbram kuSarayi, Yabona, umkhonzazana wakho usesandleni sakho, yenza kuye ngokubona kwakho. USarayi wamphatha kakubi; waza uHagare wasaba ebusweni bakhe .*

UAbram uthabatha imbopheleleko yakhe, yaye akambeki tyala uSarayi ngokuba nguye owaphefumlela oku kuzalwa kwemigqakhwe. Ngoko ke, kwasekuqaleni, ukuba semthethweni kunyanzelisa umthetho wayo ekungabini semthethweni nokulandela esi sifundo, ukususela ngoku imitshato iya kumanyanisa kuphela abantu abaphuma kusapho olunye olusondeleyo kude kube nguSirayeli wexesha elizayo kunye nemo yesizwe efunyenwe emva kokuphuma kwaSirayeli. Ubukhoboka baseYiputa.

Gen. 16:7 : “ *Isithunywa sikaYehova samfumana ngasemthonjeni wamanzi entlango, ngasemthonjeni osendleleni eya eShure .*

Olu tshintshiselwano luthe ngqo phakathi kukaThixo noHagare lwenziwa lwaba nokwenzeka kuphela ngenxa yewonga elisikelelekileyo lika-Abram. UThixo ulifumana kwintlango yaseSchur eya kuba likhaya lama-Arabhu ahambahambayo ahlala ezintendeni esoloko efuna ukutya kwezimvu neenkamela zawo. Umthombo wamanzi wawuyindlela kaHagare yokuziphilisa kwaye udibana "nequla lamanzi obomi", eliza kumkhuthaza ukuba amkele isikhundla sakhe njengesicaka kunye nekamva lakhe elikhulu.

Gen. 16:8 : “ *Yathi, Hagare, mkhonzazana kaSarayi, uvela phi na, uya ngaphi na? Yathi, Ndiyabaleka kuSarayi, inkosikazi yam .*

UHagare uphendula le mibuzo mibini: uyaphi? Mpendulo: Ndiyabaleka. Usuka phi? Impendulo: ivela kuSarayi, inkosikazi yam.

Gen. 16:9 : “ *Sathi isithunywa sikaYehova kuye, Buyela kwinkosikazi yakho, uzithobe phantsi kwesandla sayo .* ”

Umgwebi omkhulu umshiya engenakuzikhethela, uyalele ukuba abuye aze athobeke, kuba eyona ngxaki yayibangelwa yindelelo eboniswa kwinkosikazi yayo eyathi, ngaphandle kobunyumba bayo, ihlale iyinkosikazi yayo esemthethweni kwaye imele ikhonzwe kwaye ihlonelwe.

Gen. 16:10: “ *Sathi isithunywa sikaYehova kuye, Ndiya kuyandisa imbewu yakho, ibe ninzi, ingenakubalwa .* ”

UYHWéH uyamkhuthaza ngokumnika “ikherothi”. Umthembisa ngezizukulwana “ *ezininzi kangangokuba asinakuzibala* ”. Ungaphazami, esi sihlwele siya kuba senyameni hayi ngokwasemoyeni. Kuba izihlabo zikaThixo ziya kuqhutywa kude kube sekumiselweni komnqophiso omtsha, kuphela yinzala yamaHebhere. Kodwa kambe ke, nawuphi na umArabhu onyanisekileyo unokungena kumnqophiso kaThixo ngokwamkela imilinganiselo Yakhe ebhalwe ngamaHebhere eBhayibhileni. Kwaye ukususela ekuveleni kwayo, iKoran yamaSilamsi ayizange ihlangabezane nale migaqo. Uyatyhola, agxeke aze agqwethe iinyaniso zeBhayibhile ezaqinisekiswa nguYesu Kristu.

Ngokusebenzisa kuIshmayeli ibinzana esele lisetyenziswe kuAbram, “ *baninzi kangangokuba abanakubalwa ,* ” siyaqonda ukuba ngumbandela nje wokwanda kwabantu kungekhona owabanyuliweyo abakhethelwe ubomi obungunaphakade. Uthelekiso olucetywa nguThixo lusoloko luphantsi kweemeko ekufuneka kuhlangatyezwane nazo. Umzekelo: “ *Iinkwenkwezi zezulu* ” zichaphazela nawuphi na umsebenzi wonqulo oquka “ *ukukhanyisa umhlaba* ”. Kodwa kukuphi ukukhanya? Kuphela ukukhanya kwenyaniso okwavunyelwa nguThixo kwenza “ *inkwenkwezi* ” ikufanelekele ‘ *ukukhanya ngonaphakade* ’ emazulwini, ngokutsho kukaDan. 12:3 , ngenxa yokuba baya kuba ‘ *bekrelekrele* ’ **ngokwenene yaye ngokwenene** ‘ *baya kufundisa ubulungisa* ’ ngokomyalelo kaDaniyeli. uThixo.

Gen. 16:11 : “ *Sathi isithunywa sikaYehova kuye, Yabona, umithi; uya kuzala unyana, umthiye igama elinguIshmayeli; ngokuba uYehova ukuvile embandezelweni yakho .* ”

Gen. 16:12 : “ *Uba njenge-esile lasandle; isandla sakhe siya kubachasa bonke, kwaye isandla sabo bonke siya kuba nxamnye naye; yaye uya kuhlala phambi kwabazalwana bakhe bonke .* ”

UTHixo uthlekisa uIshmayeli, nenzala yakhe yama-Arabhu, “ *neesile lasandle* ”, isilwanyana esaziwa ngokuba nenkani nenkani; kwaye ngaphezu koko, inkohlakalo ukususela ekubizeni “ *i-savage* ”. Ngoko ke akakuvumeli ukuba mbuna, ukufuywa okanye ukuqhathwa. Ngamafutshane, akathandi kwaye akazivumeli ukuba athandwe, kwaye kwimizila yakhe uphethe imfuzo enobundlobongela ngakubazalwana bakhe kunye nabantu angabaziyo. Lo mgwebo osekwe waze watyhilwa nguThixo ubaluleke kakhulu, ngeli xesha lesiphelo, ukuqonda indima yokohlwaya, kuba uThixo, inkolo yamaSilamsi eyayisiliwa bubuKristu bobuxoki ngamaxesha apho “ukukhanya” kobuKristu kwakukuphela “ *ubumnyama* ”. Ukususela ekubuyeleni kwayo kumhlaba

wookhokho bayo, i-Israel iphinde yaba yinto ekujoliswe kuyo, njengoko i-Christian West ikhuselwe ngamandla aseMelika, ababiza ngayo, ngaphandle kokuphosakela, "uSathana omkhulu". Liyinene elithi "uSathana" omncinane unokumqonda "omkhulu".

Ngokuzala uIshmayeli, igama elithetha ukuthi "uThixo uvile", umntwana wembambano, uThixo udala **ukwahlukana okongezelelekileyo** phakathi kosapho luka-Abram. Yongeza kwisiqalekiso seelwimi ezidalwe kumava aseBhabheli. Kodwa ukuba ulungiselela indlela yokohlwaya, kungenxa yokuba uyazi kwangaphambili ihambo yemvukelo yabantu kwizivumelwano zakhe ezimbini ezilandelelanayo de kube sekupheleni kwehlabathi.

Gen. 16:13 : “ *Wamthiya igama elinguAta-Eli-royi, owathetha naye; ngokuba ubesithi, Kukho nto ndiyibonileyo na apha emveni kokuba endibonile? »*

Igama elithi Atta El Roi lithetha ukuthi: Wena unguThixo obonayo. Kodwa ke, eli nyathelo lokuqala lokuthiywa kukaThixo igama lilugcwabevu ngumsindo nxamnye nokongama kwakhe. Inxalenye eseleyo yale ndinyana iguqulelwe ngeendlela ezininzi ezahlukahlukeneyo ifikelela kule ngcamango. UHagare akayikholelwa loo nto. Yena, umkhonzi omncinci, wayeyinto yokuhoywa ngumdali omkhulu uThixo obona isiphelo kwaye asityhile. Emva kwala mava, yintoni anokoyika?

Gen 16:14 *Ngenxa yoko kwathiwa eli qula liqula likaLakayi ukumkani; iphakathi kweKadès neBared .”*

Iindawo zasemhlabeni apho uThixo azibonakalise khona zihloniphekile kodwa imbeko abantu abayinikelayo idla ngokubangelwa ngumoya wabo wokunqula izithixo, ongawavisisaniyo naye.

Gen 16:15 “ *UHagare wamzalela uAbram unyana; + yaye uAbram wamthiya igama elinguIshmayeli unyana lowo wayemzalelwe nguHagare .”*

Ngenene uIshmayeli ngunyana wokwenyani ka-Abram, yaye ngokukodwa umntwana wakhe wokuqala aya kunamathela kuye ngokwemvelo. Kodwa akangonyana wedinga elavakaliswayo nguThixo ngaphambili. Ukanti ekhethwe nguThixo, igama elithi “ *Ishmayeli* ” alinikwayo okanye elithi “ *uThixo uvile* ” lisekelwe ekubandzelekeni kukaHagare ngaphezu kwako konke, ixhoba lezigqibo ezithatyathwe yinkosikazi nenkosi yakhe. Kodwa ngokwengqiqo yesibini, kukwasekelwe kwimpazamo ka-Abram noSarayi yokukholelwa okomzuzwana ukuba lo nyana wakhawulwa nguHagare, umYiputa, wayesisiqinisekiso, “inzaliseko” nenzaliseko yesibhengezo sikaThixo. Impazamo iya kuba neziphumo zegazi kude kube sekupheleni kwehlabathi.

UThixo ungene kumdlalo wengcinga yomntu kwaye kuye okubalulekileyo kufeziwe: umntwana wengxabano kunye **nokwahlukana okungqubuzanayo** uyaphila.

Gen. 16:16 : “ *UAbram ubeminyaka imashumi asibhozo anamithandathu ezelwe, oko uHagare wamzalelayo uAbram uIshmayeli .*

"UIshmayeli" ngoko wazalwa ngo-2034 (1948 + 86) xa uAbram wayeneminyaka eyi-86 ubudala.

IGenesis 17

Ukwahlulwa ngokwaluka: umqondiso enyameni

Gen. 17:1: “ *Kwathi, uAbram akuba minyaka imashumi asithoba anesithoba ezelwe, uYehova wabonakala kuAbram, wathi kuye, NdinguThixo uSomandla. Hamba phambi kobuso bam, ube ngogqibeleleyo .*”

Ngo-2047, eneminyaka engama-99 ubudala kunye noIshmayeli eli-13, uAbram watyelelwa ngomoya nguThixo ozibonakalisa kuye okokuqala ngqa “njengoThixo uSomandla ”. UThixo ulungiselela isenzo esiza kutyhila lo mlinganiswa “unamandla onke”. Inkangeleko kaThixo ubukhulu becala yeyomyalelo womlomo nowokuvayo ngenxa yokuba uzuko lwakhe alubonakali kodwa umfanekiselo ofana naye unokubonwa ngaphandle kokuba afe.

Gen. 17:2: “ *Ndiwumise umnqophiso wam phakathi kwam nawe, ndikwandise ngonaphakade .*

UThixo uyalihlaziya idinga lokuphindaphindeka kwawo, ngesi sihlandlo echaza “ *ukusa kwixesha elingenammiselo* ” makube koko, “njengoThixo lomhlaba ” “ *neenkwenkwezi zezulu* ” “ *ekungekho bani unokuzibala* ”.

Gen. 17:3 : “ *Wawa uAbram ngobuso bakhe; Wathetha uThixo kuye, wathi :*

Eqonda ukuba lowo uthetha naye “nguThixo uSomandla,” uAbram wawa ngobuso bakhe ukuze angamjongi uThixo, kodwa uphulaphula amazwi akhe awolisayo umphefumlo wakhe uphela.

Gen. 17:4: “ *Nguwo lo umnqophiso wam endiwenza nani. uya kuba nguyise wengxokolo yeentlanga .* »

Umnqophiso owenziwa phakathi koThixo noAbram waqiniswa ngaloo mini: “ *Uya kuba nguyise wengxokolo yeentlanga .*

Gen.17:5 : “ *Akuyi kuba sathiwa unguAbram; kodwa igama lakho liya kuba nguAbraham, kuba ndikwenze uyise weentlanga ezininzi .* »

Ukutshintshwa kwegama lisuka kuAbram libe nguAbraham kuyinto eqinisekileyo yaye ngexesha lakhe uYesu uya kwenza okufanayo ngokutshintsha amagama abapostile bakhe.

Gen. 17:6 : “ *Ndiya kukuqhamisa kakhulu, ndikwenze iintlanga; nookumkani baya kuphuma kuwe .* »

UAbram nguyise wokuqala wezizwe zama-Arabhu kuIshmayeli, kuIsake, yena uya kuba nguyise wamaHebhere, oonyana bakaSirayeli; kwaMidiyan uya kuba nguyise woonyana bakaMidiyan; UMoses uya kufumana umfazi wakhe uTsipora, intombi kaYitro.

Gen. 17:7: “ *Ndiwumise umnqophiso wam phakathi kwam nawe, naphakathi kwembewu yakho emva kwakho kwizizukulwana zayo: ube ngumnqophiso ongunaphakade, wokuba ndibe nguThixo kuwe, nakwimbewu yakho emva kwakho .*

UThixo uwanyula ngobuchule amazwi omnqophiso wakhe oya kuba “ngonaphakade” kodwa ungabi ngunaphakade. Oku kuthetha ukuba umanyano olugqitywe nenzala yakhe yokwenyama luya kuba nexesha elilinganiselweyo. Yaye lo mda uya kufikelelwa xa, ekufikeni kwakhe okokuqala nasekuthathweni

kwakhe njengomntu, uKristu ongokobuthixo eya kumisela ngokufa kwakhe okucamagushela ngokuzithandela, isiseko somanyano olutsha oluya kuba nemiphumo engunaphakade.

Ngeli xesha, kufuneka kuqondwe, bonke abantu bamazibulo ekujoliswe kubo kwaye bathiywe kwasekuqaleni baphulukana nokuba semthethweni kwabo. Yaba njalo ke imeko kaKayin, amazibulo ka-Adam, kaIshmayeli, owamazibulo, unyana womgqakhwe ka-Abram, emveni kwakhe; Lo mgaqo wokusilela kwamazibulo uprofeta ngokusilela komanyano lwamaYuda lwenyama. Umnqophiso wesibini uya kuba ngowomoya yaye uya kungenelwa kuphela abahedeni abaguquke ngokwenene, phezu kwako nje ukubonakala okukhohlisayo okubangelwa kukuhanahanisa kwabantu.

Gen. 17:8 : “ *ndilnike wena nembewu yakho emva kwakho ilizwe lokuphambukela kwakho, lonke ilizwe lakwaKanan, ukuba libe lelakho ngonaphakade, ndibe nguThixo wabo .* ”

Ngokufanayo, ilizwe lakwaKanan liya kunikwa “ *ilifa elingunaphakade* ” logama nje uThixo ebotshelelwe ngumnqophiso wakhe. Yaye ukugatywa kukaMesiya uYesu kuya kuwenza alilize, kwakhona, kwiminyaka engama-40 emva kwale ngqumbo, uhlanga nekomkhulu lalo iYerusalem ziya kutshatyalaliswa ngamajoni amaRoma, yaye amaYuda asindileyo aya kuchithachitheka kumazwe awahlukahlukeneyo omhlaba. Kuba uThixo uchaza imeko yomnqophiso: “ *Ndiya kuba nguThixo wabo* ”. Kwakhona, njengoko ethunyelwe nguThixo, uYesu egatywa ngokusemthethweni luhlanga, uThixo uya kukwazi ukwaphula umanyano lwakhe ngokusemthethweni ngokupheleleyo.

Gen. 17:9: “ *Wathi uThixo kuAbraham, Wena ke, umnqophiso wam wowugcina, nembewu yakho emva kwakho kwizizukulwana zabo .* ”

Le ndinyana ijija intamo kuzo zonke ezi zenzisi zonqulo ezenza uThixo abe nguThixo wenkolo yothixo omnye ezihlanganisene kumanyano lwamabandla nangona iimfundiso zazo zingahambelani nezichasayo. UThixo ubotshelelwe kuphela ngamazwi akhe abeka isiseko somnqophiso wakhe, uhlobo lwesivumelwano esenziwa nabo bamthobela ngokupheleleyo. Ukuba umntu uthe wawugcina umnqophiso wakhe, uwumise, wawoluse. Kodwa umntu kufuneka alandele uThixo kwiprojekthi yakhe eyakhelwe kwizigaba ezibini ezilandelelanayo; eyokuqala ibe yeyenyama, eyesibini ibe yeyomoya. Kwaye esi sicutshulwa ukusuka kweyokuqala ukuya kwesesibini sivavanya ukholo lomntu ngamnye, kwaye okokuqala, olo lwamaYuda. Ngokugatya uKristu, uhlanga lwamaYuda lwaphula umnqophiso walo noThixo ovulela abahedeni iingcango, yaye abo baguqukela kuKristu baye bamkelwa nguye baze babalwe njengoonyana bokomoya kuAbraham. Ngaloo ndlela, bonke abawugcinayo umnqophiso wakhe bangoonyana okanye iintombi zika-Abraham ngokwenyama okanye ngokomoya.

Kule ndinyana, sibona ukuba uSirayeli, uhlanga lwexesha elizayo lwelo gama, intsusa yalo ivela kuAbraham. UThixo ugqiba kwelokuba enze inzala yakhe ibe ngabantu “ababekelwe bucala” ukuze babonakalise emhlabeni. Ayingombandela wabantu abasindisiweyo, kodwa ngumgaqo-siseko wendibano yoluntu emele abagqatswa basemhlabeni bonyulo lwabanyuliweyo abasindisiweyo ngobabalo lukaThixo lwexesha elizayo oluya kufunyanwa ngoYesu Kristu.

Gen. 17:10: “ *Nguwo lo umnqophiso wam eniya kuwugcina phakathi kwam nani, nembewu yakho emva kwakho: wokuba yonke into eyindoda kuni yaluswe ;*

Ulwaluko luphawu lomnqophiso owenziwe phakathi koThixo, uAbraham nenzala yakhe, inzala yakhe yaseniyameni. Ubuthathaka bayo yimo yayo ehlangeneyo esebenza kuyo yonke inzala yayo, iphila ngokholo okanye hayi, iyathobela okanye hayi. Kwelinye icala, kolu manyano lutsha, ukhetho ngokholo oluvavanywayo luya kufunyanwa ngumntu ngamnye onyuliweyo oya kuthi ngoko afumane ubomi obungunaphakade obusengozini kolu manyano. Kufuneka songeze ekwalukeni, umphumo ongathandekiyo: amaSilamsi nawo alukile ukususela kukhokho wawo uIshmayeli kwaye anika olu lwaluko ixabiso lomoya elikhokelela ekubeni bafune ilungelo lokuphila ngonaphakade. Nangona kunjalo, ulwaluko luneziphumo ezingunaphakade kuphela, kungekhona ezingunaphakade, zenyama.

Gen.17:11 : “ *Naluke nina; ibe ngumqondiso womanyano phakathi kwam nawe .*

Ngokwenene iluphawu lokumanyana noThixo kodwa ukusebenza kwayo kokokwenyama kuphela kwaye indinyana 7, 8, kwaye indinyana 13 elandelayo ingqina ekuphela kwayo “ *ngonaphakade* ” esebenza kuyo.

Gen. 17:12 : “ *Xa yonke into eyindoda inemihla esibhozo ubudala, ngokwezizukulwana zenu, mayaluswe yonke into eyindoda kuni, nokuba izalelwe endlwini, nokuba ithe yazuzwa ngemali kubani wolunye uhlanga; ngaphandle kohlanga lwakho '.*

Kukho into esamangalisa kakhulu, kodwa phezu kwayo nje imeko yayo engunaphakade, sekunjalo ibumba isiprofeto esityhila iprojekthi kaThixo yewaka leminyaka lesi-8 . Esi sizathu sokukhethwa "kweentsuku ezisibhozo", kuba iintsuku ezisixhenxe zokuqala zifanekisela ixesha lasemhlabeni lokunyulwa kwabanyuliweyo beminyaka engamawaka amathandathu kunye nokugwetywa kwewaka lesixhenxe leminyaka. Ngokulungiselela, emhlabeni, umanyano olusondeleyo nohlanga lwamaYuda kunye nemveku yalo yokuqala, uAbram, uThixo utyhila umfanekiso wexesha elizayo likanaphakade wabanyuliweyo abakhululekileyo kubuthathaka benyama ngokwesini obugxininiswe kwijwabi elisikwe emadodeni. Ngoko, kanye njengokuba abanyuliweyo beya kuphuma kuzo zonke imvelaphi yabantu bomhlaba, kodwa kuKristu kuphela, kumnqophiso omdala, ulwaluko lumele lusetyenziswe nakubantu basemzini xa befuna ukuhlala kwicala elinyulwe nguThixo.

Umbono ophambili wolwaluko kukufundisa ukuba kubukumkani banaphakade bukaThixo abantu abasayi kuphinda bavelise kwaye iminqweno yenyama ayisayi kwenzeka. Ngokubhekele phaya, umpostile uPawulos uthelekisa ulwaluko lwenyama kumnqophiso omdala nolo lweentliziyo zabanyuliweyo kumnqophiso omtsha. Kule mbono, icebisa ubunyulu benyama kunye nentliziyo ezinikela kuKristu.

Ukwaluka kuthetha **ukusikwa** yaye le ngcamango ityhila ukuba uThixo ufuna ukuseka ulwalamano olukhethekileyo nesidalwa sakhe. KuThixo “onekhwele,” ufuna ukuba uthando lwabanyulwa bakhe bakhethe yaye lubekwe kwindawo yokuqala, abamele, ukuba kuyimfuneko, baluqhawule ulwalamano

Iwabantu olubangqongileyo oluyingozi kusindiso lwabo baze baqhawule amaqhina nezinto nabantu abalonakalisayo ulwalamano lwabo nabo. yena. Njengomfanekiso wesiprofeto esingokwemfundiso, lo mgaqo uphathelele uSirayeli wakhe wokwenyama, okokuqala, noSirayeli wakhe wokomoya walo lonke ixesha otyhilwe kuYesu Kristu ekufezekeni kwakhe.

Gen. 17:13 : “ *Makaluswe lowo uzalelwe endlwini, nozuzwe ngemali; umnqophiso wam enyameni yenu uya kuba ngumnqophiso **ongunaphakade** » .*

UThixo ugxininisa kule ngcamango: umntwana osemthethweni kunye nomntwana ongekho mthethweni banokunamathela kuye kuba ngaloo ndlela eprofeta ngezivumelwano ezimbini zeprojekthi yakhe yokusindisa... Emva koko, ukuzingisa okuphawulwa ngokubuya kwebinzana elithi "ukuzuzwa kwathatha imali" kuprofeta ngoYesu . uKristu oya kuqikelelwa kwiidenariyo ezingama-30 ngamaYuda onqulo anemvukelo. Yaye ngaloo ndlela, ngeedenariyo ezingama-30, uThixo uya kunikela ngobomi bakhe bobuntu ukuze akhulule amaYuda nabanyuliweyo abangabahedeni egameni lomanyano lwakhe olungcwele. *Kodwa* oko “ **kungunaphakade** ” komqondiso wolwaluko kuyakhunjulwa yaye ukuchana “ *enyameni yenu* ” kungqina okomzuzwana. Kuba lo mnqophiso uqala apha uya kuphela xa uMesiya ebonakala “ *eze aphelise isono* ,” ngokutsho kukaDan.7:24.

Gen. 17:14: “ *Into eyindoda engalukileyo, enyama yokwaluswa ingaluswanga, loo mntu mawunqanyulwe, angabikho phakathi kwabantu bakowabo; ngokuba uwaphule umnqophiso wam .*

Ukuhlonelwa kwemithetho ebekwe nguThixo kungqongqo gqitha yaye akuvumi kwaphela ngenxa yokuba ukunxaxha kwabo kuyayigqwetha iprojekthi yakhe yesiprofeto, yaye uya kubonisa ngokuthintela uMoses ukuba angangeni eKanan ukuba esi siphoso sikhulu kakhulu. Abangalukanga enyameni akusekho mthethweni ukuhlala kubantu basemhlabeni bamaYuda njengokuba abo balukileyo entliziyweni bekuya kuba njalo kubukumkani basezulwini banaphakade bukaThixo.

Gen. 17:15 : “ *Wathi uThixo kuAbraham, Uze ungabi sambiza umkakho uSarayi; kodwa igama lakhe liya kuba nguSara .*”

UAbram uthetha uyise wabantu kodwa uAbraham uthetha uyise wengxokolo. Ngokufanayo, uSarayi uthetha isidwangube kodwa uSara uthetha inkosazana.

UAbram sele enguyise kaIshmayeli, kodwa ukuguqulwa kwegama lakhe uAbraham kuyathetheleleka ekwandeni kwenzala yakhe ngoIsake unyana uThixo aya kumxelela ngaye, kungekhona ngoIshmayeli. Ngesizathu esifanayo, uSarayi oludlolo uya kuzala aze azale inkitha ngoIsake lize igama lakhe libe nguSara.

Gen.17:16 : “ *Ndiya kumsikelela, ndikunike unyana ngaye; ndiya kusisikelela, sibe ziintlanga; ookumkani bezizwe baya kuphuma kuyo .*”

UAbram uhamba noThixo, kodwa ubomi bakhe bemihla ngemihla bobasemhlabeni yaye busekelwe kwiimeko zendalo zasemhlabeni, kungekhona imimangaliso yobuthixo. Kwakhona kwingcinga yakhe unikela kumazwi kaThixo ingqiqo yentsikelelo ngendlela uSarayi awafumana ngayo unyana ngoHagare umkhonzazana wakhe.

Gen. 17:17 : “ Wawa uAbraham ngobuso; wahleka, wathi entliziyweni yakhe, Azi umntu ominyaka ilikhulu wozalelwa na? nokuba uSara, eminyaka imashumi asithoba, ebeza kuzala na? »

Eqonda ukuba uThixo wayenokuthetha ukuba uSarayi wayeza kuzala abantwana nakuba wayeludlolo yaye sele eneminyaka engama-99 ubudala, wahleka entliziyweni yakhe. Imeko ayinakucingelwa kumgangatho womntu wasemhlabeni kangangokuba le ngcamango yakhe ibonakala ingokwemvelo. Yaye uzinika intsingiselo iingcamango zakhe.

Gen. 17:18 : “ Wathi uAbraham kuThixo, Yoo! Ngamana uIshmayeli angaphila phambi kobuso bakho! »

Kucacile ukuba uAbraham uqiqa ngokwenyama kwaye uqonda kuphela ukwanda kwakhe ngoIshmayeli, unyana osele ezelwe kwaye eneminyaka eyi-13.

Gen. 17:19 : “ Wathi uThixo, Ewe, uSara umkakho uya kukuzalela unyana; umbize ngegama lokuba nguIsake. ndiwumise naye umnqophiso wam, ube ngumnqophiso ongunaphakade kwimbewu yakhe emva kwakhe .

Ezazi iingcinga zika-Abraham, uThixo uyamkhalimela aze asihlaziye eso saziso ngaphandle kokushiya nelinye ithuba lempazamo yokutolika.

Intandabuzo evezwa ngu-Abraham malunga nokuzalwa okungummangaliso kukaIsake iprofeta intandabuzo nokungakholwa ukuba uluntu luya kubonakala kuYesu Krestu. Kwaye amathandabuzo aya kumila kuhlobo lokugatywa ngokusemthethweni kwezala ka-Abraham ngokwenyama.

Gen 17:20 Ndikuvile ngoIshmayeli. Yabona, ndiya kumsikelela, ndimqhamisise, ndimandisile kakhulu kunene; uya kuzala abathetheli abalishumi elinababini, ndimenze uhlanga olukhulu .

UIshmayeli uthetha ukuba uThixo uvile, kananjalo, kolu ngenelelo, uThixo usalithethelela igama awamnika lona. UThixo uya kwenza ukuba ube nesiqhamo, uya kwande kwaye uya kubumba uhlanga olukhulu lwama-Arabhu olubunjwe “ziinkosana ezilishumi elinambini”. Eli nani le-12 liyafana noonyana abali-12 bakaYakobi bomanyano lwakhe olungcwele abaya kulandelwa ngabapostile abali-12 bakaYesu Kristu, kodwa okufanayo alithethi into efanayo kuba liqinisekisa uncedo lobuthixo kodwa ingelulo umanyano olusindisayo ngokuphathelele iprojekthi yakhe yobomi obungunaphakade. Ngaphezu koko, uIshmayeli nenzala yakhe baya kuba nobutshaba kubo bonke abo bangena kumanyano olungcwele lukaThixo, ngokulandelelana amaYuda emva koko abe ngamaKristu. Le ndima iyingozi iya kuvumela ukuzalwa komntwana ongekho mthethweni ngokulinganayo okucingelwa ngumama olidlolo notata ongakhathaliyo. Yiyo loo nto oonyana baka-Abraham benyama beya kuthwala kwa kwaeso siqalekiso kwaye ekugqibeleni baya kufumana ukwaliwa nguThixo.

Yakuba imazi uThixo nemilinganiselo yakhe, inzala kaIshmayeli inokukhetha ukuphila ngokwemigaqo yakhe de ingene kumanyano lwamaYuda, kodwa olu khetho luya kuhlala lulodwa njengosindiso olungunaphakade oluya kunikelwa kwabanyuliweyo. Ngokunjalo, njengabanye abantu bazo zonke imvelaphi, usindiso olukuKristu luya kunikelwa kubo kwaye indlela eya ephakadeni iya kuvulelwa kubo, kodwa kuphela ngomgangatho wokuthobela kaKristu umsindisi, owabethelelwa emnqamlezweni, owafayo novusiweyo.

Gen. 17:21: “ *Ndiwumise umnqophiso wam noIsake, oya kumzalelwa nguSara ngeli xesha nyakenye .*

Ekubeni uIshmayeli wayeneminyaka eli-13 ubudala ngexesha lalo mbono ngokwendinyana 27 , ngoko uya kuba neminyaka eli-14 ubudala ekuzalweni kukaIsake. Kodwa uThixo ubambebelele kule ngongoma: umnqophiso wakhe uya kumiselwa noIsake, kungekhona uIshmayeli. Kwaye uya kuzalwa nguSara.

Gen. 17:22: “ *Akugqiba ukuthetha naye, uThixo waziphakamisa ngaphezu koAbraham .*

Imbonakalo kaThixo inqabile yaye ikhethekile, yaye oku kuchaza isizathu sokuba abantu bangayiqhelanga imimangaliso yobuthixo nesizathu sokuba, njengoAbraham, ukuqika kwabo kuhlale kusekelwe kwimithetho yendalo yobomi basemhlabeni. Isigidimi sakhe sidluliselwe, uThixo uyarhoxa.

Gen. 17:23 : “ *UAbraham wamthabatha uIshmayeli unyana wakhe, nabo bonke ababezalelwe endlwini yakhe, nabo bonke abebathenge ngemali, yonke into eyindoda ebantwini bendlu ka-Abraham; wabalusa ke kwangaloo mini, ngokomthetho abemwisele umthetho kaThixo .*

Umyalelo owenziwe nguThixo uphunyezwa ngoko nangoko. Ukuthobela kwakhe kuwuthethelela umnqophiso wakhe noThixo. Le nkosi inamandla yamandulo yathenga izicaka kwaye newonga lobukhoboka lalikhokho kwaye ayizange ikhuphiswe. Enyanisweni, into eya kwenza lo mbandela uthandabuzeke kukusetyenziswa kogonyamelo nokuphathwa kakubi kwabakhonzi. **Imeko yobukhoboka ikwayileyo bonke abahlawulelweyo bakaYesu Kristu, kwananamhlanje .**

Gen. 17:24 : “ *UAbraham ubeminyaka imashumi asithoba anesithoba ezelwe, ukwaluka .*

Le ngcaciso isikhumbuza ukuba intobelo ifunwa nguThixo ebantwini, nokuba bangakanani na; ukusuka komncinci ukuya komdala.

Gen. 17:25 : “ *UIshmayeli unyana wakhe ebeminyaka ilishumi elinamithathu ezelwe, ukwaluswa kwakhe .*

Ngoko ke uya kuba mdala ngeminyaka eli-14 kunomkhuluwa wakhe uIsake, nto leyo eya kuqinisekisa ukuba uyakwazi ukumenzakalisa ngokwenene umninawa wakhe, unyana womfazi osemthethweni.

Gen. 17:26: “ *Waluswa ngaloo mini uAbraham, kwanoIshmayeli unyana wakhe .*

UThixo ukhumbula ukuba semthethweni kukaIshmayeli kuAbraham onguyise. Uwaluko lwabo oluqhelekileyo lulahlekisa, kanye njengokuba amabango enzala yawo athi aphuma kuThixo omnye. Ngenxa yokuba ukubanga uThixo, akwanelanga ukuba noyise wenyama ongukhokho omnye. Yaye xa amaYuda angakholwayo ebanga oku kunxulumana noThixo ngenxa ka-Abraham uyise, uya kuyikhanyela uYesu le mpikiswano, aze ababeke kuwo umtyholi, uSathana, uyise wobuxoki, nesibulala-mntu kwasekuqalekeni. Oko kwathethwa nguYesu kumaYuda awayenemvukelo exesha lakhe kusebenza kanye kuqheliselo lwethu lwama-Arabhu namaSilamsi.

Gen. 17:27 : “ *Namadoda onke endlu yakhe, azalelwe endlwini yakhe, nokuba ndizuzwe ngemali kubasemzini, aluswa kunye naye .*

Emva kwalo mzekelo wentobeko, siya kubona ukuba amashwa amaHebhere ashiya iJiphutha aya kuhlala evela ekuyijongeni kancinane le ntobelo uThixo ayifuna ngokupheleleyo, ngawo onke amaxesha kude kube sekupheleni kwehlabathi.

IGenesis 18

Ukwahlukana kwabazalwana abaziintshaba

Gen. 18:1 : *“UYehova wabonakala kuye eMiokini kaMamre, ehleli emnyango wentente yakhe, ekufudumaleni kwemini .*

Gen.18:2: *“ Wawaphakamisa amehlo akhe, wakhangela, nango amadoda amathathu emi ngakuye. Wathi akuwabona, wabaleka ukuya kuwahlangabeza esuka emnyango wentente yakhe waza waqubuda emhlabeni .*

UAbraham uneminyaka elikhulu ubudala, uyazi ukuba sele emdala ngoku kodwa usempilweni entle, ekubeni “ebaleka esiya kuwahlangabeza ” iindwendwe zakhe. Ngaba wayebaqonda njengabathunywa basezulwini, njengoko “equbuda emhlabeni ” phambi kwabo. Kodwa into ayibonayo "ngamadoda amathathu" kwaye sinokuyibona kwindlela asabela ngayo, imvakalelo yakhe yokubuk' iindwendwe ezenzekelayo esisiqhamo sobuntu bakhe bothando lwendalo.

Gen. 18:3: *“ Wathi, Nkosi, ukuba ndibabalwe nguwe, musa ukukha udlule kumkhonzi wakho .*

Ukubiza undwendwe ngokuthi “nkosi” kwakungumphumo wokuthobeka okukhulu kuka-Abraham yaye kwakhona akukho bungqina bokuba wayecinga ukuba wayethetha noThixo. Kungenxa yokuba, olu tyelelo lukaThixo kwinkangeleko yomntu epheleleyo lukhethekile ekubeni noMoses engayi kunikwa igunya lokububona “ uzuko ” lobuso bukaThixo ngokweEksodus 33:20 ukusa kweyama-23 : *“ Utsho uYehova ukuthi, Aniyi kukwazi. ndibone ubuso bam; ngokuba umntu akanakundibona aphile. Wathi uYehova, Nantsi ke indawo ngakum; uya kuma phezu kweliwa. Xa budlula ubuqaqawuli bam, ndiya kukubeka emqhokrwani weliwa, ndikugubungele ngesandla sam, ndide ndidlule. Kwaye xa ndijika isandla sam, uya kundibona ngasemva, kodwa ubuso bam abuyi kubonwa .* Ukuba umbono “wozuko ” lukaThixo walelwe, akazithinteli ukuba athabathe imbonakalo yomntu aze asondele kwizidalwa zakhe. UThixo uyakwenza oko ukutyelela uAbraham, umhlobo wakhe, kwaye uya kukwenza kwakhona ekwimo kaYesu Krestu ukususela ekukhawulweni kwakhe emvelweni kude kube sekufeni kwakhe.

Gen. 18:4 : *“ Mawuze nentwana yamanzi okuhlamba iinyawo zakho; ndiphumle phantsi kwalo mthi .*

Indinyana 1 yakwenza kwacaca, kushushu, nokubila kweenyawo kugutyungelwe luthuli lomhlaba ithethelela ukuhlamba iinyawo zabatyeleli. Ngumnikelo omnandi owenziweyo kubo. Yaye le ngqalelo iluzuko luka-Abraham.

Gen. 18:5 : “ *Ndiya kuthabatha iqhekeza lesonka, ndiyixhase intliziyo yakho; emva koko, uya kuqhubeka nohambo lwakho; ngokuba kungenxa yoko le nto ugqitha kumkhonzi wakho. Baphendula bathi: Yenza njengoko uthethile .*

Apha sibona ukuba uAbraham akazange azichaze ezi ndwendwe njengezidalwa zasezulwini. Inggalelo ayibonisayo kubo ke ngoko ibubungqina beempawu zakhe zendalo zobuntu. Uthobekile, unothando, uthantamisa, unesisa, uluncedo kwaye unobubele; izinto ezimenza athandwe nguThixo. Kule nkalo yomntu, uThixo uyakholiswa yaye uyawamkela onke amacebiso akhe.

Gen. 18:6 : “ *Wakhawuleza uAbraham, waya ententeni yakhe kuSara, wathi, Khawuleza, iiseha ezintathu zomgubo ocoliweyo, uxovule, wenze amaqebengwana ezonka .*

Ukutya kuluncedo kumzimba wenyama yaye ebona imizimba emithathu wenyama phambi kwakhe, uAbraham wayenokutya okulungiselelwe ukuvuselela amandla okwenyama eendwendwe zakhe.

Gen. 18:7: “ *Wagidima ke uAbraham, waya emhlambini wakhe, wathabatha ithole lenkomo, lithambile, lilungile, wanika umkhonzi, owakhawulezayo ukulilungisa .*

Ukukhethwa kwethole elithambileyo kubonisa ngakumbi ububele kunye nobubele bendalo; ukukholisa ummelwane wakhe. Ukufezekisa esi siphumo sinikezela ngeyona nto ingcono kwiindwendwe zayo.

Gen.18:8: “ *Wathabatha amasi, nobisi, nethole lenkomo elilungisiweyo, wabeka phambi kwawo. Wema ngakubo phantsi komthi. Kwaye badla .*”

Oku kutya kumnandi kunikwa abantu abangabaziyo, abantu angabaziyo kodwa abaphatha njengamalungu entsapho yakhe. Ukuzalwa kweendwendwe kuyinyani kuba zitya ukutya okwenzelwe umntu.

Gen. 18:9 : “ *Athi kuye, Uphi na uSara umkakho? Waphendula wathi: Nankuya ententeni .*

Ngobunzima bamamkeli-ndwendwe obuphumeleleyo ukuze kuzukiswe uThixo nolwakhe, iindwendwe zityhila ubunjani bazo bokwenyaniso ngokuthiya igama lomfazi wakhe, “uSara,” awathi uThixo wamnika lona kumbono wakhe wangaphambili.

Gen. 18:10 : “ *Athi omnye wabo, Ndiya kubuyela kuni ngelo xesha; yabona, uSara umkakho uya kuba nonyana. Weva uSara esemnyango wentente, yona esemva kwayo .*

Masiphawule ukuba kwimbonakalo yeendwendwe ezintathu, akukho nto ichaza uYaHWéh kwiingelosi ezibini ezihamba naye. Ubomi basezulwini bubonakaliswa apha kwaye butyhila intsingiselo elinganayo elawula apho.

Ngoxa enye yeendwendwe ezintathu ivakalisa ukuzalwa kukaSara okusondelayo, uphulaphule ekungeneni kwentente oko kuthethwayo kwaye isicatshulwa sichaza ukuba ngubani " *owayesemva kwakhe* "; into ethetha ukuba akazange ambone kwaye ngokobuntu akanakuqaphela ubukho bakhe. Kodwa babengomadoda.

Gen. 18:11 : “ *UAbraham noSara babesele bebadala, bekhulile ;*

Le ndinyana ichaza iimeko eziqhelekileyo zoluntu eziqhelekileyo kulo lonke uluntu.

Gen. 18:12 : “ Wahleka **ngaphakathi kwakhe** , esithi, Kungokunje ndisarhalela na, ndaluphele nje? Nawe nkosi yam mdala .

Phawula kwakhona ukuchaneka: “ Wahleka **ngaphakathi kwakhe** ”; ngokokude kungabikho bani umva ehleka, ingenguye uThixo ophilileyo, oziphengululayo iingcamango neentliziyo.

Gen. 18:13 *Wathi uYehova kuAbraham, Yini na ukuba uSara ahleke, esithi, Kuhleliwe nje ndiya kuzala na ndaluphele nje mna? »*

UThixo uthabatha ithuba lokutyhila ubuThixo bakhe, nto leyo ethethelela ukukhankanywa kukaYaHWéH kuba inguye othetha ngale mbonakalo yomntu kuAbraham. NguThixo kuphela onokuzazi iingcinga zikaSara ezifihlakeleyo kwaye ngoku uAbraham uyazi ukuba uThixo uthetha naye.

Gen. 18:14 : “ Kukho nto imangalisayo na kuYehova? Ngexesha elimisiweyo ndiya kubuyela kuni ngelo xesha; kwaye uSara uya kuba nonyana .”

UThixo uba negunya aze ahlaziye ingqikelelo yakhe ngokucacileyo ngegama elithi YaHWéH lobuthixo bakhe.

Gen. 18:15 : “ Waxoka uSara, esithi, Andihlekanga; Kuba wayesoyika. Kodwa yena wathi: “Hayi noko, uhlekile .”

“ USara waxoka ” itsho le vesi kuba uThixo wayiva ingcamango yakhe efihlakeleyo, kodwa akazange ahleke emlonyeni wakhe; ngoko yayibubuxoki obuncinane kuThixo kodwa kungekhona emntwini. Yaye ukuba uThixo uyamkhalimela, kungenxa yokuba akavumi ukuba uThixo ulawula iingcinga zakhe. Uyangqina, ade axoke; Kungenxa yoko le nto ezingisa ngokuthi: “ Ngokuchaseneyo (bubuxoki), uhlekile . Masingalibali ukuba umntu osikelelwe nguThixo nguAbraham kungekhona uSara, umfazi wakhe osemthethweni, ozuza kuphela kwintsikelelo yomyeni wakhe. Iingcamango zakhe sele zikhokelele kwisiqalekiso sokuzalwa kukaIshmayeli, utshaba oluza kuzuzwa kwixesha elizayo noza kukhuphisana noSirayeli; kuyinyani ukufeza iprojekthi yobuthixo.

Gen. 18:16 : “ Esuka la madoda ukuba emke, abheke eSodom. UAbraham wahamba nawo ukuba ahambe nawo .

Zicinyiwe, zondliwa yaye zihlaziyekile kuAbraham noSara ukuzalwa kwexesha elizayo konyana osemthethweni uIsake, iindwendwe zasezulwini zityhila kuAbraham ukuba utyelelo lwazo lwasemhlabeni lukwanolunye uthumo engqondweni: luphathelele iSodom.

Gen. 18:17: “ Wathi uYehova, Ndomfihlela na uAbraham into endiza kuyenza ?

Apha sinokusebenza ngokuthe ngqo kwale ndinyana kuAmosi 3:7: “ Kuba iNkosi, uYehova, akenzi nto ingathanga iluhlakaze ucweyo lwayo kubakhonzi bayo abaprofeti ”.

Gen. 18:18 : “ UAbraham uya kuba luhlanga olukhulu, olunamandla, zisikeleleke ngaye iintlanga zonke zehlabathi .

Ngenxa yokulahleka kwentsingiselo eqhelekileyo esetyenziswa kwisihlomelo esithi “ ngokuqinisekileyo ”, ndiyakhumbula ukuba lithetha: ngendlela ethile nepheleleyo. Ngaphambi kokuba atyhile iprojekthi yakhe etshabalalisayo, uThixo uyakhawuleza ukumqinisekisa uAbraham ngesikhundla sakhe phambi kobuso bakhe yaye uhlaziya iintsikelelo aya kumnika zona. UThixo uqala ukuthetha ngoAbraham emntwini wesithathu ukuze amphakamisele

kwinqanaba lembali yoluntu. Ukwenza njalo, ubonisa inzala yakhe yenyama kunye neyomoya imodeli ayisikelelayo kwaye ayikhumbulayo kwaye ayichaze kwindinyana ezayo.

Gen. 18:19 : “ *Ndimnyule yena, ukuze abawisele umthetho oonyana bakhe, nendlu yakhe emva kwakhe, bagcine indlela kaYehova, ngobulungisa nangobulungisa, ababalwe nguAbraham izithembiso, awazenzayo kuye . . .* ”

Into uThixo ayichazayo kule ndinyana yenza wonke umahluko ngeSodom aza kuyitshabalalisa. Kude kube sekuphelisweni kwephakade eli, abanyuliweyo balo baya kuba njengale nkcazo: Ukugcina indlela kaYehova kukwenza ubulungisa nokusesikweni; ubulungisa bokwenyaniso nokusesikweni kokwenyaniso uThixo aya kwakha phezu kweendinyana zomthetho ukuze afundise abantu bakhe amaSirayeli. Ukuhlonela ezi zinto kuya kuba yimeko yokuba uThixo ahlonene izithembiso zakhe zeentsikelelo.

Gen. 18:20: “ *Wathi uYehova, Sandile isikhalo ngeSodom neGomora, sikhulu isono sabo .* ”

UThixo uzisa lo mgwebo kwiSodom neGomora, izixeko zookumkani uAbraham awafika ukuze azincede xa zazihlaselwa. Kodwa kwakuseSodom apho umtshana wakhe uLote wakhetha ukuhlala khona, nentsapho yakhe nezicaka zakhe. Esazi iqhina lobudlelwane uAbraham analo ngomtshana wakhe, uThixo wandisa iindlela zokuhoya ixhego ukuze avakalise iinjongo zakhe kuye. Kwaye ukwenza oku, uzithobe kwinqanaba lomntu ukuze azenze umntu kangangoko kunokwenzeka ukuze azibeke kwinqanaba lokuqqa komntu ka-Abraham umkhonzi wakhe.

Gen. 18:21 : “ *Ndiya kuhla ke, ndikhangele ukuba baphelelisile na ngokwelizwi elifike kum; ukuba akunjalo, ndiya kwazi .* ”

La mazwi achasene nendlela uSara awayezicinga ngayo, kuba uThixo akanakulibetha ngoyaba izinga lokuziphatha okubi okuye kwafikelelwa kwezi zixeko zibini zaloo thafa nentabalala yentabalala yazo. Oku kusabela kutyhila inyameko ayithabathayo ukuze umkhonzi wakhe othembekileyo asamkele isigwebo esifanelekileyo somgwebo wakhe.

Gen.18:22: “ *Emka ke amadoda lawo, aya eSodom. Kodwa uAbraham wayesemi phambi koYehova .”* ”

Apha, ukwahlulwa kwezi ndwendwe kuvumela uAbraham ukuba achaze phakathi kwazo uThixo ophilayo, uYaHWéH, okhoyo kunye naye ngenkangeleko eqhelekileyo yomntu ekhuthaza ukutshintshiselana kwamazwi. UAbraham uya kuba nesibindi ukusa kwinqanaba lokuzibandakanya noThixo ngohlobo oluthile lwentengiselwano yokuzuza usindiso lwezixeko ezibini, esinye sazo esimiwe ngomtshana wakhe othandekayo uLote.

Gen. 18:23 : “ *Wasondela uAbraham, wathi, Ungade ubhebhetho olilungisa kunye nongendawo yini na? »* ”

Umbuzo obuzwe ngu-Abraham unesizathu, kuba kwizenzo zabo ezidibeneyo zobulungisa, uluntu lubangela ukufa kwamaxhoba amsulwa abizwa ngokuba ngumonakalo owenziweyo. Kodwa ukuba uluntu alukwazi ukuwenza umahluko, uThixo uyakwazi. Kwaye uya kunika ubungqina boku kuAbraham nakuthi bafunda ubungqina bakhe bebhayibhile.

Gen. 18:24 : “ *Mhlawumbi kukho amalungisa amashumi mahlanu phakathi komzi; »*

Kumphefumlo wakhe othambileyo nonothando, uAbraham uzele yinkohliso kwaye ucinga ukuba kunokwenzeka ukufumana abantu abangamalungisa abangama-50 kwezi zixeko zibini kwaye ubongoza aba bantu bangamalungisa abangama-50 ukuba bafumane kuThixo ubabalo lwezo zixeko zibini zisezidolophini. Kanye igama lobulungisa bakhe obugqibeleleyo obungenako ukubetha abamsulwa nabanetyala.

Gen. 18:25 : “ *Makube lee kuwe ukubulala olilungisa nongendawo, olilungisa njengongendawo; Kude nawe ! Umgwebi wehlabathi lonke akayi kwenza okusesikweni yini na? »*

Ngaloo ndlela uAbraham ucinga ukuyicombulula le ngxaki ngokukhumbuza uThixo ngoko angenakukwenza ngaphandle kokubukhanyela ubuntu bakhe obunxulunyaniswe nengqiqo yokusesikweni okugqibeleleyo.

18:26 *Wathi uYehova, Ukuba ndithe ndafumana amalungisa amashumi mahlanu eSodom, phakathi komzi, ndowuxolela umzi wonke ngenxa yawo .*

Ngomonde nangobubele uYehova wamvumela uAbraham ukuba athethe, yaye ekuphenduleni kwakhe wambonisa ukuba ulilungisa: kuba abantu abangamalungisa abayi-50 izixeko aziyi kutshatyalaliswa.

Gen. 18:27: “ *Waphendula uAbraham, wathi, Yabona, sendide ndathetha eNkosini, ndiluthuli nothuthu .*

Ngaba yingcamango “ *yothuli nothuthu* ” ukuba kuya kusala abantu abangahloneli Thixo emva kokutshatyalaliswa kwezixeko ezibini ezisentlanjeni? Sekunjalo, uAbraham uyavuma ukuba yena akayonto kodwa “ *uthuli nothuthu* ”.

Gen. 18:28 : “ *Hi ke, kuya kuqondwa isihlanu kumashumi amahlanu amalungisa, ukuba mahlanu ningáwonakalisa na umzi uphela? Wathi uYehova, Andiyi kuwonakalisa, ukuba ndithe ndafumana khona amalungisa amashumi mane anesihlanu .*

Inkalipho ka-Abraham iya kumkhokelela ekubeni aqhubeke nengxoxo yakhe ngokuthoba sihlandlo ngasinye inani labanyuliweyo ekunokwenzeka ukuba lifunyenwe yaye uya kumisa kwindinyana yama-32 ngenani lamalungisa alishumi. Kwaye ngamaxesha onke uThixo uya kusibabala ngenxa yenani elicetywe nguAbraham.

Gen. 18:29 : “ *Wathetha uAbraham kuye, wathi, Mhlawumbi kuya kubakho khona amashumi amane amalungisa. Wathi uYehova, Andiyi kwenza nto ngenxa yala mashumi mane .*

Gen. 18:30: “ *Wathi uAbraham, Mayingabi namsindo iNkosi, khe ndithethe mna; Mhlawumbi kuya kubakho amashumi amathathu amalungisa apho. Wathi uYehova, Andiyi kwenza nto, ukuba ndithe ndafumana khona amalungisa amashumi mathathu .*

Gen. 18:31: “ *Wathi uAbraham, Yabona, ndide ndathetha eNkosini. Mhlawumbi kuya kubakho amashumi amabini amalungisa apho. Wathi uYehova, Andiyi kuwonakalisa ngenxa yala mabini .*

Gen. 18:32 *Wathi uAbraham, Mayingabi namsindo iNkosi, khe ndithethe ngokwakalokunje; Mhlawumbi kuya kubakho amalungisa alishumi apho. Wathi uYehova, Andiyi kuwonakalisa ngenxa yala malungisa alishumi .*

Apha kugqiba ukuthethana kuka-Abraham oqondayo ukuba kukho umda omele ubekwe ngaphaya koko ukuzingisa kwakhe kuya kuba kungenangqiqo. Umisa kwini lamalungisa alishumi. Ukholelwa ngethemba lokuba eli nani labantu abangamalungisa limele lifumaneke kwezi zixeko zibini zonakeleyo, ukuba ubala uLote nezalamane zakhe kuphela.

Gen.18:33 *Wemka uYehova, akugqiba ukuthetha kuAbraham. UAbraham wabuyela ekhayeni lakhe .”*

Intlanganiso yasemhlabeni yabahlobo ababini, omnye uThixo wasezulwini noSomandla omnye, umntu, uthuli lomhlaba, iyaphela, yaye ngamnye ubuyela kwimisebenzi yakhe. UAbraham ngakwikhaya lakhe kunye noYHWH ngaseSodom naseGomora apho umgwebu wakhe otshabalalisayo uya kuwa khona.

Kutshintshiselwano lwakhe noThixo, uAbraham watyhila isimilo sakhe esingokomfanekiselo kaThixo, exhalabele ukubona okusesikweni kokwenyaniso kufezekiswa ngoxa enikela ubomi ixabiso labo elixabisekileyo elixabisekileyo. Kungeso sizathu le nto ukuthethathethana komkhonzi wakhe kuvuyisa kuphela kwaye kuyivuyise intliziyo kaThixo owabelana naye ngokupheleleyo ngeemvakalelo zakhe.

IGenesis 19

Ukwahlukana ngexesha likaxakeka

Gen.19:1 : “ *Zafika izithunywa ezibini eSodom ngokuhlwa; uLote ehleli esangweni laseSodom. Uthe akuzibona uLote, waphakama waya kuzikhawulela, wawa ngobuso emhlabeni .*

Siyayibona kolu kuziphatha impembelelo entle ka-Abraham kumtshana wakhe uLote ekubeni ebonakalisa ulwazelelelo olufanayo kwiindwendwe ezidlulayo. Yaye ukwenza oko ngengqalelo engakumbi, njengoko ezazi ihambo embi yabemi besixeko saseSodom awayezinze kuso.

Gen. 19:2 : “ *Wathi, Yabonani, zinkosi zam, makhe ningene endlwini yomkhonzi wenu, nilale khona; Hlamba iinyawo zakho; uya kuvuka kusasa, uqhubele phambili nohambo lwakho. Hayi, baphendula, siza kuchitha ubusuku esitratweni .*

ULote ukwenza kube ngumsebenzi wakhe ukwamkela abantu abadlula kwikhaya lakhe ukuze abakhusele kwizenzo zokungabi nazintloni nezolunya zabemi balapho abonakeleyo. Sifumana amazwi obubele afanayo nalawo uAbram wawathethayo kwiindwendwe zakhe ezintathu. Ngenene uLote yindoda elilungisa engazange ivume ukonakaliswa kukuhlalisana kwayo nezikrelemnqa zesi sixeko. Ezi ngelosi zimbini zize kutshabalalisa esi sixeko kodwa ngaphambi kokuba zisitshabalalise, zifuna ukubhidanisa ubungendawo babemi ngokubabambela besenza oku, bebonisa ubungendawo babo. Kwaye ukuze bafumane esi siphumo, kwanele ukuba bachithe ubusuku esitratweni ukuze bahlaselwe ngabantu baseSodom.

Gen. 19:3 : “ *Wazijoka kunene uLote, zada zeza kuye, zangena endlwini yakhe; wabenzela isidlo, wosa izonka ezingenagwele. Kwaye badla .* ”

ULote ke ngoko uyaphumelela ukubeyisela, balwamkela ububele bakhe; nto leyo esamnika ithuba lokubonisa ububele bakhe njengoko uAbraham wenzayo ngaphambi kwakhe. La mava abafundisa ukuba bafumane umphefumlo omhle kaLote, indoda elilungisa phakathi kwabantu abangenabulungisa.

Gen. 19:4 : “ *Engekalali, basuka abantu baloo mzi, abantu baseSodom, bayinqonga indlu, bethabathela kubantwana besa kumadoda amakhulu; bonke abantu beza bebaleka .* ”

Ukubonakaliswa kobungendawo kwabemi kudlulela ngaphaya koko bekulindelwe zizithunywa zezulu ezibini, ekubeni zize kubakhangele kwanakwindlu uLote awayezamkela kuyo. Qaphela inqanaba losulelo lobu bubi: " ukusuka kubantwana ukuya kubantu abadala ". Ngoko ke, isigwebo sikaYehova siyathetheleleka ngokupheleleyo.

Gen. 19:5 : “ *Bambiza uLote, bathi kuye, Aphi na laa madoda angene kuwe ngobu busuku? zikhuphele kuthi, sizazi .* ”

Abantu abangenalwazi banokukhohliswa ngeenjongo zamaSodom, kuba ayisosicelo sokwazana kodwa kulwazi ngokwengqiqo yebhayibhile yegama lomzekelo othi "uAdam wamazi umkakhe waza wazala unyana." Ukonakala kwaba bantu kuphelele kwaye akukho nyango.

Gen. 19:6 : “ *Waphuma uLote waya kuwo emnyango wendlu, waluvala ucango emva kwakhe .* ”

ULote onenkalipho okhawulezayo ukuya kuhlangebeza izidalwa ezinezithe nowakulumkelayo ukuluvala ucango lwekhaya lakhe ngasemva kwakhe ukuze akhusele iindwendwe zakhe.

Gen. 19:7 : “ *Wathi ke, bazalwana bam, musani ukwenza into embi; »* ”

Olungileyo uyala ongendawo ukuba angenzi okubi. Ubabiza ngokuba “ngabazalwana” ngenxa yokuba bangabantu abafana naye yaye unethemba lokusindisa abanye babo ekufeni abababalathisela kuko ihambo yabo.

Gen. 19:8 : “ *Yabonani, ndineentombi ezimbini ezingazani nandoda; ndobakhuphela phandle kuni, nenze kubo ngokuthanda kwenu; Kodwa la madoda musani ukwenza nto, kuba eye afika emthunzini wophahla lwam .* ”

KuLote, ukuziphatha kwabantu baseSodom kwafikelela incopho engazange ifike ngaphambili kula mava. Yaye ukuze akhusele iindwendwe zakhe ezimbini, ufika eze kunikela ngeentombi zakhe ezimbini ezisenyulu endaweni yazo.

Gen. 19:9 : “ *Bathi, Hamba! Babuya bathi, Lo ufikile engowasemzini, ufuna ukuba ngumgwebi. Ewe, siya kukwenza okubi ngakumbi kunabo. Bamxina uLote ngamandla, beza ukuluqhekeza ucango .* ”

Amazwi kaLote awayithobi le ndibano, yaye ezi zidalwa zoyikekayo, zithi, zilungiselela ukwenza okubi ngakumbi kuye kunakuzo. Emva koko bazama ukuqhekeza ucango.

Gen. 19:10 : “ *Amadoda lawo azolula izandla zawo, amngenisa uLote kuwo endlwini, aluvala ucango .* ”

Ngenkalipho uLote ngokwakhe esengozini, iingelosi ziyangenelela zize zingenise uLote endlwini.

Gen. 19:11 : “ *Ababetha ke abo bangasemnyango wendlu, bethabathela komncinane besa kwabakhulu, bada balufumana nzima umnyango* ” .

Ngaphandle, abona bantu basondeleyo banemincili babethwa ngobumfama; abahlali bendlu ke ngoko bakhuselwe.

Gen. 19:12 : “ *Athi amadoda lawo kuLote, Unabani na apha? Abakhwenyana, oonyana, neentombi, nabo bonke onabo esixekweni, **bakhuphe kule ndawo*** .

ULote wakholeka emehlweni ezithunywa zezulu nakuThixo owazithumayo. Ukuze ubomi bakhe busindiswe, umele “ **aphume** » esixekweni nasentlanjeni ngenxa yokuba izithunywa zezulu ziya kubatshabalalisa abemi bale ntlambo eya kuba ngummandla wamabhodlo njengesixeko saseAi. Ukunikelwa kwezithunywa zezulu kudlulela kuko konke okukokwakhe kwizidalwa eziphilayo ezingabantu.

Kulo mxholo **wokwahlula** umyalelo wobuthixo othi “ **phumani** ” usisigxina. Kungenxa yokuba ubongoza izidalwa zakhe ukuba **zizahlule** ebubini ngazo zonke iintlobo zazo, njengeecawa zamaKristu obuxoki. KwiSityhi.18:4 uyalela abanyuliweyo bakhe ukuba “ **baphume** »ye ” *iBhabhiloni Enkulu* ”, echaphazela kuqala inkolo yamaKatolika kwaye okwesibini inkolo yamaProtestanti ehlukeneyo, phantsi kweempembelelo eziye zahlala kude kube ngoku. Yaye njengokuba kwakunjalo ngoLote, ubomi babo buya kusindiswa kuphela ngokuthobela umyalelo kaThixo ngoko nangoko. Kuba, kamsinya nje wakuba ubhengeziwe umthetho oya kwenza ukuba iCawe iphumle ngomhla wokuqala isinyanzeliso, ukuphela kwexesha lobabalo kuya kufikelela esiphelweni. Kwaye ke kuya kuba kade kakhulu ukuba utshintshe uluvo lwakho kunye nesimo sakho malunga nale ngxaki.

Apha nditsalela ingqalelo yakho kwingozi emelwe ngokuhlehlisa ukuthathwa kwezizigqibo eziyimfuneko kude kube kamva. Ubomi bethu bubuthathaka, sinokufa ngenxa yokugula, ingozi, okanye ukuhlaselwa, izinto ezinokuthi zenzeke ukuba uThixo akakuxabisi ukucutha kwethu ukusabela, kwaye kule meko, ukuphela kwexesha lobabalo oluhlangeneyo lulahlekelwa kuko konke ukubaluleka kwalo. , ngokuba lowo ufe phambi kwakhe, ufela ukungalungisi kwakhe, nasekugwetyweni kwakhe nguThixo. Eyiqonda le ngxaki, uPawulos uthi kumaHebhere 3:7-8: “ *Namhlanje, ukuba nithe naliva ilizwi lakhe, Musani ukuzenza lukhuni iintliziyo zenu njengasengcaphukisweni...* ”. Ngoko ke, kusoloko kukho ukungxamiseka kokusabela kwisithembiso esenziwa nguThixo, yaye uPawulos uvakalelwa ngolu hlobo ngokutsho ku- Heb.4:1 : “ *Masoyike ngoko, likubon’ ukuba lihleli idinga lokungena ekuphumleni kwakhe, hleze kubekho kuni phakathi kwenu. akubonakali ngathi ufike emva kwexesha.* ”

Gen. 19:13: “ *Siya kuyonakalisa le ndawo, ngokuba sikhulu isikhalo ngabemi bayo phambi koYehova. UYehova usithume ukuba siyonakalise.* ”

Ngeli xesha, ixesha liyaphela, iingelosi zazisa uLote isizathu sobukho bazo ekhayeni lakhe. Isixeko kufuneka sitshatyalaliswe ngokukhawuleza ngesigqibo sikaYah.

Gen. 19:14 : “ *Waphuma, uLote, wathetha kubayeni beentombi zakhe, ababezeke iintombi zakhe, wathi, Sukani, niphume kule ndawo; ngokuba uYehova*

uya kuwutshabalalisa umzi. Kodwa, emehlweni abakhwenyana bakhe, wayebonakala eqhula .”

Abakhwenyana bakaLote ngokuqinisekileyo babengekho kwinqanaba lobungendawo bamanye amaSodom, kodwa usindiso lubalulekile kuphela. Kwaye ngokucacileyo, babengenayo. Iinkolelo zomkhwe wabo zazingenamdlu kubo, yaye ingcamango yequbuliso yokuba uThixo uYahweh wayekulungele ukusitshabalalisa eso sixeko yayingakholeleki kubo.

Gen. 19:15 : “ *Kwathi ngesifingo, izithunywa zambongoza uLote, zisithi, Vuka, thabatha umkakho, neentombi zakho zombini, aba banokufumaneka, hleze utshabalale emanxuweni alo mzi .*

Ukutshatyalaliswa kweSodom kubangela **ukwahlukana okubuhlungu** okutyhila ukhohlo kunye nokungabikho kokhohlo. Iintombi zikaLote zimele zikhethe phakathi kokulandela uyise okanye ukulandela indoda yazo.

Gen. 19:16 : “ *Kwakubon’ ukuba ulibele, amadoda ambamba ngesandla, yena, nomkakhe, neentombi zakhe zombini, ngokuba uYehova ebenenceba kuye; Bamthabatha ke bamshiya ngaphandle komzi .*

Kwesi senzo, uThixo usibonisa “ *isikhuni esithatyathwe emlilweni* ”. Kwakhona kungenxa kaLote olilungisa athi uThixo asindise, kunye naye, iintombi zakhe ezimbini nomfazi wakhe. Ngaloo ndlela, bekrazulwe esixekweni, bazifumanisa bengaphandle, bekhululekile yaye bephila.

Gen. 19:17 : “ *Ebakhupheni phandle, wathi omnye kubo, Zisindiseni, ngenxa yomphefumlo wenu; musani ukubheka emva kwakho, musani ukuma entilini yonke; sabelani entabeni, hleze nitshabalale .*

Usindiso luya kuba sentabeni, ukhetho olushiyelwe kuAbraham. Ngaloo ndlela uLote unokuyiqonda aze azisole ngempazamo yakhe ngokukhetha loo thafa nempumelelo yalo. Ubomi bakhe busesichengeni, yaye kuya kufuneka akhawuleze ukuba ufuna ukukhuseleka xa umlilo kaThixo ufika entlanjeni. Uyalelwa ukuba angajongi ngasemva. Umyalelo kufuneka uthathwe ngokoqobo nangokomfuziselo. Ikamva nobomi ziphambi kwabo basindileyo eSodom, kuba emva kwabo, kungekudala akuyi kubakho nto ngaphandle kwamabhodlo avuthayo atshiswa ngamatye esalfure aphoswe esibhakabhakeni.

Gen. 19:18 : “ *Wathi kuwo uLote, Yoo! Hayi, Nkosi! »*

Umyalelo wengelosi uyamothusa uLote.

Gen. 19:19 : “ *Uyabona, ndibabalwe nguwe, undenzele inceba enkulu, wawugcina umphefumlo wam; kodwa andinako ukubalekela entabeni ngaphambi kokuba ndifikelwe yintlekele, ndize nditshabalale .”*

ULote uyawazi lo mmandla ahlala kuwo yaye uyazi ukuba kuya kumthabatha ixesha elide ukufika entabeni. Yiyo loo nto ebongoza ingelosi kwaye innike esinye isisombululo.

Gen. 19:20 : “ *Yabona, lo mzi ukufuphi, ukuba ndingasabela kuwo, mncinane; Owu ! ukuba ndikwazi ukubalekela apho ... akuncinci? ... kwaye umphefumlo wam uphila! »*

Ekupheleni kwentlambo yiTsoar, igama elithetha encinci. Wasinda kwintlekele yaloo ntlambo ukuze abe yindawo yokusabela kaLote nentsapho yakhe.

Gen. 19:21: “ *Wathi kuye, Yabona, ndikwenzele olu lubabalo, ukuba ndingabi nako ukuwutshabalalisa umzi lo uthetha ngawo .* ”

Ubukho besi sixeko busanikela ubungqina kwesi siganeko simangalisayo esachaphazela izixeko ezikwintlambo yethafa apho zazimi khona izixeko ezibini iSodom neGomora.

Gen. 19:22 : “ *Khawuleza, uzimele khona, kuba andinakwenza nto ude ufike khona. Kungenxa yoko le nto kwathiwa igama leTsohare kulo mzi .* ”

Ngoku ingelosi ixhomekeke kwisivumelwano sayo ibe iza kulinda de uLote angene eTsohare ukuze ahlasele intlambo.

Gen. 19:23 : “ *Laliphuma ilanga ehlabathini, wangena uLote eTsohare .* ”

Kubantu baseSodom imini entsha yaba ngathi iyabhengezwa phantsi kwelanga elimnandi; usuku njengazo zonke ezinye...

Gen. 19:24: “ *Wanisa ke uYehova isulfure nomlilo ophuma ezulwini phezu kweSodom neGomora evela kuYehova .* ”

Esi senzo sobuthixo singummangaliso safumana ubungqina obunamandla ngokufunyaniswa kweArchaeologist yama-Adventist uRon Wyatt. Wachaza indawo yesixeko saseGomora emizi yayo yayame enye kwenye ngakwithambeka elingasentshona lentaba ekumda wale ntlambo. Umhlaba wale ndawo wenziwa ngamatye esulfure athi xa evezwe emlilweni asavutha nanamhlanje. Ummangaliso wobuthixo uqinisekiswa ngokupheleleyo kwaye ulufanele ukholo lwabanyuliweyo.

Ngokuchasene noko kwakusoloko kucingwa yaye kuthiwe, uThixo akazange abize amandla enyukliya ukuba atshabalalise le ntlambo, kodwa wabiza amatye esulfure nesulfure esulungekileyo, eqikelelwa kwi-90% yobunyulu, nto leyo ekhethekileyo ngokweengcali. Isibhakabhaka asithwali amafu esulfure, ngoko ke ndinokuthi le ntshabalalo ingumsebenzi womdali kaThixo. Unako ukuyidala yonke into ngokwemfuno yakhe ukususela ekudaleni kwakhe umhlaba, isibhakabhaka nayo yonke into ekuzo.

Gen. 19:25 : “ *Wayitshabalalisa loo mizi, nehewu lonke, nabemi bonke bemizi leyo, nezityalo zomhlaba .* ”

Yintoni enokusinda kwindawo ephantsi kwemvula yamatye esulfure evuthayo? Akukho nto, ngaphandle kwamatye kunye namatye esulfure asekho.

Gen. 19:26 : “ *Wabheka ngasemva umkaLote, waba yintsika yetyuwa .* ”

Oku kujonga ngasemva kumfazi kaLote kutyhila ukuzisola kunye nomdla ogciniweyo kule ndawo iqalekisiweyo. Le meko yengqondo ayimkholisi uThixo yaye uyenza yaziwe ngokuwuguqula umzimba wakhe ube yintsika yetyuwa, umfanekiso wobunyulu obupheleleyo bokomoya.

Gen. 19:27 : “ *UAbraham wavuka kusasa, ukuba aye kuloo ndawo wayemi kuyo ebusweni bukaYehova .* ”

Engazi nto ngomdlalo owenzekileyo, uAbraham ufika kum-oki kaMamre apho wamkela iindwendwe zakhe ezintathu.

Gen. 19:28 : “ *Wondela eSodom naseGomora, nakuwo wonke ummandla waloo mmandla. nanko kunyuka umsi emhlabeni, njengomsi weziko lemfutho .”* ”

Intaba yeyona ndawo ibalaseleyo yokujonga izinto. Ukususela ekuphakameni kwakhe, uAbraham nguye olawulayo kulo mmandla yaye uyayazi indawo ekuyo intlambo yeSodom neGomora. Ukuba umhlaba wendawo useyi-

incandescent brazier, ngasentla kunyuka umsi we-acrid obangelwa yisulfure kunye nokusetyenziswa kwazo zonke izinto eziqokelelwe kwisixeko ngumntu. Indawo igwetyelwe ubunyumba kude kube sekupheleni kwehlabathi. Apho sifumana amatye kuphela, amatye, amatye esalfure, netyuwa, ityuwa eninzi ekhuthaza ubunyumba bomhlaba.

Gen. 19:29 : “ *Xa uThixo wayitshabalalisayo imizi yaloo mmandla, wamkhumbula uAbraham; yaye wamhlangula uLote phakathi kobubi, awathi ngabo wazibhukuqa izixeko awayehlala kuzo uLote .*”

Le ngcaciso ibalulekile kuba isityhilela ukuba uThixo wamsindisa uLote ukuze akholise uAbraham, umkhonzi wakhe othembekileyo. Ngoko ke akazange ayeke ukumngcikiva ngokukhetha kwakhe intlambo echumileyo nezixeko zayo ezonakeleyo. Kwaye oku kuqinisekisa ukuba ngenene wasindiswa kwikamva elaziwa yiSodom “njengophawu oluxhwilwe emlilweni” okanye, ngokuchaneke kakhulu.

Gen. 19:30 : “ *ULote wemka eTsohare, wahlala entabeni, eneentombi zakhe zombini, ngokuba ebesoyika ukuhlala eTsohare. Wayehlala emqolombeni, yena neentombi zakhe zombini .*

Imfuneko yokwahlukana **ngoku** iyacaca kuLote. Yaye nguye ogqiba kwelokuba angahlali eTsohare leyo, nangona “incinane” yayihlaliswa ngabantu abonakeleyo nabanesono phambi koThixo. Kwelinye icala, uya entabeni yaye, kude lee kunabo bonke ubutofotofo, uhlala neentombi zakhe ezimbini emqolombeni, ikhusi lemvelo elikhuselekileyo elilungiselelwe yindalo kaThixo.

Gen. 19:31 : “ *Yathi enkulu kwencinane, Ubawo waluphele; yaye akukho mntu kwelo lizwe unokuza kuthi ngokwesiko lawo onke amazwe .*”

Akukho nto ilihlazo kumanyathelo awathatyathwa ziintombi ezimbini zikaLote. Intshukumisa yabo iyathetheleleka yaye iyamkelwa nguThixo ngenxa yokuba benza okuthile ngenjongo yokunika uyise inzala. Ngaphandle kwale nkuthazo eli nyathelo liya kuba ngumbulo.

Gen.19:32: “ *Yiza, simseze ubawo iwayini, silale naye, **ukuze silugcine uhlanga lukabawo .***”

Gen.19:33 : “ *Zamseza ke uyise iwayini ngobo busuku; Yalala enkulu kuyise, akakubona ukulala kwayo, nokuvuka kwayo .*”

Gen. 19:34 : “ *Ngengomso inkulu yathi kwencinane, Yabona, ndilele nobawo phezolo; masiphinde simseze iwayini ngobu busuku, sihambe siye kulala naye, **ukuze silusindise uhlanga lukabawo .***”

Gen.19:35 : “ *Zamseza ke uyise iwayini ngobo busuku; Yalala encinane kuye, akakubona ukulala kwayo, nokuvuka kwayo .*”

Ukungabikho zingqondweni kukaLothe kwesi senzo kunika inkqubo umfanekiso wokufakwa kwamadlozi okwenziwa kwizilwanyana nakubantu kwixesha lethu lokugqibela. Akukho nokuncinci ukukhangela ulonwabo kwaye into ayisothusi ngaphezu kokudityaniswa kwabazalwana noodade ekuqaleni kobuntu.

Gen. 19:36 : “ *Zamitha iintombi zombini zikaLote ngoyise .*

Kwezi ntombi zimbini zikaLote siphawula iimpawu ezibalaseleyo zokuzincama ukuze kuzuzwe imbeko kayise. Njengoomama abangatshatanga,

baya kukhulisa umntwana wabo bodwa, ngokusemthethweni ngaphandle koyise, yaye ngaloo ndlela bayakukhanyela ukuthabatha umyeni, iqabane, iqabane.

Gen.19:37: “ *Eyamazibulo yazala unyana, yambiza ngegama elinguMowabhi; yena nguyise wamaMowabhi unanamhla .*

Gen. 19:38 : “ *Nencinane yazala unyana, yambiza ngegama elinguBhenami; yena nguyise wonyana baka-Amon unanamhla .*

Kwisiprofeto sikaDaniyeli 11:41 , sifumana oku kukhankanywa ngabantwana boonyana ababini: “ *Uya kungena kwelona lizwe lihle kakhulu, bawe abaninzi; ke uEdom, noMowabhi , nentloko yoonyana baka- Amon , baya kuhlangukwa esandleni sakhe .* Ngoko ke, iqhina lokwenyama nelokomoya liya kumanyanisa le nzala kaSirayeli eyayisekelwe kuAbraham, ingcambu emva kukaHebhere wamaHebhere. Kodwa ezi ngcambu ziya kuxhokonxa iingxabano, zibangele inzala nxa nyane nohlanga lwakwaSirayeli. KuZefaniya 2:8 nese-9 , uThixo uprofeta ngentlekele eya kwehlela uMowabhi noonyana baka-Amon: “ *Ndikuvile ukunyelisa kukaMowabhi, nokunyelisa koonyana baka-Amon, ababatshabhisayo abantu bam, besukela phezulu emideni yakhe. Yiyo le nto ndiphila! utsho uYehova wemikhosi, uThixo kaSirayeli, ukuthi, UMowabhi uya kuba njengeSodom, noonyana baka-Amon babe njengeGomora, ummandla ogutyungelwe ngameva, umgodu wetyuwa, uyintlango ngonaphakade; abanye abantu bam baya kubaphanga, nelizwe lam eliseleyo lizidle ilifa .*

Oku kungqina ukuba intsikelelo kaThixo yayikuAbraham kuphela yaye ayizange ifumaneki nangabazalwana bakhe abazalwa nguyise omnye, uTera. Ukuba uLote wakwazi ukungenelwa kumzekelo ka-Abraham, kwakungayi kuba njalo kwinzala yakhe eyazalwa ziintombi zakhe ezimbini.

IGenesis 20

Ukwahlulwa ngewonga lomprofeti kaThixo

Ehlaziya amava kaFaro axelwe kwiGenesis 12, uAbraham ubonisa uSara umfazi wakhe njengodade wabo kuAbhimeleki, ukumkani waseGerare (iPalestina yangoku kufuphi neGaza). Kwakhona, intsabelo kaThixo emohlwayayo imenza afumanise ukuba umyeni kaSara ngumprofeti wakhe. Ngaloo ndlela amandla noloyiko luka-Abraham lwasasazeka kuwo wonke loo mmandla.

IGenesis 21

Ukwahlulwa kwabasemthethweni nabangekho mthethweni

Ukwahlula ngokuncama oko sikuthandayo

Gen.21:1 *UYehova wamvelela uSara njengoko abekuthethile; uYehova wamenzela uSara njengoko abekuthethile. »*

Kolu tyelelo, uThixo uphelela ukuba ludlolo ixesha elide kukaSara.

Gen.21:2: “ *Wamitha ke uSara, wamzalela uAbraham unyana ekwaluphaleni kwakhe, ngexesha elimisiweyo abelithethile uThixo kuye. »*

Isa. 55:11 siyakuqinisekisa oku: “ *Kuba njalo ngelizwi lam eliphuma emlonyeni wam, elithi: Aliyi kubuyela kum lilambatha, lingakwenzanga ukuthanda kwam, liyiphumeze iingcinga zam ”*; idinga elenziwa kuAbraham liyagcinwa, indinyana ke ngoko igwetyelwe. Lo nyana uza emhlabeni emva kokuba uThixo ebhengeze ukuzalwa kwakhe. IBhayibhile imchaza ‘njengonyana wedinga’, nto leyo eyenza uIsake abe ngumfuziselo wesiprofeto ‘woNyana kaThixo’ onguMesiya: uYesu.

Gen. 21:3 : “ *UAbraham wamthiya igama unyana wakhe abemzalelwe, awamzalayo uSara, igama elingulIsake. »*

Igama elithi Isaka lithetha ukuthi: uyahleka. Bobabini uAbraham noSara bahleka xa besiva uThixo echaza ngonyana wabo wexesha elizayo. Ukuba ukuhleka kovuyo kulungile, oku akunjalo ngokuhleka okuhlekisayo. Enyanisweni, omabini amaqabane ayesabela ngendlela efanayo ekubeni ayengamaxhoba ekhethe lomntu. Kuba babehleka xa becinga ngendlela abasabela ngayo abantu ababangqongileyo. Ukususela kumkhukula, ixesha lokuphila liye lafinyezwa kakhulu kwaye kubantu, iminyaka yobudala be-100 amanqaku aphezulu ubudala; apho silindele okuncinci ebomini. Kodwa iminyaka ayithethi nto kumxholo wobudlelwane kunye nomdali uThixo obeka imida yazo zonke izinto. Kwaye uAbraham ufumanisa oku kumava akhe kwaye ufumana, ngoThixo, ubutyebi, imbeko, nobutata, ngoku, ngokusemthethweni.

Gen. 21:4 : “ *UAbraham wamalusa ulsake unyana wakhe, akuba ntsuku zisibhozo ezelwe, njengoko uThixo abemwisele umthetho. »*

Nonyana osemthethweni uyaluswa. Umyalelo kaThixo uyathotyelwa.

Gen.21:5 : “ *UAbraham ubeminyaka ilikhulu ezelwe, ukuzalelwa kwakhe ulsake unyana wakhe. »*

Le nto iyamangalisa, kodwa hayi ngemigangatho yangaphambi konogumbe.

Gen. 21:6 : “ *Wathi uSara, Undihlekisile uThixo; oyivayo loo nto uya kuhleka nam. »*

USarah uyibona ihlekisa le meko kuba ungumntu kwaye ulixhoba lokucalulwa kwabantu. Kodwa lo mnqweno wokuhleka ukwabonisa uvuyo olungalindelekanga. NjengoAbraham umyeni wakhe, ufumana ithuba lokuzala ebudaleni obungasayi kuthelikelela ukuba oku ngokwendlela yokuphila kwabantu kuyinto eqhelekileyo.

Gen. 21:7 : “ *Wathi, Ngubani na obengatsholo kuAbraham ukuthi, USara wanyisa oonyana? Ngokuba ndimzalele unyana ekwaluphaleni kwakhe. »*

Le nto ikhethekile ngokwenene kwaye ingummangaliso ngokupheleleyo. Xa sijonga la mazwi kaSara kumgangatho wesiprofeto, sinokubona kuIsake unyana oprofeta ngomnqophiso omtsha kuKristu, ngoxa uIshmayeli eprofeta ngonyana womnqophiso wokuqala. Ngokumala kwakhe uKristu Yesu, lo nyana wemvelo owazalwa ngokwenyama ngomqondiso wolwaluko uya kugatywa nguThixo ngenxa yonyana onguKristu okhethwe ngokholo. NjengoIsake, uKristu umseki womnqophiso omtsha uya kuzalwa ngokungummangaliso ukuze atyhile aze amele uThixo ngenkangeleko yomntu. Ngokwahlukileyo koko,

uIshmayeli ukhawulwe kuphela kwiziseko zenyama kunye nokuqonda ngokungqongqo komntu.

Gen.21:8 : “ *Wakhula umntwana, walunyulwa; yaye uAbraham wenza isidlo esikhulu mhlana walunyulwayo uIsake.* »

Usana oluncanciswayo luya kuba ngumntwana ofikisayo, kwaye kuBawo uAbraham, ikamva livuleka elizele zizithembiso kunye nolonwabo alubhiyozela ngovuyo.

Gen. 21:9 : “ *USara wambona unyana kaHagare umYiputazana, awamzalela uAbraham, ehleka; Wathi kuAbraham :*

Ukuhleka ngokucacileyo kuthatha indawo enkulu ebomini besibini esisikelelekileyo. Inzondo nekhwele likaIshmayeli ngakuIsake, unyana osemthethweni, likhokelela ekubeni ahleke, amgculele. KuSara ke, ukuphela kokunyamezela, kufikelele esiphelweni; oku kuninzi kakhulu.

Gen.21:10 : “ *Mgxothe umkhonzazana nonyana wakhe; kuba unyana walo mkhonzazana akayi kulidla ilifa ndawonye nonyana wam uIsake.* »

Sinokuyiqonda indlela awayecaphuka ngayo uSarah kodwa khawujonge nam ngasentla. USarah uprofeta ngokungafaneleki komanyano lokuqala olungayi kudla ilifa kunye nabanyuliweyo abatsha, olusekelwe elukholweni kubulungisa bukaKristu Yesu.

Gen.21:11: “ *Kwaba kubi kunene emehlweni ka-Abraham ngenxa yonyana wakhe.* »

UAbraham akasabeli njengoSara kuba iimvakalelo zakhe ziphakathi koonyana bakhe ababini. Ukuzalwa kukaIsake akuyiphelisi iminyaka eli-14 yothando ebotshelwe kuIshmayeli.

Gen.21:12: “ *Wathi uThixo kuAbraham, Mayingabi mbi emehlweni akho ngenxa yenkwenkwe leyo, nangenxa yomkhonzazana wakho. Entweni yonke ayithethileyo uSara kuwe, phulaphula izwi lakhe; ngokuba uya kubizwa ngokuba yimbewu ngoIsake.* »

Kwesi sigidimi, uThixo ulungiselela uAbraham ukuba akwamkele ukwahlukaniswa kukaIshmayeli, unyana wakhe omkhulu. Oku **kwahlula** kukwiprojekthi kaThixo yesiprofeto; ekubeni eprofeta ngokusilela komanyano oludala lukaMoses. Njengomthuthuzeli, ngoIsake, Uya kuyandisa inzala yakhe. Yaye inzaliseko yeli lizwi lobuthixo iya kuba ngokumiselwa komnqophiso omtsha apho “ *abanyuliweyo* ” beya “ *kubizwa* ” ngesigidimi seVangeli kanaphakade kaThixo kuYesu Kristu.

Ke, ngokuxakayo, uIsake uya kuba ngusolusapho womnqophiso omdala kwaye kungaphezu kwako konke okukuYakobi, unyana wakhe ukuba ngokwenyama nomqondiso wolwaluko, uSirayeli kaThixo uya kusekwa phezu kweziseko zakhe. Kodwa indida kukuba lo Isake mnye uprofeta kuphela izifundo eziphathelele umnqophiso omtsha kuKristu.

Gen. 21:13 : “ *Kananjalo unyana womkhonzazana ndiya kumenza uhlanga, ngokuba eyimbewu yakho.* »

UIshmayeli ngusolusapho wezizwe ezininzi zoMbindi Mpuma. De uKristu wabonakala elungiselela ubulungiseleli bakhe basemhlabeni, ukuba semthethweni kokomoya kwakuxhomekeke kwinzala yaba nyana babini baka-Abraham kuphela.

Ihlabathi laseNtshona laliphila ngeendlela ezininzi zobuhedeni, libutyeshela ubukho bomdali omkhulu uThixo.

Gen. 21:14 : “ *Wavuka kusasa uAbraham, wathabatha isonka nentsuba yamanzi, wanika uHagare, ebeka emagxeni akhe, wamnika nomntwana, wamndulula . Wemka ke, wabhadula entlango yaseBher-shebha. »*

Ukungenelela kukaThixo kwamthoba uAbraham. Uyazi ukuba uThixo ngokwakhe uya kumjonga uHagare noIshmayeli yaye uyavuma **ukwahlukana** nabo, kuba uthembele kuThixo ukuba uya kubakhusela nokubakhokela. Kuba yena ngokwakhe uye wakhuselwa waza wakhokelwa nguye ukuza kuthi ga ngoku.

Gen.21:15: “ *Aphela amanzi entsubeni yewayini, wayiphosa inkwenkwe phantsi kwetyholo ;*

Kwintlango yaseBher-shebha, amanzi athathiweyo atsha ngokukhawuleza kwaye ngaphandle kwamanzi, uHagare ubona kuphela ukufa njengesiphumo sokugqibela kwimeko yakhe engathandekiyo.

Gen.21:16 : “ *Waya wahlala phantsi malunga nesaphetha; ngokuba ubesithi, Mandingayiboni isifa umntwana. Wahlala phantsi malungana naye, waphakamisa izwi lakhe, walila. »*

Kule meko iqatha, okwesihlandlo sesibini, uHagare ulila iinyembezi zakhe phambi kobuso bukaThixo.

Gen.21:17: “ *Waliva uThixo ilizwi lomntwana, sambiza uHagare ezulwini, isithunywa sikaThixo, sathi kuye, Ukhathazwa yintoni na, Hagare? Musa ukoyika, kuba uThixo ulivile ilizwi lomntwana apho akhona. »*

Yaye okwesihlandlo sesibini, uThixo uyangenelela aze athethe naye ukuze amqinisekise.

Gen. 21:18 : “ *Vuka, umthabathe umntwana, umbambe ngesandla sakho; kuba ndiya kuyenza uhlanga olukhulu. »*

Ndiyanikhumbuza, umntwana uIshmayeli usekwishumi elivisayo ukusuka kwi-15 ukuya kwi-17 ubudala, kodwa nangona kunjalo ungumntwana ophantsi konina uHagare kwaye bobabini abasenawo amanzi okusela. UThixo ufuna ukuba amxhase unyana wakhe kuba ulindelwe likamva elinamandla.

Gen.21:19 : “ *UThixo wawavula amehlo akhe, wabona iqula lamanzi; waya wayizalisa intsuba ngamanzi, wayiseza inkwenkwe. »*

Umphumo wommangaliso okanye akunjalo, eli qula lamanzi libonakala ngexesha elifanelekileyo ukunika uHagare nonyana wakhe incasa yobomi. Yaye ubomi babo buxhomekeke kuMdali onamandla ovula okanye ovala umbono nobukrelekrele bezinto.

Gen.21:20: “ *UThixo waba nomntwana lowo, wakhula, wahlala entlango, waba ngumtoli. »*

Ngoko ke intlango ayizange ingabi nanto ukususela oko uIshmayeli wayezingela izilwanyana awayezixhela ngesaphetha sakhe ukuze azidle.

Gen.21:21 : “ *Wahlala entlango yaseParan; unina wamzekela umfazi ezweni laseYiputa. »*

Ngoko ke, iqhina eliphakathi kwamaIshmayeli namaYiputa liya komelela yaye ekuhambeni kwexesha usukuzwano lukaIshmayeli noIsake luya kwanda ukusa kwinqanaba lokuba babe ziintshaba zokwemvelo ezihlala zihleli.

Gen. 21:22 : “ Kwathi ngelo xesha, uAbhimeleki noPikoli umthetheli womkhosi wakhe, wathetha kuAbraham, besithi; UThixo unawe kuyo yonke into oyenzayo. »

Amava abangelwa kukubonakaliswa kukaSara njengodade wabo, izinto ezibhalwe kwiGen.20, afundisa u-Abhimeleki ukuba uAbraham wayengumprofeti kaThixo. Ngoku uyoyika kwaye uyoyika.

Gen. 21:23 : “ Ngoko ndifungele uThixo apha, ukuba akuyi kundixokisa mna, noonyana bam, nabazukulwana bam, ngokwenceba endiyenzileyo kuni; ukuya kwilizwe ohleli kulo. »

UAbhimeleki akasafuni ukuba lixhoba lamaqhinga ka-Abraham kwaye unqwenela ukufumana kuye izibophelelo eziqinileyo nezingagungqiyo kumanyano loxolo.

Gen.21:24: “ Wathi uAbraham, Mna ndofunga. »

UAbraham akananjongo imbi ngoAbhimeleki kwaye unokusivuma esi sivumelwano.

Gen.21:25: “ UAbraham wamkhalimela uAbhimeleki ngenxa yequla lamanzi, ababelithabathe ngegunya abakhonzi baka-Abhimeleki; »

Gen. 21:26 Wathi uAbhimeleki, Bendingazi ukuba yenziwe ngubani na le nto, nawe akwaba wandiyala ngayo; »

Gen.21:27: “ UAbraham wathabatha impahla emfutshane, neenkomo, wanika uAbhimeleki, benza umnqophiso bobabini. »

Gen.21:28 : “ Wawahlula uAbraham amatakane asixhenxe emhlambini; »

Ukhetho olwenziwa nguAbraham ‘Iwezimvu ezisixhenxe’ lungqina ukunxulumana kwakhe nomdali uThixo afuna ngaloo ndlela ukunxulumanisa nomsebenzi wakhe. UAbraham uphambukele kwilizwe lasemzini kodwa ufuna ukuba isiqhamo somsebenzi wakhe sihlale siyimpahla yakhe.

Gen. 21:29 Wathi uAbhimeleki kuAbraham, Ayintoni na la matakane asixhenxe uwakhethileyo? »

21:30 Wathi, La matakane ezimvu asixhenxe wowathabatha esandleni sam, abe bubungqina bam bokuba ndilimbile eli qula. »

Gen.21:31 Ngenxa yoko bathi loo ndawo yiBher-shebha; ngokuba kulapho bafungayo bobabini. »

Iqula ekuthethwa ngalo lathiywa ngegama elithi “shebha” eliyincambu yenani elithi “sixhenxe” ngesiHebhere, nesilifumana kwigama elithi “shabbat” elichaza usuku lwesixhenxe, uMgqibelo wethu ongcwalisiweyo ekuphumleni kweveki nganye nguThixo. ukususela ekuqaleni kwendalo yakhe yasemhlabeni. Ukugcina inkumbulo yolu manyano, iqula lalibizwa ngokuba “liqula labasixhenxe”.

Gen.21:32: “ Benza ke umnqophiso eBher-shebha. Wesuka ke uAbhimeleki noPikoli umthetheli womkhosi wakhe, babuyela ezweni lamaFilisti. »

Gen.21:33 : “ UAbraham watyala umtamariske eBher-shebha; walinqula khona igama likaYehova, uThixo ongunaphakade. »

Gen. 21:34 : “ UAbraham waphambukela ezweni lamaFilisti imihla emininzi. »

UThixo wayelungiselele iimeko zoxolo nenzolo kumkhonzi wakhe.

IGenesis 22

Ukwahlukana kukayise kunye nonyana okuphela kwakhe kwabingelela

Esi sahluko sama-22 sinikela umxholo wesiprofeto kaKristu owanikelwa njengedini likaThixo njengoYise. Ibonisa umgaqo wosindiso olulungiselelwe emfihlekweni nguThixo ukususela ekuqaleni kwesigqibo sakhe sokudala abalingane abakhululekileyo, abakrelekrele nabazimeleyo abachasene naye. Eli dini liya kuba lixabiso elifunekayo ukuze afumane imbuyiselo yothando kwizidalwa zakhe. Abanyuliweyo baya kuba ngabo baye basabela kulindelo lukaThixo ngenkululeko epheleleyo yokuzikhethela.

Gen. 22:1 : “ *Emva koko uThixo wamvavanya uAbraham, wathi kuye, Abraham! Wathi yena, Ndikho; »*

UAbraham umthobela kakhulu uThixo, kodwa oku kuthobela kunokufikelela kude kangakanani? UThixo sele eyazi impendulo, kodwa uAbraham kufuneka ashiye ngasemva kwakhe, njengobungqina kubo bonke abanyuliweyo, ubungqina obubambekayo bentobeko yakhe engumzekelo emenza alufanelekele uthando lukaThixo wakhe olumenza usolusapho osizukulwana sakhe siya kuthotyelwa luthando lukaThixo. ukuzalwa kukaYesu Kristu.

Gen. 22:2 : “ *Wathi uThixo, Thabatha unyana wakho, emnye kuwe, omthandayo, uIsake; yiya ezweni laseMoriya, umnyuse khona abe lidini elinyukayo, phezu kwentaba endokuxelela yona. »*

UThixo ucinezela ngabom koko kubuhlungu, ukusa kumda wokunyamezela eli xhego lineminyaka engaphezu kwekhulu. Ngokungummangaliso uThixo wamnika uvuyo lokufumana unyana noSara, umfazi wakhe osemthethweni. Kwakhona, uya kusifihla kwabo bamngqongileyo isicelo esimangalisayo sikaThixo: “ *Nikela unyana wakho okuphela kwakhe njengombingelelo* ”. Kwaye impendulo ka-Abraham iya kuba neziphumo ezingunaphakade kulo lonke uluntu. Kuba, emva kokuba uAbraham evumelene nokunikela ngonyana wakhe, uThixo akasayi kuba nako ukuwuncama usindiso lwakhe; ukuba wayenokucinga ngokuyincama.

Masiqaphele umdla wokuchaneka: “ *kwenye yeentaba endiza kukuxelela yona* ”. Le ndawo ichanekileyo ilungiselelwe ukufumana igazi likaKristu.

Gen. 22:3 : “ *Wavuka uAbraham kusasa, walibopha iesile lakhe, wathabatha abakhonzi ababini, noIsake unyana wakhe. Wacanda iinkuni zedini elinyukayo, wesuka waya endaweni abemxelele yona uThixo. »*

UAbraham wagqiba kwelokuba akuthobele oku kugqith’ emgceni yaye ngokufa emphefumleni wakhe, walungiselela ukulungiselela umsitho wokuphalazwa kwegazi ngokomyalelo kaThixo.

Gen. 22:4 : “ *Ngomhla wesithathu uAbraham wawaphakamisa amehlo akhe, wayibona loo ndawo ikude. »*

Ilizwe laseMoriya likuhambo lweentsuku ezintathu ukusuka kwindawo ahlala kuyo.

22:5 *Wathi uAbraham kubakhonzi bakhe, Hlalani apha ne-esile; Mna nalo mfana siya kunqula kude kangaka, sobuyela kuwe. »*

Isenzo esibi aza kusenza akafuni mangqina. Yena _ **ahlukane ke** nabakhonzi bakhe ababini, abaya kulinda ukubuya kwakhe.

Gen. 22:6 : “ *UAbraham wathabatha iinkuni zedini elinyukayo, wazibeka phezu koIsake unyana wakhe, wawuphatha ngesandla umlilo, nesitshetshe. Bahamba ke bobabini kunye . »*

Kulo mbono wesiprofeto, kanye njengokuba uKristu kuya kufuneka athwale “ipatibulum” enzima ekuya kubethelelwa kuyo izandla zakhe, uIsake uthwaliswa iinkuni eziya kuthi, zitshiswe, ziwudle umzimba wakhe wedini.

Gen. 22:7 *Wathi uIsake kuAbraham uyise, Bawo! Wathi yena, Ndilapha, nyana wam! Wathi uIsake, Nanku umlilo neenkuni; Iphi na ke imvana yedini elinyukayo? »*

UIsake uye wabona amadini amaninzi onqulo yaye kufanelekile ukumangaliswa kukungabikho kwesilwanyana ekuza kubingelelwa ngaso.

Gen. 22:8 : “ *Wathi uAbraham, UThixo wozibonela imvu yedini elinyukayo, nyana wam. Bahamba ke bobabini kunye. »*

Le mpendulo ka-Abraham yaphefumlelwa ngokuthe ngqo nguThixo kuba iprofeta ngokumangalisayo ngedini elikhulu uThixo aya kulinikela ngokuzinikela ekubetheleleni enyameni yomntu, ngaloo ndlela elungiselela intswelo yaboni abanyuliweyo yoMsindisi osebenzayo nolilungisa kwimfezeko yobuthixo. Kodwa uAbraham akaliboni elikamva lisindisayo, le ndima kaKristu uMsindisi eyaprofetwa ngesilwanyana esibingelelwe ku-YaHWéH, uThixo onamandla onke. Kuye, le mpendulo ivumela nje ukuba afumane ixesha, njengoko ejonge ngoloyiko kulwaphulo-mthetho ekuya kufuneka alwenzile.

Gen. 22:9 : “ *Bafika endaweni abethethe kuye uThixo, wakha khona uAbraham esibingelelo, wazicwangcisa iinkuni. Wambopha uIsake unyana wakhe, wambeka esibingelelweni phezu kweenkuni. »*

Ngelishwa ka-Abraham phambi kwesibingelelo, akusekho ndlela yakuzifihla kuIsake ukuba nguye oya kuba imvu yedini. Ukuba uBawo uAbraham wazibonakalisa engowongamileyo kolu kwamkelwa lungaqhelekanga, ukuziphatha kakuhle kukaIsake kubonakalisa oko uYesu Krestu wayeya kuba kuko ngexesha lakhe: egqwesileyo ekuthobeleni nasekuzincameni kwakhe.

Gen.22:10: “ *Wasolula uAbraham isandla sakhe, wathabatha isitshetshe, ukuba amsike unyana wakhe. »*

Qaphela ukuba ukusabela, uThixo ulinda de kube sekupheleni kovavanyo ukuze anike ubungqina babanyulwa bakhe bexabiso lokwenene nokunyaniseka. “ *Imela esandleni* ”; okuseleyo kukuba kuxhelwe uIsake njengezimvu ezininzi esele zibingelelwe.

Gen. 22:11 *Samemeza kuye isithunywa sikaYehova sisemazulwini, sathi, Abraham! Abraham! Wathi yena, Ndikho; »*

Imbonakaliso yokholo luka-Abraham oluthobelayo lwenziwa lwaza lwenziwa ngokugqibeleleyo. UThixo uyayiphelisa intlungu yendoda endala neyonyana wayo efanelwe yiyo nothando lwakhe.

Qaphela, nanini na ebizwa nguThixo okanye unyana wakhe, uAbraham usoloko ephendula ngokuthi, “ *Ndikho* .” Le mpendulo izenzekelayo iphuma kuye ingqina isisa kunye nendalo yakhe evulelekileyo ngakummelwane wakhe. Ngaphezu koko, yahlukile kwisimo sengqondo sika-Adam owabanjiswa sisono waza wazifihla kuThixo, kangangokuba uThixo kwafuneka athi kuye: “ *Uphi na?* ”.

Gen.22:12: “ *Sathi isithunywa, Musa ukusa isandla sakho phezu komntwana, ungamenzi nto; ngokuba ndiyazi ngoku ukuba uyamoyika uThixo, akwanqaba nonyana wakho okuphela kwamzelelo.* »

Ngokubonakaliswa kokholo lwakhe oluthembekileyo noluthobelayo, uAbraham unokuba semehlweni abo bonke, yaye de kuse ekupheleni kwehlabathi, aboniswe njengomzekelo wokholo lokwenyaniso, nguThixo, de kufike uKristu oya kumenza umntu. guqukani kwingqibelelo yobuThixo. Kukulo mzekelo wentobelo egqibeleleyo athi uAbraham abe nguyise wokomoya wamakholwa okwenyaniso asindiswe ngegazi likaYesu Kristu elaphalalayo. Kula mava, uAbraham usandula ukudlala indima kaThixo uYise oya kunikela njengedini lokwenyani nelinokufa, unyana wakhe okuphela kwakhe ogama linguYesu waseNazarete.

Gen. 22:13 : “ *UAbraham wawaphakamisa amehlo akhe, wabona inkunzi yegusha ngasemva etyholweni, ineempondo; waya uAbraham, wayithabatha inkunzi yegusha, wayinyusa ukuba ibe lidini elinyukayo esikhundleni sonyana wakhe.* »

Kweli nqanaba, uAbraham unokuqonda ukuba impendulo yakhe kuIsake, “ *nyana wam, uThixo uya kuzilungiselela imvana yedini elinyukayo* ,” yayiphefumlelwe nguThixo, kuba “ *imvana* ”, eneneni, “ *inkunzi yegusha* ” yayiphefumlelwe nguThixo. , ngokwenene “ *silungiselelwe* ” nguThixo yaye sinikelwa nguye. Qaphela ukuba izilwanyana ekubingelelwe ngazo kuYahweh zisoloko zingamadoda ngenxa yoxanduva nolawulo olunike umntu, indoda enguAdam. UKristu uMhlawuleli naye uya kuba yindoda.

Gen. 22:14: “ *UAbraham wathi igama laloo ndawo linguYehova; Kungenxa yoko le nto kuthiwa namhla, Entabeni kaYHWH uya kubonakala.* »

Igama elithi “ *YaHWéH Jireh* ” lithetha ukuthi: YaHWéH uya kubonakala. Ukwamkelwa kweli gama sisiprofeto esiyinyaniso evakalisa ukuba kwilizwe laseMoriya, uThixo omkhulu ongabonakaliyo oxhokonxa uloyiko noloyiko uya kubonwa ngenkangeleko eyoyikekayo yomntu, ukuze azise aze azuze usindiso lwabanyuliweyo. Yaye imvelaphi yoku kumiselwa, ukunikelwa kukaIsake njengedini, ingqina ubulungiseleli basemhlabeni ‘ *beMvana kaThixo esusa izono zehlabathi* . Esazi ukuba uThixo unomdla kwintlonelo yakhe ngemifuziselo nemizekelo eveliswa ngokutsha yaza yaphindwa, kuyabonakala ukuba uAbraham walinikela idini lakhe kwalapho, kwiinkulungwane ezili-19 kamva, uYesu awayeza kubethelelwa khona, emazantsi eNtaba yeGolgotha. , ngaphandle kweYerusalem, isixeko, okwexeshana kuphela, singcwele.

Gen. 22:15: “ *Sambiza ke okwesibini isithunywa sikaYehova ezulwini uAbraham, ukuba siphume amazwini* .

Esi sihelegu soyikekayo siya kuba sesokugqibela kuAbraham. UThixo wamfumana usulusapho ofanelekileyo ongumzekelo wokholo oluthobelayo, yaye wamazisa oko.

Gen. 22:16 : “ *Wathi, Ndizifungile ilizwi likaYehova. ngokuba uyenzile le nto, akwanqaba nonyana wakho, emnye kuwe,*

UThixo ugxininisa la mazwi “ *okuphela konyana wakho* ”, ngenxa yokuba baprofeta ngedini lakhe elizayo ngoYesu Kristu ngokutsho kukaYohane 3:16 : “ *Wenjenje uThixo ukulithanda kwakhe ihlabathi, ude wancama uNyana wakhe okuphela kwamzeleyo, ukuze bonke abakhohlwayo kuye bangafi. batshabalale, kodwa babe nobomi obungunaphakade .”*

22:17 *Ndiya kukusikelela ndiyandise imbewu yakho njengeenkwenkwezi zezulu, nanjengentlabathi eselunxwemeni lolwandle; imbewu yakho ilidle ilifa isango leentshaba zayo. »*

Ingqalelo ! Intsikelelo ka-Abraham ayizuzwa ilifa, ilungiselelwe yena yedwa yaye indoda okanye umfazi ngamnye kwinzala yakhe umele afanelwe yintsikelelo kaThixo. Kuba uThixo umthembisa inzala eninzi kodwa phakathi kwale nzala, ngabanyuliweyo kuphela abaya kwenza ngokunyaniseka okufanayo kunye nentobeko efanayo abaya kusikelelwa nguThixo. Unokwandula ke ulinganise konke ukungaqondi kokomoya kwamaYuda awayezibanga ngekratshi ukuba angoonyana baka-Abraham yaye ke ngoko ayengoonnyana ababefanele ilifa leentsikelelo zakhe. UYesu wabakhanyela ngokuwabonisa amatye, esithi kula matye uThixo unokunika uAbraham inzala. Yaye wababala njengoyise wabo, kungekhona uAbraham, kodwa umtyholi.

Ekoyiseni kwakhe ilizwe lakwaKanan, uYoshuwa uya kuhlutha isango leentshaba zakhe, eyokuqala eya kuwa isixeko saseYeriko. Ekugqibeleni, kunye noThixo, abangcwele abanyuliweyo baya kufumana umnyango oya kutshaba lokugqibela: “ *IBhabhiloni Enkulu* ” ngokweemfundiso ezahlukahlukeneyo ezityhilwe kwiApocalypse kaYesu Kristu.

Gen. 22:18 : “ **Zisikelelwe ngembewu yakho zonke iintlanga zehlabathi , ngokuba uliphulaphule ilizwi lam. »**

Ngokwenene “ *Ziintlanga zonke zomhlaba* ”, kuba isiphso sosindiso esikuKristu sinikelwa kubo bonke abantu, bevela kuzo zonke imvelaphi nabo bonke abantu. Kodwa ezi ntlanga zikwaxhomekeke kuAbraham isibakala sokuba wakwazi ukufumana izihlabo zobuthixo ezatyhilwa kumaHebhere awayephuma kwilizwe laseYiputa. Usindiso kuKristu lufunyanwa ngokusikelelwa kabini kuka-Abraham kunye nenzala yakhe emelwe ngabantu abangamaHebhere kunye noYesu waseNazarete, uYesu Kristu.

Kunqweneleka ukuphawula ngokucacileyo, kule ndinyana, intsikelelo nonobangela wayo: intobelo evunyiweyo nguThixo.

Gen.22:19 : “ *Ekubuyeni kuka-Abraham kubakhonzi bakhe, besuka baya kunye eBher-shebha; ngokuba uAbraham ebehleli eBher-shebha. »*

Gen. 22:20: “ *Kwaxelwa kuAbraham emveni kwezi zinto, kwathiwa, Yabona, uMilka naye uzalele uNahore, umkhuluwa wakho, oonyana .*

Iindinyana ezilandelayo zenzelwe ukulungiselela ikhonkco elithi “ *Rebheka* ” oya kuba ngumfazi ofanelekileyo onyulwe nguThixo kuIsake

othembekileyo nothobekileyo. Uya kuthatyathwa kwintsapho esondeleyo ka-Abraham kwinzala yomntakwabo uNahore.

Gen. 22:21: “ *U-Utse amazibulo akhe, nguBhuzi umninawa wakhe, uKemuweli, uyise ka-Aram ;*

Gen. 22:22 : “ *noKesede, noHazo, noPildashe, noJidlafu, noBhetuweli; »*

Gen.22:23 : “ *UBhetuweli wazala **uRebheka** . Ngabo abo oonyana basibhozo, uMilka wabazalela uNahore, umntakwabo Abraham . »*

Gen. 22:24 : “ *Neshweshwe lakhe, eligama linguRewuma, lazala uTebhaki, noGaham, noTahashe, noMahaka. ”.*

Ukuzaliseka kwezithembiso ezenziwa kuAbraham

IGenesis 23 ibalisa ngokufa nokungcwatywa kukaSara umfazi wakhe eHebron, kumqolomba waseMakapela. UAbraham wathabatha indawo yokungcwaba kumhlaba wakwaKanan ngoxa wayelindele ukuba uThixo alinike lonke ilizwe kwinzala yakhe kwiminyaka engama-400 kamva.

Ngoko, kwiGen.24, uAbraham usayigcinile indima kaThixo. Ukuze azahlule **kwizizwana** zasekuhlaleni, uya kuthumela umkhonzi wakhe kwindawo ekude, kwintsapho yakowabo, ukuze amfumanele umfazi unyana wakhe uIsake, kwaye baya kumvumela uThixo ukuba abanyulele. Ngendlela efanayo, uThixo uya kubanyula abo banyuliweyo abaya kubumba umtshakazi kaKristu, uNyana kaThixo. Kolu nyulo, umntu akananto yakwenza nalo kuba inyathelo lokuqala nomgwebo lelukaThixo. Unyulo lukaThixo lugqibelele, alunakukhalazeleka kwaye luyasebenza, njengoRebheka, umfazi onyuliweyo, onothando, onengqondo, emhle ngembonakalo, yaye ngaphezu kwako konke, unomoya othembekileyo; iperile afanele ayijonge onke amadoda okomoya afuna ukutshata.

UYakobi noEsawu

Kamva, ngokutsho kweGen.25, uRebheka ekuqaleni wayeludlolo njengoSarayi umfazi ka-Abram ngaphambi kwakhe. Obu bulo bunye bubangelwa kukuba aba bafazi babini baya kuthwala isizukulwana esisikelelekileyo kuKristu oya kuthi ngokwakhe abunjwe nguThixo esibelekweni sentombi enyulu egama linguMariya. Ngale ndlela, umnombo weprojekthi kaThixo yokusindisa uphawuleka ngesenzo sakhe esimangalisayo. Ebandezelekile kobu bulolo bemvelo, uRebheka ubongoza uYahweh yaye uzuza kuye amawele amabini alwayo esibelekweni sakhe. Enexhala, ubuza uThixo ngale nto: “ *Wathi uYahweh kuye : Zimbini iintlanga esizalweni sakho, zahluka izizwe ezibini esizalweni sakho; omnye waba bantu uya komelela kunomnye, yaye omkhulu uya kulawulwa omncinane .* » Uzala amawele amabini. Ngenxa yobunzima beenwele zakhe, waye “ *bomvu* ” kwaphela, kungoko kwathiwa igama elithi “ *Edomi* ” lathiywa inzala yakhe, omkhulu wathiywa nguEsawu , igama elithetha “uboya”. Oyena mncinane kuthiwa ngu “ *Yakobi* ”, igama elithetha ukuthi: “Umkhohlisi”. Sele amagama amabini sele eprofeta ikamva lawo. “UVelu” uya kuthengisa ubuzibulo bakhe koyena mncinane ngesidlo esimnandi se “ *roux* ” okanye iilentile ezibomvu. Ubuzibulo ubuthengisa kuba ulijongela phantsi ixabiso labo. Ngokwahlukileyo koko, “umkhohlisi” wokomoya unqwenela esi sibizo singesiso nje imbeko, kuba intsikelelo kaThixo ibotshelelwe kuso. “Umkhohlisi” luhlobo lwabo bantu banogonyamelo abafuna nangayiphi na indlela ukunyanzela ubukumkani bamazulu ukuba buthabathe kubo yaye kwakunaye engqondweni uYesu wathetha ngalo mbandela. Kwaye ngokubona le nzondelelo ebilayo, intliziyo kaThixo ivuya kakhulu. Kwakhona, kubi kakhulu ku "Hairy" kwaye kungcono kakhulu "umkhohlisi", kuba nguye oya kuba "uSirayeli", ngesigqibo sikaThixo. Ugenzi mpazamo, uYakobi akanguye umkhohlisi oqhelekileyo kwaye uyindoda ephawulekayo, kuba awukho omnye umzekelo weBhayibhile wokuzimisela kwakhe ukufumana intsikelelo kaThixo, kwaye kukuphumeza le njongo kuphela akhohlisayo ". Ngoko sonke sinokumxelisa yaye izulu elithembekileyo liya kuvuya. Kwelakhe icala, uEsawu uya kuba nenzala yakhe abantu bakwaEdom , gama elo elithetha “ *obomvu* ”, abanengcambu nentsingiselo efanayo neka-Adam, aba bantu baya kuba lutshaba lukaSirayeli njengoko isiprofeto sobuthixo savakaliswayo.

Ndicacisa ukuba umbala "obomvu" uchaza isono, kuphela, kwimifanekiso yesiprofeto yeprojekthi yokusindisa evezwe nguThixo kwaye lo mqathango usebenza, kuphela, kubadlali bemveliso yakhe, njengo "Esawu". Kumaxesha obumnyama bamaXesha Aphakathi, abantwana abaneenwele ezibomvu babegqalwa njengobubi babebulawa. Yingakho, ndibonisa, umbala obomvu awukwenzi ukuba umntu oqhelekileyo abe nesono kune-brunette okanye i-blonde, kuba umoni uchongwa ngemisebenzi emibi yokholo lwakhe. Ngoko ke, kuphela, ngokomfuziselo, ukuba “bomvu”, umbala wegazi lomntu, ngumfuziselo wesono, ngokutsho kukaIsaya 1:18: “Yizani sibongoze ; *utsho uYaHWéH. Ukuba izono zenu zide zavela zanjengengubo ebomvu, zoba mhlophe njengekhephu; ukuba zibomvu njengemfusa , ziya kuba njengoboya .* » Ngokukwanjalo, kwiApocalypse yakhe, isiTyhilelo sakhe, uYesu unxulumanisa umbala obomvu nezixhobo

zabantu ezikhonza, engazi okanye engazi, umtyholi, uSathana umoni wokuqala wobomi owadalwa nguThixo; imizekelo: “ *ihasha elibomvu* ” ekuthethwa ngalo kwiSityhi.6:4, “ *inamba ebomvu okanye ebomvu* ” ekuthethwa ngayo kwiSityhi.12:3, “ *nerhamncwa elimfusa* ” leSityhi.

Ngoku ekubeni enabo obu bulo, uYakobi uya kuthi, naye, aphile amava obomi aprofeta amacebo kaThixo, njengelandela lika-Abraham.

Wayishiya intsapho yakhe ngenxa yokoyika umsindo womkhuluwa wakhe uEsawu, ngesizathu esilungileyo, ngokutsho kweGen. 27:24, ngenxa yokuba wayegqibe kwelokuba ambulale, elandela ukuphambukiswa kwentsikelelo kayise owayefa, “ekhohliswe” ngogonyamelo. phuma engqondweni kaRebheka umfazi wakhe. Kolu kuxhwilwa, amagama amabini amawele aveza ukubaluleka kwawo. Kungenxa yokuba “uTempeur” wasebenzisa ulusu olunoboya ukuze aqhathe uIsake, owaba yimfama, ngaloo ndlela ezidlulisa njengomkhuluwa wakhe ngokwemvelo “OnoNwele”. Abantu bokomoya bayaxhasana yaye uRebheka wayefana noYakobi ngaphezu kukaEsawu. Kwesi senzo, uThixo uyaphikisana nokhetho lukaIsake lobuntu nolwenyama owakhetha uEsawu umzingeli owamzisela inyamakazi awayeyixabisa. Yaye uThixo ubanika ubuzibulo kulowo ufanelwe bubo bukhulu: uYakobi uMkhohlisi.

Ukufika kukaLabhan, uyisekazi ongumAram, umntakwabo Rebheka, ukuze amsebenzele, uYakobi uthandana noRakeli, oyena mncinane kodwa uyinzwakazi kwiintombi zikaLabhan. Into angayaziyo kukuba kubomi bakhe bokwenyani, uThixo umenza adlale indima yobuprofeti ekufuneka eprofete ngeprojekthi yakhe yokusindisa. Kwakhona, emva ‘kweminyaka esixhenxe’ yomsebenzi ukuze afumane isithandwa sakhe uRakeli, uLabhan unyanzela “uLeya” intombi yakhe enkulu kuye aze amnike ukuba abe ngumfazi wakhe. Ukuze afumane aze atshate uRakeli, kuya kufuneka asebenze “iminyaka esixhenxe engakumbi” kuyisekazi. Kula mava, “uYakobi” uprofeta ngoko uThixo aya kujamelana nako kumsebenzi wakhe wokusindisa. Kuba naye uya kwenza umanyano lokuqala olungavisisaniyo nenkanuko yentliziyo yakhe, kuba amava oSirayeli wenyama nowesizwe akayi kuphawulwa yimpumelelo nozuko olufanele ukulunga kwakhe. Ukulandelelana “kwaBagwebi” kunye “nookumkani” kuhlala kuphele kakubi, nangona kukho izinto ezimbalwa ezinqabileyo. Kwaye umfazi omnqwanelwayo olufanele uthando lwakhe, uya kufumana kuphela kumanyano lwesibini emva kokuba elubonakalisile uthando lwakhe kwaye walutyhila icebo lakhe losindiso kubufundisi bukaYesu Krestu; imfundiso yakhe, ukufa kwakhe nokuvuka kwakhe. Qaphela ukuba ukuthanda komntu kunye nobuthixo kuguqulwe ngokupheleleyo. Intanda kaYakobi nguRakeli eludlolo, ukanti uLeya owazalayo ngokaThixo. Ngokunika uYakobi, okokuqala, uLeya njengomfazi wakhe, uThixo wenza umprofeti wakhe azive ephoxekile abaya kukufumana kumanyano lwabo lokuqala. Kula mava, uThixo ubhengeza ukuba umanyano lwakhe lokuqala luya kuba sisilela ngendlela eyoyikekayo. Yaye ukugatywa kukaMesiya uYesu yinzala yakhe kwasiqinisekisa esi siprofeto. ULeya, owayengeyiyo intanda ekhethwe ngumyeni, ungumfanekiso oprofeta ngabanyuliweyo bomanyano olutsha abathi, bevela kwimvelaphi yobuhedeni, baphila ixesha elide bengabazi ubukho boMdali oyedwa onguThixo. Noko ke, ukuchuma kukaLeya kwaprofeta ngomnqophiso owawuza kuthwala isiqhamo

esingakumbi ukuze kuzukiswe uThixo. Yaye uIsaya 54:1 uyaqinisekisa, esithi, “*Vuya, ludlolo, lungazaliyo; Maluqhame uvuyo lwenu novuyo lwenu, nina ningasenantlungu; ngokuba baya kuba baninzi oonyana babashiyiweyo ngaphezu kwabantwana balowo uzekileyo; utsho uYehova* . Apha lowo ushiyiweyo uprofeta ngoLeya, umnqophiso omtsha, nalowo utshatileyo, ngoRakeli, umnqophiso omdala wamaHebhere.

UYakobi uba nguSirayeli

Akuba emshiyile uLabhan osisityebi nowayesisityebi, uYakobi nabo bangabakhe babuyela kumkhuluwa wakhe uEsawu, onomsindo wakhe wobulungisa nempindezelo awoyikayo. Ngobunye ubusuku, uThixo ubonakala kuye yaye balwa omnye nomnye de kube ngesifingo. Ekugqibeleni uThixo wamlimaza esinqeni waza wamxelela ukuba ukususela ngoku uya kubizwa ngokuba “nguSirayeli” ngenxa yokuba waphuma esoyisileyo esilwa noThixo nabantu. Kula mava, uThixo wayefuna ukuzoba umfanekiso womphefumlo osilwayo kaYakobi kumlo wakhe wokholo. Ebizwa ngokuba nguSirayeli nguThixo, uzuza into awayeyinqwenela nawayeyifuna: intsikelelo yakhe evela kuThixo. Intsikelelo ka-Abraham kuIsake ngaloo ndlela yabonakala ngomgaqo-siseko woSirayeli wokwenyama, owakhiwa phezu kukaYakobi owaba nguSirayeli, kungekudala wayeza kuba luhlanga oloyikwayo, emva kokuphuma ebukhobokeni eYiputa. Ubabalo lukaThixo luthe lwakumlungiselela uEsawu, aba bazalwana babini bazifumana beseluxolweni novuyo.

Ekunye nabafazi bakhe ababini nezicaka zabo ezimbini, uYakobi wazifumana enamakhwenkwe ali-12 nentombazana enye kuphela. Ekuqaleni, eqaqadekile njengoSarayi noRebheka, kodwa enqula izithixo, uRakeli ufumana abantwana ababini kuThixo, uYosefu omkhulu noBhenjamin oyena mncinane. Wafa ebeleka umntwana wakhe wesibini. Ngaloo ndlela uprofeta ngokupheliiswa komnqophiso omdala oya kuphela ngokumiselwa kwawo omtsha osekelwe kwigazi elicamagushelayo likaYesu Kristu. Kodwa kwisicelo sesibini, ezi meko zifayo ziprofeta ngekamva labanyulwa bakhe abaya kusindiswa ngongenelelo lwakhe oluvuyisayo xa ebuyela kwinkalo yakhe ezukileyo yobuthixo kuMikayeli uYesu Kristu. Oku kuguqulwa kwemeko yabakhethiweyo bokugqibela kuprophetwa ngokuguqulwa kwegama lomntwana owabiza " *uBen-Oni* " okanye, "unyana wentlungu yam", ngumama ofayo, ubizwa ngokuba nguYakobi, uyise, " *Benjamin* » mhlawumbi, "unyana olungileyo" (icala lasekunene) okanye, unyana osikelelekileyo. Ekuqinisekiseni, kuMat.25:33, uYesu Kristu uya kubeka “ *izimvu zakhe ngasekunene kwakhe neebhokhwe ngasekhohlo kwakhe* . Eli gama elithi “ *Bhenjamin* ” lanyulwa nguThixo, ngenxa yeprojekthi yakhe yesiprofeto kuphela, ke ngoko kuthi, ngenxa yokuba lalingenantsingiselo encinane kuYakobi; yaye kuThixo, uRakeli owayenqula izithixo wayengakufanelekeli ukuba “ *nelungelo* ”. Ezi zinto ziphathelele isiphelo sehlabathi ziphuhlisiwe kwiingcaciso zeSityhi.7:8.

UYosefu othandekayo

Kwimbali kaSirayeli, indima uThixo ayinika uYosefu iya kumkhokelela ekubeni alawule abazalwana bakhe abathi, becatshukiswa lulawulo lwakhe

lokomoya, bamthengise kubarhwebi bama-Arabhu. EYiputa, ukunyaniseka nokunyaniseka kwakhe kwamenza waxatyiswa, kodwa umfazi wenkosi yakhe wayefuna ukumxhaphaza, engazange amelane naye, uYosefu wazifumana sele evalelwe. Kulapho, echaza amaphupha, iziganeko ziya kumkhokelela kwinqanaba eliphezulu ngaphantsi koFaro: kuqala iVizier. Oku kuphakanyiswa kusekelwe kwisipho sakhe sesiprofeto njengoko kuDanilyeli emva kwakhe. Esi siphosamenza waxatyiswa nguFaro owayenike iYiputa esandleni sakhe. Ngexesha lendlala, abantakwaboYakobi baya kuya eYiputa yaye apho, uYosefu uya kuxolelana nabantakwabo abangendawo. UYakobi noBhenjamin baya kuzimanya kunye nabo; ke amaHebhere ahlala eJiputa kummandla waseGoshen.

IEksodus kunye noMoses othembekileyo

Ekhotyokiswe, amaHebhere aya kufumana kuMoses, umntwana ongumHebhere ogama lakhe lithetha “ukusindiswa emanzini” oMnayile, owakhuliswa waza wamkelwa yintombi kaFaro, umkhululi owalungiselelwa nguThixo.

Ngoxa iimeko zobukhoboka babo ziba nzima yaye zisanda, ukuze akhusele umHebhere, uMoses ubulala umYiputa, aze abaleke ephuma eYiputa. Uhambo lwakhe lumsa kwaMidiyan, eSaudi Arabia, apho inzala ka-Abraham ihlala khona noKetura, umfazi wakhe wesibini, watshata emva kokufa kukaSara. Etshata noTsipora, intombi enkulu kaYitro, umkhwe wakhe, kwiminyaka engama-40 kamva, uMoses wadibana noThixo ngoxa wayesalusa umhlambi wakhe ngasentabeni yaseHorebhe. Umdali ubonakala kuye ngendlela yetyholo elitshisayo elivuthayo kodwa lingatshi. Umtyhilela icebo lakhe ngoSirayeli aze amthumele eYiputa ukuze akhokele ukuphuma kwabantu bakhe.

Kuya kufuneka izibetho ezilishumi ukunyanzela uFaro ukuba akhulule amakhoboka akhe axabisekileyo. Kodwa yeshumi eya kuthatha isiprofeto esibalulekileyo. UThixo wawabulala onke amazibulo aseYiputa, ethabathela emntwini wesa kwinkomo; Kwaye kwangolo suku lunye, amaHebhere abhiyozela iPasika yokuqala kwimbali yawo. IPasika yaprofeta ngokufa kukaYesu uMesiya, “ *izibulo* ” ‘neMvana kaThixo ’ esulungekileyo nengenabala ezanikelwa njengedini ‘ *njengemvana* ’ eyaxhelwa ngomhla wemfuduko eYiputa. Emva kwedini likaIsake elacelwa nguThixo kuAbraham, iPasika yeMfuduko evela eYiputa sisibhengezo sesibini sesiprofeto sokufa kukaMesiya (othanjisiweyo) uYesu, okanye, ngokwesiGrike, kuYesu Kristu. Imfuduko ephuma eYiputa yaphunyezwa ngomhla we-14 ^{kwinyanga} yokuqala yonyaka, malunga nenkulungwane ye-15 ^{BC}, malunga nama-2500 eminyaka emva kwesono sika-Eva no-Adam. La manani angqina ixesha ‘leminyaka engama-400’ ‘ *yezizukulwana ezine* ’ uThixo awasinika ama-Amori, abemi belizwe lakwaKanan.

Ikratshi nomoya wemvukelo kaFaro uya kunyamalala kunye nomkhosi wakhe emanzini "olwandle olubomvu" olufumana intsingiselo yalo, kuba luvalile emva kokuba luvule ukuvumela amaHebhere ukuba angene kwilizwe laseSaudi Arabia, Isiphelo esisemazantsi sikasingasiqithi waseYiputa. Ephepha amaMidiyan, uThixo ukhokelela abantu bakhe entlango ukuya kwiNtaba yeSinayi

apho aya kuthi abanike umthetho wakhe “wemithetho elishumi”. Phambi kokuphela koThixo oyinyaniso, ngoku amaSirayeli aluhlanga olufundileyo olumele luvavanywe. Ngenxa yoku, uMoses ubizelwa kuye, kwintaba yeSinayi yaye uThixo umgcina apho kangangeentsuku ezingama-40 nobusuku bazo. Umnika amacwecwe omabini omyalelo akrolwe ngomnwe wakhe wobuthixo. Enkampini yamaHebhere, ukungabikho kukaMoses ithuba elide kuthanda imimoya enemvukelo eyacinezela uAron ize ekugqibeleni imenze akwamkele ukubunjwa nokubunjwa “kwethole legolide ” . La mava ewodwa ashwankathela ukuziphatha kuThixo kwabantu abanemvukelo ngamaxsha onke. Ukwala kwabo ukuzithoba kwigunya lawo kubakhokelela ekubeni bakhethe ukuthandabuza ubukho balo. Kwaye isohlwayo sikaThixo ezininzi asitshintshi nto. Emva kwezi ntsuku zingama-40 nobusuku bovavanyo, ukoyika iingxilimbela zakwaKanan kuya kubangela ukuba abantu babhadule entlango kangangeminyaka engama-40 yaye, kuphela kwesi sizukulwana sivavanyiweyo, uYoshuwa noKalebhi abaya kukwazi ukungena kwilizwe ledinga elinikelwe nguThixo. malunga ne-2540 ukususela kwisono sika-Adam.

Abalinganiswa abaphambili kwibali leGenesis ngabadlali kwimveliso eququzelelwe ngumdali uThixo. Ngamnye kubo udlulisela isifundo, ngenjongo yesiprofeto okanye akunjalo, yaye le ngcamango yombono yaqinisekiswa ngumpostile uPawulos owathi kweyoku-1 kwabaseKorinte 4:9 : “Kuba kubonakala kum ukuba uThixo usenze *thina* , *abapostile* , *abokugqibela abantu* , *begwetyelwe ukufa ngandle’ ithile* , *ekubeni sisuke saba ngumboniso kulo ihlabathi* , *nakwizithunywa zezulu* , *nasebantwini* . » Ukususela ngoko, umthunywa weNkosi, u-Ellen G. White, wabhala incwadi yakhe edumileyo enesihloko esithi "Intlekelele yamaXesha". Umbono "womboniso " uqinisekisiwe ke ngoko, kodwa emva "kweenkwenkwezi, iinkwenkwezi" zencwadi engcwele, lithuba lokuba ngamnye wethu adlale indima yakhe, esazi ukuba siyalelwe ngamava abo. babekwe kwimfanelo yokuxelisa imisebenzi yabo emihle, ngaphandle kokuvelisa iziphoso zabo. Kuthi, ngokukaDaniyele (uMgwebi Wam nguThixo), uThixo uhlala ‘enguMgwebi wethu’, onovelwano, ngokuqinisekileyo, kodwa “nguMgwebi” ongakhethiyo nabani na.

Amava ohlanga lwamaYuda uSirayeli ayintlekele, kodwa ayafana nalawo okholo lobuKristu lwexesha lethu eliphela kukreko oluxhaphakileyo. Asifanele simangaliswe koku kufana, kuba uSirayeli womnqophiso omdala wayeyi-microcosm kuphela, isampuli, yabantu abahlala emhlabeni wonke. Kungenxa yoko le nto ukholo lokwenyaniso lwalunqabile njengakumnqophiso omtsha owakhiwa kuMsindisi ‘neNgqina *Elithembekileyo* ’ uYesu Kristu.

Ngokuphuma eBhayibhileni ngokubanzi

IBhayibhile iphela, eyalelwa yaza yaphefumlelwa nguThixo kubakhonzi bakhe abangabantu, inezifundo ezingokwesiprofeto; ukusuka kwiGenesis ukuya kwiSityhilelo. Abadlali abakhethwe nguThixo babonakaliswa kuthi njengoko benjalo ngokwenene. Kodwa ukwakha izigidimi zesiprofeto kulo mbono ungapheliyo, umdali kaThixo uba nguMququzeleli weziganeko. Emva

kokuphuma eYiputa, uThixo unika uSirayeli inkalo yenkululeko yomthetho wakhe wasezulwini kangangeminyaka engama-300, ixesha 'labagwebi' eliphela malunga nowama-2840. Yaye kule nkululeko, ukubuyela esonweni, kunyanzela uThixo ukuba ohlwaye abantu bakhe "isixhenxe. amaxesha" awathi ekugqibeleni wawanikela kumaFilisti, iintshaba zawo ezililifa. Yaye "izihlandlo ezisixhenxe" uvelisa "abakhululi". IBhayibhile ithi ngaloo mihla, " *wonk' ubani wayesenza unothanda* . Yaye eli xesha lenkululeko epheleleyo laliyimfuneko ukuze isiqhamo esiveliswa ngumntu ngamnye sityhilwe. Kuyafana " *kumaxesha ethu okuphela* ". Le minyaka ingamakhulu amathathu yenkululeko ephawulwa kukubuyela rhoqo kwamaHebhere esonweni, uThixo uyasimema ukuba siyithelekise neminyaka engamakhulu amathathu yobomi bukaEnoki olilungisa awathi wasinika umzekelo womzekelo wabanyulwa bakhe, esithi: " *UEnoki wahamba noThixo iminyaka engamakhulu amathathu, akaba sabakho ngenxa yokuba uThixo wamthabatha* "; kunye naye, ngokumenza ukuba angene kuqala kumaphakade akhe njengasemva kwakhe, uMoses noEliya, nabangcwele abavuswa ekufeni kukaYesu, phambi kwabo bonke abanye abanyuliweyo, kuquka abapostile bakaYesu Kristu; bonke baya kuguqulwa okanye bavuswe ngomhla wokugqibela.

Emva koko "abagwebi", kwafika ixesha lookumkani kwaye apho kwakhona, uThixo unika abadlali bakhe bokuqala ababini indima yesiprofeto eqinisekisa isigidimi sokuqhubela phambili kobubi ukuya ekugqibeleni okulungileyo, oko kukuthi, ukusuka ebusuku, okanye ubumnyama , ekukhanyeni. Le yindlela la madoda mabini, uSawule noDavide, aprofeta ngayo yonke iprojekthi yecebo losindiso elilungiselelwe abanyulwa basemhlabeni, oko kukuthi, izigaba ezibini okanye izivumelwano ezingcwele ezimbini ezilandelelanayo. Hamba nayo, uDavide uba ngukumkani kuphela ekufeni kukaKumkani uSawule, kanye njengokuba ukufa komnqophiso omdala ongunaphakade kuvumela uKristu ukuba amise umnqophiso wakhe omtsha, ulawulo lwakhe nolawulo lwakhe olungunaphakade.

Sele ndiwukhankanyile lo mbandela, kodwa ndingathanda ukukukhumbuza ukuba ii-monarchies zasemhlabeni azinagunya lobuthixo kuba amaHebhere acela uThixo ukuba abe nokumkani " *njengezinye iintlanga zomhlaba* ", bona "abahedeni". Oko kuthetha ukuba imodeli yaba kumkani luhlobo lwemilinganiselo kaSathana kwaye ayiyobuthixo. Kuba kaloku ukumkani, ngokuba uThixo, enobulali, ethobekile ngentliziyo, ezele kukuzincama nemfesane, ezenza umkhonzi wabo bonke, ngokokude uMtyholi abe ngqwabalala, nekratshi, azicingele ngokwakhe, nendelelo; ukuze zikhonzwe ngabo bonke. Ebuhlungu ngokungekho sikweni ngenxa yokulahlwa kwakhe ngabantu bakhe, uThixo wasabela kwisicelo sakhe nangelishwa lakhe, wamnika ukumkani ngokwemilinganiselo kaMtyholi nako konke ukungalungisi kwakhe. Ukususela ngoko, abantu bakhe amaSirayeli, **kodwa yena yedwa** , ubukhosi bafumana ukuba semthethweni ngokobuthixo.

Intetho yomlomo okanye ebhaliweyo yindlela yokutshintshiselana phakathi kwabantu ababini ngabanye. IBhayibhile ililizwi likaThixo ngengqiqo yokuba ukuze adlulisele izifundo zayo kwizidalwa zakhe ezisemhlabeni, uThixo uye waqokelela ubungqina obuchazwe okanye obuphefumlelweyo kubakhonzi bakhe; ubungqina bahlelwa, bakhethwa kwaye bahlelwa nguye ekuhambeni

kwexesha. Akufanele simangaliswe xa siphawula ukungafezeki kobulungisa okusekwe emhlabeni, kuba benqunyulwe kuThixo, abantu banokumisela ubulungisa babo ngombhalo womthetho. Ngoku, uThixo usixelela ngoYesu ukuba “ *umbhalo uyabulala kodwa umoya udlisa ubomi* ”, le leta. Izibhalo ezingcwele zeBhayibhile ke ngoko zinokuba “ *ngamangqina* ” kuphela njengoko kubonisiwe kwiSityhi. 11:3 kodwa akukho meko “engabagwebi”. Ngokuqonda ukuba incwadi yomthetho ayinako ukugweba ngokusesikweni, uThixo utyhila inyaniso esekelwe kuphela kubume bobuthixo bobuntu bakhe. Nguye kuphela onokuwisa isigwebo esifanelekileyo, kuba ukukwazi kwakhe ukuhlalutya iingcamango ezifihlakeleyo zeengqondo zezidalwa zakhe kumvumela ukuba azi intshukumisa zabo abagwebayo, izinto ezifihlakeleyo nezingakhathalelwanga zezinye izidalwa. Ngoko ke iBhayibhile inikela kuphela isiseko sobungqina obusetyenziswa ekugwebeni. Ebudeni ‘ *beminyaka eliwaka* ’ yomgwebo wasezulwini, abangcwele abanyuliweyo baya kufikelela kwiintshukumisa zemiphefumlo egwetywayo. Bekunye noYesu Kristu, ngaloo ndlela baya kukwazi ukunikela umgwebo ogqibeleleyo owenziwe waba yimfuneko ekubeni isigwebo sokugqibela simisela ubude bexesha lokubandezeleka okuye kwaviwa kukufa kwesibini. Olu lwazi lweyona ntshukumisa yokwenene yomoni lusivumela ukuba siqonde ngcono uvelwano lukaThixo kuKayin, umbulali wokuqala wasemhlabeni. Ngokobungqina obubodwa obuthiwe thaca ebhayibhileni, uKayin watyhalwa ekhweleni ngokukhetha kukaThixo ukuba asikelele umnikelo ka-Abheli nokudelela okaKayin, ngaphandle kokuba uKayin esazi isizathu salo mahluko owawungowomoya. Yile ndlela izinto zimi ngayo, ubomi benziwe ngeeparamitha ezingenakubalwa kunye neemeko ezinokuthi zichongwe nguThixo kuphela aze azigwebe ngolwazi olupheleleyo lwezibakala. Oko kutshiwo, iBhayibhile ihleli yeyabantu, ekuphela kwencwadi ethi iveze ngoonobumba iziseko zomthetho ezigweba izenzo zabo, ngelixa belindele iingcinga zabo ezifihlakeleyo ukuba zityhilwe kwabangcwele abanyuliweyo ezulwini. Nangona kunjalo, indima yeleta kukugweba okanye ukugweba isenzo. Kungenxa yoko le nto, kwiSityhilelo sakhe, uYesu ekhumbuza amadoda ngokubaluleka ‘kwemisebenzi’ yawo *yaye* akafane athethe ngokholo lwawo. KuYakobi 2:17, umpostile uYakobi wakhumbula ukuba “ *ngaphandle kwemisebenzi ukholo lufile* ”, eqinisekisa nolu luvo, uYesu uthetha kuphela “ *ngemisebenzi* ” elungileyo okanye embi eveliswa lukholo. Yaye ukuze ivelise ngokholo, le misebenzi kuphela yileyo iBhayibhile ifundisa ngayo phantsi kwemithetho yobuthixo. Izenzo ezilungileyo ezixatyisiweyo yiCawa yamaKatolika azithathelwa ngqalelo, kuba ziyimisebenzi yobuntu kunye nempembelelo.

Ngexesha lesiphelo, iBhayibhile ideliwe ngokupheleleyo yaye ibutho labantu livelisa ingcamango entsonkothileyo yehlabathi lonke nobuxoki. Kungelo xesha apho igama elithi “ *inyaniso* ” elibalaselisa iBhayibhile Engcwele, elilizwi likaThixo ophilayo, yaye ngokubanzi, umsebenzi walo wehlabathi lonke, libe nentsingiselo epheleleyo. Kungenxa yokuba ukudelela le “ *nyaniso* ” ikhethekileyo ikhokelela uluntu ukuba luzakhele kubuxoki kuyo yonke imimandla yolwalamano, yehlabathi, yonqulo, yezobupolitika okanye yezoqoqosho.

Eli nqaku liza kubhalwa ngeSabatha ka-Agasti 14, 2021, ngomso, ngo-Agasti 15, kwiindibano ezinkulu, amaxhoba akhohliswe lunqulo lobuxoki aya

kunikela imbeko kweyona mfihlelo iphumeleleyo kaSathana yokuphila kwakhe, ukususela ekusebenziseni kwakhe “inyoka” *njengoSathana* . umntu ophakathi "e-Edeni ": ukubonakala kwakhe phantsi komfanekiso "weNtombi Enyulu". Oyena wokwenene wayengaseyontombi enyulu, ekubeni emva koYesu wazala oonyana neentombi; abazalwana noodade bakaYesu. Kodwa ubuxoki bufa nzima kwaye buxhathise nezona ngxoxo zibalaseleyo zeBhayibhile. Kungakhathaliseki, emva kwalo Agasti 15, kuya kusala kuphela le ngqumbo, ubukhulu becala, imibhiyozo esibhozo yokucaphukisa uThixo nokuvusa ingqumbo yakhe yobulungisa eya kuwela phezu kweentloko zabanetyala. Qaphela ukuba kule mbonakalo, abantwana bakhethwa ukuba baqinisekise umbono "wentombi". Ngaba bamsulwa njengoko abantu besitsho kwaye bezenzisa? Abazelwe bengaboni, kubalelwa ekubeni msulwa kubo, kodwa ke ngoko asinakubatyhola ngokubandakanyeka. Umbono aba bantwana bawufumanayo wawungowokwenyani, kodwa umtyholi ukwangumoya wemvukelo wokwenene yaye uYesu Kristu wanikela amazwi akhe amaninzi kuye ukuze alumkise abakhonzi bakhe ngaye. Imbali inikela ubungqina kumandla ayo akhohlisayo akhokelela amaxhoba ayo alahlekisiweyo naqhathiweyo “ *kukufa kwesibini* ”. Ukunqulwa komtyholi kuyo yonke iCawa yooPopu neyamaRoma Katolika kuyachaswa nguThixo, kule ndinyana *yeSityhi . balinqula irhamncwa, besithi, Ngubani na ofana nerhamncwa elo, ngubani na onokulwa nalo?* ". Enyanisweni, kuphela kusemva kokuphela ‘ *kokunqulwa* ’ ‘ *kwerhamncwa* ’ elicinezelayo nelitshutshisayo labangcwele bokwenene abanyuliweyo bakaYesu Kristu ekwathi, ngexesha lonyamezelo oluye lwamiselwa ziimeko kulo, olu nqulo lwandiswa. ngendlela elukuhlayo yembonakalo yedemoni “intombi enyulu”; “ *umfazi* ” oza kuthabathel’ indawo “ *inyoka* ” emva kokuba “ *inyoka* ” yalukuhla “ *umfazi* ” owalukuhla indoda yakhe. Umgaqo uhlala ufana kwaye usasebenza.

Ixesha lokugqibela lokukhetha

Olu fundo lwezityhilelo ezingcwele luphela ngohlalutyo lwencwadi yeGenesis eyasityhilela ukuba uThixo ungubani na kuzo zonke iinkalo zobuntu bakhe. Sisandul’ ukubona indlela azimisele ngayo ekufuneni intobelo kwizidalwa zakhe ngokufaka uAbram kuvavanyo lokholo oluqatha xa wayemalunga neminyaka elikhulu ubudala; le mfuneko yobuthixo ngoko akusafuneki ukuba ibonakaliswe.

Ngexesha lokhetho lokugqibela olwacetywa nguThixo ukususela entwasahlobo yowe-1843, yaye okufunwa ngokuthe ngqo ukususela ngo-Oktobha 22, 1844, ukugcinwa kweSabatha kufunwa nguThixo njengobungqina bothando olunikelwa kuye ngabangcwele bakhe bokwenyaniso abanyuliweyo. Imeko yokomoya yendalo iphela ichazwa ngendlela yombuzo omnye obhekiswa kuwo onke amalungu onqulo, imibutho yobuKristu, ngokukodwa.

Umbuzo obulalayo okanye owenza ukuba uphile ngonaphakade

Ngaba umlawuli, ukumkani, okanye upopu unikwe igunya nonegunya lokuguqula amazwi athethwayo nabhalwe nguThixo, okanye phantsi kolwalathiso lwakhe njengoko wenzayo uMoses?

Akuba eyibonile yonke into, kwanalo mbuzo, uYesu wanikela impendulo yakhe kwangaphambili, esithi kuMat.5:17-18: “Ningabi ndize *kuchitha umthetho, nokuba ngabaprofeti; andize kuchitha, ndize kuzalisekisa. Kuba inene ndithi kuni, Koda kudlule izulu nehlabathi, akuyi kudlula nalinye iganyana nokuba lisuntswana emthethweni, kude kwenzeke konke* . » Kwalo Yesu ukwamnye wavakalisa ukuba amazwi awawathethayo aya kusigweba, kuYohane 12:47 ukusa kwesama-49 : “ *Ukuba umntu uthe weva amazwi am, akawagcina, asindim ogwebayo; kuba andize kuligweba ihlabathi, ndize kulisindisa ihlabathi. Lowo undigibayo, angawamkeli amazwi am, umgwebi wakhe; ilizwi endilithethileyo liya kumgweba ngomhla wokugqibela* . Ngokuba mna andithethanga okuphuma kum; owandithumayo, uBawo ngokwakhe, nguye owandiyalelayo endiza kuzithetha, ndizishumayele. »

Le yingcamango kaThixo ngomthetho wakhe. Kodwa uDan.7:25 watyhila ukuba **injongo** ‘ *yokutshintsha* ’ yayiza kubonakala kwixesha lamaKristu, isithi ngobupopu bamaRoma Katolika: “ *Uya kuthetha amazwi nxamnye noPhezukonke, abacinezele abangcwele bOsenyangweni.* ” -Uphakamileyo, **kwaye uya kulindela ukuwaguqula amaxesha nomthetho** ; yaye abangcwele baya kunikelwa esandleni sakhe ixesha, namaxesha, nesiqingatha sexesha. » Ingqumbo eya kuphela kwaye aya kukwazi ukohlwaya ngokusesikweni ngokwendinyana yama-26 elandelayo: “ *Kwandule ke kufike umgwebo, lumkiswe nolawulo lwakhe kuye, oluya kutshatyalaliswa lutshatyalaliswe ngonaphakade.* » La “ *maxesha* ” okanye iminyaka yesiprofeto ibhengeza ulawulo lwakhe lwentshutshiso oluzalise iminyaka eli-1260, ukususela ngowama-538 ukusa kowe-1798.

Lo “ **mgwebo** ” ufezwa ngezigaba eziliqela.

Isigaba sokuqala silungiselela; ngumsebenzi wokwahlulwa **nokungwaliswa** kokholo “lowama-Adventist” olwasekwa nguThixo ukususela ngentwasahlobo yowe-1843. Ubu-Adventism **buhlulwe** kunqulo lwamaKatolika namaProtestanti. KwisiTyhilelo, esi sigaba sichaphazela “ *iSardesi, iFiladelfi neLawodike* ” kwiSityhi.3:1-7-14.

Inqanaba lesibini liyanyanzeliswa: “ *siya kulususa ulawulo lwakhe* ”. Kukubuya okuzukileyo kukaYesu Krestu okulindelwe ngentwasahlobo ka-2030. Ama-Adventist anyuliweyo angena kumaphakade **ahlukaniswe** nabavukeli abangabafanelanga abangamaKatolika, amaProtestanti nama-Adventist abafayo emhlabeni. Esi senzo sifezwa ekupheleni kwexesha “ *leLawodike* ” leSityhi.3:14.

Isigaba sesithathu seso somgwebo wabafileyo abawileyo, sifakwe esenzweni ngabanyuliweyo abathe bangena kubukumkani beselestiyali bukaThixo. Amakhoba aye aba ngabagwebi kwaye ngokwahlukeneyo , ubomi bomvukeli ngamnye bugwetywa kwaye isigwebo sokugqibela esilingana netyala labo sivakaliswa. Ezi zivakalisi zichaza ubude bexesha “ *lokuthuthunjiswa* ” eliya kubangelwa “ kukufa kwabo *kwesibini* . KwisiTyhilelo, lo mxholo ngumxholo weSiTyh.4; 11:18 nesama-20:4; oku ukususela kuDan.7:9-10.

Okwesine, ekupheleni kwewaka lesixhenxe leminyaka, iSabatha enkulu kaThixo nabanyuliweyo bakhe kuKristu, kufika isigaba solawulo sesigwebo esivakaliswa nguKristu nabanyulwa bakhe. Kwilizwe lesono apho baviruswa khona, abavukeli abagwetyiweyo baya kutshatyalaliswa “ *ngonaphakade* ”

ngomlilo ukufa kwesibini . KwisiTyhilelo, esi sigwebo solawulo okanye “umgwebo wokugqibela” ngumxholo weSityhi.20:11-15.

Ngexesha lokhetho lokugqibela, iimbono ezimbini zenkolo ezingavisisaniyo **zhlukana** ngokuqinisekileyo, kuba zichasene kakhulu. Abanyulwa bakaKristu bayaliva ilizwi lakhe kwaye bazilungelelanise neemfuno zakhe ngexesha athetha nabo kwaye ebabiza. Kwelinye icala ngamaKristu alandela izithethe zonqulo zeenkulungwane zakudala ngokungathi inyaniso yinto yexesha kungekhona ubukrelekrele, ukuqiqa nobungqina. Aba bantu abazange bakuqonde oko “ *umnqophiso omtsha* ” wawufanekiselwa ngumprofeti uYeremiya kuYeremiya 31:31 ukusa kwesama-34 : “ *Yabonani, kuza imihla, utsho uYehova, endiya kwenza ngayo kwindlu kaSirayeli nakwindlu kaYuda. umnqophiso omtsha, ongahambi ngokomnqophiso endawenzela ooyise, mini ndababamba ngesandla, ukuba ndibakhuphe ezweni laseYiputa, umnqophiso abasuka bawenza bona, ukuba mna bendiyinkosi yabo; utsho uYehova. Nguwo ke lo umnqophiso, endiya kuwenza nendlu kaSirayeli emva kwaloo mihla, utsho uYehova: ndiya kuwubeka umyalelo wam embilinini yabo, ndiwubhale ezintliziyweni zabo ; ndibe nguThixo wabo, bona babe ngabantu bam. Akayi kuba safundisa ummelwane wakhe nomzalwana wakhe, esithi, Mazini uYehova! Ngokuba baya kundazi bonke, bethabathela komncinane base komkhulu, utsho uYehova; ngokuba ndiya kubuxolela ubugwenxa babo, ndingabi sasikhumbula isono sabo . » UThixo unokuphumelela njani ' **ekubhaleni entliziyweni** » ngomntu uthando lomthetho wakhe ongwele, nto leyo isiqhelo somnqophiso omdala ongazange uphumelele ukuyifumana? Impendulo yalo mbuzo, nokuphela komahluko phakathi kwezi manyano zimbini, iza kwinkalo yembonakaliso yothando lobuthixo oluphunyezwa kukufa okucamagushelayo kwebambela likaYesu Kristu awathi wazalwa waza watyhilwa kuye. Noko ke, ukufa kukaYesu akuzange kuphelise ukuthobela kodwa ngokuchaseneyo noko, kwanika abanyuliweyo izizathu zokuthobela ngakumbi uThixo okwaziyo ukumthanda ngamandla ngolo hlobo. Kwaye xa uthe wayizuza intliziyo yomntu, injongo efunwa nguThixo iyafezekiswa; ufumana abanyulwa abafanelekileyo nabafanele ukwabelana ngonaphakade wakhe.*

Isigidimi sokugqibela uThixo awasidlulisela kuwe kulo msebenzi sithetha **ngokwahlukana** . Le yingongoma ebalulekileyo eyenza wonke umahluko phakathi kwabakhethiweyo nababiziweyo. Kwindalo yakhe yesiqhelo, umntu akathandi ukuphazamiseka kwimikhwa yakhe kunye neengcinga zakhe zezinto. Noko ke, oku kuphazamiseka kwenziwa kube yimfuneko ekubeni sele eqhele ubuxoki obumiselweyo, ukuze abe ngonyuliweyo, umntu umele ancothulwe aze aphambukiswe ukuze avisisanise nenyano uThixo ayibonisayo. Kungoko ke **kufuneke ukwahlulwa kwabo bangakholiswayo ngabo uThixo** . Onyuliweyo kufuneka abonise amandla akhe okucela umngeni ngokungqongqo iingcamango zakhe, imikhwa yakhe, kunye nobudlelwane bakhe benyama kunye nezidalwa ezingenakuze zibe bubomi obungunaphakade.

Kumagosa anyuliweyo, eyona nto iphambili kunqulo ithi nkqo; usukelo kukudala ulwalamano oluluqilima nomdali kaThixo, kwanokuba oko kuya yingozi kulwalamano lwabantu. Kwabawileyo, inkolo ithe tyaba; zilubeka

kwindawo yokuqala unxibelelwano olukhoyo nabanye abantu, kwanokuba oko kuya kumenzakalisa uThixo.

I-Seventh-day Adventism: Ukwahlula, igama, imbali

Abanyulwa bokugqibela bokholo lobuKristu bahlanganiswe ndawonye ngokomoya ukuze benze uSirayeli “ *wezizwe ezili-12* ” zeSityhi. Ukukhethwa kwabo kwaphunyezwa ngongcelele lweemvavanyo zokholo olusekelwe kumdlal obonakaliswe kwilizwi lesiprofeto elivakalisa kuDan.8:14 umhla wowe-1843. Yayikukuphawula ukuqaliswa kwakhona kukaThixo wobuKristu, de kwabakho ukumelwa lukholo lobuKatolika. ukususela ngo-538 nangokholo lwamaProtestanti oluphuma kwixesha loHlaziyo ukususela ngowe-1170. Ivesi kaDan.8:14 yatolikwa njengevakalisa ukubuya okuzukileyo kukaKristu, ukufika kwakhe okwabangela “ukulindela” kwakhe, ngesiLatini “adventus” kungoko. igama lama-Adventist elanikwa amava nabalandeli balo phakathi ko-1843 no-1844. Kuyabonakala ukuba, esi sigidimi asizange sithethe ngeSabatha, kodwa sasithetha ngembonakalo nje, kuba ukubuya kukaKristu kuya kuphawula ukungena kwiwaka lesixhenxe, iSabatha enkulu. waprofeta, veki nganye, ngeSabatha yomhla wesixhenxe: uMgqibelo wamaYuda. Bengaluqondi olu nxulumano, ama-Adventist angaphambili awazange akufumane ukubaluleka kukaThixo akunika iSabatha de kube semva kweli xesha lokulingwa. Kwaye xa bekuqonda oku, oovulindlela ngokuqinileyo bafundisa inyaniso yeSabatha ekhunjulwayo egameni lebandla elibunjiweyo, "lomhla wesixhenxe." Kodwa ekuhambeni kwexesha, iindlalifa zalo msebenzi azizange ziphinde ziyinike iSabatha ukubaluleka kwayo okunikelwa nguThixo, ngokunxulumanisa ukufaneleka kwayo kwixesha lokubuya kukaYesu Kristu endaweni yokuyinxulumanisa nowe-1843 owaboniswa sisiprofeto sikaDaniyeli. Ukubekel' amangomso loo mfuneko yobuthixo isisiseko kwaba lityala, ekwathi, ngowe-1994, ukugatywa kwentlangano nguThixo namalungu ayo awawanikela kwinkampu yemvukelo eyayisele igwetyiwe ukususela ngowe-1843. La mava alusizi nakukusilela kwegosa lokugqibela iziko lokholo lobuKristu lingqina oku kungakwazi kobuKristu bobuxoki ukwamkela **ukwahlukana kwamaqhina abantu** . Ukungabikho kothando ngenyaniso yobuthixo kwaye ke ngoko uThixo ngokwakhe ngumbango, kwaye esi sesona sifundo kwimbali yokholo lobuKristu endinokukucacisela yona, ukukufundisa nokukulumkisa, egameni likaThixo uSomandla. , uYaHWéH-Michael-Yesu Kristu.

Ekugqibeleni, ndisekulo mxholo mnye, ngenxa yokuba yandixabisa ixabiso lokwahlulwa okubuhlungu kokomoya, ndinikhumbuza ngale ndinyana evela kuMat.10:37 yaye, ngenxa yokuba iindinyana ezandulelayo zishwankathela ngokucacileyo isimilo esahlulayo sokholo lwamaKristu okwenyaniso. , ndizikhankanya zonke ukusuka kwindinyana 34 ukuya kwindinyana 38 :

“ Musani ukucinga ukuba ndize kungenisa uxolo emhlabeni; andize kungenisa luxolo, ndize kungenisa ikrele. Ndize kucalula indoda noyise, phakathi kwentombi nonina, umolokazana noninazala; zaye iintshaba zomntu ziya kuba ngabendlu yakhe. Lowo uthanda uyise nokuba ngunina kunam , akandifanele mna ; nalowo uthanda unyana wakhe nokuba yintombi yakhe ngaphezu kwam ,

akandifanele mna ; Lowo ungawuthwaliyo umnqamlezo wakhe, andilandele, akandifanele mna. » Le vesi 37 iyithethelela intsikelelo ka-Abraham; wangqina ukuba wayemthanda uThixo ngaphezu konyana wakhe wenyama. Kwaye ngokukhumbuza umzalwana wama-Adventist ngomsebenzi wakhe, ngokucaphula le ndinyana kuye, iindlela zethu zahlukana kwaye ndafumana intsikelelo ekhethekileyo evela kuThixo. Ndaye ndabizwa ngokuba ndibaxakekisayo ngulo “mzalwana” yaye ukususela kula mava, waye walandela indlela yesithethe yama-Adventist. Lowo wandazisa kubu-Adventism neengenelo zokutya imifuno kamva wabulawa sisifo sika-Alseimer, ngoxa ndisesempilweni entle, ndiphila yaye ndikhuthele enkonzweni kaThixo wam, ndineminyaka engama-77 ubudala, yaye ndingakhange ndibhenele koogqirha okanye kumayeza. Lonke uzuko luya kumdali uThixo necebiso lakhe elixabisekileyo. Enyanisweni !

Ukushwankathela **imbali ye-Adventism** kufuneka sikhumbule ezi nyaniso zilandelayo. Phantsi kweli gama elithi “Adventist,” uThixo uhlanganisa ndawonye abangcwele bakhe bokugqibela emva kolawulo olude lonqulo lwamaKatolika olwathi lwamisela ngokusemthethweni, ngokonqulo, **iCawa** eyamiselwa phantsi kwegama layo lobuhedeni elithi “imini yelanga elingoyiswayo” nguConstantine I ^{ngoMatshi} 7, 321. ama-Adventist asekuqaleni ayengamaProtestanti okanye amaKatolika awayeyihlonela ngokunyanisekileyo iCawa yobuKristu ezuzwe njengelifa. Ngoko ke banyulwa nguThixo ngokuziphatha kwabo ekubeni bevuyiswa kukubuya kukaYesu Kristu okwavakaliswa kubo ngokulandelelanayo ngentwasahlobo yowe-1843 nango-Oktobha 22, 1844. Kuphela kwaba semva kolunyulo awathi ukukhanya kweSabatha kwabanika kona. inikezelwe. Kwakhona, ukutolika kwabo iziprofeto zikaDanilyeli nezesiTyhilelo kuqulathe iimpazamo ezinkulu endizilungisayo kulo msebenzi. Ngaphandle kolwazi lweSabatha, oovulindlela bakha ithiyori yento ebizwa ngokuba “ngophando” lomgwebo abangazange bakwazi ukuwubuza; banikwa ukukhanya ngesabatha. Kwabo bangaziyo, ndiyanikhumbuza ukuba ngokutsho kwale ngcamango, ukususela ngowe-1843, ngoko ngowe-1844, ezulwini uYesu uhlolisisa iincwadi zobungqina ukuze anyule abanyulwa bakhe bokugqibela abamele basindiswe. Kanti ukuchazwa ngokucacileyo kwesono sangeCawa kwasinika intsingiselo ethe ngqo kwisigidimi sikaDan.8:14, kwanakwimo yaso eguqulelwe kakubi ‘ **yokuhlanjululwa kwengcwele** . Yaye le nguqulelo imbi yadala iimpikiswano ezinganyibilikiyo, kuba ngokuyintloko eli binzana laliphathelele ukuzaliseka kokufa okucamagushela kukaYesu Kristu ngokutsho kuHeb.9:23 : “Kwafuneka ngoko , ukuba **ibe imizekeliso yezinto ezisemazulwini. zihlanjululwe ngolu hlobo, enoba zona ngokwazo izinto zasemazulwini zahlanjululwa ngamadini agqwesileyo ngaphezu kwawo la . Kuba uKristu akangenanga kweyona **ngcwele** yenziweyo ngezandla, exelisa eyona nyaniso, ungene ezulwini ngokwalo, ukuze ngoku abonakale phambi kobuso bukaThixo ngenxa yethu .”** Ngoko ke, yonke into eyayiza kuhlanjululwa ezulwini yahlanjululwa ngokufa kukaYesu Kristu: umgwebo wophando ke ngoko awusenantsingiselo isengqiqweni. Emva kokufa nokuvuka kukaYesu, akukho sono okanye umoni ungena ezulwini ukuze alingcolise kwakhona, kuba uYesu wayihlambulula indawo yakhe yasezulwini ngokugxotha uSathana nabalandeli bakhe abaziingelosi emhlabeni, ngokutsho kweSityhi. “ *Yaphoswa phantsi inamba enkulu, inyoka yakudala, leyo kuthiwa*

nguMtyholi, noSathana, lowo ulahlekisa umhlaba uphela, yaphoswa phantsi emhlabeni, nezithunywa zayo zaphoswa phantsi kunye nayo. »

Impazamo yesibini ye-Adventism esemthethweni nayo yavela ekungazini kwasekuqaleni indima yeSabatha kwaye yathatha ukubaluleka okukhulu kamva. Ama-Adventist anikel' ingqalelo ephosakeleyo kwixesha lokugqibela, elokugqibela, uvavanyo lokholo oluya kuthi eneneni luchaphazele kuphela abo baya kube besaphila ngexesha lokubuya kokwenyaniso kukaYesu Kristu. Ngokukodwa, ngempazamo babecinga ukuba iCawa iya kuba “ *luphawu lwerhamncwa* ” kuphela ngexesha lovavanyo lokugqibela, yaye oku kucacisa ukufunwa kobuhlobo nabasebenzi beCawa eqalekisiweyo. Ubungqina endibunikelayo bubukho “bamaxilongo asixhenxe” eSityhi. 8, 9 ne-11, amathandathu awokuqala alumkisa emva ko-321, kulo lonke ixesha lobuKristu, abantu ngokuqhelisela kwabo isono seCawa egwetyiweyo. uThixo. Oko Dan.8:12 wayesele eyityhilile ngokuthi: “ *Umkhosi lowo wanikelwa kumbengelelo ~~engumaphakade~~, ngenxa yesono ; uphondo lwayikhahlela phantsi inyaniso, lwaphumelela kwimigudu yakhe.* » Esi “ *sono* ” sasisele siluqheliselo lweCawa oluzuzw' ilifa kuConstantine I ^{ukususela} ngowama-321 lwaza lwathethelelwa ngokonqulo yiRoma yoopopu ukususela ngowama-538, “ *uphawu lwerhamncwa* ” olukhankanywe kuApo.13:15; 14:9-11; 16:2 . Ngowe-1995, emva kokuba ibonakalise ukugatya ukukhanya kwesiprofeto endakucebisayo phakathi kowe-1982 nowe-1991, i-Adventism esemthethweni yenza impazamo enzulu yokwenza umanyano neentshaba zikaThixo ezibhengeziweyo nezityhiliweyo. Umzekelo wogculelo oluninzi uThixo awaluthetha kuSirayeli wamandulo ngenxa yokuzimanya kwawo neYiputa, okomfuziselo wesono esingokomfuziselo, ngesi senzo, asihoywanga kwaphela; nto leyo eyenza ama-Adventist one ngakumbi.

Enyanisweni, bathi bakuqonda indima yeSabatha nokubaluleka kwayo kwisibizo soMdali uThixo, abantu base-Adventist babefanele ukuba bazichonge ngokucacileyo iintshaba zabo zonqulo kwaye bakuphephe nakuphi na ukuzimanya nabo. Kuba, iSabatha **yangoMgqibelo** “ *itywina likaThixo ophilileyo* ” leSityhi.7:2, uphawu lwasebukhosini lomdali kaThixo, umchasi walo, iCawa , inokuba kuphela “ *uphawu lwerhamncwa* ” lesiTyhilelo 13:15. .

Ndikhumbula apha ukuba oonobangela bokuwa kwe-Adventism esemthethweni ziziko zininzi, kodwa eyona nto iphambili nebaluleke kakhulu ixhalabele ukwaliwa kokukhanya okutyhilwe kwinguqulelo eyinyani kaDanilyeli 8:14 kunye nendelelo eboniswa kwingcaciso entsha kraca kaDaniel 12 , isifundo esikukubalaselisa ukuba semthethweni kobuthixo kwi-7th ^{day} Adventism . Emva koko kuza impazamo yokungalibekanga ithemba labo ekubuyeni kukaYesu Krestu okwabhengezwa ngo-1994; njengoko babenzile oovulindlela bomsebenzi ngowe-1843 nangowe-1844.

Izigwebo eziphambili zikaThixo

Wagqiba ukudala umhlaba nezulu, ngomhla wesithandathu uThixo wambeka umntu ehlabathini. Kwaye kungenxa yesimilo sokungathobeli soluntu, nangenxa yesono, aya kuthi uThixo, ngokulandelelanayo, ngexesha lembali yalo

yamawaka asixhenxe eminyaka, kwizigwebo zakhe ezininzi. Nganye kwezi zigwebo, utshintsho lwenziwa kwaye lubonwa ngendlela ebonakalayo kunye nebonakalayo. Ukugqithisa okulandelwa luluntu kufuna olu ngenelelo lobuthixo olunenjongo yokulubuyisela endleleni yenyanyiso evunyiweyo ngumgwebo wabo owongamileyo.

Imigwebo yoMnqophiso Omdala .

sokuqala : UThixo uyasigweba isono esenziwe nguEva noAdam, abaqalekisiweyo baza bagxothwa “kuMyezo ^{wase} -Eden ”.

wesibini : UThixo utshabalalisa uluntu olunemvukelo ngamanzi “omkhukula ” *wehlabathi lonke* .

sesithathu : UThixo **wahlula** abantu ngeelwimi ezahlukeneyo emva kokuphakanyiswa kwabo “kwiNqaba ^{yaseBhabheli} ” .

^{Isigwebo} sesi-4 : UThixo wenza ubuhlobo noAbram aze abe nguAbraham. Ngeli xesha, uThixo uyayitshabalalisa **iSodom** neGomora, izixeko ekwenziwa kuzo isono esinzulu; *ulwazi* oludidayo nolucekisekayo .

wesi-5 : UThixo ukhulula uSirayeli kubukhoboka baseYiputa, uSirayeli uba luhlanga olukhululekileyo noluzimele geqe athi uThixo alunike imithetho yakhe .

wesi-6 : Kangangeminyaka engama-300, phantsi kolwalathiso lwakhe nangenxa yabagwebi abasi-7 ^{abakhululekileyo} , uThixo uhlangula uSirayeli ohlaselwe ziintshaba zakhe ngenxa yesono.

wesi-7 : Ngokwesicelo sabantu, nangenxa yesiqalekiso sabo, uThixo uthatyathelw’ indawo ngookumkani basemhlabeni nenzala yabo emide (ookumkani bakwaYuda nookumkani bakwaSirayeli) .

^{Umgwebo} wesibhozo : USirayeli uthinjelwa eBhabhiloni.

^{Umgwebo} we-9 : USirayeli uyamgatya “uMesiya” ongokobuthixo uYesu— Isiphelo somnqophiso omdala. Umnqophiso omtsha uqalisa kwiziseko ezigqibeleleyo zemfundiso.

we-10 : Ilizwe lakwaSirayeli ^{litshatyalaliswa} ngamaRoma ngowama-70.

Imigwebo yoMnqophiso Omtsha .

Bakhankanywa kwiSityhilelo “ngamaxilongo *asixhenxe* ”.

^{Isigwebo} se-1 : Ukuhlaselela kwe-Barbarian emva kwe-321 phakathi kwe-395 kunye ne-538.

sesibini : Ukumiselwa kolawulo lonqulo lukapopu ^{ngowama-} 538.

sesi-3 : IiMfazwe Zonqulo: ziwachasa amaKatolika kubahlaziyi bamaProtestanti ababengamkelwa nguThixo: “ ^{abahanahanisi} ” kaDan.11:34 .

wesine : Imvukelo yaseFransi yokungakholelwa kubukho bukaThixo ibhukuqa ulawulo lookumkani ize iphelise ingcinezelo yamaRoma Katolika .

^{Isigwebo} sesi-5 : 1843-1844 kunye no-1994.

- Isiqalo: Ummiselo kaDan.8: 14 uqala ukusebenza - ufuna ukugqitywa komsebenzi oqaliswe nguHlaziyo ukususela kuPeter Valdo, umzekelo ogqibeleleyo, ukususela ngo-1170. Ukhulo lwamaProtestanti luyawa kwaye i-Adventism izalwe ngokuphumelela uqheliselo lweCawa yamaRoma luyagwetywa

yaye oko kweSabatha yangoMgqibelo kuthetheleleka yaye kufunwa nguThixo kuYesu Kristu ukususela ngowe-1843.

– Isiphelo: “ *wagabha* ” nguYesu, wafela kwiziko ngo-1994, ngokungqinelana nomyalezo owawubhekiswa “ *eLawodike* ”. Umgwebo kaThixo waqalisa xa indlu Yakhe ivavanywa ngokubulalayo lokholo olungokwesiprofeto. Engamkelwa, owayesakuba ligosa elinyuliweyo wazibandakanya nenkampu yabavukeli bamaKatolika namaProtestanti.

wesi-6 : “ *Ixilongo le-6* ” lifezwa ngendlela yeMfazwe Yehlabathi Yesithathu, ngeli xesha eyenyukliya, echazwe kuDan. 11:40 ukusa kwesama -45. ummiselo. Ngenxa yoko, ukuphumla ngomhla wesixhenxe weSabatha, uMgqibelo, kwakungavumelekanga, kwalelwa phantsi kwesohlwayo sezohlwayo zentlalo ekuqaleni, emva koko, ekugqibeleni, wohlwaywa ngokufa ngommiselo omtsha.

wesi-7 : owandulelwa zizibetho ezisixhenxe zokugqibela ezichazwe kwiSityhi. 16, ngentwasahlobo yowama-2030, ukubuya kukaKristu okuzukileyo kuphelisa ubukho bempucuko yabantu emhlabeni Ubuntu bubhangisiwe. NguSathana kuphela oya kuhlala elibanjwa kumhlaba oyinkangala, ‘inzonzobila’ yeSityhi .

Umgwebo wesibhozo : Enyuselwe ezulwini nguYesu Kristu, abanyulwa bakhe baqhubeka begweba abangendawo Lo ngumgwebo ocatshulwe kwiSityhi.11:18.

^{Umgwebo} we-9 : Umgwebo wokugqibela; abangendawo abafuleyo bayavuswa ukuze babandezeleke kumlinganiselo “wokufa kwesibini ” ngenxa ‘yedike lomlilo’ eligubungela umhlaba nelidla kunye nabo yonke imisebenzi ebangelwa sisono.

^{Umgwebo} we-10 : Umhlaba ongcolisiweyo namazulu ayahlaziywa aze azukiswe. Bamkele abanyuliweyo kubukumkani bukaThixo obutsha, obungunaphakade!

Ungwele ukusuka kuA ukuya kuZ, ukusuka eAleph ukuya eTav, ukusuka kwialfa ukuya kwi-omega

iBhayibhile ayinanto yakwenza nezinye iincwadi ezibhalwe ngabantu ngaphandle nje kwembonakalo yayo engaphandle. Kuba eneneni, sibona kuphela umphezulu wayo esiwufundayo ngokwemigaqo yokubhala engqalileyo kwiilwimi zesiHebhere nezesiGrike, apho imibhalo yantlandlolo yadluliselwa kuthi. Kodwa ekubhaleni kwakhe iBhayibhile, uMoses wasebenzisa isiHebhere samandulo esasinoonobumba abahlukileyo koonobumba bangoku, bathatyathelw’ indawo ngoonobumba xa babethinjelwe eBhabhiloni, ngaphandle kokubangela iingxaki. Kodwa onobumba banamathelana ngaphandle kokushiya izithuba zamagama, nto leyo engazange yenze kube lula ukufunda. Kodwa emva kwesi sithintelo kukho inzuzo yokuqulunqa amagama ahlukeneyo ngokuxhomekeke kukhetho lweleta ekhethiweyo ukuphawula ukuqala kwayo. Oku kunokwenzeka yaye kuye kwaboniswa, nto leyo engqina ukuba iBhayibhile ngokwenene ingaphaya kwamandla entelekelelo nokuphunyezwa komntu. Kuphela yingcinga kunye nenkumbulo yomdali ongasikelwanga mda uThixo onokuwenza umsebenzi onjalo. Kungenxa yokuba oku kuhlolisiswa kokufundwa kweBhayibhile izihlandlo ezininzi kutyhila ukuba igama ngalinye elivelayo apho lakhethwa laza

laphefumlelwa nguThixo kubabhali abahlukahlukeneyo beencwadi zakhe ukutyhubela ixesha de kwaba kwelokugqibela, ISityhilelo okanye iApocalypse.

Malunga nowe-1890, isazi sezibalo saseRashiya uYvan Panin wabonisa ubukho bamanani kwiinkalo ezahlukeneyo zokwakhiwa kwemibhalo yeBhayibhile. Kungenxa yokuba isiHebhere nesiGrike ziyafana nesibakala sokuba oonobumba bealfabhethi bakwasetyenziswa njengamanani namanani. Uqhanqalazo lukaYvan Panin luye lwawenza mandundu ngakumbi amazwi anetyala amadoda angayithabathi nzulu iBhayibhile kaThixo. Kungenxa yokuba ukuba ezi zinto zifunyanisiweyo azinampembelelo ekwenzeni abantu bakwazi ukuthanda uThixo, sekunjalo zithabatha nakuphi na ukuba semthethweni kokungakholelwa kubukho bakhe. UYvan Panin wabonisa indlela inani elithi “isixhenxe” elabakho ngayo yonke indawo ebudeni bokwakhiwa kweBhayibhile, ngokukodwa kwindinyana yokuqala yayo, kwiGen.1:1. Emva kokuba ndibonisile ukuba iSabatha yomhla wesixhenxe “litywina *likaThixo ophilileyo*” leSiTyh.7:2, lo msebenzi ungqina kuphela ubungqina obufunyenwe yile ngcali yezibalo ikrelekrele eyanikela izazinzulu ngenkani, zexesha lakhe nezethu, ubungqina obungenakuphikiswa bezenzululwazi. .

Ukusukela oko uYvan Panin, ikhompuyutha yale mihla ihlalutye iimpawu ezingama-304,805 zoonobumba ezenza iSibhalo sokuphela komanyano lwamandulo kunye nesoftware ibonelela ngokufunda okuninzi okwahlukeneyo ngokubeka unobumba ngamnye kwibhodi yokukhangela enkulu enokuthi ulungelelwaniso luqale ngomgca omnye othe tye. Iileta ezingama-304805 de ekugqibeleni ufumane umgca othe nkqo kwaba nobumba abangama-304805; kwaye phakathi kwezi zilungelelaniso zimbini zigqithisileyo zonke iindibaniselwano eziphakathi ezingenakubalwa. Sifumana imiyalezo malunga nehlabathi elisemhlabeni, iziganeko zalo zamazwe ngamazwe kunye namagama abantu bakudala nabanamhlanje kwaye izinto ezinokwenzeka zikhulu kakhulu kuba ekuphela kwento efunekayo kukugcina indawo efanayo (ukusuka ku-1 ukuya ku-n...) phakathi konobumba ngamnye wamagama abunjweyo. Ukongeza kwiindlela ezithe tye kunye nezithe nkqo, kukho ubuninzi beendlela ezingqamlezileyo, ukusuka phezulu ukuya ezantsi kunye nezantsi ukuya phezulu, ukusuka ekunene ukuya kwesobunxele nasekhohlo ukuya ekunene.

Ngoko ke, ngokuthatha umfanekiso wolwandle, ndiqinisekisa ukuba ulwazi lwethu lweBhayibhile lukumgangatho womphezulu walo. Oko kufihliweyo kuya kutyhilwa kwabanyuliweyo ngexesha laphakade abaya kungena kulo. Yaye uThixo usaya kubamangalisa intanda yakhe ngamandla akhe amakhulu, angenasiphelo.

Le miboniso imangalisayo ngelishwa ayinako ukuguqula iintliziyo zabantu ukuze bamthande uThixo “ *ngentliziyo yabo yonke, nangomphefumlo wabo wonke, nangamandla abo ephela, nangengqondo yabo yonke.* ” (Dut.6:5; Mat. 22:37); ngokwesicelo sakhe esisesikweni. Amava asemhlabeni aya kube engqinisiwe, izinyeliso, izohlwayo, kunye nezohlwayo azibatshintshi abantu, kungoko umsebenzi kaThixo wokusindisa uye wasekwa ukususela ekuqaleni kobomi obukhululekileyo kule ndinyana: “Uthando olugqibeleleyo luluphosela phandle uloyiko” (1 *Yohane* 4:18). Unyulo lwabanyuliweyo lusekwe kwimbonakaliso yabo yothando olugqibeleleyo kuThixo, uBawo wabo

waseZulwini. Kolu ‘ *thando lugqibeleleyo* ,’ akusekho mfuneko yomthetho okanye imiyalelo, yaye owokuqala ukukuqonda oku yayinguEnoki owaluphelelo owabonisa uThixo uthando lwakhe ‘ngokuhamba’ naye , ekulumkele ukwenza nantoni na ukuze angamkholisi. Kuba ukuthobela kuthetha ukuthanda nokuthanda kuquka ukuthobela ngenjongo yokumvuyisa novuyo lowo umthandayo. Ekufezekeni kwakhe kobuthixo, uYesu waqinisekisa esi sifundo sothando “ *lokwenyaniso* ” emva kwemizekelo yokuqala yabantu, uAbraham, uMoses, uEliya, uDaniyeli, uYobhi nabanye abaninzi abamagama abo nguThixo kuphela awayewazi.

Ukuguqulwa ngenxa yexesha

Akukho nolwimi olunye emhlabeni olungazange lwenzeke kwindaleko kunye notshintsho olubangelwa ngumoya ogqwethekileyo wobuntu. Yaye kulo mbandela, isiHebhere asizange sisinde koku kugqwetheka komntu kangangokuba umbhalo wesiHebhere esiwugqala njengentlandlolo sele uyinto engaphezu kwaleyo yantlandlolo yemibhalo kaMoses ukwimeko egqwethekileyo. Oku kufunyenweyo kungenxa yomsebenzi ka-Ivan Panin kunye nesibakala sokuba kwinguqulelo yombhalo wesiHebhere awawusebenzisa ngowe-1890, kwiGen.1:1, walifaka ekhompuyutheni igama likaThixo negama lesiHebhere elithi “elohim”. NgesiHebhere, “elohim” sisininzi sika “eloha” elithetha uthixo kwisinye. Ifomu yesithathu ikhona: “Él”. Isetyenziselwa ukunxulumanisa igama elithi Thixo namagama: uDaniyeli; uSamuweli; eBheteli; njl... La magama achaza uThixo wenene afumana unobumba omkhulu kwiinguqulelo zethu ukuphawula umahluko phakathi koThixo oyinyaniso noothixo bobuxoki babantu babahedeni.

IBhayibhile ngokufanelekileyo nangokuzingisa igxininisa into yokuba uThixo “mnye” nto leyo emenza “eloha”, okuphela kuka “eloha” wenyaniso. Yiyo loo nto, ngokuzibalela kuye isininzi igama elithi “elohim”, kwiGenesis 1 nakwezinye iindawo, uThixo usithumelela isigidimi athi ngaso ngokufanelekileyo athi unguBawo wobomi obuninzi obabukho ngaphambili ekudalweni kwenkqubo yethu esemhlabeni. okanye ubukhulu, nabo bonke ubomi obuya kubonakala emhlabeni. Aba ubomi basezulwini sele bedaliwe babusele buhlulwe sisono esabonakala kwisidalwa sakhe sokuqala esikhululekileyo. Ngokuzibiza ngegama elithi “elohim”, umdali uThixo ubonakalisa igunya lakhe kuzo zonke izinto eziphilayo nezizelwe nguye. Kukwesi sikhundla aya kuthi kamva abe nako, kuYesu Kristu, ukuthwala izono zesihlwele sabanyuliweyo bakhe aze asindise, ngokufa kwakhe kuphela okucamagushelayo, inkitha yobomi babantu. Igama elithi “elohim”, kwisininzi, lichaza uThixo ngamandla akhe okudala azo zonke izinto eziphilayo. Eli gama likwaprofeta ngeendima ezininzi aya kuzidlala kwiprojekthi yakhe yosindiso apho sele esele ngokuyintloko kwaye elandelelanayo, " *uYise, uNyana noMoya oyiNgcwele* " oya kuthatha isenzo emva kokubhaptizwa ukuhlambulula nokungcwalisa ubomi babanyulwa bakhe. Esi sininzi sikwachaphazela amagama awahlukahlukeneyo aza kubizwa ngawo uThixo: uMikayeli ngenxa yeengelosi zakhe; UYesu Kristu ngenxa yabantu bakhe abanyuliweyo abathengwa ngegazi lakhe.

Njengomzekelo wokugqwetheka okubangelwa kukugqwetheka komntu ndinika isenzi esithi “sikelelani”, esichazwa ngesiHebhere yingcambu ethi “brq” nokukhethwa kwezikhamiso ezisetyenzisiweyo kuya kuphelela ekuguqulelweni ngokuthi “sikelelani” okanye “qalekisa”. Oku kugqwetheka kugqwethekileyo kuyayigqwetha intsingiselo yesigidimi esiphathelele uYobhi, lowo ngokwenene umfazi wakhe athi kuye “ *mbonga uThixo uze ufe* ,” kungekhona ukuthi, “ *umqalekise-uThixo uze ufe* ,” njengoko abaguquleli becebisa. Omnye umzekelo wenguqu ekhohlakeleyo egwenxa, kulwimi lwesiFrentshi igama elithi "ngokuqinisekileyo" elithetha ukuba ngokuqinisekileyo kwaye ngokupheleleyo lithathelwe kwingcinga yomntu intsingiselo ethi "mhlawumbi", ngokuchaseneyo ngokupheleleyo. Kwaye lo mzekelo wokugqibela ufanelwe ukukhankanywa kuba uya kuzuza ukubaluleka kwaye ube nemiphumo emibi. Kwisichazi-magama sika-“petit Larousse” ndiphawule inguqu malunga nengcaciso yegama elithi “Sunday”. Yaziswa njengosuku lokuqala lweveki kwinguqulelo yowe-1980, yaba lusuku lwesixhenxe kwinguqulelo yonyaka olandelayo. Ke ngoko abantwana bakaThixo wenyaniso kufuneka bazilumkele iindibano zendaleko ezisekwe ngabantu, kuba yena, ngokungafaniyo nabo, umdali omkhulu uThixo akaguquguquki kwaye nemilinganiselo yakhe ayihlukanga, kanye njengolungelelwano lwezinto kunye nolwendalo. ixesha awalisekayo kwasekusekweni kwakhe ihlabathi.

Imisebenzi egqwethekileyo yoluntu iye yaphawula kwanombhalo wesihHebhere weBhayibhile, apho izikhamiso ziye zabelwa ngokungekho sikweni ngaphandle kwemiphumo yosindiso, kodwa ukuze akhusele inguqulelo yayo esemthethweni, uThixo uye walungiselela ngendlela yamanani, indlela yokuchonga umbhalo wokwenene kowomgunyathi. . Oku kuya kusivumela ukuba siqinisekise kwaye siqaphele ubukho bamanani amaninzi abonisa ngokukodwa inguqulelo yebhayibhile eyiyo, ngesiHebhere njengesiGrike, imiqondiso engekalongiswa ukusuka kwinkulungwane yesi-2^{BC} .

UMoya uyayibuyisela inyaniso malunga nokugwetyelwa ngokholo (ngokholo lomntu)

Ndisandula ukukhankanya ukugqwethwa kwesicatshulwa seBhayibhile; izinto ngenxa yabaguquleli abaninzi bemibhalo yantlandlolo. Ukukhanyisa abantu bakhe bexesha lokugqibela, uMoya wenyaniso ubuyisela inyaniso yabo, uqondise iingqondo zabanyuliweyo bakhe kwimibhalo apho kusekho ukugqwetha okubalulekileyo. Yile nto isandula ukwenziwa ngale Sabatha yomhla we-4 kaSeptemba, 2021, ukuya kuthi ga kwinqanaba lokuba ndiyinike igama elithi "isabatha yekristale". Ndishiye ukhetho lomxholo wokufunda komnye udade waseRwanda esabelana naye ngenkqubela yeeSabatha zethu kwi-Intanethi. Wacebisa “ukugwetyelwa ngokholo.” Uphononongo lusizisele izinto ezibalulekileyo eziye zafunyanwa ezenza ukuqonda kwethu lo mbandela kucace kakhulu.

EBhayibhileni, kweyoku-1 kaPetros 1:7, uMoya ufuzisela ukholo ngegolide esulungekisiweyo: “ *ukuze ukucikideka kokholo lwenu, kunqabile kakhulu, ngaphezu kwegolide le itshabalalayo, kuse kuyo indumiso nozuko nembeko. UYesu Kristu uyavela .*” Sele siqonda kolu thelekiso ukuba ukholo,

ukholo lwenene, yinto enqabe kakhulu, sifumana amatye namatye kuyo yonke indawo, akunjalo ngegolide.

Emva koko, ukusuka kwindinyana ukuya kwindinyana, saqala sagcina ukuba: “ *Lungekho ukholo, akunakubakho ukumkholisa kakuhle uThixo* ”, ngokutsho ku-Heb.11:6: “ *Ke, lungekho ukholo, akunakubakho ukumkholisa kakuhle; kuba lowo uzayo kuThixo, umelwe kukukholwa ukuba uThixo ukho, nokuba ungumvuzi wabo bamfunayo.* » Iimfundiso ezimbini zidibene nokholo: ukukholelwa kubukho bayo, kodwa kwakhona, ukuqiniseka ukuba uyayisikelela “ *abo bayifunayo* ”, ngokunyanisekileyo, iinkcukacha ezibalulekileyo ezingenakukhohliswa. Yaye ekubeni injongo yokholo ikukukholisa Yena, lowo unyuliweyo uya kusabela kuthando lukaThixo ngokuthobela yonke imimiselo nemithetho yakhe ayinikelayo egameni lothando lwakhe kwizidalwa zaKhe. Isiqhamo salo mxokelelwane wothando, omanyenisa njengomazibuthe abo bathandanayo nabamthandayo uThixo kuKristu, sibonakaliswe kuthi kwimfundiso edumileyo ecatshulwe kweyoku-1 kwabaseKorinte 13 echaza uthando lokwenene olukholekileyo kuThixo. Emva kwesi sifundo, ndiye ndacinga ngomyalezo odumileyo onikwe kuHabhakuki 2:4: “... *ilungisa liya kudla ubomi ngokholo lwalo* ”. Kodwa, kule ndinyana inguqulelo ecetywa nguLouis Segond isixelela oku: “ *Yabona, ukhukhumele umphefumlo wakhe, awuthe tye kuye; ke lona ilungisa liya kudla ubomi ngokholo lwalo.* » Kangangexesha elide, le ndinyana yandibeka ingxaki endingazange ndizame ukuyicombulula. Umntu ‘ *okhukhumele* ’ ngenxa yekratshi unokugwetywa njani “ *ulilungisa* ” nguThixo? Lowo, ngokweMizekeliso 3:34, uYakobi 4:6 no-1 Petros 5:5, “ *uyabachasa abanekratshi, abababale abazithobileyo* ”? Isicombululo savela ngokufumana kumbhalo wesiHebhere igama elithi “ *ongakholwayo* ” endaweni yegama elithi “ *ukudumba* ” elicatshulwe kwiSegond yaye ngomothuko safumana, kwinguqulelo yeVigouroux “yamaKatolika”, inguqulelo entle nesengqiqweni eyenza icace ngokupheleleyo. umyalezo ovela kuMoya. Kuba, eneneni, uMoya uphefumlela kuHabhakuki isigidimi kwisimbo esele siphefumlelwe kuKumkani uSolomon ngokwemizekeliso yakhe apho abeka izichasi ezichasayo ngokupheleleyo; apha kuHabhakuki, “ *ukungakholwa* ” kunye “ *nokholo* ”. Yaye ngokutsho kwenguqulelo kaVigouroux neVulgate yesiLatini, le ndinyana ifundeka ngolu hlobo: “ *Yabonani, lowo ungakholiweyo akanamphefumlo ulungileyo kuye; ke lona ilungisa liya kudla ubomi ngokholo lwalo.* » Ngokubeka iinxalenye zombini zevesi kwisihloko esinye, uLouis Segond uyasigqwetha isigidimi soMoya kwaye abafundi bakhe bayathintelwa ekuqondeni umyalezo oyinyani owanikwa nguThixo. Into sele ilungisiwe, ngoku siza kufumanisa indlela uHabhakuki azichaza ngayo ngokuchanekileyo iimvavanyo “ze-Adventist” zika-1843-1844, 1994, kunye nomhla wokugqibela onxulumene nokubuya kokwenyani kukaKristu, intwasahlobo ka-2030. elungisa ukubuya kukaKristu ku-2030 kusivumela ukuba siqonde ngcono kwaye siqinisekise amava alandelayo ama-Adventist asele eqinisekisiwe, kwiSityhi. 10: 6-7, ngokuthi: “*Akuyi kuba salibaziseka ... ifezekisiwe* . Kulo mboniso, ndithatha isicatshulwa sikaHabhakuki 2 ukusuka ekuqaleni, ndidibanisa amagqabantshintshi acacisayo.

Uguqulelo lwe-L.Segond lulungiswe ndim

Indinyana 1: “ *Ndoba sesikhundleni sam, ndime phezu kwenqaba; Ndiya kuqwalasela, ukuba ndiyibone into ayithethayo uYehova kum, nento endiya kuphendula yona ngenxa yengxoxo yam.* »

Qaphela isimo sengqondo "sokulinda" somprofeti esiya kubonisa ukuvavanywa kwe-Adventist, uMoya usixelela kwisigidimi sikaDan.12: 12: " *Unoyolo olinda de kube yi-1335 iintsuku* ". Ukuze siqonde ngokucacileyo, intsingiselo yale “ *mpikiswano* ” inikelwa kuthi kwisahluke esandulelayo apho ingxaki eyaphakanyiswa nguHabhakuki ikukwandiswa kwenkqubela yabangendawo emhlabeni: “*Ngaba uya kuwukhuphela ngenxa yoko umnatha wakhe, aze abaxhelele—abangendawo na? Uhlala ezintlanga, engacongi na?* (*Hebhere 1:17* . Kolu kucamngca nalo mbuzo, uHabhakuki ufanekisela ihambo yabo bonke abantu abaphawula into efanayo de kube sekupheleni kwehlabathi. Kwakhona, uThixo uya kunikela impendulo yakhe ngokuprofetayo ephakamisa umxholo wokubuya kukaYesu Kristu, oya kuphelisa, ngokuqinisekileyo, ulawulo lwabangendawo, abadelelayo, abangakholwayo, abangathembekanga nabavukelayo.

2 *Wathetha uYehova kum, wathi, Sibhale isiprofeto esi, sikrole emacwecweni, ukuze sifundeke ngokwesiqhelo.* »

Phakathi kowe-1831 nowe-1844, uWilliam Miller wenza iitafile ezishwankathela izibhengezo zakhe ezaziprofetele ngokubuya kukaYesu Kristu okokuqala ngentwasahlobo yowe-1843, emva koko ekwindla lowe-1844. , kwiitafile ezine, isishwankathelo sezikhanyiso ezitsha zesiprofeto eziphefumlelwe yiNkosi yeNyaniso “*kwixesha lethu lesiphelo* ”. Ukuba iziphumo zokwenyani ezinxulunyaniswa nolu vavanyo lonyaka ka-1994 zaziqondwa kuphela emva kwexesha eliphawulweyo, njengoko kwakunjalo ngo-1844, umhla nokubalwa kwawo kude kube namhlanje zingqinelwa nguMoya kaThixo ophilileyo.

Indinyana 3: “ *Kuba sisiprofeto esi, ixesha elimisiweyo limisiweyo.* ”

Eli xesha elimiselwe nguThixo lityhilwe ukususela ngo-2018. Ngokujoliswe kumhla wokubuya kukaYesu Krestu, eli xesha limiselweyo yintwasahlobo ka-2030.

“ *Uhambela ekupheleni kwakhe, akaxoki;* »

Ukubuya kukaKristu owoyisileyo kuya kuzaliseka ngexesha lakhe elifanelekileyo, kwaye isiprofeto esikuvakalisayo “ *asiyi kuxoka* ”. Ngokuqinisekileyo uYesu Krestu uya kubuya ngentwasahlobo ka-2030.

Ukuba *uthe wazilazila, wulindele, ngokuba uya kwenzeka, ngokuqinisekileyo uya kwenzeka.* »

Ukuba umhla wawumiselwe nguThixo, kuye, ukubuya kokwenyaniso kukaKristu kuya kufezwa ngeli xesha limiselweyo ukuba kuphela wayesazi de kube yi-2018. Ukulibaziseka okucetywayo, "ukuba kubambezeleka " , ngoko ke kunokuxhalabisa abantu kuphela, kuba uThixo ugcina ilungelo lokusebenzisa izibhengezo zobuxoki zokubuya kukaYesu Kristu eziya kumvumela ukuba avavanye, ngokulandelelanayo, ngowe-1843, 1844, 1994 yaye de kube lixesha lethu lokugqibela, ukholo lwamaKristu athi alusindiso lwakhe, olumvumela ukuba anyule abanyulwa bakhe. . Ezi zibhengezo zobuxoki ebezilindelwe ngokubuya kukaYesu Kristu zisetyenziswa nguThixo, ukwahlula **kude kube sekupheleni kwehlabathi**, “ *ingqolowa kumququ, izimvu ezibhokhweni , abathembekileyo*

kwabangakholwayo, abakholwayo kwabangakholwayo », abanyuliweyo kwabawileyo.

Le ndinyana iqinisekisa iparameter ye-Adventist " yokulinda " ehlala iyinto echazayo yabangcwele bokugqibela babekwe bucala kwaye batywinwe ngokusebenza kweSabatha yokwenene yomhla wesixhenxe ukususela ekwindla kwe-1844, ekupheleni kovavanyo lwesibini lwe-Adventist. Kule ndinyana, uMoya ugxininisa ingcamango yengqiniseko **ephawula** oku kubuya kukaKristu umeyisi, umkhululi nomphindezeli.

Inguqulelo yeVigouroux

Indinyana 4 : “ *Yabonani, lowo ungakholiweyo akanamphefumlo ulungileyo kuye; ke lona ilungisa liya kudla ubomi ngokholo lwalo.* »

Esi sigidimi sityhila umgwebo kaThixo ebantwini abajamelene nezilingo ezine zamaSabatha ezinxulumene nowe-1843, 1844, 1994 nowe-2030. Isigwebo sikaThixo sibukhali kwixesha ngalinye. Ngesaziso sesiprofeto uThixo ubhenca amaKristu “ *abahanahanisi* ” abatyhila “ *ukungakholwa* ” kwawo, ngokunyelisa izibhengezo zesiprofeto zabathunywa bakhe abanyuliweyo okanye abaprofeti bakhe. Ngokwahluke ngokupheleleyo koko, abanyuliweyo bazukisa uThixo ngokufumana izigidimi Zakhe zesiprofeto nokuthobela imiyalelo emitsha abayityhilayo. Oku kuthobela, okugwetywa nguThixo ‘njengekukholekileyo , ’ kwangaxeshanye, kugwetywe njengokukufanelekeleyo ukulondoloza ubulungisa obalelwa kwigama likaYesu Kristu.

Lukholo oluthobelayo kuphela “lothando” lukaThixo olugwetywa njengolufanelekeleyo ukungena kumaphakade azayo. Kuphela ngulowo igazi likaKristu *limcocayo* ezonweni zakhe osindiswayo “ *ngokholo lwakhe* ”. Ngenxa yokuba intsabelo yokholo yeyobuqu, kungenxa yoko le nto uYesu ebhekisa izigidimi zakhe, ngabanye, kwabanyuliweyo bakhe, umzekelo: Mat.24:13: “ *Ke onyamezeleyo kwada kwaba sekupheleni, igciniwe* . Ukhohlo lunokuba yimbumba ukuba lufikelela umgangatho omnye. Kodwa lumka ! Amabango abantu ayalahlekisa, kuba nguYesu yedwa ogqibayo ukuba ngubani na oya kusindiswa okanye alahleke ngokomgwebo wakhe wokholo obonakaliswa ngabagqatswa abanqwenela ukungena ezulwini.

Ngamafutshane, kwezi ndinyana zikaHabhakuki, uMoya utyhila kwaye uqinisekisa iqhina elisondeleyo nelingenakwahlulwa “ lokholo ” kunye “ *nemisebenzi* ” oluyivelisayo; into eyayisele ivuswe ngumpostile uYakobi (Yak.2:17 : “ *Kunjalo ke elukholweni: ukuba alunayo imisebenzi, lufile ngokukokwalo.* ”); nto leyo ethetha ukuba kwasekuqaleni kobuvangeli, umbandela wokholo wawungaqondwa kwaye wawutolikwa ngendlela engeyiyo. Abanye, njenganamhlanje, bancamathele kuphela inkolelo kuyo, bengabuhoyi ubungqina bemisebenzi eyinika ixabiso layo kunye nobomi bayo. Ukuziphatha kwabantu, athe uThixo wabazisa kubo izibhengezo zakhe zokubuya kukaYesu Kristu, kutyhila ubume bokholo lwabo. Yaye ngexesha laxa uThixo egalela ukukhanya kwakhe okukhulu kubakhonzi bakhe bokugqibela, akusekho singxengxezo kuye nabani na ongaziqondiyo iimfuneko ezintsha ezamiselwa nguThixo ukususela ngowe-1843. kungenelwa abanyulwa abanyulwe nguYesu Kristu, ngobungqina bembonakaliso yokwenene yothando abalubonakalisayo kuye. Ekuqaleni iSabatha yayingumqondiso wale ntsikelelo yobuthixo, kodwa ukususela ngowe-1844

ayizange ibe njalo kwanele ngokwako, ngenxa yokuba uthando lwenyaniso yakhe yesiprofeto, eyatyhilwa phakathi ko-1843 no-2030, nalo belusoloko lufunwa nguThixo. Enyanisweni, izibane ezitsha ezifunyenweyo ukususela ngo-2018 zinonxibelelwano olusondeleyo kunye neSabatha yomhla wesixhenxe oye waba ngumfanekiso wesiprofeto wenkulungwane yesixhenxe eya kuqala ngokubuya kukaYesu Kristu entwasahlobo ka-2030. Ukususela ngo-2018, "ukugwetyelwa ngo ukhoho » luvelisa isiqhamo kwaye luyingenelo kwabo babiziweyo abathi baba ngabanyuliweyo ngokubonakalisa uthando lwabo ngoThixo nazo zonke izikhanyiso zakhe ezindala nezitsha ezityhilwe egameni likaYesu Kristu njengoko kwafundiswayo kuMat.13:52: “Wathi kubo: *Ke ngoko, wonke umbhali othe wabufunda ubukumkani bamazulu ufana nomninindlu, ekhupha ebuncwaneni bakhe izinto ezintsha kwanezindala* . Nabani na othanda uThixo unokuthanda kuphela ukufumana iiprojekthi zakhe kunye neemfihlo zakhe ekudala zifihliwe kwaye zingahoywa ngabantu.

UHabhakuki nokuza kokuqala kukaMesiya

Esi siprofeto sazaliseka nakuSirayeli wohlanga lwamaYuda, esavakalisa kuye ukuza kokuqala kukaMesiya. Ixesha lokuza lamiselwa labhengezwa kuDan.9:25. Yaye isitshixo sokubala kwayo safunyanwa kwincwadi kaEzra, kwisahluko 7. Kuyabonakala ukuba amaYuda abeka incwadi kaDaniyeli phakathi kweencwadi zembali, yaye yayandulela incwadi kaEzra. Kodwa ngale ndlela indima yakhe yobuprofeti yancitshiswa yaza yangabonakali kangako kumfundi. UYesu wayengumprofeti wokuqala owatsalela ingqalelo yabapostile nabafundi bakhe kwiziprofeto zikaDaniyeli.

Ukulibaziseka okubhengeziweyo, “ *ukuba ithe yalibala, yilindele* ”, nayo yazaliseka, kuba amaYuda ayelindele umesiya umphindezeli nomkhululi wamaRoma, ethembele kuIsaya 61 apho uMoya uti ngoKristu kwindinyana 1 : “ *UMoya weNkosi, uYehova, uphezu kwam, ngokuba uYehova endithambisele ukuba ndishumayele iindaba ezilungileyo kwabalulamileyo; Undithume ukuba ndiphilise abantliziyo ityumkileyo, ndivakalise inkululeko kubathinjwa, nokukhululwa kwababanjwa; ”*. Kwindinyana 2, uMoya uyasichaza: “ *ukubhengeza unyaka wenkoliseko kaYehova , nomhla wempindezelo kaThixo wethu ; Ukuthuthuzela bonke abaxhwalekileyo; ”*. AmaYuda ayengazi ukuba phakathi “ *konyaka wenceba* ” kunye “ *nomhla wempindezelo* ”, kwakusafuneka kudlule iminyaka engama-2000 ukukhokelela abantu ekubuyeni kukaKristu, umhlanguli nomphindezeli, ngokutsho kukaIsaya 61:2. Esi sifundo sibonwa ngokucacileyo kubungqina obucatsulwe kuLuka 4:16-21 : “ *Wemka waya eNazarete, apho wayekhulele khona, wathi ngokwesiko lakhe wangena endlwini yesikhungu ngomhla wesabatha. Wesuka wema ukuba afunde; wanikwa incwadi yomprofeti uIsaya. Akuba eyisongile ke, wafumana indawo ekubhalwe kuyo kwathiwa, UMoya weNkosi uphezu kwam, Ethe ngenxa yoko indithambisele ukushumayela iindaba ezilungileyo kumahlwempu; Indithume ukuba ndiphilise abantliziyo ityumkileyo, ndivakalise inkululeko kubathinjwa, nokubuyiselwa kokubona kwabaziimfama, ukundulula abacinezelweyo bakhululekile, ndibhengeze umnyaka wetarhu likaYehova. Wayisonga ke incwadi, wayinika umkhonzi, wahlala phantsi. »* Ngokuyeka ukufunda apha, waqinisekisa ukuba

ukufika kwakhe kokuqala kwakuchaphazela kuphela lo “ *nyaka wenceba* ” owavakaliswa ngumprofeti uIsaya. Indinyana 21 ihlabela mgama isithi, “ *Bonke ababekwindlu yesikhungu bamjonga. Waza waqala ukuthi kubo, Namhlanje sizalisekile isibhalo enisivileyo.* » “ *Imini yempindezelo* ” engahoywanga nengafundwanga yamiselwa nguThixo, entlakohlaza ka-2030, ukubuya kwakhe okwesibini, ngeli xesha, ngamandla akhe onke angcwele. Kodwa ngaphambi koku kubuya, isiprofeto sikaHabhakuki kwafuneka sizaliseke “ *ngokulibaziseka* ”, ngezilingo “zama-Adventist,” ngo-1843-1844 no-1994, njengoko sele sibonile.

Ukunikezelwa kokugqibela

Jongana nenyano

Ngentlakohlaza ka-2021, ekuqaleni konyaka wobuthixo, isityebi kodwa ebubuxoki bobuKristu bobuntu baseNtshona buye babonisa umnqweno wabo wokulondoloza ubomi babantu abadala, nokuba oko kuya kuba yindleko yokuwohloka koqoqosho lwesizwe. Kungenxa yoko le nto uThixo eya kuyinikela kwiMfazwe Yehlabathi yesiThathu eya kuthatha inkitha yobomi babantu bayo yonke iminyaka, esazi ukuba akukho nyango okanye isitofu sesi sohlwayo siphezulu sesibini. Phambi kwethu, kwiminyaka eyi-8, kuya kuba ngunyaka wama-6000 wokudalwa komhlaba, isiphelo sawo siya kuphawulwa ngokubuya kukaYesu Krestu. Enoloyiso noloyiso, uya kubakhokelela abakhululiweyo bakhe, abanyulwa bakhe abaphilayo kwanabo aya kubavusa, abangenise ebukumkanini bakhe bamazulu yaye uya kutshabalalisa bonke ubomi boluntu emhlabeni aya kuthi abushiye bubodwa ebumnyameni, ingelosi enemvukelo kwasekuqaleni. , uSathana, uMtyholi.

Ukholo kumgaqo we-6000 weminyaka kubalulekile ukwamkela le nkqubo. Ubalo oluchanekileyo olusuka kumanani anikwe eBhayibhileni lwenziwa lwangenakwenzeka ngenxa “yokungacaci” mayela nomhla wokuzalwa kuka-Abraham (umhla omnye woonyana abathathu bakaTera: Gen.11:26). Kodwa, ukulandelelana kwezizukulwana zabantu ukususela kuAdam de kube sekubuyeni kukaKristu kungqina ukusondela kweli nani 6000. Ngokunikela ukhoho lwethu kulo mjikelo, inani elichanekileyo, siluchaza olu khetho kumntu “okrelekrele”, oko kukuthi umdali uThixo, umthombo wabo bonke ubulumko nobomi. Ngokomgaqo ‘wesabatha’ ocatshulwe kumthetho wakhe wesine, uThixo wanika umntu “imihla emithandathu” neminyaka engamawaka amathandathu ukuba enze wonke umsebenzi wakhe, kodwa umhla wesixhenxe newaka lesixhenxe ‘ngamaxesha okuphumla. ngaphandle) kuThixo nabanyulwa bakhe.

ngokuziphatha “ *kobukrelekrele okanye ubulumko* ” abanyuliweyo bakhe abazuza kuyo yonke into ayithethayo uThixo, ayiprofetayo okanye ayicingayo (bona uDaniyeli 12:3 : “ *Kwaye izilumko ziya kuqaqamba njengobengezela. nesibhakabhaka, nabafundisa izihlwele ubulungisa njengeenkwenkwezi ngonaphakade kanaphakade.* ” Besenza ngolo hlobo, bayaluthethelela ukhetho lukaThixo lokubenza bangenelwe kubulungisa bakhe bentlawulelo obubonakaliswa kuYesu Kristu.

Ukuvala lo msebenzi, ngaphambi nje komdlalo weqonga uzayo, ndingathanda ukunikela, ngokwam, kubo bonke abantwana bokwenyano bakaThixo abaya kuwufunda, nabaya kuwamkela ngokhoho nangovuyo, le ndinyana ikuYohane 16:33 ethi ndanikezelwa yimithombo emibini eyahlukeneyo ngexesha lokubhaptizwa kwam ngoJuni 14, 1980; elinye likwisatifikethi sam sokubhaptiza kwiziko, elinye likwintshayelelo yencwadi ethi “Yesu Kristu” endayinikwa ngesi sihlandlo ngumkhonzi endandikunye nam ngelo xesha, phantse ukuya kutsho kwiminyaka apho uYesu wanikela ngobomi bakhe njengedini: “ *Ezi zinto ndizithethile kuni, ukuze nibe noxolo kum. Niya kuba nemandezelo ehlabathini; kodwa yomelelani, mna ndiloyisile ihlabathi .*”

USamuweli, umkhonzi osikelelekileyo kaYesu Kristu, “Inene”!

Umnxeba wokugqibela

Njengoko ndibhala lo myalezo, ekupheleni kuka-2021, ihlabathi lisanandipha uxolo lwenkolo oluxatyisiweyo noluxatyisiweyo. Nangona kunjalo, ngokusekwe kulwazi lwam lwezityhilelo ezityhiliweyo zesiprofeto ezilungiselelwe nguThixo, ndiqinisekisa, ngaphandle kwamathandabuzo ancinane, ukuba iMfazwe yeHlabathi eyoyikekayo ilungiselela kwaye isendleleni eya kufezwa kwiminyaka emi-3 ukuya kwemi-5 ezayo. Ngokuyizisa phantsi kwegama elingumfuziselo “ *lexilongo lesithandathu* ” kwiSityhi.9, uMoya usikhumbuzo ukuba sele zintlanu izohlwayo ezoyikekayo esele zifikile ukohlwaya ukulahlwa kokuthembeka kwiSabatha yayo engcwele kunye neminye imimiselo engahlonelwayo ukususela ngoMatshi 7 321. Izohlwayo zikaThixo ongafiyi zathabatha iminyaka eli-1600 yembali yoluntu elungelelaniswe ngenkqubo yobuthixo yonqulo. Isohlwayo sakhe sesithandathu siza kulumkisa, okokugqibela, ubuKristu bunetyala lokungathembeki kuye. Ngaphandle koThixo nomsebenzi wakhe wokusindisa, ubomi bomntu abunantsingiselo. Yiyo loo nto, “ *amaxilongo* ” anophawu oluthe ngcembe olutyhilwe kumzekeliso okwiLevitikus 26, ubugebenga bokubulala “ *wesithandathu* ” buya kufikelela kwincopho yokoyikeka ekudala isoyika noloyikwa ngabantu. “ *Ixilongo lesithandathu* ” liphathelele iMfazwe Yehlabathi yokugqibela eya kutshabalalisa inkitha yabantu, “ *isinye kwisithathu sabantu* ” ngokweSityhi.9:15. Yaye lo mlinganiselo unokufikelelwa ngokoqobo emfazweni apho amajoni angama-200 000 000 axhobileyo, aqeqeshiweyo naxhotyisiweyo aya kuqubisana ndawonye, ngokuvisisana nokuchaneka okunikelwe kwiSityhi . *ndaliva inani labo* ”; oko kukuthi, 2 x 10000 x 10000. Ngaphambi kolu ngquzulwano lokugqibela, ebudeni benkulungwane yama-20 iimfazwe zehlabathi ezimbini zowe-1914-1918 nowe-1939-1945 zazizizibhengezo zesohlwayo esikhulu esiza kuphelisa ixesha lezizwe ezikhululekileyo nezizimeleyo. UThixo akabalungiselelanga izixeko zokusabela abanyuliweyo bakhe, kodwa usishiyele imiqondiso ecacileyo eyaneleyo yokuba sibaleke kwiindawo ekujoliswe kuzo njengezona zibalulekileyo yingqumbo yakhe yobuthixo. Uya kulawula imivumbo emele ihlathywe ngabantu ababizelwe lo msebenzi. Kodwa akukho namnye kubo uya kuba phakathi kwabanyulwa bakhe. Abavukeli abangakhulwayo okanye abangakhulwayo abasasazeke emhlabeni wonke baya kuba zizixhobo namaxhoba engqumbo yakhe yobuthixo. IMfazwe Yehlabathi yesiBini yaliwa phakathi kwabantu baseNtshona abankolo yabo yayiyeyobuKristu kwaye ikhuphisana. Kodwa kweyesiThathu izayo, injongo yongquzulwano ngokusisiseko iya kuba yeyonqulo, ingqubanisela iinkolo ezikhuphisanayo nezingazange zingqinelane ngokwemfundiso enye kwenye. Luxolo norhwebo kuphela oluye lwavumela le nkohliso yanda. Kodwa ngexesha elikhethwe nguThixo, ngokutsho kweSityhi. 7:2-3 , indalo iphela yeedemon ephethwe ziingelosi zikaThixo iya kukhululwa ukuze ‘ *yenzakalise umhlaba nolwandle* ’ okanye, imifuziselo eqingqwayo, “ *ukuze . umonakalo* ” “AmaProtestanti namaKatolika” angathembekanga kuYesu Kristu.

Ngokusengqiqweni, ukholo lobuKristu olungathembekanga lulolona sukelo luyintloko lomsindo woMgwebi olilungisa uYesu Kristu; kanye njengakumnqophiso omdala, uSirayeli wohlwaywa ngenxa yokungathembeki kwakhe rhoqo de kwatshatyalaliswa isizwe sakhe ngowama-70. Ngokuvisisana neli “ *xilongo lesithandathu* ,” isiprofeto sikaDan.11:40 ukusa kwesama-45, siqinisekisa, ngokuvusa “ *ookumkani abathathu* . ”, intsingiselo yezi nkonzozintathu zokukholelwa kuThixo omnye: ubuKatolika baseYurophu, ubuSilamsi bama-Arabhu nabaseMntla Afrika, nobuOthodoki baseRashiya. Ungquzulwano lwaphela ngokujikwa kwemeko ngenxa yokungenelela kobuProtestanti baseMelika, obungabizwanga njengenkosi, kodwa bucetyiswe njengotshaba olunokubakho lwaseRussia. Ukupheliswa kwamagunya akhuphisanayo kuvula ukufikelela kulawulo lwayo lokugqibela phantsi kwesihloko esithi “ *the irhamncwa elinyuka liphuma emhlabeni* ,” lichazwe kwiSityhi.13:11. Masiyicacise into yokuba kulo mxholo wokugqibela, inkolo yamaProtestanti yaseMelika iye yaba liqaqobana, ukholo lwamaRoma Katolika luluninzi, ngenxa yokulandelana kwabantu base-Hispanic. Ngo-2022, umongameli wayo wemvelaphi yase-Ireland ungumKatolika, njengomongameli owabulawayo uJohn Kennedy.

KwiSityhi. 18:4 , ngoThixo uSomandla, uYesu Kristu uyalela bonke abakholwayo nabathembele kuye, abanyuliweyo bakhe, ukuba ‘ *baphume eBhabhiloni Enkulu* . Ekubeni ichazwa njengobungqina obukule ncwadi eya kwiCawa yamaRoma Katolika yoPopu, “ *iBhabhiloni* ” iyagwetywa ize igwetywe ngenxa “ *yezono zayo* .” Ngelifa lembali “ *lezono zabo* ”, ityala lobuKatolika lidlulela kumaProtestanti kunye nabantu baseOthodoki abathethelelayo, ngoqheliselo lwabo lonqulo, ukuphumla kweCawa okuzuzwe njengelifa eRoma. Ukuphuma eBhabhiloni kuthetha ukulahlwa “ *kwezono zomntu* ,” eyona nto ibalulekileyo, kuba uThixo ulenza libe “ *luphawu* ” olufanisayo: usuku lokuphumla lweveki, usuku lokuqala lweveki yomyalelo wobuthixo, iCawa yamaRoma.

Kulo myalezo, ngenxa yokungxamiseka kwamaxesha, ndibongoza oonyana neentombi zikaThixo ukuba bawushiye ummandla osemantla weFransi ugxile kwikomkhulu lawo, iParis. Kungenxa yokuba kungekudala iya kubethwa yingqumbo kaThixo, ibandezeleka “ngumlilo *ophuma ezulwini* ”, ngeli xesha inyukliya, njengesixeko “ *seSodom* ” asithelekisa naso, kwiSityhilelo sakhe, kwiSityhi. 11:8 . Kwakhona uyichaza ngegama elithi “ *iYiputa* ”, umfanekiso ongokomfanekiso “ *wesono* ” , ngenxa yesimo sengqondo semvukelo sokuzibophelela kwayo ngokungekho mthethweni okuchasayo uThixo, njengoFaro kwingxelo yembali yeMfuduko yabantu abangamaHebhere. Kwimeko yemfazwe, kunye neendlela ezinqunywe kwaye zivinjelwe, kuya kuba nzima ukushiya indawo ekujoliswe kuyo kwaye ubaleke kwintlekele ebulalayo.

USamuweli umkhonzi kaThixo ophilileyo, uYesu Kristu

Abo bafuna ukufumanisa, okokuqala, oko kuchazwe ekupheleni kwalo msebenzi, baya kuba nobunzima bokuqonda ukuba kutheni ndiqinisekile ukuba

yinto engenakuguqulelwa yokutshatyalaliswa kweFransi kunye neYurophu. Ke abo bayifundayo, bethabathela ekuqaleni kwesa ekupheleni kwayo, baya kuthi ekufundwa, baqokelele iingqikelelo ezihlala zihleli, bade babelane ngenkoloseko engagungqiyo yokuba uMoya kaThixo. wakha kum nakubo bonke abangabakhe; enyanisweni. LWAKHE lonke uzuko.

Izimanga ezimbi ziya kuvela kuphela kwabo bangavumiyo ngenkani ukuqaphela amandla akhe angenakuthelekiswa nanto, awona maninzi, kunye nobuchule bakhe bokukhokela yonke into ngokwesicwangciso sakhe de kube kukufezekiswa kwayo okugqibeleleyo.

Ndivala lo msebenzi apha, kodwa inkuthazo uYesu aqhubeka endinika yona iphawulwe kwaye ibhalwe ngokungapheliyo ngendlela yemiyalezo evezwe kumsebenzi othi " **imana yasezulwini yabahambi bokugqibela bama-Adventist** ".