

Incwadi kaDaniyeli — Inombolo Elikhulu Elinamashumi Asibhozo Anesibini

Imanyano Neemfazwe Zobuprofeti: Ukusuka kuSeleucus Wamandulo ukuya kwiJiyopolitiki Yangoku

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Iindinyana zeshumi elinesithathu neyeshumi elinesine zichaza imbali apho uSeleucus noFilipu waseMakedoni babesakha umanyano, yaye bona bafuzisela i-United States, engumkhosi wokuqala wesixhaso seRoma, yaye iMakedoni (iGrisi) iluphawu lweZizwe eziManyeneyo. Kule mbali yokuqala, umanyano lokumkani wasemntla (uSeleucus) noFilipu (iGrisi), lumele imbali ekhokelela kwiDabi lasePanium, elathi, kwiinkulungwane ezimbini kamva, igama lalo dolophu latshintshwa lisuka kuPanium laba yidolophu yaseKesareya Filipi. Igama elimbaxa laloo dolophu lalingengokukhumbula umanyano lukaSeleucus noFilipu waseMakedoni.

Igama elithi “Kesareya Filipi” livela kuguquko lwembali lwesixeko sakudala esasibizwa ngokuba yiPaneas okanye yiPanium. Ekuqaleni isixeko sasibizwa ngokuba yiPaneas ngenxa yokusondela kwaso kumthombo obalaseleyo owawunikezelwe kuthixo wamaGrike uPan. Lo mthombo, owawuyindawo yonqulo ebalulekileyo kumaxesha amandulo, wawuphuma amanzi awo aye kungena kuMlambo iYordan.

Ngexesha lolawulo lukaKumkani uHerode Omkhulu, malunga nenkulungwane yoku-1 phambi kukaKristu, isixeko sahlaziywa kakhulu, sandiswa, saza sahonjiswa. IKesareya Filipi yathiywa nguHerode Filipi, unyana kaHerode Omkhulu. Wathiya isixeko ngokuba yiKesareya ngenjongo yokunika imbeko kuMlawuli wamaRoma uKesare Agasto, waza wongeza uFilipi ngegama lakhe, ngaloo ndlela kwaba yiKesareya Filipi. Ngoko ke, “iKesareya Filipi” yindibaniselwano ka“Kesareya,” ebonakalisa imbeko kaHerode kuKesare Agasto, no“Filipi,” onika imbeko kuHerode Filipi.

Ngokwesiprofeto iPanium inxulunyaniswa nomanyano phakathi kukaSeleucus noPhilip waseMakedoni, kwanobudlelane phakathi kukaKesare noHerode Philip. Olo manyano lubini lubhekisa kumanyano phakathi kwe-United States ne-United Nations olulandela ukuwa kweRashiya kaPutin njengoko imelwe nguSeleucus noPhilip. Kananjalo lumela umanyano phakathi koPopu, ongumama, ne-United States, eyintombi, njengoko limelwe nguKesare noPhilip, ababesombini bengabameli baseRoma. Ngokudibeneyo zibonisa i-United States ifikelela “phesheya komsantsa ukuze ibambe isandla samandla obuRoma,” yaye ifikelela “ngaphaya kwenzonzobila ukuze ixhawulane noMoya.” Phambi komthetho weCawa wevesi yeshumi elinesithandathu, umanyano oluphindwe kathathu sele lumisiwe.

IPanium imela iziko lonqulo lwamaGrike lothixo uPan. Umthombo owawunikelwe kuthixo wamaGrike uPan, ngelo xesha wawukwaziwa kananjalo ngokuba “ziiSango zeHadesi,” yaye xa uYesu wayetyelele apho, amazwi aKhe ngee“Sango zeHadesi,” abonakalisa umzabalazo phakathi

kweempawu zopolitiko nezenkolo zamaGrike (ubuzwe behlabathi), kunye nobuProtestanti obuwxukayo, owenzeka ngemihla yokugqibela. Yimfazwe eyaqalwa kuqala nguMongameli osisityebi owashukumisa ubukumkani bamaGrike kwindinyana yesibini. Yimfazwe yangaphandle yehlabathi liphela, yaye ikwayimfazwe yangaphakathi ebandakanya iUnited States.

Inkolo yobuzwe behlabathi yinkolo yenamba, ethi kwimeko yethu yanamhlanje ibe yinkolo ye-woke-ism. Ngo-2020, irhamncwa eliphuma emhadini ongenasiphelo, elichongwe kwisiTyhilelo isahluko seshumi elinanye, labonakalisa amandla alo ezopolitiko nezenkolo, laza labulala zombini iimpondo zerhamncwa lomhlaba. Loo mhadi ongenasiphelo, phakathi kwezinye izinto, umelwe “nguMthombo kaPan,” owawondla uMlambo iYordan.

Kwintsoni yamaGrike, uPan wayenxulunyaniswa nendalo, intlango, nomculo wasemaphandleni, yaye ubukho bomthombo owawunikezelwe kuye babunentsingiselo yonqulo kwabo babemnqula. Uthixo uPan usoloko eboniswa enemilenze, iimpondo, neendlebe zebhokhwe. UPan wayegqalwa njengothixo wabalusi nowemihlambi, yaye wayedla ngokuboniswa njengothixo odlalayo nonobuqhophololo owayexhentsa emahlathini nasezintabeni. Umfanekiso kaPan njengothixo onemilenze yebhokhwe uyavumelana noDanyeli isahluko sesibhozo, apho iGrisi imelwe yinkunzi yebhokhwe. Iibhokhwe zizilwanyana eziqhelekileyo zasekhaya kwiGrisi yamandulo, yaye zazisoloko zifumaneka kwimimandla eneentaba apho kwakukholelwa ukuba uPan uyabhadula khona. Lo mzobo waba luphawu olubalulekileyo kwimifanekiso kaPan yaza yaqhubeka kubugcisa nakuncwadi lwamaGrike olubonisa lo thixo, kuquka nemali yesizwe.

Xa uYesu wayetyelele eKesareya Filipi, wachaza ukuba “amasango eSihogo” akayi kuloyisa ibandla. Oko uPetros wakuphenduleni umbuzo kaYesu kuqondwa kwimbali nakwisithethe sobuKristu njenge “Sivumo sobuKristu.”

Ke kaloku uYesu wafika kwimida yaseKesareya Filipi, wabuza abafundi bakhe, esithi, Bathi abantu ndinguye bani na mna, uNyana womntu? Bathi ke bona, Abanye bathi unguYohane umBhaptizi; abanye bathi unguEliya; abanye ke bathi unguYeremiya, nokuba ungomnye wabaprofeti. Wathi kubo, Ke nina nithi ndinguye bani na? Waphendula uSimon Petros wathi, UnguKristu, uNyana woThixo ophilileyo. Waphendula ke uYesu wathi kuye, Unoyolo wena, Simon Baryona; ngokuba akutyhilelwanga yinyama negazi oko, koko nguBawo osemazulwini. Nam ke ndithi kuwe, Wena unguPetros, yaye phezu kweli litye ndiya kulakha ibandla lam; namasango esihogo akayi kuloyisa. Ndiya kukunika izitshixo zobukumkani bamazulu; yaye oko sukuba ukubophile emhlabeni kuya kubotshwa ezulwini; noko sukuba ukukhulule emhlabeni kuya kukhululwa ezulwini. Wandula ke wayalela abafundi bakhe ukuba bangaxeleli bani ukuba unguYesu uKristu. Mateyu 16:13–20.

Le ndima ibalulekile kuba imele umzuzu obalulekileyo kakhulu enkonzweni kaYesu nasekuphuhlisweni kwehithyoloji yobuKristu. Ukuvuma kukaPetros uYesu njengoMesiya, uNyana kaThixo ophilayo, kuthathwa njengesiseko sokholo lobuKristu nelitye lembombo ekwakhelwa kulo ibandla. Ibinzana elithi “phezu kweli litye ndiya kulakha ibandla lam” litolikwa kwisithethe samaKatolika njengelibhekisa kuPetros ngokwakhe, lowo uYesu amchaza njengeli “liwa” ekwakuya kwakhelwa phezu kwalo ibandla. Le ngcaciso isebenza njengesiseko sobungangamsha bukapopu negunya lakhe kwithiyoloji yamaKatolika.

Kwi-theoloji yamaProtestanti, “ilitye” aliqondwa njengelibhekisa kuPetros ngokwakhe, koko libhekisa ekuvunyweni kokholo kukaPetros kuYesu njengoMesiya noNyana kaThixo. Ngokolu luvo, isiseko secawa asinguPetros, koko kukuvuma ukuba uYesu unguKristu noNyana kaThixo. Nokuba lutoliko luni lwetheoloji olwamkelwayo, Ukuvuma kukaPetros kuMateyu 16:13–20 kuthathwa njengesahluko esisembindini nesisiseko kwinkolo yobuKristu, sigxininisa ubuwena bukaYesu njengoMesiya noNyana kaThixo, size siqinisekise umsebenzi nenjongo yecawa.

Kweli nqaku langaphambili sabonisa isicatshulwa esivela ku-The Desire of Ages, apho uDade White achaza eminye yemiba enxulumene notyelelo lukaKristu eKesareya Filipi. Enye yeengongoma aziphawulayo yeyokuba uKristu wabathabatha abafundi wabakhupha kude nempembelelo yamaYuda ngenjongo yokubeka phambili izifundo zaseKesareya Filipi.

“UYesu nabafundi baKhe babesele befikile komnye wemizi ekufuphi neKesareya Filipi. Babengaphaya kwemida yaseGalili, kummandla apho unqulo-zithixo lwaluxhaphake khona. Apha abafundi babekhutshiwe kude nempembelelo elawulayo yobuYuda, baza bangeniswa kunxulumano olusondeleyo ngakumbi nonqulo lwabahedeni. Macala onke kubo kwakubonakaliswa iintlobo zeenkolelo zobuxoki ezazikho kuzo zonke iindawo zehlabathi. UYesu wayenqwenela ukuba ukubona ezi zinto kubakhokelele ekubeni bazive uxanduva lwabo kumahedeni. Ngexesha lokuhlala kwaKhe kulo mmandla, Wazama ukurhoxa ekufundiseni abantu, aze azinikele ngokugqibeleleyo ngakumbi kubafundi baKhe.” The Desire of Ages, 411.

Ngomhla we-18 kuJulayi, 2020, uKristu wabakhupha abafundi bakaSeptemba 11, 2001 phantsi kwempembelelo yobu-Adventism baseLawodike. Ukudaniswa kokuqala kumzekeliso weentombi ezilishumi kwavelisa ukwahlulwa kwentshukumo kwindibano yabagculeli eyayikwinkqubo yokudlulwa. Le nyaniso yazaliseka kwimbali yamaMillerite ngomhla we-19 kuAprili, 1844, yaza yaphinda yazaliseka ngomhla we-18 kuJulayi, 2020. Emva koko kwaqalisa imbali yexesha lokulibala, yaye iphethe uphawu lwe“Nyanaiso” kuzo zombini intshukumo yengelosi yokuqala neyesithathu.

Ukudana kokuqala kokokuqala kwezi mpawu zintathu zendlela, yaye imbali iphela ngoKudana Okukhulu lwango-Oktobha 22, 1844, olufuzisela “inyikima enkulu” yesiTyhilelo isahluko seshumi elinanye. Isiqalo, unobumba wokuqala woonobumba besiHebhere, simela ukudana, yaye isiphelo, unobumba wamashumi amabini anesibini woonobumba besiHebhere, naso simela ukudana. Unobumba weshumi elinesithathu, omela uvukelo, uchaza ukudana kweentombi eziziziyatha ezibonakalisa imeko yazo elahlekileyo xa isimemo saphakathi kobusuku sichaza ukuba ngoobani abalungiselele ingxaki nabangazange bayilungiselele. Oonobumba abangamashumi amabini anesibini besiHebhere bamele uphawu lokudityaniswa kobuThixo nobuntu oluzalisekiswa ngaphakathi kwale mbali, nangona imbali yamaMillerite imela iKadeshe yokuqala, yaye imbali yethu namhlanje imela iKadeshe yokugqibela.

Le migca mibini iyahambelana, kodwa omnye umele ukusilela kwabantu bakaThixo, aze omnye umele uloyiso lwabantu bakaThixo. Kungekudala phambi komnqamlezo, uYesu wazisa abafundi baKhe ePanium, njengoko kanye ezise nabafundi baKhe bemihla yokugqibela ePanium, yaye ngokwenza oko wavumela ukudana ukuba kususe abafundi baKhe bemihla yokugqibela

“kwimpembelelo elawulayo” yoBuvangeli bama-Adventist baseLawodike, obumelwe “bubuYuda” kwimbali kaMateyu isahluko seshumi elinesithandathu. Ngokwenza oko, kwangaxeshanye wabazisa abafundi baKhe kunxibelelwano olusondeleyo ngakumbi nobuhedeni, ngaloo ndlela emela imeko yokusebenza yabafundi baKhe bemihla yokugqibela, ngoku abaphila ekubonakaleni okupheleleyo kwamandla kaSathana amelwe ziinkqubo zonxibelelwano zale mihla ezisetyenziswayo ukukhokela ihlabathi liphela ekwamkeleni uphawu lwerhamncwa.

Imbali yaseKesareya Filipi iyahambelana nembali yeMfazwe yasePanium, kunye neendinyana zeshumi elinesithathu ukuya kweleshumi elinesihlanu. UKristu nabafundi baKhe babemi emthunzini womnqamlezo, befuzisela abafundi baKhe bemihla yokugqibela bemi emthunzini womthetho weCawa. Apho, kwiindinyana zeshumi elinesithathu ukuya kweleshumi elinesihlanu, eyayiyiKesareya Filipi, kwaneyiMfazwe yasePanium, ekulapho simi khona namhlanje, uKristu waqalisa ukufundisa abafundi baKhe ngoko kwakusele kuza kwenzeka kwindinyana yeshumi elinesithandathu.

“Wayesele eza kubaxelela ngokubandezeleka okwakumlindele. Kodwa kuqala wahamba waya yedwa, waza wathandaza ukuze iintliziyo zabo zilungiswe ukuba zamkele amazwi Akhe.” The Desire of Ages, 411.

Phambi kokuba uKristu axelele abafundi baKhe ngomnqamlezo, waqala wemka, okanye walibazisa, ngaloo ndlela ephawula ixesha lokulibazisa emzekelisweni nakwimbali ukusukela ngoJulayi 18, 2020 ukuya kuJulayi 2023.

“Akuba ehlangene nabo, akazange ngoko nangoko adlulisele oko wayenqwenela ukukubadlulisela. Phambi kokwenza oku, wabanika ithuba lokuvuma ukholo lwabo kuYe ukuze bomelezwe ngenxa yovavanyo oluzayo.” The Desire of Ages, 411.

NgoJulayi ka-2023, iNkosi yaqalisa ukunika ithuba kwabo babebandakanyekile ekudanisekeni, ukuba bavakalise ukholo lwabo. Yenza oko ngokuvula umyalezo kaHezekile amashumi amathathu anesixhenxe, owawusisiqinisekiso somyalezo kaSeptemba 11, 2001. Yayilusonto olwadibanisa ixesha lokutywinwa ukusuka kuSeptemba 11, 2001 nomthetho weCawa oza kufika kungekudala. Yenza oko ngokubeka ukudaniseka kukaJulayi 18, 2020 kwisakhiwo senyaniso, kuba abo babekulungele ukubona babenokuqonda ukuba yonke intshukumo yohlaziyo inomxholo ohamba kuwo wonke umlando wayo ongcwele okhethekileyo.

Ngemihla yokugqibela, isigidimi sosizi lwesithathu safika ngoSeptemba 11, 2001, kwaza kwavakaliswa isigidimi sobuxoki sosizi lwesithathu esavelisa ukudana; kodwa isigidimi esabuyisela ebomini emva kweentsuku ezintathu nesiqingatha zokuba ngamathambo afileyo, awomileyo, athe saa, saba sisigidimi semimoya emine, ekwangulo sosizi lwesithathu.

Abafundi bemihla yokugqibela banokubona, ukuba bakhetha ukubona, ukuba iimpawu-ndlela ezintathu zokutywinwa kwekhulu elinamashumi amane anesine amawaka zingumxholo omnye kwinyathelo ngalinye, kwanokuba kwinyathelo lesibini, imvukelo emelwe ngunobumba weshumi elinesithathu woonobumba besiHebhere yaqinisekisa isigidimi njenge “Nyaniso.” Ubungqina besibini iNkosi eyabunikelayo babukukuba ukuphoxeka kokuqala kweentshukumo zangaphambili

zoguquko kwakusekelwe kwimvukelo nxamnye nentando kaThixo etyhiliweyo, nokuba yayinguMoses engamsokoli unyana wakhe, okanye yayingu-Uza echukumisa ityeya, okanye yayinguMarta noMariya bethandabuza ilizwi likaYesu malunga nokufa kukaLazaro. Umgca wenguquko ekuphela kwawo ongazange uxhase inyaniso yokuba ukuphoxeka kokuqala kwakusekelwe ekungathobeleni yayingumbutho woguquko wamaMillerite, kodwa kwaboniswa kwangelo xesha ukuba imbali yamaMillerite yayinazo iimpawu-ndlela zangaphakathi ezazisekelwe kwinyaniso yowesibhozo, engowabasixhenxe.

Inyaniso yokuba owesibhozo ungowabasixhenxe yinxalenye ebalulekileyo yesiTyhilelo sikaYesu Kristu esithe ngoku siyatyhilwa, yaye ukuguquka kwentshukumo yamaMillerite yaseFiladelfiya iye ecaweni yaseLawodike yayiluphawu lwendlela olwachonga ixesha apho intshukumo yaseLawodike yengelosi yesithathu yayiza kuguqukela kwintshukumo yaseFiladelfiya yamawaka alikhulu anamashumi amane anesine. Ngaloo ndlela, inyaniso yokuba ukuphoxeka kokuqala kwamaMillerite kwazaliseka ngaphandle kokuba intshukumo yawo ibonakalise ukungathobeli, yanika umahluko kulolo phawu lwendlela lunye ngemihla yokugqibela apho intshukumo yaseLawodike yengelosi yesithathu yayiza kungathobeli ize ivelise ukuphoxeka, yaye ngokwenjenjalo yayiza kuhambelana nophawu lwendlela lwamaMillerite, ize ivelise ingqiqo yokubona ukuba intshukumo yamawaka alikhulu anamashumi amane anesine yeyona yesibhozo, engowabasixhenxe.

NgoJulayi 2023, iNkosi yamisela “ilizwi entlango” ukuze ilungiselele abantu bayo bemihla yokugqibela ingxaki yomthetho weCawa, yaye xa yabuyayo ekulibazisekeni emthandazweni isiya kubafundi, yabanika ithuba lokuvakalisa ukholo lwabo. Ngemihla kaKristu umyalezo wawungobhaptizo lwaKhe, indawo apho uYesu waba nguYesu Kristu. Eso siphawuli-ndlela sihambelana noSeptemba 11, 2001, yaye abafundi baKhe babuzwa into amadoda ayecinga ngayo, baza emva koko babuzwa into abafundi ngokwabo ababecinga ngayo ngoKristu.

“Ekubeni ehlangene nabo, akazange ngoko nangoko adlulisele oko wayenqwenela ukubanika kona. Phambi kokuba enze oku, wabanika ithuba lokuvuma ukholo lwabo kuye ukuze bomelezwe ngenxa yovavanyo oluzayo. Wabuza wathi, ‘Bathini abantu ukuthi mna, uNyana woMntu, ndingubani na?’”

“Okubuhlungu kukuba abafundi banyanzeleka ukuba bavume ukuba uSirayeli wayesilele ukumqonda uMesiya wabo. Abanye ngenene, xa babona imimangaliso yaKhe, babemvakalise enguNyana kaDavide. Izihlwele ezazondliwe eBhetesayida zazingqwenela ukumvakalisa enguKumkani kaSirayeli. Abaninzi babekulungele ukumamkela njengomprofeti; kodwa abazange bakholwe ukuba wayenguMesiya.” The Desire of Ages, 411.

Uninzi lwama-Adventist aluzange lukholwe kwishwangusha lesithathu langoSeptemba 11, 2001. Bakholwa kwezinye zezimangaliso zeLizwi lesiprofeto ezazivezwe kulo mbutho, yaye abanye baqonda ukuba umyalezo wangoSeptemba 11, 2001 wawuneziqalelo ezithile zenyaniso, kodwa abazange bakholwe ngokwenene kumabango angoSeptemba 11, 2001.

Ibango lomhla we-11 kuSeptemba 2001 lalifuziselwe libango lomhla we-11 kuAgasti 1840, yaye elo bango lavakaliswa nguDade White xa wayegqabaza ngokuzaliseka komhla we-11 kuAgasti

1840. Wathi:

“Ngalo kanye ixesha elalichaziwe, iTurkey, ngoonozakuzaku bayo, yamkela ukhuseleko lwamandla amanyeneyo aseYurophu, yaye ngaloo ndlela yazibeka phantsi kolawulo lweentlanga zobuKristu. Esi siganeko sazalisekisa kanye kanye isiprofeto. Kwathi kusakuba kwaziwa oku, izihlwele zaqiniseka ngokuchaneka kwemigaqo yokutolikwa kwesiprofeto eyamkelwa nguMiller nabo wayesebenzisana nabo, yaye intshukumo ye-advent yanikwa amandla amangalisayo. Amadoda okufunda nawodumo amanyana noMiller, kokubini ekushumayeleni nasekupapasheni iimbono zakhe, yaye ukusukela ngowe-1840 ukuya kowe-1844 umsebenzi wanwenwa ngokukhawuleza.” The Great Controversy, 334, 335.

Oko kwaqinisekiswa ngo-Agasti 11, 1840, yayikukuba iimbono zikaMiller zesiprofeto zazichanekile, yaye ibango likaSeptemba 11, 2001, liluqinisekiso lokuba iimbono zesiprofeto zeFuture for America zichanekile. Isihlwele esingaguqukanga ngoJulayi ka-2023 sasingenako yaye sasingayi kuyamkela imfundiso esisiseko yokuba indlela yokusebenza eyayiyilwe nguKristu, yaza yaphathiswa iFuture for America, ngenene yiyo indlela yokusebenza yemvula yasemva. Kodwa ke uKristu wababuza abafundi baKhe oko bona, hayi isihlwele, babesicinga.

“Ngoku uYesu wabuza umbuzo wesibini, onxulumene nabafundi ngokwabo: ‘Ke nina nithi ndingubani na mna?’ UPetros waphendula wathi, ‘Wena unguKristu, uNyana woThixo ophilayo.’”

“Ukususela ekuqaleni, uPetros wayekhohlelwa ukuba uYesu unguMesiya. Abaninzi abanye ababetyatyekwe kukushunyayelwa kukaYohane uMbaptizi, baza bamkela uKristu, baqalisa ukuthandabuza ngobuthunywa bukaYohane akuba evalelwe entolongweni waza wabulawa; yaye ngoku bathandabuza nokuba uYesu unguMesiya na, lowo babemlindele ixesha elide kangako. Abaninzi kubafundi ababelindele ngenzondelelo enkulu ukuba uYesu athabathe indawo yaKhe etroneni kaDavide bamshiya akuba beqondile ukuba wayengenanjongo injalo. Kodwa uPetros namaqabane akhe abazange bajike ekunyanisekeni kwabo. Indlela eguquguqukayo yabo babedumisa izolo baze bagwebe namhlanje ayizange ilutshabalalise ukholo lomlandeli oyinyaniso woMsindisi. UPetros wavakalisa wathi, ‘Wena unguKristu, uNyana kaThixo ophilileyo.’ Akazange alinde izithozelo zobukumkani ukuba zithwesise iNkosi yakhe isithsaba, koko wamamkela ekuhlazisweni kwaKhe.”

“UPetros wayevakalise ukholo lwabalishumi elinesibini. Kanti ke abafundi babesekude kakhulu ekuqondeni umsebenzi kaKristu. Ukuchasa nokumchaza gwenxa okwenziwa ngabefundisi nabalawuli, nangona kwakungenako ukubajikisa kuKristu, sekunjalo kwabafaka ekudidekeni okukhulu. Babengayiboni ngokucacileyo indlela yabo. Impembelelo yoqeqesho lwabo lwasekuqaleni, imfundiso yoorabhi, namandla esithethe, kwakusekuthintela umbono wabo wenyano. Amaxesha ngamaxesha imitha exabisekileyo yokukhanya evela kuYesu yayibakhanyisela, ukanti kaninzi babefana namadoda aphuthaphuthayo phakathi kwezithunzi. Kodwa ngalo mhla, phambi kokuba baziswe bajongane ubuso ngobuso novavanyo olukhulu lokholo lwabo, uMoya oyiNgcwele wehla phezu kwabo ngamandla. Okwexeshana elifutshane amehlo abo asuswa ‘kwezibonwayo,’ ukuze abone ‘ezingabonwayo.’ 2 Korinte 4:18. Phantsi kwesigqubuthelo sobuntu baqonda uzuko loNyana kaThixo.

“UYesu waphendula uPetros, esithi, ‘Unoyolo wena, Simon Bar-jona; kuba oku akukutyhilelwanga yinyama negazi, koko nguBawo osemazulwini waM.’” Ulangazelelo Lwamaxesha, 412.

Ukuvuma kukaPetros ekuchazeni ukuba uKristu unguNyana kaThixo, kwathetha ngokuthe ngqo kumbuzo wokuvavanywa waloo mbali. Ixesha lalifikile lokuba uMesiya abonakale, njengoko kumiselwe liLizwi likaThixo lesiprofeto, yaye kuphela abo bamkelayo loo nyaniso ababeza kubalwa phakathi kwabo bamelwe yintetho kaPetros. UPetros umele abo bamkelayo umyalezo owamiselwa ngoSeptemba 11, 2001, nabase bavuma ukuba uYesu unguNyana kaThixo. “UPetros wayevakalise ukholo lwabalishumi elinababini,” yaye abo balishumi elinababini awayebamele babengamakhulu alikhulu anamashumi amane anesine amawaka. Ngenxa yesi sizathu, uKristu waliguqula igama likaPetros lisuka kuSimon Bar-jona laba nguPetros kweso sicutshulwa.

“USimon” uthetha ukuthi “lowo uvayo,” yaye “bar” uthetha ukuthi “unyana ka-,” kwaye uYona uthetha “ihobe.” USimon wayemela abo balivayo ilizwi lehobe, elalimela iinyaniso ezinxulumene nobhaptizo lukaYesu, xa Waba nguKristu, ethanjiswe ngamandla, njengoko kwakumelwe ngokomfuziselo kukuhla koMoya oyiNgcwele ekwimo yehobe.

Imigca yohlaziyo iyahambelana, yaye uYohane umele amaMillerite, awathi ngomhla we-11 kuAgasti 1840 adla incwadi encinane. UYeremiya uyahambelana neso siganeko, yaye xa wayidlayo incwadi encinane, wandula wabizwa ngegama likaThixo.

Amazwi akho afunyanwa, ndawadla; nelizwi lakho laba luvuyo nokugcoba kwentliziyo yam; kuba ndibizwa ngegama lakho, Yehova Thixo wemikhosi. Yeremiya 15:16.

Xa iNkosi yangena emnqophisweni noAbram, yaliguqula igama lakhe laba nguAbraham, njengoko yenzayo nakuSarai nakuYakobi. Ukuguqulwa kwegama kubonakalisa ulwalamano lomnqophiso, yaye kuloo mqondiso wendlela apho umqondiso wobuThixo wehla khona, abantu bakaThixo mabawudle umyalezo, bangene emnqophisweni, aze ke ngoko igama labo liguqulwe. Njengommeli wabafundi bexesha likaKristu, uSimon Bar-jona wayemele abo “beva” umyalezo “wehobe.”

Xa wanika ubungqina bokuba waqonda ukuba kweso siphawuli sendlela uYesu waba nguKristu, nokuba Yena wayenguNyana kaThixo, nako konke oko kuqakayo, ngoko ke uKristu wayitshintsha igama lakhe laba nguPetros. Wayevakalise umyalezo owawamkelwa ngabantu bomnqophiso bakaKristu baloo mbali, yaye ngokwenjalo wamela ngomfuziselo nekhulu elinamashumi amane anesine amawaka emihla yokugqibela.

Unobumba “P” lulubumba lweshumi elinesithandathu kwi-alfabethi yesiNgesi, yaye unobumba “E” lulubumba lwesihlanu kwi-alfabethi, yaye unobumba “T” lulubumba lwamashumi amabini, unobumba “E” uyaphindwa, yaye igama liphela ngonobumba “R” olungoweshumi elinesibhozo. Ishumi elinesithandathu “liphindwe” ngesihlanu, “liphindwe” ngamashumi amabini, “liphindwe” ngesihlanu, “liphindwe” ngeshumi elinesibhozo lilingana nekhulu elinamashumi amane anesine amawaka. INgcali eMangalisayo yeelwimi yathetha noPetros ngesiHebhere, yaye iTestamente eNtsha yabhalwa ngesiGrike, yaye abaguquleli boHlelo lweKing James bavelisa iTestamente

eNtsha ngesiNgesi.

Nangona kukho amanyathelo amathathu eelwimi ezahlukeneyo, uKristu, onguNyana kaThixo, uMchazi weelwimi oMangalisayo, noMbali-mani oMangalisayo, wabeka umzekeliso wokutywinwa kwekhulu elinamashumi amane anesine amawaka kuMateyu isahluko seshumi elinesithandathu, ovumelana neMfazwe yasePanium, kwanokutyelela kwaKhe eKesareya Filipi. Wakwenza oko ngokusebenzisa ulawulo lwaKhe phezu kolwimi namanani, kuba unguPalmoni (uMbali-mani oMangalisayo), kwakunye neLizwi (uMchazi weelwimi oMangalisayo).

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Phantse kwiminyaka emalunga namawaka amabini eyadlulayo, ilizwi elinentsingiselo eyimfihlakalo laviwa ezulwini, livela etroneni kaThixo, lisithi, ‘Khangela, ndiyeza.’ ‘Idini nomnikelo awuthandanga, kodwa undilungiselele umzimba.... Khangela, ndiyeza (kumqulu wencwadi kubhaliwe ngam,) ukuze ndenze ukuthanda kwakho, Thixo.’ Hebbere 10:5–7. Kula mazwi kubhengezwa ukuzaliseka kwenjongo eyayifihlakele kususela kumaphakade. UKristu wayesele eza kuza kutyelela ihlabathi lethu, aze abe sesimweni sobuntu. Uthi, ‘Undilungiselele umzimba.’ Ukuba wayebonakele enobuqaqawuli obo wayenabo kunye noYise ngaphambi kokuba ihlabathi libekho, ngengazange sikwazi ukunyamezela ukukhanya kobukho bakhe. Ukuze sikwazi ukububona singatshatyalaliswa, ukubonakaliswa kobuqaqawuli bakhe kwagqunywa. Ubuthixo bakhe bagqunywa bubuntu,—ubuqaqawuli obungabonakaliyo bukwiyo yomntu obonakalayo.

“Le njongo inkulu yayisele ibonakaliswe kwangaphambili ngeentlobo nangeempawu. Ityholo elivuthayo, apho uKristu wabonakala khona kuMoses, latyhila uThixo. Umqondiso owakhethwayo wokumela ubuThixo wawusisityalo esisezantsi, esasingathi asinamtsalane. Oku kwakugubungele Ongenasiphelo. UThixo onenceba yonke wasigquma isihomo saKhe ngowona mqondiso uthobekileyo, ukuze uMoses akwazi ukusijonga aze aphile. Ngokunjalo nasentsikeni yelifu emini nasentsikeni yomlilo ebusuku, uThixo wanxibelelana noSirayeli, etyhila ebantwini intando yaKhe, yaye ebanika ubabalo lwaKhe. Ubuqaqawuli bukaThixo babuthotyisiwe, nobungangamsha baKhe bagqunywa, ukuze umbono obuthathaka wabantu abanesiphelo ukwazi ukukubona. Ngokunjalo noKristu wayeza kuza ‘emzimbeni wokuthotywa kwethu’ (Filipi 3:21, R. V.), ‘ekwimo yabantu.’ Emehlweni ehlabathi wayengenabuhle bokuba bamnqwenele; ukanti wayenguThixo wenziwe inyama, ukukhanya kwezulu nomhlaba. Ubuqaqawuli baKhe bagqunywa, ubukhulu nobungangamsha baKhe bafihlwa, ukuze akwazi ukusondela kubantu abalusizi, abalingwayo.

“UThixo wamyalela uMoses ngenxa kaSirayeli, wathi, ‘Mabandenzele ingcwele, ukuze ndihlale phakathi kwabo’ (Eksodus 25:8), waza Wahlala engcwele, phakathi kwabantu baKhe. Kuzo zonke iintshukumo zabo ezidinayo entlango, umqondiso wobukho baKhe wawunabo. Ngokunjalo uKristu wamisa umnquba waKhe phakathi kwenkampu yethu yobuntu. Wamisa intente yaKhe ecaleni kweentente zabantu, ukuze ahlale phakathi kwethu, aze asenze siqhelane nesimilo saKhe sobuthixo nobomi baKhe. ‘Ilizwi laba yinyama, laza lamisa umnquba phakathi kwethu (sabona uzuko lwaKhe, uzuko olungolowo uzelweyo yedwa evela kuYise), lizele lubabalo nenyano.’ Yohane 1:14, R. V., margin.”

“Ekubeni uYesu weza kuhlala nathi, siyazi ukuba uThixo uyazazi izilingo zethu, yaye uyavelana neentsizi zethu. Wonke unyana nentombi ka-Adam unako ukuqonda ukuba uMdali wethu ungumhlobo waboni. Kuba kuzo zonke iimfundiso zobabalo, kuzo zonke izithembiso zovuyo, kuzo zonke izenzo zothando, kuyo yonke imitsalane yobuthixo ebonakaliswe ebomini boMsindisi emhlabeni, sibona ‘uThixo unathi.’”

“USathana uwumisela kakubi umthetho kaThixo wothando ngokungathi ngumthetho wobugovu. Ubhengeza ukuba akunakwenzeka kuthi ukuthobela imithetho yawo. Ukuwa kwabazali bethu bokuqala, kunye nayo yonke imbandezelo ethe yavela kuko, uyibeka phezu koMdali, ekhokelela abantu ekubeni bambone uThixo njengombhali wesono, nowokubandezeleka, nowokufa. UYesu wayeza kutyhila le nkohliso. Njengomnye wethu wayeza kunikela umzekelo wokuthobela. Ngenxa yoko wazithwalisa indalo yethu, wadlula kumava ethu. ‘Ngokuba bekumfanele ukuba enziwe afane nabazalwana bakhe ezintweni zonke.’ Hebrews 2:17. Ukuba kwakufuneka sithwale nantoni na angazange ayinyamezele uYesu, ngoko kule ndawo uSathana wayeya kuwumisela amandla kaThixo ngokungathi awanelanga kuthi. Ngenxa yoko uYesu ‘wahendwa ngeento zonke njengathi.’ Hebrews 4:15. Wanyamezela lonke uvavanyo esingaphantsi kwalo. Kwaye akasebenzisanga, ngenxa yakhe ngokwakhe, naliphi na igunya elinganikelwayo ngokukhululekileyo nathi. Njengomntu, wajongana nesihendo, waza woyisa ngamandla awawanikwa nguThixo. Uthi, ‘Ndiyakunanzwa ukwenza ukuthanda kwakho, Thixo wam: ewe, umthetho wakho uphakathi kwentliziyo yam.’ Psalm 40:8. Njengoko wayehamba esenza okulungileyo, ephilisa bonke ababecinezulwe nguSathana, wabacacisela abantu ubuntu bomthetho kaThixo kunye nendalo yenkonzo yaKhe. Ubomi baKhe bungqina ukuba nathi kunokwenzeka ukuwuthobela umthetho kaThixo.”

“Ngobuntu baKhe, uKristu wachukumisa uluntu; ngobuthixo baKhe, ubambelela etroneni kaThixo. NjengoNyana womntu, wasinika umzekelo wokuthobela; njengoNyana kaThixo, usinika amandla okuthobela. YayinguKristu owathi esetyholweni esivuthayo eNtabeni iHorebhe wathetha kuMoses, esithi, ‘NDINGUYE ENDINGUYE.... Wothi ke kubantwana bakwaSirayeli, OTHI NDAKHO undithume kuni.’ Eksodus 3:14. Oku kwakusisithembiso sokuhlangukwa kukaSirayeli. Ngoko ke xa weza ‘ekwimo yabantu,’ wazazisa ngokuba unguNDINGUYE. Umntwana waseBhetelehem, uMsindisi othobekileyo nonobulali, nguThixo ‘obonakalaliswe enyamani.’ 1 Timoti 3:16. Kwaye kuthi uthi: ‘NDINGUMalusi olungileyo.’ ‘NDISISO isonka esiphilileyo.’ ‘NDIYINDLELA, NENYANISO, NOBOMI.’ ‘Lonke igunya ndilinike ezulwini nasemhlabeni.’ Yohane 10:11; 6:51; 14:6; Mateyu 28:18. NDIKUYE ukuqinisekiswa kwazo zonke izithembiso. NDIKHO; musani ukoyika. ‘UThixo unathi’ usisiqinisekiso sokukhululwa kwethu esonweni, nesiqinisekiso samandla ethu okuthobela umthetho wezulu.” Ulangazelelo Lwamaphakade, 23, 24.