

Incwadi kaDaniyeli - Inombolo eyikhulu namashumi ayisishiyagalombili nambili

Izivumelwano Nezimpi Zesiprofetho: Kusukela kuSeleucus Wasendulo Kuya Ezombusazwe Zomhlaba Zanamuhla

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Amavesi eshumi nantathu neshumi nane akhomba umlando lapho uSeleucus noPhilip waseMakedoniya babakha umfelandawonye, futhi bafanekisela i-United States, eliyibutho lokuqala elimele iRoma, kanti iMakedoniya (iGrisi) iwuphawu lweZizwe Ezihlangene. Kulowo mlando wokuqala, umfelandawonye wenkosi yasenyakatho (uSeleucus) noPhilip (iGrisi) umelela umlando oholela ePanium yasePanium, okwathi emakhulwini amabili eminyaka kamuva, igama lalowo muzi lashintshwa lisuka kuPanium laba ngumzi waseCaesarea Philippi. Igama eliphindwe kabili lalowo muzi lalingagubhi umfelandawonye kaSeleucus noPhilip waseMakedoniya.

Igama elithi “Khesariya Filipi” livela ekuguqukeni komlando komuzi wasendulo owawaziwa ngokuthi iPhaneyasi noma iPaniyum. Lo muzi ekuqaleni waqanjwa ngokuthi iPhaneyasi ngenxa yokusondelana kwawo nomthombo ovelele owawunikezelwe kunkulunkulu wamaGriki uPani. Lowo mthombo, owawuyindawo ebalulekile yenkolo ezikhathini zasendulo, wawugelezela eMfuleni iJordani.

Ngesikhathi sokubusa kweNkosi uHerode Omkhulu, cishe ngekhulu lokuqala ngaphambi kukaKristu, leli dolobha lathola ukulungiswa okukhulu, lanwetshwa futhi lenziwa laba lihle kakhulu. IKhesariya Filipi yaqanjwa nguHerode Filipi, indodana kaHerode Omkhulu. Wayiqamba leli dolobha ngokuthi iKhesariya ngenhlonipho yoMbusi waseRoma, uKhesari Awugustu, kwathi elithi Filipi walibiza ngalo ngenxa yakhe uqobo; ngaleyo ndlela kwaba yiKhesariya Filipi. Ngakho-ke, elithi “Khesariya Filipi” liyinhlanganisela yelithi “Khesariya,” elibonisa ukuhlonipha kukaHerode uKhesari Awugustu, nelithi “Filipi,” elihlonipha uHerode Filipi.

Ngokwesiprofetho, iPanium ihlotshaniswa nenhlangano yobumbano phakathi kukaSeleucus noPhilip waseMakedoniya, kanye futhi nobudlelwano bokuhlangana phakathi kukaKhesari noHerode Filiphu. Lezo zinhlangano zombili zikhuluma ngobumbano phakathi kwe-United States ne-United Nations obulandela ukuwa kweRussia kaPutin njengoba imelwe nguSeleucus noPhilip. Futhi zimelela ubumbano phakathi koBupapa, ongumama, ne-United States, oyindodakazi, njengoba kumelwe nguKhesari noFiliphu, ababengabameleli baseRoma bobabili. Ndawonye zikhomba i-United States ifinyelela “phesheya komhosha ukuze ibambe isandla samandla obuRoma,” futhi ifinyelela “ngaphezu kwalasha ukuze ixhawulane neMimoya.” Ngaphambi komthetho weSonto wevesi leshumi nesithupha, inyunyana ephindwe kathathu isivele imisiwe.

IPanium imelela isikhungo sokukhulekelwa kwamaGriki unkulunkulu uPan. Umthombo owawunikezelwe kunkulunkulu wamaGriki uPan wawaziwa ngaleso sikhathi nangokuthi “Amasango Esihogo,” futhi lapho uJesu evakasha lapho, inkulumo Yakhe mayelana “NamaSango

Esihogo” ikhomba umzabalazo phakathi kwezici zezombusazwe nezenkolo zaseGrisi (i-globalism), kanye nobuProthestani obuhlubukile obenzeka ezinsukwini zokugcina. Yileyo mpi eyaqalwa kuqala nguMongameli ocebile owavusa umbuso waseGrisi evesini lesibili. Iyimpi yangaphandle yomhlaba wonke futhi futhi iyimpi yangaphakathi ne-United States.

Inkolo yomhlaba wonke iyinkolo kadrako, okuyinto esimweni sethu sesimanje eyinkolo ye-woke-ism. Ngo-2020, isilo esivela emgodini ongenasiphelo, esikhonjwa kusAmbulo isahluko sishumi nanye, sabonakalisa amandla aso ezombusazwe nezenkolo, sabulala zombili izimpondo zesilo somhlaba. Lowo mgodi ongenasiphelo, phakathi kwezinye izinto, umelwe “uMthombo kaPhani,” owawondla uMfula iJordani.

Enganekwaneni yamaGriki, uPan wayehlotschaniswa nemvelo, nehlane, nomculo wasemakhaya, futhi ukuba khona komthombo owawunikezelwe kuye kwakunokubaluleka kwenkolo kubamkhonzayo. Unkulunkulu uPan uvame ukuvezwa enemilenze, izimpondo, nezindlebe zembuzi. UPan wayebhekwa njengonkulunkulu wabelusi nemihlambi, futhi wayevame ukuboniswa njengonkulunkulu odlalayo nonobuqili owayegijima ejabula emahlathini nasezintabeni. Isithombe sikaPan njengonkulunkulu onemilenze yembuzi sivumelana noDaniyeli isahluko sesishiyagalombili, lapho iGrisi imelwe khona yimpongo. Izimbuzi ziyizilwane ezifuywayo ezivamile eGrisi yasendulo, futhi zazivame ukutholakala ezindaweni ezinezintaba lapho kwakukholakala ukuthi uPan uzulazula khona. Lokhu kuvezwa kwaba uphawu olubalulekile emifanekisweni kaPan futhi kwaqhubeka kubonakala kwezobuciko nezincwadi zamaGriki ezazimveza lo nkulunkulu, kuhlanganise nemali yesizwe.

Ngenkathi uJesu evakashele eKhesariya Filiphi, wabonisa ukuthi “amasango eHayidese” ayengeke ahlule ibandla. Lokho uPetru akusho ephendula umbuzo kaJesu kuqondwa emlandweni nasemasikweni obuKristu njengokuthi “Ukuvuma KobuKristu.”

Kwathi uJesu efika emikhawulweni yaseKesariya Filiphi, wabuza abafundi bakhe, wathi: Abantu bathi mina, iNdodana yomuntu, ngingubani na? Base bethi: Abanye bathi unguJohane uMbhapathizi; abanye, u-Eliya; abanye futhi, uJeremiya noma omunye wabaprofethi. Wathi kubo: Kepha nina nithi ngingubani na? USimoni Petru waphendula wathi: Wena unguKristu, iNdodana kaNkulunkulu ophilayo. UJesu waphendula wathi kuye: Ubusisiwe wena, Simoni Barjona, ngokuba inyama negazi akukwambulelanga lokhu, kodwa uBaba osezulwini. Nami ngithi kuwe: Wena unguPetru, phezu kwaleli dwala ngiyakwakha ibandla lami; namasango esihogo awayikunqoba. Ngiyakukunika nezihluthulelo zombuso wezulu; futhi konke oyakukubopha emhlabeni kuyakuboshwa ezulwini; nakho konke oyakukukhulula emhlabeni kuyakukhululwa ezulwini. Khona wayala abafundi bakhe ukuba bangatsheli muntu ukuthi yena unguJesu uKristu. Mathewu 16:13–20.

Lesi siqephu sibalulekile ngoba simelela umzuzu oyisihluthulelo enkonzweni kaJesu nasekukhuleni kwemfundiso yenkolo yobuKristu. Ukuvuma kukaPetru uJesu njengoMesiya, iNdodana kaNkulunkulu ophilayo, kubhekwa njengesisekelo sokholo lobuKristu nanjengetshe legumbi lapho ibandla lakhiwe khona. Inkulungo ethi “phezu kwaleli dwala ngizolakha ibandla lami” ihunyushwa esikweni lamaKatholika njengenkombamba ebhekisela kuPetru uqobo, uJesu amchaza “njengedwala” okuyilo ibandla elizokwakhiwa phezu kwalo. Lokhu kulumusha

kuyisisekelo sobuQaba bopapa negunya labo emfundisweni yenkolo yamaKhatholika.

Efundisweni yenkolo yamaProthestani, “idwala” aliqondwa njengelibhekisela kuPetru mathupha, kodwa esivumweni sokholo sikaPetru kuJesu njengoMesiya neNdodana kaNkulunkulu. Ngokwalo mbono, isisekelo sebandla akusiso uPetru, kodwa isivumo sokuthi uJesu unguKristu neNdodana kaNkulunkulu. Kungakhathaliseki incazelo yenkolo, isiVumo sikaPetru kuMathewu 16:13–20 sithathwa njengendima emqoka neyesisekelo ekukholweni kobuKristu, sigcizelela ubunjalo bukaJesu njengoMesiya neNdodana kaNkulunkulu, futhi siqinisekisa umsebenzi nenhloso yebandla.

Esihlokweni esandulelayo sethule isiqephu esivela ku-The Desire of Ages, lapho uDadewethu White ekhomba khona ezinye zezindaba ezihambisana nokuvakasha kukaKristu eKesariya Filipi. Elinye lamaphuzu awaqaphelayo ngelokuthi uKristu wayebasuse abafundi ethonyeni lamaJuda ngenhloso yokubeka obala izifundo zaseKesariya Filipi.

“UJesu nabafundi baKhe base befikile manje kwelinye lamadolobha aseduze neKesariya Filipi. Base bedlule emikhawulweni yaseGalile, besesifundeni lapho ukukhonza izithombe kwakubusa khona. Lapha abafundi basuswa ethonyeni elilawulayo lobuJuda, futhi balethwa ekusondelaneni okukhulu nokukhonza kwabahedeni. Babezungezwe yizimo zokukholelwa ezeni ezazikhona kuzo zonke izingxenye zomhlaba. UJesu wayefisa ukuthi ukubona lezi zinto kubaholele ekuzweni umthwalo wemfanelo wabo ngabahedeni. Ngesikhathi ehlala kulesi sifunda, wazama ukuzihoxisa ekufundiseni abantu, ukuze azinikele ngokugcwele ngokwengeziwe kubafundi baKhe.” The Desire of Ages, 411.

NgoJulayi 18, 2020, uKristu wasusa abafundi bakaSeptemba 11, 2001 ngaphansi kwethonya le-Adventism yaseLawodikeya. Ukudumala kokuqala emzekelisweni wezintombi eziyishumi kwaveza ukuhlukaniswa kwenhlangano nebandla labaklolodayo elalisesimweni sokudlulwa. Leli qiniso lagcwaliseka emlandweni wamaMillerite ngo-Ephreli 19, 1844, laphinde lagcwaliseka ngoJulayi 18, 2020. Umlando wesikhathi sokulibala wabe usuqala, futhi uphetha uphawu lwe-“Qiniso” kokubili enhlanganweni yengelosi yokuqala neyesithathu.

Ukudumala kokuqala kungokokuqala kwezimpawu zendlela ezintathu, futhi lowo mlando uphetha ngoKudumala Okukhulu lwango-Okthoba 22, 1844, okufanekisela “ukuzamazama komhlaba okukhulu” kwesAmbulo isahluko seshumi nanye. Isiqalo, uhlamvu lokuqala lwezinhlamvu zesiHeberu, lumelela ukudumala, futhi isiphetho, uhlamvu lwamashumi amabili nambili lwezinhlamvu zesiHeberu, nalo lumelela ukudumala. Uhlamvu lweshumi nantathu, olumele ukuhlubuka, lukhomba ukudumala kwezintombi eziyiziwula ezibonakalisa isimo sazo sokulahleka lapho ukumemeza kwaphakathi kwamabili kukhomba ukuthi ngubani olungiselele, nongalungiselelanga, inhlekelele. Izinhlamvu ezingamashumi amabili nambili zesiHeberu zimelela uphawu lokuhlanganiswa koBukulunkulu nobuntu olufeziwe ngaphakathi kwalowo mlando, nakuba umlando wamaMillerite umelela iKadeshi yokuqala, kanti umlando wethu namuhla umelela iKadeshi yokugcina.

Le migqa emibili iyahambisana, kodwa omunye umelela ukwehluleka kwabantu bakaNkulunkulu kanti omunye umelela ukunqoba kwabantu bakaNkulunkulu. Ngaphambi nje kwesiphambano,

uJesu waletha abafundi Bakhe ePhaniyumi, njengoba nje elethile abafundi Bakhe bezinsuku zokugcina ePhaniyumi; futhi ngokwenza kanjalo wavumela ukudumala ukuba kususe abafundi Bakhe bezinsuku zokugcina “ethonyeni elilawulayo” le-Adventismu yaseLawodikeya, emelwe “ubuJuda” emlandweni kaMathewu isahluko seshumi nesithupha. Ngokwenza kanjalo, futhi ngesikhathi esifanayo, waletha abafundi Bakhe ekusondelaneni okukhulu nobuhedeni, ngaleyo ndlela emelela indawo yokusebenza yabafundi Bakhe bezinsuku zokugcina asebephila manje ekubonakalisweni okuphelele kwamandla kaSathane, amelwe izinhlelo zokuxhumana zesimanje ezisetshenziswayo ukuholela umhlaba wonke ekwamukeleni uphawu lwesilo.

Umlando waseKesariya Filiphi uyahambisana nomlando weMpi yasePanium, kanye namavesi eshumi nantathu kuya kweleshumi nanhlanu. UKristu nabafundi baKhe babemi emthunzini wesiphambano, okufanekisa abafundi baKhe bezinsuku zokugcina bemi emthunzini womthetho weSonto. Lapho, emavesini eshumi nantathu kuya kweleshumi nanhlanu, okuyiKesariya Filiphi, futhi okuyiMpi yasePanium futhi, okuyilapho simi khona namuhla, uKristu waqala ukufundisa abafundi baKhe ngalokho okwakuzokwenzeka evesini leshumi nesithupha.

“Wayesezobatshela ngokuhlupheka okwakumlindle. Kodwa kuqala wahamba waya yedwa, wakhuleka ukuba izinhliziyi zabo zilungiselelwe ukwamukela amazwi Akhe.” The Desire of Ages, 411.

Ngaphambi kokuba uKristu atshele abafundi Bakhe ngesiphambano, waqala wahamba, noma walibala; ngaleyo ndlela ephawula isikhathi sokulibala emfanekisweni nasemlandweni kusukela ngoJulayi 18, 2020 kuya kuJulayi 2023.

“Lapho esehlangene nabo, akazange ngokushesha adlulise lokho ayefisa ukubanika kona. Ngaphambi kokwenza lokhu, wabanika ithuba lokuvuma ukukholwa kwabo kuye ukuze baqiniselwe uvivinyo oluzayo.” The Desire of Ages, 411.

NgoJulayi 2023, iNkosi yaqala ukunikeza ithuba kulabo ababebandakanyekile ekudumazekeni, ukuba baveze ukholo lwabo. Yenza kanjalo ngokuvula umlayezo kaHezekeli amashumi amathathu nesikhombisa, owawuyisiqinisekiso somlayezo wangomhla ka-11 Septhemba 2001. Kwakuyintambo eyahlanganisa isikhathi sokubekwa uphawu kusukela mhla ka-11 Septhemba 2001 nomthetho weSonto osuzayo maduze. Yakwenza lokhu ngokubeka ukudumazeka kwangomhla ka-18 Julayi 2020 esakhiweni seqiniso, ngokuba labo ababethanda ukubona babengabona ukuthi yonke inhlango yenguquko inengqikithi egijima kuwo wonke umlando wayo ongcwele oyingqayizivele.

Ezinsukwini zokugcina, umlayezo wowayesithathu wafika ngoSeptemba 11, 2001, kwase kumenyezelwa umlayezo wamanga wowayesithathu owadala ukudumala; kodwa umlayezo owabuyisela ekuphileni emva kwezinsuku ezintathu nengxenye zokuba ngamathambo afile, omile nahlakazekile, wawungumlayezo wemimoya emine, lowo futhi oyiyo iwayesithathu.

Abafundi bezinsuku zokugcina bangabona, uma bekhetha ukubona, ukuthi izimpawu ezintathu zendlela zokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane ziyisihloko esifanayo kuzo zonke izingaba, nokuthi esigabeni sesibili, ukuhlubuka okumelwe yincwadi yeshumi

nantathu yamaHebheru kwaqinisekisa umlayezo ngokuthi “Iqiniso.” Ubufakazi besibili iNkosi eyabunikeza babuseqinisweni bokuthi ukudumala kokuqala kwezinhlangano zangaphambili zezinguquko kwakusekelwe ekuhlubukeni ngokumelene nentando kaNkulunkulu eyembuliweyo, kungaba ukuthi uMose akazange asoke indodana yakhe, noma u-Uza wathinta umphongolo, noma uMarta noMariya bangabaza izwi likaJesu maqondana nokufa kukaLazaru. Ulayini wokuguqula kuphela ongazange usekele iqiniso lokuthi ukudumala kokuqala kwakusekelwe ekungalalelini wawungowenhlangano yokuguqula yamaMillerite, kodwa kwaboniswa futhi ngaleso sikhathi ukuthi umlando wamaMillerite wawunezimpawu zendlela zangaphakathi ezazisekelwe eqinisweni lowesishiyagalombili, engowabayisikhombisa.

Iqiniso lokuthi owesishiyagalombili ungowabayisikhombisa liyisici esikhulu seSambulo sikaJesu Kristu esesivulwa manje, futhi ukuguquka kwenhlangano yamaMillerite yaseFiladelfiya kuya ebandleni laseLawodike kwakuyisibonakaliso sendlela esakhomba isikhathi lapho inhlangano yaseLawodike yengelosi yesithathu yayizoguqukela enhlanganweni yaseFiladelfiya yabayikhulu namashumi amane nane ezinkulungwane. Ngakho-ke, iqiniso lokuthi ukudumala kokuqala kwamaMillerite kwafezwa ngaphandle kokuba inhlangano yabo ibonakalise ukungalaleli, kwahlinzeka ngomehluko kuleso sibonakaliso esifanayo sezinsuku zokugcina lapho inhlangano yaseLawodike yengelosi yesithathu yayizongalaleli futhi iveze ukudumala, futhi ngokwenza kanjalo yayizohambisana nesibonakaliso sendlela samaMillerite, futhi ikhiqize umqondo wokubona ukuthi inhlangano yabayikhulu namashumi amane nane ezinkulungwane ingeyesishiyagalombili, okungukuthi, ingowabayisikhombisa.

NgoJulayi 2023, iNkosi yavusa “izwi ehlane” ukuze ilungiselele abantu bayo bezinsuku zokugcina inhlekelele yomthetho weSonto, futhi lapho isibuyile ekulibaziseni emthandazweni yaya kubafundi, yabanika ithuba lokuveza ukholo lwabo. Ezinsukwini zikaKristu umlayezo wawuyimbhabhadiso Yakhe, okuyiphuzu lapho uJesu aba nguJesu Kristu. Lolo phawu lwendlela luyahambisana noSeptemba 11, 2001, futhi abafundi Bakhe babuzwa ukuthi abantu bathini, base bebuye babuzwe ukuthi bona abafundi ngokwabo bacabangani ngoKristu.

“Ekubajoyineni Kwakhe, akazange masinyane adlulisele lokho ayefisa ukubafundisa. Ngaphambi kokwenza lokhu, wabapha ithuba lokuvuma ukukholwa kwabo Kuye ukuze baqinisele ukuvivinywa okwakuzayo. Wabuza wathi, ‘Abantu bathi Mina, iNdodana yomuntu, ngingubani na?’”

“Ngokudabukisayo abafundi baphoqeleka ukuvuma ukuthi u-Israyeli wayehlulekile ukumqaphela uMesiya wabo. Abanye impela, lapho bebona izimangaliso zaKhe, babememezele ukuthi wayeyiNdodana kaDavide. Izixuku ezazondliwe eBhetsyida zazifise ukumemezela Yena njengenkosi ka-Israyeli. Abaningi babekulungele ukumamukela njengomprofethi; kodwa abazange bakholwe ukuthi wayenguMesiya.” *The Desire of Ages*, 411.

Iningi lama-Adventism alizange likholwe embubini wesithathu kaSeptemba 11, 2001. Bakholwa kwezinye zezimangaliso zeLizwi lesiprofetho ezazethulwe enhlanganweni, futhi abanye baqonda ukuthi umlayezo kaSeptemba 11, 2001 wawunezingxenywe zeqiniso, kodwa abazange bakholwe ngempela izimangalo zikaSeptemba 11, 2001.

Isimangalo sikaSeptemba 11, 2001 sasivezwe kusengaphambili yisimangalo sika-Agasti 11, 1840, futhi leso simangalo savezwa nguDadewethu White lapho ephawula ngokugcwaliseka kuka-Agasti 11, 1840. Wathi:

“Ngesikhathi sona kanye esinqunyiwe, iTurkey, ngabameli bayo, yamukela ukuvikelwa amandla ahlange aseYurophu, ngaleyo ndlela yazibeka ngaphansi kokulawulwa kwezizwe zobuKristu. Lesi sehlakalo sagcwalisa ngokuqondile isibikezelo. Lapho lokhu sekwaziwa, izixuku eziningi zaqiniseka ngokunemba kwezimiso zokuhunyushwa kwesiprofetho ezamukelwa nguMiller nabangane bakhe, futhi inhlangano yokubuya kukaKristu yanikwa umfutho omangalisayo. Abantu abafundile nabanesikhundla bahlanganyela noMiller, kokubili ekushumayeleni nasekushicileleni imibono yakhe, futhi kusukela ngo-1840 kuya ku-1844 umsebenzi wanda ngokushesha.” The Great Controversy, 334, 335.

Okwafakazelwa ngo-Agasti 11, 1840 kwakuwukuthi imibono kaMiller yesiprofetho yayiqondile, futhi isimangalo sikaSeptemba 11, 2001 siyisiqinisekiso sokuthi imibono yesiprofetho ye-Future for America iqondile. Isixuku esingaphendukanga ngoJulayi ka-2023 sasingeke futhi sasingafuni ukwamukela isisekelo sokuthi indlela eyaklanywa nguKristu, yanikelwa ku-Future for America, empeleni iyona ndlela yemvula yokugcina. Kodwa-ke uKristu wabe esebuzwa abafundi baKhe ukuthi bona, hhayi isixuku, babecabangani.

“UJesu manje wabeka umbuzo wesibili, oqondene nabafundi uqobo lwabo: ‘Kepha nina nithi ngingubani na?’ UPetru waphendula wathi, ‘Wena unguKristu, iNdodana kaNkulunkulu ophilayo.’”

“Kusukela ekuqaleni, uPetru wayekholwa ukuthi uJesu unguMesiya. Abanye abaningi, ababekholiswe yintshumayelo kaJohane uMbhapathizi, futhi abamukela uKristu, baqala ukungabaza mayelana nomsebenzi kaJohane lapho eboshiwe futhi ebulawa; futhi manje bangabaza ukuthi uJesu wayenguMesiya, ababemlindele isikhathi eside kangaka. Abafundi abaningi, ababelindele ngentshiseko enkulu ukuthi uJesu athathe indawo Yakhe esihlalweni sobukhosi sikaDavide, bamshiya lapho bebona ukuthi wayengenayo inhloso enjalo. Kodwa uPetru nabangane bakhe abazange baphambuke ekuthembekeni kwabo. Inkambo eguquguqukayo yalabo ababedumisa izolo bese belahla namuhla ayizange ibhubhise ukholo lomlandeli weqiniso woMsindisi. UPetru wamemezela wathi, ‘Wena unguKristu, iNdodana kaNkulunkulu ophilayo.’ Akazange alinde ukuba izindumiso zobukhosi zithwese iNkosi yakhe umqhele, kodwa wamamukela ekuzithobeni Kwakhe.”

“UPetru wayeveze ukholo lwabayishumi nambili. Nokho abafundi babesekude kakhulu ekuqondeni umsebenzi kaKristu. Ukuphikiswa nokumelelwa ngokungeyikho kwabapristi nababusi, nakuba kwakungeke kubasuse kuKristu, nokho kwakubabangela ukudideka okukhulu. Babengayiboni indlela yabo ngokucacile. Umthelela wokuqeqeshwa kwabo kwasekuqaleni, imfundiso yaborabi, amandla esiko, kwakusavimbela ukubona kwabo iqiniso. Ngezikhathi ngezikhathi imisebe eyigugu yokukhanya evela kuJesu yayibakhanyela, kodwa ngokuvamile babefana nabantu abaphumputha phakathi kwezithunzi. Kodwa ngalolu suku, ngaphambi kokuba babhekane ubuso nobuso novivinyo olukhulu lokholo lwabo, uMoya oNgcwele wehlela phezu kwabo ngamandla. Isikhashana esincane amehlo abo asuswa ‘ezintweni ezibonwayo,’ ukuze babone ‘izinto ezingabonwayo.’ 2 Korinte 4:18. Ngaphansi

kwesimo sobuntu babona inkazimulo yeNdodana kaNkulunkulu.”

“UJesu wamphendula uPetru, wathi, ‘Ubusisiwe wena, Simoni Bhari-jona; ngokuba inyama negazi akukwambulanga lokhu kuwe, kodwa uBaba waMi osezulwini.’” The Desire of Ages, 412.

Ukuvuma kukaPetru, ekuboneni ukuthi uKristu uyiNdodana kaNkulunkulu, kwakhuluma ngokuqondile embuzweni wokuvivinywa walowo mlando. Kwase kufikile isikhathi sokuba uMesiya abonakale, njengokumiswa yiZwi likaNkulunkulu lesiprofetho, futhi yilabo kuphela abamukela lelo qiniso ababeyobalwa kanye nalabo abamelelwa yisititimende sikaPetru. UPetru umelela labo abamukela umlayezo owamiswa ngoSeptemba 11, 2001, futhi abavuma ukuthi uJesu uyiNdodana kaNkulunkulu. “UPetru wayeveze ukholo lwabayishumi nambili,” futhi labo abayishumi nambili ayebamele babengabeyikhulu namashumi amane nane ezinkulungwane. Ngenxa yalesi sizathu, uKristu washintsha igama likaPetru lisuka kuSimoni Bhar-jona laba nguPetru kuleso siqephu.

“USimoni” usho “lowo ozwayo,” futhi “bar” usho “indodana ka-,” kanti uJona usho “ijuba.” USimoni wayemelela labo abezwa umlayezo wejuba, lona elalimelela amaqiniso ahlotshaniswa nobhaphathizo lukaJesu, lapho aba nguKristu, egcotshwe ngamandla, njengoba kwakumelwe ngokomfanekiso ukwehla kukaMoya oNgcwele ngesimo sejuba.

Imigqa yokulungisa ihambisana ngokufanayo, futhi uJohane umelela amaMillerite, abathi ngo-August 11, 1840, badla incwadi encane. UJeremiya uhambisana naleso senzakalo, futhi lapho edla incwadi encane, wayesebizwa ngegama likaNkulunkulu.

Amazwi akho atholakala, ngawadla; izwi lakho laba kimi intokozo nenjabulo yenhliziyo yami; ngokuba ngibizwa ngegama lakho, Jehova Nkulunkulu wamabandla. Jeremiya 15:16.

Lapho iNkosi ingena esivumelwaneni no-Abrama, yaguqula igama lakhe laba ngu-Abrahama, njengoba yenza nangoSarayi nangoJakobe. Ukuguqulwa kwegama kumelela ubuhlobo besivumelwano, futhi endaweni yesibonakaliso lapho uphawu loBukulunkulu lwehla khona, abantu bakaNkulunkulu kufanele badle umlayezo, bangene esivumelwaneni, bese igama labo liguqulwa. Njengommeleli wabafundi besikhathi sikaKristu, uSimoni Bar-jona wayemele labo “abezwa” umlayezo “wejuba.”

Ngesikhathi enikeza ubufakazi bokuthi waqonda ukuthi kulowo mphawu wendlela uJesu waba nguKristu, nokuthi WayeyiNdodana kaNkulunkulu, kanye nakho konke lokho okukuqukethe, uKristu wabe eseguqula igama lakhe laba nguPetru. Wayeveze umyalezo abantu besivumelwano sikaKristu balowo mlando abawamukela, futhi ngokwenza kanjalo waphinde wamela ngokomfanekiso abayizinkulungwane eziyikhulu namashumi amane nane bezinsuku zokugcina.

Uhlamvu “P” luyinhlamvu yeshumi nesithupha ku-alfabethi yesiNgisi, futhi uhlamvu “E” luyinhlamvu yesihlanu ku-alfabethi, futhi uhlamvu “T” luyinhlamvu yamashumi amabili, uhlamvu “E” luyaphindwa, futhi igama liphetha ngohlamvu “R” oluyinhlamvu yeshumi nesishiyagalombili. Ishumi nesithupha “kuphindwe” ngesihlanu, “kuphindwe” ngamashumi amabili, “kuphindwe” ngesihlanu, “kuphindwe” ngeshumi nesishiyagalombili kulingana

nezinkulungwane eziyikhulu namashumi amane nane. UMkhulumi Omangalisayo wakhuluma noPetru ngesiHebheru, futhi iTestamente Elisha lalotshwa ngesiGreki, futhi abahumushi be-King James Version bakhiqiza iTestamente Elisha ngesiNgisi.

Naphezu kwezinyathelo ezintathu zezilimi ezehlukene, uKristu, oyiNdodana kaNkulunkulu, uLimi Olumangalisayo, noMwali Wezinombolo Omangalisayo, wabeka umfanekiso wokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane ezinkulungwane eziyizinkulungwane ezine kuMathewu isahluko seshumi nesithupha, ovumelana neMpi yasePanium, kanye nokuhambela Kwakhe eKesariya Filipi. Wakwenza lokho ngokusebenzisa ukulawula Kwakhe ulimi nezinombolo, ngoba unguPalmoni (uMwali Wezinombolo Omangalisayo), futhi unguLizwi (uLimi Olumangalisayo).

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Cishe eminyakeni eyizinkulungwane ezimbili edlule, kwezwakala ezulwini izwi elaliyimfihlakalo enkulu ngokubaluleka kwalo, livela esihlalweni sobukhosi sikaNkulunkulu, lithi, ‘Bheka, ngiyeza.’ ‘Umhlatshelo nomnikelo awukufunanga, kodwa ungilungiselele umzimba.... Bheka, ngiyeza (encwadini yomqulu kulotshiwe ngami,) ukuba ngenze intando yakho, O Nkulunkulu.’ Hebheru 10:5–7. Kula mazwi kumenyezela ukugcwaliseka kwenjongo eyayifihliwe kusukela eminyakeni yaphakade. UKristu wayesezovakashela umhlaba wethu, abe sesiba sesimweni senyama. Uthi, ‘Ungilungiselele umzimba.’ Ukuba wayevezwe ngenkazimulo eyayingeyakhe enoYise ngaphambi kokuba umhlaba ube khona, besingeke sakwazi ukubekezelela ukukhanya kobukhona Bakhe. Ukuze sikubone singabhujiwa, ukubonakaliswa kwenkazimulo Yakhe kwambozwa. Ubunkulunkulu Bakhe bambozwa ubuntu,—inkazimulo engabonakaliyo yembeswa ngesimo sobuntu esibonakalayo.”

“Le njongo enkulu yayivezwe ngomthunzi ngezifaniso nezimpawu. Isihlahla esivuthayo, uKristu abonakala kuso kuMose, sembula uNkulunkulu. Uphawu olukhethwa ukumela ubuNkulunkulu lwaluyisihlahlana esiphansi, esasibonakala singenakho ukuheha. Kulo kwakuhlaliswe oNgapheliyo. UNkulunkulu onomusa wonke wasibekela inkazimulo yaKhe ngophawu oluthobeke kakhulu, ukuze uMose akwazi ukusibuka aphile. Kanjalo nasensikeni yefu emini nasensikeni yomlilo ebusuku, uNkulunkulu wakhuluma no-Israyeli, embulela abantu intando yaKhe, ebapha umusa waKhe. Inkazimulo kaNkulunkulu yathotshiswa, nobukhosi baKhe basitshekelwa, ukuze ukubona okubuthakathaka kwabantu abalinganiselwe kukwazi ukukubona. Kanjalo noKristu wayezakuza ‘emzimbeni wokuthotshiswa kwethu’ (Philippians 3:21, R. V.), ‘esesimweni sabantu.’ Emehlweni ezwe wayengenabo ubuhle obabungenza bamfise; nokho wayenguNkulunkulu osenyameni, ukukhanya kwezulu nomhlaba. Inkazimulo yaKhe yayisitshekelwe, ubukhulu baKhe nobukhosi baKhe kwakufihliwe, ukuze asondele kubantu abadabukileyo, abalingwayo.”

“UNkulunkulu wayala uMose ngenxa ka-Israyeli wathi, ‘Mabangenzele indawo engcwele; ukuze ngihlale phakathi kwabo’ (Eksodusi 25:8), futhi Wahlala endaweni engcwele, phakathi kwabantu baKhe. Kuzo zonke izinkambo zabo ezikhathazayo ehlane, uphawu lobukhona baKhe lwalunabo. Kanjalo noKristu wamisa itabernakele laKhe phakathi kwekamu lethu lobuntu. Wamisa itende laKhe eceleni kwamathende abantu, ukuze ahlale phakathi kwethu,

futhi asenze sazi isimilo saKhe sobuNkulunkulu nokuphila kwaKhe. ‘IZwi laba yinyama, lahlala phakathi kwethu njengetabernakele (futhi sabona inkazimulo yalo, inkazimulo enjengeyoYedwa ozelwe kuYise), ligcwele umusa neqiniso.’ Johane 1:14, R. V., margin.”

“Njengoba uJesu eza ukuhlala nathi, siyazi ukuthi uNkulunkulu uyazazi izilingo zethu, futhi uzwelana nosizi lwethu. Wonke amadodana namadodakazi ka-Adamu angakuqonda ukuthi uMdali wethu ungumngane wezoni. Ngokuba kuyo yonke imfundiso yomusa, kuzo zonke izithembiso zenjabulo, kuzo zonke izenzo zothando, kukho konke ukuheha kwobuNkulunkulu okwabonakaliswa ekuphileni koMsindisi emhlabeni, sibona ‘uNkulunkulu unathi.’”

“USathane umelela umthetho kaNkulunkulu wothando njengomthetho wobugovu. Uthi akunakwenzeka kithi ukulalela imiyalo yawo. Ukuwa kwabazali bethu bokuqala, kanye nalo lonke usizi oluye lwavela kukho, ukubeka kuMdali, ehlela abantu ukuba babheke uNkulunkulu njengomsunguli wesono, nokuhlupheka, nokufa. UJesu wayezokwambula lokhu kukhohlisa. Njengomunye wethu wayezonikeza isibonelo sokulalela. Ngenxa yalokhu wazithathela imvelo yethu, wadlula kokuhlangenwe nakho kwethu. ‘Kukho konke kwamfanelekela ukuba enziwe abe njengabafowabo.’ KumaHebheru 2:17. Ukuba kwakufanele sithwale noma yini uJesu angazange ayibekezelele, khona-ke kulokhu uSathane wayezomelela amandla kaNkulunkulu njenganganele kithi. Ngakho-ke uJesu ‘walingwa kukho konke njengathi.’ KumaHebheru 4:15. Wabekezelela zonke izilingo esibhekana nazo. Futhi akasebenzisanga egameni lakhe siqu amandla angewanikwa thina ngesihle. Njengomuntu, wabhekana nesilingo, wanqoba ngamandla awawanikwa nguNkulunkulu. Uthi, ‘Ngiyathokoza ukwenza intando yakho, Nkulunkulu wami; yebo, umthetho wakho uphakathi kwenhliziyo yami.’ AmaHubo 40:8. Njengalokhu ayehambahamba enza okuhle, ephulukisa bonke ababehlushwa nguSathane, wenza kwacaca kubantu isimilo somthetho kaNkulunkulu kanye nemvelo yenkonzo yakhe. Ukuphila kwakhe kufakaza ukuthi nathi kungenzeka silalele umthetho kaNkulunkulu.”

“Ngobuntu baKhe, uKristu wathinta ubuntu; ngobunkulunkulu baKhe, ubamba isihlalo sobukhosi sikaNkulunkulu. NjengeNdodana yomuntu, wasinika isibonelo sokulalela; njengeNdodana kaNkulunkulu, usinika amandla okulalela. KwakunguKristu owakhuluma noMose esesihlahleni eNtabeni iHorebe ethi, ‘NGINGUYE ENGINGUYE.... Uyakusho kanjalo kubantwana bakwa-Israyeli ukuthi, NGINGUYE ungithumile kini.’ Eksodusi 3:14. Lokhu kwakuyisiqinisekiso sokukhululwa kuka-Israyeli. Ngakho-ke, lapho efika ‘esesimweni sabantu,’ wazimemezela nguNGINGUYE. UMntwana waseBetlehema, uMsindisi omnene nothobekile, unguNkulunkulu ‘owabonakaliswa enyameni.’ 1 Thimothewu 3:16. Futhi kithi uthi: ‘Mina nginguMalusi Omuhle.’ ‘Mina ngiyisinkwa esiphilayo.’ ‘Mina ngiyiNdlela, neQiniso, nokuPhila.’ ‘Nginikwe onke amandla ezulwini nasemhlabeni.’ Johane 10:11; 6:51; 14:6; Mathewu 28:18. NGINGUYE uyisiqinisekiso sazo zonke izithembiso. NGINGUYE; ningesabi. ‘UNkulunkulu unathi’ uyisiqiniseko sokukhululwa kwethu esonweni, isiqinisekiso samandla ethu okulalela umthetho wezulu.” The Desire of Ages, 23, 24.