

Incwadi kaYoweli neBandla lama-Adventist eSuku lweSixhenxe laseLawodikea - Inombolo Yamashumi Amathathu ananye

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Ukuzaliseka kokugqibela kwezinto ezintathu zobuMesiya okufumaneka kwiNcwadi kaMateyu kuchonga iziqalelo ezintathu zophawu lwendlela lomthetho weCawa; ukusasazwa kwabantu bakaThixo ngexesha lomthetho weCawa, njengoko kufanekiswa kukusasazwa komhlambi omncinane ngomhla we-22 Oktobha 1844, kwanokusasazwa kwabafundi emnqamlezweni. Zombini ezo zisasazo ziyahambelana nomthetho weCawa. Ngokunxulumene neGalili, engumfuziselo wenqaku lokujika lesiprofeto, abantu abebesebumnyameni de kube ngumthetho weCawa baza kubizelwa ukuphuma ebumnyameni. Abo bantu bangomnye umhlambi kaThixo, abasebenzi beyure yeshumi elinanye abavuselwa kumbandela wengxabano yeSabatha njengoko bebizelwa ukuphuma eBhabhiloni. Ukubizwa kwabo ukuphuma eBhabhiloni sisigaba sesibini somgwebo, esiqala endlwini kaThixo, size ke ngexesha lomthetho weCawa sijamelane nabo bangaphandle kweYerusalem.

Uphawu lweshumi lukaMesiya lulo uMthetho weCawa Wokusasaza

Kodwa konke oku kwenzeka, ukuze izibhalo zabaprofeti zizaliseke. Baza bonke abafundi bamshiya, basaba. Mateyu 26:56.

Isiprofeto

Vuka, krele, uchase umalusi wam, nendoda engumlingane wam, utsho uYehova wemikhosi; mbethe umalusi, zize iigusha zichithachitheke; mna ndiya kubuyisela isandla sam kwabancinane. Zekariya 13:7.

“Siza kusasazeka kakhulu kungekudala, yaye oko simele sikwenze kufuneka kwenziwe ngokukhawuleza.” Fundamentals of Christian Education, 535.

“Kuza ixesha apho siya kwahlulwa size sichithachithwe, yaye ngamnye kuthi kuya kufuneka eme engenalo ilungelo lobudlelane nabo banokholo oluxabisekileyo olufanayo; yaye unokuma njani ngaphandle kokuba uThixo usecaleni kwakho, yaye uyazi ukuba nguye okukhokelayo nokukhokela?” Review and Herald, Matsi 25, 1890.

Uphawu lweshumi elinanye lukaMesiya kukubizwa kweNtlanga

Ukuze kuzaliseke oko kwakuthethwe nguEsaya umprofeti, esithi, Ilizwe lakwaZebhulon, nelizwe lakwaNafetali, ngasendleleni yolwandle, ngaphaya kweYordan, iGalili yeentlanga; Abantu ababehli ebumnyameni babona ukukhanya okukhulu; nabo babehleli emhlabeni

nasethunzini lokufa kwaphumela kubo ukukhanya. Mateyu 4:14–16.

Isiprofeto

Noko ke ubumnyama abusayi kuba njengokuba babunjalo ekubandezelekeni kwakhe, xa ekuqaleni walicinezela kancinane ilizwe lakwaZebhulon nelizwe lakwaNafetali, waza emva koko walibandezeleka ngakumbi ngendlela yolwandle, ngaphaya kweYordan, eGalili yeentlanga. Abantu ababehamba ebumnyameni babone ukukhanya okukhulu; abo bahlala elizweni lesithunzi sokufa, kubo kukhanya ukukhanya. Isaya 9:1, 2.

Ngomthetho weCawa, imvula yasemva iya kuthululwa ngaphandle komlinganiselo, yaye iiNtlanga ziya kubona ukukhanya okukhulu. Intshutshiso iya kubachithachitha abathembekileyo, ize isasaze isigidimi.

“Baya kunikelela kwiinkundla, ... ewe, kwanaphambi kweerhuluneli nookumkani niya kuziswa ngenxa yaM, kube bubungqina kubo nakwiiNtlanga.’ Mateyu 10:17, 18, R. V. Intshutshiso iya kuwusasaza ukukhanya. Abakhonzi bakaKristu baya kuziswa phambi kwamadoda amakhulu eli hlabathi, athi, ukuba bekungengoku, mhlawumbi angaze ayive ivangeli. Inyaniso iye yamelwa gwenxa kula madoda. Baye bamamela izityholo zobuxoki ngokuphathelele ukholo lwabafundi bakaKristu. Amaxesha amaninzi ekuphela kwendlela abanokufunda ngayo isimilo salo sokwenene bubungqina babo baziswa ematyaleni ngenxa yokholo lwabo. Xa bephandwa, bayafuneka ukuba baphendule, nabo abagwebi babo baphulaphule ubungqina obunikelwayo. Ubabalo lukaThixo luya kuphiwa abakhonzi baKhe ukuze bahlangabezane neso sihlandlo songxamiseko. ‘Niya kunikwa,’ utsho uYesu, ‘kwangelo lixa eniya kuthetha ngako. Kuba asini nina nithethayo, nguMoya kaYihlo othetha kuni.’ Njengoko uMoya kaThixo ekhanyisa iingqondo zabakhonzi baKhe, inyaniso iya kubekwa ngamandla ayo obuthixo nangexabiso layo elinqabileyo. Abo bayalayo inyaniso baya kuma bayimangalela bayicinezele abafundi. Kodwa phantsi kwelahleko naphantsi kweembandezelo, kude kuse ekufeni, abantwana beNkosi mabatyhile ubulali boMzekelo wabo wobuthixo. Ngaloo ndlela kuya kubonakala umahluko phakathi kwezicaka zikaSathana nabameli bakaKristu. UMsindisi uya kuphakanyiswa phambi kwabalawuli naphambi kwabantu.

“Abafundi abazange babelekwe isibindi nokuqina kweenkolo-nyulu de kwafuneka olo lubabalo. Emva koko isithembiso soMsindisi sazaliseka. Xa uPetros noYohane banikela ubungqina phambi kweBhunga leSanhedrin, abantu ‘bamangaliswa; baza baqonda ukuba babekunye noYesu.’ IZenzo 4:13. NgoStefano kubhaliwe kwathiwa, ‘bonke ababehleli eBhungeni, bemgqolozele ngokuqinileyo, babubona ubuso bakhe bunjengobuso bengelosi.’ Abantu ‘ababa nako ukumelana nobulumko nomoya awayethetha ngawo.’ IZenzo 6:15, 10. Kwaye uPawulos, ebhala ngokuthethwa kwetyala lakhe kwinkundla yooKesare, uthi, ‘Ekuzithetheleleni kwam kokuqala akubangakho namnye owema ngecala lam, koko bonke bandishiya.... Kodwa iNkosi yema ngakum, yandomeleza; ukuze ngam isigidimi sivakaliswe ngokupheleleyo, nokuze zonke iintlanga zive; ndaza ndahlangulwa emlonyeni wengonyama.’ 2 Timoti 4:16, 17, R. V.”

“Abakhonzi bakaKristu babengamelanga balungise intetho esele imisiwe abaya kuyinikezela xa beziswa ematyaleni. Ukulungiselela kwabo kwakumele kwenziwe imihla ngemihla

ngokugcina ngenx' engcwele iinyaniso ezixabisekileyo zeLizwi likaThixo, nangokomeleza ukholo lwabo ngomthandazo. Xa beziswa ematyaleni, uMoya oyiNgcwele wayeya kuzibuyisela engqondweni zabo kanye ezo nyaniso zaziza kufunwa." The Desire of Ages, 354, 355.

Umgwebo uqala ngendlu kaThixo ngo-9/11 yaye uphela ngomthetho weCawa, xa ke umgwebo usiya kumhlambi kaThixo ongomnye ongaphandle kwendlu kaThixo.

Umqondiso Weshumi Elinesibini WobuMesiya nguMgwebo kwiintlanga

ukuze kuzaliseke okwathethwayo ngoEsaya umprofeti, esithi, Yabonani umkhonzi wam endimnyulileyo; intanda yam ekholiswa kakuhle ngumphefumlo wam: ndiya kubeka uMoya wam phezu kwakhe, yaye uya kuzisa umgwebo kwiintlanga. Akayi kubambana, akayi kukhala; akuyi kubakho bani uva ilizwi lakhe ezitratweni. Ingcongolo etyumkileyo akayi kuyaphula, nomsonto womsi akayi kuwucima, ade awukhuphele ekoyiseni umgwebo. Kwaye egameni lakhe ziya kuthembela iintlanga. Mateyu 12:17–21.

Isiprofeto

Yabonani umkhonzi wam, endimxhasayo; onyuliweyo wam, othokoza ngaye umphefumlo wam; ndibeke uMoya wam phezu kwakhe: uya kuzisa umgwebo kwiintlanga. Akayi kukhwaza, angaphakamisi lizwi, angalenzi livakale esitratweni. Ingcongolo etyumkileyo akayi kuyaphula, nomsonto womsi otshayayo akayi kuwucima: uya kuwukhupha umgwebo ube yinyaniso. Akayi kusilela, engayi kudimazeka, ade awumise umgwebo emhlabeni: neziqithi ziya kuwulindela umthetho wakhe. Isaya 42:1–4.

Ukuvalwa komgwebo wendlu kaThixo kwaqala ngoJulayi ka-2023, xa kwavakala ilizwi ezitratweni apho uMoses noEliya babefile belele entilini yamathambo awomileyo afileyo. Xa elo lizwi lavakalayo, umgwebo waqalisa ukuvala indlu kaThixo, waza waqhubekela ngasemgwebeni weeNtlanga. Kukho ukuzalisekiswa kukaMesiya okulishumi elinesibini encwadini kaMateyu okuchonga imiqondiso emikhulu yendlela kwintshukumo yohlaziyo lwamakhulu alikhulu anamashumi amane anesine amawaka. Ezo miqondiso zilishumi elinesibini zimelwe ngokomfuziselo nguMesiya. 1989; 1996; 9/11, 2001; Julayi 18, 2020; Julayi 2023; 2024; iSikhalo Sasezinzulwini Zobusuku, ukwahlulwa kwababingeleli nomthetho weCawa zonke ziyachongwa, i-9/11 inobungqina bangaphakathi nobangaphandle, nomthetho weCawa unobungqina bangaphakathi bokuchithachithwa, kwaze emva koko kwalandela amangqina amabini exesha lomgwebo labasebenzi beyure yeshumi elinanye. Imiqondiso zendlela ezisithoba zentshukumo yohlaziyo lwamakhulu alikhulu anamashumi amane anesine amawaka zichongwe ngokuthe ngqo encwadini kaMateyu.

UMateyu yi-alpha yeTestamente eNtsha, yaye iSityhilelo siyi-omega. UMateyu ngumsebenzi wobugcisa wesiprofeto, obubaluleko bawo babutywiniwe kwada kwangemihla yokugqibela. Uqulethe izahluko ezilishumi elinesibini ze-omega, ezihambelana ne-alpha yeGenesis isahluko se-11 ukuya kwele-22. Njenge-alpha kwiSityhilelo, uhambelana nobudlelane obuphefumlelweyo bukaDaniyeli neSityhilelo. Oko kutyhiliweyo ngeencwadi zikaDaniyeli neSityhilelo

ngokuphathelele ubudlelane bazo besiprofeto, kuya kuba yinyaniso nakubudlelane bukaMateyu neSityhilelo. Oko esixelelwe kona ngaloo migca kuya kulingana noku:

Encwadini kaMateyu, kwaqhubekiswa kwaloo mgca mnye wesiprofeto njengakwiNcwadi yeSityhilelo.

“ISityhilelo yincwadi etywiniweyo, kodwa ikwangencwadi evuliweyo. Ibhala ngeziganeko ezimangalisayo eziza kwenzeka ngemihla yokugqibela yembali yalo mhlaba. Iimfundiso zale ncwadi ziqinisekile, azingezizo ezimfihlakalo nezingaqondakaliyo. Kuyo kwa loo mgca mnye wesiprofeto uqhubekiswa njengakuDaniyeli. Ezinye iziprofeto uThixo uziphindile, ngaloo ndlela ebonisa ukuba kufuneka zinikwe ukubaluleka. INkosi ayiziphindi izinto ezingenasiphumo sibalulekileyo.” Manuscript Releases, volume 9, 8.

Incwadi kaMateyu ithabatha “umgca ofanayo wesiprofeto” njengeseSityhilelo nekaDaniyeli, yaye izalisekiswa ngokugqibeleleyo encwadini yeSityhilelo, kuba igama elithi “isincedisi esigqibezelayo” lithetha ukugqibelela.

“KwisiTyhilelo zonke iincwadi zeBhayibhile zidibana zize ziphelele. Apha kukho ukugqityezelwa kwencwadi kaDaniyeli. Enye sisiprofeto; enye isityhilelo. Incwadi eyayitywiniwe asiyo iSityhilelo, koko yile nxalenye yesiprofeto sikaDaniyeli enxulumene nemihla yokugqibela. Ingelosi yayala yathi, ‘Ke wena, Daniyeli, wavale amazwi, uyitywine incwadi kude kube lixesha lokuphela.’ Daniyeli 12:4.” IZenzo ZabaPostile, 585.

uMateyu, uDaniyeli neSityhilelo yincwadi enye.

“Incwadi zikaDaniyeli neseSityhilelo zimanyene. Enye sisiprofeto, enye isisityhilelo; enye yincwadi etywiniweyo, enye yincwadi evuliweyo. UYohane weva iimfihlelo ezathethwa ziindudumo, kodwa wayalelwa ukuba angazibhali.” The Seventh-day Adventist Bible Commentary, umqulu 7, 971.

Kwabonakala kubalulekile ukuthabatha ixesha ukubeka incwadi kaMateyu kumxholo wayo, nto leyo enokugxininisa ukubaluleka kobuprofeti kokuba uPetros wayeseKesareya Filipi, phambi kokuba ndibuyisele isifundo kwincwadi kaYoweli. Ndiya kuzama ukushwankathela oko ndikuqapheleyo encwadini kaMateyu, ngenjongo yokubonakalisa ukubaluleka okukhulu kobuprofeti kukaPetros eseKesareya Filipi, eyiPanium kaDaniyeli ishumi elinanye iindima zeshumi elinesithathu ukuya kweleshumi elinesihlanu.

Incwadi kaMateyu yakhiwe phezu kwemigca emithathu yesiprofeto eyahlukeneyo. Umgca wokuqala ngowezahluko ezilishumi zokuqala; umgca wesibini ngowe zahluko ezilishumi elinesibini ezilandelayo, ezilandelwa ngumgca wesithathu owenziwe zizahluko ezintandathu. Izahluko ezilishumi zokuqala zimela ingelosi yokuqala yeSityhilelo seshumi elinesine, izahluko ezilishumi elinesibini ezilandelayo zimela ingelosi yesibini yeSityhilelo seshumi elinesine, yaye izahluko ezintandathu zokugqibela zimela ingelosi yesithathu yeSityhilelo seshumi elinesine. Andikakungqineli ngokucacileyo oku kuqwalaselwa, kodwa kunokwenziwa ngokulula. Phambi kokuba sikwenze oko, ndinqwenela ukuqhubeka ndizoba eminye yemigca ebanzi ngakumbi phezu komzobo oyincwadi kaMateyu.

Umgca wesibini wezahluko zeshumi elinanye ukuya kwezingamashumi amabini anesibini umelwe yingelosi yesibini, yaye ingelosi yesibini ihlala ibonakalisa ukuphindwa kabini, kuba iBhabeli iwile, iwile. Izahluko zeshumi elinanye ukuya kwezingamashumi amabini anesibini zeGenesis zibeka phambili isithembiso, kwandule ke umnqophiso kaThixo onamanyathelo amathathu nabantu abanyuliweyo ngopatiriyaka uAbram. Eyona ndima isembindini kanye kwezo zahluko zilishumi elinesibini ichaza “ulwaluko” njengomqondiso womnqophiso, yaye lwamiselwa kwelesibini kula manyathelo mathathu. Eyona ndima isembindini kanye kumgca womnqophiso ofanayo kaMateyu kuxa igama likaSimon Barjona litshintshwa libe nguPetros.

Kanjalo ndithi kuwe, Wena unguPetros, yaye phezu kweli litye ndiya kulakha ibandla lam; namasango esihogo akayi kuloyisa. Mateyu 16:18.

Igama likaPetros limela ikhulu elinamashumi amane anesine amawaka, yaye umele udidi olusekela ukhulo lwalo ekuveni umyalezo kaKristu. Asingomyalezo nje ongaye uYesu, koko ngumyalelo lowo uYesu awawuchaza njengalowo wanikwa uPetros yiNkosi ngokwayo.

Wathi kubo, Ke nina nithi ndingubani na?

Waphendula uSimon Petros wathi, Wena unguKristu, uNyana kaThixo ophilileyo. Waza uYesu waphendula wathi kuye,

Usikelelekile wena, Simon Barjona; ngokuba inyama negazi azikutyhilanga oku, koko nguBawo osezulwini. Mateyu 16:15–17.

Ukhulo lukaPetros lusekelwe ekubeni uYesu abe nguKristu—uMesiya. Igama likaPetros latshintshwa, njengoko kwanokuba kwaba njalo ngelikaAbram ukubonakalisa ubudlelwane bomnqophiso, yaye igama lakhe lilingana no-144,000, yaye kanye kuloo ndinyana, impikiswano enkulu ichazwa njengeLitye eliyisiseko sebandla, elaliza koyisa kwiicawa zesihogo. Ikhulu elinamashumi amane anesine amawaka lilubonakaliso lokugqibela lwabantu abanyuliweyo bomnqophiso, yaye uPetros umele elo qela.

UPetros ukwamele ngaxeshanye nebandla lokuqala lamaKristu, ibandla labafundi, kuba leyo yimbali apho uKristu wabeka khona isiseko sebandla Lakhe. UKristu usisiseko, kanjalo ulilitye lembombo eliphezulu, yaye uPetros ungumqondiso womtshakazi wokuqala ongumKristu nowomtshakazi wokugqibela ongumKristu. Ngenxa yoko, uPetros ungumqondiso we-alpha nowe-omega kwivesi enye.

Loo ndinyana inye yeyona ndinyana isembindini kwizahluko ezilishumi elinesibini ezimela isigidimi sengelosi yesibini, yaye uPetros “uphindwe kabini” njengomtshakazi wokuqala kwananjengomtshakazi wokugqibela. Umtshakazi wokugqibela uya kuba semfazweni nesinagoge likaSathana, yaye umtshakazi wokugqibela uya kwenziwa ngamaqela amabini. Elinye iqela, abangamakhulu alikhulu anamashumi amane anesine amawaka; elinye iqela sisihlewele esikhulu. Isihlewele esikhulu simelwe yiSmirna, yaye abangamakhulu alikhulu anamashumi amane anesine amawaka bamelwe yiFiladelfiya.

Amakhulu alikhulu anamashumi amane anesine amawaka ngamaFiladelfiya, yaye ukutshintshwa kwegama likaPetros kwindima yeshumi elinesibhozo kumela ukutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. Ungumfuziselo wabo batywiniweyo, yaye kuloo ndima, eyona ndima isembindini kanye yezahluko ezilishumi elinesibini zomnqophiso, uhambelana neyona ndima isembindini kanye kwizahluko ezilishumi elinesibini zeGenesis, apho ulwaluko luchongwa njengophawu. ISityhilelo izahluko zeshumi elinanye ukuya kwamashumi amabini anesibini zinika umgca wesithathu kwizahluko ezilishumi elinesibini zobungqina bomnqophiso, yaye eyona ndima isembindini kwezo zahluko zilishumi elinesibini ichonga umtshato wehenyukazi leSityhilelo 17 nookumkani behlabathi.

Yaye irhamnwa eyayikho, ingasekho, yona ngokwayo ingowesibhozo, yaye ingowabasixhenxe, yaye iya entshabalalweni. IsiTyhilelo 17:11.

Le vesi ibandakanyekile ekuchongeni ukuwa kokugqibela kweBhabheli enkulu, yaye ukuwa kokuqala kweBhabheli kwakusesahlukweni sokuqala somgca womnqophiso onezahluko ezilishumi elinesibini weGenesis. UPetros umele ikhulu elinamashumi amane anesine amawaka kwivesi esembindini, ehambelana nevesi esembindini weGenesis. Kwivesi esembindini yeSityhilelo, ukuwa kweBhabheli enkulu kuzisa esiphelweni ibali likaNimrod, umzingeli omkhulu waseBhabheli.

Lindinyana ezisembindini zayo nganye kwezi migca mithathu yesiprofeto zichonga nokuba litywina likaThixo okanye uphawu lwerhamnwa. Umnqophiso wokufa waseBhabheli owawusekuqaleni kwiGenesis ufikelela esiphelweni sawo kwiSityhilelo. Ngokwenza oko ubeka isiqalo nesiphelo kuyo yonke le migca mithathu, xa idityaniswa kunye, umgca phezu komgca. Apho uPetros asetyenziswa khona njengomfuziselo wempikiswano enkulu phakathi kweLiwa namasango eSihogo kulapho kukho umyalezo wengelosi yesibini, kuba umyalezo wengelosi yesibini uthi iBhabheli iwile (uNimrodi), iwile (ihenyukazi laseRoma). Umgca wesibini kwimigca emithathu kaMateyu ngumyalezo wengelosi yesibini kuba uchonga ukuwa okubini kweBhabheli. Uveza umtshato wobuxoki kanye apho umtshato oyinyaniso ugqityezelwa khona, emthethweni weCawa. Umele inani “8” njengomgunyathi wabantu bakaThixo abangabo abasibhozo bokwenyaniso. Upopu ukwaboniswa njengolinganisa uThixo ngobuxoki, kuba wayekho, ukanti ukho, yaye uya kunyuka. Unyuka kanye apho umqondiso wesizwe unyuka khona—emthethweni weCawa.

KuMateyu kukho ukuzaliseka kobuMesiya okulishumi elinesibini, yaye kukho phakathi kweziprofeto ezingamakhulu amathathu ukuya kwamakhulu amahlanu ngoMesiya kwiTestamente eNdala. UMateyu uqulethe ukuzaliseka okulishumi elinesibini okuchongwe ngokungqalileyo, kugqitha kude kakhulu kunazo naziphi na kwezinye iivangeli ezintathu. Oko kuzaliseka kulishumi elinesibini kuhambelana neempawu zendlela ezisithoba ezahlukileyo kwintshukumo yohlaziyo yabangamakhulu alikhulu anamashumi amane anesine amawaka. Isithoba sifuzisela ukuphelela, kuba akukho nani lingaphaya “kwesithoba,” kuba bonke obunye ubungakanani obulandela “isithoba,” busebenzisa kuphela amanani alithoba ukusuka kwenye ukuya kwesithoba, kunye noziro. Isithoba bubuzaliso. Kwezo mpawu zendlela zisithoba, zimbini ezinokungaphezu kokunye kokuzaliseka kukaMateyu. U-9/11 unezimbini, yaye umthetho weCawa unezintathu.

Ixesha lokuphela ngowe-1989, ukumiselwa ngokusesikweni komyalezo ngowe-1996, kulandelwa yi-9/11, kulandelwe kukudana komhla we-18 kaJulayi, 2020, kulandelwe lilizwi entlango ngoJulayi ka-2023, elakhokelela eluvukweni luka-2024, olukhokelela kwiSikhalo saphakathi kobusuku, silandelwe kukwahlulwa kwababingeleli, okuphelela emthethweni weCawa. Imiqondiso elithoba, omnye wayo unamangqina amabini nomnye unamangqina amathathu; i-9/11 inabini nomthetho weCawa unamathathu. Oku kuthetha ukuba kumgca wohlaziyo wamawaka alikhulu anamashumi amane anesine, amangqina amabini e-9/11 ade aye kumangqina amathathu omthetho weCawa—aphawula ixesha lokutywinwa kwamawaka alikhulu anamashumi amane anesine. Iimpawu ezilishumi elinambini zihambelana nayo yonke intshukumo yohlaziyo, yaye ngokwenjenjalo, zigxininisa zize zichonge ixesha lokutywinwa kwamawaka alikhulu anamashumi amane anesine ukusuka kwi-9/11 kuse emthethweni weCawa.

Ngokwenza njalo, ichaza amangqina amabini ku-9/11, kwanamangqina amathathu kumthetho weCawa. La mangqina mabini ku-9/11 sisigidimi sengelosi yesibini, yaye amangqina amathathu kumthetho weCawa sisigidimi sengelosi yesithathu. Ngoko ke, umgca oveliswe zizaliseko zikaMateyu zeziprofeto zikaMesiya uwahlula yaye uwandise ngokugxininisa ixesha lokutywinwa, lo gama uchonga ingelosi yesibini njenge-alpha kwimbali yexesha lokutywinwa, nangelosi yesithathu njenge-omega. Oko kuthetha ukuba ixesha lokutywinwa livalelwe phakathi kwenani lesibini nenani lesithathu, ngaloo ndlela kubekwa amashumi amabini anesithathu, uphawu locamagushelo—phezu kwembali yonke yokutywinwa.

Encwadini kaMateyu kukho imigca emithathu yesiprofeto, emele ingelosi yokuqala, eyesibini neyesithathu ngokulandelelana, yaye izahluko ezilishumi elinambini kumgca wesibini kaMateyu zimele umnqophiso kunye namawaka alikhulu anamashumi amane anesine, kuba loo nto iyi-omega kumo kaGenesis womnqophiso we-alpha noAbram. Oku kukwathetha ukuba njengokuba ingelosi yesibini, xa uPetros emele zombini umtshakazi wokuqala nowokugqibela wobuKristu, ukuphindwa kabini kukaPetros kuseka imfuno yesiprofeto yokuphindwa kabini kwengelosi yesibini. Ngobungqina bamangqina amathathu inani leshumi elinambini liyintambo ebopha kunye imigca emithathu yezahluko ezilishumi elinambini, ngoko xa sifumana omnye umelo wenani leshumi elinambini encwadini kaMateyu, kufuneka ulungelelaniswe nelinye ishumi elinambini elikwincwadi kaMateyu.

Izahluko ezilishumi elinesibini zikaMateyu, eziqala ngenani elingumfuziselo elilishumi elinanye zize ziphele ngelingqabane lalo elingumfuziselo, inani lamashumi amabini anesibini, zihambelana nomgca wohlaziyo wabali likhulu elinamashumi amane anesine amawaka, omelwe kukuzalisekiswa kukaMesiya okulishumi elinesibini, ngaloo ndlela zibonakalisa “ukuphindaphindwa” kwesibini emgceni wengelosi yesibini. Ukuzalisekiswa kukaMesiya okulishumi elinesibini, kunye nezahluko ezilishumi elinesibini, kukuthi “ukuphindaphindwa” kwengelosi yesibini, kodwa xa kuphindaphindwe omnye nomnye zimela i-144,000. UPetros uphindwe kabini, yaye nenani elilishumi elinesibini nalo liphindwe kabini. Ezo ziphindaphindo zizalisekisa ukuphindaphindwa kweBhabheli isiwa kabini.

Izahluko zeshumi elinanye ukuya kumashumi amabini anesibini zimela ingelosi yesibini yeSityhilelo seshumi elinesine. Ishumi lingumfuziselo wovavanyo, yaye uvavanyo lokuqala

kwezintathu zizahluko ezilishumi zokuqala zikaMateyu. “Ishumi” lifanekisela uvavanyo. Ngenxa yokuba uMateyu eyi-alpha kwi-omega yeSityihilelo, isahluko sokuqala sako nasiphi na kwezi ncwadi siqala ngesityihilelo sikaYesu Kristu. Kwisahluko sokuqala uYosefu uyavavanywa malunga nokuba uya kuyikholelwa na ingelosi okanye akayi kuyikholelwa. Umlingane wakhe yayinguZakariya, uyise kaYohane umBhaptizi, owangakholwayo waza wasilela kolu vavanyo lunye. Omnye wamkela ukuzalwa okwakulungiselelewe lulungiselelo lobuthixo, omnye wona wathandabuza.

Kwisahluko sesibini uHerode wayesoyika ukuzalwa kokumkani omtsha, yaye uYosefu noMariya basabela eYiputa. UYohane umBhaptizi wazisa uvavanyo lokuqala kwisahluko sesithathu, uvavanyo lokuqala olo uDade White aluchaza njengovavanyo lobomi nokufa, kuba wabhala esithi “abo bawalayo umyalezo kaYohane babengenakuxhamla ngoYesu.” Ingelosi yokuqala ingumyalezo wokuvavanya obiza abantu, njengoko wenzayo noYohane, ukuba boyike uThixo, kuba ilixa lomgwebo kaThixo liyeza. Oku kumelwa nguYohane xa wabuza wathi “ngubani onilumkisileyo ukuba nibaleke kwingqumbo ezayo?”

Emva koko kwisahluko sesine, uYesu uzila iintsuku ezingamashumi amane eziphela ngovavanyo oluthathu olwahlukileyo, kuba uvavanyo oluthathu lusoloko lumelwe kwisigidimi sengwevu yokuqala. Emva koko uYesu waqalisa ukwakha iziseko ngokunyula abafundi baKhe, kuba ngoEzra noNehemiya iziseko zetempile zabekwa kwimbali yommiselo wokuqala, yaye ngamaMillerite, iziseko zabekwa kwimbali yengwevu yokuqala. Iziseko ziziiNtsikelelo, zilandelwa yimimangaliso yaKhe eyakhokelela ekuthumeleni kwaKhe abafundi abalishumi elinesibini de kube sekupheleni kwesahluko seshumi. Abafundi abalishumi elinesibini babesemiswe endaweni yabo ngelo xesha, yaye imiphefumlelwe ichaza ukuba abafundi babesisiseko sebandla lamaKristu. Ngesahluko seshumi elinanye iziseko zazigqityiwe.

Kwisahluko seshumi elinanye abafundi bakhonza bebedwa, uYesu ekodwa, oko kubonisa ngokucacileyo ikhefu elahlukileyo phakathi kwesahluko seshumi neshumi elinanye. Izahluko zokuqala ukuya kweshumi zingumyalezo wengelosi yokuqala; loo myalezo waphela ekufikeni kowesibini. Ingelosi yesibini ivelisa ukwahlukana, ukohlukana njengakwiiMillerite nakumaProtestanti. Isahluko seshumi siphela ngoYesu ezahlula kubafundi, yaye kwisahluko seshumi elinanye ukodwa.

Isahluko seshumi elinanye ukuya kwesesibini anesibini simela ingelosi yesibini, sikhokelele kwisahluko samashumi amabini anesithathu ukuya kwesamashumi amabini anesibhozo, njengomgca wesithathu wengelosi yesithathu. Kambe ke, ingelosi yesithathu ifika kumthetho weCawa, nto leyo emelwa yiPasika yezahluko zamashumi amabini anesithandathu ukuya kwesamashumi amabini anesibhozo. “23” luphawu loxolelaniso, yaye esokuqala kwezo zahluko zintandathu simela isigidimi sengweosi yokuqala, kanti ezokugqibela ezintathu zimele isigidimi sengweosi yesithathu. Ezi zahluko zimbini eziphakathi (24 & 25) zimele ingelosi yesibini. Izahluko ezintathu zokugqibela ziqulathe “23” iimpawu zendlela ezithile ezihambelanisa isahluko “23,” njengengelosi yokuqala okanye isiqalo, nezahluko zamashumi amabini anesithandathu ukuya kwesamashumi amabini anesibhozo njengeyesithathu, zineempawu zendlela ezi-“23”. Isahluko 23 siyingelosi yokuqala, yaye ezi zibini zilandelayo ziyingelosi yesibini, kanti ezithathu

zokugqibela ziyingelosi yesithathu.

Umga wesithathu kuMateyu umele ingelosi yesithathu, yaye wahlulwe waba ngamanyathelo amathathu. Isahluko 23 linyathelo lokuqala, kwaye liyingelosi yokuqala. Izahluko 24 no-25 linyathelo lesibini, kwaye ziyingelosi yesibini. Izahluko 26, 27, no-28 linyathelo lesithathu, kwaye ziyingelosi yesithathu. Isahluko esinye sengelosi yokuqala, izahluko ezibini zengelosi yesibini, nezithathu zengelosi yesithathu. Eyesithathu, eyiPasika, emele umnqamlezo, yona ke ehambelana nomthetho weCawa, ikwamele nePentekoste.

IPentekoste linani elingu-50, yaye u-50 ngumqondiso weJubili. IJubili iqulethe unyaka wamashumi amane anesithoba, isiphelo somjikelo wesixhenxe seminyaka esixhenxe. Inani elingu-49 landulela inani elingu-50, kodwa linxulumene nalo ngokuthe ngqo. Umga wesithathu kuMateyu uqala ngesahluko sama-23, uze ke ulandelwe zizahluko ezibini (24, 25) ezidibanayo zibe ngama-49, kanye ngaphambi kwengelosi yesithathu emele inani elingu-50.

Ukuqala komga wezahluko ezithandathu ngu-“23” yaye isiphelo sawo singo-“23” iimpawu zendlela, kwaye inani elifunyanwa ngokudibanisa isahluko 26 no-27 no-28 lilingana no-“81,” olungumqondiso wababingeleli olufakwe kanye kwezo ndinyana zichonga ukuphalazwa kwegazi awayeza kulusebenzisa uMbingeleli Omkhulu waseZulwini kubulungiseleli baKhe bobubingeleli obukhulu. Ngenxa yesi sizathu, isihloko sesahluko “81” kwi-The Desire of Ages sisekelwe kuMateyu 28.

“Isahluko 81— ‘INKosi Ivukile’”

“Esi sahluko sisekelwe kuMateyu 28:2–4, 11–15.” Ulangazelelo Lwamaxesha Onke, 780.

Inani elithi “81” limela ububingeleli, yaye kwiLevitikus 8 kubekwa phambili iintsuku ezisixhenxe zokungcwaliswa kwababingeleli. KwiNumeri isahluko 8, kubekwa phambili ukuhlanjulukwa kwabaLevi. Kwi-2 Kronike, ababingeleli “81” bayamchasa ukumkani u-Uziya, yaye eso sicutshulwa sinegalelo ngokuthe ngqo ekusekweni komyalezo wokutywinwa wamawaka alikhulu anamashumi amane anesine.

Kodwa akuba enamandla, intliziyo yakhe yaphakanyiselwa entshabalalweni yakhe; kuba wonayo kuYehova uThixo wakhe, wangena etempileni kaYehova ukuba aqhumise isiqhumiso esibingelelweni sesiqhumiso. Waza uAzariya umbingeleli wangena emva kwakhe, ekunye naye ababingeleli bakaYehova abangamashumi asibhozo, ababengamadoda anobugorha. Baza bamelana noUziya ukumkani, bathi kuye, Akukokwakho, Uziya, ukuqhumisela uYehova isiqhumiso, koko kokwababingeleli oonyana baka-Aron, abangcwalisweyo ukuba baqhumise isiqhumiso; phuma engcweleni; kuba ugabadhele; kananjalo oku akuyi kuba ludumo kuwe oluvela kuYehova uThixo.

Ke kaloku u-Uziya wanomsindo, ephethe isiqhumiso ngesandla sakhe ukuba aqhumise isiqhumiso; yaye esenomsindo kubabingeleli, iqhenqa lavela kwasebunzini bakhe phambi kwababingeleli endlwini kaYehova, ecaleni kwesibingelelo sesiqhumiso. Waza uAzariya umbingeleli omkhulu, nabo bonke ababingeleli, bakhangela kuye; yaye, yabona, wayeneqhenqa ebunzini bakhe, baza bamkhuphela ngaphandle khona; ewe, naye ngokwakhe

wakhawuleza ukuphuma, ngokuba uYehova wayembethile. Ke ukumkani u-Uziya waba liqhenqa kwada kwayimini yokufa kwakhe, wahlala endlwini eyahlukileyo, engumqhenqa; ngokuba wanqunyulwa endlwini kaYehova; noYotam unyana wakhe wayephethe indlu yokumkani, egweba abantu belizwe. 2 Kronike 26:16–21.

Inani elingamashumi asibhozo ananye njengomfuziselo linxulunyaniswa nababingeleli abachasana neenzame zikaUziya zokunikela imibingelelo engcweleni. Isakhiwo sesiprofeto sesicatshulwa esingoUziya sihambelana nesakhiwo sesiprofeto sikaDanyeli ishumi elinanye iindinyana zeshumi elinanye neshumi elinesibini. Zombini ezi zicatshulwa zikhomba ukumkani wasezantsi, ontliziyo yakhe iphakanyiswe ziimpumelelo zemfazwe, ngakumbi luloyiso lwakutshanje phezu kokumkani wasentla. Xa indinyana yeshumi elinanye kaDanyeli ishumi elinanye yazalisekiswa nguPtolemy kwidabi laseRafiya, yena, njengoko wenzayo noUziya, wafuna ukunikela umbingelelo engcweleni eYerusalem, kodwa waxhathiswa ngababingeleli. Umgca phezu komgca la mangqina mabini achonga imfazwe yaseUkraine ephantse yaphela.

Isahluko samashumi asibhozo ananye se-The Desire of Ages sisekelwe kuMateyu 28, yaye sichaza uKristu enyuka esiya kuqalisa umsebenzi waKhe njengoMbingeleli omkhulu waseZulwini.

Ke kaloku kwezo zinto sizithethileyo, nantsi intsingiselo yazo ephambili: Sinombingeleli omkhulu onjalo, ohleli ngasekunene kwetrone yoBungamsha emazulwini. Hebhre 8:1.

Inani elithi “81” lingumqondiso wababingeleli, yaye izahluko 26, 27, 28; inyathelo lesithathu lomgca wesithathu kuMateyu lidibanisa libe ngama-81. Inyathelo lesibini lidibanisa libe ngama-49, yaye inyathelo lokuqala lingama-23. Amashumi asibhozo ananye amela ababingeleli abangama-80 nombingeleli omkhulu omnye kubungqina buka-Uziya. Kulo mgangatho, ababingeleli abangama-80 ngabantu, yaye umbingeleli omkhulu ngoweButhixo. Ama-81 amela ukudityaniswa koButhixo nobuntu. Inani elinye kwinani lamashumi asibhozo ananye limela uButhixo.

Inani elinye kwelishumi elinanye limela ubuntu yaye likwamele ubuThixo. Inani elinye kwinani elinamashumi amabini ananye limela ubuThixo, aze amashumi amabini ameke ubuntu. Indibaniselwano yesibini nesinye inokubonwa kubafundi abasendleleni eya e-Emawusi.

Indibaniselwano yobuthathu nobunye luluntu nobuThixo njengoko kumelwe sisithando somlilo esivuthayo sikaShadrach, Meshach noAbednego.

Indibaniselwano sesine nesinye ichaza ukuba ukumanywa kobuThixo nobuntu kufezekiswa kwisizukulwana sesine.

Indibaniselwano yesihlanu nesinye ichonga iintombi ezintlanu ezazilindele umyeni.

Indibaniselwano yesithandathu nenye imela ubudlelane bomntu neSabatha yosuku lwesixhenxe, ekuyo uButhixo buyiNkosi yayo. Inani elithi “sithandathu” lingumfuziselo womntu, yaye elo linye nguKristu.

Indibaniselwano yesixhenxe nesinye imela ukuguquka kwebandla lesixhenxe laseLawodike liye kumava aseFiladelfiya.

81 luphawu lwababingeleli nobudlelane babo nombingeleli omkhulu.

Indibaniselwano yesithoba nenye ichaza ukuzaliseka. Ukukhulelwa kuthabatha iinyanga ezisithoba. Kwabakho izizukulwana ezili-9 ezakhokelela kuNowa, kwaza kwabakho nezizukulwana ezili-9 emva koko ezakhokelela emnqophisweni. UYesu wanikela umoya ngelixa lesithoba. Indibaniselwano yesithoba nenye ichaza ukugqitywa komsebenzi wokutywina abantu baKhe.

Kulo mxholo, inani lokuqala luludibaniso lobuntu noButhixo, inani lesibini linguMfundisi wobuThixo, efundisa uluntu. Inani lesithathu lisigidimi seengelosi ezintathu, esisigidimi abafundiswa sona kwinani lesibini. Inani lesine lichaza isizukulwana sesine, ngaloo ndlela lichaza imbali yesiprofeto xa iintombi ezintlanu ezizizilumko zibonakaliswa, zize ziphinde zidalwe njengoko kumelwe lusuku lwesithandathu lwendalo. Emva koko inyathelo lesixhenxe lichaza uguquko oluya eFiladelfiya nemfihlelo yesibhozo esiphuma kwesixhenxe. Ngelo xesha umnqophiso uyagqitywa, nobubingeleli buka-“81” buyaphakanyiswa ukuze bugqibe umsebenzi omelwe linani lesithoba. Kwinqanaba ngalinye inani lokuqala liyiNgonyama yesizwe sakwaYuda, ekwangulo uPalmoni, uMbalisi waManani oMangalisayo. U-81 ungumqondiso wababingeleli. UPalmoni wadala onke amanani.

Inani elilishumi elinanye limela isiqingatha samashumi amabini anesibini, yaye omabini la manani amela ukudityaniswa koButhixo nobuntu. Kwinqaku lakutshanje ndibandakanye iingxelo ezimbini ezithetha ngesiqalo nesiphelo.

Ingxelo yokuqala yabonisa ukuba xa uEllen White wayenemibono yakhe yokuqala engewele ngokuphathelele ingewele, waboniswa ukuba umthetho weSabatha wawukhanya ngakumbi kuneminye imithetho. Waboniswa kanjalo ukuba ngemihla yokugqibela “imfundiso yokuzalwa kukaKristu engumntu” yayambathiswe kukukhanya okuthambileyo. ISabatha yayikukukhanya ekuqaleni okwakumfuzisela imfundiso yokuzalwa kukaKristu engumntu ekupheleni. Indibaniselwano yoButhixo nobuntu yiyo imfundiso yokuzalwa kukaKristu engumntu, kuba iyimfundiso kaKristu yokuthabatha phezu Kwakhe inyama yomntu, aze ngaloo ndlela abeke umzekelo wokuba uButhixo obudityaniswe nobuntu aboni.

Ishumi elinanye lidityaniswe neshumi elinanye lilingana namashumi amabini anesibini, yaye inani elilishumi elinanye liqala ngalunye lwemigca yomnqophiso elinezahluko ezilishumi elinesibini, yaye ngamnye uphela ngamashumi amabini anesibini. Izahluko zeshumi elinanye neendinyana zeshumi elinanye ngaphakathi kweziBhalo zimele imiqondiso yendlela yabaliwaka nekhulu elinamashumi amane anesine.

2014

Imfazwe yaseUkraine yaqala ngowama-2014, yaye ngumgca wangaphandle wexesha lokutywinwa kwamawaka alikhulu anamashumi amane anesine.

Yaye ke ukumkani wasemzantsi uya kuvuswa ngumsindo, aphume aye kulwa naye, angulowo ukumkani wasemntla; kwaye uya kuhlenganisa isihlwele esikhulu; kodwa isihlwele eso siya kunikelwa esandleni sakhe. Daniyeli 11:11.

18 Julayi 2020

Ukudana kokuqala kwakukukulibazisa kukaYesu ukuya kuvusa uLazaro, ummangaliso ophezulu kunayo yonke nowokuba litywina likaThixo. UYesu walinda iintsuku ezine phambi kokuba amvuse uLazaro. Ivesi ekuYohane ichaza owokugqibela kwimimangaliso esixhenxe echongwe ngokuthe ngqo kwiVangeli kaYohane. Owokuqala yayikukuguqula amanzi abe yiwayini. Kukho ukukhanya okukhulu ekuthathelweni ingqalelo kwemimangaliso esixhenxe efikelela kuvuthondaba ngoYohane 11:11, yaye zonke izifundiswa zezakwalizwi ziyavumelana ukuba kuYohane kukho imimangaliso esixhenxe kuphela, ngokusekelwe ekubeni loo mimangaliso ichongwe ngokuthe ngqo. Ngenxa yesi sizathu, abamquki uvuko lukaKristu njengophawu lwesibhozo, kodwa lwalungummangaliso, yaye uvuko lwaKhe luluphawu lomnqophiso; ngoko ke uvuko encwadini kaYohane lungummangaliso wesibhozo, lowo ungowesixhenxe, kuba ummangaliso ngamnye kwimimangaliso esixhenxe eyandulelayo wenziwa ngamandla ovuko lwaKhe.

Watsho ezi zinto; kwaza emva koko wathi kubo, Umhlobo wethu uLazaro ulele; ke mna ndiya, ukuze ndimvuse ebuthongweni. Yohane 11:11.

Julayi, 2023

NgoJulayi 2023, ilizwi lasentlango laqalisa ukukhwaza isigidimi esinawo uMoya wobomi.

Kwaye emva kweentsuku ezintathu nesiqingatha, uMoya wobomi ovela kuThixo wangena kubo, baza bema ngeenyawo zabo; kwaye uloyiko olukhulu lwehlela abo babebabona. IsiTyhilelo 11:11.

UYohane uzalwa kwiintsuku ezisibhozo ngaphambi komthetho weCawa, kuba kungumthetho weCawa apho uyise uZekariya athetha khona. Igama likaYohane litshintshwa lisuke kuZekariya liye kuYohane ngexesha lomthetho weCawa, xa ukutshintshwa kwegama lakhe kuchonga ubudlelane bomnqophiso. Ukuzalwa kufuzisela uvuko lwabo babulawelwa ezitratweni ngoJulayi 18, 2020.

Inene ndithi kuni, Phakathi kwabo bazelwe ngabafazi akubangakho osukileyo mkhulu kunoYohane umBhaptizi; kanti ke oyena mncinane ebukumkanini bamazulu mkhulu kunaye. Mateyu 11:11.

2024

uIsaya uchaza ukuhlanganiswa kwesibini okwazalisekiswa ngowe-1849. Ukuhlanganiswa kwesibini kwaqala ngoJulayi ka-2023, yaye kuphela xa abantu bakaThixo betywiniwe.

Kuya kuthi ngaloo mini iNkosi iphinde yolule isandla sayo okwesibini, ukuze ibuyise intsalela yabantu bayo eseleyo, isuka eAsiriya, naseYiputa, nasePathrosi, naseKushe, naseElam, naseShinare, naseHamati, naseziqithini zolwandle. Isaya 11:11.

Kanye nje ngaphambi komthetho weCawa

UYesu usandul' ukugqiba ukungena koloyiso, ngaloo ndlela echaza utshintsho olusuka kwiSikhalo Sasezinzulwini Zobusuku lusiya kumthetho weCawa; unabafundi abalishumi elinesibini ekunye naye, kuba babesele bekhethiwe ngaphambi komthetho weCawa.

Waza uYesu wangena eYerusalem, nasetempileni; yaye akuba ethe wakhangela macala onke kuzo zonke izinto, sele kuhlwile, waphuma waya eBhethani kunye nabalishumi elinababini. Marko 11:11.

Xa ukutywinwa kugqityiwe phezu kwekhulu elinamashumi amane anesine amawaka, kanye phambi komthetho weCawe, ukudityaniswa komyeni wobuThixo nomfazi wobuntu kugqityiwe, yaye abo babini bangomnye ngonaphakade, kuba ukucanyagushelwa kugqityiwe.

Noko ke, endodeni ayikho ngaphandle komfazi, kanjalo nomfazi akakho ngaphandle kwendoda, eNkosini. 1 Korinte 11:11.

Ukuzalwa okumangalisayo kukaSara, ukuzalwa okwase kulibaziseke kakhulu ukususela kwimvukelo ka-1863, kufezekiswa xa umfazi weSityhilelo seshumi elinesibini ezala amawe. Umntwana wokuqala ufika ngexesha leSikhalo Saphakathi Kwezinzulwini Zobusuku, aze owesibini afike ngexesha lomthetho weCawa. Umntwana owaphuma owesibini wayenomtya obomvu, omele umqondiso kaRahabhi eYeriko.

Ngokholo noSara ngokwakhe wamkeliswa amandla okukhawula imbewu, wazala umntwana sele edlulile eminyakeni yokuzala, ngenxa yokuba wamqala ethembekile lowo wayethembisile. Hebhre 11:11.

Umthetho weCawa ngeCawa weLaodikea

UYeremiya uchaza umgwebo webandla labaSeventh-day Adventist laseLawodike.

Ngoko ke itsho iNkosi ukuthi, Yabonani, ndiya kuzisa ububi phezu kwabo, abangayi kukwazi ukubusinda; yaye nangona baya kukhala kum, andiyi kubaphulaphula. Yeremiya 11:11.

UEzekile uyavumelana nomgwebo kaYeremiya phezu kwe-Adventism.

Lo mzi awuyi kuba yimbiza yenu, nani aniyi kuba yinyama phakathi kwawo; koko ndiya kunigweba emdeni wakwaSirayeli. Hezekile 11:11.

Ukudlula kukaSirayeli wamandulo njengabantu bomnqophiso kaThixo kubandakanya nokuba uThixo evuselela abantu bomnqophiso wangaphambili emoneni ngenxa yoko bakulahla. Oku kuya kuphindwa phezu koBu-Adventist ngexesha lomthetho weCawa.

Ndithi ke ngoko, bakhubekile na ukuze bawe? Makube lee oko; koko ngokuwa kwabo usindiso lufikile kwiiNtlanga, ukuze baphenjelelwe emoneni. Roma 11:11.

I-Adventism, esekelwe phezu komsebenzi kaWilliam Miller, abawulahlayo, iseseso intshukumo eyakha itempile; kodwa njengakuSolomon, naye owakha itempile, baqhawule umnqophiso, yaye ubukumkani babo buya kuthatyathwa kubo, bunikwe abantu abaya kuwulawula umdiliya kaThixo njengoko Yena eyalela.

Ngako oko uYehova wathi kuSolomon, Ngenxa yokuba ukwenzile oku, awawugcina umnqophiso wam nemimiselo yam, endakuyalelayo yona, inene ndiya kubukrazula ubukumkani kuwe, ndibunike umkhonzi wakho. 1 Kumkani 11:11.

UMthetho weCawa ngeCawa kaFiladelfiya

Ngexesha lomthetho weCawa iBandla eloyisileyo libekwa kwelalo ilizwe, ngokwabaprofeti, yaye elo lizwe lilizwe elizele ngokuninzi ngomyalezo wemvula yasemva. IYeriko yaphinda yakhiwa ngowe-1863, yaye ngexesha lomthetho weCawa iYeriko iyawa.

Ke lona ilizwe niya kungena kulo, nilidle ilifa, lilizwe leenduli neentlambo, lisela amanzi emvula yezulu. Duteronomi 11:11.

Isixeko bubukumkani, yaye ibandla eloyisileyo limela ubukumkani bozuko bukaKristu. Obo bucumkani bebandla eloyisileyo buqala ngexesha lomthetho weCawa, xa ibandla laKhe liphakanyiswa lize linyuselwe ngaphezu kweentaba zonke neenduli zonke.

Ngentsikelelo yabathe tye isixeko siyaphakanyiswa; kodwa siyabhukuqwa ngomlomo wabangendawo. IMizekeliso 11:11.

Yayiyiyure yesithoba xa ingelosi yeza kuKorneliyu iyalela ukuba athumele ukubiza uPetros, ngaloo ndlela ichonga ixesha apho ivangeli iya kumaYuda angengomaYuda ngexesha lomthetho weCawe. Xa uPetros wayalelwa nguThixo ukuba ahambe, oko kwakukwimeko yombono wokutya izilwanyana ezingcolileyo. Oku kuzaliseka ngexesha lomthetho weCawe. Iyure yesithoba ihambelana neyure yesithoba xa uKristu wafa. Iyure yesithoba imela ukuphela kwexesha eliqala ngeyure yesithathu, xa uYesu wabethelelwa emnqamlezweni, waza wafa kwiiyure ezintandathu kamva. Lelo kanye lixesha elifanayo likaPetros osekamelweni eliphezulu ngeyure yesithathu, aze abe setempileni ngeyure yesithoba. Enye iyure yesithoba iphela ngokufa kukaKristu; kweyesibini iyure yesithoba uPetros use tempileni evakalisa umyalezo kaYoweli. Ukufa kukaKristu kwaphelisa ubudlelane bomnqophiso noSirayeli, kwaza kwavulela iiNtlanga umnyango, ezimelwe nguKorneliyu.

Nanko ke, kwangoko, kwakukho amadoda amathathu esele efikile endlwini endandikuyo, ethunywe evela eKesareya esiza kum. IZenzo 11:11.

Ziya kuba lisikizi kuni; anisayi kudla inyama yazo, kodwa izidumbu zazo niya kuzigqala njengamasikizi. Levitikus 11:11.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Ndaphupha ukuba uThixo, ngesandla esingabonakaliyo, wandithumelela ibhokisi encinane eyenziwe ngobugcisa obumangalisayo, emalunga nee-intshi ezilishumi ubude nezintandathu ububanzi, yenziwe ngomthi omnyama nomamawe eneparele ezifakelwe ngobugcisa obungummangaliso. Kule bhokisi kwakunamatele isitshixo. Ndathabatha kwangoko isitshixo ndaza ndayivula ibhokisi; ndathi, ndothukile ndamangalisiwe, ndafumanisa ukuba izaliswe zizo zonke iindidi nobukhulu bamatye anqabileyo, iidayimani, amatye axabisekileyo, neemali zegolide nezesilivere zobungakanani nexabiso lonke, zicwangciswe ngobuhle kwiindawo zazo

ezahlukeneyo ngaphakathi ebhokisini; yaye, zicwangciswe ngaloo ndlela, zazibonakalisa ukukhanya nozuko olulingana nelanga kuphela. ...”

“Ndakhangela ngaphakathi ebhokisini, kodwa amehlo am akhazimlwa ngulo mbono. Zazikhanya ngobuqaqawuli obuphindwe kalishumi kunobo babunabo ngaphambili. Ndacinga ukuba zicocwe entlabathini ziinyawo zaba bantu bangendawo ababezisasazile baza bazinyathela eluthulini. Zazicwangciswe ngocwangco oluhle ngaphakathi ebhokisini, nganye ikwindawo yayo, kungekho mqondiso wokubulaleka komntu owaziphosa ngaphakathi. Ndakhwaza ngenxa yovuyo olukhulu, yaye loo mkhwazo wandivusa.” Early Writings, 81–83.

“Nenza ukufika kweNkosi kube kude kakhulu. Ndabona ukuba invula yangasemva yayisiza [ngesiqophe kanye] njengokudanduluka kwasezinzulwini zobusuku, yaye inamandla aphindwe kalishumi.” Spalding and Magan, 5.

Kuyo yonke imibandela yobulumko nokuqonda awababuza ngayo ukumkani, wabafumana bengcono ngokuphindwe kalishumi kunabo bonke oosiyazi nabavumisi ngeenkwenkwezi ababekubo bonke ubukumkani bakhe. Daniyeli 1:18–20.