

Incwadi kaYoweli neBandla laMa-Adventist oMhla weSixhenxe laseLawodikea – Inani lamashumi amabini anesithandathu

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Inani Lamashumi Amabini Anesithandathu

Izizukulwana ezine zikaYoweli zimele intshabalalo eqhubekayo yesidiliya sikaThixo ukususela ngowe-1863 kude kuse kufike umthetho weCawa. Inani lesine likwafuzisela iimpawu ezine zesimilo sikaKristu. Iikherubhi ezingewelweni zinembonakalo yobuso obune, yaye ezo mbonakalo zihambelana nolwahlulo oluphindwe kane lukaSirayeli wamandulo njengoko wayemise iinkampu zakhe ejikeleze ingcwele. Zikwamele neevangeli ezine.

Ngokuphatelele ukufana kobuso bazo, zona ezine zazinobuso bomntu, nobuso bengonyama, ngasekunene; zona ezine zazinobuso benkomo ngasekhohlo; zona ezine zazinobuso bokhozi kananjalo. Hezekile 1:10.

Kwaye isidalwa sokuqala sasifana nengonyama, nesesibini isidalwa sasifana nethole, nesesithathu isidalwa sasinobuso obunjengobomntu, yaye esesine isidalwa sasifana nokhozi olubhabhayo. ISityhilelo 4:7.

IBhayibhile (Numeri 2) ichaza izizwe ezili-12 (kungabandakanywanga uLevi, owayemise inkampu ngokungqonge ngoko nangoko umnquba) zilungelelaniswe zaba ziinkampu ezine, nganye inezizwe ezithathu, zibekwe kumacala amane aphambili ajikeleze ingcwele, nganye iphantsi komqondiso wayo, oko kukuthi, iflegi okanye ibhanile. Olu lungiselelo lwadala umfanekiso ofuziselayo, apho inkampu yasemhlabeni ibonakalisa itrone yasezulwini ekhuselwe ziikherubhi.

UYuda wayejonge empuma, ngase langeni eliphumayo emnyango wengcwele. Umqondiso kaYuda wawuyingonyama, kuba umele iNgonyama yesizwe sakwaYuda. Izizwe ezibini ezazinoYuda yayinguIsakare noZebhulon. Embonweni kaYohane, isidalwa sokuqala sasifana nengonyama, kanye njengokuba iikherubhi zikaHezekile zazinobuso bengonyama. URubhen, umqondiso womntu, wayesemazantsi enoSimon noGadi. Entshona kwakukho uEfrayim, enoBhenjamin noManase, bemelwe yinkomo. Emantla kwakukho uDan, enoAsheri noNafetali, bemelwe lukhozi. Unxulumano lwesizwe ngasinye nezi boso zine zengcwele yasezulwini lubonakaliswa kwiivangeli ezine.

UMateyu yiNgonyama yesizwe sakwaYuda, uMarko yinkomo yedini, uLuka ngumntu, yaye uYohane lukhozi olubhabha phezulu. UKrestu, njengeNgonyama yesizwe sakwaYuda, uzichaza njengaLowo utywinayo aze avule okutywiniweyo kwiLizwi laKhe lesiprofeto. Incwadi kaMateyu inezalathiso ezingakumbi ezithe ngqo ekuzalisekeni kweziprofeto zikaMesiya (12) kunazo zonke ezinye iivangeli zontathu zidityanisiwe. Akusondeli nokusondela.

Incwadi kaMateyu imela iLizwi likaThixo lesiprofeto. ULuka, owayengugqirha, unika ivangeli yakhe esuka kumbono kaKristu njengoNyana woMntu, kuba uLuka ubuso bomntu. UMarko unika ivangeli yakhe ngoKristu esuka kumbono womnikelo wedini awayemelwe nguKristu, kuba uMarko yinkabi. UYohane ngukhozi olubhabha phezulu, owabonisa izinto ezinzulu zikaThixo ekunikezeleni kwakhe ivangeli kaKristu.

Kubalulekile ukuqonda incwadi kaMateyu njengoko imelwe ngaphakathi kwiLizwi lesiprofeto. Incwadi kaMateyu yiNgonyama yesizwe sakwaYuda, iNkosi yeLizwi laYo lesiprofeto, uMbalisi omangalisayo weemfihlelo, iNgcaphephe emangalisayo yeelwimi, lowo utywina aze atyhile iLizwi laYo. UYesu unguAlfa no-Omega, yaye nguYe iLizwi. Incwadi yokuqala yeTestamente eNtsha nencwadi yokugqibela yeTestamente eNtsha ziincwadi zesiprofeto. Uninzi luyayazi le nyaniso ngencwadi yeSityhilelo, kodwa lusenokungaqondanga ukuba uMateyu nguAlfa weTestamente eNtsha, ngoko ke umele ukuhambelana no-Omega weTestamente eNtsha. Umele ukumelwa sisiphelo, esiyincwadi yeSityhilelo.

Ngoko ke, xa sifumana kuMateyu umgca ohambelanayo nomgca weGenesis wembali yomnqophiso obekwe kwizahluko zeshumi elinanye ukuya kwamashumi amabini anesibini, oku akusiyonto ingaphantsi kwenyaniso etyhilwayo yiNgonyama yesizwe sikaMateyu. Izahluko ezilishumi elinesibini zembali yomnqophiso ezimelwe kwiGenesis, kuMateyu nakuSityhilelo ngoku ziyatyhilwa, yaye oko sikuqondayo kukuba isahluko samashumi amabini anesithathu sikaMateyu simele ukwahlulwa kwezilumko neziziziyatha emzekelisweni wesidiliya. Oohahe abasibhozo phezu kwabantu bomnqophiso wangaphambili, abafumana iqabane labo lesiprofeto kwimiphefumlo esibhozo emele ikhulu elinamashumi amane anesine amawaka abangena emkhombeni wokhuseleko. Inani lama-23 limela umsebenzi owaqalayo kwingcwele yaseZulwini xa iintsuku ezingama-2300 zafikelela esiphelweni sazo ngo-Oktobha 22, 1844, yaye kuya kuba njalo kwakhona kumthetho weCawe osondelayo. Isahluko sama-23 siphawula le nyaniso.

Isahluko samashumi amabini anesine senzeka ngexesha uKristu esandul' ukugqiba intetho yaKhe noSirayeli owawile ekukrejeni, aza asuke etempileni yamaYuda okokugqibela. Inani 24 lingumqondiso wotshintsho olusuka kuSirayeli wamandulo lusiya kuSirayeli wanamhlanje, eyona ndawo kanye kwembali yesiprofeto apho uKristu wayemi khona, xa wayezisa isigidimi saKhe kuMateyu amashumi amabini anesine. Isigidimi sesiprofeto sikaMateyu 24 singumzekeliso oNgcwele wendlela yomgca phezu komgca, esithetha ngokukodwa ngembali yamaMillerite, yaye ngenxa yoko ngembali yamakhulu alikhulu anamashumi amane anesine amawaka. Inani 24 limelwe libandla leSityhilelo seshumi elinesibini, elimi phezu kwenyanga ebonisa ukukhanya kwelanga lobulungisa. Entlokweni yalo kukho iinkwenkwezi ezilishumi elinesibini ezimele i-24, kuba limela imbali ekhokelela ekuzalweni kukaKristu xa izizwe ezilishumi elinesibini zikaSirayeli wamandulo zaziza kuba ngabafundi abalishumi elinesibini bakaSirayeli wanamhlanje. Kwisahluko samashumi amabini anesine kumelwa imbali yamaMillerite ukususela ngo-1798 kude kube kukudana okukhulu. Emva koko kuza uMateyu 25.

Inani elingu-25 lingumfuziselo wabaLevi, nokuba balungile okanye babi, kodwa ngokubaluleka okulinganayo limela ukwahlulwa kwabaLevi abalumkileyo nabangendawo. UMateyu 25 uchaza, phezu kwamangqina amathathu, okanye imizekeliso emithathu, inkqubo yokwahlula emelwe linani

elingamashumi amabini anesihlanu. Kambe ke, umzekeliso weentombi ezilishumi umele imbali yamaMillerite, kwakunye nembali yekhulu elinamashumi amane anesine amawaka. Leyo mbali yimbali yengelosi yokuqala, umzekeliso weentalente yengelosi yesibini, yaye umzekeliso weegusha nebhokhwe ngumgwebo wengelosi yesithathu.

Izahluko zamashumi amabini anesithandathu ukuya kumashumi amabini anesibhozo zibonisa imbali yePasika ukuya kumyalelo weendaba ezilungileyo wasemva kokubethelelwa emnqamlezweni.

Kwathi ke, xa uYesu wayegqibile onke la mazwi, wathi kubafundi bakhe, Niyazi ukuba emva kweentsuku ezimbini kuya kubakho umthendeleko wepasika, kwaye uNyana woMntu uya kungcatyelwa ukuba abethelelwe emnqamlezweni. Mateyu 26:1, 2.

Isishwankathelo seemphawu ezahlukeneyo ezikulesi sahluco sama-26 sisicwangciso sokubulala uYesu kwiindinyana ezintathu ukuya kwezintlanu. Emva koko uYesu uthanjiswa eBhethani kwiindinyana ezintandathu ukuya kwezilishumi elinesithathu. Kwiindinyana ezilishumi elinesine ukuya kwezilishumi elinesithandathu uYudas ungcatsha uKristu ngeziqwenga zesilivere ezingamashumi amathathu. Emva koko kwafika iPasika kunye nabafundi baKhe, kwiindinyana ezilishumi elinesixhenxe ukuya kwamashumi amabini anesihlanu. Kwiindinyana ezingamashumi amabini anesithandathu ukuya kwezingamashumi amabini anesithoba, uYesu umisela isidlo seNkosi, yaye kwiindinyana yamashumi amathathu, uYesu uxela kwangaphambili ukukhanyela kukaPetros. Kwiindinyana ezingamashumi amathathu anesithandathu ukuya kwezingamashumi amane anesithandathu uYesu useGetsemane. Kwiindinyana yamashumi amane anesixhenxe ukuya kwamashumi amahlanu anesithandathu uYesu uyabanjwa, ze ke kwiindinyana ezingamashumi amahlanu anesixhenxe ukuya kwezingamashumi amathandathu anesibhozo, uYesu uphambi kukaKayafa neSanhedrin. Ukusukela kwiindinyana yamashumi amathandathu anesithoba ukuya phambili kubekwa ukukhanyela kukaPetros uKristu. Isahluko sinemiphawu elishumi ecacileyo emele ukuphindwa ngemihla yokugqibela.

Isahluko samashumi amabini anesixhenxe, ngokunjalo, sineempawu zendlela ezilishumi ezahlukeneyo. UYesu unikelwa kuPilato, wandula uYuda wazixhoma, wandula uYesu wathatyathwa wasiwa phambi koPilato, wandula uBhahabhasi wakhethwa, uPilato wanikela uYesu ukuba abethelelwe emnqamlezweni, wandula uYesu wahlekiswa, kwalandela ukubethelelwa emnqamlezweni, kwalandela ukufa kukaYesu, wandula uYesu wangcwatywa, yaye ekugqibeleni umlindi engcwabeni wangqina.

Isahluko samashumi amabini anesibhozo sineempawu zendlela ezintathu kuphela, eyokuqala ikukuVuka, ilandelwe bubuxoki beSanhedrin kuze kulandele umyalelo omkhulu. Izahluko ezithathu ezineempawu zendlela ezingamashumi amabini anesithathu ezahlukeneyo zomnqamlezo eziya kuphindwa kwimbali yamawaka alikhulu anamashumi amane anesine.

Mateyu 26 – Iimpawu Ezilishumi Zendlela

1. Iyelenqe labaPristi abaKhulu namadoda amakhulu lokumbulala uYesu (indima 3–5)
2. Ukuthanjiswa eBhethani ngumfazi onebhokisi lealabhasta (vv. 6–13)

3. UYuda uyavuma ukungcatsha uYesu ngeengqekembe zesilivere ezingama-30 (imiq. 14–16)
4. Ukulungiswa nokutyiwa kwePasika kunye nabafundi (iivesi 17–25)
5. Ukusekwa kweSidlo seNkosi (ii vesi 26–29)
6. Ukuxelwa kwangaphambili kokukhanyela kukaPetros (vv. 30–35)
7. Ukubandezeleka eGetsemane (iindinyana 36–46)
8. Ukungcatshwa nokubanjwa kukaYesu (iiVesi 47–56)
9. UYesu Ulingwa Phambi koKayafa naphambi kweSanhedrin (vv. 57–68)
10. Ukukhanyela kukaPetros kathathu (ii. 69–75)

Mateyu 27 – limpawu Zendlela Ezilishumi Mateyu 27 usinikela umfanekiso onzulu nowoyikekayo wesigaba sokugqibela somsebenzi kaKristu emhlabeni. Esi sahluko asisichazi nje kuphela ukungcatshwa, ukuxoxwa kwetyala, ukubethelelwa emnqamlezweni, nokungcwatywa kukaYesu, kodwa sibeka phambi kwethu uthotho lweziganeko ezineentsingiselo ezinzulu zokomoya nezobuprofeti. Ezi ziganeko zisebenza njengeempawu zendlela—iziphawuli ezingcwele ezityhila uhambo loMsindisi ukuya emnqamlezweni nokubonakalisa imigaqo yobukumkani bukaThixo xa kuthelekiswa neenkqubo zabantu, isono, nomgwebo. Kukho iimpawu zendlela ezilishumi kule sahluko ezitsalela ingqalelo yethu ngokukodwa. Azisiso isahlulo esingahleli nje sembali, kodwa ngamaxesha anyuliweyo atyebileyo ngenyaniso. Uphawu ngalunye lwendlela luphawula inyathelo eliya phambili ekuzalisekeni kwenjongo engunaphakade kaThixo. Uphawu ngalunye lutyhila into ethile malunga nesimo sentliziyo yomntu, ubunyulu nobukhulu bukaKristu, ukuqiniseka kwesiProfeto, nokungaphepheki kwedini lentlawulelo. Kuqala, sibona ukuvuka kwesazela kuYuda. Emva kokungcatsha uYesu, “wazisola” waza wabuyisa iziqwenga zesilivere ezingamashumi amathathu kubabingeleli abakhulu nakumadoda amakhulu, esithi, “Ndonile, ngokungcatsha igazi elimsulwa” (Mateyu 27:3–4). Oku kuyimfuneko ukukuqaphela. UYuda akazange aguquke ngokwenene; wagutyungelwa yityala. Kukho umahluko omkhulu phakathi kosizi lwehlabathi nenguquko yokwenyaniso. Sekunjalo, nokuba umlomo womngcatshi unika ubungqina bokungabi natyala kukaKristu. Uphawu lwendlela lokuqala lubonisa ukuba isono, xa sele sigqityiwe, sizisa ukufa; nokuba abo bamchasayo uKristu banokunyanzelwa ukuba bavume ubulungisa baKhe. Okwesibini, ababingeleli bala ukwamkela uxanduva lobugebenga babo. Xa uYuda ebuyisa imali, baphendula bathi, “Yintoni na kuthi loo nto? Zibonele wena” (ivesi 4). La mazwi abandayo atyhile inkohlakalo eyoyikekayo yobunkokeli benkolo obungenanceba, obuzikhathaza

ngakumbi ngokukhusela ubumsulwa obusesikweni kunangenyano yokuziphatha. Banikela ubunzima bokuthwala ityala kulowo bamenzise ukuba one. Apha sibona umgaqo wokuba unqulo oluxokayo alunako kusindisa umoni kwiziphumo zesono; lunokumsebenzisa kuphela lize limlahle. Okwesithathu, intsimi yombumbi ithengwa “ngexabiso legazi,” ukuze ibe yindawo yokungcwaba abaphambukeli (ivesi 7). UMateyu ubona koku ukuzaliseka kwesiProfeto (iivesi 9–10). Le yimbonakaliso enamandla kakhulu. Kwa loo mali yayixabise ngayo ukungcatshwa koNyana kaThixo yaguqulwa yaba yintsimi yokungcwabela abantu abangabazizalwane. Umfuziselo apha unzulu: ukufa kukaKristu kuvula indawo yabasemzini, kwabekelwe kude, neyabo bangaphandle. Oko abantu bakucwangcise ububi, uThixo wakuphendulela kwinjongo enkulu yobuprofeti. Kwanexabiso legazi laba yinxalenye yesiBhalo. Okwesine, uYesu umi phambi koPilato ngokuthula okumangalisayo. Xa irhuluneli ibuza, “Unguye na uKumkani wamaYuda?” UYesu uyaphendula. Kodwa xa abatyholwa ngababingeleli abakhulu namadoda amakhulu, “akaphendulanga nto” (iivesi 11–14). Oku kuthula akubangelwa bubuthathaka okanye kukudideka; bubungangamsha obuzolileyo boMvana kaThixo, ezinikela ngokuthanda kwaKhe. UPilato ngokwakhe uyamangaliswa. Uphawu lwendlela apha kukuba inyaniso engokobuthixo ayisoloko izithethelela phambi kweenkundla zabantu. Kukho ixesha apho ukuthula kuyeyona bungqina bunamandla. Okwesihlanu, isihlwele sikhetha uBharabhas, sisala uKristu. UPilato ubabeka phambi kokhetho olucacileyo: “Ndikhululelani bani na kuni? UBharabhas, nokuba nguYesu ekuthiwa nguKristu?” (ivesi 17). Bakhwaza besithi uBharabhas makakhululwe, kanti uYesu makabethelelwe emnqamlezweni. Le yenye yezona zibonakaliso zicacileyo zokuziphatha kwabantu abawileyo: xa benikwe ukhetho phakathi koNyana kaThixo nomntu onobundlobongela, bakhetha owokugqibela. Kwakhona kukho ukutshintshiselana okungokuprofeti apha—ongenatyala uthatha indawo yonegala, aze onegala akhululwe. Kulo mfanekiso sibona umthunzi wobuvangeli ngokwabo. Okwesithandathu, umfazi kaPilato uthumela umyalezo olukhuni nowongxamisekileyo esithi, “Musa ukuba nanto yakwenza naloo ndoda ilungileyo; kuba namhlanje ndibandezelekile kakhulu ephupheni ngenxa yayo” (ivesi 19). Naphakathi kwetyala, uThixo unika elinye ubungqina kubulungisa bukaKristu. Isilumkiso asiveli kumprofeti, kumbingeleli, okanye kumfundi, kodwa kumfazi womlawuli weeNtlanga. Oku kubonisa indlela uThixo anokuthi athethe ngayo nangeendlela ezingalindelekanga ukuze amise inyaniso. Ukanti

isilumkiso, nangona sinikwe ngokucacileyo, asisithinteli isono ekuthabatheni ikhondo laso. Intliziyo yomntu, xa inikelwe kuloyiko, kuxinzelelo, nasekuziqwebeleni, iya kuhlala igatya ukukhanya. Okwesixhenxe, uPilato uhlamba izandla zakhe phambi kwesihlwele, esithi, “Andinatyala kwigazi lalo mntu ulilungisa” (ivesi 24). Esi senzo sisimfuziselo sinamandla, kodwa asinamsebenzi kwicala lokwenyaniso yokuziphatha. Umntu akanako ukuzihlambulula ityala ngokwenza isiko xa enikezela inyaniso ebubini. UPilato uzama ukuvela engenatyala ngoxa esazinikela ekungeneni komgwebo ongalunganga. Nali ke isilumkiso esoyikekayo kubo bonke abathanda ubunyulu ngaphandle kokuthembeka. Akukho kuhlamba zandla okunokukhulula isazela esingafuni ukuma ngenyaniso. Okwesibhozo, abantu bathi, “Igazi layo malibe phezu kwethu naphezu kwabantwana bethu” (ivesi 25). Esi sesinye sezona zibhengezo zinzima nezesabekayo eSibhalweni. Ngokungazi kwabo, bazibizela uxanduva lwegazi likaKristu. Sekunjalo la mazwi aneengongoma ezimbini. Ngakwelinye icala, asisibhengezo somgwebo abazithweleyo. Ngakwelinye, igazi likaYesu ngenene liza phezu kwabantu—hayi ngomgwebo kuphela, kodwa nangokucocwa kwabo bakholwayo. Kwa elo gazi banqwenela ukulibizela phezu kwabo ukuze bagwetywe, nguThixo elo elo nalibekelelwe usindiso kubo bonke abaya kuguquka. Ngaloo ndlela kwanamazwi abo ayothusayo akhomba ngaphaya kwawo kumandla entlawulelo yegazi loMnqophiso. Okwesithoba, emnqamlezweni kubakho iimpawu ezingaphezu kwendalo: ubumnyama bugubungela ilizwe, ikhuselo letempile liqhekezwa kubini ukusuka phezulu kuye ezantsi, umhlaba uyazamazama, amatye ayacandeka, namangcwaba ayavuleka (iivesi 45, 51–52). Ezi asingobuhleli bengozi zendalo; zingqina ngokwasemazulwini ngokubaluleka kokufa kukaKristu. Ubumnyama bubonisa ubunzima bomgwebo nentshutshiso efihlakeleyo yaloo yure. Ikhusele eliqhekekileyo livakalisa ukuba indlela eya kuBukho bukaThixo ivuliwe ngokufa kukaYesu. Inyikima yomhlaba namangcwaba avulekileyo zibonisa ukuba kwanezinto ezidaliweyo nommandla wokufa zisabela ekoyisweni koMdali. Umnqamlezo awusosiganeko sasemhlabeni kuphela; sisiganeko esishukumisa izulu, umhlaba, nehlabathi elingaphantsi komhlaba. Okweshumi, umthetheli-khulu nababenaye, bakubona ukuzamazama komhlaba nezinto ezenzekileyo, boyika kakhulu, besithi, “Inene lo mntu wayenguNyana kaThixo” (ivesi 54). Esi sivumo siphuma ngokumangalisayo emlonyeni wesoldathi weeNtlanga omi ngasezantsi komnqamlezo. Ngelixa iinkokeli zonqulo zimhleka, umhedeni uqala

ukuqaphela uzuko lwaKhe. Lo ngumqondiso wendlela onamandla kakhulu: emthunzini wokufa kukaKristu, isiqalo sokungqina kweeNtlanga sele sibonakala. Umnqamlezo utyhila ukuba ngubani na uYesu, kungekuphela kuSirayeli kodwa nakwiintlanga. Ezi mpawu zendlela ezilishumi kuMateyu 27 zisikhokelela ekubeni siyime sicinge. Isahluko sihamba ukusuka kwityala ukuya kwingqina, ukusuka kwisigculelo ukuya kwisityhilelo, ukusuka ekubandezelekeni ukuya kumfuziselo. Kwinyathelo ngalinye, inyaniso enye iba ngokucacileyo ngakumbi: uYesu akafa nje njengexhoba lobugwenxa bomntu, kodwa njengoNyana kaThixo othwele isono, ezalisekisa isiBhalo, evula indlela yosindiso. Ngoko ke iMateyu 27 ime njengendlela engcwele eneempawu ezilishumi ezibhaliweyo kuyo. Kwaye uphawu ngalunye lubongoza umfundi ukuba abone ngaphezulu kwembali, angene kwimfihlelo yobuthixo, aze aqonde ukuba eKalvari, uThixo wayesebenza ngokuqinisekileyo, ngobulungisa, nangokukhulula.

1. UYesu unikelwa kuPilato (iiVesi 1–2)
2. Ukuzisola kukaYuda nokuzibulala kwakhe (ii-v. 3–10)
3. UYesu phambi koPilato – ityala laseRoma elisemthethweni (iindinyana 11–14)
4. Ukukhethwa kukaBharabhas ngaphezu kukaYesu (imiq. 15–26)
5. UPilato unikezela uYesu ukuba abethelelwe emnqamlezweni (kuqukiwe ekukhululweni kukaBhahabhas)
6. Ukuhleka usulu nokutyatyushwa ngamasoldati (iindima 27–31)
7. Ukubethelelwa emnqamlezweni (iindinyana 32–44)
8. Ukufa kukaYesu (ii. 45–50)
9. Iimpawu ezingaphaya kwendalo nokungcwatywa nguYosefu wase-Arimateya (iindima 51–61)
10. Ukumiswa komlindi engwabeni (iindima 62–66)

Mateyu 28 – Iimpawu Zendlela Ezintathu 1. Watchcare “And, behold, I am with you alway, even unto the end of the world. Amen.” Matthew 28:20. This verse is represented by a landmark. We are represented in the image, as we stand looking backward into the Most Holy Place, where Jesus now stands before the ark, making His final intercession for all those for whom mercy still lingers. (EW 254.1) 1. Ukulinda Ngononophelo “Kwaye, yabonani, mna ndinani yonke imihla, kude kube sekupheleni kwehlabathi. Amen.” Mateyu 28:20. Le ndima imelwe luphawu lwendlela. Simelwe emfanekisweni, njengoko simi sikhangele ngasemva kwiNgcwele yeeNgcwele, apho uYesu eme khona ngoku phambi kwetyeya, esenza ukuthethelela kwaKhe kokugqibela ngenxa yabo bonke

abo inceba isasele ibalindele. (EW 254.1) 2. The Marred Field The field was “the world” according to the parable of the wheat and tares in Matthew 13. Jesus first sowed this field with “good seed,” but while men slept, Satan marred the field by sowing tares among the wheat. Just before the end, Jesus sends reapers into the field to gather first the tares in bundles for burning, then the wheat into the garner. “The harvest is the end of the world.” This verse in Matthew 28 marks the beginning of this process of harvest. 2. Intsimi Eyonakeleyo Intsimi yayili “hlabathi” ngokomzekeliso wengqolowa nokhula olukuMateyu 13. UYesu waqala ukuhlwayela le ntsimi “ngembewu elungileyo,” kodwa kwathi, abantu belele, uSathana wayonakalisa intsimi ngokuhlwayela ukhula phakathi kwengqolowa. Kanye phambi kokuphela, uYesu uthumela abavuni entsimini ukuze baqokelele kuqala ukhula lube zizithungu zokutshiswa, baze emva koko baqokelele ingqolowa esibayeni. “Ukuvuna kukuphela kwehlabathi.” Le ndima ikuMateyu 28 iphawula ukuqala kwale nkqubo yokuvuna. 3. Christ’s Presence Christ’s promise “I am with you always” in Matthew 28:20 has a broad application over all the Christian dispensation, but there is also a specific application “even unto the end of the world.” The phrase in Greek for “the end of the world” is sunteleias tou aionos = completion of the age. We are living in the completion of the age now. Therefore, this promise has a special application for us who are standing in the antitypical Day of Atonement just before the end of probation. 3. Ubukho bukaKristu Isithembiso sikaKristu esithi, “mna ndinani yonke imihla” kuMateyu 28:20 sisebenza ngokubanzi kulo lonke ixesha lobuKristu, kodwa sikwanokusetyenziswa okuthe ngqo “kude kube sekupheleni kwehlabathi.” Ibinzana lesiGrike elithi “ukuphela kwehlabathi” ngu sunteleias tou aionos = ukuzaliseka kwexesha. Siphila ekuzalisekeni kwelo xesha ngoku. Ngoko ke, esi sithembiso sinokusetyenziswa okukhethekileyo kuthi simi kuMhla woCamagushelo ongumfuziselo wokwenene kanye phambi kokuphela kwexesha lovavanyo.

1. Uvuko nokuvuka kwengcwaba elingenanto (vv. 1–10)
2. Ubuxoki baba bingeleli abakhulu nabadala kumajoni (vv. 11–15)
3. Umyalelo Omkhulu (iindima 16–20)

Kanye njengoko amava kaKristu, ukususela ekuthanjisweni eBhethani ukuya kuMyalelo Omkhulu, aphawula ukuphela kobulungiseleli baKhe basemhlabeni nesiqalo sevangeli kuzo zonke iintlanga, ngokunjalo nezi ziphawulo zendlela zaphindwa kumava entsalela kaThixo njengoko isondela ekupheleni kwexesha lovavanyo nasekoyiseni kwayo kokugqibela.

Izahluko ezingamashumi amabini anesithandathu ukuya kwezingamashumi amabini anesibhozo zimele imbali yePasika eyakhiwe phezu kweempawu zendlela ezingama-23 eziphindwayo ngexesha lembali ekhokelela kuze kulandele emva komthetho weCawa.

“Ukuza kukaKristu njengombingeleli wethu omkhulu ukuya kweyona ndawo ingcwele, ngenxa yokuhlanjululwa kwengcwele, okuboniswe kuDaniyeli 8:14; ukuza koNyana womntu kuMdala weMihla, njengoko kubekwe kuDaniyeli 7:13; kunye nokuza kweNkosi etempileni yaYo, njengoko kwaprofetwayo nguMalaki, zizichazo zesiganeko esinye; yaye oku kukwamelwa kukuza komyeni emtshatweni, okwachazwa nguKristu emzekelisweni weentombi ezilishumi, kuMateyu 25.” Imbambano Enkulu, 427.

Ukuphela kweentsuku ezingama-2300 ngomhla wama-22 ku-Oktobha, 1844, kuphindwa emthethweni weCawa. Iimpawu zendlela ezingama-23 ezikumahluko amathathu okugqibela kaMateyu zichaza igazi elixabisekileyo elisetyenziswayo ukudibanisa ubuThixo nobuntu.

“Ukuncenga kukaKristu ngenxa yomntu engcweleli ephezulu kubaluleke kanye kwiicebo losindiso njengokuba kwakunjalo ukufa kwaKhe emnqamlezweni. Ngokufa kwaKhe waqalisa loo msebenzi awathi, emva kovuko lwaKhe, wenyukela ezulwini ukuze awugqibe. Simele ngokholo singene ngaphakathi kwesigqubuthelo, ‘apho umanduleli engenileyo ngenxa yethu.’ Hebhre 6:20. Apho kubonakaliswa ukukhanya okuvela emnqamlezweni waseKalvari. Apho sinokuzuzwa ukuqonda okucace ngakumbi ngeemfihlelo zentlawulelo. Usindiso lomntu lufezekiswa ngendleko engenamlinganiselo ezulwini; idini elenziweyo liyalingana nezona mfuno zibanzi zomthetho kaThixo owaphulwayo. UYesu uyivulile indlela eya etroneni kaYise, yaye ngokulamla kwaKhe umnqweno onyanisekileyo wabo bonke abeza kuYe ngokholo unokuziswa phambi koThixo.” The Great Controversy, 489.

Isahluko 23 sikaMateyu sigxininisa isigwebo esibekwe phezu kobubingeleli bobuxoki. Izahluko 26 ukuya ku-28 ziyi-omega yesahluko 23. AbaLevi bobuxoki, ukuvukela okwandayo kwamadoda amadala kwizizukulwana ezine, kwavelisa imiqondiso yendlela kwizahluko ezithathu zokugqibela.

Isahluko samashumi amabini anesine sichaza indlela ethi umgca phezu komgca ibe yindlela kaKristu, njengoko esebenzisa ukutshatyalaliswa kweYerusalem ukuchaza izinto ezikhoyo, izinto ezithe zabakho, nezinto eziya kubakho.

Ukuwa kweYerusalem ngowama-70 AD kwenzeka kwangolo suku lonyaka iYerusalem eyatshatyalaliswa ngalo okokuqala nguNebhukadenetsare. Ukutshatyalaliswa kweYerusalem nguNebhukadenetsare kwakuyimbali egqithileyo, yaye imbali kaKristu, xa uTito wayithabatha iYerusalem, yayifuzisela ukuphela kwehlabathi. UMateyu 24 uphakamisa indlela ethi umgca phezu komgca, ngaloo ndlela uchaza “indlela yokusebenza” njengenxalenye yobungqina besiprofeto.

Kwisahluko 24 apho uKristu achaza imfuneko yokuqonda “isinyangiso sokuchithwa” ekwathethwa ngaso nguDaniyeli umprofeti, oko kuqonda kanye okusisiseko kukaWilliam Miller, kwanophawu oluseka umbono kuDaniyeli. Kwakhona simele uvukelo lwe-Adventism, kuba balahla ukuqonda kwamaMillerite “kwemihla ngemihla” encwadini kaDaniyeli, baza ngaloo ndlela baba nesabelo kuloo nkohliso inamandla ye-2 Tesalonika isahluko sesibini. Esi sahluko

sinxulumana ngokuthe ngqo noLuka 21, ngaloo ndlela sichonga uAgasti 11, 1840 ukuya kuOktobha 22, 1844, nto leyo efuzisela u-9/11 kuse kuMthetho weCawa. Sikwadibana “namaxesha eeNtlanga” akuLuka 21:24, asisitshixo esiyintloko ekuvuleni “amaxesha asixhenxe” kaMoses, lo gama sikwangqamana nokulinganiswa kwetempile kwiSityhilelo 11.

Ukuqala ngesahluko samashumi amabini anesithathu, silandelwe ngama-24 nama-25, size sigqitywe ngezahluko ezingama-26 ukuya kuma-27, izahluko ezithathu ezinamaphawu endlela angamashumi amabini anesithathu, ayiyo i-omega kwi-alpha yesahluko samashumi amabini anesithathu. Isahluko sama-26 sidibene nama-27 nama-28 silingana no-“81,” ongumqondiso wobubingeleli. Phezu kwamangqina amathathu (Genesis, Matthew, neRevelation), izahluko ezili-11 ukuya kwezingama-22 zingumgca omnye. Izahluko ezingama-23 ukuya kwezingama-28 zingumgca wenyaniso oqala ngo-23 uphele ngo-23.

Izahluko zokuqala ukuya kwezeshumi zingowokuqala kwimigca emithathu yesiprofeto encwadini kaMateyu. Izahluko ezilishumi, zilandelwe zizahluko ezilishumi elinesibini, zilandelwe zizahluko ezintandathu. Impembelelo isixelela ukuba zonke iincwadi zeBhayibhile zidibana zize ziphelele kwiSityhilelo, yaye ngenxa yoko zonke iincwadi zeBhayibhile zidibana zize ziphelele kuMateyu. UMateyu, njengobuso bengonyama yesizwe sakwaYuda, uchaza iziprofeto ezilishumi elinesibini ezahlukileyo ezingoMesiya, yaye ezo ndima zilishumi elinesibini zivelisa iimpawu zendlela zembali yamaMillerite nekhulu elinamashumi amane anesine amawaka. Njengoko incwadi yeSityhilelo iqala ngesityhilelo sikaYesu Kristu, uMateyu isahluko sokuqala usibonisa isityhilelo sikaYesu Kristu esinxulumana nobomi nobungqina bukaMoses, nembali yoMchasi-Kristu, ngoxa sichaza izinto ezintathu zibandla eloyisayo njengoko zimelwe ngumprofeti, ngumbingeleli, nangukumkani.

UMateyu uqala ngesityhilelo sikaYesu Kristu kwimeko yomnqophiso kaThixo nabantu abanyuliweyo. Ukususela kuAbraham ukuya kuDavide kwakukho izizukulwana ezili-14, ukususela kuDavide ukuya ekuthinjweni eBhabheli kwakukho izizukulwana ezilishumi elinesine, yaye ukususela eBhabheli ukuya kuKristu kukho ezinye ezilishumi elinesine izizukulwana. Umlibo kaKristu kuMateyu uhambelana noMoses, kuba uMoses ngu-alfa kaKristu ongu-omega. Ubomi bukaMoses beminyaka elikhulu elinamashumi amabini buhambelana neminyaka elikhulu elinamashumi amabini yexesha lovavanyo kwembali kaNowa. Ngoko ke umnqophiso kaNowa unxulumene nomnqophiso wabantu abanyuliweyo. Iminyaka elikhulu elinamashumi amabini kaMoses imele amaxesha amathathu eminyaka engamashumi amane, awaphela ngokuba uMoses abulale umYiputa ekupheleni kweminyaka engamashumi amane, kwaza kwabulawa namazibulo, uFaro nomkhosi wakhe ekupheleni kwexesha lesibini leminyaka engamashumi amane. Ixesha lesibini leminyaka engamashumi amane laphela ngemvukelo eKadeshe, yaye ixesha lesithathu leminyaka engamashumi amane laphela ngemvukelo yesibini yaseKadeshe. Yonke imigca emithathu yesiprofeto ye-alfa iphelela eKadeshe, yaye imigca emithathu yesiprofeto yomlibo kaMateyu iphelela kuDavide, ekuthinjweni eBhabheli, nakuMthunywa womnqophiso.

Xa ialfa kaMoses ihambelana ne-omega kaKristu kukho amangqina amathandathu aseKadesh, angowe-1863 nomthetho weCawa. Umnombo kaMateyu ubeka ukumkani uDavide eKadesh, apho ubu-Adventist obuwxukileyo busiwa eBhabhiloni, njengoko uKristu eqinisa umnqophiso kunye

nekhulu elinamashumi amane anesine amawaka. Ngokubeka uDavide emthethweni weCawa kumiselwa ingqina lesibini likaDavide, uDavide engomnye wabameli abathathu abangabantu abaqala ukukhonza beneminyaka engamashumi amathathu ubudala. UKristu, uDavide, uYosefu noHezekile bonke baqala umsebenzi wabo beneminyaka engamashumi amathathu ubudala. Bekunye, abo bane baneminyaka engamashumi amathathu ubudala baqala ukukhonza bamele indibaniselwano yoButhixo nobuntu, xa ibandla elisalwa liguqulwa libe libandla eloyisayo. Elo bandla lenziwe ngumprofeti, umbingeleli nokumkani. Olo guquko luphawulwa emthethweni weCawa, okwayiKadesh nayo, ngoko ke uDavide kumlibo kaMateyu uhambelana noDavide oneminyaka engamashumi amathathu ubudala.

Iminyaka engamashumi amathathu yokulungiselela ihambelana neminyaka engamakhulu amane anamashumi amathathu yomnqophiso ka-Abraham, kwakunye nobudala bombingeleli neminyaka eli-1290 kaDanyeli 12:11. Kwinqaku elilandelayo siya kuqwalasela nganye kwezo ziprofeto zikaMesiya zilishumi elinesibini ezisencwadini kaMateyu. Okokuqala sichonga imigca emithathu yesiprofeto ngaphakathi kuMateyu; izahluko zokuqala ukuya kweshumi, zilandelwa zizahluko zeshumi elinanye ukuya kumashumi amabini anesibini, zize ke ezamashumi amabini anesithathu ukuya kumashumi amabini anesibhozo.

“Kangangethuba emva kokudana kuka-1844, mna ndaba ndibambelele, kunye nomzimba wama-Advent, kwelokuba ngelo xesha ucango lwenceba lwalusele luvaliwe ngonaphakade ehlabathini. Esi sikhundla sathatyathwa ngaphambi kokuba ndinikwe umbono wam wokuqala. Yayikukhanya endakunikwa nguThixo okwawulungisayo impazamo yethu, kwaza kwasenza sakwazi ukubona indawo eyinyaniso.”

“Ndisekholelwa kwithiyori yomnyango ovaliweyo, kodwa kungekhona ngengqiqo esasiyisebenzisa ngayo ekuqaleni eli gama okanye ngendlela elisetyenziswa ngayo ngabachasi bam.

“Kwakukho ucango oluvaliweyo ngemihla kaNowa. Ngelo xesha kwabakho ukurhoxiswa koMoya kaThixo kuluntu olunesono olwatshabalalayo emanzini oNogumbe. UThixo ngokwaKhe wanika uNowa umyalezo wocango oluvaliweyo: ‘UMoya wam akayi kuhlala esilwa nomntu, kuba naye uyinyama: ke imihla yakhe iya kuba likhulu namashumi amabini eminyaka’ (Genesis 6:3).”

“Kwakukho umnyango ovaliweyo ngemihla ka-Abraham. Inceba yayeka ukubongoza nabemi baseSodom, yaye bonke ngaphandle kukaLote, nomfazi wakhe neentombi zakhe ezimbini, batshatyalaliswa ngumlilo owathunyelwa evela ezulwini.

“Kwabakho umnyango ovaliweyo ngemihla kaKristu. UNyana kaThixo wabhengeza kumaYuda angakholwayo esizukulwana eso wathi, ‘Indlu yenu ishiywe kuni ilihlane’ (Mateyu 23:38).”

“Ejongelela ukuhla ngomlambo wexesha ukuya kwimihla yokugqibela, loo mandla angenasiphelo afanayo avakalisa ngoYohane athi: ‘Utsho lo ungcwele, oyinyaniso, ophethe isitshixo sikaDavide, ovulayo, kungabikho namnye uvalayo; novalayo, kungabikho namnye uvulayo’ (IsiTyhilelo 3:7).

“Ndaboniswa embonweni, yaye ndisakholwa, ukuba kwakukho ucango oluvaliweyo ngo-1844. Bonke abo bakubona ukukhanya kwemiyalezo yengelosi yokuqala neyesibini baza bakwala oko kukhanya, bashiywa ebumnyameni. Kwaye abo bakwamkelayo baza bamamkela noMoya oyiNgcwele owawuhamba nokuvakaliswa komyalezo ovela ezulwini, baza emva koko balulahla ukholo lwabo baza bathi amava abo ayeyinkohliso, ngaloo ndlela bamala uMoya kaThixo, waza akasaphinda wabacengela.

“Abo babengakhange bakubone ukukhanya, babengenatyala lokukwala. Kwakukuphela nje elo qela lalikudele ukukhanya okuvela ezulwini uMoya kaThixo awayengenakukwazi ukulifikelela. Kwaye eli qela lalibandakanya, njengoko nditshilo, bobabini abo balayo ukwamkela umyalezo xa wawuziswa kubo, kwanabo, emva kokuba bewamkele, abathi kamva balulahla ukholo lwabo. Aba babenokuba nesimo sobuthixo, baze bazibize ngokuba ngabalandeli bakaKristu; kodwa ekubeni bengenalo unxulumano oluphilayo noThixo, babeya kuthinjwa ziinkohliso zikaSathana. La maqela mabini aboniswa embonweni—abo babhengeza ukuba ukukhanya ababekulandele kwakulululahlekiso, nabangendawo behlabathi abathi, emva kokukwala ukukhanya, bakhatywa nguThixo. Akukho kubhekiswa kwabo babengakhange bakubone ukukhanya, ngoko ke babengenatyala lokukwala.” Selected Messages, incwadi 1, 62, 63.

“Ngabo ke abo bathi ngokholo balandele uYesu kumsebenzi omkhulu wocamagushelo abafumana izibonelelo zokumela kwakhe ngenxa yabo, lo gama abo bakukhanyayo ukukhanya okuzisa ekubonakaleni lo msebenzi wobulungiseleli bengancedwa nto kuko. AmaYuda, awakhanyayo ukukhanya abanikwayo ekufikeni kukaKristu kokuqala, aza ala ukukholwa kuye njengoMsindisi wehlabathi, ayengenako ukufumana uxolelo ngaye. Xa uYesu ekunyukeni kwakhe wangena ngegazi lakhe kwindawo engcwele yasezulwini ukuze athululele phezu kwabafundi bakhe iintsikelelo zokumela kwakhe, amaYuda ashiywa ebumnyameni obupheleleyo ukuze aqhubeke nemibingelelo neminikelo yawo engenamsebenzi. Ubulungiseleli bezifaniso nezithunzi babuphelile. Loo mnyango abantu ababefudula befumana ngawo indlela yokufikelela kuThixo wawungasevuleki. AmaYuda ayelile ukumfuna ngendlela ekuphela kwayo awayenokufunyanwa ngayo ngelo xesha, ngobulungiseleli kwindawo engcwele yasezulwini. Ngoko ke awafumananga buhlangane noThixo. Kubo loo mnyango wawavaliwe. Ayengenalwazi ngoKristu njengedini lenyaniso nanjengoMmeli okuphela kwakhe phambi koThixo; ngenxa yoko ayengenako ukufumana izibonelelo zokumela kwakhe.”

“Imeko yamaYuda angakholwayo ibonakalisa imeko yabangenankathalo nabangakholwayo phakathi kwabo bazibiza ngokuba bangamaKristu, abathi ngokuzithandela bahlale bengenalwazi ngomsebenzi woMbingeleli wethu oMkhulu onenceba. Enkonzweni yomfuziselo, xa umbingeleli omkhulu wayengena kweyona ndawo ingcwele, wonke uSirayeli kwakufuneka ahlanganisane ejikeleze ingcwele aze, ngeyona ndlela inzulu nenesidima, athobe imiphfumlo yawo phambi koThixo, ukuze afumane uxolelo lwezono zawo aze anganqunyulwa ebandleni. Kubaluleke ngakumbi kangakanani na ke ngoko kulo Mhla woCamagushelo wokwenene ukuba siqonde umsebenzi woMbingeleli wethu oMkhulu size sazi ukuba zeziphi iimbopheleleko ezifunekayo kuthi.

“Abantu abanakukwala, bengohlwaywa, isilumkiso uThixo athi ngenceba asithumele kubo. Kwathunyelwa umyalezo ovela ezulwini ehlabathini ngemihla kaNowa, kwaye usindiso lwabo lwaluxhomekeke kwindlela abawuphatha ngayo loo myalezo. Ngenxa yokuba basala isilumkiso, uMoya kaThixo warhoxiswa kuloo sizukulwana sonayo, baza batshabalala emanzini oNogumbe. Ngexesha lika-Abraham, inceba yayeka ukubongoza kubemi baseSodom abanetyala, kwaye bonke ngaphandle kukaLote nomkakhe neentombi zakhe ezimbini batshiswa ngumlilo othunyelwe phantsi uvela ezulwini. Kwanjalo nangemihla kaKristu. UNyana kaThixo wavakalisa kumaYuda angakholwayo aloo sizukulwana wathi: ‘Indlu yenu ishiywe kuni iyinkangala.’ Mateyu 23:38. Ejonge phambili kwimihla yokugqibela, la Mandla angenasiphelo avakalisa, ngokubhekisele kwabo ‘bangayamkelanga intando yenyano, ukuze basindiswe,’ athi: ‘Ngenxa yoko uThixo uya kubathumela ulahlekiso olunamandla, ukuze bakholwe bubuxoki; ukuze bagwetywe bonke abangakholwanga yinyano, koko bakholiswa kukungalingisi.’ 2 Tesalonika 2:10–12. Njengoko bekwala iimfundiso zelizwi laKhe, uThixo uyawurhoxisa uMoya waKhe aze abayekele ezinkohlisweni abazithandayo.” Imbambano Enkulu, 430, 431.