

IsAmbulo 18: Ukukhala Okukhulu—2018-2030

*“Liwile, liwile, iBabiloni Elikhulu! ”
Phumani kuyo, bantu bami...”*

USamuweli wethula

**Ngichazele
uDaniyeli nesAmbulo**

**Ubufakazi Besiprofetho Bokuthi
UNKulunkulu Ukhona
Izambulo Zakhe Zokugcina
Zabakhethiweyo Bakhe**

**Kulo msebenzi: Umsebenzi Wakhe
- Ukwahlulela Kwakhe**

Inguqulo: 01-12-2024

(70-Autumn-5995)

“ Ngezwa izwi lomuntu phakathi kwe-Ulayi;

**wamemeza wathi, Gabriyeli, mchazele umbono .”—
Daniyeli 8:16 .**

Inothi lencazelo esembozweni

Ukusuka phezulu kuye phansi: Imiyalezo evela ezingelosini ezintathu zeSambulo 14.

Lawa ngamaqiniso amathathu avela encwadini kaDaniyeli embulelwa abangcwele ngemva kokuqulwa kwecala kwasentwasahlobo ka-1843 nangemva kwalokho kwango-October 22, 1844. Njengoba ayengazi ngendima yeSabatha, ama-Adventist okuqala ayengakwazi ukuqonda incazelo yeqiniso yalemiyalezo. Ama-Adventist ayelindele ukubuya kukaKristu ayehlobanise okuhlangenwe nakho kwawo “ **nokukhala kwaphakathi kwamabili** ” noma “ *phakathi kwamabili* ” okuphawulwe emfanekisweni “ *wezintombi eziyishumi* ” kaMath 25:1 kuya ku-13 lapho kukhulunywa *khona isimemezelo ‘sokubuya koMyeni* .

- 1- **Isihloko sokwahlulela** sathuthukiswa kuDan 8:13-14 nesihloko sesigijimi *sengelosi yokuqala* kusAm. 14:7 : “ *Mesabeni uNkulunkulu, nimnike inkazimulo, ngokuba ihora lokwahlulela kwakhe selifikile, nikhuleke kuye owenza umhlaba nezulu nemithombo yamanzi.* ” »: Ukubuyela ngoMgqibelo, okuwukuphela kosuku lwesikhombisa lweqiniso lohlelo lwaphezulu, iSabatha lamaJuda kanye nosuku lokuphumula lwamasonto onke, kudingwa uNkulunkulu okwesine kwemithetho yakhe eyishumi.
- 2- **Ukulahlwa kweRoma yobupapa** , “ *uphondo oluncane* ” “ *nenkosi ehlukile* ” kaDaniyeli 7:8-24 no-8:10-23 kuya ku-25, othola igama elithi “ *iBabiloni elikhulu* ” esigijimini *sengelosi yesibili* sesAm. 14:8 : “ *Liwile, liwile iBabiloni Elikhulu!* »: ikakhulukazi ngenxa yeSonto, ngaphambili “usuku lwelanga”, elizuzwe njengefa kuMbusi uConstantine I ^{owalisungula} ngo-March 7, 321. Kodwa lenkulumo ethi “ *liwile* ” ilungiswa ngokudalulwa kwemvelo yalo eqalekisiweyo nguNkulunkulu njengoba akwenza kwaziwa ezincekwini zakhe zama-Adventist ngemva kuka-1843, ngo-1844, ngokubuyisela umkhuba weSabatha. “ *Wawa* ” kusho: “uthathwa futhi unqotshiwe.” Ngakho uNkulunkulu weqiniso umemezela ukunqoba kwakhe ikamu lamanga enkolo.
- 3- **Isihloko seSahlulelo Sokugcina** lapho “ *umlilo wokuфа kwesibili* ” uhlasela amambuka angamaKristu. Lona umfanekiso ovezwe kuDan 7:9-10 , isihloko sithuthukiswa kusAm. 20:10-15 , futhi siyisihloko somyalezo *wengelosi yesithathu* kusAm. 14:9-10 : “ *Nenye, ingelosi yesithathu, yabalandela, ithi ngezwi elikhulu: “Uma umuntu ekhuleka isilo nomfanekiso waso, amukele lelo wayini, eliliphuzwayo esandleni sakhe, eliliphuzayo esandleni sakhe, eliliphuzayo esandleni saso isilo nomfanekiso waso. ngaphandle kwengxubevange endebe ni yentukuthelo yakhe; futhi uyohlushwa ngomlilo nesibabule phambi kwezingelosi*

ezingcwele naphambi kweWundlu ": Lapha iSonto lihlotschaniswa "nophawu lwesilo ."

Phawula ukuhambisana okufanayo kwezinqombolo zamavesi okuhlosiwe kuDaniyele 7: 9-10 kanye neAmbulo 14: 9-10 .

Ingelosi yesine : ibonakala kuphela kusAm. 18 lapho ifanekisa khona isimemezelo sokugcina semiyalezo emithathu eyandulele yama-Adventist ezuzela kukho konke ukukhanya kwaphezulu okufikile ukubakhanyisela kusukela ngo-1994 futhi kuze kube sekupheleni kwezwe, okungukuthi, kuze kube sentwasahlobo ka-2030. Lena indima okufanele yenziwe yilomsebenzi. Ukukhanya okufikile ukuzoyikhanyisa kwembula amaphutha alandelayo: enkolo yamaKatolika, kusukela ngo-538; wenkolo yobuProthestanti, kusukela ngo-1843; kanye nesikhungo esisemthethweni sama-Adventist, kusukela ngo-1994. Konke lokhu kuwa okungokomoya kwakunesizathu, ngesikhathi sako: ukwenqaba ukukhanya okuhlongozwa nguMoya oNgcwele kaNkulunkulu kuJesu Kristu. " *Ngesikhathi sokuphela* " okukhulunywe ngakho kuDan 11:40, iSonto LamaKatolika lihlanganisa wonke amaqembu enkolo, amaKristu noma cha, aqaphela inkonzo negunya lalo; lokhu ngaphansi kwesisekelo salokho okubizwa ngokuthi umfelandawonye "wamasonto onke" okwathi ngemva kobuProthestanti, i-Adventism esemthethweni yajoyina ngo-1995.

2 Korinte 4:3-4

" ... Uma ivangeli lethu lifihlakele, lifihlakele kwabalabalayo; ngoba labo abangakholwa, okubo unkulunkulu walelizwe uye waphuphuthekisa izingqondo zabo, ukuze kungasi kubo ukukhanya kwevangeli lenkazimulo kaKristu, ongumfanekiso kaNkulunkulu . »

"Futhi uma izwi lesiprofetho lihlala lingaqondwa, liyohlala linjalo kuphela kulabo okufanele balahlwe.

Futhi, ngokufingqiwe kwezambulo ezivezwe kulo mbhalo yazi ukuthi, " ukuthethelela ubungcwele ", kusukela entwasahlobo ka-1843 eyasungulwa ngomthetho womdali nomniki-mthetho uNkulunkulu kaDaniyele 8:14, ngokwe " Vangeli lakhe laphakade ",

emhlabeni wonke, wonke amadoda nabesifazane,

kufanele abhathizwe egameni likaJesu Kristu ngokucwiliswa ngokuphelele ukuze athole umusa waphezulu,

kufanele bagcine uMgqibelo, ukuphumula kweSabatha losuku lwesikhombisa, kungcweliswa uNkulunkulu kuGenesis 2, kanye

nowesine kweyishumi ^{imiyalo} yakhe ecashunwe ku-Eksodusi 20;
lokhu, ukuze alondoloze umusa wakhe,

kumelwe bahloniphe imithetho yaphezulu yokuziphatha
nemithetho yokudla ebekwe eBhayibhelini Elingcwele, kuGenesisise
1:29 nakuLevitikusi 11, (ubungcwele bomzimba)

futhi akumelwe “*adelele izwi lakhe lesiprofetho*,” ukuze “
angacimi *uMoya kaNkulunkulu*” (1 Thes.5:20).

Noma ubani ongahlangabezani nalezi zimiso ulahlwa
uNkulunkulu ukuba abhekane “*nokufa kwesibili*” okuchazwe
kusAmbulo 20.
Samuweli

CHAZA – MINA DANIEL KANYE NE- APOCALYpse

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Qaphela: njengoba ukuhunyushelwa ezilimini zakwamanye amazwe kukhiqizwa kusetshenziswa isoftware yokuhumusha okuzenzakalelayo, umbhali unesibopho semibhalo yesiFulentshi kuphela, ulimi lwenguqulo yokuqala yemibhalo.

Ngichazele uDaniyeli nesAmbulo

Isethulo

Ngazalelwa futhi ngihlala kuleli zwe elinengeka kakhulu, njengoba uNkulunkulu ebiza inhloko-dolobha yalo ngokomfanekiso ngokuthi “ *iSodoma neGibhithe* ” kusAm. 11:8. Imodeli yakhe yomphakathi, i-republic, enomona, iye yalingiswa, yasakazwa futhi yamukelwa abantu abanengi emhlabeni jikelele; Leli zwe yiFrance, izwe elibusa umbuso wenkosi nenguquko, umhloli wamaRiphabhulikhi amahlanu anemibuso yentela elahlwa uNkulunkulu. Ngokuzigqaja, imemezela futhi iveze izithebe zayo zamalungelo abantu, iphikisana kakhulu nezibhebhe zemisebenzi yomuntu ebhalwe ngendlela “yemiyalo eyishumi” ngumdali uNkulunkulu ngokwakhe. Kusukela umsuka walo kanye nobukhosi bawo bokuqala, liye lathatha ukuvikela isitha salo, inkolo yamaRoma Katolika, imfundiso yaso ayikaze iyeke ukubiza “okubi” lokho uNkulunkulu akubiza ngokuthi “okuhle” nokubiza “okuhle” lokho akubiza ngokuthi “kubi.” Iqhubeka nokuwa kwayo okungenakuvinjelwa, ukuVuka kwayo kwayiholela ekubeni yamukele ukungakholelwa ebukhoneni bukaNkulunkulu. Ngakho, njengesidalwa, ibhodwe lobumba, iFrance iye yahileleka ekuxabaneni noNkulunkulu umninimandla onke, ibhodwe lensimbi eliyiqiniso; umphumela wawubikezelwe futhi waprofothwa nguye; iyolazi isiphetho “ *seSodoma* ” elinecala lezono ezifanayo eziphambi kwalo. Umlando wezwe iminyaka eyi-1 700 noma ngaphezulu uye wathonywa ithonya lawo elibi, ikakhulukazi ukusekela kwawo igunya lombuso wobupapa wamaRoma Katolika, kusukela enkosini yawo yokuqala, uClovis I ' inkosi yokuqala yamaFrank. Wabhaphathizwa eReims, ngo-December 25 ngonyaka ka-498. Lolu suku lunophawu lomkhosi kaKhisimusi oxhunywe iRoma, ngokungafanele nangokwesabekayo, nosuku olungamanga lokuzalwa kukaJesu Kristu, uNkulunkulu osenyameni, umdali wezwe nakho konke okuphilayo, noma okukhona; ozibiza ngokufanelekile ngesiqu esithi “ *uNkulunkulu weqiniso* ” ngoba uyawenyanya “ *amanga oyise ongudeveli* ,” njengoba uJesu asho.

Uyafuna yini ubufakazi obungenakuphikwa bokuthi akekho upapa waseRoma osemthethweni ekuzisholo yena ukuthi uyinceku kaJesu Kristu? Nakhu, kunembile futhi ngokweBhayibheli: UJesu wamemezela kuMath.23:9: “ *Ningabizi muntu emhlabeni ngokuthi uyihlo; ngoba munye uYihlo osezulwini.* »

Ubizwa ngani uPapa emhlabeni? Wonke umuntu angayibona, “ *ubaba ongwele* ”, noma, “ *ubaba ongwele kakhulu* ”. Abapristi bamaKatolika babizwa nangokuthi “ *obaba* .” Lesi simo sengqondo sokuhlubuka senza izixuku zabapristi zizibeke njengabaxhumanisi okucatshangwa ukuthi kudingekile phakathi kukaNkulunkulu nesoni, kuyilapho iBhayibheli lisifundisa ukufinyelela ngokukhululekile kuNkulunkulu okugunyazwe uJesu Kristu. Ngale ndlela, inkolo yamaKatolika yenza abantu babe izingane ukuze babonakale bebalulekile futhi bengenakugwenywa. Lokhu kuphambukiswa ekunxuseni okuqondile kukaJesu Kristu kuzolahlwa nguNkulunkulu esiprofothweni, kuDan. 8:11-12. Umbuzo-

Impendulo : Ubani ongakholelwa ukuthi uMdali onamandla uNkulunkulu angathatha abantu abangamlaleli njengezinceku ezingamlaleli “ **ngokuzikhukhumeza** ” okungaka okulahlwa kuDan.7:8 no-8:25? Impendulo yeBhayibheli yalokhu kukhuliswa kwengqondo yomuntu ikuleli vesi elikuJeremiya 17:5 : “ Usho *kanje uJehova, uthi : Ugalekisiwe umuntu othembela kumuntu , enze inyama ibe yinqaba yakhe , onhliziyo yakhe ifulathela uJehova .* »

Ngenxa yokuthi kwakuyiFrance eyalolonga kakhulu umlando wenkolo wengxenyane enkulu yenkathi yobuKristu, uNkulunkulu wanika umFulentshi umsebenzi wokwembula indima yawo eqalekisiwe; lokhu, ngokusikhanyisela incazelo ecashile yezambulo zakhe ezingokwesiprofetho ezibethelwe ngekodi yeBhayibheli eqinile.

Ngo-1975 ngathola isimemezelo somsebenzi wami ongokwesiprofetho ngombono engangingayiqondi incazelo yawo yangempela kwaze kwaba ngu-1980, ngemva kokubhaphathizwa kwami. Ngibhaphathizwe okholweni lobuKristu lwe-Seventh-day Adventist, kusukela ngo-2018 ngazi ukuthi ngibekwe enkonzweni isikhathi sejubili (iminyaka engu-7 izikhathi ezingu-7) ezophela entwasahlobo ka-2030 ngokubuya okukhazimulayo kweNkosi uNkulunkulu uMninimandla onke, uJesu Kristu.

Ukuvuma ukuba khona kukaNkulunkulu noma uJesu Kristu akwanele ukuze sithole insindiso yaphakade .

Ngiyanikhumbuza lapha ukuthi, ngaphambi kokuba abuyele ezulwini, uJesu wabhekisela kubafundi bakhe amazwi ala mavesi kusukela kuMath 28:18 kuya ku-20: “ *UJesu wasondela, wakhuluma kubo, wathi: “Ngiphiwe amandla onke ezulwini nasemhlabeni. Ngakho hambani nenze izizwe zonke abafundi , nibabhaphathize egameni likaYise neleNdodana nelikaMoya oNgcwele , nibafundise ukugcina konke enginiyale ngakho . Futhi bhekani, mina nginani izinsuku zonke, kuze kube-sekupheleni kwezwe .* ” UMoya wakhe waphezulu waphefumulela umphostoli uPetru ngalesi simemezelo esingokomthetho nesinesizotha esitholakala kuzEnzo 4:12 : “ **Ayikho insindiso ngomunye; ngokuba alikho elinye igama phansi kwezulu elinikiwe ebantwini, esimelwe ukusindiswa ngalo .**

Ngakho-ke, qonda ukuthi inkolo esibuyisana noNkulunkulu ayisekelwe efa elingokwenkolo ngenxa yamasiko abantu. Ukukholwa emhlatshelweni kaNkulunkulu ohlawulela ngokuzithandela, ngokufa Kwakhe kobuntu kuJesu Kristu, kuwukuphela **kwendlela** yokuthola ukubuyisana kwethu nokulunga okuphelele kobungcwele Bakhe obungcwele. Ngakho, kungakhathaliseki ukuthi ungubani, kungakhathaliseki ukuthi ungubani, kungakhathaliseki ukuthi imvelaphi yakho, inkolo oyizuzwe njengefa, abantu bakho, uhlanga lwakho, ibala lakho noma ulimi lwakho, noma ngisho nesimo sakho phakathi kwabantu, ukubuyisana kwakho noNkulunkulu kuza kuphela ngoJesu Kristu nokunamathela emfundisweni yakhe akhuluma ngayo kubafundi bakhe kuze kube sekupheleni kwezwe; njengoba kufakazelwa yilo mbhalo.

Inkulumo ethi " **uYise, iNdodana noMoya oNgcwele** " ichaza izindima ezintathu ezilandelanayo ezidlalwa nguNkulunkulu oyedwa ohlelweni lwakhe lwendiso olunikezwa umuntu onesono onecalala, ogwetshelwe " *ukufa kwesibili*

". Lo "ziqu-zintathu" akawona ukuhlangana konkulunkulu abathathu, njengoba amaSulumane ekholelwa, ngaleyondlela ethethelela ukwenqaba kwawo lemfundiso yobuKristu nenkolo yawo. "NjengoBaba u" uNkulunkulu ungumdali wethu wabo bonke; 'njengeNdodana ' wazinikela ngomzimba wenyama ukuze ahlawulele izono zabakhethiweyo bakhe esikhundleni sazo; "kuMoya oNgcwele", uNkulunkulu, uMoya kaKristu ovusiwe, uza ukusiza abakhethiweyo bakhe ukuba baphumelele ekuguqukeni kwabo ngokuthola "ukungcweliswa okungekho muntu oyoyibona iNkosi," ngokwalokho umphostoli uPawulu akufundisayo ku-Heb 12:14; "ukungcweliswa" noma ukuhlukaniselwa uNkulunkulu. Uqinisekisa ukwamukela kwakhe okhethiwe futhi ubonakala emisebenzini yokholo lwakhe, okungukuthi, othandweni lwakhe ngoNkulunkulu neqiniso lakhe leBhayibheli eliphefumulelwe nelambuliwe.

Ukufunda lo mbhalo kubalulekile ukuze uqonde **izinga eliphakeme kakhulu lesiqalekiso** esisindayo kubantu bomhlaba, izinhlango zabo zenkolo kanye nalezo zezwe lobuKristu baseNtshonalanga, ikakhulukazi, ngenxa yemvelaphi yabo yobuKristu ; ngoba indlela eyalandelwa uJesu Kristu ihlanganisa **indlela eyingqayizivele** nekhethekile yokusindisa yesu likaNkulunkulu; Ngenxa yalokho, ukholo lobuKristu luhlala luyisisulu sokuhlaselelwa ngudeveli namademoni.

Emgogodleni walo, icebo lokusindisa elaqanjwa uMdali uNkulunkulu lilula futhi linengqondo. Kodwa inkolo ithatha isimilo esiyinkimbinkimbi ngoba labo abayifundisayo bacabanga nje ukuthethelela umbono wabo wenkolo futhi, benza isono, ngokuvamile ngokungazi, lo mbono awusahambisani nhlobo nezimfuneko zikaNkulunkulu. Ngenxa yalokho, uyabashaya ngesiqalekiso sakhe, abasichaza ngokunenzuzo futhi abakuzwa ukhlanjalazwa kwaphezulu.

Lo msebenzi awunawo ubizo lokuthola umklomelo wokubhala; kumdali uNkulunkulu, indima yakhe kuphela ukubeka abakhethiweyo bakhe esivivinyweni sokholo esiyobavumela ukuba bathole ukuphila okuphakade okuzuzwe nguJesu Kristu. Uzothola izimpinda lapho, kodwa lesi isitayela uNkulunkulu asisebenzisayo ekushayeleni ekhaya izimfundiso ezifanayo Azembula ngezithombe nezimpawu ezahlukene. Lezi zimpinda eziningi zakha ubufakazi obungcono kakhulu bobuqiniso bazo futhi bufakazela ukubaluleka akunikeza amaqiniso anemifanekiso athintekayo. Imizekeliso eyafundiswa nguJesu iqinisekisa lokhu kugcizelela kanye nalokhu kuphindaphindwa.

Uzothola kulo msebenzi izambulo ezanikezwa ngumdali omkhulu uNkulunkulu owasivakashela ngaphansi kwegama lomuntu likaJesu waseNazaretha, owangena ngaphansi kwesiqu esithi "ogcotshiweyo", noma "mesiya" ngokwesiHeberu elithi "mashia" elicashunwe kuDan.9:25, noma elithi "christ" lisuselwa kwelesiGreki elithi "christos" emibhalweni yesivumelwano esisha. Kuye, uNkulunkulu weza ukuze anikele ngokuphila kwakhe okumsulwa ngokuphelele ngomhlatshelelo wokuzithandela, ukuze aqinisekise imikhuba yemihlatshelo yezilwane eyandulela ukufika kwakhe kusukela esonweni sokuqala esenziwa u-Eva no-Adamu. Igama elithi "*ogcotshiweyo*" libhekisela kulowo owamukela ukugcotshwa koMoya oNgcwele okufanekiselwa amafutha ezihlahla zomnqumo. Isambulo esiyisiprofetho esinikezwe nguNkulunkulu egameni likaJesu Kristu kuphela kanye nomsebenzi wakhe wokuhlawulela siza ukuqondisa

abakhethiweyo bakhe endleleni eholela ekuphileni okuphakade. Ngokuba ukusindiswa ngomusa kuphela akuvimbeli abakhethiweyo ukuba bawele ezingibeni abengazi. Ngakho-ke kuwukuqedela isipho sakhe somusa ukuthi, egameni likaJesu Kristu, uNkulunkulu eze ukuze embule ukuba khona kwezicupho eziyinhloko ezivumela izinceku zakhe zokugcina zesikhathi sokuphela ukuba zihlaziye, zahlulele, futhi zisiqonde **ngokucacile** isimo esididekile senkolo yobuKristu yendawo yonke ekhona kule nkathi yokugcina yensindiso yasemhlabeni.

Kodwa ngaphambi kokuhlwanyela, kuyadingeka ukusiphula; ngoba ubunjalo bomdali uNkulunkulu buhlanekizelwa yimfundiso yezinkolo ezinkulu ezikholelwa kuNkulunkulu oyedwa ezisakazwa emhlabeni. Bonke banokufana ngokubekwa kukaNkulunkulu oyedwa ngesibopho futhi kanjalo bafakaza ngokuhlukana kwabo nanoma ibuphi ubuhlobo naye. Inkululeko esobala exhunywe okholweni lobuKristu ibangelwa izimo zangaleso sikhathi kuphela, kodwa lapho nje uNkulunkulu evumela amademoni enze ngokukhululeka, lokhu kubezezelela labo abangawalandeli kuyophinde kuvele. Ukube uNkulunkulu wayefuna ukwenza ngokuphoqelela, bekuyoba okwanele ngaye ukuba azenze abonakale emehlweni abo, athole ezidalweni zakhe ukuthi zilalele zonke izifiso zakhe. Uma engakwenzanga lokho, kungenxa yokuthi ukukhetha kwakhe abakhethiweyo kusekelwe, **kuphela**, ekukhetheni okukhululekile kokumthanda noma ukumlahla; inkululeko yokuzikhethela ayinikeza zonke izidalwa zakhe. Futhi uma kukhona ukuvinjelwa, kumane kuyisimo semvelo sabakhethiweyo abadudulwa futhi bahehe, ngemvelo yabo ekhululekile, nguNkulunkulu wothando. Futhi leli gama lothando limfanela kahle, ngoba uyalinciphisa, ngokunikeza izidalwa zakhe umboniso owenziwe esenzweni owenza ungaphikiswa; lokhu ngokunikela ngokuphila kwakhe ukuze kuhlawulelwe, kumuntu kaJesu Kristu, izono ezizuzwe njengefa futhi zenziwe ngabakhethiweyo bakhe **bodwa** ngesikhathi sokungazi nobuthakathaka babo. Qaphela ! Emhlabeni, leli gama elithi uthando lithatha kuphela uhlobo lomzwelo kanye nobuthakathaka balo. OkaNkulunkulu unamandla futhi ulungile ngokuphelele; okwenza umehluko ngoba kuthatha isimo sesimiso lapho umuzwa ulawulwa ngokuphelele. Ngakho-ke inkolo yeqiniso eyamukelwa uNkulunkulu isekelwe ekunamatheleni ngokukhululekile kumuntu wakhe, emicabangweni yakhe nasezimisweni zakhe ezakhelwe emithethweni. Yonke impilo emhlabeni yakhelwe phezu kwemithetho yayo yenyama, yamakhemikhali, yokuziphatha, yengqondo kanye nekamoya. Njengoba nje umqondo wokuphunyuka emithethweni wamandla adonsela phansi asemhlabeni nokuwenza unyamalale ubungeke ufike kumuntu, umoya wakhe ungachuma kuphela ngokuzwana ekuhlonipheni nasekulaleleni imithetho nezimiso ezimiswe uNkulunkulu onguMdali. Futhi lamazwi omphostoli uPawulu kweyoku-1 Kor 10:31 afaneleka ngokuphelele: “ *Ngakho-ke noma nidla, noma niphuza, noma nenzani, konke kwenzeleni inkazimulo kaNkulunkulu* . Ukusetshenziswa kwalesi simemo samahhala kwenziwa nokwenzeka yiqiniso lokuthi eBhayibhelini, futhi kulo kuphela, uNkulunkulu uye wakhulula futhi wembula iseluleko sakhe saphezulu. Futhi kubalulekile ukucabangela umbono wakhe ukuze kufezwe umsebenzi ‘ *wokungcweliswa* ,’ ngokuka- Heb 12:14 , “ *akekho oyoyibona iNkosi* . Ngezinye izikhathi umbono wakhe uthatha isimo

sencwadi kadokotela, kodwa awungabazeki ngaphezu kwalowo onikezwa udokotela onguchwepheshe lowo umuntu ashesha ukuwulalela, ecabanga ukuthi wenza kanjalo ngendlela ezuzisa impilo yakhe engokomzimba noma engokwengqondo (ngisho noma enephutha). UMdali uNkulunkulu, ngaphezu kwakho konke, uwukuphela kukadokotela weqiniso wemiphefumulo, azi ngeminingwane yayo emincane. Kubuhlungu kodwa kuyaphilisa uma isimo sisivuma. Kodwa ekugcineni, uyobhubhisa futhi abhubhise konke ukuphila kwasezulwini nasemhlabeni okuye kwabonakala kungenakukwazi ukumthanda futhi ngenxa yalokho, ukumlalela.

Ngakho-ke ukungabekezelelani ngokwenkolo kuyizithelo ezivezwayo zenkolo yamanga yokukholelwa kuNkulunkulu oyedwa. Kuyiphutha nesono esibi kakhulu ngoba kuhanekizela isimo sikaNkulunkulu, futhi ngokumhlasela, akazibeki engozini yokuthola isibusiso Sakhe, umusa Wakhe kanye nensindiso Yakhe. Nokho, uNkulunkulu uyisebenzisa njengesishayo ukuze ajezise futhi ashaye isintu esingakholwa noma esingathembekile. Ngithembele lapha ebufakazini beBhayibheli kanye nomlando. Ngempela, imibhalo yesivumelwano esidala isifundisa ukuthi ukuze ajezise ukungathembeki kwabantu bakhe, isizwe esibizwa ngokuthi u-Israyeli, uNkulunkulu wasebenzisa abantu “bamaFilisti,” umakhelwane wakhe oseduze. Esikhathini sethu laba bantu baqhubeka nalesi senzo ngaphansi kwegama elithi "Palestinian". Kamuva, lapho efuna ukuveza isahlulelo sakhe nokulahlwa kokugcina kwaloIsrayeli wenyama wasemhlabeni, wabiza izinkonzo zenkosi yamaKaledi uNebukadinesari; lokhu kathathu. Kweyesithathu, ngo-586, isizwe sabhujiswa futhi abantu abasinda badingiselwa eBhabhiloni isikhathi “esiyiminyaka engama-70” okwaprophetwa ngayo kuJer. Kamuva, ngenxa yokwenqaba kwaso ukuqaphela uJesu Kristu njengomesiya waso, isizwe saphinde sabhujiswa amabutho amaRoma ayeholwa uTitus, indlalifa yoMbusi uVespasian. Phakathi nenkathi yobuKristu, eyabuyela ngokomthetho esonweni ngo-321, inkolo yobuKristu yanikezwa ukungabekezelelani kopapa kusukela ngo-538. Futhi lenkolo yobuKatolika eyayibusa yayifuna ukuxabana nabantu baseMpumalanga Ephakathi ababa amaSulumane ngokwenkolo ekhulwini lesi ⁻⁶ elifanayo . Inkolo yobuKrestu yathola lapho isitha esinamandla esingapheli. Ngoba ukuphikiswa okungokwenkolo kwala makamu amabili kufana nezigxobo, kuphikiswa ngokuphelele kuze kube sekupheleni kwezwe. Ongakholwa naye uyaziqhenya futhi ufuna inkazimulo yokungakhethi; engakutholi kuNkulunkulu, uzicabangela yena futhi akakwamukeli ukuphikiswa. Le ncazelo yomuntu iphinde ibonise amalungu emihlangano ehlukene futhi ahlelwe ezinkolweni zamanga ezihlukahlukene. Ukulahla ukungabekezelelani akusho ukuthi uNkulunkulu uyabekezelela. Ukungabekezelelani kuwumkhuba womuntu ogqugquzelwa ikamu lamademoni. Igama elithi ukubekezela lisho umcabango wokungabekezelelani kanti izwi lokukholwa kweqiniso liwukuvunyelwa noma ukungavunyelwa ngokwesimiso seBhayibheli esithi "yebo noma cha." Ngokwakhe, uNkulunkulu usekela ukuba khona kobubi ngaphandle kokububekezelela; uyayisekela isikhathi senkululeko enikezwe kuphrojekthi yakhe yokukhetha izikhulu azikhethile. Ngakho-ke igama elithi ukubekezelelana lisebenza esintwini kuphela, futhi leli gama lavela ku-Edict of Nantes kaHenry IV ka-April 13, 1598. Kodwa ngemva kokuphela kwesikhathi somusa, ububi nalabo

abakwenzayo bayobhujiswa. Ukubekezelelana kwase kuthathe indawo yenkululeko engokwenkolo eyanikezwa umuntu nguNkulunkulu kwasekuqaleni.

Imenyu yalo msebenzi iyamenyezela; ubufakazi buzokwethulwa futhi bubonise kuwo wonke amakhasi.

UNkulunkulu nendalo yakhe

Isichazamazwi esingokomoya esisetshenziswa amadoda eLatin Europe sifihla izigijimi ezibalulekile ezilethwa uNkulunkulu. Kunjalo, okokuqala, ngegama elithi Apocalypse, kulesi sici, elivusa inhlekelele enkulu esatshwa abantu. Nokho ngemva kwaleli gama elesabekayo kukhona ukhunyushwa "Isambulo" okwembulela izinceku zaKhe ezikuKristu izinto ezibalulekile ekusindisweni kwazo. Ngokwesimiso sokuthi injabulo yabanye yenza amashwa abanye, abekamu eliphikisayo, izigijimi eziphikisana ngokuphelele zicebile kakhulu ezifundweni futhi zisikiselwa kaningi 'kusAmbulo' esingcwele kakhulu esanikezwa umphostoli uJohane.

Elinye igama elithi "ingelosi" lifihla izimfundiso ezibalulekile. Leli gama lesiFulentshi livela kwelesiLatini elithi "angelus" ngokwalo elithathwe kwelesiGrikhi elithi "aggelos" okusho ukuthi: isithunywa. Le nguqulo isembulela ukubaluleka uNkulunkulu akunika izidalwa zakhe, ozakwabo abadale

bekhululekile futhi bezimele. Ukuphila okunikezwe uNkulunkulu, lokhu kuzimela kunemingcele enengqondo. Kodwa leli gama elithi “isithunywa” lembula kithi ukuthi uNkulunkulu ubona abalingani bakhe abakhulu njengemiyalezo ephilayo. Ngakho, isidalwa ngasinye simelela isigijimi esakhiwa okuhlangenwe nakho ekuphileni okuphawulwa ukukhetha komuntu siqu nezikhundla ezakha lokho iBhayibheli elikubiza ngokuthi “umphefumulo.” Zonke izidalwa zihlukile njengomphefumulo ophilayo. Ngoba ababengakwazi abasezulwini bokuqala abadalwa nguNkulunkulu, labo esibabiza ngokuthi “izingelosi” ukuthi lowo owabanika ukuphila nelungelo lokuphila angakwazi ukubabuyisela emuva. Babedalelwe ukuphila phakade futhi bengayazi incazelo yegama elithi ukufa. Kwakuwukubavezela ukuthi igama elithi ukufa lisho ukuthini ukuthi uNkulunkulu wadala indawo yethu yasemhlabeni lapho uhlobo lomuntu, noma u-Adamu, ayezodlala khona indima yomuntu ofayo ngemva kokona kwaseNsimini yase-Edene. Umyalezo esiwumelelayo ujabulisa uNkulunkulu **kuphela** uma uvumelana nezindinganiso zaKhe zokuhle nokulungile. Uma lesi sigijimi sihlangebezana nendinganiso yakhe yobubi nokubi, lowo osiphetheyo ungowohlobo lokuhlubuka alugwebela ukufa okuphakade, okungukuthi, ekubhujisweni kokugcina nasekubhujisweni kwawo wonke umphefumulo wakhe.

Isisekelo Seqiniso SeBhayibheli

UNkulunkulu wabona kufanele futhi kufaneleka ukuba aqale embule uMose umsuka wesimiso sethu sasemhlabeni, ukuze wonke umuntu azi ngayo. Lapho ubonisa ukubaluleka kokufundisa okungokomoya. Kulesi senzo usethulela **izisekelo zeqiniso lakhe** eziqala ngokulawula ukuhleleka kwesikhathi. Ngoba uNkulunkulu unguNkulunkulu wokuhleleka nokungaguququki okuhle. Sizothola, ngokuqhathanisa nezindinganiso zakhe, isici esiwubuwula nesingahlangani sohlelo lwethu lwamanje olwasungulwa ngumuntu wesono. Ngoba kuyisono futhi isono sokuqala kakade esishintsha yonke into.

Kodwa kubalulekile ukuqonda ngaphambi kwanoma yini enye, ukuthi “*isiqalo*” esishiwo nguNkulunkulu eBhayibhelini, futhi igama lokuqala lencwadi

ebizwa ngokuthi “uGenesise” lithi, “imvelaphi”, alikhathaleli “ *ukuqala* ” kokuphila, kodwa kuphela lokho kokudala kwakhe indawo yonke yomhlaba ehlanganisa izinkanyezi zendawo yonke yasezulwini zonke ezidalwe ngosuku lwesine ngemva komhlaba ngokwawo. Uma sicabangela lo mcabango, singaqonda ukuthi lesi simiso esiqondile sasemhlabeni, lapho ubusuku nezinsuku kuyolandelana khona, sidalelwe ukuba sibe indawo lapho uNkulunkulu nabakhethiweyo bakhe abathembekile kanye nekamu lesitha likadeveli beyobhekana khona. Le mpi phakathi kokulunga kwaphezulu nobubi bukadeveli, isoni sokuqala emlandweni wokuphila, iyisizathu sokuba khona kanye nesisekelo saso sonke isambulo sohlelo lwaso lokusindisa umhlaba wonke kanye nolwahlukahlukene. Kule ncwadi, uzothola incazelo yamazwi athile ayindida ashiwo uJesu Kristu phakathi nenkonzo yakhe yasemhlabeni. Kanjalo uzobona ukuthi zingqondo kangakanani emsebenzini omkhulu oqaliswe uNkulunkulu oyedwa omkhulu, umdali wazo zonke izinhlobo zezinto eziphilayo nendaba. Ngivala lo mbhalo obalulekile lapha bese ngibuyela esihlokweni sokuhleleka kwesikhathi esasungulwa yilo Mbusi ophakeme okhona.

Ngaphambi kokona, u-Adamu no-Eva babephila ukuphila kwabo okunesimiso esilandelanayo samasonto ayisikhombisa. Ngokuvumelana nesibonelo sowesine wemithetho eyishumi (noma i-decalogue) esiyikhumbulayo, **usuku** lwesikhombisa luwusuku olungcweliselwe ukuphumula nguNkulunkulu nomuntu, futhi ukwazi namuhla ukuthi lesi senzo siprofetha ngani, singaqonda ukuthi kungani uNkulunkulu ephikelela ekuhlonipheni lo mkhuba. Kuwo wonke umsebenzi wawo ochaza izizathu zale ndalo eqondile yasemhlabeni, isonto, isiqephu sesikhathi esihlongozwayo, siprofetha iminyaka eyizinkulungwane eziyisikhombisa lapho kuyofezwa khona umsebenzi omkhulu wokubonakaliswa kothando lwayo kanye nobulungisa bayo endaweni yonke (kanye nehluhluhlu). Kulolu hlelo, ngokufana nezinsuku eziyisithupha zokuqala zesonto, iminyaka eyizinkulungwane eziyisithupha izobekwa ngaphansi kokubonakaliswa kothando nokubekezela kwakhe. Futhi njengosuku lwesikhombisa, iminyaka eyinkulungwane yesikhombisa iyonikelwa ekumiseni ubulungisa bakhe obuphelele. Ngingafingqa lolu hlelo ngokuthi: izinsuku eziyisithupha (zeminyaka eyinkulungwane = iminyaka eyizinkulungwane eziyisithupha) zokusindisa, nolwesikhombisa (= iminyaka eyinkulungwane), ukwahlulela nokuqothula abahlubuki basemhlabeni nabasezulwini. Lomsebenzi wokusindisa uyosekelwa ngokuphelele emhlatshelweni wokuzithandela ovunywe umdali uNkulunkulu, ngaphansi kwesici saphezulu sasemhlabeni somuntu oshiwo, ngentando yakhe yaphezulu, uJesu Kristu enguqulweni yesiGriki noma ngokwesiHeberu, uJesu uMesiya.

Ngaphambi kwesono, ohlelweni lokuqala oluphelele lwaphezulu, usuku lonke lwakhiwe izingxenye ezimbili ezilinganayo ezilandelanayo; Amahora angu-12 obusuku benyanga alandelwa amahora angu-12 okukhanya kwelanga futhi umjikelezo uyaziphinda unomphela. Esimweni sethu samanje, lesi simo senzeka kuphela izinsuku ezimbili ngonyaka, ngesikhathi se-equinoxes entwasahlobo nasekwindla. Siyazi ukuthi izinkathi zonyaka zamanje zibangelwa ukutsheka kwe-eksisi yomhlaba, ngakho singaqonda ukuthi lokhu kutsheka kwavela

njengomphumela wesono sokuqala esenziwa umbhangqwana wokuqala, u-Adamu no-Eva. Ngaphambi kwesono, ngaphandle kwalokhu kuthambekela, ukuba njalo kwesimiso saphezulu kwakuphelele.

Ukuphenduka okuphelele komhlaba ozungeze ilanga kubonisa iyunithi yonyaka. Ebufakazini bakhe, uMose ulandisa indaba yoFuduko lwamaHeberu akhululwa nguNkulunkulu ebugqilini baseGibhithe. Futhi ngalo kanye usuku lokuphuma kwalo, uNkulunkulu wathi kuMose, ku-Eksodusi 12:2: “ *Le nyanga iyakuba kini ngeyokuqala ezinyangeni zomnyaka; kuyoba kuwe ngenyanga yokuqala* . Ukuphikelela okunjalo kufakazela ukubaluleka kukaNkulunkulu akunikezayo entweni. Ikhalela lesiHeberu lezinyanga eziyishumi nambili lezinyanga eziyishumi nambili lalishintshashintsha ngokuhamba kwesikhathi, futhi njengoba lingemva kwe-solar order, kwakudingeka ukuthi kwengezwe inyanga yeshumi nantathu ukuze kuphinde kutholakale ikhonkodensi ngemva kweminyaka eminingana yokuqongelela lokhu kubambezeleka. AmaHeberu aphuma eGibhithe ” *Usuku lwe-14 lwenyanga yokuqala yonyaka* ” olwaqala ngokunengqondo nge-spring equinox; igama elisho ngokuqondile ukuthi "okokuqala".

Lo myalo owanikezwa nguNkulunkulu othi, “ *lenyanga kini izoba yinyanga yokuqala onyakeni* ”, ayisho lutho, ngoba iqondiswe kubo bonke abantu abayofuna insindiso yakhe kuze kube sekupheleni kwezwe; UIsrayeli ongumHeberu, umamukeli wesAmbulo saphezulu, emane ehamba phambili emsebenzini omkhulu wokusindisa wendawo yonke wohlelo lwakhe lwaphezulu. Isikhathi sakhe senyanga sizolandelwa yisikhathi sikaKristu solar, lapho uhlelo lukaNkulunkulu lokusindisa lwembulwa kukho konke ukukhanya kwalo.

Ukuphuyiselwa okuphelele kwalezi zindinganiso zikaNkulunkulu akusoze kwafezwa emhlabeni ogcwele abantu abahlubukayo nababi. Nokho, kusengenzeka, ebudlelaneni bomuntu ngamunye esinabo noNkulunkulu, loMoya onamandla ongabonakali odala okhulisa uthando njengobulungisa. Futhi noma yibuphi ubuhlobo naye kufanele buqale ngalokhu kusesha izindinganiso **zakhe** futhi okokuqala, lezo ze -oda **lakhe** lesikhathi. Lesi isenzo sokholo, esilula futhi esingenakho noma yikuphi ukufaneleka okuthile; ubuncane bokunikela ngasohlangothini lwethu lwabantu. Futhi indlela yethu yokusondela kuye ijabalulisa Yena, ubuhlobo bothando phakathi kwesidalwa noMdali waso buyenzeka. Izulu alizuzwa ngezizigaba noma izimangaliso, kodwa ngezimpawu zokunakana, ezibonisa uthando lweqiniso. Yilokhu wonke umuntu angakuthola emsebenzini kaJesu Kristu, owanikela ngokuphila kwakhe, ngokuzithandela, njengophawu lokunxusa, ukusindisa abakhethiweyo bakhe abathandekayo kuphela.

Ngemva kwalesi sithombe esitusekayo sohlelo lwaphezulu, ake sibheke isici esidabukisayo sohlelo lwethu lomuntu. Lokhu kuqhathanisa kudingekile kakhulu ngoba kuyosenza siqonde izihlamba uNkulunkulu aziprofetha ngomprofethi wakhe uDanyeli, uJesu ngehora lakhe azifakazela ukuthi zinjalo. Phakathi kwalezi zihlamba sifunda kuDan 7:25 : “ *Uyoceba ukuguqula izikhathi nemithetho* . UNkulunkulu wazi indinganiso eyodwa kuphela yalezi zinto; lezo yena uqobo azimisile kusukela ekudalweni komhlaba wabe esezembula kuMose. Ubani owaba nesibindi sokwenza intukuthelo enjalo? Umbuso obusayo lapho athi “ *ukuzikhukhumeza* ” kanye “ *nokuphumelela kwamaqhinga awo* ”. Futhi ebizwa

ngokuthi “ *inkosi ehlukile* ,” ukuhlanganiswa kwalezi zindlela kuphakamisa amandla enkolo. Ngaphezu kwalokho, esolwa “ *ngokushushisa abangcwele* ”, amathuba okuhumusha ayancipha futhi azungeze umbuso wamapapa waseRoma owasungulwa, kuphela , kusukela ngo-538 ngomyalo ngenxa yombusi uJustinian¹. Kodwa isAmbulo esibizwa ngokuthi i-Apocalypse sizokwembula iqiniso lokuthi lolu suku 538 luwumphumela kuphela kanye nokwandiswa kobubi obulethwa ngokumelene “ *nezikhathi nomthetho waphezulu* ” kusukela ngo-March 7, 321 ngumbusi waseRoma uConstantine¹. Ubugebengu bakhe buyovame ukukhunjulwa kulesi sifundo, ngoba lolu suku olubi luletha isiqalekiso ekukholweni kobuKristu okumsulwa nokuphelele okwasungulwa ngesikhathi sabaphostoli. Lokhu kuhlanganyela kwecala, ngokudluliselana, kweRoma yombuso wamaqaba neRoma likapapa wamaRoma Katolika kuyisihluthulelo esiyinhloko esambulweni esingokwesiprofetho esakhiwe ebufakazini obulotshwe uDaniyeli. Ngokuba umbusi wamaqaba wasungula usuku lokuqala lokuphumula, kodwa umbuso wamapapa wobuKristu owakubeka ngokwenkolo “ *esiguqulweni* ” saso, esikhethekile nesomuntu, semithetho eyishumi kaNkulunkulu.

Okubalulekile: Mashi 7, 321, usuku oluqalekisiwe lwesono

Futhi yaqalekiswa ngamandla, ngoba ngoMashi 7, 321, lonke usuku lwesikhombisa olungcwele lweSabatha, ngomyalo womthetho wombuso obhalwe usuku, lwathathelwa indawo ngokusemthethweni usuku lokuqala. Ngaleso sikhathi, lolu suku lokuqala lwalunikezelwe amaqaba ekukhulekeleni uNkulunkulu welanga, i-SOL INVICTVS, noma i-UNVAINCURED SUN esabekayo, kakade into ekhulekelwa abaseGibhithe ngesikhathi soFuduko lwamaHeberu, kodwa futhi, eMelika, ngamaInca nama-Aztec, futhi kuze kube namuhla ngamaJapane (izwe eliphuma ilanga"). Udeveli uhlala esebenzisa izindlela zokupheka ezifanayo ukuze aholele abantu ekuweni kwakhe nasekulahlweni kwakhe nguNkulunkulu. Usebenzisa ukubonakala kwabo okukha phezulu nengqondo yabo yenyama okubenza badelele ukuphila okungokomoya kanye nezifundo zesikhathi esidlule esingokomlando. Namuhla, ngoMashi 8, 2021, lapho ngibhala leli phuzu, izenzakalo zamanje zifakazela ukubaluleka kwalokhu kucasuka, i-lèse-majesté yangempela yaphezulu, futhi futhi, isikhathi saphezulu sithatha incazelo yaso ngokugcwele. KuNkulunkulu, isikhathi sonyaka siqala entwasahlobo futhi siphele ekupheleni kobusika, okungukuthi, ekhalendeni lethu lamanje lamaRoma, kusukela ngoMashi 20 kuya kolandelayo Mashi 20. Kanjalo kubonakala sengathi u-March 7, 321, wawungokaNkulunkulu March 7, 320, okungukuthi, izinsuku ezingu-13 ngaphambi kwentwasahlobo ka-321. Ngenxa yalokho, kuNkulunkulu, kwakuwunyaka wama-320 owaphawulwa ekupheleni kwawo ngesenzo esinengekayo esenziwa ngokumelene nomthetho wakhe waphezulu olungile nongcwele. Ngokwesikhathi sikaNkulunkulu, unyaka ka-2020 uyisikhumbuzo seminyaka engu-17 (17: inombolo yokwahlulela) ngenani lamakhulu eminyaka kusukela ngonyaka ka-320. Ngakho-ke akumangazi ukuthi kusukela ekuqaleni konyaka ka-2020, isiqalekiso saphezulu sangena esigabeni esinolaka ngendlela yegciwane elithathelwanayo elabangela ukwethuka komphakathi kanye nenqubekela phambili yamadoda abekwe eNtshonalanga, isayensi yawo yabeka ukholo lwawo wonke. Ukwethuka kuwumphumela wokungakwazi ukwethula ikhambi elisebenzayo noma umgomo naphezu kobuchwepheshe obuphezulu bososayensi bamanje. Ekunikezeni la makhulu eminyaka angu-17 ukubaluleka okungokwesiprofetho, angiqambi lutho, ngoba kuNkulunkulu izinombolo zinencazelo engokomoya ayembulayo nayisebenzisayo ekwakheni iziprofetho zakhe, futhi ngokunembile kusAmbulo, isahluko 17 sinikezelwe esihlokweni esithi “ ukwahlulelwa kwesifebe esihlezi phezu kwamanzi amaningi . Igama elithi “ iBhabhiloni Elikhulu ” ligama layo futhi “amanzi amakhulu ” ahilelekile asikisela “ umfula i-Ewufrahe ” uNkulunkulu awubhekise esigijimini ‘ *secilongo lesithupha* ’ sesAm. 9:13, esifanekisela iMpi Yezwe Yesithathu ezayo. Ngemuva kwalezi zimpawu kukhona ubuKatolika obupapa kanye neYurophu yobuKristu ngokungathembeki, imithombo kanye nezinhlalo zentukuthelo yayo. Umzabalazo phakathi kukaNkulunkulu nabantu usanda kuqala; ibhodwe lensimbi ngokumelene nebhodwe lobumba, umphumela wokulwa uyabikezelwa; kangcono, kuyaprofethwa futhi kuhlelwe. UNkulunkulu wayezoligubha kanjani ^{ikhulu le -17} likaMarch 7, 320 (320, kuye nabakhethe wayo)

bakhe; 321 ezweni elingokwenkolo yamanga noma elingcolile)? Sekuyisikhathi eside ngikholelwa ukuthi kuyoba ngokungena empini yezwe, kodwa impi yezwe ezophela ngesimo se-athomu, ngoba uNkulunkulu wayiprofetha, izikhathi ezintathu, kuDan 11:40 kuya ku-45, uHezekeli 38 no-39, futhi ekugcineni, kusAm. 9: 13 kuya ku-21. isikhathi sikaMose; futhi umphumela wokuphela uyofana; Isitha sikaNkulunkulu siyolahlekelwa ukuphila kwaso lapho, njengoFaro owabona izibulo lakhe lifa ngesikhathi sakhe futhi lalahlekelwa okwalo. Kulolu suku lwangoMashi 8, 2021, ngiyaqaphela ukuthi le ncazelo ayikagcwaliseki, kodwa bengilokhu ngiyilungiselela isikhathi esingangenyanga, sengibonile ngokuphefumulelwa nguNkulunkulu ukuthi u-321 kwakungo-320 kaNkulunkulu nokuthi ngenxa yalokho, wayehlele ukuqalekisa, hhayi kuphela usuku luka-March 7, 2020, kodwa unyaka wonke lolu suku oluqalekisiweyo olufakwe kulo, njengoba 1 Num, 3 *izinsuku ezingamashumi amabili nihlola izwe, niyakuthwala isijeziso sobubi benu iminyaka engamashumi amane, unyaka ngosuku ngalunye.* ”.

Kodwa kulokhu kuphawulwa, kunento eyodwa. Ikhalelenda yethu engamanga ayilungile nje kuphela ngokuqala konyaka, futhi ayilungile mayelana nosuku lokuzalwa kukaJesu Kristu. Ekhulwini ^{lesi-5}, indela uDionysius Omncane yayibeka ngephutha ngosuku lokufa kweNkosi uHerode, okwenzeka ngempela ngo-4 ekhalelendeni layo. Kule minyaka engu-4, kumelwe senezele “ *iminyaka emibili* ” eyayilinganiswe uHerode njengenkathi kaMesiya ayefuna ukumbulala ngokukaMath 2:16 : “ Khona-ke uHerode, ebona ***ukuthi izazi zimklolodelile***, wathukuthela kakhulu, wathuma wababulala bonke abantwana baseBetlehem nakuyo yonke imikhawulo yalo, kusukela ***eminyakeni emibili*** kuya eminyakeni emibili ubudala . Ngakho lapho sibala iminyaka, uNkulunkulu wengeza iminyaka engu-6 osukwini lwethu oluvamile lwamanga noludukisayo futhi ukuzalwa kukaJesu kwafezwa entwasahlobo yalo nyaka - 6. Ngenxa yalokho, unyaka wama-320 wawungowakhe: 326 kanye nesikhumbuzo ^{sezwe se-17} sonyaka wethu ka-2020 kuye kwaba unyaka ka-2026 kusukela ngesikhathi sangempela sokuzalwa kukaJesu Kristu. Le nombolo 26 iyinombolo ye-tetragrammaton ethi "YHWH", ngesiHeberu "Yod, He, Wav, He", uNkulunkulu aziqamba ngayo, elandela umbuzo kaMose: " *Ungubani igama lakho?* » ; lokhu, ngokuka-Eksodusi 3:14. Ngakho-ke uMdali omkhulu uNkulunkulu wayenesizathu esisodwa esengeziwe sokumaka ngophawu lwakhe lwasebukhosini lolu suku oluphawulwa ngesiqalekiso sakhe saphezulu esinamandla onke; futhi lokhu kuze kube sekupheleni kwezwe. Isishayo sesifo esithathelwanayo esavela kulo nyaka wezi-2026 wesikhathi saphezulu sisanda kuqinisekisa ukuqhubeka kwalesi siqalekiso esizothatha izinhlobo ezahlukene phakathi neminyaka yokugcina yokuphila eplanethini enguMhlaba. IMpi Yezwe Yesithathu Yenuzi iyophawula “ *ukuphela* ” “ *kwesikhathi sabeZizwe* ” okwamenezelwa uJesu Kristu kuMath 24:14 : “ *Leli vangeli lombuso liyoshunyayelwa emhlabeni wonke ngenjongo yobufakazi ezizweni zonke. Khona-ke **ukuphela kuyofika*** . Lokhu “ *ukuphela* ” kuyoqala ekupheleni kwesikhathi somusa; isithembiso sensindiso sizophela. Uvivinyo lokholo olusekelwe ekuhlonipheni iSabatha lalo elingcwele ngokuqinisekile luyohlukanisa ikamu ‘lezimvu’ kuleso ‘lezimbuzi’ zikaMath 25:32-33 : “ *Zonke izizwe ziyobuthelwa phambi kwakhe. Iyakubahlukanisa omunye komunye,*

njengomalusi ehlukanisa izimvu ezimbuzini; iyakumisa izimvu ngakwesokunene sayo, nezimbuzi ngakwesokhohlo sayo . Umthetho womthetho owenza iSonto LamaRoma libe yisibopho ekugcineni uyogwebela ukufa abangcwele beqiniso bakaJesu Kristu abakhethiwe. Lesi simo siyogcwalisa la mazwi kaDan.12:7: “ Ngase ngizwa indoda eyembethe ilineni, eyayiphezu kwamanzi omfula; Waphakamisela isandla sakhe sokunene nesandla sakhe sokhohlo ngasezulwini, wafunga ngaye ophila kuze kube phakade ukuthi kuyakuba ngokwesikhathi, nezikhathi, nenxenye yesikhathi, **nokuthi zonke lezi zinto ziyophela lapho amandla abantu abangcwele echithwa ngokuphelele** . Ngokombono womuntu, isimo sabo ngeke sibe nathemba futhi ukufa kwabo kuseduze. Kungaleso sikhathi lapho la mazwi kaJesu Kristu acashunwe kuMath 24:22 avela khona: “ *Futhi uma lezo zinsuku zingafinyezwanga, akukho nyama ebiyosinda. kodwa ngenxa yabakhethiweyo lezozinsuku ziyakufinyezwa* . Unyaka ka-6000 uzophela ngaphambi kuka-April 3, 2036 wesikhathi saphezulu, okungukuthi, u-April 3, 2030 wekhalenda lethu lamanga elifika eminyakeni engu-2000 ngemva kosuku lokubethelwa kukaJesu Kristu olufezwe ngosuku lwe-14 ^{ngemva} kokuqala kwentwasahlobo yonyaka ka-30. Futhi lezi “ **zinsuku** ” kufanele “ **zifinyezwe** ” okungukuthi, zifinyezwe. Lokhu kusho ukuthi usuku lokusetshenziswa kwesinqumo sokufa luzokwandulela lolu suku. Ngoba yisimo esiphuthumayo esiphoqa uKristu ukuba angenele ngokuqondile ukuze asindise abakhethiweyo bakhe . Khona-ke kumelwe sicabangele ukubaluleka kukaNkulunkulu ekukhazimuliseni indinganiso “ **yesikhathi** ” ayinikeza indalo Yakhe yasemhlabeni. Nguye ozogqugquzela abahlubuki bezinsuku zokugcina ukuthi bakhethe usuku oluzodlula ngezinsuku ezimbalwa ngosuku lokuqala lwentwasahlobo ka-2030 ngemva kwalokho iminyaka engu-6000 yomlando wasemhlabeni ivala. Amathuba amabili abe esevela: idethi ezohlala ingaziwa kuze kube sekupheleni, noma ngo-April 3, 2030, ephawula umkhawulo omkhulu ongakhona futhi enenjongo ngokomoya. Kucatshangelwa ukuthi naphezu kokubaluleka kwalo okwedlulele, ^{usuku lwe-14} lonyaka wokubethelwa kukaJesu Kristu alufanele ukuphawula ukuphela kweminyaka engu-6000 yomlando womhlaba, ingasaphathwa eyokuqala kwenkulungwane yesi- ⁷ . Kungakho ngibeka engikuthandayo nokholo lwami ngosuku lwentwasahlobo lwangomhla zingama-21 kuNdasa, 2030, usuku “lwesikhathi *esifushanisiwe* ” sesiprofetho sika-April 3 noma idethi emaphakathi. Njengoba iphawulwe ngokwemvelo edalwe nguNkulunkulu, intwasahlobo iyanquma uma sifuna ukubala iminyaka eyizi-6000 yomlando wesintu; okwenzeka kusukela ngesikhathi u-Adamu no-Eva bonile. Endabeni yeBhayibheli kaGenesise, izinsuku eziholela kuleyo ntwasahlobo yokuqala kwakuyizinsuku zaphakade. Isikhathi esibalwe nguNkulunkulu yileso sezwe lesono kanye neminyaka eyizi-6000 isonto eliprofethayo liqala ekuqaleni kwentwasahlobo yokuqala futhi iyophela ekupheleni kobusika bokugcina. Kwakuyintwasahlobo eyodwa lapho ukubala kwehle kuya eminyakeni eyizi-6,000 kwaqala. Ngenxa yesono, umhlaba wanyakaziswa i-axis yawo engu-23° 26' futhi ukulandelana kwezinkathi zonyaka kungase kuqale. Emikhosini yamaJuda yesivumelwano esidala, kunemikhosi emibili evelele: iSabatha lamasonto onke nePhasika. Lemikhosi emibili ibekwe ngaphansi komfanekiso wezinombolo “7, 14 kanye 21” zezinsuku “zezi-7 · 14 ^{kanye}

nesama -21 " ezimelela izigaba ezintathu zesu lensindiso yaphezulu: Inqikithi yeSabatha yamasonto onke yesAmb. 7 eprofetha ngomvuzo wabangcwele abakhethiweyo, "7"; umsebenzi wokuhlenga kaJesu Kristu ohlanganisa **indlela** yokunikela ngalo mvuzo, waba "14". Qaphela ukuthi emkhosini wePhasika othatha izinsuku ezingu-7 ngosuku lwe-15^{nolwe} - 21 kukhona amasabatha amabili okungasebenzi okungcolile. Futhi okukathathu "7" noma "21", kuchaza ukuphela kweminyaka eyizi-7000 yokuqala kanye nokungena ephakadeni kwendalo entsha yaphezulu emhlabeni owenziwe musha ngokweSambulo 21; Le nombolo 21 ifanekisela ukuphelela (3) kokuphelela (7) kwephrojekthi yokuphila okwakuwumgomo owawufiswa uNkulunkulu. KusAmbulo 3, amavesi 7 kanye ne-14 aphawula ukuqala nokuphela kwesikhungo samaSeventh-^{day Adventist} ngokulandelana ; lapha futhi izigaba ezimbili zendaba efanayo engcwelisiwe. Ngokufanayo, iSambulo sesi-7 sikhuluma ngendaba yokubekwa uphawu kwabakhethiweyo bama-Adventist futhi iSambulo 14 sethula izigijimi zezingelosi ezintathu ezifingqa umsebenzi wazo wendawo yonke. Ngakho, ngonyaka wama-30, ukuphela kweminyaka eyizi-4000 kwafezwa entwasahlobo, futhi ngenxa yezizathu ezingokomfanekiso, uJesu wabethelwa esiphambanweni izinsuku ezingu-14 ngemva kuka-March 21 wale ntwasahlobo ka-30, noma 36 kaNkulunkulu. Ngalezi zibonelo, uNkulunkulu uqinisekisa ukuthi u-"7" weSabatha kanye "no-14" wokuhlengwa kwezono zabakhethiweyo nguJesu Kristu azihlukaniseki. Ngakho-ke, lapho ekugcineni, u-"7" weSabatha uhlaselwa, uKristu ohlengayo "wabayi-14" undizela ukuze amsize ukuze alinike inkazimulo, "izinsuku" eziyi-14 eziphezulu eziyohlukanisa lezinsuku ezimbili "zifinyezwa " okungukuthi, zicindezelwe ukuze kusindiswe abathembekile bakhe bokugcina.

Uma ngiphinda ngifunda uMathewu 24, kwabonakala kimi ukuthi umlayezo kaKristu uqondiswe, ikakhulukazi kubafundi bakhe ekupheleni kwezwe, okungukuthi, kithi esiphila kule minyaka yokugcina. Amavesi 1-14 ahlanganisa isikhathi kuze kube "sesikhathini *sokuphela* ." UJesu uprofetha ngokulandelana kwezimpi, ukubonakala kwabaprofethi bamanga nokuphola kokugcina okungokomoya. Khona-ke amavesi 15-20, asebenza kabili, aphathelene nokubhujiswa kweJerusalema okwenziwa amaRoma ngo-70 kanye nokuhlasela kokugcina kwezizwe kubuJuda babakhethiweyo abagcina iSabatha elingcwele likaNkulunkulu. Ngemva kwalokhu, ivesi 21 liprofetha " *usizi olukhulu* " lokugcina: " *Ngokuba ngaleso sikhathi kuyakuba-khona usizi olukhulu, olungazange lube-khona kwasekuqaleni kwezwe kuze kube manje, nolungasayikuba-khona* ; Phawula ukuthi lokhu kunemba " *nokuthi akusoze kwaba khona* " kuyakwenqabela ukusetshenziswa kwesikhathi sabaphostoli, ngoba kwakuyophikiswa imfundiso kaDan.12:1. Lokhu kusho ukuthi zombili izingcaphuno ziphathelene nokufezwa okufanayo ovivinyweni lokugcina lokholo lwasemhlabeni. KuDan.12:1 lesi sisho siyefana: " *Ngaleso sikhathi uMikayeli uyakusukuma, isikhulu esikhulu esimela abantwana babantu bakho; futhi kuyoba khona isikhathi sosizi, esingakaze sibe khona kusukela kwaba khona isizwe kuze kube yilesa sikhathi* . *Ngaleso sikhathi abantu bakho bayosindiswa, labo abatholakala belotshiwe encwadini* . ". " *Usizi* " luyoba lukhulu kangangokuthi " *izinsuku* " kuyodingeka " *zifinyezwe* " ngokwevesi 22. Ivesi 23 libonisa indinganiso yokholo lweqiniso olungakholelwa ekubonakaleni ngokuzenzekelayo

kukaKristu emhlabeni: “ *Uma bethi kini: Bhekani, usehlane; bhekani, usendlini, ningakholwa* . Enkathini efanayo yokugcina, ukusebenzelana nemimoya kuyokwandisa “ *izenzo* ” zakhona kanye nemibono yako ekhohlisayo **neyengayo** kaKristu wamanga, eyobusa imiphefumulo efundiswe kabi: “ *Ngokuba kuyakuvela oKristu bamanga nabaprofethi bamanga; bayakwenza izibonakaliso ezinkulu nezimangaliso, ukuze badukise nabakhethiweyo, uma kungenzeka ; oqinisekiswa yisAm. 13:14 : “ Futhi sidukisa abakhileyo emhlabeni ngalezo zimangaliso esasinamandla ukuzenza phambi kwesilo, sithi kwabakhileyo emhlabeni mabasenzele umfanekiso isilo esasinenxeba lenkamba, saphila* . Ivesi 27 likhuluma ngokubonakala okunamandla nokunqobayo kukaKristu waphezulu futhi ivesi 28 liprofetha “ *umkhosi* ” onikelwa ezinyoni ezidla inyama ngemva kokungenela kwakhe. Ngoba izihlubuki eziye zasinda kwaze kwaba yilapho kufika kwakhe ziyobhujiswa futhi zilethwe njengokudla “ *ezinyonini zezulu* ” njengoba isAm. 19:17-18 no-21 kufundisa.

Ngifingqa lapha lokhu kuqonda okusha ngokuphelele kwendalo yaphezulu. Ngokumisa isonto lokuqala, uNkulunkulu ulungisa ubunye bosuku obakhiwe ubusuku bobumnyama nosuku lokukhanya, ilanga lizokukhanyisa kuphela kusukela ^{osukwini lwesi-4} . Ubusuku buprofetha ngokumiswa kwesono emhlabeni ngenxa yokungalaleli kwesikhathi esizayo kuka-Eva no-Adamu. Kuze kube yileso senzo sesono, indalo yasemhlabeni ibonisa izici **zaphakade** . Uma isono sesenziwe, izinto ziyashintsha futhi ukubala kwehle kweminyaka eyizi-6000 kungaqala, ngoba umhlaba utshekela eksisini yawo futhi umgomo wezinkathi zonyaka uyaqalwa. Indalo yasemhlabeni eqalekisiwe nguNkulunkulu ibe isithatha isimo sayo **esingapheli** esisaziyo. Iminyaka eyizi-6000 eyaqala entwasahlobo yokuqala ephawulwe yisono iyophela entwasahlobo ka-6001 ngokubuya ngenkazimulo yaphezulu kaJesu Kristu. **Ukufika kwakhe kokugcina kuzofezwa “ ngosuku lokuqala lwenyanga yokuqala ” onyakeni wokuqala wenkulungwane yesi-7** .

Lokho okushiwo, ngoMashi 7, 2021, wekhalenda lethu labantu bamanga, kusanda kumakwa ngokwenkolo ngokuvakasha kukaPapa uFrancis kumaKristu aseMpumalanga ashushiswa e-Iraq ngabashisekeli benkolo bamaSulumane. Kulo mhlango, ukhumbuze amaSulumane ukuthi anoNkulunkulu ofanayo, ka-Abrahama, futhi ubathatha “ngabafowabo” bakhe. La mazwi, ajabulisa abangakholwa baseNtshonalanga, ayintukuthelo enkulu nakakhulu ngoJesu Kristu, owanikela ngokuphila kwakhe njengomhlatshelo wokuthethelelwa kwezono zabakhethiweyo bakhe. Futhi lokhu kugxambukela komholi “wamaKristu” angamaKatholika “owayeyimpi yenkolo” endaweni yawo kungabhebhethekisa intukuthelo yama-Islamist. Ngakho-ke lesi senzo esinokuthula sikaPapa sizoletha imiphumela emangalisayo eyaprofethwa kuDan 11:40, ukuqiniswa kwe "ukungqubuzana" kwe-Muslim "inkosi yaseningizimu" ngokumelene ne-Italy yopapa kanye nabalingani bayo baseYurophu. Futhi ngalo mbono, ukuwa komnotho waseFrance nawo wonke amazwe aseNtshonalanga anemvelaphi yobuKristu okubangelwe abaholi bawo, ngenxa yegciwane le-Covid-19, kuzoshintsha ibhalansi yamandla futhi ekugcineni, kuvumele ukufezeka "kweMpi Yezwe Yesithathu" ehlehliselwe emuva ekupheleni kweminyaka eyi-9 edlule esisaphambi kwethu. Sengiphetha, masikhumbule ukuthi ngokudala

ubhubhane lwe-Covid-19 nokuthuthuka kwayo, uNkulunkulu wavula indlela yesiqalekiso esasizobonakala eminyakeni eyishumi yokucina yomlando wesintu emhlabeni.

Kodwa-ke, ngoMashi 7, 2021 kwaphawulwa izenzo zobudlova ezenziwa yintsha phakathi kwamaqembu ezigebe ezimbangi kanye neziphathimandla zamaphoyisa emadolobheni amaningana eFrance. Lokhu kuqinisekisa umnyakazo oya ekubhekaneni ngokujwayelekile; izikhundla zazo zonke azivumelani ngenxa yokuthi azihambisani. Lona umphumela wokungqubuzana kwamasiko amabili aphikisana kakhulu: Inkululeko yezwe yaseNtshonalanga ngokumelene nomphakathi wezigebe nama-capos wamazwe aseningizimu, angamaSulumane ngokwesiko nangokwezwe. Inhlekelele iyafufusa njenge-Covid-19, alikho ikhambi.

Ukuze siqedele ukubhekwa kwesimiso esinengekayo esigunyazwe isintu, kufanele siphawule: ukuguqulwa konyaka ngemva kwenyanga^{ye -12} ebizwa ngegama lenyanga^{ye -10} (December), ekuqaleni kobusika; ukushintsha kosuku phakathi nobusuku (phakathi kwamabili); ukubalwa kwamahora okunembayo nokujwayelekile kuphela kuhlala kukuhle. Ngakho-ke, ukuhleleka okuhle kwaphezulu sekunyamalele ngenxa yesono, esikhundleni sohlelo lwesono oluyoshabalala ngokulandelana, lapho umdali okhazimulayo uNkulunkulu eziveza, ukuze kulungiswe izindaba, mhlawumbe ekupheleni kweminyaka eyizinkulungwane eziyisithupha, entwasahlobo ka-2030, ngenxa yabantu abadukisiwe, noma intwasahlobo ka-2036 yokuzalwa kweqiniso kweNkosi yethu noMsindisi uJesu Kristu.

Isiyaluyalu esasungulwa futhi sabhekwa sifakazela isiqalekiso saphezulu esisinda esintwini. Ngoba kusukela ekutshekeni komhlaba, ukubalwa kwesikhathi kuye kwalahlekelwa ukuzinza nokuba njalo, amahora obusuku nemini aye ngokulandelana okungapheli kokukhula nokuncipha.

Indlela uMdali uNkulunkulu ahlela ngayo icebo lakhe lokusindisa liqhubeka lisembula kithi izinto ezibalulekile ezingokomoya azihlongozela kumuntu. Wakhetha ukwembula uthando lwakhe oluphakeme ngokunikela ngokuphila kwakhe njengesihlengo sikaJesu Kristu ngemva kweminyaka engu-4000 yokuhlangenwe nakho komuntu kwasemhlabeni. Ngokwenza lokhu, uNkulunkulu uthi kithi: “Okokuqala, ngibonise ukulalela kwakho futhi ngizokubonisa uthando lwami.”

Emhlabeni, abantu bayaphumelela omunye komunye ukukhiqiza izithelo zomlingiswa ofanayo, kepha isizukulwane sesikhathi sokugcina esingene kuso ngo-2020 sibonisa okukhethekile; Ngemva kweminyaka engama-75 yokuthula eYurophu, kanye nokucela kwesayensi yofuzo emangalisayo, ngokunengqondo kakhulu, abantu baseYurophu kanye nezimila zabo, abavela e-USA, Australia nase-Israel, bakholelwa ukuthi bangasabela kuzo zonke izinkinga zempilo, imiphakathi yabo iya ngokuya ihlanzeka. Akukhona ukuhlasele kwegciwane elithathelwanayo okusha, ukuziphatha kwabaholi bemiphakathi ethuthukile okusha. Imbangela yalokhu kuziphatha okwesabekayo ukuchayeka kwabo kubantu bomhlaba ngokusebenzisa amabhomu abezindaba, futhi phakathi kwale mithombo yezindaba, imithombo yezindaba entsha noma izinkundla

zokuxhumana ezivela kuwebhu yesicabucabu ezihlanganisa ukuxhumana kwe-inthanethi kwamahhala, lapho sithola khona abasakazi abacacile noma abacacile. Ngakho isintu sibanjwe ukweqisa kwenkululeko ebuyela kuso njengesiqalekiso. E-USA naseYurophu, udlame luxabanisa imiphakathi yezinhlanga; lapha, kuyisiqalekiso sesipiliyoni “ *seBabele* ” esivuselelwayo; esinye isifundo saphezulu esingenakuphikwa esingazange sifundwe, ngoba sivela kumbhangqwana oyedwa okhuluma ulimi olufanayo, kuze kube yilapho lesi sigameko sinecala, sisakubona nanamuhla, isintu sihlukaniswa izilimi eziningi nezilimi zesigodi ezidalwe nguNkulunkulu futhi zihlakazeke emhlabeni wonke. Futhi yebo, uNkulunkulu akazange ayeke ukudala ngemva kwezinsuku eziyisikhombisa zokuqala zokudala; Udale futhi okuningi ukuqalekisa futhi ngezinye izikhathi ukubusisa abakhethiweyo bakhe, imana elinikelwa ehlane, kubantwana bakwa-Israyeli, iyisibonelo.

Nokho, **inkululeko** iwumgogodla wayo isipho esimangalisayo esivela kuMdali wethu. Kukulokhu lapho ukuzibophezela kwethu **ngokukhululeka** emsebenzini wakhe kulele khona. Futhi lapha, kumelwe kuvunywe, lenkululeko ephelele isikisela ukuba khona kwenhlanhla ngoba uNkulunkulu akangeneleli nganoma iyiphi indlela; izwi amakholwa amaningi angakholelwa kulo nhlobo. Futhi banephutha, ngoba uNkulunkulu ushiyela ingxenye enkulu yendalo yakhe ngengozi, futhi okokuqala, indima yokuvusa abakhethiwe ukwazisa ngezindinganiso zakhe zasezulwini ezambuliwe. Esebabonile abakhethiweyo bakhe, uMdali uyabathatha ukuze abahole futhi abafundise amaqiniso akhe abalungiselela ukuphila okuphakade kwasezulwini. Ukonakala kanye nezimo ezimbi ezabonwa ekuzalweni kwezidalwa ezingabantu zifakazela isenzo sengozi esiveza inqubo yokuzala kabusha kwamaphutha ofuzo lwezinhlobo ezinemiphumela emibi kakhulu noma engaphansi. Ukwanda kwezinhlobo zezilwane kusekelwe ekuvuthweni kwamaketango okuzala okuthi ngezikhathi ezithile akhiqize amaphutha okuhambisana; lokhu kubandakanya isimiso sofuzo noma ngokuzimela ngenxa yethuba lokuphila. Ngamafuphi, uma ukholo lwami ngilukweleta ithuba lokuphila mahhala, ngikweleta, ngokuphambene, umvuzo nokondliwa kwalolu kholo, othandweni lukaNkulunkulu nasezinyathelweni esezithathiwe futhi aqhubeka ezenza ukuze angisindise.

Endabeni yendalo yakhe yasemhlabeni , usuku oluyoqalekiswa nguNkulunkulu lufika kuqala ngesonto; isiphetho sakhe silotshiwe: umgomo wakhe kuyoba “ *ukwehlukana ukukhanya nobumnyama* ”. Njengoba ikhethwe amaKristu amanga ukuze iphikisane nokukhetha kukaNkulunkulu ukungcwelisa usuku lwesikhombisa, lolu suku lokuqala luyobe seluyifezile ngokugcwele indima yalo ‘njengophawu ’ lwekamu labavukeli abangalaleli kusAm. 13:15 . Njengoba nje usuku lokuqala lweSonto luqalekisiwe nguNkulunkulu, iSabatha losuku lwesikhombisa liyabusiwa futhi lingcweliswa nguye. Futhi ukuze siqonde lokhu kuphikiswa, kumelwe samukele umcabango kaNkulunkulu, owuphawu lokungcweliswa nguye futhi ngaye. ISabatha liphathelene nosuku lwesikhombisa futhi lenombolo *yesikhombisa*, “7,” ifanekisela ukugcwala. Ngaphansi kwaleli gama ukugcwala, uNkulunkulu ubeka umcabango wenjongo adala ngayo indawo yethu yasemhlabeni, okungukuthi, ukulungiswa kwesono, ukulahlwa kwaso, ukufa kwaso kanye nokushabalala kwaso. Futhi kulomsebenzi, lezi zinto

zizofezwa ngokugcwele phakathi nenkulungwane yesi-7 iSabatha lamasonto onke eliprofethayo. Ngakho-ke, **lo mgomo ubaluleke kakhulu kuNkulunkulu kunendlela** yokuhlenga ayohlenga ngayo ukuphila kwabakhethiweyo basemhlabeni futhi ayoyifeza mathupha, kuJesu Kristu, ngenani lokuhlupheka okunyantisayo.

Nasi esinye isizathu esenza uNkulunkulu athi kumSh. 7:8 : “ *Ukuphela kwento kungcono kunokuqala kwayo* . KuGenesise, ukulandelana ngohlelo oluthi “imini-busuku” noma “ *ukuhlwa ekuseni* ” kuqinisekisa lomcabango waphezulu. Ku-Isaya 14:12, ngaphansi kwesembozo senkosi yaseBhabhiloni, uNkulunkulu uthi kudeveli: “ *Yeka ukuwa kwakho ezulwini, wena khwezi , ndodana yokusa! Wehliselwa phansi, wena owanqoba izizwe !* “Inkulumo uNkulunkulu ayibiza ngokuthi “ *ikhwezi lokusa* ” isikisela ukuthi uyiqhathanisa ‘nelanga’ lesimiso sethu somhlaba. Wayeyisidalwa sakhe sokuqala futhi engaphansi kwenkosi yaseTire, Hez.28:12 ulandisa ngenkazimulo yakhe yokuqala: “ *Ndodana yomuntu, yenzela inkosi yaseTire isililo! Uyakuthi kuye: Isho kanje iNkosi uJehova, ithi: Ubuwuphawu lokuphelela, ugcwele ukuhlakanipha, uphelele ngobuhle* . “Lokhu kuphelela kwakuzonyamalala, kuthathelwe indawo ukuziphatha kokuhlubuka okwamenza waba isitha, udeveli nesitha, uSathane owalahlwa uNkulunkulu ngoba ivesi 15 lithi: “ *Wawuphelele ezindleleni zakho kusukela osukwini lokudalwa kwakho kwaze kwatholakala ububi kuwe* . Ngakho, lowo owayebhekwa “ *njengenkanyezi yokusa* ” wadudula amadoda angakholwayo ukuba ahloniphe njengonkulunkulu “*inkanyezi yokusa* ” yendalo yaphezulu: “iLanga Elinganqotshwa” elenziwe unkulunkulu lehlelo lamaRoma lapho cishe bonke ubuKristu baseNtshonalanga benza khona inkolo yobuqaba. UNkulunkulu wayazi, ngisho nangaphambi kokudalwa kwakhe, ukuthi le ngelosi yokuqala yayizomhlubuka kodwa wamdala. Ngokufanayo, ngobusuku bangaphambi kokufa kwakhe, uJesu wamemezela ukuthi omunye wabaphostoli abangu-12 wayezomkhaphela, futhi waze wathi kuJuda ngokuqondile: “ *Noma yini okumelwe ukwenze, yenze masinyane!*” “. Lokhu kusenza siqonde ukuthi uNkulunkulu akafuni ukuvimbela izidalwa zakhe ukuba ziveze izinqumo zazo, ngisho nalapho zingqubuzana nezakhe. UJesu waphinde wamema abaphostoli bakhe ukuba bamshiye uma kuyisifiso sabo lokho. Kungokuvumela izidalwa zakhe inkululeko ephelele yokuziveza futhi zembule isimo sazo lapho angakwazi ukukhetha abakhethiweyo bakhe ukuze babonise ukwethembeka kwabo futhi ekugcineni abhubhise zonke izitha zakhe zasezulwini nezasemhlabeni, ezingafaneleki nabanganaki.

Isono Soqobo

Ulunye usuku lokuqala lubaluleke kakhulu enkathini yethu yobuKristu ngoba luhlanganisa “ *isono* ” esamiswa kabusha kusukela ngo-March 7, 321 futhi luba uphawu lwekamu elangena ekuhlubukeni ekamu elingcwelisiwe likaNkulunkulu. Kodwa lesi “ *sono* ” akumelwe sisenze sikhohlwe “ *isono* ” sokuqala esigwebela isintu ekufeni ngefa elizuza kusukela ku-Adamu no-Eva. Ngikhanyiselwe nguMoya, lesi sihloko sangiholela ekutholeni izifundo

ezibalulekile ezifihlwe encwadini kaGenesisise. Ezingeni lokubheka, lencwadi isembulela umsuka wendalo ezahlukweni 1, 2, 3. Incazelo engokomfanekiso yalezi zinombolo isathetheleleka ngokuphelele: 1 = ubunye; 2 = ukungapheleli; 3 = ukuphelela. Lokhu kufanele kuchazwe. UGenesisise 1 ubhala ngokudalwa kwezinsuku eziyi-6 zokuqala. Incazelo yabo ethi “ *kusihlwa ekuseni* ” iyoba nomqondo kuphela ngemva kwesono nesiqalekiso somhlaba esiba indawo ebuswa udeveli, okuyoba isihloko sikaGen.3 ngaphandle kwalokho inkulumo ethi “ *kusihlwa ekuseni* ” ayinancazelo ezingeni lasemhlabeni. Ngokunikeza incazelo, isahluko 3 sibeka uphawu lokuphelela kulesi sambulo saphezulu. Ngokufanayo, kuGen. 2, indikimba yeSabatha losuku lwesikhombisa noma, ngokunembile, yokuphumula kukaNkulunkulu nomuntu ngosuku lwesikhombisa, nayo ithatha incazelo yaso ngemva “kwesono” sokuqala esenziwa u-Eva no-Adamu kuGenesisise 3 esisinikeza isizathu saso sokuba khona. Ngakho, ngokuyindida, ngaphandle kokuthethelelwa kwalo okunikezwe kuGenesisise 3, iSabatha elingcwele lifanele uphawu lwalo “2” lokungapheleli. Kukho konke lokhu kuyacaca ukuthi umhlaba wadalwa nguNkulunkulu ukuze unikelwe kudeveli namademoni akhe ukuze izithelo ezimbi zemiphefumulo yabo zibonakale futhi zivele phambi kwamehlo abo bonke, uNkulunkulu, izingelosi nabantu, nokuthi izingelosi nabantu bakwazi ukukhetha uhlangothi lwabo.

Lokhu kuhlaziya kungiholela ekuvezeni ukuthi ukumiswa kosuku lwesikhombisa olungcweliswe ukuphumula kuprofetha isiqalekiso “ *sesono* ” sasemhlabeni esamiswa kuGen. 3, ngoba umhlaba ngokwawo uqalekisiwe nguNkulunkulu, ngakho-ke kusukela nje lapho ukufa nenqubo yawo kuwugadla lapho isikhathi sawo seminyaka eyizinkulungwane eziyisithupha kanye neminyaka eyinkulungwane yenkulungwane yesikhombisa kuthatha incazelo, incazelo, ukulungisiswa. Kuyaphawuleka lokhu: ngaphambi kokudalwa komhlaba, ezulwini, ukungqubuzana kakade kwaphikisana nekamu likadeveli ngokumelene nekamu likaNkulunkulu, kodwa ukufa kukaJesu Kristu kuphela okuzokwenza ukukhetha komuntu kube okuqinisekile; okuyokwenziwa kubonakale ngokuxoshwa ezulwini kwezihlubuki ezalahlwa kusukela ngaleso sikhathi kuqhubeka ukuba zife endalweni yasemhlabeni. Manje, ezulwini, uNkulunkulu akazange ahlele ukuphila kwezingelosi ngokushintshana “ *kusihlwa nasekuseni* ”, lokhu ngoba izulu limelela inkambiso yakhe yaphakade; oyonqoba futhi aqhubekele abakhethiweyo bakhe kuze kube phakade. Ubhekene nale datha: kuthiwani ngomhlaba ngaphambi kwesono? Ngaphandle kokushintshashintsha kokuthi “ *ntambama-ekuseni* ”, inkambiso yakhona futhi yileyo yezulu, okungukuthi, ngokusobala impilo yenzeka ngenkambiso yaphakade; izilwane ze-vegan, abantu abangama-vegan futhi ngaphandle kokufa okuzoba inkokhelo yesono, izinsuku zilandela izinsuku futhi zingahlala phakade.

Kodwa kuGen. 2, uNkulunkulu usembulela uhlelo lwakhe lwesikhathi seviki eliphela ngosuku lwesikhombisa ngokuphumula kukaNkulunkulu nomuntu. Leli gama elithi ukuphumula livela esenzweni esithi “ukuyeka” futhi lisebenza emsebenzini owenziwa uNkulunkulu kanye nemisebenzi eyenziwa abantu. Ungaqonda ukuthi ngaphambi kwesono, uNkulunkulu noma abantu babengazizwa bekhathele. Umzimba ka-Adamu awuzange uhlupheke, ukhathala, awuzange ube nobuhlungu banoma yiluphi uhlobo. Manje, amasonto ezinsuku eziyisikhombisa

alandelana futhi azalana njengomjikelezo waphakade, ngaphandle kokuthi ukulandelana “ *kokuhlwa kwasekuseni* ” kwaphawula umehluko ngenkambiso yasezulwini yombuso kaNkulunkulu. Ngakho-ke lomehluko wawuhloselwe ukuveza ngokwesiprofetho uhlelo olwaklanywa uMdali omkhulu uNkulunkulu. Njengoba nje umkhosi we “Yom Kippur” noma “uSuku Lokuhlawulela” wawuvuselelwa minyaka yonke phakathi kwamaHeberu futhi uprofethe ukuphela kwesono ngokuhlawulelwa kwaso okwakufezwa ukufa kukaJesu Kristu, kanjalo neSabatha lamasonto onke liprofetha ukufika kwenkulungwane yesikhombisa, isikhathi lapho uNkulunkulu nabakhethiweyo bakhe beyongena ekuphumuleni kwangempela ngoba abahlubuki bayobe sebenqotshiwe. Nokho, abakhethiweyo basakhathazekile “ *ngesono* ” njengoba noKristu kufanele bahlulele “ *izonono* ” nezoni, eziyobe zilele ubuthongo obufa ngaleso sikhathi. Ngakho-ke, njengezinsuku eziyisithupha ezedlule, okwesikhombisa kubekwe ngaphansi kophawu “ *lwesono* ” oluhlanganisa futhi luthinta izinsuku eziyisikhombisa zesonto lonke. Futhi kusekuqaleni kwenkulungwane yesishiyagalombili kuphela, ngemva kokuba izono sezishisiwe “ *emlilweni wokufa kwesibili* ,” lapho iphakade elingenalo “ *sono* ” eliyiqala emhlabeni owenziwe musha. Uma izinsuku eziyisikhombisa ziphawulwe ngesono futhi ziprofetha iminyaka eyizi-7000, ukubalwa kwale minyaka eyizi-7000 kungaqala kuphela ngokusungulwa kwesono okwembulwa kuGen. Ngakho-ke, izinsuku zasemhlabeni ezingenasono azikho esimeni esijwayelekile kanye nomqondo wokulandelana “ *ukusa kwakusihlwa* ” noma “ *ubumnyama ukukhanya* ” futhi njengoba lesi sikhathi singenaso “ *isono* ”, ngeke singene eminyakeni eyizi-7000 ehlelwe futhi yaprofethwa “ *isono* ” ngeviki lezinsuku eziyisikhombisa.

Le mfundiso iqokomisa ukubaluleka kwalesi senzo uNkulunkulu asibeka kupapa baseRoma kuDan 7:25 : “ *Uyocabanga ukuguqula izikhathi nemithetho . “ Ukushintsha izikhathi* ” ezimiswe uNkulunkulu kubangela ukuba kube nzima ukuthola ukuthi iSabatha lamasonto onke ‘ *lomthetho* ’ kaNkulunkulu liyisiprofetho. Futhi yilokhu iRoma ebikwenza kusukela kuConstantine I ‘ kusukela ngo-March 7, 321, ngokuyala ukuphumula kwamasono onke ngosuku lokuqala esikhundleni sosuku lwesikhombisa. Ngokulandela umyalo wamaRoma, isoni asikhululwa “ *esonweni* ” sokuqala esisizuze njengefa ku-Adamu no-Eva, kodwa ngaphezu kwalokho sithatha “ *isono* ” esengeziwe, kulokhu **esokuzithandela**, okwandisa icala laso kuNkulunkulu.

Ukuhleleka kwesikhathi “ *ukusa kwakusihlwa* ” noma “ *ukukhanya kobumnyama* ” kuwumqondo okhethwe uNkulunkulu futhi ukulalela lokhu kukhetha futhi kugunyaza ukufinyelela emfihlakalweni engokwesiprofetho yeBhayibheli. Akukho okuphoqa umuntu ukuthi amukele lokhu kukhetha futhi ubufakazi buwukuthi isintu sikhetha ukuphawula ukushintsha kwaso kwemini phakathi kwamabili, okungukuthi, amahora angu-6 ngemva kokushona kwelanga entwasahlobo; okuprofetha ikamu lalabo abavuka sekwephuzile kakhulu ngokubuya okukhazimulayo kukaKristu, uMyeni womfanekiso wezintombi eziyishumi. Ngakho, izigijimi ezicashile ezinikezwa uNkulunkulu azifinyeleleki ngokuhlakanipha kwakhe. Kodwa ngabakhethiweyo bakhe, uhlelo lwesikhathi saphezulu lukhanyisa zonke iziprofetho zakhe futhi ikakhulukazi lesi sesAmbulo ekuqaleni uJesu aziveza ‘njengo- *alfa no-omega* ,’ *isiqalo noma isiqalo*

nesiphetho . Usuku ngalunye oludlulayo ezimpilweni zethu luprofetha icebo likaNkulunkulu alifingqa kuGenesis 1, 2 no-3 njengoba “ *ubusuku* ” noma “ *ubumnyama* ” bumelela izinsuku eziyisithupha ezingcolile ezivezwe kuGenesis 1, kuyilapho ukuphumula kwaphezulu okusungulwe kuGen. 2 kumemezela isikhathi “ *sokukhanya* ”. Kungalesi simiso lapho ngokukaDan.8:14, isikhathi senkathi yobuKristu sihlukaniswe izingxenywe ezimbili: isikhathi “ *sobumnyama* ” obungokomoya phakathi kuka-321, lapho “ *isono* ” esimelene neSabatha simiswa, futhi ngo-1843 lapho isikhathi “ *sokukhanya* ” siqala kwabakhethiweyo kusukela ngalolo suku kuze kube sekubuyeni kukaJesu Kristu entwasahlobo ka-2030 lapho, njengasekuphakameni, ehlobuka uMdali, njengasekuphakameni kukaMninimandla-onke, ehlobuka uNkulunkulu njengoba ahlulela phakathi “ *kwenyoka, owesifazane, no-Adamu* ” . Ngokufanayo, kusAmbulo, izihloko zethi “ *Izincwadi Eziya Emabandleni Ayisikhombisa, nezimpawu eziyisikhombisa, namacilongo ayisikhombisa* ” ziprofetha “ *ubumnyama* ” bezokuqala eziyisithupha kanye “ *nokukhanya kwaphezulu* ” ngokwezinga lesikhombisa nelokugcina laleso naleso sihloko. Lokhu kuyiqiniso kangangokuba ngo-1991, ukwenqaba okusemthethweni "kokukhanya" kokugcina "ngesikhungo sokugcina, sokukhanya uJesu akunikeze kona kusukela kuye, ngisekuswele , *futhi anginakufanele, futhi ngoba anidingi, futhi ngoba anikwazanga, futhi ngoba anikwazanga lutho , futhi ngoba anikwazi lutho* , kodwa Ama-Adventist asemthethweni asikhohliwe lesi sicaphuno esinikezwe kweyoku-1 Petru 4:17 : “ *Ngokuba isikhathi sesifikile sokuba ukwahlulela kuqale endlini kaNkulunkulu* . Manje uma kuqala ngathi, kuyakuba yini ukuphela kwabangalaleli ivangeli likaNkulunkulu na? » Lesi sikhungo besilokhu sikhona kusukela ngo-1863 futhi uJesu wabusisa ukusungulwa kwaso ngesikhathi " *sePhiladelphia* ", ngo-1873. Ngokwesimiso saphezulu esithi " *ekuseni kusihlwa* " noma " *ukukhanya kobumnyama* ", inkathi yokugcina neyisikhombisa efanekiselwa igama elithi " *Lawodikeya* " yayizoba isikhathi " *sokukhanya* " okukhulu kwaphezulu futhi umsebenzi wamanje uwubufakazi balokhu " *ukukhanya* okukhulu kuyeza" ngezindleko zesikhungo esisemthethweni sama-Adventist emhlabeni wonke. Igama elithi “ *Lawodikeya* ” lifaneleka kahle ngoba lisho “abantu abahlulelwe noma abantu bokwahlulela.” Labo abangasenabo noma abangasenabo abeNkosi balahliwe ukujoyina abalandeli "bosuku oluqalekisiweyo nguNkulunkulu." Bezibonakalisa bengenakukwazi ukuhlanganyela noNkulunkulu ngokulahlwa kwakhe okufanele “kweSonto” lamaRoma, iSabatha ngeke lisabonakala kubo njengelibalulekile njengesikhathi esibusisekile sokubhathizwa kwabo. Umlayezo owanikezwa uJesu Kristu encekwini yakhe u-Ellen G. White, encwadini yakhe ethi “Early Writings” nasembonweni wakhe wokuqala, wahumusha lesi simo ngalendlela: “balahlekelwa umbono wawo womabili umgomo kanye noJesu... Bacwila ezweni elibi futhi abaphinda babonwa.”

UGenesis 2 uprofetha isikhathi “ *sokukhanya* ” futhi lesi sahluko sikaGenesis siqala ngokungcweliswa ‘ kosuku *lwesikhombisa* . Iphetha ngevesi 25: “ *Babehamba-ze bobabili, indoda nomkayo, bengenamahloni* . Ukuhlotshani swa kwalezi zihloko ezimbili kubonisa ukuthi ukutholakala kobunqunu babo bangokwenyama kuyoba umphumela wokuthweswa “ *isono* ” abayosenza futhi, esilandiswa kuGen. Uma siqhathanisa lemfundiso naleyo “

yeLawodikeya ”, sithola iSabatha lihlotshaniswa “ *nesono* ” esenza umuntu “ *abe nqunu* ”. Kulo mongo wokugcina, ukwenza iSabatha akusanele ukulondoloza umusa kaKristu, ngoba ngokuphakamisa ukukhanya kwakhe okungokwesiprofetho okugcwele ezikhulwini zamaSabatha ezisemthethweni phakathi kuka-1982 no-1991 isidingo sikaJesu Kristu siye sakhula futhi ufuna ngalesi sikhathi ukuthi ngokusebenza kweSabatha lakhe elingcwele okhethiweyo ofanelwe umusa wakhe anikeze isithakazelo sakhe, sonke isikhathi sakhe, umphefumulo wakhe kanye nesambulo sakhe uDaniyeli ; kodwa futhi kulo lonke iBhayibheli elambuliwe elakha “ *ofakazi balo ababili* ” ngokwesAm. 11:3 .

Ubufakazi bukaNkulunkulu obunikezwa emhlabeni

Nakuba kubalulekile, ukuvakasha kukaNkulunkulu esintwini ngesimo sikaJesu Kristu akufanele kusenze sikhohlwe ukuvakasha Kwakhe kwangaphambilini ngesikhathi sikaMose. Ngoba kwakukulo mongo okude lapho uNkulunkulu wembulela khona imvelaphi yesimo sasemhlabeni. Futhi njengesambulo esinikezwe uNkulunkulu, indaba kaGenesisise ibaluleke njengaleyo yesAmbulo eyambulelwa umphostoli uJohane. Ifomu elikhethwe uNkulunkulu ukuba lihlele ukuphila kwasemhlabeni liprofetha ngohlelo lwakhe lothando ngezidalwa azinikeza inkululeko ephelile, ukuze zikwazi ukusabela othandweni lwakhe futhi zihlale naye phakade noma zimenqabe futhi zinyamalale ebuzeni bokufa, ngokuvumelana nemibandela yesipho sakhe esinensindiso.

Uma u-Adamu edalwe yedwa, okokuqala, kungenxa yokuthi uvezwa “ *njengomfanekiso kaNkulunkulu (Gen. 1:26-27)* ” efuna uthando kumlingani okhululekile ofana nomfanekiso wakhe, ngoba sonke isikhathi sephakade lakhe elidlule sasingesokuba yedwa. Lokhu kwaba yinto engabekezeleleki kuye kangangokuthi wayesekulungele ukuthwala imiphumela yenkululeko ayezoyinika izidalwa zakhe eziphilayo. Ukudalwa kuka-Eva ngolunye lwezimbambo zika-Adamu, ngesikhathi elele ubuthongo bokufa, kuprofetha ngokudalwa kweBandla lakhe, oKhethiweyo owakhiwa abakhethiweyo bakhe abathembekile, isithelo esivunwa ngokufa kwakhe okuhlawulelayo kuJesu Kristu; Lokhu kufakazela indima ‘ *yomsizi* ’ uNkulunkulu athi ingowesifazane owaphuma kuye futhi ogama lakhe u-Eva lisho “ *ukuphila* ”. OKhethiweyo "uyophila " phakade, futhi emhlabeni, unobizo lokunikeza uNkulunkulu " *usizo* " lwakhe, ukuze abambisane nomuntu ekufezeni umsebenzi wakhe ohlose ukumisa uthando oluphelele oluhlanganyelwe futhi ngaphandle kwezinkinga endaweni yakhe yaphakade.

Isono sokungalaleli singena esintwini ngo-Eva, okungokuthi, ngophawu “ *lowesifazane* ” lwabakhethiweyo bakhe abayozuza njengefa lesisono sokuqala. Futhi, njengo-Adamu, ngenxa yothando ngo-Eva, kuJesu Kristu, uNkulunkulu uba umuntu ukuze ahlanganyele futhi athwale esikhundleni soKhethiwe Wakhe, isijeziso sokufa esimfanele izono zakhe. Ngakho-ke indaba kaGenesisise iwubufakazi obungokomlando obuveza imvelaphi yethu nezimo zabo, kanye nobufakazi obungokwesiprofetho obuveza isimiso esisindisayo somsebenzi omkhulu wothando kaNkulunkulu umdali onamandla onke.

Ngemva kwezinsuku eziyisithupha zokudala ezishiwo kuGenesis 1, izinsuku eziyisithupha eziprofetha iminyaka eyizinkulungwane eziyisithupha ezibekelwe uNkulunkulu ukuba akhethe abakhethiweyo basemhlabeni, kuGenesis 2, ngaphansi komfanekiso weSabatha laphakade, usuku lwesikhombisa olungenamkhawulo luyovuleka ukwamukela abakhethiweyo abavivinyiwe nabakhethiwe.

UNkulunkulu uyazi kusukela ekuqaleni ukuphela kwecebo lakhe, amagama abakhethiweyo bakhe abayovela phakathi neminyaka eyizinkulungwane eziyisithupha. Wayenawo wonke amandla negunya lokwahlulela nokubhubhisa izingelosi ezihlubukayo ngaphandle kokudala indawo yethu yasemhlabeni. Kodwa kungenxa yokuthi uyazihlonipha izidalwa zakhe, ezimthandayo nalabo abathandayo, okwenza ukuba ahlele ukubonakaliswa kwendawo yonke emhlabeni odalelwe lenjongo.

UNkulunkulu uphakamisa ngaphezu kwawo wonke umgomo weqiniso. Njengoba kwabikezelwa kuHubo 51:6, uJesu uchaza abakhethiweyo Bakhe ngokuthi “ *bazalwa ngokusha* ” noma, “bazalwa ngeqiniso” ukuze balethwe bavumelane nendinganiso yeqiniso laphezulu. NgokukaJohane 18:37 , yena ngokwakhe weza ‘ *ukuzofakazela iqiniso* ’ futhi uzibonakalisa kusAm. 3:14 ‘ *njengoweQiniso* . Lokhu kuphakanyiswa nokukhazinyuliswa kwesimiso seqiniso kuphambene **ngokuphelele** nomgomo wamanga, futhi zombili lezi zimiso zithatha izindlela eziningi. Umgomo wamanga ubelokhu eyenga izakhamuzi zomhlaba kuwo wonke umlando wawo. Ezikhathini zanamuhla, ukuqamba amanga sekuyinto evamile ekuphileni. Samukelwa ngaphansi kwegama elithi “bluff” emoyeni wezohwebo, kodwa noma kunjalo siyisithelo sikadeveli, “ *uyise wamanga* ” ngokukaJohane 8:44. Ezingeni lezenkolo, amanga avela ngendlela yenkolo-mbumbulu eminingi ehluka ngokwabantu nezindawo ezithintekayo emhlabeni. Futhi inkolo yobuKristu ngokwayo isibe umfanekiso ophelele "wesiphithiphithi" (= iBhabhele) ziningi kakhulu izimanga zayo ezimnyama.

Ukuqamba amanga kufundiswa ngendlela yesayensi. Ngenxa yokuthi ngokuphambene nendlela yayo yokugunyaza, umcabango ongokwesayensi awukwazi ukunikeza ubufakazi bangempela bemibono yayo yokuziphendukela kwemvelo yezinhlobo zezinto eziphilayo, kanye nezigidi nezinkulungwane zezigidi zeminyaka ososayensi bayo abathi zibangelwa ukuba khona komhlaba. Ngokuphambene nalomcabango wesayensi, ubufakazi bomdali kaNkulunkulu bunikeza ubufakazi obuningi bokuba ngokoqobo kwakhe, ngoba umlando wasemhlabeni ufakaza ngezenzo zakhe, lapho uzamcolo wamanzi enza isibonelo sokuqala, ofakazelwa ukuba khona kwezinsalela zamathambo olwandle emathafeni ngisho naseziqongweni zezintaba eziphakeme kakhulu emhlabeni. Okwengezwa kulobu bufakazi bemvelo ubufakazi obashiywa umlando wesintu, ukuphila kukaNowa, ukuphila kuka-Abrahama, ukukhululwa kwamaHeberu ebugqilini baseGibithe nokuzalwa kwabantu bamaJuda, ophilayo ofakazi bokuzibonela bomlando wawo kwaze kwaba sesikhathini sokuphela kwezwe; Okwenezela kulokhu ubufakazi bokuzibonela babaphostoli bakaJesu Kristu ababona izimangaliso zakhe, ukubethelwa kwakhe esiphambanweni nokuvuka kwakhe; kwaze kwaba seqophelweni lokuthi ukwesaba ukufa kwabashiya, futhi

balandela indlela yokufel' ukhoho, iNkosi yabo kanye noMfanekiso wabo uJesu waseNazaretha.

Ekuvuseni leli gama elithi "ukufela ukhoho" kumele lapha ngivule incazelo.

Qaphela: ungaphambanisi ukufela ukhoho nesijeziso

Lezi zinto ezimbili zinokubukeka kwangaphandle okufanayo ngakho-ke zingadideka kalula. Kodwa-ke, lokhu kudideka kunemiphumela emibi kakhulu njengoba isenzo sokujezisa sibeka engcupheni yokuthi sibangelwa okhethiweyo kaNkulunkulu weqiniso futhi ngakolunye uhlangothi ingane kadeveli kuthiwe iwufel' ukhoho olukhohlisayo kakhulu lukaNkulunkulu. Ngakho-ke, ukuze sibone izinto ngokucacile, kufanele sicabangele ukuhlaziywa okulandelayo okuqala kulesi simiso; Okokuqala, ake sibuze umbuzo: kuyini ukufela ukhoho? Leli gama livela kwelesiGriki elithi "martus" okusho ukuthi: ufakazi. Uyini ufakazi? Nguye obika ngokwethembeka noma cha lokho akubonile, akuzwile, noma akuqonde ngendaba ethile. Isihloko esisithakaselayo lapha singokwenkolo, futhi phakathi kwalabo abafakazela uNkulunkulu, kunofakazi beqiniso nabamanga. Okuqinisekileyo ukuthi uNkulunkulu wenza umehluko phakathi kwakho kokubili. Iqiniso laziwa nguye futhi uyalibusisa ngoba yena, lofakazi weqiniso ulwela ukuzibonisa ethembekile ngokwenza " *emisebenzini* " yonke iqiniso lakhe elambuliwe futhi uphikelela ngale ndlela kuze kube yilapho ekwamukeleka ukufa. Futhi lokhu kufa kuwukufela ukhoho kwangempela, ngoba ukuphila okunikelwa ekufeni kwakuvumelana nendinganiso yobungcwele eyayifunwa uNkulunkulu ngesikhathi sakhe. Uma ukuphila okunikezwayo kungekho kulokhu kuvumelana, khona-ke akukhona ukufela ukhoho, kuyisijeziso esishaya isidalwa esiphilayo esilethwe kudeveli ukuze sibhujiswe, ngoba asizuzi ekuvikelweni nasesibusisweni sikaNkulunkulu. Kuncike ekuhambisaneni nendinganiso weqiniso edingwa uNkulunkulu enkathini ngayinye, ukuhlonzwa "kokufel' ukhoho" kuyoxhomeka olwazini lwethu ngesahlulelo saphezulu esivezwe eziprofethweni zakhe eziqondise esikhathini sokuphela; okuyinhloso nesihloko salo msebenzi.

Kubalulekile ukuqonda ukuthi iqiniso alinawo amandla okuguqula ingqondo ehlubukayo; okuhlangenwe nakho kwengelosi yokuqala edaliwe, eqanjwe uNkulunkulu, uSathane, kusukela ekuhlubukeni kwayo, kuyakufakazela. Iqiniso liyisimiso lapho abakhethiweyo, labo abalithandayo futhi abakulungele ukulwa kanye noNkulunkulu kuJesu Kristu, amanga amlimazayo, bayozizwa bekhanga ngokwemvelo.

Sengiphetha, isambulo sobuNkulunkulu sakhelwe ngokuqhubekayo phezu kweminyaka eyizinkulungwane eziyisithupha yokuhlangenwe nakho nobufakazi obuphila ngaphansi kwezimo ezinhle kakhulu nezimbi kakhulu. Isikhathi seminyaka eyizinkulungwane eziyisithupha singase sibonakale sisifushane, kodwa kumuntu onikeza isithakazelo sangempela kuphela eminyakeni yokuphila kwakhe siqu, empeleni yisikhathi eside ngokwanele sokuvumela uNkulunkulu ukuba andise emakhulwini eminyaka, futhi ngokunembe ngaphezu kweminyaka eyizinkulungwane eziyisithupha, izigaba ezihlukene zezinto azifezile umsebenzi wakhe womhlaba wonke. Ngokukhethekile kuJesu Kristu, uNkulunkulu unikeza abakhethiweyo bakhe besikhathi sokuphela, mayelana nezimfihlakalo nemisebenzi yakhe, ukuqonda okucacile okubekelwe lesi sikhathi sokugcina.

UGenesis: Inhlabamkhosi Yesiprofetho Ebalulekile

Kulokhu kuqonda, ukulandisa kukaGenesisise kunikeza izihluthulelo eziyisisekelo zeziprofetho zeBhayibheli zikaDaniyeli nesAmbulo; futhi ngaphandle kwalezi zikhiye, lokhu kuqonda akunakwenzeka. Lezi zinto zizokhunjulwa lapho kudingekile, phakathi nesifundo sesiprofetho, kodwa kusukela manje kuqhubeka, kufanele kwaziwe ukuthi amagama, " *kwalasha, ulwandle, umhlaba, owesifazane* ", ayoba abathwali bomqondo othize womcabango waphezulu ekwambulweni kwakhe "Apocalypse". Ahlotshaniswa nezigaba ezintathu ezilandelanayo zendalo yasemhlabeni. " *Umgodi onganamkhawulo* " ubhekisela eplanethini enguMhlaba embozwe ngokuphelele emanzini ngaphandle kokuphila. Khona-ke, ngosuku lwesibili, lokho kokuhlukaniswa kwezakhi, " *ulwandle* ", okufana nophawu lokufa, kuzohlalwa izilwane zasolwandle kuphela ngosuku lwe-⁵; imvelo yayo inobutha kumuntu odalelwe ukuphefumula umoya. " *Umhlaba* " uphuma " *olwandle* " futhi ngosuku lwesihlanu kuyohlalwa izilwane futhi ekugcineni, ngosuku lwesithupha, " *umuntu owenziwe ngomfanekiso kaNkulunkulu* " " *nowesifazane* " oyokwakhiwa kolunye lwezimbambo zomuntu. Ngokubambisana, owesilisa nowesifazane bazokhulelwa izingane ezimbili. Owokuqala " *u-Abela* ", uhlobo lokhethiweyo ongokomoya (*u-Abela* = uBaba unguNkulunkulu) uzobulawa umona ngumdala wakhe " *uKayini* " uhlobo lomuntu wenyama, othanda izinto ezibonakalayo (= ukutholwa) ngaleyo ndlela eprofetha isiphetho sohlobo olulodwa olukhethiwe, uJesu Kristu

nabakhethiweyo bakhe, abazohlupheka futhi bafe njengabafel 'ukholo ngenxa ka "Cain", amaJuda aphikisayo, ama-promestic, ama-promestic, ama-promecious, ama-promestic ethempelini kuboniswa futhi kufezwe phakathi nenkambo yomlando wasemhlabeni. Ngakho-ke isifundo esinikezwa uMoya kaNkulunkulu yilesi esilandelayo: “*kwalasha* ” kuphuma **ngokulandelana**, “ *ulwandle nomhlaba*,” izimpawu zezinkolo zobuKristu bamanga eziholela ekubhujisweni kwemiphefumulo. Ukuze aqoke umhlangano wakhe oKhethiwe, umnikeza igama elithi “ *owesifazane* ” okungukuthi, uma ethembekile kuNkulunkulu wakhe, “ *uMlobokazi* ”, uphawu olungokomfanekiso “ *lwewundlu* ” lukaKristu ngokwalo olwaprofethwa ngegama elithi “ *indoda* ” (u- *Adamu*). Uma engathembekile, uhlala “ *engowesifazane* ”, kodwa uthatha umfanekiso “ *wesifebe* ”. Zonke lezi zinto zizoqinisekiswa ocwaningweni oluningiliziwe olwethulwe kulo msebenzi futhi ukubaluleka kwazo kuzobonakala. Ungaqonda kalula ukuthi ngo-2020, izenzakalo ezaprofethwa eziprofethweni zikaDaniyeli nesAmbulo, ingxenye enkulu, sezicwalisekile kakade emlandweni, futhi zaziwa ngabantu. Kodwa babengakhonjwanga ngendima engokomoya uNkulunkulu ayebanike yona. Izazimlando zibhala amaqiniso omlando, kodwa abaprofethi bakaNkulunkulu kuphela abangawachaza.

Ukukholwa nokungakholwa

Ngokwemvelo, abantu, kusukela emvelaphi yabo, bangamakholwa. Kodwa ukukholwa akulona ukholo. Umuntu ubelokhu ekholelwa ebukhoneni bukaNkulunkulu noma konkulunkulu, imimoya ephakeme okwakumelwe bayikhonze futhi bayijabulise ukuze bangahlupheki ngenxa yolaka lwabo. Le nkolelo yemvelo iye yaqhubeka amakhulu eminyaka nezinkulungwane zeminyaka kwaze kwaba sezikhathini zanamuhla, lapho okutholwe yisayensi kubambe ubuchopho bomuntu waseNtshonalanga, osephenduke waba ongakholwa futhi ongakholwa. Masiphawule ukuthi lolu shintsho lubonakala ngokuyinhloko kubantu abanemvelaphi yobuKristu. Ngoba ngesikhathi esifanayo, eMpumalanga, eMpumalanga Ekude nase-Afrika, izinkolelo zemimoya engabonakali zahlala. Lokhu kuchazwa ukubonakaliswa kwamandla angaphezu kwawemvelo afakazelwa abantu abenza le mikhuba yenkolo. E-Afrika, ubufakazi obucacile bokuba khona kwemimoya engabonakali bukwenqabela ukungakholelwa. Kodwa laba bantu abangakwazi ukuthi imimoya eziveza ngamandla phakathi kwabo empeleni iyimimoya yamademoni enqatshwe uNkulunkulu owadala konke

ukuphila, futhi igwetshelwe ukufa ngemva kokukhululeka. Laba bantu akubona abangakhulwa, noma abangakhulwa, njengabaseNtshonalanga, kodwa umphumela uyefana, ngoba bakhonza amadimoni abadukisayo futhi ababambe ngaphansi kombuso wabo wonya. Ukukholwa kwabo kungokwenkolo yobuhedeni eye yabonakala kubantu kusukela ekuqaleni kwaso; U-Eva waba isisulu sakhe sokuqala.

Emazweni aseNtshonalanga, ukungakhulwa ngempela kuwumphumela wokuzikhethela, ngoba bambalwa abantu abangaqapheli imvelaphi yabo yobuKristu; futhi phakathi kwabavikeli benkululeko yeRiphabhulikhi, kunabantu abacaphuna amazwi eBhayibheli Elingcwele, kanjalo befakaza ukuthi ababona abangenalwazi ngobukhona kwalo. Ababona abangenalwazi ngamaqiniso akhazimulayo afakaza ngawo ngoNkulunkulu, nokho bakhetha ukungawanaki. Yilolu hlobo lokungakhulwa uMoya alubiza ngokuthi ukungakhulwa futhi okuwukuphikisa ngokuphelele okuhlubukayo kokukholwa kweqiniso. Ngoba uma ecabangela ubufakazi bokuthi ukuphila kumnika emhlabeni wonke futhi ikakhulukazi ekubonakalisweni okungaphezu kwemvelo kwabantu base-Afrika, umuntu akanalo ithuba lokuthethelela ukungakhulwa kwakhe. Ngakho-ke izenzo zamandla angaphezu kwawemvelo ezenziwa amademoni ziyakulahla ukungakholelwa kwaseNtshonalanga. UMDali uNkulunkulu futhi unikeza ubufakazi bokuba khona kwakhe, esebenza ngamandla ngezizigaba ezivezwa imvelo engaphansi kwakhe; ukuzamazama komhlaba, ukuqhuma kwezintabamlilo, amaza abhubhisayo, izifo eziwumshayabhuqe ezibulalayo, kodwa zonke lezi zinto manje zithola izincazelo ezingokwesayensi ezifihla futhi zicekele phansi umsuka waphezulu. Emehlweni, lesi sitha esikhulu sokholo, senezelwa incazelo engokwesayensi eqinisekisa ubuchopho bomuntu futhi kokubili bukhuthaza ekukhetheni kwabo okuholela ekubhujisweni kwabo.

Yini uNkulunkulu ayilindele ezidalweni zakhe? Uyokhetha phakathi kwabo labo abavumelana nemibono **yakhe** yokuphila, okungukuthi, labo abamukela ukucabanga kwakhe. Ukukholwa kuyoba yindlela, kodwa hhayi ukuphela. Ngakho-ke, “ *ukholo olungenamisebenzi* ,” okumelwe luthwale, kuthiwa “ *lufile* ” kuJak 2:17. Ngokuba uma kukhona ukukholwa kweqiniso, kukhona nokukholwa okungamanga. Okulungile nokungalungile kwenza umehluko, futhi uNkulunkulu akanankinga nokubona ukulalela ukuze akuhlukanise nokungalaleli. Kunoma ikuphi, usenguye kuphela umahluleli umbono wakhe ozonquma ikusasa laphakade lesidalwa sakhe ngasinye , njengoba injongo yokukhetha kwakhe iyingqayizivele futhi isipho sakhe sokuphila okuphakade sitholakala ngoJesu Kristu kuphela. Isiqephu sasemhlabeni silungisiwe kuphela ukunikeza ithuba lokukhethwa kwabakhethiweyo baphakade. Ukukholwa akusona isithelo semizamo nemihlatshelo emikhulu, kodwa kuyisimo semvelo esitholwe yisidalwa kusukela ekuzalweni noma cha. Kodwa uma ikhona, kufanele yondliwe nguNkulunkulu, ngaphandle kwalokho, iyafa futhi inyamalale.

Ukholo lweqiniso luyinto engavamile. Ngoba ngokuphambene nesici esikhohlisayo senkolo yobuKristu esemthethweni, akwanele ukubeka isiphambano ngaphezu kwethuna lesidalwa ukuze kuvulelwe amasango ezulu. Futhi ngikuhomba lokhu ngoba kubonakala sengathi akunakiwe, uJesu wathi kuMath 7:13-14: “ *Ngenani ngesango elincane. Ngokuba libanzi isango futhi*

ibanzi indlela eholela ekubhujisweni , futhi baningi abangena ngayo . Kodwa lincane isango futhi inzima indlela eholela ekuphileni , futhi bambalwa kukhona abayitholayo. “Lemfundiso iqinisekiswa ngokwengeziwe eBhayibhelini esibonelweni sokudingiselwa kwamaJuda eBabiloni, njengoba uNkulunkulu ethola ofanelwe ukukhethwa kwakhe kuphela uDaniyeli nabangane bakhe abathathu namakhosi amahlanu anamandla; noHezekeli ophila kulesi sikhathi. Khona-ke siyafunda kuHez 14:13-20 : “ *Ndodana yomuntu, uma izwe lisona kimi ngokwenza iziphambeko, bese ngelulela kulo isandla sami, ngiphule udondolo lwalo lwesinkwa, ngithumele kulo indlala, ngingume kulo abantu nezilwane, bese kuba phakathi kwalo lamadoda amathathu, uNowa, noDaniyeli, noJobe , ngokulunga kwawo; Uma ngidabula izilwane zasendle ezweni, ngiliphuce abantu, libe yihlane okungekho muntu ongadlula kulo ngenxa yezilo zasendle, lawa madoda amathathu ephakathi kwalo, kuphila kwami; isho iNkosi uJehova, bebengeke basindise amadodana namadodakazi, bona bodwa babeyosindiswa , izwe libe yihlane. Noma ngilethela inkemba kuleli zwe, ngithi: 'Inkemba mayidabule izwe; Uma bengingase ngiqothule kulo abantu nezilwane, futhi la madoda amathathu abe phakathi kwawo, ngiyaphila! isho iNkosi uJehova, babengeke basindise amadodana noma amadodakazi, kodwa bona bodwa babeyosindiswa . Noma ngithuma isifo kuleli zwe, ngithululele ukufutheka kwami phezu kwalo ngesifo, ukuba ngingume kulo abantu nezilwane, besekuba kulo uNowa, noDaniyeli, noJobe, kuphila kwami! isho iNkosi uJehova, bebengayikusindisa amadodana namadodakazi, kepha babeyosindisa imiphfumulo yabo ngokulunga kwabo.* “Ngakho sifunda ukuthi ngesikhathi sikazamcolo wamanzi, uNowa kuphela owatholakala efanelwe insindiso phakathi kwabantu abayisishiyagalombili ababevikelwe umkhumbi.

UJesu waphinda wathi kuMath.22:14: “ *Ngokuba baningi ababizweyo, kepha bayingcosana abakhethiweyo.* “Isizathu sichazwa kalula ngezanga eliphakeme lendinganiso yobungcwele edingwa uNkulunkulu ofuna ukuthatha indawo yokuqala enhliziyweni yethu noma lutho. Umphumela wale mfuneko uphikisana nokucabanga kwabantu emhlabeni obeka umuntu ngaphezu kwakho konke okunye. Umphostoli uJakobe wasixwayisa ngalokhu kuphikiswa, ethi: “ *Ziphingi! Anazi yini ukuthi ubungane nezwe bungubutha noNkulunkulu ? Ngakho-ke, noma ubani ofuna ukuba umngane wezwe uzenza isitha sikaNkulunkulu .* » UJesu uyasitshela futhi kuMath.10:37: “ *Lowo othanda uyise noma unina kunami akangifanele mina , nothandayo indodana noma indodakazi yakhe ngaphezu kwami akangifanele.* ” Ngakho, uma njengami umema umngane ukuba ahlangebezane nalesimiso senkolo esifunwa uJesu Kristu, ungamangali uma ekubiza ngokuthi ushiseka ngokweqile; Yilokhu okwenzeka kimi, ngase ngiqonda ukuthi nginoJesu kuphela njengomngane weqiniso ; yena, “ *oqinisileyo* ” wesAm. 3:7 . Uyobizwa futhi ngokuthi ungoqotho, ngoba uzibonakalisa uqotho kuNkulunkulu, ngoba uyawuthanda futhi uyawuhlonipha umthetho wakhe ongcwele ngokulalela kwakho. Lokhu, ngokwengxenywe, kuyoba inani lomuntu okumelwe silikhokhe ukuze sijabulise iNkosi uJesu, okufanelekela kangaka ukuzincisha kwethu kanye nokuzinikela kwethu konke akufunayo.

Ukholo lusivumela ukuba samukele kuNkulunkulu imicabango yakhe eyimfihlo kuze kube yilapho sithola ubukhulu bomsebenzi wakhe omkhulu. Futhi

ukuze aqonde icebo lakhe lonke, okhethiwe kumelwe acabangele ukuphila kwasezulwini kwezingelosi ezandulela okwenzeka emhlabeni. Ngoba kulomphakathi wasezulwini, ukuhlukaniswa kwezidalwa nokukhethwa kwezingelosi ezinhle ezithembekile kuNkulunkulu akuzange kwenziwe ngokukholwa kuKristu obethelwe esiphambanweni noma ekwenqatshweni kwakhe njengoba kuyoba njalo emhlabeni. Lokhu kuqinisekisa ukuthi endaweni yonke, ukubethelwa kukaKristu ongenasono kuyindlela kaNkulunkulu **yokulahla** udeveli nabalandeli bakhe nokuthi emhlabeni, ukholo kuJesu Kristu lumelela **indlela kaNkulunkulu ekhethiwe** yokwazisa uthando analo ngabakhethiweyo bakhe abamthandayo nabamazisayo. **Injongo** yalokhu kubonakaliswa kokuzincisha kwakhe ngokuphelele yayiwukuba akwazi ukugwebela ukufa ngokomthetho izidalwa zasezulwini nezihlubukayo zasemhlabeni ezingenawo umuzwa wokuba khona kwakhe. Futhi phakathi kwezidalwa zakhe zasemhlabeni, ukhetha labo abamukela umcabango wakhe, abavumelana nezenzo zakhe nezahlulelo zakhe ngoba bekufanelekela ukuhlanganyela iphakade lakhe. Ekugcineni, uyobe eseyixazulule inkinga edalwe yinkululeko eyanikezwa zonke izidalwa Zakhe zasezulwini nezasemhlabeni, ngoba ngaphandle kwalenkululeko, uthando lwezidalwa Zakhe ezikhethiwe lwaluyoba yize futhi lwenziwe lungenzeki. Ngempela, ngaphandle kwenkululeko, isidalwa asiyona into engaphezu kwerobhothi, enokuziphatha okuzenzakalelayo. Kodwa intengo yenkululeko iyoba, ekugcineni, ukubhujiswa kwezidalwa ezihlubukayo zezulu nomhlaba.

Lokhu kufakazela ukuthi ukholo alusekelwe emazwini alula: “ *Kholwa eNkosini uJesu futhi uyakusindiswa* . Lawa magama eBhayibheli asekelwe kulokho okushiwo yisenzo “ukukholwa”, okungukuthi, ukulalela imithetho yaphezulu ebonisa ukholo lweqiniso. KuNkulunkulu, umgomo uwukuthola izidalwa ezimlalela ngenxa yothando. Wathola abathile phakathi kwezingelosi zasezulwini naphakathi kwezidalwa zakhe ezingabantu zasemhlabeni, wakhetha abathile futhi uzoqhubeka ekhetha abanye kuze kube sekupheleni kwesikhathi somusa.

Ukudla ngesikhathi esifanele

Njengoba nje umzimba womuntu udinga ukondliwa ukuze welule ukuphila kwawo, ukholo olukhiqizwa engqondweni yawo nawo ludinga ukondliwa kwawo okungokomoya. Wonke umuntu ozwelayo ekubonisweni kothando olunikezwa uNkulunkulu ngoJesu Kristu uzwa isifiso sokumenzela okuthile naye. Kodwa singayenza kanjani into emthokozisayo uma singazi ukuthi yini ayilindele kithi? Yimpendulo yalo mbuzo ezohlanganisa ukondliwa kokholo lwethu. Ngokuba “ *ngaphandle kokukholwa akwenzeki ukuthokozisa uNkulunkulu* ” ngokusho kwamaHeberu 11:6. Kodwa kusadingeka ukuthi lolu kholo lwenziwe luphile futhi lumjabulise ngokuhambisana nalokho akulindele. Ngokuba uJehova uNkulunkulu uMninimandla onke ungumphelisi noMahluleli wako. Izixuku zamakholwa angamaKristu zilangazelela ukuba nobudlelwane obuhle noNkulunkulu wezulu, kodwa lobu budlelwane buhlala bungenakwenzeka ngenxa yokuthi ukholo lwabo alondlekanga ngendlela efanele. Ipendulo yenkinga inikezwa kithi kuMathewu 24 no-25. UJesu ugxilisa imfundiso yakhe ezinsukwini zethu zokugcina ezingaphambi kwesikhathi sokubonakala kwakhe kwesibili, kulokhu ngenkazimulo yobunkulunkulu bakhe. Uyichaza ngokuphindaphinda imifanekiso ngemifanekiso: umfanekiso womkhiwane, kuMath.24:32 kuya ku-34; umfanekiso wesela lasebusuku, kuMath.24:43 kuya ku-51; umfanekiso wezintombi eziyishumi, kuMath.25:1 kuya ku-12; umfanekiso wamathalenta, kuMath.25:13 kuya ku-30; imizekeliso yezimvu nezimbuzi, kuMath 25:31 kuya ku-46. Phakathi kwale mifanekiso, ukukhulunywa ‘ *kokudla* ’ kubonakala kabili: emfanekisweni wesela lasebusuku nowezimvu nezimbuzi ngoba, naphezu kokubonakala, lapho uJesu ethi, “ *Ngangilambile, nanginika ukudla* ,” ukhuluma nathi ngokudla okungokomoya, ngaphandle kokholo lomuntu. “ *Ngokuba umuntu akayikuphila ngesinkwa sodwa, kodwa ngamazwi onke aphuma emlonyeni kaNkulunkulu* . Mat.4:4». Ukudla kokholo kuhloselwe ukumvikela “ *ekufeni kwesibili* ” kwesAm. 20, okumenza alahlekelwe ilungelo lokuphila phakade.

Njengengxenywe yalokhu kuzindla, qondisa amehlo akho nokunaka kulo mfanekiso wesela lasebusuku:

V.42: “ *Ngakho lindani, ngokuba anazi ukuthi iNkosi yenu iyakufika ngaluphi usuku* .

Inqikithi yokubuya kukaJesu Kristu ichazwe futhi “ukulindela” kwayo kuzovusa ukuphaphama okungokomoya e-United States yaseNyakatho Melika, phakathi kuka-1831 no-1844. Ibizwa ngokuthi “i-Adventism”, amalungu alo mbutho ngokwawo aqokwa abantu besikhathi sabo ngegama elithi “Adventists”; Igama elithathwe kwelesiLatini elithi “adventus” elisho: ukufika.

V.43: “ *Kodwa yazini lokhu, ukuthi uma umninindlu ebesazi ukuthi isela lizakufika ngasiphi isikhathi somlindo, ubeyakulinda, ubengayikuvuma ukuthi indlu yakhe igqezwe* .

Kuleli vesi, “ *umninindlu* ” ngumfundi olindele ukubuya kukaJesu, futhi elithi “ *isela* ” libhekisela kuJesu ngokwakhe. Ngalokhu kuqhathanisa, uJesu usibonisa inzuzo yokwazi usuku lokubuya kwakhe. Ngakho-ke usikhuthaza ukuba silithole, futhi ukulalela kwethu iseluleko sakhe kuyokwenza ubuhlobo bethu naye bube buhle.

V.44: “ *Ngakho-ke nani hlalani nilungile, ngokuba iNdodana yomuntu iza ngehora eningalicabangiyo* .”

Ngilungise inkathi ezayo yezenzo kuleli vesi ngoba esiGrekini sokuqala, lezi zenzo zisenkathini yamanje. Eqinisweni, la mazwi ashiwo uJesu kubafundi besikhathi sakhe abambuza ngale ndaba. INkosi, ngesikhathi sokugcina, izosebenzisa lendikimba ethi “Adventist” ukuze ihlunge amaKristu ngokuwahlola ukholo lwesiprofetho; ukuze afeze lokhu, uzohlela ngokulandelana ngokuhamba kwesikhathi, amathemba amane “ama-Adventist”; isikhathi ngasinye silungiswa ngokukhanya okusha okunikezwa uMoya, ezintathu zokuqala mayelana nemibhalo yesiprofetho sikaDaniyeli nesAmbulo.

V.45: “ *Pho, iyiphi inceku ethembekileyo nehlakaniphileyo, inkosi yayo eyimisile phezu kwabendlu yayo ukuba ibanike ukudla kwabo ngesikhathi esifaneleyo na?* »

Qaphelani ukuba ningenzi iphutha ekwahluleleni kwenu, ngoba “ *ukudla* ” okukhulunywa ngakho kuleli vesi kuphambi kwamehlo enu. Yebo, yile dokhumenti engayinika igama elithi “Ngichazele uDaniyeli nesAmbulo” ehlanganisa “ *ukudla* ” okungokomoya okubalulekile ukondla ukholo lwakho, ngoba kuletha kuJesu Kristu, zonke izimpendulo zemibuzo ongayibuza ngokusemthethweni, futhi ngale kwalezi zimpendulo, izambulo ezingalindelekile, njengosuku lweqiniso lokubuya kukaJesu Kristu olusibophezela futhi “i-Adventist” yesine kuze kufike “i-Adventist” yesine “yesine” ye-2030.

Njengoba ngikhathazekile ngokwami ngaleli vesi, ngethula lo mbhalo, isithelo sokwethembeka kwami kuNkulunkulu weqiniso nokuhlakanipha kwami, ngoba angifuni ukumangala ngokubuya kukaJesu Kristu. UJesu lapha wembula icebo lakhe lezikhathi zokuphela. Ulungiselele lesi sikhathi “ *ukudla* ” okufanele ukondla ukholo lwabakhethiweyo bakhe abalindele ngokwethembeka ukubuya kwakhe okukhazimulayo. Futhi lokhu “ *kudla* ” kuyisiprofetho.

V.46: “ *Ibusisiwe leyo nceku okuyakuthi inkosi yayo, nxaxaxa ifika, iyifumane yenze njalo;* »

Umongo wokubuya kwakhe okukhazimulayo uyaqinisekiswa lapha, ungowokulindelwe kwesine “kwama-Adventist. Inceku ethintekayo isivele ijabule kakhulu ngokwazi umcabango oveziwe kaNkulunkulu, okungokuthi, ukwahlulela kwakhe okholweni lwabantu. Kodwa lesi sithako sizokwenabela futhi sithinte bonke labo okuthi, bethola lokhu kukhanya kokugcina kukaNkulunkulu, bayokusabalalisa futhi babelane ngakho nabakhethiweyo abahlakazeke emhlabeni wonke, kuze kube sekubuyeni okusebenzayo kukaJesu Kristu.

Ivesi 47: “ *Ngiqinisile ngithi kini: Iyakuyibeka phezu kwakho konke enakho.* »

Impahla yeNkosi iyothinta, kuze kube yilapho ibuya, izindinganiso ezingokomoya. Futhi inceku iba kuJesu umgcini wengcebo yakhe yokomoya; ukugcinwa okukhethekile kweziprofetho zakhe nokukhanya kwakhe okwambuliwe. Ngemva kokufunda wonke lo mbhalo, nizokwazi ukubona ukuthi angenzi ihaba ekubizeni isambulo sakhe esingokwesiprofetho seBhayibheli ngokuthi “ingcebo.” Yiliphi elinye igama engingalinika isambulo esivikela “ *ekufeni kwesibili* ” futhi esivula indlela eholela ekuphileni okuphakade? Ngoba kuyahlakazeka futhi kwenza kushabalale amathuba okungabaza abulale ukholo nensindiso.

Ivesi 48: “ *Kepha uma iyinceku embi, ithi phakathi kwayo: ‘Inkosi yami ilibele ukufika ;*

Impilo edalwe nguNkulunkulu iwuhlobo lwesibili. Konke kunokuphambene ngokuphelele. Futhi uNkulunkulu wanikeza abantu izindlela ezimbili, izindlela ezimbili zokuphatha ukukhetha kwakhe: *ukuphila nokuhle, ukufa nokubi; ukolweni namakhoba; izimvu nembuzi ukukhanya nobumnyama .* Kuleli vesi, uMoya uqondise inceku embi, kodwa inceku nokho, echaza ukukholwa okungamanga okungondliwa nguNkulunkulu futhi ngaphezu kwakho konke, ukholo lobuKristu bamanga olugcina lufinyelele futhi luthinta ukholo lwama-Adventist ngokwalo, esikhathini sethu sokuphela. Engasakutholi ukukhanya okuvela kuJesu Kristu ngoba wenqaba lokho akwethulwa phakathi kuka-1982 no-1991 futhi owamemezela ukuza kwakhe ngo-1994, le-Adventism yakhona, iveza isithelo sobubi okwaphumela emisebeni yesithunywa sikaNkulunkulu ngoNovemba 1991. Masiphawule ukuthi uJesu wembula imicabango efihliwe yenhliziyo: “ *othi kuye* ”. Ngokuba ukubonakala kokuziphatha kwezenkolo kwangaphandle kudukisa kakhulu; Inkolo engokomthetho ithatha indawo yokholo lweqiniso oluphilayo olugcwele ukushisekela iqiniso.

V.49: “... *uma eqala ukushaya abangane bakhe, uma edla, ephuza nezidakwa,*”

Isithombe silindelwe kancane ngalesi sikhathi, kodwa imisebe iveza ngokucacile, ngezikhathi zokuthula, ukuphikiswa nokulwa okuveza futhi kwandulele ukushushiswa kwangempela okuzofika; kuyindaba yesikhathi nje. Kusukela ngo-1995, i-Adventism yesikhungo ibilokhu “ *idla futhi iphuza nezidakwa* ” kangangokuthi yenze umbimbi namaProthestani namaKhatholika ngokungena kumfelandawonye wamasonto. Ngoba kusAm. 17:2, kubhekiselwa enkolweni yamaKatolika ebizwa ngokuthi “ *iBabiloni Elikhulu* ,” nokholo lwamaProthestani olubizwa ngokuthi “ *umhlaba* ,” kusho uMoya, “ *amakhosi omhlaba afeba nalo , nabakhileyo emhlabeni baphuza iwayini lobufebe balo . wadakwa* .

V.50: “ ...

Umphumela wokwenqaba ukukhanya okuphathelene nokulindela kwesithathu kwama-Adventist, kanye nosuku luka-1994, ekugcineni luvela esimweni sokungazi isikhathi sokubuya kweqiniso kukaJesu Kristu, okungukuthi, ukulindela kwesine kwe-Adventist yesu laphezulu. Lokhu kungazi kuwumphumela wokuqhekeka kobudlelwane noJesu Kristu, ngakho singaphetha ngalokhu okulandelayo: ama-Adventist abekwe kulesi simo esidabukisayo awasekho emehlweni kaNkulunkulu, okungukuthi, ekwahluleleni kwakhe, "ama-Adventist".

Ivesi 51: “ *...iyakumnquma, immisele isabelo nabazenzisi : lapho kuyakuba-khona ukukhala nokugedla amazinyo. »*

Isithombe sibonisa intukuthelo uNkulunkulu ayoyiletha ezincekwini zamanga ezimkhaphela. Ngiphawula kuleli vesi igama elithi “ *abazenzisi* ” lapho uMoya uqoka amaKristu amanga kuDan 11:34, kodwa ukufundwa okubanzi kuyadingeka ukuze siqonde umongo wesikhathi okuhloswe ngaso isiprofetho, esihlanganisa amavesi 33 no-35: “ *Futhi abahlakaniphe kakhulu phakathi kwabo*

*bayakufundisa uquqaba. Kukhona abayonqotshwa isikhathi enkembeni naselangabi, ekuthunjweni nasekuphangweni. Ngesikhathi sokuwa, bayosizwa kancane, futhi **abangingi bayozihlanganisa nabo ngenxa yokuzenzisa** . Abanye kwabahlakaniphileyo bayakuwa, ukuze bacwengisiswe, bahlanzwe, benziwe mhlophe, **kuze kufike isikhathi sokuphela** ; » Ngakho-ke " incekumbi " iyilowo okhaphela okulindelwe uNkulunkulu, iNkosi yakhe, futhi ihlanganyela, " kuze kube sekupheleni kwesikhathi ", ikamu "labazenzisi " . Uhlanganyela, kusukela ngalesosikhathi kuqhubeka, kanye nabo, ulaka lukaNkulunkulu olubashaya kuze kube ukwahlulela kokugcina, lapho bebhujiswa khona, bashiswa " echibini lomlilo " elinikeza "ukufa kwesibili" okuqinisekile , ngokwesAm. 20:15 : " Ongafunyanwanga elotshiwe encwadini yokuphila waphonswa echibini lomlilo .*

Indaba eveziwe yokukholwa kweqiniso

Ukholo Lweqiniso

Ziningi izinto engingazisho ngendaba yokholo lweqiniso, kodwa sengivele ngiphakamisa lesi sici esibonakala sibalulekile kimina. Noma ubani ofuna ukuba nobuhlobo noNkulunkulu kufanele azi ukuthi umqondo Wakhe wokuphila emhlabeni nasezulwini uphambene ngokuphelele nesimiso sethu sasemhlabeni esakhelwe phezu kwemicabango eqhoshayo nebi egqugquzelwa udeveli; isitha sakhe, lesabakhethiweyo bakhe beqiniso. UJesu wasinika indlela yokubona ukholo lweqiniso: “ *Niyakubazi ngezithelo zabo . Abantu bayawakha yini amagilebhisi emeveni noma amakhiwane emakhakhasini na?* (Math.7:16)». Ngesisekelo salokhu kushiwo, qiniseka ukuthi bonke abathi igama lakhe futhi abangabonisi ubumnene bakhe, ukusiza, ukuzidela, umoya wokuzidela, uthando lweqiniso nokushisekela ukulalela imiyalo kaNkulunkulu, abakaze futhi abasoze baba yizinceku zakhe; Yilokhu okufundiswa ngu-1 Kor. lokho okufunwa isahlulelo sikaNkulunkulu esilungile: ivesi 6: “ *alithokozi ngokungabi nabulungisa, kepha lithokozela iqiniso.* ”.

Singakholelwa kanjani ukuthi oshushiswayo nomshushisi bahlulelwa uNkulunkulu ngendlela efanayo? Ikuphi ukufana phakathi kukaJesu Kristu, owabethelwa ngokuzithandela esiphambanweni, kanye necala likapapa lamaRoma noma uJohn Calvin, owahlukumeza amadoda nabesifazane kwaze kwaba sekufeni kwabo? Ukuze ungawuboni umehluko, umuntu kufanele angawanaki amazwi aphefumulelwe emibhalo yeBhayibheli. Kwakunjalo ngaphambi kokuba iBhayibheli lisatshalaliswe emhlabeni wonke, kodwa njengoba belitholakala yonke indawo emhlabeni; Yiziphi izaba ezingathethelela amaphutha omuntu okwahlulela? Azikho. Ngakho-ke, intukuthelo yaphezulu ezayo iyoba nkulu kakhulu futhi ingalawuleki.

Iminyaka emithathu nengxenywe uJesu asebenza ngayo enkonzweni yakhe yasemhlabeni yembulwe kithi emaVangelini, ukuze sazi indinganiso yokholo lweqiniso ngokombono kaNkulunkulu; okuwukuphela kwayo okubalulekile. Impilo yakhe inikelwa kithi njengesibonelo; isibonelo okumelwe sisilingise ukuze siqashelwe nguye njengabafundi bakhe. Lokhu kutholwa kusho ukuthi sabelana ngombono wakhe wokuphila okuphakade awuphakamisayo. Ubugovu buyaxoshwa lapho, kanye nokuziqhenya okubhubhisayo nokulimazayo. Asikho isikhala sonya nobubi ekuphileni okuphakade okunikelwa kuphela kwabakhethiweyo abaqashelwa uJesu Kristu ngokwakhe. Ukuziphatha kwakhe kwaba ukuguququka ngokuthula, ngoba yena, iNkosi neNkosi, wazenza isikhonzi sabo bonke, wazehlisa waze wageza izinyawo zabafundi bakhe, ukuze

anikeze incazelo ebambekayo ekulahleni kwakhe izindinganiso eziqhoshayo ezazibonakaliswa abaholi benkolo bamaJuda besikhathi sakhe; izinto ezisabonakala kubantu benkolo yamaJuda namaKristu namuhla. Ngokuphikisana ngokuphelele, indinganiso eyembulwe kuJesu Kristu iyindinganiso yokuphila okuphakade.

Ngokubonisa izinceku zakhe indlela yokubona izitha zazo, izinceku zikaNkulunkulu zamanga, uJesu Kristu wathatha isinyathelo sokusindisa imiphefumulo yazo. Futhi isithembiso sakhe sokuba, kuze kube sekupheleni kwezwe, sigciniwe “ *phakathi* ” kwabakhethiweyo bakhe futhi sihlanganisa ukubakhanyisela nokubavikela kuso sonke isikhathi sokuphila kwabo kwasemhlabeni. Umgomo ophelele wokholo lweqiniso ukuthi uNkulunkulu uhlala nabakhethiweyo Bakhe. Abalokothi baphucwe ukukhanya Kwakhe kanye noMoya Wakhe oNgcwele. Futhi uma uNkulunkulu ehoxa, kungenxa yokuthi okhethiweyo akaseyena; isimo sakhe esingokomoya sashintsha ekwahluleleni okulungile kukaNkulunkulu. Ngoba ukwahlulela kwakhe kuvumelana nokuziphatha komuntu. Ezingeni lomuntu ngamunye, izinguquko zihlala zingenzeka kuzo zombili izinkomba; kusukela kokuhle kuye kokubi noma kokubi kuye kokuhle. Kodwa akunjalo ezingeni elihlangene lamaqembu enkolo nezikhungo, ezishintsha kuphela zisuka kokuhle ziye kokubi, lapho zingavumelani nezinguquko ezimiswe uNkulunkulu. Ezimfundisweni zakhe, uJesu uyasitshela : “ *Umuthi omuhle ungethele izithelo ezimbi, njengoba nje nomuthi omubi ungethele izithelo ezinhle* (Math.7:18).” Kanjalo wasinika ukuqonda ukuthi, ngenxa yesithelo sayo esinengekayo, inkolo yamaKatolika “*iwumuthi omubi* ” nokuthi, ngemfundiso yayo yamanga, iyohlala injalo, ngisho nalapho, iphucwa ukusekela kobukhosi, iyeke ukushushisa abantu. Kunjalo nangenkolo yaseSheshi eyadalwa uHenry VIII ukuze ithethelele ukuphinga namacala akhe; Iliphi inani uNkulunkulu angalinika inzalo yakhe, amakhosi alandela? Kunjalo futhi ngenkolo yamaProthestani yamaCalvinist, njengoba umsunguli wayo, uJohn Calvin, wayesatshwa ngenxa yedumela lakhe elinokhahlo nokubulawa kwabantu abaningi akwenza kwaba semthethweni edolobheni lakubo iGeneva, ngendlela efana ncamashi nemikhuba yamaKatolika yangaleso sikhathi, yaze yabadlula bonke. LobuProthestani abunakwenzeka ukujabulisa iNkosi emnandi uJesu Kristu, futhi angeke neze buthathwe njengesibonelo sokholo lweqiniso. Lokhu kuyiqiniso kangokuthi ekwambulweni Kwakhe kuDanyeli, uNkulunkulu akayinaki iNguquko yamaProthestani, eqondise kuphela umbuso wopapa weminyaka eyi-1260, kanye nesikhathi sokumiswa kwemiyalezo ye-Seventh-day Adventism, abathwali bamaqiniso ambulwe nguNkulunkulu, kusukela ngo-1844, kuze kube sekupheleni kwezwe, okufika, ngo-2030.

Izinkolelo-mbumbulu ezingokomlando zobudeveli zonke zinezici ezifana nesibonelo esivunyelwe uNkulunkulu, kodwa azifani naso. Ukukholwa kweqiniso kuhlala kunondliwa nguMoya kaKristu, ukukholwa okungamanga akunjalo. Ukukholwa kweqiniso kungachaza izimfihlakalo zeziprofetho zebhayibheli zaphazulu, ukukholwa okungamanga akukwazi. Kunezincazelo eziningi zeziprofetho ezijikelezayo emhlabeni, ngayinye ifana kakhulu neyokugcina. Ngokungafani nazo, izincazelo zami zitholakala kuphela ezingcaphunweni ezivela

eBhayibhelini; Ngakho-ke umlayezo unemba, uzinzile, uyahambisana futhi uyahambisana nomcabango kaNkulunkulu ongasuki kuwo; futhi uSomandla uyakubona.

Amanothi okulungiselela encwadi kaDaniyeli

Igama elithi Daniyeli lisho ukuthi uNkulunkulu unguMahluleli wami. Ulwazi ngokwahlulela kukaNkulunkulu luyisisekelo esiyinhloko sokholo, ngoba luholela isidalwa ekulaloleni intando yakhe eyambuliwe neqondwayo, okuwukuphela kombandela wokubusiswa nguye ngaso sonke isikhathi. UNkulunkulu ufuna uthando ezidalweni Zakhe ezilwenza lube ngokoqobo futhi lulubonise ngokholo lwazo olulalelayo. Ngakho-ke ukwahlulela kukaNkulunkulu kwembulwa ngeziprofetho zakhe ezisebenzisa imifanekiso njengasemizekelisweni kaJesu Kristu. Ukwahlulela kukaNkulunkulu kwembulwa okokuqala encwadini kaDaniyeli kodwa kuphela kubeka isisekelo esiyinhloko sokwahlulela kwaKhe emlandweni wenkolo yobuKristu esiyokwembulwa ngokuningiliziwe encwadini yesAmbulo.

KuDaniyeli, uNkulunkulu wembula okuncane, kodwa lokhu okuncane kwenani kubaluleke kakhulu, ngoba kwakha isisekelo sesAmbulo esingokwesiprofetho sisonke. Abadwebi bezakhiwo bayazi ukuthi kubaluleke kangakanani futhi kunquma ukulungiswa kwendawo yokwakha. Esiprofethweni, lena indima eyanikezwa izambulo ezatholwa umprofethi uDaniyeli. Ngempela, lapho izincazelo zabo ziqondwa ngokucacile, uNkulunkulu ufeza izinhloso ezimbili **zokufakazela ubukhona bakhe** futhi anikeze abakhethiweyo bakhe **izihluthulelo zokuqonda** isigijimi esilethwa uMoya. Kule “nto encane” sithola okufanayo: isimemezelo sokulandelana kwemibuso emine ebusa yonke indawo kusukela esikhathini sikaDaniyeli (Dan. 2, 7 no 8); usuku olusemthethweni lwenkonzo yasemhlabeni kaJesu Kristu (Dan. 9); isimemezelo sokuhlubuka kobuKristu ngo-321 (Dan. 8), ukubusa kukapapa kweminyaka engu-1260 phakathi kuka-538 no-1798 (Dan. 7 no-8); kanye nomfelandawonye we "Adventist" (Dan. 8 no-12) kusukela ngo-1843 (kuze kube ngu-2030). Ngengeza kulokhu, Dan. 11 okuthi, njengoba sizobona, kwembule isimo kanye nokuguquguquka kweMpi Yezwe Yenuzi ewujuqu esasele okufanele ifezeke ngaphambi kokubuya kwenkazimulo yoMsindisi uNkulunkulu.

Ngobuqili, iNkosi uJesu Kristu yakhuluma ngegama likaDaniyeli ukuze ikhumbule ukubaluleka kwalo esivumelwaneni esisha. “ *Ngakho-ke nxa nibona amanyala encithakalo **akhulunywa nguDaniyeli umprofethi emi endaweni engcwele, ofundayo makaqonde.*** (Mathewu 24:15)

Uma uJesu afakaza esikhundleni sikaDaniyeli, kwakungenxa yokuthi uDaniyeli wayethole kuye izimfundiso eziphathelene nokuza Kwakhe kokuqala nokubuya Kwakhe okukhazimulayo, ngaphezu kwanoma yiziphi ezinye ngaphambi kwakhe. Ukuze amazwi ami aqondwe kahle, kuyadingeka ukwazi ukuthi uKristu owavela ezulwini wazethula ngaphambili kuDaniyeli ngaphansi kwegama elithi “ **Mikayeli** ”, kuDan.10:13-21, 12:3 futhi leli gama lithathwe nguJesu Kristu kusAm.12:7. Leli gama elithi “ **Micaël** ” laziwa kangcono ngefomu lalo lesiLatini lamaKatolika elithi Michel, igama elinikezwe iMont Saint-Michel edumile eBreton France. Incwadi kaDaniyeli yengeza imininingwane yezinombolo esivumela ukuba sazi unyaka wokuza kwakhe kokuqala. Ngithanda ukuveza ukuthi igama elithi “ **Mikayeli** ” lisho ukuthi: Ubani onjengoNkulunkulu; futhi igama elithi “ **uJesu** ” lihunyushwa ngokuthi: YaHWéH uyasindisa. Womabili amagama aphaathelene nomdali omkhulu uNkulunkulu, elokuqala linesiqu sasezulwini, elesibili elinesiqu sasemhlabeni.

Isambulo sekusasa lethulwa kithi njengomdlalo wokwakha onezitezi eziningi. Ezinsukwini zakuqala ze-cinema, ukudala imiphumela yokusiza emakhathuni , abenzi befilimu basebenzisa amapuleti engilazi amaphethini ahlukahlukene appendiwe, lapho ebekwe phezulu, anikeze isithombe emazingeni amaningana. Kunjalo nangesiprofetho esiqanjwe uNkulunkulu.

Konke kuqala kuDaniel

INCWADI KADANIEL

Nina enifunda lo msebenzi, yazini ukuthi uNkulunkulu uSomandla ongenamkhawulo uyaphila, nakuba ezifihla. Lobu bufakazi ‘bomprofethi *uDaniyeli*’ babhalwa ukuze uqiniseke ngalokhu. Sinophawu lobufakazi besivumelwano esidala nesesisha ngoba uJesu wakhuluma ngaso emazwini awabhekise kubafundi bakhe. Okuhlangenwe nakho kwakhe kwembula isenzo salo Nkulunkulu olungileyo nolungileyo. Futhi lencwadi isivumela ukuba sithole isahlulelo uNkulunkulu asidluliselayo emlandweni wenkolo wokukholelwa kwakhe kuNkulunkulu oyedwa, owamaJuda ebudlelwaneni bokuqala, bese kuba owobuKristu, emfelandawonye wakhe omusha, owakhiwe phezu kwegazi elachithwa uJesu Kristu, ngo-April 3, 30 wenkathi yakhe. Ubani ongembula kangcono isahlulelo sikaNkulunkulu kuno“ *Daniyeli* ”? Igama lakhe lisho ukuthi “uNkulunkulu ungumahluleli wami.” Lokhu okuhlangenwe nakho okuphilayo akuzona izinganekwane, kodwa ubufakazi besibusiso saphezulu sesibonelo sakhe sokwethembeka. UNkulunkulu umethula njengomunye wabantu abathathu ayezobasindisa ngeshwa kuHez 14:14-20. Lezi zinhlobo ezintathu zabakhethiweyo “ *nguNowa, uDaniyeli noJobe* .” Umlayezo kaNkulunkulu usitshela ngokucacile ukuthi ngisho nakuJesu Kristu, uma singafuzi lezi zibonelo, umnyango wensindiso uyohlala uvaliwe kithi. Lomlayezo uqinisekisa indlela ewumngcingo, indlela ewumngcingo noma isango elincane abakhethiweyo

okufanele badlule ngalo ukuze bangene ezulwini, ngokwemfundiso kaJesu Kristu. Indaba “ *kaDaniyeli* ” nabangane bakhe abathathu yethulwa kithi njengesibonelo sokwethembeka uNkulunkulu akusindisa ezinsukwini zokucindezeleka.

Kodwa kulendaba yempilo kaDaniyeli kukhona futhi ukuguqulwa kwamakhosi amathathu anamandla uNkulunkulu aphumelela ukuwahlwitha kudeveli ababewakhonza bengazi lutho. UNkulunkulu wenza laba babusi babe abakhulumeli abanamandla kunabo bonke emlandweni wesintu, abokuqala, kodwa futhi abokugcina, ngoba la madoda ayisibonelo azoshabalala futhi inkolo, izindinganiso, ukuziphatha, kuzokwehla njalo. KuNkulunkulu, ukuhlwitha umphefumulo kuwumshikashika omude futhi indaba yeNkosi “ *uNebukhadinezari* ” iyimodeli eyembula kakhulu yalolu hlobo. Iqinisekisa umfanekiso kaJesu Kristu, ‘ *loMalusi Omuhle* ’ oshiya umhlambi wakhe ayofuna izimvu ezilahlekile.

Daniyeli 1

Dan 1:1 Ngomnyaka wesithathu wokubusa kukaJehoyakimi inkosi yakwaJuda, uNebukadinesari inkosi yaseBabele wafika eJerusalema walivimbezela.

1 Ngomnyaka wesithathu wokubusa kukaJehoyakimi inkosi yakwaJuda Ukubusa kukaJehoyakimi iminyaka eyi-11 ukusuka - 608 kuya ku-597. unyaka wesithathu ngo-605.

1b- *uNebukadinesari*

Lena inguqulo yesiBabiloni yegama lenkosi uNebukadinesari, okusho ukuthi, "uNabu uvikela indodana yami endala." UNabu ungukulunkulu waseMesopotamiya wolwazi nokubhala. Sesiya kwazi kakade ukuthi uNkulunkulu uhlose ukubona amandla phezu kolwazi nokubhala ebuyiselwa kuye.

UDan 1:2 UJehova wanikela esandleni sakhe uJehoyakimi inkosi yakwaJuda nezinye zezitsha zendlu kaNkulunkulu. UNebukadinesari wayisa izitsha ezweni laseShineyari endlini kankulunkulu wakhe, wazibeka endlini yengebo kankulunkulu wakhe.

2UJehova wanikela esandleni sakhe uJehoyakimi inkosi yakwaJuda

Ukulahla kukaNkulunkulu inkosi yamaJuda kuyafaneleka. 2 IziKr.36:5 UJehoyakimi wayeneminyaka engamashumi amabili nanhlanu ekuqaleni kwakhe ukubusa, wabusa iminyaka eyishumi nanye eJerusalema; Wenza okubi emehlweni kaJehova uNkulunkulu wakhe .

2 *UNebukadinesari wayisa izitsha ezweni laseShinari endlini kankulunkulu wakhe, wazibeka endlini yengcebo kankulunkulu wakhe.*

Le nkosi iyiqaba, ayimazi uNkulunkulu weqiniso u-Israyeli amkhonzayo kodwa iyaqikelela ukuhlonipha unkulunkulu wayo: Bel. Ngemva kokuguquka kwakhe esikhathini esizayo, uyokhonza uNkulunkulu weqiniso kaDanyeli ngokwethembeka okufanayo.

UDanyeli 1:3 *Inkosi yasilaya u-Ashipenazi, induna yabathenwa bakhe ukuthi alethe abanye babantwana bako-Israyeli, abozalo lwenkosi kanye labendlu yodumo.*

Dan 1:4 *izinsizwa ezingenasici, ezithandekayo, ezihlakaniphileyo, ezinengqondo, nezifundileyo, ezikwaziyo ukukhonza endlini yenkosi, zifundiswe izincwadi nolimi lwamaKaledi.*

4a- Inkosi uNebukadinesari ibonakala inobungane futhi ihlakaniphile, ifuna kuphela ukusiza izingane zamaJuda ukuthi zihlangane ngempumelelo empakathini wakhe kanye nezindinganiso zawo.

UDan 1:5 *Inkosi yabamisela isabelo semihla ngemihla sokudla kwetafula lakhe nokwewayini eliphuzayo, ukuze babakhulise iminyaka emithathu, futhi ekupheleni kwaleyo minyaka bakhonze inkosi.*

5a- Imizwa emihle yenkosi iyabonakala. Uhlanganyela nentsha lokho azinikela kuye, kusukela konkulunkulu bakhe kuya ekudleni kwakhe.

Dan 1:6 *Phakathi kwabo kwakukhona amadodana kaJuda, uDanyeli, uHananiya, uMishayeli, no-Azariya.*

6a- Kuwo wonke amaJuda asemasha ayiswa eBhabhiloni, amane kuphela azobonisa ukwethembeka okuyisibonelo. Amaqiniso alandelayo ahlelwa nguNkulunkulu ukuze abonise umehluko esithelweni esitholwa yilabo abamkhonzayo nababusisayo nalabo abangamkhonziyo futhi angabanaki.

Dan 1:7 *Isikhulu sabathenwa sabaqamba amagama: uDanyeli igama likaBeliteshasari, uHananiya igama likaShadiraki, uMishayeli igama likaMeshaki, u-Azariya igama lika-Abhedinego.*

7a- Intelligence ihlanganyelwa yile ntsha yamaJuda evuma ukuthwala amagama obuqaba abekwe ngumnqobi. Ukuqamba igama kuwuphawu lokuphakama nesimiso esifundiswa uNkulunkulu weqiniso. Gen.2:19: *Futhi ngomhlabathi uJehova uNkulunkulu, owabumba zonke izilwane zasendle, nezinyoni zonke zezulu, wazisa ku-Adamu ukuba abone ukuthi angaziqamba ngokuthini, nokuthi njengalokho u-Adamu aziqamba zonke izilwane eziphilayo, kube ngamagama azo.*

7b- UDanyeli "uNkulunkulu ungumahluleli wami" uqanjwe kabusha ngokuthi uBelteshatsari: "uBel uzovikela". UBeli uqoka udeveli laba zizwe abangamaqaba ababemkhonza futhi bemhlonipha ngakho konke ukungazi, izisulu zemimoya yamademoni.

UHananiya "Umusa noma Isipho sika-YaHWéH" uba "uShadraki" ephefumulelwe ngu-Aku. U-Aku wayengunkulunkulu wenyanga eBhabhiloni.

UMishayeli "Ongukulunga kukaNkulunkulu" uba uMeshaki "ongoka-Aku".

U-Azariya "Usizo noma Usizo luyi-YaHWéH" uba "u-Abed-Négo" "Inceku kaNego" , futhi lapho kakade, unkulunkulu welanga wamaKaledi.

Dan 1:8 UDaniyeli wazimisela ukuba angazingcolisi ngokudla kwenkosi nangewayini eliphuzayo inkosi;

8a- Akuyona inkinga **ukuthwala** igama lobuqaba uma umuntu ehluliwe, kodwa ukuzingcolisa uze ulethe isihlamba kuNkulunkulu kukhulu ukukubuza. Ukwethembeka kwezinsizwa kuholela ekubeni zingadli *iwayini nenyama yenkosi* ngoba lezi zinto ngokwesiko zinikezwa onkulunkulu bamaqaba ababehlonishwa eBhabhiloni. Ubusha babo buyantula ukuvuthwa futhi abakacabangi njengoPawulu, ufakazi othembekile kaKristu obheka onkulunkulu bamanga njengento engelutho (Roma 14; 1 Kor. 8). Kodwa ngenxa yokwesaba ukushaqisa labo ababuthakathaka okholweni, wenza njengabo. Uma enza ngendlela ephambene, akenzi sono, ngoba ukucabanga kwakhe kulungile. UNkulunkulu uyakulahla ukungcola okwenziwa ngokuzithandela ngolwazi olugcwele nonembeza; kulesi sibonelo, ukukhetha ngamabomu ukuhlonipha onkulunkulu bamaqaba.

Dan 1:9 UNkulunkulu wamnika uDaniyeli umusa nomusa emehlweni enduna yabathenwa.

9a- Ukhohlo lwabasha lubonakaliswa ngokwesaba ukudumaza uNkulunkulu; Angababusisa.

Dan 1:10 Induna yabathenwa yathi kuDaniyeli: “Ngiyayesaba inkosi yami, inkosi, enimisele lokho eniyakukudla niphuze; + ngoba kungani kufanele abone ubuso bakho budangele ngaphezu kobentsha yentanga yakho? Ubungavezela ikhanda lami enkosini.

UDanyeli 1:11 UDaniyeli wasesithi encekwini eyayibekwe kuye uDaniyeli, uHananiya, uMishayeli, lo-Azariya.

Dan 1:12 Zivivinye izinceku zakho izinsuku eziyishumi, sidle imifino, siphuze amanzi;

Dan 1:13 Uzabuka ubuso bethu nobuso bezinsizwa ezidla ukudla kwenkosi, wenze ezincekwini zakho njengokubona kwakho.

Dan 1:14 Wabanika abakucelile, wabavivinya izinsuku eziyishumi.

UDan 1:15 Ekupheleni kwezinsuku eziyishumi babebukeka bengcono futhi bekhuluphele kunabo bonke abafana abadla ukudla kwenkosi.

15a- Kungenziwa ukuqhathanisa okungokomoya phakathi ‘kwezinsuku eziyishumi ’ zokuhlangenwe nakho kukaDaniyeli nabangane bakhe abathathu, ‘nezinsuku eziyishumi ’ zeminyaka engokwesiprofetho yokushushiswa kwesigijimi senkathi ‘ yeSmirna ’ yesAm. 2:10 . Ngempela, kukho kokubili okuhlangenwe nakho, uNkulunkulu wembula isithelo esifihliwe salabo abathi bangabalandeli bakhe.

Dan 1:16 Umphathi wathatha ukudla kwabo newayini, wabapha imifino.

16a- Lesi senzakalo sibonisa indlela uNkulunkulu angenza ngayo ezingqondweni zabantu ukuze bathande izinceku zakhe ngokwentando yakhe engcwele. Ngoba ingozi eyayithathwe umphathi wenkosi yayinkulu futhi kwadingeka ukuba uNkulunkulu angenele ukuze amukele iziphakamiso zikaDaniyeli. Isipiliyoni sokholo siyimpumelelo.

Dan 1:17 UNkulunkulu wazinika lezi zinsizwa ezine ukwazi nokuqondisisa kuzo zonke izincwadi nokuhlakanipha. uDaniyeli wachaza yonke imibono namaphupho.

17 UNkulunkulu wabanika lezi zinsizwa ezine ukwazi, ukuqonda kuzo zonke izincwadi nokuhlakanipha

Konke kuyisipho esivela eNkosini. Labo abangamazi, abazi ukuthi kuncike kangakanani Kuye ukuthi bahlakaniphile futhi bahlakaniphile noma abanalwazi futhi bayiziwula.

17 b- uDaniyeli wachaza yonke imibono nawo wonke amaphupho.

Owokuqala owabonisa ukwethembeka kwakhe, uDaniyeli udunyiswa uNkulunkulu omnika isipho sokuprofetha. Lobu kwakuwubufakazi abunikeza ngesikhathi sakhe, kuJosefa othembekile, owayethunjwe abaseGibhithe. Phakathi kwezithembiso zikaNkulunkulu, uSolomoni wakhetha nokuhlakanipha; futhi ngenxa yalokhu kukhetha, uNkulunkulu wamnika konke okunye, inkazimulo nengcebo. UDaniyeli naye uzobhekana nalokhu kuphakanyiswa okwakhiwe uNkulunkulu wakhe othembekile.

UDaniyeli 1:18 Ngesikhathi inkosi eyayisimisile ukuthi balethwe, induna yabathenwa yabethula phambi kukaNebhukhadinezari.

Dan 1:19 Inkosi yakhuluma nabo; phakathi kwazo zonke lezi zinsizwa akutholakalanga noyedwa onjengoDaniyeli, noHananiya, noMishayeli, noAzariya. Bangeniswa-ke enkonzweni yenkosi.

Dan 1:20 Ezindabeni zonke zokuhlakanipha nokuqonda inkosi eyayibabuza yona, yabafumana bedlula ngokuphindwe kashumi zonke izanusi nababhula ngezinkanyezi ababesembusweni wayo wonke.

20a- UNkulunkulu ubonisa “ umehluko phakathi kwalabo abamkhonzayo nalabo abangamkhonzi ,” okulotshwe kuMal.3:18. Amagama kaDaniyeli nabangane bakhe ayongena ebufakazini beBhayibheli Elingcwele, ngoba ukubonisa kwabo ukwethembeka kuyosebenza njengezibonelo zokukhuthaza abakhethiweyo kuze kube sekupheleni kwezwe.

Dan 1:21 kwaba njalo uDaniyeli kwaze kwaba ngumnyaka wokuqala kaKoresi inkosi.

Daniyeli 2

Dan 2:1 Ngomnyaka wesibili wokubusa kukaNebukadinesari uNebukadinesari waphupha amaphupho. Wayengahlalisekile emqondweni, engakwazi nokulala.

1a- Ngakho, ngo - 604. UNkulunkulu uzibonakalisa engqondweni yenkosi.

Dan 2:2 Inkosi yayisibiza izanusi, nabathwebulayo, nabathwebulayo, namaKaledi ukuba bamtshela amaphupho akhe. Bafika bema phambi kwenkosi.

2a- Inkosi yobuhedeni ibe isiphendukela kubantu enabo, kuze kube yileso sikhathi, ebathembile, yilowo nalowo enguchwepheshe emkhakheni wakhe.

Dan 2:3 *Inkosi yathi kubo: “Ngiphuphe iphupho; Umqondo wami uyaphazamiseka, futhi ngingathanda ukwazi leli phupho.*

3a- Inkosi yasisithi: *Ngifuna ukwazi leliphupho ; akakhulumi ngencazelo yalo.*

Dan 2:4 *AmaKaledi ayiphendula inkosi ngesi-Aramu, yathi: “O nkosi, phila kuze kube phakade! Tshela izinceku zakho, futhi sizokunika incazelo.*

Dan 2:5 *Inkosi yasikhuluma, yathi kumaKaledi: “Into isusiwe kimi. Uma ningangazisi iphupho nencazo yalo, niyakudatshulwa, izindlu zenu zibe yinqwaba yezibi;*

5a- Ukungaguquki kwenkosi kanye nesilinganiso eseqisayo esithathayo kuyingqayizivele futhi kuphefumulelwe uNkulunkulu odala lapho indlela yokuhlazisa ubuhedeni nokwembula inkazimulo yakhe ngezinceku zakhe ezithembekile.

Dan 2:6 *Kodwa uma ningitshela iphupho nencazelo yalo, niyakwamukeliswa izipho nemivuzo, nodumo olukhulu. Ngakho-ke, ngitshela iphupho nencazelo yalo.*

6a- Lezi zipho, izipho, nodumo olukhulu , uNkulunkulu ulungiselela abakhethiweyo bakhe abathembekile.

Dan 2:7 *Aphendula ngokwesibili athi, Inkosi mayizitshela izinceku zayo iphupho, thina siyakuchaza incazelo.*

Dan 2:8 *Inkosi yakhuluma, yathi: “Ngiyabona ukuthi nithatha isikhathi, ngokuba niyabona ukuthi le nto iphunyakile kimi.*

8a- Inkosi icela ezihlakani zayo into engakaze ibuzwe futhi ayikwenzi.

Dan 2:9 *Ngakho uma ningangazisi iphupho, ukwahlulelwa okufanayo kuyakunizungeza nonke; ufuna ukuzilungiselela ukungitshela amanga namanga, ube ulindele izikhathi zokushintsha. Ngakho-ke, ngitsheleni iphupho, futhi ngizokwazi uma ukwazi ukunginika incazelo.*

9a- *ufuna ukuzilungiselela ukungitshela amanga namanga, ube ulindele izikhathi zishintshe*

Kungalesi simiso lapho kuze kube sekupheleni kwezwe, bonke ababoni bamanga nababhuli bayaceba.

9b- *Ngakho ngitsheleni iphupho, ngizakwazi, nxa linganginika ingcazelo*

Ngokokuqala ngqa lokhu kucabanga okunengqondo kubonakala emicabangweni yendoda. Ama-Charlatans anesikhathi esilula ukutshela amakhasimende awo angenalwazi futhi akhohliseka ngokweqile noma yini ayifunayo. Isicelo senkosi siveza imingcele yabo.

Dan 2:10 *AmaKaledi aphenndula inkosi, athi: “Akukho-muntu emhlabeni ongaveza indaba yenkosi. akukaze kube yinkosi, noma inkulu noma inamandla kangakanani, ukuba ifune into enjalo kunoma yimuphi umthakathi, noma umbhuli, noma umKaledi.*

10a- Amazwi abo ayiqiniso, kusukela kuze kube yileso sikhathi, uNkulunkulu wayengakangeneleli ukuze abambule, ukuze baqonde ukuthi unguNkulunkulu yedwa, nokuthi onkulunkulu babo bobuqaba bamane bayize nezithombe ezakhiwe ngezandla nezingqondo zabantu ezinikelwe emimoyeni yamademoni.

Dan 2:11 *Isicelo senkosi sinzima; kakho ongatshela inkosi ngaphandle konkulunkulu abakhaya labo lingekho phakathi kwabantu.*

11a- Izazi ziveza lapha iqiniso elingephikwe. Kodwa lapho besho lokhu, bayavuma ukuthi abanabo ubuhlobo nonkulunkulu, kuyilapho ngaso sonke isikhathi bebuzwa abantu abakhohlisayo abacabanga ukuthi bazothola izimpendulo konkulunkulu abafihliwe ngabo. Inselele yenkosi iyabadalula. Futhi ukuze kufezeke lokhu, kwakudingeka ukuba kube nokuhlakanipha okungenakubikezelwa nokungenamkhawulo kukaNkulunkulu weqiniso, osekwebulwe ngokwedlulele kakade kuSolomoni, le ngcweti yokuhlakanipha kwaphezulu.

Dan 2:12 *Inkosi yathukuthela, yathukuthela kakhulu. Wayala ukuba bonke abahlakaniphileyo baseBhabhiloni babhujiswe.*

Dan 2:13 *Kwaphuma isigwebo, zabalawa izazi, zafuna uDaniyeli nabangane bakhe ukuba bababhuhise.*

13a- Kungokubeka izinceku zakhe ngaphambi kokufa lapho uNkulunkulu eyozivusa enkazimulweni kanye nenkosi uNebukadinesari. Lelisu liprofetha isipiliyoni sokugcina sokholo sama-Adventist lapho abakhethiweyo bezolinda ukufa okunqunywe abahlubuki ngosuku olunqunywe. Kodwa lapha futhi isimo siyoshintshwa, ngoba abafuleyo bayoba yilabo bahlubuki abayobulalana bodwa lapho uKristu onamandla nonqobayo ebonakala ezulwini ukuze ahlulele futhi abalahle.

Dan 2:14 *UDaniyeli wayesekhuluma ngokuhlakanipha nangokuhlakanipha ku-Ariyoki induna yabalindi benkosi owayephumele ukubulala abahlakaniphileyo baseBabele.*

Dan 2:15 *Wasekhuluma wathi kuAriyoki induna yenkosi: Kungani isigwebo senkosi sinzima kangaka? U-Arjoc wachazela uDaniel lolu daba.*

Dan 2:16 *UDaniyeli weza enkosini, wacela kuyo ukuba imnike isikhathi, ukuze ayitshela inkosi incazelo.*

16a- UDaniyeli wenza ngokwemvelo yakhe kanye nolwazi lwakhe lwezenkolo. Uyazi ukuthi izipho zakhe ezingokwesiprofetho uzinikwe nguNkulunkulu, ojwayele ukubeka ithemba lakhe kuye. Lapho ifunda ukuthi inkosi ibuzani, iyazi ukuthi uNkulunkulu unazo izimpendulo, kodwa ingabe kuyintando yakhe ukuyibonisa?

UDaniyeli 2:17 *UDaniyeli wayeseya ekhaya, wabikela uHananiya, noMishayeli, no-Azariya, abangane bakhe, le ndaba.*

17a- Izinsizwa ezine zihlala emzini kaDaniel. “ Izinyoni ezinophaphe zibuthana ” futhi zimelela umhlangano kaNkulunkulu. Ngisho nangaphambi kukaJesu Kristu, “ lapho ababili noma abathathu bebuthene khona egameni lami, ngikhona lapho phakathi kwabo ,” kusho iNkosi. Uthando lobuzalwane luhlanganisa le ntsha ebonisa umoya omuhle wobunye.

Dan 2:18 *ukuze anxuse umusa kaNkulunkulu wezulu, ukuze uDaniyeli nabangane bakhe bangabhujiswa kanye nabanye abahlakaniphileyo baseBhabhiloni.*

18a- Bebhokene nosongo olunamandla kangaka ezimpilweni zabo, umkhuleko wentshiseko nokuzila ukudla okuqotho ukuphela kwezikhali zabakhethiweyo. Bayayazi futhi bayolindela impendulo evela kuNkulunkulu wabo osebanike ubufakazi obuningi bokuthi uyabathanda. Ekupheleni kwezwe, abakhethiwe bokugcina abaqondiswe kumthetho wokufa bayokwenza ngendlela efanayo.

Dan 2:19 *Imfihlo yembulwa kuDaniyeli ngombono ebusuku. UDaniyeli wambonga uNkulunkulu wezulu.*

19. Ebuzwa ngabakhethiweyo bakhe, uNkulunkulu othembekileyo ukhona, ngokuba wahlela ukuhlolwa ukuze afakaze ukuthembeka kwakhe kuDaniyeli nabangane bakhe abathathu; ukuze babakhuphulele ezikhundleni eziphezulu embusweni wenkosi. Uzobhekana nakho emva kokuhlangenwe nakho, azenze zibe semqoka kakhulu kule nkosi azoyihola futhi ekugcineni ayiguqule. Lokhu kuguqulwa kuyoba isithelo sokuziphatha okuthembekile nokungenakusoleka kwamaJuda amane asemasha angcweliswe uNkulunkulu ngenxa yomsebenzi oyingqayizivele.

Dan 2:20 *Wayesekhuluma uDaniyeli, wathi: “Malibongwe igama likaNkulunkulu kuze kube phakade naphakade. Kungokuye ukuhlakanipha namandla.*

20a- Indumiso enesizathu esihle ngoba ubufakazi bokuhlakanipha kwakhe , kulokhu okuhlangenwe nakho, kubonakala ngokungenakuphikwa. *Amandla* akhe amnikeza uJehoyakimi kuNebukadinesari futhi wafaka imibono yakhe ezingqondweni zamadoda ayezosekela umsebenzi wakhe.

Dan 2:21 *Uyaguqula izikhathi nezinkathi, ususa amakhosi, abeke amakhosi, unika abahlakaniphileyo ukuhlakanipha nolwazi kwabahlakaniphileyo.*

21a- Leli vesi liveza ngokucacile zonke izizathu zokukholelwa kuNkulunkulu nakuNkulunkulu. Ekugcineni uNebukadinesari uzophenduka lapho eseziqaphela ngokugcwele lezi zinto.

Dan 2:22 *Wembula okujulileyo nokufihliweyo, uyakwazi okusebumnyameni, nokukhanya kuhlala kuye.*

22a- Udeveli angakwambula okujulile nokufihliwe, kepha ukukhanya akukho kuye. Ukwenzela ukudukisa nokuphambukisa abantu kuNkulunkulu weqiniso othi, lapho ekwenza, athathe isinyathelo sokusindisa abakhethiweyo bakhe ngokwembula kubo izicupho ezibulalayo ezibekwe amademoni agwetshelwe ubumnyama basemhlabeni, kusukela ekunqobeni kukaJesu Kristu isono nokufa.

Dan 2:23 *O Nkulunkulu wawobaba, ngiyakukudumisa, ngikudumise, ngokuba unginikile ukuhlakanipha namandla, wangazisa esikucelile kuwe, wasazisa imfihlo yenkosi.*

23 Ukuhlakanipha namandla kwakukuNkulunkulu emkhulekweni kaDaniyeli, uNkulunkulu wamnika kona. Kulokhu sibona ukugcwaliseka kwesimiso esafundiswa uJesu: “ *celani khona niyophiwa* . Kodwa kuyaqondakala ukuthi ukuthola lo mphumela, ukwethembeka komfakisicelo kumele kumelane nazo zonke izivivinyo. *Amandla* atholwa uDaniyeli azosebenza emicabangweni yenkosi eyobhekana nobufakazi obusobala obungenakuphikwa obuyoyiphoka ukuba ivume ubukhona bukaNkulunkulu kaDaniyeli ababengamazi yena nakubantu bakhe kuze kube yileso sikhathi .

Dan 2:24 *Emva kwalokho uDaniyeli waya ku-Ariyoki inkosi eyayimyale ukuba abhubhise abahlakaniphileyo baseBabele; wahamba, wakhuluma kuye, wathi: “Ungabhubhisi abahlakaniphileyo baseBabele; Ngiletheni phambi kwenkosi, futhi ngizoyichazela inkosi.*

24a- Uthando lobuNkulunkulu lufundwa kuDaniel ocabanga ngokuthola impilo esindiswe amadoda ahlakaniphile angamaqaba. Lokhu futhi ukuziphatha okufakaza ngobuhle nobubele bukaNkulunkulu, esimweni somqondo sokuthobeka

okuphelele. UNkulunkulu angathokoza, inceku yakhe iyamkhazimulisa ngemisebenzi yokukholwa kwayo.

Dan 2:25 *U-Ariyoki wamletha uDaniyeli masinyane phambi kwenkosi, wakhuluma kuyo, wathi, Ngifumene indoda phakathi kwabathunjwa bakwaJuda, eyakuyitshela inkosi incazelo.*

25a- UNkulunkulu ubamba inkosi osizini olukhulu, futhi ithemba nje lokuthola impendulo ebiyifisa liyokwenza ukuba ulaka lwayo lwehle ngokushesha.

Dan 2:26 *Inkosi yaphendula, yathi kuDaniyeli ogama lakhe lalinguBeliteshasari: “Ungangazisa yini iphupho engilibonile, nencazelo yalo na?”*

26a- Igama lobuhedeni aliphiwe alishintshi lutho. NguDaniyeli hhayi uBeliteshasari ozomnika impendulo elindelekile.

Dan 2:27 *UDaniyeli waphendula phambi kwenkosi, wathi: “Imfihlakalo inkosi eyibuzayo, abahlakaniphileyo, nabahlola izinkanyezi, nabathwebulayo, nabahlola imilingo, nabanamadlozi, abangenakuyiveza enkosini.*

27 UDaniyeli ukhulumela amadoda ahlakaniphileyo. Lokho inkosi eyayikucela kubo kwakungaphezu kwamandla abo.

Dan 2:28 *Kepha kukhona uNkulunkulu ezulwini owambula izimfihlakalo, wazisile inkosi uNebukadinesari okuyakuba khona ngezinsuku ezizayo. Leli iphupho lakho nemibono owayibona embhedeni wakho.*

28a- Lesi siqalo sencazelo sizokwenza uNebukadinesari anake, ngoba indaba yesikhathi esizayo ibilokhu ihlupha futhi icindezela abantu, futhi ithemba lokuthola izimpendulo ngale ndaba liyajabulisa futhi liyaduduza. UDaniyeli uqondisa ukunakekela kwenkosi kuNkulunkulu ophilayo ongabonakali, okuyisimangaliso enkosini ekhulekela onkulunkulu abagqoke imizimba yenyama.

Dan 2:29 *Lapho ulala phansi, wena nkosi, imicabango yafika kuwe, okwakuzokwenzeka ngemva kwalesi sikhathi; futhi owembula izimfihlo ukwazisile kuwe okuzokwenzeka.*

Dan 2:30 *Le mfihlo ayikambulelwanga, ngokuba ngihlakaniphe kunabo bonke abaphilayo; kodwa ukuze ingcazelo inikwe inkosi, wazi imicabango yenhliziyo yakho.*

30a- *kungesikho ukuthi kukhona kimi ukuhlakanipha okudlula okwabo bonke abaphilayo; kodwa kwenzelwa ukuthi incazelo inikwe inkosi*

Ukuthobeka okuphelele ngesenzo. UDaniyeli uya eceleni futhi utshela inkosi ukuthi lo Nkulunkulu ongabonakali unesithakazelo kuye; loNkulunkulu unamandla futhi unamandla kunalabo abakhonzile kuze kube yilesi sikhathi. Cabanga ngomphumela wala mazwi engqondweni nasenhliziyweni yakhe.

30b- *futhi ukuze wazi imicabango yenhliziyo yakho*

Enkolweni yobuqaba, izindinganiso zikaNkulunkulu weqiniso zokuhle nokubi azinakwa. Amakhosi awabuzwa, ngoba ayesatshwa futhi esabekayo makhulu amandla awo. Ukutholakala kukaNkulunkulu weqiniso kuyovumela uNebukadinesari ukuba athole kancane kancane amaphutha esimilweni sakhe; okwakungekho muntu phakathi kwabantu bakhe owayengaba nesibindi sokukwenza. Isifundo sibhekiswe nakithi: singakwazi kuphela *ukwazi imicabango yenhliziyo yethu* uma uNkulunkulu enza kunembeza wethu.

Dan 2:31 *Wena nkosi, wabona, bheka, isithombe esikhulu. Lesi sithombe sasisikhulu, futhi sinobukhazikhazi obungavamile; wema phambi kwakho, ubuso bakhe bebusabekayo.*

31a- *wabona isithombe esikhulu; Lesi sithombe sasimkhulu, futhi sinobukhazikhazi obungavamile*

Lesi *sithombe* sizobonisa ukulandelana kwemibuso emikhulu yasemhlabeni eyolandelana kuze kube sekubuyeni okukhazimulayo kukaJesu Kristu, yingakho ukubonakala kwayo *okukhulu* . *Ubukhazikhazi* bawo bungobabusi abalandelanayo abambozwe ingcebo, inkazimulo nodumo olunikezwa abantu.

31b- *wema phambi kwakho, ubuso bakhe bebusabekayo.*

Ikusasa eliprofethwe yilo mfanekiso *liphambi kwenkosi* hhayi ngemuva kwayo. Ukuvela kwayo okubi kuprofetha inqwaba yokufa kwabantu okuyobangelwa izimpi nokushushiswa okuyophawula umlando wesintu kuze kube sekupheleni komhlaba; Izinduna zihamba phezu kwezidumbu.

Dan 2:32 *Ikhanda lalesi sithombe laliyigolide elihlanzekile; isifuba nezingalo zakhe kwakungezesiliva; isisu sakhe namathanga akhe bekuyithusi;*

32 *Inhloko yalesi sithombe yayiyigolide elicwengekileyo*

UDaniyeli uzokuqinisekisa evesini 38, *ikhanda legolide* yiNkosi uNebukadinesari uqobo. Lolu phawu luyambonakalisa ngoba okokuqala, uzoguqula futhi akhonze ngokholo uMdali weqiniso uNkulunkulu. Igolide liwuphawu lokukholwa okuhlanzekile kweyoku-1 Petru 1:7 . Ukubusa kwakhe isikhathi eside kuyophawula umlando ongekwenkolo futhi kuthethelele ukukhulunywa kwakhe eBhayibhelini. Ngaphezu kwalokho, ihlanganisa *inhloko* yokwaxhiwa kokulandelana kwababusi basemhlabeni. Lesi siprofetho siqala ngonyaka wokuqala wokubusa kwakhe ngo-605.

32b- *isifuba nezingalo zakhe kwakungezesiliva*

Isiliva lincane kunegolide. Iyawohloka, igolide lihlala lingashintshiwe. Sibona ukuwohloka kwamagugu omuntu okulandela incazelo yesifanekiso ukusuka phezulu kuye phansi. Kusukela ku-539, umbuso wamaMede namaPheresiya uzolandela umbuso wamaKaledi.

32c- *isisu sakhe namathanga akhe kwakungokwethusi*

Ithusi nalo linenani elincane kunesiliva. Kuyi-alloy yezinsimbi ezisekelwe ethusi. Iwohloka kakhulu futhi ishintsha ukubukeka ngokuhamba kwesikhathi. Iphinde ibe lukhuni kunesiliva, lona ngokwalo eliqinile kunegolide, lona lodwa elihlala lithambile kakhulu. Ubulili buphakathi nendawo yomfanekiso kaNkulunkulu okhethiwe, kodwa futhi buwumfanekiso wokuzala komuntu. Umbuso wamaGreki, ngenxa yokuthi uyilokho oyikho, ngempela uzobonakala wanda kakhulu, unikeze isintu isiko lawo lobuqaba eliyiqhubeka kuze kube sekupheleni kwezwe. Izithombe zamaGreki ezifakwe ngethusi nethusi elibunjiwe zizothakaselwa ngabantu kuze kube sekupheleni. Ubunqunu bemizimba buyavezwa futhi izimilo zabo ezingcolile azinamkhawulo; Lezi zinto zenza umbuso wamaGreki ube uphawu olujwayelekile lwesono oluyohlala phakathi namakhulu eminyaka nezinkulungwane zeminyaka kuze kube sekubuyeni kukaKristu. KuDan.11:21 kuya ku-31, inkosi yamaGreki u-Antiochus 4 ebizwa ngokuthi u-Epiphanes, umshushisi wabantu bamaJuda “iminyaka eyi-7” phakathi

kuka-175 no-168, izovezwa njengomfanekiso womshushisi wobupapa ayandulelayo ekulandiseni okungokwesiprofetho kwalesi sahluko. Leli vesi 32 liqoqe ndawonye futhi lavusa imibuso eholela embusweni wamaRoma ngokulandelana.

Dan 2:33 *imilenze yakhe, iyinsimbi; izinyawo zakhe, ingxenye ziyinsimbi nengxenye ziwubumba.*

33a- *imilenze yakhe, yensimbi*

Njengombuso wesine owaprofethiwe, owaseRoma ubonakala ngokuqiniswa okukhulu okufanekiselwa insimbi. Kuphinde kube yizinsimbi ezivame kakhulu ezikhipha i-oxidize, zigqwale futhi zizicekele phansi. Nalapha futhi ukuwohloka kuyaqinisekiswa futhi kuyanda. AmaRoma akholelwa kunkulunkulu abaningi; Bamukela onkulunkulu bezitha ezingotshiwe. Yile ndlela isono samaGreeki, ngokwandiswa kwaso, siyosakazeka ngayo kubo bonke abantu bombuso waso.

33b- *izinyawo zakhe, ingxenye yensimbi nengxenye ziwubumba*

Kulesi sigaba, ingxenye yobumba yenza buthaka lokhu kubusa okunzima. Incazelo ilula futhi ingokomlando. Ngo-395, uMbuso WamaRoma wahlakazeka futhi ngemva kwalokho *izinzwane eziyishumi zezinyawo zesithombe* zaziyofeza ukusungulwa kwemibuso yobuKristu *eyishumi* ezimele kodwa yonke ibekwe ngaphansi kokuqondisa kwezenkolo kombhishobhi waseRoma owayezoba uPapa kusukela ku-538. Lawa makhosi ayishumi acashunwe kuDan.7: 7 no-24.

Dan 2:34 *Wabona kwaze kwaqheshulwa itshe kungengazandla, lashaya isithombe ezinyaweni zaso eziyinsimbi nobumba, laziphahlaza.*

34a- Umfanekiso wetshe elishayayo ugququzelwa umkhuba wokubulala ngokukhandwa ngamatshe. Lena indinganiso yokubulawa kwezoni ezinecala kwa-Israyeli wasendulo. Ngakho-ke lelitshe liza ukukhanda ngamatshe izoni zasemhlabeni. Inhlupho yokugcina yolaka lukaNkulunkulu kuyoba amatshe esichotho ngokukasAm. 16:21. Lesi sithombe siprofetha isenzo sikaKristu ngokumelene nezoni ngesikhathi sokubuya kwakhe okukhazimulayo kwaphezulu. KuZak.3:9, uMoya unikeza uKristu umfanekiso wetshe, itshe legumbi eliyinhloko, uNkulunkulu aqala ngalo ukwakhiwa kwesakhiwo sakhe esingokomoya: *Ngokuba bheka, itshe engilibeke phambi kukaJoshuwa, etsheni elilodwa kukhona amehlo ayisikhombisa; Bhekani, mina ngokwami ngiyakuqopha okuqoshwe kulo,* usho uJehova Sebawoti; futhi ngiyosusa ububi baleli zwe ngalusuku lunye. Bese siyafunda kuZak.4:7: “ *Ungubani wena ntaba enkulu phambi kukaZerubabele na? Uzobe uphansi. Uzobeka itshe legumbi phakathi kwenjabulo: Umusa, umusa ngaye!* Kuyo le ndawo, emavesini 42 no-47, siyafunda: *Wathi kimi: Ubonani? Ngathi: Ngabheka, bheka, uthi lwezibani lwegolide lonke, linesitsha phezu kwalo, linezibani eziyisikhombisa phezu kwalo, nemibhobho yezibani eziyisikhombisa eziphezu kothi lwesibani ; ... Ngokuba labo abadelela usuku lweziqalo ezincane bayojabula lapho bebona umthofu wokuqondisa esandleni sikaZerubabele. Lezi eziyisikhombisa zingamehlo kaJehova, azulazula emhlabeni wonke .* Ukuze siqinisekise lesi sigijimi, siyothola kusAm. 5:6 , lomfanekiso, lapho amehlo ayisikhombisa etshe nawothi lwesibani kuthiwa ngaweWundlu likaNkulunkulu, uJesu Kristu: *Ngabona, phakathi kwesihlalo sobukhosi nezidalwa ezine eziphilayo naphakathi kwabadala,*

iWundlu limi khona sengathi lihlatshiwe. Yayinezimpondo eziyisikhombisa namehlo ayisikhombisa, okuyimimoya eyisikhombisa kaNkulunkulu ethunyelwe emhlabeni wonke. Ukwahlulela abantu abanesono okwenziwa uNkulunkulu ngokwakhe, akukho sandla somuntu esingenelayo.

Dan 2:35 *Khona kwachotshozwa kanyekanye insimbi, nobumba, nethusi, nesiliva, negolide, kwaba njengamakhoba ezibuya zasehlobo; umoya wazisusa, akwafunyanwa mkhondo wazo. Kodwa itshe elashaya isithombe laba yintaba enkulu, lagcwalisa umhlaba wonke.*

35a- *Khona insimbi, nobumba, nethusi, nesiliva, negolide, kwachotshozwa kwaba yizicucu kanyekanye, kwaba njengamakhoba esibuyeni sasehlobo; umoya wazisusa, akwafunyanwa mkhondo wazo.*

Ekubuyeni kukaKristu, inzalo yezizwe ezazifanekiselwa igolide, isiliva, ithubu, insimbi nobumba zonke zahlala ezonweni zazo futhi zifanelwe ukubhujiswa nguye, futhi isithombe siprofetha lokhu kubhujiswa.

35b- *Kodwa itshe elashaya isithombe laba yintaba enkulu, lagcwalisa umhlaba wonke*

I-Apocalypse izokwembula ukuthi lesi simemezelo ngeke sigcwaliseke ngokuphelele kuze kube ngemva kweminyaka eyinkulungwane yokwahlulelwa kwasezulwini, lapho kumiswa abakhethiweyo emhlabeni owenziwe musha, kusAm. 4:20, 21 no-22 .

Dan 2:36 *Nali iphupho. Incazelo sizoyinikeza phambi kwenkosi.*

36a- Inkosi ekugcineni izwa ukuthi iphupheni. Impendulo enjalo ayikwazi ukusungulwa, ngoba kwakungenakwenzeka ukumkhohlisa. Ngakho lowo omchazelayo lezi zinto naye uthole umbono ofanayo. Futhi usabela esicelweni senkosi ngokuzibonakalisa ekwazi ukuchaza izithombe nokunikeza incazelo yazo.

Dan 2:37 *Wena, nkosi, uyinkosi yamakhosi, ngokuba uNkulunkulu wezulu ukunikile umbuso, namandla, namandla, nenkazimulo;*

37a- Ngiyalibonga kakhulu leli vesi lapho sibona khona uDaniyeli ekhuluma nenkosi enamandla ngokwethukela, into okungekho muntu owayengalokotha ayenze ezinsukwini zethu ezihlanekezelwe nezonakele. Ukusetshenziswa kwesimo esijwayelekile akukona ukudelela; uDaniyeli uzizwa ehlonipha inkosi yamaKaledi. Ikheli elingakahleleki limane liwuhlelo lolimi olusetshenziswa isihloko esizimele sikhuluma nomuntu wesithathu oyedwa. Futhi "kungakhathaliseki ukuthi inkosi ingaba mkhulu kangakanani, akayena umuntu ongaphansi" njengoba umlingisi uMolière akwazi ukusho ngesikhathi sakhe. Futhi ukukhukhuleka kokuhleleka okungafanelekile kwazalwa ngesikhathi sakhe noLouis XIV , "inkosi yelanga" eziqhenyayo.

37b- *nkosi, wena uyinkosi yamakhosi, ngokuba uNkulunkulu wezulu ukunikile umbuso.*

Ngaphezu kwenhlonipho, uDaniyeli ulethela inkosi ukuqashelwa kwasezulwini eyayingazi ngakho. Eqinisweni, iNkosi yaseZulwini yamaKhosi iyakufakazela ukuthi yakha iNkosi yaMakhosi yasemhlabeni. Ukubusa phezu kwamakhosi kwakha isiqu sombuso. Uphawu lombuso luthi " *amaphiko okhozi* " oluzowubonakalisa njengombuso wokuqala kuDan.7.

37c- *amandla,*

Iveza ilungelo lokubusa phezu kwezixuku futhi ikalwa ngobuningi, okungukuthi, ngobuningi.

Angaphendula ikhanda agcwalise inkosi enamandla ngokuziqhenya. Ekugcineni inkosi iyozigqaja futhi uNkulunkulu uyoyiphulukisa kukho ngovivinyo olunzima lokuthotshiswa olwembulwa kuDan 4. Kumelwe amukele umbono wokuthi amandla akhe akawatholanga ngamandla akhe, kodwa ngoba uNkulunkulu weqiniso wayemnike wona. KuDan.7, lombuso uzothatha umfanekiso ongokomfanekiso weBhere *lamaMede* namaPheresiya.

Amandla atholakala, ngezinye izikhathi, ngokuzwa igebe kubo nasezimpilweni zabo, amadoda azibulala. Amandla acabanga ngokuthola injabulo enkulu engapheli. "Okusha sha, okusha sha" kusho isisho, kodwa lo muzwa awuhlali isikhathi eside. Empilweni yesimanje, amaciko adumile nahlonishwayo futhi anothile agcina esezibulele naphezu kwempumelelo ebonakalayo, ekhazimulayo futhi ekhazimulayo.

37d- *amandla*

Ikhomba isenzo, ingcindezi ngaphansi kwengcindezi eyenza isitha agobe ekulweni. Kodwa le mpi ingalwiwa wena uqobo. Sibe sesikhuluma ngamandla esimilo. Amandla akalwa ngekhwalthi nokusebenza kahle.

Iphinde ibe nophawu lwayo: *ingonyama* ngokusho kwabaHluleli 14:18: “*Yini enamandla kunengonyama, yini emnandi kunoju*”. Amandla engonyama asemisipheni yayo; lezo zemilenze nezinzapho zayo kodwa ikakhulukazi lezo zomlomo wayo ozungeza futhi uminyanise izisulu zayo ngaphambi kokuzishwabadela. Ukwambulwa okungaqondile kwalempendulo emfumbe uSamsoni ayibuza amaFilisti kuyoba umphumela wesenzo sakhe samandla esingenakuqhathaniswa ngokumelene nawo.

37th- *kanye nenkazimulo* .

Leli gama lishintsha incazelo emicabangweni yalo yasemhlabeni neyasezulwini. UNebukadinesari wathola inkazimulo yomuntu kuze kube yilesi senzakalo. Ubumnandi bokubusa nokunquma isiphetho sazo zonke izidalwa ezisemhlabeni. Kusasele kuye ukuthola inkazimulo yasezulwini uJesu Kristu ayoyithola ngokuzenza yena, iNkosi neNkosi, inceku yezinceku zakhe. Ukuze asindiswe ekugcineni uyoyamukela lenkazimulo nezimo zayo zasezulwini.

Dan 2:38 *Unikele esandleni sakho, lapho behlala khona, abantwana babantu, nezilwane zasendle, nezinyoni zezulu, ukumisile wena phezu kwakho konke;*

38a- Lesi sithombe sizosetshenziswa ukusho uNebukadinesari kuDan.4:9.

38b- *wena uyikhanda legolide*.

La mazwi abonisa ukuthi uNkulunkulu uzazi kusengaphambili izinqumo uNebukhadinezari azozenza. Lolu phawu, *inhloko yegolide* , luprofetha ukungcweliswa kwakhe kwesikhathi esizayo nokukhethwa, ukuze uthole insindiso yaphakade. Igolide liwuphawu lokholo oluhlaziwe ngokuka-1 Petru 1:7 : *ukuze ukuvivinywa kokholo lwenu, okuyigugu kakhulu kunegolide elibhubhayo, nakuba livivinywa ngomlilo, kutholakale kube yindumiso nenkazimulo nodumo ekwambulweni kukaJesu Kristu* . Igolide , le nsimbi ethambileyo , iwumfanekiso ophelele wale nkosi enkulu ezivumela ukuba iguqulwe umsebenzi womdali uNkulunkulu.

Dan 2:39 *Emva kwakho kuyakubela omunye umbuso omncane kunawe; emva kwalokho umbuso wesithathu wethusi oyakubusa emhlabeni wonke;*

39a- Ngokuhamba kwesikhathi, izinga lomuntu lizowohloka; isiliva lesifuba nezingalo zombili zesithombe zincane kunegolide lekhandla. NjengoNebukadinesari, uDariyu umMede uzoguqula, uKoresi 2 umPheresiya futhi ngokukaEzra 1:1 kuya ku-4, bonke futhi bemthanda uDaniyeli; futhi ngemva kwabo uDariyu umPheresiya no-Aritahishashita I ^{ngokukaEzra} 6 no-7. Ezilingweni, bayojabulela ukubona uNkulunkulu wamaJuda esiza okwakhe.

39 *bese kuba umbuso wesithathu, ongowethusi, oyobusa phezu komhlaba wonke.*

Lapha isimo siba sibi kakhulu embusweni wamaGreci. Ithusi, uphawu olulimelelayo, libonisa ukungcola, okungukuthi, *isono*. Ucwangingo lukaDan 10 no-11 luzosenza siqonde ukuthi kungani. Kodwa vele, isiko labantu libuzwa njengomsunguli wenkululeko yeriphahbuliki kanye nakho konke ukuchezuka kwayo okuhlanekezelekile nokukhohlakele okuthi ngokwesimiso akunamingcele, yingakho uNkulunkulu ethi kuzAga 29:18: *Lapho kungekho sambulo, abantu abanakuzibamba; Uyajabula ogcina umthetho!*

Dan 2:40 *kuyakuba khona umbuso wesine onamandla njengensimbi; njengoba nje insimbi iphula futhi iphihlize yonke into, kanjalo uyophula futhi aphihlize yonke into, njengensimbi edwengula yonke into.*

40a- Isimo siba sibi ngalombuso wesine okungowaseRoma oyobusa imibuso yangaphambili futhi yamukele bonke ubunkulunkulu bayo, ukuze buqongelele zonke izici zabo ezingezinhle ulethe into entsha, *isiyalo sensimbi* sobulukhuni obungenakulinganiswa. Lokhu kuyenza isebenze ngendlela yokuthi alikho izwe elingamelana nayo; kangangokuthi umbuso wakhe wawuyosuka eNgilandi entshonalanga uye eBabiloni empumalanga. Insimbi iwuphawu lwayo ngempela, kusukela ezinkembeni zayo ezisika nhlangothi zombili, izikhali zayo nezihlangu zayo, kangangokuthi *lapho* ihlasela, ibutho lithatha ukubukeka kwe-carapace egcwele imikhonto, esebenza ngokwesabekayo ekuhlaseleni okungahlelekile nokuhlakazekile kwezitha zayo.

Dan 2:41 *Njengalokho wabona izinyawo nezinzwani inxenye ilubumba lombumbi nengxenye iyinsimbi, umbuso uyakuhlukaniswa kanjalo. kodwa kuyoba khona okuthile okunamandla ensimbi, ngoba wabona insimbi ixubene nobumba.*

41a- UDaniyeli akacacisi kodwa isithombe siyakhuluma. *Izinyawo nezinzwani zimelela isigaba esivelele esiyolandela umbuso wamaRoma angamaqaba ofanekiselwa insimbi*. Uhlukene, lo mbuso wamaRoma uzoba inkundla yempi yemibuso emincane eyakhiwa ngemva kokuhlukana kwawo. Ukuhlungana kwensimbi *nobumba* akukwenzi amandla, kodwa ukwahlukana nobuthakathaka. Sifunda *ubumba lombumbi*. Umbumbi unguNkulunkulu ngokukaJeremiya 18:6: “*Anginakwenza kini njengalo mbumbi nina ndlu ka-Israyeli na? kusho uJehova. Bhekani, njengobumba esandleni sombumbi, ninjalo nani esandleni sami nina ndlu ka-Israyeli.*” Lolubumba luyingxenye enokuthula yesintu uNkulunkulu akhetha kuso abakhethiweyo bakhe, abenze izitsha zodumo.

Dan 2:42 *Njengoba izinzwani zezinyawo ziyinsimbi inxenye nebumba inxenye, umbuso uyakuba namandla nganxanye, ube buthakathaka nganxanye.*

42a- Qaphela ukuthi *insimbi yamaRoma* yaqhubeka kwaze kwaba sekupheleni komhlaba, nakuba uMbuso WaseRoma walahlekelwa ubunye nokubusa kwawo ngo-395. Incazelo ilele ekubuyiseleni kwayo ukubusa ngokuyenga inkolo yenkolo yamaRoma Katolika. Lokhu kwakungenxa yokusekelwa ngezikhali okwanikezwa uClovis nababusi baseByzantium kumbhishobhi waseRoma cishe eminyakeni engu-500. Bamakhela udumo namandla akhe amasha obupapa amenza, kodwa emehlweni abantu kuphela, inhloko yasemhlabeni yebandla lobuKristu kusukela ngo-538.

Dan 2:43 *Wabona insimbi ixubene nobumba, ngokuba bayakuhlangana nabalingani babantu. kodwa ngeke bahlanganiswe omunye komunye, njengoba nje insimbi ingahlangani nobumba.*

43a- Izinzwane, *eziyishumi* ngenani, ziyoba *izimpondo eziyishumi* kuDan.7: 7 no-24. Ngemva komzimba, nezinyawo, zimelela izizwe zaseNtshonalanga zamaKristu zeYurophu zesikhathi sokugcina, okungukuthi, inkathi yethu. Egxeka izivumelwano zobuzenzisi zezizwe zaseYurophu, uNkulunkulu wembula eminyakeni engu-2600 edlule ubuthakathaka bezivumelwano ezihlanganisa abantu baseYurophu yanamuhla, babumbene ngokunembile ngesisekelo “sezivumelwano zaseRoma”.

Dan 2:44 *“Ezinsukwini zalawo makhosi uNkulunkulu wezulu uyakumisa umbuso ongasoze wachithwa nobukhosi bawo bungayikushiyelelwa kwabanye abantu; uyakuchoboza, abhubhise yonke le mibuso, yena uqobo ume kuze kube phakade.*

44a- *Ngesikhathi samakhosi*

Into iqinisekisiwe, *izinzwane eziyishumi* ziphila ngesikhathi sokubuya okukhazimulayo kukaKristu.

44b- *uNkulunkulu wezulu uyakuvusa umbuso ongasoze wachithwa*

Ukukhethwa kwabakhethiweyo kuye kwenziwa ngaphansi kwegama likaJesu Kristu kusukela enkonzweni yakhe, lapho efika okokuqala emhlabeni, ukuze ahlawulele izono zalabo abasindisayo. Kodwa phakathi neminyaka eyizinkulungwane ezimbili eyalandela lenkonzo, lokhu kukhethwa kwafezwa ngokuzithoba nokushushiswa yikamu likaSathane. Futhi kusukela ngo-1843, labo uJesu abasindisayo bambalwa ngenani, njengoba ukufundwa kukaDan 8 no-12 kuzoqinisekisa.

Iminyaka eyizi-6000 yesikhathi sokukhethwa kwabakhethiweyo ifika ekupheleni, ^{inkulungwane yesi-7} ivula iSabatha laphakade kwabakhethiweyo kuphela abahlengwa ngegazi likaJesu Kristu kusukela ku-Adamu no-Eva. Bonke bayobe sebekhethiwe ngenxa yokwethembeka kwabo ngoba uNkulunkulu uhamba nabantu abathembekile nabalalelayo, ekhulula udeveli, izingelosi zakhe ezihlubukayo nabantu abangalaleli ekubhujisweni okuphelele kwemiphefumulo yabo.

44c- *futhi engayikungena ngaphansi kokubuswa abanye abantu*

Ngoba uqeda ukubusa nokulandelana kwabantu emhlabeni.

44d- *uyakubhidliza, abhubhise yonke le mibuso, yena uqobo ume kuze kube phakade*

UMoya uchaza incazelo ayinikeza igama elithi ukuphela; incazelo ephelele. Kuyoba khona ukuqedwa kwaso sonke isintu. Futhi uMfu. 20 uzosambulela okwenzeka phakathi ^{nenkulungwane yesi-7}. Sizothola kanjalo uhlelo

oluhlelwe nguNkulunkulu. Ehlane udeveli uyoboshwa, ngaphandle kobungane basezulwini noma basemhlabeni. Futhi ezulwini, iminyaka eyi-1000, abakhethiweyo bayokwahlulela ababi abafileyo. Ekupheleni kwale minyaka eyikhulu, ababi bayovuswa ukuze bathole isahlulelo sokugcina. Umlilo oyobabhuhisa uyohlanza umhlaba uNkulunkulu ayowenza ube musha ngokuwukhazimulisa ukuze amukele isihlalo sakhe sobukhosi nabakhethiweyo bakhe abakhululiwe. Ngakho-ke umfanekiso walo mbono ufingqa izenzo eziyinkimbinkimbi kakhulu ezokwembulwa i-Apocalypse of Jesus Christ.

Dan 2:45 *Nakhu okufanekiselwa yitshe owalibona liqhephuka entabeni kungengazandla, lachoboza insimbi, nethusi, nebumba, nesiliva, negolide. UNkulunkulu omkhulu uyazisile inkosi okuzakwenzeka emva kwalokhu. Iphupho liqinisile, nencazelo yalo iqinisekile.*

45a- Ekugcineni, ngemva kokufika Kwakhe, uKristu efanekiselwa *itshe*, isahlulelo sasezulwini *seminyaka eyinkulungwane* nokukhishwa Kwakhe kwesahlulelo sokugcina, emhlabeni omusha obuyiselwe nguNkulunkulu, *intaba enkulu* emenyazelwe embonweni iyoma futhi ibe khona phakade.

Dan 2:46 *Inkosi uNebukadinesari yawa ngobuso, yakhuleka kuDaniyeli, yayala ukuba banikele imihlatshelo nempepho kuDaniyeli.*

46a- Namanje ungumhedeni, inkosi isabela ngokwemvelo yayo. Ngemva kokuthola kuDaniyeli konke ayekucelile, wakhothama phambi kwakhe futhi wahlonipha izibopho zakhe. UDaniyeli akaphikisani nezenzo zokukhulekela izithombe azenzayo kuye. Kussekuseni kakhulu ukuphikisa nokubuza lokhu. Isikhathi, esingesikaNkulunkulu, siyowenza umsebenzi waso.

Dan 2:47 *Inkosi yakhuluma kuDaniyeli, yathi: “Nempela uNkulunkulu wenu unguNkulunkulu wawonkulunkulu, neNkosi yamakhosi, nomambuli wezimfihlakalo, lokhu ukwazile ukwambula le mfihlakalo.*

47a- Lesi kwakuyisinyathelo sokuqala senkosi uNebukadinesari ekuphendukeni kwakhe. Akasoze akwazi ukukhohlwa lesi senzakalo esimphoqa ukuba avume ukuthi uDaniyeli uhlobene noNkulunkulu weqiniso, empeleni, *uNkulunkulu wawonkulunkulu neNkosi yamakhosi*. Kodwa ithimba lamaqaba elimsizayo lizobambeza ukuguquka kwakhe. Amazwi akhe afakazela ukuphumelela komsebenzi wokuprofetha. Amandla kaNkulunkulu okusho kusengaphambili ukuthi kuzokwenzekani, abeka umuntu ojwayelekile odongeni lobufakazi obuqand' ikhanda lapho okhethiwe abudedela khona futhi owile amelane nabo.

Dan 2:48 *Inkosi yamphakamisa uDaniyeli, yampha izipho ezinkulu eziningi; wammisa phezu kwesifunda sonke saseBabele, wambeka umbusi phezu kwabo bonke abahlakaniphileyo baseBabele.*

48a- UNebukadinesari wenza kuDaniyeli ngendlela uFaro ayenzile kuJosefa ngaphambi kwakhe. Lapho behlakaniphile futhi bengavaleki ngenkani futhi bebambekile, abaholi abakhulu bayazi ukuthi bangazibonga kanjani izinkonzo zenceku enezimfanelo ezibalulekile. Bona kanye nabantu babo bangabazuzi bezibusiso zaphezulu ezihlezi phezu kwabakhethiweyo Bakhe. Ngakho ukuhlakanipha kukaNkulunkulu weqiniso kuzuzisa bonke.

UDaniyeli 2:49 *UDaniyeli wacela enkosini ukuba inike uShadiraki, noMeshaki, no-Abhedinego ububusi besifunda saseBabele. UDaniyeli wayesegekeni lenkosi.*

49 Lezi zinsizwa ezine zazingqame, ngokwesimo sazo sokwethembeka kuNkulunkulu, zivela kwamanye amaJuda amasha afika nawo eBhabhiloni. Ngemva kwalolu vivinyo obelungaba isimangaliso kubo bonke, ukwamukelwa uNkulunkulu ophilayo kubonakala. Kanjalo siyawubona umehluko uNkulunkulu awenzayo phakathi kwalabo abamkhonzayo nalabo abangamkhonzi. Uyabaphakamisa abakhethiweyo bakhe abazibonakalise bekufanelekela, obala, emehlweni abo bonke abantu.

Daniyeli 3

Dan 3:1 *Inkosi uNebukadinesari yenza isithombe segolide, ukuphakama kwaso kwakuyizingalo ezingamashumi ayisithupha, nobubanzi baso buyizingalo eziyisithupha. Wawumisa esigodini saseDura esifundeni saseBhabhiloni.*

3a- Inkosi yaqiniseka kodwa ingakaphenduki uNkulunkulu ophilayo kaDaniel. Futhi i-megalomania isabonakala kuye. Abantu abakhulu abamzungezile bayamkhuthaza kule ndlela njengoba kwenza impungushe enganekwaneni ngegwababa, bayamdumisa futhi bamhloniphe njengonkulunkulu. Ngakho inkosi igcina izifanise nonkulunkulu. Kumele kushiwo ukuthi ebuhedeni kulula ukukhukhuleka ngoba abanye onkulunkulu bamanga abanyakazi futhi baqandiswe ngesimo sezithombe, kuyilapho yena, inkosi, esaphila, isivele iphakeme kunabo. Kodwa yeka ukuthi leli golide lisetshenziswa kabi kangakanani ekumiseni isithombe! Ngokusobala, umbono odlule awukakatheli izithelo. Mhlawumbe ngisho nodumo uNkulunkulu wawonkulunkulu ambonisa lona lwamsiza ukuba alondoloze futhi aze akhulise ukuziqhenya kwakhe. Igolide, eliwuphawu lokholo oluhlanjululwe ngokulingwa ngokweyoku-1 Petru 1:7, liyokwembula ukuba khona kwalolu hlobo lokholo oluphakeme kubangane bakaDaniyeli abathathu, kulokho okuhlangenwe nakho okusha okukhulunywe ngakho kulesi sahluko. Lesi yisifundo uNkulunkulu asibhekisa ikakhulukazi kwabakhethiweyo bakhe ecaleni

lokugcina lamaSabatha lapho umthetho wokufa owaprofethwa kuSambulo 13:15 usuzothatha izimpilo zabo.

Dan 3:2 Khona-ke uNebukadinesari inkosi wathumela wabutha izikhulu, nababusi, nababusi, nabahluleli, nabaphathi-zimali, nabeluleki, nabahluleli, nabo bonke ababusi bezifunda, ukuba beze ekwahlukaniselweni kwesithombe uNebukadinesari inkosi ayesimisile.

2a- Ngokungafani novivinyo lukaDaniyeli kuDan.6, isipiliyoni asibangelwa uzungu lwabantu abazungeza inkosi. Lapha, yisithelo sobuntu bakhe esembulwa.

Dan 3:3 Khona-ke izikhulu, nababusi, nababusi, nabahluleli, nabaphathi-zimali, nezimantshi, nabahluleli, nabo bonke ababusi bezifunda, babuthana ndawonye ekunikezelweni kwesithombe uNebukadinesari inkosi ayesimisile. Bema phambi kwesithombe uNebukadinesari ayesimisile.

Dan 3:4 Ummemezeli wamemeza ngezwi elikhulu, wathi: “Nanku umyalo eniwuphiweyo nina zizwe, nezizwe, nezilimi.

UDan 3:5 ngesikhathi enizwa ngaso ukukhala kwecilongo, negenkle, nehabhu, nehabhu, nehabhu, nogubhu, nomtshingo, nazo zonke izinhlobo zokubethwa, niyokuwa phansi, nikhuleke esithombeni segolide, inkosi uNebukadinesari esimisileyo.

5a- Nxa uzwa ukukhala kwecilongo

Isibonakaliso sovivinyo siyonikezwa ngokukhala kwecilongo , njengoba nje ukubuya kukaJesu Kristu kufanekiselwa kusAm. 11:15 ngokukhala kwecilongo lesi-7' futhi izijeziso eziyisithupha zangaphambili nazo zifanekiselwa amacilongo.

5b- uzokhothama

Ukukhothama kuwuhlobo oluphathekayo lokuhlonipha olunikezwa. KusAm. 13:16 , uNkulunkulu uwufanekisela ngesandla sabantu abayokwamukela uphawu lwesilo, oluhlanganisa ukwenza nokuhlonipha usuku lwamaqaba lwelanga olwathatha indawo yeSabatha elingcwele laphezulu .

5c- futhi uzoyithanda

Ukukhulekela kuwuhlobo lwengqondo lokuhlonipha olunikezwa. KusAm. 13:16 , uNkulunkulu uwufanekisela ebunzini lomuntu owamukela uphawu lwesilo .

Leli vesi lisivumela ukuba sithole izihluthulelo zalezi zimpawu ezicashunwe kuyi-Apocalypse of Jesus Christ. Ibunzi nesandla somuntu kuhlanganisa imicabango nemisebenzi yakhe futhi phakathi kwabakhethiweyo, lezi zimpawu zithola uphawu lukaNkulunkulu ngokuphikisana nophawu lwesilo , oluhlotshaniswa "neSonto" lobuKatolika lamaRoma, elamukelwa futhi lisekelwa amaProthestani kusukela ekungeneni kwabo kubumbano lamabandla.

Inhlangano yonke yalesi silinganiso esabekwa iNkosi uNebukadinesari iyovuselelwa ekupheleni kwezwe esivivinyweni sokwethembeka eSabatani likaNkulunkulu onguMdali. Njalo ngeSabatha, ukwenqaba ukusebenza kwabakhethiweyo kuzofakaza ukumelana kwabo nomthetho wabantu. Futhi ngeSonto, ukwenqaba kwabo ukuhlanganyela ekukhulekeleni okuvamile okubekiwe kuzobakhomba njengamavukela-mbuso okumele aqedwe. Kuyobe sekukhishwa isigwebo sentambo. Ngakho-ke inqubo iyohambisana ngokuphelele nalokho abangane bakaDaniyeli abathathu abayobhekana nakho, bona ngokwabo

bebuiswe ngokugcwele nguNkulunkulu ngenxa yokwethembeka kwabo osekubonisiwe.

Kodwa-ke, ngaphambi kokuphela kwezwe, lesi sifundo sahlangozwa, okokuqala, kumaJuda omfelandawonye omdala abhekana novivinyo olufanayo phakathi kuka-175 no-168, ashushiswa aze abulawe yinkosi yamaGriki u-Antiochus 4 okuthiwa u-Epiphanes. Futhi Dan.11 uzofakaza ukuthi amaJuda athile athembekile akhetha ukubulawa kunokuba enze isinengiso phambi kukaNkulunkulu wawo weqiniso. Ngoba ngalezo zinsuku uNkulunkulu akazange angenele ukuze awasindise ngokuyisimangaliso, njengoba nje enza kamuva kumaKristu abulawa amaRoma.

Dan 3:6 *Noma ubani ongawi phansi akhuleke uzophonswa masinyane esithandweni somlilo.*

6a- Kubangane bakaDaniyeli, usongo yisithando *somlilo* . Lokhu kusongela ngokufa kuwumfanekiso wesinqumo sokugcina sokufa. Kodwa kunomehluko phakathi kokuhlangenwe nakho okubili kokuqala kanye nalokho kokugcina, ngoba ekugcineni, isithando somlilo siyoba isijeziso sokwahlulelwa kokugcina kwabahlaseli abashushisa abangcwele bakaNkulunkulu abakhethiwe.

UDaniyeli 3:7 *Kwathi lapho bonke abantu bezwa ukukhala kwecilongo, negenkle, nehabhu, nehabhula, nezingubhu, nazo zonke izinhlobo zezinsimbi zokubethwa, bonke abantu, nezizwe, nezilimi, bawa phansi, bakhuleka esithombeni segolide, inkosi uNebukadinesari asimisile.*

7a- Lokhu kuziphatha kokuzithoba koquqaba, cishe jikelele nangokuvumelana, emithethweni nasezimisweni zabantu kusaprofetha ukuziphatha kwabo ngesikhathi sovivinyo lokugcina lokholo lwasemhlabeni. Uhulumeni wokugcina wendawo yonke womhlaba uyolalelwa ngokwesaba okufanayo.

Dan 3:8 *Ngaleso sikhathi amaKaledi athile asondela, asola amaJuda.*

8a- Abakhethiweyo bakaNkulunkulu bayizisulu zolaka lukasathane obusa phezu kwemiphefumulo yonke uNkulunkulu angayazi njengabakhethiweyo bakhe. Emhlabeni, le nzondo kaSathane iqala ngesimo somhawu futhi, ngesikhathi esifanayo, nenzondo enkulu. Bese bethweswa icala ngazo zonke izinto ezimbi abantu ababhekana nazo, nakuba kuphambene nalokho okuchaza lobu bubu obumane buwumphumela wokungabi bikho kokuvikelwa kwabo nguNkulunkulu. Labo abazonda izikhulu ezikhethiwe, benza itulo lokuzenza isijeziso esidumile okufanele siqedwe ngokubulawa kwabo.

Dan 3:9 *Akhuluma, athi enkosini uNebukadinesari: “O nkosi, phila kuze kube phakade.*

9a- Amanxusa kasathane angena endaweni yesigameko, itulo liya licaca.

Dan 3:10 *Wena ukhiphe umyalo wokuba wonke umuntu ozwa ukukhala kwecilongo, negenkle, nehabhu, nehabhu, nehabhula, nogubhu, nomtshingo, nazo zonke izinhlobo zezinsimbi, awe phansi, akhuleke esithombeni segolide,*

10a- Bakhumbuza inkosi ngamazwi ayo kanye nomyalelo wegunya layo lobukhosi okudingeka ukulalela.

UDan 3:11 *lokuthi loba ngubani ongeke awe phansi akhuleke uzaphoselwa phakathi kwesithando somlilo.*

11a- Kubuye kukhunjulwe ukusongelwa ngokufa; ugibe luvaleka kwabangcwele abakhethiwe.

Dan 3:12 *Kukhona abaJuda abathile obabeke kubo ababusi besifunda saseBabele, oShadiraki, noMeshaki, no-Abhedinego, abantu abangakunaki, nkosi; azikhonzi onkulunkulu bakho, azikhonzi isithombe segolide osimisileyo.*

12a- Le nto yayibikezelwe, izikhundla eziphakeme ziphathiswe amaJuda angaphandle, umona okhohlisayo owaba khona wawuwukuveza izithelo zawo zenzondo ebulalayo. Ngakho abakhethiweyo bakaNkulunkulu bakhethwa futhi balahlwa ngokuphindisela okuthandwayo.

Dan 3:13 *Khona uNebukadinesari wathukuthela, wathukuthela, wayala ukuba kulethwe oShadiraki, noMeshaki, no-Abhedinego. Lawa madoda a lethwa phambi kwenkosi.*

13 Khumbulani ukuthi la madoda amathathu azitholela kuNebukadinesari izikhundla eziphakeme embusweni wakhe, ngokuba abonakala kuye ehlakaniphe futhi ehlakaniphe ngaphezu kwabantu bakubo. Kungakho ukubekwa kwakhe esimweni “ *sokucasuka nokucasuka* ” kuzochaza ukukhohlwa kwakhe okwesikhashana izimfanelo zabo ezingavamile.

Dan 3:14 *uNebukadinesari waphendula, wathi kubo: “Kuyiqiniso yini, Shadiraki, Meshaki, no-Abhedinego, ukuthi anibakhonzi onkulunkulu bami, ningakhuleki esithombeni segolide engisimisileyo?*

14a- Akalindi nokuthi baphendule umbuzo wakhe: Ingabe niphambuka ngamabomu imiyalo yami na?

UDan 3:15 *Ngakho-ke hlalani nilungile, ngesikhathi enizwa ngaso ukukhala kwecilongo, negenkle, nehabhu, nehabhu, nehabhula, nogubhu, nomtshingo, nazo zonke izinhlobo zezinsimbi, niwe phansi nikhuleke esithombeni engiwenzile. Uma ningamkhulekeli, niyophonswa masinyane esithandweni somlilo. Futhi ngubani unkulunkulu oyakunikhulula esandleni sami na?*

15a- Ngokuphazima kweso ibona ukuthi lamadoda awusizo kangakanani kuye, inkosi isilungele ukuwanika ithuba elisha ngokulalela umyalo wayo wombuso wendawo yonke.

Umbuzo obuzwayo uyothola impendulo engalindelekile kuNkulunkulu weqiniso okubonakala sengathi uNebukadinesari umkhohliwe, ngenxa yemisebenzi yokuphila kwakhe kombuso. Ngaphezu kwalokho, alukho ulwazi lokunquma usuku lwecala.

Dan 3:16 *OShadiraki, noMeshaki, no-Abhedinego bamphendula uNebukadinesari inkosi, bathi: “Asikho isidingo sokukuphendula ngale ndaba.*

16a- Lawa mazwi ashiwo enkosini enamandla kakhulu ngesikhathi sakhe abonakala ehlambalaza futhi engahloniphi, kodwa laba abakhulumayo abasibo abantu abahlubukayo. Kunalokho, bayizibonelo zokulalela uNkulunkulu ophilayo abaye banquma ngokuqinile ukuhlala bethembekile kuye.

Dan 3:17 *Bheka, uNkulunkulu wethu esimkhonzayo unamandla okusikhulula esithandweni somlilo ovuthayo, asikhulule nasesandleni sakho, nkosi.*

17a- Ngokungafani nenkosi, abakhethiweyo abathembekile babugcinile ubufakazi uNkulunkulu abanikeza bona ukuze babonise ukuthi wayenabo ekuvivinyweni kombono. Ehlanganisa lokhu okuhlangenwe nakho komuntu siqu nezinkumbulo ezikhazimulayo zabantu babo abakhululwa kwabaseGibhithe

nasebugqilini babo, ngaloNkulunkulu ofanayo othembekile, bacindezela isibindi sabo kuze kube seqophelweni lokudelela inkosi. Ukuzimisela kwabo kuphelele, ngisho noma belahlekelwa ukufa kwabo. Kepha uMoya ubenza baprofethe ukungenela kwakhe: *uyakusophula esandleni sakho, nkosi* .

Dan 3:18 *Kepha uma kungenjalo, makwazeke kuwe, nkosi, ukuthi asiyikukhonza onkulunkulu bakho, singakhuleki esithombeni segolide osimisileyo.*

18a- Futhi uma usizo lukaNkulunkulu lungafiki, kungcono ukuba bafe njengabakhethiweyo abathembekile kunokuba baphile njengamambuka namagwala. Lokhu kwethembeka kuyotholakala ovivinyweni olwabekwa umshushisi ongumGrecki ngo - 168. Futhi emva kwalokho, kuyo yonke inkathi yobuKristu phakathi kwamaKristu eqiniso kuze kube sekupheleni kwezwe angeke aphambanise umthetho kaNkulunkulu nomthetho wabantu bakaSathane.

Dan 3:19 *Khona-ke uNebukadinesari wagcwala ukufutheka, futhi ubuso bakhe bashintsha kuShadiraki, uMeshaki, no-Abhedinego. Waphinda wakhuluma, wathi isithando somlilo masibaswe ngokuphindwe kasikhombisa kunokuba sishiswe.*

19a- Kumele kuqondwe ukuthi le nkosi ayikaze ibone noma yezwa muntu ophikisana nezinqumo zayo phakathi nokuphila kwayo; othethelela *ukufutheka kwakhe* nokuguquka *kokubukeka kobuso bakhe* . USathane ungena kuye ukuze amhole ukuba abulale abakhethiweyo bakaNkulunkulu.

Dan 3:20 *Wayala amadoda anamandla empi yakhe ukuba abophe oShadiraki, noMeshaki, no-Abhedinego, babaphonse esithandweni somlilo.*

Dan 3:21 *Lawa madoda aboshwa, namabhulukwe awo, namabhantshi awo, nezingubo zawo, aphonswa phakathi kwesithando somlilo.*

21a- Zonke lezi zinto ezishiwo ziyasha kanye nenyama yazo.

UDan 3:22 *Kwathi ngenxa yokuthi umlayo wenkosi wawunzima, lesithando somlilo sasitshisa kakhulu, ilangabi lababulala abantu abaphosela kulo oShadiraki, uMeshaki loAbhediniko.*

22a- Ukufa kwalamadoda kufakaza ukusebenza komlilo walesi sithando esibulalayo.

Dan 3:23 *Lawa madoda amathathu, oShadiraki, noMeshaki, no-Abhedinego, awa eboshiwe phakathi kwesithando somlilo.*

23a- Umyalo wenkosi uyafezwa, kuze kubulawe nezinceku zayo.

Dan 3:24 *Khona-ke uNebukadinesari inkosi wesaba, wasukuma ngokuphangisa. Wasekhuluma wathi kubo abeluleki bakhe: Kasiphoselanga yini amadoda amathathu ebotshiwe phakathi komlilo? Bayiphendula inkosi, bathi: Impela, nkosi!*

24a- Inkosi yamakhosi esikhathi sayo ayiwakholwa amehlo ayo. Akubonayo kungaphezu kwawo wonke umcabango womuntu. Uzizwa enesidingo sokuziqinisa ngokubuza abaseduze kwakhe ukuthi isenzo sokuphonsa amadoda amathathu emlilweni wesithando singokoqobo yini. Baliqinisekisa leli cala kuye, bathi: “*Kunjalo, nkosi;*

Dan 3:25 *Waphendula wathi: “Bhekani, ngibona amadoda amane ekhululekile, ehamba phakathi komlilo, awalimalanga; futhi umfanekiso wesine ufana nendodana yonkulunkulu.*

25a- Kubonakala sengathi yinkosi kuphela eyaba nombono womlingiswa wesine omethusayo. Ukholo oluyisibonelo lwala madoda amathathu

luyahlonishwa futhi luphendulwa uNkulunkulu. Kulo mlilo inkosi iyakwazi ukuhlukanisa amadoda futhi ibona umfanekiso wokukhanya nomlilo umi nawo. Lesi senzo esisha sidlula esokuqala. Ubuqiniso bukaNkulunkulu ophilayo buphinde bufakazelwe kuye.

25b- *nomfanekiso wesine ufana nendodana yonkulunkulu*

Ukubukeka kwalo mlingiswa wesine kuhluke kakhulu kokwabantu kangankuthi inkosi imfanisa nendodana yonkulunkulu . Le nkulumo inehlanya ngoba iwukungenela okuqondile kwalowo oyoba **iNdodana kaNkulunkulu** neNdodana **yomuntu kubantu** , okungukuthi, uJesu Kristu.

Dan 3:26 *UNebukadinesari wasondela emlonyeni wesithando somlilo ovuthayo, wakhuluma, wathi: “Shadiraki, noMeshaki, no-Abedi Nego, zinceku zikaNkulunkulu oPhezukonke, phumani nize lapha. OShadiraki, noMeshaki, no-Abhedinego baphuma phakathi komlilo.*

26a- UNebukadinesari uyaphinda futhi uphenduka iwundlu elibhekene nengonyama inkosi enamandla kakhulu kunaye. Lesi sikhumbuzo sivusa ubufakazi besipiliyoni sombono odlule. UNkulunkulu wezulu wambiza ngokwesibili.

Dan 3:27 *Kwasekubuthana izikhulu, nababusi, nababusi, nabeluleki benkosi; Abona ukuthi umlilo wawungenawo amandla phezu kwemizimba yala madoda, nokuthi izinwele zamakhanda awo zazinganqunywanga, nezikhindi zawo zangaphansi zazingonakelenga, futhi iphunga lomlilo lalingazange lifinyelele kuwo.*

27a- Kulokhu, uNkulunkulu usinika ubufakazi, kithina njengoNebukadinesari, bobumnini bakhe bangempela. Wadala imithetho yasemhlabeni ebeka ukuphila kwabo bonke abantu kanye nazo zonke izilwane ezihlala emhlabathini wakhe nasesilinganisweni sakhe. Kodwa usanda kufakazela ukuthi yena nezingelosi abangaphansi kwale mithetho yasemhlabeni. UMdali wemithetho yendawo yonke, uNkulunkulu ungaphezu kwayo futhi angakwazi, ngokuthanda kwakhe, ukuhleleka izimangaliso eziyoletsa inkazimulo nedumela kuJesu Kristu ngesikhathi sakhe.

Dan 3:28 *UNebukadinesari wakhuluma, wathi: “Makatuswe uNkulunkulu kaShadiraki, uMeshaki, no-Abhedinego, othume ingelosi yakhe, wakhulula izinceku zakhe ezithembele kuye, zeqe umyalo wenkosi, zanikela ngemizimba yazo, ukuze zingakhonzi, zingakhonzi noma yimuphi unkulunkulu ngaphandle kukaNkulunkulu wazo.*

28a- Ulaka lwenkosi selubalekile. Nakulokhu ephindela ezinyaweni zakhe zobuntu, ufunda kokuhlangenwe nakho futhi ukhipha umyalo ozovimbela leyo nto ukuba ingenzeki futhi. Ngoba isipiliyoni sibuhlungu. UNkulunkulu wabonisa abaseBhabhiloni ukuthi uyaphila, uyasebenza, futhi ugcwele amandla namandla.

28b- *eyathuma ingelosi yayo, yakhulula izinceku zayo ezazithembele kuyo, ezeqa umyalo wenkosi, zadela imizimba yazo kunokuba zikhonze noma zikhulekele noma yimuphi unkulunkulu ngaphandle kukaNkulunkulu wazo!*

Ngezinga eliphakeme lokubonisa ukuqonda, inkosi iyabona ukuthi kuhle kangakanani ukwethembeka kwamadoda ukuziqhenya kwakhe okuphambene okwakufuna ukuwabulala. Akungabazeki ukuthi uyabona ukuthi, ngenxa yamandla akhe, bekungenzeka ukuthi agweme lesi siphukuphuku esibangelwa

ukuziqhenya kwakhe okumenza enze amaphutha engcupheni yabantu abangenacala.

Dan 3:29 “Nanku umyalo engiwukhiphayo, wokuba yilowo nalowo wanoma yisiphi isizwe, isizwe, noma ulimi, okhuluma kubi ngoNkulunkulu kaShadiraki, uMeshaki, no-Abhedinego, makanqunywe izicucu, indlu yakhe yenziwe iquba, ngokuba akakho omunye unkulunkulu ongakhulula njengaye.

29a- Ngalesi simemezelo, iNkosi uNebukadinesari inikeza isivikelo sayo kubantu bakaNkulunkulu abakhethiwe.

Ngesikhathi esifanayo, usongela noma ubani okhuluma kabi ngoNkulunkulu kaShadiraki, uMeshaki, no-Abhedinego, futhi uyacacisa, uyodweshulwa, futhi indlu yakhe iyoba yinqwaba yokungcola, ngoba akekho omunye unkulunkulu ongakhulula njengaye. Lapho bebhokene nalolu songo, kuyaqinisekiswa ukuthi uma nje iNkosi uNebukadinesari ibusa, abakhethiweyo bakaNkulunkulu abathembekile ngeke babe nankinga ngenxa yamaqhinga.

Dan 3:30 Emva kwalokho inkosi yabaphakamisa oShadiraki, noMeshaki, no-Abhedinego esifundeni saseBabele.

30a- “Konke kuhamba kahle ekugcineni” kwabakhethiweyo abathembekile bakaNkulunkulu ophilayo, umdali wakho konke okuphilayo nokukhona. Ngokuba abakhethiweyo bakhe bayakuvuka ekugcineni, bahambe othulini lwabafuleyo, izitha zabo zangaphambili, emhlabeni obuyiselwe, kuze kube phakade.

Esivivinyweni sokugcina, lesi siphetho esijabulisayo sizotholakala. Ngakho, uvivinyo lokuqala nolokugcina luzuza ekungeneleleni okuqondile kukaNkulunkulu ophilayo evuna abakhethiweyo bakhe afika ukuze abasindise ngoJesu Kristu, uMsindisi, njengoba igama lakhe elithi Jesu lisho ukuthi “UYaHWéH uyasindisa.”

Daniyeli 4

Dan 4:1 UNebukadinesari inkosi kubo bonke abantu, nezizwe, nezilimi, abahlala emhlabeni wonke. Ukuthula makube kinina ngokuchichimayo!

1a- Iphimbo nesimo siyakufakazela, inkosi ekhulumayo yileyo eyaphendukela kuNkulunkulu kaDaniel. Izinkulumo zakhe zifana nezincwadi zesivumelwano esisha. Unikeza ukuthula, ngoba yena ngokwakhe manje usenokuthula, enhliziyweni yakhe yomuntu, noNkulunkulu wothando nobulungisa, oyiqiniso, owukuphela kwakhe, oyingqayizivele.

Dan 4:2 Kwabonakala kukuhle kimi ukumemezela izibonakaliso nezimangaliso uNkulunkulu oPhezukonke azenzile kimi.

2a- Inkosi manje yenza njengoba uJesu esho ezimpumputheni nezigogekile eziphulukiswe nguye, “ *Hambani niyoziveza ethempelini futhi nazise lokho uNkulunkulu akwenzele kona .*” Inkosi ivuswa isifiso esifanayo esiphefumulelwe uNkulunkulu. Ngoba ukuguqulwa kungenzeka nsuku zonke, kodwa uNkulunkulu akabaniki bonke umthelela walokho okutholwa inkosi yamakhosi, umbusi onamandla nonamandla.

Dan 4:3 *Yeka ukuthi zinkulu kangakanani izibonakaliso zakhe! Zinamandla kangakanani izimangaliso zakhe! Umbuso wakhe ungumbuso waphakade, nokubusa kwakhe kumi ezizukulwaneni ngezizukulwane.*

3a- Ukuqonda kanye nesiqiniseko salezi zinto kumnikeza ukuthula nenjabulo yeqiniso esevele ikhona lapha ngezansi. Inkosi yafunda futhi yaqonda konke.

UDan 4:4 *Mina, Nebhukhadinezari, ngangihlezi ngokukhululeka endlini yami, ngijabule endlini yami yobukhosi.*

4a- Uzolile futhi ujabule? Yebo, kodwa noma kunjalo umhedeni ongaphendukeli kuNkulunkulu weqiniso.

Dan 4:5 *Ngaphupha iphupho langethusa; imicabango engangilandelwa ngayo embhedeni wami kanye nemibono yengqondo yami yangigcwalisa ngokwesaba.*

5a- Lenkosi uNebhukhadinezari wethulwa kithi ngokweqiniso njengezimvu ezilahlekile uNkulunkulu kuKristu eza ezofuna ukuzoyihlenga futhi ayisindise ebubini. Ngoba ngemva kwalesi sikhathi sasemhlabeni esinokuthula nesijabulisayo, ikusasa lenkosi laliyoba ukubhubha nokufa kwaphakade. Ukuze athole insindiso yaphakade, uNkulunkulu uyeza ukuze amphazamise futhi amhluphe.

Dan 4:6 *Ngase ngilaya, balethwa phambi kwami bonke abahlakaniphileyo baseBhabhiloni, ukuze bangitshela ingcazelo yephupho.*

6a- Ngokusobala, uNebukadinesari unezinkinga ezinkulu zenkumbulo. Kungani engambizi ngokushesha uDaniyeli?

Dan 4:7 *Zase zifika izanusu, nabahlola izinkanyezi, namaKaledi, nababhuli. ngabatshela iphupho, kepha abanginika incazelo.*

7a- Izinto zenzeka njengasembonweni wokuqala, ababhuli bancamela ukubona ukwehluleka kwabo kunokuxoxa izinganekwane enkosini eseyibeke engozini impilo yabo.

Dan 4:8 *Ekugcineni, uDaniyeli, ogama lakhe linguBeliteshasari emva kwegama likankulunkulu wami , wafika phambi kwami , futhi umoya wawonkulunkulu abangcwele wawukuye. Ngamtshela iphupho:*

8a- Isizathu sokweqiwa sinikezwe. UBeli wayesengunkulunkulu wenkosi. Ngiyakhumbula lapha ukuthi uDariyu umMede, uKoresi umPheresiya, uDariyu umPheresiya, u-Aritahishashita¹, ngokukaEzra 1, 6 no-7, bonke ngesikhathi sabo bayokwazisa abakhethiweyo abangamaJuda futhi baphendukele kuNkulunkulu wabo oyingqayizivele. UKoresi uNkulunkulu aprofetha ngakho kuIsaya 44:28, ethi: “ *Ngithi ngoKoresi: ‘Ungumalusi wami, futhi uyofeza yonke intando yami; uyakuthi ngeJerusalema: Mayakhiwe kabusha! Nangethempeli: Malisekelwe! - Umalusi oprofethiwe uzofeza intando engokwesiprofetho kaNkulunkulu amqaphelayo ukuthi uyamlalela. Lo omunye umbhalo uqinisekisa ukuguquka*

kwakhe okuprofethiwe: Isaya 45:2: *Isho kanje iNkosi kogcotshiweyo wayo, kuKoresi , nasevesini 13: Mina ngimvusile uKoresi ngokulunga kwami, futhi ngiyakuqondisa zonke izindlela zakhe; Uyakwakha kabusha umuzi wami, akhulule abathunjwa bami, kungabi nasihlengo namvuzo, usho uJehova Sebawoti.* Futhi ukufezwa kwalomsebenzi kubonakala kuEzra 6:3-5 : *Ngomnyaka wokuqala wenkosi uKoresi, inkosi uKoresi yakhipha umyalo ngendlu kaNkulunkulu eseJerusalema: Indlu mayakhiwe kabusha, ibe yindawo lapho kunikelwa khona imihlatshelo, futhi ibe nesisekelo esiqinile. ukuphakama kwawo kube yizingalo ezingamashumi ayisithupha, ububanzi bube yizingalo ezingamashumi ayisithupha, izinhla ezintathu zamatshe abaziweyo, nohla lunye lwemithi entsha. **Izindleko zizokhokhwa ngabendlu yenkosi** . Izitsha zegolide nezesiliva zendlu kaNkulunkulu uNebukadinesari azisusa ethempelini laseJerusalema waziyisa eBabele ziyakubuyiswa, ziyiswe ethempelini eJerusalema, ziyiswe endaweni lapho zazikhona, zibekwe endlini kaNkulunkulu. **Izindleko zizokhokhwa ngabendlu yenkosi.** UNkulunkulu umnika udumo ayelunikeze iNkosi uSolomoni. Kodwa qaphela! Lo myalo ngeke uvumele ukubala okuhlongozwayo kuDan.9:25 ukuba kusetshenziselwe ukuthola usuku lokuza kokuqala kukaMesiya; kuyoba ngeka-Aritahishashita inkosi yasePheresiya. UKoresi wayala ukuba ithempeli lakhiwe kabusha, kodwa u-Aritahishashita wagunyaza ukwakhiwa kabusha kwezindonga zaseJerusalema nokubuyisela bonke abantu abangamaJuda ezweni labo.*

Dan 4:9 *Beliteshasari, induna yezanusu, ngokuba ngiyazi ukuthi umoya wawonkulunkulu abangcwele ukuwe, ongenakufihlakala kuye, ngitshela incazelo yemibono engiyibonile ephusheni lami.*

9a- Kumele siqonde ukuthi inkosi ikuphi. Engqondweni yakhe wayelokhu engumhedeni futhi eqaphela uNkulunkulu kaDaniyeli njengomunye unkulunkulu, ngaphandle kokuthi wayekwazi ukuchaza amaphupho. Akuzange kufike kuye ukuthi kufanele ashintshe onkulunkulu. UNkulunkulu kaDaniyeli wayengomunye nje unkulunkulu.

Dan 4:10 *Lena imibono yengqondo yami ngisembhedeni wami. Ngabona, bheka, naso phakathi komhlaba umuthi ophakeme kakhulu;*

10a- Ezithombeni uJesu azozisebenzisa ukuze afundise abantu bakamoya afuna ukubafundisa, umuthi uyoba umfanekiso womuntu, kusukela emhlangeni ogobayo nogobileyo kuye kumsedari onamandla nobabazekayo. Futhi njengoba nje umuntu engasazisa isithelo esimnandi somuthi, uNkulunkulu uyasazisa noma angasazisi isithelo esithelwa izidalwa zakhe, kusukela kwesimnandi kakhulu kuye kwesingemnandi kakhulu, esinengekayo nesinengekayo.

Dan 4:11 *Umuthi wakhula, waba namandla, ukuphakama kwawo kwafinyelela ezulwini, nokubonwa kwawo kwaze kwaba semikhawulweni yomhlaba wonke.*

11a- Embonweni wesithombe, inkosi yamaKaledi yayivele ifaniswe nomuthi ngokomfanekiso wamandla, amandla, nombuso eyayiwunikwe nguNkulunkulu weqiniso.

Dan 4:12 *Amahlamvu akhe ayemahle, nesithelo sawo sasichichima; wayephathela wonke umuntu ukudla; izilwane zasendle zacasha emthunzini wawo, nakho konke okuphilayo kudonsa ukudla kwawo kuwo.*

12a- Le nkosi enamandla yabelana nabo bonke abasembusweni wayo ingcebo nokudla okukhiqizwa ngaphansi kwezinqondiso zayo.

12 *Izinyoni zezulu zakha phakathi kwamagatsha awo;*

Le nkulumo ingukuphindaphinda kukaDan.2:38. Ngokwezwi nezwi, lezi zinyoni zezulu zimelela ukuthula nokuzola okubusa ngaphansi kokubusa kwakhe. Ngomqondo ongokomoya afanekisela izingelosi zikaNkulunkulu zasezulwini, kodwa kulokhu okubhekiselwa kuso okukodwa okukumSh 10:20 nguNkulunkulu ngokwakhe okukhulunywa ngaye, ngoba nguye yedwa ohlola imicabango yomuntu ngamunye: “ *Ungaqalekisi inkosi nasengqondweni yakho, ungaqaleki ocebile endlini yakho yokulala; ngoba **inyoni yezulu** iyothwala izwi lakho, **isilwane esinamaphiko** simemezele amazwi akho .* Ezingxenyeni eziningi zezingcaphuno, izinyoni zezulu zivusa izinkozi nezinyoni ezidla inyama, ezivelele ezinhlobonhlobo ezinamaphiko. Izinyoni zihlala lapho kuyinala yokudla; Ngakho-ke isithombe siqinisekisa ukuchuma nokusutha kokudla.

Dan 4:13 *Embonweni wengqondo yami ngilele embhedeni wami ngabona, bheka, omunye wabalindi nabangcwele behla ezulwini.*

13a- Ngempela, izingelosi zasezulwini azinasidingo sokulala, ngakho zisebenza unomphela. Labo *abangcwele* nabasenkonzweni kaNkulunkulu *behla bevela ezulwini* ukuze badlulisele imiyalezo Yakhe ezincekwini Zakhe zasemhlabeni.

Dan 4:14 *Yamemeza ngezwi elikhulu, yasho kanje, yathi: “Gawulani umuthi, ninqume amagatsha awo. vuthulula amahlamvu, uhlakaze izithelo; mazibaleke izilwane ngaphansi kwawo, nezinyoni emagatsheni awo.*

14a- Umbono umemezela ukuthi inkosi izolahlekelwa umbuso wayo nokubusa kwayo phezu kwawo.

Dan 4:15 *Kodwa shiyani isiphunzi lapho izimpande zisemhlabathini, nisibophe ngamaketanga ensimbi nangethushi phakathi kotshani basendle. Makamanziswe ngamazolo ezulu, utshani bomhlaba bube yisabelo sakhe njengezilwane.*

15a- *Kodwa shiya isiqu lapho izimpande zisemhlabathini*

Inkosi iyakuhlala embusweni wayo; ngeke axoshwe.

15b- *niyibophe ngamaketanga ensimbi nawethushi phakathi kotshani basendle*

Asikho isidingo samaketanga ensimbi noma ethusi, ngoba uNkulunkulu uyomane enze isidalwa Sakhe esithambile silahlekelwe umqondo waso nomqondo ophusile kuzo zonke izici zaso, ngokomzimba, ngokwengqondo nangokokuziphatha. Inkosi enamandla iyozithatha ibe yisilwane sasendle. Ngakho-ke abantu abakhulu bombuso wakhe bayophoqelesa ukuba basuse ukubusa kwakhe embusweni.

15c *Makamanziswe ngamazolo ezulu, abe njengezilwane utshani bomhlaba kube yisabelo sakhe.*

Singakubona ngeso lengqondo ukwethuka kwabadala bakhe lapho beyombona edla utshani phansi, njengenkomo noma imvu. Uyakwala izindlu ezimboziwe, athande ukuhlala nokulala emasimini.

Dan 4:16 *Inhliziyo yaso yomuntu iyothathwa kuso, sinikwe inhliziyo yesilwane; futhi kuyodlula izikhathi eziyisikhombisa phezu kwakhe.*

Kulokhu , uNkulunkulu unikeza obunye ubufakazi bokuthi ungumninimandla onke wangempela. Ngenxa yokuthi uMdali wempilo yazo zonke izidalwa zakhe, nganoma isiphi isikhathi, ngenxa yenkazimulo yakhe, angenza umuntu ahlakani phe noma amenze ahlakani phe. Ngenxa yokuthi lihlala lingabonakali emehlweni abo, amadoda awanaki lolu songo oluhlale lubasinda.

Kodwa kuyiqiniso ukuthi ungenela nje kuyaqabukela, futhi lapho engenela, kungenxa yesizathu nenjongo ethile.

Isijeziso siyalinganiswa. Kuyosebenza eNkosini uNebukadinesari *izikhathi eziyisikhombisa*, okungukuthi, iminyaka eyisikhombisa kuphela. Akukho emthethweni ukusebenzisa lesi sikhathi kunoma yini enye ngaphandle kwenkosi uqobo. Nalapha futhi, ngokukhetha inombolo “7”, uMdali uNkulunkulu uqalisa “ngophawu lwakhe lobukhosi” isenzo esizofezwa.

Dan 4:17 *Nali izwi labalindi nomyalo wabangcwele, ukuze abaphilayo bazi ukuthi oPhezukonke uyabusa embusweni wabantu, awunike noma ubani athanda ukumnika, amise phezu kwawo ophansi kubantu.*

17a- *Lo musho uyisinqumo salabo ababukelayo*

UMoya ugcizelela isimilo esiyinqayizivele salokhu kungenela kukaNkulunkulu anikeza kukho indima “yesinqumo” ngenxa yalabo *ababhekile*. Umuntu kumelwe afunde ukuthi naphezu kokubonakala okukhohlisayo, uhlale ebhekwe izidalwa zasezulwini. UNkulunkulu ufuna ukwenza lesi sibonelo sibe isifundo esiqondiswe kubantu kuze kube sekupheleni komhlaba. Ngokucaphuna *labo ababukayo*, uveza ubunye obuphelele beqoqo lezingelosi zekamu likaNkulunkulu ezizihlanganisa emisebenzini yakhe nasezenzweni zakhe. Ngaphezu kwalokho, leli vesi liqinisekisa ukuthi uNkulunkulu uthi inombolo 17 iyincazelo yokwahlulela, bheka futhi isAmbulo 17.

17b *ukuze abaphilayo bazi ukuthi oPhezukonke ubusa embusweni wabantu, awunike lowo athanda ukumnika wona.*

UNkulunkulu uqondisa yonke into futhi ulawula yonke into. Ngokuvamile, ekhohlwa leli qiniso elifihliwe, umuntu ukholelwa ukuthi ungumphathi wesiphetho sakhe nezinqumo zakhe. Ucabanga ukuthi ukhetha abaholi bakhe, kodwa nguNkulunkulu obabeka esikhundleni, ngokwentando yakhe enhle nokwahlulela kwakhe ezintweni nasezidalwa.

17c- *nokuthi uphakamisa ababi kunabo bonke abantu lapho*

Isisho siyiqiniso: "Abantu bathola abaholi ababafanele." Lapho abantu befanelwe indoda embi njengomholi, uNkulunkulu ubeka yena phezu kwabo.

Dan 4:18 *Nali iphupho mina, nkosi Nebukhadinezari, engilibonile. Wena, Beliteshasari, ngichazele, lokhu bonke abahlakaniphileyo bombuso wami bengenakunginika yona; ungakwazi, ngoba ngaphakathi kuwe unomoya wawonkulunkulu abangcwele.*

18a- uNebukadinesari uyaqhubeka, kodwa akakaphenduki. Wayesalokhu ethi uDanyeli ukhonzisa *onkulunkulu abangcwele*. Ukukholelwa kuNkulunkulu oyedwa akakaqondwa nguye.

Dan 4:19 *Khona uDanyeli, ogama lakhe lalinguBeliteshasari, wamangala isikhashana, nemicabango yakhe yamkhathaza. Inkosi yaphendula yathi: “Beliteshasari, iphupho nencazo makungakukhathazi; UBeliteshasari waphendula wathi: “Nkosi yami, iphupho malibe kuzo izitha zakho, nencazelo yalo kwabamelene nawe.*

19a- UDanyeli uyaliqonda iphupho futhi okuzokwenzeka kubi kakhulu enkosini kangangokuthi uDanyeli wayengathanda ukubona into ifezeka ezitheni zayo.

Dan 4:20 *umuthi owubonileyo, owakhula waba mkhulu, waba namandla, ukuphakama kwawo kwafinyelela ezulwini, nokubonwa kwawo emikhawulweni yonke yomhlaba;*

Dan 4:21 *Lesi sihlahla, esinamahlamvu amahle nesithelo esichichimayo, esithela ukudla kwabo bonke, okwakukhosele ngaphansi kwaso izilwane zasendle, nezinyoni zezulu zakha phakathi kwamagatsha awo;*

21a- *amahlamvu ayemahle*

Ukubukeka komzimba nezingubo.

21b- *nezithelo eziningi*

Ukuchichima kokuchuma.

21c- *ababephathela wonke umuntu ukudla*

Owanika bonke abantu bakhe ukudla.

21d- *okwakhosela ngaphansi kwazo izilo zasendle*

Inkosi evikela izinceku zayo.

21 *nezinyoni zezulu zahlala phakathi kwamagatsha awo*

Ngaphansi kokubusa kwakhe, abantu bakhe babephila ngokulondeka okukhulu. Izinyoni ziyandiza zihambe futhi zishiye isihlahla engozini encane.

Dan 4:22 *Wena nkosi usukhulile, unamandla, ubukhulu bakho bukhulile, bufinyelele emazulwini, nombuso wakho usemikhawulweni yomhlaba.*

Dan 4:23 *Inkosi yabona omunye wabalindi nabangcwele behla ezulwini, bethi: "Gawulani umuthi, niwuchithe; kodwa shiyani isiphunzi lapho izimpande zisemhlabathini, nisibophe ngamaketanga ensimbi nawethusi phakathi kotshani basendle; makamanziswe ngamazolo ezulu, isabelo sakhe sibe kanye nezilwane zasendle, kudlule phezu kwakhe izikhathi eziyisikhombisa.*

Dan 4:24 *Nansi incazelo, O nkosi;*

UDaniyeli 4:25 *Bayakuxosha kubantu, indawo yakho yokuhlala ibe nezilwane zasendle, udliswe utshani njengezinkabi. uyakuba manziswa ngamazolo ezulu, kudlule phezu kwakho izikhathi eziyisikhombisa, uze wazi ukuthi oPhezukonke ubusa embusweni wabantu, uwunike noma ubani athanda ukumnika wona.*

25a- *nize nazi ukuthi oPhezukonke uyabusa embusweni wabantu, awunike noma ubani athanda ukumnika wona.*

UDaniyeli ukhuluma ngoNkulunkulu ngokumbiza ngegama elithi "oPhezukonke." Kanjalo uqondisa imicabango yenkosi ebukhoni bukaNkulunkulu oyedwa; umbono inkosi inobunzima obukhulu ekuwuqondeni, ngenxa yalemvelaphi yobunkulunkulu abaningi ezuzwe ngofuzo kubaba kuya endodaneni.

Dan 4:26 *Umyalo wokushiya isiphunzi lapho kukhona izimpande zomuthi usho ukuthi umbuso wakho uyakuba ngowakho, lapho usuqaphela ukuthi obusayo usezulwini.*

26a- *Uma ebona ukuthi obusayo usezulwini, isipiliyoni sokuthotshiswa siyophela ngoba inkosi izokholiswa futhi iguquke.*

Dan 4:27 *Ngakho-ke, nkosi, kwangathi iseluleko sami singaba mnandi kuwe. Qeda izono zakho ngokwenza ukulunga, nobubi bakho ngokuhawukela abaneshwa, injabulo yakho iyokwandiswa.*

27a- *Lapho inkosi yenza izinto ezibalwe nguDaniyeli kuleli vesi, izophenduka ngempela. Kodwa lo mlingiswa uzinikele ekuziqhenyeni, amandla akhe*

angenakuphikiswa amenze wangabaza futhi ezikhathini eziningi wangabi nabulungisa njengoba izigigaba zangaphambili ezambuliwe zisifundise zona.

Dan 4:28 *Zonke lezi zinto zagcwaliseka eNkosini uNebukadinesari.*

28a- Le nkulumo kaDaniyeli iyakwenqabela noma iyiphi enye incazelo yalesi siprofetho, elahla ize izisekelo ezingokwesiprofetho ezifundiswa oFakazi BakaJehova nanoma yiliphi elinye iqembu lenkolo elingephula umthetho ochazwe uDaniyeli. Ngaphezu kwalokho, okuqukethwe yisahluko sonke kunikeza ubufakazi balokhu. Ngoba indaba izosifundisa ukuthi kungani inkosi ishaywa ngesiqalekiso esiprofethweni somuthi.

Dan 4:29 *Kwathi ekupheleni kwezinyanga eziyishumi nambili ehamba esigodlweni senkosi eBabele.*

29a- 12 izinyanga, noma unyaka noma “ *isikhathi* ” phakathi kombono nokufezwa kwawo.

Dan 4:30 *Inkosi yaphendula yathi: “Leli akusilo iBabiloni elikhulu engilakhile ukuba libe yindlu yombuso ngamandla ami amakhulu, libe yinkazimulo yobukhosi bami, na?”*

30a- Lesi yisikhathi esiyinhlekelele lapho inkosi ibingenza kangcono ukuthi ithule. Kodwa singakuqonda ngoba iBabiloni lakhe laliyisimangaliso esimsulwa ngempela, lisabalwa ‘njengezinye ‘zezimangaliso eziyisikhombisa zomhlaba. Izingadi ezilengayo eziluhlaza, amachibi, izikwele ezivulekile kanye nezindonga eziyisikwele esingamakhilomitha angama-40 ohlangothini ngalunye. Izingongolo phezu kwazo okwakuwela izinqola ezimbili kulo lonke ubude bezindonga; umgwaqo omkhulu wangaleso sikhathi. Elinye lamasango alo, elakhiwa kabusha eBerlin, lisenkabeni yezindonga ezimbili ezakhiwe ngamatshe anombala oluhlaza okwesibhakabhaka okuqoshwe kuwo uphawu lwenkosi: ingonyama enamaphiko okhozi uDan.7:4 akhuluma ngayo. Wayenokuthile ayeziqhenya ngakho. Kodwa uNkulunkulu akakuboni ukuzigqaja emazwini akhe, ubona ukuziqhenya kodwa ngaphezu kwakho konke ukukhohlwa nokubukela phansi izinto adlule kuzo. Impela le nkosi akuyena yedwa umuntu oziqhenyayo emhlabeni, kodwa uNkulunkulu useyibhekile, uyifuna ezulwini layo futhi izoba nayo. Lokhu kufanele kuchazwe: UNkulunkulu wahlulela izidalwa zakhe ngendlela engabonakali. Uhlola izinhliziyi zabo nemicabango yabo, futhi uyaqaphela ngaphandle kokuphazama, izimvu ezifanelwe insindiso. Lokhu kuholela ekubeni aphikelele futhi ngezinye izikhathi enze izimangaliso, kodwa indlela ilungiswa yikhwalithi yomphumela wokugcina otholiwe.

Dan 4:31 *Leli zwi lisasemlonyeni wenkosi, kwavela izwi ezulwini, lithi: “Nkosi, Nebukhadinezari, umbuso ususiwe kuwe.”*

31a- UNebukadinesari uyisisulu sothando lukaNkulunkulu owambeka ugibe futhi wamxwayisa ngalo ephusheni lakhe lesiprofetho. Kungazwakala isigwebo sasezulwini, kodwa asijabule ngoba ububi uNkulunkulu azobenza kuye buyosindisa impilo yakhe futhi bube phakade.

Dan 4:32 *Bayakuxosha kubantu, indawo yakho yokuhlala ibe nezilwane zasendle; kuyakudlula phezu kwakho izikhathi eziyisikhombisa, uze wazi ukuthi oPhezukonke ubusa embusweni wabantu, uwunike noma ubani athanda ukumnika wona.*

I-32a- Iminyaka eyisikhombisa, okungukuthi, *izikhathi eziyisikhombisa*, inkosi ilahlekelwa ukuqonda kwayo futhi ingqondo yayo imqinisekisa ukuthi iyisilwane kuphela.

Dan 4:33 *Lase lagcwaliseka masinyane izwi ngoNebukadinesari. Waxoshwa phakathi kwabantu, wadla utshani njengezinkabi, umzimba wakhe wabamanziswa ngamazolo ezulu; zaze zakhula izinwele zakhe njengezimpaphe zokhozi, nezinzipho zakhe njengezinzipho zezinyoni.*

33a- Inkosi ifakaza ukuthi konke okwamenezelwa embonweni kwagcwaliseka ngempela kuye. Lapho ibhala ubufakazi bayo, inkosi eguqukile ivusa lesi senzakalo esihlaziwayo, ikhuluma ngaye siqu kumuntu wesithathu. Amahloni asamphusha ukuthi ahlehle. Enye incazelo isengenzeka, ukuthi lobu bufakazi babhalwa ndawonye inkosi noDaniyeli umfowabo omusha kuNkulunkulu weqiniso.

Dan 4:34 *Kwathi ekupheleni kwesikhathi, mina Nebukadinesari ngaphakamisela amehlo ami ezulwini, ingqondo yami yabuya. Ngambonga oPhezukonke, ngamdumisa, ngamkhazimulisa yena ophila kuze kube phakade, obukhosi bakhe bungumbuso kuze kube phakade, nombuso wakhe umi ezizukulwaneni ngezizukulwane.*

34a- UNkulunkulu ohlakaniphile nonamandla onke uthola uthando lwezimvu ezilahlekile. Uzihlanganise nomhlambi wakhe, andise izindumiso zakhe ngenkazimulo yakhe.

34b- *lowo ukubusa kwakhe kungukubusa kwaphakade, nombuso wakhe umi ezizukulwaneni ngezizukulwane.*

Ifomula iphathelele nombuso wesihlanu, kulokhu, owaphakade, wombono weNdodana yomuntu kaDan.7:14: *Yanikwa ukubusa, nenkazimulo, nombuso; futhi bonke abantu, nezizwe, nezilimi bamkhonza. Ukubusa kwakhe kungukubusa okuphakade, okungayikudlula, nombuso wakhe ungumbuso ongayikuchithwa . Futhi nasembonweni wesithombe esikuDan.2 :44: “Ezinsukwini zala makhosi uNkulunkulu wezulu uyakumisa umbuso ongasoze wachithwa nongeke ushiyelwe kwabanye abantu; uyakuchoboza, abhubhise yonke le mibuso, yena uqobo ume kuze kube phakade .*

Dan 4:35 *Bonke abakhileyo emhlabeni banjengento engelutho emehlweni akhe; wenza njengentando yakhe ebandleni lasezulwini, naphakathi kwabakhileyo emhlabeni; akakho ongavimba isandla sakhe, noma athi kuye: ‘Wenzani na?’*

35a- Udumo kuNkulunkulu ophilayo! Ngoba kulokhu inkosi isikuzwisile konke futhi yaphenduka.

Dan 4:36 *Ngaleso sikhathi izingqondo zami zabuyela kimi; inkazimulo yombuso wami, inkazimulo yami kanye nobukhazikhazi bami kwabuyiselwa kimi; abeluleki bami nezikhulu zami babuye bangibuza; ngabuyiselwa embusweni wami, namandla ami anda.*

36a- NjengoJobe olungileyo nolungile, uNkulunkulu ambuyisela amadodana, amadodakazi kanye nenzalo ekupheleni kosizi lwakhe, inkosi iphinda ibe nokuthenjwa yizikhulu zayo futhi iqala kabusha ukubusa kwayo manje ehlananiphile phakathi kwabahlakaniphile beqiniso abakhanyiselwe nguNkulunkulu ophilayo. Lokhu okuhlangenwe nakho kufakazela ukuthi

uNkulunkulu unikeza umbuso lowo amfunayo. Nguye owaphefumulela amaKaledi amakhulu ukuba afune inkosi yawo ibuyiswe.

Dan 4:37 *Manje mina Nebukadinesari ngiyayidumisa, ngiyayiphakamisa, ngiyidumisa iNkosi yezulu, ngokuba yonke imisebenzi yayo iyiqiniso nezindlela zayo ziwukulunga, nabahamba ngokuzidla inamandla okubathobisa.*

37a- Angakusho, ngoba wakhokha ukuze akwazi ukukusho.

Ukuze ugweme okubi kakhulu, ukudonsa izinyo kungaba buhlungu kakhulu; kodwa izigxobo zingakuthethelela ukuhlupheka. Ukuzuza ingunaphakade, kungase kudingeke ukuba udlule ezilingweni ezinzima noma ezinzima kakhulu, ukuchithwa kokuziqhenya kuzobathethelela uma kungenzeka. Ewazi amandla akhe, uJesu Kristu wenza uPawulu waba impumputhe endleleni eya eDamaseku, ukuze “umshushisi wabafowabo” oyimpumputhe ngokomoya abe ufakazi wakhe othembekile noshisekayo ngemva kokuphinda abone amehlo akhe, kodwa ngaphezu kwakho konke, ukubona komoya wakhe.

Daniyeli 5

Dan 5:1 *Inkosi uBelishasari yenzela izikhulu zayo eziyinkulungwane idili elikhulu, yaphuza iwayini phambi kwazo.*

1 Inkosi uNebukadinesari yalala ngokuthula kukaNkulunkulu isikhulile impela, indodana yayo uNabonidasi yangena esikhundleni sayo, ingathandi ukubusa, yavumela indodana yakhe uBelishasari ukuba abuse esikhundleni sakhe. Ungaliphambani leli gama elisho ukuthi “uBeli uvikela inkosi”, inselelo uNkulunkulu ahlose ukuyithatha, naleyo uNebukadinesari ayinika uDaniyeli: uBeliteshasari okusho ukuthi “uBeli uyovikela”. Emsuka wala magama kukhona ukukhonzwa kukaBeli noma uBeliyali ngemuva kwakhe okuwukuphela komgqugquzeli wobunkulunkulu abanengi: uSathane, udeveli. Njengoba sizobona, abalandela inkosi eguqukile abazange bayilandele kule ndlela.

Dan 5:2 *UBelishasari, lapho elinambitha iwayini, wathumela waletha izitsha zegolide nezesiliva uNebukadinesari uyise ayezikhiphe ethempelini laseJerusalema, ukuze inkosi, nezikhulu zayo, nabafazi bayo, nezancinza zayo, baphuze ngazo.*

2a- Kulenkosi eyiqaba, lezi zitsha zegolide nezesiliva ziyimpango ethathwe kumaJuda kuphela. Njengoba ekhethe ukungamnaki uNkulunkulu weqiniso uNebukadinesari ayephendukele kuye, akalicabangeli iqiniso lokuthi loNkulunkulu ophilayo wahlulela zonke izenzo zakhe. Ngokusebenzisa ngenjongo embi nengcolile lezi zinto ezingcwelisiwe nezingcwelisiwe enkonzweni yoMdali uNkulunkulu, wenza iphutha lokugcina lokuphila kwakhe okufushane. Ngesikhathi sakhe, uNebukadinesari wayekwazi ukucabangela amandla asebenzayo kaNkulunkulu wamaJuda ngoba wayeqonda ukuthi onkulunkulu bakhe besizwe babengekho ngempela. Bonke abantu abangaphansi kwenkosi yaseBhabhiloni babezwile ubufakazi bayo obunamandla obuvumelana neNkosi yezulu, ikakhulukazi umndeni wayo oseduze. Ngakho-ke uNkulunkulu unazo zonke izizathu manje zokuzibonakalisa elungile futhi engenasihawu.

Dan 5:3 Base bekipha izitsha zegolide ezazikhishwe ethempelini endlini kaNkulunkulu eseJerusalema; inkosi nezikhulu zayo, nabafazi bayo, nezancinza zayo, baphuza ngayo.

3a- UDaniel ugcizelela ngemvelaphi yalezi zitsha ezasuswa lethempeli, lendlu kaNkulunkulu eJerusalema. Kakade, ibona ukuthi uNkulunkulu wamaJuda wayevumele lezi zinto ukuba zisuswe ethempelini lakhe, le nkosi esencane kwakufanele iqonde ukuthi uNkulunkulu weqiniso uyabajezisa futhi abajezise kanzima labo abamkhonza kabi. Onkulunkulu bamaqaba abazenzi izinto ezinjalo futhi izikhulu zabo zifuna ukujabulisa abantu abasebenzisa ukuthatheka kwabo.

Dan 5:4 Baphuza iwayini, batusa onkulunkulu begolide, nabesiliva, nabethusi, nabensimbi, nabemithi, nabamatshe.

4a- Ukusetshenziswa okungcolile kuphelelwe yisikhathi, kuwukukhonza izithombe, ukuphakama kwesinengiso kuNkulunkulu. Okubalulekile, ekuboniseni okukhulu kokunganaki, inkosi idla nabangane bayo, kuyilapho umuzi wayo usongelwa amaMede namaPheresiya awuvimbezelayo.

Dan 5:5 Ngalelo hora kwabonakala iminwe yesandla somuntu, yaloba maqondana nothi lwesibani odongeni lwendlu yenkosi. Inkosi yabona lesi siphetho sesandla esilobayo.

5a- Izimangaliso zesikhathi sikaNebuchadnezzar sezidelelekile, lesi simangaliso esisha asinanhloso yokuguqula, kodwa ukubhubhisa izimpilo zabaneqala njengoba sizobona. Phambi kwabamangaleli ababi ababefuna ukufa kwesoni, uJesu Kristu naye wabhala esihlabathini ngomunwe wakhe izono abazenza ngasese.

Dan 5:6 Khona-ke ubuso benkosi baguquka, imicabango yayo yamethusa; amalunga ezinkalweni zayo axegeka, namadolo akhe eshayana.

6a- Isimangaliso siveza imiphumela yaso ngokushesha. Naphezu kokudakwa, ingqondo yakhe iyasabela, uyesaba.

Dan 5:7 Inkosi yamezeza ngezwi elikhulu ukuba kulethwe ababhula ngezinkanyezi, namaKaledi, nababhuli; inkosi yakhuluma, yathi kwabahlakaniphileyo baseBabele: “Yilowo nalowo oyofunda lo mbhalo, angibonise incazelo yawo, uyakwembathiswa okububende, afakwe umgexo wegolide entanyeni yakhe, abe ngowesithathu embusweni.

7a- Futhi, uDaniyeli akanakwa; Ubufakazi bakhe babunganakwa ngokulandelana kobukhosi. Futhi futhi, ngosizi olukhulu, inkosi esencane ithembisa udumo olukhulu kunoma ubani ozibonakalisa ekwazi ukuchaza isigijimi esilotshwe odongeni ngendlela engaphezu kweyemvelo. Noma ubani owenza lokhu uyothola indawo yesithathu embusweni, ngoba uNabonidasi noBelishasari bathatha indawo yokuqala neyesibili.

Dan 5:8 Zangena zonke izazi zenkosi; kepha babengenakuwufunda umbhalo nokunika inkosi incazelo yawo.

I-8a- Njengangaphansi kukaNebukadinesari, le nto ihlala ingenakwenzeka kubantu abahlakaniphile abangamaqaba.

Dan 5:9 Khona-ke uBelishasari inkosi wesaba kakhulu, nobuso bakhe bashintsha, nezikhulu zakhe zashaywa luvalo.

Dan 5:10 Indlovukazi, ngenxa yamazwi enkosi nezikhulu zayo, yangena endlini yedili, yathi: “O nkosi, phila kuze kube phakade! Ungavumeli imicabango yakho ikukhathaze, futhi ungavumeli ubuso bakho bushintshe umbala!

Dan 5:11 Kukhona indoda embusweni wakho, okukuye umoya wawonkulunkulu abangcwele; nasemihleni kayihlo kwafunyanwa kuye ukukhanyiselwa, nokukhalipha, nokuhlakanipha njengokuhlakanipha konkulunkulu. Ngakho-ke uNebukadinesari, inkosi, uyihlo, inkosi, uyihlo, wambeka waba yinhloko yezanusi, nezazi zezinkanyezi, namaKaledi, nezabahlola;

Dan 5:12 ngokuba kwafunyanwa kuye umoya omkhulu, nokwazi, nokuqonda, ikhono lokuchaza amaphupho, nokuchaza izimfihlakalo, nokuphendula imibuzo elukhuni, uDanyeli owambizwé nguBeliteshasari inkosi. Ngakho-ke makabizwe uDanyeli, futhi uzoveza incazelo.

12a- Lobu bufakazi obuvela eNdlovukazini buyamangalisa futhi bulahla wonke umndeni wasebukhosini: besazi ukuthi ... kodwa sakhetha ukungakunaki.

Dan 5:13 Khona-ke uDanyeli walethwa phambi kwenkosi. Inkosi yakhuluma, yathi kuDanyeli: “Wena unguDanyeli wabantwana bakwaJuda inkosi ubaba eyalethwa kwaJuda na?

Dan 5:14 Ngizwile ngawe ukuthi umoya wawonkulunkulu ukuwe, nokuthi ukukhanya, nokuqonda, nokuhlakanipha okukhulu kutholakala kuwe.

Dan 5:15 Manje sekulethwe phambi kwami abahlakaniphileyo nababhula ngezinkanyezi ukuba bafunde lo mbhalo, bangibonise incazelo yawo. kodwa abakwazanga ukunikeza incazelo yamagama.

Dan 5:16 Ngizwile ukuthi uyakwazi ukuchaza nokuxazulula imibuzo enzima; Manje uma ungafunda lo mbhalo futhi ungitshela incazelo, uyokwembathiswa okububende, ube neketanga legolide entanyeni yakho, futhi uyoba nesikhundla sesithathu embusweni wombuso.

16a- Indawo yesithathu ngemva kukaNabonidasi uyise kanye naye ngokwakhe.

Dan 5:17 UDanyeli waphendula phambi kwenkosi, wathi: Gcina izipho zakho, unike omunye umvuzo wakho. Nokho ngizakufundela inkosi umbhalo, ngimnike ingcazelo.

17a- UDanyeli usekhulile futhi akakuniki ukubaluleka kokuhlonishwa noma empahleni nenani lesiliva negolide, kodwa ithuba lokukhumbuza le nkosi encane ngamaphutha ayo, izono zayo okufanele izikhokhele ngokuphila kwayo, ayinakunqatshwa futhi uyinceku kaNkulunkulu ngalolu hlobo lwesenzo.

Dan 5:18 O nkosi, uNkulunkulu oPhezukonke wanika uNebukadinesari uyihlo umbuso, nobukhulu, nenkazimulo, nobukhosi;

18. Ukubusa kukaNebukadinesari kwakungumsebenzi nesipho sikaNkulunkulu weqiniso, kanye nobukhulu bakhe ayethi bubangelwa amandla akhe ngokungafanele , ngokuzidla, ngaphambi kokuba akhungathekiswa nguNkulunkulu iminyaka eyisikhombisa.

Dan 5:19 nangenxa yobukhulu amnike yona, zonke izizwe, nezizwe, nezilimi zesaba, zithuthumela phambi kwakhe. Inkosi yayibulala ethanda ukumbulala, kepha yayimyeka ethanda ukuphila; Wayephakamisa lowo ayemfuna, futhi wathobisa ayethanda.

19a- Inkosi yababulala eyayibafuna

Ikakhulukazi, lamandla avela kuNkulunkulu amholela ekubeni ajezise abantu abangamaJuda abahlubukayo futhi abulale abameleli babo abaningi.

19b- *futhi wasindisa ukuphila kwalabo ayebafuna*

UDaniyeli namaJuda athunjiwe bazuza kulokhu.

19c- *wavusa labo ayebafuna*

UDaniyeli nabangane bakhe abathathu abathembekile baphakanyiswa iNkosi uNebukadinesari ngaphezu kwamaKaledi.

19d- *futhi wathobisa labo ayebafuna*

Izicukuthwane zombuso wakhe kwakudingeka zivume ukubuswa intsha yabezizwe eyayivela ekuthunjweni kwamaJuda. Ngesandla sakhe esinamandla ukuzigqaja ngobuzwe bamaJuda kwathotshiswa futhi kwabhujiswa.

UDan 5:20 *Kodwa lapho inhliziyo yakhe izikhukhumezile, nomoya wakhe waba lukhuni waze wazidla, waphonswa phansi esihlalweni sakhe sobukhosi, nodumo lwakhe lwasuswa;*

20a- Okuhlangenwe nakho kwenkosi uNebukadinesari kusivumela ukuba siqonde *ukuzikhukhumeza* okwashiwo inkosi engupapa kaDan.7:8. UDaniyeli ubonisa enkosini ukuthi amandla aphelele anikezwa nguNkulunkulu kunoma ubani amthandayo, ngokohlelo lwakhe. Kodwa, lapho ekhumbula ukuthotshiswa kweNkosi uNebukadinesari, uyikhumbuza ukuthi kungakhathaliseki ukuthi inamandla kangakanani, inkosi yasemhlabeni incike emandleni angenamkhawulo enkosi yasezulwini.

Dan 5:21 *Waxoshwa phakathi kwabantwana babantu, inhliziyo yakhe yenziwa njengeyeyizwane, nokuhlala kwakhe nezimbongolo zasendle; wanikwa utshani ukuba budle njengezinkomo, nomzimba wakhe waba manzi ngamazolo ezulu, waze wazi ukuthi uNkulunkulu oPhezukonke uyabusa embusweni wabantu, nokuthi uwunika lowo athanda ukumnika wona.*

21a- Nginyaqaphela, kuleli vesi kuphela, kukhulunywe ngazo “ *izimbongolo zasendle* ”. Imbongolo iwuphawu olujwayelekile lwenkani: "inenkani njengembongolo", ikakhulukazi uma nayo "iyindle" futhi ingafuywanga. Kuwuphawu olumele umoya womuntu owenqaba ukuzwa izifundo ezinikezwa nguNkulunkulu ngokuhlangenwe nakho kwempilo yakhe kanye nezambulo zakhe zeBhayibheli.

Dan 5:22 *Nawe, ndodana yakhe, Belshasari, awuzithobanga inhliziyo yakho, nakuba ubuzazi zonke lezi zinto.*

22a- Eqinisweni, kwakunguBelishasari owaziphatha “njengembongolo yasendle” ngokunganaki okuhlangenwe nakho okwakuphilwa “kayise” (uyisemkhulu).

Dan 5:23 *uziphakamisile eNkosini yezulu; izitsha zendlu yakhe zalethwa phambi kwakho, waphuza ngazo iwayini, wena nezikhulu zakho, omkekho, nezancinza zakho; Ubatusile onkulunkulu besiliva, begolide, nethusi, nensimbi, nemithi, namatshe, ababoni, noma ukuzwa, noma ukwazi, futhi awumkhazimulisanga uNkulunkulu okusesandleni sakhe umoya wakho nezindlela zakho zonke.*

23a- UBelishasari wangcolisa izitsha zegolide ezazingcweliselwe uMdali uNkulunkulu ngenjongo yenkonzo yenkolo yethempeli lakhe. Kodwa ngokubasebenzisa ekudumiseni onkulunkulu bamanga bamanga, uye wafeza ***incithakalo ephakeme kakhulu*** . Lesi sithombe silungiselela lesi sikaApo.17:4:

Lona wesifazane wayevunule ngokunsomi nokubomvu, ehlotshiswe ngegolide, namatshe anenani namaparele. **Wayephethe indebe yegolide esandleni sakhe egcwele amanyala nokungcola kobufebe bakhe** . Iqanjwe ngokuthi “ iBhabhiloni Elikhulu ” evesini 5.

Dan 5:24 Ngakho wathumela le ngxenye yesandla esilobe lo mbhalo.

24a- Ngethuba lakhe, uBelishasari uthola sekwephuzile kakhulu ukuba khona kukaNkulunkulu weqiniso ophilayo owenza futhi asabele ngendlela eyisimangaliso ekuziphatheni kwabantu.

Dan 5:25 Nanku umbhalo owalotshwa: *Mene, Mene, Thekeli, Ufarsin.*

25a- Ukuhumusha: kubalwa, kubalwa, kukalwa futhi kuhlukaniswe

Dan 5:26 *Nansi incazelo yala mazwi. Kubaliwe: UNkulunkulu ubalile ukubusa kwakho, futhi usekuqedile.*

26a- Elokuqala elithi " kubalwa " liqondise ekuqaleni kokubusa, kanti okwesibili " kubalwa ", ukuphela kwalokhu kubusa.

Dan 5:27 *Kalwa: Ukalwa esikalini, ufunyanwe ulula.*

27a- Izikali lapha ziwuphawu lokwahlulela kwaphezulu . Amadoda ayamukele ukuze aqoke izinkonzo zobulungisa; ubulungiswa obungaphelele kakhulu. Kodwa okukaNkulunkulu kuphelele futhi kusekelwe emfanekisweni wesilinganiso esinezinhlangothi ezimbili , ukala izenzo zokuhle nokubi ezifeziwe owahlulelwayo. Uma isilinganiso sokuhle silula kunobubi, ukulahlwa kwaphezulu kuyafaneleka. Futhi lena indaba yenkosi uBelishasari.

Dan 5:28 *Uyahlukaniswa: Umbuso wakho uyohlukaniswa, unikwe amaMede namaPheresiya.*

28. Kwathi esenatha ngezikhathi zokuphuza ezinengekayo endlini yakhe yobukhosi, eholwa inkosi uDariyu, amaMede angena eBabele ngasemfuleni womfula, achezuka, woma.

Dan 5:29 *Khona-ke uBelishasari wayala, futhi bamembathisa uDaniyeli okububende, bamfaka umgexo wegolide entanyeni yakhe, bamemezela ukuthi uyakuba ngumbusi wesithathu embusweni.*

Dan 5:30 *Ngalobo busuku uBelishasari inkosi yamaKaledi wabulawa.*

Dan 5:31 *UDariyu umMede wathatha umbuso, eneminyaka engamashumi ayisithupha nambili.*

31a- Lobu bufakazi obunembile bukaDaniyeli bukaDaniyeli bukafakazi bokuzibonela abuqashelwa izazi-mlando ezithi lesi senzo senziwa enkosini yasePheresiya uKoresi 2 Omkhulu ngo-539.

Daniyeli 6

Imfundiso yalesi sahluko 6 iyafana nekaDaniyeli 3. Kulokhu, iveza uDaniyeli ovivinyweni lwesibonelo sokwethembeka , okufanele silingise futhi senziwa kabusha yibo bonke abakhethiweyo ababizwe nguNkulunkulu kuJesu Kristu. Amazwana ayasiza, kodwa vele ufunde futhi ukhumbule isifundo. INkosi uDaniyeli yenza njengoNebukadinesari ngesikhathi sakhe futhi, yena, eneminyaka engu -62 ubudala , uyahamba ayovuma inkazimulo kaNkulunkulu ophilayo kaDaniyeli; ukuguqulwa okwatholwa ubufakazi bukaDaniyeli bokwethembeka lapho uNkulunkulu emvikela *ezingonyameni* . Kusukela ekuqaleni kobudlelwane babo, unothando nesithakazelo kuDaniyeli omkhonza ngokwethembeka nangobuqotho futhi abona *kuye ingqondo ephakeme* .

Dan 6:1 UDariyu wathanda ukubeka phezu kombuso izikhulu eziyikhulu namashumi amabili eziyakuba sembusweni wonke.

1a- Inkosi uDaniyeli yembula ukuhlakanipha kwayo ngokuphathisa ukubusa kombuso kubabusi abayikhulu namashumi amabili abamiswe phezu kwezifundazwe eziyi-120.

Dan 6:2 Wamisa phezu kwabo izinduna ezintathu, noDaniyeli phakathi kwazo, ukuze izikhulu zilandise kubo, inkosi ingalahlekelwa lutho.

2a- UDaniyeli usephakathi kwabaholi abakhulu abengamele izikhulu zezifunda.

Dan 6:3 UDaniyeli wayengaphezu kwezikhulu nababusi, ngokuba umoya omkhulu wawukuye; inkosi yacabanga ukummisa phezu kombuso wonke.

3a- UDariyu yena, uqaphela ukuphakama kukaDaniyeli engqondweni yakhe ehlakaniphile nehlakaniphile. Futhi icebo lakhe lokummisa ngaphezu kwakho konke liyovusa umhawu nenzondo kuDaniyeli.

Dan 6:4 Khona izikhulu nezikhulu zafuna ithuba lokumangalela uDaniyeli ngombuso. Kodwa abatholanga ithuba lokusola, ngoba wayethembekile, futhi kwakungabonakali cala kuye loba yikuphi okubi.

4a- UDaniyeli ukhonza uNkulunkulu nomaphi lapho embeka khona, ukuze akhonze inkosi ngokuzinikela okufanayo nangokwethembeka okufanayo. Ngaleyo ndlela ubonakala engenakusoleka ; umbandela otholakala phakathi kwama-Latter-day Adventist Saints ngokwesAmb. 14:5.

Dan 6:5 Amadoda athi: “Asiyikuthola lutho ngaye lo Daniyeli, uma singalifumani emthethweni kaNkulunkulu wakhe.

5a- Lemibono yembula ukucabanga kwekamu likaSathane lovivinyo lokugcina lokholo lwasemhlabeni lapho ukuphumula kwesabatha kosuku lwesikhombisa lomthetho kaNkulunkulu kuyovumela ukubulawa kwezinceku zakhe ezithembekile, njengoba zingeke zivume ukuhlonipha lonke usuku lokuqala olwenziwe lwaba yisibopho, iSonto lomthetho wenkolo wamaRoma.

Dan 6:6 Lezo zikhulu nezikhulu zenyukela enkosini ngesiphithiphithi, zakhuluma kuyo, zathi: “Nkosi Dariyu, phila kuze kube phakade!

6a- Lokhu kungenza okuneziyaluyalu kuhloswe ngakho ukukhumbuza inkosi ngamandla ezibalo, amandla ayo okudala uthuthuva, ngakho-ke isidingo sokuthi iqinise ukubusa kwayo.

Dan 6:7 Zonke izikhulu zombuso, nababusi, nezikhulu, nabeluleki, nababusi, bavumelana ukuba kukhishwe isimemezelo enkosini, nesimemezelo esiqinile, sokuthi yilowo nalowo oyakukhuleka kunoma yimuphi unkulunkulu noma umuntu ngezinsuku ezingamashumi amathathu, ngaphandle kwakho, nkosi, uyakuphonswa emphandwini wezingonyama.

7a- Kuze kube yileso sikhathi, inkosi uDariyu yayingazange ifune ukuphoqelela abantu bombuso wayo ukukhonza omunye unkulunkulu kunomunye. Ekukholweni konkulunkulu abaningi, inkululeko yenkolo iphelele. Futhi ukuze amkholise, abenzi bozungu bayamthopha, bemdumisa, iNkosi uDariyu, njengonkulunkulu. Nalapha futhi, njengabo bonke ababusi abakhulu, ukuziqhenya kuyavusa futhi kumenze avume lo myalo, nokho, ongaphumanga engqondweni yakhe.

Dan 6:8 Ngelokho-ke, nkosi, qinisa isimemezelo, ulobe umthetho, ukuze ungaguqulwa, ngokomthetho wamaMede namaPheresiya ongaguquki.

8a- Lo myalo uprofetha ngokumangalisayo lowo ozokwenza iSonto lamaRoma libe yisibopho ekupheleni kwezinsuku. Kodwa masiqaphele ukuthi lesisimo esingaguquki somthetho wamaMede namaPheresiya owamiswa

ngamadoda angenaphutha nayizoni akulungile neze. Ukungaguquki kungokukaNkulunkulu weqiniso ophilayo, uMdali.

Dan 6:9 *Khona-ke inkosi uDariyu yasibhala isimemezelo nesimemezelo.*

9a- Lesi sinyathelo sibalulekile, ngoba esezibhalele yena isimemezelo nesivikelo , umthetho ongaguquki wamaMede namaPheresiya kuyodingeka uhlonishwe.

Dan 6:10 *UDaniyeli esekwazi ukuthi lo mthetho ulotshiwe, wasuka waya endlini yakhe; waguqa ngamadolo kathathu ngosuku, wakhuleka, wadumisa uNkulunkulu wakhe, njengakuqala.*

10a- UDaniyeli akaguquki ukuziphatha kwakhe, futhi akazivumeli ukuthonywa yilesi silinganiso somuntu. Ngokuvula ifasitela lakhe, ubonisa ukuthi ufuna ukwethembeka kwakhe kuNkulunkulu uMninimandla onke kwaziwe yibo bonke. Ngalesi sikhathi, uDaniyeli uphendukela eJerusalema lapho, nakuba libhujisiwe, ithempeli likaNkulunkulu likhona. Ngokuba uMoya uNkulunkulu wazibonakalisa isikhathi eside kuleli thempeli elingwele alenze indawo yakhe yokuhlala, indawo yakhe yokuhlala yasemhlabeni.

Dan 6:11 *Khona la madoda angena enomsindo, amfumana uDaniyeli ekhuleka, ebiza uNkulunkulu wakhe.*

11a- Abenzi bozungu babemqamekele ukuba bambambe esenzweni sokungalaleli isimemezelo sobukhosi ; okwamanje "icala elibi".

Dan 6:12 *Base befika phambi kwenkosi, bakhuluma kuyo ngomthetho wenkosi, bathi: “Awulobanga yini isimemezelo sokuthi yilowo nalowo oyakukhuleka kunoma yimuphi unkulunkulu noma umuntu ngaphandle kwakho, nkosi, uyakuphonswa emphandwini wezingonyama na? Inkosi yaphendula, yathi: “Le nto iqinisekile ngokomthetho wamaMede namaPheresiya ongenakuguqulwa.*

12a- Inkosi ingaqinisekisa kuphela isimemezelo yona ngokwayo eyasibhala yasisayina.

Dan 6:13 *Babuye bakhuluma, bathi enkosini: “UDaniyeli, ongowakwaJuda ekuthunjweni, akakunaka wena, nkosi, nesimemezelo osilobileyo, kepha uyakhuleka kathathu ngosuku.*

13a- Ebanjwe oqotsheni esenzweni somthandazo wakhe, uDaniyeli uyalahlwa. Inkosi iyamazisa uDaniyeli ngokuziphatha kwakhe kokwethembeka nokwethembeka. Ngokushesha uyokwenza ukuxhumana phakathi kwakhe naloNkulunkulu amkhonzayo ngentshiseko nokwethembeka okungaka njengoba ethandaza kuye njalo kathathu ngosuku . Lokhu kuchaza ubuhlungu nosizi okuyobangelwa ukulahlwa kukaDaniyeli kanye nokuqala kokuguquka kwakhe okuzayo.

Dan 6:14 *Inkosi isizwile lokho yadabuka kakhulu; wazimisela inhliziyo yakhe ukumkhulula uDaniyeli, kwaze kwashona ilanga washikashikeka ukumsindisa.*

14a- Inkosi ibe isiqaphela ukuthi ukhohlisiwe futhi iqala ukusindisa uDaniyeli, emazisa kakhulu. Kodwa imizamo yakhe iyoba yize futhi ngokudabukisayo inkosi ithola ngaphambi kwakho konke lokho: *incwadi iyabulala, kodwa umoya unikeza ukuphila* . Ngokunikeza abantu le nkulumo kamuva, uNkulunkulu ubonisa umkhawulo wenhlonipho ngemithetho. Impilo ayikwazi ukulawulwa ngezinhlamvu zemibhalo yezomthetho. Esahlulelweni sakhe saphezulu, uNkulunkulu ucabangela imininingwane incwadi efile yomthetho wakhe

olotshiwe ayishaya indiva, futhi abantu abangenaye uNkulunkulu abanakho ukuhlakanipha kokwenza okufanayo.

UDan 6:15 *Kodwa lawo madoda ayincenga inkosi, athi kuyo: “Yazi, nkosi, ukuthi umthetho wamaMede namaPheresiya uthi umthetho noma isiyalezo esimiswe yinkosi simelwe kukugcina.*

15a- Abaqambi bozungu bakhumbula isimo esingenakuguqulwa (esingenabulungiswa) sezinqumo ezithathwe inkosi yamaMede namaPheresiya. Naye ngokwakhe ubanjwe isiko lakhe alizuza njengefa. Kodwa uyaqonda ukuthi uye waba isisulu setulo lokuvukela uDaniyeli.

Dan 6:16 *Inkosi yayala, bamletha uDaniyeli, bamphonsa emphandwini wezingonyama. Inkosi yasikhuluma, yathi kuDaniyeli: Kwangathi uNkulunkulu wakho omkhonza njalo angakukhulula.*

16a- Inkosi iyaphoqeleka ukuthi iphonsa uDaniyeli emphandwini wezingonyama, kodwa ifisa ngenhliziyo yayo yonke ukuthi uNkulunkulu emkhonza ngokwethembeka kangaka angenele amsindise.

Dan 6:17 *Baletha itshe, balibeka emlonyeni womgodini; Inkosi yasinamathelisa ngendandatho yayo yophawu nangendandatho yezikhulu zayo, ukuze kungashintshwa lutho ngoDaniyeli.*

17a- Lapha, isipiliyoni sikaDaniel sinokufana nokungcwatshwa kukaKristu, umnyango wakhe wetshe oyindilinga nawo wavalwa ukuze kuvinjelwe ukungenelela komuntu.

Dan 6:18 *Inkosi yangena endlini yayo; wachitha ubusuku ezila, akalethanga isancinza kuye, futhi akakwazanga ukulala.*

18a- Lokhu kuziphatha kwenkosi kufakazela ubuqotho bayo. Ngokwenza lezi zinto ubonisa ukuthi ufuna ukujabulisa uNkulunkulu kaDaniyeli futhi athole insindiso kuye. Lokhu kuyisiqalo sokuphendukela kwakhe kuNkulunkulu oyedwa.

Dan 6:19 *Inkosi yavuka ekuseni kakhulu, yashesha yaya emphandwini wezingonyama.*

19a- Ukulungiswa kokuhlangezeka okulandelwa wukungalali ebusuku ngenxa yomqondo wakhe uhlushwa umcabango wokufa kukaDaniel nalokhu kuphuthuma emphandwini wezingonyama ekuntweleni kokusa akuzona izenzo ezenziwa inkosi yobuqaba kodwa ezomzalwane othanda umfowabo kuNkulunkulu.

Dan 6:20 *Yasondela emgodini, yamemeza kuDaniyeli ngezwi elidabukileyo. Inkosi yakhuluma, yathi kuDaniyeli: “Daniyeli, nceku kaNkulunkulu ophilayo, uNkulunkulu wakho omkhonza njalo ukwazile ukukophula ezingonyameni na?”*

20. *Esondela emgodini, wabiza uDaniyeli ngezwi elidabukileyo*

Inkosi inthemba kodwa iyasaba futhi yesaba okubi ngoDaniyeli. Nokho, ithemba lakhe libonakala ngokuthi uyambiza futhi ambuze umbuzo.

20 *Daniyeli, nceku kaNkulunkulu ophilayo, uNkulunkulu wakho omkhonza ngokubekezela ukwazile yini ukukukhulula ezingonyameni?*

Ngokumbiza ngokuthi “ uNkulunkulu ophilayo ,” uDariyu ufakazela ukuqala kokuguquka kwakhe. Nokho, umbuzo wakhe “ **Wakwazi yini ukukukhulula ezingonyameni?** ” isikhombisa ukuthi akakamazi. Kungenjalo wayeyothi, “ *Ingabe wayefuna ukukukhulula ezingonyameni?* » .

Dan 6:21 *UDaniyeli wathi enkosini: “O nkosi, phila kuze kube phakade.*

21a- Emilonyeni yabakhi bozungu, evesini lesi-6, lenkulumo yayinencazelo encane, kodwa kuDaniyeli, iprofetha ukufinyelela ekuphileni okuphakade kubekelwe abakhethiweyo bakaNkulunkulu.

Dan 6:22 *UNkulunkulu wami uthumile ingelosi yakhe, yavala imilomo yamabhubesi ukuba angenzanga lutho, ngokuba ngafunyanwa ngingenacala phambi kwakhe. naphambi kwakho, nkosi, angonanga lutho.*

22a- Kulokhu okuhlangenwe nakho, iNkosi uDariyu iyaqaphela ukuthi ubuwula, ukungabi nabulungisa nokungamukeleki kukaNkulunkulu weqiniso Ophilayo uDaniyeli amkhonza ngaphandle kokucasha kuwumqondo ongaguquki wemithetho yabantu yasebukhosini.

Dan 6:23 *Khona-ke inkosi yajabula kakhulu, yayala ukuba bakhuphule uDaniyeli emphandwini. UDaniyeli wakhushulwa emphandwini, akwafunyanwanga kulimala kuye, ngokuba wayethembele kuNkulunkulu wakhe.*

23a- *Khona-ke inkosi yajabula kakhulu*

Lokhu kusabela kwenjabulo engokwemvelo nokuzenzakalelayo kwembula okhethwe uNkulunkulu esikhathini esizayo ngoba inkosi manje isinesiqiniseko sokuba khona kwayo namandla ayo.

23 *UDaniyeli wakhushulwa emphandwini, akwafunyanwa nxeba kuye.*

Njengoba nje izingubo zabangane bakaDaniyeli abathathu ezaphonswa esithandweni esibaselwe kakhulu azizange zishiswe.

23c- *ngoba wayethembele kuNkulunkulu wakhe*

Lokhu kuqiniseka kwembulwa esinqumweni sakhe sokungawulaleli umyalo wasebukhosini owawuyophuca uNkulunkulu imithandazo yakhe; ukukhetha okungenakwenzeka futhi okungenakucatshangwa kule ndoda eyisibonelo yokholo lomuntu kuphela.

Dan 6:24 *Inkosi yayala, balethwa lawo madoda ayemangalele uDaniyeli, bawaphonsa emphandwini wezingonyama, wona nabantwana bawo, nomkawo. kwathi bengakafiki phansi emgodini, izingonyama zababamba, zawachoboza wonke amathambo abo.*

24a- UNkulunkulu waphendula amatafula kwababi abaceba okubi. Ngesikhathi samakhosi asePheresiya ayezofika, okuhlangenwe nakho kwakuyophindaphindwa kumJuda uMoridekayi, lowo umholi uHamani ayefuna ukumbulala kanye nabantu bakhe ngesikhathi seNdlovukazi u-Esteri. Nalapha futhi, uHamani uzogcina elenga esixotsheni esimiselwe uMoridekayi.

Dan 6:25 *Emva kwalokho inkosi uDariyu yabhalela bonke abantu, nezizwe, nezilimi, ababehlala emhlabeni wonke, yathi: “Ukuthula makube kinina.*

25a- Lo mbhalo omusha wenkosi ungowomuntu onqotshwe uNkulunkulu ophilayo. Manje njengoba enokuthula okuphelele enhliziyweni yakhe, usebenzisa isikhundla sakhe sokuyala ukuze akhulume kubo bonke abantu bombuso wakhe ubufakazi bokuthula kwakhe akuthole kuNkulunkulu weqiniso.

Dan 6:26 *ngiyala ukuthi embusweni wami wonke kube khona ukwesaba nokwesaba uNkulunkulu kaDaniyeli. Ngokuba unguNkulunkulu ophilayo, umi phakade; umbuso wakhe awuyikuchithwa, nokubusa kwakhe kuyakuma kuze kube sekupheleni.*

26a- *Ngiyala ukuthi, kuyo yonke indawo yombuso wami Inkosi iyala kodwa ayiphofi muntu.*

26b- *siyamesaba futhi simesaba uNkulunkulu kaDaniyeli*

Kodwa ecetshiswe yilesi senzakalo, ubeka ukwesaba nokwesaba uNkulunkulu kaDaniyeli ukuze anqande ababhali betulo elisha elaqalwa uDaniyeli.

26c- *Ngokuba unguNkulunkulu ophilayo, umi kuze kube phakade.*

Uthemba ukuthi lobu bufakazi buzokwamukelwa ezinhliziyweni zabantu bombuso, futhi ngenxa yalokhu uyamdumisa futhi amphakamise.

26 *Umbuso wakhe awuyikuchithwa, nokubusa kwakhe kuyakuma kuze kube sekupheleni*

Umlingiswa waphakade wombuso wesi-5^{wesithombe} uyamenezelwa futhi.

Dan 6:27 *Ungumkhululi nomsindisi owenza izibonakaliso nezimangaliso ezulwini nasemhlabeni. Nguye owakhulula uDaniyeli emandleni ezingonyama.*

27a- *Nguye okhululayo asindise*

Inkosi ifakaza ngalokho ekubonile, kodwa lokhu kukhululwa nokusindiswa kuthinta umzimba wenyama kuphela, impilo kaDaniyeli. Kuzodingeka ukulinda ukufika kukaJesu Kristu ukuze siqonde isifiso sikaNkulunkulu sokukhulula nokusindisa esonweni. Kodwa ake siveze ukuthi ngokwemvelo inkosi yasizwa isidingo sokuzihlanza ukuze ijabulise uNkulunkulu ophilayo.

27b- *owenza izibonakaliso nezimangaliso ezulwini nasemhlabeni*

Incwadi kaDaniyeli ifakaza ngalezi zibonakaliso nezimangaliso, izenzo ezingaphezu kwemvelo ezenziwa nguNkulunkulu, kodwa qaphela, udeveli namademoni akhe bangenza futhi izimangaliso ezithile zaphezulu. Ukukhomba phakathi kwemisuka emibili engaba khona, kwanele ukuqonda ukuthi ubani ozuzayo kumlayezo olethiwe. Ingabe kuholela ekulaleleni uNkulunkulu onguMdali, noma ekungalalelini?

Dan 6:28 *UDaniyeli waba nempumelelo ekubuseni kukaDariyu nasekubuseni kukaKoresi umPheresiya.*

28a- *Siyaqonda ukuthi uDaniyeli ngeke abuye ezweni lakubo, kodwa izifundo uNkulunkulu amfundisa zona kuDan.9 ziyobe zimenze wakwamukela ngaphandle kokuhlupheka lesi siphetho esanqunywa uNkulunkulu wakhe.*

Daniyeli 7

Dan 7:1 Ngomnyaka wokuqala kaBelishasari inkosi yaseBabele uDaniyeli waphupha iphupho, kwafika imibono engqondweni yakhe elele embhedeni wakhe. Wabe esebhala iphupho, futhi walandisa izinto eziyinhloko.

1 Ngomnyaka wokuqala kaBelishasari inkosi yaseBabele

Okungukuthi, ngo - 605. Kusukela embonweni kaDan.2, sekudlule iminyaka engama-50. Ngemva kokufa kwenkosi enkulu uNebukadinesari, walandelwa umzukulu wakhe uBelishasari.

UDaniyeli 7:2 UDaniyeli waqala wathi: “Ngabona embonweni wami ebusuku, bheka, imimoya yomine yezulu yavunguza phezu kolwandle olukhulu.

2a- imimoya yomine yezulu yabhodla phakathi

Yizimpi zomhlaba wonke eziholela ababusi ukuba banwebe amandla abo ekuqondeni kwamaphuzu amane ama-cardinal , eNyakatho, eNingizimu, eMpumalanga naseNtshonalanga.

2b- olwandle olukhulu

Lesi sithombe asithopha esintwini, ngoba ulwandle, ngisho nolukhulu, luwuphawu lokufa. Lokhu akusikho, ohlelweni lukaNkulunkulu, indawo ezungezile elungiselelwe umuntu eyenziwe ngomfanekiso wakhe, ngokukaGen. Indawo ezungezile iwumhlaba. Kodwa isintu silahlekelwe, kusukela isono sokuqala, ngokungalaleli kwaso, isithombe saso saphezulu futhi asisekho lutho emehlweni aso ahlanzekile nangcwele ngaphandle kwezilwane zasolwandle ezingcolile nezinolaka ezidlana zodwa ngaphansi kokuphefumlelwa kukadeveli namademoni. Kulo mbono, ulwandle lufanekisela isixuku esingaziwa sabantu.

Ngaphezu kwalokho, indawo okukhulunywa ngayo kulesi siprofetho iphathelene nabantu abaxhumene nogu lwabo olusemngceleni woLwandle iMedithera. Ngakho-ke , ulwandle ludlala indima enkulu ezenzweni zempi zokunqoba kwababusi.

Dan 7:3 Izilo ezine ezinkulu zenyuka ziphuma olwandle, **zinezinhlobo** ezahlukene komunye nomunye.

3a- Kwaphuma elwandle izilo ezine ezinkulu

Sithola embonweni omusha imfundiso enikezwe kuDaniyeli 2, kodwa lapha, izilwane zithatha indawo yezingxenywe zomzimba wesithombe .

3b- **amal** ahlukene ngabanye

Njengezinto zesithombe sikaDan.2 .

Dan 7:4 Eyokuqala yayinjengengonyama , inamaphiko okhozi ; Ngabuka aze agqashulwa amaphiko akhe; wakhushulwa emhlabeni, wamiswa ngezinyawo zakhe njengomuntu, wanikwa inhliziyo yomuntu.

4a - I Eyokuqala yayifana **nengonyama** , futhi yayinamaphiko okhozi.

Lapha ikhanda legolide lenkosi yamaKaledi yakwaDani.2 liba ingonyama enamaphiko okhozi ; uphawu oluqoshwe ematsheni aluhlaza aseBabiloni, ukuzidla kwenkosi uNebukadinesari kwaDan.4.

4b- Ngabuka, kwaze kwagqashuka amaphiko akhe

Lesi siprofetho sikhuluma ngeminyaka eyisikhombisa noma izikhathi eziyisikhombisa iNkosi uNebukhadinezari enziwa isiphukuphuku ngayo uNkulunkulu. Phakathi naleminyaka engu-7 (izikhathi eziyisikhombisa) yokuthotshiswa okwaprofethwa ngayo kuDan.4:16, inhliziyo yakhe yomuntu yasuswa, yathathelwa indawo inhliziyo yesilo.

4c- wakhushulwa emhlabeni, wamiswa ngezinyawo zakhe njengomuntu, wanikwa inhliziyi yomuntu.

Ukuguquka kwakhe kumdali uNkulunkulu kuyaqinisekiswa lapha. Okuhlangenwe nakho kwakhe kusivumela ukuba siqonde ukuthi, kuNkulunkulu, umuntu ungumuntu kuphela lapho inhliziyi yakhe inomfanekiso waleyo kaNkulunkulu. Uyokwembula ekuthatheni kwakhe isimo somuntu kuJesu Kristu isibonelo esiphelele saphezulu sothando nokulalela.

Dan 7:5 *Bheka, isilo sesibili esinjengebhethere simi ngalapha; Wayenezimbambo ezintathu emlonyeni wakhe phakathi kwamazinyo akhe; zathi kuye: "Vuka, udle inyama eningi."*

5a- *Bheka, isilo sesibili sasifana nebhethere, simi nganxanye*

Ngemva kwenkosi yamaKaledi, umphongolo nezingalo zesiliva zamaMede namaPheresiya ziba ibhethere. Ukunemba "okwakumi ohlangothini olulodwa" kubonisa ukubusa kwamaPheresiya okwavela okwesibili ngemva kokubusa kwamaMede, kodwa ukunqoba kwawo okwatholwa inkosi uKoresi 2 umPheresiya kwawanika amandla amakhulu kakhulu kunalawo amaMede.

5 *wayenezimbambo ezintathu emlonyeni wakhe phakathi kwamazinyo akhe, zathi kuye: Vuka, udle inyama eningi.*

AmaPheresiya azobusa amaMede futhi anqobe amazwe amathathu: iLydia yenkosi ecebile uCroesus ngo-546, iBabiloni ngo-539, neGibhithe ngo-525.

Dan 7:6 *Ngemva kwalokhu ngabona, bheka, enye injengengwe, inamaphiko amane njengenyoni emhlane wayo; Lesi silwane sasinamakhanda amane, futhi saphiwa ukubusa.*

6a- *Emva kwalokho ngabona, bheka, enye yayinjengengwe*

Ngokufanayo, isisu sethushi namathanga ababusi bamaGriki baba ingwe enamaphiko amane ezinyoni; Amabala engwe yamaGriki ayenza ibe **uphawu lwesono**.

6b- *futhi emhlane waso yayinamaphiko amane njengenyoni*

Amaphiko amane ezinyoni ahlobene nengwe abonisa futhi aqinisekisa ijubane elidlulele lokunqoba kwenkosi yayo encane u-Alexander Omkhulu (phakathi kuka-336 no-323).

6c- *lesilwane sasinamakhanda amane, saphiwa ukubusa*

Lapha, "amakhanda amane" kodwa kuDan.8 kuyoba "izimpondo ezine ezinkulu" ezibonisa ababusi abangamaGriki abalandela u-Alexander Omkhulu: uSeleucus, uPtolemy, uLysimachus, noCassander.

Dan 7:7 *Emva kwalokho ngabona emibonweni yasebusuku, bheka, isilo sesine, esesabekayo, esesabekayo, esinamandla amakhulu; yayinamazinyo amakhulu ensimbi, yadla, yachoboza, yanyathela okuseleyo; Lalihlukile kuzo zonke izilwane ezingaphambi kwalo, linezimpondo eziyishumi.*

7 *Emva kwalokho ngabona emibonweni yasebusuku, bheka, isilo sesine, esesabekayo, esesabekayo, futhi esinamandla kakhulu.*

Nalapha futhi, imilenze yensimbi yoMbuso WaseRoma iba inunu enamazinyo ensimbi nezimpondo eziyishumi. Ngoba ngokusho kwe-Apo.13: 2, nguye yedwa ophethe izindinganiso zemibuso engu-3 yangaphambilini: Amandla engonyama, aqinisekisiwe kuleli vesi lapho kucaciswe khona: *kunamandla*

ngokungavamile ; amandla ebhere , kanye nejubane lengwe ngefa lesono sakhe elifanekiselwa amabala akhe.

7b- *yayinamazinyo amakhulu ensimbi, yadla, yachoboza, yanyathela okuseleyo;*

Le mininingwane iveza kuye ukubulawa kwabantu nokubulawa kwabantu ngophawu lwensimbi **yamaRoma** okuzoqhubeka kuze kube sekupheleni kwezwe, ngokubusa kwakhe kopapa.

7c- *lalihlukile kuzo zonke izilwane ezingaphambi kwalo, linezimpondo eziyishumi.*

Izimpondo eziyishumi zimelela amaFranks, amaLombard, ama-Alamanni, ama-Anglo-Saxon, amaVisigoth, amaBurgundi, amaSuebi, amaHeruli, amaVandal, namaOstrogoth. Lena imibuso **eyishumi** yobuKristu eyokwakheka ngemva kokuwa koMbuso WamaRoma kusukela ngo-395, ngokwezincazelo ingelosi eyanikeza uDaniyeli evesini lama-24.

Dan 7:8 *Ngazibheka izimpondo, bheka, kwavela phakathi kwazo olunye uphondo oluncane; bheka, wayenamehlo anjengamehlo omuntu, nomlomo okhuluma ngokuzidla.*

8a- *Ngazibheka izimpondo, bheka, kwaphuma olunye uphondo oluncane phakathi kwazo*

Uphondo *oluncane* luphuma kolunye lwezimpondo eziyishumi, olukhomba i-Ostrogothic Italy lapho idolobha laseRoma kanye nalokho okubizwa ngokuthi “isihlalo esingcwele” sikapapa, eSigodlweni saseLateran eNtabeni iCaelian; Igama lesiLatini elisho ukuthi: isibhakabhaka.

8b- *kwathi ezintathu kwezokuqala izimpondo zahluthulwa phambi kwalolu phondo*

Izimpondo ezi**idabukile** zilandelana: *amakhosi amathathu yehliswa isuka evesini 24, okungukuthi, amaHeruli phakathi kuka-493 no-510, kwase kulandela ngokulandelana, amaVandals ngo-533, nama-Ostrogoth ngo-538 axoshwa eRoma nguJenene Belisarius ngaphansi kwemiyalo kaJustinian I futhi bahlulwa ngokuqinisekile eRavenna ngo- 540 . Lokhu kusho ukuthi uphondo alunawo amandla ezempi yomuntu siqu futhi luzuza ebuthweni elihlomile lamakhosi ayesabayo futhi esaba amandla alo enkolo futhi ngaleyo ndlela ancanela ukulisekela nokulilalela. Lokhu kucabanga kuzoqinisekiswa kuDan.8:24 lapho sizofunda khona: *amandla akhe ayokwanda, kodwa hhayi ngamandla akhe* futhi ivesi 25 liyocacisa: *ngenxa yokuchuma kwakhe nokuphumelela kwamaqhinga akhe, uyoba nokuzidla enhliziyweni yakhe . Ngakho kuboniswa ukuthi iqiniso liqinisekiswa kuphela ngokuhlanganisa izigijimi ezifanayo ezihlakazeke ezahlukweni ezihlukahlukene zencwadi kaDaniyeli nangokwengeziwe kulo lonke iBhayibheli. Zihlukene, izahluko zencwadi "zivala" isiprofetho nemiyalezo yaso, ezicashile nezibalulekile zihlala zingafinyeleleki.**

8c- *bheka, wayenamehlo anjengamehlo omuntu*

KusAm. 9, uMoya wethula izincazelo Zakhe ngegama *elithi* . Ngale ndlela uphakamisa ukufana kokubukeka okungelona iqiniso. Nalapha futhi, kufanele siqaphele ukufana nomuntu *osesimweni* somuntu ekupheleni kwakhe kuJesu Kristu, kodwa unokuzenzisa kuphela. Kodwa kukhona okwengeziwe, ngoba “ *amehlo* ” afanekisela ukuphuphuma kwezwi kwabaprofethi uJesu futhi

eyisibonelo sabo esiphelele. Futhi uMoya ukhuluma ngesimangalo esiyisiprofetho sobupapa esizogcina sisungula isihlalo saso esisemthethweni eDolobheni laseVatican, igama elisho ukuthi: ukuprofetha, elisuka kwelesiLatini elithi "vaticinare". Lokhu kuzoqinisekiswa kusAmb. 2:20, lapho uMoya uqhathanisa lelibandla lamaRoma aKatholika noJezebeli *owabulala* abaprofethi bakaYaHWéH, owesifazane wezizwe owayekhonzwa oBali, owayeshade neNkosi u-Ahabi. Ukuqhathanisa kuyafaneleka ngoba ubupapa bubulala ezigxotsheni zeNkantolo Yamacala Ezihlubuki abaprofethi beqiniso bakaNkulunkulu kuKristu.

8d- *nomlomo, owakhuluma ngokuzidla.*

Kulesi sahluko sesi-7, uMenzi Wefilimu noMqondisi waphezulu wethula "ngokusondeza" inkathi yobuKristu ethinta yena ngokukhethekile, inkathi ephakathi kokuphela koMbuso WaseRoma kanye nokubuya okukhazimulayo kukaKristu ngoMikayeli, igama lakhe lasezulwini phakathi kwezingelosi. Umemezela ukufika kwenkosi *ezidlayo, engumshushisi wabangcwele woPhezukonke*, ohlasela izindinganiso zenkolo zaphezulu, ezama *ukuguqula izikhathi nomthetho*, imiyalo eyishumi kodwa futhi nezinye izimiso zaphezulu. UMoya umemezela isijeziro sakhe sokugcina; uzodliwa "*umlilo ngenxa yamazwi akhe okuzidla*." Ngakho-ke, isenzakalo sesahlulelo sasezulwini senkulungwane yesikhombisa sivezwa ngokushesha ngemva kokuba kukhulunywe *amazwi akhe okuzidla*. Ngaphambi kwakhe, iNkosi uNebukadinesari nayo yayibonise *ukuzikhukhumeza* kodwa yasamukela ngokuthobeka isifundo sokuthotshiswa uNkulunkulu amnika sona.

Ukwahlulela kwaseZulwini

Dan 7:9 *ngabuka kwaze kwabekwa izihlalo zobukhosi. Wahlala phansi uMdala wezinsuku. Izembatho zakhe zazimhlophe njengeqhwa, nezinwele zekhanda lakhe zinjengoboya bezimvu obuhlanzekileyo; isihlalo sakhe sobukhosi sasinjengamalangabi omlilo, namasondo aso njengomlilo ovuthayo.*

9a- *Ngabheka, lapho kubekwa izihlalo zobukhosi*

Lesi senzakalo simelela isikhathi sokwahlulela esiyokwenziwa abangcwele bakaJesu Kristu abahlengiweyo ebukhoneni Bakhe, *behlezi ezihlalweni zobukhosi*, ***ezulwini*** ngokwesAm. 4, phakathi neminyaka *eyinkulungwane* eshiwo kusAm. Lesi sahlulelo silungiselela izimo zesahlulelo **sokugcina**, ukukhishwa kwaso okubonise evesini 11.

9b- *Wahlala phansi uMdala Wezinsuku.*

Lona unguKristu owenziwe unkulunkulu, okuwukuphela kukaNkulunkulu umdali. Isenzo sesenzo sokuhlala *sibonisa* ukumiswa komsebenzi omile, isithombe sokuphumula. Isibhakabhaka sinokuthula okuphelele. Emhlabeni, ababi babhujiswa ekubuyeni kukaKristu.

9c- *Izembatho zakhe zazimhlophe njengeqhwa, nezinwele zekhanda lakhe zinjengoboya bezimvu obuhlanzekileyo*

Okumhlophe kuwuphawu lokuhlanzeka okuphelele kukaNkulunkulu okuthinta yonke imvelo yakhe ezingeni lezingubo zakhe, izimpawu zemisebenzi yakhe kanye nezinwele zekhanda lakhe eziwumqhele wokuhlakanipha okumsulwa nokuphelele ongenaso *isono*.

Leli vesi lisikisela u-Isaya 1:18: *Wozani, sibonisane! kusho uYaHWéH. Noma izono zenu zibomvu kakhulu, ziyakuba mhlophe njengeqhwa; noma zibomvu njengokubomvu, ziyakuba njengoboya bezimvu.*

9d- *isihlalo sakhe sobukhosi sasinjengamalangabi omlilo,*

Isihlalo *sobukhosi* sibonisa indawo yoMahluleli omkhulu, okungukuthi, ukwahlulela komcabango kaNkulunkulu. Ibekwe ngaphansi komfanekiso wamalangabi *omlilo* ayoba *amehlo* kaKristu olungisiswayo kusAm. 1:14 lapho sithola khona izincazelo zalelivesi. Umlilo *uyabhubhisa*, okunikeza lesi sahlulelo injongo yokubhubhisa izitha zikaNkulunkulu nabakhethiweyo Bakhe. Ngoba laba sebefile kakade, lesi sahlulelo siphathelene nokufa *kwesibili* okuyoshaya nakanjani abagwetshiwe.

9th- *namasondo njengomlilo ovuthayo.*

Isihlalo sobukhosi sinamasondo *uma* kuqhathaniswa nomlilo *ovuthayo* oyovutha emhlabeni: IsAm. 20:14-15: *ukufa kwesibili kungukufa . ichibi lomlilo .* Ngakho- *ke amasondo* asikisela ukunyakaza kwabahluleli besuka ezulwini beya emhlabeni ukuze kukhishwe izinqumo ezishiwo. UNkulunkulu ophilayo, uMahluleli omkhulu, uyanyakaza futhi lapho umhlaba wenziwa musha futhi ucwengiwe, uyophinde anyakaze ukuze amise isihlalo sakhe sobukhosi sobukhosi ngokwesAm. 21:2-3 .

Dan 7:10 *kwageleza umfula womlilo, uphuma phambi kwakhe. Izinkulungwane zezinkulungwane zazimkhonza, nezinkulungwane eziyishumi zezinkulungwane eziyishumi zazimi phambi kwakhe. Ahlala phansi amajaji, kwavulwa izincwadi.*

10a- *Umfula womlilo wageleza waphuma phambi kwakhe*

Umlilo ohlanzayo oyokwehla uvela ezulwini uzoshwabadela imiphefumulo yabafuleyo abafule bese uvuswa, ngokwesAm. 20:9 : *Bakhuphukela ebusweni bomhlaba, bahaqa ikamu labangcwele nomuzi othandekayo . Kodwa kwehla umlilo uvela ezulwini wabaqeda .*

10b- *Inkulungwane yenkulungwane yamkhonza*

Okungukuthi, imiphefumulo eyisigidi, abakhethiweyo ***abahlengiwe*** emhlabeni.

10c- *nezigidi eziyizinkulungwane eziyishumi zazimi **phambi kwakhe***

Imiphefumulo yasemhlabeni eyizigidi eziyizinkulungwane eziyishumi ***ebizwa*** nguNkulunkulu iyavuswa futhi ibizelwe phambi Kwakhe nabahluleli Bakhe ukuze bathole isigwebo saphezulu esilungile sokufa *kwesibili*, okuthile okuqinisekisiwe kuLuka 19:27 : *Ekugcineni, lezo zitha zami , ezazingafuni ukuba ngibuse phezu kwazo, zilethe lapha futhi zizibulale **phambi Kwami***. Ngalendlela uMoya uqinisekisa amazwi awakhuluma ngoJesu kuMath.22:14: “ ***Ngokuba baningi ababiziweyo, kepha bayingcosana abakhethiweyo*** . Lokhu kuyoba njalo ikakhulukazi ezinsukwini zokugcina ngokukaLuka 18:8: ... *Kepha lapho iNdodana yomuntu ifika, ingabe iyothola ukholo emhlabeni?*

10d- *Abahluleli bahlala phansi, izincwadi zavulwa*

INkantolo Ephakeme izokwahlulela ngokusekelwe ebufakazini obuvumele isahlulelo kanye namacala aguqulelwe ngawodwana emphefumulweni ngamunye olahliwe. *Izincwadi* zakhe ziqukethe impilo yesidalwa, eginwe enkumbulweni nguNkulunkulu, kanye nezingelosi ezithembekile njengofakazi, okwamanje ezingabonakali kuma-Earthlings.

Dan 7:11 *Ngase ngibona ngenxa yamazwi amakhulu uphondo olwawakhuluma; kwathi ngisabhekile isilwane sabulawa.*

11 *Ngase ngibheka ngenxa yamazwi aqhoshayo olwakhulunywa luphondo*
Njengoba imigomo " *ngenxa ye amazwi aqhoshayo* " abonisa, leli vesi lifuna ukusibonisa ubuhlobo bembangela nomphumela obuchaza isahlulelo sikaNkulunkulu. Akahluleli ngaphandle kwesizathu.

11b- *kwathi ngisabhekile isilwane sabulawa*

Uma *isilwane sesine* esimele ukulandelana, i-Imperial Rome - imibuso eyishumi yaseYurophu - iRoma yopapa, ibhujiswa ngomlilo, kungenxa *yomsebenzi* wokuzidla *ngomlomo* weRoma yopapa; umsebenzi ozoqhubeka kuze kube sekubuyeni kukaKristu.

11c- *isidumbu sakhe sachithwa* , *sanikelwa emlilweni ukuba sishiswe*

Ukwahlulela kugadla ngesikhathi esifanayo *uphondo oluncane* nezimpondo *zombango eziyishumi* ezalusekela futhi lwahlanganyela ezonweni zalo ngokwesAm. 18:4 . Ichibi lomlilo *lokufa kwesibili* liyobashwabadela *libaqede* .

Dan 7:12 *Ezinye izilo zaphucwa amandla azo, kepha ukuphila kwazo kwelulwa isikhathi.*

12a- *Ezinye izilwane zaphucwa amandla azo*

Lapha, njengakusAm. 19:20 no-21 , uMoya wembula ukuthi isiphetho esihlukile silindele izoni ezivamile zobuqaba, eziyizindlalifa zesono sokuqala esadluliselwa sisuka ku-Adamu saya oxukwini lwabantu kuwo wonke umlando wasemhlabeni.

12b- *kodwa ukwengezwa kwempilo yabo kwaze kwaba yisikhathi esithile*

Lokhu kunemba kuhloswe ngakho ukukhombisa inzuzo yemibuso yangaphambili ekubeni ingazange ibone ukuphela kokubusa kwayo ekupheleni komhlaba njengoba kwakunjalo ngesilwane ^{samaRoma sesi-4} ngaphansi kohlobo lwaso lokugcina lombuso wamaKristu wendawo yonke ngesikhathi sokubuya kukaJesu Kristu. Ukuphela kwekhulu lesi-4 ^{kwaphawulwa} ukubhujiswa kwayo okuphelele. Emva kwalokhu umhlaba uyohlala *ungenalutho futhi ungenalutho* emfanekisweni *wakwalasha* kaGen. 1:2.

UJesu Kristu, iNdodana yomuntu

Dan 7:13 *Ngabona emibonweni yasebusuku, bheka, kwafika onjengeNdodana yomuntu namaфу ezulu; wasondela koMdala Wezinsuku, bamsondeza kuye.*

13 *Ngabona emibonweni yasebusuku, bheka, kwafika namaфу ezulu onjengendodana yomuntu.*

Lokhu kubonakala kwendodana yomuntu kukhanyisa incazelo enikezwe isahlulelo esisanda kushiwo. Ukwahlulela kungokukaKristu. Kodwa ngesikhathi sikaDaniyeli, uJesu wayengakafiki, ngakho uNkulunkulu ufanekisela lokho ayokufeza ngenkonzo yakhe yasemhlabeni phakathi nokuza kwakhe kokuqala emhlabeni.

13b- *wasondela koMdala Wezinsuku, bamsondeza kuye.*

Ngemva kokufa kwakhe, uyozivusa ngokwakhe, ukuze ethule ubulungisa bakhe obuphelele obanikelwa njengomnikelo kuNkulunkulu owoniweyo, ukuze athole ukuthethelelwa kwabakhethiweyo bakhe abathembekile, abahlungwe futhi

bakhethwa nguye. Isithombe esivezwayo sifundisa isimiso sensindiso etholakala ngokukholwa emhlatshelweni wokuzithandela kaNkulunkulu kuKristu. Futhi uqinisekisa ubuqiniso bakhe noNkulunkulu.

Dan 7:14 wanikwa ukubusa, nenkazimulo, nombuso. futhi bonke abantu, nezizwe, nezilimi bamkhonza. Ukubusa kwakhe kungukubusa okuphakade okungayikudlula, nombuso wakhe ungumbuso ongayikuchithwa.

14a- Wanikwa ukubusa, inkazimulo nombuso

Imininingwane yaleli vesi ifingqiwe kulawa mavesi asuka kuMath.28:18 kuya ku-20 aqinisekisa ukuthi ukwahlulelwa kungokukaJesu Kristu: *UJesu, esondela, wakhuluma kubo kanje: **Wonke amandla anikwe mina ezulwini nasehlabeni** . Ngakho hambani nenze izizwe zonke abafundi, nibabhathize egameni likaYise neleNdodana nelikaMoya oNgcwele, nibafundise ukugcina konke enginyale ngakho. Futhi bhekani, mina nginani njalo, kuze kube sekupheleni kwezwe .*

14b- futhi bonke abantu, nezizwe, nezilimi **bamkhonza**

Ngokuphelele, kuyoba emhlabeni omusha, omdala ovuselelwe futhi okhazinyulisiwe ngemva kweminyaka eyinkulungwane yesikhombisa. Kodwa abahlengiweyo bayobe sebekhethiwe kubo bonke *abantu, izizwe, nabantu bazo zonke izilimi* ngensindiso eyingqayizivele eyatholwa uJesu Kristu ngenxa yokuthi **bamkhonza** phakathi nokuphila kwabo. KusAm. 10:11 no-17:15 le nkulungwane ibhekisela eYurophu nasezweni laseNtshonalanga. Kuleliqembu sithola abakhethiweyo *abayisigidi* abasindisiwe abakhonza uNkulunkulu evesini le-10.

14c- nombuso wakhe awusoze wachithwa

Imininingwane eshiwo kuDan.2:44 ephathelene naye iqinisekiswa lapha: *ukubusa kwakhe akusoze kwachithwa.*

Dan 7:15 Mina, Daniyeli, ngakhathazeka emoyeni wami, nemibono yekhanda lami yangethusa.

15Mina , Daniyeli, wakhathazeka emoyeni wami

Inkathazo kaDaniyeli ilungile, umbono umemezela ingozi kwabangcwele bakaNkulunkulu.

15b- *nemibono yekhanda lami yangethusa.*

Ngokushesha umbono wakhe kaMikayeli uzoveza umphumela ofanayo kuye, ngokukaDan.10:8: Futhi *ngasala ngedwa, futhi ngabona lo mbono omkhulu: amandla ami aphela, ubuso bami bashintsha umbala wabola, futhi ngaphelelwa amandla.* Incazelo: *INdodana yomuntu noMikayeli bangumuntu oyedwa waphezulu . Ukwesaba kuyoba uphawu lokubusa kweRoma, ngoba kulokhu kubusa okubili okulandelayo, ngeke kunikeze abantu ababusi abangcwele njengoNebukadinesari, uDariyu umMede noKoresi II umPheresiya.*

Dan 7:16 Ngafika komunye wababemi khona, ngambuza iqiniso lazo zonke lezi zinto. Wangitshela, futhi wanginikeza incazelo:

16a- **Lapha kuqala izincazelo ezengeziwe ezinikezwe ingelosi**

Dan 7:17 Lezi zilo ezinkulu ezine zingamakhosi amane ayakuvela emhlabeni.

17a- *Qaphela* ukuthi le ncazelo isebenza kakhulu ekulandeleni okuvezwe kuDan.2 ngomfanekiso wesifanekiso njengalapha kuDan.7, ngezilwane .

Dan 7:18 *Kepha abangcwele boPhezukonke bayakuthabatha umbuso, badle ifa lombuso kuze kube phakade naphakade.*

I-18a- Ukuphawula okufanayo nokulandelana okune. Futhi, owesihlanu uphathelene nombuso waphakade wabakhethiweyo uKristu awakha phezu kokunqoba kwakhe **isono** nokufa.

Dan 7:19 *Ngase ngifisa ukwazi iqiniso lesilo sesine, esahlukile kuzo zonke ezinye, esesabekayo kakhulu, esinamazinyo ensimbi nezinzapho zethusi, esadla, sachoboza, sanyathela okuseleyo phansi;*

19a- *owayenamazinyo ensimbi*

Lapha sithola, emazinyweni, insimbi isivele iwuphawu lokuqina kombuso wamaRoma oqokwe imilenze yesithombe sikaDan.2.

19b- *nezinzapho zethusi.*

Kulokhu kwaziswa okwengeziwe, ingelosi ichaza: *nezinzapho zethusi*. Ngakho-ke **ifa lesono samaGreki liqinisekiswa** yile nto engcolile, ingxubevange eyayifanekisela umbuso wamaGreki **esiswini nasemathangeni** esifanekiso sikaDan.2.

19c- *abadla, bahlephula, banyathela okuseleyo*

Ukudla, noma ukuzuza ezintweni ezinqotshiwe, ezikhulisayo - *ukuphula*, noma ukuphoqa nokubhubhisa - *ukunyathela ngezinyawo*, noma ukudelela nokushushisa - Lezi yizenzo "amaRoma" amabili alandelanayo kanye nabasekeli bawo bomphakathi nabezenkolo abazozenza kuze kube sekubuyeni kukaKristu. KusAm. 12:17 : uMoya ubiza "ama-Adventist" okugcina ngegama elithi "insali".

Dan 7:20 *nangezimpondo eziyishumi ezazisekhanda laso, nolunye olwavelayo, olwawa phambi kwalo ezintathu, ophondo olunamehlo nomlomo okhuluma izinto ezinkulu; nokubukeka okukhulu kunabanye.*

20a- Leli vesi liletha imininingwane ephikisanayo evesini lesi-8. " *Uphondo oluncane* " lubamba kanjani lapha? **ukubukeka okukhulu kunabanye?** Yilapho ehluke khona kwamanye amakhosi ezimpondo eziyishumi. Ubuthaka kakhulu futhi untekenteke kodwa nokho, ngenxa yokuthatheka nokwesaba uNkulunkulu athi ummele emhlabeni, uyababusa futhi abalawule ngokuthanda kwakhe, ngaphandle kwalapho okungavamile khona.

Dan 7:21 *Ngabona lolu phondo lulwa nabangcwele, lwabahlula;*

21a- Indida iyaqhubeka. Uthi uqukethe ubungcwele obuphakeme kakhulu futhi uNkulunkulu umsola ngokushushisa abangcwele bakhe. Inye kuphela incazelo lapho: uqamba amanga sengathi uyaphefumula. Impumelelo yayo ingeyamanga amakhulu akhohlisayo nabhubhisayo, abhubhisa kakhulu indlela eyalandelwa uJesu Kristu.

Dan 7:22 *kwaze kwafika oMdala wezinsuku, wahlulela abangcwele boPhezukonke, kwafika isikhathi sokuba abangcwele badle ifa lombuso.*

22a- Ngenhlanhla, izindaba ezinhle ziqinisekisiwe. Ngemva kwezenzo zobumnyama zeRoma yobupapa nabasekeli balo bomphakathi nabezenkolo, ukunqoba kokugcina kuyoya kuKristu nabakhethiweyo bakhe.

Amavesi 23 no-24 acacisa ukuhleleka kokulandelana.

Dan 7:23 Yasikhuluma kimi, yathi: “Isilo sesine singumbuso wesine oyakuba khona emhlabeni, ungafani nayo yonke imibuso, odla umhlaba wonke, uwunyathele, uwuphule.

23a- Umbuso WamaRoma wamaqaba ngesimo sawo sobukhosi phakathi kuka-27 no-395.

Dan 7:24 Izimpondo eziyishumi kulo mbuso zingamakhosi ayishumi ayakuvela. Kuyovela enye ngemva kwabo, eyohluka kweyokuqala, futhi iyothobisa amakhosi amathathu.

24a- Kungenxa yalokhu kunemba ukuthi singakwazi ukuhlonza lezi zimpondo eziyishumi nemibuso **eyishumi** yobuKristu eyakhiwe endaweni esentshonalanga yoMbuso WaseRoma owabhidlika nowohlokile. Le ndawo ingeyaseYurophu yethu yamanje: i-EU (noma i-EU).

Dan 7:25 Iyakukhuluma amazwi amelene noPhezukonke, ikhathaze abangcwele boPhezukonke, icabange ukuguqula izikhathi nemithetho; abangcwele bayakunikelwa esandleni sakhe isikhathi, nezikhathi, nenxenye yesikhathi.

25a- Uyokhuluma amazwi ngokumelene noPhezukonke

UNkulunkulu ugxile kuleli vesi ukugxeka kwakhe izono azibeka kumbuso wobupapa baseRoma nakubabhisobhi bamaRoma ababendulele okwathi ngabo ububi obenziwa baduma, balungisiswa futhi bafundiswa izixuku ezingenalwazi. UMoya ubala izinsolo, eqala ngamazwi anzima kakhulu: *amazwi amelene noPhezukonke* uqobo. Kuyaxaka ukuthi opapa bathi bakhonza uNkulunkulu futhi bammelele emhlabeni. Kodwa yilokhu kuzenzisa okuyiphutha ngoba uNkulunkulu akakuvumeli nakancane lokhu kuzenzisa kukapapa . Futhi ngenxa yalokho, konke okufundiswa yiRoma ngamanga ngoNkulunkulu kuyamthinta Yena mathupha.

25b- *izacindezela abangcwele boPhezukonke*

Ukushushiswa okubi *kwabangcwele* evesini 21 lapha kukhunjulwe futhi kuqinisekisiwe. Izahlulelo zikhishwa izinkantolo zenkolo ezaziwa ngokuthi "iNkantolo Yamacala Ezihlubuki Engcwele." Ukuhlukumeza kusetshenziselwa ukuphoqa abantu abangenacala ukuba bavume icala labo.

25c- *futhi uyothemba ukushintsha izikhathi nomthetho*

Lokhu kusola kunikeza umfundi ithuba lokubuyisela amaqiniso ayisisekelo okukhulekela okuwukuphela kukaNkulunkulu weqiniso ophilayo.

Ukuhleleka okuhle okwamiswa nguNkulunkulu kwashintshwa abenkolo yamaRoma. Ngokuka-Eksodusi 12:2 , uNkulunkulu wathi kumaHeberu lapho ephuma eGibhithe: ***Le nyanga izoba yisiqalo sezinyanga kini; kuyoba kini inyanga yokuqala yonyaka*** . Lona umyalo, hhayi isiphakamiso nje. Futhi njengoba insindiso ivela kumaJuda ngokukaJesu Kristu, kusukela ekuphumeni, wonke umuntu ongena ensindisweni futhi ungena emndenini kaNkulunkulu lapho umyalo wakhe kufanele ubuse futhi uhlonishwe. Imfundiso yeqiniso yensindiso yile, futhi ibilokhu injalo kusukela ngesikhathi sabaphostoli. KuKristu, u-Israyeli kaNkulunkulu uye wathatha isici esingokomoya, nokho u-Israyeli wakhe awumiselele ukuhleleka kwakhe nezimfundiso zakhe. Ngokuka Roma 11:24 , oweZizwe oguquliwe uxhunyelelwa empandeni yesiHeberu nesiqu sika-Abrahama, hhayi ngenye indlela. Uxwayiswa nguPawulu ngokungakhohwa okuye kwaba yingozi kumaJuda ahlubukayo esivumelwano esidala futhi kuyoba yingozi

ngendlela efanayo nakumaKristu ahlubukayo amasha; ethinta ngokuqondile ukholo lwamaRoma Katolika, futhi ukufunda kukaDan.8 kuzoqinisekisa lokhu, kusukela ngo-1843, kumaKristu angamaProthestani.

Singabantu kuphela ekuqaleni kwesambulo eside esingokwesiprofetho lapho icala laphezulu elenziwa kuleli vesi likhona yonke indawo esabekayo futhi emangalisayo imiphumela. Izikhathi zashintsha ngokukhathazeka kweRoma:

1 - ukuphumula kwesabatha komyalo wesine ^{kaNkulunkulu}. Usuku lwesikhombisa lushintshiwe kusukela ngo-March 7, 321 usuku lokuqala, oluthathwa njengosuku olungcolile kanye nokuqala kwesonto nguNkulunkulu. Ngaphezu kwalokho, lolu suku lokuqala lwabekwa uMbusi waseRoma uConstantine ^I lapho lunikezelwa ekukhulekeleni "ilanga elihloniphekile elinganqotshwa", ilanga elenziwa unkulunkulu ngamaqaba, kakade eGibhithe, uphawu lweBhayibheli lwesono. UDaniyeli 5 wasibonisa ukuthi uNkulunkulu ujezisa kanjani ukucasuka okwenziwe kuye, kanjalo umuntu uyaxwayiswa futhi uyazi ukuthi yini emlindele lapho uNkulunkulu emehlulela njengoba ahlulela futhi ebulala inkosi uBelishasari. ISabatha elangcweliswa nguNkulunkulu kusukela ekusekelweni komhlaba linesici esikabili mayelana **nesikhathi nomthetho** waphezulu, njengoba ivesi lethu lisho.

2 – Ukuqala konyaka, okwenzeka ekuqaleni kwentwasahlobo, igama elisho ukuthi okokuqala, kwashintshwa ukuze kwenzeke ekuqaleni kobusika.

3 - NgokukaNkulunkulu, ukuguquka kosuku kwenzeka ekushoneni kwelanga, ngokulandelana kobusuku nemini, hhayi phakathi kwamabili, ngoba kuphawulwe futhi kuphawulwe izinkanyezi azidalele le njongo.

Ukuguqulwa komthetho kudlulela kude kakhulu kunendaba yeSabatha. IRoma ayizange ingcolise izitsha zegolide zasethempelini yazivumela ukuba iguqule umbhalo wokuqala wamazwi alotshwe uNkulunkulu ngomunwe wakhe ezibhebheni zamatshe ezanikezwa uMose. Izinto ezingcwele kangangokuthi ukuthinta umkhumbi ezazitholakala kuwo kwakumelwe zife ngokushesha nguNkulunkulu.

25c *abangcwele bayakunikelwa ezandleni zakhe okwesikhathi, lezikhathi, lengxenye yesikhathi*

Sisho ukuthini *isikhathi* ? Okuhlangenwe nakho kweNkosi uNebukadinesari kusinikeza impendulo kuDan 4:23 : “ *Bayakukuxosha kubantu, indawo yakho yokuhlala ibe nezilwane zasendle; **kuyakudlula phezu kwakho izikhathi eziyisikhombisa*** , uze wazi ukuthi oPhezukonke ubusa embusweni wabantu, uwunike noma ubani athanda ukumnika wona. Ngemva kwalesi senzakalo esibuhlungu, inkosi ithi evesini 34 : **Ngemva kwesikhathi esimisiwe , mina, Nebukhadinezari, ngaphakamisela amehlo ami ezulwini, futhi izinzwa zami zabuyela kimi** . Ngambonga oPhezukonke, ngamdumisa futhi ngamkhazimulisa yena ophila kuze kube phakade, obukhosi bakhe buwukubusa phakade, nombuso wakhe umi ezizukulwaneni ngezizukulwane . Singaphetha ngokuthi lezi *zikhathi eziyisikhombisa* zimelela iminyaka eyisikhombisa kusukela isikhathi siqala futhi siphela phakathi nokuphila komuntu. Ngakho-ke lokho uNkulunkulu akubiza ngokuthi *isikhathi* yisikhathi umhlaba osithathayo ukuze uqedele ukuphenduka okukodwa kwelanga. Imilayezo eminingi ivela kulokhu. UNkulunkulu ufanekiselwa yilanga futhi lapho isidalwa siphakama

ngokuziqhenya, ukuze simbuyisele endaweni yaso, uNkulunkulu uthi kuye: "Hamba eduze kobunkulunkulu bami futhi ufunde ukuthi ngingubani." KuNebukadinesari, imijikelezo eyisikhombisa iyadingeka kodwa iyasebenza. Esinye isifundo sizothinta ubude besikhathi sokubusa kukapapa okwaprofethwa naso ngegama elithi " *isikhathi* " kuleli vesi. Uma kuqhathaniswa nokuhlangenwe nakho kukaNebukadinesari, uNkulunkulu ujezisa ukuzidla kobuKristu ngokukuletha ebuthongweni **isikhathi , izikhathi, nengxenywe yesikhathi** seminyaka engokwesiprofetho. Kusukela ngoMashi 7, 321, ukuziqhenya nokungazi ngobuwula kwenza abantu bavuma ukuhlonipha ukuhleleka okwashintsha umyalo kaNkulunkulu; okuyinto inceku kaKristu ethobekile engenakukulalela, ngaphandle kwalokho yayiyozihlukanisa noNkulunkulu wayo osindisayo.

Leli vesi lisiholela ekufuneni ukubaluleka kwangempela kanye nezinsuku zokuqala nokuphela kwalesi sikhathi esiprofethiwe. Sizothola ukuthi imele iminyaka emi-3 nezinyanga eziyisithupha. Eqinisweni, le fomula izophinde ivele kusAmb. 12:14 lapho ibekwe khona ngokuhambisana nefomula yezinsuku *eziyi-1260* zevesi 6. Ukusetshenziswa kwekhodi kaHezekeli 4:5-6, *usuku olulodwa unyaka owodwa*, kuzosivumela ukuba siqonde ukuthi yiminyaka eyi-1260 ende nesabekayo, yokuhlupheka nokufa.

Dan 7:26 *Khona-ke ukwahlulela kuyofika, futhi bayosusa ukubusa kwayo, futhi iyochithwa futhi yenziwe ize kuze kube phakade.*

2a- Qokomisa isithakazelo salokhu kunemba: ukwahlulela nokuphela kokubusa kopapa kwenzeka ngesikhathi esisodwa. Lokhu kufakazela ukuthi ukwahlulela okukhulunywe ngakho ngeke kuqale kuze kubuye uKristu. Kusukela ngo-2021, opapa basasebenza, ngakho-ke isahlulelo esishiwo kuDaniel asizange siqale ngo-1844, abazalwane bama-Adventist.

Dan 7:27 *Umbuso, nokubusa, nobukhulu bombuso phansi kwezulu lonke kuyakunikwa abantu, abangcwele boPhezukonke. Umbuso wakhe ungumbuso waphakade, nababusi bonke bayakumkhonza, bamlalele.*

27a- Ngakho-ke ukwahlulela kwenziwa kahle ngemva kokubuya ngenkazimulo kaKristu nokuhlwithwa ezulwini kwabakhethiweyo bakhe.

27b- *bonke ababusi bayakumkhonza, bamlalele*

Njengezibonelo, uNkulunkulu usibonisa *ababusi abathathu* abavezwe kule ncwadi: inkosi yamaKhaledi uNebukadinesari, inkosi yamaMede uDariyu, nenkosi yasePheresiya uKoresi 2.

Dan 7:28 *Aphela la mazwi. Mina, Daniyeli, ngakhathazeka kakhulu ngemicabango yami, nobuso bami baguquka, ngagcina lawa mazwi enhliziyweni yami.*

28a- Ukudideka kukaDaniyeli kusafaneleka, ngoba kuleli zinga ubufakazi bokuthi iRoma yobupapa busantula amandla; Ubunikazi bakhe buhlala bungu-"hypothesis" obukholisayo, kodwa namanje "i-hypothesis". Kodwa uDaniyeli 7 uyingcwephe yesibili yeziprofetho eziyisikhombisa ezivezwe kulencwadi kaDaniyeli. Futhi kakade, sesikwazile ukubona ukuthi imilayezo ethunyelwe kuDan.2 noDan.7 iyafana futhi iyahambisana. Ibhodi elisha ngalinye lizosilethela izici ezengeziwe okuthi, ngokuziphakamisa ezifundweni esenziwe kakade , ziqinise futhi ziqinise umlayezo kaNkulunkulu oyocaca futhi ucace kakhudlwana.

Umbono wokuthi “ *uphondo oluncane* ” lwalesi sahluko 7 iRoma yobupapa usazoqinisekiswa. Into izokwenziwa. Kepha masikhumbule lokhu kulandelana okungokomlando okuthinta iRoma, “ *isilwane sesine esisabekayo esinamazinyo ensimbi* ”. Ichaza uMbuso WaseRoma olandelwa “ *izimpondo eziyishumi* ” zemibuso yaseYurophu ekhululekile futhi ezimele eyalandelwa, ngo-538, ngokucatshangelwa “ *uphondo oluncane* ”, le “ *nkosi ehlukele* ”, phambi kwayo “ *izimpondo ezintathu noma amakhosi amathathu* ”, amaHeruli, amaVandals kanye nama-Ostrogoth athotshiswa phakathi kuka-493 nevesi 538.

Daniyeli 8

Dan 8:1 Ngomnyaka wesithathu wokubusa kwenkosi uBelteshasari kwabonakala kimi, mina Daniyeli, umbono ngaphandle kwalowo engawubona ekuqaleni.

I-1a- Isikhathi sidlulile: iminyaka emi-3. UDaniyeli uthola umbono omusha. Kulesi, kukhona izilwane ezimbili kuphela ezikhonjwa ngokucacile evesini 20 kanye 21 kanye namaMede namaPheresiya namaGreki ababesembonweni wangaphambili ^{uMbuso wesi-2 nowesi-} 3 wokulandelana okuprofethiwe. Ngokuhamba kwesikhathi, emibonweni, izilwane ziya ngokuya zivumelana nemikhuba yamaHeberu. Dan.8 wethula *inqama nembuzi* ; izilwane ezazinikelwa ngomhlatshelo wosuku *lokubuyisana lomkhosi wamaJuda*. Ngakho singaluqaphela uphawu lwesono endaweni ephakeme yombuso wamaGreki: *isisu namathanga ethusi* likaDan.2, *ingwe* kaDan.7 kanye *ne Imbuzi* kaDan.8 .

UDaniyeli 8:2 Lapho ngibona lo mbono, kwaba sengathi ngiseShushani endlini yenkosi esesifundeni sase-Elamu. embonweni wami ngangingasemfuleni i-Ulayi.

2a- UDaniyeli usePheresiya eduze komfula iKaroun okungesikhathi sakhe i-Ulai. Inhloko *-dolobha* yasePheresiya *nomfula* ofanekisela abantu kubonisa indawo okubhekiselwa kuyo embonweni uNkulunkulu ayobanika wona. Ngakho-ke imilayezo yesiprofetho iletha kulesi sahluko idatha ebalulekile yendawo eyayintuleka ezahlukeni 2 no-7.

Dan 8:3 *Ngaphakamisa amehlo ami, ngabona, bheka, nanto inqama imi phambi komfula, inezimpondo ezimbili; Lezi zimpondo zaziphakeme, kodwa olunye lwaluphakeme kunolunye, futhi lwaphakama ekugcineni.*

3a- Leli vesi lifingqa umlando wasePheresiya ovezwe *yilenqama uphondo* layo *eliphakeme kunawo wonke* limele yena ngoba ekuqaleni wayebuswe umngane wakhe uMede, waphakama ngaphezu kwakhe ekugcineni ngokufika kwenkosi uKoresi 2 umPheresiya, ngo-539, owayephila ngesikhathi sikaDaniyeli wokugcina ngokukaDan.10:1. Kodwa lapha ngiveza inkinga yosuku lwangempela, ngoba izazi-mlando azibunaki ngokuphelele ubufakazi bofakazi bokuzibonela bukaDaniyeli othi, kuDan.5:31, ukunqotshwa kweBhabhiloni kunkosi yamaMede uDariyu ohlela iBabiloni libe amasatrapi ayi-120 ngokukaDan.6:1. UKoresi waqala ukubusa ngemva kokufa kukaDariyu ngakho hhayi ngo-539 kodwa kamuva, noma ngokuphambene nalokho, ukunqotshwa kukaDariyu kwakungenzeka kancane ngaphambi kosuku - 539.

3b- Kuvela ubuhlakani baphezulu kuleli vesi, ngendlela esetshenziselwa ukuchaza uphondo oluncane nolukhulu. Lokhu kuqinisekisa ukuthi inkulumbo ethi " *uphondo oluncane* ", egwenywa ngokucophelela, ixhumene ngqo nobunjalo beRoma.

Dan 8:4 *Ngabona inqama iqhubukusha ngasentshonalanga, nangasenyakatho, nangaseningizimu; asikho isilwane esasingamelana nayo, futhi kwakungekho noyedwa okhulula izisulu zayo; wenza akuthandayo, waba namandla.*

4a- Umfanekiso waleli vesi ukhombisa izigaba ezilandelanayo zokunqotshwa kwamaPheresiya okubaholela embusweni, ukubusa kwenkosi yamakhosi.

ENTshonalanga : UKoresi II wenza umfelandawonye namaKaledi namaGibhithe phakathi kuka-549 no-539 .

Enyakatho : ULydia weNkosi uCroesus unqotshwa ngo- 546

Eningizimu : UKoresi unqoba iBhabhiloni, elandela inkosi yamaMede uDariyu ngemva - 539 futhi kamuva inkosi yasePheresiya uCambyses 2 uzonqoba iGibhithe ngo-525.

4b- *futhi waba namandla*

Uzuza *amandla ombuso okwenza iPheresiya* ^{umbuso} wokuqala owaprofethwa kulesi sahluko 8. Kwakungumbuso wesibili emibonweni kaDan.2 noDan.7. Ngalamandla umbuso wamaPheresiya wadlulela oLwandle iMedithera wahlasela iGreece eyayimisa eMarathon ngo - 490. Izimpi zaqala kabusha.

Dan 8:5 *Ngathi ngisabheka, bheka, kwavela impongo ngasentshonalanga, yazulazula ebusweni bawo wonke umhlaba, kepha ayizange iyithinte. Le mbuzi yayinophondo olukhulu phakathi kwamehlo ayo.*

5a- Ivesi 21 liyichaza ngokucacile impongo: *Impongo iyinkosi yaseJavani, Uphondo olukhulu phakathi kwamehlo ayo yinkosi yokuqala . Javan*, kunjalo igama lasendulo Greece. Enganaki amakhosi amaGreki abuthakathaka, uMoya wakhela isambulo sakhe kumnqobi omkhulu wamaGreki u-Alexander Omkhulu.

- 5b- *bheka, kwafika impongo evela entshonalanga*
 Izinkomba zendawo zisanikezwa. Imbuzi ivela eNtshonalanga maqondana noMbuso WasePheresiya othathwe njengendawo eyinkomba yendawo.
- 5c- *yadabula umhlaba wonke ebusweni bawo, ingawuthinti*
 Umyalezo ufana namaphiko ezinyoni ezine zengwe Dan.7:6. Ugcizelela ijubane elidlulele lokunqoba kwalenkosi esencane yaseMakedoniya eyayizonweba ukubusa kwayo eMfuleni i-Indus ngeminyaka eyishumi.
- 5d- *lembuzi yayinophondo olukhulu phakathi kwamehlo ayo*
 Ubunikazi bunikezwe evesini 21: *Uphondo olukhulu phakathi kwamehlo akhe yinkosi yokuqala. Le nkosi* ngu-Alexander Omkhulu (- 543 - 523). UMoya umnika ukubonakala kwe-Unicorn, isilwane esiyinganekwane esiyisimangaliso. Ngaleyondlela ulahla umcabango ovundile ongapheli womphakathi wamaGrecki owasungula izinganekwane ezisetshenziswa enkolweni futhi umoya wawo uye wadlula amakhulu eminyaka kwaze kwaba sesikhathini sethu eNtshonalanga yobuKristu ngokukhohlisa. Lesi yisici sesono *esiqinisekiswa* umfanekiso wembuzi , isilwane esadlala indima yesono *emkhosini* ongcwele waminyaka yonke "woSuku Lokubuyisana." Ukubethelwa kukaMesiya uJesu akufeza ekupheleleni kwakhe kobuNkulunkulu lo mkhuba wawuzophela emva kwakhe ... ngenkani, ngokubhujiswa kwethempeli nesizwe samaJuda ngamaRoma ngo-70.
Dan 8:6 *Yafika enqameni enezimpondo, engayibona imi phambi komfula, yayigijimela ngokufutheka kwayo.*
- 6a- UAlexander Omkhulu uqala ukuhlaselela kwakhe amaPheresiya inkosi yawo uDariyu 3. Owokugcina unqotshwa e-Issus, ubaleka eshiya ngemuva umnsalo wakhe, isihlangu sakhe, nejazi lakhe, kanye nomkakhe nendlalifa yakhe, ngo - 333. Uzobulawa kamuva yizikhulu zakhe ezimbili.
- 6b- *wagijima phezu kwakhe kukho konke ulaka lwakhe*
 Lokhu ***kufutheka*** kuyathetheleleka ngokomlando. Kwandulelwa yilokhu kushintshana phakathi kukaDariyu no-Alexander: "Ngaphambi kokuba u-Alexander ahlangele noDariyu, inkosi yasePheresiya yamthumelela izipho ezihloselwe ukudwebela izikhundla zabo njengenkosi nengane - u-Alexander wayesalokhu eyinkosana encane esemncane kwezobuciko bempi (igatsha I, ishiya 89). UDariyu umthumelela ibhola, isiswebhu, itomu lehhashi nesifuba sesiliva esigcwele igolide. Incwadi ehambisana nomcebo ichaza izici zayo: ibhola elokuthi ikwazi ukuqhubeka idlala njengengane eyiyo, itomu lokuyifundisa ukuzithiba, isiswebhu sokuyilungisa, futhi igolide limelela inkokhiso abaseMakedoniya okumelwe bayikhokhe kumbusi wasePheresiya.
 U-Alexander akabonisi zimpawu zokuthukuthela, naphezu kokwesaba izithunywa. Kunalokho, ubacela ukuba bahalalisele uDariyu ngenhlawulo yakhe. Uthi uDariyu uyalazi ikusasa, njengoba wanika u-Alexander ibhola elimele ukunqoba kwakhe umhlaba ngekusasa, itomu lisho ukuthi bonke bazozithoba kuye, isiswebhu siyobe sijezi labo abanesibindi sokuvukela kuye futhi igolide lisikisela inkokhiso azoyithola kuzo zonke izikhonzi zakhe. Imininingwane engokwesiprofetho, u-Alexander wayenehhashi aliqamba ngokuthi "Bucephalus" okusho ukuthi, ngesiqalo sokwandisa, "ikhanda". Kuzo zonke izimpi zakhe, uyoba "sekhandu" lebuthe lakhe, ephethe isikhali. Futhi "iminyaka eyishumi" iyoba

“inhloko” ebusayo yomhlaba wonke ehlanganiswe isiprofetho. Udumo lwakhe luzoqhakambisa isiko lamaGreeki kanye **nesono** esilicwasa.

Dan 8:7 *Ngayibona isondela enqameni, yayithukuthelele. wayishaya inqama, wazaphula izimpondo zayo ezimbili, kepha inqama yayingenamandla okumelana nayo; wayiphonsa phansi, wayinyathela, akwabakho ongayikhulula inqama.*

7a- Impi eyasungulwa u-Alexander Omkhulu: ngo-333, e-Issus, ikamu lamaPheresiya lanqotshwa.

Dan 8:8 *impongo yaba namandla kakhulu; kodwa lapho isinamandla, uphondo lwayo olukhulu lwaphuka. Kwavela izimpondo ezine ezinkulu esikhundleni sazo emimoyeni yomine yezulu.*

8a- *uphondo lwakhe olukhulu lwaphuka*

Ngo-323, inkosi encane (- 356 - 323) yafa ingenayo indlalifa ineminyaka engama-32, eBhabhiloni.

8b- *Kwavela izimpondo ezine ezinkulu endaweni yazo emimoyeni yomine yezulu.*

Abangena esikhundleni senkosi efile kwakungojenene bayo: i-Diadochi. Babeyishumi kubo lapho u-Alexander efa futhi iminyaka engu-20 balwa bodwa kangangokuthi ekupheleni kweminyaka engu-20 kwakunabane kuphela abasinda. Ngamunye wabo wasungula uhlu lozalo lwenkosi ezweni ayebusa phezu kwalo. Omkhulu kunabo bonke nguSeleucus, owaziwa ngokuthi uNicator, owasungula ubukhosi bakwaSeleucid obubusa phezu kombuso waseSiriya. Owesibili uPtolemaios Lagos, wasungula ubukhosi bakwaLagid obubusa eGibhithe. Owesithathu uCassandros obusa phezu kweGrisi, kanti owesine uLysimachus (igama lesiLatini) owabusa eThrace.

Umlayezo ongokwesiprofetho osuselwe endaweni uyaqhubeka. Amaphuzu amane asemqoka emimoya emine yezulu aqinisekisa ukuthi angobani amazwe abalwi abathintekayo.

Ukubuya kweRoma, uphondo oluncane

Dan 8:9 *Kolunye lwazo kwaphuma uphondo oluncane, lwaba lukhulu kakhulu ngaseningizimu, ngasempumalanga, nangasezweni elihle.*

9a- Ingxenye yaleli vesi ichaza ukwandiswa kombuso oyoba umbuso obusayo. Manje, ezifundweni ezedlule nasemlandweni womhlaba umbuso olandela iGrisi yiRoma. Lokhu kuhlonza kuqinisekiswa futhi inkulumo ethi “uphondo oluncane” okuyilesi sikhathi, ngokuphambene nalokho okwenziwa uphondo olufushane lwaseMediya, olucashunwe ngokucacile. Lokhu kusivumela ukuthi sithi lolu "phondo oluncane" lufanekisela, kulo mingo, iRoma yaseRiphabhuliki ekhulayo. Ngoba liyangenela eMpumalanga, njengephoyisa lomhlaba, ngokuvamile ngenxa yokuthi liyacelwa ukuba lixazulule ukungqubuzana kwendawo phakathi kwabaphikisi. Futhi lesi yisizathu esiqondile esifakazela isithombe esilandelayo.

9b- *Komunye wabo kwaphuma uphondo oluncane*

Umbusi wangaphambili kwakuyiGreece, futhi kuvela eGrisi lapho iRoma ifika khona ukuzobusa kule ndawo esempumalanga lapho u-Israyeli ekhona; Greece, enye yezimpondo ezine.

9c- *enwebeka kakhulu ngaseningizimu, ngasempumalanga, nasezweni elihle kakhulu.*

Ukukhula kwamaRoma kuqala ukusuka endaweni yawo *kuya eningizimu* kuqala. Umlando uyakuqinisekisa lokhu, lapho iRoma ingena ezimpini zePunic ngokumelene neCarthage, manje eyiTunis, cishe ngonyaka wama-250 BC.

Isigaba esilandelayo sokunwetshwa senzeka *ngasempumalanga*, singenelela *kolunye lwezimpondo ezine*: Greece, cishe ngo-200 BC Yabizwa lapho yi-Greek Aetolian League ukuze iyisekele ngokumelene ne-Achaean League (i-Aetolia ngokumelene ne-Achaea). Lapho ifika emhlabathini wamaGreki, ibutho lamaRoma lalingeke liphinde liyishiye futhi lonke iGreece lalizoba ikoloni lamaRoma kusukela ngo-160 BC.

Ukusuka eGreece, iRoma yaqhubeka nokwanda kwayo ngokubeka unyawo ePalestine naseJudiya, okwathi ngo-63 BC yaba isifundazwe saseRoma esinqotshwe amabutho kaJenene Pompey. YileJudiya uMoya oyishoyo ngalenkulamo enhle: *Amahle kunawo wonke amazwe*, isisho esicashunwe kuDan.11:16 no-42, noHezekeli.20:6 no-15.

I-hypothesis iqinisekisiwe, " uphondo oluncane " yiRoma

Ngalesi sikhathi, akusekho ukungabaza, umbuso wobupapa kaDan 7 uyembulwa, futhi, weqa amakhulu eminyaka angenamsebenzi, uMoya usiholela ehoreni elibuhlungu lapho, ishiywe ngababusi, iRoma iqala kabusha ukubusa kwayo ngaphansi kohlobo lwenkolo lokubukeka kobuKristu lapho ibeka khona izenzo ezembulwe yizimpawu zevesi le-10 elilandelayo. Lezi izenzo zenkosi “ *ehlukile* ” yakwaDan.7.

IRoma Lombuso kanye neRoma LobuPapa bashushisa abangcwele Ukufundwa okubili okulandelayo kwaleli vesi elilodwa

Dan 8:10 *Futhi yenyuka yaze yafika ebandleni lasezulwini, yaphonsa emhlabeni enye yebandla neyezinkanyezi, yakunyathela.*

10a- *Wasukuma waya ebuthweni lezulu*

Lapho ethi “ *yena* ”, uMoya ugcina ubuwena beRoma njengento eqondiwe, ngokulandelana kwezikhathi zokunwetshwa kwayo, ngemva kwezinhlobo ezihlukahlukene zohulumeni abhekisela kuzo kusAm. 17:10, iRoma yafinyelela embusweni ngaphansi kokubusa kombusi waseRoma u-Octavian okuthiwa u-Augustus. Futhi kwakungesikhathi sakhe lapho uJesu Kristu azalwa ngoMoya, emzimbeni owawuseyintombi kaMariya, umkaJosefa; bobabili bakhethwa ngenxa yesizathu esisodwa nje sokuphuma kwabo ohlwini lozalo lweNkosi uDavide. Ngemva kokufa kwakhe, ngemva kokuvuswa nguye ngokwakhe njengoba ayememezele, uJesu waphathisa abaphostoli nabafundi bakhe umsebenzi wokumemezela izindaba ezinhle zensindiso (iVangeli) ukuze enze abakhethiweyo emhlabeni wonke. Ngaleso sikhathi iRoma yayibhekene nobumnene nobumnene bobuKristu; yena esikhundleni somhlanisi, abafundi bakaKristu kuleso samawundlu ahlathsiwe. Ngenani legazi eliningi labafel’ ukholo, inkolo yobuKristu yasakazeka emhlabeni wonke futhi ikakhulukazi enhloko-dolobha yombuso, iRoma. Ukushushisa iRoma yombuso kuvukela amaKristu. Kuleli vesi 10, izenzo ezimbili zeRoma ziyedlulana. Eyokuqala iphathelene nombuso futhi eyesibili, upapa.

Embusweni wombuso sesingakwazi kakade ukuthi izenzo ezikhonjiwe kuye:

Wasukuma waya ebuthweni lezulu : wabhekana namaKrestu. Ngemva kwalesi sisho esingokomfanekiso, *ibutho lasezulwini* , kunoKhethiwe OngumKristu ngokusho kwakhe uJesu asevele esho ukuthi uthembekile: *izakhamuzi zombuso wezulu* . Ngaphezu kwalokho, Dan.12:3 uqhathanisa *abangcwele* beqiniso nezinkanyezi ezikhona futhi, *inzalo ka -Abrahama kaGen.15:5*. Ekufundeni kokuqala, ukuqunga isibindi sokufela ukholo kwamadodana namadodakazi kaNkulunkulu kakade kusho iRoma lamaqaba isenzo sokuzikhukhumeza kanye nokuphakama okungafanelekile nokungafaneleki . Ekufundeni kwesibili, isimangalo soMbhishobhi WaseRoma ukuthi ahole njengoPapa Okhethiweyo KaJesu Kristu kusukela ngo-538 futhi kuyisenzo sokuzidla, futhi ukuphakama okungafanelekile nokungafaneleki nakakhulu .

Wenza ingxenye yaleli butho nezinkanyezi zawela phansi, futhi wazinyathela : Uyabashushisa futhi ababulale ukuze aphazamise abantu bakhe ezinkundleni zakhe. Abashushisi ngokuyinhloko uNero, uDomitian noDiocletian, umshushisi wokugcina osemthethweni phakathi kuka-303 no-313. Ekufundeni kokuqala, le nkathi ephawulekayo ihlanganiswe ku-Apo 2 ngaphansi kwamagama angokomfanekiso "Efesu " , isikhathi lapho uJohane ethola isAmbulo sakhe saphezulu esibizwa ngokuthi "i-Apocalypse" ne " *Smirna* ". Esifundweni sesibili, esibalelwa eRoma likapapa, lezi zenzo zibekwe ku-Apo 2 ngaphansi kwezinkathi ezibizwa ngokuthi " *iPhergamu* " noma, umbimbi ophulwayo noma ukuphinga kanye "neThiyathira" noma, izinengiso nokufa. Ekusho, *futhi wawanyathela*, uMoya ubeka kumaRoma amabili uhlobo olufanayo lwezenzo zegazi. Isenzo *sokunyathelwa* kanye nokunyathelwa kwaso *kutholakala* kubhekiselwa kumaRoma angamaqaba kuDan.7:19. Kepha isenzo sokunyathelwa *phansi* sizoqhubeka kuze kube sekupheleni kwe -2300 ekuseni yevesi 14 yalesi sahluko 8 ngokusho kwevesi 13: *Koze kube nini ubungcwele nebutho kunyathelwa phansi ?* Lesi senzo safezwa ngesikhathi seNkathi yobuKristu ngakho-ke kumelwe sithi sibangelwa iRoma yobupapa nabasekeli bayo bobukhosi; okuqinisekisa umlando. Nokho, ake siphawule umehluko obalulekile. IRoma yobuqaba yehlisela *phansi* ngokoqobo kuphela abangcwele bakaJesu Kristu, kuyilapho iRoma lobupapa, ngeziyalezo zalo zenkolo yamanga, libehlisa *ngokomoya* , ngaphambi kokuba libashushise ngokoqobo.

Ushushiso olungavamile lwaqhubeka nokushintshana kokuthula kwaze kwafika umbusi uConstantine I ^{owaqeda} ukushushiswa kwamaKristu ngomyalo kaMilan, inhloko-dolobha yakhe yaseRoma, ngo-313, ohlanganisa ukuphela kwenkathi "yeminyaka *eyishumi* " yokushushiswa ephawula inkathi " *yeSmirna* " yesAm. 2:8. Ngalokhu kuthula, ukholo lobuKristu ngeke luzuze lutho, futhi uNkulunkulu uyolahlekelwa okuningi. Ngoba ngaphandle komgoqo wokushushiswa, izibopho zabangaphenduki kulenkolo entsha ziyanda futhi zanda kuwo wonke umbuso futhi ikakhulukazi eRoma lapho igazi labafel' ukholo liye lagobhoza khona kakhulu.

Ngakho-ke kungalesi sikhathi lapho singanamathisela khona isiqalo sokufundwa kwesibili kwaleli vesi. Leyo lapho iRoma yaba ngamaKristu ngokulalela iziyalezo zoMbusi uConstantine owathi, ngo-321, wayesanda

kukhipha umyalo othi kushintshwe usuku lokuphumula lwamasonto onke: iSabatha losuku lwesikhombisa lathathelwa indawo usuku lokuqala lwesonto; ngaleso sikhathi, elalinikezelwe amaqaba ekukhulekeleni unkulunkulu " ilanga elihlonishwayo elinganqotshwa ". Lesi senzo sibucayi *njengokuphuza izitsha zegolide zethempeli* , kodwa kulokhu uNkulunkulu ngeke asabele, ihora lokwahlulela kokugcina liyokwanela. Ngosuku lwayo olusha lokuphumula, iRoma yayizonweba imfundiso yayo yobuKristu kuwo wonke umbuso, futhi igunya layo lendawo, uMbhishobhi waseRoma, lalizothola ukuvelela nokusekelwa, kuze kube yilapho ukuphakama okuphakeme kwesiqu sikapapa eyanikezwa yona ngomthetho ngo-533 uMbusi WaseByzantium uJustinian ¹ Kwaze kwaba yilapho kuxoshwa ama-Ostrogoth anobutha lapho upapa wokuqala owayebusa, uVigilius, ethatha isihlalo sakhe sobupapa eRoma, eSigodlweni SaseLateran esakhiwe eNtabeni iCaelian. Usuku lwama-538 kanye nokufika kukapapa wokuqala kubonisa ukufezwa kwezenzo ezichazwe evesini 11 elilandelayo. Kodwa futhi kuyisiqalo sezinsuku eziyi-1260-iminyaka yokubusa kopapa nakho konke okubakhathazayo futhi okwembulwa kuDan.7. Ukubusa okuqhubekayo lapho abangcwele bephinda *benyathelwa khona ngezinyawo* , kodwa kulokhu, ngokubusa kwenkolo yobupapa baseRoma nabasekeli bayo bomphakathi, amakhosi, futhi okuhle kunakho konke... egameni likaKristu.

Izenzo ezithile ze-papism ezisungulwe ngo-538

Dan 8:11 *Yazikhulisa yaze yafika enduneni yebutho, yasusa kuyo ~~umnikele oshiswa imihla yonke~~, yaphonsa phansi ~~indawo~~—nesisekelo sendlu yayo engcwele.*

11a- *Wasukuma waya enhloko yebutho*

Le nhloko yebutho ngokunengqondo futhi ngokweBhayibheli uJesu Kristu, ngokusho Efe.5:23: *ngoba indoda iyinhloko yomfazi, njengoba noKristu eyinhloko yebandla, okuyinto umzimba wakhe, okuyinto yena uMsindisi.* Isenzo esithi “ *wavuka* ” sikhethwe kahle, ngoba ngokunembile, ngo-538, uJesu usezulwini kuyilapho upapa esemhlabeni. Isibhakabhaka singaphezu kwamandla akhe kodwa “ *wasukuma* ” enza amadoda akholwe ukuthi uthatha indawo yaso emhlabeni. Esezulwini, uJesu unethuba elincane lokusindisa abantu ogibeni abalubekelwe udeveli. Ngaphandle kwalokho, kungani kufanele enze kanjalo, kuyilapho yena ngokwakhe ebanikela kulolu gibe nakuzo zonke iziqalekiso zaso? Ngokuba sifunde kahle, kuDan.7:25, “ *abangcwele bayakunikelwa ezandleni zakhe isikhathi, nezikhathi (izikhathi ezimbili) nengxenywe yesikhathi* ”; zilethwa ngamabomu nguNkulunkulu Kristu, ngenxa yezikhathi *eziguquliwe nomthetho oguquliwe* . Umthetho oguquliwe ngo-321 nguConstantine mayelana neSabatha, kunjalo, kodwa ngaphezu kwakho konke, *umthetho washintsha* ubupapa bamaRoma, emva kuka-538 lapho, akulona iSabatha kuphela elithintekayo futhi lihlaselwe, kodwa wonke umthetho obuyekwezwa kabusha enguqulweni yamaRoma.

11b- *wasusa ~~umhlatshelo~~-waphakade*

Ngiveza ukungabikho kwegama elithi umhlatshelo embhalweni wokuqala wesiHeberu. Sekushiwo lokho, ukuba khona kwayo kuphakamisa umongo womfelandawonye omdala, kodwa akunjalo njengoba ngisanda kukhombisa.

Ngaphansi komhlatsshelo wesivumelwano esisha *nomnikelo* kwanqamuka, ukufa kukaKristu, *phakathi nesonto* okukhulunywa ngalo kuDan 9:27, kwenze le mikhuba ingadingekile. Nokho, kukhona okwakusele esivumelwaneni esidala: inkonzo yompristi omkhulu nomkhulumeli wezono zabantu nabo abaprofetha ngenkonzo yasezulwini uJesu ayifeza evuna abakhethiweyo bakhe okuwukuphela kwabo abahlengwa ngegazi lakhe kusukela ekuvusweni kwakhe. UKristu wenyukela ezulwini, yini eyayisazosuswa kuye? Umsebenzi wakhe wobupristi uyindima yakhe kuphela njengomkhulumeli wokuthethelela izono zabakhethiweyo bakhe. Ngempela, kusukela ngo-538, ukusungulwa emhlabeni, eRoma, kwenhloko yeBandla likaKristu kwenze inkonzo yasezulwini kaJesu yaba yize futhi yaba yize. Imithandazo ayisadluli kuye futhi izoni zihlala zingabathwali bezono zazo kanye necala lazo kuNkulunkulu. *Heb* . Ukuguquka komholi emhlabeni kuthethelela izithelo ezinengekayo ezilethwa yilobuKrestu ngaphandle kukaKristu; izithelo ezaprofethwa uNkulunkulu kuDaniyeli. Kungani amaKristu ashaywa yilesi siqalekiso esibi? Ivesi 12 eliza lizonikeza impendulo: *ngexa yesono* .

Ukuhlonzwa kwaphakade okusanda kwenziwa kuzosebenza njengesisekelo sokubala kusetshenziswa ubude bezinsuku eziyi-1290 kanye nezinsuku eziyi-1335 ezizohlongozwa kuDan.12:11 no-12; isisekelo esimisiwe siwusuku lwama-538, isikhathi lapho ubupristi *obuphakade* bebiwa umholi wasemhlabeni wopapa.

11c- *futhi yagumbuqela indawo-isisekelo sendlu yakhe engcwele*

Ngexa yomongo wesivumelwano esisha, phakathi kwezincazelo ezimbili ezingaba khona zegama lesiHeberu elithi “mecon” elihunyushwe ngokuthi “indawo” ngiye ngagcina ukuhumusha kwalo ngokuthi “isisekelo” esisemthethweni futhi esivumelana kangcono nomongo wenkathi yobuKristu eqondiswe yisiprofetho.

okuvame ukukhulunywa khona ngendlu *engcwele* , okuholela ekudidekeni. Nokho, kungenzeka ukuthi ungakhohliswa kuye ngesenzo esiphawula isenzo esenziwa endaweni *engcwele* .

Lapha kuDan.7:11: *isisekelo sawo sichithwa* ubupapa.

KuDan.11:30: ingcoliswa *yinkosi* yamaGrecki engumshushisi wamaJuda u-Antiochus 4 Epiphanes ngo-168.

KuDan.8:14 nakuDan.9:26 akusiyo indaba yendlu *engcwele*—kodwa *ngeyobungcwele* . Igama lesiHeberu elithi "qodesh" alihunyushwa ngokungeyikho njalo kuzo zonke izinguqulo ezivame kakhulu. Kodwa umbhalo wokuqala wesiHeberu awushintshile ukuze ufakazele iqiniso lokuqala.

Kufanele kuqashelwe ukuthi igama elithi “ *indlu engcwele* ” lisho kuphela indawo lapho uNkulunkulu ekhona ngokoqobo. Selokhu uJesu avuka kwabafuleyo futhi enyukela ezulwini, ayikaze ibe khona *indawo engcwele emhlabeni* . Ngakho-ke *ukuketula isisekelo sendlu yakhe engcwele* kusho ukucekela phansi izisekelo zemfundiso eziphathelene nomsebenzi wakhe wasezulwini obonisa zonke izimo zensindiso. Ngempela, lapho esebhaphathiwe, lowo obiziweyo kumelwe akwazi ukuzuza ekwamukelweni nguJesu Kristu owahlulela ukhoho lwakhe ngemisebenzi yakhe futhi avume noma angazithetheleli izono zakhe egameni lomhlatsshelo wakhe. Ubhaphathizo luwukuqala kokuhlangenwe nakho okuphilwa ngaphansi

kwesahlulelo esilungile sikaNkulunkulu, hhayi ukuphela kwaso. Okusho ukuthi lapho ubudlelwano obuqondile phakathi kwabakhethiweyo basemhlabeni nomkhulumeli wakhe wasezulwini kuphazamiseka, insindiso ayisekho, nesivumelwano esingcwele siyaphulwa. Kuyidrama esabekayo engokomoya enganakwa uquqaba lwabantu olukhohliswe futhi luyenga kusukela ngo-March 7, 321 nonyaka ka-538 lapho ubupristi *obuphakade* bukaJesu Kristu basuswa khona upapa ukuze kuzuze yena. *Ukugumbuqela isisekelo sendlu engcwele yomuntu* kuphinde kuthweswe icala kubaphostoli abayi-12 abamelela isisekelo noma isisekelo soKhethiweyo, indlu kamoya, imfundiso yobuKristu bamanga ethethelela futhi ifake ngokomthetho isono ngokumelene nomthetho waphazulu; okwakungenziwe umphostoli.

Dan 8:12 *Ibandla lanikelwa kanye nomhlatshelo wezinsuku zonke ngenxa yesono; uphondo lwaphonsa phansi iqiniso, futhi lwaphumelela emisebenzini yalo.*

12a- *Ibutho lalethwa ngomhlatshelo waphakade*

Ngolimi olungokomfanekiso kakhudlwana le nkulumo inencazelo efanayo nekaDan.7:25: *ibutho lakhululwa ...* Kodwa lapha uMoya wengeza *nokuphakade*

12b - *ngenxa yesono*

Okungukuthi, ngokukaJohane 3:4, ngenxa yokweqa umthetho *kwaguquka* kuDan.7:25. Ngoba uJohane wathi futhi waloba: *Noma ubani owona weqa umthetho, futhi isono siwukweqa umthetho* . Lesi siphambeko saqala ngoMashi 7, 321, futhi sithinta, okokuqala, ukushiywa kweSabatha elingcwele likaNkulunkulu; isabatha *elingcwelise* nguye, kusukela ekudalweni kwezwe, ngosuku olulodwa noluhlala njalo “ *lwesikhombisa* ”.

12c- *uphondo lwawisa iqiniso phansi*

Iqiniso futhi liyizwi likamoya elisho umthetho ngokukaHu. 119:142-151: *Umthetho wakho uyiqiniso...yonke imiyalo yakho iyiqiniso* .

12d- *futhi uyaphumelela emisebenzini yakhe*

Uma uMoya woMdali uNkulunkulu ukumemezele kusenesikhathi, ungamangali-ke ngokuthi ushaye indiva le nkohliso, inkohliso engokomoya enkulu kunazo zonke emlandweni wabantu; kodwa futhi nemiphumela emibi kakhulu yokulahlekelwa imiphefumulo yabantu ngenxa kaNkulunkulu. Ivesi 24 lizoqinisekisa ukuthi: *Amandla akhe ayokwanda, kodwa hhayi ngamandla akhe; uzodala umonakalo omkhulu, uzophumelela emabhizinisini akhe , abhubhise abanamandla kanye nabantu babangcwele.*

Ukulungiselela ukungcweliswa

Ezifundweni ezinikezwa yimithetho yezenkolo yesivumelwano esidala lesi sihloko sokulungiselela ukungcweliswa sivela njalo. Okokuqala, phakathi nesikhathi sobugqila nokungena eKhanani, ukugujwa kwePhasika kwakudingeka ukuze kungcwelise abantu uNkulunkulu ayezobaholela ezweni labo lesizwe, uIsrayeli, izwe lesithembiso. Eqinisweni, kwathatha iminyaka engu-40 yokuvivinywa kokucwengwa nokungcweliswa ukuze kufezwe ukungena eKhanani.

Ngokufanayo, ngokuphathelene neSabatha eliphawulwa ngosuku lwesikhombisa kusukela ekushoneni kwelanga kuze kube sekushoneni kwelanga, kwakudingeka isikhathi sangaphambili sokulungiselela. Izinsuku eziyisithupha

zemisebenzi yezwe zazidinga ukugezwa komzimba nokushintshwa kwezingubo, lezi zinto nazo zazibekwe phezu kompristi ukuze, ngaphandle kwengozi ekuphileni kwakhe, angene endaweni engcwele yethempeli ukuze enze inkonzo yakhe engokwesiko.

Izinsuku eziyisikhombisa, isonto lamahora angu-24 lokudala lifanekiselwa iminyaka eyizinkulungwane eziyisikhombisa yohlelo lukaNkulunkulu lwensindiso. Ngakho izinsuku eziyisi-6 zokuqala zimelela iminyaka eyinkulungwane yokuqala eyi-6 lapho uNkulunkulu ekhetha abakhethiweyo bakhe. Futhi inkulungwane yesi-7^{neyokugcina} ihlanganisa iSabatha elikhulu lapho uNkulunkulu nabakhethiweyo bakhe ababuthene ezulwini bejabulela khona ukuphumula kweqiniso nokuphelele. Izeni zonke sezifile okwesikhashana; ngaphandle kukaSathane, ohlala eyedwa emhlabeni ongenabantu phakathi nalenkathi “yeminyaka eyinkulungwane” eyembulwe kusAm. Ngaphambi kokungena “ezulwini” abakhethiweyo kufanele bahlanzwe futhi bangcweliswe. Ukucwengwa kusekelwe okholweni emhlatshelweni wokuzithandela kaKristu, kodwa ukungcweliswa kutholakala ngosizo lwakhe ngemva kokubhaphathizwa ngoba, ukuhlanzwa kubalwa, okungukuthi, kutholwe kusengaphambili egameni lesimiso sokholo, kodwa ukungcweliswa yisithelo esitholakala ngokoqobo emphefumulweni wakhe wonke ngabakhethiweyo ngokusebenzisana kwakhe kwangempela noNkulunkulu ophilayo uJesu Kristu. Kutholakala ngokulwa aziholayo ngokumelene nemvelo yakhe embi, ukuze amelane nesono.

UDaniyeli 9:25 uzosifundisa ukuthi uJesu Kristu weza ukuze afele esiphambanweni ukuze athole kwabakhethiweyo bakhe ukuthi bangabe besona, ngoba weza ukuzoqeda *isono*. Manje sisanda kubona evesini 12, Okhethiweyo OngumKristu wanikelwa ebugqilini bopapa ngenxa yesono. Ngakho-ke ukuhlanzwa kuyadingeka ukuze uthole ukungcweliswa *ngaphandle kwalokho akekho oyobona uNkulunkulu njengokulotshiwe* ku-Heb.12: 14: *Phishekelani ukuthula nabantu bonke, nobungcwele, okungekho muntu oyoyibona iNkosi*.

Esetshenziswa eminyakeni eyizi-2000 yenkathi yobuKristu kusukela ekufeni kukaJesu Kristu kuze kube sekubuyeni kwakhe ngo-2030, lesi sikhathi sokulungiselela nokungcweliswa sizokwambulwa emavesini 13 no-14 alandelayo. Ngokuphambene nenkolelo yakuqala yama-Adventist, lesi sikhathi akusona lesi sokwahlulela njengoba kuchazwe kuDaniyeli 7 kodwa esokungcweliswa okwenziwe kwadingeka ngenxa yefa lezono leminyaka eminingi eligunyazwe imfundiso enengekayo yeRoma yobupapa. Ngithanda ukuveza ukuthi umsebenzi weNguquko owenziwa kusukela^{ekhulwini le-13} kuya phambili awuzange ufeze ukucwengwa nokungcweliswa okwakufunwa kubo bonke ubulungisa nguNkulunkulu ongcwele kathathu nomsulwa ngokuphelele uMsindisi.

Dan 8:13 *Ngezwa ongcwele ekhuluma; Futhi omunye ongcwele wathi kokhulumayo: Koze kube nini umbono ngomnikelo ~~wezinsuku~~ nesono esichithayo? Kuyoze kube nini indlu engcwele nebutho kunyathelwa?*

13a- *Ngezwa ongcwele ekhuluma; omunye ongcwele wathi kokhulumayo*

Abangcwele beqiniso kuphela abaqaphela izono ezizuzwe njengefa eRoma. Sizobathola futhi esigcawini sombono esivezwe kuDan.12.

13b- *Uyogcwaliseka isikhathi esingakanani lo mbono?*

Abangcwele bacela usuku oluzophawula ukuphela kwezinengiso zamaRoma.

13c- *ngomhlatshelo waphakade*

Abangcwele bacela usuku oluzophawula ukuqalisa kabusha kobupristi **obuphakade** nguKristu.

13d- *futhi esonweni esibhubhisayo ?*

Abangcwele bacela usuku oluyophawula ukubuya kweSabatha losuku lwesikhombisa, isiphambeko salo esijeziswa ngokucekelwa phansi kwamaRoma nezimpi; futhi kulabo abephula umthetho, lesi sijeziro siyohlala kuze kube sekupheleni komhlaba.

13th- *Kuyozwe kube nini indlu engcwele nebutho kunyathelwa?*

Abangcwele bacela usuku oluyophawula ukuphela **kokushushiswa kopapa** okwenziwa kubo, abangcwele bakaNkulunkulu abakhethiwe.

Dan 8:14 *Wathi kimi, Izinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona indawo engcwele iyakuhlunjululwa.*

14a- Kusukela ngo-1991, uNkulunkulu uye waqondisa isifundo sami kuleli vesi elihunyushwe kabi. Nansi inguqulo yakhe yangempela yombhalo wesiHeberu.

Wathi kimi: Kuze kube kusihlwa nasekuseni abayizinkulungwane ezimbili namakhulu amathathu abalungisiweyo bayakuba ngcwele.

Ungabona ukuthi i-temu ye-2300 kusihlwa-ekuseni inomgomo wayo **wokungcweliswa** kwabakhethiweyo abakhethwe nguNkulunkulu kusukela ngosuku oluzonqunywa ngalo leli gama. Ubulungisa baphakade obutholakala ngokubhaphathizwa kuze kube yilesa sikhathi bungatshazwa. Imfuneko kaNkulunkulu ongcwele kathathu, kuYise, iNdodana noMoya oNgcwele, isishintshile futhi yaqiniswa isidingo sokuba abakhethiweyo bangabe besona ngeSabatha, nanoma yimuphi omunye umthetho ophuma emlonyeni kaNkulunkulu. Indlela *ewumngcingo* yensindiso eyafundiswa uJesu iyabuyiselwa kanjalo. Futhi iphethini yabakhethiweyo eyethulwa kuNowa, **uDaniyeli, noJobe** ithethelela abakhethiweyo abayisigidi ezigidini eziyishumi eziwile ekwahlulelweni kokugcina kukaDan.7:10.

Dan 8:15 *Kwathi ngisawubona lo mbono, mina Daniyeli, ngifuna ukuwuqonda, bheka, kwase kumi phambi kwami onjengomuntu.*

15a- Ngokunengqondo, uDaniyeli angathanda ukuqonda incazelo yombono futhi lokhu kuyomzuzisa kuDan.10:12, ukuvunyelwa okufanelekile okuvela kuNkulunkulu, kodwa akasoze anikezwa ngokuphelele isifiso sakhe njengoba impendulo kaNkulunkulu kuDan.12:9 ibonisa: *Futhi wathi: "Hamba, Daniyeli, ngokuba lawa mazwi avalwe, anamathelisiwe kuze kube sesikhathini sokugcina .*

Dan 8:16 *Ngezwa izwi lomuntu phakathi kwe-Ulayi; wamemeza wathi: Gabriyeli, mchazele umbono.*

16a- Umfanekiso kaJesu Kristu phakathi kwe-Ulayi ulindele isifundo esinikezwe embonweni kaDan.12. Ingelosi uGabriyeli, inceku eseduze kaKristu, inikwe umsebenzi wokuchaza incazelo yawo wonke umbono kusukela ekuqaleni kwawo. Ngakho-ke masilandele ngokucophelela ulwazi olwengeziwe oluzokwembulwa emavesini alandelayo.

Dan 8:17 *Wasondela lapho ngangikhona; kwathi lapho esondela, ngesaba, futhi ngawa ngobuso. Wathi kimi: “Bheka, ndodana yomuntu, ngokuba umbono uqondene nesikhathi sokuphela.*

17a- Umbono wezidalwa zasezulwini uyohlala udala lomphumela kumuntu wenyama. Kodwa masinake njengoba esimema. Isikhathi sokuphela esifanele sizoqala ekupheleni kwawo wonke umbono.

Dan 8:18 *Esakhuluma kimi, ngalala lapho ngokuthuthumela okukhulu, ubuso bami bubheke phansi. Wangithinta wangisukumisa lapho engangikhona.*

18a- Kulokhu, uNkulunkulu ugcizelela isiqalekiso senyama esingalingani nobumsulwa bemizimba yasezulwini yezingelosi ezithembekile.

Dan 8:19 *Wathi kimi, Ngizokubonisa lokho okuyoba khona engxenyeni yokugcina yolaka, ngoba isikhathi esimisiwe sokuphela .*

19a- Igama lolaka lukaNkulunkulu liyofika, kodwa lolu laka lulungiswa ngokungalaleli kobuKristu, ifa lemfundiso yobupapa baseRoma. Ngakho-ke ukunqamuka kwalolu laka lwaphezulu oluprofethiwe kuyoba ingxenye ngoba luyophela ngempela ngemva kokubhujiswa okuphelele kwesintu ekubuyeni kwenkazimulo kukaKristu.

Dan 8:20 *Inqama oyibonileyo inezimpondo ezimbili ingamakhosi amaMede namaPheresiya.*

20a- Kungokuba uNkulunkulu anikeze amaphuzu okubhekisela kwabakhethiweyo bakhe ukuze baqonde isimiso sokulandelana kwezimpawu eziveziwe. AmaMede namaPheresiya aphawula umongo womlando wokuqala kwesambulo. KuDan.2 no-7 bebesendaweni yesibili.

Dan 8:21 *impongo iyinkosi yaseJavani, nophondo olukhulu phakathi kwamehlo ayo yinkosi yokuqala.*

21a- Ngokulandelayo iGrisi ilandelana lesibili; eyesithathu kuDan.2 no-7.

21b- *uphondo olukhulu phakathi kwamehlo ayo, lena inkosi yokuqala*

Njengoba sesibonile, imayelana nomnqobi omkhulu ongumGrecki, u-Alexander Omkhulu. Uphondo olukhulu, umfanekiso womlingiswa wakhe ocasulayo nonjengempi iNkosi uDariyu III eyayinephutha ukuwehlisa, ngoba kwamlahlekisela umbuso nokuphila kwakhe. Ngokubeka lolu phondo hhayi ebunzini kodwa phakathi kwamehlo, uMoya ubonisa inkanuko yakhe enganeliseki yokunqoba ukuthi ukufa kwakhe kuphela okuyophela. Kodwa amehlo abuye abe yi-clairvoyance engokwesiprofetho, futhi kusukela ekuzalweni kwakhe, isiphetho esiyinqayizivele simenyezwe kuye yi-clairvoyant futhi ukholelwa ekumiselweni kwakhe okubikezelwe kukho konke ukuphila kwakhe.

Dan 8:22 *Izimpondo ezine ezavela esikhundleni sophondo olwaphukileyo, kuyakuvela imibuso emine kuleso sizwe, kepha ayiyikuba namandla.*

22a- Sithola izizukulwane ezine zamaGrecki ezasungulwa ojenene abane abalandela u-Alexander, besaphila ngemva kweminyaka engu-20 yezimpi phakathi kwezinyishumi ezazikhona ekuqaleni.

UDan 8:23 *Ekupheleni kokubusa kwabo, lapho izoni seziqedwa, kuyakuvela inkosi elukhuni nenobuqili.*

23a- Yeqa izikhathi eziphakathi, ingelosi ivusa inkathi yobuKristu yokubuswa kweRoma yobupapa. Ngokwenza kanjalo, ubonisa injongo eyinhloko yesambulo esinikezwe. Kodwa le ncazelo iletha enye imfundiso evela emshweni wokuqala

waleli vesi: *Ekupheleni kokubusa kwabo, lapho izoni ziyogedwa.* Obani lezi zoni ezidliwe ezandulela isikhathi sombuso wobupapa? KwakungamaJuda esizwe ahlubukayo enqaba uJesu Kristu njengoMesiya nomsindisi, umkhululi, yebo, kodwa kuphela ezonweni ezenziwe futhi evuna kuphela labo abaqaphela ngezinga lokholo lwawo. Empeleni baqedwa ngo -70 ngamabutho aseRoma, wona kanye nedolobha lawo laseJerusalema, futhi lokhu okwesibili ngemva kokubhujiswa okwenziwa ngaphansi kukaNebukadinesari ngo-586, uNkulunkulu wanikeza ubufakazi bokuthi umfelandawonye omdala wawuphelile kusukela ekufeni kukaJesu Kristu lapho eJerusalema iveli lokuhlukanisa ithempeli lalidatshulwe kabili, kusukela phezulu kuya phansi kwavela uNkulunkulu ngokwakhe.

23b- *kuyovela inkosi eyisiwula nobuqili*

Lena incazelo kaNkulunkulu yobupapa, ebonakala ngokukaDan.7:8 *ngokuzidla kwabo nalapha ngokudelela kwabo . Uyanezela kanye nokwenziwa . I-Artifice ihlanganisa ukumboza iqiniso kanye nokuthatha ukubonakala kwalokho umuntu angeyikho. Iqhinga elokukhohlisa umakhelwane, lokhu opapa abalandelanayo benza.*

Dan 8:24 *Amandla akhe ayokwanda, kodwa kungabi ngamandla akhe; uzodala umonakalo omkhulu, aphumelele emabhizininini akhe, abhubhise abanamandla kanye nabantu babangcwele.*

24a- *Amandla akhe ayokwanda*

Ngempela, kuDan.7:8 elichazwa ngokuthi “ *uphondo oluncane ,*” ivesi 20 lithi “ *lubonakala lukhulu kunolunye .*

24b- *kodwa kungabi ngamandla akhe*

Nalapha futhi, umlando uyaqinisekisa ukuthi ngaphandle kokusekelwa ngezikhali kwamakhosi, umbuso wopapa wawungeke uphile. Ukwesekwa kokuqala kwaba uClovis Inkosi yamaFrank of the Merovingian Dynasty futhi ngemva kwalokho, lokho kobukhosi baseCarolingian futhi okokugcina, lokho kobukhosi baseCapetian, ukusekelwa kobukhosi baseFrance akuzange kumhluleke. Futhi sizobona ukuthi lokhu kusekelwa kunenani okufanele likhokhe. Lokhu kuzokwenziwa njengesibonelo ngokunqunywa ikhanda kweNkosi yaseFrance uLouis XVI, iNdlovukazi uMarie Antoinette, izikhulu zamakhosi nabefundisi bamaRoma Katolika ikakhulukazi ababenomthwalo wemfanelo, ngokunqunywa kwekhanda elafakwa eFrance enhloko-dolobha nasemadolobhaneni ezifundazwe, ngabavukeli baseFrance phakathi kuka-1793 no-1794; izinkathi ezimbili ze-"Terrors" ezibhalwe ngezinhlamvu zegazi kunkumbulo yesintu. KusAm. 2:22 lesi sijezi saphezulu siyoprofethwa ngalendlela: *Bheka, ngiyakumphonsa embhedeni , ngithumele usizi olukhulu. unayo labo abaphinga naye , ngaphandle uma bephenduka ezenzweni zabo. ngizabulala abantwana bakhe ; futhi wonke amabandla ayokwazi ukuthi mina nginguye ohlola izingqondo nezinhliziyu, futhi ngiyovuza ngamunye wenu ngokwemisebenzi yakhe.*

24c- *uzodala umonakalo omkhulu*

Emhlabeni akekho ongababala, kodwa ezulwini uNkulunkulu uyasazi isibalo sabo esiqondile futhi ngehora lokujeziswa kwesahlulelo sokugcina bonke bayokhululwa, kusukela komncane kunabo bonke kuye kwababi kakhulu, ngababhali bazo.

24d- *uzophumelela emabhizininisini akhe*

Wayengaphumelela kanjani, lapho uNkulunkulu emnike le ndima ukuze ajezise isono esenziwe abantu bakhe abathi insindiso eyazuzwa uJesu Kristu?

24th- *uyakubhubhisa abanamandla nabantu babangcwele*

Ngokuzidlulisa njengommeleli kaNkulunkulu emhlabeni nokubasongela ngokubaxosha okuyovala ukungena kwabo ezulwini, upapa uthola ukuzithoba kwabakhulu namakhosi ezwe lasentshonalanga, futhi nakakhulu ngabancane, abacebile noma abampofu, kodwa bonke abangenalwazi, ngenxa yokungakholwa kwabo kanye nokunganaki kwabo amaqiniso angcwele.

Kusukela ekuqaleni kwenkathi yeNguquko, eyaqalwa uPeter Waldo ngo-1170, umbuso wopapa wasabela ngolaka ngokushoshozela izinceku zikaNkulunkulu ezithembekile, okuwukuphela kwabosanta beqiniso abahlale benokuthula futhi bethambile, izinhlangano zamaKatolika ezibulalayo ezisekelwa izinkantolo zokuQulwa Kwamacala Ezihlubuki mayelana nobungcwele bawo bamanga. Abahluleli ababemboze izigqoko abakhipha umyalo wokuhlushwa okubi kangaka kwabangcwele nakwabanye, bonke abasolwa ngokuhlubuka kuNkulunkulu naseRoma, bonke bayolandisa ngamacala abo phambi kukaNkulunkulu weqiniso ngehora lokwahlulela kokugcina okulungileyo okwaprofethwa kuDan.7:9 nakusAm.20:9 kuya ku-15.

Dan 8:25 *Ngenxa yempumelelo yakhe namaqhinga ayo, iyozidla enhliziyweni yayo, ibhubhise abaningi ababenokuthula, ivukele isikhulu sezikhulu; kodwa iyophulwa, ngaphandle komzamo wanoma yisiphi isandla.*

25a- *Ngenxa yokuchuma kwakhe kanye nempumelelo yamaqhinga akhe*

Lokhu *kuchuma* kusikisela ukunothisa kwakhe leli vesi elikuxhumanisa namaqhinga *akhe* . Kudingekile, eqinisweni, ukusebenzisa *ubuqili* , lapho umuntu emncane futhi ebuthakathaka, ukuze athole kwabacebile, imali nengcebo yazo zonke izinhlobo ezibala isAmbulo 18:12 no-13.

25b- *uyakuba nokuzidla enhliziyweni yakhe*

Lokhu, naphezu kwesifundo esifundiswa yiNkosi uNebukadinesari kuDan 4 kanye nesidabukisayo somzukulw wakhe uBelishasari kuDan.

25c- *uyakubhubhisa abantu abaningi ababehlezi ngokuthula*

Ukuthula yisithelo sobuKristu beqiniso, kodwa kwaze kwaba ngu-1843. Ngoba ngaphambi kwalolo suku, futhi ikakhulukazi kuze kube sekupheleni kweNguquko YaseFrance, ekupheleni kweminyaka eyi-1260 yokubusa kopapa okwaprofethwa ngayo kuDan 7:25, ukukholwa kwamanga kubonakala ngonya oluhlasela noma olusabela ebulwaneni. Kungalezi zikhathi kuphela lapho ubumnene nokuthula kwenza umehluko. Imithetho eyabekwa nguJesu kayikashintshi kusukela ezikhathini zabaphostoli, okhethiweyo uyimvu evumayo ukuhlatselwa, akakaze ahlatshe.

25d- *futhi uyovukela induna yezinduna*

Ngalokhu kunemba, akusekho ukungabaza. Umholi , okukhulunye *ngaye* emavesini 11 no-12, ngempela uJesu Kristu, *iNkosi yamakhosi noMbusi wababusi* obonakala enkazimulweni yokubuya kwakhe kusAm. 19:16. Futhi kuvela kuye ukuthi ubupristi obusemthethweni *baphakade* basuswa ubupapa baseRoma.

Dan 8:26 *Umbono wokuhlwa nokusa okukhulunye ngawo uqinisele. Gcina lo mbono uyimfihlo kuwe, ngoba uphathelene nezikhathi zakudala.*

26a- *nombono wokuhlwa nokusa okukhulunywa ngawo uqinisile*

Ingelosi ifakazela umsuka waphezulu wesiprofetho ‘sokuhlwa kuka-2300’ evesini 14. Ngakho-ke idonsela ukunaka, ekugcineni, kulempicabadala okuyodingeka icaciswe futhi iqondwe ngabangcwele bakaJesu Kristu abakhethiweyo lapho kufika isikhathi sokwenza kanjalo.

26b- *Zigcine uyimfihlo lo mbono, ngoba ubhekisele ezikhathini ezikude.*

Eqinisweni, phakathi nesikhathi sikaDaniyeli nesethu, sekudlule amakhulu eminyaka angaba ngu-26. Futhi ngakho sizithola sisesikhathini *sokugcina* lapho lemfihlakalo kufanele ikhanyiswe khona; into izokwenziwa, kodwa hhayi ngaphambi kocwaningo lukaDan.9 oluzohlinzeka ngokhiye obalulekile wokwenza izibalo ezihlongozwayo.

Dan 8:27 *Mina Daniyeli ngangikhathele, ngigula izinsuku eziningi; Ngasukuma ngenza imisebenzi yenkosi. Ngamangala ngalowo mbono, futhi kwakungekho noyedwa owayazi ngawo.*

27a- Le mininingwane ephathelene nempilo kaDaniel ayiyona into yomuntu. Kusihumushela ukubaluleka okwedlulele kokuthola kuNkulunkulu ukwaziswa okuphathelene nakusihlwa okuprofethiwe okungu-2300; ngoba njengoba nje ukugula kungaholela ekufeni, ukungazi lemfumbe kuyogwebela ukufa okungokomoya okuphakade amaKristu okugcina ayophila esikhathini *sokuphela* .

Daniyeli 9

Dan 9:1 *Ngomnyaka wokuqala kaDariyu indodana ka-Ahashiveroshi, wenzalo yamaMede, owaqala ukubusa embusweni wamaKaledi,*

1a- Ngokobufakazi bukaDaniyeli owazibonela ngawakhe, ngakho-ke akunakuphikwa, sifunda ukuthi uDariyu inkosi yakwaDan.5:30 uyindodana ka-Ahashiveroshi, wohlanga lwamaMede; Inkosi yasePheresiya uKoresi II ayikangeni esikhundleni sakhe. Unyaka wokuqala wokubusa kwakhe kwaba unyaka anqoba ngawo iBabiloni, ngaleyo ndlela elithatha kumaKaledi.

Dan 9:2 *Ngomnyaka wokuqala wokubusa kwakhe, mina Daniyeli ngabona ezincwadini ukuthi kuyakuba khona iminyaka engamashumi ayisikhombisa ekubhujisweni kweJerusalema njengenani leminyaka uJehova ayikhuluma kuJeremiya umprofethi.*

2a- UDaniyeli ubhekisela emibhalweni eyisiprofetho kaJeremiya umprofethi. Lapha usinikeza isibonelo esihle sokholo nokwethemba okuhlanganisa izinceku zikaNkulunkulu ezibhekile. Kanjalo uqinisekisa la mazwi 1 Kor. 14:32 : *Imimoya yabaprofethi ingaphansi kwabaprofethi* . UDaniyeli wahlala eBhabhiloni ingxenye enkulu yeminyaka engu-70 okwaprofethwa ngayo ngokudingiswa kwabantu abangamaHebheru. Unesithakazelo futhi endabeni yokubuyela kwakhe kwa-Israyeli, akholelwa ukuthi kufanele kube maduzane. Ukuze athole

izimpendulo kuNkulunkulu, uthandaza kuYe ngomthandazo omuhle kakhulu esizowufunda.

Umthandazo oyisibonelo wokholo lukasanta

Isifundo sokuqala salesi sahluko 9 sikaDaniyeli siwukuqonda ukuthi kungani uNkulunkulu ayefuna ukuba avele kule ngxenye yencwadi kaDaniyeli.

KuDan.8:23 ngesimemezelo sesiprofetho sezoni *ezidliwe* , sathola isiqinisekiso sokuthi amaJuda esizwe sakwaIsrayeli aphinde alahlwa futhi abhujiswa ngomlilo ngamaRoma ngo-70, ngenxa yazo zonke izinto uDaniyeli azozivuma emthandazweni wakhe. Manje wayengubani loIsrayeli owethulwe esivumelwaneni sokuqala noNkulunkulu ophilayo kusukela ku-Abrahama kuya kubaphostoli nabafundi bakaJesu Kristu abangu-12, yena ngokwakhe engumJuda? Isampula kuphela saso sonke isintu, ngoba kusukela ku-Adamu, amadoda ayafana ngaphandle kwebala labo lesikhumba elisuka ekukhanyeni kakhulu liye komnyama kakhulu. Kodwa kungakhathaliseki ukuthi uhlanga lwabo, uhlanga, izinto ezidluliselwa ngofuzo zisuka kubaba nomama ziye emadodaneni namadodakazi, ukuziphatha kwazo ngokwengqondo kuyefana. Ngokusho kwesimiso se-daisy's petals, "Ngiyakuthanda, kancane, kakhulu, ngentshiseko, ngokuhlanya, hhayi nhlobo", amadoda akhiqiza lolu hlobo lwemizwa kuNkulunkulu ophilayo, umdali wezinto zonke, lapho ethola ukuba khona kwakhe. Futhi, uMahluleli omkhulu ubona phakathi kwalabo abathi bangabalandeli bakhe, abantu abathembekile abamthandayo nabamlalelayo, abanye abathi bayamthanda, kodwa abangamlaleli, abanye abaphila inkolo yabo ngokunganaki, kanti abanye abaphila kuyo ngenhliziyo elukhuni nebuhlungu ebona babeshiseka ngokweqile futhi ngokwedlulele, abakwazi ukubekezelela ukuphikisana futhi banciphise ngisho nokuhlambalaza nokusekela ukubulawa komphikisi ongabekezeleleki. Lezi zindlela zokuziphatha zatholakala phakathi kwamaJuda, njengoba zisatholakala phakathi kwabantu emhlabeni wonke kanye nakuzo zonke izinkolo ezingalingani.

Umthandazo kaDaniel ufika ukuzokubuza, yikuphi kulokhu kuziphatha ozibona kukho? Uma kungekona okomuntu othanda uNkulunkulu futhi omlalelayo njengobufakazi bokwethembeka kwakhe, zibuze umbono wakho wokholo; phenduka futhi unikeze uNkulunkulu isithelo sokuphenduka okuqotho nokwangempela njengoba uDaniyeli ezokwenza.

Isizathu sesibili sokuba khona kwalo mthandazo kulesi sahluko 9 ukuthi imbangela yokubhujiswa kokugcina kuka-Israyeli, ngonyaka wama-70 amaRoma iphathwa futhi ithuthukiswe lapho: ukufika kokuqala kukaMesiya emhlabeni wabantu . Futhi sebemhlalele loMesiya okuwukuphela kwakhe amaphutha akhe ayewukupheleliswa kwemisebenzi yakhe eyayibalahla, abaholi bezenkolo bavusa abantu ngokumelene naye, ngokumangalela okunyundela konke okwachithwa futhi kwaphikiswa ngamaqiniso. Ngakho basekela ukumangalela kwabo kokugcina eqinisweni laphezulu, bemangalela, umuntu, ngokuthi wayethi uyiNdodana kaNkulunkulu. Imiphefumulo yalaba baholi benkolo yayimnyama njengamalahlale eziko elivuthayo eliyobaqothula

ngesikhathi sentukuthelo yokulunga. Kodwa iphutha elikhulu lamaJuda lalingekhona ukumbulala, kodwa ukungamazi ngemva kokuvuka kwakhe kwaphezulu. Bebhakene nezimangaliso nemisebenzi emihle eyayenziwa abaphostoli bakhe abayishumi nambili, bazenza lukhuni njengoFaro ngesikhathi sakhe futhi bakufakazela lokhu ngokubulala idikoni elithembekile uStefanu, bona ngokwabo elimkhanda ngamatshe ngaphandle kokuphendukela kumaRoma.

Isizathu sesithathu salo mthandazo siwukuthi uthatha indima yokugcina, umbono ocindezelayo ekupheleni kokuhlangenwe nakho okude okuphilwe maqondana noNkulunkulu ; ubufakazi, uhlobo lwesivumelwano esashiywa umfelandawonye wamaJuda kuso sonke isintu. Ngoba kungalokhu kuthunjelwa eBhabhiloni lapho ukubonakaliswa okulungiselelwe nguNkulunkulu kuyaphela. Kuyiqiniso ukuthi amaJuda ayobuyela ezweni lawo lesizwe, nokuthi isikhathi esithile uNkulunkulu uyohlonishwa futhi alalelwe, kodwa ukwethembeka kuyoshabalala ngokushesha, kuze kube seqophelweni lokuthi ukusinda kwawo kungalungisiswa kuphela ngovivinyo lwawo lokugcina lokholo olusekelwe ekufikeni kokuqala kukaMesiya, ngoba kumelwe ukuba abe indodana kaIsrayeli, umJuda phakathi kwamaJuda.

Isizathu sesine salo mthandazo sisekelwe eqinisweni lokuthi amaphutha ashiwo futhi avunywa wonke afezwa futhi avuselelwa amaKristu enkathini yawo, kusukela ekulahlweni kweSabatha ngo-March 7, 321 kuze kube sesikhathini sethu . Isikhungo sokugcina esisemthethweni sabusiswa kusukela ngo-1873 futhi ngabanye kusukela ngo-1844 asizange sisinde esiqalekiseni sesikhathi, njengoba uJesu asihlanza ngo-1994. Ukufundwa kwezahluko zokugcina zikaDaniyeli kanye nencwadi yeSambulo kuzochaza lezi zinsuku kanye nezimfihlakalo zokugcina.

Manje ake silalelisise uDaniyeli ekhuluma noNkulunkulu uMnininimandla onke.

Dan 9:3 Ngabhekisa ubuso bami eNkosini uJehova ukuba ngifune ngomkhuleko nokunxusa, nangokuzila ukudla, nangendwangu yamasaka, nangomlotha.

3a- UDaniyeli manje usemdala, kodwa ukholo lwakhe aluphelelwa amandla, futhi ubuhlobo bakhe noNkulunkulu buyagcinwa, bondliwa futhi bugcinwe. Endabeni yakhe, inhliziyo yakhe iqotho ngokujulile, ukuzila ukudla, indwangu yesaka nomlotha *kunencazelo* yangempela. Le mikhuba ibonisa amandla esifiso sakhe sokuzwiwa nokuphendulwa uNkulunkulu. Ukuzila ukudla kukhombisa ukuphakama okunikezwa impendulo kaNkulunkulu uma kuqhathaniswa nobumnandi bokudla. Ngale ndlela kunomqondo wokuthi kuNkulunkulu angisafuni ukuphila ngaphandle kwempendulo yakho, ngaphandle kokuthi ngize ngiyozibulala.

UDaniyeli 9:4 Ngakhuleka kuJehova uNkulunkulu wami, ngavuma, ngathi: “Jehova, Nkulunkulu omkhulu nowesabekayo, ogcina isivumelwano nomusa kwabakuthandayo nabagcina imiyalo yakho.

4a- Jehova, Nkulunkulu omkhulu nowesabekayo

U-Israyeli uthunjelwe eBabiloni futhi kanjalo ukhokhe ukuze afunde ukuthi uNkulunkulu mkhulu futhi uyesabeka.

4b- *wena ogcina isivumelwano sakho nohawukela abakuthandayo nabagcina imiyalo yakho!*

UDaniyeli ubonisa ukuthi uyamazi uNkulunkulu njengoba ekhipha izimpikiswano zakhe embhalweni wesibili wemithetho eyishumi kaNkulunkulu, amaKhatholika aneshwa angawazi phakathi namakhulu eminyaka obumnyama, ngoba ngobukhosi, upapa wathatha isinyathelo sokuwususa enguqulweni yawo yemithetho eyishumi, ngoba umyalo ogxile enyameni wenezelwa ukugcina inani likwishumi; isibonelo esihle sokungahloniphi nokukhohlisa esishiwo esahlukweni esandulele.

Dan 9:5 *Sonile, senzile ububi, senzé kabi, sihlubukile, sichezukile emiyalweni yakho nasezahlulelweni zakho.*

5a- Kwakungeke kube yiqiniso futhi kucace ngokwengeziwe ngoba yilawa maphutha aholela u-Israyeli ekuthunjweni, ngaphandle kokuthi uDaniyeli nabangane bakhe abathathu babengenacala lalolu hlobo lwamaphutha; Lokhu akumvimbi ukuthi akhulumele abantu bakhe ngenkathi ethwele umthwalo wecala lakhe.

Yilapho-ke kufanele siqaphele ngo-2021 ukuthi nathi, maKristu, sikhonza yena lo Nkulunkulu ongaguquki njengokusho kwakhe kuMal 3:6: “*Ngokuba nginguJehova, angiguquki; nani bantwana bakwaJakobe aniqedwa* . Kungaba kuhle ukuthi sithi "akukaqedwa". Ngokuba selokhu uMalaki eloba lamazwi, uKristu weza ngaphambili, abantwana bakaJakobe bamlahla bambulala, futhi ngokwezwi elaprofethwa kuDan. Futhi uma uNkulunkulu engaguquki, lokhu kusho ukuthi amaKristu angathembekile abeqa imiyalo Yakhe, okokuqala futhi okuyinhloko iSabatha elingcwele, ayoshaywa kakhudlwana kunamaHeberu namaJuda ezizwe ngesikhathi sawo.

Dan 9:6 *Asilalelanga izinceku zakho abaprofethi, ezakhuluma egameni lakho emakhosini ethu, nasezikhulwini zethu, nakobaba, nakubo bonke abantu bezwe.*

6a- Kuliqiniso, amaHeberu anecala lalezo zinto, kepha kuthiwani ngamaKristu athi, nasesimisweni sokugcina esimiswe nguye, anecala lezenzo ezifanayo na?

UDaniyeli 9:7 *O Jehova, kungokwakho ukulunga, kepha okwethu kuyihlazo lobuso namuhla, kubantu bakwaJuda, nakubakhileyo eJerusalema, nakuye wonke u-Israyeli, abaseduze nabakude emazweni onke, lapho obaxoshele khona ngenxa yeziphambeko zabo kuwe.*

7a- Isijeziso sika-Israyeli sasibi kakhulu, kwafa abantu abaningi futhi abasinda kuphela baba nenhlanhla yokudingiselwa eBhabhiloni futhi basuka lapho bahlakazeka kuwo wonke amazwe ombuso wamaKhaledi nombuso wamaPheresiya owalandela. Isizwe samaJuda siye sahlakazeka emazweni angaphandle, kodwa, ngokwesithembiso sakhe, ngokushesha uNkulunkulu uzohlanganisa amaJuda ezweni lawo lesizwe, izwe loyise. Yeka amandla namandla anawo lo Nkulunkulu ophilayo! Emthandazweni wakhe, uDaniyeli uzwakalisa konke ukuphenduka okumelwe lababantu bakubonise ngaphambi kokuba babuyele ezweni labo elingcwele, kodwa kuphela lapho uNkulunkulu eseceleni kwabo.

UDaniyeli uvuma ukungathembeki kwamaJuda ajeziswa uNkulunkulu, kodwa-ke yisiphi isijeziso esitholwa amaKristu enza okufanayo? ukudingiswa, noma ukufa?

Dan 9:8 *Nkosi, kithi kukhona amahloni obuso, emakhosini ethu, nakuzo izikhulu zethu, nakobaba, ngokuba sonile kuwe.*

8a- Igama elibi, igama elithi “isono” liyacashunwa. Ubani ongaqeda isono esibangela ukuhlupheka okungaka? Lesi sahluko sizonikeza impendulo. Isifundo esisodwa okufanele sisifunde futhi sisikhumbule: U-Israyeli wabhekana nemiphumela yokukhetha nokuziphatha kwamakhosi, abaholi, nobaba ababewabusa. Ngakho nasi isibonelo lapho ukungalaleli abaholi abakhohlakele kungakhuthazwa ukuba kuhlale esibusisweni sikaNkulunkulu. Lokhu ukukhetha okwenziwa uDaniyeli nabangane bakhe abathathu futhi babusiswa ngakho.

Dan 9:9 *KuJehova uNkulunkulu wethu kukhona umusa nokuthethelela, ngokuba simhlabukile.*

10a- Esimeni sesono kusala ithemba elilodwa; ukuncika kuNkulunkulu omuhle, onesihawu ukuba anikeze intethelelo. Inqubo ingunaphakade, umJuda wesivumelwano esidala kanye nomKristu omusha banesidingo esifanayo sokuthethelelwa. Nalapha futhi uNkulunkulu ulungiselela impendulo azoyikhokha kakhulu mathupha.

Dan 9:10 *asililalelanga izwi likaJehova uNkulunkulu wethu ukuba sihambe ngemithetho yakhe ayibeke phambi kwethu ngezinceku zakhe abaprofethi.*

10a- Lokhu kunjalo nakumaKristu ngonyaka ka-2021.

Dan 9:11 *Wonke u-Israyeli weqile umthetho wakho, uphambukile ekulaleleni izwi lakho. Khona-ke iziqalekiso nezahlulelo ezilotshwe emthethweni kaMose inceku kaNkulunkulu zathululelwa phezu kwethu, ngoba sonile kuNkulunkulu.*

11a- Emthethweni kaMose, uNkulunkulu ngempela waxwayisa u-Israyeli ngokungalaleli. Kodwa ngemva kwakhe, umprofethi uHezekeli, owayephila ngesikhathi sikaDaniyeli, wadingiswa eminyakeni engu-13 ngemva kukaDaniyeli, okungukuthi, eminyakeni engu-5 ngemva kokuba iNkosi uJehoyakini, umfowabo kaJehoyakimi, eyalandela esikhundleni, izithole isithunjwe eMfuleni iKhebari ophakathi kweTigrisi ne-Ewufathe. Lapho, uNkulunkulu wamphefumulela futhi wamenza ukuba abhale izigijimi esizithola namuhla eBhayibhelini lethu. Futhi kuHezekeli 26 lapho sithola khona ukulandelana kwezijeziso isibonelo sakhe esitholakala sisetshenziswa ngokomoya kodwa hhayi kuphela, emacilongo ayisikhombisa e-Apocalypse kusAmbulo 8 no-9. Lokhu kufana okumangalisayo kuqinisekisa ukuthi uNkulunkulu ngempela akashintshi. Izono zijeziswa esivumelwaneni esisha njengoba zazijeziswa esidala.

Dan 9:12 *Uwagcwalisile amazwi akhe awakhuluma ngathi nangezikhulu zethu ezazisibusa, wehlisela phezu kwethu **inhlekelele enkulu** engazange yehlele phansi kwawo wonke amazulu njengaleyo eyehlela iJerusalema.*

12a- UNkulunkulu akakaqini, ufeza izimemezelo zakhe zokubusisa noma ukuqalekisa ngokunakekela okufanayo, futhi “ *inhlekelele* ” eyehlela abantu bakaDaniyeli ihloselwe ukuxwayisa izizwe ezifunda lezizinto. Kodwa sibonani? Naphezu kobufakazi obulotshiwe eBhayibhelini, lesi sifundo sihlala singanakwa ngisho nalabo abasifundayo. Khumbula lesi sigijimi: UNkulunkulu ulungiselela amaJuda nangemva kwawo, amaKristu ezinye *izinhlekelele ezimbili ezinkulu* eziziyokwambulwa kuyo yonke incwadi kaDaniyeli.

Dan 9:13 njengokulotshiweyo emthethweni kaMose bonke lobu bubu busehlele; futhi asimbizanga uJehova uNkulunkulu wethu, asiphendukanga ebubini bethu, asiqondanga iqiniso lakho.

13a- Ukwedelela izinto uNkulunkulu aziloba eBhayibhelini kungunaphakade, futhi, ngo-2021 amaKrestu nawo anecala laleli phutha futhi akholelwa ukuthi uNkulunkulu ngeke aziphikise. Futhi abagudluki ebubini babo futhi banake kakhulu leli qiniso leBhayibheli, kodwa elibaluleke kakhulu ezikhathini zethu zokugcina, iqiniso layo lesiprofetho lembulwa ngokujulile nangokuqondakalayo, njengoba izihluthulelo zokuqonda ziseBhayibhelini ngokwalo.

Dan 9:14 UJehova uyibhekile le nhlekelele, wabehlisela yona. ngokuba uJehova uNkulunkulu wethu ulungile kukho konke akwenzileyo, kepha asililalelanga izwi lakhe.

14a- Yini enye engingayisho? Ngempela! Kodwa yazini kahle ukuthi inhlekelele enkulu kakhulu uNkulunkulu ayilungiselele isintu samanje, futhi ngesizathu esifanayo. Izofika, phakathi kuka-2021 no-2030, isesimweni sempi yenuzi enomsebenzi waphezulu wokubulala ingxenye yesithathu yabantu ngokukasAm. 9:15.

UDaniyeli 9:15 Manje, Jehova Nkulunkulu wethu, wena owakhipha abantu bakho ezweni laseGibithe ngesandla esinamandla, wazenzela igama njenganamuhla, sonile, senzile ububi.

15a- UDaniel usikhumbuza ukuthi kungani ukungakholwa kulahlwa nguNkulunkulu. Emhlabeni, ukuba khona kwabantu bamaJuda kufakazela leli qiniso elingajwayelekile ngenxa yamandla angaphezu kwawemvelo, ukuphuma kwabantu abangamaHeberu besuka eGibithe. Indaba yabo yonke isekelwe kuleli qiniso eliyisimangaliso. Asinalo ithuba lokubona lokhu kufuduka, kodwa akekho ongaphika ukuthi inzalo yalokhu okwenzekayo isekhona phakathi kwethu nanamuhla. Futhi ukuze akusebenzise kangcono lokhu kuba khona, uNkulunkulu wanikela laba bantu enzondweni yamaNazi phakathi neMpi Yezwe Yesibili. Ngakho-ke ukunaka kwesintu kwakuqondiswe kwabasindile okwathi ngo-1948 bathola ukuhlaliswa kwabo kabusha emhlabathini wezwe labo lasendulo elalahleka kusukela ngo-70. UNkulunkulu wavumela kuphela amazwi oyise ababewashilo kumbusi ongumRoma uPontiyu Pilatu ngoJesu, ukuze bathole ukufa kwakhe, ngicaphuna "igazi lakhe maliwele phezu kwethu naphezu kwabantwana bethu." UNkulunkulu wabaphendula encwadini. Kodwa amaKristu awo wonke amahlelo asishaye indiva ngehlazo lesisifundo saphezulu, futhi umuntu angaqonda ukuthi kungani, njengoba bonke behlanganyela isiqalekiso sabo. AmaJuda amenqaba uMesiya, kodwa amaKristu ayedelela imithetho yakhe. Ngakho-ke ukulahla kukaNkulunkulu kokubili kulungisiswa ngokuphelele.

Dan 9:16 Nkosi, ngokomusa wakho omkhulu, makususwe intukuthelo yakho nokufutheka kwakho emzini wakho iJerusalema, entabeni yakho engcwele; ngoba ngenxa yezono zethu langenxa yeziphambeko zabobaba iJerusalema labantu bakho seliyihlazo kubo bonke abasihanqileyo.

16 UDaniyeli lapha uthatha impikiswano uMose ayethule phambi kukaNkulunkulu: bazothini abantu ababona ukujeziswa kwabantu bakubo? UNkulunkulu uyazi ngenkinga njengoba yena ngokwakhe ememezela ngamaJuda, ngomlomo kaPawulu kuRom 2:24 : Ngoba igama likaNkulunkulu liyahlanjalazwa

ngenxa yenu phakathi kwabezizwe, njengoba nje kulotshiwe . Ubhekisela embhalweni kaHezekeli 16:27 : “ *Bheka, ngelulele isandla sami kuwe, nganciphisa isabelo ebengikumisele sona, ngikunikele esandleni sezitha zakho, amadodakazi amaFilisti, ahlazeke ngenxa yezindlela zakho ezimbi* . Ngobubele bakhe, uDaniyeli usenokuningi okufanele akufunde ngesahlulelo uNkulunkulu asiletha phezu komuzi wakubo iJerusalema. Kodwa lapho ethi, “ *IJerusalema nabantu bakho bayichilo kubo bonke abasizungezile* ,” akanaphutha, ngoba ukube isijeziso sika-Israyeli sasikhiqizele amaqaba ukwesaba okunethezeka nesifiso sokukhonza loNkulunkulu weqiniso, isijeziso sasiyoba nesithakazelo sangempela. kodwa lesi senzakalo esidabukisayo sathela izithelo ezincane, hhayi ezingasho lutho, njengoba sikukweleta ukuguqulwa kweNkosi uNebukadinesari neNkosi uDariyu umMede.

UDan 9:17 *Ngakho-ke, Nkulunkulu wethu, yizwa umkhuleko lokuncenga kwenceku yakho, wenze ubuso bakho bukhanye phezu kwendlu yakho engcwele eyincithakalo ngenxa yeNkosi.*

17a- Lokhu akucelayo uDaniyeli kuyokwenziwa, kodwa hhayi ngoba uNkulunkulu emthanda, kodwa ngoba nje lokhu kubuyela kwa-Israyeli nokwakhiwa kabusha kwethempeli kusecebeni lakhe. Nokho, uDaniyeli akazi ukuthi ithempeli, elizokwakhiwa kabusha ngempela, liyophinde libhujiswe ngo-70 amaRoma. Kungakho ukwaziswa azokuthola kulesi sahluco 9 kuzomelapha ukubaluleka, okwamaJuda kakhulu, asakunikeza ithempeli lamatshe elakhiwe eJerusalema; ithempeli lenyama kaKristu ngokushesha lizolenza libe yize, futhi ngenxa yalesi sizathu, liyophinde libhujiswe ngo-70 ngamabutho amaRoma.

Dan 9:18 *beka indlebe yakho, Nkulunkulu wami, uzwe! Vula amehlo akho, ubuke amanxiwa ethu, ubheke umuzi igama lakho elibizwe kuwo! Ngokuba asilethi ukunxusa kwethu kuwe ngenxa yokulunga kwethu, kepha ngenxa yobubele bakho obukhulu.*

18a- Kuliqiniso ukuthi uNkulunkulu wayekhetha iJerusalema ukuthi alenze libe yindawo engcwele ngobukhona bakhe obukhazimulayo. Kodwa indawo ingcwele kuphela uma uNkulunkulu ekhona, futhi kusukela ngonyaka - 586, lokhu kwakungasekho. Futhi, ngokuphambene, amanxiwa eJerusalema nethempeli lalo afakazela ukungakhethi kobulungisa balo. Lesisifundo sasidingeka ukuze abantu babheke uNkulunkulu weqiniso njengomuntu ophilayo obonayo, owahlulelayo, futhi osabele ngokungafani nonkulunkulu bamaqaba abakhonza izithombe abanobudlelwane nezingelosi ezimbi zekamu likadeveli. Indoda ethembekile ikhonza uNkulunkulu kodwa indoda engathembekile isebenzisa uNkulunkulu ukuze izinikeze ukuba semthethweni kwezenkolo nalabo abaseduze kwayo. Ububele *bukaNkulunkulu* uDaniyeli anxusa kubo bungokoqobo futhi maduze uzonikeza ubufakazi obuhle kakhulu babo, ngoJesu Kristu.

Dan 9:19 *Nkosi, yizwa! Nkosi, thethelela! Nkosi, lalela! Thatha isinyathelo futhi ungalibali, ngoba ngiyakuthanda, O Nkulunkulu wami! Ngokuba umuzi wakho nabantu bakho babizwa ngegama lakho.*

19a- Ukuguga kukaDaniyeli kufakazela ukuphikelela kwakhe ngoba, njengoMose, isifiso sakhe somuntu siqu esithandekayo siwukukwazi ukuzwa lokhu kubuyela ezweni lakhe "elingcwele". Ufisa ukubona ukuvuswa kwethempeli elingcwele elizophinde lilethe inkazimulo kuNkulunkulu no-Israyeli.

Dan 9:20 *ngisakhuluma, ngikhuleka, ngivuma isono sami nesono sabantu bami u-Irayeli, ngiletha ukunxusa kwami kuJehova uNkulunkulu wami ngenxa yentaba engcwele kaNkulunkulu wami;*

20a- Akumangalisi ukuthi uNkulunkulu uyamthanda uDaniyeli, uysisibonelo sokuthobeka esimloyayo futhi esihlangabezana nesimiso sobungcwele asifunayo. Wonke umuntu unamaphutha inqobo nje uma ephila emzimbeni wenyama futhi noDaniyeli naye unjalo. Uyazivuma izono zakhe, eqaphela ubuthakathaka bakhe obedlulele njengoba sonke kufanele senze. Kodwa imfanelo yakhe siqu engokomoya ayinakusibekela isono sabantu, ngoba ungumuntu nje, naye ongaphellele. Isixazululo siyovela kuNkulunkulu ngoJesu Kristu.

Dan 9:21 *Ngisakhuluma emkhulekweni, lowo muntu uGabriyeli, engambona embonweni ngaphambili, wandiza kimi masinyane ngesikhathi somnikelo wakusihlwa.*

21a- Isikhathi esikhethwe nguNkulunkulu sokuhambela kukaGabriyeli ngesomnikelo wakusihlwa, okungukuthi, leso somhlatshelo waphakade wewundlu eliprofetha kusihlwa nasekuseni ngomnikelo wokuzithandela wesikhathi esizayo womzimba kaJesu Kristu ongcwele ngokuphelele nongenacala . Uyokufa ebethelwe esiphambanweni ukuze ahlawulele izono zabakhethiweyo bakhe abakha okuwukuphela kwabantu bakhe beqiniso. Isixhumanisi nesambulo esizonikezwa ngezansi, kuDaniyeli, siyasungulwa.

Ukuphela Komthandazo: Impendulo KaNkulunkulu

Dan 9:22 *Wangifundisa futhi wakhuluma nami. Wathi kimi: Daniyeli, ngize manje ukuvula ukuqonda kwakho.*

22a- Inkulumbo ethi "vula ubuhlakani bakho" isho ukuthi kuze kube yileso sikhathi, ubuhlakani bebuvaliwe. Ingelosi ikhuluma ngendaba yesu likaNkulunkulu lokusindisa elalifihliwe kwaze kwaba yisikhathi sokuhlangana kwakhe nomprofethi kaNkulunkulu okhethiwe.

Dan 9:23 *Lapho niqala ukukhuleka, izwi laphuma, futhi ngize ukuzonibikela; ngoba lithandwa. Naka izwi, uqonde umbono.*

23a- *Kwathi usuqala ukukhuleka, kwaphuma izwi*

UNkulunkulu wezulu wayehlele zonke izinto, umzuzu womhlangano ngehora laphakade futhi ingelosi uGabriyeli iqoka uKristu “ngeZwi” njengoba uJohane ezokwenza ekuqaleni kweVangeli lakhe: *izwi lenziwa inyama* . Ingelosi ifika izomemezela kuye “iZwi” okusho ukuthi uyeza ukuzomemezela kuye ukuza kukaKristu okwaprofethwa kusukela kuMose ngokukaDuteronomi 18:15 kuya ku-19: “ *INkosi uNkulunkulu wenu iyakunivusela umprofethi phakathi kwenu kubazalwane benu, onjengami: niyakumlalela. Kuyakuba njengesicelo owasenzayo kuJehova uNkulunkulu wakho eHorebe ngosuku lokuhlangana, uthi: ‘Mangingabe ngisazwa izwi likaJehova uNkulunkulu wami, futhi ngingaphinde ngibone lo mlilo omkhulu, ukuze ngingafi. UJehova wathi kimi: "Kuhle lokho abakushilo." ngizabavusa phakathi kwabafowabo umprofethi onjengawe ngiyakufaka amazwi ami emlonyeni wakhe , akhulume kubo konke engimiyala ngakho . Futhi uma noma ubani engawalaleli amazwi ami awakhulumayo egameni lami, ngizokufuna kuye . Kepha umprofethi ozidlayo ukukhuluma izwi*

egameni lami engingamyalanga ukuba alikhulume, noma ekhuluma egameni labanye onkulunkulu, lowo mprofethi wobulawa nokubulawa.

Lombhalo ubalulekile ekuqondeni icala lamaJuda ekwaleni kwawo uMesiya uJesu ngoba wahlangabezana nazo zonke izindlela ezaprofethwa ngokuza kwakhe. Ethathwe phakathi kwabantu futhi edlulisa izwi laphezulu, uJesu wahambisana nale ncazelo futhi izimangaliso azenza zafakazela isenzo saphezulu.

23b- *ngoba ungothandiweyo*

Kungani uNkulunkulu ethanda uDaniyeli? Ngoba nje uDaniel uyamthanda. Uthando yisona sizathu esenza ukuthi uNkulunkulu adale impilo yezidalwa ezikhululekile phambi Kwakhe. Isidingo sakhe sothando esiye sathethelela inani eliphakeme kakhulu okuyodingeka alikhokhe ukuze aluthole kwezinye zezidalwa zakhe zasemhlabeni ezingabantu. Futhi ngenani lokufa kwakhe, okuyodingeka alikhokhe, labo ayobakhetha bayoba abangane bakhe kuze kube phakade.

23c- *Naka izwi, uqonde umbono!*

Iliphi igama, izwi lengelosi noma “iZwi” laphezulu elifihlwe kuKristu? Okuqinisekileyo ukuthi kokubili kuyenzeka futhi kuyaphelelisana ngoba umbono uyothinta “uLizwi” ozoza enyameni ngoJesu Kristu. Ngakho-ke, ukuqonda umlayezo kubaluleke kakhulu.

Isiprofetho Samasonto angama-70

Dan 9:24 *Amasonto angamashumi ayisikhombisa anqunyelwe abantu bakini nomuzi wakho ongcwele, ukuba aqede isiphambeko, aqede izono, enze ukubuyisana ngobubi, angenise ukulunga okuphakade, anamathelise umbono nesiprofetho, agcobe iNgcwelengcwele.*

24 *Amasonto angamashumi ayisikhombisa anqunyiwe kubantu bakini nasemzini wakho ongcwele*

Isenzo sesiHeberu esithi "hatac" okokuqala sisho ukusika noma ukusika ; futhi ngomqondo ongokomfanekiso kuphela, “ukunquma noma ukulungisa”. Ngigcina incazelo yokuqala, ngoba inikeza incazelo kulesi senzo sika-Abrahama esiqinisa ubuhlobo bakhe noNkulunkulu ngomhlatshelelo, kuGen. 15:10: *U-Abrama wathatha zonke lezi zilwane, wazisika phakathi, wabeka ucezu ngalunye lwaphambana nesinye; kodwa akazange abe nezinyoni* . Lo mkhosi wawufanekisela ubudlelwano phakathi kukaNkulunkulu nenceku yakhe. Kungakho lesisenzo esithi “ukusika” sizothatha incazelo yaso egcwele “ekuhlanganeni okwenziwe nabaningi isonto elilodwa” evesini 27. Laba “abaningi” bangamaJuda esizwe okuzuzisa kwawo ukukholwa kuKristu obethelwe esiphambanweni okwethulwa kuqala. Isithakazelo sesibili salesi senzo esinqunyiwe siwukuthi amasonto angu-70 eminyaka alesi sahluko 9 asikwa "ekuseni kuka-2300" kaDan.8:14. Futhi kuvela isifundo kulokhu kulandelana kwezikhathi okubeka ukholo lobuKristu ngaphambi kokholo lwamaJuda. Ngale ndlela, uNkulunkulu usifundisa ukuthi kuJesu Kristu unikela ngokuphila kwakhe ukuze akunikele njengenhlawulo yawo wonke amakholwa afanele ukusindiswa kwakhe esintwini sonke. Ngakho-ke isivumelwano esidala sasiyoshabalala lapho

uJesu echitha igazi lakhe ukuze aqede isivumelwano sakhe esisha nabakhethiweyo bomhlaba wonke.

Incwadi kaDaniyeli ihlose ukufundisa le nsindiso yendawo yonke ngokusehula ngokuguqulwa kwamakhosi angaleso sikhathi noDaniyeli; uNebukadinesari, uDariyu umMede, noKoresi umPheresiya.

Umlayezo uyisixwayiso esiqinile esisongela abantu abangamaJuda nedolobha labo elingcwele iJerusalema, lapho kunikezwa umnqamulajuqu wamaviki angama-70. Nalapha futhi umthetho kaHezekeli 4:5-6 unikeza usuku olulodwa unyaka owodwa, ubude besikhathi obumelela yonke iminyaka engu-490. Kumelwe ukuba uDaniyeli wakuthola kunzima ukuqonda incazelo yosongo lomuzi wakubo owawusubhidlikile kakade.

24b- *ukuqeda iziphambeko lokuqeda izono*

Cabanga ukuthi kwakunjani engqondweni kaDaniyeli lapho ezwa lezi zinto ngemva kokuba esanda kucela uNkulunkulu emthandazweni ecela intethelelo yezono zakhe nezono zabantu bakhe. Uzosheshe aqonde ukuthi imayelana nani. Kodwa thina ngokwethu siyiqonda kahle imfuneko yaphezulu eshiwo. UNkulunkulu ufuna ukuthola kwabakhethiweyo bakhe abasindisayo, ukuze bangabe besona, ukuze baqede ukweqa kwabo kwemithetho yakhe kanjalo aqede izono ngokuvumelana nalokho okuyolotshwa umphostoli uJohane kweyoku-1 Johane 3:4 : *Noma ubani owona weqa umthetho, futhi isono siwukweqa umthetho* . Lo mgomo ubhekiswe emadodeni okumele alwe nemvelo yawo embi ukuze angabe esona.

24c- *ukuhlawulela ububi nokungenisa ukulunga okuphakade*

KumJuda uDaniyeli , lesi sigijimi sivusa isiko “losuku lokubuyisana,” umkhosi waminyaka yonke lapho ukususwa kwezono kugujwa khona ngomhlatshelelo wembuzi. Lomfanekiso ongokomfanekiso wesono wawumelela iGrisi kuDan 8 futhi ukuba khona kwaso kwabeka isiprofetho esimweni esingokomoya salolu “suku lokubuyisana.” Kodwa ukufa kwembuzi kungazisusa kanjani izono uma ukufa kwezinye izilwane ezihlatshelwe phakathi nonyaka kungazange kuphumelele ukuzisusa? Impendulo yalo mbuzo itholakala kuma-Heb 10:3-7: “ *Kepha kule mihlatshelo kukhona ukukhunjulwa kwezono iminyaka ngeminyaka; ngoba akunakwenzeka ukuba igazi lezinkunzi nelezimbuzi lisuse izono* . Ngakho-ke, lapho uKristu efika emhlabeni, wathi: *Umhlatshelo nomnikelo awuwuthandanga, kodwa umzimba ungilungisele wona ; awuthokozi ngeminikelo yokushiswa nemihlatshelo yesono; Ngase ngithi: **Bheka, ngiyeza (emqulwini wencwadi kulotshiwe ngami) ukwenza; O Nkulunkulu, intando yakho*** . Izincazelo ezanikezwa umphostoli uPawulu zicace kakhulu futhi zinengqondo. Kulandela ukuthi uNkulunkulu uzigcinele yena, kuJesu Kristu, umsebenzi wokubuyisana kwezono okwamenezelwa ingelosi uGabriyeli kuDaniyeli. Kodwa uJesu Kristu wayekuphi kulomkhosi ‘wosuku lokubuyisana’? Ukungabi nacala kwakhe okuphelele, okwamenza ngokomfanekiso iwundlu likaNkulunkulu lephasika elisusa izono zezwe, wathwala izono zabakhethiweyo bakhe ezifanekiselwa imbuzi yomkhosi wokubuyisana. Iwundlu lafihlwa yimbuzi ukuze iwundlu lifele imbuzi elaliyiphethe. Ngokwamukela ukufa kwakhe esiphambanweni ukuze ahlawulele izono zabakhethiweyo bakhe, izono

azithathela yena, kuKristu uNkulunkulu wabanikeza ubufakazi obuhle kakhulu bothando lwakhe ngabo.

24d- *futhi ulethe ubulungisa obuphakade*

Lona umphumela ojabulisayo wokufa koMsindisi uMesiya. Lokhu kulunga umuntu, kusukela ku-Adamu, akakwazanga ukukuveza kubalelwa kwabakhethiweyo ukuze ngokholo lwabo kulokhu kubonakaliswa kothando lwaphezulu, ngomusa omsulwa, ukulunga okuphelele kukaJesu Kristu kubalelwa kubo, ekuqaleni, kuze kube yilapho ukulwa kokukholwa kunqoba isono. Futhi lapho lokhu kushabalala ngokuphelele, ukulunga kukaKristu kuthiwa kuyanikezwa. Umfundi ufana noMphathi wakhe. Kukulezi zisekelo ezingokwemfundiso lapho ukholo lwabaphostoli bakaJesu lwakhiwa khona. Ngaphambi kwesikhathi namandla obumnyama awaguqule, ngaleyo ndlela anwebe indlela ewumngcingo eyafundiswa uJesu Kristu. Lobu **bulungisa** buyoba **ngunaphakade** kuphela kwabakhethiweyo abathembekile, labo abezwa futhi baphendule ngokulalela izimfuno ezilungile zikaNkulunkulu.

24- *ukuvala umbono nomprofethi*

Okungukuthi, ukuze umbono ugcwaliseke ngokuvela komprofethi owamenezelwa. Isenzo sokuvala sikhomba uphawu lukaNkulunkulu olunikeza kanjalo esiprofethweni nakumprofethi ozoziveza igunya kanye nokuba semthethweni kwaphezulu okuphelele nokungenakuphikiswa. Umsebenzi osezofezwa uvalwe ngophawu lwakhe lwaphezulu lobukhosi. Inombolo engokomfanekiso yalolu phawu “yisikhombisa:7”. Iphinde iveze ukugcwala okuyisimo somdali uNkulunkulu kanye nesoMoya wakhe. Ngesisekelo salokhu kukhetha, kunokwakhiwa komsebenzi wakhe phakathi neminyaka eyizinkulungwane eziyisikhombisa, yingakho ahlukana isikhathi saba amasonto ezinsuku eziyisikhombisa njengeminyaka eyizinkulungwane eziyisikhombisa. Ngakho isiprofetho samasonto angu-70 sinikeza indima enanini (7) uphawu lukaNkulunkulu ophilayo kusAm. Amavesi alandelayo azoqinisekisa ukubaluleka kwale nombolo “7”.

24f- *nokugcoba iNgcwelengcwele*

Lokhu ukugcotshwa kukaMoya oNgcwele uJesu azokwamukela ngesikhathi ebhathizwa. Kodwa masingaphambuki, ijuba elahlala phezu kwakhe livela ezulwini lalinomgomo owodwa kuphela, lowo wokuqinisekisa uJohane ukuthi ngempela uJesu wayenguMesiya omenyenzelwe; Izulu lifakaza ngaye. Esemhlabeni, uJesu wayehlale enguKristu futhi ngendlela yemibuzo ekhethiwe eyayibuzwa kubapristi, ukufundisa kwakhe esinagogeni eneminyaka engu-12 kuwubufakazi balokhu. Kubantu bakhe, azalelwa kubo futhi wakhulela phakathi kwabo, umsebenzi wakhe ongokomthetho wawuwukuqala ekubhathizweni kwakhe ekwindla yonyaka wama-26 futhi kwakufanele anikele ngokuphila kwakhe entwasahlobo yonyaka ka-30. Isiqu esithi oNgcwele oNgcwele simqoka ngokufaneleyo njengoba emelela sesimweni senyama uNkulunkulu ophilayo owayesabisa amaHeberu ngesikhathi sikaMose. Kodwa iNgcwelengcwele ephilayo yayinophawu olubonakalayo emhlabeni; indawo engcwelengcwele noma indlu engcwele yethempeli laseJerusalema. Kwakuwuphawu lwezulu, lobo bukhulu obungafinyeleleki esintwini lapho kuhlala khona uNkulunkulu nezingelosi zakhe. Isihlalo sokwahlulela saphezulu nendawo

yesihlalo sakhe sobukhosi, uNkulunkulu njengoMahluleli wayelindele igazi likaKristu ukuze liqinisekise ukuthethelelwa kwezono zabakhethiweyo abakhethwa phakathi nezinkulungwane eziyisi-6 ezibekelwe lokhu kukhethwa. Ngakho, ukufa kukaJesu kwagcwalisa “umkhosi wokubuyisana” omkhulu kakhulu. Ukuthethelelwa sekutholakele futhi imihlatshelo yasendulo eyamukelwa uNkulunkulu yonke isiqinisekisiwe. Ukugcotshwa kweNgcwelengcwele kwakusenziwa ngosuku lokubuyisana ngokufafazwa ngegazi lempongo eyayihlatshwe esihlalweni somusa, i-altare elalibekwe phezu komphongolo oqukethe imiyalo kaNkulunkulu eyeqiwe. Ngenxa yalokhu, kanye ngonyaka, umprihi ophakeme wayevunyelwe ukungena ngalé kwesihenqo sokuhlukanisa endaweni engcwelengcwele. Ngakho ngemva kokuvuswa kwakhe, uJesu wathatha ukubuyisana kwegazi lakhe waya ezulwini ukuze athole ukubusa, ukuba semthethweni kokusindisa abakhethiweyo bakhe ngokubala ukulunga kwakhe nelungelo lokulahla izoni ezingaphenduki, kuhlenganise nezingelosi ezimbi nomholi wazo uSathane, udeveli. INgcwelengcwele, nayo echaza izulu, igazi elachithwa nguJesu emhlabeni, liyomvumela, ngoMikayeli, ukuba axoshe udeveli namademoni akhe ezulwini, into eyembulwe kusAmbulo 12:9. Ngakho, iphutha lenkolo yamaJuda laliwukungaqondi isimo esingokwesiprofetho ‘sosuku lokubuyisana’ lwaminyaka yonke. Babekhohlelwa ngokungeyikho ukuthi igazi lesilwane elalinelwa kulo mkhosi lalingase liqinisekise enye incazelo yesilwane esachithwa phakathi nonyaka. Umuntu owenziwe ngomfanekiso kaNkulunkulu; isilwane esikhiqizwa ukuphila kwasemhlabeni, singakuthethelela kanjani ukulingana kwenani lezinhlalo ezimbili? EnguNkulunkulu, uJesu Kristu wayenguYe uqobo amafutha okugcoba njengoMoya oNgcwele futhi lapho enyukela ezulwini uletha kanye Naye ukugcotshwa kokuba semthethweni Kwakhe akuzuze emhlabeni.

Isihluthulelo sokubala

Dan 9:25 *Yazi-ke uqonde: Kusukela ekuphumeni kwezwi lokwakha iJerusalema kuze kufike koGcotshiweyo, iNkosana, kuyakuba ngamasonto ayisikhombisa namasonto angamashumi ayisithupha nambili;*

25 Yazi- ke lokhu, uqonde;

Ingelosi ifanele ukudonsela uDanilyeli ukuba ayiqaphele ngoba ibhekene nedatha edinga ukugxiliswa okukhulu okungokomoya nokwengqondo; ngoba kuzomele kwenziwe izibalo.

25b- ***Kusukela ekumenyazelweni kwezwi lokuthi iJerusalema liyakwaxhiwa kutsha, kuze kufike oGcotshiweyo, uMholi.***

Le ngxenye yevesi iyodwa ibaluleke kakhulu ngoba ifingqa inhloso yombono. **UNkulunkulu unikeza abantu bakhe abalindele uMesiya wabo indlela yokwazi ukuthi uyovela ngamuphi unyaka phambi kwabo**. Futhi kulokhu lapho izwi elimemezela ukuthi iJerusalema laliyokwaxhiwa kabusha kumelwe kunqunywe ngokwesikhathi seminyaka engu-490 eyayiprofethiwe. Ngokwalomthetho wokwakha kabusha, encwadini kaEzra, sithola imithetho emithathu okungenzeka yayalwa ngokulandelana amakhosi amathathu asePheresiya: uKoresi, uDariyu, no-Aritahishashita. Kuvela ukuthi umyalo owasungulwa ngo--458, uvumela ukuqedwa kweminyaka engama-490 ngonyaka

wama-26 wenkathi yethu. Ngakho-ke kuyakuba yilesi simemezelo sika-Aritahishashita okufanele sigcinwe, kubhekwe isikhathi okulotshwe ngaso ukuthi: entwasahlobo ngokuka-Ezra 7:9 *waphuma eBhabhiloni ngosuku lokuqala lwenyanga yokuqala, wafika eJerusalema ngosuku lokuqala lwenyanga yesihlanu, isandla esihle sikaNkulunkulu wakhe siphezu kwakhe* . Unyaka wesimiso senkosi unikezwe ku-Ezra 7:7: *Abaningi kubantwana bakwa-Israyeli, abapristi, namaLevi, nabahlabeleli, nabalindisango, namaNethini, beza eJerusalema ngomnyaka wesikhombisa ka-Aritahishashita inkosi* .

Ukuhamba komyalo kungumthombo , uMoya uqondise isiprofetho sakhe, iPhasika lasentwasahlobo lapho uJesu Kristu afela khona ebethelwe esiphambanweni. Izibalo zizosiholela kulo mgomo.

25c- *kukhona amasonto ayisikhombisa namasonto angamashumi ayisithupha nambili, izikwele kanye nemisele kuzobuyiselwa, kodwa ngezikhathi ezinzima.*

Siqala ngamaviki angama-70. Ingelosi ikhuluma ngamaviki angu-69; 7 + 62. Amasonto okuqala ayi-7 aphela ngesikhathi sokubuyiselwa kweJerusalema nethempeli, ezikhathini ezinzima ngoba amaJuda asebenza ngaphansi kobunzima obungapheli bama-Arabhu abeza ukuzohlala endaweni eshiywe ekhululekile ngokudingiswa kwawo. Leli vesi elikuNeh 4:17 lisichaza kahle isimo: *Labo abakha udonga, nabathwala imithwalo, basebenza ngesandla esisodwa futhi ngesinye* . Lena imininingwane eshiwo, kodwa into esemqoka isevikini lama-70 elibaliwe .

Isonto lama⁻⁷⁰

Dan 9:26 *Emva kwamasonto angamashumi ayisithupha nambili uyakunqunywa ogcotshiweyo, angabe esaba khona. Abantu besikhulu esiyakufika bayochitha umuzi nendlu engewele, ubungcwele, futhi ukuphela kwakho kuyofika njengozamcolo; Kunqunywa ukuthi incithakalo izoqhubeka kuze kube sekupheleni kwempi.*

26A- *Emva kwamasonto angamashumi ayisithupha nambili ogcotshiweyo uyakunqunywa*

Lawa masonto angu-62 andulelwa amasonto angu-7 , okusho ukuthi isigijimi sangempela sithi “emva kwamasonto angamashumi ayisithupha nesishiyagalolunye” *ogcotshiweyo uyonqunywa* , kodwa hhayi nje noma yimuphi ogcotshiweyo, lowo omenyezelwa kanjalo umelela ukugcotshwa kwaphezulu ngokwakhe. Ukusebenzisa ifomula ethi " *a abagcotshiweyo* ," uNkulunkulu ulungiselela abantu abangamaJuda ukuba bahlangane nomuntu obukeka nje, kude nemingcele yaphezulu. Ngokuvumelana nomfanekiso wakhe wabalimi bezivini, iNdodana yomuntu, indodana yoMnininisivini, izibonakalisa kubalimi ngemva kokuthuma izithunywa zayo ezimandulelayo futhi eziyiphatha kabi. Ngokombono womuntu, uJesu umane nje *ungogcotshiweyo* oza ngemva kwabanye abagcotshiweyo.

Ingelosi yathi “ *ngemva* ” ubude besikhathi esiphelele samasonto angu-69, ichaza eyama⁻⁷⁰ . Ngakho-ke, isinyathelo ngesinyathelo, imininingwane yengelosi isiqondisa ePhasika lentwasahlobo yonyaka wama-30 elizoba phakathi kwaleli onto lama⁻⁷⁰ leminyaka yosuku.

26b- *futhi ngeke abe naye esikhundleni sakhe*

Lokhu kuhumusha akukho emthethweni njengoba umlobi wakho, u-L. Segond, ecacisa eceleni ukuthi ukuhumusha kwezwi nezwi kuwukuthi: **akekho kuye** . Futhi kimina ukuhumusha ngokwezwi nezwi kungifanela kahle ngoba kusho ukuthi kwenzekani ngempela ngesikhathi sokubethelwa kwakhe. IBhayibheli lifakaza ukuthi abaphostoli ngokwabo base beyekile ukukholelwa ukuthi uJesu wayenguMesiya olindelwe ngoba, njengabo bonke abanye abantu abangamaJuda, babelindele umesiya oyiqhawe owayezoxosha amaRoma ezweni.

26c- *Abantu bomholi ozofika bayochitha umuzi nendlu engewele*

Lena impendulo kaNkulunkulu ekungakholwa kwesizwe samaJuda: **akekho kuye** . Ulaka olubhekiswe kuNkulunkulu luyokhokhelwa nakanjani ngokubhujiswa kweJerusalema nobungcwele balo *bamanga* ; ngoba kusukela ngonyaka wama-30 abusabakho *ubungcwele* ezweni lamaJuda; indawo engcwele ayiseyiyo enye. Ngenxa yalesi senzo, uNkulunkulu wasebenzisa amaRoma, labo abaholi benkolo bamaJuda ababebethelwe ngabo uMesiya, bengesabi futhi bengakwazi ukuzenzela bona, kuyilapho bebazi, ngaphandle kwabo, indlela yokukhanda ngamatshe umdikoni uStefanu “iminyaka emithathu nezinyanga eziyisithupha” kamuva.

26d- *nokuphela kwayo kuyofika njengozamcolo*

Ngakho kwaba ngo-70, lapho ngemva kweminyaka eminingana yokuvinjezelwa kwamaRoma, iJerusalema lawela ezandleni zabo, futhi ligcwele inzondo ebhubhisayo, eqhutshwa ukushisekela kwaphezulu, bawubhubhisa ngokuxhamazela, njengoba kwakumenyenzelwe, *umuzi nobungcwele* obungasekho, kwaze kwangashiywa *itshe phezu kwelinye* njengoba uJesu ayememezele ngaphambi kokufa kwakhe kuMath.24:2: “*Kepha niyakubona konke lokhu? Ngiqinisile ngithi kini, akuyikushiywa lapha itshe phezu kwetshe elingayikudilizelwa phansi* .

26th -^{kunqunywa} ukuthi *incithakalo izohlala kuze kube sekupheleni kwempi*

KuMathewu 24:6 uJesu wathi: *Niyakuzwa ngezimpi namahemuhemu ezimpi; Kodwa lokhu ngeke kube isiphetho okwamanje*. Ngemva kwamaRoma, izimpi zaqhubeka phakathi neminyaka eyizinkulungwane ezimbili zenkathi yobuKristu futhi isikhathi eside sokuthula esisijabulele kusukela ekupheleni kweMpi Yezwe Yesibili iyingqayizivele kodwa ihlelwe nguNkulunkulu. Ngakho isintu singaveza izithelo zokuhlanekezelwa kwaso kuze kube sekugcineni kwemicabango yaso ngaphambi kokukhokha inani lokufa.

Nokho, akumelwe sikhohlwe lapho sikhuluma ngamaRoma ukuthi ukulandelana kwawo kukapapa kuyonweba imisebenzi ‘ *yombhubhisi noma umchithi* ’ oyiqaba futhi nalapho kuze kube sekupheleni kwempi elwiwa abakhethiweyo bakaKristu uNkulunkulu.

Dan 9:27 *Futhi uyoqinisa isivumelwano nabaningi isonto elilodwa : futhi phakathi kwesonto uyokwenza ukuba kuphele umhlatshelo nomnikelo. Futhi [kuyoba] phezu kwephiko izinengiso zencithakalo ngisho nasekubhujisweni (noma ukubhujiswa okuphelele), futhi iyokwepulwa, [ngokuvumelana] nalokho okunqunywe, phezu [kwezwe] eliyincithakalo .*

27a- *Uzokwenza umfelandawonye oqinile nabaningi isonto lonke*

UMoya uprofetha ngokumiswa kwesivumelwano *esisha* ; iqinile ngoba iba yisisekelo sensindiso enikezwa kuze kube sekupheleni kwezwe. Ngegama elithi

abaningi, uNkulunkulu uqondise kubantu abangamaJuda, abaphostoli bakhe nabafundi bakhe abangamaJuda bokuqala abazongena *esivumelwaneni sakhe phakathi neminyaka eyisikhombisa* yokugcina yenkathi eyanikezwa isizwe samaJuda ukuba samukele ngokusemthethweni noma senqabe uMesiya obethelwe esiphambanweni. Yilesi sivumelwano “ *esinqunywa* ” evesini 24 phakathi kukaNkulunkulu nezoni ezingamaJuda eziphendukayo. Ekwindla ka-33, ukuphela kwaleli sonto eledlule kuzobonakala ngalesi esinye isenzo esingenabulungiswa nesicasulayo esimele ukukhandwa ngamatshe kukaStefanu idikoni elisha. Okuwukuphela kwephutha lakhe kwakuwukutshela amaJuda amaqiniso ayengenakuwazwa, kuyilapho uJesu efaka amazwi akhe emlonyeni wakhe. Lapho ebona umfundi wesizathu sakhe ebulawa, uJesu waloba ukwenqaba okungokomthetho kwesizwe sokuncenga kwakhe. Kusukela ekwindla ka-33 AD, abahlubuki abangamaJuda babhebhethekisa intukuthelo yamaRoma, eyavela ngobuningi eJerusalema ngo-70 AD.

27b- *futhi phakathi nesonto uyokwenza ukuba umhlatshele nomnikelo uphele*

Lesi sikhathi esiphakathi nesonto noma *phakathi nesonto* siyintwasahlobo ka-30 okuhloswe ngayo isiprofetho samasonto angama-70. Lesi yisikhathi lapho zonke izenzo ezishiwo evesini 24 sezifezwa khona: **ukuphela kwesono, ukubuyisana kwaso, ukufika komprofethi ogcwalisa umbono ngokumisa ubulungisa bakhe baphakade kanye nokugcotshwa kukaKristu ovusiwe okhuphukela ezulwini Onqobile futhi uMninimandla onke**. Ukufa kukaMesiya okuyisihlawulelo kukhishwa lapha engxenyeni yomphumela ohlanganisa nayo: ukumiswa okuqinisekile kwemihlatshelo *yezilwane* neminikelo *eyenziwa* kusihlwa nasekuseni ethempelini lamaJuda, kodwa futhi kusukela ekuseni kuze kube kusihlwa, ngenxa yezono zabantu. Ukufa kukaJesu Kristu kwenza ukuba izimpawu zezilwane ezazifanekisela yena esivumelwaneni esidala zingasasebenzi, futhi lolu ushintsho olubalulekile olulethwa umhlatshele wakhe. Ukudabuka kweveyili lethempeli uNkulunkulu alenzayo ngesikhathi uJesu efa kuqinisekisa isiphetho esiqinisekile semikhuba yenkolo yasemhlabeni, futhi ukubhujiswa kwethempeli ngo-70 kuqinisa lokhu kuqiniswa. Ngokulandelayo, imikhosi yaminyaka yonke yamaJuda yonke eyayiyisiprofetho sokuza kwakhe yayizoshabalala; kodwa kungakhathaliseki ukuthi kwenzekani, umkhuba weSabatha lamasonto onke othola kulokhu kufa incazelo yawo yangempela: uprofetha ukuphumula kwasezulwini kwenkulungwane yesikhombisa ukuthi, ngokunqoba kwakhe, uJesu Kristu uzuzela uNkulunkulu nabakhethiweyo bakhe beqiniso ababalela kubo *ubulungisa bakhe obuphelele baphakade* obushiwo evesini 24 .

Ukuqala kwaleli “ *sonto* ” leminyaka yosuku kwenzeka ekwindla ka-26 ngobhaphathizo lukaJesu owabhaphathizwa nguJohane uMbaphathizi.

27c- *Ephikweni kuyoba khona izinengiso eziyincithakalo*

Uxolo, kodwa le ngxenye yevesi ayihumushwanga kahle enguqulweni ye-L.Segond ngoba ayihunyushwanga kahle. Ngokucabangela izambulo ezinikezwe kuyi-Apocalypse kaJohane, ngethula inguqulo yami yombhalo wesiHeberu oqinisekiswa ezinye izinguqulo. Inkulumo ethi “ *ephikweni* ,” efanekisela isimo sasezulwini nokubusa, isikisela umthwalo wemfanelo ongokwenkolo oqondiswe ngokuqondile eRoma yobupapa, “ *ephakamayo* ” kuDan 8:10-11, kanye

nabasekeli bayo benkolo bezinsuku zokugcina. *Amaphiko okhozi* afanekisela ukuphakama okuphakeme kwesiqu sombuso, isibonelo *ingonyama enamaphiko okhozi* ethinta iNkosi uNebukadinesari, noma kaNkulunkulu uqobo, owathwala *ngamaphiko okhozi* abantu bakhe abangamaHeberu abakhulula ebugqilini baseGibhithe. Yonke imibuso ithathe lesi sibonakaliso sokhozi, kuhlanguanise, ngo-1806, uNapoleon I okuzoqinisekiswa nguMfu. 8:13, khona-ke ababusi basePrussia naseJalimane, owokugcina ongumbusi ongumashiqela u-A. Hitler. Kodwa kusukela ngaleso sikhathi, i-USA nayo ibe nalolu khozi oluyi-greenback yemali yayo kazwelonke: idola.

Ishiya isihloko sangaphambili ngemuva, uMoya ubuyela ukuze uqondise isitha sawo esiyintandokazi: iRoma. Ngemva kokuthunywa kukaJesu Kristu kwasemhlabeni, umlingisi ohlosiwe wezinengiso *ezibangela incithakalo yokugcina* yomhlaba ngempela iRoma esigaba sayo sombuso wobuqaba esisanda kubhubhisa iJerusalem ngo-70 evesini 26. Futhi isenzo sokwenza “ *izinengiso zencithakalo* ” siyoqhubeka ngokuhamba kwesikhathi kuze kube sekupheleni kwezwe. Ngakho-ke izinengiso, ngobuningi, zibangelwa, okokuqala, iRoma lombuso eliyoshushisa abakhethiweyo abathembekile ngokubabulala "emidlalweni" emangalisayo yokujabulisa abantu baseRoma abanxanela igazi, izinto eziyophela ngo-313. Kodwa enye isinengiso ilandela futhi ihlanganisa ukuqeda umkhuba weSabatha losuku lwesikhombisa 1 March, 7, 32, 32 Lesi senzo sisabangelwa uMbuso WamaRoma nomholi wawo uConstantine¹ Kanye naye, uMbuso WamaRoma waba ngaphansi kokubuswa ababusi baseByzantium. Ngo-538, umbusi uJustinian¹ wenza esinye *isinengiso* ngokumisa esihlalweni sakhe samaRoma umbuso wobupapa kaVigilius I futhi lokhu kwandiswa kwezinengiso kuze kube sekupheleni kwezwe kumelwe-ke kubhekiselwe kulesi sigaba sikapapa uNkulunkulu abelokhu esilahla kusukela kuDan 7. Siyakhumbula ukuthi igama elithi " *uphondo oluncane* " lichaza izigaba ezimbili ezivelele zaseRoma kuDan.7 noDan.8. UNkulunkulu ubona kulezi zigaba ezimbili ezilandelayo kuphela ukuqhubeka komsebenzi ofanayo onengekayo. Ukutadisha izahluko ezandulele kuye kwasenza sabona izinhlobo ezihlukahlukene zezinengiso leli vesi elizisho kuye.

27d- *futhi kuze kube sekubhujisweni* (noma *ukubhujiswa okuphelele*) *futhi iyophulwa*, [ngokuvumelana] *nalokho okunqunyiwe*, [ezweni] *eliyincithakalo*.

" *Uzophulwa* [ngokuvumelana] *nalokho okunqunyiwe* " futhi kwembulwa kuDan.7: 9-10 nakuDan.8: 25: *Ngenxa yempumelelo yakhe nokuphumelela kwamaqhinga akhe, uyoba nokuzidla enhliziyweni yakhe, abhubhise abantu abaningi ababehlala ngokuthula, futhi uyovukela umbusi wezikhulu; kodwa iyophulwa, ngaphandle komzamo wanoma yisiphi isandla.*

Umbhalo wesiHeberu unikeza lo mbono waphezulu ohlukile ezinguqulweni zamanje.

Le nuance isekelwe ohlelweni lukaNkulunkulu lokwenza iphutha labantu liwele eplanethini enguMhlaba abahlala kuyo; lokho esikufundiswa nguMfu. 20. Masiqaphele iqiniso lokuthi inkolo yobuKristu bamanga ayiwunaki lo msebenzi waphezulu oyohlanganisa ukuqothula abantu ebusweni bomhlaba, ekubuyeni kwenkazimulo kukaKristu. Ngokungazinaki izambulo ezinikezwe kusAmbulo 20, balindela ize ukumiswa kombuso kaKristu emhlabeni. Nokho, ukucekelwa phansi

okuphelele kwendawo yayo kuhlelwe lapha naku-Apo.20. Ukubuya okukhazimulayo kukaKristu onqobayo kubo bonke ubunkulunkulu bakhe kuzobuyisela emhlabeni ukubonakala kwawo okunesiphithiphithi ekuqaleni komlando wawo ochazwe kuGenesis 1. Ukuzamazama komhlaba okukhulu kuyowunyakazisa futhi uyobuyela ngaphansi kwegama *kwalasha* esimweni sawo sokuqala esinesiphithiphithi " *esingenasimo nesingenalutho* ", "tohu wa bohu ". akuyikubakho muntu ophilayo phezu kwakhe, kepha uyakuba yitilongo likaSathane phezu kwakhe *iminyaka eyinkulungwane* kuze kube yihora lokufa kwakhe.

Kulesi sigaba socwaningo, kufanele nginikeze ulwazi olwengeziwe kuqala mayelana " nesonto lama-70 " elisanda kufundwa. Ukugcwaliseka kwaso ngezinsuku ezingokwesiprofetho—iminyaka kuphindwe kabili ngokugcwaliseka okungokoqobo. Ngoba ngenxa yobufakazi bekhalenda lamaJuda, siyakwazi ukumiswa kwesonto lePhasika lonyaka wama-30. Lalinesikhungo salo, usuku olwandulela usuku lwangoLwesithathu lweSabatha lezikhathi ezithile elilungisiswa yiPhasika lamaJuda elingena kulo nyaka ngoLwesine. Ngale ndlela singakwakha kabusha ngokuphelele ukwembuleka kwaleli Phasika uJesu afa ngalo. Eboshwe ngoLwesibili kusihlwa, wahlulelwa ebusuku, uJesu wabethelwa esiphambanweni ngoLwesithathu ekuseni ngehora lesi-9. Iphelelwa yisikhathi ngo-3 ntambama. Ngaphambi kuka-6 ntambama, uJosefa wase-Arimatheya wabeka isidumbu sakhe ethuneni futhi wagingqa itshe ebelivala. ISabatha lePhasika langoLwesine liyadlula. NgoLwesihlanu ekuseni, abesifazane abaqotho bathenga izinongo abazilungisa emini ukuze bagqumise isidumbu sikaJesu. NgoLwesihlanu kusihlwa ngo-6 ntambama iSabatha lamasonto onke liyaqala, ubusuku, usuku ludlula ekuphumuleni lungcweliswe uNkulunkulu. Futhi ngoMgqibelo kusihlwa ngo-6 p.m., kuqala usuku lokuqala lwesonto lezwe. Kudlula ubusuku futhi ekuntweleni kokusa kokuqala, abesifazane baya ethuneni benethemba lokuthola umuntu ozosusa itshe. Bafica itshe selisusiwe nethuna livuliwe. Lapho bengena ethuneni, uMariya Magdalena noMariya, unina kaJesu, babona ingelosi ehlezi ebathshela ukuthi uJesu uvusiwe, ingelosi ibathshela ukuba bahambe bayoxwayisa abafowabo, abaphostoli bayo. Njengoba ezihlalele ensimini, uMariya Magdalena ubona indoda egqoke ezimhlophe ayithatha njengomlimi wensimu; Futhi lapha, umniningwane obaluleke kakhulu obhubhisa inkolelo esakazeke kakhulu, uJesu uthi kuMariya: " *Angikenyukeli kuBaba* ." Isela elalisesiphambanweni kanye noJesu uqobo abazange bangene epharadesi, embusweni kaNkulunkulu, ngalo kanye usuku lokubethelwa kwabo esiphambanweni, kusukela ezinsukwini ezi-3 ezigcwele kamuva, uJesu wayengakaze anyukele ezulwini. Ngakho-ke ngingathi egameni leNkosi, abangenalutho abangalusho kuye mabathule! Ukuze ungabi nokuhlekwa noma ube namahloni ngolunye usuku.

Okwesibili ukusebenzisa ngokunenzuzo usuku - 458 oluphawula kuqala ukuqala kwamasono angama-70 wezinsuku-iminyaka emiselwe abantu bamaJuda uNkulunkulu abanikeza izibonakaliso ezimbili eziyinhloko: iSabatha nokusoka kwenyama.

NgokukaRom 11 , abeZizwe abaphendukile abangena esivumelwaneni esisha baxhunyelelwa empandeni nasesiqu sesiHeberu nesiJuda. Kodwa izisekelo zesivumelwano esisha zingamaJuda kuphela futhi uJesu wayeshisekela ukusikhumbuza ngalokhu kuJohane 4:22 : *Nina nikhonza eningakwaziyo; Thina sikhonza esikwaziyo, ngoba insindiso ivela kumaJuda.* Namuhla, lesi sigijimi sisebenza ngokuphilayo ngoba uJesu ukhuluma ngaso kumaqaba aphenduke amanga kuzo zonke izinkathi. Ukuze ababhubhise kangcono, udeveli wawafuqa ukuba azonde amaJuda kanye nomfelandawonye wawo; owabasusa emiyalweni kaNkulunkulu nasesabathani lakhe elingcwele. Ngakho-ke kumelwe silungise leli phutha futhi **sibheke umfelandawonye omusha nobuJuda** . Abaphostoli nabafundi abangamaJuda abasha abaphendukile yilabo " *abaningi* " *abenza ubuhlobo obuqinile* noJesu , kuDan.9:27, kodwa isisekelo sabo sihlala singamaJuda, nabo bakhathazekile ngokuqala kwenkathi "yamasonto *angu-70* " eyanikezwa uNkulunkulu esizweni samaJuda ukuba samukele noma senqabe indinganiso yobumbano olusha olusekelwe egazini lomuntu elachithwa ngokuzithandela nguJesu Kristu. Ukuthatha kusukela kulokhu kucabanga usuku - 458 kuba ukuqala "kwezinsuku zakusihlwa ezingu-2300" zikaDan.8:14. Ekupheleni kwalesi sikhathi eside esingokwesiprofetho, iminyaka engu-2300, izinto ezintathu zazizophela ngokukaDan.8:13.

- 1- ubupristi obuphakade
- 2- isono esibhubhisayo
- 3- ukushushiswa kobungcwele nebutho.

Izinto ezintathu ziyaziwa:

- 1- ubupristi obungapheli basemhlabeni bukapapa
- 2- usuku lokuqala lokuphumula luqanjwe kabusha ngokuthi: iSonto.
- 3- Ukushushiswa kobungcwele nabangcwele abangamaKristu, izakhamuzi zombuso wezulu.

Lezi zinguquko bezihloselwe:

- 1- Ukubuyisela kuJesu Kristu ubupristi bakhe obungcwele baphakade basezulwini.
- 2- nokuphumula kwesabatha kosuku ^{lwesi-7} .
- 3- Ukubona ukuphela kokushushiswa kobungcwele bobuKristu nabangcwele.

Isibalo esihlongozwayo "se-2300 kusihlwa-ekuseni" kusukela ngedethi - 458, ukuphela kwalesi sikhathi siphela entwasahlobo ka-1843: $2300 - 458 = 1842 + 1$. Kulesi sibalo sineminyaka engu-1842 yonke okufanele sengeze u-+1 ukuze sichaze intwasahlobo yokuqala konyaka ka-1843 lapho kuphela khona "2300 kusihlwa-ekuseni". Lolu suku luphawula ukuqala kokubuya kokungenela kukaNkulunkulu, ngaleyo ndlela efuna ukukhulula abangcwele bakhe beqiniso emangeni enkolo azuzwe njengefa ebuRoma Katolika obungupapa iminyaka engu-1260. Ngakho, ukuthatha isinyathelo sokudala imvuselelo engokomoya e-USA lapho amaProthestani ayethole khona isiphaphelo, uMoya waphefumulela uWilliam Miller ngesithakazelo esiprofethweni sikaDaniyeli 8:14 kanye nezinsuku ezimbili ezilandelanayo ezihlongozwayo zamemezela ukubuya kukaJesu Kristu, eyokuqala ngentwasahlobo ka-1843, okwesibili ekwindla ka-1844. Ngemva kokudumazeka okubili ngezinsuku ezimisiwe, uMoya unikeza

isibonakaliso kwabaphikelela kakhulu ababamba iqhaza ekuvivinyweni okubili kokholo. Umbono wasezulwini wemukelwa ekuseni ngo-Okthoba 23, 1844 ngomunye wabangcwele ababewela amasimu. Isibhakabhaka savuleka ukuze sembule isenzakalo esibonisa uJesu Kristu njengomPristi Ophakeme okhonza endaweni engcwele yasezulwini. Embonweni wayedlula endaweni engcwele eya endaweni engwelengcwele. Ngakho ngemva kweminyaka engu-1260 yobumnyama, uJesu Kristu waphinde wahlangana nabathembekile bakhe, abakhethwa yizilingo ezimbili ezilandelanayo.

- 1- **Ukuqalwa kabusha kwe-perpetual** . Ngakho-ke kwakungalombono lapho uNkulunkulu athatha khona ngokusemthethweni ukulawula ubupristi bakhe baphakade basezulwini ngo-October 23, 1844.
- 2- **Ukubuya kweSabatha** . Ngayo leyo nyanga, omunye wabaNgcwele waqala ukugcina iSabatha losuku lwesikhombisa, elandela ukuvakasha kukaNkk. Rachel Oaks owamnika ipheshana elalivela ebandleni lakhe elithi, "Seventh-Day Baptists." Omunye ngemva komunye, ngokuhamba kwesikhathi, abangcwele abakhethwa yizilingo ezimbili nabo bamukela iSabatha losuku lwesikhombisa. Kanjalo uNkulunkulu wasiqeda isono esibhubhisayo esamiswa iRoma lamaqaba, kodwa savunyelwa ngokomthetho iRoma lobupapa ngaphansi kwegama lalo elithi "iSonto."
- 3- **Ukuphela kokushushiswa** . Isihloko sesithathu sasimayelana nobungcwele futhi amaKristu ashushiswa iminyaka engu-1260. Futhi futhi, ngo-1843 no-1844, kwabusa ukuthula okungokwenkolo kuwo wonke amazwe aseNtshonalanga akhathazwa lesi siprofetho. Lokhu kungenxa yokuthi iFrance eyisihlubuki yabathulisa ngekhanda labo ababenecala lonya olungokwenkolo olwenziwe. Ngakho ngemva kweminyaka yokugcina enegazi lokujeziswa *kweziphingi ezingokwenkolo* ngokwesAm. 2:22-23 , ekupheleni kweminyaka engu-1260 eyaqala ngo-538, usuku oluhlobene nokususwa okuphakade *ngokumiswa* kombuso wobupapa, okungokuthi ngo-1798, kubusa ukuthula okungokwenkolo. Futhi inkululeko kanembeza emisiwe ivumela abangcwele ukuba bakhonze uNkulunkulu ngokukhetha kwabo nolwazi lwabo lokuthi uNkulunkulu uzokwanda. Ngo-1843, *i- ubungcwele* nebutho *labangcwele* , lezo zakhhamuzi zombuso wezulu ezikhethwe uJesu Kristu, azisashushiswa, njengoba isiprofetho sikaDaniyeli 8:13-14 sasimemezele.

Konke lokhu okuhlangenwe nakho kuye kwahlelwa futhi kwaqondiswa uNkulunkulu uMninimandla Onke lowo ngokungabonakali okuphelele oqondisa izingqondo zabantu ukuze bafeze imiklamo yakhe, lonke uhlelo lwakhe, kuze kube sekupheleni kwezwe lapho ukukhetha kwakhe abakhethiweyo kuyobe sekuphelile. Kuyacaca kukho konke lokhu ukuthi umuntu akakhethi ukuhlonipha iSabatha nokukhanya kwalo, nguNkulunkulu omnika lezi zinto okungezakhe njengophawu lokumamukela nothando lwakhe lwangempela kuye njengoba kufundiswa kuHezekeli 20:12-20: “ *Ngabanika namasabatha ami ukuba abe yisibonakaliso phakathi kwami nabo, ukuze bazi ukuthi mina Jehova ongcwelisayo phakathi kwabo, ngibangcwelise, ngibangcwelise, ngibangcwelise;*

UNkulunkulu . Ngenxa yokuthi uyena ofuna izimvu zakhe ezilahlekile, masiqiniseke ukuthi akukho sikhulu esikhethiwe esiyolahleka.

KuDan. 8, empendulweni eyingqayizivele uNkulunkulu ayinikeza evesini 14 embuzweni wevesi 13, igama elithi “ *ubungcwele* ” lifaneleka ngokuphelele ngoba ubungcwele buthinta umhlaba wonke yonke into eyimpahla kaNkulunkulu futhi ethinta Yena ngokukhethekile. Kwakunjalo ngobupristi bakhe basezulwini *obuphakade* , *isabatha lakhe lingcweliswa* kusukela ekusekelweni komhlaba ngosuku ngemva kokudalwa kuka-Adamu, *nabangcwele bakhe* , abakhethiweyo bakhe abathembekile.

Okuhlangenwe nakho okwaprofethwa kuDaniyeli 8:13-14 kwagcwaliseka phakathi kuka-1843, usuku lokuqalisa ukusebenza kwesimiso saphezulu, kanye nekwindla ka-1844, kokubili kusekelwe ekulindeleni ukubuya kukaJesu Kristu ngalezi zinsuku, futhi kuncike embonweni wokufika kukaJesu Kristu , isipiliyoni sanikeza labo ababephila ngaleso sikhathi “ababelindele lesiLatini” igama lalabo ababephila ngaleso sikhathi " okusho ngokunembile ukuthi "ukufika". Sizothola lokhu okwenzeka kuma-Adventist esahlukweni 12 sale ncwadi kaDaniyeli, lapho uMoya uzofika ukuze ugcizelele ukubaluleka kwalo “mfelandawonye” wokugcina osemthethweni.

Daniyeli 10

Dan 10:1 Ngomnyaka wesithathu kaKoresi inkosi yasePheresiya izwi lambulelwa uDaniyeli ogama lakhe lalinguBeliteshasari. Leli zwi, eliyiqiniso, limemezela inhlekelele enkulu. Wanaka izwi futhi wawuqonda umbono.

1 Ngomnyaka wesithathu kaKoresi inkosi yasePheresiya izwi lambulelwa uDaniyeli ogama lakhe lalinguBeliteshasari.

UKoresi 2 wabusa kusukela - 539. Ngakho-ke usuku lombono - 536.

1b- Leli zwi, eliyiqiniso, limemezela inhlekelele enkulu.

Leli gama, inhlekelele enkulu, limemezela ukubulawa kwabantu ngezinga elikhulu.

1c- Walinaka leli zwi, waqonda umbono.

Uma uDaniyeli wayeyiqonda incazelo, nathi sizoyiqonda.

Dan 10:2 Ngaleso sikhathi mina Daniyeli ngalilela amasonto amathathu.

Lokhu kuzila komuntu siqu okuthinta uDaniel, kufakazela uhlobo lomngcwabo wesibhicongo esizokwenzeka lapho inhlekelele enkulu imenyezelwa isifeziwe.

Dan 10:3 Angidlanga sinkwa esimnandi, nenyama newayini akungenanga emlonyeni wami, futhi angizigcobanga kwaze kwaphelela amasonto amathathu.

Lokhu kulungiselelwa kukaDaniyeli ukufuna ubungcwele okwandayo kuprofetha isimo esimangalisayo ingelosi ezosiprofetha kuDan.11:30.

Dan 10:4 Ngenyanga yokuqala ngosuku lwamashumi amabili nane lwenyanga ngangisogwini lomfula omkhulu iHidekeli.

I-Hiddekel ibizwa ngokuthi i-Tiger ngesiFulentshi. Lona ngumfula owanisela iMesophothamiya no-Ewufathe owawela futhi waphuzisa umuzi wamaKhaledi waseBhabhiloni ngenxa yokuzidla kwenkosi uNebukadinesari. UDaniyeli akazange akuqonde, kodwa le ncazelo yayihloselwe mina. Ngoba kwakungo-1991 kuphela lapho ngazisa khona izincazelo eziyiqiniso zikaDaniyeli 12 lapho umfula **iTigris** uzodlala indima “ **yengwe** ” edla imiphefumulo yabantu. Uvivinyo lokholo luboniswa ukuwela kwakhe okuyingozi. Abakhethiwe kuphela abangawela kulo futhi baqhubeka nohambo lwabo noJesu Kristu. Lesi futhi isithombe esakopishwa ekuweleni koLwandle Olubomvu amaHeberu, ukuwela okungenakwenzeka nokubulalayo kubadobi baseGibhithe. Kodwa lowo uDaniyeli 12 akhuluma ngawo ukhetha “ama-Adventist” akhethiwe omsebenzi wawo uzoqhubeka kuze kube sekubuyeni kukaKristu. Abokugcina bazobhekana

nenhlekelele enkulu yokugcina , isimo sayo esidlulele esizodinga ukungenelela kukaKristu ekubuyeni okunamandla nokukhazimulayo, okusindisayo nokuziphindiselela.

Inhlekelele yokuqala eyamenezelwa kuDaniyeli kukhulunywa ngayo kuDan.11:30. Ithinta abantu bamaJuda basendulo, kodwa enye *inhlekelele efanayo* izomenyezelwa ngesithombe esifana naso kusAm. Lokhu kuyofezwa ngemva kweMpi Yezwe Yesithathu lapho *kuyobulawa ingxenye yesithathu yabantu* . Futhi lokhu kungqubuzana kuvezwe kusAm. 9:13 kuya ku-21 ngemifanekiso, kodwa kuthuthukiswa ngolimi olucacile kulencwadi kaDaniyeli ekupheleni kwesahluko 11 emavesini 40 kuya ku-45. Ukuze sithole ngokulandelana, kulesisahluko 11, inhlekelele enkulu yamaJuda, khona-ke kuDan 12:1 , amaJuda ayoba yizisulu zenhlekelele eyothatha uKristu aphendukele enkathini yokholo eyobe iwukuphela kwayo . Le nhlekelele ivuswa lapho ngaphansi kwamagama athi “isikhathi sosizi” futhi okuhlosiwe okuyinhloko kuyoba umkhuba weSabatha elingweliswe uNkulunkulu.

Ukuqhathaniswa kwemibono emibili yezinhlekelele ezimenezelwe

1- Kubantwana babantu bakaDaniyeli besivumelwano esidala: Dan.10:5-6.

2- Kubantwana babantu bakaDaniyeli besivumelwano esisha: IsAm. 1:13-14.

Ukuze sikuqonde ngokugcwele ukubaluleka okumelwe sikunamathisele kulezi zinhlekelele ezimbili, kumelwe siqonde ukuthi nakuba zilandelana ngokuhamba kwesikhathi, eyokuqala iwumfuziselo oprofetha okwesibili, oyoba nawo njengesisulu sawo, ekubuyeni kukaJesu Kristu, abantwana bakaNkulunkulu bokugcina abathembekile bohlobo lukaDaniyeli nabangane bakhe abathathu. Ngemva kwamashumi eminyaka okuthula, okulandelwa impi yeathomu esabekayo necekela phansi, usuku lokuphumula lwangeSonto LamaRoma luzobekwa uhulumeni wendawo yonke ohlelwe abasinde kule nhlekelele. Khona-ke ukufa kuyophinde kufike ukusongela ukuphila kwabakhethiweyo abathembekile, njengasezinsukwini zikaDaniyeli, uHananiya, uMishayeli, no-Azariya; nanjengasesikhathini “samaMaccabee” ngo-168, inhlekelele *eyamenezelwa* kulesi sahluko sikaDaniyeli; futhi ekugcineni, ama-Adventist okugcina ahlala ethembekile ngeSabatha losuku lwesikhombisa ngo-2029.

Kodwa ngaphambi kwaloluvivinyo lokugcina, ukubusa okude kukapapa kweminyaka engu-1260 kuyobe sekubangele kakade ukuba izidalwa eziningi zife egameni likaNkulunkulu.

Kafushane, ukuqonda umlayezo owalethwa yilombono owanikezwa uDaniyeli kuzosenza siqonde incazelo yalowo awunikeza uJohane kusAmbulo 1:13-16 .

Dan 10:5 *Ngaphakamisa amehlo ami, ngabona, bheka, nanto indoda embethe ilineni, ibhince igolide lase-Ufazi okhalweni lwayo.*

5a- *kwakukhona indoda eyembethe ilineni*

Umsebenzi wobulungisa ofanekiselwa ilineni uyokwenziwa nguNkulunkulu ngomuntu. Emfanekisweni ochaziwe, uNkulunkulu uthatha ukubonakala kwenkosi yamaGreki u-Antiochus 4, owaziwa ngokuthi u-

Epiphanes. Wayengumshushisi wamaJuda phakathi kuka-175 no-164, isikhathi sokubusa kwakhe.

5b- *enkalweni enebhande legolide lase-Ufazi*

Libekwe ezinso, ibhande lisho iqiniso eliphoqelelwe. Ngaphezu kwalokho, igolide esenziwa ngalo livela e-Ufazi, okukuJeremiya 10:9 eqondise ukusetshenziswa kwayo ekukhonzeni izithombe zobuqaba.

UDaniyeli 10:6 *Umzimba wakhe wawunjengekrisolithe, ubuso bakhe bunjengombani, amehlo akhe enjengamalangabi omlilo, izingalo zakhe nezinyawo zakhe zinjengethusi elikhazimulayo, nomsindo wezwi lakhe njengomsindo wesixuku.*

6a- *Umzimba wakhe wawunjengekrisolithe*

UNKulunkulu ungumsunguli wombono kodwa umemezela ukufika kukankulunkulu wamaqaba yingakho lesi sici esimangalisayo esingaphezu kwemvelo.

6b- *ubuso bakhe babukhazimula njengombani*

Ubuyena besiGriki balo Nkulunkulu buqinisekisiwe. Lona nguZeus, unkulunkulu wamaGriki weNkosi u-Antiochus 4. Umbani uwuphawu lukankulunkulu wama-Olympian uZeus; unkulunkulu wonkulunkulu bama-Olympian bezinganekwane zamaGriki

6c- *amehlo akhe enjengamalangabi omlilo*

Uyochitha lokho akubukayo nangakuthandi; amehlo akhe ayakuba kumaJuda ngokukaDan. 11:30: ... *uyakubheka amehlo akhe kwabasishiyile isivumelwano esingcwele.* Inhlekelele ayifiki ngaphandle kwesizathu, ukhulubuka kungcolisa abantu.

6d- *izingalo nezinyawo zakhe zazinjengethusi elicwebezelayo*

Umkhiphi wesahlulelo oyothunyelwa uNkulunkulu uyoba nesono njengezisulu zakhe. Izenzo zakhe ezibhubhisayo ezifanekiselwa izingalo nezinyawo zakhe ziwuphawu lwethusi lwesono samaGriki emfanekisweni kaDan.2.

6th- *futhi umsindo wezwi lakhe wawunjengomsindo wesixuku*

Inkosi yamaGriki ngeke izenze yodwa. Uyoba ngemuva naphambi kwakhe isixuku samasosha njengamaqaba njengaye ukuba alalele imiyalo yakhe.

Umvuthwandaba nomvuthwandaba walesi simemezelo esingokwesiprofetho uyofinyelelwa ngesikhathi sokugcwaliseka kukaDan.11:31: *Amabutho ayovela ngokuyala kwakhe; Bayakuyingcolisa indlu engcwele, inqaba, baqede umnikelo oshiswa imihla yonke, bamise isinengiso esichithayo.* Ngokwethembeka kweBhayibheli, ngilisuusile igama elithi umhlatshelo elingalotshiwe embhalweni wesiHeberu, ngoba uNkulunkulu uhlele izindima ezimbili ezihlukene ezilandelanayo “ *zansuku zonke* ” esivumelwaneni esidala nesisha. Ezinsukwini zakudala kwakunikelwa iwundlu libe ngumnikelo wokushiswa ekuseni nakusihlwa. Endabeni, kubhekiselwa ekunxuseni kwasezulwini kukaJesu Kristu okukhumbula umhlatshelo wakhe ukuze akhulumele imithandazo yabakhethiweyo. Kulo mingo kaDan.11:31, lowo wobumbano oludala, inkosi yamaGriki iyoqeda iminikelo yomthetho kaMose . Ngakho, umongo wesikhathi ovuswa ngaso kuphela onquma ukhunywushwa kwenkonzo yokukhulumela okungapheli kompristi wasemhlabeni noma

okompristi omkhulu wasezulwini: uJesu Kristu. Ngakho-ke okuphakade kuhlanguaniswe nenkonzo yomuntu noma, okwesibili futhi ngokuqiniseka, enkonzweni yasezulwini yasezulwini kaJesu Kristu .

Dan 10:7 *Mina Daniyeli ngawubona ngedwa umbono lowo;*

I-7- Lokhu kwesaba okuhlangene kuphela isithombe esincane sokufezeka kombono. Ngokuba ngosuku lokuhlaba okumenyezweyo, olungileyo uyakwenza kahle ukuba abaleke, acashe, noma esesiswini somhlaba.

Dan 10:8 *Ngasala ngedwa, ngabona lo mbono omkhulu. amandla ami aphela, ubuso bami bashintsha umbala wabola, futhi ngaphelelwa amandla.*

8a- Ngemizwa yakhe, uDaniyeli uyaqhubeka nokuprofetha imiphumela yeshwa elizofika.

Dan 10:9 *Ngezwa umsindo wamazwi akhe; kwathi lapho ngizwa umsindo wamazwi akhe, ngawa ngobuso bami phansi, ngimangele.*

9a- Ngosuku lweshwa, izwi lenkosi ehlukekezayo liyobangela imiphumela efanayo esabekayo; amadolo ayoshaya kanyekanye futhi imilenze izobophela, ingakwazi ukuthwala imizimba ezowela phansi.

Dan 10:10 *Bheka, isandla sangithinta, sanikina amadolo ami nezandla zami.*

I-10a- Ngenhlanhla yakhe, uDaniyeli kuphela umprofethi onikezwe umsebenzi wokumemezela kubantu bakubo ngokuza kwale ***nhlekelele enkulu*** futhi yena ngokwakhe akabhekiselwanga ulaka olulungile lukaNkulunkulu.

Dan 10:11 *Wathi kimi: "Daniyeli, ndoda ethandekayo, lalela amazwi engiwakhuluma kuwe, ume endaweni lapho okhona; ngoba manje ngithunyiwe kini. Eseshilo lokho kimi, ngema ngithuthumela.*

11. *UDaniyeli, indoda ethandekayo, naka amazwi engiwakhuluma kuwe, usukume endaweni ohlezi kuyo.*

Othandiweyo kaNkulunkulu akanasizathu sokwesaba ukungenela kwaKhe kwasezulwini. Ulaka lukaNkulunkulu lumelene nezoni ezinolaka, ezimbi nezinyona ezihlubukayo. UDaniyeli uphambene nalaba bantu Kumelwe ahlale emile ngoba kuwuphawu lomehluko esidalweni oluyogcina luwele kwabakhethiweyo. Nakuba belele othulini lokufa kwasemhlabeni, bayovuswa futhi babuyiselwe ezinyaweni zabo. Ababi bayosala embhedeni futhi ababi kakhulu bayovuswa ukuze isahlulelo sokugcina sibhujiswe phakade. Ingelosi ichaza "endaweni lapho okhona." Futhi uphi? Emvelweni osebeni lomfula "iHiddekeli", ngesiFulentshi, i-Ewufrathe, okuzoqoka i-Christian Europe yomfelandawonye omusha kusAmbulo. Isifundo sokuqala ukuthi umuntu angahlanguana noNkulunkulu noma kuphi futhi abusiswe Nguye lapho. Lesi sifundo sichitha ubandlululo lokukhonza izithombe abantu abaningi abangahlanguana nalo uNkulunkulu emasontweni, ezakhiweni ezingcwele, emathempelini, ema-altare, kodwa lapha akukho nokukodwa kwalokho. Ngesikhathi sakhe, uJesu uyosivuselela lesi sifundo ethi kuJohane 4:21 kuya ku-24 : *Owesifazane, uJesu wathi kuye, Kholwa yimi, ihora liyeza lapho ningayikuba-khona kule ntaba noma eJerusalema ukuba nikhulekele uBaba . Nina nikhonza eningakwaziyo; Thina sikhonza esikwaziyo, ngoba insindiso ivela kumaJuda. Kodwa isikhathi siyeza, sesikhona namanje, lapho abakhulekayo abaqinisileyo beyakukhuleka kuBaba ngomoya nangeqiniso; ngoba laba yilabo*

uBaba abadingayo. UNkulunkulu unguMoya, futhi abamkhulekelayo kumelwe bakhulekele ngomoya nangeqiniso.

Isifundo sesibili sicashe kakhulu, sisekelwe emfuleni iHiddekeli ngoba uMoya uhlele ukuvula ukuqonda kwencwadi yakhe kuphela ezincekwini zakhe zokugcina ezithembekile okuhlangenwe nakho nokuhlolwa okwenziwa ngakho ukukhethwa kwazo kuboniswa ngomfanekiso wokuwela okuyingozi koMfula iHiddekeli ngesiFulentshi, iNgwe, njengesilwane saleli gama, futhi ekuvivinyweni kokholo, odla imiphefumulo yabantu.

11b- *ngoba manje ngithunyiwe kini. Eshilo lokho kimi, ngema ngithuthumela.*

Ukuhlangana akusewona nje umbono; kuba yingxoxo, ukushintshana phakathi kwezidalwa ezimbili zikaNkulunkulu, esinye sivela ezulwini, esinye sisavela emhlabeni.

Dan 10:12 *Yathi kimi: "Daniyeli, ungesabi; ngoba kusukela osukwini lokuqala owabeka ngalo inhliziyo yakho ekuqondeni nasekuzithobeni kwakho phambi kukaNkulunkulu wakho amazwi akho ezwiwa, futhi kungenxa yamazwi akho ngize*

Kulo lonke leli vesi nginento eyodwa kuphela engizoyisho. Uma kwenzeka ulahlekelwa inkumbulo yakho, okungenani khumbula leli vesi elisibonisa indlela yokujabulisa uMdali wethu uNkulunkulu.

Ivesi liyisibonelo sohlobo; ukulandelana okunengqondo okusekelwe eqinisweni lokuthi imbangela ngayinye iletha umphumela wayo kuNkulunkulu: ukomela ukuqonda okuhambisana nokuthobeka kweqiniso kuyezwakala futhi kugcwaliseke.

Lapha kuqala isambulo eside esingeke siphela kuze kube sekupheleni kweNcwadi kaDaniyeli, leyo yesahluko 12 .

Dan 10:13 *Isikhulu sombuso wasePheresiya samelana nami izinsuku ezingamashumi amabili nanye; kepha bheka, uMikayeli, omunye wezikhulu eziyinhloko, wangikhulula, ngahlala khona namakhosi asePheresiya.*

13 *umbusi wombuso wasePheresiya wamelana nami izinsuku ezingamashumi amabili nanye*

Ingelosi uGabriyeli isiza uKoresi II inkosi yasePheresiya futhi umsebenzi wakhe ngoNkulunkulu uwukuthonya izinqumo zakhe, ukuze izenzo ezenziwayo zingaphikisani necebo lakhe elikhulu. Isibonelo salokhu kwehluleka kwengelosi sifakazela ukuthi izidalwa zikaNkulunkulu ngempela zishiywe zikhululekile futhi zizimele futhi ngenxa yalokho zinesibopho sakho konke ukukhetha kwazo nemisebenzi.

13b- *kodwa bheka, uMikayeli, omunye wezikhulu eziyinhloko, weza ukungisiza*

Isibonelo esiveziwe sisifundisa nokuthi uma kunesidingo sangempela " *omunye wabaholi abakhulu, uMichael* ", angangenela ukuze aphoqecele isinqumo. Lolu sizo oluphakeme luwusizo lwaphezulu njengoba uMikayeli esho ukuthi: "Ubani onjengoNkulunkulu". Nguye oyoza emhlabeni ukuze athathelwe isimo somuntu njengoJesu Kristu. Ezulwini wayemele izingelosi umfanekiso woMoya kaNkulunkulu kanye nazo. Kulokhu, inkulumbo ethi " *omunye wabaholi abakhulu* " ingase isimangaze ngokufanelekile. Nokho, lokhu akumangazi, ngoba

ukuthobeka, ubumnene, ukwabelana nothando uJesu ayokubonisa ngalo emhlabeni, kwase kusetshenziswe kakade ekuphileni kwakhe kwasezulwini nezingelosi zakhe ezithembekile. Imithetho yasezulwini yileyo ayikhombisa ngesikhathi somsebenzi Wakhe wasemhlabeni. Emhlabeni wazenza inceku yezinceku zakhe. Futhi sifunda ukuthi ezulwini wazenza walingana nezinye izingelosi ezinkulu.

13c- *ngahlala lapho namakhosi asePheresiya*

Ngakho-ke ukubusa kohlanga lwamakhosi asePheresiya kuyoqhubeka isikhathi esithile kuze kube sekubuseni amaGriki.

Dan 10:14 *Ngize ukukwazisa okuyakwenzeka kubantu bakini ngezinsuku ezizayo; ngoba umbono usaphathelene nalezo zikhathi.*

14a- Kuze kube sekupheleni kwezwe, abantu bakaDaniyeli bayokhathazeka, esikhathini esidala njengakumbimbi olusha, ngoba abantu bakhe bangu-Israyeli ukuthi uNkulunkulu usindisa esonweni saseGibhithe, esonweni sika-Adamu ngoJesu Kristu nasesonweni esasungulwa yiRoma ebuKristwini abahlanjululwe ngegazi likaJesu.

Inhloso yesambulo esalethwa ingelosi kuDaniyeli iwukuxwayisa abantu bakubo ngezinhlekelele ezizayo. UDaniyeli usengaqonda kakade ukuthi lokho okwembulelwe kuye akusamkhathazi yena siqu, kodwa uyaqiniseka futhi ukuthi lezi zimfundiso ziyoba yinzuzo esikhathini esizayo ezincekwini zabantu bakubo futhi ngenxa yalokho kubo bonke labo uNkulunkulu akhuluma nabo futhi abanqumele zona ngaye.

Dan 10:15 *Esakhuluma lawa mazwi kimi, ngabheka emhlabeni, ngathula.*

15a- UJohane usesemqondweni wakhe umbono omubi wenhlekelele futhi uzama ukugxila ekuzwa lokho akuzwayo, akasalokothi aphakamise ikhanda abuke lowo okhuluma naye.

Dan 10:16 *bheka, omunye ofana namadodana abantu wathinta izindebe zami. Ngavula umlomo wami, ngakhuluma, ngathi kobemi phambi kwami: Nkosi yami, umbono ungicwalisile ngokwesaba, ngiphelelwe ngamandla.*

1a- *Bheka, onesimo samadodana abantu wathinta izindebe zami*

Nakuba lo mbono owesabekayo wawuyisithombe esingelona iqiniso esidalwe engqondweni kaDaniyeli, kunalokho, ingelosi iziveza isesimweni somuntu ofana nesomuntu wasemhlabeni. Okokuqala, naye wadalwa ngomfanekiso kaNkulunkulu, kodwa esezulwini elingenayo imithetho yasemhlabeni. Imvelo yakhe yasezulwini imnika ukufinyelela kuzo zombili izilinganiso, abe namandla asebenzayo ngakunye. Uthinta izindebe zikaDaniel ezwa lokhu kuthinteka.

Dan 10:17 *Inceku yenkosi yami ingakhuluma kanjani enkosini yami na? Manje amandla ami ayaphela, futhi angisenawo umoya.*

17a- Kumuntu wasemhlabeni kuphela, isimo sihluke kakhulu, imithetho yasemhlabeni ibusa futhi ukwesaba kumenze waphelwa amandla nokuphefumula kwakhe.

Dan 10:18 *Wayesephinda wangithinta owayefana nomuntu, wangi qinisa.*

18a- Ngokuphikelela ngobumnene, ingelosi iyakwazi ukubuyisela amandla kaDaniyeli ngokumehlisa umoya.

Dan 10:19 Wathi kimi: “Ungesabi, sithandwa sami, ukuthula makube kuwe. isibindi, isibindi! Esakhuluma kimi, ngaqiniswa, ngathi: "Mayikhulume inkosi yami, ngokuba ungiqinisile."

19a- Umlayezo wokuthula! Iyafana naleyo uJesu azoyibhekisa kubafundi bakhe! Ayikho into efana naleyo yokuqinisekisa ingqondo ethukile. Amagama athi isibindi, isibindi, amsiza ukuba abambe umoya futhi abuyise amandla akhe.

Dan 10:20 Wathi kimi, Uyazi ukuthi kungani ngize kuwe na? Manje ngiyabuya ukulwa nomholi wasePheresiya; lapho ngihamba, bheka, isikhulu saseJavani siyeza.

20a- Manje ngiyabuya ukulwa nomholi wasePheresiya

Lomholi wasePheresiya uKoresi II Omkhulu uNkulunkulu ambheka njengogcotshiveyo wakhe; okungamvimbi ukuthi alwe naye ukuze aqondise izinqumo zakhe endleleni yakhe.

20b- futhi lapho ngihamba, bheka, isikhulu saseJavani siyeza

Lapho ingelosi ishiya uKoresi 2, ukuhlasele komholi wamaGrecki wangaleso sikhathi kuyovula ubutha obukhulayo phakathi kokubusa okubili kwamaPheresiya namaGrecki.

Dan 10:21 Kodwa ngizokwazisa okulotshwe encwadini yeqiniso. akakho ongisizayo ukulwa nabo, ngaphandle kukaMikayeli umholi wenu.

21a- Lesi sambulo uDaniyeli azosithola sibizwa ngokuthi incwadi yeqiniso. Namuhla ngo-2021, ngingaqinisekisa ukugcwaliseka kwakho konke okwembulwe kuyo, ngoba ukuqonda kwayo kunikezwe ngokugcwele uMoya ongafi kaMikayeli umholi wethu, ngoDaniyeli esivumelwaneni esidala nakimi, esivumelwaneni esisha, njengoba uJesu Kristu ethi leli gama ukwahlulela amademoni asasebenza kuze kufike ukubuya kwakhe Okukhazimulayo.

Daniyeli 11

Qaphela ! Naphezu koshintsho lwesahluko, ingxoxo phakathi kwengelosi noDaniyeli iqhubeka ngokuqhubekayo nevesi lokugcina lesahluko 10 .

Dan 11:1 Mina, ngomnyaka wokuqala kaDariyu umMede, nganginaye ukumsiza nokumqinisa.

1a- Edalwe nguNkulunkulu ukuba aphile phakade, ingelosi ekhuluma noDaniyeli imtshela ukuthi yasiza futhi yasekela uDariyu, inkosi yamaMede, eyathumba iBhabhiloni eneminyaka engama-62 futhi eyayisabusa kwaDan.6. Le nkosi yayimthanda uDaniyeli noNkulunkulu wayo kodwa, ivalelekile, yabeka ukuphila kwayo engozini ngokumnikela ezingonyameni. Ngakho nguyeyi, futhi, owangenela ukuvala imilomo yamabhubesi futhi asindise ukuphila kwakhe. Ngakho futhi nguyeyi owasiza lenkosi uDariyu ukuba iqonde ukuthi uNkulunkulu

kaDaniyeli uwukuphela kukaNkulunkulu weqiniso, umdali wakho konke okukhona, okuphilayo, futhi akekho omunye ofana naye.

Dan 11:2 *Manje ngizonazisa iqiniso m. bheka, kusezakuba khona amakhosi amathathu ePheresiya. Owesine uyoqongelela ingcebo ngaphezu kwabo bonke abanye; futhi lapho isinamandla ngengcebo yayo, uyovusa wonke umbuso waseJavani.*

2a- *Manje ngizokwazisa iqiniso*

Iqiniso laziwa nguNkulunkulu weqiniso kuphela futhi yigama uNkulunkulu azinika lona ebudlelwaneni Bakhe nabakhethiweyo Bakhe bokugcina kuKristu ngokweSambulo 3:14. Iqiniso akuwona kuphela umthetho waphezulu, izimiso nemiyalo yawo. Kuhlenganisa nakho konke uNkulunkulu akuhlelayo nakufeza ngobuhlakani ngesikhathi sakhe. Sithola kuphela usuku ngalunye lwezimpilo zethu, ingxenywe yalolu hlelo olukhulu lapho sithuthuka khona kuze kube sekupheleni kwempilo yethu futhi sihlange, kuze kube sekupheleni komsebenzi wokugcina wokusindisa ozobona abakhethiwe befinyelela ingunaphakade elithenjisiwe.

2b- *Bheka, kusazakuba namanye amakhosi amathathu ePheresiya*

yokuqala ngemva kukaKoresi 2: UCambyses 2 (- 528 - 521) ubulala indodana yakhe uBardiya oteketswa ngamaGreki ngokuthi Smerdis yesibili : uSmerdis wamanga, umlingo wakwaGaumâta ^{owaqhwaga} igama elithi Smerdis wabusa isikhashana nje.

yesi-3 : uDariyu I ^{umPheresiya} (- 521 - 486) indodana kaHystapis.

2c- *Owesine uzoqongelela ingcebo ngaphezu kwazo zonke ezinye.*

yesine : UXerxes I (- 486 - 465). Ngokushesha ngemva kwakhe, u-Aritahishashita Ngiyobusa ^{futhi} akhulule bonke abathunjwa bamaJuda ***ngonyaka wesikhombisa*** wokubusa kwakhe, entwasahlobo - 458 ngokuka-Ezra 7:7-9.

2d- *lapho isinamandla ngengcebo yayo, iyakuvusa konke ukulwa nombuso waseJavani*

UXerxes ^I wacindezela futhi wathula iGibhithe elihlubukayo, wabe eselwa neGrisi, wahlasela i-Attica futhi wachitha i-Athene. Kodwa wahlulwa eSalami ngo - 480. IGreece izogcina ukubusa endaweni yayo. Futhi inkosi yasePheresiya isala e-Asia, nokho iqala ukuhlasela okufakazela isifiso sayo sokunqoba iGrisi.

Dan 11:3 *Kepha kuyakuvula inkosi enamandla, eyakubusa ngamandla amakhulu, yenze noma yini ekuthandayo.*

3a- Inqotshiwe endaweni yayo, inkosi yasePheresiya u-Xerxes I ' exoshiwe, iyogcina ithole ukufa, ibulawe yizikhulu zayo ezimbili. Wahlulwa insizwa ayeyibhuqa ngenkohliso. IGrisi yakhetha u-Alexander Omkhulu, insizwa yaseMakedoniya eneminyaka engama-20, njengenkosi yayo (owazalwa ngo-356 BC, yabusa ngo-336 BC, yashona ngo-323 BC). Isiprofetho sikhuluma ngaye njengomsunguli wombuso we-3 ^{wesithombe} sikaDan.2, isilwane sesithathu sikaDan.7 nesilwane sesibili sikaDan.8.

Dan 11:4 *Lapho isisukuma, umbuso wayo uyophulwa, uhlukaniselwe emimoyeni yomine yezulu. ngeke kube ngelenzalo yakhe, futhi ngeke ibe namandla njengoba yayinamandla, ngoba iyodweshulwa, futhi iyodlulela kwabanye ngaphandle kwabo.*

4a- Sithola lapho, incazelo enembile eyanikezwa ngophondo olukhulu oluphukile lwempongo yamaGreeki kaDan.8:8 kanye nencazelo yalo yevesi 22: *Izimpondo ezine ezavela esikhundleni salolu phondo oluphukile, lena imibuso emine eyovela kulesisizwe, kodwa esingeke sibe namandla angaka .*

Ngiyakhumbula ukuthi “ *izimpondo ezine ezinkulu* ” zimeleni.

^{Uphondo} lokuqala : uzalo lwamaGreeki lukaSeleucid olwasungulwa eSiriya nguSeleucus I ^{Nicator} .

Lwesibili : Uzalo ^{LwamaGreeki} Lagid olwasungulwa eGibhithe nguPtolemy I Lagos .

Lwesithathu : Ubukhosi BamaGreeki obasungulwa eTrastevere ^{nguLysimachus} .

Lwesine : Ubukhosi BamaGreeki obasungulwa eMakedoniya nguCassander

Dan 11:5 *inkosi yaseningizimu iyoba namandla. Kepha omunye wabaholi bakhe uyakuba namandla kunaye, abuse; ukubusa kwakhe kuyoba namandla.*

5a- *Inkosi yaseningizimu iyoba namandla*

UPtolemy I Soter Lagos -383 -285 inkosi yaseGibhithe noma " *inkosi yaseningizimu* " .

5b- *Kodwa omunye wabaholi bakhe uyakuba namandla kunaye, abuse; ukubusa kwakhe kuyoba namandla.*

USeleucus I Nicator -312–281 inkosi yaseSiriya noma “ *inkosi yasenyakatho* ” .

Dan 11:6 *Kuyakuthi ekupheleni kweminyaka eminingi benze umfelandawonye, indodakazi yenkosi yaseningizimu iyakufika enkosini yasenyakatho ukwenza ukuthula. Kepha akayikuwagcina amandla engalo yakhe, nengalo yakhe ayiyikuma, nengalo yakhe; Iyokhashelwa kanye nalabo abayilethayo, kanye noyise kanye nalowo owayisekela ngaleso sikhathi.*

6a- Lesi siprofetho seqa ukubusa kuka-Antiochus I (-281–261), “ *inkosi yasenyakatho* ” yesibili eyahlanganyela “**eMpini YaseSiriya**” **yokuqala (-274-271)** ngokumelene “ *nenkosi yaseningizimu* ” uPtolemy II Philadelphus (– 282 – 286). Bese kuba “iMpi YaseSiriya” **yesibili (- 260 - 253) eqhudelana** “ *nenkosi yasenyakatho* ” ^{entsha i-Antiochos 2 Theos (- 261 – 246)} nabaseGibhithe .

6b- *Emva kweminyaka embalwa bayakuhlangana, indodakazi yenkosi yaseningizimu iyoza enkosini yasenyakatho ukuze kubuyiselwe ukuthula.*

Ukuziphatha kotwayi kuyaqala. Ukuze ashade noBerenice, u-Antiochus II wahlukanisa nomkakhe ongokomthetho uLaodice. Ubaba uphelezela indodakazi yakhe bayohlala nayo emzini womkhwenyana.

6c- *Kepha akayikuwagcina amandla engalo yakhe, nengalo yakhe ayiyikuma, nengalo yakhe; Iyokhashelwa kanye nalabo abayilethayo, kanye noyise kanye nalowo owayisekela ngaleso sikhathi.*

Kodwa ngaphambi nje kokufa kwakhe, u-Antiochus II akamlahla uBerenice. ILawodikeya iziphindiselela futhi imbulala kanye noyise nentombazane yakhe encane (*ingalo* = ingane). Qaphela : kusAm. 3:16, uJesu uzohlukanisa nomkakhe osemthethweni ongumSabatha ogama lakhe linguLawodikeya; lokhu kwenzeka kakhulu njengoba i-Antiochos 2 izibiza ngo “Theos”, uNkulunkulu. ENgilandi, iNkosi uHenry VIII yenza okungcono kakhulu; Bese kuba “ **iMpi YaseSiriya**” **yesi-3 (-246-241)**.

Dan 11:7 *Igatsha eliphuma ezimpandeni zakhe liyovela endaweni yakhe; iyakungena empini, ingene ezinqabeni zenkosi yasenyakatho, izichithe ngokuthanda kwayo, izenze ibe namandla.*

7a- *Ihlumela ezimpandeni zakhe liyakubela endaweni yakhe*

UPtolemy 3 Euergetes -246-222 umfowabo kaBerenice.

7b- *izafika empini, ingene ezinqabeni zenkosi yasenyakatho*

Seleucus 2 Kallinicos -246-226

7c- *uyakulahla ngokuthanda kwakhe, futhi uyozenza abe namandla*

Ukubusa kungokwenkosi yaseningizimu. Lokhu kubusa kwaseGibhithe kuyathandeka kumaJuda ngokungafani namaGreki angamaSeleucus. Kumelwe kuqondwe ngokushesha ukuthi phakathi kwalaba babusi ababili abaphikisanayo kukhona indawo yakwaIsrayeli, lapho amakamu amabili alwayo okumelwe awele khona ekuhlaseleni kwawo noma ekuhoxeni kwawo.

UDaniyeli 11:8 *Iyothatha futhi iyise eGibhithe onkulunkulu babo, nemifanekiso yabo encibilikisiweyo, nezitsha zabo eziyigugu zesiliva nezegolide. Khona-ke uzohlala iminyaka embalwa kude nenkosi yasenyakatho.*

8a- *Ngokuqaphela, abaseGibhithe bayonezela egameni lakhe, uPtolemy 3, igama elithi "Evergetes" noma umzuzi.*

Dan 11:9 *Iyakufikela umbuso wenkosi yaseningizimu, ibuyele ezweni layo.*

9a- *Impendulo kaSeleucus 2 yehluleka kwaze kwaqala "iMpi YaseSiriya" yesi-4 (-219-217) eyahlanganisa u-Antiochus 3 noPtolemy 4 Philopator.*

Dan 11:10 *amadodana akhe ayophuma, abuthele ndawonye isixuku esikhulu samabutho; omunye wabo uyakufika, asakaze njengesifufula, aphuphume, abuye; futhi bayodudula impi enqabeni yenkosi yaseningizimu.*

10a- *Antiochus 3 Megas (-223 -187) ngokumelene noPtolemy 4 Philopator (-222-205). Iziteketiso ezengeziwe zembula isimo sokugconwa kwabantu basePtolemaic, ngoba elithi Philopator ngesiGreki lisho ukuthi, uthando lukababa; ubaba owabulawa uPtolemy... Nalapha futhi, ukuhlasela kwamaSeleucus akuphumeleli. Ukubusa kuzosala nekhempu yeLagid.*

Dan 11:11 *Inkosi yaseningizimu iyothukuthela, iphume, ilwe nenkosi yasenyakatho; iyovusa isixuku esikhulu, futhi amabutho enkosi yasenyakatho ayonikelwa esandleni sayo.*

11a- *Lokhu kwehlulwa okubuhlungu kukaSeleucid kuyinto enhle kumaJuda athanda abaseGibhithe ngoba abaphethe kahle.*

Dan 11:12 *Lesi sixuku siyozidla, nenhliziyo yenkosi iphakame. uyakuwisa izinkulungwane, kepha akayikunqoba.*

I-12a- *Isimo sizoshintsha nge- 5th "iMpi YaseSiriya" (-202-200) ezohlanganisa u-Antiochus 3 noPtolemy 5 Epiphanes (-205 -181).*

Dan 11:13 *Ngokuba inkosi yasenyakatho iyakubuya, ibuthe isixuku esikhulu kunesokuqala; Ngemva kwesikhathi esithile, iminyaka ethile, uyosuka enebutho elikhulu nengcebo enkulu.*

13a- *Maye, kumaJuda, amaGreki angamaSeleucus abuyela endaweni yawo ukuze ahlasele iGibhithe.*

Dan 11:14 *Ngaleso sikhathi abaningi bayakuyivukela inkosi yaseningizimu, kuvuke amadoda anobudlova phakathi kwabantu bakho ukugcwalisa umbono, bawe.*

14a- Inkosi entsha yaseningizimu yaseGibhithe uPtolemy 5 Epiphanes - noma Illustrious (-205-181) eneminyaka emihlanu ifakwa ebunzimeni ngokuhlaselwa kwe-Antiochos 3 okusekelwa abaphikisi. Kodwa amaJuda asekelwa inkosi yaseGibhithe ngokulwa namaSeleucus. Kunjalo, hhayi nje kuphela ehluliwe futhi abulawe, kodwa baye benza amaGreeki aseSyria Seleucid izitha ezifayo ukuphila.

Ukuhlubuka kwamaJuda okwembulwe kuleli vesi kulungiswa ngokuthanda kwamaJuda ikamu laseGibhithe; Ngakho-ke banenzondo nekamu likaSeleucid elibuye lilawule isimo. Kodwa uNkulunkulu akazange yini abaxwayise abantu bakhe ngobudlelwane nabaseGibhithe? “IGibithe, umhlanga ohlaba esandleni sowencika kulo,” ngokuka-Isaya 36:6 : “ *Bheka, ulibeke eGibithe, ulwenzile umhlanga ofecekileyo ube yinsika, engena, usihlabe isandla sowencika kulo; unjalo uFaro inkosi yaseGibithe kubo bonke abathembela kuye .* Lesi sixwayiso sibonakala singanakwa abantu bamaJuda futhi ubuhlobo babo noNkulunkulu bubi kakhulu; isijeziyo siyasondela futhi iziteleka. U-Antiochus 3 ubenza bakhokhe kanzima ngenxa yobutha babo.

Kumele kuqashelwe ukuthi lokhu kuvukela kwamaJuda kuhlose " *ukugcwalisa umbono* " ngomqondo wokuthi ilungiselela futhi yakha inzondo yamaSiriya kubantu bamaJuda. Ngakho ***inhlekelele enkulu*** eyamenezelwa kuDan.10:1 iyofika izobashaya.

Dan 11:15 *Inkosi yasenyakatho iyakufika, inqwabele iduli, ithathe imizi ebiyelweyo. Amabutho aseningizimu kanye nezicukuthwane zenkosi ngeke amelane nawo, ayoswela amandla okumelana.*

15a- Ukubusa kushintshe izinhlangothi unomphela, kusekamu likaSeleucid. Phambi kwakhe, inkosi yaseGibhithe ineminyaka emihlanu kuphela ubudala.

Dan 11:16 *Lowo omsukelayo uyakwenza njengentando yakhe; Uyakuma emazweni amahle kakhulu, abhubhise konke okuwela esandleni sakhe.*

16a- U-Antiochus III namanje uyehluleka ukunqoba iGibhithe futhi ukomela kwakhe ukunqoba kumenza acasuke, abantu bamaJuda baba imbuzi yakhe. Uthululela insalela yentukuthelo yakhe esizweni samaJuda esifel' ukholo esishiwo ngamazwi athi “ *amahle kunawo wonke emazweni* ” njengakuDan 8:9.

UDan 11:17 *Uzazimisela ukuza kanye lamabutho wonke ombuso wakhe, enze ukuthula lenkosi yaseningizimu. iyomnika indodakazi yakhe ibe ngumkakhe, ngenjongo yokuyichitha; kodwa lokhu akuyikwenzeka, futhi ngeke kumphumelele.*

17a- Njengoba impi ingaphumeleli, u-Antiochus III uzama indlela yokusebenzelana nekamu likaPtolemaic. Loluhintsho lwesu lusesizathu: IRoma isibe umvikeli weGibhithe. Ngakho-ke wazama ukuxazulula ukungezwani ngokunikeza indodakazi yakhe uCleopatra, owokuqala kuleli gama, ukuba ishade noPtolemy 5. Umshado waba, kodwa umbhangqwana oshadile wawufuna ukulondoloza ukuzimela kwawo ekamu lamaSeleucus. Icebo lika-Antiochus III lokuthatha i-Egypt libhantshile futhi.

Dan 11:18 *Uyobeka amehlo akhe ngaseziqhingini, athathe eziningi zazo. kepha umholi uyakuqeda ihlazo abefuna ukulethwa phezu kwakhe, libuyele phezu kwakhe.*

18a- Uhamba eyonqoba amazwe ase-Asiya kodwa ugcina ethola ibutho lamaRoma, lapha eliqokwe njengakuDan.9:26 ngegama elithi “ *induna* ”; Lokhu kungenxa yokuthi iRoma iseyiriphabhulikhi ethumela amabutho ayo emsebenzini

wokuqinisa imisipha ngaphansi kokuqondisa kwamaLegates amele amandla ezigele kanye nabantu, ama-plebs. Ukushintshela embusweni wombuso ngeke kushintshe lolu hlobo lwenhlangano yezempi. Lo mholi ubizwa ngo-Lucius Scipio, owaziwa ngelika-Africanus, iNkosi u-Antiochus yazifaka engozini yokubhekana naye futhi wahlulwa eMpini yaseMagnesia ngo-189 futhi wagwetshwa ukukhokhela iRoma isikweletu esikhulu samathalenta angu-15,000 njengesinxephezelo semp. Ngaphezu kwalokho, indodana yakhe encane, u-Antiochus 4 Epiphanes wesikhathi esizayo, umshushisi wamaJuda ozofeza evesini 31 “*inhlekelele*” eyaprofethwa kuDan.10:1, ithunjwa amaRoma.

Dan 11:19 *Khona-ke uyongena ezinqabeni zezwe lakubo; futhi uyokhubeka awe, futhi ngeke atholakale.*

19a- Amaphupho okunqoba aphela ngokufa kwenkosi, esikhundleni salo indodana yakhe endala uSeleucus 4 (-187-175).

UDan 11:20 *“Oyakuthatha indawo yakhe uyakuletha umthelisi engxenyeni enhle yombuso, kepha ngezinsuku ezimbalwa nje uyakwaphulwa, kungabi ngolaka, noma ngempi.*

20a- Ukuze kukhokhelwe isikweletu esikweleta amaRoma, inkosi ithumela umfundisi wayo uHeliodorus eJerusalema ukuba ayothatha ingcebo yethempeli, kodwa isisulu sombono owesabekayo wasethempelini, iwushiya lo msebenzi ngokwesaba. Lo mkhokhisi uHeliodorus ozobe esebulala uSeleucus IV, owayemphathise umsebenzi wakhe eJerusalema. Inhloso iwufanele isinyathelo, futhi uNkulunkulu wenza lokhu kungcoliswa kwethempeli lakhe elingcwele kukhokhele ngokufa komgcobi walo okwathi, ngemva kokubulawa, *akafanga ngentukuthelo noma impi* .

U-Antiochus 4 indoda efanekiselwa embonweni wenhlekelele enkulu

Dan 11:21 *Umuntu odelelekile uyothatha indawo yakhe, engeke embathiswe isithunzi senkosi; uyovela phakathi kokuthula, futhi uyothatha umbuso ngobuqili.*

21a- Lona ngu-Antiochus, omncane emadodaneni ka-Antiochus III owayethunjwe amaRoma, singacabanga ngemiphumela evezwa kusimilo sakhe. Njengoba eseyinkosi, wayeziphindiselele ukuze athathe ukuphila. Ngaphezu kwalokho, ukuhlala kwakhe namaRoma kwamvumela ukuba aqonde okuthile kubo. Ukungena kwakhe esihlalweni sobukhosi saseSiriya kwakusekelwe emaqinisweni, ngoba enye indodana, uDemetriyu, eyayikhulile, yayihamba phambili kuye. Ibona ukuthi uDemetrius wenza isivumelwano noPerseus, inkosi yaseMakedoniya, isitha samaRoma, laba bamuva bathanda futhi babeka umngane wabo u-Antiochus esihlalweni sobukhosi.

Dan 11:22 *Amabutho ayakuthululwa njengozamcolo ayakukhukhulwa phambi kwakhe, abhujiswe, nenduna yesivumelwano.*

22a- *Amabutho ayakukhukhula njengesifufula ayakukhukhulwa phambi kwakhe, abhujiswe.*

Ubutha baqala kabusha “**Ngempi YaseSiriya**”^{yesi-6} (-170-168) .

Kulokhu amaRoma avumela u-Antiochus IV ukuba aqale kabusha impi kayise ngokumelene nekamu likaPtolemaic eGibhithe. Akakaze afanelwe uphawu lwakhe lwesono, isiGreki kuyiqiniso kulo mongo. Kunalokho yahlulela

amaqiniso, njengoba kwenza uNkulunkulu ngaleso sikhathi. Ekamu Lagid uPtolemy 6 ushade ngokulalana nodadewabo uCleopatra 2. Umfowabo omncane uPtolemy 8 obizwa ngokuthi uPhyscon uhlotshaniwa nabo. Khona-ke singaqonda ukuthi kungani uNkulunkulu evumela u-Antiochus ukuba aphihlize amabutho abo.

22b- *kanye nomholi wombimbi.*

UMeneus, umhlanganyeli wamaSeleucus, uhahela isikhundla sompristi ophakeme ongokomthetho u-Onias, wenza ukuba abulawe u-Andronicus, futhi uthatha isikhundla sakhe. Ingabe lo kusengu-Israyeli kaNkulunkulu? Kule drama, uNkulunkulu uqala ukukhumbula izenzo ezizofezwa iRoma phakathi namakhulu eminyaka. Ngempela, iRoma Lombuso liyobulala uMesiya futhi iRoma Lobupapa liyohalela futhi lithathe ubupristi bakhe obuhlala njalo, njengoba nje uMenelaus abulala u-Onias esikhundleni sakhe.

Dan 11:23 *“Emva kwalokho esezihlanganise naye, uyakwenza ngenkohliso; uyosuka, futhi uyonqoba ngabantu abambalwa.*

23a- U-Antiochus wenza ubudlelwano nawo wonke umuntu, elungele ukububhidliza uma kunentshisekelo yakhe. Lo mlingiswa yedwa ungumfanekiso womlando wamakhosi aseFrance naseYurophu; imifelandawonye eyenziwe, izivumelwano zaphulwa, nezimpi ezichitha igazi zahlanganiswa nezikhathi ezimfushane zokuthula.

Kodwa leli vesi liphinde liqhubeke, ekufundweni okukabili, ukusinika isithombe serobhothi sombuso wamapapa ozoshushisa abangcwele iminyaka eyi-120. Ngokuba inkosi yamaGreci kanye nopapa kufana kakhulu: *inkohliso namaqhinga* kukho kokubili.

Dan 11:24 *Uyakungena ekuthuleni nasezindaweni ezivundile zesifunda; uyakwenza lokho oyise noyise bawoyise abangakwenzanga; uyokwaba impango, impango nengcebo; uyokwakha amacebo ngokumelene nezinqaba, futhi lokhu okwesikhathi esithile.*

24a- Isikweletu esikhulu esikweletwa amaRoma kufanele sikhokhelwe. Ukuze enze lokhu, u-Antiochus 4 ukhokha intela izifundazwe zakhe futhi ngenxa yalokho abantu abangamaJuda abusa phezu kwabo. Uthatha lapho engahlwanyelanga khona futhi ahlubule abantu abagqilaziwe abangene ngaphansi kokubusa kwakhe ingcebo yabo. Akazange awuyeke umgomo wakhe wokunqoba iGibhithe ngendluzula noma ngenkani. Futhi ukuze abonise ukwazisa amasosha akhe futhi athole ukusekela kwawo, uhlanganyela impango namabutho akhe futhi udumisa ngokunethezeka onkulunkulu bakhe bamaGreci, oyinhloko uZeus waseOlympia, unkulunkulu wonkulunkulu bezinganekwane zamaGreci.

Ngokufunda kabili, umbuso wamapapa waseRoma uyokwenza ngendlela efanayo. Ngenxa yokuthi ibuthakathaka ngokwemvelo, kufanele iyenge futhi inothise abantu abakhulu bemibuso ukuze baqashelwe futhi basekelwe yibo namabutho abo ahlomile.

Dan 11:25 *Iyakuletha amandla ayo namandla ayo enkosini yaseningizimu ngempi enkulu. Inkosi yaseningizimu iyakuphuma impi inempi enkulu nenamandla kakhulu; kodwa ngeke amelane naye, ngoba amacebo amabi ayakuceba ngaye.*

-25a- Ngo-170, u-Antiochus 4 wathatha iPelusium futhi wathatha yonke iGibhithe ngaphandle kwenhloko-dolobha yayo i-Alexandria.

Dan 11:26 abadla ukudla kwetafula lakhe bayakumbhubhisa. amabutho akhe ayokhukhula njengesifufula, futhi abafileyo bayokuwa ngobuningi.

26a- uPtolemy 6 wabe eseqala izingxoxo nomalume wakhe u-Antiochus 4. Ujoyina ikamu likaSeleucid. Kodwa enqatshelwe abaseGibithe, esikhundleni sakhe e-Aleksandriya kwathathwa umfowabo uPtolemy 8, ngaleyondlela ekhashelwa umkhaya wakubo owawudla ukudla etafuleni lakhe . Impi iyaqhubeka futhi abafile bawa ngamanani amakhulu .

Dan 11:27 Womabili amakhosi ayofuna okubi ezinhliziyweni zawo, akhulume amanga etafuleni linye. Kodwa lokhu ngeke kuphumelele, ngoba ukuphela ngeke kufike kuze kufike isikhathi esimisiwe.

27a- Aphinde futhi amacebo ka-Antiochus 4 ayahluleka. Ubuhlobo bakhe nomshana wakhe uPtolemy 6 owahlanganyela naye busekelwe ekukhohliseni.

+ 27 Kodwa lokhu ngeke kuphumelele, ngoba ukuphela ngeke kufike kuze kufike isikhathi esimisiwe.

Leli vesi likhuluma ngesiphetho bani ? Eqinisweni, iphakamisa iziphetho eziningana , okokuqala ukuphela kwempi phakathi kuka-Antiochus III nabashana bakhe baseGibithe kanye nomshana wakhe. Lesi siphetho siseduze. Ezinye iziphetho zizothinta ubude beminyaka eyi-1260 yokubusa kukapapa kuDan.12:6 no-7 kanye nesikhathi sokuphela kwevesi 40 lesahluko samanje esizobona ukugcwaliseka kweMpi Yezwe Yesithathu ebeka isenzakalo senhlekelele **enkulu yokugcina yendawo yonke** .

Kodwa kuleli vesi, le nkulumo ayihlobani ngokuqondile ‘ nesikhathi sokuphela ’ okukhulunye ngaso evesini 40 njengoba sizoyithola futhi siyibonise. Isakhiwo salesi sahluko sidukisa ngobuhlakani ngokubukeka.

Dan 11:28 Uyobuyela ezweni lakubo nengcebo enkulu; uyakuba nobutha nesivumelwano esingcwele enhliziyweni yakhe, enze ngokumelene naso, khona-ke uyobuyela ezweni lakubo.

28a- Uyobuyela ezweni lakubo nengcebo enkulu

Ethwele ingcebo ethathwe kwabaseGibithe, u-Antiochus IV ubuyela e-Antiyokiya, eshiya uPtolemy VI, ayembeke njengenkosi phezu kwengxenye yeGibithe elinqotshiwe. Kodwa lokhu kunqoba kwesigamu kuyayicasula inkosi enganelisekile.

28b- Ukucasuka okutholwa yinkosi kwenza amaJuda abe yizisulu zolaka lwayo. Ngakho, ngokudabula endlini yabo, uyothululela phezu kwabo enye yale ntukuthelo, kodwa ngeke ashwelezwe.

Dan 11:29 ngesikhathi esimisiwe iyobuye ihlasele eningizimu; kodwa kulokhu kokugcina izinto aziyikwenzeka njengakuqala.

29a- Singena onyakeni wenhlekelele enkulu.

Ngo -168, u-Antiochus wezwa ukuthi abashana bakhe base bephinde babuyisana naye, uPtolemy 6 wenze ukuthula nomfowabo uPtolemy 8. Amazwe aseGibithe ayenqotshiwe ayebuyele ekamu laseGibithe. Ngakho-ke uphinde aqale umkhankaso wokulwa nabashana bakhe, ezimisele ukuqeda konke ukumelana, kodwa...

Dan 11:30 imikhumbi evela eKitimi iyakumfikela; edangele, uzobuyela emuva. Khona-ke, ethukuthelele umfelandawonye ongcwele, ngeke ahlale engenzi lutho; Ekubuyeni kwayo uyakubheka labo abashiye isivumelwano esingcwele.

30a- *Imikhumbi evela eKitimi iyofika imelane naye*

Ngakho, uMoya ubiza imikhumbi yamaRoma esekelwe esiqhingini sanamuhla saseKhupro. Ukusuka lapho balawula abantu basoLwandle iMedithera nabantu abasogwini lwase-Asia. Ngemva kukayise u-Antiochus III wabhekana ne-veto yamaRoma. Uhlushwa ihlazo elizomthukuthelisa. Isikhulu esingumRoma uPopilius Laenas silandelela isiyingi esizungeze izinyawo zaso futhi simyala ukuba angasuki kuze kube yilapho esenqume ukulwa neRoma noma ukuyilalela. U-Antiochus, owayethunjiwe, usesifundile isifundo esinikezwe uyise futhi kufanele alahle ukunqoba kwakhe iGibhithe, osekubekwe ngaphansi kombuso wamaRoma ngokuphelele. Kulo mongo wentukuthelo evuthayo, uthola ukuthi njengoba ekholelwa ukuthi ufile, amaJuda ayajabula futhi azitike. Bazofunda kabuhlungu ukuthi usaphila.

Dan 11:31 *Amaviyo ayokuza ngokuyala kwakhe; Bayakuyingcolisa indlu engcwele, inqaba, baqede ~~umnikelo oshiswa imihla yonke~~, bamise isinengiso esichithayo;*

31a- Leli vesi lifakazela amaqiniso ashiwo endabeni ye-apocrypha ka-1 Macc.1: 43-44-45: *Khona-ke inkosi u-Antiochus yabhalela wonke umbuso wayo, ukuthi bonke babe yisizwe esisodwa, nokuthi yilowo nalowo ashiye umthetho wakhe. Izizwe zonke zawuvuma lo myalo wenkosi u-Antiochus, futhi abaningi kwa-Israyeli bavumelana nalokhu kugqilazwa, bahlabela izithixo, baphula (bangcolisa) iSabatha. Kule ncazelo sithola ukulingwa uDaniyeli nabangane bakhe abathathu eBabiloni. Futhi uNkulunkulu wethula kithi kweyoku-1 Maccabees incazelo yalokho okuyoba inhlekelele enkulu yokugcina thina esiphila kuKristu okuyodingeka sibhekane nayo ngaphambi nje kokubuya okukhazimulayo kukaJesu Kristu. Phakathi kwesikhathi sethu nesamaJuda aseMaccabean, enye inhlekelele enkulu yabangela ukufa kwabangcwele bakaJesu Kristu iminyaka engu-120.*

31 *bayakuyingcolisa indlu engcwele, inqaba, baqede ~~umnikelo oshiswa imihla yonke~~, bamise okunengekayo kochithayo.*

Lezi zenzo zizoqinisekiswa kulobu bufakazi obungokomlando obaphawulwa isazi-mlando esingumJuda nesiRoma uJosephus. Ukubaluleka kwalolu daba kuyakuthethelela, ngakho ake sibheke lobu bufakazi lapho sithola khona imininingwane efana nomthetho wangeSonto wezinsuku zokugcina owamenyezelwa umbuso wendawo yonke owakhiwa abasinde eMpini Yezwe Yesithathu.

Nansi inguqulo yokuqala ye-1 Macc.1:41-64:

1 Mak 1:41 Inkosi yakhapha umyalo wokuba bonke abantu embusweni wayo babe munye .

1Mak 1:42 wonke umuntu kwadingeka alahle amasiko akhe. Bonke abahedeni bathobela imiyalo yenkosi

1 Marku 1:43 Nakwa-Israyeli abaningi bamukela ukumkhonza, bahlabela izithombe, balingcolisa isabatha.

1 AMAKHOSI 1:44 Inkosi yathuma izithunywa eJerusalema nasemizini yakwaJuda ukuba zilandele imikhuba yamanye amazwe.

1 UMarku 1:45 ukuze kuqedwe iminikelo yokushiswa yethempeli, imihlatshelo neminikelo yokuphuzwa. AmaSabatha nemikhosi kwakufanele kungcoliswe,

IMak 1:46 ingcolisa ingcwele nakho konke okungcwele,
IMak 1:47 bakhe ama-altare, nezindawo zokukhonzela, namathempeli ezithombe, zokuhlabela izingulube nezilwane ezingcolileyo.
1 Mathewu 1:48 Kwakumelwe bashiye amadodana abo engasokile futhi ngaleyo ndlela bazenze banuke ngakho konke ukungcola nenhlamba.
IMak 1:49 Ngamafuphi nje, uMthetho kwakumelwe ulibaleke futhi yonke imikhosi yawo ishaywe indiva:
IMak 1:50 Noma ubani owayengayikulalela imiyalo yenkosi wayebulawa.
1:51 Nansi amazwi ezincwadi zenkosi ezathunyelwa embusweni wayo wonke; wamisa ababonisi phezu kwabantu bonke, wayala yonke imizi yakwaJuda ukuba inikele imihlatshelo.
IMak 1:52 Abaningi kubantu balalela, bonke abashiya umthetho; benza okubi ezweni.
IMak 1:53 ephoqelela u-Israyeli ukuba ab.
1 AMAKHOSI 1:54 Ngosuku lweshumi nanhlanu lwenyanga kaKislevu, ngomnyaka wekhulu namashumi amane nanhlanu, inkosi yamisa amanyala encithakalo e-altare lomnikelo wokushiswa, bamisa ama-altare emizini yakwaJuda nxazonke.
IMak 1:55 Bashisa impepho eminyango yezindlu nasezitaladini,
1 Marku 1:56 Kwathi sebezitholile izincwadi zomthetho, baziklebhula, baziphonsa emlilweni;
1 UMarku 1:57 Futhi uma kutholakala incwadi yesivumelwano kumuntu, noma uma umuntu egcina umthetho kaNkulunkulu, kwakufanele abulawe ngokomthetho wenkosi.
1 AMAKHOSI 1:58 Bajezisa abakwa-Israyeli ababebanjwe bephambuka inyanga nenyanga emizini yabo,
1 AMAKHOSI 1:59 Ngosuku lwamashumi amabili nanhlanu lwenyanga ngayinye kwanikelwa imihlatshelo e-altare elalimiswe esikhundleni se-altare lomnikelo wokushiswa.
IMak 1:60 Ngokwalo mthetho babulala abesifazane ababesokiwe abantwana,
IMak 1:61 abantwana babo balenga ezintanyeni zabo; Izihlobo zabo kanye nalabo ababesokile nabo babulawa.
IMak 1:62 Naphezu kwakho konke lokhu, abaningi kwa-Israyeli bahlala bethembekile, benesibindi sokungadli ukudla okungcolile.
1 Marku 1:63 Bakhetha ukufa kunokuba bazingcolise ngokudla okuphambene nesivumelwano esingcwele, babulawa.
IMak 1:64 Lokhu kwaba uvivinyo olukhulu ku-Israyeli.

Kule ndaba, ake siphawule amavesi 45 kuya ku-47 aqinisekisa ukumiswa kweminikelo yokuncenga **okuphakade** kanye nevesi 54 elifakazela ukungcoliswa kwendlu engcwele: **inkosi yamisa isinengiso sencithakalo e-altare lomnikelo wokushiswa.**

Ekuqaleni kwalobu bubi, lokhu kuhlubuka kuka-Israyeli : *IMak 1:11 Ngaleso sikhathi kwavela kwaIsrayeli isizukulwane sabantu abahlubukayo esadonsela abantu abaningi ngemva kwaso: “Masenze ubuhlobo nezizwe ezisizungezile,” zathi, “ngokuba selokhu sahlukana nazo, sehlelwe yizinhlekelele eziningi . Amashwa ayesevele ewumphumela wokungathembeki kwabo kuNkulunkulu futhi*

babezozilethela amashwa amaningi nakakhulu ngesimo sabo sengqondo sokuhlubuka.

Kulenhlekelele enyantisa igazi, ukubusa kwamaGreki kwaluthethelela kahle uphawu lwayo lwesono olutholakala yonke indawo *ethusi lomfanekiso* kaDan.2; *ingwe* amabala Dan.7; lembuzi *enukayo* kaDan.8. Kodwa kunomniningwane owodwa osadinga ukuqashelwa. Isithunywa sevangeli esijezisayo esathunyelwa u-Antiochus IV eJerusalema ngo-168 sibizwa ngokuthi u-Apollonius, futhi leli gama lesiGreki elisho “umbhubhisi” ngesiFulentshi liyokhethwa nguMoya ukuba lisole kusAm. 9:11, ukusetshenziswa okubhubhisayo kweBhayibheli Elingcwele ngobuKristu bamanga bamaProthestani bezinsuku zokugcina; okungukuthi, labo abayohlela ***inhlekelele enkulu yokugcina***. U-Apollonius wafika eJerusalema namosha angu-22,000 futhi ***ngeSabatha***, ngesikhathi sokubukisa izikhali esidlangalaleni, wabulala bonke ababukeli abangamaJuda. Bangcolisa iSabatha ngalenzalo eyihlazo, futhi uNkulunkulu wayala ukuba babulawe. Futhi ukuthukuthela kwakhe akupheli ngoba ngemuva kwaleli qiniso elichitha igazi kuyalelwa ukuguquguquka kwamaJuda. UGerontius wase-Athene, isithunywa ***senkosi***, wabeka kubo bonke abantu ukuguqulwa ***kokukhulekela*** namasiko eJerusalema njengaseSamariya. Khona-ke ithempeli laseJerusalema ***linikezelwa kuZeus*** wase-Olympia nalelo laseNtabeni ***iGerizimu*** kuZeyusi onomoya wokungenisa izihambi. Kanjalo sibona uNkulunkulu esusa isivikelo sakhe ethempelini lakhe siqu, eJerusalema, naso sonke isizwe. Umuzi ongcwele ugqwele intukuthelo, ngayinye inengeka kakhulu kuneyokugcina. Kodwa kwakusebenza intando kaNkulunkulu kuphela, kwaba kukhulu ukuxega kokuziphatha nenkolo ngemva kwesixwayiso okwase kubangelwa ukudingiselwa eBabiloni.

Dan 11:32 *Uyoyenga labo abangamambuka esivumelwaneni ngokuthopha. Kodwa labo abamaziyo uNkulunkulu wabo bazakwenza masinyane,*

32a- *Uyoyenga ngokuthopha amambuka ombimbi*

Lokhu kunemba kuqinisekisa ukuthi isijeziso saphezulu sasifaneleka futhi sasifanelekile. Ezindaweni ezingcwele, ukungcoliswa kwase kuwumkhuba.

32 *Kodwa labo abamaziyo uNkulunkulu wabo bazaqina,*

Kule nhlekelele, amakholwa aqotho nafanelekayo azihlukanisa ngokwethembeka kwawo futhi akhetha ukufa njengabafel' ukholo kunokuba alahle ukuhlonipha uMdali uNkulunkulu nemithetho yakhe engcwele.

Nakulokhu futhi, ekufundweni kwesibili, lokhu okuhlangenwe nakho okuchitha igazi kwezinsuku eziyi-1090 zangempela kufana nezimo zombuso wobupapa wezinsuku eziyi-1260-iminyaka eyaprofethwa ngokulandelana ngezindlela ezahlukeni kuDan.7:25, 12:7 kanye nesAmb.12:6-14; 11:2-3 ; 13:5.

Uma sibheka emuva ezenzakalweni zamanje kusukela kumongo wasendulo

Ukuze ngiqonde ukuthi kwenzekani, ngizothatha isithombe somthwebuli othwebula ngekhamera isiqephu abesilandela eduze. Kuleli qophelo uyahlehlisa ngenkathi ethola ukuphakama futhi indawo yokubuka iba banzi futhi iba banzi. Ngakho kusetshenziswe emlandweni wenkolo, ukubuka kukaMoya kwengamela wonke umlando wenkolo yobuKristu, kusukela ekuqaleni kwawo okuncane,

amahora awo okuhlupheka, isikhathi sabafel' ukholo, kuze kube sekugcineni kwawo okukhazimulayo okuphawulwa ukubuya koMsindisi olindile.

Dan 11:33 *abahlakaniphe kakhulu phakathi kwabo bayaku. Kukhona abayonqotshwa isikhathi enkembeni naselangabi, ekuthunjweni nasekuphangweni.*

33a- *nabahlakaniphileyo phakathi kwabo bayakufundisa isixuku*

Abaphostoli bakaJesu Kristu, kanye noPawulu waseTarsu esibakweleta izincwadi ezingu-14 zesivumelwano esisha. Lo myalelo omusha wenkolo unegama: "iVangeli", okungukuthi, Izindaba Ezinhle zensindiso ezinikezwa ngomusa waphezulu kwabakhethiweyo. Ngale ndlela uMoya usiyisa phambili ngesikhathi futhi okuhlosiwe okusha okuhloliwe kuba ukholo lobuKristu.

33b- *Kukhona abayowa isikhashana ngenkamba, namalangabi, nangokuthunjwa, nangokuphanga.*

Isikhathi wathi uMoya ngengelesi futhi lesi sikhathi kuyoba iminyaka 1260 eside waprofetha kodwa ngaphansi kwababusi abathile baseRoma Caligula, Nero, Domitian kanye Diocletian ukuba umKristu kwakusho ukufa umfel' ukholo. KusAm. 13:10 , uMoya ukhuluma ngezikhathi zokucindezelwa kukapapa baseRoma, uthi: *Uma umuntu ethumba, uya ekuthunjweni; Uma umuntu ebulala ngenkamba, naye umelwe ukubulawa ngenkamba. Nakhu ukubekezela nokukholwa kwabangcwele .*

Dan 11:34 *Lapho bewa, bayosizwa kancane, futhi abaningi bayohlanganiswa nabo ekuzenziseni.*

34a- Ngempela kungalesi sikhathi sokubusa okunonya kobupapa lapho kwavela khona usizo lwabazenzisi baleli vesi. Ukukhonjwa kwabo kusekelwe ekwedeleni kwabo izindinganiso nemiyalo eyafundiswa uJesu Kristu, futhi kulokhu kule nkathi okuhlosiwe, ukwenqatshelwa ukubulala ngenkamba. Ngokubukeza kabusha umlando, ungabe usuqonda ukuthi inhlango ebanzi yobuProthestani kusukela ^{ekhulwini le-15} kuya esikhathini sethu iye yahlulelwa njengobuzenzisi uMahluleli olungile uJesu Kristu. Ngakho-ke ukushiywa kwabo ngokuphelele kusukela ngo-1843 kuyoba lula ukukuqonda nokwamukela.

Dan 11:35 *Abanye kwabahlakaniphileyo bayakuwa, ukuze bahlanjululwe, bahlanjululwe, benziwe mhlophe, kuze kube yisikhathi sokuphela, ngokuba ukuphela kufike ngesikhathi esimisiwe.*

35Abanye *kwabahlakaniphileyo bayakuwa, ukuze bacwengisiswe, bahlanzwe, benziwe mhlophe, kuze kufike isikhathi sokuphela.*

Uma sibheka lesi sitatimende, izinga lempilo yobuKristu liwukuhlolwa nokukhethwa , ngokukwazi ukukhuthazela nokubhekana nokushushiswa kuze kube sekupheleni kwezwe. Ngale ndlela, umuntu wanamuhla, ojwayele ukuthula nokubekezelelana, akasaqondi lutho. Akayiboni impilo yakhe kule miyalezo. Ngakho-ke, izincazelo zizonikezwa ngale ndaba kusAm. 7 no-9:5-10. Inkathi ende yokuthula okungokwenkolo yeminyaka eyi-150 yangempela, noma "izinyanga ezinhlanu zesiprofetho" yahlulelwa uNkulunkulu, kodwa kusukela ngo-1995 lesi sikhathi sesiphelile futhi izimpi zenkolo seziphinde zaqala. I-Islam ibulala eFrance nakwezinye izindawo emhlabeni jikelele; futhi isenzo saso sihloselwe ukuqinisa kuze kube yilapho sishisa wonke umhlaba.

35b- *ngoba iyofika kuphela ngesikhathi esimisiwe*

Lesi siphetho kuzoba esomhlaba futhi ingelosi isitshela ukuthi akukho phawu lokuthula noma impi oluvumela noma ngubani ukuthi alubone luyeza. Kuncike esicini esisodwa: “ *isikhathi esiphawulwe* ” nguNkulunkulu, okungukuthi, ukuphela kweminyaka engu-6000 enikelwe ekukhetheni kwakhe abakhethiweyo basemhlabeni. Futhi kungenxa yokuthi sisekude neminyaka eyishumi kuleli gama lapho uNkulunkulu asinike khona umusa wokwazi usuku lwalo: Mashi 20 entwasahlobo eyandulela u-April 3, 2030, okungukuthi, iminyaka eyizi-2000 ngemva kokufa kukaKristu okuhlawulelwayo. Uyobonakala enamandla futhi enqobile ukuze asindise abakhethiweyo bakhe futhi abhubhise abahlamuki abangababulali ababehlose ukubabulala.

Umbuso Wobupapa WamaKatolika WeRoma "YobuKristu: Umshushisi Omkhulu Emlandweni Wezenkolo Wezwe LaseNtshonalanga.

Kukuye lapho imodeli ye-Antiochos 4 yayizosihola. Uhlobo lulungiselele isifaniso salo futhi singathini ngalokhu kuqhathanisa? Ngokuqinisekile ubukhulu obumangalisayo, umshushisi ongumGriki wasebenza izinsuku ezingu-1090 zangempela, kodwa ubupapa, ngokwabo, buyodlanga cishe iminyaka eyi-1260 yangempela, ngaleyo ndlela yedlula zonke izinhlobo zomlando.

Dan 11:36 *Inkosi iyakwenza njengentando yayo; iyoziphakamisa, izikhulise phezu kwabo bonke onkulunkulu, ikhulume izinto ezimangalisayo ngoNkulunkulu wawonkulunkulu; uyakuphumelela kuze kuphele ulaka, ngokuba lokho okumisiwe kuyakufezwa.*

36a- Amagama aleli vesi ahlala engaqondakali futhi asengaguqulelwa enkosini yamaGriki kanye nenkosi engupapa waseRoma. Isakhiwo esembulayo sesiprofetho kumelwe sifihlwe ngokucophelela kubafundi abakha phezulu. Umniningwane omncane nokho uveza okuhloswe ngupapa; ukunemba: *ngoba lokho okunqunywe kuyofezeka*. Lokhu kucaphuna kunanela uDan.9:26: *Emva kwamasono angamashumi ayisithupha nambili ogcotshiweyo uyakunqunywa, angabi nalutho. Abantu besikhulu esiyakufika bayochitha umuzi nendlu engevele -ubungcwele, futhi ukuphela kwakho kuyofika njengozamcolo; kunqunywa ukuthi incithakalo (noma incithakalo) iyohlala kuze kube sekupheleni kwempi.*

Dan 11:37 *Akayikunaka onkulunkulu bawoyise, nonkulunkulu wabesifazane. akayikunaka noma yimuphi unkulunkulu, kodwa uyoziphakamisa phezu kwabo bonke.*

37a- *Akayikunaka onkulunkulu bawoyise*

Nansi imininigwane encane ekhanyisela ubuhlakani bethu. Lapha sinobufakazi obusemthethweni bokuthi inkosi eqondiswe ngamazwi ayo angeke kube u-Antiochos 4 owayehlonipha onkulunkulu boyise futhi phakathi kwabo omkhulu kunabo bonke, uZeus unkulunkulu wezithixo zase-Olympus anikela kuye ithempeli lamaJuda eJerusalema. Ngaleyo ndlela sithola ubufakazi obungenakuphikwa bokuthi inkosi ehlosiwe ingumbuso wamapapa waseRoma wenkathi yobuKristu. Kusukela manje kuqhubeke, wonke amazwi embuliwe ayothinta le *nkosi ehlukile* kuDan. Ngiyanezela, lenkosi *echithayo noma*

echithayo Dan.9:27. "Izigaba zamarokhethi" zonke zisekela ikhanda yendoda engupapa, encane futhi ekhukhumele ebekwe phezulu kokubusa.

Ingabe IRoma Lobupapa Iyabahlonipha Onkulunkulu Boyise? Ngokusemthethweni cha, ngoba ukuguqukela kwakhe ebuKristwini kwamholela ekubeni alahle amagama onkulunkulu bamaRoma abangamaqaba. Nokho, iye yalondoloza izinhlobo nezindlela zokukhulekela kwabo: izithombe ezibaziweyo, ezibaziweyo noma ezibunjiwe abakhulekeli bayo abakhothama futhi baguqe kuzo ngomthandazo. Ukuze alondoloze lokhu kuziphatha okulahlwa uNkulunkulu kuyo yonke imithetho yakhe, wenza iBhayibheli lingafinyeleleki kubantu abavamile futhi wasusa owesibili emiyalweni eyishumi kaNkulunkulu ophilayo ngoba uyawenqabela lomkhuba futhi wembula isijeziso esihlelelwe izeqamthetho. Ubani ongefuna ukufihla isijeziso esisitholile ngaphandle kukasathane? Ngakho-ke ubuntu bombuso wobupapa buwela ebhokisini lencazelo ehlongozwayo kuleli vesi.

37b- *noma ubunkulunkulu obuthokozisa abafazi*

Kungenkolo yobuqaba yamaRoma eyalahlwa ubupapa engqondweni lapho uMoya kaNkulunkulu uvusa lesi sihloko esiwutwayi. Ngoba wafulathela ifa lakhe lobulili elisobala ukuze abonise izindinganiso zobungcwele. Lo nkulunkulu ophakanyisiwe nguPriapus, i-phallus yesilisa ehlonishwa njengonkulunkulu obaba abangamaqaba besonto laseRoma. Leli kwakungelinye futhi ifa lesono samaGreci. Futhi ukuze agqashule naleli fa lobulili, uvikela ngokweqile ukuhlanzeka kwenyama nomoya.

Dan 11:38 *Nokho iyakudumisa unkulunkulu wezinqaba esisekelweni sayo; kulowo nkulunkulu ababengamazi oyise, uyakukhuleka ngegolide, nangesiliva, ngamatshe anenani, nezinto ezinenani elikhulu.*

38a- *Nokho iyodumisa unkulunkulu wezinqaba esisekelweni sayo*

Kuzalwa unkulunkulu omusha wamaqaba: *unkulunkulu wezinqaba*. *Isisekelo* sayo sisemiqondweni yabantu futhi ukuphakama kwayo kuyalingana nombono ewenzayo.

IRoma yobuqaba yakha amathempeli amaqaba avulekele yonke imimoya; osonhlamvukazi abasekelwa izinsika babanele. Kodwa ngokungena ebuKristwini, iRoma yayihlose ukuthatha indawo yesibonelo samaJuda esasibhidliziwe. AmaJuda ayenethempeli elivaliwe elibonakala linamandla okwalinika inkazimulo nodumo. Ngakho-ke iRoma izomlingisa futhi yona yakhe amasonto eRomanesque afane nezinqaba ezinezivikelo eziqinile, ngoba ukungavikeleki kubusa futhi amakhosi acebe kakhulu aqinisa izindawo zawo zokuhlala. IRoma yenza okufanayo. Wakha amasonto akhe ngendlela engathandeki kwaze kwafika isikhathi sama-cathedrals, ngemva kwalokho konke kwashintsha. Uphahla oluyindilinga luba imicibisholo ebheke esibhakabhakeni, futhi lokhu, phezulu naphezulu. Amafacade angaphandle abukeka njengoleyisi, anothiswe amafasitela ezingilazi ezinemibala yonke imibala avumela ukukhanya okukhazimulayo kungene ngaphakathi okuhlaba izikhulu, abalandeli kanye nezivakashi.

38b- *Kulonkulunkulu ababengamazi oyise, uyakukhuleka ngegolide, nangesiliva, ngamatshe anenani, nezinto ezinenani elikhulu.*

Ukuze zikhange nakakhulu, izindonga zangaphakathi zihlotshiswe *ngegolide, isiliva, amaparele ayigugu, nezinto ezibizayo : isifebe iBabiloni*

Elikhulu lesAm. 17:5 siyakwazi ukuzibonisa ukuze sihehe futhi siyenge amakhasimende aso.

UNkulunkulu weqiniso akazivumeli ukuba ayengwe ngoba lobu buhle abumzuzisi. Esiprofethweni sakhe ulahla leliRoma lobupapa **angazange** abe nobuhlobo obuncane nalo. Kuye, amasonto akhe eRomanesque noma amaGothic angonkulunkulu bamaqaba abakhonza kuphela ukuyenga abantu abangokomoya abahlubuka kuye: kuzalwa unkulunkulu omusha: unkulunkulu wezinqaba futhi uyenga izixuku ezikholelwa ukuthi zizothola uNkulunkulu ngokungena ezindongeni zakhe ngaphansi kophahla oluphakeme ngokungenakulinganiswa.

Dan 11:39 ~~*Ngonkulunkulu wezinye izizwe uyothatha isinyathelo ngokumelene nezindawo ezinezivikelo eziqinile futhi uye wasebenza phezu kwezinqaba zezinqaba ngonkulunkulu wezinye izizwe futhi uyobagcwalisa ngodumo labo abamaziyo, uyobenza babuse phezu kwabaningi, futhi uyobabela amazwe njengomvuzo.*~~

39 *Wasebenza ezinqabeni zezinqaba ngonkulunkulu wabezizwe*

KuNkulunkulu, munye kuphela unkulunkulu osebenzayo phambi kwakhe, okungukuthi, ongaziwa *kuye* : udeveli, uSathane uJesu Kristu axwayisa ngaye abaphostoli nabafundi bakhe. Embhalweni wesiHeberu, akuwona umbuzo “wokwenza ngokumelene” kodwa othi “ukwenza ku”. Umlayezo ofanayo uzofundwa kusAm. 13:3, ngesimo: ... *udrako wamnika amandla akhe, nesihlalo sakhe sobukhosi, negunya elikhulu* . Udrako ongudeveli kusAmb. 12:9 kodwa ngesikhathi esifanayo iRoma yombuso ngokwesAm. 12:3.

Ngaphezu kwalokho, ngokuguqukela enkolweni yobuKristu, igunya lamaRoma lamukela uNkulunkulu weqiniso owayengaziwa kulo njengoba ekuqaleni ayenguNkulunkulu wamaJuda, amaHeberu enzalo ka-Abrahama.

39b- *futhi uyobahlonipha labo abamaziyo*

Lezi zinhlonipho ezenkolo. Ubupapa buletha emakhosini abuqaphelayo njengommeleli kaNkulunkulu emhlabeni, uphawu lwegunya laphezulu legunya lawo siqu. Amakhosi aba ngamakhosi ngempela lapho ibandla seliwangcwelisisile kwenye *yezinqaba zalo ezibunjwe ubunkulunkulu* , eFrance, eSaint-Denis naseReims.

39c- *uzabenza babuse phezu kwabaningana*

UbuPapa buklomelisa isiqu sombuso esisho inkosi ebusayo ebusa phezu kwamanye amakhosi angaphansi. Abadume kakhulu: Charlemagne, Charles Quint, Napoleon I · Hitler.

39d- *Uzokwabela umhlaba njengomvuzo.*

La mandla amakhulu esikhathi sasemhlabeni nesasezulwini, ngokusho kwawo, ayewafanela kahle amakhosi omhlaba. Ngoba waxazulula ukungezwani kwabo, ikakhulukazi mayelana namazwe anqotshiwe noma atholakele. Ngakho, ngo-1494, u-Alexander 6 Borgia, omubi kunabo bonke opapa, umbulali owayesesikhundleni, waholwa ukuba alungise umugqa oqondile ukuze kwabelwane phakathi kweSpain nePortugal ngemfanelo nokuba nensimu yaseNingizimu Melika okwatholwa kabusha kusukela ezikhathini zasendulo.

Impi Yezwe Yesithathu noma ^{icilongo lesi-6} le-Apo.9.

Inciphisa isintu ngengxenywe yesithathu yabantu bayo futhi, iqeda ukuzimela kwezwe, ilungiselela umbuso wendawo yonke ozosungula inhlekelele enkulu yokugcina eyamenezelwa ku-Apo.1. Phakathi kwabalingisi abanolaka kukhona i-Islam evela emazweni amaSulumane, ngakho ngikunikeza umbono weBhayibheli ngale ndaba.

Indima ye-Islam

I-Islam ikhona ngoba uNkulunkulu uyayidinga. Hhayi ukusindisa, le ndima incike **kuphela** emseni owalethwa uJesu Kristu, kodwa ukushaya, ukubulala, ukubulala, izitha zakhe. Kakade esesivumelwaneni esidala, sokujezisa ukungathembeki kuka-Israyeli, uNkulunkulu wayesekwazile ukubalekela abantu “bamaFilisti”. Endabeni, ukujezisa ukungathembeki kobuKristu, unxusa amaSulumane. Ekuqaleni kwamaSulumane nama-Arabhu ngu-Ishmayeli, indodana ka-Abrahama noHagari, inceku yaseGibhithe kaSara umkakhe. Futhi ngaleso sikhathi u-Ishmayeli wayephikisana no-Isaka indodana yomthetho. Kangangokuthi ngemvume kaNkulunkulu, ngesicelo sikaSara, uHagari no-Ishmayeli baxoshwa u-Abrahama ekamu. Futhi uNkulunkulu wabanakekela labo abaxoshwa inzalo yabo, abafowabo ngamzali munye, kwakumelwe balondoloze isimo sengqondo sobutha ngenzalo ka-Abrahama; owokuqala umJuda; okwesibili, kuJesu Kristu, umKristu. Yile ndlela uNkulunkulu aprofetha ngayo ngo-Ishmayeli nenzalo yakhe yama-Arabhu kuGen. 16:12: “ *Uyakuba njengembongolo yasendle; isandla sakhe siyomelana nawo wonke umuntu, futhi isandla sawo wonke umuntu siyomelana naye; futhi uyohlala phambi kwabo bonke abafowabo* . UNkulunkulu ufuna ukwenza kwaziwe imicabango yakhe nokwahlulela kwakhe ezintweni. Abakhethiweyo bakaKristu kumele bazi futhi bahlanganyele lolu hlelo lukaNkulunkulu osebenzisa abantu namandla omhlaba ngokwentando yakhe ephakeme. Kufanele kuqashelwe ukuthi umprofethi uMuhammad , umsunguli wobuSulumane, wazalwa ekupheleni kwekhulu lesi-6 ^{ngemva} kokumiswa kobupapa bamaRoma Katolika ngo-538. UbuSulumane babonakala bushaya ubuKatolika nobuqaba namaKristu ewonke lapho ehlaselwa isiqalekiso sikaNkulunkulu. Futhi lokhu kuye kwaba njalo kusukela ngo-March 7, 321, lapho uMbusi uConstantine I ^{eyeka} ukuphumula kweSabatha losuku lwesikhombisa ethanda usuku lwakhe lokuqala olunikezelwe “elangenzi elinganqotshwa” (Sol Invictvs), iSonto lethu lamanje. NjengamaKristu amaningi namuhla, uConstantine ngephutha wayefuna ukuphawula ikhefu phakathi kwamaKristu namaJuda. Wahlambalaza amaKristu osuku lwakhe ngenxa yobuJuda ngokuhlonipha iSabatha likaNkulunkulu elingcwele. Lesi sahlulelo esingenasisekelo senkosi eyiqaba sakhokhelwa futhi siyoqhubeka sikhokhelwa kuze kube sekupheleni ngezijeziso ‘zamacilongo ayisikhombisa ’ ezembulwe kusAmbulo 8 no-9, okungukuthi, ukulandelana okungaphazanyiswa kwamashwa namadrama. Isijeziso sokugcina siyofika ngendlela yokudumala okwesabekayo, lapho uJesu Kristu ebonakala ezosusa abakhethiweyo bakhe emhlabeni. Kodwa ingqikithi esanda kuphathwa, leyo "yeMpi Yezwe Yesithathu" iyona yesithupha yalezi zijeziso zaphezulu eziprofethiwe lapho i-Islam ingumdlali obalulekile. Ngokuba uNkulunkulu wayeprofethile ngo-Ishmayeli, ethi ku-Gen. 17:20: “ *Ngo-Ishmayeli ngikuzwile; Bheka, ngiyakumbusisa, ngimvuse, ngimandise kakhulukazi; Uyakuzala izikhulu*

eziyishumi nambili, ngimenze isizwe esikhulu .” Ngiyavala labakaki ukuze ngiqhubeke nocwaningo kuDan.11:40.

Dan 11:40 *Ngesikhathi sokuphela inkosi yaseningizimu iyakusunduzela imelane nayo. Inkosi yasenyakatho iyakukhuphukela kuyo njengesivunguvungu, ngezinqola, nabamahhashi, nangemikhumbi eminingi; iyongena ezweni, isakazeke njengesifufula futhi ichichime.*

40a- *Ngesikhathi sokuphela*

Kulokhu, sekuwukuphela komlando wesintu ngempela; ukuphela kwesikhathi sezizwe zamanje zomhlaba. UJesu wamemezela ngalesi sikhathi, ethi kuMath.24:24: **Lezi zindaba ezinhle zombuso ziyoshunyayelwa emhlabeni wonke njengobufakazi ezizweni zonke. Khona-ke ukuphela kuyofika.**

40b- *inkosi yaseningizimu iyoyishaya*

Lapha kumelwe sibabaze ubuqili obukhulu baphezulu okwenza izinceku zakhe ziqonde lokho okusasele kufihlekile kwabanye abantu. Phezulu, kodwa ngaphandle nje, ukungqubuzana phakathi kwamakhosi akwaSeleuci namakhosi akwaPtolemaic kubonakala kuphinda kuqhubeke futhi kuqhubeke kuleli vesi, elingeke lidukise kakhulu. Ngoba empeleni, sawushiya lo mongo emavesini 34 kuya ku-36 futhi isikhathi sokuphela kwalokhu kungqubuzana okusha sithinta inkathi yobuKristu yombuso wamaKatholika obupapa kanye nobuProthestani bomhlaba wonke owangena kumfelandawonye wawo wobukholwa. Lolu shintsho lwengqikithi lusiphoqa ukuthi sisabe kabusha izindima.

Endimeni ethi " yena ": upapa waseYurophu wamaKatolika nezinkolo ezihlangene zobuKristu.

Endimeni "yenkosi yaseningizimu ": ukunqoba i-Islam okufanele iguqule abantu ngenkani noma ibenze izigqila, ngokwezenzo eziholwa umsunguli wayo uMohammed.

Ake siphawule lapha ukukhethwa kwesenzo: *ukushaya* ; ngesiHeberu, “nagah” okusho ukushaya umuntu ngezimpondo. Njengesichasiso, lichaza umhlaseli onolaka ojwayele ukushaya. Lesi senzo sihambisana ngokuphelele ne-Arab Islam ebilokhu ihlasela izwe laseNtshonalanga ngaphandle kokuphazamiseka kusukela ekupheleni kweMpi Yezwe Yesibili. Izenzo ezingenzeka " *ukulwa, ukulwa, ukungqubuzana* " kubonisa ukusondelana kakhulu, yingakho umqondo wendawo kazwelonke noma umakhelwane wamadolobhana nezitaladi. Womabili amathuba aqinisekisa ubuSulumane, obusungulwe kahle eYurophu ngenxa yokungabi nasithakazelo kwezenkolo kwabaseYurophu. Imizabalazo ishubile kusukela ekubuyeni kwamaJuda ePalestine ngo-1948. Usizi lwamaPalestine luxabanise amaMuslim namakoloni angamaKrestu aseNtshonalanga. Futhi, ngo-2021, ubudlova bamaSulumane buyanda futhi budala ukungavikeleki phakathi kwabantu baseYurophu, okokuqala futhi okuyinhloko iFrance, owayengumkoloni wabantu baseNyakatho Afrika nase-Afrika. Ingabe kuzoba nokungqubuzana okukhulu kwezwe? Mhlawumbe, kodwa hhayi ngaphambi kokuba isimo sangaphakathi siwohloke size sikhiqize ukungqubuzana okunonya kweqembu neqembu emhlabathini wedolobha elikhulu ngokwalo. IFrance izoba sesimweni sempi yombango ngalolo suku; empeleni, ngempi

yenkolo eyiqiniso: i-Islam ngokumelene nobuKristu noma abangakholwa ngaphandle kukaNkulunkulu.

40c- *Inkosi yasenyakatho iyakufika ngokumelene nayo njengesivunguvungu , ngezingola, nabamahashi, nangemikhumbi eminingi.*

KuHez.38:1 lenkosi yasenyakatho ibizwa ngokuthi uMagogi, isikhulu saseRosh (eRussia) kaMesheki (eMoscow) noTubali (iTobolsk) futhi sifunda evesini 9: “Uyokhuphuka, uze njengesivunguvungu , ube njengefu ukusibekela izwe, wena namaviyo akho onke, nabantu abaningi kanye nawe.

Ukwabiwa kabusha kwezindima: Endimeni "yenkosi yasenyakatho ", iRussia yobu-Orthodox kanye nabantu abahlangene nabo abangamaSulumane . Lapha futhi, ukukhethwa kwesenzo " kuzoqhubeka kuye " kusikisela ukuhlaselela okukhulu okuzumayo okuvela emoyeni. IMoscow, inhloko-dolobha yaseRussia, ngempela iqhelelene neBrussels, inhloko-dolobha yaseYurophu, kanye neParis, inhloko yayo yezempi. Ukuchuma kwe-Europe kuphuphuthekise abaholi bayo kwaze kwaba seqophelweni lokubukela phansi amandla ezempi eRussia enamandla. Ngolaka lwayo, izokwethula izindiza nezinkulungwane zamathangi emizileni yasemhlabeni kanye nenqwaba yemikhumbi yempi yezempi yasolwandle nengaphansi kolwandle. Futhi ukwenza isijeziso siqine, laba baholi baseYurophu abazange bayeke ukuhlazisa iRussia nabaholi bayo kusukela kuVladimir Zhirinovskiy ovuthayo kuya "Tsar" entsha yamanje, uVladimir Putin (uVladimir: inkosana yomhlaba ngesiRashiya).

Abalingisi sebekhonjiwe, "amakhosi" amathathu athintekayo azobhekana ngendlela ethatha isimo se-7 " Syrian War" lapho kuzobandakanyeka khona isizwe esisha sakwa-Israyeli; okuzoqinisekisa ivesi elilandelayo. Kodwa okwamanje, "inkosi" (yena) ehlaselwa yiRussia yiYurophu yeSivumelwano SaseRoma.

40d- *liyongena emazweni, lisakazeke njengesifufula futhi lichichime.*

Ukuphakama kwayo okweqile kwezempi kwavumela iRussia ukuthi ihlasele iYurophu futhi ithathe yonke indawo yayo. Amasosha aseFrance awafani naye; bayachotshozwa babhujiswe.

Dan 11:41 *Iyakungena ezweni elikhazimulayo, abaningi bayochithwa. kepha u-Edomi, noMowabi, nesikhulu sabantwana bakwa-Amoni siyakophulwa esandleni sakhe.*

41a- *Uyongena emazweni amahle kunawo wonke, futhi abaningi bayowa*

Ukwandiswa kweRussia kwenzeka maqondana neNingizimu yayo lapho i-Israel itholakala khona , umfelandawonye wamazwe aseNtshonalanga nawo ahlaselwa amasosha aseRussia; AmaJuda asazofa.

41 *kodwa u-Edomi, noMowabi, nenduna yabantwana bakwa-Amoni bayokhululwa esandleni sayo.*

Lokhu kuwumphumela wezivumelwano zezempi ezizobeka la magama amele iJordani yesimanje ohlangothini lwaseRussia. Ngo-2021, iRussia isivele ingumfelandawonye osemthethweni weSyria, eyiphatha futhi ayivikele.

Dan 11:42 *Uyakwelulela isandla sakhe emazweni, izwe laseGibithe aliyikuphunyuka.*

42a- Kusukela ngo-1979 lapho lokhu kumiswa kwezepolitiki kuze kuzoqinisekisa lesi siprofetho. Ngoba ngalowo nyaka, eCamp David e-USA, uMongameli waseGibithe u-Anwar Sadat wenza ngokusemthethweni umbimbi

noNdunankulu wakwa-Israel uMenachem Begin. Ukukhetha kwamasu nepolitiki okwakwenziwa ngaleso sikhathi kwakuwukusekela imbangela yokuqina kwehora ngoba u-Israel wayesekelwa ngamandla yi-USA. Kungalo mqondo lapho uMoya kaNkulunkulu ubeka kuye isinyathelo sokuzama “ *ukubalekela* ” incithakalo nenhlekelele. Kepha ngokuhamba kwesikhathi, umdlalo ushintsha izandla, futhi u-Israyeli neGibhithe bazithola, kusukela ngo-2021, bacishe balahlwa yi-USA. Esifundeni saseSyria, iRussia ibeka umthetho wayo.

Dan 11:43 *Iyakuba namandla phezu kwengcebo yegolide nesiliva naphezu kwazo zonke izinto eziyigugu zaseGibithe. AmaLibiya namaTopiya azomlandela.*

43 *Iyakuthatha ingcebo yegolide, neyesiliva, nakuzo zonke izinto ezingqabileyo zaseGibithe.*

I-Egypt yacebe kakhulu ngenxa yemali engenayo ekhokhelwa ukusebenzisa iSuez Canal. Kodwa le ngecebo ifanele kuphela ngezikhathi zokuthula ngoba ngezikhathi zempi izindlela zokuhweba ziba yihlane. I-Egypt isicebe ngezokuvakasha. Besuka kuwo wonke amagumbi omhlaba, abantu beza bezocabanga ngemibhoshongo yalo, iminyuziyamu yalo ecetshiswe ukutholwa okuqhubekayo kwamathuna aseGibhithe afihlwe ngaphansi komhlaba kusukela kudala. Kula mathuna, lelo lenkosi encane uTutankhamun lembula izinto zegolide eziqinile zenani elingenakulinganiswa. Ngakho-ke iRussia izothola eGibhithe okuthile kokwanelisa inkanuko yayo yempango yempi.

Ekupheleni kweSabatha likaJanuwari 22, 2022, uMoya wangilethela impikiswano eqinisekisa **ngaphandle kwengxabano engenzeka**, incazelo engiyinikeza uDaniyeli 11. Ake siphawule emavesini amabili 42 no-43, ukubaluleka kokukhuluma okucacile, okungafihliwe kwegama elithi “ *iGibhithe* ” okukulo mingo *izwe elihlukile* kulelo elibizwa ngokuthi “ *inkosi yaseningizimu* ”. Manje, emavesini 5 kuya ku-32, iLagid kaPtolemies ethi “ *Egypt* ” yambozwa *isifihla-buso kodwa yachazwa ngokuthi “ inkosi yaseningizimu ”. Ngakho-ke, ukuguqulwa kwengqikithi yomlando kuyaqinisekiswa futhi kufakazelwa ngokungenakuphikiswa*. Kusukela ngomongo wasendulo, indaba kaDaniyeli 11 iphetha “ *ngesikhathi sokuphela* ” kwezwe, lapho “ *iGibhithe* ”, elihlangene nekamu laseNtshonalanga yobuKristu kanye ne-agnostic kusukela ngo-1979, lihloswe “ *inkosi yaseningizimu* ” *entsha*, okungukuthi, iqhawe lamaSulumane, futhi ikakhulukazi leyo “ *inkosi yasenyakatho* ” *entsha*, i-Orthodoxy yaseRussia.

43b- *AmaLibiya namaTopiya azomlandela*

Uhumushi uwahumushe kahle amagama athi “ *Phuthi* neKushe ” esiprofetho esichaza “iLibya”, amazwe amaSulumane asenyakatho yeSahara, amazwe asogwini logu lwase-Afrika kanye nase-Ethiopia, i-Afrika emnyama, wonke amazwe aseningizimu yeSahara. Inqwaba yabo nayo yamukela futhi yamukela inkolo yobuSulumane; odabeni lwase-Ivory Coast, ngokuhambisana noMengameli waseFrance uNicolas Sarkozy, naye esimkweleta isiphithiphithi saseLibya.

Ngakho-ke, ishaywa yiRussia, “ *iGibhithe* ” iba yimpango yazo zonke izilwane ezidla ezinye, futhi amanqe angamaSulumane, abafowabo, awela phezu kwayo, ukuze ahlanze isidumbu sakhe futhi athathe ingxenye yawo yempango esekhona, ngemva kokuhlasela kweRussia.

Ngokucaphuna ngokucacile " *i-Libya ne-Ethiopia* " uMoya ubeka abalingani benkolo base-Afrika "yenkosi *yaseningizimu* " okufanele ihlotshaniswe ne-Arabia, lapho umprofethi uMohammed avela khona ngo-632, ukuze asakaze, eMecca, inkolo yakhe entsha ebizwa ngokuthi i-Islam. Usekelwa iTurkey enamandla, ebuyele, kulo mingo wokugcina, ekuzibophezeleni kwenkolo yamaSulumane eyisisekelo, enqobayo futhi ephindiselayo, ngemva kokululazeka kokuzithoba kwayo okwesikhashana ezimisweni zezwe zaseNtshonalanga. Kodwa amanye amazwe amaSulumane, angekho "eningizimu " , njenge-Iran, iPakistan, i-Indonesia, angajoyina " *inkosi yaseningizimu* " ukulwa nabantu baseNtshonalanga abazindinganiso zabo zokuziphatha zizondwa yiyo bonke abantu abangamaSulumane. Le nzondo eqinisweni ingekaNkulunkulu weqiniso uJesu Kristu odelelwa amaKristu aseNtshonalanga. Ngaleyondlela ujezisa ubuSulumane nobuOrthodox, ubuJuda, ubuKatolika, ubuOrthodox, ubuProthestani, ngisho nokungathembeki kwamaSabatha emazweni aseNtshonalanga; lonke ukholo lokukholelwa kuNkulunkulu oyedwa linecala kuye.

Dan 11:44 *Imibiko evela empumalanga nasenyakatho iyakuyikhathaza, iphume ngokufutheka okukhulu ukubhubhisa nokuqeda abaningi.*

44a- *Izindaba eziphuma empumalanga nasenyakatho ziyakumethusa*

La maphuzu amabili ayinhloko " *impumalanga* nenyakatho " athinta kuphela izwe laseRussia, kuye ngokuthi livela eYurophu yobupapa noma kwa-Israyeli, ngoba isiprofetho sibabiza ngokuthi bahlaselwe iRussia ngokulandelana emavesini 40 no-41. Lokhu kusho ukuthi ukwesaba okukhulunywe ngakho kuvela endaweni yaseRussia, kodwa yini engathusa umnqobi onjalo ? Kwenzakalani ngezwe lakubo kwaze kwamethusa kangaka? Impendulo ayikho encwadini kaDaniyeli, kodwa kuSambulo 9, esembula futhi siqondise inkolo yamaProthestani isizinda sayo somhlaba sise-USA. Impicabadala izocaciswa ngokubheka ubukhona be-USA. Kusukela ngo-1917, lapho iRussia ehlubukayo yamukela umbuso wayo wezenhlalakahle nowobukhomanisi, igebe elithile liye layihlukanisa unomphela ne-USA yonxiwankulu. Umuntu akakwazi ukuzicebisa ngezindleko zomakhelwane wakhe uma eyikhomanisi; Yingakho lezi zinketho ezimbili zingavumelani. Ngaphansi komlotha wokuthula, imililo yenzondo iyavutha futhi ilindele ukuvezwa. Ukuncintisana kuphela kanye nosongo lwenuzi olukwazile ukuvimbela okubi kakhulu. Kwakuyibhalansi yokwesaba kwezikhali zenuzi. Kodwa ngaphandle kokusebenzisa izikhali zenuzi, iRussia izothatha iYurophu, i-Israel neGibhithe. Njengoba amabhalansi ephulwa, i-USA izozizwa ikhohlisiwe futhi isongelwa, ngakho, ukuze kuncishiswe isibalo sabafuleyo bayo, bazongena empini, bashaye kanzima kuqala. Ukucekelwa phansi kwezikhali zenuzi kweRussia kuzodala ukwesaba phakathi kwamabutho aseRussia ahlakazeke ezindaweni ezithathiwe.

44b- *futhi iyophuma ngokufutheka okukhulu ukuyobhubhisa nokuqothula izixuku.*

Kuze kube yileso sikhathi, iRussia izobe isesimweni sokunqoba nokuthatha impango, kodwa ngokuzumayo isimo sayo sizoshintsha, ibutho laseRussia ngeke lisaba nezwe lokubuyela kulo futhi ukuphelelwa ithemba kwalo kuzophenduka isifiso " sokubhubhisa *nokubhubhisa. ukuqothula izixuku* ";

okuyoba “ ingxenye ^{yesithathu} yabantu ababulewe ” yecilongo lesi-6 lesAm . Ngakho-ke zonke izizwe ezihlome ngezikhali zenuzi ziyophoqwa amaqiniso ukuba zizisebenzise ngokumelene nezitha zazo ezingase zibe khona.

Dan 11:45 *Iyakumisa amatende endlu yayo yobukhosi phakathi kolwandle nentaba engcwele yenkazimulo; khona-ke uyofika ekupheleni, kungekho oyomsiza.*
45 *Uyomisa amatende endlu yakhe yobukhosi phakathi kolwandle, ngasentabeni yenkazimulo nengcwele.*

Amatende phakathi kwezilwandle , ngokuba izindlu zakhe zobukhosi azisekho emhlabeni. Isimo sokuphelelwa ithemba samasosha aseRussia sichazwa ngokucacile nguMoya owawalahla kulesi siphetho. Ngaphansi komlilo ovela ezitheni zabo baphindiselwa emuva ezweni lakwa-Israyeli. Bezondwa yibo bonke, abazange bathole ukusekelwa noma isihawu futhi baqothulwa emazweni amaJuda. Ngakho-ke iRussia izokhokha inani elinzima lokumangalelwa uNkulunkulu aye wakusho kusukela ekusekeleni kwayo izitha ezingokomoya zika-Israyeli emfelandawonye omdala, ngesikhathi sokudingiselwa kwayo eBabiloni. Wathengisela abantu baseTire amahhashi, umuzi wezinkanuko zobuqaba. UHezekeli.27:13-14 uyaqinisekisa, uNkulunkulu ethi kulo iTire: *IJavani, iTubali (iTobolsk) neMesheki (eMoscow) babengabathengiselani bakho; bakunika izigqila nezitsha zethusi esikhundleni sempahla yakho. Labo bendlu kaTogarma (Armenia) banikeze izimakethe zakho ngamahhashi, abagibeli kanye neminyuzi.* Futhi kwakuyisikhubekiso sezentengiselwano kumaJuda ayehweba ngalo: Hez.27:17: *UJuda nezwe lakwa-Israyeli babengabahwebi bakho; bakunika ukolweni waseMiniti, namaqebelengwane, nezinyosi, namafutha, nebhalisamu, kube ngempahla yakho.* Ngakho iTire laceba ngezindleko zalo. Ngaphezu kwalokho, kuHez 28:12, ngaphansi kwesiqu esithi “ *nkosi yaseThire ,*” uNkulunkulu ukhuluma ngokuqondile noSathane. Kuyaqondwa ukuthi nguye owazuza ngokunethezeka nengcebo enqwabelene emadolobheni amakhulu amaqaba ayemkhonza ngaphansi kokucasha konkulunkulu abaningi bamaqaba, kunalokho engazi, kodwa njalo futhi yonke indawo ngezindlela zokukhulekela uNkulunkulu azibheka njengezinengekayo. Uthwele enhliziyweni yakhe isisindo sokukhungatheka esiqoqwe, futhi, phakathi namakhulu eminyaka nezinkulungwane zeminyaka yomlando wesintu. Lokhu kukhungatheka kuthethelela intukuthelo yakhe, evezwe ngokwengxenye ngendlela yale ngxabano yakamuva yamazwe ngamazwe ecekela phansi kakhulu.

Kodwa le ntukuthelo yaphezulu ngokumelene nokuhwebelana kwempahla yenkathi yasendulo isimema ukuba siqonde lokho uNkulunkulu angase akucabange mayelana nokuhamba kwesimanje kwamazwe ngamazwe esimweni samazwe ngamazwe esakhelwe ngokuphelele emnothweni wemakethe. Ngicabanga ukuthi ukucekelwa phansi kwemibhoshongo yeWorld Trade Center eNew York ngo-September 11, 2001 kuyimpendulo. Ikakhulukazi njengoba, kusAmb. 18, isiprofetho sigcizelela indima eyingozi yokucebisa ngenxa yohwebo kanye nokuhwebelana kwamazwe ngamazwe lapho noma yimuphi umthetho noma ilungelo lenkolo laphezulu libhidlika khona kukhulu ukungahloniphi. Ekupheleni kukaDan.11, isitha sase-USA esiwufuzo, iRussia, siyabhujiswa. Ngakho-ke lokhu kuzobanikeza amandla aphelele phezu kwabo bonke abasinde

engxabanweni yamazwe ngamazwe. Maye kwabanqotshiwe! Kumele akhothame athobebe umthetho womnqobi noma ngabe ikuphi emhlabeni, ngokusinda.

Daniyeli 12

Dan 12:1 *Ngaleso sikhathi uMikayeli uyakusukuma, isikhulu esikhulu esimela abantwana babantu bakho; futhi kuyakuba khona isikhathi sosizi, esingakaze sibe khona kusukela kwaba khona isizwe kuze kube yilesi sikhathi. Ngaleso sikhathi abantu bakho bayakusindiswa, labo abatholakala belotshiwe encwadini.*

1a- *Ngaleso sikhathi uMikayeli uyakusukuma,*

Lesi sikhathi ngesokuphela kwezwe lapho, enezwi lokugcina, uJesu Kristu ebuya enkazimulweni namandla obunkulunkulu bakhe osekunesikhathi eside ephikisana nezinkolo ezincintisanayo. Sizofunda kusAmb. 1:7: Bheka, uyeza namafu. Futhi wonke amehlo ayombona, ngisho nalabo abamgwazayo; futhi zonke izizwe zomhlaba ziyolila ngenxa yakhe. Yebo. Amen! Kumelwe sijwayele lo mbono, ngoba ngendima yakhe ngayinye, uNkulunkulu wazinika igama elihlukile, yingakho kuDaniyeli nakusAm. 12:7 eziveza njengoMikayeli, inhloko ephakeme yempilo yasezulwini yezingelosi emnika igunya phezu kukadeveli namademoni. Igama lakhe, uJesu Kristu, limelela yena kuphela kwabakhethiweyo bomhlaba abezele ukuzobasindisa ngaphansi kwaleli gama.

1b - *umphathi omkhulu,*

*lo mholi omkhulu nguYaHWéH uMikayeli uJesu Kristu futhi kuvela kuye ukuthi ekungahloniphi kwawo okuyisici, umbuso wobupapa uye wathatha ukuze kuzuze wona, umsebenzi wakhe wokuba umkhulumeli wasezulwini **waphakade** kwaze kwaba ngu-1843, lokhu kusukela ngonyaka wama-538, usuku lokuqala kombuso wobupapa nokubekwa kwawo edolobheni laseRoma, eSigodlweni saseLateran Caelius eNtabeni. Lesi sihloko sahlanganiswa kuDaniyeli 8.*

1c- *umvikeli wabantwana babantu bakho;*

*Umvikeli uyangenelela uma kuhlasela. Futhi lokhu kuyoba njalo emahoreni okugcina okuphila kwasemhlabeni kwabakhethiweyo abahlala bethembekile, ngisho nalapho begwetshelwa ukufa izihlubuki zokugcina. Lapha singathola zonke izibonelo ezihlongozwayo ezindabeni zikaDaniyeli ngoba zigcwaliseka esimweni sokugcina esibuhlungu. Kule **nhlekelele enkulu yokugcina**, sizokhumbula ukungenelela okuyisimangaliso okubalulwe kuDan.3, isithando *somlilo* kanye *nabalingiswa* baso abane abaphilayo, kuDan.5, ukuthathwa *kweBabiloni elikhulu* nguNkulunkulu, kuDan, ngosuku lwesabatha.*

1d - *kuyakuba khona isikhathi sosizi, esingazange sibe khona kusukela ekuveleni kwabantu kuze kube yilesi sikhathi.*

Uma sibheka la mazwi, inhlekelele enkulu yokugcina iyodlula eyamaJuda ayehlelwe amaGriki. Eqinisweni, amaGriki ashaya kuphela amaJuda ayewathola emigwaqweni noma ezindlini zawo. Ekupheleni kwezwe, izinto zihluke kakhulu, futhi ubuchwepheshe besimanje buvumela ukulawula ngokuphelele abantu abaphila emhlabeni. Ngokusebenzisa amasu okubona abantu, singathola noma ubani noma kuphi, noma kuphi lapho ecashe khona. Ngakho-ke uhlu lwabantu abaphikisana nemiyalo enqunyiwe lungasungulwa ngendlela enembile. Kulo mingo wokugcina, ukuqedwa kwabakhethiwe kuyokwenziwa kwenzeke ngokobuntu. Nakuba begcwele ukholo nethemba ekukhululweni kwabo,

abakhethiweyo bayobhekana namahora abuhlungu; kulabo abasazokhululeka, bephucwe yonke into, abanye basemajele amavukela mbuso belindele ukubulawa kwabo. Usizi luyobusa ezinhliziyweni zabakhethiweyo abaphathwa kabi uma bengabulawanga.

1st- *Ngaleso sikhathi, labo phakathi kwabantu bakini abatholakala belotshiwe encwadini bayosindiswa.*

Lena incwadi yokuphila, ngoba ngaphandle kwe-computer, uNkulunkulu wenza nohlu lwazo zonke izidalwa u-Adamu no-Eva kanye nenzalo yabo. Ekupheleni kwempilo yomuntu ngamunye, isiphetho sokugcina sanqunywa uNkulunkulu owagcina izinhlu ezimbili: eyabakhethiweyo kanye neyabawileyo, ngokuvumelana nezindlela ezimbili ezethulwa esintwini kuDut 30:19-20: *Ngibiza izulu nomhlaba ukuba kube ngofakazi kinina bokuthi ngibeke phambi kwenu ukuphila nokufa, isibusiso nesiqaqalekiso. Khetha ukuphila ukuze uphile wena nenzalo yakho. ukuthanda uJehova uNkulunkulu wakho, ukulalela izwi lakhe, nokunamathela kuye, ngokuba ukuphila kwakho nokwandiswa kwezinsuku zakho kuncike kulokho...* Kusekukhanyeni kokuzikhethela kwakho okubi lapho isiphetho sokugcina sobupapa baseRoma, *esishiswe emlilweni*, sembulelwe kithi kuDan.7:9-10; lokhu *ngenxa yamazwi akhe azidla* kuNkulunkulu wawonkulunkulu ngokukaDan.11:36.

KusAm. 20:5, ukubuya kukaKristu kuhambisana nokuvuka kwabafileyo kuKristu okubizwa ngokuthi *uvuko lokuqala*: *Ubusisiwe, ungcwele lowo onesabelo ovukweni lokuqala*, ngokuba kwabanjalo ukufa kwesibili akunamandla.

Dan 12:2 *Abanengi kwabalele othulini lomhlaba bayakuvuka, abanye bavukele ukuphila okuphakade, abanye ehlazweni nasekudelweni okuphakade.*

2Abanengi *kwabalele othulini lomhlaba bayakuvuka, abanye baye ekuphileni okuphakade,*

Okokuqala, ake siphawule ukuthi ngendlela evamile, *abafileyo balala kahle othulini lomhlaba* hhayi epharadesi elimangalisayo noma esihogweni esivuthayo njengoba ubuKristu bamanga noma izinkolo zobuqaba zifundisa futhi zikholelwa. Lokhu kucaciswa kubuyisela isimo sangempela sabafileyo njengoba kufundiswa kumShumayeli 9:5-6-10: *Kubo bonke abaphilayo kunethemba; ngisho nenja ephilayo ingcono kunengonyama efileyo. Ngokuba abaphilayo bayazi ukuthi bayakufa; kepha abafileyo abazi-lutho, nomvuzo awusekho kubo, ngokuba ukukhunjulwa kwabo sekukhohlakele. Uthando lwabo, nenzondo yabo, nomhawu wabo sekuphelile; futhi abasayikuba nengxenyekukho konke okwenziwa phansi kwelanga . . . Konke isandla sakho esikufumanayo ukukwenza, kwenze ngamandla akho; ngokuba akukho msebenzi, namcabango, nakwazi, nakuhlakanipha endaweni yabafileyo, lapho uya khona. (Indawo yabafileyo ewuthuli lomhlaba).*

Awukho umcabango emva kokufa ngoba umcabango uhlala ebuchosheni bomuntu, kuphela, lapho esaphila futhi ondliwa yigazi elithunyelwa ngokushaya kwenhliziyo yakhe. Futhi leli gazi ngokwalo kufanele lihlanzwe ngokuphefumula kwamaphaphu. UNkulunkulu akazange asho lutho olunye, njengoba esho ku-Adamu owaba yisoni ngokungalaleli, kuGen. 3:19: “ *Ngesithukuthuku sobuso bakho uyakudla isinkwa sakho, uze ubuyele emhlabathini, lapho othathwe kuwo;*

ngokuba uluthuli, uyakubuyela othulini . Ukuqinisekisa lesisimo sokungabi nalutho kwabafileyo, siyafunda kumaHubo.30:9: “ *Kunanzuzoni kuwe ukuchitha igazi lami, nokungehlisela egodini na? Ingabe uthuli luyakudumisa? Ingabe uyakutshela ngokwethembeka kwakho?* Cha, ngoba akakwazi ngokuvumelana namaHubo.115:17: *Abafileyo abamdumise uJehova, noyedwa owehlela ekuthuleni.* Kodwa lokhu akumvimbela uNkulunkulu ukuthi angakwazi ukuphinde avuse impilo eyayikhona ngaphambili futhi yila mandla okudala amenza uNkulunkulu hhayi ingelosi noma umuntu.

Zombili izindlela zinemiphumela emibili yokugcina futhi uMfu. 20 usitshela ukuthi zihlukaniswa yiminyaka *eyinkulungwane* yenkulungwane yesikhombisa. Nakuba konke ukuphila komuntu kunyamalala ebusweni bomhlaba ekuqaleni kwale *minyaka eyinkulungwane* , abawile ngeke bavuswe kuze kube ngemva kokuba isahlulelo sabo senziwe abangcwele noJesu Kristu embusweni wakhe wasezulwini. Ngalesi sigijimi esixhunywe ecilongo *lesi* ⁻⁷ , isAm. 11:18 siyaqinisekisa, sithi: *Izizwe zathukuthela; futhi ulaka lwakho selufikile , futhi isikhathi sesifikile sokwahlulela abafileyo , ukuvuza izinceku zakho abaprofethi, abangcwele, nalabo abesabayo igama lakho, abancane nabakhulu, nokubhubhisa ababhubhisa umhlaba* . Kuleli vesi, *ukwahlulelwa kwabafileyo* kuholela uNkulunkulu ekuvuseni, okokuqala, abakhethiweyo Bakhe abafile abathembekile ukuze bahlulele ababi abagcinwe esimweni sokufa.

2b- *labanye kube yihlazo, kube yihlazo eliphakade.*

Iphakade liyoba ngelabaphilayo kuphela. Ngemva kokubhujiswa kwabo kokugcina ekwaHlulweni Kokugcina , *ukungaboni ngaso linye kanye nehlaho* labawile kuyohlala kuphela enkumbulweni yaphakade yabakhethiweyo, izingelosi kanye noNkulunkulu.

Dan 12:3 *Abahlakaniphileyo bayakukhazimula njengokubenezela kwezulu, nabaphendulela abaningi ekulungeni njengezinkanyezi kuze kube phakade naphakade.*

3a- *Abahlakaniphileyo bayakucwebezela njengobukhazikhazi bezulu*

Ubuhlakani buphakamisa umuntu ngaphezu kwezilwane. Kwembulwa ikhono lalo lokucabanga, lokufinyelela iziphetho ngokubheka amaqiniso noma ngokudonsa kalula. Ukube abantu bebengahlubuki enkululekweni abayinikwa nguNkulunkulu, ubuhlakani bebungaholela sonke isintu ekuboneni okufanayo kokuba khona kukaNkulunkulu nemithetho yakhe. Ngoba kusukela kuMose, uNkulunkulu ulobe ngokubhala izenzakalo ezibaluleke kakhulu zesambulo sakhe kubantu. Nansi indlela yokucabanga okufanele ilandelwe. Ukukholwa okukholelwa kuNkulunkulu oyedwa kwavela emlandweni wamaHeberu. Ngakho-ke ubufakazi bakhe nemibhalo yakhe iza kuqala ngaphezu kwayo yonke eminye imibhalo okuthiwa yabhalwa lo Nkulunkulu ofanayo oyingqayizivele. Ukuthi abantu bakaNkulunkulu bayaliwa kuseyinto engenzeka, kodwa ukuthi imibhalo engcwele iyalwa kuba umsebenzi kadeveli. Ukhulo olwasungulwa uJesu Kristu luthatha imithombo yalo nezikhombo emibhalweni yesiHeberu yesivumelwano esidala, okusinika ukuba semthethweni. Kodwa imfundiso yamaRoma Katolika ayiwuhloniphi lesi simiso, yingakho yona noma iQuran of Islam ingakwazi ukuthi ivela kuNkulunkulu ophilayo, umdali wakho konke okuphilayo nokukhona. UJesu waqinisekisa isimiso ngokukhumbula kuJohane 4:22 , ukuthi *insindiso ivela*

kumaJuda : Nina nikhonza eningakwaziyo; Thina sikhulekela esikwaziyo, ngoba insindiso ivela kumaJuda .

Kuleli qembu lokuqala labakhethiweyo, uNkulunkulu uqoka abantu abasindisiwe bengenalo ulwazi oluthile ngenxa yokwethembeka kwabo okubonakala ngokubeka ukuphila kwabo engozini kusukela ku-Adamu no-Eva; futhi lokhu kwaze kwaba ngu-1843. Basindiswa ngoba imisebenzi yabo ifakazele ukuhlakanipha kwabo nokwamukela kwabo imithetho yaphezulu ebonakaliswa ngokulalela kwabo. Kuleli qembu, amaProthestani athembeke kakhulu futhi **anokuthula** azuza kwaze kwaba sentwasahlobo ka-1843 ekubekezeleni kukaNkulunkulu owenza kuphela umkhuba weSabatha lakhe elingwele ukuba uphoqelelwe kusukela ngalolo suku. IsAm. 2:24-25 siyoqinisekisa lokhu okuhlukile: *Kodwa ngithi kini nonke abaseThiyathira **abangenayo lemfundiso** , nabangakwazi **ukujula kukaSathane, njengoba bethi** , **Angibeki omunye umthwalo phezu kwenu; kuphela lokho eninakho, kubambisiseni ngize ngifike.***

3b- *lalabo abafundisa ukulunga exukwini bazakhanya njengenkanyezi, kuze kube nininini.*

Leli qembu lesibili lahlukaniwa ngenxa yezinga eliphakeme lokungcweliswa eliye lamelela emhlabeni kusukela ngo-1843. Likhethwe ngokuvivinywa kokholo, ekuqaleni okusekelwe ethembeni lokubuya kukaJesu Kristu, ngokulandelana entwasahlobo ka-1843 nasekwindla ka-1844, ukungcweliswa kwalo nguNkulunkulu kwenziwa ngokomthetho ngokubuyisela kwalo iSabatha lobumnyama, elibuye lilibale isikhathi eside, elibuye lilibalekele.

Kulokhu kuhlukaniswa ngamaqembu amabili , okuwenza ahluke yisimo sawo ngokuphathelele nobulungisa bukaNkulunkulu, okungukuthi, isimo sawo maqondana nemithetho yakhe eyishumi kanye nezinye zezempilo nezinye izimiso zakhe. Embhalweni wawo wokuqala ka-Eksodusi 20:5-6, umthetho wesibili owacindezelwa yiRoma, uveza ngokusobala ukubaluleka uNkulunkulu akunika ukulalela imiyalo yakhe futhi ukhumbula izindlela ezimbili neziphetho ezimbili eziphikisanayo zokugcina: ... *nginguNkulunkulu onomona ngihambela ububi bawoyise kubantwana kuze kube isizukulwane sesithathu nesesine sabangizodayo nabeqa imiyalo yami, ngihawukele izinkulungwane zalabo abangithandayo nabagcina imiyalo yami .*

Kuleli vesi, uMoya wembula isizathu sokuba khona *kwezinkanyezi* endalweni yethu yasemhlabeni. Babelapho kuphela ukuze bakhonze njengophawu lwabakhethiweyo basemhlabeni abakhethwe uNkulunkulu; futhi nguGen.1:17 owembula isigijimi sabo: *UNkulunkulu wazibeka emkhathini wezulu ukuba zikhanyise emhlabeni.* Khona-ke uNkulunkulu uzisebenzisa ukuze abonise u-Abrahama ubuningi *bezikukulwane zakhe* kuGen. 15:5: *Bala izinkanyezi zezulu, uma ungazibala; kanjalo kuyoba yinzalo yakho.*

Nokho, isimo salezi *zinkanyezi zomoya* singashintsha kuye ngemisebenzi eyenziwa ikholwa elihlengiwe. Ngokuwa ngokomoya ngenxa yokungalaleli, *inkanyezi iyawa , iwe esibhakabhakeni* . Isithombe siyovuswa ukuze sifanekise ukuwa kokholo lwamaProthestani ngo-1843, okwamenyezelwa isibonakaliso sangempela sasezulwini ngo-1833, ocingweni *lwesithupha lwesAm . 6:13 : nezinkanyezi zezulu zawela emhlabeni, njengalapho ^{umkhiwane} uwisa amakhiwane awo angavuthiwe lapho unyakaziswa umoya onamandla.* Futhi kusAmbulo 12:4:

Umsila wayo wadonsa ingxenye yesithathu yezinkanyezi zezulu, waziphonsa emhlabeni. Lesi sigijimi sifika ukuze sivuselele esikaDan.8:10: Lakhuphukela ebuthweni lasezulwini, lawisa phansi ingxenye yalelibutho nezinkanyezi, lazinyathela . UMoya ubeka embusweni wobupapa wamaRoma ukuwa okungokomoya kwengxenye yesithathu yamakholwa ahlengiwe; abantu abakhohlisiwe abayokholelwa ngeze ensindisweni kaKristu futhi bathi ukulunga kwakhe.

Dan 12:4 *Kepha wena, Daniyeli, gcina amazwi, unamathelise incwadi, kuze kube sesikhathini sokuphela. Abaningi bayobe sebeyifunda, futhi ulwazi luyokwanda.*

4a- Lesi ***sikhathi sokuphela*** sinezigaba eziningana ezilandelanayo kodwa saqala, ngokusemthethweni, entwasahlobo ka-1843, ngokuqala ukusebenza kwesimiso saphezulu esalotshwa ngaphambili kuDan.8:14: ***Kuze kube kusihlwa-ekuseni ngo-2300 futhi ubungcwele buyovunyelwa*** . Ngo-1994, isikhathi sokugcina sesibili saphawulwa ukulahlwa kwesikhungo sama-Adventist emhlabeni wonke. Kusukela ngo-1843, incwadi kaDaniyeli isifundiwe, kodwa ayikaze ihunyushwe kahle ngaphambi kwalo msebenzi engisawulungiselela ngo-2021 futhi lokhu kusukela ngo-2020. Ngakho-ke yilolu suku oluphawula i-apogee yolwazi lwayo ***futhi*** ngaleyo ndlela, ***isikhathi sokugcina sangempela*** esizophela ngokubuya kweqiniso kukaJesu Kristu, owaziwayo futhi okulindelekile, ngoba intwasahlobo ka-2030 selokhu sibona kahle ukuthi lonyaka ka-2030 ehlaselwe ukufa kwe-Covid-19 Virus eyavela e-China ngo-2019, kodwa e-Europe yamaKatolika yopapa, kusukela ngo-2020. Ngo-2021, amagciwane ayashintsha futhi ayaqhubeka nokushaya isintu esinecala nesihlubuki.

I-Adventist Test of Faith Illustrated

Dan 12:5 *Mina Daniyeli ngabona, bheka, amadoda amabili ayemi, enye ngaphesheya kosebe lomfula, enye ngaphesheya kosebe lomfula.*

5a- Khumbula! UDaniyeli osebeni lomfula iHidekeli, iTigris, lo muntu odla abantu. Manje kunamadoda amabili ngapha nangapha komfula, okusho ukuthi omunye ukwazile ukuwuwela omunye usezowela. Kakade kuDan.8:13, kwashintshaniswa ingxoxo phakathi kwabangcwele ababili.

Dan 12:6 *Omunye wabo wathi endodeni eyembethe ilineni, eyayimi phezu kwamanzi omfula: “Kuyakuba nini ukuphela kwalezi zimangaliso na?”*

6a- KuDan.8:14 imibuzo yabangcwele yayithole kuNkulunkulu impendulo yokuhlwa kuka-2300 okwanquma usuku luka-1843. Indlela iphindwaphindwa lapha futhi umbuzo ngalesi sikhathi uphathelene nokuphela kwezwe; isikhathi lapho isiprofetho sizoyeka ukuba wusizo. Umbuzo ubuzwa kuKristu, emelelwa yilendoda *egqoke ilineni emi phezu komfula*, ibukele ukuwela kwawo amadoda. UNkulunkulu uthatha umfanekiso wokuwela uLwandle Olubomvu owasindisa amaHeberu kodwa waminzisa izitha zawo zaseGibhithe.

Dan 12:7 *Ngayizwa indoda eyembethe ilineni eyayiphezu kwamanzi omfula. Waphakamisela isandla sakhe sokunene nesandla sakhe sokhohlo ezulwini, wafunga yena ophila kuze kube phakade ukuthi kuyakuba ngokwesikhathi, nezikhathi, nenxenywe yesikhathi, nokuthi zonke lezi zinto ziyophela lapho amandla abantu abangcwele echithwa ngokuphelele.*

7a- *Ngase ngizwa umuntu owembethe ilineni, emi phezu kwamanzi omfula; waphakamisela isandla sakhe sokunene nesokhohlo ezulwini;*

Esikhundleni sikaMahluleli u-Arbiter, uJesu Kristu uphakamisela isandla sakhe sokudla nesandla sakhe sobunxele esijezisayo abheke ezulwini ukuze enze isimemezelo esinesizotha.

7b *wafunga ngaye ophila kuze kube phakade ukuthi kuyakuba ngokwesikhathi, nezikhathi, nenxenye yesikhathi.*

Ngokucaphuna ubude besikhathi esingokwesiprofetho sokubusa kukapapa, uKristu ubonisa futhi ukhumbula isahlulelo sakhe, esikhathini esidlule, alahla isonto lakhe ukuba libhekane necala lombuso wobupapa neziqalekiso zokuhlasela kwamaqaba okwangaphambi kwawo; Lokhu kungenxa yokulahlwa kweSabatha kusukela ngo-March 7, 321. Ngakho-ke amakhohlo ezikhathi zokulingwa kwama-Adventist ayaxwayiswa. Kodwa isizathu sesibili siholela uNkulunkulu ekuvuseni lokhu kubusa kopapa; Lolu wusuku lokuqala kwawo, okungu-538 AD. Lesi sinqumo sihlakaniphile ngoba lolu suku 538 luzosebenza njengesisekelo sezibalo esizozisho isiprofetho ngokusethula izikhathi ezintsha ezingokwesiprofetho emavesini 11 no-12.

7c- *nokuthi zonke lezi zinto ziyophela lapho amandla abantu abangcwele eqedwe ngokuphelele*

Lo musho omfushane ufingqa kahle ngalesi sikhathi umzuzu wangempela wokuphela: lowo lapho ekupheleni kwenhlekelele **enkulu yokugcina** , abakhethiweyo bayozithola sebeseqophelweni lokuqothulwa, baqedwe ebusweni bomhlaba; qaphela ukunemba: **ephukile ngokuphelele** .

Dan 12:8 *Ngezwa, kodwa angiqondanga: ngathi: Nkosi, ukuphela kwalezi zinto kuyakuba yini na?*

8a- Daniel ompofu! Uma ukuqonda kwencwadi yakhe kuseyimpicabadala kulabo abaphila ngo-2021, yeka indlela ayengafinyeleleki futhi engenalusizo ngayo ekusindiseni kwakhe siqu lokho kuqonda!

Dan 12:9 *Wathi: “Hamba, Daniyeli, ngokuba amazwi avalelwe, anamathelisiwe kuze kube sesikhathini sokugcina.*

9a- Impendulo yengelosi izoshiya uDaniel elambile kodwa iqinisekisa ukugcwaliseka kwamuva kwesiprofetho ebesibekelwe *isikhathi sokuphela* kwenkathi yobuKristu.

Dan 12:10 *abaningi bayakuhlanjululwa, benziwe mhlophe, bacwengisiswe; ababi bayakwenza okubi, kepha ababi abayikuqonda, kepha abanokuqonda bayakuqonda.*

10a- *Abaningi bayakuhlanjululwa, benziwe mhlophe, bacwengisiswe*

Ngokuphinda lapha ukucaphuna okuqondile kwezwi nezwi elikuDan.11:35, ingelosi iqinisekisa ukuthi ingubani **inkosi** ezidlayo necindezelayo *eziphakamisa ngaphezu kwabo bonke onkulunkulu* ngisho noNkulunkulu oyedwa weqiniso , evesini 36 .

10b- *ababi bayakwenza okubi, kepha akukho noyedwa kwababi oyoqonda,*

Ingelosi iveza isimiso esiyoqhubeka kuze kube sekupheleni kwezwe, ukuqhubeka kobubi kuboniswe eziprofethweni zikaDaniyeli ngokuqhubeka “*kwethusi* ” lesono samaGreci kanye “*nensimbi* ” yamandla amaRoma kuze kube sekubuyeni kukaKristu. Ababi bayovinjelwa kabili ekuqondeni: okokuqala

ngokuzidela kwabo, futhi okwesibili, ngamandla okuduka abawaphiwe nguNkulunkulu abenza bakholwe amanga ngokwe 2 Thes 2:11-12 : Ngakho-ke uNkulunkulu uyakubathumela **ukuduka okunamandla. ukuze bakholelwe amanga** , ukuze bonke balahlwe abangakhohlwanga iqiniso, kodwa babejabulela ukungalungi .

10c- kodwa abahlakaniphileyo bayakuqonda.

Lesi sibonelo sifakazela ukuthi *ukuhlakanipha okungokomoya* kuyisipho esikhethekile esivela kuNkulunkulu, kodwa kwandulelwa ukusetshenziswa kahle *kokuhlakanipha okuyisisekelo* okunikezwa bonke abantu abavamile. Ngoba ngisho nangaphakathi kwalo mkhuba, abantu baphambanisa imfundo neziqu zayo *nokuhlakanipha* . Ngakho ngikhumbula lo mehluko: imfundo ivumela idatha ukuba ifakwe enkumbulweni yomuntu, kodwa *ukuhlakanipha kuphela* okuvumela ukusetshenziswa kwabo okuhle nokuhlakaniphile.

Dan 12:11 *Kusukela esikhathini lapho ~~umnikelo oshiswa njalo uyosuswa~~, nesinengiso esiyincithakalo simiswe, kuyakuba yizinsuku eziyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye.*

11a- *Kusukela esikhathini lapho ~~umhlatshele~~-waphakade uyakuphela*

Kumelwe ngiphinde nginikhumbuze, kodwa igama elithi “ ~~umhlatshele~~ ” aliveli embhalweni wokuqala wesiHebheru. Futhi lokhu kunemba kubalulekile ngoba lokhu *okungapheli* kuphathelelene nobupristi basezulwini bukaJesu Kristu. Ngokukhiqiza kabusha ukukhulumela kwakhe emhlabeni, ubupapa bususa indima yakhe kuJesu Kristu njengomkhulumeli wezono zabakhethiweyo bakhe.

Le nkonzo yasemhlabeni ehambisana nokuqhwaga iqala ngo-538; usuku lapho uVigilius I upapa wokuqala owayebusa, ezinza eRoma, eSigodlweni SaseLateran, eNtabeni iCaelian (ezulwini).

11b- *nalapho kuyomiswa incithakalo enengekayo*

Okungukuthi, kusukela ngo-538, usuku okwaqala ngalo ukubusa kobupapa, okucashunwe kuDan.9:27: *futhi kuyoba khona ophikweni lwe isinengiso zencithakalo, kuze kube sekubhujisweni futhi iyokwepulwa* [ngokuvumelana] *nalokho okunqunywe, phezu* [kwezwe] *eliyincithakalo* .

Kuleli vesi, uqondise onyakeni wama-538, uMoya manje usuqondise kuphela eRoma yobupapa, echaza ubunye begama elithi "isinengiso." Lokhu kwakungenjalo kuDan.9:27, lapho zombili izigaba zaseRoma, ubuhedeni kanye nopapa, zazikhathazekile.

Ake siphawule ukuthakasela nokubaluleka kokuqoqwa kwezinto ezimbili kuleli vesi: “ *ukususwa kwemihla ngemihla* ” kuKristu kuDan 8:11 kanye “ *nophiko* ” lukapapa oluthwele “ *incithakalo enengekayo* ” ecashunwe kuDan 9:27. Ngokuhlobanisa lezi zenzo ezimbili ngosuku olufanayo 538 kanye nenhlangano efanayo, uMoya uqinisekisa futhi ufakazela ukuthi umsunguli walezi zenzo ezimbi ngempela ubupapa bamaRoma.

KuDan. 11:31, isenzo okuthiwa senziwe inkosi yamaGreki u-Antiochus 4 sinikeza isibonelo salokho uNkulunkulu akubiza ngokuthi “ *isinengiso sencithakalo* . I-Papism yakhiqiza kabusha, kodwa iminyaka engu-1260 enegazi elide.

11c- *kuyakuba yizinsuku eziyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye.*

Ukuze wenze izikhathi ezingokwesiprofetho ezicashuniwe eziphathelene nesikhathi sokuphela zingabi naphutha, iyuniti ibekwe ngaphambi kwenombolo kuzo zonke iziprofetho zikaDaniyeli: *izinsuku ezingu-1290* ; *izinsuku 1335* (ivesi elilandelayo); Dan.8:14: ***kusihlwa-ekuseni 2300*** ; futhi kakade Dan.9:24: amasonto 70.

Sinesibalo esilula kakhulu okumele sisenze: $538 + 1290 = 1828$.

Intshisekelo yalolu suku luka-1828 ukunikeza umcimbi wama-Adventist umlingiswa wendawo yonke njengoba uqondise okwesithathu kwezingqungquthela zama-Adventist zeminyaka emihlanu ezibanjelwe e-Albury Park eLondon phambi komndeni wasebukhosini waseNgilandi.

Dan 12:12 *Ubusiwe olindayo, aze afike ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlanu.*

12a- Yileli vesi kuphela elisinika incazelo yalezi zikhathi ezimbili ezingokwesiprofetho. Ingqikithi yileyo yokulinda ukubuya kukaKristu, kodwa ukulinda okukhethekile okusekelwe ezihlokweni zezinombolo ezinikezwe yiBhayibheli. Sibalo esisha siyadingeka: $538 + 1335 = 1873$. Ingelosi isethula ngezinsuku ezimbili eziphawula ngokulandelana isiqalo nesiphetho sovivinyo lokholo lwama-Adventist olwafezwa phakathi kweminyaka ka-1828 no-1873 emazweni amaProthestani.

Emfanekisweni wokuwela umfula "Tiger", ingwe edla imiphefumulo yabantu yilezo zinsuku ze-1843-1844 ezibangela ukuba umProthestani olahliwe adlule ekuphileni okungokomoya aye ekufeni okungokomoya. Ngokuphambene, lowo ophumelele uvivinyo uphuma ephila futhi ebusiswe uNkulunkulu kulokhu kuwela okuyingozi. Uthola kuNkulunkulu isiphetho esiqondile: “ *Ubusiwe ofinyelela ku-1873!*” »

Dan 12:13 *Wena-ke, hamba uye ekupheleni kwakho; uyophumula, futhi uyokuma ube yifa lakho ekupheleni kwezinsuku.*

13a- UDaniel uzothola emva kovuko lokuqala azovuswa ngalo, incazelo yazo zonke izinto azidlulisele kithi. Kodwa kuma-Adventist asaphila, ukufundisa kwakhe kuzopheleliswa ngezambulo eziqakethwe ku-Apocalypse of Johane.

Incwadi kaDaniyeli iyifihla kahle ingcebo yayo eningi. Siye saphawula lapho izifundo zesikhuthazo iNkosi ekhuluma ngayo kwabakhethiweyo bayo bazo zonke izinsuku zokugcina ngoba lezi zinsuku zokugcina ziyophinde zithole umkhuba wokwesaba nokungalondeki oye wadlanga phakathi nawo wonke umlando wesintu emhlabeni. Nakulokhu futhi, kodwa okokugcina, abakhethiweyo bayoqokwa futhi bathweswe icala ngamashwa ayokwehlela abasinde eMpini Yezwe Yesithathu eyamenezelwa kuDan.11:40-45 nakusAm.9:13. UHezekeli 14 uveza izibonelo zokholo: uNowa, uDaniyeli, noJobe. NjengoNowa, nathi kuyodingeka siphunyuke futhi simelane nokucabanga kwezwe ngokwakha umkhumbi wethu wokwethembeka kuNkulunkulu. NjengoDaniyeli, kumelwe sihlale sizibophezele ngokuqinile ekwenzeni umsebenzi wethu njengabantu abakhethiwe ngokwenqaba indinganiso ebekwe inkolo yamanga. Futhi njengoJobe, kuyodingeka samukele ukuhlupheka ngokomzimba nangokwengqondo noma nini lapho uNkulunkulu ekuvumela, sibe nenzuzo

kunoJobe: ngokuhlangenwe nakho kwakhe, sifundile ukuthi kungani uNkulunkulu evumela lezi zivivinyo.

Incwadi kaDaniyeli nayo yasivumela ukuba sikuqonde kangcono ukuphila okungabonakali kwasezulwini. Lokhu, ngokuthola lo mlingiswa ogama lakhe linguGabriel, igama elisho ukuthi “obona ubuso bukaNkulunkulu”. Ukhona kuzo zonke izimishini ezibalulekile zesu lensindiso yaphezulu. Futhi kumelwe siqaphele ukuthi embusweni kaNkulunkulu wasezulwini, yena nazo zonke izingelosi ezinhle baphucwa ukuba khona kukaMikayeli, isibonakaliso sikaNkulunkulu esiyingelosi, phakathi nesikhathi sokuthatha kwakhe umzimba wenyama emhlabeni, okungukuthi, iminyaka engu-35. Ngokuhlanganyela okukhulu kothando, uMikayeli naye uhlanganyela igunya lakhe, evuma ukuba “*ngomunye wabaholi abayinhloko*” kuphela. Kodwa uGabriyeli wamethula kuDaniyeli, okhethiwe phakathi kwabakhethiweyo, 'njengoMholi *wabantu bakho* .' Futhi Dan.9 usembulela ngokucace kakhulu konke uJesu azokufeza ukusindisa abakhethiweyo bakhe abathembekile. Ngakho-ke umsebenzi wokusindisa waphezulu umenyezwa ngokucacile, wabe usufezwa ngo-April 3, 30 ngokubethelwa kukaJesu Kristu.

Incwadi kaDaniyeli yasibonisa ukuthi ukholo lubonakala kumuntu omdala kuphela. Futhi lokho ngokukaNkulunkulu, ingane iba umuntu omdala lapho ingena onyakeni wayo weshumi nantathu. Singaphawula nesithelo esibabayo esitholakala ngokubhathizwa kwezinsana nefa elingokwenkolo elingokwenkolo elitholakala kuzo zonke izinkolo zamanga. UJesu wathi kuMarku 16:16: *Okholwayo abhathizwe uyakusindiswa; Ongakholwa uyolahlwa* . Ngakho-ke lokhu kusho ukuthi ngaphambi kobhathizo, ukholo kumelwe lube khona futhi luboniswe. Ngemva kokubhathizwa, uNkulunkulu uyamvivinya. Futhi, elinye iparele elembulwe kuDaniyeli, la mazwi kaJesu atholakala kuMath.7:13 ayaqinisekiswa: *Ngenani ngesango elincane* . *Ngokuba libanzi isango, ibanzi nendlela eholela ekubhujisweni. futhi baningi abadlula lapho* ; futhi nakuMath.22:14: *Ngokuba baningi ababiziweyo, kepha bayingcosana abakhethiweyo* ; ngokukaDan.7:9, *izigidi eziyizinkulungwane eziyishumi bayolandisa* kuNkulunkulu *ngesigidi esisodwa kuphela yabakhethiweyo abahlengiwe* abasindisiwe, ngoba bayobe sebemkhonze kahle uNkulunkulu uMdali, kuKristu ngoMoya oNgcwele.

Isahluko 12 sisanda kubeka izisekelo zesakhiwo sencwadi yesAmbulo ngokukhumbula izinsuku ezingu-538, 1798, 1828, 1843-1844 ezifihliwe nezisikisela kodwa eziyisisekelo zokuhlukaniswa kwesikhathi kusAmbulo, no-1873.

Isingeniso sokufanekisa okungokwesiprofetho

Kuyo yonke imifanekiso yeBhayibheli, uMoya usebenzisa izakhi zasemhlabeni, ezinye zazo ezingafanekisela izinto ezingaziwa ezethula imibandela efanayo. Ngakho-ke uphawu ngalunye olusetshenziwe kufanele luhloliswe kuzo zonke izici zalo, ukuze kukhishwe kulo izifundo ezifihlwe uNkulunkulu. Ake sithathe isibonelo igama elithi " *ulwandle* ". NgokukaGen. 1:20 , uNkulunkulu waligcwalisa ngezilwane ezinhlobonhlobo, ezingenakubalwa nezingaziwa. Indawo ezungezile iyabulala kumuntu ophila ngokuphefumula umoya. Ngaleyondlela iba uphawu lokufa kumuntu, ngokufanelekile, angesaba nokuba nosawoti kwawo okwenza umhlaba ube yinyumba. Ngokusobala, lolu phawu aluvuni esintwini futhi, ngenxa yencazelo yalo yokufa, uNkulunkulu uzonikeza igama lakhe endishini yenhlamba yamaHeberu efanekisela amanzi obhaphathizo. Manje ukubhabhadisa kusho ukucwilisa, ukufa uminze ukuze uphile futhi kuJesu Kristu. Ikhehla elingalungisisiwe liyavuka futhi lithwele ukulunga kukaKristu. Lapha sibona konke ukunotha kwesici esisodwa sendalo yaphezulu: *ulwandle* . Ngaphansi kwalemfundiso, sizoyiqonda kangcono incazelo uNkulunkulu ayinikeza leli vesi elikuDaniyeleli 7:2-3 : "... *bheka, imimoya yomine yezulu yavunguza phezu kolwandle olukhulu* . Kwakhuphuka izilo ezine ezinkulu ziphuma *olwandle* , esinye nesinye singafani . Yazi ukuthi " *imimoya emine yezulu* " iphakamisa izimpi zomhlaba wonke eziletha abantu abanqobile emandleni okubusa. Lapha, " *ulwandle olukhulu* " lufanekisela izixuku zabantu ezingamaqaba, ezingamhloniphi uNkulunkulu, emehlweni akhe, ezilingana nezilwane " *zolwandle* . Enkulumweni ethi, " *imimoya emine yezulu* ", " *emine* " imelela amaphuzu angu-4 ayinhloko ezikhombisi-ndlela ezisenyakatho, eNingizimu, eMpumalanga naseNtshonalanga. " *Imimoya yezulu* " iletha izinguquko ekubonakaleni kwesibhakabhaka, isunduza amafu, ibangele izivunguvungu futhi ilethe imvula; Ngokududulela amafu eceleni, athuthukisa ukukhanya kwelanga. Ngokufanayo, izimpi zibangela izinguquko ezinkulu kwezombangazwe nezenhlalo, izinxushunxushu ezinkulu ezinikeza amandla abantu abasha abanqobayo abakhethwe uNkulunkulu, kodwa ngaphandle kokubusiswa Nguye. Ngenxa yokuthi ubizwa ngokuthi " *isilwane* ," akafaneleki ukuthola izibusiso ezihloselwe ukunikelwa kubantu bangempela; abakhethiweyo bakhe abathembekile abahamba ekukhanyeni kwaphezulu kusukela ku-Adamu no-Eva, futhi lokhu kuze kube sekupheleni kwezwe. Futhi obani abakhethiweyo bakhe? Labo abona kubo umfanekiso wakhe njengoba umuntu enziwe ngomfanekiso kaNkulunkulu ngokukaGen.1:26. Phawula lo mehluko: umuntu wenziwa noma wadalwa uNkulunkulu ngomfanekiso wakhe , kuyilapho isilwane sikhiqizwa indawo yaso ezungezile, yasolwandle, yasemhlabeni, noma yasezulwini, ngokohlelo olunikezwa uNkulunkulu. Ukukhethwa kwesenzo kubonisa umehluko esimweni.

Njengesibonelo sesibili, ake sithathe igama elithi " *umhlaba* ". NgokukaGen. 1:9-10 , leli gama elithi " *umhlaba* " linikezwa umhlabathi owomile ophuma " *olwandle* "; isithombe uNkulunkulu azosisebenzisa kusAm. 13, ukuze sifanekise inkolo yobuProthetani eyaphuma enkolweni yamaKatolika. Kodwa

ake sihlole ezinye izici "zomhlaba " . Kuyathandeka kumuntu lapho kumondla, kepha akumnandi lapho kubukeka sengathi ugwadule oluwugwadule. Ngakho-ke kuncike ekuniseleni okuhle okuvela ezulwini ukuba kube isibusiso kumuntu. Lokhu kuchelela kungavela nasemifuleni nasemifudlaneni ewela khona; Kungakho izwi likaNkulunkulu ngokwalo lifaniswa ‘ *nomthombo wamanzi aphilayo* ’ eBhayibhelini. Ukuba khona noma ukungabibikho kwalawa " *manzi* " okunquma ubunjalo " *bomhlaba* ", futhi ngokomoya, izinga lokholo lomuntu olwakhiwe ngamanzi angama-75%.

Njengesibonelo sesithathu, ake sithathe izinkanyezi esibhakabhakeni. Okokuqala, “ *ilanga* ”, ohlangothini oluhle, liyakhanyisa; ngokukaGen.1:16, kungukukhanya “ *kosuku* ”, kuyafudumeza futhi kuthuthukise ukumila kwezitshalo umuntu azisebenzisayo njengokudla. Ngasohlangothini olubi, ishisa izitshalo ngenxa yokushisa okukhulu noma ukuntuleka kwemvula. UGalileo wayeqinisile, imaphakathi nendawo yonke futhi wonke amaplanethi ohlelweni lwawo azungeza kuwo. Futhi ungomkhulu kakhulu, iBhayibheli limbiza ngokuthi “ *omkhulu* ” kuGen.1:16, oshisa kakhulu futhi akathengeki. Zonke lezi zimo zimenza abe umfanekiso ophelele kaNkulunkulu okutholakala kuye zonke lezi zici. Akekho ongakwazi ukubona uNkulunkulu futhi aphile, njengoba nje engenakubeka izinyawo zakhe “*elangeni* ” ; okuwukuphela kwenkanyezi yesilisa, abanye bonke bengamaplanethi noma izinkanyezi ezenziwe abesifazane. Ngemva kwakhe, " *inyanga* ", " *encane kunazo zonke* ": ngokukaGen. 1:16, iyinkanyiso yobusuku, yobumnyama obungamele. Ngakho-ke " *inyanga* " inomyalezo ongemuhle kuye. Nakuba iseduze kakhulu nathi, le nkanyezi kade yagcina imfihlakalo yobuso bayo obufihliwe. Alikhanyi ngokwalo kodwa njengawo wonke amanye amaplanethi, libuyisela kithi, ngomjikelezo oqhubekayo, ukukhanya okubuthakathaka elikuthola “*elangeni*”. Ngazo zonke lezi zindlela, "inyanga" iwuphawu oluphelele lokumela, okokuqala, inkolo yamaJuda, futhi okwesibili, inkolo yobuKristu bamanga yobupapa bamaRoma Katolika, kusukela ngo-538 kuze kube namuhla, kanye ne-Luthela, i-Calvinist ne-Anglican Protestantism, kusukela ngo-1843 *izinkathi* , *izinsuku*, *neminyaka* , " *nokukhanyisa umhlaba* " . Zikhanya, ikakhulukazi, ngezikhathi zobumnyama kuphela, ebusuku. Luwuphawu oluhle lokumelela izinceku zikaNkulunkulu, ezeqiniso, kuze kube yilapho isiprofetho sithi ukuwa kwazo; okubonisa ushintsho esimweni sabo somoya. Lona kuzoba umlayezo uNkulunkulu azowusebenzisa ukuze avuse ukuwa kobuKristu bamanga bamaRoma kuDan.8:10 kanye nesAmb.12:4; kanye nokuwa kobuProthestani emhlabeni wonke kusAmb. 6:13 no-8:12. Ngayodwa, “*inkanyezi* ” imelela ubupapa bamaKatolika kusAm. 8:10-11, ukholo lwamaProthestani kusAm. 9:1; futhi babuthana emqhele ngenani labayi-12, uMhlangano Okhethiweyo onqobayo, kusAmb. 12:1. Dan.12:3 ubabiza njengophawu “ *lwabafundise ukulunga esixukuni* ,” okungukuthi, “ *abakhanyisela umhlaba* ” ngokukhanya okunikezwa uNkulunkulu.

Lezi zimpawu ezinhlanu zizodlala indima ebalulekile esiprofethweni se-Apocalypse. Ngakho-ke ungazijwayeza ukuthola imilayezo efihliwe ephathwa yimibandela yezimpawu eziveziwe. Kodwa ezinye kwakuyoba nzima ukuzithola, ngakho uNkulunkulu ngokwakhe ubonisa isihluthulelo semfihlakalo emavesini eBhayibheli, njengamagama athi “ *ikhanda nomsila* ” angaqondwa kuphela

ngencazelo uNkulunkulu awanika yona kuIsaya 9:14, lapho sifunda khona ukuthi: “ *Imantshi noma umdala uyinhloko, umprofethi ofundisa amanga ungumsila* . Kodwa ivesi 13 linikeza ngokuhambisana, ngakho liphethe izincazelo ezifanayo, “ *igatsha lesundu nomhlanga* ”; “ *umhlanga* ” ozomela ubupapa baseRoma kusAm. 11:1.

Kukhona nencazelo engokomfanekiso izinombolo nezibalo. Njengomthetho oyisisekelo, sinohlelo olukhuphukayo:

Ngenombolo "1": okuhlukile (kwaphezulu noma inombolo)

Ngenombolo "2": ukungapheleli.

Ngenombolo "3": ukuphelela.

Inombolo "4": indawo yonke (amaphuzu angu-4 abalulekile)

Ngenombolo “5”: indoda (umuntu wesilisa noma wesifazane).

Ngenombolo “6”: ingelosi yasezulwini (isidalwa sasezulwini noma isithunywa).

Ngenombolo "7": ukugcwala. (Futhi: uphawu lukaNkulunkulu umdali)

Ngenhla kwale nombolo sinezinhlanganisela zokwengezwa kwamadijithi ayisikhombisa okuqala; izibonelo: $8 = 6+2$; $9 = 6+3$; $10 = 7+3$; $11 = 6+5$ kanye no- $7+4$; $12 = 7+5$ kanye $6+6$; $13 = 7+6$. Lezi zinketho zinencazelo engokomoya ngokuphathelene nezindikimba eziphathwa kulezi zahluko ze-Apocalypse. Encwadini kaDaniyeli sithola izigijimi ezingokwesiprofetho eziphathelene nenkathi yobuKristu yobuMesiya ezahlukweni 2, 7, 8, 9, 11 no-12.

Encwadini yesAmbulo eyambulelwa umphostoli uJohane, izinombolo ezingokomfanekiso zezahluko zembula kakhulu. Inkathi yobuKristu ihlukaniswe izingxenye ezimbili ezibalulekile zomlando.

Eyokuqala, exhumene nenombolo "2", ihlanganisa isikhathi esiningi semfundiso "yokungapheleli" yenkolo yobuKristu emelwe kusukela ku-538 yi-papism yamaRoma Katolika, indlalifa yenkambiso yenkolo eyasungulwa kusukela ngo-March 7, 321 ngumbusi wamaRoma angamaqaba uConstantine ¹ Isahluko 2 sihlanganisa sonke isikhathi phakathi kuka-94 no-1843.

Ingxenye yesibili emelelwa inombolo "3" ukukhathazeka, kusukela 1843, "Adventist" isikhathi, isikhathi lapho uNkulunkulu efuna imfundiso yobuphostoli "ukuphelela" abuyiselwe ngokuhambisana nohlelo okwaprofethwa ngayo umyalo waphezulu ecashunwe Dan.8:14. Lokhu kuphelela kuzofezwa kancane kancane kuze kube ukubuya kukaKristu okulindeleke entwasahlobo ka-2030.

Ngaphezulu kwenombolo 7, inombolo 8, noma $2+6$, ivusa isikhathi sokungapheleli (2) semisebenzi yobudemoni (6). Inombolo 9, noma $3+6$, ikhombisa isikhathi sokuphelela (3) kanye nemisebenzi yobudemoni ngokulinganayo (6). Inombolo 10, noma $3+7$, iprofetha isikhathi sokupheleliswa (3), ukuphelela (7) komsebenzi wobunkulunkulu.

Inombolo "11", noma ikakhulukazi $5+6$, ibhekisela esikhathini sokungakholelwa ebukhoneni baseFrance lapho umuntu (5) ehlotshaniswa nodeveli (6).

Inombolo "12" noma $5+7$, yembula ukuhlotshaniswa komuntu (5) nomdali uNkulunkulu ($7 =$ ukugcwala nophawu lwayo lobukhosi).

Inombolo "13" noma 7+6, isho ukuphelela (7) kwenkolo yobuKristu ehlotshaniswa nodeveli (6); upapa kuqala (*ulwandle*) namaProthestani (*izwe*) ngezinsuku zokugcina.

Inombolo "14" noma 7+7, iphathelene nomsebenzi wama-Adventist kanye nemiyalezo yawo yomhlaba wonke (*iVangeli laphakade*).

Inombolo "15", noma 5+5+5 noma 3x5, ivusa isikhathi sokuphelela komuntu (5) (3). Yiyo ephawula ukuphela kwesikhathi somusa. " *Ukolweni* " ongokomoya usuvuthiwe futhi uzovunwa futhi ugcinwe ezinqolobaneni zasezulwini. Ukulungiswa kwabakhethiweyo kuqediwe ngoba sebefike ezingeni elidingwa nguNkulunkulu.

Inombolo "16" kusAmbulo ibhekisela esikhathini lapho uNkulunkulu ethululela khona " *izitsha eziyisikhombisa zokugcina zolaka lwakhe* " ezitheni zakhe ezingokwenkolo, ubuKristu obungathembekile besahluko 13.

Inani elithi "17" linencazelo yalo, njengeyangaphambili, esihlokweni uNkulunkulu alinikezayo esiprofethweni sakhe, okungukuthi, kusAmbulo 17, uphawu 'lokwahlulelwa *kwesifebe esikhulu* ' sikaNkulunkulu. EBhayibhelini, ukusetshenziswa kokuqala kwale nombolo engokomfanekiso kuphathelene nesonto lama-Easter eliqala ngosuku lweshumi ^{lwenyanga} yokuqala yonyaka liphele ngo- ¹⁷ . Njengoba lagcwaliseka encwadini ngokuqondene nezinsuku zokufa "kweWundlu *likaNkulunkulu* " uJesu Kristu, iPhasika liprofethwa ngezinsuku- iminyaka "emasontweni angu - 70 " eminyaka kaDan 9:24 kuya ku-27. , " *phakathi* " kwale ^{minyaka} eyisikhombisa yesonto elingokwesiprofetho ecashunwe kuDan 9:27 .

Kuma-Adventist eqiniso okugcina, inombolo ye-17 izothinta amakhulu eminyaka ayi-17 enza iSonto LamaRoma, isono esasungulwa ngo-March 7, 321. Usuku lokukhumbula ukuphela kwalawa makhulu eminyaka ayi-17, ngo-March 7, 2021 kwavula " *isikhathi sokuphela* " esaprofethwa kuDan 11:40. Lesi " *sikhathi* " sihle ekufezweni kwalesi sijeziro sokugcina esiyisixwayiso, esichaza iMpi Yezwe Yesithathu, nayo eyaprofethwa uNkulunkulu "ngecilongo *lesithupha* " elembulwa kusAm.

Isahluko "18" sikhuluma ngesijeziro ' *seBhabhiloni Elikhulu* .

Isahluko "19" sigxile kumongo wokubuya okukhazimulayo kukaJesu Kristu nokubhekana kwakhe nezihlubuki ezingabantu.

Isahluko 20 sikhuluma ngenkulungwane yesikhombisa, emhlabeni oyincithakalo lapho udeveli eboshwe khona nasezulwini, lapho abakhethiweyo beqhubeka nokwahlulela izimpilo nemisebenzi yabahlubuki ababi abafa benqatshiwe nguNkulunkulu.

Isahluko "21" sithola umfanekiso othi 3x7, okungukuthi, ukuphelela (3) kokungcweliswa kwaphezulu (7) okuvezwe kabusha kwabakhethiweyo bakhe abahlengiwe emhlabeni.

Kanjalo siyabona ukuthi isiprofetho sithatha njengendikimba yaso abakhethiweyo be-Adventism kusAmb. 3, 7, 14 = 2x7 kanye no-21 = 3x7 (ukukhula ekupheleleni kokungcweliswa).

Isahluko 22 sethula isikhathi lapho, emhlabeni owenziwe kabusha nowenziwe waba musha, uNkulunkulu ebeka isihlalo sakhe sobukhosi nabakhethiweyo bombuso wakhe waphakade.

I-Adventism

Angobani-ke lawa madodana namadodakazi kaNkulunkulu? Ake sikusho ngaso leso sikhathi, ngoba lo mbhalo uzonikeza bonke ubufakazi obudingekayo, lesi Sambulo saphazulu uNkulunkulu usibhekisa kumaKristu “ama-Adventist. Ngoba uthanda noma ungathandi, intando kaNkulunkulu inobukhosi, futhi kusukela entwasahlobo ka-1843, lapho umyalo owaprofethwa kuDaniyeli 8:14 uqala ukusebenza, indinganiso “yeSabatha lamaSabatha” ibiwumzila okhethekile osahlanganisa uNkulunkulu nezinceku zaKhe ezingabantu. Kodwa qaphela! Le ndinganiso ilokhu iguquguquka njalo, futhi ukwenqaba kwalokhu kuziphendukela kwemvelo, okufiswa uNkulunkulu, kuye kwazuza ukumelwa kwayo ngokomthetho esikhungweni ukuze kuhlazwe uJesu Kristu kusukela ngo-1994. Iyini i-Adventism? Leli gama livela kwelesiLatini elithi “adventus” okusho ukuthi: ukufika. Lokho kukaJesu Kristu, ngenxa yokubuya kwakhe kokugcina okukhulu enkazimulweni kaYise, kwakulindeleke entwasahlobo ka-1843, ekwindla ka-1844, nasekwindla ka-1994. Lokhu okulindelekile okungamanga okwabonwa kusengaphambili ohlelweni lukaNkulunkulu, nokho kulethe imiphumela edabukisayo engokomoya kulabo abadelela lezi zimemezelo ezingokwesiprofetho kanye nalokho ababekulindele, ngoba zazihlelwe, nguNkulunkulu omkhulu, uMbusi omkhulu. Ngakho, noma ubani oqaphela kulo mbhalo izibani ezihlongozwe uJesu Kristu uyoba, ngomphumela oqondile, "umSabatha", "wosuku lwesikhombisa", uma kungenjalo kubantu, kuyoba njalo ngoNkulunkulu; lokhu, lapho nje elahla inkolo yosuku lokuqala, enze ingxenye esele yosuku lwesikhombisa, olubizwa ngokuthi iSabatha, elingcweliswe uNkulunkulu kusukela ekudalweni komhlaba. Ukuba okaNkulunkulu kuhilela izimfuneko zaphezulu ezengeziwe; NgeSabatha, abakhethiweyo bama-Adventist kuyodingeka baqaphele ukuthi umzimba wakhe wenyama nawo ungokaNkulunkulu, futhi ngenxa yalokho, kuyodingeka ukuba awondle futhi awunakekele njengempahla yaphezulu eyigugu, indawo engcwele yenyama. Ngoba uNkulunkulu uye wamisela umuntu, ku Gen. 1:29 ukudla kwakhe okufanelekile: “ *Futhi uNkulunkulu wathi: “Bhekani, ngininikile yonke imifino ethela imbewu, ephezu kwawo wonke umhlaba, nayo yonke imithi okukhona kuyo izithelo zomuthi othela imbewu; kuyakuba-ngukudla kwenu .*

Umcabango wama-Adventist awunakuhlukaniswa nomsebenzi wobuKristu owembulwe nguNkulunkulu. Ukubuya kukaJesu Kristu kukhulunywa ngakho

ezingcaphunweni eziningi zeBhayibheli: IHu. 50:3 : “ **UNkulunkulu wethu uyeza** ; *phambi kwakhe kukhona umlilo oqothulayo, nxazonke zakhe isivunguvungu esinamandla* ; AmaHubo.96:13: “ *...phambi kukaJehova! Ngokuba uyeza, ngokuba uyeza ukuzokwahlulela umhlaba* ; *Uyakwahlulela izwe ngokulunga, nezizwe ngokuthembeka kwakhe.* » ; Isaya 35:4 : “ *Yishoni kwabanenhliziyi edabukileyo ukuthi: Manini isibindi, ningesabi; nangu uNkulunkulu wenu, impindiselo iyeza, impindiselo kaNkulunkulu; Yena ngokwakhe uyokuza anisindise* ”; Hoseya 6:3 : “ *Masazi, sifune ukumazi uJehova; ukufika kwakhe kuqinisekile njengokusa. Uyakuza kithi njengemvula , njengemvula yasentwasahlobo enisela umhlaba* ”; emiBhalweni yesivumelwano esisha siyafunda: Math.21:40: “ *Manje lapho umnininisivini efika , uyakwenzani kulaba balimi?* » ; 24:50 : “ *... 25:31 : “ Nxa iNdodana yomuntu iza ngenkazimulo yayo nezingelosi zonke ezingcwele kanye nayo, khona izakuhlala esihlalweni sayo senkazimulo.* » ; Jah.7:27 : “ *Kepha lo siyamazi lapho avela khona; kodwa uKristu nxa esefikile , kakho ozakwazi lapho avela khona.* » ; 7:31 : “ *Abaningi esixukwini bakholwa kuye, bathi: “ Nxa uKristu esefikile , uyakwenza izibonakaliso eziningi kunalezi azenzileyo lona na?* » ; Heb.10:37: “ *Kuseyisikhashana nje, ozayo uyeza , akayikulibala .”* Ubufakazi bokugcina bukaJesu: Jah.14:3: “ *Futhi uma ngiya nginilungisela indawo , ngobuye ngize, nginithathele kimi , ukuze lapho ngikhona nani nibe khona* ”; Ubufakazi bezingelosi: IzEnzo 1:11: “ *Zathi: “Madoda aseGalile, nimeleni nigqolozele ezulwini na? UJesu lo, osuswe kini enyuselwa ezulwini, uyakuza kanjalo njengalokho nimbonile eya ezulwini.* ”. Umsebenzi wama-Adventist kaMesiya uvela ku: Isaya 61:1-2: “ *UMoya weNkosi uJehova uphezu kwami, ngokuba uJehova ungigcobile ukuba ngishumaye ivangeli kwabathotshisiweyo; Ungithumile ukuba ngiphulukise abanhliziyi zaphukileyo, ngimemezele ukukhululwa kwabathunjwa nokukhululeka kwababoshiwe; ukumemezela umnyaka womusa kaJehova, ...* ” Lapha, efunda lombhalo esinagogeni laseNazaretha, uJesu wayeka ukufunda futhi wayivala incwadi, ngoba okulandelayo, mayelana “ *nosuku impindiselo* ” yayingeke igcwaliseke kwaze kwaba ngemva kweminyaka engu-2003, ngenxa yokubuya kwakhe okukhazimulayo kwaphezulu: “ *nosuku lwempindiselo kaNkulunkulu wethu ; ukududuza bonke abalilayo;* »

I-Adventism inobuso obuningi namuhla, futhi okokuqala, ingxenywe esemthethweni yesikhungo eyenqaba ngo-1991 izibani zakamuva uJesu azinikeza yona, ngethuluzi lomuntu elithobekile engiyilo. Imininingwane izovela lapho kufanele khona kulo mbhalo. Kunamaqembu amaningi ama-Adventist ahlukene ahlakazekile emhlabeni wonke. Lokhu kukhanya kubhekiswe kubo njengokubalulekile. “Ungukukhanya okukhulu” udade wethu omdala ongokomoya, u-Ellen White, ayefuna ukuhola ngakho ama-Adventist. Wethula umsebenzi wakhe ‘njengokukhanya okuncane’ okuholela “kokukhulu.” Futhi esigijimini sakhe sokugcina sasobala, ephethe iBhayibheli Elingcwele emoyeni ngezandla zombili, wathi: “Bafowethu, ngiyayincoma lencwadi kini.” Isifiso sakhe manje sesifezekile; UDaniyeli kanye nesAmbulo zichazwa ngokuphelele ngokusetshenziswa okuqinile kwamakhodi eBhayibheli. Ukuvumelana okuphelele kwembula ukuhlakanipha okukhulu kukaNkulunkulu. Mfundi, noma ngabe

ungubani, ngiyakunxusa ukuba ungawenzi amaphutha esikhathi esedlule, nguwe okufanele uvumelane necebo laphezulu, ngoba uSomandla ngeke avumelane nombono wakho. Ukwenqaba ukukhanya kuyisono esibulalayo esingenalo ikhambi; igazi elachithwa nguJesu Kristu alikusibekela. Ngivala laba bakakaki ababalulekile bese ngibuyela “ *enhlekeleleni* ” emenyezelwe.

Ngaphambi kokuba ngifinyelele endabeni ye-Apocalypse, kufanele ngikuchazele ukuthi kungani, ngokuvamile, iziprofetho eziphefumulelwe uNkulunkulu zibalulekile kithi, abantu, njengoba ulwazi lwabo noma ukwedelelwa kwabo kuyoholela ekuphileni okuphakade noma ukufa okuqinisekile. Isizathu yilesi: abantu bathanda ukuzinza futhi ngenxa yalokho, besaba ushintsho. Ngenxa yalokho, uvikela lokhu kuzinza futhi aguqule inkolo yakhe ibe isiko, elahla yonke into evezwa isici esisha. Lena yindlela amaJuda esivumelwano esidala saphezulu enza ngayo kuqala, ekubhujisweni kwawo, lowo uJesu angangabazi ukuwalahla ngokuthi “ *isinagoge likaSathane* ” kusAm. 2:8 no- 3:9 . Ngokunamathela emasikweni obaba, babekholelwa ukuthi ngale ndlela babeyokwazi ukuvikela ubuhlobo babo noNkulunkulu. Kodwa kwenzekani kuleli cala? Umuntu akasamlaleli uNkulunkulu lapho ekhuluma naye, kodwa ucela uNkulunkulu ukuba amlalele ekhuluma. Kulesi simo, uNkulunkulu akasakutholi ukulandisa kwakhe, ikakhulukazi njengoba, uma kuyiqiniso ukuthi yena ngokwakhe akaguquki esimeni sakhe nokwahlulela kwakhe okuhlala kufana phakade, kuyiqiniso futhi ukuthi iphrojekthi yakhe ikhula njalo futhi isenguqukwani engapheli. Elinye ivesi lanele liwuqinisekisa lo mqondo: “ *Indlela yabalungileyo injengokukhanya okukhazimulayo, okuya kukhanya njalo kuze kube semini enkulu.* (IzAga 4:18) “ *Indlela* ” yaleli vesi ilingana “ *nendlela* ” etholakala kuJesu Kristu. Lokhu kufakazela ukuthi iqiniso lokukholwa kuKristu liyaguquka ngokuhamba kwesikhathi, ngokukhetha kukaNkulunkulu, ngokuhambisana nohlelo lwakhe. Abazobhaphathizwa phakade kufanele banikeze incazelo efanele yamazwi kaJesu lapho ethi kubo: “ *Lowo ogcina imisebenzi yami kuze kube sekupheleni, ngiyakumnika yena...* (IsAm. 2:26).” Abantu abaningi bacabanga ukuthi kwanele ukugcina enikufundile kusukela ekuqaleni kuze kube sekugcineni; futhi lokhu kakade kwase kuyiphutha lamaJuda esizwe nesifundo sikaJesu emfanekisweni wakhe wamathalenta. Kodwa lokhu kuwukukhohlwa ukuthi ukholo lweqiniso luwubudlelwane obuhlala njalo noMoya kaNkulunkulu ophilayo oqaphelayo ukunikeza abantwana bakhe lokhu kudla okuphuma emlonyeni wakhe ngaso sonke isikhathi nangaso sonke isikhathi. Izwi likaNkulunkulu alilinganiselwe emibhalweni engcwele yeBhayibheli, ngemva kwalo, kusala unomphela, “uLogos” ophilayo, uLizwi owenziwe inyama okwesikhashana, uKristu esebenza ngoMoya oNgcwele ukuze aqhubeke nengxoxo yakhe nalabo abamthandayo nabamfunayo ngomphefumulo wabo wonke. Ngingafakaza ngalezi zinto ngoba mina ngokwami ngihlomule kulo mnikelo wokukhanya okusha engiwuhlanganyela nalabo abakuthandayo njengami. Ubusha obutholwa ezulwini buhlala buthuthukisa ukuqonda kwethu iphrojekthi yakhona eyembuliwe futhi kufanele sazi ukuthi singanquma kanjani

futhi silahle ukuhumusha okuphelelwe yisikhathi lapho kuphelelwa yisikhathi. IBhayibheli lisimema ukuba senze lokhu: “ *vivinyani konke; bambelelani niqinise kokuhle; (1Th.5:21)*».

Isahlulelo sikaNkulunkulu sihlala sivumelana nalokhu kuguquka okuqhubekayo kokukhanya okuphefumulelwe futhi kwembulwa kwabakhethiwe abagcini bezinkulumo zakhe. Ngakho, ukunamathela ngokuqinile esikweni kubangela ukulahlekelwa, ngoba kuvimbela umuntu ekuzivumelaniseni nokuvela kohlelo lokulondoloza oluvezwa ngokuqhubekayo kuze kube sekupheleni komhlaba. Kunenkulumo ethatha ukubaluleka kwayo okuphelele endaweni yenkolo, ithi: iqiniso lesikhathi samanje noma iqiniso lamanje . Ukuze siwuqonde kangcono lomcabango, kufanele sibheke esikhathini esedlule, lapho sasinemfundiso ephelele yokukholwa ngesikhathi sabaphostoli. Kamuva, ezikhathini zobumnyama obukhulu kwaprofethwa, imfundiso yabaphostoli yathathelwa indawo yileyo ‘yamaRoma’ amabili; umbuso kanye nopapa, izigaba ezimbili zomsebenzi ofanayo wobunkulunkulu olungiselelwe udeveli. Ngakho-ke umsebenzi wokulungisa uyalithethelela igama lawo, ngoba kuyindaba yokusiphula izimfundiso zamanga nokutshala kabusha imbewu enhle ebhujisiwe yemfundiso yabaphostoli. Ngokubekezela okukhulu, uNkulunkulu wanikeza isikhathi, isikhathi esiningi, ukuze ukukhanya kwakhe kubuyiselwe ekupheleni kwakho okuphelele. Ngokungafani nonkulunkulu bamaqaba abangasabeli, ngenxa yokuthi abekho, uNkulunkulu umdali uphila phakade, futhi ubonisa ukuthi ukhona, ngokusabela kwakhe nangezenzo zakhe ezingenakulinganiswa; ngeshwa kumuntu, ngendlela yezijeziso ezinzima. Lowo oyala imvelo, oqondisa imibani, ukuduma nokunyazima, ovusa izintaba-mlilo futhi azenze zikhafulele umlilo esintwini esinecala, obangela ukuzamazama komhlaba futhi abangele amagagasi abhubhisayo abhubhisayo, nguyey futhi oza ezohleba ezingqondweni zabakhethiweyo bakhe, inqubekelaphambili yephrojekthi yakhe, lokho alungiselela ukukwenza, njengoba ayememezele ngaphambili, kudala. “ *Impela iNkosi uJehova ayenzi lutho, ingayambulanga imfihlakalo yayo ezincekwini zayo abaprofethi* ,” ngokuka-Amose 3:7.

Ukubuka Okokuqala kwe-Apocalypse

Enkulumweni yakhe, uJohane, umphostoli weNkosi uJesu Kristu, usichazela ngezithombe uNkulunkulu amnika zona embonweni nezigijimi azizwayo. Ngokubukeka, kodwa ngokubukeka kuphela, isAmbulo, ukuhunyushwa kwesiGriki elithi "apocalupsis", akuvezi lutho, ngoba sigcina isici saso esiyimfihlakalo, esingaqondakali ezixukwini zamakholwa azifundayo. Imfihlakalo iyabadikibalisa, futhi bancipha ekungazinaki izimfihlo eziveziwe.

UNkulunkulu akenzi kanje ngaphandle kwesizathu. Ngokwenza kanjalo, usifundisa ukuthi iSambulo Sakhe singcwele kangakanani nokuthi, njengoba sinjalo, sihlolelwe abakhethiweyo Bakhe kuphela. Futhi kulapho kufaneleka khona ukuba kucace ngendaba, abakhethiweyo bakhe akubona labo abathi bangababo, kodwa ngokukhethekile labo yena ngokwakhe abaqaphela njengezinceku zakhe, ngoba behlukanisiwe nabakholwayo bamanga ngokwethembeka nokulalela kwabo.

“ *Isambulo sikaJesu Kristu, uNkulunkulu amnika sona, ukuba abonise izinceku zakhe izinto okumelwe zenzeke **masinyane**, futhi wasithumela ngengelosi yakhe futhi wasibonakalisa encekwini yakhe uJohane, owafakazela izwi likaNkulunkulu, nobufakazi bukaJesu Kristu, kuzo zonke izinto azibonayo. (IsAmbulo 1:1-2)* ».

Ngakho lowo owamemezela kuJohane 14:6, “ *Mina ngiyindlela, neqiniso, nokuphila; akekho oza kuBaba ngaphandle kwami* “, uza, nge-Apocalypse yakhe, isAmbulo sakhe, ukuze abonise izinceku zakhe indlela yeqiniso ezivumela ukuba

zithole ukuphila okuphakade okunikelwe nokuhlongozwayo egameni lakhe. Ngakho-ke, yilabo kuphela abahlulela njengabakufanelekele ukuyithola abayoyithola. Ngemva kokuba esebonise ngokungaguquki ngenkonzo yakhe yasemhlabeni lokho okuyisibonelo sokholo lweqiniso, uJesu uyoqaphela labo abamfanelekelayo nomhlatshelelo wakhe oyisihlawulelo wokuzithandela, ngokuthi baye bahileleka ngempela kule ndlela eyisibonelo ahamba kuyo phambi kwabo. Ukuzinikela kwakhe okuphelele nokuphelele enkonzweni kaNkulunkulu kuwumkhuba ohlongozwayo. Uma iNkosi yathi kuPilatu: “ ...Ngize ezweni ukufakaza ngeqiniso... (Johane 18:37),” kulo mhlaba ofanayo, abakhethiweyo Bakhe kumelwe benze okufanayo.

Yonke imfihlakalo inencazelo yayo, kodwa ukuze uyithole, umuntu kufanele asebenzise izikhiye ezivula futhi zivale ukufinyelela ezimfihlo. Kodwa maye ngabafuna ukwazi, isihluthulelo esikhulu nguNkulunkulu uqobo lwakhe. Ngokuzilibazisa nangokuvumelana nokwahlulela kwakhe okungenaphutha nokulungile ngokuphelele, uvula noma avale ubuhlakani bomuntu. Lesi sithiyi sokuqala senza incwadi eveziwe ingaqondakali futhi iBhayibheli Elingcwele lilonke liba, lapho lihanjiswa ekufundweni kwamakholwa amanga, iqoqo lezihloko ze-alibis zenkolo. Futhi lamakholwa amanga maningi kakhulu, yingakho emhlabeni, uJesu wandisa izixwayiso zakhe mayelana noKristu bamanga ababeyovela kuze kube sekupheleni kwezwe, ngokukaMathewu 24:5-11-24 noMath.7:21-23, lapho exwayisa khona ngezimangalo ezingamanga zalabo abazisholo ukuthi bangabalandeli bakhe.

Ngakho-ke i-Apocalypse iyisambulo somlando wokholo lweqiniso owaqashelwa uJesu Kristu njengoBaba nanjengoMoya oNgcwele ovela kuBaba, okuwukuphela komdali uNkulunkulu. Lolu kholo lweqiniso lwenza abakhethiwe balo bafaneleke phakathi namakhulu eminyaka obumnyama esiphithiphithi esidlulele esingokwenkolo. Lesi simo sithethelela uphawu lwezinkanyezi uNkulunkulu athi lunikezwa abakhethiweyo abaqaphelayo, ngisho okwesikhashana nje, ngoba njengazo, ngokukaGen. 1:15 , zikhanya ebumnyameni, “ *ukuba zikhanyise emhlabeni .* »

Isihluthulelo sesibili se-Apocalypse sifihlwe encwadini yomprofethi uDaniyeli, enye yezincwadi zesivumelwano esidala, eyakha owoquqala ‘ *kofakazi ababili* ’ bakaNkulunkulu abashiwo kusAm. 11:3; eyesibili i-Apocalypse nezincwadi zesivumelwano esisha. Phakathi nenkonzo yakhe yasemhlabeni, uJesu wadonsela ukunakekela kwabafundi bakhe kulomprofethi uDaniyeli obufakazi bakhe buhlukaniswa ezincwadini zomlando kuyi-“Torah” engcwele yamaJuda.

Isambulo saphezulu sithatha isimo sezinsimu ezimbili zomoya. Kuyiqiniso kakhulu ukuthi izincwadi zikaDaniyeli naleyo ye-Apocalypse eyanikezwa uJohane zincikene futhi ziyaphelelisana ukuze zithwale, njengezinsika ezimbili, inhloko-dolobha yesambulo saphezulu sasezulwini.

Ngakho-ke i-Apocalypse iyindaba yokholo lweqiniso uNkulunkulu ayichazayo kuleli vesi: “ *Ubusisiwe ofundayo nabazwayo amazwi alesi siprofetho, bagcine okulotshiweyo kuso! Ngokuba isikhathi siseduze (IsAm. 1:3).*”

Isenzo esithi "funda" sinencazelo enembayo kuNkulunkulu esihlobanisa nokuqonda umyalezo ofundiwe. Lo mqondo uvezwa ku-Isaya 29:11-12 : “ *Sonke isambulo kini sinjengamazwi encwadi enamathelisiwe, ethi ayinike umuntu okwaziyo ukufunda nokubhala, ethi: “Funda lokhu! Yaphendula yathi: “Angikwazi, ngokuba ivaliwe; noma njengencwadi enikezwa umuntu ongakwazi ukufunda, ethi: Funda lokhu! Futhi ubani ophendulayo: Angazi ukufunda .”* Ngalezi ziqhathaniso, uMoya uqinisekisa ukungenakwenzeka kokuqonda izigijimi zaphezulu ezilotshwe kulabo “ abamdumisa ngomlomo nangezindebe zabo, kepha izinhliziyi zabo zikude naye,” ngokuka-Isaya 29:13 : “ *Lapho laba bantu besondela kimi, bangidumisa ngomlomo nangezindebe zabo; kepha inhliziyi yakhe ikude nami, nokungesaba kungumyalo **wesiko labantu** ”.*

Ukhiye wesithathu uhlanganisa owokuqala. Itholakala futhi kuNkulunkulu okhetha ngobukhosi phakathi kwabakhethiweyo bakhe, lowo ayomenza akwazi “ukufunda” isiprofetho ukuze akhanyisele abafowabo nodadewabo kuJesu Kristu. Ngokuba uPawulu wasikhumbuza kweyoku-1 Korinte 12:28-29: “ *UNkulunkulu umisile abathile ebandleni, kuqala abaphostoli, okwesibili abaprofethi, okwesithathu abafundisi, emva kwalokho izimangaliso, bese kuba iziphiwo zokuphulukisa, nokusiza, nokubusa, nezilimi ngezilimi. Bonke bangabaphostoli na? Bonke bangabaprofethi na? Ingabe bonke bangodokotela? ”.*

Ngokohlelo oluqondiswa uNkulunkulu, umuntu akamnaki umprofethi ngesinqumo somuntu siqu. Kunjengoba uJesu afundisa emfanekisweni, akufanele sijahle ukuyohlala esihlalweni esingaphambili, kodwa kunalokho, kumelwe sihlale ngemuva, silinde, uma kwenzeka, ukuze uNkulunkulu asimemele ukuba siye phambili. Ngangingenaso isifiso esithile sokubamba noma iyiphi ingxenye emsebenzini wakhe, futhi nganginesifiso esikhulu kuphela sesifiso sokuqonda izincazelo zale miyalezo eyinqaba engangiyifunda kuyi-Apocalypse. Futhi kwakunguNkulunkulu owathi, ngaphambi kokuba ngiqonde incazelo, wangibiza ngombono. Ngakho-ke ungamangali ngesici esikhanyayo semisebenzi engiyethulayo; yisithelo somsebenzi wobuphostoli oneqiniso.

Ukungakwazi kwesikhashana ukuqonda izimfihlo Zakhe ezembulwe ngekhodi ngakho-ke kujwayelekile futhi kulindelekile ngohlelo olumiswe uNkulunkulu. Ukungazi akulona iphutha, inqobo nje uma kungewona umphumela wokwenqatshwa kokukhanya okunikeziwe. Endabeni yokwenqaba lokho akwembulayo ngabaprofethi abathumela kulo msebenzi, isigwebo saphezulu siyashesha: siwukugqashuka kobudlelwane, isivikelo nethemba. Ngakho, umprofethi osemsebenzini, uJohane, wathola umbono onekhodi ovela kuNkulunkulu, ngesikhathi sokugcina, omunye umprofethi osemsebenzini wethula kuwe namuhla imibono eqoshwe ngekhodi kaDaniyeli nesAmbulo, ekunikeza zonke iziqinisekiso zesibusiso saphezulu ngokucaca kwazo okukhulu. Kulokhu kuqoshwa kwemibhalo, kunomthombo owodwa kuphela: iBhayibheli, akukho lutho ngaphandle kweBhayibheli, kodwa iBhayibheli lonke, ngaphansi kokukhanyiselwa nguMoya oNgcwele. Ukunaka nothando lukaNkulunkulu kugxile ezidalweni ezingabantu ezilula, njengabantwana abalalelayo, osekuyivelakancane ezikhathini zokugcina. Ukuqonda umcabango waphezulu kungafinyelelwa kuphela ngokubambisana okuseduze nangokujulile phakathi

kukaNkulunkulu nenceku yakhe. Iqiniso alinakwebiwa; kuyafaneleka. Yamukelwa yilabo abayithandayo njengokuphuma kwaphezulu, isithelo, ingqikithi yeNkosi ethandekayo nekhonzwayo.

Konke ukwakhiwa kwesAmbulo esikhulu esilethwa ngendlela ehambisanayo yincwadi kaDaniyeli neyesAmbulo kukhulu futhi kuyinkimbinkimbi ngokukhohlisayo. Ngoba empeleni, uNkulunkulu uvame ukusho izihloko ezifanayo ngaphansi kwezici neminingwane ehlukeneyo ehlukene futhi ehambisanayo. Ezingeni lami lamanje lokuphatha kahle lesi sihloko, umlando wezenkolo oveziwe empeleni ulula kakhulu ukuwufingqa.

Usekhona ukhiye wesine: ngokwethu. Kumelwe sikhethwe, ngoba umphefumulo wethu nabo bonke ubuntu bethu kumelwe buhlanganyele noNkulunkulu yonke imibono yakhe yokuhle nokubi. Uma umuntu engeyena owakhe, uqinisekile ukuthi uzoyibekela inselele imfundiso yakhe kwelinye iphuzu noma kwelinye. IsAmbulo esikhazimulayo sibonakala sicacile kuphela ezingqondweni ezingcwelisiwe zabakhethiweyo. Iqiniso liwukuthi ngeke kuxoxiswane ngalo, kufanele ukuthathe njengoba linjalo noma ukushiye. Njengoba uJesu afundisa, yonke into ilungiswa ngokuthi “yebo” noma “cha.” Futhi noma yini umuntu anezela kukho ivela koMubi.

Kusenesimiso esisodwa esiyisisekelo esifunwa uNkulunkulu: ukuthobeka okuphelele. Ukuziqhenya ngomsebenzi kusemthethweni, kodwa ukuziqhenya ngeke kube: " *UNkulunkulu umelana nabazidlayo. " kodwa abathobekileyo ubapha umusa (Jak. 4:6).*" Ukuziqhenya kuyimpande yobubi okwabangela incithakalo kadeveli nemiphumela yako esabekayo kuye nakuzo zonke izidalwa zikaNkulunkulu zasezulwini nezasemhlabeni, akunakwenzeka ngomuntu oziqhenyayo ukuba athole ukukhethwa kuKristu.

Ukuthobeka kweqiniso kuhlenganisa ukuqaphela ubuthakathaka bethu bobuntu kanye nokukholelwa amazwi kaKristu lapho esitshela: " *Ngaphandle kwami ningenze lutho (Johane 15:5).*" Kulokhu " *lutho* " kulele, njengento ebaluleke kakhulu, ithuba lokuqonda incazelo yemiyalezo yayo yesiprofetho enekhodi. Ngizokutshela ukuthi kungani futhi ngikunikeze incazelo. Ngokuhlakanipha kwakhe, ukuhlakanipha kwakhe kobunkulunkulu, uJehova waphefumulela uDaniyeli ngeziprofetho zakhe ngezinto ezihlukaniswe amashumi eminyaka. Ngaphambi kokuthi angikhuthaze ngombono wokwenza ukuqhathanisa kwazo zonke lezi ziprofetho ezihlukaniswe izahluko, akekho owayeke wakwenza ngaphambi kwami. Ngoba kungale ndlela kuphela lapho izinsolo ezethulwa nguNkulunkulu zithola ukunemba nokucaca. Imfihlo yokukhanya ilele ekuhlenganisweni kwayo yonke imibhalo yesiprofetho, ukufundwa okufanayo kwedatha evela ezahlukweni zayo ezihlukene, futhi ngaphezu kwakho konke ekucwaningeni kulo lonke iBhayibheli incazelo engokomoya yezimpawu okuhlangatshezwane nazo. Uma nje le ndlela ingasetshenziswanga, incwadi kaDaniyeli, ngaphandle kwayo isiprofetho se-Apocalypse isalokhu ingaqondakali ngokuphelele, ukumangalela kwaphezulu okukhulunywa ngakho akuzange kubakhathaze kakhulu labo okwakubakhathaza. Kungenhloso yokuguqula lesi simo lapho uMoya oNgcwele kaJesu Kristu wangikhuthaza ukuba ngicacise lokho okwakukade kufihliwe kuze kube yilesi sikhathi. Ngakho-ke, ukuhlonzwa kwezine eziyinhloko zolaka lwaphezulu kwembulwa ngendlela

engenakuphikiswa. Akukho gunya uNkulunkulu aliqaphelayo ngaphandle kwalelo lezwi lakhe elilotshiwe, futhi yilo elilahlayo futhi alibeke icala, 'njengofakazi bakhe *ababili*' ngokwesAm. 11:3, izoni zasemhlabeni nezasezulwini. Manje ake sibheke le ndaba eyisiprofetho eyembulwe kafushane.

Ingxenye Yokuqala : Umlando Ka-Israyeli Ekudingisweni Kusukela Ngo-605

- UDaniyeli ufika eBhabhiloni (-605) Dan.1
- Imibono KaDaniyeli Yababusi Abalandelayo
- 1-Umbuso wamaKaledi: Dan.2:32-37-38; 7:4.
- 2-Umbuso wamaMede namaPheresiya: Dan.2:32-39; 7:5 ; 8:20.
- 3-Umbuso wamaGreki: Dan.2:32-39; 7:6 ; 8:21 ; 11:3-4-21 .
- 4-Umbuso WamaRoma: Dan.2:33-40; 7:7 ; 8:9 ; 9:26 ; 11:18-30.
- 5-Imibuso yaseYurophu: Dan.2:33; 7:7-20-24 .
- 6-Umbuso kapapa: Dan.7:8 ; 8:10 ; 9:27 ; 11:36.

Ingxenye Yesibili : UDaniyeli + IsAmbulo

Isiprofetho sokufika kokuqala kukaMesiya amaJuda alahlwa: Daniyeli 9.

Ukushushiswa kwamaJuda yinkosi yamaGreki u-Antiochus IV Epiphanes (-168): isimemezelo senhlekelele *enkulu* : Dan.10:1. Ukugcwaliseka: Dan.11:31. Ukushushiswa kwamaRoma (70): Dan.9:26.

Ngemva kwamaKaledi, amaMede namaPheresiya, amaGreki, ukubusa kweRoma, umbuso, kwase kuba upapa, kusukela ngo-538. ERoma, inkolo yobuKristu ihlangana nesitha sayo esifayo ezigabeni zayo ezimbili ezilandelanayo zombuso nezopapa: Dan.2:40 kuya ku-43; 7:7-8-19 kuya ku-26; 8:9 kuya ku-12; 11:36 kuya ku-40; 12:7 ; Apo.2 ; 8:8 kuya ku-11; 11:2 ; 12:3 kuya ku-6-13 kuya ku-16; 13:1 kuya ku-10; 14:8.

Kusukela ngo-1170 (Pierre Valdo), umsebenzi weNguquko kuze kube sekubuyeni kukaKristu: IsAm. 2:19-20-24 kuya ku-29; 3:1 kuya ku-3; 9:1 kuya ku-12; 13:11 kuya ku-18.

Phakathi kuka-1789 no-1798, isenzo sokujezisa senguquko yaseFrance yokungakholelwa ebukhweni bukaNkulunkulu: IsAm. 2:22; 8:12 ; 11:7 kuya ku-13.

Umbuso kaNapoleon I IsAmb. 8:13.

Kusukela ngo-1843, ukuvivinywa kokholo lwama-Adventist nemiphumela yako: Daniyeli 8:14; 12:11-12 ; Apo.3. Ukuwa KobuProthestani Bendabuko: IsAm. 3:1-3 ; isijeziso sakhe: IsAm. 9:1 kuya ku-12 (yesi ⁻⁵ *icilongo*). Ama-Adventist Pioneers Abusisiwe: IsAm. 3:4-6.

Kusukela ngo-1873, isibusiso esisemthethweni sesikhungo somhlaba wonke samaSeventh-day Adventist: Daniyeli 12:12; IsAm. 3:7 ; uphawu lukaNkulunkulu : IsAm. 7; umsebenzi wakhe wendawo yonke noma izigijimi zezingelosi ezintathu: IsAm. 14:7 kuya ku-13.

Kusukela ngo-1994, ngaphansi kovivinyo lokholo olungokwesiprofetho, inkolo yama-Adventist yesikhungo yawa: IsAm. 3:14 kuya ku-19. Umphumela:

yajoyina ikamu lamaProthestani elanqatshwa kusukela ngo-1844: IsAm. 9:5-10. Isijeziso sakhe: IsAm. 14:10 (*uyophuza, naye* , ...).

Phakathi kuka-2021 no-2029, iMpi Yezwe Yesithathu: Daniyeli 11:40 kuya ku-45; IsAm. 9:13 kuya ku-19 (esi⁶ *icilongo*).

Ngo-2029, ukuphela kwesikhathi somusa ohlangene nowomuntu ngamunye: IsAm. 15.

Uvinyo lokholo lwasemhlabeni wonke: umthetho wangeSonto omisiwe: IsAm. 12:17; 13:11 kuya ku-18; 17:12 kuya ku-14; izinhlupho eziyisikhombisa zokugcina: IsAm.

Entwasahlobo ka-2030, “ *I-Armagedoni* ”: isimemezelo sokufa nokubuya okukhazimulayo kukaKristu: Daniyeli 2:34-35-44-45; 12:1 ; IsAm. 13:15 ; 16:16. *Icilongo lesikhombisa* : IsAm. 1:7; 11:15 kuya ku-19; 19:11-19. *Inhlupho yokugcina yesikhombisa* : IsAm.16:17. *Ukuvunwa noma ukuhlwithwa kwabakhethiweyo*: IsAm. 14: *14-16* . 16:19 ; 17 ; 18 ; 19:20-21 .

Kusukela entwasahlobo ka-2030, iSabatha leminyaka eyinkulungwane yesikhombisa noma iSabatha elikhulu likaNkulunkulu nabakhethiweyo bakhe: ehluliwe, uSathane uboshiwe emhlabeni oyincithakalo *iminyaka eyinkulungwane* : IsAm. 20:1 kuya ku-3. Ezulwini, abakhethiweyo bahlulela abawayo: Daniyeli 7:9; Apo.4; 11:18 ; 20:4 kuya ku-6.

Cishe ngo-3030, UkwaHlulelwa Kokugcina: inkazimulo yabakhethiweyo: IsAmb. 21. *Ukufa kwesibili* emhlabeni: Daniyeli 7:11; 20:7 kuya ku-15. Emhlabeni owenziwe musha: IsAm. 22; Dan.2:35-44; 7:22-27 .

Izimpawu zaseRoma Esiprofethweni

Isici esingacacile seziprofetho sisekusetshenzisweni kwezimpawu ezihlukene nakuba zithinta into eyodwa. Ngakho-ke bayaphelelisana, esikhundleni sokushiyana ngaphandle. Lokhu kuvumela uNkulunkulu ukuthi

agcine ingxenywe eyimfihlakalo yemibhalo futhi akhe isithombe serobhothi sezingxenywe ezihlukene zesihloko okuhlosiwe. Kunjalo nangenhloso yayo eyinhloko: iRoma.

KuDan.2, embonweni wesithombe, umbuso wesine unophawu lwawo " *imilenze yensimbi* ". Igama elithi " *insimbi* " liwumfanekiso womlingiswa walo oqinile kanye nesiqubulo salo sesiLatini esithi "DVRA LEX SED LEX", esihunyushwa ngokuthi: "umthetho unzima, kodwa umthetho umthetho". Ngaphezu kwalokho, " *imilenze yensimbi* " ikhumbula ukubonakala kwamasosha aseRoma egqoke izivikelo zesifuba zensimbi emzimbeni, ekhanda, emahlombe, ezingalweni nasemilenzeni , ehamba ngezinyawo ngamakholomu amade, ahlelekile futhi ahlelekile.

KuDan. 7, iRoma, ezigabeni zayo ezimbili zobuqaba, i-republic kanye nombuso, isewumbuso wesine ochazwa ngokuthi " *inunu esabekayo enamazinyo ensimbi* ." Insimbi yamazinyo akhe *imxhumanisa* nemilenze *yensimbi* kaDani.2 . Futhi " *inezimpondo eziyishumi* " ezimelela imibuso eyishumi ezimele yaseYurophu eyayiyokwakheka ngemva kokuwa koMbuso WamaRoma. Lena imfundiso enikezwe Dan.7:24.

UDan.7:8 uchaza ukubonakala " *kophondo* " lweshumi nanye oluyoba isiphrofetho esiyisisulu salo lonke ulaka lukaNkulunkulu. Lubizwa ngokuthi " *uphondo oluncane* " kodwa, ngokuyindida, uDan.7:20 uthi kulo " *lubonakala lukhulu kunolunye* . Incazelo iyonikezwa kuDan.8:23-24, " *leyonkosi eyisiwula neyiqili ... iyakuphumelela emaqhingeni ayo; uyakubhubhisa abanamandla nabantu babangcwele* . Lokhu kumane kuyingxenywe yezenzo uNkulunkulu athi zibangelwa lokhu kubusa kwesibili kwamaRoma, okwafezwa kusukela ngo-538, ngokumiswa kombuso wobupapa owabeka ukholo lwamaRoma Katolika ngegunya likaJustinian ¹ . Kuzofanele sithathe zonke izinsolo ezivezwa nguNkulunkulu ngendlela ehlakazekile, kuso sonke isiphrofetho, ngokumelene nalombuso wobushiqela nowobushiqela, kodwa ongokwenkolo, omelela ubupapa baseRoma. Uma uDan.7:24 embiza ngokuthi " *ohlukile kowokuqala* ," kungenxa yokuthi amandla akhe angokwenkolo futhi asekelwe ekuthathekeni kwabanamandla abamesabayo nabesabayo ithonya lakhe kuNkulunkulu; uDan.8:25 athi " *ukuphumelela kwamaqhinga akhe* . Abanye bangase bakuthole kungavamile ukuthi ngixhumanise inkosi kaDaniyeli 7 nenkosi kaDaniyeli 8. Ngakho-ke kufanele ngibonise ukulunga kwalokhu kuxhumanisa.

KuDan.8, asisatholi ukulandelana okune kombuso kaDan.2 no-7, kodwa emibili kuphela yale mibuso, ngaphezu kwalokho ekhonjwe ngokucacile embhalweni: umbuso wamaMedi namaPheresiya, oqokwe " *inqama* " nombuso wamaGreki omelelwa " *yimbuzi* " owandulela umbuso wamaRoma. Ngo-323, umnqobi omkhulu wamaGreki u-Alexander Omkhulu wafa, " *uphondo olukhulu lwembuzi lwaphuka* ." Kodwa ngaphandle kwendlalifa, umbuso wakhe wawuhlanganyela nojenene bakhe. Ngemva kweminyaka engu-20 yempi phakathi kwabo, kwase kusele imibuso emi-4 kuphela " *kwavela izimpondo ezine emimoyeni emine yezulu ukuze zithathe indawo yayo* ". Lezi zimpondo ezine yiGibhithe, iSiriya, iGrisi neThrace. Kulesi sahluko 8, uMoya usethula kithi ukuzalwa kwalombuso wesine, ekuqaleni, kwakuyidolobha lasentshonalanga kuphela, i-monarchist yokuqala, bese kuba yi-republic kusukela - 510.

Kwakusembusweni wayo we-republic lapho iRoma yathola amandla kancane kancane ngokuguqulela amakoloni aseRoma abantu abacela usizo lwayo. Ngakho, evesini 9, ngaphansi kwegama elithi " *uphondo oluncane* " oluvele luqoke umbuso wamapapa waseRoma kuDan 7, ukufika kweRiphabhuliki yaseRoma emlandweni waseMpumalanga lapho u-Israyeli etholakala khona, kufezwa ngokungenela kwayo eGrisi, " *enye yezimpondo ezine* ." Njengoba ngisanda kusho, kwabizwa ngo -214 ukuxazulula ingxabano phakathi kwezilimi ezimbili zamaGriki, i-Achaean League kanye ne-Aetolian League, futhi umphumela waba ukuthi iGreece ilahlekelwe ukuzimela kwayo, kanye nokuzithoba kwamakholoni kumaRoma -146 Ivesi 9 livusa ukunqotshwa okulandelayo okuzokwenza leli dolobha elincane lase-Italy elimelwe yi- *prophecies* yesine. Indawo yokucabanga ingeyase-Italy lapho iRoma ikhona. Ukuzalwa kwabasunguli bayo uRomulus noRemus kuhlenganisa impisi eyimazi eyabancela. NgesiLatini igama elithi she-wolf lithi "lupa" okusho ukuthi impisi kodwa futhi nesifebe. Ngakho, kusukela ekudalweni kwawo, lomuzi waphawulwa uNkulunkulu ngenxa yesiphetho sawo esiyisiprofetho esikabili. Siyomthola eyimpisi esibayeni sezimvu zikaJesu, esiyomfanisa nesifebe kusAm. Khona-ke, ukunwetshwa kwayo ngase " *ningizimu* " yayo kwafezwa ngokunqoba i-Italy eseningizimu (- 496 kuya ku-272), kwase kuba abanqobi ezimpini ezazilwiwa neCarthage, iTunis yanamuhla, kusukela ngo-264 BCE. Isigaba esilandelayo esibheke "kwi -*orient* " yilesa sokungenelela kwayo eGreece njengoba sisanda kubona. Kulapho lapho ichazwa khona ngokuthi " *iphuma kolunye lwezimpondo ezine* " zombuso obhidlikile wamaGriki owazuzwa njengefa ku-Alexander Omkhulu. Ngokukhula ngamandla, ngo-63, iRoma izogcina ibeke ubukhona bayo namandla ayo obukoloni eJudiya lowo uMoya awubiza ngokuthi " *amahle kunawo wonke amazwe* " ngoba kungumsebenzi wawo kusukela ekudalweni kwawo ngemva kokuphuma kwabantu bakhona eGibhithe. Lesi sisho siphindwa kuHez 20:6-15. Ukunemba ngokomlando: futhi, iRoma yabizwa nguHyrchanus ukuthi ilwe nomfowabo u-Aristobulus. Ukunqoba okuthathu kwamaRoma okuchazwe ngendlela efanayo naleyo " *yenqama* " yamaMede namaPheresiya yesahluko esifanayo, kuyavumelana nobufakazi obungokomlando. Ngakho injongo kaNkulunkulu iyafezeka: inkulumbo ethi " *uphondo oluncane* " kaDan.7:8 noDan.8:9 iphathelene, kuzo zombili izikhombo, ukuthi ungubani wamaRoma. Into ifakazelwe futhi ayinakuphikiswa. Ngalesi siqiniseko, uMoya waphezulu uyokwazi ukuphelelisa imfundiso yakhe kanye nezinsolo zakhe ngalo mbuso wenkolo yobupapa, ogxile kuwo wonke amanyazi ezulu. Ukulandelayo okuvela eRoma lobupapa kuya eRoma yombuso sekubonakalisiwe kuDan 7, lapha, kuDan 8, uMoya ugxuma emakhulwini eminyaka abehlukanisa, futhi kusukela evesini le-10, uthatha futhi njengesitha sakhe, isitha sakhe esifayo esithandwayo; futhi hhayi ngaphandle kwesizathu. Ngoba uyangena enkolweni yobuKristu yezakhamuzi zombuso wezulu ezibuthelwe nguJesu Kristu: " *wasukuma waya empini yezulu* ." Lokhu kwafezwa ngo-538 ngomthetho kaJustinian I owanikeza uVigilius I igunya ^{lenkolo} nesihlalo sobukhosi sikaPapa eVatican. Kodwa ehlome ngalamandla, wenza ngokumelene nabangcwele bakaNkulunkulu, abashushisa egameni lenkolo yobuKristu, njengoba abalandeli bakhe bomlando bayokwenza cishe iminyaka eyi-1260 (phakathi kuka-538 no-1789-1793). Ukunemba komlando kuqinisekisa

ukunemba kwalesi sikhathi, azi ukuthi lo mthetho wabhalwa ngo-533. Ngakho-ke, iminyaka engu-1260, kulesi sibalo, yaphela ngo-1793, unyaka lapho, "Ukwesaba" kwezinguquko, ukuqedwa kwesonto lamaRoma kwanqunywa. “ *Wenza ukuba ezinye zezinkanyezi ziwe phansi futhi wazinyathela* . Umfanekiso uyophinde ususwe kusAm. 12:4 : “ *Umsila wawo wakhukhula ingxenye yesithathu yezinkanyezi zezulu, waziphonsa emhlabeni* . Izihluthulelo zinikezwe eBhayibhelini. Ngokuphathelene nezinkanyezi , zikuGen.1:15: “ *UNkulunkulu wazibeka emkhathini wezulu ukuba zikhanyise emhlabeni* ”; kuGen. 15:5 zifaniswa nenzalo ka-Abrahama: “ *Bheka ngasezulwini, ubale izinkanyezi, uma ungazibala; kuyoba njalo inzalo yakho* ”; kuDan.12:3: “ *Abaphendulela abaningi ekulungeni bayakukhanya njengezinkanyezi kuze kube phakade naphakade* . Igama elithi “ *umsila* ” liyoba elibaluleke kakhulu kuyi-Apocalypse kaJesu Kristu, njengoba lifanekisela futhi lisho “ *umprofethi ofundisa amanga* ,” njengoba u-Isaya 9:14 esambulela, kanjalo sivule ukuqonda kwethu isigijimi saphezulu esibhalwe phansi. Ngakho-ke umbuso wobupapa waseRoma phakathi namakhulu eminyaka wokubusa kwawo futhi kusukela umsuka wawo, uqondiswa abaprofethi bamanga, ngokwesahlulelo esingcwele nesilungile esembulwe uNkulunkulu.

KuDan. 8:11 , uNkulunkulu usola ubupapa ngokuvukela uJesu Kristu, okuwukuphela kwakhe “ *uMbusi wababusi* ,” njengoba ivesi 25 lizocacisa, futhi okubhekiselwa kuye ngokuthi “ *iNkosi yamakhosi noMbusi wababusi* ,” kusAm. 17:14; 19:16. Siyafunda: “ *Yaziphakamisa yaze yayofika enduneni yebutho, yawususa umnikelo wayo wansuku zonke, yagumbuqela isisekelo sendlu yayo engcwele* . Le nguqulo ihlukile ezinguqulweni ezivamile, kodwa inokufaneleka kokuhlonipha umbhalo wokuqala wesiHebheru. Futhi kulesi simo isigijimi sikaNkulunkulu sithatha ukungaguququki nokunemba. Igama elithi “ *phakade* ” lapha alisho “umhlatshelo”, ngoba leli gama alibhalwanga embhalweni wesiHeberu, ukuba khona kwalo akukho emthethweni futhi akulungisiswa; ngaphezu kwalokho, ihlanekezela incazelo yesiprofetho. Ngempela, lesi siprofetho sibhekise enkathini yobuKristu lapho, ngokukaDan.9:26, *imihlatshelo nemnikelo* kwaqedwa. Leli gama elithi “ *ingunaphakade* ” liphathelene nempahla kaJesu Kristu yedwa engubupristi bakhe, okungukuthi, amandla akhe omkhulumeli ovuna abakhethiweyo bakhe okuwukuphela kwabo abakhombileyo futhi abakhethayo. Manje, ngokubamba lokhu kuzisholo, umbuso wobupapa ubusisa abaqalekisiweyo futhi uqalekise ababusisiwe bakaNkulunkulu obamangalela ngamanga ngokuhlubuka, uzibeka njengesibonelo sokukholwa kwaphezulu; isimangalo esiphikiswa ngokuphelele uNkulunkulu esambulweni sakhe esingokwesiprofetho esimangalela, kuDan.7:25, “ngokwenza *umklamo wokuguqula izikhathi nomthetho* . Ngakho-ke ukuhlubuka kukuwo wonke umsebenzi wombuso wobupapa, ngaleyo ndlela uwenza ungafaneleki ukuthwala noma ukukhipha noma yisiphi isahlulelo esingokwenkolo. Ngakho-ke, okuphakade kuvumelana nezimfundiso eziku-Heb. 7:24, “ *ubupristi obungenakuguqulwa* ” bukaJesu Kristu. Ngakho-ke, ubupapa abukwazi ukusho ukudluliswa kwamandla negunya labo kuNkulunkulu ngoJesu Kristu; ngakho-ke angamane amntshontshele ngokungemthetho nayo yonke imiphumela ubusela obunjalo obuyoba nayo kuye nakulabo abayengayo. Lemiphumela yembulwe kuDan.7:11. Esahlulelweni sokugcina uyobhekana “ *nokufa kwesibili*,

okuphonswe echibini lomlilo nesibabule ” ephila isikhathi eside yena ngokwakhe esongela amakhosi nabo bonke abantu, ukuze bamkhonze futhi bamesabe: “ Ngabheka *ngenxa yamazwi okuzikhukhumeza uphondo olwawakhuluma*; Ngokulandelayo, isAmbulo se-Apocalypse siyoqinisekisa lesi sigwebo sokwahlulela okulungile kukaNkulunkulu weqiniso othukuthele futhi okhungathekile, kusAm. 17:16; 18:8 ; 19:20. Ngakhetha ukulihumusha ngokuthi, “ *futhi ngagumbuqela isisekelo sendlu yakhe engcwele* ” ngenxa yesimo esingokomoya sokumangalelwa okwenziwa umbuso wopapa. Eqinisweni, igama lesiHeberu elithi “mecon” lingahunyushwa ngokuthi: *indawo noma isisekelo* . Futhi kulokhu, yisona *kanye isisekelo sendlu engcwele yomoya* esichithwayo. Leli gama elithi “ *isisekelo* ” liphathelene, ngokuka-Efe 2:20-21, uJesu Kristu ngokwakhe, “ *itshe legumbi*” *eliyinhloko* , kodwa futhi, sonke isisekelo sabaphostoli esiqhathaniswa nesakhiwo esingokomoya, okungukuthi, “ *indlu engcwele* ” kaJesu Kristu, eyakhiwe uNkulunkulu phezu kwakhe. Ngakho-ke ifa elisolwa ngoSaint Peter liphikiswa nguNkulunkulu uqobo. Ngobupapa, okuwukuphela kwefa likaPetru ukuqhubeka komsebenzi wababulali bakhe abambethela esiphambanweni ngemva kweNkosi yakhe yaphezulu. Umbuso wakhe wokuQulwa Kwamacala Ezihlubuki wakhiqiza ngokwethembeka umfuziselo wokuqala wamaqaba. Njengoba ‘ *sezishintshile izikhathi nomthetho* ’ uNkulunkulu ayewumisile, lombuso ongabekezeleli nononya, amanye amakhanda awo opapa ayengababulali, izigebengu ezazinedumela elibi, njengo-Alexander VI Borgia nendodana yakhe uKhesari, umahluleli kanye noKhadinali, ufakazela ukuthi inhlangano yobupapa yamaRoma Katolika yayiwubudeveli. Izibhichongo ezinkulu zabantu abanokuthula zadedelwa yileli gunya lezenkolo, ngokuguqulwa ngenkani, ngaphansi kwesigwebo sokufa, kanye nemithetho yenkolo yezimpi zenkolo ezaqhutshwa ngokumelene namaMuslim ayedla izwe lakwa-Israyeli; izwe elaqalekiswa nguNkulunkulu kusukela ngonyaka wama-70, lapho amaRoma afika khona ezobhubhisa “ *umuzi nobungcwele* ,” ngokuvumelana nalokho okumenyezwe kuDan.9:26, njengomphumela wokulahlwa kukaMesiya ngamaJuda. “ *Isisekelo sendlu yakhe engcwele* ” siphathelene nawo wonke amaqiniso ezimfundiso atholwa abaphostoli abawadlulisela ezizukulwaneni ezizayo ngemibhalo yesivumelwano esisha; owesibili ‘kofakazi bakaNkulunkulu *ababili* ,’ ngokwesAm. 11:3 . Kusukela kulobu bufakazi buthule, ubupapa bugcine kuphela amagama amaqhawe enkolo yebhayibheli obukhonze futhi bukhonze izixuku ngoquqaba lwabalandeli babo. Iqiniso ngokweRoma lilotshiwe, ngokwengxenywe, “ephuzwini” lalo (umhlahlandlela weMisa), elithatha isikhundla ‘ *sofakazi ababili* ’ bakaNkulunkulu; imibhalo yezivumelwano ezindala nezintsha ezihlanganisa ndawonye zakha iBhayibheli elingcwele alwa nalo ngokubulala abalandeli bakhe abathembekile.

Ivesi 12 likaDan.8 lizosambulela ukuthi kungani uNkulunkulu uqobo waphoqeleka ukuba avuse lenkolo enengekayo nenengekayo. “ *Ibutho lanikelwa nsuku zonke ngenxa yesono* . Ngakho izenzo ezimbi nezinengekayo zalombuso zazikhona, ngesifiso sikaNkulunkulu, ukuze ajezise “ *isono* ” okungukuthi, ngokuka-1 Johane 3:4, ukweqa umthetho. Futhi lesi isenzo esivele senziwe iRoma kodwa esigabeni saso sombuso wamaqaba, ngoba isono esibi kangaka, esifanelwe isijeziso esinjalo, sathinta uNkulunkulu emaphuzwini amabili abucayi kakhulu:

inkazimulo yakhe njengoNkulunkulu umdali nanjengoMnqobi kuKristu. Sizobona kusAm. 8:7-8, ukuthi ukumiswa kombuso wamapapa, ngo-538, kuhlenganisa isijeziso sesibili, esilethwa uNkulunkulu, futhi saprofetha ngophawu oluyisixwayiso “ *lwecilongo lesibili* ”. Esinye isijeziso siyasandulela, esafezwa ukuhlasela kwamaqaba eYurophu okwase kuphenduke amaKristu ngokungathembeki. Lezi zenzo ezidlulela phakathi kuka-395 no-476, imbangela yezijeziso ezikhishwe zisatholakala ngaphambi kuka-395. Ngakho-ke, usuku luka-March 7, 321, luqinisekisiwe, lapho umbusi wamaRoma angamaqaba, uConstantine I okwanikelwa ngaye ukuthula kumaKristu ombuso, eyala ngomyalo wokulahlwa komkhuba wosuku lokuqala owawuthatha esikhundleni sosuku lokuqala. Manje, lolusuku lokuqala lwalunikezelwe ekukhulekeleni kobuhedeni kwelanga elinganqotshwa. UNkulunkulu wabhekana nentukuthelo ephindwe kabili: ukulahlekelwa iSabatha lakhe, isikhumbuzo somsebenzi wakhe njengomdali nokunqoba kwakhe kokugcina zonke izitha zakhe, kodwa futhi, esikhundleni salo, ukwandiswa kodumo lobuqaba olwanikezwa ngosuku lokuqala, kuzo kanye izigaba zabafundi bakaJesu Kristu. Bambalwa abantu abazoqonda ukubaluleka kwephutha, ngoba kufanele kuqashelwe ukuthi uNkulunkulu akayena nje umdali wokuphila, futhi ungumdali nomhleli wesikhathi, futhi kungenxa yale njongo kuphela ukuthi wadala izinkanyezi zesibhakabhaka. Ilanga livela ngosuku lwesine ukuze liphawule izinsuku, inyanga iphawule ubusuku, ilanga futhi nezinkanyezi ukuphawula iminyaka. Kodwa isonto aliphawulwa izinkanyezi, lisekelwe kuphela esinqumweni sobukhosi sikaNkulunkulu umdali. Ngakho-ke uyomelela isibonakaliso segunya lakhe futhi uNkulunkulu uyosiqapha.

Khanyisa ngeSabatha

Ukuhlelwa kwangaphakathi kwesonto nakho kuwukubonakaliswa kwentando yakhe yaphezulu futhi uNkulunkulu uzosikhumbuza ngalokhu ngesikhathi esifanele embhalweni womthetho wakhe wesine: “ *Khumbula usuku lwesabatha, ulungcwelise. Unezinsuku eziyisithupha zokwenza wonke umsebenzi wakho, kepha usuku lwesikhombisa luwusuku lukaJehova uNkulunkulu wakho, ungasebenzi msebenzi, wena nomkakho, nabantwana bakho, nezinkomo zakho, nomfokazi ophakathi kwamasango akho, ngokuba uJehova wenza izulu nomhlaba, nolwandle, nakho konke okukukho; Ngakho wabusisa usuku lwesikhombisa walungcwelisa* ”.

Bheka ngokucophelela, kulesi sicaphuno, umbuzo kuphela wezinombolo " *isithupha nesikhombisa* " ; igama elithi isabatha alikhulunywa. Futhi ngesimo sayo esithi " *yesikhombisa* ", inombolo ye-ordinal, uMmeli Wezomthetho ugcizelela ukuthi le *nombolo yesikhombisa usuku* olumatasa . Kungani lokhu kugcizelela? Ngizokunika isizathu sokushintsha, uma kunesidingo, umbono wakho ngalo myalo. UNkulunkulu wayefuna ukuvuselela uhlelo lwesikhathi alumisa kusukela ekusekelweni komhlaba. Futhi uma ephikelela kakhulu, kungenxa yokuthi isonto lakhiwe ngomfanekiso wesikhathi esiphelele sephrojekthi yakhe yokulondoloza: iminyaka engu-7000 noma ngaphezulu ngokunembile, iminyaka engu-6000 + 1000. Ngokuba esehlanekezele icebo lakhe lensindiso, ngokushaya idwala laseHorebe kabili, uMose wavinjwa ukuba angene eKhanani lasemhlabeni. Lesi kwakuyisifundo uNkulunkulu ayefuna ukusinikeza mayelana nokungalaleli kwakhe. Kusukela ngo-1843-44, ukuphumula kosuku lokuqala kuye kwaba nemiphumela efanayo, kodwa kulokhu kuvimbela ukungena eKhanani lasezulwini, umvuzo wokholo lwabakhethiweyo owanikezwa ngokufa kukaJesu Kristu okuhlawulelayo. Lesi sahlulelo saphezulu sehlela izihlubuki, ngoba, njengesenzo sikaMose, lonke usuku lokuqala aluhambisani nohlelo oluhlelwe uNkulunkulu. Amagama angashintshwa ngaphandle kwemiphumela eminingi, kodwa uhlamvu lwezinombolo ukungaguquki kwazo. KuNkulunkulu onguMdali, owengamela indalo yakhe, ukuguquka kwesikhathi kwenzeka ngokulandelana kwamasono ayisikhombisa. Ngokungaguquki, usuku lokuqala luyohlala luwusuku lokuqala futhi “ *olwesikhombisa* ” luyohlala ‘

lungolwesikhombisa . Usuku ngalunye luyogcina ngokungapheli inani uNkulunkulu alunikeza, kusukela ekuqaleni. Futhi uGenesis usefundisa, esahlukweni 2, ukuthi usuku lwesikhombisa luyisiphetho esikhethekile: “ *lungcwelisiwe* ” noma luhlukaniselwe. Kuze kube manje, isintu besingenalwazi ngesizathu sangempela salokhu kubaluleka okukhethekile, kodwa namuhla, esikhundleni saso, nginikeza incazelo kaNkulunkulu. Ngokukhanya kwakho, ukukhetha kukaNkulunkulu kuba sobala futhi kufaneleke: usuku lwesikhombisa luprofetha iminyaka eyinkulungwane yesikhombisa yomsebenzi waphezulu wembulunga yonke weminyaka engu-7000 ezungeza ilanga, lapho “ *iminyaka eyinkulungwane* ” yokugcina okukhulunywa ngayo kusAm. 20, iyobona abakhethiweyo bakaJesu Kristu bengena enjabulweni nasebukhoneni beNkosi yabo ethandekayo. Futhi lo mvuzo uyobe usutholakele ngenxa yokunqoba kukaJesu isono nokufa. ISabatha elingcwele alisesona nje isikhumbuzo sendalo kaNkulunkulu yendawo yonke esemhlabeni, futhi liwuphawu lwentuthuko yesonto ngalinye yokungena embusweni wezulu lapho, ngokukaJohane 14:2-3 , uJesu ‘ *elungiselela indawo* ’ abakhethiweyo bakhe abathandayo. Nasi isizathu esihle kakhulu sokumthanda nokumdumisa ngalolu suku olungcwele lwesikhombisa, lapho efika ezophawula ukuphela kwamasono ethu, ekushoneni kwelanga, ekupheleni kosuku ^{lwesithupha} .

Kusukela manje kuya phambili, lapho ufunda noma uzwa amazwi alo mthetho wesine, kufanele uzwe ngemva kwamazwi ombhalo, uNkulunkulu ethi kumuntu: “Uneminyaka eyizi-6000 yokuveza imisebenzi yokholo yabakhethiweyo, ngoba lapho ukuphela kwalesi sikhathi sekufikile, isikhathi seminyaka *eyinkulungwane* yenkulungwane *yesikhombisa* ngeke sisaba senu; iyonabela kuphela kwabakhethiweyo bami abangena ephakadeni lami lasezulwini, ngokholo lweqiniso oluqashelwa uJesu Kristu.”

Ngakho iSabatha libonakala liwuphawu olungokomfanekiso nengokwesiprofetho lokuphila okuphakade kubekelwe abahlengiweyo bomhlaba. Futhi, uJesu wakufanisa ‘ngeparele *lenani elikhulu* ’ lomfanekiso wakhe ocashunwe kuMathewu 13:45-46 : “ *Umbuso wezulu ufana nomthengisi ofuna amaparele amahle; Wathola iparele elinenani elikhulu ; wahamba wathengisa ngakho konke anakho, wamthenga* . Leli vesi lingathola izincazelo ezimbili ezihlanekezelwe. Inkulumbo ethi “ *umbuso wezulu* ” ibhekisela ohlelweni lukaNkulunkulu lokusindisa. Lapho efanekisa umsebenzi wakhe, uJesu Kristu uzifanisa “ *nomthengisi* ” “ *wamaparele* ” ofuna *iparele* , elihle kunawo wonke, eliphelele kunawo wonke futhi ngenxa yalokho, lowo onenani eliphakeme kakhulu. Ukuze athole *leliparele eliyivelakancane neliyigugu ngenxa yalokho* , uJesu washiya izulu nenkazimulo yalo futhi emhlabeni ngenani lokufa kwakhe okunyantisayo, wahlenga lamaparele angokomoya ukuze abe impahla yakhe phakade. Kodwa ngokuphambene, *umthengisi* nguye okhethiwe owomele ngokuphelele, ukupheleliswa kwaphezulu okuyoba umvuzo wokukholwa kweqiniso. Nalapha futhi, ukuze azuze lo mklomelo wobizo lwasezulwini, ulahla izindinganiso zasemhlabeni eziyize nezingalungile ukuze azinikele ekunikezeni uMdali ukukhulekela okumjabulisayo. Kule nguqulo, *iparele lenani elikhulu* ukuphila okuphakade uJesu Kristu akunikeza abakhethiweyo bakhe entwasahlobo ka-2030.

leliparele *lenani elikhulu* lingathinta kuphela inkathi yokugcina ye-Adventism; lowo abameleli bakhe bokugcina bayophila kuze kufike ukubuya kweqiniso kukaJesu Kristu. Ngakho-ke, leliparele *lenani elikhulu* lihlanganisa ndawonye iSabatha, ukubuya kukaKristu kanye nobungcwele babakhethiweyo bokugcina. Ukuphelela okungokwemfundiso okutholakala kule nkathi yokugcina kunikeza abangcwele umfanekiso *weparele* . Okuhlangenwe nakho kwabo okuqondile kokungena ephakadeni bephila kuqinisekisa lesi sithombe *separele* . Futhi ukunamathela kwabo eSabatheni losuku lwesikhombisa abaziyo ukuthi liprofetha inkulungwane yesikhombisa yeminyaka kunikeza iSabatha nenkulungwane yesikhombisa umfanekiso wetshe eliyigugu eliyigugu elingenakuqhathaniswa lutho ngaphandle ‘ *kweparele lenani elikhulu* . Lo mbono uzovela kusAm. 21:21 : “ ***Amasango ayishumi nambili ayengamaparele ayishumi nambili ; umnyango ngamunye wawungeleparele*** . *Isigcawu somuzi sasiyigolide elicwengekileyo, njengengilazi ekhanyayo* . Leli vesi ligcizelela ubungqayizivele bezinga lokungcweliswa elidingwa uNkulunkulu, futhi ngesikhathi esifanayo, umvuzo oyingqayizivele wokuthola ukuphila okuphakade ngokungena kwabo eSabatani lenkulungwane yesikhombisa “ *ngamasango* ” angokomfanekiso afanekisela izilingo zokholo zama-Adventist. Abahlengiweyo bokugcina abangcono kunalabo ababengaphambi kwabo. Kuyiqiniso elingokwemfundiso kuphela uNkulunkulu aye walazi kubo elithethelela umfanekiso wabo njengamaparele *alandela lowo wamatshe ayigugu asikiwe* . UNkulunkulu akalokothi enze okuhlukile kubantu, kodwa kuye ngesikhathi okukhulunywa ngaso, ugodle ilungelo lokwenza okuhlukile ngokwezinga lobungcwele elidingekayo ukuze athole insindiso. Inkathi yobuKristu ehloliwe ngokuyinhloko iphathelele nesikhathi esiphawulwe ukubuya kwesono esisemthethweni ngokwenkolo kusukela ekumisweni kombuso wobupapa wamaRoma, okungukuthi, kusukela ngo-538. Futhi, ukuqala kweNguquko kuhlanganiswe ububele nesihe sakhe, futhi ukweqa kweSabatha akuzange kubalwe ngaphambi kwesimemezelo sikaDan 8:14 kusukela ekuqaleni kokusebenza kwe-3, i-suble ye-18. okwashiwo uJesu kusAm. 3:18 : “ *Ngiyakululeka ukuba uthenge kimi igolide elihlanjululwe emlilweni, ukuze ucebe, nezingubo ezimhlophe, ukuze wembathe, kungabonakali ihlazo lobunqunu bakho, nokugcoba amehlo akho ngomuthi wamehlo, ukuze ubone* . Lezi zinto, uJesu azinikeza labo abangenazo, zakha izici ezenza okhethiweyo abonakale “ *iparele* ” elingokomfanekiso emehlweni nokwahlulela kweNkosi uJesu Kristu. “ *Iparele* ” kufanele “ *lithengwe* ” Kuye, alitholakali mahhala. Intengo yileyo yokuzidela, isisekelo sokulwa kokholo. Ngokulandelana, uJesu uhlongoza ukuthengisa ukholo oluvivinywe icala elinikeza okhethiweyo ingcebo yakhe yokomoya; ubulungisa bakhe obumsulwa nobungenasici obumboza ubunqunu bomoya besoni esixolelwe; usizo lukaMoya oNgcwele ovula amehlo nobuhlakani bomuntu onesono esu elembulwe nguNkulunkulu emiBhalweni yakhe engcwele yeBhayibheli.

Ngesikhathi seminyaka eyizi-6000 yenkathi yobuKristu, uNkulunkulu walinda kwaze kwaba sekupheleni kwalomjikelezo wasemhlabeni ukuze enze abakhethiweyo bakhe bokugcina bathole ubuhle bosuku lwakhe lwesikhombisa olungcwele noma iSabatha elingcwelisiwe lokuphumula kwakhe. Abakhethiweyo

abayiqondayo incazelo yalo manje banezizathu zokulithanda nokulihlonipha njengesipho esivela kuJesu Kristu. Ngokuqondene nalabo abangakuthandi nabakulwa nakho, banesizathu futhi bayoba nazo zonke izizathu zokukuzonda ngoba kuyophawula ukuphela kokuphila kwabo kwezilwane emhlabeni.

Isimemezelo sikaDaniyeli 8:14

UDan.8:12 uyaqhubeka, ethi, “ *Uphondo lwawisa iqiniso emhlabathini, lwaphumelela kulokho olukwenzayo* . NgokweHubo 119:142, elithi “ *iqiniso* ” lisho “ *umthetho* .” Kodwa futhi kuphambene ngokuphelele “ *namanga* ” okuthi, ngokuka-Isaya 9:14, aveze upapa “ *umprofethi wamanga* ” ngegama elithi “ *umsila* ” omsola ngokuqondile kusAm.12:4. Eqinisweni, uphonsa iqiniso phansi ukuze afake “ *amanga* ” akhe enkolo endaweni yawo. “ *Amabhizinisi* ” akhe ‘ *ayengaphumelela* ’ kuphela , ngoba uNkulunkulu ngokwakhe waletha ukuvela kwakhe ukuze ajezise ukungathembeki kobuKristu okwenziwa kusukela ngo-March 7, 321.

Amavesi 13 no-14 ayoba obaluleke kakhulu kuze kube sekupheleni kwezwe. Evesini 13, abangcwele bayazibuza ngobude besikhathi ukuphangwa “ *kwezinsuku zonke* ” nalokho “ *kwesono esibhubhisayo* ” okuyohlala khona; izinto esisanda kuzihlonza. Kodwa ake sigxile kancane kulesi “ *sono esibhubhisayo* ”. Umonakalo okukhulunywa ngawo owomphfumulo noma izimpilo zabantu.

Ekugcineni, sonke isintu esicekeleke phansi siyohamba, phakathi ‘ *neminyaka eyinkulungwane* ’ yenkulungwane yesikhombisa, iplanethi enguMhlaba isesimweni sayo sokuqala “ *ingenasimo futhi ingenalutho* ” eyowuthola, kusAm .

“ *Abangcwele* ” bayabuza futhi “ *ubungcwele nebutho* ” lamaKristu kuyoze kube nini *benyathelwa?* ”. Kulesi sigcawu, laba ‘ *abangcwele* ’ baziphatha njengezinceku zikaNkulunkulu ezithembekile, eziphila njengoDaneyeli, onikezwe njengesibonelo kuDan 10:12 , ngesifiso esifanelekile ‘ *sokuba qonda* ” umsebenzi waphezulu. Bathola izihloko ezintathu eziphakanyisiwe, impendulo eyodwa kuphela enikezwe evesini 14.

Ngokwezilungiso nentuthuko uNkulunkulu aye wangiholela ukuba ngiyenze embhalweni wokuqala wesiHeberu, impendulo enikezwayo ithi: “ *Kuze kube kusihlwa nasekuseni, izinkulungwane ezimbili namakhulu amathathu, futhi ubungcwele buyathethelelwa* . Ayisekho lapho, umbhalo ongacacile wesiko: “ *Kuze kube kusihlwa nasekuseni abayizinkulungwane ezimbili namakhulu amathathu nendawo engcwele iyohlanjululwa* . Akuseyona indaba yendlu engcwele kodwa ***ngeyobungcwele*** ; ngaphezu kwalokho, isenzo esithi “ *hlanjululwe* ” sithathelwa indawo ngokuthi “ ***lungisiswa*** ”, kanti uguquko lwesithathu luphathelene nenkulungwane ethi “ *kusihlwa ekuseni* ” empeleni ebunyeni embhalweni wesiHeberu. Ngale ndlela, uNkulunkulu ususa konke ukulungisiswa kulabo abazama ukuguqula inani eliphelele ngokulihlukanisa kabili, bethi bahlukanisa ukuhlwa nokusa. Indlela yakhe iwukwethula iyunithi yokubala “ *ukusa kwakusihlwa* ” okuchaza usuku lwamahora angama-24 kuGen.1. Kungaleso sikhathi kuphela lapho uMoya wembula inombolo yaleyunithi: “2300”. Ingqikithi yenani lezinsuku ezingokwesiprofetho ezikhonjiwe livikelwe. Isenzo esithi “ *justified* ” sinomsuka waso, ngesiHeberu, igama elithi “justice” “tsédèq”. Ngakho-ke ukuhunyushwa engikuphakamisayo kuyafaneleka. Bese, iphutha elimayelana negama lesiHeberu elithi “qodesh” lihumusha leli gama ngokuthi “ *indawo engcwele* ” ngesiHeberu “miqdash”. Igama elithi “ *indlu engcwele* ” lihunyushwe kahle evesini 11 likaDaneyeli 8, kodwa alinayo indawo emavesini 13 no-14 lapho uMoya usebenzisa igama elithi “qodesh” okufanele lihunyushwe ngokuthi “ *ubungcwele* .”

Lapho sazi ukuthi “ *isono esibhubhisayo* ” sihlose ngokukhethekile ukushiywa kweSabatha, lona ngokwalo liyinjongo ethile **yokungcweliswa kwaphezulu** , leli gama elithi “ *ubungcwele* ” liyikhanyisela kakhulu incazelo yesigijimi esingokwesiprofetho. UNkulunkulu umemezela ukuthi ekupheleni ‘ *kokuhlwa nokusa okungama-2300* ’ okukhulunywe ngakho, uyofuna ukuhlonipha lonke ‘ *usuku lwakhe lwesikhombisa* ’ kunoma yimuphi umuntu othi *uncwile* ‘ *nobulungisa baphakade* ’ abuthola uJesu Kristu. Ukuphela ‘ *kwesono esibhubhisayo* ’ kuhilela ukuhoxiswa kokukhulekela kweSonto, usuku lwangaphambili lwelanga, olwamiswa uConstantine I ‘ umbusi oyiqaba. Ngaleyondlela uNkulunkulu umisa kabusha izimfundiso zensindiso ezazikhona ngesikhathi sabaphostoli. Leli gama elithi “ *ubungcwele* ” lilodwa lihlanganisa zonke izimfundiso zamaqiniso ezisekelo zokholo lobuKristu. Ukuba nesibonelo sawo kanye nemvelaphi yemfundiso eyanikezwa amaJuda, ukholo lobuKristu alulethi lutho olusha, ngaphandle kokushintshwa kwemihlatshelo yezilwane, ngegazi elachithwa nguJesu Kristu endaweni yokubuyisana efihlwe emhumeni

ongaphansi kwezinyawo zakhe eGolgotha, njengoba kwakujabulisa uMsindisi wethu ukuba embule futhi abonise, encekwini yakhe uRon Wyatt, ngo-1982. Ngo-2018, lesi sikhathi sibalwa futhi silinganiselwe, futhi namuhla, ngo-2020, kusele iminyaka engu-9 kuphela yokubuyisela zonke izici zayo.

UDaniyeli 8:14 uyisimemezelo sokubulala umphefumulo, ngoba ukuguquka kwesahlulelo sikaNkulunkulu kuphumela ekulahlekeni kwesipho sikaKristu sensindiso kubo bonke abenza amaKristu angeSonto LamaRoma Katolika. Ngakho-ke umoya wesiko elizuzwe njengefa uyobangela ukufa kwaphakade kwezixuku, ngokuvamile ezingakwazi ukulahlwa nguNkulunkulu. Kulapha lapho ukubonakaliswa kothando lweqiniso kuvumela uNkulunkulu ukuba aphawule “ *umehluko* ”, ngokuphathelene nesiphetho esithinta “ *labo abamkhonzayo nalabo abangamkhonziyo* (Mal. 3:18)”.

Eminye imimoya ehlobukayo izofuna ukuphikisa wona kanye umqondo woshintsho olubangelwa uNkulunkulu ngokwakhe othi: “ *Angiguquki* ,” kuMal 3:6. Kungaleso sikhathi lapho kufanele siqaphele ukuthi ushintsho olwafezwa ngo-1843-44 luhlanganisa kuphela ukumiswa kabusha kwezinga lokuqala okwase kunesikhathi eside lonakaliswa futhi lashintshwa . Kungakho ukubusiswa kwabakhethiweyo beNguquko, ababalwa naphezu kwemisebenzi yabo engaphelele, kuveza isimilo esikhethekile, esisici sakhe semfundiso singevazwe njengesibonelo sokukholwa kweqiniso. Lesi sahlulelo esikhethekile sabashisekeli beNguquko bokuqala singavamile kangangokuthi uNkulunkulu uyasicosha futhi asiveze kusAm. 2:24 lapho ethi kumaProthestani, ngaphambi kuka-1843, “ *Anginibeki mthwalo omunye, kuphela lokho eninakho nikugcine ngize ngifike* .

“ *Umaye* ” ohambisana nokuqala ukusebenza kwalesi simemezelo sikaDan 8:14 “ *mkhulu* ” kangangokuthi uNkulunkulu uwubonisa ngokumemezela “ *umaye omkhulu* ” abathathu kusAm. Futhi ngemiphumela enzima kangaka, kuyaphuthuma ukwazi usuku lokuqala kwayo ukusebenza. Lokhu kwakuyikona kanye ukukhathazeka “ *kwabangcwele* ” bakaDan 8:13. Ubude besikhathi manje sembulwa “njengezinsuku eziyizi-2300 zesiprofetho ” noma iminyaka yangempela yelanga engu-2300, ngokomthetho owanikezwa uHezekeli, umprofethi wangaleso sikhathi kaDaniyeli (Hez.4:5-6). Lesi sahluko 8, esisihloko saso siwukuqeda “ *isono* ” samaRoma, sizothola izici esinazo kuDan 9 lapho, nalapho, kuyoba umbuzo “ *wokuqeda isono* ,” kodwa kulokhu, “ *esonweni* ” sokuqala esabangela ukulahlekelwa ukuphila okuphakade, kusukela ku-Adamu no-Eva. Ukuhlinzwa kuyosekelwa enkonzweni yasemhlabeni kaMesiya uJesu nasemnikelweni wokuzithandela wokuphila kwakhe okuphelele, ukuze kukhululwe izono zabakhethiweyo bakhe, futhi ngiyagcizelela, kubo kuphela. Isikhathi sokuza kwakhe phakathi kwabantu sinqunywa isiprofetho ezinsukwini ezingokwesiprofetho. Umlayezo uthinta abantu bamaJuda njengento eza kuqala njengoba behlangene noNkulunkulu. Unikeza abantu abangamaJuda, ukuba ‘ *baqede isono* ,’ inkathi “ *yamasonto angamashumi ayisikhombisa* ” emelela iminyaka yosuku lwangempela engu-490. Kodwa futhi ikhombisa izindlela zokuqomisa nesiqalo sokubala. “ *Kusukela esikhathini sokuphuma kwezwi lokuthi iJerusalema kufanele lakhiwe kabusha, kuze kube kwabagcotshiwewo, kukhona... (7 + 62 = amasonto angu-69)*.” Amakhosi amathathu asePheresiya ayinikeza lemvolume, kodwa ingeyesithathu kuphela, u-Aritahishashita I`eyayenza

ngokugcwele ngokuka-Ezra 7:7 . Umthetho wakhe wobukhosi wakhishwa entwasahlobo ka-458 BCE. Ithemu lamasonto angama-69 libeka ukuqala kwenkonzo kaJesu Kristu ngonyaka wama-26. Iqondise ikakhulukazi "iminyaka eyisikhombisa" yokugcina ebekelwe umsebenzi kaJesu, omisa, ngokufa kwakhe okuhlawulelayo, izisekelo zomfelandawonye omusha, uMoya wethula evesini 27 likaDan.9, leli " *sonto* " lezinsuku zeminyaka " *phakathi* " *nomnikelo* " *wokufa, onikelayo, ngokunikela*" *ngokunikela* kwakhe ; izinto ezanikelwa kuJesu Kristu ukuze kube yinhlawulo yezono. Kodwa ukufa kwakhe kuza kuqala ukuze ' *kuqede isono* . Kufanele siwuqonde kanjani lo myalezo? UNkulunkulu unikeza ukubonakaliswa kothando lwakhe oluyobamba izinhliziyi zabakhethiweyo bakhe okuthi, ngenxa yothando nokubonga, balwe ngosizo lwakhe ngokumelene nesono. Eyoku-1 kaJohane 3:6 iyaqinisekisa, ithi, " *Lowo ohlala kuye akenzi isono; noma ubani owonayo akambonanga futhi akamazisi* . Futhi uqinisa isigijimi sakhe ngezinye izingcaphuno eziningi.

Ezingeni lemfundiso, isivumelwano esisha esakhiwa uJesu Kristu sithatha indawo yalesi esidala. Ngakho, zombili izivumelwano zisekelwe esisekelweni esifanayo sesiprofetho esembulwe kuDan.9:25. Ngakho-ke usuku - 458 lungasebenza njengesisekelo sokubala amasonto angama-70 amiselwe abantu bamaJuda, kodwa futhi nalolo lweminyaka yosuku lwangempela engu-2300 kaDan.8:14 ephathelene nokholo lobuKristu. Ngenxa yalolu suku olunembile, singaqinisekisa ukufa kukaMesiya ngonyaka wama-30 nokuqala ukusebenza kwesimemezelo sikaDan 8:14 ngonyaka ka-1843. Yomibili le miyalezo iza ' *ukuqeda isono* ' ngemiphumela yaphakade, ebulalayo kulabo abangazinaki ngenkani kuze kube yilapho befikelwa ukufa, noma ngemva kokuphela kwesikhathi somusa weqoqo nowomuntu ngamunye oyokwandulela ukubuya okukhazimulayo kukaJesu Kristu. Kuze kube kuleli phuzu lokugcina, ukuphila kuvumela ukuguqulwa okuqotho okuvumela ukufinyelela esimweni sokhethiwe.

Ukulungiswa kwe - Apocalypse

Ukubhalwa kwencwadi kwenziwa nguNkulunkulu ngokuphelele. Nguye okhetha amazwi futhi kusAmbulo 22:18-19 , uxwayisa abahumushi nababhali abayoba nomthwalo wemfanelo wokudlulisela noma ukuloba indaba yokuqala, kusukela esizukulwaneni kuya kwesinye isizukulwane, ukuthi uguquko oluncane lwamagama luyobangela ukuba balahlekelwe insindiso yabo. Ngakho lapha

sinomsebenzi okhethekile kakhulu wobungcwele obuphakeme kakhulu. Ngingayiqhathanisa "nepuzzle" enkulu lapho ukuhlanganiswa kwayo kungaqedwanga uma ucezu oluncane lwangempela belungalungiswa. Ngakho-ke umsebenzi mkhulu ngokwaphezulu futhi ngokobunjalo bawo, konke uNkulunkulu akushoyo kuyiqiniso, kodwa kuyiqiniso kuze kufike umvuthwandaba womsebenzi wakhe wokusindisa; ngoba ukhuluma lesi siprofetho "ezincekwini" zakhe, ngokuqondile, " *izinceku zakhe* ", zokuphela kwezwe. Lesi siprofetho siyochazwa kuphela lapho izici eziprofethiwe sezizogcwaliseka noma, ngokwengxenywe enkulu, sezigcwalisekile.

Ubude besikhathi esiphelele umsebenzi wokusindisa waphezulu owawuzothatha ngaso sonke isikhathi abunakiwe abantu. Ngalandlela, ngazo zonke izikhathi, inceku kaNkulunkulu yayingaba nethemba lokubona ukuphela kwezwe, futhi uPawulu uyakufakazela lokhu ngamazwi akhe: " *Ngisho lokhu, bazalwane, ukuthi isikhathi sifushane ; Kusukela manje labo abanabafazi mababe njengabangenalutho, nabakhalayo babe njengabangalili, nabajabulayo babe njengabangathokozi, nabathengayo babe njengabangenalutho, nabasebenzisa izwe babe njengabangenalutho, ngokuba isimo saleli zwe siyadlula (1 Kor. 7:29-31).*"

Sine, ngaphezu kukaPawulu, inzuzo yokuzithola kulesi sikhathi lapho uNkulunkulu ezoqeda ukukhetha kwakhe abakhethiweyo baphakade. Futhi namuhla, iseluleko sakhe esiphefumulelwe kufanele sisetshenziswe ngabakhethiweyo ngempela besikhathi sethu sokuphela. Umhlaba uzodlula, futhi ukuphila okuphakade kuphela kwabakhethiweyo okuyoqhubeka. Futhi, amazwi kaNkulunkulu kuKristu, " *Ngiyenza masinyane,*" kusAmb. 1:3, ayiqiniso, alungisiwe ngokuphelele futhi afanelana nalesi sikhathi sethu sokugcina; eminyakeni eyisishiyagalolunye ngemva kokubuya kwakhe, ngesikhathi sokuloba lo mbhalo.

Sibonile kuDan 7:25 ukuthi iRoma yayinohlelo " *lokushintsha izikhathi nomthetho* " kaNkulunkulu. Ukuqonda izimfihlakalo ze-Apocalypse kaJesu Kristu, eyanikezwa umphostoli uJohane evalelwe esiqhingini sasePhatmose, ngokuyisisekelo kusekelwe olwazini lwesikhathi sangempela esimiswe uNkulunkulu. Ngakho-ke indaba yesikhathi ibalulekile ekuqondeni i-Apocalypse, uNkulunkulu ayakha ngalo mbono wesikhathi. Ngakho-ke uzodlala ngokungaqondile kwale datha ukuze incwadi igcine uhlamvu lwayo olungaqondakali, olungenangozi oluzoyivumela ukuthi idlule emakhulwini angu-20 enkathi yethu ngaphandle kokubhujiswa abasolwa kanye nezinhlangano ezilahlwayo. Izikhathi ezishintshile, futhi ikakhulukazi ikhalenda elamiswa iRoma ngosuku olungamanga oluhlobene nokuzalwa kukaJesu, azizange zivumele abakhethiweyo ukuba bakhohliswe lapho bechaza iziprofetho zaphezulu; Lokhu kungenxa yokuthi uNkulunkulu uveza eziprofethweni zakhe, ubude besikhathi esisiqalo nesiphetho sazo sisekelwe ezenzweni ezingokomlando ezibonakala kalula nezibhalwe ukuthi zabhalwa nini izazi-mlando ezingochwepheshe.

Kodwa kuyi-Apocalypse, umbono wesikhathi ungowokuqala, ngoba sonke isakhiwo sencwadi sisekelwe kuso. Ngakho-ke, ukuqonda kwalo kwakuxhomeke encazelweni efanele yeSabatha eyayidingeka futhi yabuyiselwa nguNkulunkulu ngo-1844. Inkonzo yami, eyaqala ngo-1980, yayihloselwe ukuveza ukubaluleka

kwendima yesiprofetho yeSabatha , eprofetha ingxenye enkulu yenkulungwane yesikhombisa, kaNkulunkulu nabakhethiweyo bakhe, isihloko sesAm. Ngokweyesi-2 Pet. 3:8 , “ *usuku olulodwa lunjengeminyaka eyinkulungwane, neminyaka eyinkulungwane injengosuku olulodwa* ,” ukuhlobana okwamiswa phakathi komfanekiso wezinsuku eziyisikhombisa zokudala okwembulwe kuGen. Ngalolu lwazi, isiprofetho siyacaca futhi siletha, iparele ngeparele, zonke izimfihlo zalo.

Ngakho, isiprofetho sithatha ukuphila futhi siphumelele kuphela uma isigijimi singahlanganiswa nosuku emlandweni wenkathi yobuKristu. Yilokhu ugqozi lukaMoya oNgcwele kaNkulunkulu kuJesu Kristu okungenze ngakwazi ukukufeza. Ngakho, ngingamemezela le “ *ncwadi encane, evuliwe* ,” eqinisekisa ukufezwa komsebenzi ongcwele omenyezelwe kuSambulo 5:5 no-10:2.

Ngokuya ngesakhiwo sawo, umbono we-Apocalypse uhlanganisa isikhathi senkathi yobuKristu phakathi kokuphela kwenkathi yabaphostoli, cishe ngo-94, kanye nokuphela kwenkulungwane yesikhombisa ezolandela ukubuya kokugcina kukaJesu Kristu ngo-2030. Ngakho-ke ihlanganyela nezahluko 2, 7, 8, 9, 11 kanye ne-12 yokubuka konke kwenkathi yobuKristu. KumaKristu, isifundo esiyinhloko esitholakala ekutadisheni lencwadi usuku olubalulekile lwentwasahlobo ka-1843 olwasungulwa uDan 8:14, kodwa nasekwindla ka-1844 lapho ukuvivinywa kokholo kwaphela khona. Kwaba futhi kusukela ekwindla ka-1844 lapho uNkulunkulu abeka khona izisekelo zokukholwa kwamaSeventh-day Adventist. Lezi zinsuku ezimbili zibaluleke kakhulu kangangokuthi uNkulunkulu uzozisebenzisa ukuze ahlele umbono wakhe we-Apocalypse. Ukuze siqonde ukubaluleka kwalezi zinsuku ezimbili eziseduze, kumelwe sihlobanise unyaka ka-1843 nokuqala kovivinyo lokholo ezwini lesiprofetho. Izisulu zokuqala ezingokomoya zawa kusukela kulolu suku ngenxa yokwenqaba kwabo ngokwedelela isimemezelo sokuqala sama-Adventist sikaWilliam Miller. Kodwa isikhathi sokuqulwa kwecala sibanikeza ithuba lesibili ngesimemezelo saso sesibili sokubuya kukaJesu ngo-Okthoba 22, 1844. Ngomhla zingama-23 kuMfumfu ukuqulwa kwecala kuyaphela futhi ukwahlulela kukaNkulunkulu kungahlelwa futhi kwembulwe. Ukuhlolwa okuhlangene kuphelile, kodwa ukuguqulwa komuntu ngamunye kusengenzeka. Ngaphezu kwalokho, empeleni, wonke ama-Adventist agcina ukuphumula kweSonto LamaRoma okungakabonakali njengesono. Futhi iSabatha kancane kancane lamukelwa ama-Adventist ngabanye, ngaphandle kwendima yalo enkulu eyenziwa yiwo wonke ama-Adventist. Lokhu kucabanga kungiholela ekuthandeni usuku lwentwasahlobo ka-1843 lokuphela kokholo lwamaProthestani lwamanga kanye nosuku lwasekwindla luka-Okthoba 23, 1844 lokuqala kwe-Adventism ebusiswe nguNkulunkulu Kakade, phakathi kwamaHeberu, intwasahlobo nekwindla zazixhunyaniswa ngokunikeza imikhosi eyayigubha izingqikithi ezihambisanayo ezaziphikiswa kakhulu; ukulunga okuphakade “ *kwewundlu* ” elihlatshwa entwasahlobo “iPhasika” ngakolunye uhlangothi, nokuphela kwesono “ *sembuzi* ” ehlatshelwe “usuku lokubuyisana” lwezono ekwindla ngakolunye. Yomibili le mikhosi yenkolo yagcwaliseka ngePhasika lika-30 uMesiya uJesu anikela ngalo ngokuphila kwakhe. Kanjalo intwasahlobo ka-1843 no-October 22, 1844 nayo

ihlotshaniswa nencazelo njengoba umgomo wovivinyo lokholo ngempela ‘ *uwukuqeda isono* ’ ngokukaDan.7:24; lokho okwakha umkhuba onyanyekayo wokuphumula kwamasono onke ngosuku lokuqala, kuyilapho uNkulunkulu wayala ukuba kube ngolwesikhombisa aze alungcwelisa ukuze asetshenziswe , kusukela ekupheleni kwesonto lokuqala lendalo yasemhlabeni; ngo-2021, iminyaka engu-5991 ngaphambi kwethu.

Singakhetha futhi usuku lwesimemezelolo sikaDaniyeli 8:14 esichaza usuku lwentwasahlobo ka-1843. Ukuze sikuthethelele lokhu kukhetha, kumelwe sicabangele ukuthi lomzuzu unqamula bonke ubuhlobo obumisiwe kuze kube yileso sikhathi phakathi kukaNkulunkulu nezidalwa zakhe; UNkulunkulu, kusukela ngalolo suku, wenze ukhetho lokugcina olwakhelwe phezu kwezimemezelolo ezimbili ezilandelanayo zama-Adventist. Kusukela entwasahlobo ka-1843, iSabatha lalidingeka, kodwa uNkulunkulu wayezolinikeza kuphela abanqobi bobunzima kusukela ekwindla ka-1844, njengophawu olubusisiwe nolungcwelisiwe lokuthi bangabakhe, ngokuvumelana nemfundiso yeBhayibheli kaHez 20:12-20, njengoba sibonile ngaphambili.

Kule ncwadi, isahluko 5 sihloselwe ukusikhumbuza ukuthi ngaphandle kokunqoba okwakhokhwa kangaka uJesu Kristu, “ *iWundlu likaNkulunkulu* ,” lonke usizo lwaphezulu, konke ukukhanya okwambuliwe bekungeke kwenzeke, ngakho-ke, akukho umphefumulo womuntu owawungasindiswa. Ukukhanya kwakhe okungokwesiprofetho kusindisa abakhethiweyo bakhe njengoba nje nokubethelwa kwakhe okwamukeleka ngokuzithandela. Ukukholwa emhlatshelweni wakhe kusibeka “ *ukulunga kwaphakade* ” ngokukaDan 7:24, kodwa isAmbulo sakhe sikhanyisa indlela yethu futhi sisibonise izingibe zomoya ezibekwe udeveli, ukusenza sihlanganyele isiphetho sakhe esibi. Kulokhu, insindiso ithatha uhlobo oluphathekayo.

Nasi isibonelo salezi zicupho ezicashile. IBhayibheli libhekwa ngokufanelekile futhi libhekwa njengeZwi likaNkulunkulu elilotshiwe. Nokho, leli gama labhalwa amadoda ayecwile esimweni sesikhathi sawo. Manje, uma uNkulunkulu engaguquki, isitha sakhe udeveli, uSathane, sivele siguqule isu nokuziphatha kwaso ngabakhethiweyo bakaNkulunkulu, ngokuhamba kwesikhathi. Kungakho udeveli esebenza “njengodrako ” umfanekiso wempi yakhe yoshushiso esobala, ngesikhathi sakhe, kodwa ngaleso sikhathi kuphela, uJohane wayengamemezela kweyoku-1 Johane 4:1 kuya ku-3: “ *Bathandekayo, maningakholwa yibo bonke omoya; kodwa hlolani omoya ukuthi bangabakaNkulunkulu yini; ngokuba baningi abaprofethi bamanga abaphumele ezweni. Yazini uMoya kaNkulunkulu ngalokhu: Bonke omoya abavuma ukuthi uJesu Kristu ufikile enyameni bangabakaNkulunkulu; futhi wonke umoya ongamvumi uJesu akasiye okaNkulunkulu, futhi lo ungumoya womphikukristu, enawuzwa ukuthi uyeza futhi manje kakade emhlabeni. Emazwini akhe, uJohane uchaza ngokucacile “ ukuza enyameni ” ukuze kubonakale uKristu wobufakazi bakhe bokuzibonela. Kodwa inkulomo yakhe ethi, “ *Yonke imimoya evumayo ukuthi uJesu Kristu uze enyameni ingekaNkulunkulu* ” iye yalahlekelwa ukubaluleka kwayo kusukela inkolo yobuKristu yawela ekuhlubukeni nasesonweni kusukela ngo-March 7, 321, ngokulahla umkhuba weSabatha leqiniso losuku lwesikhombisa lweqiniso olungcwelisiwe uNkulunkulu. Umkhuba*

wesono, kwaze kwaba ngu-1843, uye wanciphisa inani “ lokuvuma ukuthi uJesu Kristu weza enyameni ” futhi kusukela ngalolo suku, kuye kwayisusa yonke inzuzo kuso; izitha zikaJesu Kristu zokugcina zithi “ **igama** ” **lakhe** njengoba amemezela kuMath 7:21 kuya ku-23: “ Akubona bonke abathi kimi, ‘Nkosi, Nkosi,’ abayongena embusweni wezulu, kodwa **owenza** intando kaBaba osezulwini. Abaningi bayakuthi kimi ngalolo suku: Nkosi, Nkosi, asiprofethanga yini **egameni lakho** na? Asikhiphanga yini amademoni **ngegama lakho** na ? Asizenzanga yini izimangaliso eziningi **egameni lakho** na ? Khona ngizakuthi **kubo** ngokuchachileyo : **Angizange nginazi**; “ **Akwaziwa** ” ! Ngakho-ke, lezi “ zimangaliso ” zenziwa udeveli namademoni akhe.

I-Apocalypse ngamafuphi

Esanduleleni sesahluko 1, ukuqala kwesAmbulo sakhe esikhazimulayo, uMoya usethula kithi imenyu yedili elungisiwe. Lapho sithola indikimba yesimemezelo sokubuya okukhazimulayo kukaJesu Kristu, okwahlelwa kakade ngo-1843 no-1844, ukuze kuvivinywe ukholo lwamaProthestani lwaseMelika olusemhlabeni wonke futhi ikakhulukazi; Lesi sihloko sitholakala yonke indawo: ivesi 3, *Ngokuba isikhathi siseduze* ; ivesi 7, *bheka uyeza namafu...* ; ivesi 10, *ngangikuMoya ngosuku lweNkosi, futhi ngezwa ngemva kwami izwi elikhulu elinjengomsindo wecilingo* . Ethuthwa uMoya, uJohane uzithola ngosuku lokubuya kukaJesu okukhazimulayo, ngoSuku lweNkosi , “ *usuku olukhulu nolwesabekayo* ” ngokukaMal 4:5 , futhi unemuva **kwakhe** umlando wenkathi yobuKristu owethulwe ngaphansi kophawu lwamagama ayisikhombisa ayebilekwe *emadolobheni ayisikhombisa ase-Asia* (iTurkey yanamuhla). Khonake, njengakuDaniyeli, izingqikithi ezintathu *zezincwadi, izimpawu namacilingo* ziyohlenganisa yonke inkathi yobuKristu ngokufanayo, kodwa ngayinye yazo ihlukaniswe yaba izahluko ezimbili. Ucwangingo olunzulu luzoveza ukuthi lokhu kuhlukaniswa kwenziwa ngosuku olubalulekile luka-1843 olwasungulwa kuDan.8:14. Ngaphakathi kwendikimba ngayinye, imilayezo evumelaniswe nezindinganiso zomoya ezimiswe kuDaniyeli, ngezikhathi ezihlosiwe, iza ukuzomaka izikhathi ezingu-7 zesikhathi esihlanganisiwe; 7, inani **lokungweliswa kwaphezulu** elisebenza “ *njengophawu* ” lwalo futhi okuzoba indikimba ye-Apo.7.

Incazelo elandelayo ayizange yenziwe iphumelele ngoba umbono wesikhathi wembulwa kuphela ngencazelo yamagama “amabandla ayisikhombisa” okukhulunywe ngawo esahlukweni sokuqala. Esihlokweni sezincwadi, kusukela kuSambulo 2 no-3, asitholi ukunemba ngendlela: “ingelosi yokuqala, ingelosi yesibili... njll. » ; njengoba kuyoba njalo ‘ *ngezimpawu, namacilingo nezinhlupho eziyisikhombisa zokugcina zolaka lukaNkulunkulu* . Ngalendlela abanye baye bakholelwa ukuthi izigijimi zazibhekiswe, ngempela nangokoqobo, kumaKristu ahlala kulawa madolobha aseKhaphadosiya lasendulo, eTürkiye yanamuhla. Indlela isiprofetho esethula ngayo la magama emizi ilandela ngokulandelana izenzakalo ezingokwenkolo ezingokomlando ezagcwaliseka ngayo phakathi nenkathi yobuKristu. Futhi kungokwezambulo esezitholwe kakade encwadini kaDaniyeli, lapho uNkulunkulu echaza isimilo asinikeza inkathi ngayinye ngencazelo yegama lomuzi wayo. Ngokulandelayo, uhlelo oluveziwe luhunyushwa kanje:

1- *E-Efesu* : okusho ukuthi: ukwethulwa (lokho koMhlangano noma indawo engcwele kaNkulunkulu).

2- *ISmirna* : okusho ukuthi: imure (iphunga elimnandi nokugqumisa kwabafileyo kuNkulunkulu; ukushushiswa kwamaRoma kwabakhethiweyo abathembekile phakathi kuka-303 no-313).

3- *IPhergamu* : okusho ukuthi: ukuphinga (kusukela ekulahlekeni kweSabatha, March 7, 321. Ngo-538, umbuso wobupapa wamisa ngokwenkolo ngokusemthethweni lonke usuku lokuqala oluqanjwe kabusha ngokuthi iSonto).

4- *IThiyathira* : okusho: isinengiso nokuhlupheka okufayo (ichaza inkathi yeNguquko yamaProthestani eyalahla obala isimo sobudemoni benkolo yamaKatolika; inkathi ephathelene nekhulu le-16^{lapho} ngenxa yokunyathelisa ngomshini, ukuhlakazwa kweBhayibheli kwakhuthazwa).

5- *ISardesi* : izincazelo eziphindwe kabili neziphambene: itshe elidungayo neliyigugu. (Yembula isahlulelo uNkulunkulu asidlulisela ovivinyweni lokholo lwango-1843-1844 : incazelo enyakazayo iphathelene nokholo olulahlwe lobuProthestani: “ *Nifile* ,” futhi itshe eliyigugu limelela abakhethiweyo abaphumelelayo ekuvivinyweni: “ *Bayohamba nami ngezingubo ezimhlophe ngoba bekufanele* ”.)

6- *Filadelfiya* : okusho ukuthi: Uthando lobuzalwane (amatshe ayigugu aseSardesi aqoqwe esikhungweni samaSeventh-day Adventist kusukela ngo-1863; umlayezo uklonyeliswa ngonyaka ka-1873 ochazwe nguDan.12:12. Ebusisiwe ngaleso sikhathi, nokho uyaxwayiswa ngengozi yokuthathwa “ *umqhele wakhe* ”.

7- *ILawodikeya* : okusho ukuthi: abantu bahlulela: “ *akubandi futhi akushisi kodwa kusivivi* ” (kuyiFiladelphia “ ethathelwe *umqhele* ”: “ *Uwulusizi, ulusizi, ompofu, oyimpumputhe, futhi uhamba-ze* ” isikhungo sawa, kodwa isigijimi saqhubeka ngama-Adventist ahlakazekile uNkulunkulu awabona futhi awakhetha ngothando lwawo ngokukhanya kwakhe okungokwesiprofetho okwambuliwe, nangesimo esimnene nesizithobayo esibonakalisa abafundi bakaJesu Kristu beqiniso kuzo zonke izinkathi).

“ *Ekuqhubekeni* ” kwenkathi yasemhlabeni eyaphela ngokubuya okukhazimulayo kukaKristu uNkulunkulu, i-Apo 4 izofanekisa ngomfanekiso “wezihlalo zobukhosi ezingama-24”, isigcawu sokwahlulela kwasezulwini (*ezulwini*) lapho uNkulunkulu eyobutha khona abakhethiweyo bakhe ukuze bahlulele ababi abafile. Kanye nesAm. 20, lesi sahluko sihlanganisa “iminyaka eyinkulungwane” yenkulungwane yesikhombisa. Ukucaciswa: kungani 24, hhayi 12, izihlalo zobukhosi? Ngenxa yokuhlukaniswa kwenkathi yobuKristu ibe izingxenye ezimbili ngezinsuku zika-1843-1844 zokuqala nokuphela kovivinyo lokholo lwangaleso sikhathi.

Khona-ke, njengengxenye ebalulekile, isAmbulo 5 siyoqokomisa ukubaluleka kokuqonda incwadi yeziprofetho; okuyokwenzeka kuphela ngokunqoba okutholwe yiNkosi yethu yaphezulu noMsindisi uJesu Kristu.

Isikhathi senkathi yobuKristu sizobuyekwezwa futhi kuSambulo 6 no-7 ngaphansi kokubhekwa kwendikimba entsha; lokho “kwezimpawu eziyisikhombisa”. Eyokuqala eyisithupha izokwethula abadlali abakhulu abahleliwe kanye nezimpawu zezikhathi ezibonisa izingxenye ezimbili

zokuhlukaniswa kwenkathi yobuKristu: kuze kube ngu-1844, ku-Apo.6; futhi kusukela ngo-1844, kwe-Apo.7.

Bese kuba nesihloko esithi “ *amacilongo* ” afanekisela izijeziso eziyisixwayiso zezigaba eziyisithupha zokuqala zesAm. 8 no-9, kanye nesijeziso esiwujuqu, “ *secilongo lesikhombisa* ,” elibekwe eceleni njalo, kusAm. 11:15 kuya ku-19.

Ngemuva kwe-Apo.9, i-Apo.10 iqondise isikhathi sokuphela kwezwe, ngokuvusa isimo esingokomoya sezitha ezimbili ezinkulu zikaJesu Kristu ezithi zingabalandeli bakhe: inkolo yobuKatholika kanye nokholo lwamaProthestani, okuhlanganiswe ne-Adventism esemthethweni eye yawa kusukela ngo-1994. Isahluko 10 sivala ingxenye yokuqala yezambulo zencwadi. Kodwa izihloko ezibalulekile ezibalulekile zizodingidwa futhi zithuthukiswe ezahlukweni ezilandelayo.

Ngakho u-Apo.11 uzoqala kabusha ukubuka konke kwenkathi yobuKristu futhi athuthukise, ikakhulukazi, indima ebalulekile ye-Revolution yesiFulentshi, okusungulwe ukungakholelwa ebukhoneni bukaNkulunkulu kazwelonke, ngaphansi kwegama elingokomfanekiso elithi “ *isilo esiphuma kwalasha* ”, ukubhubhisa amandla ombuso wamaKatolika we “ *isilo esiphuma olwandle* ”, ku-Apo.13: 1. Ukuthula okungokwenkolo kwendawo yonke, okushiwo kusAm. 7, kuyotholakala kanjalo futhi kuphawulwe ngo-1844. Khona-ke, ukuthatha lombuso wamavukela-mbuso njengomfanekiso weMpi Yezwe Yesithathu eseduze noma “ *icilongo lesithupha* ” lesAm. 9:13, elihlanganisa “umaye wesibili” weqiniso ^{ngesimemezelo} sesAm. kwethulwa .

KusAmb. 12, uMoya usinikeza esinye isifinyezo senkathi yobuKristu. Wengeza ulwazi lwakhe, ikakhulukazi ngesimo sikadeveli nabasekeli bakhe abayizingelosi. Usifundisa ukuthi ngemva kokunqoba kwakhe esiphambanweni, egameni lasezulwini *likaMikayeli* osekukhulunywe ngalo kuDan 10:13, 12:1 , igama ayenalo ezulwini ngaphambi kokuba abe sesimweni somuntu kuJesu, iNkosi yethu yahlanza izulu ebubini babo futhi balahlekelwa unomphela ukufinyelela izilinganiso zasezulwini ezidalwe nguNkulunkulu. Nazi ezinye izindaba ezinhle! Ukunqoba kukaJesu kwaba nemiphumela ejabulisayo yasezulwini kubafowethu basezulwini abakhululwa ezilingweni nasemicabangweni yamademoni. Kusukela kulokhu kuxoshwa, bavalelwe endaweni yethu yasemhlabeni, lapho beyobulawa khona kanye nezitha zikaNkulunkulu zasemhlabeni, ngo-2030 ekubuyeni kwenkazimulo kukaKristu uNkulunkulu. Kulo mbono kafushane, uMoya ubonisa ukulandelana “ kukadrako ” kanye “ *nenyoka* ” ekhomba, ngokulandelana, amasu amabili okulwa kukadeveli: impi evulekile , yeRoma yombuso elahliwe noma yopapa, kanye nokuyenga kwezenkolo okukhohlisayo kopapa bamaRoma baseVatican, ombulwa, cishe owobuntu. Emifanekisweni ecashile ebolekwe kokuhlangenwe nakho kwamaHeberu, “ *umhlaba uvula umlomo wawo* ” ukuze ugwinye unya lukapapa lwezinhlangano zamaKatolika. Njengoba sisanda kubona, umsebenzi uzokwenziwa abavukeli baseFrance abangakholelwa ebukhoneni bukaNkulunkulu. Kodwa futhi iyoqalwa amabutho amaProthestani obuKristu bamanga, abanolaka, obufana nempi. Uhlolojikelele luzophetha ngenkulumo ethi “ *yonke inzalo yabesifazane* ”. UMoya ube esenikeza incazelo Yakhe

ngabangcwele beqiniso besikhathi sokugcina: “ *Nakhu ukubekezela kwabangcwele, abagcina imiyalo kaNkulunkulu futhi abaphethe ubufakazi bukaJesu* . UMoya ubeka ngale mibandela labo, njengami, ababambelela kuSambulo sakhe esingokwesiprofetho futhi bangasivumeli sihlwithwe yinoma ubani, baqoqe kuze kube sekupheleni amaparele anikezwe yizulu.

Isahluko 13 sethula izitha zenkolo ezimbili ezinolaka ezingabaphathi benkolo yobuKristu. Kulokhu, ubaveza “ *njengezilo* ” ezimbili, esesibili sazo esavela kweyokuqala, njengoba kusikiselwa ubuhlobo phakathi kwamagama athi “ *ulwandle nomhlaba* ” endabeni kaGenesise ewachazayo kulesi sahluko 13. Esokuqala senza ngaphambi kuka-1844 futhi esesibili siyovela kuphela ngonyaka wokugcina wesikhathi sasemhlabeni, ngaleyo ndlela siphawula ukuphela kwesikhathi somusa esinikelwa kubantu. Lezi “ *zilo* ” ezimbili, esokuqala, iKhatholika, ibandla elingumama, kanti okwesibili, amabandla amaProthestani aguqukile aphuma kuwo, amadodakazi alo.

Ehlanganisa kuphela ingxenye yesibili yenkathi yobuKristu kusukela ngo-1844, iSambulo 14 sivusa izigijimi ezintathu zamaqiniso eSeventh-day Adventist ngamagama angunaphakade: inkazimulo kaNkulunkulu efuna ukubuyiselwa komkhuba weSabatha laKhe elingcwele, ukulahla Kwakhe ubuRoma Katolika, nokulahla Kwakhe ubuProthestani obuhlonipha iSonto labo eliwuphawu “njengegunya *elibusayo* nelobupapa” njengeRoma yobupapa. Lapho isikhathi somsebenzi wokulungiselela siphela, ngokulandelana, ngokususwa kwabangcwele abakhethiwe, abafanekiselwa “ *ukuvuna* ”, nokubhujiswa kwabafundisi abahlubukayo nabo bonke abangakholwa, izenzo ezifanekiselwa “ *ukuvuna kwamagilebhisi* ,” umhlaba uyophinde ube “ *umgodi wakwalasha* ” wosuku lokuqala lokudala, uphucwe zonke izinhlobo zokuphila zasemhlabeni. Nokho, iyoqhubeka iphila “ *iminyaka eyinkulungwane* ” isakhamuzi esikhethiwe, uSathane, udeveli ngokwakhe, elindele ukubhujiswa kwakhe ekwaHlulweni Kokugcina kanye nabo bonke abanye abantu abahlubukayo nezingelosi.

IsAm. 15 sigxile esikhathini sokuphela kokuvivinywa.

IsAm. 16 sembula “ *izinhlupho eziyisikhombisa zokugcina zolaka lukaNkulunkulu* ” ezishaya, ngemva kokuphela kwesikhathi sokuhlolwa, abahlubuki bokugcina abangakholwa aba nolaka kakhulu, baze bakhipe isimemezelo sokufa kwababukele iSabatha laphezulu ngaphambi nje kwenhlupho yesikhombisa.

IsAm. 17 sizinikele ngokuphelele ekubonakalisweni ‘kwesifebe esikhulu’ esibizwa ngokuthi “ *iBabiloni Elikhulu* .” Kungala magama lapho uMoya ubiza khona “ *idolobha elikhulu* ” lombuso nopapa, iRoma. Kanjalo isahlulelo sikaNkulunkulu kuye sivezwa ngokucacile. Lesi sahluko simemezela nokwahlulelwa kwaso okuzayo nokubhujiswa ngomlilo, ngoba iWundlu nabakhethiweyo balo abathembekile bayosinqoba.

IsAm. 18 sibhekisela esikhathini “ *sokuvuna kwamagilebhisi* ” noma sokujeziswa ‘ *kweBhabhiloni Elikhulu* .

IsAm. 19 sibonisa ukubuya okukhazimulayo kukaJesu Kristu nokubhekana kwakhe namabutho asemhlabeni ahlubukayo.

IsAm. 20 sihlose isikhathi seminyaka eyinkulungwane yenkulungwane yesikhombisa eyayiphila ngokuhluka kakhulu, ezulwini ngabakhethiweyo,

nasemhlabeni oyincithakalo, behlukaniswa nguSathane. Ekupheleni kweminyaka eyinkulungwane, uNkulunkulu uyohlela ukwahlulela kokugcina: ukubhujiswa ngomlilo ongaphansi komhlaba wasezulwini nasemhlabeni wabo bonke abahlubuki basemhlabeni abayizingelosi zasezulwini.

IsAm. 21 sifanekisela inkazimulo yoMkhandlu owakhiwa ngokuqoqwa kwabakhethiweyo abahlengwe ngegazi likaJesu Kristu. Ukuphelela kwabakhethiwe kufanekiswa ngokuqhathaniswa nalokho umhlaba okunikeza okuyigugu kakhulu emehlweni abantu: igolide, isiliva, amaparele namatshe ayigugu.

IsAm. 22 sivusa ngomfanekiso ukubuya e-Edene elahlekile, etholwe futhi yamiswa phakade emhlabeni wesono esivuselelwe futhi saguqulwa ukuze sibe isihlalo sobukhosi sendawo yonke sikaNkulunkulu oyedwa nowukuphela kwakhe omkhulu, umdali, umsha-mthetho nomhlengi obusa phezu kwayo yonke indalo yakhe kanye nabahlengiwe basemhlabeni.

Lapha kuphetha lokhu kubukezwa okusheshayo kwencwadi yesAmbulo, ukufundwa kwayo okuningiliziwe okuyoqinisekisa futhi kugcizelele lokho okusanda kushiwo.

Ngengeza le ncazelo engokomoya kakhulu eyembula ukucabanga okucashile komcabango kaNkulunkulu. Udlulisela izigijimi esingasoli lutho ngazo esebenzisa izinkulumo ezicashile ezizosikhanyisela iBhayibheli. Ngokulandela, ekwakhiweni kwe-Apocalypse, izinqubo ezifanayo nalezo azisebenzisa ekwakhiweni kwezambulo zakhe azinikeza uDaniyeli, uNkulunkulu uqinisekisa ukuthi “ *akashintshi* ” nokuthi “uyofana *phakade* . Futhi, ngathola kuyi-Apocalypse indlela efanayo yokubeka izindikimba ezintathu ezifanayo okuyizithi “ *izincwadi eziya eMihlanganweni* ”, “ *izigxivizo* ” kanye “ *namacilongo* ”. Ngokusho kwe-Apo.5, lapho i-Apocalypse iboniswa khona ngencwadi evalwe “ *izimpawu eziyisikhombisa* ”, kuphela ukuvulwa “ *kophawu lwesikhombisa* ” kuzogunyaza ukufinyelela ebufakazini obuzoqinisekisa ezahlukweni 8 kuya ku - 22 , ukuhumusha kanye nezinsolo eziphakanyiswe ukutadisha izahluko 1 kuya ku-6. Ngakho-ke iSahluko 7 siyisihluthulelo sokungena ekuqondeni kwami kokuqonda okujulile. Futhi ningamangali, ngoba indikimba yalo ngokuqondile iSabatha, eliye lenza umehluko phakathi kobungcwele beqiniso nobungamanga kusukela ngo-1843. Ngakho-ke sithola ku-Apo 7, iqiniso elikhulu elaphica inkolo yobuProthestani entwasahlobo ka-1843. I-Apocalypse izoqinisekisa kuphela lemfundiso eyisisekelo eyembulelwa uDaniyeli. Kepha ku-Adventism, eyavela yaba yimpumelelo ngalolo suku, i-Apocalypse izodalula isivivinyo sango-1994 esizobuye siyixake. Lokhu kukhanya okusha kuzokwenza, futhi, “ *futhi* ,” kwenze “ *umehluko phakathi kwalabo abakhonza uNkulunkulu nalabo abangamkhonziyo* ,” noma ngaphezulu.

Ingxenye Yesibili: Isifundo Esiningiliziwe se- Apocalypse

Isambulo 1: Isandulelo - Ukubuya KukaKristu - indikimba yama-adventist

Isethulo

Ivesi 1: “ Isambulo sikaJesu Kristu amnika sona uNkulunkulu ukuba *abonise ~~izineku-zakhe~~ izinto okumelwe zenzeke masinyane ;*

UJohane, umphostoli uJesu ayemthanda, uyinqolobane yalesiSambulo saphezulu asithola kuBaba egameni likaJesu Kristu. UJohane, ngesiHeberu elithi “Yohan”, lisho ukuthi: uNkulunkulu unikile; futhi igama lami lokuqala. Akazange yini uJesu athi: “ *Noma ubani onakho, uyonikwa okwengeziwe ? Lo mlayezo* “

unikezwa ” ngu “ *Nkulunkulu* ” uBaba, ngakho-ke unokuqukethwe okungenamkhawulo. Ngoba kusukela ekuvusweni kwakhe, uJesu Kristu uye waphinde wavuselela izimfanelo zakhe zaphezulu, futhi kunjengoBaba wasezulwini lapho engase, esezulwini, enze izinto ezibonisa umusa ezincekweni zakhe noma ngokunembile “ *izinceku* ” zakhe. Njengoba isisho sithi, "ukuxwayiswa kusengaphambili." UNkulunkulu unalo mbono futhi Uyakufakazela ngokuthumela izinceku zaKhe izambulo ngekusasa. Inkulumo ethi " *okumele yenzeke ngokushesha* " ingase ibonakale imangalisa lapho sazi ukuthi umlayezo wanikezwa ngo-94 AD nokuthi manje siku-2020-2021, isikhathi lo mbhalo owabhalwa ngaso. Kodwa ngokuthola imiyalezo yakhe, sizoqonda ukuthi lokhu " *ngokushesha* » ithatha incazelo engokoqobo, ngoba abamukeli bayo baphila ngesikhathi sokubuya okukhazimulayo kukaJesu Kristu. Lesi sihloko siyotholakala yonke indawo kusAmbulo, ngoba isAmbulo siqondiswe ‘kuma-Adventist’ okugcina akhethwe uNkulunkulu, ngokholo olwaboniswa ovivinyweni lokugcina olwakhelwe eminingwaneni yesAm. 9:1 kuya ku-12, ekhuluma ngesihloko ‘secilongo *lesihlanu* . Kulesi sahluko, amavesi 5 no-10 acaphuna inkathi engokwesiprofetho “ *yezinyanga ezinhlanu* ” eye yahunyushwa ngokungeyikho kuze kube manje. Ekutadisheni kwami lesi sihloko, lesi sikhathi sanquma usuku olusha okufanele lumemezele ukubuya kukaJesu ngo-1994, unyaka wangempela wezi-2000 wokuzalwa kukaKristu kweqiniso. Lokhu kuvivinywa kokholo kuye kwayixaka okokugcina, i-Adventism esemthethweni, ebisisivivi futhi engokomthetho, futhi eyayilungiselela ukungena esivumelwaneni nalabo uNkulunkulu abembula ukuthi bayizitha zabo kuyi-Apocalypse. Kusukela ngo-2018, ngiyalwazi usuku lokubuya kweqiniso kukaJesu Kristu futhi alusekelwe kunoma iyiphi idatha evela eziprofethweni zikaDaniyeli nesAmbulo, ubude bazo bezinombolo buye bagcwaliseka ngokufeza indima yabo yokuhlaza ngezikhathi ezimisiwe. Ukubuya kukaJesu kwangempela kungaqondwa ngokulandisa kukaGenesis, sikholelwa ukuthi izinsuku eziyisikhombisa zamasono ethu zakhelwe emfanekisweni weminyaka eyizi-7 000 yawo wonke umsebenzi owaklanywa uNkulunkulu, ukuqeda isono nezoni, nokuletha phakade bakhe abakhethiweyo bakhe abathandekayo abakhethwa phakathi neminyaka yokuqala engu-6 000. Njengezilinganiso zendlu engcwele yamaHeberu noma itabernakele, isikhathi seminyaka eyizi-6000 sakhawe izingxenye ezintathu kwezintathu zeminyaka eyizi-2000. Ukuqala kwengxenye yesithathu yokugcina kwaphawulwa, ngo-April 3, 30, ngokufa okuhlawulelayo koMsindisi wethu uJesu Kristu. Ikhalela lamaJuda liyaluqinisekisa lolu suku. Ngakho-ke ukubuya kwakhe kumiselwe intwasahlobo ka-2030, noma iminyaka engu-2000 kamuva. Ukwazi ukuthi ukubuya kukaKristu kuphambi kwethu, kuseduze kakhulu, igama elithi “ *ngokushesha* "Emazwini kaJesu afaneleka ngokuphelele. Ngakho-ke, nakuba ibilokhu yaziwa futhi ifundwa phakathi namakhulu eminyaka, incwadi yesAmbulo ihlale ivaliwe, iqhwa, ivalwe uphawu, kuze kube yisikhathi sokuphela, esithinta isizukulwane sethu.

Ivesi 2: “... *owafakaza ngezwi likaNkulunkulu, nobufakazi bukaJesu Kristu, nakho konke akubonayo* .

UJohane ufakaza ukuthi umbono wakhe wawuthola kuNkulunkulu. Umbono ohlanganisa ubufakazi bukaJesu Kristu, isAm. 19:10 esichaza

‘njengomoya wokuprofetha . Umlayezo usekelwe ezithombeni " eziboniwe " namagama azwiwe. UJohane wahlwithwa ezenzakalweni zasemhlabeni nguMoya kaNkulunkulu owambulela ngezithombe izihloko ezinkulu zomlando wenkolo wenkathi yobuKristu; kuyophela ngokubuya kwakhe okukhazimulayo nokwesabekayo ezitheni zakhe.

Ivesi 3: “ *Ubusisiwe ofundayo nabawezwayo amazwi alesi siprofetho, bagcine okulotshiweyo kuso! Ngoba isikhathi siseduze .*”

Ngithathela ngokwami ingxenye engeyami, umoya wenjabulo "kulowo ofunda " amazwi esiprofetho, ngoba iNkosi inikeza isenzo esifundeka incazelo enembile enengqondo. Uyakuchaza lokhu kuIsaya 29:11-12 : “ *Sonke isambulo kini sinjengamazwi encwadi enamathelisiwe, enikwa umuntu ofundileyo, ethi: “Funda lokhu; Yaphendula yathi: “Angikwazi, ngokuba ivaliwe; noma njengencwadi enikezwa umuntu ongakwazi ukufunda, ethi: Funda lokhu! Futhi ubani ophendulayo: Angazi ukufunda .*” Ivesi 13, elilandelako, liveza imbanga yalokhu kwehluleka: “ *INkosi yathi: Lapho laba bantu besondela kimi, bangidumisa ngomlomo wabo nangezindebe zabo; kodwa inhliziyi yakhe ikude nami, nokungesaba kwakhe kumane kuwumthetho wesiko labantu .* Igama elithi " *kuvalwe uphawu* " noma "ukubekwa uphawu" lichaza ukubukeka kwe-Apocalypse, engafundeki ngoba ivaliwe. Ngakho-ke kuwukuwuvula nokuwuqaca ngokuphelele, ukuthi mina, omunye uJohane wesikhathi sokugcina, ngibizwe nguNkulunkulu; lokhu ukuze bonke abakhethiweyo bakhe beqiniso, “ *bezwe futhi bagcine* ” amaqiniso embulwe emazwini nemifanekiso yesiprofetho. Lezi zenzo zisho “ukuqonda nokusebenzisa.” Kuleli vesi, uNkulunkulu uxwayisa abakhethiweyo bakhe ukuthi bayokwamukela, komunye wabafowabo kuKristu, " *ofunda* ," ukukhanya okuchaza izimfihlakalo zesiprofetho ukuze nabo, bajabule kukho futhi basebenzise imfundiso yakhe. Njengasesikhathini sikaJesu, ukholo, ukwethemba nokuthobeka kuyodingeka kakhulu. Ngale ndlela, uNkulunkulu uyahlunga futhi asuse abantu abaziqhenya kakhulu ukuba bangafundiswa. Ngakho ngithi kwabakhethiweyo: “*Khohlwa indoda, lo mhumushi omncane wezisebenzi zikahulumeni nomhumushi, futhi ubheke uMlobi weqiniso: uNkulunkulu uMninimandla onke uJesu Kristu.*”

Ivesi 4: “ *UJohane kuwo amabandla ayisikhombisa ase-Asiya: Makube kini umusa nokuthula okuvela kuye okhona nowayekhona nozayo, nakuMoya abayisikhombisa abaphambi kwesihlalo sakhe sobukhosi .*

Inkulumo ethi " *Seven Assemblies* " iyasoleka, ngoba uMkhandlu onenhlokodolobha A ungowodwa, unomphela. Ngakho-ke elithi " *Seven Assemblies* " liqoka uMhlangano kaJesu Kristu obumbene ezikhathini eziyisikhombisa eziphawuliwe nezilandelanayo. Into izoqinisekiswa futhi kakade siyazi ukuthi uNkulunkulu uhlukanisa inkathi yobuKristu ngezikhathi ezithile ze-7. Ukubhekisela e-Asia kuyasiza futhi kuyafaneleka , njengoba amagama avezwe evesini 11 kungalawo amadolobha akhona e-Asia Minor, e-Anatolia yasendulo etholakala entshonalanga yeTurkey yanamuhla. UMoya usuvele uqinisekisa umkhawulo weYurophu kanye nokuqala kwezwekazi lase-Asia. Kodwa igama elithi *Asia*, njengegama elithi Anatolia, lifihla umlayezo ongokomoya. Asho ukuthi: **ukuphuma kwelanga** ngesi-Akkadian nangesiGriki, futhi ngaleyo ndlela kusikisela ikamu likaNkulunkulu elahanjelwa uJesu Kristu, “ *ilanga eliphumayo*

,” kuLuka 1:78-79 : “ *Ngemibilini yomusa kaNkulunkulu wethu, elasihambela ngawo **ilanga** lasezulwini, ukubakhanyisela abahlezi ebumnyameni nasethunzini lokufa, ukuqondisa izinyawo zethu endleleni yokuthula.* ” » Uyi “ *langa lokulunga* ” likaMal 4:2 : “ *Kepha kinina enilesabayo igama lami kuyakuphuma **ilanga lokulunga** elinokuphilisa emaphikweni alo; niyakuphuma nigxumagxume njengamathole esibayeni ; Indlela yokubingelela iyavumelana nezincwadi amaKristu ayeshintshana ngazo ngesikhathi sikaJohane. Nokho, uNkulunkulu uchazwa ngamazwi amasha, ayengaziwa ngaphambili: " kulowo okhona, owayekhona, nozayo ."* Le nkulumo ihumusha kuphela, ngolimi lokuqala lwesiGreci nezinye izinguqulo, incazelo yegama likaNkulunkulu lesiHeberu: “YaHWéH”. Lesi isenzo esithi "ukuba" sihlanganiswe kumuntu wesithathu ebunyeni benkathi engaphelele yesiHeberu. Lesi senzo esibizwa ngokuthi ukungapheleli siveza okufeziwe okunwetshwa ngokuhamba kwesikhathi, ngoba inkathi yamanje asikho ekuhlanganisweni kwesiHeberu. " *futhi ubani ozayo* ", ngokuqhubekayo iqinisekisa isihloko sokubuya kukaJesu Kristu, i-Adventism. Ukuvuleleka kokholo lobuKristu kwabahedeni kuqinisekiswa kanjalo; kubo uNkulunkulu ubiza igama lakhe. Bese kuvela enye into entsha ichaza uMoya oNgcwele: “ *OMoya abayisikhombisa abaphambi kwesihlalo sakhe sobukhosi* . Lesi sicaphuno sizovela kuSambulo 5:6. Inombolo 7 isho ukungcweliswa, kulokhu, lokho koMoya waphezulu owathululelwa ezidalweni zakhe, ngakho-ke, “ *phambi kwesihlalo sakhe sobukhosi* ”. KusAm. 5:6, “ *iwundlu elihlatshiwe* ” lixhunywe nalezi zifanekiselo, kanjalo isiprofetho siqinisekisa ukuba namandla onke kwaphezulu kukaJesu Kristu. “ *Imimoya eyisikhombisa kaNkulunkulu* ” ifanekiselwa “ *luthi lwesibani olunamagatsha ayisikhombisa* ” lwetabernakele lesiHeberu eliprofetha icebo lokusindiswa kwenjongo kaNkulunkulu. Ngaleyondlela uhlelo lwakhe lwavezwa ngokucacile. Njengoba u-Adamu, iminyaka eyizi-4000, nokufa kwakhe uJesu ekhulula izono zabakhethiweyo ngo-April 3, 30, ngaleyondlela udabula umgubuzelo wesono futhi uvula indlela yokungena ezulwini kwabakhethiweyo abahlengiweyo phakathi neminyaka eyizinkulungwane ezimbili yokugcina yezinkulungwane eziyisithupha ehlelelwe ukukhethwa kwabakhethiweyo abahlakaziwe, kuze kube sekupheleni kwezwe, phakathi kwezizwe zomhlaba wonke.

Ivesi 5: “ *... nakuJesu Kristu, ufakazi othembekileyo, izibulo kwabafuleyo, nombusi wamakhozi omhlaba. Kuye osithandayo nowasikhulula ezonweni zethu ngegazi lakhe* .

Igama elithi “ *uJesu Kristu* ” lihlobene nenkonzo yasemhlabeni uNkulunkulu ayezele ukuzoyifeza emhlabeni. Leli vesi lisikhumbuzo ngemisebenzi yakhe ayifezile ukuze athole insindiso ngomusa awunikeza abakhethiweyo bakhe kuphela. Ekuthembekeni kwakhe okuphelele kuNkulunkulu nasezimisweni zakhe zokuziphatha, uJesu ‘wayengufakazi *othembekile* ’ owahlongozwa njengesibonelo kubaphostoli bakhe nakubafundi bakhe bezikhathi zonke, kuhlanganise nakithi. Ukufa kwakhe kwaprofethwa ukufa kwesilwane sokuqala esabulawa ukwembesa u-Adamu no-Eva ubunqunu ngemva kokona kwabo. Ngakho, ngaye ‘wayeyizibulo *labafuleyo* ’ ngempela. Kodwa futhi, ngenxa yokubaluleka kwakho kobuNkulunkulu, ukuthi ukufa kwakhe kuphela kwaba nempumelelo namandla okulahla udeveli, isono nezoni. Uhlala “ *eyizibulo* ”

” ngaphezu kwawo wonke “izibulo” emlandweni wenkolo. Kwakungokufa kwakhe engqondweni, okwenziwa kudingekile ukuze ahlenge isono sabakhethiweyo bakhe, lapho uNkulunkulu abangela ukuba kufe wonke “ *izibulo* ” abantu nezilwane zaseGibhithe elihlubukayo, umfanekiso wesono, ukuze “ *akhulule* ” abantu bakhe abangamaHeberu ebugqilini, kakade ababewuphawu nomfanekiso ‘ *wesono* . ‘Njengezibulo , ’ ubuzibulo obungokomoya bungelakhe. Ngokuzethula ‘njengesikhulu *samakhosi omhlaba* ,’ uJesu uzenza inceku yabahlengiweyo bakhe. “ *Amakhosi omhlaba* ” yilabo abangena embusweni wakhe behlengwe ngegazi lakhe; bayokudla ifa lomhlaba omusha. Kuyinto emangazayo ukuthola izinga lokuzithoba, uzwelo, ubungane, ubuzalwane kanye nothando lwezidalwa zasezulwini ezihlale zithembekile ezindinganisweni ezingcwele zempilo yasezulwini. Esemhlabeni, uJesu wageza izinyawo zabaphostoli bakhe, kuyilapho eqinisekisa ukuthi ‘uyiNkosi *neNkosi* . Ezulwini, uyoba “ *isikhulu* ” “ *samakhosi* ” akhe kuze kube phakade. Kodwa “ *amakhosi* ” nawo ayoba izinceku zabafowabo. Futhi, ngokuzinika isiqu esithi “ *isikhulu* ”, uJesu uzibeka ezingeni likadeveli, isitha sakhe nombangi ohluliwe, ambiza ngokuthi, “ *isikhulu saleli zwe* ”. Ukuba senyameni kukaNkulunkulu kuJesu kwakugqugquzelwa ubuso nobuso “ *kwezikhulu* ” ezimbili; isiphetho somhlaba kanye nesezidalwa zawo sincike emandleni omnqobi omkhulu uJesu Mikayeli YaHweh. Kodwa uJesu ukweleta ukunqoba kwakhe ngokwengxenye kuphela ebunkulunkulwini bakhe, ngoba walwa nodeveli ngokulingana, esemzimbeni wenyama ofana nowethu, eminyakeni eyizi-4000 ngemva kwempi eyahlalwa u-Adamu wokuqala. Umqondo wakhe nokuzimisela ukunqoba nokusindisa abakhethiweyo bakhe bodwa kwamnika ukunqoba kwakhe. Wavulela abakhethiweyo bakhe indlela, ebonisa ukuthi “ *iwundlu* ” elithambile linganqoba “ *izimpisi* ” ezidla inyama nemimoya, ngosizo lukaNkulunkulu othembekile noweqiniso.

Ivesi 6: “ *Wasenza umbuso nabapristi kuNkulunkulu noYise, makube kuye inkazimulo namandla kuze kube phakade naphakade. Amen!* »

NguJohane ochaza ukuthi yini eyakha uMkhandlu wabaKhexiwe. KuJesu Kristu, uIsrayeli wasendulo uqhubeka esesimweni esingokomoya esaprofethwa emicikilishweni yesivumelwano esidala. Ngokukhonza “ *iNkosi yamakhosi noMbusi wababusi* ,” abakhethwe ngempela bahlanganyela ebukhosini Bakhe, futhi kanye Naye, bakha izakhamuzi zombuso wezulu. Futhi ‘bangabapristi ’ *abangokomoya* , ngoba bakhonza ethempelini lemizimba yabo, abakhonza kulo uNkulunkulu, bezinikela ebungcweleni enkonzweni yakhe. Futhi ngemithandazo yabo kuNkulunkulu, badlulisela amakha anikelwa e-altare lamakha ethempelini lasendulo laseJerusalema. Ukwehlukani swa kukaJesu noYise kuyadukisa, kodwa kuvumelana nokuqonda amaKristu amaningi amanga anako ngale ndaba. Lokhu kuze kufike ekutheni athi “idumisa” iNdodana ngezindleko zikaYise. Leli iphutha, noma isono, sokholo lobuKristu kusukela ngo-March 7, 321. Kwabaningi, ukuphumula kweSabatha kuwumthetho owawuthinta kuphela amaJuda esivumelwano esidala, iNkathi kaBaba. UYise noJesu bengumuntu oyedwa, bayobhekana nolaka lukaJesu ababecabanga ukuthi bayamhlonipha. Esimweni sakhe saphezulu njengoYise, uJesu uphethe, “ *inkazimulo namandla*

kuze kube phakade naphakade!” Amen! »“ Amen ” okusho ukuthi: kuyiqiniso! Ngempela!

Itimu yama-Adventist

Ivesi 7: “ *Bhekani, uyeza namaflu. Futhi wonke amehlo ayombona, ngisho nalabo abamgwazayo; futhi zonke izizwe zomhlaba ziyolila ngenxa yakhe. Yebo. Amen!* »

Kulapho kanye ebuya khona lapho uJesu eyobonisa khona inkazimulo namandla akhe. NgokwezEnzo 1:11 , uyobuya “ *njengalokho enyukela ezulwini ,*” kodwa ekubuyeni Kwakhe kuyoba ngenkazimulo yasezulwini eyedlulele eyokwethusa izitha zaKhe; “ *labo abamgwazayo* ” ngokuphikisana nomsebenzi wakhe wangempela. Ngoba lesi sisho sithinta kuphela abantu abaphila ngesikhathi sokuza kwakhe. Lapho izinceku zakhe zisongelwa ngokubulawa noma ukubulawa, uJesu uhlanganyela isiphetho sazo ngoba uzihlanganisa nazo: “ *Inkosi iyakuziphendula, ithi: Ngqiqinisile ngithi kini: Konke enakwenza komunye walaba bazalwane bami abancinyane, nenze kimi.*” (Mathewu 25:40) ». AmaJuda namasosha amaRoma ambethela esiphambanweni awafakiwe kulesi sigijimi. UMoya kaNkulunkulu ubeka lesi senzo kubo bonke abantu abathiya umsebenzi Wakhe wensindiso futhi babangele ukuthi isipho Sakhe somusa nensindiso yaphakade sihluleke bona kanye nabanye. Ngokucaphuna ‘ *izizwe zomhlaba* ,’ uJesu ubhekisela kumaKristu amanga okufanele ukuba izizwe zakwa-Israyeli zingene ngawo esivumelwaneni esisha. Lapho bethola lapho ebuya ukuthi babelungiselela ukubulala abakhethiweyo bakhe beqiniso, bayoba nezizathu ezizwakalayo zokulila, bezithola beyizitha zikaNkulunkulu okwakumelwe abasindise. Imininingwane yesimiso sazo kanye izinsuku zokugcina iyokwambulwa isakazwe kuzo zonke izahluko zencwadi yesAmbulo. Kodwa ngingasho ukuthi isAm. 6:15-16 sichaza lesi simo ngala mazwi: “ *Amakhosi omhlaba, nezikhulu, nezinduna, nabacebileyo, nabanamandla, nezigqila zonke, nabo bonke abakhululekile, bacasha emihumeni nasemadwaleni asezintabeni. Base bethi ezintabeni nasemaweni: Welani phezu kwethu, nisifihle ebusweni balowo ohlezi esihlalweni sobukhosi nasolakeni lweWundlu.* ”.

Ivesi 8: “ *Mina ngingu-Alfa no-Omega, isho iNkosi uNkulunkulu, okhona nowayekhona nozayo, uMninimandla onke.* »

Lowo okhuluma kanjalo nguJesu omnandi othole inkazimulo yakhe yaphezulu ezulwini, ungu “ *Mninimandla onke* .” Kudingeka kuphela ukuhlanganisa leli vesi nalezo ezikusAmbulo 22:13-16 ukuze sibe nobufakazi balokhu: “ *Mina ngingu-Alfa no-Omega, owokuqala nowokugcina, isiqalo nesiphetho.../... Mina, Jesu, ngithumile ingelosi yami ukufakaza kini lezi zinto emabandleni. Mina ngiyimpande nenzalo kaDavide, inkanyezi yokusa ekhanyayo .*” Njengasevesini lesi-4, uJesu uzibonakalisa ngaphansi kwezimfanelo zikaNkulunkulu umdali, umngane kaMose, ogama lakhe lesiHeberu elithi “YaHweh” ngokuka-Eksodusi 3:14. Kodwa ngithanda ukuveza ukuthi igama likaNkulunkulu liyashintsha kuye ngokuthi ngabe nguye oziqambayo noma ukuthi abantu bametha: “Nginguye” liba “Ukhona” ngendlela “YaHWéH”.

Inothi eyanezelwa ngo-2022: Inkulumbo ethi “ *alfa no-omega* ” ifingqa sonke isambulo uNkulunkulu asinikeza eBhayibhelini lakhe, kusukela kuGenesis 1 kuya kusAmbulo 22. Nokho, kusukela ngo-2018, incazelo engokwesiprofetho yeminyaka “eyizinkulungwane eziyisithupha” eyanikezwa izinsuku eziyisithupha zesonto iye yaqinisekiswa ngaphandle kokungabaza ukubaluleka kwayo njengezinsuku eziyisithupha zangempela, lapho uNkulunkulu edala khona umhlaba nokuphila. Kodwa, ngokugcina incazelo yazo engokwesiprofetho, lezi zinsuku eziyisithupha noma iminyaka "6000" yenze kwaba nokwenzeka ukuchaza entwasahlobo ka-2030 ukubuya kokugcina kukaJesu Kristu nokuhlwithwa kwabangcwele bakhe abathembekile. Ngenkulumbo ethi “ *alfa no-omega* ”, uJesu unikeza abaNgcwele bakhe Bezinsuku Zokugcina isihluthulelo esiyobavumela ukuba bathole isikhathi sangempela sokubuya kwakhe kwesibili. Kodwa kwaze kwafika entwasahlobo ka-2018 lapho saqonda ukuthi singayisebenzisa kanjani le minyaka engu-6,000, futhi kuze kube nguJanuwari 28, 2022, ukuwahlanganisa nalezi zinkulumbo: " *i-alpha ne-omega* ", " *isiqalo nesiphetho* ".

Ivesi 9: “ *Mina Johane, umfowenu, nomhlanganyeli wenu osizini, embusweni nasekubekazeleni kukaJesu, ngangisesiqhingini esithiwa iPhatmose ngenxa yezwi likaNkulunkulu nangenxa yobufakazi bukaJesu.* »

Esigqilini seqiniso sikaJesu Kristu, lezi zinto ezintathu zixhumene: ingxenye yosizi, ingxenye yombuso, nengxenye yokuphikelela kuJesu. UJohane ufakazela umongo lapho ethola khona umbono wakhe waphezulu. Ngokumthola ngokusobala engenakubhujiswa, amaRoma ekugcineni amhlalisa yedwa ekudingisweni esiqhingini sasePhatmose, ukuze alinganisele ubufakazi bakhe kubantu. Kukho konke ukuphila kwakhe, akazange ayeke ukufakaza ezwini likaNkulunkulu ukuze akhazimulise uJesu Kristu. Kodwa singaqonda futhi ukuthi uJohane wayiswa ePhatmose ukuze amukele, ngokuthula, ubufakazi bukaJesu obakha isAmbulo, asithola lapho kuNkulunkulu.

Ake siphawule ngokuhamba kwesikhathi ukuthi ababhali ababili beziprofetho ezimbili zikaDaniyeli nesAmbulo bavikelwa uNkulunkulu ngokuyisimangaliso; UDaniyeli esindiswa emazinyweni ezingonyama noJohane etakulwa engenamyocu ekhatheni lamafutha abilayo. Okuhlangenwe nakho kwabo kusifundisa isifundo: UNkulunkulu uhlukanisa phakathi kwezinceku zakhe ngokuvikela ngendlela enamandla nangaphezu kweyemvelo labo abamkhazimulisa kakhulu futhi baveze ukubukeka kwesibonelo afisa ngokukhethekile ukusikhuthaza. Ngakho inkonzo yesiprofetho ichazwe kweyoku-1Kor.12:31 ngokuthi “ *indlela engcono kakhulu* . Kodwa kukhona abaprofethi nabaprofethi. Akubona bonke abaprofethi ababizelwe ukwamukela imibono noma iziphrofetho ezivela kuNkulunkulu. Kodwa bonke abakhethiweyo bakhuthazwa ukuba baprofethe, okungukuthi, bafakaze, ngamaqiniso eNkosi kumakhelwane wabo ukuze babaholele ensindisweni.

Umbono kaJohane Wezikhathi Zama-Adventist

Ivesi 10: “ *NgangikuMoya ngosuku lweNkosi, ngezwa emva kwami izwi elikhulu, kungathi ngelecilongo,* ”

Inkulumo ethi “ *usuku lweNkosi* ” izokhuthaza izincazelo ezidabukisayo. Enguqulweni yakhe yeBhayibheli, u-JN Darby akangabazi ukulihumusha ngegama elithi “Sunday”, uNkulunkulu alibamba ngokuthi liwuphawu “ *lwesilo* ” oluholwa udeveli kusAm. 13:16; lokhu kuphikisa ngokuqondile “ *uphawu* ” lwakhe lobukhosi, usuku lwakhe lwesikhombisa lokuphumula okungcwelisiwe. Ngokwe-etymologically, igama elithi “Sunday” lisho ngempela “usuku lweNkosi”, kodwa inkinga livela eqinisweni lokuthi lunikezela usuku lokuqala lwesonto ukuba luphumule, okuyinto uNkulunkulu angakaze ayale ngayo, ngokuba ngenxa yakhe, walungcwelisa njalo usuku lwesikhombisa ngenxa yalenjongo. Ngakho lisho ukuthini ngempela elithi “ *usuku lweNkosi* ” okubhekiselwe kulo kuleli vesi? Kodwa impendulo isivele inikezwe evesini lesi-7, ithi, “ *Bheka, uyeza namafu.* » Nansi “ *usuku lukaJehova* ” oluqondiswe nguNkulunkulu: “ Bhekani, ngiyakuthuma kini u-Eliya umprofethi, lungakafiki *usuku lukaJehova olukhulu nolwesabekayo* . (Mal.3:5) ” ; lowo owenza i-Adventism kanye “nokulindela” kwayo okuthathu kokubuya kukaJesu, osekufeziwe ngayo yonke imiphumela emihle nemibi eyalethwa yilezi zivivinyo ezintathu, ngo-1843, 1844, no-1994. Kanjalo ephila ku-94, uJohane uthuthwa nguMoya ekuqaleni kwenkulungwane yesikhombisa, lapho uJesu ebuya khona enkazimulweni yakhe yaphezulu. Ngakho yini “ *ngemuva* ” kwakhe? Umlando wonke wenkathi yobuKristu; kusukela ekufeni kukaJesu, iminyaka eyizi-2000 yenkolo yobuKristu; Iminyaka eyizi-2000 uJesu wema phakathi kwabakhethiweyo bakhe, ebasiza, ngoMoya oNgcwele, ukuba banqobe ububi njengoba naye enqobile udeveli, isono, nokufa. *Izwi elikhulu* “ elizwakalayo *ngemva* kwakhe” ngelikaJesu ongenela “ *njengecilongo* ,” ukuze axwayise abakhethiweyo bakhe futhi abembulele uhlobo lwezicupho zenkolo yobuSathane abayobhekana nazo ekuphileni kwabo kuzo zonke izinkathi “eziyisikhombisa” ivesi elilandelayo elizozisho.

Ivesi 11: “ *Lokho okubonayo, kubhale encwadini, ukuthumele emabandleni ayisikhombisa: e-Efesu, naseSmirna, nasePhergamo, naseThiyathira, naseSardesi, naseFiladelfiya, naseLawodikeya.* ”.

Indlela esobala yombhalo ibonakala iveza njengezinkulumo ezingokoqobo emadolobheni okuthiwa ase-Asiya yesikhathi sikaJohane; ngayinye inomyalezo wayo. Kodwa lokhu kwakumane kuyisici esikhohlisayo esasihlose ukufihla incazelo yeqiniso uJesu ayinikeza emilayezweni yakhe. Kulo lonke iBhayibheli, amagama angempela aqanjwa amadoda anencazelo ecashile emsuka wawo, kungakhathaliseki ukuthi isiHeberu, amaKaledi, noma isiGriki. Lesi simiso sisebenza futhi emagameni esiGriki ale mizi eyisikhombisa. Igama ngalinye liveza umlingiswa wenkathi elimele. Futhi ukuhleleka kwamagama lawa magama kuhambisana nenqubo yentuthuko yesikhathi ehlelwe uNkulunkulu. Sizobona esifundweni sesAmb. 2 no 3 lapho ukuhleleka kwalawa magama kuhlonishwa futhi kuqiniswe khona, incazelo yalawa magama ayisikhombisa, kodwa lawo awokuqala newokugcina, “ *i-Efesu neLawodikeya* ,” embula ngokwawo, ukusetshenziswa kwawo uMoya. Okusho, ngokulandelana, “ukwethula” kanye “nabantu abahlulelwe,” sithola “ *u-alfa no-omega, isiqalo nesiphetho* ,” senkathi yomusa wobuKristu. Akumangalisi ukuthi uJesu uzethula evesini 8, ngaphansi kwale ncazelo: “ *Mina ngingu-Alfa no-Omega* . Ngaleyo ndlela ubhala ukuba

khona kwakhe nezinceku zakhe ezithembekile phakathi nayo yonke inkathi yobuKristu.

Ivesi 12: “ *Ngaphenduka ukuba ngibone ukuthi lalingubani izwi elikhuluma kimi. Lapho ngiphenduka, ngabona izinti zezibani eziyisikhombisa zegolide* ;

Isenzo " *sokuguquka* " siholela uJohane ukuba abheke yonke inkathi yobuKristu kusukela yena ngokwakhe athuthelwa emzuzwini wokubuya kukaJesu okukhazimulayo. Ngemva kokunemba " *ngemuva* ", sinakho lapha " *Ngaphenduka* ", futhi futhi, " *futhi, ngemva kokuphenduka* "; UMoya ugcizelela kakhulu kulokhu kubheka esikhathini esedlule, ukuze sikulandele ngendlela enengqondo. Futhi uJean ubonani-ke? “ *Izinti zezibani eziyisikhombisa zegolide* . Nalapha futhi into isolwa njenge " *Seven Assemblies* ". Ngokuba “ *uthi lwezibani* ” oluyisibonelo lwalusetabernakele lamaHeberu futhi lwalunamagatsha ayisikhombisa kakade afanekisela, ndawonye, ukungcweliswa koMoya kaNkulunkulu nokukhanya kwakhe. Lokhu okutholakele kusho ukuthi, njenge " *eziyisikhombisa Assemblies* ,” “ *izinti zamakhandlela eziyisikhombisa* ” zifanekisela ukungcweliswa kokukhanya kukaNkulunkulu, kodwa ngezikhathi eziyisikhombisa eziphawuliwe kuyo yonke inkathi yobuKristu. Ikhandlela limelela abakhethiweyo benkathi , ithola amafutha oMoya kaNkulunkulu okuncike kuwo ukukhanyisa abakhethiweyo ngokukhanya kwayo.

Isimemezelelo senhlekelele enkulu

Ivesi 13: “ *Naphakathi kwezinti zezibani eziyisikhombisa ofana neNdodana yomuntu, embethe ingubo efika ezinyaweni, ebophe isifuba ngebhande legolide.* »

Lapha kuqala incazelo engokomfanekiso yeNkosi uJesu Kristu. Lesi senzakalo sibonisa izithembiso zikaJesu: Luka 17:21 : “ *Abayikusho ukuthi: Bhekani lapha, noma: Nankuya; Ngokuba bhekani, umbuso kaNkulunkulu uphakathi kwenu* . » ; Mat.28:20: “ *nibafundise ukugcina konke enginyale ngakho. Bhekani, mina nginani izinsuku zonke, kuze kube-sekupheleni kwezwe.* ". Lo mbono ufana kakhulu nokaDaniyeli 10 lapho ivesi 1 liwuveza njengesimemezelelo “ *senhlekelele enkulu* ” kubantu bakubo abangamaJuda. Lokho kwesAmbulo 1 kuphinde kumemezele “ *inhlekelele enkulu* ”, kodwa kulokhu, eMhlanganweni WamaKristu. Ukuqhathaniswa kwemibono emibili kuyakha kakhulu, ngoba imininingwane iguqulelwa esimweni ngasinye somlando ohluke kakhulu. Izincazelo ezingokomfanekiso eziyokwethulwa zithinta uJesu Kristu esimweni sokubuya Kwakhe kokugcina okukhazimulayo. Lezi “ *zinhlekelele* ” ezimbili zifana ngokuthi zifezwa ekupheleni kwezivumelwano ezimbili ezimiswe uNkulunkulu ngokulandelana kwazo. Manje ake siqhathanise le mibono emibili: “... *indodana yomuntu* ” kuleli vesi “*yayingumuntu* ” kuDaniyeli , ngoba uNkulunkulu wayengakabi yinyama kuJesu. Ngokuphambene, “*endodaneni yomuntu* ” sithola “ *indodana yomuntu* ” uJesu ayisho njalo lapho ekhuluma ngayo emaVangelini. Uma uNkulunkulu ephikelela kangaka kule nkulumo, kungenxa yokuthi ivumela amandla akhe okusindisa abantu. Lapha “ *embethe*

ingubo ende ,” “ *embethe ilineni* ” kuDaniyeli. Isihluthulelo sencazelo yale *ngubo ende* sinikezwe kusAmbulo 7:13-14. Igqokwa yilabo abafa njengabafel’ ukhohlo ngenxa yokhohlo lweqiniso: “ *Omunye wabadala waphendula wathi kimi: “Laba abembethe izingubo ezimhlophe, bangobani futhi bavelaphi? Ngathi kuye: Nkosi yami, uyazi wena. Yathi kimi: Laba yibo abaphuma osizini olukhulu; bazihlanzile izembatho zabo zaba mhlophe egazini leWundlu.* ”. UJesu ubopha “ *ibhande legolide esifubeni sakhe* ” okungukuthi, enhliziyweni yakhe, kodwa “ *okhalweni lwakhe* ,” izimpawu zamandla, kuDaniyeli. Futhi “ *ibhande legolide* ” lifanekisela **iqiniso** ngokwabase-Efesu 6:14 : “ *Ngakho yimani, nibophe izinkalo zenu ngeqiniso ; gqoka isivikelo sesifuba sokulunga ;* ”. NjengoJesu, iqiniso lidunyiswa kuphela yilabo abalithandayo.

Ivesi 14 : “ *Ikhanda lakhe nezinwele zakhe kwakumhlophe njengoboya bezimvu, kumhlophe njengeqhwa; amehlo akhe enjengelangabi lomlilo;* »

Okumhlophe, uphawu lokuhlanzeka okuphelele, kubonisa uNkulunkulu uJesu Kristu, ngenxa yalokho, osenyanya isono. Manje, isimemezelo ‘ *senhlekelele enkulu* ’ singaba nenjongo yokujezisa izoni kuphela. Lesi sizathu sithinta zombili lezi zinhlekelele, ngakho sithola lapha nakuDaniyeli, uNkulunkulu, uMahluleli omkhulu, ‘ *omehlo akhe anjengamalangabi omlilo* . Ukubheka kwakhe kuqeda isono noma isoni, kodwa okhethiweyo kaJesu ukhetha ukulahla isono, ngokungafani nomJuda wamanga nomKristu wamanga ohlubukayo okuyogcina kudliwe isahlulelo sikaJesu Kristu. Futhi umongo wokugcina wale “ *nhlekelele* ” ubhekisela ezitheni zakhe ezingokomlando, zonke ezichazwe ezahlukweni zalencwadi, nakuleso sikaDaniyeli. I-Apo.13 isethula kithi ngaphansi kwesici “ *sezilwane* ” ezimbili ezibizwa ngamagama azo “ *ulwandle nomhlaba* ” okubonisa inkolo yobuKhatholika nokhohlo lwamaProthestani olwaphuma kukho, njengoba amagama azo esho ngokukaGen.1:9-10. Ekubuyeni kwakhe, lezi zilwane ezimbili ezihlangene ziba munye, zihlangene ukulwa neSabatha lakhe nabalandeli bakhe. Izitha zakhe ziyokwesaba, ngokwesAm. 6:16 , futhi ngeke zime.

Ivesi 15 : “ *Izinyawo zakhe zazinjengethusi elicolekileyo, kungathi lishiswa esithandweni; izwi lakhe lalinjengomsindo wamanzi amaningi.* »

Izinyawo zikaJesu zimsulwa njengawo wonke umzimba wakhe, kodwa kulo mfanekiso zingcoliswa ngokunyathela igazi lezoni ezihlubukayo. NjengakuDan.2:32, “ *ithusi* ,” insimbi engahlanzekile, ifanekisela isono. KuSamb. 10:2 sifunda ukuthi, “ *Esandleni sakhe wayephethe incwadi encane evuliwe. Wabeka unyawo lwakhe lokunene phezu kolwandle , nonyawo lwakhe lwesobunxele phezu komhlaba ;* ”. IsAm. 14:17-20 sinika lesi senzo igama elithi “ *vintage* ”; isihloko esathuthukiswa ku-Isaya 63. “ *Amanzi amaningi* ” afanekisela, kusAm. 17:15 , “ *abantu, nezixuku, nezizwe, nezilimi* ” abenza ubuhlobo “ *nesifebe, iBabiloni Elikhulu* ”; igama leSonto LamaRoma Katolika likapapa. Lomfelandawonye wemizuzu yokugcina uzobahlanganisa ukuze bamelane neSabatha elingcweliswe uNkulunkulu. Bayoze bathathe isinqumo sokubulala izibukeli zakhe ezithembekile. Ngakho singaziqonda izimpawu zentukuthelo yakhe yokulunga. Embonweni, uJesu ubonisa abakhethiweyo bakhe ukuthi “ *izwi* ” lakhe elilodwa laphezulu linamandla ngaphezu kwelabo bonke abantu bomhlaba behlangene.

Ivesi 16: “ *Esandleni sakhe sokunene wayenezinkanyezi eziyisikhombisa. Emlonyeni wakhe kwaphuma inkemba ebukhali esika nhlangothi zombili; ubuso bakhe bunjengelanga likhanya ngamandla alo.* »

Uphawu “ *Iwezinkanyezi eziyisikhombisa* ” eziphethwe “ *esandleni sakhe sokunene* ” lukhumbula ukubusa kwakhe okuhlala njalo okukodwa okwakunganikeza isibusiso sikaNkulunkulu; kaningi futhi kubikwe ngokungafanele izitha zayo ezingakholwa. *Inkanyezi* iwuphawu lwesithunywa senkolo njengoba njengenkanyezi kaGen . 1:15, indima yayo “ *ukukhanyisa emhlabeni* ”, esimweni sayo, ubulungisa bukaNkulunkulu. Ngosuku lokubuya kwakhe, uJesu uyovusa (aphinde avuse, noma aphinde avuke ngemva kokubhujiswa kwesikhashana okuphelele okubizwa ngokuthi ukufa) abakhethiweyo bakhe kuzo zonke izinkathi ezifanekiselwa amagama eMihlangano *eyisikhombisa* . Kulo mongo okhazimulayo, kuye nabakhethiweyo bakhe abathembekile, uzibonakalisa ‘ *enguLizwi likaNkulunkulu* ’ ophawu lwakhe ‘ *Iwenkemba ebukhali esika nhlangothi zombili* ’ olucashunwe kumaHeb 4:12 . Leli ihora lapho *lenkemba* iyonikeza ukuphila nokufa, ngokokholo oluboniswe kuleli zwi laphezulu elilotshwe eBhayibhelini elithi IsAm. 11:3 lifanekisela ‘njengofakazi *ababili* ’ bakaNkulunkulu. Kubantu, ukubonakala kobuso kuphela okubakhombayo nokubavumela ukuba bahlukaniswe; Ngakho-ke kuyisici sokuhlonda ubuhle obusezingeni eliphezulu. Kulo mbono, uNkulunkulu uphinde aguqule ubuso bakhe buhambisane nesimo aqondise kuso. KuDaniyeli, embonweni, uNkulunkulu ufanekisela ubuso bakhe “ *ngombani* ” uphawu oluvamile lukankulunkulu wamaGreeki uZeyusi, ngoba isitha sesiprofetho kuyoba abantu abangamaGreeki abangamaSeleucid beNkosi u-Antiochus IV, owagcwalisa isiprofetho ngo- 168. Embonweni we-Apocalypse, ubuso bukaJesu buphinde buthathe isici sesitha saso “isitha selanga ” esikuso lesi sikhathi *sokukhanya kwelanga* . Kuyiqiniso ukuthi lo mzamo wokugcina wokuqeda emhlabeni noma imuphi umuntu ogcina iSabatha elingwele laphezulu uhlanganisa isiphithiphithi sempi yabavukeli evuna ukuhlonipha “usuku lwelanga elinganqotshwa” olwamiswa ngo-March 7, 321, umbusi uConstantine ¹ Leli kamu labahlubuki lizothola phambi kwalo “ *ilanga lobulungisa bukaNkulunkulu* ” kuwo wonke amandla alo aphezulu, futhi lokhu, ngosuku lokuqala lwentwasahlobo ka-2030.

Ivesi 17: “ *Lapho ngimbona, ngawa ngasezinyaweni zakhe njengokungathi ngifile. Wabeka isandla sakhe sokunene phezu kwami, wathi: “Ungesabi!* »

Ngokusabela ngale ndlela, uJohane ulindele kuphela isiphetho salabo abazobhekana naye lapho ebuya. UDaniyeli wayeziphathe ngendlela efanayo, futhi kuzo zombili lezi zimo, uJesu uyayiqinisekisa futhi ayiqinise inceku yakhe, inceku yakhe ethembekile. “ *Isandla sakhe sokunene* ” siqinisekisa isibusiso sakhe nokwethembeka kwakhe, ngokungafani nabahlubuki belinye ikamu, okhethiwe akanasizathu sokwesaba uNkulunkulu oza ezomsindisa ngenxa yothando. Inkulumo ethi “ *ningesabi* ” iqinisekisa umongo wokugcina owabonakala kusukela ngo-1843 yilomyalezo wamaSabatha wengelosi yokuqala yesAm. 14:7 : “ *Yathi ngezwi elikhulu, Mesabeni uNkulunkulu, nimnike inkazimulo , ngokuba ihora lokwahlulela kwakhe selifikile; nikhuleke kuye owenza izulu nomhlaba nolwandle nemithombo yamanzi.* » ; okungukuthi, uNkulunkulu umdali.

Ivesi 18: “ *Mina ngingowokuqala nowokugcina, nophilayo. ngangifile; futhi bhaka, ngiyaphila kuze kube phakade naphakade. Ngiphethe izihluthulelo zokufa nezeHayidese.* »

Ngempela nguJesu, umnqobi phezu kukadeveli, isono nokufa, okhuluma ngala mazwi. Amazwi akhe athi “ *owokuqala nowokugcina* ” aqinisekisa isigijimi sokuqala nesokuphela kwesikhathi esihlanganiswa isiprofetho, kodwa ngesikhathi esifanayo, uJesu uqinisekisa ubunkulunkulu bakhe obanikeza ukuphila kusukela kwesokuqala kuya kwesokugcina sezidalwa zakhe ezingabantu. Lowo “ *ophethe izihluthulelo zokufa* ” unamandla okunquma ukuthi ubani ozophila nokuthi ubani ozofa. Ihora lokubuya kwakhe yilapho abangcwele bakhe beyovuswa “ *ovukweni lokuqala* ” olugcinelwe “ *ababusisiweyo abafile kuKristu* ” ngokwesAm. 20:6. Masizikhiphe zonke izinganekwane zamasiko obuKristu bamanga befa lamaGriki namaRoma, futhi siqonde ukuthi “ *indawo yokuhlala yabafileyo* ” imane iwumhlabathi oqoqela abafileyo uguqulwe waba uthuli, njengokulotshiweyo kuGen. 3:19 : “ *Ngesithukuthuku sobuso bakho uyakudla isinkwa, uze ubuye emhlabathini, lapho othathwe khona; ngokuba uluthuli, uyakubuyela othulini.* ”. Lezi zinsalela ngeke ziphinde zibe usizo, ngoba uMdali wazo uyozivusa kanye nobuntu bazo bonke obuqoshwe enkumbulweni Yakhe yaphezulu, emzimbeni ongenakonakala wasezulwini (1 Kor. 15:42) ofana nowezingelosi ezahlala zithembekile kuNkulunkulu: “ *Ngokuba ovukweni abayikushada, abendiswa, kodwa banjengezingelosi zikaNkulunkulu ezulwini.* Mat.22:30».

Umlayezo ongokwesiprofetho ngekusasa uyaqinisekiswa

Ivesi 19: “ *Ngakho-ke bhala okubonile, nezinto ezikhona, neziyakuba khona emva kwalokho ;*

Kule ncazelo, uJesu uqinisekisa ukumbozwa okungokwesiprofetho kwesikhathi somhlaba wonke senkathi yobuKristu ezophela ngokubuya kwakhe ngenkazimulo. Isikhathi sabaphostoli siphathelene nenkulumo ethi “ *oyibonile* ,” futhi uNkulunkulu ubiza uJohane njengofakazi wokuzibonela ongokoqobo wenkonzo yabaphostoli. Walubona “ *uthando lokuqala* ” loKhetshiweyo okukhulunywa ngalo kusAm. 2:4 . “ *... lezo ezikhona* ” ziphathelene nokuphela kwalesi sikhathi sabaphostoli lapho uJohane esaphila futhi esebenza. “ *... nalezo eziyokwenzeka emva kwazo* ” kubhekiselwa ezenzakalweni zenkolo eziyofezwa kuze kube isikhathi sokubuya kukaJesu Kristu, nangale kwalokho, kuze kube sekupheleni kwenkulungwane yesikhombisa.

Ivesi 20: “ *Imfihlakalo yezinkanyezi eziyisikhombisa ozibonileyo esandleni sami sokunene, nezinti zezibani eziyisikhombisa zegolide. Izinkanyezi eziyisikhombisa ziyizingelosi zamabandla ayisikhombisa, nezinti zezibani eziyisikhombisa ngamaBandla ayisikhombisa.* ”.

“ *Izingelosi zeMihlangano eyisikhombisa* ” zingabakhethiweyo bazo zonke lezi zinkathi eziyisikhombisa. Ngoba igama elithi “ *ingelosi* ”, elisuselwa kwelesiGriki elithi “ *aggelos* ”, lisho isithunywa, futhi lisho izingelosi zasezulwini kuphela uma igama elithi “ *yasezulwini* ” likucacisa. Ngokufanayo, “ *izinti zamakhandlela eziyisikhombisa* ” kanye “ *neMihlangano eyisikhombisa* ” okusolakala ukuthi ngiphawule ngayo kuhlangu lapha. Ngakho-ke uMoya uqinisekisa incazelo yami: “ *izinti zamakhandlela eziyisikhombisa* ” zimelela

ukungweliwa kokukhanya kukaNkulunkulu ezikhathini eziyisikhombisa ezishiwo ngamagama "ama -Assemblies ayisikhombisa ."

IsAmbulo 2: Umhlangano kaKristu kusukela ekuqalisweni kwayo kuze kube ngu-1843

Esihlokwani sezincwadi , sithola kusAm. 2, imiyalezo emine eqondise isikhathi esiphakathi kuka-94 no-1843, nakusAm. 3, imiyalezo emithathu ehlanganisa isikhathi kusukela ku-1843-44 kuya ku-2030. Qaphela ngokuthakazelisa lokhu kunemba okudalula mayelana namagama ezinhlamvu zokuqala nezokugcina : " *I-Efesu* ne *-Lawodikeya* isho ukuthi abantu, ngokulandelana; isiqalo nesiphetho senkathi yomusa wobuKristu. KusAmb. 2, ekupheleni kwesahluko, uMoya uvusa ukuqala "kwendikimba yama-Adventist yokubuya kukaKristu" eqondise usuku luka-1828 olwamiswa ngaphambili kuDan 12:11. Futhi, ngokulandelana kwesikhathi, ukuqala kwesahluko 3 sesAmbulo

kungaxhunyaniswa ngokufanelekile nonyaka ka-1843 owaphawula ukuqala kovivinyo lokholo lwamaSabatha. Kufika isigijimi esifanele sokugunyaza ukholo oluvivinyiwe lobuProthestani: “ *Ufile* . Lezi zincazelo zazidingeka ukuze kuqinisekiswa ukhlotshaniwa kwemiyalezo nezinsuku ezimiswe kuDanyeli. Kodwa umbono wesAmbulo uletha izambulo mayelana nokuqala kwenkathi yobuKristu uDanyeli angazange ayiveze. Izincwadi noma imiyalezo uJesu ayithumela ezincekweni zakhe kuyo yonke inkathi yethu iqeda ukungaqondi kahle okungokwenkolo kwemibono engamanga nedukisayo ethinta izixuku zamakholwa angamaKristu. Lapho sithola uJesu wangempela nezimfuno zakhe ezingokomthetho nezihlamba zakhe ezihlale zilungile. *Izinhlamvu* ezine ze-Apo.2 zikhomba ngokulandelana izikhathi ezine ezitholakala phakathi kuka-94 no-1843.

Isikhathi sokuqala : Efesu

Ngo-94, ufakazi wokugcina wokwethulwa koMhlangano kaKristu

Ivesi 1: “ Nakuyo *ingelosi yebandla lase-Efesu loba ukuthi* : *Nakhu akushoyo lowo ophethe izinkanyezi eziyisikhombisa esandleni sakhe sokunene, ohamba phakathi kwezinti zezibani eziyisikhombisa zegolide:*

Ngegama elithi *Efesu* , kusukela kweyokuqala, ukuhunyushwa kwesiGriki esithi "Ephesus" okusho ukwethula, uNkulunkulu ukhuluma nezinceku zakhe ngesikhathi sokwethulwa koMhlangano kaKristu, ngesikhathi sombusi waseRoma uDomitian (81-96). UMoya ngaleyo ndlela uqondise isikhathi lapho uJohane ethola kuNkulunkulu isambulo asichazela sona. Ungumphostoli wokugcina ukuhlala ephila ngokuyisimangaliso futhi umele, eyedwa, ufakazi wokuzibonela wokugcina wokwethulwa koMhlangano kaJesu Kristu. UNkulunkulu ukhumbula amandla akhe obukulunkulu; Nguye kuphela “ *obambe ngesandla sakhe sokunene* ,” umfuziselo wesibusiso sakhe, ukuphila kwabakhethiweyo bakhe, “ *izinkanyezi* ,” owahlulela imisebenzi yazo, izithelo zokukholwa kwazo. Kuye ngecala, uyabusisa noma aqalekise. UNkulunkulu “ *uyahamba* ”, qondani ukuthi uthuthuka ngesikhathi somsebenzi wakhe ngokuhambisana, isizukulwane ngesizukulwane, ukuphila kwabakhethiweyo bakhe kanye nezenzakalo zezwe azihlelayo noma azilwayo: “ *nibafundise ukugcina konke enginyale ngakho. Bhekani, mina nginani izinsuku zonke, kuze kube-sekupheleni kwezwe. Mat.28:20*». Kuze kube sekupheleni kwezwe, abakhethiweyo bakhe kuyodingeka bafeze imisebenzi abalungiselele yona kusengaphambili: “ *Ngoba singumsebenzi wakhe, sidalelwe kuKristu Jesu imisebenzi emihle, ayilungisela ngaphambili uNkulunkulu, ukuze sihambe kuyo. Efesu 2:10*». Futhi kuzodingeka bavumelane nezimo ezithile ezidingekayo enkathini ngayinye kweziyisikhombisa. Ngoba isifundo esinikezwe “ *e-Efesu* ” sisebenza kuzo zonke izinkathi eziyisikhombisa; ‘ *izinkanyezi eziyisikhombisa eziphethwe ngesandla sakhe sokunene* ’ angaziyeke ziwe futhi ziwe phansi, lezo ezithinta amaKristu ahlubukayo. Khumbula ukuthi “ *uthi lwekhandlela* ” luwusizo kuphela lapho lukhanyisa, futhi ukuze lukhanyise kufanele lugwaliswe ngamafutha, uphawu loMoya oNgcwele.

Ivesi 2: “ *Ngiyayazi imisebenzi yakho, nomshikashika wakho, nokubekezela kwakho. Ngiyazi ukuthi awukwazi ukumela abantu ababi; ukuthi ubavivinyile abathi bangaphostoli, bengesibo, benabo wathola amanga; »*

Qaphela ! Izinkathi zokuhlanganisa zezenzo zibaluleke kakhulu, ngoba zinquma umzuzu okuhlosiwe wenkathi yabaphostoli. Kuleli vesi isenzo esihlanganiswe enkathini yamanje sibhekisela onyakeni wama-94, kuyilapho lezo zenkathi edlule zibhekisela esikhathini sokushushiswa okwabangelwa umbusi waseRoma uNero, phakathi kweminyaka yama-65 no-68.

Ngo-94, amaKristu ayathanda iqiniso elingaguquki futhi elingaguquki, futhi ayawazonda amaqaba “ *amabi* ” futhi ikakhulukazi phakathi kwawo, amaRoma ayebusa ngaleso sikhathi. Kunesizathu salokhu, futhi leso siwukuthi umphostoli uJohane usaphila kanye nabanye ofakazi abaningi basendulo beqiniso elafundiswa uJesu Kristu. Ngakho-ke “ *abaqambimanga* ” badalulwa kalula. Ngokuba ezinkathini zonke ukhula olungaphenduki luzama ukuhlangana namabele amahle, ngokuba ukumesaba uNkulunkulu kusekukhulu, nesigijimi sensindiso siyayenga, siyakhanga. Bafaka imibono engamanga emfundisweni. Kodwa ekuvivinyweni kothando lweqiniso, bayehluleka futhi bembulwa ngabakhethiweyo abakhanyiselwe ngempela. Ngokufanayo, ngokuphathelene nesikhathi esidlule senkathi yabaphostoli, “ *nihlolile* ”, uMoya ukhumbula ukuthi uvivinyo lokufa lwabangela kanjani ukuba izifihla-buso ezikhohlisayo zamaKristu amanga ziwe, “ *abaqambimanga* ” beqiniso abaqondiswe kuleli vesi, phakathi kuka-65 no-68, lapho uNero enikeza oKhethiweyo kaKristu ezilwaneni zasendle eColosseum yakhe, ukuze anikele embukwaneni ogcwele igazi eRome. Kodwa ake siveze ukuthi uJesu uvusa lentshiseko yangenkathi edlule.

Ivesi 3: “ *ukuba ube nokukhuthazela, ukuthi uhlupheke ngenxa yegama lami, futhi awuzange udinwe.* »

Nalapha futhi, naka izikhathi zokuhlanganisa izenzo!

Uma ubufakazi bokubekezela busagcinwa, lobo bokuhlupheka abusekho. Futhi uNkulunkulu ubophekile ukuba akhumbule ukwamukela ukuhlupheka okwabonakaliswa futhi kwadunyiswa ngokumangalisayo eminyakeni engaba ngu-30 ngaphambili, phakathi kuka-65 no-68, lapho umRoma omele igazi, uNero, enikela amaKristu ekufeni, okwanikelwa njengombukwane, kubantu bakhe abakhohlakele nabakhohlakele. Kungalesi sikhathi kuphela lapho ikamu labaKhethiwe “ *lahlupheka* ” ngegama “ *lakhe futhi* ” alizange likhathale . ”

Ivesi 4: “ *Nokho nginalokhu ngawe, ukuthi uluyekile uthando lwakho lokuqala.* »

Usongo oluphakanyisiwe lunemba kakhudlwana futhi luyaqinisekiswa. Ngalesi sikhathi amaKristu ayethembekile, kodwa intshiseko eyaboniswa ngaphansi kukaNero yayisibuthaka noma yayingasekho; lokho uJesu akubiza ngokuthi “ *ukulahlekelwa uthando lomuntu lokuqala* ”, ngaleyo ndlela ephakamisa isikhathi 94, ukuba khona kothando lwesibili, olungaphansi kakhulu kunolokuqala.

Ivesi 5: “ *Ngakho khumbula lapho uwe khona, uphenduke, wenze imisebenzi yakuqala; uma kungenjalo, ngizakuza kuwe, ngilususe uthi lwesibane sakho endaweni yalo, ngaphandle kokuthi uphenduke.* »

Inhlonipho nje noma ukuqaphela nje iqiniso akulethi insindiso. UNkulunkulu ufuna okwengeziwe kulabo abasindisayo ukuze abenze abangane bakhe kuze kube phakade. Ukukholwa ekuphileni okuphakade kubandakanya ukwehla kwempilo yokuqala. Isigijimi sikaJesu sihlala sifana ngokukaMathewu

16:24-26 : “ *Khona-ke uJesu wathi kubafundi bakhe: “Uma umuntu ethanda ukungilandela, makazidele, athabathe isiphambano sakhe, angilandele. Ngokuba yilowo nalowo ofuna ukusindisa ukuphila kwakhe uyolahlekelwa yikho, futhi noma ubani olahlekelwa ukuphila kwakhe ngenxa yami uyokuthola. Ngokuba kuyakumsizani umuntu, uma ezuzwa izwe lonke, alahlekelwe umphefumulo wakhe, na? Kumbi umuntu uyakunikani kube yisihlengo somphefumulo wakhe? “Usongo lokukhipha uMoya wakhe, olufanekiselwa “ uthi lwezibani , ” lubonisa ukuthi, kuNkulunkulu, ukholo lweqiniso alulona neze igama elinamathela emphefumulweni. Ngesikhathi sase-Efesu, uthi lwesibani olungokomfanekiso lukaMoya kaNkulunkulu lwaluseMpumalanga, eJerusalema lapho ukholo lobuKristu lwazalelwa khona nasemabandleni asungulwa nguPawulu eGrisi kanye naseTurkey yanamuhla. Isikhungo sezenkolo maduze sizothuthela eNtshonalanga futhi ikakhulukazi eRoma e-Italy.*

Ivesi 6: “ *Nokho lokhu onakho, ukuthi uyayizonda imisebenzi yamaNikolawu, engiyizondayo nami. »*

Kule ncwadi, amaRoma aqanjwe ngendlela engokomfanekiso, " ababi ": " *amaNikolawu "*, okusho ukuthi, abantu abanqobile noma abantu bokuNqoba, okungukuthi, ababusi besikhathi. NgesiGriki, igama elithi "Nike" yigama lokunqoba elenziwe samuntu. Iyini-ke “ *imisebenzi yamaNikolawu ”* ezondwa nguNkulunkulu nabakhethiweyo bakhe? Ubuqaba kanye ne-syncretism yezenkolo. Bahlonipha inqwaba yonkulunkulu bamaqaba, abakhulu kunabo bonke abanosuku lwesonto olunikezelwe kubo. Ikhalela lethu lamanje, elichaza izinsuku eziyisikhombisa zesonto amagama ezinkanyezi eziyisikhombisa, amaplanethi noma inkanyezi yesimiso sethu sonozungezilanga, liyifa eliqondile lenkolo yamaRoma. Futhi inkolo yosuku lokuqala olunikezelwe "elangenzi elinganqotshwa" izonikeza ngesikhathi, kusukela ku-321, isizathu esithile kumdali uNkulunkulu wokuzonda "imisebenzi" yenkolo yamaRoma.

Ivesi 7: “ *Onendlebe makezwe lokho akushoyo uMoya emabandleni: Onqobayo ngiyakumnika ukuba adle emthini wokuphila, ophakathi kwepharadesi likaNkulunkulu. »*

Izigijimi ezimbili kuleli vesi zikhuluma ngesikhathi sasemhlabeni sokunqoba, “ *onqobayo* ,” nesikhathi sasezulwini somvuzo wakhe.

Leli fomula liwumyalezo wokugcina uJesu awubhekisa ezincekweni zakhe zezinye zezinkathi eziyisikhombisa okubhekiselwe kuzo isiprofetho. UMoya uyivumelanisa nezimo ezithile zenkathi ngayinye. Eyase-Efesu iphawula ukuqala kwesikhathi esihlanganiswa isiprofetho, ngakho uNkulunkulu umethula ngensindiso yaphakade esesimweni sokuqala komlando wasemhlabeni. Isithombe sikaJesu savuswa lapho ngaphansi kwalowo *womuthi wokuphila* wensimu yasemhlabeni uNkulunkulu ayewudalile ukuze abeke lapho umuntu ongenacala nomsulwa. IsAm. 22 siprofetha lokhu kubuyiselwa kwe-Edene evuselelwe ngenjongo yenjabulo yabakhethiweyo abanqobayo emhlabeni omusha. Isikhathi ngasinye lesi simiso sasiphathelene nesici sokuphila okuphakade uJesu Kristu akunikeza abakhethiweyo bakhe kuphela.

yesi-2 : iSmirna

Phakathi kuka-303 no-313, ukushushiswa kokugcina "kobukhosi" bamaRoma

Ivesi 8: “ *Nakuyo ingelosi yebandla laseSmirna loba ukuthi : Nakhu akushoyo owokuqala nowokugcina, owayefile, wabuye waphila, uthi :*

Ngegama elithi " *Smirna* " lohlamvu lwesibili, elihunyushwe egameni lesiGreki elithi "smurna" elisho " *mure* ", uNkulunkulu uqondise isikhathi soshushiso olubi oluholwa umbusi waseRoma uDiocletian. Igama elithi “ *Mure* ” liyiphunga elaqhola ezinyaweni zikaJesu ngaphambi nje kokufa kwakhe futhi elalethwa kuye njengomnikelo ekuzalweni kwakhe iZazi ezazivela eMpumalanga. Kulolu vivinyo uJesu uthola kabusha intshiseko yokholo lwangempela angasayitholanga ngo-94. Labo abavuma ukufa egameni lakhe kumelwe bazi ukuthi uJesu ukunqobile ukufa, nokuthi lapho ephinda ephila, uyokwazi ukubavusa njengoba azenzela yena. Lesi siprofetho siqondiswe kumaKristu kuphela, uJesu ngokwakhe ongummeleli “ *wokuqala* ” wawo . Ngokwenza umuntu wakhe afane nokuphila kwezinceku zakhe, uyomelelwa ngumKristu “ *wokugcina* ”.

Ivesi 9: “ *Ngiyalwazi usizi nobumpofu bakho (noma ucebile), nenhlamba yalabo abathi bangamaJuda bengesiwo, kodwa beyisinagoge likaSathane.* »

Eshushiswa amaRoma, amaKristu ayephucwa impahla yawo futhi ngokuvamile ebulawa. Kodwa lobu mpofu obungokwenyama nobungokwenyama bubenza bacebe ngokomoya ngezindinganiso zokholo lokwahlulela kukaNkulunkulu. Ngakolunye uhlangothi, akakufihli ukwahlulela kwakhe futhi wembula, ngamazwi acace kakhulu, ukubaluleka kwakhe enkolweni yamaJuda eyenqaba indinganiso yaphezulu yensindiso, ngokungamqapheli uJesu Kristu, njengoMesiya owaprofethwa imiBhalo Engcwele. Elahliwe uNkulunkulu, amaJuda athathwa udeveli namademoni akhe futhi aba ngoNkulunkulu nabakhethiweyo bakhe beqiniso, “ *isinagoge likaSathane* ”.

Ivesi 10: “ *Ungesabi lokho osazohlupheka ngakho. Bheka, uSathane uyakuphonsa abanye kini etilongweni ukuba nilingwe, nibe nosizi izinsuku eziyishumi. Thembeka kuze kube sekufeni, futhi ngizokunika umqhele wokuphila.* »

Kuleli vesi, udeveli ubizwa ngokuthi uDiocletian, lo mbusi waseRoma ononya kanye "nababusi" abahlobene naye wayenezondo evuthayo kumaKristu ayefuna ukuwaqothula. Ushushiso olwamenyezela noma “ *usizi* ” lwaqhubeka “ *izinsuku eziyishumi* ” noma “iminyaka eyishumi” phakathi kuka-303 no-313. Abanye babo “*abathembeka kwaze kwaba sekufeni* ” njengabafel’ ukholo ababusiwe kakhulu, uJesu uyobanika “ *umqhele wokuphila* ”; ukuphila okuphakade kuwuphawu lokunqoba kwabo.

Ivesi 11: “ *Onendlebe makezwe lokho akushoyo uMoya emabandleni: Onqobayo akayikulimazwa ukufa kwesibili.* »

Isiphetho somlayezo wenkathi sinendikimba yawo: ukufa. Kulokhu, uMoya uvusa insindiso ngokukhumbula ukuthi labo abangakwemukeli ukufa kokuqala kokufel’ ukholo ngenxa kaNkulunkulu, kuyodingeka bahlupheke, bangakwazi ukuphunyula kukho, “ *ukufa kwesibili* ” “*kwechibi lomlilo* ” lokwahlulelwa kokugcina. “ *Ukufa kwesibili* ” okungeke kuthinte abakhethiweyo ngoba bayobe sebengene ekuphileni okuphakade phakade.

Isikhathi sesithathu : IPhergamu

Ngo-538, ukusungulwa kombuso wamapapa eRoma

Ivesi 12: “ *Nakuyo ingelosi yebandla lasePhergamu loba ukuthi : Nakhu akushoyo ophethe inkemba ebukhali esika nhlangothi zombili :*

Ngegama elithi *Pergamu* , uNkulunkulu uvusa isikhathi *sokuphinga okungokomoya* . Egameni elithi *Pergamu* , izimpande ezimbili zesiGriki, "pérao, ne-gamos", zihumusha "ukweqa umshado". Lesi yisikhathi senhlekelele yokuqala *kwamashwa* azogadla kubantu bamaKrestu kuze kube sekupheleni komhlaba. Ngokukhomba usuku luka-313, inkathi eyandulele yaphakamisa ukuvela kwamandla nokubusa kobuqaba koMbusi uConstantine I ' indodana yombusi uConstantius Chlorus, kanye nomnqobi phezu kukaMaxentius. Ngomthetho wombuso wango-March 7, 321, wakuyeka ukuphumula kwamasonto onke kweSabatha elingcwele losuku lwesikhombisa lwaphezulu, uMgqibelo wethu wamanje, esikhundleni salokho wakhetha usuku lokuqala olwalunikezelwe, ngaleso sikhathi, enkolweni yobuqaba bukankulunkulu welanga, “Sol Invictus”, iLanga Elinganqotshwa. Ngokumlalela, amaKristu ‘aphinga ngokomoya,’ okwathi kusukela ngo-538 kuqhubeka kwakuyoba inkambiso engokomthetho yobupapa baseRoma ehlobene nenkathi *yasePhergamu* . AmaKristu angathembekile alandela uVigilius, umholi wenkolo omusha owamiswa uMbusi uJustinian ¹ Lomqambi wasebenzisa ithuba lobuhlobo bakhe noTheodora, isifebe esashada nombusi, ukuze athole lesi sikhundla sika-papa sandiswe amandla akhe enkolo amasha endaweni yonke, okungukuthi, ubuKatolika. Ngakho, ngaphansi kwegama elithi *Pergamum* , uNkulunkulu ulahla umkhuba we "Sonto", igama elisha kanye nembangela *yokuphinga okungokomoya* , lapho "usuku lwelanga" lwangaphambili oluzuzwe njengefa kuConstantine luqhubeka luhlonishwa isonto lamaRoma lamaKristu. Ithi inguJesu Kristu futhi ithi, ngesiqu senhloko yayo engupapa, “umvikeli weNdodana kaNkulunkulu” (Ukushintshwa noma esikhundleni seNdodana kaNkulunkulu), ngesiLatini “VICARIVS FILII DEI”, inombolo yayo yezinhlamvu ethi “ 666 ”; inani elivumelana nalelo isAm. 13:18 elithi lihlobene nengxenywe engokwenkolo ‘ *yesilo* .’ Ngakho-ke inkathi ebizwa ngokuthi *iPhergamu* iqala ngokubusa kukapapa okungabekezeleli nokuqhwaga okususa kuJesu Kristu, uNkulunkulu uMninimandla onke osesimweni somuntu, isiqu sakhe sokuba iNhloko yoMkhandlu, ngokukaDan 8:11; Kwabase-Efesu 5:23: “ *Ngokuba indoda iyinhloko yomfazi, njengokuba noKristu eyinhloko yebandla, yena enguMsindisi womzimba.* »Kodwa qaphela! Lesi senzo siphefumulelwe uNkulunkulu ngokwakhe. Eqinisweni, nguye owahoxisa futhi wanikela embusweni wobupapa inkolo yobuKristu eyase yaba inkolo ngokusemthethweni. Ukungahloniphi kwalombuso , okugxekwa kuDan 8:23, kufinyelela ezingeni lokuwenza athathe isinyathelo sokuqala ‘ *sokuguqula izikhathi nomthetho* ’ omiswe uNkulunkulu, ngokukaDaniyeli 7:25 . Futhi ngaphezu kwalokho, ngokungasinaki isixwayiso sakhe sokungabizi ngokomoya noma yimuphi umuntu ngokuthi “baba”, uye ngokwakhe uye wakhuleka ngaphansi kwesiqu esithi “Baba Ongcwele Kakhulu”, ngaleyondlela eziphakamisa ngaphezu kukaNkulunkulu ongumenzi-mthetho womdali, futhi ngolunye usuku uyokuthola, okuvuzayo: “ *Ningabizi-muntu emhlabeni ngokuthi uyihlo; ngoba munye uYihlo osezulwini.* (Mathewu 23:9) ». Le nkosi engumuntu inabalandela

okuyoqhubeka ngabo umbuso nokweqisa kwawo kuze kube usuku lokwahlulela oluhlelwe “uBaba Ongcwele Ongcwele” weqiniso, onamandla nolungileyo kunabo bonke.

^{Ngakho-ke} uMbusi uJustinian I wasungula lombuso wenkolo uNkulunkulu ayewubheka “njengokuphinga” kuye. Ngakho-ke ukubaluleka kwentukuthelo kufanele kuphawulwe futhi kuqoshwe emlandweni. Ngo-535 no-536, phakathi nokubusa kwakhe, kwakukhona ukuqhuma kwentaba-mlilo okubili okukhulu okwaba mnyama emkhathini futhi kwabangela isifo esiwumqedazwe obulalayo ngo-541 esingazange sife kwaze kwaba ngu-767, nenani eliphakeme lokuhlasela ngo- 592 .

Ivesi 13: “ *Ngiyazi lapho uhlala khona, ngiyazi ukuthi isihlalo sobukhosi sikaSathane silapho. ubambebele ebizo lami, kawuphikanga ukholo lwami, langensuku zikaAntipasi, ufakazi wami othembekileyo, owabulawa phakathi kwenu, lapho uSathane ahlala khona.* »

Lesi siprofetho sigcizelela “ *isihlalo sobukhosi* ” nendawo esikuyo ngenxa yodumo lwaso nodumo izoni ezisalunikeza nanamuhla. Kuphinde kube “yiRoma” eliqala kabusha ukubusa kwalo, kulokhu, ngaphansi kwalesi sici sobuKristu bamanga nenkolo yobuqaba ngokuphelele. Lowo othi “ubambele” (noma umfundisi), upapa, akakutholi nokuthola kuNkulunkulu ukuthi akhulume naye mathupha. Umamukeli wesiprofetho ungokhethiwe, akayena umuntu owile, noma umdlwembe odumisa imikhuba yobuqaba. Le ndawo ephakeme yenkolo yamaRoma aKatholika *inesihlalo sayo sobupapa* eRoma, eSigodlweni saseLateran uConstantine I ^{asinikela ngomusa} kuMbhishobhi waseRoma. Lesi sigodlo saseLateran siseNtabeni iCaelia, enye “yamagquma ayisikhombisa aseRoma” aseningizimu-mpumalanga yedolobha; igama elithi Caelius lisho: isibhakabhaka. Leli gquma lide kunawo wonke futhi likhulu kulawa ayisikhombisa, endaweni. Eduze kweSonto LaseLateran, elisamelela nanamuhla, ngoba upapa nabefundisi babo, isonto lamaKatolika elibaluleke kakhulu emhlabeni, kumi i-obelisk enkulu kunazo zonke eRoma, lapho kukhona angu-13, afinyelela ubude obungamamitha angu-47. Njengoba yatholwa ngaphansi kwamamitha angu-7 omhlaba futhi yahlukaniswa yaba izingxenywe ezintathu, yamiswa ngo-1588 nguPapa Sixtus V owayeyokwenza, ngesikhathi esifanayo, ahlele ukubuswa koMbuso WaseVatican enkathini elandelayo yesiprofetho ebizwa ngokuthi *iThiyathira* . Lolu phawu lokukhulekelwa kwelanga laseGibhithe lunombhalo omkhulu esiqongweni esiwuphethe, okhumbula isipho sikaConstantine. Eqinisweni, kwakuyindodana yakhe uConstantius II okwathi ngemva kokufa kukayise, yamkhipha eGibhithe yamyisa eRoma, ngokwengxenywe ukufeza isifiso sikayise owayefuna ukumletha eConstantinople. Lokhu kuzinikela enkazimulweni kaConstantine I ^{kubangelwa} kakhulu isifiso sikaNkulunkulu kunendodana kaConstantine. Ngoba yonke i-obelisk enesisekelo sayo esiphakeme iqinisekisa ukuxhumana okuprofethiwe, okwenza uConstantine I ^{abe} yiziphathimandla zomphakathi osungula lonke "usuku lwelanga", futhi upapa, ngaleso sikhathi umbhishobhi olula webandla lobuKristu laseRoma, igunya lezenkolo, ozobeka, ngokwenkolo, lolu suku lwamaqaba ngaphansi kwegama elithi "iSonto" noma, usuku lweNkosi. Phezulu kwaleli obelisk kuneziphawu ezine ezivezayo ezilandelanayo kulolu hlelo olukhuphukayo: amabhushi angu-4 ahlezi endaweni yawo, aqondiswe

ezindaweni ezine eziyinhloko, ngaphezu kwazo kukhona izintaba ezine ezizungezwe imisebe yelanga, futhi ngaphezu kwaleli qembu kubusa isiphambano sobuKristu. Ekhomba amaphuzu amane ayinhloko, uphawu lwamabhushi lumelela ubukhosi emandleni awo asendaweni yonke; okuqinisekisa, incazelo yawo yembulwe kuDan.7 no-8. IsAm.17:18 izoqinisekisa ukuthi isho ngeRoma: “*Owesifazane owambonayo ungumuzi omkhulu obusa amakhosi omhlaba.* Ngaphezu kwalokho, i-cartouche yaseGibhithe eqoshwe ku-obelisk ivusa "isifiso esingcolile inkosi ekhuluma no-Amoni" unkulunkulu welanga. Zonke lezi zinto zembula ubunjalo bangempela bokholo lobuKristu oluye lwabusa eRoma kusukela kuConstantine I, ^{okungukuthi}, kusukela ngo-313, usuku lokunqoba kwakhe. Le obelisk, kanye nezimpawu ezikuyo, kufakazela “*impumelelo*” yenceku kadeveli eyaprofethwa kuDan 8:25, okwathi, ngoConstantine I yaphumelela ukunikeza ukholo lobuKristu ukuvela kwe- syncretism engokwenkolo eyahlhlwa ngokuqinile uNkulunkulu kuJesu Kristu. Ngifingqa umlayezo walezi zimpawu: “isiphambano”: ukholo lobuKristu; “imisebe yelanga”: inkolo yelanga; “izintaba”: amandla asemhlabeni; “amabhushi amane”: ubukhosi bendawo yonke namandla; “i-obelisk”: IGibhithe, isono, kusukela ekuhlubukeni kukaFaro woFuduko, nangenxa yesono esihlanganisa ukukhulekela izithombe kukukulunkulu welanga u-Amoni. UNkulunkulu uthi lezi zindlela zivela enkolweni yamaRoma Katolika eyasungulwa uConstantine ^I Futhi kulezi zifanekiselo, ngomdwebo we-cartouche waseGibhithe, wengeza ukwahlulela kwakhe ngokuzibophezela okungokwenkolo kwababhishobhi baseRoma, ababheka bobabili njengabangcolile; Sebebizwa ngokuthi “opapa” ngabazalwane bezenkolo baleli dolobha. Ukuhlangana kwenkolo yobuKristu nenkolo yelanga eseyenziwe futhi ehlonishwa nguConstantine ngokwakhe, iwumthombo wesiqalekiso esibi isintu esiyosikhokha njalo, kuze kube sekupheleni kwezwe. Lesi *sihlalo sobukhosi* saseLateran asibangwa ababusi baseRoma, ngoba kusukela kuConstantine ^I, abasahlali eRoma, kodwa eMpumalanga yombuso, eConstantinople. Ngakho, ngokunganaki isambulo esingokwesiprofetho esanikezwa uJesu Kristu kuJohane, izixuku zabantu ziba yizisulu zokukhohlisa kwenkolo okukhulu kunakho konke okwake kwenzeka. Kodwa ukungazi kwabo kunecala ngoba abalithandi iqiniso futhi kanjalo, nguNkulunkulu uqobo lwakhe, benikelwa emangeni nabaqambimanga bazo zonke izinhlobo. Ukuntuleka kwemfundo kwabantu benkathi *yasePhergamu* kuchaza impumelelo yombuso wobupapa owabekwa futhi usekelwa ababusi bamaRoma ababelandelana ngaleso sikhathi. Okungavimbeli izikhulu ezithile ezikhethiwe zeqiniso ukuthi zenqabe futhi zenqabe leli gunya elingekho emthethweni; okuholela uJesu ukuba abaqaphele njengezinceku zakhe zeqiniso. Ukwakhiwa kwamaRoma kwabakhethiweyo sekwenziwe, phawula ukuthi uMoya wathola lapho ezincekwini ezingama-538 ezazigcina ukholo egameni likaJesu ngenkathi zihlonipha iSonto. Nokho, kule ndawo eRoma, abafel’ ukholo bokugcina noma “ofakazi abathembekile” babonwa kuphela ngesikhathi sikaNero, ngo-65-68 nakuleyo kaDiocletian phakathi kuka-303 no-313. Ngokuqondisa idolobha laseRoma, uMoya ukhumbula ukwethembeka kuka- *Antipase* “ufakazi” wakhe *othembekile* wezikhathi ezidlule. Leli gama lesiGrikhi lisho ukuthi: ngokumelene nabo bonke. Kubonakala sengathi kubhekisela kumphostoli uPawulu, ummemezeli wokuqala weVangeli likaJesu Kristu kulo muzi afela kuwo

umfel' ukhoho, wanqunywa ikhanda, ngo-65, ngaphansi kombusi uNero. Ngakho uNkulunkulu uphikisana nesiqu esingamanga nesidukisayo esithi "umbusi weNdodana kaNkulunkulu" wopapa. Umfundisi weqiniso kwakunguPawulu othembekile, hhayi uVigilius ongathembekile, noma yimuphi wabalandela esikhundleni sakhe.

Umdali onamandla onke uNkulunkulu uqophe emvelweni izikhathi ezibalulekile zomlando wenkolo wenkathi yobuKristu; izikhathi lapho isiqalekiso sithatha isimilo esinamandla esinemiphumela emibi kubantu abangamaKristu. Kakade phakathi nenkonzo yakhe yasemhlabeni, uJesu Kristu wanika abaphostoli bakhe abayishumi nambili ababemangele futhi bemangele ubufakazi bokunqoba kwakhe isiphepho eChibini laseGalile; isivunguvungu asithulisa ngokuphazima kweso, ngokuyala kwakhe. Phakathi nenkathi yethu, inkathi ephakathi kuka-533 no-538 yathatha lesi sihlamvu esiqalekisiwe ngokukhethekileyo, njengoba ngokumisa umbuso wamapapa ngumbusi uJustinian I uNkulunkulu wayefuna ukujezisa amaKristu alalela umyalo owamenyezelwa umbusi uConstantine I owenza ukuba kube yisibopho kulo lonke "usuku Lokunganqotshwa" okubangelwa usuku luka-32 lukaNkulunkulu kusukela ngosuku lokuqala luka-March 32 ukuqhuma kwezintaba-mlilo ezimbili ezanqamula i-hemisphere esenyakatho yeplanethi futhi zashiya imikhondo engxenyeni eseningizimu nenkabazwe kuze kufike e- Antarctica. Ezinyangeni ezimbalwa ezihlukene, ezisemaphethelweni ahlukene enkabazwe, ukusakazeka kobumnyama kwakusebenza kakhulu futhi kubulala kakhulu. Izigidigidi zamathani othuli ziye zasakazeka emkhathini, zincisha abantu ukukhanya kanye nezitshalo zabo zokudla ezivamile. Ilanga ekuphakameni kwalo linikeza ukukhanya okufanayo nenyanga egcwele yona ngokwayo eyanyamalala ngokuphelele. Izazi-mlando ziye zaphawula lobu bufakazi ngokwalokho amabutho kaJustinian athatha kabusha iRoma kuma-Ostrogoths phakathi nesiphepho seqhwa phakathi kukaJulayi. Intaba-mlilo yokuqala ebizwa ngokuthi "Krakatoa" itholakala e-Indonesia futhi yavuka ngo-Okthoba 535 ngobukhulu obungenakucatshangwa, iguqule indawo eyintaba engu-50 km ibe indawo yasolwandle. Futhi eyesibili, ebizwa ngokuthi "Ilopango" itholakala eMelika Ephakathi futhi yaqhuma ngoFebhuwari 536.

Ivesi 14: " *Nokho nginezinto eziyingcosana ngawe, ngokuba unabo lapho ababambe isifundiso sikaBalami owafundisa uBalaki ukuphonsa isikhubekiso phambi kwabantwana bakwa-Israyeli, ukuba badle okuhlatshele izithombe nokuphinga.* »

UMoya uchaza isimo sikamoya esasungulwa eRoma. Kusukela ngo-538, izikhulu ezithembekile ezikhethiwe zangaleso sikhathi ziye zabona ukumiswa kwegunya lenkolo uNkulunkulu aliqhathanisa nomprofethi " *uBhalami* ". Lo muntu wayekhonzwa uNkulunkulu kodwa wazivumela ukuba ayengwe ukuheha kwenzuzo nezinto zasemhlabeni; zonke izinto ezahlanganyelwa umbuso wamapapa waseRoma. Ngaphezu kwalokho, " *uBileyamu* " wabangela incithakalo yakwaIsrayeli ngokwambulela " *uBalaki* " indlela ayengawenza awe ngayo: kwakwanele ukumcindezela ukuba amukele imishado phakathi kwamaJuda namaqaba; izinto uNkulunkulu azilahla kakhulu. Ngokumqhathanisa " *noBhalami* ," uNkulunkulu usinikeza umfanekiso werobhothi wombuso wopapa. Okhethiwe ube eseqonda incazelo yezenzo uNkulunkulu uqobo anazo udeveli nabalingani

bakhe basezulwini nabasemhlabeni. Isiqalekiso sebandla lobuKristu sincike ekwamukelweni kosuku lwamaqaba "Iwelanga elinganqotshiwe", olugcinwe kusukela ngo-321 ngamaKristu angathembekile. Futhi umbuso wopapa, "njengoBalami , " uyosebenza ekuwa kwabo futhi uqinise isiqalekiso sabo saphezulu. " *Ukudla okuhlatshele izithombe* " kuwumfanekiso kuphela uma kuqhathaniswa "nosuku lwelanga" lwamaqaba. IRoma iletha ubuhedeni enkolweni yobuKristu. Kodwa okufanele ukuqonde ukuthi banesimo esifanayo futhi bathwala ngaphansi kokwahlulela kukaNkulunkulu imiphumela efanayo emibi.... Ikakhulukazi njengoba iziqalekiso ezaletwa " *uBalami* " wenkathi yobuKristu ziyohubeka kuze kube sekupheleni kwezwe, okuphawuleka ngokubuya okukhazimulayo kukaJesu Kristu. Ukungathembeki kwamaKristu nakho kuqhathaniswa nokwamaHeberu azinikela "ekungcoleni " ngemva kokuba uNkulunkulu ewenze ukuba ezwe imiyalo yakhe eyishumi. Phakathi kuka-321 no-538, amaKristu angakholwayo enza njengabo. Futhi lesi senzo sisaqhubeka nanamuhla.

Ivesi 15: " *Ngokunjalo nawe unabo ababamba isifundiso samaNikolawu.* »

Kulo myalezo, igama elithi " *amaNikolawu* " okukhulunywana ngalo e - *Efesu* livela kabusha kule ncwadi. Kodwa " *imisebenzi* " ephathelene nabo e - *Efesu* lapha iba " *imfundiso* ." Abanye amaRoma baye eqinisweni, kusukela e - *Efesu* , baba amaKristu, bese kuba amaKristu angakholwayo kusukela ngo-321, futhi lokhu, ngendlela esemthethweni yenkolo kusukela ngo-538, ngokuhlonipha " *imfundiso* " yopapa wamaRoma Katolika .

Ivesi 16 : " *Ngakho-ke phendukani; ngaphandle kwalokho ngizakuza kuwe masinyane , ngilwe labo ngenkamba yomlomo wami.* »

Ngokuvusa " *impi* " eholwa "yiZwi" lakhe, " *inkemba yomlomo wakhe* ", uMoya ulungiselela umongo womlayezo wesine ozayo. Kuyoba ngelekhulu le-16 ' lapho iBhayibheli, izwi lalo elingcwele elilotshiwe, " *ofakazi balo ababili* " ngokwesAm. 11:3 , liyosakaza iqiniso laphezulu futhi lembule ukholo lwamanga lwamaRoma Katolika.

Ivesi 17: " *Onendlebe makezwe lokho akushoyo uMoya emabandleni: Onqobayo ngiyakumnika okwemana elifihliweyo, ngimnike itshe elimhlophe; naphezu kwetshe kulotshiwe igama elisha, elingaziwa muntu, kuphela olamukelayo.* »

Njengenhlayenza, uMoya uvusa ingxenye yempilo yaphakade. Lapha usehula kithi ngaphansi komfanekiso owaprofethwa imana eyanikezwa amaHeberu alambile ogwadule oluwugwadule, oluwugwadule nolomile. UNkulunkulu wabe esefundisa ukuthi angavikela futhi andise izimpilo zabakhethiweyo Bakhe ngamandla Akhe okudala; azokufeza ngokunika abakhethiweyo bakhe abahlengiwe ukuphila okuphakade. Lokhu kuzoba isiphetho sayo yonke iphrojekthi yakhe yokonga.

Okhethiwe ngaleso sikhathi uyovuzwa ngokuphila okuphakade, okuchazwa nguMoya ngezithombe. " *Imana* " umfanekiso wokudla kwasezulwini ufihliwe embusweni wezulu, uNkulunkulu ngokwakhe engumkhiqizi wako. Emfanekisweni wasendulo, imana lalisendaweni engcwele ngcwele kakade eyayifanekisela izulu lapho uNkulunkulu ebusa khona ngobukhosi esihlalweni sakhe sobukhosi. Ngokwenqubo yamaRoma, " *itshe elimhlophe* " lalimelela ivoti

elithi "yebo", elimnyama lalithi "cha". “ *Itshe elimhlophe* ” libuye libonise ubumsulwa bempilo yokhethiweyo oye waba phakade. Ukuphila kwakhe okuphakade kungu-yebo waphezulu ohumusha ukwamukela ngentshiseko nokukhulu ohlangothini lukaNkulunkulu. Ngenxa yokuthi okhethiwe uvuswa enendikimba yasezulwini, isimo sakhe esisha sifaniswa ‘negama *elisha* . Futhi le mvelo yasezulwini, kwabakhethiweyo bayo, ihlale ingaqondakali futhi ngabanye: " *akekho owaziyo* ". Ngakho-ke kuzofanele sidle ifa futhi singene kule mvelo ukuze sithole ukuthi iyini.

Inkathi yesi-4 : IThiyathira

Phakathi kuka-1500 no-1800, izimpi zenkolo

Ivesi 18: “ *Nakuyo ingelosi yebandla laseThiyathira loba ukuthi : “Nakhu ikushoyo iNdodana kaNkulunkulu, enamehlo anjengelangabi lomlilo, nezinyawo zayo zinjengethusi elicolekileyo :*

Thiyathira ", ivusa isikhathi lapho inkolo yobuKristu yezinhlango zamaKatholika namaProthestani yenza umbukwane onyanyekayo ngezingxabano zabo ezichitha igazi. Kodwa lo mlayezo unezimanga ezinkulu ozilindele. Egameni *iThiyathira* , izimpande ezimbili zesiGriki "thua, teiro" zihumusha "isinengiso nokunikeza ukufa ngokuhlupheka". Igama lesiGriki elithethelela le ncazelo yesinengiso lichaza, kusichazamazwi se-Bailly Greek, ingulube noma ingulube yasendle lapho isendle. Futhi lapha, ukucaciswa okuthile kuyadingeka. ^{ikhulu} le-16 laphawuleka ngokuvuka kwamaProthestani abekela inselele igunya lombuso wobupapa wamaRoma. Futhi, ukuze kuqiniseke igunya layo lesikhashana, upapa olwalumelelwe uPapa Sixtus V lwamisa uMbuso wawo waseVatican owawuzowunikeza igunya lomphakathi elihlobene negunya lawo lenkolo. Kungakho, kusukela ^{ekhulwini le-16}, umbuso wopapa uye wadlulisela isihlalo sawo, esiseSigodlweni SaseLateran kuze kube yilesi sikhathi, wasiyisa endaweni yawo eVatican, eyayivele yakha izwe elizimele likapapa. Kodwa lokhu kudluliselwa kuyinkohliso kuphela, ngoba lowo othi uvela e-Vatican State usahlezi eSigodlweni saseLateran; ngoba kulapho, eLateran, lapho opapa bemukela khona izithunywa zezizwe zakwamanye amazwe ezibavakashelayo. Futhi kwenzeka ukuthi ngo-1587, i-obelisk elungisiwe, eyamiswa kabusha eduze kweSigodlo saseLateran kusukela ngo-August 3, 1588, yatholwa ngaphansi kwamamitha angu-7 omhlaba nezingcezu ezintathu UMbuso WaseVatican utholakala ngaphandle kweRoma, egqumeni laseVatican, osebeni olusentshonalanga yeTiber emngceleni wedolobha ukusuka enyakatho kuya eningizimu. Lapho sibheka ipulani yaleli dolobha laseVatican, ngamangala ukuthola ukuthi linesimo sekhanda lengulube, izindlebe zayo zibheke enyakatho nekhala layo liseningizimu-ntshonalanga. Ngakho isigijimi sesiGriki esithi “thua” siqinisekiswa kabili futhi silungisiswa nguNkulunkulu, umgqugquzeli walezi zinto. Inkolo yamaKatholika eyazuzwa ePhergamu ifinyelela phezulu kweziningiso zayo. Wabaphatha ngobudlova ngenzondo nangonya labo okwathi, bekhanyiselwa iBhayibheli, ekugcineni basakaza umshini wokunyathelisa, balahla izono zakhe nezigwebo zakhe. Okungcono nakakhulu, kuze kube yilesosikhathi, umnakekeli wemiBhalo Engcwele ayeyikhiphe kabusha izindela zakhe ezindlini zezindela nasezindlini zezindela, washushisa iBhayibheli elalilahla ububi bakhe.

Futhi yenza ukuthi izimpimpi zibulawe ngamandla ezimpumputhe namakhosi angenandaba; abenzi bentando yakhe abathobekile. Izinkulumo uJesu aziveza ngaphansi kwazo ecaphuna, “ *lowo onamehlo anjengelangabi lomlilo nezinyawo zabo zinjengethusi elicolekileyo* ,” kwembula isenzo sakhe sokujezisa ezitheni zakhe ezingokwenkolo azozibhubhisa lapho ebuyela emhlabeni. Kwakuyimibono eqondile yobuKristu emibili eyalwa yodwa kwaze kwaba sekufeni “ngenkemba” nezibhamu kulo mongo ongokomlando wenkathi *yaseThiyathira* . Khona-ke “ *izinyawo zakhe* ” ziyohlala “ *phezu kolwandle nasemhlabeni* ” uphawu lwenkolo yamaKatolika nokholo lwamaProthestani kusAm. 10:5 nesAm. 13:1-11 . UbuKatolika nobuProthestani, kokubili okuyisono (isono = *ithusi*), abangaphenduki, bachazwa ngokuthi “ *ithusi elicolekileyo* ” eliheha ulaka lokwahlulelwa kukaNkulunkulu uJesu Kristu. Ngokuthatha lesi sithombe amemezela ngaso “ *inhlekelele* ” enkulu kusAm. 1:15 , uNkulunkulu wembula ihora lapho abashushisi bokugcina ababehlangene ngokumelene nabantwana bakhe abathembekile belwa kwaze kwaba sekufeni “njengezilo” zasendle eziyofanekisela bona kuso sonke isiprofetho. Kusukela kuFrancis I ^{kuya} kuLouis XIV, izimpi zenkolo zazilandelana. Futhi kudingekile ukuqaphela ukuthi uNkulunkulu wembula kanjani isiqalekiso sabantu baseFrance, ukusekela ngezikhali kopapa kusukela kuClovis, inkosi yokuqala yamaFrank. Ukuphawula umvuthwandaba walesi siqalekiso, uNkulunkulu wabeka uLouis XIV osemncane, oneminyaka “emihlanu” esihlalweni sobukhosi saseFrance. Leli vesi leBhayibheli lomShumayeli 10:16 , lizwakalisa isigijimi salo: “ *Maye kini, izwe elinkosi yalo iwumntwana, nezikhulu zalo zidla ekuseni!* ” ULouis XIV wachitha iFrance ngemali yakhe ewubukhazikhazi eSigodlweni saseVersailles kanye nezimpi zakhe ezibizayo. Washiya i-France ecwile ebumpofu futhi owamlandela u-Louis XV waphila kuphela ngenxa yenkululeko eyabelwe umngane wakhe ongenakuhlukaniswa ekuziphatheni okubi, uKhadinali Dubois. Umlingiswa onyanyekayo, uLouis XV wayengenandaba nhlobo nesiphetho sabantu bakhe futhi intukuthelo ethandwayo eyavuswa kwakuwukuwela kumlandeli wakhe, inkosi eyisisebenzi, uLouis XVI onokuthula. Ngokuqondisa indoda emnene nenokuthula ngalolu laka, uNkulunkulu wembula inhloso yakhe yokuqothula umbuso wofuzo wobukhosi, ngenxa yokungathembeki oye wakubeka ngokungafanele ezenzweni zenkolo yobupapa kusukela ngoClovis.

Ivesi 19: “ *Ngiyayazi imisebenzi yakho, nothando lwakho, nokukholwa kwakho, nokukhonza kwakho, nokubekezela kwakho, nemisebenzi yakho yokugcina miningi kuneyokuqala.* »

Lamazwi uNkulunkulu awabhekisa ezincekwini zakhe “ *ezithembekile kuze kube sekufeni* ”, zizinikela ukuba zibe yimihlatshelo ngomfanekiso weNkosi yazo; “ *Imisebenzi* ” yabo iyamukeleka kuNkulunkulu ngoba bafakazela “ *uthando* ” lwabo lwangempela ngoMsindisi wabo. “ *Ukholo* ” lwabo luyolongisiswa njengoba luhambisana ‘nenkonzo yokwethembeka . Igama elithi “ *ukungaguququki* ”, elicashunwe lapha, lithatha ukubaluleka komlando okuncomekayo. Kwakuse-"Constance Tower" edolobheni lase-Aigues-Mortes lapho uMarie Durand aphila khona ekuthunjweni kwakhe njengesibonelo sokholo iminyaka engu-40 ende nevivinyayo. Amanye amaKristu amaningi aye anikeza ubufakazi obufanayo, ngokuvamile obungaziwa emlandweni. Lokhu kungenxa

yokuthi inani labafel' ukhoho landa ngokuhamba kwesikhathi. Imisebenzi yokugcina iphathelene nesikhathi sokubusa (1643 kuya ku-1715) kweNkosi uLouis XIV ngaphansi kwayo "odragonnade" bendikimba abakhelwe lesi senzo, bazingela amaKristu athembekile angamaProthestani ayehoxile emahlathini nasezindaweni ezingenabantu. Phawula kahle indima evezwayo yegama elithi "drako" elichaza "udeveli" kanye nesenzo esisobala sobudlova sombuso waseRoma kanye neRoma yobupapa kusAm. 12:9-4-13-16. Lowo owazibiza ngokuthi "inkosi yelanga" wayiletha esicongweni impi yobuKatolika evikela "usuku lwelanga" oluzuzwe njengefa kuConstantine^L Nokho, ukuze afakaze ngokumelene naye, uNkulunkulu wasifaka ebumnyameni sonke isikhathi sokubusa kwakhe okude, wamenqabela ukufudumala nokukhanya okugcwele kwelanga langempela nemiphumela engathi sina ekutholakaleni kokudla kwabantu baseFrance.

Ivesi 20: "Nokho nginezinto eziyingcosana ngawe, ngokuba uvumela owesifazane u-Izebeli, ozibiza ngomprofethikazi, ukuba afundise, adukise izinceku zami ukuba zenze ubufebe, zidle okuhlatshele izithombe. »

Ngo-1170, uNkulunkulu wenza ukuba iBhayibheli lihunyushelwe olimini lwesiProvençal nguPierre Vaudès. Waba ngumKristu wokuqala owathola kabusha imfundiso yeqiniso elibalulekile labaphostoli, kuhlenganise nokuhlonipha iSabatha leqiniso nokwamukela ukudla kwemifino. Waziwa njengoPierre Valdo, ungumsuka we "Vaudois" owahlala e-Italian Alpine Piedmont. Umsebenzi weNguquko ababewumele waphikiswa uPope nomyalezo washabalala. Ngakho-ke uNkulunkulu wakhulula iYurophu yonke ekuhlaselweni kwamaMongol okubulala okwalandelwa ubhadane olubi lwesifo esibangelwa amaMongol abhubhisa kusukela ngo-1348, ingxenye yesithathu nengxenye yabantu bakhona. Umlayezo waleli vesi, " ushiya owesifazane uJezebeli ... ", uyisihlamba esibhekiswe kubaguquli abangazange banikeze umsebenzi kaPierre Valdo ukubaluleka okufanele, ngoba wawuphelele. Phakathi kuka-1170 no-1517, bayishaya indiva imfundiso ephelele yeqiniso lensindiso yobuKristu kanye neNguquko yabo eyenziwa ekupheleni kwalesi sikhathi iyingxenye futhi ayiphelele.

Qaphela : ukuphelela okungokwemfundiso okuqondwa futhi kwasetshenziswa uPierre Valdo kubonisa ukuthi kuye, uNkulunkulu wethula uhlelo oluphelele lweNguquko okwakufanele ukwenziwa. Eqinisweni, izinto zafezwa ngezigaba ezimbili, imfuneko yeSabatha ayizange iqale kwaze kwaba ngo-1843-1844, ngokuvumelana nesikhathi esasiphawulwe ngomthetho kaDan 8:14.

Ukuze abonise inkolo yobupapa yamaRoma Katolika, uNkulunkulu umfanisa nomka-Ahabi wesinye isizwe, " uJezebeli " omubi owabulala abaprofethi bakaNkulunkulu futhi wachitha igazi elingenacala. Ikhophi iyiqiniso kumodeli futhi inobubi bokuhlala isikhathi eside emsebenzini. Ngokumetha ngokuthi " umprofethikazi " uNkulunkulu uqondise igama lendawo entsha 'yesihlalo sakhe sobukhosi': iVatican, ngesiFulentshi Esidala nangesiLatini esisho ukuthi "vaticinare": ukuprofetha. Imininingwane yomlando mayelana nendawo yembula kakhulu. Ekuqaleni, le ndawo yayiphawuleka ngokuba khona kwethempeli lamaRoma elalinikezelwe kunkulunkulu " wenyoka " u-Aesculapius.

Lolu phawu luzoveza udeveli nombuso wobupapa kusAmbulo 12:9-14-15. UMBusi uNero wabeka izifunda zakhe zokugijima izinqola lapho, futhi "uSimon Magus" wangcwatshwa emathuneni lapho. Kubonakala sengathi izidumbu zakhe, ezaziyohlonishwa njengezomphostoli uPetru owabethelwa esiphambanweni eRoma. Nalapha futhi, isonto likaConstantine laligubha inkazimulo yobuKristu. Ekuqaleni indawo yayinamaxhaphozi. Amanga akhiwa ngaleyo ndlela azothethelela igama elisha laleli sonto laseVatican, elikhulisiwe futhi lahlotshiswa ngekhulu le-15 'elizothatha igama elidukisayo "leSaint Peter's Basilica in Rome". Lolu dumo, empeleni olunikezwa umenzi **wemilingo** kanye " *nenyoka* " u-Aesculapius, luyothethelela igama elithi " **imilingo** " uMoya alibeka emikhubeni yenkolo yamaRoma Katolika kusAm. 18:23 lapho inguqulo yeBhayibheli kaDarby isitshela khona: " *Nokukhanya kwesibani akusayikukhanya kuwe; nezwi lomiyeni nomakoti alisayikuzwakala kuwe; ngoba abathengisi bakho babengabakhulu bomhlaba; ngokuba ngomlingo wakho izizwe zonke zidukisiwe.* "Ngokuqondile, ukuphothulwa kwemisebenzi yaleli sonto "Saint Peter of Rome", okwakudinga izizumbulu zemali, kuzoholela umbhishobhi uTetzal ukuba athengise "i-indulgences" zakhe. Ebona ukuthethelelwa kwezono ezithengiswa ngemali, umfundisi oyindela uMartin Luther wathola isimo sangempela sesonto lakhe lamaRoma Katolika. Ngaleyondlela wasilahla isimo salo sobudemoni namanye amaphutha aso ngokufaka ngo-1517 imibono yakhe edumile engu-95 emnyango wesonto laseJalimane lase-Augsburg. Ngaleyondlela wenza ngokusemthethweni umsebenzi weNguquko eyahlongozwa uNkulunkulu kuPierre Valdo kusukela ngo-1170.

Ukhuluma ngokuqondile nezinceku zakhe eziguquliwe zangaleso sikhathi, izisulu ezinokuthula zeqiniso, ezasula, uMoya uyazisola ngokuvumela *uJezebeli ukuba afundise futhi ayenge izinceku zakhe* . Kulesi sihlamba singafunda konke ukungapheleli okungokwemfundiso kwalokhukuqala kwenguquko. " *Ufundisa futhi eyenga* " " *izinceku* " zakhe, lezo zikaJesu, okumenza ibandla lobuKristu. Kodwa imfundiso yakhe ingeyenkathi *yasePhergamu* lapho ukumangalelwa " *kokungcola* " nomfanekiso "wenyama" . *ehlatshele izithombe* " zase zilahlile. Naphezu kokubonakala okukhohlisayo, kuleli vesi inhlango ebalekile akuyena " *owesifazane uJezebeli* " kodwa umKristu ongumProthestani ngokwakhe. Kusukela ekuqaleni, ngokumtshela ukuthi " *ushiya owesifazane u-Izebeli...* " uMoya uphakamisa amaphutha amaProthestani okuqala. Ube eseveza isimilo saleli phutha: ukukhonza izithombe zobuqaba. Ngokwenza kanjalo, wembula uhlobo " *lomthwalo* " angakawuthwesi ngaleso sikhathi, kodwa azowufuna kusukela ngo-1843. Futhi kulomyalezo, uMdali uNkulunkulu uqondise "iSonto" lamaRoma elimkhuba walo emehlweni akhe kuwumsebenzi wobuqaba okhonza izithombe odumisa ubunkulunkulu bamanga belanga bobuqaba obudala kunabo bonke emlandweni wesintu. Kusukela ngo-1843 kuye phambili, kwadingeka alahle "iSonto" noma ubuhlobo bakhe noJesu Kristu, okuwukuphela koMsindisi wezoni zasemhlabeni.

Ivesi 21: " *Ngamnika isikhathi sokuba aphenduke, akaphendukanga ebufebeni bakhe.* »

Lesi sikhathi sembulwe kusukela kuDan 7:25 futhi siqinisekiswa ngezindlela ezintathu kuyi-Apocalypse ezahlukweni 11, 12, no-13. Lezi

yizinkulumo: “ *Isikhathi sezikhathi nengxenye yesikhathi; Izinsuku ezingu-1260, noma izinyanga ezingu-42* ” zonke zibhekisela ekubuseni kukapapa okungabezeleli okwenzeka phakathi kuka-538 no-1798. Ukusabalala kweqiniso ngeBhayibheli nokushunyayelwa kwabashisekeli bezinguquko beqiniso kwanikeza inkolo yamaKatolika ithuba layo lokugcina lokuphenduka futhi lilahle izono zalo. Akenzanga lutho, futhi washushisa futhi wahlukumeza, egameni lamandla akhe okubuza, izithunywa ezinokuthula zikaNkulunkulu ophilayo. Kanjalo, waphinda waveza imisebenzi yokuhlubuka yabantu bamaJuda, enikeza umfanekiso kaJesu ukugcwaliseka kwesibili: uwumfanekiso wabasebenzi bezivini ababulala izithunywa zikaNkulunkulu zokuqala, bese bebulala, lapho eziveza kubo, indodana yeNkosi yesivini ukuba yebe ifa layo.

Ivesi 22: “ *Bheka, ngiyakumphonsa embhedeni, abaphinga naye ngibaphonse osizini olukhulu, uma bengaphenduki emisebenzini yabo.* »

UNKulunkulu uyomphatha “njengesifebe ” “ *esiphonswe embhedeni* ,” okusivumela ukuba sihlobanise “ *owesifazane uJezebeli* ” walesi sihloko kanye “ *nesifebe iBabiloni elikhulu* ” lesAm. 17:1 . “ *Usizi olukhulu* ” olwabikezelwa luyofika ngemva kokwehluleka kwesimemezelo seBhayibheli. Lomyalezo ofanayo uzoqinisekisa ukuhlonzwa kwalolu “ *sizi olukhulu* ” “ *nesilo esiphuma kwalasha* ” kusAm. 11:7 . Iza ngemva komsebenzi “ *wofakazi ababili* ” bakaNkulunkulu okuyimibhalo yesivumelwano sobunkulunkulu esidala nesisha seBhayibheli elingcwele. “ **Ukuphinga** ” okungokomoya kuyaqinisekiswa futhi kuqanjwe igama futhi “ *labo* ” uNkulunkulu abasola ngokukwenza no “ *Jezebeli* ” bangamakhozi nama-monarchist aseFrance. Kanye nabapristi bamaKatolika, amakhosi obukhozi kwakumelwe abe izisulu eziyinhloko zentukuthelo yenguquko yokungakholelwa kuNkulunkulu kwesizwe, okwakuwukubonakaliswa kwentukuthelo kaNkulunkulu uMninimandla onke uJesu Kristu. Abazange baphenduke, ngakho ulaka oluphindwe kabili lwabashaya ngesikhathi esimiswe uNkulunkulu ekupheleni kokubusa kopapa phakathi kuka-1793 no-1798.

Igama elithi “ *usizi* ” libhekisela emphumeleni wesiqalekiso saphezulu ngokukaRom 2:19 : “ *Usizi nosizi phezu kwawo wonke umphefumulo womuntu owenza okubi , kumJuda kuqala, nakumGreki futhi!* ”. Kodwa “ *usizi* ” olujezisa izono zombuso wamaKatolika nomngane wawo iSonto LamaRoma Katolika elifanekiselwa kusAm. 17:5 , ngegama elithi “ *Babiloni the olukhulu,*” kunengqondo ukuthi, “ *usizi olukhulu* .

Ivesi 23: “ *Ngiyakubulala abantwana bakhe ngokufa; futhi wonke amabandla ayokwazi ukuthi mina nginguye ohlola izingqondo nezinhliziyo, futhi ngiyovuzwa ngamunye wenu ngokwemisebenzi yakhe.* »

“ *Ukufa ukufa* ” inkulumo uMoya oyisebenzisayo ukuvusa “izinto ezesabekayo” ezimbili zombuso wamavukelambuso ka-1793 no-1794. Ngale nkulumo, uchitha noma yimuphi umqondo wokufa okungokomoya okulula okuyothinta amaProthestani ngo-1843 esigijimini esinikezwe ingelosi yangaleso sikhathi “ *iSardesi* ” kusAm. 3:1. Isintu asikaze sazi umsebenzi onjalo onegazi owenziwe ngemishini yokubulala, eyasungulwa uDokotela Louis, kodwa yaziswa nguDokotela Guillotin ogama lakhe lanikezwa ithuluzi ngokwalo, elibizwa kusukela ngaleso sikhathi kuqhubeke: i-guillotine. Izingqondo ezifingqiwe zibe sezikhipha inqwaba yemiyalelo yokufa , nomgomo owengeziwe wokushaya

amajaji nabamangaleli bosuku lwangaphambilini ngokufa. Ngokwalesi simiso, isintu kwakubonakala kufanele sinyamalale futhi kungenxa yalesi sizathu uNkulunkulu wabiza lo mbuso woguquko oqothulayo ngokuthi “ *kwalasha* ”. Ekugcineni, wayeyowenza umhlaba, “ *umgodi wakwalasha* ” ngaphandle kwanoma iyiphi indlela yokuphila yosuku lokuqala lweNdalo, ngokukaGen. 1:2 . Kodwa kusezulwini kuphela, phakathi nokwahlulela kwasezulwini okwenziwa abakhethiweyo ababuthene lapho “ *wonke amaBandla (noma ama-Assemblies)*”, okungukuthi, abakhethiweyo bezinkathi eziyisikhombisa, beyothola la maqiniso omlando anencazelo uNkulunkulu abanike yona. Ubulungisa bukaNkulunkulu buphelele; labo abahlulela ngamanga babeshaywa ubulungisa bakhe, “ *ngokwemisebenzi* ” yabo siqu . Babebulala ngokungenabulungisa futhi bona bashaywa ngokufa okuphelele kwaphezulu: “ *futhi ngiyovuzwa yilowo nalowo kini ngokwemisebenzi yakhe .*”

Ivesi 24: “ *Kepha ngithi kini nakwabanye abaseThiyathira abangenayo le mfundiso, nabangakwaziyo ukujula kukaSathane, njengokusho kwabo ukuthi: Angibeki omunye umthwalo phezu kwenu; »*

Labo abalahla inkolo yamaKatolika futhi babize amasiko alo enkolo ngokuthi “ *ukujula kukaSathane* ” kungaba kuphela abashisekeli bengququko ababonakala kusukela cishe ngo-1200 kwaze kwaba seNkathini Yenguquko YaseFrance ngo-1789. Kungakhathaliseki ukuthi babeziphatha kanjani, imfundiso yabo yayikude kakhulu neqiniso elimsulwa elalifundiswa uMoya kubaphostoli nabafundi bakaJesu Kristu. Zintathu kuphela izinto ezinhle eziphawulelwa inzuzo yazo: ukholo emhlatshelweni kaJesu kuphela, ukuthembela eBhayibhelini kuphela, kanye nesipho sabo ngokwabo nempilo yabo; wonke amanye amaphuzu ezimfundiso atholakala enkolweni yamaKatolika futhi ngenxa yalokho angabuzwa. Ngakho, nakuba babengaphelele emfundisweni yeqiniso lenkolo yobuKristu, abashisekeli bengququko abakhethiwe babeyazi indlela yokukhulula ukuphila kwabo okwakunikelwa kuNkulunkulu njengemihlatshelo ephilayo futhi lapho belinde u-1844, usuku lokuqala kokusebenza kwesinqumo sikaDan 8:14 , uNkulunkulu wayamukela okwesikhashana inkonzo yabo. Yilokhu akusho ngokucace kakhulu lapho ethi: “ *Anginithwesi omunye umthwalo .* Isimo sesahlulelo saphezulu esiyinqayizivele sivela ngokucacile kula mazwi.

Ivesi 25: “ *Lokho eninakho kubambisiseni ngize ngifike. »*

Izizathu ezenza uNkulunkulu abusise ukholo lwamaProthestani olungaphelele kufanele zigcinwe futhi zenziwe ngabakhethiweyo kuze kube sekubuyeni kukaJesu Kristu.

Ivesi 26: “ *Onqobayo, agcine imisebenzi yami kuze kube sekupheleni, ngiyakumnika amandla phezu kwezizwe. »*

Leli vesi lembula okuyobangela ukulahlekelwa insindiso kusukela kulesi sikhathi seNguquko kuze kube sekubuyeni kukaKristu. Abakhethiweyo kuyodingeka bagcine kuze kube sekupheleni imisebenzi elungiselelwe futhi yembulwa uJesu Kristu ngokuqhubekayo kuze kube sekupheleni kwezwe. Ukuwa okubiziwe ngokwenqaba izimfuno ezintsha zikaNkulunkulu. Nokho akazange ayifihle inhloso yakhe yokwandisa ukukhanya kwakhe kancane kancane kuze kufike isikhathi sokuza kwakhe ngenkazimulo. “ *Umkhondo wabalungileyo unjengokukhanya okukhazimulayo, okuqhubeka kukhanya kuze kube usuku*

oluphelele ” (IzAga 4:18); Leli vesi leBhayibheli liyakufakazela lokho. Ngakho-ke kungaphakathi kohlaka lomsebenzi wakhe lapho, kusukela ngo-1844, izimfuneko zaphezulu zizovela ngezinsuku ezibikezelwe futhi zaprofethwa ngezwi lakhe eliyinqayizivele lesiprofetho seBhayibheli. Kunjengomahluleli wasezulwini kuphela lapho okhethiweyo eyothola khona “igunya phezu kwezizwe” kuNkulunkulu.

Ivesi 27 : “ *Uyozibusa ngentonga yensimbi, njengezitsha zombumbi ziphahlazeka, njengoba nje nami ngamukele kuBaba.* »

Le nkulumo isikisela ilungelo lokugwetshelwa ukufa. Ilungelo ukuthi abakhethiweyo bayohlanganyela noJesu Kristu ekwahluleleni kwabo ababi abamiselwe ukwahlulelwa kokugcina, phakathi “neminyaka *eyinkulungwane* ” yeSabatha elikhulu lenkulungwane yesikhombisa.

Ivesi 28: “ *Futhi ngiyakumnika inkanyezi yokusa.* »

UNkulunkulu uyomnika ukukhanya kwakhe okuphelele kwaphezulu okufanekiselwa yilanga emhlabeni wethu wamanje. Kodwa uJesu wathi: “Mina ngingukukhanya.” Kanjalo umemezela ukukhanya kokuphila kwasezulwini, lapho uNkulunkulu ngokwakhe engumthombo wokukhanya okungasancikile enkanyezini yasezulwini efana nelanga lethu.

Ivesi 29: “ *Onendlebe makezwe lokho akushoyo uMoya emabandleni.* »

Ukwakhiwa kwe-Apocalypse kufana nombhoshongo owakhiwe ngezitezi eziyisikhombisa, okwesikhombisa kuyoba isikhathi sokuhlangana noNkulunkulu. Kulesi sakhiwo, izahluko 2 no-3 zakha uhlaka oluyisisekelo lwayo yonke inkathi yobuKristu phakathi kuka-94 no-2030. Zonke izingqikithi ezivezwe kuyi-Apocalypse zithola indawo yazo kulolu hlaka oluyisisekelo. Kodwa kulesi sakhiwo izitezi zokuqala zidlala kuphela indima yezitebhisi eziholela esitezi esiphezulu. Ukubaluleka kwesambulo kubonakala ezingeni 3 okuthiwa yiPhergamu . Lokhu kubaluleka kuphinde kuqiniseke ezingeni lesi-4 elibizwa ngokuthi *iThiyathira* . Kukule nkathi lapho ukholo lobuKristu ludideka khona futhi ludukise. Ukwahlulela kukaNkulunkulu isimo somoya sale nkathi kuzoba nemiphumela kuze kube sekupheleni komhlaba. Ngakho-ke, ukuze ngiqinise ukuqonda kwenu lesi sahlulelo, ngizofingqa lesi sigijimi uNkulunkulu asibhekise kubakhethiweyo bakhe abangamaProthestani ekubuseni kukaLouis XIV.

Kafushane : Ngesikhathi seNguquko, ukuziphatha kobuKristu kwakukuningi. Kukhona abangcwele beqiniso abashushiswayo, kodwa abahlale benokuthula, nabantu abadida inkolo nezombangazwe, abazihlomisayo futhi babuyisele igalelo kumabutho asebukhosini amaKatolika. KuDanilyeli 11:34 uMoya ubabiza ngokuthi “abazenzisi.” Bambilwa abantu abasontayo abaye baqonda ukuthi ukuba umKristu kuwukulingisa uJesu kukho konke, ukulalela imiyalo yakhe nokuzithoba emigomweni yakhe; Ukusetshenziswa kwezikhali kungenye yazo, futhi lesi kwakuyisifundo sakhe sokugcina asinikezwa ngesikhathi eboshwa. Ukuhlanjalazwa kukaJesu kufaneleka yiqiniso lokuthi, ngokuqhubeka nemikhuba yobuKatolika, amaProthestani ngokwawo athanda, ngesibonelo sawo, imfundiso nokuyenga okungokukaJezebeli *wamaKatolika* . Umkhuba wabo wenkolo ongaphellele ubalulaza ekwahluleleni kukaNkulunkulu abamhlambalaza phambi kwezitha zakhe. Lesi sigaba sokuqala kweNguquko simholela ekwenzeni izahlulelo ezingavamile; akugcizelelayo ngokuthi: “

Anginithwesi omunye umthwalo, kuphela lokho eninakho, nikubambe ngize ngifike . Kodwa ukungaphileli okungokwemfundiso kusemthethweni kulesi siqalo futhi uNkulunkulu uyayamukela inkonzo yalabo abamukela ukushushiswa nokufa egameni lakhe. Abakwazanga ukunikeza okwengeziwe, enikeza esiphezulu: ukuphila kwabo. UNkulunkulu ugcizelela lo moya womhlathshelo awubiza ngokuthi “ *usebenza kakhulu kunowokuqala (ivesi 19).*” Ubuqaba benkolo yamaRoma Katolika buye bafaniswa nenyama *ehlathshelwe izithombe* . Ukulahlwa kwenkohliso yamaRoma kwaqala ngezincwadi ezikhanyiselwe ngokuphelele zikaPierre Valdo (Vaudés) owathi, kusukela ngo-1170, wabhala inguqulo yeBhayibheli ngolunye ulimi ngaphandle kwesiLatini, iProvençal. Ulwazi nokuqonda kwakhe izimfuneko zaphezulu kwakuphelele ngokumangalisayo futhi ngemva kwakhe ukholo lwamaProthestani lwawohloka. Ngaphansi kokugquzelwa kukaJohn Calvin, ukholo lwamaProthestani lwaze lwaqina, lwathatha umfanekiso wesitha salo esingumKatolika. Futhi inkulumbo ethi “Izimpi Zenkolo” ifakaza ngesinengiso kuNkulunkulu, ngoba abakhethiweyo bakaJesu Kristu, abaqinisileyo, abawabuyiseli amagalelo abawashaye. impindiselo yabo iyovela eNkosini uqobo. Ngokuzihlomisa, amaProthestani, isiqubulo sawo esasithi “sola scriptura”, “umBhalo wodwa”, abonisa ukudelela iBhayibheli elalivimbela ubudlova bawo. UJesu waya kude kakhulu kulokhu ngokufundisa abafundi bakhe ukuthi kufanele baphendule “esinye isihlathi” kulowo obashayayo.

Kulokhu lapho ushushiso lwamaKatolika lwabangela ukufa kwezinceku zikaJesu ezithembekile luqokonyiswa izikhathi ezintathu kuyi-Apocalypse, lapha kulesi sikhathi *saseThiyathira* , kodwa nakweyesi ⁻⁵. *uphawu lwesahluko 6 nosesi-³ icilongo lesahluko 8*. Lapha, evesini 22 , uJesu ukhuthaza izinceku zakhe ezifel’ ukholo, ezitshela inhloso yakhe yokuphindisela ngokufa kwazo noma ukuhlupheka okubangelwa iRoma nezinceku zayo zasebukhosini. Igama eliyisihluthulelo elifihlwe egameni *lasePhergamu* livela ngokucacile, inkolo yamaKatolika inecala *lokuphinga* kuNkulunkulu, futhi labo abenza ngayo, amakhosi amaKatholika, izinhlaka zawo kanye nezicukuthwane zabo zamanga bayokhokha, ngaphansi kwekhanda labavukeli baseFrance, igazi elachithwa ngokungafanele. IsAm. 2:22-23 : “ Bheka, ngiyakumphonsa embhedeni, **abaphingayo naye** ngibaphonse osizini olukhulu , *uma bengaphenduki emisebenzini yabo. ngizabulala abantwana* bakhe ; futhi wonke amabandla ayokwazi ukuthi mina nginguye ohlola izingqondo nezinhliziyiyo, futhi ngizovuzi yilowo nalowo kuni ngokwemisebenzi yakhe . Kodwa qaphela! Ngoba ngemva kuka-1843, " **labo abaphinga naye** " bayoba **amaProthestani** , ngakho uNkulunkulu uzolungiselela "nempi yezwe yesithathu" yenuzi, isijeziso esisha sokuphinga kwamaKatolika, ama-Orthodox, ama-Anglican, amaProthestani nama-Adventist. Ngokuhambisanayo, uMoya uthi kwesesi ⁻⁵ *uphawu* : IsAm 6:9-11: “ *Lapho livula uphawu lwesihlanu, ngabona phansi kwe-altare imiphefumulo yalabo ababebulewe ngenxa yezwi likaNkulunkulu nangenxa yobufakazi ababenabo. Bamemeza ngezwi elikhulu, bathi: “Koze kube nini, Nkosi, ongcwele noqinisileyo, ungahluleli uphindisele igazi lethu kwabakhileyo emhlabeni na? Yilowo nalowo wanikwa ingubo emhlophe; Kwathiwa kubo ukuthi basaphumule*

isikhashana, kuze kugcwaliseke izinceku ezikanye nabo nabafowabo ababezobulawa njengabo. "

Lesi sigameko esivela ^{kuphawu lwesi-5} singase sidideke futhi sidukise ingqondo engakhanyiselekile. Makube sobala, lomfanekiso usembulela umcabango oyimfihlo kaNkulunkulu, ngoba ngokusho komShumayeli 9:5-6-10 , abafileyo kuKristu *balele* esimweni lapho *ukukhunjulwa kwabo kulibaleka, bengasahlanganyeli kukho konke okwenziwa phansi kwelanga* . IBhayibheli linikeza ukufa kokuqala incazelo yokubhujiswa kwaso sonke isidalwa; umuntu ofile unjengokungathi akakaze abe khona, umehluko wokuthi, njengoba ekhona, ukuphila kwakhe konke kuhlala kuqoshwe engqondweni kaNkulunkulu. Ngakho-ke yizinceku zakhe eziphilayo lapho uNkulunkulu ekhuluma khona nalomyalezo wenduduzo ukuze azikhuthaze. Ubakhumbuza ukuthi, ngokwezithembiso zakhe, ngemva kokulala kokufa, kukhona isikhathi esimisiwe sokuvuka kwabo , lapho beyovuswa ngaye. Khona-ke bayoba nethuba lokwahlulela, bebheke nokwahlulela kukaNkulunkulu ngoJesu Kristu, abahlukumezi babo nabo abavusiwe, kodwa ekupheleni *kweminyaka eyinkulungwane* . Emlayezweni *waseThiyathira* , *ukufa* okumenyezwe kulabo *abaphinga* noJezebeli *wamaKatolika* kuzoba nokugcwaliseka okuphindwe kabili. Emhlabeni, umsebenzi wamavukela-mbuso uyisigaba sokuqala, kodwa ngemva kwaso, kuyofika, ngesikhathi saso futhi esigabeni sesibili, *ukufa kwesibili* kokwahlulelwa kokugcina, ihora lapho “ *wonke ama-Assemblies* ” amaKristu, angathembekile noma athembekile, azo zonke izinkathi zenkathi yobuKristu eyobona isahlulelo esilungile sikaNkulunkulu sisetshenziswa ngokumelene *nokuphinga okungokomoya* .

Emfanekisweni wayo ongokomfanekiso, ^{owesine} *Icilongo* lesahluko 8 liqinisekisa isenzo “ *sosizi olukhulu* ” oluhlelelwe ukujezisa *ukuphinga* kobupapa nababusi ababusekelayo. *Ilanga* , ukukhanya kwaphezulu, *inyanga* , inkolo yamaKatolika emnyama, *nezinkanyezi* , abantu benkolo, *bahlaselwa ingxeny*e *yisithathu* noma ingxenywe ngokushushiswa kokungakholelwa kuNkulunkulu ngabavukeli baseFrance ngo-1793 no-1794.

Ekupheleni kwesigijimi esiqondiswe kumaProthestani anokuthula, uMoya uqinisekisa ukulahla kwakhe ukusetshenziswa kwezikhali ngokukhumbula ukuthi kungokwahlulelwa kokugcina okulungiselelwe phakathi nokwahlulelwa kwasezulwini kwenkulungwane yesikhombisa lapho okhethiweyo eyophindiselwa khona. Ngakho-ke akavunyelwe ukuziphindiselela, ngaphambi kwalesi sahlulelo sasezulwini lapho eyokwahlulela khona-ke abashushisi bakhe, kanye noJesu Kristu, futhi ahlanganyele esahlulelweni sokulahlwa kwabo ekufeni. “ *Uyozibusa ngentonga yensimbi, njengezitsha zombumbi zichotshozwa zibe yizicucu* . Inhloso yalokhu kwahlulela kuyoba ukunquma isikhathi sokuhlupheka kwalowo onecalalahlwe ukufa kwesibili kokwahlulelwa kokugcina. Ivesi 29 likhuluma ngokuthi: *inkanyezi yokusa* . ” *Futhi ngizomnika inkanyezi yokusa* .” Le nkulumo ichaza ilanga, umfanekiso wokukhanya kwaphezulu. Owinile uyongena ekukhanyeni kwaphezulu kuze kube phakade. Kodwa ngaphambi kwalomongo waphakade, leli gama lilungiselela incwadi yesihlanu ezayo. *Inkanyezi yokusa* kukhulunywa ngayo kweyesi-2 Pet. 1:19-20-21 : “ *Sinezwi lesiprofetho eliqiniseke ngokwengeziwe , nenza kahle ukuliqaphela njengesibani esikhanya endaweni emnyama, kuze kuse, nekhwezi liphume ezinhliziyweni zenu. nikwazi lokhu*

kuqala, ukuthi asikho isiprofetho semiBhalo esivela kunoma iyiphi incazelo yomuntu siqu, ngoba isiprofetho asikaze size ngentando yomuntu, kodwa abantu abangcwele bakaNkulunkulu bakhuluma beqhutshwa nguMoya oNgcwele . Leli vesi ligcizelela ukubaluleka kwezwi lesiprofetho ngoba umongo wenkathi ezayo uyomiswa ngokomoya ngokuqala ukusebenza komyalo waphezulu owaprofethwa kuDan.8:14. " Kuze kube ngu - 2300 kusihlwa - ekuseni nobungcwele buyothethelelwa ." Kodwa ngaleso sikhathi, leli vesi lalaziwa kuphela ekuhumusheni: " Kuze kube kusihlwa kuka-2300 nokusa kanye nendlu engcwele iyohlanjululwa ." Ngisho nangaphansi kwalokhu kuhunyushwa, isigijimi sikaNkulunkulu sasifana, kodwa singanembe kangako, ngale ndlela sasingahunyushwa ngokuthi simemezela ukuphela kwezwe ngokubuya ngenkazimulo yeNkosi noMsindisi wethu uJesu Kristu. UNkulunkulu wasebenzisa umProthestani waseMelika uWilliam Miller ukuze afeze ukuvivinywa kokholo okubili kwama-Adventist entwasahlobo ka-1843 nasekwindla ka-1844. Njengoba uDaniyeli 12:11-12 esifundisa, phakathi kwalezi zinsuku ezimbili, ngo-1843, umyalo waphezulu wahoxisa kumaProthestani awile ukulunga okusindisayo okwanikezwa uJesu Kristu; ngoba abasafinyeleli izinga lobungcwele obusha obufunwa uNkulunkulu. Ukulunga kukaJesu kungokwaphakade, kodwa kuzuzisa kuphela abakhethiweyo beqiniso abakhethwe nguJesu uqobo, futhi lokhu, kuzo zonke izikhathi kuze kube sekupheleni kwezwe.

Lapha, phakathi kweThiyathira neSardesi , ngosuku lokuqala lwentwasahlobo ka-1843, isimemezelo sikaDan 8:14 siqala ukusebenza futhi sizothola imiphumela yaso emilayezweni eqondiswe nguMoya kumaKristu angaleso sikhathi.

IsAmbulo 3: Umhlangano kusukela ngo-1843 - ukholo lobuKristu lobuphostoli lubuyiselwe

sesi-5 : iSardesi

Isahlulelo Esimenyenzelwa NguJesu Kristu Ngemva Kwezilingo Zama-Adventist zaseNtwasahlobo 1843 kanye no-Okthoba 22, 1844.

Ivesi 1: “ *Nakuyo ingelosi yebandla laseSardesi loba ukuthi : Nakhu akushoyo lowo onaMoya abayisikhombisa bakaNkulunkulu nezinkanyezi eziyisikhombisa: Ngiyayazi imisebenzi yakho. Ngiyazi ubonakala uyaphila, kanti ufile.* »

“ *yeSardesi* ,” isihloko sencwadi yesihlanu, iyoqokomisa imikhuba emibili ephikisanayo yobuKristu bobuProthestani okuthiwa yenziwa: abawa, uJesu athi kubo: “ *Uyaphila, kanti ufile* ”; nakwabakhethiweyo, evesini 4: “ *Bayakuhamba nami ngezingubo ezimhlophe, ngokuba befanele* . Njengokuqokethwe yimiyalezo yayo emibili, igama elithi “ *Sardes* ” linencazelo ekabili izincazelo zayo eziphikiswa ngokuphelele. Ngikhumbula imiqondo eyinhloko yalo msuka wamaGriki: itshe elididizayo neliyigugu, okungukuthi, ukufa nokuphila. I-grimacing kanye ne-convulsive ichaza ukuhleka kwe-sardonic; ngesiGriki, isardoni iyintambo engenhla inetha lokuzingela; isadini inhlanzi; futhi

ngomqondo ophambene, isardo nesardonikisi amatshe ayigugu; i-sardonix iyinhlobonhlobo ye-chalcedony ensundu. Ekuqaleni kwalencwadi, uJesu uziveza 'njengalowo *onemimoya eyisikhombisa kaNkulunkulu nezinkanyezi eziyisikhombisa* ' okungukuthi, ukungeweliswa kukaMoya nokwahlulelwa kwezinceku zakhe zezinkathi eziyisikhombisa. NjengakuDan 12, umi phezu komfula wokufa, ukuvivinywa kokholo lwama-Adventist, futhi lapha ukhipha isinqumo sakhe. Ake siphawule ukusetshenziswa kwegama elithi "tu" elingakahleleki elibonisa ukuthi umuntu esikhuluma naye munye ngokweqoqo. Yonke inkambiso yamaProthestani ikhathazekile. UJesu uqeda ukuhluka kwamaProthestani okuphawulwe esigijimini *saseThiyathira* . " *Umthwalo* " omusha (njengoba amakholwa ahlubukayo ekubona) manje usuthwesiwe futhi uyafuneka. Umkhuba weSonto LamaRoma kufanele uyekwe futhi esikhundleni sakhe kube iSabatha langomgqibelo. Lomthetho kaDan.8:14 uhlehlisa isimo esamiswa kusukela ngoMashi 7, 321 ngumbusi uConstantine ¹ Ngo-1833, eminyakeni engu-11 ngaphambi kuka-1844, ngokuwa kwezinkanyezi ezidubulayo okuqhubekayo, okwathatha isikhathi eside kusukela phakathi kwamabili kuya ku-5 a.m., futhi kubonakala kuyo yonke indawo yaseMelika, uNkulunkulu wayebonise futhi waprofetha ukuwa okukhulu kwamaKristu angamaProthestani. Ukuze ukholwe ngale ncazelo, uNkulunkulu wabonisa u-Abrahama izinkanyezi zezulu, ethi kuye: " *Iyoba njalo inzalo yakho* ." Ngakho-ke ukuwa kwezinkanyezi ngo-1833 kwaprofetha ukuwa okukhulu kwale nzalo ka-Abrahama. Lolu phawu lwasezulwini lucashunwe esihlokweni *sophawu* ^{lwesi} -6 kusAm. 6:13 . UJesu wathi: " *Ubonakala uyaphila kodwa ufile* . Ngakho-ke lo akhuluma ngaye unedumela lokumelela uNkulunkulu, futhi lo mningwane uhambisana nobuProthestani okuthi, ngokukholelwa eNguqukwani yabo, bacabange ukuthi buye babuyisana noNkulunkulu. Isinqumo saphezulu siwela: " *Ngiyayazi imisebenzi yakho* ," " *futhi ufile* ." Kuvela kuNkulunkulu uqobo lwaKhe, uMahluleli omkhulu, ukuthi lokhu kwahlulela kufike. UmProthestani angasinaki lesi sahlulelo, kodwa akanakubalekela imiphumela yaso. Ngo-1843 isimemezelo sikaDanyeli 8:14 saqala ukusebenza futhi akekho umKristu okufanele angabi nalwazi ngomthetho kaNkulunkulu ophilayo. Lokhu kungazi kubangelwa ukwedelela kwezwi lesiprofetho seBhayibheli umphostoli uPetru asinxusa ukuba sinake konke kweyesi-2 Pet 1:19-20 : " *Sinezwi lesiprofetho eliqinisekileyo kakhulu enilenza kahle ukuba niliqaphela, njengokukhanya okukhanya endaweni emnyama, kuze kuse, nekhwezi lokusa; nikwazi lokhu kuqala, ukuthi asikho isiprofetho sombhalo esingachasiselwa ngumuntu ngokwakhe*. Ngokungaqashelwa phakathi kwayo yonke imibhalo yeBhayibheli yesivumelwano esisha, la mavesi enza, ikakhulukazi kusukela ngo-1843, umehluko phakathi kokuphila nokufa.

Ivesi 2: " *Qaphela futhi uqinise izinto ezisele ezizokufa; ngoba kangitholanga imisebenzi yakho iphelele phambi kukaNkulunkulu wami*. »

Uma bengangeni endinganisweni entsha yobungwele, " *bonke abanye* " bobuProthestani " *bayokufa* . Ngoba uNkulunkulu umlahla ngezizathu ezimbili. Owokuqala umkhuba weSonto lamaRoma owalahlwa ukungena kokusebenza kwesimemezelo sikaDan.8:14; Okwesibili ukungabi nasithakazelo ezwini lesiprofetho, ngoba ngokunganaki isifundo esinikezwa uNkulunkulu

ngokuhlangenwe nakho kwama-Adventist, inzalo yamaProthestani iyothwala icala elizuzwe ngoyise. Kuwo womabili amaphuzu uJesu uthi: " *Angitholanga imisebenzi yakho iphelele phambi kukaNkulunkulu wami* . Ngokuthi " *phambi kukaNkulunkulu wami* ," uJesu ukhumbuza amaProthestani ngenkambiso yemithetho eyishumi ebhalwe ngomunwe kaNkulunkulu, uYise abameyisayo ngenxa yeNdodana okufanele ibasindise. Ukhohlo lwakhe olulalela ngokuphelele, alunikeza njengesibonelo, alunilutho olufana nokhohlo lwamaProthestani, indlalifa yezono eziningi zamaKatolika, kuhlenganise, okokuqala nokubaluleke kakhulu, ukuphumula kwamasondo onke ngosuku lokuqala. Umnyango wensindiso uvalwa unomphela enhlanganweni yenkolo yobuProthestani, " *izinkanyezi* " zokuwa " *kophawu lwesithupha* " .

Ivesi 3: " *Ngakho khumbula ukuthi wamukele wezwa kanjani, ubambe, uphenduke. Uma ungaqaphile, ngiyakuza phezu kwakho njengesela, futhi ngeke usazi ihora engiyofika ngalo phezu kwakho.* »

Lesi senzo, " *khumbula* ," sisho ukuzindla okujulile ngemisebenzi yesikhathi esidlule. Kodwa abakhethwe ngokweqiniso kuphela abazithobe ngokwanele ukuba bagxeke imisebenzi yabo. Ngaphezu kwalokho, lo myalo othi " *khumbula* " uvusa " *khumbula* " ekuqaleni komyalo wesine oyala ukungcweliswa kosuku lwesikhombisa. Lapha futhi, ngokuphindwe kabili, ubuProthestani obusemthethweni bayamenywa ukuba bacabangele kabusha ukwamukela okwanikeza imiyalezo eyisiprofetho eyasungulwa nguWilliam Miller entwasahlobo ka-1843 nasekwindla ka-1844, kodwa futhi embhalweni we-4^{wemithetho} ye-10 kaNkulunkulu eyeqa esonweni sokufa kusukela ngo-1843 ef , *futhi ngeke wazi ukuthi ngaliphi ihora engiyofika ngalo phezu kwakho.* » Sizobona ukuthi kusukela ngo-2018, lo mlayezo uthathe kanjani iqiniso eliphilayo. Ngaphandle komlindelo, ukuphenduka kanye nesithelo sokuphenduka, ukhohlo lwamaProthestani lufile ngempela.

Ivesi 4: " *Nokho unabantu abambalwa eSardesi abangangcolisanga izingubo zabo; bayakuhamba nami bembethe ezimhlophe, ngokuba befanele.* »

Ubungcwele obusha buzovela. Kulo mlayezo, uJesu umane afakazele ukuba khona " *kwamadoda ambalwa* ", ngokwemininingwane eyembulwe ku- Ellen G. White owayephakathi kwabo, amadoda angama-50 kuphela athola ukuvunyelwa uNkulunkulu. Lawa " *madoda ambalwa* " abhekisela kwabesilisa nabesifazane abavunyelwe futhi ababusiwe, ngabanye, ngenxa yobufakazi bokhohlo lwabo ngokuhambisana nokulindelwe yiNkosi. UJesu wathi: " *Nokho unabantu abambalwa eSardesi abangangcolisanga izingubo zabo; bayakuhamba nami bembethe okumhlophe, ngokuba bafanele* . Ubani ongaphikisa isithunzi esiqashelwa uJesu Kristu ngokwakhe? Kubanqobi bovivinyo lokhohlo luka-1843 no-1844, uJesu uthembisa ukuphila okuphakade nokuqashelwa okugcwele kwasemhlabeni okuyothatha isimo esingokomthetho esigijimini esizayo esivela e*Filadelfiya* . Ukungcoliswa "kwengubo " kubangelwa ukuziphatha okukhululekile komuntu. " *Ingubo* " iwukulunga okwashiwo uJesu Kristu, kulokhu " *mhlophe* ," ukungcola kwayo kubonisa ukulahlekelwa kwalokhu kulunga kwekamu lamaProthestani elingokwesiko. Lapha, ngokuphambene, ukungabikho kokungcola kusho ukwelulwa kokusolwa " *kokulunga okuphakade* " kukaJesu Kristu ngokukaDan 9:24. Ngokushesha, ulwazi kanye nokwenza

kweSabatha kuzobanikeza ubungcwele bangempela, isithelo kanye nophawu lobulungisa olwethulwa nguJesu Kristu. Lokhu kukhetha okuhlakaniphile nokuhlakaniphile ngokushesha kuzobenza babe phakade ekungcweliseni nasekukhazinyulisweni kwasezulwini okufanekiselwa “ *izingubo ezimhlophe* ” zevesi 5 elizayo. UMoya uyobamemezela “ *abangenasici* ”: “ *nasemlonyeni wabo akufunyanwanga nkohliso, ngokuba abanacala* (Isam. 14:5).” Bayothola, “ *ukuthula nabantu bonke, nobungcwele, okungekho nyama eyakubona iNkosi ngaphandle kwabo* ,” ngokukaPawulu, Heb 12:14. Ngokuqondile, lezi “ *izingubo ezimhlophe* ” zizothatha isimo sokuhoxa esonweni okuwumkhuba weSonto lamaRoma. Ngenxa yokuthi bamlindele ngokwethembeka kabili, esikhundleni sakhe, njengophawu lokuvunyelwa kwakhe, uphawu lukaNkulunkulu lunikezwa kubo ngeSabatha elifika ukwenza mhlophe abakhethiweyo bakaJehova abalondoloza ubulungisa bayo. Kwafezwa kanjalo ‘ukuhlazwa kwendlu engcwele,’ isimo uDaniyeli 8:14 ayehunyushwe ngaso ngaleso sikhathi. Ngalokhu kubuka, kusukela ngo-October 23, 1844, embonweni wasezulwini uJesu wanikeza abakhethiwe abanqobile umfanekiso wokudlula kwakhe esuka endaweni engcwele eya endaweni engcwelengcwele yasemhlabeni. Wakhumbula kanjalo emfanekisweni, umzuzu lapho efa esiphambanweni, isono sabakhethiweyo bakhe sahlawulelwa, ngaleyo ndlela wafeza “ *usuku lokubuyisana* ”, isiHebheru “ *Yom Kippur* ”. Lesi sigameko sesenzekile kakade, ukuvuselelwa kwesenzo embonweni kwakuhloswe kuphela ukungabaza impumelelo yokuqala yokulunga okuphakade eyatholwa ngokufa kukaJesu. Okugcwaliseka ngokwezwi nezwi kwabawile baseSardesi abanokholo olubonakalisiwe olunganelisi kuNkulunkulu onguMdali. Ngezizathu ezimbili, uNkulunkulu angabalahlala ngenxa yokuntula uthando ngeqiniso lakhe lesiprofetho elimenyezwe, nangenxa yokweqa kweSabatha okuye kwaphoqelelwa kusukela ngo-1843 ngokuqala ukusebenza kwesimemezelo sikaDaniyeli 8:14.

Ivesi 5: " *Onqobayo uyakwembathiswa izingubo ezimhlophe; Angisoze ngesula igama lakhe encwadini yokuphila, kodwa ngiyolivuma igama lakhe phambi kukaBaba naphambi kwezingelosi zakhe.* »

Okhethiwe owahlengwa uJesu Kristu ungumuntu olalelayo, oqaphelayo ukuthi ukweleta ukuphila kwakhe nobuphakade bakhe kuNkulunkulu umdali, omuhle, ohlakaniphileyo nolungile. Lena imfihlo yokunqoba kwakhe. Angeke aphikisane naye, ngoba uvumelana nakho konke akushoyo nakwenzayo. Ngakho yena ngokwakhe uletha injabulo kuMsindisi wakhe omaziyo futhi ombiza ngegama lakhe, kusukela ekusekelweni kwezwe lapho ambona khona ngokwazi kwakhe kusengaphambili. Leli vesu libonisa ukuthi izimangaliso zabenkolo yamanga ziyize futhi zidukisa kangakanani ngisho nakulabo abazenzayo. Izwi lokugcina liyoba ngelikaJesu Kristu othi kubo bonke: “ *Ngiyayazi imisebenzi yakho* . Ngokwalemisebenzi, uhlukanisa umhlambi wakhe, ebeka ngakwesokunene sakhe, *izimvu zakhe* , nakwesobunxele sakhe, *izimbuzi ezihlubukayo nezimpisi eziphangayo ezimiselwe umlilo wokufa kwesibili kokwahlulela kokugcina* .

Ivesi 6: “ *Onendlebe makezwe lokho akushoyo uMoya emabandleni!* »

Nakuba ngokoqobo wonke umuntu engezwa amazwi esiprofetho kaMoya, ngokuphambene, abakhethiweyo bakhe kuphela, abaphefumulayo nabafundisayo,

abangaqonda incazelo yawo. UMoya ubhekisela emaqinisweni athile, afezwa esikhathini esingokomlando, okhethiwe kumelwe abe nesithakazelo emlandweni wenkolo nowezwe, futhi kulo lonke iBhayibheli elakhiwe ngokulandisa kobufakazi, izindumiso, neziprofetho.

Qaphela : Evesini lesi-3, uJesu Kristu wathi kumaProthestani awile, “*Ngakho khumbula ukuthi wamukele wezwa kanjani, ubambe futhi uphenduke. Uma ungaqaphile, ngiyakuza phezu kwakho njengesela, futhi ngeke usazi ihora engiyokufikela ngalo.*” Ngokuphambene, izindlalifa zabanqobi, kusukela entwasahlobo ka-2018, lo mlayezo uguqulwe waba: "Uma ubheka, ngeke ngize njengesela, **futhi uzokwazi** ukuthi yiliphi ihora engizoza ngalo **kuwe**." Futhi iNkosi yazigcina izithembiso zayo, kusukela namuhla ngo-2020, abakhethiweyo bayo baye banolwazi ngosuku lokubuya kwayo kweqiniso okwembulwa entwasahlobo ka-2030. Kodwa, ukholo lwamaProthestani luyalahlwa ukungakunaki lokhu kunemba, okubekelwe, nguJesu kuphela, abakhethiweyo bakhe. Ngokuba ngokuphambene nokuziphatha kwakhe ezincekwini ezimbi, “*uJehova akenzi lutho ngaphandle kokuxwayisa izinceku zakhe abaprofethi .*” Amo.3:7.

yesi-6 : Philadelphia

I-Adventism ingena kumishini yomhlaba wonke

Phakathi kuka-1843 no-1873, iSabatha elingcwele langoMgqibelo, usuku lwesikhombisa lweqiniso olumisiwe nguNkulunkulu, labuyiselwa futhi lamukelwa amavulandlela e-Seventh-day Adventism eyathatha isimo sesikhungo senkolo yama-American Christian esisemthethweni esibizwa kusukela ngo-1863: "iBandla lamaSabatha lamaSabatha". Ngokuvumelana nemfundiso elungiselelwe kuDan.12:12, isigijimi sikaJesu siqondiswe kwabakhethiweyo bakhe abangcwelisiwe ngalo lonke iSabatha, ngosuku lonyaka ka-1873. Ngesikhathi esifanayo, laba abakhethiweyo bayazusa ekuhlelweni kukaDan.12:12: “*Ubusisiwe olindayo kuze kube yizinsuku eziyi-1335!*”.

Izindinganiso ezintsha ezisungulwe kusukela ngo-1843 zaba yindawo yonke ngo-1873

Ivesi 7: “*Nakuyo ingelosi yebandla laseFiladelfiya bhala uthi : “Nakhu akushoyo ongcwele, oqinisileyo, onesihluthulelo sikaDavide, ovula kungavali muntu, ovalayo kungavali muntu. : »*

Ngegama elithi “*Filadelfiya*,” uJesu ubonisa Okhethiweyo wakhe. Wathi: “*Ngalokhu bonke bayokwazi ukuthi ningabafundi bami, uma ninothando phakathi kwenu.* NgokukaJohane 13:35 ZUL59; Nansi indaba yase*Filadelfiya* okumsuka wayo wesiGriki usho ukuthi: uthando lobuzalwane. Uye wakhetha abakhethiweyo abawuqambayo, evivinya ukholo lwabo, futhi kulaba abanqobi, uthando lwakhe luyachichima. Uziveza kulesi sigijimi, ethi: “*Yilokhu oNgcwele, Oweqiniso, akushoyo . The Holy* , ngoba kuyisikhathi lapho ukungcweliswa kweSabatha nalokho kwabakhethiweyo kudingwa umyalo kaDan.8: 14 owaqala ukusebenza entwasahlobo ka-1843. *IQiniso* , ngoba kulelihora lesiprofetho, umthetho weqiniso ubuyiselwe; UNkulunkulu uyabuthola ubungcwele bomthetho wakhe wesine owanyathelwa ngamaKristu kusukela ngo March 7, 321. Uthi

futhi: “ *Lowo onesihluthulelo sikaDavide* . Lezi akuzona izihluthulelo zeSt. Peter's okuthiwa iphethe iRoma. “ *Isihluthulelo sikaDavide* ” singese “ *ndodana kaDavide* ,” uJesu, yena ngokwakhe. Akekho omunye ngaphandle kwaKhe onganikeza insindiso yaphakade, ngoba lesi sihluthulelo wasithola ngokusithwala “ *ehlombe Lakhe* ” sisesimweni sesiphambano saKhe, ngokukaIsaya 22:22: “ *Ngizakubeka ehlombe lakhe isihluthulelo sendlu kaDavide: lapho evula, akakho ongavala; uma evala akekho ozovula .*” Lesi sihluthulelo esichaza isiphambano sokuhlushwa kwakhe, ekugcwalisekeni kwaleli vesi, siyafunda lapha: “ *Ovula kungavali muntu, ovalayo kungavuli muntu .* Umnyango wensindiso usuvulelwe iSeventh-day Adventism owawusakhiwa futhi uvaliwe kubalandeli benkolo bamaRoma ngeSonto kusukela entwasahlobo ka-1843. Ngenxa yokuthi bebezimisele ukuzithoba emaqinisweni ezimfundiso ezethulwa futhi baye bahlonipha ngokholo lwabo izwi lakhe lesiprofetho, uMoya kaJesu wathi kwabangcwele benkathi yaseFiladelfiya : “ *Ngiyayazi imisebenzi yakho. Bheka, ngenxa yokuthi unamandla amancane, futhi uligcinile izwi lami, futhi awuliphikanga igama lami, ngibeké phambi kwakho umnyango ovulekile, okungekho muntu ongawuvala .* Leli qembu elincane lezenkolo, ngokusemthethweni, lalingamaMelika kuphela kusukela ngo-1863. Kodwa ngo-1873, ngesikhathi senkomfa kawonkewonke eyayise-Battle Creek, uMoya walivulela umnyango wobufundisi bezenkolo owawuzoqhubeka kuze kufike ukubuya kweqiniso kukaJesu Kristu. Akekho oyokuvimbela futhi uNkulunkulu uzokubona. Kubalulekile ukuqaphela ukuthi konke okuhle uJesu akuveza kwabangcwele beqiniso kubuye kuchaze izimbangela okwawela kuzo ukholo lwamaProthestani ngo-1843. Lo mlayezo uphambene ncamashi nalowo uJesu awubhekisa kwabawa *eSardesi* evesini 3, ngoba imisebenzi ehlosiwe yona ngokwayo ihlehlisiwe.

Izizwe eziyi-12 ze-Apo.7 ezikhulayo

Ivesi 8: “ *Ngiyayazi imisebenzi yakho. Bheka, ngokuba unamandla amancane, waligcina izwi lami, ungaliphikanga igama lami, ngimisile phambi kwakho umnyango ovuliweyo, okungekho muntu ongawuvala. »*

Okhethiweyo wesikhathi uyahlulelwa ngemisebenzi yakhe uJesu ambalela yona ukuthi ilungile. “ *Amandla akhe amancane* ” aqinisekisa ukuzalwa kweqembu elisekelwe “ *emadodeni ambalwa* ” evesini 4. Ngo-1873, uJesu wamemezela kuma-Adventist intuthuko yawo ekubuyeni kwakhe ngomfanekiso womnyango ovulekile wasezulwini oyovuleka entwasahlobo ka-2030, okungukuthi eminyakeni eyi-157. Esigijimini esilandelayo, lesi esiqondiswe eLawodikeya, uJesu uyoma phambi kwalomnyango, kanjalo ebonisa ukuthi sekuseduze ukuba abuye: “ *Bheka, ngimi ngasemnyango ngingqongqotha. Uma umuntu ezwa izwi lami, avule umnyango, ngiyakungena kuye, ngidle naye, naye adle nami.* IsAm. 3:20 »

AmaJuda avumela ukungena okholweni lobuKristu

Ivesi 9: “ *Bheka, ngiyakubakhipha esinagogeni likaSathane, abathi bangamaJuda, bengesiwo, kodwa beqamba amanga; Bheka, ngiyakubenza ukuba beze bakhuleke ngasezinyaweni zakho, bazi ukuthi ngikuthandile. »*

Ngokucaphuna ukungena kwamaJuda eqiniso ngokohlanga nenyama eqenjini lama-Adventist, leli vesi liqinisekisa ukubuyiselwa kokuphumula kweSabatha; ISonto alisesona isithiyo ekuguqukeni kwabo. Ngoba kusukela ngo-321, ukulahlwa kwawo kuye kwaba nomphumela wokuvimbela amaJuda aqotho ukuba amukele ukholo lobuKristu. Ukwahlulela kwakhe amaJuda ngokohlanga kwakungewona umbono womuntu siqu kaPawulu, ufakazi othembekile; kwakungokukaJesu Kristu osiqinisekisayo kulesiSambulo, esesiku-Apo.2:9 kakade, esigijimini esiqondiswe ezincekwini zakhe ezinyundelwe amaJuda futhi zashushiswa amaRoma enkathini *yaseSmirna*. Masiqaphele ukuthi amaJuda ezinhlanga kuyodingeka aqaphele insindiso yobuKristu ngokwezininga lama-Adventist ukuze azuze emseni kaNkulunkulu. I-Universal Adventism iyodwa iphethe ukukhanya kukaNkulunkulu okube yindawo **yakho yokugcina esemthethweni kuphela** kusukela ngo-1873. Kodwa qaphela! Lokhu kukhanya, imfundiso yalo kanye nemiyalezo yalo kuyimpahla kaJesu Kristu yedwa; Akekho umuntu noma isikhungo esingenqaba ukuziphendukela kwemvelo ngaphandle kokubeka insindiso yabo engozini. Ekugcineni kuleli vesi, uJesu usho ngokucacile ukuthi “ *nginithandle* . Ingabe lokhu kusho ukuthi ngemva kwalesi sikhathi sesibusiso angase angasamthandi? Yebo, futhi lokhu kuyoba incazelo yomlayezo onikezwe “ *iLawodikeya* ”.

Imithetho KaNkulunkulu Nokukholwa KukaJesu

Ivesi 10: “ *Ngokuba uligcinile izwi lokubekezela kwami, nami ngiyakukulondoloza ehoreni lokulingwa elizakufika emhlabeni owaziwayo, lokulinga abakhileyo emhlabeni.* »

Igama elithi ukubekezela liqinisekisa umongo wokulinda kwama-Adventist okukhulunywe ngawo kuDaniyeli 12:12: “ *Ubusisiwe olindayo, afinyelele ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlano.* ”. Uvivinyo luphathelene nokholo ‘*lwabakhileyo emhlabeni*’, abahlala “ *emhlabeni owaziwayo* ,” okungukuthi, owaqashelwa uJesu Kristu, uNkulunkulu umdali. Iza ukuhlola intando yomuntu futhi idalule umoya wokuhlubuka wekamu "lamasonto onke" elichaza ngesiGrecki "oikomènè" " *izwe elaziwayo* " laleli vesi.

Lesi sithembiso sibophezela uJesu kuphela esimweni sokuthi isikhungo silondoloze izinga lokukholwa kwasekuqaleni. Uma umlayezo wama-Adventist kufanele uqhubeke kuze kufike isikhathi sovivinyo lokugcina lokholo lwasemhlabeni wonke owaprofethwa kuleli vesi, ngeke ngempela ube ngendlela yesikhungo. Ngoba usongo lulenga phezu kwalomlayezo evesini 11 elilandelayo, kuze kube yilesi sikhathi omuhle ngokuphelele futhi wabusiwa nguNkulunkulu. Isithembiso sikaJesu siyothinta inzalo yakhe eyohlala iphila ngo-2030. Ngaleso sikhathi, abakhethiweyo bangempela bango-1873 bayobe sebelele “ *eNkosini* ” ngokwesAm. 14:13 : “ *Ngase ngizwa izwi livela ezulwini, lithi: “Loba ukuthi: Babusisiwe abafileyo abafele eNkosini kusukela manje kuqhubeke! Yebo, usho uMoya, ukuze baphumule ekukhandlekeni kwabo, ngokuba imisebenzi yabo iyabalandela.* » Ngakho-ke lesi yisibusiso sesibili uJesu Kristu asinikeza lona oKhexiweyo oyisibonelo. Kodwa lokho uJesu akubusisayo ukuziphatha okubonakala ngemisebenzi. Izindlalifa ze “ *Filadelfiya* ” zizokhiqiza

ngokwethembeka, ngo-2030, imisebenzi yakhe, ukholo lwakhe, ukwamukela kwakhe amaqiniso anikezwe nguNkulunkulu wezulu ngezindlela zokugcina azobanika zona; ngoba bayobhekana nezinguquko ezinkulu kuze kube sekupheleni lapho ukuqonda komsebenzi waphezulu kuyobe sekuphelele.

Isithembiso sama-Adventist sikaJesu Kristu kanye nesixwayiso Sakhe

Ivesi 11: “ Ngiyeza masinyane . Bambisisa lokho onakho, ukuze kungabikho muntu okuthatha umqhele wakho. »

Umlayezo othi “ Ngiyeza ngokushesha ” ungowohlobo lwama-Adventist. Ngakho uJesu uqinisekisa ukulahlwa kwazo zonke ezinye izivumo zenkolo. Ukulindela ukubuya kwakhe enkazimulweni kuyohlala kuze kube sekupheleni kwezwe kungenye yezindlela eziyinhloko ezikhomba abakhethiweyo bakhe beqiniso. Kodwa enye ingxenye yesigijimi inesisindo sokusongela okunzima: “ Bambisisa lokho onakho, ukuze kungabikho muntu okwamuka umqhele wakho. Futhi ngubani ongathatha umqhele wakhe ngaphandle kwezitha zakhe? Ngakho-ke inzalo yabo kuyofanele iqale ibahlonze, futhi kungenxa yokuthi bayobe bengakwenzi lokho, izisulu zomoya wabo wobuntu, bayokwakha umbimbi nabo, kusukela ngo-1966.

Ivesi 12: “ Onqobayo ngiyakumenza insika ethempelini likaNkulunkulu wami, angabe esaphuma; ngiyakuloba kuye igama likaNkulunkulu wami, negama lomuzi kaNkulunkulu wami, iJerusalema elisha, elehla ezulwini kuNkulunkulu wami, negama lami elisha. »

Emazwini akhe okugcina esibusiso anikezelwe kubanqobi, uJesu uhlanganisa ndawonye zonke izithombe zensindiso ezitholiwe. “ Insika ethempelini likaNkulunkulu wami ” isho : isisekelo esiqinile sokuthwala iqiniso lami eMhlanganweni wami, oKhethiweyo. “ ...futhi ngeke aphume kuyo okwengeziwe ”: insindiso yakhe iyohlala phakade. “ ...; Ngizobhala phezu kwakhe igama likaNkulunkulu wami ”: Ngizoqopha kuye umfanekiso wesimilo sikaNkulunkulu esalahleka e-Edene. “ ...negama lomuzi kaNkulunkulu wami ”: uyohlanganyela ekukhazinyulisweni koKhethiweyo okuchazwe kuSambulo 21. “... leJerusalema elisha elehla livela ezulwini kuNkulunkulu wami, ” “ IJerusalema elisha ” igama lokuqoqwa kwabakhethiweyo abakhazinyulisiwe abaye baba sezulwini ngokuphelele njengezingelosi zikaNkulunkulu zasezulwini. IsAm. 21 usichaza ngomfanekiso wamatshe ayigugu namaparele okufakazela amandla othando uNkulunkulu aluzwayo ngabahlengiwe bakhe emhlabeni. Wehlela emhlabeni owenziwe musha ukuze aphile lapho phakade phambi kukaNkulunkulu obeka isihlalo sakhe sobukhosi lapho. “... negama lami elisha ”: UJesu uhlobanisa ukuguqulwa kwegama lakhe nokuphuma kwakhe emvelweni yasemhlabeni ukuya kweyasezulwini. Abakhethiweyo abasindisiwe, abasele bephila noma bevusiwe, bayophila isipiliyoni esifanayo futhi bathole umzimba wasezulwini, okhazinyulisiwe, ongenakonakala nongunaphakade.

Kuleli vesi, ukuphikelela ekuqhathanisweni noNkulunkulu kulungisiswa yiqiniso lokuthi uJesu ngokwakhe utholwa abakhethiweyo esicini sakhe sobunkulunkulu.

Ivesi 13: “ Onendlebe makezwe lokho akushoyo uMoya emabandleni! »

Okhethiwe wasiqonda isifundo, kodwa uyena kuphela ongasiqonda. Kuyiqiniso ukuthi lesi sigijimi sasilungiselelwe yena kuphela. Lesi sigijimi siqinisekisa iqiniso lokuthi ukuchazwa nokuqonda izimfihlakalo ezembuliwe kuncike kuphela kuNkulunkulu ovivinya futhi akhethe izinceku zakhe.

I-Adventism esemthethweni yesikhathi sokuphela ayizange ifundiswe futhi yahlulelwe uJesu, iyahlanzwa kulandela ukwenqaba kwayo umlayezo wokulindela kwe-3rd Adventist

" Ngiyeza ngokushesha . Bambisisa lokho onakho, ukuze kungabikho muntu okuthatha umqhele wakho . Maye, nge-Adventism esemthethweni ngaleso sikhathi, ukuphela kwakusekude, futhi ngokuhamba kwesikhathi, eminyakeni eyi-150 kamuva, ukholo lwalungeke lusafana. Isixwayiso sikaJesu sasifanelekile, kodwa asizange silalelwe futhi asizange siqondwe. Futhi ngo-1994, isikhungo sama-Adventist sizolahlekelwa ngempela " umqhele " waso, ngokwenqaba "ukukhanya okukhulu" kokugcina nokho okwaprofethwa u-Ellen G. White, isithunywa sikaJesu Kristu encwadini yakhe ethi "Early Writings" esahlukweni esithi "My First Vision", emakhasini 14 no-15: Umbhalo olandelayo uyisiqephu kulawa makhasi. Ngingathanda futhi ukuveza ukuthi uprofetha isiphetho somsebenzi wama-Adventist **futhi ufingqa kuye yonke imfundiso eyethulwa ama-Assemblies amathathu ase-Apo.3: 1843-44 Sardesi , 1873 Philadelphia , 1994 Lawodikeya .**

**Isiphetho se-Adventism
kwembulwa embonweni wokuqala ka-Ellen G. White**

“Njengoba ngikhuleka ekukhulekeleni komndeni, uMoya oNgcwele wehlela phezu kwami, futhi ngabonakala ngikhuphukela phezulu kulo mhlaba wobumnyama. Ngachezuka ukuze ngibone abafowethu bama-Adventist abasele emhlabeni, kodwa angibatholanga. Izwi labe selithi kimi: “Bheka futhi, kodwa uthi ukuphakama kancane.” Ngabheka phezulu, ngabona indlela ewumqansa, ewumngcingo, ephakeme ngaphezu kwalomhlaba. Yilapho ama-Adventist aqhubekela phambili ebheke emzini ongcwele. Ngemva kwabo, ekuqaleni kwendlela, kwakukhona ukukhanya okukhulu, okwathi kimi ingelosi kwakuwukukhala kwaphakathi kwamabili. Lokhu kukhanya kwakukhanyisa indlela kubo bonke ubude bayo ukuze izinyawo zabo zingakhubeki. UJesu wahamba phambi kwabo ukuze abaqondise; futhi njengoba nje begxilile amehlo abo kuye, basinda.

Kodwa ngokushesha abanye bakhathala futhi bathi idolobha lalikude kakhulu futhi babecabanga ukuthi bazosheshe bafike lapho. Khona-ke uJesu wabakhuthaza ngokuphakamisa ingalo yakhe yesokunene ekhazimulayo okwaphuma kukho ukukhanya okwasakazekela phezu kwama-Adventist. Bamemeza: “Haleluya! “Kodwa abanye babo bakulahla ngesibindi lokhu kukhanya, bethi kwakungeyena uNkulunkulu owayebaholile. Ekugcineni kwacisha ukukhanya okwakungemva kwabo, bazithola besebumnyameni

obukhulu. Bakhubeka futhi balahlekelwa umbono wawo kokubili umgomo kanye noJesu, base bewa endleleni futhi bacwila ezweni elibi elingezansi. "

Indaba yalo mbono wokuqala uNkulunkulu awunika u-Ellen Gould-Harmon osemncane yakha isiprofetho esinekhodi esibaluleke kakhulu njengesikaDanilyeli noma isAmbulo. Kodwa ukuze sizuze kuyo, kudingeka siyihumushe ngendlela efanele. Ngakho ngizonikeza incazelo.

Inkulumo ethi "ukukhala phakathi kwamabili" isho isimemezelo sokuza komyeni "emfanekisweni wezintombi eziyishumi" kaMath 25:1 kuya ku-13. Uvivinyo lokulindela ukubuya kukaKristu entwasahlobo ka-1843 kanye nokwindla ka-1844 kwahlanganisa ukugcwaliseka kokuqala nokwesibili; Ngokuhlangene, lokhu okulindelekile okubili kumelela "ukukhanya kokuqala" kwendaba ebekwe "ngemuva" kweqembu "lamaSeventh-day Adventist" ayeqhubekela phambili ngesikhathi, endleleni noma endleleni eyabusiswa nguJesu Kristu. Kumaphayona ama-Adventist, i-1844 imele usuku lokuphela kwezwe kanye nosuku lokugcina lwebhayibheli izwi lesiprofetho elingaluphakamisa kwabakhethiweyo bangaleso sikhathi. Njengoba sebeludlulile lolu suku lokugcina, balindela ukubuya kukaJesu becabanga ukuthi kwase kuseduze. Kodwa isikhathi sadlula futhi uJesu akazange abuye; lokho okuvezwa ngumbono ngokuthi: "bathola ukuthi umuzi wawukude kakhulu nokuthi babecabanga ukufika khona masinyane"; kungaba ngo-1844 noma ngokushesha ngemva kwalolo suku. Ngakho ukudumazeka kwababamba kwaze kwaba cishe unyaka ka-1980 lapho ngifika khona, ngithola lokhu kukhanya okusha nokukhazimulayo okwakha **ithemba lesithathu lama-Adventist** . Lesi sikhathi ukubuya kukaJesu kuhlelwe **ekwindla ka-1994** . Impela, ukumenyezela kwalo mlayezo kuthinta kuphela i-microcosm ye-Universal Adventism eseFrance eValence-sur-Rhône. Ukukhetha kukaNkulunkulu leli dolobhana elincane eliseNingizimu-mpumalanga yeFrance kunencazelo yako. Kulapha lapho uPapa uPius VI afela khona esitokisini ngo-1799, egcwalisa iqiniso elaprofethwa kusAm. 13:3. Ngaphezu kwalokho, iValence kwakuyidolobha lapho uNkulunkulu amisa khona ibandla lakhe lokuqala lama-Adventist ezweni laseFrance. Ngakho-ke yilapho aletha khona ukukhanya kwakhe kokugcina okukhazimulayo kwaphezulu futhi ekupheleni kuka-2020, ngiyaqinisekisa ukuthi ngithole njalo nangokwethembeka izambulo zakhe zokugcina eziyigugu kakhulu engizethula kulo mbhalo. I-microcosm ye-Adventism yaseValencia yasebenza njengesiteji somhlaba wonke sokugcwaliseka kwengxenye ephathelene nokukhanya okukhazimulayo kokugcina embonweni kadadewethu u-Ellen. Lo mbono usembulela isahlulelo sikaJesu kulokho okwenzeka eValencia, okungukuthi, ukugcwaliseka kwesithathu komfanekiso wezintombi eziyishumi. UJesu ubona i-Adventist yeqiniso ngokuziphatha anakho ekukhanyeni okulethwayo. UmSabatha weqiniso uzwakalisa injabulo yakhe ngokuthi "Haleluya!" » ; ebusiswe nguMoya, wagcwalisa isitsha sakhe ngamafutha. Ngokuphambene, amaSabatha amanga "akwenqaba ngesibindi lokhu kukhanya." Lokhu kwenqaba ukukhanya kwaphezulu kuyabulala kubo, ngoba uNkulunkulu ubaxwayisile ngalokhu kusabela okungekuhle kwemiyalezo ephfumulelwe, ehlolelwe bona, esithunywa sakhe; bayoba izitsha ezingenalutho ezincishwe amafutha akhiqiza "ukukhanya" kwesibani. Umphumela ongenakugwenywa uyamenyezela: "ukukhanya

okwakusemva kwabo kwacima"; Baphika izisekelo eziyisisekelo ze-Adventism. UJesu usebenzisa isimiso sakhe: “ *Ngoba noma ubani onakho, uyonikwa okwengeziwe, futhi uyoba nokuchichimayo*; Mat.25:29». “...bagcina belahlekelwe umbono wawo kokubili umgomo kanye noJesu,” baqala ukungayinaki imiyalezo yama-Adventist eyayimemezela ukubuya kukaKristu, noma baphika umgomo wenhlangano yama-Adventist owawubhalwe kulo kanye igama elithi “Adventist”; “bese bewa besuka endleleni bacwila ezweni elibi elingezansi,” ngo-1995 bazibophezela ngokusemthethweni kumfelandawonye wamaProthestani kanye nenkolo yobuKristu. Balahlekelwa kanjalo uJesu, nokungena ezulwini okwakuwumgomo wokholo lwama-Adventist. Bahlangana ngokukaDan.11:29, “ *abazenzisi* ”, “ *nezidakwa* ”, njengoba uJesu amemezela kuMath.24:50; izinto eziboniswe ekuqaleni komsebenzi.

Namuhla la mazwi angokwesiprofetho ayagcwaliseka. Zagcwaliseka phakathi kuka-1844, usuku lokukhanya kokuqala "emva kwabo", kanye ne-1994, usuku lokukhanya okukhulu kwesiprofetho kwenqatshwa yisonto lokuqala lama-Adventist elasungulwa eFrance, edolobheni laseValence-sur-Rhône, uNkulunkulu alisebenzisa ekuboniseni kwakhe. Namuhla, i-Adventism esemthethweni "isemnyameni ojulile" we-ecumenism nezitha zeqiniso, amaProthestani namaKatolika.

yesi-7 : iLawodikeya

Ukuphela kwe-Institutional Adventism - Ukwenqaba Ukulindela Kwe-Third Adventist.

Ivesi 14: “ *Nakuyo ingelosi yebandla laseLawodikeya loba ukuthi : Nakhu akushoyo u-Amen, ufakazi othembekile noqinisile, isiqalo sokudaliweyo kukaNkulunkulu :*

ILawodikeya igama lenkathi yesikhombisa neyokugcina; lokho kokuphela kwesibusiso se-Adventism yesikhungo. Leli gama linezimpende ezimbili zesiGriki elithi "laos, dikéia" okusho ukuthi: "abantu abahlulelwe". Ngaphambi kwami, ama-Adventist alihumusha ngokuthi: “abantu bokwahlulela,” kodwa isikhungo sasingazi ukuthi lokhu kwahlulelwa kwakuyoqala ngakho, njengoba u-1 Pet . *Manje uma kuqala ngathi, kuyakuba yini ukuphela kwabangalaleli ivangeli likaNkulunkulu na? »* UJesu uyasondela, ethi: “ *Lawa ngamazwi ka-Amen, ufakazi othembekile noqinisile, isiqalo sendalo kaNkulunkulu:* “ Igama elithi “*Amen*” lisho ngesiHebheru: eqinisweni. Ngokobufakazi bomphostoli uJohane, uJesu walisebenzisa kaningi (izikhathi ezingu-25), eliphinda kabili, ekuqaleni, ngaphambi kwezimemezelo zakhe. Kodwa ngokwenkolo yendabuko sekuphenduke igama lezimpawu zokuphela kwemithandazo noma izitatimende. Khona-ke kuvame ukuhunyushwa ngomqondo wokuthi “makube njalo” ezuzwe njengefa kubuKatolika. Futhi uMoya usebenzisa lo mbono othi “ *ngeqiniso* ” ukuze unikeze igama elithi *Amen* incazelo yalo ephelele ekabili. *ILawodikeya* ihora lapho uJesu enikeza ukukhanya okukhulu ukuze kukhanyise ngokugcwele iziprofetho ezilungiselelwe isikhathi sokuphela. Incwadi oyifundayo iwubufakazi balokhu. Okuzodala ukugqashuka phakathi kukaJesu nesikhungo esisemthethweni

sama-Adventist ukwenqaba ukukhanya kwakhe. Ngokukhetha okunengqondo nokunobulungiswa, uNkulunkulu wafaka i-Adventism, phakathi kuka-1980 no-1994, ovivinyweni lokholo olufana nolwaluphumele ekulahlekeni kwamaProthestani kanye nesibusiso samaphayona ama-Adventist. Uvivinyo kakade lwase lusekelwe okholweni ekubuyeni kukaJesu okwamenyezelwa entwasahlobo ka-1843, kwase kuba ekwindla ka-1844. Mina ngokwami, kusukela ngo-1983, ngaqala ukuhlanganyela isimemezelo sokubuya kukaJesu ngo-1994, ngisebenzise “izinyanga ezinhlanu ” okukhulunywe ngazo esigijimini “ *secilongo lesihlanu* ” kusAm 9:5-10 . Ngokuthi lesi sihloko sihlobene nesiqalekiso sobuProthestani ngo-1844, inkathi “ *yezinyanga ezinhlanu* ” ecashuniwe, noma iminyaka eyi-150 yangempela, yaholela ku-1994. Ngokubona kuphela ukubuya kukaJesu Kristu ukuze aphawule ukuphela kwalesi sikhathi, futhi ngiphuphuthekiswe ngokwengxenye nguNkulunkulu eminingwaneni yombhalo, ngavikela lokho engangikubheka njengeqiniso laphezulu. Ngemva kwezixwayiso ezingokomthetho, isikhungo samemezela ukuxoshwa kwami ngoNovemba 1991; lokhu, ngenkathi kusele iminyaka emithathu ukufakazela nokuphika izimemezelo zami. Kwaba kamuva, cishe ngo-1996, lapho incazelo yangempela yalesi sigameko yangicacela khona. Amazwi kaJesu encwadini yakhe eya “ *eLawodikeya* ” ayesanda kugcwaliseka futhi manje anencazelo enembile. Ngo-1991, amaSabatha asivivi awabange esalithanda iqiniso njengoba enza ngo-1873. Izwe lanamuhla liye lawenza buthaka ngokuwayenga futhi azuze izinhliziyozawo. Njengasenkathini “ *yase-Efesu* ”, i-Adventism esemthethweni ilahlekelwe “ *uthando lwayo lokuqala* .” Futhi uJesu “ *ususa uthi lwesibani sakhe nomqhele wakhe* ,” ngoba naye akasakufaneleki lokho. Ngokwala maqiniso, umlayezo uba sobala ngokukhanyayo. Igama elithi “ *Amen* ” liqinisekisa ukufunwa kweqiniso eliphelele nesiphetho sobuhlobo obubusisiwe. “ *Ufakazi* ” *othembekile noqinisile* ” wenqaba Okhethiweyo ongathembekile naqamba amanga. “ *Isimiso sendalo kaNkulunkulu* ”, ngakho-ke umdali, ufika ekuvaleni ngokuhlanganyela ukuhlakanipha kwabangafaneleki futhi avule ngabanye abakhethiweyo bakhe emaqinisweni aqukethwe futhi afihliwe endabeni kaGenesis. Ngesikhathi esifanayo, ngokuvusa “ *isimiso sendalo kaNkulunkulu* ” alihlobanisa negama elithi “ *Amen* ”, uMoya uqinisekisa ukubuya kokugcina kukaJesu Kristu okuseduze kakhulu: “ *ngokushesha* ”. Noma kunjalo, kusazodlula iminyaka engu-36 phakathi kuka-1994 no-2030, usuku lokuphela kwesintu emhlabeni.

Ubuvuvu obubulalayo

Ivesi 15: “ *Ngiyayazi imisebenzi yakho. Ngiyazi awubandi futhi awushisi. Kwangathi ungabanda noma ushise!* »

Igama elithi “tu” elingakahleleki lisetshenziselwa ukukhuluma nesikhungo. Lesi yisithelo sezinkolo ezizuzwe kuyise endodaneni nasendodakazini, lapho ukukholwa kuba ngokwesiko, okungokomthetho, okujwayelekile kanye nokwesaba noma yini entsha; isimo lapho uJesu engeke esakwazi ukumbusisa ngenkathi enokukhanya okusha okungaka angabelana naye.

Ivesi 16: “ *Ngakho-ke, ngokuba usivivi, ungashisi, ungabandi, ngiyakukuhlanza uphume emlonyeni wami.* »

Lokhu kuphawulwa nguJesu ngoNovemba 1991, lapho umprofethi owayephetha umyalezo wakhe echithwa yisikhungo esisemthethweni.

Entwasahlobo ka-1994, uyohlanzwa, njengoba uJesu abikezela. Wayezonikeza ubufakazi balokhu ngokwakhe ngokungenela, ngo-1995, emfelandawonye wamasonto onke owawuhlelwe iSonto LamaKatolika, lapho ayezohlanganyela khona namaProthestani avukelayo, njengoba manje ayeihlanganyela nesiqalekiso sawo.

Amasu Akhohlisayo Asekelwe Efa Elingokomoya

Ivesi 17: “ *Ngokuba uthi: Ngicebile, ngicebile, kangisweli lutho ;*

“... *ecebile* ,” oKhethiwe wama-Adventist kwaba ngo-1873, futhi izambulo eziningi ezanikezwa u-Ellen G. White zamcebisa kakhulu ngokomoya. Kodwa ngokwesiprofetho, izincazelo zalesosikhathi zasuswa ngokushesha, njengoba uJames White, umyeni wesithunywa seNkosi, acabanga ngokufanelekile. UJesu Kristu, uNkulunkulu ophilayo, waklama iziprofetho zaKhe ukuze zigcwaliseke ngokuphelele futhi ezingenaphutha. Kungakho ukuhamba kwesikhathi, okuletha izinguquko ezinkulu emhlabeni, kuthethelela imibuzo ehlala njalo mayelana nezincazelo ezamukelwe nezifundiswayo. Isibusiso sikaJehova sigciniwe; UJesu wathi: “ *Kulowo ogcina imisebenzi yami kuze kube sekupheleni* . Kodwa ngo-1991, lapho enqaba ukukhanya, ukuphela kwakusekude. Ngakho-ke kwakudingeka aqaphele noma yikuphi ukukhanya okusha okuhlongozwa yiNkosi esebenzisa yona ngokwayo. Yeka umehluko phakathi kokukhohlisa kwesikhungo nesimo uJesu asibona futhi asahlulela kuso! Kuwo wonke amagama acashuniwe, igama elithi “ *nqunu* ” libaluleke kakhulu esikhungweni, ngoba lisho ukuthi uJesu ubususile ubulungisa bakhe baphakade, lisemlonyeni wakhe, ukugwetshelwa ukufa nokufa kwesibili kokwahlulelwa kokugcina; ngokuvumelana nalokho okulotshwe kweyesi-2 Kor.5:3 : “ *Ngakho siyabubula kuleli dokodo, silangazelela ukwembeswa indawo yethu yokuhlala yasezulwini, uma ngempela singafunyanwa sembethe singahamba-ze .* »

Iseluleko sofakazi othembekile noqinisile

Ivesi 18 : “ *Ngiyakululeka ukuba uthenge kimi igolide elihlanjululwe emlilweni, ukuze unotho, nezingubo ezimhlophe, ukuze wembathe, kungabonakali ihlazo lobunqunu bakho, ugcoke amehlo akho ngomuthi wamehlo, ukuze ubone.* »

Ngemuva kombiko ka-1991, lesi sikhungo sasiseneminyaka emithathu sokuchibiyela futhi siveze izithelo zokuphenduka, ezingafikanga. Futhi ngokuphambene, ubuhlobo bakhe namaProthestani awile buye baqiniswa kwaze kwaba seqophelweni lokuba enze umfelandawonye ongokomthetho owanyatheliswa ngo-1995. UJesu uzibonakalisa engumthengisi okhethekile wokholo lweqiniso, “ *igolide elivivinywe ngomlilo* ” wovivinyo. Ubufakazi bokulahla kwakhe isonto bubonakala lapho ingekho “ *ingubo emhlophe* ” amaphayona alo ‘ *ayefaneleka* ’ ngayo kusAm. 3:4 . Ngalokhu kuqhathanisa, uJesu ubonisa iqiniso lokuthi ngaphambi kuka-1994, ama-Adventist “ *Lawodikeya* ” uyawanikela ekulindelweni kwama-Adventist okufana nalezo ezandulela izinsuku zika-1843 no-1844; ukuze kuvivinywe ukholo kulokho okuhlangenwe nakho okuthathu, njengoba kwafundiswa esigijimini esasiqondiswe ku-1844 kuma-Adventist “ *eSardesi* ”. Ngesimo sengqondo sokuhlubuka esivaliwe, isikhungo asikwazanga ukuqonda ukuthi uJesu wayesihlambalaza ngani;

‘wayeyimpumpithe , ’ njengabaFarisi benkonzo kaJesu yasemhlabeni. Ngakho-ke akakwazanga ukuqonda isimemo sikaKristu sokuthenga “ *iparele lenani elikhulu* ” emfanekisweni kaMath 13:45-46 ochaza umfanekiso wendinganiso yokuphila okuphakade edingwa uNkulunkulu evezwe kuleli vesi 18 lesAm.

Ubizo Lomusa

Ivesi 19: “ *Bonke engibathandayo ngiyabasola ngibayale. Ngakho shisekela, uphenduke.* »

Isijeziro ngesalabo uJesu *abathandayo* aze abahlanze. Ubizo lokuphenduka aluzwakalanga. Futhi uthando aluzuzwa ngefa, lutholwa ngesithunzi. Isikhungo sesiqinile, uJesu wethula isicelo somuntu ngamunye ngokusho kwabazongenela ubizo lwasezulwini:

Ikhohli yendawo yonke

Ivesi 20: “ *Bheka, ngimi ngasemnyango ngingqongqotha; Uma umuntu ezwa izwi lami, avule umnyango, ngiyakungena kuye, ngidle naye, naye adle nami* ”

KusAmbulo igama elithi “ *umnyango* ” livela kusAm. 3:8, lapha kusAmbulo 3:20, kusAmbulo 4:1, nakusAmbulo 21:21. IsAmbulo 3:8 sisikhumbuza ukuthi *iminyango* ivuleka futhi ivale umnyango. Ngaleyondlela baba uphawu lokuvivinywa kokholo oluvula noma oluseduze ukufinyelela kuKristu, ebulungiseni bakhe nasemuseni wakhe.

Kuleli vesi 20, igama elithi “ *umnyango* ” linezincazelo ezintathu ezihlukene kodwa ezihambisanayo. Ukhomba uJesu ngokwakhe: “ *Mina ngiyisango* . Johane 10:9 ; *umnyango wezulu wavuleka* kusAm 4:1 : “ *Umnyango wavuleka ezulwini.* » ; kanye *nomnyango* wenhliziyo yomuntu uJesu afika kuwo ezongqongqoza ukuze ameme okhethiwe ukuba amvulele inhliziyo yakhe ukuze anikeze ubufakazi bothando lwakhe.

Kwanele ukuthi isidalwa sakhe sivule inhliziyo yaso eqinisweni lakhe elembuliwe ukuze kube nobudlelwane obuseduze phakathi kwaso nomdali waso ongcwele. Isidlo sakusihlwa *sihlanganyela* kusihlwa, lapho kufika ubusuku ukuze kuqedwe umsebenzi wosuku. Isintu maduze sizongena kulolu hlobo lobusuku “ *lapho kungasasebenzi muntu.* (Johane 9:4) Ukuphela kwesikhathi somusa kuzomisa unomphela ukukhetha kokugcina kwenkolo kwabantu, amadoda nabesifazane abanomthwalo wemfanelo ngokulinganayo futhi abaphelelisana ngokuqinile ezingeni lenyama.

Uma kuqhathaniswa nomyalezo waseFiladelfiya , okhethiwe usenkathini yaseLawodikeya , sekusondele ukubuya kukaJesu Kristu. “ *Umnyango ovulekile* ” *ezulwini* ” liyovuleka kuqhutshekwe nesigijimi esisencwadini yesAm. 4:1.

Isikhuthazo Sokugcina SikaMoya

Kumnqobi ngamunye, uJesu uthi:

Ivesi 21: “ *Onqobayo ngiyakumnika ukuba ahlale nami esihlalweni sami sobukhosi, njengalokho nami nganqoba ngahlala noBaba esihlalweni sakhe sobukhosi.* »

Kanjalo umemezela umsebenzi wokwahlulela kwasezulwini olandela lesi sigijimi futhi okuyoba isihloko se-Apo.4. Kodwa lesi sithembiso simbophela kuphela kumnqobi oqokwe ngokweqiniso.

Ivesi 22: “ *Onendlebe makezwe lokho akushoyo uMoya emabandleni!* »

Inggikithi " *yezinhlamvu* " iphetha ngalokhu kwehluleka okusha kwesikhungo. Owokugcina, ngoba kusukela manje kuqhubeke, ukukhanya kuzothwalwa ngumuntu ophefumulelwe, bese kuba yiqembu elincane. Izodluliselwa umuntu ngamunye isuka kumuntu iye komunye futhi nge-inthanethi ukuthi uJesu ngokwakhe ayoqondisa ngokuhola abakhethiweyo bakhe emthonjeni wokusatshalaliswa kwamaqiniso akhe akamuva, angcwele njengomuntu wakhe waphezulu. Ngakho nomaphi emhlabeni: “ *Onendlebe makezwe lokho akushoyo uMoya emabandleni!* »

Isihloko esilandelayo sizobekwa enkulungwaneni yeminyaka yasezulwini yokwahlulelwa kwababi okwenziwa ngabangcwele. Yonke indaba isekelwe ezimfundisweni ezihlakazekile ezikusAm. 4, 11, no-20. Kodwa isAmbulo 4 siwuqinisekisa ngokucacile umongo wasezulwini walomsebenzi olandela ngokulandelana inkathi yokugcina yoKhethiweyo wasemhlabeni.

IsAmbulo 4 : Ukwahlulelwa Kwasezulwini

Ivesi 1: “ *Emva kwalokho ngabona, bheka, umnyango uvulekile ezulwini . Izwi lokuqala engalizwa, njengeleciongo , likhuluma nami, lathi: **Khuphukela lapha , futhi ngizokubonisa izinto okumelwe zenzeke kamuva .***

Lapho ethi, “ *Izwi lokuqala engalizwa njengeleciongo ,*” uMoya uchaza isigijimi salesi sikhathi “ *saseLawodikeya* ” njengalelo ayisa kulo uJohane kusAm. 1:10: “ *NgangikuMoya ngosuku lweNkosi, ngezwa emva kwami izwi elikhulu kungathi ngeleciongo .*” Ngakho-ke *iLawodikeya* iyinkathi ukuphela kwayo okuphawulwe “ *ngosuku lweNkosi* ”, lokubuya kwakhe okukhazimulayo okukhulu.

Ngamazwi akhe, uMoya uwusekela ngokuqinile umqondo wokulandelana kwalesi sihloko nesigijimi *saseLawodikeya* . Lokhu kunemba kubalulekile, ngoba isikhungo asikaze sikwazi ukufakazela abamelene naso izimfundiso zaso zokwahlulela kwasezulwini. Namuhla ngiletha ubufakazi balokhu, okwenziwa kwaba nokwenzeka ngencazelo enembile yezinsuku ezixhunywe ezigijimini *zezincwadi zesAm . 2 no-3*. Phakathi *kweLawodikeya* nesAm. 4, “ *necilongo lesikhombisa* ” lesAm . “*Ngesivuno* ” sesAm. 14, usenyusele abakhethiweyo bakhe ezulwini futhi wabaphathisa umsebenzi wokwahlulela ukuphila kwasemhlabeni okudlule kwabafuleyo ababi. Kungaleso sikhathi lapho “ *onqobayo eyobusa izizwe ngentonga yensimbi* ” njengoba kumenyezwe kusAm. 2:27. Uma abashushisi, njengami, beqinisekile ngesiphetho ebekelwe bona, akungabazeki ukuthi bebeyoshintsha ukuziphatha kwabo. Kodwa ukuzimisela kwabo okuqinile ukungazinaki noma isiphi isixwayiso esibaholela ezenzweni

ezimbi kakhulu futhi ngaleyondlela bazilungiselela bona isijeziso esibi kakhulu esingenakuphinde senziwa ezimweni zamanje zasemhlabeni. Ngakho-ke ake sibuyele embhalweni walesi sahluko 4. “ *Izwi lokuqala engalizwayo, kungathi elecilongo, elakhuluma nami, lathi: Yenyukela lapha, futhi ngizokukhombisa okumelwe ukuba kwenzeka emva kwalokho* . UJohane ubhekisela evesini 10 lesAm. 1: “ *NgangikuMoya ngosuku lweNkosi, ngezwa emva kwami izwi elikhulu, kungathi ngelecilongo* , ” Lesi sihloko sokubuya kukaKristu ngenkazimulo sesivele sishiwo evesini lesi-7 lapho kulotshiwe ukuthi: “ *Bheka, uyeza namafu. Futhi wonke amehlo ayombona, ngisho nalabo abamgwazayo; futhi zonke izizwe zomhlaba ziyolila ngenxa yakhe. Yebo. Amen!* » Ukuxhumana okusikiselwayo kwalemibhalo emithathu kuqinisekisa umongo wokugcina okhazimulayo wosuku lokubuya kweNkosi uJesu, ebizwa nangokuthi *uMikayeli* ngabakhethiweyo bayo abaqalisiwe nezingelosi zayo ezithembekile. Uma izwi likaJesu liqhathaniswa nelecilongo , kungenxa yokuthi, njengaleli thuluzi lamabutho elinomsindo, elihola amabutho akhe ezingelosi zasezulwini, uJesu ukhalisa amabutho akhe ukuba aqale impi. Ngaphezu kwalokho, njengecilongo , izwi lakhe alizange liyeke ukuxwayisa abakhethiweyo bakhe ukuba babaqaphe ukuze abalungiselele ukunqoba njengoba yena ngokwakhe enqoba isono nokufa . Ngokuvusa leli gama elithi “ *icilongo* ”, uJesu usibonisa isihloko esiyimfihlakalo nesibalulekile kunazo zonke zesAmbulo sakhe. Futhi kuyiqiniso ukuthi ezincekwini zakhe zokugcina, lesi sihloko safihla uvivinyo lokuqeda. Lapha kusAm. 4:1, lesi senzakalo esichazwayo asiphelele ngoba sibhekise kwabakhethiweyo bakhe kuphela azobasindisa ekufeni. Ukuziphatha kwababi kulo mongo ofanayo kuyochazwa kusAm. 6:16 kula mazwi embulayo: “ *Base bethi ezintabeni nasemaweni: “Welani phezu kwethu, nisisithe ebusweni balowo ohlezi esihlalweni sobukhosi, nasolakeni lweWundlu; ngoba usuku olukhulu lolaka lwayo selufikile, futhi ngubani ongema? “Kulombuzo olengayo, ngokusobala ongenampendulo, uNkulunkulu uzokwethula esahlukweni sesi-7 esilandela labo abangamelana nabo: abakhethiweyo ababekwe uphawu abafanekiselwa inombolo engu-144 000, uquqaba lwezikwele eziyi-12, noma eziyi-144. Kodwa lokhu kumayelana nabakhethiweyo kuphela abasala bephila ekubuyeni kukaKristu. Manje, kulo mongo wesAm. 4, ukuhlwithwa ezulwini kuthinta nabakhethiweyo abafa kusukela ku-Abela, uJesu abavusa ukuze abanike umvuzo wabo othenjisiwe wokholo lwabo: ukuphila okuphakade. Ngakho lapho uJesu ethi kuJohane, “ *Yenyukela lapha!*” ”, uMoya kuphela ulindele, ngalo mfanekiso, ukwenyukela embusweni wesilestiyali kaNkulunkulu wabo bonke abakhethiweyo abahlengiweyo ngegazi likaJesu Kristu. Lokhu kunyukela ezulwini kuphawula ukuphela kwemvelo yomuntu yasemhlabeni, abakhethiweyo bavuswa njengezingelosi ezithembekile zikaNkulunkulu, ngokuhambisana nemfundiso kaJesu kuMath.22:30. Inyama nesiqalekiso sayo kuphelile, babashiya ngemuva ngaphandle kokuzisola. Lesi sikhathi emlandweni wesintu sithandeka kangokuthi uJesu usikhumbula njalo ekwambulweni kwakhe kusukela kuDaniyeli. Njengomhlaba, oqalekisiwe ngenxa yomuntu, abakhethiweyo beqiniso bayabubula ngenxa yokukhululwa kwabo. Ivesi 2 libonakala likopishwe kusAm. 1:10; eqinisweni, uMoya uqinisekisa ngokunamandla ngokwengeziwe ukuxhumana kwalokhu okubili okubhekisela esenzakalweni esifanayo*

emlandweni womsebenzi kaNkulunkulu, ukubuya kwakhe “ *ngosuku lwakhe olukhulu* ” olwaprofethwa kusAm. 16:16 .

Ivesi 2: “ *Masinyane ngaba kuMoya. bheka, kwamiswa isihlalo sobukhosi ezulwini, nohlezi esihlalweni sobukhosi .*

Njengokwenzeka kokuhlangenwe nakho kukaJohane, ukwenyukela kwabakhethiweyo “ *ezulwini* ” kubahlwitha emoyeni ” futhi bavezwa endaweni yasezulwini elokhu ingenakufinyeleleka phakade kubantu, ngoba uNkulunkulu uyabusa lapho futhi uyabonakala.

Ivesi 3: “ *Ohlezi lapho wayebonakala njengetshe lejaspi nesardiyu; isihlalo sobukhosi sasizungezwe uthingo olunjengesimaragidu .*

Lapho bazithola bebhekene nesihlalo sobukhosi sikaNkulunkulu, lapho uMdali oyedwa uNkulunkulu ehlezi khona ngokukhazimulayo. Lenkazimulo yasezulwini engachazeki nokho ibonakaliswa ngamatshe ayigugu abantu abazwela kuwo. “ *Amatshe ejaspi* ” athatha izici nemibala ehluke kakhulu, ngaleyo ndlela emelela ubuningi besimo sobunkulunkulu. Ngombala obomvu, i-“ *sardonyx* ” ifana nayo. “ *I-rainbow* ” yinto engokwemvelo ehlala imangaze abantu, kodwa sisadinga ukukhumbula umsuka wayo. Kwakuwuphawu lwesivumelwano uNkulunkulu athembisa ngaso isintu ukuthi ngeke siphinde sisibhubhise ngamanzi kazamcolo, ngokukaGen. 9:9 kuya ku-17. Futhi, isikhathi ngasinye lapho imvula ihlangana nelanga, kubonakala umfanekiso kaNkulunkulu ongokomfanekiso, uthingo, ukuze uqinise izidalwa zakhe zasemhlabeni. Kodwa lapho ekhuluma ngozamcolo wamanzi, uPetru usikhumbuza ukuthi “ *isikhukhula somlilo nesibabule* ” sisohlelweni lwaphezulu (2 Pet. 3:7). Kungenxa yalesi “ *zamcolo womlilo* ” oqothulayo lapho uNkulunkulu ahlela khona, ezulwini lakhe, ukwahlulelwa kwababi abahluleli babo kuyoba abakhethiweyo abakhululiwe kanye noJesu, uMhlengi wabo.

Ivesi 4: “ Futhi ***ngabona*** izihlalo zobukhosi ezingamashumi amabili nane zizungeze isihlalo sobukhosi , naphezu kwezihlalo zobukhosi kuhlezi ***abadala abangamashumi amabili nane*** , bembethe izingubo ezimhlophe, nasemakhanda abo kukhona imiqhele yegolide .

Lapha-ke, okufanekiselwa *abadala abangu-24* , kuhlengwa izinkathi ezimbili ezingokwesiprofetho ezembulwa ngokwesimiso esilandelayo: phakathi kuka-94 no-1843, isisekelo sabaphostoli abangu-12; phakathi kuka-1843 no-2030, u-Israyeli "wama-Adventist" ongokomoya "wezizwe eziyi-12 " wabekwa uphawu " *ngophawu lukaNkulunkulu* ", iSabatha losuku lwesi-7 ' kusAm. Lokhu kumiswa kuyoqinisekiswa, kusAm. 21, encazelweni 'yeJerusalema *Elisha elehla livela ezulwini* ' ukuze lihlale emhlabeni owenziwe musha; " *Izizwe eziyi-12* " zimelelwa " *ngamasango ayi-12* " ngesimo *samaparele ayi-12* ". Isihloko sokwahlulela sichazwe kusAm. 20:4 , lapho sifunda khona ukuthi: “ ***Ngase ngibona izihlalo zobukhosi; nabahlezi phezu kwalo banikwa igunya lokwahlulela . Ngase ngibona imiphfumulo yalabo ababenqunywe amakhanda ngenxa yobufakazi bukaJesu nangenxa yezwi likaNkulunkulu, nabangazange bakhulekele isilo nomfanekiso waso, futhi bengamukelanga uphawu emabunzini abo noma ezandleni zabo. Babuyela ekuphileni futhi babusa noKristu iminyaka eyinkulungwane . Ukubusa kwabakhethiweyo kungukubusa kwabahluleli. Kodwa sahlulela bani? IsAm. 11:18 sinikeza impendulo: “ *Izizwe zathukuthela; ulaka****

lwakho selufikile, nesikhathi sokwahlulela abafileyo sesifikile , ukuvuza izinceku zakho abaprofethi, abangcwele, nalabo abesaba igama lakho, abancane nabakhulu, *nokubhubhisa ababhubhisa umhlaba* . Kuleli vesi, uMoya ukhumbula ukulandelana kwezindikimba ezintathu ezembulelwe isikhathi sokuphela: “ *icilongo lesithupha* ” ngenxa “ *yezizwe ezithukuthele* ,” isikhathi “*sezinhlu pho eziyisikhombisa zokugcina* ” ngokuba “ *ulaka lwakho selufikile* ”, nokwahlulelwa kwasezulwini “ *kweminyaka eyinkulungwane* ” ngoba “ *sesifikile isikhathi sokwahlulela abafileyo* ”. Isiphetho saleli vesi sibeka isimiso sokugcina esiyofezwa ukwahlulela kokugcina *kwechibi lomlilo nesibabule* okuyobhubhisa ababi. Bonke laba bazobamba iqhaza *kwesesibili* esikisela *uvuko* , ekupheleni ' ' *kweminyaka eyinkulungwane* , ' ngokwesAm. 20:5 : " *Bonke abanye abafileyo abaphindanga baphila yaze yaphela iminyaka eyinkulungwane* . UMoya usinikeza incazelo yakhe ngababi: “ *ababhubhisa umhlaba* . Ngemva kwalesi senzo “ *yisono esibhubhisayo noma esibhubhisayo* ” esishiwo kuDan.8:13; isono esibangela ukufa nokuchithwa komhlaba ; okwaholela ekutheni uNkulunkulu akhulule ubuKristu embusweni ononya wobupapa wamaRoma phakathi kuka-538 no-1798; okuletha ingxenye yesithathu yesintu emlilweni wenuzi ngemva noma ngo-2021. Akekho owayengacabanga ukuthi, kusukela ngo-March 7, 321, ukwepulwa kweSabatha elingcwele losuku lwesikhombisa lweqiniso kwakuyoletsa imiphumela eminingi embi nedabukisayo. Abadala *abangu-24* bahlukaniswa kuphela emyalweni kaDaniyeli 8:14, ngoba bafana ngokuthi basindiswa ngegazi likaJesu Kristu elifanayo. Ngakho-ke, betholakala befaneleka, ngokwesAm. 3:5 , bonke bembatha “ *izingubo ezimhlophe* ,” kanye “ *nomqhele wokuphila* ” othenjiswe abanqobi empini yokukholwa, kusAm. 2:10 . “ *Igolide* ” lemiqhele *lifanekisela* ukholo oluhlanjululwe ngokulingwa ngokuka-1 Pet.

Kulesi sahluko sesi-4, igama elithi “ *abahlezi* ” livela izikhathi ezi-3. Inombolo yesi-3 iwuphawu lokuphelela, uMoya ubeka lesi sihloko sokwahlulelwa kwenkulungwane yesikhombisa ngaphansi kwesibonakaliso sokuphumula okuphelele kwabanqobi, njengokulotshiweyo ukuthi: “ *Hlala ngakwesokunene sami ngize ngenze izitha zakho zibe yisenabelo sezinyawo zakho* ” AmaHubo 110:1 noMath.22:44. Yena nalabo abahleziyo baphumule **futhi** ngalomfanekiso, uMoya uveza kahle, iminyaka eyinkulungwane yesikhombisa, njengesabatha elikhulu noma ukuphumula kwaprofetha, kusukela ekudalweni, ngokuphumula okungcwelisiwe kosuku lwesikhombisa lwamasonto ethu.

Ivesi 5: “ *Esihlalweni sobukhosi kwaphuma imibani, namazwi, nokuduma. Phambi kwesihlalo sobukhosi kwavutha izibani zomlilo eziyisikhombisa, eziyimimoya eyisikhombisa kaNkulunkulu* .

Ukubonakaliswa “ *okuphuma esihlalweni sobukhosi* ” kubhekiselwa ngokuqondile kuMdali Uqobo Lwakhe. Ngokuka-Eksodusi 19:16, lezi zigigaba zase ziphawulile, ngokwesabeka kwabantu abangamaHeberu, ubukhona bukaNkulunkulu eNtabeni iSinayi. Ngakho-ke lokhu kusikisela kukhumbula indima ezodlalwa yimithetho eyishumi kaNkulunkulu kulesi senzo sokwahlulela ababi abafile. Lesi sikhumbuzo siphinde sivuse iqiniso lokuthi engabonakali engozini yokufa okungenakugwenywa kwezidalwa zakhe esikhathini esidlule, uNkulunkulu ongazange aguqule isimo sakhe ubonwa ngaphandle kwengozi ngabakhethiweyo bakhe abahlengiwe abavusiwe futhi bakhazinyulisiwe. **Qaphela**

! Lo musho omfushane, manje ohunyushwayo, uyoba ingqopha-mlando esakhiweni sencwadi yesAmbulo. Isikhathi ngasinye lapho sivela, umfundi kumelwe aqonde ukuthi lesi siprofetho siveza umongo wokuqala kokwahlulelwa kwenkulungwane yesikhombisa okuyophawulwa ukungenela kukaNkulunkulu okuqondile nokubonakalayo kuMikayeli, uJesu Kristu. Ngale ndlela, ukwakheka kwayo yonke incwadi kuyosinikeza ukubukezwa okulandelayo kwenkathi yobuKristu ngaphansi kwezihloko ezihlukahlukene ezihlukaniswa yile nkulungwane eyisihluthulelo: “ *kwaba khona imibani, amazwi, nokuduma* . Sizophinde sikuthole kusAm. 8:5 lapho “ *ukuzamazama komhlaba* ” kwenezelwa esihluthulelweni. Izohlukanisa isihloko sokuncenga okuphakade kukaJesu Kristu ezulwini nesihloko *samacilongo* . Khona-ke kusAm. 11:19, “ *isichotho esikhulu* ” siyonezelwa esihluthulelweni. Incazelo izovela kusAm. 16:21 lapho lesi “ *sichotho esikhulu* ” sivala khona isihloko sezinhlobo *zikaNkulunkulu zesikhombisa zokugcina* . Ngokufanayo, “ *ukuzamazama komhlaba* ” kusAm. 16:18 kuba “ *ukuzamazama komhlaba okukhulu* . Lesi sihluthulelo siyisisekelo sokufunda indlela yokuphatha izimfundiso zencwadi yesAmbulo nokuqonda isimiso sokwakheka kwayo .

Uma sibuyela evesini lethu 5, siphawula ukuthi, lesi sikhathi esibekwe “ *phambi kwesihlalo sobukhosi* ,” kukhona “ *izibani eziyisikhombisa ezivutha umlilo* .” Zifanekisela “ *imimoya eyisikhombisa kaNkulunkulu* . Inombolo “ ***isikhombisa***” » kufanekisa ukungcweliswa, lapha, lokho kukaMoya kaNkulunkulu. KungoMoya wakhe oqukethe konke ukuphila lapho uNkulunkulu elawula zonke izidalwa zakhe; ukuzo, futhi uzibeka “ *phambi kwesihlalo sakhe sobukhosi* ,” ngoba wabadala bekhululekile, ngokumelene naye. Umfanekiso ‘*wezibani eziyisikhombisa ezivuthayo* ’ ufanekisela ukungcweliswa kokukhanya kwaphezulu; ukukhanya kwayo okuphelele nokunamandla kuqeda noma yikuphi ubumnyama obungaba khona. Ngokuba akukho ndawo yobumnyama empilweni yaphakade yabahlengiweyo.

Ivesi 6: “ *Futhi phambi kwesihlalo sobukhosi kwakukhona ulwandle lwengilazi olufana nekristalu. Phakathi kwesihlalo sobukhosi nasekuzungezeni isihlalo sobukhosi kwakukhona izidalwa ezine eziphilayo zigcwele amehlo ngaphambili nangemuva* .

UMoya ukhuluma nathi ngolimi lwawo olungokomfanekiso. Yini “ *phambi kwe* “ *isihlalo sobukhosi* ” sibhekisela ezidalweni zakhe zasezulwini eziba khona kodwa ezingahlanganyeli ekwahluleleni. Ngobuningi, laba bathatha ukubonakala kolwandle *oluhlanzekile* lwesimilo sakhe kangangokuthi uluqhathanisa *nekristalu* . Lesi yisimilo esiyisisekelo sezidalwa zasezulwini nezasemhlabeni ezihlale zithembekile kuNkulunkulu onguMdali. Khona-ke uMoya ubiza olunye uphawu oluphathelele noNkulunkulu, phakathi kwesihlalo *sobukhosi* , nezidalwa zakhe zasezulwini ezivela kweminye imihlaba, nezinye izilinganiso, *ezizungeze isihlalo sobukhosi* ; *nxazonke* izidalwa ezihlakazekile emehlweni kaJehova uNkulunkulu ohlezi esihlalweni *sobukhosi* . Inkulungwane ethi “ *izidalwa ezine eziphilayo* ” ibhekisela ezingeni lomhlaba wonke lezidalwa eziphilayo. Ubuningi *bamehlo bulungiswa ngegama elithi isixuku, futhi indawo yabo ethi “ ngaphambili nangemuva ”* ifanekisela izinto ezimbalwa. Okokuqala, kunikeza lezi *zidalwa eziphilayo* umbono obanzi, noma onezinhlangothi eziningi. Kodwa ngokomoya

nakakhulu, inkulumo ethi “ *ngaphambili nangemuva* ” ibhekisela emthethweni waphezulu oqoshwe ngomunwe kaNkulunkulu eNtabeni yaseSinayi, ebusweni obune bezibhebhe ezimbili zamatshe. UMoya uqhathanisa ukuphila kwendawo yonke nomthetho wendawo yonke. Kokubili kuwumsebenzi kaNkulunkulu oqopha etsheni, enyameni, noma ezingqondweni, izinga lokuphila okuphelele ukuze izidalwa zakhe ezimqondayo nezimthandayo zijabule. Lezi zindimbane zamehlo zibuka futhi zilandele ngentshiseko nangozwelo okwenzeka emhlabeni. Kweyoku-1 Kor. 4:9, uPawulu uthi: “ *Ngokuba kimi kungathi uNkulunkulu usenze thina abaphostoli bokucina kubo bonke abagwetshelwe ukufa, lokhu senziwe umbukwane emhlabeni, nasezingelosini, nakubantu* . Igama elithi “ *izwe* ” kuleli vesi igama lesiGreeki elithi “cosmos.” Yile cosmos engiyichaza njengemihlaba ezezihlangothi eziningi. Emhlabeni abakhethiweyo nokuzabalaza kwabo kulandelwa izibukeli ezingabonakali ezibathanda ngothando lwaphezulu olufanayo olwambulwa uJesu Kristu. Bayajabula enjabulweni yabo futhi bakhale nabakhalayo, ngakho ukulwa kunzima nokucindezeleka. Kodwa le cosmos ibhekisela nezwe elingakholwa njengabantu baseRoma, izibukeli zokubulawa kwamaKristu athembekile ezinkundleni zawo.

IsAmbulo 5 sizokwethula la maqembu amathathu ezibukeli zasezulwini: *izidalwa ezine eziphilayo, izingelosi, nabadala* , bonke abanqobile, baqoqwa ngaphansi kokubukwa kothando komdali omkhulu uNkulunkulu kuze kube phakade.

Isixhumanisi esixhumanisa “ *ubuningi bamehlo* ” nomthetho waphezulu sisegameni elithi “ *ubufakazi* ” uNkulunkulu awunikeza umthetho wakhe wemithetho eyishumi. Kuzokhumbuleka ukuthi lo mthetho wawugcinwe “endaweni engcwele” kuphela egcinelwe uNkulunkulu futhi eyenqatshelwe kubantu ngaphandle komkhosi “woSuku Lokubuyisana”. Umthetho wahlala kuNkulunkulu ‘njengobufakazi’ futhi “ *izibhebhe zawo ezimbili* ” ziyonikeza incazelo yesibili ‘ *kofakazi ababili* ’ abangokomfanekiso abacashunwe kusAm. 11:3 . » Kulesi sifundo, “ *uquqaba lwamehlo* ” lwembula ukuba khona kwenqwaba yofakazi abangabonakali ababona izenzakalo zasemhlabeni. Emcabangweni waphezulu, igama elithi fakazi alihlukaniseki negama elithi fidelity. Igama lesiGreeki elithi “martus” elihunyushwe ngokuthi “umfel’ ukholo” likuchaza ngokuphelele, ngoba ukwethembeka okufunwa nguNkulunkulu akunamingcele. Futhi okungenani, “ufakazi” kaJesu kumelwe ahloniphe umthetho waphezulu wemithetho yakhe eyishumi uNkulunkulu amqhathanisa nayo futhi amahlulele.

UMTHETHO WAPHEZULU uyaprofetha

Lapha, ngivula abakaki, ukuze ngivuse ukukhanya kwaphezulu okutholwe entwasahlobo ka-2018. Kuphathelene nomthetho wemithetho eyishumi kaNkulunkulu. UMoya wangiholela ekuboneni ukubaluleka kwale ncazelo elandelayo: “ *UMose wabuya wehla entabeni, ephethe izibhebhe ezimbili zobufakazi esandleni sakhe; izibhebhe zazitshwe nhlangothi zombili, zilotshwe ngapha nangapha* . Izibhebhe zazingumsebenzi kaNkulunkulu, futhi umbhalo

wawungumbhalo kaNkulunkulu, uqoshwe ezibhebheni (Eksodusi 32:15-16).” Ekuqaleni kwangimangaza ukuthi akekho owayeke wakucabangela lokhu kunemba ngokwezibhebhe zokuqala zomthetho ezazilotshwe ebusweni bazo obune, okungukuthi, “ *ngaphambili nangemuva* “njengamehlo “ *ezidalwa ezine eziphilayo* ” zevesi elandulela elifundwayo. Lokhu kunemba okushiwo ngokugcizelela kwakunesizathu uMoya owangivumela ukuba ngisithole. Wonke umbhalo ekuqaleni wawusakazwa ngokulinganayo nangokulinganayo ezinhlangothini ezine zezibhebhe ezimbili zamatshe. Ingaphambili lelokuqala lalinomthetho wokuqala nenxenye lowesibili; umhlane walo wazala ingxenye yesibili neyesithathu yonke. Etafuleni lesibili, uhlangothi olungaphambili lwalubonisa umyalo wesine wonke; umhlane walo wawuthwele imiyalo eyisithupha yokugcina. Kulokhu kumiswa, ama-rectos amabili abonakalayo asethula kithi umyalo wokuqala futhi owesibili, engxenyeni, futhi owesine ophathelene nokuphumula okungcwelisiwe kosuku lwesikhombisa. Ukubheka lezi zinto kuveza le mithetho emithathu eyizimpawu zobungcwele ngo-1843, lapho iSabatha libuyiselwa futhi lifunwa nguNkulunkulu. Ngalolu suku, amaProthestani aba yizisulu zeSonto LamaRoma elizuzwe njengefa. Imiphumela yokhetho lwama-Adventist kanye nokukhetha kwamaProthestani kuyovezwa ngemuva kwamatafula amabili. Kubonakala sengathi, ngaphandle kokugcinwa kweSabatha, kusukela ngo-1843, umthetho wesithathu nawo uye weqiwa: “ *Igama likaNkulunkulu liphathwa ngeze* ,” ngokwezwi nezwi “ *ngamanga* ,” yilabo abalibizayo ngaphandle kokulunga kukaKristu noma ngemva kokulilahla. Ngaleyondlela bavuselela iphutha elenziwa amaJuda ukuzisholo kwawo ukuthi angabakaNkulunkulu kwembulwa kungamanga nguJesu Kristu kusAm. 3:9 : “ *Abesinagoge likaSathane, abathi bangamaJuda, bengesiwo, beqamba amanga* . Ngo-1843, kwakunjalo ngezindlalifa zamaProthestani zamaKatolika. Kodwa ngaphambi komyalo wesithathu, ingxenye yesibili yowesibili yembula isahlulelo uNkulunkulu asikhipha emakamu amabili amakhulu aphikisanayo. KumaProthestani, izindlalifa zobuRoma Katolika, uNkulunkulu uthi: “ *NginguNkulunkulu onomhawu, ngihambela ububi bawoyise kubantwana kuze kube isizukulwane sesithathu nesesine sabangizondayo* ; maye kuye, i-Adventism esemthethweni “ *yahlanza* ” ngo-1994 izohlanganyela isiphetho sabo; kodwa futhi uthi, ngokuphambene, kwabangcwele abayogcina iSabatha lakhe elingcwele nokukhanya kwakhe okungokwesiprofetho kusukela ngo-1843 kuze kube ngu-2030: “ *Futhi obonisa umusa ezinkulungwaneni zezizukulwane kulabo abangithandayo futhi bagcine imiyalo yami* .” Inombolo “ *inkulungwane* ” ecashuniwe ivusa ngobuqili “ *iminyaka eyinkulungwane* ” yenkulungwane yesikhombisa ye-Apo.20 eyoba umvuzo wabakhethiweyo abanqobile abangene ephakadeni. Kuvela esinye isifundo. Ngakho-ke, njengoba bephucwa usizo loMoya oNgcwele kaJesu Kristu, amaProthestani nama-Adventist alahlwa uNkulunkulu ngokulandelana kwawo ngo-1843 no-1994 ngeke akwazi ukuhlonipha imithetho eyisithupha yokugcina ebhalwe ngemuva kwetafula lesi-2, elingaphambili elinikezelwe ekuphumuleni kwaphezulu kosuku lwesikhombisa. Ngokuphambene, ababukele lokhu kuphumula bayothola usizo lukaJesu Kristu lokulalela le mithetho ephathelene nemisebenzi yomuntu kumakhelwane wakhe ongumuntu. Imisebenzi kaNkulunkulu ekude njengokunikezwa kwezibhebhe

zomthetho kuMose ithatha esikhathini sokuphela, ngo-2018, incazelo, indima, kanye nokusetshenziswa okumangazayo njengoba bekungalindelekile. Futhi umlayezo wokubuyiselwa kweSabatha uqiniswa futhi uqinise uNkulunkulu uSomandla uJesu Kristu.

Manje, nasi isimo lapho imiyalo eyishumi yethulwa ngayo.

Ithebula 1 – Ngaphambili: imiyalelo

UNkulunkulu uyaziveza

“ *NginguJehova uNkulunkulu wakho owakukhipha ezweni laseGibhithe, endlini yobugqila . (Bonke abakhethiweyo abahlwithwa esonweni nabasindiswa ngegazi elihlawulelayo elachithwa nguJesu Kristu bayathinteka; indlu yobugqila iyisono; isithelo esilingiswa sikadeveli).*

Umyalo wokuqala : Isono samaKhatholika kusukela ngo-538, amaProthestani kusukela ngo-1843, nama-Adventist kusukela ngo-1994) .

“ *Ungabi nabanye onkulunkulu ngaphandle kwami .*

Umyalo wesi-2 : ^{ingxenye yokuqala :} Isono samaKhatholika kusukela ngo-538.

“ *Ungazenzeli isithombe esibaziweyo, noma umfanekiso wokusezulwini phezulu, nokusemhlabeni phansi, nowokusemanzini phansi komhlaba. Ungasikhothameli, ungazikhonzi; ”.*

Ithebula 1 - Emuva: Imiphumela

Umyalo wesi-2 : ^{ingxenye yesi-2 .}

“... ngokuba mina, Jehova, uNkulunkulu wakho, nginguNkulunkulu onomhawu, ngihambela ububi bawoyise kubantwana kuze kube izizukulwane sesithathu nesesine sabangizondayo, (amaKhatholika kusukela ngo-538; amaProthestani kusukela ngo-1843; ama-Adventist kusukela ngo-1994) futhi ngibonisa umusa ezinkulungwaneni zalabo abangithandayo futhi bagcina imiyalo yami . (AmaSeventh-day Adventist, kusukela ngo-1843; abokugcina, kusukela ngo-1994.)

wesi-3 : waphulwa amaKhatholika kusukela ngo-538, amaProthestani kusukela ngo-1843, nama-Adventist kusukela ngo-1994) .

“ *Ungaliphathi ngamanga igama likaJehova uNkulunkulu wakho; ngokuba uJehova akayikumyeke ophatha igama lakhe eqamba amanga . »*

Ithebula 2 – Ngaphambili: incwadi kadokotela

wesine : ukwephulwa kwawo nguMhlangano WamaKristu kusukela ngo-321 kuwenzwa “ *isono esibhubhisayo* ” sikaDan.8:13; Yeqiwe ngokholo lwamaKhatholika kusukela ngo-538, kanye nokholo lwamaProthestani kusukela ngo-1843. Kodwa iye yahlonishwa ngokholo lwamaSeventh-day Adventist kusukela ngo-1843 no-1873.

“ *Khumbula usuku lwesabatha, ulungcwelise. Sebenza izinsuku eziyisithupha, wenze wonke umsebenzi wakho. Kepha usuku lwesikhombisa luyisabatha likaJehova uNkulunkulu wakho; ungenzi msebenzi ngalo, wena, nendodana yakho, nendodakazi yakho, nenceku yakho, nencekukazi yakho, nezinkomo zakho, nomfokazi ophakathi kwamasingo akho. Ngokuba ngezinsuku eziyisithupha uJehova wenza izulu nomhlaba, nolwandle, nakho konke okukukho,*

waphumula ngosuku lwesikhombisa; ngalokho uJehova walubusisa usuku lwesabatha, walungcwelisa . »

Ithebula 2: Emuva: imiphumela : Le mithetho eyisithupha yokugcina yeqwiwe ukholo lobuKristu kusukela ngo-321; ngokholo lwamaKatolika kusukela ngo-538; ngokholo lwamaProthestanti, kusukela ngo-1843 , nangokholo lwama-Adventist " bahlanza " ngo-1994. Kodwa bahlonishwa okholweni lwamaSeventh-day Adventist olubusiswe nguMoya oNgcwele kaJesu Kristu, kusukela ngo-1843 no-1873; “owokugcina” kusukela ngo-1994 kuya ku-2030.

Umyalo wesi-5

“ Yazisa uyihlo nonyoko, ukuze izinsuku zakho zande ezweni uJehova uNkulunkulu wakho akunika lona. »

Umyalo wesi-6

“ ~~Ungabulali~~. Ungabulali . (lohlobo lobugebengu obubi bokubulala noma egameni lenkolo yamanga)

Umyalo wesi-7

“ Ungaphingi. »

Umyalo wesi-8

“ Ungebi. »

Umyalo wesi-9

“ Ungafakazi amanga ngomakhelwane wakho . »

Umyalo we -10

“ Ungafisi indlu yomakhelwane wakho; Ungafisi umfazi womakhelwane wakho, nenceku yakhe, nencekukazi yakhe, nenkabi yakhe, nembongolo yakhe, nokunye okomakhelwane wakho. »

Ngivala lapha laba bakaki abahloniphekile nababaluleke kakhulu.

Ivesi 7: “ Isidalwa esiphilayo sokuqala sasifana nengonyama, isidalwa esiphilayo sesibili sasifana nethole, isidalwa esiphilayo sesithathu sasinobuso obunjengobomuntu, nesidalwa esiphilayo sesine sasifana nokhozi olundizayo .

Ake sikusho ngaso leso sikhathi, lezi yizimpawu nje. Umlayezo ofanayo uvezwa kuHezekeli 1:6 ngokuhlukahluka kwencazelo. Kunezilwane ezine ezifanayo, ngasinye sinobuso obune obuhlukene. Lapha sisenezilwane ezine, kodwa ngayinye inobuso obubodwa, obuhlukile kuzo zonke izilwane ezine. Ngakho-ke lezi zilo azizona ezangempela, kodwa umyalezo wazo ongokomfanekiso uphakeme. Ngayinye yazo iveza indinganiso yokuphila okuphakade kwendawo yonke ephathelene, njengoba sesibonile, uNkulunkulu uqobo kanye nezidalwa zakhe zendawo yonke ezinezinhlangothi eziningi. Lowo owahlanganisa ukuphelela kwakhe kwaphezulu lezi zimiso ezine zokuphila kwendawo yonke nguJesu Kristu, okutholakala kuye ubukhosi namandla ebhubesi ngokusho AbAhl 14:18; umoya womhlatselo nowokukhonza ithole ; umfanekiso kaNkulunkulu kumuntu; kanye nokubusa kokuphakama okuphakeme kwasezulwini kokhozi olundizayo . Lezi zindlela ezine zitholakala kuyo yonke impilo yaphakade yasezulwini. Ziyindinganiso echaza impumelelo yomsebenzi waphezulu owalwelwa imimoya ehlubukayo. Futhi uJesu wanikeza isibonelo

esiphelele salokhu kubaphostoli nabafundi bakhe phakathi nenkonzo yakhe emfushane yasemhlabeni; waze wafika wageza izinyawo zabafundi bakhe, ngaphambi kokuba anikele isidumbu sakhe ekuhlushweni esiphambanweni, ukuze ahlawulele, esikhundleni sabo, "njengethole " , ngenxa yezono zabo bonke abakhethiweyo bakhe. Ngakho-ke, yilowo nalowo makazihlole ukuze azi ukuthi ukuzidela kwaleli zinga lokuphila okuphakade kuhambisana nemvelo yakhe, izifiso zakhe kanye nezifiso zakhe. Leli izinga lomnikelo wensindiso okufanele uthathwe noma wenqatshwe.

Ivesi 8: “ *Izidalwa ezine eziphilayo, yilesa naleso, zazinamaphiko ayisithupha, futhi zigcwele amehlo nxazonke nangaphakathi. Abaphezi imini nobusuku ukuthi: Ingcwele, ingcwele, ingcwele iNkosi uNkulunkulu, uMninimandla onke, owayekhona nokhona nozayo!* »

Ngokumelene nesizinda sokwahlulelwa kwasezulwini, lesi senzakalo sibonisa izimiso ezihlala zisetshenziswa ezulwini nasemhlabeni yizidalwa ezihlala zithembekile kuNkulunkulu.

Izindikimba zasemkhathini zezidalwa zakweminye imihlaba azidingi amaphiko ukuze zinyakaze ngoba azikho ngaphansi kwemithetho yendawo yasemhlabeni. Kodwa uMoya uthatha izimpawu zasemhlabeni umuntu angaziqonda. Ngokuthi kubo “ *amaphiko ayisithupha* ”, usembulela inani elingokomfanekiso lenombolo 6 eba inombolo yomlingiswa wasezulwini kanye nezingelosi. Ithinta imihlaba eyasala ingenasono kanye nezingelosi uSathane, ingelosi ehlobukayo, adalwa ngayo kuqala. UNkulunkulu esethathe inombolo “yesikhombisa” njengophawu lwakhe “lophawu” lwasebukhosini, inombolo yesi-6 ingabhekwa “njengophawu”, noma endabeni kadaveli, “uphawu” lobuntu bakhe, kodwa wabelana ngale nombolo 6 nemihlaba eyahlala ihlanzekile nazo zonke izingelosi ezidalwe nguNkulunkulu, ezinhle nezimbi. Ngezansi kwengelosi kuza indoda enombolo yayo izoba "5", olungisiswa ngezinzwa zayo ezi-5, iminwe emihlanu yesandla sakhe nezinzwani ezi-5 zonyawo lwakhe. Ngezansi kuza inombolo yesi-4 yomlingiswa wendawo yonke okhethwe amaphuzu angu-4 abalulekile, iNyakatho, iNingizimu, iMpumalanga, neNtshonalanga. Ngezansi kuza inombolo yesi-3 yokuphelela, bese kuba u-2 wokungapheleli, no-1 wobunye, noma ubunye obuphelele. Amehlo ezidalwa ezine eziphilayo “ *azungezile nangaphakathi* ,” futhi ngaphezu kwalokho, “ *ngaphambili nangemuva* . Akukho okungaphunyuka ekubukeni kwalokhu kuphila kwasezulwini okunezigaba eziningi okuphenywa nguMoya oNgcwele ngokuphelele ngoba imvelaphi yakho ikuye. Le mfundiso iwusizo ngoba, emhlabeni wamanje, ngenxa yesono nobubi bezoni, ngokubugcina “ *ngaphakathi* ” kuye, umuntu angakwazi ukufihlela abanye abantu imicabango yakhe eyimfihlo namacebo akhe amabi abhekiswe kumakhelwane wakhe. Empilweni yasezulwini izinto ezinjalo azinakwenzeka. Ukuphila kwasezulwini kucace njengekristalu kusukela ububi baxoshwa kuyo, kanye nodeveli nezingelosi zakhe ezimbi, baphonswa phansi emhlabeni, ngokwesAm. 12:9, ngemva kokunqoba kukaJesu isono nokufa. Ukumenyezelwa kobungcwele bukaNkulunkulu kufezwa ekupheleleni kwabo (izikhathi ezi-3: *okungcwele*) yizakhamuzi zalemihlaba emsulwa. Kodwa lesi simemezelo asifezwa ngamazwi; Kuwukupheleliswa kobungcwele babo ngabanye kanye neqoqo obumemezela emisebenzini yaphakade ukupheleliswa kobungcwele

bukaNkulunkulu owabadala. UNkulunkulu wembula ubunjalo negama Lakhe ngendlela ecashunwe kusAm. 1:8 : “ *Mina ngingu-Alfa no-Omega, isho iNkosi uNkulunkulu, ekhona, neyayikhona, nezayo, uMninimandla onke* . Inkulumo ethi “ *okhona, owayekhona, nozayo* ” isichaza ngokuphelele isimo saphakade soMdali uNkulunkulu. Benqaba ukumbiza ngegama aziqambe ngalo ngokuthi, “Jehova,” abantu bambiza ngokuthi “oPhakade.” Kuyiqiniso ukuthi uNkulunkulu wayengalidingi igama, njengoba eyingqayizivele futhi engenaye imbangi yakhe, akalidingi igama ukuze amehlukanise nabanye onkulunkulu abangekho. Nokho, uNkulunkulu wavuma ukuphendula isicelo sikaMose ayemthanda nowayemthanda. Wabuye wazinika igama elithi “YaHWéH” elihumusha esenzweni esithi “ukuba”, elihlanganiswe ngomuntu wesithathu ebunyeni besiHeberu esingaphelele. Lenkathi “engaphelele” isho inkathi efinyelelwe efinyelela esikhathini, ngakho-ke, isikhathi eside kunekusasa lethu, isimo esithi “okhona, owayekhona, noyakuba-khona” siyihumusha ngokuphelele incazelo yalesi sikhathi esingaphelele sesiHeberu. Ngakho-ke indlela kaNkulunkulu yokuhumusha igama lakhe lesiHeberu elithi “YaHWéH” iyindlela kaNkulunkulu yokuthi “ *okhona, owayekhona, nowayekhona* ,” lapho kumelwe alivumelanise nezilimi zaseNtshonalanga, noma esinye isiHeberu. Ingxenye ethi “nokuza” ichaza isigaba sokugcina sama-Adventist sokholo lobuKristu, olwamiswa ohlelweni lukaNkulunkulu ngomthetho kaDan 8:14 kusukela ngo-1843. UbuNkulunkulu bukaJesu Kristu buye baphikiswa kaningi, kodwa abuphikiswa. IBhayibheli lisho lokhu ku Heb 1:8 : “ *Kodwa eNdodaneni wathi, Isihlalo sakho sobukhosi, Nkulunkulu, singesaphakade naphakade; intonga yombuso wakho iyintonga yobuqotho; ”*. Futhi kuFiliphu ocela uJesu ukuba ambonise uYise, uJesu uyaphendula: “ *Sengibe nani isikhathi esingaka, kodwa awukangazi, Filiphu! Ongibonile mina umbonile uBaba ; Usho kanjani ukuthi: Sibonise uBaba? (Johane 14:9)*

Amavesi 9-10-11: “ *Lapho izidalwa eziphilayo zinnika ohlezi esihlalweni sobukhosi inkazimulo nodumo nokubonga kuye ophilayo kuze kube phakade naphakade, amalunga angamashumi amabili nane awa phansi phambi kwalowo ohlezi esihlalweni sobukhosi, ~~akhuleke~~, akhuleke kuye ophilayo kuze kube phakade naphakade, ephonsa imiqhele yawo phambi kwesihlalo sobukhosi, ethi: “Ufanele wena, iNkosi yethu, nodumo, namandla, ukwamukela inkazimulo nodumo lukaNkulunkulu wethu; ngoba wena wadala zonke izinto, futhi ngentando yakho zikhona futhi zadalwa .*

Isahluko 4 siphetha ngesigcawu sokukhazimulisa uNkulunkulu onguMdali. Lesi senzakalo sibonisa ukuthi imfuneko yaphezulu, “ *mesaba uNkulunkulu nimnike inkazimulo ...*”, evezwe esigijimini sengelosi yokuqala sesAm. 14:7 iye yezwa futhi yaqondwa kahle abakhethiweyo bokugcina abakhethwa kusukela ngo-1843; kodwa ngaphezu kwakho konke, ngabakhethiweyo abasala bephila ngesikhathi sokubuya okukhazimulayo kukaJesu Kristu; ngoba kungenxa yabo kuphela ukuthi i-Apocalypse yesAmbulo ilungiselelwe futhi yakhanyiswa ngokugcwele ngesikhathi esikhethwe uNkulunkulu, okungukuthi, kusukela entwasahlobo ka-2018. Abahlengiweyo babonisa kanjalo ngokudumisa nokudumisa, konke ukubonga kwabo kuJesu Kristu, isimo uMninimandla onke abavakashela ngaso ukuze abasindise esonweni nasekufeni, inkokhelo yakhe.

Isintu esingakholwa sikholelwa kuphela esikubonayo, njengomphostoli uTomase, futhi ngenxa yokuthi uNkulunkulu akabonakali, siyalahlwa ukunganaki ubuthakathaka baso obudlulele obenza sibe ithoyizi kuphela esilisebenzisa ngokwentando yaso yaphezulu. Unezaba okungenani, ezingeke zimthethelele, zokungamazi uNkulunkulu, izaba uSathane angenazo, njengoba emazi uNkulunkulu, wakhetha ukulwa naye; Akukholakali, kodwa kuyiqiniso, futhi kuthinta nezingelosi ezimbi ezamlandela. Ngokuyindida, izithelo eziningi ezihlukahlukene ngisho neziphikisayo zokuzikhethela zinikeza ubufakazi benkululeko eyiqiniso nephelele uNkulunkulu ayinikeze izidalwa zakhe zasezulwini nezasemhlabeni.

IsAmbulo 5: INdodana yomuntu

Lapho eveza uJesu esixukwini, uPilatu wathi: “ *Nangu umuntu .*” Kwakudingekile ukuba uNkulunkulu ngokwakhe eze futhi athathe isimo senyama, ukuze “ *umuntu* ” abonakale ngokwenhliziyo yakhe kanye nezifiso zakhe. Ukufa kwahlasela abantu ababili bokuqala, ngenxa yesono sokungalaleli uNkulunkulu. Njengophawu lwesimo sabo esisha esiyihlazo, uNkulunkulu wayebenze bathola ubunqunu babo benyama okwakuwuphawu lwangaphandle kuphela lobunqunu babo bangaphakathi bomoya. Kusukela kulesi siqalo, isimemezelo sokuqala sokuhlengwa kwabo senziwa ngokubanikeza izingubo ezenziwe ngezikhumba zezilwane. Ngakho kwabulawa isilwane sokuqala emlandweni wesintu, umuntu angacabanga ukuthi kwakuyinqama encane noma iwundlu ngenxa yomfanekiso. Ngemva kweminyaka engu-4000, iWundlu likaNkulunkulu, elisusa izono zomhlaba, leza ukuzonikela ngokuphila kwalo okuphelele ngokomthetho ukuze lihlenge abakhethiweyo phakathi kwesintu. Ngakho-ke lensindiso enikelwa ngomusa omsulwa kaNkulunkulu isekelwe ngokuphelele ekufeni kukaJesu okwenza abakhethiweyo bakhe bazuze ekulungeni kwakhe okuphelele; futhi ngesikhathi esifanayo, ukufa kwakhe kuhlawulela izono zabo azithwala ngokuzithandela. Kusukela ngaleso sikhathi, uJesu Kristu uye waba ukuphela kwegama elingasindisa isoni emhlabeni wethu wonke, futhi insindiso yakhe isebenza kusukela ku-Adamu no-Eva.

Ngenxa yazo zonke lezi zizathu, lesi sahluko 5, esibekwe ngaphansi kwenombolo ethi “ *Umuntu* ”, sinikezelwe kuye. UJesu akagcini nje ngokusindisa abakhethiweyo bakhe ngokufa kwakhe okuhlawulelayo, kodwa uyabasindisa ngokubavikela phakathi nohambo lwabo lwasemhlabeni lokuphila. Futhi kungenxa yale njongo ukuthi ubaxwayisa ngezinguzi ezingokomoya udeveli

azibeke endleleni yabo. Ikhono lakhe alikashintshi: njengasesikhathini sabaphostoli, uJesu ukhuluma nabo ngemifanekiso, ukuze izwe liyezwa kodwa lingaqondi; okungeyona indaba yabakhethiweyo bakhe abathi, njengabaphostoli, bathole izincazelo zakhe kuye ngokuqondile. Isambulo sakhe esithi "Apocalypse" sihlala ngaphansi kwaleli gama lesiGreeki elingahunyushiwe, lo mfanekiso omkhulu okumelwe umhlaba ungawuqondi. Kodwa kwabakhethiweyo bakhe, lesi siprofetho ngempela "**sisambulo**" sakhe.

Ivesi 1: "*Ngase ngibona esandleni sokunene salowo owayehlezi esihlalweni sobukhosi incwadi ilotshwe ngaphakathi nangaphandle, inamathelwe ngezimpawu eziyisikhombisa .*"

"Esihlalweni sobukhosi umi uNkulunkulu futhi esandleni sakhe sokunene unencwadi ebhalwe ukuthi "*ngaphakathi nangaphandle*" ngaphansi kwesibusiso sakhe. Okulotshiwe ukuthi "*ngaphakathi*" kuwumyalezo obhalwe phansi ogcinelwe abakhethiweyo bakhe ohlale uvaliwe futhi ungaqondwa kahle ngabantu bomhlaba abayizitha zikaNkulunkulu. Okubhalwe ukuthi "*ngaphandle*" kungumbhalo ofihliwe, obonakalayo kodwa ongaqondakali kubantu abaningi. Incwadi yesAmbulo ivalwe "*ngezimpawu eziyisikhombisa .*" Ngalokhu kunemba, uNkulunkulu usitshela ukuthi ukuvulwa '*kophawu lwesikhombisa*' kuphela okuyovumela ukuvulwa kwalo ngokuphelele. Uma nje kusenophawu lokuyivala, incwadi ayinakuvulwa. Ukuvulwa konke kwalencwadi kuyoncika esikhathini esimiswe uNkulunkulu sesihloko "*sophawu lwesikhombisa*". Kuyoshiwo 'njengophawu lukaNkulunkulu ophilayo' kusAm. 7, lapho ukumisa lonke usuku lwesikhombisa, iSabatha lakhe elingcwele, ukubuyiselwa kwakhe kuyoxhunyaniswa nosuku luka-1843 futhi oluyoba isikhathi sokuvulwa "*kophawu lwesikhombisa*" oluletha, emfundisweni yencwadi, indikimba "yamacilongo akhe ayisikhombisa , abaluleke kangaka kithina.

Ivesi 2: "*Ngase ngibona ingelosi enamandla imemeza ngezwi elikhulu, ithi: Ngubani ofanele ukuvula incwadi, nokuthukulula izimpawu zayo na? »*

Lesi sigameko siyingxenye yesiprofetho. Akukhona ezulwini, umongo wesahluko 4 esandulele, lapho incwadi yesAmbulo kuyodingeka ivulwe. Abakhethiweyo bayakudinga ngaphambi kokubuya kukaJesu Kristu, kuyilapho bevezwa izingibe zikadeveli. Amandla asekamuka likaNkulunkulu, futhi ingelosi enamandla ingelosi kaJehova, okungukuthi, uNkulunkulu osesimweni sakhe esiyingelosi uMikayeli. Incwadi evaliwe ibaluleke kakhulu futhi ingcwele njengoba idinga isithunzi esiphezulu kakhulu ukugqabula izimpawu zayo nokuyivula.

Ivesi 3: "*Kwakungekho-muntu ezulwini, nasemhlabeni, naphansi komhlaba, owayenamandla okuyivula incwadi, abuke kuyo. »*

Le ncwadi, eyabhalwa uNkulunkulu ngokwakhe, ayinakuvulwa yinoma yisiphi sezidalwa zakhe zasezulwini noma zasemhlabeni.

Ivesi 4: "*Ngakhala kakhulu, ngokuba kungafunyanwanga muntu ofanele ukuyivula nokuyifunda incwadi, nokuyibheka. »*

UJohane ufana nathi isidalwa sasemhlabeni futhi izinyembezi zakhe ziveza ukudangala kwesintu esibhekene nezingibe ezibekwe udeveli. Kubonakala sengathi uthi kithi: "Ngaphandle kwesambulo, ubani ongasindiswa? ". Ngaleyo

ndlela lembula izinga eliphakeme elidabukisayo lokungazi lutho ngokukuqukethe, kanye nomphumela wako obulalayo: ukufa okuphindwe kabili.

Ivesi 5: “ *Omunye wamalunga wathi kimi: Ungakhali; Bheka, inqobile iNgonyama yesizwe sakwaJuda, iMpande kaDavide, ukuba iwuvule umqulu, ithukulule izimpawu zawo eziyisikhombisa.* »

“ *Amadoda amadala* ” ahlengwa nguJesu emhlabeni abekwe kahle ukuba aphakanyiswe ngaphezu kwakho konke okuphilayo igama likaJesu Kristu. Baqaphela kuye ukubusa yena ngokwakhe athi ukuthole kuBaba nakubantu basezulwini kuMath 28:18 : “ *Esesondele uJesu, wakhuluma kubo, wathi: Ngiphiwe amandla onke ezulwini nasemhlabeni . Kwakungokubhekisela ekuguqukeni kwakhe ekubeni senyameni kukaJesu lapho uNkulunkulu aphefumulela khona uJakobe, owaprofetha ngamadodana akhe, wathi ngoJuda: “ UJuda libhongo lengonyama. Usubuyile ndodana yami! Uguqa ngamadolo, ulala phansi njengengonyama, njengengonyamakazi, ngubani ongamvusa? Intonga yobukhosi ayiyikusuka kuJuda, nomniki-mthetho phakathi kwezinyawo zakhe, aze afike uShilo, izizwe ziyakumlalela. Ubophela imbongolo yakhe esivinini, ithole lembongolo yakhe emvinini omuhle kakhulu; Uhlanza izingubo zakhe ewayinini, nezingubo zakhe egazini lezithelo zomvini. Amehlo akhe abomvu ngewayini, namazinyo akhe amhlophe ngobisi (Gen. 49:8-12). Igazi lamagilebhisi liyoba isihloko esithi “ ukuvuna kwamagilebhisi ” okumenyezwe kusAm. 14:17-20 , okwaprofethwa naso ku-Isaya 63. Ngokuphathelene ‘ *neMpande kaDavide* ’, siyafunda ku-Isaya 11:1-5 : “ *Khona-ke kuyakuvula ihlumela esiphunzini sikaJese, negatsha lakhe liyothela. UMoya kaJehova uyakuba phezu kwakhe: uMoya wokuhlakanipha nowokuqonda, uMoya wesiluleko namandla, uMoya wokwazi nowokumesaba uJehova. Uyakuphefumula ukumesaba uJehova; Ngeke ahlulele ngokubonakala, noma Anqume ngenzwabethi. Kepha uyakwahlulela abampofu ngobuqotho, ahlulele ngobuqotho abathobekileyo bomhlaba; Uyoshaya umhlaba ngezwi lakhe njengokungathi ngentonga, futhi ngomoya wezindebe zakhe uyobulala ababi. Ukulunga kuyakuba yibhande lezinkalo zakhe, nokuthembeka kube ibhande lezinkalo zakhe .”* Ukunqoba kukaJesu isono nokufa, inkokhelo yakhe, kumnika ilungelo elingokomthetho nelingokomthetho lokuvula incwadi yesAmbulo, ukuze abakhethiweyo bakhe baxwayiswe futhi bavikeleke ezingibeni ezibulalayo zenkolo udeveli ambekela zona ukuze adukise abangakholwa. Ngakho-ke incwadi iyovulwa ngokugcwele ngesikhathi lapho umyalo kaDanilyeli 8:14 uqala ukusebenza, okungukuthi, usuku lokuqala lwentwasahlobo ngonyaka ka-1843; noma ngabe ukuqonda kwayo okungaphelele kuzodinga ukuhlolwa kabusha ngokuhamba kwesikhathi, kuze kube ngu-2018.*

Ivesi 6: “ *Ngabona, phakathi kwesihlalo sobukhosi nezidalwa ezine eziphilayo naphakathi kwamalunga, iWundlu limi sengathi libulewe. Yayinezimpondo eziyisikhombisa namehlo ayisikhombisa, okuyimimoya eyisikhombisa kaNkulunkulu ethunyelwe emhlabeni wonke.* »

Kudingekile ukuphawula ukuba khona *kweWundlu* " *phakathi kwesihlalo sobukhosi* ", ngoba linguNkulunkulu ekungcwelisweni kwalo okuhlukahlukene, ngesikhathi esifanayo enguMdali oyingqayizivele uNkulunkulu, ingelosi enkulu uMikayeli, uJesu Kristu iWundlu likaNkulunkulu, noMoya oNgcwele noma " *imimoya eyisikhombisa kaNkulunkulu ethunyelwe emhlabeni wonke* ". “

Izimpondo eziyisikhombisa ” zakhe zifanekisela ukungcweliswa kwamandla akhe kanye ‘ *namehlo akhe ayisikhombisa* ’ ukungcweliswa kokubuka kwakhe, okuyihlolisisa ngokujulile imicabango nezenzo zezidalwa zakhe.

Ivesi 7: “ *Yasesiza yawuthatha umqulu esandleni sokunene salowo owayehlezi esihlalweni sobukhosi.* »

Lesi senzakalo sibonisa amazwi esAm. 1:1 : “ ***Isambulo sikaJesu Kristu, uNkulunkulu amnika sona, ukuba abonise izinceku zakhe izinto okumelwe zenzeke masinyane***, futhi wathumela ingelosi yakhe encekwini yakhe uJohane . Lo mlayezo uhloselwe ukusitshela ukuthi okuqukethwe kwesAmbulo ***ngeke*** kulinganiselwe njengoba sinikezwe uNkulunkulu, uBaba, ngokwakhe; futhi lokhu ngokumbeka phezu kwakhe, sonke isibusiso sakhe saboniswa “ *ngesandla sakhe sokunene* ”.

Ivesi 8: “ *Kwathi seliwuthabathile umqulu, izidalwa ezine namalunga angamashumi amabili nane awa phansi phambi kweWundlu, yileyo naleyo inehabhu nezitsha zegolide zigcwele impepho, okuyimikhuleko yabangcwele.* »

Masikhumbule lesi sihluthulelo esingokomfanekiso kuleli ves: “ *izitsha zegolide ezigcwele amakha, okuyimithandazo yabangcwele* . Zonke izidalwa zasezulwini nezasemhlabeni ezikhethwe ngokwethembeka kwazo zikhothama phambi ‘*kwewundlu* ’ uJesu Kristu ukuba zimkhulekele. “ *Amahabhu* ” afanekisela ukuvumelana kwendawo yonke yokudumisa nokukhulekela kweqoqo.

Ivesi 9: “ *Bahlabelela isihlabelelo esisha, bathi: “Ufanele ukuthatha incwadi nokuvula izimpawu zayo; ngokuba wahlatshwa, wahlengela uNkulunkulu ngegazi lakho abantu abavela kuzo zonke izizwana nezilimi nabantu nezizwe; »*

Leli “ *culo elisha* ” ligubha ukukhululwa esonweni futhi, okwesikhashana, nokunyamalala kwabashoshozeli bokuvukela. Ngoba bayonyamalala unomphela kuphela ngemva kokwaHlulelwa kokugcina. Abahlengiweyo bakaJesu Kristu bavela kuzo zonke izizinda, yonke imibala nezinhlanga zabantu, “ *kuzo zonke izizwana, nezilimi, nabantu, nezizwe* ”; okufakazela ukuthi umsebenzi wokusindisa uhlongozwa kuphela egameni likaJesu Kristu, ngokuvumelana nalokho okushiwo izEnzo 4:11-12 : “ *UJesu uyitshela elaliwa yinina bakhi, kodwa elaba yinhloko yegumbi. Ayikho insindiso komunye; ngokuba alikho elinye igama phansi kwezulu elinikiwe ebantwini, esimelwe ukusindiswa ngalo.* ”. Ngakho-ke **zonke** ezinye izinkolo ziyizinkohliso ezingezona ezingokomthetho nezinobuSathane. Ngokungafani nezinkolo zamanga, ukholo lobuKristu beqiniso luhlelwe uNkulunkulu ngendlela evumelanayo. Kulotshiwe ukuthi uNkulunkulu akabheki ubuso bamuntu; Izimfuno Zakhe ziyafana kuzo zonke izidalwa Zakhe, futhi insindiso ayinikezayo yayinenani Yena mathupha aze alikhokha. Ngemva kokuhlupheka ngenxa yalokhu kukhululwa, uyoindisa kuphela labo bantu abahlulela njengabafanelwe ukuzuza ekubulaweni kwakhe ukholo.

Ivesi 10: “ *Ubenze baba umbuso nabapristi kuNkulunkulu wethu, futhi bayobusa emhlabeni .*

Umbuso wezulu owashunyayelwa nguJesu usumile. Ukwamukela “ *ilungelo loku “ umahluleli* ,” abakhethiweyo bafaniswa namakhosi ngokwesAm. 20:4. Emisebenzini yabo yesivumelwano esidala, “ *abapristi* ” banikela ngezilwane ezingokomfanekiso izisulu zesono. Phakathi “ *neminyaka eyinkulungwane* ” yokwahlulelwa kwasezulwini, abakhethiweyo nabo,

ngokwahlulela kwabo, bayolungisa izisulu zokugcina zomhlatshelo omkhulu wendawo yonke, oyobhubhisa, ngesikhathi esisodwa, zonke izidalwa eziwile zasezulwini nezasemhlabeni. Umlilo *'wechibi lomlilo lokufa kwesibili'* uyobaqeda ngosuku lokwahlulela. Kungemva kwalokhu kubhujiswa kuphela lapho, owenziwe kabusha nguNkulunkulu, umhlaba owenziwe musha uyokwamukela abakhethiweyo abahlengiwe. Kungaleso sikhathi kuphela lapho, noJesu Kristu, *iNkosi yamakhosi noMbusi wababusi* besAm. 19:16, *"beyobusa phezu komhlaba"*.

Ivesi 11: *"Ngase ngibona, ngezwa izwi lezingelosi eziningi zihaqe isihlalo sobukhosi, nezilwane nxazonke, namalunga;*

Leli vesi lethula kithi, sibumbene, amaqembu amathathu ezibukeli ezibona izimpi zomoya zasemhlabeni. UMoya kulokhu ukhuluma ngokucacile ngezingelosi njengeqembu elithile elinenani elikhulu kakhulu: *"izinkulungwane zezinkulungwane nezinkulungwane zezinkulungwane"*. Izingelosi zeNkosi njengamanje ziyizimpi eziseduze, ezibekwe enkonzweni yabahlengiweyo bakhe, abakhethiweyo bakhe basemhlabeni, ababaqaphayo, babavikele, babafundise egameni lakhe. Ngaphambili, lab' ofakazi bokuqala bakaNkulunkulu babhala umlando womuntu ngamunye kanye neqoqo lempilo yasemhlabeni.

Ivesi 12: *"Lithi ngezwi elikhulu: 'Lifanele iWundlu elahlatshwa ukwamukela amandla nengcebo nokuhlakanipha namandla nodumo nenkazimulo nesibusiso."*

Izingelosi zasiza emhlabeni enkonzweni yomholi wazo uMikayeli, owakhumula wonke amandla akhe obunkulunkulu ukuze abe uMuntu ophelile owazinikela ekupheleni kwenkonzo yakhe, njengomhlatshelo wokuzithandela, ukuze ahlenge izono ezenziwa ngabakhethiweyo bakhe. Ekupheleni komnikelo wakhe womusa, abakhethiweyo bavuswa futhi bangena ephakadeni elithenjisiwe, izingelosi zibuyisela kuKristu waphezulu kaNkulunkulu, zonke izimfanelo ayenazo kuMikayeli: *"Amandla, nengcebo, nokuhlakanipha, namandla, nodumo, nenkazimulo, nodumo."*

Ivesi 13: *"Ngase ngizwa zonke izidalwa ezisezulwini, nasemhlabeni, naphansi komhlaba, naphezu kolwandle, nakho konke okukukho, zithi: Makube kuye ohlezi esihlalweni sobukhosi nakulo iWundlu isibusiso, nodumo, nenkazimulo, namandla kuze kube phakade naphakade."*

Izidalwa zikaNkulunkulu zivumelana ngazwi linye. Bonke bakuthanda ukubonakaliswa kothando lwakhe olwabonakaliswa ngesipho sakhe kuJesu Kristu. Iphrojekthi eqanjwe nguNkulunkulu iyimpumelelo ekhazimulayo. Ukukhetha kwakhe izidalwa ezinothando kuphelele. Leli vesi lithatha isimo sesigijimi sengelosi yokuqala kusAm. 14:7: *"Yathi ngezwi elikhulu: Mesabeni uNkulunkulu, nimnike inkazimulo, ngokuba ihora lokwahlulela kwakhe selifikile; nikhuleke kuye owenza izulu nomhlaba nolwandle nemithombo yamanzi."* Ukukhethwa kokugcina okwenziwa kusukela ngo-1843 kwakusekelwe ekuqondweni kwaleli vesi. Futhi abakhethiweyo bezwa futhi basabela ngokubuyisela okholweni lobuKristu umkhuba wokuphumula wosuku lwesikhombisa owenziwa abaphostoli nabafundi bakaJesu kwaze kwaba yilapho ulahlwa kusukela ngo-March 7, 321. Umdali uNkulunkulu wadunyiswa ngokuhlonishwa komthetho wesine oseduze nenhliziyo yakhe. Umphumela

uwumfanekiso wenkazimulo yasezulwini lapho zonke izidalwa zaKhe, zilandela encwadini isigijimi sengelosi yokuqala yesAm. 14:7 , zithi: “ *Kuyena ohlezi esihlalweni sobukhosi, nakulo iWundlu, makube yisibusiso, nodumo, nenkazimulo, namandla kuze kube phakade naphakade!* ”. Phawula ukuthi la mazwi aphinda, ngokulandelana, amazwi ashiwo izingelosi evesini 13 elandulele. Kusukela ekuvusweni kwakhe, uJesu usephinde wathola ukuphila kwakhe kwasezulwini: “ *amandla akhe, nengcebo, nokuhlakanipha* ” kwaphezulu. Emhlabeni izitha zakhe zokugcina zenqaba “ *udumo, udumo, inkazimulo namandla* ” okwakufanele kuye njengoNkulunkulu umdali. Esebenzisa “ *amandla akhe* ” ekugcineni wabanqoba bonke futhi wabachoboza ngaphansi kwezinyawo zakhe. Futhi, zigcwele uthando nokubonga, ndawonye, izidalwa zakhe ezingcwele nezimsulwa zibuyisela kuye ngokufanelekile izikhonzi zakhe zenkazimulo.

Ivesi 14: “ *Izidalwa ezine eziphilayo zathi: Amen! Basondela abadala bakhothama .*

Abakhileyo emhlabeni ohlanzekile bayakwamukela lokhu kubuyiselwa, bathi: “Impela! Iqiniso ! “Futhi abakhethiweyo basemhlabeni abahlengwe ngothando oluphakeme baguqa phambi kukaNkulunkulu wabo onguMninimandla Onke owathatha isimo somuntu kuJesu Kristu.

IsAmbulo 6: Abadlali, izijeziso zaphezulu
kanye nezimpawu zezikhathi zenkathi yobuKristu

Ngikhumbula isifundo esinikezwe kuSambulo 5: incwadi ingavulwa kuphela lapho “ *uphawu lwesikhombisa* ” lususiwe. Ukufeza lokhu kuvulwa, okhethiweyo kaKristu kufanele avume ngokuphoqelekile ukwenziwa kweSabatha losuku lwesikhombisa; futhi lokhu kukhetha okungokomoya kuyamfanelekela, ukwamukela kuNkulunkulu omamukelayo, ukuhlakanipha kwakhe nokuqonda kwakhe okungokomoya nokungokwesiprofetho. Ngakho, ngaphandle kombhalo ngokwawo ukusho ngokuqondile, okhethiwe uyoveza “ *uphawu lukaNkulunkulu* ” olucashunwe kusAm. 7:2 , “*nophawu lwesikhombisa* ,” olusayivala incwadi yesAmbulo, futhi uyohlangukisa, nalezi “ *zimpawu* ” ezimbili, usuku lwesikhombisa olungcweliswe uNkulunkulu ukuze aphumule. Ukukholwa kufika ekuhlukaniseni phakathi kokukhanya nobumnyama. Ngakho-ke, kunoma ubani ongalamukeli iSabatha elingcwelisiwe, isiprofetho siyohlala siyincwadi evaliwe, eyimfihlakalo. Angase azibone izinto ezithile ezisobala, kodwa izambulo ezibalulekile nezihlabayo ezenza umehluko phakathi kokuphila nokufa, ngeke aziqonde. Ukubaluleka “ *kophawu lwesikhombisa* ” kuzovela kusAm. 8:1-2 lapho uMoya ulunikeza khona indima yokuvula isihloko esithi “ *amacilongo ayisikhombisa* . Manje kusezigijimini zala “ *macilongo ayisikhombisa* ” lapho icebo likaNkulunkulu lizocaca khona. Ngokuba isihloko samacilongo esAm . 8 no-9 siza, ngokufanayo, ukuzophelelisa amaqiniso aprofethwa ezihlokweni “ *zezincwadi* ” zesAm. 2 no-3; “ *nezimpawu* ,” zesAm. 6 no-7. Isu laphezulu liyafana nalelo alisebenzisa ukuze akhe isambulo sakhe esingokwesiprofetho asinika uDaniyeli. Ngemva kokuba ngifanelekele lesi sikhundla ngokwamukela kwami umkhuba weSabatha elingcwele nangokukhetha kwakhe okunamandla, uMoya wangivulela incwadi yeSambulo sakhe ngokwembula “ *uphawu lwesikhombisa* .” Manje ake sithole ukuthi ungubani “ *izigxivizo* ” zakhe.

Ivesi 1: “ *Ngabona lapho iWundlu livula olunye lwezimpawu eziyisikhombisa, ngezwa esinye sezidalwa ezine eziphilayo sithi ngezwi lokuduma, Woza ubone.* »

Lo “ *muntu ophilayo* ” wokuqala umelela ubukhosi namandla “ *engonyama* ” yesAm. 4:7 , ngokwencwadi yabaHl. Leli zwi lokuduma liphezulu futhi livela esihlalweni sobukhosi sikaNkulunkulu kusAmbulo 4:5. Ngakho nguNkulunkulu uMnimandla onke okhulumayo. Ukuvulwa “ *kophawu* ” ngalunye kuyisimemo esivela kuNkulunkulu kimi ukuze ngibone futhi ngiqonde umyalezo wombono. UJesu wayesethe kuFiliphu: “ *Woza ubone* ” ukuze amkhuthaze ukuthi amlandele.

Ivesi 2: “ *Ngase ngibona, bheka, nanto ihhashi elimhlophe; Owayeyigibele wayenomnsalo; wanikwa umqhele, waphuma enqoba futhi eyonqoba* .

Okumhlophe kubonisa ukuhlanzeka kwayo okuphelele ; ihhashi lingumfanekiso wabantu abakhethiwe abaholayo futhi lifundisa ngokukaJak.3:3 : “ *Uma sifaka amatomu emilonyeni yamhhashi ukuze asilalele, sibusa nomzimba wawo wonke* ” ; “ *umnsalo* ” wakhe ufanekisela imicibisholo yezwi lakhe laphezulu; “ *umqhele* ” wakhe “ *ungumqhele wokuphila* ” owatholwa ngokufela ukholo awamukela ngokuzithandela; ukunqoba kwakhe kwaxazululwa kusukela ekudaleni kwakhe owokuqala ubuso nobuso; Akungabazeki ukuthi le ncazelo ngekaNkulunkulu uMnimandla onke uJesu Kristu. Ukunqoba kwakhe kokugcina kuqinisekile ngoba kakade, eGolgotha, usemnqobile udeveli, isono

nokufa. UZakariya 10:3-4 uqinisekisa lezi zithombe ethi, “ Intukuthelo yami iyavuthela abelusi, futhi ngizojezisa izimbuzi; ngokuba uJehova Sebwoti uyakuhambela umhlambi wakhe, indlu yakwaJuda, abenze babe njengehhashi elikhazimulayo ekulweni; kuye kuyakuphuma ikona, kuye isikhonkwane, kuye **umnsalo wempi** ; kuye kuzophuma bonke abaholi ndawonye. “Ukunqoba kukaKristu waphezulu kwamenyezelwa “ **ngokungcweliswa kosuku lwesikhombisa** ” lwamasonto ethu, kusukela ekudalweni kwezwe; iSabatha, eliprofetha ingxenye esele yenkulungwane “ *yesikhombisa* ,” ebizwa ngokuthi “ *iminyaka eyinkulungwane* ” kusAm. 20:4-6-7 , lapho, ngokunqoba kwakhe, uJesu eyoletha abakhethiweyo bakhe phakade. Ukumiswa kweSabatha kusukela ekusekelweni kwezwe kuqinisekisa le nkulumo: " *washiya enqoba* ." ISabatha liwuphawu olungokwesiprofetho olumemezela lokhu kunqoba kwaphezulu nokwabantu ngokumelene nesono nodeveli futhi ngenxa yalokho, kulapho uNkulunkulu asekelo khona lonke uhlelo lwakhe “ *lokungcweliswa* ” okungokuthi, lokho okungokwakhe futhi akuhlwitha kudeveli.

Ivesi 3: “ *Lapho livula uphawu lwesibili, ngezwa isidalwa esiphilayo sesibili sithi, Woza .*

“ *Isidalwa esiphilayo sesibili* ” sibhekisela ‘ *etholeni* ’ lemihlatshelo yesAm. 4:7 . Umoya wokuzidela waphila uJesu Kristu nabafundi bakhe beqiniso amemezela kubo: “ *Uma noma ubani efuna ukungilandela, makazidele, athabathe isiphambano sakhe, angilandele .*

Ivesi 4: “ *Kwasekuphuma elinye ihhashi, elibomvu; Ohlezi phezu kwalo wanikwa amandla okususa ukuthula emhlabeni, nokuba babulalane; wanikwa nenkemba enkulu .*

Elithi “ *bomvu* ,” noma “ *elibomvu njengomlilo* ,” limelela isono esikhuthazwa uMbhuhisi Omkhulu, uSathane, emfanekisweni othi “ *Abbadoni Apoliyoni* ” wesAm. 9:11; “ *Umlilo* ” uyindlela nophawu lokubhujiswa. Naye uhola ikamu lakhe elibi elakhiwa izingelosi ezimbi eziwile futhi eziyenga futhi zasebenzisa amandla asemhlabeni. Umame nje uyisidalwa ' *esamukela* ' amandla kuNkulunkulu ' *okususa ukuthula emhlabeni, ukuze abantu babulalane* . Lesi senzo siyobalelwa iRoma, “ *isifebe iBabiloni elikhulu* ” kusAm. 18:24 : “ *futhi ngenxa yokuthi kulo kwatholakala igazi labaprofethi nelabangcwele nelabo **bonke ababulawa** emhlabeni . Ngakho ubonakala “ *umbhubhisi* ” wamaKristu athembekile kanye nezisulu zakhe. " *Inkemba* " Uthola iklama okokuqala kwezijeziso *ezine ezimbi ezikhonjiwe* kuHezekeli 14: 21-22: " *Yize ngithuma kanjena uJehova, inkemba, niyoba yinsali yomuntu ophunyukayo, niyophuma phezu kwalo, niyophuma phezu kwalo, niyophuma phambi kwalo, niyophuma phambi kwalo, niyophuma phambi kwalo, niyophuma nalo ,*"*

Ivesi 5: “ *Lapho livula uphawu lwesithathu, ngezwa isidalwa sesithathu sithi, Woza ubone. Ngabona, bheka, nanto ihhashi elimnyama; Owayeyigibele wayephethe isikali ngesandla .*

“ *Isidalwa esiphilayo sesithathu* ” “ *umuntu* ” owenziwe ngomfanekiso kaNkulunkulu wesAm. 4:7 . Lo mlingiswa uyinganekwane, kodwa uhlanganisa isijeziso saphezulu sesibili sesono ngokukaHez 14:20. Ngokuphikisana nokudla kwamadoda, kulokhu *yindlala* . Phakathi nenkathi yethu, kuyobekwa kokubili ngokoqobo nangokomoya. Kuzo zombili lezi zihlelo linemiphumela yokufa,

kodwa ngomqondo walo ongokomoya wokuphucwa ukukhanya kukaNkulunkulu, kunomphumela oqondile wokufa " *kokufa kwesibili* " okubekelwe abawayo, ekwahlulelweni kokugcina. Umyalezo walo mgibeli wehashi lesithathu ungafingqwa ngale ndlela: njengoba umuntu engasafani nomfanekiso kaNkulunkulu, kodwa usefana nowezilwane, ngiyamncisha lokho okumenza aphile: ukudla kwakhe kwenyama nokudla kwakhe okungokomoya. Izikali ziwuphawu lobulungisa, lapha obukaNkulunkulu owahlulela imisebenzi yokukholwa kwamaKrestu.

Ivesi 6: " *Ngase ngizwa izwi phakathi kwezidalwa ezine eziphilayo, lithi: "Imbenge kakolweni ngodenariyu, neziseya ezintathu zebhali ngodenariyu; kodwa ungawoni amafutha newayini .*

Leli zwi likaKristu elidelekile futhi likhungathekile ngenxa yokungathembeki kwabakholwayo bamanga. Ngenani elifanayo, sibona inani elincane likakolweni kunebhali . Ngemuva kwalomnikelo webhali womusa kunomyalezo wezinga eliphezulu kakhulu likamoya. Ngempela, kuNum. 5:15, umthetho wethula umnikelo " *webhali* " ukuze kuxazululwe inkinga *yomona* ezwiwa indoda kumkayo. Ngakho-ke funda ngokuningiliziwe, lilonke, le nqubo echazwe emavesini 12 kuya ku-31 uma ufuna ukuqonda. Ngokukhanya kwayo, ngaqonda ukuthi uNkulunkulu Uqobo Lwakhe, *uMyeni* kuJesu Kristu woMhlangano, *umlobokazi waKhe* , ulapha efaka isikhalazo " *sokusola komhawu* "; okuyoqinisekiswa ukukhulunywa 'ngamanzi *ababayo* ' okukhulunywa ngawo ' *ecilongo lesithathu* ' kusAm. 8:11 . Ngokwenqubo kaNumeri 5, owesifazane kwakufanele aphuze amanzi anothuli, ngaphandle kwemiphumela, uma engenacala kodwa, eba nenzondo uma enecala, uyoqalekiswa. *Ukuphinga* koMlobokazi kwalahlwa kusAm. 2:12 (okufihlwe ngegama elithi *Pergamos: umshado oweqa*) nesAm . 2:22, futhi ngaleyondlela kuyoqinisekiswa futhi ngesixhumanisi esimisiwe phakathi *kophawu* ^{*lwesithathu*} *necilongo* ^{*lesithathu*} . Kakade, kuDaniyeli, indlela efanayo "yaqinisekiswa" nguDaniyeli 8, ubunikazi bamaRoma "bophondo *oluncane* " lukaDan.7 olwethulwa ngokuthi "inkolelo-ze". Lokhu kuhambisana kukaDaniel 2, 7 kanye ne-8 kwakuyinto entsha eyangivumela ukuthi ngifakazele ukukhonjwa kwamaRoma; lokhu ngokokuqala ngqa selokhu kwaba khona i-Adventism. Lapha ku-Apocalypse izinto zethulwa ngendlela efanayo. Ngikhombisa ukubuka konke kwenkathi yobuKristu efanayo yezindikimba ezintathu eziyinhloko, izincwadi, izimpawu namacilongo. Futhi kusAmbulo, isihloko esithi " *amacilongo* " sifeza indima efanayo nekaDaniyeli 8 wencwadi kaDaniyeli. Lezi zici ezimbili zinikeza ubufakazi lapho isiprofetho sasiyonikeza kuphela " *izinsolo* " engizibize ngokuthi "ukuqagela" esifundweni sikaDaniyeli. Ngakho lamazwi, " *izinsolo zomona* " embulwe kuNumeri 5:14, asebenza kuNkulunkulu naseMhlabeni kusukela kuSambulo 1 kuya kuSamb.6; khona-ke ngokuvulwa kwencwadi okwenziwa kwaba nokwenzeka ngokudalulwa " *kophawu lwesikhombisa* " ngeSabatha losuku lwesikhombisa, indikimba yesAm. 7, " *izinsolo zokuphinga* " zoMkhandlu "ziyoqinisekiswa" esihlokweni esithi " *amacilongo* " nezahluko 10 kuya ku-22 ezisilandela. Ngakho-ke uMoya unikeza, esahlukweni 7, indima yeposi lentela, lapho kufanele kutholwe imvume yokungena. Endabeni yesAmbulo, lelo gunya nguJesu Kristu, uNkulunkulu uMninimandla onke noMoya oNgcwele, Yena uqobo. Umnyango wokungena

uvulekele kuye, uthi, “ ozwa izwi lami ” ongivulela lapho ngingqongqotha emnyango wakhe (umnyango wenhliziyo), futhi odla nami, nami kanye naye ,” ngokwesAm. 3:20. “ Iwayini namafutha ” ziyizimpawu zegazi elachithwa uJesu Kristu noMoya kaNkulunkulu. Ukwengeza, zombili zisetshenziselwa ukuphulukisa amanxeba. Umyalo owanikwa othi “ ungabenzi okubi ” usho ukuthi uNkulunkulu uyabajezisa, kodwa usakwenza lokho ngengxube yesihe sakhe. Lokhu ngeke kube njalo ‘ngezinhlupho eziyisikhombisa zokugcina ’ ‘ zolaka ’ lwakhe lwezinsuku zokugcina zasemhlabeni ngokwesAm. 16:1 no-14:10 .

Ivesi 7: “ Lapho livula uphawu lwesine, ngezwa izwi lesidalwa sesine lithi: *Woza ubone.* »

“ Isidalwa sesine esiphilayo ” “ukhozi ” lokuphakama okuphezulu kwasezulwini. Imemezela ukuvela kwesijeziso sikaNkulunkulu sesine: ukufa.

Ivesi 8: “ Ngase ngibona, bheka, nanto ihhashi elimpofu; igama lakhe ohlezi phezu kwalo kwakunguKufa, neHayidese yamlandela. Banikwa amandla phezu kwengxenywe yesine yomhlaba, ukuba babulale ngenkamba, nangendlala, nangokufa, nangezilwane zomhlaba .

Isimemezelo siqinisekisiwe, ngempela “ ukufa ”, kodwa ngomqondo waso wokufa obekwe ngezijeziso ezibucayi. Ukufa kuye kwathinta sonke isintu kusukela esonweni sokuqala, kodwa lapha kuphela “ ingxenywe yesine yomhlaba ” eshaywa yikho, “ ngenkamba, indlala, ukufa ” ngenxa yezifo eziwumshayabhuqe, “ nezilwane zasendle ” kokubili izilwane nabantu. Le “ kota yomhlaba ” iqondise iYurophu yamaKrestu ngokungathembeki kanye nezizwe ezinamandla ezizophuma kuyo cishe ngekhulu le-16 amazwekazi amabili aseMelika kanye ne-Australia.

Ivesi 9: “ Lapho livula uphawu lwesihlanu, ngabona phansi kwe-altare imiphfumulo yalabo ababebulewe ngenxa yezwi likaNkulunkulu nangenxa yobufakazi ababenabo .

Laba bayizisulu zezenzo “zezilwane” ezenziwa egameni lenkolo yamanga yobuKristu. Ifundiswa umbuso wopapa wamaRoma Katolika, kakade ofanekiselwa kusAm. 2:20 , ngowesifazane uJezebeli lowo uMoya othi kuye isenzo sokufundisa izinceku zakhe noma ngokwezwi nezwi: “ izinceku zakhe . Zibekwe ” ngaphansi i-altare ”, ngakho-ke ngaphansi kwe-aegis yesiphambano sikaKristu esibenza bazuze “ kubulungisa bakhe baphakade ” (bheka uDan.9:24). Njengoba isAmbulo 13:10 sizobonisa, abakhethiweyo bangabafel’ ukholo futhi abalokothi ababulali noma ababulali babantu. Abakhethiweyo okukhulunywa ngabo kuleli vesi, abaqashelwa uJesu, bamlingisa ngisho nasekufeni njengabafel’ ukholo: “ ngenxa yezwi likaNkulunkulu nangenxa yobufakazi ababebunikezile ; ngoba ukukholwa kweqiniso kuyasebenza, akukaze kube ilebula elilula, eliqinisekisa amanga. “ Ubufakazi ” babo babuhlanganisa ngokunembile ukunikela ukuphila kwabo ngenxa yenkazimulo kaNkulunkulu.

Ivesi 10: “ Bamemeza ngezwi elikhulu, bathi: “Koze kube nini, Nkosi, ongcwele noqinisileyo, uze wahlulele, uphindisele igazi lethu kwabakhileyo emhlabeni na? »

Unganikhohlisi lesi sithombe, ngoba igazi labo kuphela elachithwa emhlabeni elikhalela impindiselo ezindlebeni zikaNkulunkulu, njengegazi lika-Abela elabulawa nguKhayini umfowabo ngokuka Gen. 4:10 : “ Futhi

uNkulunkulu wathi: "Wenzi na? Izwi legazi lomfowenu liyakhala kimi lisemhlabeni. ". Isimo sangempela sabafuleyo sembulwa kuMshumayeli 9:5-6-10. Ngaphandle kuka-Enoke, uMose, u-Eliya, nabangcwele abavuswa ngesikhathi sokufa kukaJesu Kristu, abanye "abahlanganyeli kukho konke okwenziwa phansi kwelanga, ngokuba ingqondo nokukhunjulwa kwabo kushabalele. " Akukho kuhlakanipha, namcabango, nakwazi endaweni yabafuleyo. ngoba inkumbulo yabo isikhohliwe. " Lezi yizimiso eziphefumulelwe uNkulunkulu mayelana nokufa. Amakholwa amanga ayizisulu zezimfundiso zamanga azithola ebuhedeni besazi sefilosofi esingumGriki uPlato, umbono wakhe ngokufa awunandawo okholweni lobuKristu oluthembekile kuNkulunkulu weqiniso. Masibuyisele kuPlato okungokwakhe nakuNkulunkulu okungokwakhe: iqiniso ngazo zonke izinto, futhi masibe nengqondo, ngoba ukufa kuphambene ngokuphelele nokuphila, hhayi uhlobo olusha lokuphila.

Ivesi 11 : *" Yilowo nalowo wanikwa ingubo emhlophe; futhi kwathiwa kubo kufanele baphumule isikhathi esincane, kuze kugcwaliseke izinceku ezikanye nabo nabafowabo, ababezobulawa njengabo .*

" Ingubo emhlophe " iwuphawu lokuhlazeka kwabafel' ukholo uJesu abagqoka okokuqala kusAmbulo 1:13 . " Ingubo emhlophe " iwumfanekiso wobulungisa bakhe obaboniswa ngesikhathi soshushiso olungokwenkolo. Isikhathi sabafel' ukholo sisukela esikhathini sikaJesu kuze kube ngu-1798. Ekupheleni kwalesi sikhathi, ngokusho kwesAm. 11:7, " isilo esikhuphuka kwalasha , " uphawu lweNguquko YaseFrance kanye nokwesabeka kwayo okungakholelwa kuNkulunkulu ngo-1793 no-1794, kuzoqeda ukushushiswa okuhlelwe yi-monarchy, i-monarchy ngokwayo njenge-design yamaKatolika 3 :1. Ngemva kwesibhichongo soguquko, ukuthula okungokwenkolo kuyomiswa emhlabeni wobuKristu. Siyafunda futhi: " Kwathiwa kubo, basaphumule isikhashana, kuze kugcwaliseke izinceku ezikanye nabo nabafowabo ababezobulawa njengabo . Bonke abanye abafuleyo abakuKristu bazoqhubeka kuze kube yilapho ebuya ekhazimulayo kokugcina. Sicabanga ukuthi umlayezo walolu " phawu lwesihlanu " uqondiswe kumaProthestani ashushiswa ukuqulwa kwecala likapapa wamaKatolika enkathini " yeThiyathira , " isikhathi sokubulala abakhethiweyo sizophela ngenxa yesenzo soguquko saseFrance esizothi maduzane, phakathi kuka-1789 no-1798, sibhubhise amandla anonya omfelandawonye wombhishobhi waseFrance. Ngakho-ke, " uphawu lwesithupha " oluzovulwa luzothinta lo mbuso wamavukelambuso waseFrance isAm. 2:22 no-7:14 awubiza ngokuthi " usizi olukhulu ". Emfundisweni yokungapheleli okuwuphawu, inkolo yobuProthestani nayo iyoba isisulu sokungabekezelelani kombuso wamavukela-mbuso ongakholelwa ebukhoneni bukaNkulunkulu. Kungesenzo sakhe ukuze kufinyelelwe isibalo salabo ababezobulawa.

Ivesi 12: *" Ngabhaka lapho livula uphawu lwesithupha; kwaba khona ukuzamazama komhlaba okukhulu, ilanga laba mnyama njengesaka loboya, inyanga yonke yaba njengegazi. "*

" Ukuzamazama komhlaba " okunikezwa njengophawu lwehora "lophawu lwesi -6 " kusivumela ukuthi senze isenzo ngoMgqibelo, Novemba 1¹⁷⁵⁵ cishe ngo-10 ekuseni. Isikhungo salo sokuma kwezwe kwakuyidolobha lamaKatolika eLisbon, lapho kwakunamasonto angama-120 amaKatolika. Ngakho uNkulunkulu

wabonisa izisulu zentukuthelo yakhe ukuthi lokhu “ *kuzamazama* ” nakho kwaprofetha ngomfanekiso ongokomoya. Isenzo esabikezelwa sizofezwa ngo-1789 ngokuvukela kwabantu baseFrance ngokumelene nobukhosi babo; UNkulunkulu esemlahlile kanye nozakwabo ubupapa beRoman Catholic, bobabili babulawa ngo-1793 no-1794; izinsuku zoguquko "Two Terrors". KusAm. 11:13 isenzo soguquko saseFrance sifaniswa “ *nokuzamazama komhlaba* .” Ngokukwazi ukudethi izenzo ezikhonjiwe, isiprofetho siba nemba kakhudlwana. "... *ilanga laba mnyama njengesaka loboya behhashi* ", ngoMeyi 19, 1780, futhi lesi simo esitholakala eNyakatho Melika sathola igama elithi "usuku olumnyama". Kwakuwusuku olungenakho ukukhanya kwelanga okwaprofetha futhi isenzo esathathwa umguquki waseFrance wokungakholelwa ebukhoni bukaNkulunkulu ngokumelene nokukhanya kwezwi likaNkulunkulu elilotshiwe elifanekiselwa lapha " *yilanga* "; IBhayibheli Elingcwele lashiswa ku-auto-da-fé. " *Inyanga yonke yaba njengegazi* ," ekupheleni kwalolu suku olumnyama, amafu aminyene embula inyanga ngombala obomvu. Ngalomfanekiso, uNkulunkulu waqinisekisa isiphetho esasigcinelwe ikamu lobumnyama lopapa nobukhosi, phakathi kuka-1793 no-1794. Igazi labo lalizochitheka ngobuningi ngenkamba ecijile ye-guillotine yenguquko.

Qaphela : KusAm. 8:12, ngokushaya “ *ingxenye yesithathu yelanga, nengxenye yesithathu yenyanga, nengxenye yesithathu yezinkanyezi* ,” umlayezo ‘ *wecilongo lesine* ’ uzoqinisekisa iqiniso lokuthi izisulu zabavukeli bayoba ngabakhethiweyo beqiniso nabawileyo abalahlwe uNkulunkulu kuJesu Kristu. Lokhu kuqinisekisa nencazelo yomlayezo “ *wophawu lwesihlanu* ” esisanda kuwubona. Kungenxa yesenzo sokungakholelwa ebukhoni bukaNkulunkulu lapho kuzofezwa khona ukubulawa kokugcina kwabakhethiweyo abathembekile.

Ivesi 13: “ *Izinkanyezi zezulu zawela emhlabeni, njengomkhiwane uvuthululela amakhiwane awo amadala lapho unyakaziswa ngumoya onamandla.* »

Lesi sibonakaliso sesithathu sezikhathi, kulokhu esasezulwini, sagcwaliseka ngokoqobo ngoNovemba 13, 1833, sibonakala kuyo yonke indawo yase-USA phakathi kwamabili no-5 ekuseni. Kodwa njengesibonakaliso sangaphambili, yamemezela isenzakalo esingokomoya sobukhulu obungenakucatshangwa. Ubani owayengabala inani lalezi zinkanyezi ezawela zisesimweni sesambulela kuwo wonke umkhathi wesibhakabhaka kusukela phakathi kwamabili kuze kube ngu-5 ekuseni? Lesi isithombe uNkulunkulu asinika sona sokuwa kwamakholwa angamaProthestani ngo-1843, usuku lapho aba yizisulu zomthetho kaDan 8:14 owaqala ukusebenza. Phakathi kuka-1828 no-1873, isenzo somfula “iTigris” (Dan. 10:4), igama lesilo esibulala abantu, siqinisekiswa kanjalo kuDan. 12:5 kuya ku-12. Kuleli vesi “umkhiwane ” umelela ukwethembeka kwabantu bakaNkulunkulu, ngaphandle kokuthi lokhu kwethembeka kubatshazwa ngumfanekiso *oluhlaza* ophonswe emhlabeni “womkhiwane. Ngokufanayo, ukholo lwamaProthestani lwemukelwa uNkulunkulu ngokugodla kanye nezimo zesikhashana, kodwa ukwedelelwa kwemiyalezo yesiprofetho kaWilliam Miller nokwenqaba ukubuyiselwa kweSabatha kwaletsa ukuwa kwalo ngo-1843. Kwakungenxa yalokhu kwenqaba lapho “ *umkhiwane* ” wahlala “ *uluhlaza* ,” wenqaba ukuvuthwa ngokwamukela

ukukhanya kukaNkulunkulu, futhi wafa kanjalo. Izohlala kulesi simo, iwile emseni weNkosi kuze kube yisikhathi sokubuya kwayo okukhazimulayo ngo-2030. Kodwa qaphela, ngokwenqaba kwayo izibani zakamuva, kusukela ngo-1994, i-Adventism esemthethweni isibe, " *nayo* ", " *umkhiwane oluhlaza* " omiselwe ukufa kabili.

Ivesi 14 : “ *Izulu lanyangwa njengomqulu usongwa; zonke izintaba neziqhingi zasuswa endaweni yazo.* »

Lokhu kuzamazama komhlaba sekukhona emhlabeni wonke. Ngehora lokuvela kwakhe okukhazimulayo, uNkulunkulu uyozamazamisa umhlaba nakho konke okukuwo kubantu nasezilwaneni. Lesi senzo siyokwenzeka ngesikhathi ‘ *sezinhlophe zesikhombisa kwezizikhombisa zokugcina zolaka lukaNkulunkulu* ,’ ngokwesAm. 16:18 . Leli kuyoba ihora lokuvuka kwabakhethiweyo beqiniso, “ *owokuqala* ”, “ *lababusiweyo* ,” ngokwesAm. 20:6 .

Ivesi 15: “ *Amakhosi omhlaba, nezikhulu, nezinduna, nabacebileyo, nabanamandla, nezigqila zonke, nabakhululekileyo, bacasha emihumeni nasemadwaleni ezintaba.* »

Lapho uMdali uNkulunkulu ebonakala ngenkazimulo namandla Akhe yonke, awekho amandla omuntu angema, futhi ayikho indawo yokukhosela engavikela izitha Zakhe olakeni Lwakhe olulungile. Leli vesi libonisa ukuthi ubulungisa bukaNkulunkulu bubesabisa zonke izigaba ezinecala zesintu.

Ivesi 16: “ *Bathi ezintabeni nasemaweni: Welani phezu kwethu, nisisithe ebusweni balowo ohlezi esihlalweni sobukhosi naolakeni lweWundlu;* »

YiWundlu ngokwalo elihlezi esihlalweni sobukhosi saphezulu, kodwa ngalelihora akuselona iWundlu elibulewe eliziveza kubo, seliyi “ *Nkosi yamakhosi noMbusi wababusi* ” oza ukuzochoboza izitha zayo zezinsuku zokugcina.

Ivesi 17: “ *Ngokuba usuku olukhulu lolaka lwayo selufikile, ngubani ongema na?* »

Inselele iwukuthi “ *ukuphila* ”, okusho ukuthi, ukusinda ngemva kokungenela kukaNkulunkulu okufanele.

Labo abangakwazi “ *ukuma* ” kulelihora elibi yilabo ababezokufa, ngokuhambisana nesu lomthetho wangeSonto oshiwo kusAmb. 13:15 , ngalo abagcina iSabatha elingcwele laphezulu kwakufanele babhujiswe emhlabeni. Ukwesaba labo ababezobabulala, okwembulwe evesini elandulele, kuyachazwa. Ngakho-ke labo abayokwazi ukusinda ngosuku lokubuya kwenkazimulo kaJesu Kristu kuyoba indikimba yesAmbulo 7, lapho uNkulunkulu eyosambulela khona ingxenye yohlelo lwakhe mayelana nabo.

day Adventism kwatywinwa ngophawu lukaNkulunkulu: iSabatha

Ivesi 1: “ *Emva kwalokho ngabona izingelosi ezine zimi emagumbini omane omhlaba; Zayibamba imimoya yomine yomhlaba, ukuze kungabikho moya ovunguzayo emhlabeni, naselwandle, naphezu kwanoma yimuphi umuthi.* »

Lezi “ *zingelosi ezine* ” ziyizingelosi zikaNkulunkulu zasezulwini ezihileleke esenzweni sendawo yonke esifanekiselwa “ *amagumbi amane omhlaba* . “ *Imimoya emine* ” ifanekisela izimpi zendawo yonke, izingxabano; Ngakho-ke “ *bagodliwe* ”, bavinjwe, bavinjiwe, okuholela ekuthuleni kwenkolo yendawo yonke. “ *Ulwandle* ” uphawu lobuKatolika kanye “ *nomhlaba* ” uphawu lwenkolo Eguquliwe kunokuthula komunye nomunye. Futhi lokhu kuthula kuthinta “ *isihlahla* ”, isithombe somuntu njengomuntu. Umlando usifundisa ukuthi lokhu kuthula kwabekwa ngenxa yokuba buthaka kwamandla obupapa acindezelwa ukungakholelwa kuNkulunkulu kwesizwe saseFrance phakathi kuka-1793 no-1799, usuku uPapa Pius VI afa ngalo evalelwe ejele laseCitadel eValence-sur-Rhône, lapho ngazalelwa futhi ngahlala khona. Lesi senzo kuthiwa senziwe “ *isilo esiphuma kwalasha* ” kusAm. 11:7 . Libizwa nangokuthi “ *icilongo lesine* ” kusAm. 8:12. Ngemva kwakhe, eFrance, umbuso kaNapoleon I ofanekiselwa “ *ukhozi* ” ku-Apo.8:13, uzogcina igunya lawo phezu kwenkolo yamaKatolika evuselelwe yiConcordat.

Ivesi 2: “ *Ngase ngibona enye ingelosi yenyuka empumalanga, inophawu lukaNkulunkulu ophilayo; yamemeza ngezwi elikhulu ezingelosini ezine ezazinikelwe ukuba zilimaze umhlaba nolwandle, yathi :*

“ *Ilanga eliphumayo* ” lalibhekisela ekuhambeleni kukaNkulunkulu, kuJesu Kristu, umhlambi wakhe wasemhlabeni kuLuka 1:78. “ *Uphawu lukaNkulunkulu ophilayo* ” luvela ekamu lasezulwini likaJesu Kristu. “ *Ngezwi elikhulu* ” eliqinisekisa igunya layo, ingelosi ikhipha umyalo emandleni ezingelosi angamademoni asendaweni yonke agunyazwe uNkulunkulu “ *ukuba enze umonakalo* , ” “ *emhlabeni* ” “ *nasolwandle* ” okungukuthi, okholweni lwamaProthestani nasokholweni lwamaRoma Katolika. Lezi zincazelo

ezingokomoya azikuvimbeli ukusetshenziswa okungokoqobo okuyothinta " umhlaba, ulwandle nemithi " yendalo yethu; okwakungaba nzima ukukugwema ngokusebenzisa izikhali zenuzi ngesikhathi ' *secilongo lesithupha* ' lesAm. 9:13 kuya ku-21 .

Ivesi 3: “ *Ningawoni umhlaba, nolwandle, nemithi, size sibeke uphawu lwezinceku zikaNkulunkulu wethu emabunzini azo.* »

Le mininingwane isivumela ukuthi sibeke isiqalo sesenzo sokubekwa uphawu kwabakhethiweyo kusukela entwasahlobo ka-1843 kuya ekwindla ka-1844. Kwakungemva kuka-Okthoba 22, 1844, lapho i-Adventist yokuqala, uKaputeni uJoseph Bates, yabekwa uphawu ngokwamukela, ngabanye, ukuphumula kweSabatha losuku lwesikhombisa. Ngokushesha wayesezolingiswa, kancane kancane, yibo bonke abafowabo nodadewabo bama-Adventist bangaleso sikhathi. Ukubekwa uphawu kwaqala ngemva kuka-October 22, 1844, futhi kwakuzoqhubeka “ *izinyanga ezinhlanu* ” ezaprofethwa kusAm. 9:5-10; “ *izinyanga ezinhlanu* ” noma, iminyaka engokoqobo eyi-150 ngokwesimiso sosuku sosuku sikaHez.4:5-6 . Le minyaka engu-150 kwaprofethwa ngayo ukuthula okungokwenkolo. Ukuthula okwasungulwa kuye kwavuna ukumenyezelwa nokuthuthukiswa kwendawo yonke komyalezo "we-Seventh-day Adventist", omelwe namuhla kuwo wonke amazwe aseNtshonalanga nakuyo yonke indawo lapho lokhu kwenzeke khona. Imishini yama-Adventist ingeyomhlaba wonke, futhi ngenxa yalokho, incike kuNkulunkulu kuphela. Ngakho-ke alinalutho elingakuthola kwezinye izivumo zobuKristu futhi kumelwe, ukuze libusiswe, lithembele kuphela ekuphefumleni okwanikezwa uJesu Kristu, iNhloko yalo yasezulwini yamakhanda, onikeza ukuhlakanipha kokufunda “iBhayibheli elingcwele”; iBhayibheli, izwi likaNkulunkulu elilotshiwe elimelela “ *ofakazi bakhe ababili* ” kusAm. 11:3 . Kwaqala ngo-1844, isikhathi sokuthula esiqinisekise nguNkulunkulu sizophela ekwindla ka-1994 njengoba isifundo sesAmb. 9 sizobonisa.

Inothi elibalulekile mayelana “nophawu lukaNkulunkulu”: ISabatha lodwa alanele ukuthethelela indima yalo “njengophawu *lukaNkulunkulu* .” Ukubekwa uphawu kusho ukuthi kuhambisana nemisebenzi uJesu ayilungisela abangcwele bakhe: uthando lweqiniso **neqiniso lesiprofetho** , kanye nobufakazi besithelo esivezwe ku-1 Kor. Abanengi abagcina iSabatha ngaphandle kokuhlangabezana nalezi zimiso bayolishiya lapho kuphakama usongo lokufa ngenxa yokuligcina. ISabatha alizuzwa njengefa ; NgokukaHezekeli.20:12-20: “ *Ngabanika namasabatha ami, abe yisibonakaliso phakathi kwami nabo, ukuze bazi ukuthi nginguJehova obangcwelisayo.../...Mabangcwelise amasabatha ami, abe yisibonakaliso phakathi kwami nani, ukuze bazi ukuthi nginguJehova uNkulunkulu wenu .* ”. Ngaphandle kokuphikisa okusanda kushiwo, kodwa ukuze sikuqinisekise, sifunda kweyesi-2 Thim 2:19 : “ *Nokho isisekelo esiqinile sikaNkulunkulu simi, sinalolu phawu ; INkosi iyabazi **abangabayayo** ; nokuthi: Obiza igama leNkosi, makadede ebubini.* »

Ivesi 4: “ *Ngase ngizwa isibalo sababekwe uphawu, izinkulungwane eziyikhulu namashumi amane nane, kuzo zonke izizwe zabantwana bakwa-Israyeli*

Umphostoli uPawulu wabonisa kuRom 11, ngomfanekiso, ukuthi abahedeni abaphendukile baxhunyelelwa empandeni yenzalamizi u-Abrahama amaJuda athi inzalo yakhe. Besindisiwe ngokholo, njengaye, la maqaba aguqukile ngokomoya andisa izizwe eziyi-12 zakwaIsrayeli. UIsrayeli wenyama, osibonakaliso sakhe sasiwukusoka, wawa, wanikelwa kudeveli, ngenxa yokwenqaba kwakhe uMesiya uJesu. Ukholo lobuKristu, olwawela ekuhlubukeni kusukela ngo-March 7, 321, nalo lingu-Israyeli ongokomoya owawa kusukela ngalolo suku. Lapha uNkulunkulu usethulela u-Israyeli ongokomoya weqiniso owabusiwa nguye kusukela ngo-1843. Lona nguye ophethe umsebenzi womhlaba wonke weSeventh-day Adventism. Futhi kakade, isibalo, " 144000 ", ekhonjiwe, sifanelwe incazelo. Ngeke kuthathwe njengoba kunjalo, ngoba uma kuqhathaniswa inzalo ka-Abrahama " *nezinkanyezi zezulu* ," inani libonakala lincane kakhulu. KuNkulunkulu onguMdali, izinombolo zikhuluma kakhulu njengezinhlamvu. Yilapho okufanele siqonde khona ukuthi igama elithi " *inombolo* " kuleli vesi akufanele lihunyushwe njengenani lezinombolo, kodwa njengekhodi yomoya ebonisa ukuziphatha okungokwenkolo uNkulunkulu akubusisayo futhi akuhlukanise (okungcwelisa). Ngakho " *i-144,000* " ichazwa kanje: $144 = 12 \times 12$, kanye no- $12 = 7$, inombolo kaNkulunkulu + 5, inombolo yomuntu = umfelandawonye phakathi kukaNkulunkulu nomuntu. Ikhiyubhu yale nombolo iwuphawu lokuphelela kanye nesikwele salo, leso sobuso bayo. Lezi zilinganiso ziyoba yilezo zeJerusalema elisha elichazwe kusAm. 21:16 ngokomthetho ongokomoya. Igama elithi " *inkulungwane* " elilandela lifanekisela isixuku esingenakubalwa. Eqinisweni elithi " *144,000* " lisho isixuku samadoda amahlengiwe asenza isivumelwano noNkulunkulu. Lokhu kubhekisela ezizweni zakwa-Israyeli akufanele kusimangaze ngoba uNkulunkulu akakawuyeki umsebenzi wakhe naphezu kokwehluleka okulandelayo kobudlelwane bakhe nabantu. Isibonelo samaJuda esavezwa kusukela ekuphumeni eGibhithe asizange siqhubeke kuze kube uKristu ngaphandle kwesizathu. Futhi ngeqiniso lakhe lobuKristu nokuhlonipha yonke imiyalo yakhe, kuhlanganise naleyo yeSabatha ikakhulukazi, kanye nezimiso zakhe zokuziphatha ezibuyiselwe, impilo, nezinye izimiso, uNkulunkulu uthola, kuyi-Adventism ethembekile ephikisayo yezinsuku zokugcina, isibonelo sikaIsrayeli esivumelana nesimiso sakhe. Masinezele ukuthi embhalweni womthetho wesine uNkulunkulu uthi ngeSabatha koKhethe woye wakhe: " *Unezinsuku eziyisithupha zokwenza wonke umsebenzi wakho . . .* Kuvele ukuthi izinsuku ezingu-6 zamahora angu-24 ziphelele amahora angu-144. Ngakho-ke singaphetha ngokuthi abangu-144,000 ababekwa uphawu bangabagcini abathembekile balesi simiso saphezulu. Ukuphila kwabo kugcizelelwa yilenhlonipho yezinsuku eziyisithupha ezigunyazwe imisebenzi yabo yokuziphilisa. Kodwa ^{ngosuku} lwesikhombisa bahlonipha injongo yokuphumula engcwelisiwe yalo myalo. Isimilo esingokomoya saloIsrayeli "wama-Adventist" sizovezwa emavesini 5 kuya ku-8 alandelayo. Amagama ezinzalamizi ezingamaHeberu acashuniwe akuwona lawo akha u-Israyeli wenyama. Labo abakhethwe nguNkulunkulu bakhona kuphela ukuze baphathe umlayezo ofihliwe ekulungisiseni umsuka wabo. Njengamagama " *emihlangano eyisikhombisa* ", lezo " *zizwe eziyishumi nambili* " zinomyalezo okabili. Okulula kakhulu kwembulwa ukuhumusha kwabo. Kodwa ingxenye ecebe kakhulu

neyinkimbinkimbi kakhulu isekelwe emazwini ashiwo umama ngamunye lapho ethethelela ukunikeza ingane yakhe igama.

Ivesi 5: “ *Esizweni sakwaJuda, kwatywinwa izinkulungwane eziyishumi nambili; esizweni sakwaRubeni, izinkulungwane eziyishumi nambili; esizweni sakwaGadi, izinkulungwane eziyishumi nambili; »*

Egameni ngalinye, inombolo " *izinkulungwane eziyishumi nambili ezibekwe uphawu* " isho: isixuku samadoda ahlangene noNkulunkulu abekwa uphawu ngeSabatha.

Juda : Makabongwe uJehova; amazwi kamama kaGen.29:35: “ *Ngizomdumisa uYahweh* ”.

URubeni : Bheka indodana; amazwi kamama kaGen.29:32: “ *UJehova ukubonile ukuthotshiswa kwami* ”

UGadi : Injabulo; amazwi kamama kaGen. 30:11 : “ *Yeka ukujabula!* »

Ivesi 6: “ *esizweni sakwa-Asheri, izinkulungwane eziyishumi nambili; esizweni sakwaNafetali, izinkulungwane eziyishumi nambili; esizweni sakwaManase abayizinkulungwane eziyishumi nambili; »*

Egameni ngalinye, inombolo " *izinkulungwane eziyishumi nambili ezibekwe uphawu* " isho: isixuku samadoda ahlangene noNkulunkulu abekwa uphawu ngeSabatha.

U-Asheri : Uyajabula: amazwi kamama avela kuGenesisise 30:13: “ *Yeka indlela engijabula ngayo!* »

UNafetali : Ukuzabalaza: amazwi kamama kaGen.30:8: “ *Ngilwe nodadewethu ngokwaphezulu futhi nginqobile* .

UManase : Ukukhohlwa: amazwi kababa kaGen.41:51: “ *UNKulunkulu ungenze ngakhohlwa zonke izinsizi zami* .

Ivesi 7: “ *esizweni sakwaSimeyoni, izinkulungwane eziyishumi nambili; esizweni sakwaLevi, izinkulungwane eziyishumi nambili; esizweni sakwa-Isakare, izinkulungwane eziyishumi nambili; "Egameni ngalinye, inombolo " izinkulungwane eziyishumi nambili ezibekwe uphawu* " isho: isixuku samadoda ahlangene noNkulunkulu abekwa uphawu ngeSabatha.

USimeyoni : Ukuzwa: Amazwi kamama avela kuGenesisise 29:33: “ *UJehova uzwile ukuthi angithandwa* .

Levi : Anamathiselwe: amazwi kamama kaGen.29:34: “ *Okwamanje umyeni wami uyakunamathela kimi* .

Isakare : Inkokhelo: amazwi kamama kaGen.30:18: “ *UNKulunkulu unginikile umvuzo wami* .

Ivesi 8: “ *esizweni sakwaZebuloni, izinkulungwane eziyishumi nambili; esizweni sakwaJosefa abayizinkulungwane eziyishumi nambili; Esizweni sakwaBenjamini, kwatywinwa ishumi elinambini lamawaka.* »

Egameni ngalinye, inombolo " *izinkulungwane eziyishumi nambili ezibekwe uphawu* " isho: isixuku samadoda ahlangene noNkulunkulu abekwa uphawu ngeSabatha.

UZebuloni : Indawo yokuhlala: amazwi kamama kaGen.30:20: “ *Kulokhu umyeni wami usezakuhlala nami* .

UJosefa : Uyasusa (noma uyanezela): amazwi kamama kaGen.30:23-24: “ UNkulunkulu ukususile ihlazo lami... / (... sengathi u-YaHWéH anezele kimi enye indodana) ”

UBenjamini : Indodana yesandla sokunene: amazwi kamama noyise kaGen.35:18: “ Kwathi esezakufa, ngokuba wayesefa, waqamba igama layo ngokuthi uBenoni (iNdodana yosizi lwami) kepha uyise wayiqamba ngokuthi uBenjamini (iNdodana yesokunene).

Lawa magama ayi-12, namazwi kamama kanye nawobaba, aveza isipiliyoni esaphilwa umhlangano wokugcina wama-Adventist okhethwe uNkulunkulu; “ umlobokazi walungisela uMyeni wakhe uKristu kusAm. 19:7. Ngaphansi kwesibongo esivezwe, elithi “ *Benjamini* ”, uNkulunkulu uprofetha ngesimo sokugcina soKhethiwe wakhe osatshiswa ngokubulawa amadoda ahlubukayo. Ukushintsha kwegama okwabekwa ubaba, uIsrayeli, kuprofetha ukungenela kukaNkulunkulu evuna abakhethiweyo bakhe. Ukubuya kwakhe okukhazimulayo kuphendula amatafula. Labo ababezofa bayakhazinyuliswa futhi banyuselwe ezulwini lapho behlanganyela khona noJesu Kristu, uMdali onguMninimandla onke nokhazimulayo. Inkulumo ethi “Amadodana esandla sokunene” ithatha incazelo yayo ephelele engokwesiprofetho: isandla sokunene sasingoKhethiweyo, noma u-Israyeli ongokomoya wokugcina, namadodana akhe, abakhethiweyo abahlengiwe abasiqambayo. Futhi, bayizimvu ezibekwe ngakwesokunene seNkosi (Math.25:33).

Ivesi 9: “ *Emva kwalokho ngabona, bheka, isixuku esikhulu ebesingenakubalwa muntu, sivela kuzo zonke izizwe, nemindeni, nabantu, nezilimi. Babemi phambi kwesihlalo sobukhosi naphambi kweWundlu, bembethe izingubo ezimhlophe, bephethe amagatsha esundu ezandleni zabo.* »

Lesi “ *sixuku esikhulu okungekho muntu owayekwazi ukusibala* ” siqinisekisa ukuthi “ *izinombolo* ” “izi-144 000” kanye “no-12 000” ezicashunwe emavesini andulelayo ziwuphawu olungokomfanekiso . Ngaphezu kwalokho, kubhekiselwa ezizukulwaneni zika-Abrahama ngenkulumo ethi: “ *akekho owayengababala* ”; mayelana “ *nezinkanyezi zezulu* ” uNkulunkulu ambonisa zona, ethi: “ *Iyakuba njalo inzalo yakho* .” Imvelaphi yabo iyinqwaba, *ivela kuzo zonke izizwe, nemindeni, nabantu bonke, nezilimi zonke*, nakuzo zonke izikhathi. Kodwa-ke, indikimba yalesi sahluko iqondise kakhulu umlayezo wokugcina wama-Adventist onesimo sawo somhlaba wonke esinikezwe nguNkulunkulu. Bagqoka “ *izembatho ezimhlophe* ” ngoba base bekulungele ukufa njengabafel’ ukholo, begwetshelwe ukufa ngomthetho owakhishwa izihlubuki zokugcina ngokwesAm. 13:15 . “ *Iintende* ” eziphethwe ngezandla zifanekisela ukunqoba kwabo ikamu lezoni.

Ivesi 10: “ *Bamemeza ngezwi elikhulu, bathi: Insindiso kuNkulunkulu wethu ohlezi esihlalweni sobukhosi nakulo iWundlu.* »

Isenzo sivusa umongo wokubuya okukhazimulayo kukaJesu Kristu, okuhambisana nencazelo yokusabela kwekamu labahlubuki okuchazwe kusAm. 6:15-16 . Lapha, amazwi akhulunywa izikhulu ezikhethiwe ezisindisiwe ahluke ngokuphelele kwalawo amambuka. Kunokubathuse, ukubuya kukaKristu kuyabajabulisa, kubaqinise, futhi kubasindise. Umbuzo owabuzwa yizihlubuki: “ *Ubani ongema?*” "ithola impendulo yalo lapha: ama-Adventist ahlala ethembekile

emsebenzini uNkulunkulu awunika wona kwaze kwaba sekupheleni kwezwe, ebeka ukuphila kwawo engozini, uma kunesidingo. Lokhu kwethembeka kusekelwe ekunamatheleni kwabo ekuhlonipheni iSabatha elingcwele elingcweliswe uNkulunkulu kusukela ekusekelweni kwezwe, nothando lwabo oluboniswa izwi lakhe lesiprofetho. Lokhu kuyiqiniso nakakhulu njengoba manje sebeyazi ukuthi iSabatha liprofetha ingxenye enkulu yenkulungwane yesikhombisa lapho, benqoba ngemva kukaJesu Kristu, beyokwazi ukungena khona ngokwamukela ukuphila okuphakade okuthenjisiwe egameni lakhe.

Ivesi 11: “ *Zonke izingelosi zazimi zihaqe isihlalo sobukhosi, namalunga, nezidalwa ezine eziphilayo; bawa ngobuso babo phambi kwesihlalo sobukhosi phambi kukaNkulunkulu* ,

Isimo esivezwe kithi sivusa ukungena ekuphumuleni okukhulu kwezulu kukaNkulunkulu. Sithola izithombe ezahlukweni 4 no-5 ezikhuluma ngalendikimba.

Ivesi 12: “ *Athi: Amen! Isibusiso, nenkazimulo, nokuhlakanipha, nokubonga, nodumo, namandla, namandla makube kuNkulunkulu wethu kuze kube phakade naphakade. Amen!* »

Zijabule ngalesi siphetho esihle sokuhlangenwe nakho kwensindiso yasemhlabeni, izingelosi zizwakalisa injabulo yazo nokubonga kwazo kuNkulunkulu wobuhle onguMdali wethu, owakhe, owethu, lowo owathatha isinyathelo sokuhlangwa kwezono zabakhethiweyo basemhlabeni, ngokuza ukuzothatha isimo somuntu ebuthakathakeni benyama yomuntu, ukuze ahlupheke lapho ukufa kabuhlungu okufunwa ubulungisa bakhe. Lezi zixuku zamehlo angabonakali zilandele zonke izigaba zalolu hlelo lwensindiso futhi ziye zamangala ngokubonakaliswa okumangalisayo kothando lukaNkulunkulu. Igama lokuqala abalishoyo lithi “ *Amen!*” Ngempela! Iqiniso ! Ngoba uNkulunkulu unguNkulunkulu weqiniso, OweQiniso. Igama lesibili elithi “ *the ukudumisa* ” kwakuyigama lokuqala lezizwe eziyi-12: “ *Juda* ” = Dumisani. Igama lesithathu lithi “ *the inkazimulo* ” futhi uNkulunkulu unamathele ngokufanelekile enkazimulweni yakhe ngoba uzoyikhumbula kusAm. 14: 7 ukuyifuna, njengoNkulunkulu oyingqayizivele umdali, kulabo abaye bathi insindiso yakhe kusukela ngo-1843. Igama lesine lithi “ *ukuhlakanipha* ”. Ucwangingo lwalo mbhalo luhlose ukuwenza waziwe kubo bonke abameleli bawo abakhethiwe. Lokhu kuhlakanipha kwaphezulu kungaphezu kokukucabanga kwethu. Ubuqili, imidlalo yengqondo, yonke into ikhona ngefomethi yaphezulu. Okwesihlanu kuza “ *ukubonga* .” Kuwuhlobo lwenkolo lokubonga olufezwa *ngamazwi nemisebenzi engcwele*. Kweyesithupha kufika “*udumo.*” *Yilokhu izihlubuki ezimcasule kakhulu uNkulunkulu*. Bamdelela ngokuphikisa intando yakhe eyambuliwe. Ngokuphambene nalokho, izikhulu ezikhethiwe ziye zamnika, ngokwezinga lamandla azo, udumo olufanele kuye. Kweyesikhombisa neyeshiyagalombili kufika “ *amandla nezikhwepha* . Lezi zinto ezimbili ezicindezelayo zazidingeka ukuze kwehliselwe phansi omashiqela bomhlaba, ukuchoboza abahlubuki abazidlayo kuyilapho besabusa phezu komhlaba. Ngaphandle kwalawa *mandla* namandla , abakhethiwe bokugcina bebeyofa njengabafel’ ukholo abaningi ngesikhathi sobuKristu .

Ivesi 13: “ *Elinye lamalunga laphendula, lathi kimi: Bangobani laba abembethe izingubo ezimhlophe, futhi bavelaphi na?* »

Umbuzo obuzwayo uhloselwe ukusembulela okukhethekile kophawu ‘ *lwezembatho ezimhlophe* ’ ngokuqondene nezingubo “ *ezimhlophe* ” zesAm. 3:4 kanye “ *nelineni elicolekileyo* ” *elibonisa* , kusAm .

Ivesi 14: “ *Ngathi kuye: Nkosi yami, nguwe owaziyo. Yathi kimi: Laba yibo abaphuma osizini olukhulu; bazihlanzile izembatho zabo zaba mhlophe egazini leWundlu.* »

“ *izembatho ezimhlophe* ” zigqokwa amadoda amadala athile, uJohane angaba nethemba lokusabela komunye wawo. Futhi impendulo elindelekile iza: “ *Laba yilabo abavela osizini olukhulu* ”, okungukuthi, abakhethiweyo, izisulu nabafel’ ukhohlo ezimpini zenkolo kanye nokungakholelwa ebukhoneni bukaNkulunkulu njengoba “ *uphawu lwesi-5* ” lwembulwa kithi, kusAm. 6:9-11 : “ *Yilowo nalowo wanikwa ingubo emhlophe; Kwathiwa kubo ukuthi basaphumule isikhashana, kuze kugcwaliseke izinceku ezikanye nabo nabafowabo ababezobulawa njengabo.* » KusAm. 2:22, “ *usizi olukhulu* ” lubhekisela ekubulaweni kombuso wamavukelambuso waseFrance ongakholelwa ebukhoneni bukaNkulunkulu phakathi kuka-1793 no-1794. Ekuqinisekiseni, kusAm. 11:13 , siyafunda: “ *...amadoda ayizinkulungwane eziyisikhombisa abulawa ukuzamazama komhlaba* ”; “ *Eziyisikhombisa* ” ezingokwenkolo, “ *nezinkulungwane* ” ngobuningi. INguquko YaseFrance ifana nokuzamazama komhlaba okubulala nezinceku zikaNkulunkulu. Kodwa lolu “ *sizi olukhulu* ” lwaluwuhlobo lokuqala lwalokhu okufeziwe. Ifomu layo lesibili lizofezwa “ *ngecilongo lesi-6* ” lika-Apo.9, ubuqili bokuhlela ku-Apo.11 kuzoveza leli qiniso. Izixuku zamaKristu angathembekile zizobulawa phakathi neMpi Yezwe Yesithathu “ *iCilongo lesi-6* ” elifanekiselwa futhi eliqinisekiso. Kodwa kusukela ngo-1843, uNkulunkulu ubelokhu ekhetha abakhethiweyo abangcwelisa futhi ekugcineni abahlukanisayo bayigugu kakhulu emehlweni akhe ukuba ababhubhise. Ubalungiselela ubufakazi bokugcina emlandweni wensindiso yasemhlabeni; ubufakazi bobuqotho abayomnika bona ngokuhlala ethembekile eSabatheni lakhe losuku lwesikhombisa, ngisho nalapho esongelwa ngokubulawa ikamu labavukeli. Lolu vivinyo lokugcina lwecebo likaNkulunkulu lwembulwe esigijimini esilethwe “ *eFiladelfiya* ” kusAm. 3:10 nakusAm. 13:15 (umyalo wokufa). KuNkulunkulu, inhloso iwufanele umnyakazo, futhi ngezinga okuthi, lapho bevivinywa, bamukele ingozi yokufa, bafaniswa nguye eqenjini labafel’ ukhohlo futhi ngaleyo ndlela bazibone bebhakwa ‘njengengubo *emhlophe* ’ yabafel’ ukhohlo beqiniso. Bayosinda ekufeni kuphela ngenxa yokungenela kukaJesu Kristu okusindisa. Kulolu vivinyo lokugcina, ngemva ‘ *kosizi olukhulu* ’ lwesibili, ngobufakazi bokwethembeka kwabo, bona, ‘ *bayohlansa izembatho zabo, bazenze mhlophe egazini leWundlu* ’ ngokuhlala bethembekile kuze kube sekufeni abayosongelwa ngakho. Ekupheleni kwalolu vivinyo lokugcina lokhohlo, inani lalabo ababezofa njengabafel’ ukhohlo liyobe seliphelele futhi “ *ukuphumula* ” okufayo kwabangcwele abafel’ ukhohlo ‘kophawu *lwesihlanu* ’ kuyophela ngokuvuswa kwabo. Kusukela ngo-1843 futhi ikakhulukazi kusukela ngo-1994, umsebenzi wokungcwelisa owenziwa nguNkulunkulu uye wakwenza kwaba yize ukufa kwabakhethiweyo beqiniso abaqhubeka bephila futhi bethembekile kwaze

kwaba ihora lokubuya kwakhe nokuphela kwesikhathi somusa esandulelayo kwenza kube yize nakakhulu.

Ivesi 15: “ *Ngakho baphambi kwesihlalo sobukhosi sikaNkulunkulu, bemkhonza imini nobusuku ethempelini lakhe. Ohlezi esihlalweni sobukhosi uyakuhlala phakathi kwabo; »*

Kuyaqondakala ukuthi kuNkulunkulu, lolu hlobo lwabakhethiweyo lumelela abantu abaphakeme ngokukhethekile. Uzomnika udumo olukhethekile. Kuleli vesi, uMoya usebenzisa inkathi ezimbili, inkathi yamanje neyesikhathi esizayo. Izenzo ezihlanganiswe enkathini yamanje “ *ba* ” kanye “ *nabamkhonzayo* ” zembula ukuqhubeka kokuziphatha kwabo emizimbeni yabo yenyama okuyithempeli likaNkulunkulu ohlala kubo. Futhi lesi senzo siyonwetshwa ezulwini ngemva kokuhlwithwa kwabo nguJesu Kristu. Esikhathini esizayo, uNkulunkulu unikeza impendulo yakhe ekuthembekeni kwabo: “ *Lowo ohlezi esihlalweni sobukhosi uyomisa itende lakhe phezu kwabo* ” kuze kube phakade.

Ivesi 16: “ *Abasayikulamba, bangabe besakoma, nelanga aliyikubakhanyisela, noma yikuphi ukushisa. »*

Lawa magama asho kulaba abakhethiwe bama-Adventist abangasekho ukuthi “ *babelambile* ” bencishwa ukudla futhi “ *bomile* ” ngenxa yokuthi bancishwa amanzi ngabahlukumezi babo nabagcini bejele. “ *Umlilo welanga* , ” *okushisa* ” kwawo kushubile engxenyeni yesine yezinhlupho eziyisikhombisa zokugcina zikaNkulunkulu, uyobe ubashisile futhi ubenze bahlupheka. Kodwa futhi kwakungomlilo wokuqulwa kwecala likapapa, olunye uhlobo “ *lokushisa* ” lapho abafel’ ukholo “ *bophawu lwesihlanu* ” bashiswa khona noma bahlukunyezwa. Igama elithi “ *ukushisa* ” liphinde libhekisele emlilweni wezikhali ezivamile nezase - athomu ezisetshenziswe kumongo wecilongo *lesithupha* . Abasinde kule mpi yokugcina bayobe sebedlule emlilweni. Lezi zinto ngeke ziphinde zenzeke ekuphileni okuphakade, lapho abakhethiweyo bodwa bayongena.

Ivesi 17: “ *Ngokuba iWundlu eliphakathi kwesihlalo sobukhosi liyakubalusa, libaholele emithonjeni yamanzi okuphila; »*

“ *IWundlu* ” eqinisweni liphinde libe nguMalusi Omuhle oyokwelusa izimvu zakhe azithandayo. Ubunkulunkulu bakhe buphinde buqinisekise lapha ngesikhundla sakhe “ *phakathi kwesihlalo sobukhosi* ”. Amandla akhe aphezulu aholela abakhethiweyo bakhe “ *emithonjeni yamanzi okuphila* , ” umfanekiso ongokomfanekiso wokuphila okuphakade. Futhi eqondisa umongo wokugcina lapho, lapho ebuya, abakhethiweyo bakhe bokugcina beyokhala izinyembezi, ‘ *eyosula zonke izinyembezi emehlweni abo* . Kodwa izinyembezi futhi ziye zaba ingxenye yabo bonke abakhethiwe bakhe abaphathwa kabi futhi bashushiswa kuwo wonke umlando wenkathi yobuKristu, ngokuvamile kwaze kwaba yilapho bephefumula okokugcina.

Qaphela : Ngaphandle kokubonakala okukhohlisayo okubonwe enkathini yethu ka-2020, lapho ukholo lweqiniso lubonakala sengathi lunyamalele, uNkulunkulu uprofetha ukuguqulwa nokusindiswa “ *kwezixuku* ” ezivela kuzo zonke izinhlanga, izinhlanga nezilimi zomhlaba. Kuyilungelo langempela elinikeza abakhethiweyo bakhe ukwazi lokho, ngokusho kukaRest 9: 5-10, isikhathi sokuqonda ngokwenkolo okuphezulu nokuthula (noma izinyanga

ezihlanu ezihlukile) phakathi kuka-1844 no-1994. Lesi silo osibonile . *Kumelwe akhuphuke aphume kwalasha aye ekubhujisweni. Abakhileyo emhlabeni, abamagama abo angalotshwanga encwadini yokuphila kwasekusekelweni komhlaba, bayakumangala lapho bebona isilo ; “ **Abakhethiweyo ngempela ngeke bamangale** lapho bebona izinto uNkulunkulu azimemezela kubo ngezwi lakhe lesiprofetho zigcwaliseka.*

IsAmbulo 8: Amacilongo Okuqala Amane **Izizeziso Ezine Zokuqala ZikaNkulunkulu**

Ivesi 1: “ *Lapho livula uphawu lwesikhombisa, kwaba khona ukuthula ezulwini cische ingxenywe yehora.* »

Ukuvulwa “ *kophawu lwesikhombisa* ” kubaluleke kakhulu, ngoba kugunyaza ukuvulwa okuphelele kwencwadi yesAmbulo “ *evalwe ngezimpawu eziyisikhombisa* ” ngokwesAm. 5:1. Ukuthula okubonisa lokhu kuvuleka kunikeza isenzo isizotha esiyinqayizivele. Inezizathu ezimbili. Esokuqala siwumqondo wokugqashuka kobudlelwane phakathi kwezulu nomhlaba, okwabangelwa ukushiywa kweSabatha ngo-March 7, 321. Owesibili uchazwa kanje: ngokholo, ngihlonza lolu “ *phawu lwesikhombisa* ” “*nophawu lukaNkulunkulu ophilayo* ” lwesahluko 7 esichaza, ngokwami, iSabatha elingwele elingweliswe uNkulunkulu kusukela ekusekelweni komhlaba. Wakhumbula ukubaluleka kwawo ngokuwenza isihloko somthetho wakhe wesine kweyishumi. Futhi lapho ngathola ubufakazi obembula ukubaluleka kwayo ngokwedlulele kuNkulunkulu, uMdali wethu ophakeme. Kodwa kakade ekulandiseni kukaGenesise ngabona ukuthi usuku lwesikhombisa luvezwe ngokwehlukana esahlukweni 2. Izinsuku eziyisithupha zokuqala ziphathwa esahlukweni 1. Ngaphezu kwalokho, usuku lwesikhombisa aluvaliwe, njengangaphambili, ngefomula “ *kwakukhona kusihlwa nasekuseni* .” Lokhu kukhethekile kufakazelwa indima yayo engokwesiprofetho yenkulungwane yesikhombisa yomsebenzi wokusindisa kaNkulunkulu. Njengoba ibekwe ngaphansi kwesibonakaliso sengunaphakade labakhethiweyo abahlengwa ngegazi likaJesu Kristu, iminyaka eyinkulungwane yesikhombisa yona ngokwayo ifana nosuku olungapheli. Ekuqinisekiseni lezi zinto, ekuvezweni kwawo eBhayibhelini lesiHeberu, iTorah, umbhalo womyalo wesine wehlukaniswa kweminye futhi wandulelwa uphawu oludinga isikhathi sokuthula okunenhlonipho. Loluhawu luwuhlamvu lwesiHeberu elithi “Pé” futhi ngaleyo ndlela luhlukanisiwe ukumaka ikhefu embhalweni, kuthatha igama elithi “pétuhot”. Ngakho-ke usuku lwesikhombisa lweSabatha lokuphumula lunazo zonke izizathu zokumakwa nguNkulunkulu ngendlela ethile. Kusukela entwasahlobo ka-1843, kuye kwabangela ukulahlekelwa inkolo yendabuko yamaProthestanti, indlalifa “yeSonto” lamaKatolika. Futhi kusukela osizini olufanayo, kodwa ekwindla ka-1844, seluphinde lwaba uphawu lokuba ngokaNkulunkulu uHezekeli 20:12-20 amnika lona: “ *Ngabanika namasabatha ami abe yisibonakaliso phakathi kwami nabo, ukuze bazi ukuthi nginguJehova obangcwelisayo.../... “Kungaye kuphela lapho okhethiwe angangena khona emfihlakalweni kaNkulunkulu futhi athole uhlelo olunembile lomsebenzi wakhe oveziwe.*

Lokho kusho, esahlukweni 8, uNkulunkulu ukhuluma ngamaketanga emiyalezo yesiqalekiso. Okungiholela ekutheni ngibheke iqiniso leSabatha kuhlangothi lweziqalekiso ukulahlwa kwalo, ngamaKristu kusukela ngoMashi 7, 321, olwenze emaketangeni ngesikhathi sobuKristu. Yilokhu ivesi elilandelayo elizokuqinisekisa ngokuhlobanisa indikimba yeSabatha “ *namacilongo ayisikhombisa* ,” okuyizimpawu zaphezulu “zezijeziso eziyisikhombisa” eziyoshaya ukungathembeki komKristu ngoMashi 7, 321.

Ivesi 2: “ *Ngase ngibona izingelosi eziyisikhombisa zimi phambi kukaNkulunkulu;* »

Ilungelo lokuqala elitholakala ngokungcweliswa kweSabatha losuku lwesikhombisa , ngokwalo elingcweliswa uNkulunkulu, liwukuqonda incazelo ayinikeza isihloko esithi “ *amacilongo ayisikhombisa* .” Ngendlela yendlela enikezwe yona, le ngqikithi ivula ngokuphelele ubuhlakani bokhethiwe. Ngoba inikeza ubufakazi bokumangalelwa “ *kwesono* ” okuphawulwe kuDan.8:12 ngokumelene noMhlangano WamaKristu, nguNkulunkulu. Ngempela, lezi “zijejiziso eziyisikhombisa” bezingeke zilethwe uNkulunkulu ukube lesi sono besingekho. Ngaphezu kwalokho, ngokukaLevitikusi 26, lezi zijeziso zilungiswa ngokuzonda imiyalo Yakhe. Esivumelwaneni esidala, uNkulunkulu wayesesebenzise isimiso esifanayo, ukuze ajezise ububi buka-Israyeli wenyama ongathembekile futhi owonakele. Umdali nomniki-mthetho uNkulunkulu ongaguquki usinika ubufakazi obuhle lapha. Zombili izivumelwano zingaphansi kwezidingo ezifanayo zokulalela nokwethembeka.

Ukufinyelela esihlokweni esithi “ *amacilongo* ” kuzosivumela ukuba sibonise ukulahlwa okulandelayo kwazo zonke izinkolo zobuKristu: amaKhatholika, ama-Orthodox, amaProthestani kusukela ngo-1843, kodwa futhi nama-Adventist kusukela ngo-1994. Iphinde yembula isijejiziso sendawo yonke “ *yecilongo lesithupha* ” eliyobashaya ndawonye ngaphambi kokuphela kwesikhathi somusa. Ngakho singakwazi ukukala ukubaluleka kwayo. “ *Icilongo lesikhombisa* ” elihlobene nokubuya kukaKristu, okungukuthi, isenzo sikaNkulunkulu esiqondile, liyophathwa ngokwehlukana, njengeSabatha, esahlukweni 11, bese lithuthukiswa kakhulu ezahlukweni 18 no-19.

Emakhulwini eminyaka angu-17 edlule kusukela ku-321, noma ngaphezu kwalokho eminyakeni eyi-1709, iminyaka eyi-1522 yaphawulwa ngeziqalekiso ezibangelwa ukweqa kweSabatha kwaze kwaba ukubuyiselwa kwalo okwakuhlelelwe unyaka ka-1843 ngomthetho kaDan.8:14. Futhi kusukela ngalolo suku lokubuyiselwa kwalo kuze kube sekubuyeni kukaJesu Kristu ngo-2030, iSabatha lanikeza isibusiso salo iminyaka eyi-187 kuphela. Ngakho-ke iSabatha lenze umonakalo omkhulu kubantu abangathembekile kunokuhle kwabakhethiweyo abathembekile. Isiqalekiso sikhona futhi lendikimba inendawo yayo kulesi sahluko 8 esethula iziqalekiso zaphezulu.

Ivesi 3: “ *Kwafika enye ingelosi, yema ngase-altare, inesitsha segolide sempepho; Futhi yanikwa kuye impepho eningi ukuba ayinikele kanye nemithandazo yabangcwele bonke phezu kwe-altare legolide eliphambi kwesihlalo sobukhosi.* »

KuDaniyeli 8:13 , ngemva kokucaphuna “ *isono esiyincithakalo* ,” abangcwele embonweni bakhuluma ‘ *ngobuphakade* ’ obuphathelene “ *nobupristi*

” buka Jesu Kristu “ obungenakuguquleka ” basezulwini , ngokusho Heb 7:23 . Emhlabeni, kusukela ngo-538, umbuso wobupapa wawusule kuye ngokukaDan.8:11. Ngo-1843, ukubuyisana noJesu Kristu kwadinga ukubuyiselwa kwayo. Lena injongo yendikimba esikhuluma ngayo kuleli vesi 3 elivula izulu futhi lisibonisa uJesu Kristu endimeni yakhe engokomfanekiso njengompristi ophakeme wasezulwini umkhulumeli wezono zabakhethiweyo bakhe, futhi bona kuphela. Khumbula ukuthi emhlabeni, phakathi kuka-538 no-1843, lesi senzakalo kanye nale ndima kuyadlalwa futhi kuthathwe umsebenzi wopapa bamaRoma Katolika abalandelanayo ngokuhamba kwesikhathi, bekhungathekisa uNkulunkulu ngokuqhubekayo ilungelo lakhe elingokomthetho lokubusa.

Ngenxa yokuthi kuvezwe kulesi sahluko 8 nangenxa yokuthi lanqamuka ngesikhathi esifanayo nokulahlwa kweSabatha, lendikimba yokuncenga kukaJesu Kristu yethulwa nakithi, futhi, ngaphansi kwesici sesiqalekiso sokumiswa kwalokhu kukhulekelwa kwezixuku zamaKrestu izisulu eziqulekile “zosuku lwelanga” lwamaRoma angamaqaba; lokhu, ngisho nangaphezu kwakho konke , ngemva kokuguqulwa kwayo kwegama elidukisayo neliyengayo: “iSonto”: usuku lweNkosi. Yebo, kodwa ivela kuyiphi inkosi? Maye! Lona ongezansi.

Ivesi 4: “ *Umusi wempepho wenyuka kanye nemithandazo yabangcwele esandleni sengelosi phambi kukaNkulunkulu.* »

“ *Amakha* ” ahambisana “ *nemithandazo yabangcwele* ” afanekisela iphunga elimnandi lomhlatshe kaJesu Kristu. Kuwukubonakaliswa Kwakhe kothando nokwethembeka okwenza imithandazo yabakhethiweyo Bakhe yamukeleke ekwahluleleni Kwakhe kwaphezulu. Kubalulekile ukuphawula kuleli vesi ukubaluleka kokuhlotshaniswa kwamagama athi “ *umusi* ” kanye “ *nemithandazo yabangcwele* ” . Le mininingwane izosetshenziswa kusAm. 9:2 ukuze kuqondwe imithandazo yamaKristu amaProthestani amanga, kusukela isimo esisha samiswa ngo-1843.

Lokhu uNkulunkulu abhekisela kukho kuleli vesi yisimo esasikhona phakathi kwesikhathi sabaphostoli kanye nosuku oluqalekisiweyo lukaMarch 7, 321. Ngaphambi kokulahlwa kweSabatha, uJesu wemukela imithandazo yabakhethiweyo futhi abakhulumele egameni lakhe. Lesi isithombe semfundiso esibonisa ukuthi ubuhlobo obuma mpo phakathi kukaNkulunkulu nabakhethiweyo Bakhe buyagcinwa. Kuyoba njalo uma nje bebonisa ukwethembeka kumuntu wakhe nasezimfundisweni zakhe zeqiniso, okungukuthi, kuze kube unyaka wama-321. Ngo-1843, ubupristi bukaJesu buyoqala *kabusha* yonke imisebenzi yabo ebusisekile buvuna osanta abakhethiwe bama-Adventist. Nokho, phakathi kuka-321 no-1843, abashisekeli bezinguquko bazuzisa emseni wakhe, njengalabo besikhathi *saseThiyathira* .

Ivesi 5: “ *Ingelosi yayisithatha isitsha sempepho, yasigcwalisa ngomlilo wase-altare, yawuphonsa emhlabeni. Kwaba khona amazwi, nokuduma, nemibani, nokuzamazama komhlaba.* »

Isenzo esichaziwe sinodlame olubonakalayo. KungokukaJesu Kristu ekupheleni kwenkonzo yakhe yokuncenga lapho kufika ihora lokuphela kwesikhathi somusa. Indima “*ye-altare* ” iyaphela, futhi “ *umlilo* ”, umfanekiso wokufa okuhlalulelayo kukaJesu Kristu, “ *uphonswa emhlabeni* , ” ufune isijeziso kulabo abawubukela phansi, futhi kwabanye, abawudelelayo. Ukuphela kwezwe

okuphawuleka ngokungenela kukaNkulunkulu okuqondile lapha kubangelwa indlela eyinhloko evezwe kusAm. 4:5 no-Eks. Uhlolajikelele lwenkathi yobuKristu luphetha ngalokhu kufika “kwamaSabatha” kukaJesu Kristu.

NjengeSabatha, indikimba yokukhulumela kukaJesu Kristu yasezulwini yethulwa engxenyeni yesiqalekiso sokwahlulelwa kwalo phakathi kuka-321 no-1843. Abangcwele ababuza uMoya ngalo, kuDan 8:13, babenesizathu esihle sokufuna ukwazi isikhathi lapho ubupristi “ *obuphakade* ” babuyoqala kabusha uJesu Kristu.

Qaphela : Ngaphandle kokungabaza incazelo yangaphambilini, incazelo yesibili yenza umqondo ophela. Kule ncazelo yesibili, ukuphela kwendikimba yokuncenga kukaJesu Kristu kungaxhunyaniswa nosuku luka-March 7, 321, isikhathi lapho ukulahlwa kweSabatha kwamaKristu kuholela kuNkulunkulu ukuba angene olakeni oluyosuswa ubuKristu baseNtshonalanga, ngokusebenzisa "amacilongo *ayisikhombisa* " aphuma evesini lesi-6 elilandelayo. Le ncazelo ekabili ifaneleka nakakhulu njengoba ukulahlwa kweSabatha kunemiphumela kwaze kwaba sekupheleni kwezwe, ngo-2030, unyaka lapho, ngokubuya kwakhe okukhazimulayo okubonakalayo, uJesu Kristu eyosusa phakade embusweni wobupapa wamaRoma nomsekeli wawo wokugcina wamaProthestani aseMelika, ukuzisholo kwabo okungamanga kokumkhonza nokummelela. UJesu uyobe eseqala kabusha igama lakhe elithi “ *iNhloko* ” yeBandla elathathwa ubupapa. Ngempela, ngokungafani nabakhethiweyo abathembekile, amaKristu angathembekile awile ayowushaya indiva umyalo kaDan.8:14 nemiphumela yawo kuze kube sekupheleni kwezwe; okubonisa ukwesaba kwabo lapho uJesu ebuya ngokwemfundiso yesAmbulo 6:15-16. Ngaphambi kuka-2030, “ *amacilongo* ” ayisithupha okuqala azogwaliseka phakathi kuka-321 no-2029. “Ngecilongo *lesithupha* ”, isijeziso sokugcina esiyisixwayiso ngaphambi kokubhujiswa kokugcina, uNkulunkulu ujezisa amaKristu ahlubukayo kanzima kakhulu. Ngemva kwalesi sijeziro sesithupha, uyohlela izimo zovivinyo lokugcina lokholo lwasemhlabeni wonke futhi kulo mongo, ukukhanya okwambuliwe kuyomenyezela futhi kwaziwe yibo bonke abasindile. Kusebusweni beqiniso elibonisiwe lapho abakhethiweyo nabawileyo khona-ke, ngokuzikhethela kwabo okukhululekile, bayothuthukela ekubhekaneni nosongo lokufa esiphetho sabo sokugcina esiyoba: ukuphila okuphakade kwabakhethiweyo, ukufa okuqinisekile nokuphelele kwabawileyo.

Ivesi 6: “ *Izingelosi eziyisikhombisa ezazinamacilongo ayisikhombisa zazilungiselela ukubetha.* »

Kusukela kuleli vesi, uMoya usinikeza umbono omusha wenkathi yobuKristu, uthatha njengendikimba yawo “ *amacilongo ayisikhombisa* ” noma “izijeziso eziyisikhombisa ezilandelanayo” ezasakazwa kuyo yonke inkathi yobuKristu kusukela ngo-March 7, 321, unyaka “ *isono* ” esamiswa ngawo ngokomthetho **nangokomphakathi** . Ngiyakhumbula ukuthi esanduleleni sesAmbulo 1, “*izwi* ” likaKristu ngokwalo kakade seliqhathaniswe nomsindo “ *wecilongo* ” . Leli thuluzi elisetshenziswa ukuxwayisa abantu bakwa-Israyeli liphethe ngaphakathi kwalo yonke incazelo yesambulo se-Apocalypse. Isixwayiso sixwayisa ngezicupho ezibekwe yisitha.

Ivesi 7: “ *Kwakhala elokuqala. Kwaba khona isichotho nomlilo kuxutshaniswe negazi, kwaphonswa emhlabeni; kwasha okwesithathu komhlaba, nengxenywe yesithathu yemithi yasha, nabo bonke utshani obuluhlaza kwasha kwaqothuka.* »

Isijeziso sokuqala : senziwa phakathi kuka-321 no-538, ngokuhlasela okuhlukahlukene koMbuso WaseRoma yizizwe ezibizwa ngokuthi "ama-barbarian". Ngikhumbula ikakhulukazi abantu "baHuns" umholi wabo u-Attila wazibiza ngokufanelekile "ngesishayo sikaNkulunkulu". Isishayo esashisa ingxenywe yeYurophu; enyakatho yeGaul, enyakatho ye-Italy nasePannonia (Croatia nasentshonalanga yeHungary). Isiqubulo sakhe sasiwukuthi, Oh yeka ukuduma! "Lapho liya khona ihhashi lami, utshani abuhlumi." Izenzo zakhe zifingqwe ngokuphelele kuleli vesi lesi-7; Akukho okushodayo, konke kukhona. Igama elithi " *isichotho* " liwuphawu lokucekelwa phansi kwezitshalo kanye " *nomlilo* " wokucekelwa phansi kwezinto ezisetshenziswayo. Futhi-ke, “ *igazi elachithwa emhlabeni* ” lifanekisela ukuphila kwabantu ngobudlova. Isenzo esithi “ *phonsela* ” sibonisa intukuthelo yomdali, umniki-mthetho, nomsindisi uNkulunkulu ophefumulela futhi aqondise isenzo ngemva “ *kokuphonsa umlilo e-altare* ” evesini 5.

Ngokufanayo, kuLev. 26:14-17 siyafunda: “ *Kepha uma ningangilaleli, ningenzi yonke le miyalo, kepha uma nidelela izimiso zami, uma umphefumulo wenu wenyanya izahlulelo zami, ukuze ningenzi yonke imiyalo yami kodwa naphule isivumelwano sami, ngiyakwenza lokho kini. ngiyakwehlisela phezu kwenu ukwesaba, isifo sofuba, nomkhuhlane, okuyakwenza amehlo akho abe buthakathaka, nomphefumulo wakho ube buhlungu; niyakuhlwanyela ngeze imbewu yenu: izitha zenu ziyakuzishwabadela. Ngiyakubeka ubuso bami bumelane nani, nihlulwe phambi kwezitha zenu; abanizodayo bayakunibusa, nibaleke kungekho onixoshayo.* »

Ivesi 8: “ *Eyesibili yayisibetha. Okuthile okunjengentaba enkulu evutha umlilo kwaphonswa olwandle; ingxenywe yesithathu yolwandle yaba yigazi.* ”

Isijeziso Sesibili : Isihluthulelo salezi zithombe sikuJeremiya 51:24-25 : “ *Ngiyakubuyisela iBabiloni nabo bonke abakhileyo eKaledi ngakho konke okubi abakwenzile eSiyoni phambi kwamehlo enu,*” usho uJehova. *Bheka, ngimelene nawe ntaba echithayo, usho uJehova, wena ochitha umhlaba wonke. Ngiyakwelulela isandla sami kuwe, ngikugingqe emadwaleni, ngikwenze intaba evuthayo.* Kuleli vesi 8 lapho uMoya uvusa umbuso wobupapa wamaRoma ngaphansi kwegama lawo elingokomfanekiso elithi " *iBabiloni* " elizovela ngesimo esithi " *iBabiloni omkhulu* " kusAm. 14:8, 17:5 no-18:2. “Umlilo” ufanelana nobuntu bakhe, uvusa kokubili lowo ozomqeda ekubuyeni kukaKristu nokwahlulelwa kokugcina, kanye nalowo awusebenzisa ukuze avuthele inzondo labo abamamukelayo nabamsekelayo: amakhosi aseYurophu nabantu bawo abangamaKatolika. Lapha njengakuDaniyeli, “ *ulwandle* ” lumelela isintu esithintekayo ngokwesembozo esingokwesiprofetho; ubuntu babantu abangaziwa abasala bengabahedeni naphezu kokuguquka okusobala kobuKristu okwenziwa. Umphumela wokuqala wokumiswa kombuso wobupapa ngo-538 kwaba ukuhlasele abantu ukuze babaguqule ngebutho lezempi elihlomile. Igama elithi " *intaba* " lisho ubunzima obunamandla bendawo. Lona owufanelekela ukuchaza

umbuso wopapa, isitha sikaNkulunkulu, nokho, ovuswa ngentando yakhe yaphezulu; Lokhu kwenzelwa ukunikeza ukuqina empilweni yenkolo yamaKrestu angakholwayo ahunyushwa ngokushushiswa, ukuhlupheka nokufa phakathi kwabo kanye nabantu bangaphandle bezinkolo ezahlukene. Inkolo eyimpoqo iyintsha ngenxa yokweqa iSabatha elingcwele likaNkulunkulu. Simkweleta ukubulawa kwabantu abaningi ngokungadingekile kokuguqulwa ngenkani okwenziwa uCharlemagne kanye nemiyalo yeziMpi Zenkolo ezaziqondiswe kubantu abangamaSulumane, ezaqalwa uPapa Urban II; zonke izinto zaprofethwa kuleli “ *cilongo lesibili* .

Ivesi 9: “ *Ingxenye yesithathu yezidalwa ezisolwandle ezinemiphefumulo yafa, nengxenye yesithathu yemikhumbi yabhujiswa .*

Imiphumela ingeyomhlaba wonke futhi izoqhubeka kuze kube sekupheleni komhlaba. Igama elithi “ *ulwandle* ” nelithi “ *imikhumbi* ” azothola incazelo yawo ezingxabanweni namaSulumane oLwandle iMedithera, kodwa futhi nabantu base-Afrika nabaseNingizimu Melika lapho inkolo yobuKhatholika ebekiwe izodala ukubulawa kwabantu okunyantisayo.

Ngokufanayo sifunda kuLev 26:18 kuya ku-20 : “ *Uma ningangilaleli naphezu kwalokhu, ngiyakunijezisa kasikhombisa ngezono zenu. Ngiyakwaphula ukuzidla kwamandla enu, ngenze izulu lenu libe njengensimbi , nomhlaba wenu ube njengethushi. Amandla enu ayakuba yize, izwe lenu aliyikuthela izithelo zalo, nemithi yezwe ayiyikuthela izithelo zayo.* ” Kuleli vesi, uNkulunkulu umemezela ukuqina kwenkolo okwenzeka enkathini yobuKristu ngokudlula kweRoma kusuka ebuhedeni kuya ebupapa. Kuyathakazelisa ukuqaphela ukuthi ngesikhathi salolu shintsho, ukubusa kwamaRoma kwashiya “i-Capitol” ukuze kufakwe ubupapa e-Lateran Palace etholakala ngqo “kuCaelius”, okungukuthi, isibhakabhaka. Umbuso onokhahlo wopapa uqinisekisa ukuqina kwenkolo okwabikezelwa. Isithelo sokholo lobuKristu siyashintshwa. Ubumnene bukaKristu buthathelwa indawo ulaka nonya; futhi ukwethembeka eqinisweni kuphenduka ukungathembeki nokushisekela amanga enkolo.

Ivesi 10: “ *Eyesithathu yayisibetha. Kwawa ezulwini inkanyezi enkulu, ivutha njengesibani; lawela phezu kwengxenye yesithathu yemifula naphezu kwemithombo yamanzi. »*

Isijeziso sesithathu : Ububi obenziwayo buyaqina futhi bufinyelele umvuthwandaba ngasekupheleni kweNkathi Ephakathi. Intuthuko yokunyathelisa ngomshini yathanda ukunyatheliswa kweBhayibheli Elingcwele. Ngokuyifunda, izikhulu ezikhethiwe zithola amaqiniso eliwanfundisayo. Kanjalo uthethelela indima ‘ *yofakazi ababili* ’ uNkulunkulu amnika yona kusAm. 11:3 : “ *Ngiyonika ofakazi bami ababili amandla, futhi bayoprofetha izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, bembethe indwangu yamasaka .* ” Ithanda izimfundiso zayo ezingokwenkolo, inkolo yamaKatolika incike kuphela eBhayibhelini ukuze ithethelele amagama osanta ukuthi izikhonzi zalo ziyakhulekelwa. Ngoba ukuba neBhayibheli kuyalahlwa yilo futhi kuveza onayo ekuhlushweni nasekufeni. Ukutholakala kweqiniso leBhayibheli okuthethelela umfanekiso onikezwe kuleli vesi: “ *Kwawa ezulwini inkanyezi enkulu, ivutha njengesibani .* Umlilo usanamathele emfanekisweni weRoma ofanekiselwa kulesi

sikhathi " *inkanyezi enkulu evuthayo* " 'njengentaba *enkulu evuthayo* .' Igama elithi " *inkanyezi* " lembula ukusho kwalo " *ukukhanyisa emhlabeni* " ngokwenkolo ngokukaGenesis 1:15; futhi lokhu egameni likaJesu Kristu, othi ufana " *nobhaqa* " lweqiniso, umphathi wokukhanya afaniswa naye kusAm. 21:23. ' ' 'lisemkhulu ' *njengasekuqaleni* , kodwa umlilo walo wokushushiswa usukhulile, usuka ' *ekulaleni* ' uye ' *uvutha* .' Incazelo ilula, igxekwa iBhayibheli, intukuthelo yakhe inkulu kakhulu ngoba uphoqeleka ukuba aphikise obala abakhethiweyo bakaNkulunkulu. Okuthi ngokwesAm. 12:15-16 kumphoqe ukuthi asuke esu " *lenyoka* " enobuqili nekhohlisayo aye kulelo " *likadrako* " oshushisa obala. Izitha zalo akubona kuphela abakhethiweyo bakaNkulunkulu abanokuthula nabathobekileyo, kukhona futhi ngaphezu kwakho konke elibhekene nalo, ubuProthestani bamanga, bezombangazwe kakhulu kunezenkolo, ngoba aliynaki imiyalo eyanikezwa nguJesu Kristu futhi lithathe izikhali, liyabulala, libulale abantu abanangi njengekamu lamaKatolika. "Ingxenye *yesithathu yemifula* ", okungukuthi, ingxenye yabantu base-Christian Europe, ingaphansi kobudlova bamaKatolika, njengoba kunjalo " *nemithombo yamanzi* ". Isibonelo sale mithombo yamanzi singuNkulunkulu ngokwakhe ngokukaJer. 2:13 : " *Ngokuba abantu bami benzile izono ezimbili: Bangishiyile, mthombo wamanzi aphilayo, bazimbele imithombo, imithombo eqhekekileyo, amanzi angenakuhlala kuyo.* " "Ebuningini, kuleli vesi, uMoya ubiza " *ngemithombo yamanzi* " abakhethiweyo ababunjwe ngomfanekiso kaNkulunkulu. UJohane 7:38 uyaqinisekisa, ethi, " *Okholwa yimi, njengokusho kombhalo, esiswini sakhe kuyakugobhoza imifula yamanzi aphilayo.* " "Le nkulumo iphinde ikhombise umkhuba wokubhabhadiswa kwezingane okuthi kusukela zizalwa, ngaphandle kokuthi kukhulunywe naye, zithole igama lenkolo elizobenza babe yizikhonzi zenkolo ezingakhethwanga. Njengoba bekhula, ngelinye ilanga bayothatha izikhali babulale abaphikisana nabo ngoba igama labo lenkolo lifuna lokho kubo. IBhayibheli liyasilahla lesi simiso ngoba lithi: " *Okholwayo abhaphizwe uyakusindiswa, kepha ongakholwayo uyakulahlwa* (Marku 16:16)."

Ivesi 11: " *Igama lenkanyezi nguMhlonyane; ingxenye yesithathu yamanzi yaba ngumhlonyane, futhi abantu abanangi bafa ngamanzi, ngoba aba aba.* »

Ngokuphambene namanzi ahlanzekile, aqeda ukoma amelela iBhayibheli, izwi likaNkulunkulu elilotshiwe, imfundiso yamaKatolika iqhathaniswa "ne - *absinthe* ", isiphuzo esibabayo, esinobuthi, ngisho nesibulalayo; lokhu kuyafaneleka njengoba umphumela wokugcina wale mfundiso kuzoba umlilo " *wokufa kwesibili kokwahlulelwa kokugcina* ". Ingxenye, " *ingxenye yesithathu* " yabantu, iguqulwa imfundiso yamaKatolika noma amaProthestani angamanga ayitholayo. " *Amanzi* " angamadoda kanye nezimfundiso zeBhayibheli. Ngekhulu le-16 ' amaqembu amaProthestani ahlomile alisebenzisa kabi iBhayibheli nezimfundiso zalo, futhi emfanekisweni waleli vesi, amadoda abulawa abantu nangezimfundiso zenkolo yamanga. Lokhu kungenxa yokuthi amadoda nezimfundiso zenkolo ziye zaba nenzondo. Ngokumemezela ukuthi " *amanzi aba aba* ," uNkulunkulu uphendula ukumangalelwa " *kokusola komhawu* " obekulokhu kulindle kusukela kusAm. 6:6 ocingweni *lwesithathu* . Uyaqinisekisa, ngesikhathi lapho izwi lakhe elilotshiwe lifika ukwenza kanjalo, icala lokuphinga abelokhu eliletha ngokumelene noMkhandlu kusukela ngo-

March 7, 321, owandulela isikhathi sokuphinga okusemthethweni okungokwenkolo okubizwa ngokuthi iPhergamu kusAm. 2:12 ngo-538.

Ngokufanayo, siyafunda kuLev 26:21-22 : “ *Uma nihamba ngokuphambene nami, ningalaleli, ngiyakunijezisa kasikhombisa ngokwezono zenu. Ngiyakuthuma izilo zasendle phakathi kwenu, eziyakuniphuca abantwana benu, zichithe izinkomo zenu, zinenze nibe bambalwa; futhi izindlela zakho ziyoba yihlane.* » Ukufundwa okuhambisanayo kweLev 26 necilongo lesi -3 lesAmbulo kwembula isahlulelo uNkulunkulu asikhipha ekuqaleni kwesikhathi seNguquko. Abakhethiweyo bakhe beqiniso bahlala benokuthula futhi besula, bemukela ukufa noma ukuthunjwa njengabafel’ ukholo beqiniso. Kodwa ngaphandle kwesibonelo sazo esihle, ubona kuphela “ *izilo* ” ezinonya ezilwa zodwa, ngokuvamile, ngenxa yokuhosha, futhi ezibulala abantu ngonya lwezilwane zasendle ezidla inyama. Lo mbono uyovela kusAm. 13:1 no-11. Lona umvuthwandaba wesikhathi lapho, ngokwejwayelekile **yosizi**, oKhexiweyo eholelwa “ *ehlane* ” (= ukulingwa) kusAm. 12:6-14 kanye nombhalo weBhayibheli othi “ *ofakazi ababili* ” bakaNkulunkulu wesAm. 11:3 . Ukubusa kokubekezelela kobupapa okwaprofethwa iminyaka eyi-1260 sekuzophela.

Ivesi 12: “ *Kwakhala insimbi yesine. Ingxenye yesithathu yelanga yashaywa, nengxenye yesithathu yenyanga, nengxenye yesithathu yezinkanyezi, ukuze ingxenye yesithathu yazo ibe mnyama, nengxenye yesithathu yemini ingakhanyi, nobusuku ngokunjalo.* »

Isijeziso Sesine : Umoya lapha ufanekisela “ *usizi olukhulu* ” olumenyezelwe kusAm. 2:22. Ngezimpawu, lembula imiphumela yalo kithi: ngokwengxenye, “ *ilanga* ”, uphawu lokukhanya kukaNkulunkulu, lishaywa. Futhi, ngokwengxenye, “ *inyanga* ”, ewuphawu lwekamu lenkolo lobumnyama, okwathi ngo-1793, kwathinteka amaKatolika namaProthestani angabazenzisi. Ngaphansi kophawu “ *lwezinkanyezi* ”, ingxenye yamaKristu ebizwa *ukuzokhanyisela umhlaba* nayo ishaywa ngabanye. Ubani-ke ongashaya kanjalo ukukhanya kwenkolo yobuKristu beqiniso namanga? Impendulo: Umbono wokungakholelwa ebukhoneni bukaNkulunkulu uthathwa njengokukhanya okukhulu kwezikhathi. Ukukhanya kwawo kusitheka zonke ezinye. Ababhali ababhala izincwadi ngale ndaba bahlonishwa kakhulu futhi bazibiza ngokuthi “*abakhanyi*” , njengoVoltaire noMontesquieu. Nokho lokhu kukhanya kubhubhisa, okokuqala, ukuphila kwabantu eketangeni, kuchitha igazi ngezifufula. Ngemva kwamakhanda eNkosi uLouis XVI nomkakhe uMarie-Antoinette, lawo amaKatolika namaProthestani akhuthela nawo awela ngaphansi kokuqondiswa abashisekeli bezinguquko. Lesi senzo sobulungisa baphezulu asikuthetheleli ukungakholelwa ebukhoneni bukaNkulunkulu; kodwa isiphetho sithethelela izindlela, futhi uNkulunkulu angakwazi kuphela ukuketula omashiqela ngokuphikisana nabo ngobushiqela obuphakeme, obunamandla futhi obunamandla. “ *Amandla namandla* ” kungokukaJehova kusAmb. 7:12.

Ngokufanayo, siyafunda kuLev 26:23-25 : “ *Uma lezi zijeziso zinganikhuzi futhi nimelane nami, nami ngizomelana nani futhi ngizonijezisa kasikhombisa ngenxa yezono zenu. Ngizalehlisela inkemba phezu kwenu ephindisela isivumelwano sami ; lapho nibuthana emizini yenu, ngiyakuthuma isifo phakathi kwenu, ninikelwe esandleni sesitha.* ” . “ *Inkemba ezophindiselela umfelandawonye*

wami " yindima uNkulunkulu ayinika umbuso wesizwe saseFrance ongakholelwa ebukhoneni bukaNkulunkulu ngokuletha kuwo amakhanda anecala lokuphinga okungokomoya awenza kuye. Njengenhlopho yevesi, lo mbuso ongakholelwa ebukhoneni bukaNkulunkulu uye wasungula isimiso sokubulawa kwabantu abaningi kangangokuthi ababulali bayizolo babe yizisulu zakusasa. Ngokwalesi simiso, lo mbuso we-infernal wabonakala kufanele ugwinye sonke isintu ekufeni. Kungakho uNkulunkulu ezowuqamba ngokuthi " kwalasha ", " isilo esiphuma kwalasha ", kusAm. 11:7 lapho ethuthukisa khona isihloko sakhe. Lokhu kungenxa yokuthi kuGenesise 1:2, leli gama lichaza umhlaba ongenakho ukuphila, ongenasimo, onesiphithiphithi futhi okuthi ngokuhamba kwesikhathi, ukucekelwa phansi okuhleliwe okwenziwa umbuso ongakholelwa ebukhoneni bukaNkulunkulu kuphinde kwande. Njengesibonelo, sithola isiphetho se-Vendée yamaKatolika kanye ne-monarchist eqanjwe kabusha ngokuthi "Impindiselo" ngabavukeli bezinhlelo zabo kwakuwukuyenza izwe eliyincithakalo nelingenamuntu.

Ivesi 13: " Ngase ngibona, ngezwa ukhozi lundiza emkhathini wezulu, luthi ngezwi elikhulu: "Maye, maye, maye kwabakhileyo emhlabeni ngenxa yamanye amazwi ecilongo lezingelosi ezintathu ezizokhala! »

INGuquko YaseFrance yaveza imiphumela yayo yokubulala kodwa yafeza umgomo owawufiswa uNkulunkulu. Waqeda ubushiqela obungokwenkolo, futhi ngemva kwakhe kwabekwa ukubekezelelana. Lesi yisikhathi lapho, ngokwesAm. 13:3, "isilo sasolwandle" samaKatolika " sasilimaza ngokufa kodwa selashwa " ngenxa yegunya elinamandla " lokhozi " lukaNapoleon, elivezwe kuleli vesi, olwasivuselela nge-Concordat yakhe. "... ukhozi olundiza emkhathini wesibhakabhaka " lufanekisela ukuphakama kokubusa koMbusi uNapoleon ¹ Wandisa ukubusa kwakhe phezu kwabo bonke abantu baseYurophu futhi wehluleka ngokumelene neRussia. Lokhu kukhetha kusinikeza ukunemba okukhulu mayelana nokuqokwa kwemicimbi, isikhathi sika-1800 kuya ku-1814 siyaphakanyiswa. Imiphumela emikhulu yalokhu kubusa yakha uphawu oluqinile oluvumela ukufika ngosuku olubalulekile lukaDaniyeli 8:14, 1843. Lombuso obalulekile emlandweni wezwe laseFrance uba, ngoba uNkulunkulu, umthwali wesimemezelo esibi, njengoba ngemva kwaso, ukholo lobuKristu bendawo yonke luyongena esikhathini lapho uyoshaywa khona kathathu nguNkulunkulu. " amashwa ". Kuphindwaphindwa kathathu, kuwukuphelela " kweshwa "; lokhu kungenxa yokuthi ngokungena onyakeni ka-1843, njengoba isAm. 3:2 sifundisa, uNkulunkulu ufuna kumaKristu, athi insindiso kaJesu Kristu, ukuba ekugcineni aqedele iNguquko eyaqala ngo-1170, usuku uPierre Valdo alibuyisela ngalo ngokugcwele iqiniso leBhayibheli, nokuthi akhiqize " imisebenzi ephelile "; lokhu kuphelela okudingekayo kusAmbulo 3:2 nangomthetho kaDaniyeli 8:14. Imiphumela yokungena kwayo ekusebenzeni ibonakala lapha ngendlela " yamashwa " amakhulu amathathu manje esizowafunda ngokwehlukana. Ngithanda ukuphinda ngiveze ukuthi okwenza lesi sikhathi sokuthula kwezenkolo, kube yindida, " ishwa " elikhulu liyifa lokungakholelwa ebukhoneni bukabuzwe baseFrance eligcwele futhi lizokwenza, kuze kube sekupheleni komhlaba, lingene emiqondweni yabantu baseNtshonalanga. Lokhu ngeke kubasize ukuba bafeze izinguquko ezidingwa uNkulunkulu kusukela ngo-1843.

Kodwa kakade, " *uphawu lwesithupha* " IwesAm. 6:13 lwalufanekisele owokuqala walaba " *umaye* " ngomfanekiso " *wokuwa kwezinkanyezi* " uma kuqhathaniswa " *namakhiwane aluhlaza* ", ngaleyo ndlela bengakwamukelanga ukuvuthwa okuphelele okungokomoya okudingekayo nguNkulunkulu kusukela ngo-1843 isikhathi esiphakanyisiwe sokumenyenzelwa kwabathathu abakhulu " *amashwa* " evesi elifundwayo.

Esambulweni sakhe, uMoya uvusa inkulumo ethi " *abakhileyo emhlabeni* " ukuze uqoke abantu abaqondiswe yilaba abathathu abakhulu. " *amashwa* " kwaprofetha. Njengoba behlukanisiwe noNkulunkulu futhi behlukaniswa ukungakholwa nesono sabo, uMoya ubahlanganisa futhi " *emhlabeni* ." Kunalokho, uJesu ubiza abakhethiweyo bakhe beqiniso abathembekile ngamazwi athi " *izakhamuzi zombuso wezulu* "; izwe lakubo akuwona " *umhlaba* " kodwa " *izulu* " lapho uJesu " *abalungisele khona indawo* " ngokukaJohane 14:2-3 . Ngakho ngaso sonke isikhathi lapho le nkulumo ethi " *izakhamuzi zomhlaba* " icashunwa kuyi-Apocalypse, isuke isho isintu esihlubukayo esihlukaniswe noNkulunkulu ngoJesu Kristu.

IsAmbulo 9: ICilongo^{lesi-5} nelesi - 6
" Eyokuqala " kanye " neshwa elikhulu lesibili "

Icilongo lesi -5 : " Ishwa Elikhulu Lokuqala "
amaProthestani (1843) nama-Adventist (1994)

Qaphela : Esifundweni sokuqala, lesi sihloko esithi " *icilongo lesi-5* " *sibonisa ngemifanekiso engokomfanekiso isahlulelo* ^{uNkulunkulu} asidlulisela ezinkolweni zamaProthestani eziye zawela ehlazweni kusukela entwasahlobo ka-1843. Kodwa iletha izimfundiso ezengeziwe eziqinisekisa izimemezelo ezingokwesiprofetho ezinikezwe udadewethu we-Seventh-day Adventist, uNkk. Umsebenzi wakhe wokuprofetha ngokukhethekile wasikhanyisela isikhathi sovivinyo lokugcina lokholo; izibikezelo zakhe zizoqinisekiswa kulo mlayezo. Kodwa udadewethu ayengakwazi ukuthi ukulinda kwe-Adventist yesithathu kwakuhlelwe nguNkulunkulu ukuze kuvivinye ibandla lamaSeventh-day Adventist ngokwalo. Impela, lokhu okulindelekile kwesithathu akuthathanga ukuthuthukiswa komphakathi kwalezi ezimbili ezedlule, kodwa izinga lamaqiniso amasha adaluliwe axhumene nawo libuyisela lobu buthakathaka obusobala. Kungakho, ngemva kokuvivinywa nguJesu Kristu phakathi kuka-1983 no-1991 eValence-sur-Rhône, eFrance, naseMauritius, ngemva kokulahla izibani zayo zokugcina eziyisiprofetho, imfundiso esemthethweni yesikhungo i-Adventism "yahlanzwa " nguMsindisi wemiphefumulo ngo-1994, usuku olwakihiwe ngokusetshenziswa kwesahluko sesi - 5 sesibili se-10 , lesi sahlulelo esingokomfanekiso uJehova asenza ezicini ezihlukahlukene zokholo lwamaProthestani sisebenza kuhlelo lweSeventh-day Adventism olwawela ekuhlubukeni, nalo, ngokwenqaba ukukhanya kwesiprofetho saphezulu; Lokhu kwenzeka naphezu kwezixwayiso ezinikezwe u-Ellen G. White esahlukweni esithi "Ukwenqaba Ukukhanya" sencwadi yakhe eqondiswe kubafundisi bama-Adventist "The Evangelical Ministry". Ngo-1995, umbimbi olusemthethweni lwe-Adventism nobuProthestani lwafika ukuze luqinisekise isahlulelo esilungile esaprofethwa uNkulunkulu. Kuyaphawuleka ukuthi kokubili ukuwa kunesizathu esifanayo: ukwenqatshwa nokudelelwa kwezwi lesiprofetho eliphakanyiswe nguNkulunkulu, ngenceku ayikhethele lo msebenzi.

" *Usizi* " ihora lobubi umshoshozeli nomshoshozeli wabo nguSathane, isitha sikaJesu nabangewele bakhe abakhethiwe. UMoya uyosambulela ngomfanekiso lokho okuba ngumfundi kaJesu Kristu lapho enqatshwa nguye ukuba anikelwe kudeveli; okusho ukuthi " *ishwa* " elikhulu ngempela.

Ivesi 1: " *Insimbi yesihlanu yakhala. Ngase ngibona inkanyezi ivela ezulwini, iwela emhlabeni. wanikwa ukhiye womgodini wakwalasha ;*

" *sesihlanu* " kodwa esikhulu siqondiswe kwabakhethiweyo bakaKristu abahlukanisiwe kusukela ngo-1844. " *Inkanyezi eyawa ezulwini ayiyona " inkanyezi. I-Absinthe » kusukela esahlukweni esandulele esingazange « iwe », « siqhubeke Lapho umhlaba ", kodwa" ku THE imifula Futhi THE imithombo emanzini* ". Yileso senkathi " *yeSardesi* " lapho uJesu ekhumbula khona ukuthi " *uphethe izinkanyezi eziyisikhombisa ezandleni zakhe* ". Ngenxa yokuthi " *imisebenzi* " yakhe yathi " *ayiphelele ,* " uJesu waphonsa phansi " *inkanyezi* " yesithunywa esingumProthestani.

Usizi lwama-Adventist lwaphawulwa entwasahlobo ka-1843 ekupheleni kokulindela kokuqala kokubuya kukaJesu Kristu. Ukulinda okwesibili lokhu kubuya kwaphela ngo-Okthoba 22, 1844. Kwaba ngemva kwalolu vivinyo

Iwesibili lapho uNkulunkulu wanika abanqobi ulwazi nokwenza ngeSabatha Lakhe elingwele langoMgqibelo. Lesi sabatha sabe sesithatha indima 'yophawu lukaNkulunkulu' olushiwo evesini 4 lalesi sahluko 9. Ukuphela kwenceku kwaDani. Khetha i-IOUS kanye nengqikithi yalokhu "icilongo le-5", *inhloso yakhe ngoNkulunkulu* ukwambula ukuwa kokholo lwamaProthestani kanye no- 10 UbuProthestani "*babuphelile*" ngaphambi kwalolu suku, entwasahlobo ka-1843. Singabona-ke ukuthi isambulo saphezulu siwahlonipha kanjani amaqiniso angokomlando afeziwe. Lezi zinsuku ezimbili zika-1843 no-1844 ngayinye inendima ethile exhunywe kuzo.

Ilahliwe uJesu owayinikela kudeveli, inkolo yobuProthestani yawela "*emgodini*" wamaKatolika noma "*ekujuleni kukaSathane*" abaguquli beNguquko ngokwabo abawulahlayo ngesikhathi seNguquko kusAmbulo 2:24. Ngokucashile, ngokuthi liwela "*emhlabeni*", uMoya uqinisekisa ubunjalo bokholo lwamaProthestani olufanekiselwa igama elithi "*umhlaba*" elikhumbula ukusuka kwawo ebuKatolikeni okuthiwa "*ulwandle*" kusAm. 13 no-10:2. Emlayezweni othi "*Filadelfiya*," uJesu wethula "*iminyango*" evuliwe noma evaliwe. Lapha, ukhiye ubavulela indlela ehluke kakhulu njengoba ubanikeza ukufinyelela "*kwalasha*", uphawu lokunyamalala kokuphila. Lesi yisikhathi lapho, kubo, "*ukukhanya kuba ubumnyama*" futhi "*ubumnyama buba ukukhanya*". Bezamukela njengefa labo izimiso zefilosofi ye-republic, balahlekelwa umbono wobungcwele bangempela bokholo obuhlanziwe ngegazi likaJesu Kristu. Ake siqaphele ukunemba "*okunikezwe yena*". Lowo onika kanjalo yilowo nalowo ngokwemisebenzi yakhe nguJesu Kristu uMahluleli waphezulu. Ngoba futhi ungumlindi wezihluthulelo; "*isihluthulelo sikaDavide*" sabakhethiweyo ababusiwe ngo-1873 no-1994, ngokwesAm. 3:7, "*nokhiye womgodini wakwalasha*" wokuwa kuka-1843 no-1994.

Ivesi 2: "*yasivula umgodini wakwalasha. Kwasekuphuma umusi emgodini njengomusi wesithando esikhulu; ilanga nomkhathi kwaba mnyama ngomusi womgodini.*" »

Ukhohlo lwamaProthestani luyashintsha inkosi yalo nesiphetho salo, futhi nemisebenzi yalo iyashintshwa. Kanjalo uzuza isiphetho esingenakuvinjelwa sokubhekana nokubhujiswa kokwahlulelwa kokugcina "*ngomlilo*" "*wokufa kwesibili*" okuyoshiwo kusAm. 19:20 no-20:10. Ukuthatha umfanekiso "*wechibi lomlilo nesibabule*" lo "*mlilo*" wokwahlulelwa kokugcina kuyoba "*isithando somlilo esikhulu*" esisongela abeqa imiyalo kaNkulunkulu kusukela ekumemezeleni kwabo eNtabeni yaseSinayi ngokuka-Eks. **Futhi umusi wakhuphuka njengomusi wesithando**, futhi *yonke intaba yazamazama kakhulu*. "UMoya ube esesebenzisa indlela ye-cinematographic ebizwa ngokuthi "flashback", eyembula imisebenzi eyenziwa ngesikhathi abawile besaphila, bekhonza udeveli. Igama elithi "*umusi*" lapha linencazelo ekabili: elomlilo "*wesithando somlilo esikhulu*" esifunda ngawo kusAm. 14:11: "*Futhi umusi wokuhlushwa kwabo ukhuphuka phakade naphakade; futhi abanakuphumula imini nobusuku, abakhuleka kuso isilo nomfanekiso waso, nowamukela uphawu lwegama laso*," kodwa futhi nolo "*wemithandazo yabangcwele*" ngokwesAm. 5:8, lapha, eyabangcwele bamanga. Ngoba umsebenzi omningi ongokwenkolo obonakaliswa ngemithandazo uthethelela la mazwi uJesu awasho kuye eSardesi,

ngo-1843: “ *Uyaphila ngokuba uyaphila; nawe wafa* .” Bafile, futhi bafe kabili, njengoba ukufa okusikiselwayo “ *kuwukufa kwesibili* ” “ *kokwahlulela kokugcina* .” Lo msebenzi wenkolo ukhohlisa wonke umuntu ngaphandle kukaNkulunkulu nabakhethiweyo bakhe abakhanyiselayo. Lokhu kukhohlisa okusabalele “kuyi-intox” njengoba kusho izwe lanamuhla. Futhi ngempela umqondo wokudakwa ophakanyiswa nguMoya ngomfanekiso “ *wentuthu* ” osakazeka “ *emoyeni* ” uze ufihle “ *ilanga* ”. Uma lesi sakamuva siwuphawu lokukhanya kwangempela kwaphezulu, lokho “ *komoya* ” kubonisa indawo egciniwe kadeveli, ebizwa ngokuthi “ *isikhulu samandla omoya* ” ku-Efe 2:2, futhi uJesu ambiza ngokuthi “ *umbusi walelizwe* ” kuJohane 12:31 no-16:11. Emhlabeni, inhloso yokwaziswa okunganembile ukufihla amaqiniso okufanele ahlale eyimfihlo. Ezingeni lezenkolo, kuyinto efanayo: iqiniso ngelalowo okhethiwe kuphela. Ukwanda kwamaqembu amaProthestani kube nempumelelo yokufihla ubukhona bokholo lwamaSeventh-day Adventist; lokhu kwaze kwaba ngu-1995 lapho bemamukela ezinhlwini zabo ngenxa “ *yeshwa elikhulu* ” lakhe. Kulesi simo esisha esingokomoya, bayoba izisulu zokufa *kwesibili* okuyoguqula ubuso bomhlaba bube isithando somlilo . Umlayezo uyesabeka futhi singaqonda ukuthi uNkulunkulu akazange awunikeze ngokucacile. Kugcinelwe abakhethiweyo ukuze baqonde ukuthi baphunyukile bani.

Ivesi 3: “ *Emsini kwaphuma isikhonyane, sasakazekela emhlabeni; kwasekunikwa amandla anjengamandla awofezela bomhlaba.* »

Imithandazo efanekiselwa “ *umusi* ” iphuma emilonyeni nasezingqondweni zamaProthestani awile, yingakho amadoda nabesifazane befanekiselwa “ *isikhonyane* ” ngenxa yobuningi bazo. Ngempela kwakuyizixuku zezidalwa ezingabantu ezawa ngo-1843 futhi ngiyanikhumbuza ukuthi ngo-1833, eminyakeni eyishumi ngaphambili, iNkosi yayinikeze umbono walesi sixuku “ngokuwa kwezinkanyezi” okwafezwa ngobusuku buka-November 13, 1833 phakathi kwamabili no-5 ezimpondweni, ngokobufakazi bofakazi bokuzibonela bomlando. Nalapha futhi, inkulamo ethi “ *emhlabeni* ” inencazelo ekabili yokwandiswa komhlaba kanye nobuProthestani. Ubani othanda “ *isikhonyane* ” esibhubhisayo nesibhubhisayo ? Hhayi abalimi, futhi uNkulunkulu akawazisi amakholwa amkhaphelayo futhi asebenze nesitha ukuze abhubhise isivuno Sakhe asikhethile, yingakho lolu phawu lusetshenziswa kubo. Khona-ke, kuHezekeli 2, lesi sahluko esifushane samavesi angu-10, igama elithi “ *ihlubuki* ” licashunwa izikhathi ezingu-6 ukuze lichaze “ *abahlubuki* ” abangamaJuda uNkulunkulu abaphatha ‘njengameva , *namakhakhasi, nawofezela* . Lapha, leli gama elithi “ *scorpion* ” lithinta abahlubuki bamaProthestani. Evesini 3, ukubhekisela emandleni akhe kulungiselela ukusetshenziswa kophawu olucashile olubaluleke kakhulu. Amandla “ *wofezela* ” awulume ngokubulala izisulu zabo “ *ngomsila* ” wabo. Futhi leli gama elithi “ *umsila* ” lidlulisela emcabangweni waphezulu incazelo eyisisekelo eyembulwe ku-Isaya 9:14 : “ *umprofethi ofundisa amanga ungumsila* . Izilwane zisebenzisa “ *imisila* ” yazo ukuze zixoshe futhi zikhiphe izimpukane nezinye izinambuzane eziwuhlupho ezizicasulayo. Lapha sithola isithombe ‘ *sikamprofethikazi uJezebeli* ’ wamanga. ochitha isikhathi sakhe egxeka futhi enze uNkulunkulu nezinceku zakhe ezikhohlisiwe ezingathembekile bahlupheke. Ngaphezu kwalokho, umkhuba wokuhlabelela ngokuzithandela

ukuze kuhlawulelwe isono uyingxenye yezimfundiso zenkolo yamaKatolika. KusAm. 11:1 uMoya uqinisekisa lokhu kuqhathanisa ngokusebenzisa igama elithi " *umhlanga* " lapho isihluthulelo sika - Isaya 9:14 sinikeza incazelo efanayo negama elithi " *umsila* ." Lesi sithombe sesonto likapapa sisebenza futhi, kusukela ngo-1844, kumakholwa awile angamaProthestani asebe ngabaprofethi bakaNkulunkulu abafundisa amanga, okungukuthi, abaprofethi bamanga. Igama elisikiselwayo elithi " *umsila* " lizocashunwa ngokucacile evesini 10.

Ukwakhiwa kwe-3rd Adventist elindile
(kulokhu, kusukela osukwini lwesikhombisa)

Ivesi 4: " *Yayalwa ukuba ingalimazi utshani bomhlaba, nanoma yini eluhlaza, nanoma yimuphi umuthi, kodwa kuphela labo bantu abangenalo uphawu lukaNkulunkulu emabunzini abo . »*

Lezi " *sikhonyane* " azibudli uhlaza, kodwa ziyingozi kubantu abangavikelwe " *luphawu lukaNkulunkulu* ". Lokhu kukhulunywa 'ngophawu lukaNkulunkulu ' kuqinisekisa umongo wenkathi esihlanganiswe kakade kusAm. Ngakho-ke imilayezo iyahambisana, isahluko 7 mayelana nabakhethiweyo ababekwe uphawu kanye nesahluko 9, abalahliwe abawayo. Ngiyanikhumbuzwa ukuthi ngokukaMathewu 24:24, akunakwenzeka ukuyenga okhethiweyo weqiniso. Ngakho abaprofethi bamanga bayakhohlisana.

Ukunemba, " *uphawu lukaNkulunkulu ebunzini* ," kubonisa ukuqala kokubekwa uphawu kwezinceku zikaNkulunkulu ezikhethiwe zama-Adventist, okungukuthi, ngo-October 23, 1844. Umniningwane ushiwo ngaphambi nje kokucashunwa kwenkathi " *yezinyanga ezinhlanu* " engokwesiprofetho evesini elilandelayo; ubude besikhathi seminyaka eyi-150 yangempela ezosuselwa kulolu suku.

Ivesi 5: " *Futhi sanikwa sona, kungesikho ukuba sibabulale, kodwa ukuba bahlushwe izinyanga eziyisihlanu ; futhi ubuhlungu ababewubangela kwakunjengokuhlushwa ufezela lapho eluma umuntu. »*

Umlayezo kaNkulunkulu uhlanganisa izenzo ezifezwa ngezikhathi ezihlukahlukene ngomfanekiso wawo; okudidayo nokwenza ukutolika kwesithombe kube nzima. Kodwa uma le nqubo isiqondwa futhi yamukelwe, umlayezo uba sobala kakhulu. Leli vesi lesi-5 laliyisisekelo sesimemezelo sami sokubuya kukaJesu Kristu ngo-1994. Liqukethe " *izinyanga ezinhlanu* " ezingokwesiprofetho eziyigugu, kusukela ngo-1844, zisivumela ukuba simise usuku luka-1994. Nokho, ukuze ngifeze icebo likaNkulunkulu, kwadingeka ngokuphelele ngixhumanise ukubuya okukhazimulayo kukaJesu Kristu nalolu suku. Ngakho, ngiphuphuthekiswe kancane ukunemba kombhalo obekungenza leli themba lingenzeki, ngaphikelela endleleni efunwa uMdali wami. Eqinisweni, lo mbhalo uyacacisa: " *Banikwa bona, ingasi ukubabulala, kodwa ukubahlupha izinyanga eziyisihlanu .* Ukunemba " *ukungababulali* " akuzange kuvumele ukuthi kufakwe ingqikithi ye-" *6th trumpet* ", impi esabekayo yombulali, ngesikhathi

esimbozwe yi-"^{5th} *icilongo* "; isikhathi seminyaka eyi-150 yangempela. Kodwa ngesikhathi sakhe, uWilliam Miller wayesevele ephuphuthekiswe ngokwengxenywe ukuze afeze isenzo esithandwa uNkulunkulu; ukuthola iphutha elivumela ithemba lokubuya kukaKristu ukuba livuselelwe ekwindla ka-1844; iphutha elingamanga, njengoba izibalo zokuqala ezisungula intwasahlobo ka-1843 ziqinisekiswa namuhla ezibalweni zethu zakamuva. Intando namandla kaNkulunkulu kuwubukhosi futhi ngenhlanhla kwabakhethiweyo bakhe, akukho lutho futhi akekho ongavimba icebo lakhe. Iqiniso liwukuthi leli phutha lesimemezelo laholela i-Adventism esemthethweni ukuba ifakaze, ngo-1991, esimweni sengqondo sokudelela ethembeni lokubuya kukaJesu Kristu elamenyezelwa ngo-1994. Futhi okubi kakhulu kuma-Adventist kuwukuphucwa ukukhanya kokugcina okungokwesiprofetho okukhanyisa, ngokuphelele, izahluko ezingama-34 zezincwadi njengoba wonke umuntu namuhla engaba nalo mbhalo wesAmbulo. Ngokwenza kanjalo, baphinde baphucwa ezinye izibani ezintsha uNkulunkulu anginike zona kusukela entwasahlobo ka-2018 mayelana nomthetho wakhe futhi mayelana nokubuya kukaKristu ozobuya, manje sesiyazi, entwasahlobo ka-2030; futhi lokhu kusekelwe ezisekelweni ezintsha ezihlukene nokwakhiwa kwesiprofetho sikaDaniyeli nesAmbulo. Phakathi kuka-1982 no-1991, kimi, *izinyanga ezinhlanu* zazixhumene nomsebenzi wabaprofethi bamanga owawuzoqhubeka kuze kube sekubuyeni kukaJesu Kristu. Ngiqiniseka ngalokhu kucabanga, okubuye kube nesizathu, angizange ngibone umkhawulo wesikhathi obekwe umthetho owenqabela " *ukubulala* ". Futhi ngaleso sikhathi unyaka ka-1994 wawumelela unyaka ka-2000 wokuzalwa kweqiniso kukaJesu Kristu. Ngiyanezela ukuthi akekho phambi kwami oye waveza imbangela yephutha lami; okuqinisekisa ukufezwa okuhambisana nentando kaNkulunkulu. Manje ake siphendulele ukunakekela kwethu ekunembeni " *kodwa ukubahlupha izinyanga ezinhlanu* . Le fomula idukisa kakhulu ngoba " *ukuhlukunyezwa* " okubhekiselwe kukho akutholwa izisulu phakathi *nezinyanga ezinhlanu eziprofethiwe* ." " *Ukhlushwa* " uMoya okhuluma ngakho kuyokwehliselwa abawa ekwahlulelweni kokugcina , lapho kuyobangelwa ukushiswa " *kwechibi lomlilo* , " isijeziso ' sokufa *kwesibili* . Lokhu " *kuhlushwa* " kumenyezelwa esigijimini sengelosi yesithathu sesAm. 14:10-11 esavezwa ivesi elandulelayo ngokucaphuna " *umusi* " " *wokuhlushwa kwabo* "; umlayezo ama-Adventist awazi kahle njengoba uyingxenywe yomsebenzi wawo wendawo yonke. Ukwazi kusengaphambili ukuwa kwalesi Adventism esemthethweni, ngobuqili, uMoya uthi kulo myalezo " *naye uyophuza iwayini lolaka lukaNkulunkulu elithululwe ngaphandle kwengxube enkomishini yentukuthelo yakhe, futhi uyohlushwa ngomlilo nesibabule phambi kwezingelosi ezingcwele naphambi kweWundlu* . Lokhu kunemba " *naye* " kuqondise, ngokulandelana, inkolo yobuProthestani, bese kuba i-Adventism engathembekile esemthethweni eyalahlwa uJesu Kristu ngokwakhe ngo-1994. Kusukela ngalolo suku, ekuqinisekiseni isiqalekiso sakhe, lesi " *hlubuki* " esisha sijoyine umfelandawonye wamasonto onke ohlanganisa amaKatolika namaProthestani asevele ehlukanisiwe noNkulunkulu. Kodwa ngaphambi kokuwa kwe-Adventism esemthethweni, ifomula ethi " *naye* " yayisebenza kumaProthestani awile, ngoba njengoba ewile ngo-1844, kusukela manje ayezohlanganyela isiphetho samaKatolika, ama-Orthodox namaJuda angamanga .

Eqinisweni, " naye " uthinta bonke abangewona amaKatholika abahlonipha iSonto LamaKatolika laseRoma, ngokungena emfelandawonye wamasonto onke, nangokuhlonipha izimiso zikaConstantine I iSonto lakhe kanye "nosuku lwelanga" lwakhe lokuzalwa (uKhisimusi ngo-December 25). Ngokukhetha igama elilodwa elithi " naye ", esikhundleni sobuningi balo "nabo", uMoya usikhumbuza ukuthi ukukhetha kwezenkolo kuwukuzikhethela komuntu ngamunye okwenza umuntu abe necala, athetheleleke noma abe necala kuNkulunkulu, hhayi umphakathi; njengokuthi " uNowa, uDaniyeli noJobe ababengeke basindise amadodana namadodakazi " ngokukaHezekeli.14:18.

Ukuhlushwa Kokufa Kwesibili KokwaHlulelwa Kokugcina

Ivesi 6: " Ngalezo zinsuku abantu bayakufuna ukufa, kepha abayikukuthola; bayofisa ukufa, futhi ukufa kuyobabalekela. »

Imibono ilandelana ngokunengqondo kakhulu. Ngemva kokukhuluma " ngokuhlushwa ukufa kwesibili ", uMoya uprofetha kuleli vesi 6, ngezinsuku zokusebenza kwakho, okuyofika ekupheleni kwenkulungwane yesi-7 okuqondiswe kuyo inkulumbo ethi " ngalezo zinsuku ". Ube esesembulela imininingwane yalesi sijezi sokugcina, esesabekayo kakhulu. " Abantu bayofuna ukufa, kodwa ngeke bakuthole; bayofisa ukufa, futhi ukufa kuyobabalekela . Okungaziwa abantu ukuthi umzimba ovukayo wababi uzoba nezici ezihluke kakhulu emizimbeni yenyama yamanje. Njengesijezi sabo sokugcina, uMdali uNkulunkulu uyodala kabusha ukuphila kwabo, akwenze kukwazi ukuqhubeka sesimweni sokuqaphela kuze kube yilapho kubhujiswa i-athomu yabo yokugcina. Ngaphezu kwalokho, ubude besikhathi sokuhlupheka buzolungiswa ngabanye kumuntu ngamunye, kuye ngesinqumo secala lakhe ngabanye. UMarku 9:47-48 uyakufakazela lokhu kula mazwi: "... niphonswe esihogweni, lapho impethu yabo ingafi khona, nomlilo ongacimi. "Kumelwe kuphawulwe futhi ukuthi inkolo yobuProthestani ihlanganyela neSonto LamaKatolika izimfundiso eziningi ezingamanga ezingokwenkolo; ngaphezu kweSonto, usuku lokuqala lokuphumula, kunenkolelo yokungafi komphefumulo, eholela amaProthestani ukuba akholelwe ukuba khona kwesihogo, njengoba ifundiswa amaKatolika. Ngakho, usongo lwamaKatolika lwesihogo, lapho abalahliwe behlushwa phakade emlilweni, usongo olwabeka zonke izizwe zamaKristu ngaphansi kwalo, lwaluneqiniso elithile kulo, kodwa ngaphezu kwakho konke amanga amaningi. Ngoba, okokuqala, isihogo esilungiselelwe uNkulunkulu ngeke sibe khona kuze kube sekupheleni " kweminyaka eyinkulungwane " yokwahlulelwa kwababi ezulwini ngabangcwele. Futhi okwesibili, ukuhlupheka ngeke kube phakade, nakuba kuzothatha isikhathi eside, uma kuqhathaniswa nezimo zamanje zasemhlabeni. Phakathi kwalabo abayobona ukufa kubabalekela kuyoba abalandeli nabavikeli abashisekayo bemfundiso yobuqaba yamaGreki yokungafi komphefumulo. Ngakho uNkulunkulu uyobanika ithuba lokucabanga ukuthi isiphetho sabo besiyoba yini ukube umphefumulo wabo ubungafi ngempela. Kodwa kungaphezu kwabo bonke abakhulekeli "bosuku lwelanga elinganqotshwa" abayohlangana nobunkulunkulu babo; umhlaba ngokwawo owabazalayo, usuphenduke "ilanga" ngokuhlangana komlilo nesibabule.

Ukubukeka okukhohlisayo okubulalayo

Ivesi 7: “ *Lezi sikhonyane zazinjengamahhashi alungiselwe ukulwa; emakhanda azo kukhona imiqhele efana negolide, nobuso bazo bunjengobuso babantu.* »

Ngezimpawu zalo, ivesi 7 libonisa uhlelo lwesenzo sekamu lamaProthestani eliwile. Amaqembu enkolo (*amahhashi*) abuthelwa “ *impi* ” engokomoya eyofezwa kuphela ekupheleni kwesikhathi somusa, kodwa umgomo wokugcina ulapho. Le mpi ibizwa ngokuthi “ *i-Armagedoni* ” kusAm. 16:16 . Khona-ke kufanelekile ukuqaphela ukuphikelela kukaMoya ekuqhathaniseni nokuba ngokoqobo kwezinto; akwenza ngokuphindaphinda ukusetshenziswa kwegama elithi “ *njenge* ”. Lena indlela yakhe yokuphika izinkulumo ezingamanga zabantu benkolo abathintekayo. Konke kuwukubukeka okukhohlisayo kuphela: “ *umqhele* ” othenjiswe umnqobi wokholo, nokholo (*igolide*) ngokwalo “ *okufana* ” kuphela nokukholwa kweqiniso. “ *Ubuso* ” bala makholwa amanga buyakhohlisa ngoba basale nokubukeka komuntu. Oveza lesi sahlulelo uphenya izinso nezinhliziyi. Uyayazi imicabango eyimfihlo yabantu futhi wabelane ngombono wakhe weqiniso nabakhethiweyo bakhe.

Ivesi 8: “ *Zazinezinwele ezinjengezinwele zebesifazane, namazinyo azo enjengamazinyo engonyama.* »

Ngokuka-1Kor.11:15, Izinwele zebesifazane zisebenza njengeveli. Futhi indima yeveli ukufihla ubuso, noma ubunikazi, besihloko esimboziwe. Leli vesi 8 lilahla ngezimpawu zalo ukubukeka okukhohlisayo kwamaqembu enkolo yobuKristu. Ngakho anokubonakala kwangaphandle (*izinwele*) zamasonto (*abesifazane* , kwa-Efe.5:23-32), kodwa umoya wabo uvuswa unya (*amazinyo*) “ *amabhubesi* .” Singaqonda kangcono ukuthi kungani ubuso babo bunokubukeka komuntu kuphela. Akukhona ngaphandle kwesizathu ukuthi uJesu wabafanisa nezingonyama. Kanjalo kukhumbula isimo sengqondo sabantu baseRoma ababenaKristu okuqala ashwabadelwa amabhubesi ezinkundleni zawo. Futhi lesi siqhathaniso siyalungisiswa njengoba ekupheleni kwezwe, bayofuna, futhi, ukubulala abakhethiweyo beqiniso bokugcina bakaJesu Kristu.

Ivesi 9: “ *Zazinezivikelo zesifuba ezinjengezivikelo zensimbi zensimbi, nomsindo wamaphiko azo wawunjengomsindo wezinqola namahhashi amaningi agijimela empini.* »

Leli vesi liqondise kumuntu mbumbulu wesosha leqiniso likaJesu Kristu eligqoke “ *isivikelo sesifuba* ” sokulunga (Efe 6:14), kodwa lapha, lokhu kulunga kulukhuni “ *njengensimbi* ” kakade kuwuphawu lombuso wamaRoma kuDaniyeli. “ *Izintethe* ” zenza umsindo “ *ngamaphiko azo* ” lapho zisebenza. Ngakho-ke ukuqhathanisa okuzayo kuthinta isenzo. Incazelo elandelayo iqinisekisa ukuhlobana neRoma, imijaho yayo yezinqola “ *namahhashi amaningana* ” yajabulisa amaRoma emijikelezweni yawo. Kulomfanekiso, “ *amahhashi amaningana* ” asho: amaqembu enkolo amaningana ahlanguka ukuze adonse “ *inqola* ” yamaRoma okungukuthi, ukukhazimulisa igunya leRoma; iRoma, eyayazi indlela yokukhohlisa abanye abaholi benkolo ukuze ibathobe ngokuyenga kwayo. Lena yindlela uMoya ofingqa ngayo isenzo sekamu labavukeli. Futhi lokhu kubuthana kovuna iRoma kubalungiselela “ *impi yokugcina ye-Armagedoni* ”

” eqondiswe kubaphikisi bangeSonto, abagcini abathembekile beSabatha elingcweliswe uNkulunkulu, bengazi, ngokumelene noKristu, uMvikeli wabo onguMvikeli.

Ivesi 10: “ *Zazinemisila efana nofezela nezindosi, nasemisileni yazo kukhona amandla okulimaza abantu izinyanga eziyisihlanu.* »

Leli vesi liphakamisa iveli evesini 3, lapho igama elithi “ *umsila* ” lalisikiselwa khona ngokuthi “amandla *awofezela* . Icashunwe ngokucacile nakuba incazelo yayo ingacacile kumuntu ongayibheki ku-Isaya 9:14. Lokhu akulona icala lami, ngakho ngikhumbula lesi sihluthulelo esibalulekile: “ *umprofethi ofundisa amanga ungumsila* . Ngicacisa umlayezo obhaliwe ngala magama: La maqembu ayenabaprofethi bamanga (*imisila*) nabahlubukayo (*ofezela*) nezilimi zamanga (izintisi), futhi kwakulaba baprofethi bamanga (*imisila*) okwakungamandla okulimaza abantu , okungukuthi, ukubayenga futhi abakholise ukuba bahloniphe iSonto LamaRoma iminyaka eyi-150 (*izinyanga ezinhlanu*) zokuthula okuqinisekisiwe nguNkulunkulu; okubachaya ngokungenakulungiseka “ *ezinhlophekweni zokufa kwesibili* ” kokwahlulelwa kokugcina ekupheleni kwenkulungwane yesi-⁷ . Uma ngicabanga ukuthi izixuku azikuboni ukubaluleka kosuku lokuphumula! Uma bekholelwa kulo myalezo owembuliwe, babezoshintsha izingqondo zabo.

Ivesi 11: “ *Zinenkosi phezu kwazo ingelosi yakwalasha, egama layo ngesiHeberu lingu-Abadoni, kepha ngesiGreki lingu-Apoliyoni.* »

Ngokunemba ngokwandayo, ukumangalelwa kwaphezulu kufinyelela umvuthwandaba wawo: lamaqembu enkolo anenkosi yawo, uSathane, “ *ingelosi yakwalasha* ” abayoboshwa emhlabeni oyincithakalo “ *iminyaka eyinkulungwane* ” ngokwesAm. 20:3 . Igama elithi “ *kwalasha* ” kuGen. 1:2 libhekisela emhlabeni ngaphambi kokuba ube nophawu lokuphila. Ngakho-ke leli gama lichaza umhlaba owenziwe incithakalo, zonke izinhlobo zokuphila zibhujiswa ukubuya kukaKristu okukhazimulayo. Uyoba kulesi simo “ *iminyaka eyinkulungwane* ,” nengelosi kuphela uSathane ayibophele. Lowo uNkulunkulu ambizayo kusAm. 12, “ *udrako* ,” nenyoka , udeveli . *noSathane* ,” *lapha uthola igama elithi uMbhubhisi, okusho amagama esiHeberu nesiGreki , uAbadoni nelithi Apoliyoni* . Ngokucashile, uMoya usikhombisa ukuthi le ngelosi ihamba kanjani ibhidliza umsebenzi kaNkulunkulu elwa nawo. “ *isiHeberu nesiGreki* ” ziyizilimi zokubhalwa kweBhayibheli kwasekuqaleni. Ngakho-ke, kusukela ukholo lwamaProthestani lwawa ngo-1844, ukuqala kwendikimba yalesi “^{5th} *icilongo* ,” udeveli walibamba ngesithakazelo sakhe esaziwayo eBhayibhelini Elingcwele. Kodwa ngokuphambene nesiqalo esikhazimulayo seNguquko, manje isisetshenziswa ukucekela phansi icebo likaNkulunkulu. USathane usebenzisa ukholo oluguquliwe oluwile, kulokhu ngempumelelo, lokho ayezame ngokuyize ukumehlisa uKristu ngokwakhe, ngehora lovivinyo lwakhe lokumelana.

Ivesi 12: “ *Umaye wokuqala udlulile. Bheka, kuza omaye ababili emva kwalokhu.* »

Lapha kuphela, evesini 12, le ngqikithi ethi “^{5th} *icilongo* ”. Lo mzuzu ukhombisa ukuthi isintu sesingene onyakeni ka-1994 wekhalenda laso elijwayelekile. Kuze kube yileso sikhathi, ukuthula okungokwenkolo bekulokhu kuqhubeka phakathi kwazo zonke izinkolo ezikholelwa kuNkulunkulu oyedwa.

Akekho owabulawa ngenxa yesizathu esingokomoya sokuzibophezela kwezenkolo. Ngakho-ke ukuvinjelwa kokubulala evesini lesi-5 kwahlonishwa futhi kwagcwaliseka njengoba uNkulunkulu ayememezele.

Kodwa ngo-August 3, 1994, ukuhlaselela kwenkolo yamaSulumane okokuqala ngqá kwe-GIA kwabulala izikhulu ezinhlanu zaseFrance eduze nehhovisi lenxusa laseFrance e-Algiers, kwalandela ngobusuku bangaphambi kukaKhisimusi, ngoDisemba 24, 1994, ngokuhlaselelwa kwendiza yaseFrance, eyabulala abantu abathathu e-Algiers, kuhlangele nesinye isizwe saseFrance. Ngehlobo elilandelayo, amaqembu ahlomile e-Algerian Islamist ye-GIA ahlasela i-RER eParis, inhloko-dolobha yaseFrance. Futhi ngo-1996, abapristi abangu-7 bamaKatolika baseFrance banqunywa amakhanda eTibhirine e-Algeria. Ngakho lobu bufakazi bunikeza ubufakazi bokuthi “ *izinyanga ezinhlanu* ” okwaprofethwa ngazo ziye zeqiwa. Ngakho-ke izimpi zenkolo zingaqala futhi futhi ziqhubeka kuze kube sekupheleni kwezwe okuphawulwa ukubuya kukaKristu okhazinyulisiwe.

Icilongo lesi-6 : Elikhulu Lesibili " ishwa "

Isijeziso Sesithupha Sabo Bonke Ubungwele Bamanga BamaKristu

IMpi Yezwe Yesithathu

Ivesi 13: “ *Insimbi yesithupha yashaya. Ngezwa izwi livela ezimpondweni ezine ze-altare legolide eliphambi kukaNkulunkulu.*

umaye ” omkhulu “wesibili ” omenyezwe kusAm. 8:13. Wandulela ukuphela kwesikhathi somusa ohlangene nowomuntu ngamunye futhi ngaleyo ndlela uzofezwa phakathi kuka-2021 no-2029. Ngaleli vesi 13, ukungena esihlokweni esithi “ 6th. ” *icilongo* ” lizoqinisekisa ukubuya kwempi nokugunyazwa “ *ukubulala* .” Le ndikimba entsha ithinta amaqembu enkolo afanayo nalawo e-“ 5th *icilongo* langaphambili . Izimpawu ezisetshenziwe ziyefana. Ngakho-ke izinto zichazwa kanje: abantu be-“ 5th ” *icilongo* ” selijwayele “ *ukungabulali* ”, lize lize livimbele isigwebo sentambo eYurophu nasezifundeni ezithile zase-USA. Bathola indlela yokwenza uhwebo lwamazwe ngamazwe lusebenze ngendlela enenzuzo, okwabenza baceba. Ngakho-ke abasebona abasekeli bempi, kodwa abavikeli bokuthula ngazo zonke izindlela. Ngakho-ke impi phakathi kwezizwe ezingamaKristu ibonakala ishiywe ngaphandle, kodwa ngeshwa inkolo yesithathu yokukholelwa kuNkulunkulu oyedwa ayinakho ukuthula, i-Islam ehamba ngemilenze emibili: eyamaphekula asebenzayo kanye neyabanye abalandeli abashayela ihlombe izenzo zabo zokubulala. Ngakho-ke lo mkhulumeli wenza ithemba lokuthula okuhlala njalo lingenzeki, futhi kuyokwanela ngoMdali uNkulunkulu ukuba “ *akhiphe* ” igunya lakhe lokungqubuzana kwempucuko nezinkolo kube nemiphumela emikhulu yokufa.

Emhlabeni wonke, abantu ngamunye bayoba nesitha sabo esivamile, ukuhlukana okulungiselelwe udeveli namademoni akhe maqondana nomhlaba wonke.

Kodwa-ke, lapha lesi siprofetho sibhekise endaweni ethile, iNtshonalanga yobuKristu engathembekile.

Isijeziro sokugcina, ngaphambi “ *kwezinhlupho eziyisikhombisa zokugcina* ” ezandulela ukubuya kukaKristu, siza egameni le-“ ^{6th} *icilongo* ”. Kakade, ngaphambi kokungena eminingwaneni yendikimba, siyazi ukuthi lendikimba ngempela ingeyesibili “ *yamashwa amakhulu* ” amenezelwa “ *ukhozi* ” lombuso wamaNapoleon kusAm . 8:13 . Manje, endaweni elungiselelwe le njongo, isiprofetho sika-Apo 11 sifaka leli gama elithi “ *umaye wesibili* ” kuNguquko yesiFulentshi ebizwa ngokuthi “ *isilo esiphuma kwalasha* ”. Futhi iyindikimba “ *yecilongo lesine* ” lesAm. Ngakho-ke uMoya uphakamisa kithi ukuba khona kobudlelwane obuseduze phakathi kwezehlakalo eziphathelele ne “4th and 6th ” *icilongo* ”. Sizothola ukuthi lobu budlelwano buyini.

Lapho i-“ ^{6th} ” *Icilongo* ” liyakhala, izwi likaKristu, umkhulumeli phambi *kwe-altare* lempepho, lizwakalisa umyalo. (Ngokomfanekiso wetabernakele lasemhlabeni owaprofetha indima yakhe yesikhathi esizayo yasezulwini njengomkhulumeli wemithandazo yabakhethiweyo).

I-Western Europe Ithagethi Yolaka LukaJesu Kristu

Ivesi 14: “ *Lithi engelosini yesithupha enecilongo: “Thukulula izingelosi ezine eziboshwe emfuleni omkhulu i-Ewufrathe.* »

UJesu Kristu uthi: “ *Khulula izingelosi ezine ababoshwe emfuleni omkhulu i-Ewufrathe* ”: ikhulula amandla amademoni asendaweni yonke agxile eYurophu afanekiselwa igama elithi Ewufrathe; INtshonalanga Yurophu kanye nezandiso zayo zaseMelika nezase-Australia lapho bezigcinwe khona kusukela ngo-1844, ngokwesAm. 7:2; Lezi yizingelosi ezine ezanikwa amandla okulimaza umhlaba *nolwandle* . Izihluthulelo zokuhumusha zilula futhi zinengqondo. “I-Ewufrathe” umfula owanisela iBabiloni lasendulo likaDaniyeli. KusAm. 17, “ *isifebe* ” esibizwa ngokuthi “ *iBhabhiloni Elikhulu* ” sihlezi “ *phezu kwamanzi amaningi* ,” izimpawu ‘*zabantu, nezizwe, nezilimi* . ” *iBabiloni* ” elichaza iRoma, abantu abathintekayo ngabantu baseYurophu. Ngokuqoka iYurophu njengesisulu esiyinhloko solaka lwakhe lokubulala, uKristu uNkulunkulu uhlose ukujezisa labo abamkxhaphelayo futhi enze okuncane kangaka ngokuhlupheka kwakhe okubekezelela esiphambanweni sakhe esibuhlungu, ivesi elandulelayo elisanda kukhumbula ngalo, ngokucaphuna igama elithi “ *altare* ”, elaprofetha ngalo emikhubeni engokomfanekiso yesivumelwano esidala.

Ngokuqondisa iYurophu, uMoya uhlose ukuziphindiselela emazweni amabili agxilisa icala lawo kuwo. Lena inkolo yamaKatolika, isonto elingumama, nendodakazi endala, njengoba ilibiza kanjalo iFrance, eye yalisekela kakhulu phakathi namakhulu eminyaka, kusukela ekuqaleni kwalo, ngoClovis, ^{inkosi yokuqala} yamaFrank.

Isixhumanisi sokuqala esine-“ ^{4th} ” *icilongo* ” livela, yiFrance, abantu abaguquguqukayo abaye bahlwanyela inzalo yabo yokungakholwa phakathi kwazo zonke izizwe zamaKristu zomhlaba, ngokusabalalisa imibhalo yezazi zefilosofi zabo, abacabangi bamahhala abangakholelwa kuNkulunkulu. Kodwa

futhi kwakuyiRoma yobupapa lapho iNguquko YaseFrance yayizobhubhisa futhi ithule. Ukuhlolwa okuqhathanisayo kwamacilongo nezizeziso eziyisixwayiso ezinikezwa amaHeberu kuLevitikusi 26 kunikeza owesine indima " *yenkemba* " yaphezulu " *ephindisela isivumelwano sakhe* . Kulokhu, ngo-" 6th *icilongo* ," uJesu uyophindiselela umfelandawonye wakhe ngokwakhe ngokushaya abantu ababili abanecala nabasekeli babo baseYurophu. Ngoba ngokwesAm. 11, ukungakholelwa ebukhoneni baseFrance "kwakujabule " futhi kwangena " *enjabulweni* " kubantu abazungezile: " *bayothumelelana izipho* " sifunda kusAm. 11:10 . Ngokulandelayo, uKristu waphezulu uyobalethela izipho zakhe: amabhomu avamile nawe-athomu; konke kwandulelwa igciwane elibulalayo elithathelwanayo elavela eYurophu ekupheleni kuka-2019. Phakathi kwezipho okumele ziqashelwe wukunikela kweStatue of Liberty yiFrance edolobheni laseNew York e-USA. Imodeli yayimangalisa kangangokuthi ilandela iFrance, amanye amazwe aseYurophu aba ama-republic. Ngo-1917, iRussia yayizophinda imodeli ngokubulawa okufanayo.

Impi Yenuzi Yomhlaba Wonke

Ivesi 15: " *Zase zidedelwa izingelosi ezine, ebezilungiselwe ihora nosuku nenyanga nomnyaka ukuba zibulale ingxenye yesithathu yabantu.* »

Zilungiselelwe ' *ukulimaza umhlaba nolwandle* ' ngokwesAm. 7:2 , " *izingelosi ezine zithukululwa ukuba zibulale ingxenye yesithathu yabantu* " futhi lesi senzo sihlelwa futhi silindelwe isikhathi eside, njengoba kuboniswa yile mininingwane: " *ezazilungiselwe ihora, nosuku, nenyanga, nonyaka* . Kodwa kusukela nini lokhu kujeziswa kuye kwaba kudingekile? Kusukela ngo-March 7, 321, usuku ukwamukelwa kosuku olwabekwa uConstantine I ^{lwafezwa} . NgokwesAm. 17, isihloko sayo sithi " *ukwahlulelwa kwesifebe IBhabhiloni Elikhulu* ," inombolo 17 ifanekisela isahlulelo saphezulu. Isetshenziswe ngenani lamakhulu eminyaka kusukela ngo-March 7, 321, le nombolo engu-17 iphumela ngo-March 7, 2021; Kusukela kulolu suku, iminyaka engu-9 yokugcina yesiqalekiso saphezulu izovumela ukufezwa kwe-" 6th *icilongo* " sesAm. 9:13.

Ake siphawule ukukhulunywa 'kwengxenye *yesithathu yabantu* ' okusikhumbuza ukuthi, kungakhathaliseki ukuthi kubi kangakanani, lempi yezwe yesithathu ebhubhisayo ilondoloza isici (*ingxenye yesithathu*) yesixwayiso; Ngakho-ke kuyasiza ekuletheni ukuguqulwa kwezenkolo nokuholela abakhethiweyo ukuba bazibophezele ngokugcwele emsebenzini wama-Adventist oqondiswa uJesu Kristu. Lokhu kubhujiswa kuza ekujeziseni nasekumemeni ekuphendukeni isintu esiye sazuza "eminyakeni eyi-150 yangempela" yokuthula okungokwenkolo, okwaprofethwa " *izinyanga ezinhlanu* " " *zecilongo lesihlanu* " .

Ukuze siqonde ngokugcwele incazelo yalesi sijezi, impi yezwe yesithathu kusukela ngo-1914, kumelwe sidwebe ukufana futhi sikuqhathanise nokudingiselwa kwesithathu kwamaJuda eBabiloni. Kulokhu kungenela kokugcina okunjengempi, ngo-586, iNkosi uNebukadinesari yabhubhisa umbuso wakwaJuda, insali yokugcina yesizwe sakwaIsrayeli; IJerusalema nethempeli lalo elingcwele sekuphenduke incithakalo. Amanxiwa ashiywa iMpi Yezwe Yesithathu azonikeza ubufakazi bokuthi umfelandawonye wobuKristu uye wahlubuka njengomfelandawonye wamaJuda wabantu abangamaHeberu .

Ngakho, ngemva kwalokhu kubonakaliswa, abangakholwa noma abasindile benkolo bayobhekana novivinyo lokholo lwasemhlabeni wonke olunikeza ithuba lokugcina lensindiso kumakholwa azo zonke izinkolo ezikholelwa kuNkulunkulu oyedwa; kodwa uMdali uNkulunkulu ufundisa iqiniso elilodwa kuphela eliphathelene noJesu Kristu neSabatha Lakhe elingcwele langoMgqibelo, okuwukuphela kosuku lwesikhombisa lweqiniso.

Isibhicongo esimenyezelwe ngale mpi yomhlaba wonke sihlanganisa esinye isici " *sesha lesibili* " esilixhumanisa nalelo lokungakholelwa ebukhoneni bukabuFulentshi be " *cilongo lesine* ". IFrance futhi ikakhulukazi inhloko-dolobha yayo, iParis, isezindaweni ezihlukene zikaNkulunkulu uSomandla. KusAm. 11:8 ubiza kuwo amagama " *iSodoma neGibthe* ," amagama ezitha zasendulo ezabhujiswa ngokwesibonelo ngendlela engenakulibaleka nguNkulunkulu, enye ngomlilo ovela ezulwini, enye ngamandla akhe aphuphuthekisa. Lokhu kusenza siqonde ukuthi uzothatha isinyathelo ngokumelene naye ngendlela efanayo embi neqinisekile. Kumelwe siqaphele umthwalo wethu omkhulu wokushabalala kokholo lweqiniso. Ngemva kokuzonda inkolo, umbuso we-republic wawela ezandleni ezicindezelayo zikaNapoleon ^L lowo inkolo yayimane nje iyicwecwe eliwusizo lodumo lwakhe. Kungokuziqqaja kwakhe nethuba ukuthi inkolo yamaKhatholika ikukweleta ukusinda ngokumisa kwayo iConcordat eyayingumbhidli wesimiso seqiniso laphezulu.

Ukunemba kwezibalo zabantu: amasosha ayizigidi ezingamakhulu amabili

Ivesi 16 : “ *Inani labagadi bamahashi bebutho laliyizinkulungwane ezingamashumi amabili ezinkulungwane zezinkulungwane: ngezwa isibalo sabo.* »

Ivesi 16 lisinikeza ukucaciswa okubalulekile kwenani lamasosha abambe iqhaza kule mpi: “ *amashumi ezinkulungwane ezimbili ezinkulungwane zezinkulungwane* ” noma amasosha ayizigidi ezingamakhulu amabili. Kusukela ngo-2021, ngenkathi ngibhala lo mbhalo, ayikho impi efinyelele kule nombolo ekungqubuzaneni kwayo. Nokho, namuhla, njengoba kunenani labantu emhlabeni wonke eliyizigidi eziyizinkulungwane eziyisikhombisa nengxenye, lesi siprofetho singagcwaliseka. **Ukunemba okulethwa yileli vesi kulahla zonke izincazelo eziye zathi lokhu kungqubuzana kwabangelwa izenzo zesikhathi esidlule .**

Impi yemibono

Ivesi 17: “ *Kanjalo ngabona amahashi embonweni nabahlezi phezu kwawo, benezivikelo zesifuba zomlilo, nezehiyakinte, nezesibabule. Amakhanda amahashi ayenjengamakhanda ezingonyama; emilonyeni yawo kwaphuma umlilo, nomusi, nesibabule.* »

Kuleli vesi 17 , inani lesahlulelo saphezulu, sithola izimpawu ‘ *zecilongo lesihlanu* ’ : amaqembu (*amahashi*) nalabo abawayalayo (*abagibeli bamahashi*). Okuwukuphela kokulunga kwabo (*izikhali*) isenzo sokushiswa ngomlilo, futhi yeka umlilo! Umlilo weNyukliya oqhathaniswa nomlilo we-magma engaphansi komhlaba. UMoya ubanikeza izici zeHyacinth *ezihambisana* nokuphindaphindwa kwenkulumo esekupheleni kwevesi *ukubhema* . Lokhu kakade kufanekisela imikhuleko yabangcwele esihlokweni esandulele, kuyisimilo samakha aso

okufanele sikhumbule, futhi lapho, siyaqonda ukuthi kusho ukuthini ukukhulunywa kwayo. Lesi sitshalo sinobuthi, siyacasula esikhumbeni, futhi iphunga laso likunika ikhanda elibuhlungu. Le sethi yemibandela ichaza leyo yemithandazo yabashayi abahilelekile. Awukho kulemikhuleko owamukelwa uNkulunkulu onguMdali; Bamenza azizwe ecanuzela inhliziyo futhi enyanye kakhulu. Kumele kuqondwe ukuthi kulokhu kungqubuzana kwezenkolo nemibono, izinkolo kuphela ezihileleke ngokuphelele kuzo, kodwa nokho ikakhulukazi ukukholelwa kuNkulunkulu oyedwa: ubuJuda, ubuKatolika, ubuProthestani, ubu-Orthodox, ubuSulumane. Uphawu olusha oluyisihluthulelo oluku-Isaya 9:14 lucashunwe lapha: “ *Inhloko imantshi noma umdala* . Ngakho-ke ezinhloko zamaqembu aphikisanayo kukhona izimantshi namuhla ezibizwa ngokuthi "omongameli" kuma-republic. Futhi laba mongameli banikezwe amandla " *ebhubesi* ", inkosi yezilwane nenkosi yaseHlathi. Incazelo yamandla inikezwe kubaHluleli 14:18. Emlayezweni wakhe, uMoya uprofetha ngokuzibandakanya okunjengempi okulinga ukude ezinhloko zemibuso ezinamandla kakhulu, ezinobushiqela, nezizinikele ngokwenkolo, njengoba ziphuma “ *emlonyeni* ” wazo. ukuthi imithandazo yabo iyaphuma, kufanekiswa negama elithi “ *ntuthu* ”. *Emlonyeni* wabo ofanayo kuphuma imiyalo yokubhujiswa "ngomlilo" , imithandazo " *ngomusi* ", nokuqothulwa kwezixuku, iyala ukusetshenziswa kwamabhomu enuzi afanekiselwa " *sulfure* ". Ngokusobala, uMoya ufuna ukugqamisa ukubaluleka kwalo mbutho wenuzi osetshenziswa ngumuntu oyedwa. Emlandweni womhlaba awukaze ube namandla okubhubhisa ancike esinqumweni somuntu oyedwa. Le nto iyamangalisa ngempela futhi ifanele ukudwetselwa. Kodwa kithina esiphila kulolu hlobo lwenhlangano yezepolitiki, lobu bukulu abusasethusi nakancane. Sonke siyizisulu zohlobo oluthile lohlanya oluhlangene.

Ivesi 18: “ *Ngalezi zinhlupho ezintathu kwabulawa ingxenye yesithathu yabantu, ngomlilo, nangomusi, nangesibabule, okuphuma emlonyeni yawo.* »

Ivesi 18 ligcizelela leli qiniso evesini elandulelayo, licacisa ukuthi “ *umlilo, nomusi, nesibabule* ” kwakha izinhlupho ezifiswa uNkulunkulu; okwaqinisekiswa ivesi ngokubeka kuKristu ophindiselayo umyalo wokubulala ingxenye yesithathu yabantu.

Amandla enuzi abaholi bezizwe

Ivesi 19 : “ *Ngokuba amandla amahhashi ayesemilonyeni yawo nasemisileni yawo; Imisila yawo yayinjengezinyoka ezinamakhanda, futhi zalimaza ngayo.* »

Ivesi 19 liqinisekisa isimilo sezenkolo salokhu kungqubuzana ngokuthi: “Ngokuba amandla amaqembu alwayo (*amahhashi*) ayesemagameni awo (*imilomo yawo*) nakubaprofethi bamanga (*izisila*) ababengabakhohlisi (*izinyoka*) ngokubonakala bethonya ababusi, izimantshi (*izinhloko*) ababelimaza ngazo (amaqembu alwayo). Isimiso esichazwe kanjalo sihambisana nesici semfanelo yenhlangano yabantu ekhona namuhla esikhathini sokuphela.

Le Impi Yezwe Yesithathu oza ukuvala isihloko esithi “ *amacilongo* ” noma izizeziso eziyisixwayiso kubaluleke kakhulu kangangokuthi uNkulunkulu wamemezela okokuqala kumaJuda esivumelwano esidala, ngokulandelana kuDan

11:40-45 nakuHezekeli 38 no-39, bese, kumaKristu esivumelwano esisha, kule ncwadi yesAmbulo ngokuthi “ *icilongo lesithupha* ,” njengesixwayiso sokugcina saphezulu sesikhathi sokuphela. Ngakho ake sithole lapha lezi zifundo ezinithile ezihambisanayo.

Daniyeli 11:40-45

Inkulumo ethi, “ *isikhathi sokuphela* ,” isiholela ekuhloleni le mpi yokugcina yezizwe, eyembulwe futhi yathuthukiswa esiprofethweni sikaDan 11:40 kuya ku-45. Sithola lapho izigaba eziyinhloko zenhlangano yakho. Ekuqaleni eyayizanze eNtshonalanga Yurophu, amaSulumane anolaka, aziwa ngokuthi “ *inkosi yaseningizimu* ”, axabana nabantu baseYurophu abangamaKatholika; inkolo yobupapa yamaRoma Katolika iyisihloko isiprofetho esiqondiswe kuso kusukela kuDan.11:36. Umholi wamaRoma okukhulunywa ngaye kuze kube manje wethulwa ngaphansi kwegama elithi “ *yena* ”; njenge “ *nkosi* ”, uhlaselwa “ *yinkosi yaseningizimu* ”, i-Islam “ *ezongqubuzana naye* ”. Ukukhethwa kwesenzo esithi “ *ukungqubuzana* ” kunembile futhi kunobuhlakani, ngoba yilabo kuphela abasendaweni eyodwa “ *abashayisana* ” bodwa. Kungaleso sikhathi lapho, ngokusizakala kwethuba elalinikiwe, isimo sesibangele iNtshonalanga Yurophu ukudideka okuphelele nokwethuka, “ *inkosi yasenyakatho* ” “ *yahamba njengesivunguvungu* ” kulesi silwane esizingelayo ngobunzima, ukuze iyibambe futhi iyidle. Usebenzisa “ *imikhumbi eminingi* ”, “ *amathangi* ” kanye nabalwi abangeyona into edlula “ *abagibeli bamahhashi* ” futhi bahlala enyakatho, hhayi enyakatho yeNtshonalanga Yurophu, kodwa enyakatho yezwekazi lase-Euro-Asia. Futhi ngokunembayo enyakatho yakwa-Israyeli ivesi 41 eliphakamisa ngokulibiza ngokuthi “ *amahle kunawo wonke amazwe* ”. I-Russia okukhulunywa ngayo ingabantu “ *bamahhashi* ” (ama-Cossacks), abafuyi nabahlinzeki bamahhashi ezitheni zomlando zakwa-Israyeli. Kulokhu, ngokusekelwe kuyo yonke le datha, kuba lula ukuhlonza le “ *nkosi yasenyakatho* ” neRussia yobu-Orthodox enamandla, isitha senkolo saseMpumalanga sobuRoma obungamapapa aseNtshonalanga kusukela ekuhlukaneni okusemthethweni kwenkolo yobuKristu ngo-1054.

Sisanda kuthola abanye babalingisi abalwayo eMpini Yezwe Yesithathu. Kepha i-Europe inabalingani abanamandla abaye bayishaya indiva ngandlela thize ngenxa yokuncintisana kwezomnotho osekuphenduke inhlekelele kusukela kwafika igciwane, i-coronavirus covid-19. Izomnotho ezingenalo igazi ziyazabalaza ukuze ziphile, futhi umuntu ngamunye uya ngokuya aziphendulela. Kodwa-ke, lapho ingxabano iqala eYurophu, umlingani waseMelika uzolinda isikhathi sakhe sokuthatha isinyathelo.

EYurophu, amasosha aseRussia abhekana nokuphikiswa okuncane. Omunye ngemva komunye, abantu basenyakatho yeYurophu bayaphithizela. I-France iyodwa ibeka ukumelana okuncane kwezempi futhi amabutho aseRussia abanjwe engxenyeni esenyakatho yezwe. Ingxenywe eseningizimu inezinkinga ezinkulu nge-Islam esivele isungulwe ngobuningi kule ndawo. Uhlobo lwesivumelwano senzuzo evamile sixhumanisa ama-Muslim fighters namaRussia. Bobabili bayahabela impango futhi iFrance iyizwe elicebile, ngisho noma lonakele ngokwezomnotho. Ama-Arabhu angabaphangi ngokwendabuko.

Ngasohlangothini lwakwa-Israel isimo sibi, izwe liyabanjwa. Abantu base-Arab abangamaSulumane abazungezile basinda: u-Edomi, uMowabi, abantwana bakwa-Amoni: iJordani lanamuhla.

Into eyayingeke ifezeke ngaphambi kosuku luka-1979 lapho iGibhithe liphuma ekamu lama-Arab liyokwenza umbimbi no-Israyeli, ukukhetha okwakwenziwa ngaleso sikhathi, ngokusekelwa okunamandla kwe-USA, kwayijikela; Iphethwe amaRussia. Futhi ngokucacisa ukuthi " *ngeke aphunyuke* ", uMoya wembula isimo somathuba sokhetho olwenziwa ngo-1979. Ngokuhambisana nokuqina kwesikhathi, wayekhohlelwa ukuthi uzophunyuka enhlekeleleni eyayimfica. Futhi ishwa likhulu, liphucwa ingcebo ngamaRussia ahlezi. Futhi sengathi lokho akwanele, abaseLibya namaTopiya nabo bayayiphanga ngemva kwamaRussia.

Isigaba senuzi sengxabano yomhlaba

Ivesi 44 libonisa ushintsho olukhulu esimweni sezinto. Ngenkathi ehlala eNtshonalanga Yurophu, kwa-Israyeli naseGibhithe, amasosha aseRussia athuswa " *izindaba* " ezithinta indawo yawo yaseRussia. UMoya ucaphuna " *impumalanga* " uma kubhekiselwa ekuhlaselweni kweNtshonalanga Yurophu kodwa futhi " *nenyakatho* " lapho kubhekiselwa kuyo ngokuhlala kwa-Israyeli; I-Russia ibe " *empumalanga* " yokuqala futhi "enyakatho " yesibili. Lezi zindaba zibucayi kangangokuthi zivusa isiphithiphithi sokubulala. Yilapho i-US ingena khona empini, ikhetha ukuqothula indawo yaseRussia ngomlilo wenuzi. Isigaba senuzi sengxabano sabe sesiqala. Amakhowe abulalayo ayanda ezindaweni eziningi, ukuze abhubhise futhi " *aqothule izixuku* " zokuphila kwabantu nezilwane. Kukulesi senzo lapho " *ingxenye yesithathu yabantu ibulawa* " ngokuvumelana nesimemezelo "secilongo lesi-6 ". Edudulwa emuva " *ezintabeni* " zakwa-Israyeli, amabutho aseRussia " *enkosi yasenyakatho* " aqothulwa ngaphandle kokuthola usizo oluncane: " *kungekho muntu owayezomsiza* .

Hezekeli 38 no-39

UHezekeli 38 kanye no-39 nabo bavusa ngendlela yabo lokhu kungqubuzana kokugcina emlandweni. Kunemininingwane ethokozisayo, njengalokhu kunemba okwembula inhloso kaNkulunkulu " *yokufaka ibhande emhlathini* " wenkosi yaseRussia ukuze imdonsele futhi imbandakanye engxabanweni. Lesi sithombe sibonisa ithuba elilingayo lokucebisa nabantu bakhe, angeke akwazi ukumelana nalo.

Kulesi siprofetho eside, uMoya usinikeza amagama njengamaphuzu okubhekisela kuwo: *uGogi*, *uMagogi*, *uRosh* (isiRashiya), *uMesheki* (eMoscow), *uTubal* (iTobolsk). Umongo wezinsuku zokugcina uqinisekiswa umniningwane ophathelene nezizwe ezihlaselwayo: " *Uyakuthi: Ngiyakukhuphukela ezweni elivulekile, ngifike ngilwe nabahlezi ngokukhululeka, belondekile ezindaweni zabo zokuhlala; zonke zisezindlini ezingenazindonga, ezingenasihluthulelo naminyango* (Hez.38:11)". Amadolobha anamuhla *avulekile* ngempela . Futhi amabutho aphikisayo awalingani ngokudabukisayo. UMoya lapha ufaka emlonyeni wenkosi kaDanilyeli " *inkosi yasenyakatho* " kulokhu isenzo esithi " *ngiyofika* " esisikisela ulaka olukhulu, olusheshayo, nolwasemoyeni

ngokwesenzo nomfanekiso “ *uyovunguza njengesiphepho* ” sikaDan.11:40, sivela endaweni ekude. Kulesi siprofetho sikaHezekeli akukho mfihlakalo mayelana namazwe athintekayo; I-Russia ne-Israel zibonakala ngokucacile. Imfihlakalo yayikuDan.11:36-45 kuphela lapho yayithinta khona upapa wamaRoma kanye nendawo yawo yaseYurophu. Futhi lapho enikeza igama elithi “ *nkosi yasenyakatho* ” eRussia ehlasela iYurophu yobuKatolika yobupapa, uNkulunkulu ubhekisela esambulweni sakhe esanikezwa uHezekeli. Ngoba ngikukhumbuza ukuthi ngokuyinhloko maqondana nesimo sendawo yakwa-Israyeli ukuthi iRussia itholakala "enyakatho" . Eqinisweni, “isempumalanga ” yesikhundla sikapapa ongumRoma Katolika eNtshonalanga Yurophu. Ngakho-ke kuwukuqinisekisa isikhundla samasosha aseRussia kule Yurophu yobupapa ahlala futhi ebusa, ukuthi uMoya ubeka ukufika kwezindaba ezimbi ezivela “ *eMpumalanga* ”. “ *Ngiyonisa umlilo nesibabule phezu kwakhe naphezu kwamabutho akhe* (Hez. 38:22)”; “ *Ngizothumela umlilo kwaMagogi* ,” sifunda uHez 39:6 . Lena-ke imbangela yezindaba ezimbi ezithukuthelisa “ *inkosi yasenyakatho* ” kaDan.11:44. NjengakuDaniyeli, isihlukumezi saseRussia sizovinjwa futhi sibhujiswe ezintabeni zakwa-Israyeli: “ *Uyowela ezintabeni zakwa-Israyeli, wena nawo wonke amabutho akho* (Hez. 39:4). Kodwa ubunikazi be-USA ngemuva kwalesi senzo kuseyimpicabadala. Ngithola imininingwane ethakazelisa kakhulu kuHezekeli 39:9. Lo mbhalo ukhuluma ngokuthi kungenzeka kube khona umlilo “ *iminyaka eyisikhombisa* ” ngokushisa izikhali ezisetshenziswa kule mpi yezwe embi kakhulu. Izinkuni aziseyona into esetshenziswa izikhali zanamuhla, kodwa “ *iminyaka eyisikhombisa* ” eshiwo ibonisa ukuqina kwale mpi kanye nenani lezikhali. Kusukela ngomhlaka-7 Mashi 2021, sekusele iminyaka eyisishiyagalolunye kuphela ukuthi uKristu abuye; iminyaka engu-9 yokugcina yesiqalekiso sikaNkulunkulu lapho impi yokugcina yomhlaba wonke iyofezwa; impi ecekela phansi izimpilo nempahla ngendlela esabekayo. Ngokwevesi 12, izidumbu zaseRussia ziyongcwatshwa “ *izinyanga eziyisikhombisa* .”

Ubulungisa bukaNkulunkulu obusabekayo nobungenakuphikiswa

Izidumbu zizoba ziningi futhi uNkulunkulu usethula kuHezekeli 9 ngombono wonya lokubulala azolwenza. Ngoba impi yezwe yesithathu elindelwe isikhathi esiphakathi kuka-2021 no-2029 ifanekisela ^{impi yesi-3} eholwa uNebukadinesari ngokumelene no-Israyeli wasendulo ngo-586 Nakhu lokho umdali omkhulu uNkulunkulu, ekhungathekile futhi edelelekile ngabantu bakhe, eyala kuHezekeli.9:1 kuya ku-11.

“UHezekeli 9:1 *Wasememeza ezindlebeni zami ngezwi elikhulu, wathi: “Sondelani nina eniyakujezisa umuzi, kube yilowo nalowo ephethe izikhali zakhe esandleni sakhe.*

UHezekeli 9:2 *bheka, kwafika amadoda ayisithupha ngendlela yesango langenhla elibheke ngasenyakatho, kwaba yilowo nalowo ephethe into yakhe yokubhubhisa esandleni sakhe. Kwakukhona phakathi kwabo indoda eyembethe ilineni, inoxhaxha lokubhala okhalweni lwayo. Beza, bema ngase-altare lethusi;*

UHezekeli 9:3 *Inkazimulo kaNkulunkulu ka-Israyeli yakhuphuka isuka ekherubini eyayikulo, yaya embundwini wendlu; yabiza indoda eyembethe ilineni, inophondo lukayinki ethangeni layo.*

UHezekeli 9:4 *UJehova wathi kuye: “Dabula phakathi komuzi, phakathi kweJerusalema, ubeke uphawu emabunzini abantu ababubulayo nabakhala ngazo zonke izinengiso ezenziwa phakathi kwawo.*

Hezekeli.9:5 *Ekulaleleni kwami wathi kwabanye: Hambani nimlandele niye emzini, nibulale; iso lakho malingabi nabubele, ungabi namusa!*

UHezekeli 9:6 *bulalani, nibhubhise amaxhegu, nezinsizwa, nezintombi, nabantwana, nezintombi; kodwa ningasondeli kunoma ubani onophawu kuye; futhi uqale ngendlu yami engcwele! Baqala ngabadala ababephambi kwendlu.*

UHezekeli 9:7 *Wathi kubo: “Yonakalisani indlu, nigcwalise amageceke ngababuleweyo; Phuma!... Baphuma bashaya edolobheni.*

UHezekeli 9:8 *Kwathi besatshaya ngisasele, ngawa ngobuso bami ngakhala ngathi: “Awu! Nkosi Jehova, uyakubhubhisa bonke abaseleyo bakwa-Israyeli, lapho uthulula ukufutheka kwakho phezu kweJerusalema na?*

UHezekeli 9:9 *Wathi kimi: “Ububi bendlu ka-Israyeli noJuda bukhulu, bukhulu kakhulu; izwe ligcwele ukuchithwa kwegazi, umuzi ugcwele ukungalungi, ngokuba bathi: ‘UJehova ulishiyile izwe, uJehova akaboni.*

Hez.9:10 *Nami angiyikuba nesihawu, angiyikuba nesihe; ngizabuyisela izenzo zabo phezu kwamakhanda abo.*

UHezekeli 9:11 *Bheka, indoda eyembethe ilineni, inophondo lukayinki ethangeni layo, yabuya, yathi: “Ngenzile njengokungiyala kwakho. »*

Akubona bonke ababulawa ngenxa yezizathu zenkolo abangabafel' ukholo. Kukhona abalandeli abaningi abashisekayo kulesi sigaba abakulungele ukunikela ngezimpilo zabo , mhlawumbe, ngenxa yenkolo yabo, kodwa futhi nanoma yimiphi imibono yezombangazwe noma enye. Umfel' ukholo wangempela, okokuqala nokubalulekile, ukuJesu Kristu kuphela. Khona-ke, ngempela, kuba okhethiweyo ukuphila kwakhe okunikelwa njengomhlatshelo kujabulisa kuphela kumdali uNkulunkulu , uma ukufa kwakhe kwandulelwa ukuphila okuvumelana nezimfuneko zakhe ezembuliwe zesikhathi sakhe.

Ngakho-ke manje ake sizithole, esihlokweni esithi “⁶ trumpet ” ukuvuswa kwesimo sokuziphatha sezikhathi ezilandela impi.

Ukungaphenduki kwabasindile

Ngokuphambene nalokho abantu abaningi abakucabangayo nabakwesabayo, njengoba zicekela phansi, izikhali zenuzi ngeke zisibhuqe isintu; ngoba kuyoba khona “ *abasindile* ” ngemva kokuphela kwengxabano. Ngokuphathelene nezimpi, uJesu wathi kuMath 24:6 : “ *Niyakuzwa ngezimpi namahemuhemu ezimpi; Kodwa lokhu ngeke kube isiphetho okwamanje.* “Ukubhujiswa kwesintu kuyoba ngenxa yesenzo soMdali uNkulunkulu ngemva kokubuya kwakhe okukhazimulayo enguJesu Kristu. Ngoba abasindile kumelwe babhekane novivinyo lokugcina lokholo. Kusukela ngo-1945, usuku lokusetshenziswa kokuqala kwesikhali se-athomu, ukuqhuma okungaphezu kwezinkulungwane ezimbili okwenziwa ukuze kuhlolwe amandla asemhlabeni anaso kwenzeke; kuyiqiniso, ngokulandelana, esikhathini eside esiyiminyaka

engama-75 futhi umhlaba mkhulu kakhulu, nakuba ulinganiselwe, uyabekezelela futhi usekele amagalelo isintu esiwashaya. Empini yenuzi ezayo, ngokuphambene, iziqhumane eziningi ziyiqhuma ngesikhathi esifushane futhi ukusakazeka kokukhishwa kwemisebe kuyokwenza kungenzeki ukuqhubeka nokuphila emhlabeni. Ngokubuya kwakhe, uKristu waphezulu uyoqeda ukuhlupheka kwesintu esihlubukayo, esihlubukayo.

Ivesi 20 : “ *Abanye abantu abangabulawanga yilezi zinhluho abaphendukanga emisebenzini yezandla zabo, ukuze bangakhuleki amademoni, nezithombe zegolide, nezesiliva, nezethusi, nezetshe, nezokhuni, ezingakwazi ukubona, ukuzwa, nokuhamba; »*

Evesini 20 uMoya uprofetha ukuqina kwabantu abasaphila. “ *Abanye abantu abangabulawanga yilezi zinhluho abaphendukanga emisebenzini yezandla zabo .” “ Umaye wesibili ”* owamenezelwa ngesikhathi sombuso uhlanganisa “ *isishayo* ” saphezulu, kodwa sandulela “ *isikhombisa sokugcina* ” esiyokwehlela izoni ezinecala, ngemva kokuphela kwesikhathi somusa ka-Apo 15. Kuyafaneleka ukukhumbula lapha ukuthi lezi “ *zinhluho* ” zonke zijezisa ubudlova bamaRoma ngokumelene nohlelo lwesikhathi oludalwe nguNkulunkulu uMninimandla onke.

“... *abazange bayeke ukukhonza amademoni, nezithombe zegolide, zesiliva, zethusi, zamatshe nezokhuni, ezingakwazi ukubona noma ukuzwa noma ukuhamba* .”

Kulokhu kubalwa, uMoya uqondise ezithombeni zehlelo lenkolo yamaKatolika okuyizinto ezikhonzwa ngabalandeli bale nkolo ekhonza izithombe. Lezi zithombe zimelela, okokuqala, "iNcasakazi uMariya", futhi ngemuva kwakhe, ngamanani amakhulu, abangcwele abaningi noma abangaziwa, ngoba ushiya wonke umuntu inkululeko eningi yokukhetha ongcwele abathandayo. Imakethe enkulu ivuliwe amahora angu-24 ngosuku. Futhi lolu hlobo lomkhuba luyamcasula kakhulu lowo owahlupheka esiphambanweni saseGolgotha; futhi, impindiselo yakhe iyoba yesabekayo. Futhi kakade, ngemva kokwazisa ngo-2018 ezikhulwini zakhe ezikhethiwe ukubuya kwakhe okunamandla nokukhazimulayo konyaka ka-2030, kusukela ngo-2019, ushaya izoni zomhlaba ngegiwane elibulalayo elithathelwanayo. Lokhu kuwuphawu oluncane nje lwentukuthelo yakhe ezayo, kodwa kakade usenamandla okusebenza ngasohlangothini lwakhe, njengoba kakade simkweleta ukuwohloka kwezomnotho okungakaze kubonwe emlandweni waseNtshonalanga yemvelaphi yobuKristu. Futhi lapho sezichithiwe, izizwe ziyaxabana, bese ziyalwa, zilwe.

Isihlamba uNkulunkulu akhuluma ngaso sifaneleka nakakhulu ngoba ngaphansi kokuvela kukaJesu Kristu, uNkulunkulu weqiniso weza enyameni, phakathi kwabantu futhi lapho njengomunye wabo, “ *wabona, wezwa, futhi wahamba* ,” ngokungafani nezithombe ezibaziweyo noma ezibunjiwe ezingenakukwenza lokhu.

Ivesi 21: “ *Futhi abaphendukanga ekubulaleni kwabo, nasekuthakatheni kwabo, nasebufebeni babo, nasekwebeni kwabo. »*

Ngevesi 21 indikimba iyavala. Lapho ukhuluma “ *ngokubulala kwabo* ,” uMoya ufanekisela umthetho wangeSonto obulalayo ozodinga ukuthi ekugcineni kufe abagcini beSabatha elingcwele elingcweliswe uNkulunkulu. Ngokucaphuna "

imilingo yabo ", uqondise izixuku zamaKatolika ezihlonishwa yilabo abathethelela "iSonto" lakhe, lolu suku lwamanga lweNkosi kanye "nosuku lwelanga" lwamaqaba. Ngokukhumbula “ *ubufebe babo* ,” uMoya ukhomba ngomunwe ukholo lwamaProthestani, indlalifa “ *yobufebe* ” obuKatolika bomprofethikazi wamanga *uJezebeli* wesAm. 2:20 . Futhi ekubekeni kubo “ *ubusela babo* ,” usikisela ukweba okungokomoya okwenziwa, okokuqala, kuJesu Kristu, Yena uqobo, okwathi, ngokukaDan 8:11, inkosi yobupapa *yasusa* “ubupristi obuphakade kanye nesiqu sayo esifanelekile esithi “ *iNhloko yoMkhandlu* ,” kweyabase-Efe 5:23; kodwa futhi, uhlelo lwakhe “ *lwesikhathi nomthetho wakhe* ,” ngokukaDan.7:25. Lezi zincazelo ezingokomoya kakhulu azikushiyi ngaphandle ukusetshenziswa okungokoqobo okujwayelekile, kodwa zidlulela ngalé kwazo ekwahluleleni kukaNkulunkulu kanye nemiphumela yako kubenzi bokubi.

IsAmbulo 10 : *Incwadi Encane Evuliwe*

Ukubuya kukaKristu nokujeziswa kwabahlubuki

Incwadi Encane Evuliwe Nemiphumela Yayo

Ukubuya kukaKristu ekupheleni kwe-4 Adventist elindile

Ivesi 1: “ Ngase ngibona enye ingelosi enamandla yehla ezulwini, yembethe ifu; Phezu kwekhanda lakhe kwakukhona uthingo, nobuso bakhe bunjengelanga, nezinyawo zakhe zinjengezinsika zomlilo. »

Isahluko 10 simane siqinisekisa isimo sikamoya esimisiwe kuze kube yileso sikhathi. UKristu uvela esicini sikaNkulunkulu wobumbano olungwele lwaphezulu, emfanekisweni “ *wothingo* ” olwanikezwa uNowa nenzalo yakhe ngemva kukazamcolo. Kwakuwuphawu lwesithembiso sikaNkulunkulu sokuthi ngeke aphinde abhubhise ukuphila emhlabeni ngamanzi kazamcolo. UNkulunkulu uyosigcina isithembiso sakhe, kodwa ngomlomo kaPetru uye wamemezela ukuthi umhlaba wamanje “ *ugcinelwe umlilo* ”; uzamcolo womlilo. Lokhu kuzofezwa kuphela ekwaHlulweni Kokugcina kwenkulungwane yesikhombisa. Nokho, umlilo awuqedwa ukubhubhisa ukuphila, ngoba uyisikhali uNkulunkulu asesisebenzisile kakade ngokumelene nemizi yasesigodini saseSodoma naseGomora. Kulesi sahluko, uMoya ubonisa kafushane izehlakalo ezilandela i-“^{6th} *icilongo* ”. Isahluko sivula ngomfanekiso wokubuya okukhazimulayo kukaKristu umphindiseli.

Isiprofetho Sivalwe Ngokugcwele

Ivesi 2: “ *Esandleni sayo yayiphethe umqulu omncane ovuliwe . Yalubeka unyawo lwayo lokunene phezu kolwandle, nonyawo lwayo kwesokunxele emhlabathini; »*

Kusukela ekuqaleni kwencwadi, ngokwesAm. 1:16 , uJesu uyeza ezolwa nabakhulekeli “ *belanga* ” elingukulunkulu. Indima yezimpawu iba sobala: “ *ubuso bakhe babunjengelanga* ” futhi kuzokwenzekani ngezitha zakhe, abakhulekeli “ *belanga* ”? Impendulo: Izinyawo zakhe, futhi maye kuzo! Ngoba “ *izinyawo zakhe zinjengezinsika zomlilo* . Khona-ke leli vesi leBhayibheli liyogcwaliseka: “ *Hlala ngakwesokunene sami ngize ngenze izitha zakho zibe yisenabelo sezinyawo zakho* (IHu. 110:1; Math.22:44).” Icala labo landiswa yiqiniso lokuthi ngaphambi kokubuya kwakhe, uJesu “ *wayevule incwadi encane* ” yesAmbulo ngokuqaqa, kusukela ngo-1844, “ *uphawu lwesikhombisa* ” olwalulokhu luvaliwe kusAm. Ngakho, amadoda alesi sikhathi awanazaba lapho ekhetha ukungamhloniphi Yena. “ *Incwadi encane* ” yabe “ *ivulwa* ” nguMoya oNgcwele kaKristu futhi abakhulekeli *belanga* babengenandaba. Evesini lesi-2 isiphetho sabo siyaboniswa. Ukuze siqonde incazelo yezimpawu ezithi “ *ulwandle nomhlaba* ” ezitholakala kuleli vesi, kumelwe sifunde isAmbulo 13 lapho uNkulunkulu azihlobanisa “ *nezilo* ” ezimbili zomoya eziyovela eminyakeni eyizi-2000 yenkathi yobuKristu. Esokuqala “ *isilo, esiphuma olwandle* ”, sifanekisela umbuso ongenabantu, ngakho-ke owezilwane, wokuhlangana kwamandla omphakathi nawenkolo, ngendlela yawo yokuqala yomlando wama-monarchies kanye ne -papism yamaRoma Katolika. Lama-monarchies afanekiselwa “ *izimpondo eziyishumi* ” ezihlotshaniswa nophawu oluchaza iRoma kuDan 7 “ *ngophondo oluncane* ” kanye nesAm. 12, 13 kanye ne-17 “ngamakhanda ayisikhombisa ”. Lesi “ *silo* ”, ngokwesahlulelo sezindinganiso zaphezulu, sibonisa izimpawu ezishiwo kuDaneyeli 7: imibuso eyandulela yoMbuso WaseRoma, ngokulandelana okungokukaDan.7: *ingwe, ibhere, ingonyama* . “ *Isilo* ” ngokwaso siyinunu yamaRoma kaDan.7:7. Kodwa lapha, kusAm. 13,

uphawu " *lophondo oluncane* " lukapapa, olulandela " *izimpondo eziyishumi* ", luthathelwa indawo "Iwamakhandla *ayisikhombisa* " obunikazi bamaRoma. Futhi uMoya umbalela kuye " *inhlamba* " okungukuthi, amanga enkolo. Ukuba khona ' *kwemiqhele* ' 'ezimpondweni *eziyishumi* ' kubonisa isikhathi lapho ' *izimpondo eziyishumi* ' zikaDan.7:24 zaqala ukubusa. Ngakho-ke lesi futhi isikhathi lapho " *uphondo oluncane* " noma " *inkosi ehlukile* " ngokwayo isebenza. " *Isilo* " esikhonjiwe, i-sequel imemezela ikusasa laso. Uyokwenza ngokukhululeka " *isikhathi, nezikhathi (izikhathi ezimbili) nengxenye yesikhathi* . Le nkulumo isho iminyaka eyisiprofetho engu-3 nengxenye, noma iminyaka yangempela engu-1260, kuDan.7:25 kanye nesAm.12:14; siyithola isesimweni esithi " *1260 days* "-iminyaka noma " *izinyanga ezingama-42* " ezingokwesiprofetho kusAm. 11:2-3, 12:6 kanye nesAm. Kodwa evesini lesi-3 lalesi sahluko 13, uMoya umemezela ukuthi uzoshaywa futhi " *njengokungathi ulimele ngokufa* ", ngokuqondile ngokungakholelwa ebukhoneni baseFrance phakathi kuka-1789 no-1798. Futhi ngenxa ye-Concordat yaseNapoleon I ' " *inxeba lakhe lokufa liyophulukiswa* ". Ngakho labo abangalithandi iqiniso laphezulu bayokwazi ukuqhubeka bekhululekile behlonipha amanga abulala umphefumulo nomzimba.

Ekupheleni kwezinsuku, kuzovela umfanekiso " *wesilo esaphuma olwandle* " sokuqala. Lesi silo esisha sihlukaniswa yiqiniso lokuthi kulokhu " *sizovuka emhlabeni* . Udweba umfanekiso kaGenesise, lapho " *umhlaba* " uphuma "olwandle " , ngobuqili, uMoya usitshela ukuthi lesi " *silo* " sesibili saphuma kwesokuqala, ngaleyo ndlela sichaza lokho okubizwa ngokuthi isonto lamaKatholika eliguquliwe; incazelo eqondile yokholo lweNguquko yamaProthestani. Ngo-2021, isivele imele amandla ezempi amakhulu kunawo wonke emhlabeni futhi ibe yigunya kusukela yanqoba iJapan neJalimane lamaNazi ngo-1944-45. Lokhu kuyiqiniso ukuthi i-USA, okokuqala iningi lamaProthestani, kodwa iningi lamaKatholika namuhla, ngenxa yenani elikhulu lokufuduka kwamaSpanishi elitholile. Ngokummangalela ngokwenza " *isilo sokuqala sikhuleke phambi kokuba khona kwaso* ," uMoya ulahla ifa lakhe leSonto LamaRoma. Okusho ukuthi, amalebula enkolo ayadukisa. Inkolo yamaProthestani yesimanje inamathele kakhulu kulelifa lamaRoma kangangokuthi izofinyelela ezingeni lokumemezela umthetho ovimbelayo, okwenza ukuphumula kweSonto kube yisibopho ngaphansi kwesijeziso sezinhlawulo: ukuduba ukuhweba ekuqaleni, nesigwebo sentambo esikhathini eside. ISonto liqokwe "njengophawu " lwegunya " *lesilo* " samaRoma , " *isilo* " sokuqala . Futhi inombolo " 666 " iyisamba esitholakala nezinhlamvu zesihloko esithi "VICARIVS FILII DEI", lokho uMoya akubiza ngokuthi " *inombolo yesilo* ". Yenza izibalo, inombolo ikhona:

VICIVILIIDI

$$5 + 1 + 100 + 1 + 5 = 112 + 1 + 50 + 1 + 1 = 53 + 500 + 1 = 501$$

$$112 + 53 + 501 = 666$$

Incazelo ebalulekile : Uphawu lwamukelwa " *esandleni* " noma " *ebunzini* " kuphela ngezinga elithi " *isandla* " sifanekisela umsebenzi, isenzo, futhi " *ibunzi* " libonisa intando yomuntu siqu yesidalwa ngasinye esikhululekile ukuba sizikhethetele, njengoba uHezekeli 3:8 esitshela: " *Ngizokwenza ibunzi lakho libe lukhuni ukuze ulimise ngokumelene nebunzi laso* ."

Lapha kuchazwa ngokucacile “ *isenabelo* ” sikaJesu Kristu, uMahluleli waphezulu Olungile. Futhi ngobuqili, ngokukhomba kuqala “ *unyawo lwesokudla* ” noma “ *unyawo lwesokunxele* ”, uMoya ukhombisa ukuthi ubani ombheka onecala kakhulu. “ *Unyawo lwesokunene* ” oluvutha amalangabi olokholo lukapapa wamaRoma Katolika lapho uNkulunkulu athi kufanele *kuchithwe igazi* “ *labo bonke ababulawa emhlabeni* ,” ngokwesAm. 18:24 . Ngakho-ke, intukuthelo yakhe ifaneleka kuqala. Khona-ke, enecala ngokulinganayo, ngenxa yokulingisa, ngokudala “ *umfanekiso* ” wesilo sokuqala samaKhatholika , inkolo yobuProthestani, ebizwa ngokuthi “ *umhlaba* ”, ithola umlilo “ *onyaweni lwesobunxele* ” lukaJesu Kristu ophindisela kanjalo igazi labangcwele bokugcina abakhethiwe elalizochithwa ngaphandle kokungenela kwakhe okusindisa .

Ivesi 3: “ *yamemeza ngezwi elikhulu njengokubhodla kwengonyama. Lapho imemeza, imidumo eyisikhombisa yezwakalisa amazwi ayo.* »

Imfihlo efihliwe noma ebekwe uphawu emavesini 4 kuya ku-7, amenyezelwa “ *izwi lemidumo eyisikhombisa* ” iyasuswa namuhla. Ngakho “ *izwi* ” likaNkulunkulu lifaniswa nomsindo “ *wokuduma* ” ohlotshaniwa nenani elithi “ *isikhombisa* ” elifanekisela ukungcweliswa kwakhe. Leli zwi limemezela isigijimi eside esifihlwe futhi singanakwa ngamadoda. Lona unyaka wokubuya okukhazimulayo kweNkosi yethu yobuNkulunkulu nephezulu uJesu Kristu. Usuku lwembulwe kubameleli bayo abakhethiwe ngo-2018; Lena yintwasahlobo ka-2030, lapho, kusukela ekufeni kukaJesu okuhlawulelwayo ngo-April 3, 30, ingxenye yesithathu yeminyaka eyizi-2000 yeminyaka eyizi-6000 ehlelwe nguNkulunkulu ukuze akhethe abakhethiweyo bakhe.

Ivesi 4: “ *Kwathi imidumo eyisikhombisa isikhulume amazwi ako, ngase ngizakuloba; ngezwa izwi livela ezulwini, lithi: Namathisela lokho okushiwo imidumo eyisikhombisa, ungakulobi.* »

Kulesi sigcawu, uNkulunkulu uphishekela imigomo emibili. Esokuqala siwukuthi abakhethiweyo bakhe kumelwe bazi ukuthi ngempela uNkulunkulu umisile isikhathi sokuphela kwezwe; akufihlwa ngempela, njengoba kuncike ekukholweni kwethu ohlelweni lweminyaka eyizi-6000 olwaprofothwa izinsuku eziyisithupha ezingcolile zamaviki ethu. Inhloso yesibili iwukudikibalisa ukufuna lolu suku kuze kufike isikhathi lapho yena ngokwakhe evula indlela yokuqonda. Okwafezwa, ovivinyweni ngalunye lwezintathu zama-Adventist luwusizo ekuhlungeni nasekukhetheni abakhethiweyo abatholakala befaneleka ukuzuza ebulungiseni baphakade obanikezwa uJesu Kristu, ngo-1843, 1844 no-1994.

Ivesi 5: “ *Ingelosi engayibona imi phezu kolwandle nasemhlabeni yaphakamisela isandla sayo sokunene ezulwini* ,

Kulesi simo sengqondo soMahluleli omkhulu onqobayo, izinyawo zakhe zibekwe phezu kwezitha zakhe, uJesu Kristu uyokwenza isifungo esinenqala esimenza azinikele ngokwaphezulu.

Ivesi 6: “ *Futhi wafunga yena ophilayo kuze kube phakade naphakade, owadala izulu, nokukhona, nomhlaba, nokukhona, nolwandle, nokukhona, ukuthi asisayikuba khona isikhathi.* ”

Isifungo sikaJesu Kristu senziwa egameni likaNkulunkulu onguMdali futhi siqondiswe kwabakhethiweyo Bakhe abahlonipha uhlelo lwengelosi yokuqala

yesAmbulo 14:7; lokhu, ngokubonisa ngokulalela kwabo, “ ukwesaba ” kwabo uNkulunkulu, ngokugcina umyalo wakhe wesine okhazimulisa isenzo sakhe sokudala. Inkulumbo ethi “isikhathi akumelwe sisaba khona ” iqinisekisa ukuthi ohlelweni Lwakhe uNkulunkulu wayenikeze okulindelwe okuyize kwama-Adventist amathathu ka-1843, 1844, no-1994. Njengoba sengike ngaveza, lokhu okulindelekile okuyize kwaba usizo ekuhlungeni amakholwa angamaKristu. Ngoba nakuba imiphumela yabo yayiyize, yayimangalisa futhi ibulala ngokomoya kulabo ababebathinta, noma, kwabakhethiweyo, izimbangela zesibusiso sabo nokungcweliswa nguNkulunkulu.

omkhulu wesithathu saprofethwa kusAm. 8:13.

Ivesi 7: " *Kepha ngezinsuku zezwi lengelosi yesikhombisa, lapho ibetha, imfihlakalo kaNkulunkulu iyobe iphelelisiwe, njengoba nje azimemezele ezincekwini zakhe abaprofethi.* »

Isikhathi sokwakha izinsuku ezingokwesiprofetho sesiphelile. Lezo ezamiswa ngemininingwane eprofethiwe ziye zayifeza indima yazo, ukuhlola, ngokulandelana, ukholo lwamaProthestani ngo-1843-44, kanye nolwama-Adventist ngo-1994. Ngakho-ke ngeke kusaba khona izinsuku ezingamanga, ngeke kusaba namathemba angamanga; izindaba, eziqalwe kusukela ngo-2018, zizoba ngezokulungile, futhi abakhethiweyo bayozwa, ukuze basindiswe, ukukhala "kwecilongo lesikhombisa " elizophawula ukungenela kukaKristu woBulungiswa baphezulu; ihora ngokwesAm. 11:15 : “ *imibuso yezwe inikelwa eNkosini yethu nakuKristu wayo ,*” kanjalo isuswe kudeveli.

Imiphumela kanye Nesikhathi Senkonzo Yesiprofetho

Ivesi 8: “ *Izwi engalizwa ezulwini laphinda lakhuluma kimi, lathi: “Hamba uthathe incwadi encane evuliwe esandleni sengelosi emi phezu kolwandle naphezu komhlaba.* »

Amavesi 8-11 akhombisa ulwazi lomsebenzi wenceku wokwethula isiprofetho esibhalwe ngekhodi ngolimi olulula.

Ivesi 9: “ *Ngaya engelosini, ngathi kuyo: Nginike incwadi encane. Wasesithi kimi: Lithathe, uliginye; buyakubaba esiswini sakho, kepha emlonyeni wakho buyakuba mnandi njengoju.* ”.

Okuza kuqala, “ *izihlungu zamathumbu* ” kufanekisela kahle kakhulu ukuhlupheka nosizi okubangelwa ukwenqatshwa kokukhanya okuhlongozwayo ngamaKristu ahlubukayo. Lokhu kuhlupheka kuyofinyelela esiqongweni sazo sovivinyo lokugcina lokholo, ngehora lomthetho wangeSonto, lapho ukuphila kwabakhethiweyo kuyosongelwa ngokufa. Ngoba kuze kube sekupheleni, ukukhanya kanye nabagcini bakho bayolwa nodeveli namademoni akhe asezulwini nasemhlabeni, abangani abaziyo noma abangazi lutho balo “Mbhubhisi”, “ *u-Abadoni noma u-Apoliyoni* ” wesAm. 9:11. “ *Ubumnandi be uju* ” futhi imelela kahle injabulo yokuqonda izimfihlakalo zikaNkulunkulu abelana ngayo nabakhethiweyo bakhe beqiniso abomele iqiniso. Awukho omunye umkhinqizo emhlabeni ogxilisa ubumnandi bawo ngokwemvelo njengawo. Ngokuvamile, abantu bayakwazisa futhi bafuna lokhu kunambitheka okumnandi

okumnandi kubo. Ngokufanayo, okhethiweyo kaKristu ufuna kuNkulunkulu ubumnandi bobudlelwane obunothando nokuthula kanye neziyalezo Zakhe.

Ngokunikeza isambulo sakhe esithi "Apocalypse" (= IsAmbulo) "ubumnandi boju", uMoya kaNkulunkulu uqhathanisa "nemana lasezulwini" eline "nambitha yoju" futhi elondla amaHeberu, ogwadule, phakathi neminyaka engu-40 eyandulele ukungena kwawo ezweni lesithembiso elathathwa kumaKhanani. Njengoba nje umHeberu wayengenakukwazi ukuphila ngaphandle kokulidla leli "mana", kusukela ngo-1994, ekupheleni "kwezinyanga ezinhlanu" ezaprofethwa kusAm. 9:5-10, ukholo lwamaSabatha lusinda kuphela ngokuzondla ngalokhu "kudla" kokugcina okungokwesiprofetho okungokwesiprofetho "okulungiselelwe" okulungiselelwe isikhathi esifanele sokuza kukaJesu Kristu okukhazimulayo. Le mfundiso uNkulunkulu weqiniso anginika yona ukuba ngiyibone kuphela ngaleli Sabatha ekuseni ngehora lesi-4^{kuJanuwari} 16, 2021 (kodwa ngo-2026 kuNkulunkulu) bekungaba usizo ukuphendula lowo owangibuza ngolunye usuku mayelana nokufunda iziprofetho "Kungangilethelani lokhu? Impendulo kaJesu ifushane futhi ilula: impilo kamoya ukubalekela ukufa komoya. Uma uMoya ungathathi umfanekiso "wekhekhe", kodwa kuphela "ubumnandi bezinyosi", kungenxa yokuthi impilo yenyama yamaHeberu yayiphathelene nalokhu kudla "kwemana". Mayelana nesAmbulo, ukudla kungokwabakhethiweyo kuphela. Kodwa, kulesi siqhathaniso, kubonakala kudingekile, kudingekile futhi kufunwa uNkulunkulu ophilayo njengesimo sokugcina ukuphila okungokomoya. Futhi lemfuneko inengqondo, ngoba uNkulunkulu akazange alungiselele lokhu kudla ukuze kunganakwa futhi kudelelwe izinceku zaKhe ezinsukwini zokugcina. Yakha isici esingcwelelwe kakhulu kusukela emhlatshelweni kaJesu Kristu kanye nesimo sokugcina nokufezwa kokugcina kweSidlo Sakusihlwa Esingcwele"; UJesu enika abakhethiweyo bakhe ukudla, umzimba wakhe neziyalezo zakhe ezingokwesiprofetho.

Ivesi 10 : "Ngase ngayithabatha incwadi encane esandleni sengelosi, ngayidla ngayiqeda; emlonyeni wami yayimnandi njengezinyosi, kodwa lapho ngayigwinya, ingaphakathi lami labababa. »

Ekuhlangenwe nakho okuphilayo, inceku yathola yodwa ukukhanya okukhazimulayo okwaprofethwa uJesu futhi empeleni yathola kukho, okokuqala, "ubumnandi boju", intokozo emnandi efana nobumnandi boju olunoshukela. Kodwa ukubanda okwaboniswa amalungu nothisha bama-Adventist engangifuna ukubethula kwaveza emzimbeni wami izinhlungu zangempela zesisu ezibizwa ngokuthi i-colitis. Ngakho ngiyafakaza ngokugcwaliseka ngokomoya nangokoqobo kwalezi zinto.

Nokho, enye incazelo iphathelene nesikhathi sokugcina lapho ukukhanya okungokwesiprofetho kukhanyiswa khona. Kuqala ngesikhathi sokuthula, kodwa kuzophela ngesikhathi sempa nokwesaba ukubulala. Dan.12:1 wakuprofetha ngokuthi "isikhathi sokuhlupheka esingazange sibe khona kusukela ekuveleni kwabantu kuze kube yilesi sikhathi"; nansi into ebangela "ubuhlungu emathunjini". Ikakhulukazi njengoba sifunda encwadini yesiLilo 1:20, ukuthi: "Jehova, bheka usizi lwami; **Izibilini zami** ziyabila, inhliziyi yami iyathuthumela phakathi kwami, ngokuba ngihlubukile. Ngaphandle inkemba idangele umonakalo, ngaphakathi kokufa. » Futhi kuJer. 4:19: " **Izibilini zami ! Izibilini**

zami : Ngiyahlopheka enhliziyweni yami, inhliziyo yami iyashaya, angikwazi ukuthula; ngoba uyezwa, mphefumulo wami, ukukhala kwecilongo, ukukhala kwempi . "Umunyu" wabangaphakathi " uqhathanisa nomsebenzi wokugcina wama-Adventist kanye nalowo owaphathiswa umprofethi uJeremiya. Kukho kokubili okuhlangenwe nakho, abakhethiwe basebenza ebutha obukhona bababusi abahlubukayo besikhathi sabo. UJeremiya nama-Adventist eqiniso akamuva bazilahla izono ezenziwa abaholi bomphakathi nabezenkolo bosuku lwabo futhi ngokwenza kanjalo, ulaka lwabanecala luphendulelwa kubo, kuze kube sekupheleni kwezwe okuphawulwa ukubuya okukhazimulayo kukaJesu Kristu, " iNkosi yamakhosi noMbusi wababusi " kasAm. 19:16 .

Ukuphela kwengxenye yokuqala yesAmbulo

Kule ngxenye yokuqala sithole isandulela kanye nezindikimba ezintathu ezifanayo, Izincwadi ezibhekiswe ezingelosini zamaBandla ayisikhombisa, izimpawu eziyisikhombisa noma izibonakaliso zezikhathi, namacilongo ayisithupha noma izijeziso eziyisixwayiso ezilethwa intukuthelo kaNkulunkulu.

Ivesi 11: " *Base bethi kimi: Kumelwe uprofethe futhi phambi kwabantu abaningi, nezizwe, nezilimi, namakhosi amaningi.* »

Ivesi 11 liqinisekisa ukuhlanganisa konke kweminyaka eyizi-2000 yeminyaka eyizi-6000 yohlelo olulungiselwe uNkulunkulu. Lapho ifika ngesikhathi sokubuya okukhazimulayo kukaJesu Kristu, ukukhushulwa kwesiprofetho kuyiqala kabusha ukubukezwa kwenkathi yobuKristu esahlukweni 11 ngaphansi kwesihloko esihlukile: " *Umelwe futhi uprofethe ngabantu abaningi, nezizwe, nezilimi, namakhosi .*

Ukuvulwa kwengxenywe yesibili yesAmbulo

Kule ngxenywe yesibili, ekuhlaziyeni okuhambisanayo kwenkathi yobuKristu, uMoya uzoqondisa izehlakalo ezibalulekile esezishiwo engxenyeni yokuqala yencwadi, kodwa lapha, engxenyeni yesibili, uzosambulela ukwahlulela kwakhe ngendlela ethuthuke kakhudlwana ngayinye yalezi zihloko. Nalapha futhi, isahluko ngasinye sizosebenzisa izimpawu nemifanekiso ehlukeni kodwa ehlale ihambisana. Kungokuhlanganisa zonke lezi zimfundiso lapho isiprofetho siveza izihloko okuhloswe ngazo. Kusukela encwadini kaDaniyele, lomgomo wokuhambisana nezahluko zeziprofetho usetshenziswa uMoya owambulayo, njengoba ubona.

IsAmbulo 11, 12 no-13

Lezi zahluko ezintathu zihlanganisa isikhathi senkathi yobuKristu ngokufanayo, zisikhanyisela ngezenzakalo ezihlukahlukene, kodwa ezihlala zihambisana kakhulu. Ngizofingqa, bese ngichaza, izingqikithi.

IsAmbulo 11

Ukubusa kukaPapa - Ukungakholelwa kuNkulunkulu kuzwelonke - Icilongo Lesikhombisa

Amavesi 1-2: Ukubusa komprofethi wamanga ongumKatolika wamanga weminyaka eyi-1260: Umshushisi.

Amavesi 3-6: Phakathi nalokhu kubusa okungabekezeleli nokushushisa " *ofakazi ababili* " bakaNkulunkulu, imibhalo engcwele yezivumelwano ezimbili, bayohlushwa futhi bashushiswe, " *isilo* ", umfelandawonye wenkolo wamaRoma obambisene namakhosi aseNtshonalanga Yurophu.

Amavesi 7 kuya ku-13 akhuluma " *ngesilo esiphuma kwalasha* ," okungukuthi, "iNguquko YaseFrance" kanye nokungakholelwa kwaso kuNkulunkulu okuvela okokuqala emlandweni wesintu.

Amavesi 15 kuya ku-19 ayoba nesihloko sokuthuthukiswa okuyingxenywe “ kwecilongo lesikhombisa ”.

Indima yokubusa kukapapa yaboniswa

Ivesi 1: “ *Nganikwa umhlanga onjengenduku, uthi: Suka ulinganise ithempeli likaNkulunkulu, ne-altare, nabakhuleka kulo.* »

Isikhathi okuhlosiwe ngaso yisikhathi sokujeziswa esivezwa igama elithi “ *induku* . Isijeziso siyafaneleka “ *ngexa yesono* ” esamiswa kabusha ngokomphakathi kusukela ngo-321 nangokwenkolo kusukela ngo-538. Kusukela kulolu suku lwesibili, isono siye sabekwa umbuso wopapa ofanekiselwa lapha “ *umhlanga* ” omelela “ *umprofethi wamanga ofundisa amanga* ” ku-Isaya 9: 13-14 . Lesi sigijimi sifana naleso sikaDan 8:12: “ *ibutho lalethwa kanye nosuku ngenxa yesono* ”, lapho “ *ibutho* ” liqoka uMhlangano WamaKristu, “ *nsuku zonke* ”, ubupristi bukaJesu obuthathwe umbuso wobupapa, kanye “ *nesono* ”, ukushiywa kweSabatha kusukela ngo-321. Lokhu kuwukuphindaphinda nje kwesigijimi esiphindwe izikhathi eziningi kanye nezimpawu ezihlukahlukene. Iqinisekisa indima yokujezisa uNkulunkulu ayinikezayo ekumisweni kombuso wobupapa wamaRoma. Isenzo “ *ukulinganisa* ” sisho “ijaji.” Ngakho-ke isijeziso siwumphumela wesahlulelo sikaNkulunkulu esilethwa “ *phezu kwethempeli kaNkulunkulu* ”, umhlangano kaKristu weqoqo, “ *i-altare* ” uphawu lwesiphambano somhlatshelo wakhe, “ *nalabo abakhulekela lapho* ” okungukuthi, amaKristu athi ukusindiswa kwakhe.

Ivesi 2: “ *Kodwa igceke elingaphandle lethempeli, ulishiye phakathi ngaphandle, futhi ungalinganisi; ngoba linikelwe ezizweni, njalo zizawunyathela phansi umuzi ongcwele inyanga ezingamatshumi amane lambili.* »

Igama elibalulekile kuleli vesi lithi “ *ngaphandle* . Yilona lodwa elichaza ukholo olukha phezulu lwenkolo yamaRoma Katolika ethintekayo emfanekisweni wokubusa kwawo kwezinsuku eziyi-1260-iminyaka evezwe lapha ngendlela “ *izinyanga ezingama-42* ”. “ *Umuzi ongcwele* ” umfanekiso wabakhethiweyo beqiniso “ *uyonyathelwa phansi yizizwe* ” ezihlangene nombuso wama-papa, okungukuthi, amakhosi emibuso yaseYurophu “ *ephinga* ” *noJezebeli* ” wamaKatolika phakathi nokubusa kwawo okungapheli kweminyaka engu-1260 phakathi kuka-538 no-1798 ithempeli likaMose nethempeli elakhiwa uSolomoni. Kuzo zombili izimo, “ *egcekeni, ngaphandle kwethempeli* ”, sithola amasiko enkolo yenyama: *i-altare* lemihlatshelo kanye nomcengezi wokugeza. Ubungcwele bangempela bokomoya butholakala ngaphakathi ethempelini: endaweni engcwele lapho kukhona: uthi lwezibani eziyisikhombisa, itafula lezinkwa zokubukwa eziyi-12, *ne-altare* lempepho elibekwe phambi kwesihenqo esisibekele indawo engcwelengcwele, umfanekiso wezulu lapho uNkulunkulu ehlezi khona esihlalweni sakhe sobukhosi. Ubuqotho balabo abazongenela insindiso yobuKristu baziwa nguNkulunkulu kuphela, futhi emhlabeni isintu sikhohliswa inkolo “ *yangaphandle* ” emele ukholo lwamaRoma Katolika kuqala emlandweni wenkolo yobuKristu yenkathi yethu.

IBhayibheli Elingcwele, iZwi likaNkulunkulu, Liyashushiswa

Ivesi 3: “ *Ngizonika amandla ofakazi bami ababili, futhi bayoprofetha izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, bembethe indwangu yamasaka.* »

Phakathi nalokhu kubusa okude okuqinisekisiwe lapha ngesimo “ *sezinsuku eziyi-1260,* ” iBhayibheli elifanekiselwa “ *ofakazi ababili* ” liyoshaywa indiva kancane kuze kube yisikhathi seNguquko lapho lishushiswa ngisho nayizihlangano zamaKatolika ezithanda opapa ababasekelayo ngezinkemba. Umfanekiso othi “ *wembethe indwangu yesaka* ” ubonisa isimo sosizi iBhayibheli eliyosibekezelela kuze kube u-1798. Ngoba ekupheleni kwalesi sikhathi, abantu baseFrance abavukela umbuso abangakholelwa ebukhoneni bukaNkulunkulu bayokushisela ezindaweni zomphakathi, futhi bezama ukukuqeda ngokuphelele.

Ivesi 4: “ *Laba bayiminqumo emibili nezinti zezibani ezimbili ezimi phambi kweNkosi yomhlaba.* »

Lezi “ *zihlahla zomnqumo ezimbili nezinti zamakhandlela ezimbili* ” ziyizimpawu zezivumelwano ezimbili ezilandelanayo uNkulunkulu azihlela ohlelweni lwakhe lwensindiso. Izinkathi zenkolo ezimbili ezilandelanayo ezinoMoya wakhe olifa lakhe yiBhayibheli nemibhalo yalo yezivumelwano ezimbili. Uhlelo lwezivumelwano *ezimbili lwaprofofethwa* kuZak . Futhi kakade, ngaphambi “ *kofakazi ababili* ” bevesi 3, uNkulunkulu wathi ngabo ebufakazini bukaZakariya: “ *Lawa angamadodana amabili amafutha ame phambi kweNkosi yomhlaba wonke.* Kulomfanekiso “ *amafutha* ” afanekisela uMoya waphezulu. “ *Uthi lwezibani* ” luprofofetha uJesu Kristu lowo emzimbeni womuntu oyoletsa ukukhanya kukaMoya ekungcwelisweni kwakhe (= 7) futhi asakaze ulwazi lwakho phakathi kwabantu, njengoba nje uthi lwesibani olungokomfanekiso lusakaza ukukhanya ngokushisa amafutha aqukethwe ezitsheni “ *eziyisikhombisa* ” zalo.

Qaphela : *Uthi lwezibani* “ *eziyisikhombisa* ” lugxile ku-vase ephakathi; lokhu, njengamaphakathi nesonto okwenza, ^{usuku lwesi-4} lwesonto lePhasika, usuku lapho, ngokufa kwakhe kokubuyisana, uJesu Kristu wenza “ *umhlatshelelwa nomnikelo kuphele* ”, isiko lenkolo lesiHeberu, ngokuvumelana necebo laphezulu elaprofofethwa kuDan.9:27. Ngakho-ke, “ *uthi lwezibani* ” olunezibani eziyisikhombisa nalo lwalunomyalezo ongokwesiprofofetho.

Ivesi 5: “ *Uma noma ubani efuna ukubalimaza, kuphuma umlilo emlonyeni wabo, uqede izitha zabo; futhi uma noma ubani efuna ukubalimaza, kumelwe abulawe ngale ndlela.* »

Lapha, njengakusAm. 13:10, uNkulunkulu uqinisekisa kwabakhethiweyo bakhe beqiniso ukwenqabela kwakhe ukujezisa, ngokwabo, ububi obenziwa eBhayibhelini nembangela yalo. Lesi isenzo azigcinele sona yena yedwa. Ububi buyophuma emlonyeni woMdali uNkulunkulu. UNkulunkulu uzihlanganisa neBhayibheli, elibizwa ngokuthi “ *izwi likaNkulunkulu,* ” ukuze noma ubani omlimazayo uhlasela yena ngokuqondile.

Ivesi 6: “ *Laba banamandla okuvala izulu, ukuze lingani ngezinsuku zokuprofofetha kwabo; futhi babe namandla phezu kwamanzi ukuze bawaphendule igazi, futhi ashaye umhlaba ngazo zonke izihlupho, njalo ngokuthanda kwabo.* »

UMoya ucaphuna amaqiniso abikwe eBhayibhelini. Ngesikhathi sakhe, umprofethi u-Eliya wathola kuNkulunkulu ukuthi akufanele line ngaphandle

kwezwi lakhe; Phambi kwakhe uMose wathola kuNkulunkulu amandla okuguqula amanzi abe yigazi nokushaya umhlaba ngezinhluho eziyishumi. Lobu bufakazi beBhayibheli bubaluleke kakhulu ngoba ezinsukwini zokugcina, ukwedelelwa kwezwi likaNkulunkulu elilotshiwe neliphefumulelwe kuyojeziswa ngezinhluho zohlobo olufanayo, ngokweSambulo 16.

I-National Atheism ye-French Revolution

Izibani Ezimnyama

Ivesi 7: “ *Kuyakuthi sebebuqedile ubufakazi babo, isilo esikhuphuka kwalasha siyakulwa nabo, sibangqobe, sibabulale.* »

UMoya usembulela lapha okuthile okubalulekile okufanele sikuqaphele; Usuku luka-1793 luphawula ukuphela kobufakazi beBhayibheli, kodwa ngobani? Ezitheni zakhe zangaleso sikhathi ezazishushise iBhayibheli zenqaba igunya lalo laphezulu njengokusekela ukholo; okungukuthi, amakhosi, izicukuthwane zama-monarchist, umbuso wopapa wamaRoma Katolika nabo bonke abefundisi bawo. Ngalolu suku, uNkulunkulu ulahla namakholwa angamanga angamaProthestani asevele engazinaki izimfundiso zakhe. KuDan. 11:34, ekwahluleleni kwakhe, uNkulunkulu uthi kubo “ *ukuzenzisa* ”: “ *Lapho bewa, bayosizwa kancane, futhi abaningi bayohlangukiswa nabo ekuzenziseni* . “Lena ingxenye yokuqala kuphela yobufakazi beBhayibheli obuphelayo, ngoba ngo-1843 indima yabo izophinde ibaluleke kakhulu ngokumema abakhethiweyo ukuba bathole iziprofetho zama-Adventist. Ukusungulwa kokungakholelwa ebukhweni bukaNkulunkulu eFrance kuzogxila eBhayibhelini futhi kuzame ukulenza linyamalale. Ukusetshenziswa okuningi okunegazi elithi "i-guillotine" yakhe kumenza " *isilo* " esisha, kulokhu, "sasizophuma *kwalasha* ". Ngaleli gama elibolekwe endabeni yokudala kuGenesis 1:2, uMoya usikhumbuza ukuthi ukube uNkulunkulu, uMdali wawo, wayengekho, akukho ukuphila okwakuyovela emhlabeni. " *Umgodi wakwalasha* " uwumfanekiso womhlaba ongenazo izakhamuzi, lapho ' *ungenalutho futhi ungenalutho* '. Kwaba kanjalo " *ekuqaleni* ", ngokusho Gen. 1: 2, futhi kuyoba njalo futhi " *iminyaka eyinkulungwane* ", ekupheleni kwezwe, ngemva kokubuya okukhazimulayo kukaJesu Kristu, okuyisihloko esilandela lesi esikulesi sahluko 11. Lokhu kuqhathaniswa nezinxushunxushu zakuqala kuwufanelekela kahle umbuso we-republic ozalwa ezinxushunxushwini zezombangazwe kanye nesiyaluyalu esikhulu kunazo zonke. Ngoba amadoda angamaahlongandlebe ayakwazi ukuhlangana ukuze abhubhise, kodwa ahlukene kakhulu ngamafomu okufanele anikezwe ukwakhiwa kabusha. Lobu bufakazi bunikeza ngemva kwakhe ukubonakaliswa kwesithelo isintu esingasithela lapho sinqanyuliwe ngokuphelele kuNkulunkulu; inqatshelwe isenzo sayo esizuzisayo.

Kodwa ekuwubizeni ngokuthi " *kwalasha* " uMoya woMdali uNkulunkulu futhi uphakamisa umongo nesimo sokudalwa kwasekuqaleni komhlaba wethu. Ngakho, ebhekise osukwini lokuqala lwale ndalo, usibonisa umhlaba ocwile “ *ebumnyameni* ” obuphelele njengoba ngaleso sikhathi, uNkulunkulu wayengakanikezi umhlaba ukukhanya kwanoma iyiphi inkanyezi. Futhi lo mbono uhlobanisa ngokomoya lesi " *silo esenyuka kwalasha* " 'nophawu lwesine ' lukasAm. 6:12 oluchazwa 'njengelanga elimnyama njengendwangu yesaka .' Ukuxhumana kwenziwa futhi “ *ngecilongo lesine* ” lesAm. 8:12 elichazwa

“ngokushaywa kwengxenywe yesithathu, kwelanga, nokwesithathu kwenyanga, nokwesithathu kwezinkanyezi”. Ngalezi zithombe, uMoya uveza kuye umlingiswa “ **omnyama** ” ikakhulukazi. Kodwa-ke, kukulesi sici " **sobumnyama** " futhi isho ukuthi iFrance izokhazimulisa abacabangi bayo abakhululekile ngokubanika isihloko esithi " **ukukhanyiselwa** ". Sibe sesikhumbula amazwi kaJesu Kristu acashunwe kuMath 6:23 : “ *Kepha uma iso lakho lilibi, umzimba wakho wonke uyakuba-mnyama. Ngakho uma ukukhanya okukuwe kungubumnyama, bukhulu kangakanani lobo bumnyama!* Ngakho-ke umcabango wamahhala omnyama uya empini ngokumelene nomoya wenkolo futhi lo moya omusha **wenkululeko** uzoqhubeka ngokuhamba kwesikhathi futhi usakazeke emhlabeni waseNtshonalanga ... obizwa ngokuthi ubuKristu futhi uzogcina ithonya lawo elibi kuze kube sekupheleni kwezwe. NgeNguquko YaseFrance, "ubumnyama" bahlala njalo nesono. Ngoba ngalo kufika izincwadi ezilotshwe yizazi zefilosofi yokucabanga okukhululekile; esihlanganisa “nesono” esiveza iGrisi eziprofethweni zikaDaniyeli 2-7-8. Lezi zincwadi ezintsha zizoncintisana neBhayibheli futhi ziphumelele ukulithiya, ngezina elikhulu. Ngakho-ke " *impi* " egxekwayo ingaphezu kwayo yonke imibono. Ngemuva kweNguquko nangemva kweMpi Yezwe Yesibili, lobu bumnyama buzothatha isici sobuntu obuphakeme kakhulu, buhlake futhi ngaleyo ndlela buphule ukungabekezelelani kwasekuqaleni, kodwa " *impi* " yemibono iyaqhubeka. Abantu baseNtshonalanga bayovuma ukudela noma yini ngenxa yale “nkululeko”. Eqinisweni, bayodela izizwe zabo, ukulondeka kwabo, futhi ngeke bakubaleke ukufa okuhlelwe uNkulunkulu.

Ivesi 8: “ *Izidumbu zabo ziyakuba semgwaqweni womuzi omkhulu othiwa ngokomoya iSodoma neGibithe, lapho neNkosi yethu yabethelwa khona.* »

" *Izidumbu* " ezishiwo yilezo " *zofakazi ababili* " abahlaseli babo bokuqala nabo babulawa "esigcawini " *sedolobha* "elifanayo ". Leli " *dolobha* " yiParis, futhi " *indawo* " okukhulunywa ngayo yabizwa, ngokulandelana, "indawo iLouis XIV", "indawo yaseLouis XV", "indawo de la Révolution", futhi ichaza "indawo de la Concorde" yamanje. Ukungakholelwa ebukhoneni bukaNkulunkulu akuthandi noma yiluphi uhlobo lwenkolo. Izisulu ezinqunyiwe zishaywa ngokunembile ngenxa yenkolo yazo. Futhi njengoba umlayezo othi “ *Icilongo lesine* ” ufundisa, okuhlosiwe kuwukukhanya kweqiniso (ilanga), ukukhanya okungamanga okuhlangene (inyanga), nanoma yisiphi isithunywa senkolo (inkanyezi). Ngaphezu kwalokho, izinhlobo ezithile zenkolo ezonakele zamukelwa uma nje zivumelana nezinkambiso zokuthi uNkulunkulu akekho. Ngakho-ke abanye abapristi banikezwa igama elihlekisayo elithi "defrocked". I-L'Esprit iqhathanisa iParis, inhloko-dolobha yaseFrance, " *neSodoma* " kanye " *neGibithe* ." Izithelo zokuqala zenkululeko kwaba ukweqisa ngokobulili okuhambisana nokuphulwa kwezimiso zendabuko zomphakathi nezomndeni. Lokhu kuqhathanisa kuzoba nemiphumela edabukisayo ngokuhamba kwesikhathi. UMoya uyasikhombisa ukuthi lomuzi uzobhekana nesiphetho " *seSodoma* " nese " *Egypt* " esiphenduke uphawu lukaNkulunkulu lwesono nokuhlubuka kuye. Isixhumanisi esimiswe ngenhla nefilosofi “ yesiGriki” “ *isono* ” esilahlwa kuDaniyeli 2-7-8 siyaqinisekiswa lapha. Ukuze siqonde lokhu kucwaswa kwaphezulu kwesono samaGriki, ake sicabangele iqiniso lokuthi, ezama

ukusebenzisa amazwi efilosofi ukuze ethule iVangeli ezakhamuzini zase-Athene, umphostoli uPawulu wehluleka futhi waxoshwa endaweni. Yingakho umcabango wefilosofi uyohlala uyisitha sikaNkulunkulu umdali. Ngokuhamba kwesikhathi kuze kube sekupheleni, leli dolobha elibizwa ngokuthi "iParis" lizogcina, futhi lifakaze ngezenzo zalo, ngokunemba kokuqhathaniswa kwalo nalawa magama amabili, izimpawu zesono sobulili nenkolo. Ngemuva kwegama layo elithi "Paris" kukhona ifa le "Parisii", igama elisuka ku-Celtic lisho ukuthi "lezo ze-cauldron", igama eliyisiprofetho elimangalisayo. Ezikhathini zamaRoma le ndawo yayiyinqaba yabakhulekeli abangamaqaba baka-Isis, unkulunkulukazi wabaseGibhithe, ngokunembile, kodwa futhi nesithombe esiwubukhazikhazi nesabisayo saseParis, indodana yenkosi yaseTroy, uPriam omdala. Umbhali wokuphinga noHelen omuhle, inkosikazi yenkosi yamaGreki uMeneus, uzobhekana nempi neGrisi. Ngemva kokuvinjazelwa okungaphumelelanga, amaGreki ahlehla, eshiya ihhashi elikhulu lamapulangwe ogwini lolwandle. Ecabanga ukuthi kwakungukulunkulu wamaGreki, amaTrojan aletha ihhashi edolobheni. Futhi phakathi nobusuku, lapho iwayini nedili sekuphelile, amasosha angamaGreki aphuma emahhashini awo futhi avulela amabutho amaGreki abuya buthule amasango; bonke abakhileyo emzini babulawa, kusukela enkosini kuze kube sekugcineni kwezinceku. Lesi senzo seThrojani sizobangela ukulahlekelwa kweParis ezinsukwini zokugcina ngoba, ngokunganaki isifundo, izophinda amaphutha ayo ngokwenza izitha zayo, eyayizenze amakoloni, zihlale endaweni yayo. Ngaphambi kokuqamba igama elithi Paris, leli dolobha lalibizwa ngokuthi "Lutèce" okusho "ixhaphozi elinukayo"; lonke uhlelo lwesiphetho sakhe esidabukisayo. Ukuqhathanisa ne " *Egypt* " kuyafaneleka njengoba ngokwamukela umbuso weRiphabhulikhi, iFrance yaba umbuso wokuqala onesono emazweni aseNtshonalanga. Lokhu kuhunyushwa kuzoqinisekiswa kusAm. 17:3 ngombala " *obomvu* " we " *silo* ," umfanekiso wemifelandawonye yama-monarchic kanye ne-republic yezinsuku zokugcina, eyakhelwe phezu kwemodeli yaseFrance. Lapho ethi: " *lapho iNkosi yabo yabethelwa khona esiphambanweni* ," uMoya uqhathanisa ukulahlwa kokholo lobuKristu lokungakholelwa ebukhoneni bukaFulentshi kanye nokwenqaba kwesizwe samaJuda uMesiya uJesu Kristu; ngoba lezi zimo ezimbili ziyefana futhi zizothwala imiphumela efanayo nezithelo ezifanayo zokungahloniphi nokungalungi. Lokhu kuqhathanisa kuzoqhubeka emavesini alandelayo.

Ngokubiza inhloko-dolobha yalo ngokuthi " *iGibhithe* ," uNkulunkulu ufanisa iFrance noFaro, isibonelo sokumelana kwabantu nentando yakhe. Izosigcina lesi sikhundla sokuhlubuka kuze kube yilapho sibhujiswa. Akasoze aphenduka. Ebiza ngokuthi " *okubi okuhle nokuhle ngokuthi ububi* ," uyokwenza izono ezimbi kakhulu ezishiwo uNkulunkulu; lokhu ngokubiza "izibani", "abamnyama" abasungula "amalungelo akhe abantu", abaphikisana namalungelo kaNkulunkulu. Futhi ngabantu abaningi, imodeli yayo izolingiswa, ngisho, ngo-1917, iRussia enamandla eyoyibhubhisa ngokudubula kwe-athomu ngesikhathi " *icilongo lesithupha* ", elaprofethwa ngegama layo elithi "Parisii" ngolimi lwesiCeltic, okusho ukuthi "labo be-cauldron". Ngakho-ke uyohlala kuze kube sekupheleni kwakhe engakwazi ukubona uNkulunkulu ezivivinyweni

eziyomlimaza aze ambhubhise. Ngoba usemhlosile ngeke amdedele aze angasekho.

Ivesi 9: “ *Abantu bazo zonke izizwe, nemindeni, nezilimi, nezizwe bayobona izidumbu zabo izinsuku ezintathu nengxenye, futhi bangavumeli izidumbu zabo zingawatshwe.* »

EFrance, abantu bangena kuNguquko ngo-1789, kwathi ngo-1793, babulala inkosi yabo kwase kuba yindlovukazi yabo, bobabili abanqunywa amakhanda esidlangalaleni esigcawini esikhulu esimaphakathi nedolobha, esibizwa ngokulandelana ngokuthi "Place Louis XV", "Place de la Révolution", futhi njengamanje, "Place de la Concorde". Ngokunikeza " *izinsuku ezintathu nengxenye* " esikhathini sesenzo sokucekela phansi, i-Esprit ibonakala ihlanganisa iMpi yaseValmy lapho ngo-1792, abavukeli babhekana futhi banqoba amabutho asebukhosini emibuso yaseYurophu eyahlasela i-republic yaseFrance kuhlangukane ne-Austria, izwe lomndeni wakwaNdlovukazi uMarie-Antoinette. Ukuze uqonde umsuka wale nzondo, kufanele kukhunjulwe ukuthi iminyaka engu-1260 yazo zonke izinhlobo zokukhokhiswa umfelandawonye wobupapa nobukhosi yagcina icasule abantu baseFrance ababexhashazwa, behlukunyezwa, beshushiswa futhi bacekelwa phansi ngokuphelele. Ukubusa okubili kokugcina kukaLouis XIV ngokubukisa kwakhe okucasulayo kanye noLouis XV, inkosi eyonakele exegayo, kwagcina kugcwalise indebe yokubekezela kukaNkulunkulu neyabantu. Qaphela ! IRiphabhulikhi ayisona futhi ngeke ibe yisibusiso eFrance. Uqhubekela esiphethweni sakhe, esesimweni sakhe sesihlanu, ukuthwala iziqalekiso zikaNkulunkulu kanye naye ngokwakhe ukwenza amaphutha azomenza awe. Lo mbuso ogcwele igazi, umsuka wawo, uzoba yizwe "lamalungelo abantu" kanye nelobuntu elizogcina livikela onecala futhi elikhungathekisayo, ngokungabi nabulungisa, isisulu. Uyokwamukela ngisho nezitha zakhe futhi azihlalise endaweni yakhe, elingisa, okubi kakhulu, isibonelo esidumile sedolobha laseTrojani elidume ngokusungulwa kwehhashi lezinkuni elishiywe amaGreki, njengoba kubonwe ngaphambili.

Ivesi 10: “ *Futhi bayakujabula bajabule ngenxa yabakhileyo emhlabeni, bathumele iziphomunye komunye, ngokuba laba baprofethi ababili babahlupha abakhileyo emhlabeni.* »

Kuleli vesi, uMoya uqondise isikhathi lapho, njengesilonda noma umdlavuza, ububi befilosofi yesiFulentshi buyosakazeka futhi busakazeke njengesifo kwezinye izizwe zaseNtshonalanga. Luphawula “isibonakaliso sezikhathi” “ *sophawu* ^{*lwesithupha*} ” ; lapho “ *ilanga liba mnyama njengendwangu yesaka* ”: ukukhanya kweBhayibheli kuyanyamalala, kuvinjelwe izincwadi zefilosofi zabacabangi abakhululekile.

Ekufundeni okungokomoya, ngokungafani “ *nezakhamuzi zombuso wezulu* ” okuchaza abakhethiweyo bakaJesu, “ *izakhamuzi zomhlaba* ” zibhekisela kumaProthestani aseMelika futhi ngokuvamile abantu bahlubuka kuNkulunkulu naseqinisweni lakhe. Abantu bemibuso yaseYurophu futhi ngisho nangaphezulu abaseMelika babheke ngaseFrance. Lapho, abantu bachoboza ubukhosi bayo kanye nenkolo yobuKristu yamaKatolika esongela abantu abafunda iBhayibheli, “ *ofakazi ababili* ” “ngokuhlushwa ” “kwesihogo” saso; “ *izinhlupheko* ” zangempela ezibekelwe kuphela isahlulelo sokugcina, ukuze kubhujiswe inkolo

yamanga yona ngokukhohlisa esebenzisa lolu hlobo losongo, ngokwesAm. 14:10-11 . Abokufika, nabo, abayizisulu zokuhlukunyezwa okufanayo ngaphandle kwaseFrance, sebeqala ukuba nethemba lokuthi bazokwazi ukuzuza kulolu hlelo. Lokhu kwenzeka nakakhulu njengoba, ngokusekelwa kwamaFulentshi okwanikezwa uLouis XVI, emhlabeni, eminyakeni embalwa ngaphambili, i-United States entsha yaseNyakatho Melika yayithole ukuzimela, izikhulula ekubuseni iNgilandi. Inkululeko isemashini futhi maduze izofinyelela kubantu abaningi. Njengesibonakaliso salobu bungane, " *bayothumelelana izipho* . Esinye salezi zipho kwakuyisipho sesiFulentshi kumaMelika "Statue of Liberty" esakhiwe ngo-1886 esiqhingini esibhekene neNew York. AbaseMelika babuyise lesi senzo ngokumnika umfanekiso owakhiwa ngo-1889, otholakala eParis esiqhingini esimaphakathi ne-Seine eduze ne-Eiffel Tower. UNkulunkulu uqondise lolu hlobo lwesipho esiveza ukwabelana nokuhwebelana okuhlanganisa isiqalekiso **senkululeko eyeqisayo** ehlose ukungayinaki imithetho yakhe engokomoya.

Ivesi 11 : “ *Kwathi emva kwezinsuku ezintathu nenxenye umoya wokuphila ovela kuNkulunkulu wangena kubo, bema ngezinyawo zabo; futhi ukwesaba okukhulu kwehlela phezu kwalabo abababonayo.* »

Ngo-April 20, 1792, iFrance yasongelwa i-Austria nePrussia futhi yaketula inkosi yayo, uLouis XVI, ngo-August 10, 1792. Abavukeli banqoba eValmy ngo-September 20, 1792. Inkosi uLouis XVI yanqunywa ikhanda ngo-January 21, 1793. I-"Convention" yathathelwa indawo "I-Directory" ngo-Okthoba 25, 1795. Lezi "Terrors" ezimbili zango-1793 no-1794 zahlala ndawonye unyaka owodwa kuphela. Phakathi kuka-April 20, 1792 no-October 25, 1795, ngithola ngokunembile lesi sikhathi “ *sezinsuku ezintathu nengxenye* ” esaprofethiwe noma “iminyaka emithathu nengxenye” singokoqobo. Kodwa ngicabanga ukuthi ubude besikhathi bubuye buphethe umyalezo engokomoya. Le nkathi imelela ingxenye yesonto, okungase kubhekisele kuyo inkonzo yasemhlabeni kaJesu Kristu eyathatha “izinsuku ezintathu nengxenye” ngokunembile ngokwesiprofetho futhi yaphela ngokufa kukaMesiya uJesu Kristu. UMoya uqhathanisa isenzo sakhe neseBhayibhelini, “ *ofakazi bakhe ababili* ”, nabo benza futhi bafundisa ngaphambi kokuba bashiswe ePlace de la Révolution eParis. Ngalokhu kuqhathanisa, iBhayibheli liyilo, lolu kholo, oluhlotshaniswa noJesu Kristu, osekulo, ophinde wabethelwa esiphambanweni futhi ‘ *wagwazwa* ’ njengoba isAm. 1:7 sibonisa. Isikhukhula segazi elachitheka sagcina sishaqise abantu baseFrance. Futhi, ngemva kokubulala umholi wayo weNgqungquthela enegazi, uMaximilien Robespierre, nabangane bakhe uCouthon noSaint-Just, ukubulawa okufingqiwe nokuhlelekile kwanqamuka. UMoya kaNkulunkulu uvuse ukoma okungokomoya kwabantu futhi ukwenza inkolo sekusemthethweni futhi, futhi ngaphezu kwakho konke, kukhululekile. “Ukwesaba uNkulunkulu” okunenzuzo sekuphinde kwavela futhi nesithakazelo eBhayibhelini sesiphinde sabonakala, kodwa kuze kube sekupheleni kwezwe kuyolwelwa futhi kuqhutshwe ngezincwadi zefilosofi ezilotshwe ongqondongqondo abakhululekile abasibonelo sabo sesiGriki esiwumthombo wazo zonke izinhlobo zawo ezihlukahlukene.

Ivesi 12: “ *Bezwa izwi livela ezulwini, lithi kubo: Yenyukelani lapha; Benyukela ezulwini ngefu; nezitha zabo zababona.* »

kofakazi ababili ” baseBhayibhelini ngemva kuka-1798.

Ukuqhathanisa noJesu kuyaqhubeka, ngoba nguye abakhethiweyo bakhe abambona (ngemva komprofethi uEliya) enyukela ezulwini phambi kwamehlo abo. Kodwa nabakhethiweyo bakhe besikhathi sokugcina bayokwenza ngendlela efanayo. Izitha zabo nazo zizobabona benyukela ezulwini ngefu lapho uJesu eyobadonsela kuye. Ukusekela uNkulunkulu akunikezayo endabeni yakhe kuyafana, ngoJesu Kristu, abakhethiweyo bakhe, futhi kulo mongo weNguquko YaseFrance, iBhayibheli ngemva kuka-1798. Ukuqinisekisa ukuphela kwesikhathi esasiprofethiwe sezinsuku " *eziyi-1260* " -iminyaka, ngo-1799, uPapa uPius VI wafela ejele eValence-sur-Rhône, ngaleyo ndlela wenza ukuba kube nokuthula phakathi kuka-4 no-194, isikhathi eside se-4 kuya kwe-194 waprofetha ngendlela " *izinyanga ezinhlanu* " kusAm. 9:5-10 . Ukufa kukaLouis XVI, ukuphela kombuso wasebukhosini, nokufa kukapapa oyisithunjwa kuletha igalelo elibulalayo ekungabekezeleni okungokwenkolo ' *kwesilo esiphuma olwandle* ' kusAm. 13:1-3 . I-Concordat of the Directory iyasiphulukisa isilonda sayo kodwa ayibe isazuza ekusekelweni kobukhosi okubhujisiwe, ngeke isashushisa kuze kube yisikhathi sokuphela lapho ukungezwani kobuProthestani kuyovela ngaphansi kwegama " *lesilo esiphuma emhlabeni* " kusAm. 13:11.

Ivesi 13 : “ *Ngaleso sikhathi kwaba khona ukuzamazama komhlaba okukhulu, nengxenywe yeshumi yomuza yawa; Kwafa amadoda ayizinkulungwane eziyisikhombisa ekuzamazameni komhlaba; bonke abanye besaba, bamdumisa uNkulunkulu wezulu.* »

Kule nkathi (*lelo hora*) ' *ukuzamazama komhlaba* ' okwaprofethwa kakade ngokufezwa kwalokho kwaseLisbon ngo-1755, okuphathelene nesihloko esithi " *uphawu lwesithupha* " lukasAm. 6:12 , kwagcwaliseka ngendlela engokomoya. Ngokusho koMoya kaNkulunkulu, idolobha laseParis lalahlekelwa " *ingxenywe yeshumi* " yabantu bakhona. Kodwa enye incazelo ingase ithinteki ngokukaDan.7:24 kanye nesAm.13:1, ingxenywe yeshumi " *yezimpondo eziyishumi* " noma imibuso yamaKristu asentshonalanga engaphansi kobuRoma Katolika obupapa. IFrance, ebhekwa iRoma 'njengendodakazi endala' yeSonto LamaRoma Katolika, iwela ekungakholelwa kuNkulunkulu, iliphuca ukusekela kwayo, futhi ifinyelela ezingeni lokucekela phansi igunya layo. ^{Icilongo} lesi-4 lakwembula, " *ingxenywe yesithathu yelanga ishaywe* "; isigijimi esithi " *kwabulawa amadoda ayizinkulungwane eziyisikhombisa kulokhu kuzamazama komhlaba* " siqinisekisa le nto ngokuthi: kwabulawa uquqaba (*inkulungwane*) lwamadoda "enkolo" (*isikhombisa*: ukungcweliswa okungokwenkolo yangaleso sikhathi), kulokhu kuzamazama komhlaba okungokwezombangazwe.

Ivesi 14: “ *Umaye wesibili usedlulile. Bheka, umaye wesithathu uyeza masinyane* ”.

Ngakho, ukuchithwa kwegazi okunamandla kwavuselela ukwesaba uNkulunkulu, futhi "Ukwesaba" kwaphela , esikhundleni sombuso kaNapoleon I ' " *ukhozi* " *olumemezela* " *amacilongo* " amathathu okugcina , " *amashwa amakhulu* " amathathu kwabakhileyo emhlabeni. Njengoba lesi simemezelo silandela iNguquko YaseFrance kusukela ngo-1789 kuya ku-1798, " *ishwa lesibili* " elibhekiselwa kuye evesini 14 alinakumkhathaza ngokuqondile. Kodwa kuMoya, kuyindlela yokusitshela ukuthi uhlobo olusha lweNguquko yaseFrance

luzovela ngaphambi nje kokubuya okukhazimulayo kukaJesu Kristu. Manje, ngokwesAm. 8:13 , “ *umaye wesibili* ” ngokusobala uphathelene nesihloko sesithupha · *icilongo* lesAm. 9:13 ‘*eliyobulala ingxenye yesithathu yabantu* ’ ngaphambi kokuba uJesu Kristu abuye ezophindisela ukulahlwa ngokungafanele kwabangcwele bakhe abathembekile ngokuqothula izitha zabo ezifayo, izihlubuki zokugcina. Singaqonda ukuthi, njengokubulawa kwabantu abaningi okwabangelwa amavukela-mbuso aseFrance, uNkulunkulu uhlela ukubulawa kweMpi Yezwe Yesithathu, kulokhu kuzoncipha kakhulu isibalo sabakhileyo emhlabeni, ngaphambi kokuqedwa kwawo ngokuphelele okuyobuyisela isici sawo sokuqala “ *somgodi wakwalasha* ,” ngemva kokungenela kokugcina kukaJesu Kristu okubhubhisayo.

ekabili ethi “ *umaye wesibili* ” ihlobanisa *icilongo lesine* nelesithupha ngesizathu esingokomoya. Isakhiwo se-Apocalypse sihlukanisa isikhathi senkathi yobuKristu sibe izingxenye ezimbili. Kowokuqala, “ *ishwa* ” lijezisa abanecala abajeziwa ngaphambi kuka-1844 futhi okwesibili, labo abajeziwa ngemva kuka-1844, ngaphambi nje kokuphela kwezwe. Manje, zombili izenzo zokujezisa zinencazelo uNkulunkulu ayinikezayo esijeziweni sakhe sesine kuLevitikusi 26:25 : “ *Ngiyakuthuma inkemba eyakuphindisela isivumelwano sami* . Isijeziwo sokuqala sehlela labo **abangawutholanga** umlayezo weNguquko, umsebenzi uJesu awulungisela abakhethiweyo bakhe, kanti okwesibili, phezu kwalabo abangazange baphendule imfuneko kaNkulunkulu **yokuqeda** leNguquko kusukela ngo-1843 kuye phambili Ukukhanya okwambuliwe uNkulunkulu akha ngakho leNguquko ehlala njalo kuyokwethulwa kuze kube ihora lokuhlolwa kokuhlolwa.

Ngokuthatha izinto nezenzo uNkulunkulu azibekela amadoda eNguquko YaseFrance kusukela ngo-1789 kuya ku-1795, sithola lezo angazibala emadodeni aseNtshonalanga ezinsuku zokugcina. Sithola indelelo efanayo, ukungahloniphi okufanayo kanye nenzondo yezimiso zenkolo kanye neyalabo abazifundisayo; ukuziphatha okubangelwa ukuthuthuka okumangalisayo kwesayensi nobuchwepheshe. Phakathi neminyaka yokuthula, ukungakholelwa ebukhweni bukaNkulunkulu nenkolo yamanga kwanqoba izwe laseNtshonalanga. Ngakho-ke uNkulunkulu unesizathu esihle sokusiphakamisela kulesi sihloko ukufundwa kabili; Ukuziphatha “kwabasindile ” kuwumehluko omkhulu phakathi kwenkathi yenguquko kanye nesikhathi sesayensi sezinsuku zokugcina zesintu. Ukuze kucace kakhudlwana, ngokwesAm. 11:11-13 , “ *abasinda* ” ekufundeni kokuqala okuphathelene “ *necilongo* ” “ *baphenduka* ,” kuyilapho “ *abasinda* ” kwelesibili eliphathelene “ *necilongo lesithupha* ” “ *abazange baphenduke* ,” ngokwesAm. 9:20-21 .

***Umaye omkhulu* ” wesithathu (wezoni): Ukubuya okukhazimulayo kukaKristu umphindiseli**

Ivesi 15: “ *Ingelosi yesikhombisa yayisibetha (icilongo layo). Kwaba khona amazwi amakhulu ezulwini, ethi: “Imibuso yezwe isibe imibuso yeNkosi yethu nekaKristu wayo; futhi iyobusa kuze kube phakade naphakade.* »

Isihloko sokugcina sesahluko yileso ‘ *secilongo lesikhombisa* ’ elimelela, ngiyanikhumbuzwa, isikhathi lapho uMdali ongabonakali uNkulunkulu ezenza abonakale emehlweni ezitha zakhe, eqinisekisa isAm. 1:7 : “ *Bheka, uyeza*

namafu, namehlo onke ayakumbona; nabayihlabayo . “ Labo abamgwazayo ,” abagwaza uJesu, bayizitha zakhe zazo zonke inkathi yobuKristu kuhlanguanise neyokugcina. Bamgwaza, beshushisa abafundi Bakhe abathembekile, amemezela ngabo: “ *Njengoba nikwenzile komunye walaba bafowethu abancane, nikwenzile nakimi* (Math.25:40). Kusuka esibhakabhakeni, kuzwakale amazwi aphezulu ukugubha umcimbi. Laba ngabakhileyo ezulwini asebezivezile kakade ukugubha ukuxoshwa kukadeveli namademoni akhe ezulwini nguKristu onqobayo, obizwa ngokuthi “ *uMikayeli* ” kusAm. 12:7 kuya ku-12. Bahlanganyela enjabulweni yabakhethiweyo, ekukhululweni kwabo nasekunqobeni uJesu Kristu. Umlando wesono sasemhlabeni uzophela ngenxa yokuntula izoni ezibhujiswe ngomlomo kaKristu waphezulu. UDeveli, “ *isikhulu salelizwe* ” ngokukaJesu, ulahlekelwa ukuba nezwe lesono elibhujiswe uNkulunkulu. Uyohlala emhlabeni oyincithakalo eminye iminyaka eyinkulungwane engalimazi muntu, elindele ukuqedwa kwakhe ngokuphelele ekwahlulelweni kokugcina nazo zonke ezinye izoni uNkulunkulu ayozivusa ngenxa yalenjongo.

Injabulo Enkulu YaseZulwini Yabakhethiweyo Abahlengwa NgeGazi LikaJesu Kristu

Ivesi 16: “ *Amalunga angamashumi amabili nane ahlezi phambi kukaNkulunkulu ezihlalweni zawo zobukhosi, awa ngobuso, akhuleka kuNkulunkulu .*

Abakhethiweyo sebengenile embusweni kaNkulunkulu wasezulwini, behlezi ezihlalweni zobukhosi phambi kukaNkulunkulu, bayobusa, bahlulele ababi ngokweSambulo 20:4. Leli vesi livusa umongo wesiqalo sasezulwini sabahlengiwe kuSambulo 4. Leli vesi linikeza uhlobo ukukhulekela kweqiniso kukaNkulunkulu okufanele kube khona. Ukukhothama, ukuguqa, ubuso bubheke phansi, kuyisimo esigunyazwe nguNkulunkulu.

Ivesi 17: “ *Ethi: Siyakubonga, Nkosi Nkulunkulu, Mninimandla onke, okhona nowayekhona, ngokuba uthathile amandla akho amakhulu, wabusa. »*

Abahlengiweyo bavuselela ukubonga kwabo futhi bakhothame phambi kukaJesu Kristu, “ *uNkulunkulu uMninimandla onke okhona nowayekhona ” nozayo*, njengoba isAm. 1:4 samemezela. “ *Uwabambile amandla akho amakhulu* ” owawadela ukuze usindise abakhethiweyo bakho futhi wahlawulela izono zabo ngokufa kwakho enkonzweni yakho “ *yewundlu* ”; “ *iWundlu likaNkulunkulu elisusa izono zezwe .* “Uwuthathile *umbuso wakho* ”; ingqikithi ephakanyisiwe iwukuthi ngempela lapho uMoya wathatha uJohane kusAmb. 1:10; umlando womhlangano kaKristu emhlabeni usesikhathini esedlule. Kulesi sigaba, “ *imihlangano eyisikhombisa* ” ingemuva kwezikhulu ezikhethiwe. Ukubusa kukaJesu, into ethenjwayo ekukholweni kwabakhethiweyo, sekuyinto engokoqobo.

Ivesi 18 : “ *Izizwe zathukuthela; futhi ulaka lwakho selufikile, nesikhathi sesifikile sokwahlulela abafuleyo, ukuvuza izinceku zakho abaprofethi, abangcwele, nalabo abesaba igama lakho, abancane nabakhulu, nokubhubhisa ababhubhisa umhlaba. »*

sithola ukwaziswa okuwusizo kakhulu mayelana nokulandelana kwezenzakalo ezaprofethwa. Okwesi ⁻⁶ icilongo *libulewe ingxenye yesithathu*

yamadoda , okungukuthi, " *Izizwe zazithukuthele* ," futhi phambi kwamehlo ethu, ngo-2020-2021, sibona izimbangela zalokhu kucasuka: I-Covid-19 kanye nokuwohloka komnotho okubangele, ubudlova bamaSulumane, futhi ngokushesha, ukuhlaselela kweRussia nabalingani bayo. Ngemva kwalempi embi nebhuhhisayo, ngemva kokumenyezela komthetho wangeSonto “ *yisilo somhlaba* ” okungukuthi, umfelandawonye wamaProthestanti namaKatolika wabasindile baseMelika nabaseYurophu, uNkulunkulu wathululela phezu kwabo “ *izinhlupho eziyisikhombisa zokugcina zolaka lwakhe* ” ezichazwe kusAm. Ngesikhathi sesikhombisa, uJesu wabonakala ukuze asindise abakhethiweyo bakhe futhi abhuhhise abawile. Bese kulandela uhlelo olulungiselwe “ *iminyaka eyinkulungwane* ” yenkulungwane yesikhombisa. Ezulwini, ngokwesAm. 4:1 , kuyokwenzeka ukwahlulelwa kwababi: “ *Futhi sesifikile isikhathi sokwahlulela abafuleyo* . Abangcwele bathola umvuzo wabo: ukuphila okuphakade okwathenjiswa uJesu Kristu kwabakhethiweyo bakhe. Ekugcineni bathola inkanyezi yokusa nomqhele okwathenjiswa abakhethiweyo abatholakala benqobile empini yokholo: “ *ukuze bavuze izinceku zakho abaprofethi* . UNkulunkulu lapha usikhumbuzisa ngokubaluleka kwesiphrofetho kuzo zonke izikhathi (Ngokusho kweyesi-2 Pet. 1:19) futhi ikakhulukazi ezinsukwini zokugcina. “ *Abangcwele nabalesabayo igama lakho* ” okungukuthi, labo abaye basabela kahle ezigijimini zezingelosi ezintathu zesAm. 14:7 kuya ku-13; eyokuqala ikhumbula ukuhlakanipha okuhlanganisa ukumesaba, ukumlalela nokungaphikisani nemiyalo yakhe, ithi: “ *Mesabeni uNkulunkulu, nimnike inkazimulo* ”, ngombono wakhe kaNkulunkulu umdali, “ *ngokuba ihora lokwahlulela kwakhe selifikile, nikhuleke kuye owenza izulu, nolwandle, nomhlaba, nemithombo yamanzi* ”.

Ivesi 19: “ *Kwavulwa ithempeli likaNkulunkulu ezulwini, kwabonakala umphongolo wesivumelwano sakhe ethempelini lakhe. Kwaba khona imibani, namazwi, nokuduma, nokuzamazama komhlaba, nesichotho esikhulu.* »

Zonke izingqikithi ezivezwe kule ncwadi yesAmbulo ziyahlangana zibeke kulesi sikhathi esingokomlando sokubuya okukhazimulayo kweNkosi yethu yaphezulu uJesu Kristu. Leli vesiqondise umongo lapho lezi zihloko ezilandelayo zigcwaliseka futhi ziqedwa khona:

IsAmb. 1: I-Adventism:

Ivesi 4: “ *UJohane kuwo amabandla ayisikhombisa ase-Asiya: Makube kini umusa nokuthula okuvela kuye okhona nowayekhona nozayo, nakuMoya abayisikhombisa abaphambi kwesihlalo sakhe sobukhosi* .

Ivesi 7: “ *Bhekani, uyeza namafu . Futhi wonke amehlo ayombona, ngisho nalabo abamgwazayo; futhi zonke izizwe zomhlaba ziyolila ngenxa yakhe. Yebo. Amen!* »

Ivesi 8: “ *Mina ngingu-Alfa no-Omega, isho iNkosi uNkulunkulu, okhona nowayekhona nozayo, uMninimandla onke.* »

Ivesi 10: “ *NgangikuMoya ngosuku lweNkosi , ngezwa emva kwami izwi elikhulu, kungathi ngelecilongo,*

IsAm. 3: Umhlangano wesikhombisa: ukuphela kwenkathi “ yaseLawodikeya ” (= abantu abahluliwe).

IsAm. 6:17 : Usuku olukhulu lolaka lukaNkulunkulu kubantu abahlubukayo “ **ngokuba usuku olukhulu lolaka lwakhe selufikile** , ubani ongema? »

IsAm. 13: “ *isilo esikhuphuka emhlabeni* ” (umfelandawonye wamaProthestani namaKatolika) nomthetho waso wangeSonto; Ivesi 15: “ *Saba namandla okunika umfanekiso wesilo ukuphila, ukuze umfanekiso wesilo ukhulume, **senze ukuba babulawe abangawukhulekeli umfanekiso wesilo.*** »

IsAm. 14: Izindikimba ezimbili ezithi “ **ukuvuna** ” (ukuphela kwezwe nokuhlwithwa kwabakhethiweyo) kanye “ **nokuvuna amagilebhisi** ” (ukubulawa kwabelusi bamanga abalandeli babo abadukisiwe nabakhohlisiwe).

IsAm. 16: Ivesi 16: “ **usuku olukhulu lwempi ye-Armagedoni** ”

Kuleli vesi 19 sithola indlela eyisihluthulelo yokungenela kukaNkulunkulu okuqondile nokubonakalayo, “ *kwaba khona imibani, amazwi, ukuduma, nokuzamazama komhlaba* , osekucashunwe kakade kusAm. 4:5 no-8:5. Kodwa lapha uMoya wengeza ngokuthi “ *nesichotho esinzima* ”; “ *isichotho* ” esiphetha isihloko sesikhombisa “ *sezinhlopho eziyisikhombisa zokugcina* ” kusAm. 16:21 .

Ngakho-ke umongo wokubuya kukaJesu Kristu umakwa ngesihloko sakamuva sama-Adventist esiletha lesi sikhathi , entwasahlobo ka-2030, insindiso yeqiniso enikezwa abakhethiweyo, etholwe ngegazi elachithwa nguJesu Kristu. Sekuyisikhathi sokungqubuzana kwakhe nabahlubuki abalungiselela ukubulala abakhethiweyo bakhe abenqaba iSonto LamaRoma futhi bagcine ukwethembeka kwabo eSabatani elingcwelise uNkulunkulu kusukela ngesonto lokuqala lokudalwa kwakhe umhlaba. “ *Uphawu lwesithupha* ” lukasAmb. 6 lukhombisa ukuziphatha nokudumala kwalaba bahlubuki ababanjwe iNkosi esigamekweni sokuqothula uhlanga lwabakhethiweyo bayo ababusiwe nababathandayo. Indaba yokungavumelani ivezwa kuleli vesi 19. Iwumthetho waphezulu ogcinwe “ *emphongolweni wobufakazi* ” endaweni engcwelengcwele yetabernakele kanye “ *nethempeli* ” lesiHeberu. Umphongolo unenkazimulo nobungcwele bawo obuphakeme kakhulu ngenxa nje yokuthi uqukethe izibhebhe zomthetho eziqoshwe ngomunwe kaNkulunkulu ngokwakhe, ephambi kukaMose, inceku yakhe ethembekile. IBhayibheli lisisiza ukuba siqonde ukuthi yini ebangela ukwesaba kwamavukela-mbuso ngesikhathi sokubuya kukaJesu Kristu. Ngoba yilokhu okushiwo amavesi 1-6 eHubo 50:

“ *Ihubo lika-Asafa. UNkulunkulu, uNkulunkulu, uYahweh, uyakhuluma, futhi ubiza umhlaba, kusukela ekuphumeni kwelanga kuze kube sekushoneni kwalo. EZiyoni, ubuhle obuphelele, uNkulunkulu uyakhanya. Uyeza, Nkulunkulu wethu, akathuli; **Phambi kwakhe kukhona umlilo oqothulayo, isivunguvungu esinamandla nxazonke** . Umemeza ezulwini phezulu, nasemhlabeni, **ukuba ahluhlele abantu bakhe** : Ngibuthela abathembekileyo bami, abenze isivumelwano nami ngomhlatshe! - **Amazulu ayakumemezela ukulunga kwakhe** , ngokuba uNkulunkulu ungumahluleli. »*

Esimeni sokwesaba, abahlabuki bazobona umbhalo wemithetho eyishumi kaNkulunkulu uboniswe esibhakabhakeni ngezinhlamvu zomlilo. Futhi ngalesi senzo saphezulu, bayokwazi ukuthi uNkulunkulu ubagwebela “ ukufa kokuqala ” ‘nokwesibili.

Leli vesi lokugcina lesihloko ‘ *secilongo lesikhombisa* ’ lembula futhi liqinisekisa ukubaluleka kukaNkulunkulu emthethweni wakhe omelene nobuKristu bamanga obuhlubukayo. Umthetho waphezulu uye walulazwa ngaphansi kwezaba lezinsolo zokuphikisa phakathi komthetho nomusa. Leli phutha libangelwa ukungafundi kahle amazwi ashiwo umphostoli uPawulu ezincwadini zakhe. Ngakho lapha ngizoqeda noma yikuphi ukungabaza ngokunikeza izincazelo ezicacile nezilula. KweyabaseRoma 6, uPawulu uqhathanisa labo “abangaphansi *komthetho* ” nalabo “abangaphansi *komusa* ,” kuphela ngenxa yengqikithi yesikhathi sakhe lapho kuqala isivumelwano esisha. Ngokwesimiso esithi “ *ngaphansi komthetho* ” ubiza amaJuda esivumelwano esidala abenqaba isivumelwano esisha esisekelwe ubulungisa obuphelele bukaJesu Kristu. Futhi uqoka abakhethiwe abangena kulo mfelandawonye omusha ngefomula ethi “ *nomthetho* ”. Ngokuba lokhu kuyinzuzo eletha umusa, egameni uJesu Kristu, ngoMoya oNgcwele, esiza okhethiweyo wakhe futhi amfundise ukuthanda nokulalela umthetho ongcwele waphezulu. Lapho emlalela, uba “ *nomthetho* ” futhi “ *ngaphansi komusa* ,” futhi akakho “ *phansi komthetho* .” Ngiyakhumbula futhi ukuthi uPawulu uthi ngomthetho waphezulu “ungcwele *futhi umyalo ulungile futhi muhle* ”; lokho engihlanganyela naye kuJesu Kristu. Nakuba uPawulu esigxeka isono, efuna ukukholisa abafundi bakhe ukuthi abasadingeki bone ngoba bakuKristu, izihlubuki zanamuhla zisebenzisa imibhalo yakhe ukuze ziphikisane naye ngokwenza uJesu Kristu, abathi kuye, “uyisikhonzi *sesono* ” esamiswa yiRoma ngoMarch 7, 321. Nakuba uPawulu amemezela kuGal 2:17 : “ *Kepha uma nathi sifunyanwa siyizoni , uKristu? Akunjalo !* ”Masigcizelele ukubaluleka kokunemba,” *kude nakho*”, elahla umbono ongokwenkolo wokholo lwanamuhla lwamanga lobuKristu, futhi lokhu kusukela ngo-March 7, 321, usuku lapho “ *isono* ” samaRoma sangena khona enkolweni yobuKristu yaseNtshonalanga naseMpumalanga ngegunya lombusi waseRoma ongumqaba, uConstantine¹.

Kulo mongo ‘ *wecilongo lesikhombisa* ’ iminyaka eyizinkulungwane eziyisithupha yokuqala ebekwe eceleni uNkulunkulu ukuze akhethwe abakhethiweyo basemhlabeni, kuwo wonke umsebenzi wakhe weminyaka eyizinkulungwane eziyisikhombisa, uyaphela. Inkulungwane yesikhombisa yeminyaka, noma “ *iminyaka eyinkulungwane* ” yesAm. 20, ibe isivula, enikelwe ekwahluleleni kwasezulwini kwabahlabuki ngabakhethiweyo abahlengwe nguJesu Kristu, isihloko sesAm.

IsAmbulo 12 : Uhlelo Olukhulu Oluphakathi

**Owesifazane - Umhlukumezi waseRoma - Owesifazane ogwadule - I-
Parenthesis: impi esibhakabhakeni - Owesifazane ogwadule - INguquko -
Ukukholelwa kuNkulunkulu-
Insali yama-Adventist**

**Owesifazane onqobayo, umlobokazi kaKristu, iWundlu
likaNkulunkulu**

Ivesi 1: “ *Kwabonakala isibonakaliso esikhulu ezulwini: owesifazane embethe ilanga, nenyanga iphansi kwezinyawo zakhe, nasekhanda lakhe kukhona umqhele wezinkanyezi eziyishumi nambili.* »

Lapha futhi, izindikimba ezimbalwa ziyalandelana emidwebeni eminingana noma ezigawini. Isithombe sokuqala sibonisa uMhlangano Okhethiwe ozozuka ekunqobeni kukaJesu Kristu, iNhloko yawo okuwukuphela kwayo, ngokuka-Efesu 5:23. Ngaphansi komfanekiso “ *wowesifazane* ,” “*uMlobokazi* ” kaKristu usibekela “ *ilanga lokulunga* ” elaprofethwa kuMal 4:2. Ngokusebenza okukabili, elithi “ *inyanga* ” uphawu lobumnyama lithi “ *ngaphansi kwezinyawo zakhe* ”. Lezi zitha zingokomlando nangokulandelana kwezikhathi, amaJuda esivumelwano esidala, namaKristu awile, amaKhatholika, ama-Orthodox, amaProthestani, nama-Adventist, esitsha. Ekhanda lakhe, “ *umqhele wezinkanyezi eziyishumi nambili* ” ufanekisela ukunqoba kwakhe emfelandawonye kaNkulunkulu, u-7, nomuntu, u-5, okusho inombolo engu-12.

Owesifazane oshushiswayo ngaphambi kokunqoba kokugcina

Ivesi 2: “ *Wayekhulelwe, wakhala esemhelo futhi enezinhlungu zokubeletha.* »

Evesini 2, “ *imihelo* ” ibhekisela ekushushisweni kwasemhlabeni okwandulela isikhathi senkazimulo yasezulwini. Lomfanekiso wasetshenziswa uJesu kuJohane 16:21-22 : “ *Owesifazane lapho ebeletha, ulusizi, ngokuba isikhathi sakhe sesifikile; kodwa nxa esebelethile umntwana, akabe esakhumbula*

ubuhlungu ngenxa yentokozo anayo ngokuthi sekuzelwe umuntu emhlabeni. Kanjalo nani manje nilusizi; kodwa ngizabuya nginibone, lenhliziyo yenu ithokoze; »

Umshushisi Wabesifazane BamaPagane: IRoma, Idolobha Elikhulu Lombuso

Ivesi 3: “ *Kwabonakala esinye isibonakaliso ezulwini; bheka, udrako omkhulu obomvu, enamakhanda ayisikhombisa nezimpondo eziyishumi, nasemakhanda akhe imiqhele eyisikhombisa. »*

Ivesi 3 likhomba umshushisi wakhe: udeveli, kunjalo, kodwa usebenza ngamandla enyama asemhlabeni ahlukumeza abakhethiweyo, ngokwentando yakhe. Esenzweni sakhe, usebenzisa amasu amabili alandelayo; eka “ *drako* ” kanye “ *nenyoka* ”. Esokuqala, “ *sikadrako* ” siwukuhlasela obala okusetshenziswa iRoma yombuso wamaqaba. Kanjalo sithola izimpawu esezike zabonwa kuDan.7:7 lapho iRoma yavela isesimweni sesilwane sesine esisabekayo esine “ *zimpondo eziyishumi* ”. Umongo wamaqaba uqinisekiswa ukuba khona “ *kwemiqhele* ” ebekwe lapha “ *emakhanda ayisikhombisa* ,” uphawu lomuzi waseRoma ngokwesAm. 17. Lokhu kunemba kufanele sikunake ngokugcwele, ngoba kubonisa kithi, isikhathi ngasinye lapho lesi sithombe sivezwa, ngendawo ye “ *tiaras* ”, umongo womlando oprofethiwe.

Umshushisi Wezenkolo Wabesifazane: IRoma LamaKatolika LamaKatolika

Ivesi 4: “ *Umsila wayo wakhukhula ingxenye yesithathu yezinkanyezi zezulu, waziphonsa emhlabeni. Udrako wema phambi kowesifazane owayesezakubeletha, ukuze ashwabadele umntwana wakhe esezele. »*

Leli vesi lithatha futhi, ngaphansi kwezimpawu ezintsha, umlayezo wesAm. 11:1 kuya ku-3 lapho iRoma lobupapa ligunyazwe nguNkulunkulu, ngaphansi kwesihloko esithi “ *induku* ”, “ *ukunyathela phansi umuzi ongcewele izinyanga ezingamashumi amane nambili* ”.

KuDaniyeli, “ *izimpondo eziyishumi* ” zoMbuso WaseRoma zazizolandelwa “ *uphondo oluncane* ” lukapapa (kusukela ngo-538 kuya ku-1798). Lokhu kulandelana kuqinisekisiwe lapha kuSambulo 12, evesini lesi-4.

Igama elithi “ *umsila* ” eliqondise amanga “ *umprofethikazi uJezebeli* ” wesAm. 2:20 , ubonisa lokhu kulandelana kweRoma yenkolo yobupapa yamaKristu angamanga. Icala elishiwo kuDan.8:10 lapha liyavuselelwa. Izisulu zamaqhinga akhe nokuyenga, ezifanelekela “ *inyoka* ” kaGenesis, zinyathelwa ngaphansi kophawu “ *lwezinkanyezi zezulu* ,” okungukuthi, ngaphansi kwesiqu esithi “ *izakhamuzi zombuso wezulu* ” uJesu athi kubafundi bakhe. “ *Owesithathu uhudulelwa phansi ekwindla .*” Eyesithathu ayicashunwa ngomqondo wayo ongokoqobo kodwa, njengayo yonke indawo esiprofethweni, njengengxenye ephawulekayo yenani eliphelele lamaKristu avivinywa. Izisulu zingase zeqe ngisho nalesi silinganiso ngengxenye eyodwa kwezintathu engokoqobo.

Ivesi 5: “ *Wazala indodana, eyayiyakubusa izizwe zonke ngentonga yensimbi. Nomntwana wakhe wahlwithwa wayiswa kuNkulunkulu nasesihlalweni sakhe sobukhosi. »*

Ngokusebenza okukabili, lesi siprofetho sikhumbula indlela udeveli alwa ngayo nembangela kaMesiya kusukela ekuzalweni kwakhe kwaze kwaba sekufeni kwakhe okunqobayo. Kodwa lokhu kunqoba kungokwamazibulo okuyothi ngemva kwawo bonke abakhethiweyo bawo baphumelele, ukuqhubeka nempi efanayo kuze kuzuze ukunqoba kokugcina. Ngaleso sikhathi, bethola indikimba yasezulwini, bayohlanganyela naye, ukwahlulelwa kwakhe ababi futhi kulapho, ukuthi ndawonye, “ *bayokwelusa izizwe ngentonga yensimbi* ” eyonikeza isahlulelo “ *sokuhlushwa kokufa kwesibili* ” kokwahlulelwa kokugcina. Okuhlangenwe nakho kukaKristu kanye nokwabakhethiweyo bakhe kuhlangu kube yinto eyodwa evamile, futhi umfanekiso "womntwana *othathwe wayiswa kuNkulunkulu nasesihlalweni sakhe sobukhosi* ", ngakho-ke ukuya ezulwini, "ukukhululwa" kwasemhlabeni kwabakhethiweyo okuyofezwa ngo-2030, ngokubuya kukaKristu ophindiselayo. Bayokhululwa “ *ezinhlungwini ukubeletha* ”. Ingane iwuphawu lokuguqulwa kweqiniso kobuKristu okuyimpumelelo nokunqobayo.

Ivesi 6: “ *Owesifazane wabalekela ehlane, lapho enendawo ayilungiselwe nguNkulunkulu, ukuba bamondle khona izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha.* »

Umhlangano oshushiswayo unokuthula futhi awuhlomile, isikhali sawo kuphela iBhayibheli, izwi likaNkulunkulu, inkemba kaMoya, ungabaleka kuphela phambi kwabahaseli bawo. Ivesi 6 likhumbula isikhathi sokubusa kukapapa okushushisa phakathi “ *nezinsuku eziyizi-1260 zesiprofetho* ” noma iminyaka eyi-1260 yangempela ngokomthetho kaHezekeli 4:5-6 . Lesi sikhathi esokholo lobuKristu yisikhathi sokuvivinywa okubuhlungu okusikiselwa ukukhulunywa kwegama elithi “ *ugwadule* ” lapho “*liholwa nguNkulunkulu*”. Kanjalo uhlanganyela ekuhluphekeni ‘ *kofakazi ababili* ’ besAm. 11:3 . KuDan 8:12, lesi sigwebo saphezulu sahlalwa kanje: “ *ibutho lanikelwa imihla ngemihla ngenxa yesono* ”; isono esenziwe ngokulahla ukugcinwa kosuku lweSabatha lokuphumula kusukela ngo-March 7, 321.

Ukuvula abakaki: ukulwa esibhakabhakeni

Ivesi 7: “ *Kwaba khona impi ezulwini. UMikayeli nezingelosi zakhe balwa nodrako. Nodrako walwa nezingelosi zakhe;*

Ukuhlwithwa okumenyezelwe kwabangcwele kufanele incazelo uMoya oyethula kithi ngohlobo lwabakaki. Lokhu kuyokwenzeka ngenxa yokunqoba kukaJesu Kristu phezu kwesono nokufa. Lokhu kunqoba kwaqinisekiswa emva kokuvuka kwakhe, kodwa uMoya uyasambulela lapha imiphumela eyayinayo kwabakhileyo ezulwini ababesebenzelana namademoni noSathane uqobo kuze kube yileso sikhathi.

Okubaluleke kakhulu : le mpi yasezulwini, eyahlala ingabonakali emehlweni abantu, isikhanyisela ngencazelo yamazwi ayindida ashiwo uJesu lapho esemhlabeni. KuJohane 14:1-3, uJesu wathi, “ *Inhliziyo yenu mayingakhathazeki. Kholwani kuNkulunkulu, futhi nikholwe kimi. Endlini kaBaba kukhona izindlu eziningi. Ukube bekungenjalo, bengiyakunitshela; ngizonilungisela indawo. Uma ngiya nginilungisela indawo, ngobuye ngize,*

nginamukele kimi, ukuze lapho ngikhona, nibe khona nani. » Incazelo enikezwe “ukulungiswa” kwale “ndawo” izovela evesini elilandelayo.

Ivesi 8: “*Kepha abanqobanga, nendawo yabo ayibange isatholakala ezulwini.* »

Le mpi yasezulwini ayihlangene ngalutho nezimpi zethu zasemhlabeni; Akubangeli ukufa ngokushesha, futhi izinhlangothi ezimbili eziphikisanayo azilingani. Umdali omkhulu uNkulunkulu oziveza ngaphansi kwesici esithobekile nesinobuzalwane sengelosi enkulu “*uMikayeli*” nokho unguNkulunkulu uMninimandla onke okufanele zonke izidalwa zakhe zikhothame futhi zimlalele. USathane namademoni akhe bayizidalwa ezinjalo ezihlubukayo, ezilalela kuphela ngaphansi kokucindezelwa, futhi ekugcineni, azikwazi ukumelana futhi ziphoqekeke ukuba zilalele, lapho uNkulunkulu omkhulu ebakhipha ezulwini ngamandla onke. Phakathi nenkonzo yakhe yasemhlabeni, uJesu wayesatshwa izingelosi ezimbi ezazimlalela futhi zafakaza ukuthi ngempela ‘wayeyiNdodana kaNkulunkulu’ yesu laphezulu, ezimmisa kanjalo.

Kuleli vesi uMoya uyacacisa: “*Indawo yabo ayibange isatholakala ezulwini.*” Le “*ndawo*” ehlala izihlubuki zasezulwini embusweni kaNkulunkulu kwadingeka ukuba isuswe ukuze lo mbuso wasezulwini “*ucwengwe*” futhi “*ulungiselelwe*” ukwamukela abakhethiweyo bakaKristu ngosuku lwempi yakhe yokugcina ngokumelene nezihlubuki zasemhlabeni lapho efika ngenkazimulo. Kungaleso sikhathi lapho, ethatha abakhethiweyo bakhe, “*bayohlala benaye, lapho ekhona*” okungukuthi, ezulwini elihlanziwe kanjalo “*elungiselelwe*” ukubamukela. Khona-ke ingxenye yomhlaba iyoba incithakalo yomfuziselo owaprofethwa igama elithi “*umgodini wakwalasha*” kusukela kuGen. 1:2. Ngenxa yalo mzabalazo, iphrojekthi yokusindisa yaphezulu iyakhanyiswa futhi igama ngalinye eliyisihluthulelo lohlelo lwawo liveza incazelo yalo. Kunjalo ngalamavesi acashunwe kumaHeberu 9:23: “*Ngakho-ke kwakudingeka, ngoba izinto ezisezulwini kwakufanele zihlanzwe ngale ndlela, ukuze okusezulwini ugobo kuhlanzwe ngemihlatshelo emihle kakhulu kunale.* » Ngakho, “*umhlatshelo omuhle kakhulu*” owawudingeka wawungowokufa ngokuzithandela kukaMesiya ogama lakhe linguJesu, owanikelwa ukuze ahlawulele izono zabakhethiweyo bakhe, kodwa ngaphezu kwakho konke, ukuze atholele izidalwa zakhe kanye naye ngokwakhe ilungelo elingokomthetho lokugwebela ukufa izihlubuki zasezulwini nezasemhlabeni. Yile ndlela “*indlu engcwele*” kaNkulunkulu yasezulwini ‘yahlanjululwa ngayo’, kuqala futhi ngemva kwalokho, ekubuyeni kukaKristu onqobayo, kuyoba ukuphenduka komhlaba awubiza ngokuthi “*isenabelo sezinyawo*” zakhe kodwa kungabi “njengendlu engcwele” yakhe kuIsaya 66:1-2: “*Isho kanje iNkosi, ithi: Izulu liyisihlalo sami sobukhosi, umhlaba uyisenabelo sezinyawo zami. Iyiphi indlu eniyongakhela yona noma niyonginika indawo yokuhlala na? Zonke lezi zinto isandla sami sazenza, zaba khona zonke,*” usho uJehova. Yilokhu engiyakubheka: ohluphekayo nochobozekile emoyeni, owesaba izwi lami. » ; noma, ngokukaHez 9:4, “*labo ababubulayo nabakhalayo ngenxa yezinto ezinengekayo*” ezenziwa.

Ivesi 9: “*Waphonswa phansi udrako omkhulu, inyoka endala ethiwa uDeveli noSathane, odukisa izwe lonke; waphonswa phansi emhlabeni, nezingelosi zakhe zaphonswa phansi kanye naye.* »

Izidalwa zasezulwini zaba ngabokuqala ukuzuza ekuhlanzweni okungokomoya okwenziwa uKristu onqobayo. Wakhapha ezulwini udeveli namademoni akhe ayizingelosi ‘abaphonswa *phansi*’ iminyaka eyizinkulungwane ezimbili emhlabeni. Ngakho uDeveli uyasazi “ *isikhathi* ” esisasele yena siqu namademoni akhe ukuba benze ngokumelene nabangcwele abakhethiwe neqiniso laphezulu.

Qaphela : UJesu akagcinanga nje ngokusembula ubuntu bukaNkulunkulu esintwini, wabuye wabethula kuleso similo esesabekayo, udeveli, isivumelwano esidala esingasho lutho ngaye, simshiya ecishe engazi. Kusukela ekunqobeni kukaJesu udeveli, impi phakathi kwala makamu amabili iye yashuba ngenxa yokuboshwa kwamademoni manje aphila ngokungabonakali phakathi kwabantu emhlabeni nakuwo wonke umhlaba wethu ohlanganisa amaplanethi nezinkanyezi esibhakabhakeni. Lawa yiwona kuphela ama-extraterrestrials ku-Dimension yethu yoMhlaba.

Kumelwe lapha ngikhumbule ukuthi ukuqonda kahle kwawo wonke umsebenzi wokusindisa wesimiso esasungulwa uNkulunkulu kuyilungelo elikhethekile eligcinelwe abakhethiweyo bakhe. Ngokuba ukukholwa okungamanga kubonwa yiqiniso lokuthi kuhlala kunephutha ekuchazeni kwalo umsebenzi walo. Lokhu kuye kwaboniswa kusukela amaJuda anikeza uMesiya owaprofethwa emiBhalweni Engcwele indima yokuletha ukukhululwa okungokwenyama, kuyilapho uNkulunkulu ayehlele ukukhululwa okungokomoya kuphela; okwesono. Ngokufanayo, namuhla, inkolo yobuKristu bamanga ibheke ngabomvu ukubuya kukaJesu Kristu, ukusungulwa kombuso namandla akhe emhlabeni; izinto uNkulunkulu angazange azibeke esimisweni sakhe njengoba isAmbulo sakhe esingokwesiprofetho sisifundisa. Kunalokho, ukufika kwakhe okukhazimulayo kuyophawula ukuphela kokuphila kwabo osekusele kungumthwalo wezono zabo kanye nalo lonke icala labo kuye.

Okhethiwe kaKristu uyazi ukuthi ukuphila okukhululekile kwaqala ezulwini nokuthi ngemva kokuba abakaki basemhlabeni benze isidingo sokubonakaliswa okuphelele kothando lwakhe nobulungisa bakhe, uMdali uNkulunkulu uyokwandisa ukuphila kwezidalwa zakhe eziye zahlala zithembekile ezulwini nasemhlabeni, phakade esimweni sakhe sasezulwini. Izihlubuki zasezulwini nezasemhlabeni ziyobe sezahluliwe, zibhujisiwe futhi zibhujisiwe.

Umbuso wezulu ukhululiwe

Ivesi 10: “ *Ngase ngizwa izwi elikhulu ezulwini, lithi: Manje isifikile insindiso, namandla, nombuso kaNkulunkulu wethu, namandla kaKristu wakhe; ngoba uphonswe phansi ummangaleli wabazalwane bethu, obamangalelayo phambi kukaNkulunkulu wethu imini nobusuku.* »

Le “ *Manje* ” iqonde usuku luka-April 7, 30, usuku lokuqala lwesonto elilandela uLwesithathu, April 3, lapho, emukela isiphambano, uJesu anqoba udeveli, isono nokufa. Ngalolu suku lokuqala lwesonto, wathi kuMariya: “ *Ungangithinti; angikenyukeli kuBaba* . Ukunqoba kwakhe kwakusafanele kwenziwe okusemthethweni ezulwini bese kuthi, ebukhosini bakhe bobunkulunkulu, ngaphansi kwegama lakhe lengelosi elitholwe kabusha elithi “ *Mikayeli* ”, waxosha udeveli namademoni akhe ezulwini. Kuyafaneleka

ukuphawula amazwi athi " *ummangaleli wabafowethu, owabamangalela phambi kukaNkulunkulu wethu imini nobusuku .*" Lisambulela ubuzalwane obukhulu bendawo yonke bekamu likaNkulunkulu elihlanganyela ukwenqaba kwalo inkambu yabahlubuki nabakhethiweyo bomhlaba. Bangobani laba " *bazalwane* "? Abasezulwini nabasemhlabeni, abanjengoJobe owanikelwa kudeveli ngokwengxenye ukuze abonise kuye ukuthi " izinsolo " zakhe azinasisekelo.

Ivesi 11: " *Bamnqoba ngegazi leWundlu nangezwi lobufakazi babo, abakuthandanga ukuphila kwabo kwaze kwaba sekufeni.* »

Iphethini okukhulunywa ngayo kuleli vesi itholakala esigijimini sosuku " *lweSmirna* ," futhi lomlayezo ubonisa izinga lokukholwa elidingwa uJesu Kristu kuzo zonke izinkathi eziprofethiwe kuze kufike ukubuya Kwakhe okukhazimulayo.

Ukunqoba kuka " *Mikayeli* ," okuyigama laphezulu lasezulwini loMsindisi wethu uJesu Kristu, kuqinisekisa izimemezelo zakhe ezinesizotha ezishiwo kuMath 28:18-20 : " *UJesu wasondela, wakhuluma kubo, wathi, Ngiphiwe amandla onke ezulwini nasemhlabeni* . Ngakho hambani nenze izizwe zonke abafundi, nibabhaphathize egameni likaYise neleNdodana nelikaMoya oNgcwele, nibafundise ukugcina konke enginiyale ngakho. Bhekani, mina nginani izinsuku zonke, kuze kube-sekupheleni kwezwe. »

Ngakho-ke, ekusekelweni kwesivumelwano sakhe sokuqala, uNkulunkulu wembulela uMose umlando wemvelaphi yesimo sethu sasemhlabeni, kodwa kithina kuphela esiphila ezinsukwini zokugcina zesintu lapho eveza khona ukuqonda umsebenzi wakhe wokusindisa umhlaba wonke, ngokuvala uhlaka lokuhlangenwe nakho kwesono sasemhlabeni esiyobe siqhubeke isikhathi eside, iminyaka eyizinkulungwane eziyisithupha. Ngakho-ke sihlanganyela noNkulunkulu ukulindela ukuhlangana kabusha kwaphakade kwabo bonke abakhethiweyo bakhe abathembekile basezulwini nabasemhlabeni. Ngakho-ke kuyilungelo labakhethiweyo ukunaka isibhakabhaka nezakhamuzi zaso. Ngokwengxenye yabo, abazange bayeke ukuba nesithakazelo esiphethweni sabakhethiweyo nomlando wethu wasemhlabeni, kusukela eNdalweni kuze kube sekupheleni kwezwe, ngokuvumelana nalokho okulotshwe ku-1Kor.4:9: " *Ngokuba ngibona sengathi uNkulunkulu usenze abaphostoli bokucina ebantwini, abagwetshelwe ukufa ngendlela ethile, lokhu senziwe umbukwane emhlabeni, nasezingelosini nakubantu.* »

Isimo sezwe siya ngokuba sibi kakhulu

Ivesi 12: " *Ngakho-ke thokozani nina mazulu nani enihlala kuwo. Maye kuwe mhlaba nolwandle! Ngokuba uSathane wehlele kuni enolaka olukhulu, ngokuba azi ukuthi unesikhathi esifushane.* »

‘ Abahlala ezulwini ’ baba ngabokuqala ‘ *abajabula* ’ ngokunqoba kukaKristu. Kodwa okuhambisana nale njabulo ukuqiniswa " *kweshwa* " "kwabakhileyo *emhlabeni* ". Ngoba udeveli uyazi ukuthi ungumuntu olahliwe ngesikhathi sokuphumula, nokuthi "unesikhathi *esincane* " sokuthatha isinyathelo ngokumelene necebo lakhe lensindiso. Izenzo ezenziwa iminyaka eyizi-2000 yikamu lamademoni elivalelwe emhlabeni zonke zembulwa nguJesu Kristu kusAmbulo sakhe noma i-Apocalypse. Lena inhloso yalo msebenzi engiwubhalela

wona. Futhi kusukela ngo-2018, abakhethiweyo bakaJesu Kristu baye babelana ngalolu lwazi lokuphela kwesikhathi ebekelwe udeveli umsebenzi wakhe wokuyenga; Kuyophela entwasahlobo ka-2030 ngokubuya okukhazimulayo kweNkosi yabo yaphezulu. Ubakaki balesi sihloko bavala ngevesi 12.

Ukuvala abakaki impi esibhakabhakeni

Buyela endikimbeni yowesifazane oshayelwa ogwadule

Ivesi 13 : “ *Kwathi udrako ebona ukuthi uphonswe emhlabeni, wazingela owesifazane owayezele umntwana wesilisa.* »

Labakaki bavumela uMoya ukuba uthathe indikimba yokubusa kukapapa evesini lesi-6. Igama elithi “ *udrako* ” kuleli vesi lisasho udeveli, uSathane, ngokwakhe. Kodwa ukulwa kwakhe “ *nowesifazane* ” kwenziwa ngesenzo samaRoma, ngokulandelana kombuso, bese kuba upapa.

Ivesi 14: “ *Owesifazane wanikwa amaphiko amabili okhozi olukhulu, ukuze andizele ehlane, endaweni yakhe, lapho ondliwa khona isikhathi, nezikhathi, nenxenye yesikhathi, kude nobuso benyoka.* »

Kuleli vesi 14, uthatha isigijimi futhi ngokubonisa ubude bokubusa kopapa ngendlela “yeminyaka emithathu nengxenye”, “ *isikhathi, nezikhathi, nenxenye yesikhathi* ”, esesisetshenziswe kuDan.7:25. Kulokhu kudlalwa kabusha, imininingwane emisha izovezwa ngokulandelana kwezenzakalo. Omunye umniningwane kufanele uqashelwe: “ *udrako* ” wevesi 4 uthathelwa indawo “ *inyoka* ” ngendlela efanayo “ *udrako* ” wevesi 3 uthathelwa indawo “ *nomsila* ”. Amagama athi “ *inyoka nomsila* ” asibonisa ushintsho lwamaqhinga asebenzayo uNkulunkulu, “ *ukhozi olukhulu* ,” awashoyo kudeveli namademoni akhe. Ngemva kolaka olusobala luka “ *drako* ” kuza amanga anobuqili nangokwenkolo “ *yenyo* ” agcwaliseka ngokubusa kopapa kweminyaka eyi-1260 eyaprofethwa. Ukukhuluma ‘ngenyoka ’ kunikeza uNkulunkulu ithuba lokusikisela ukuqhathanisa nezimo zesono sokuqala. Njengoba nje u-Eva ayengwa “ *inyoka* ” udeveli aziveza ngayo; “ *owesifazane* ”, “ *umlobokazi* ” kaKristu, ubhekene novivinyo lwamazwi amanga udeveli awaveza kuye 'ngomlomo ' wamanxusa akhe obuRoma Katolika obupapa.

Ivesi 15: “ *Inyoka yakhipha emlonyeni wayo amanzi anjengomfula ngemva kowesifazane, ukuze immukise nozamcolo.* »

Ivesi 15 libonisa ukushushiswa kwamaKatolika ukholo lobuKristu olungathembekile olungaphansi kwalo; njengokuthi “ *amanzi omfula* ” “ *athwala* ” yonke into engafinyelela kuyo. “ *Umlomo* ” kapapa wamaRoma Katolika usehule izinhlangano zawo zamaKhatholika, ezishiseka ngokweqile nezinonya ngokumelene nabaphikisi babo benkolo. Ukufezwa okuphelele kwalesi senzo wukwakhiwa kwendikimba “yamadragoni” nguLouis XIV elulekwe nguMbhishobhi Le Tellier. Le nhlangano yezempi, eyadalelwa ukuzingela ngokuthula ukumelana namaProthestani , yayihloselwe “ *ukuhudulela* ” bonke ababuthaka nabathobekile abakhethwe uKristu babayise ezimfundisweni zakhe, ibaphoqecele ukuba bakhethe phakathi kokuguqukela ebuKatolikeni noma ukuthunjwa noma ekufeni ngemva kokuhlukunyezwa nokuhlukunyezwa okunyantiso.

Ivesi 16: “ *Umhlaba wamsiza owesifazane, umhlaba wavula umlomo wawo, wawugwinya uzamcolo udrako awukhipha emlonyeni wakhe.* »

UMoya usinikeza izincazelo ezimbili ezihambisanayo zaleli vesi elilodwa. Phawula ukuthi “ *owesifazane* ” “ *nomhlaba* ” lapha kuyizici ezimbili ezihlukene, nokuthi “ *umhlaba* ” ungafanekisela ukholo lwamaProthestani noma umhlaba ongokoqobo, inhlabathi yeplanethi yethu. Lokhu kuzonikeza leli vesi izincazelo ezimbili ezilandelanayo ngokulandelana kwezikhathi kusAmbulo saphezulu.

wokuqala : UbuProthestani bamanga bezilwane : Ngokulandelana kwezikhathi, okokuqala, “ *owesifazane* ” uhambisana nencazelo engokomfanekiso yamaProthestani anokuthula eNguquko “ *umlomo* ” wawo *osemthethweni* (okaMartin Luther ngo-1517) walahla izono zamaKatolika; ezazithethelela igama labo: “amaProthestani” noma labo abaphikisana nokungabi nabulungisa kwenkolo yamaKatolika okona kuNkulunkulu futhi kubulale izinceku zakhe zeqiniso. Enye ingxenye yobuProthestani yobuProthestani efanekiselwa igama elithi “ *umhlaba* ” nayo yavula “ *umlomo* ” wayo ukuze isole inkolo yamaKatolika, kodwa yathatha izikhali namagalelo abo anobudlova “kwagwinya ” ingxenye ebalulekile yabalwi bezinhlango zamaKatolika. Igama elithi “ *izwe* ” lapha lifanekisela “amaHuguenot” adumile, amasosha angamaProthestani aseCévennes, kanye nalawo asezindaweni eziqinile zempi njengeLa Rochelle phakathi “nezimpi zenkolo” lapho uNkulunkulu engakhonzwanga noma ehlonishwa khona amaqembu amabili alwayo aphikisanayo.

wesibili : inkemba ephindiselayo ^{yokungakholelwa ebukhoneni bukaNkulunkulu ezweni laseFrance}. Ekufundweni kwesibili, nangokulandelana kwezenzakalo, leli vesi 16 lembula indlela ukuVukela KwaseFrance okuyoluqeda ngayo ngokuphelele ubudlova bukapapa bemibuso yamaKatolika. Lona umlayezo oyinhloko waleli vesi. Futhi yileyo uNkulunkulu ayinikeza indima ye-“^{4th} *icilongo*” lesAm. 8:12, kanye ‘ *nesilo esiphuma kwalasha* ’ sesAm. 11:7, esifaniswa noLevi 26:25, siyeza, kusho uNkulunkulu, ‘njengenkemba, ukuze *siphindisele umfelandawonye wami*’ owakhashelwa izoni ezingamaKatolika ezihlubukayo. Lo mfanekiso usekelwe esijezisweni sikaKora “esihlubukayo” kuNum. 16:32 : “ ***Umhlaba wavula umlomo wawo***, *wabagwinya, nezindlu zabo, nawo wonke amadoda kaKora, nayo yonke impahla yawo*. Ngokuvumelana ngokuphelele nesAmbulo saphezulu nokugcwaliseka okungokomlando, lomfanekiso oqhathaniswayo ukhumbula ukwenqaba umthetho waphezulu yizihlubuki kuzo zombili izimo.

Isitha Sokugcina Sedrako : Insalela Yabesifazane Bama- Adventist

Ivesi 17: “ *Udrako wamthukethelela owesifazane, wahamba wayokulwa nensali yenzalo yakhe, egcina imiyalo kaNkulunkulu, enobufakazi bukaJesu Kristu.* »

Edlula ngokuthula iminyaka eyi-150 yomsebenzi wamaProthestani ehlaselwe isiqalekiso saphezulu, isihloko esithi “ *icilongo lesi-5*,” uMoya uvusa impi yokugcina yasemhlabeni kadeveli nabasekeli bakhe basezulwini nabasemhlabeni, futhi usibonisa izisulu zenzondo yabo efanayo. Lezi zinhloso zokugcina kuzoba ngabaKhethiweyo, inzalo yokugcina nezindlalifa zamaphayona ama-Adventist ka-1873 okwamenezelwa kubo lokhu kuhlolwa kokugcina ngokwesAm. 3:10. Amaphayona azofeza umsebenzi wawo, enesibusiso

saphezulu esifanayo. Kuyodingeka bawusekele ngokuqinile nangokwethembeka umsebenzi uJesu abaphathise wona: ukwenqaba ukuhlonipha nganoma iyiphi indlela “ *uphawu lwesilo* ” okungukuthi, iSonto LamaRoma, ngokugcina, ngokwethembeka nanoma yiziphi izindleko, umkhuba wokuphumula kwesabatha, phakathi noMgqibelo, usuku lwesikhombisa lwangempela lwesonto, lesikhathi esihlelwe futhi samiswa nguMdali omkhulu nonamandla onke uNkulunkulu. Yileli qiniso elivela kule ncazelo “ *yensali yenzalo yowesifazane* ” kuleli vesi: “ *abagcina imiyalo kaNkulunkulu* ,” abayishumi hhayi abayisishiyagalolunye; “ *nababambelela ngokuqinile ubufakazi bukaJesu* ,” ngoba abavumeli muntu ukuba abasuse kubo; hhayi “ *amadragons* ” noma “ *izinyoka* ”. Futhi lobu “ *bufakazi ngoJesu* ” buyinto eyigugu kakhulu, njengoba ngokwesAm. 19:10 , “ *ubufakazi bukaJesu bungumoya wokuprofetha* . Yilobu bufakazi obungokwesiprofetho obenza ‘ *kungenzeki ngodeveli ukudukisa nabakhethiweyo* ’ bakaKristu, uNkulunkulu weqiniso, njengoba Math 24:24 kufundisa: “ *Ngokuba kuyakavela oKristu bamanga, nabaprofethi bamanga; Bayokwenza izibonakaliso ezinkulu nezimangaliso, ukuze bakhohlise, uma kungenzeka , ngisho nabakhethiweyo* . ”.

Ukunqoba kukaSathane cishe... kuphelile

Ivesi 18: “ *Futhi wema phezu kwesihlabathi solwandle* .

Leli vesi lokugcina lisikhombisa udeveli onqobayo ophumelele ukudonsela phansi ekuweni kwakhe nasekulahlweni okufayo **zonke izikhungo zenkolo yobuKristu** aziphethe futhi aziphethe ngaphansi kwegunya lakhe. Ku-Isaya 10:22, uNkulunkulu uthi: “ *Noma abantu bakho Israyeli bengangesihlabathi solwandle, nokho insali iyakubuya; ukubhujiswa kuxazululiwe, kuyochichima ubulungisa.* » Ngakho, ngokwalesi siprofetho, ekupheleni kwezwe, kuphela ama-Adventist aphikisayo, akha “ *insali yowesifazane* ,” “ *Okhethiweyo, uMlobokazi kaKristu* ”, kanye “ *no-Israyeli* ” kaNkulunkulu ongokomoya, baphunyuka kulokhu kubusa kukaSathane. Ngiyakhumbula ukuthi ngaphansi kwegama elithi “Adventist”, uMoya uchaza izinga lokukholwa lokusindiswa kwabakhethiweyo bokugcina kusukela ngo-1843; ngo-2020 kuwukuziphatha kwezenkolo, kodwa akusesona isikhungo uNkulunkulu ahlulela ngaso, asilahla futhi asilahla (“ *saphalaza* ”) ngo-1994.

IsAmbulo 13 : Abazalwane Bamanga Benkolo **YamaKristu**

Isilo Sasolwandle - Isilo SaseZweni

Inombolo 13 imele abakhulekeli bezithombe abanezinkolelo-ze intelezi yenhlanhla noma intelezi eneshwa kuye ngemibono yomuntu ngamunye nezwe. Lapha, eSambulweni Sakhe esikhazimulayo, uNkulunkulu usembulela inombolo Yakhe siqu, esekelwe ezinombolweni 1 kuya ku-7 kanye nenhlanganisela yazo ehlukahlukene. Inombolo 13 itholakala ngokufaka inombolo "6", inombolo yengelosi uSathane, kanye nenombolo "7", inombolo kaNkulunkulu futhi ngenxa yalokho yenkolo esemthethweni eyanikezwa umdali uNkulunkulu kuJesu Kristu. Ngakho kulesi sahluko sizothola "abazalwane bamanga benkolo yobuKristu" kodwa izitha zeqiniso ezifayo zabakhethiweyo beqiniso. Lolu " *khula* " lucasha phakathi " *kohlamvu oluhle* " ngaphansi kwemibono yenkolo ekhohlisayo evezwa yilesi sahluko.

Isilo sokuqala : esiphuma olwandle

Impi Yokuqala Yedraکو -Inyoka

Ivesi 1: *Ngabona isilo sikhuphuka elwandle, sinezimpondo eziyishumi namakhanda ayisikhombisa , nasezimpondweni zaso imiqhele eyishumi nasemakhanda aso. amagama enhlamba.*

Njengoba sibonile esifundweni sesAm. 10, kulesi sahluko sithola "izilo" ezimbili ezibizwa ngokuthi " *izilo* " zobuKristu zenkathi yethu. Eyokuqala, " *ephuma olwandle* ," njengakuDan.7:2, iphathelene nokholo lwamaKatolika nokubusa kwayo koshushiso " *kwezinyanga ezingama-42 zesiprofetho* ," noma iminyaka eyi-1260 yangempela. Sithatha imifanekiso yemibuso eyandulelayo kuDan.7, sithola ukubusa " *kophondo oluncane* " olwaluzovela ngemva kokuba " *izimpondo eziyishumi* " zamukele imibuso yazo ngokukaDan.7:24. I- " *tiaras* " ebekwe " *ezimpondweni eziyishumi* " ibonisa ukuthi yilo mongo womlando oqondiswe kuwo. Lapha, iRoma yobupapa ifanekiselwa " *ngamakhanda ayisikhombisa* " ayibonakalisa ngokukhethekile ngomqondo ombaxambili. Engokoqobo kakhulu yileyo " *yamagquma ayisikhombisa* " okwakhiwe kuwo iRoma ngokwesAm. 17:9. Enye, engokomoya ngokwengeziwe, iza kuqala; Inkulumbo ethi " *amakhanda ayisikhombisa* " isho ukungcweliswa kukamantshi: " *isikhombisa* " siyinani lokungcweliswa, futhi " *izinhloko* " ezisho imantshi noma umdala kuIsaya 9:14. Lobu mantshi obuphakeme bubangelwa iRoma yobupapa ngoba buziveza ngesimo sombuso ozimele, womphakathi nowenkolo, onhloko yawo ingupapa. UMoya uyacacisa: " *nasemakhanda akhe kukhona amagama enhlamba* ." Igama elithi " *ukuhlambalaza* " lisebunyeni futhi kufanele silihumushe ngokuthi: " *amagama amanga* ", ngokwenzazelo yegama elithi " *ukuhlambalaza* ". UJesu Kristu ubeka " *amanga* " embusweni wopapa waseRoma. Ngakho-ke umnikeza isiqu esithi " *uyise wamanga* " abiza ngaso udeveli,

uSathane ngokwakhe kuJohane 8:44 : “ ***Nina ningabakayihlo uSathane , nithanda ukuzenza izinkanuko zikayihlo. Yena wayengumbulali wabantu kwasekuqaleni, akemi eqinisweni, ngokuba iqiniso lingekho kuye. Lapho ekhuluma amanga, ukhuluma okuvela kuye; ngoba ungumqambimanga futhi uyise wamanga .*** »

Ivesi 2: “ *Isilo engasibonayo sasinjengengwe ; izinyawo zayo zazinjengezebhere , nomlomo wayo njengomlomo wengonyama . Udrako wamnika amandla akhe, nesihlalo sakhe sobukhosi, negunya elikhulu. »*

“ *Isilo sesine ”* sikaDan 7:7, esibizwa ngokuthi “ *esesabekayo, esesabekayo, nesinamandla ngokwedlulele ,*” lapha sinikezwa incazelo enembe kakhudlwana. Eqinisweni, iveza ngokwalo imibandela yemibuso emithathu eyayandulela kusukela embusweni wamaKaledi. Inamandla “ *engwe* ”, amandla amakhulu “ *ebhere* ” namandla anonya adla inyama “ *yebhubesi* ”. KusAm. 12:3 , “ *udrako* ” wevesi 3, lapho “ *imiqhele* ” yayiphezu “ *kwamakhandla ayisikhombisa ,*” umelela iRoma ngesikhathi sombuso wawo wobuqaba eshushisa amaKristu okuqala. Ngakho, njengoba nje “ *uphondo oluncane* ” lukaDan.7:8-24 luphumelela olukaDan.8:9, lapha upapa uthola amandla awo eMbusweni wamaRoma; okuyinto umlando oqinisekisa ngomyalo wombuso ngenxa kaJustinian I ^{ngo}-533 (ukubhala) no-538 (isicelo). Kodwa, qaphela! “ *Udrako* ” ubuye abhekisele “ *kudeveli* ” kusAm. 12:9 , okusho ukuthi umbuso wopapa uthola amandla akhe, “ *amandla akhe, isihlalo sakhe sobukhosi negunya lakhe elikhulu* ” kudeveli ngokwakhe. Siyaqonda ukuthi kungani uNkulunkulu enza lezi zinhlangano ezimbili “ *oyise bamanga* ” evesini eledlule.

Qaphela : Ezingeni lezempi, iRoma yobupapa igcina amandla namandla esimiso sayo sobukhosi, ngoba amabutho obukhosi baseYurophu ayayikhonza futhi anelisa izinqumo zayo. Njengoba uDan. 8:23-25 efundisa, amandla akhe atholakala “ *ekuphumeleleni kwamaqhinga akhe* ” ahlanganisa ukusho ukumela uNkulunkulu emhlabeni, futhi kanjalo, ekwazi ukuvula noma ukuvala ukufinyelela ekupheleni okuphakade okuhlongozwayo eVangelini likaKristu: “ *Ekupheleni kokubusa kwabo, lapho izoni zibhujiswa, kuyovela inkosi enesihluku futhi enobuqili . Amandla akhe ayokwanda, kodwa hhayi ngamandla akhe ; uzodala umonakalo omkhulu, uzophumelela emabhizinisini akhe , abhubhise abanamandla kanye nabantu babangcwele. Ngenxa yempumelelo yakhe nokuphumelela kwamaqhinga akhe , uyoba nokuzidla enhliziyweni yakhe, abhubhise abantu abaningi ababehlala ngokuthula, avukele isikhulu sezikhulu; kodwa iyophulwa, ngaphandle komzamo wanoma yisiphi isandla. »*

Ekupheleni kwawo-1260, ukungakholelwa ebukhoneni bukaNkulunkulu beNguquko YaseFrance kwaqeda amandla ayo okucindezela asungulwa kusukela ngo-538 .

Ivesi 3: “ *Ngase ngibona elinye lamakhanda aso kungathi belimele ukufa; kodwa isilonda sakhe sokufa selashwa. Umhlaba wonke wamangala ngemva kwesilo. »*

Ingaphenduki kuwo wonke umlando wayo, kungenxa yokuphoqelelwa ukuthi imantshi yobupapa kufanele ilahle amandla ayo okushushisa. Lokhu

kuzofezwa kusukela ngo-1792 lapho ubukhosi, ukusekelwa kwabo okuhlomile, bugumbuqelwa futhi bunqunywe ikhanda ngenxa yokungakholelwa ebukhoneni baseFrance. Njengoba kwabikezelwa kusAm. 2:22, lolu “ *sizi olukhulu* ” olungakholelwa ebukhoneni bukaNkulunkulu lufuna ukubhubhisa amandla angokwenkolo amaRoma “ *owesifazane uJezebeli* ” futhi izisulu zawo “ *yilabo abaphinga naye* ”; amakhosi, amakhosi nabapristi bamaKatolika. Kumelwe ukuba ngale ndlela ' kwakungathi ' *ulimele kakhulu* . Kodwa ngenxa yezizathu ezingosomathuba, uMbusi uNapoleon I ^{wayezoyisungula} kabusha ngo-1801 egameni leConcordat yakhe. Ngeke aphinde ashushise ngokuqondile. Kodwa amandla akhe okuyenga azoqhubeka ezixukwini zamakholwa amaKatolika azowakholelwa wonke amanga akhe nezisho zakhe kuze kube sekubuyeni okukhazimulayo kukaJesu Kristu: “ *Izwe lonke lababaza isilo .* ” *Umhlaba wonke walandela isilo ,* ” futhi leli gama elithi *umhlaba* , ngomqondo ophindwe kabili, lithinta iplanethi, kodwa futhi ukhoho lwamaProthestani oluguquliwe olwaphuma kuwo. Umfelandawonye wamasonto onke (= owomhlaba, ngesiGreeki) owenziwe kusukela ngaleso sikhathi uyasiqinisekisa lesi simemezelo. Ukube uMoya ubufuna ukuveza lesi sigijimi ngolimi olucacile, besiyofunda: “ *Yonke inkolo yobuProthestani yalandela umthetho inkolo yamaKatolika engabekezeleli* . La mazwi azoqinisekiswa ukufunda “ *ngesilo* ” sesibili “ *esikhuphuka emhlabeni* ” evesini 11 lalesi sahluko 13.

Ivesi 4: “ *Bakhuleka kudrako, ngokuba wasinika isilo amandla; Bakhuleka kuso isilo, bathi: “Ngubani ofana nesilo na? »* »

Echaza kokubili iRoma yombuso noSathane, ngokwesAm. 12:9, *udrako*, udeveli *ngokwakhe* , *ukhonzwa yilabo abahlonipha umbuso wopapa*; lokhu ngenxa yalokho nangakho konke ukungazi, ngoba nguye “ *owanikeza isilo amandla aso* . Ngakho, “ *ukuphumelela kwebhizinisi* ” likapapa okwaprofethwa kuDan 8:24 kuqinisekiswa umlando. Ubusa ngaphezu kwamakhosi ngamandla alo enkolo, ngendlela ephelele, isikhathi eside engaphikiswa. Ubabela amazwe nenhlonipho ngeziqu labo abamkhonzayo ukuze abavuze, njengoba sifunda kuDan. 11:39: “ *Ngonkulunkulu wabezizwe uyothatha isinyathelo ngokumelene nenqaba; iyakubadumisa abamaziyo, ibenze ababusi phezu kwabaningi, **ibabele amazwe njengomvuzo*** . Lokhu kwafezwa ngokoqobo ngendlela edumile lapho uPapa Alexander VI Borgia (umbulali odumile) ehlukhanisa izwe ngo-1494 futhi enikeza iPortugal indawo esempumalanga yeBrazil neNdiya, neSpain wonke amanye amazwe ayesanda kutholwa. Kuphikelela uMoya. **Okhethiwe kaJesu Kristu kufanele aqiniseke ngokugcwele ukuthi inkolo yobuKhatholika inoSathane, nokuthi zonke izenzo zayo ezinonya noma zobuntu ziqondiswa uSathane, isitha sikaNkulunkulu nabakhethiweyo.** Lokhu kugcizelela kuyafaneleka njengoba eprofetha kuDan 8:25, “ *ukuphumelela kwamabhizinisi akhe nokuphumelela kwamaqhinga akhe* . Igunya layo elingokwenkolo, eliqashelwa amakhosi, abantu abanamandla, nabantu baseYurophu bangamaKristu, liyinika udumo olusekelwe ekwethembeni, okuyinto eqinisweni entekenteke kakhulu. Kodwa lapho uNkulunkulu nodeveli behlanganisa amandla ukuze bajezise, izixuku, izinkumbi zabantu zilandela ngobumnene indlela yamanga elandelwayo futhi ngaphezu kwakho konke, ebekiwe. Emhlabeni, amandla abiza amandla, ngoba abantu bathanda ukuzizwa benamandla, futhi kulesi sizinda, umbuso

wopapa othi umelela uNkulunkulu, ungumpetha wohlobo. NjengakusAm. 6, isihloko sibuzo umbuzo: “ *Ubani ofana nesilo, futhi ubani onamandla okulwa naso?* ”. Izahluko 11 no-12 zanikeza impendulo: UNkulunkulu kuKristu owayezovusa ngo-1793, inkolo yamaFulentshi yokungakholelwa ebukhoni bukaNkulunkulu eyayiyoyigubungula ekuchithekeni kwegazi. Kodwa kuze kube yilapho kuvela le “ *nkemba ephindiselayo* ” (indima ebizwa ngokuthi ^{isijezi} ^{sesine} kuLev. 26:25), kakade, amaProthestani ahlomile alwa nayo, ngaphandle kokuba akwazi ukuyinqoba. Amadoda, amaProthestani, amaFulentshi namaJalimane, namaSheshi, wonke aqine njengaye, azolwa naye kusukela ekhulwini le-16 ^{leminyaka}, ebuyisela amagalelo akhe abulalayo, ngoba ukholo lwawo lungaphezu kwazo zonke ezombangazwe.

Ivesi 5 : “ *Sanikwa umlomo wokukhuluma izinto ezinkulu nenhlamba; laselinikwa igunya lokuqhubeka izinyanga ezingamashumi amane nambili.* »

Lamazwi afana nalawa esingawafunda kuDan.7:8 athinta upapa waseRoma “ *uphondo oluncane* ” oluphuma ngemva “ *kwezimpondo eziyishumi* ” zemibuso yaseYurophu. Lapha sithola “ *ukuzikhukhumeza* ” kwakhe kodwa lapha uMoya wenezela “ *inhlamba* ” kuye, okungukuthi, ukuzenzisa okungamanga namanga enkolo okwakhiwe phezu kwawo “ *impumelelo yakhe* ”. UNkulunkulu uqinisekisa ukubusa kwakhe “ *kweminyaka eyi- 1260* ” engokwesiprofetho yeBhayibheli “ *izinyanga ezingamashumi amane nambili* ,” ngokomthetho othi “ *usuku olulodwa unyaka owodwa* ” kaHezekeli 4:5-6.

Ivesi 6: “ *Savula umlomo waso **ukuhlambalaza uNkulunkulu** , ukuhlambalaza igama lakhe, netabernakele lakhe, nabahlezi ezulwini.* »

Lapha kufanele ngidonse ukunaka encazelweni evamile isintu esiyinikezayo egameni elithi “ *ukuhlambalaza* ” okungukuthi, ukuhlambalaza. Lo mbono uyadukisa ngoba, ukuqamba amanga, “ *ukuhlambalaza* ” akuthathi nakancane isici senhlamba, futhi ngokuqondene nalabo uNkulunkulu ababeka eRoma lobupapa, ngokuphambene banokubonakala kobungcwele bamanga nobukhohlisayo.

Umlomo wopapa “ *ukhuluma inhlamba emelene noNkulunkulu* ”; okufakazela ubuyena kuDan.11:36 lapho singafunda khona: “ *Inkosi iyakwenza ekuthandayo; iyoziphakamisa futhi izikhulise ngaphezu kwabo bonke onkulunkulu, futhi iyokhuluma izinto ezimangalisayo ngokumelene noNkulunkulu wawonkulunkulu ; uyakuphumelela kuze kuphele ulaka, ngokuba lokho okumisiwe kuyakufezwa.* “UMoya ubeka embusweni wopapa amanga, noma “ *ukuhlambalaza* ,” okuwuphawu lwazo zonke izimfundiso zawo zenkolo; “ *umelane noNkulunkulu, ukuhlambalaza igama lakhe* ,” uphatha igama likaNkulunkulu ngeze, uhlanekezela ubuntu bakhe, umsola ngezenzo zakhe zobudemoni ezibulalayo; “ *itabernakele lakhe* ”, okungukuthi, ithempeli lakhe elingcwele elingokomoya eliyiBandla lakhe, oKhethiweyo wakhe; “ *nabakhileyo ezulwini* ”, ngoba lethula izulu nabakhileyo kulo ngendlela yalo ethandekayo, ngokuvusa izimfundiso zasezulwini izihogo, ifa lamaGreki ababeka ngaphansi komhlaba, ipharadesi nesihlanzo. “ *Abakhileyo ezulwini* ,” abamsulwa nabangcwele, bayahlupheka futhi bayacasuka ngenxa yokuthi isibonelo sobubi nonya esigqugquzelwa abantu ikamu lasemhlabeni lamademoni sibekwe kubo ngokungafanele.

Ivesi 7: “ *Sase sinikwa ukulwa nabangcwele, nokubangoba. Futhi lanikwa igunya phezu kwazo zonke izinhlanga, nabantu, nezilimi, nezizwe.* »

Leli vesi liqinisekisa isigijimi sikaDan 7:21: “ *Ngase ngibona, uphondo olufanayo lwalwa nabangcwele, lwabanqoba . UbuKristu baseYurophu nobomhlaba yibona ngempela okuhloswe ngabo, njengoba inkolo yamaRoma Katolika yaphoqeletwa kubo bonke abantu baseYurophu, empeleni, ababebunjwe “ izizwe, abantu, izilimi nezizwe ” ezizimele. ‘ Ukubusa kwayo phezu kwazo zonke izizwana, nabantu, nezilimi, nezizwe ’ kuqinisekisa isithombe sayo ‘ njengesifebe, iBabloni elikhulu , ’ sesAm. 17:1 esisiveza ‘ ihlezi phezu kwamanzi amaningi ’; “ amanzi ” afanekisela “ abantu, izixuku, izizwe nezilimi ” ngokwesAm. 17:15 . Kuyathakazelisa ukuphawula ukungabikho kwegama elithi “ izizwe ” kulesi sahluko 17. Isizathu siwumongo wokugcina wenkathi ehlosiwe ethinta iYurophu kanye nobuKristu baseNtshonalanga lapho isimo sezizwe sathathelwa indawo yizinhlobo ezahlukene zezwe.*

Ngakolunye uhlangothi, esimweni sokuqala kokumiswa kombuso wobupapa, abantu baseYurophu bahlelwa ngokuyisisekelo baba “ *izizwe* ” belandela isibonelo seRoman Gaul, eyayihlukene futhi yahlukaniswa “ *ngezilimi* ” nezilimi zesigodi. Ngokulandelana kwezikhathi, iYurophu yayigcwele “ *izizwe* ”, kwase kuba “ *izizwe* ” ezingaphansi kwamakhosi, futhi ekugcineni, ngekhulu le-18 ‘ “ *izizwe* ” zeriphabhuliki , njenge-United States yaseNyakatho Melika eyenza ukukhula kwayo okubalulekile. Umthethosisekelo “wabantu” ungenxa yokuzithoba embusweni wamapapa waseRoma, ngoba yilokhu okuqaphela futhi kumisa igunya lamakhosi aseYurophu yobuKristu, kusukela uClovis I, ^{inkosi} yamaFranks.

Ivesi 8: “ *Bayakukhuleka kuso bonke abakhileyo emhlabeni, abamagama abo angalotshwanga encwadini yokuphila yeWundlu elihlatshiweyo kusukela ekusekelweni kwezwe.* »

Ezikhathini zokugcina, lapho uphawu oluthi “ *umhlaba* ” lubonisa ukhohlo lwamaProthestani, lesi sigijimi siba nencazelo enembile: wonke amaProthestani ayokhulekela inkolo yobuKatolika; bonke, ngaphandle kwabakhethiweyo uMoya abanikeza le ncazelo ngobuqili: “ *labo abamagama abo angalotshwanga enewadini-yokuphila yeWundlu elihlatshwayo kusukela ekusekelweni komhlaba -* “Futhi ngiyanikhumbuza lapha ukuthi abakhethiweyo bakhe “bayizakhamuzi zombuso wezulu ” ngokuphambene nabahlubuki, bona ngokwabo, “ *abakhileyo emhlabeni* ”. Amaqiniso afakazela iqiniso lalesi simemezelo esiyisiprofetho esakhiwe uMoya kaNkulunkulu. Ngoba kusukela ekuqaleni kweNguquko, ngaphandle kwendaba kaPeter Waldo ngo-1170, amaProthestani aye akhulekela ukhohlo lwamaKatolika ngokuhlonipha “iSonto” lalo elizuzwe njengefa kumbusi oyiqaba uConstantine I ^{kusukela} ngo-March 7, 321. Lokhu kusola kulungiselela isihloko “ *sesilo* ” sesibili esivezwe evesini 11.

Ivesi 9: “ *Uma umuntu enezindlebe, makezwe!*” »

Lowo “ *onendlebe* ” yokuqonda evulwe nguNkulunkulu uzowuqonda umyalezo ophakanyiswe nguMoya.

Isimemezelo sesijeziso esikhishwe ngenkamba ephindiselayo yokungakholelwa kuNkulunkulu kwesizwe saseFrance

Ivesi 10 : “ *Oholela ekuthunjweni uya ekuthunjweni; Uma umuntu ebulala ngenkemba, naye umelwe ukubulawa ngenkemba. Nakhu ukubekezela nokukholwa kwabangcwele.* »

UJesu Kristu ukhumbula ukuthobeka okunokuthula akufunayo kwabakhethiweyo bakhe ngaso sonke isikhathi. Njengabafel’ ukholo bokuqala, abakhethiweyo bombuso wobupapa ononya kumelwe bamukele isiphetho uNkulunkulu abalungiselele sona. Kodwa umemezela lokho ubulungisa bakhe obuyoba yikho, obuyojezisa ngesikhathi esifanele izigwebo ezingokwenkolo zamakhosi nopapa kanye nabefundisi bawo. Njengoba “ *beholele* ” abakhethiwe ekuthunjweni, bona ngokwabo bazoya emajele abavukeli baseFrance. Futhi njengoba “ *babulele ngenkemba* ” abakhethiweyo uJesu ayebathanda, bona ngokwabo bayobulawa “*inkemba* ” kaNkulunkulu ephindiselayo omsebenzi wayo uzofezwa ngokuqolwa kwamavukelambuso afanayo aseFrance. KungeNguquko YaseFrance lapho uNkulunkulu eyosabela khona esifisweni *sempindiselo* esabonakaliswa ngegazi labafel’ ukholo kusAm. 6:10 : “ *Bamemeza ngezwi elikhulu, bathi: “ Koze kube nini, Nkosi, ongcwele noqinisileyo, uze wahlulele, uphindisele igazi lethu phezu kwabakhileyo emhlabeni? ”.* Futhi umgubho wokuguquguquka “*uyoshaya ngokufa abantwana* ” bombuso wamaKatolika nabefundisi baseRoma obupapa njengoba kumenyenzelwe kusAm. 2:22 . Kodwa phakathi kwezisulu zawo sizothola namaProthestani angazenzisi asanganisa ukholo nemibono yezombangazwe zomphakathi futhi avikela “ *inkemba* ” esandleni, imibono yawo siqu kanye nefa lawo lenkolo nelezinto ezibonakalayo. Lokhu kwakuwukuziphatha kukaJohn Calvin nabahlanganyeli bakhe ababi nabanogazi eGeneva. Sibhekisela ezenzweni ezafezwa ngo-1793 no-1794, lesi siprofetho sisiletha emongweni wokuthula okungokwenkolo okude okwasungulwa iminyaka “*eyikhulu namashumi amahlanu*” eyaprofethwa “ *izinyanga ezinhlanu* ” ezingokwesiprofetho zesAm. 9:5-10 . Kodwa ngemva kuka-1994, ekupheleni kwalesi sikhathi, kusukela ngo-1995, ilungelo “ *lokubulala* ” ngenxa yezizathu ezingokwenkolo laphinde lamiswa. Isitha esingaba khona-ke ngokusobala siba inkolo yamaSulumane kuze kube yilapho isandiso sempi esizoholela “*eMpini Yezwe Yesithathu*” phakathi kuka-2021 no-2029. Ngokushesha ngaphambi kokubuya kukaKristu okulindeleke entwasahlobo ka-2030, “ *isilo* ” sesibili esivezwe kulesi sahluko 13 sizovela.

Isilo sesibili: esenyuka emhlabeni

Impi Yokugcina YeWundlu -Dragon

Ivesi 11: “ *Ngabona esinye isilo sikhuphuka emhlabeni, sinezimpondo ezimbili njengewundlu, sakhuluma njengodrako.* »

Isihluthulelo sokukhomba igama elithi “ *umhlaba* ” sitholakala kuGenesis 1:9-10 : “*Futhi uNkulunkulu wathi, Amanzi aphantsi kwezulu mawaqoqekele ndawonye, kubonakale umhlabathi owomileyo. Kwaba njalo. UNkulunkulu wabiza umhlabathi owomileyo ngokuthi uMhlaba, nokuqoqeke ndawonye kwamanzi wakubiza ngokuthi uLwandle. UNkulunkulu wabona ukuthi kuhle.* »

Ngakho, njengoba nje “*umhlaba* ” owomile waphuma “ *olwandle* ” ngosuku lwesibili lokudalwa komhlaba, lesi “ *silo* ” sesibili saphuma kwesokuqala. Lesi “ *silo* ” sokuqala simelela inkolo yamaKatolika, esesibili,

esaphuma kuso, siphathelene nenkolo yobuProthestani, okungukuthi, iSonto Lenguquko. Lesi sambulo esimangalisayo akufanele sisasimangaza, nokho, njengoba izifundo zezahluko ezandulelayo zisembulele, ngendlela ephelisanayo, isimo esingokomoya uNkulunkulu asinikeza ekwahluleleni kwakhe kwaphezulu kulenkolo yamaProthestani, okuthi ngemva kwenkathi ebizwa ngokuthi “*iThiyathira*”, engavumi ukuqeda iNguquko eyayiqhubeka. Nokho lokhu kuqedwa kwakudingeka ngomyalo kaDan.8:14, lapho ayekweleta khona isigijimi sikaNkulunkulu sesAm.3:1: “*Nibhekwa njengabaphilayo; nawe wafa.*” Lokhu kufa okungokomoya kumphonsa ezandleni zikadeveli omlungiselela ngokuphefumlelwa kwakhe “*impi yakhe ye-Armagedoni*”, yesAm. 16:16, yehora lokugcina lesono sasemhlabeni. Kusehoreni lalolu vivinyo lokugcina lokholo, okwaprofethwa ngalo esigijimini esiqondiswe ezincekwini zakhe zamaSabatha enkathini yase*Filadelfiya*, lapho liyothatha izinyathelo zokungabekezeleli eziyolenza libe “*isilo esiphuma emhlabeni*”. “*Unezimpondo ezimbili*” ivesi 12 elizofika elizothethelela futhi likhombwe. Ngokuba ebumbene ebunyeneni bamakholwa, izinkolo zamaProthestani nezamaKhatholika zihlangene ekulweni nosuku lokuphumula olungcweliswe uNkulunkulu ngosuku lwesikhombisa lwangempela lwesonto; uMgqibelo noma iSabatha lamaJuda, kodwa no-Adamu, uNowa, uMose, noJesu Kristu abangazange babuze ngesikhathi sokusebenza kwakhe nasekufundiseni kwakhe emhlabeni ngenxa yokuthi ukumangalelwa kokweqa kweSabatha amaJuda ahlubukayo ayebekwe phezu kukaJesu kwakungenasisekelo futhi kungafanele. Ngokwenza izimangaliso ngamabomu ngeSabatha, ugqozi lwakhe kwakuwukuchaza kabusha umqondo kaNkulunkulu weqiniso wokuphumula kweSabatha. Lezi zinkolo ezimbili, ezithi insindiso “*ngeWundlu elisusa izono zezwe*”, zifaneleka, ngenxa yenqubo yazo echazayo, umfanekiso “*wewundlu elikhuluma njengodrako*”. Ngenxa yokuthi ukukhuthaza ukungabekezelelani kwabagcini beSabatha, labo abayofinyelela ekubagwebeni ukufa, ngempela kuyimpi esobala, iqhinga “*likadrako*,” eliphinde livele.

Ivesi 12: “*Sasebenzisa wonke amandla esilo sokuqala phambi kwaso, futhi senza umhlaba nabakhileyo kuwo ukuba bakhulekele isilo sokuqala, esinxeba laso elibulalayo lelashwa.*»

Sibona uhlobo oluthile lokudluliselwa, inkolo yamaKatolika ayisabusa, kodwa igunya layo langaphambili linikezwe inkolo yobuProthestani. Lokhu kungenxa yokuthi le nkolo yobuProthestani ngokusemthethweni ingeyezwe elinamandla kunawo wonke emhlabeni: I-United States yaseNyakatho Melika noma i-USA. Ukuhlanganiswa kwezinkolo zamaProthestani zaseYurophu nezaseMelika sekufinyelelwe kakade, kuhlanganise nesikhungo sama-Seventh-day Adventist, kusukela ngo-1995. “*AmaBhabhele*” amasha omhlaba aphoqeleka ukuba axubane nenkolo ngokushesha nje lapho akhiwa izifiki ezihlukene zenkolo. Uma abantu bethola lezi zinto zivamile, ngenxa yengqondo yabo ekha phezulu kanye nokungabi nasithakazelo kwabo ngokwenkolo, yena, umdali uNkulunkulu ongaguquki, naye akawushintshi umqondo wakhe, futhi ujezisa lokhu kungalaleli okungazinaki izifundo zakhe zomlando ezifakazelwa eBhayibhelini. Ngokuvikela ngokulandelayo iSonto LamaRoma losuku lokuqala, usuku lokuphumula olwasungulwa uConstantine I, “*isilo*” sesibili samaProthestani *senza isilo sokuqala* samaKatolika sikhulekelwe esaqaphela isimo saso esingokomthetho

senkolo futhi sasinika igama laso elidukisayo elithi “iSonto”. UMoya ukhumbula ukuthi lokhu kusebenzelana kokugcina phakathi kwamaProthestani namaKatolika kwenzeka ngenxa yokuthi " *inxeba elibulalayo* " elenziwa " *isilo esiphuma kwalasha* " ' seliphulukisiwe . ' Uyambiza abuye ngoba isilo sesibili ngeke silithole lelithuba lokuphiliswa. Liyobhujiswa ngokufika kukaJesu Kristu okukhazimulayo.

Ivesi 13: “ *Wenza izimangaliso ezinkulu, waze wehla nomlilo ezulwini, wehla emhlabeni phambi kwabantu.* »

Kusukela yanqoba iJapane ngo-1945, iMelika yamaProthestani iye yaba umbuso wenuzi ohamba phambili emhlabeni. Ubuchwepheshe bayo obuphakeme kakhulu buhlale belingisa kodwa abulingani; uhlala ehamba phambili ngesinyathelo esisodwa kwezimbangi noma izitha zakhe. Lobu bukhulu buyoqinisekiswa ngomongo ‘weMpi Yezwe Yesithathu’ lapho ngokukaDan.11:44 , uyobhubhisa isitha sawo, iRussia, izwe ‘lenkosi yasenyakatho’ kulesi siprofetho. Khona-ke udumo lwakhe luyoba lukhulu, futhi abasinde kule mpi, bemangele futhi bebabaza, bayobeka ukuphila kwabo kuye futhi baqaphele igunya lakhe phezu kwakho konke ukuphila komuntu. " *Umlilo ovela ezulwini* " wawungokaNkulunkulu kuphela, kodwa kusukela ngo-1945, iMelika iwuphethe futhi yawulawula. Ukweleta ukunqoba kwakhe kanye naso sonke isithunzi sakhe samanje esizokhula ngokunqoba kwakhe empini yenuzi ezayo.

Ivesi 14: “ *Sidukisa abakhileyo emhlabeni ngalezo zibonakaliso esagunyazwa ukuzenza phambi kwesilo, sithi kwabakhileyo emhlabeni benze umfanekiso kuso isilo esasinenxeba lenkemba, saphila.* »

I- “ *prodigies* ” yobuchwepheshe eyenziwe ayinakubalwa. “ *Abakhileyo emhlabeni* ” baye bancika kukho konke okusunguliwe okumunca ukuphila nemicabango yabo. Uma nje iMelika ingabaceli ukuba balahle lezi zixhobo ezihlala emiphefumulweni yabo, njengemilutha yezidakamizwa, “ *izakhamuzi zomhlaba* ” zikulungele ukwenza kube semthethweni ukungabekezelelani okungokwenkolo “eqenjini elincane kakhulu,” “ *insali yowesifazane* ” yesAm. 12:17 . “... *ukwenza umfanekiso wesilo* ” kulingisa izenzo zenkolo yamaKatolika futhi ziphinde zenziwe ngaphansi kwegunya lobuProthestani. Lokhu kubuyela ebulukhunini bengqondo kuzosuselwa ezenzweni ezimbili. “ *Abasindile* ” bayobe besinde ezenzakalweni ezesabekayo ezinjengezempi, futhi uNkulunkulu uyoqhubeka ebashaya kancane kancane “ngezinhlophe eziyisikhombisa zokugcina zolaka lwakhe ,” ezichazwe kusAm.

Isinqumo Sokufa KwangeSonto

Ivesi 15: “ *Saba namandla okunika umfanekiso wesilo ukuphila, ukuze umfanekiso wesilo ukhulume, senza ukuba babulawe abangawukhulekeli umfanekiso wesilo.* »

Isu likadeveli, eliphefumulelwe uNkulunkulu, lizovela futhi lifezeke. UMoya wembula uhlobo lwesilinganiso esedlulele esiyothathwa engxenyeni yesithupha “yezinhlophe eziyisikhombisa zokugcina.” Ngomthetho osemthethweni owamukelwa yibo bonke abahlubuki abasaphila emhlabeni, kuzonqunywa ukuthi ngosuku oluphakathi kokuqala kwentwasahlobo no-April 3, 2030, amaSabatha wokugcina asele agcina iSabatha azobulawa.

Ngokunengqondo, lolu suku luphawula unyaka wokubuya okukhazimulayo kukaJesu Kristu. Intwasahlobo yalonyaka ka-2030 ngempela yisikhathi lapho engenela khona ukuze avimbele umsebenzi obulalayo wezihlubuki ukuba ufezwe ngokumelene nabakhethiweyo bakhe ayeza ukuzobasindisa 'ngokufinyeza izinsuku' 'zokucindezeleka kwabo okukhulu' (Math. 24:22).

Ivesi 16: “ *Lenza bonke, abancane nabakhulu, nabacebileyo nabampofu, nabakhululekileyo nezigqila, ukuba bamukele uphawu esandleni sabo sokunene noma emabunzini abo .* ”

Isinyathelo esamukelwe sahlukanisa abasindile benkathi baba amakamu amabili. Isihlubuki siziveza “ *ngophawu* ” lwegunya lomuntu oluchaza “iSonto” lamaKatolika, “usuku lwelanga elinganqotshwa” lwasendulo olwabekwa omunye wabakhulekeli baso, uMbusi waseRoma uConstantine I ' kusukela ngo-March 7, 321. “ *Uphawu* ” lwamukelwa “ *esandleni* ,” ngoba lwakha “umsebenzi” womuntu uJesu awahlulela futhi awulahlayo. Ibuye yamukelwe “ *emabunzini* ” afanekisela intando yomuntu siqu yaso sonke isidalwa esingumuntu esinomthwalo wemfanelo owenziwe ngokuphelele ngaphansi kwesahlulelo esilungile sikaNkulunkulu umdali. Ukuze aqinisekise ngeBhayibheli le ncazelo yomfanekiso “wesandla ” “nebusi , ” kukhona leli vesi likaDut 6:8 , lapho uNkulunkulu ethi khona ngemiyalo yakhe: “ *Uyowabopha abe luphawu ezandleni zakho , abe yisikhumbuzo phakathi kwamehlo akho. »* ”

Ukuziphindiselela kwangaphambilini

Isahluko 17: futhi *kungabikho muntu othenga noma athengise, kuphela onophawu, noma igama lesilo, noma isibalo segama laso. »*

Ngemuva kwaleli gama elithi “ *umuntu* ” kunenkambu yabangcwele bama-Adventist abaye bahlala bethembekile eSabatha elingweliswe uNkulunkulu. Ngenxa yokuthi bayenqaba ukuhlonipha “ *uphawu* ”, ngeSonto, ngalo lonke usuku lokuqala lobuqaba, babekwa eceleni . Ekuqaleni, babeyizisulu "zokuduba" okwaziwayo ezinyathelweni zaseMelika ngokumelene nabamelene nabo. Ukuze avunyelwe ukuhwebelana, umuntu kumelwe ahloniphe “ *uphawu* ”, iSonto, oluthinta amaProthestani, “ *igama lesilo* ,” “umlandeli weNdodana kaNkulunkulu,” oluthinta amaKatolika, noma “ *inombolo yegama lakhe* ,” okungukuthi, inombolo engu-666.

Ivesi 18: “ *Nakhu ukuhlakanipha. Onengqondo makabale isibalo sesilo. Ngoba iyinombolo yomuntu, futhi inombolo yakhe ingamakhulu ayisithupha namashumi ayisithupha nesithupha. »* ”

Ukuhlakanipha komuntu akwanele ukuqonda umlayezo woMoya kaNkulunkulu. Kudingeka ukulizuzwa kuye, njengoba kwenzeka kuSolomoni, okuhlakanipha kwakhe kwadlula okwabantu bonke futhi kwenza idumela lakhe emhlabeni wonke owaziwayo. Ngaphambi kokwamukelwa kwezombolo zesi-Arabhu, phakathi kwamaHeberu, amaGreki, namaRoma, izinhlamvu zezinhlamvu zabo nazo zazinenani lezinombolo, ukuze ukwengezwa kwamanani ezinhlamvu ezakha igama kunquma inani lalo. Itholwa “ngokubala” njengoba ivesi lisho. "... *inombolo yegama lakhe* " ithi " *666* ", okungukuthi, *inombolo* etholwe ngokungeza inani lezinombolo zezinhlamvu zesiRoma eziqukethwe egameni lakhe lesiLatini elithi "VICARIVS FILII DEI"; okuthile okwaboniswa

esifundweni sesahluko 10. Leli gama ngokwalo lihlanganisa “ *ukuhlambalaza* ” noma “ *amanga* ” okukhulu kunakho konke akushoyo, ngoba uJesu akazange azinike “obambele” nangayiphi indlela, okusho igama elithi “vicar”.

IsAmbulo 14 : Isikhathi se-Seventh-day Adventism

Imiyalezo yezingelosi ezintathu - ukuvuna - ukuvuna

Lesi yisahluko esiqondise isikhathi esiphakathi kuka-1843 no-2030.

Ngo-1843, ukusetshenziswa okukhethekile kwesiprofetho sikaDan 8:14 kwaholela “ama-Adventist” ukuba alindele ukubuya kukaJesu Kristu okubekelwe intwasahlobo yalolo suku. Lesi isiqalo sokulandelana kovivinyo lokholo lapho isithakazelo emoyeni wesiprofetho, noma “ *ubufakazi bukaJesu* ” ngokwesAm. 19:10 , siyoboniswa ngamanye amaKristu athi ukusindiswa kukaJesu Kristu ngaphansi kwamalebula enkolo amaningi. Okubonisiwe “ **imisebenzi** ” iyodwa ivumela ukukhetha noma cha. Le misebenzi ingafingqwa ngezinqumo ezimbili ezingenzeka: ukwamukela noma ukwenqaba ukukhanya okutholiwe kanye nezimfuno zakho zaphezulu.

Ngo-1844, ngemva kokulinda okusha okubekelwe ikwindla ka-1844, uJesu uyoholela abakhethiweyo bakhe emsebenzini wokuqedela umsebenzi weNguquko

oqala ngokubuyiselwa komkhuba weSabatha elingcwelise uNkulunkulu kusukela ekudalweni komhlaba. Lesi isihloko esibaluleke kakhulu “ *sobungcwele* ” “obulungisiswayo ” kusukela ngo-1844, usuku lapho lesi siphambeko sibuyiselwa khona ukuze izinceku zakhe zazi. Lokhu kuhunyushwa kukaDan.8: 14, okuhunyushwe kwaze kwaba yinkonzo yami ngokuthi: “ *izinkulungwane ezimbili namakhulu amathathu kusihlwa nasekuseni kanye nendlu engcwele iyohlanjululwa* ”, iyiqiniso, ngokuhambisana nombhalo wokuqala wesiHeberu: “ *izinkulungwane ezimbili namakhulu amathathu kusihlwa nasekuseni kanye nobungcwele buyolungisiswa* ”. Wonke umuntu angathola ukuthi ukwepulwa kweSabatha laphezulu kusukela ngo-321 kuhambisana nokunye ukulahlwa okuningi kwamaqiniso emfundiso asungulwa nguNkulunkulu ngesikhathi sabaphostoli. Ngemva kweminyaka engu-1260 yokubusa komlandeli wamanga echitha ukholo, ubupapa buye bashiya emfundisweni yamaProthestani amanga amaningi angenakubekezelelwa kuNkulunkulu weqiniso. Kungakho, kulesi sahluko 14, uMoya wethula izingqikithi ezintathu ezibalulekile, ezilandelanayo: umsebenzi wama-Adventist noma umlayezo “ *wezingelosi ezintathu* ”; “ *ukuvuna* ” kokuphela kwezwe, ukuhlungwa nokususwa kwabakhethiweyo; “ *ukuvunwa kwamagilebhisi* ” kwamagilebhisi olaka, isijeziso sokugcina sabelusi bamanga, abafundisi benkolo yamanga bobuKristu.

Ifundiswe kusukela ngo-1844 ukuvikela abakhethiweyo olakeni lwaphezulu, uvivinyo lokugcina lugcinelwe ukuphela kwesikhathi esinikezwe isintu ukuze sizibeke phakathi kwentando yaphezulu eyembuliwe kanye nesidingo somuntu esihlubukayo esiwele ekuhlubukeni okuphelele kakhulu. Kodwa ukukhetha okwenziwe kunemiphumela kubo bonke abafa kusukela ngo-1844. Kuphela ngabakhethiweyo abakhanyiselwe nabathembekile “ *abafela eNkosini* ” ngokwemfundiso yevesi 13 lapho kuthiwa “ *babusisiwe* ” noma abazuzi bomusa kaKristu, ngaso sonke isibusiso sakhe esivele siqinisekisiwe emlayezweni obhekiswe engelosini “ *yaseFiladelfiya* ” ephathelene nabo, ngoba akwanele ukuba ubhaphathizwe njengoNkulunkulu okhethiwe, okhethwe yi-Adventist.

Uma imininingwane yokulahlwa isazotholakala, ngakolunye uhlangothi, amaphuzu abalulekile agcizelelwa futhi afinyezwe nguMoya ngesimo “semiyalezo yezingelosi ezintathu” yamavesi 7 kuya ku-11. Le miyalezo ixhunywe ngokulandelana kwemiphumela.

Ngiyakhumbula lapha, ngemva kwenothi esesembozweni sekhasi 2 lalencwadi, lemiyalezo emithathu iqokomisa izigijimi ezintathu kakade ezembulwe emifanekisweni engokomfanekiso encwadini kaDaniyeli kuDan.7 no-8. Isikhumbuzo sabo, kulesi sahluko 14 sesAmbulo, sigcizelela futhi siqinisekisa ukubaluleka okwedlulele uNkulunkulu abanikeza kona.

Abahlengi Bama-Adventist Banqobile

Ivesi 1: “ *Ngase ngibona, bheka, iWundlu limi entabeni yaseSiyoni, kumi kanye nalo abayizinkulungwane eziyikhulu namashumi amane nane, benegama lalo negama likaYise lilotshwe emabunzini abo.* »

Igama elithi “ *iNtaba yaseSiyoni* ” libhekisela endaweni yakwa-Israyeli lapho kwakhiwa khona iJerusalema. Ifanekisela ithemba lensindiso kanye nesimo lensindiso esiyoyithola ekupheleni kovivinyo lokholo lwasemhlabeni nolwasezulwini. Lomsebenzi uzofozwa ngokugcwele ekuvuselelweni kwezinto

zonke, mayelana *nomhlaba nezulu* ngokwesAm. 21:1. "Izi -144,000" [*zabantu*] zifanekisela abakhethiweyo bakaKristu abakhethwa phakathi kuka-1843 no-2030, okungukuthi, amaKristu ama-Adventist avivinywa, afakazelwa futhi avunyelwa uJesu Kristu okwahlulela kwakhe kusebenza ngokuhlanganyela nangomuntu ngamunye. Isahlulelo esihlangene sahlulela isikhungo futhi ukwahlulela komuntu ngamunye kuthinta isidalwa ngasinye. "Izi -144 000 [*abantu*]" zimelela abakhethiweyo abakhethwe uJesu Kristu phakathi kwabalandeli bokholo lwama-Adventist. Le nombolo iwumfanekiso oqinile futhi inombolo yangempela yalabo abakhethiwe iyimfihlo eyaziwa futhi egcinwe uNkulunkulu. Isizathu sokukhethwa kwabo singaqondwa kusukela encazelweni yesithombe esihlongozwayo. Emabunzini *abo* 'elifanekisela intando yabo nemicabango yabo,' *igama leWundlu*, uJesu, "*nelikaYise*," uNkulunkulu owembulwe esivumelwaneni esidala, kubhaliwe. Lokhu kusho ukuthi sebeluleme baphinde baveza umfanekiso kaNkulunkulu uMdali uNkulunkulu ayewunike umuntu wokuqala ngaphambi kwesono, lapho embumba futhi emnika ukuphila; futhi lesi sithombe singesobuntu bakhe. Bakha isithelo uNkulunkulu ayefuna ukusithola ngokuhlenga ngoJesu Kristu izono zabakhethiweyo bakhe abathembekile kuphela. Kubonakala sengathi emabunzini abakhethiweyo abakhethiwe, noma emoyeni wabo, umcabango wabo kanye nentando yabo, kutholakala uphawu lukaNkulunkulu ka-Apo.7: 3, noma iSabatha lomyalo wesine we-decalogue kanye nesimilo esingehlukaniseki seWundlu uJesu Kristu kanye nesambulo sakhe kubumbano elidala njengoBaba, noma uNkulunkulu umdali. Ngakho ukholo lobuKristu beqiniso aluphikisani nezimiso zenkolo ezinamathele eNdodaneni noYise njengoba abalandeli beSonto LamaRoma besho, uma kungenjalo ngamazwi, okungenani ngesenzo.

Ivesi 2: "*Ngase ngizwa izwi livela ezulwini, linjengezwi lamanzi amaningi, nezwi lokuduma okukhulu; izwi engalizwa lalinjengelababetha amahabhu bebetha amahabhu abo.*" »

Abalingiswa abaphikisanayo okukhulunywe ngabo kuleli vesi bayaphelelisana. "*Amanzi amakhulu*" afanekisela izidalwa eziphilayo eziningi, okuthi lapho ziboniswa, zibe "*njengokuduma okukhulu*". Kunalokho, ngomfanekiso '*wehabhu*', uNkulunkulu wembula ukuvumelana okuphelele okuhlanganisa izidalwa zakhe ezinqobayo.

Ivesi 3: "*Bahlabelela ingoma entsha phambi kwesihlalo sobukhosi, naphambi kwezidalwa ezine eziphilayo namalunga. Futhi kwakungekho muntu owayekwazi ukufunda ingoma, kuphela ikhulu namashumi amane nane abayizinkulungwane, abahlengiwe emhlabeni.*" »

UNkulunkulu uqinisekisa futhi ugcizelela lapha ukungcweliswa okuphezulu kakhulu kokholo "lwama-Adventist" olwasungulwa kusukela ngo-1843-44. Abameleli bayo abakhethiwe bagqama kwamanye amaqembu afanekiselwa; "*isihlalo sobukhosi, nezidalwa ezine eziphilayo namalunga*"; eyakamuva ichaza bonke abahlengiwe kulokho ababephila emhlabeni. Kodwa isAmbulo saphezulu esibizwa ngokuthi isAmbulo sibhekisela kuphela eminyakeni eyizinkulungwane ezimbili yokholo lobuKristu leyo umyalo kaDan 8:14 oyihlukanisayo ibe izigaba ezimbili ezilandelanayo. Kuze kube ngo-1843-44, abakhethiweyo bafanekiselwa "*abadala*" abangu-12 kwabangu- "*24*" okukhulunywa ngabo kusAm. Abanye "*abadala*" abangu-12 bangama -

Adventist “ *abekwa uphawu* ” “ *izizwe eziyi-12* ” kusAm. 7:3-8 kusukela ngo-1843-44.

Ivesi 4: “ *Laba yibo abangangcoliswanga ngabesifazane, ngokuba bayizintombi; balilandela iwundlu lapho liya khona. Laba bahlengwa phakathi kwabantu, balibo kuNkulunkulu nakulo iWundlu; »*

Amazwi aleli vesi asebenza ngomqondo ongokomoya kuphela; igama elithi “ *abesifazane* ” lichaza amasonto obuKristu awele ekuhlubukeni kusukela ekuqalekeni kwawo, njengenkolo yamaRoma Katolika, noma kusukela ngo-1843-44, enkolweni yamaProthestani, futhi kusukela ngo-1994, enkolweni yesikhungo sama-Adventist. “ *Ukungcola* ” okubhekiselwa kukho kubhekiselwa esonweni esiwumphumela wokweqa umthetho waphezulu futhi “ *inkokhelo yaso ingukufa* ,” ngokukaRoma 6:23 . Kwakuwukubasusa ezenzweni zesono uJesu Kristu azingcwelisa, okungukuthi, ukuhlukaniswa, “ *abantu [abangu-144 000]* ” abangokomfanekiso. “ *Ubuntombi* ” babo nabo bungokomoya futhi bubabiza njengabantu “*abahlanzekile*” abakulunga kwabo kwenziwe kwaba mhlophe ngegazi elachithwa uJesu Kristu ngenxa yabo. Izindlalifa zesono nokungcola kwaso, njengayo yonke inzalo ka-Adamu no-Eva, ukholo lwazo olwaqashelwa uJesu Kristu ‘*luzihlanze*’ ngokuphelele. Kodwa ukuze lolu kholo luqashelwe ngempumelelo nguJesu Kristu, lokhu kuhlanzwa kufanele kube okwangempela futhi kuqiniseke “ *emisebenzini* ” yabo. Ngakho-ke lokhu kusho ukulahlwa kwezono ezizuzwe njengefa ezinkolweni zobuKristu bamanga noma zamaJuda noma, kabanzi, ezikholelwa kuNkulunkulu oyedwa. Futhi esambulweni sakhe esingokwesiprofetho, uNkulunkulu uqondisa ngokukhethekile ukwehluleka ukuhlonipha uhlelo lwesikhathi alumisa kusukela ngesonto lokuqala lokudalwa kwakhe umhlaba nesimiso sakhe sasezulwini.

Ngemuva komfanekiso “ *wokucula iculo elisha* ” kunokuhlangenwe nakho okukhethekile okuphilwa kuphela “*abangu- 144,000* ” abatywiniwe. Ngemva “ *kwengoma kaMose* ” eyayigubha ukufuduka okukhazimulayo eGibithe, uphawu lwesono, “ *ingoma* ” yabakhethiweyo “ *abayizi-144 000* ” igubha ukukhululwa kwabo esonweni ngoba balalela umyalo kaDan 8:14 futhi babambisana ekungcweliswa kwabo ababekufisa, ngisho nokufunwa nguNkulunkulu kusukela ngo-1843-44. Ngalolu suku, umbono wasezulwini wawukhumbula ukuhlanzwa kwezono okwafezwa esiphambanweni saseGolgotha ngokufa kukaJesu Kristu. Lomlayezo wawukukusola kanye nemfundiso uNkulunkulu ayethule ohlotsheni lwekholwa lamaProthestani elaliyindlalifa yeSonto lamaRoma kanye nezinye zezono zalo ezingamanga. Emfanekisweni wemicikilisho yesiHeberu, lokhu “ *kuhlanzwa kwezono* ” kwakuwumkhosi ongokwenkolo ekwindla lapho igazi lembuzi ehlatshiwe lalilethwa endaweni engcwelengcwele endaweni yokubuyisana eyayibekwe kulendawo engafinyeleleki nenqatshelwe phakathi nonyaka wonke. Igazi lale mbuzi, umfanekiso wesono ongokomfanekiso, laliprofetha ngegazi likaJesu Kristu owaba ngumthwali wezono zabakhethiweyo bakhe ukuze ahlawulele isijeziso esibafanele esikhundleni sazo; UJesu ngokwakhe wenziwa isono. Kulomkhosi, imbuzi imelela isono hhayi uKristu osithwalayo. Leli vesi libhekisela kulokhu kunyakaza okungokomzimba kompristi ophakeme odlula endaweni engcwele egunyaziwe eya endaweni engcwelengcwele eyenqatshelwe unyaka wonke lapho leli vesi

libhekisela khona lapho lithi: “ *Balandela iWundlu nomaphi lapho liya khona* . Ngokukhumbula lesi senzakalo embonweni ka-October 23, 1844, uMoya kaKristu wakhumbuzisa izindlalifa zakhe ezikhethiwe, ezingazi lutho ngamanga emfundiso, ukuvinjelwa kokona. Ngakho-ke, kusukela ngo-1844, isono **semvelaphi yokuzithandela** esenziwa, okuyindaba yeSonto LamaRoma, senza ubuhlobo noNkulunkulu bungenzeki , futhi isono esilahliwe sivumela ukunwetshwa kwalobu buhlobo obuholela okhethiweyo othintekayo ekugcwalisekeni kokungcweliswa kwakhe ngokwamukela, ukuqonda kanye nokufakwa esenzweni kweqiniso laphazulu elambuliwe.

Njengoba bebhakwa ‘ *njengelibo kuNkulunkulu nakulo iWundlu* ,’ bakha okuhle kakhulu uNkulunkulu akutholile ekukhetheni kwakhe abakhethiweyo basemhlabeni. Emicikilishweni yesiHeberu, “ *ulibo* ” kwathiwa “ *lungcwele* .” Iminikelo yalezi zithelo zokuqala zezilwane noma zemifino yayigcinelwe uNkulunkulu ukuze amdumise futhi abonise ukubonga komuntu ngobuhle bakhe nokupha kwakhe. Esinye isizathu, eqinisweni, “ *izithelo zokuqala ezingcwele* ”, ukwamukela kwabo ukukhanya kwaphezulu okwembulwa kubo ngokuphelele ngoba baphila esikhathini sokuphela lapho ukukhanya okuveziwe kufinyelela i-apogee, ukuphakama kwawo okungokomoya.

Ivesi 5: “ *Nasemlonyeni wabo akufunyanwanga nkohliso, ngokuba kabanacala.* »

Okhethiweyo weqiniso, ozelwe ngeqiniso ngokuzalwa kabusha, akanakuzonda “ *amanga* ” angathokozi ngawo. Ukuqamba amanga kuyanengeka ngoba kuletha imiphumela eyingozi kuphela futhi kwenza abantu abalungile bahlupheke. Lowo okholwa “ *amanga* ” uyazi-ke ubuhlungu bokudumazeka, umunyu wokukhohliswa. Akekho okhethwe uKristu ongajabulela ukuyenga nokukhohlisa abantu abakanye naye. Ngokuphambene, iqiniso liyaqinisekisa, lakha ngokuqinisekile ubuhlobo nabazalwane beqiniso, kodwa ngaphezu kwakho konke, okokuqala, nomdali nomhlengi uNkulunkulu wensindiso yethu othi futhi aphakamise igama lakhe ngokuthi “ *uNkulunkulu weqiniso* ”. Ngakho, lapho engasenzi isono esingokwemfundiso, ngokulalela iqiniso elembuliwe, okhethiwe wahlulelwa “ *ngokungasolekiyo* ” nguNkulunkulu weqiniso ngokwakhe.

Umlayezo ovela eNgelosini yokuQala

Ivesi 6: “ *Ngase ngibona enye ingelosi indiza emkhathini wezulu, inevangeli laphakade ukuba ilishumayele kwabakhileyo emhlabeni, nakuzo zonke izizwe, nemindeni, nezilimi, nabantu.* »

“ *Enye ingelosi* ” noma esinye isithunywa simemezela ukukhanya okuphelele kwaphezulu okufanekiselwa “ *maphakathi nezulu* ” noma ukuphakama kwelanga. Lokhu kukhanya kuhlobene “ *neVangeli* ” noma “ *izindaba ezinhle* ” zensindiso ezaletwa uJesu Kristu. Ibizwa ngokuthi “ *ingunaphakade* ” ngenxa yokuthi umlayezo wayo uyiqiniso futhi awuguquki ngokuhamba kwesikhathi. Ngale ndlela, uNkulunkulu usiqinisekisa ngokuthi sivumelana nalokho okwafundiswa abaphostoli bakaJesu Kristu. Lokhu kubuyela eqinisweni kwavela ngo-1843 ngemva kokuhlanekezelwa okuningi okuzuzwe njengefa okholweni lwamaRoma Katolika. Lesi simemezelo sitholakala emhlabeni wonke ngokufanisa

nesigijimi esivezwe kuDaniyeli 12:12 esiveza isibusiso saphezulu somsebenzi wama-Adventist. “ *Ivangeli laphakade* ” kukhulunywa ngalo lapha njengesithelo sangempela sokukholwa, silandela imfuneko yaphezulu eyembulwe yisimemezelo sikaDaniyeli 8:14 . Intshisekelo yezwi lesiprofetho isithelo esisemthethweni sesimiso se " *ivangeli laphakade* ."

Ivesi 7: “ *Yathi ngezwi elikhulu: Mesabeni uNkulunkulu, nimnike inkazimulo, ngokuba ihora lokwahlulela kwakhe selifikile; nikhuleke kuye owenza izulu nomhlaba nolwandle nemithombo yamanzi.* »

Evesini lesi-7, ingelosi yokuqala ilahla isiphambeko seSabatha esikhazimulisa, ngenkulumo-zehlakalo yobuNkulunkulu, inkazimulo yomdali uNkulunkulu. Ngakho wafuna ukubuyiselwa kwakhe kusukela ngo-October 1844, kodwa wathi isiphambeko sakhe sasibangelwa amaProthestani, kusukela entwasahlobo ka-1843.

Umlayezo ovela engelosini yesibili

Ivesi 8: “ *Kwalandela enye ingelosi, ithi: “Liwile, liwile iBabiloni elikhulu, ngokuba liphuzise izizwe zonke iwayini lolaka lobufebe balo!* »

Evesini lesi-8, ingelosi yesibili yembula icala elikhulu leSonto LamaRoma Katolika lobupapa elayenga futhi lakhohlisa abantu ngokuqamba kabusha “usuku lwelanga” lobuqaba lukaConstantine I ^{ngegama} elithi “usuku lweNkosi” ukhunyushwa kwenguqulo yesiLatini esemsuka “weSonto” lakhe: i-dies dominica. Iphindwa kabili, inkulumo ethi, “ *Liwile, liwile iBabiloni Elikhulu* ,” iqinisekisa ukuthi kulo nakulabo abalidla njengefa, isikhathi sokubekezela kwaphezulu siphelile nakanjani. Ngamunye, ukuguqulwa kusengenzeka, kodwa ngezindleko zokukhiqiza izithelo, okungukuthi, “ imisebenzi ” yokuphenduka, kuphela.

Isikhumbuzi: “ *lawa* ” lisho ukuthi: lithathwa futhi lihlulwe nguNkulunkulu weqiniso **njengomuzi** uwela ezandleni zesitha sawo. Uphakamisa futhi akhanyisele ngemva kuka-1843, phakathi kuka-1844 no-1873, ezincekwini zakhe ezithembekile ze-Seventh-day Adventist, “ *imfihlakalo* ” eyichaza kusAm. 17:5. Ukuyenga **kwamanga akhe** kuphelelwa amandla.

Evesini lesi-8 ukwahlulela okwenziwa emilayezweni edlule kuyaqinisekiswa, ngesixwayiso esibi. Ukukhetha kokuzithandela kosuku lokuphumula okwamiswa uConstantine I ^{ngo} -321, kusukela ngo-1844 kuye kwenza izihlubuki eziluthethelelayo, zayeka ukulahlwa nguNkulunkulu ngokuhlushwa *ukufa kwesibili* kokwahlulela kokucina. Ukuze afihle ukumangalela kwakhe iSonto , uNkulunkulu ukufihla ngaphansi kwegama “ *lophawu* ” olunedumela elibi oluphikisana “ *nophawu lwakhe lwaphezulu* . Loluphawu lwegunya lomuntu, olungabaza uhlelo Lwakhe lwesikhathi, lwakha intukuthelo enkulu efanele ukujeziswa Nguye. Futhi isijeziso esimenyenzelwe siyoba sesabekayo ngempela: “ *uyohlushwa ngomlilo nesibabule* ” okuyoqothula abahlubuki, kodwa kuphela ngesikhathi sokwahlulelwa kokucina.

Umlayezo ovela eNgelosini yesiThathu

Ivesi 9: “ *Nenye ingelosi yesithathu yabalandela, ithi ngezwi elikhulu: “Uma umuntu ekhuleka kuso isilo nomfanekiso waso, amukele uphawu lwakhe ebunzini lakhe, noma esandleni sakhe ,*

Imvelo ehambisanayo nelandelanayo yalo mlayezo wesithathu nalena emibili edlule icaciswa ifomula ethi “ *wawalandela* ”. “ *Izwi elikhulu* ” liqinisekisa igunya eliphakeme kakhulu laphezulu lalowo olimemazelayo.

Usongo luqondiswe ezihlubukini ezingabantu ezisekela futhi zamukele ukubusa ‘kwesilo *esikhuphuka emhlabeni* ’ futhi ezamukela futhi zihloniphe, ngokulalela kwazo, ngeSonto, “ *uphawu* ” lwegunya laso, olucashunwe kusAm. 13:16 , okungukuthi, okwamanje, lonke ibandla lamaKristu.

Ukuphikiswa okuqondile kwalolu “ *phawu* ” “*kuphawu lukaNkulunkulu* ,” okungukuthi, kusukela osukwini lokuqala lweSonto kuze kube osukwini lwesikhombisa lweSabatha, kuqinisekiswa iqiniso lokuthi bobabili bamukelwa “ ***emabunzini*** ,” isihlalo sentando, ngokwesAm. 7:3 no-13:16 . Phawula ukuthi “ *uphawu lukaNkulunkulu* ” lweAm. 7:3 luba kusAm. 14:1 : “ *igama leWundlu nelikaYise* . Ukwamukela “ ***esandleni*** ” kucaciswa yila mavesi asuka kuDuteronomi 6:4 kuya ku-9:

“ *Lalela, Israyeli! UJehova uNkulunkulu wethu nguye yedwa uJehova . Wothanda uJehova uNkulunkulu wakho ngayo yonke inhliziyo yakho, nangawo wonke umphefumulo wakho, nangawo onke amandla akho . Futhi le miyalo, engikuyala ngakho namuhla, iyoba senhliziyweni yakho . Uzawafundisa kubantwana bakho, ukhulume ngawo lapho uhlezi endlini yakho, lalapho uhamba endleleni, lalapho ulala, lalapho uvuka. Wowabopha ***abe luphawu ezandleni zakho*** , ***abe yisikhumbuzo phakathi kwamehlo akho*** . Wowaloba ezinsikeni zomnyango wendlu yakho nasemasangweni akho. " Isandla " sisho isenzo, ukuzijwayeza, kanye " *nengaphambili* " , intando yomcabango. Kuleli vesi uMoya uthi: “ ***Wothanda uJehova uNkulunkulu wakho ngayo yonke inhliziyo yakho, nangawo wonke umphefumulo wakho, nangawo onke amandla akho*** ”; uJesu awucaphuna kuMath.22:37 futhi awethula ngokuthi “ *umyalo wokuqala nomkhulu kunayo yonke .*” Ngakho izikhulu ezikhethiwe eziphethe “ *uphawu lukaNkulunkulu* ” kumelwe zihlangabezane nalezi zimiso ezintathu: “ *Thanda uNkulunkulu ngayo yonke inhliziyo yazo* ”; ukuwuhlonipha ngokuwenza lonke isabatha losuku lwalo olungcwelisiwe lwesikhombisa; futhi ube “ *negama leWundlu* ” uJesu Kristu “ *nelikaYise* ” YAHWéH engqondweni yakhe. Ngokucacisa “ *negama likaYise* ,” uMoya uqinisekisa isidingo sokulalela imiyalo eyishumi kaNkulunkulu nezimiso nezimiso ezikhuthaza ubungcwele babakhethiweyo esivumelwaneni esidala. Kakade osukwini lwakhe, umphostoli uJohane waqinisekisa lezi zinto ngokuthi kweyoku-1 Johane 5:3-4 :*

“ *Ngokuba yilokhu uthando lukaNkulunkulu, ukuba sigcine imiyalo yakhe. Futhi imiyalo yakhe ayiwona umthwalo, ngoba konke okuzelwe nguNkulunkulu kuyalinqoba izwe; futhi ukunqoba okunqoba izwe kuwukukholwa kwethu. »*

Ivesi 10 : “ *Yena ngokwakhe uyophuza iwayini lolaka lukaNkulunkulu, elithululwa ngaphandle kwengxube yendebe yentukuthelo yakhe, futhi uyohlushwa ngomlilo nesibabule phambi kwezingelosi ezingcwele naphambi kweWundlu. »*

Ulaka lukaNkulunkulu luyothethelelwa kakhulu ngoba labo abamukela “ *uphawu lwesilo* ” bahlonipha isono somuntu kuyilapho bethi ukulunga kukaJesu

Kristu. KusAmb. 6:15-17 uMoya wafanekisa imiphumela yokubhekana kwabo kokugcina nolaka olulungile olubhubhisayo lukaJesu Kristu.

Inothi elibaluleke kakhulu : Ukuze siqonde kangcono lolu laka lukaNkulunkulu, kufanele siqonde ukuthi kungani ukungahloniphi iSabatha elingcwele kuvusa ulaka lukaNkulunkulu. Kunezono ezilula, kodwa iBhayibheli liyasixwayisa ngesono esimelene noMoya oNgcwele, lisitshela ukuthi awusekho umnikelo wokuthola intethelelo yaphezulu. Ngezikhathi zabaphostoli, okuwukuphela kwesibonelo esisinikezwayo salolu hlobo lwesono ukulahlwa kukaKristu ngumKristu owayephendukile. Kodwa lesi isibonelo esisodwa, ngoba eqinisweni ukuhlambalaza uMoya oNgcwele kuhlenganisa ukuphika nokwenqaba ubufakazi obunikezwa uMoya kaNkulunkulu. Ukuze akholise futhi afundise abantu, uMoya waphefumulela imibhalo engcwele yeBhayibheli. Ngakho-ke noma ubani ophikisana nobufakazi obunikezwa nguMoya eBhayibhelini usevele wenza ukuhlambalaza uMoya kaNkulunkulu. Ingabe uNkulunkulu angenza kangcono kakhulu ukwazisa intando yakhe kunokuhola labo ababizelwe eBhayibhelini nasemibhalweni yalo? Angakwazi yini ukuveza intando yakhe, umcabango wakhe nokwahlulela kwakhe okubusa ngokucace ngokwengeziwe? Ekhulwini le-16 ^{leminyaka}, lokhu kudlelwa kweBhayibheli elalwa nalo kwaphawula isiphetho esiqinisekile sokubekezela kukaNkulunkulu enkolweni yamaRoma Katolika; ukuphela kokubekezela kwakhe ngemfundiso angazange ayiqaphele. Khona-ke, ngo-1843, ukwedlelwa kwezwi lesiprofetho kwaphawula ukuphela kokwamukelwa kokholo lwamaProthestani ngazo zonke izinhlobo zalo eziningi ezazuzwa njengefa ngeSonto lamaRoma, okungukuthi, “kuphawu lwesilo”. Ekugcineni, i-Adventism yenza ukuhlambalaza uMoya oNgcwele ngokwenqaba isambulo sokugcina esiyisiprofetho uJesu asiletha kuso ngenceku yakhe ethobekile engiyifakile; ukuhlambalaza okuye kwaqinisekiswa futhi kwandiswa ngokuhlangana kwabo nababukele ngeSonto kusukela ngo-1995. Ukuhlambalaza uMoya kuthola isikhathi ngasinye kuNkulunkulu impendulo efanele efanele; isigwebo esifanele sokulahlwa okokuqala kanye “*nokufa kwesibili*” okuqinisekisiwe kuleli vesi 10.

Ivesi 11: “*Umusi wokuhlushwa kwabo ukhuphuka kuze kube phakade naphakade; futhi abanakuphumula imini nobusuku, abakhuleka kuso isilo nomfanekiso waso, nowamukela uphawu lwegama laso.* »

“*Umusi*” uyoba kuphela ngesikhathi sokwahlulelwa kokugcina, lapho izihlubuki eziwile ‘ziyohlushwa emlilweni nesibabule’ ‘*sechibini lomlilo*’ lesAm. 19:20 no-20:14; lokhu, ekupheleni kwenkulungwane yesikhombisa. Kodwa nangaphambi kwalomzuzu omubi, ihora lokubuya okukhazimulayo kukaJesu Kristu liyoqinisekisa isiphetho sabo sokugcina. Umlayezo waleli vesi ukhuluma ngesihloko esithi “*ukuphumula*.” Ngokwengxenye yabo, abakhethiweyo bayasinaka isikhathi sokuphumula esingcwele uNkulunkulu, kodwa abawile, ngokuphambene nalokho, abanakho ukukhathazeka okufanayo, ngoba abanikezi izimemezelo zaphezulu ukubaluleka nokungathi sina okubafanele. Ngakho-ke, ekuphenduleni ukudlelwa kwabo, ngehora lesijejiso sabo sokugcina, uNkulunkulu ngeke abanike ukuphumula ukuze adambise ukuhlupheka kwabo.

Ivesi 12: “ *Nakhu ukubekezela kwabangcwele, nabagcina imiyalo kaNkulunkulu nokukholwa nguJesu.* »

Amagama athi “ *ukubekezela noma ukubekezela* ” abonisa abangcwele beqiniso bakaMesiya ongcwele uJesu kusukela ngo-1843-44 kuze kube sekubuyeni Kwakhe ngenkazimulo. Kuleli vesi, elithi “ *igama likaBaba* ” evesini 1 liba “ *imiyalo kaNkulunkulu* ,” futhi “ *igama leWundlu* ” lithathelwa indawo “ *ngokukholwa kukaJesu* . Ukuhleleka kwezinto eziza kuqala nakho kuyashintshwa. Kuleli vesi uMoya uqala ukhuluma “ *ngemiyalo kaNkulunkulu* ,” okwesibili, “ *ukholo lukaJesu* ”; okungokomlando nangokwenani uhlelo oluvunywe uNkulunkulu ohlelweni lwakhe lwensindiso. Ivesi 1 labeka kuqala “ *igama lika iWundlu* ” ukuze lixhumanise “*abangu -144,000* ” abakhethiwe nokholo lobuKristu.

Ivesi 13: “ *Ngase ngizwa izwi livela ezulwini, lithi: Loba: Babusisiwe abafileyo abafele eNkosini kusukela manje. Yebo, usho uMoya, ukuze baphumule ekukhandlekeni kwabo, ngokuba imisebenzi yabo iyabalandela.* »

Inkulumo ethi “ *kusukela manje kuqhubeka* ” idinga incazelo eningilizwe ngoba ibaluleke kakhulu. Ngoba iqondise osukwini lwentwasahlobo ka-1843 kanye nalolo lwekwindla ka-1844 lapho, ngokulandelana, isimemezelo sikaDaniyeli 8:14 siqala ukusebenza, kanye nokuqulwa kwamacala amabili ama-Adventist ahlelwa nguWilliam Miller aphela.

Ngokuhamba kwesikhathi, i-Adventism esemthethweni yesikhungo iye yalahlekelwa umbono wemiphumela yale fomula “ *kusukela manje kuqhubeka* .” Yilabo kuphela abasungula inkolo yama-Adventist abaqonda umphumela wemfuneko kaNkulunkulu yeSabatha kusukela ngo-1843. Ukuze bamukele lomkhuba wosuku lwesikhombisa, baholelwa ekuboneni ukuthi iSonto lenziwa kuze kube yileso sikhathi laliqalekisiwe nguNkulunkulu. Ngemva kwabo, i-Adventism ezuzwe njengefa yaba yindabuko kanye neyomthetho, futhi eningini labalandeli nabafundisi, iSonto neSabatha kwabekwa ngokungafanele ezingeni lokulingana. Lokhu kulahlekelwa komqondo wobungcwele nobungcwele beqiniso kwabangela ukuntula isithakazelo ezwini lesiprofetho kanye nesigijimi sesithathu sama-Adventist engasinikeza phakathi kuka-1983 no-1994. Kusukela lokhu kudelelwa kwabonakala ku-Adventism eFrance, isikhungo somhlaba wonke sama-Adventist kusukela ngo-1995 senza umfelandawonye neqembu le-ecumenical, esiqalekiseni saso esikhulu kunazo zonke. Usongo “ *lokuhlushwa* ” evesini le-10 luthinta yena, ngokusikisela kwenkulumo ethi “ *naye uzophuza* ”; kusukela ngo-1994, i-Adventism yesikhungo, emva kokholo lwamaProthestani, yahlulela futhi yahlalwa kusukela ngo-1843.

Njengoba leli vesi lisikisela, isimemezelo sikaDaniyeli 8:14 sibangela ukwehlukana kwamaKristu angamaProthestani ngo-1843 abe amakamu amabili, kuhlanganise neqembu lama-Adventist, abahlomuli besibusiso esashiwo: “ *Babusisiwe abafileyo abafele eNkosini kusukela manje kuqhubeka!* ”. Akunakusho ukuthi uJesu ememezela “ *eLawodikeya* ” ukuthi “ *uzoyihlanza* ”, isikhungo sama-Adventist, isithunywa sikaKristu esisemthethweni ngo-1991, usuku lokwenqatshwa okusemthethweni kokukhanya, okubizwa ngokuthi “ *nqunu* ” ngeke kusazuza kulesi sithako.

Isikhathi sokuvuna

Ivesi 14: “ *Ngase ngibona, bheka, ifu elimhlophe, naphezu kwefu kuhlezi ofana neNdodana yomuntu, enomqhele wegolide ekhanda layo, nasesandleni sayo isikela elibukhali.* »

Le ncazelo ivusa uJesu Kristu ngesikhathi sokubuya kwakhe okukhazimulayo. “ *Ifu elimhlophe* ” likhumbula izimo zokuhamba kwakhe nokunyukela kwakhe ezulwini eminyakeni eyizinkulungwane ezimbili ngaphambili. “ *Ifu elimhlophe* ” lifanekisela ubumsulwa bakhe, “ *umqhele wakhe wegolide* ” ufanekisela ukholo lwakhe lokunqoba, futhi “ *isikela elibukhali* ” lifanekisela “ *izwi elibukhali* ” likaNkulunkulu elikuHebheru 4:12, elisebenza ‘ *ngesandla sakhe* .

Ivesi 15: “ *Enye ingelosi yaphuma ethempelini, imemeza ngezwi elikhulu kohlezi efwini, ithi: Faka isikela lakho, uvune; ngoba isikhathi sokuvuna sesifikile, ngoba isivuno somhlaba sesivuthiwe.* »

Ngaphansi kwesici ‘ *sokuvuna* , ’ njengasemfanekisweni wakhe, uJesu ukhumbula ukuthi kulokhu, kwakuyofika isikhathi sokuhlukanisa ngokuqinisekile “ *okusanhlamvu okuhle namakhoba* . NgesAmbulo sakhe, usenza sithole lesi sihloko esihlukanisa amakamu amabili: iSabatha labakhethiweyo kanye neSonto labawile, ngoba ngemuva kwaleli gama lenkolo kufihla ukukhonzwa negunya lobunkulunkulu belanga lobuqaba. Futhi naphezu kwezinguquko esikhathini somuntu, uNkulunkulu uyaqhubeka ebheka lokho eliyikho ngempela kuye. Imibono ehlukeneyo yabantu ayiwuthinti ukwahlulela kwakhe; ngokulandelana kwesikhathi, usuku lokuqala lungcolile, alunakubuthatha nakancane ubungcwele baphezulu. Lokhu kuxhunywe ngokukhethekile osukwini lwesikhombisa olungcwelisiwe ngokulandelana kwalo lwesikhathi oluqoshwe kusukela ekuqaleni kwesikhathi saphakade sasemhlabeni; lokhu isikhathi esingangeminyaka engu-6000 yelanga.

Ivesi 16: “ *Ohlezi phezu kwefu waliphonsa isikela lakhe emhlabeni. Futhi izwe lavunwa.* »

Umoya uqinisekisa ukugcwaliseka ‘ *kwesivuno somhlaba* ’ esikhathini esizayo. UKristu uMsindisi noMphindiseli uyokubheka futhi akufeze ngokuvumelana nesimemezelo sakhe asenza emfanekisweni wakhe kubaphostoli bakhe kuMath 13:30 kuya ku-43. “ *Ukuvuna* ” ngokuyinhloko kuphathelele nokususwa kwabangcwele abakhethiwe abahlale bethembekile kuNkulunkulu umdali baye ezulwini.

Isikhathi sokuvuna (nempindiselo)

Ivesi 17: “ *Kwaphuma enye ingelosi ethempelini elisezulwini, nayo inesikela elibukhali.* »

Uma “ *ingelosi* ” yangaphambili yayinomsebenzi ovuna abakhethiweyo, ngokuphambene, le “ *nye ingelosi* ” inomsebenzi wokujezisa oqondiswe kwabahlubuki abawa. Leli “ *sikela* ” lesibili nalo lifanekisela “ *izwi likaNkulunkulu elibukhali* ” elenziwa ngentando yakhe, kodwa hhayi ngesandla sakhe njengoba, ngokungafani nesikhathi sokuvuna, ngesikhathi sokuvuna amagilebhisu, inkulumbo ethi “ *esandleni sakhe* ” ayikho. Ngakho-ke isenzo

sokujezisa siyophathiswa amanxusa enza intando yaphezulu; empeleni, izisulu zokuyenga kwakhe.

Ivesi 18: “ *Enye ingelosi yaphuma e-altare, inamandla phezu komlilo, yakhuluma ngezwi elikhulu kophethe isikela elibukhali, yathi: “Faka isikela lakho elibukhali, ubuthe amahlukuzo omvini womhlaba; ngoba izithelo zomvini zomhlaba sezivuthiwe. »*

Bese kufika, ngemva kokuhlwithwa kwabakhethiweyo ezulwini, umzuzu “ *wokuvuna* ”. KuIsaya 63:1-6, uMoya uthuthukisa isenzo esiqondiswe yileli gama elingokomfanekiso. EBhayibhelini, uJesu wamagilebhisi abomvu ufaniswa negazi lomuntu. Ukusetshenziswa kwayo nguJesu, eSidlweni Sakusihlwa Esingcwele, kuyawuqinisekisa lombono. Kodwa “ *ukuvuna kwamagilebhisi* ” kuhlobene “ *nolaka lukaNkulunkulu* ” futhi kuyothinta labo abaye basebenza ngokungafanele ngaphansi kwesici sezinceku zakhe, ngoba igazi elachithwa ngokuzithandela uKristu lalingakufanelanga ukukhashelwa kwabo okuningi. Ngoba uJesu angazizwa ekhashelwe yilabo abahlanekezela icebo lakhe lokusindisa aze athethelele isono anikela ngaso ngokuphila kwakhe futhi wathwala ukhulupheka ukuze umkhuba waso uphele. Ngakho-ke abeqa umthetho wakhe ngamabomu kufanele baphendule kuye. Ebuhlanya babo obuyimpumpu, bayofinyelela eqophelweni lokufuna ukubulala abakhethiweyo bakhe beqiniso, ukuze basuse emhlabeni umkhuba weSabatha losuku lwesikhombisa elingcwelisiwe nelifunwa uNkulunkulu kusukela ngo-1843-44. Abakhethiweyo babengenalo igunya elivela kuNkulunkulu lokusebenzisa amandla ngokumelene nezitha zabo zenkolo; UNkulunkulu wayezigcinele yena yedwa lesi senzo. “ *Ngokwami impindiselo, ukubuyisela kungokwami,* ” washo kwabakhethiweyo bakhe, futhi isikhathi sesifikile sokwenza lokhu kuphindisela.

Kulesi sahluko 14, amavesi 17 kuya ku-20 avusa lesi sihloko “ *sokuvuna* ”. Amagilebhisi anesono kuthiwa asevuthiwe ngoba abonakalise ngokugcwele ngemisebenzi yawo ubunjalo bawo bangempela. Igazi labo liyogobhoza njengoketshezi lwamagilebhisi esikhamelweni lapho benyathelwa ngezinyawo zabavuni bamagilebhisi.

Ivesi 19: “ *Ingelosi yaliphonsa isikela layo emhlabeni. Wawukha umvini womhlaba, wawuphonsa esikhamweni sewayini esikhulu solaka lukaNkulunkulu.* »

Isenzo siqinisekiswa yilesi simemezero esivezwe yilesi sigameko. UNkulunkulu uprofetha ngokuqiniseka ngesijeziso sokuzikhukhumeza kwamaKatolika namaProthestani. Bayobhekana nemiphumela yolaka lukaNkulunkulu, olufanekiselwa isikhamo lapho izithelo zomvini ezivunwayo zichotshozwa khona ngezinyawo zabanyathela.

Ivesi 20 : “ *Isikhamo sewayini sanyathelwa ngaphandle komuzi; kwaphuma igazi esikhamweni sewayini, laze lafika ematomini amahhashi, ibanga lamastadiyu ayinkulungwane namakhulu ayisithupha. »*

Isaya 63:3 uyacacisa: “ *Mina nginyathele isikhamo sewayini ngedwa; akekho umuntu owayenami...* ” Ukuvuna kwamagilebhisi kugwalisa isijeziso seBhabhiloni Umuzi Omkhulu kusAm. 16:19. Uyigcwalisile indebe yolaka lwaphezulu okumele ayiphuze kube yinhlese. “ *Isikhamo sewayini sanyathelwa ngaphandle komuzi* ” okungukuthi, ngaphandle kokuba khona kwabakhethiweyo

kakade sebenyuselwe ezulwini. EJerusalema, ukubulawa kwalabo ababegwetshelwe ukufa kwakuqhutshelwa ngaphandle kwezindonga zomuzi ongcwele ukuze kungawungcolisi. Kwaba njalo ngokubethelwa kukaJesu Kristu esiphambanweni, okukhumbuzwa, ngalo mlayezo, inani okufanele likhokhwe yilabo ababukela phansi ukufa kwakhe. Sesifikile isikhathi sokuthi izitha zakhe zichithe igazi ukuze zihlawulele izono zazo ezinengi. " *Kwaphuma igazi esikhambweni sewayini, laze lafika ematomu amahhashi* . Izisulu zolaka abafundisi benkolo abangamaKristu, futhi uNkulunkulu ubhekisela kubo ngomfanekiso " *wengcosana* " abagibeli abayibeka " *emlonyeni wamahhashi* " ukuze bawaqondise. Lesi sithombe sihlangozwa kuJak.3:3, isihloko saso sithi: Abafundisi bezenkolo. UJakobe uchaza ngokucacile kusukela ekuqaleni kwesahluko 3: " *Bafowethu, makungabikho abanengi kini abafundisi, ngoba niyazi ukuthi siyokwahlulelwa kakhudlwana* . Isenzo " *sokuvuna* " sibonisa lesi sixwayiso esihlakaniphile. Ngokucacisa " *ngisho nasematomu amahhashi* ," uMoya usikisela ukuthi umcengezi uphathelene, okokuqala, abafundisi bamaRoma Katolika ' *beBabiloni Elikhulu* ,' kodwa udlulela *kubafundisi bamaProthestani*, kusukela ngo-1843, bebesebenzisa iBhayibheli Elingcwele "okubhubhisayo" ngokomthetho kaMoya kusAm. 9:11 . Lapha sithola ukusebenza kwesixwayiso esinikezwe kusAm. 14:10: " *Yena uqobo uyakuliphuza iwayini lolaka lukaNkulunkulu, elithululwa ngaphandle kwengxube yendebe yentukuthelo yakhe...* " .

Emlayezweni othi " *ebangeni lezitebhisi eziyinkulungwane namakhulu ayisithupha* ", ngokuhambisana nesigijimi sangaphambili, isizeziso sidlulela okholweni oluguquliwe kusukela ngekhulu le-16 ^{lapho} isibalo esingu-1600 sibhekisela kuso. Lesi yisikhathi lapho uMartin Luther enza ngokusemthethweni ukumangalelwa kwenkolo yamaKatolika ngo-1517. Kodwa futhi kuleli khulu le-16 ^{leminyaka lapho} kwakhiwa khona izimfundiso zamaProthestani " *zoKristu bamanga* " *nobuKristu bamanga*, okwakwenza kube semthethweni ubudlova nenkamba eyenqatshelwe uJesu Kristu. I-Apocalypse inikeza ezayo izihluthulelo zokuhumusha futhi leli khulu le-16 ^{leminyaka} liqokwe kusAm. 2:18 kuya ku-29 ngaphansi kwegama elingokomfanekiso lenkathi ethi " *Thiyathira* ". Igama elithi " *inkundla yezemidlalo* " lembula umsebenzi wabo ongokwenkolo, ukuhlanganyela kwabo emncintiswaneni, umklomelo osengozini umqhele wokunqoba othenjiswe onqobile. Lena imfundiso kaPawulu kweyoku-1 Kor. 9:24: " *Anazi yini ukuthi abagijima ngokuncintisana bagijima bonke, kepha munye owamukela umklomelo? Gijimani ngendlela yokuba niwunqobe* ." Ngakho-ke umvuzo wobizo lwasezulwini awuzuzwa nganoma iyiphi indlela; ukwethembeka nokukhuthazela ekulaleleni ukuphela kwendlela yokunqoba empini yokukholwa. Uqinisekisa kuFil 3:14 ethi, " *Ngiphishekela emgomeni, emklomelweni wobizo lwaphezulu lukaNkulunkulu kuKristu Jesu* ." Ngesikhathi " *sokuvuna* " la mazwi kaJesu ayoqinisekiswa: " *Ngokuba baningi ababiziweyo, kepha bayingcosana abakhethiweyo* (Math. 22:14).

IsAmbulo 15: Ukuphela Kokulingwa

Ngaphambi kokuthi " ukuvuna nokuvuna " kufezwe kufika isikhathi esesabekayo sokuphela kokuvivinywa. Leyo lapho ukukhetha komuntu kubekwe etsheni ngesikhathi, kungekho ndlela yokuhlehlisa lezo zinqumo. Ngaleso sikhathi isithembiso sensindiso kuKristu siyaphela. Lesi yindikimba yalesi sahluko se-15 esifushane kakhulu se-Apocalypse of Jesus Christ. Ukuphela kwesikhathi somusa kufika ngemva " *kwamacilongo* " ayisithupha okuqala ezahlukweni 8 no-9, nangaphambi " *kwezinhluho eziyisikhombisa zokugcina zikaNkulunkulu* " zesahluko 16. Akunakusho ukuthi kulandela ukukhetha kokugcina kwendlela uNkulunkulu ayinikeza umuntu ukuba ayenze. Ngaphansi kokubusa kobushiqela " *kwesilo esenyuka emhlabeni* " sesAm. 13:11-18, izindlela ezimbili zokugcina ziholela, eyodwa, kuMgqibelo ongcwelisiwe noma iSabatha likaNkulunkulu, enye, kuyiSonto legunya likapapa wamaRoma. Akukaze kube khona ukukhetha phakathi kokuphila nokuhle, ukufa nokubi, kucace kangaka. Ubani umuntu amesaba kakhulu? UNkulunkulu, noma umuntu? Yilesi simo. Kodwa ngingaphinde ngithi: Ubani umuntu amthanda kakhulu? UNkulunkulu noma umuntu? Abakhethiweyo bayophendula kuzo zombili izimo: UNkulunkulu, azi ngesambulo sakhe esingokwesiprofetho imininingwane yokuphela komsebenzi wakhe. Ukuphila okuphakade kuyobe sekuseduze kakhulu, kufinyeleleke esandleni sabo.

Ivesi 1: " *Ngase ngibona esinye isibonakaliso ezulwini, esikhulu nesimangalisayo: izingelosi eziyisikhombisa zinezinhluho eziyisikhombisa zokugcina, ngokuba kwapheleliswa ngazo ulaka lukaNkulunkulu.* »

Leli vesi liveza " *izinhluho eziyisikhombisa zokugcina* " eziyoshaya amakholwa amanga ngokukhetha kwawo iSonto LamaRoma. Isihloko salesi sahluko, ukuphela kokuvivinywa, sivula isikhathi 'sezinhluho eziyisikhombisa zokugcina zolaka lukaNkulunkulu .

Ivesi 2: " *Ngabona kungathi ulwandle lwengilazi luxubene nomlilo: nababephumelele ukunqoba isilo, nomfanekiso waso, nenombolo yegama laso, bemi elwandle lwengilazi, bephethe amahabhu kaNkulunkulu.* »

Ukuze ikhuthaze izinceku zayo, abakhethiweyo bayo, iNkosi ibe isiveza isenzakalo esivusa ukunqoba kwazo okuseduze ngezithombe ezihlukahlukene ezithathwe kwezinye iziqephu zesiprofetho. " *Bema olwandle lwengilazi, luxubene nomlilo ,*" ngoba badlula ekuvivinyweni lokholo lapho bashushiswa khona (*kuhlanganiswe nomlilo*) futhi baphuma bengabanqobi. " *Ulwandle lwengilazi* " lufanekisa ukuhlanzeka kwabantu abakhethiweyo, njengakusAm. 4:1.

Ivesi 3: " *Bahlabelela ingoma kaMose inceku kaNkulunkulu, nengoma yeWundlu, bethi: Mikhulu, iyamangalisa imisebenzi yakho, Nkosi Nkulunkulu, Mninimandla onke! Izindlela zakho zilungile futhi ziyiqiniso, Nkosi yezizwe.* »

" *Isihlabelelo SikaMose* " sigubha ukuphuma okukhazimulayo kuka-Israyeli eGibhithe, izwe nophawu lwesono. Ukungena eKhanani lasemhlabeni okwalandela ngemva kweminyaka engu-40 kwakufanekisela ukungena

kwabakhethiweyo bokugcina eKhanani lasezulwini. Ngokulandelayo, ngemva kokunikela ngokuphila kwakhe ukuze ahlawulele izono zabakhethiweyo, uJesu, “ *iWundlu* ,” wenyukela ezulwini, ngenkazimulo yakhe namandla akhe asezulwini asezulwini. Ofakazi bakaJesu bokugcina abathembekile, wonke ama-Adventist okholweni nasemsebenzini, nabo bathola ukwenyukela ezulwini lapho uJesu ebuya ezobasindisa. Bephakamisa “ *imisebenzi yakhe emikhulu netusekayo* ,” abakhethiweyo bakhazimulisa uMdali uNkulunkulu owafuzisela izindinganiso zakhe kuJesu Kristu: “ *ubulungisa* ” bakhe obuphelele “ *neqiniso* ” lakhe . Ukuhunyushwa kwegama elithi “ *weqiniso* ” kuhlobanisa umongo wesenzo nokuphela kwenkathi “ *yaseLawodikeya* ” aziveza ngayo ngokuthi “ *u - Amen noweQiniso* .” Khona-ke leli ihora ‘ *lokukhululwa* ’ eliphawula ukuphela ‘ *kwesikhathi sokubeletha kowesifazane* ’ sesAm. 12:2 . “ *Umntwana* ” walethwa emhlabeni esesimweni sokuhlanzeka kwesimo sasezulwini esivezwe kuJesu Kristu. Abakhethiweyo bangadumisa uNkulunkulu ngenxa yesimo sakhe “ *samandla onke* ” ngoba kungala mandla kaNkulunkulu abakweleta insindiso nokukhululwa kwabo. Esebuthelile futhi ekhetha abakhululwe bakhe kuzo zonke izizwe zasemhlabeni, uJesu Kristu ngempela ‘ *uyiNkosi yezizwe* . Abamelene naye nezikhulu azikhethile abasekho.

Ivesi 4: “ *Ngubani ongayikwesaba, Nkosi, adumise igama lakho, na? Ngoba wena wedwa ungcwele. Futhi zonke izizwe ziyokuza zikhuleke phambi kwakho, ngoba izahlulelo zakho zibonakalisiwe.* »

Ngolimi olulula lokhu kusho ukuthi: Ubani onganqaba ukukwesaba, Nkulunkulu onguMdali, futhi abe nesibindi sokukuqola inkazimulo yakho efanele ngokwenqaba ukuhlonipha iSabatha lakho elingcwele losuku lwesikhombisa? Ngoba **nguwe wedwa ongcwele**, futhi nguwe wedwa ongcwelisile usuku lwakho lwesikhombisa nalabo owabanika lona, njengophawu lokwamukelwa kwabo futhi luyingxenywe yobungcwele bakho. Ngempela, lapho evusa “ *ukwesaba* ” kwakhe , uMoya ubhekisela esigijimini ‘ *sengelosi* ’ yokuqala yesAm. 14:7 : “ *Mesabeni uNkulunkulu nimnike inkazimulo, ngokuba ihora lokwahlulela kwakhe selifikile; nikhuleke kuye owenza izulu nomhlaba nolwandle nemithombo yamanzi* .” Ohlelweni lukaNkulunkulu, izizwe ezihlubukayo ezibhujisiwe ziyovuswa ngenjongo ekabili: ukuba zithobe phambi kukaNkulunkulu futhi zimnike inkazimulo, futhi zithole isijeziso saKhe sokugcina esiyozibhubhisa nakanjani, “ *echibini lomlilo nesibabule* ” lokwahlulela kokugcina, okumenyezelwe esigijimini “ *sengelosi yesithathu* ” yesAm. 14:10 . Ngaphambi kokuba lezi zinto zifezeke, abakhethiweyo kuyodingeka badlule esikhathini sezahlulelo zaphezulu eziyobonakala ngesenzo ‘ *sezinhlu pho eziyisikhombisa* ’ ezimenyezelwe evesini lokuqala.

Ivesi 5: “ *Emva kwalokho ngabona, bheka, livuliwe ithempeli letabernakele lobufakazi ezulwini.* »

Lokhu kuvulwa “ *kwethempeli* ” lasezulwini kubonisa ukuphela kokuncenga kukaJesu Kristu, ngoba isikhathi sobizo lwensindiso sifika ekupheleni. “ *Ubufakazi* ” bubhekise emithethweni eyishumi kaNkulunkulu eyabekwa emphongolweni ongcwele. Ngakho-ke, kusukela kulo mzuzu kuya phambili, ukuhlukaniswa phakathi kwabakhethiwe nabalalekile kuwukugcina. Emhlabeni, abahlubuki basanda kunquma, ngesinqumo somthetho, isibopho

sokuhlonipha ukuphumula kwamasono onke kosuku lokuqala olusungulwe ngokomthetho futhi kwaqinisekiswa ngokwenkolo, ngokulandelana, ngababusi bamaRoma, uConstantine I¹ noJustinian¹ owenza uVigilius¹ waba upapa wokuqala, inhloko yesikhashana yenkolo yobuKristu yendawo yonke, okungukuthi, iKatolika, ngo-538 ukufa kwe-538 ibekwe ngaphansi kwesenzo esinamandla senkolo yobuProthestani baseMelika esekelwa ukholo lobuKatolika baseYurophu.

Ivesi 6: *“Kwaphuma ethempelini izingelosi eziyisikhombisa ezinezinhlupho eziyisikhombisa, zembethe ilineni elicolekileyo nelikhazimulayo, futhi zibophe amabhande egolide ezifubeni zazo. »*

Emfanekisweni wesiprofetho, "izingelosi eziyisikhombisa" zimelela uJesu Kristu yedwa noma "izingelosi eziyisikhombisa" ezithembekile ekamu lakhe njengaye. *“Ilineni elicolekileyo, elihlanzekileyo nelikhanyayo”* lifanekisela *“imisebenzi yokulunga yabangcwele”* kusAm. 19:8. *“Ibhande legolide elizungeze isifuba,”* ngakho-ke ekuphakameni kwenhliziyo, livusa uthando lweqiniso oseluphawulwe emfanekisweni kaKristu ovezwe kusAm. 1:13. UNkulunkulu weqiniso ulungiselela ukujezisa ikamu lamanga. Ngalesi sikhumbuzo uMoya usikisela *“inhlekelele enkulu”* esimo sayo sembulwa ubuso bakhe uma kuqhathaniswa *“nelanga lapho likhanya ngamandla alo.”* Isikhathi sokungqubuzana kokugcina phakathi kukaJesu Kristu nezihlubuki ezingamaqaba ezikhulekela ilanga sesifikile.

Ivesi 7: *“Esinye sezidalwa ezine sanika izingelosi eziyisikhombisa izitsha zegolide eziyisikhombisa zigcwele ulaka lukaNkulunkulu ophilayo kuze kube phakade naphakade. »*

UJesu ngokwakhe wayeyisibonelo esifanekiselwa *“izidalwa ezine eziphilayo”* zesAm. Futhi, *“uNkulunkulu ophila kuze kube phakade naphakade”* othukuthelisile. Ngakho ubuNkulunkulu bakhe bumnikeza zonke izindima: uMdali, uMhlengi, uMkhulumeli, futhi unomphela, uMahluleli, khona-ke eqeda ukuncenga kwakhe, uba uNkulunkulu wobulungisa oshaya futhi ajezise ngokufa abaphikisi bakhe abahlubukayo, ngoba bagcwalise *“indebe”* *“yentukuthelo”* yakhe elungile. *“Indebe”* isigcwele, futhi lolu laka luyofana *“nezijeziso zokugcina eziyisikhombisa”* lapho isihe saphezulu singeke sisaba khona.

Ivesi 8: *“Ithempeli lagcwala umusi ovela enkazimulweni kaNkulunkulu nasemandleni akhe; futhi kwakungekho owayengangena ethempelini, zaze zaphela izinhlupho eziyisikhombisa zezingilosi eziyisikhombisa. »*

Ukukhombisa lendikimba yokuphela komusa, uMoya uveza kuleli vesi umfanekiso *“wethempeli eligcwele umusi ngenxa”* yokuba khona. *“kaNkulunkulu”* futhi uyachaza: *“futhi akekho owayengangena ethempelini, zize ziphele izinhlupho eziyisikhombisa zezingelosi eziyisikhombisa.”* Ngakho uNkulunkulu uxwayisa abakhethiweyo bakhe ukuthi bayohlala emhlabeni phakathi nesikhathi *“sezinhlupho eziyisikhombisa zokugcina”* zolaka lwakhe. Abokugcina abakhethiweyo bayokukhumbula okwenzeka kumaHeberu ngesikhathi *“sezinhlupho eziyishumi”* ezagadla eGibithe elihlubukayo. Izinhlupho akuzona ezabo, kodwa ezabahlubuki, izisulu zolaka lwaphezulu. Kodwa ukusondela kokungena kwabo *“ethempelini”* kuqinisekiswa kanjalo, ithuba liyonikezwa, ekupheleni *“kwezinhlupho eziyisikhombisa zokugcina”*.

IsAmbulo 16 : Izinhlupho Eziyisikhombisa Zokugcina lolaka lukaNkulunkulu

Isahluko 16 siveza ukuthululwa kwalezi “ *zinhlupho eziyisikhombisa zokugcina* ” okuvezwa ngazo “ *ulaka lukaNkulunkulu* .

Ukufundwa kwaso sonke isahluko kuzokuqinisekisa lokhu, kodwa kumelwe kuphawulwe ukuthi okuhloswe “ *ulaka lukaNkulunkulu* ” kuyofana nalabo abashaywa yizijeziso “ *zamacilongo* ” ayisithupha okuqala. Ngakho uMoya wembula ukuthi izijeziso ‘zezinhlupho eziyisikhombisa zokugcina ’ nalezo “ *zamacilongo ayisikhombisa* ” zijezisa isono esifanayo: ukwepfulwa kwesiphambeko sokuphumula kwesabatha kosuku *lwesikhombisa. lingweliswa* ” nguNkulunkulu kusukela ekusekelweni kwezwe.

Ngivula abakaki lapha, ngemuva kwesikhathi. Qaphela umehluko phakathi kwaphezulu “ *amacilongo* ” kanye “ *nezinhlupho noma izinhlupho* ”. “ *Amacilongo* ” awukubulala kwabantu okwenziwa abantu kodwa kuyalwe nguNkulunkulu, okwesihlanu kungumuntu womoya. “ *Izinhlupho* ” ziyizenzo ezingajabulisi ezibekwe uNkulunkulu ngokuqondile esebenzisa indalo Yakhe ephilayo. IsAmbulo 16 sisethula “ *nezinhlupho eziyisikhombisa zokugcina* ” ezisikisela kithi, ngobuqili, ukuthi zandulelwa ezinye “ *izinhlupho* ” abantu ababhekana nazo ngaphambi kokuphela kwesikhathi somusa esihlukanisa, ngokomoya, sibe izingxenywe ezimbili, “ *isikhathi sokuphela* ” okukhulunywe ngaso kuDan.11:40. Okokuqala, lesi siphetho singesosikhathi sezizwe, kanti okwesibili, ngesesikhathi sikahulumeni womhlaba wonke owawuhlelwe ngaphansi kokuqeqeshwa kanye nokuqalwa yi-USA. Kulesi sibuyekiso, esenziwe ngeSabatha, Disemba 18, 2021, ngingayi qinisekisa le ncazelo, kusukela ekuqaleni kuka-2020, sonke isintu sihlaselwe ukuwohloka komnotho ngenxa yegciwane elithathelwanayo, iCoronavirus Covid-19, elaqala ukuvela eChina. Esimeni sokushintshisana ngolwazi lwe-globalist nolwazi, ngokwengqondo kukhulise imiphumela yako yangempela, bethukile, abaholi bezizwe bayeke ukufa, intuthuko kanye nokukhula okuqhubekayo kwawo wonke umnotho waseNtshonalanga Yurophu nowaseMelika. Ngokungafanele kubhekwe njengobhubhane, iNtshonalanga, ebicabanga ukuthi ngelinye ilanga izokunqoba ukufa, ishaqekile futhi ayinakuzisiza. Ngokwesaba, abangamhloniphi uNkulunkulu baye bazinikela umzimba nomphefumulo enkolweni entsha ethatha indawo yayo: isayensi yezokwelapha enamandla kakhulu. Futhi izwe lamaqola, elicebe kakhulu emhlabeni, lasebenzisa ithuba lokuthumba amadoda nezigqila zokuxilongwa kwabo, imigomo yabo, amakhambi abo, nezinqumo zabo zenkampani. Ngasikhathi sinye, sizwa iziqondiso eFrance ezididayo ukusho okuncane, engizifingqa kanje: "kuyancomeka ukufaka umoya ezindlini futhi ugqoke imaskhi yokuzivikela amahora amaningi, ngemuva kwalokho oyigqokile edonsa umoya." Iqokomisa "umqondo ojwayelekile" wabaholi abasha baseFrance nakwamanye amazwe alingisa. Kuyathakazelisa ukuqaphela ukuthi izwe elihola

lokhu kuziphatha okulimazayo kuqala kwakungu-Israyeli; izwe lokuqala elaqalekiswa uNkulunkulu emlandweni wenkolo. Ukugqoka imaskhi, okwakungavunyelwe ekuqaleni lapho ingekho, kwase kwenziwa impoqo ukuvikela isifo esithinta isimiso sokuphefumula. Isiqalekiso sikaNkulunkulu sithela izithelo ezingalindelekile, kodwa ezilimazayo kakhulu. Ngityaqiniseka ukuthi phakathi kuka-2021 nokuqala " *kwecilongo lesithupha* ", iMpi Yezwe Yesithathu, ezinye " *izinhlupho zikaNkulunkulu* " ziyoshaya isintu esinecala ezindaweni ezihlukahlukene emhlabeni, futhi ikakhulukazi eNtshonalanga eyonakele; "izifo" ezifana " *nendlala* " nezinye izifo eziwubhadane zangempela zomhlaba wonke, kakade ezaziwa njengobhadane nesifo sohudo. UNkulunkulu ufuna lolu hlobo lwesijeziso kuHez 14:21: " *Ngokuba isho kanje iNkosi uJehova, ithi: Nakuba ngizakuthuma phezu kweJerusalema izijeziso zami ezine ezimbi, inkemba, nendlala, nezilo, nesifo, ukuba ngibhubhise kulo abantu nezilwane .* Qaphela ukuthi lolu hlu aluphelele, ngoba ezikhathini zanamuhla, izijeziso zaphezulu zithatha izinhlobo eziningi: I-Cancer, AIDS, Chikungunya, Alzheimer's ... njll ... Ngiphinde ngiphawule ukubukeka kokwesaba ngenxa yokufudumala kwembulunga yonke. Izixuku zesintu ziyesaba futhi ziyethuka lapho zicabanga ngokuncibilika kweqhwa nezikhukhula ezingase zibe umphumela. Futhi, isithelo sesiqalekiso saphezulu esihlasela imiqondo yabantu futhi sakhe izindonga zokuhlukana nenzondo. Ngivala laba bakaki ukuze ngiqalise kabusha isifundo kulo mongo wemiphumela yokuphela komusa ephawula " *izinhlupho eziyisikhombisa zokugcina zolaka lukaNkulunkulu .* "

Esinye isizathu sithethelela ukukhetha okuhlosiwe. " *Izinhlupho eziyisikhombisa zokugcina* " zifeza ukubhujiswa kwendalo ekupheleni kwezwe. Ngokuba uNkulunkulu, uMdali, isikhathi sesifikile sokuba abhubhise umsebenzi wakhe. Ngakho ulandela inqubo yokudala, kodwa esikhundleni sokudala, uyabhubhisa. 'Ngenhlupho yokugcina yesikhombisa' emhlabeni, ukuphila komuntu kuyocinywa, kushiye emhlabeni " *umgodi wakwalasha* " usesimweni esisiphithizelayo, okuwukuphela komuntu okuhlala kuwo, uSathane, umsunguli wesono; izwe eliyincithakalo liyoba yitilongo lakhe " *iminyaka eyinkulungwane* " kuze kufike isahlulelo sokugcina lapho eyobhujiswa kanye nazo zonke ezinye izihlubuki ngokuvumelana nesAm.

Ivesi 1: " *Ngase ngizwa izwi elikhulu liphuma ethempelini, lithi kuzo izingelosi eziyisikhombisa: "Hambani nithululele emhlabeni izitsha eziyisikhombisa zolaka lukaNkulunkulu. »*

Leli " *zwi elikhulu elaphuma ethempelini* " ngelomdali uNkulunkulu ekhungathekile ngenxa yelungelo lakhe elifaneleka kakhulu. NjengoNkulunkulu onguMdali, igunya Lakhe liphakeme, futhi akukhona ukulunga noma ukuhlakanipha ukubekela inselele isifiso Sakhe sokukhonzwa nokukhazinyuliswa ngokugcina usuku lokuphumula " *alungcwelisile* " ngenxa yale njongo. Ngokuhlakanipha Kwakhe okukhulu nokwaphezulu, uNkulunkulu ukwenzele ukuthi lowo ophikisana namalungelo negunya Lakhe angabi nalwazi ngezimfihlo Zakhe ezibaluleke kakhulu ngaphambi kokuba akhulule " *ngokufa kwesibili* " inani lentukuthelo yakhe kuNkulunkulu uSomandla.

Ivesi 2: “ *Eyokuqala yahamba, yathululela isitsha sayo emhlabeni. Kwavela ithumba elibuhlungu elibuhlungu kubantu ababenophawu lwesilo, nabakhuleka emfanekisweni waso.* »

Njengoba ingamandla abusayo kanye negunya eliholayo lokuhlubuka kokugcina, okuhloswe kuqala kulo mongo " *izwe* " uphawu lwenkolo yobuProthestani ewile.

Inhlupho yokuqala “ *yisilonda esibulalayo* ” esibangela ukuhlupheka ngokomzimba emizimbeni yabahlubuki abakhethe ukulalela usuku lokuphumula olubekwe abantu. Okuhlosiwe ngamaKhatholika namaProthestani asinda empini yenuzi futhi lawo, ngokukhetha usuku lokuqala, iSonto LamaRoma, “ *uphawu lwesilo* ”.

Ivesi 3 : “ *Eyesibili yathululela isitsha sayo olwandle; kwafa konke okuphilayo, konke okwakuselwandle* .

" *Owesibili* " ushaya " *ulwandle* " aluguqula lube " *igazi* ", njengoba enza eNayile yaseGibhithe ngesikhathi sikaMose; " *ulwandle* ", uphawu lweRoma Katolika, olubhekisela oLwandle iMedithera. Kuleli qophelo, uNkulunkulu waqothula zonke izilwane “ *olwandle* .” Uqala inqubo yokudala ngokuhlehla, ngokuhamba kwesikhathi, “ *umhlaba* ” uyoba “ *ongenasi nongenalutho* ” futhi; izobuyela esimweni sayo sokuqala “ *sokwalasha* ”.

Ivesi 4: “ *Eyesithathu yathululela isitsha sayo emifuleni nasemithonjeni yamanzi. Futhi baba igazi.* »

“ *Owesithathu* ” ushaya “ *amanzi* ” amasha “ *emifula nemithombo yamanzi* ” okuthi ngokuzumayo abe “ *igazi* ”. Awasekho amanzi okuqeda ukoma. Isijeziso sinzima futhi sibafanele ngoba babelungiselela ukuchitha “ *igazi* ” labakhethiweyo. Lesi sijeziso sasingesokuqala uNkulunkulu asinikeza abaseGibhithe ngenduku kaMose, “ *abaphuza igazi* ” lamaHebheru ayephathwa njengezilwane ebugqilini obunonya lapho kwafa abanengi.

Ivesi 5: “ *Ngase ngizwa ingelosi yamanzi ithi: “Ulungile wena okhona nowayekhona; ungwele, ngokuba usebenzile lesi sahlulelo.* »

Kakade phawula, kuleli vesi, amagama athi " *nje* " nelithi " *ngcwele* " afakazela ukuhumusha kwami okuhle kombhalo wesinqumo sikaDan 8:14: " *I-2300 yakusihlwa nokungcwele kuyakulungisiswa* "; “ *ubungcwele* ” obuhlanganisa yonke into uNkulunkulu ayigcina ingcwele. Kulo mongo wokugcina, ukuhlasela kweSabatha lakhe “ *elingcwelisiwe* ” kufanele ngobulungisa bonke isahlulelo sikaNkulunkulu oshintsha “ *amanzi* ” aphuzwe abe “ *igazi* .” Igama elithi “ *amanzi* ” limelela uquqaba lwabantu nezimfundiso zenkolo ngokomfanekiso nangokuphindwe kabili. Ehlanekzelwe yiRoma yobupapa, kusAm. 8:11 zombili zashintshwa zaba “ *umhlonyane* . Ngokuthi “ *ulungile... ngenxa yokuthi usebenzise lesi sahlulelo* ” ingelosi ithethelela isilinganiso esifunwa ubulungisa beqiniso obuphelele obungafezwa nguNkulunkulu kuphela. Ngokucashile, futhi ngokunembayo, uMoya wenza isimo “ *futhi ozayo* ” sinyamalale egameni likaNkulunkulu , ngoba ufikile; futhi ukubonakala kwakhe kumvulela isipho esingunaphakade kanye nabahlengiwe bakhe, ngaphandle kokukhohlwa imihlaba eyahlala ihlanzekile nezingelosi ezingcwele ezahlala zithembekile kuye.

Ivesi 6: “ Ngokuba bachitha igazi labangcwele nelabaprofethi, ubanikile igazi ukuba baliphuze; »

Izihlubuki njengoba zilungele ukubulala abakhethiweyo abakweleta insindiso yabo kuphela ngokungenela kukaJesu, uNkulunkulu ubeka kubo amacala ababezowenza. Ngezizathu ezifanayo, ngakho-ke baphathwa njengabaseGibhithe boFuduko. Sekungokwesibili uNkulunkulu ethi, “ *Bafanele* .” Kulesi sigaba sokugcina, sithola njengomhlukumezi wabakhethiweyo bama-Adventist, isithunywa saseSardesi uJesu ayethe kuso: “ *Uyaphila, futhi ufile* .” Kodwa ngesikhathi esifanayo, wathi ngabakhethiweyo baka-1843-1844: “ *Bayohamba nami, bembethe izingubo ezimhlophe, ngoba bafanelekile* .” Ngakho, kulowo nalowo isithunzi esimfanele ngokwemisebenzi yokholo lwakhe: “ *izingubo ezimhlophe* ” zabakhethiweyo abathembekile, “ *igazi* ” ukuze baphuze ngenxa yabahlubuki abangathembekile abawayo.

Ivesi 7: “ Ngase ngizwa enye ingelosi ivela e-altare, ithi: “*Yebo, Nkosi Nkulunkulu, Mninimandla onke, ziqinisile zilungile izahlulelo zakho*. »

Leli zwi elivela “*e-altare*”, uphawu lwesiphambano, likaKristu obethelwe esiphambanweni onezizathu ezithile zokuvuma lesi sahlulelo. Ngokuba labo abajezisayo ngalesi sikhathi baye baba nesibindi sokufuna insindiso yakhe, kuyilapho bethethelela isono esibi, ngokukhetha ukulalela umyalo womuntu; Lokhu kwenzeka naphezu kwezixwayiso zemiBhalo Engcwele: ku-Isaya.29:13 “ *INkosi yathi: Lapho laba bantu besondela kimi, bangidumisa ngomlomo wabo nangezindebe zabo; kodwa inhliziyi yakhe ikude nami, nokungesaba kwakhe kungumthetho wesiko labantu* . Mat.15:19: “ *Bangikhonza ngeze befundisa izifundiso eziyimiyalo yabantu*. »

Ivesi 8: “ *Eyesine yathululela isitsha sayo elangeni. Sanikwa sona ukushisisa abantu ngomlilo; »*

Eyesine yenza “ *elangeni* ” futhi ilenze lishise ngaphezu kokujwayelekile. Inyama yezihlubuki “ *ishiswa* ” yilokhu kushisa okukhulu. Ngemva kokujezisa ukona “ *kobungcwele* ,” uNkulunkulu manje uzojezisa ukukhulekelwa kwezithombe “*kosuku lwelanga*” okwazuzwa njengefa kuConstantine¹ “ *Ilanga* ” elihlonishwa abaningi bengazi manje seliqala “ *ukushisa* ” isikhumba sabavukeli. UNkulunkulu uphendulela isithixo ngokumelene abakhonza izithombe. Lesi isiphetho “ *senhlekelele enkulu* ” emenyezelwe kuSambulo 1. Isikhathi lapho lowo oyala “ *ilanga* ” esisebenzisa khona ukuze ajezise abakhulekeli bakhe.

Ivesi 9: “ *Abantu bahangulwa ukushisa okukhulu, bahlambalaza igama likaNkulunkulu onegunya phezu kwalezi zinhlupho, abaphendukanga ukuba bamkhazimulise.* »

Ezingeni lokuqina asebefinyelele kulo, abahlubuki abaphenduki ephutheni labo futhi abazithobi phambi kukaNkulunkulu, kodwa bayamthuka “ *ngokuhlambalaza* ” igama lakhe . Lokhu kwase vele emvelweni yabo ukuziphatha okuvamile, okutholakala phakathi kwamakholwa angaphandle; Abafuni ukwazi iqiniso lakhe futhi bahumushe ukuthula kwakhe kokwedelela ukuze kuzuze bona. Futhi lapho kuphakama ubunzima, baqalekisa “ *igama* ” lakhe. Ukwehluleka ‘ *ukuphenduka* ’ kuqinisekisa umongo ‘ *wabasindile* ’ ‘ *ecilongo lesithupha* ’

lesAm. 9:20-21 . Abahlubukayo abangakhohla bangabantu benkolo noma abangakhohla futhi abangakhohlelwa kuNkulunkulu onguMdali onguSomandla. Amehlo abo ayewugibe lokufa kubo.

Ivesi 10: “ *Ingelosi yesihlanu yathululela isitsha sayo esihlalweni sobukhosi sesilo. Umbuso wakhe wembeswa ngubumnyama; amadoda aluma ulimi ngenxa yobuhlungu.*

" *Eyesihlanu* " iqondise ngokuqondile " *isihlalo sobukhosi sesilo* ", okungukuthi, isifunda saseRoma lapho iVatican ikhona, isimo esincane senkolo yobupapa lapho i-St. Peter's Basilica ikhona. Nokho, njengoba sesibonile, “ *isihlalo sobukhosi* ” seqiniso sikaPapa sitholakala eRoma lasendulo, eNtabeni yaseCaelian esontweni elingumama lawo wonke amasonto emhlabeni, iBasilica likaSt. John Lateran. UNkulunkulu umfaka “ *ebumnyameni* ” obuyinki obubeka wonke umuntu obonayo esimweni sempumputhe. Umphumela ubuhlungu kakhulu, kodwa kulesi siqalo samanga enkolo avezwa njengokukhanya kukaNkulunkulu oyedwa futhi egameni likaJesu Kristu, sifaneleke ngokuphelele futhi siyathetheleleka. “ *Ukuphenduka* ” akusenakwenzeka , kodwa uNkulunkulu ugcizelela ukuqina kwemiqondo yalabo ahlose ukuphila nabo.

Ivesi 11: “ *Bahlambalaza uNkulunkulu wezulu ngenxa yobuhlungu babo nezilonda zabo, abaphendukanga emisebenzini yabo.* »

Leli vesu lisisiza ukuba siqonde ukuthi izinhlopho zilokhu ziza futhi azipheli. Kodwa ngokugcizelela ukungabikho “ *kokuphenduka* ” nokuqhubeka “ *kwenhlamba* ,” uMoya usinika ukuqonda ukuthi intukuthelo nobubi babahlubuki buyanda. Yinhloso efunwa nguNkulunkulu ebona bafinyelele umkhawulo, ukuze banqume ukufa kwabakhethiweyo.

Ivesi 12: “ *Ingelosi yesithupha yathululela isitsha sayo emfuleni omkhulu i-Ewufathe. Amanzi awo asha, ukuze kulungiswe indlela yamakhosi avela empumalanga.* »

“ *Eyesithupha* ” iqondise iYurophu, eqanjwe ngegama elingokomfanekiso elithi “ *umfula i-Ewufathe* ,” osho kanjalo, ngomfanekiso ka-Apo 17:1-15, abantu abakhulekela “ *isifebe iBabiloni Elikhulu* ,” iRoma likapapa wamaKatolika. “ *Ukomiswa kwamanzi alo* ” kungase kusikisele ukubhujiswa okuseduze kwenani labantu bakhona, kodwa kusesekuseni kakhulu ukuba kube njalo. Eqinisweni, le nto iyisikhumbuzo esingokomlando, njengoba kwakungokokoma ingxenye ethile “yoMfula i-Ewufathe ” lapho inkosi yamaMede uDariyu yathatha “ *iBabiloni* ” lamaKhaledi. Ngakho-ke umlayezo kaMoya uyisimemezelo sokunqotshwa okuphelele okuseduze kweRoma Katolika “ *iBabiloni* ” elisagcinile abalandeli nabavikeli, kodwa okwesikhashana. “ *IBabiloni elikhulu* ” kulokhu ‘ *liyowa* ’ ngempela, linqotshwe uNkulunkulu uMninimandla onke uJesu Kristu.

Ukubonisana kwemimoya engcolile emithathu

Ivesi 13: “ *Ngabona bephuma emlonyeni kadrako, nasemlonyeni wesilo, nasemlonyeni womprofethi wamanga omoya abathathu abangcolileyo, befana namasele.* »

Amavesi 13-16 akhombisa amalungiselelo “ *empi ye-Armageddon* ” efanekisela isinqumo sokubulala abagcini beSabatha abaphikayo ababethembekile

ngokungantengantengi kuNkulunkulu onguMdali. Ekuqaleni, ngokusebenzelana nemimoya, udeveli, elingisa umuntu kaJesu Kristu, wavela ukuze akholise abahlubuki ukuthi ukukhetha kwabo iSonto kwakufanelekile. Ngakho-ke uyabakhuthaza ukuba babulale abalwi abathembekile abahlonipha iSabatha. Ngakho-ke i-trio ye-diabolical ihlanganisa ndawonye empini efanayo udeveli, ukholo lwamaKatolika, nokholo lwamaProthestani, okungukuthi, " *udrako, isilo nomprofethi wamanga* ." Lapha " *impi* " okukhulunywa ngayo kusAm. 9:7-9 iyafezwa. Ukukhulunywa "komlomo " kuqinisekisa ukuxoxisana ngamazwi okuholela ekunqumeni ukubulawa kwezikhulu ezikhethiwe zeqiniso; okuyinto abangazi lutho ngayo noma bayiphike ngokuphelele. " *Amaxoxo* " ngokungangabazeki, ngoba uNkulunkulu, izilwane zibhekwa njengezingcolile, kodwa kulo myalezo, uMoya ubhekisela ekugxumeni okukhulu lesi silwane esikwazi ukukwenza. Phakathi " *kwesilo* " saseYurophu kanye " *nomprofethi wamanga* " waseMelika kukhona i-Atlantic Ocean ebanzi futhi ukuhlangana kwalaba ababili kuhilela ukugxuma okukhulu. Phakathi kwamaNgisi namaMelika, amaFulentshi aqanjwa ngokuthi "amaxoxo" kanye "nabadla amaxoxo". Ukuhlangezeka kuwukukhethekile kweFrance, izimiso zayo zokuziphatha ziye zawohloka ngokuhamba kwesikhathi, kusukela ngo-Revolution yayo ka-1789 lapho yabeka khona inkululeko ngaphezu kwakho konke okunye . Umoya ongcolile ophilisa abathathu yilowo wenkululeko engafuni "uNkulunkulu noma uMphathi". Bonke bamelene nentando negunya likaNkulunkulu, ngakho-ke babumbene kule ndaba. Bahlangana ngoba bayafana.

Ivesi 14: " *Ngokuba bayimimoya yamademoni, eyenza izibonakaliso, ephuma iye emakhosini omhlaba, ukuwahlanganisela ekulweni kosuku olukhulu lukaNkulunkulu uMninimandla onke.* »

Kusukela isiqalekiso somthetho kaDan.8:14, imimoya yamademoni izibonakalise ngempumelelo enkulu eNgilandi nase-USA. I-Spiritualism yayiyimfashini yangaleso sikhathi, futhi amadoda ajwayela lolu hlobo lobuhlobo nemimoya engabonakali, kodwa esebenzayo. Okholweni lwamaProthestani, amaqembu enkolo amakhulu kakhulu anobudlelwane namademoni, akholelwa ukuthi anobuhlobo noJesu nezingelosi zakhe. Amademoni anokukhululeka okukhulu ekudukiseni amaKristu alahlwe uNkulunkulu, futhi asazokwazi ukuwakholisa kalula ukuba ahlangele ukuze abulale, kuze kube kowokugcina, amaKristu aqotho namaJuda, abagcina iSabatha. Lesi silinganiso esedlulele esisongela womabili amaqembu ngokufa sizowahlanganisa esibisisweni sikaJesu Kristu. KuNkulunkulu, lo mbuthano uhloselwe *ukubuthela* abahlubuki " *empini yosuku olukhulu lukaNkulunkulu uMninimandla onke* ." Lombuthano uhloselwe ukunikeza abahlubuki inhloso yokubulala eyobenza bona bafanelekele ukhulupheka nokufa ezandleni zalabo abaye bakhohliswa futhi bakhohliswa amanga abo enkolo. Isizathu esiyinhloko sokulwa kwakuwukuthi, ngokunembile, ukukhethwa kosuku lokuphumula, futhi ngobuqili, uMoya ubonisa ukuthi izinsuku ezihlongozwayo azilingani. Ngoba lowo ophathelene neSabatha elingeweke ungumuntu ongcono kunaye " *nosuku olukhulu lukaNkulunkulu uMninimandla onke* ." Izinsuku azilingani futhi namabutho aphikisayo awalingani. Njengoba exosha udeveli namademoni akhe ezulwini, uJesu Kristu 'njengoMikayeli ' *onamandla* uyophoqelela ukunqoba kwakhe ezitheni zakhe.

Ivesi 15: “ *Bheka, ngiza njengesela. Ubusisiwe olindayo, agcine izingubo zakhe, funa ahambe nqunu, balibone ihlazo lakhe.* »

Ikamu elilwa nabaligcini beSabatha laphezulu ngelamaKristu angamanga angathembekile kuhlanguanise nalawo amaProthestani uJesu athi kuwo, kusAm. 3:3 : “ *Ngakho khumbula ukuthi wamukele wezwa kanjani, ubambe, uphenduke. Uma ungaqaphile, ngiyakuza phezu kwakho njengesela, futhi ngeke usazi ihora engiyokufikela ngalo.* ” Ngokuphambene nalokho, uMoya utshela abakhethiweyo bama-Adventist abazuza ekukhanyeni kwakhe okungokwesiprofetho okugcwele enkathini yokugcina ye “ *Lawodikeya* ”: “ *Ubusisiwe lowo obukelayo, futhi agcine izingubo zakhe* ”, futhi ebhekisela esikhungweni sama-Adventist esihlanzwa kusukela ngo-1994, uthi futhi: “ *ukuze angahambi nqunu futhi singaboni ihlazo lakhe!* ”. Emenyezalwe futhi ehlala ‘ehamba ze,’ ekubuyeni kukaKristu, uyobe esekamu lokuhlaziswa nokulahlwa, ngokuvumelana neyesi-2 Kor. 5:2-3 : “ *Ngakho siyabubula kuleli dokodo, sithanda ukugqoka indlu yethu yasezulwini, uma nempela sifunyanwa sembethu, singembethu.* ”

Ivesi 16: “ *Babahlanguanisela endaweni ethiwa ngesiHeberu iArmagedoni.* »

“Ukubuthana” okukhulunywa ngakho akuphazamisi indawo yendawo, ngoba “kuwukubuthana” okungokomoya okuhlanguanisa emsebenzini wawo wokufa kwekamu lezitha zikaNkulunkulu. Ngaphezu kwalokho, igama elithi “har” lisho intaba futhi kuvela ukuthi ngempela sikhona isigodi saseMegido kwaIsrayeli kodwa ayikho intaba yalelo gama.

Igama elithi “ *Armagedoni* ” lisho: “intaba eyigugu,” igama elibhekisela kuJesu Kristu, uMhlangano wakhe, oKhethiweyo wakhe oqoqa bonke abakhethiweyo bakhe. Futhi ivesi 14 lisembulele cishe ngokucacile ukuthi imayelana nani impi “ *yeArmagedoni* ”; kubahlubuki, okubhekiswe kubo iSabatha laphezulu nabaligcini balo; kodwa kuNkulunkulu izitha zabakhethiweyo bakhe abathembekileyo.

Le “ntaba eyigugu” imelela, ngesikhathi esifanayo, “intaba yaseSinayi” lapho uNkulunkulu amemezela khona umthetho wakhe kuIsrayeli okokuqala ngemva kokuphuma eGibithe. Ngoba isisusa sabahlubuki ngempela kokubili iSabatha losuku lwesikhombisa elingcwelisiwe ngomyalo walo wesine nababukeli balo abathembekile. KuNkulunkulu, isimilo “esiyigugu” sale “ntaba” asinakuphikiswa, ngoba asinaso esilinganayo kuwo wonke umlando wesintu. Ukuze alivikele ekukhulekeleni abantu izithombe, uNkulunkulu washiya abantu bengazi ukuthi likuphi ngempela. Itholakala ngamanga eningizimu yenhlonhlo yaseGibithe ngokwesiko, empeleni itholakala eNyakatho-mpumalanga ye “ *Midiyani* ”, lapho “ *uJetro* ” ahlala khona, uyise ka “ *Sephora* ”, umkaMose, okusho ukuthi eNyakatho yeSaudi Arabia yanamuhla. Izakhamuzi zakhona zinikeza iNtaba YaseSinayi igama elithi “al Lawz” elisho ukuthi “uMthetho”; igama elilungisiwe elifakaza livumelana nendaba yeBhayibheli eyabhalwa uMose. Kodwa akukhona kule “ *ndawo* ” yendawo lapho abahlubuki beyobhekana khona noKristu onqobayo okhazimulayo nowaphezulu. Ngokuba leli gama elithi “ *indawo* ” liyadukisa futhi empeleni lithatha indawo yonke, njengoba abakhethiweyo, ngalesi sikhathi, basahlakazekile emhlabeni wonke.

Abakhethiweyo abaphilayo nalabo abayovuswa ‘bayoqoqwa’ izingelosi ezinhle zikaJesu Kristu ukuze zihlanganyele noJesu emafwini asezulwini.

Ivesi 17: “ *Eyesikhombisa yathululela isitsha sayo emoyeni. Kwase kuphuma ethempelini, esihlalweni sobukhosi, izwi elikhulu, lithi: Sekwenzekile!* »

Ngaphansi kwesibonakaliso ‘ *senhlupho yesikhombisa ethululwa emoyeni* ,’ ngaphambi kokuba izihlubuki zifeze icebo lazo lobugebengu, uJesu Kristu, ongokoqobo, ubonakala enamandla amakhulu nenkazimulo, enkazimulweni yasezulwini engenakuqhathaniswa, ephelezelwa izigidi zezinkulungwane zezingelosi. **Sithola umzuzu “ *wecilongo lesikhombisa* ”** lapho ngokwesAm. 11:15, uJesu Kristu, uNkulunkulu uMninimandla onke, esusa kudeveli umbuso wezwe. Kweyabase-Efe 2:2 , uPawulu ubiza uSathane ngokuthi “ *isikhulu samandla omkhathi* .” “ *Umoya* ” uyisici esabelwa sonke isintu sasemhlabeni esibusa phezu kwaso kuze kube sekubuyeni okukhazimulayo kukaJesu Kristu. Isikhathi sokuza kwakhe okukhazimulayo yilapho amandla akhe obunkulunkulu esusa kudeveli lokhu kubusa namandla phezu kwabantu futhi akuqede.

Qaphela ukubekezela kukaNkulunkulu osekuyiminyaka eyizi-6000 elinde isikhathi lapho ayothi: “ *Sekwenzekile!*” “ bese uqonda inani alinikeza "usuku lwesikhombisa olungcwelisiwe" oluprofetha ukufika kwalowo mzuzu lapho inkululeko eshiyelwa izidalwa zakhe ezingathembekile iyophela. Izidalwa ezihlubukayo ziyoyeka ukukhungathekisa, ukucasuka, ukumeyisa, nokumhlazisa ngoba zizobhujiswa. KuDan.12:1 uMoya waprofetha lokhu kufika okukhazimulayo athi kungokukaMikayeli , igama lengelosi yasezulwini likaJesu Kristu: “ *Ngaleso sikhathi uMikayeli uyakusukuma , iNkosana enkulu emele abantwana babantu bakho; futhi kuyakuba khona isikhathi sosizi, esingakaze sibe khona kusukela kwaba khona isizwe kuze kube yilesi sikhathi. Ngaleso sikhathi, abantu bakho bayosindiswa, labo abatholakala belotshiwe encwadini .* UNkulunkulu akakwenzi kube lula ukuqonda icebo lakhe lokusindisa ngoba iBhayibheli alisho igama elithi “Jesu” ukuze libonise uMesiya futhi limnika amagama angokomfanekiso embula ubunkulunkulu bakhe obufihliwe: “ ***U-Emanuweli*** ” (uNkulunkulu unathi) Isaya 7:14: “ *Ngakho-ke iNkosi ngokwayo iyakuninika isibonakaliso ; “ ***UYise Ongunaphakade*** ” kuIsaya 9:5: “ *Ngokuba sizalelwa umntwana, siphilwa indodana; Igama lakhe liyakuthiwa oMangalisayo, uMeluleki, uNkulunkulu onamandla, uYise ongunaphakade , iNkosi yokuthula .**

Ivesi 18: “ *Kwase kuba khona imibani, namazwi, nokuduma, nokuzamazama komhlaba okukhulu okungazange kube khona okunjalo kusukela kwaba khona abantu emhlabeni, ukuzamazama komhlaba okungaka.* »

Lapha sithola umusho wevesi eliyisithenjwa eliyisihluthulelo sesAm. 4:5 uvuselelwa kusAmb. 8:5. UNkulunkulu uphumile ekungabonakali kwakhe, amakholwa angathembekile nangakholwa, kodwa futhi, abakhethiweyo abathembekile bama-Adventist, bangabona uMdali uNkulunkulu uJesu Kristu enkazimulweni yokubuya kwakhe. IsAm. 6 no-7 basembulele ukuziphatha okuphikisayo kwamakamu amabili kulesi simo esibi nesikhazimulayo.

Futhi bebhekana nokuzamazama komhlaba okunamandla, bafakaza ngokwesaba uvuko lokuqala olugcinelwe abakhethiweyo bakaKristu, ngokwesAm. 20:5 , nokuhlwithwa kwabo ezulwini lapho behlanganyela noJesu. Izinto zenzeka njengoba zamenyezela kweyoku-1 Thes 4:15-17 : “ *Ngokuba*

lokhu sikusho kini ngezwi leNkosi ukuthi thina esisekhona esisekhona kuze kube sekufikeni kweNkosi asiyikubandulela labo abalele. Ngokuba iNkosi uqobo iyakwehla ezulwini ngokumemeza, ngezwi lengelosi enkulu, nangokukhala kwecilongo likaNkulunkulu, nabafileyo kuKristu bayakuvuka kuqala. Khona thina esisekhona sisasele siyakuhlwithwa kanye nabo emafwini ukuze sihlangebeze iNkosi emoyeni ; kanjalo siyakuba neNkosi njalo . Ngisebenzisa leli vesi ukugqamisa umbono wabaphostoli ngesimo " sabafileyo ": " thina esiphilayo, esisele ekufikeni kweNkosi, **ngeke sandulela abafa** ." UPawulu nabantu besikhathi sakhe abazange bacabange njengamaKristu amanga namuhla ukuthi abakhethiweyo " abafile " babephambi kukaKristu, ngoba ukuzindla kwakhe kubonisa ukuthi ngokuphambene, bonke babecabanga ukuthi " abakhethiweyo abaphilayo " babeyongena ezulwini ngaphambi ' kwabafile ' .

Ivesi 19: " Umuzi omkhulu wahlukaniswa waba izingxenye ezintathu, nemizi yezizwe yawa, neBabiloni elikhulu lakhunjulwa phambi kukaNkulunkulu, ukuba alinike indebe yewayini lolaka lolaka lwakhe. »

" Izingxenye ezintathu " ziphathelene " nodrako, isilo, nomprofethi wamanga " abaqoqwe evesini 13 lalesi sahluko. Incazelo yesibili isekelwe kulo mbhalo kaZak.11:8 : " Ngiyakubhubhisa abelusi abathathu ngenyanga eyodwa; Umphefumulo wami waphelwa yisineke ngabo, nomphefumulo wabo wanengwa nami . Kulokhu, " abelusi abathathu " bamelela izingxenye ezintathu zabantu bakwa-Israyeli: inkosi, abefundisi nabaprofethi. Uma kucatshangelwa umongo wokugcina, lapho ukholo lwamaProthestani nokholo lwamaKatolika kuhlange futhi kubumbene, " izingxenye ezintathu " zibonakala ngokuthi: " udrako " = udeveli; " isilo " = abantu abangamaKatolika nabamaProthestani bayengwa; " umprofethi wamanga " = abefundisi bamaKatolika namaProthestani.

Ekamu elinqotshiwe, ukuqonda okuhle kuyaphela, " umuzi omkhulu wahlukaniswa waba izingxenye ezintathu "; Ezisulungeni ezikhohlisiwe neziyengiwe, amakamu esilo nomprofethi wamanga, inzondo namagqubu kugquqquzela impindiselo kubadukisi abakhohlisayo abanecala lokulahlekelwa kwabo insindiso. Yilapho ingqikithi " yokuvuna " igcwaliseka khona ngokuchithwa kwegazi amaphuzu okuhlosiwe okuyinhloko, ngokunengqondo nangokufanelekile, abafundisi bezenkolo. Lesi sixwayiso esitholakala kuJak.3:1 sibe sesiba nencazelo ephelele: " Bazalwane bami, makungabikho abaningi kuni abafundisi, ngokuba **nazi ukuthi siyakwahlulelwa kakhudlwana** . Kulesi sikhathi " sezinhluho ", lesi senzo sivuswa yilesi sicaphuno: " Futhi uNkulunkulu wakhumbula iBabiloni Elikhulu ukuba alinike indebe yewayini lolaka lwakhe oluvuthayo . I-Apo.18 izobe izinikele ngokuphelele ekuvuseni lesi sijejiso sabantu benkolo abangahloniphi.

Ivesi 20: " Zonke iziqhingi zabaleka, nezintaba azafunyanwa. »

Leli vesi lifingqa ukuguquka komhlaba okwathi, lapho wehlelwa yizimangaliso ezinkulu, uthatha ingxenye yesiphithiphithi sendawo yonke, kakade " engenasimo " futhi ngokushesha " ingenalutho " noma " incithakalo ". Kungumphumela, umphumela, " wesono umchithi " olahliwe kuDanilyeli 8:13 nesijejiso sakhe sokugcina siprofethwa kuDan.9:27.

Ivesi 21 : “ *Isichotho esikhulu, isisindo saso sasiyitalenta , sawela phezu kwabantu sivela ezulwini; abantu bahlambalaza uNkulunkulu ngenxa yenhlupho yesichotho , ngoba inhlupho yayinkulu kakhulu. »*

Umsebenzi wabo omubi usufeziwe, abakhileyo emhlabeni bayobhujiswa yisishayo okungeke kwenzeke ukuba baphunyuke kuso: amatshe “ *esichotho* ” ayowela phezu kwabo. UMoya ubeka kubo isisindo “ *sethalenta elilodwa* ” noma 44.8 kg. Kodwa leli gama elithi “ *italenta* ” liyimpindulo engokomoya esekelwe ‘emfanekisweni *wamathalenta* . Ngale ndlela, ubheka abawile indima yalabo abangazange balethe “ *italenta* ”, okungukuthi, izipho, uNkulunkulu abanika zona emzekeliswa. Futhi lokhu kuziphatha okubi kwagcina kubalahlekisele ngezimpilo zabo, eyokuqala, neyesibili eyayifinyeleleka kuphela kwabakhethwe ngempela. Kuze kube yilapho sebephefumula okokugcina, bayaqhubeka ‘ *behlambalaza* ’ (bethuka) “ *uNkulunkulu* ” wasezulwini obajezisayo.

“Umfanekiso *wamathalenta* ” uyobe usugcwalisekile ngokoqobo. UNkulunkulu uyonika yilowo nalowo, njengobufakazi bemisebenzi yokukholwa kwakhe; kumaKristu angathembekile uyonikela ngokufa futhi uyoziBonakalisa enokhahlo nonya njengoba ayecabanga futhi amahlulela kanjalo. Futhi kwabakhethiweyo abathembekileyo uyobanika ukuphila okuphakade ngokokholo ababelubeke othandweni lwakhe nokwethembeka okuphelele okukhazinyulisiwe kuJesu Kristu ngenxa yabo; konke lokhu ngokomgomo owashiwo uJesu kuMat.8:13: “ *makwenzeke kini njengokukholwa kwenu* ”.

Ngemva kwalesi sishayo sokugcina, umhlaba uba yincithakalo, ungabi nazo zonke izinhlobo zokuphila komuntu. Ngakho ithola isici “ *elasha* ” sikaGen.1:2.

Isahluko 17: Isifebe siyambulwa bese siyakhonjwa

Ivesi 1: “ *Kwase kufika enye yezingelosi eziyisikhombisa ezazinezitsha eziyisikhombisa, yakhuluma nami, yathi: “Woza lapha, ngizokukhombisa ukwahlulelwa kwesifebe esikhulu esihlezi phezu kwamanzi amaningi. »*

Kusukela kuleli vesi lokuqala, uMoya ukhombisa umgomo walesi sahluko 17: “ ***ukwahlulela*** ” “kwesifebe *esikhulu* ” okungukuthi “ ***ihlezi phezu kwamanzi amaningi*** ” noma, elibusa, ngokusho kwevesi 15, “ *abantu, izixuku, izizwe nezilimi* ” okuyinto, ngaphansi kophawu “ *Ewufrathe* ”, kakade eliqokiwe iYurophu kanye nezandiso zayo zeplanethi yenkolo yobuKristu “ *ecilongo lesithupha* ” lesAm. 9:14: i-USA, iNingizimu Melika, i-Afrika ne-Australia. Umsebenzi wokwahlulela uhlobene nomongo ‘wezinhlupho eziyisikhombisa zokugcina ,’ noma “ *izitsha eziyisikhombisa* ” ezithululwa “ *izingelosi eziyisikhombisa* ” esahlukweni 16 esandulele.

Le ncazelo yenombolo 17 ngokuthi “ ukwahlulela ” iqinisekiswa uDanilyeli 4:17 : “ Lesi sigwebo siyisinqumo sabalindileyo, isinqumo sesinqumo . iyisimiso sabangcwele , ukuze abaphilayo bazi ukuthi oPhezukonke ubusa embusweni wabantu , awunike noma ubani athanda ukumnika wona , amise phezu kwawo ophansi kubantu .

“ Isahlulelo ” okukhulunywa ngaso yilesi uNkulunkulu uMninimandla onke azosithwala, okuyodingeka ukuba zonke izidalwa ezisezulwini nezisemhlabeni zilandise kuye; Lokhu kusho ukuthi lesi sahluko sibaluleke kangakanani. Sibonile emlayezweni ^{wengelosi yesithathu} yesahluko 14 ukuthi lokhu kuhlonza kuholela ekuphileni okuphakade noma ekufeni. Ngakho-ke umongo wale “ sahlulelo ” uwukuthi “ isilo esikhuphuka sivela emhlabeni ” esahlukweni 13.

Naphezu kwezixwayiso ezingokomlando nezingokwesiprofetho, ukholo lwamaProthestani ngo-1843, nokholo olungokomthetho lwama-Adventist ngo-1994, lwahlulelwa uNkulunkulu aluyifanelekeli insindiso eyanikezwa uJesu Kristu. Ekuqinisekiseni lesi sahlulelo, bobabili bangena kumfelandawonye wamasonto onke owawuhlongozwe inkolo yamaRoma Katolika, nakuba amavulandlela awo womabili la maqembu ayesigxekile isimo sawo sobudemoni. Ukuze angenzi leli phutha, okhethiwe kufanele aqiniseke ngokuphelele ukuthi ungubani isitha esikhulu sikaJesu Kristu: iRoma, kuwo wonke umlando wawo wobuqaba nowopapa. Icala lezinkolo zamaProthestani kanye nama-Adventist likhulu kakhulu ngoba amavulandlela azo zombili agxeka futhi afundisa lesisimo sobudemoni bobuRoma Katolika. Lokhu kuguqulwa kwalokhu kubili kwakha isenzo sokukhaphela kuJesu Kristu okuwukuphela koMsindisi noMahluleli omkhulu. Kwenzeka kanjani lokhu? Zombili lezi zinkolo zinikeze ukubaluleka kuphela ekuthuleni kwasemhlabeni nokuqonda okuhle phakathi kwabantu; futhi, njengoba inkolo yamaKatolika ingasashushisi, iba kubo, eyamukelekayo noma engcono nakakhulu, ehlotshaniswayo kuze kube seqophelweni lokwenza isivumelwano nobudlelwane nayo. Umbono oveziwe nokwahlulela okulungile kukaNkulunkulu ngaleyo ndlela kudelekile futhi kunyathelwe phansi. Iphutha kwaba ukukholelwa ukuthi uNkulunkulu empeleni ufuna ukuthula phakathi kwabantu, ngoba eqinisweni, uyakulahla okubi okwenziwa kumuntu wakhe, emthethweni wakhe, nasezimisweni zakhe zokuhle ezembulwe ezimisweni zakhe. Iqiniso libaluleke kakhulu njengoba uJesu aziveza ngokucacile ngale ndaba ngokuthi kuMath 10:34 kuya ku-36: “ *Ningacabangi ukuthi ngize ukuletha ukuthula emhlabeni; angizanga ukuletha ukuthula, kodwa inkemba. Ngokuba ngize ukuphambanisa umuntu noyise, nendodakazi nonina, nomalokazana noninazala; futhi izitha zomuntu kuyoba ngabendlu yakhe* . Ngakolunye uhlangothi, i-Adventism esemthethweni ayizange iwuzwe uMoya kaNkulunkulu, owathi ngokubuyisela kwakhe iSabatha losuku lwesikhombisa phakathi kuka-1843 no-1873, wawubonisa iSonto LamaRoma elibiza ngokuthi “ *uphawu lwesilo* ” kusukela ekumisweni kwawo ngo-March 7, 321 ezuzwe njengefa ebuqabani belanga liyimbangela eyinhloko yentukuthelo yabo. Okuwukuphela kwesahlulelo esibalulekile esikaNkulunkulu nesAmbulo sakhe esingokwesiprofetho sihlose ukusihlanganisa nesahlulelo sakhe. Ngenxa yalokho, ukuthula akufanele kusibekele ukucasuka okungokomthetho kukaNkulunkulu ophilayo. Futhi

kumelwe sahlulele njengoba ahlulela futhi abonise imibuso yomphakathi noma yenkolo ngokubuka kwakhe kwaphezulu. Ngenxa yale ndlela, sibona “ *isilo* ” nezenzo zaso ngisho nangezikhathi zokuthula okukhohlisayo.

Ivesi 2: “ *Amakhosi omhlaba aphinga naye, nabakhileyo emhlabeni badakwa ngewayini lobufebe balo.* »

Kuleli vesi kuhlotshaniswa nezenzo ‘zowesifazane *uJezebeli* ’ owamangalelwa uJesu Kristu ngokuphuzisa izinceku zakhe *iwayini elingokomoya “lobufebe (noma ukuxhwaleka)* ” kusAm. 2:20; izinto eziqinisekiswa kusAm. 18:3. Lezi zenzo futhi zihlobanisa “ *isifebe* ” “*nenkanyezi yomhlonyane* ” yesAm. 8:10-11; i-absinthe njengewayini lakhe elinobuthi lapho uMoya uqhathanisa nemfundiso yakhe yenkolo yamaRoma Katolika.

Kuleli vesi, isihlamba uNkulunkulu asenzayo ngenkolo yamaKatolika siyafaneleka ngisho nasesikhathini sethu sokuthula ngoba iphutha elihlanjalazwayo lihlasela igunya lakhe laphezulu. Imibhalo yeBhayibheli Elingcwele, eyakha “ *ofakazi ababili* ” bayo, ifakaza ngokumelene nemfundiso yenkolo eyingozi yale nkolo yamaRoma. Kodwa kuyiqiniso ukuthi imfundiso yakhe yamanga iyoba nemiphumela emibi kakhulu ezisulungeni zakhe eziyengiwe: ukufa kwaphakade; okuyothethelela isenzo sabo sokuziphindiselela ‘ *sokuvuna ukuvuna* ’ kwesAm. 14:18 kuya ku-20 .

Ivesi 3: “ *Yangithwala ngikuMoya yangiyisa ehlane. Ngabona owesifazane ehlezi phezu kwesilo esibomvu, sigcwele amagama enhlamba, sinamakhanda ayisikhombisa nezimpondo eziyishumi.* »

“ ... *ogwadule* ”, uphawu lovivinyo lokholo kodwa futhi “*eyomile*” isimo sezulu somongo “*yesikhathi sethu sokuphela* (Dan.11:40)”, kulokhu, ukuhlolwa kokugcina kokholo emlandweni wasemhlabeni, uMoya ufanekisela isimo esingokomoya esikhona kulo mongo wokugcina. “ *Owesifazane ubusa isilo esibomvu* . Kulo mfanekiso, iRoma ibusa “ *isilo esiphuma emhlabeni* ” esimelela i-USA yamaProthestani ngesikhathi enza “ *ukukhulekela uphawu lwesilo* ” kube ubuKatolika ngokubeka usuku lwaso lokuphumula oluzuzwe njengefa kumbusi uConstantine ¹. Kulo mongo wokugcina, ayisekho imiqhele, “*emakhanda ayisikhombisa* ” eRoma engokwenkolo, noma “*ezimpondweni eziyishumi* ” izimpawu, kulokhu, zababusi bomphakathi baseYurophu namaKristu emhlabeni wonke eliwasebenzisayo. Kodwa konke lokhu kuhlotshaniswa nombala wesono: “ *obomvu* .”

KusAm . 13:3 siyafunda: “ *Ngase ngibona elinye lamakhanda aso kungathi lilimele lokufa; kodwa isilonda sakhe sokufa selashwa. Umhlaba wonke wawusesaba isilo* . Siyazi ukuthi lokhu kuphulukiswa kungenxa ye-Concordat kaNapoleon ¹. Kusukela kuleli qophelo kuqhubeke, upapa wamaRoma Katolika awusashushisi, nokho, ake siphawule ukubaluleka kwalokhu, uNkulunkulu uyaqhubeka ebiza ngokuthi “ *isilo* ”: “ *Futhi umhlaba wonke wababaza emva kwesilo* .” Lokhu kuqinisekisa incazelo enikezwe ngenhla. Isitha sikaNkulunkulu sihlala siyisitha sakhe ngoba ukona kwakhe umthetho wakhe akupheli, ngezikhathi zokuthula njengasezimpini. Ngakho-ke isitha sikaNkulunkulu singsabakhethiweyo bakhe abathembekile ngezikhathi zokuthula noma zempi.

Ivesi 4: “ *Owesifazane wayevunule ngokunsomi nokubomvu, evunule ngegolide namatshe anenani namaparele. Wayephethe esandleni sakhe indebe yegolide egcwele amanyala nokungcola kokuphinga kwakhe.* »

Nalapha futhi, incazelo eyethulwe igxile ezimfundisweni zamaphutha angokomoya. UNkulunkulu uyawalahla amasiko akhe enkolo; uquqaba lwalo kanye nesidlo salo esinengwayo futhi okokuqala, ukunambitheka kwalo kokunethezeka nengcebo okuliholela ezivumelwaneni ezifiswa amakhosi, izikhulu kanye nabo bonke abacebile bomhlaba. “ *Isifebe* ” kumelwe sanelise “amakhasimende” aso noma izithandwa zaso.

mbala “ *obomvu klebhu* ” umsuka wawo uvela “ *esifebeni* ” ngokwaso: “ *okunsomi nokubomvu* . Igama elithi “ *owesifazane* ” lisho “ *isonto* ”, umhlangano wenkolo, ngokuka-Efe 5:23 kodwa futhi, “ *umuzi omkhulu onombuso phezu kwamakhosi omhlaba* ,” njengoba ivesi 18 lalesi sahluko 17 lifundisa ngamafuphi, singayibona imibala yezingubo “zokhadinali nababhishobhi” baseVatican. UNkulunkulu ufanekisa uquqaba lwamaKhatholika, kusetshenziswa inkomishi “ *yegolide* ” lapho iwayini eliwutshwala kufanele limelele igazi likaJesu Kristu. Kodwa ithini iNkosi ngakho? Usitshela ukuthi esikhundleni segazi lakhe elihlengayo, ubona kuphela “ *izinengiso nokungcola kobufebe balo* .” KuDan.11:38, “ *igolide* ” kukhulunywe ngalo njengokuhloba kwamabandla akhe uMoya awubeka “kukulunkulu *wezinqaba* .

Ivesi 5: “ *Ebunzini lakhe kwakulotshwe igama elithi: **IMFIHLO** : IBabiloni elikhulu, unina wezifebe nowezinengiso zomhlaba.* »

“ *Imfihlakalo* ” okukhulunywa ngayo kuleli vesi “ *iyimfihlakalo* ” kuphela kulabo uMoya kaJesu Kristu ongabakhanyiseli; Futhi, ngeshwa, maningi kakhulu. Ngokuba, “ *ukuphumelela nokuphumelela kwamagqina* ” ombuso wobupapa omenyezelwe kusukela kuDan 8:24-25 kuyoqinisekiswa kuze kube ihora lokwahlulela kwawo, ekupheleni kwezwe. KuNkulunkulu, “ *imfihlakalo yokungalungi* ” eyamenyezelwa futhi kakade yasetshenziswa udeveli ngesikhathi sabaphostoli, ngokuka-2 Thes.2:7: “ *Ngokuba imfihlakalo yokungalungi isiyasebenza kakade; "Kudingeka nje ukuthi lo osabambile unyamalele ."* “ *Imfihlakalo* ” ixhumene negama elithi “ *iBabiloni* ” ngokwalo, okunengqondo, njengoba umuzi wasendulo walelo gama awusekho. Kodwa uPetru wayesevele enike leli gama ngokomoya eRoma, ku-1 Pet. Qaphela incazelo ekabili yegama elithi “ *umhlaba* ” eliphinde lisho lapha, ukulalela kwamaProthestani, ngoba njengoba nje inkolo yamaKatolika ihlangene, inkolo yobuProthestani inamaningi, okumele abizwe ngokuthi “ *izifebe* ”, *amadodakazi* “ *kanina* ” ongumKatolika . Amadodakazi ahlanganyela “ *ngezinengiso* ” “ *zikanina* ” wawo . Futhi eyinhloko yalezi “ *zinengiso* ” iSonto, “ *uphawu* ” lwegunya layo elingokwenkolo elixhunywe kulo.

Incazelo yezwi nezwi yegama elithi “ *izwe* ” iyafaneleka futhi ngoba ukungabezelelani kwenkolo yamaKatolika kuwumshoshozeli wodlame olukhulu lwenkolo yomhlaba wonke. Wangcolisa futhi wenza ukuba ukholo lobuKristu luzondwe ngokugqugquzela amakhosi ukuba aguqule abantu bomhlaba ekulaleleni. Kodwa ngemva kokuphelelwa amandla akhe, “ *izinengiso* ” zakhe zaqhubeka, zibusisa labo uNkulunkulu abaqalekisayo futhi baqalekise labo ababusiyo. Ubuqaba bakhe buvezwa lapho ebiza “umfowethu” amaSulumane

inkolo yawo eyethula uJesu Kristu njengomunye wabaprofethi abancane kunabo bonke.

Ivesi 6: “ *Ngabona owesifazane edakwe yigazi labangcwele, negazi labafakazi bakaJesu. Futhi lapho ngimbona, ngabanjwa ngokumangala okukhulu.* »

Leli vesi licaphuna kuDan.7:21, licacisa lapha ukuthi “ *abangcwele* ” elwa nababusayo ngempela “ *bangofakazi bakaJesu* . Lokhu kuyikhanyisela kakhulu imfihlakalo ‘yeBabiloni *Elikhulu* . Inkolo yamaRoma iphuza “*igazi* ” labakhethiweyo kuze kube seqophelweni lokudakwa. Ubani ongasola isonto lobuKristu, njengeRoma lanamuhla lobupapa, ngokuthi ‘lesi *sifebe* ’ esidakwe *ngegazi elichithwa ofakazi bakaJesu* ? Abakhethiwe, kodwa bodwa. Ngokuba uMoya wabazisa ngesiprofetho amacebo okubulala ezitha zabo. Lokhu kubuyela esimweni sakhe esikhohlakele nesinonya kuyoba umphumela obonakalayo wokuphela kwesikhathi somusa. Kodwa lobu bubi buyoba, ngaphezu kwakho konke, futhi okumangalisa nakakhulu, isimo sokholo olubusayo lwamaProthestani lwalesi sikhathi sokuphela kwezwe. UMoya ukhuluma ngokwehlukana “ *ngabangcwele* ” kanye “ *nofakazi bakaJesu* .” Abokuqala “ *abangcwele* ” bahlushwa ukushushiswa kwamaRoma, amaqaba, ama-republic kanye nombuso; “ *Ofakazi bakaJesu* ” bahlatshwa ubukhosi obungamaqaba nobupapa. Ngokuba isifebe singumuzi: iRoma; “ *umuzi omkhulu onobukhosi phezu kwamakhosi omhlaba* ” kusukela ekufikeni kwawo kwa-Israyeli, eJudiya ngo - 63, ngokusho Dan.8: 9: “ *izwe elihle kakhulu* ”. Umlando wensindiso uyophetha ngokuvivinywa kokholo lapho “ *ofakazi bakaJesu* ” beyovela khona futhi bathathe isinyathelo sokuthethelela le nkulumo; Ngaleyo ndlela bayonikeza uNkulunkulu isizathu esihle sokungenela ukuze abasindise ekufeni okuhleliwe. Ngesikhathi sakhe, uJohane wayenesizathu esihle sokumangazwa “ *imfihlakalo* ” ephathelene nomuzi waseRoma. Wayemazi kuphela ngokuzenza kwakhe ubuqaba obunokhahlo nobungenasihe, okwamfaka ejele esiqhingini sasePhatmose. Ngakho-ke izimpawu ezingokwenkolo ‘njengendebe *yegolide* ’ ephethwe “ *isifebe* ” zazingammangaza kufanele.

Ivesi 7: “ *Ingelosi yathi kimi: “Umangala ngani na? Ngizokutshela imfihlakalo yowesifazane neyesilo esimthwele, esinamakhanda ayisikhombisa nezimpondo eziyishumi.* »

“ *Imfihlakalo* ” ayihloselwe ukuba ihlale phakade, futhi kusukela evesini lesi-7 kuqhubeke, uMoya uyonikeza imininingwane ezovumela uJohane nathi ngokwethu ukuba siphakamise “ *imfihlakalo* ” futhi siwuveze ngokucacile umuzi waseRoma kanye nendima yawo emfanekisweni wevesi lesi-3 izimpawu zawo eziphinde zicashunwe.

elithi “ *owesifazane* ” libhekisela esimweni esingokwenkolo seRoma yobupapa, ukuzisholo kwalo ukuthi “ *umlobokazi weWundlu* ,” uJesu Kristu. Kodwa uNkulunkulu uyakuphika lokhu ngokumbiza ngokuthi “ *isifebe* .

“ *Isilo esisiphethe* ” simelela imibuso kanye nezizwe eziqaphela futhi zenze kube semthethweni izimangalo zaso zenkolo. Banomsuka wabo ongokomlando “ezimpondweni *eziyishumi* ” zemibuso eyabunjwa eYurophu ngemva kokuba bekhululiwe ekubuseni kombuso waseRoma ngokomfanekiso onikezwe kuDan 7:24. Baphumelela iRoma yombuso “ *yesilwane sesine* ”. Futhi lezi zindawo

ezithintekile zihlala zifana kuze kube sekupheleni. Imingcele iyahamba, imibuso iyashintsha, isuka ebukhosini iye kuma-republic, kodwa inkambiso yobuKristu bamanga bopapa bamaRoma ibahlanganisa ngokubi kakhulu. Ngekhulu lama⁻²⁰, le nyunyana ngaphansi kwe-Roman aegis yaqiniswa yi-European Union eyashaywa "yiZivumelwano ZaseRoma" zikaMashi 25, 1957 kanye no-2004.

Ivesi 8: “ *Isilo owasibona sasikhona, kodwa asisekho. **Kumelwe akhuphuke aphume kwalasha** aye ekubhujisweni. Abakhileyo emhlabeni, abamagama abo angalotshwanga encwadini yokuphila kusukela ekusekelweni komhlaba, bayakumangala lapho bebona isilo, ngokuba sasikhona, kepha asisekho, kepha sisazoba khona. »*

“ *Isilo owasibona sasikhona, kodwa asikho .* Ukuhumusha: Ukungabekezelelani kwenkolo yobuKristu kusukela ngo-538, futhi akusekho, kusukela ngo-1798. UMoya usikisela ubude besikhathi esaprofethwa ngezindlela ezihlukahlukene zokubusa kukapapa okungabekezeleli kusukela kuDan.7:25: “ *Isikhathi, nezikhathi, nengxenywe yesikhathi; izinyanga ezingama-42; Izinsuku eziyi-1260* ”. Nakuba ukungabekezelelani kwaso kwaqedwa isenzo ‘ *sesilo esenyuka siphuma kwalasha* ,’ esibhekisela ekuVukeleni KwaseFrance nokungakholelwa kwayo kuNkulunkulu kwesizwe kusAm. 11:7 , lapha igama elithi “ *umgodi ongenamkhawulo* ” livezwa njengesenzo esihlobene nodeveli, “ *umbhubhisi* ,” obhubhisa ukuphila futhi acekele phansi iplanethi ewumhlaba, futhi lowo 111 ubiza *ingelosi engenalutho ngokuthi “umgodi onganamkhawulo .”* IsAm. 20:1 siyonikeza incazelo: “ *udeveli* ” uyoboshwa “ *iminyaka eyinkulungwane* ” emhlabeni ongasenasintu obizwa ngokuthi “ *kwalasha* . Ngokuthi umsuka wawo uvela “ *kwalasha* ”, uNkulunkulu wembula ukuthi lomuzi **awukaze** ube nabuphi ubuhlobo naye; kungakhathaliseki ukuthi, phakathi nokubusa kwayo kobuqaba, okunengqondo kakhulu, kodwa futhi, kuyo yonke imisebenzi yayo yenkolo yobupapa, ngokuphambene nalokho izixuku zabantu abakhohlisiwe ezikukholelwayo **ngenxa yokulahlekelwa kwabo** , njengoba bayohlanganyela nayo, “ *ukubhubha* ” kwayo kokugcina lapha kwembulwe. Ngemva kokulidelela izwi lesiprofetho, izisulu zokuyenga iRoma ziyomangala ngoba ukungabekezelelani okungokwenkolo “*kuyophinde kuvele* ” kulo mingo wokugcina kumenyezwe futhi kwembulwe. Ngakho uNkulunkulu usikhumbuzwa ukuthi uyawazi amagama abakhethiweyo kusukela “ *kwasekelwa umhlaba* . “ *Amagama* ” abo alotshwa “ *encwadini yokuphila yeWundlu* ” uJesu Kristu. Futhi ukuze abasindise, wavula izingqondo zabo ukuze izimfihlakalo iziprofetho zakhe zeBhayibheli.

Ngiphakamisa lapha ukuhlaziya okwesibili kwaleli vesi mayelana negama elithi “ *kwalasha* ”. Kulokuzindla, ngicabangela umongo wokugcina oqondiswe nguMoya ngokwenzazelo yakhe “ *ngesilo esibomvu* ” evesini 3. Njengoba sesibonile, ukungabibikho “ *kwemiqhele* ” “*ezimpondweni eziyishumi* ” futhi “ *amakhanda ayisikhombisa* ” akubeka “ *esikhathini sokuphela* ”; okwesikhathi sethu. Sekuyisikhathi eside ngicabanga ukuthi umqondo “ *wesiphukuphuku* ” ungathinta kuphela isenzo sokungabekezeleli nesicindezelayo, futhi ngenxa yalokho esingabalelwa kuphela umbuso ongabekezeleli wezinsuku zokugcina ophawulwa uvivinyo lokugcina lokholo lwendawo yonke. Kepha empeleni, ekugcineni kwalobu busika buka-2020 ngesikhathi saphezulu, omunye umbono

uphefumulelwe kimi. Empeleni “ *isilo* ” sikhala sibulala imiphefumulo yabantu, futhi izisulu zezimfundiso zaso zesintu ezithuthukisiwe nezixakile baningi kakhulu kunalezo ezibangelwa ukungabekezelelani kwaso. Kuvelaphi lokhu kuziphatha okusha kwesintu okuyengayo nokukhohlisayo? Kuyisithelo sefa lomcabango okhululekile owaphuma kwizazi zefilosofi eziguququkayo uNkulunkulu aziqondise kusAm. 11:7 ngaphansi kwegama “ *lesilo esikhuphuka kwalasha* . Umbala “ *obomvu* ” ohlotshaniwa ‘ *nesilo* ’ sesikhathi sethu, evesini 3 lalesi sahluko, ulahla isono esibangelwa ukweqisa kwenkululeko umuntu azinikeze yona. Umelela bani? Izikhulu zaseNtshonalanga zemvelaphi yobuKristu izisekelo zazo zenkolo zizuzwa kubuKatolika baseYurophu: i-USA kanye neYurophu eyengwa ngokuphelele yinkolo yamaKatolika. “ *Isilo* ” uNkulunkulu asibonisa sona siwumphumela wokugcina wezenzo ezaprofethwa “ *ecilongo lesihlanu* ” emlayezweni. Ukholo lwamaProthestani, oluyengwe ukholo lwamaKatolika olwenziwe lwaba nokuthula, luhlanganisa ubuProthestani nobuKatolika obuqalekise nguNkulunkulu, buhlanganise yi-Adventism esemthethweni yesikhungo ngo-1994, “ *ukulungiselela impi* ” yesAm. 9:7-9, “ *ye - Armagedoni*, ” ngokwesAm. ukuphumula kosuku lwesikhombisa njengokwesine kwemithetho yakhe eyishumi. Ngezikhathi zokuthula, izinkulumo zabo ziphakamisa uthando lobuzalwane nenkululeko kanembeza. Kodwa le nkululeko enyantiso neyingozi eyenziwe yaba yinkululeko iholela “ *ekufeni kwesibili* ” izixuku ezigcwele amazwe aseNtshonalanga; okubonakala, ngokwengxenyane, ukungakholelwa ebukhoni bukaNkulunkulu, ngokwengxenyane, ngokunganaki, futhi engxenyane encane, ukuzibophezela kwezenkolo okwenziwe njengento engelutho, ngoba balahlwa uNkulunkulu, ngenxa yezimfundiso zabo zenkolo ezingamanga. Ngale ndlela, lesi “ *silo* ” sesintu sithathe ngempela umsuka waso “ *kwalasha* ” njengoba uMoya wembula kuleli vesi, ngomqondo wokuthi inkolo yobuKristu isibe umfanekiso kanye nokusetshenziswa komcabango wesintu wezazi zefilosofi, amaGriki, amaFulentshi noma amavukelambuso angaphandle. **Njengokwanga kukaJudasi uJesu, Uthando lwesintu olungamanga, oluyengayo lwesikhathi sokuthula lubulala ngaphezu kwenkamba** . “ *Isilo* ” sesikhathi sethu sokuthula naso sizuzwa imfanelo “ *yobumnyama* ” ukuthi igama elithi “ *kwalasha* ” lisinika lona kuGen. 1:2 : “ Umhlaba wawuyize, ungenalutho, ***nobumnyama*** babuphezu kotwa , uMoya kaNkulunkulu wawuhamba phezu kobuso bamanzi . Futhi lo mlingiswa “ ***omnyama*** ” wemiphakathi enemvelaphi yobuKristu uqobo ngokwawo uzuzwe njengefa “ **ekukhanyiselweni** ”, okuyigama elinikezwe ongqondongqondo bamahhala baseFrance.

Lapho uphakamisa lokhu kuhlanganisa, uMoya ufeza umgomo wakhe ohlanganisa ukwambula ezincekweni zakhe ezithembekile isahlulelo sakhe ngezwe lethu laseNtshonalanga nezihlamba akhuluma ngazo kulo. Ngaleyondlela ulahla izono zakhe eziningi kanye nokukhaphela kwakhe uJesu Kristu, okungukuphela koMsindisi izenzo zabo ezimhlazisayo.

Ivesi 9: “ *Nansi ingqondo enokuhlakanipha: amakhanda ayisikhombisa ayizintaba eziyisikhombisa owesifazane ahlezi phezu kwazo.* »

Leli vesi liqinisekisa inkulumbo okwase kuyisikhathi eside iRoma ibizwa ngayo: “ IRoma, umuzi wamagquma ayisikhombisa . Ngithole leli gama licashunwe ku-atlas yesikole esidala kusukela ngo-1958. Kodwa le nto

ayinakuphikiswa; " *eziyisikhombisa*" *izintaba* "ezibizwa ngokuthi "amagquma" zisekhona nanamuhla zinamagama: Capitoline, Palatine, Caelian, Aventine, Viminal, Esquiline, kanye neQuirinal. Esigabeni sawo sobuqaba, la magquma "izindawo eziphakeme" zonke zazinamathempeli anikezelwe ezithombeni ezilahlwe uNkulunkulu. Futhi ukuze kuhlonishwe " *unkulunkulu wezinqaba* ", inkolo yamaKatolika nayo yakha i-basilica yayo, kuCaelius ebiza "izulu" ngokusho kweRoma. ECapitol, "ikhanda", kumi iHholo Ledolobha, ingxenywe yezobulungiswa. Ake siveze ukuthi umfelandawonye wezinsuku zokugcina, iMelika, nayo ibusa "eCapitol" eseWashington. Nalapha futhi, uphawu "ikhanda" lulungisiswa yile magistracy ephakeme eyothatha indawo yeRoma, futhi ibuse, ngokulandelayo, izakhamuzi zomhlaba, " *ebukhoni bakhe* " ngokukaApo.13:12.

Ivesi 10: " *Kukhona namakhosi ayisikhombisa: ayisihlanu asewile, enye ikhona, enye ayikafiki; »*

Kuleli vesu, ngenkulumo ethi " *amakhosi ayisikhombisa* ", uMoya uthi iRoma " *yisikhombisa* " imibuso yombuso elandelayo, kweyisithupha yokuqala: ubukhosi kusukela -753 kuze kufike -510; iRiphabhulikhi, i-Consulate, Ubushiqela, i-Triumvirate, uMbuso kusukela ngo-Octavian, uKhesari Awugustu uJesu azalwa ngaphansi kwakhe, kanye ne-Tetrarchy (ababusi abahlangene abangu-4) endaweni yesikhombisa phakathi kuka-284 no-324, okuqinisekisa ukunemba " *kumele kuhlale isikhathi esifushane* "; empeleni iminyaka engu-30. Umbusi omusha uConstantine I wayishiya ^{ngokushesha} iRoma wayohlala eMpumalanga eByzantium (iConstantinople eyaqanjwa kabusha ngokuthi i-Istanbul ngamaTurkey). Kodwa ngo-476, umbuso waseRoma osentshonalanga wahlakazeka futhi " *izimpondo eziyishumi* " zikaDaniyeli nesAmbulo zathola ukuzibusa ngokwakha imibuso yasentshonalanga yeYurophu. Kusukela ngo-476, iRoma isalokhu ingaphansi kombuso wama-Ostrogoths angamaqaba, okwakhululwa kuwo ngo-538 nguJenene Belisarius wathunyelwa namabutho akhe nguMbusi uJustinian owayehlala eMpumalanga eConstantinople.

Ivesi 11: " *Nesilo esasikhona, kepha esingasekho, naso siyinkosi yesishiyagalombili, futhi siphuma kwabayisikhombisa, siya ekubhujisweni. »*

"Inkosi yesishiyagalombili" iwukubusa kwenkolo yobupapa eyasungulwa ngo-538 ngesinqumo sombuso esivumayo soMbusi uJustinian ¹. Ngaleyo ndlela wasabela esicelweni somkakhe uTheodora, "owayeyisifebe" owangenela egameni likaVigilius, omunye wabangane bakhe. Njengoba ivesi 11 lisho, umbuso wopapa uvela ngesikhathi semibuso "eyisikhombisa" ecashunwe lapho yakha uhlobo olusha, olungakaze lubonwe uDaniyeli alubonisa njengenkosi " *ehlukile* ". Okwandulela isikhathi samakhosi adlule "ayisikhombisa" yisiqu somholi wenkolo waseRoma osekuvele kuthiwe kubabusi bawo futhi kusukela umsuka wawo: "Pontifex Maximus", inkulumbo yesiLatini ehunyushwa ngokuthi "uPontiff Obusayo", okubuye kube, kusukela ngo-538, isihloko esisemthethweni sikaPapa wamaRoma Katolika. Umbuso wamaRoma okhona ngesikhathi uJohane ethola umbono uMbuso, okungukuthi, ukubusa kwamaRoma kwesithupha; futhi ngesikhathi sakhe, isiqu esithi "upapa ophakeme" sasiphethwe umbusi ngokwakhe.

Ukubuyela kweRoma endaweni yomlando kungenxa yenkosi yamaFrank, uClovis I "eguqulelwe" ekukholweni kobuKristu bamanga yangaleso sikhathi,

ngo-496; okungukuthi, enkolweni yamaRoma Katolika eyayilalele uConstantine I^{neyase} ishaywe kakade isiqalekiso sikaNkulunkulu kusukela ngo-March 7, 321. Ngemva kokubusa kombuso, iRoma yahlaselwa futhi yabuswa abantu bakwamanye amazwe ababefika ngokufuduka okukhulu. Ukungaqondi kahle izilimi namasiko ahlukene kuwumsuka wezinxushunxushu nemishikashika yangaphakathi ecekele phansi ubumbano namandla amaRoma. Lesi senzo sisetshenziswa uNkulunkulu ezinsukwini zethu eYurophu ukuze asenze buthaka futhi asihambise ezitheni zayo. Isiqalekiso sokuhlangenwe nakho "koMbhoshongo waseBabele" ngaleyo ndlela sigcina phakathi namakhulu eminyaka nezinkulungwane zeminyaka yonke imiphumela yawo kanye nempumelelo yawo ekuholeni isintu eshwa. Ngokuqondene neRoma, ekugcineni yaba ngaphansi kokubuswa ama-Arian Ostrogoth, ayephikisana ngokwezimfundiso nokholo lwamaRoma Katolika olwalusekelwa ababusi baseByzantium. Kwakumelwe sikhululwe kulokhu kubusa ukuze ukumiswa kombuso wobupapa wamaRoma ngo-538 kwenziwe kwenzeke emhlabathini wawo, ngokukaDan.7:8-20, “ *izimpondo ezintathu zehliswa* ” ngaphambi kobupapa (*uphondo oluncane*); abathintekayo abantu abamelene nobuKatolika bamaRoma bababhishobhi baseRome, ngokulandelana, ngo-476, amaHeruli, ngo-534, amaVandals, futhi ngoJulayi 10, 538, "ngesiphepho seqhwa", akhululwa ekuhlaselweni kwama-Ostrogoths nguBelisarius jikelele othunyelwe nguJustinian I iRoma yayingakwazi ukungena embusweni wayo ozimele, noma i-dopale ebusayo uVigilius ongumqili, upapa wokuqala owayebusa. Kusukela ngaleso sikhathi kuqhubeke, iRoma yaba **futhi** “ *umuzi omkhulu obusa amakhosi omhlaba* , ” evesini 18, **oya** “ *ekubhujisweni* , ” njengoba uMoya usho, lapha, okwesibili, ngemva kwevesi 8.

Ngakho-ke ubuPapa abubuyeli kuSaint Peter njengoba esho kodwa kumthetho kaJustinian I, ^{umbusi} waseByzantium owawunikeza isihloko negunya lawo lenkolo. Ngakho, iSonto layalwa uMbusi WaseRoma uConstantine I^{ngoMarch} 7, 321, futhi ubupapa obuthethelelayo bamiswa uMbusi WaseByzantium uJustinian I^{ngonyaka} ka-538; izinsuku ezimbili ezinemiphumela emibi kakhulu kuso sonke isintu. Kwaphinde kwaba ngo-538 lapho uMbhishobhi waseRoma ethatha khona isicoco sikaPapa okokuqala.

Ivesi 12: “ *Izimpondo eziyishumi owazibonayo zingamakhosi ayishumi, angakawamukeli umbuso, kepha amukeliswa amandla njengamakhosi ihora linye kanye nesilo.* »

Lapha, ngokungafani noDan.7:24, isigijimi siqondise esikhathini esifushane kakhulu esisekupheleni ‘ *kwesikhathi sokuphela* .

Njengasesikhathini sikaDanilyeli, ngesikhathi sikaJohane “ *izimpondo eziyishumi* ” zoMbuso WaseRoma zazingakakutholi noma zingakaphinde zikuthole ukuzibusa. Kodwa, umongo okuhloswe ngawo kulesi sahluko 17 ungowokuphela kwezwe, kuyindima “ *izimpondo eziyishumi* ” ezibambe kulo mongo oqondile ovezwa nguMoya, njengoba amavesi alandelayo azoqinisekisa. “ *Ihora* ” elabikezelwa libhekisela esikhathini sovivinyo lokugcina lokholo olwamenyezela, kusAm. 3:10, kumaphayona athembekile eSeventh-day Adventism ngo-1873.

Ngokomthetho wesiprofetho owanikezwa umprofethi uHezekeli (Hez. 4:5-6), “*usuku* ” olungokwesiprofetho luwufanele “ *unyaka* ” wangempela, ngakho-ke, “ *ihora* ” elingokwesiprofetho lilingana nezinsuku ezingu-15 zangempela. Ukuphikelela okukhulu kwesigijimi sikaMoya okuzocaphuna kathathu inkulumo ethi “ *ngehora elilodwa* ” esahlukweni 18, kungiholela ekubeni ngingume ukuthi leli “ *hora* ” liqondise isikhathi esiphakathi kokuqala kweyesi-6 “ yezinhlupho eziyisikhombisa zokugcina ” nokubuya ngenkazimulo yeNkosi yethu yaphezulu uJesu ebuya enkazimulweni yeNgelosi Enkulu “ *uMikayeli* ” ukuzohlwitha abakhethiweyo bayo abahleliwe. Ngakho-ke leli “ *hora* ” yilo elizogcina “ *impi ye-Armagedoni* ”.

Ivesi 13 : “ *Laba banomqondo munye, futhi bayakunika isilo amandla negunya labo.* »

Ekhomba esikhathini saloluvivinyo lokugcina, uMoya uthi ‘ngezimpondo eziyishumi’: “ *Laba banomqondo munye, futhi bayakunika isilo amandla negunya labo* . Lo mgomo ohlanganyelwe uwukuqinisekisa ukuthi ukuphumula kweSonto kuyahlonishwa yibo bonke abasinde empini yezwe yesithathu yenuzi. Incithakalo yanciphisa kakhulu amandla ezempi ezizwe zasendulo zaseYurophu. Kodwa abanqobi bempi, amaProthestani aseMelika, bathola kwabasindile ukulahlwa ngokuphelele kobukhosi bawo. Isisusa sinobuSathane, kodwa abawayo abakwazi, futhi izingqondo zabo ezinikezwe uSathane zingafeza intando yakhe kuphela.

Kuvela embumbaneni ‘kadrako , ’ “ *isilo* ” “ *nomprofethi wamanga* ” kuphela lapho “ *izimpondo eziyishumi* ” zilishiyela khona “ *isilo* ” igunya lazo. Futhi lokhu kulahlwa kubangelwa ukushuba kokuhlupheka izijeziso zikaNkulunkulu ezibenza babhekane nazo. Phakathi kokumenyezelwa kwesinqumo sokufa nokusebenza kwaso, inkathi yezinsuku eziyi-15 inikezwa izibukeli zeSabatha ukuze zamukele “ *uphawu lwesilo* , ” “iSonto” labo lamaRoma elingcoliswe ukukhulekela kwelanga kobuqaba. Njengoba ukubuya kukaJesu Kristu kuhlelelwe intwasahlobo eyandulela u-April 3, 2030, ngaphandle uma kunephutha ekuchazeni igama elithi “ *ihora* ”, isimemezelo sokufa kufanele simenyezelwe ngalolu suku noma usuku oluphakathi kwalo nosuku lwentwasahlobo ka-2030 lwekhalenda lethu elivamile lamanje.

Ukuze uqonde ukuthi isimo sokugcina sizoba yini, cabangela amaqiniso alandelayo. Ukuphela kwesikhathi somusa kubonakala kuphela yizikhulu ezikhethiwe ezikuxhumanisa nokumenyezelwa komthetho wangeSonto; ngokunembe, ngemva kwakhe. Eqoqweni labantu abangakhulwa nabahlubukayo abasaphila, ukumenyezelwa komthetho wangeSonto kubonakala nje njengesilinganiso sesithakazelo esivamile ngaphandle kwemiphumela kubo. Futhi kungemuva kokuba behlushwe izinhlupho ezinhlanu zokuqala lapho ulaka lwabo lwempindiselo lubaholela khona ekuvumeni ngokugcwele isinqumo ‘sokubulala ’ labo abethulwa kubo njengabanecala lokujeziswa kwabo kwasezulwini.

Ivesi 14: “ *Laba bayakulwa neWundlu, futhi iWundlu liyowanqoba, ngoba liyiNkosi yamakhosi neNkosi yamakhosi.* »

“ *Bayokwenza impi neWundlu, futhi iWundlu liyobanqoba ...*”, ngoba linguNkulunkulu uMninimandla onke okungekho mandla angamelana nawo. “ *INkosi yamakhosi noMbusi wababusi* ” iyobeka amandla ayo aphezulu phezu kwamakhosi namakhosi anamandla kunawo wonke omhlaba. Futhi

abakhethiweyo abaye baqonda lokhu bayonqoba kanye naye. UMoya lapha ukhumbula izindinganiso ezintathu ezidingwa uNkulunkulu kulabo abasindisayo futhi abaye bangena endleleni yensindiso eqala kubo ngesimo esingokomoya “*sokubizwa*” bese siguqulwa, lapho isimo sinjalo, sibe sesimeni “*sokukhethwa*”, “*ngokwethembeka*” okuboniswa kumdali uNkulunkulu nakho konke ukukhanya kwakhe okuseBhayibhelini. Impi okubhekiselwa kuyo impi ‘*ye-Armagedoni*’, yesAm. 16:16; “*ihora*” lapho “*ukwethembeka*” kwabakhethiweyo “*ababizwayo*” kungena khona ovivinyweni. KusAm. 9:7-9 uMoya wembula ukulungiswa kokholo lwamaProthestani kule “*mpi*” engokomoya. Belahlwe ukufa, ngenxa yokwethembeka kwabo eSabatani, abakhethiweyo bafakaza ngokuqiniseka okubekwe ezithembisweni ezaprofethwa nguNkulunkulu kanye nalobu bufakazi abunikezwa yena, bumnika “*inkazimulo*” ayifunayo esigijimini sengelosi yokuqala yesAm. 14:7. Abavikeli nabasekeli beSonto eliyimpoqo bayothola, kulokhu okuhlangenwe nakho, ukufa abazokulungiselela ukukunikeza abakhethiweyo bakaJesu Kristu. Ngikhumbuza lapha, kulabo abangabazayo nabangabazayo ukuthi uNkulunkulu uzinika ukubaluleka okukhulu kwezinsuku zokuphumula, kangangokuthi isintu sethu silahlekelwe ingunaphakade ngenxa yokubaluleka ayekunikeze “izihlahla ezimbili” zensimu yasemhlabeni. “*I-Armagedoni*” isekelwe esimisweni esifanayo; esikhundleni sokuthi “izihlahla ezimbili” esinazo namuhla “usuku lokwazi okuhle nokubi”, ngeSonto, “nosuku lokuphila okungcwelisiwe”, iSabatha noma uMgqibelo.

Ivesi 15: “*Yathi kimi: Amanzi owawabonayo, lapho sihlezi khona isifebe, angabantu, nezixuku, nezizwe, nezilimi.* »

Ivesi 15 lisinikeza isihluthulelo esisivumela ukuba sicabangele “*amanzi*” lapho “*isifebe sihlezi*”, ubunikazi bezizwe zaseYurophu ezibizwa ngokuthi “amaKrestu”, kodwa ngaphezu kwakho konke, “amaKristu” ngamanga nakhohlisayo. I-Europe inesici sokuhlanganisa abantu abakhuluma “*izilimi*” ezahlukene; okwenza buthaka izinyunyana nemifelandawonye eyenziwe. Kodwa ezikhathini zamuva nje, ulimi lwesiNgisi lusebenza njengebhuloho futhi lukhuthaza ukuhwebelana kwamanye amazwe; imfundo esabalele yabantu inciphisa ukusebenza kwesikhali sesiqalekiso saphezulu futhi imelene nomklamo woMdali waso. Ngakho-ke impendulo yakhe iyoba yimbi kakhulu: ukufa ngempi futhi ekugcineni, ngokukhazimula kokufika kwakhe okukhazimulayo.

Ivesi 16: “*Izimpondo eziyishumi owazibonayo nesilo ziyakusizonda isifebe, ziyakusihlubula, zisenze sibe-nqunu, zidle inyama yaso, zisiqede ngomlilo.* »

Ivesi 16 limemezela isimiso sesahluko 18 esilandelayo. Iqinisekisa ukuguqulwa “kwezimpondo eziyishumi” nesilo 'okuthe ngemva kokusisekela nokusamukela, sigcina sibhubhise 'isifebe.' Ngiyakhumbula lapha ukuthi “*isilo*” siwumbuso wenhlangano yamandla omphakathi nawenkolo futhi sibeka ngokwalo mongo, amandla abantu baseMelika abangamaProthestani ngokusemthethweni kanye nabantu baseYurophu abangamaKatholika namaProthestani, kuyilapho “*isifebe*” siqoka abefundisi, okungokuthi, iziphathimandla zokufundisa zenkolo yamaKatolika: izindela, abapristi, ababhishobhi nopapa, opapa. Ngakho, ekuphendukeni kwabo, abantu baseYurophu abangamaKatolika nabantu baseMelika abangamaProthestani, bobabili abayizisulu zamanga amaRoma,

bamelana nabefundisi bobuKatolika bamaRoma. Futhi ‘ziyoliqeda *ngomlilo*’ lapho, ngokungenela kwakhe okukhazimulayo, uJesu ediliza isifihla-buso salo esikhohlisayo, sobudeveli. “ *Izimpondo eziyishumi* ” ‘ziyoyihlubula *yenze ibe nqunu*’ ngenxa yokuthi yayiphila ngokunethezeka, iyokhunyulwa, futhi ngenxa yokuthi yembethe ukubonakala kobungcwele, iyobonakala ‘ *inqunu* ’ okungukuthi, ihlazekile ngokomoya, ingenabo ubulungisa basezulwini obungayigqokisa. Ukunemba, " *bayodla inyama yakhe* ," kubonisa unya lwesijeziso sakhe. Leli vesi liqinisekisa indikimba “ *yokuvuna* ” yesAm. 14:18-20: Maye kuwo amagilebhisi olaka!

Ivesi 17: “ *Ngokuba uNkulunkulu ukufakile ezinhliziyweni zazo ukuba zenze intando yakhe, zenze umqondo-munye, zinike isilo umbuso wazo, aze agcwaliseke amazwi kaNkulunkulu.* ” »

Ivesi 17, ngaphansi kwenani lokwahlulelwa, lisembulela umcabango obalulekile kaNkulunkulu wasezulwini abantu abanephutha ukuwudelela noma ukuwuphatha ngokunganaki. UNkulunkulu uyaphikelela lapha, ukuze abakhethiweyo bakhe baqiniseke, ukuthi nguye kuphela uMphathi “womdlalo omubi” oyokwenzeka ngesikhathi esimisiwe. Lolu hlelo aluklanywanga udeveli, kodwa uNkulunkulu ngokwakhe. Konke amemezela kusAmbulo sakhe esikhulu nesiphakemeyo esiphathelene noDanilyeli nesAmbulo kungenzeka ukuthi sekufeziwe kakade noma kusazofezwa. Futhi ngenxa yokuthi “ *ukuphela kwento kungcono kunokuqala kwayo* ” ngokukaMshumayeli 7:8 , uNkulunkulu uhlose kithi lolu vivinyo lokugcina lokwethembeka oluyosehlukhanisa kumaKristu amanga futhi lusenze sifanelekele ukungena ephakadeni lakhe lasezulwini ngemva kokubhujiswa kwenuzi kweMpi Yezwe Yesithathu. Ngakho-ke kumelwe silinde ngokuqiniseka ngoba yonke into eyohlelwa emhlabeni “iwumklamo ” owaqanjwa uNkulunkulu ngokwakhe. Futhi uma uNkulunkulu engakithi, ubani ongamelana nathi, ngaphandle kwalabo “ *amacebo* ” abo okubulala ayophendukela kubo?

ukuthini ukunemba “ *kuze kube yilapho amazwi kaNkulunkulu egcwaliseka* ”? UMoya ubhekisela esiphethweni sokugcina esigcinelwe “ *uphondo oluncane* ” lukapapa njengoba kwase kuprofethiwe, kuDan 7:11 : “ *Ngase ngibona ngenxa yamazwi amakhulu uphondo olwawakhuluma; ngisabheka, kwabulawa isilwane, isidumbu saso sachithwa, sanikelwa emlilweni ukuba sishiswe* ; kuDan.7:26 : “ *Khona-ke kuyofika ukwahlulelwa, basuse ukubusa kwayo, futhi iyochithwa futhi ibhujiswe kuze kube phakade* ”; noDan.8:25: “ *Ngenxa yempumelelo yakhe nokuphumelela kwamaqhinga akhe, uyozidla enhliziyweni yakhe, abhubhise abaningi ababehlala ngokuthula, avukele uMbusi wezikhulu; kodwa izophulwa, ngaphandle komzamo wanoma yisiphi isandla* .” Amanye “ *amazwi kaNkulunkulu* ” aphaathelene nokuphela kweRoma azovezwa kusAm. 18, 19 no-20.

Ivesi 18: “ *Owesifazane ombonileyo ungumuzi omkhulu obusa amakhosi omhlaba.* »

Ivesi 18 lisinikeza ubufakazi obuqand’ ikhanda bokuthi “ *umuzi omkhulu* ” uyiRoma ngempela. Masibhekane nakho, ingelosi ikhuluma noJohane mathupha. Futhi, ngokuthi kuye: “ *Futhi owesifazane ombonileyo yilowo muzi omkhulu obusa amakhosi omhlaba* ”, uJohane uholwa ukuba aqonde ukuthi ingelosi

ikhuluma ngeRoma, "umuzi wamagquma ayisikhombisa", okwathi, ngesikhathi sakhe, owawubusa ngendlela yobukhosi imibuso ehlukeneyawo wonke uMbuso wakhe omkhulu wamakoloni. Esicini sawo sombuso, kakade 'sinabo *amakhosi phezu kwamakhosi omhlaba* ' futhi sizowugcina ngaphansi kokubusa kwawo upapa.

Kulesi sahluko 17, ungabona ukuthi uNkulunkulu uye wagxilisa izambulo zakhe ezisivumela ukuba sikhombe ngokuqinisekile “ *isifebe* ,” isitha sakhe “senhlekelele yamakhulu eminyaka” yobuKristu. Kanjalo unikeza inombolo ye-17 umqondo oyiqiniso wokwahlulela kwakhe. Yilokhu kubuka okungenze ngagqamisa isikhumbuzo seminyaka eyi-17 ^{sokusungulwa} kwesono, okuhlanganisa ukwamukelwa kosuku lwelanga lika-March 7, 321 (usuku olusemthethweni kodwa lwama-320 kuNkulunkulu) esinalo kulo nyaka wezi-2020, oseludlulile manje. Siyabona ukuthi uNkulunkulu ngempela ukuphawule ngesiqalekiso esingakaze sibe khona emlandweni wenkathi yobuKristu (Covid-19) esidale ukuwa komnotho emhlabeni okube yinhlekelele kakhulu kuneMpi Yezwe Yesibili. Ezinye iziqalekiso zesahlulelo esilungile saphezulu ziyeza ngokulandelayo, sizozithola, usuku nosuku.

IsAmbulo 18: Isifebe sithola isijeziso saso

Ngemva kokuveza imininingwane evumela ukukhunjwa kwesifebe, isahluko 18 sizosiholela engqikithini ethile yokuphela "kwempi ye-Armagedoni ". Amazwi embula elikuqukethe: " *ihora lokujeziswa kweBabiloni elikhulu, unina wezifebe zomhlaba* "; isikhathi “ *sokuvuna* ” okunegazi .

Ivesi 1: “ *Emva kwalokho ngabona enye ingelosi yehla ezulwini, inegunya elikhulu; futhi umhlaba wakhanyiswa ngenkazimulo yakhe.* »

Ingelosi ephethe igunya elikhulu isohlangothini lukaNkulunkulu, empeleni, uNkulunkulu uqobo Lwakhe. UMikayeli induna yezingelosi lelinye igama uJesu Kristu aliqamba ezulwini ngaphambi kwenkonzo yakhe yasemhlabeni. Kwakungaphansi kwaleli gama, nangegunya elaqashelwa izingelosi ezingcwele, lapho axosha khona udeveli namademoni akhe ezulwini, ngemva kokunqoba kwakhe esiphambanweni. Ngakho-ke kungaphansi kwalamagama amabili lapho ebuyela khona emhlabeni, enkazimulweni kaYise, ukuze athathe kuwo abakhethiweyo bakhe abayigugu; liyigugu ngoba bathembekile futhi lokhu kwethembeka kuye kwabonakala lapho bevinywa. Kukulo mongo lapho efika khona ezodumisa ngokwethembeka kwakhe labo abaye balalela ngokuhlakanipha ngokumnika “ *inkazimulo* ” aye wayifuna kusukela ngo-1844 ngokwesAm. 14:7 .

Ngokugcina iSabatha, abakhethiweyo Bakhe bamkhazimulisa njengoNkulunkulu onguMdali, okunguye yedwa onaye ngokusemthethweni kusukela ekudalweni Kwakhe kwezimpilo zasezulwini nezasemhlabeni.

Ivesi 2: “ *Yamemeza ngezwi elikhulu, ithi: Liwile, liwile iBabiloni elikhulu! Seliyindawo yokuhlala amademoni, indawo yokuhlala yonke imimoya engcolile, indawo yazo zonke izinyoni ezingcolile nezizondekayo .*

” *Yena Liwile, liwile iBabiloni elikhulu!* ”. Siphinde sithole amazwi acashunwe kusAm. 14:8 kuleli vesi 2 , kodwa kulokhu akukhulunywanga ngokwesiprofetho, kungenxa yokuthi ubufakazi bokuwa kwakhe bunikezwa abantu abasindile balomzuzu wokugcina womsebenzi wakhe wokuyenga. Isifihlabuso sobungcwele seBabiloni likapapa wamaRoma naso siyawa. Eqinisweni, “*iyindawo yokuhlala yamademoni, isikhungo sabo bonke omoya abangcolile, indawo yokuhlala yazo zonke izinyoni ezingcolile nezizondekayo,* ” . Ukukhulunywa ‘kwenyoni ’ kusikhumbuza ukuthi ngemva kwezenzo zasemhlabeni kukhona ukuphefumlelwa kwasezulwini kwezingelosi ezimbi zekamu likaSathane, umholi wazo, nesihlubuki sokuqala sendalo yaphezulu.

Ivesi 3: “ *Ngokuba izizwe zonke ziphuzile ewayinini lolaka lobufebe balo, namakhosi omhlaba afeba nalo, nabathengisi bomhlaba bacebile ngokuchichima kwezibiliboco zalo. »*

“... ngokuba zonke izizwe ziphuzile ewayinini lolaka lobufebe balo,... ” Uchuku olungokwenkolo luye lwaphakama ngokugqugquzelwa amandla obupapa amaRoma Katolika, athi, athi asenkonzweni kaJesu Kristu, abonise indelelo enkulu ngezifundo zokuziphatha azifundisa emhlabeni kubafundi nabaphostoli bakhe. UJesu egcwele ubumnene, opapa begcwele ulaka; UJesu, isibonelo sokuthobeka, opapa, izibonelo zeze nokuziqhenya, uJesu ophila ngobumpofu bezinto ezibonakalayo, opapa abaphila ngokunethezeka nengcebo. UJesu wasindisa ukuphila, opapa babulala ngokungenabulungisa futhi ngokungadingekile ukuphila kwabantu abaningi. Ngakho-ke lobu buKristu bamaRoma Katolika obupapa babungenakho ukufana nokholo olwalingiswa uJesu. KuDaniyeli, uNkulunkulu waprofetha “ *ukuphumelela kwamaqhinga akhe* ,” kodwa kungani le mpumelelo yafinyelelwa? Impendulo ilula: ngoba uNkulunkulu wamnika yona. Ngoba kumelwe sikhumbule ukuthi kwakungaphansi kwesihloko sokujeziswa “ *kwecilongo lesibili* ” sesAm. 8:8, lapho Wavusa khona lombuso ononya nononya ukuze ajezise isiphambeko seSabatha elashiywa kusukela ngo-March 7, 321. Esifundweni sokuqhathanisa nezinhlupho okwakumelwe zishaye u-Israyeli ngenxa yokungathembeki kwakhe, 2:1, 10, 10:11, 10, 19:11, 19:11 *ngamandla akho, ngiyakulenza izulu lakho njengensimbi , nezwe lakho njengehuthi* .” Esivumelwaneni esisha, umbuso wopapa wavuswa ukuze ugcwalise lezi ziqalekiso ezifanayo. Ohlelweni lwakhe, ngaso lesa sikhathi uNkulunkulu uyisisulu, uMahluleli kanye noMahluleli Wezahlulelo ukuze anelise izimfuneko zomthetho wakhe wothando nobulungisa bakhe obuphelele. Kusukela ngonyaka wama-321, ukwepulwa kwemithetho yeSabatha kudle isintu kakhulu, sikhokha intela ezimpini ezingenamsebenzi nokubulalana kwabantu abaningi, nasezifweni ezibulalayo nezibhubhisayo ezidalwe nguNkulunkulu uMdali. Kuleli vesi, elithi “ *ubufebe* ” (noma “ *ubufebe* ”) lingokomoya, futhi lichaza ukuziphatha okungokwenkolo okungafanelekile. “

Iwayini ” lifanekisela imfundiso yakhe echitha, egameni likaKristu, “ *ulaka* ” lukaSathane nenzondo phakathi kwabo bonke abantu abaye baba izisulu zonya noma abahlaseli ngenxa yako.

Icala lemfundiso yamaKatolika akufanele lifihle icala laso sonke isintu, cishe ngokuphelele esingahlanganyeli namagugu aphakanyiswe nguJesu Kristu. Uma amakhosi omhlaba ephuza “ *iwayini lobufebe* ” (*ukuziphatha okubi*) “ *leBabiloni* ”, kungenxa yokuthi “ *njengesifebe* ,” okuwukuphela kwento ayeyikhathalela kwakuwukujabulisa amakhasimende aso; Kuwumthetho, ikhasimende kumele laneliseke kungenjalo alibuyi. Futhi ubuKhatholika buphakamisele ezingeni eliphezulu ukuhaha, kwaze kwaba seqophelweni lobugebengu, nothando lwengebo nokuphila okunethezeka. Njengoba uJesu afundisa, izinyoni ezinophaphe zibuthana ndawonye. Amadoda amabi naqhoshayo ayeyolahleka noma kunjalo naye noma ngaphandle kwakhe. Isikhumbuzo: Ububi bangena ekuphileni komuntu ngoKhayini, umbulali womfowabo u-Abela, ekuqaleni komlando wasemhlabeni. “ *Abathengisi bomhlaba baye baceba ngamandla okunethezeka kwawo* . Lokhu kuchaza impumelelo yombuso kapapa wamaRoma Katolika. Abathengisi bomhlaba bakholelwa emalini kuphela, ababona abashisekeli benkolo kodwa uma inkolo ibacebisa, iba umlingani owamukelekayo, nowazisayo. Umongo wokugcina wendikimba ungiholela ekukhombeni ikakhulukazi abathengisi baseMelika abangamaProthestani njengoba izwe limelela ukholo lwamaProthestani ngokomoya. Kusukela ngekholo le-16 iNyakatho Melika, empeleni iProthestani ngemvelaphi yayo, iye yamukela amaKatolika angamaSpanishi futhi kusukela ngaleso sikhathi, inkolo yamaKatolika ibilokhu imelelwa njengokholo lwamaProthestani. Kuleli zwe, lapho kuphela "ibhizinisi" libalulekile, ukuhlukana kwezenkolo akusenandaba. Bezuzwe injabulo yokuzicebisa bekhuthazwa umshisekeli wenguquko waseGeneva, uJohn Calvin, abathengisi bamaProthestani bathola enkolweni yamaKatolika indlela yokuzicebisa ngendlela evamile yobuProthestani eyayingenakho. Amathempeli amaProthestani angenalutho anezindonga ezingenalutho, kuyilapho amasonto amaKatolika egcwele izinsalela ezenziwe ngezinto eziyigugu, igolide, isiliva, izinyo lendlovu, zonke izinto ezishiwo yilendikimba evesini 12. Ngakho-ke, ingcebo yokukhulekela kwamaKatolika iyincazelo yeNkosi uNkulunkulu eyenza buthaka ukholo lwamaProthestani aseMelika. I-Dollar, i-Mamona entsha, isifikile esikhundleni sikaNkulunkulu ezinhliziyweni, futhi isihloko sezimfundiso asisenandaba. Ukuphikiswa kukhona kodwa ngokwepolitiki kuphela.

Ivesi 4: “ *Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kuyo, bantu bami, ukuze ningahlanganyeli ezonweni zayo, nokuze ningamukeli izinhlupho zayo.* »

Ivesi 4 likhuluma ngesikhathi sokuhlukaniswa kokugcina: “ *Phumani kulo, bantu bami* ”; Leli yihora lapho abakhethiweyo beyokwenyuselwa ezulwini ukuze bahlangane noJesu. Okufanekiselwa yileli vesi yisikhathi ‘ *sokuvuna* ,’ isihloko sesAm. 14:14-16 , ngoba njengoba leli vesi lisho, akufanele ‘babe nengxenywe’ ‘ezinhluphekweni’ eziyohlasela iRoma yobupapa nabefundisi bayo. Kodwa umbhalo ucacisa ukuthi ukuze umuntu abe phakathi kwenani labakhethiweyo akumelwe ‘abe nengxenywe ezonweni zakhe . Futhi njengoba isono esikhulu

siwukuphumula kwangeSonto, “ *uphawu lwesilo* ” oluhlonishwa amaKatolika namaProthestani ovivinyweni lokugcina lokholo, amakholwa alamaqembu enkolo amabili ayinhloko awakwazi ukuhlanganyela ekuhlwithweni kwabakhethiweyo. **Isidingo sokuthi “Phumani eBhabhiloni” sihlala njalo** , nokho kulelivesi uMoya uqondise esikhathini lapho ithuba lokugcina lokulalela lomyalo kaNkulunkulu liziveza ngoba isimemezelo somthetho wangeSonto siphawula ukuphela kokuvivinywa. Lesi simemezelo sithuthukisa ukuqwashisa phakathi kwabo bonke abasinde “ *ecilongo lesithupha* ” (iMpi Yezwe Yesithathu), elenza ukukhetha kwabo kube nesibopho ngaphansi kweso elibukhali loMdali uNkulunkulu.

Ivesi 5: “ *Ngokuba izono zalo zifinyelele ezulwini, noNkulunkulu ukhumbulile ukungalungi kwalo.* »

Emazwini akhe, uMoya usikisela umfanekiso “wombhoshongo waseBabele” ogama lawo litholakala emsukeni walelo “Babiloni”. Kusukela ngo-321 no-538, iRoma, “ *umuzi omkhulu* ” lapho “ *isifebe* ” sinesihlalo saso *sobukhosi* , isihlalo saso “sobupapa” esingcwele kusukela ngo-538, iye andisa amaphutha alo kuNkulunkulu. Esezulwini wayelokhu ebala futhi wabhala izono zakhe aziqongelele iminyaka eyi-1709 (kusukela ngo-321). Ngokubuya kwakhe okukhazimulayo, uJesu uye wadalula umbuso wopapa futhi iRoma nobungcwele bayo bamanga, sekuyisikhathi sokukhokhela amacala abo.

Ivesi 6: “ *Libuyiseleni njengenkohelo yalo, niyinike ngokuphindwe kabili ngokwemisebenzi yalo. Endebeni athele kuyo, mthululele ngokuphindwe kabili.* »

Kulandela ukuqhubeka kwezindikimba zesAm. 14, ngemva *kokuvuna kufika ukuvuna* . Futhi kuyizisulu ezimbi kakhulu zamaKatolika namaProthestani zamanga obuKatolika lapho uNkulunkulu ekhuluma namazwi akhe: “ *Libuyiseleni njengenkohelo yalo , nilinike ngokuphindwe kabili ngokwemisebenzi yalo* . Umlando ubhala ukuthi imisebenzi yakhe yayiyizisulu nokuhlushwa kwezinkantolo zakhe zokuqulwa kwamacala. Ngakho lolu uhlobo lwesiphetho abafundisi benkolo bamaKatolika abazohlupheka ngokuphindwe kabili, uma lokho kungenzeka. Umlayezo ofanayo uphindwa ngendlela ethi: “ *Endebeni athele kuyo, mthululele ngokuphindwe kabili* .” Umfanekiso wendebe yokuphuza wasetshenziswa uJesu ukuze abonise ukuhlushwa umzimba wakhe owawuzobhekana nakho, kuze kube yilapho ubuhlungu bokugcina esiphambanweni, esasimiswe kakade iRoma, phansi kweNtaba iGolgotha. Ngale ndlela, uJesu usikhumbuza ukuthi inkolo yamaKatolika ibonise indelelo enyantiso ngokuhlupheka avumile ukukubekezelela, ngakho sekuyithuba lakhe lokubhekana nakho. Isaga esidala sizosebenza ngokugcwele kulo mzuzu: ungalokothi wenze kwabanye lokho ongeke uthande ukuba bakwenze kuwe. Kulesi senzo, uNkulunkulu ugcwalisa umthetho wokuphindisela: iso ngeso, izinyo ngezinyo; umthetho onobulungiswa ngokuphelele ayewugcinele ukusetshenziswa komuntu ngamunye. Kodwa ezingeni elihlangene, ukusetshenziswa kwayo kwagunyazwa kubantu, okwathi noma bakulahla, becabanga ukuthi bangalunga futhi bahle kunoNkulunkulu. Umphumela uba yinhlekelele, ububi futhi umoya wabo wokuhlubuka uye waba mubi futhi wabusa abantu baseNtshonalanga abanemvelaphi yobuKristu.

KusAm. 17:5 , “ *iBabiloni elikhulu* ,” “ *isifebe* ,” “ *linendebe yegolide egcwele izinengiso zaso* . Lokhu kunemba kuqondise umsebenzi wakhe wenkolo kanye nokusebenzisa kwakhe ngokukhethekile indebe ye-Ekaristi. Ukungahloniphi kwakhe lesi siko elingcwele elafundiswa futhi lingcweliswa uJesu Kristu kwamtholela isijeziso esikhethekile ngokufanayo. UNkulunkulu wothando udedela uNkulunkulu wobulungisa futhi umcabango wesahlulelo sakhe wembulwa ngokucacile kubantu.

Ivesi 7: “ *Ngalokho elizikhazimulise ngakhona, nilinike ukuhlushwa nokulila okungaka. Ngoba lithi enhliziyweni yalo: Ngihlezi ngiyindlovukazi, angisuye umfelokazi, futhi ngeke ngibone ukulila.* »

Evesini lesi-7 uMoya ugqamisa ukuphikiswa kokuphila nokufa. Ukuphila okungakathintwa ishwa lokufa kuyintokozo, ayinandaba, iyize, ifuna ubumnandi obusha. “iBabiloni” elingupapa lamaRoma lalifuna ingcebo ethenga ukuphila kokunethezeka. Futhi ukuze alithole kwabanamandla nasemakhosini, wasebenzisa futhi usasebenzisa igama likaJesu Kristu ukuze athengise “ezenzweni zokuxolela” ukuthethelelwa kwezono. Lona umniningwane onesisindo esikhulu esilinganisweni sesahlulelo sikaNkulunkulu okufanele manje asihlawulele ngokwengqondo nangokomzimba. Ukugxekwa kwale ngebo nokunethezeka kusekelwe eqinisweni lokuthi uJesu nabaphostoli bakhe babephila ngokumpofu, bezanelisa ngezidingo eziwubala. Kanjalo “ *ukuhlushwa* ” kanye “ *nokulila* ” kuthathela indawo “ *ingcebo nokunethezeka* ” kwabefundisi bamaRoma Katolika.

Phakathi nomsebenzi walo wokukhohlisa, iBabiloni lithi enhliziyweni yalo, “ *Ngihlezi njengendlovukazi* ; oqinisekisa “ *ubukhosi bakhe phezu kwamakhosi omhlaba* ” kusAm. 17:18 . Futhi ngokwesAm. 2:7 no-20, “ *isihlalo sakhe sobukhosi* ” siseVatican (vaticinate = profetha), eRoma. “ *Angiyena umfelokazi* ”; umyeni wakhe, uKristu, ozisho ukuthi ungumfazi, uyaphila. “ *Futhi ngeke ngibone ukulila* .” Ngaphandle kweBandla ayikho insindiso, esho kubo bonke abamelene naye. Wayiphinda izikhathi eziningi kangangokuthi wagcina ekholwe. Futhi uqiniseka ngempela ukuthi ukubusa kwakhe kuyohlala phakade. Njengoba ehlala lapho, ingabe iRoma alizange linikezwe igama “lomuzi waphakade”? Ngaphezu kwalokho, njengoba esekelwa imibuso yaseNtshonalanga yomhlaba, wayenesizathu esihle sokukholelwa ukuthi wayengenakuthintwa futhi engathinteki ngokomuntu. Futhi wayengawesabi amandla kaNkulunkulu njengoba ethi uyamkhonza futhi ummele emhlabeni.

Ivesi 8: “ *Ngakho-ke izinhlupho zalo ziyakufika ngalusuku lunye, ukufa, nokulila, nendlala; Ngokuba iNkosi uJehova inamandla, owahlulelayo.* »

Leli vesiqeda zonke izinkolelo zakhe: “ *Ngakho-ke, ngalusuku lunye* ”; lapho uJesu eyobuya khona ngenkazimulo, “ *izinhlupho zakhe ziyofika* ” okungukuthi, isijeziso sikaNkulunkulu siyofika; “ *Ukufa, ukulila, nendlala* ” eqinisweni, izinto zenzeka ngendlela ephambene. Umuntu akafi ngendlala ngosuku olulodwa, ngakho, okokuqala, “ *indlala* ” yokomoya iwukulahlekelwa yisinkwa sokuphila esiyisisekelo senkolo yobuKristu. Khona-ke “ *ukulila* ” kugqokwa njengophawu lokufa kwabantu esisondelene nabo, esihlanganyela nabo imizwa yomkhaya. Futhi ekugcineni, “ *ukufa* ” kwehlela isoni esinecala, njengoba “ *inkokhelo yesono ingukufa,* ” ngokukaRoma 6:23 . “ *Liyqedwa ngomlilo,* ” ngokuvumelana nezimemezelo ezingokwesiprofetho eziphindwaphindwa

kuDaniyeli nesAmbulo. **Yena ngokwakhe uye wabangela ukuba izidalwa eziningi zishiswe esigxotsheni, ngokungafanele, kangangokuthi kungobulungisa baphezulu obuphelele ukuthi yena ngokwakhe kufanele abhubhe emlilweni.** “ *Ngokuba uJehova owahlulelayo unamandla ; Phakathi nomsebenzi walo wokuyenga, inkolo yamaKatolika yayikhulekela uMariya, unina kaJesu, owabonakala esesimweni somntwana omncane ayemgone. Lesi sici sakhanga izingqondo zabantu ezithambekele ekubeni nemizwelo. Owesifazane, ongcono, ongumama, yeka indlela inkolo eyaba isiqinisekiso ngayo! Kodwa leli yihora leqiniso, futhi uKristu owahlulelayo usanda kubonakala enkazimulweni kaNkulunkulu uMninimandla onke; futhi lamandla angcwele kaJesu Kristu, alidalula, liyalibhubhisa, ngokulinikela olakeni oluphindisayo lwalabo abakhohlisiwe.*

Ivesi 9: “ *Wonke amakhosi omhlaba afeba nayo, adla ngokunethezeka nayo, ayakukhala, alilele, lapho ebona umusi wokushiswa kwayo.* »

Leli vesi lembula ukuziphatha ' kwamakhosi omhlaba enza ubufebe nokunethezeka naye .' Lokhu kuhlenganisa amakhosi, omongameli, omashiqela, bonke abaholi bezizwe abaye bakhuthaza impumelelo nomsebenzi wokholo lobuKatolika, futhi abathi, ecaleni elidlule, bagunyaza isinqumo sokubulala abagcini beSabatha. ‘Bayolikhalela , *balikhalele, lapho ebona umusi wokushiswa kwalo* . Kuyacaca-ke ukuthi amakhosi omhlaba ayasibona isimo sisuka kuwo. Abasahleli muntu futhi babuka kuphela umlilo eRoma obaswe izisulu ezikhohlisiwe, amathuluzi okubulala empindiselo yaphezulu. Ukukhala kwabo nokukhala kwabo kuqinisekiswa ukuthi izindinganiso zezwe, ezabaholela emandleni aphezulu, ziwa ngokuzumayo.

Ivesi 10: “ *Bemi kude, ngokwesaba ukuhlushwa kwakhe, bayakuthi: Maye! Maye! Umuzi omkhulu, iBabiloni, umuzi onamandla! Ngehora elilodwa ukwahlulela kwakho kufikile!* »

"Umuzi waphakade" uyafa, uyasha futhi *amakhosi omhlaba* ahlala kude neRoma. Manje bayesaba ukuhlanganyela isiphetho sakhe. Okwenzekayo **kubo , kuba ishwa** elikhulu : “ *Maye! Maye! Umuzi omkhulu, iBabiloni , umaye uphindaphindwa kabili njengokuthi, “ liwile, liwile, iBabiloni elikhulu .” “ Umuzi onamandla!”* » ; lalinamandla kangangokuthi lalibusa umhlaba ngethonya lalo phezu kwabaholi bezizwe zobuKristu; Kungenxa yalesi sibopho esilahlwa uNkulunkulu ukuthi iNkosi uLouis XVI nomkakhe wase-Austria uMarie-Antoinette bakhuphukela esikalini se-guillotine, kanye nabasekeli babo, izisulu “zosizi *olukhulu* ,” njengoba uMoya wawumemezele, kusAm. 2:22-23 . “ *Ngehora elilodwa ukwahlulela kwakho kufike!* » ; ukubuya kukaJesu kuphawula isikhathi sokuphela kwezwe. Uvivinyo lokugcina lwaphawula “ *ihora linye* ” elingokomfanekiso elaprofethwa kusAm 3:10 , kodwa kuyokwanela ukuba uJesu Kristu avele, ukuze sonke isimo esikhona manje siguqulwe, futhi kulokhu, “ *ihora linye* ” ngomqondo ongokoqobo liyokwanela ukuthola lolu shintsho olumangalisayo.

Ivesi 11: “ *Nabathengisi bomhlaba bayalikhalela, balikhalele, ngokuba akusekho othenga impahla yabo.* ”

UMoya kulokhu uqondise " *kubathengisi bomhlaba* " ikakhulukazi uhlose umoya wokuthengisa waseMelika owamukelwa abasindile emhlabeni wonke

njengoba kuxoxwe ngakho esifundweni sesahluko 17 esandulele. Nabo " bayalila futhi balilele, ngoba akusekho muntu othenga impahla yabo ; ...». Leli vesi ligcizelela icala lothando lomzwelo lwamaProthestani ngenkolo yamaKatolika, alukhalelayo , ngaleyondlela efakazela ukuzihlanganisa kwawo siqu *nalo* ngenxa yenzuzo yezomnotho. Nakuba, ngokuphambene ngokuphelele, umsebenzi wezinguquko waphakanyiswa uNkulunkulu ukuze asole icala likapapa wamaRoma Katolika futhi abuyisele amaqiniso aqondwayo; lokho okwenziwa abaguquli beqiniso abanjengoPeter Waldo, uJohn Wycliffe noMartin Luther ngesikhathi sabo. Abathengisi babuye babone ngokudabuka amanani abawazisa kakhulu ewohloka phambi kwamehlo abo, ngoba baphilela nje injabulo yokuzicebisa ngemisebenzi yabo yezentengiselwano; ukwenza ibhizinisi kufingqa injabulo yokuba khona kwabo.

Ivesi 12: “ *Impahla yegolide, nesiliva, namatshe anenani, namaparele, nelineni elicolekileyo, nokububende, nosilika, nokubomvu, nezinhlobo zonke zokhuni olumnandi, nazo zonke izinhlobo zezinto zophondo lwendlovu, nazo zonke izinhlobo zezinto zokhuni oluyigugu, nethusi, nensimbi, netshe letsheba,* ”

Ngaphambi kokuba ngibhale izinto ezihlukahlukene eziyisisekelo senkolo yamaRoma Katolika yokukhonza izithombe, ngikhumbula lapha leliphuzu elithile lokholo lweqiniso olwafundiswa uJesu Kristu. Wayethe kowesifazane ongumSamariya: “ *Sifazane,* ” uJesu wathi kuye, “*kholwa yimi, ihora liyeza lapho ningayikukhuleka kuBaba kule ntaba noma eJerusalema. Nina nikhonza eningakwaziyo; Thina sikhulekela esikwaziyo, ngoba insindiso ivela kumaJuda . Kodwa isikhathi siyeza, sesikhona namanje, lapho abakhulekayo abaqiniseleyo beyakukhuleka kuBaba ngomoya nangeqiniso; ngoba laba yilabo uBaba abadingayo. UNkulunkulu unguMoya, futhi abamkhulekelayo kumelwe bakhulekele ngomoya nangeqiniso . (Johane 4:21-23) Ngakho, ukholo lweqiniso aludingi izinto ezibonakalayo noma izinto ezibonakalayo, ngoba lusekelwe kuphela esimweni somqondo. Futhi ngenxa yalokho, lolu kholo lweqiniso alunandaba kangako nezwe elihahayo namasela, ngoba alucebisi muntu, ngaphandle, ngokomoya, abakhethiweyo. Abakhethiweyo bakhulekela uNkulunkulu ngomoya, ngakho-ke emicabangweni yabo, kodwa nangeqiniso , okusho ukuthi imicabango yabo kufanele yakhelwe esimisweni esivezwe nguNkulunkulu. Noma yini engaphandle kwalokhu kuvamile iwuhlobo lobuqaba obukhonza izithombe lapho uNkulunkulu weqiniso akhonzwa khona njengesithixo. Phakathi nokunqoba kwayo, iRiphabhuliki YaseRoma yamukela izinkolo zamazwe ayenqotshiwe. Futhi ingxenye enkulu yezimfundiso zayo zenkolo yayivela esiGrekini, impucuko yokuqala enkulu yasendulo. Enkathini yethu, esimweni sikapapa, sithola lonke lelifa lihlanganiswe “osanta” abasha “abangamaKristu” kusukela kubaphostoli beNkosi abangu-12. Kodwa, njengoba seye wafinyelela ezingeni lokucindezela umyalo kaNkulunkulu wesibili olahla lomkhuba wokukhonza izithombe, inkolo yamaKatolika iqhubekisela phambili ukukhulekelwa kwezithombe ezibaziweyo, ezipendiwe, noma ezivela emibonweni yobudemoni. Ngakho-ke kuyimicikilisho yalezi zinhlelo lapho sithola khona lezi zithombe ezibaziweyo ezidinga izinto zokwakha; izinto uNkulunkulu uqobo ezethula uhlu lwazo: “...; ... *impahla yegolide, nesiliva, namatshe anenani, namaparele, nelineni elicolekileyo, nokububende, nosilika, nokubomvu, nazo**

zonke izinhlobo zokhuni olumnandi, nezinhlolo zonke zophondo lwendlovu, nazo zonke izinhlobo zokhuni oluyigugu, nethusi, nensimbi, nemabula, ... ». “ Igolide, nesiliva, namatshe ayigugu, nenani elikhulu ” “ nikhulekele unkulunkulu wezingqaba ” wenkosi engupapa Dan.11:38. Khona-ke, “ okunsomi nokubomvu ” kwembathisa isifebe iBabiloni Elikhulu kusAm. 17:4; “ igolide, amatshe ayigugu namaparele ” kuyimihlobiso yalo ; “ ilineni elicolekileyo ” libonisa ukuzisholo kwakhe ubungcwele, ngokwesAm. 19:8 : “ Ngokuba ilineni elicolekileyo lingukulunga kwabangcwele . Ezinye izinto okukhulunywa ngazo yilezo enza ngazo izithombe zakhe ezibaziweyo. Lezi zinto zikanokusho zibonisa izinga eliphakeme lokuzinikela komkhulekeli ongumKatolika okhonza izithombe.

Ivesi 13: “ Isinamoni, namakha, namafutha okugcoba, nomure, nenhlaka, newayini, namafutha, nempuphu ecolokileyo, nokolweni, nezinkabi, nezimvu, namahhashi, nezingqola, nemizimba, nemiphefumulo yabantu. »

“ ,wemure, nenhlaka yempepho, iwayini namafutha, ” ocashuniwe usikisela imikhuba yakhe engokwenkolo. Ezinye izinto imisoco kanye nezimpahla ezibhekisela ekubuseni kukaSolomoni, indodana kaDavide, umakhi wethempeli lokuqala elakhelwe uNkulunkulu, ngokuka- 1 AmaKhosi 4 : 20-28 . Ukunemba kokugcina kwaleli vesi, mayelana " nemizimba nemiphefumulo yabantu ", kulahla ukusebenzisana kwakhe namakhosi ahlanganyela nawo, ngokungemthetho, amandla esikhashana. Egameni likaKristu, ngokwenkolo yathethelela izezo ezinengekayo, ezinjengobugqila, ukuhlushwa, nokubulawa kwezidalwa zikaNkulunkulu; okuthile uNkulunkulu azigcinele kona endaweni yenkolo; kuze kube yilapho efigqa izezo zakhe ngala mazwi: “ kuye kwafunyanwa igazi labo bonke abaye babulawa emhlabeni , evesini 18 lalesi sahluko 18. Ngokucaphuna “ imiphefumulo yabantu ,” uNkulunkulu ubeka kuye ukulahlekelwa “ kwemiphefumulo ” eyanikelwa kudeveli ngomsebenzi wakhe nangokuzenzisa kwakhe kwenkolo yamanga.

Isikhumbuzo : EBhayibhelini nasemcabangweni waphezulu, igama elithi “ *umphefumulo* ” libhekisela kumuntu kuzo zonke izici zakhe, umzimba wakhe wenyama nomcabango wakhe wengqondo noma wengqondo, ukuhlakanipha nemizwa yakhe. Inkolelo-mbono eyethula “ *umphefumulo* ” njengengxenywe yokuphila, ephuma emzimbeni lapho umuntu efa futhi iqhubeka iphila kuwo, ingumsuka wamaGreci obuqaba. Esivumelwaneni esidala, uNkulunkulu uhlonza “ *umphefumulo* ngegazi” lezidalwa zakhe ezingabantu noma zezilwane: Lev. Ngelokho ngathi kubantwana bakwa-Israyeli: “Ningadli igazi lanoma iyiphi inyama; ngokuba *umphefumulo wenyama yonke uyigazi layo* ; ”. Ngaleyo ndlela uthatha umbono ophambene nezinkolelo-mbono zamaGreci ezizayo futhi ulungiselela umbukiso weBhayibheli ngokumelene nemicabango yefilosofi ezozalwa phakathi kwezizwe zamaqaba. Ukuphila komuntu nesilwane kuncike ekusebenzeni kwegazi. Lichithekile, noma lingcoliswe ukuminyana, igazi alisawunikezi umoya-mpilo ezakhini zomzimba wenyama okuhlanganisa nobuchopho, ukusekelwa komcabango. Futhi uma lesi sakamuva singenawo umoya-mpilo, isimiso sokucabanga siyama futhi akukho lutho oluhlala luphila ngemva kwalesi sigaba sokugcina; uma kungeyona inkumbulo yokwakheka “ *komphefumulo* ” ofile emcabangweni waphakade kaNkulunkulu ngombono “wovuko” lwawo lwesikhathi esizayo, lapho ‘eyowuvusa’ nini, noma lapho

‘eyowuvusa futhi,’ njengoba kungase kube njalo, ngenjongo yokuphila okuphakade noma ukubhujiswa okuqinisekile ‘kokufa kwesibili’.

Ivesi 14: “ *Izithelo ezifiswa umphefumulo wakho zisukile kuwe; futhi zonke izinto ezithambile nezinhle zilahlekile kuwe, futhi ngeke uphinde uzithole.* »

Ekuqinisekiseni lokho okuchazwe evesini elandulele, uMoya ubeka “ *izifiso* ” zeRoma yobupapa “ *kumphefumulo* ” wayo, ubuntu bayo obuyengayo nobukhohlisayo. Indlalifa yefilosofi yamaGreki, inkolo yamaKatolika yaba ngeyokuqala eyabuza umbuzo wokuthi umphefumulo uvela ezilwaneni nakubantu owatholwa emazweni amasha. Eqinisweni umbuzo unempendulo yawo; kusekelwe ekukhethweni kwesenzo esiyisilekeleli esifanele: umuntu akanawo **umphefumulo**, ngoba **ungumphefumulo**.

UMoya ufingqa imiphumela yokufa kweqiniso akusungula futhi wembula kuMshumayeli 9:5-6-10. Le mininingwane ngeke iphindwe emibhalweni yesivumelwano esisha. Ngakho siyakubona ukubaluleka kokulitadisha lonke iBhayibheli. Njengoba libhujisiwe, “ *iBabiloni* ” ‘liyobe ‘ *lilahlekelwe* ’ kuze kube phakade *izithelo ezazifiswa umphefumulo walo* “ *nazo zonke izinto ezibucayi nezinhle kakhulu* ” elazazisa futhi lalizifuna. Kodwa noMoya uyasho ukuthi: “ *ngenxa yenu* ”; ngoba abakhethiweyo, ngokungafani naye, bayokwazi ukwandisa, kuze kube phakade, ukwazisa ngezimangaliso uNkulunkulu ayobanikeza ukuba babelane ngazo.

Ivesi 15 : “ *Abathengisi balezo zinto abaceba ngalo bayakuma kude ngokwesaba ukuhlushwa kwalo; bayokhala balile.* ”

Emavesini 15-19, uMoya uqondise “ *abathengisi abaceba ngayo* .” Ukuphindaphinda kwembula ukugcizelelwa kwenkulumo ethi “ *ngehora elilodwa* ”, ephindwa kathathu kulesi sahluko, kanye nokukhala “ *Maye! Maye!* ”. Inombolo 3 ifanekisela ukuphelela. Ngakho-ke uNkulunkulu uyaphikelela ekuqinisekiseni isimo esingenakuguqulwa sesimemezelolo sesiprofetho; lesi sijeziro sizofezwa kukho konke ukuphelela kwaso kobunkulunkulu. Isililo esithi, “ *Maye! Maye!* ”, eyethulwa abathengisi, inanela isixwayiso esikhishwa abakhethiweyo bakhe kusAm. 14:8 : “ *Liwile! Wawa! IBhabhiloni Elikhulu* . Laba bathengisi babukela ukubhujiswa kwakhe bekude, “ *ngokwesaba ukuhlushwa kwakhe* . Futhi bafanele ukwesaba lesi sithelo solaka olulungile lukaNkulunkulu ophilayo, ngoba ngokuzisola ngokubhujiswa kwayo, bazibeka ekamu lakhe, futhi nabo bayobhujiswa ulaka olubulalayo lomuntu lwezisulu ezingaduduzi zenkohliso yenkolo. Leli vesi lisenza sazi ngomthwalo wemfanelo omkhulu wezithakazelo zezentengiselwano empumelelweni ezuzwe iSonto LamaRoma Katolika. “ *Abathengisi* ” basekela isifebe kanye nezinqumo zaso ezinonya nezicindezelayo, ngenxa nje yokulangazelela ukuceba ngokwezimali nezinto ezibonakalayo. Bazishaya indiva zonke izenzo zakhe zonya ezinyanyekayo futhi bafanelwe ukuhlanganyela isiphetho sakhe sokugcina. Isibonelo esingokomlando sithinta abantu baseParis abathatha uhlangothi lwenkolo yamaKatolika ngokumelene nokholo lweNguquko kusukela ekuqaleni kweNguquko ngesikhathi seNkosi uFrancis I^{nangemva} kwayo.

Ivesi 16: “ *Liyothi: Maye! Maye! Umuzi omkhulu, owembethe ilineni elicolekileyo, nokububende, nokubomvu, uhlotshiswe ngegolide, namatshe anenani, namaparele; Ngehora elilodwa nje ingcebo engaka yabhujiswa!* »

Leli vesi liqinisekisa okuhlosiwe; “ *IBabloni elikhulu, lembethe ilineni elicolekileyo, nokububende, nokubomvu* ”; imibala yezembatho zamakhosi, njengoba kungalesi sizathu amasosha amaRoma ahlekisayo emboza amahlombe kaJesu ingubo “ *ensomi* . Babengenakuyicabanga incazelo uNkulunkulu ayinikeza esenzweni sabo: njengesisulu esiyisihlawulelo, uJesu waba umthwali wezono zabakhethiweyo bakhe ezazibekwe ngalemibala, *ebomvu tebhu, noma ebubende* ; ngokukaIsaya.1:18. “ *Ihora elilodwa* ” liyokwanela ukubhubhisa iRoma, upapa walo, nabefundisi balo, ngemva kokubuya okukhazimulayo kukaJesu Kristu oza ukuzovimbela ukufa kwabakhethiweyo bakhe. Kulolu vivinyo lokugcina, ukwethembeka kwabo kuyokwenza wonke umehluko, ngakho singaqonda ukuthi kungani uNkulunkulu ephikelela ngokukhethekile ekuqiniseni ukholo lwabo nokuqiniseka okuphelele okumelwe bakujwayele ukukubeka kuye. Kwaphela isikhathi eside umuntu eqiniseka ukuthi ukubhujiswa okunjalo “ *ngehora elilodwa* ” kwakuyisimangaliso futhi ngenxa yalokho kwakuwukungenela kukaNkulunkulu okuqondile, njengaseSodoma naseGomora. Enkathini yethu lapho umuntu esekwazile ukulwa nezikhali zenuzi, lokhu akumangazi kangako.

Ivesi 17: “ *Bonke abashayeli bezindiza, nabo bonke abahamba ngomkhumbi beya kuleyo ndawo, namatilos, nabo bonke abasebenza ulwandle bema kude* .

Leli vesi liqondiswe ngokuqondile “ *labo abaxhaphaza ulwandle, abashayeli bezindiza, amatilos awela kule ndawo, bonke bema kude* . Kwakungokusebenzisa isifiso samakhosi sokuzicebisa okwenza isonto likapapa ngokwalo lacetshiswa. Wasekela futhi wakuthethelela ukunqotshwa kwezindawo ezazingaziwa amadoda kwaze kwaba yisikhathi sokutholwa kwazo lapho izinceku zakhe ezingamaKhatholika zenza ukubulawa kwabantu okunyantisayo egameni likaJesu Kristu. Lokhu kwaba njalo ikakhulukazi eNingizimu Melika kanye nohambo oluchitha igazi olwaluholwa uGeneral Cortés. Igolide elathathwa kulezi zindawo labuyela eYurophu ukuze licebise amakhosi amaKatolika kanye nopapa. Ngaphezu kwalokho, ukugcizelelwa kwesici sasolwandle kukhumbula ukuthi kunjengombuso “ *wesilwane esiphuma olwandle* ” lapho ukuxhumana kwaso “ *namatilos* ” kwaqiniswa ukuze kuthuthukiswe abavamile.

Ivesi 18: “ *Base bekhala bebona umusi wokushiswa kwalo: Yimuphi umuzi ofana nalo muzi omkhulu na?* »

“ *Yimuphi umuzi owawufana nedolobha elikhulu?* ” amemeze amatilos ebona “ *intuthu yomlilo walo* .” Impendulo ilula futhi iyashesha: akukho. Ngoba alikho idolobha eliye lagxilisa amandla angaka, umphakathi njengedolobha lasebukhosini, labe selingokwenkolo kusukela ngo-538. UbuKatolika buye bathunyelwa kuwo wonke amazwe ale planethi ngaphandle kwaseRussia lapho inkolo yobu-Orthodox yaseMpumalanga yabengqaba khona. Ngemva kokumamukela, iShayina nayo yalwa futhi yamshushisa. Kodwa lisabusa nanamuhla kulo lonke elaseNtshonalanga nezimila zalo eMelika, e-Afrika, nase-Australia. Iyindawo yezokuvakasha yenkolo ehamba phambili emhlabeni eheha izivakashi ezivela kuwo wonke umhlaba. Abanye beza bezobona “ *amanxiwa asendulo* ”, abanye baya khona ukuzobona indawo lapho uPapa nokhadinali bakhe bahlala khona.

Ivesi 19: “ *Bazithela ngothuli emakhanda abo, bakhala, balila, bamemeza, bathi: ‘Maye! Maye! Umuzi omkhulu, lapho bonke abanemikhumbi olwandle becebe ngokunotha kwawo, ubhujisiwe ngehora elilodwa!’* »

Lokhu ukuphindaphinda kwesithathu lapho zonke izinkulumo zangaphambilini ziqoqwa khona, kanye nokunemba " *ngehora elilodwa, labhujiswa* ". " *Umuzi omkhulu lapho bonke abanemikhumbi olwandle becebe ngokunotha kwawo* ." Ukumangalelwa kuba sobala kakhulu: kungenxa yokunotha kombuso wamapapa lapho abanikazi bemikhumbi baceba ngokuletha ingcebo yomhlaba eRoma. IRoma yazuzwa ukunothiswa kwayo ekwabelaneni impahla yabamelene nayo ababulawa umngane wayo waphakade, amandla ombuso wombuso, uphiko lwayo oluhlomile. Njengesibonelo esingokomlando, sinokufa kwe "Templars", impahla yayo yabelwa phakathi komqhele kaPhilip the Fair kanye nabefundisi bamaRoma Katolika. Kamuva lokhu kuzoba njalo "kumaProthestani".

Ivesi 20: “ *Jabulani ngalo, nina mazulu! Nani bangcwele, baphostoli, nabaprofethi, thokozani nani! Ngoba uNkulunkulu ukulungisile ngokumahlulela.* »

UMoya ubiza abakhileyo ezulwini nabangcwele beqiniso, abaphostoli, nabaprofethi, basemhlabeni, ukuba bajabule ngokubhujiswa kweBabiloni lamaRoma. Ngakho-ke injabulo iyolingana nobuhlungu nokuhlupheka eye yabangela ukuba izinceku zikaNkulunkulu weqiniso zibekezele noma afune ukuzenza zikhuthazele, ngokuqondene nabakhethiweyo bokugcina abathembekile eSabatha elingcwelisiwe.

Ivesi 21: “ *Ingelosi enamandla yafukula itshe elinjengelokusila elikhulu, yaliphonsa olwandle, yathi: “Kanjalo iBabiloni umuzi omkhulu liyakuphonswa phansi ngamandla, lingabe lisafunyanwa.* »

Ukuqhathaniswa kweRoma “ *netshe* ” kuphakamisa imibono emithathu. Okokuqala, ubuPhapha uqhudelana noJesu Kristu yena uqobo ofanekiselwa “ *itshe* ” kuDan 2:34 : “ *Nawubheka kwaze kwaqheshulwa itshe kungengazandla, lashaya umfanekiso ezinyaweni zawo zensimbi nobumba, laziphahlaza.* » Amanye amavesi eBhayibheli nawo athi lolu phawu “ *lwetshe* ” luvela kuye kuZak.4:7; “ *igumbi eliyinhloko* ” kumaHubo.118:22; Mat.21:42 ; nezEnzo 4:11: “ **UJesu uyitshe elaliwa yinina bakhi** , kodwa elaba yinhloko yegumbi . Umbono wesibili uwukuhunyushwa kwesicelo sikaPapa sokulandela umphostoli " *uPetru* "; imbangela eyinhloko “ *yokuphumelela kwemisebenzi yakhe nokuphumelela kobuqili bakhe* ,” izinto ezilahlwa uNkulunkulu kuDan.8:25. Lokhu kuyiqiniso nakakhulu njengoba umphostoli uPetru engakaze abe inhloko yeSonto LobuKristu ngoba lesi siqu ngesikaJesu Kristu ngokwakhe. Ngakho-ke “ *iqhinga* ” likapapa liphinde libe “ *ngamanga* ”. Isiphakamiso sesithathu siphathelene negama lenqaba yenkolo yobupapa, isonto lakhe elihlonishwayo elibizwa ngokuthi “iNgcwele kaPetru waseRoma”, ukwakhiwa kwayo okumba eqolo okwaholela ekwamukelweni kokuthengiswa “kwezono” okwamembula emehlweni endela yenguquko uMartin Luther. Le ncazelo ihlala ihlobene eduze nombono wesibili. Indawo yaseVatican yayisebenza njengendawo yamathuna kodwa ithuna okusolakala ukuthi likaPetru uMphostoli weNkosi empeleni kwakulelo lika “Simon Petru uMlingo”, umkhulekeli nompristi kankulunkulu oyinyoka okuthiwa u-Aesculapius.

Uma sibuyela esikhathini sethu, uMoya uprofetha ngokumelene “ *neBabiloni* ” lamaRoma. Ufanisa ukubhujiswa kwalo okuzayo nomfanekiso ' ' *wetshe lokuchola elikhulu* ' ' lengelosi *eliphonse olwandle* . Ngalo mfanekiso ulethela iRoma icala elishiwo kuMath 18:6 : “ *Kodwa noma ubani okhubekisa oyedwa walaba abancane abakholwa yimi, bekuyoba ngcono kuye ukuba **itshe lokuchola ligaxwe entanyeni yakhe, acwiliswe ekujuleni kolwandle*** . Futhi kuye akazange akhubekise noyedwa kulaba abancane abakholwa nguye, kodwa izixuku. Yinye into eqinisekile: uma " isibhujisiwe , *ngeke iphinde itholakale* ." Ngeke aphinde alimaze muntu.

Ivesi 22: “ *Umsindo wabahlabeleli, wabashaya imitshingo, nowabamacilongo awusayikuzwakala kuwe* ;

UMoya ube usuvusa imisindo yomculo ezwakalisa ukunganaki nokujabula kwezakhamuzi zaseRoma. Uma sezibhujisiwe, ngeke zisazwakala lapho. Ngomqondo ongokomoya libhekisela ezithunyweni zikaNkulunkulu amazwi azo ezwakala ngendlela efanayo nemisindo yomculo “ *yomtshingo noma amacilongo* ”; isithombe esinikezwe ngomfanekiso kuMath.11:17. Ubuye akhulume “ *ngemisindo* ” eyenziwa izingcweti ezigcwele iziyalezo zomsebenzi, ngoba emzini wasendulo kwaphuma “ *imisindo* ” *kuphela yemisebenzi yobungcweti, okwakuthi phakathi kwayo, “ umsindo wetshe lokusila* ” liphenduke ligaye okusanhlamvu, noma ukulola izinsimbi zokusika ezinjengesikela nesikela, imimese nezinkemba; lokhu, kakade eBabiloni lasendulo lamaKaledi, ngokukaJeremiya.25:10.

Ivesi 23: “ *Ukukhanya kwesibani akusayikukhanya kuwe, nezwi lomyeni nelomlobokazi alisayikuzwakala kuwe* ;

“ *Ukukhanya kwesibani ngeke kusakhanya kuwe.* “Ngolimi lukamoya, uMoya uxwayisa iRoma ukuthi ukukhanya kweBhayibheli ngeke kusafika ukuzoyinikeza ithuba lokukhanyiselwa ukuze yazi iqiniso ngokukaNkulunkulu. Izithombe zikaJer 25:10 ziyaphindwa kodwa " *izingoma zomyeni nomakoti* " lapha ziba " *izwi lomkhwenyana nomakoti elingeke lisazwakala kuwe* . Ngokomoya, bangamazwi ezingcingo ezenziwa nguKristu noMkhandlu Wakhe Okhethiwe emiphefumulweni elahlekile ukuze iguqulwe futhi isindiswe. Lokhu kungenzeka kuyobe kungasekho phakade, ngemva kokubhujiswa kwawo. “ *Ngokuba abathengisi bakho babengabantu abakhulu bomhlaba* . Kwakungokuyenga kwayo abantu abakhulu bomhlaba lapho iRoma lakwazi khona ukunweba inkolo yalo yobuKatolika kubantu abaningi bomhlaba. Wazisebenzisa njengabameleli bebhizinisi lakhe lenkolo. Futhi umphumela uba ukuthi “ *zonke izizwe zikhohlisiwe ngemilingo yakho* . Lapha uNkulunkulu ubiza uquqaba lwamaKhatholika ngokuthi “ *imilingo* ” eveza izinkolo zobuqaba zabathakathi nabathakathi ababi. Kuyiqiniso ukuthi ngokusebenzisa izindlela ezingokomthetho zokuphindaphinda nokuphindaphinda okuyize, inkolo yamaKatolika ishiyela umdali uNkulunkulu ithuba lokuziveza. Akazami nokuzama ukwenza kanjalo, ngoba uthi kuye “ *unkulunkulu wezizweni* ” kuDan. 11:39 futhi akazange amqaphele njengenceku; Ngakho-ke, "umvikeli weNdodana kaNkulunkulu", isiqu sikaPapa, akayena umfundisi wakhe. Ivesi elilandelayo lizonikeza isizathu.

Ivesi 24: “ *Futhi kulo kwafunyanwa igazi labaprofethi nelabangcwele nelabo bonke ababulawa emhlabeni.* »

"... *futhi ngenxa yokuthi igazi labaprofethi nabangcwele latholakala kuye* ": Okulukhuni, okungaguquki, ukungezwani nonya kuwo wonke umlando wakhe, iRoma iye yaqopha indlela ngegazi lezisulu zayo. Lokhu kwakuyiqiniso ngeRoma yobuqaba kodwa nakulo iRoma lobupapa elabulala abamelene nalo ngamakhosi, izinceku zikaNkulunkulu ezikhanyiselwe ezaba nesibindi sokulahla isimo salo sobudemoni. Abanye bavikelwa uNkulunkulu, njengoWaldo, uWycliffe noLuther, abanye abazange futhi babulale ukuphila kwabo njengabafel' ukholo, ezigxotsheni, ezigxotsheni, ezigxotsheni noma ezigxotsheni. Ithemba elingokwesiprofetho lokubona isenzo sakhe siphela nakanjani lingajabulisa kuphela izakhamuzi zasezulwini nabangcwele beqiniso bomhlaba. "... *nakubo bonke ababulawa emhlabeni* ": Lowo owenza lesi sahlulelo uyazi ukuthi ukhuluma ngani, ngoba ubelokhu elandela izenzo zeRoma kusukela ekusungulweni kwayo ngo-747 BCE. Isimo sezwe sezinsuku zokugcina siyisithelo sakamuva esilethwa iNtshonalanga enqobayo futhi ebusayo yabanye abantu bomhlaba. IRoma yobukhosi neyaba yiRiphabhulikhi yangaleso sikhathi yashwabadela abantu bomhlaba eyabanqoba. Imodeli yalo mphakathi isalokhu iyiminyaka eyizi-2000 yobuKristu beqiniso namanga. Ngemva kwalokho, iRoma yobuqaba, iRoma yobupapa yacekela phansi umfanekiso wokuthula kukaKristu futhi yasusa esintwini isibonelo esasiyoletsa injabulo kubantu. Ngokuthethelela ukhulathwa kwamawundlu eqiniso, abafundi bakaJesu Kristu, kwavula indlela yokungqubuzana okungokwenkolo okuholela isintu empini yezwe yesithathu eyethusayo yokuqothula uhlanga. Akukhona ngaphandle kwesizathu ukuthi inkambiso yokunqunywa komphimbo ikhonjiswa esidlangalaleni amaqembu ahlomile wamaSulumane. Le nzondo ye-Islam iwukusabela sekwephuzile ezimpini zezimpi zenkolo ezaqalwa i-Urban II esuka eClermont-Ferrand ngoNovemba 27, 1095.

IsAmbulo 19: Ukulwa I-Armagedoni kaJesu Kristu

Ivesi 1: “ *Emva kwalokho ngezwa izwi elikhulu lesixuku esikhulu ezulwini lithi: ‘Haleluya! Insindiso, nenkazimulo, namandla ngokukaNkulunkulu wethu ;*

Kusukela esahlukweni se-18 esandulele, abakhethiweyo abahlengiweyo nabasindisiwe bazithola besezulwini, bephethe “ *igama elisha* ” elibonisa isimo sabo esisha sasezulwini. Injabulo nenjabulo kuyabusa futhi izingelosi ezithembekile zasezulwini ziphakamisa uNkulunkulu osindisayo. Lesi “ *sixuku* ” “ *Abaningi* ” bahluke ‘ *esixukuni okungekho muntu owasibala* ’ okukhulunywe ngaso kusAm. 7:9 . Ifanekisela ukuqoqwa kwezingelosi ezingcwele zikaNkulunkulu zasezulwini eziphakamisa “ *inkazimulo* ” yaKhe, ngoba evesini 4, abakhethiweyo basemhlabeni abafanekiselwa “ *abadala abangu-24* ” bayosabela futhi baqinisekise ukunamathela kwabo emazwini ashiwoyo, bethi: “ *Amen!* » Okusho ukuthi: Impela!

Ukuhleleka kwamagama athi “ *insindiso, inkazimulo, amandla* ” kunomqondo wako. “ *Insindiso* ” yanikezwa abakhethiweyo basemhlabeni nezingelosi ezingcwele ezanika “ *inkazimulo* ” kuMdali uNkulunkulu owabiza “ *amandla* ” akhe aphezulu ukuze abhubhise izitha ezivamile ukuze abasindise.

Ivesi 2: “ *Ngoba izahlulelo zakhe ziyiqiniso futhi zilungile; ngoba isifebe esikhulu esonakalise umhlaba ngobufebe baso, uliphindisele igazi lezinceku zakhe esandleni saso.* »

Abakhethiweyo ababenokomela iqiniso nokulunga kweqiniso ngokufana manje sebeneliseke ngokugcwele futhi bagcwalisekile. Ngokusangana kwaso okuyizimpuputhe, isintu esihlukaniswe noNkulunkulu sacabanga ukuthi singajabulisa abantu bokugcina ngokuthambisa izinga lobulungisa baso; Ububi kuphela obasebenzisa leli thuba lokukhetha futhi njengesilonda esibhibhayo, sahlasela wonke umzimba wesintu. UNkulunkulu omuhle nonesihe ubonisa ekwahluleleni kwakhe “ *iBabiloni elikhulu* ” ukuthi lowo obulalayo kumelwe abhekane nokufa. Lesi akusona isenzo sobubi, kodwa isenzo sobulungisa. Ngakho, lapho ingasakwazi ukujezisa onecala, ubulungisa buba ukungabi nabulungisa.

Ivesi 3: “ *Bathi ngokwesibili: Haleluya! ... nomusi walo ukhuphuka kuze kube phakade naphakade.* »

Lesi sithombe siyadukisa, ngoba “*umusi* ” womlilo obhubhisa iRoma uyonyamalala ngemva kokubhujiswa kwawo. “ *Iminyaka yobudala* ” ibeka isimiso sengunaphakade esithinta kuphela abanqobi bezilingo zomhlaba wonke zasezulwini nezasemhlabeni. Kule nkulumo, igama elithi “ *umusi* ” lisikisela ukubhujiswa futhi inkulumo ethi “ *kuze kube phakade naphakade* ” ikunikeza umphumela waphakade, okungukuthi, ukubhujiswa okuwujuqu; ngeke aphinde avuke. Eqiniseni, okubi kakhulu, “ *umusi* ” ungase ukhuphuke ezingqondweni zabaphilayo njengesikhumbuzo sesenzo saphezulu esikhazimulayo esafezwa uNkulunkulu ngokumelene neRoma, isitha esichitha igazi.

Ivesi 4: “ *Amalunga angamashumi amabili nane nezidalwa ezine eziphilayo awa phansi, akhuleka kuNkulunkulu ohlezi esihlalweni sobukhosi, athi: Amen! Haleluya!* »

Ngempela! Makabongwe uJehova! ... yithi kanyekanye abahlengiweyo bomhlaba nemihlaba esele imsulwa. Ukukhonza uNkulunkulu kubonakala ngokukhothama; ifomu elisemthethweni libekelwe yena yedwa.

Ivesi 5: “ *Kwavela izwi esihlalweni sobukhosi, lithi: “Dumisani uNkulunkulu wethu, nonke nina zinceku zakhe, nina enimesabayo, abancane nabakhulu!* »

Leli zwi ngelika “ *Mikayeli* ”, uJesu Kristu, amazwi amabili asezulwini nasemhlabeni uNkulunkulu azembula ngaphansi kwawo ezidalweni zakhe. UJesu uthi: “ *nina enamesabayo* , kanjalo nikhumbula “ *ukwesaba* ” uNkulunkulu okwakudingeka esigijimini sengelosi yokuqala sesAm. 14:7 . “ *Ukwesaba uNkulunkulu* ” kumane kuwukufingqwa kwesimo sengqondo esihlakaniphile sesidalwa ngakuMdali waso onamandla okuphila nokufa phezu kwaso. Njengoba iBhayibheli lifundisa kweyoku-1 Johane 4:17-18 , “ *uthando oluphelele luxosha ukwesaba* ”: “ *Uthando luphelelisiwe ngalokhu, ukuze sibe nesibindi ngosuku lokwahlulela.*” *Akukho ukwesaba othandweni, kepha uthando olupheleleyo luyaxosha ukwesaba; ngoba ukwesaba kuhilela ukujeziswa, nowesabayo akapheleliswanga othandweni* . Ngakho lapho okhethiwe emthanda kakhulu uNkulunkulu, yilapho emlalela nakakhulu, futhi kuba yilapho eba nesizathu esincane sokumesaba. Abakhethiweyo bakhethwa uNkulunkulu phakathi kwabancane, njengabaphostoli nabafundi abathobekile, kodwa nakwabakhulu njengenkosi enkulu uNebukadinesari. Le nkosi yamakhosi esikhathi sayo iyisibonelo esiphelele sokuthi, kungakhathaliseki ukuthi inkulu kangakanani phakathi kwabantu, inkosi iyisidalwa esibuthakathaka phambi kukaNkulunkulu uMninimandla onke.

Ivesi 6: “ *Ngezwa kungathi izwi lesixuku esikhulu, nanjengezwi lamanzi amaningi, nanjengezwi lokuduma okunamandla, lithi: Haleluya! Ngoba uJehova uNkulunkulu wethu uSomandla ubusile.* »

Leli vesi lihlanganisa izinkulumo esezibonile. “ *Isixuku esikhulu* ” esiqhathaniswa “ *nomsindo wamanzi amaningi* ” simelwe uMdali waso kusAm. 1:15 . “ *Amazwi* ” ashiwoyo “ *maningi* ” kangangokuthi angafaniswa kuphela nokuvungama, *umsindo* “ *ukuduma* ”. “ *Haleluya!*” *Ngoba uJehova uNkulunkulu wethu uSomandla ubusile.* » Lesi sigijimi saphawula isenzo ‘ *secilongo lesikhombisa* ’ kusAm. 11:17 : “ *Sithi , Siyakubonga, Nkosi Nkulunkulu, Mninimandla onke, okhona nowawukhona;*

Ivesi 7: “ *Masijabule sithokoze, simnike udumo; ngokuba umshado weWundlu usufikile, nomkalo usezilungisile ;*

“ *Ukujabula* ” “ *nokujabula* ” kuthethelelwe ngokugcwele, ngoba isikhathi “ *sokulwa* ” sesiphelile. “ *Enkazimulweni* ” yasezulwini , “ *umlobokazi* ”, uMhlangano wabakhethiweyo abahlengiwe emhlabeni usuhlanganyele “ *uMyeni* ” wakhe, uKristu, uNkulunkulu ophilayo “ *uMikayeli* ”, uJehova. Phambi kwabo bonke abangane babo basezulwini, abahlengiweyo noJesu Kristu bayogubha “ *idili lomshado* ” elibahlanganisayo. “ *Umlobokazi wazilungiselela* ” ngokubuyisela wonke amaqiniso aphezulu inkolo yamaKatolika eyawenzile

anyamalala enguqulweni yayo yokholo lobuKristu. “ *Ukulungiselela* ” kwakuyisikhathi eside, kwakhelwe phezu kwamakhulu eminyaka angu-17 omlando wenkolo, kodwa ikakhulukazi kusukela ngo-1843, usuku lokuqala kwemfuneko yaphezulu yokubuyiselwa okuhlukahlukene okwase kubalulekile, okungukuthi, wonke amaqiniso ayengabuyiswanga abashisekeli bengquko bamaProthestani ababeshushiswa. Ukuphothulwa kwalokhu kulungiselelwa kwenziwa amaSeventh-day Adventist okugcina aphikisayo asala ekwamukelweni uNkulunkulu nasekukhanyeni uJesu amnika kona kwaze kwaba sekupheleni futhi kakade kwaze kwaba yilokhu ekuqaleni kuka-2021 lapho ngibhala le nguqulo yezibani zakhe.

Ivesi 8: “ *Wavunyelwa ukuba embathe ilineni elicolekileyo, elihlanzekile nelikhanyayo. Ngokuba ilineni elicolekileyo yimisebenzi yokulunga yabangcwele.* »

“ *Ilineni elicolekileyo* ” libhekisela “ *emisebenzini yokulunga* ” yabangcwele bangempela ” bokugcina . Le “ *misebenzi* ” uNkulunkulu ayibiza ngokuthi “ *ilungile* ” iyisithelo sezambulo zaphezulu ezanikezwa ngokulandelana kusukela ngo-1843 no-1994. Lo msebenzi uyisithelo sakamuva esembula ukuphefumlelwa kwaphezulu okwanikezwa kusukela ngo-2018 kulabo abathandayo nababusiyo futhi “ *abalungiselela* ” “imishado ” okukhulunywe ngayo kuleli vesi. Uma uNkulunkulu ebusisa “ *imisebenzi yokulunga* ” yabangcwele bakhe beqiniso , kunalokho, wayiqalekisa futhi wayilwa, waze wayibhubhisa, ikamu labangcwele bamanga “ *abamisebenzi* ” yabo “yayingalungile”.

Ivesi 9: “ *Ingelosi yathi kimi: “Loba ukuthi: Babusisiwe abamenyelwe esidlweni somshado weWundlu! Wathi kimi: Lawa mazwi angamazwi kaNkulunkulu ayiqiniso .*

Lesi sithako sinikezwa abangcwele abahlengiweyo ngegazi likaJesu Kristu amaphayona abo ayekhathazekile ngelikaDan.12:12 (*Babusisiwe labo abayolinda kuze kube yizinsuku eziyi-1335*) zamaphayona ayofanekiswa ngokunembile yi “ *144,000* ” noma 12 X 12 X 1000 ye-Apo. Ukungena ezulwini kuze kube phakade kuyimbangela yenjabulo enkulu eyokwenza “ *bajabule* ” ngokwaphezulu labo abanalelithuba. Inhlanhla iyodwa akuyona ukuphela kwesici sokuzuza kuleli lungelo, kodwa isipho sensindiso sinikezwa nguNkulunkulu "njengethuba lesibili" emva kwefa nokulahlwa kwesono sokuqala. Isithembiso sensindiso kanye nenjabulo yesikhathi esizayo yasezulwini siqinisekiswa njengesibophezelo somlomo sikaNkulunkulu esifanele ukholo lwethu ngoba ugcina izibopho Zakhe unomphela. Izilingo zezinsuku zokugcina zizodinga iziqiniseko lapho ukungabaza ngeke kusaba nendawo. Abakhethiweyo kuyodingeka bathembele okholweni olwakhelwe phezu kwezithembiso zikaNkulunkulu ezembuliwe ngoba lokho okulotshiwe kushiwo ngaphambili. Yingakho iBhayibheli, imiBhalo Engcwele ibizwa ngokuthi: iZwi likaNkulunkulu.

Ivesi 10: “ *Ngawa ngasezinyaweni zayo ukuba ngiyikhuleke; kodwa yathi kimi: Qaphela ukuthi ungakwenzi! Ngiyinceku kanye nawe, nabazalwane bakho abanobufakazi bukaJesu; Khonza uNkulunkulu. Ngokuba ubufakazi bukaJesu bungumoya wokuprofetha. »*

UNkulunkulu usebenzisa iphutha likaJohane ukuze asembulele ukulahla Kwakhe inkolo yamaKhatholika efundisa amalungu ayo lolu hlobo lokukhulekela isidalwa. Kodwa, liphinde liqondise ukholo lwamaProthestani nalo elenza leli phutha ngokuhlonipha “usuku lwelanga” lobuhedeni oluzuzwe njengefa eRoma. Ngokungangabazeki ingelosi ekhuluma naye “nguGabriyeli”, isithunywa sevangeli saphezulu esiseduze noNkulunkulu osevele wabonakala kuDaniyeli noMariya, unina “kaJesu”. Nakuba ephakeme, “uGabriyeli” ubonisa ukuthobeka okufana nokaJesu. Ubiza kuphela isiqu esithi “ *inceku ekanye naye* ” kaJohane kuze kube sekugcineni abakhethiweyo bama-Adventist abaphikayo besikhathi sokuphela. Kusukela ngo-1843, abakhethiwe baye baba nabo “ *ubufakazi bukaJesu* ”, ngokwaleli vesi, elichaza “umoya wokuprofetha.” Ama-Adventist, ngokuzilimaza kwawo, alinganisela lo “ *moya wesiprofetho* ” emsebenzini owafezwa u-Ellen G. White, isithunywa seNkosi, phakathi kuka-1843 no-1915. Ngaleyondlela bona ngokwabo baye bazibekela umkhawulo ekukhanyeni okunikezwa uJesu. Manje, “ *umoya wokuprofetha* ” uyisipho esihlala njalo esiwumphumela wobuhlobo bangempela phakathi kukaJesu nabafundi bakhe futhi obuncike ngaphezu kwakho konke esinqumweni sakhe sokuphathisa umsebenzi encekwini ayikhetayo nalo lonke igunya lobunkulunkulu bayo. Lo msebenzi ufakazela ukuthi “ *umoya wokuprofetha* ” usasebenza kakhulu futhi ungaqhubeka kuze kube sekupheleni kwezwe.

Ivesi 11: “ *Ngase ngibona izulu livulekile, bheka, nanto ihhashi elimhlophe; Ohlezi phezu kwalo ubizwa ngokuthi oThembekileyo noQiniso, futhi ngokulunga uyahlulela futhi enze impi.* »

Kulesi sigcawu uMoya usibuyisela emhlabeni, ngaphambi kokunqoba kokugcina nokubhujiswa “ *kweBabloni Elikhulu* .” UMoya ubonisa isikhathi lapho, ekubuyeni kwakhe, uKristu okhazimulayo ebhekana nabahlubuki basemhlabeni. KuJesu Kristu okhazinyulisiwe, uNkulunkulu uphuma ekungabonakali kwakhe: “ *Izulu livulekile* . Ubonakala emfanekisweni ‘wophawu lokuqala’ lukasAm. 6:2, njengomgibeli, okungukuthi, uMqhubi, eseqalile “ *ukunqoba futhi anqobe* ” egibele “ *ihhashi elimhlophe* ,” umfanekiso wekamu lakhe eliphawuleka ngobumsulwa nobungcwele. Igama elithi “ *uthembekile noqinisile* ” azinika lona kulesi senzakalo libeka isenzo esandisweni sesikhathi sokugcina esaprofethwa ngegama elithi “ *Lawodikeya* ” kusAm. 3:14. Leli gama lisho “abantu abahlulelwe” okuqinisekiswa lapha ngokunemba: “ *Uyahlulela* ”. Ekucaciseni ukuthi “ *ulwa nobulungisa* ,” uMoya uvusa umzuzu “wempi ye-Armagedoni” yesAm. 16:16, lapho elwa nekamu lokungabi nabulungisa eliholwa udeveli futhi lihlanganiswe udumo olunikezwa “usuku lwelanga” oluzuzwe njengefa kuConstantine I^{kanye} nopapa bamaRoma Katolika.

Ivesi 12: “ *Amehlo akhe enjengelangabi lomlilo; ekhanda lakhe kwakukhona imiqhele eminingana; wayelebizo elilotshiweyo, elingaziwa muntu ngaphandle kwakhe;* »

Njengoba sazi umongo waleso simo, singaqonda ukuthi “ *amehlo akhe* ” uma eqhathaniswa “ *nelangabi lomlilo* ” abheka intukuthelo yakhe ayehlose kuyo, izihlubuki ezihlangene “ *ezilungiselelwe ukulwa* ” kusukela kusAm. 9:7-9, okungukuthi, kusukela ngo-1843. “Igama lakhe *elilotshiwe okungekho muntu olaziyo ngaphandle kwakhe* ” libonisa ubuNkulunkulu bakhe baphakade.

Ivesi 13: “ *Wembethe ingubo ecwiliswe egazini. Igama lakhe iZwi likaNkulunkulu.* »

Le “ *ngubo engcoliswe igazi* ” imelela izinto ezimbili. Esokuqala siwubulungisa bakhe abuthola ngokuchitha “ *igazi* ” lakhe ukuze ahlenge abakhethiweyo bakhe. Kodwa lomhlatsheho awenza ngokuzithandela ukuze asindise abakhethiweyo bakhe udinga ukufa kwabahlukumezi nabashushisi babo. “ *Ingubo* ” yakhe iyophinde imbozwe “ *igazi* ,” kodwa kulokhu kuyoba eyezitha zakhe “ *ezinyathelwa esikhamweni sewayini samagilebhisi olaka lukaNkulunkulu* ” ngokuka-Isaya 63 nesAm . UMsindisi wethu kwakunguNkulunkulu uqobo Lwakhe ezifihlwe ekubonakaleni kwasemhlabeni. Ukufundisa kwakhe okuhlala njalo okutholwe yizikhulu zakhe ezikhethiwe kuzokwenza umehluko phakathi kwekamu elisindisiwe nekamu elilahlekile.

Ivesi 14 : “ *Amabutho asezulwini amlandela egibele amahhashi amhlophe, embethe ilineni elicolekileyo, elimhlophe nelihlanzekile.* »

Umfanekiso uyakhazimula, “ *ubumhlophe* ” bobumsulwa bubonakalisa ubungcwele bekamu likaNkulunkulu noquqaba lwezingelosi zakhe ezahlala zithembekile. “ *Ilineni elicolekileyo* ” lembula “ *imisebenzi yabo elungile nehlanzekile* .

Ivesi 15 : “ *Emlonyeni wakhe kwaphuma inkemba ebukhali, okwakumelwe abulale ngayo izizwe; uyakuzibusa ngentonga yensimbi; uyakunyathela isikhamo sewayini solaka nolaka lukaNkulunkulu uMninimandla onke .*

“ *Izwi likaNkulunkulu* ” lalibhekisela eBhayibhelini, “ *izwi* ” lakhe elingcwele elaqoqela ndawonye imfundiso yakhe eyaqondisa abakhethiweyo eqinisweni lakhe laphezulu. Ngosuku lokubuya kwakhe, “ *iZwi likaNkulunkulu* ” lifika ‘njengenkemba *ebukhali* ’ ukuze libulale izitha zakhe ezihlubukayo, eziphikisanayo, neziphikisanayo, ezilungele ukuchitha igazi labakhethiweyo bakhe bokugcina. Ukubhujiswa kwezitha zakhe kukhanyisa inkulumo ethi “ *uyozibusa ngentonga yensimbi* ” ephinde ibonise umsebenzi wokwahlulela owenziwa abakhethiweyo abayonqoba ngokwesAm. 2:27 . Isu lempindiselo engcwele ebizwa ngokuthi “ *isivuno* ” kuSamb. 14:17-20 liyaqinisekiswa futhi lapha. Lendikimba ithuthukiswa kuIsaya.63 lapho uMoya ucacisa ukuthi uNkulunkulu usebenza yedwa kungekho muntu naye. Isizatho yikuthi abakhethiweyo asebekhokhelwe ezulwini kabaliboni idrama ehlasela abahlamuki.

Ivesi 16: “ *Esembathweni sakhe nasethangeni lakhe kwakulotshiwe igama lokuthi: Inkosi yamakhosi noMbusi wababusi.* »

“ *Izingubo* ” zibhekisela emisebenzini yomuntu ophilayo futhi “ *ithanga lakhe* ” libonisa amandla akhe namandla, ngoba imininingwane ebalulekile iwukuthi ubonakala njengomgibeli, futhi ukuma phezu kwehhashi, imisipha “yamathanga ” , enkulu kunazo zonke kumuntu, ihlolwe futhi yenza isenzo senzeka noma cha. Isithombe sakhe njengomgibeli wehhashi sasibalulekile esikhathini esidlule njengoba lokhu kwakuwukubonakala okwathathwa amaqhawe. Namuhla sisele nomfanekiso walesi sithombe esisithela ukuthi umgibeli ungumfundisi ophethe iqembu labantu elifanekiselwa “ *ihhashi* ” eligibele. Leyo uJesu agibela yona iphathelene nabakhethiweyo bakhe abahlakazeke emhlabeni manje. Igama lakhe elithi “ *iNkosi yamakhosi noMbusi wababusi* ” liwumthombo wenduduzo yeqiniso kwabakhethiweyo bakhe

abathandekayo abangaphansi kokuqondiswa okungalingile kwamakhosi namakhosi omhlaba. Lesi sihloko sidinga ukucaciswa. Isibonelo sobukhosi basemhlabeni asizange siklanywe ngezimiso ezigunyazwe uNkulunkulu. Ngempela uNkulunkulu wanika u-Israyeli, **ngokwesicelo sakhe**, ukuba abuse emhlabeni inkosi, ngicaphuna, "njengezinye izizwe" amaqaba ayekhona ngaleso sikhathi. UNkulunkulu waphendula kuphela isicelo sezinhliziyi zabo ezimbi. Ngoba emhlabeni, amakhosi angcono kunawo wonke umuntu "oyisinengiso" kuphela "ovuna *lapho angahlwanyelanga khona*" futhi owazi uNkulunkulu akalindi ukuketulwa abantu bakhe ukuze azilungise. Isibonelo esavezwa uJesu siyasigxeka isibonelo esidluliselwa emhlabeni ezizukulwaneni ngezizukulwane ngabantu abayiziphukuphuku, abangenalwazi nababi. Ezweni likaNkulunkulu lasezulwini, umholi uyinceku yabantu bakhe, futhi uzuza kulo lonke inkazimulo yakhe. Isihluthulelo senjabulo ephelele sikhona, ngoba akekho umuntu ophilayo ohlupheka ngenxa yomuntu wakubo. Ekubuyeni kwakhe okukhazimulayo, uJesu ufika ezobhubhisa amakhosi namakhosi amabi, kanye nobubi bawo, abathi bubangelwa nguye ngokuthi bathi ukubusa kwabo kuyilungelo laphezulu. UJesu uzobafundisa ukuthi akunjalo; kubo, kodwa nasezixukwini zabantu abathethelela ukungabi nabulungisa kwabo. Lena incazelo "yomfanekiso wamathalenta" owabe usufezwa futhi wasetshenziswa.

Ngemva kokubhekana

Ivesi 17: " *Ngase ngibona ingelosi imi elangeni. Wamemeza ngezwi elikhulu, ethi kuzo zonke izinyoni ezindiza emkhathini wezulu, Wozani, nibuthane ndawonye esidlweni esikhulu sikaNkulunkulu.* "

UJesu Kristu " *uMikayeli* " uza ngomfanekiso welanga wokukhanya kwaphezulu ukuze alwe namaKristu amanga abakhulekeli bakankulunkulu welanga othethelela ukuguqulwa kosuku lokuphumula okwenziwa umbusi uConstantine ¹ Ekubhekaneni kwabo noKristu uNkulunkulu, bayothola ukuthi uNkulunkulu ophilayo uyesabeka kakhulu kunonkulunkulu wabo welanga. Ngezwi elikhulu, uJesu Kristu ubiza umbuthano wezinyoni ezidla inyama.

Qaphela : Kumele lapha futhi ngiveze ukuthi abahlubuki abafisi ukukhulekela unkulunkulu welanga ngokuqaphela nangokuthanda, kodwa babukela phansi iqiniso lokuthi kuNkulunkulu, usuku lokuqala abaluhlonipha njengokuphumula kwabo kwamasono onke lugcina ukungcola kokusetshenziswa kwalo kobuhedeni kwesikhathi esidlule. Ngokufanayo, ukukhetha kwabo kwembula indelelo enkulu ngohlelo lwesikhathi alumisa kusukela ekuqaleni kokudala kwakhe umhlaba. UNkulunkulu ubala izinsuku eziphawulwa ngokuzungeza komhlaba eksisini yawo. Ekungeneleleni kwakhe abantu bakhe u-Israyeli, wakhumbula uhlelo lwesonto ngokulubonisa, ngokuluqamba, usuku lwesikhombisa olubizwa ngokuthi "iSabatha". Abaningi bakholelwa ukuthi bangalungisiswa nguNkulunkulu ngenxa yobuqotho babo. Ubuqotho noma ukuqiniseka akuzuzisi ngalutho kulabo abaphikisa iqiniso elivezwe ngokucacile uNkulunkulu. Iqiniso layo liwukuphela kwendinganiso evumela ukubuyisana ngokukholwa emhlatshelweni wokuzithandela kaJesu Kristu. Imibono yomuntu siqu ayizwakali noma iqashelwe uNkulunkulu onguMdali, iBhayibheli liqinisekisa lesi simiso ngalelivesi eliku-Isaya 8:20: " *Emyalweni nasebufakazini! Uma umuntu engakhulumi kanjalo, akuyikubakho ukusa kubantu.* "

Amadili ” amabili alungiselelwa uNkulunkulu: “ *isidlo sakusihlwa somshado weWundlu* ” esizivakashi zayo zingabakhethiweyo ngokwabo, njengoba, bebonke, bamelela “ *uMlobokazi* ”. " *Umkhosi* " wesibili ungowohlobo lwe-macabre futhi abazuzi balo kuphela "*izinyoni* " ezidla inyama, amanqe, ama-condor, ama-kite, nezinye izinhlobo zohlobo.

Ivesi 18: “ *Ukuze ngidle inyama yamakhosi, nenyama yezinduna, nenyama yamadoda anamandla, nenyama yamahhashi, neyabahlezi phezu kwawo, nenyama yabo bonke abantu, abakhululekileyo nabayizigqila, abancane nabakhulu.* »

Ngemva kokubhujiswa kwaso sonke isintu, ngeke kusale muntu ozobeka izidumbu ngaphansi komhlaba futhi ngokusho Jer. 16:4 , “ *ziyosakazwa njengomquba emhlabeni* . Ake sithole lonke ivesi elisifundisa isiphetho uNkulunkulu asibekele labo abaqalekisayo: “ *Bayokufa baphele ngesifo; abayikunikwa izinyembezi noma ukumbelwa; bayakuba njengomquba emhlabeni; bayakubhubha ngenkemba nangendlala; futhi izidumbu zabo ziyoba ukudla kwezinyoni zezulu nokwezilwane zomhlaba* . Ngokokubalwa okwethulwe nguMoya kuleli vesi 18, akekho umuntu obalekela ukufa. Ngiyakhumbula ukuthi ‘ *amahhashi* ’ afanekisela izizwe eziholwa abaholi bazo bomphakathi nabenkolo ngokukaJak 3 :3 : “ *Uma sifaka itomu emilonyeni yamahhashi ukuze asilalele, sibusa nemizimba yawo yonke.* »

Ivesi 19: “ *Ngase ngibona isilo, namakhosi omhlaba, nezimpi zawo, kubuthene ukulwa naye ohlezi ehhashini, nebutho lakhe.* »

Sibonile ukuthi ‘ *impi ye-Armagedoni* ’ yayingokomoya nokuthi emhlabeni isici sayo sasihlanganisa ukumemezela ukufa kwazo zonke izigqila zeqiniso zokugcina zikaJesu Kristu. Lesi sinqumo senziwa ngaphambi kokubuya kukaJesu Kristu futhi abahlubuki babeqinisekile ngokukhetha kwabo. Kodwa lapho siqala ukusebenza, isibhakabhaka savuleka sibonisa uKristu ophindisela waphezulu namabutho akhe ayizingelosi. Akusekho ukulwa. Akekho ongalwa noNkulunkulu lapho ebonakala futhi umphumela waba yilokho okwasembulelwa kona: “ *Amakhosi omhlaba, nezikhulu, nezinduna, nabacebileyo, nabanamandla, nezigqila zonke, nabo bonke abakhululekileyo, bacasha emihumeni nasemadwaleni asezintabeni. Base bethi ezintabeni nasemaweni: Welani phezu kwethu, nisifihle ebusweni balowo ohlezi esihlalweni sobukhosi nasolakeni lweWundlu. ngoba usuku olukhulu lolaka lwayo selufikile, futhi ngubani ongema?* “Embuzweni wokugcina, impendulo ithi: abakhethiwe ababezobulawa amavukela-mbuso; abakhethiweyo bengcwelisiwe ngokwethembeka kwabo eSabatani elingcwele elaprofetha ngokunqoba kukaJesu phezu kwazo zonke izitha zakhe nalabo abahlengiweyo bakhe.

Ivesi 20: “ *Isilo sabanjwa, kanye naso nomprofethi wamanga owenza izimangaliso phambi kwaso, adukisa ngazo labo abamukela uphawu lwesilo nababekhonzwa umfanekiso waso. Bobabili baphonswa besezwa echibini lomlilo elivutha isibabule.* »

Qaphela ! UMoya uyasambulela isiphetho sokugcina sokwahlulelwa kokugcina njengoba uNkulunkulu esilungiselela " *isilo nomprofethi wamanga* " okungukuthi ukholo lwamaKhatholika nokholo lwamaProthestani oluhlangene nama-Adventist amanga kusukela ngo-1994. Ngoba " *ichibi elivuthayo lomlilo*

nesibabule " liyosibekela umhlaba kuphela ekupheleni kwenkulungwane yesikhombisa ukuze kubhubhise futhi kubhubhise izoni, ngemva kokwahlulelwa kokugcina. Leli vesi lisivezela umuzwa omangalisayo wobulungisa obuphelele bukaMdali wethu uNkulunkulu. Iveza umehluko phakathi kwalabo abanomthwalo wemfanelo ngempela kanye nezisulu ezikhohlisiwe kodwa ezinecala ngenxa yokuthi banesibopho sokukhetha kwabo. Ababusi benkolo ' *baphonswa bephila echibini lomlilo* ' ngoba ngokwesAm. 14:9 , baye bakhuthaza abesilisa nabesifazane bomhlaba ukuba bahloniphe " *uphawu lwesilo* " esisijeziso saso esimenyazelwe.

Ivesi 21 : " *Abaseleyo babulawa ngenkamba yohlezi ehhashini, eyaphuma emlonyeni wakhe; zonke izinyoni zasutha inyama yabo .*

Lezi " *ezinye* " zithinta abantu abangewona amaKristu noma abangakholwa abalandela inhlangotho yamazwe ngamazwe futhi balalela umyalo ojwayelekile ngaphandle kokubandakanyeka komuntu siqu esenzweni esiqhutshwa amavukela- mbuso enkolo yobuKristu. Njengoba bengambezwa ukulunga kwegazi elachithwa uJesu Kristu, abasindi ekubuyeni kukaKristu kodwa nokho babulawa izwi lakhe elifanekiselwa " *inkamba eyaphuma emlonyeni wakhe* . Lezi zidalwa eziwile ezingofakazi bokuzibonela bokuvela kukaNkulunkulu weqiniso ziyofika ekwahlulelweni kokugcina kodwa ngeke zihlupheke ngokufa isikhathi eside " *echibini lomlilo* " eligcinelwe izigebengu ezinkulu zenkolo ezikhuthele ekuhlubukeni. Ngemva kokubhekana nenkazimulo kaNkulunkulu onguMdali omkhulu, uMahluleli Omkhulu, bayobhujiswa kungazelelwe.

IsAmbulo 20:

iminyaka eyinkulungwane yenkulungwane yesikhombisa nokwahlulelwa kokugcina

Isijeziso sikaDeveli

Ivesi 1: " *Ngase ngibona ingelosi yehla ezulwini, inesihluthulelo sakwalasha neketanga elikhulu esandleni sayo. »*

" *Ingelosi* " noma isithunywa sikaNkulunkulu " *yehla ezulwini* " emhlabeni, lapho kuphucwe zonke izinhlobo zezinto eziphilayo zasemhlabeni, abantu nezilwane, lapha kuthatha igama lawo " *kwalasha* " eliwuchaza kuGen. 1: 2. " *Ukhiye* " uvula noma uvale ukufinyelela kuleli zwe eliyincithakalo. Futhi " *iketanga elikhulu* " elibanjwe " *esandleni sakhe* " lisikisela ukuthi isidalwa esiphilayo sizoboshelwa ezweni eliyincithakalo elizoba ijele laso.

Ivesi 2: " *Yambamba udrako, inyoka endala, onguDeveli noSathane, yambopha iminyaka eyinkulungwane. »*

Izinkulumo ezichaza " *uSathane* " ingelosi ehlobukayo, kusAmb. 12:9 ziphinde zicashunwe lapha. Zisikhumbuza ngomthwalo wakhe wemfanelo ophakeme kakhulu ekuhluphekeni okubangelwa isimilo sakhe sokuhlubuka; ukuhlupheka ngokomzimba nangokokuziphatha kanye nobuhlungu obuthweswa abantu ngababusi abangaphansi kogqozi namathonya akhe ngoba babebabi njengaye. 'Njengodrako ' wahola iRoma yombuso wamaqaba, futhi "njengenyoka

” wahola iRoma yobuKrestu yobupapa, kodwa embulwa ngesikhathi seNguquko, waphinde waziphatha “njengodrako ” okhonzwa izinhlango zamaKhatholika namaProthestani ahlo mile kanye “nodragnade” bakaLouis XIV. Kusukela ekamu lezingelosi ezingamademoni, " uSathane " ukuphela kosindile, ngenkathi elindele ukufa kwakhe okuyisihlawulelo ekwaHlulweni Kokugcina, uzoqhubeka ephila enye " iminyaka eyinkulungwane " eyedwa, ngaphandle kokuthintana nanoma yisiphi isidalwa, emhlabeni osuphenduke ijele elingenasimo nelingenalutho, eligcwele izidumbu ezibolayo namathambo abantu nezilwane kuphela.

Ingelosi yakwalasha emhlabeni oyincithakalo: uMhubhisi wesAm. 9:11 .

Ivesi 3: “ *Yayiphonsa kwalasha, yamvalela, yabeka uphawu kuye, ukuze angabe esazidukisa izizwe, ize iphele iminyaka eyinkulungwane. Emva kwalokhu kufanele athukululwe inkathi encane. »*

Umfanekiso onikeziwe unembayo, uSathane ubekwe emhlabeni oyincithakalo ngaphansi kwesembozo esimvimbela ukuba angangeni ezulwini; ukuze yena ngokwakhe azithole ngaphansi kokulinganiselwa kwenkambiso yomuntu ukulahlekelwa kwakhe akubangele noma akukhuthaze. Ezinye izidalwa eziphilayo, izingelosi zasezulwini nabantu abaphenduke izingelosi, bangaphezu kwakhe, okungukuthi, ezulwini, angasakwazi ukufinyelela kukho kusukela ekunqobeni kukaJesu Kristu phezu kwesono nokufa. Kodwa isimo sakhe siye saba sibi kakhulu ngoba akasenayo inkampani, ingelosi noma umuntu. Ezulwini kukhona " izizwe " leli vesi elizicaphuna ngaphandle kokukhuluma "ngomhlaba." Lokhu kungenxa yokuthi abahlengiweyo balezi zizwe bonke basezulwini embusweni kaNkulunkulu. Indima “ *yeketango* ” yembulwa kanjalo; uyamphoqa ukuthi ahlale yedwa futhi abe yedwa emhlabeni. Ohlelweni lwaphezulu, udeveli uyohlala eyisiboshwa “ *iminyaka eyinkulungwane* ” ekupheleni kwayo ayokhululwa, abe nokufinyelela nokuxhumana nababi abafile abavuswe ovukweni lwesibili, ngenxa “ *yokufa kwesibili* ” kokwahlulelwa kokugcina, emhlabeni oyobe usugcwele isikhashana futhi. Uyophinde azithobe izizwe ezihlubukayo ezilahlwe ngeze zazama ukulwa nezingelosi ezingcwele ezihlengiwe noJesu Kristu uMahluleli omkhulu.

Abahlengiwe bahlulela ababi

Ivesi 4: “ *Ngase ngibona izihlalo zobukhosi; nabahlezi phezu kwalo banikwa amandla okwahlulela. Ngase ngibona imiphefumulo yalabo ababenqunywe amakhanda ngenxa yobufakazi bukaJesu nangenxa yezwi likaNkulunkulu, nabangazange bakhulekele isilo nomfanekiso waso, futhi bengamukelanga uphawu emabunzini abo noma ezandleni zabo. Babuyela ekuphileni futhi babusa noKristu iminyaka eyinkulungwane .*

“ *Labo abahlezi ezihlalweni zobukhosi “ banamandla “ okwahlulela . Lesi isihluthulelo esibalulekile sokuqonda incazelo uNkulunkulu ayinikeza igama elithi “ nkosi . Manje, embusweni wakhe, kuJesu Kristu “ uMikayeli ,” uNkulunkulu uhlanganyela isahlulelo sakhe nazo zonke izidalwa zakhe ezingabantu ezihlengiwe emhlabeni. Ukwahlulelwa kwababi emhlabeni*

nasezulwini kuyoba yiqoqo futhi kwabelwe uNkulunkulu. Lesi ukuphela kwesici sobukhosi sabakhethiweyo abahlengiwe. Ukubusa akugcinelwe isigaba sabakhethiweyo, kodwa kubo bonke, futhi uMoya uyakhumbula ukuthi esikhathini esedlule emhlabeni, kuye kwaba nokushushiswa okubi okubulalayo okuvusayo ngokucaphuna: " *imiphefumulo yalabo ababenqunywe amakhanda ngenxa yobufakazi bukaJesu nangenxa yezwi likaNkulunkulu* "; UPawulu wayengomunye wabo. Kanjalo uMoya uvusa izisulu ezingamaKristu zobuqaba bamaRoma kanye nokholo lobupapa baseRoma olungabekezeleli olusebenzayo phakathi konyaka ka-30 no-1843. Khona-ke uqondisa abakhethiweyo bokugcina abasongelwa ngokufa " *yisilo esikhuphuka emhlabeni* " sikasAm. 13:11-15, ngehora lokugcina lesikhathi sasemhlabeni; ngonyaka ka-2029 kuze kube usuku lokuqala lwentwasahlobo eyandulela iPhasika ngonyaka ka-2030.

Ngokuvumelana nesimemezelo 'secilongo *lesikhombisa* ' kusAm. 11:18, " *sesifikile isikhathi sokwahlulela abafileyo* " futhi lokhu kuwukuba usizo kwenkathi " *yeminyaka eyinkulungwane* " okukhulunywe ngayo kuleli vesi 4. Kuyoba umsebenzi wabahlengiwe abangena ephakadeni likaNkulunkulu lasezulwini. Kuyodingeka ' *bahlulele* ' abantu ababi nezingelosi zasezulwini eziwile. UPawulu uthi kweyoku-1 Kor. 6:3 : " *Anazi yini ukuthi siyakhahlulela izingelosi na? Futhi akufanele sahlulele, ngesizathu esikhulu kakhulu, izinto zalokhu kuphila?* »

Uvuko Lwesibili Lwabahlubuki Abawile

Ivesi 5: " *Abanye abafileyo abazange baphile yaze yaphela iminyaka eyinkulungwane. Lokhu kungukuvuka kokuqala.* »

Qaphela ugibe! Inkulumo ethi " *Bonke abanye abafileyo abazange baphile kwaze kwaphela iminyaka eyinkulungwane* " ingabakaki kanye nenkulumo elandela leyo ethi " *Lolu uvuko lokuqala* " iphathelele nabafileyo bokuqala kuKristu abavuswa ekuqaleni " *kweminyaka eyinkulungwane* " okukhulunywa ngayo. Ubakaki bavusa, ngaphandle kokulubiza ngamagama, isimemezelo " *sovuko* " lwesibili olugcinelwe ababi abafile abayovuswa ekupheleni " *kweminyaka eyinkulungwane* " ngenjongo yokwahlulelwa kokugcina nesijeziso esibulalayo " *sechibi lomlilo nesibabule* "; okufeza " *ukufa kwesibili* .

Ivesi 6: " *Ubusisiwe, ungcwele onesabelo ovukweni lokuqala! Ukufa kwesibili akunamandla phezu kwabanjalo; kodwa bazakuba ngabapristi bakaNkulunkulu labakaKristu, babuse kanye laye iminyaka eyinkulungwane.* »

Leli vesi lifingqa kalula nje isahlulelo esilungile sikaNkulunkulu esambuliwe. Isibusiso siqondiswe kwabakhethiweyo beqiniso abahlanganyela ekuqaleni " *kweminyaka eyinkulungwane* " " *ekuvukeni kwabafileyo kuKristu* ." Ngeke beze ekwahlulelweni kodwa bona ngokwabo bayoba abahluleli ekwahluleleni okuhlelwe uNkulunkulu ezulwini, " *iminyaka eyinkulungwane* ." " *Ukubusa* " *kweminyaka eyinkulungwane* okumenyezwele " *kuwukubusa* " kuphela komsebenzi wokwahlulela futhi kuphelela kule " *minyaka eyinkulungwane* ." Ngemva kokungena ephakadeni, abakhethiweyo akufanele besabe noma bahlupheke " *ukufa kwesibili* ", ngoba ngokuphambene nalokho, yibo abayokwenza ababi abafile bahlupheke. Futhi siyazi ukuthi lezi yizigebengu zenkolo ezinkulu nezimbi kakhulu, ezinonya, nezibulalayo. Amajaji akhethiwe

kuyodingeka anqume ubude besikhathi sokuhlupheka umuntu ngamunye owahlulelwayo okufanele abhekane nakho ngabanye, ngesikhathi sokubhujiswa kwabo “ *ukufa kwesibili* ”, okungahlangene ngalutho nokufa kokuqala kwasemhlabeni kwamanje. Ngoba nguNkulunkulu uMdali onika umlilo isimo sesenzo sawo esibhubhisayo. Umlilo awunamthelela emizimbeni yasezulwini nasezindimbeni zasemhlabeni ezivikelwe uNkulunkulu njengoba okuhlangenwe nakho kwabangane bakaDaniyeli abathathu kufakazela kuDaniyeli 3. Ekwahlulelweni kokugcina, umzimba ovukayo uyasabela ngendlela ehlukile kunomzimba wasemhlabeni wamanje. KuMarku 9:48, uJesu usembulela ukukhethekile kwakhe ethi, “ *lapho impethu yabo ingafi khona, nomlilo ongacimi* .” Njengoba nje amasongo omzimba womsundu ehlala ephila ngawodwana, kanjalo nomzimba wabagwetshiwe uyoba nokuphila kuze kufike e-athomu yawo yokugcina. Ngakho-ke ijubane lokusetshenziswa kwazo liyoncika ebudeni besikhathi sokuhlupheka esinqunywe abahluleli abangcwele noJesu Kristu.

Ukubhekana kokugcina

Ivesi 7: “ *Lapho isiphelile iminyaka eyinkulungwane, uSathane uyakukhululwa etilongweni lakhe.* »

Ekupheleni "kweminyaka eyinkulungwane", okwesikhashana, uzothola inkampani futhi. Lesi yisikhathi “ *sovuko* ” lwesibili olugcinelwe izihlubuki zasemhlabeni.

Ivesi 8 : “ *Iyakuphuma ukudukisa izizwe ezisemagumbini **omane** omhlaba, uGogi noMagogi, ukubaqoqela ndawonye ukulwa; Inani labo linjengesihlabathi solwandle .*

Le nkampani ngeyalezo " *zizwe* " ezivuswe emhlabeni wonke njengoba kukhonjiswe yifomula ethi " *amagumbi amane* " " *yomhlaba* " noma amaphuzu amane abalulekile anikeza isenzo umlingiswa wendawo yonke. Umbuthano onjalo awunakuqhathaniswa nalutho, ngaphandle kwezinga lesu lempi elifana nokungqubuzana kweMpi Yezwe Yesithathu “ *yecilongo lesithupha* ” lesAm. 9:13 . Yilesi siqhathaniso esiholela uNkulunkulu ukuba anikeze labo ababuthene ekwahluleleni kokugcina amagama athi “uGogi noMagogi” ashiwo ekuqaleni kuHez 38:2 , futhi ngaphambi kwalokho kuGen. 10:2 lapho “uMagogi” eyindodana yesibili kaJafete; kodwa umniningwane omncane wembula isici sokuqhathanisa kuphela salokhu kugqugquzelwa, ngoba kuHezekeli, uMagogi uyizwe likaGogi, futhi uqoka iRussia ezofaka isenzo, phakathi nempi yezwe yesithathu, inani elikhulu kunawo wonke lamasosha kuwo wonke umlando wesintu onjengezimpi; okufakazela ukwanda kwayo okukhulu nokunqotshwa ngokushesha kwamazwe ezwekazi laseNtshonalanga Yurophu.

UMoya ubafanisa “nesihlabathi *solwandle* ,” ngaleyo ndlela ugcizelela ukubaluleka kwenani lezisulu zeSahlulelo Sokugcina. Lokhu futhi kubhekisela ekuzinikeleni kwabo kudeveli namanxusa akhe angabantu okwembulwe kusAm. 12:18 noma 13:1 (kuye ngokuthi inguqulo yeBhayibheli): ekhuluma ‘ *ngodrako* ’ siyafunda: “ *Futhi wema phezu kwesihlabathi solwandle .*

Njengoba uSathane eyisihlubuki esingenakulungiseka, uqala ukuba nethemba lokuthi angalingqoba ibutho likaNkulunkulu futhi uyenga abanye abantu abalahliwe ngokubenza balwe noNkulunkulu nabakhethiweyo bakhe.

Ivesi 9: “ *Base benyukela ebusweni bomhlaba, bahaqa ikamu labangcwele nomuzi othandekayo. Kodwa kwehla umlilo uvela ezulwini wabaqeda.* “Kodwa ukunqotshwa kwendawo akusasho lutho uma umuntu engakwazi ukubamba isitha ngoba sesingathinteki; njengabangane bakaDaniyeli, akukho umlilo nanoma yini enye engabalimaza. Futhi ngokuphambene, “ *umlilo ovela ezulwini* ” ubashaya ngisho “ *nasekamu labangcwele* ” ongenamphumela kulo. Kodwa lo mlilo “ *ushwabadela* ” izitha zikaNkulunkulu nabakhethiweyo bakhe. KuZakariya 14, uMoya uprofetha ngezimpi ezimbili ezihlukaniswa “ *iminyaka eyinkulungwane* .” Eyandulelayo nefezwayo “ngecilongo lesithupha” ivezwe emavesini 1 kuya ku-3, okunye kuphathelene nempi yesibili eyaqhutshwa ngehora lokwahlulela kokugcina, futhi ngemva kwayo, ukuhleleka kwendawo yonke eyamiswa emhlabeni omusha. Evesini 4, lesi siprofetho sikhuluma ngokwehlela emhlabeni kukaKristu nabakhethiweyo bakhe ngala mazwi: “ *Ngalolo suku izinyawo zakhe ziyakuma eNtabeni Yeminqumo, ebhekene neJerusalema ngasempumalanga; INtaba Yeminqumo iyakudabuka phakathi, ngasempumalanga nasentshonalanga, kube khona isigodi esikhulu kakhulu;* “Ikamu labangcwele besahlulelo sokugcina liyahlonzwa futhi libekwe. Masiphawule ukuthi kusekupheleni ‘ *kweminyaka eyinkulungwane* ’ yasezulwini lapho “ *izinyawo* ” zikaJesu ‘ziyophumula ’ emhlabeni, “ *eNtabeni Yeminqumo ebhekene neJerusalema, ngasempumalanga* . Njengoba lihunyushwe kabi, leli vesi labangela inkolelo eyiphutha yokubusa kukaJesu Kristu emhlabeni phakathi ‘nenkulungwane yeminyaka.

Ivesi 10: “ *Futhi uSathane owabadukisayo waphonswa echibini lomlilo nesibabule, lapho kukhona isilo nomprofethi wamanga. Futhi bayohlushwa imini nobusuku kuze kube phakade naphakade.* »

Sesifikile isikhathi sokuqalisa ukwahlulelwa kwabahlubuki benkolo okwembulwe kusAm. 19:20. Ngokuvumelana nesimemezelo saleli vesi, “ *udeveli, isilo, nomprofethi wamanga* ” bandawonye, “ *baphonswa bephila echibini lomlilo nesibabule* ” okuwumphumela wesenzo “ *somlilo ovela ezulwini* ” okwenezelwa kuso isikhunta esincibilikisiwe esingaphansi komhlaba esikhishwe ukuqhekeka koqweqwe lomhlaba oluphezu kwawo wonke umhlaba. Umhlaba ube usuthatha ukubonakala “kwelanga” “umlilo” walo odla inyama yabahlubuki, bona ngokwabo bengabakhulekeli (abangazi lutho kodwa benecala) belanga eladalwa uNkulunkulu. Kungalesi senzo lapho abanecala basemhlabeni nabasezulwini bebhakana khona “ *nokuhlushwa* ” ‘ *kokufa kwesibili* ’ okwaprofethwa kusukela kusAm. 9:5-6 . Ukusekela okungenabulungisa kosuku lwamanga lokuphumula kwabangela lesi siphetho esibi. Ngoba ngenhlanhla kwabalahliwe, kungakhathaliseki ukuthi kuyisikhathi eside kangakanani, “ *ukufa kwesibili* ” nakho kunesiphetho. Futhi inkulumo ethi “ *kuze kube phakade naphakade* ” ayisebenzi “ekuhlushweni ” ngokwako kodwa emiphumeleni ebhubhisayo “ *yomlilo* ” okubangelayo, ngoba lena yimiphumela eyoba ewumnqamulajuqu neyaphakade.

Izimiselo Zokwahlulelwa Kokugcina

Ivesi 11: “ *Ngase ngibona isihlalo sobukhosi esikhulu esimhlophe nohlezi kuso. Umhlaba nezulu kwabaleka ebusweni bakhe, futhi ayitholakalanga indawo yakho .*

“ *Okumhlophe* ” ngobumsulwa obuphelele, “ *isihlalo sakhe sobukhosi esikhulu* ” siwumfanekiso wesimilo esimsulwa nesiingcwele sikaNkulunkulu umdali wazo zonke izinto eziphilayo nezinto. Ukuphelela kwakhe akunakukubekezelela ukuba khona ‘ *komhlaba* ’ esicini sawo esichithiwe nesishisiwe esawunikeza isahlulelo sokugcina. Ngaphezu kwalokho, njengoba abenzi bobubi bayo yonke imvelaphi sebebhujiwe, isikhathi sezimpawu sesiphelile futhi umkhathi wasezulwini nezinkulungwane zezigidi zezinkanyezi awusenaso isizathu sokuba khona; Ngakho-ke “ *isibhakabhaka* ” sobukhulu bethu basemhlabeni nakho konke okukuqukethe kuyasuswa, kwanyamalala kwaba yize. Ihora selifikile lokuphila okuphakade ngosuku lwaphakade.

Ivesi 12: “ *Ngabona abafileyo, abancane nabakhulu, bemi phambi kwesihlalo sobukhosi. Kwavulwa izincwadi. Kwavulwa nenyencwadi, eyincwadi yokuphila. Abafileyo bahlulelwa ngalokho okulotshwe ezincwadini njengokwemisebenzi yabo.* »

Laba bantu “ *abafile* ” abagwetshwa benecala bavuswa kwabafileyo ukuze bagwetshwe okokugcina. UNkulunkulu akakhethi lutho kunoma ubani, isahlulelo sakhe esilungile sithinta “ *abakhulu* ” “ *nabancane* ”, abacebile nabampofu futhi sibeka phezu kwabo isiphetho esifanayo, ukufa, ngokokuqala ngqá ekuphileni kwabo, okulingana.

Lamavesi alandelayo anikeza imininingwane ngesenzo sokwahlulela kokugcina. Sekuprofethiwe kakade kuDan.7:10, “ *izincwadi* ” zobufakazi bezingelosi “ *zivuliwe* ” futhi laba ofakazi abangabonakali baye baqaphela amaphutha namacala enziwa abalahliwe futhi ngemva kokwahlulelwa kwecala ngalinye ngabakhethiweyo noJesu Kristu, isinqumo sokugcina esiqinisekile esingenakuhlehliswa siye samukelwa ngazwi linye. Ngesikhathi sokwahlulela kokugcina isinqumo esimenyezwe siyokhishwa.

Ivesi 13 : “ *Ulwandle lwakhipha abafileyo ababekulo, nokufa neHayidese kwakhipha abafileyo ababekukho; kwaba yilowo nalowo wahlulelwa ngokwemisebenzi yakhe.* »

Isimiso esichazwe kuleli vesi sisebenza kukho kokubili uvuko. “ *Abafileyo* ” bayanyamalala “ *olwandle* ” noma “ *ezweni* ”; Lawa amathuba amabili abekwe kuleli vesi. Ake siphawule indlela “ *indawo yokuhlala yabafileyo* ” okuvezwa ngayo igama elithi “ *umhlaba* ”. Ngokuba ngempela leligama liyalungisiswa, uNkulunkulu eseshilo kumuntu onesono: “ *Uluthuli, uyakubuyela othulini* ” kuGenesis 3:19. Ngakho-ke “ *indawo yokuhlala yabafileyo* ” “ *iwuthuli* ” “ *lomhlaba* ”. Ngezinye izikhathi ukufa kuye kwashisa abantu ngomlilo okuye kwabangela ukuba “ *bangazange babuyele othulini* ” ngokwendlela evamile yokungcwaba. Kungakho, ungalibandakanyi leli cala, uMoya ucacisa ukuthi “ *ukufa* ” ngokwakho kuyobuyisela labo elibashayile nganoma yiziphi izindlela; ukuqonda ukuhlakazeka okubangelwa umlilo wenuzi ongashiya nakancane umkhondo womzimba womuntu ohlakazeke ngokuphelele.

Ivesi 14: “ *Ukufa neHayidese kwaphonswa echibini lomlilo. Lokhu kungukufa kwesibili, ichibi lomlilo.* »

“ *Ukufa* ” kwakuyisimiso esimelene ngokuphelele nokuphila futhi injongo yako kwakuwukuqeda izidalwa ezahlulelwa futhi zalahlwa uNkulunkulu okuhlangenwe nakho kwazo ekuphileni. Okuwukuphela kwenjongo yokuphila

iwukunikeza uNkulunkulu umuntu omusha ozokhethwa ukuze amkhethele abangane baphakade. Njengoba lokhu kukhetha sekwenzekile, futhi ababi bebhujiswa, “ ukufa ” kanye “nomhlaba” “ indawo yabafuleyo ” akusenasizathu sokuba khona. Izimiso ezibhubhisayo zalezi zinto ezimbili zona ngokwazo zichithwa nguNkulunkulu. Ngemva “ kwechibi lomlilo ”, kwenziwa indawo yokuphila kanye nokukhanya kwaphezulu okukhanyisa izidalwa zakho.

Ivesi 15: “ *Futhi lowo ongafunyanwanga elotshiwe encwadini yokuphila waphonswa echibini lomlilo.* »

Leli vesi liqinisekisa ukuthi ngempela uNkulunkulu ubeke phambi komuntu izindlela ezimbili kuphela, ukukhetha okubili, iziphetho ezimbili, iziphetho ezimbili (Dut.30:19). Amagama abakhethiweyo aziwa nguNkulunkulu kusukela ekusekelweni komhlaba noma ngisho nangemuva kwalokho, kusukela ezinhlelweni zephrojekthi yakhe okuhloswe ngayo ukuzinika izidalwa ezikhululekile nezizimele njengenkampani. Lokhu kukhetha kwakuzomlahlekisela ngokuhlupheka okubi emzimbeni wenyama, kodwa isifiso sakhe sothando sibe sikhulu kunokwesaba kwakhe, wethula iphrojekthi yakhe futhi wazi kusengaphambili ukufezwa okuningilizwiwe kwendaba yethu yokuphila kwasezulwini nokuphila kwasemhlabeni. Wayazi ukuthi isidalwa sakhe sokuqala ngelinye ilanga sasiyoba isitha sakhe esifayo. Kodwa naphezu kwalolu lwazi, wamnika wonke amathuba okulahla icebo lakhe. Wayazi ukuthi kwakungenakwenzeka, kodwa wakuyeka ukuba kwenzeke. Wayazi kanjalo amagama abakhethiweyo, izenzo zabo, ubufakazi bezimpilo zabo zonke futhi wabaqondisa futhi wabaholela kuye ngamunye ngesikhathi nangenkathi yakhe. Inye kuphela into engenzeki kuNkulunkulu: ukumangala.

Wayazi namagama enqwaba yezidalwa ezingabantu ezingandaba, ezihlubukayo, ezikhonza izithombe ezidalwe yinqubo yokuzalana kwabantu. Umehluko ekwahluleleni kukaNkulunkulu okwembulwe kusAmbulo 19:19-20 usebenza kuzo zonke izidalwa Zakhe. Abanye babo abanecala elincane bazobulawa “ izwi likaNkulunkulu ” ngaphandle kokwazi “ izinhlupho zomlilo wokufa kwesibili ” okuhloselwe kuphela amaKristu namaJuda enkolo anecala. Kodwa “ uvuko ” lwesibili luphathelene nazo zonke izidalwa Zakhe ezingabantu ezizalwe emhlabeni kanye nezidalwa eziyizingelosi ezidalwe ezulwini, ngoba uNkulunkulu wathi kwabaseRoma 14:11: “ *Ngokuba kulotshiwe ukuthi: “Kuphila kwami, isho iNkosi, amadolo onke ayakuguqa phambi kwami, nezilimi zonke ziyakuvuma kuNkulunkulu.* ”

IsAmbulo 21: IJerusalema Elisha Elikhazinyulisiwe **Lifanekiselwa**

Ivesi 1: “ *Ngase ngibona izulu elisha nomhlaba omusha; ngokuba izulu lokuqala nomhlaba wokuqala kudlulile, nolwandle lwalungasekho.* »

UMoya wabelana nathi ngemizwa egqugquzelwe ukusungulwa kohlelo olusha lwe-multidimensional ngemva kokuphela kwenkulungwane yesi-⁷. Kusukela ngaleso sikhathi kuya phambili, isikhathi ngeke sisabalwa, yonke into ephilayo ingena ephakadeni elingapheli. Yonke into yintsha noma yenziwe kabusha ngokunembe kakhulu. “ *Izulu nomhlaba* ” wenkathi yesono ashabalala, futhi uphawu “ *lokufa* ,” “ *ulwandle* ” alusekho. NjengoMdali, uNkulunkulu washintsha ukubukeka kweplanethi enguMhlaba, wenza konke okwakumele ingozi noma ingozi kwabahlala kuyo kunyamalale; ngakho ngeke zisaba khona izilwandle, azisekho izintaba ezineziqongo zamatshe. Seliphenduke insimu enkulu njenge “ *Edene* ” lokuqala lapho konke kuwudumo nokuthula; okuzoqinisekiswa kuSambulo 22.

Ivesi 2: “ *Ngabona umuzi ongcwele, iJerusalema elisha, wehla uvela ezulwini kuNkulunkulu, ulungisiwe njengomlobokazi ohlotshiselwe umyeni wakhe.* »

Lokuzilibazisa okusha kuzokwamukela umhlangano wabangcwele abakhethiwe abakhululiwe emhlabeni oshiwo kuleli vesi elithi “ *umuzi ongcwele* ”, njengakusAm. 11:2, “ *IJerusalema Elisha* ,” “ *umlobokazi* ” kaJesu Kristu “ *umyeni* ” wakhe. “ *Wehla ezulwini* ,” evela embusweni kaNkulunkulu angena kuwo ekubuyeni okukhazimulayo koMsindisi wakhe. Wabe eshlela emhlabeni ngokokuqala ngqá ekupheleni ‘ *kweminyaka eyinkulungwane* ’ yokwahlulelwa kwasezulwini ukuze kube nokwahlulelwa kokugcina. Ngemva kwalokho, esebuyele ezulwini, walinda kwaze kwaba yilapho “ *izulu elisha nomhlaba omusha* ” sekulungele ukumamukela. Phawula ukuthi igama elithi “ *izulu* ” lisebunyeni, ngoba livusa ubunye obuphelele, ngokuphikisana nobuningi, “ *amazulu* ,” okusikisela kuGen. 1:1, ukuhlukaniswa kwezidalwa zasezulwini zibe amakamu amabili aphikisanayo.

Ivesi 3: “ *Ngase ngizwa izwi elikhulu livela ezulwini, lithi: Bheka, itabernakele likaNkulunkulu likubantu; Uyohlala nabo, futhi bayoba abantu bakhe, futhi uNkulunkulu ngokwakhe uyoba nabo.* »

“ *Umlaba omusha* ” wamukela isivakashi esivelele, njengoba “ *uNkulunkulu ngokwakhe* ,” eshiya isihlalo sakhe sobukhosi esidala sasezulwini, eze ezomisa isihlalo sakhe sobukhosi esisha emhlabeni lapho enqobe khona udeveli, isono nokufa. Igama elithi “ *itabernakele likaNkulunkulu* ” libhekisela emzimbeni wasezulwini kaNkulunkulu uJesu Kristu “ *uMikayeli* ” (= onjengoNkulunkulu). Kodwa futhi kuwuphawu loMhlangano wabakhethiweyo lapho kubusa uMoya kaJesu Kristu. “ *Itabernakele, ithempeli, isinagoge, ibandla* ,” wonke la magama ayizimpawu zabantu abangcwele abahlengiwe ngaphambi kokuba abe izakhiwo ezakhiwe umuntu; ngayinye yazo iphawula isiteji

ekuqhubekeleni phambili komsebenzi waphezulu. Futhi okokuqala, " *itabernakele* " lisho ukuphuma eGibhithe kwamaHeberu eqondiswa futhi eholelwa ogwadule uNkulunkulu abonakaliswa ngokusobala ngefu elehla njengensika etendeni elingcwele. Ngaleso sikhathi wayesevele " *enamadoda* "; okufakazela ukusetshenziswa kwaleli gama kuleli vesi . Khona-ke " *ithempeli* " liphawula ukwakhiwa okuqinile " *kwetabernakele* "; umsebenzi owawuyaliwe futhi owenziwa ngaphansi kweNkosi uSolomoni. NgesiHeberu, kuphela, igama elithi " *isinagoge* " lisho: umhlangano. KusAm. 2:9 no-3:9 , uMoya kaKristu ubiza isizwe samaJuda esihlubukayo ngokuthi " *isinagoge likaSathane* . Igama lokugcina elithi " *ibandla* " lisho umhlangano ngesiGriki (ecclesia); ulimi lokusabalalisa izimfundiso zobuKristu zeBhayibheli. UJesu waqhathanisa " *okwakhe Ngokuka - Efe. 5:23* , i-Assembly, "iBandla" lakhe , *ingumzimba* wayo : " ngokuba *indoda iyinhloko yomfazi, njengokuba noKristu eyinhloko yebandla, elingumzimba walo, enguMsindisi walo* . Sikhumbula ukudabuka okwazwiwa abaphostoli bakaJesu lapho ebatsiya eya ezulwini. Kulokhu, " *umyeni wami uzohlala nami* " angasho oKhethiwe ekubekweni kwakhe "emhlabeni *omusha* ". Kukulo mongo lapho izigijimi zamagama ayishumi nambili " *ezizwe eziyishumi nambili* " zesAm. 7 zingabonisa injabulo nenjabulo engenakuxutshwa yokunqoba kwazo.

Ivesi 4: " *Azesule izinyembezi zonke emehlweni abo, ukufa akusayikuba-khona, nokudabuka, nokukhala, nobuhlungu akusayikuba-khona, ngokuba okokuqala kudlulile.* »

Ukuhlobana kwesAm. 7:17 kuqinisekiswa ngokuthola lapha isithembiso saphezulu isAm. 7 esiphetha ngaso: " *Azesule izinyembezi zonke emehlweni abo* . Ikhambi lezinyembezi injabulo nentokozo. Sikhuluma ngesikhathi lapho izithembiso zikaNkulunkulu ziyogcinwa futhi zigcwaliseke. Bheka kahle lelikusasa elimangalisayo, ngoba phambi kwethu kunesikhathi esihlelelwe " *ukufa, ukulila, ukukhala, nobuhlungu* " okungeke kusaba khona, kuphela, okokuvuselela zonke izinto ngoMdali wethu ophakeme nomangalisayo. Ngithanda ukuveza ukuthi lezi zinto ezimbi zizonyamalala kuphela ngemva kokwahlulelwa kokugcina okuyokwenzeka ekupheleni "kweminyaka eyinkulungwane". Kwabakhethiweyo, kodwa kubo bodwa, imiphumela yobubi iyophela ekubuyeni okukhazimulayo kweNkosi uNkulunkulu uMnininindla onke.

Ivesi 5: " *Futhi ohlezi esihlalweni sobukhosi wathi: Bheka, ngenza konke kube kusha. Wathi: Bhala; ngokuba lawa mazwi athembekile, aqinisile.* »

UNkulunkulu onguMdali, ngokoqobo, uzibophezela ngesithembiso, futhi uyalifakazela leli zwi lesiprofetho: " *Bheka, ngenza zonke izinto zibe zintsha* . Asikho isidingo sokufuna isithombe ezindabeni zethu zasemhlabeni ukuzama ukuthola umqondo walokho uNkulunkulu akulungiselelayo, ngoba okusha akunakuchazwa. Futhi kuze kube manje, uNkulunkulu uye wasikhumbuza kuphela ngezinto ezibuhlungu zesikhathi sethu ngokusitshela ukuthi ngeke besaba "emhlabeni *omusha nezulu elisha* " okugcina kanjalo yonke imfihlakalo nezimangaliso zabo. Ingelosi inezela kula mazwi: " *ngokuba lawa mazwi athembekile, ayiqiniso* ." Ubizo lomusa oluvela kuNkulunkulu kuJesu Kristu ludinga ukholo olungantengantengi ukuze uthole umvuzo wezithembiso zikaNkulunkulu. Yindlela enzima ephambana nezinkambiso zomhlaba. Kudinga

umoya omkhulu wokuzidela, wokuzidela, ekuthobekeni kwesigqila esizithoba eNkosini yaso. Ngakho-ke imizamo kaNkulunkulu yokuqinisa ukuzethemba kwethu inesizathu esihle: “isiqiniseko ngeqiniso elambuliweyo neliveziweyo” yindinganiso yokholo lweqiniso.

Ivesi 6: “ *Wathi kimi: Sekwenzekile! Mina ngingu-alfa no-omega, isiqalo nesiphetho. Owomileyo ngiyakumphuzisa ngesihle emthonjeni wamanzi okuphila .* ”

UMdali uNkulunkulu uJesu Kristu udala “ zonke izinto zibe zintsha . ” *Kwenzekile ! »* ; IHu. 33:9 : “ *Ngokuba wakhuluma, kwenzeka; uyala, kube khona .* ” Izwi lakhe lokudala liyagcwaliseka ngokushesha nje lapho amazwi ephuma emlonyeni wakhe. Kusukela ngonyaka ka-30, ngemva kwethu, isimiso senkathi yobuKristu esambulwe kuDanilyeli nesAmbulo siye safezwa kuze kube seminingwaneni yaso emincane kakhulu. UNkulunkulu usimema ukuba siphinde sibheke esikhathini esizayo asilungiselele abakhethiweyo bakhe; izinto ezimenezelwe ziyofezwa ngendlela efanayo, ngokuqiniseka konke. UJesu usitshela njengakusAm. 1:8 : “ *Mina ngingu-Alfa no-Omega, isiqalo nesiphetho .* ” Umqondo othi “ *isiqalo nesiphetho* ” unengqondo kokuhlangenwe nakho kwethu kwesono sasemhlabeni esiyoqedwa ngokuphelele “ekupheleni ” kwenkulungwane yesikhombisa ngemva kokubhujiswa kwezoni nokufa. Emadodaneni kaNkulunkulu ahlakazeke ezweni elithengiswayo, uJesu unikeza “ *mahhala* , ” “ *emthonjeni wamanzi okuphila .* ” Yena ngokwakhe ‘ *ungumthombo* ’ ‘wamanzi okuphila ’ afanekisela ukuphila okuphakade. Isipho sikaNkulunkulu singesihle, lokhu kunemba kuyakulahla ukuthengiswa “kwezono” zamaRoma Katolika eziqokomisa intethelelo etholakala ngemali ebupapa.

Ivesi 7: “ *Onqobayo uyakudla ifa lakho konke; ngiyakuba nguNkulunkulu wakhe, yena abe yindodana yami .* ”

Abakhethiweyo bakaNkulunkulu bayizindlalifa kanye noJesu Kristu. Okokuqala, ‘ *ngokunqoba* ’ kwakhe , uJesu ‘ *wazuza njengefa* ’ inkazimulo yobukhosi eqashelwa yizo zonke izidalwa zakhe zasezulwini. Ngemva kwakhe, abakhethiweyo bakhe, nabo “ *abanqobileyo* ”, kodwa “ *ngokunqoba* ” kwakhe , “ *bayozuza ifa lalezi zinto ezintsha* ” ezidalwe nguNkulunkulu ngokukhethekileyo. UJesu waqinisekisa ubunkulunkulu Bakhe kumphostoli uFiliphu kuJohane 14:9: “ *UJesu wathi kuye: “Isikhathi esingaka nginani, kodwa awukangazi, Filiphu na? Ongibonile mina umbonile uBaba; Usho kanjani ukuthi: Sibonise uBaba? “Umuntu onguMesiya waziveza ‘njengoYise ongunaphakade ,’ kanjalo eqinisekisa isimemezelo esasiprofethwe ku-Isaya 9:6 (noma 5) esasiphathelene naye. Ngakho-ke uJesu Kristu ungowabakhethiweyo bakhe, kokubili umfowabo noYise wabo. Futhi bona ngokwabo bangabafowabo namadodana akhe. Kodwa ubizo lungumuntu ngamunye, ngakho uMoya uthi, njengasekupheleni kwenkathi ye-7 yesihloko esithi "Izincwadi": " kulowo onqobayo ", " uyakuba yindodana yami ". Ukunqoba isono kuyadingeka ukuze uthole isikhundla “njengendodana ” kaNkulunkulu ophilayo.*

Ivesi 8: “ *Kepha amagwala, nabangakholwayo, nabanengekayo, nababulali, nezifebe, nabathakathi, nabakhonza izithombe, nabo bonke abaqamba amanga, isabelo sabo siyakuba sechibini elivutha umlilo nesibabule, okungukufa kwesibili. »*

Lezi zindlela zokuziphatha komuntu zitholakala kuso sonke isintu samaqaba, nokho, uMoya uqondise lapha, izithelo zenkolo yobuKristu bamanga; ukulahlwa kwenkolo yobuJuda kuvezwa ngokucacile futhi kwembulwa nguJesu kusAmbulo 2:9 no-3:9.

NgokwesAm. 19:20, "... *ichibi elivutha umlilo nesibabule* " liyoba, ekwahlulelweni kokugcina, isabelo ebekelwe " *isilo nomprofethi wamanga* ": inkolo yobuKatolika nokholo lwamaProthestani. Inkolo yobuKristu bamanga ayihlukile enkolweni yamanga yamaJuda. Izindinganiso zakhe ezibalulekile ziphambene nekaNkulunkulu. Ngakho, nakuba amaJuda angabaFarisi ayesola abafundi bakaJesu ngokungagezi izandla zabo ngaphambi kokuba badle (Math. 15:2) UJesu wayengakaze abasole futhi wabe esethi, kuMath 15:17 kuya ku-20: " *Anazi yini ukuthi konke okungena emlonyeni kuphumela esiswini, kukhishelwe ezinsikeni ? Kodwa okuphuma emlonyeni kuvela enhliziyweni , futhi yizo ezingcolisa umuntu. Ngokuba enhliziyweni kuphuma imicabango emibi, ukubulala, ukuphinga, ubufebe, ukweba, ukufakaza amanga, ukuhlambalaza . Lezi yizinto ezingcolisa umuntu; kodwa ukudla ngezandla ezingagezwanga akumngcolisi umuntu.* ". Ngokufanayo, inkolo yobuKristu bamanga ifihla izono zayo ngokumelene noMoya ngokuyinhloko ngokulahla izono zenyama. UJesu wanikeza umbono wakhe ngokutshela amaJuda kuMath.21:3: " *Abathelisi nezifebe bayongena phambi kwenu embusweni wezulu* "; ngokusobala, ngaphansi kombandela wokuthi bonke baphenduke, futhi baphendukele kuNkulunkulu nobumsulwa bakhe. Yinkolo yamanga uJesu ayibiza ngokuthi " *abakhokheli abayizimpumpu* " kuMath 23:24, " *ngokuhlaza insensane futhi igwinye ikamela* ," noma-ke, ngenxa yokuthi " *ubona ucezwana olusesweni lomakhelwane wakho, ungaluboni ugodo olukwelakho ugodo* " ngokukaLuka 6:42 no-5.

Mancane amathemba ngomuntu oziqaphelayo kuzo zonke lezi zimo zobuntu uJesu azibalayo. Uma eyodwa kuphela efana nemvelo yakho, kuzodingeka ulwe nayo futhi unqobe iphutha lakho. Impi yokuqala yokukholwa imelene nawe; futhi kuwubunzima obunzima kakhulu ukubunqoba.

Kulokhu kubala, enikeza ilungelo incazelo yawo engokomoya, uJesu Kristu, umahluleli omkhulu waphezulu, ucaphuna amaphutha okuthiwa abangelwa ukholo lobuKristu bamanga bohlobo lobuRoma Katolika lobupapa. Ngokubhekisela 'kumagwala,' ubhekisela kulabo abenqabayo ukunqoba empini yabo yokholo, ngoba zonke izithembiso zakhe zigcinelwe " *onqobayo* . Kodwa akukho ukunqoba kowenqaba ukulwa. " *Ufakazi othembekile* " kumelwe abe nesibindi; Liphume igwala. " *Ngaphandle kokholo akwenzeki ukujabulisa uNkulunkulu* " (Heb. 11:6); phuma, " *ongakholwayo* ". Futhi ukholo olungahambelani nokholo lukaJesu olunikezwa njengesibonelo ukuba silingise, kuwukungakholwa kuphela. " *Izinengiso* " ziyisinengiso kuNkulunkulu futhi zihlala ziyizithelo zamaqaba ; phuma, " *oyisinengiso* ". Kuyicala ' *iBabiloni elikhulu, unina wezifebe nezinengiso zomhlaba* ' ngokwesAm. 17:4-5 . " *Ababulali* " beqa umyalo wesithupha; phuma, " *umbulali* ". Ukubulala kubangelwa inkolo yamaKatolika kanye nokholo lwamaProthestani " *labazenzisi* " ngokukaDan.11:34. " *Abanesizotha* " bangashintsha izindlela zabo futhi banqobe ububi babo, ngaphandle kwalokho; phuma " *kokungafaneleki* ". Kodwa " *ukungcola* " okungokomoya okubangelwa ukholo lwamaKatholika uma

kuqhathaniswa " *nesifebe* " kuvala ngokuphelele umnyango wokuya ezulwini. Ngaphezu kwalokho, uNkulunkulu uyakulahla " *ukungcola* " kwalo okuholela " *ekuphingeni* " okungokomoya: ukuhwebelana nodeveli. " *Abathakathi* " bangabapristi bamaKatolika namaProthestani abangabalandeli bemimoya yamademoni; phuma, " *umlingo* "; Lesi senzo kuthiwa senziwa " *iBhabhiloni Elikhulu* " kusAm. 18:23 . Igama elithi " *abakhonza izithombe* " libhekisela nasenkolweni yamaKatolika, izithombe zalo ezibaziweyo eziyizinto zokuhulekelwa nemithandazo; phuma, " *okhonza izithombe* ". Futhi ekugcineni, uJesu ucaphuna " *abaqambimanga* " abanoyise ongokomoya " *udeveli, umqambimanga nombulali kwasekuqaleni noyise wamanga* " ngokukaJohane 8:44; phuma " *umqambimanga* ".

Ivesi 9: " *Kwase kufika enye yezingelosi eziyisikhombisa ezazinezitsha eziyisikhombisa ezigcwele izinhlupho eziyisikhombisa zokugcina, yakhuluma nami, yathi: 'Woza, ngizokubonisa umakoti, umkaWundlu.* »

Kuleli vesi, uMoya ukhuluma ngomlayezo wenkuthazo kwabakhethiweyo abayodlula ngokunqobayo esikhathini esibuhlungu nesesabekayo " *sezinhlupho eziyisikhombisa zokugcina* " zaphezulu. Umvuzo wabo uyoba ukubona (" *ngizokubonisa* ") inkazimulo egcinelwe abakhethiweyo abanqobayo abakha nabamelelayo, kulesi sigaba sokugcina somlando womhlaba wesono, " *umlobokazi, umkaWundlu* ", uJesu Kristu.

" *Izingelosi eziyisikhombisa ezazinezitsha eziyisikhombisa ezigcwele izinhlupho eziyisikhombisa zokugcina* " zazibhekise kubantu abahlangabezana nezindinganiso zenkolo yobuKristu bamanga ezibalwe evesini elandulele. Lezi " *zinhlupho eziyisikhombisa zokugcina* " zaziyingxenye uNkulunkulu ayezoyinikeza ikamu eliwile. Manje uzosibonisa, ngezithombe ezingokomfanekiso, isabelo esiyobuyela kwabanqobile abakhethiweyo abahlengiwe. Ngomfanekiso oveza imizwa uNkulunkulu anayo ngabo, ingelosi izobonisa abakhethiweyo abamhlangano wabo wakha, bebonke, " *umlobokazi weWundlu* ". Ngokucacisa, " *umkaWundlu* ," uMoya uqinisekisa imfundiso enikezwa kweyabase-Efesu 5:22 kuya ku-32. Umphostoli uPawulu uchaza ubuhlobo obuhle bendoda nomfazi, maye, obuyogcwaliseka kuphela ebuhlotsheni boKhethiweyo noKristu. Futhi kufanele sifunde ukuphinda siyifunde indaba kaGenesisise, ekukhanyeni kwalesi sifundo esinikezwe uMoya kaNkulunkulu ophilayo, umdali wakho konke ukuphila, nomsunguli ohlakaniphile wezindinganiso zayo eziphelele. Igama elithi " *owesifazane* " lihlobanisa " *umlobokazi* ," " *Okhethiweyo* " kaKristu nomfanekiso " *wowesifazane* " ovezwe kusAmbulo 12.

Incazelo Ejwayelekile YoKhethiwe Okhazinyulisiwe

Ivesi 10: " *Yase yangithwala ngikuMoya yangiyisa entabeni enkulu nephakeme. Yangikhombisa umuzi ongcwele, iJerusalema, wehla uvela ezulwini kuNkulunkulu, unenkazimulo kaNkulunkulu.* »

Ngomoya, uJohane uyiswa emzuzwini lapho uJesu Kristu nabakhethiweyo bakhe behla ezulwini ngemva kokwahlulelwa kwasezulwini " *kweminyaka eyinkulungwane* " yenkulungwane yesikhombisa. KusAm. 14:1 , ama-Adventist " *abayizi-144 000* " " *abekwa uphawu* " obuKristu bobuKristu " *izizwe eziyishumi nambili* " aboniswa " *eNtabeni yaseSiyoni* . Ngemva ' *kweminyaka eyinkulungwane* ' into eyayiprofethiwe igcwaliseka ngokoqobo ' *emhlabeni*

omusha . Kusukela ekubuyeni kukaJesu Kristu, abakhethiweyo bathole kuNkulunkulu indikimba yasezulwini ekhazinyulisiwe eyenziwe yaphakade. Ngaleyony ndlela babonakalisa “ *inkazimulo kaNkulunkulu* . Lokhu kuguqulwa kumenyezela umphostoli uPawulu kweyoku-1 Kor. 15:40 kuya ku-44: “ *Kukhona nemizimba yasezulwini nemizimba yasemhlabeni; kodwa ukukhazimula kwemizimba yasezulwini kuhlukile, nokwemizimba yasemhlabeni kuhlukile. Iyodwa inkazimulo yelanga, iyodwa inkazimulo yenyanga, nenyek inkazimulo yezinkanyezi; ngisho nenyek inkanyezi iyahluka ngokukhazimula kwenyek. Kunjalo nangovuko lwabafileyo. Umzimba uhlwanyelwa ukonakala; uvuka engenakonakala; kuhlwanyelwa kudelele, kuvuswe enkazimulweni; kuhlwanyelwa kubuthakathaka, kuvuswa kunamandla; kuhlwanyelwa kungumzimba wesilwane, kuvuswa kungumzimba womoya. Uma kukhona umzimba wesilwane, kukhona nomzimba womoya .*

Ivesi 11: “ *Inkazimulo yakhe yayifana netshe eliyigugu, njengetshe lejaspi elicwebezela njengekristalu. »*

Ecashunwe evesini elandulele, “ *inkazimulo kaNkulunkulu* ” ewuphawu iyaqinisekiswa njengoba “ *itshe lejaspi* ” libuye libonise isici esithi “ *Lowo ohlezi esihlalweni sobukhosi* ” kusAm. 4:3 . Phakathi kwamavesi amabili, kunomehluko kusukela kusAm. 4, ngokomongo wokwahlulelwa, leli “ *tshe lejaspi* ” elifanekisela uNkulunkulu libuye libe nokubonakala “ *kwesardiyo* ”. Lapha, inkinga yesono isixazululiwe, oKhethiweyo uzibonakalisa esicini sokuhlazeka okuphelele “ *okusobala njengekristalu* ”.

Ivesi 12: “ *Yayinogange olukhulu noluphakeme. Lalinamasango ayishumi nambili, nasemasangweni izingelosi eziyishumi nambili, namagama kulotshwe kuwo, amagama ezizwe eziyishumi nambili zabantwana bakwa-Israyeli .*

Isithombe esihlongozwe uMoya kaJesu Kristu sisekelwe emfanekisweni “ *wethempeli “ ongcwele* ” ongokomoya okukhulunywa ngaye ku-Efe 2:20-22 : “ *Nakhiwe phezu kwesisekelo sabaphostoli nabaprofethi, uJesu Kristu ngokwakhe eyitshe legumbi. Kuye sonke isakhiwo, sihlanganiswe ngokufaneleyo, sikhula sibe ithempeli elingcwele eNkosini. Kuye nani nakhiwa kanye naye nibe yindawo yokuhlala kaNkulunkulu ngoMoya. ”. Kodwa le ncazelo yayithinta kuphela Okhethiweyo wesikhathi sabaphostoli. “ *Udonga oluphakeme* ” lubonisa inguquko yenkolo yobuKristu kusukela ngonyaka wama-30 kuya ku-1843; Ake siphawule ukuthi kuze kube yilolu suku, indinganiso yeqiniso eyayiqondwa futhi yafundiswa abaphostoli ayishintshile. Kungakho ukuguqulwa kosuku lokuphumula olwasungulwa ngo-321 kwephula ubudlelwano obungcwele olwenziwa noNkulunkulu ngegazi likaJesu Kristu. Ngokuphathelene nabamukeli beqiniso besAmbulo salesi siprofetho, izimpawu ezifanekisela ukholo lwama-Adventist, olwahlukaniswa nguNkulunkulu kusukela ngo-1843, zifanekiselwa “ *iminyango eyishumi nambili* ”, “ *evuliwe* ” phambi kwabakhethiweyo “ *baseFiladelfiya* ” (IsAm. 3: 7) futhi “ *ivale* ” phambi kwabafileyo “ *abaphilayo* ” abawile “ *baseSardesi* 3: (IsAm. “ *Ziphethe amagama ezizwe ezingu-12 ezibekwe uphawu lukaNkulunkulu* ” kusAm.*

Ivesi 13: “ *Ngasempumalanga amasango amathathu, nangasenyakatho amasango amathathu, naseningizimu amasango amathathu, nangasentshonalanga amasango amathathu. »*

Lokhu kuqondiswa “ *kweminyango* ” kumaphuzu amane ayinhloko kubonisa isimo sawo sendawo yonke; elahla futhi yenze inkolo ethi ingekho emthethweni, ihunyushwe ngempande yesiGriki ethi "katholikos" noma "catholic". Ngakho, kusukela ngo-1843, kuNkulunkulu, i-Adventism iwukuphela kwenkolo yobuKristu ayiphathise “ *iVangeli lakhe laphakade* ” (IsAm. 14:6) ngomsebenzi owenziwa emhlabeni wonke wokufundisa abantu emhlabeni. Ngaphandle kweqiniso alembula koKhethiweyo Wakhe ongokomoya kuze kube sekupheleni kwezwe, ayikho insindiso . I-Adventism yaqala njengenhlango yokuvelela inkolo eshukuniswa isimemezelo sokubuya kukaJesu Kristu, okwakulindelwe okokuqala entwasahlobo ka-1843; futhi kufanele igcine lo mlingiswa kuze kube ukubuya kweqiniso kokugcina kukaJesu Kristu okuhlelelwe intwasahlobo ka-2030. Ngoba "ukunyakaza" kuwumsebenzi wokuziphendukela kwemvelo okuqhubekayo, ngaphandle kwalokho akuseyona "ukunyakaza", kodwa "isikhungo esivinjiwe" futhi esifile, esinikeza amalungelo amasiko kanye nenqubo yenkolo; okungukuthi, yonke into uNkulunkulu ayizondayo futhi ayilahlayo; futhi usebalahlile kakade phakathi kwamaJuda ahlubukayo, abangakholwa bokuqala.

Incazelo eneminingwane ngokulandelana kwezikhathi

Izisekelo Zokholo LobuKristu

Ivesi 14: “ *Ugange lomuzi lwalunezisekelo eziyishumi nambili, futhi kuzo kukhona amagama ayishumi nambili abaphostoli abayishumi nambili beWundlu.* »

Leli vesi libonisa ukhohlo lwabaphostoli lobuKristu oluhlanguka, njengoba sesibonile, inkathi yesikhathi phakathi kuka-30 no-1843, nemfundiso yalo yahlanekezelwa yiRoma ngo-321 no-538. “ *Udonga oluphakeme* ” lwakhiwa inhlangano yezwe “ *yamatshe aphilayo* ” ngokuka- 1 Pet 2:4-5 : “ *Sondelani phambi kukaNkulunkulu **ophilayo** , okhethwayo, nowaliweyo; nani ngokwenu , **njengamatshe aphilayo** , nakhiwa nibe indlu engokomoya , **ubupristi obungcwele** , ukuze ninikele imihlatshelo yokomoya eyamukelekayo kuNkulunkulu ngoJesu Kristu .*

Ivesi 15: “ *Owayekhuluma kimi wayenohlanga lwegolide oluyisilinganiso ukuba alinganise umuzi, namasango awo, nogange lwawo.* »

Lapha, njengakusAm. 11:1 , kuwumbuzo “ *wokulinganisa* ” noma, wokwahlulela, ngenani loKhethiweyo okhazinyulisiwe, enkathini yama-Adventist (*amasango ayi-12*), nasokholweni lwabaphostoli (*isisekelo nodonga*). Uma “ *umhlanga* ” wesAm. 11:1 “ *wawunjengodondolo , ’ ithuluzi lokujezisa, okuphambene ngokuphelele nalokho, leli vesi ‘liwumhlanga wegolide’ ; ‘ igolide ’ eliwuphawu “ lokholo oluhlunjululwe ngokuvivinywa , ” ngokuka-1 Pet. 1:7 : “ ukuze ukuvivinywa kokholo lwenu okuyigugu kakhulu kunegolide elibhubhayo, nakuba livivinywa ngomlilo, kufunyanwe kube-ngukudumisa nenkazimulo nodumo ekwambulweni kukaJesu Kristu . Ngakho-ke ukhohlo luyindinganiso yokwahlulela kukaNkulunkulu.*

Ivesi 16 : “ *Umuzi wawunjengesikwele, ubude bawo bungalingana nobubanzi bawo. Walinganisa umuzi ngohlanga, wafumana amastadishe**

ayizinkulungwane eziyishumi nambili; ubude, ububanzi nokuphakama kwakulingana. »

" *Isikwele* " siwumumo ophelele ophelele. Ekuqaleni litholakala engxenyeni ethi "ingcwele kangcwele" noma "indawo engcwelengcwele" yetabernakele elakhiwa ngesikhathi sikaMose. Umumo " *wesikwele* " uwubufakazi bokushiwo okuhlakaniphile, imvelo awethuli " *isikwele* " esiphelele . Ubuhlakani bukaNkulunkulu buvela ebukhulu bendlu engcwele yesiHeberu eyakhiwa ukuhleleka kuka " *izikwele* " ezintathu. Ezimbili zazisetshenziselwa " *indawo engcwele* " kanti eyesithathu yayisetshenziselwa " *ingcwele yengcwele* " noma " *indawo engcwelengcwele* ," eyayigcinelwe ukuba khona kukaNkulunkulu kuphela futhi ngenxa yalokho, yahlukaniswa " *ngeveli* ," umfanekiso wesono uJesu ayosihlawulela ngehora lakhe. Lezi zilinganiso zokuthathu kokuthathu zazisemfanekisweni weminyaka eyizi-6000 noma emithathu ephindwe kathathu eyizi-2000 enikelwe ekukhetheni abakhethiweyo emsebenzini wokusindisa owenziwe nguNkulunkulu. Ekupheleni kwalokhu kukhethwa, abakhethiweyo bamelelwa " *isikwele* " "sendawo *engcwelengcwele* " esaprofetha umvuthwandaba womsebenzi wensindiso; lendawo kamoya ifinyeleleka ngenxa yokubuyisana okulethwa yisivumelwano kuKristu. Futhi " *isikwele* " esingokomoya sethempeli elichazwe kanjalo sathola isisekelo saso ngo-April 3, 30, lapho insindiso iqala ngokufa okuhlawulela ngokuzithandela koMhlengi wethu uJesu Kristu. Isithombe " *sesikwele* " asanele ukuphelelela le ncazelo yokuphelela kweqiniso okunombolo yayo engokomfanekiso ithi "ntathu". Ngakho-ke, yileyo "ye-cube" eyethulwa kithi. Njengoba sinesilinganiso esifanayo, " *ngobude, ububanzi, nokuphakama* ", sinalesi sikhathi, uphawu "ezintathu" lokuphelela "cubic" okuphelele, lomhlangano wabakhethiweyo abahlengwa nguJesu Kristu. Ngo-2030, kuzoqedwa ukwakhiwa " *kwedolobha eliyisikwele* (futhi ngisho ne-cubic: " *ukuphakama kwalo* "), *isisekelo salo namasango alo ayishumi nambili* ". Ngokulinikeza ifomu eliyi-cubic, uMoya wenqabela incazelo yezwi nezwi "yedolobha" enikezwa yizixuku.

Inani elilinganisiwe , " *amastadi ayizi-12 000* ," linencazelo efanayo "nezingu -12 000 *ezibekwe uphawu* " kusAm. Njengesikhumbuzo: $5 + 7 \times 1000$, okungukuthi umuntu (5) + uNkulunkulu (7) x isixuku (1000). Igama elithi " *izinkundla zemidlalo* " lisikisela ukhlanganyela kwabo emncintiswaneni onjongo yawo iwukuba " *bazuze umklomelo wokubizwa okukhulu* " ngokwemfundiso kaPawulu etholakala kuFil 3:14 : " *Ngiphishekela emgomeni, emklomelweni wokubizwa okukhulu kukaNkulunkulu kuKristu Jesu.* » ; nakweyoku-1 Kor.9:24 : " *Anazi yini ukuthi abagijima ngokuncintisana **bagijima** bonke, kepha munye owamukela umklomelo? Gijimani ngendlela yokuba niwunqobe.* " Abanqobi abakhethiweyo bagijima futhi bamukela umklomelo abawunikezwa nguNkulunkulu ngoJesu Kristu.

Ivesi 17: " *Walinganisa ugange, wafumana ukuthi buyizingalo eziyikhulu namashumi amane nane, ngokwesilinganiso somuntu esiyisilinganiso sengelosi.* »

Ngemva " *kwezingalo* ", izilinganiso ezikhohlisayo, uNkulunkulu usembulela ukwahlulela kwakhe futhi usembulela ukuthi ngamadoda kuphela afanekiselwa inombolo ethi "5" abenze umbimbi noNkulunkulu onombolo yakhe ingu-"7" abangena ekuqanjweni koKhethiweyo. Ingqikithi yalezi zinombolo

ezimbili inikeza "12" okuthi, uma "iphindwe kabili", inikeze inombolo "144". Ukunemba 'kwesilinganiso *somuntu*' kuqinisekisa ukwahlulelwa " *kwabantu* " abakhethwe ngegazi elachithwa uJesu Kristu. Ngakho inani elithi "12" likhona kuzo zonke izigaba zomsebenzi wobumbano olungcwele olwaphethwa noNkulunkulu: Izingalamizi ezingu-12 zamaHeberu, abaphostoli abangu-12 bakaJesu Kristu, nezizwe eziyi-12 ezizomelela ukhoho lwama-Adventist olwamiswa kusukela ngo-1843-1844.

Ivesi 18: " *Ugange lwakhiwe ngejaspi, nomuzi wawuyigolide elicwengekileyo, njengengilazi ekhanyayo.* »

Ngalezi zimpawu, uNkulunkulu wembula ukwazisa Kwakhe ukhoho olwaboniswa abakhethiweyo Bakhe kwaze kwaba ngu-1843. Ngokuvamile babenokukhanya okuncane, kodwa ubufakazi babo kuNkulunkulu babunxephezela futhi bamgcwalisa ngothando. " *Igolide elihlanzekile nengilazi ehlanzekile* " yaleli vesi ibonisa ubumsulwa bemiphefumulo yabo. Ngokuvamile badela ukuphila kwabo ngenxa yokuthembela ezithembisweni zikaNkulunkulu ezembulwe ngoJesu Kristu. Ukwethenjwa okubekwe kuye ngeke kudumazeke, uyobemukela ngokwakhe " *ovukweni lokuqala* ," lolo lwabafileyo " *abafele kuKristu* " beqiniso, entwasahlobo ka-2030.

I-Apostolic Foundation

Ivesi 19: " *Izisekelo zogange lomuzi zazihlotshiswe ngawo wonke amatshe anenani elikhulu; isisekelo sokuqala sasiyijaspi, esesibili isafire, esesithathu ikalkedoni, esesine isimaragidu .*

Ivesi 20: " *Eyesihlanu yisardonikisi, neyesithupha yisardiyu, neyesikhombisa yikrisolithe, neyesishiyagalombili yikrisolithe, neyesishiyagalolunye yitopazi, neyeshumi yikrisoprazi, neyeshumi nanye yihiyakinte, neyeshumi nambili yi-amethiste.* »

UNkulunkulu uyayazi imicabango yabantu nokuthi bazizwa kanjani lapho bencoma ubuhle bamatshe ayigugu lapho esikwa noma epholishwa. Ukuze bathole lezi zinto, abanye abantu bachitha ingcebo baze bazilahlekise, uthando lwabo lukhulu ngabo. Ngendlela efanayo, uNkulunkulu uzosebenzisa lo muzwa womuntu ukuze aveze imizwa anayo ngabakhethiweyo bakhe abathandayo nababusisiwe.

amatshe ayigugu " ahlukeni asifundisa ukuthi abakhethiwe abawona amacloves afanayo, ngoba umuntu ngamunye unobuntu bakhe, ezingeni lomzimba, ngokusobala, kodwa ikakhulukazi ezingeni elingokomoya, ezingeni lomlingiswa wakhe. Isibonelo esanikezwa " *abaphostoli abayishumi nambili* " bakaJesu siwuqinisekisa lo mcabango. Yeka umehluko phakathi kukaJean noPierre! Nokho, uJesu wayebathanda kokubili ngenxa yokungezwani kwabo. Ukunotha kweqiniso kokuphila okudalwe nguNkulunkulu kukulezi zinhlobonhlobo zobuntu bonke abaye bazi ukuthi bangamnikeza kanjani indawo yokuqala ezinhliziyweni zabo nasemiphefumulweni yabo yonke.

I-Adventism

Ivesi 21: “ *Amasango ayishumi nambili ayengamaparele ayishumi nambili; umnyango ngamunye wawungeleparele elilodwa. Isigcawu somuzi sasiyigolide elicwengekileyo, njengengilazi ekhanyayo.* »

Kusukela ngo-1843, abakhethiwe abazange babonise ukholo olungaphezu kolwalabo ababendulele ekwahluleleni koMahluleli onguMsindisi. Uphawu “ *lweparele linye* ” kungenxa yokufinyelela kwe-Adventism ebusisiwe ekuqondeni okuphelele kwesu lensindiso yaphezulu. KuNkulunkulu, kusukela ngo-1843, abakhethiweyo bama-Adventist abakhethiwe baye bazibonakalisa bekufanelekele ukwamukela konke ukukhanya kwakhe. Kodwa lokhu kulethwa ngokukhula okuqhubekayo, ama-Adventist okugcina kuphela aphikisayo athola uhlobo lokugcina oluphelele lwezincazelo ezingokwesiprofetho. Engikushoyo ukuthi i-Adventist yokugcina ekhethiwe ngeke ibe nenani eliphakeme kunabanye abahlengiwe ngezikhathi zabaphostoli. “ *Iparele* ” liwuphawu lokuqedwa komsebenzi wokusindisa owaqalwa uNkulunkulu. Kwembula isipiliyoni esithile esasihlanganisa ukubuyisela **wonke** amaqiniso ezimfundiso ahlanekezelwe futhi ahlaselwa inkolo yobupapa yamaRoma Katolika kanye nokholo lwamaProthestani olwawela ekuhlubukeni. Futhi ekugcineni, lembula kithi ukubaluleka okukhulu uNkulunkulu akunikezayo ekuqaliseni ukusebenza kwesimemezelo sikaDaniyeleli 8:14 entwasahlobo ka-1843: “ *Kuze kuthiwe izinkulungwane ezimbili namakhulu amathathu ukuhlwa nokusa nokungcwele kuyakulungisiswa* . “ *Iparele* ” liwumfanekiso walobu “ *bungcwele obulungisiswayo* ” okuthi, ngokungafani namanye amatshe ayigugu, akudingekile ukuba asikwe ukuze kubonakale ubuhle babo. Kulo mongo wokugcina umhlangano wabakhethiweyo abangcwelisiwe ubonakala uvumelana, “ *abangenasici* ” ngokwesAm. 14:5 , unikeza uNkulunkulu yonke inkazimulo emfanele. ISabatha eliyisiprofetho kanye nenkulungwane yesikhombisa eyaprofethwa nguye kuyahlangana futhi kugcwaliseke kukho konke ukuphelele komsebenzi wokusindisa owaqanjwa ngumdali omkhulu uNkulunkulu. ‘ *Iparele lakhe lenani elikhulu* ’ elikuMath 13:45-46 libonisa bonke ubukhazikhazi ayefuna ukumnika kona.

Izinguquko Ezinkulu ZeJerusalema Elisha

UMoya uyacacisa: “ *Umgwaqo womuzi wawuyigolide elicwengekileyo, njengengilazi ekhanyayo.* Ngokucaphuna le “ *ndawo yegolide elicwengekileyo* ” okungukuthi, yokholo olumsulwa, usikisela ukuqhathanisa naleyo yaseParis enomfanekiso wesono ngokuthola amagama “ *iSodoma neGibhithe* ” kusAm. 11:8.

Ivesi 22: “ *Angibonanga thempeli emzini; ngokuba iNkosi uNkulunkulu uMninimandla onke iyithempeli lawo, kanye neWundlu.* »

Isikhathi sezimpawu sesidlulile, abakhethiweyo bangene ekufezweni kweqiniso komsebenzi wokusindisa waphezulu. Njengoba sikuqonda namuhla emhlabeni, “ *ithempeli* ” lokuhlangana ngeke lisasebenza. Ukungena ephakadeni naseqinisweni kuyokwenza ize “ *amathunzi* ” awaprofethayo ngokukaKol. 2:16-17 : “ *Ngakho-ke makungabikho muntu onahlulelayo ngokudla nangokunathayo, noma ngokuphathelene nomkhosi, noma ngokuthwasa kwenyanga, noma amasabatha, okuyithunzi lezinto ezizayo, kodwa umzimba ngokaKristu* . Qaphela ! Kuleli vesi, indlela ethi “ *amasabatha* ” ithinta “ *amasabatha* ” enziwa imikhosi

yenkolo hhayi " *isabatha* lamasonto onke" asungulwa futhi angcweliswa uNkulunkulu ngosuku lwesikhombisa kusukela ekudalweni komhlaba. Njengoba nje ukufika kokuqala kukaKristu kwenza imikhosi yemikhosi eyaprofetha ngakho esivumelwaneni esidala yaba yize, ukungena ephakadeni kuyokwenza izimpawu zasemhlabeni ziphelelwe yisikhathi futhi kuyovumela abakhethiweyo ukuba babone, bezwe futhi balandele iWundlu, okungukuthi, uJesu Kristu, " *ithempeli* " laphezulu langempela eliyoba, phakade, ukubonakaliswa okubonakalayo koMoya wokudala.

Ivesi 23 : " *Umuzi awudingi ilanga nenyanga ukuba kukhanye kuwo; ngokuba inkazimulo kaNkulunkulu iyawukhanyisela, nesibani sawo iWundlu.* »

Ephakadeni laphezulu, abakhethiweyo baphila ekukhanyeni okuphakade ngaphandle komthombo wokukhanya njengelanga lethu lamanje elikhona elilungiswa kuphela ngokushintshana " *kwemini nobusuku* "; " *Ubusuku noma ubumnyama* " bulungiswa ngenxa yesono. Isono saxazululwa saphela, kusele indawo " *yokukhanya* " uNkulunkulu ayethe " *kuhle* " kuGenesise 1:4.

UMoya kaNkulunkulu uhlala ungabonakali futhi uJesu Kristu uyisici izidalwa zakhe ezingambona ngaphansi kwaso. Kungalesi sikhundla lapho uvezwa khona " *njengesibani* " sikaNkulunkulu ongabonakali.

Kodwa ukuhumusha okungokomoya kwembula ushintsho olukhulu. Sebengenile ezulwini, abakhethiweyo bayofundiswa nguJesu ngokuqondile, ngaleso sikhathi ngeke besalidinga " *ilanga* ", uphawu lomfelandawonye omusha, noma uphawu " *lwenyanga* " lomfelandawonye omdala wamaJuda; bobabili, ngokwesAm. 11:3, emBhalweni, " *ofakazi ababili* " bakaNkulunkulu baseBhayibhelini, abawusizo ekukhanyiseleni abantu ekutholeni kwabo nasekuqondeni icebo lakhe lokusindisa. Ngamafuphi, abakhethiweyo ngeke besalidinga iBhayibheli Elingewe.

Ivesi 24: " *Izizwe ziyakuhamba ekukhanyeni kwawo, namakhosi omhlaba alethe kuwo inkazimulo yawo.* »

" *Izizwe* " ezithintekayo ziyizizwe zasezulwini noma zasezulwini . " *Umhlaba omusha* " usuphenduke umbuso omusha kaNkulunkulu, yilapho zonke izidalwa eziphilayo zingathola khona uNkulunkulu umdali. " *Amakhosi omhlaba* " abakhethiweyo ' ayoletha *inkazimulo* ' yomphefumulo wabo omsulwa kulokhu kuphila okuphakade okumiswe ' emhlabeni *omusha* .' Le nkulumo ethi " *amakhosi omhlaba* " evame ukubhekisela, ngokuhlazisayo, iziphathimandla zasemhlabeni ezihlubukayo , *iqoka* , ngendlela ecashile, abakhethiweyo kusAm . Ngokufanayo, sifunda kusAm. 5:10 : " *Ubenze baba umbuso nabapristi kuNkulunkulu wethu, babuse emhlabeni* .

Ivesi 25: " *Amasango awo ngeke avalwe emini, ngoba ubusuku abuyikuba khona lapho.* »

Umlayezo ugqamisa ukunyamalala kokungavikeleki kwamanje. Ukuthula nokulondeka kuyobe kuphelele ekukhanyeni kosuku lwaphakade nolungapheli. Emlandweni wokuphila, umfanekiso wobumnyama wadalwa emhlabeni kuphela ngenxa yempi eyayimelene " *nokukhanya* " kwaphezulu " *nobumnyama* " bekamu likadeveli.

Ivesi 26: " *Futhi inkazimulo nodumo lwezizwe luyolethwa kuwo.* »

Iminyaka eyizi-6000 abantu bazihlele baba yizizwe, abantu nezizwe. Phakathi nenkathi yobuKristu, eNtshonalanga, abantu bashintsha imibuso yabo baba izizwe futhi abakhethiwe abangamaKristu bakhethwa phakathi kwabo ngenxa “*yenkazimulo nodumo*” abalunikeza uNkulunkulu, ngoJesu Kristu.

Ivesi 27: “*Akuyikungena lutho olungcolileyo kulo, noma owenza amanyala noma amanga; yilabo kuphela abalotshwe encwadini yokuphila yeWundlu abayongena* .

UNkulunkulu uqinisekisa ukuthi insindiso iyisidingo esikhulu kuye. Kuphela imiphefumulo emsulwa ngokuphelele, efakaza ngothando ngeqiniso elingcwele, engakhethwa ukuthola ukuphila okuphakade. UMoya uyaphinda futhi uvuselela ukwenqaba Kwakhe “*okungcolisiwe*” okuchaza inkolo yobuProthestani ewile esigijimini “*seSardesi*” esisencwadini yesAm. 3:4, kanye nenkolo yobuKatolika engumlandeli wayo “*azinikezela enyanyeni nasekuqambeni amanga*” kwezenkolo nezomphakathi. Ngoba labo abangebona abakaNkulunkulu bavumela ukukhohliswa udeveli namademoni akhe.

Nalapha futhi, uMoya uyasikhumbuza, izinto ezimangalisayo zigcinelwe abantu ngoba uNkulunkulu, kusukela ekusekelweni komhlaba, uwazi amagama abakhethiweyo bakhe ngoba “*balotshiwe encwadini yakhe yokuphila* . Futhi ngokucacisa “*encwadini yokuphila yeWundlu*”, uNkulunkulu ukhipha zonke izinkolo ezingezona ezobuKristu ohlelweni lwakhe lwensindiso . Ngemva kwembula encwadini yakhe ye-Apocalypse ukungafakwa kwezinkolo zobuKristu bamanga, indlela yensindiso ibonakala ‘*njengengcingo nencane*’ njengoba uJesu asho kuMath 7:13-14 : “*Ngenani ngesango elincane. Ngokuba libanzi isango, ibanzi nendlela eyisa ekubhujisweni, baningi abangena ngayo. Kodwa isango lincane futhi inzima indlela eholela ekuphileni, futhi bambalwa abayitholayo* .”

IsAmbulo 22: Usuku Olungapheli Lwaphakade

Ukupheleliswa kwesikhathi sasemhlabeni sokukhethwa kwaphezulu kwaphela ngesAm. 21:7 x 3. Inombolo 22 iphawula ngokumangalisayo ukuqala kwendaba nakuba yakha, kule ncwadi, isiqephu sayo. Lokhu kuvuselelwa, okuthinta “ *zonke izinto* ” ngokukaNkulunkulu, kuxhumene “ *nomhlaba omusha nezulu elisha* ,” kokubili okuphakade.

Ivesi 1: “ *Yasingibonisa umfula ocwebile wamanzi okuphila, ucwebezela njengekristalu, uvela esihlalweni sobukhosi sikaNkulunkulu neseWundlu.* »

Kulomfanekiso ophakeme, onikeza ukuphila wobusha, uMoya usikhumbuza ukuthi umhlangano wabakhethiweyo oye waba phakade, ufanekiselwa “ *umfula wamanzi okuphila* ”, uyindalo, umsebenzi kaNkulunkulu owenziwe kabusha ngokomoya kuKristu okukhona kwakhe okubonakalayo kusikiselwa “ *isihlalo sobukhosi* ” sakhe; futhi lokhu, ngomhlatshelo ‘ *wewundlu* ,’ uJesu Kristu; iphakade liyisithelo sokuzalwa kabusha okwakhiqizwa yilomhlatshelo kwabakhethiweyo.

" *Umfula* " amanzi ahlanzekile agelezayo. Uveza ukuphila okufana naye, okuhlala kwenzeka. Amanzi ahlanzekile enza ama-75% omzimba wethu womuntu osemhlabeni; okungukuthi, uma amanzi ahlanzekile ebaluleke kakhulu kuye, futhi yilesi sizathu esenza uNkulunkulu aqhathanise izwi lakhe, njengoba nje libalulekile ukuze sithole ukuphila okuphakade, “ *nomthombo wamanzi okuphila* ” ngokwesAm . KusAmbulo sakhe, sabona kusAm. 17:15 ukuthi “ *amanzi* ” afanekisela “ *izizwe* ”; Lapha, “ *umfula* ” uwuphawu lwabakhethiweyo abahlangeniwe asebephila phakade.

Ivesi 2 : “ *Phakathi kwesitaladi somuzi nangaseceleni komfula kwakukhona umuthi wokuphila, othela izithelo zawo ngokuphindwe kashumi nambili, uthela izithelo zawo inyanga nenyanga, namaqabunga awo angawokuphulukisa izizwe.* »

Kulomfanekiso wesibili, uJesu Kristu, “ *umuthi wokuphila* ” utholakala “ *phakathi* ” kwebandla lakhe labakhethiweyo bebuthene kuye “ *esigcawini* ” sokubuthana. “ *Uphakathi* ” kwawo kodwa futhi ezinhlangothini zawo, zimelelwa “ *izigu ezimbili zomfula* ”. Ngokuba uMoya waphezulu kaJesu Kristu ukuyo yonke indawo; ikhona yonke indawo nakuwo wonke umuntu. Isithelo salo “ *muthi* ” “ *ukuphila* ” okuvuselelwa njalo, njengoba “ *isithelo sawo* ” sitholakala phakathi “ *kwezinyanga eziyi-12* ” zonyaka wethu wasemhlabeni. Lesi esinye isithombe esihle sokuphila okuphakade kanye nesikhumbuzo sokuthi kugcinwa ingunaphakade ngentando kaNkulunkulu.

UJesu wayevame ukufanisa umuntu nezihlahla “ *zezithelo* ” *ezihlulelwa ngezithelo zazo* . Kusukela ekuqaleni kuGen. 2:9 , wathi kuye ngokwakhe umfanekiso “ *womuthi wokuphila* ” ongokomfanekiso. Manje izihlahla “ *sezigqoke* ” umhlobiso “ *wamaqabunga* ” azo. KuJesu, “ *ingubo* ” yakhe ifanekisela imisebenzi yakhe yokulunga futhi ngenxa yalokho ukuhlenga kwakhe ezonweni

zabakhethiweyo bakhe abamkweleta insindiso. Ngakho njengoba nje “*amaqabunga*” “*ezihlahla*” elapha izifo, imisebenzi yokulunga eyafezwa uJesu Kristu “*yelapha*” isifo esibulalayo sesono sokuqala esazuzwa abakhethiweyo kusukela ku-Adamu no-Eva ababesebenzise “*amaqabunga*” ezihlahla ukuze bamboze ubunqunu babo obungokwenyama nobungokomoya abatholwa okuhlangenwe nakho kwesono.

Ivesi 3: “*Ngeke kusaba khona isiqalekiso. Isihlalo sobukhosi sikaNkulunkulu neseWundlu siyakuba semzini; izinceku zakhe ziyakumkhonza, zibone ubuso bakhe;*”

Kusukela kulelivesi kuya phambili, uMoya ukhuluma ngesikhathi esizayo, enikeza umlayezo wakhe incazelo yesikhuthazo kwabakhethiweyo okusamelwe balwe nobubi nemiphumela yako kuze kube sekubuyeni kukaKristu nokususwa kwabo emhlabeni wesono.

“*Kuyisiqalekiso,*” isiqalekiso sesono esenziwa u-Eva no-Adamu, esenza uNkulunkulu wangabonakali emehlweni abantu. Ukudalwa kwesivumelwano esidala u-Israyeli kwakungashintshi lutho, ngoba isono sasisenza uNkulunkulu angabonakali. Kwakusadingeka licashe ngaphansi kokubonakala kwefu emini elivutha umlilo ebusuku. Indawo engcwelengcwele yendlu engcwele yayigcinelwe yena kuphela, ngaphansi kwesigwebo sokufa kowonile. Kodwa lezi zimo zasemhlabeni azisekho. Emhlabeni omusha, uNkulunkulu ubonakala kuzo zonke izinceku zakhe, ukuthi inkonzo yazo iyoba yini kuseyimfihlakalo, kodwa ziyoba nokuxhumana naye njengoba abaphostoli behlikihla uJesu Kristu futhi bexoxa naye; ubuso nobuso.

Ivesi 4: “*negama lakhe liyoba semabunzini abo.* »

Igama likaNkulunkulu lakha “*uphawu*” *lwangempela lukaNkulunkulu ophilayo*. Ukuphumula kweSabatha kuphela “*kuyisibonakaliso*” salo sangaphandle. Ngokuba “*igama*” likaNkulunkulu libonisa isimo sakhe asifanekisela ngobuso “*bezilwane ezine*”: “*ingonyama, nethole, nomuntu, nokhozi*” okubonisa kahle ukuhlukana okuvumelanayo kwesimo sikaNkulunkulu: ubukhosi nokuqina, kodwa okulungele umhlatshele, isici somuntu, kodwa isimo sasezulwini. Amazwi kaJesu agcwaliseka; Izinyoni ezinophaphe zihlangana ndawonye. Futhi, labo abahlanganyela izindinganiso zikaNkulunkulu bakhethelwe ukuphila okuphakade nguNkulunkulu futhi babuthelwa kuYe. “*Ibunzi*” lihlala ubuchopho bomuntu, isikhungo sokuqondisa umcabango nobuntu bakhe. Futhi lokhu kuhlola kobuchopho obuphilayo, kubonisa futhi kugunyaze noma kwenqaba izinga leqiniso uNkulunkulu alinikezayo ukuze liwusindise. Izingqondo zabakhethiweyo zakuthanda ukubonakaliswa kothando oluhlelwe uNkulunkulu kuJesu Kristu futhi zalwa, ngokwemithetho ebekiwe, ukuze zinqobe ububi ngosizo lwakhe, ukuze zithole ilungelo lokuhlala naye.

Ekugcineni, bonke abanesimo sikaNkulunkulu esivezwe ngoJesu Kristu bazithola benaye ukuze bamkhonze ingunaphakade. Ukuba khona “*kwegama*” likaNkulunkulu “*elilotshwe emabunzini abo*” kuchaza ukunqoba kwabo; futhi lokhu, ikakhulukazi, ovivinyweni lokugcina lokholo lwamaSabatha amadoda ayenokukhetha kulo ukubhala “*emabunzini abo igama likaNkulunkulu noma lelo lesilo*” esihlubukayo.

Ivesi 5: “ *Ubusuku abusayikuba-khona; futhi abayikuswela isibane lokukhanya, ngoba iNkosi uNkulunkulu izabakhanyisela. Futhi bayobusa kuze kube phakade naphakade.* »

NgokukaGen. 1:5 , ngemva kwegama elithi “ *ubusuku* ” kunegama elithi “ *ubumnyama* ” elifanekisela isono nobubi. “ *Isibani* ” sibhekisela eBhayibhelini, izwi elingwele likaNkulunkulu elilotshiwe elembula indinganiso ' yokukhanya kwakhe ,' yokuhle nokulungile. Ngeke isaba wusizo, abakhethiweyo bayokwazi ukufinyelela ngokuqondile ukuphefumlelwa kwayo kwaphezulu, kodwa njengamanje igcina, emhlabeni, indima yayo “ *yokukhanyisela* ” eholela, iyodwa, ekuphileni okuphakade.

Ivesi 6: “ *Wathi kimi, Lawa mazwi athembekile, ayiqiniso; neNkosi, uNkulunkulu wabaprofethi abangcwele, yathuma ingelosi yayo ukubonisa izinceku zayo okumelwe ukwenzeka masinyane ”.*

Ngokwesibili sithola lesi siqinisekiso saphezulu: “ *La mazwi athembekile, ayiqiniso* . UNkulunkulu uzama ukukholisa umfundi wesiprofetho, ngoba ukuphila kwakhe okuphakade kusengozini ekukhetheni kwakhe. Ebhekene nalezi ziqinisekiso zaphezulu, umuntu ulungiswa yizinzwa ezinhlanu uMdali wakhe amnika zona. Izilingo ziningi futhi ziyasebenza ekumsuseni ngokomoya. Ngakho-ke ukuphikelela kukaNkulunkulu kuthetheleleka ngokugcwele. Ingozi emiphefumulweni ingokoqobo futhi igcwele yonke indawo.

Kuyafaneleka ukuvuselela ukufunda kwethu leli vesi elethula umlingiswa ongokoqobo ongavamile kulesi siprofetho. Akukho mfanekiso kuleli vesi, kodwa isiqinisekiso sokuthi uNkulunkulu ungumphefumuli wabaprofethi ababhala izincwadi zeBhayibheli nokuthi njengesambulo sokugcina, wathumela “uGabriyeli” kuJohane, ukuze amambule kuye ngezithombe okuzokwenzeka ngo-2020, okuzokwenzeka “ ngokushesha ”, noma osekufeziwe kakade, ingxenye enkulu kakhulu. Kodwa phakathi kuka-2020 no-2030, izikhathi ezimbi kakhulu kuzodingeka ziwele; izikhathi ezimbi eziphawulwa ukufa, ukubhujiswa kwenuzi, “ *nezinhlupho eziyisikhombisa zokugcina zolaka lukaNkulunkulu* ” ezimbi; Umuntu nemvelo bayohlupheka kakhulu baze banyamalale.

Ivesi 7: “ *Bheka, ngiyeza masinyane . Ubusisiwe ogcina amazwi esiprofetho sale ncwadi.* »

Ukubuya kukaJesu kumenyezelwa entwasahlobo ka-2030. Isibusiso sikithi, ngezinga ‘esigcina ngalo , kuze kube sekupheleni ,’ amazwi esiprofetho sale ncwadi “ IsAmbulo.

Isandiso esithi “ *ngokushesha* ” sichaza ukuvela kukaKristu kungazelelwe ngesikhathi sokubuya kwakhe, ngoba isikhathi ngokwaso sihamba njalo ngaphandle kokusheshisa noma ukuncipha. Kusukela kuDaniyeli 8:19 , uNkulunkulu uyasikhumbuza: “ *Kukhona isikhathi sokuphela* ”: “ *Wayesethi kimi: Ngizokutshela okuyokwenzeka engxenyeni yokugcina yolaka, ngoba kukhona isikhathi esimisiwe sokuphela* . Kungenzeka kuphela ekupheleni kweminyaka eyizi-6000 ehlelwe uNkulunkulu ukuze akhethe abakhethiweyo bakhe, okungukuthi, usuku lokuqala lwentwasahlobo eyandulela u-April 3, 2030.

Ivesi 8: “ *Mina Johane ngizizwile futhi ngazibona lezi zinto. Kwathi sengizwile, sengibonile, ngawa phansi ezinyaweni zengelosi eyangibonisa, ukuba ngiyikhonze, ngikhothame phambi kwayo.* »

Okwesibili, uMoya uyafika uzokhuluma nesixwayiso sakhe kithi. Emibhalweni yokuqala yesiGriki isenzo esithi "proskuneo" sihunyushwa ngokuthi "ukukhothama phambi". Isenzo esithi "ukukhonza" siyifa lenguqulo yesiLatini ebizwa ngokuthi "Vulgate". Lokhu kuhunyushwa okungeyikho kwabonakala kwavula indlela yokuyeka ukuguqa ngokomzimba emkhubeni ongokwenkolo wobuKristu bezihlubuki kwaze kwaba seqophelweni lokuthandaza "umile" ngenxa yokunye ukuhunyushwa kabi kwesenzo sesiGriki esithi "istemi", kuMarku 11:25 . Embhalweni, isimo sawo esithi "stékété" sinencazelo yokuthi "hlala uqinile noma uphikelele", kodwa ukuhumusha kwe-Oltramaré okuthathwe enguqulweni ye-L.Segond, kulihumushela ku-"stasis" okusho ukuthi " ukuma". Ngakho-ke ukuhunyushwa kweBhayibheli okungamanga kugunyaza ngendlela ekhohlisayo isimo sengqondo esingafaneleki, sokuzikhukhumeza nesihlambalazayo ngoMdali omkhulu uNkulunkulu, uMnininimandla onke, kubantu abalahlekelwa umqondo wokungcwele ngempela. Futhi lena akuyona yodwa... Yingakho isimo sethu sengqondo ngokuhunyushwa kweBhayibheli kumelwe siqaphe futhi siqaphe, ikakhulu njengoba kusAm. 9:11 , uNkulunkulu wembula ukusetshenziswa "okubhubhisayo" (*uAbadoni-Apoliyoni*), kweBhayibheli elilotshwe ngokuthi " *ngesiHeberu nangesiGriki* . Iqiniso litholakala kuphela emibhalweni yokuqala, eginwe ngesiHeberu kodwa yanyamalala futhi yathathelwa indawo imibhalo yesiGriki yesivumelwano esisha. Futhi lapho, kufanele kuqashelwe, umthandazo "omile" wavela phakathi kwamakholwa angamaProthestani, uqondiswe ngamazwi kaNkulunkulu " *Icilongo lesi-5* ". Ngoba, ngokuxakayo, umthandazo wokuguqa usuthathe isikhathi eside phakathi kwamaKatolika, kodwa lokhu akufanele kumangaze, ngoba kukule nkolo yamaKatolika lapho udeveli eholabandeli bakhe nezisulu ukuba baguqe phambi kwezithombe ezibaziweyo ezenqatshelwe owesibili wemithetho eyishumi kaNkulunkulu; umyalo ongawunaki amaKatolika, njengoba enguqulweni yamaRoma uyasuswa futhi ufakwe esikhundleni.

Ivesi 9: " *Kepha yathi kimi: Qaphela ukuba ungakwenzi; Ngiyinceku kanye nawe, nabafowenu abaprofethi, nabagcina amazwi ale ncwadi; Khonza-phambi kukaNkulunkulu, khothama.* »

Iphutha elenziwa uJohane lihlongozwa uNkulunkulu njengesixwayiso esiqondiswe kwabakhethiweyo bakhe: "Xwayani ukuba ningaweli ekukhonzeni izithombe! okuyiphutha elikhulu lezinkolo zobuKristu ezenqatshwa uNkulunkulu ngoJesu Kristu. Lesi senzakalo usihlela ngendlela efanayo naleyo ahlela ngayo isifundo sakhe sokugcina ngokuyala abaphostoli bakhe ukuba bathathe izikhali zabo ngehora lokuboshwa kwakhe. Lapho isikhathi sifika, wabenza ukusisebenzisa. Kwanikezwa isifundo futhi kwathiwa: " *Qaphela ukuba ungakwenzi.* " Kuleli vesi uJohane unikezwa incazelo: " *Ngiyinceku kanye nawe . " Izingelosi* ", kuhlanguke *noGabriyeli* , zifana nabantu, izidalwa zoMdali uNkulunkulu owenza ukuba owesibili wemiyalo yakhe eyishumi ukukhothama phambi kwezidalwa zakhe, phambi kwezithombe ezibaziweyo, noma imifanekiso edwetshiwe; zonke izinhlobo ezingathathwa ngumfanekiso. Ngakho singafunda kuleli vesi ngokuqaphela ukuziphatha okuphikisayo kwezingelosi. Lapha uGabriyeli, isidalwa sasezulwini esifaneleka kakhulu ngemva kukaMikayeli, wenqabela ukukhothama phambi kwakhe. Ngakolunye uhlangothi, uSathane,

ekubonakaleni kwakhe okuyengayo, efanekisela “iNcasakazi” ucela ukuba kumiswe amatshe esikhumbuzo nezindawo zokukhulekela ukuze kukhulekelwe futhi kusebenzele yona... isifihla-buso esikhanyayo sobumnyama siyawa.

Ingelosi iqhubeka isho “ *nabafowenu, abaprofethi, nabagcina amazwi ale ncwadi* . Phakathi kwalomusho nalowo wesAm. 1:3 siphawula umehluko ngenxa yesikhathi esadlula phakathi kokuqala kwenkathi yokuhunyushwa kombhalo, 1980, kanye nenguqulo yamanje ka-2020. Phakathi kwalezi zinsuku ezimbili, " *lowo ofundayo* " wabelane nabanye abantwana bakaNkulunkulu ngokukhanya okufihliwe futhi nabo bangena emsebenzini " *wabaprofethi* ". Lokhu kuphindaphindeka kuvumela ngisho nangaphezulu kwalabo ababizelwe ukufinyelela okhethweni ngokuzwa iqiniso elidaluliwe futhi balenze ekusebenzeni ngokuyikho.

Ivesi 10: “ *Yathi kimi: Ungavali ngophawu amazwi esiprofetho sale ncwadi. Ngoba isikhathi siseduze.* »

Umlayezo uyadukisa, ngoba uqondiswe kuJohane, lowo uNkulunkulu amthutha kwaze kwaba sesikhathini sethu sokugcina kusukela ekuqaleni kwencwadi , ngokwesAm. 1:10 . Futhi, kufanele siqonde ukuthi umyalo wokungavali uphawu amazwi encwadi uqondiswe kimi ngqo ngesikhathi incwadi ivulwa ngokuphelele; ibe “ *incwadi encane evuliwe* ” yesAm. 10:5. Futhi lapho “ *livulwa* ” ngosizo nangemvume kaNkulunkulu, akusekho mbuzo wokulivala “ngezimpawu”. Futhi lokhu, “ *ngokuba isikhathi siseduze* ”; entwasahlobo ka-2021, sekusele iminyaka engu-9 ngaphambi kokubuya okukhazimulayo kweNkosi uNkulunkulu uJesu Kristu.

Nokho, ukuvulwa kokuqala “kwencwadi *encane* ” kwaqala ngemva kwesimemezelo sikaDan.8:14, okungukuthi, ngemva kuka-1843 no-1844; ngoba ukuqonda okubalulekile kwesihloko sokuvininywa kokugcina kokholo lwama-Adventist kungenxa yezambulo ezanikezwa ngokuqondile nguJesu Kristu uqobo, noma ngengelosi yaKhe, kudadewethu u-Ellen G. White, phakathi nenkonzo yakhe.

Ivesi 11: “ *Ongalungile makaqhubeka engalungile; nolungileyo makenze ukulunga, nongcwele makahlale ngcwele.* »

Ekufundeni kokuqala, lelivesi liqinisekisa ukungena kokusebenza kwesimemezelo sikaDan.8:14. Ukwehlukani kwa-Adventist akhethwa uNkulunkulu phakathi kuka-1843 no-1844 kuqinisekisa isigijimi " *seSardesi* " lapho sithola khona amaProthestani " *ephila* " kodwa " *efile* " futhi " *engcolile* " ngokomoya, futhi amaphayona ama-Adventist " *afanele ubumhlophe* " abiza kuleli vesi ngokuthi " *ukulunga nokungcweliswa* ." Kodwa ukuvulwa “kwencwadi *encane* ” kuqhubeka “ *njengomzila wabalungileyo oqhubeka ukhula njengokukhanya kwemini, kusukela ekuntweleni kokusa kuya ekuphakameni kwawo* . Futhi ama-Adventist angamaphayona ayengazi ukuthi ^{uvivinyo} lokholo lwaluyowaxaka phakathi kuka-1991 no-1994 njengoba ukufundwa kwe“ *cilongo lesi-5* ” kuye kwasambulela. Ngokushesha okunye ukufundwa kwaleli vesi kungenzeka.

Isikhathi sokubekwa uphawu sesizophela njengoba sifunda kusAm. 7:3 : “ *Ningawoni umhlaba, nolwandle, nemithi, size sibeke uphawu izinceku zikaNkulunkulu wethu emabunzini azo.* “Kufanele siyibeke kuphi imvume

yokulimaza umhlaba, ulwandle, nezihlahla? Kubili okungenzeka. Ngaphambi ‘ *kwecilongo lesithupha* ’ noma ngaphambi ‘ *kwezinhlupho eziyisikhombisa zokugcina* ’? “ *Icilongo lesithupha* ” elihlanganisa isijeziso sesithupha esiyisixwayiso esinikezwa izoni zasemhlabeni nguNkulunkulu, kubonakala kunengqondo kimi kulokhu ukulondoloza okwesibili okungenzeka. Ngenxa yokuthi “ *izinhlupho eziyisikhombisa zokugcina zolaka lukaNkulunkulu* ” zihlose “*umhlaba* ” wamaProthestani kanye “*nolwandle* ” lwamaKatolika. Ake sicabangele ukuthi ukubhujiswa okufezwa “ *ngecilongo lesithupha* ” akuvimbeli, kodwa kukhuthaze ukuguqulwa kwabakhethiweyo ababizwa ngokuthi sihlengiwe ngegazi likaJesu Kristu.

Ngakho-ke, ngemva “ *kwecilongo lesithupha* ” futhi ngaphambi nje “ *kwezinhlupho eziyisikhombisa zokugcina* ,” futhi ngesikhathi sokumiswa kokubekwa uphawu okuphawula ukuphela kwesikhathi somusa ohlangene nowomuntu ngamunye lapho singase sibeke khona amazwi aleli vesi: “ *Ongalungile makaqhubeke engalungile, nongcolile makaqhubeke engcolile; nolungileyo makenze ukulunga, nongcwele makahlale ngcwele.* » Wonke umuntu uzokwazi ukubona lapha indlela uMoya oza ngayo ukuzoqinisekisa kuleli vesi ukuhunyushwa okuhle engakwethulela ivesi eliyisisekelo “lama-Adventist” elinguDaniyeli 8:14: “... *ubungcwele buyalungisiswa* ”. Amazwi athi “ *ukulunga nobungcwele* ” asekelwa ngokuqinile futhi ngenxa yalokho aqinisekiswa uNkulunkulu. Ngakho-ke lo mlayezo ulindele isikhathi sokuphela kwesikhathi somusa, kodwa enye incazelo yile elandelayo. Lapho ifinyelela ekupheleni kwencwadi, uMoya uqondisa isikhathi lapho incwadi ecaciswe ngokugcwele iba “ *incwadi encane evuliwe* ” futhi kusukela ngaleso sikhathi kuqhubeke, ukwamukelwa noma ukwenqaba kwayo kuyokwenza umehluko phakathi “ *kolungileyo nalowo ongcolile* ” futhi iNkosi yethu imema “ *ongcwele ukuba azingcwelise nakakhulu* . Ngiyakhumbula futhi ukuthi “ *ukungcola* ” kwakubangelwa ubuProthestani emlayezweni othi “ *iSardesi* ”. UMoya uqondise ngamazwi akhe lobuProthestani kanye ne-Adventism yesikhungo esihlanganyele isiqalekiso sakhe kusukela ngo-1994, usuku lapho ajoyina khona ngokungena kumfelandawonye wamasonto. Ngakho-ke, ukwamukela isigijimi esibhalwe phansi sale ncwadi “ kuyophinde , kodwa ekugcineni, *kwenza umehluko phakathi kwalowo okhonza uNkulunkulu nalowo ongamkhonziyo* ” ngokukaMal 3:18 .

Ngakho ngifingqa izifundo zaleli vesi. Okokuqala, iqinisekisa ukwehlukana kwama-Adventist kumaProthestani phakathi kuka-1843 no-1844. Ekufundeni kwesibili, kusebenza ngokumelene ne-Adventism esemthethweni eyabuyela kumbimbi wamaProthestani kanye nenkolo yamasonto ngemva kuka-1994. Futhi ngiphakamisa ukufundwa kwesithathu okuzosebenza ekupheleni kwesikhathi somusa ku-2029 ngaphambi kokubuya kuka-April 30 entwasahlobo efika ngaphambi kokubuya kuka-April 30 ku-Easter efika ngaphambi kokubuya kukaJesu Kristu.

Ngemva kwalezi zincazelo, sisalelwe ukuba siqonde ukuthi imbangela yokuwa kwe-Adventism yesikhungo, eyaholela ekubeni “ *ihlanzwe* ” nguJesu Kristu esigijimini sakhe ayesibhekise eLawodikeya, ingaphansi kokwenqaba ukukholelwa ekubuyeni kwakhe ngo-1994, kunokwenqaba ukucabangela umnikelo wokukhanya owafika ukuze ukhanyisele ukuhunyushwa kweqiniso

kukaDanielyeli 8:14; ukukhanya okuboniswe ngendlela engenakuphikiswa umbhalo weBhayibheli wesiHeberu sangempela ngokwawo. Lesi sono singalahlwa kuphela nguNkulunkulu wobulungisa ongambeki onecala engenacala.

Ivesi 12: “ *Bheka, ngiyeza masinyane, nomvuzo wami unami, ukumnika yilowo nalowo njengomsebenzi wakhe .*

Eminyakeni engu-9, uJesu uzobuya ngenkazimulo yaphezulu engachazeki. KusAmb. 16-20, uNkulunkulu wasembulela ubunjalo bengxenye Yakhe yokuphindisela egcinelwe amaKatholika anesono, angalungile futhi angabekezeleli amaKatholika, amaProthestani nama-Adventist. Wasethula futhi kithi isabelo esigcinelwe abakhethiweyo bakhe abathembekile bama-Adventist abahlonipha izwi lakhe lesiprofetho neSabatha lakhe elingcwele losuku lwesikhombisa, kusAm. 7:14, 21 no-22. “ *Ukuphindisela* ” “ *kuyobuyisela kulowo nalowo ngokomsebenzi wakhe ,* ” okushiyela abanecala ithuba lokuzibonakalisa belungile emehlweni kaKristu. Amazwi okuzithethelela aba yize ngoba kuyobe sekwephuze kakhulu ukuguqula amaphutha ezinqumo ezidlule.

Ivesi 13: “ *Mina ngingu-Alfa no-Omega, owokuqala nowokugcina, isiqalo nesiphetho. »*

Okunesiqalo nakho kunesiphetho. Lesi simiso sisebenza ebudeni besikhathi sasemhlabeni obunikezwa uNkulunkulu ukuze akhethe abakhethiweyo bakhe. Phakathi kwe-alfa ne-omega, kuyobe sekudlule iminyaka eyizi-6000. Ngonyaka wama-30 ngo-April 3, ukufa okuhlawulela ngokuzithandela kukaJesu Kristu nakho kuyobe kuphawule isikhathi se-alpha sombimbi lwamaKristu lweminyaka eyizi-2000; Intwasahlobo ka-2030 izokhala ngamandla ngesikhathi sayo se-omega.

Kodwa i-alpha iphinde ibe ngu-1844 kanye no-omega 1994. Okokugcina, i-alpha ingeyami nabakhethiwe bokugcina, 1995 ne-omega yayo, 2030.

Ivesi 14: “ *Babusisiwe abagcina imiyalo yakhe (hhayi ~~bahlanze izingubo zabo~~, ukuze babe negunya emthini wokuphila, bangene emzini ngamasango! »*

Uhlobo lwesibili ‘ *losizi olukhulu* ’ luphambi kwethu nomphumela walo wokufa kwabantu abaningi. Ngakho-ke, kuyaphuthuma ukuthola isivikelo nosizo lukaNkulunkulu ngoJesu Kristu. Njengoba umfanekiso ubonisa, isoni kumelwe ‘ *sigcine imiyalo yaso* » ; **ezikaNkulunkulu nezikaJesu, “ *iWundlu likaNkulunkulu* ” okusho ukuthi kumelwe alahle zonke izinhlobo isono esingaba nazo.** Ukuhunyushwa okumboziwe kwaleli vesi okugcinwe emaBhayibhelini ethu amanje kungenxa yobuRoma Katolika obuholwa yiVatican. Eminye imibhalo yesandla, emidala futhi ethembeke kakhulu, ithi: “ *Babusisiwe abagcina imiyalo yakhe .* Futhi njengoba isono siwukweqa umthetho, isigijimi siyahlanekezelwa futhi sithathela indawo yokulalela okudingekile nokubalulekile ngokusho nje ukuthi ungumKristu. Obani abahlomulayo ngobugebengu? Kulabo abazolwa iSabatha kuze kufike ukubuya okukhazimulayo kukaJesu Kristu. Umlayezo wangempela uthi: “ *Ububisiwe olalela uMdali wakhe.* ” Lesi sigijimi siphindaphinda kuphela lowo ocashunwe kusAmbulo 12:17 no-14:12 , okungukuthi: “ *abagcina imiyalo kaNkulunkulu nokholo lukaJesu .* Laba ngabamukeli bomyalezo wokugcina uJesu akhuluma ngawo. Lowo owahlulela umphumela otholiwe nguJesu Kristu ngokwakhe, futhi lokho akufunayo kuyefana nokuhlupheka akukhuthazelela ekubulaweni kwakhe ukholo. Umvuzo

wabakhethiwe uzoba mkhulu kakhulu; bayothola ukungafi, futhi bangene ekuphileni okuphakade ngendlela yamaSabatha efanekiselwa “ *amasango ayishumi nambili* ” “ *eJerusalema elisha* ” elingokomfanekiso .

Ivesi 15: “ *Phumani nezinja, nabathakathi, nezifebe, nababulali, nabakhonza izithombe, nabathanda nawenza amanga; »*

Obani labo uJesu ababiza kanjalo? Lokhu kusolwa okufihliwe kuthinta inkolo yobuKristu yonke ehlubukile; inkolo yamaKhatholika, inkolo yamaProthestani enezindikimba eziningi okuhlenganisa nenkolo yama-Adventist eyangena kumfelandawonye wawo ngo-1994; inkolo yama-Adventist eyabusiswa ngokucebile nguye ekuqaleni kokuba khona kwayo, futhi ngisho nangaphezulu mayelana nabameleli bayo bokugcina abaphoqelelwe ukuba baphikisane. “ *Izinja* ” zingamaqaba kodwa futhi, ngaphezu kwakho konke, yilabo abathi bangabafowabo **futhi bamkhaphela** . Leli gama elithi “ *izinja* ” ngokuxakayo libhekisela kubantu baseNtshonalanga bangaleso sikhathi lelo lesilwane esiphathwa njengophawu lokwethembeka, kodwa kwabaseMpumalanga lona kanye isithombe sokubulawa. Futhi lapha uJesu ubekela inselele ngisho nesimo sabo sobuntu futhi ubabheka njengezilwane ezibuthaka. Eminye imigomo iqinisekisa lesi sinqumo. UJesu uqinisekisa amazwi ashiwo kusAm. 21:8 futhi lapha ukwengezwa kwegama elithi “ *izinja* ” kuveza ukwahlulela kwakhe siqu. Ngemva kokubonakaliswa okumangalisayo kothando alunikeza amadoda, akukho okubi ukwedlula ukukhashelwa yilabo abathi bangabakhe nomhlatshelo wakhe.

Khona-ke uJesu ubabiza ngokuthi “ *izanusu* ” ngenxa yokusebenzelana kwabo nezingelosi ezimbi, imimoya, eyaqala ukuyenga inkolo yamaKatolika ngemibono “yeNcasakazi uMariya”, into engenakwenzeka ngokweBhayibheli. Kodwa izimangaliswa ezenziwa amademoni zifana nalezo “ *zanusi* ” zikaFaro ezazenza phambi kukaMose no-Aroni.

Ngokubabiza ngokuthi “ *abangenasizotha* ”, uJesu ugxeke ukukhululwa kokuziphatha kodwa ngaphezu kwakho konke izivumelwano zenkolo ezingezona ezemvelo ezenziwa amasonto obuProthestani nokholo lwamaKatolika olwalahlwa abaprofethi bakaNkulunkulu njengenceku kadeveli. Bazala, “njengamadodakazi,” “*ukungcola*” ‘kukanina *oyisifebe, iBabiloni Elikhulu,*’ okulahlwa kusAm. 17:5 .

Izihlubuki futhi ‘ *zingababulali* ’ abazolungiselela ukubulala abakhethiweyo bakaJesu uma engangeneleli ukuze abavimbele ngokuza kwakhe okukhazimulayo.

‘Bangabakhulekeli *bezithombe* ’ ngoba baqakathekisa kakhulu ukuphila okungokwenyama kunokuphila okungokomoya. Bahlala bengenandaba lapho uNkulunkulu ebanikeza ukukhanya kwakhe, abakwenqaba ngesibindi ngokufaka izithunywa zakhe zeqiniso amademoni.

Futhi ukuze aqedele leli vesi, uyacacisa: “ *Futhi noma ubani othanda futhi enze amanga!* Ngokwenza kanjalo, ugxeke labo abangokwemvelo yabo enamathele ekuqambeni amanga, kangangokuthi abanandaba nhlobo neqiniso. Kuye kwathiwa akukho ukulandisa ngokunambitha; Kungokufanayo nangokuthanda iqiniso noma amanga. Kodwa kuze kube phakade, uNkulunkulu ukhetha, ngokukhethekileyo, phakathi kwezidalwa zakhe ukuthi ukuzala komuntu kuvele, labo abanalolu thando lweqiniso.

Umpfumela wokugcina wesu likaNkulunkulu lensindiso mubi. Abalahlelwa ngaphandle, ngokulandelana, izoni ezilukhuni, ezingaphendukiyo zangaphambi kokubhubha kukazamcolo, umfelandawonye wamaJuda omdala ongakholwa, inkolo enyanyekayo yobupapa yamaRoma Katolika, inkolo yobuOrthodox ekhonza izithombe, inkolo yobuProthestani kanye nesimilo sayo sikaCalvin, futhi ekugcineni, inkolo yama-Adventist yesikhungo, isisulu sokugcina somoya wesiko labo abanduleleyo abaye bawuthola ngokulinganayo.

Umlayezo "we-Adventist" waba nemiphumela ebulalayo, okokuqala, kumaJuda, awa ngokwenqaba kwawo ukukholelwa ekufikeni **kokuqala** kukaMesiya okwamenezelwa kuDan 9: 24 kuya ku-27. Okwesibili, amaKristu axoshwa nguJesu wonke ahlanganyela icala lokubonisa ukungabi nandaba nomlayezo wakamuva "we-Adventist" omemezela **ukuza kwakhe kwesibili** . Ukuntula kwabo uthando ngeqiniso lakhe kuyababulala. Ngo-2020, lezi zinkolo ezinkulu ezingokomthetho zonke zihlanganyela lesi sigijimi esibi uJesu asisho ngo-1843 kumaProthestani enkathi " yeSardesi " kusAm. 3:1 : " *Uyaphila, kanti ufile* .

Ivesi 16: " *Mina Jesu ngithumile ingelosi yami ukufakaza kini lezi zinto emabandleni. Mina ngiyimpande nenzalo kaDavide, inkanyezi yokusa ekhanyayo.* »

UJesu wathumela ingelosi yaKhe uGabriyeli kuJohane, futhi ngoJohane kithi, izinceku zaKhe ezithembekile zezinsuku zokugcina. Ngoba kunamuhla kuphela lapho lesi sigijimi esihlaziye ngokugcwele sisivumela ukuba siqonde izigijimi azidlulisela ezincekwini zakhe nakubafundi bezikhathi eziyisikhombisa noma iMihlangano eyisikhombisa. UJesu ususa ukungabaza mayelana nokuphimisa kwakhe okungokomfanekiso kwe-Apo.5: " *impande nenzalo kaDavide* ". Uyanezela: " *inkanyezi yokusa ekhanyayo* . Le nkanyezi yilanga kodwa uyibona njengophawu kuphela. Ngoba, ngokungazi, izidalwa eziqotho ezithanda uJesu Kristu ngenxa yomhlathelo wakhe zihlonipha ilanga lethu, lenkanyezi eyenziwa ngabahedeni. Uma abaningi bengakuqapheli, izixuku, ngisho nalabo abakhanyiselwe ngale ndaba, abakulungele, futhi abakwazi ukuqonda ububi balesi senzo sobuqaba sokukhonza izithombe. Umuntu kumele azikhohlwe, azibeke endaweni kaNkulunkulu ozwa izinto ngendlela ehluke kakhulu ngoba ingqondo yakhe isilandele izenzo zabantu cishe iminyaka eyizi-6000. Ikhomba isenzo ngasinye ngalokho esikumelelayo; okungesiyo indaba yamadoda ukuphila kwawo okufushane kugxile ngaphezu kwakho konke ukwanelisa izifiso zawo, ngokuyinhloko ezenyama nezasemhlabeni, kodwa futhi kunjalo nangalabo abangokomoya nabangokwenkolo kakhulu futhi abahlala bevinjwe ukuhlonipha amasiko obaba.

Ekupheleni kwesigijimi saseThiyathira , uMoya wathi kuye " *onqobayo* ": " *Futhi ngiyomnika ikhwezi lokusa* ." Lapha uJesu uzethula 'njengekhwezi lokusa '. Ngakho-ke umnqobi uyothola uJesu kanye naye konke ukukhanya kokuphila okunomthombo wakho kuye. Isikhumbuzo saleligama sisikisela konke ukunaka "kwama-Adventist" okugcina eqiniso kulawa mavesi 1 Pet. 2:19-20-21 : " *Sinezwi lesiprofetho eliqinisekile kakhulu, elenza kahle ukuliqaphela, njengokukhanya okukhanya endaweni emnyama, kuze kuse, kuphume ikhwezi ezinhliziyweni zenu; nikwazi lokhu kuqala, ukuthi asikho isiprofetho sombhalo esingachasiselwa kuye*

ngokwakhe, ngokuba isiprofetho asifikanga ngentando yomuntu, kepha abantu abangcwele bakaNkulunkulu bakhuluma beqhutshwa nguMoya oNgcwele. "Bekungashiwo kangcono. Ngemva kokuzwa la mazwi, okhethiwe uyawaguqula abe yimisebenzi ecatsangelwe nguJesu Kristu.

Ivesi 17: “ *UMoya nomlobokazi bathi: Woza. Nozwayo makathi: Woza. Nowomileyo makeze; Othandayo makathathe amanzi okuphila ngesihle .*

Kusukela ekuqaleni kwenkonzo yakhe yasemhlabeni, uJesu ubelokhu ebiza: “ *Woza .* ” Kodwa ngokuthatha umfanekiso “ *wokoma* ”, uyazi ukuthi “ongomile ” ngeke eze ukuzophuza. Ubizo lwakhe luyozwakala kuphela yilabo “ *abomele* ” lokhu kuphila okuphakade ubulungisa bakhe obuphelele esisinikeza sona ngomusa wakhe kuphela, njengethuba lesibili. UJesu yedwa wakhokha inani; Ngakho uyinikeza “ *mahhala* ”. Akukho “ukuzitika” kwamaKatolika noma kwaphezulu okukuvumela ukuba kutholwe ngentengo yemali. Lolu bizo lwasemhlabeni wonke lulungiselela ukuhlanguka kwezikhulu ezikhethiwe ezivela kuzo zonke izizwe nayo yonke imvelaphi. Ubizo oluthi “ *Woza* ” luba isihluthulelo salokhu kuqoqwa kwabakhethiweyo okuyodalwa ukuvivinywa kokholo lwezinsuku zokugcina. Kodwa, bayophila isivivinyo esihlakazekile emhlabeni futhi ngeke baphinde bahlanganiswe kuze kube yilapho uJesu Kristu ebuya enkazimulweni yakhe ukuze abasuse emhlabeni wesono.

Ivesi 18 : “ *Ngiyafakaza kubo bonke abezwayo amazwi esiprofetho sale ncwadi, ngithi: Uma umuntu enezela kulezizinto, uNkulunkulu uyakwenezela kuye izinhluqho ezilotshwe kule ncwadi; »*

I-Apocalypse akuyona incwadi yeBhayibheli evamile. Iwumsebenzi wezincwadi obhalwe ngokwaphezulu ngolimi lweBhayibheli ongabonwa yilabo abahlola lonke iBhayibheli kusukela ekuqaleni kuze kube sekugcineni. Izinkulumo ziyajwayela ngokufunda ngokuphindaphindiwe. Futhi “amakhonkodensi eBhayibheli” asivumela ukuba sithole izinkulumo ezifanayo. Kodwa ngenxa yokuthi imithetho yayo inembe kakhulu, abahumushi nabalobi bayaxwayiswa: “ *Uma noma ubani enezela okuthile kukho, uNkulunkulu uyomshaya ngezinhluqho ezichazwe kule ncwadi .*

Ivesi 19: “ *Futhi uma umuntu esusa kuwo amazwi encwadi yalesi siprofetho, uNkulunkulu uyakususa isabelo sakhe emthini wokuphila, nasemzini ongcwele, nakulokho okulotshiwe kule ncwadi. »*

Ngenxa yezizathu ezifanayo, uNkulunkulu usongela noma ubani ‘ *osusa noma yini amazwini encwadi yalesi siprofetho .* Noma ubani ozifaka engozini futhi uyaxwayiswa: “ *UNkulunkulu uyosusa isabelo sakhe emthini wokuphila nasemzini ongcwele, okuchazwe kule ncwadi .* Ngakho-ke izinguquko eziphawuliwe zizoba nemiphumela emibi kulabo abazenzile.

Ngidonsela ukunaka kwakho kulesi sifundo. Uma ukuguqulwa kwalencwadi enekhodi engaqondakali kujeziswa uJesu Kristu ngalezi zindlela ezimbili ezinzima, kuyokwenzekani kulowo owenqaba umlayezo wayo oqondwe ngokuphelele ?

UNkulunkulu unesizathu esihle sokwethula lesi sixwayiso ngokucacile, ngoba lesiSambulo, amazwi aso akhethwe Nguye, sinenani elifanayo nelombhalo “weMiyalo Eyishumi” yakhe “eqoshwe ngomunwe waKhe ezibhebheni zamatshe.” Manje, kuDan.7: 25 waprofetha ukuthi “ *umthetho* ” wakhe

wobukhosi “wawuyoguqulwa ” kanye “ *nezikhathi* . Lesi senzo safezwa, njengoba sesibonile, ngegunya lamaRoma, ngokulandelana kombuso ngo-321, kwase kuba upapa, ngo-538. Lesi senzo asigweba " *ngokuzikhukhumeza* " siyojeziswa ngokufa, futhi uNkulunkulu uyasinxusa ukuba singazalisi, ngokuqondene nesiprofetho, lolu hlobo lwephutha alulahla ngokuqinile.

Umsebenzi kaNkulunkulu uhlala ungumsebenzi wakhe kungakhathaliseki ukuthi wenziwa nini. Ukuchaza isiprofetho sakhe akunakwenzeka ngaphandle kwesiqondiso sakhe. Lokhu kusho ukuthi umsebenzi osuswe ukubethela unenani elifanayo nelo elibethelwe. Ngakho-ke qaphela ukuthi lo msebenzi lapho umcabango kaNkulunkulu wembulwa ngokucacile “ *ngobungcwele* ” obuphakeme kakhulu . Ihlanganisa “ *ubufakazi bokugcina bukaJesu* ” bukaNkulunkulu ezincekwini zakhe ezisele eziphikisayo zamaSeventh-day Adventist; futhi ngesikhathi esifanayo, ngomkhuba weSabatha langempela langoMgqibelo, ku-2021, " *ubungcwele obulungisiwe* " bokugcina obuhlelwe kusukela ekungeneni kwesimemezeliso sikaDan.8:14 ngo-1843.

Ivesi 20: “ *Ofakaza ngalezi zinto uthi: ‘Nempela ngiyeza masinyane . Amen! Woza, Nkosi Jesu!* »

Ngenxa yokuthi iqukethe amazwi okugcina uJesu Kristu awasho kubafundi bakhe, le ncwadi yesAmbulo ingcwele kakhulu. Kuye sithola okulingana nezibhebhe zomthetho, ziqoshwe ngomunwe kaNkulunkulu futhi zanikezwa uMose. UJesu uyafakaza; Ubani ongalokotha aphikisane nalobu bufakazi baphezulu? Konke kushiwo, konke kwembulwa, akukho okunye angakusho ngaphandle kokuthi: " *Yebo, ngiyeza ngokushesha .*" U“ *Yebo* ” olula ohilela wonke umuntu wakhe waphezulu, uwukusho ukuthi ukuza kwakhe okuseduze kuqinisekile yini ngoba uvuselela isithembiso sakhe: “ *Ngayeza masinyane ”; a " ngokushesha ” » okwadathi okwenza umqondo ophelele: entwasahlobo ka-2030. Futhi uqinisekisa isitatimende sakhe ngokuthi “ *Amen* ”; okusho ukuthi: "Eqinisweni".*

Ubani-ke othi: “ *Woza, Nkosi Jesu* ”? Ngokwevesi 17 lalesi sahluco, ‘*bangumoya nomlobokazi* .

Ivesi 21: “ *Umusa weNkosi uJesu mawube nabo bonke abangcwele!* »

Leli vesi lokugcina le-Apocalypse livala incwadi ngokuvusa “ *umusa weNkosi uJesu* . Lena indikimba eyayivame ukuphikiswa nomthetho, ekuqaleni koMhlangano WamaKristu. Ngaleso sikhathi, umusa wawumelene nomthetho yilabo abenqaba umnikelo kaKristu. Ifa lomthetho elatholwa amaJuda lalisho ukuthi ayebona ubulungisa bukaNkulunkulu ngawo kuphela. UJesu wayengafuni ukubasusa ekulaleleni umthetho kodwa wayezele ‘ *ukugcwalisa* ’ lokho imihlatshelo yezilwane eyayikuprofethele kuye. Yingakho athi kuMath 5:17: “ *Ningacabangi ukuthi ngize ukuchitha umthetho noma abaprofethi; angizanga ukuchitha, kodwa ukugcwalisa .*

Okumangaza kakhulu ukuzwa amaKrestu ephikisana nomthetho nomusa. Ngokuba, njengoba umphostoli uPawulu echaza, umusa uhlokelwe ukusiza umuntu ukuba agcwalise umthetho kuze kufike ephuzwini uJesu alisho kuJohane 15:5: “ *Mina ngingumvini, nina ningamagatsha. ohlala kimi , nami kuye, uthela izithelo eziningi, ngokuba ngaphandle kwami ningenze lutho . Yiziphi izinto “okumelwe zenziwe ” akhuluma ngazo futhi yiziphi “ *isithelo* ” akhuluma ngazo?*

Kusukela ekuhlonipheni umthetho umusa wakhe owenza kube nokwenzeka ngosizo lwakhe ngoMoya oNgcwele.

Kwakuyoba okufiselekayo futhi okunesizotha ukuthi " *umusa weNkosi uJesu ubulokhu* ", nokuthi wawungenza, " *kubo bonke* "; kodwa leli vesi elihlanekezelwe liveza isifiso esingenakufezeka. Sonke masithembe ukuthi kuzoba baningi babo; abaningi ngangokunokwenzeka; uNkulunkulu wethu otusekayo, uMdali noMsindisi ukufanele; ukufanele kakhulu. Ngokucacisa " *nabo bonke abangcwele* ", umbhalo wokuqala ususa konke ukungaqondakali; umusa weNkosi ukwazi ukubazuzisa kuphela, labo " *abangcwelisa ngeqiniso lakhe* " (Johane 17:17). Futhi kulabo abacabanga ukuthi bayozuza ukuphila okuphakade ngokuthatha indlela uJesu Kristu athi uyayilandela, ngiyanikhumbuza ukuthi phakathi " *kwendlela* " "nokuphila", kukhona " *iqiniso* " elingenakugwenywa, ngokukaJohane 14:6 . Okubacasula kakhulu abahlubuki abathi babusiswe yileli vesi, kusukela ngo-1843, umusa weNkosi uzuzisa kuphela labo abangcwelisayo ngokubuyisela ukuphumula kweSabatha elingcwele ngoMgqibelo. Yilesi senzo, esihlangene nobufakazi bothando " *ngeqiniso* " lakhe, okwenza abakhethiweyo bawufanelekele umusa okukhulunywa ngawo. Ngakho umusa awukwazi ukunikelwa "kubo bonke." Ngakho qaphela izinguqulo zeBhayibheli ezimbi ezidukisayo, eziholela ekudumaleni okubi kokucina kulabo, ngeshwa, abathembele kuzo!

IsAmbulo saphezulu esinikezwe kulo msebenzi siye saqinisekisa izifundo ezaprofethwa endabeni kaGenesis, ukubaluleka kwayo okubalulekile esiye sakwazi ukukuphawula. Ekupheleni kwalo msebenzi, kubonakala kuwusizo kimina ukukhumbula lezi zifundo ezibalulekile. Lokhu kuyafaneleka futhi ngithanda ukuphawula ukuthi emhlabeni wethu wanamuhla, inkolo yobuKristu yethulwa kakhulu ngendlela ehlanekezelwe ngenxa yefa lamasiko lobuRoma Katolika. Iqiniso elidingwa uNkulunkulu liye lahlala lisesimweni esilula nesinengqondo esaqondwa abaphostoli bokuqala bakaJesu Kristu, kodwa lobu bulula, obuvame ukunganakwa, buba, ngesimilo sabo esincane, sibe inkimbinkimbi kwabangafundile. Ngempela, ukuze kubonakale abangcwele bakaJesu Kristu bezinsuku zokucina kanye nesakhiwo somoya sesAmbulo, umyalo kaDaniyeli 8:14 ubalulekile. Kodwa ukuze kutholakale lo myalo, ukutadisha yonke incwadi kaDaniyeli nokuchazwa kweziprofetho zayo nakho kubalulekile. Lezi zinto ziqondwa, i-Apocalypse iletha izimfihlo zayo kithi. Lezi zifundo ezidingekayo zichaza ubunzima okuhlangatshezwane nabo lapho bezama ukukholisa indoda engakholeki yesikhathi sethu eNtshonalanga, futhi ikakhulukazi eFrance.

UJesu wathi akekho ongeza kuye ngaphandle kukaBaba omholayo futhi washo futhi, mayelana nabakhethiweyo bakhe, ukuthi kufanele bazalwe ngamanzi nangoMoya. Lezi zimfundiso ezimbili zisho ngendlela epheliselanayo yokuthi uNkulunkulu uyazi isimo esingokomoya sabakhethiweyo bakhe phakathi kwazo zonke izidalwa zakhe. Ngenxa yalokho, ngayinye yazo izosabela ngokwemvelo yayo; futhi lowo onobandlululo oluvuna iSabatha elase lisenziwa amaJuda uyozamukela ngaphandle kobunzima obuningi izambulo ezingokwesiprofetho ezibonisa ukuthi lifunwa uNkulunkulu kusukela ngo-1843. Ngokuphambene, lowo onobandlululo olungathandeki ngalo, uyozenqaba zonke izimpikiswano

zeBhayibheli ezivezwayo futhi uyothola izizathu ezizwakalayo zokuthethelela ukwenqaba kwakhe. Ukuqonda lesi simiso kuyasivikela ekudumazekeni ngalabo esibanikeza iqiniso likaKristu. Ngokwembula iqiniso lengqondo kaNkulunkulu, isiprofetho sinika amandla aphelele 'evangelini laphakade' abafundi bakaJesu okufanele " *balifundise ezizweni kuze kube sekupheleni kwezwe* .

" Izilo " ze-Apocalypse

Ngokulandelana nokulandelana kwezitha zikaNkulunkulu nabakhethiweyo bakhe babonakala emfanekisweni " *wezilwane* " .

Elokuqala limelela iRoma yombuso efanekiselwa " *udrako onezimpondo eziyishumi namakhanda ayisikhombisa ethwele imiqhele* " kusAm. 12:3; " *AmaNikolawu* " kusAm. 2:6; " *udeveli* " kusAm. 2:10.

Eyesibili iphatelene neRoma yobuKatolika yobupapa efanekiselwa " *isilo esiphuma olwandle, esinezimpondo eziyishumi esigqoke imiqhele namakhanda ayisikhombisa* " kusAm. 13:1; " *isihlalo sobukhosi sikaSathane* " kusAm. 2:13; " *owesifazane uJezebeli* " kusAm. 2:20; " *inyanga enegazi* " kusAm. 6:12; " *ingxenye yesithathu yenyanga* " " *yecilongo lesine* " kusAm. 8:12; " *ulwandle* " kusAm. 10:2; " *umhlanga njengoswazi* " kusAm. 11:1; " *umsila* " " *kadrako* " kusAm. 12:4; " *inyoka* " kusAm. 12:14; kanye " *nodrako* " wamavesi 13, 16 no-17; " *IBhabhiloni Elikhulu* " kusAm. 14:8 no-17:5 .

Eyesithathu ihlose ukuphika ubukhona bukaFulentshi, okufanekiselwa " *isilo esiphuma emgodini ongenamkhawulo* " kusAm. 11:7; " *usizi olukhulu* " kusAm. 2:22; " *icilongo lesine* " kusAm. 8:12; " *umlomo ogwinya umfula* " ofanekisela abantu bamaKatolika, kusAm. 12:16. Lokhu kuthinta indlela yokuqala " *umaye wesibili* " okukhulunywa ngayo kusAm. 11:14 . Ifomu layo lesibili liyofezwa " *ngecilongo lesithupha* " kusAm. 9:13, okungukuthi, ngokwesAm . Ukuqothulwa kohlanga kwabantu okuqeda umhlaba (*kwalasha*) isixhumanisi esisungulwe phakathi " *kwecilongo lesine nelesithupha* ". Imininingwane yentuthuko yalempi yembulwa kuDan.11:40-45.

Isilo " sesine sibhekisela okholweni lwamaProthestani nokholo lwamaKatolika, umngane waso, ovivinyweni lokugcina lokholo emlandweni wasemhlabeni. ' *Likhuphuka liphuma emhlabeni* ,' kusAm. 13:11; okusho ukuthi naye waphuma enkolweni yamaKatolika efanekiselwa " *ulwandle* ". Inkathi yeNguquko yamisa kakhulu inkolo yobuProthestani, enezici eziningi, ephawuleka ngokuhlubuka, efakaza ezincwadini zikaJohn Calvin, kumlingiswa othanda impi, onokhahlo, ononya, noshushisa . Ukungena kokusebenza kwesimemezelo sikaDan 8:14, kwasilahla emhlabeni wonke kusukela entwasahlobo ka-1843.

Inkolo yama-Adventist yesikhungo, eyavela iphila ekuhlolweni kokholo lwamaProthestani ka-1843-1844, ibuyele emuva futhi yabuyela esimweni senkolo yobuProthestani nesiqalekiso sayo saphezulu kusukela ekwindla ka-1994; lokhu kungenxa yokwenqatshwa okungokomthetho kokukhanya okungokwesiprofetho kwaphezulu okwembulwa kulomsebenzi kusukela ngo-1991. Lokhu kufa okungokomoya kwesimiso senhlangano kwaprofethwa kusAm. 3:16 : " *Ngiyakukhlanza uphume emlonyeni wami* .

Ukugcwaliseka kokugcina kwesiprofetho kuphambi kwethu, futhi ukholo lwawo wonke umuntu luyovivinywa. INkosi uJesu Kristu iyoqaphela, phakathi kwabo bonke abantu, labo abangabayo, okungukuthi, labo abamukela izambulo

zayo ezibalulekile, isithelo sothando lwaphezulu, ngenjabulo nokwethembeka okunokubonga.

Ngesikhathi sokukhethwa kokugcina, abakhethiweyo bayohlukaniswa yiqiniso lokuthi bayokwazi ukuthi kungani ukuwa, isAmbulo saphezulu siyokwenza kanjalo umehluko phakathi kwabasindisiwe nabalahlekile kubo kusukela enkathini yabaphostoli " *Efesu* ", kusAm. 2: 5, uNkulunkulu wathi: " *Ngakho khumbula laphe uwe khona* "; futhi ngo-1843, enkathini " *yeSardesi* ," wabuye wathi kumaProthestanti, kusAm. 3:3 : " *khumbulani ukuthi namukela futhi nezwa kanjani; ugcine, uphenduke* "; lokhu kuze kufike kuma-Adventist ahlubuka kusukela ngo-1994, okuthi nakuba engabagcini iSabatha, amukele kuJesu lomyalezo wesAm. 3:19: " *Ngiyabasola, ngibajezise bonke engibathandayo; ngakho-ke shisekela uphenduke* .

Lapho elungiselela lesiSambulo esingokwesiprofetho, uNkulunkulu onguMdali, abhekana noJesu Kristu, wazibekela umgomo wokwenza abakhethiweyo bakhe bakwazi ukuzibona ngokucacile izitha zabo; into yenziwe futhi inhloso kaNkulunkulu iyafezeka. Ecetshiswa kanjalo ngokomoya, oKhethiweyo wakhe uba " *uMlobokazi olungiselwe iSidlo Sakusihlwa Somshado weWundlu* . " *Wamembathisa ilineni elicolekileyo elimhlophe, okungukulunga kwabangcwele* " kusAm. 19:7. Nina enikufundile okuqukethwe kulo msebenzi, uma ninethuba nesibusiso sokuba phakathi kwenani labo, " *zilungiselele ukuhlangabezana noNkulunkulu wakho* " (Amose 4:12) eqinisweni lakhe!

Manje njengoba iziprofetho eziyimfihlakalo zikaDaniyeli nesAmbulo sezicaciswe ngokugcwele futhi isikhathi sokubuya kukaKristu kweqiniso manje sesaziwa kithi, lombuzo ovela kuJesu Kristu ocashunwe kuLuka 18:8 ushiya ukungabaza okucindezelayo ngandlela-thile kulenga phezu kwazo: " *Ngithi kini: Uyobalungisela masinyane. Kodwa nxa ifika iNdodana yomuntu, izathola ukhohlo emhlabeni yini?* ". Ngokuba ukuchichima kolwazi lobuhlakani beqiniso angeke kuvale ubuthakathaka bekhwalithi yalolu khohlo. Isintu, esizobhekana nokubuya kukaJesu Kristu, sesithuthuke esimweni esivumelana nazo zonke izinhlobo zobugovu obukhuthazwa kakhulu. Ukuphumelela komuntu ngamunye kuye kwaba umgomo okumelwe ufinyelelwe nganoma iyiphi indlela, ngisho nangokuchoboza umakhelwane womuntu, futhi lokhu phakathi nenkathi ende yokuthula kwezwe ethatha iminyaka engaphezu kuka-70. Lapho sazi ukuthi izindinganiso zezulu ezihlongozwe nguJesu Kristu ziphikisana ngokuphelele naleli zinga lesikhathi sethu, umbuzo wakhe ubonakala ulungile ngokudabukisayo, ngoba ungathinta abantu ababekholelwa ukuthi "bakhethiwe", kodwa ngeshwa bayohlala "babiziwe" kuphela; ngoba uJesu ngeke athole kubo izinga lokukholwa elidingekayo ukuze lifanele umusa wakhe.

Incwadi iyabulala, kepha uMoya uyaphilisa

Lesi sahluko sokugcina siqeda ukuqoshwa kwesAmbulo se-Apocalypse. Ngempela, ngisanda kwethula amakhodi eBhayibheli asivumela ukuba sihlonze izimpawu ezisetshenziswa uNkulunkulu eziprofethweni zakhe, kodwa nakuba inhloso yazo kuwukuveza imfuneko yakhe yokubuya kweSabatha kusukela ngo-1843-1844, igama elithi iSabatha aliveli nakanye kule mibhalo yesiprofetho kaDaniyeli noma yesAmbulo. Kuphakanyiswa njalo kodwa akuvezwanga ngokucacile. Isizathu sokungalisho ngokusobala ukuthi umkhuba weSabatha uyinto evamile enkolweni yobuKrestu yabaphostoli, ngoba wonke umuntu uyabona ukuthi indaba yeSabatha ayizange ibe yindaba yempikiswano phakathi kwamaJuda nabaphostoli bokuqala, abafundi bakaJesu Kristu. Nokho, udeveli akazange ayeke ukumhlasela, okokuqala ngokugqugquzela amaJuda ukuba “amngcolise,” bese kuba amaKristu, ngokumenza “angamnaki” ngokuphelele. Ukuze afinyelele lo mphumela, waphefumulela izinguqulo ezingamanga zemibhalo yokuqala eyayikhuluma ngaye. Futhi, lokhu kwethulwa kweqiniso laphezulu bekungeke kuphelele ngaphandle kokulahlwa kwalezizenzo ezimbi ezinyanyekayo, izisulu zazo, okokuqala, zinguNkulunkulu kuJesu Kristu, bese kuba yilabo ukufa kwakhe okuhlawulela obekungabanikeza ukuphila okuphakade.

nelilodwa ivesi emibhalweni yesivumelwano esidala nesisha, okungukuthi, iBhayibheli lonke, elifundisa ukuguquka kwesimo seSabatha ukusuka kowesine emiyalweni yalo eyishumi; phezu kwalokho, engwelisiwe nguNkulunkulu, kusukela ekuqaleni kokudala kwakhe umhlaba wethu.

Kusukela ekhulubukeni kwamaProthestani ngenxa yokusetshenziswa kwesimemezelo sikaDaniyeli 8:14 entwasahlobo ka-1843 kuze kube namuhla, ukufunda iBhayibheli kuyabulala. Ngifuna ukukucacisa ukuthi akulona iBhayibheli elibulala ngokuzithandela, liwukusetshenziswa kwalo okusekelwe emaphutheni okuhumusha avela ezinguqulweni ezihunyushiwe zemibhalo yokuqala “*yesiHeberu neyesiGreki*”; kodwa futhi ngaphezu kwakho konke kuyinkinga ngenxa yokungahumushi kahle. UNkulunkulu uqobo uqinisekisa into, ngomfanekiso, kusAmb. 9:11: “*Yayinenkosi phezu kwazo ingelosi yakwalasha, igama layo ngesiHeberu lingu-Abadoni, nangesiGreki, lingu-Apoliyoni*.” Ngikhumbula lapha umlayezo ofihliweyo kuleli vesi: “*Abadoni no-Apoliyoni*” okusho ukuthi, “*ngesiHeberu nangesiGreki*”: uMbhuhhisi. “*Ingelosi yakwalasha*” ibhubhisa ukholo isebenzisa “*ofakazi ababili*” baseBhayibhelini besAm. 11:3.

Futhi, kusukela ngo-1843, amakholwa amanga enze amaphutha amabili ekufundeni kwawo ubufakazi obungokomlando beBhayibheli. Owokuqala

uwukubheka ukuzalwa kukaJesu Kristu okubaluleke kakhulu kunokufa kwakhe futhi owesibili ugcizelela leli phutha, ngokunikeza ukubaluleka okukhulu ekuvukeni kwakhe kunokufa kwakhe. Leli phutha eliphindwe kabili lifakaza ngokumelene nabo, ngoba ukubonakaliswa kothando lukaNkulunkulu ngezidalwa zakhe kuncike, ngokuyinhloko, esinqumweni sakhe sokuzithandela sokunikela, kuKristu, ukuphila kwakhe ukuze ahlenge abakhethiweyo bakhe. Ukubeka kuqala ukuvuka kukaJesu kuwukuhlanekezela icebo likaNkulunkulu lokusindisa, futhi kwabanecala kuthwala umphumela wokuzihlukanisa naye nokwephula isivumelwano sakhe esingcwele, esilungile nesilungile. Ukunqoba kukaKristu kuncike ekwamukeleni kwakhe ukufa, ukuvuka kwakhe kuwumphumela ojabulisayo nolungile wokupheleliswa kwakhe kobunkulunkulu.

KwabaseKolose 2:16-17 : “ *Ngakho-ke makungabikho muntu onahlulelayo ngokudla noma ngokunathwayo noma ngokuphathelene nomkhosi noma ukwethwasa kwenyanga noma amasabatha, okuyisithunzi salokho okuzayo, kodwa umzimba ngokaKristu.* »

Leli vesi ngokuvamile lisetshenziselwa ukuthethelela ukuyeka umkhuba “ *weSabatha* ” lamasonto onke. Kunezizathu ezimbili zokuthi kungani lokhu kukhetha kube njalo. Eyokuqala iwukuthi inkulumo ethi “ *amasabatha* ” imelela “ *amasabatha* ” enziwa “ *imikhosi* ” yenkolo yaminyaka yonke emiswe uNkulunkulu kuLevitikusi 23. Lawa *angamasabatha* “ *ashukumisayo* abekwa ekuqaleni futhi ngezinye izikhathi ekupheleni kwesikhathi “ *semikhosi* yenkolo . ” Kubhekiselwa kuzo ngamazwi athi “ *ningasebenzi msebenzi ngalolo suku* . Abahlangene ngalutho ‘*neSabatha* ’ lamasonto onke ngaphandle kwegama labo elithi “ *iSabatha* ” elisho “ukuphumula, ukuphumula” elivela ngokokuqala ngqá kuGen. 2:2 : “ *UNkulunkulu waphumula* . Kufanele kuqashelwe futhi ukuthi igama elithi “ *isabatha* ” elicashunwe embhalweni wesiHeberu womthetho wesine aliveli enguqulweni ye-L.Segond elichaza kuphela ngaphansi kwegama elithi “ *usuku lokuphumula* ” noma “ *usuku lwesikhombisa* ”. Nokho, isusa umsuka wayo esenzweni esicashunwe kuGen. 2:2 : “ *ukuphumula* ” noma “ *iSabatha* ” inguqulo yeBhayibheli ethi JNDrby eyisho ngokucacile.

Isizathu sesibili yilesi: UPawulu wathi “ *amadili namasabatha* ‘ayizithunzi zezinto ezizayo ,’ okungukuthi, izinto eziprofetha izinto ezingokoqobo ezazikhona noma ezisazokwenzeka. Uma sicabanga ukuthi “ *iSabatha losuku lwesikhombisa* ” liphathelene kuleli vesi, kusala “ *isithunzi esizayo* ” kuze kufike inkulungwane yesikhombisa eliprofetha ngayo. Ukufa kukaJesu Kristu kwembula incazelo “ *yeSabatha losuku lwesikhombisa* ” eliprofethayo, ngenxa yokunqoba kwakhe isono nokufa, “ *iminyaka eyinkulungwane* ” yasezulwini lapho abakhethiweyo bakhe beyokwahlulela abafike basemhlabeni nabasezulwini.

Kuleli vesi, “ *imikhosi, ukwethwasa kwenyanga* ” “ *namasabatha* ” ako kwakuhlobene nokuba khona kwesimiso sesizwe sika-Israyeli wesivumelwano esidala. Ngokumisa isivumelwano esisha ngokufa kwakhe, uJesu Kristu wenza lezi zinto ezingokwesiprofetho zaba yize; zazizophela futhi zinyamalale “njengethunzi ” elifiphalayo ngaphambi kokuba inkonzo yakhe yasemhlabeni ibe ngokoqobo. Ngenkathi “*iSabatha*” lamasonto onke lilindele ukufika

kwenkulungwane yesikhombisa ukuhlangabezana neqiniso eliprofethiwe futhi lilahlekelwe ukuba wusizo kwalo.

UPawulu ubuye akhulume ‘ *ngokudla nokuphuza* . Njengenceku ethembekile, uyazi ukuthi uNkulunkulu ukhulumile ngalezi zinto kuLevitikusi 11 noDuteronomi 14 lapho ebeka khona ukudla okuhlanzekile okuvunyelwe kanye nokudla okungcolile okwenqatshelwe. Amazwi kaPawulu awahloselwe ukuphikisana nalezi zimiso zaphezulu kodwa kuphela imibono yabantu (*okungekho noyedwa...*) evezwayo ngale ndaba azoyithukisa kwabaseRoma 14 kanye neyoku-1 Kor.8 lapho umcabango wakhe ubonakala ngokucacile. Isihloko siphathelene nokudla okuhlatshelele izithombe nakonkulunkulu bamanga. Ukhumbuza abakhethiweyo abakha uIsrayeli ongokomoya kaNkulunkulu ngemisebenzi yabo kuYe, ethi: “ *Ngakho-ke noma nidla, noma niphuza, noma nenzani, konke kwenzeleni udumo lukaNkulunkulu* . Ingabe uNkulunkulu uyakhazinyuliswa yilabo abangazinaki futhi badelele izimiso Zakhe ezembuliwe ngalezi zihloko?

UJakobe, umfowabo kaJesu, okhulumela abaphostoli **ngokuphathelene nokusoka** kuzEnzo 15:19-20-21 : “ *Ngakho-ke ngithi: “Ngakho-ke ngithi: “Masingabakhathazi abezizwe abaphendukela kuNkulunkulu, kodwa balobebe ukuba badede ekungcoleni kwezithombe, nobufebe, nokuklinyiwe, negazi; ngoba uMose kusukela ezikhathini zasendulo unabamshumayelayo emizini yonke, efundwa emasinagogeni **isabatha ngamasabatha** .*

Ngokuvamile esetshenziselwa ukuthethelela inkululeko yamaqaba aguqukile abheke iSabatha, la mavesi ahlanganisa ngokuphambene nobufakazi obungcono kakhulu besenzo salo esikhuthazwa futhi sifundiswa abaphostoli. Ngempela, uJakobe ubheka ukuthi akusizi ukubaphoqa ukuba basokwe futhi ufingqa izimiso ezibalulekile ngoba imfundiso ejulile yenkolo iyonikezwa kubo lapho beya “ **ngamaSabatha onke** ” emasinagogeni amaJuda ezindaweni zabo.

Esinye izaba esisetshenziswa ukuthethelela ukuyeka ukuhlukaniswa kokudla okuhlanzekile nokungcolile: umbono onikezwe uPetru kuZenzo 10. Incazelo yakhe ithuthukiswa kuZenzo 11 lapho ehlonza “izilwane ezingcolile” zombono “namadoda” angamaqaba abeza ukuzomcela ukuba aye enduneni yamaRoma uKorneliyu. Kulo mbono, uNkulunkulu ufanekisela isimo esingcolile samaqaba angamkhonzi futhi akhonza onkulunkulu bamanga. Nokho ukufa nokuvuka kukaJesu Kristu kuletha inguquko enkulu kubo, ngoba umnyango womusa ubavulekele ngokukholwa emhlatshelweni ohlawulelayo kaJesu Kristu. Kungalo mbono lapho uNkulunkulu efundisa khona uPetru le nto entsha. Ngakho-ke, ukuhlukaniswa okumsulwa nokungcolile okusungulwe nguNkulunkulu kuLevitikusi 11 kuhlala futhi kuqhubeka kuze kube sekupheleni komhlaba. Ngaphandle kokuthi, kusukela ngo-1843, ngesimemezelo sikaDan.8:14, ukudla kwesintu kuthatha indinganiso “ *yokungcweliswa* ” yasekuqaleni eyamiswa futhi yahlalwa kuGen.1:29: “ *Futhi uNkulunkulu wathi: Bhekani, ngininikile yonke imifino ethela imbewu, ephezu komhlaba wonke, nayo yonke imithi okukhona kuyo izithelo zomuthi; Lokhu kuzoba ukudla kwakho .* ”

UJesu wanikela ngokuphila Kwakhe ekuhlushweni ngokomzimba nangokwengqondo ukuze asindise abakhethiweyo Bakhe. Ungangabazi izinga eliphakeme kakhulu lobungwele elifunwa yilokhu kufa okuvuthayo njengembuyiselo kulowo amsindisayo. Ngempela!

Isikhathi Somhlaba SikaJesu Kristu

Iparele leSabatha likaMashi 20, 2021

Kusukela ekuqaleni kwenkonzo yami, ngangiqiniseka, futhi ngayicula, ukuthi “uJesu wazalwa entwasahlobo.” Kuleli Sabatha lika-March 20, 2021, i-spring equinox kwenzeka ngo-10:37 a.m. ekuqaleni komhlangano womoya. UMoya wabe esengihola ukuthi ngifune ubufakazi balokho okwaze kwaba yinkolelo elula yokholo. Ikhalela lamaJuda lisivumele ukuthi sithole isikhathi se-equinox yasentwasahlobo yonyaka - 6 ngaphambi kokuqomisa kwethu okusemthethweni kobuKristu bokuzalwa koMsindisi wethu, "ngeSabatha" likaMashi 21.

Kungani unyaka -6?

Ngoba ukuqomisa kwethu okusemthethweni kokuzalwa kukaJesu Kristu kwakhiwe emaphutheni amabili. Kwakungekhulu ^{lesi- 6 kuphela} AD lapho indela yamaKatolika uDionysius Omncane yaqala ukusungula ikhalela. Njengoba ingekho imininingwane yeBhayibheli noma yomlando, wabeka lokhu kuzalwa ngosuku lokufa kweNkosi uHerode, alubeka ngo-753 kusukela ekusungulweni kweRoma. Kusukela lapho izazi-mlando ziye zaqinisekisa iphutha leminyaka emi-4 ekubaleni kwakhe; okubeka ukufa kukaHerode ngo-749 kusukela ekusungulweni kweRoma. Kodwa uJesu wazalwa ngaphambi kokufa kukaHerode futhi Math 2:16 isinika incazelo ebeka iminyaka kaJesu “ *eminyakeni emibili* ” ngesikhathi “sokubulawa kwabantu abangenacala” okwayalelwa iNkosi ethukuthele uHerode, ngoba wayehlupheka futhi ezwa ukufa kuza okwakuzomhlwitha ekuzijabuliseni kwamandla. Imininingwane ibalulekile, ngoba umbhalo uchaza, " *iminyaka emibili, ngokosuku ayebuzisise ngalo eziZazini* ." Kwengezwe eminyakeni emine yephutha langaphambili, unyaka -6, noma wama-747 wokusungulwa kweRoma, usungulwa ngokwebhayibheli.

I-equinox yasentwasahlobo yonyaka - 6

NgeSabatha, kulo nyaka ka-6, iBhayibheli lisifundisa ukuthi ingelosi yaziveza “ *kubelusi ababegade imihlambi yabo* ”. ISabatha liyakwenqabela ukuhwebelana kodwa alikuvumeli ukugcinwa nokunakekelwa kwezilwane; UJesu wakuqinisekisa lokhu lapho ethi: “ *Ngumuphi kini othi enemvu ewela emgodini ongefiki ayisindise ngisho nangesabatha??* ”. Ngakho, ngengelosi, ukuzalwa ‘kukaMalusi *Omuhle* ,’ umsindisi nomqondisi wezimvu ezingabantu kwamenyezelwa, okokuqala, kubelusi abangabantu, abagadi abavikela izimvu zezilwane. Ingelosi yathi: “ *...ngokuba nizalelwe namuhla uMsindisi onguKristu iNkosi emzini kaDavide .*” Ngakho-ke lolu “ *namuhla* ” kwakuwusuku lweSabatha nesimemezelo senziwa ebusuku, ukuzalwa kukaJesu kwenzeka phakathi kuka-6 ntambama, ukuqala kweSabatha, nehora lasebusuku lokumenyezelwa kwengelosi kubelusi. Manje kufanele simise isikhathi esiqondile lapho, ngesikhathi sika-Israyeli, i-spring equinox yonyaka -6 yenzekile. Kodwa lokhu akukenzeki ngoba asinalo ulwazi ngalesi sikhathi.

Ukuzalwa kukaJesu ngeSabatha kwenza uhlelo lukaNkulunkulu lokusindisa lukhanye futhi lube nengqondo ngokuphelele. UJesu wazibiza ngokuthi “ *iNdodana yomuntu* , ” “ *iNkosi yeSabatha* . Ngokuba iSabatha lingesikhashana futhi ukuba wusizo kwalo kuyaqhubeka kuze kube usuku lokubuya kwakhe kwesibili, kulesi sikhathi sinamandla futhi siyakhazimula. UJesu unikeza iSabatha incazelo yalo ephelele kusukela eprofetha ingxenye esele yenkulungwane yesikhombisa ezozuzwa abakhethiweyo bakhe kuphela ngokunqoba kwakhe isono nokufa.

Ukuze aphawule ukungena kwakhe ekubeni umuntu omdala, “iminyaka eyishumi nambili” ubudala, uJesu ungenela ngokomoya nabantu abakholwayo abababuzayo ngoMesiya abamenyezelwa emiBhalweni Engcwele. Ehlukani siwe nabazali bakhe abamfuna izinsuku ezintathu, ufakaza ngokuzimela kwakhe kwaphezulu nokuqaphela kwakhe umsebenzi wakhe wokusiza abantu basemhlabeni.

Khona-ke kufika isikhathi senkonzo yakhe yasemhlabeni esebenzayo nengokomthetho. Izimfundiso zikaDaniyele 9:27 zisethula ngendlela “ *yesivumelwano* ” sika “ *a isonto* ” elifanekisela iminyaka eyisikhombisa phakathi kwekwindla 26 nekwindla 33. Phakathi kwalezi zikwindla ezimbili, kukhona, endaweni emaphakathi, intwasahlobo kanye nomkhosi wePhasika lonyaka ka-30 lapho, ngo-3 ntambama, "phakathi nesonto" lePhasika, ngoLwesithathu ngo-April 3, 30 uJesu Kristu wenza “ *umhlatshele wesilwane nomnikelo wezono* okhethiwe ngenxa yezono zakhe zodwa kwabakhethiweyo bamaHeberu. Ngosuku afa ngalo, uJesu wayeneminyaka engu-35 nezinsuku ezingu-13 ubudala. Efa enqoba isono nokufa, uJesu wayenganikela umoya wakhe kuNkulunkulu, ethi, “ *Kufeziwe .*” Ukunqoba kwakhe ukufa kwaqinisekiswa ukuvuka kwakhe. Kanjalo waphelezela futhi wayala abaphostoli nabafundi bakhe kwaze kwaba yilapho, phambi kwamehlo abo, enyukela ezulwini ngaphambi komkhosi wePhentekoste, ngokobufakazi obunikezwa kuEnzo 1:1 kuya ku-11. Kodwa kulesi senzakalo izingelosi zalungiselela isimemezelo sokubuya kwakhe okukhazimulayo, zithi: “ *Madoda aseGalile, nimeleni lapha nibheke ezulwini? UJesu lo , osuswe kini enyuselwa ezulwini, uyokuza kanjalo ngendlela enimbonile eya ngayo ezulwini* ”

". NgePhentekoste, waqala inkonzo yakhe yasezulwini 'njengoMoya oNgcwele' omenza akwazi ukusebenza kuze kube sekupheleni kwezwe, ngesikhathi esifanayo, ngomoya womunye wabakhethiweyo bakhe abahlakazekela emhlabeni. Kungaleso sikhathi lapho igama lakhe laprofetha khona ku-Isaya 7:14, 8:8 nakuMat.1:23, " *Emanuweli* " okusho ukuthi, "uNkulunkulu unathi", lithatha, ngisho nangaphezulu, incazelo yalo yangempela.

Imininingwane enikezwe kulo mbhalo ihlanganisa imivuzo uJesu ayinikeza abakhethiweyo bakhe njengophawu lokwazisa ngokubonisa kwabo ukholo. Yile ndlela usuku lokufa kwakhe olusivumela ngayo ukuthi sazi futhi sabelane naye ngokubuya kwakhe kokugcina okukhazimulayo akuhlela ngosuku lokuqala lwentwasahlobo ngonyaka wezi-2030; okungukuthi, eminyakeni eyizi-2000 ngemva kwentwasahlobo yokubethelwa kwakhe ngo-April 3, 30.

Ubungcwele nokungcweliswa

Ubungcwele nokungcweliswa akuhlukaniseki nezimo zensindiso enikezwa nguNkulunkulu ngoJesu Kristu. UPawulu uyasikhumbuza ku-Heb 12:14: " *Landelani ukuthula nabantu bonke, nobungcwele, okungekho muntu oyoyibona iNkosi ngaphandle kwakho* .

Lo mqondo waphezulu " **wokungcweliswa** " kufanele uqondwe ngokuphelele ngoba uthinta "konke okungokukaNkulunkulu" futhi njengabo bonke abanikazi, awukuvumeli ukuphucwa umhlaba ngaphandle kwemiphumela kulabo abanesibindi sokwenza kanjalo. Manje, asikho isidingo sokufaka ohlwini nokuhlenganisa uhlu lwezinto ezingezakhe; UMdali wempilo nakho konke okukukho, konke kungokwakhe. Ngakho-ke unelungelo lokuphila nokufa phezu kwazo zonke izidalwa zakhe eziphilayo. Kodwa-ke, eshiya wonke umuntu ilungelo lokuhlala naye noma afe ngaphandle kwakhe, abakhethiweyo bakhe bahlanganyela naye ngokuzikhethela ngokukhululekile nangokuzithandela ukuba babe ngabakhe phakade. Lokhu kubuyisana naye kwenza izikhulu azikhethile zibe yimpahla yakhe. Labo abamukelayo nabaqaphelayo bangena emcabangweni wakhe **wokungcweliswa** owawuvele uphathelene nayo yonke imithetho ukuphila emhlabeni okungaphansi kwayo. Ngakho-ke, ukungcweliswa kuhlela ukuvuma ukuzithoba emithethweni yenyama neyokuziphatha emiswe, futhi ngenxa yalokho

yamukelwa nguNkulunkulu. Kukulesi sikhundla esikabili lapho iSabatha neMithetho Eyishumi ikuveza ngokusobala lokhu kungcweliswa kukaNkulunkulu, ukweqa kwakho okuyodinga ukufa kukaMesiya uJesu.

Lomqondo wokungcweliswa ubaluleke kakhulu kangangokuthi uNkulunkulu wabona kufanele ukuba awuchaze ekuqaleni kweBhayibheli kuGen. 2:3, ngokungcwelisa usuku lwesikhombisa. Ngakho-ke akumangalisi ukuthi lenombolo yesikhombisa iba “uphawu lwakhe lobukhosi” kulo lonke iBhayibheli futhi ikakhulukazi kusAm. 7:2 : “ *Ngase ngibona enye ingelosi yenyuka empumalanga, inophawu lukaNkulunkulu ophilayo; yamemeza ngezwi elikhulu ezingelosini ezine ezazinikelwe ukuba zilimaze umhlaba nolwandle, yathi: Labo abanezindlebe zokuzwa ukusikisela koMoya kaNkulunkulu ocashile bayobe sebebonile ukuthi lolu “ phawu lukaNkulunkulu ophilayo ” kukhulunywa ngalo kulesi sahluko “7” sesAmbulo.*

Kuleli Phasika neSabatha lika-April 3, 2021, isikhumbuzo sokufa koMsindisi wethu uJesu Kristu, uMoya kaNkulunkulu waqondisa imicabango yami endlini engcwele yamaHeberu kaMose kanye neThempeli elakhiwa iNkosi uSolomoni eJerusalema. Ngiphawule umniningwane lapho oqinisekisa ngokunamandla incazelo engayinikeza yale ndlu engcwele; okungukuthi, indima eyisiprofetho yomsebenzi omkhulu wokusindisa olungiselelwe abakhethiweyo abahlengwe nguNkulunkulu.

Kusukela ngo-1948, amaJuda asathwele isiqalekiso saphezulu ngenxa yokwenqaba kwawo ukuqaphela uJesu Kristu ‘njengoMesiya’ othunywe uNkulunkulu, amaJuda aphinde athola izwe lawo lobuzwe. Kusukela lapho, umqondo owodwa, umcabango owodwa uye wabacindezela: ukwakha kabusha iThempeli laseJerusalema. Maye kubo, le nto ayisoze yenzeke, ngoba uNkulunkulu unesizathu esihle sokuyivimbela; indima yakhe yaphetha ngokufa nokuvuka kukaJesu Kristu. Ubungcwele bethempeli bagcwaliseka ngokuphelele emphefumulweni ‘kaMesiya,’ enyameni nasemoyeni wakhe, uphelele futhi ungenalo ibala. UJesu wembula lesi sifundo lapho ethi kuJohane 2:14, ekhuluma ngomzimba wakhe: “ *Dilizani leli thempeli, futhi ngezinsuku ezintathu ngizolivusa* .

Ukuphela kokuba wusizo kwethempeli kwaqinisekiswa uNkulunkulu ngezindlela eziningi. Okokuqala, wawubhubhisa ngo-70 amabutho amaRoma kaThithu, ngokuvumelana nesimemezelo esaprofethwa kuDaniyeli 9:26. Khona, esewaxoshile abaJuda, wanikela indawo yethempeli enkolweni yamaSulumane, eyakha lapho amathempeli amabili; endala "Al-Aqsa" kanye Dome of the Rock. Ngakho-ke u-Israyeli akanalo ithuba noma igunya elivela kuNkulunkulu lokwakha kabusha ithempeli lakhe. Ngoba lokhu kwakhiwa kabusha kwakuzohlanekezela icebo lakhe lensindiso elaliprofethiwe.

Isikhathi sokuba semthethweni kwethempeli laseJerusalema saqoshwa ngendlela yokwakhiwa kwalo. Kodwa ukuze sibone ngokucace kakhudlwana, kumelwe siqale sihlole imininingwane eyembuliwe yalesi sakhiwo senkolo esiphethe ubungcwele. Ake siphawule ukuthi ithempeli lalizokwakhiwa iNkosi uDavide, eyazwakalisa isifiso salo futhi yakhetha iJerusalema ukuba libe yindawo yalo; UNkulunkulu wavuma. Ukuze enze lokhu, wayehlobise futhi waqinisa

lomuzi wasendulo obizwa ngokuthi “iJebusi” ngesikhathi sika-Abrahama. Ngakho, phakathi kukaDavide ‘nendodana kaDavide,’ “uMesiya,” “iminyaka eyinkulungwane” yadlula. Kodwa uNkulunkulu akakuvumelanga, futhi wamazisa isizathu; wayesephenduke indoda yegazi ngokubulala inceku yakhe ethembekile “u-Uriya umHeti” ukuze athathe umkakhe, “uBati Sheba” kamuva owaba unina weNkosi uSolomoni. Ngakho uDavide wathwala inani lephutha lakhe, ejeziswa ngokufa kwendodana yakhe yokuqala, eyazalwa uBati Sheba, ngemva kwalokho, esenze ngaphandle komyalo kaNkulunkulu ukubalwa kwabantu bakhe, wajeziswa futhi uNkulunkulu wamnikeza ukuba akhethe isijeziso sakhe phakathi kokuthathu ukukhetha. Ngokweyesi-2 Sam 24:15, wakhetha ukufa kobhadane olwabangela ukufa kwezisulu ezingu-70 000 ngezinsuku ezintathu.

Kweyoku-1 AmaKhosi 6 sithola incazelo yethempeli elakhiwa uSolomoni. Wayibiza ngokuthi “indlu kaJehova.” Leli gama elithi “indlu” lisikisela indawo yokuhlangana komkhaya. Indlu eyakhiwe iphrofetha umndeneni womdali ohlengayo uNkulunkulu. Iqukethe izakhi ezimbili ezixhumene: indawo engcwele kanye nethempeli.

Emhlabeni, kwenziwa amasiko enkolo aqhutshwa endaweni egunyazwe abantu. USolomoni ulibiza ngokuthi: ithempeli. Esandisweni sendawo engcwele, esiyibiza ngokuthi, yindlu engcwele, lapho ihlukaniswa khona yisihlenqo kuphela, ikamelo lethempeli liyizingalo ezingamashumi amane ubude, okungukuthi, liphindwe kabili kunendlu engcwele. Ngakho-ke ithempeli lihlanganisa u-2/3 wendlu yonke.

Nakuba sakhiwa kamuva ngesikhathi sikaMose, isivumelwano samaJuda sibekwe ngokuphelele ngaphansi kwesambulela sesivumelwano esenziwa phakathi kukaNkulunkulu no-Abrahama ekuqaleni kwenkulungwane yesithathu kusukela ku-Adamu. “UMesiya” uzoziveza kubantu bamaJuda ekuqaleni kwenkulungwane yesihlanu, okungukuthi, eminyakeni eyizi-2000 kamuva. Manje, isikhathi uNkulunkulu asinikeze umhlaba sokuba ukhethe abakhethiweyo siyiminyaka eyizi-6000. Ngaleyondlela sithola isikhathi, ingxenye engu-2/3 + 1/3 yendlu ka-YaHWéH. Futhi kulesi siqhathaniso, ingxenye yesibili/3 yesivumelwano sika-Abrahama ihambisana nengxenye yesibili/3 yendlu kaJehova ephelela phezu kwesihlenqo esihlukanisayo. Leli veli lidlala indima enkulu njengoba liphawula indlela esuka emhlabeni uye kweyasezulwini; lokhu ngokwazi ukuthi lolushintsho luphawula ukuqedwa kwendima engokwesiprofetho yethempeli lasemhlabeni. Le mibono inikeza iveli elihlukanisayo incazelo yesono ehlukanisa uNkulunkulu ophela wasezulwini kumuntu wasemhlabeni ongaphela nonesono kusukela ku-Adamu no-Eva. Iveyili ehlukanisayo inomlingiswa ophindwe kabili, ngoba kufanele ihambisane nokuphelela kwezulu kanye nokungaphela kwasemhlabeni kwezingcezu ezimbili ezixhunyiwe. Kulapho-ke indima kaMesiya ibonakala khona ngoba usimelela kahle lesi sici. Ekuphelelisweni Kwakhe kobunkulunkulu, uJesu Kristu waba yisono ngokuthwala abakhethiweyo Bakhe esikhundleni sabo ukuze ahlawulele bona futhi akhokhe inani lokufa.

Lokhu kuhlaziya kusiholela ekuboneni endaweni engcwele isithombe sokulandelana okungokwesiprofetho kwezigaba ezinkulu ezingokomoya eziphawulwa njalo eminyakeni eyi-2000: ^{Umhlatshelo wokuqala} owanikelwa ngu-Adamu

- Umhlatsshelo owanikelwa ngu-Abrahama eNtabeni iMoriya, iGolgotha ezayo - Umhlatsshelo kaKristu phansi kweNtaba iGolgotha - Umhlatsshelo womhlatsshelo wokugcina okhethwe nguJesu Kristu ovinjwe nguMikayeli.

KuNkulunkulu, lowo ngokweyesi-2 Petru 3:8 , ethi, “ *usuku olulodwa lufana neminyaka eyinkulungwane, neminyaka eyinkulungwane injengosuku olulodwa* ”, (bheka futhi iHubo 90:4), isimiso sasemhlabeni sakhelwe emfanekisweni wesonto ngokulandelana: Izinsuku ezimbili + 2 izinsuku + 2 izinsuku. Futhi ngemuva kwalokhu kulandelana kuvula “ *usuku lwesikhombisa* ” lwaphakade.

Okuqkethwe emakamelweni amabili endlu engcwele kwembula ngokwedlulele.

Indawo engcwele noma indawo engcwele kakhulu

Amakherubi amabili elule amaphiko

Indawo engcwele ebizwa ngokuthi ingcwele engcwele yayizingalo ezingamashumi amabili ubude nezingalo ezingamashumi amabili ububanzi. Kuyisikwele esiphelele. nokuphakama kwawo kuyizingalo ezingamashumi amabili; okwenza kube cube; isithombe esiphindwe kathathu sokuphelela (= $3 : L = W = H$); lokhu njengencazelo “ *yeJerusalema elisha elehla livela ezulwini kuNkulunkulu* ” kusAm. Le ndawo engcwele kakhulu yenqatshelwe uNkulunkulu kumuntu ngaphansi kwesigwebo sokufa. Isizathu silula futhi sinengqondo; Le ndawo ingakwazi ukuhlalisa uNkulunkulu kuphela ngoba ifanekisela izulu futhi ifanekisela isimo sikaNkulunkulu sasezulwini. Emcabangweni wakhe kunesu lakhe lensindiso lapho zonke izici ezingokomfanekiso ezifakwe kule ndlu engcwele zidlala indima yazo. Iqiniso likuNkulunkulu endaweni yasezulwini, futhi emhlabeni unikeza umfanekiso waleli qiniso ngezimpawu. Ngakho-ke ngisondela esihlokweni salokhu kutholakala okuqondile kwaleli Phasika lika-2021. Siyafunda kweyoku-1 AmaKhosi 6:23 kuya ku-27: “ *Wenza endlini engcwele amakherubi amabili ngomuthi womnqumo wasendle, ukuphakama kwawo kuyizingalo eziyishumi. Yilelo nalelo lamaphiko elinye ikherubi laliyizingalo eziyisihlanu, yilelo nalelo lamaphiko amabili elinye ikherubi laliyizingalo eziyishumi kusukela esihlokweni selinye iphiko kuze kufike esihlokweni selinye. Ikherubi lesibili laliyizingalo eziyishumi. Isilinganiso nesimo sasifana kuwo womabili amakherubi. Ukuphakama kwekherubi ngalinye kwakuyizingalo eziyishumi. USolomoni wabeka amakherubi phakathi kwendlu, ngaphakathi. Amaphiko azo ayelule, iphiko elokuqala lathinta olunye udonga, nephiko lesibili lathinta olunye udonga; kanti amanye amaphiko azo ahlanguka ekugcineni phakathi nendlu .*

Lamakherubi ayengekho etabernakele likaMose, kodwa ngokuwabeka ethempelini likaSolomoni, uNkulunkulu ukukhanyisa ukubaluleka kwalendawo engcwele engcwele. Ngasohlangothini lobubanzi balo, leli gumbi liwela ngamapheya amabili amaphiko amakherubi amabili, ngaleyondlela linikeza indinganiso yasezulwini, engenakufinyeleleka ngokuphumelelayo kumuntu ophila emhlabeni kuphela. Ngithatha leli thuba ukugxeka futhi ngimise kabusha iqiniso mayelana nala makherubi, lapho abadwebi abadume ngelika-"Michelangelo"

abadwebi abadume ngelika-"Michelangelo" banikeze ukubukeka kwezingane ezinamaphiko ezidlala izinsimbi noma imicibisholo edubula ngomnsalo. Azikho izingane ezulwini. Futhi kuNkulunkulu, ngokuvumelana neHubo 51: 5 noma 7: " *Bheka, ngazalelwa ebubini, futhi umama wangithatha esonweni* ", futhi Rom.3:23: " *Ngokuba bonke bonile futhi bayasilela enkazimulweni kaNkulunkulu* ", ayikho into okuthiwa umntwana ongenacala noma ohlanzekile, ngoba kusukela ku-Adamu, umuntu uzalwa eyisoni ngefa. Izingelosi zasezulwini zonke zadalwa zisezinsizwa, njengoba u-Adamu adalwa emhlabeni. Abagugile futhi bahlala befana phakade. Ukuguga kuyisici esiyinqayizivele sasemhlabeni, umphumela wesono nokufa, inkokhelo yaso yokugcina, ngokukaRom 6:23.

Umphongolo we-Holy Alliance

1 AmaKhosi 8:9 “ *Kwakungekho lutho emphongolweni, kuphela izibhebhe ezimbili zamatshe uMose azibeka lapho eHorebe, lapho uJehova enza isivumelwano nabantwana bakwa-Israyeli ekuphumeni kwabo ezweni laseGibhithe .*

Endlini engcwele noma endaweni engcwele kunamakherubi amabili amakhulukazi anamaphiko aweluliwe, izimpawu zesimilo sasezulwini esisebenzayo, kodwa futhi ngaphezu kwakho konke, **umphongolo wesivumelwano** obekwe **phakathi nendawo** yegumbi phakathi kwamakherubi amabili amakhulu. Ngoba ukukhoselisa indlu yakhiwe. Ngohlelo uNkulunkulu ethula ngalo kuMose izinto zenkolo okufanele azifeze, okokuqala uMphongolo wesivumelwano. Kodwa lesi sitsha siyigugu kancane kunalokho okuphakathi: izibhebhe ezimbili zamatshe uNkulunkulu aqophe kuzo ngomunwe wakhe umthetho wakhe ongcwele wemithetho eyishumi. Kuwukubonakaliswa kokucabanga kwakhe, indinganiso yakhe, ubuntu bakhe obungaguquki. Ocwaningweni oluhlukile (2018-2030, okulindelwe yi-Adventist ekugcineni), sengivele ngibonisile isimilo saso esiyisiprofetho senkathi yobuKristu. Endlini engcwele sifunda umcabango oyimfihlo kaNkulunkulu. Lapho sithola izici ezivumayo futhi ezenza kube khona ukuhlanganyela naye. Ngamanye amazwi, isoni esihlala singoweqa ngokuzithandela wemithetho yaso eyishumi siyazikhohlisa uma sikholelwa ukuthi singafuna insindiso yaso. Ubuhlobo busekelwe kuphela okholweni olubekwe phezu kwamaqiniso angokomfanekiso atholakala kule ndawo engcwele kakhulu. Emithethweni eyishumi, uNkulunkulu ufingqa izinga lakhe lokuphila elimiselwe abantu ababunjwe ngomfanekiso wakhe; okusho ukuthi uNkulunkulu uqobo uyahlonipha futhi uyayisebenzisa imiyalo Yakhe. Ukuphila okunikezwa umuntu kusekelwe ekuhlonipheni le mithetho. Nesiphambeko sabo sizala isono esijeziswa ngokufa kwalowo onecala. Futhi kusukela ku-Adamu no-Eva, ukungalaleli kuye kwabeka sonke isintu ngaphansi kwalesi simo sokufa. Ngakho-ke ukufa kwehlela kubantu njengesifo esingenalo ikhambi lokuphulukisa.

Isihlalo Somusa

Endlini engcwele, ngaphezu kwesihlalo somusa, umfanekiso ongokomfanekiso we-altare iWundlu likaNkulunkulu eliyonikelwa kulo, ezinye izingelosi ezimbili ezincane zibheka i-altare futhi amaphiko azo ahlanguana

phakathi. Kulesi sithombe, uNkulunkulu ukhombisa intshisekelo izingelosi ezithembekile ezinikeza icebo lensindiso elincike ekufeni okuhlawulelwayo kukaJesu Kristu. Ngoba uJesu wehla ezulwini ezothatha isimo sosana olungumuntu. Lowo owanikela ngokuphila kwakhe esiphambanweni saseGolgotha wayengumngane wabo wasezulwini “uMikayeli”, umholi wezingelosi kanye nokubonakaliswa kwasezulwini okubonakalayo koMoya wokudala uNkulunkulu nezingelosi zizibiza kufanele ngokuthi “ *izincekuzi ezikanyezayo nazo* ” zabakhethiweyo bakhe.

ENDaweni Engcwele, umphongolo ombozwe isihlalo somusa ubekwa ngaphansi kwamaphiko amakherubi amabili amakhulu namancane. Kulo mfanekiso sithola umfanekiso waleli vesi kuMal 4:2 : “ Kepha kinina enilesabayo igama lami *kuyakuphuma ilanga lokulunga elinokuphilisa emaphikweni alo* ; *niyophuma nigxumagxume njengamankonyane esibayeni* . Isihlalo somusa, uphawu olwandulela isiphambano uJesu abethelwa kuso, siyoletsa ngempela ukuphulukiswa esifweni esibulalayo sesono. UJesu wafa ukuze akhulule esonweni futhi wabuye wavuka ukuze akhulule abakhethiweyo Bakhe ezandleni ezimbi zezoni ezingaphenduki nezihlubukayo. Ukwephulwa komthetho owawusemkhunjini kwakusho ukufa kuzo zonke izidalwa ezingabantu emhlabeni. Nakwabakhethiweyo abakhethwe nguNkulunkulu kuKristu, ngenxa yabo bodwa, inhlawulo ebekwe phezu komphongolo onomthetho oweqiwe yenze ukuphila okuphakade kube ukunqoba, abayakungena kukho ngehora lokuvuka kokuqala; owabangcwele abahlengwa ngegazi elachithwa nguJesu Kristu kulesi sihlawulelo. Khona-ke ukuphulukiswa kwabo ekufeni kuyobe sekuphelele. NgokukaMal. 4:2 , amakherubi angumfanekiso kaNkulunkulu woMoya wasezulwini lowo *isAm* . Ngokuba ukuphulukiswa okuhlangene nesihlalo somusa kubekwe kahle ngaphansi kwamaphiko amabili aphakathi kwamakherubi amabili amakhulu.

Njengoba nje emkhubeni wamaHeberu waminyaka yonke “woSuku Lokubuyisana” igazi lesilwane lembuzi lalifafazwa ngaphambili naphezu kwesihlalo somusa, ngaseMpumalanga kwakudingeka ukuba igazi likaJesu Kristu nalo ligeleze ngokoqobo kulesisihlalo somusa esifanayo. Ngenxa yalokhu uNkulunkulu akabizanga inkonzo yompristi ongumuntu. Wayehlele futhi wahlela yonke into kusengaphambili, ngokuba umphongolo nezinto ezingcwele zithuthwe, ngesikhathi somprofethi uJeremiya, kusukela endaweni engcwele kakhulu nasendaweni engcwele emhumeni ongaphansi komhlaba ongaphansi kweNtaba iGolgotha, ngaphansi komhlabathi onamadwala, amamitha ayisithupha ukujula, ngaphansi nje komsele wama-cubic angama-50 cm, wemba ebusweni edwaleni, lapho amasosha amaRoma abethelwa khona esiphambanweni. Ngephutha elide nelijulile eladalwa ukuzamazama komhlaba okukhulunywa ngakho eBhayibhelini, igazi lakhe lagelezela ngokoqobo ohlangothini lwesobunxele lwesihlalo somusa, okungukuthi, kwesokudla sikaKristu obethelwe esiphambanweni. Ngakho akukhona ngaphandle kwesizathu ukuthi Math.27:51 ufakaza ngalezi zinto: " *Futhi bheka, isihengo sethempeli ladabuka kabili kusukela phezulu kuze kufike phansi, futhi umhlaba wamazama, namadwala aqhekezeka, ...*" Ngo-1982, ukuhlolwa kwesayensi kwembula ukuthi igazi elomile elaqoqwa uRon Wyatt lalinama-chromosome angama-23 X kanye ne-Y chromosome eyodwa Umdali waphezulu wayefuna ukushiya ngemuva kwakhe, ubufakazi besimo sakhe

sobuNkulunkulu esinezela esiguqweni sakhe esingcwele lapho isithombe sobuso bakhe nomzimba wakhe sibonakala singesihle. Kanjalo umthetho oweqiwe oqukethwe emkhunjini wathola ukunxeshezela kwawo okuphelele ngokwamukela e-altare lawo igazi elingenasono ngempela loMsindisi wethu uJesu Kristu. Ngoba ekwambuleni lezi zinto kuRon Wyatt, uNkulunkulu akazange afune ukwanelisa ilukuluku lomuntu, kodwa wayefuna ukuqinisa imfundiso yokungcweliswa kobunkulunkulu Bakhe kuJesu Kristu. Ngoba ukuba negazi elihlukile kwabanye abantu, kunikeza isizathu sokukholelwa esimweni sakhe esiphelele nesimsulwa, esikhululekile kunoma yiluphi uhlobo lwesono. Kanjalo uyaqinisekisa ukuthi weza ezoba umuntu omusha noma “ *u-Adamu wokugcina* ” njengoba uPawulu esho kweyoku-1 Kor 15:45 , ngoba nakuba abonwa, ezwa futhi ebulawa esemzimbeni wenyama ofana nowethu, wayengenakho ukuhlobana kofuzo nohlobo lwabantu. Ukunaka okunjalo eminingwaneni ekufezweni kwecebo lakhe lokusindisa kwembula ukubaluleka uNkulunkulu akunikezayo emifanekisweni yokufundisa kwakhe. Futhi siqonda kangcono ukuthi kungani uMose ajeziswa ngokukhohlisa lo msebenzi wokusindisa waphezulu ngokushaya idwala laseHorebe kabili. Ngokwesibili, ngokomyalo kaNkulunkulu, kwadingeka akhulume naye ukuze athole amanzi.

Intonga kaMose, imana, umqulu kaMose

Num. 17:10 *UJehova wathi kuMose: “Buyisa intonga ka-Aroni **phambi kobufakazi** , igcinwe, ibe yisibonakaliso kubantwana bokungalaleli, ukuze uqede ukukhonona kwabo phambi kwami, ukuze bangafi .*

U-Eksodusi 16:33-34: “ *UMose wathi ku-Aroni: “Thatha imbiza, ufake kuyo i-omere eligcwele imana, ulibeke **phambi** kukaJehova, ligcinelwe izizukulwane zenu. Ngokomyalo uJehova awunika uMose, u-Aroni wayibeka **phambi kobufakazi** , ukuze igcinwe .*

Dut.31:26: “ *Thathani le ncwadi yomthetho, niyibeke **eceleni komphongolo** wesivumelwano sikaJehova uNkulunkulu wenu, ibe ngubufakazi kinina .*

Ngokusekelwe kulawa mavesi, masimthethelele umphostoli uPawulu ngephutha lakhe ngokubeka lezi zakhi emkhunjini hhayi eceleni noma phambi kwawo, kumaHeb 9:3-4 : “Futhi *ngemva kweveli lesibili kwakukhona ingxenye yetabernakele eyayibizwa ngokuthi iNgwelengcwele . ~~ne-altare legolide lempepho~~ , nomphongolo wesivumelwano, unamekwe ngegolide. Kwakukhona ~~phambi~~ komphongolo imbiza yegolide enemana, nenduku ka-Aroni eyahluma, nezibhebhe zesivumelwano . Ngokufanayo i-altare lempepho lalingekho endaweni engcwele kodwa ohlangothini lwethempeli ngaphambi kwesihenqo. Kodwa izinto ezazibekwe eduze komphongolo zazikhona ukuze zifakaze ngezimangaliso uNkulunkulu azenzela abantu bakhe abangamaHeberu ababa uIsrayeli, isizwe esikhululekile nesinomthwalo wemfanelo.*

Eceleni komphongolo, intonga kaMose no-Aroni, ifuna ukwethembela kubaprofethi beqiniso bakaNkulunkulu. NgokukaDuteronomi 8:3, imana likhumbuza abakhethiweyo ngaphambi kukaJesu ukuthi “ *akusinkwa namanzi kuphela umuntu ayakuphila ngaso, kodwa nangawo wonke amazwi aphuma emlonyeni kaJehova . Futhi leli gama limelwe lapho lisesimweni somqulu*

owabhalwa uMose, ngaphansi kokubizelwa nguNkulunkulu. Ngaphezu komkhumbi, i-altare lesihlalo somusa lifundisa ukuthi ngaphandle kokholo emhlatshelweni wokuzithandela wokuphila kukaJesu Kristu, ukuxhumana noNkulunkulu akunakwenzeka. Leliqoqo lezinto lakha isisekelo semfundiso yenkolo sesivumelwano esisha esenziwe ngegazi lomuntu elachithwa uJesu Kristu. Futhi ngokunengqondo kakhulu, usuku lapho, kuye, icebo likaNkulunkulu lafezwa futhi lafezwa, indima yezimpawu kanye nomkhosi we "Yom Kippur" noma "usuku lokubuyisana" owaprofetha ukuthi waphelwa yisikhathi futhi awunamsebenzi. Ebusweni bangempela, izithunzi ziyanyamalala. Ngakho-ke ithempeli, okwakusenziwa kulo amasiko esiprofetho, kwadingeka linyamalale futhi lingaphinde libonakale. Njengoba uJesu afundisa, umkhulekeli kaNkulunkulu kumelwe amkhulekele “ *ngomoya nangeqiniso* ___” abe “ *nokufinyelela mahhala* ” kuMoya waKhe wasezulwini ngomlamuleli kaJesu Kristu. Futhi lokhu kukhulekela akuhlangene nanoma iyiphi indawo yasemhlabeni, noma eSamariya, noma eJerusalema, ngisho nangaphansi eRoma, Santiago de Compostela, Lourdes noma Mecca.

Nakuba kungaboshelwe endaweni yasemhlabeni, ukholo lubonakaliswa ngemisebenzi uNkulunkulu ayilungiselele kusengaphambili abakhethiweyo Bakhe lapho besaphila emhlabeni. Uphawu lwendlu engcwele lwaphela ekuqaleni kwenkulungwane yesihlanu emva kweminyaka eyizi-4000 yesikhathi sesono. Futhi uma icebo likaNkulunkulu lakhiwe ngaphezu kweminyaka eyizi-4000 abakhethiweyo babeyongena ekuphumuleni kukaNkulunkulu okuprofethwe ngeSabatha lamasonto onke. Kodwa kwakungenjalo, ngoba kusukela kuZakariya, uNkulunkulu uprofetha izivumelwano ezimbili. Uchaza okwesibili, ethi kuZak 2:11 : “ *Izizwe eziningi ziyakuzihlanganisa noJehova ngalolo suku, zibe-ngabantu bami; Ngiyakuhlala phakathi kwakho, wazi ukuthi uJehova Sebwoti ungithumile kuwe.* » Izivumelwano ezimbili zifanekiselwa “ *iminqumo emibili* ” kuZak 4:11-14 : “ *Ngase ngiphendula ngathi kuye: ‘Iyini le minqumo emibili ngakwesokunene sothi lwesibani nangakwesokhohlo salo? Ngamphendula ngokwesibili, ngathi: “Athini amagatsha omnqumo amabili aseduze nemibhobho emibili yegolide okuphuma kuyo igolide na? Wangiphendula wathi: Kawazi yini ukuthi zitshoni? Ngathi: Cha, nkosi yami. Wathi: Laba ngabagcotshiwewo ababili abami phambi kweNkosi yomhlaba wonke . Ukufunda la mavesi kungenza ngithole ubuqili obumangalisayo bomdali uNkulunkulu, uMoya oNgcwele ophefumulela izwi leBhayibheli. UZakariya uphoqelega ukuba abuze kabili ukuthi “ *iminqumo emibili* ” isho ukuthini ukuze uNkulunkulu amphendule. Lokhu kungenxa yokuthi iphrojekthi yombimbi lwaphezulu izobhekana nezigaba ezimbili ezilandelanayo kodwa isigaba sesibili sifundiswa izifundo zokuqala. Babili, kodwa empeleni bamunye kuphela, ngoba okwesibili kuwumvuthwandaba wokuqala kuphela. Ngempela, liyini inani lesivumelwano esidala ngaphandle kokufa okuhlawulelayo kukaMesiya uJesu? Lutho, ngisho nomsila wepheya, njengoba indela uMartin Luther yayingasho. Futhi lokhu kuyimbangela yedrama esathinta amaJuda esizwe namuhla. Kula mavesi uNkulunkulu uprofetha futhi ukwenqaba kwabo isivumelwano esisha ngempendulo kaZakariya embuzweni othi, “ *Anazi yini ukuthi lezi zisho ukuthini na? Ngithi: Cha, nkosi yami* . Ngoba eqinisweni, amaJuda esizwe azoyishaya indiva le ncazelo kuze kube umzuzu wovivinyo*

lokugcina olwandulela ukubuya kukaJesu Kristu lapho ezoguqula noma aqinisekise ukwenqaba kwawo ngenani lokuba khona kwawo.

Ngokusobala, ukuguquka kobuKristu kwezizwe ezingamaqaba kuye kwakufakazela lokho, icebo laphezulu selifeziwe kumuntu kaJesu Kristu futhi kuwukuphela kophawu uNkulunkulu asalunikeza kumaJuda ezizwe ukuba ahlale ebudlelwaneni bakhe obungcwele. Njengoba siqinisekiswa kanjalo, lesisivumelwano sesibili noma esisha kwakumelwe sidlule ingxenye yesithathu yokugcina yeminyaka eyizi-6 000 yesikhathi sesono sasemhlabeni. Futhi kungukubuya kwakhe kokugcina okukhazimulayo kuphela lapho uJesu Kristu eyophawula khona isikhathi sokuqedwa kwesivumelwano sesibili; ngoba kuze kube yilokhu kubuya, imfundiso eprofethiwe ngezimpawu isalokhu iwusizo ekuqondeni iphrojekthi yomhlaba wonke elungiselelwe uNkulunkulu kusukela simkweleta ulwazi lwesikhathi sokubuya kwakhe okukhazimulayo: ekuqaleni kwentwasahlobo 2030. Ngakho, ngo-1844, ngokunikeza iSabatha kwabakhethiweyo bakhe abakhethiwe, uNkulunkulu uthembele ezifundweni ezilotshwe emfanekisweni wendlu engcwele yesiHeberu kaSolomoni nethempeli. Ulahla isono seSonto LamaKatolika esizuzwe kuMbusi uConstantine kusukela ngoMashi 7, 321, ephakamisa isidingo “sokuhlazwa kwendlu engcwele” okusha okwafezwa unomphela kuJesu Kristu owabethelwa esiphambanweni futhi wavuswa kwabafuleyo. Empeleni uNkulunkulu walinda kwaze kwaba ngu-1844 ukuze akulahle ngokusobala ukulahlwa kwakhe “kweSonto LamaRoma.” Ngokuba ukutholwa kwayo kubeke ukholo lobuKristu olumsulwa ekuqaleni ngaphansi kwesiqalekiso sesono esiphula ubuhlobo noNkulunkulu ngokuhambisana nesimemezelo esinikezwe kuDan.8:12.

Ngakho-ke ukungcweliswa kusho ukuhlonipha iSabatha elingcwele, ngokwalo elingcweliswa uNkulunkulu kusukela ekupheleni kwesonto lokuqala lokudalwa kwakhe kwesimiso sasemhlabeni. Ikakhulukazi njengoba iprofetha ngokungena kwabakhethiweyo ekuphumuleni okutholwe ngokunqoba kukaJesu futhi njengoba ikhona kweyesine emiyalweni eyishumi kaNkulunkulu equkethwe emphongolweni wobufakazi endaweni engcwelengcwele, indawo engcwele, uphawu lukaMoya kaNkulunkulu wasezulwini ongcwele kathathu, ongcwele ekuphelelisweni kwezindima zakhe ezintathu ezilandelanayo zikaYise, iNdodana noMoya oNgcwele. Zonke izinto ezikulo zithandeka enhliziyweni kaNkulunkulu futhi kumelwe zithandeka ngendlela efanayo emicabangweni nasezinhliziyweni zabakhethiweyo bakhe, abantwana bakhe, abantu ‘bendlu’ yakhe. Ukukhethwa kobungcwele bangempela babakhethiweyo kuyasungulwa futhi kuhlonzwe.

Ngokungefani nomthetho kaMose ohambisana nezimo ekuthuthukisweni kwecebo likaNkulunkulu, lokho okuqoshwe ematsheni kuthatha inani laphakade kuze kube sekupheleni kwezwe. Futhi lokhu kuyindaba yemithetho yayo eyishumi, okungekho nowodwa kuyo ongashintshwa, kungasaphathwa-ke ukuthi ususwe, njengoba iRoma lobupapa laqunga isibindi ukwenza ngowesibili kule mithetho eyishumi. Inhloso embi yokukhohlisa abazongenela ukhetho kuze kube phakade ibonakala ekungezeni umyalo ukuze kugcinwe inombolo ikwishumi. Kodwa ukujinjelwa kwaphezulu kokukhothamela izidalwa, izithombe ezibaziweyo noma imifanekiso iye yasuswa ngempela. Singazisola ngalolu hlobo lwento, kodwa nokho lusivumela ukuthi sidalule ukukholwa okungamanga. Lowo

ongafuni ukuqonda futhi ahlale ekha phezulu ngokunengqondo uhlushwa imiphumela yokuziphatha kwakhe; akayazi imibandela yokwahlulela kwakhe kuze kube yilapho elahlwa nguNkulunkulu.

Ithempeli noma indawo engcwele

Masishiye isici senkolo sasezulwini esibonakala sisezulwini ukuze sisibheke ngaphansi kwalokho ubungcwele obungokwenkolo obusinika kona emhlabeni. Sikuthola ezintweni ezibekwe engxenyeni “yethempeli” “yendlu ka-YaHWéH”. Etavernakele lesikhathi sikaMose, leli kamelo laliyitende lokuhlangana. Kunezintathu zalezi zici, futhi ziphathelene netafula lezinkwa zokubukwa, uthi lwezibani olunamapayipi ayisikhombisa nezibani eziyisikhombisa, kanye ne-altare lempepho elibekwe ngaphambi nje kwesihengo phakathi nendawo. Uma uvela ngaphandle, itafula lesinkwa lingakwesobunxele, ngasenyakatho, futhi uthi lwesibani ngakwesokudla, ngaseningizimu. Lezi zimpawu ziyizinto ezingokoqobo ezenzeka empilweni yabakhethiweyo abahlengwa ngegazi elachithwa nguJesu Kristu. Ayaphelelisana futhi awahlukaniseki.

uthi lwezibani lwegolide nezibani eziyisikhombisa

U-Eksodusi 26:35 “ *Ulibeke itafula ngaphandle kwesihengo, nothi lwesibani malungana netafula ohlangothini lwetavernakele olungaseningizimu; ulibeke itafula ohlangothini lwasenyakatho.* ”

Ethempelini, ibekwe kwesokunxele, ohlangothini oluseningizimu. Ukufundwa kwezimpawu kwenziwa ngesikhathi, ukusuka eNingizimu kuya eNyakatho. Uthi lwezibani lumelela uMoya nokukhanya kukaNkulunkulu kusukela ekuqaleni kwesivumelwano esidala. Isivumelwano esingcwele kakade sisekelwe emhlatshelweni ‘*wewundlu likaNkulunkulu*’ lephasika elifanekiselwa futhi landulelwa amawundlu noma amawundlu angamaduna anikelwa njengomhlatshelo kusukela ku-Adamu. KusAm. 5:6 imifanekiso yothi lwesibani inanyathiselwe kulo: “ *Amehlo ayisikhombisa ayimimoya eyisikhombisa kaNkulunkulu ethunyelwe emhlabeni wonke* ” “ *nezimpondo eziyisikhombisa* ” ezibonisa ukungcweliswa kwamandla.

Uthi lwekhandlela lukhona ukuhlangabezana nesidingo sokukhanya kwabakhethiweyo. Bakuthola egameni likaJesu Kristu okubanjwe kuye ukungcweliswa (= 7) kokukhanya kwaphezulu. Lokhu kungcweliswa kufanekiselwa inombolo “eyisikhombisa” ekhona ekwambulweni kweBhayibheli kusukela ekudalweni kwesonto lezinsuku eziyisikhombisa kusukela ekuqaleni. KuZakariya, uMoya ubeka “ *amehlo ayisikhombisa* ” etsheni elikhulu uZerubabele azokwakha kulo kabusha ithempeli likaSolomoni elabhujiswa abaseBhabhiloni. Futhi uthi ngalawa “ *mehlo ayisikhombisa* ”: “ *Lawa ayisikhombisa angamehlo kaJehova, azulazula emhlabeni wonke.* » KusAm. 5:6, lesi sigijimi kuthiwa sivela kuJesu Kristu, “ *iWundlu likaNkulunkulu* ”: “ *Ngabona, phakathi kwesihlalo sobukhosi nezidalwa ezine eziphilayo, naphakathi kwamalunga, iWundlu limi linjengelihlatshiwe. Yayinezimpondo eziyisikhombisa namehlo ayisikhombisa, okuyimimoya eyisikhombisa kaNkulunkulu ethunyelwe emhlabeni wonke.* ” Leli vesi liqinisekisa ngokuqinile

ukungcweliswa kobunkulunkulu bukaMesiya uJesu. UMdali omkhulu uNkulunkulu wazithumela emhlabeni ukuze afeze kuJesu umhlatshelo wakhe ohlawulela ngokuzithandela. Kungenxa yesenzo saloMoya waphezulu ukuthi ngikweleta izincazelo ezethulwe emisebenzini yami. Ukukhanya kuyathuthuka futhi ulwazi lukhula ngokuhamba kwesikhathi. Sikweleta kuye konke ukuqonda kwethu amazwi akhe esiprofetho.

I-altare leziqholo

Ngokunikela ngomzimba wakhe wenyama ekufeni, esimweni esiphelele somoya nomphfumulo wakhe wonke, uJesu Kristu uletha phambi kukaNkulunkulu iphunga elimnandi elifanekiselwa isiko lamaHeberu ngamakha. UKristu umelwe kulawa makha kodwa futhi nasemsebenzini wesikhulu esiwanikezayo.

Ngaphambi nje kwesihenqo, futhi ubheke umphongolo wobufakazi nesihlalo sawo somusa, kukhona i-altare lempepho elinikeza umphathi, umpristi omkhulu, indima yakhe njengomkhulumeli wamaphutha enziwa abakhethiweyo bakhe bodwa. Ngoba uJesu akazithathelanga izono zezwe lonke, kodwa kuphela labo abakhethiweyo bakhe abanikeza izibonakaliso zokubonga kwakhe. Emhlabeni, umpristi omkhulu unenani elingokwesiprofetho elingokomfanekiso kuphela, ngoba ilungelo lokuncenga likuKristu uMsindisi kuphela. Ukuncenga kuyilungelo lakhe elikhethekile futhi kunomlingiswa “ *ophakade* ” ngokohlelo lukaMelkisedeki njengoba kushiwo ngendlela ehambisanayo kuDan 8:11-12 : “ *Laziphakamisa laze lafika enduneni yebutho, layisusa kuye umhlatshelo oqhubekayo, yachitha indawo yendlu yayo engcwele. Ibutho lanikelwa kanye nomhlatshelo oqhubekayo ngenxa yesono; uphondo lwawisela phansi iqiniso, lwaphumelela emisebenzini yalo ;* naku Heb.7:23. Amagama anqanyuliwe athi “ *mhlatshelo* ” awashiwongo embhalweni wokuqala wesiHeberu. Kuleli vesi, uNkulunkulu ulahla imiphumela yokubusa kopapa baseRoma. Ubudlelwano obuqondile bomKristu noJesu buyaphambukiswa ukuze kuzuze umholi wobupapa; UNkulunkulu ulahlekelwa izinceku zakhe ezilahlekelwa imiphfumulo yazo. Ekupheleleni kwakhe kwaphezulu, uNkulunkulu kuphela kuKristu ongenza kube semthethweni ukuncenga kwakhe, ngoba unikela, njengesihlengo salabo abancengelayo, umhlatshelo wakhe wobubele wokuzithandela oletha iphunga elimnandi kuNkulunkulu owahlulela Uthando Nobulungisa ammelela ngesikhathi esifanayo. Ukuncenga kwakhe akuzenzeki; Ukukhulumela kukaJesu Kristu kushukunyiswa uzwela lwakhe ngobuthakathaka benyama obungokwemvelo babakhethiweyo bakhe, kodwa akekho ongamkhohlisa, wahlulela futhi alwe ngobulungisa nangokulunga futhi uyabaqaphela abakhulekeli bakhe beqiniso nezigqila; lokho abafundi bakhe beqiniso abayikho. Kulo mkhuba, amakha afanekisela iphunga elimnandi likaJesu okwazi kanjalo ukuthandaza abangcwele bakhe abathembekile ngamakha akhe siqu ajabulisa uNkulunkulu. Umgomo ufana nokunonga isidlo okufanele sidliwe. Umfanekiso ongokwesiprofetho kaKristu onqobayo, umPristi Ophakeme wasemhlabeni uphelelwa yisikhathi futhi kumelwe unyamalale, kanye nethempeli aqhuba kulo imicikilisho yakhe yenkolo. Isimiso sokuncenga siyasala ngemva kwalokhu, ngoba imithandazo ebhekiswe kuNkulunkulu ngabangcwele yethulwa

egameni nangezimfanelo zikaJesu Kristu umkhulumeli wasezulwini noNkulunkulu ngokugcwele ngesikhathi esifanayo.

Ithebula Lezinkwa Zombukiso

Ethempelini, ibekwe ngakwesokudla, ohlangothini olusenyakatho. Isinkwa soBukhona simelela ukudla okungokomoya okuhlanganisa ukuphila kukaJesu Kristu, imana langempela lasezulwini elinikezwa abakhethiweyo. Kunezinkwa eziyishumi nambili njengoba kunezizwe eziyishumi nambili kumbimbi lwaphezulu nolwesintu olufezwe kuJesu Kristu uNkulunkulu ngokugcwele (= 7) noMuntu ogcwele (= 5); inombolo yeshumi nambili iyinombolo yalomfelandawonye phakathi kukaNkulunkulu nomuntu, uJesu Kristu uwukusebenza kwawo kanye nesibonelo esiphelele. Kukuye lapho uNkulunkulu akha khona izivumelwano zakhe phezu kwezinzalamizi ezingu-12, abaphostoli bakaJesu abangu-12, izizwe ezingu-12 ezibekwe uphawu kusAm. Ekufundweni kokuma kwalo ukuya eNyakatho “yethempeli”, lelitafula lisohlangothini lwesivumelwano esisha nasohlangothini lweKherubi elikhulu elibekwe ngakwesobunxele endlini engcwele.

Inkundla yangaphambili

I-altare lemihlatshelo

KusAmbulo 11:2, uMoya unikeza “ *igceke* ” lendlu engcwele isiphetho esikhethekile: “ *Kodwa igceke elingaphandle lethempeli ngaphandle, futhi ungalinganisi; ngokuba linikiwe izizwe, nomuzi ongcwele ziyakuwunyathela ngezinyawo izinyanga ezingamashumi amane nambili . Igama elithi " parvis "* libhekisela egcekeni elingaphandle eliphambi komnyango wendawo engcwele noma ithempeli elimboziwe. Sithola lapho izici zemikhuba yezenkolo ephathelene nesici somzimba wezidalwa. Okokuqala, kune-altare lemihlatshelo okushiswa kulo izilwane ezihlatshelwe. Kusukela ekufikeni kukaJesu Kristu owafika ezokwenza umhlatshelo ophelele, lesi siko asisenamsebenzi futhi siye saphela ngokuvumelana nesiprofetho sikaDan 9:27 : “ *Iyakumisa isivumelwano nabaningi isonto libe linye, **kuphele phakathi nesonto umhlatshelo nomnikelo** ; umchithi uyokwenza izinto ezinengeka kakhulu, kuze kufike ukubhujiswa nalokho okunqunywe kwehlela kumchithi .* Ku-Heb 10:6-9 lendaba iyaqinisekiswa: “ ***Iminikelo yokushiswa nemihlatshelo yesono aniyijabulelanga . Ngase ngithi: Bheka, ngiyeza (emqulwini wencwadi kulotshiwe ngami) ukwenza intando yakho, Nkulunkulu. Esethe kuqala, **Imihlatshelo neminikelo, neminikelo yokushiswa, neminikelo yesono** (okunikelwa ngokomthetho) awuzange uyithande futhi awuzange uyijabulele, bese ethi: Bheka, ngize ukwenza intando yakho. Uqeda kanjalo into yokuqala ukuze amise okwesibili. Ngale ntando singcwelisiwe ngokunikelwa komzimba kaJesu Kristu kanye kuphela . Kubukeka sengathi uPawule, okucatshangwa ukuthi ungumbhali walencwadi eyayibhekiswe “kumaHeberu”, wayibhala ngaphansi kokutshelwa nguJesu Kristu; ethethelela ukukhanya kwayo okukhulu nokunemba kwayo okungenakuqhathaniswa. Ngempela, uJesu Kristu kuphela ngokwakhe owayengathi kuye: “(**Emqulwini wencwadi kungumbuzo wami**) ”. Kodwa ivesi 8 lombhalo weHubo 40 lithi: “ *nomqulu wencwadi obhalelwe mina . Ngakho-ke lokhu kuguqulwa****

kungalungisiswa ngalesi senzo somuntu siqu sikaKristu noPawulu, owahlala yedwa iminyaka emithathu e-Arabhiya, elungiselelwe futhi eyalwa ngokuqondile nguMoya. Futhi ngiyanikhumbuza ukuthi lokhu kwakunjalo kakade emqulwini owabhalwa uMose owawubhala ngaphansi kokusho kukaNkulunkulu.

Ulwandle, isitsha sokugeza

Isici sesibili senkundla yangaphambili isitsha sokugeza, isifanekiselo somkhuba wobhaphathizo. UNkulunkulu waluqamba ngokuthi “ulwandle.” Ekuphileni kwabantu ulwandle lufana “nokufa”. Wagwinya izamcolo zangaphambi kukazamcolo futhi waminza zonke izigibeli zamahashi zikaFaro ezazixosha uMose nabantu bakhe abangamaHeberu. Obhaphathizweni, okumelwe lube ngokucwiliswa ngokuphelele, umuntu omdala onesono kufanele afe ukuze aphume emanzini njengesidalwa esisha esihlengiswa futhi senziwa kabusha uJesu Kristu obeka kuye ubulungisa bakhe obuphelele. Kodwa lokhu kuyisimiso sethiori kuphela, ukusetshenziswa kwaso kuzoncika kuhlobo lomuntu omele ukhetho oluzethulayo. Ingabe uyeza, njengoJesu, obhaphathizweni, ukuze enze intando kaNkulunkulu? Impendulo ingomuntu ngamunye futhi uJesu ubeka noma akakubaleli ukulunga kwakhe kuye ngecala. Okuqinisekileyo ukuthi noma ubani ofuna ukwenza intando yakhe, uyowuhlonipha ngenjabulo nangokubonga, umthetho ongcwele waphezulu, ukweqa kwawo okuyisono. Uma kufanele afele emanzini obhaphathizo, akukho mbuzo wokuzalwa kabusha kwakhe enkonzweni kaKristu, ngaphandle kwengozi ngenxa yobuthakathaka benyama bomuntu.

Ngakho, ehlanjululwe ezonweni zakhe futhi egqoka ukulunga okubalwayo kukaJesu Kristu, njengompristi wesivumelwano esidala, umKristu okhethiwe angangena endaweni engcwele noma ethempelini ukuze akhonze uNkulunkulu kuJesu Kristu. Ngakho indlela yenkolo yobunkulunkulu beqiniso yembulwa yilokhu kwakhiwa kwesithombe ngoba lezi ziyizimpawu kuphela, iqiniso liyovela emisebenzini abakhethiweyo abalungisisiwe bayoyiletha phambi kwabantu, izingelosi, kanye nomdali uNkulunkulu.

Umsebenzi KaNkulunkulu Waprofethwa Ngezithombe

Ngohlelo Lwakhe, uNkulunkulu wasusa isono sabakhethiweyo ngegazi likaJesu Kristu esilethwa phezu kwesihlalo somusa sendlu engcwele noma indawo engcwele kakhulu. Inikezwe imvume yokumbiwa okukhethekile endaweni yeNtaba iGolgotha eJerusalema kwaze kwaba ngu-1982, umvubukuli wama-Adventist uRon Wyatt wembula ukuthi igazi likaJesu empeleni laligobhoza lehla kwesokunxele sesihlalo somusa esisemhumeni ongaphansi komhlaba ngamamitha angamashumi amabili ngaphansi kwesiphambano sokubethelwa kukaKristu; into eyenzeka phansi kweNtaba iGolgotha. Emkhubeni wobupristi, umpristi obekwe endaweni engcwele ubhekene nesihlalo somusa nezinto zasezulwini ezibekwe endaweni engcwelelengcwele, indlu engcwele. Ngakho-ke, lokho okungakwesobunxele somuntu kungakwesokunene sikaNkulunkulu. Ngokufanayo, ukubhalwa kwesiHeberu kwenziwa kusukela kwesokudla kuya kwesobunxele somuntu, kuthathwe isiqondiso saseNyakatho-Ningizimu, ngakho-ke, kusukela kwesokunxele kuya kwesokudla sikaNkulunkulu. Kanjalo icebo lezivumelwano ezimbili zalotshwa ekufundweni kwendawo engcwelelengcwele,

kusukela esandleni sokudla somuntu kusiya kwesokhohlo sakhe; noma okuphambene noNkulunkulu. AmaJuda esivumelwano esidala ayekhonza uNkulunkulu ngaphansi komfanekiso ongokomfanekiso wekherubi owawusendlini engcwele ngakwesokunene sawo. Phakathi nesivumelwano sabo, igazi lembuzi eyayihlatshwa “ngoSuku Lokubuyisana” lalifafazwa ngaphambili naphezu kwesihlalo somusa. Ukufafaza kwenziwa kasikhombisa ngomunwe umprihi omkhulu ebheke eMpumalanga. Kuyiqiniso ukuthi isivumelwano esidala sasiyisigaba saseMpumalanga somsebenzi wakhe wokusindisa. Izeni ezazizothethelwa zazingaseMpumalanga, eJerusalema. Ngosuku uJesu achitha ngalo igazi lakhe, lawela phezu kwaso lesi sihlalo somusa, futhi isivumelwano esisha esamiswa egazini lakhe nokulunga kwakhe saqala ngaphansi kwesibonakaliso sekherubi lesibili elalingakwesobunxele, eningizimu. Ngakho, njengoba uNkulunkulu ekubona, lokhu kuqhubekela phambili kwenziwa kusukela kwesobunxele kuya “ kwesokudla ” **sakhe**, ohlangothini lwesibusiso sakhe, njengoba kulotshiwe kumaHubo 110:1 : “ *EkaDavide. IHubo. Uthi uJehova eNkosini yami: Hlala **ngakwesokunene sami**, ngize ngenze izitha zakho zibe yisenabelo sezinyawo zakho . Heb . INkosi ngakwesokunene sakho iyakuchoboza amakhosi ngosuku lwentukuthelo yayo. Wenza ubulungisa phakathi kwezizwe: konke kugcwele izidumbu; upahlaza amakhanda ezweni lonke. Uphuza emfuleni ehamba: yingakho ephakamisa ikhanda . Ngakho, uJesu Kristu omnene kodwa olungile wenza abahleki bosulu nabahlubuki bakhokhe inani lokudelela kwabo ubufakazi obuphakeme bothando lwakhe lobubele ngabakhethiweyo bakhe abahlengiwe.*

Ukuze lapho bengena egcekeni noma ethempelini, amaHeberu abhekise imihlane yawo “elangenzi eliphumayo” elikhulekelwa isikhathi sonke ngamaqaba ezindaweni ezihlukahlukene emhlabeni, uNkulunkulu wayefuna ukuba indawo engcwele yakhiwe, ngobude bayo, ekseni eMpumalanga-Ntshonalanga. Ebubanzini balo, udonga lwesokudla lwendawo engcwelelengcwele lwalubekwe “eNyakatho” futhi olwasekhohlo lwalusohlangothini “lwaseNingizimu”.

KuMat. 23:37, uJesu wazinika umfanekiso “wesikhukhukazi *esikhosela amatshwele aso ngaphansi kwamaphiko aso*”: “ *Jerusalema, Jerusalema, wena obulala abaprofethi, ukhanda ngamatshe abathunywe kuwe, bengithanda kangaki ukubuthela ndawonye abantwana bakho, njengesikhukhukazi sibuthela amatshwele aso phansi kwamaphiko aso, kodwa anivumanga!* ”. Yilokhu okufundiswa amaphiko okweluliwe amakherubi amabili ngezivumelwano ezimbili ezilandelayo. Ngokuka-Eksodusi 19:4 , uNkulunkulu uzifanisa ‘nokhozi ’ : “ *Nikubonile engikwenzile kwabaseGibithe, nokuthi nganithwala ngamaphiko okhozi nganiletha kimi . KusAm. 12:14 uchaza “ ukhozi olukhulu ”: “ Owesifazane wanikwa amaphiko amabili okhozi olukhulu, ukuze andizele ehlane, endaweni yakhe, lapho ondliwa khona isikhathi, nezikhathi, nengxenye yesikhathi, kude nobuso benyoka . Lezi zithombe zibonisa iqiniso elifanayo: UNkulunkulu uvikela labo abathandayo ngoba bayamthanda, ezivumelwaneni ezimbili ezilandelayo, ngaphambi nangemva kukaJesu Kristu.*

Ekugcineni, ngokomfanekiso, ithempeli lamaHeberu lalimelela umzimba kaKristu, lowo okhethiwe futhi njengeqembu, uMlobokazi kaKristu, oKhethiweyo wakhe, umhlangano wabakhethiweyo. Ngenxa yazo zonke lezi zizathu,

uNkulunkulu ubeke imithetho yenhlanzeko yokudla ukuze lezi zinhlobo ezahlukene zethempeli zingcweliswe futhi zihlonishwe; 1Kor.6:19: “ *Anazi yini ukuthi umzimba wenu uyithempeli likaMoya oNgcwele okinina, enimamukele kuNkulunkulu, nokuthi anisibo abenu na? »*

Igolide, akukho lutho ngaphandle kwegolide

Ukubaluleka kwalesi simiso kufanele kuqashelwe: yonke impahla kanye nezitsha, amakherubi nezindonga zangaphakathi ngokwazo zenziwe ngegolide noma zimbozwe ngegolide elikhandiwe. Isici segolide isimilo salo esingaguquki; Lokhu ukuphela kwenani uNkulunkulu amnika lona. Akumangalisi ukuthi wenza igolide laba uphawu lokholo oluphelele, isibonelo esiyinqayizivele nesiphelele esinguJesu Kristu. Ingaphakathi lethempeli kanye nendlu engcwele ifanekisela isici sangaphakathi somoya kaJesu Kristu owakhiwe ukungcweliswa, ubumsulwa boMoya oNgcwele kaNkulunkulu; isimo sakhe sasingenakuguqulwa futhi lokhu kwakuyimbangela yokunqoba kwakhe isono nokufa. Isibonelo esanikezwa uJesu sivezwa uNkulunkulu njengesibonelo okumelwe silingiswe yibo bonke abakhethiweyo bakhe; Lena imfuneko yakhe, okuwukuphela kwesimo sokuba umuntu ngamunye futhi njengeqembu afanelane nokuphila okuphakade kwasezulwini, iholo nomvuzo wabanqobi. Izindinganiso okwakungeyakhe kumelwe zibe ngezethu, kumelwe sifane naye njengabalingiswa, njengoba kulotshiwe kweyoku-1 Johane 2:6 : “ *Lowo othi uhlala kuye kufanele naye ngokwakhe ahambe njengoba nje ahamba .* Incazelo yegolide inikezwa kithi kweyoku-1 Petru 1:7 : “ *Ukuze ukuvivinywa kokholo lwenu, okuyigugu kakhulu kunegolide elibhubhayo, nakuba livivinywa ngomlilo, kufunyanwe kubengukudumisa nenkazimulo nodumo ekwambulweni kukaJesu Kristu .* UNkulunkulu uvivinywa ukholo lwabakhethiweyo bakhe. Nakuba lingenakushintshwa, igolide lingaqukatha iminonjana yezinto ezingcolile, futhi ukuze liyisuse kufanele lishiswe futhi lincibilike. I-slag noma ukungcola bese kukhuphukela phezulu futhi kungasuswa. Kungumfanekiso wokuhlangenwe nakho kokuphila kwasemhlabeni kwabafundi abahlengiwe lapho uKristu eqeda ububi futhi ebahlanza, ebafaka ezilingweni ezihlukahlukene. Futhi kuphela kumbandela wokunqoba kwawo osizini lapho ekupheleni kokuphila kwawo, isiphetho sawo saphakade sinqunywa uMahluleli omkhulu uJesu Kristu. Lokhu kunqoba kungatholakala kuphela ngokusekela nosizo lwakhe, ngokwalokho akusho kuJohane 15:5-6 no-10 kuya ku-14 : “ *Mina ngingumvini, nina ningamagatsha. ohlala kimi, nami kuye, uthela izithelo eziningi, ngokuba ngaphandle kwami ningenze lutho. Uma umuntu engahlali kimi, ulahlwa ngaphandle njengegatsha, abune; bese sibutha amagatsha siwaphonsa emlilweni, ashe .* Ukulalela imiyalo kaNkulunkulu kuyadingeka: “ *Uma nigcina imiyalo yami, niyohlala othandweni lwami, njengoba nje nami ngiye ngagcina imiyalo kaBaba futhi ngihlala othandweni lwakhe. ”.* Ukufela abangane bakhe kuba umvuthwandaba ophelele wendinganiso yothando lwakhe oluphakeme: “ *Yilo umyalo wami, wokuba nithandane, njengalokho nginithandile. Akakho onothando olukhulu kunalolu, lokuthi umuntu adele ukuphila kwakhe ngenxa yabangane bakhe .* Kodwa lokhu kuqaphela kukaJesu kunemibandela: “ ***Ningabangane bami, uma nenza lokho enginiyala ngakho .***

Ngokwengxenywe yalo, uthi lwesibani lwezibani eziyisikhombisa lwalwenziwe ngegolide eliqinile. Khona-ke yayingafanekisela kuphela ukupheleliswa kukaJesu Kristu. Igolide elatholakala kamuva emasontweni obuRoma Katolika liwukubonakaliswa kokusho kwenkolelo yakhe engamanga. Yingakho, ngokuphambene, amathempeli amaProthestani aphucwa yonke imihlobiso, ethobekile futhi eqinile. Emfanekisweni wendlu engcwele nethempeli, ukuba khona kwegolide kufakazela ukuthi indawo engcwele ingamelela uJesu Kristu waphezulu kuphela. Kodwa ngokwandisa, kulotshiwe ukuthi uyiNhlolo, inhloko yeBandla eliwumzimba wakhe ku-Efe.5:23-24: " *Ngokuba indoda iyinhloko yomfazi, njengokuba noKristu uyinhloko yebandla, elingumzimba wakhe , enguMsindisi walo. Manje njengoba ibandla lithobela uKristu, kanjalo nabafazi mabathobele amadoda abo kukho konke.* "Kepha uMoya uyacacisa: " *Madoda, thandani omkenu, njengalokho noKristu walithanda ibandla, wazinikela ngenxa yalo, ukuze alingcwelise , elihlambulule ngokugezisa ngamanzi ngezwi, ukuze azenzele ibandla elikhazimulayo, elingenabala nambimbi nanye into enjalo*; ". Lokhu-ke, okushiwo ngokucacile, yilokho inkolo yobuKristu beqiniso ehlanganisayo. Izinga layo alilona nje ithiyori kuphela ngoba liwumkhuba owenziwa kuwo wonke amaqiniso awo. Kudingeka ukuvumelana nendinganiso " yezwi " lakhe elambuliwe; okuhlanganisa nokugcina imiyalelo nezimiso zikaNkulunkulu nokwazi izimfihlakalo ezembulwe eziprofethweni Zakhe eBhayibhelini. Lo mbandela, " *ongenakusoleka noma ongenasici* " wabakhethiweyo, uyakhunjulwa futhi uqinisekiswa kusAmbulo 14:5 lapho kubalwa "abangcwele bama-Adventist" bokubuya kweqiniso kokugcina kukaKristu. Bamiswa ngophawu ' lwabangu- 144 000 ' ababekwe uphawu ' ngophawu lukaNkulunkulu ' kusAm. Okuhlangenwe nakho kwabo kungokwakho konke ukungcweliswa. Lolu cwaningo lubonisa ukuthi itabernakele, indlu engcwele, ithempeli kanye nazo zonke izimpawu zakho zaziprofetha icebo likaNkulunkulu lokusindisa elikhulu. Bathola injongo yabo nokugcwaliseka ekubonakalisweni kwenkonzo yasemhlabeni kaJesu Kristu eyembulwa kubantu. Ngakho-ke, ubuhlobo okhethiwe anabo naye bungokwesimo esingokwesiprofetho kanye nesimilo; umuntu ongenalwazi uthembele kumdali uNkulunkulu owazi konke; owakha ikusasa lakhe futhi amembulele lona.

Ukufunda ngethempeli elakhiwa iNkosi uSolomoni kusanda kusitshengisa ukuthi akumele siphambanise ingxenywe "yethempeli" efinyeleleka kubantu kanye "nendlu engcwele" egcinelwe uNkulunkulu wezulu kuphela. Ngenxa yalokhu, igama elithi "indawo engcwele" elisetshenziswe esikhundleni segama elithi "ubungcwele" kuDan.8: I-14 ilahlekelwa konke okusemthethweni ngalesi sikhathi , ngoba iphathelene nendawo yasezulwini lapho kungekho khona ukuhlanzwa okudingekayo ngo-1843. Futhi ngokuphambene nalokho, igama elithi "ubungcwele" lithinta abangcwele okufanele bahlukane nomkhuba wesono emhlabeni ukuze bakhethelwe ukhetho, okungukuthi, uNkulunkulu.

Lapho uJesu Kristu efa, umgubuzelo owawuhlukanisa "ithempeli" "nendlu engcwele" wadatshulwa uNkulunkulu, kodwa imithandazo yabangcwele kuphela eyayiyothola ukungena okungokomoya endaweni engcwele yasezulwini lapho uJesu ayeyobanxusela khona. Ingxenywe yethempeli yayizoqhubeka nomsebenzi wayo njengendlu yokubuthanela yabakhethiweyo emhlabeni. Kwenzeka

okufanayo ngo-1843, isimiso savuselelwa. "Ithempeli" labangcwele lihlala emhlabeni futhi "endlini engcwele", esezulwini kuphela, ukuncenga kukaKristu kuqala ngokusemthethweni kuvumela abakhethiweyo bama-Adventist kuphela. Ngakho-ke ayisekho "indlu engcwele" emhlabeni esivumelwaneni esisha lapho uphawu lwaso lunyamalala khona. Okusele "kuyithempeli" elingokomoya labakhethiweyo abahlengiwe.

Okuwukuphela kokungcola okwakudinga ukuhlanzwa kwakuyizono zabantu emhlabeni, ngoba asikho nesisodwa sezono zabo esafika ukungcolisa izulu. Ukuba khona kukadeveli namademoni akhe ahlubukayo kuphela okwakungenza lokhu, yingakho, enqoba, ngoMikayeli, uJesu Kristu wabaxosha ezulwini futhi wabaphonsa emhlabeni wesono lapho okumelwe bahlale khona kuze kube sekufeni kwabo.

Kunento eyodwa okumele siyiqonde ngemva kokuxoxa ngomfanekiso wobungcwele. Nakuba lezi zifanekiselo zingcwele, ziyizinto ezibonakalayo kuphela. Ubungcwele beqiniso bukubaphilayo, ngakho-ke, uJesu Kristu wayengaphezu kwethempeli ngokwalo elalikhona kuphela ukuba ligcine umthetho kaNkulunkulu, umfanekiso wesimilo sakhe nokulunga kwakhe okucasulwe yisoni sasemhlabeni. Kwakuwukusekela kuphela imfundiso yabakhethiweyo Bakhe ukuthi lezi zinto zenziwe ngoMose nezisebenzi zakhe. Kwakungenxa yokugwema ukuziphatha kokukhonza izithombe lapho uNkulunkulu avumela khona indoda, inceku yakhe, uRon Wyatt, ukuba ithole futhi ithinte umphongolo wobufakazi bakhe ngo-1982. Ngoba " *ubufakazi bukaJesu* " " *obungumoya wesiprofetho* " buphakeme kakhulu kunaye futhi buwusizo kakhulu kusukela ezifikele mathupha ukuze embule incazelo yomsebenzi wokusindisa olungiselelwe abakhethiweyo bakhe emhlabeni. URon Wyatt wavunyelwa ukuqopha iMiyalo Eyishumi ekhishwa yizingelosi eMphongolweni, kodwa wenqaba ukugcina ifilimu. Lamaqiniso afakazela ukuthi uNkulunkulu wakwazi kusengaphambili ukwenqaba kwakhe, kodwa lokhu kukhetha kusivikela ekukhulekeleni izithombe okuqoshiwe okungase kuveze kwabanye babakhethiweyo bakhe abasengozini enkulu. Leli qiniso liye lembulwa kithi, ukuze sikugcine emicabangweni yezinhliziyi zethu njengelungelo elimnandi elinikezwe uNkulunkulu wethu Onothando.

Ukuhlukaniswa kukaGenesisise

Manje njengoba ukutadisha lencwadi sekusembulele izimfihlo ezifihliwe eziprofethweni zikaDaniyeli nesAmbulo, manje kumelwe ngikwethule eziprofethweni ezembulwa encwadini kaGenesisise, igama elisho “isiqalo.”

Qaphela !!! Ubufakazi esizobuphawula kulesi sifundo sencwadi kaGenesisise bavela ngokuqondile emlonyeni kaNkulunkulu owabutshela inceku yakhe uMose. Ukungakholelwa kulokhu kulandisa kwakha intukuthelo enkulu kakhulu engenziwa kuNkulunkulu ngokuqondile, intukuthelo evala ngokuqinisekile umnyango wezulu ngoba iveza ukungabikho ngokuphelele ‘*kokholo, okungekhona okungenakwenzeka ukumthokozisa uNkulunkulu*’, ngokuvumelana namaHeberu 11:6 .

Esethulweni sakhe se-Apocalypse, uJesu wagcizelela ngokuqinile le nkulumo: “ *Ngingu-Alfa no-Omega, isiqalo nesiphetho* ” asicaphuna futhi ekupheleni kwesAmbulo sakhe kusAm. 22:13 . Sesike sasiphawula isimo sesiprofetho sencwadi kaGenesisise, ikakhulukazi mayelana nesonto lezinsuku eziyisikhombisa eliprofetha iminyaka eyizinkulungwane eziyisikhombisa. Lapha, ngibheka le ncwadi kaGenesisise ngisuka engxenyeni yendikimba “ **yokwehlukana** ” eyibonakalisa ikakhulukazi njengoba sizobona.

Genesisise 1

Usuku loku⁻¹

Genesisise 1:1: “ *Ekuqaleni uNkulunkulu wadala izulu nomhlaba . isiqalo* ” libonisa , “ *umhlaba* ” ngempela wadalwa uNkulunkulu njengenkaba nesisekelo sendawo entsha, ehambisana nezindlela zokuphila zasezulwini ezazandulela. Ukusebenzisa isithombe somdwebi, kungenxa yakhe ukuthi adale futhi asebenzise ukukhiqizwa komdwebo omusha. Kodwa kakade ake siphawule ukuthi, kusukela lapho kuvela khona, “ *amazulu nomhlaba* ” **kuhlukanisiwe** . Igama elithi “ *amazulu* ” libhekisela kumkhathi ongenalutho, omnyama, ongenamkhawulo we-interstellar; bese kuthi “ *umhlaba* ” bese uvela njengebhola elimbozwe amanzi. “ *Umhlaba* ” awuzange ube khona ngaphambi kwesonto lendalo kusukela wadalwa ekuqaleni noma “ *ukuqala* ” kokudalwa kwalesi sigaba sasemhlabeni. Iphuma ebuzeni futhi iba sesimweni ngomyalo kaNkulunkulu wokufeza indima eye yaba yimfuneko ngenxa yenkululeko ewumsuka wesono esenziwa ezulwini yisidalwa sakhe sokuqala; lowo u-Isaya 14:12 amqamba ngamagama athi “ *ikhwezi lokusa* ” nelithi “ *indodana yokusa* ” usephenduke uSathane kusukela ekuphikiseni kwakhe igunya likaNkulunkulu. Kusukela ngaleso sikhathi ube ngumholi wekamu elikhona lasezulwini elihlubukayo kanye nekamu lasemhlabeni elizayo.

Gen. 1:2 : “ *Umhlaba wawuyize, ungenalutho, nobumnyama babuphezu kotwa* ;

Njengoba umdwebi eqala ngokufaka ijazi eliphansi eliseyili, uNkulunkulu uveza isimo esikhona ekuphileni kwasezulwini osekudaliwe kakade nokuphila

kwasemhlabeni azokudala. Ngaleyondlela ubiza ngegama elithi “ *ubumnyama* ” yonke into engekho ekwamukeleni kwakhe ayoyiqamba ngokuthi “ *ukukhanya* ” ngokuphikisana ngokuphelele. Ake siphawule ukuhlobana leli vesi elikusungulayo phakathi kwegama elithi “ *ubumnyama* ”, njalo lisebuningini njengoba izici zalo ziziningi, negama elithi “ *kwalasha* ” elisho umhlaba ongenalo uhlobo lokuphila. UNkulunkulu wasebenzisa lolu phawu ukuze aqoke izitha Zakhe: abavukeli “abangenaNkulunkulu” nabacabanga ngokukhululekile kusAmbulo 11:7 kanye nabahlubuki bobuKatolika obupapa kusAmbulo 17:8. Kodwa, amaProthestani ahlubukayo azihlanganisa nawo ngo-1843, edlula ngokulandelana ngaphansi kokubuswa uSathane, “ *ingelosi yakwalasha* ” yesAm. 9:11; ezahlanganiswa yi-Adventism engathembekile ngo-1995.

Emfanekisweni onikezwe kuleli vesi sibona ukuthi “ *ubumnyama* ” **buhlukanisa** “ *uMoya kaNkulunkulu* ” “ *namanzi* ” azoprofetha ngokomfanekiso, kuDanilyeli nesAmbulo, uquqaba lwabantu “ , *nezizwe, nezilimi* ” ngaphansi kwezimpawu “ *zolwandle* ” kuDan.7:2-3 nesAm . Maduze , **ukwehlukana** kuzobangelwa “ ***isono*** ” sokuqala esiyokwenziwa u-Eva no-Adamu. Njengomfanekiso onikeziwe, uNkulunkulu usezweni lobumnyama elixhumene nezingelosi ezihlubukayo ezilandela uSathane ekukhetheni kwakhe ukubekela igunya likaNkulunkulu inselele.

Gen.1:3: “ *Wathi uNkulunkulu, Makube-khona ukukhanya.*” *Futhi kwakukhona ukukhanya* ”

UNkulunkulu ubeka indinganiso Yakhe “ *yokuhle* ” ngokwesahlulelo Sakhe sobukhosi. Le nketho yokuthi “ *okuhle* ” ixhumene negama elithi “ *ukukhanya* ” ngenxa yesici sakho esikhazimulayo, esibonakala kubo bonke futhi yibo bonke, ngoba okuhle akuwakhiziqizi “ *ihlazo* ” eliholela umuntu ekucasheni ukuze afeze imisebenzi yakhe emibi. Leli “hlazo” liyozwakala ku-Adamu ngemva kokona ngokukaGen.3, uma kuqhathaniswa noGen.2:25.

Gen.1:4: “ *UNkulunkulu wabona ukuthi ukukhanya kuhle; futhi uNkulunkulu **wahlukanisa** ukukhanya nobumnyama .*

Lesi **isahlulelo sokuqala** esivezwa uNkulunkulu. Wembula ukukhetha kwakhe **okuhle** okubangelwa igama elithi “ *ukukhanya* ” nokulahla kwakhe **ububi** obushiwo ngegama elithi “ *ubumnyama* .

UNkulunkulu usembulela injongo yendalo yakhe yasemhlabeni futhi ngenxa yalokho umphumela wokucina umsebenzi wakhe ozowufeza: **ukuhlukaniswa okuwujuqu** kwalabo abathanda “ *ukukhanya* ” kwakhe kulabo abakhetha “ *ubumnyama* . “ *Ukukhanya nobumnyama* ” kuyizinqumo ezimbili ezenziwa nokwenzeka ngesimiso senkululeko uNkulunkulu ayefuna ukuzinika zonke izidalwa zakhe zasezulwini nezasemhlabeni. Lezi zinkambu ezimbili eziphikisanayo ekugcineni zinabaholi ababili; UJesu Kristu ungowokuba “ *ukukhanya* ” noSathane “ *wobumnyama* ”. Lamakamu amabili alwayo, njengezigxobo ezimbili zomhlaba, nawo ayoba neziphetho ezimbili ezihluke ngokuphelele; abakhethiweyo bayophila ingunaphakade ekukhanyeni kukaNkulunkulu ngokwesAm. 21:23; futhi zibhujiswa ngokubuya kukaKristu, abahlubuki bayogcina ‘benjengothuli ’ emhlabeni oyincithakalo osephinde waba “ *kwalasha* ” kaGen. 1:2 . Lapho bevuselwa ukwahlulelwa, bayobhujiswa nakanjani ‘ *echibini lomlilo* ’ ‘ *lokufa kwesibili* ’ ngokwesAm. 20:15 .

Gen. 1:5 : “ UNkulunkulu wabiza ukukhanya ngokuthi yiMini, nobumnyama wabubiza ngokuthi ubusuku. Kwaba ngukuhlwa, kwaba ngukusa, usuku lokuqala .

Lolu " suku lokuqala " lweNdalo lunikezelwe ekuhlukaniseni okuqinisekile kwezinkambu ezimbili ezakhiwe ngokukhethwa " kokukhanya nobumnyama " okuyobhekana emhlabeni kuze kube sekunqobeni kokugcina kukaJesu Kristu kanye nokuvuselelwa kwendalo yasemhlabeni. Ngakho “ usuku lokuqala ” ‘ lumphawulwa ’ ngemvume kaNkulunkulu yokuba izihlubuki zilwe naye phakathi neminyaka ‘eyizinkulungwane eziyisikhombisa’ eyaprofethwa isonto lonke. Ngakho-ke kufaneleka ngempela ukuba isibonakaliso , noma “ uphawu ” lokukhulekelwa kwaphezulu kwamanga okutholakala phakathi nezinkulungwane zeminyaka eyisithupha phakathi kwabantu abangamaqaba noma amaJuda angathembekile, kodwa ikakhulukazi enkathini yobuKristu, selokhu kwamukelwa “usuku lweLanga Elinganqotshwa” njengosuku lokuphumula lwamasonto onke olwabekwa igunya lombuso likaConstantine I ngoMashi 7, “usuku olulandela ubuKristu” lwaba “usuku ” olulandela iSonto ukusekela okwanikezwa ukholo lukapapa lwamaRoma Katolika kusukela ngo-538. Ngokusobala, “u-alfa ” kaGenesise unokuningi ongakunikela ezincekweni ezithembekile zikaJesu Kristu zenkathi “ ye-omega ”. Futhi akugcini lapho.

Usuku lwesi -2

Gen.1:6: “ Futhi uNkulunkulu wathi, Makube khona umkhathi phakathi kwamanzi, futhi mawuhlukanise **amanzi** emanzini .

Lapha futhi, umbuzo **wokuhlukaniswa** : " amanzi avela emanzini ". Lesi senzo siprofetha **ukuhlukaniswa** kwezidalwa zikaNkulunkulu ezifanekiselwa " amanzi . Leli vesi liqinisekisa **ukuhlukaniswa okungokwemvelo** kokuphila kwasezulwini ekuphileni kwasemhlabeni futhi kukho kokubili, **ukuhlukaniswa** "kwamadodana kaNkulunkulu" kusukela "emadodaneni kadeveli" nokho kubizelwe ukuhlalisana ndawonye kuze kube ukwahlulela okuphawulwe ngokufa kukaJesu Kristu ngenxa yezingelosi ezimbi ezihlubukayo, futhi kuze kube sekubuyeni kwenkazimulo kaJesu Kristu kwabasemhlabeni. Lokhu **kwehlukana** kuzofakazela iqiniso lokuthi umuntu uzodalwa engaphansi kancane kunezingelosi zasezulwini njengoba indawo yasezulwini ngeke ifinyeleleke kuye. Umlando womhlaba uyoba owokuhlukaniswa isikhathi eside kuze kube sekupheleni kwawo. Isono sidale isiyaluyalu futhi uNkulunkulu uhlela lesi siphithiphithi ngokusihlukanisa ngokukhetha.

Gen.1:7: “ UNkulunkulu wenza umkhathi, **wahlukanisa** amanzi angaphansi komkhathi namanzi angaphezu komkhathi. Kwaba njalo ."

Umfanekiso onikeziwe **uhlukanisa** ukuphila kwasemhlabeni okwaprofethwa “ amanzi angaphansi ” nokuphila kwasezulwini “okungaphezu komkhathi .

Gen.1:8: “ UNkulunkulu wabiza umkhathi ngokuthi izulu. Kwaba ngukuhlwa, kwaba ngukusa, usuku lwesibili .

Lesi sibhakabhaka sisho unqimba lwasemkhathini olwakhiwe ngamagesi amabili (i-hydrogen nomoya-mpilo) akha amanzi, luzungeze umhlaba wonke futhi

umuntu angafinyeleleki ngokwemvelo kuwo. UNkulunkulu uyihlanganisa nokuba khona kwempilo engabonakali yasezulwini okuyiyo njengoba udeveli ngokwakhe eyokwamukela igama elithi “ *isikhulu samandla omoya* ” ku-Efe 2:2: “... *enahamba kuzo ezikhathini zasendulo ngokwendlela yaleli zwe ngokombusi wamandla omkhathi, umoya osebenza manje kubantwana bokungalaleli* ”; isimo sengqondo ayenaso kakade emhlabeni wasezulwini.

Usuku lwesi -3

Gen.1:9: “Futhi uNkulunkulu wathi, Amanzi aphantsi kwezulu mawaqoqeleke ndawonye, kubonakale umhlabathi owomileyo. Kwaba njalo .”

Kuze kube yilesi sikhathi, “ *amanzi* ” ayesibekele umhlaba wonke kodwa ayengakabi nalo uhlobo lwezilwane zasolwandle ezaziyodalwa ngosuku ^{lwesihlanu} . Lokhu kunemba kuzonikeza bonke ubuqiniso bakho esenzweni sikazamcolo kaGenesise 6 ozokwazi ukusabalalisa uhlobo lwezilwane zasolwandle emhlabeni ocwilisiwe; okuzothethelela ukuthola izinsalela zasolwandle namagobolondo lapho.

Gen.1:10: “ UNkulunkulu wabiza umhlabathi owomileyo ngokuthi umhlaba, nokuqoqeka ndawonye kwamanzi wakubiza ngokuthi uLwandle. UNkulunkulu wabona ukuthi kuhle .

Lokhu **kuhlukaniswa okusha** kubhekwa “ *kuhle* ” nguNkulunkulu ngoba ngale kwezilwandle namazwekazi, unikeza la magama amabili “ *ulwandle nomhlaba* ” indima yezimpawu ezimbili ezizoqoka iSonto LamaKatolika LamaKatolika kanye neSonto LamaProthestani LobuKristu elavela kweyokuqala ngaphansi kwegama leSonto Lenguquko. Ngakho-ke, **ukuhlukaniswa** kwabo , okwenzeka phakathi kuka-1170 no-1843, uNkulunkulu ukubheka “ *njengokukuhle* ”. Futhi isikhuthazo sakhe ezincekwini zakhe ezithembekile ngesikhathi seNguquko kwembulwa kusAm. 2:18-29 Kula mavesi kutholakala lokhu kucaciswa okubalulekile kwamavesi 24 no-25 afakazela isimo sesikhashana esingavamile: “ *Kepha ngithi kinina nonke abaseThiyathira abangakayithwali le mfundiso, futhi angizange nginithwese umthwalo onzima ngokuphathelene noSathane ; kuphela lokho onakho, kubambisiseni ngize ngifike .*” Nakulokhu futhi, ngalo mbuthano, uNkulunkulu uletha ukuhleleka kwesiyaluyalu esidalwa imimoya ehlobukayo eyizingelosi nabantu. Ake siphawule lenye imfundiso, “ *umhlaba* ” uzonikeza iplanethi yonke igama lawo ngoba “ *owomile* ” ulungiselelwa ukuba ube indawo engokwemvelo yokuphila komuntu lendalo eyenzelwa uNkulunkulu. Ubuso bolwandle bukhulu ngokuphindwe kane kunomhlaba owomile, le planethi yayingathatha igama elithi “ *ulwandle* ” lifaneleka kangcono kodwa lingathetheleleki ohlelweni lwaphezulu. Amagama alesi "sisho": "izinyoni zophaphe zihlangana ndawonye nezinyoni zophaphe zihambela ndawonye", atholakala kulawa maqoqo. Ngakho-ke, phakathi kuka-1170 no-1843, amaProthestani athembekile futhi anokuthula asindiswa ngokulunga kukaKristu okwabalelwa kubo ngokukhethekile ngaphandle kokulalela ukuphumula kwesabatha kosuku lwesikhombisa lweqiniso: uMgqibelo. Futhi kuyisidingo salokhu kuphumula okwenza “ *umhlaba* ” ube uphawu lwenkolo yamanga yobuKristu kusukela ngo-1843, ngokukaDan.8:14. Ubufakazi

balesi sahlulelo saphezulu bubonakala kusAm. 10:5 njengoba uJesu ebeka “ izinyawo zakhe ” phezu “ kolwandle nasemhlabeni ” ukuze abachoboze ngentukuthelo yakhe.

Gen. 1:11 : “ UNkulunkulu wathi: “Umhlaba mawuveze utshani, imifino ethela imbewu, nemithi yezithelo ethela izithelo ngezinhlobo zayo, ekuyo imbewu yayo, emhlabeni. Kwaba njalo . »

Ukuza kuqala uNkulunkulu akunika umhlabathi owomile kuyaqinisekiswa: okokuqala, ithola amandla "okukhiqiza " uhlaza , *imifino ethela imbewu, izihlahla zezithelo ezithela izithelo ngezinhlobo zazo* "; zonke izinto zikhiqizelwa izidingo zomuntu kuqala, futhi okwesibili izilwane zasemhlabeni nezasezulwini ezizomzungezile. Le mikhiqizo yomhlaba izosetshenziswa uNkulunkulu njengezithombe ezingokomfanekiso ukuze embule izifundo Zakhe ezincekweni Zakhe. Umuntu, "njengesihlahla ", uyothela izithelo, ezinhle noma ezimbi.

Gen. 1:12 : “ Umhlaba waveza utshani, nemifino ethela imbewu ngezinhlobo zayo, nemithi ethela izithelo, ekuyo imbewu yayo, ngezinhlobo zayo. UNkulunkulu wabona ukuthi kuhle. »

Kulolu ^{suku lwesi-3}, alikho iphutha elingcolisa umsebenzi odalwe nguNkulunkulu, imvelo iphelele, okungukuthi, yahlulelwa “ yinhle ”. Ngokuhlazeka okuphelele komkhathi nomhlaba, umhlaba wenza imisebenzi yawo ibe miningi. Izithelo zihloselwe izidalwa eziyohlala emhlabeni: abantu nezilwane ezizokhiqiza izithelo ngokobuntu babo.

Gen.1:13: “ Kwaba ngukuhlwa, kwaba ngukusa, usuku lwesithathu .

Usuku lwesi -4

Gen.1:14 : “Futhi uNkulunkulu wathi: “Makube khona emkhathini wezulu izinkanyiso zokuhlukanisa **imini** nobusuku; ukuze zibe izibonakaliso zezinkathi, nezinsuku, neminyaka .

Ukuhlukaniswa okusha kuvela: " *imini nobusuku* ". Kuze kube yilolu suku lwesine, ukukhanya kwemini kwakungatholwa yindikimba yasezulwini. Ukuhlukaniswa kwemini nobusuku sekuvele kukhona ngendlela ebonakalayo edalwe nguNkulunkulu. Ukuze enze indalo yakhe izimele ngaphandle kokuba khona kwakhe, uNkulunkulu uyodala izindikimba zasezulwini ngosuku lwesine eziyovumela abantu ukuba basungule amakhalenda asekelwe endaweni yale mizimba endaweni eyi-intersidereal cosmos. Kanjalo kuzovela izimpawu Zodiac, ukubhula ngezinkanyezi ngaphambi kwesikhathi sayo kodwa ngaphandle kokubhula kwamanje okuxhunywe kuyo, okungukuthi, isayensi yezinkanyezi.

Gen.1:15 : “ Makube-yizinkanyiso emkhathini wezulu, zokukhanyisa emhlabeni. Kwaba njalo .”

“ Umhlaba ” kumelwe ukhanyiswe “ yimini ” njengokuthi “ sebusuku ,” kodwa “ ukukhanya ” “kosuku ” kumelwe kudlule “kobusuku ” ngoba ungokomfanekiso kaNkulunkulu weqiniso umdali wakho konke okuphilayo. Futhi ukulandelana ngohlelo oluthi “ imini yobusuku ” kuprofetha ukunqoba kwakhe

kokugcina kuzo zonke izitha zakhe ezibuye zingabakhethiweyo bakhe abathandekayo nababusiweyo. Le ndima ‘ *yokukhanyisa umhlaba* ’ izonikeza lezi zinkanyezi incazelo engokomfanekiso yesenzo senkolo sokufundisa amaqiniso noma amanga avezwa egameni loMdali uNkulunkulu.

Gen. 1:16 : “ *UNkulunkulu wenza izinkanyiso ezimbili ezinkulu ukuba zibuse imini, nenkanyiso encane ibuse ubusuku; Wenza nezinkanyezi .* ”

Phawula lo mniningwane: lapho eveza " *ilanga* " kanye " *nenyanga* ", " *izinkanyiso ezimbili ezinkulu* ", uNkulunkulu ubiza ilanga ngenkulumo ethi " *enkulu kunazo zonke* " kuyilapho ukusithaka kwelanga kufakazela lokho, amadiski amabili elanga nawenyanga abonakala kithi enobukhulu obufanayo, enye imboze enye ngokulinganayo. Kodwa uNkulunkulu owalidala uyazi phambi komuntu ukuthi ukubonakala kwalo okuncane kubangelwa ibanga lalo ukusuka emhlabeni, ilanga likhulu ngokuphindwe izikhathi ezingu-400 kodwa liqhelelene izikhathi ezingu-400 kunenyanga. Ngalo khulu kunemba uqinisekisa futhi uqinisekisa isiqu sakhe esiphezulu sikaNkulunkulu umdali. Ngaphezu kwalokho, ezingeni elingokomoya, lembula "ubukhulu" bayo obungenakuqhathaniswa uma kuqhathaniswa nobuncane benyanga , uphawu lobusuku nobumnyama. Ukusebenza kwalezi zindima ezingokomfanekiso kuyothinta uJesu Kristu obizwa ngokuthi “ *ukukhanya* ” kuJohane 1:9 : “ *Lokho kukhanya kwakungukukhanya okuqinisekileyo okukhanyisa wonke umuntu ozayo ezweni .* Masiphawule ukuthi umbimbi lwasendulo lwabantu bamaJuda benyama olwaxhiwe ekhalendeni lenyanga lwalubekwe ngaphansi kophawu lwenkathi “yobumnyama”; lokhu kuze kufike ukufika kukaKristu kokuqala nokwesibili. Njengoba nje ukugujwa ‘kwemikhosi yokuthwasa kwenyanga,’ lapho inyanga inyamalala futhi ingabonakali, kwaprofetha ngokufika kwenkathi kaKristu *yelanga* , *Mal . niyophuma nigxumagxume njengamankonyane esibaya ,...* ”. Ngemva komfelandawonye wamaJuda wasendulo, " *inyanga* " yaba uphawu lwenkolo yobuKristu bamanga, ngokulandelana kwamaKatolika kusukela ngo-321 no-538, kwase kuba ubuProthestani kusukela ngo-1843, kanye ... nesikhungo sama-Adventist kusukela ngo-1994.

Leli vesi liphinde likhulume “ *ngezinkanyezi .* ” Ukukhanya kwabo kufiphele, kodwa baningi kangangokuthi nokho bakhanyisa isibhakabhaka sobusuku bomhlaba. " *Inkanyezi* " ngaleyo ndlela iba uphawu lwezithunywa zenkolo ezihlala zimile noma eziwa njengesibonakaliso " sophawu *lwesi -6* " luka-Apo. 6:13 lapho ukuwa kwezinkanyezi kwafika ukuprofetha ngoNovemba 13, 1833 kwabakhethiweyo, ukuwa okukhulu kobuProthestani ngonyaka ka-1843 dlula ngoba *uyaphila futhi ufile* . " Lokhu kuwa kuyakhunjulwa kusAm. 9:1 : “ *Ingelosi yesihlanu yayisibetha. Ngabona inkanyezi eyayiwele emhlabeni isuka ezulwini . Wanikwa isihluthulelo sakwalasha .* Ngaphambi kokuwa kwamaProthestani, isAm. 8:10 no-11 siveza lokho kobuKatolika akulahla ngokuphelele uNkulunkulu: “ *Ingelosi yesithathu yayisibetha icilongo. Kwawa ezulwini inkanyezi enkulu, ivutha njengesibani ; lawela phezu kwengxenywe yesithathu yemifula naphezu kwemithombo yamanzi. »* Ivesi 11 liyinikeza igama elithi “ *Absinthe* ”: “ *Igama lale nkanyezi yi-Absinthe ; futhi ingxenywe yesithathu yamanzi yaba umhlonyane , futhi abantu abaningi bafa emanzini, ngoba enziwa ababa .* Lokhu kuqinisekiswa kusAm. 12:4 : “ *Umsila wayo wadonsa ingxenywe* ”

yesithathu yezinkanyezi zezulu , waziphonsa emhlabeni. Udrako wema phambi kowesifazane owayesezokubeletha, ukuze ashwabadele umntwana wakhe lapho esebelethile . Izithunywa zenkolo kamuva zaziyoza izisulu zokubulawa kwabavukeli baseFrance kusAm. 8:12 : “ *Ingelosi yesine yayisibetha; Ingxenye yesithathu yelanga yashaywa, nengxenye yesithathu yenyanga, nengxenye yesithathu yezinkanyezi, ukuze ingxenye yesithathu yazo ibe mnyama* , nosuku aluzange lukhanye ingxenye yesithathu, nobusuku ngokufanayo . Okuhloswe ngabaguquki abacabanga ngokukhululekile abamelene nazo zonke izinhlobo zenkolo nakho, njalo ngokwengxenye (*eyesithathu*), " *ilanga* " kanye " *nenyanga* " .

KuGen. 15:5, " *izinkanyezi* " zifanekisela " *inzalo* " eyathenjiswa u-Abrahama: " *Wamkhiphela ngaphandle, wathi: Bheka manje ezulwini, ubale izinkanyezi, uma ungazibala. Wathi kuye: Iyakuba njalo inzalo yakho . Qaphela ! Umlayezo ukhombisa inani elikhulu kodwa awusho lutho ngezanga lokholo lwalesi sixuku uNkulunkulu ayothola kuso “ abaningi ababizweyo kodwa abambalwa abakhethiweyo ”* ngokukaMath.22:14. “ *Izinkanyezi* ” futhi zifanekisela abakhethiweyo kuDan 12 :3 : “ *Futhi abahlakaniphileyo bayakukhazimula njengokubenezela kwezulu, nabaphendulela abaningi ekulungeni njengezinkanyezi* kuze kube phakade naphakade .

Gen.1:17: “ *UNkulunkulu wazibeka emkhathini wezulu ukuba zikhanyise emhlabeni,*”

Sibona lapha ngesizathu esingokomoya ukuphikelela kukaNkulunkulu kule ndima yezinkanyezi: " *ukukhanyisa umhlaba .* "

Gen.1:18 : “ *ukubusa imini nobusuku, nokuhlukanisa ukukhanya nobumnyama. UNkulunkulu wabona ukuthi kuhle .*

Lapha uNkulunkulu uqinisekisa indima engokomfanekiso engokomfanekiso yalezi zinkanyezi ngokuhlukanisa “ *imini nokukhanya* ” ngakolunye uhlangothi, “ *nobusuku nobumnyama* ” ngakolunye.

Gen.1:19: “ *Kwaba ngukuhlwa, kwaba khona ukusa, usuku lwesine .*

Umhlaba manje ungazuzwa ekukhanyeni nasekushiseni kwelanga ukuze uqiniseke ukuthi uyavunda futhi ukhiqiza ukudla kwezitshalo. Kodwa indima yelanga iyoba ebalulekile kuphela ngemva kwesono esenziwa u-Eva no-Adamu. Ukuphila kuze kube yilesi sikhathi esibuhlungu kuncike emandleni amangalisayo kaNkulunkulu okudala. Impilo yasemhlabeni ihlelwe nguNkulunkulu ngalesi sikhathi lapho isono sizogadla emhlabeni nesiqalekiso sawo.

Usuku lwesi -5

Gen. 1:20 : “*Futhi uNkulunkulu wathi, Amanzi mawagcwale izilwane eziphilayo, kundiza izinyoni phezu komhlaba emkhathini wezulu .*

Ngalolu ^{suku lwesihlanu} , uNkulunkulu unikeza " *amanzi* " amandla " okukhiqiza *inala yezilwane eziphilayo* " eziningi nezihlukahlukene kangokuthi isayensi yanamuhla inobunzima ekuzibaleni zonke. Ekujuleni kwalasha ebunyamani obuphelele, sithola uhlobo lokuphila olungaziwa lwezilwane ezincane ezikhanyayo ezikhanyayo, ezicwayizayo futhi ezishintsha ukukhanya nombala. Ngokufanayo, umkhathi wesibhakabhaka uzothola ukugqwayiza

kokundiza “kwezinyoni ” . Lapha kuvela uphawu " *lwamaphiko* " avumela ukuhamba emoyeni ezilwaneni zenyama ezinamaphiko. Uphawu luzoxhunywa emimoyeni yasezulwini engayidingi ngoba ayikho ngaphansi kwemithetho yemvelo yasemhlabeni neyasezulwini. Futhi ezinhlotsheni ezinamaphiko zomhlaba, uNkulunkulu uyothatha kuye umfanekiso “ *wokhozi* ” oluphakeme kunawo wonke phakathi kwezinhlobo zonke zezinyoni nezilwane ezindizayo. " *Ukhozi* " futhi luba uphawu lombuso, weNkosi uNebukadinesari kuDan.7: 4 kanye nekaNapoleon I ^{kusAm.8} :13: " *Ngabheka, ngezwa ukhozi lundiza emkhathini wezulu , luthi ngezwi elikhulu: Maye, maye, maye kwabakhileyo emhlabeni ngokukhala kwezwi lezingelosi ezintathu, ngenxa yokukhala kwamacilongo amathathu!* "Ukubonakala kwalo mbuso wombuso waprofetha " *amashwa* " amakhulu amathathu ayezoshaya izakhamuzi zamazwe aseNtshonalanga ngaphansi kophawu lwawokugcina " *amacilongo* " amathathu e-Apo. 9 no-11, kusukela ngo-1843, lapho isimemezelo sikaDan.8:14 siqala ukusebenza.

Ngaphandle ‘ *kokhozi* ’, ezinye “ *izinyoni zezulu* ” ziyofanekisela izingelosi zasezulwini, ezinhle nezimbi.

Gen. 1:21 : “ *UNkulunkulu wadala imikhomo emikhulu, nakho konke okuphilayo okunyakazayo, amanzi akugcwalisa ngakho ngezinhlobo zazo; Wadala nezinyoni zonke ezinamaphiko ngohlobo lwazo. UNkulunkulu wabona ukuthi kuhle .*

UNkulunkulu ulungiselela ukuphila kwasolwandle isimo sesono, isikhathi lapho “ *izinhlanzi ezinkulu* ” ziyokwenza ezincane zibe ukudla kwazo, kuwukudalelwa okuhleliwe nokuba usizo kobuningi bazo ohlotsheni ngalunye. “ *Izinyoni ezinamaphiko* ” ngeke zisibaleke lesi simiso ngoba nazo zizobulalana zodwa ukuze zizondle. Kodwa ngaphambi kwesono, asikho isilwane sasolwandle noma inyoni elimaza enye, ukuphila kuyabaphilisa bonke futhi baphile ndawonye ngokuzwana okuphelele. Ngakho-ke, uNkulunkulu ubheka lesi simo ngokuthi “ *sihle .*” Ulwandle “ *izilwane* ” “ *nezinyoni* ” ziyofeza indima engokomfanekiso ngemva kwesono. Izimpi ezibulalayo phakathi kwezinhlobo zezilwane ziyobe sezinikeza “ *ulwandle* ” incazelo “yokufa” uNkulunkulu ayinikeza ngomkhuba wokugeza wabapristi abangamaHeberu. Ithangi elisetshenziselwa le njongo lizobizwa ngokuthi “ *ulwandle* ” njengesikhumbuzo sokuwela “uLwandle Olubomvu”, zombili lezi zinto ziwumfuziselo wobhaphathizo lobuKristu. Ngakho, ngokusinikeza igama, “ *isilo esikhuphuka siphuma olwandle* ” kusAm. 13:1 , uNkulunkulu ubonisa inkolo yamaRoma Katolika nobukhosi obuyisekelayo njengomhlangano wabantu “abafile” ababulala futhi bashwabadele umakhelwane wabo njengezinhlanzi “zolwandle . ” Ngokufanayo izinkozi, oklebe noklebe bayoshwabadele amajuba namajuba, ngenxa yesono sika-Eva no-Adamu nalabo, ngenani elikhulu kakhulu, benzalo yabo engabantu kuze kube sekubuyeni kukaKristu okukhazimulayo.

Gen.1:22: “ *UNkulunkulu wazibusisa, wathi: “Zalani, nande, nigcwalise amanzi asezilwandle; nezinyoni mazande emhlabeni .*

Isibusiso sikaNkulunkulu sitholakala ngokuphindaphindeka, kulo mingo wezilwane zasolwandle nezinyoni, kodwa futhi maduze nje, esesintu. IBandla LikaKrestu nalo libizelwe ukwandisa inani labalandeli balo, kodwa lapha,

isibusiso sikaNkulunkulu asanelanga, ngoba uNkulunkulu ubiza, kodwa akaphoqi muntu ukuba asabele esicelweni sakhe sensindiso.

Gen.1:23: “ *Kwaba ngukuhlwa, kwaba ngukusa, usuku lwesihlanu .*

Masiqaphele ukuthi izilwane zasolwandle zidalwe ngosuku lwesihlanu ngaleyo ndlela **zihlukaniswe** ekudalweni kwempilo yasemhlabeni, ngenxa yomfanekiso wazo ongokomoya othinta uhlobo lokuqala lobuKristu obuqalekisiweyo nobuhlubukile; lokho inkolo yamaKatolika yaseRoma ezoyimelela kusukela ngo-March 7, 321, usuku lokwamukelwa kosuku lwamaqaba lokuphumula, usuku lokuqala “nosuku lwelanga”, kamuva lwaqanjwa kabusha ngokuthi: iSonto, okungukuthi, usuku lweNkosi. Le ncazelo iqinisekiswa ukubonakala kobuRoma Katolika phakathi ^{nenkulungwane yesi-5} kanye nobuProthestani obavela phakathi ^{nenkulungwane yesi-6}.

Usuku lwesi -6

Gen. 1:24 : “ *UNkulunkulu wathi: “Umhlaba mawuveze izilwane eziphilayo ngezinhlobo zazo: izinkomo, nezilwanyana ezinwabuzelayo, nezilo zomhlaba ngezinhlobo zazo. Kwaba njalo .”*

^{Usuku} lwesithupha luphawuleka ngokudalwa kwezinto eziphilayo zasemhlabeni, zona, ngemva kolwandle, “ **zikhizize** izilwane eziphilayo . ngezinhlobo zazo, nezinkomo, nezilwane ezihuquzelayo, nezilwane zasemhlabeni , ngezinhlobo zazo . UNkulunkulu uqalisa inqubo yokuzalanisa zonke lezi zidalwa eziphilayo . Ziyosakazeka ezweni lonke.

Gen. 1:25 : “ *UNkulunkulu wenza izilo zomhlaba ngezinhlobo zazo, nezinkomo ngezinhlobo zazo, nazo zonke izilwanyana ezinwabuzelayo emhlabeni ngezinhlobo zazo. UNkulunkulu wabona ukuthi kuhle .*

Leli vesi liqinisekisa isenzo esiyalwe kwedlule. Ake siphawule ngalesi sikhathi ukuthi uNkulunkulu ungumdali nomqondisi walezi zilwane zasemhlabeni ezikhizizwa emhlabeni. Njengalezo zasolwandle, izilwane zasemhlabeni ziyophila ngokuzwana kuze kufike isikhathi sokona kwabantu. UNkulunkulu uthola le ndalo eyizilwane okudalwe kuyo izindima ezingokomfanekiso “ *ezinhle* ” futhi uyozisebenzisa *ezigijimini zakhe ezingokwesiprofetho ngemva kokumiswa kwesono*. Phakathi kwezilwane ezihuquzelayo, “ *inyoka* ” iyodlala indima eholayo njengendlela yokushoshozela yesono esetshenziswa udeveli. Ngemva kwesono, izilwane zomhlaba ziyobhubhisa zodwa izinhlobo ngokumelene nezinhlobo. Futhi lobu budlova buyolunga, kusAm. 13:11, igama elithi “ *isilo esikhuphuka emhlabeni* ” esichaza inkolo yobuProthestani esimweni sayo sokugcina esiqalekise nguNkulunkulu ngokwengqikithi yovivinyo olukhulu lokholo lwama-Adventist olulungisiswa ngokubuya kweqiniso kukaJesu Kristu okuhlelelwe intwasahlobo ka-2030.

Gen.1:26: “ *UNkulunkulu wathi: “Masenze abantu ngomfanekiso wethu, basifuze, babuse phezu kwezinhlanzi zolwandle, nezinyoni zezulu, nezinkomo, nomhlaba wonke, nezilwanyana ezinwabuzelayo emhlabeni .”*

Ngokuthi “ *Masenze* ,” uNkulunkulu uhlobanisa umsebenzi wakhe wokudala izwe lezingelosi ezithembekile elibona isenzo sakhe futhi limzungezile egcwele intshiseko. Ngaphansi kwendikimba **yokuhlukanisa** , lapha, eqoqwe

ndawonye ngosuku lwesithupha ' ukudalwa kwezilwane zasemhlabeni kanye nokomuntu, okukhulunywa ngakho kuleli vesi 26, inombolo yegama likaNkulunkulu, okungukuthi, inombolo etholwe ngokungezwa kwezinhlamvu ezine zesiHeberu "Yod = 10 +, He = 5 +, Wav = 6 = 5 + 26" = izinhlamvu ezakha igama lakhe elihunyushwe ngokuthi "YaHWÉH". Lokhu kukhetha kufaneleka kakhulu njengoba, " *enziwe ngomfanekiso kaNkulunkulu* ", " *umuntu* " u-Adamu uza ukuze ammele ngokomfanekiso endalweni yasemhlabeni njengomfanekiso kaKristu. UNkulunkulu umnika isici sakhe somzimba nengqondo, okungukuthi, amandla okwahlulela phakathi kokuhle nokubi okuyomenza abe nomthwalo wemfanelo. Idalwe ngosuku olufanayo nezilwane, " *umuntu* " uzothola ukukhetha " *ukufana* " kwakhe: uNkulunkulu noma isilwane, noma " *isilo* ". Manje sekungokuzivumela ukuba bayengwe "isilwane", " *inyoka* ", lapho u-Eva no-Adamu beyozihlukanisa noNkulunkulu futhi balahlekelwe " *ukufana* " kwakhe. Ngokunika umuntu amandla okubusa " *phezu kwezilwane ezihuquzelayo emhlabeni* ," uNkulunkulu umema umuntu ukuba abuse "inyoka" futhi ngenxa yalokho angazivumeli ukuba afundiswe yiyo. Maye ngesintu, u-Eva uyohlukaniswa futhi ahlukaniwe no-Adamu lapho eyengwa futhi enziwa icala lesono sokungalaleli.

UNkulunkulu uphathisa umuntu yonke indalo yakhe yasemhlabeni ukuphila okukuqukethe futhi akukhiqizayo olwandle, emhlabeni nasesibhakabhakeni.

Gen. 1:27 : " *UNkulunkulu wamdala umuntu ngomfanekiso wakhe, wamdala ngomfanekiso kaNkulunkulu* ;

^{Usuku} lwe-6 luhlala njengezinye, amahora angu-24 futhi kubonakala sengathi indalo yowesilisa nowesifazane ihlanganiswe lapha ngenhloso yokufundisa yokufingqa indalo yabo. Ngempela, uGenesis 2 uthatha lokhu kudalwa komuntu ngokwembula izenzo eziningi okungenzeka zafezwa ezinsukwini ezimbalwa. Ngakho-ke indaba yalesi sahluko 1 ithatha umlingiswa ovamile oveza amanani angokomfanekiso uNkulunkulu ayefuna ukuwanikeza ezinsukwini eziyisithupha zokuqala zesonto.

Leli sonto liwumfanekiso kakhulu njengoba libonisa icebo likaNkulunkulu lokusindisa. "Indoda" ifanekisela futhi iprofethe uKristu futhi "owesifazane" ufanekisela "iBandla Elikhethiweyo" eliyovuswa kuye. Ngaphezu kwalokho, ngaphambi kwesono, isikhathi sangempela asinandaba ngoba esimweni sokuphelela, isikhathi asibalwa futhi ukubalwa kwehle "kweminyaka eyizi-6000" kuyoqala entwasahlobo yokuqala ephawulwa isono sokuqala somuntu. Ngokujwayelekile okuphelele, ubusuku obungamahora angu-12 nezinsuku zamahora angu-12 zilandelana ngokuqhubekayo. Kuleli vesi, uNkulunkulu ugcizelela ukufana komuntu odalwe ngokomfanekiso wakhe. U-Adamu akabuthakathaka, ugcwele amandla futhi wadalwa wakwazi ukumelana nezilingo zikasathane.

Gen.1:28: " *UNkulunkulu wababusisa, uNkulunkulu wathi kubo, Zalani, nande, nigcwalise umhlaba, niwunqobe; nibuse phezu kwezinhlanzi zolwandle, nezinyoni zezulu, nezilwanyana ezinwabuzelayo emhlabeni ."*

Umlayezo uqondiswe nguNkulunkulu kuso sonke isintu u-Adamu no-Eva abayizibonelo zabo zokuqala. Njengezilwane, nazo ziyabusiswa futhi

zigqugquzelwe ukuthi zizale zande abantu. Umuntu uthola kuNkulunkulu ukubusa phezu kwezilwane, okusho ukuthi akumele avumele ukubuswa yizo, ngenxa yemizwa kanye nokuba buthakathaka kwemizwelo. Akumelwe alimaze kodwa aphile ngokuvumelana nazo. Lokhu, esimweni esandulela isiqalekiso sesono.

Gen.1:29: “ *Wathi uNkulunkulu: Bhekani, ngininikile yonke imifino ethela imbewu, esebusweni bawo wonke umhlaba, nayo yonke imithi okukuyo izithelo zomuthi othela imbewu kuyakuba-ngukudla kwenu ;*

Ekudaleni kwakhe izitshalo, uNkulunkulu wembula bonke ubuhle bakhe nokuphana ngokuphindaphinda inani lembewu yohlobo ngalunye lwezitshalo, izihlahla zezithelo, okusanhlamvu, amakhambi nemifino. UNkulunkulu unikeza umuntu isibonelo sokudla okunempilo okuphelele okuthuthukisa impilo enhle engokomzimba nengokwengqondo enenzuzo kuwo wonke umzimba womuntu nomphefumulo, ngisho nanamuhla njengasesikhathini sika-Adamu. Lesi sihloko sethulwe nguNkulunkulu kusukela ngo-1843 njengemfuneko kwabakhethiweyo bakhe futhi kuthatha ukubaluleka okukhulu nakakhulu ezinsukwini zethu zokugcina lapho ukudla kuyisisulu samakhemikhali, umanyolo, izibulalazinambuzane nokunye okubhubhisa ukuphila esikhundleni sokukugququzela.

Gen.1:30 : “ *Kuzo zonke izilwane zomhlaba, nakuyo yonke izinyoni zezulu, nakuzo zonke izilwanyana ezinwabuzelayo emhlabeni okunokuphila kukho, ngizininike yonke imifino eluhlaza ibe ngukudla. Kwaba njalo .*”

Leli vesi lethula isihluthulelo esithethelela ukuthi kungenzeka lokhu kuphila okunobunye. Zonke izinto eziphilayo ziyi-vegan, ngakho-ke azinasizathu sokuzilimaza. Ngemva kwesono, izilwane ngokuvamile ziyohlasela zodwa ukuze zidle, ukufa kuzobe sekufike kuzo zonke ngandlela thize.

Gen. 1:31 : “ *UNkulunkulu wabona konke akwenzileyo, bheka, kwakukuhle kakhulu. Kwaba ngukuhlwa, kwaba ngukusa, usuku lwesithupha .*

Ekupheleni kosuku lwesithupha uNkulunkulu uyaneliswa indalo yakhe, ngokuba khona komuntu emhlabeni, kwahlulelwa ngalesi sikhathi ngokuthi “ *yinhle kakhulu* ”, kanti “yayiyinhle” kuphela ekupheleni kosuku ^{lwesihlanu}.

Inhloso kaNkulunkulu **yokwehlukana** izinsuku ezingu-6 zokuqala zesonto kusukela kolwesi-7 ^{ibonakala} ngokuhlanganisa kwazo kulesi sahluko sokuqala sikaGenesis. Ngalendlela ulungisa ukwakheka komyalo wesi-4 ^{womthetho} wakhe waphezulu azowethula ngesikhathi sawo kumaHeberu akhululwe ebugqilini baseGibhithe. Kusukela ku-Adamu, abantu baye baba nezinsuku eziyisi-6 kweziyi-7, isonto ngalinye, ukuze benze imisebenzi yabo yasemhlabeni. Ku-Adamu, izinto zaqala kahle, kodwa ngemva kokudalwa ngaye, owesifazane, “ *umsizi* ” wakhe owanikwa uNkulunkulu, uyoletsa isono endalweni yasemhlabeni njengoba uGenesis 3 eyokwembula. Ngenxa yothando ngomkakhe, u-Adamu naye uyodla isithelo esenqatshelwe futhi wonke umbhangqwana uyozithola usushaywe yisiqalekiso sesono. Kulesi senzo, u-Adamu uprofetha uKristu ozofika azohlanganyela futhi akhokhe esikhundleni sakhe iphutha leBandla lakhe alithandayo eliKhexiwe. Ukufa kwakhe esiphambanweni, phansi kweNtaba iGolgotha, kuyohlenga iphutha elenziwe futhi, enqoba isono nokufa, uJesu Kristu uyothola ilungelo lokuvumela abakhethiweyo bakhe ukuba bazuze ebulungiseni bakhe obuphelele. Ngaleyo ndlela angabanikeza ukuphila okuphakade abalahlwa

kusukela ku-Adamu no-Eva. Abakhethiweyo bayongena ndawonye ngesikhathi esifanayo kulokhu kuphila okuphakade ekuqaleni kwenkulungwane yesi-7 · kungaleso sikhathi lapho indima engokwesiprofetho yeSabatha izogcwaliseka khona. Ngakho ungaqonda ukuthi kungani lesi sihloko salo lonke ^{usuku lwesikhombisa} sivezwe esahlukweni 2 sikaGenesisise, **esihlukene** nezinsuku ezingu-6 zokuqala eziqoqwe esahlukweni 1.

Genesis 2

Usuku lwesikhombisa

Gen. 2:1 : “ *Kwaqedwa-ke izulu nomhlaba, nalo lonke ibandla lakho .*

Izinsuku eziyisithupha zokuqala zihlukaniswa ‘kweyesikhombisa ’ ngoba umsebenzi kaNkulunkulu wokudala umhlaba namazulu usuphelile. Lokhu kwakuyiqiniso, ekubekweni kwezisekelo zokuphila ezidalwe ngesonto lokuqala, kodwa nakakhulu, iminyaka engu-7000 eprofetha ngayo. Izinsuku eziyisithupha zokuqala zimemezela ukuthi uNkulunkulu uzosebenza ebunzimeni ngokumelene nekamu likadeveli nezenzo zakhe ezibhubhisayo iminyaka eyizi-6,000. Umsebenzi wakhe uyohlanganisa ukudonsela abakhethiweyo bakhe kuye ukuze abakhethe phakathi kwabo bonke abantu. Uyobanikeza ubufakazi obuhlukahlukene bothando lwakhe futhi uyobagcina labo abamthandayo nabamamukelayo kuzo zonke izici zakhe nakuzo zonke izici. Ngoba labo abangenzi ngale ndlela bayojoyina ikamu likasathane eliqalekisiwe. “ *Ibutho* ” okukhulunywa ngalo libhekisela emabuthweni aphilayo amakamu amabili azomelana futhi alwe wodwa “ *emhlabeni* ” “ *nasezulwini* ” lapho “ *izinkanyezi zezulu* ” zifanekisela khona. Futhi le mpi yokukhetha izohlala iminyaka engu-6000.

Gen. 2:2 : “ *UNkulunkulu waqeda ngosuku lwesikhombisa umsebenzi wakhe abewenzile, waphumula ngosuku lwesikhombisa emisebenzini yakhe yonke abeyenzile .*

Ekupheleni kwaleli sonto lokuqala lomlando wasemhlabeni, ukuphumula kukaNkulunkulu kufundisa isifundo sokuqala: U-Adamu no-Eva abakakona; okuchaza ukuthi kungenzeka uNkulunkulu athole ukuphumula kweqiniso. Ngakho-ke ukuphumula kukaNkulunkulu kubangelwa ukungabikho kwesono ezidalweni zakhe.

Isifundo sesibili sicashe kakhulu futhi sifihlwe esicini esingokwesiprofetho salolu “ *suku lwesikhombisa* ” oluwumfanekiso “weminyaka eyinkulungwane *yesikhombisa* ” yomsebenzi omkhulu wokusindisa ohlelwe nguNkulunkulu.

Ukungena enkulungwaneni “ *yesikhombisa* ,” ebizwa ngokuthi “ *iminyaka eyinkulungwane* ” kusAm. 20:4-6-7, kuyophawula ukuphela kokukhethwa kwabakhethiweyo. Futhi ngoba uNkulunkulu nabakhethiweyo bakhe basindiswa bephila noma bevuswa, kodwa bonke sebekhazinyulisiwe, okunye okutholakalayo kuyoba umphumela wokunqoba kukaNkulunkulu ngoJesu Kristu phezu kwazo zonke izitha zakhe. Embhalweni wesiHeberu, isenzo esithi “ *phumuzo* ” sisuka emsukeni ofanayo negama elithi “ *isabatha* .”

Gen. 2:3 : “ UNkulunkulu walubusisa usuku lwesikhombisa, walungcwelisa, ngokuba ngalolo suku waphumula kuwo wonke umsebenzi wakhe abewudalile, wawenza .

Igama elithi iSabatha akukhulunywa ngalo kodwa umfanekiso walo usuvele utholakala ekungcwelisweni “ kosuku **lwesikhombisa** .” Yazi kahle-ke imbangela yalokhu **kungcweliswa** nguNkulunkulu. Uprofetha umzuzu lapho umhlatsshelo wakhe kuJesu Kristu uyothola khona umvuzo wawo wokugcina: injabulo yokuzungezwa yibo bonke abakhethiweyo bakhe abaye babonisa ngesikhathi sabo ukwethembeka kwabo ngokufel’ ukholo, ukuhlupheka, ukuswela, ngokuvamile, kuze kube sekufeni. Futhi ekuqaleni kwenkulungwane “ **yesikhombisa** ” yeminyaka, bonke bayobe bephila futhi ngeke kusadingeka bakwesabe ukufa. KuNkulunkulu nekamu lakhe elithembekile, umuntu angacabanga yini imbangela “ **yokuphumula** ” okukhulu kunalokhu? UNkulunkulu ngeke esabona abamthandayo behlupheka, ngeke kusadingeka ahlanganyele ukuhlupheka kwabo, yilokhu “ **kuphumula** ” agubha “ **iSabatha losuku lwesikhombisa** ” ngalinye lamasonto ethu aphakade. Lesi sithelo sokunqoba kwakhe kokugcina siyobe sitholwe ngokunqoba kukaJesu Kristu phezu kwesono nokufa. Kuye, emhlabeni naphakathi kwabanye abantu, wafeza umsebenzi ongakholakali: wathatha ukufa ukuze adale abantu bakhe abakhethiweyo futhi iSabatha lamenezelwa esintwini kusukela ku-Adamu ukuthi wayezosinqoba isono ukuze anikele ngobulungisa bakhe nokuphila okuphakade kulabo abamthandayo nabamkhonza ngokwethembeka; okuthile okumemezelayo nesikuqinisekiso kusAm. 6:2: “ *Ngabona, bheka, nanto ihhashi elimhlophe; Owayeyigibele wayenomnsalo; wanikwa umqhele, waphuma enqoba futhi eyonqoba .*

Ukungena enkulungwaneni yesikhombisa kubonisa ukungena kwabakhethiweyo ephakadeni likaNkulunkulu, yingakho, kule ndaba yaphezulu, usuku lwesikhombisa aluvalwanga ngenkulumo ethi “ *kwaba khona ukuhlwa, kwaba khona ukusa, kwaba ... usuku* ”. Encwadini yakhe ye-Apocalypse eyanikezwa uJohane, uKristu uyovusa le nkulungwane yesikhombisa yeminyaka futhi uyokwembula ukuthi nayo iyokwakhiwa “ *iminyaka eyinkulungwane* ” ngokwesAm. 20:2-4 , njengesithupha sokuqala esiyandulelayo. Kuyoba isikhathi sokwahlulela kwasezulwini lapho abakhethiweyo kuyodingeka bahlulele abafuleyo bekamu eliqalekisiweyo. Ngakho-ke inkumbulo yesono iyogcinwa kule “ *minyaka eyinkulungwane* ” yokugcina yeSabatha elikhulu eliprofethiwe ngempelasonto ngayinye. ISahlulelo Sokugcina kuphela esiyoqeda umcabango wesono lapho, ekupheleni kwenkulungwane yesikhombisa, bonke abawile beyobe bebhujisiwe “ *echibini lomlilo lokufa kwesibili* .

UNkulunkulu unikeza izincazelo ngendalo yakhe yasemhlabeni

Isexwayiso: Abantu abadukile batshala ukungabaza ngokwethula le ngxenye kaGenesis 2 njengobufakazi besibili obungaphikisa lobo bokulandisa kukaGenesis 1. Lababantu abakayiqondi indlela yokulandisa esetshenziswa uNkulunkulu. KuGenesis 1, uveza zonke izinsuku eziyisithupha zokuqala

zokudala kwakhe. Khona-ke, kusukela kuGen. 2:4 , uyabuya ukuze anikeze imininingwane eyengeziwe ngezihloko ezithile ezingachazwanga kuGenesis 1 .

Gen. 2:4 : “ *Lezi ziyizisusa zezulu nomhlaba ekudalweni kwakho* .

Lezi zincazelo ezengeziwe ziyadingeka ngempela ngoba indikimba yesono kumele ithole eyayo incazelo. Futhi sesibonile ukuthi lendikimba yesono itholakala yonke indawo ngezindlela uNkulunkulu azinikeze impumelelo yakhe yasemhlabeni neyasezulwini. Ukwakhiwa kwesonto lezinsuku eziyisikhombisa ngokwako kuphetha izimfihlakalo eziningi eziyokwambulwa yisikhathi kuphela kwabakhethiweyo bakaKristu.

Gen.2:5: “ *Lapho uJehova uNkulunkulu edala umhlaba nezulu, kwakungakabikho sihlahla sasendle emhlabeni, kungakahlumi imifino yasendle, ngokuba uJehova uNkulunkulu wayengakanisi imvula emhlabeni, kwakungekho muntu wokulima umhlabathi* .

Phawula ukuvela kwegama elithi “ *YaHweh* ” uNkulunkulu aziqamba ngalo lapho ecelwe uMose ngokuka-Eksodusi 3:14-15 . UMose wabhala lesi sambulo ngaphansi kokubizelwa uNkulunkulu ambiza ngokuthi “ *uJehova* ”. Isambulo saphezulu lapha sithatha inkomba yaso yomlando kusukela ekuphumeni eGibhithe nasekudalweni kwesizwe sakwa-Israyeli.

Ngemva kwale mininingwane ebonakala inengqondo kakhulu kunemibono eprofethiwe. UNkulunkulu ukhuluma ngokukhula kwezitshalo, “ *izihlahla nemifino yasendle* ,” anezela kukho “ *imvula* ” nokuba khona “ *komuntu* ” ‘oyolima *inhlabathi* . Ngo-1656, ngemva kokona kuka-Adamu, kuGen. 7:11 , “ *imvula* ” “ *kazamcolo* ” iyobhubhisa izitshalo, “ *izihlahla nemifino yasendle* ” kanye “ *nomuntu* ” “ *nezitshalo* ” zakhe ngenxa yokuqina kwesono.

Gen.2:6: “ *Kepha kwenyuka inkungu emhlabeni, yanisela bonke ubuso bomhlaba* .

Ngaphambi kokubhubhisa, ngaphambi kwesono, uNkulunkulu “ *unisela umhlaba ngenkungu ebusweni bawo bonke* .” Isenzo simnene futhi siyasebenza futhi sifanele impilo engenasono, ekhazimulayo futhi emsulwa ngokuphelele. Ngemva kwesono, izulu liyothumela izivunguvungu ezibhubhisayo nezimvula ezinkulu njengophawu lwesiqalekiso salo.

Ukubunjwa komuntu

Gen.2:7: “ *UJehova uNkulunkulu wambumba umuntu ngothuli lomhlabathi, waphefumulela emakhaleni akhe umoya wokuphila* ;

Ukudalwa komuntu kusekelwe **ekuhlukaniseni okusha** : lokho “ *kothuli lomhlaba* ” lapho ingxenye ethile ithathwa ukuze yakhe ukuphila okwenziwa ngomfanekiso kaNkulunkulu. Kulesi senzo, uNkulunkulu wembula icebo lakhe ekugcineni athole futhi akhethe abantu abavela emhlabeni azobenza babe phakade.

Lapho uNkulunkulu emdala, umuntu uyinto ekhethekile evela kuMdali wakhe. Phawula kahle ukuthi “ *ubumba* ” “ *ngothuli lomhlaba* ” futhi le mvelaphi iyodwa iprofetha isono sakhe, ukufa kwakhe, nokubuyela kwakhe esimweni “ *sothuli* ”. Lesi senzo saphezulu sifana ‘nesombumbi ’ obumba “ *isitsha sobumba* ”; isithombe uNkulunkulu azosibiza kuJeremiya 18:6 nakwabaseRoma 9:21 . Ngaphezu kwalokho, ukuphila “ *komuntu* ” kuzoncika “ *emphefumulweni* ” wakhe uNkulunkulu awuphefumulela “ **emakhaleni** ” akhe. Ngakho-ke empeleni “

ukuphefumula " kwamaphaphu hhayi umoya womoya abaningi abacabanga ngawo. Yonke le mininingwane yembulwa ukuze isikhumbuze ukuthi ukuphila komuntu kuntekenteke kangakanani, kuncike kuNkulunkulu ukuze kunwetshwe. Ihlala iyisithelo sesimangaliso esihlala njalo ngoba ukuphila kutholakala kuNkulunkulu kuphela nakuye yedwa. Kungentando yakhe yaphezulu ukuthi " *umuntu abe umuntu ophilayo* ". Uma ukuphila komuntu omuhle noma omubi kunwetshwa kungenxa yokuthi uNkulunkulu ukuvumele. Futhi uma ukufa kumshaya, kuseyisinqumo sakhe okukhulunywa ngaso.

Ngaphambi kwesono, u-Adamu udalwa ephelele futhi engenacala, enamandla amakhulu futhi wangena ekuphileni okuphakade, okuzungezwe izinto zaphakade. Isimo sendalo yakhe kuphela esiprofetha isiphetho sakhe esibi.

Gen.2:8: " *UJehova uNkulunkulu watshala insimu e-Edene ngasempumalanga, wambeka khona umuntu amenzileyo* .

Ingadi ingumfanekiso wendawo ekahle yomuntu othola kuhlanguke zoneke izakhi zakhe ezibukwayo ezinomsoco nezithokozisayo; izimbali ezinhle ezingabuni futhi ezingalokothi zilahlekelwe amakha azo amaphunga amnandi ziphindaphindeka ngokungapheli. Lokhu kudla okunikezwa ensimini akukwakhi ukuphila kwakhe okuwukuthi, ngaphambi kwesono, akuncikile ekudleni. Ngakho-ke ukudla kudliwa ngumuntu ngokuthanda kwakhe. Ukunemba kokuthi " *uNkulunkulu watshala insimu* " kufakazela uthando lwakhe ngesidalwa sakhe. Waba umlimi ukuze anikeze umuntu le ndawo enhle kakhulu yokuhlala.

Igama elithi Eden lisho "insimu yezinto ezithokozisayo" futhi ethatha u-Israyeli njengendawo eyinhloko yokubhekisela kuyo, uNkulunkulu ubeka le-Edene empumalanga yakwa-Israyeli. Ngenxa 'yenjabulo' yakhe, umuntu ubekwe uNkulunkulu, uMdali wakhe kule nsimu ejabulisayo.

Gen.2:9: " *UJehova Futhi emhlabathini uNkulunkulu wenza ukuba kukhule yonke imithi ukuthi kumnandi emehlweni futhi okuhle ukudla: **umuthi wokuphila futhi phakathi nensimu** , futhi **umuthi wolwazi lokuhle nokubi** .*

Umlingiswa wengadi ubukhona bezihlahla zezithelo ezinikeza "okulungele ukudliwa" okuhlanganisa izithelo zazo ezinokunambitheka okumnandi nokunoshukela okuningi. Bonke bakhona ukuze bajabulele u-Adamu, eseyedwa.

Engadini kukhona nezihlahla ezimbili ezinezinhlamvu eziphikisana ne-diametrically: "*umuthi wokuphila* " othatha indawo ephakathi, "*phakathi nengadi* ". Ngale ndlela ingadi nomnikelo wayo oluhlaza kuxhumene nayo ngokuphelele. Eduze kwakhe kukhona "*umuthi wolwazi lokuhle nokubi* ." Kakade, ekuqanjweni kwalo, igama elithi " *ububi* " liprofetha ukufinyelela esonweni. Khona-ke singaqonda ukuthi lezi zihlahla ezimbili ziyimifanekiso yamakamu amabili ayobhekana nomunye nomunye emhlabeni wesono: ikamu likaJesu Kristu elimelwa "*umuthi wokuphila* " ngokumelene nekamu likaDeveli lowo, njengoba igama elithi " *isihlahla* " libonisa, uye wazi, wabhekana, ngokulandelana, " *okuhle* " kusukela ekudalweni kwawo kwaze kwaba usuku lapho " *okubi* " akwenza ukuba ahlubuke kuMdali wawo; lokho uNkulunkulu akubiza ngokuthi "ukona kuye." Ngiyakukhumbuza ukuthi lezi zimiso " *zokuhle nokubi* " ziyizinqumo ezimbili noma izithelo ezimbili eziphikisanayo ezingaba khona ezikhiqizwa **inkululeko ephelele** "yesidalwa *esiphilayo* ". Ukube ingelosi yokuqala ibingenzanga kanjalo, ezinye izingelosi beziyobe zisahlubuka, njengoba

okuhlangenwe nakho kwasemhlabeni kokuziphatha komuntu sekuqinisekisiwe kakade.

Kuwo wonke umnikelo womusa wensimu owalungiselelwa u-Adamu uNkulunkulu kukhona lomuthi " *wolwazi lokuhle nokubi* " okhona ukuze uhlole ukwethembeka komuntu. Leli gama elithi " *ulwazi* " kumelwe liqondwe kahle ngoba kuNkulunkulu isenzo esithi " *ukwazi* " sithatha incazelo eyeqisayo yokubhekana " *nokuhle noma okubi* " okuyoxhomeka ezenzweni zokulalela noma zokungalaleli. Isihlahla esisensimini siwukusekela okuphathekayo kuphela kovivinyo lokulalela futhi isithelo saso sidlulisa ububi kuphela ngenxa yokuthi uNkulunkulu wasinika le ndima ngokusethula njengokwenqatshelwa. Isono asikho esithelweni kodwa ekusidleni wazi ukuthi uNkulunkulu usenqabele.

Gen. 2:10 : " *Kwaphuma umfula e-Edene wokunisela insimu ;*

Kwethulwa umlayezo omusha wokwehlukana , **njengoba nje umfula ogeleza uphuma e-Edene uhlukana ube** " *izingalo ezine* ," lesi sithombe siprofetha ukuzalwa kwesintu inzalo yaso eyosabalala endaweni yonke, noma ezindaweni ezine eziyinhloko, noma imimoya emine yezulu, phezu kwawo wonke umhlaba. " *Umfula* " uwuphawu lwabantu, amanzi awuphawu lwempilo yomuntu. Ngelokhu kuhlukaniswa " *ngezizingalo ezine* ", umfula ophuma e-Edene uyosakaza amanzi awo okuphila emhlabeni wonke futhi lo mbono uprofetha isifiso sikaNkulunkulu sokusabalalisa ulwazi lwakhe phezu kwawo wonke umhlaba. Icebo lakhe liyofezeka ngokukaGen. 10 ngokuhlukaniswa kukaNowa namadodana akhe amathathu ngemva kokuphela kukazamcolo wamanzi. Laba ofakazi bakazamcolo bayodlulisela ezizukulwaneni ngezizukulwane inkumbulo yesijeziso esisabekayo saphezulu.

Asazi ukuthi umhlaba wawunjani ngaphambi kukazamcolo, kodwa ngaphambi kokwehlukana kwabantu, umhlaba owakhiwe kumelwe ukuba wabonakala njengezwekazi elilodwa eliniselwa yilomthombo wamanzi kuphela owawugobhoza eNsimini yase-Edene. Izilwandle zamanje ezimaphakathi nezwe bezingekho futhi ziwumphumela kazamcolo owafika wamboza umhlaba wonke unyaka. Kwaze kwafika uzamcolo, izwekazi lonke laniselwa yilemfula emine futhi imifula yayo yasakaza amanzi amasha phezu kwawo wonke umhlaba owomile. Phakathi nezikhukhula, iStrait of Gibraltar kanye neStrait of the Red Sea kwabhidlika, kwalungiselela ukwakheka koLwandle iMedithera noLwandle Olubomvu, olwahlaselwa amanzi anosawoti olwandle. Yazini ukuthi emhlabeni omusha lapho uNkulunkulu eyomisa khona umbuso wakhe, ngeke kube khona ulwandle njengokusho kweSambulo 21:1 njengoba ukufa kungeke kusaba khona. Ukwehlukana kungumphumela wesono futhi uhlobo lwaso olunamandla kakhulu luyojeziswa ngamanzi abhubhisayo kazamcolo. Ukufunda lesi sigijimi, ngaphansi kwesici saso esingokwesiprofetho kuphela, " *izingalo ezine* " zomfula zimelela abantu abane ababonakalisa isintu.

Gen.2:11 : " *Igama elokuqala liyiPhishoni; Yiwo ozungeza lonke izwe laseHavila, lapho kukhona igolide .*

Igama lomfula wokuqala obizwa ngokuthi iPischon noma iPhison lisho: ubuningi bamanzi. Indawo okwakutshalwe kuyo i-Edene likaNkulunkulu kumelwe ukuba yayilapho imifula yanamuhla iTigris ne-Ewufrathe ivela khona; i-Ewufrathe intaba i-Ararati ne-Tigris ne-Taurus. Empumalanga namaphakathi

neTurkey kusekhona iLake Van elikhulukazi elakha inqolobane enkulu yamanzi ahlanzekile. Ngesibusiso sakhe saphezulu, amanzi amaningi akhuthaza ukuvunda okwedlulele kwensimu kaNkulunkulu. Izwe laseHavila, elidume ngegolide lalo, ngokusho kwabanye, lalisenyakatho-mpumalanga yeTurkey yanamuhla . Yadlulela ogwini lweGeorgia yanamuhla. Kodwa le ncazelo ibangela inkinga ngoba ngokukaGen. 10:7 , “ *uHavila* ” “uyindodana *kaKushe* , ” yena ngokwakhe . “ *indodana kaHamu* ”, futhi ibhekisela eTopiya eseningizimu yeGibhithe. Lokhu kungiholela ekutheni ngimise leli zwe *lase "Havila"* e-Ethiopia, noma eYemen, lapho zazikhona izimayini zegolide iNdlovukazi yaseSheba eyalinika iNkosi uSolomoni.

Gen.2:12 : “ *Igolide lalelo zwe lihlanzekile; ibhedola netshe leshohamu kutholakala khona .*

" *Igolide* " liwuphawu lokukholwa futhi uNkulunkulu uprofetha ngeTopiya, ukholo olumsulwa. Sekuzoba ukuphela kwezwe emhlabeni eligcine ifa lenkolo yeNdlovukazi yaseSheba ngemva kokuhlala kwayo neNkosi uSolomoni. Ake senezele futhi ekuzuzeni kwabo ukuthi ekuzimeleni kwabo okwagcinwa phakathi namakhulu eminyaka obumnyama benkolo obabonakala kubantu “bamaKristu” aseNtshonalanga Yurophu, abaseTopiya bagcina ukholo lobuKristu futhi benza iSabatha leqiniso elatholwa ngokuhlangana noSolomoni. Umphostoli uFiliphu wabhathiza umKristu wokuqala waseTopiya njengoba kwembulwa encwadini yeZenzo 8:27-39. Omunye umniningwane ufakazela isibusiso salaba bantu, uNkulunkulu wabavikela ezitheni zabo ngesinyathelo sempi esathathwa futhi sanqunywa ngokuzithandela itiloseli elidumile uVasco de Gama.

Ukuqinisekisa umbala wesikhumba esimnyama samaTopiya, " *itshe le-onyx* " "limnyama" ngombala futhi lakhiwe nge-silicon dioxide; ingcebo eyengeziwe yaleli zwe; ngoba ukusetshenziswa kwayo ekwakhiweni kwama-transistors kwenza yaziswa kakhulu namuhla.

Gen.2:13 : “ *Igama lomfula wesibili yiGihoni; Yiwo ozungeza lonke izwe laseKushe .*

Masikhohlwe “imifula” sibeke abantu ebanekisayo ezindaweni zabo. Lesi sizwe sesibili “ *sizungeza izwe laseKushe* ,” okungukuthi, iTopiya. Inzalo kaShemi iyokhula ezweni lase-Arabiya kuze kufike ePheresiya. Empeleni izungeza indawo yase-Ethiopia, ngakho-ke ingafanekiswa futhi iqokwe ngegama elithi " *umfula* " " *Gihoni* ". Ezinsukwini zethu zokugcina, leli qembu liyinkolo "yamaSulumane" yase-Arabia nasePheresiya. Ngakho-ke ukucushwa kokuqala kwendalo kukhiqizwa kabusha ekupheleni kwesikhathi.

Gen.2:14 : “ *Igama leyesithathu nguHidekeli; Yiwo ogeleza ngasempumalanga kwase-Asiriya. Umfula wesine yiYufrahe .*

" *iHiddekel* " ichaza "umfula iTiger", futhi abantu abaqokiwe kuzoba yiNdiya efanekiselwa "iNgwe yaseBengal"; I-Asia kanye nempucuko yayo yasempumalanga ebizwa ngamanga ngokuthi "uhlanga oluphuzi" ngakho-ke kuyaprofethwa futhi kuyathinteka futhi empeleni itholakala " *empumalanga ye-Asiriya* ". Ku - *Dan*

Igama elithi " *Ewufrahe* " lisho: izimbali, ivundile. Esiprofethweni sesAmbulo, “*iEwufrahe* ” ifanekisela iNtshonalanga Yurophu namahlumela ayo,

amazwe aseMelika nase-Australia, uNkulunkulu awethula njengobuswa umbuso wenkolo yobupapa wamaRoma awuqamba kanye nomuzi wawo, “ *iBabiloni elikhulu* . Lo mugqa kaNowa uyoba ngokaJafeth odlulele entshonalanga ubheke eGreece nase -Europe, uqonde enyakatho ubheke eRussia. IYurophu yayiyinhlabathi lapho ukholo lobuKristu lwabhekana nakho konke okuhle nokubi ngemva kokuwa kwesizwe sika-Israyeli; izichasiso ezithi “izimbali, zivundile” zilungile futhi ngokwesibikezelo, amadodana kaLeya, owesifazane ongathandwayo ayoba maningi kunawakaRaheli, umfazi owathandwa uJakobe.

Kuhle ukuthola kulesi sigijimi isikhumbuzo sokuthi naphezu kwakho konke ukuhlukana kwazo kokugcina ngokwenkolo, lezi zinhlobo ezine zempucuko yasemhlabeni zazinomdali ofanayo noNkulunkulu njengoBaba, ukuze zithethelele ukuba khona kwazo.

Gen.2:15: “ *UJehova uNkulunkulu wayesemthatha umuntu, wambeka ensimini yase-Edene ukuba ayilime, ayigcine* .

UNkulunkulu unikeza u-Adamu umsebenzi ohlanganisa “ *ukulima nokugcina* ” insimu. Indlela yalokhu kutshalwa ayaziwa kithi, kodwa yenziwa ngaphandle kokukhathala ngaphambi kwesono. Ngokufanayo, ngaphandle kwanoma yiluphi uhlobo lobudlova kuyo yonke indalo, ukuqapha kwakhe kwenziwa kwaba lula kakhulu. Nokho le ndima yokuqapha yayibonisa ukuba khona kwengozi eyayizothatha isici sangempela nesinembayo maduze: ukuyenga kobuSathane komcabango womuntu kule nsimu efanayo.

Gen.2:16: “ *UJehova uNkulunkulu wamyala umuntu, wathi: Ungadla kuyo yonke imithi yensimu ngokuthanda kwakho; »*

Izixuku zezihlahla zezithelo zibekwe ku-Adamu mahhala. UNkulunkulu uyamgcwalisa ngale kwezidingo zakhe ezihlanganisa ukwanelisa izifiso zokudla ngokunambitha okuhlukahlukene namaphunga ahlukahlukene. Umnikelo kaNkulunkulu muhle, kodwa uyingxenywe yokuqala kuphela “ *yomyalo* ” awunikeza u-Adamu. Ingxenywe yesibili yalolu “ *oda* ” iza ngokulandelayo.

Gen. 2:17 : “ *Kepha umuthi wokwazi okuhle nokubi ungawudli, ngokuba mhla udla kuwo uyakufa nokufa* .

Ngohlelo ” lukaNkulunkulu le ngxenywe ibucayi kakhulu, ngoba usongo olwethulwa luyosetshenziswa ngokungaphezi lapho nje ukungalaleli, isithelo sesono, sekuphelelisiwe futhi kufeziwe. Futhi ungakhohlwa ukuthi ukuze umsebenzi wokuxazululwa kwesono emhlabeni wonke ufezeke, u-Adamu kuzodingeka awe. Ukuze sikuqonde kangcono okuzokwenzeka, masikhumbule ukuthi u-Adamu wayeseyedwa lapho uNkulunkulu emxwayisa ngokwethula “ *umyalo* ” wakhe wokuba angadli “ *emthini wolwazi lokuhle nokubi* ,” okungukuthi, ukungondliwa ngemicabango kadeveli. Ngaphezu kwalokho, endabeni yokuphila okuphakade, uNkulunkulu kwadingeka amchazele ukuthi kusho ukuthini ‘ukufa. Ngoba usongo lukhona, kulokhu “ *uzofa* ”. Kafushane, uNkulunkulu unikeza u-Adamu ihlathi kodwa wamenqabela umuthi owodwa. Kanti kwabanye abantu lokhu kuvinjelwa kukodwa akubekezeleleki, kulapho-ke ihlathi licashelwe izihlahla, njengoba kusho isisho. Ukudla “ *emthini wolwazi lokuhle nokubi* ” kusho: ukuzondla ngemfundiso kadeveli kakade evuswa umoya wokuhlubuka kuNkulunkulu nobulungisa bakhe. Ngoba “ *umuthi* ” owenqatshelwe

obekwe ensimini ungumfanekiso womuntu wakhe, njengoba nje “*umuthi wokuphila*” uwumfanekiso womlingiswa onguJesu Kristu.

Gen.2:18: “*UJehova uNkulunkulu wathi: “Akukuhle ukuba umuntu ahlale yedwa; ngizamenzela umsizi omfaneleyo .*

UNkulunkulu wadala umhlaba nomuntu ukuze embule ubuhle bakhe nobubi bukadeveli. Icebo lakhe lokusindisa lembulwa kithi ezintweni ezilandelayo. Ukuze uqonde, yazi ukuthi umuntu udlala indima kaNkulunkulu kumuntu omenza acabange, enze futhi akhulume njengoba yena ecabanga, enza futhi akhulume. Lo-Adamu wokuqala ungumfanekiso kaKristu ongokwesiprofetho uPawulu azowethula njengo-Adamu omusha.

Ukwembula ububi bukadeveli nobuhle bukaNkulunkulu, kuyadingeka ukuba u-Adamu one ukuze umhlaba ubuswe udeveli nemisebenzi yakhe emibi yambulwe emhlabeni wonke. Umbono wombhangqwana ukhona kuphela emhlabeni odalelwe isono, ngoba i-duo eyakhiwe kanjalo ikhona ngesizathu esingokomoya esiprofetha ubuhlobo bukaKristu waphezulu noMlobokazi wakhe oqoka abakhethiweyo bakhe. OKhethiweyo kumele azi ukuthi uyisisulu kanye nomzuzi wecebo likaNkulunkulu lensindiso; uyisisulu sesono esidingekile kuNkulunkulu ukuze ekugcineni akwazi ukulahla udeveli, futhi umzuzi womusa wakhe osindisayo ngoba, eqaphela umthwalo wakhe wokuba khona kwesono, uyokhokha ngokwakhe inani lenhlawulo yesono kuJesu Kristu. Ngakho, okokuqala, uNkulunkulu wathola isizungu singesihle futhi isidingo sakhe sothando sasisikhulu kangangokuthi wayezimisele ukukhokha inani eliphakeme ukuze asithole. Le nkampani, lokhu kuhlangu ubuso nobuso, okuvumela ukwabelana, uNkulunkulu ukubiza ngokuthi “*usizo*” futhi umuntu uzothatha leli gama lapho evusa umlingani wakhe wesifazane ongumuntu. Eqinisweni, uzomenza awe futhi amholele esonweni ngothando. Kodwa lolu thando luka-Adamu ngo-Eva lufana nothando lukaKristu ngabakhethiweyo bakhe abatholakala beyizoni, ezifanelwe ukufa okuphakade.

Gen.2:19 : “*UJehova uNkulunkulu wabumba ngomhlabathi zonke izilwane zasendle nezinyoni zonke zezulu, waziyisa ku-Adamu ukuba abone ukuthi angaziqamba ngokuthini, nokuthi njengalokho umuntu aziqamba zonke izilwane eziphilayo, kube ngamagama azo .*

Nguye ophakeme onikeza igama kulokho okungaphansi kwakhe. UNkulunkulu waziqamba igama lakhe futhi ngokunika u-Adamu leli lungelo, kanjalo uqinisekisa ukubusa komuntu phezu kwakho konke okuphilayo emhlabeni. Kulesisimo sokuqala sendalo yasemhlabeni, izinhlobo zezilwane zasendle nezinyoni zezulu ziyancishiswa futhi uNkulunkulu uziletha ku-Adamu, njengoba nje eyoziholela ngazimbili ngaphambi kukazamcolo kuNowa.

Gen.2:20: “*U-Adamu waziqamba amagama zonke izinkomo, nezinyoni zezulu, nezilwane zasendle; kepha umuntu akatholwanga umsizi omfaneleyo .* Okubizwa ngokuthi izilo zangaphambi komlando zadalwa ngemva kwesono ukuze kwandiswe imiphumela yesiqalekiso saphezulu esasiyohlasela wonke umhlaba kuhlangu nolandele, ukuphila kwezilwane kwakwakhiwa “*imfuyo*” ewusizo kumuntu, “*izinyoni zezulu*” kanye “*nezilwane zasendle*” ezizimele. Kodwa kulesi sethulo akatholanga uzakwabo ongumuntu ngoba akakabi khona.

Gen.2:21 : “ *UJehova uNkulunkulu wamehlisela u-Adamu ubuthongo obunzima, walala; wathatha olunye lwezimbambo zakhe wavala ngenyama esikhundleni salo .*

Ifomu elinikezwe lokhu kuhlinzwa kokuhlinzwa liphinde liveze iphrojekthi yokonga. KuMikayeli, uNkulunkulu uyazisusa emazulwini, uyahamba futhi azihlukanise nezingelosi zakhe ezinhle okuwumkhuba ‘wobuthongo obukhulu ’ u-Adamu alala kubo. KuJesu Kristu ozelwe enyameni, ubambo lwaphezulu luyathathwa futhi ngemva kokufa nokuvuka kwakhe, kubaphostoli bakhe abayishumi nambili, udala “ *umsizi* ” wakhe, osici sakhe senyama nezono azithatha futhi amnikeza “uMoya oNgcwele” wakhe. Ukubaluleka okungokomoya kwaleli gama elithi “ *usizo* ” kukhulu ngoba kunikeza iBandla lakhe, oKhethiweyo wakhe, indima “ *yomsizi* ” ekugcwalisekeni kwakhe icebo lensindiso kanye nokuqedwa kwesono emhlabeni wonke kanye nesiphetho sezoni.

Gen.2:22: “ *UJehova uNkulunkulu wenza owesifazane ngobambo abeluthathile kumuntu, wamyisa kumuntu .*

Ngakho, ukwakheka kowesifazane kuprofetha lokho koKhethiweyo kaKristu. Ngoba kungokuza enyameni lapho uNkulunkulu enza khona ibandla lakhe elithembekile libe isisulu semvelo yalo yenyama. Ukusindisa abakhethiweyo enyameni, uNkulunkulu kwadingeka athathe isimo enyameni. Futhi futhi, ngokuba kuye ngokwakhe ukuphila okuphakade, weza ukwabelana ngayo nabakhethiweyo bakhe.

Gen.2:23: “ *U-Adamu wathi: “Lo useyithambo lamathambo ami, nenyama yenyama yami; uyobizwa ngokuthi iNdodakazi, ngoba ukhishwe endodeni .*

UNkulunkulu weza emhlabeni ukuze amukele inkambiso yasemhlabeni ukuze akwazi ukusho ngoKhethiwe wakhe lokho u - Adamu akushoyo ngomlingani wakhe wesifazane amqamba ngokuthi “ *owesifazane* .” Lokhu kusobala kakhulu ngesiHeberu ngoba igama lesidoda elisho indoda, "ish," liba "isha" elisho igama lesifazane elisho owesifazane. Kulesi senzo uqinisekisa ukubusa kwakhe phezu kwakhe. Kodwa esesusiwe kuye, lo “ *wesifazane* ” uyoba yimfuneko kuye njengokungathi “ *ubambo* ” oluthathwe emzimbeni wakhe lufuna ukubuyela kuye luthathe indawo yalo. Kulokhu okuhlangenwe nakho okuyingqayizivele, u-Adamu uyozwela ngomkakhe imizwa umama ayoyizwa ngomntwana amzalayo ngemva kokumthwala esibeletweni sakhe. Futhi lesi sigameko siphilwa nguNkulunkulu ngoba izidalwa eziphilayo azidalayo eduze kwakhe zingabantwana abaphuma kuye; okumenza abe uMama njengoBaba.

Gen.2:24 : “ *Ngakho indoda iyakushiya uyise nonina, inamathele kumkayo, babe nyamanye .*

Kuleli vesi uNkulunkulu uzwakalisa icebo lakhe ngabakhethiweyo bakhe okuzodingeka baphule ubuhlobo bomndeni wenyama ukuze bahlangane noKhethiweyo obusiswe nguNkulunkulu. Futhi ungakhohlwa ukuthi okokuqala, kuJesu Kristu, uMikayeli washiya isikhundla sakhe njengoBaba wasezulwini ukuze eze futhi azuze uthando lwabafundi bakhe abakhethiwe emhlabeni; lokhu kangangokuthi wadela ukusebenzisa amandla akhe obunkulunkulu ukulwa nesono nodeveli. **Lapha** siyaqonda ukuthi izindikimba **zokwehlukana** nenhlanganyelo azihlukaniseki. Emhlabeni, abakhethiweyo kumelwe **bahlukaniswe** ngokwenyama nalabo abathandayo ukuze bangene **esidlweni** ngokomoya futhi

babe “munye” noKristu nabo bonke abakhethiweyo bakhe, nezingelosi zakhe ezinhle ezithembekile.

Isifiso “ *sombambo* ” sokubuyela endaweni yalo yasekuqaleni sithola incazelo ekuhlanganeni kwabantu ngokobulili, isenzo senyama nomoya lapho owesilisa nowesifazane bakha inyama eyodwa.

Gen.2:25: “ *Babehamba-ze bobabili, indoda nomkayo, bengenamahloni .*

Ubunqunu bomzimba abukhathazi wonke umuntu. Kukhona abalandeli bemvelo. Futhi ekuqaleni komlando wesintu, ubunqunu obungokomzimba abuzange bubangele “ *amahloni .*” Ukubonakala ‘ *kwehlazo* ’ kuyoba umphumela wesono, njengokungathi ukudla ‘ *emthini wolwazi lokuhle nokubi* ’ kungavula ingqondo yomuntu ngokwenza kube nemiphumela engaziwa kuze kube manje futhi inganakwa. Eqinisweni, isithelo somuthi owenqatshelwe ngeke sibe umsunguli walolushintsho, kuyoba yindlela kuphela, ngoba lowo oshintsha izindinganiso zezinto nokwazi nguNkulunkulu futhi Yena yedwa. Nguye ozovusa umuzwa “ *wehlazo* ” ukuthi umbhangqwana onesono uzowuzwa ezingqondweni zabo mayelana nobunqunu babo bomzimba obungeke bube necala; ngoba iphutha liyoba ngokuziphatha futhi lizothinta kuphela ukungalaleli okwenziwa, okuphawulwe nguNkulunkulu.

Lapho efigqa imfundiso kaGenesis 2, uNkulunkulu waqala wethula ukungcweliswa kokuphumula kosuku lwesikhombisa noma iSabatha okuprofetha ukuphumula okukhulu okuyonikezwa enkulungwaneni yesikhombisa kuNkulunkulu nakubakhethiweyo bakhe abathembekile. Kodwa lokhu kuphumula kwakufanele kunqotshwe impi yasemhlabeni uNkulunkulu azoyilwa nesono nodeveli, ngokuba sesimweni somuntu kuJesu Kristu. Isipiliyoni sika-Adamu sasemhlabeni sasifanekisela lelisu lokusindisa elaqanjwa nguNkulunkulu. KuKristu, waba yinyama ukuze adale Okhethiweyo Wakhe wenyama oyogcina ethole umzimba wasezulwini ofana nowezingelosi.

Genesis 3

Ukwehlukana nesono

Gen. 3:1 : “ *Inyoka yayinobuqili kunazo zonke izilwane zasendle abezenzile uJehova uNkulunkulu. Yathi kowesifazane: “Ingabe uNkulunkulu ushilo ngempela ukuthi: Ningadli kuyo yonke imithi yensimu? »*

Inyoka ” empofu yaba neshwa lokusetshenziswa njengesikhulumi “ yizingelosi *ezinobuqili* ” kakhulu phakathi kwezingelosi ezidalwe nguNkulunkulu. Izilwane ezihlanganisa izilwane ezihuquzelayo ezifana “ *nenyoka* ” azizange zikhulume; Ulimi lwaluyingxenywe yomfanekiso kaNkulunkulu onikezwe umuntu. Udeveli umenza akhulume nowesifazane ngesikhathi ehlukeno nomyeni wakhe. Lokhu kuzihlukanisa kuzoba yingozi kuye ngoba phambi kuka-Adamu, udeveli wayezoba nobunzima obukhulu ekuholeni umuntu ukuba angawulaleli umyalo kaNkulunkulu.

UJesu Kristu wembula ukuba khona kukadeveli, abhekisela kuye ngokusho kuJohane 8:44 ukuthi 'unguyise *wamanga nombulali kwasekuqaleni* .' Amazwi Akhe ahlose ukuzamazama iziqinisekiso zomuntu kanye nokuthi "Yebo noma Cha" odingwa uNkulunkulu, wengeza ngokuthi "kodwa" noma "mhlawumbe" okususa ukuqiniseka okunikeza amandla eqinisweni. Umyalo owanikezwa nguNkulunkulu wemukelwa ngu-Adamu owabe esewudlulisela kumkakhe, kodwa akalizwanga izwi likaNkulunkulu owakhipha umyalo. Ngakho ukungabaza kwakhe kuncike kumyeni wakhe, njengokuthi: "Ingabe wayekuqonda lokho uNkulunkulu amtshela khona?" »

Gen.3:2: " *Owesifazane wathi enyokeni, izithelo zemithi yensimu singadla .*

Ubufakazi bubonakala busekela ukusho kukadeveli; uyabonisa futhi ukhuluma ngokukhalipha. " *Owesifazane* " wenza iphutha lakhe lokuqala ekuphenduleni " *inyoka* " ekhulumayo; okuyinto engejwayelekile. Okokuqala, uthethelela ubuhle bukaNkulunkulu owabanika ithuba lokudla kuzo zonke izihlahla, ngaphandle kwalowo owenqatshelwe.

Gen.3: 3: " *Kepha isithelo somuthi ophakathi nensimu uNkulunkulu ushilo ukuthi: Ningasidli, ningathinti, funa nife .*

Ukudlulisela kuka - Adamu isigijimi sokuhleleka kwaphezulu kubonakala enkulumweni ethi " *funa nife* ." Lawa akuwona amazwi aqondile ashiwo uNkulunkulu ngoba wathi ku-Adamu: " *Mhla usidla uyakufa .* " Ukwenziwa buthaka kwamazwi kaNkulunkulu kuzovuna ukuqedwa kwesono. Ngokuthethelela ukulalela kwakhe uNkulunkulu ngesizathu " *sokwesaba* " " *owesifazane* " kunikeza udeveli ithuba lokuqinisekisa lokhu " *kwesaba* " okungathetheleleki ngokusho kwakhe.

Gen.3:4 : " *Inyoka yathi kowesifazane: "Aniyikufa nokufa ; »*

Futhi uMqambimanga oMkhulu uyaziveza kulenkulumo ephikisana namazwi kaNkulunkulu: " *Aniyikufa nokufa .*

Gen.3:5: " *Kepha uNkulunkulu uyazi ukuthi mhla nidla kuwo, ayakuvuleka amehlo enu, nibe njengonkulunkulu, nazi okuhle nokubi .*

Manje sekufanele athethelele umyalo owanikwa uNkulunkulu, athi kuwo umcabango omubi nobugovu: UNkulunkulu ufuna ukukugcina uphansi futhi uphansi. Ngobugovu ufuna ukukuvimbela ukuba ufane naye. Wethula ulwazi lokuhle nokubi njengenzuzo uNkulunkulu afuna ukuzigcinela yona yedwa. Kepha uma kukhona inzuzo ekwazini okuhle, iphi inzuzo yokwazi okubi na? Okuhle nokubi kuphambene ngokuphelele njengemini nobusuku, ukukhanya nobumnyama futhi ngoNkulunkulu ulwazi lukhona noma luthatha isinyathelo. Eqinisweni, uNkulunkulu wayesemnike kakade umuntu ulwazi **lokuhlakanipha** lokuhle nokubi ngokugunyaza **imithi** yasensimini futhi **enqabele** leyo emelela "okuhle nokubi"; ngoba uwumfanekiso ongokomfanekiso kadeveli owabhekana nakho ngokulandelana, " *okuhle* " kwase kuba " *okubi* " ngokuhlubuka kuMdali wakhe.

Gen. 3:6 : " *Owesifazane ebona ukuthi umuthi wawulungele ukudliwa, nokuthi uyathandeka emehlweni, nomuthi onxanelekayo ekuhlakaniphiseni; wathatha izithelo zawo, wadla; Wanika nendoda yakhe eyayinaye, nayo yadla .*

Amazwi aphuma enyokeni aba nomphumela, kwaphela ukungabaza futhi owesifazane wayeseqiniseka ukuthi inyoka yayimtshele iqiniso. Isithelo

sibonakala sisihle kuye futhi sibukeka kahle, kodwa ngaphezu kwakho konke, usibheka " *njengegugu ekuvuleni ukuhlakanipha* ". Udeveli uthola umphumela abewufuna, usanda kuqasha umlandeli wesimo sakhe sengqondo sokuhlubuka. Futhi ngokudla isithelo esenqatshelwe, yena ngokwakhe uba umuthi wokwazi okubi. Egcwele uthando ngomkakhe, angakakulungeli ukwamukela ukuhlukaniswa naye , u-Adamu ukhetha ukuhlanganyela isiphetho sakhe esibulalayo ngoba uyazi ukuthi uNkulunkulu uzosebenzisa isigwebo sakhe sokufa. Futhi ukudla isithelo esinqatshelwe ngokulandelana, yibo bonke abashadile abayobhekana nokubuswa ngonya kukadeveli. Nokho, ngokuxakayo, lolu thando oluvuthayo lufana nalolo uKristu azoluzwela ngoKhethiwe wakhe, avume futhi ukumfela. Futhi, uNkulunkulu angamqonda u-Adamu.

Gen.3:7: “ *Asevuleka amehlo abo bobabili, babona ukuthi bahamba ze;*

Ngaleso sikhathi, lapho isono siqedwa umbhangqwana ongabantu, ukubala kwehle iminyaka eyizi-6000 eyayihlelwe uNkulunkulu kwaqala. Okokuqala, ukuqonda kwabo kuguqulwa uNkulunkulu. Amehlo ayenesibopho sokukhanukela isithelo " *esimnandi emehlweni* " ayizisulu zokwahlulela okusha kwezinto. Futhi inzuzo ethenjwayo futhi efunwayo iphenduka ilahle, ngoba bazizwa "benamahloni " ngobunqunu babo obungazange bube nankinga kuze kube yilesi sikhathi, noma kubo, noma kuNkulunkulu. Ubunqunu obungokwenyama obembulwe kwakumane kuyisici senyama sobunqunu obungokomoya lapho umbhangqwana ongalaleli owazithola ukuwo. Lobu bunqunu bomoya babaphuca ubulungisa bukaNkulunkulu futhi isijeziso sokufa sangena kubo, kangangokuthi ukutholakala kobuze babo kwaba umphumela wokuqala wokufa owanikezwa nguNkulunkulu. Ngakho, ukufa kwakuwumphumela wolwazi olunolwazi ngobubi; lokho uPawulu akufundisayo lapho ethi kwabaseRoma.6:23: “ *Ngokuba inkokhelo yesono ingukufa* . Ukuze bavale ubunqunu babo, abashadile abahlubukayo baphendukela esinyathelweni somuntu esasihlanganisa " *ukuthunga amaqabunga omkhiwane* " ukuze benze " *amabhande* ". Lesi senzo ngokomoya sifanekisela umzamo womuntu wokuzithethelela. “ *Ibhande* ” liyoba uphawu “ *lweqiniso* ” ku-Efe 6:14. Ngakho-ke, “ *ibhande* ” elakhiwe “ *ngamaqabunga omkhiwane* ” lika-Adamu liyaphikisana, liwuphawu lwamanga **isoni** esicasha ngawo ukuze siziqinisekise.

Gen.3:8: “ *Base bezwa izwi likaJehova uNkulunkulu ehamba ensimini ngokuphola kwelanga; u-Adamu nomkakhe bacasha ebusweni bukaJehova uNkulunkulu phakathi kwemithi yensimu .*

Ophenya izintambo nezinhliziyiyo uyazi ukuthi yini esanda kwenzeka futhi ehambisana necebo lakhe lokusindisa. Lesi isinyathelo sokuqala nje esizonikeza udeveli indawo yokuveza imicabango yakhe kanye nemvelo yakhe embi. Kodwa kumele ahlangeane nalendoda ngoba kuningi okumele imtshele khona. Kodwa umuntu akajahile ukuhlangana noNkulunkulu, uYise, uMdali wakhe, afuna ukumbalekela manje, kangangokuthi uyesaba kakhulu ukuzwa izihlamba zakhe. Futhi kuphi ukucasha kule nsimu emehlweni kaNkulunkulu? Futhi, ukukholelwa ukuthi “ *imithi yensimu* ” ingamfihla ebusweni bakhe, kufakazela isimo sengqondo u-Adamu aye wawela kuso kusukela aba isoni.

Gen.3:9: “ *Kepha uJehova uNkulunkulu wambiza u-Adamu, wathi kuye: “Ungaphi na? »*

UNkulunkulu wazi kahle ukuthi u-Adamu ucashe kuphi, kodwa umbuza umbuzo othi, “ *Uphi?* ” "ukwelula isandla sokusiza kuye futhi simdonsele ekuvumeni iphutha lakhe.

Gen.3:10: “ *Wathi: “Ngizwe izwi lakho ensimini, ngesaba, ngokuba nginqunu; ngacasha .*

Impendulo ka-Adamu ngokwayo iwukuvuma ukungalaleli kwakhe futhi uNkulunkulu uzosebenzisa amazwi akhe ukuze athole indlela Yakhe yokwethula isipiliyoni sesono.

Gen.3:11: “ *UJehova uNkulunkulu wathi: “Ngubani okutshelile ukuthi uhamba ze na? Udlile yini isihlahla engakutshela ukuthi ungasidli? »*

UNkulunkulu ufuna ukuphoqa u-Adamu ukuba avume iphutha lakhe. Ukusuka kokunye ukubanjwa kuye kokunye wacina ngokumbuza lo mbuzo ngokucacile: “ *Udlile yini esihlahleni engakwenqabela ukuba usidle? ”* ”.

Gen.3:12: “ *Umuntu wathi: “Owesifazane onginike yena ukuba abe nami, nguyena owanginika kuwo umuthi, ngadla .*

Nakuba iyiqiniso, impendulo ka-Adamu ayikhazimuli. Unophawu lukadeveli ngaphakathi kuye futhi akasakwazi ukuphendula ngoyebo noma cha, kodwa njengoSathane, uphendula ngendlela ezungezayo ukuze angamane avume icala lakhe elikhulu kakhulu. Uhamba aze akhumbuze uNkulunkulu ngengxenywe yakhe kulokhu okuhlangenwe nakho, njengoba emnike umkakhe, onecala lokuqala, uyacabanga, phambi kwakhe. Ingxenywe eqinile yendaba ukuthi konke kuyiqiniso futhi uNkulunkulu akanalwazi ngakho njengoba isono sasidingeka ohlelweni lwakhe. Kodwa lapho enephutha ukuthi ngokulandela isibonelo sowesifazane, wabonisa ukukhetha kwakhe kuye kwaba ukulimala kukaNkulunkulu, futhi lokhu kwakuyiphutha lakhe elikhulu kunawo wonke. Ngoba kusukela ekuqaleni, uNkulunkulu wayefuna ukuthandwa ngaphezu kwakho konke futhi wonke umuntu.

Gen.3:13: “ *UJehova uNkulunkulu wathi kowesifazane: “Ukwenzeleni lokhu na? Owesifazana waphendula wathi: Inyoka yangikhohlisa, ngadla .*

UMahluleli omkhulu ube esephendukela kowesifazane osolwa yindoda futhi lapho futhi impendulo yowesifazane ivumelana namaqiniso angokoqobo: “ *Inyoka yangiyenga, ngadla .* ” Ngakho wazivumela ukuba ayengwe futhi lelo kwakuyiphutha lakhe elibulalayo.

Gen.3:14 : “ *UJehova uNkulunkulu wathi enyokeni: “Ngokuba usukwenzile lokho, uqalekisiwe ngaphezu kwezinkomo zonke naphezu kwazo zonke izilwane zasendle ;*

Kulokhu, uNkulunkulu akayibuzi “ *inyoka* ” ukuthi kungani yenze lokhu, ngoba uNkulunkulu uyazi ukuthi wasetshenziswa uSathane, udeveli njengesangoma. Isiphetho uNkulunkulu asinikeza “ *inyoka* ” empeleni sithinta udeveli ngokwakhe. “ *Ngenyoka* ” ukusetshenziswa kwakwenzeka ngokushesha, kodwa kudeveli kwakuyisiprofetho kuphela esasiyogcwaliseka ngemva kokunqoba kukaJesu Kristu phezu kwesono nokufa. NgokwesAm. 12:9 , indlela yokuqala yalesi sicelo kwakuwukuxoshwa kwakhe embusweni wezulu kanye nezingelosi ezimbi ekamu lakhe. Baphonswa phansi emhlabeni, ababengeke baphinde bawushiye kuze kube sekufeni kwabo, futhi iminyaka eyinkulungwane, bebodwa emhlabeni oyincithakalo, uSathane wayeyogaqa othulini olwamukele

labo ababefile ngenxa yakhe nenkululeko ayeyisebenzise kabi. Emhlabeni oqalekisiwe nguNkulunkulu, bayoziphatha njengezinyoka, besaba futhi beqaphile ngoba behlulwe uJesu Kristu futhi bebalekela umuntu oseyisitha sabo. Bayolimaza abantu abafihlwe ekungabonakali kwemizimba yabo yasezulwini ngokubenza bamelane.

Gen.3:15 : “ *Ngiyakubeka ubutha phakathi kwakho nowesifazane, naphakathi kwenzalo yakho nenzalo yakhe ;*

Usetshenziswe “enyokeni”, lo musho uqinisekisa iqiniso elikhona nelibonwayo. Ukusebenza kwawo kudeveli kucashe kakhulu. Ubutha phakathi kwekamu lakhe nobuntu buqinisekisiwe futhi buyabonakala. “ *Inzalo yowesifazane ochoboza ikhanda lakhe* ” kuyoba kaKristu nabakhethiweyo bakhe abathembekile. Uyogcina embhubhise, kodwa ngaphambi kwalokho, amademoni ayobe enethuba eliphakade “ *lokulimaza isithende* ” “ *sowesifazane* ,” oKhethiweyo kaKristu ngokwakhe, okokuqala, ngalesi “ *sithende* ”. Ngoba “ *isithende* ” siwuhlaka oluphelele lomzimba womuntu njengoba “ *itshe legumbi* ” liyitshe okwakhiwe phezu kwalo ithempeli likaNkulunkulu elingokomoya.

Gen. 3:16 : “ *Wathi kowesifazane: “Ngiyakukwandisa kakhulu ubuhlungu bakho ekukhulelweni kwakho, uzale abantwana ngobuhlungu ;*

Ngaphambi kokuba abelethe ngokufa kwakhe, owesifazane kuyodingeka “ *ahlupheke ekukhulelweni kwakhe* ”; 'uyobeletha ngobuhlungu ,' zonke izinto ezifezwe ngokoqobo nezigciniwe. Kodwa lapha futhi, kufanele kuphawulwe incazelo engokwesiprofetho yesithombe. KuJohane 16:21 nakusAm. 12 :2 “ *owesifazane osezinhlungwini zokubeletha* ” ufanekisela iBandla LikaKristu embusweni wamaRoma kanye nokushushiswa kopapa kwenkathi yobuKristu.

Gen.3:17: “ *Wathi ku-Adamu, Ngokuba ulalele izwi lomkakho, wadla kuwo umuthi engakuyala ngawo, ngathi: Ungadli kuwo; Umhlaba uyoqalekiswa ngenxa yakho. Uyowudla ngokukhandleka zonke izinsuku zokuphila kwakho .*

Ebuyela endodeni, uNkulunkulu umethula ngencazelo yeqiniso yesimo sakhe ayefune ukusifihla ngehlazo. Icala lakhe liphelele futhi u-Adamu uzothola nokuthi ngaphambi kokumkhulula, ukufa kwakhe kuzokwandulelwa uchungechunge lweziqualekiso ezizoholela ekutheni abanye bancamele ukufa kunokuphila. Isiqalekiso somhlabathi siyinto embi kakhulu futhi u-Adamu uzoyifunda ngezithukuthuku zebunzi lakhe.

Gen.3:18: “ *Uyakukuzela ameva namakhakhasi, udle imifino yasendle .*

Akusekho ukulinywa okulula kweNsimi yase-Edene, esikhundleni salokho umzabalazo ongapheli wokulwa notshani obusofeni, “ *amagatsha, ameva* ” nokhula olwande emhlabathini womhlaba. Ikakhulukazi njengoba lesi siqalekiso senhlabathi sizosheshisa ukufa kwesintu ngoba, “ngenqubekelaphambili” yesayensi, umuntu wezinsuku zokugcina uyozifaka ushevu ngokufaka ushevu wamakhemikhali emhlabathini wezitshalo zakhe, ukuze aqede ukhula nezinambuzane ezibhubhisayo. Ukudla okuyinala nokufinyeleleka kalula ngeke kusatholakala ngaphandle kwensimu ayoxoshwa kuyo kanye nomkakhe, intandokazi kaNkulunkulu.

Gen.3:19 : “ *Ngesithukuthuku sobuso bakho uyakudla isinkwa sakho, uze ubuyele emhlabathini owathathwa kuwo; ngokuba uluthuli, uyakubuyela othulini .*

Lesi siphetho esiwela phezu komuntu siza ukuzothethelela isimo uNkulunkulu aveza ngaso indalo yakhe kanye nokwakheka kwakhe ngokunembile, “ *ethulini lomhlaba* ”. U-Adamu ufunda ngezindleko zakhe siqu futhi nathi ufunda ukuthi ukufa, njengoba kubangelwa uNkulunkulu, kuhlanguanisani. Masiphawule ukuthi umuntu ofile akalutho nje “ *luthuli* ” nokuthi ngaphandle kwalolu “ *thuli* ” akusali umoya ophilayo ophume kulesi sidumbu. UmShumayeli 9 nezinye izingcaphuno ziqinisekisa lesi simo sesimo sokufa.

Gen.3:20: “ *U-Adamu waqamba igama lomkakhe ngokuthi u-Eva, ngokuba wayengunina wabo bonke abaphilayo .*”

Nalapha futhi, u-Adamu uphawula ukubusa kwakhe phezu “ *kowesifazane* ” ngokumnika igama lakhe elithi “ *Eva* ” noma “Ukuphila”; igama elilungiswa njengeqiniso eliyisisekelo lomlando wesintu. Sonke siyinzalo ekude, ezelwe ngu-Eva, umka-Adamu owayengwa, okwadluliselwa ngaye isiqalekiso sokufa futhi siyodluliselwa kuze kube sekubuyeni okukhazimulayo kukaJesu Kristu ekuqaleni kwentwasahlobo ka-2030.

Gen.3:21: “ *UJehova UNkulunkulu wenzela u-Adamu nomkakhe iziphuku zesikhumba, wabembathisa .*

UNkulunkulu akakhohlwa ukuthi isono sabashadile basemhlabeni sasiyinxenye yesu lakhe lokusindisa manje elizothatha isimo esibonisiwe. Ngemva kwesono, intethelelo yaphezulu itholakala egameni likaKristu oyonikelwa futhi abethelwe esiphambanweni ngamasosha amaRoma. Kulesi senzo, umuntu ongenacala, okhululekile kuzo zonke izono, uzovuma ukufa ukuze ahlawulele , esikhundleni sabo, ngenxa yezono zabakhethiweyo bakhe abathembekile kuphela. Kusukela ekuqaleni, uNkulunkulu wayebulala izilwane ezingenacala ukuze “ *izikhumba* ” zazo zembese ubunqunu buka-Adamu no-Eva. Kulesi senzo, uthatha indawo “ *yobulungisa* ” obucatshangwa abantu ngalokho icebo lakhe lensindiso elimbalela lona ngokholo. “ *Ukulunga* ” okwakucatshangwa umuntu kwakungamanga nje akhohlisayo futhi esikhundleni sako, uNkulunkulu uthi kubo “ *ingubo* ” efanekisela “ *ukulunga kwakhe* ” ngokweqiniso, “ *ibhande leqiniso lakhe* ” elisekelwe emhlatshelweni wokuzithandela kaKristu nasekunikeleni ngokuphila kwakhe ukuze kuhlengwe labo abamthanda ngokwethembeka.

Gen.3:22: “ *UJehova UNkulunkulu wathi: Bheka, umuntu usenjengomunye wethu, ukwazi okuhle nokubi. Masimvimbele manje ukuba angeluli isandla sakhe athathe emthini wokuphila adle futhi aphile kuze kube phakade .*

Encwadini kaMikayeli, uNkulunkulu ukhuluma nezingelosi zakhe ezinhle ezibona idrama esanda kwenzeka emhlabeni. Wathi kubo: “ *Bhekani, lowo muntu usenjengomunye wethu ukwazi okuhle nokubi .*” Ngosuku olwandulela ukufa kwakhe, uJesu Kristu wayeyosebenzisa inkulumo efanayo ngokuphathelene noJuda, umkhapheli owayezomnikela kumaJuda angokwenkolo futhi kamuva kumaRoma ukuba abethelwe, lokhu kuJohane 6:70 : “ *UJesu wabaphendula: “Mina anginikhethanga nina eniyishumi nambili na? Futhi omunye wenu uyidemoni! ”*. Igama elithi “ *thina* ” kuleli vesi liba “ *wena* ” ngenxa yesimo esihlukile, kodwa indlela kaNkulunkulu yokubheka iyafana. Inkulumo ethi “ *omunye wethu* ” ibhekisa kuSathane osenenkululeko yokufinyelela kanye

nokunyakaza ngokukhululekile embusweni kaNkulunkulu wasezulwini phakathi kwazo zonke izingelosi ezadalwa ekuqaleni kwendalo yasemhlabeni.

Isidingo sokuvimbela umuntu ukuba angadli 'emthini wokuphila' sasiyimfuneko yeqiniso uJesu afika ukuze afakaze ngalo ngamazwi akhe kumphathi waseRoma uPontiyu Pilatu. "Umuthi wokuphila" wawungumfanekiso kaKristu uMhlengi futhi ukuwudla kwakusho ukuzondla ngemfundiso yakhe nangabo bonke ubuntu bakhe obungokomoya, okungukuthi, ukumthatha esikhundleni sakhe nomsindisi wakhe. Lesi kwakuyisimo kuphela esasingathethelela ukusetshenziswa kwalesi "sihlahla sokuphila". Amandla okuphila ayengekho emthini kodwa kulowo umuthi owawuwufanekisela: uKristu. Ngaphezu kwalokho, lesi sihlahla sasibeka ukuphila okuphakade futhi ngemva kwesono sokuqala lokhu kuphila okuphakade kwalahleka unomphela kwaze kwaba sekubuyeni kokugcina kukaNkulunkulu kuKristu noMikayeli. Ngakho-ke, "umuthi wokuphila" nezinye izihlahla zingashabalala kanye nensimu kaNkulunkulu.

Gen.3:23: "UJehova uNkulunkulu wamkhipha ensimini yase-Edene ukuba alime umhlabathi athathwe kuwo .

Okusele kuMdali kuwukuxosha ensimini emangalisayo umbhangqwana ongabantu, owakhiwa kusukela ku-Adamu wokuqala (igama elisho uhlobo lomuntu: obomvu = onegazi), uye wazibonakalisa ungafaneleki kuwo ngokungalaleli kwawo. Futhi ngaphandle kwensimu, ukuphila okubuhlungu, emzimbeni obuthakathaka ngokomzimba nangokwengqondo, kuzoqala ngaye. Ukubuyela ezweni eselilukhuni futhi elihlubukayo kuyokhumbuza abantu ngomsuka wabo "wothuli".

Gen.3:24 : "Wamxosha u-Adamu; wabeka ngasempumalanga kwensimu yase-Edene amakherubi* aphephezelisa inkemba yelangabi, ukuba alinde indlela eya emthini wokuphila .

Akuseyena u-Adamu ogade insimu, kodwa izingelosi ezimvimbayo ukuba angangeni kuyo. Ekugcineni insimu yayizonyamalala kancane ngaphambi kukazamcolo owaba khona ngo-1656 ngemva kokona kuka-Eva no-Adamu.

Kuleli vesi sinencazelo ewusizo yokuthola indawo yensimu yase-Edene. Izingelosi eziqaphile zibekwe "empumalanga yensimu" yona ngokwayo esentshonalanga yendawo u-Adamu no-Eva abahoxa kuyo. Indawo okucatshangwa ukuthi yethulwe ekuqaleni kwalesi sahluko ihambisana nalokhu kucaciswa: U-Adamu no-Eva bahlehla baye ezweni eliseningizimu yeNtaba i-Ararati futhi insimu engavunyelwe isendaweni "emanzini amaningi" eTurkey eduze kweLake Van, entshonalanga yendawo yabo.

Genesis 4

Ukuhlukaniswa ngokufa

Lesi sahluko 4 sizosivumela ukuba siqonde kangcono ukuthi kungani kwakudingekile ukuba uNkulunkulu anikeze uSathane namademoni akhe ahlubukayo indawo yokuhlola eyembula izinga lobubi babo.

Ezulwini, ububi babunemingcele ngoba izidalwa zasezulwini zazingenawo amandla okubulalana; ngoba bonke babengonakufa okwesikhashana. Ngakho-ke lesi simo asizange sivumele uNkulunkulu ukuba embule izinga eliphezulu lobubi nonya izitha zakhe ezazikwazi ukwenza lokho. Ngakho-ke umhlaba wadalelwa injongo yokuvumela ukufa ngezindlela zazo ezinonya kakhulu ezingacatshangwa umqondo wesidalwa esinjengoSathane.

Lesi sahluko sesi-4, esibekwe ngaphansi kwencazelo engokomfanekiso yale nombolo 4 okuyindawo yonke, ngakho-ke sizovusa izimo zokufa kokuqala kwesintu sasemhlabeni; ukufa kuyisici sakho esikhethekile nesiyingqayizivele emhlabeni wonke phakathi kwazo zonke izidalwa ezenziwe nguNkulunkulu. Ngemva kokona kuka-Adamu no-Eva, ukuphila kwasemhlabeni “kwaba umbukwane emhlabeni nasezingelosini ” njengoba kwasho ufakazi ophefumulelwe nothembekile uPawulu, owayesakuba nguSawulu waseTarsu, umshushisi wokuqala webandla likaKristu, asho kweyoku-1 Kor 4:9.

Gen.4:1: “ U-Adamu wamazi u-Eva umkakhe; wakhulelwa, wazala uKayini, wathi: Ngizuze indoda ngosizo lukaJehova .

Kuleli vesi, uNkulunkulu usembulela incazelo ayinikezayo esenzweni esithi “ ukwazi ” futhi leliphuzu libalulekile esimisweni sokulungisiswa ngokholo ngokwalokho okulotshwe kuJohane 17:3 : “ Ukuphila okuphakade yilokhu ukuba bazi wena-Nkulunkulu wedwa oqinisileyo, nomthumileyo, uJesu Kristu . Ukwazi uNkulunkulu kusho ukuzibandakanya ebudlelwaneni bothando Naye, obungokomoya kulokhu, kodwa okwenyama endabeni ka-Adamu no-Eva. Ukulandela futhi lesi sibonelo sombhangqwana wokuqala, “umntwana” wazalwa ngaloluthando lwenyama; futhi “umntwana” kufanele azalwe kabusha ebuhlotsheni bethu bothando obungokomoya obuhlala noNkulunkulu. Lokhu kuzalwa okusha ngenxa ‘ yolwazi ’ lwangempela lukaNkulunkulu kwembulwa kusAm. 12: 2-5 : “ Wayekhulelwe, ekhala enemihelo futhi esezinhlungwini zokubeletha. ...Wazala indodana, eyayiyakubusa izizwe zonke ngentonga yensimbi. Nomntwana wakhe wahlwithwa wayiswa kuNkulunkulu nasesihlalweni sakhe sobukhosi .” Umntwana ozelwe nguNkulunkulu kumele aveze ubuntu bukaYise kodwa kwakungenjalo ngendodana yokuqala ezelwe ngabantu.

Igama elithi Kayini lisho ukuzuza. Leli gama libikezela isiphetho sakhe senyama nesasemhlabeni, okuphambene nendoda yomoya umfowabo omncane u-Abela ayoba yiyo.

Masiphawule ukuthi ekuqaleni komlando wesintu, umama ozalayo uhlobanisa uNkulunkulu nalokhu kuzalwa ngoba uyazi ukuthi ukudalwa kwalempilo entsha kuwumphumela wesimangaliso ezenziwe umdali omkhulu uNkulunkulu u-YaHWéH. Ezinsukwini zethu zokugcina lokhu akusenjalo noma akuvamile ukuba kube njalo.

Gen.4:2: “ Wabuye wazala u-Abela umfowabo. U-Abela wayengumalusi, uKhayini engumlimi .

U-Abela usho umoya. Ngaphezu kukaKayini, umntwana u-Abela uvezwa njengekhophi ka-Adamu, owokuqala owathola umoya wamaphaphu kuNkulunkulu. Eqinisweni, ngokufa kwakhe, ebulewe umfowabo, umelela umfanekiso kaJesu Kristu, iNdodana kaNkulunkulu yeqiniso, umsindisi wabakhethiweyo ayomhlenga ngegazi lakhe.

Imisebenzi yezelamani ezimbili iqinisekisa izimo zabo eziphikisanayo. NjengoKristu, “ *u-Abela wayengumalusi* ” futhi njengomuntu ongakholwa wasemhlabeni othanda izinto ezibonakalayo, “ *uKayini wayengumlimi* . Laba bantwana bokuqala bomlando wesintu bamemezela isiphetho esaprofethwa uNkulunkulu. Futhi beza ukuzonikeza imininingwane ngephrojekthi yakhe yokonga.

Gen.4:3: “ *Kwathi ngokuhamba kwesikhathi uKayini waletha ezithelweni zomhlabathi umnikelo kuJehova; »*

UKhayini uyazi ukuthi uNkulunkulu ukhona futhi ukuze ambonise ukuthi ufuna ukumdumisa, wamenza “ *umnikelo wezithelo zomhlaba* ” okungukuthi, izinto ezivezwe umsebenzi wakhe. Kule ndima, uthatha umfanekiso wesixuku sabantu benkolo abangamaJuda, amaKristu, noma amaMuslim abagqamisa imisebenzi yabo emihle ngaphandle kokukhathazeka ngokufuna ukwazi nokuqonda lokho uNkulunkulu akuthandayo nakulindele kubo. Iziphon zinentshisekelo kuphela uma zaziswa umamukeli.

Gen.4:4: “ *U-Abela naye waletha izibulo lezimvu zakhe namanoni awo. INkosi yasimnaka u-Abela lomnikelo wakhe; »*

U-Abela ulingisa umfowabo, futhi ngenxa yokusebenza kwakhe njengomalusi, wenza umnikelo kuNkulunkulu “ *wamazibulo ezimvu zakhe nasemanoni awo* . Lokhu kuyamjabulisa uNkulunkulu ngoba emhlatshelweni wala “ **mazibulo** ” ubona umfanekiso olindelwe futhi owaprofethwayo womhlatshelo wakhe kuJesu Kristu. KusAm. 1:5 siyafunda: “... *nakuJesu Kristu, ufakazi othembekileyo, izibulo kwabafuleyo , nombusi wamakhosi omhlaba.*” *Kuye osithandayo nowasikhulula ezonweni zethu ngegazi lakhe, ...»*. UNkulunkulu uyalibona icebo lakhe lokusindisa esicelweni sika-Abela futhi akanakukwazi kodwa ukukuthola kumjabulisa.

Gen.4:5: “ *Kepha uKayini nomnikelo wakhe akawubhekanga; UKayini wathukuthela kakhulu, ubuso bakhe banyukumala. »*

Uma kuqhathaniswa nesipho sika-Abela, kunengqondo ukuthi uNkulunkulu wayengenandaba nesipho sikaKayini, naye owayengadumala futhi adabuke ngendlela efanayo. “ *Ubuso bakhe bubheke phansi* ,” kodwa masiphawule ukuthi ukucasuka kumholela ekubeni “ **acasuke kakhulu** ” futhi lokhu akuyona into evamile ngoba lokhu kusabela kuyizithelo zokuziqhenya okuphoxekile. Ukucasuka nokuzigqaja maduze kuzoveza isithelo esibi nakakhulu: ukubulawa komfowabo u-Abela, isihloko somona wakhe.

Gen.4:6: “ *UJehova wayesethi kuKayini: “Uthukutheleleni na? »*

UNkulunkulu kuphela owazi isizathu sokukhetha kwakhe isipho sika-Abela. UKayini akakwazi ukuzibamba ngaphandle kokuthola ukusabela kukaNkulunkulu kungalingile, kodwa esikhundleni sokuthukuthela, kufanele anxuse uNkulunkulu ukuba amvumele aqonde isizathu salokhu kukhetha okubonakala kungalingile. UNkulunkulu unolwazi olugcwele ngemvelo kaKayini

ozenzela yena indima yenceku embi kaMath 24:48-49: “ *Kepha uma eyinceku embi, ithi enhliziyweni yayo: ‘Inkosi yami ilibele ukufika,’ bese iqala ukushaya izinceku ezikanye nayo* , idle, iphuze nezidakwa, . . . UNkulunkulu umbuza umbuzo ayazi kahle impendulo yawo, kodwa nalapha, ngokwenza kanjalo unikeza uKayini ithuba lokuhlanganyela naye imbangela yokuhlupheka kwakhe. Le mibuzo iyohlala ingaphendulwa uKayini, ngakho uNkulunkulu umxwayisa ngobubi obuzomfica.

Gen.4 :7 : “ *Ngokuqinisekile , uma wenza kahle , uyakuphakamisa ubuso bakho ; »*

Ngemva kokuba u-Eva no-Adamu sebedlile futhi bathatha isikhundla sikadeveli “ngokwazi *okuhle nokubi* ,” uvela futhi ezocindezela uKayini ukuba abulale umfowabo u-Abela. Izinqumo ezimbili, “ *okuhle nokubi* ,” ziphambi kwakhe; “ *Okuhle* ” kuyomholela ekubeni ahoxe futhi amukele ukukhetha kukaNkulunkulu ngisho noma engakuqondi. Kodwa ukukhetha “ *okubi* ” kuyomenza one kuNkulunkulu, ngokwephula umyalo wakhe wesithupha: “ *Ungabulali* ”; hhayi ukuthi, “ *ungabulali* ” njengoba abahumushi beyivezile. Umyalo kaNkulunkulu uyabulahlala ubugebengu, hhayi ukubulawa kwezigebengu ezinecala akwenza kube semthethweni ngokuziyala futhi kulokhu, ukufika kukaJesu Kristu akushintshanga lutho kulesi sahlulelo esilungile sikaNkulunkulu.

Phawula indlela uNkulunkulu akhuluma ngayo ‘ *ngesono* ’ njengokungathi ukhuluma ngowesifazane, njengoba asho ku-Eva kuGen. 3:16 : “ *Isifiso sakho siyakuba sendodeni yakho, yona uyakubusa.* ”. Ngoba uNkulunkulu isilingo ‘ *sokona* ’ sifana nesowesifazane ofuna ukuyenga umyeni wakhe futhi akumelwe avumele ukuba ‘ *abuswe* ’ nguye, noma nguye. Ngale ndlela, uNkulunkulu wanika indoda umyalo wokuba angazivumeli ukuba ayengwe ‘ *yisono* ’ esimelelwa owesifazane.

Gen.4:8: “ *UKayini wakhuluma ku-Abela umfowabo, wathi: kwathi besendle, uKayini wavukela u-Abela umfowabo, wambulala.* »

Naphezu kwalesi sixwayiso saphezulu, imvelo kaKayini iyoveza izithelo zayo. Ngemva kokuxoxisana no-Abela, uKayini, umbulali emoyeni wakhe kusukela ekuqaleni njengoyise ongokomoya, udeveli, “ *wavukela umfowabo u-Abela, wambulala* . Lokhu okuhlangenwe nakho kuprofetha isiphetho sesintu lapho umzalwane ezobulala umfowabo, ngokuvamile ngenxa yomona ongcolile noma wenkolo kuze kube sekupheleni kwezwe.

Gen. 4:9: “ *UJehova wathi kuKayini: “Uphi umfowenu u-Abela na? Waphendula wathi: Angazi; ngingumlindi womfowethu na? »*

Njengoba eshilo ku-Adamu owayemcashele: “ *Uphi na?* ”, UNkulunkulu wathi kuKayini: “ *Uphi umfowenu Abela?* ”, njalo ukumnika ithuba lokuvuma iphutha lakhe. Kodwa ngobuwula , ngoba akakwazi ukukuziba ukuthi uNkulunkulu uyazi ukuthi wambulala, uphendula ngesibindi “ *Angazi* ”, futhi ngokuzikhukhumeza okumangalisayo, futhi ubuza uNkulunkulu umbuzo: “ *Ingabe ngingumlindi womfowethu?” »*

Gen.4:10: “ *Futhi uNkulunkulu wathi: Wenzeni na? Izwi legazi lomfowenu liyakhala kimi lisemhlabeni .* ”

UNkulunkulu umnika impendulo yakhe okusho ukuthi: awuyena umlindi wakhe ngoba ungumbulali wakhe. UNkulunkulu ukwazi kahle akwenzile futhi

uyethula kuye ngomfanekiso: " *Izwi legazi lomfowenu liyakhala kimi livela emhlabeni* . Le fomula engokomfanekiso enikeza igazi elichithiweyo izwi elikhala kuNkulunkulu iyosetshenziswa kusAm. 6 ukuze kuvuswe “ oluphawu lwesi-5 ”, ukukhala kwabafel’ ukholo ababulawa ukushushiswa kobupapa bamaRoma benkolo yamaKatolika: IsAm. 6:9-10: “ *Lapho selivule uphawu lwesihlanu, ngabona phansi kwe-altare imiphefumulo yomoya novivinyo lwalabo ababenikiwe imiphefumulo yalabo ababenikiwe ngaphansi kwe-altare. Bamemeza ngezwi elikhulu , bathi: Koze kube nini, Nkosi, ongwele noqinisile, ungahluleli futhi uphindisele igazi lethu phezu kwabakhileyo emhlabeni?* ”. Ngakho, igazi elichithwe ngokungafanele lifuna impindiselo kulowo onecala. Le mpindiselo efanele iyofika, kodwa yinto uNkulunkulu azibekele yona Yena yedwa. Uyamemezela kuDuteronomi 32:35: “ *Impindiselo ingeyami, nembuyiselo, lapho unyawo lwabo lushelela.* ” Ngoba usuku lwenhlekelele yabo luseduze, futhi lokho okubalindele ngeke kuphuze ukufika .” Ku-Isaya 61:2, kanye “ *nonyaka womusa* , ” “ *usuku lwempindiselo* ” kusehlelweni lukaMesiya uJesu Kristu: “... *ungithumile...ukuba ngimemezele umnyaka womusa kaJehova nosuku lwempindiselo kaNkulunkulu wethu ; ukududuza bonke abalilayo ; ...*». Akekho owayengaqonda ukuthi “ *ukushicilelwa* ” kwalo “ *nyaka womusa* ” kwakumelwe kuhlukaniswe “ *nosuku lwempindiselo* ” ngeminyaka eyizi-2000.

Ngakho, abafileyo abasakwazi ukukhala ngaphandle kwenkumbulo kaNkulunkulu onkumbulo yakhe ingenamkhawulo.

Icala elenziwa uKayini lifanelwe isijeziso esifanele.

Gen.4:11: “ *Uqalekisiwe emhlabathini, ovule umlomo wawo ukuba wamukele igazi lomfowenu esandleni sakho .* »

UKhayini uyoqalekiswa emhlabeni futhi ngeke abulawe. Ukuze kuthethelelwe lesi sihawu saphezulu, kumelwe kuvunywe ukuthi lobu bugebengu bokuqala abukho. UKayini wayengazi ukuthi kusho ukuthini ukubulala, futhi kwakuyintukuthelo eyaphuphuthekisa wonke umoya wokucabanga owamholela onyameni olubulalayo. Njengoba umfowabo eseshonile, isintu ngeke sisakwazi ukusho ukuthi asikwazi ukuthi ukufa kuyini. Umthetho omiswe uNkulunkulu ku-Eksodusi 21:12 uyobe ususebenza: “ *Oshaya umuntu aze afe wobulawa nokubulawa* .

Leli vesi futhi liveza le nkulumo: “ *izwe elivule umlomo walo ukuba lamukele esandleni sakho igazi lomfowenu* . UNkulunkulu wenza umhlaba samuntu ngokuwunikeza umlomo omunca igazi elichithwe kuwo. Khona-ke lo mlomo ukhuluma naye futhi umkhumbuza isenzo sokufa esiwungcolisile. Lesi sithombe siyophinde siphakanyiswe kuDuteronomi 26:10 : “ ***Umhlaba wawuvula umlomo wawo*** , wabagwinya kanye noKora, lapho ababebuthene befa, nomlilo waqeda amadoda angamakhulu amabili namashumi ayisihlanu: baba yisixwayiso kubantu . Khona-ke kuyoba kusAm. 12:16 : “ *Umhlaba wamsiza owesifazane, umhlaba wavula umlomo wawo* , wawugwinya umfula udrako awukhipha emlonyeni wakhe . ” *Umfula* ” ufanekisela izinhlango zamakhosi angamaKatholika aseFrance amabutho awo akhethekile "amadragoni" ashushisa amaProthestani athembekile futhi awaxoshela ezintabeni zezwe. Leli vesi linencazelo ekabili : ukumelana nezikhali zamaProthestani, bese kuba yiNguquko

yaseFrance enegazi. Kuzo zombili lezi zimo inkulumo ethi “ *umhlaba wavula umlomo wawo* ” iwufanekisela ukwamukela igazi lezixuku zabantu.

Gen. 4:12 : “ *Nxa ulima umhlabathi, awusayikukuthela ingcebo yawo; Uyoba isihambi nomhambuma emhlabeni.* »

Isijeziso sikaKayini silinganiselwe emhlabeni ayengowokuqala ukuwungcolisa ngokuchitha igazi labantu kuwo; elomuntu owadalwa ekuqaleni ngomfanekiso kaNkulunkulu. Njengoba isono, ulondoloza izici zikaNkulunkulu kodwa akasenabo ubumsulwa bakhe obuphelele. Umsebenzi womuntu wawuhlanganisa ngokuyinhloko ukukhiqiza ukudla ngokulima umhlabathi. Ngakho uKayini kuyodingeka athole ezinye izindlela zokondleka.

Gen. 4:13: “ *UKayini wathi kuJehova: “Isijeziso sami sikhulu kakhulu ukuba singathwalwa .*

Okusho ukuthi: ngaphansi kwalezi zimo, kungcono ukuthi ngizibulale.

Gen.4:14 : “ *Bheka, uyangixosha namuhla ezweni; ngiyakucasha ebusweni bakho, ngibe umhambuma nombaleki emhlabeni; noma ubani ongifumanayo uyakungibulala .”*

Manje usekhuluma kakhulu futhi uyingqa isimo sakhe njengesigwebo sentambo.

Gen. 4:15: “ *UJehova wathi kuye: “Uma umuntu ebulala uKhayini, kuyakuphindiselwa kuye kasikhombisa. Futhi uJehova wabeka uphawu kuKayini, ukuze kuthi noma ubani omtholayo angambulali .*

Ezimisele ukusindisa ukuphila kukaKayini ngenxa yezizathu esezibonile kakade, uNkulunkulu wamtshela ukuthi ukufa kwakhe kwakuyokhokhelwa, okungukuthi, “ *impindiselo* , “ *kasikhombisa* . Ube esekhuluma “ *ngesibonakaliso* ” esiyomvikela. Ngalo mqondo, uNkulunkulu uprofetha inani elingokomfanekiso lenani “isikhombisa” eliyosho iSabatha nokungcweliswa kwazo zonke ezinye, okwaprofethwa ekupheleni kwamasono, okuyofezwa ngokugcwele enkulungwaneni yesikhombisa yephrojekthi yakhe yokusindisa. ISabatha liyoba uphawu lokuba ngoNkulunkulu onguMdali kuHezekeli.20:14-20. Futhi kuHezekeli 9 “ *isibonakaliso* ” sibekwe phezu kwalabo abangabakaNkulunkulu ukuze bangabulawa ngehora lesijeziso saphezulu. Ekugcineni, ukuze kuqinisekise lesi simiso **sokuhlukaniswa** okuvikelekile , kusAm. 7, “ *isibonakaliso* ,” “ *uphawu lukaNkulunkulu ophilayo* ,” siza “ *ukuzobeka uphawu emabunzini* ” ezinceku zikaNkulunkulu, futhi lolu “ *phawu nesibonakaliso* ” siyiSabatha Lakhe losuku lwesikhombisa.

Gen.4:16: “ *UKayini wayesephuma ebusweni bukaJehova, wahlala ezweni laseNodi ngasempumalanga kwase-Edene .*

Kakade kwase kusempumalanga ye-Edene lapho u-Adamu no-Eva babehoxile khona ngemva kokuxoshwa ensimini kaNkulunkulu. Lo mhlaba lapha uqanjwe igama elithi Nodi okusho ukuthi: ukuhlupheka. Ngakho ukuphila kukaKayini kuyophawulwa ukuhlupheka ngokwengqondo nangokomzimba ngenxa yokuthi ukwenqatshwa kude nobuso bukaNkulunkulu kushiya imikhondo ngisho nasenhliziyweni elukhuni kaKhayini owathi ngokwesaba kwakhe evesini 13: “ *Ngizofihlwa kude nobuso bakho .*

Gen.4:17 : “ *UKayini wamazwi umkakhe; wakhulelwa, wazala u-Enoke. Wakha umuzi wawuqamba ngendodana yakhe u-Enoke .*

UKhayini uyoba inzalamizi yabantu bomuzi awuqamba igama lendodana yakhe yokuqala: u-Enoke okusho ukuthi: ukuqalisa , ukufundisa, ukuvivinya umzimba, nokuqala ukusebenzisa okuthile. Leli gama lihlanganisa yonke into emele lezi zenzo futhi ligqokwe kahle ngoba uKhayini nenzalo yakhe basungula uhlobo lomphakathi ongenaNkulunkulu oluzoqhubeka kuze kube sekupheleni komhlaba.

Gen. 4:18 : “ *U-Enoke wazala u-Irade, u-Iradi wazala uMehuyayeli, uMehuyayeli wazala uMethuseli, uMethuseli wazala uLameka .* »

Lolu hlu lozalo olufushane luma ngamabomu kumlingiswa ogama lakhe linguLameka, incazelo yakhe enembile ingaziwa kodwa igama lalo msuka liphathelene nomyalelo onjengegama elithi Enoke, kanye nombono wamandla.

Gen.4:19 : “ *ULameka wazithathela abafazi ababili, igama lomunye lalingu-Ada, igama lomunye lalinguZila .* »

Sithola kulo uLameka isibonakaliso sokuqala sokuhlukana noNkulunkulu ngokuthi “ *indoda iyoshiya uyise nonina inamathele kumkayo, futhi laba ababili bayoba nyamanye* ” (bheka uGen. 2:24). Kodwa kuLameka indoda inamathele kwabesifazane ababili futhi laba abathathu bayoba nyamanye. Ngokusobala ukwehlukana noNkulunkulu kuphelele.

Gen.4:20: “ *U-Ada wazala uJabali, waba nguyise wabahlala ematendeni nasezifuyweni .*

UJabali uyinzalamizi yabelusi abayimizulane njengoba abanye abantu bama-Arab basenjalo nanamuhla.

Gen.4:21 : “ *Igama lomfowabo lalinguJubali; yena waba nguyise wabo bonke abaphatha ihabhu negenkle .* »

UJubali wayengumbhishobhi wabo bonke abaculi ababambe indawo ebalulekile emiphakathini engamesabi uNkulunkulu, nanamuhla lapho isiko, ulwazi kanye nomdwebi kuyizisekelo zemiphakathi yethu yesimanje.

Gen. 4:22: “ *UZila wazala uThubali-Khayini, umkhandi wezinsimbi zonke zethusi nezensimbi; Udadewabo kaThubali Kayini kwakunguNahama .* »

Leli vesi liphikisana nezimfundiso ezisemthethweni zosomlando abathatha Inkathi Yethusi ngaphambi Kwenkathi Yensimbi. Eqinisweni, ngokukaNkulunkulu, amadoda okuqala ayekwazi ukukha insimbi, futhi mhlawumbe kusukela ku-Adamu ngokwakhe, ngoba umbhalo awusho ukuthi uThubali Kayini wayenguyise walabo abakha insimbi. Kodwa le mininingwane eyambuliwe sinikezwa yona ukuze siqonde ukuthi impucuko ibikhona kusukela kubantu bokuqala. Amasiko abo angamhloniphi uNkulunkulu ayecwengekile njengeyethu namuhla.

Gen.4:23: “ *ULameka wathi kubafazi bakhe: “Ada noSila, lalelani izwi lami! bafazi bakaLameka, yizwani izwi lami; Ngibulele umuntu ngenxa yenxeba lami, nensizwa ngenxa yokulimala kwami .* »

ULameka uqhosha kubafazi bakhe ababili ngokuthi wabulala indoda, okumlimaza ekwahluleleni kukaNkulunkulu. Kodwa ngokuzikhukhumeza nokubhuqa, uyenezela ukuthi waphinde wabulala insizwa, okwenza icala layo libe libi kakhulu ekwahluleleni kukaNkulunkulu futhi kumenze abe “umbulali” ophindaphindayo.

Gen. 4:24 : “ *UKayini uyakuphindiselwa kasikhombisa, noLameka kamashumi ayisikhombisa nesikhombisa.* »

Ube eshlelisa ngobubele uNkulunkulu abubonisa kuKayini. Njengoba ngemva kokubulala umuntu, ukufa kukaKayini kwakufanele kuphindiselwe “kasikhombisa ,” ngemva kokubulala indoda nensizwa, uLameka uyophindiselela uNkulunkulu “izikhathi ezingamashumi ayisikhombisa nesikhombisa.” Umuntu akanakucabanga amazwi anyanyeka kangaka. Futhi uNkulunkulu wayefuna ukwembulela isintu ukuthi abameleli baso bokuqala kusukela esizukulwaneni sesibili, lesi sikaKayini kuya kwesikhombisa, lesi sikaLameka, sesifinyelele izinga eliphezulu lokungahloniphi. Futhi lokhu kuwukukhombisa kwakhe umphumela wokuhlukaniswa naye.

Gen.4:25: “ *U-Adamu wabuye wamazwi umkakhe; Wazala indodana, wayiqamba igama lokuthi uSeti, ngokuba, wathi, UNkulunkulu ungimisele enye inzalo esikhundleni sika-Abela, owabulawa nguKayin .*

Igama elithi Seti elihunyushwe ngokuthi “cheth” ngesiHebheru libhekisela esisekelweni somzimba womuntu. Abanye bahumusha ngokuthi "okulingana noma ukubuyisela" kodwa angikwazanga ukuthola izizathu zalesi siphakamiso ngesiHebheru. Ngakho-ke ngiyasigcina “isisekelo somzimba” ngoba uSeti uyoba yimpande noma isisekelo sozalo oluthembekile uGen. 6 azoluveza ngenkulumo ethi “ *amadodana kaNkulunkulu* ”, eshiya “abesifazane” inzalo ehlobukayo yozalo lukaKayini abayenga, ngokuphikisana, isibizo esithi “ *amadodakazi abantu* ”.

KuSeti, uNkulunkulu uhlwanyela futhi abangele ukuba kuvele “ *imbewu* ” entsha lapho inzalo yesikhombisa, omunye u-Enoke, enikezwa njengesibonelo kuGen. 5:21 kuya ku-24. Waba nelungelo lokungena ezulwini ephila, ngaphandle kokudlula ekufeni, ngemva kweminyaka engu-365 yokuphila kwasemhlabeni ephila ngokwethembeka kuNkulunkulu umdali. Lo-Enoke waphila ngokuvumelana negama lakhe ngoba “isiyalezo” sakhe sasiletha inkazimulo kuNkulunkulu, ngokungafani negama lakhe, indodana kaLameka, indodana yozalo lukaKayini. Futhi bobabili, uLameka oyisihlubuki no-Enoke olungile babeyinzalo “yesikhombisa” yohlu lozalo lwabo.

Gen.4:26 : “ *Naye uSeti wazala indodana, wayiqamba igama lokuthi u-Enoshe. Khona-ke abantu baqala ukubiza igama lika-YaHWéH .* »

U-Enoshi usho ukuthi: umuntu, ofayo, omubi. Leli gama lihlobene nesikhathi lapho abantu beqala ukubiza igama lika-YaHWéH. Afuna ukusitshela uNkulunkulu ngokuhlanganisa lezi zinto ezimbili ukuthi umuntu wozalo oluthembekile usebonile ububi bemvelo yakhe okungaphezu kwalokho okufayo. Futhi lokhu kuqaphela kwamholela ekubeni afune uMdali wakhe ukuze amdumise futhi amkhulekele ngokwethembeka ngendlela eyayiyomjabulisa.

Genesis 5

Ukwehlukana ngokungcweliswa

Kulesi sahluko 5, uNkulunkulu ubuthele ndawonye uhlu lozalo olwahlala luthembekile Kuye. Ngethula kuwe isifundo esinemininingwane yamavesi okuqala kuphela asivumela ukuba siqonde isizathu salokhu kubalwa okuhlenganisa isikhathi phakathi kuka-Adamu noNowa odumile.

Gen.5:1: “ *Lena yincwadi yezizukulwane zika-Adamu. Lapho uNkulunkulu edala umuntu, wamenza ngomfanekiso kaNkulunkulu .* ”

Leli vesi libeka indinganiso yohlu lwamagama amadoda abonisiwe. Konke kusekelwe kulesi sikhumbuzo: “ *Lapho uNkulunkulu edala umuntu, wamenza ngomfanekiso kaNkulunkulu .* Ngakho-ke kufanele siqonde ukuthi ukungena kulolu hlu umuntu kufanele alondolozwe “ *umfanekiso kaNkulunkulu* ”. Ngakho singaqonda ukuthi kungani amagama abaluleke njengelikaKayini engangeni kulolu hlu. Ngokuba akukona ukufana ngokomzimba kodwa ukufana kwesimilo, futhi isahluko 4 sisanda kusitshengisa lokho kukaKhayini nenzalo yakhe.

Gen.5:2: “ *Wabadala owesilisa nowesifazane, wababusi, waqamba igama labo ngokuthi u-Adamu mhla bedalwa .* ”

Nalapha, isikhumbuzo sokubusi kukaNkulunkulu owesilisa nowesifazane sisho ukuthi amagama azocashunwa abusiwe nguNkulunkulu. Ukuphikelela kokudalwa kwazo nguNkulunkulu kuqokomisa ukubaluleka akunikezayo ekuqashelweni njengoMdali ohlukanisayo, ongcwelisa izinceku zakhe, ngesibonakaliso sesabatha, ezinye ezigcinwa phakathi nosuku lwesikhombisa lwawo wonke amasonto azo. Ukulondolozwa isibusiso sikaNkulunkulu ngokungcweliswa kweSabatha nokufana nobuntu Bakhe yizimo ezidingwa uNkulunkulu ukuze abantu bahlale befaneleka ukubizwa ngokuthi “ *umuntu* .” Ngaphandle kwalezi zithelo, ekwahluleleni kwakhe umuntu uba “isilwane” esithuthuke nesifunde kakhulu kunezinye izinhlobo.

Gen.5:3 : “ *U-Adamu wahamba iminyaka eyikhulu namashumi amathathu, wazala indodana emfuzwe ngomfanekiso wakhe, wayiqamba igama lokuthi uSeti .* ”

Ngokusobala, phakathi kuka-Adamu noSeti, amagama amabili awekho: ekaKhayini (ongaveli ohlwini lokwethembeka) nelika-Abela (owafa engenanzalo). Izinga lokukhetha okubusisiwe liyakhonjiswa. Okufanayo kuzosebenza kuwo wonke amanye amagama ashiwo.

Gen.5:4: “ *Izinsuku zika-Adamu emva kokuzalwa kukaSeti zaziyiminyaka engamakhulu ayisishiyagalombili; wazala amadodana namadodakazi .* ”

Okumelwe sikuqonde ukuthi uAdamu “ *wazala amadodana namadodakazi* ,” ngaphambi nangemva kokuzalwa kukaSeti , kodwa laba abazange babonise ukholo lukayise noma lukaSeti. Bazihlanganisa ‘nezilwane’ ezazingathembekile futhi zingamhloniphi uNkulunkulu ophilayo. Ngakho, phakathi kwabo bonke abazalwa nguye, ngemva kokufa kuka-Abela, “ *uSeti* ” waba ngowokuqala ukuzibonakalisa ngokholo lwakhe nokwethembeka kwakhe kuNkulunkulu uYahweh owadala futhi wabumba uyise wasemhlabeni. Abanye ngemva kwakhe, abangazange badalulwe amagama abo, kungenzeka basilandela isibonelo sakhe, kodwa abakaziwa ngoba uhlu olukhethwe uNkulunkulu lusekelwe ngokulandelana kwamadoda okuqala athembekile enzalo ngayinye evezwayo. Le ncazelo yenza kuqondakala iminyaka yobudala kakade ephakeme, "iminyaka eyi-130" ku-Adamu lapho indodana yakhe "uSeti" icalwa. Futhi lesi simiso sisebenza

kulowo nalowo wabakhethiweyo okukhulunywa ngabo ohlwini olude oluphetha ngoNowa, ngoba amadodana akhe amathathu: uShemi, uHamu noJafete ngeke bakhethwe, bengekho emfanekisweni wakhe ongokomoya.

Gen.5:5 : “ *Zonke izinsuku zokuhamba kuka-Adamu zaziyiminyaka engamakhulu ayisishiyagalolunye namashumi amathathu; wabe esefa .*”

Ngiqonde ngqo kowesikhombisa okhethiweyo okuthiwa u-Enoke; u-Enoke osimilo sakhe siphambene ngokuphelele no-Enoke, indodana kaKhayini.

Gen.5:21: “ *U-Enoke wahamba iminyaka engamashumi ayisithupha nanhlanu, wazala uMethusela .*

Gen.5:22 : “ *U-Enoke wahamba noNkulunkulu iminyaka engamakhulu amathathu, esezele uMethusela; wazala amadodana namadodakazi .*

Gen.5:23: “ *Zonke izinsuku zika-Enoke zaziyiminyaka engamakhulu amathathu namashumi ayisithupha nanhlanu .*

Gen.5:24 : “ *U-Enoke wahamba noNkulunkulu; **wayesengasekho, ngokuba uNkulunkulu wamthatha** ”.*

Kungalenkulumo eqondile yendaba ka-Enoke lapho uNkulunkulu esembulela khona: abantu bangaphambi kukazamcolo nabo “u-Eliya” wabo wakhushulelwa ezulwini ngaphandle kokudlula ekufeni. Eqinisweni, indlela yaleli vesi ihluke kuzo zonke ezinye eziphela, ngokuqondene nokuphila kuka-Adamu, ngamagama athi “ *wabe esefa .*”

Kwalandela uMethusela, indoda eyaphila isikhathi eside kunabo bonke emhlabeni, iminyaka engu-969; kwase kuba omunye uLameka walolu hlu obusiswe nguNkulunkulu.

Gen:5:28: “ *ULameka wahamba iminyaka eyikhulu namashumi ayisishiyagalombili nambili, wazala indodana .*

Gen:5:29: “ *Waqamba igama lakhe ngokuthi uNowa, ethi: “Lona uyakusiduduza emshikashikeni wethu nasekukhandlekeni kwezandla zethu, esiphuma ezweni uJehova aliqalekisile .*

Ukuze uqonde incazelo yaleli vesi, kumelwe wazi ukuthi igama elithi Nowa lisho: ukuphumula. Ngokuqinisekile uLameka akazange acabange ukuthi amazwi akhe ayeyogcwaliseka ngezanga elingakanani, ngoba wabona “ *izwe eliqalekisiweyo* ” kuphela “emshikashikani yethu nasekukhandlekeni kwezandla zethu ,” esho. Kodwa ngesikhathi sikaNowa, uNkulunkulu uyolibhubhisa ngenxa yobubi babantu elibathwele, njengoba uGenesis 6 ezosivumela ukuba siqonde. Nokho, uLameka, uyise kaNowa, wayekhethiwe okwadingeka ukuba aphaheke kabi lapho ebona ububi babantu ababebazungezile, njengabakhethiwe ababeyivelakancane besikhathi sakhe.

Gen. 5:30 : “ *ULameka wahlala emveni kokuzala kwakhe uNowa iminyaka engamakhulu ayisihlanu namashumi ayisishiyagalolunye nanhlanu; wazala amadodana namadodakazi .*

Gen.5:31 : “ *Zonke izinsuku zikaLameka zaziyiminyaka engamakhulu ayisikhombisa namashumi ayisikhombisa nesikhombisa; wabe esefa ”*

Gen. 5:32 : “ *UNowa wahamba iminyaka engamakhulu ayisihlanu, wazala oShemi, noHamu, noJafete .*

Genesis 6

Ukwehlukana Kwehlulekile

Gen.6:1: “ *Kwathi lapho abantu beqala ukwanda ebusweni bomhlaba, bezalelwa amadodakazi,* ”

Ngokwezifundo ezitholwe ngaphambili, lesi sixuku sabantu siyinkambiso yezilwane ezeyisa uNkulunkulu onazo nezizathu ezinhle zokuzilahla. Ukuyengwa kuka-Adamu ngumkakhe u-Eva kukhiqizwa kuso sonke isintu futhi kuyindlela evamile ngokwenyama: amantombazane ayenga amadoda futhi athola kuwo lokho akufisayo.

Gen.6: 2: “ *Amadodana kaNkulunkulu abona amadodakazi abantu ukuthi mahle, azithathela abafazi kuwo wonke awakhetha .*

Yilapho izinto ziba nzima khona. **Ukwehlukana** phakathi kwabangcwelisiwe nabangakhohwayo abangakhohwa ekugcineni kuyashabalala. Abangcwelisiwe, ngokunengqondo ababizwa lapha ngokuthi “ *amadodana kaNkulunkulu* ,” bawela ngaphansi kokuyengwa “ *kwamadodakazi abantu* ,” okungukuthi, iqembu lesintu “lezilwane”. Ngakho izivumelwano zomshado ziba yimbangela yokubhidlika kokuhlukana **okufiswa** nokufunwa uNkulunkulu. Lesi senzakalo esingasozwe salibaleka esasizomholela kamuva ukuba enqabele abantwana bakwa-Israyeli ukuba bathathe abesifazane bezizwe babe amakhosikazi akhe. Isikhukhula esiyoba umphumela sibonisa ukuthi kungakanani lokhu kuvinjelwa okufanele kulalelwe. Kuyo yonke imithetho kukhona okuhlukile, ngoba abanye besifazane bathatha uNkulunkulu weqiniso nomyeni ongumJuda njengoRuthe. Ingozi ayikhona ukuthi owesifazane ungowesinye isizwe kodwa ukuthi uholela “ *indodana kaNkulunkulu* ” ekuhlubukeni kobuqaba ngokuyenza yamukele inkolo yobuqaba yendabuko evela kuyo. Ngaphezu kwalokho, okuphambene nakho kwenqatshelwe ngoba owesifazane “oyindodakazi kaNkulunkulu” uzifaka engozini yokufa ngokushada “nendodana yomuntu” “eyisilwane” nenkolo yamanga, eyingozi nakakhulu kuye. Ngoba wonke “owesifazane” noma “intombazane” “ingowesifazane” kuphela phakathi nokuphila kwayo emhlabeni, futhi abakhethiweyo phakathi kwabo bayokwamukela, njengamadoda, indikimba yasezulwini engenabulili efana nezingelosi zikaNkulunkulu. Ingunaphakade iwunisex kanye nesithombe sesimilo sikaJesu Kristu, oysisibonelo esiphelele saphezulu.

Inkinga yomshado isekhona. Ngoba lowo ogana umuntu ongeyena owenkolo yakhe ufakaza ngokumelene nolwakhe ukholo, noma lulungile noma lungalungile. Ngaphezu kwalokho, lesi senzo sibonisa ukungabi nandaba nenkolo futhi ngenxa yalokho kuNkulunkulu uqobo. Okhethiwe kufanele athande uNkulunkulu ngaphezu kwakho konke ukuze afanelekele ukukhethwa. Manje, umfelandawonye nomuntu wangaphandle ungamjabulisi, okhethiwe owenza isivumelwano naye uba ngongakufanelekeli ukukhethwa futhi ukholo lwakhe luba nokugabadela, inkohliso eyogcina ngokudumazeka okubi. Kusasele okokugcina kudonswe imali. Uma umshado usabangela le nkinga, kungenxa yokuthi umphakathi wesintu wanamuhla uzithola usesimeni sokuziphatha okubi

njengesangesikhathi sikaNowa. Ngakho-ke lo mlayezo ungowesikhathi sethu sokugcina lapho amanga ebusa izingqondo zabantu ezivaleka ngokuphelele “eqinisweni” laphezulu.

Ngenxa yokubaluleka kwaso ‘esikhathini sethu sokuphela,’ uNkulunkulu uye wangiholela ekubeni ngigcine lesi sigijimi esivezwe kulokhu kulandisa kukaGenesis. Okuhlangenwe nakho kwabakhethiweyo bangaphambi kokubhubha komhlaba kufingqwa “ *ngesiqalo* ” esijabulisayo nesiphetho esibuhlungu *sokuhlubuka* nesinengiso. Manje, lokhu okuhlangenwe nakho futhi kufingqa lokho kwesonto lakhe lokugcina ngendlela yesikhungo "Seventh-day Adventist", eyabusiwa ngokusemthethweni nangomlando ngo-1863 kodwa ngokomoya ngo-1873, " *eFiladelfiya* ", kusAm yokusebenzelana kwayo *nekamu lesitha samasonto onke* ngo - 1995 . Isikhathi sokuvunyelwa nguNkulunkulu ngalenglangano yenkolo yobuKristu simiswa “ *yisiqalo nesiphetho* ” . Kodwa njengoba nje isivumelwano samaJuda saqhubeka ngabaphostoli abayishumi nambili abakhethwa uJesu, umsebenzi wama-Adventist uqhutshekwa ngami nabo bonke abathi, bethola lobu bufakazi obungokwesiprofetho, baphinde baveze imisebenzi yokukholwa uNkulunkulu ayibusisa ekuqaleni kumaphayona e-Advent ka-1843 no-1844. Ngikwenza kucace ukuthi uNkulunkulu wabusisa izisusa zokholo lwabo hhayi izinga lokuchazwa kwabo kwesiprofetho okwakuzobuzwa kamuva. Njengoba umkhuba weSabatha usiba nokwenzeka ngokusemthethweni nangokwesiko, isisefo sokwahlulela kukaNkulunkulu asibusisi lutho ngaphandle kothando lweqiniso olutholakala kwabakhethiweyo Bakhe, “ kusukela ekuqaleni kuze kube sekugcineni ” kuze kufike ekubuyeni kweqiniso okukhazimulayo kukaKristu, okubekelwe okokugcina entwasahlobo ka-2030.

Ngokuziveza kusAm. 1:8 ngokuthi “ *u-alfa no-omega* ”, uJesu Kristu usembulela isihluthulelo sokuqonda isakhiwo kanye nesici asembola ngaphansi kwaso kulo lonke iBhayibheli, “ *ukwahlulela* ” kwakhe ngaso sonke isikhathi kusekelwe ekuqapheliseni isimo “ *sokuqala* ” nakulowo obonakala “ekugcineni ” kwempilo, yombimbi lwebandla. Lesi simiso sivela kuDan 5 lapho amazwi alotshwe uNkulunkulu odongeni, “ *abalwayo, abalwayo* ,” alandelwa ngokuthi “ *ikalwa futhi ahlukaniswe* ,” amelela “ *ukuqala* ” kokuphila kweNkosi uBelishasari nesikhathi “ *sokuphela* ” kwayo. Ngale ndlela, uNkulunkulu uqinisekisa ukuthi isahlulelo sakhe sisekelwe ekulawuleni okuhlala njalo kwesihloko esahlulelwayo. Wayeqashelwa kusukela “ *ekuqaleni* , noma “ *u - alpha* , ” kuye “ *esiphethweni* , ” u - *omega* wakhe .

Encwadini yesAmbulo nasendikimbeni yezincwadi ezibhekiswe “ *emaBandla ayisikhombisa* ”, isimiso esifanayo silungisa “ *isiqalo nesiphetho* ” sawo wonke “ *Amabandla* ” athintekayo. Okokuqala, sithola iBandla labaphostoli, “ *isiqalo* ” salo esikhazimulayo sikhunjulwa esigijimini esilethwe “e -*Efesu* ” futhi lapho “ *isiphetho* ” salo silibeka ngaphansi kosongo lokuhoxiswa koMoya kaNkulunkulu ngenxa yokuntula kwalo intshiseko. Ngenhlanhla, umyalezo owalethwa “ *eSmirna* ” ngaphambi kuka-303 ufakaza ukuthi ubizo lukaKristu lokuphenduka lwezwakala ukuze kukhazimuliswe uNkulunkulu. Khona-ke, iSonto LamaRoma Katolika likapapa liqala “ *ePhergamu* ” ngo-538 futhi liphele “ *eThiyathira* ” ngesikhathi seNguquko yamaProthestani kodwa ikakhulukazi ngokusemthethweni lokho kokufa kukaPapa Pius 6, evalelwe ejele eValence,

edolobheni lakithi, eFrance, ngo-1799. “ *Isiqalo* ” salo siqalwa “ *eThiyathira* ” futhi “ *isiphetho* ” saso sembulwa “ *eSardesi* ” ngo-1843 ngenxa yomkhuba walo weSonto eliwuzuze njengefa enkolweni yamaRoma. UJesu wayengeke acace kakhudlwana emlayezweni wakhe othi, “ *ufile* ”, ungadideki. Okwesithathu ngaphansi kwe “ *Filadelphia neLawodikeya* ” indaba ye-Adventism yesikhungo esiyibone ngaphambilini ivala indikimba yemiyalezo eqondiswe “ *emabandleni ayisikhombisa* ” kanye nesikhathi sezinkathi azifanekisela.

Ngokusambulela namuhla ukuthi uye wahlulela kanjani izinto esezifeziwe, futhi kusukela “ *ekuqaleni* ” njengoGenesis, uNkulunkulu usinika izihluthulelo zokuqonda indlela ahlulela ngayo amaqiniso namasonto esikhathini sethu. “ *Ukwahlulela* ” okuvela esifundweni sethu kuphethe “ *uphawu* ” loMoya wobunkulunkulu bakhe.

Gen.6:3 : “ Wayesethi uJehova: “Umoya wami *awuyikubusa njalo kumuntu, lokhu naye eyinyama; »*

Ngaphansi kweminyaka eyi-10 ngaphambi kokubuya kukaKristu, lo mlayezo uba nesihloko esimangalisayo namuhla. Umoya wokuphila owanikwa uNkulunkulu “ *awuyikuhlala njalo kumuntu, lokhu yena eyinyama: nokho izinsuku zakhe ziyakuba yiminyaka eyikhulu ~~namashumi~~—**amabili** nesishiyagalolunye* . Eqinisweni, lokho kwakungeyona incazelo uNkulunkulu ayinikeza amazwi akhe. Ngiquonde , futhi Umqonde: UNkulunkulu akaliyekhi icebo lakhe leminyaka eyizinkulungwane eziyisithupha lokubiza nokukhetha abakhethiweyo. Inkinga yakhe isebudeni obukhulu bempilo ayinika abaphila ngaphambi kukazamcolo kusukela u-Adamu owafa eneminyaka engu-930 ubudala, ngemva kwakhe, omunye uMethusela uyophila, yena, kuze kube iminyaka engu-969 ubudala. Uma kuyiminyaka engu-930 yokwethembeka, le nto iyabekezeleleka futhi iyamjabulisa uNkulunkulu, kodwa uma kunguLameka ozidlayo nonengekayo, uNkulunkulu ubheka ukuthi ukumbekezelela iminyaka eyikhulu namashumi amabili kuyokwanela. Le ncazelo iqinisekiswa umlando, njengoba kusukela ekupheleni kukazamcolo, ubude bokuphila komuntu buye bancishiswa baba isilinganiso seminyaka engu-80 yenkathi yethu.

Gen.6:4 : “ *Kwakukhona iziqhwaga emhlabeni ngalezo zinsuku, **nasemva kwalokho amadodana kaNkulunkulu angena kuwo amadodakazi abantu, awazalela abantwana ;***

Kwadingeka ngengeze ukunemba “ **kanye** ” nombhalo wesiHeberu, ngoba incazelo yomlayezo ishintshile. UNkulunkulu uyasambulela ukuthi indalo yakhe yokuqala yangaphambi kukazamcolo yayinkulu kakhulu, u-Adamu ngokwakhe kumelwe ukuba wayecishe abe amamitha angu-4 noma amahlanu ubude. Ukuphathwa kobuso bomhlaba kuyashintshwa futhi kuncishiswe. Isinyathelo esisodwa salezi “ *midondoshiya* ” sasingana nesethu ezinhlanu, futhi kwadingeka ukuba akhiphe ukudla okuphindwe kahlanu emhlabeni kunomuntu wanamuhla. Ngakho-ke umhlaba wokuqala wagcwala ngokushesha futhi wahlalwa phezu kwawo wonke umhlaba. Ukunemba “ **kanye** ” **futhi** ” kusifundisa ukuthi lendinganiso “ *yeziqhwaga* ” ayizange iguqulwe yizivumelwano zabangcwelisiwe nabanqatshiwe, “ *amadodana kaNkulunkulu* ” kanye “ *namadodakazi abantu* .” Ngakho uNowa ngokwakhe wayengumdongoshiya ongamamitha amane kuya kwayisihlanu, kanjalo nabantwana bakhe nomkabo. Ngesikhathi sikaMose, lezi

zimpawu zangaphambi kukazamcolo zazisekhona ezweni laseKhanani, futhi kwakuyilezi ziqhwaga, “ama-Anaki,” ezethusa izinhloli zamaHebheru ezazithunywe ezweni.

Gen.6:5: “ *UJehova wabona ukuthi ububi bomuntu bukhulu emhlabeni nokuthi zonke izizindlo zemicabango yenhliziyo yakhe zimbi njalo .*

Ukuqaphela okunjalo kwenza isinqumo sakhe siqondakale. Ngiyakukhumbuza ukuthi wadala umhlaba nomuntu ukuze embule lobu bubi obufihliwe emicabangweni yezidalwa zakhe zasezulwini nezasemhlabeni. Ngakho-ke kwatholakala ukubonakaliswa ababekufuna ngoba " *yonke imicabango yezinhliziyi zabo yayimibi nje usuku nosuku .* ”

Gen.6:6: “ *UJehova wazisola ngokuthi emenzile umuntu emhlabeni, wadabuka enhliziyweni yakhe .*

Ukwazi kusengaphambili okuzokwenzeka kungenye into, kodwa ukukubona ekugcwalisekeni kwakho kungenye into. Futhi lapho ebhekene neqiniso lokubusa ububi, umcabango wokuphenduka, noma ukuzisola ngokuqondile, kungavela isikhashana emqondweni kaNkulunkulu, kukhulu kakhulu ukuhlupheka kwakhe lapho ebhekene nale nhlekelele yokuziphatha.

Gen. 6:7 : “ *UJehova wathi: “Ngiyakubhubhisa umuntu engimdalile, asuke ebusweni bomhlaba, kusukela kumuntu kuye ezifuyweni, nasezilwaneni ezinwabuzelayo, nasezinyonini zezulu; ngoba ngiyazisola ngokuthi ngikwenzile .*

Ngaphambi nje kukazamcolo, uNkulunkulu ubona ukunqoba kukaSathane namademoni akhe phezu komhlaba nabakhileyo kuwo. Kuye, usizi lubi kodwa uthole ukuboniswa abefuna ukukuthola. Okusele nje ukucekela phansi lolu hlobo lwempilo lokuqala lapho amadoda aphila khona isikhathi eside futhi enamandla kakhulu ngosayizi omkhulu. Izilwane zomhlaba ezisondelene nomuntu njengezinkomo, izilwane ezihuquzelayo nezinyoni zezulu kuyodingeka zinyamalale phakade nazo.

Gen.6:8: “ *Kodwa uNowa wathola umusa emehlweni kaJehova .”*

Futhi ngokukaHezekeli 14 nguye yedwa owathola umusa kuNkulunkulu, abantwana bakhe nabafazi babo bengakufanelekeli ukusindiswa.

Gen.6:9: “ *Lezi ziyizizukulwane zikaNowa. UNowa wayeyindoda **elungile nelungile** ngesikhathi sakhe; UNowa wahamba noNkulunkulu .*

NjengoJobe, uNkulunkulu wahlulela uNowa “ *ngolungileyo noqotho* ” nguNkulunkulu. Futhi njengo-Enoke olungile owangaphambi kwakhe, uNkulunkulu uthi kuye ‘ *uhamba* ’ naye.

Gen.6:10: “ *UNowa wazala amadodana amathathu: uShemi, noHamu, noJafete .*

Eneminyaka engu-500 ngokukaGen.5:22, “ *UNowa wazala amadodana amathathu: uShemi, noHamu, noJafete .* Lawa madodana azokhula, abe amadoda futhi athathe abafazi. Ngakho-ke uNowa uyosizwa futhi asizwe amadodana akhe lapho sekufanele akhe umkhumbi. Phakathi nesikhathi sokuzalwa kwabo nozamcolo, kuyodlula iminyaka eyikhulu. Lokhu kufakazela ukuthi “iminyaka eyikhulu namashumi amabili” yevesi 3 ayikhathaleli isikhathi asinikezwe ukuba aqedele ukwakha kwakhe.

Gen. 6:11 : “ *Umhlaba wawonakele phambi kukaNkulunkulu, umhlaba ugcwele ubudlwangu.*

Inkohlakalo ayilona ngempela ubudlova, kodwa lapho ubudlova bubonakala futhi bubonakala, ukuhlupheka kukaNkulunkulu wothando kuba kukhulu futhi okungabekezeleleki. Lobu budlova, obufinyelela umvuthwandaba wabo, buwuhlobo uLameka aziqhayisa ngalo kuGen. 4:23 : “ *Ngibulele umuntu ngenxa yokulimala kwami, nensizwa ngokulimala kwami* .

Gen.6:12: “ *UNkulunkulu wawubheka umhlaba, bheka, wawonakele; ngokuba yonke inyama yayonakalisile indlela yayo emhlabeni* .

Eminyakeni engaphansi kweyi-10, uNkulunkulu uyophinde abheke umhlaba futhi awuthole usesimweni esifanayo nangesikhathi sikazamcolo, “ *yonke inyama iyonakalisile indlela yayo* . Kodwa kufanele uqonde ukuthi uNkulunkulu usho ukuthini uma ekhuluma ngenkohlakalo. Ngoba uma ireferensi yaleli gama ingumuntu, izimpendulo ziningi njengemibono ngale ndaba. NgoNkulunkulu onguMdali, impendulo ilula futhi inembe. Ubiza inkohlakalo ngakho konke ukuhlanekizela okulethwa owesilisa nowesifazane ohlelweni nemithetho ayimisile: Ekonakaleni, umuntu akasayithathi indima yakhe njengendoda, noma owesifazane akasayithathi indima yakhe njengowesifazane. Indaba kaLameka, umlandeli omkhulu, oyinzalo kaKhayini, iyisibonelo, ngoba inkambiso yaphezulu ithi kuye: “ *Indoda iyoshiya uyise nonina inamathele kumkayo* . Ukubukeka kwesakhiwo somzimba wabo kuveza indima yowesilisa nowesifazane. Kodwa ukuze siqonde kangcono indima yalowo onikezwe “ *njengosizo* ” ku-Adamu, umfanekiso wakhe ongokomfanekiso weBandla likaKristu usinika impendulo. Yiluphi “ *usizo* ” iBandla elingalunikeza uKristu? Umsebenzi wakhe uwukwandisa isibalo sabakhethiweyo abasindisiwe nokwamukela ukuhlupheka ngenxa yakhe. Kungokufanayo nangowesifazane owanikezwa u-Adamu. Entula amandla ka-Adamu emisipha, indima yakhe iwukuba abelethe futhi akhulise abantwana bakhe baze bona bathole umkhaya futhi ngaleyondlela umhlaba uyogcwala, ngokomyalelo owayalelwa uNkulunkulu kuGen. 1:28 : “ *UNkulunkulu wababusi, uNkulunkulu wathi kubo: **Zalani, nande, nigcwalise umhlaba, niwunqobe** ; nibuse phezu kwezinhlanzi zolwandle, nezinyoni zezulu, nezilwanyana ezinwabuzelayo emhlabeni* .” Ekuphendukezeleni kwayo, impilo yesimanje isiwufulathele lo mkhuba. Ukuphila okugxilile emadolobheni nasekuqashweni ezimbonini ndawonye kwakha isidingo semali esilokhu sikhula. Lokhu kwaholela ekutheni abesifazane balahle indima yabo njengomama bayosebenza emafemini noma ezitolo. Ekhuliswe kabi, izingane ziye zaba yizicukuthwane futhi zifuna ngamandla futhi ngo-2021 zikhqiza isithelo sobudlova futhi zihambisana ngokuphelele nencazelo eyanikezwa uPawulu kuThimothewu ku-2 Thim 3: 1 kuya ku-9. Nginyaninxusa ukuba nizinike isikhathi sokufunda, ngakho konke ukunakwa okufanele, kuzo zonke, izincwadi ezimbili aziqondisa kuThimothewu, ukuze athole izindinganiso ezimisiwe kusukela ekuqaleni futhi azi ukuthi uNkulunkulu ngeke aguqule kusukela enkazimulweni yakhe manje. , entwasahlobo ka-2030.

Gen.6:13: “ *Wayesethi uNkulunkulu kuNowa, Ukuphela kwayo yonke inyama kufikile phambi kwami; ngoba bagcwalise umhlaba ngobudlova; bheka, ngiyakubachitha kanye nomhlaba* .

Njengoba ububi sebusungulwe ngendlela engenakuguqulwa, ukubhujiswa kwabakhileyo emhlabeni kuwukuphela kwento uNkulunkulu angayenza.

UNkulunkulu wazisa kumngane wakhe okuwukuphela kwakhe wasemhlabeni icebo lakhe elibi ngoba isinqumo sakhe senziwa futhi silungisiwe nakanjani. Kudingeka ukuphawula isiphetho esikhethekile uNkulunkulu asinikeza u-Enoke, okuwukuphela kwakhe ongena phakade ngaphandle kokudlula ekufeni, noNowa, okuwukuphela komuntu owatholwa ekufanelekela ukusinda kuZamcolo obhubhisayo. Ngoba emazwini akhe uNkulunkulu uthi, “ *Baye ...* ” futhi “ *Ngiyobabhubhisa .* ” Ngenxa yokuthi wahlala ethembekile, isinqumo sikaNkulunkulu asimthinti.

Gen.6:14 : “ *Zenzele umkhumbi ngokhuni lwenhlaka; Wowuhlela lo mkhumbi ngezitokisi, futhi uwuhuqe ngekolitayi ngaphakathi nangaphandle .*”

UNowa kumele asinde hhayi yena yedwa ngoba uNkulunkulu ufuna impilo yendalo yakhe iqhubeke kuze kuphele iminyaka engu-6000 yokukhetha umsebenzi wakhe. Ukuze kulondolozwe ukuphila okukhethiwe phakathi nozamcolo wamanzi, kuyodingeka kwakhiwe umkhumbi ontantayo. UNkulunkulu unikeza uNowa iziyalezo zakhe. Uzosebenzisa ukhuni oluthambile olumelana namanzi futhi ikhothamo lizokwenziwa lingangeni manzi ngokumbozwa ngetiyela, inhlaka ethathwe kuphayini noma i-fir. Uzokwakha amangqamuzana ukuze uhlobo ngalunye luphile ngokuhlukana ukuze agweme izingxabano ezicindezelayo zezilwane ezisemkhunjini. Ukuhlala emkhunjini kuzothatha unyaka wonke, kodwa umsebenzi uqondiswa uNkulunkulu okungekho lutho olungenakwenzeka kuye.

Gen.6:15: “ *Uyakuwenza kanje: ubude bomkhumbi bube yizingalo ezingamakhulu amathathu, ububanzi bawo bube yizingalo ezingamashumi ayisihlanu, nokuphakama kwawo kube yizingalo ezingamashumi amathathu .*

Uma “ *ingalo* ” yayingeyemdondoshiya, yayingaba ngokuphindwe kahlanu kweyamaHeberu eyayicishe ibe ngamasentimitha angama-55. UNkulunkulu wembula lezi zilinganiso ngendinganiso eyaziwa ngamaHeberu noMose owamukela le ndaba evela kuNkulunkulu. Ngakho-ke i-arch eyakhiwe yayingamamitha angu-165 ubude, 27.5 m ububanzi no-16.5 m ukuphakama. Ngakho-ke umkhumbi omise okwebhokisi elingunxande wawumkhulu ngokumangalisayo kodwa wakhiwe amadoda anobukhulu obulingana nawo. Ngoba sithola, ngobude bayo, izitezi ezintathu cishe amamitha amahlanu zamadoda wona alinganisa phakathi kuka-4 no-5 m ukuphakama.

Gen.6:16 : “ *Wenzela umkhumbi ifasitela , ulenze ukuphakama kwawo yingalo ; umise umnyango eceleni komkhumbi; uzokwakha indawo ephansi, esesibili nesithathu .* »

Ngokwale ncazelo, okuwukuphela “ *komnyango* ” womkhumbi wawubekwe ezingeni lesitezi sokuqala “ *ohlangothini lomkhumbi* . Umkhumbi wawuvaleleke ngokuphelele, futhi ngaphansi kophahla lwezinga lesithathu, ifasitela elilodwa ubude nobubanzi obungamasentimitha angama-55 kwakumelwe ligcinwe livaliwe kuze kuphele uzamcolo, ngokukaGen. 8:6. Abantu ababesemkhunjini babehlala ebumnyameni nasekukhanyeni okwenziwa okuvela ezibani zikawoyela kuso sonke isikhathi sikazamcolo, okungukuthi, .

Gen.6:17 : “ *Bheka, ngiyakwehlisela uzamcolo wamanzi emhlabeni ukuba achithe yonke inyama okukuyo umoya wokuphila phansi kwezulu; konke okusemhlabeni kuyakubhubha .*

UNkulunkulu ufuna ukushiya nalembubhiso umlayezo wesixwayiso emadodeni ayogcwalisa umhlaba kabusha ngemva kukazamcolo futhi kuze kube sekubuyeni ngenkazimulo kaJesu Kristu ekupheleni kweminyaka engu-6000 yomsebenzi waphezulu. Konke ukuphila kuzonyamalala kanye nenkambiso yako yangaphambi kokubhubha kwezikhukhula. Ngoba ngemva kukazamcolo, kancane kancane uNkulunkulu uzonciphisa ubungako bezinto eziphilayo, abantu nezilwane, bulingane nabaThwa base-Afrika.

Gen.6:18 : “ *Kepha ngiyakumisa isivumelwano sami nawe; uzongena emkhunjini, wena namadodana akho, nomkakho, nabafazi bamadodana akho kanye nawe .* »

Kukhona abayisishiyagalombili kubo abaphunyukile kuZamcolo ozayo, kodwa abayisikhombisa kubo bazuza ngokukhethekile esibusisweni sikaNowa esikhethekile nesomuntu ngamunye. Ubufakazi bukuHez 14:19-20 lapho uNkulunkulu ethi, “ Noma ngithuma isifo kulelo zwe, ngithulule ukufutheka kwami phezu kwalo ngobhubhane, ukuba nginqume kulo abantu nezilwane, *bebekhona kulo uNowa , noDanyeli, noJobe , kuphila kwami; isho iNkosi uJehova, bebengayikusindisa amadodana namadodakazi, kepha babeyosindisa imiphefumulo yabo ngokulunga kwabo* . Bayoba usizo ekwandeni komhlaba, kodwa bengebona abezinga elingokomoya likaNowa, baletha emhlabeni omusha ukungapheleli kwabo okuzothela izithelo zako ezimbi ngokushesha.

Gen.6:19: “ *Kuyo yonke into ephilayo kuyo yonke inyama uyakuletha emkhunjini ezimbili kuzo zonke izinhlobo, ukuze ziphile kanye nawe, zibe iduna nensikazi .*

Umbhangqwana owodwa ohlotsheni ngalunye " *Iwazo zonke eziphilayo* " noma nje inkambiso edingekayo ukuze zizale, laba kuzoba ukuphela kwabasindile phakathi kohlobo lwezilwane ezisemhlabeni.

Gen.6:20: “ *Ezinyonini ngezinhlobo zazo, nakuzo izinkomo ngezinhlobo zazo, nakuzo zonke izilwanyana ezinwabuzelayo emhlabeni ngezinhlobo zazo, kuyakufika kuwe ezimbili kuzo zonke izinhlobo, ukuze uzisindise .*

Kuleli vesi, ekubaleni kwakhe, uNkulunkulu akakhulumi ngezilwane zasandle, kodwa kuzothiwa zithathwe zifakwe emkhunjini kuGen.7:14.

Gen.6:21 : “ *Wena-ke, thatha kukho konke ukudla okudliwayo, ukubeke kuwe, kube-ngukudla kwakho nokwabo .*”

Ukudla okwakudingeka ukuze kondle abantu abangu-8 kanye nazo zonke izilwane ezazisemkhunjini unyaka wonke kwakudingeka zithathe indawo enkulu emkhunjini.

Gen.6:22: “ *UNowa wenze njalo, wenza njengakho konke uNkulunkulu amyale ngakho .*

Ngokwethembeka futhi besekelwa uNkulunkulu, uNowa namadodana akhe benza umsebenzi uNkulunkulu ayebanike wona. Futhi lapha kufanele sikhumbule ukuthi umhlaba uyizwekazi elilodwa eliniselwa imifula nemifudlana kuphela. Endaweni yeNtaba i-Ararati lapho kuhlala khona uNowa namadodana akhe, kunethafa kuphela futhi alukho ulwandle, ngakho-ke abantu besikhathi sakhe babona uNowa akha isakhiwo esintantayo phakathi nezwekazi elingenaso ulwandle. Kodwa abaklodayo bazosheshe bayeke ukuklodayo okhethiweyo futhi bayominza emanzini kazamcolo ababengafuni ukukholwa kuwo.

Genesis 7

Ukuhlukaniswa kokugcina kukazamcolo

Gen. 7:1 : “ *UJehova wathi kuNowa: “Ngena emkhunjini, wena nendlu yakho yonke; ngoba ngikubone ulungile **phambi** kwami phakathi kwalesi sizukulwane . »*

Umzuzu weqiniso uyafika futhi **ukuhlukaniswa kokugcina** kwendalo kufeziwe. ‘Ngokungena *emkhunjini* ,’ ukuphila kukaNowa nomkhaya wakhe kuyosindiswa. Kunokuhlobana phakathi kwegama elithi “ *umkhumbi* ” kanye “ *nokulunga* ” uNkulunkulu akubekela uNowa. Lokhu kuhlotshaniswa kudlula “ *emphongolweni wobufakazi* ” wesikhathi esizayo oyoba umphongolo ongcewele oqukethe “ *ubulungisa* ” bukaNkulunkulu, obuvezwe usesimweni sezibhebhe ezimbili umunwe wakhe oyoqoshwa kuzo “ *imithetho eyishumi* ” yakhe. Kulomqathaniso, uNowa nabangane bakhe baboniswa belingana ngokuthi bonke bayazuza ensindisweni ngokungena emkhunjini, nakuba uNowa kuphela ofaneleka ukuba ahlotshaniswe nalomthetho waphezulu njengoba kuboniswa ukunemba kwaphezulu : “ *Ngikubonile ulungile* . Ngakho-ke uNowa wayevumelana ngokuphelele nomthetho waphezulu kakade owawufundiswe ezimisweni zawo ezincekwini zakhe zangaphambi kukazamcolo.

Gen.7:2: “ *Kuzo zonke izilwane ezihlambulukileyo uyakuzithathela ngamapheya ayisikhombisa, iduna nensikazi yalo; Izilwane ezimbili ezingahlanzekile, iduna nensikazi yalo; »*

Sisesimweni sangaphambi kwemvula futhi uNkulunkulu uveza umehluko phakathi kwesilwane esibhekwa “ *njengesihlanzekile noma esingcolile* ”. Ngakho-ke le ndinganiso indala njengendalo yasemhlabeni futhi kuLevitikusi 11, uNkulunkulu ukhumbule lezi zidinganiso azimisa kwasekuqaleni. Ngakho-ke, “njengeSabatha,” uNkulunkulu unezizathu *ezinhle* zokufuna kwabakhethiweyo bakhe, osukwini lwethu, ukuba bahloniphe lezo zinto ezikhazimulisa uhlelo lwakhe alumisele umuntu. Ngokukhetha “ *imibhangqwana eyisikhombisa emsulwa* ” koyedwa “ *ongcolile* ,” uNkulunkulu ubonisa ukukhetha kwakhe ubumsulwa awuphawula “ngophawu” lwakhe, inombolo “7” yokungcweliswa kwesikhathi somsebenzi wakhe wasemhlabeni.

Gen.7:3: “ *Izinyoni zezulu ngamabhangqa ayisikhombisa, iduna nensikazi, ukugcina inzalo yazo iphila ebusweni bawo wonke umhlaba .*

Ngenxa yomfanekiso wawo wokuphila kwasezulwini okuyizingelosi, “ *amapheya ayisikhombisa* ” ‘ *ezinyoni zezulu* ’ nawo ayasindiswa.

Gen.7:4: “ *Ngokuba kusele izinsuku eziyisikhombisa, nginise imvula emhlabeni izinsuku ezingamashumi amane nobusuku obungamashumi amane, ngichithe ebusweni bomhlaba konke okuphilayo engikwenzileyo .*

Inani elithi “ *isikhombisa* ” (7) lisashiwo, lisho “ *izinsuku eziyisikhombisa* ” ezihlukanisa **isikhathi** sokungena kwezilwane nabantu emkhunjini nezimpophoma zokuqala. UNkulunkulu uyobangela imvula engapheli “ *izinsuku*

ezingamashumi amane nobusuku obungamashumi amane . Le nombolo "40" yileyo yokuhlolwa. Kuyophathelene 'nezinsuku *ezingu-40* ' zokuthunyelwa kwezinhloli ezingamaHebheru ezweni laseKhanani 'neminyaka *engu-40* ' yokuphila nokufa ogwadule ngenxa yokwenqaba kwazo ukungena ezweni eligcwele imidondoshiya. Futhi lapho engena enkonzweni yakhe yasemhlabeni, uJesu uyonikelwa esilingweni sikadeveli ngemva “ *kwezinsuku ezingamashumi amane nobusuku obungamashumi amane* ” zokuzila ukudla. Kuyoba khona futhi “ *izinsuku ezingama-40* ” phakathi kokuvuka kukaKristu nokuthululwa kukaMoya oNgcwele ngePhentekoste.

KuNkulunkulu, injongo yalemvula enkulu iwukubhubhisa " *izidalwa azenzile* . Kanjalo ukhumbula ukuthi njengoNkulunkulu umdali, ukuphila kwazo zonke izidalwa zakhe kungokwakhe, ukuzisindisa noma ukuzibhubhisa. Ufuna ukufundisa izizukulwane ezizayo isifundo esihlabayo okungafanele zisikhohlwe.

Gen.7:5: “ *UNowa wenza njengakho konke uJehova amyale ngakho* .

Ethembekile futhi elalela, uNowa akamdumazi uNkulunkulu futhi wenza konke amyale ukuba akwenze.

Gen.7:6 : “ *UNowa wayeneminyaka engamakhulu ayisithupha lapho uzamcolo wamanzi ephezu komhlaba* . »

Imininingwane eyengeziwe ngesikhathi izonikezwa, kodwa leli vesi selivele libeka uzamcolo ngonyaka wama-600 ^{wempilo} kaNowa. Selokhu kwazalwa indodana yakhe yokuqala ^{onyakeni wakhe wama-500} , sekudlule iminyaka eyi-100.

Gen.7:7: “ *UNowa, yena namadodana akhe, nomkakhe, nabafazi bamadodana akhe, bangena emkhunjini, ukuze baphunyuke emanzini kazamcolo* .

Abantu abayisishiyagalombili kuphela abayophunyuka kuzamcolo.

Gen.7:8: “ *Ezilwaneni ezihlambulukileyo nakuzo izilwane ezingahlambulukile, nakuzo izinyoni, nakuzo zonke izilwanyana ezinwabuzelayo emhlabeni,* ”

UNkulunkulu uqinisile. Ngena emkhunjini, umbhangqwana wakho " *yonke into ehamba emhlabeni* " ukuze usindiswe. Kodwa kuliphi “ *izwe* ”, i-antediluvian noma i-postdiluvian? Inkathi yamanje yesenzo esithi " *meut* " isikisela izwe langemva kweDiluvian yesikhathi sikaMose, lowo uNkulunkulu akhuluma ngaye endabeni yakhe. Lokhu buqili kungase kuthethelele ukulahlwa nokuqothulwa ngokuphelele kwezinhlobo ezithile zezilwane ezimbi kakhulu, ezingafunwa emhlabeni ogcwele abantu, uma zazike zaba khona ngaphambi kukazamcolo.

Gen.7:9: “ *zangena ngambili emkhunjini kanye noNowa, iduna nensikazi, njengalokho uNkulunkulu emyalile uNowa* .

Isimiso sithinta izilwane kodwa futhi imibhangqwana yabantu emithathu eyakhiwe amadodana akhe amathathu nabafazi bawo kanye neyakhe ethinta yena nomkakhe. Ukukhetha kukaNkulunkulu ukukhetha abashadile kuphela kusivezela indima uNkulunkulu azobanika yona: ukuzala nokuphindaphinda.

Gen.7:10: “ *Kwathi emva kwezinsuku eziyisikhombisa amanzi kazamcolo afika emhlabeni* .

Ngokwalokhu kunemba, ukungena emkhunjini kwenzeka ngosuku lweshumi lwenyanga yesibili yonyaka wama-600 ^{wokuphila} kukaNowa, okungukuthi, izinsuku ezingu-7 ngaphambi komhla we ⁻¹⁷. kuboniswe evesini 11 elilandelayo. Kwakungalolu suku lweshumi lapho uNkulunkulu ngokwakhe avala

khona “ *umnyango* ” womkhumbi kubo bonke ababephakathi kwawo, ngokuvumelana nokunemba okuvezwe evesini 16 lalesi sahluko 7.

Gen.7:11: “ *Ngomnyaka wamakhulu ayisithupha wokuphila kukaNowa, ngenyanga yesibili, ngosuku lweshumi nesikhombisa lwenyanga, ngalona lolo suku kwabhoboka yonke imithombo yotwa olukhulu, namafasitele ezulu avuleka .*

UNkulunkulu wakhetha “ usuku *lweshumi nesikhombisa lwenyanga yesibili* ” yonyaka wama⁻⁶⁰⁰ kaNowa ukuze ‘ *avule amafasitele asezulwini* . Inombolo 17 ifanekisela **ukwahlulela** ezinombolo zeBhayibheli neziprofetho zalo.

Isibalo esisungulwe ngokulandelana kwabakhethiweyo bakaGen.6 sibeka uzamcolo ngo-1656, kusukela esonweni sika-Eva no-Adamu, okungukuthi, iminyaka engama-4345 ngaphambi kwentwasahlobo yonyaka ka-6001 wokuphela komhlaba okuzofezwa ekhaldeni lethu elivamile entwasahlobo ka-2030, kanye neminyaka engu-2345 ngaphambi kwekhalenda lekhalenda le-3 ye-Apreli eyadala ukufa kukaJesu Kristu kwamanga, ukudukiswa kwamanga kukaJesu Kristu.

Incazelo elandelayo izovuselelwa kuGen.8:2. Ngokubhekisela endimeni ehambisanayo ‘*yemithombo yotwa*’ kuleli vesi, uNkulunkulu usembulela ukuthi uzamcolo awubangelwanga nje imvula evela esibhakabhakeni. Ukwazi ukuthi “ *utwa* ” lubhekisela emhlabeni ombozwe amanzi ngokuphelele kusukela osukwini lokuqala lokudalwa, “ *imithombo* ” yawo isikisela ukukhuphuka kwamanzi okubangelwa ulwandle ngokwalo. Lesi simo sitholakala ngokugququlwa kwezinga lephansi lolwandle okuthi, ngokukhuphuka, linyuse izinga lamanzi lize lifinyelele ezingeni elamboza umhlaba wonke ngosuku lokuqala. Kwakungokucwila ekujuleni kolwandle lapho umhlabathi owomile wavela emanzini ngosuku lwesi-3^{futhi} kwaba ngesenzo esiphambene lapho umhlaba owomile wamozwa ngamanzi kazamcolo. Imvula ebizwa ngokuthi “ *ifasitela lasezulwini* ” yayiwusizo kuphela ukukhombisa ukuthi isijeziso sivela ezulwini, esivela kuNkulunkulu wasezulwini. Kamuva lomfanekiso “ *wefasitela lasezulwini* ” uzothatha indima ephambene nezibusiso ezivela kuNkulunkulu ofanayo wezulu.

Gen.7:12: “ *Lana emhlabeni izinsuku ezingamashumi amane nobusuku obungamashumi amane .*

Lesi senzakalo sasiyomangaza izoni ezingakhulwa. Ikakhulukazi njengoba kwakungekho mvula ngaphambi kwalesi sikhukhula. Izwe langaphambi kwezikhukhula laliniselwa futhi iniselwa imifula nemifudlana yalo; ngakho-ke imvula yayingadingekile, esikhundleni salo amazolo asekuseni. Futhi lokhu kuchaza ukuthi kungani abangakhulwa babe nobunzima bokukholelwa kuzamcolo wamanzi owamenyazelwa uNowa, kokubili ngamazwi nangezenzo kusukela akha umkhumbi emhlabathini owomile.

Isikhathi “ *sezinsuku ezingama-40 nobusuku obungama-40* ” siqondise isikhathi sokuhlolwa. Ngokulandelayo, uIsrayeli wenyama, esanda kuphuma eGibithe, uyovivinywa phakathi nokungabikho kukaMose, ogcinwe nguNkulunkulu phakathi nalesi sikhathi. Umphumela uyoba “ithole legolide” elincibilikiswe ngokuvumelana nesivumelwano sika-Aroni, umfowabo kaMose. Khona-ke kuyoba khona “ *izinsuku ezingu-40 nobusuku obungamashumi amane* ” zokuhlola izwe laseKhanani, kube nomphumela wokuthi abantu benqabe ukungena ngenxa yemidondoshiya ehlala kulo. Ngesikhathi sakhe, uJesu

uyovivinywa “ *izinsuku ezingu-40 nobusuku obungamashumi amane* ,” kodwa kulokhu, nakuba esebuthakathaka ngenxa yalokhu kuzila isikhathi eside, uyomelana noDeveli oyomlinga futhi agcine emshiya engazange akuthole ukunqoba kwakhe. WayengokaJesu okwenza inkonzo yakhe yasemhlabeni yaba nokwenzeka futhi ibe semthethweni.

Gen.7:13: “ *Ngalolo suku uNowa, noShemi, noHamu, noJafete, amadodana kaNowa, nomkaNowa, nabafazi abathathu bamadodana akhe kanye nabo bangena emkhunjini* .

Leli vesi liqokomisa ukukhethwa kobulili obubili bezidalwa ezingabantu zasemhlabeni. Wonke umuntu wesilisa uhambisana “*nomsizi* ” wakhe, owesifazane wakhe obizwa ngokuthi “*unkosikazi* ”. Ngale ndlela, umbhangqwana ngamunye uzibonakalisa ngomfanekiso kaKristu neBandla lakhe, “*umsizi wakhe*”, oKhethiweyo wakhe azomsindisa. Ngoba indawo yokukhosela “*yomkhumbi*” ingumfanekiso wokuqala wensindiso azoyembulela abantu.

Gen.7:14 : “ *bona, nezilwane zonke ngezinhlobo zazo, nezinkomo zonke ngezinhlobo zazo, nezilwanyana ezinwabuzelayo emhlabeni ngezinhlobo zazo, nezinyoni zonke ngezinhlobo zazo, nezinyoni zonke ezinamaphiko* .

Ngokugcizelela igama elithi “ *izinhlobo zezinto eziphilayo* ,” uNkulunkulu ukhumbula imithetho yemvelo yakhe yokuthi isintu esikhathini sethu sokugcina siyakujabulela ukulwa, ukweqa nokungabaza ngezilwane ngisho nangezinhlobo zabantu. Ngeke kube khona umvikeli omkhulu wokuhlanzeka kwezinhlobo zezilwane ukwedlula yena. Futhi udinga ukuba abakhethiweyo bakhe babelane ngombono wakhe waphezulu ngale ndaba ngoba ukuphelela kwendalo yakhe yasekuqaleni kwakukulobu bumsulwa nokuhlukaniswa **ngokuphelele** kwezinhlobo zezinto eziphilayo.

Ngokugcizelela izinhlobo ezinamaphiko, uNkulunkulu usikisela umhlaba nomoya wesono njengombuso ongaphansi kukaDeveli, yena ngokwakhe obizwa ngokuthi “ *isikhulu samandla omoya* ” kwe-Efe. 2:2.

Gen.7:15: “ *Zangena emkhunjini kuNowa, ngambili-mbili, kuyo yonke inyama okukuyo umoya wokuphila* .

Umbhangqwana ngamunye okhethwe uNkulunkulu **uyahlukana** nezihlobo zawo ukuze ukuphila kwawo kuqhubeke ngemva kukazamcolo. Kulokhu **kuhlukana okuwujuqu** , uNkulunkulu usebenzisa isimiso sezindlela ezimbili azibeka ngaphambi kokuzikhethela komuntu: okuhle kuholela ekuphileni kodwa lokho okubi kuholela ekufeni.

Gen.7:16 *Kwangena iduna nensikazi kuyo yonke inyama, njengalokho uNkulunkulu emyalile uNowa. UYahweh wamvalela umnyango* . »

Injongo yokukhiqiza kabusha “ *uhlobo* ” lapha iqinisekiswa ngokuthi “ *iduna nensikazi* ”.

Nasi isenzo esinikeza lesi sigameko ukubaluleka kwakho konke kanye nesimilo saso esiyisiprofetho sokuphela kwesikhathi somusa wobuNkulunkulu: “ *Khona-ke uJehova wamvalela umnyango* . Yisikhathi lapho isiphetho sempilo nokufa **kuhlukana khona** ngaphandle koshintsho olungenzeka. Kuzokwenzeka okufanayo ngo-2029, lapho abasindile bangaleso sikhathi bayobe sebekhetha ukuhlonipha uNkulunkulu neSabatha lakhe losuku lwesikhombisa, kungaba ngoMgqibelo, noma ukuhlonipha iRoma kanye neSonto layo losuku lokuqala,

ngokomthetho owethulwe ngendlela yomthetho wesintu esihlubukayo. Nalapha futhi “ *umnyango womusa* ” uyovalwa nguNkulunkulu, “ *ovulayo, novalayo* ” ngokwesAm. 3:7.

Gen.7:17 : “ *Uzamcolo waba phezu komhlaba izinsuku ezingamashumi amane. Amanzi anda futhi awuphakamisa umkhumbi, futhi waphakanyiswa ngaphezu komhlaba .*

Umkhumbi uyaphakanyiswa.

Gen.7:18: “ *Amanzi aba namandla, aba namandla kakhulu emhlabeni, umkhumbi wantanta phezu kwamanzi .*

Umkhumbi uyantanta.

Gen.7:19: “ *Amanzi aba namandla kakhulu, zasitshekelwa zonke izintaba eziphakemeyo eziphansi kwezulu lonke .*

Inhlabathi eyomile iyanyamalala emhlabeni wonke, icwiliswe ngamanzi.

Gen.7:20: “ *Amanzi aphakama ngezingalo eziyishumi nanhlanu ngaphezu kwezintaba, zasitshekelwa .*

Intaba ephakeme kunazo zonke ngaleso sikhathi yayimbozwe amanzi angaba ngu-8 m.

Gen. 7:21 : “ *Kwafa konke okuhamba emhlabeni, izinyoni, nezinkomo, nezilo, nezilwanyana ezinwabuzelayo emhlabeni, nabantu bonke .”*

Zonke izilwane eziphefumula umoya ziyabhubha ngokuminza. Ukunemba ngezinyoni kuthakazelisa nakakhulu ngoba uzamcolo uwumfanekiso ongokwesiprofetho wesahlulelo sokugcina, lapho izidalwa zasezulwini, ezinjengoSathane, ziyobhujiswa kanye nezidalwa zasemhlabeni.

Gen.7:22: “ *Konke okusemhlathini owomileyo okwakunomoya wokuphila emakhaleni ako kwafa .*

Zonke izidalwa eziphilayo ezidalwe njengomuntu okuphila kwakhe kuncike ekuphefumuleni kwakhe ziyafa ngokuminza. Lesi ukuphela kwesithunzi phezu kwesijeziso sikazamcolo, ngoba icala liphezu komuntu futhi endaweni ethile, ukufa kwezilwane ezingenacala akulungile. Kodwa ukuze aminzise ngokuphelele isintu esihlubukayo, uNkulunkulu uphoqeleka ukuba abhuhise ngazo lezo zilwane okuthi, njengazo, ziphefumule umoya womkhathi womhlaba. Ekugcineni, ukuze uqonde lesi sinqumo, cabangela ukuthi uNkulunkulu wadala umhlaba ngenjongo yomuntu owenziwe ngomfanekiso wakhe hhayi isilwane esidalelwe ukuba simzungeze, simphelezele futhi, endabeni yemfuyo, ukuba simkhonze.

Gen.7:23 : “ *Kwachithwa konke okuphilayo ebusweni bomhlaba, abantu nezinkomo, nezilwanyana ezinwabuzelayo, nezinyoni zezulu; Kwasala uNowa kuphela, nalabo ababenaye emkhunjini .*

Leli vesi liqinisekisa umehluko uNkulunkulu awenzayo phakathi kukaNowa nabangane bakhe abangabantu abazithola behlangene nezilwane, konke okukhulunywa ngakho futhi kukhathazwa “ kulokho okwakunaye . emkhunjini ”.

Gen.7:24: “ *Amanzi aba namandla emhlabeni izinsuku eziyikhulu namashumi ayisihlanu .*

“ *Izinsuku eziyikhulu namashumi amahlanu* ” zaqala ngemva kwezinsuku ezingu-40 nobusuku obungu-40 yemvula engapheli eyadala uzamcolo. Ngemva

kokufinyelela ubude obuphelele " *buyizingalo eziyi-15* ", noma cishe amamitha angu-8 ngaphezu " *kwentaba ephakeme kunazo zonke* " ngaleso sikhathi, izinga lamanzi lahlala lizinzile " *izinsuku eziyi-150* ". Khona-ke izokwehla kancane kancane ize yome njengokufisa kukaNkulunkulu.

Qaphela : UNkulunkulu wadala ukuphila ngendinganiso enkulu eyayithinta abantu nezilwane zangaphambi kwemvula. Kodwa ngemva kukazamcolo, icebo lakhe liwukunciphisa ubukhulu bazo zonke izidalwa zakhe ngokulinganayo, ngakho ukuphila kuzozalwa ngemva kwesikhukhula. Njengoba bengena eKhanani, izinhlozi ezingamaHeberu zafakaza ukuthi zazibonela ngawazo amahlukuzo amagilebhisi amakhulu kangangokuthi kwadingeka amadoda amabili angangawo ukuba awathwale. Ngakho-ke ukwehlisa osayizi nakho kuthinta izihlahla, izithelo nemifino. Ngakho, uMdali akayeki ukudala, ngoba ngokuhamba kwesikhathi, ulungisa futhi avumelanise indalo yakhe yasemhlabeni nezimo ezintsha zokuphila ezivelayo. Yakha umbala omnyama wesikhumba sabantu abahlala bechayeke emisebeni yelanga enamandla ezindaweni ezishisayo nenkabazwe emhlabeni lapho imisebe yelanga ishaya khona umhlaba ngama-degree angu-90. Eminye imibala yesikhumba iba mhlophe noma incane kakhulu noma iphaphathekile futhi iba nethusi eningi kuye ngenani lokukhanya kwelanga. Kodwa okubomvu okuyisisekelo kuka-Adamu (Obomvu) ngenxa yegazi kutholakala kubo bonke abantu.

IBhayibheli aliwachazi amagama anemininingwane ezinhlobo zezilwane eziphilayo zangaphambi kukakhukhulela-ngoqo. UNkulunkulu ushiya lesi sihloko siyimfihlakalo, ngaphandle kwesambulo esithile, wonke umuntu ukhululekile endleleni yakhe yokucabanga izinto. Nokho, ngabeka phambili umbono wokuthi ngemva kokufuna ukunikeza lolu hlobo lokuqala lwempilo yasemhlabeni isimilo esiphelele, uNkulunkulu wayengadalanga, ngaleso sikhathi, izilo zangaphambi komlando ezimathambo azo atholakala namuhla, abacwaningi besayensi, emhlabathini womhlaba. Ngakho-ke ngibeka phambili ithuba lokuthi zadalwa nguNkulunkulu ngemva kukazamcolo, ukuze aqinise isiqalekiso somhlaba kubantu abayophinde bahlubuke kuye ngokushesha. Ngokuzihlukanisa naye, kanjalo bayolahlekelwa ukuhlakanipha nolwazi olukhulu uNkulunkulu ayelunikeze kusukela ku-Adamu kuya kuNowa. Lokhu, kuze kube seqophelweni lokuthi ezindaweni ezithile emhlabeni, umuntu uyozihola esesimweni esibi 'somuntu womhume' ehlaselwa futhi esongelwa izilwane ezinonya, okuthi ngamaqembu nokho akwazi ukuzibhubhisa ngosizo oluyigugu lwesimo sezulu esibi esingokwemvelo nokuthakazelelwa kukaNkulunkulu okunesihawu.

Genesis 8

Ukuhlukaniswa kwesikhashana kwabahlezi emkhunjini

Gen. 8:1 : “ UNkulunkulu wamkhumbula uNowa, nezilwane zonke, nezinkomo zonke ezazinaye emkhunjini; futhi uNkulunkulu wenza ukuba kudlule umoya phezu komhlaba, futhi amanzi azola .

Qiniseka ukuthi akazange akukhohlwe, kodwa kuyiqiniso ukuthi lokhu kuqoqwa okuyingqayizivele kwezimpilo ezivalelwe emkhunjini ontantayo kunikeza isintu nezilwane ukubukeka okunciphile kangangokuthi zibonakala zilahliwe uNkulunkulu. Eqinisweni, lokhu kuphila kuphephe ngokuphelele ngoba uNkulunkulu ukubheka njengokungathi kuyigugu. Ziyimpahla yakhe eyigugu kakhulu: izithelo zokuqala zokugcwalisa umhlaba futhi zisakaze ebusweni bawo.

Gen. 8:2 : “ Imithombo yotwa namafasitele ezulu kwavalwa, akwabakho mvula ezulwini .

UNkulunkulu udala amanzi kazamcolo ngokwesidingo sakhe. Zivelaphi? Ezulwini, kodwa ngaphezu kwakho konke emandleni okudala kaNkulunkulu. Ethatha umfanekiso womlindi wezingidi, wavula amasango ezikhukhula asezulwini angokomfanekiso futhi kufika isikhathi lapho ewavala futhi.

Ngokubhekisela endimeni ehambisanayo ‘yemithombo yotwa ’ kuleli vesi, uNkulunkulu usembulela ukuthi uzamcolo awubangelwanga nje imvula evela esibhakabhakeni. Ukwazi ukuthi “ utwa ” lubhekisela emhlabeni ombozwe amanzi ngokuphelele kusukela osukwini lokuqala lokudalwa, “ imithombo ” yawo isikisela ukukhuphuka kwamanzi okubangelwa ulwandle ngokwalo. Lesi simo sitholakala ngokugugulwa kwezinga lephansi lolwandle okuthi , ngokukhuphuka, likhuphule izinga lamanzi lize lifinyelele ezingeni elamboza umhlaba wonke ngosuku lokuqala. Kwakungokucwila ekujuleni kolwandle lapho umhlabathi owomile wavela emanzini ngosuku lwesi-3^{futhi} kwaba ngesenzo esiphambene lapho umhlaba owomile wamozwa ngamanzi kazamcolo. Imvula ebizwa ngokuthi “ ifasitela lasezulwini ” yayiwusizo kuphela ukukhombisa ukuthi isijeziso sivela ezulwini, esivela kuNkulunkulu wasezulwini. Kamuva lomfanekiso “ wefasitela lasezulwini ” uzothatha indima ephambene nezibusiso ezivela kuNkulunkulu ofanayo wezulu.

Njengoba enguMdali, uNkulunkulu wayengadala uzamcolo ngokuphazima kweso, ngentando yakhe. Nokho, wakhetha ukuthatha isinyathelo kancane kancane endalweni yakhe eyayiseyidalile. Ngaleyo ndlela ubonisa isintu ukuthi imvelo isezandleni zakhe isikhali esinamandla, indlela enamandla ayisebenzisayo ukuze anikeze isibusiso sakhe noma isiqalekiso sakhe kuye ngokuthi isebenza ebuhleni noma ebubini.

Gen. 8:3 : “ Amanzi abuya emhlabeni, amuka;

Ngemva kwezinsuku ezingu-40 nobusuku obungu-40 bemvula engapheli elandelwa izinsuku ezingu-150 zokuzinza ezingeni eliphakeme kakhulu lamanzi, izinga lamanzi laqala ukwehla. Kancane kancane, izinga lokushona kolwandle liyehla, kodwa aliweli ngokujulile njengangaphambi kukazamcolo.

Gen. 8:4 : “ Ngenyanga yesikhombisa, ngosuku lweshumi nesikhombisa lwenyanga, umkhumbi wema ezintabeni zase-Ararati .

Ekupheleni kwezinyanga ezinhlanu, kuze kube usuku, “ ngosuku lweshumi nesikhombisa lwenyanga yesikhombisa ,” umphongolo uyeka ukuntanta; Ihlala phezu kwentaba ephakeme kunazo zonke yase-Ararati. Leli nani “ eliyishumi nesikhombisa ” liqinisekisa ukuphela kwesenzo sokwahlulela kukaNkulunkulu.

Kuyacaca kulokhu kucaciswa ukuthi, ngesikhathi sikazamcolo, umkhumbi awuzange usuke kude nendawo owawakhiwe kuyo nguNowa namadodana akhe. Futhi uNkulunkulu wayefuna lobu bufakazi bukazamcolo buhlale bubonakala kuze kube sekupheleni kwezwe, kuyo le ntaba efanayo yeNtaba i-Ararati, iziphathimandla zaseRussia nezaseTurkey zazingatshelwe ukungena kuyo. Kodwa ngesikhathi esikhethwe Nguye, uNkulunkulu wavumela ukuthathwa kwezithombe zasemoyeni ezaziqinisekisa ukuba khona kwesiqephu somkhumbi esasibanjwe eqhweni naseqhweni. Namuhla, ukubuka ngesathelayithi kungakuqinisekisa ngamandla lobu khona. Kodwa iziphathimandla zasemhlabeni azifuni ngokunembile ukudumisa uNkulunkulu onguMdali; Baziphatha njengezitha kuye, futhi kubo bonke ubulungisa, uNkulunkulu ubabuyisela kahle, ngokubashaya ngobhadane nokuhlasela kwamaphekula.

Gen.8:5 : “ *Amanzi abohla njalo, kwaze kwaba yinyanga yeshumi. Ngenyanga yeshumi, ngosuku lokuqala lwenyanga, kwabonakala iziqongo zezintaba .*

Ukuncishiswa kwamanzi kulinganiselwe ngoba ngemva kwezikhukhula izinga lamanzi liyoba phezulu kunelomhlaba wangaphambi kwezikhukhula. Izigodi zasendulo ziyohlala zicwilisiwe futhi zithathe ukubonakala kwezilwandle zamanje ezimaphakathi nezwe njengoLwandle iMedithera, uLwandle lweCaspian, uLwandle Olubomvu, uLwandle Olumnyama, njll.

Gen. 8:6 : “ *Kwathi ekupheleni kwezinsuku ezingamashumi amane uNowa wavula ifasitela alenzile emkhunjini .*

Ngemva kwezinsuku ezingu-150 zokuzinza nezinsuku ezingu-40 zokulinda, ngokokuqala ngqá, uNowa uvula ifasitela elincane. Ubuncane bayo, ingalo eyodwa noma amasentimitha angama-55, kwakufaneleka ngoba ukusetshenziswa kwayo kuphela kwakuwukukhulula izinyoni ezazikwazi ukuphuma emkhunjini wokuphila.

Gen.8:7: “ *Wathuma igwababa, landiza laphindela emuva, aze asha amanzi emhlabeni .*

Ukutholakala komhlabathi owomile kubangelwa ngokohlelo “ *lobumnyama nokukhanya* ” noma “ *ubusuku nemini* ” bokuqala kwendalo. Futhi, umtholi wokuqala othunyelwe “ *igwababa* ” **elingcolile** , elinezimpaphe “ **ezimnyama** ” njengokuthi “ *ubusuku* ”. Wenza ngokukhululeka ngaphandle kukaNowa, okhethwe uNkulunkulu. Ngakho-ke ifanekisela izinkolo zobumnyama eziyosebenza ngaphandle kwanoma ibuphi ubuhlobo noNkulunkulu.

Ngokunembe kakhudlwana, lifanekisela uIsrayeli wenyama womfelandawonye omdala uNkulunkulu athumela kuwo abaprofethi bakhe ezikhathini eziningi, njengokufika nokuhamba kwegwababa, ukuze azame ukuklebhula abantu bakhe ezenzweni zesono. ‘Njengegwababa , ’ ekugcineni loIsrayeli owalahlwa uNkulunkulu waqhubeka nomlando wakhe **wokuhlukaniswa** naye.

Gen.8:8: “ *Wathuma ijuba ukubona ukuthi amanzi ayesebohlile yini ebusweni bomhlaba .*

Ngendlela efanayo, “ *ijuba* ” **elihlanzekile** , elinezimpaphe “ **ezimhlophe** ” njengeqhwa, lithunyelwa ekuhlolweni. Ibekwe ngaphansi kophawu “ *losuku*

nokukhanya ”. Kulesi sikhundla, uprofetha isivumelwano esisha esisekelwe egazini elachithwa uJesu Kristu.

Gen. 8:9: “ *Kepha ijuba alifumananga indawo yokubeka amathe onyawo lwalo, labuyela kuye emkhunjini, ngokuba amanzi ayesebusweni bomhlaba wonke. Waselula isandla sakhe walithatha walingenisa emkhunjini kanye naye .*

Ngokungafani “ *negwababa* ” elimnyama elizimele , “ *ijuba* ” elimhlophe lihlobene eduze noNowa onikeza “ *isandla sakhe ukuze alithathe futhi alingenise emkhunjini* ” kanye naye. Kungumfanekiso wesibopho esixhuma okhethiweyo noNkulunkulu wezulu. “ *Ijuba* ” ngolunye usuku liyohlala kuJesu Kristu lapho eziletha phambi kukaJohane uMbhaphathizi ukuze abhaphathizwe nguye.

Ngiphakamisa ukuthi uqhathanise lezi zicaphuno ezimbili zeBhayibheli; ukuthi yaleli vesi: “ *Kepha ijuba alifumananga indawo yokubeka amathe onyawo lwalo* ” ngaleli vesi elivela kuMathewu 8:20: “ *UJesu wamphendula wathi: Izimpungushe zinemigodi, nezinyoni zezulu zinezidleke; kodwa iNdodana yomuntu kayilandawo lapho engacamelisa khona ikhanda . nalawa mavesi kaJohane 1:5 no-11, lapho ekhuluma ngoKristu ukuba sesimweni somuntu “ *kokukhanya* ” “ *kokuphila* ” okungokwaphezulu , uthi: “ *Ukukhanya kukhanya ebumnyameni, ubumnyama abukwamukelanga ..! ...Kwafika okwabo, kepha okwabo abakuqondanga . Njengoba nje “ *ijuba* ” labuyela kuNowa, lizivumela ukuba lithathwe nguye, “ *esandleni sakhe* ”, livusiwe, uMhlengi uJesu Kristu wabuyela ezulwini ngasebuNkulunkulu bakhe njengoYise osezulwini, eshiye emhlabeni umlayezo wokuhlengwa kwabakhethiweyo bakhe, izindaba ezinhle ezibizwa ngokuthi “ *iVangeli laphakade* ” kusAm. 14:6. Futhi kusAm. 1:20: uyowabamba “ *esandleni sakhe* ” “ezinkathini eziyisikhombisa ” ezaprofethwa “ *amaBandla ayisikhombisa* ” lapho ewenza khona ukuba ahlanganyele ekungcwelisweni kwaphezulu “ *ukukhanya* ” kwakhe okufanekiselwa “ *izinti zezibani eziyisikhombisa* ”.**

Gen.8:10: “ *Walinda futhi izinsuku eziyisikhombisa, wayeselikhapha futhi ijuba emkhunjini .*

Lesi sikhumbuzo esikabili ‘sezinsuku eziyisikhombisa ’ sisifundisa ukuthi kuNowa, njengathi namuhla, ukuphila kwamiswa futhi kwahlelwa uNkulunkulu ngobunye besonto “ *lezinsuku eziyisikhombisa ,*” nakho okungokomfanekiso okungokomfanekiso kweminyaka “ *eyizinkulungwane eziyisikhombisa* ” yomsebenzi wakhe omkhulu wokusindisa. Lokhu kugcizelela ekukhulunyweni kwalesi sibalo “ *isikhombisa* ” kusivumela ukuba siqonde ukubaluleka uNkulunkulu akunikezayo; okuyothethelela ukuthi uhlaselwe ikakhulukazi udeveli kuze kufike ukubuya okukhazimulayo kukaKristu okuyoqeda ukubusa kwakhe emhlabeni.

Gen.8:11 : “ *Ijuba labuyela kuye kusihlwa; bheka, kwakukhona iqabunga lomnqumo elikhishelwa emlonyeni wakhe. UNowa wazi ukuthi amanzi ayesebohlile emhlabeni .*

Ngemva kwezikhathi ezinde ‘ *zobumnyama* ’ obumenyezelwe ngegama elithi “ *kusihlwa ,*” ithemba lensindiso nenjabulo yokukhululwa esonweni kuyofika ngaphansi komfanekiso “ *womuthi womnqumo ,*” ngokulandelana kwesivumelwano esidala ngaleso sikhathi. Njengoba nje uNowa ayazi ‘ngeqabunga lomnqumo ’ ukuthi izwe elithenjwayo nelilindelwe laliyobe

selikulungele ukumamukela, ‘ *amadodana kaNkulunkulu* ’ ayofunda futhi aqonde ukuthi umbuso wezulu uwuvulelwe yilowo **othunywe evela ezulwini**, uJesu Kristu.

Leli “ *qabunga lomnqumo* ” lafakaza kuNowa ukuthi ukuhluma nokukhula kwezihlahla kwakungenzeka futhi.

Gen.8:12 : “ *Walinda futhi izinsuku eziyisikhombisa; walikhulula ijuba. Kodwa akazange abuyele kuye .*”

Lesi sibonakaliso sasiwujuqu, ngoba sasifakazela ukuthi “ *ijuba* ” lalikhethe ukuhlala emvelweni eyayilnikeza ukudla.

Njengoba nje “ *ijuba* ” linyamalala ngemva kokwethula isigijimi salo sethemba, ngemva kokunikela ngokuphila kwalo emhlabeni ukuze lihenge abakhethiweyo balo, uJesu Kristu, “ *iNkosi Yokuthula* ,” uyoshiya umhlaba nabafundi bakhe, ebashiya bekhululekile futhi bezimele ukuba baphile ukuphila kwabo kuze kube sekubuyeni kwakhe kokugcina okukhazimulayo.

Gen. 8:13 : “ *Ngomnyaka wamakhulu ayisithupha nanye, ngenyanga yokuqala, ngolokuqala lwenyanga, amanzi abeseshile emhlabeni. UNowa wasusa isembozo emkhunjini, wabhaka, bhaka, ubuso bomhlaba babuwomile .*

Ukomiswa komhlaba kuseyingxenywe kodwa kuyathembisa, ngakho uNowa uthatha isinyathelo sokuvula uphahla lomkhumbi ukuze abuke ngaphandle komkhumbi futhi azi ukuthi usuwele esiqongweni seNtaba i-Ararati, umbono wakhe wadlulela kude kakhulu futhi ubanzi kakhulu emkhathizwe. Ekuhlangenwe nakho kukazamcolo, umkhumbi uthatha umfanekiso weqanda elichanyuselwe. Uma lichanyuselwa, itshwele lihlephula igobolondo ebelivalelwe kulo. NoNowa wenza okufanayo; “ *ususa isembozo emkhunjini* ” esingeke sisaba usizo ekumvikeleni emvuleni enkulu. Phawula ukuthi uNkulunkulu akezi ukuzovula umnyango womkhumbi ayewuvalile; Lokhu kusho ukuthi akabuzi noma akashintshi izinga lokwahlulela kwakhe kubahlubuki basemhlabeni labo umnyango wensindiso nezulu oyohlala uvaliwe kubo.

Gen. 8:14 : “ *Ngenyanga yesibili, ngosuku lwamashumi amabili nesikhombisa lwenyanga, umhlaba wawusomile .*

Umhlaba uphinde uhlalwe futhi ngemva kokuvalelwa ngokuphelele emkhunjini izinsuku ezingama-377 kusukela osukwini lokugibela nokuvalwa komnyango nguNkulunkulu.

Gen.8:15 : “ *Khona-ke uNkulunkulu wakhuluma kuNowa, wathi :*

Gen. 8:16: “ *Phuma emkhunjini, wena nomkakho, namadodana akho, nabafazi bamadodana akho kanye nawe .*”

NguNkulunkulu futhi onikeza isibonakaliso sokuphuma “ *komkhumbi* ”, lowo owayevale “ *umnyango* ” okuwukuphela kwawo kwabahlezi kuwo ngaphambi kukazamcolo.

Gen. 8:17 : “ *Phuma kanye nawe yonke into ephilayo yenyama yonke ekanye nawe, izinyoni, nezinkomo, nezilwanyana ezinwabuzelayo emhlabeni, zizale emhlabeni, zizale, zande emhlabeni .*

Isimo sifana nesosuku lwesihlanu lwesonto lokudala, kodwa asisona indalo entsha, ngoba ngemva kukazamcolo ukugcwala komhlaba kuyisigaba somsebenzi owaprofethwa iminyaka yokuqala eyizi-6 000 yomlando womhlaba. UNkulunkulu wayefuna lesi sigaba sibe sibi futhi sidikibale. Wanikeza isintu

ubufakazi obufayo bemiphumela yesahlulelo sakhe saphezulu. Ubufakazi obuyokhunjuzwa kweyesi-2 Petru 3:5 kuya ku-8: “ *Ngokuba bafuna ukungakunaki ukuthi amazulu ayekhona kudala ngezwi likaNkulunkulu, nomhlaba wakhiwe ngamanzi nangamanzi, nokuthi izwe elingaleso sikhathi labhubha ngokugcwala kwamanzi, kepha ngalolo izwi izulu nomhlaba okukhona manje kubekelwe ukubhujiswa nokwahlulelwa abantu. Kodwa, bathandekayo, ningayikhohlwa le nto eyodwa, ukuthi phambi kweNkosi usuku olulodwa lunjengeminyaka eyinkulungwane, neminyaka eyinkulungwane injengosuku olulodwa . Isikhukhula somlilo esibikezelwe siyofezwa ekupheleni kwinkulungwane yesikhombisa ngesikhathi soKwahlulelwa Kokugcina, ngokuvulwa kwemithombo evuthayo ye-magma engaphansi komhlaba eyomboza wonke umhlaba. Leli “ *chibi lomlilo* ” okukhulunywa ngalo kusAm. 20:14-15 , liyoqothula umhlaba nezakhamuzi zawo ezingathembekile ezihlubukayo kanye nemisebenzi yazo ezazifuna ukuzitholela yona ngokudelela uthando lukaNkulunkulu olubonisiwe. Futhi leminyaka eyinkulungwane yesikhombisa yaprofethwa ngosuku lwesikhombisa lwesonto, lokhu ngokwenzazelo ethi “ *usuku olulodwa lufana neminyaka eyinkulungwane neminyaka eyinkulungwane injengosuku olulodwa .* ”*

Gen.8:18: “ *Waphuma uNowa, namadodana akhe, nomkakhe, nabafazi bamadodana akhe .* ”

Izilwane seziphumile, abameleli besintu esisha nabo baphuma emkhunjini. Bathola ukukhanya kwelanga nendawo enkulu futhi ecishe ingenamkhawulo abanikezwa yimvelo, ngemva kwezinsuku ezingama-377 nobusuku bokuboshwa endaweni evalekile enyinyekile nemnyama.

Gen. 8:19 : “ *Zonke izilwane, nezilwanyana ezinwabuzelayo, nezinyoni zonke, nezilwanyana ezinwabuzelayo emhlabeni ngezinhlobo zazo, kwaphuma emkhunjini .* ”

Ukuphuma emkhunjini kuprofetha ngokungena kwabakhethiweyo embusweni wezulu, kodwa yilabo kuphela abahlulelwa uNkulunkulu bemsulwa abayongena. Ngesikhathi sikaNowa, lokhu kwakungakabi njalo, ngoba abahlanzekile nabangcolile babezohlala ndawonye, emhlabeni owodwa, belwa bodwa kuze kube sekupheleni kwezwe.

Gen.8:20 : “ *UNowa wamakhela uJehova i-altare; wathatha kuzo zonke izilwane ezihlambulukileyo nakuzo zonke izinyoni ezihlambulukileyo, wanikela ngeminikelo yokushiswa e-altare .* ”

Umnikelo wokushiswa uyisenzo uNowa okhethiwe abonisa ngaso ukubonga kwakhe kuNkulunkulu. Ukufa kwesisulu esingenacala, kulokhu isilwane, kukhumbuza uMdali uNkulunkulu ngendlela, ngoJesu Kristu, ayofika ngayo ukuze ahlenge imiphefumulo yabakhethiweyo bakhe. Izilwane ezihlanzekile zifanelekile ukufanekisa umhlathshelo kaKristu ozofaka ubumsulwa obuphelele kuwo wonke umphefumulo wakhe, umzimba kanye nomoya.

Gen.8:21 : “ *UJehova wezwa iphunga elimnandi, wathi uJehova enhliziyweni yakhe: “Angisayikuphinda ngiqalekise umhlaba ngenxa yomuntu, ngokuba izizindlo zenhliziyo yomuntu nibi kwasebusheni bakhe; futhi angisayikuphinde ngibulale konke okuphilayo, njengoba ngenzile .* ”

Umnikelo wokushiswa owanikelwa kaNowa uyisenzo sangempela sokholo, nokholo olulalelayo. Ngoba uma enikela umhlatshelelo kuNkulunkulu, kungenxa yokusabela komhlatshelelo amyala ukuba awenze, esikhathini eside ngaphambi kokuba awufundise amaHeberu aphuma eGibhithe. Inkulumbo ethi “ *iphunga elimnandi* ” ayiphathelene nomuzwa waphezulu wokuhogela kodwa uMoya wakhe waphezulu owazisayo kokubili ukulalela kokhethiweyo wakhe othembekile nombono ongokwesiprofetho lomkhosi awunikezayo emhlatsheleleni wakhe wobubele wesikhathi esizayo, kuJesu Kristu.

Kuze kube seSahlulelweni Sokugcina ngeke kusaba khona uzamcolo obhubhisayo. Okuhlangenwe nakho kusanda kubonisa ukuthi umuntu usenyameni ngokwemvelo nangofuzo “ *mubi* ”, njengoba uJesu asho ngabaphostoli bakhe kuMath 7:11 : “ *Uma nina enibabi nikwazi ukupha abantwana benu izipho ezinhle, kakhulu kangakanani uYihlo osezulwini uzakubapha okuhle abacela kuye . Ngakho-ke uNkulunkulu kuyodingeka asithambekise lesi “ silwane” “ esibi ,” umbono ofanayo nokaPawulu kweyoku-1 Kor 2:14 , futhi ngokubonisa kuJesu Kristu amandla othando lwakhe ngabo, abanye balabo ababizwa ngokuthi “ ababi ” bayoba abakhethiweyo abangabantu abathembekile nabalalelayo .*

Gen. 8:22 : “ *Kusekhona umhlaba, akuyikunqamuka ukutshala nokuvuna, amakhaza nokushisa, ihlobo nobusika, imini nobusuku .”*

Lesi sahluko sesishiyagalombili siphetha ngesikhumbuzo sokushintshana kwezinto eziphikisana ngokuphelele eziye zabusa izimo zokuphila kwasemhlabeni kusukela osukwini lokuqala lokudala lapho, ngomthethosisekelo wakhe “ *ubusuku nemini* ,” uNkulunkulu wembula impi yasemhlabeni phakathi “ *kobumnyama* ” “ *nokukhanya* ” okuyogcina kunqobe ngoJesu Kristu. Ubala kuleli vesi lokho kushintshana okwedlulele okubangelwa isono ngokwaso esiwumphumela wokuzikhethela okunikezwe lezi zidalwa zasezulwini nezasemhlabeni ezikhululekile ukumthanda nokumkhonza noma ukumenqaba kuze kube sezingeni lokumzonda. Kodwa umphumela walenkululeko kuyoba ukuphila kwabahlanganyeli bokulunga nokufa kanye nokubhujiswa kwalabo abanobubi njengoba uZamcolo usanda kukhombisa.

Izihloko ezishiwo zonke ziphethe umyalezo ongokomoya:

“ *Ukuhlwanyela nokuvuna* ”: kusikisela ukuqala kweVangeli kanye nokuphela kwezwe; izithombe ezathathwa uJesu Kristu emifanekisweni yakhe, ngokuphawulekayo kuMath.13:37 kuya ku-39: “ *Waphendula wathi: Ohlwanyela imbewu enhle yiNdodana yomuntu; insimu yizwe; imbewu enhle ngabantwana bombuso; ukhula lungabantwana bomubi; isitha esawuhlwanyelayo nguSathane; ukuvuna kungukuphela kwezwe ; Abavuni yizingelosi .*

“ *Amakhaza nokushisa* ”: “ *Ukushisa* ” *kuyashiwo* kusAm. ". Kodwa ngokuphambene, “ *amakhaza* ” nawo angumphumela wesiqalekiso sesono.

“ *Ihlobo nobusika* ”: lezi izinkathi ezimbili zokweqisa, ngayinye ayijabulisi njengenye ngokweqisa kwayo.

“ *Imini nobusuku* ”: UNkulunkulu ubabala ngokohlelo umuntu amnika lona, ngoba ohlelweni lwakhe, kuKristu kufika isikhathi sosuku, leso sobizo lokungena emseni wakhe, kodwa ngemva kwalesi sikhathi kufika “ *ubusuku lapho kungekho muntu ongasebenza* ” ngokukaJohane 9:4, okungukuthi, ukuguqula

isiphetho somuntu ngoba simiselwe nakanjani ukuphila noma ukufa kusukela ekupheleni kwesikhathi somusa.

Genesise 9

Ukwehlukana nenkambiso yempilo

Gen.9:1: “ *UNkulunkulu wambusisa uNowa namadodana akhe, wathi kubo, Zalani, nande, nigcwalise umhlaba.* »

Lena kuyoba indima yokuqala uNkulunkulu ayinikeza izidalwa eziphilayo ezikhethwe futhi zasindiswa ngomkhumbi owakhiwa abantu: uNowa namadodana akhe amathathu.

Gen.9:2 : “ *Ukwesabeka ngani nokunesaba kuyakuba phezu kwezilwane zonke zomhlaba, naphezu kwazo zonke izinyoni zezulu, naphezu kwakho konke okunwabuzelayo emhlabeni, naphezu kwazo zonke izinhlanzi zolwandle; zinikelwe esandleni senu .*

Ukuphila kwezilwane kukweleta umuntu ukusinda, yingakho, ngisho nangaphambi kukazamcolo, umuntu eyokwazi ukubusa izilwane. Ngaphandle uma isilwane sihluleka ukulawula ngenxa yokwesaba noma ukucasuka, njengomthetho zonke izilwane ziyamesaba umuntu futhi zizama ukumbalekela lapho zihlangana naye.

Gen.9:3: “ *Konke okunyakazelayo okuphilayo kuyakuba -ngukudla kwenu njengemifino eluhlaza ngininike zonke lezi .*

Kunezizathu eziningana zalolushintsho ekudleni. Ngaphandle kokunikeza ukubaluleka okukhulu kumyalelo owethulwe, okokuqala, ngibala ukungabikho ngokushesha kokudla kwezitshalo okuphelelwe amandla ngesikhathi sezikhukhula kanye nomhlabathi ombozwe ngamanzi anosawoti owaba oyinyumba ngokwengxenywe uzophinde uthole kancane kancane ukuzala nokukhiqiza kwawo okugcwele nokuphelele. Ngaphezu kwalokho, ukumiswa kwemikhuba yemihlatshelo yamaHeberu kuyodinga, ngesikhathi esifanele, ukudliwa kwenyama yesisulu esihlatshelwe embonweni ongokwesiprofetho weSidlo Sakusihlwa Esingcwele lapho isinkwa siyodliwa njengophawu lomzimba kaJesu Kristu, kanye nophuzo lwamagilebhisi oluphuzwayo njengophawu lwegazi lakhe. Isizathu sesithathu, esingenakugwenywa, kodwa esiyiqiniso nangaphansi, ukuthi uNkulunkulu ufuna ukufinyeza isikhathi sokuphila komuntu; futhi ukudla inyama eyonakalisa futhi ilethe emzimbeni womuntu izakhi ezibhubhisa ukuphila kuyoba isisekelo sokuphumelela kwesifiso sakhe nesinqumo sakhe. Isipiliyoni sokudla kwemifino noma i-vegan kuphela esinikeza isiqinisekiso somuntu siqu salokhu. Ukuze ugcizelele lo mqondo, phawula ukuthi uNkulunkulu akamenqabeli umuntu ukuba adle izilwane **ezingcolile** , nakuba ziyingozi empilweni yakhe.

Gen.9:4: “ *Kepha aniyikuyidla inyama kanye nomphefumulo wayo, kanye negazi layo .*

Lokhu kwenqatshelwa kuyohlala kusebenza esivumelwaneni esidala ngokukaLevi 17:10-11 : “ *Uma umuntu wendlu yakwaIsrayeli noma owabafokazi*

abagobele phakathi kwabo edla igazi lanoma yiluphi uhlobo , ngiyomisa ubuso bami bumelane naye odla igazi, futhi ngiyomnquma phakathi kwabantu bakubo . “ nasezindabeni, ngokwezEnzo 15:19 kuya ku-21 : “ Ngakho-ke ngithi masingabakhathazi kwabezizwe abaphendukela kuNkulunkulu, kodwa ukuba sibabhalele ukuba badede ekungcoleni kwezithombe, nobufebe, nokuklinyiwe , negazi . Ngoba ezizukulwaneni ngezizukulwane uMose uye waba nabamshumayelayo emizini yonke, njengoba efundwa emasinagogeni amasabatha ngamasabatha .

UNkulunkulu ubiza “ *umphefumulo* ” ngokuthi “sonke isidalwa esenziwe ngomzimba wenyama nomoya oncike ngokuphelele enyameni. Kule nyama, isitho somzimba siwubuchopho, obuhlinzekwa yigazi ngokwalo, elihlanzwa ngokuphefumula ngamunye umoya-mpilo odonswa amaphaphu. Esimeni sokuphila, ubuchopho budala izimpawu zikagesi ezikhiqiza umcabango nenkumbulo futhi bulawula ukusebenza kwazo zonke ezinye izitho zenyama ezakha umzimba wenyama. Indima "yegazi" nayo, nge-genome, eyingqayizivele yomphefumulo ngamunye ophilayo, akufanele idliwe ngenxa yezizathu zempilo, ngoba ithwala imfucuzo nokungcola okudalwe kuwo wonke umzimba, futhi ngesizathu esingokomoya. UNkulunkulu uzigcinele yena, ngendlela ekhethekile, imfundiso yakhe yenkolo, isimiso sokuphuza igazi likaKristu, kodwa ngendlela engokomfanekiso yesiphuzo samagilebhisi. Uma ukuphila kusegazini, lowo ophuza igazi likaKristu uzakha kabusha esimweni Sakhe esingcwele nesiphelele, ngokwesimiso sangempela esifuna ukuba umzimba wenziwe ngalokho okudlayo.

Gen.9:5 : “ *Makwazeke-ke, ukuthi igazi lemiphefumulo yenu ngiyakulibiza esandleni sazo zonke izilwane; futhi ngiyofuna umphefumulo womuntu kumuntu, ngisho kumuntu ongumfowabo .*

Ukuphila kuyinto ebaluleke kakhulu kuNkulunkulu onguMdali oyidalile. Umuntu kumele amlalele ukuze abone ukucasuka ukuthi ubugebengu buhambisana naye, umnikazi weqiniso wempilo eyathathwa. Ngakho-ke, nguye yedwa ongagunyaza umyalo wokukhipha ukuphila. Evesini elandulele, uNkulunkulu wavumela umuntu ukuba athathe ukuphila kwesilwane akudle, kodwa lapha kuyicala, ukubulala okuphelisa ukuphila komuntu nakanjani. Lokhu kuphila okuthathwayo ngeke kusaba nalo ithuba lokusondela kuNkulunkulu, noma ukubona ushintsho ekuziphatheni uma kuze kube yileso sikhathi bebungavumelani nendinganiso yakhe yensindiso. Lapha uNkulunkulu ubeka izisekelo zomthetho wokuziphindiselela, “iso ngeso, izinyo ngezinyo, ukuphila ngokuphila.” Isilwane siyokhokhela ukubulawa komuntu ngokufa kwaso futhi indoda yohlobo lukaKayini iyobulawa uma ibulala “umfowabo ” wegazi “ *lomfowabo ” wohlobo luka-Abela.*

Gen.9:6 : “ *Uma umuntu echitha igazi lomuntu, igazi lakhe liyakuchithwa ngumuntu; ngoba uNkulunkulu wenza umuntu ngomfanekiso wakhe .*

UNkulunkulu akafuni ukwandisa inani lokufa ngoba ngokuphambene nalokho, ngokugunyaza ukubulawa kombulali, uthembele emphumeleni wokuvimbela nokuthi, ngenxa yengozi ekhona, inani elikhulu kakhulu labantu lizofunda ukulawula ulaka lwabo, ukuze lingabi umbulali, nalo, ofanelwe ukufa.

Yilowo kuphela ovuswa ukholo lwangempela noluyiqiniso ongakwazi ukubona ukuthi kusho ukuthini " *uNkulunkulu wenza umuntu ngomfanekiso*

wakhe ." Ikakhulukazi lapho isintu siba enyanyekayo nesinengekayo njengoba kwenzeka namuhla emazweni aseNtshonalanga nakuyo yonke indawo emhlabeni sikhohliswa ulwazi lwesayensi.

Gen.9:7 : “ *Nani zalani, nande, nande emhlabeni, nande kuwo .*

UNkulunkulu ufuna ngempela lokhu kuphindaphindeka, futhi ngesizathu esihle, inani labakhethiweyo lincane kakhulu, ngisho ngokuphatelene nababiziweyo abawa endleleni, kangangokuthi lapho inani lezidalwa zakhe likhulu , yilapho ezokwazi khona ukuthola futhi akhethe abakhethiweyo bakhe phakathi kwabo; ngoba ngokunemba okuphawulwe kuDan.7:9, isilinganiso siyisigidi esikhethwa ezigidini eziyizinkulungwane eziyishumi ezibizwa, noma u-1 kwabangu-10 000.

Gen.9:8 : “ *UNkulunkulu wabuye wakhuluma kuNowa nakumadodana akhe kanye naye, wathi :*

UNkulunkulu ukhuluma namadoda amane ngoba ngokunikeza amandla omeleli wesilisa wohlobo lwesintu, ayothweswa icala ngalokho aye akuvumela ukuba kwenziwe abesifazane nabantwana ababekwe ngaphansi kwegunya labo. Ukubusa kuwuphawu lokwethenjwa olunikezwa nguNkulunkulu kubantu kodwa lubenza babe nesibopho ngokuphelele phambi kobuso bakhe nesahlulelo sakhe.

Gen.9:9: “ *Bheka, ngiyamisa isivumelwano sami nawe nenzalo yakho emva kwakho; »*

Kubalulekile ngathi namuhla ukuqaphela ukuthi siyileyo “ *nzalo* ” uNkulunkulu amise nayo “ *isivumelwano* ” sakhe. Impilo yanamuhla nezinto zayo eziyengayo aziyishintshi imvelaphi yethu yobuntu. Siyizindlalifa zesiqalo esisha uNkulunkulu asinikeza isintu ngemva kukazamcolo omubi. Isivumelwano esamiswa noNowa namadodana akhe amathathu sicacile. Ubophezela uNkulunkulu ukuthi angaphinde abhubhise sonke isintu ngamanzi kazamcolo. Ngemva kwalokhu kuyofika isivumelwano uNkulunkulu ayosenza no-Abrahama, esiyogcwaliseka ngaphansi kwezici zaso ezimbili ezilandelanayo ezigxile, ngokoqobo ngesikhathi nangokomoya, enkonzweni yokuhlenga kaJesu Kristu. Lo mfelandawonye uzoba nomuntu ngamunye njengesimo sensindiso okukhulunywa ngaso. Phakathi neminyaka eyi-16 ngaphambi kokufika kwakhe kokuqala, uNkulunkulu wembula icebo lakhe lensindiso ngemikhuba yenkolo eyayalelwa amaHeberu. Khona-ke, ngemva kokufezwa kwalelisu kuJesu Kristu kwembulwa kukho konke ukukhanya kwalo, cishe amakhulu eminyaka ayi-16 ngaphezulu ukungathembeki kuyophumelela ukwethembeka futhi iminyaka eyi-1260, ubumnyama obumnyama kakhulu buyobusa ngaphansi kobumnyama bobupapa bamaRoma. Kusukela ngonyaka ka-1170, lapho uPeter Waldo ephinda eqhuba ukholo lobuKristu olumsulwa noluthembekile ngokugcina iSabatha leqiniso kuhlenganisa, abakhethiweyo abangakhanyiselwe kangako, ngemva kwakhe, bakhethwa emsebenzini weNguquko waqala kodwa wangaqedwa. Futhi, kusukela ngo-1843 kuphela lapho, ngovivinyo oluphindwe kabili lokholo, uNkulunkulu wakwazi ukuthola abakhethiweyo abathembekile phakathi kwamaphayona e-Adventism. Kodwa kwakusesekuseni kakhulu ukuba baqonde ngokugcwele izimfihlakalo ezembulwe eziprofethweni zakhe. Isibonakaliso sobumbano noNkulunkulu ngaso sonke isikhathi siwumnikelo nokwamukela ukukhanya kwakhe, yingakho umsebenzi engiwubhala egameni lakhe, ukuze akhanyisele

abakhethiweyo bakhe, wakha ngaphansi kwesihloko esithi " *ubufakazi bukaJesu* ", isimo sayo sokugcina, isibonakaliso sokuthi umfelandawonye wakhe ungokoqobo kakhulu futhi uqinisekisiwe.

Gen.9:10 : “ *nazo zonke izidalwa eziphilayo ezikini, izinyoni, nezinkomo, nezilwane zonke zomhlaba, nakho konke okuphuma emkhunjini, nezilwane zonke zomhlaba* .

Isivumelwano sikaNkulunkulu sithinta nezilwane, okungukuthi, yonke into ephilayo neyokwanda emhlabeni.

Gen.9:11 : “ *Ngiyakumisa isivumelwano sami nani;*

Isifundo esifundiswa uzamcolo kumele sihlale siyingqayizivele. Manje uNkulunkulu uzongenela impi eseduze ngoba umgomo Wakhe uwukuzuza izinhliziyi zabakhethiweyo Bakhe.

Gen.9:12: “ *UNkulunkulu wathi: “Lokhu kuwuphawu lwesivumelwano engisenzayo phakathi kwami nani nazo zonke izilwane eziphilayo ezikanye nani kuze kube phakade naphakade* .

Lesi sibonakaliso uNkulunkulu asinikezayo siphathelene nakho konke okuphilayo okuhlangezile nokungcolile. Akukakabi uphawu lokuba ngowakhe, okuyoba iSabatha losuku lwesikhombisa. Lesi sibonakaliso sikhumbuza izidalwa eziphilayo ngokuzibophezela kwakhe ukuthi ngeke aphinde azibhubhise ngamanzi kazamcolo; Lona umkhawulo wayo.

Gen.9:13: “ *Ngibeke uthingo lwami efwini, lube-luphawu lwesivumelwano phakathi kwami nomhlaba* .

Isayensi izochaza imbangela engokoqobo yokuba khona kothingo. Ukubola kwe-spectrum yokukhanya kwelanga okuhlala phezu kwezingqimba ezincane zamanzi noma umswakama ophezulu. Wonke umuntu uye waqaphela ukuthi uthingo luvela lapho lina futhi ilanga lisakaza imisebe yalo yokukhanya. Noma kunjalo, imvula ikhumbula uzamcolo futhi ukukhanya kwelanga kumelela ukukhanya kukaNkulunkulu okuthandekayo, okuzuzisayo nokududuzayo.

Gen.9:14 : “ *Kuyakuthi lapho ngehlisela amafu phezu komhlaba, uthingo lubonakale emafwini;* »

Ngakho-ke amafu asungulwa uNkulunkulu ukuze adale imvula kuphela ngemva kukazamcolo futhi ngesikhathi esifanayo nesimiso sothingo. Nokho, ezikhathini zethu ezenyanyekayo, amadoda nabesifazane abangahloniphi baye bahlanekezela futhi bangcolisa lesi sihloko sothingo ngokuthatha lolu phawu lomfelandawonye waphezulu ukuze balwenze lube isifinyezo kanye nophawu lokuqoqwa kwabahlanekezeleli bobulili. UNkulunkulu kumele athole kulokhu isizathu esihle sokushaya lesi sintu esinenzondo nesingenanhlonipho kuye nasesintwini. Izibonakaliso zokugcina zolaka lwakhe zizovela maduze, zivutha njengomlilo futhi zibhubhisa njengokufa.

Gen.9:15 : “ *Ngiyakukhumbula isivumelwano sami esiphakathi kwami nani nazo zonke izilwane eziphilayo zenyama yonke;*

Uma ngifunda la mazwi omusa aphuma emlonyeni kaNkulunkulu, ngikala indida ngokucabanga amazwi angawasho namuhla ngenxa yokukhohlakala komuntu okubuyela ezingeni labantu bangaphambi kwezikhukhula.

UNkulunkulu uyoligcina izwi lakhe, ngeke kusaba khona uzamcolo wamanzi, kodwa kubo bonke abahlubukayo, uzamcolo womlilo ubekelwe usuku

lokwahlulela lokugcina; okuyinto umphostoli uPetru asikhumbuza ngayo kweyesi-2 Petru 3:7. Kodwa ngaphambi kwalesi sahlulelo sokugcina, nangaphambi kokubuya kukaKristu, umlilo wenuzi weMpi Yezwe Yesithathu noma “*icilongo lesi-6*” lesAm. 9:13 kuya ku-21, uyofika, ngesimo “samakhowe” abulalayo amaningi nayingozi, ukuze ashanele iziphaphelo zobubi ukuthi amadolobha amakhulu, izihloko ezinkulu noma cha, zeplanethi enguMhlaba ziye zaba.

Gen.9:16 : “ *Uthingo luyakuba sefwini; futhi ngizoyibheka, ukuze ngikhumbule isivumelwano esiphakade phakathi kukaNkulunkulu nazo zonke izilwane eziphilayo zayo yonke inyama esemhlabeni .*

Leso sikhathi sikude nathi futhi singashiya abameleli abasha besintu benethemba elikhulu lokugwema amaphutha enziwa abantu bangaphambi kokubhubha komhlaba. Kodwa namuhla ithemba alisavunyelwe ngoba isithelo sangaphambi kukazamcolo sibonakala yonke indawo phakathi kwethu.

Gen.9:17: “ *UNkulunkulu wathi kuNowa: “Lokhu kuwuphawu lwesivumelwano engisimisile phakathi kwami nayo yonke inyama esemhlabeni .*

UNkulunkulu ugcizelela isimo salesi sivumelwano esimiswe “nayo yonke inyama.” Lolu wumbimbi oluyohlale luthinta isintu ngokuhlanganyela.

Gen.9:18 : “ *Amadodana kaNowa aphuma emkhunjini ayengoShemi, noHamu, noJafete. UHamu wayenguyise kaKhanani .”*

Sinikezwa incazelo: “ *UHamu wayenguyise kaKhanani .* Khumbula, uNowa namadodana akhe bonke bayiziqhwaga eziye zalondoloza ubukhulu bezinsuku zangaphambi kukazamcolo. Ngakho-ke, imidondoshiya iyoqhubeka yanda, ikakhulukazi ezweni laseKhanani, lapho amaHebheru asuka eGibhithe ayowathola khona ngeshwa lawo, njengoba ukwesaba okubangelwa ubukhulu bawo kuzowalahla ukuba azulazule iminyaka engu-40 ehlane futhi afele khona.

Gen.9:19: “ *Lawa angamadodana amathathu kaNowa, futhi enzalweni yawo umhlaba wonke wagcwala .*

Qaphela ukuthi ekuqaleni, abaphila ngaphambi kukazamcolo bonke babenomuntu oyedwa ngemvelaphi yabo: u-Adamu. Impilo entsha yangemva kukaDiluvian yakhelwe phezu kwabantu abathathu, uShemi, uHamu noJafete. Ngakho-ke izizwe zozalo lwabo ziyohlukaniswa **futhi zihlukaniswe** . Ukuzalwa okusha ngakunye kuyoxhunyaniswa nenzalamizi yako, uShemi, uHamu noma uJafete. Umoya wokwehlukana uzosebenzisa le mvelaphi ehlukenene ukubeka amadoda anamathele emasikweni okhokho bawo ngokumelene nomunye.

Gen.9:20: “ *UNowa waqala waba umlimi, watshala isivini .*

Lo msebenzi, nakuba ujwayelekile, uzoba nemiphumela emibi kakhulu. Ngoba ekupheleni kokutshala kwakhe, uNowa uvuna amagilebhisi kanye nejusti eligayiwe sekufakwe i-oxid, uphuza utshwala.

Gen.9:21: “ *Waphuza iwayini, wadakwa, wambulile phakathi kwetende lakhe. »*

Ngokuhluleka ukulawula izenzo zakhe, uNowa ukholelwa ukuthi uyedwa, uyazimbula futhi azihlubule ngokuphelele.

Gen. 9:22: “*UHamu uyise kaKhanani wabona ubunqunu bukayise, watshela abafowabo ababili ngaphandle. »*

Ngaleso sikhathi, umoya womuntu wawusazwela kakhulu kulobu bunqunu obatholwa u-Adamu oyisoni. Futhi u-Cham, ehlekisa futhi ehleka usulu, unombono omubi wokubika ulwazi lwakhe olubonakalayo kubafowabo ababili.

Gen.9:23 : “ *OShemi noJafete bathatha ingubo, bayibeka emahlombe abo, bahlehla, basibekela ubunqunu bukayise; ngoba ubuso babo babufulathele, ababonanga ubunqunu bukayise .*

Ngazo zonke izinyathelo zokuphepha ezidingekayo, izelamani ezimbili zimboza isidumbu sikayise esinqunu.

Gen.9:24: “ *Wathi uNowa ephaphama ewayinini lakhe, wezwa indodana yakhe encane ebikwenzile kuye .*

Ngakho laba bazalwane ababili kwadingeka bamfundise. Futhi lokhu kusola kuzomjabulisa uNowa ozwa udumo lwakhe njengoBaba luhlaselwe. Wayengazange aphuze utshwala ngamabomu futhi ube yisisulu sokusabela kwemvelo kwejusi yamagilebhisi oxidise ngokuhamba kwesikhathi futhi ushukela uphenduka utshwala.

Gen.9:25: “ *Wathi: “Makaqalekiswe uKhanani; Makabe yisigqila kubafowabo! »*

Eqinisweni, lesi senzakalo sisebenza njengezaba zokuthi umdali uNkulunkulu aprofethe ngenzalo yamadodana kaNowa. Ngokuba uKhanani uqobo lwakhe wayengahlangene nesenzo sikayise uHamu; ngakho wayemsulwa ephutheni lakhe. Futhi uNowa wamqalekisa, ngoba wayengenzanga lutho. Isimo esimisiwe siqala ukusembula kithi isimiso sokwahlulela kukaNkulunkulu esibonakala kwesibili emiyalweni yakhe eyishumi efundeka ku-Eksodusi 20:5: “ *Ungazikhothameli, ungazikhonzi; ngokuba mina Jehova uNkulunkulu wakho nginguNkulunkulu onomhawu, ngihambela ububi bawoyise kubantwana kuze kube isizukulwane sesithathu nesesine sabangizondayo .”* Kulokhu ukungabi nabulungisa okusobala kufihlwe konke ukuhlakanipha kukaNkulunkulu. Ngoba, cabanga ngakho, isibopho phakathi kwendodana noyise singokwemvelo futhi indodana iyohlale ithatha uhlangothi lukayise lapho ihlaselwa; ngaphandle kwezimo ezingavamile. Uma uNkulunkulu eshaya uyise, indodana izomzonda futhi imvikele uyise. Ngokuthuka indodana yakhe, uKhanani, uNowa wajezisa uHamu, uyise owayekhathazeke ngokuphumelela kwenzalo yakhe. Futhi uKhanani, yena, uyothwala imiphumela yokuba indodana kaHamu. Ngakho uyoba nenzondo ehlala njalo ngoNowa nangamadodana amabili awabusisa: uShemi noJafete. Sesiya kakade ukuthi inzalo yaseKhanani iyobhujiswa uNkulunkulu ukuze anikele uIsrayeli, abantu bakhe abakhululiwe ebugqilini baseGibithe (enye indodana kaHamu: iMitsraim), izwe lakubo.

Gen. 9:26 : “ *Wathi futhi: “Makabongwe uJehova uNkulunkulu kaShemi, uKhanani abe yisigqila sabo. »*

UNowa uprofetha ngamadodana akhe ngesu uNkulunkulu analo ngeqembu ngalinye. Ngakho abantwana bakwaKhenani bayakuba yizigqila enzalweni kaShemi. UHam wayezonwebeka eningizimu futhi agcwalise izwekazi lase-Afrika aze afike ezweni lakwa-Israyeli lanamuhla. UShemi uzonwebeka abheke empumalanga naseningizimu-mpumalanga, agcwalise amazwe amanje ama-Arab Muslim. Kusuka eKhaledi, okuyi-Iraq yanamuhla, kwafika u-Abrahama,

umSemite omsulwa. Umlando uyakufakazela ukuthi iKhanani i-Afrika yayiyisigqila sama-Arabs esiphuma kuShemi.

Gen. 9:27 : “ UNkulunkulu makakwandise ukubusa kukaJafete, ahlale ematendeni kaShemi, uKhanani abe yisigqila sabo. »

UJafete uyakunwebeka ngasenyakatho, nasempumalanga, nasentshonalanga. Inyakatho iyobusa eningizimu isikhathi eside. Amazwe asenyakatho enziwe amaKrestu azothola intuthuko yobuchwepheshe nesayensi okuzowavumela ukuthi axhaphaze amazwe ama-Arab aseningizimu futhi agqilaze abantu base-Afrika, inzalo yaseKhanani.

Gen.9:28: “ UNowa wahamba emva kukazamcolo iminyaka engamakhulu amathathu namashumi ayisihlanu .

Iminyaka engu-350 uNowa wakwazi ukufakaza ngozamcolo kubantu besikhathi sakhe futhi abaxwayise ngamaphutha ezinsuku zangaphambi kukazamcolo.

Gen.9:29 : “ Zonke izinsuku zikaNowa zaziyiminyaka engamakhulu ayisishiyagalolunye namashumi ayisihlanu; wabe esefa .”

Ngo-1656, unyaka kazamcolo kusukela ku-Adamu, uNowa wayeneminyaka engu-600 ubudala, ngakho wafa ngo-2006 kusukela isono sika-Adamu, eneminyaka engu-950 ubudala. NgokukaGen. 10:25 , lapho kuzalwa “ uPhelege ” ngo-1757, “ umhlaba wahlukaniswa ” uNkulunkulu ngenxa yokuhlangenwe nakho kokuhlubuka kweNkosi uNimrode noMbhosongo wayo waseBhabhele. Ukwehlukana, noma **ukuhlukaniswa**, kwakuwumphumela wezilimi ezihlukahlukene uNkulunkulu azinikeza abantu ukuze bahlukane **futhi** bangabe besabumba indikimba ebumbene phambi kobuso bakhe nentando yakhe. Ngakho uNowa waphila phakathi naleso senzakalo futhi wayeneminyaka engu-757 ubudala ngaleso sikhathi.

Lapho uNowa efa, u-Abrama wayesezelwe kakade (ngo-1948, noma eminyakeni engu-2052 ngaphambi kokufa kukaJesu Kristu, okwakungonyaka wama-30 wenkathi yethu yekhalenda yethu evamile yamanga), kodwa wayeseUri, eKaledi, kude noNowa owayehlala enyakatho ngaseNtabeni ye-Ararati.

Wazalwa ngo-1948, lapho uyise uThera eneminyaka engu-70 ubudala, u-Abrama wahamba eKharani, ukuze alalele umyalo kaNkulunkulu, eneminyaka engu-75 ngo-2023, eminyakeni engu-17 ngemva kokufa kukaNowa ngo-2006.

Eneminyaka eyi-100, ngo-2048, u-Abrama uba nguyise ka-Isaka. Washona eneminyaka engu-175 ngo-2123.

Lapho eneminyaka engu-60, ngo-2108, u-Isaka wazala amawele u-Esawu noJakobe, ngokukaGen. 25:26 .

Genesis 10

Ukwehlukana kwabantu

Lesi sahluko sisethula ngenzalo yamadodana kaNowa amathathu. Lesi sambulo sizoba usizo ngoba eziprofethweni zakhe, uNkulunkulu uyohlale ebhekisela emagameni okuqala ezindawo ezithintekayo. Amanye ala magama abonakala kalula ngamagama amanje ngoba agcine izimpande eziyinhloko, izibonelo: " *Madaï* "yeMede, " *Tubal* " yeTobolsk, " *Meshech* " yaseMoscow.

Gen.10:1: “ *Lezi ziyizizukulwane zamadodana kaNowa: ngoShemi, noHamu, noJafete. Bazalelwa amadodana emva kukazamcolo.* »

Amadodana kaJafete

Gen. 10:2 : “ *Amadodana kaJafete ayengoGomere, noMagogi, noMadayi, noJavani, noThubali, noMesheke, noTirasi.* »

“ *Madaï* ” iyiMedia; " *I-Javan* ", iGrisi; " *Tubal* ", Tobolsk, " *Meshech* ", eMoscow.

Gen. 10:3 : “ *Amadodana kaGomeri: ngo-Ashikenazi, noRifati, noThogarima.* »

Gen. 10:4 : “ *Amadodana kaJavani: ngo-Elisha, noTharishishi, noKitimi, noDodanimi.* »

" *iTharishishi* " lisho iTarsu; " *Kitim* ", eCyprus.

Gen.10:5: “ *Kwahlala labo iziqhingi zabezizwe ngokwamazwe abo, ngolimi lwabo, ngemindeni yabo, ngokwezizwe zabo.* »

Inkulumo ethi " iziqhingi zezizwe " ibhekisela ezizweni zasentshonalanga zeYurophu yanamuhla kanye nezandiso zazo ezinkulu ezifana neMelika ne-Australia.

Ukunemba “ **ngokolimi lwalowo nalowo** ” kuzothola incazelo yako kulokho okwenzeka kumbhoshongo waseBabele okwembulwa kuGenesis 11.

Amadodana kaHamu

Gen. 10:6 : “ *Amadodana kaHamu: ngoKushe, noMisirayimi, noPhuthi, noKhanani.* »

IKushi lisho Ethiopia; “ *Mitzraim* ”, Egypt; “ *Puth* ”, eLibya; kanye nokuthi “ *iKhanani* ”, u-Israyeli wanamuhla noma iPalestine yasendulo.

Gen. 10:7 : “ *Amadodana kaKushe: ngoSheba, noHavila, noSabita, noRama, noSabiteka. Amadodana kaRama: ngoSheba noDedani.* »

Gen.10:8 : “ *UKushe wazala uNimrodi; Waqala ukuba namandla emhlabeni.* »

Lenkosi “ *uNimrode* ” iyoba umakhi “ *wombhoshongo waseBabele* ”, imbangela yokuhlukaniswa **kwezilimi** nguNkulunkulu **ohlukanisa** futhi uhlukanise abantu kube abantu nezizwe ngokukaGen.11.

Gen. 10:9 : “ *Wayeyiphisi elinamandla phambi kukaJehova; Ngakho kuthiwa: NjengoNimrode, umzingeli onamandla phambi kukaJehova.* »

Gen.10:10: “ *Wayebusa ekuqaleni eBabele, nase-Ereki, nase-Akade, naseKaline, ezweni laseShineyari;* »

“ *Babele* ” libhekisela eBhabhiloni lasendulo; " *Accad* ", Akkadia yasendulo kanye nedolobha lamanje Baghdad; " *Schinear* ", e-Iraq.

Gen.10:11 : “ *Kulelo zwe kwaphuma iAsiriya; wakha iNineve, neRehobhoti-iri, neKhala,*

elithi Assur lisho i-Asiriya. " *INineve* " ibe iMosul yanamuhla.

Gen.10:12 : “ *neResene phakathi kweNineve neKhala; Idolobha elikhulu. »*
Lawa madolobha amathathu atholakala e-Iraq yanamuhla enyakatho futhi eduze nomfula "iTigris".

Gen. 10:13: “ *UMisirayimi wazala amaLudi, nama-Anami, namaLehabhi, namaNafetuhi,* ”

Gen. 10:14: " *amaPatrusi, namaKasluhi, lapho kwaphuma khona amaFilisti, namaKafitori.* »

" *AmaFilisti* " abhekisele kumaPalestine amanje, asalwa no-Israyeli njengakumbimbi wakudala. Bangamadodana aseGibhithe, esinye isitha sika-Israyeli esingokomlando kwaze kwaba ngu-1979 lapho iGibhithe yenza umbimbi no-Israyeli.

Gen.10:15 : “ *UKhanani wazala uSidoni izibulo lakhe, noHetu;* »

Gen. 10:16 : “ *namaJebusi, nama-Amori, namaGirigashi,* ”

elithi “ *Jebusi* ” lisho iJerusalema; “ *Ama-Amori* ” ayeyizakhamuzi zokuqala zezwe uNkulunkulu alinika u-Israyeli. Nakuba baqhubeka bengaphakathi kwenkambiso enkulu, uNkulunkulu wababulala futhi wabaqothula ngezimpondo ezinobuthi phambi kwabantu bakhe ukuze kuvuleke indawo.

Gen. 10:17: “ *AmaHivi, nama-Arki, namaSini,* ”

" *Isono* " kusho iShayina.

Gen. 10:18 : “ *ama-Arvadi, namaSemari, namaHamati. Imindeni yamaKhanani yahlakazeka.* »

Gen. 10:19 : “ *Umkhawulo wamaKhanani wasukela eSidoni, waze wafika eGerari, waze wafika eGaza, naseSodoma, naseGomora, nase-Adima, naseSeboyimi, waze wafika eLasha.* »

Lawa magama asendulo ahlukana izwe lakwa-Israyeli ohlangothini olusentshonalanga lwenyakatho lapho iSidoni likhona, eningizimu lapho iGaza yanamuhla lisakhona, futhi ngasempumalanga eningizimu, ngokwendawo yaseSodoma neGomora endaweni “yoLwandle Olufile”, enyakatho lapho iZeboyimi itholakala khona.

Gen. 10:20 : “ *Lawa angamadodana kaHamu ngemindeni yawo nangezilimi zawo emazweni awo nasezizweni zawo.* »

Amadodana kaShemi

Gen. 10:21: “ *UShemi wazalelwa amadodana, uyise wawo wonke amadodana ka-Ebere, nomfowabo kaJafete izibulo.* »

Gen. 10:22 : “ *Amadodana kaShemi: ngo-Elamu, no-Ashuri, no-Arpakishade, noLudi, no-Aramu.* »

elithi " *Elam* " libhekisela kubantu basendulo basePheresiya be-Iran yanamuhla, kanye nama-Aryans asenyakatho yeNdiya; " *Assur* ", i-Asiriya lasendulo e-Iraq yanamuhla; “ *iLudi* ”, mhlawumbe iLodi kwa-Israyeli; " *Aramu* ", ama-Aramu aseSiriya.

Gen. 10:23 : “ *Amadodana ka-Aramu: ngo-Use, noHule, noGeteri, noMashi.* »

Gen.10:24 : “ *UArpakishadi wazala uShela; uShela wazala u-Ebere.* »

Gen.10:25: “ *U-Ebere wazala amadodana amabili: igama lenye lalinguPhelege, ngokuba emihleni yakhe izwe ladatshulwa ; igama lomfowabo lalinguJokitani.* »

Kuleli vesi sithola ukunemba: " ngoba ezinsukwini zakhe umhlaba wahlukaniswa ." Siyamkweleta ithuba lokuthandana, ngonyaka we-1757 wesono sika-Adamu, **ukuhlukaniswa** kwezilimi okubangelwa umzamo wokuhlanganiswa okuvukelayo ngokuphakanyiswa koMbhoshongo waseBabele. Ngakho lesi yisikhathi sokubusa kwenkosi uNimrode.

Gen.10:26: “ *UJokithani wazala u-Alemodadi, noShelefi, noHazarmaveti, noJera,* ”

Gen.10:27: “ *uHadoramu, u-Uzali, uDikila,* ”

Gen.10:28: “ *Obali, no-Abimayeli, noSheba,* ”

Gen.10:29: “ *Ofiri, noHavila, noJobabi. Bonke labo babengamadodana kaJokithani.* »

Gen. 10:30 : “ *Bahlala besuka eMesha ngaseSefari ezintabeni zasempumalanga.* »

Gen. 10:31 *Lawa angamadodana kaShemi ngemindeneni yawo nangezilimi zawo emazweni awo nasezizweni zawo.* »

Gen. 10:32: “ *Lena iyimindeneni yamadodana kaNowa ngezizukulwane zawo nasezizweni zawo. Futhi kubo kwaphuma izizwe ezazisakazeke phezu komhlaba ngemva kukazamcolo .* »

Genesis 11

Ukuhlukaniswa ngezilimi

Gen.11:1: “ *Umhlaba wonke wawunolimi lunye, nezwi linye .*

UNKulunkulu ukhumbula lapha umphumela ophusile weqiniso lokuthi sonke isintu sivela kumbhangqwana owodwa: u-Adamu no-Eva. Ngakho-ke ulimi olukhulunywayo lwadluliselwa kuyo yonke inzalo.

Gen .11:2: “ *Kwathi ekuhambeni kwabo besuka empumalanga bafumana ithafa ezweni laseShinari, bahlala khona .*

"Empumalanga" yezwe elithi "Schinar" e-Iraq yanamuhla kwakuyi-Iran yanamuhla. Eshiya indawo ephakeme, amadoda abuthana ethafeni, eliniselwe kahle emifuleni emibili emikhulu, "i-Ewufathe neTigris" (ngesiHeberu: Phrat neHidekeli) futhi evundile. Ngesikhathi sakhe, uLoti, umshana ka-Abrahama, naye uyokhetha lendawo ukuba ahlale kuyo, lapho ehlukana nomalume wakhe. Ithafa elikhulu liyothanda ukwakhiwa kwedolobha elikhulu, " *iBabele* ", eliyohlala lidumile kuze kube sekupheleni kwezwe.

Gen.11:3: “ *Base bethi omunye komunye: Woza! Ake senze izitini sizishise emlilweni. Isitini sasiyitshe labo, netiyela laliyisimende labo .*

Amadoda ayebuthene ayengasahlali ematendeni; Lokhu kutholakala kuwumsuka wawo wonke amadolobha. Ngesikhathi sokugqilazwa kwabo eGibhithe, ukwenza lezi zitini, ukwakha iRamses kaFaro, kuyoba yimbangela

yokuhlupheka kwamaHebheru. Umehluko ukuthi izitini zabo ngeke zishiswe emlilweni, kodwa zenziwe ngenhlabathi notshani, ziyokoma elangeni elishisayo laseGibhithe.

Gen.11:4 : “ *Baphinda bathi: Woza! Masizakheleni umuzi **nombhoshongo osiqongo sawo singafinyelela ezulwini** , sizenzele igama, funa sihlakazeke emhlabeni wonke .*

Amadodana kaNowa nenzalo yakhe babehlala behlakazekile emhlabeni, beyimizulane, futhi behlezi besematendeni avumelana nokunyakaza kwawo. Kulesi sambulo, uNkulunkulu uqondise isikhathi lapho, ngokokuqala ngqá emlandweni wesintu, abantu banquma ukuhlala endaweni kanye nasezindlini ezihlala unomphela, ngaleyo ndlela bakha abantu bokuqala abangazihlaleli. Futhi lo mbuthano wokuqala ubaholela ekubeni bahlangane bezama ukubalekela **ukwehlukana** okudala imibango, ukulwa nokufa. Bafunda kuNowa ububi nobudlova babantu bangaphambi kukazamcolo; kangangokuthi uNkulunkulu kwadingeka ababhubhise. Futhi ukuze balawule kangcono ingozi yokuphinda amaphutha afanayo, bacabanga ukuthi ngokubuthana eduze endaweni eyodwa, bazophumelela ekugwemeni lolu dlame. Isisho sithi: ubunye bunamandla. Kusukela ngesikhathi saseBabele, bonke ababusi abakhulu kanye nokubusa okukhulu kusekelwe amandla abo ebunyeneni nasekubutheni. Isahluko esandulele sikhulume ngeNkosi uNimrode, ngokusobala, owayengumholi wokuqala wesintu ohlanganisa abantu ngesikhathi sakhe, ngokunembile ngokwakha iBabele nombhoshongo walo.

Umbhalo uyacacisa: " ***umbhoshongo okuphakama kwawo kuthinta isibhakabhaka** .*" Lo mbono “wokuthinta izulu” ubonisa inhloso yokuhlangana noNkulunkulu ezulwini ukuze bambonise ukuthi abantu bangakwazi ukuphila ngaphandle kwakhe nokuthi banemibono yokugwema nokuxazulula izinkinga zabo ngokwabo. Akuyona into engaphezu noma encane kunenselelo kuNkulunkulu onguMdali.

Gen.11:5: “ *UJehova wehla ukuze abone umuzi nombhoshongo abantwana babantu abawakhayo .*

Lesi isithombe nje esisambulela ukuthi uNkulunkulu uyalazi icebo ngesintu eliphinde ligququzelwe imicabango yokuhlubuka.

Gen .11:6 : “ *UJehova wathi: “**Bheka, abantu banye, futhi banolimi lunye bonke; Manje akukho okwakuzobavimba ekwenzeni noma yini ababeyihlelile** ” .*

Isimo ngesikhathi sase-Babel sinomona ngabantu besimanje emhlabeni wonke abaphupha ngalo mqondo omuhle: ukwakha abantu abangabodwa futhi bakhulume ulimi olulodwa. Futhi abantu bethu basemhlabeni wonke, njengalaboNimrode ababuthene ndawonye, abanandaba ukuthi uNkulunkulu ucabangani ngalendaba. Nokho ngo-1747 selokhu u-Adamu ona, uNkulunkulu uye wakhuluma futhi waveza umbono wakhe. Njengoba amazwi akhe ebonisa, umqondo wephrojekthi yomuntu awumjabulisi futhi uyamcasula. Nokho, akukho mbuzo wokuphinde abaqothule. Kodwa masiqaphele ukuthi uNkulunkulu akakuphikisi ukuphumelela kwendlela yesintu esihlubukayo. Kunye kuphela ukuhlelela okuqondene naye: lapho bebuthana kakhulu, kulapho bemlahla kakhulu, bangabe besamkhonza, noma okubi nakakhulu, bakhonze onkulunkulu bamanga phambi kobuso bakhe.

Gen.11:7 : “ Wozani! Sehleni , siphambanise ulimi lwabo, ukuze bangezواني nokukhuluma .

UNkulunkulu unekhambi lakhe: “ Masiphambanise ulimi lwabo, ukuze bangezواني inkulumo yomunye .” Lesi senzo sihlose ukwenza isimangaliso saphezulu. Ngokuphazima kweso, amadoda akhuluma izilimi ezihlukene futhi, engasazwani, aphoqelelwa ukuba asuke komunye nomunye. Iyunithi oyifunayo **iphukile** . Ukuhlukaniswa kwamadoda, indikimba yalolu cwaningo, isekhona, ifezeke kahle .

Gen. 11:8 : “ *UJehova wabahlakazela ebusweni bomhlaba wonke; bayeka ukwakha umuzi .*

Labo abakhuluma ulimi olulodwa bahlangana ndawonye futhi baziqhelelanise nabanye. Ngakho-ke kungemuva kwalokhu okuhlangenwe nakho “ *kwezilimi* ” lapho abantu beyohlala ezindaweni ezihlukahlukene lapho bezothola khona amadolobha ngamatshe nezitini. Izizwe ziyobunjwa futhi zijezise amaphutha azo, uNkulunkulu uyokwazi ukubamisa ngokumelene nomunye. Umzamo othi “ *Babel* ” wokwakha ukuthula endaweni yonke wehlulekile.

Gen.11:9: “ Ngakho lathiwa iBabele, ngokuba uJehova *wasanganisa khona ulimi lomhlaba wonke ;*

Igama elithi “Babele” elisho “isiphithiphithi” kufanelekile ukwazi ngoba libonisa abantu ukuthi uNkulunkulu wasabela kanjani emzamweni wabo wokuhlangana kwendawo yonke: “ *ukudideka kwezilimi* ”. Lesi sifundo sasihloselwe ukuxwayisa isintu, kuze kube sekupheleni komhlaba, njengoba uNkulunkulu wayefuna ukwembula lesi sigameko ebufakazini bakhe, owasho kuMose owabhala kanjalo izincwadi zokuqala zeBhayibheli elingcwele esisazifunda nanamuhla. Kwakungadingeki ukuba uNkulunkulu asebenzise ubudlova ezihlubukini zangaleso sikhathi. Kodwa ngeke kufane ekupheleni kwezwe lapho, beveza kabusha lombuthano wendawo yonke owahlalwa uNkulunkulu, izihlubuki zokugcina eziyosinda ngemva kweMpi Yezwe Yesithathu zibhujiswa ngokubuya okukhazimulayo kukaJesu Kristu. Khona-ke kuyodingeka babhekane “*nentukuthelo yakhe*” ekubeni, ngaphezu kwalokho, bethathe isinqumo sokubulala abakhethiweyo bakhe bokugcina ngoba bayobe behlale bethembekile esabatheni lakhe elingcwelisiwe kusukela ekudalweni kwakhe umhlaba. Isifundo esinikezwe uNkulunkulu asikaze sibonwe isintu futhi njalo emhlabeni wonke, amadolobha amakhulu akhiwe kwaze kwaba yilapho uNkulunkulu ebangela ukuba abhujiswe ngabanye abantu noma ngezifo eziwumshayabhuqe ezibulalayo ezinkulu.

Inzalo kaShemi

Ku-Abraham, uyise wamakholwa nezinkolo zamanje zokukholelwa kuNkulunkulu oyedwa

Gen.11:10: “ *Lezi ziyizizukulwane zikaShemi. UShemi waphila iminyaka eyikhulu, wazala u-Arpakishadi iminyaka emibili ngemva kukazamcolo .*

Indodana kaShemi, u-Arpakishadi wazalwa ngo-1658 (1656 + 2)

Gen.11:11 : “ *UShemi wahlala emveni kokuzala kwakhe u-Arpakishadi iminyaka emakhulu mahlanu; wazala amadodana namadodakazi .*

UShemu washona ngo-2158 eneminyaka engu-600 (100 + 500)
 Gen.11:12: “ *U -Arpakishadi wahamba iminyaka engamashumi amathathu nanhlanu, wazala uShela .*

Indodana ka-Arpakishadi, uShela wazalwa ngo-1693 (1658 + 35).
 Gen.11:13 : “ *Emva kokuzalwa kukaShela u-Arpakishade wahamba iminyaka engamakhulu amane nantathu; wazala amadodana namadodakazi .*

U-Arpacschad ushone ngo-2096 eneminyaka engama-438 (35 + 403)
 Gen.11:14: “ *UShela wahamba iminyaka engamashumi amathathu, wazala u- Ebere .*

U-Héber wazalwa ngo-1723 (1693 + 30)
 Gen.11:15: “ *UShela wahlala emveni kokuzala kwakhe u-Ebere iminyaka emakhulu mane anamithathu; wazala amadodana namadodakazi .*

UShela ushone ngo-2126 (1723 + 403) eneminyaka engama-433 (30 + 403)
 Gen.11:16: “ *UHebhere wahamba iminyaka engamashumi amathathu nane, wazala uPhelege .*

UPelege wazalwa ngo-1757 (1723 + 34). **Ngesikhathi sokuzalwa kwakhe, ngokukaGen. 10:25 , “ umhlaba wahlukaniswa ” izilimi ezikhulunywa uNkulunkulu ezazidalwe uNkulunkulu ukuze ahlukane futhi ahlukane amadoda ayebuthene eBhabhele.**

Gen.11:17 : “ *Emva kokuzalwa kukaPhelege u-Ebere wahamba iminyaka engamakhulu amane namashumi amathathu; wazala amadodana namadodakazi .*

U-Heber ushone ngo-2187 (1757 + 430) eneminyaka engu-464 (34 + 430)
 Gen.11:18: “ *UPhelege wahamba iminyaka engamashumi amathathu , wazala uRehu .*

URehu wazalwa ngo-1787 (1757 + 30)
 Gen.11:19: “ *Emva kokuzalwa kukaRehu uPelege wahamba iminyaka engamakhulu amabili nesishiyagalolunye. wazala amadodana namadodakazi .*

UPelege ushone ngo-1996 (1787 + 209) eneminyaka engu-239 (30 + 209).
 Iqokomisa ukufinyezwa konya kwempilo mhlawumbe ngenxa yokuhlubuka koMbhoshongo waseBabele okwenzeka ngesikhathi sakhe.

Gen.11:20: “ *URehu wahamba iminyaka engamashumi amathathu nambili , wazala uSerugi .*

USerug wazalwa ngo-1819 (1787 + 32)
 Gen.11:21 : “ *Emva kokuzalwa kukaSerugi uRehu wahamba iminyaka engamakhulu amabili nesikhombisa; wazala amadodana namadodakazi .*

U-Rehu ushone ngo-2096 (1819 + 207) eneminyaka engu-239 (32 + 207)
 Gen.11:22: “ *USerugi wahamba iminyaka engamashumi amathathu, wazala uNahori .*

UNachor wazalwa ngo-1849 (1819 + 30)
 Gen.11:23 : “ *Emva kokuzalwa kukaNahori uSerugi wahamba iminyaka engamakhulu amabili. wazala amadodana namadodakazi .*

USerug ushone ngo-2049 (1849 + 200) eneminyaka engama-230 (30 + 200)
 Gen.11:24: “ *UNahori wahamba iminyaka engamashumi amabili nesishiyagalolunye, wazala uThera .*

UTerach wazalwa ngo -1878 (1849 + 29)

Gen.11:25 : “ *Emva kokuzalwa kukaThera uNahori wahamba iminyaka eyikhulu neshumi nesishiyagalolunye. wazala amadodana namadodakazi .*

UNachor ushone ngo-1968 (1849 + 119) eneminyaka engu-148 (29 + 119)

Gen.11:26: “ *UThera wahamba iminyaka engamashumi ayisikhombisa, wazala o-Abrama, noNahori, noHarana .*

U-Abrama wazalwa ngo-1948 (1878 + 70)

U-Abrama uzoba nendodana yakhe yokuqala engokomthetho, u-Isaka, lapho eseneminyaka eyikhulu ubudala, ngo-2048 , ngokukaGen. 21:5 : " *U-Abrahama wayeneminyaka eyikhulu lapho ezala u-Isaka indodana yakhe ."*

U-Abrama uzofa ngo-2123 eneminyaka eyi-175 , ngokukaGen.25:7: “ *Lezi ziyizinsuku zeminyaka yokuhamba kuka-Abrahama: wahamba iminyaka eyikhulu namashumi ayisikhombisa nanhlano » .*

Gen.11:27 : “ *Lezi ziyizizukulwane zikaThera. uTera wazala u-Abrama, noNahori, noHarana. IHarana yazala uLoti .*

Phawula ukuthi u-Abrama uyizibulo emadodaneni amathathu kaThera. Ngakho nguye owazalwa lapho uyise uThera eneminyaka engu-70 ubudala, njengoba kuchazwe evesini 26 ngenhla.

Gen. 11:28: “ *UHarana wafa ngaphambi kukaTera uyise , ezweni lokuzalwa kwakhe, e-Uri lamaKaledi .*

Lokhu kufa kuchaza ukuthi kungani kamuva uLoti ehamba no-Abrama ohambweni lwakhe. U-Abrama wamthatha ngaphansi kwesivikelo sakhe.

Kwakuse-Uri lamaKaledi lapho u-Abrama azalelwa khona futhi kwakuseBabiloni lamaKaledi lapho uIsrayeli ohlubukayo ayeyoyiswa ekuthunjweni ngesikhathi somprofethi uJeremiya nomprofethi uDaniyeli.

Gen.11:29: “ U - *Abrama noNahori bathatha abafazi; igama lomka-Abrama lalinguSarayi, igama lomkaNahori lalinguMilka, indodakazi kaHarana, uyise kaMilka, noyise kaIska .*

Izivumelwano zalesi sikhathi zihlobene kakhulu: UNahori washada noMilka, indodakazi yomfowabo uHarana. Kwakuwumkhuba nokulalela umsebenzi owawunenjongo yokugcina ubumsulwa bohlanga lwenzalo. U-Isaka uzothumela inceku yakhe ukuba iyofunela indodana yakhe u-Isaka umfazi emndenini oseduze kaLabani umAramu.

Gen.11:30: “ *Kepha uSarayi wayeyinyumba, engenamntwana .*

Lokhu kuyinyumba kuyovumela uMdali uNkulunkulu ukuba embule amandla akhe okudala; lokhu ngokumenza akwazi ukuzala umntwana lapho eseneminyaka ecishe ibe yikhulu ubudala njengomyeni wakhe u-Abrama. Lobu bunyumba babudingeka ezingeni lesiprofetho, ngoba u-Isaka uvezwa njengohlobo luka-Adamu omusha uJesu Kristu azomenza umuntu ngesikhathi sakhe; Womabili la madoda ngesikhathi sawo 'ayengamadodana *esithembiso* sikaNkulunkulu.' Ngakho-ke, ngaso sonke isikhathi kungenxa yendima yakhe engokwesiprofetho 'njengendodana kaNkulunkulu' ukuthi ngeke azikhethele umkakhe, ngoba enyameni kaJesu, nguNkulunkulu okhetha abaphostoli bakhe nabafundi bakhe, okungukuthi, uYise uMoya okuye futhi omphilisayo.

Gen. 11:31 *UThera wayesethatha u-Abrama indodana yakhe, noLoti indodana kaHarana, indodana yendodana yakhe, noSarayi umalokazana wakhe,*

umka-Abrama indodana yakhe; Baphuma kanyekanye e-Uri lamaKaledi ukuya ezweni laseKhanani. Bafika eHarana bahlala khona .

Wonke umkhaya, kuhlanguke no-Abrama, wazinza enyakatho yezwe, eKharani. Lolu hambo lokuqala lubasondeza eduze nendawo lapho isintu sazalelwa khona. Bazihlukanisa **emadolobheni** amakhulu asevele anabantu abaningi kakade futhi avukela kakhulu ethafeni elivundile neliphumelelayo.

Gen.11:32 : “ *Izinsuku zikaThera zaziyiminyaka engamakhulu amabili nanhlanu; uThera wafela eHarana .*

Wazalwa ngo-1878, uTerach washona eneminyaka engu-205 ngo-2083.

Ekupheleni kocwaningo lwalesi sahluko, ake siphawule ukuthi umklamo wokunciphisa ubude beminyaka yokuphila ibe iminyaka eyi-120 usesandleleni yokuba uphuthulwe. Phakathi “kweminyaka engu-600” kaShemi “neminnyaka eyikhulu namashumi amane nesishiyagalombili” kaNahori noma “iminyaka eyikhulu namashumi ayisikhombisa nanhlanu” ka-Abrama, kusobala ukuthi ukuphila kufushane. Cishe emakhulwini amane eminyaka kamuva, uMose uzophila iminyaka eyi-120. Inombolo eshiwo uNkulunkulu izotholakala njengesibonelo esiphelele.

Kokuhlangenwe nakho kuka-Abrama, uNkulunkulu ubonisa lokho yena ngokwakhe akulungele ukukwenza ukuze ahlenge ukuphila kwabakhethiweyo bakhe, abakhetha kuzo zonke izidalwa zakhe ezingabantu kuye ngokuthi bayasigcina yini isithombe sakhe. Kulesi sigcawu esingokomlando, u-Abrama unguNkulunkulu njengoYise, u-Isaka, uNkulunkulu njengeNdodana futhi okufezwayo kuyokwenziwa kuJesu Kristu futhi ngomhlatshele wakhe wokuzithandela kuyozalwa isivumelwano esisha.

Genesis 12

Ukwehlukana nomndeni wasemhlabeni

Gen. 12:1: “ *UJehova wathi ku-Abrama: “ **Phuma ezweni lakini, nasezihlotsheni zakho, nasendlini kayihlo, uye ezweni engizokukhombisa lona** ”*

Ngomyalo kaNkulunkulu, u-Abrama uzoshiya umkhaya wakhe wasemhlabeni, indlu kayise, futhi kumelwe sibone kuloluhlelo incazelo engokomoya uNkulunkulu ayinikeza kuGen. 2:24 , emazwini akhe athi: “ *Ngakho indoda iyakushiya uyise nonina, inamathela kumkayo, babe nyamanye .* U-Abrama kumelwe ‘ *ashiye uyise nonina* ’ ukuze angene endimeni kaKristu engokwesiprofetho engokomoya ‘ *enguMlobokazi* ’ kuphela, umhlangano wakhe wabakhethiweyo. Izibopho zenyama ziyizithiyo zentuthuko engokomoya abakhethiweyo okumelwe bazigweme, ukuze baphumelele ekwenzeni, ngomfanekiso ongokomfanekiso, “ *nyamanye* ” noJesu Kristu uMdali uNkulunkulu YaHWéH.

Gen.12:2 : “ *Ngiyakukwenza isizwe esikhulu, ngikubusise; ngiyakulenza libe likhulu igama lakho, wena ube yisibusiso .*”

U-Abrama uzoba ngowokuqala wezinzalamizi zeBhayibheli, eziqashelwa abakholelwa kuNkulunkulu oyedwa "njengoyise wamakholwa." Futhi useBhayibhelini, inceku kaNkulunkulu yokuqala eyolandelwa imininingwane eminingi yokuphila kwayo futhi yembulwe.

Gen.12:3 : “ *Ngiyakubabusisa abakubusisayo, nokuqalekisayo ngiyakumqalekisa; futhi yonke imindeni yomhlaba iyakubusiswa ngawe .*”

Uhambo luka-Abrama nokuhlangana kwakhe kuzonikeza ubufakazi balokhu, futhi kakade eseGibhithe lapho uFaro efuna ukulala noSarayi, ekholelwa ukuthi wayengudadewabo ngokwalokho u-Abrama akusho ukuze avikele ukuphila kwakhe. Embonweni, uNkulunkulu wamazisa ukuthi uSara wayengunkosikazi womprofethi futhi wacishe wafa.

Ingxenye yesibili yaleli vesi, “ *imindeni yonke yomhlaba iyobusiswa kuwe ,*” iyogcwaliseka kuJesu Kristu, indodana kaDavide, wesizwe sakwaJuda, indodana ka-Israyeli, indodana ka-Isaka, indodana ka-Abrama. Ku-Abrama lapho uNkulunkulu azokwakha khona izivumelwano ezimbili ezilandelanayo ezethula izindinganiso zensindiso yakhe. Ngoba lezi zindinganiso kwakufanele ziguquke ukuze zisuke ohlotsheni olungokomfanekiso ziye ohlotsheni lwangempela; njengoba umuntu oyisoni ephila ngaphambi kukaKristu noma ngemva kwakhe.

Gen. 12:4 : “ *U-Abrama wayesehamba njengokusho kukaJehova kuye, uLoti wahamba naye. U-Abrama wayeneminyaka engamashumi ayisikhombisa nanhlana lapho esuka eHarana .*

Lapho eneminyaka engu-75, u-Abrama usenokuhlangenwe nakho okude kwempilo. Lokhu okuhlangenwe nakho kufanele kutholwe ukuze ulalele futhi ufune uNkulunkulu; okwenziwa ngemva kokuthola iziqalekiso zesintu ezihlukene naye. Uma uNkulunkulu embizile, kungenxa yokuthi u-Abrama wayemfuna, futhi, lapho uNkulunkulu eziveza kuye, uyashesha ukumlalela. Futhi lokhu kulalela okujabulisayo kuzoqinisekiswa futhi kukhunjuzwe endodaneni yakhe u-Isaka kulelivesi elicashunwe kuGenesis 26:5 : “ ***ngokuba u-Abrahama walalela izwi lami, wagcina isiyalo sami, nemiyalo yami, nezimiso zami, nemithetho yami*** . U-Abrama wayengazigcina lezi zinto kuphela uma uNkulunkulu emnikeza zona. Lobu bufakazi obuvela kuNkulunkulu busambula ukuthi izinto eziningi ezingashiwongo eBhayibhelini ziye zafezwa. IBhayibheli lisinikeza isifinyezo kuphela sokuphila isikhathi eside kwabantu. Futhi ukuphila komuntu iminyaka engu-175, uNkulunkulu kuphela ongasho lokho ayephila umzuzu nomzuzu, umzuzwana ngomzuzwana, kodwa kithi, isifinyezo sezinto ezibalulekile kwanele.

Ngakho isibusiso sikaNkulunkulu ku-Abrama sisekelwe ekulaleleni kwakhe, futhi konke ukutadisha kwethu iBhayibheli neziprofetho zalo bekuyoba yize uma singakuqondi ukubaluleka kwalokhu kulalela ngoba uJesu Kristu wasinika isibonelo saKhe siqu ethi kuJohane 8:29 : “ *Ongithumileyo unami; Akangishiyanga ngedwa, ngoba ngihlale ngenza okumjabulisayo .*” Kuyafana nanoma ubani; Noma yibuphi ubuhlobo obuhle bufinyelelwa ngokwenza “ *okuhle* ” kumuntu ofuna ukumjabulisa. Ngakho-ke, ukholo, inkolo yeqiniso, akuyona into eyinkimbinkimbi, kodwa uhlobo olulula lobuhlobo obenziwe lwajabulisa uNkulunkulu nakumuntu siqu.

Ezikhathini zethu zokugcina, isibonakaliso esivelayo yileso sokungalaleli kwezingane kubazali bazo kanye neziphathimandla zezwe. UNkulunkulu uhlela lezi zinto ukuze enze abantu abadala abahlubukayo, abangabongiyo noma abangenandaba naye bathole lokho yena ngokwakhe akuzwayo ngenxa yobubi babo. Ngakho, izezo ezidalwe nguNkulunkulu zimemeza kakhulu kunokumemeza nezinkulumo, ukuveza intukuthelo Yakhe efanele kanye nezihlamba ezilungile.

Gen. 12:5: “ *U-Abrama wathatha uSarayi umkakhe, noLoti indodana yomfowabo, nempahla yabo yonke ababeyizuzile, nezinceku ababezizuze eHarana. Basuka baya ezweni laseKhanani, bafika ezweni laseKhanani* .

IHarana isenyakatho-mpumalanga yeKhanani. U-Abrama wayesesuka eHarana waya ngasentshonalanga, wabheka eningizimu, wangena eKhanani.

Gen.12:6: “ *U-Abrama wadabula izwe, waze wafika endaweni ethiwa iShekemi, ngasema-okini* aseMore. Ngaleso sikhathi amaKhanani ayesezweni* .”

Ingabe kufanele sikukhumbuze? “ *AmaKhanani* ” ayimidondoshiya, kodwa kuthiwani ngo-Abrama ngokwakhe? Ngoba uzamcolo wawuseseduze kakhulu futhi u-Abrama wayengalingana nomdondoshiya. Lapho engena eKhanani, akabiki ukuthi kukhona lezi ziqhwaga, okunengqondo uma yena ngokwakhe esangaphakathi kwalo mkhuba. Eya eningizimu, u-Abrama unqamula iGalile yanamuhla futhi ufika eSamariya lanamuhla, eShekemi. Leli zwe laseSamariya liyoba yindawo yoBuvangeli ezuzwe uJesu Kristu. Lapho, wathola ukholo ‘kovesifazane ongumSamariya’ nomkhaya wakubo, okwabamangalisa kakhulu ukuthi umJuda azivumele ukuba angene endlini yakhe, ngokokuqala ngqá.

Gen.12:7: “ *UJehova wabonakala ku-Abrama, wathi: “Ngiyakunika inzalo yakho leli zwe. U-Abrama wamakhela khona uJehova i-altare, owayebonakele kuye* .

Okokuqala uNkulunkulu wakhetha iSamariya lanamuhla ukuba azibonakalise ku-Abrama, owayezongcwelisa lesi senzakalo ngokwakha i-altare lapho, uphawu olungokwesiprofetho lwesiphambano sikaKristu sokuhlushwa. Lokhu kukhetha kusikisela ukuxhumana nokushumayela kwezwe kwesikhathi esizayo kukaJesu Kristu nabaphostoli bakhe. Kukule ndawo lapho uNkulunkulu amemezela khona kuye ukuthi uzonikela lelizwe enzalweni yakhe. Kodwa yimuphi, owamaJuda noma umKristu? Naphezu kwamaqiniso angokomlando avuna amaJuda, lesi sithembiso sibonakala sithinta abakhethiweyo bakaKristu ukuze sigcwaliseke emhlabeni omusha; ngokuba abakhethiweyo bakaKristu nabo, ngokomthetho wokulungisiswa ngokholo, bayinzalo eyathenjiswa u-Abrama.

Gen.12:8: “ *Wasuka lapho, waya entabeni esempumalanga kwaseBethete, wamisa itende lakhe, iBethete lingasentshonalanga, i-Ayi lisempumalanga. Wamakhela khona uJehova i-altare, wabiza igama likaJehova* .

Wehlela eningizimu, u-Abrama wakanisa entabeni phakathi kweBethete ne-Ayi. UNkulunkulu ucacisa ukuma kwemizi emibili. IBethete isho ukuthi “indlu kaNkulunkulu” futhi u-Abrama uyibeka ngasentshonalanga, okungukuthi, endaweni ebheke etabernakele nasethempelini laseJerusalema, ukuze kuthi lapho bengena ngasebungcweleni bukaNkulunkulu, indlu yakhe, izikhulu zifulathele ilanga eliphumayo eliphuma empumalanga, empumalanga. Ngasempumalanga

kukhona i-Ayi, impande yalo isho: inqwaba yamatshe, incithakalo noma igquma netshe lesikhumbuzo. UNkulunkulu uyasambulela ukwahlulela kwakhe: phambi kokungena kwabakhethiweyo endlini kaNkulunkulu kukhona kuphela amanxiwa nezinqwaba zamatshe ngasempumalanga. Kulomfanekiso, u-Abrama wayevuleke izindlela ezimbili eziya enkululekweni: ngasentshonalanga, iBethele nokuphila, noma empumalanga, i-Ayi nokufa. Ngenhlanhla, wayesekhetha ukuphila no-YaHWéH.

Gen.12:9: “ *U-Abrama wayesehamba, waya eningizimu .*

Qaphela ukuthi kulokhu kuwela iKhanani kokuqala, u-Abrama akayi “eJebusi”, igama lomuzi kaDavide wesikhathi esizayo: iJerusalema, elinganakwa nhlobo nguye.

Gen.12:10: “ *Kwase kuba khona indlala ezweni; u-Abrama wehlela eGibithe ukuba agogobale khona, ngokuba indlala yayinzima ezweni .*”

Njengoba kwakuyoba njalo, ngesikhathi lapho uJosefa indodana kaJakobe, noma u-Israyeli, eyoba isihambi sokuqala saseGibithe, kwakuyindlala eyaholela u-Abrama eGibithe. Okuhlangenwe nakho kwakhe lapho kulandiswe emavesini alandelayo alesi sahluko.

U-Abrama uyindoda enokuthula futhi eyesabayo. Esaba ukuthi uzobulawa ngokuthatha umkakhe uSarayi, owayemuhle kakhulu, wanquma ukumveza njengodadewabo , iqiniso elingaphelele. Ngaleli qhinga, uFaro wamjabulisa futhi wamembesa ngempahla eyayizomnika ingcebo namandla. Lokhu akutholile, uNkulunkulu ushaya uFaro ngezinhlopho futhi uthola ukuthi uSarayi umkakhe. Ube esexosha u-Abrama, osuka eGibithe ecebile futhi enamandla. Lokhu okuhlangenwe nakho kuprofetha ngokuhlala kwamaHeberu okwathi ngemva kokuba izigqila eGibithe, ayishiye ethatha igolide layo nengcebo yalo. Futhi la mandla maduzane azoba usizo kakhulu kuye.

Genesis 13

Ukwehlukani kuka-Abrama noLoti

Lapho ebuya eGibithe, u-Abrama, umkhaya wakhe noLoti, umshana wakhe, babuyela eBethele endaweni ayemise kuyo i-altare ukuze akhulekele uNkulunkulu. Nakuba bonke bekulendawo ephakathi kweBethele ne-Ayi, okungukuthi, phakathi ‘kwendlu kaNkulunkulu’ ‘nencithakalo. Ngemva kokuxabana kwezinceku zabo, u-Abrama wehlukana noLoti, emnikeza ukukhetha kwesiqondiso afisa ukusithatha. Futhi uLoti wasebenzisa leli thuba ukuze akhetha ithafa nokuvunda kwalo okuthembisa ukuchuma. Ivesi 10 lithi: “ *ULoti waphakamisa amehlo akhe, wabona ithafa lonke laseJordani ukuthi lalinamanzi yonke indawo; Ngaphambi kokuba uJehova abhubhise iSodoma neGomora, lalinjengensimu kaJehova nanjengezwe laseGibithe kuze kufike eZowari .* Ngokwenza kanjalo, ukhetha “incithakalo” futhi uyoyithola lapho uNkulunkulu eshaya ngomlilo nesibabule imizi yalesi sigodi namuhla ngokwengxenyane embozwe “uLwandle Olufile”; isijeziso ayophunyuka kanye namadodakazi akhe amabili, ngenxa yomusa kaNkulunkulu ozothumela izingelosi ezimbili

ukumxwayisa futhi zimenze aphume eSodoma lapho ezohlala khona. Siyafunda evesini 13: “ *Abantu baseSodoma babebabi, futhi beyizoni ezinkulu kuJehova .*”

Ngakho u-Abrama wahlala eduze neBethete, “indlu kaNkulunkulu” entabeni.

Gen. 13:14-18 : “ *UJehova wayesethi ku-Abrama emva kokuba uLoti ehlukeneyo naye: “Phakamisa amehlo akho ulapho okhona, ubheke ngasenyakatho nangaseningizimu, ngasempumalanga nasentshonalanga; ngoba lonke ilizwe olibonayo ngizalinika wena lenzalo yakho kuze kube nininini. **Ngiyokwenza inzalo yakho njengothuli lomhlabathi** , ukuze **uma umuntu ekwazi ukubala uthuli lomhlaba** , khona-ke inzalo yakho iyobalwa futhi. Suka, udabule izwe ngobude balo nobubanzi balo; ngoba ngizokunika lona . U-Abrama wasusa itende lakhe, wafika wahlala phakathi kwe-oki* yaseMamre eseduze neHebroni. Wamakhela khona uJehova i-altare .”*

Ngemva kokunikeza uLoti ukukhetha, u-Abrama uthola isabelo uNkulunkulu afuna ukumnika sona futhi lapho futhi, uvuselela izibusiso zakhe nezithembiso zakhe. Ukuqhathanisa “ *inzalo* ” yakhe “ *nothuli lomhlaba* ,” imvelaphi nesiphetho somphefumulo womuntu umzimba nomoya, ngokukaGen. 2:7 , kuyiqinisekiswa yilokho ‘kwezinkanyezi zezulu ’ kuGen. 15:5 .

Genesis 14

Ukuhlukaniswa ngamandla

Amakhosi amane asempumalanga eza ukuzolwa namakhosi amahlanu esigodi lapho iSodoma likhona, lapho uLoti ahlala khona. Amakhosi amahlanu ayanqotshwa futhi athunjwa, kanye noLoti. Exwayiswa, u-Abrama uyamsiza futhi akhulule bonke abathunjwa. Ake siphawule isithakazelo sevesi elilandelayo.

Gen.14:16 : “ *Wabuyisa yonke ingcebo; Wabuya noLoti umfowabo, nempahla yakhe, nabesifazane, nabantu .*

Eqinisweni, u-Abrama wangenela ngoLoti kuphela. Kodwa lapho elandisa amaqiniso, uNkulunkulu uyalifihla leliqiniso ukuze avuse isihlamba sakhe kuLoti owakhetha okubi ngokuhlala emzini wababi.

Gen. 14:17 : “ *U-Abrama esebuyile ekunqobeni uKedorlawomere namakhosi ayenaye, inkosi yaseSodoma yaphuma ukumhlangabeza esigodini saseShawei, esiyisigodi senkosi .*

Owinile kufanele abongwe. Igama elithi “Shaweh” lisho: plain; ngokunembile ukuthi yini eyayenga uLoti futhi yaba nomthelela ekukhetheni kwakhe.

Gen. 14:18 : “ *UMelkisedeki inkosi yaseSalema waletha isinkwa newayini, engumpristi kaNkulunkulu oPhezukonke .*

Le nkosi yaseSalema ‘yayingumpristi kaNkulunkulu oPhezukonke . Igama lakhe lisho ukuthi: “Inkosi yami inguBulungiswa”. Ukuba khona kwakhe nokungenela kwakhe kunikeza ubufakazi bokuqhubeka kokukhulekelwa kukaNkulunkulu weqiniso emhlabeni kusukela ekupheleni kukazamcolo, okusalokhu kukhona emicabangweni yabantu besikhathi sika-Abrama. Kodwa

labakhulekeli bakaNkulunkulu weqiniso abalazi icebo lokusindisa uNkulunkulu azolembula ngezenzakalo ezingokwesiprofetho ezaphilwa u-Abrama nenzalo yakhe.

Gen.14:19: “ *Wabusisa u-Abrama, wathi: “U-Abrama makabusiwe nguNkulunkulu oPhezukonke, uJehova wezulu nomhlaba. »*

Isibusiso salommeleli kaNkulunkulu osemthethweni siqinisekisa ngokwengeziwe isibusiso uNkulunkulu asinikeza ngokuqondile u-Abrama.

Gen. 14:20 : “ *Makabongwe uNkulunkulu oPhezukonke onikele izitha zakho esandleni sakho. U-Abrama wamnika okweshumi kwakho konke .*

UMelkisedeki ubusisa u-Abrama kodwa uyaqikelela ukuba angathi ukunqoba kwakhe kungenxa yakhe; uthi “ *kuNkulunkulu oPhezukonke onakho wanikela izitha zakhe esandleni sakhe .*” Futhi, sinesibonelo esiqinile sokulalela kuka-Abrama imithetho kaNkulunkulu kusukela “ *anikeza okweshumi kwakho konke* ” kuMelkisedeki ogama lakhe lisho ukuthi: “Inkosi yami ingukulunga.” Ngakho-ke lo mthetho wokweshumi wawusuvele ukhona kusukela ekupheleni kukazamcolo emhlabeni futhi mhlawumbe nangaphambi “kozamcolo”.

Gen.14:21: “ *Inkosi yaseSodoma yathi ku-Abrama: “Nginike abantu, uzithathele ingcebo .*

Inkosi yaseSodoma ikweleta u-Abrama owakhulula abantu bakhe. Ngakho ufuna ukukhokhela umsebenzi wakhe wobukhosi.

Gen. 14:22: “ *U-Abrama waphendula inkosi yaseSodoma, wathi: “Ngiphakamisela isandla sami kuJehova, uNkulunkulu oPhezukonke, uMninimandla onke wezulu nomhlaba :*

U-Abrama usizakala ngalesi simo ukuze akhumbuze inkosi embi ngobukhona bukaJehova uNkulunkulu oPhezukonke , onguye yedwa “ *uMnini wezulu nomhlaba* ”; okwenza kube nguye yedwa umnikazi wayo yonke ingcebo inkosi eyithola ngobubi bayo.

Gen.14:23: “ *Angiyikuthatha lutho kukho konke okwakho, nocu noma nentambo yezicathulo, funa uthi: ‘Ngimcebisele u-Abrama. Akukho lutho kimi! »*

Ngalesi simo sengqondo, u-Abrama ufakaza enkosini yaseSodoma ukuthi yeza kule mpi ukuze nje isindise umshana wayo uLoti. U-Abrama ugxeke njengoNkulunkulu le nkosi ephila ebubini, ekuphendukeleni kanye nobudlova. Futhi ukwenza kucace kuye lokhu ngokwenqaba ingcebo yakhe ayithole ngokungafanele.

Gen.14:24: “ *Kuphela lokho ezidliwe yizinsizwa, nesabelo samadoda ahamba nami, o-Aneri, no-Eshikoli, noMamre;*

Kodwa lokhu kukhetha kuka-Abrama kuthinta yena kuphela, indoda eyinceku kaNkulunkulu, futhi izinceku zakhe zingathatha ingxenye yazo engcebweni enikelwayo.

Genesis 15

Ukwehlukana ngokubambisana

Gen.15:1: “*Emva kwalokho kwafika izwi likaJehova ku-Abrama ngombono, lathi: “Ungesabi, Abrama; Mina ngiyisihlangu sakho, futhi umvuzo wakho uyoba mkhulu kakhulu .”*

U-Abrama uyindoda enokuthula ephila ezweni elinonya, ngakho embonweni uNkulunkulu, umngane wakhe uYahweh, uyeza ezomqinisekisa: “*Mina ngiyisihlangu sakho, umvuzo wakho uyakuba mkhulu kakhulu .*

Gen. 15:2 : “*U-Abrama wathi: “Nkosi Jehova, uyakunginikani na? ngihamba ngingenabantwana; futhi indlalifa yendlu yami ngu - Eliyezeri waseDamaseku .*

Kwaphela isikhathi eside u-Abrama ehlupheka ngenxa yokungakwazi ukuba nguyise ngenxa yobunyumba bukaSarayi, umkakhe osemthethweni. Futhi uyazi ukuthi lapho efa, isihlobo esiseduze siyozuza ifa laso: “*uEliyezeri waseDamaseku . Ake siphawule ukuthi lidala kangakanani leli dolobha “laseDamaseku” eSiriya.*

Gen.15:3: “*U-Abrama wathi: “Bheka, awunginikanga nzalo, nozelwe endlini yami uyakuba-yindlalifa yami .*

U-Abrama akaziqondi izithembiso ezenzelwe inzalo yakhe njengoba engenabo, ukungabi namntwana.

Gen.15:4: “*Lase lifika kuye izwi likaJehova, lathi: “Lona kayikuba yindlalifa yakho, kepha ophuma kowakhe umzimba uyakuba yindlalifa yakho .*

UNkulunkulu umtshela ukuthi empeleni uzoba uyise womntwana.

Gen.15:5: “*Esemkhiphele ngaphandle, wathi: Bheka manje ezulwini, ubale izinkanyezi, uma ungazibala. Wathi kuye: Iyakuba njalo inzalo yakho .*

Ngesikhathi salo mbono owanikezwa u-Abrama, uNkulunkulu usembulela ukhiye ongokomfanekiso wencazelo ayinikeza ngokomoya egameni elithi “*inkanyezi*”. Okukhulunywe ngaye ekuqaleni kuGen. 1:15 , indima “*yenkanyezi*” iwukuba “*ikhanyise umhlaba*” futhi lendima kakade isingeka-Abrama uNkulunkulu ambizela futhi wamhlukanisela le njongo, kodwa futhi iyoba eyawo wonke amakholwa athi ukholo lwakhe nenkonzo yakhe kuNkulunkulu. Phawula ukuthi ngokukaDan.12:3, isikhundla ‘*sezinkanyezi*’ siyonikezwa abakhethiweyo lapho bengena ephakadeni: “***Futhi abahlakaniphileyo bayocwebezela njengokukhazimula kwesibhakabhaka, futhi labo abaphendulela abaningi ekulungeni bayokhazimula njengezinkanyezi kuze kube phakade naphakade .*** Umfanekiso “*wenkanyezi*” kumane nje kuthiwe wenziwe kubo ngenxa yokukhethwa kwabo nguNkulunkulu.

Gen. 15:6 : “***U-Abrama wakholwa nguJehova, wambalela lokho njengokulunga .***

Leli vesi lakha ingxenye esemthethweni yencazelo yokholo kanye nomgomo wokulungisiswa ngokholo. Ngokuba ukholo alulutho ngaphandle kokukhanyiselwa, olulungisiwe futhi olufanele ukwethenjwa. Ukuthembela kuNkulunkulu kusemthethweni kuphela ngolwazi olukhanyiselwe ngentando yakhe kanye nakho konke okumjabulisayo, ngaphandle kwalokho kuba okungekho emthethweni. Ukuthembela kuNkulunkulu ukukholelwa ukuthi ubusisa kuphela labo abamlalelayo, belandela isibonelo sika-Abrama kanye nesibonelo esiphelele sikaJesu Kristu.

Lesi sahlulelo sikaNkulunkulu ku-Abrama siprofetha lokho ayokwehlisela phezu kwabo bonke abayokwenza njengaye, ngendlela efanayo yokulalela iqiniso laphezulu elihlongozwayo nelifunwa ngesikhathi sabo.

Gen. 15:7: “ UJehova wathi kuye: “ NginguJehova owakukhipha e-Uri lamaKaledi ukuba ngikunike leli zwe libe yifa lakho .

Njengesethulo sokwethulwa kobudlelwane bakhe no-Abrama, uNkulunkulu ukhumbuza u-Abrama ukuthi wamkhipha e-Uri lamaKaledi. Le fomula ifanekiselwa ukwethulwa kowokuqala “kwemiyalo eyishumi” kaNkulunkulu ecashunwe ku-Eksodusi 20:2 : “ **NginguYahweh, uNkulunkulu wakho, owakukhipha ezweni laseGibithe, endlini yobugqila .**

Gen. 15:8 : “ *U-Abrama wathi: “Nkosi Jehova, ngiyakwazi ngani ukuthi ngiyakulidla na? »*

U-Abrama ucela isibonakaliso kuJehova.

Gen. 15:9 : “ *UJehova wathi kuye: “Zithathele ithokazi elineminyaka emithathu, nempongokazi eneminyaka emithathu, nenqama eneminyaka emithathu, nehobhe, nephuphu lejuba .*

Gen. 15:10 : “ *U-Abrama wathatha zonke lezo zilwane, wazihlahlela phakathi, wabeka izitho zaqondana nenywe; kodwa akazange ahlanganyele izinyoni .*

Impendulo kaNkulunkulu kanye nesenzo sika-Abrama sidinga incazelo. Lo mcimbi womhlatshelo usekelwe embonweni wokwabelana othinta izinhlangothi ezimbili ezingena kumfelandawonye, okungukuthi: masihlanganyele ndawonye. Izilwane ezisikwe phakathi zifanekisela umzimba kaKristu lowo, ekubeni munye, uyokwabelwa ngokomoya phakathi kukaNkulunkulu nabakhethiweyo bakhe. Izimvu ziyumfanekiso womuntu nokaKristu, kodwa izinyoni azinawo lomfanekiso womuntu uKristu ayoba nguNkulunkulu othunywe uNkulunkulu. Ngakho-ke, njengophawu lwasezulwini, bavela esivumelwaneni kodwa abanqunywa. Inhlawulo kaJesu yesono iyoba ngeyabakhethiweyo basemhlabeni kuphela, hhayi izingelosi zasezulwini.

Gen 15:11 : “ *Izinyoni ezidla inyama zehlela phezu kwezidumbu; u-Abrama wabaxosha .*

Ohlelweni olwaprofethwa uNkulunkulu, izidumbu zababi nabahlubukayo kuphela eziyonikezwa njengokudla kwezinyoni ezidla inyama ekubuyeni kwenkazimulo kukaKristu uMsindisi. Esikhathini sokugcina, lesi siphetho ngeke sithinte labo abenza isivumelwano noNkulunkulu kuKristu nangemithetho Yakhe. Ngokuba izidumbu zezilwane ezidaluliwe zingcwele kakhulu kuNkulunkulu naku-Abrama. Isenzo sika-Abrama siyafaneleka ngoba amaqiniso akufanele aphikisane nesiprofetho esiphathelene nekusasa nesiphetho sokugcina sobungcwele bukaKristu.

Gen. 15:12 : “ *Kwathi selishona ilanga, ubuthongo obunzima bamehlela u-Abrama; bheka, ukwesaba nobumnyama obukhulu kwehlela phezu kwakhe .*

Lokhu kulala akuvamile. ‘Iwubuthongo obunzima ,’ obufana nalobo uNkulunkulu amnika u-Adamu ukuba akhe owesifazane, “ *umsizi* ” wakhe ngolunye lwezimbambo zakhe. Njengengxenye yesivumelwano asenza no-Abrama, uNkulunkulu uzomambulela incazelo engokwesiprofetho enikezwe lolu “ *sizo* ” oluyoba into yothando lukaNkulunkulu kuKristu. Eqinisweni,

ngokubukeka kuphela, uNkulunkulu umenza afe ukuze angene ebukhoneni bakhe baphakade, kanjalo alindele ukungena kwakhe ekuphileni okuphakade, okungukuthi, ekuphileni kweqiniso, ngokwesimiso esithi akekho umuntu ongabona uNkulunkulu futhi aphile.

“ *Ubumnyama obukhulu* ” busho ukuthi uNkulunkulu umphuphuthekisa ukuphila kwasemhlabeni ukuze akhe engqondweni yakhe izithombe ezingokoqobo zemvelo engokwesiprofetho kuhlangukise nokubona nobukhona bukaNkulunkulu Uqobo Lwakhe. Engene ebumnyameni kanjalo, u-Abrama wezwa “ *ukwesaba* ” okufanelekile. Ngaphezu kwalokho, lokhu kugcizelela isimilo esesabekayo somdali uNkulunkulu okhuluma naye.

Gen. 15:13 : “ *UJehova wathi ku-Abrama: “Yazi ukuthi inzalo yakho iyakuba ngabafokazi ezweni elingesilo elayo; Bayakugqilazwa, bacindezelwe iminyaka engamakhulu amane .”*

UNkulunkulu umemezela ku-Abrama ikusasa, isiphetho esibekelwe inzalo yakhe.

“... *inzalo yakho iyakuba ngabafokazi ezweni elingesilo elabo* ”: lokhu kubhekisele eGibhithe.

“... *bayakuba yizigqila lapho* ”: ekuguqulweni kukaFaro omusha owayengamazi uJosefa, umHebheru owaba yizigqila ezinkulu zomanduleli wakhe. Lokhu kugqilazwa kuyofezwa ngesikhathi sikaMose.

“... *futhi bayobacindezela iminyaka engamakhulu amane* ”: Lokhu akukhona nje ukucindezela kweGibhithe, kodwa ngokubanzi ukucindezela okuyothinta inzalo ka-Abrama kuze kube yilapho bedla ifa eKhanani, izwe labo lesizwe elithenjiswa nguNkulunkulu.

Gen.15:14 : “ *Kepha ngiyakusahlulela isizwe eyakuba yizigqila zaso, futhi kamuva bayophuma nempahla enkulu .*

Isizwe okuhloswe ngaso kulesi sikhathi yi-Egypt kuphela, abazoyishiya, behamba nayo, empeleni, yonke ingcebo yayo. Phawula ukuthi kuleli vesi, uNkulunkulu akasho “ukucindezela” okukhulunywe ngakho evesini elandulele kwaba yiGibhithe. Lokhu kufakazela iqiniso lokuthi “ *iminyaka engamakhulu amane* ” okukhulunywa ngayo ayisebenzi eGibhithe kuphela.

Gen.15:15: “ *Uyakuya koyihlo ngokuthula ;*

Konke kuzofezwa njengoba uNkulunkulu ememezele kuye. Uyakungcwatshwa eHebroni emhumeni waseMakaphela ezweni alithenga u-Abrama esaphila kumHetu.

Gen.15:16 : “ *Esizukulwaneni sesine ziyakubuyela lapha; ngokuba ububi bama-Amori abukapheleli .*

Kula ma-Amori, amaHetu anobuhlobo obuhle no-Abrama ambheka njengommeleli kaNkulunkulu omkhulu. Ngakho bavumelana ukumthengisela indawo yengcwaba lakhe. Kodwa “ *ezizukulwaneni ezine* ” noma “ *eminyakeni engamakhulu amane* ,” isimo siyobe sesihlukile futhi abantu baseKhanani bayobe sebefinyelele emngceleni wokuhlubuka abangasekelwa uNkulunkulu futhi bonke bayobhujiswa ukuze bashiyele amaHebheru izwe labo eliyolenza libe yizwe labo.

Ukuze siwuqonde kangcono lomsebenzi oyinhlekelele kumaKhanani, kumelwe sikhumbule ukuthi uNowa wayeqalekise uKhanani owayeyizibulo lendodana yakhe uHamu. Ngakho-ke izwe lesethembiso lagcwala le nzalo

kaHamu eyaqalekiswa nguNowa nanguNkulunkulu. Ukubhujiswa kwabo kwakumane kuyindaba yesikhathi esimiswe uNkulunkulu ukuze afeze izinjongo zakhe emhlabeni.

Gen.15:17: “ *Kwathi selishonile ilanga, kwaba khona ubumnyama obukhulu; bheka, kwakukhona isithando somlilo esishunqayo, futhi amalangabi adlula phakathi kwezilwane ezihlukene .*

Kulo mkhosi, umlilo obaswa ngumuntu awuvunyelwe. Ngokuqunga isibindi sokweqa lesi simiso, amadodana ka-Aroni amabili ngolunye usuku ayodliwa uNkulunkulu. U-Abrama wayecele isibonakaliso kuNkulunkulu futhi saba sesimweni somlilo wasezulwini udlula phakathi kwezilwane ezinqamuke kabili. Lena yindlela uNkulunkulu afakaza ngayo ngezinceku zakhe ezinjengomprofethi u-Eliya phambi kwabaprofethi bakaBali abasekelwa indlovukazi yabezizwe nomka-Ahabi, uJezebeli. I-altare lakhe baminza emanzini, umlilo othunyelwe uNkulunkulu uyoqothula i-altare namanzi alungiselelwe u-Eliya, kodwa i-altare labaprofethi bamanga ngeke lishaywe indiva umlilo wakhe.

Gen. 15:18 : “ *Ngalolo suku uJehova wenza isivumelwano no-Abrama, wathi: “Inzalo yakho ngiyinike leli zwe, kusukela emfuleni waseGibhithe kuze kufike emfuleni omkhulu, umfula u-Ewufrathe .*

Ekupheleni kwalesi sahluko 15, leli vesi liyakuqinisekisa, isihloko salo esikhulu ngempela yilesi **sobumbano oluhlukanisa abakhethiweyo kwabanye abantu** ukuze babelane nalobu budlelwane noNkulunkulu futhi bamkhonze.

Imingcele yezwe elalithenjiswa amaHebheru idlula leyo isizwe esiyohlala kuyo ngemva kokunqoba iKhanani. Kodwa uNkulunkulu uhlanganisa esicelweni sakhe izingwadule ezinkulu zaseSiriya nase-Arabiya ezihlanganisa “*i-Ewufrathe* ” ngasempumalanga kanye nogwadule lwaseShuri oluhlukanisa “*iGibhithe* ” no-Israyeli. Phakathi kwalezi zingwadule, izwe lesithembiso lithatha ukubonakala kwensimu kaNkulunkulu.

Ekufundeni okungokomoya okungokwesiprofetho, “ *imifula* ” ifanekisela abantu, ngakho uNkulunkulu angaprofetha ngenzalo ka-Abrama, okungokuthi, ngoKristu ozothola abakhulekeli bakhe nabakhethiweyo bakhe ngaphesheya kuka-Israyeli neGibhithe, ngasentshonalanga “eYurophu” efanekiselwa kusAmbulo 9:14 ngaphansi kwegama elithi “ *umfula omkhulu i-Ewufrathe .*

Gen. 15:19 : “ *izwe lamaKheni, namaKhenizi, namaKadimoni, ”*

Gen.15:20: “ *kumaHetu, namaPherizi, namaRefa, ”*

Gen. 15:21 : “ *kuma-Amori, namaKhanani, namaGirigashi, namaJebusi .”*

Ngesikhathi sika-Abrama lawa magama ayeyimindeni eqoqwe emizini eyakha izwe laseKhanani. Phakathi kwabo kukhona amaRefa ayobe egcine indinganiso enkulu yezinsuku zangaphambi kukazamcolo ngaphezu kwamanye lapho uJoshuwa ethatha indawo “ *izizukulwane ezine* ” noma “ *eminyakeni engamakhulu amane* ” kamuva.

U-Abrama uyinzalamizi yezivumelwano ezimbili zohlelo lukaNkulunkulu. Inzalo yakhe ngenyama iyoveza inzalo eningi ezalwa kubantu abakhethwe nguNkulunkulu, kodwa abangakhethwanga nguye. Ngakho-ke , lesi sivumelwano sokuqala esisekelwe enyameni siyawuhlanekezela umsebenzi waso wokusindisa futhi sidide ukuqonda kwaso, ngoba insindiso izoxhomeka kuphela esenzweni sokholo sezivumelwano ezimbili. Ukusokwa enyameni akuzange kumsindise

umHebheru nakuba kwakufunwa uNkulunkulu. Okwamenza wakwazi ukusindiswa kwakuyimisebenzi yakhe yokulalela eyambula futhi yaqinisekisa ukholo nokholo lwakhe kuNkulunkulu. Futhi kuyinto efanayo ebeka insindiso esivumelwaneni esisha, lapho ukholo kuKristu lwenziwa luphile ngemisebenzi yokulalela imiyalo, izimiso, nezimiso zaphezulu ezembulwe nguNkulunkulu, kulo lonke iBhayibheli. Ebuhlotsheni obugcwalisekile noNkulunkulu, imfundiso yencwadi ikhanyiswa ukuhlakanipha komoya; Kungakho uJesu athi: “ *Umbhalo uyabulala, kodwa umoya uyaphilisa .*”

Genesis 16

Ukuhlukaniswa ngokomthetho

Gen.16:1: “ *USarayi umka-Abrama wayengamzaleli mntwana. Wayenencekukazi yaseGibhithe, uHagari .*

Gen.16:2: “ *USarayi wathi ku-Abrama: “Bheka, uJehova ungenze inyumba; ake uze encekwini yami; mhlawumbe ngizathola abantwana kuye. U-Abrama walalela izwi likaSarayi .*

Gen.16:3: “ *USarayi umka-Abrama wathatha uHagari waseGibhithe, incekekazi yakhe, wamnika u-Abrama indoda yakhe ukuba ibe ngumkakhe, u-Abrama esehlale iminyaka eyishumi ezweni laseKhanani .*”

Kulula ngathi ukugxeka lesi sinqumo esingesihle ngenxa yesinyathelo sikaSarayi, kodwa ake sibheke isimo njengoba saziveza kubabhangqwana ababusisiwe.

UNkulunkulu wayetshela u-Abrama ukuthi umntwana wayezozalwa esizalweni **sakhe**. Kodwa kazange amtshela ngoSarayi umkakhe owayeyinyumba. Ngaphezu kwalokho, u-Abrama akazange amngabaze uMdali wakhe ukuze acaciselwe ngezimemezelo zakhe. Wayelindele ukuthi uNkulunkulu akhulume naye ngokwentando yakhe yobukhosi. Futhi lapha, kufanele siqonde ukuthi lokhu kuntuleka kwencazelo kwakuhloswe ngokunembile ukucasula lesi sinyathelo somuntu uNkulunkulu adala ngaso okuphambene nomthetho ezingeni lesithembiso sesibusiso, kodwa esiwusizo, ukubeka phambi kuka-Israyeli wesikhathi esizayo owakhiwe phezu kuka-Isaka, umncintiswano onempi noqhudelana, isitha ngisho nesitha. UNkulunkulu wayeqonda ukuthi ngaphezu kwezindlela ezimbili, okuhle nokubi okwakubekwe ngaphambi kokukhetha komuntu, “*isanqante nodondolo*” kokubili kwakudingeka ngokulinganayo ukuze kuqhubekisele phambili “*imbongolo*” ephikayo. Ukuzalwa kuka-Ishmayeli, naye indodana ka-Abrama, kuzovuna ukwakhiwa kwenduku yama-Arab kuze kube isimo saso sokugcina emlandweni, ezenkolo, ubuSulumane (ukuzithoba; ukuphakama kwendida kulaba bantu abahlubukayo ngokwemvelo nangokofuzo).

Gen.16:4: “ *Wasengena kuHagari, wakhulelwa. Wathi ebona ukuthi uzithwele wabuka unkosikazi wakhe ngendelelo .*

Lesi simo sengqondo sokudelela sikaHagari, umGibhithe enkosikazini yakhe sisabonakala kubantu abangamaSulumane abangama-Arab nanamuhla. Futhi ngokwenza kanjalo, abalona neze iphutha ngoba amazwe aseNtshonalanga

alidelele ilungelo elikhulu lokushunyayelwa kwevangeli egameni likaKristu Jesu waphezulu. Ukuze lenkolo yama-Arab yamanga iqhubeke nokumemezela ukuthi uNkulunkulu mkhulu lapho iNtshonalanga iMsusile ezincwadini zemicabango yayo.

Isithombe esinikezwe kuleli vesi sibonisa ngqo isimo sesikhathi sethu sokuphela, kubuKristu baseNtshonalanga, ngisho nokuhlanekezelwa, njengoSarayi engasawatholi amadodana futhi eshona ebumnyameni obungokomoya. Nesisho sithi: Ezweni lezimpumpithe, amakhosi aneso elilodwa.

Gen.16:5: “ *USarayi wathi ku-Abrama: “Ihlazo lami makube phezu kwakho; Ngibekile inceku yami esifubeni sakho; kwathi esebona ukuthi ukhulelwe wangibuka ngendelelo. UJehova makabe ngumahluleli phakathi kwami nawe. »*

Gen.16:6: “ *U-Abrama wathi kuSarayi: “Bheka, inceku kazi yakho isesandleni sakho; USarayi wamphatha kabi; uHagari wambalekela .*

U-Abrama uthatha umthwalo wemfanelo, futhi akamsoli uSarayi ngokuba nguyeye owaphefumulela lokhu kuzalwa kwenganekwane. Ngakho-ke, kusukela ekuqaleni, ukuba semthethweni kubeka umthetho wawo ngokungemthetho futhi kulandela lesi sifundo, kusukela manje kuqhubeke imishado izohlanganisa kuphela abantu abavela emndenini ofanayo osondelene kuze kube u-Israyeli wesikhathi esizayo kanye nesimo sakhe sesizwe esitholakala ngemva kokuphuma eGibhithe eligqilaziwe.

Gen. 16:7: “ *Ingelosi kaJehova yamfumana ngasemthonjeni wamanzi ehlane ngasemthonjeni osendleleni eya eShuri .*

Lokhu kuxoxisana okuqondile phakathi kukaNkulunkulu noHagari kwenzeka kuphela ngenxa yesikhundla sika-Abrama esibusisiwe. UNkulunkulu wamthola ehlane laseShuri, okwakuzoba ikhaya lama-Arabhu ahambahambayo ahlala ematendeni efuna njalo ukudla kwezimvu namakamela awo. Umthombo wamanzi wawuyindlela kaHagari yokuziphilisa futhi uhlangana “nomthombo wamanzi okuphila,” oza ukuzomkhuthaza ukuba amukele isikhundla sakhe njengenceku nesiphetho sakhe esichumayo.

Gen.16:8 *Wathi: “Hagari, ncekukazi kaSarayi, uvelaphi, uyaphi na? Wathi: “Ngibalekela uSarayi, inkosikazi yami .”*

UHagari uphendula imibuzo yomibili: uyaphi? Impendulo: Ngiyabaleka. Uphuma kuphi? Impendulo: KuSarayi, inkosikazi yami.

Gen. 16:9 : “ *Ingelosi kaJehova yathi kuye: “Buyela enkosikazini yakho, uzithobe phansi kwesandla sayo .*

Ijaji elikhulu limshiya engazikhetheli, liyala ukubuya nokuthobeka, ngoba inkinga yangempela yabangelwa ukudelelwa okukhonjiswe inkosikazi yayo, ngaphandle kobunyumba bayo, ihlale iyinkosikazi yayo esemthethweni futhi kufanele ikhonzwe futhi ihlonishwe.

Gen. 16:10 : “ *Ingelosi kaJehova yathi kuye: “Ngiyakwandisa inzalo yakho, ingabalwa ngobuningi bayo .”*

U-YaHWéH uyamkhuthaza ngokumnika “isanqante.” Umthembisa inzalo " eningi kangangokuthi ngeke sikwazi ukuyibala . Ungalenzi iphutha, lesi sixuku sizobe sinenyama hhayi ngokomoya. Ngokuba izibikezelo zikaNkulunkulu ziyokwenziwa kuze kube yilapho kumiswa isivumelwano esisha, kuphela inzalo yamaHeberu. Kodwa-ke, noma yimaphi ama-Arabhu aqotho angangena

esivumelwaneni sikaNkulunkulu ngokwamukela izindinganiso zaKhe ezilotshwe amaHeberu eBhayibhelini. Futhi kusukela ekuveleni kwayo, i-Muslim Quran ayihlangabezani nalesi simiso. Isola, igxeka futhi ihlanekezela amaqiniso eBhayibheli afakazelwa uJesu Kristu.

Ngokuthathela ku-Ishmayeli inkulumo eseyasetshenziselwe u-Abrama, “*yayibaningi kangokuthi ngeke sikwazi ukubala*,” siyaqonda ukuthi iwumbuzo nje wokwanda kwabantu hhayi owabakhethiweyo abakhethelwe ukuphila okuphakade. Iziqhathaniso ezihlongozwe nguNkulunkulu zihlala zingaphansi kwemibandela okumele igcwaliseke. Isibonelo: “*izinkanyezi esibhakabhakeni*” zibhekisela kunoma yimuphi umsebenzi ongokwenkolo ohilela “*ukukhanyisa umhlaba*”. Kodwa yikuphi ukukhanya? Ukukhanya kweqiniso okugunyazwe uNkulunkulu kuphela okwenza “*inkanyezi*” ifanelekele “*ukukhanya kuze kube phakade*” emazulwini, ngokukaDaniyeli 12:3, ngoba bayobe ‘*behlakani phe ngempela*’ futhi ‘*beyobe sebefundise ukulunga*’ ngokukaNkulunkulu **ngempela**.

Gen. 16:11 : “*Ingelosi kaJehova yathi kuye: “Bheka, ukhulelwe, uyakuzala indodana, uyiqambe igama lokuthi u-Ishmayeli; ngoba uJehova uzwile ukuhlupheka kwakho.”*”

Gen.16:12 : “*Uyakuba njengembongolo yasendle; isandla sakhe siyomelana nawo wonke umuntu, futhi isandla sawo wonke umuntu siyomelana naye; futhi uyohlala phambi kwabo bonke abafowabo.*”

UNkulunkulu ufanisa u-Ishmayeli, nenzalo yakhe yama-Arabhu, “*nembongolo yasendle*,” isilwane esaziwa ngokuhlubuka nokuba nenkani; futhi ngaphezu kwalokho, inonya njengoba ibizwa ngokuthi “*i-savage*”. Ngakho-ke akakwazi ukuthambisa, ukufuywa noma ukukhohliswa. Ngamafuphi, akathandi futhi akazivumeli ukuba athandwe, futhi ezakhini zakhe zofuzo unofuzo olunonya kuba fowabo kanye nakubantu angabazi. Lesi sahlulelo esisungulwe futhi sembulwe nguNkulunkulu sibaluleke kakhulu, kulesi sikhathi sokuphela, ukuqonda indima eyisijeziso, ngoNkulunkulu, wenkolo yobuSulumane eyalwelwa ubuKristu bamanga ngezikhathi lapho “*ukukhanya*” kobuKristu ‘*kwakuwubumnyama*’ kuphela. Kusukela ebuyele ezweni lawokhokho bakhe, u-Israyeli uphinde waba isisulu sakhe, njengoba kwenza amazwe aseNtshonalanga, abizwa ngokuthi amaKristu, avikelwe amandla aseMelika, abawabiza, ngaphandle kwephutha elikhulu, “uSathane omkhulu.” Kuyiqiniso ukuthi “uSathane” omncane uyakwazi ukubona “omkhulu”.

Ngokuzala u-Ishmayeli, igama elisho ukuthi “uNkulunkulu uzwile”, umntwana wengxabano, uNkulunkulu udala okunye **ukuhlukana** phakathi komndenani ka-Abrama. Kwengeza esiqalekiswa sezilimi ezidalwe ekuhlolweni kwe-Babel. Kodwa uma elungiselela indlela yokujezisa, kungenxa yokuthi wazi kusengaphambili ukuziphatha kwabantu kokuhlubuka emibuthanweni yakhe emibili elandelayo kuze kube sekupheleni kwezwe.

Gen. 16:13 *Waqamba igama lika-Atha-Eli-royi igama likaJehova owakhuluma kuye; ngokuba wathi: “Kukhona yini engikubonile lapha emva kokuba esengibonile na?” »*

Igama elithi Atta El roi lisho ukuthi: Wena unguNkulunkulu obonayo. Kodwa kakade lesi sinyathelo sokunikeza uNkulunkulu igama siyintukuthelo ngokumelene nokuphakama kwakhe. Lonke leli vesi elihunyushwe ngezindlela

eziningi ezahlukene lifingqwe kulo mcabango. UHagari akakukholwa. Yena, inceku encane, wayeyinjongo yomdali omkhulu uNkulunkulu obona ukudalelwa futhi akwembule. Ngemva kwalokhu okuhlangenwe nakho, yini angayesaba?

Gen 16:14 “ *Ngalokho igama lalowo mthombo waqanjwa ngokuthi uMthombo waseLahayi Royi; Iphakathi kweKadeshi neBaredi .*

Izindawo zasemhlabeni lapho uNkulunkulu azibonakalise khona zihloniphekile, kodwa udumo olunikezwa abantu ngokuvamile lubangelwa umoya wabo wokukhonza izithombe, ongabahlanganisi Naye.

Gen 16:15 “ *UHagari wamzalela u-Abrama indodana; u-Abrama waqamba igama lendodana yakhe, uHagari amzalela yona, ngokuthi u-Ishmayeli .*

U-Ishmayeli ngempela uyindodana yoqobo ka-Abrama, futhi ngaphezu kwakho konke izibulo lakhe azonamathela kulo ngokwemvelo. Kodwa akayona indodana yesithembiso eyamenezelwa nguNkulunkulu ngaphambili. Nokho ekhethwe uNkulunkulu, igama elithi “ *Ishmayeli* ” alinikwa, elisho ukuthi “ *uNkulunkulu uzwile* ” lisekelwe ekuhluphekeni kukaHagari ngaphezu kwakho konke, isisulu sezinqumo ezathathwa yinkosikazi yakhe nenkosi yakhe. Kodwa ngomqondo wesibili, kusekelwe futhi ephutheni lika-Abrama noSarayi ngokukholelwa okwesikhashana ukuthi lendodana eyakhulelwa uHagari, umGibhithe, yayiyisiqinisekiso, okungukuthi, “ukugcwaliseka” nokufezeka kwesimemezelo sikaNkulunkulu. Iphutha liyoba nemiphumela yegazi kuze kube sekupheleni komhlaba.

UNkulunkulu ungene emdlalweni womcabango womuntu futhi kuyena okubalulekile kufeziwe: umntwana wengxabano nokuhlukana **okungqubuzanayo** uyaphila.

Gen. 16:16 : “ *U-Abrama wayeneminyaka engamashumi ayisishiyagalombili nesithupha mhla uHagari emzalela u-Abrama u-Ishmayeli .*

Ngakho "Ishmayeli" wazalwa ngo-2034 (1948 + 86) lapho u-Abrama eneminyaka engu-86 ubudala.

Genesis 17

Ukwehlukana ngokusoka: uphawu enyameni

Gen. 17:1: “ *U-Abrama eseneminyaka engamashumi ayisishiyagalolunye nesishiyagalolunye, uJehova wabonakala ku-Abrama, wathi kuye: “NginguNkulunkulu uSomandla; Hamba phambi kwami, ungabi-nacala .”*

Ngo-2047, eneminyaka engu-99 kanye no-Ishmayeli 13, u-Abrama uvakashelwa ngomoya nguNkulunkulu ozethula kuye okokuqala ngqa ngokuthi “ *uNkulunkulu uSomandla* ”. UNkulunkulu ulungiselela isenzo esizoveza lo mlingiswa “onamandla onke”. Ukubonakala kukaNkulunkulu ngokuyinhloko kuwuhlelo lwamazwi nokuzwayo ngoba inkazimulo yakhe ihlala ingabonakali kodwa umfanekiso womuntu wakhe uyabonakala ngaphandle kokufa.

Gen.17:2: “ *Ngiyakumisa isivumelwano sami phakathi kwami nawe, ngikwandise kakhulu .* ”

UNkulunkulu uvuselela isithembiso sakhe sokwanda, echaza lesi sikhathi “ *kuze kube phakade* ” okungukuthi, “*njengothuli lomhlaba* ” kanye “ *nezinkanyezi zezulu* ” “*okungekho muntu ongazibala* .

Gen.17:3 : “ *U-Abrama wawa ngobuso bakhe; uNkulunkulu wakhuluma kuye, wathi :* ”

Eqaphela ukuthi lowo okhuluma naye ‘*unguNkulunkulu uMninimandla onke,*’ u-Abrama uwa ngobuso ukuze angabheki uNkulunkulu, kodwa ulalela amazwi akhe aloya wonke umphefumulo wakhe.

Gen.17:4: “ *Lesi yisivumelwano sami engisenza lani; uyakuba nguyise wezizwe eziningi .* »

Isivumelwano phakathi kukaNkulunkulu no-Abrama siyaqiniswa ngalolo suku : “ *Uyakuba nguyise wezizwe eziningi .* ”

Gen.17:5 : “ *Igama lakho alisayikuthiwa u-Abrama; kodwa igama lakho liyoba u-Abrahama, ngoba ngikwenze uyise wezizwe eziningi .* »

Ukuguqulwa kwegama lisuka ku-Abrama libe ngu-Abrahama kuwujuqu futhi ngesikhathi sakhe uJesu uzokwenza okufanayo ngokushintsha amagama abaphostoli bakhe.

Gen. 17:6 : “ *Ngiyakuzalisa kakhulukazi, ngenze izizwe ngawe; namakhosi ayakuvela kuwe .* »

U-Abrama nguyise wokuqala wezizwe zama-Arab kwa-Ishmayeli, ngo-Isaka uzoba nguyise wamaHebheru, abantwana bakwa-Israyeli; kwaMidiyani uyakuba nguyise wozalo lukaMidiyani; uMose uyakufumana kuye uZipora umkakhe, indodakazi kaJetiro.

Gen.17:7: “ *Ngiyakumisa isivumelwano sami phakathi kwami nawe nenzalo yakho emva kwakho ezizukulwaneni zayo sibe yisivumelwano esiphakade, ngibe nguNkulunkulu kuwe nakuyo inzalo yakho emva kwakho .* ”

UNkulunkulu ukhetha ngobuqili amazwi esivumelwano sakhe ayoba “*phakade*” kodwa angabi phakade. Lokhu kusho ukuthi isivumelwano esenziwa nenzalo yakhe yenyama siyoba nesikhathi esilinganiselwe. Futhi lomkhawulo uyofinyelelwa lapho, ekufikeni kwakhe kokuqala nasekuthatheni kwakhe isimo somuntu, uKristu waphezulu eyomisa ngokufa kwakhe kokuzithandela isisekelo somfelandawonye omusha oyoba nemiphumela yaphakade.

Kuleli qophelo, kufanele kuqashelwe, bonke abantu abangamazibulo abaqondiswe futhi baqanjwe kusukela ekuqaleni balahlekelwa ukuba semthethweni kwabo. Lokhu kwaba yindaba kaKayini, izibulo lika-Adamu, lika-Ishmayeli, izibulo lika-Abrama kodwa indodana engumlanjwana, futhi ngemva kwakhe, kuyoba indaba ka-Esawu, izibulo lika-Isaka. Lesi simiso sokwehluleka kwezibulo siprofetha ukwehluleka komfelandawonye wenyama wamaJuda. Isivumelwano sesibili siyoba ngesomoya futhi siyozuzisa kuphela amaqaba aphenyuka ngempela, naphezu kokubonakala okukhohlisayo okubangelwa ukuzenzisa kwabantu okungamanga.

Gen. 17:8 : “ *Ngiyakunika wena nenzalo yakho emva kwakho izwe ogogobele kulo, izwe lonke laseKhanani, libe yifa **laphakade** , ngibe nguNkulunkulu wabo.* ”

Ngokufanayo, izwe laseKhanani liyonikezwa “ *ifa laphakade* ,” okungukuthi, inqobo nje uma uNkulunkulu eboshiwe isivumelwano sakhe. Futhi ukwenqatshwa kukaMesiya uJesu kuyolenza ize, ngakho eminyakeni engu-40 ngemva kwalokhu kucasuka, isizwe nenhloko-dolobha yaso iJerusalema kuyobhujiswa amasosha amaRoma, futhi amaJuda asindile ayohlakazwa emazweni ahlukehlekene omhlaba. Ngoba uNkulunkulu uchaza umbandela wesivumelwano: “ *Ngiyoba nguNkulunkulu wabo* . Futhi, lapho njengesithunywa sikaNkulunkulu, uJesu enqatshwa ngokomthetho isizwe, uNkulunkulu uyokwazi ukwephula isivumelwano sakhe ngokuba semthethweni okuphelele.

Gen.17:9: “ UNkulunkulu wathi ku - *Abrahama*: “ *Wogcina isivumelwano sami, wena nenzalo yakho emva kwakho ezizukulwaneni zayo* .

Leli vesi liqeda konke lokho kuzenzisa kwezenkolo okwenza uNkulunkulu abe nguNkulunkulu wezinkolo ezikholelwa kuNkulunkulu oyedwa ezihlangene emfelandawonye wamasonto naphezu kwezimfundiso zazo ezingahambelani neziphikisanayo. UNkulunkulu uboshwe kuphela ngamazwi akhe abeka isisekelo sesivumelwano sakhe, uhlobo lwesivumelwano esenziwa nalabo abamlalelayo kuphela. Uma umuntu egcina umfelandawonye wakhe, uyawuqinisekisa futhi uyawelula. Kodwa umuntu kufanele alandele uNkulunkulu emsebenzini wakhe owakhiwe ezigabeni ezimbili ezilandelayo ; owokuqala ungowenyama, owesibili ungowomoya. Futhi le ndima esukela kweyokuqala iye kweyesibili ivivinya ukholo lomuntu ngamunye, futhi okokuqala nokubaluleke kakhulu, olwamaJuda. Ngokwenqaba uKristu, isizwe samaJuda sephula isivumelwano saso noNkulunkulu ovulela amaqaba umnyango, futhi phakathi kwawo labo abaphendukela kuKristu bamukelwa nguye futhi babalelwa njengamadodana omoya ku-Abrahama. Ngakho bonke abagcina isivumelwano sakhe bangamadodana noma amadodakazi ka-Abrahama ngokwenyama noma ngokomoya.

Kuleli vesi sibona ukuthi u-Israyeli, isizwe esizayo salelo gama, umsuka waso ngempela uvela ku-Abrahama. UNkulunkulu unquma ukwenza inzalo yakhe ibe abantu “*abahlukaniselwe*” ukubonakaliswa kwasemhlabeni. Akuyona indaba yabantu abasindisiwe, kodwa umthethosisekelo wokubuthana kwabantu omelela abakhethiwe basemhlabeni ukuze kukhethwe abakhethiweyo abasindisiwe ngomusa kaNkulunkulu wesikhathi esizayo oyotholwa nguJesu Kristu.

Gen.17:10: “ *Lesi yisivumelwano sami eniyakusigcina phakathi kwami nani nenzalo yakho emva kwakho: Bonke abesilisa kini bayakusokwa* .

Ukusoka kuwuphawu lwesivumelwano esenziwa phakathi kukaNkulunkulu, u-Abrahama nenzalo yakhe, okungukuthi, inzalo yakhe yenyama. Ubuthakathaka baso yisimo saso esiyiqoqo esisebenza kuyo yonke inzalo yayo, kungakhathaliseki ukuthi inokholo noma cha, noma ngabe iyalalela noma cha. Ngokuphambene, esivumelwaneni esisha, ukukhethwa ngokholo okuvivinywayo kuyotholwa ngabakhethiweyo abayobe sebethola ukuphila okuphakade okusengozini kulesi sivumelwano. Ekusokeni kufanele kwenezelwe umphumela ongemuhle: AmaSulumane nawo asokiwe kusukela kukhokho wawo u-Ishmayeli futhi anikeza lokhu kusoka ukubaluleka okungokomoya okuholela ekutheni bafune ilungelo laphakade. Nokho, ukusoka kunemiphumela yaphakade hhayi yenyama yaphakade.

Gen.17:11 : “ *Niyakusoka; futhi kuyoba yisibonakaliso sesivumelwano phakathi kwami nawe* ” .

Impela kuwuphawu lokusebenzelana noNkulunkulu kodwa ukusebenza kwayo kungokwenyama kuphela futhi amavesi 7, 8, futhi ivesi elilandelayo le-13 liqinisekisa ukusebenza kwalo kuphela elithi “ **phakade** ” .

Gen.17:12 : “ *Bonke abesilisa kini bayakusokwa abanezinsuku eziyisishiyagalombili ezizukulwaneni zenu, noma abazelwe endlini yenu noma abathengwe ngemali kubafokazi, ongeyena owohlanga lwakini* .

Lokhu kuseyinto emangalisa kakhulu, kodwa naphezu kobuntu bayo obungapheli, nokho kwakha isiprofetho esembula icebo likaNkulunkulu leminyaka ^{eyinkulungwane yesi-8} . Lesi yisizathu sokukhethwa “kwezinsuku eziyisishiyagalombili”, ngoba izinsuku eziyisikhombisa zokuqala zifanekisela isikhathi sasemhlabeni sokukhethwa kwabakhethiweyo beminyaka eyizinkulungwane eziyisithupha nokwahlulelwa kwenkulungwane yesikhombisa. Ngokuhlela, emhlabeni, umfelandawonye oseduze nesizwe samaJuda nombungu waso wokuqala, u-Abrama, uNkulunkulu wembula umfanekiso wephakade elizayo labakhethiwe abakhululiwe ebuthakathakeni benyama bobulili obugxile ejwabuni elinqunywe kwabesilisa. Khona-ke, njengoba nje abakhethiweyo beyovela kuyo yonke imvelaphi yabantu bomhlaba, kodwa kuKristu kuphela, esivumelwaneni esidala, ukusoka kumelwe kusetshenziswe ngisho nakwabezizwe lapho befuna ukuhlala nekamu elikhethwe uNkulunkulu.

Umqondo oyinhloko wokusoka uwukufundisa ukuthi embusweni kaNkulunkulu waphakade abantu ngeke besakwazi ukuzala futhi izifiso zenyama ngeke zisenzeka. Ngaphezu kwalokho, umphostoli uPawulu uqhathanisa ukusoka kwenyama yesivumelwano esidala nokusokwa kwenhliziyo yabakhethiweyo abasesisha. Kulo mbono, kusikisela ukuhlanzeka kwenyama kanye nalokho kwenhliziyo ezinikela kuKristu.

Ukusoka kusho **ukusika** futhi lo mbono uveza ukuthi uNkulunkulu ufuna ukwakha ubuhlobo obuyingqayizivele nesidalwa sakhe. NjengoNkulunkulu ‘onomhawu,’ ufuna ukuba kuphela kanye nokubaluleka kothando kwabakhethiweyo bakhe okufanele, uma kudingekile, **banqamule** ubuhlobo babantu ababazungezile obuyingozi ekusindisweni kwabo futhi baphule ubuhlobo nezinto nabantu abalimaza ubuhlobo babo naye. Emfanekisweni ongokwesiprofetho ofundisayo, lesimiso sithinta uIsrayeli wakhe wenyama, okokuqala, noIsrayeli wakhe ongokomoya wezikhathi zonke owembulwa kuJesu Kristu ekupheleleni kwakhe.

Gen.17:13 : “ *Ozelwe endlini nothengwa ngemali makasokwe; isivumelwano sami siyakuba senyameni yenu, sibe yisivumelwano **esiphakade** »* .

UNkulunkulu uphikelela kulo mbono: kokubili izingane ezingokomthetho nezingekho emthethweni zingazihlanganisa naye ngoba ngaleyo ndlela uprofetha imifelandawonye emibili yomsebenzi wakhe wokusindisa... Khona-ke, ukuphikelela okuphawulwa ukubuyiswa kwenkulumo ethi “ *etholwe ngenani lemali* ” kuprofetha uJesu Kristu oyobhekwa njengenani lamadenari angu-30 amaJuda enkolo ahlubukayo. Ngakho, ngodenariyu abangu-30, uNkulunkulu uyonikela ngokuphila kwakhe kobuntu ukuze ahlenge amaJuda akhethiwe namaqaba egameni lesivumelwano sakhe esingcwele. Kodwa “ **okuphakade** ”

kwesibonakaliso sokusoka kuyakhunjulwa futhi ukunemba “ *enyameni yakho* ” kufakazela isimilo saso sesikhashana. Ngoba lesi sivumelwano esiqala lapha siyoba nesiphetho lapho uMesiya efika “ *ukuzoqeda isono* ,” ngokukaDan.7:24.

Gen.17:14: “ *Owesilisa ongasokile, ongasokanga enyameni yakhe, uyakunqunywa phakathi kwabantu bakubo; wephule isivumelwano sami .* ”

Ukugcinwa kwemithetho ebekwe uNkulunkulu kuqine kakhulu futhi akuvumi kanjalo ngoba iziphambeko zabo ziwuhlanekezela umsebenzi wakhe ongokwesiprofetho, futhi uyobonisa ngokuvimbela uMose ukuba angene eKhanani ukuthi leliphutha likhulu kakhulu. Ukungasoki enyameni akuvumelekile ukuphila kubantu abangamaJuda basemhlabeni njengoba bekuyoba njalo nabangasokile enhliziyweni embusweni kaNkulunkulu waphakade wasezulwini wesikhathi esizayo.

Gen. 17:15: “ *UNkulunkulu wathi ku-Abrahama: “Ungasayikuqamba igama lomkakho uSarayi ngokuthi uSarayi; kodwa igama lakhe kuyoba uSara .”* ”

U-Abrama usho uyise wesizwe kodwa u-Abrahama usho uyise wesixuku. Ngokufanayo, uSarayi usho isikhulu kodwa uSara usho inkosazana.

U-Abrama usenguyise ka-Ishmayeli kakade, kodwa ukuguqulwa kwegama lakhe u-Abrahama kuyafaneleka ekwandeni kwezizukulwane zakhe ngo-Isaka indodana uNkulunkulu azomtshela yona, hhayi ku-Ishmayeli. Ngesizathu esifanayo, uSarayi oyinyumba uyozala futhi azale inqwaba yamadodana ngo-Isaka futhi igama lakhe libe nguSara.

Gen.17:16 : “ *Ngiyakumbusisa, ngikunike indodana ngaye; Ngiyombusisa, futhi uyoba izizwe; amakhosi ezizwe ayophuma kuyo .”* ”

U-Abrama uhamba noNkulunkulu, kodwa ukuphila kwakhe kwansuku zonke kusemhlabeni futhi kusekelwe ezimweni zemvelo zasemhlabeni, hhayi ezimangalisweni zaphezulu. Futhi emcabangweni wakhe unikeza amazwi kaNkulunkulu incazelo yesibusiso sendlela uSarayi athola ngayo indodana ngoHagari incekekazi yakhe.

Gen .17:17 : “ *U-Abrahama wawa ngobuso bakhe; wahleka, wathi enhliziyweni yakhe: “Oneminyaka eyikhulu uyakuzalelwa na? futhi uSara, eneminyaka engamashumi ayisishiyagalolunye ubudala, wayeyozala yini umntwana? »* ”

Eqaphela ukuthi uNkulunkulu wayengase asho ukuthi uSarayi wayezokwazi ukuzala abantwana lapho eyinyumba futhi kakade eneminyaka engu-99 ubudala, wahleka enhliziyweni yakhe. Isimo asicabangeki ezingeni lomuntu wasemhlabeni kangangokuthi lokhu kucabanga kwakhe kubonakala kungokwemvelo. Futhi unikeza incazelo emicabangweni yakhe.

Gen.17:18: “ *U-Abrahama wathi kuNkulunkulu: “O! Kwangathi u-Ishmayeli angaphila phambi kwakho! »* ”

Kuyacaca ukuthi u-Abrahama ucabanga ngokwenyama nokuthi ucabanga nje ngokuphindaphinda kwakhe ngo-Ishmayeli, indodana eseyizelwe futhi eneminyaka eyi-13.

Gen.17:19: “ *UNkulunkulu wathi: “Impela uSara umkakho uyakuzalela indodana; uyakuqamba igama layo ngokuthi u-Isaka. ngiyakumisa isivumelwano sami naye, sibe yisivumelwano esiphakade enzalweni yakhe emva kwakhe .”* ”

Eyazi imicabango ka-Abrahama, uNkulunkulu uyamsola futhi avuselele isimemezelo kuye ngaphandle kokushiya nelilodwa ithuba lephutha lokuhumusha.

Ukungabaza kuka-Abrahama ngokuzalwa okuyisimangaliso kuka-Isaka kuprofetha ukungabaza nokungakholwa isintu esiyobonakala kuJesu Kristu. Futhi ukungabaza kuzothatha isimo sokwenqatshwa okusemthethweni ngenzalo yenyama ka-Abrahama.

Gen 17:20 *Ngokuqondene no-Ishmayeli, ngikuzwile. Bheka, ngiyakumbusisa, ngimvuse, ngimandise kakhulukazi; Uyakuzala izikhulu eziyishumi nambili, ngimenze isizwe esikhulu .”*

U-Ishmayeli kusho ukuthi uNkulunkulu uphendulile, futhi, kulokhu kungenelela, uNkulunkulu uyalithethelela igama amnike lona. UNkulunkulu uyomenza abe nenzalo, uyokwandiswa futhi uyokwakha isizwe esikhulu sama-Arab esakhiwe “izikhulu eziyishumi nambili”. Lelinani u-12 lifana namadodana angu-12 kaJakobe omfelandawonye wakhe ongcwele ayolandelwa abaphostoli abangu-12 bakaJesu Kristu, kodwa okufanayo akusho okufanayo ngoba iqinisekisa usizo lwaphezulu kodwa hhayi umfelandawonye osindisayo ngokuphathelene necebo lakhe lokuphila okuphakade. Ngaphezu kwalokho, u-Ishmayeli nenzalo yakhe bayoba nobutha kubo bonke abangena esivumelwaneni esingcwele sikaNkulunkulu, ngokulandelana amaJuda bese kuba amaKristu. Le ndima eyingozi izojezisa ukuzalwa kwengane yengane ngezinqubo ezingekho emthethweni ezicatshangwa umama oyinyumba kanye nobaba onganakekeli ngokweqile. Ngakho-ke, amadodana ka-Abrahama enyama ayothwala isiqalekiso esifanayo futhi ekugcineni ayolahlwa uNkulunkulu ngendlela efanayo.

Njengoba sezimazi uNkulunkulu nezindinganiso zakhe, inzalo ka-Ishmayeli ingakhetha ukuphila ngemithetho yakhe ize ingene emfelandawonye wamaJuda, kodwa lokhu kukhetha kuyohlala kumuntu ngamunye njengensindiso yaphakade eyonikelwa kwabakhethiweyo. Ngokunjalo, njengabanye abantu bazo zonke imvelaphi, insindiso kuKristu bayonikezwa futhi indlela eya phakade bayovulelwa, kodwa kuphela ngezinga lokulalela likaKristu uMsindisi, obethelwe esiphambanweni, ofile futhi ovusiwe.

Gen.17:21: “ *Ngiyakumisa isivumelwano sami no-Isaka, uSara azokuzalela yena ngalesi sikhathi esimisiwe ngomnyaka ozayo .*

Njengoba u-Ishmayeli eneminyaka engu-13 ubudala ngesikhathi salo mbono ngokwevesi 27, uyobe eseneminyaka engu-14 lapho kuzalwa u-Isaka. Kodwa uNkulunkulu uyaphikelela kuleliphuzu: Isivumelwano sakhe siyomiswa no-Isaka, hhayi u-Ishmayeli. Futhi uzozalwa nguSara.

Gen .17:22: “ *Kwathi eseqedile ukukhuluma naye, uNkulunkulu waphakanyiswa ku -Abrahama .*

Ukubonakala kukaNkulunkulu kuyivelakancane futhi kungavamile, futhi lokhu kuchaza ukuthi kungani abantu bengazijwayeli izimangaliso zaphezulu nokuthi kungani, njengo-Abrahama, ukucabanga kwabo kuhlala kusekelwe emithethweni yemvelo yokuphila kwasemhlabeni. Umlayezo wakhe ulethiwe, uNkulunkulu uyahoxisa.

Gen. 17:23 : “ *U-Abrahama wathatha u-Ishmayeli indodana yakhe, nabo bonke abazalelwa endlini yakhe, nabo bonke abebathenge ngemali, bonke*

abesilisa phakathi kwabantu bendlu ka-Abrahama; futhi wabasoka ngalolo suku, ngokuvumelana nomyalo uNkulunkulu ayemnike wona .

Umyalo onikezwe uNkulunkulu wenziwa ngokushesha. Ukulalela kwakhe kuthethelela ubuhlobo bakhe noNkulunkulu. Le nkosi enamandla yasendulo yathenga izinceku futhi isimo sesigqila sasikhona futhi asizange sibangwe. Eqinisweni, okuzokwenza le ndaba ibe nokungabazekayo ukusetshenziswa kobudlova nokuphathwa kabi kwezinceku. **Isimo sesigqila singesabo bonke abahlengwa nguJesu Kristu, ngisho nanamuhla .**

Gen.17:24: " *U-Abrahama wayeneminyaka engamashumi ayisishiyagalolunye nesishiyagalolunye mhla esokwa .*"

Lokhu kunemba kusikhumbuza ukuthi ukulalela kudingwa nguNkulunkulu kubantu, kungakhathaliseki ubudala babo; kusukela komncane kuye komdala.

Gen.17:25: " *U-Ishmayeli indodana yakhe wayeneminyaka eyishumi nantathu ekusokweni kwakhe .*

Ngakho-ke uyobe emdala ngeminyaka engu-14 kunomfowabo u-Isaka, okuyomnika amandla angempela okulimaza umfowabo omncane, indodana yomkakhe ongomthetho.

Gen.17:26: " *Ngalolo suku u - Abrahama wasokwa, no-Ishmayeli indodana yakhe .*

UNkulunkulu ukhumbuza u-Ishmayeli ngokuba semthethweni kwakhe ku-Abrahama, uyise. Ukusoka kwabo okuvamile kuyinkohliso njengokusho kwenzalo yabo ethi bayinzalo kaNkulunkulu ofanayo. Ngoba ukuzisholo ukuthi uvela kuNkulunkulu, akwanele ukuba noyise wenyama wokhokho ofanayo. Futhi lapho amaJuda angakholwa ethi lokhu kuhlotshaniwa noNkulunkulu ngenxa kayise u-Abrahama, uJesu uyoyilahla lempikiswano futhi awabize ngokuthi uyise, udeveli, uSathane, uyise wamanga nombulali kwasekuqaleni. Lokho uJesu akusho kumaJuda ahlubukayo osuku lwakhe kuyiqiniso ngendlela efanayo nasekuzenziseni kwethu kwama-Arabhu namaMuslim.

Gen.17:27: " *Nawo wonke amadoda endlu yakhe, azalelwe endlini yakhe, noma athengwe ngemali kwabafokazi, asokwa kanye naye .*

Ngemva kwalesi sibonelo sokulalela, sizobona ukuthi amashwa amaHebheru aphuma eGibhithe ayohlala evela ekukubukeni kwabo phansi lokhu kulalela uNkulunkulu akufunayo ngokuphelele, ngazo zonke izikhathi kuze kube sekupheleni komhlaba.

Genesis 18

Ukwehlukana kwabazalwane abayizitha

Gen .18:1 : " *UJehova wabonakala kuye phakathi kwama-oki aseMamre ehlezi ngasemnyango wetende lakhe ekushiseni kwemini .*

Gen.18:2: " *Waphakamisa amehlo akhe, wabona, bheka, nanko amadoda amathathu emi ngakuye. Wathi ewabona wagijima esuka emnyango wetende lakhe wawahlangabeza wakhothama phansi .*

U-Abrahama useyindoda eneminyaka eyikhulu ubudala, uyazi ukuthi usekhulile manje kodwa usesimweni esihle ngokomzimba, njengoba ‘ *egijima eyohlangabeza* ’ izivakashi zakhe. Ingabe wayebaqaphela njengezithunywa zasezulwini ? Kodwa akubonayo “ngamadoda amathathu” futhi singabona-ke endleleni asabela ngayo, umuzwa wakhe wokungenisa izihambi okuzenzakalelayo okuyisithelo sobuntu bakhe obunothando bemvelo.

Gen.18:3: “ *Wathi: “Nkosi, uma manje ngifumene umusa emehlweni akho, ake ungedluli encekwini yakho .*

Ukubiza isivakashi ngokuthi “nkosi” kwakuwumphumela wokuthobeka okukhulu kuka-Abrahama futhi abukho ubufakazi bokuthi wayecabanga ukuthi ukhuluma noNkulunkulu. Ngoba lokhu kuhambela kukaNkulunkulu ngaphansi kokubonakala komuntu okuphelele kuyinto engavamile ngoba ngisho noMose ngeke avunyelwe ukubona “ *inkazimulo* ” yobuso bukaNkulunkulu ngokuka-Eksodusi 33:20 kuya ku-23: “ *UJehova wathi: Aniyikubona ubuso bami, ngokuba umuntu akanakungibona apha. Wathi uJehova: Nansi indawo eduze kwami; uzoma edwaleni. Lapho inkazimulo yami idlula, ngizokufaka emfantwini wedwala ngikumboze ngesandla sami ngize ngidlule. Futhi lapho ngiphendulela isandla sami, uyobona umhlane wami, kodwa ubuso bami ngeke kubonakale . Uma umbono “wenkazimulo ” kaNkulunkulu wenqatshelwe, akazinqabeli ukuba athathe isimo somuntu ukuze asondele ezidalweni zakhe. UNkulunkulu uyakwenza ukuvakashela u-Abrahama, umngane wakhe, futhi uyokwenza futhi ngesimo sikaJesu Kristu kusukela ekukhulelweni kwakhe kombungu kuze kube sekufeni kwakhe okuhlawulelwayo.*

Gen.18:4 : “ *Makulethwe amanzi amancane, nigeze izinyawo zenu; futhi uphumule ngaphansi kwalesi sihlahla .”*

Ivesi 1 lakwenza kwacaca, kuyashisa, nokujuluka kwezinyawo kugcwele uthuli lomhlabathi ithethelela ukugeza izinyawo zezivakashi. Lesi isipho esihle esinikezwe bona. Futhi lokhu kunakekela kuwudumo luka-Abrahama.

Gen.18:5 : “ *Ngiyakuthatha ucezu lwesinkwa ukuba ngiqinise inhliziyu yakho; emva kwalokho uzoqhubeka nendlela yakho; ngoba ngenxa yalokho udlula encekwini yakho. Baphendula bathi: Yenza njengoba ushilo .*

Lapha siyabona ukuthi u-Abrahama akazange abonise lezi zivakashi njengezidalwa zasezulwini. Ngakho-ke ukunaka akubonisayo kuwubufakazi bezimfanelo zakhe ezingokwemvelo zobuntu. Uthobekile, unothando, umnene, uyaphana, uyasiza futhi unomoya wokungenisa izihambi; izinto ezimenza aziswe uNkulunkulu. Kulesi sici somuntu, uNkulunkulu wamukela futhi uyazamukela zonke iziphakamiso zakhe.

Gen.18:6: “*U- Abrahama washesha waya etendeni lakhe kuSara, wathi: “Shesha, amaseya amathathu empuphu ecolekileyo, uyixove, wenze amaqebelengwane .*

Ukudla kuwusizo emzimbeni wenyama nokubona imizimba emithathu wenyama phambi kwakhe, u-Abrahama unokudla okulungiselelwe ukuvuselela amandla enyama ezivakashi zakhe.

UGenesis 18:7 “ *U-Abrahama wagijimela emhlambini wakhe, walanda ithole, ethambile, lilihle, walinika inceku, washesha walilungisa .*

Ukukhethwa kwethole elithambile futhi kubonisa ukupha kwakhe kanye nomusa wemvelo; injabulo yakhe ekujabuliseni umakhelwane wakhe. Ukufeza lo mphumela, unikeza okungcono kakhulu kubavakashi bakhe.

Gen.18:8: “ *Wathatha ibhotela nobisi, nethole elilungisiweyo, wakubeka phambi kwabo. Yena ngokwakhe wema eceleni kwabo, ngaphansi kwesihlahla. Badla .*

Lokhu kudla okumnandi kunikwa abantu abangabazi abadlulayo, abantu angabazi kodwa abaphethe sengathi bangamalungu omndeni wakhe. Ukuzalwa kwezivakashi kungokoqobo kakhulu njengoba zidla ukudla okwenzelwe abantu.

Gen.18:9: “ *Base bethi kuye: “Uphi uSara umkakho na? Wathi: Nanguya etendeni .*

Usizi lomninikhaya luyimpumelelo kube inkazimulo kaNkulunkulu neyakhe, izivakashi zembula isimo sazo sangempela ngokuqamba igama lomkakhe, “uSara,” uNkulunkulu amnikeza lona embonweni wakhe wangaphambili.

Gen.18:10: “ *Omunye wabo wathi: Ngiyakubuya ngize kini ngalesi sikhathi; bheka, uSara umkakho uyakuba nendodana. USara wayelalele ngasemnyango wetende owawungemva kwakhe .*

Ake siphawule ukuthi ekubonakaleni kwezivakashi ezintathu, akukho okusivumela ukuba sibonise uYaHWéH ezingelosini ezimbili ezihamba naye. Ukuphila kwasezulwini kubonakaliswa lapha futhi kwembula umqondo wokulingana obusa lapho.

Ngenkathi esinye sezivakashi ezintathu simemezela ukuzalwa kukaSara okuseduze, ulalela kusukela emnyango wetende kulokho okushiwoyo futhi umbhalo uchaza ukuthi ubani " *owayengemva kwakhe* "; okusho ukuthi akambonanga futhi ngokwesintu wayengakwazi ukuthi ukhona. Kodwa babengewona amadoda.

Gen.18:11: “ *U-Abrahama noSara base bebadala, iminyaka yabo isihambile ;*

Leli vesi lichaza izimo zomuntu ezivamile ezivamile kuso sonke isintu.

Gen. 18:12: “ *Wahleka phakathi kwakhe , wathi: “Sengimdala, ngisafisa na? Nami inkosi yami isikhulile .”*

Qaphela ukunemba futhi: “ *Uhleka yedwa* ”; kangankokuthi akekho omzwile ehleka ngaphandle kukaNkulunkulu ophilayo ohlola izingqondo nezinhliziyu.

Gen. 18:13: “ *UJehova wayesethi ku-Abrahama: “Uhlekeleni uSara, ethi: ‘Impela ngiyakuzala mina sengimdala na? »*

UNkulunkulu usebenzisa leli thuba ukuze aveze ubunjalo bakhe obungcwele, okufakazela ukuthi kukhulunywe ngoYaHWéH ngoba nguye ngempela okhuluma ngaphansi kwalokhu kubonakala komuntu ku-Abrahama. UNkulunkulu kuphela owazi imicabango kaSara efihliwe futhi manje u-Abrahama uyazi ukuthi uNkulunkulu ukhuluma naye.

Gen. 18:14 : “ *Kukhona yini okunzima kuJehova na? Ngesikhathi esimisiweyo ngiyakubuyela kini, ngalesi sikhathi; futhi uSara uyoba nendodana .”*

UNkulunkulu uba negunya futhi avuselele ukubikezela kwakhe ngokucacile egameni lika-YaHWéH lobunkulunkulu bakhe.

Gen .18:15: “ *USara waqamba amanga, ethi: “Angihlekanga; Ngoba wayesaba. Kodwa wathi: Kunalokho, nihleka .*

" *USarah waqamba amanga* " umbhalo uthi ngoba uNkulunkulu wezwa umcabango wakhe oyimfihlo, kodwa akukho ukuhleka okuphuma emlonyeni wakhe; Ngakho kwakungamanga nje amancane kuNkulunkulu kodwa hhayi kumuntu. Futhi uma uNkulunkulu emsola, kungenxa yokuthi akavumi ukuthi uNkulunkulu unamandla phezu kwemicabango yakhe. Unikeza ubufakazi balokhu ngokuthi aze amqambele amanga. Yingakho ephikelela ngokuthi: " *Ngokuphambene (kungamanga), uhlekile .*" Singakhohlwa ukuthi umuntu obusiswe nguNkulunkulu ngu-Abrahama hhayi uSara, umkakhe osemthethweni, ozuza kuphela esibusisweni somyeni wakhe. Imibono yakhe isivele yaphumela esiqalekiswa sokuzalwa kuka-Ishmayeli, isitha sofuzo sesikhathi esizayo nesincintisana no-Israyeli; kuyiqiniso ukuze umsebenzi waphezulu.

Gen.18:16: “ *Ayeesuka amadoda ukuba amuke, abheka ngaseSodoma. U-Abrahama wahamba nawo, ukuze awaphelekezele .*”

Ngemva kokufika ukoma kwazo, zondla futhi sezivuselele ukuzalwa kwendodana engokomthetho u-Isaka ku-Abrahama noSara, izivakashi zasezulwini zembulela u-Abrahama ukuthi ukuhambela kwazo emhlabeni kunomunye futhi umsebenzi: kuphathelele neSodoma.

Gen. 18:17: “ *Wayesethi uJehova: “Ngimfihlele u-Abrahama engizakukwenza na ?*

Lapha sinokusebenza okunembile kwaleli vesi eliku-Amose 3:7 : “ *Impela iNkosi uJehova akenzi lutho, ingayambulanga imfihlakalo yayo ezincekweni zayo abaprofethi .*

Gen.18:18: “ *U-Abrahama uyakuba-yisizwe esikhulu nesinamandla, nezizwe zonke zomhlaba ziyakubusiswa ngaye .*

Ngenxa yokulahlekelwa okuvamile kwencazelo esetshenziswa kwisandiso esithi " *ngokuqinisekile* ", ngiyakukhumbuza ukuthi lisho: ngendlela ethile futhi ephilele. Ngaphambi kokwembula icebo lakhe elibhubhisayo, uNkulunkulu uyashesha ukuqinisekisa u-Abrahama ngesikhundla sakhe phambi kwakhe futhi avuselele izibusiso azomnika zona. UNkulunkulu uqala ukukhuluma ngo-Abrahama emuntwini wesithathu ukuze amphakamisele esikhundleni sokuba umuntu omkhulu emlandweni wesintu. Ngokwenza kanjalo, ubonisa inzalo yakhe engokwenyama nengokomoya isibonelo asibusisayo, asikhumbule futhi asichaze evesini elizayo.

Gen.18:19: “ *Ngokuba ngimkethile ukuba ayale abantwana bakhe nendlu yakhe emva kwakhe ukuba bagcine indlela kaJehova, benze ukwahlulela nokulunga, uJehova amenzele u-Abrahama lokho akuthembisile ;*

Lokho uNkulunkulu akuchazayo kuleli vesi kwenza wonke umehluko ngeSodoma azolibhubhisa. Kuze kube sekupheleni kwezwe abakhethiweyo bakhe bayakuba njengale ncazelo: Ukugcina indlela kaJehova kungukwenza ukulunga nokulunga; ukulunga kweqiniso nobulungisa beqiniso uNkulunkulu ayokwakha phezu kwemibhalo yomthetho ukuze afundise abantu bakhe u-Israyeli.

Ukuhlonipha lezi zinto kuyoba isimo sokuba uNkulunkulu ahloniphe izithembiso zakhe zezibusiso.

Gen.18:20: " *UJehova wathi: "Isikhalo ngeSodoma neGomora sikhulu, nesono sabo sikhulu ."*

UNkulunkulu uletha lesi sahlulelo eSodoma naseGomora, imizi yamakhosi u-Abrahama ayeze ukuzowakhulula lapho ehlaselwa. Kodwa futhi kwakuseSodoma lapho umshana wakhe uLoti ayekhethe ukuhlala khona, nomndeni wakhe nezinceku zakhe . Esazi isibopho u-Abrahama anaso ngomshana wakhe, uNkulunkulu wandisa izindlela zokunaka indoda endala ukuze amemezele izinhloso zayo kuyo. Futhi ukwenza lokhu, uzehlisela ezingeni lomuntu ukuze azenze umuntu ngangokunokwenzeka ukuze azibeke ezingeni lokucabanga komuntu kuka-Abrahama inceku yakhe.

Gen.18:21 : " *Ngalokho ngiyakwehla, ngibone ukuthi benze njengawo wonke umbiko ofikile kimi; futhi uma kungenjalo, ngizokwazi .*

La mazwi aphambene nolwazi lokucabanga kukaSara, ngoba uNkulunkulu akanakuqaphela izinga lokuziphatha okubi okwafinyelelwa kule mizi emibili yasethafeni nokuchuma kwayo okuchichimayo. Lokhu kusabela kwembula ukukhathalela akuthathayo ukuze enze inceku yakhe ethembekile yamukele isigwebo esinobulungisa sesahlulelo sayo.

Gen.18:22: " *Amadoda asuka, aya ngaseSodoma; Kodwa u-Abrahama wema phambi kukaJehova ."*

Lapha, ukuhlukaniswa kwezivakashi kuvumela u-Abrahama ukuba abone phakathi kwazo uNkulunkulu ophilayo, u-YaHWÉH, okhona kanye naye ngaphansi kokubukeka komuntu okulula okukhuthaza ukukhulumisana ngamazwi. U-Abrahama uzoba nesibindi kwaze kwaba seqophelweni lokuhlanganyela ohlotsheni oluthile lokuxoxisana noNkulunkulu ukuze athole insindiso yemizi emibili, omunye wayo okuhlala umshana wakhe othandekayo uLoti.

Gen.18:23: " *U-Abrahama wasondela, wathi: "Uyakubhubhisa olungileyo kanye nomubi na? »*

Umbuzo owabuzwa u-Abrahama ufanelekile, ngoba ezenzweni zaso ezihlangene zobulungisa, isintu sibangela ukufa kwezisulu ezingenacala okubizwa ngokuthi umonakalo oysisibambiso. Kodwa uma isintu singawuboni umehluko, uNkulunkulu angawenza. Futhi uzoletha ubufakazi balokhu ku-Abrahama nakithina esifunda ubufakazi bakhe beBhayibheli.

Gen. 18:24 : " *Mhlawumbe kukhona abalungileyo abangamashumi ayisihlanu phakathi komuzi; »*

Emphefumulweni wakhe omnene nonothando, u-Abrahama ugcewele inkohliso futhi ucabanga ukuthi kungenzeka ukuthola okungenani abantu abalungile abangama-50 kule mizi emibili futhi unxusa laba bantu abangaba abalungile abangama-50 ukuba bathole umusa wemizi emibili kuNkulunkulu ngalo kanye igama lobulungisa bakhe obuphelele obungeke bushaye abangenacala abanecala.

Gen.18:25 : " *Ukubulala olungileyo kanye nomubi, ukuze olungileyo abe njengomubi; makube kude nawe ukwenza lokho! Kude nawe! Umahluleli womhlaba wonke akayikwenza ukulunga na? »*

Kanjalo uAbrahama ucabanga ukuxazulula inkinga ngokukhumbuza uNkulunkulu ngalokho angenakukwenza ngaphandle kokuphika ubuntu bakhe obunamathele kangaka emqondweni wobulungisa obuphelele.

Gen. 18:26: “ *UJehova wathi: “Uma eSodoma ngifumana abalungileyo abangamashumi ayisihlanu phakathi komuzi, ngiyakuhawukela wonke umuzi ngenxa yabo .”*

Ngokubekezela nangomusa, uJehova wamvumela u-Abrahama ukuba akhulume futhi ekuphenduleni kwakhe wabonisa ukuthi ulungile: ngoba abalungile abangama-50 imizi ayiyikuchithwa.

Gen. 18:27: “ *U-Abrahama waphendula wathi: “Bheka, senginqumile ukukhuluma noJehova, ngiluthuli nomlotha .*

Ingabe kuwumcabango “ *wothuli nomlotha* ” ukuthi kuyosala abantu abangamhloniphi uNkulunkulu ngemva kokubhujiswa kwemizi emibili esigodini? Noma kunjalo, u-Abrahama uyavuma ukuthi yena ngokwakhe ' *uluthuli nomlotha* .

Gen. 18:28 : “ *Mhlawumbe kuyakusweleka abayisihlanu kwabalungileyo abangamashumi ayisihlanu; Wathi uJehova: “Angiyikuwubhubhisa, uma ngifumana khona abalungileyo abangamashumi amane nanhlanu .”*

Isibindi sika-Abrahama siyomholela ekubeni aqhubeke nezingxoxo zakhe ngokuthi isikhathi ngasinye ehlise inani labakhethiweyo okungenzeka batholakale futhi uzoma evesini 32 ngenani labalungile abayishumi. Futhi isikhathi ngasinye uNkulunkulu uyonikeza umusa wakhe ngenxa yenani elihlongozwe u-Abrahama.

Gen.18:29: “ *U-Abrahama wabuye wakhuluma kuye, wathi: Mhlawumbe kungafunyanwa khona abalungileyo abangamashumi amane. Wathi uJehova: “Angiyikwenza lutho ngenxa yalaba abangamashumi amane .*

Gen.18:30: “ *U-Abrahama wathi: “INKosi mayingathukutheli, mina-ke ngizakhuluma; Mhlawumbe kuyotholakala lapho abalungileyo abangamashumi amathathu. Wathi uJehova: “Angiyikwenza lutho, uma ngifumana khona abangamashumi amathathu abalungileyo;*

Gen.18:31: “ *U-Abrahama wathi: “Bheka, sengikhululekile ukukhuluma noJehova; Mhlawumbe kuyoba khona abantu abangamashumi amabili abalungile abatholakala lapho. Wathi uJehova: “Angiyikuwubhubhisa ngenxa yalaba abangamashumi amabili .”*

Gen.18:32: “ *U-Abrahama wathi: “INKosi mayingathukutheli, ngisazokhuluma kanye kuphela. Mhlawumbe kuyotholakala abayishumi abalungile. UJehova wathi: “Angiyikuwubhubhisa ngenxa yalaba bantu abayishumi abalungileyo .*

Lapha ukuxoxisana kuka-Abrahama kuyaphela, njengoba eqonda ukuthi kunomkhawulo okumelwe ubekwe ngaphezu kwalokho ukuphikelela kwakhe kungaba okungenangqondo. Umisa enanini labantu abayishumi abalungile. Ukholelwa ngokuqiniseka ukuthi leli nani labantu abalungile kumelwe litholakale kulemizi emibili eyonakele, uma nje sibala uLoti nezihlobo zakhe.

Gen. 18:33 : “ *UJehova wamuka, eseqedile ukukhuluma ku-Abrahama; U-Abrahama wabuyela ekhaya .*

Umhlangano wasemhlabeni wabangane ababili, omunye uNkulunkulu wasezulwini nosomandla omunye, umuntu, uthuli lomhlaba, uyaphela, futhi

ngamunye ubuyela emisebenzini yakhe. U-Abrahama endaweni yakhe yokuhlala kanye noJehova eSodoma naseGomora lapho kuyofika isahlulelo sakhe esibhubhisayo.

Ekuxoxisaneni kwakhe noNkulunkulu, u-Abrahama wembula isimilo sakhe esingokomfanekiso kaNkulunkulu, esiphathelene nokubona ubulungisa beqiniso bufezwa kuyilapho enikeza ukuphila inani lako eliyigugu elinamandla. Ngakho-ke, ukuxoxisana kwenceku yakhe kwakungathakasela futhi kujabulise inhliziyi kaNkulunkulu ehlanganyela imizwa yakhe ngokugcwele.

Genesise 19

Ukwehlukana esimweni esiphuthumayo

Gen .19:1: “ *Izingelosi ezimbili zafika eSodoma kusihlwa; uLoti wayehlezi esangweni laseSodoma. Lapho uLoti ezibona wasukuma wazihlangabeza wakhothama ubuso bakhe bubheke phansi .*

Siyalibona kulokhu kuziphatha ithonya elihle lika-Abrahama kumshana wakhe uLoti njengoba ebonisa ukucabangela okufanayo ngezivakashi ezidlulayo. Futhi lokhu ukwenza ngokunaka okwengeziwe, ngoba uyayazi imikhuba emibi yezakhamuzi zomuzi waseSodoma lapho azinze khona.

Gen.19:2: “ *Wathi: “Bhekani, makhosi ami, ake niphambuke, ningene endlini yenceku yenu, nilale khona; geza izinyawo zakho; uzovuka ekuseni kakhulu uqhubeke nendlela yakho. Cha, baphendula, sizolala emgwaqweni .*

ULoti ukwenza kube umsebenzi wakhe ukwamukela abantu abadlula emzini wakhe ukuze abavikele ezenzweni zokungabi namahloni nezinonya zezakhamuzi ezonakele. Sithola amazwi okwamukela afanayo nalawo u-Abrama awasho ezivakashini zakhe ezintathu. Ngempela uLoti uyindoda elungile engazange ivume ukonakaliswa ukuhlala kwayo nezidalwa ezikhohlakele zalo muzi. Izingelosi ezimbili zeza zizobhubhisa umuzi kodwa ngaphambi kokuba ziwubhubhise, zifuna ukudunga ububi bezakhamuzi ngokuzibamba oqotsheni, okungukuthi, zibonise ububi bazo. Futhi ukuze bazuze lo mphumela, kufanele bachithe ubusuku bonke emgwaqweni ukuze bahlaselwe abantu baseSodoma.

Gen. 19:3: “ *Kodwa uLoti wazicindezela kakhulu, zaze zafika kuye, zangena endlini yakhe; Wabenzela idili, wabhaka isinkwa esingelamvubelo. Badla*

Ngakho uLoti uyaphumelela ukubakholisa, futhi bawamukela umoya wakhe wokungenisa izihambi; okusamnika ithuba lokubonisa ukuphana kwakhe njengoba kwenza u-Abrahama ngaphambi kwakhe. Okuhlangenwe nakho kubafundisa ukuthola umphefumulo omuhle kaLoti, indoda elungile phakathi kwabangalungile.

Gen. 19:4 : “ *Kodwa zingakalali, amadoda omuzi, amadoda aseSodoma, ahaqa indlu, abasha nabadala; bonke abantu babephuthume khona .”*

Ukubonakaliswa kobubi bezakhamuzi kudlula lokho okwakulindelwe yizingelosi ezimbili, njengoba zize zizozifuna endlini uLoti azamukele kuzo. Ake

sibheke izinga lokutheleleka kwalobu bubi: " kusukela ezinganeni kuye kwabadala ". Ngakho-ke isahlulelo sikaJehova silungile ngokuphelele.

Gen.19:5: " *Bambiza uLoti, bathi kuye: "Aphi lawa madoda angenise kuwe ngalobu busuku na? Sikhipele wona, ukuze siwazi ."*

Abantu abangazi lutho bangakhohliswa izinhloso zabaseSodoma, ngoba akusona isicelo sokwazana kodwa ukwazi ngomqondo weBhayibheli waleli gama, njengokuthi "u-Adamu wamazi umkakhe, wazala indodana; Ngakho-ke ukonakala kwalaba bantu kuphelele futhi akunasixazululo.

Gen.19:6: " *ULoti waphuma waya kubo ngasemnyango wendlu, wavala umnyango emva kwakhe .*

ULoti onesibindi ogijimela ukuhlangana nezidalwa ezinengekayo ngokwakhe futhi oqikelelayo ukuvala umnyango wendlu yakhe ngemuva kwakhe ukuze avikele izivakashi zakhe.

Gen.19:7: " *Wayesethi: Ngiyanicela, bazalwane bami, ningenzi okubi. »*

Umuntu omuhle uyala omubi ukuthi angenzi okubi. Ubabiza ngokuthi "bazalwane" ngoba bangamadoda afana naye futhi ubelokhu enethemba lokusindisa abanye babo ekufeni okuholela kukho ukuziphatha kwabo.

Gen. 19:8 : " *Bheka, nginamadodakazi amabili angazange azi indoda; ngiyakubakhiphela kini, nenze kubo njengokuthanda kwenu; kodwa lawa madoda ningenzi lutho, ngokuba angene emthunzini wophahla lwami .*

KuLoti, ukuziphatha kwabaseSodoma kufinyelela ezingeni elingakaze lifinyelelwe kulokhu okwenzeka ngaphambili. Futhi ukuze avikele izivakashi zakhe ezimbili, ufika ezocela amadodakazi akhe amabili ayesezintombi nto esikhundleni sawo.

Gen.19:9: " *Bathi: "Suka emva kwami; Bathi futhi: Lo muntu ufikile engowezizwe, futhi uzodlala umahluleli! Hhayi-ke, sizokwenza okubi kakhulu kuwe kunakubo. Bamcindezela uLoti ngamandla, basondela ukuba babhidlize umnyango .*

Amazwi kaLoti awathulisi iqoqo elibuthene, futhi lezi zidalwa ezesabekayo, zithi, zilungiselela ukwenza okubi kakhulu kuye kunakubo. Bese bezama ukugqokeza umnyango.

Gen.19:10: " *Amadoda elula isandla sawo, amngenisa uLoti kuwo endlini, avala umnyango .*

Njengoba uLoti onesibindi ngokwakhe esengozini, izingelosi ziyangenela futhi zingenise uLoti endlini.

Gen. 19:11 : " *Ashaya ngobumpumpithe amadoda ayeseemnyango wendlu, omncinyane kuwo wonke kanye nomkhulu kubo, baze basebenzela ize ukuthola umnyango .*

Ngaphandle, abantu abaseduze kakhulu abajabulile bashaywa ngobumpumpithe; Ngakho-ke abantu abahlala endlini bavikelekile.

Gen. 19:12 : " *Athi amadoda kuLoti: "Usenantoni lapha na? Abakhwenyana, amadodana namadodakazi, nabo bonke abangabakho emzini, bakhipe kule ndawo .*

ULoti wathola umusa emehlweni ezingelosi nakuNkulunkulu owayezithumile. Ukuze asindise ukuphila kwakhe, kumelwe " *aphume* "Umuzi nesigodi sasethafeni, ngokuba izingelosi ziyobhubhisa abakhileyo kulesi sigodi

esiyoba indawo eyincithakalo njengomuzi wase-Ayi. Isipho sezingelosi sifinyelela kukho konke okungokwakhe ezidalwa eziphilayo ezingabantu.

Kulesi sihloko **sokwehlukana** umyalo waphazulu othi “ *phumani* ” unomphela. Ngoba unxusa izidalwa zakhe ukuba **zizihlukanise** nobubi ngazo zonke izinhlobo zabo njengamasonto obuKristu bamanga. KusAm. 18:4 uyala abakhethiweyo bakhe ukuba “ *baphume* ” ye “ *IBhabhiloni Elikhulu* ”, ephathelene okokuqala nenkolo yamaKatolika futhi okwesibili inkolo yobuProthestanti enezindikimba eziningi, eye yahlala ngaphansi kwayo kwaze kwaba yilesi sikhathi. Futhi njengoba kwenzeka kuLoti, ukuphila kwabo kuyosindiswa kuphela ngokulalela umyalo kaNkulunkulu ngokushesha. Ngokuba, lapho nje umthetho usumenyezwelelwe ozokwenza iSonto liphumule ngosuku lokuqala libe yisibopho, ukuphela kwenkathi yomusa kuyoqedwa. Futhi-ke kuyoba sekwephuzile kakhulu ukushintsha umbono wakho kanye nesimo sakho kule nkinga.

Ngithanda ukunakwa ngengozi yokuhlehlisa ukwenza isinqumo esidingekayo. Ukuphila kwethu kuntekenteke, singafa ngenxa yokugula, ingozi, noma ulaka, izinto ezingenzeka uma uNkulunkulu engakubongi ukwephuzisa kwethu ukusabela, futhi kulokhu, ukuphela kwesikhathi somusa ohlangene kulahlekelwa konke ukubaluleka kwawo, ngoba noma ubani ofa ngaphambi kwawo, uyafa ngenxa yokungabi nabulungisa kwakhe nokulahlwa kwakhe nguNkulunkulu. Eqaphela lenkinga, uPawulu uthi ku-Heb 3:7-8: “ *Namuhla, uma nizwa izwi lakhe, ningazenzi lukhuni izinhliziyi zenu njengasekuhlubukeni . . .* Ngakho-ke kukhona ukuphuthuma ngaso sonke isikhathi ukusabela esicelweni sikaNkulunkulu, futhi uPawulu unalombono ngokuka Heb 4:1 : “ *Ngakho-ke masesabe, sisekhona isithembiso sokungena ekuphumuleni kwakhe, funa noma ubani kini abonakale engaselela .*

Gen. 19:13 : “ *Ngokuba siyakuyichitha le ndawo, ngokuba kukhulu ukukhala kwabakhileyo kuyo phambi kukaJehova; UJehova usithumile ukuba silibhubhise .”*

Kulokhu, isikhathi sinzima, izingelosi zazisa uLoti isizathu sokuba khona kwazo endlini yakhe. Idolobha kufanele libhujiswe ngokushesha ngesinqumo sika-YaHWéH.

Gen. 19:14 : “ *ULoti waphuma, wakhuluma kubakhwenyana bakhe ababethethe amadodakazi akhe, wathi: “Sukumani niphume kule ndawo; ngokuba uJehova uyakuwuchitha umuzi. Kodwa emehlweni abakhwenyana bakhe wayebonakala edlala .*

Abakhwenyana bakaLoti ngokuqinisekile babengebona izinga lobubi babanye abantu baseSodoma kodwa ukholo kuphela olubalulekile ukuze basindiswe. Futhi ngokusobala, babengenayo. Izinkolelo zomukhwe wabo zazingabathakazelisi, futhi umbono osheshayo wokuthi uNkulunkulu u-YaHWéH wayeselungele ukubhubhisa umuzi wawungakholakali kubo.

Gen.19:15: “ *Kwathi sekusile, izingelosi zamcinezela uLoti, zathi: “Vuka, uthathe umkakho namadodakazi akho omabili akhona, funa ubhubhe ekubhujisweni komuzi .*

Ukubhujiswa kweSodoma kubangela **ukuhlukana okudabukisayo** okuveza ukholo nokuntula ukholo. Amadodakazi kaLoti kufanele akhethe phakathi kokulandela uyise noma ukulandela umyeni wawo.

UGenesis 19:16 : “ *Esalibala, amadoda ambamba ngesandla, nomkakhe, namadodakazi akhe omabili, ngokuba uJehova wathanda ukumhawukela; Bamthatha bamshiya ngaphandle komuzi .*

Kulesi senzo, uNkulunkulu usibonisa “ *isikhuni esihlwithwe emlilweni .* Nakulokhu futhi kungenxa kaLoti olungileyo lapho uNkulunkulu esindisa, kanye naye, amadodakazi akhe amabili nomkakhe. Ngakho, bedatshuliwe emzini, bazithola bengaphandle, bekhululekile futhi bephila.

Gen.19:17 : “ *Sebebakhiphe, omunye wabo wathi: Baleka ukusinda; ungabheki emva kwakho, ungami ethafeni lonke; balekelani entabeni, funa nibhubhe .*

Insindiso iyoba sentabeni, ukukhetha okusele ku-Abrahama. Ngakho uLoti angaliqonda futhi azisole ngephutha lakhe lokukhetha ithafa nokuchuma kwalo. Ukuphila kwakhe kusengozini, futhi kuyodingeka aphuthume uma efuna ukuphepha lapho umlilo kaNkulunkulu uhlasela isigodi. Uyalwa ukuba angabheki emuva. Umyalelo kufanele uthathwe njengoba unjalo nangokomfanekiso. Ikusasa nokuphila kuphambi kwabasindile baseSodoma, ngoba ngemva kwabo maduze nje ngeke kusaba khona lutho ngaphandle kwamanxiwa avuthayo ashiswe ngamatshe esibabule ajikijelwa esibhakabhakeni.

Gen. 19:18 : “ *ULoti wathi kubo: “O! Cha, Nkosi! »*

Umyalo onikezwe ingelosi umethusa uLoti.

Gen.19:19: “ *Bheka, ngifumene umusa emehlweni akho, ungenzele umusa omkhulu ngokusindisa ukuphila kwami; kodwa anginakubalekela entabeni, ingakafiki inhlekelele, ngibhubhe .*

ULoti uyayazi le ndawo ahlala kuyo futhi uyazi ukuthi kuzomthatha isikhathi eside ukufika entabeni. Ngakho-ke, uncenga ingelosi futhi imnikeze elinye ikhambi.

Gen. 19:20: “ *Bheka, lo muzi useduze ukuba ngibalekele kuwo, futhi mncane; Oh ! ukuze ngibalekele khona,... akukuncane na?... ukuze umphefumulo wami uphile! »*

Ekupheleni kwesigodi kukhona i-Tsoar, igama elisho okuncane. Wasinda emdlalweni wesigodi ukuze abe isiphaphelo sikaLoti nomkhaya wakhe.

Gen.19:21: “ *Wathi kuye: “Bheka, nami nginawo lomusa kuwe, angiyikuwuchitha umuzi okhuluma ngawo .*

Ukuba khona kwalo muzi kusawubufakazi balesi senzakalo esimangalisayo esathinta amadolobha asesigodini sasethafeni lapho kwakunemizi emibili yaseSodoma neGomora.

Gen. 19:22 : “ *Shesha ubalekele khona, ngokuba ngingenze lutho, ungakafiki khona; Yingakho lo muzi waqanjwa ngokuthi iZowari .*

Ingelosi manje incike esivumelwaneni sayo futhi izolinda kuze kube yilapho uLoti engena eZowari ukuze ashaye isigodi.

Gen.19:23 : “ *Ilanga lase liphumile emhlabeni, lapho uLoti engena eSowari .*

KwabaseSodoma usuku olusha lwalubonakala lusa ngaphansi kokuphuma kwelanga okuhle; usuku njengazo zonke ezinye...

Gen. 19:24: “ *UJehova wanisa phezu kweSodoma naphezu kweGomora isibabule nomlilo ovela kuJehova uvela ezulwini .*”

Lesi senzo saphezulu esiyisimangaliso sithole ubufakazi obunamandla ngokutholwa umvubukuli wama-Adventist uRon Wyatt. Wachaza indawo yomuzi waseGomora, indawo yayo yokuhlala yayincikene ngasemthambekeni osentshonalanga wentaba emngceleni walesi sigodi. Iphansi lale ndawo lakhiwe ngamatshe esibabule okuthi lapho evezwa emlilweni, asavutha nanamuhla. Ngakho isimangaliso saphezulu siqinisekiswa ngokugcwele futhi sifanele ukholo lwabakhethiweyo.

Ngokuphambene nalokho okuvame ukucatshangwa futhi kushiwo, uNkulunkulu akazange asebenzise amandla enuzi ukuze abhubhise lesi sigodi, kodwa amatshe esibabule nesibabule esihlanzekile, alinganiselwa ku-90% ubumsulwa, okuyinto engavamile ngokochwepheshe. Isibhakabhaka asithwali amafu esibabule, ngakho ngingasho ukuthi lokhu kubhujiswa kuwumsebenzi womdali uNkulunkulu. Angadala noma yini ngokwesidingo sakhe kusukela edala umhlaba, isibhakabhaka nakho konke okukuwo.

Gen.19:25: “ *Wachitha leyo mizi, nethafa lonke, nabo bonke abakhileyo emizini, nalokho okuhlumayo emhlabeni .*

Yini engasinda endaweni enemvula yamatshe esibabule avuthayo? Akukho lutho ngaphandle kwamatshe nesibabule kusekhona.

Gen.19:26: “ *UmkaLoti wabheka emuva, waba yinsika kasawoti .*”

Lokhu kubheka emuva komkaLoti kwembula ukuzisola nesithakazelo esingapheli kule ndawo eqalekisiwe. Lesi simo sengqondo asimjabulisi uNkulunkulu futhi usenza saziwe ngokuguqula umzimba wakhe ube yinsika kasawoti, umfanekiso wobunyumba obungokomoya obuphelele .

Gen.19:27: “ *U-Abrahama wavuka ekuseni, waya endaweni lapho ayemi khona phambi kukaJehova .*

Engazi ngedrama eyenzekile, u-Abrahama ufika e-okini yaseMamre lapho amukela khona izivakashi zakhe ezintathu.

Gen.19:28: “ *Wabheka ngaseSodoma naseGomora nakulo lonke izwe lethafa; bheka, wabona kukhuphuka umusi emhlabeni njengomusi wesithando .*

Intaba iyindawo enhle yokubuka izinto. Kusukela ekuphakameni kwakhe, u-Abrahama ubheke indawo futhi uyazi ukuthi isigodi saseSodoma neGomora sikuphi. Uma umhlabathi wendawo usewukhamba ovuthayo, phezulu kukhuphuka intuthu ye-acridi ebangelwa yisibabule kanye nokudliwa kwazo zonke izinto eziqoqwe emzini ngumuntu. Indawo igwetshelwe ubunyumba kuze kube sekupheleni komhlaba. Kunamatshe kuphela, amatshe, amatshe esibabule, nosawoti, usawoti omningi okhuthaza ubunyumba bomhlaba.

Gen.19:29 : “ *Lapho uNkulunkulu echitha imizi yasethafeni, wamkhumbula u-Abrahama; wamkhipha uLoti phakathi kwenhlekelele, agumbuqela ngayo imizi uLoti ayeyakhe khona .*

Lokhu kucaciswa kubalulekile ngoba kusembula ukuthi uNkulunkulu wasindisa uLoti ukuze ajabulise u-Abrahama, inceku yakhe ethembekile. Ngakho-ke wayengayekanga ukumsola ngokukhetha kwakhe isigodi esichumayo nemizi

yaso eyonakele. Futhi lokhu kuqinisekisa ukuthi ngempela wasindiswa esiphethweni esaziwa iSodoma ngokuthi "uphawu oluhlwithwe emlilweni" - kancane kakhulu.

Gen. 19:30 : “ *ULoti wasuka eSowari, wakhuphukela ezintabeni, wahlala entabeni, yena namadodakazi akhe womabili, ngokuba wesaba ukuhlala eSowari. Wahlala emhumeni, yena namadodakazi akhe amabili .*

Isidingo **sokwehlukana** manje sibonakala ngokucacile kuLoti. Futhi nguye onquma ukungahlali eZowari okwathi, nakuba “lincane” laligcwele abantu abakhohlakele nabayizoni phambi kukaNkulunkulu. Naye, uya entabeni futhi, kude nakho konke ukunethezeka, uhlala namadodakazi akhe amabili emhumeni, indawo yokukhosela engokwemvelo ephephile enikezwa indalo kaNkulunkulu.

Gen.19:31 : “ *Enkulu yasisithi kwencane: Ubaba usekhulile; futhi akukho muntu ezweni ongangena kithi njengomkhuba wawo wonke amazwe .*

Akukho utwayi ezinyathelweni ezathathwa amadodakazi kaLoti amabili. Izisusa zabo zilungile futhi ziyavunyelwa uNkulunkulu ngoba benza ngombono wokunikeza uyise inzalo. Ngaphandle kwalokhu kugqugquzeleka lolu hlelo luzobe luhambisana nezihlobo.

Gen.19:32 : “ *Woza, siphuzise ubaba iwayini, silale naye, **ukuze sigcine inzalo kubaba .***

Gen.19:33 : “ *Base bemphuzisa uyise iwayini ngalobo busuku; futhi umdala wahamba futhi walala noyise: akazange abone lapho elala, nalapho evuka .*

Gen .19:34: “ *Kwathi ngangomuso, enkulu yathi kwencane, Bheka, bengilele nobaba izolo ebusuku; masimphuzise iwayini ngalobu busuku, sihambe silale naye, **ukuze silondoloze inzalo kubaba .***

Gen. 19:35 : “ *Bamphuzisa uyise iwayini nangabo lobo busuku; encane yahamba yalala naye: wayengazi lapho elala nalapho evuka .*

Ukuquleka okuphelele kukaLoti kulesi senzo kunikeza inqubo isithombe sokumilisa okwenziwa ezilwaneni nakubantu esikhathini sethu sokugcina. Asikho isifiso sokuzijabulisa kuyo, futhi ayishaqisi ukwedlula ukukhwelana kwabazalwane nodade esintwini sakuqala.

Gen.19:36 : “ *Lamadodakazi kaLoti omabili akhuleliswa kuyise .*

Kulamadodakazi amabili kaLoti sithola izimfanelo ezivelele zokuzidela ngenxa yodumo lukayise. Njengomama abangabodwa, bayokhulisa ingane yabo yodwa, ngokusemthethweni ngaphandle kukayise, futhi kanjalo bayakulahla ukuthatha umyeni, umngane womshado, umngane.

Gen.19:37: “ *Izibulo lazala indodana, yaqamba igama layo ngokuthi uMowabi; yena unguyise wabakwaMowabi kuze kube namuhla .*

Gen.19:38: “ *Encane yazala indodana, yaqamba igama layo ngokuthi uBeni-Ami; lowo unguyise wabantwana bakwa-Amoni kuze kube namuhla .*

Esiprofethweni sikaDaniyeli 11:41 sithola kukhulunywa ngenzalo yamadodana amabili: “ *Iyakungena ezweni elikhazimulayo, futhi abaningi bayogumbuqelwa; kepha u-Edomi, **noMowabi** , nesikhulu sabantwana bakwa-Amoni siyakophulwa esandleni sakhe .* Ngakho-ke isibopho senyama nesokomoya siyohlanganisa lezi nzalo kuIsrayeli owasungulwa ku-Abrahama, umsuka ngemva kukaHebhere wamaHeberu. Kodwa lezi zimpane zizovusa

ukuxabana futhi zibangele lezi nzalo ngokumelene nesizwe sakwa-Israyeli. KuZefaniya 2:8 no-9 , uNkulunkulu uprofetha ngokubhujiswa kukaMowabi nabantwana bakwa-Amoni: “ *Ngikuzwile ukuthukwa kukaMowabi nokuhlambalaza kwabantwana bakwa-Amoni, lapho bethukile abantu bami, beziphakamisile emikhawulweni yabo. Yingakho ngiphila! usho uJehova Sebawoti, uNkulunkulu ka-Israyeli, uthi: “UMowabi uyakuba njengeSodoma, nabantwana bakwa-Amoni njengeGomora, indawo enameva, nomgodi kasawoti, nencithakalo kuze kube phakade; insali yabantu bami iyobaphanga, insali yesizwe sami iyoba ifa labo .”*

Lokhu kufakazela ukuthi isibusiso sikaNkulunkulu ngempela sasiku-Abrahama kuphela futhi abafowabo abazalwa uyise oyedwa, uThera, abazange bahlanganyele nabo. Uma uLoti akwazi ukuzuza esibonelweni sika-Abrahama, ngeke kube njalo ngenzalo yakhe eyazalwa amadodakazi akhe amabili.

Genesis 20

Ukwehlukaniwa ngesimo somprofethi kaNkulunkulu

Evuselela ulwazi ngoFaro olubikwe kuGenesis 12, u-Abrahama wethula umkakhe uSara njengodadewabo ku-Abimeleki, inkosi yaseGerari (iPalestina yanamuhla eduze kwaseGaza). Nalapha futhi , indlela uNkulunkulu asabela ngayo lapho emjezisa imenza athole ukuthi umyeni kaSara ungumprofethi wakhe. Ngakho amandla nokwesaba kuka-Abrahama kwasakazekela kuso sonke isifunda.

Genesis 21

Ukwehlukaniwa kwabasemthethweni nabangekho emthethweni

Ukwehlukana ngokunikela ngalokho **esikuthandayo**

Gen. 21:1: “ *UJehova wamhambela uSara njengokusho kwakhe; uJehova wenza kuSara njengalokho eshilo. »*

Kulokhu kuhanjelwa, uNkulunkulu uqeda isikhathi eside sokuba yinyumba kukaSara.

Gen.21:2: “ *USara wakhulelwa, wamzalela u-Abrahama indodana esemdala, ngesikhathi esimisiweyo uNkulunkulu abesikhulume kuye. »*

U-Isaya 55:11 uyakuqinisekisa: “ *Linjalo izwi lami eliphuma emlonyeni wami, aliyikubuyela-ze kimi, kodwa liyakufeza engikuthandayo, lifeze engikufisayo ; isithembiso esenziwa ku-Abrahama siyagcinwa, ngakho leli vesi liyathethelelwa. Le ndodana iza emhlabeni ngemva kokuba uNkulunkulu ememezele ukuzalwa kwayo. IBhayibheli limelula ‘njengendodana yesithembiso,’ okwenza u-Isaka abe umfanekiso ongokwesiprofetho ‘weNdodana kaNkulunkulu’ enguMesiya: uJesu.*

Gen.21:3: “ *U-Abrahama wayiqamba igama lendodana yakhe ayizalelwayo, uSara amzalela yona, u-Isaka.* »

Igama elithi Isaka lisho ukuthi: uyahleka. U-Abrahama noSara bahleka bobabili lapho bezwa uNkulunkulu ememezela ngendodana yabo yesikhathi esizayo. Nakuba ukuhleka kwenjabulo kukuhle, ukuhleka usulu akunjalo. Eqinisweni, bobabili abashadile babe nokusabela okufanayo ekubeni izisulu zokucwaswa kwabantu. Ngoba babehleka lapho becabanga ukusabela kwabantu ababazungezile. Kusukela kuzamcolo, isikhathi sokuphila siye saba sifushane kakhulu futhi kubantu, iminyaka yobudala eyi-100 ikhula ngokuguga; lapho silindele okuncane empilweni. Kodwa iminyaka ayisho lutho ebudlelwani noNkulunkulu onguMdali obeka imingcele yazo zonke izinto. Futhi u-Abrahama uyakuthola ekuhlangenwe nakho kwakhe futhi uthola, kuNkulunkulu, ingcebo, nodumo, kanye nobaba, kulokhu, okusemthethweni.

Gen.21:4: “ *U-Abrahama wamsoka u-Isaka indodana yakhe enezinsuku eziyisishiyagalombili, njengalokho uNkulunkulu emyalile.* »

Indodana esemthethweni iyasokwa. Umyalo kaNkulunkulu uyalalelwa.

Gen.21:5: “ *U-Abrahama wayeneminyaka eyikhulu mhla ezalelwa u-Isaka indodana yakhe.* »

Le nto iyamangalisa, kodwa hhayi ngezindinganiso zangaphambi kwemvula.

Gen.21:6: “ *USara wathi: “UNkulunkulu ungenze ngahleka; Ozwayo uzohleka nami.* »

USarah uthola lesi simo sihlekisa ngoba ungumuntu futhi uyisisulu sokucwaswa kwabantu. Kodwa lesi sifiso sokuhleka sibonisa nenjabulo engalindelekile. Njengomyeni wakhe u-Abrahama, unikezwa ithuba lokubeletha eminyakeni lapho lokhu kungasacatshangwa ngokujwayelekile komuntu.

Gen .21:7: “ *Wathi, Ngubani obengasho ku-Abrahama ukuthi: ‘USara uyakuncelisa abantwana na? Ngoba ngimzalele indodana ebudaleni bakhe.* »

Le nto iyingqayizivele ngempela futhi iyisimangaliso ngokuphelele. Uma sibheka la mazwi kaSara ezingeni lesiprofetho, singabona ku-Isaka indodana eprofetha ngesivumelwano esisha kuKristu, kuyilapho u-Ishmayeli eprofetha ngendodana yesivumelwano sokuqala. Ngokwenqaba kwakhe uKristu Jesu, lendodana yemvelo ezelwe ngokwenyama ngesibonakaliso sokusoka iyolahlwa uNkulunkulu esikhundleni sendodana engumKristu ekhethwe ngokholo. Njengo-Isaka, uKristu, umsunguli wesivumelwano esisha, uyozalwa ngokuyisimangaliso ukuze embule futhi amelele uNkulunkulu ekubukekeni komuntu. Ngokuphambene, u-Ishmayeli wakhulelwa kuphela ezisekelweni zenyama kanye nokuqonda komuntu ngokuphelele.

Gen.21:8: “ *Umntwana wakhula, walunyulwa; u-Abrahama wenza idili elikhulu mhla u-Isaka elunyulwa.* »

Usana oluncelisayo luzoba yibhungu, futhi kuBaba u-Abrahama, ikusasa eligcwele isithembiso nenjabulo liyavuleka, aligubha ngenjabulo.

Gen.21:9 *USara wabona indodana kaHagari waseGibithe ayizalele u-Abrahama ihleka; futhi wathi ku-Abrahama: "*

Ukuhleka nakanjani kuthatha indawo enkulu empilweni yombhangqwana obusisiwe. Inzondo ka-Ishmayeli kanye nomhawu ku-Isaka, indodana

esemthethweni, kuholela ekubeni ahleke futhi amklolode. KuSara, umkhawulo wokubekezeleleka usufinyelelewe: emva kokugconwa kukanina kweza okwendodana; kuningi kakhulu.

Gen.21:10 : “ *Xosha lesi sigqilakazi nendodana yaso; ngokuba indodana yalesi sigqilakazi ayiyikudla ifa kanye nendodana yami u-Isaka.* »

Ukucasuka kukaSarah kuyaqondakala, kodwa bheka phambili nami. USarah uprofetha ngokungafaneleki komfelandawonye wokuqala ongeke uzuze ifa nabakhethiweyo abasha, okusekelwe okholweni ekulungeni kukaKristu Jesu.

Gen.21:11: “ *Kwakubi kakhulu emehlweni ka-Abrahama ngenxa yendodana yakhe.* »

U-Abrahama akasabeli njengoSara ngoba imizwa yakhe ihlukene phakathi kwamadodana akhe amabili. Ukuzalwa kuka-Isaka akuyiqedi iminyaka engu-14 yothando emhlanganisa no-Ishmayeli.

Gen.21:12: “ *UNkulunkulu wathi ku-Abrahama: “Makungabi kubi emehlweni akho ngenxa yomfana nangenxa yencekukazi yakho. Kukho konke uSara akusho kuwe, lalela izwi lakhe, ngokuba inzalo yakho iyakubizwa ngo-Isaka.* »

Kulomyalezo, uNkulunkulu ulungiselela u-Abrahama ukuba amukele ukwehlukaniswa kuka-Ishmayeli, indodana yakhe endala. Lokhu **kwehlukana** kusehlelweni likaNkulunkulu lesiprofetho; njengoba iprofetha ukwehluleka kwesivumelwano sikaMose esidala. Njengenduduzo, ngo-Isaka, Uyokwandisa inzalo yakhe. Futhi ukugcwaliseka kwaleli zwi laphezulu kuyokwenziwa ngokumiswa komfelandawonye omusha lapho “ *abakhethiweyo* ” ‘ *beyobizwa* ’ ngesigijimi seVangeli laphakade likaNkulunkulu kuJesu Kristu.

Ngakho, ngokuyindida, u-Isaka uyoba inzalamizi yomfelandawonye omdala futhi ikakhulukazi kuJakobe, indodana yakhe lapho ngokwenyama nangokwesibonakaliso sokusoka, u-Israyeli kaNkulunkulu uyomiswa ezisekelweni zakhe. Kodwa indida ukuthi yena lo Isaka uprofetha kuphela izifundo eziphathelene nesivumelwano esisha kuKristu.

Gen.21:13 : “ *Nendodana yesigqilakazi ngiyakuyenza isizwe, ngokuba iyinzalo yakho;* »

U-Ishmayeli uyinzalamizi yezizwe eziningi zaseMpumalanga Ephakathi. UKristu kwaze kwaba yilapho ebonakala ngenkonzo yakhe yasemhlabeni esindisayo, ukuba semthethweni okungokomoya kwakungokwenzalo yalawa madodana amabili ka-Abrahama kuphela. Izwe laseNtshonalanga laliphila ezinhlotsheni eziningi zobuqaba, likushaya indiva ukuba khona komdali omkhulu uNkulunkulu.

Gen.21:14: “ *U-Abrahama wavuka ekuseni, wathabatha isinkwa nemvaba yamanzi, wakunika uHagari, ekubeka ehlobo lakhe; wayesemnika umntwana, wammukisa. Wasuka, wazulazula ehlane laseBeri Sheba.* »

Ukungenela kukaNkulunkulu kwamqinisekisa u-Abrahama. Uyazi ukuthi uNkulunkulu ngokwakhe uzombheka uHagari no-Ishmayeli futhi uyavuma **ukuhlukana** nabo, ngoba uthemba ukuthi uNkulunkulu uzobavikela futhi abaqondise. Ngoba yena uqobo uye wavikelwa futhi waqondiswa Nguye kuze kube manje.

Gen.21:15: “ Kwathi esephelile amanzi asemvabeni, wamphonsa umntwana phansi kwesihlahla.

Ogwadule lwaseBherisheba, amanzi amukayo adliwa ngokushesha futhi ngaphandle kwamanzi, uHagari ubona kuphela ukufa njengomphumela wokugcina wesimo sakhe esidabukisayo.

Gen.21:16 : “ Waya wahlala maqondana, kungathi ibanga lokudutshulwa komnsalo; ngokuba wathi: "Mangingamboni umntwana efa." Wahlala maqondana naye, waphakamisa izwi lakhe, wakhala. »

Kulesi simo esibucayi, ngokwesibili, uHagari ukhala izinyembezi phambi kobuso bukaNkulunkulu.

Gen.21:17: “ UNkulunkulu walizwa izwi lomntwana, ingelosi kaNkulunkulu yamemeza kuHagari isezulwini, yathi kuye: “Wenzani, Hagari? Ungesabi, ngoba uNkulunkulu uzwile izwi lomntwana lapho ekhona. »

Futhi okwesibili, uNkulunkulu uyangenela futhi akhulume naye ukuze amqinisekise.

Gen.21:18 : “ Vuka, uphakamise umntwana, umbambe ngesandla sakho; ngoba ngizayenza ibe yisizwe esikhulu. »

Ngiyakukhumbuza ukuthi umntwana u-Ishmayeli usemusha oneminyaka engu-15 kuya ku-17, kodwa useyingane engaphansi kukanina uHagari futhi bobabili abasenawo amanzi okuphuza. UNkulunkulu ufuna ukuba asekele indodana yakhe ngoba ikusasa elinamandla ligcinelwe yona.

Gen.21:19: “ UNkulunkulu wavula amehlo akhe, wabona umthombo wamanzi; waya wagcwalisa imvaba ngamanzi, waphuzisa umntwana. »

Kungakhathaliseki ukuthi kwakuyisimangaliso noma cha, lo mthombo wamanzi wavela ngesikhathi esifanele ukuze wenze uHagari nendodana yakhe banambithe ukuphila futhi. Futhi bakweleta ukuphila kwabo kuMdali onamandla ovula noma ovala umbono nobuhlakani bezinto.

Gen.21:20: “ UNkulunkulu waba nomntwana, wakhula, wahlala ehlane, waba umcibisheli. »

Ngakho-ke ihlane lalingenalutho kusukela u-Ishmayeli ezingela izilwane ayezibulala ngomnsalo wakhe ukuze azidle.

Gen.21:21 : “ Wahlala ehlane lasePharanu; unina wamthathela umfazi ezweni laseGibithe. »

Ngakho-ke isibopho phakathi kwama-Ishmayeli nabaseGibhithe siyoqina futhi ngokuhamba kwesikhathi, umbango ka-Ishmayeli no-Isaka uyokhula kuze kube seqophelweni lokuba izitha zemvelo ezihlala njalo.

Gen .21:22: “ Kwasekusithi ngaleso sikhathi u-Abimeleki noFikoli induna yebutho lakhe bakhuluma ku-Abrahama, bathi; UNkulunkulu unawe kukho konke okwenzayo. »

Izenzakalo ezaletshwa ngokwethulwa kukaSara njengodadewabo, ezilotshwe kuGen. 20, zafundisa u-Abimeleki ukuthi u-Abrahama wayengumprofethi kaNkulunkulu. Useyesatshwa manje.

Gen. 21:23 : “ Ngakho-ke ngifungele lapha ngoNkulunkulu ukuthi awuyikungikhohlisa, mina nabantwana bami, nabantwana babantwana bami; »

U-Abimeleki akasafuni ukuba isisulu samaqhinga ka-Abrahama futhi ufuna ukuthola kuye izibopho eziqinile neziqinile zokwenza umfelandawonye onokuthula.

Gen.21:24: “ *U-Abrahama wathi: “Ngiyakufunga; »*

U-Abrahama akanazinjongo ezimbi ngo-Abimeleki ngakho-ke anganikeza isivumelwano sakhe kulesi sivumelwano.

UGenesise 21:25 U- *Abrahama wamsola u-Abimeleki ngenxa yomthombo wamanzi izinceku zika-Abimeleki ezaziwuthathile. »*

Gen.21:26 *U-Abimeleki wathi: “Angazi ukuthi ngubani owenze le nto, nawe awungitshelanga, futhi angizwanga ngakho kuze kube namuhla. »*

Gen.21:27: “ *U-Abrahama wathatha izimvu nezinkomo, wazinika u-Abimeleki; benza isivumelwano bobabili. »*

Gen.21:28: “ *U-Abrahama wakhetha izimvukazi eziyisikhombisa zezimvu; »*

Ukukhetha kuka-Abrahama “izimvu eziyisikhombisa” kufakazela ukuxhumana kwakhe nomdali uNkulunkulu, afisa kanjalo ukumhlanganisa nomsebenzi wakhe. U-Abrahama uzinze kwelinye izwe kodwa ufuna isithelo somsebenzi wakhe sihlale siyimpahla yakhe.

Gen.21:29 *U-Abimeleki wathi ku-Abrahama: “Ayini lawa mawundlu angamazinyane ayisikhombisa owahlukanisele wona na? »*

Gen.21:30 *Wathi: “Thatha lawa amawundlu ayisikhombisa ezimvukazi esandleni sami, abe ngubufakazi kimi bokuthi ngiwumbile lo mthombo. »*

Gen. 21:31 : “ *Ngalokho igama laleyo ndawo lathiwa iBeri Sheba, ngokuba bafunga lapho ababili. »*

Umthombo wengxabano waqanjwa ngegama elithi “sheba” eliwumsuka wenombolo “isikhombisa” ngesiHeberu, futhi elitholakala egameni elithi “shabbat” elisho usuku lwesikhombisa, uMgqibelo wethu ongcwelisiwe njengokuphumula kwamasono onke nguNkulunkulu kusukela ekuqaleni kwendalo yakhe yasemhlabeni. Ukuze kugcinwe inkumbulo yalolu mbimbi, umthombo wabizwa kanjalo “umthombo wabayisikhombisa”.

Gen.21:32: “ *Benza isivumelwano eBeri Sheba. Wasuka u-Abimeleki noFikoli induna yempi yakhe, babuyela ezweni lamaFilisti. »*

Gen.21:33 : “ *U-Abrahama watshala umtamariske eBeri Sheba; wabiza khona igama likaJehova uNkulunkulu ongunaphakade. »*

Gen.21:34: “ *U-Abrahama wagobala ezweni lamaFilisti izinsuku eziningi. »*

UNkulunkulu wayehlelele inceku yaKhe izimo zokuthula nokuthula.

Genesis 22

Ukwehlukana kukayise nendodana ewukuphela kwayo eyanikelwa

Lesi sahluko 22 sethula isihloko esingokwesiprofetho sikaKristu owanikelwa nguNkulunkulu njengoBaba njengomhlatshele. Ibonisa isimiso sensindiso esilungiselelwe nguNkulunkulu ekusithekeni kusukela ekuqaleni kwesinqumo sakhe sokudala ozakwabo abakhululekile, abahlakaniphile nabazimele phambi kwakhe. Lomhlatshele uyoba inani elizokhokhwa ukuze athole imbuyiselo yothando ezidalweni zakhe. Abakhethiweyo kuyoba yilabo abaye basabela kulokho okulindelwe uNkulunkulu ngenkululeko ephelele yokuzikhethela.

Gen.22:1: “ *Emva kwalokho uNkulunkulu wamlinga u-Abrahama, wathi kuye: “Abrahama; Wathi: "Ngilapha; »*

U-Abrahama ulalela uNkulunkulu kakhulu, kodwa lokhu kulalela kungafinyelela kude kangakanani? UNkulunkulu uyayazi impendulo, kodwa u-Abrahama kumelwe ashiye ngemva kwakhe, njengobufakazi kubo bonke abakhethiweyo, ubufakazi obuphathekayo bokulalela kwakhe okuyisibonelo okumenza alufanelekele kakhulu uthando lukaNkulunkulu wakhe omenza ukhokho oyo inzalo yakhe iyoba ngaphansi kokuzalwa kukaKristu Jesu.

Gen.22:2: “ *UNkulunkulu wathi: Thatha manje indodana yakho, indodana yakho eyodwa, u-Isaka, oyithandayo; hamba uye ezweni laseMoriya, unikele khona ngaye njengomnikelo wokushiswa kwenye yezintaba engizokutshela yona. »*

UNkulunkulu ucindezela ngamabomu kulokho okuzwisa ubuhlungu, kuze kufike umkhawulo walokho okungabekezelelwa leli khehla elineminyaka engaphezu kwekhulu. UNkulunkulu wamnikeza injabulo ngokuyisimangalisayo yokuba nendodana noSara umkakhe ongokomthetho. Ngakho uyocasha kulabo abamzungezile isicelo esimangalisayo sikaNkulunkulu: " *Nikela ngendodana yakho okuwukuphela kwayo njengomhlatshele* . Futhi ukusabela okuhle kuka-Abrahama kuyoba nemiphumela yaphakade kuso sonke isintu. Ngoba, ngemva kokuba u-Abrahama esevumile ukunikela ngendodana yakhe, uNkulunkulu ngokwakhe ngeke esakwazi ukulahla icebo lakhe lokusindisa; ukube ubengacabanga ukuyiyeka.

Ake siphawule isithakazelo sokunemba: " *kwenye yezintaba engizokutshela ngayo* ." Le ndawo enembile ihlelelwe ukwamukela igazi likaKristu.

Gen. 22:3 : “ *U-Abrahama wavuka ekuseni, wabophela imbongolo yakhe, wathatha izinsizwa ezimbili, no-Isaka indodana yakhe. Wacanda izinkuni zomnikelo wokushiswa, wasuka waya endaweni uNkulunkulu abemtshele yona. »*

U-Abrahama wanquma ukulalela lokhu kucasuka futhi ngenhliziyo ebuhlungu, wahlela ukulungiswa komkhosi wegazi owawuyalwe nguNkulunkulu.

Gen.22:4: “*Kwathi ngosuku lwesithathu, u-Abrahama waphakamisa amehlo akhe, wayibona indawo ikude. »*

Izwe laseMoriya liwuhambo lwezinsuku ezintathu ukusuka lapho ehlala khona.

Gen.22:5: “ *U-Abrahama wathi ezincekwini zakhe: “Hlalani lapha nembongolo; Mina nensizwa sizohamba ibanga elingaka siyokhonza, bese sibuyela kini. »*

Isenzo esibi asezosenza asidingi fakazi. Ungu ngalokho **ahlukane** nezinceku zakhe ezimbili eziyakulinda ukubuya kwakhe.

Gen .22:6: “ *U-Abrahama wathatha izinkuni zomnikelo wokushiswa, wazibeka phezu kwendodana yakhe u-Isaka; Bahamba bobabili kanyekanye .* »

Kulesi sigcawu esingokwesiprofetho, njengoba nje noKristu kuyodingeka athwale “i-patibulum” esindayo lapho izihlakala zakhe ziyobethelwa khona, u-Isaka uthweswe izinkuni, ezizothungelwa ngomlilo, zidle umzimba wakhe womhlatsshelo.

Gen.22:7: “ *U-Isaka wayesekhuluma ku-Abrahama uyise, wathi: “Baba! Wathi: “Ngilapha, ndodana yami! Wathi u-Isaka: “Nanku umlilo nezinkuni; kodwa iphi imvu yomnikelo wokushiswa? »*

U-Isaka uye wabona imihlatshelo eminingi yenkolo futhi uyamangala ukungabikho kwesilwane okufanele sihlatsshelwe.

Gen.22:8: “ *U-Abrahama wathi: “Ndodana yami, uNkulunkulu uyakuzilungisela iwundlu lomnikelo wokushiswa. Bahamba bobabili kanyekanye. »*

Lempendulo ka-Abrahama yaphefumulelwa nguNkulunkulu ngokuqondile ngoba iprofetha kahle ngomhlatsshelo omkhulu uNkulunkulu azowuvuma ekuzinikeleni Yena ekubethelweni enyameni yomuntu, ngaleyo ndlela ehlinzekela isidingo sabakhethiweyo abanesono soMsindisi osebenzayo nolungile ekupheleleni kwaphezulu. Kodwa u-Abrahama akaliboni lelikusasa elisindisayo, lendima kaKristu uMsindisi eyaprofethwa ngesilwane esihlatshelwe u-YaHWéH, uNkulunkulu onguMninimandla onke. Kuye, le mpendulo imane imvumele ukuthi athenge isikhathi, njengoba ebuka ngokwesaba ubugebengu okuzodingeka alenze.

Gen.22:9: “ *Sebefike endaweni uNkulunkulu abemtshela yona, u-Abrahama wakha khona i-altare, walungisa izinkuni. Wabopha u-Isaka indodana yakhe, wambeka e-altare phezu kwezinkuni. »*

Maye ngo-Abrahama phambi kwe-altare, ayisekho indlela yokucasha ku-Isaka ukuthi uyena oyoba imvu yomhlatsshelo. Uma uBaba u-Abrahama ezibonisa ukuthi uphakeme kulokhu kwamukelwa okumangalisayo, ukuziphatha kuka-Isaka okuthambile kufana nalokho uJesu Kristu ayoba yikho ngesikhathi sakhe: kuphakeme ekulaleleni nasekuzincitheni kwakhe.

Gen.22:10: “ *U-Abrahama welula isandla sakhe, wathatha umese ukuba ahlabe indodana yakhe; »*

Phawula ukuthi ukuze asabele, uNkulunkulu ulinda kuze kube sekupheleni kovivinyo ukuze anikeze ubufakazi babakhethiweyo bakhe ukubaluleka kwangempela nobuqiniso. “ *Ummese esandleni* ”; Okusele kuwukuhlaba u-Isaka njengezimvu eziningi esenziwe umhlatsshelo.

Gen. 22:11: “ *Ingelosi kaJehova yamemeza kuye isezulwini, yathi: “Abrahama! Abrahama! Wathi: “Ngilapha; »*

Ukubonakaliswa kokholo luka-Abrahama olulalelayo kwenziwa futhi kufezwe ngokuphelele. UNkulunkulu uyaluqeda usizi lwekhehla nelendodana yalo elifanelekela kakhulu nothando lwalo.

Mphakamise, noma nini lapho ebizwa nguNkulunkulu noma indodana yakhe, u-Abrahama njalo uyaphendula ngokuthi: “ *Nangu mina* ”. Le mpendulo ezenzakalelayo evela kuye ifakazela ukuphana kwakhe nemvelo yakhe evulekile

kumakhelwane wakhe. Ngaphezu kwalokho, iphambene nesimo sengqondo sika-Adamu owabanjwa esonweni wacasha kuNkulunkulu, kangangokuthi uNkulunkulu waphoqeleka ukuba athi kuye: “ *Uphi?* ”.

Gen .22:12: “ *Ingelosi yathi: “Ungabeki isandla sakho phezu komntwana, ungenzi lutho kuye; ngokuba manje sengiyazi ukuthi uyamesaba uNkulunkulu, awugodlanga kimi nendodana yakho eyodwa. »*

Ngokubonakaliswa kokholo lwakhe oluthembekile nokulalelayo, u-Abrahama angaba semehlweni abo bonke, futhi kuze kube sekupheleni kwezwe, aboniswe njengesibonelo sokholo lweqiniso, nguNkulunkulu, kuze kube sekufikeni kukaKristu naye oyokwenza isimo somuntu ekupheleleni kwaphezulu. Kungalesi sibonelo sokulalela okungenakusoleka lapho u-Abrahama eba uyise ongokomoya wamakholwa eqiniso asindisiwe ngegazi elachithwa nguJesu Kristu. Kulokhu, u-Abrahama usanda kudlala indima kaNkulunkulu uBaba ozonikela ngomhlatshelo wangempela nowenyama, indodana yakhe okuwukuphela kwayo egama layo linguJesu waseNazaretha.

Gen.22:13: “ *U-Abrahama waphakamisa amehlo akhe, bheka, nanso inqama emva kwakhe, ibanjwe esihlahleni ngezimpondo zayo; u-Abrahama waya wayithatha inqama, wanikela ngayo ibe ngumnikelo wokushiswa esikhundleni sendodana yakhe. »*

Kuleli qophelo u-Abrahama angaqaphela ukuthi impendulo yakhe ku-Isaka, “ *Ndodana yami, uNkulunkulu uyakunikela ngewundlu lomnikelo wokushiswa ,* ” yayiphefumulelwe uNkulunkulu, ngoba “ *iwundlu ,* ” eqiniseni, “*iwundlu leduna ,* ” ngempela ‘ *lilungiselelwe* ’ nguNkulunkulu futhi linikelwa nguye. Qaphela ukuthi izilwane ezihlatshelwe uJehova zihlala ziyiduna ngenxa yomthwalo kanye nokubusa okunikezwa umuntu, u-Adamu owesilisa. UKristu uMhlengi naye uyoba ngowesilisa.

Gen. 22:14 : “ *U-Abrahama waqamba igama laleyo ndawo ngokuthi iYaHWéH Jiré. Ngakho kuthiwa namuhla: Entabeni kaJehova uzobonakala. »*

Igama elithi “ *YaHweh Jireh* ” lisho ukuthi: UYahweh uzobonwa. Ukwamukelwa kwaleli gama kuyisiprofetho esiyiqiniso esimemezela ukuthi ezweni laseMoriya, uNkulunkulu omkhulu ongabonakali ofaka ukwesaba nokwesaba uyobonakala ngaphansi kokubukeka komuntu okwesabeka kancane, ukuletha nokuzuza insindiso yabakhethiweyo. Futhi umsuka walokhu kumiswa, ukunikela kuka-Isaka njengomhlatshelo, uqinisekisa inkonzo yasemhlabeni ‘ *yeWundlu likaNkulunkulu elisusa izono zezwe .* ’ Esazi isithakazelo sikaNkulunkulu ekuhlonipheni kwakhe izinhlobo nezibonelo ezikhiqiziwe neziphindaphindiwe, ngokunokwenzeka futhi kucishe kuqiniseke ukuthi uAbrahama wanikela ngomhlatshelo wakhe khona kanye lapho, emakhulwini ayi-19 eminyaka kamuva, uJesu ayezobethelwa khona, okungokuthi, phansi kweNtaba iGolgotha, ngaphandle kweJerusalema, umuzi, okwesikhashana nje, ongcwele.

Gen. 22:15: “ *Ingelosi kaJehova yamemeza ku-Abrahama ngokwesibili isezulwini, yathi:*

Lolu vivinyo olunzima kuyoba okokugcina u-Abrahama okuyodingeka alukhuthazelele. UNkulunkulu uye wathola kuye isibonelo esifanelekayo esiyinzalamizi sokholo lokulalela, futhi uyamazisa ngaso.

Gen. 22:16 wathi: “Ngiyazifunga mina, usho uJehova; Ngoba ukwenzile lokhu, kawuyigodlanga indodana yakho, indodana yakho eyodwa ,

UNkulunkulu ugcizelela la mazwi, " indodana yakho, indodana yakho ezelwe yodwa ,” ngoba baprofetha umhlathshelo wakhe wesikhathi esizayo kuJesu Kristu ngokukaJohane 3:16 : "Ngokuba uNkulunkulu walithanda izwe kangaka, waze wanikela ngeNdodana yakhe ezelwe yodwa , ukuze yilowo nalowo okholwa yiyo angabhubhi, kodwa abe nokuphila okuphakade .

Gen. 22:17 : “ Ngiyakukubusisa, ngenze inzalo yakho ibe ngangezinkanyezi zezulu, nangangesihlabathi sasogwini lolwandle ibe ningi; nenzalo yakho iyodla ifa lesango lezitha zayo. »

Qaphela ! Isibusiso sika-Abrahama asizuzwa njengefa, ngesakhe yedwa futhi indoda noma owesifazane ngamunye wenzalo yakhe kuyodingeka, ngokufanayo, azuze isibusiso sikaNkulunkulu. Ngoba uNkulunkulu umthembisa inzalo eningi, kodwa phakathi kwale nzalo , kuphela abakhethiweyo abayokwenza ngokwethembeka okufanayo nokulalela okufanayo bayobusiswa nguNkulunkulu. Khona-ke ungakwazi ukukala konke ukungazi okungokomoya kwamaJuda ayezisholo ngokuziqhenya ukuthi angamadodana ka-Abrahama futhi ngenxa yalokho amadodana ayefanelekela ifa lezibusiso zakhe. UJesu wabaphika ngokubakhombisa amatshe wathi kula matshe uNkulunkulu anganika u-Abrahama inzalo. Futhi wababala, hhayi u-Abrahama, kodwa udeveli.

Ekunqobeni kwakhe izwe laseKhanani, uJoshuwa uyodla isango lezitha zakhe, elokuqala kuzo eliyowa kwakuwumuzi waseJeriko. Ekugcineni, kanye noNkulunkulu, abangewele abakhethiwe bayozuza isango lesitha sokugcina: “ *IBabiloni Elikhulu* ” ngokwezimfundiso ezihlukahlukene ezembulwe kuyi-Apocalypse of Jesus Christ.

Gen.22:18: “ Nangenzalo yakho *ziyakubusiswa* izizwe zonke zomhlaba , ngokuba *ulalele* izwi lami. »

Ngempela “ *kuyizizwe zonke zomhlaba* ”, ngoba insindiso ngoKristu ihlongozwa kubo bonke abantu, abavela kuzo zonke imvelaphi kanye nabantu bonke. Kodwa lezi zizwe futhi zikweleta u-Abrahama iqiniso lokukwazi ukuthola izibikezelo zaphezulu ezembulelwa amaHeberu aphuma ezweni laseGibhithe. Insindiso kuKristu itholakala ngesibusiso esiphindwe kabili sika-Abrahama nenzalo yakhe emelwe abantu abangamaHeberu noJesu waseNazaretha, okungukuthi, uJesu Kristu.

Kuyafiseleka ukuphawula kahle, kuleli vesi, isibusiso nesizathu sako: ukulalela okuvunyelwa uNkulunkulu.

Gen.22:19: “ *U-Abrahama wabuyela ezincekwini zakhe, zasuka, zaya kanyekanye eBeri Sheba; ngoba uAbrahama wayehlala eBherisheba.* »

Gen.22:20: “ *Emva kwalokho kwabikwa ku-Abrahama ukuthi: “Bheka, noMilka wamazalela uNahori umfowenu amadodana .*

Amavesi alandelayo ahloselwe ukulungisa ukuxhumana no“ *Rebekah* ” oyoba inkosikazi ekahle ekhethwe uNkulunkulu ka-Isaka othembekile nothobekile. Uyothathwa emndenini ka-Abrahama oseduze enzalweni yomfowabo uNahori.

Gen.22:21: “ *U-Uzi izibulo lakhe, noBhuzi umfowabo, noKemuweli uyise ka-Aramu ;*

Gen. 22:22 : “ *noKesedi, noHazo, noPildasi, no-Idlafi, noBetuweli.* »

Gen.22:23 : “ *UBetuweli wazala **uRebeka** . Lawa angamadodana ayisishiyagalombili uMilka awazalela uNahori umfowabo ka-Abrahama .* »

Gen. 22:24 : “ *Isancinza esigama laso lalinguReuma sazala oTheba, noGahamu, noThahashi, noMahaka.* ”.

Ukugcwaliseka Kwezithembiso Ezenziwe Ku-Abrahama

UGenesise 23 ubhala ngokufa nokungcwatshwa komkakhe uSara eHebroni, emhumeni waseMakaphela. U-Abrahama uthatha indawo yakhe yokungcwaba ezweni laseKhanani kuyilapho elindele ukuba uNkulunkulu anike inzalo yakhe lonke izwe eminyakeni engaba ngu-400 kamuva.

Khona-ke kuGen. 24, u-Abrahama usayigcinile indima kaNkulunkulu. Ukuze azihlukanise **nezizwe** zasendaweni ezingamaqaba, uyothumela inceku yakhe endaweni ekude, emndenini wakhe oseduze, ukuze itholele indodana yakhe u-Isaka umfazi futhi bayovumela uNkulunkulu ukuba abakhethele yona. Ngendlela efanayo, uNkulunkulu uyokhetha abakhethiweyo abayokwakha umlobokazi kaKristu, iNdodana kaNkulunkulu. Kulokhu kukhethwa, umuntu akahlanganise lutho nakho ngoba isinyathelo nokwahlulela kungokukaNkulunkulu. Ukukhetha kukaNkulunkulu kuphelele, akusoleki futhi kuyasebenza, njengoRebheka inkosikazi ekhethiwe, enothando, ehlananiphile futhi emuhle ngokubukeka, futhi ngaphezu kwakho konke, ngokomoya futhi uthembekile; iparele wonke amadoda angokomoya afuna ukuthatha umfazi okufanele alifune.

uJakobe no-Esawu

Kamuva, ngokukaGen. 25, uRebheka ekuqaleni wayeyinyumba njengomka-Abrama uSarayi ngaphambi kwakhe. Lokhu kuzala okuhlanganyelwe kubangelwa iqiniso lokuthi laba besifazane ababili bayothwala inzalo ebusisiwe kuze kube uKristu yena ngokwakhe oyobunjwa nguNkulunkulu esibeledweni sentombi encane okuthiwa uMariya. Ngale ndlela, uhlu lozalo lomsebenzi kaNkulunkulu wokusindisa lubonakala ngesenzo sakhe esiyisimangaliso. Ehlushwa yilokhu kuzala kwemvelo, uRebheka ubiza u-YaHWéH futhi uthola kuye amawele amabili alwa esibeledweni sakhe. Ekhathazekile, ubuza uNkulunkulu ngale nto: “ *Futhi uJehova wathi kuye : Izizwe ezimbili zisesiswini sakho, izizwe ezimbili ziyakwehlukana ezibilinini zakho; esinye salezi zizwe ziyakuba namandla kunesinye, nomkhulu akhonze omncane .* » Uzala amawele. Ngenxa yobunwele bakhe obukhulu, futhi “wayebomvu” ngokuphelele , yingakho igama elithi “ *Edomi* ” laqanjwa izizukulwane zakhe, izibulo laqanjwa ngokuthi “ *u-Esawu* ”, okuyigama elisho “uboya”. Omncane ubizwa ngokuthi “ *uJakobe* ”, igama elisho ukuthi: "Umkhohlisi". Kakade amagama amabili aprofetha ikusasa lawo. "UVelu" uzothengisa ubuzibulo bakhe komncane ukuze uthole isidlo esimnandi se- " *roux* ", noma ama-lentile abomvu. Uthengisa lobuzibulo ngoba ebukela phansi ukubaluleka kwabo kwangempela. Kunalokho, “umkhohlisi” ongokomoya uhahela lesi siqu esingasona nje esihloniphekile, ngoba isibusiso sikaNkulunkulu sinamathele kuso. “Umkhohlisi” ungomunye walabo bantu abanobudlova abafuna ukuphoqelela umbuso wezulu nganoma iyiphi indlela ukuba uwuthathe futhi unaye engqondweni ukuthi uJesu wakhuluma ngale ndaba. Futhi ngokubona le ntshiseko ebilayo, inhliziyi kaNkulunkulu ijabula kakhulu. Ngakho-ke, kubi kakhulu ku-"Hairy" futhi kungcono kakhulu "kuMkhohlisi", ngoba nguye ozoba "u-Israyeli", ngesinqumo sikaNkulunkulu. Ungalenzi iphutha, uJakobe akayena umkhohlisi ovamile futhi uyindoda ephawulekayo, ngoba asikho esinye isibonelo esiseBhayibhelini esifakazela ukuzimisela kwakhe ukuthola isibusiso sikaNkulunkulu, futhi kuwukufeza lomgomo kuphela “akhohlisayo” ngawo. Ngakho sonke singamlingisa futhi izulu elithembekile liyojabula. Ngokwakhe, u-Esawu uyoba nenzalo yabantu bakwa- *Edomi* , igama elisho ukuthi “ *bomvu* ”, lempande nencazelo efanayo neka-Adamu, lababantu bayoba isitha sika-Israyeli njengoba kwamenezelwa isiprofetho saphezulu.

Ngithanda ukuveza ukuthi umbala "obomvu" uchaza isono kuphela ezithombeni ezingokwesiprofetho zephrojekthi esindisayo evezwe nguNkulunkulu futhi lesi simiso sisebenza kuphela kubadlali emikhiqizweni yakhe, njengokuthi "u-Esawu". Ezikhathini ezimnyama zeNkathi Ephakathi, izingane ezinezinwele ezibomvu zazibulawa njengoba zazibhekwa njengezibi. Kungakho, ngicacisa, umbala obomvu awumenzi umuntu ojwayelekile abe nesono kunebrunette noma blonde, ngoba isoni sibonakala ngemisebenzi emibi yokukholwa kwaso. Ngakho-ke, “okubomvu,” okuwumbala wegazi lomuntu, kuwuphawu lwesono, ngokuka-Isaya 1:18 : “ *Wozani, sibonisane; kusho uYaHWéH. Noma izono zenu zibomvu kakhulu, ziyakuba mhlophe njengeqhwa; nakuba zibomvu njengokubomvu , ziyakuba njengoboya bezimvu .* ” Ngokufanayo, encwadini yakhe ye-Apocalypse, isAmbulo sakhe, uJesu uhlobanisa umbala obomvu nezinsimbi zomuntu ezikhonza, engazi noma cha, udeveli, uSathane isoni sokuqala sokuphila esadalwa uNkulunkulu; izibonelo: “

ihhashi elibomvu ” lesAm. 6:4, “ *udrako obomvu noma onjengomlilo* ” wesAm. 12:3, “ *nesilo esibomvu* ” sesAm.

Manje njengoba esenaleli lungelo lobuzibulo, uJakobe naye uzophila okuhlangenwe nakho okungokwempilo okuprofetha amacebo kaNkulunkulu, njengomlandeli ka-Abrahama.

Washiya umkhaya wakubo ngenxa yokwesaba intukuthelo yomfowabo u-Esawu, ngesizathu esihle, ngokukaGenesisise 27:24 , ngoba wayenqume ukumbulala, elandela ukusetshenziswa kabi kwesibusiso sikayise owayefa, ‘ekhohliswa’ ngesu elalivela engqondweni kaRebeka umkakhe. Kulokhu kuthunjwa womabili amagama amawele aveza ukubaluleka kwawo. Ngoba "umkhohlisi" wasebenzisa isikhumba esinoboya ukuze akhohlise u-Isaka oyimpumputhe, ngaleyo ndlela ezidlula njengomfowabo omdala "Onoboya" ngokwemvelo. Abantu abangokomoya bayasekelana futhi uRebeka wayefana noJakobe kuno-Esawu. Kulesi senzo, uNkulunkulu uphikisana nokukhethwa komuntu nokwenyama kuka-Isaka owakhetha u-Esawu umzingeli owamlethela inyamazane ayeyazisa. Futhi uNkulunkulu unikeza ubuzibulo kofaneleka kakhulu: uJakobe uMkhohlisi.

Lapho efika kwaLabani, umalume wakhe ongumAramu nomfowabo kaRebeka, ezomsebenzela, uJakobe uthandana noRaheli, uthunjana kodwa emadodakazini kaLabani amahle kunawo wonke. Angakwazi ukuthi empilweni yakhe yangempela, uNkulunkulu umenza adlale indima yesiprofetho okufanele iprofethe ngomsebenzi wakhe wokusindisa. Ngakho, ngemva “kweminyaka eyisikhombisa” yomsebenzi ukuze athole uRaheli othandekayo, uLabani uphoqelela indodakazi yakhe endala “uLeya” kuye futhi amnike yona njengomfazi. Ukuze athole futhi ashade noRaheli, kuyodingeka asebenzele umalume wakhe “eminye iminyaka eyisikhombisa”. Kulokhu, “uJakobe” uprofetha lokho uNkulunkulu okuyodingeka abhekane nakho ohlelweni lwakhe lokusindisa. Ngokuba naye uzokwenza umbimbi lokuqala olungahambisani nesifiso senhliziyi yakhe, ngoba ulwazi luka-Israyeli wenyama nowesizwe ngeke luphawulwe impumelelo nenkazimulo okufanele ukulunga kwakhe. Ukulandelana "kwabeHluleli" kanye "namakhosi" kuhlala kuphetha kabi, naphezu kokuhlukile okumbalwa okungavamile. Futhi umlobokazi ofunwayo ofanele uthando lwakhe, uyozuza kuphela kubumbano lwesibili ngemva kokuba eselubonisile uthando lwakhe futhi embule icebo lakhe lensindiso enkonzweni kaJesu Kristu; ukufundisa kwakhe, ukufa kwakhe, nokuvuka kwakhe. Qaphela ukuthi okuthandwayo komuntu nokwaphezulu kuhlanekezelwe ngokuphelele. Isithandwa sikaJakobe uRaheli oyinyumba, kodwa othandekayo kaNkulunkulu uLeya ozalayo. Ngokunika uJakobe, okokuqala, uLeya njengomfazi, uNkulunkulu wenza umprofethi wakhe abhekane nokudumala abayobhekana nakho bobabili emshadweni wabo wokuqala. Kulokhu, uNkulunkulu umemezela ukuthi umfelandawonye wakhe wokuqala uzoba ukwehluleka okubi kakhulu. Futhi ukwenqatshwa kukaMesiya uJesu ngenzalo yakhe kwaqinisekisa lesi sigijimi esiyisiprofetho. ULeya, owayengeyena othandekayo owakhethwa umyeni, ungumfanekiso oprofetha abakhethiweyo bomfelandawonye omusha, ababevela ebuhedeni, baphila isikhathi eside bengazi ukuba khona kukaNkulunkulu oyedwa umdali. Nokho, ukuchuma kukaLeya kwaprofetha ngomfelandawonye

owawuyothela izithelo eziningi ekukhazimuliseni uNkulunkulu. Futhi u-Isaya 54:1 uyaqinisekisa, ethi, “ *Jabula wena oyinyumba ongasazali; Makuqhamuke intokozo yenu, nina eningasenabuhlungu! Ngokuba abantwana bowesifazane olahliwe bayakuba baningi kunabantwana bowendileyo,*” usho uJehova . Lapha olahliwe uyaprofetha, ngoLeya, isivumelwano esisha, nalowo owayeshadile, ngoRaheli, isivumelwano esidala samaHeberu.

UJakobe uba u-Israyeli

Ngemva kokushiya uLabani ecebile futhi ecebile, uJakobe nalabo abangabakhe babuyela kumfowabo u-Esawu, olaka lwakhe olunobulungisa nolwempindiselo alusabayo. Ngobunye ubusuku, uNkulunkulu uvela phambi kwakhe futhi balwa bodwa kwaze kwasa. Ekugcineni uNkulunkulu wamlimaza enqulwini futhi emtshela ukuthi kusukela manje kuqhubeke uzobizwa ngokuthi “u-Israyeli,” ngoba uphumelele ekulweni noNkulunkulu nabantu. Kulokhu, uNkulunkulu wayefuna ukwenza umfanekiso womphefumulo kaJakobe owawulwa empini yakhe yokukholwa. Eqanjwe uNkulunkulu ngokuthi u-Israyeli, uthola lokho ayekufisa nakufuna ngokungafanele: isibusiso sakhe nguNkulunkulu. Isibusiso sika-Abrahama kuIsaka savela kanjalo ngomthethosisekelo kaIsrayeli wenyama, owakhiwa phezu kukaJakobe owaba uIsrayeli, ngokushesha uzoba isizwe esesatshwayo, ngemva kokuphuma ebugqilini baseGibithe. Umusa kaNkulunkulu usulungisile u-Esawu, laba bazalwane ababili bazithola besekuthuleni nasentokozweni.

Ekanye nabafazi bakhe ababili nezincekukazi zabo ezimbili, uJakobe wazithola enguyise wabafana abangu-12 nentombazane eyodwa kuphela. Ekuqaleni owayeyinyumba njengoSarayi noRebheka, kodwa ekhonza izithombe, uRaheli uthola abantwana ababili kuNkulunkulu, uJosefa omkhulu noBhenjamini omncane. Washona ebeletha ingane yakhe yesibili. Kanjalo uprofetha ukuphela kwesivumelwano esidala esiyophela lapho kumiswa esisha esisekelwe egazini elihlawulelayo likaJesu Kristu. Kodwa ekusetshenzisweni kwesibili, lezi zimo ezifayo ziprofetha isiphetho sokugcina sabakhethiweyo Bakhe abayosindiswa ngokungenela Kwakhe okujabulisayo lapho ebuya esicini Sakhe esikhazimulayo saphezulu kuMikayeli uJesu Kristu. Lokhu kuguqulwa kwesimo sabakhethiweyo bokugcina kuprofethwa ukushintsha kwegama lomntwana owabiza ngokuthi " *uBen-Oni* " noma "indodana yobuhlungu bami" ngumama oshonile, uqanjwe kabusha nguJakobe, uyise, " *uBenjamini* " noma "indodana yokunene" (uhlangothi lwesokudla) noma indodana ebusisiwe. Ekuqinisekiseni, kuMath 25:33 , uJesu Kristu uyobeka “ *izimvu zakhe ngakwesokunene sakhe nezimbuzi ngakwesokhohlo sakhe* . Leli gama elithi " *Benjamini* " lakhethwa nguNkulunkulu, kuphela ngenxa yesiprofetho sakhe, ngakho-ke kithi, ngoba lalisho okuncane kuJakobe; futhi emehlweni kaNkulunkulu, uRaheli okhonza izithombe wayengakufanelekeli ukubizwa ngokuthi " *ilungelo* . Lezi zinto eziphathelele nokuphela kwezwe zithuthukiswa ezincazelweni zesAm. 7:8 .

UJosefa oncomekayo

Emlandweni wakwa-Israyeli, indima uNkulunkulu ayinika uJosefa iyomholela ekubeni abuse abafowabo abathi, becasulwe ukubusa kwakhe okungokomoya, bamthengisa kubathengisi bama-Arab. EGibhithe, ukwethembeka nobuqotho bakhe kumenza waziswa, kodwa umkankosi yakhe, efuna ukumhlukumeza, emelene naye, uJosefa ugcina eboshiwe. Lapho, echaza amaphupho, izenzakalo zizomholela endaweni ephakeme kakhulu ngaphansi kukaFaro: i-Vizier yokuqala. Lokhu kuphakama kusekelwe esiphweni sakhe esingokwesiprofetho njengoDaniyeli ngemva kwakhe. Lesi siphosamenza waziswa uFaro owayephathise iGibhithe kuye. Phakathi nendlala, abafowabo bakaJakobe baya eGibhithe futhi lapho uJosefa wabuyisana nabafowabo ababi. uJakobe noBenjamini bayakuhlangana nabo, ahlala kanjalo amaHeberu eGibithe esifundeni saseGosheni.

U-Eksodusi NoMose Othembekile

Egqilaziwe, amaHeberu azothola kuMose, umntwana ongunHeberu ogama lakhe lisho “ukusindiswa emanzini” emfuleni iNayile, owakhuliswa futhi watholwa indodakazi kaFaro, umkhululi owalungiselelwa uNkulunkulu.

Njengoba izimo zobugqila zabo ziba nzima futhi ziba nzima nakakhulu, ukuze avikele umHeberu, uMose ubulala umGibhithe, futhi uyabaleka ephuma eGibithe. Uhambo lwakhe lumyisa kwaMidiyani, eSaudi Arabia, lapho kuhlala khona inzalo ka-Abrahama noKetura, umkakhe wesibili, ashada ngemva kokufa kukaSara. Eshada noSipora, indodakazi endala kamukhwe wakhe uJetiro, eminyakeni engu-40 kamuva, uMose uhlangana noNkulunkulu lapho eluse umhlambi wakhe eduze kweNtaba iHorebe. Umdali ubonakala kuye esesimweni sesihlahla esikhazimulayo esivutha kodwa singazidli. Umembulela icebo lakhe ngo-Israyeli futhi umthumela eGibhithe ukuze aqondise ukufuduka kwabantu bakhe.

Kuzodingeka izinhlupho eziyishumi ukuze kuphoqelelwe uFaro ukuba adedele izinceku zakhe eziyigugu zihambe ngokukhululeka. Kodwa okweshumi okuzothatha ukubaluleka okungokwesiprofetho komyalelo wokuqala. Ngokuba uNkulunkulu wabulala onke amazibulo aseGibithe, abantu nezilwane; Futhi ngosuku olufanayo, amaHeberu agubha iPhasika lokuqala emlandweni wawo. IPhasika laprofetha ngokufa kukaMesiya uJesu, “ *izibulo* ” elimsulwa nelingenasici “ *neWundlu likaNkulunkulu* ” elalinikelwa njengomhlatshelo ‘ *njengewundlu* ’ elihlatshwe ngosuku lokuphuma eGibhithe. Ngemva komhlatshelo ka-Isaka owacelwa uNkulunkulu ku-Abrahama, iPhasika lokuphuma eGibithe liyisimemezelo sesibili esiyisiprofetho sokufa kukaMesiya (Ogcotshiweyo) uJesu, noma, ngokwesiGriki, kuJesu Kristu. Ukuphuma eGibhithe kwenzeka ngosuku lwe-14^{lwenyanga} yokuqala yonyaka, cishe ngekhulu^{le} -15 BCE, noma cishe eminyakeni engu-2500 ngemva kokona kuka-Eva no-Adamu. Lezi zibalo ziqinisekisa isikhathi ‘seminyaka engu-400’ ‘sezizukulwane *ezine*’ ezanikezwa uNkulunkulu njengelibazisa kuma-Amori, izakhamuzi zasezweni laseKhanani.

Ukuziqhenya nomoya wokuhlubuka kaFaro uzonyamalala nebutho lakhe emanzini "oLwandle Olubomvu" oluthola incazelo yalo, ngoba luvala kubo ngemva kokuvula ukuvumela amaHeberu ukuba angene ezweni laseSaudi Arabia, ekupheleni kweningizimu yenhlonhlo yaseGibhithe. Egwema abakwaMidiyani, uNkulunkulu uholo abantu bakhe badabule ogwadule eya eNtabeni YaseSinayi lapho eyobethula khona kubo umthetho wakhe 'wemiyalo eyishumi. Phambi kukaNkulunkulu oyedwa weqiniso, uIsrayeli manje useyisizwe esifundile okumelwe sivivinywe. Ngalenjongo, uMose ubizelwa kuye eNtabeni yaseSinayi futhi uNkulunkulu umgcina lapho izinsuku ezingu-40 nobusuku. Umnika izibhebhe ezimbili zomthetho eziqoshwe ngomunwe wakhe waphezulu. Ekamu labantu abangamaHeberu, ukungabi khona kukaMose isikhathi eside kuvumela imimoya ehlobukayo eyacindezela u-Aroni futhi igcine imenze amukele ukuncibilika nokubunjwa " kwethole *legolide* . Lokhu okuhlangenwe nakho kukodwa kufingqa ukuziphatha kuNkulunkulu kwabantu abahlubukayo bazo zonke izinkathi. Ukwenqaba kwabo ukuzithoba egunyeni lakhe kubenza bakhethe ukungabaza ukuba khona kwakhe. Futhi izijeziso eziningi zikaNkulunkulu azishintshi lutho. Ngemva kwalezi zinsuku ezingama-40 nobusuku bokuvivinywa, ukwesaba imidondoshiya yaseKhanani kuyolahla abantu ukuba bazulazule ogwadule iminyaka engu-40 futhi, kulesi sizukulwane esivivinyiwe kuphela, uJoshua noKalebi abayokwazi ukungena ezweni lesithembiso elanikelwa nguNkulunkulu cishe ngo-2540 kusukela isono sika-Adamu.

Abalingiswa abaphambili endabeni kaGenesis abalingisi basesigcawini esihlelwe nguNkulunkulu umdali. Ngamunye wabo udlulisela isifundo, ngenjongo engokwesiprofetho noma cha, futhi lombono wombukwane waqinisekiswa umphostoli uPawulu othi kweyoku-1 Kor 4:9 : “ *Ngokuba kimi ngibona sengathi uNkulunkulu usenze thina abaphostoli bokucina, sigwetshelwe ukufa ngendlela ethile, lokhu senziwe umbukwane emhlabeni, nasezingelosini, nakubantu .* »Kusukela lapho, isithunywa seNkosi, u-Ellen G. White, wabhala incwadi yakhe edumile enesihloko esithi "The Great Controversy." Umqondo " *wombukiso* " uqinisekiswa kanjalo, kodwa ngemva "kwezinkanyezi" zencwadi engcwele, kuyithuba lokuba ngamunye wethu adlale indima yakhe, sazi ukuthi, sifundiswa ngokuhlangenwe nakho kwabo, sibekwe emsebenzini wokulingisa imisebenzi yabo emihle, ngaphandle kokukhiqiza amaphutha abo. Kithina, ngokuqondene noDaniyeli (uMahluleli Wami nguNkulunkulu), uNkulunkulu uhlala enguMahluleli wethu, enozwelo, ngokuqinisekile, kodwa "uMahluleli" ongakhethi muntu.

Okuhlangenwe nakho kuka-Israyeli wesizwe samaJuda kuyinhlekelele, kodwa akunjalo ukwedlula lokho kokholo lobuKristu lwenkathi yethu egcina ngokuhlubuka okwandile. Akufanele kusimangaze lokhu kufana, ngoba u-Israyeli wesivumelwano esidala wayeyi-microcosm kuphela, isampula, yabantu abagcwele umhlaba wonke. Yingakho ukholo lweqiniso lwaluyivelakancane lapho njengasesivumelwaneni esisha esakhelwe phezu koMsindisi ' *noFakazi Othembekile* ' uJesu Kristu.

EBhayibhelini lilonke

Lonke iBhayibheli, elashiwo futhi laphefumulelwa uNkulunkulu ezincekwini zakhe ezingabantu, linezifundo ezingokwesiprofetho; kusukela kuGenesis kuya kusAmbulo. Abalingisi abakhethwe uNkulunkulu bavezwa kithi njengoba besesimweni sabo sangempela. Kodwa ukuze akhe izigijimi ezingokwesiprofetho kulombukwane ongapheli, umdali uNkulunkulu uba uMhleli wezenzakalo. Ngemva kokuphuma eGibithe, uNkulunkulu wanika uIsrayeli inkululeko yomthetho wakhe wasezulwini iminyaka engu-300, isikhathi 'sabahluleli' esaphela cishe ngo-2840. Futhi kulenkululeko, ukubuyela esonweni, kwaphoqeleka uNkulunkulu ukuba ajezise abantu bakhe "kasikhombisa" abagcina ngokubakhulula kumaFilisti, izitha zabo eziyifa. Futhi "izikhathi eziyisikhombisa" uvusa "abakhululi." IBhayibheli lithi ngalezo zinsuku, " *wonke umuntu wenza akufunayo* . Futhi lesi sikhathi senkululeko ephelele sasidingeka ukuze izithelo ezilethwa umuntu ngamunye zembulwe. Kungokufanayo " nasesikhathini *sethu sokugcina* . Leminyaka engamakhulu amathathu yenkululeko ephawuleka ngokubuyela njalo kwamaHeberu esonweni, uNkulunkulu usimema ukuba siyiqhathanise neminyaka engamakhulu amathathu yokuphila kuka-Enoke olungileyo asinikeza isibonelo esiyisibonelo sabakhethiweyo bakhe, ethi: " *U-Enoke wahamba noNkulunkulu iminyaka engamakhulu amathathu, wabe engasekho, ngokuba uNkulunkulu wamthatha* ; kanye naye, ngokumenza angene kuqala ephakadeni lakhe njengoMose no-Eliya, nabangcwele abavuswa ekufeni kukaJesu phambi kwabo bonke abanye abakhethiweyo, kuhlanganise nabaphostoli bakaJesu Kristu; bonke bazoguqulwa noma bavuswe ngosuku lokugcina.

Ngemva kwalokho "kwabahluleli", kwafika isikhathi samakhosi futhi lapho futhi, uNkulunkulu unikeza abalingisi bakhe ababili bokuqala indima eyisiprofetho eqinisekisa isigijimi sokuqhubekela phambili **kobubi bubheke** kokuhle kokugcina, okungukuthi, kusukela ebusuku, noma ebumnyameni, kuya ekukhanyeni. Yile ndlela lamadoda amabili, uSawule noDavide, aprofetha ngayo yonke iphrojekthi yesu lensindiso elilungiselwe abakhethiweyo basemhlabeni, okungukuthi, izigaba ezimbili noma imifelandawonye engcwele elandelanayo. Hamba nami, uDavida uba yinkosi kuphela ekufeni kweNkosi uSawule, njengoba nje ukufa kwesivumelwano esidala saphakade kuvumela uKristu ukuba amise isivumelwano sakhe esisha, ukubusa kwakhe nokubusa kwakhe kwaphakade.

Sengike ngakhuluma ngayo le ndaba, kodwa ngiyakukhumbuza ukuthi amakhosi asemhlabeni awanawo amandla kaNkulunkulu ngoba amaHeberu acela uNkulunkulu ukuba abe nenkosi " *njengezinye izizwe zasemhlabeni,*" wona "amaqaba". Okusho ukuthi imodeli yalawa makhosi iwuhlobo lwezindinganiso zikaSathane hhayi ezaphezulu. Njengoba nje, kuNkulunkulu, inkosi imnene, ithobekile ngenhliziyo, igcwele ukuzidela nozwelo, izenza isigqila sabo bonke, kangangokuthi kadeveli ilukhuni, iyaziqhenya, inobugovu futhi iyadelela, futhi ifuna ukukhonzwa yibo bonke. Walinyazwa ngokungafanele ngokulahlwa kwakhe abantu bakhe, uNkulunkulu wasabela isicelo sakhe kanye neshwa lakhe, wamnika inkosi ngokwezimiso zikasathane nakho konke ukungalungi kwakhe. Kusukela ngaleso sikhathi kuqhubekela, kubantu bakhe u-Israyeli, **kodwa yena yedwa** , ubukhosi bathola ukuba semthethweni kwaphezulu.

Inkulumo ngomlomo noma ebhaliwe iyindlela yokushintshana phakathi kwabantu ababili ngabanye. IBhayibheli liyizwi likaNkulunkulu ngomqondo wokuthi ukuze adlulisele izifundo zakhe ezidalweni zakhe zasemhlabeni, uNkulunkulu uye waqoqa ubufakazi obushiwo noma obuphefumulelwe ezincekwini zakhe; ubufakazi buhlungwa, bukhethwe futhi buqoqwe nguye ngokuhamba kwesikhathi. Akufanele kusimangaze ukubona ukungapheleli kokulunga okusungulwe emhlabeni, ngoba behlukanisiwe noNkulunkulu, abantu bangamisa ubulungisa babo ngombhalo womthetho kuphela. Manje, uNkulunkulu usitshela ngoJesu ukuthi “ *uhlamvu luyabulala kodwa umoya uyaphilisa* ,” le ncwadi. Ngakho-ke imibhalo engcwele yeBhayibheli ingaba “ *ofakazi* ” kuphela njengoba kuboniswe kusAm. 11:3 kodwa “*abehluleli*” noma kunjalo. Ngokuqaphela ukuthi incwadi yomthetho ayikwazi ukunikeza isahlulelo esilungile, uNkulunkulu wembula iqiniso elincike kuphela esimweni sobuNkulunkulu sobuntu bakhe. Nguye kuphela ongakhipha isahlulelo esilungile, ngoba ikhono lakhe lokuhlaziya imicabango eyimfihlo yezingqondo zezidalwa zakhe limvumela ukuba azi izisusa zalabo abahlulelayo, izinto ezifihliwe nezingaziwa kwezinye izidalwa. Ngakho-ke iBhayibheli linikeza kuphela isisekelo sobufakazi obusetshenziselwa ukwahlulela. Phakathi ‘ *neminyaka eyinkulungwane* ’ yokwahlulela kwasezulwini, osanta abakhethiwe bayokwazi ukufinyelela izisusa zemiphefumulo eyahlulelwayo. Ngaleyondlela benoJesu Kristu, bayokwazi ukukhipha isahlulelo esiphelele esidingekayo njengoba isinqumo sokugcina sisho ubude besikhathi sokuhlupheka okwatholwa ekufeni kwesibili. Lolu lwazi lwezisusa zangempela zomenzi wecala lusivumela ukuba siqonde kangcono ububele bukaNkulunkulu kuKayini, umbulali wokuqala wasemhlabeni. Ngokobufakazi obubodwa obethulwe encwadini eBhayibhelini, uKayini waphushelwa emoneni ngokukhetha kukaNkulunkulu ukubusisa umnikelo ka-Abela nokudelela okaKhayini, ngaphandle kokwazi kwakamuva isizathu salo mehluko owawungowomoya futhi ongakaziwa. Kunjalo, ukuphila kwakhiwe imingcele nezimo ezingenakubalwa uNkulunkulu kuphela ongazibona futhi azihlulele ngolwazi olugcwele lwamaqiniso. Sesikushilo lokho, iBhayibheli lisalele abantu kuyincwadi yodwa eyethula ngezinhlamvu izisekelo zomthetho owahlulela izenzo zabo, kuyilapho belindele ukuba imicabango yabo eyimfihlo yembulwe kwabangcwele abakhethiweyo ezulwini. Manje indima yencwadi ukugxeka noma ukwahlulela isenzo. Kungakho, encwadini yakhe ye-Apocalypse, uJesu ekhumbuza amadoda ngokubaluleka “ *kwemisebenzi* ” yawo futhi akavamile ukukhuluma ngokholo lwawo. KuJak. 2:17 , umphostoli uJakobe wasikhumbuza ukuthi “ *ngaphandle kwemisebenzi ukholo lufile* ,” ngakho eqinisekisa lo mbono, uJesu ukhuluma kuphela *ngemisebenzi emihle noma emibi* “*evezwa ukholo*. Futhi ukuze zenziwe ngokholo, le misebenzi yileyo kuphela efundiswa iBhayibheli njengemithetho yaphezulu. Izenzo ezinhle ezaziswa iSonto LamaKatolika azinakwa, ngoba ziyimisebenzi yobuntu nogqozi.

Ezikhathini zokugcina, iBhayibheli lidelelekile ngokuphelele futhi umphakathi wesintu wethula isici esingamanga somhlaba wonke samanga. Kungaleso sikhathi lapho igama elithi “ *iqiniso* ” eliwuphawu lweBhayibheli elingcwele, izwi likaNkulunkulu ophilayo, futhi ngobubanzi, umsebenzi walo womhlaba wonke, liqala ukubaluleka kwalo ngokugcwele. Ngoba ukwedelelwa

kwaleli “ *qiniso* ” eliyinqayizivele kuholela isintu ukuba sizakhele emangeni kuzo zonke izindawo zokuxhumana, ezingcolile, ezenkolo, ezombusazwe noma ezomnotho.

Lesi sihloko esilotshwa ngeSabatha lika-August 14, 2021, kusasa, ngo-August 15, emibuthanweni emikhulu, izisulu ezikhohliswe inkolo yamanga zizohlonipha ukufihlwa kukaSathane okuphumelele kakhulu komsebenzi wakhe, kusukela ekusebenziseni kwakhe “ *inyoka* ” njengesisebenzi “e -*Edene* ”: ukubonakala kwakhe ngaphansi komfanekiso “wentombi uMariya”. Owangempela wayengaseyona intombi, njengoba ngemva kukaJesu wazala amadodana namadodakazi; abafowabo nodadewabo bakaJesu. Kodwa amanga afa kanzima futhi amelana nezimpikiswano ezinhle kakhulu zeBhayibheli. Kungakhathaliseki ukuthi, ngemva kwalomhla ka-15 August, kuyosala lentukuthelo, okungenani, imikhosi eyisishiyagalombili kuphela yokucasula uNkulunkulu futhi ivuse intukuthelo yakhe efanele eyowela emakhanda alabo abanecala . Masiqaphele ukuthi kulo mbono, kwakhethwa izingane ukuthi ziqinisekise umbono “wentombi”. Ingabe bamsulwa njengoba kushiwo futhi kuthiwa bamsulwa? Bazalwa beyizoni, kuthiwa bamsulwa ngokungafanele, kodwa abanakusolwa ngokuba nesandla. Umbono owatholwa yilaba bantwana wawungokoqobo kakhulu, kodwa udeveli naye ungumoya wangempela wokuhlubuka futhi uJesu Kristu wanikela amazwi akhe amaningi kuye ukuze axwayise izinceku zakhe ngaye. Umlando ufakazela amandla aso okuyenga aholela “ *ekufeni kwesibili* ” kwezisulu zawo eziyengayo nezikhohlisiwe. Ukukhonzwa kukadeveli ngebandla likapapa nelamaRoma Katolika kusolwa uNkulunkulu, kuleli vesi lesAm. 13:4: “ ***Bakhuleka kudrako, ngokuba wanika isilo amandla*** ; *Bakhuleka kuso isilo, bathi: “Ngubani ofana nesilo na? ”*. Eqinisweni, kwaba ngemva kokuphela kwalokhu “ *kudumisa* ” “*kwesilo* ” esacindezela futhi sashushisa abangcwele beqiniso abakhethwa nguJesu Kristu okwathi, ngesikhathi sokubekezelela izimo ezibekwe kuso, lokhu kukhulekela kwandiswa ngezindlela eziyengayo zezibonakaliso “zentombi” ewuSathane; “ *owesifazane* ” ozothatha indawo “ *yenyoka* ” ngemva kokuba “ *inyoka* ” iyenga “ *owesifazane* ” owayenga umyeni wakhe. Umgomo uhlala unjalo futhi usasebenza ngendlela efanayo.

Isikhathi sokukhetha kokugcina

Lolu cwaningo lwezambulo zaphezulu luphetha ngokuhlaziywa kwencwadi kaGenesis eyembulela ukuthi uNkulunkulu ungubani kuzo zonke izici zakhe zobuntu. Sisanda kubona indlela azimisela ngayo ekufuneni kwakhe ukulalela kwezidalwa zakhe ngokufaka u-Abrama ovivinyweni olungavamile lokholo lapho eseneminyaka engaba yikhulu ubudala; Ngakho-ke le mfuneko yaphezulu ayisadingi ukuboniswa.

Ngesikhathi sokhetho lokugcina olwahlongozwa uNkulunkulu kusukela entwasahlobo ka-1843, futhi okudingeka ngokunembe kakhudlwana kusukela ngo-October 22, 1844, ukugcinwa kweSabatha kudingwa uNkulunkulu njengobufakazi bothando olubuyiselwe kuye ngabangcwele bakhe beqiniso abakhethiwe. Ngakho isimo esingokomoya sendawo yonke yethulwa ngendlela

yombuzo owodwa obhekiswe kuwo wonke amalungu ezinhlango zenkolo, amaKristu kuphela.

Umbuzo okubulala noma okwenza uphile ingunaphakade

Ingabe umbusi, inkosi, noma upapa unikezwe amandla futhi agunyazwe ukushintsha amazwi ashiwo nalotshwa uNkulunkulu, noma ngokutshela kwakhe njengoba kwenza uMose?

Esekubonile konke, ngisho nalombuzo, uJesu wanikeza impendulo yakhe kusengaphambili, ethi kuMath 5:17-18 : “ *Ningacabangi ukuthi ngize ukuchitha umthetho noma abaprofethi; angizanga ukuchitha, kodwa ukugcwalisa. Ngoba ngiqinisele ngithi kini, kuze kudlule izulu nomhlaba, **akukho gamana linye noma ichashana elilodwa lomthetho kuze kugcwaliseke konke** . » Yena loJesu wamemezela nokuthi amazwi akhe awakhulumayo ayosahlulela, kuJohane 12:47 kuya ku-49 : “ *Futhi uma umuntu ezwa amazwi ami futhi angawagcini, mina angimahluleli; ngoba angizanga ukuzokwahlulela umhlaba, kodwa ukusindisa umhlaba. Ongalayo, angamukeli amazwi ami, unaye owahlulelayo; **izwi engikhulumile liyomahlulela ngosuku lokugcina** . Ngokuba angikhulumanga ngokwami; kodwa uBaba ongithumileyo unginike umlayo engizakutsho lengizakutsho. »**

Lona umbono kaNkulunkulu ngomthetho wakhe. Kodwa Dan.7:25 wembula ukuthi **inhloso ‘ yokuguqula ’** kwakuwukwela enkathini yobuKristu, ethi ngobupapa bamaRoma Katolika: “ *Uyakukhuluma amazwi amelene noPhezukonke, akhathaze abangcwele boPhezukonke, **acabange ukuguqula izikhathi nemithetho** ; abangcwele bayakunikelwa esandleni sakhe isikhathi, nezikhathi, nenxenye yesikhathi. “Ulaka oluyophela futhi azi ukuthi kufanele ajezise kanjani ngokulunga ngokwevesi 26 elilandelayo: “ *Khona-ke kuyofika ukwahlulelwa, futhi umbuso wakhe uyokuswa kuye, oyochithwa futhi ubhujiswe kuze kube phakade. »* Lezi “ *zikhathi* ” noma iminyaka eyisiprofetho imemezela ukubusa kwakhe koshushiso okwafezwa iminyaka engu-1260, kusukela ngo-538 kuya ku-1798.*

Lesi “ **sahlulelo** ” sifezwa ngezigaba eziningana.

Isigaba sokuqala siwukulungiselela; Kungumsebenzi wokwahlukanisa **nokungcweliswa** kokholo “Iwama-Adventist” olwasungulwa nguNkulunkulu kusukela entwasahlobo ka-1843. I-Adventism **ihlukaniswe** nezinkolo zamaKatolika namaProthestani. KusAmbulo lesi sigaba siphathelene nezinkathi “ *zeSardesi, iFiladelfiya neLawodikeya* ” kusAm. 3:1-7-14.

Isigaba sesibili siyaphoqeleka: “ *ukubusa kwakhe kuyokuswa* .” Lokhu ukubuya okukhazimulayo kukaJesu Kristu okulindeleke entwasahlobo ka-2030. Abakhethiweyo bama-Adventist bangena ingunaphakade **behlukene** namavukelambuso angafanele amaKhatholika, amaProthestani nama-Adventist afa emhlabeni. Isenzo senzeka ekupheleni kwenkathi “ *yaseLawodikeya* ” yesAm. 3:14 .

Isigaba sesithathu yilesa sokwahlulelwa kwabafuleyo abangasekho, okwenziwa ngabakhethiweyo abangene embusweni kaNkulunkulu wesilestiyali. Izisulu zaba amajaji futhi ngokwehlukana **impilo** yalowo nalowo mhlubuki yahlulelwa futhi isigwebo sokugcina esilingana necala labo saphuma. Le misho

inquma ubude besikhathi " *sokuhlushwa* " okuzobangelwa isenzo " *sokufa kwabo kwesibili* ". KusAmbulo, lendikimba iyisihloko seSambulo 4; 11:18 no-20:4; lokhu kusukela Dan.7:9-10.

Okwesine, ekupheleni kwenkulungwane yesikhombisa, iSabatha elikhulu likaNkulunkulu nabakhethiweyo Bakhe kuKristu, kufika isigaba sokuphatha semisho eshiwo uKristu nabakhethiweyo Bakhe. Ezweni lesono lapho bevuselwa khona, izihlubuki ezilahliwe zibhujiswa, " *phakade* ," " *ngomlilo ukufa kwesibili* ". KusAmbulo, lesi sahlulelo esiphezulu noma "ukwahlulela kokugcina" kuyindikimba yesAmbulo 20:11-15.

Ngesikhathi sokukhethwa kokugcina, imibono emibili yenkolo engavumelani, ngenxa yokuthi iphikisana ngokwedlulele, **ihlukene ngokuphelele** . Abakhethiweyo bakaKristu bayalizwa izwi lakhe futhi bazivumelanise nezimfuno zakhe zesikhathi lapho ekhuluma nabo futhi ebabiza. Kwesinye isikhundla kunamaKristu alandela amasiko enkolo aneminyaka eyikhulu ubudala njengokungathi iqiniso liyindaba yesikhathi hhayi eyokukhalipha, ukucabanga nobufakazi. Laba bantu abazange bakuqonde lokho " *isivumelwano esisha* " esamenyezelwa umprofethi uJeremiya kuJeremiya 31:31 kuya ku-34 : " *Bheka, izinsuku ziyeza, usho uJehova, lapho ngiyakwenza isivumelwano esisha nendlu ka-Israyeli nendlu kaJuda, singenjengesivumelwano engasenza nawoyise, mhla ngibabamba ngesandla ukubakhipha eGibithe, ngibakhiphe ezweni laseGibithe. "Kepha yilesi isivumelwano engiyosenza nendlu ka-Israyeli emva kwalezo zinsuku, usho uJehova: **Ngiyakufaka umthetho wami ezibilinini zabo, ngiwulobe ezinhliziyweni zabo** ; ngizakuba nguNkulunkulu wabo, bona babe ngabantu bami. Akasayikufundisa umakhelwane wakhe, omunye umfowabo, ngokuthi: "Yazi uJehova; Ngokuba bonke bayakungazi, kusukela komncane kuya komkhulu wabo," usho uJehova; **Ngokuba ngiyakubathethelela ububi babo, ngingabe ngisasikhumbula isono sabo** . » UNkulunkulu angaphumelela kanjani " **ekulobeni enhliziyweni** "? "kumuntu uthando lomthetho wakhe ongcwele, into leyo indinganiso yesivumelwano esidala ehlulekile ukuyithola? Impendulo yalo mbuzo, kanye nomehluko okuwukuphela kwawo phakathi kwalezi zivumelwano ezimbili, iza ngendlela yokubonakaliswa kothando lwaphezulu olwafezwa ngokufa okuhlawulelayo kobambe uJesu Kristu athathwa kuye futhi wembulwa. Kodwa ukufa kukaJesu akuzange kuqede ukulalela, kodwa kunalokho, kwanikeza abakhethiwe izizathu zokulalela ngisho nangokwengeziwe uNkulunkulu okwazi ukumthanda kakhulu. Futhi lapho ezuzela inhliziyoyomuntu, umgomo ofunwa uNkulunkulu uyafezwa; uthola okhethiwe ofanelekile futhi ofanele ukuhlanganyela ingunaphakade lakhe.*

Umlayezo wokugcina uNkulunkulu awethule kuwe kule ncwadi ukhuluma **ngokwahlukana** . Leli yiphuzu elibalulekile elenza umehluko phakathi kwabakhethiweyo nababiziweyo. Ngokwemvelo yakhe evamile, umuntu akathandi ukuphazamiseka emikhubeni yakhe nasemicabangweni yakhe yezinto. Nokho, lokhu kuphazamiseka kwenziwa kudingeke ngoba, ejwayele amanga amisiwe, ukuze abe ngokhethiwe wakhe, umuntu kumelwe ahlwithwe futhi aphambukiswe ukuze azivumelanise neqiniso uNkulunkulu ambonisa lona. Yilapho-ke **ukwehlukana nalokho kanye nalabo uNkulunkulu angabamukeli**

kudingekile . Okhethiwe kufanele abonise ikhono lakhe lokungabaza imibono yakhe, imikhuba yakhe, nezibopho zakhe zenyama nezidalwa isiphetho sabo esingeke sibe ukuphila okuphakade.

Kwabakhethiwe, okubalulekile kwezenkolo kuqondile; Umgomo uwukwakha isibopho esiqinile noNkulunkulu umdali, ngisho noma kungalimaza ubuhlobo babantu. Kwabawileyo, inkolo ivundlile; Babeka kuqala ubuhlobo obusungulwe nabanye abantu, ngisho nokulimaza uNkulunkulu.

I-Seventh-day Adventism: Ukwehlukana, Igama, Umlando

Abokugcina abakhethiwe bokholo lobuKristu babuthwa ngokomoya ukuze bakhe u-Israyeli “wezizwe *eziyi-12* ” zesAm. Ukukhethwa kwabo kwafezwa uchungechunge lovivinyo lokholo olusekelwe ekuthakaseleni okwaboniswa ezwini lesiprofetho elimemezela kuDan.8: 14 usuku luka-1843. Kwakuwuphawu lokuqalisa kabusha kukaNkulunkulu wobuKristu, kuze kube yilesi sikhathi emelelwa ukholo lwamaKhatholika kusukela ngo-538 kanye nokholo lwamaProthestani kusukela ngesikhathi seNguquko kusukela ngo-1170 ked "ukulindela" kwakhe, ngesiLatini elithi "adventus" yingakho igama elithi Adventist elanikezwa isipiliyoni nabalandeli balo phakathi kuka-1843 no-1844. Ngokubukeka, lesi sigijimi asizange sikhulume ngeSabatha, kodwa ngokubukeka kuphela, ngoba ukubuya kukaKristu kuzophawula ukungena enkulungwaneni yesikhombisa, okungukuthi, iSabatha elikhulu elaprofetha ngalo ngeSabatha, isonto ngalinye lamaJuda, isonto ngalinye . Ngokungazi ngalokhu kuhlobana, ama-Adventist okuqala awazange akuthole ukubaluleka kukaNkulunkulu ngeSabatha kwaze kwaba ngemva kwalesi sikhathi sokuvivinywa. Futhi lapho bekuqonda lokhu, amaphayona afundisa ngokuqinile iqiniso leSabatha elikhunjulwa egameni lebandla elakhiwe, "usuku lwesikhombisa." Kodwa ngokuhamba kwesikhathi, izindlalifa zomsebenzi azibange zisayinika iSabatha ukubaluleka uNkulunkulu alinikeza lona, lokhu ngokuhlobanisa usuku lwalo olumisiwe nesikhathi sokubuya kukaJesu Kristu esikhundleni sokulihlanganisa nosuku luka-1843 olwaboniswa isiprofetho sikaDaniyeli. Ukuhlehlisa imfuneko enjalo yaphezulu eyisisekelo kwakuyiphutha, umphumela wako kwaba, ngo-1994, ukulahla kukaNkulunkulu inhlango namalungu ayo, awanikela ekamu lamavukela-mbuso ayeselahlwe nguye kakade kusukela ngo-1843. Lokhu okuhlangenwe nakho okudabukisayo kanye nalokhu kwehluleka kwesikhungo sokugcina esisemthethweni senkolo yobuKristu kufakazela lokhu kuhluleka kokwehlukaniswa kobuKristu bamanga ukuze bamukele **ukwehlukana kobuKristu bamanga** . Ukuntula uthando ngeqiniso laphezulu futhi ngakho-ke ngoNkulunkulu uqobo kuyindaba, futhi lesi yisifundo esiyinhloko emlandweni wenkolo yobuKristu engingakuchazela yona, ukuze nginifundise futhi nginixwayise, egameni likaNkulunkulu uMninimandla onke, uYahweh-Mikayeli-Jesu Kristu.

Ekugcineni, namanje kulesi sihloko esifanayo, ngenxa yokuthi kwangibiza inani lokuhlukana okubuhlungu okungokomoya, nginikhumbuza ngaleli vesi elisuka kuMath 10:37 futhi, ngenxa yokuthi amavesi andulelayo afingqa

ngokucacile isimilo esihlukanisayo sokholo lobuKristu beqiniso, ngibalula zonke kusukela evesini 34 kuya evesini 38 .

“ *Ningacabangi ukuthi ngize ukuletha ukuthula emhlabeni; angizanga ukuletha ukuthula, kodwa inkemba. Ngokuba ngize ukuphambanisa umuntu noyise, nendodakazi nonina, nomalokazana noninazala; futhi izitha zomuntu kuyoba ngabendlu yakhe. Othanda uyise noma unina kunami akangifanele , nothanda indodana noma indodakazi kunami akangifanele ; Lowo ongathwali isiphambano sakhe angilandele kangifanele. »* Leli vesi 37 lichaza isibusiso sika-Abrahama; wafakaza ukuthi wayethanda uNkulunkulu ngaphezu kwendodana yakhe yenyama. Futhi ekukhumbuzeni umzalwane wama-Adventist ngomsebenzi wakhe, ngokucaphuna leli vesi kuye, izindlela zethu zahlukana futhi ngathola isibusiso esikhethekile esivela kuNkulunkulu. Ngabe sengiphathwa yilo “mfowethu” njengomuntu oshiseka ngokweqile futhi kusukela kulokhu okuhlangenwe nakho, wayeselandele indlela yendabuko yama-Adventist. Lowo owayengifundise i-Adventism kanye nezinzuzo zokudla imifino wabe esebulawa isifo i-Alzheimer, ngisenempilo enhle, ngiphila futhi ngimatasa enkonzweni kaNkulunkulu wami, ngineminyaka engu-77, futhi ngingayanga kodokotela noma emithini. KukaNkulunkulu uMdali kanye nezeluleko zakhe eziyigugu lonke udumo lungokukaNkulunkulu. Ngempela!

Ukufingqa **umlando we-Adventism**, amaqiniso alandelayo kufanele akhunjulwe. Ngaphansi kwaleli gama elithi "Adventist", uNkulunkulu uqoqa abangcwele bakhe bokugcina ngemva kokubusa isikhathi eside kwenkolo yamaKatolika eyagunyaza, **ngokwenkolo** , iSonto elisungulwe ngaphansi kwegama lalo lobuqaba "usuku lwelanga elinganqotshwa" nguConstantine I ^{ngo-} March 7, 321. Kodwa ama-Adventist okuqala ayengamaProthestani noma amaKatolika ahlonipha ngobuqotho iSonto lobuKristu elizuzwe njengefa. Ngakho-ke bakhethwa nguNkulunkulu ngokuziphatha kwabo njengoba babejatshuliswe ukubuya kukaJesu Kristu okwamenezelwa kubo ngokulandelana kwentwasahlobo ka-1843 no-October 22, 1844. Kwakungemva kwalokhu kukhethwa kuphela lapho ukukhanya kweSabatha kwethulwa khona kubo. Futhi, incazelo yabo yeziprofetho zikaDanyeli nesAmbulo iqukethe amaphutha amakhulu engiwalungisayo kulo msebenzi. Ngaphandle kolwazi lweSabatha, abaqalisi bakha inkolelo-mbono yalokho okubizwa ngokuthi "uphenyo" lokwahlulela ababengazi ukuthi bangakungabaza kanjani; ngisho nangemva kwesabatha banikwa ukukhanya. Kulabo abangazi, ngiyanikhumbuza ukuthi ngokwalo mbono, kusukela ngo-1843, kwase kuba ngo-1844, ezulwini uJesu uhlolela izincwadi zobufakazi ukuze akhethe abakhethiweyo bakhe bokugcina okumelwe basindiswe. Nokho ukubonakaliswa okucacile kwesono sangeSonto kwanikeza incazelo enembile esigijimini sikaDan 8:14, ngisho nasesimweni saso esihunyushwe kabi ‘ *sokuhlaza indlu engcwele* . Futhi lenguqulo embi yadala izimpikiswano ezingenakuxazululeka, ngoba le nkulumo yayithinta kuqala, ukufezwa ngokufa okuhlawulela kukaJesu Kristu ngokusho Heb 9:23 : “ *Ngakho-ke kwakudingeka ukuba izithombe zezinto ezisezulwini zihlanjululwe ngale ndlela, ukuba okusezulwini uqobo kuhlanjululwe ngemihlatshelo engcono kunale . Ngoba uKristu akangenanga ethempelini elenziwe ngezandla, eliyisifanekiso seqiniso leqiniso, kodwa ungene ezulwini ngokwalo, manje ukuba abonakale*

ebusweni bukaNkulunkulu ngenxa yethu . Ngakho-ke, yonke into eyayizohlanzwa ezulwini yahlanjululwa ngokufa kukaJesu Kristu: ngakho-ke isahlulelo sophenyo asisenayo incazelo enengqondo. Ngemva kokufa nokuvuka kukaJesu, asikho isono noma soni esingena ezulwini ukuze silingcolise futhi, ngoba uJesu wahlanza indawo yakhe yasezulwini ngokuxosha uSathane nabalandeli bakhe abayizingelosi emhlabeni, ngokwesAm. 12:7-12 futhi ikakhulukazi ivesi 9 : “ *Waphonswa phansi udrako omkhulu, inyoka endala ethiwa uSathane, noSathane, odukisa izwe lonke, waphonswa phansi nezingelosi zakhe emhlabeni ;* »

Iphutha lesibili le-Adventism esemthethweni nalo lavela ekungazini kwasekuqaleni indima yeSabatha futhi lathatha ukubaluleka okukhulu kamuva kakhulu. Ama-Adventist agxilise ukunaka kwawo ngephutha esikhathini sokugcina, sokugcina, ukuvivinywa kokholo okuyothinta kuphela labo abayobe besaphila ngesikhathi sokubuya kweqiniso kukaJesu Kristu. Ikakhulukazi, babecabanga ngephutha ukuthi iSonto laliyoba “ *uphawu lwesilo* ” kuphela ngesikhathi salolu vivinyo lokugcina, futhi lokhu kuchaza ukufuna ubungane nabasebenzi bangeSonto abaqalekiswe nguNkulunkulu, eqinisweni, kusukela umsuka wabo. Ubufakazi engibunikezayo ubukhona “bamacilongo ayisikhombisa” esAmb. 8, 9 no-11, awokuqala ayisithupha axwayisa ngemva kuka-321, phakathi nayo yonke inkathi yobuKristu, abantu ngomkhuba wabo wesono sangeSonto esilahlwa uNkulunkulu. Lokho okwase kwembulwe uDan.8:12 lapho ethi: “ *Ibutho lanikelwa nomhlatshelo ~~oqhubekeyo~~—ngenxa yesono ; uphondo lwaphonsa phansi iqiniso, futhi lwaphumelela emisebenzini yalo.* » Lesi “ *sono* ” sase sivele, umkhuba weSonto owazuzwa ngokomthetho kuConstantine I ^{kusukela ngo} -321 futhi walungisiswa ngokwenkolo yiRoma yobupapa kusukela ngo-538, “ *uphawu lwesilo* ” olucashunwe ku-Apo.13:15; 14:9-11 ; 16:2. Ngo-1995, ngemva kokubonisa ukwenqaba ukukhanya kwesiprofetho engakuphakamisa phakathi kuka-1982 no-1991, i-Adventism esemthethweni yenza iphutha elikhulu lokwenza umbimbi nezitha zikaNkulunkulu ezazimenezelwe nezambuliwe. Isibonelo sezihlamba eziningi uNkulunkulu azibhekisa kuIsrayeli wasendulo ngenxa yokuzihlanganisa kwakhe neGibithe, umfanekiso ongokomfanekiso wesono esingokomfanekiso, kulesi senzo, asinakwa ngokuphelele; okwenza iphutha lama-Adventist libe likhulu nakakhulu.

Eqinisweni, lapho sebeqaphela indima yeSabatha kanye nokubaluleka elikunika lona njengoNkulunkulu onguMdali, abantu base-Adventist kwakufanele bazibone ngokucacile izitha zabo zenkolo futhi bazivikele kunoma yikuphi ubudlelwano bobuzalwane nabo. Ngokuba, iSabatha **langoMgqibelo** liwuphawu “ *lukaNkulunkulu ophilayo* ” wesAm. 7:2, okungukuthi, uphawu lobukhosi lomdali kaNkulunkulu, isitha sakhe, **iSonto** , lwalungaba kuphela “ *uphawu lwesilo* ” lwesAm. 13:15.

Ngithanda ukuveza lapha ukuthi izimbangela zokuwa kwe-Adventism esemthethweni yesikhungo ziningi, kodwa eziyinhloko nezibucayi kakhulu ziphathelene nokwaliwa kokukhanya okuvezwa ukuhunyushwa kweqiniso kukaDanilyeli 8:14 kanye nokwedelela okuboniswa encazelweni entsha sha kaDanilyeli 12 isifundo sakhe siqukethe ukugqamisa ukuba semthethweni kwaphezulu kweSeventh - day Adventism. Bese kuba nephutha lokungalibeki

ithemba labo ekubuyeni kukaJesu Kristu okwamenyezelwa ngo-1994; njengoba amavulandlela omsebenzi ayenzile ngo-1843 nango-1844.

Izhlulelo eziyinhloko zikaNkulunkulu

Ukudala kwakhe umhlaba nezulu kwaqeda, ngosuku lwesithupha uNkulunkulu wambeka umuntu emhlabeni. Futhi kungenxa yokungalaleli kwesintu, ngakho-ke isono, uNkulunkulu uyo sibeka, ngokulandelana, phakathi nomlando waso weminyaka eyizinkulungwane eziyisikhombisa, ezahlulelweni zakhe eziningi. Ngasinye salezi zhlulelo, izinguquko zenziwa futhi zibonwa ngendlela ebambekayo nebonakalayo. Ukweqisa okulandelwa isintu kudinga lokhu kungenelela kwaphezulu okuhlose ukusibuyisela endleleni yeqiniso evunywe isahlulelo saso sobukhosi.

Izhlulelo zesivumelwano esidala .

sokuqala : UNkulunkulu wahlulela isono esenziwa u-Eva no-Adamu, abaqalekisiwe futhi baxoshwa “eNsimini^{yase} -Edene ”.

Sesibili : UNkulunkulu ubhubhisa isintu esihlubukayo ngamanzi “ *kazamcolo* ” womhlaba wonke.

Ukwahlulela kwesithathu : UNkulunkulu^{uhlukanisa} **abantu** ngezilimi ezahlukene ngemva kokuphakanyiswa kwabo “ *umbhoshongo waseBabele* ”.

sesine : UNkulunkulu wenza^{umfelandawonye} no-Abrama owabe eseba u-Abrahama. Ngaleso sikhathi, uNkulunkulu wabhubhisa **iSodoma** neGomora, amadolobha lapho kwakusenziwa isono esibi kakhulu; *ulwazi* olunyaneyekayo nolunyaneyekayo .

sesi-5 : UNkulunkulu ukhulula u-Israyeli ebugqilini baseGibhithe, u-Israyeli uba isizwe esikhululekile nesizimele uNkulunkulu asinika sona imithetho yakhe.

sesithupha : Iminyaka engu-300, ngaphansi kokuqondisa kwakhe^{nangesenzo} sabahluleli abangu-7 abakhululayo, uNkulunkulu ukhulula u-Israyeli ehlaselwa izitha zakhe ngenxa yesono.

sesi-7 : Ngokwesicelo sabantu, nangenxa yesiqalekiso sabo, uNkulunkulu uthathelwa indawo amakhosi asemhlabeni nezizukulwane zawo ezinde (Amakhosi akwaJuda namakhosi akwa-Israyeli) .

sesi-8 : U-Israyeli udingiselwa eBhabhiloni .

Sesi-9 : U-Israyeli wenqaba “uMesiya”^{waphezulu} uJesu - Ukuphela kwesivumelwano esidala. Isivumelwano esisha siqala phezu kwesisekelo esiphelele sezimfundiso.

Seshumi :^{Izwe lakwa} -Israyeli libhujiswa amaRoma ngo-70.

Izhlulelo zesivumelwano esisha .

KusAmbulo kukhulunywa ngabo “ *ngamacilongo ayisikhombisa* .

sokuqala : Ukuhlasela kwamaqaba ngemva kwama-321 phakathi kuka-395 no-538.

sesi-2 : Ukusungulwa kombuso wenkolo kapapa owawubusa ngo-538 .

sesithathu : Izimpi Zenkolo: baxabanisa amaKatolika namaProthestani aguqukayo angavunyelwa uNkulunkulu: “ abazenzisi ” kaDan.11:34.

Sesine : Ukungakholelwa ebukhoneni bukaNkulunkulu kweFrance kugumbuqela ubukhosi futhi kuqede ubugqila bamaRoma Katolika.

^{Isahlulelo} sesi-5 : 1843-1844 kanye no-1994.

- Isiqalo: Isimemezelo sikaDan.8:14 siqala ukusebenza - sifuna ukuqedwa komsebenzi owenziwe yiNguquko kusukela kuPeter Waldo, isibonelo esiphelele, kusukela ngo-1170. Ukholo lwamaProthestani luyawa futhi i-Adventism izalwe ngokunqoba: Umkhuba wenkolo weSonto lamaRoma uyalahlwa futhi oweSabatha lomgqibelo uyalungisiswa futhi njengoba umsebenzi we-18 uqediwe kuJesu Kristu.

- Isiphetho: “ *wahlanzwa* ” nguJesu, wafa esikhungweni ngo-1994, ngokuhambisana nomyalezo owawubhekiswe “ *eLawodikeya* ”. Ukwahlulela kukaNkulunkulu kwaqala lapho indlu yaKhe ibhekana novivinyo lokholo olungokwesiprofetho olubulalayo. Engavunyelwe, lowo owayeyisikhulu esikhethiwe wajoyina ikamu lamavukela-mbuso amaKatolika namaProthestani.

Ukwahlulela Kwesi-6 : “ *Icilongo lesi-6* ” *ligcwaliseka ngendlela yeMpi Yezwe Yesithathu*, ^{kulokhu kuchazwa kuDan} 11:40-45 · Ngenxa yalokho, ukuphumula kweSabatha losuku lwesikhombisa ngoMgqibelo kwenqatshelwe, ekuqaleni kwenqatshelwa ngaphansi kwesijejiso senhlalo yomphakathi, futhi ekugcineni kwajeziswa ngokufa ngomthetho omusha.

Sesi-7 : Esandulelwe isikhathi sezinhlopho eziyisikhombisa zokugcina ezichazwe kusAm. 16, entwasahlobo ka-2030, ukubuya kukaKristu okukhazimulayo ^{kuqeda} ukuba khona kwempucuko yabantu emhlabeni. Ubuntu buyaqedwa. USathane kuphela oyohlala eyisiboshwa emhlabeni oyincithakalo, “umgodu wakwalasha” wesAm. 20, “ *iminyaka eyinkulungwane* .”

sesi-8 : Enyuselwa ezulwini nguJesu Kristu, abakhethiweyo bakhe baqhubeka nokwahlulela ababi abafuleyo · Lesi isahlulelo esicashunwe kuSambulo 11:18.

^{Isahlulelo} sesi-9 : Ukwahlulelwa Kokugcina; ababi abafuleyo bayavuswa ukuze babhekane nendinganiso “ *yokufa kwesibili* ” ngenxa “ *yechibi lomlilo* ” elimboze umhlaba futhi liqothula kanye nabo yonke iminonjana yemisebenzi ngenxa yesono.

Se-10 : Umhlaba ^{ongcolile} namazulu kwenziwa kusha futhi kuyakhazinyuliswa. Uyemukelwa kwabakhethiweyo embusweni omusha kaNkulunkulu waphakade!

Divine from A to Z, from Aleph to Tav, from alpha to omega

IBhayibheli alifani nalutho nezinye izincwadi ezilotshwe abantu ngaphandle kokubonakala kwalo kwangaphandle. Ngoba empeleni, sibona indawo yayo kuphela, esiyifunda ngokwezimiso zokubhala eziqondene nezilimi zesiHeberu nesiGreki , lapho imibhalo yokuqala idluliselwe kithi. Kodwa ekubhaleni kwakhe iBhayibheli, uMose wasebenzisa isiHeberu sasendulo, izinhlamvu zaso zezinhlamvu zazihlukile kwezamanje; Kodwa izinhlamvu zazinamatele ndawonye ngaphandle kokuhlukanisa amagama, okwakungawenzi afundeke kalula. Kodwa ngemuva kwalokhu kungalungile kukhona inzuzo

yokwenza amagama ahlukeni kuye ngokuthi uhlamvu olukhethelwe ukumaka ukuqala kwalo lukhethiwe. Kuyenzeka futhi sekubonisiwe, okufakazela ukuthi iBhayibheli ngempela lingaphezu kwalokho okucatshangwayo nokwenziwa umuntu. Umcabango kanye nenkumbulo yomdali ongenamkhawulo kuphela uNkulunkulu owayengawenza umsebenzi onjalo. Ngenxa yalokhu kubhekwa kokufundwa kaningi kweBhayibheli kwembula ukuthi igama ngalinye elivela lapho lakhethwa futhi laphefumulelwa uNkulunkulu kubabhali abahlukahlukeni bezincwadi zakhe ngokuhamba kwesikhathi kwaze kwaba ngelokugcina, isAmbulo sakhe noma i-Apocalypse.

Cishe ngo-1890, isazi sezibalo saseRussia u-Ivan Panin wabonisa ukuba khona kwezibalo zezinombolo ezicini ezihlukahlukene zokwakhiwa kwemibhalo yeBhayibheli. Ngoba isiHebheru nesiGriki zifana neqiniso lokuthi izinhlamvu zezinhlamvu zazo nazo zisetshenziswa njengezinombolo nezinombolo. Imiboniso eyenziwa uYvan Panin iye yawenza abe mabi kakhulu amacala amadoda angalithathi ngokungathi sína iBhayibheli likaNkulunkulu. Ngokuba uma lezi zinto ezitholwe zingenawo umthelela ekwenzeni abantu bakwazi ukuthanda uNkulunkulu, nokho zibasusa bonke ubuqiniso bokungakholelwa ebukhweni bakhe. U-Yvan Panin ubonise ukuthi inani elithi "isikhombisa" lalikhona yonke indawo ekwakhiweni kweBhayibheli futhi lokhu ikakhulukazi evesini lokuqala leBhayibheli, kuGenesis 1:1. Njengoba mina ngokwami ngibonise ukuthi iSabatha losuku lwesikhombisa "liwuphawu *lukaNkulunkulu ophilayo* " kusAm. 7:2, ngakho-ke lo msebenzi uqinisekisa kuphela ubufakazi obutholwa yilesazi sezibalo esihlakaniphile esanikeza ososayensi ababenenkani, besikhathi sakhe nesethu, ubufakazi besayensi obungenakuphikiswa.

Kusukela u-Yvan Panin, i-computing yesimanje iye yahlaziya izimpawu ezingu-304,805 zezinhlamvu ezakha umBhalo wokuwukuphela komfelandawonye omdala futhi isofthiwe inikeza ukufundwa okungenakubalwa okuhlukahlukene ngokubeka uhlamvu ngalunye ebhodini elikhulu lokuhlola okwenzeka kwalo kuqale ngomugqa owodwa ovundlile ka-304,805 walezi zinhlamvu ezingu-304,805 kuze kube yilapho ethola uhlamvu olulodwa luka-30 no-30; futhi phakathi kwalokhu kuqondanisa okubili okwedlulele zonke izinhlanganisela ezingenakubalwa eziphakathi. Lapho sithola imilayezo ephathelene nomhlaba osemhlabeni, izehlakalo zawo zamazwe ngamazwe namagama abantu basendulo nabanamuhla futhi amathuba makhulu kakhulu ngoba okuwukuphela kwento ebalulekile ukugcina indawo efanayo (kusuka ku-1 ukuya ku-n...) phakathi kohlamvu ngalunye lwamagama akhiwe. Ngaphezu kokuqondanisa okuvundlile nokuma mpo, kunenqwaba yokuqondanisa kwe-oblique, kusukela phezulu kuya phansi futhi kusukela phansi kuya phezulu, kusukela kwesokudla kuya kwesokunxele futhi kusukela kwesokunxele kuya kwesokudla.

Ngakho-ke, ngokuthatha umfanekiso wolwandle, ngiyaqinisekisa ukuthi ulwazi lwethu lweBhayibheli lusezingeni eliphezulu. Okufihliweyo kuyovezwa kwabakhethiweyo phakathi nephakade abasazongena ngalo. Futhi uNkulunkulu uyophinde amangaza abathandekayo Bakhe ngamandla Akhe amakhulu, angenamkhawulo.

Le miboniso emangalisayo ngeshwa ayikwazi ukuguqula izinhliziyi zabantu ukuze bafinyelele ekuthandeni uNkulunkulu " *ngayo yonke inhliziyi*

yabo, nangawo wonke umphefumulo wabo, nangawo onke amandla abo, nangayo yonke ingqondo yabo ” (Dut.6:5; Math.22:37); ngokwesicelo sakhe esifanele. Okuhlangenwe nakho kwasemhlabeni kufakazele ukuthi ukuhlambalaza, ukusola kanye nezijeziso azibashintshi abantu, yingakho uhlelo lukaNkulunkulu lokusindisa lusekelwe kusukela ekuqaleni kwempilo yamahhala kuleli vesi: " *Uthando oluphelele luxosha ukwesaba* " (1 Johane 4:18). Ukukhethwa kwabakhethiweyo kusekelwe ekuboniseni kwabo uthando oluphelele ngoNkulunkulu, uYise wasezulwini. Kulolu " *thando oluphelele* " akusadingeki umthetho noma imiyalo, futhi owokuqala ukuqonda lokhu kwakungu-Enoke osekhulile owabonisa uNkulunkulu uthando lwakhe 'ngokuhamba ' naye, eqaphela ukuba angenzi noma yini ezomdumaza. Ngoba ukulalela kuwuthando, futhi ukuthanda kuwukulalela ukuze unikeze injabulo nentokozo kothandekayo. Ekupheleleni kwakhe kwaphezulu, uJesu naye weza ukuze aqinisekise lesi sifundo " sothando" *lweqiniso* ngemva kwezibonelo zabantu bokuqala, u-Abrahama, uMose, u-Eliya, uDaniyeli, uJobe nabanye abaningi abamagama abo nguNkulunkulu kuphela owaziyo.

Ama-deformations ngenxa yesikhathi

Alukho nolulodwa ulimi emhlabeni olungakaze lube nezinguquko kanye nezinguquko ezibangelwa umoya okhohlakele wesintu. Futhi kulendaba, isiHeberu asizange sisinde kulokhu kuhanekelwa komuntu kangangokuthi umbhalo wesiHeberu esiwubheka njengowokuqala usuvele ungelutho ngaphandle kwemibhalo yokuqala kaMose esesimweni esonakele ngokwengxenywe. Lokhu kutholakala ngenxa yomsebenzi ka-Ivan Panin nangenxa yokuthi enguqulweni yombhalo wesiHeberu ayisebenzisa ngo-1890, kuGen. 1:1 , ufaka igama elithi Nkulunkulu kudijithali ngegama lesiHeberu elithi "elohim." NgesiHeberu, elithi "elohim" liwubuningi begama elithi "eloha" okusho ukuthi unkulunkulu ebunyeneni. Ifomu lesithathu likhona: "Él". Lisetshenziswa ukuhlanganisa igama elithi Nkulunkulu namagama: uDaniyeli; Samuweli ; iBethele; njll... La magama achaza uNkulunkulu weqiniso athola uhlamvu olukhulu ezinguqulweni zethu ukuze luphawule umehluko phakathi kukaNkulunkulu weqiniso nonkulunkulu bamanga babantu abangamaqaba.

IBhayibheli ngokufanelekile nangokugcizelela ligcizelela iqiniso lokuthi uNkulunkulu "munye" okumenza "eloha", "eloha" weqiniso kuphela. Kungakho, ngokumazisa kuYe igama eliwubuningi elithi "elohim", kuGenesise 1 nakwezinye izindawo, uNkulunkulu ukhuluma nathi ngomlayezo azisho ngawo ngokufanelekile ukuthi usevele unguYise wezixuku zezimpilo ezaba khona ngaphambi kokudalwa kwesimiso sethu sasemhlabeni noma ubukhulu, kanye nazo zonke izimpilo eziyovela emhlabeni. Lezi mpilo zasezulwini esezidaliwe zase zihlukene kakade yisono esabonakala esidalweni sakhe sokuqala esikhululekile. Ngokuzibiza ngokuthi "elohim," uMdali uNkulunkulu ubonisa igunya lakhe phezu kwayo yonke into ephilayo nezalwa nguye. Kungalesi sikhundla lapho kamuva ezokwazi khona, ngoJesu Kristu, ukuthwala izono zesixuku sabakhethiweyo bakhe futhi asindise, ngokufa kwakhe kuphela okuhlalawulelayo, izimpilo eziningi zabantu. Igama elithi "elohim", ubuningi,

ngakho-ke lichaza uNkulunkulu ngamandla akhe okudala akho konke okuphilayo. Leli gama liphinda liprofethe izindima eziningi azozidlala ohlelweni lwakhe lwensindiso lapho kakade ngokuyinhloko nangokulandelana, “ *uYise, iNdodana noMoya oNgcwele* ” oyothatha isinyathelo ngemva kokubhaphathizwa ukuze ahlanze futhi angcwelise ukuphila kwabakhethiweyo bakhe. Lobu buningi buphatelene namagama ahlukahlukene uNkulunkulu ayowabiza: uMikayeli wezingelosi zakhe; UJesu Kristu ngenxa yabantu bakhe abakhethiwe abahlengwe ngegazi lakhe.

Njengesibonelo sokonakala okubangelwa ukuhlanekizelwa komuntu nginikeza lesi sesenzo esithi "ukubusisa", esivezwa ngesiHeberu ngempande ethi "brq" futhi ukukhetha kwabo onkamisa abasetshenzisiwe kuzogcina sekuhunyushwa ngokuthi "ukubusisa" noma "ukuqalekisa". Lokhu kuhlanekizela okuhlanekizelwe kuhlanekizela incazelo yesigijimi esiphathelene noJobe, lowo umkakhe empeleni athi kuye, “ *bonge uNkulunkulu, ufe* ,” hhayi, “ ~~thuka~~ *uNkulunkulu, ufe* ,” njengoba abahumushi basikisela. Esinye isibonelo soguquko oluhlanekizelwe olucashile, olimini lwesiFulentshi inkulumo ethi "ngokuqinisekile" ekuqaleni eyayisho ngendlela ethile nephelele iye yathatha emcabangweni womuntu incazelo ethi "mhlawumbe", ephambene ngokuphelele. Futhi lesi sibonelo sokugcina sifanele ukucashunwa ngoba sizothatha ukubaluleka futhi sibe nemiphumela emibi. Esichazamazwini esithi "petit Larousse" ngibone ushintsho mayelana nencazelo yegama elithi "Sunday". Eyethulwe njengosuku lokuqala lwesonto enguqulweni ka-1980, yaba usuku lwesikhombisa enguqulweni yonyaka olandelayo. Ngakho-ke abantwana bakaNkulunkulu weqiniso kufanele bayiqaphele imihlangano yokuziphendukela kwemvelo eyasungulwa abantu ngoba yena, ngokungafani nabo, umdali omkhulu uNkulunkulu akaguquki futhi izindinganiso zakhe azihlukani, njengokuhleleka kwezinto nesikhathi akusungula kusukela ekusekelweni kwakhe umhlaba.

Imisebenzi emibi yesintu iye yaphawula ngisho nombhalo wesiHeberu weBhayibheli, lapho onkamisa bebizwa ngokungafanele ngaphandle kwemiphumela yensindiso, kodwa ukuze avikele inguqulo yawo engokomthetho, uNkulunkulu uye walungiselela ngendlela yezinombolo, indlela yokuhlukanisa umbhalo weqiniso kowamanga. Lokhu kuzosivumela ukuthi siqinisekise futhi siqaphele ubukhona bezinombolo zezinombolo eziveza kuphela inguqulo yeBhayibheli eyiqiniso, ngesiHeberu njengesigreki, izimpawu zazo ezingazange zilungiswe kusukela ngekhulu le-2^{BC}.

UMoya ubuyisela iqiniso mayelana nokulungiswa ngokukholwa (ngokholo lwakhe)

Ngisanda kubalula ukuhlanekizelwa kombhalo weBhayibheli; izinto ngenxa yabahumushi abaningi bemibhalo yokuqala. Ukuze akhanyisele abantu bakhe ezikhathini zokugcina, uMoya weqiniso ubuyisela iqiniso lakhe, ngokuqondisa izingqondo zabakhethiweyo bakhe emibhalweni lapho ukuhlanekizelwa okuphawulekayo kusekhona. Yilokhu okusanda kwenziwa kuleli Sabatha likaSeptemba 4, 2021 ngaze ngaliqamba igama elithi “crystal Sabatha”. Ngangishiye ukukhetha kwendikimba yokutadisha kudade waseRwanda

esihlanganyela naye ku-inthanethi ngenqubekelaphambili yamaSabatha ethu. Waphakamisa “ukulungisiswa ngokholo.” Ucwangingo lusilethele okunye okutholakele okubaluleke ngempela okwenza ukuqondwa kwalesi sihloko kucace kakhulu.

EBhayibhelini, ku-1 Pet. 1:7, uMoya ufanekisela ukholo ngegolide elicwengiweyo: “ *ukuze ukulingwa kokukholwa kwenu okuyigugu kakhulu kunegolide elibhubhayo, nakuba livivinywa ngomlilo, kufunyanwe kubengukudumisa nenkazimulo nodumo ekwambulweni kukaJesu Kristu* . Sesivele siqonde kulokhu kuqhathanisa ukuthi ukholo, oluyiqiniso, luyinto engavamile kakhulu, sithola amatshe namatshe yonke indawo, akunjalo ngegolide.

Khona-ke, kusukela evesini kuya evesini, siqale safunda ukuthi: “ *ngaphandle kokukholwa akwenzeki ukumthokozisa uNkulunkulu* ,” Heb 11:6 : “ *Ngaphandle kokukholwa akwenzeki ukumthokozisa; ngokuba ozayo kuNkulunkulu umelwe ukukholwa ukuthi ukhona, nokuthi ungumvuzi walabo abamfunayo.* ” Izimfundiso ezimbili zinamathele okholweni: ukukholelwa ebukhoneni bakhe, kodwa futhi nesiqiniseko sokuthi uyababusisa " *labo abamfunayo* ", ngobuqotho, imininingwane ebalulekile angenakukhohliswa ngayo. Futhi njengoba umgomo wokukholwa kuwukujabulisa Yena, abakhethiweyo bayosabela othandweni lukaNkulunkulu ngokulalela zonke izimiso nemithetho Yakhe ayinikeza lona kanye igama lothando Lwakhe ngezidalwa Zakhe. Isithelo salesi sibopho sothando, esihlanganisa njengozubuthe labo abathandanayo nabathanda uNkulunkulu kuKristu, sivezwa kithi emfundisweni edumile ecashunwe ku-1 Kor 13 echaza uthando lweqiniso oluthokozisa uNkulunkulu. Ngemva kokufunda lokhu, ngacabanga ngomyalezo odume ngokufanayo onikezwe kuHabakuki 2:4 : “... *olungileyo uyakuphila ngokholo lwakhe* . Kodwa, kulelivesi inguqulo ehlongozwa uLouis Segond iyasitshela: “ *Bheka, umphefumulo wakhe ukhukhumele, awulungile kuye; kodwa olungileyo uzaphila ngokholo lwakhe.* ” Sekuyisikhathi eside leli vesi lingifakele inkinga engangingazange ngizame ukuyixazulula. Umuntu “ *okhukhumele* ” angamehlulela kanjani uNkulunkulu ngokuthi “ *ulungile* ”? Lowo, ngokwezAga 3:34, Jac.4:6 kanye neyoku-1 Petru 5:5, “ *omelana nabazidlayo, kepha abathobekileyo ubapha umusa* ”? Isixazululo savela ngokuthola embhalweni wesiHeberu igama elithi “ *ukungakholwa* ” esikhundleni segama elithi “ *ukuvuvukala* ” elicashunwe kuSegond futhi ngokumangala sathola, enguqulweni "yamaKatolika" yeVigouroux, ukuhumusha okuhle nokunengqondo okwenza umlayezo woMoya ucace ngokuphelele. Ngokuba, eqinisweni, uMoya uphefumulela uHabakuki ngomyalezo ngendlela eseyivele iphefumulelwe eNkosini uSolomoni ngendlela yezaga zakhe lapho ebeka khona imingcele ephikisanayo yokuphikisa ngokuphelele; lapha, kuHabakuki, “ *ukungakholwa* ” kanye “ *nokukholwa* .” Futhi ngokweVigouroux neVulgate yesiLatini okusekelwe kuyo inguqulo yakhe, leli vesi lifundeka kanje: “ *Bhekani, ongakholwayo akayi (a) umphefumulo oqondileyo kuye; kodwa olungileyo uzaphila ngokholo lwakhe* . ” Ngokubeka zombili izingxenye zevesi esihlokweni esifanayo, uLouis Segond uhlanekizela umlayezo woMoya futhi abafundi bakhe bayavinjelwa ekuqondeni umlayezo weqiniso onikezwe nguNkulunkulu. Ngalokho okulungisiwe, manje sizothola ukuthi uHabakuki uzichaza kanjani ngokunembile izilingo "zama-Adventist" zika-

1843-1844, 1994, kanye nosuku lokugcina oluphathelene nokubuya kokugcina kukaKristu, entwasahlobo ka-2030 : " ngeke kusaba khona *ukubambezeleka ... kodwa imfihlakalo kaNkulunkulu iyofezwa .*" Kulo mboniso, ngizothatha umbhalo kaHabakuki 2 kusukela ekuqaleni kwawo, ngihlanganise imibono echazayo.

Inguqulo ye-L.Segond ilungiswe yimina

Ivesi 1: “ *Mina ngizoba sesikhundleni sami, futhi ngizoma phezu kombhoshongo; Ngizobheka ukubona ukuthi uJehova uzothini kimi, nokuthi ngizophendula ukuthini ekuphikisaneni kwami. »*

Qaphela isimo sengqondo somprofethi "sokulinda" esizobonisa icala lama-Adventist, uMoya usitshela esigijimini sikaDan. 12:12: " *Ubusisiwe olinda izinsuku eziyi-1335 .*" Ukuze sikuqonde kahle lokhu, incazelo yalokhu “ *kuphikisana* ” inikezwa kithi esahlukweni esandulele lapho inkinga eyaphakanyiswa uHabakuki iwukwandiswa kokuchuma kwababi emhlabeni: “ *Ngalokho uyakuthulula inetha lakhe, abulale izizwe njalo, angahawukeli na? ’* (Hab 1:17). Kulokhu kuzindla nokubuza, uHabakuki ubonisa ukuziphatha kwabo bonke abantu abaqaphela okufanayo kuze kube sekupheleni kwezwe. Ngakho uNkulunkulu uyokwethula impendulo Yakhe ngokuphakamisa ngokwesiprofetho isihloko sokubuya kukaJesu Kristu, okuyoqeda, nakanjani, ekubuseni kwababi, abadelelayo, abangakholwa, abangakholwa kanye nabahlubuki.

Ivesi 2: “ *Izwi likaJehova lafika kimi, lathi: “Loba isiprofetho siqophe ezibhebheni, ukuze sifundeke kahle. »*

Phakathi kuka-1831 no-1844, uWilliam Miller wethula amashadi afingqa izimemezelo zakhe ezaziprofetha ngokubuya kukaJesu Kristu entwasahlobo ka-1843 kuqala, kwase kuba ngekwindla ka-1844. . " Uma imiphumela yangempela ehambisana nalolu vivinyo luka-1994 yaqondwa kuphela ngemva kwesikhathi esimisiwe, njengoba kwenzeka ngo-1844, usuku nokubala kwakho kuze kube namuhla kufakazelwa uMoya kaNkulunkulu ophilayo.

Ivesi 3: “ *Ngokuba lesi yisiprofetho esisikhathi saso sesimisiwe, ”*

Lesi sikhathi esibekwe uNkulunkulu sembulwe kusukela ngo-2018. Ngokuhloswe usuku lokubuya kukaJesu Kristu, lesi sikhathi esimisiwe yintwasahlobo ka-2030.

“ *Uhamba ngasekugcineni kwakhe, futhi ngeke aqambe amanga; »*

Ukubuya kukaKristu onqobayo kuyofezwa ngehora lakho, futhi isiprofetho esikumemezelayo “ *ngeke siqambe amanga .*” UJesu Kristu uzobuya nakanjani entwasahlobo ka-2030.

“ *Uma lilibala, lilinde, ngoba liyokwenzeka ngokuqinisekile. »*

Uma usuku lubekwe nguNkulunkulu, kuye, ukubuya kukaKristu kweqiniso kuzofezwa ngaleli hora elimisiwe ukuthi nguye yedwa owaziyo kuze kube ngu-2018. Ukubambezeleka okusikiselwayo, " *uma kubambezeleka* ", ngakho-ke kungathinta abantu kuphela, ngoba uNkulunkulu unelungelo lokusebenzisa izimemezelo zamanga zokubuya kukaJesu Kristu okuzomvumela ukuba avivinye, ngokulandelana, ngo-1843, 19844, kuze kube yilapho ekhetha insindiso yakhe yokugcina, amaKristu akhetha ukukholelwa kwakhe kokugcina. khetha. Lezi zimemezelo zamanga zangaphambili zokubuya kukaJesu Kristu zisetshenziswa uNkulunkulu ukuze **ahlukanise** kuze kube sekupheleni kwezwe, “ *okusanhlamvu okuhle okhula, izimvu ezimbuzini , abathembekile*

kwabangathembekile, “ amakholwa kwabangakholwayo ,” abakhethiweyo kwabawile.

ipharamitha yama-Adventist " *elindle* " ehlala iyisici esichazayo sabangcwele bakamuva abahlukaniswe futhi bavalwa ngomkhuba weSabatha leqiniso losuku lwesikhombisa kusukela ekwindla ka-1844, ukuphela kwecala lesibili lama-Adventist. Kuleli vesi, uMoya ugcizelela embonweni **wokuqiniseka** ophawula lokhu kubuya kukaKristu, umnqobi, umkhululi nomphindiseli.

Inguqulo ye-Vigouroux

Ivesi 4: “ *Bheka, ongakholwayo uyakuba (nomphefumulo) oqotho kuye; kodwa **olungileyo uzaphila ngokholo lwakhe** . »*

Lo mlayezo wembula isahlulelo sikaNkulunkulu kubantu ababhekene nezilingo ezine zama-Adventist ezihambisana nezinsuku zika-1843, 1844, 1994 kanye no-2030. Isinqumo sikaNkulunkulu sibukhali enkathini ngayinye. Ngesimemezelo esingokwesiprofetho uNkulunkulu wembula amaKristu “ *angabazenzisi* ” aveza isimo sawo “ *sokungakholwa* ,” ngokudelela izimemezelo ezingokwesiprofetho zezithunywa zakhe ezikhethiwe, okungukuthi, abaprofethi bakhe. Ngokuphambene ngokuphelele, okhethiwe ukhazimulisa uNkulunkulu ngokwamukela izigijimi Zakhe ezingokwesiprofetho nangokulalela iziqondiso ezintsha ezembulayo. Lokhu kulalela, okwahlulelwa uNkulunkulu ‘njengokwamukelekayo , ’ ngesikhathi esifanayo, kwahlulelwa njengokufanele ukulondoloza ukulunga okubalwayo egameni likaJesu Kristu.

Yilolu kholo olulalelayo kuphela “oluvela othandweni” ngoNkulunkulu oluthathwa njengolufanelekele ukungena ephakadeni elizayo. Lowo kuphela ogezwe ezonweni zakhe ngegazi likaKristu osindiswayo “ **ngokholo lwakhe** ”. Ngenxa yokuthi ukusabela kokholo kungokomuntu siqu, yingakho uJesu eqondisa izigijimi zakhe, ngabanye, kwabakhethiweyo bakhe, isibonelo: Math.24:13: “ *Kepha **okhuthazelayo** kuze kube-sekupheleni lowo igciniwe* ”. Ukholo lungahlangana uma lusabela endinganisweni eyodwa. Kodwa, qaphela! Ukuzisholo kwabantu kuyakhohlisa, ngoba nguJesu kuphela onqumayo ukuthi ubani okufanele asindiswe noma alahlwe ngokwesahlulelo saKhe sokholo esiboniswa yilabo abafuna ukungena ezulwini.

Kafushane, kula mavesi kaHabakuki, uMoya wembula futhi uqinisekisa ukuxhumana okuseduze nokungahlukaniseki **phakathi** “ *kokholo* ” kanye “ *nemisebenzi* ” oyisungulayo; okuthile kakade okwavuswa umphostoli uJakobe (Jak. 2:17 : “ *Kanjalo nokholo, uma lungenayo imisebenzi, lufile ngokwalo .*”); okusho ukuthi kusukela ekuqaleni kwevangeli, indaba yokukholwa ayizange iqondwe futhi ihunyushwe kabi. Abanye, njenganamuhla, banamathisele kuphela isici senkolelo kuyo, bengabunaki ubufakazi bemisebenzi obunikeza ukubaluleka kwayo nokuphila kwayo. Ukuziphatha kwabantu, uNkulunkulu abazisa kubo izimemezelo zakhe zokubuya kukaJesu Kristu, kwembula isimo sangempela sokholo lwabo. Futhi ngesikhathi lapho uNkulunkulu ethulula ukukhanya kwakhe okukhulu ezincekwini zakhe zokugcina, azisekho izaba zalabo abangaziqondi izimfuneko ezintsha ezimiswe uNkulunkulu kusukela ngo-1843. Insindiso ngomusa iyaqhubeka, kodwa kusukela ngalolo suku, izuzisa kuphela abakhethiweyo abakhethwe uJesu Kristu, ngobufakazi bokubonakaliswa kwangempela kothando abamnika kona. Ekuqaleni, iSabatha laliwuphawu lwalesi

sibusiso saphezulu, kodwa kusukela ngo-1844, alikaze kwanele ngokwako, ngoba uthando lweqiniso lakhe lesiprofetho, olwembulwa phakathi kuka-1843 no-2030, belulokhu ludingeka, ngokwalo, kuNkulunkulu. Eqinisweni, izibani ezintsha ezitholwe kusukela ngo-2018 zinokuxhumana okuseduze neSabatha losuku lwesikhombisa eliye laba umfanekiso ongokwesiprofetho wenkulungwane yesikhombisa ezoqala ngokubuya kukaJesu Kristu entwasahlobo ka-2030. Kusukela ngo-2018, "ukulungisiswa ngokholo" bekulokhu kubonakala futhi kuzuzisa ababiziweyo ababa abakhethiweyo ngokubonakalisa uthando lwabo ngoNkulunkulu omusha futhi wembula uJesu 1: futhi wembula igama lakhe elidala likaJesu Kristu wathi *kubo: Ngakho yilowo nalowo mbhali ofundisiwe embusweni wezulu ufana nomninindlu okhipha engcebweni yakhe izinto ezintsha nezindala*. Lowo othanda uNkulunkulu akanakukwazi kodwa ukuthanda ukuthola amacebo akhe nezimfihlo zakhe osekunesikhathi eside zifihliwe futhi zingaziwa kubantu.

UHabakuki kanye Nokuza Kokuqala KukaMesiya

Lesi siprofetho sagcwaliseka naku-Israyeli wesizwe samaJuda, esamemezela kuye ukuza kokuqala kukaMesiya. Isikhathi salokhu kufika samiswa futhi samenyezela kuDan.9:25. Futhi isihluthulelo sokubala kwakhe satholakala encwadini kaEzra, isahluko 7. Kwenzeka ukuthi amaJuda ahlukana incwadi kaDaniyeli phakathi kwezincwadi zomlando, futhi yandulela incwadi kaEzra. Kodwa ngalendlela indima yakhe yobuprofethi yancipha futhi yabonakala kancane kumfundi. UJesu wayengumprofethi wokuqala owadonsela ukunakekela kwabaphostoli nabafundi bakhe eziprofethweni zikaDaniyeli.

Ukulibala okumenyezelayo, “ *uma lilibala, mlinden* ”, nalo lagcwaliseka, ngoba amaJuda ayelindele uMesiya ophindiselayo nomkhululi wamaRoma, ethembele ku-Isaya 61 lapho uMoya uthi ngoKristu evesini 1: “ *UMoya weNkosi, uJehova, uphezu kwami, ngokuba uJehova ungigcobile ukuba ngishumaye izindaba ezinhle kwabampofu; Ungithumile ukuba ngiphilise abadabukileyo enhliziyweni, ngimemezele ukukhululwa kwabathunjwa, nenkululeko kwababoshiwe; ”*. Evesini 2, uMoya uyacacisa: “ *Ukumemezela umnyaka womusa kaJehova nosuku lwempindiselo kaNkulunkulu wethu ; Ukududuza bonke abalilayo; ”*. AmaJuda ayengazi ukuthi phakathi “ *konyaka womusa* ” kanye “ *nosuku lwempindiselo* ” kusazodingeka kudlule iminyaka eyizi-2000 ukuze kuholele abantu ekubuyeni kukaKristu njengomnqobi, umkhululi nomphindiseli, ngokuka-Isaya 61:2. Lesi sifundo sibonakala ngokucacile ebufakazini obucashunwe kuLuka 4:16-21 : “ *Wafika eNazaretha, lapho akhulele khona, wangena esinagogeni njengokwenza kwakhe ngosuku lwesabatha. Wasukuma ukuba afunde, wanikwa incwadi ka-Isaya umprofethi. Eseyiqaa, wafumana indawo okulotshwe kuyo ukuthi: “UMoya weNkosi uphezu kwami, ngokuba ingigcobile ukuba ngishumayele ivangeli kwabampofu; Ungithumile ukuba ngiphulukise abadabukileyo enhliziyweni, ngimemezele ukukhululwa kwabathunjwa, nokubona kwabayizimpumpethe, nokukhulula abacindezelweyo, nokumemezela umnyaka womusa kaJehova. Wayisonga incwadi, wayinika inceku, wahlala phansi; Ngokumisa ukufunda kwakhe lapha, waqinisekisa ukuthi ukufika kwakhe kokuqala kwakuphathelene kuphela nalo “ *nyaka womusa* ” owamenyezela*

umprofethi u-Isaya. Ivesi 21 liqhubeka lithi, “ *Bonke ababesinagogeni bamgqolozela. Wayeseqala ukuthi kubo: “Namuhla lo mbhalo ugcwalisekile ezindlebeni zenu. ” Usuku lwempindiselo ”* olunganakiwe nolungafundwanga lwabekwa uNkulunkulu, entwasahlobo ka-2030, ukuze abuye okwesibili, kulokhu, ngawo wonke amandla akhe obunkulunkulu. Kodwa ngaphambi kwalokhu kubuya, isiprofetho sikaHabakuki sasiyogcwaliseka “ *ngokulibaziseka* ”, ngezilingo zama-Adventist, ngo-1843-1844 no-1994, njengoba sisanda kubona.

Ukuzinikela kokugcina

Bhekana neqiniso

Entwasahlobo ka-2021, ekuqaleni konyaka wobunkulunkulu, isintu saseNtshonalanga esicebile kodwa esingamanga samaKristu sisanda kukhombisa ukuzimisela kwaso ukulondoloza izimpilo zabantu asebekhulile, ngisho noma lokho kusho ukuwohloka komnotho wezwe. Kungakho uNkulunkulu ezoyinikela eMpini Yezwe Yesithathu ezosusa inqwaba yezimpilo zabantu bayo yonke iminyaka, azi ukuthi alikho ikhambi noma umuthi wokugomela lesi sijeziro saphezulu sesibili. Ngaphambi kwethu, eminyakeni eyi-8, kuzoba unyaka we-6000 wokudalwa komhlaba, ukuphela kwawo okuyobonakala ngokubuya kukaJesu Kristu. Enqoba futhi enqobile, uyohola abahlengiweyo bakhe, abakhethiweyo bakhe abaphilayo kanye nalabo ayobavusa, abayise embusweni wakhe wezulu futhi uyobhubhisa konke ukuphila komuntu emhlabeni lapho ayoshiya khona yedwa, ehlukenisiwe ebumnyameni, ingelosi ehlabukayo yasekuqaleni, uSathane, udeveli.

Ukukholwa kumgomo weminyaka engu-6000 kubalulekile ukuze wamukele lolu hlelo. Izibalo ezinembile ezivela emananini anikezwe eBhayibhelini zenziwe zangezeki ngenxa “yokufiphala” ngokuphathelene nosuku lokuzalwa kuka-Abrahama (usuku olulodwa kuphela lwamadodana amathathu kaThera: Gen. 11:26). Kodwa ukulandelana kwezizukulwane zabantu kusukela ku-Adamu kuya ekubuyeni kukaKristu kuqinisekisa ukusondela kwalesi sibalo esingu-6000. Ngokunikeza ukholo lwethu kulo mzuliswano, isibalo esinembile, sifaka lokhu kukhetha komuntu "ohlakaniphile", okungukuthi, kumdali uNkulunkulu, umthombo wakho konke ukuhlakanipha nokuphila. Ngokwesimiso “sesabatha” esiphawulwe emyalweni wakhe wesine, uNkulunkulu wanika umuntu “izinsuku eziyisithupha” neminyaka eyizinkulungwane eziyisithupha ukuba enze wonke umsebenzi wakhe, kodwa usuku lwesikhombisa nenkulungwane yesikhombisa ziyizikhathi zokuphumula “ezingwelisiwe” (ezihlukeniselwe) uNkulunkulu nabakhethiweyo bakhe.

Okuqokethwe yile ncwadi kuye kwabonisa ukuthi ukholo olujabulisa uNkulunkulu lwakhiwa ukuziphatha “*okukhaliphile* noma *okuhlakaniphile*” kwabakhethiweyo Bakhe abasizakala ngakho konke uNkulunkulu akushoyo, akuprofethayo noma akucabangayo (bona uDaniyeli 12:3: “*Futhi abahlakaniphileyo bayokhanya njengokukhazimula komkhathi, futhi abaphendulela abaningi ekulungeni njengezinkanyezi bazuza ukulunga kukaNkulunkulu kuze kube phakade naphakade, ngokwenza kanjalo bazuze ukulunga kukaJesu.*”

Ukuze ngivale lo msebenzi, ngaphambi nje kwedrama ezayo, ngingathanda ukunikeza, mina ngokwami, kubo bonke abantwana bakaNkulunkulu beqiniso abayoyifunda, futhi bayokwamukela ngokholo nangenjabulo, leli vesi elikuJohane 16:33 elanikezelwa kimi ngemithombo emibili ehlukeni ngesikhathi ngibhaphathizwa ngo-June 14, 1980; enye isesitifiketini sami sokubhaphathizwa esivela esikoleni, enye isesandulelo sencwadi ethi “Jesu Kristu” enganikezwa yona kulesi senzakalo yinceku engangikanye nayo ngaleso sikhathi, cishe eminyakeni lapho uJesu enikela ngokuphila kwakhe njengomhlathelo: “

Nginitshelile lokhu, ukuze nibe nokuthula kimi. Ezweni niyakuba nosizi; kodwa yimani isibindi, mina ngilingobile izwe .

USamuweli, inceku ebusisiweyo kaJesu Kristu, “Impela!

Ucingo Lokugcina

Njengoba ngibhala lo mlayezo, ekupheleni kuka-2021, umhlaba usajabulela ukuthula kwezenkolo kwendawo yonke okubongekayo nokwaziswayo. Nokho, ngokusekelwe olwazini lwami ngezambulo ezingokwesiprofetho ezicashile ezilungiselelwe uNkulunkulu, ngiyaqinisekisa, ngaphandle kokungabaza nakancane, ukuthi iMpi Yezwe embi iyalungiselelwa futhi isendleleni ezofezwa eminyakeni emi-3 kuya kwemi-5 ezayo. Ngokulethula ngaphansi kwegama elingokomfanekiso elithi “ *icilongo lesithupha* ” kusAm. 9, uMoya usikhumbuza ukuthi kakade izijeziso ezinhlanu ezimbi sezifikile ukuze zijezise ukulahlwa kokwethembeka eSabathani lakhe elingcwele nezinye izimiso zakhe ezingahlonishwanga kusukela ngo-March 7, 321. Isijeziso sakhe sesithupha siza ukuzoxwayisa, okokugcina, ubuKristu bunecala lokungathembeki kuye. Ngaphandle kukaNkulunkulu nohlelo lwakhe lokusindisa, ukuphila komuntu akunanjongo. Ngakho-ke, njengoba “ *amacilongo* ” enesimo esibonakala kancane kancane esivezwe ngesifaniso kuLevitikusi 26, umfutho wokubulala “ *wesithupha* ” uzofinyelela izinga eliphakeme lokwesabeka isintu osekunesikhathi eside sesaba futhi sisesatshwa. “ *Icilongo lesithupha* ” liphathelene neMpi Yezwe yokugcina eyoqothula izixuku zabantu, “ *ingxenywe yesithathu yabantu* ” ngokwesAm. 9:15 . Futhi lesi silinganiso singafinyelelwa ngokoqobo empini lapho izimpi ezingochwepheshe ezihlomile, eziqeqeshiwe nezihlomile ziyobhekana khona, ngokuvumelana nokunemba okunikezwa kusAm. 9:16 : “ *Inani labagadi bamahhashi bebutho lalingamashumi ezinkulungwane ezingamashumi ezinkulungwane: Ngasizwa isibalo sabo* ”; okungukuthi, 2 x 10000 x 10000. Ngaphambi kwale mpi yokugcina, phakathi ^{nekhulu lama-20}, izimpi zezwe ezimbili zika-1914-1918 kanye no-1939-1945 zaziyizimpawu zesijeziso esikhulu esizoqeda isikhathi sezizwe ezikhululekile nezizimele. UNkulunkulu akalungiselelanga abakhethiweyo bakhe imizi yesiphephelo, kodwa usishiyele izinkomba ezicacile ukuze sibaleke ezindaweni ezihloselwe ukuza kuqala ulaka lwakhe lwaphezulu. Uzoqondisa amagalelo okumele alethwe ngabantu ababizelwe lo msebenzi. Kodwa akekho kubo oyoba ngomunye wabakhethiweyo bakhe. Abahlubuki abangakholwa noma abangakholwa abahlakazeke emhlabeni wonke bayoba amathuluzi nezisulu zolaka lwakhe lwaphezulu. IMpi Yezwe II yalwiwa phakathi kwabantu baseNtshonalanga abanezinkolo zobuKristu futhi ezincintisanayo. Kodwa kweyesiThathu ezayo, isisusa sokungqubuzana siyoba ngokwenkolo, izinkolo eziphikisanayo ezingakaze zivumelane ngokwezimfundiso. Ukuthula nokuhweba kuphela okuye kwavumela le nkohliso ukuba ikhule. Kodwa ngehora elikhethwe uNkulunkulu, ngokwesAm. 7:2-3 , izidalwa zobudemoni ezivinjwe izingelosi zikaNkulunkulu ziyokhululwa ukuba ‘ *zilimaze umhlaba nolwandle* ,’ noma, imifanekiso eqoshwayo, *ukuze zilimaze* “amaProthestani namaKatolika” angathembekile kuJesu Kristu. Ngokunengqondo, ukholo lobuKristu olungathembekile luyisisulu esiyinhloko sentukuthelo yoMahluleli olungile uJesu Kristu; njengoba nje esivumelwaneni

esidala, u-Israyeli wajeziswa ngenxa yokungathembeki kwawo njalo kuze kube sekubhujisweni kwawo kwesizwe ngonyaka wama-70. Ngokuhambisana nalokhu " *icilongo lesithupha* ", isiprofetho sikaDan 11:40 kuya ku-45, siqinisekisa, ngokuvusa " *amakhosi amathathu* ", okushiwo yizinkolo ezintathu ze-monotheism: i-European Catholicism, i-Islamic Orthodox, i-Islam kanye ne-Ma. Ukungqubuzana kwaphetha ngokuhlehla kwesimo ngenxa yokungenelela kobuProthestani baseMelika, obungaqanjwanga njengenkosi, kodwa kwaphakamisa, njengesitha esingase sibe yisitha saseRussia. Ukuqedwa kwamandla aqhudelanayo kuvula indlela yokubusa kokugcina ngaphansi kwesihloko esithi " *the isilo esikhuphuka siphuma emhlabeni* ," okuchazwe kusAm. 13:11 . Ake sicacise ukuthi kulo mingo wokugcina, inkolo yamaProthestani aseMelika yaba yidlanzana, inkolo yamaRoma Katolika yaba iningi, ngenxa yokufika kwabantu baseSpain ngokulandelana. Ngo-2022, umongameli wayo wase-Ireland ungumKatolika, njengoJohn Kennedy, umongameli owabulawa.

KusAm. 18:4 , njengoNkulunkulu uMnini mandla onke, uJesu Kristu uyala bonke abakholelwa kuYe, abakhethiweyo Bakhe, ukuba ‘ *baphume eBabiloni Elikhulu* . Njengoba lihlotshaniswa nobufakazi kule ncwadi neSonto LamaRoma Katolika likapapa, " *iBabiloni* " liyahlulelwa futhi lilahlwe ngenxa " *yezono zalo* . Ngokwefa elingokomlando " *lezono zabo* ", icala lobuKatolika lidlulela kumaProthestani nama-Orthodox athethelela ngomkhuba wawo wenkolo, ukuphumula kweSonto okuzuzwe njengefa eRoma. Ukuphuma eBabiloni kuhilela ukushiywa “ *kwezono zomuntu* ,” okubaluleke kakhulu, ngoba uNkulunkulu ulenza libe “ *uphawu* ” olubonisayo: usuku lokuphumula lwamasonto onke, usuku lokuqala lwesonto lohlelo lwaphezulu, iSonto LamaRoma.

Kulo mlayezo, uma kubhekwa ukuphuthuma kwesikhathi, nginxusa amadodana namadodakazi kaNkulunkulu ukuba ashiye indawo esenyakatho yeFrance egxile enhloko-dolobha yayo, iParis. Ngokuba ngokushesha lizoshaywa ulaka lukaNkulunkulu, lihlushwa “ *umlilo ovela ezulwini* ”, kulokhu okwenuzi, njengomuzi “ *waseSodoma* ” awuqhathanisa nawo, kusAmbulo sakhe, kusAm. 11:8. Ubuye alibize ngokuthi " *iGibhithe* ", umfanekiso ongokomfanekiso " *wesono* ", ngenxa yesimo sengqondo sokuhlubuka sokuzibophezela kwawo ngokungahambisani nenkolo esiphikisana noNkulunkulu, njengoFaro endabeni yomlando woFuduko lwabantu bamaHeberu. Esimweni sempi, imigwaqo inqanyuliwe futhi ivinjelwe, ngeke kwenzeke ukushiya indawo ehlosiwe futhi ubalekele idrama ebulalayo.

USamuweli inceku kaNkulunkulu ophilayo, uJesu Kristu

Labo abafuna ukuthola, okokuqala, lokho okwethulwa ekupheleni kwalo msebenzi, bayoba nobunzima bokuqonda ukuthi kungani ngiqiniseka kangaka ngobunjalo obungenakuguqulwa bokubhujiswa okuseduze kweFrance neYurophu. Kodwa labo abayifundayo, kusukela ekuqaleni kwayo kuze kube sekupheleni, bayobe sebebuthile, ngesikhathi sokufundwa, ubufakazi obunqwabelanayo, njalonjalo, kuze kube seqophelweni lokuba bahlanganyele, ekugcineni,

ukuqiniseka okungenakunyakaziswa ukuthi uMoya kaNkulunkulu ukwakhile kimi nakubo bonke abangabakhe; eqinisweni. INKAZIMULO ingeyaKhe.

Izimanga ezimbi zizoba kuphela isabelo salabo abaphikelelayo ekungafuni ukuqaphela amandla akhe angenakuqhathaniswa, iningi, namandla akhe okuhola yonke into ngokohlelo lwakhe kuze kube sekufezekeni kwayo okuphelele.

Ngivala lo msebenzi lapha, kodwa ugqozi uJesu aqhubeka enginika lona luyaphawulwa futhi lulotshwe njalo ngendlela yemiyalezo ethulwa emsebenzini othi " **IManna YaseZulwini Yabahamba Ngama-Adventist Okugcina** ".