

# **Incwadi kaJoweli neBandla lama-Adventist osuku lwesikhombisa laseLawodikeya - Inombolo Yamashumi Amathathu Nanye**

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## **Inombolo Yamashumi Nantathu Nanye**

Ukugcwaliseka kokugcina okuthathu okuqondene noMesiya okutholakala eNcwadini kaMathewu kukhomba izici ezintathu zophawu lwendlela lomthetho weSonto; ukusakazwa kwabantu bakaNkulunkulu emthethweni weSonto, njengoba kufanekiswe ukusakazwa komhlambi omncane ngo-Okthoba 22, 1844 kanye nokusakazwa kwabafundi esiphambanweni. Kokubili lokho kusakazwa kuhambisana nomthetho weSonto. Ngokuhlangana neGalile, eliwuphawu lwesikhathi sokuguquka esiprofethweni, abantu abebesebumnyameni kwaze kwaba ngumthetho weSonto bazobizelwa ukuphuma ebumnyameni. Labo bantu bangabanye bomhlambi kaNkulunkulu, abasebenzi behora leshumi nanye abavuselwa odabeni lwempikiswano yeSabatha njengoba bebizelwa ukuphuma eBabiloni. Ukubizwa kwabo ukuphuma eBabiloni kuyisigaba sesibili sokwahlulela, esiqala endlini kaNkulunkulu, bese kuthi emthethweni weSonto sibhekane nalabo abangaphandle kweJerusalema.

## **Uphawu lweshumi lweMesiya luwukuSakazeka komthetho weSonto.**

Kodwa konke lokhu kwenziwa ukuze kugcwaliseke imibhalo yabaprofethi. Khona bonke abafundi bamshiya, babaleka. Mathewu 26:56.

## **Isiprofetho**

Vuka, wena nkemba, ulwe nomalusi wami, ulwe nendoda engumngane wami oseduze, usho uJehova Sebawoti: shaya umalusi, izimvu ziyakusakazeka; mina ngiyakuphendulela isandla sami kwabancinyane. Zakariya 13:7.

“Sizohlakazeka kakhulu kungakabiphi, futhi lokho esikwenzayo kumelwe kwenziwe masinyane.” Fundamentals of Christian Education, 535.

“Isikhathi siyeza lapho siyokwehlukani swa futhi sihlakazeke, futhi yilowo nalowo wethu kuyodingeka ame engenalo ilungelo lokuhlanganyela nalabo abanokholo oluyigugu olunjengolwethu; pho ningema kanjani ngaphandle kokuba uNkulunkulu abe ngasohlangothini lwenu, futhi nazi ukuthi nguye oniholayo noniqondisayo?” Review and Herald, Mashi 25, 1890.

## **Uphawu Lweshumi Nanye LwaseMesiya luwukubizwa kwabeZizwe**

ukuze kugcwaliseke okwakhulunywa ngo-Esaya umprofethi, ethi: Izwe laseZabuloni, nezwe laseNafetali, ngasendleleni yolwandle, ngaphesheya kweJordani, iGalile labezizwe; abantu

ababehlezi ebumnyameni babona ukukhanya okukhulu; nakwababehlezi ezweni nasethunzini lokufa kuphume ukukhanya. Mathewu 4:14–16.

## Isiprofetho

Noma ubumnyama abusayikuba njengalobo obabukhona osizini lwakhe, lapho ekuqaleni ahlupheka kancane izwe lakwaZebhuloni nezwe lakwaNafetali, kwathi kamuva walihlupha kakhulu ngasendleleni yolwandle, ngale kweJordani, eGalile lezizwe. Abantu ababehamba ebumnyameni babone ukukhanya okukhulu; abahlala ezweni lethunzi lokufa, ukukhanya kubakhanyisele. Isaya 9:1, 2.

Ngomthetho weSonto imvula yokugcina iyakuthululwa ngaphandle kwesilinganiso, futhi abeZizwe bayakubona ukukhanya okukhulu. Ukuhlushwa kuyakuhlakaza abathembekileyo futhi kusabalalise umlayezo.

“Bayakunikela emikhandlwini, ... yebo futhi niyakulethwa phambi kwabaphathi namakhosi ngenxa Yami, kube ngubufakazi kubo nakwabezizwe.’ Mathewu 10:17, 18, R. V. Ukushushiswa kuyosabalalisa ukukhanya. Izinceku zikaKristu ziyakulethwa phambi kwabakhulu bezwe, okungenzeka ukuthi, ngaphandle kwalokhu, bebengasoze balizwa ivangeli. Iqiniso liye lamelwa ngokungesikho kulaba bantu. Balalele izinsolo zamanga mayelana nokukholwa kwabafundi bakaKristu. Ngokujwayelekile indlela yabo kuphela yokwazi isimo salo sangempela ingubufakazi balabo abalethwa enkantolo ngenxa yokukholwa kwabo. Lapho bephenywa, laba kudingeka ukuba baphendule, nabahluleli babo balalele ubufakazi obethulwayo. Umusa kaNkulunkulu uyakwabiwa ezincekwini Zakhe ukuze zibhekane naleso simo esiphuthumayo. ‘Niyakuphiwa,’ kusho uJesu, ‘ngalo lelo hora eniyakukusho. Ngokuba akusini enikhulumayo, kodwa nguMoya kaYihlo okhuluma kini.’ Njengoba uMoya kaNkulunkulu ukhanyisa izingqondo zezinceku Zakhe, iqiniso liyokwethulwa ngamandla alo obuNkulunkulu nangobuyigugu balo. Labo abalenqaba iqiniso bayakuma basole futhi bacindezele abafundi. Kodwa phakathi kokulahlekelwa nokuhlupheka, kuze kube ngukufa, abantwana beNkosi mabaveze ubumnene beSibonelo sabo sobuNkulunkulu. Ngaleyo ndlela kuyobonakala umehluko phakathi kwabasebenzi bakaSathane nabamele uKristu. UMsindisi uyakuphakanyiswa phambi kwababusi naphambi kwabantu.”

“Abafundi abazange banikwe isibindi nokuqina kwabafela ukholo kwaze kwaba yilapho lowo musa wawusudingeka. Khona-ke isithembiso soMsindisi sagcwaliseka. Lapho uPetru noJohane befakaza phambi komkhandlu weSanhedrini, abantu ‘bamangalisa; baqaphela ukuthi babenoJesu.’ Izenzo 4:13. NgoStefanu kulotshiwe ukuthi ‘bonke ababehlezi emkhandlwini, bemgqolozele, babona ubuso bakhe kungathi ubuso bengelosi.’ Abantu ‘ababengakwazi ukumelana nokuhlakanipha nomoya akhuluma ngakho.’ Izenzo 6:15, 10. Futhi uPawulu, ebhala ngokwahlulelwa kwakhe uqobo enkantolo yabaKhesari, uthi, ‘Ekuziphenduleleni kwami kokuqala akekho owangimela, kodwa bonke bangishiya.... Kepha iNkosi yema ngakimi, yangiqinisa; ukuze ngami umlayezo ushumayelwe ngokuphelele, nokuba zonke izizwe zabeZizwe ziwuzwe; futhi ngakhululwa emlonyeni wengonyama.’ 2 Thimothewu 4:16, 17, R. V.”

“Izincedu zikaKristu kwakungafanele zilungiselele inkulumo ebekiwe ezazizoyethula lapho zilethwa enkantolo. Ukuzilungiselela kwazo kwakufanele kwenziwe usuku nosuku ngokugcina engcebweni amaqiniso ayigugu ezwi likaNkulunkulu, nangokuqinisa ukukholwa kwazo ngomthandazo. Lapho sezilethwe ekulingweni, uMoya oNgcwele wawuyobakhumbuza wona lawo maqiniso ayeyodingeka ngaleso sikhathi.” The Desire of Ages, 354, 355.

Ukwahlulela kuqala ngendlu kaNkulunkulu ngo-9/11, futhi kuphetha ngomthetho weSonto, lapho ukwahlulela bese kudlulela komunye umhlambi kaNkulunkulu ongaphandle kwendlu kaNkulunkulu.

## **Uphawu Lweshumi Nambili LobuMesiya luyiSahlulelo Kwabezizwe**

ukuze kugcwaliseke okwakhulunywa ngo-Esaya umprofethi, ethi: “Bhekani inceku yami engiyikhethileyo; othandekayo wami, umphefumulo wami othokozayo ngaye; ngiyakubeka uMoya wami phezu kwakhe, futhi uyakuletha ukwahlulela ezizweni. Akayikuphikisana, futhi akayikumemeza; futhi akakho oyakuzwa izwi lakhe ezitaladini. Umhlanga ochobozekileyo akayikuwaphula, nentambo yefilakisi ebhemayo akayikuyicima, aze akukhiphe ukwahlulela kube ukunqoba. Futhi izizwe ziyakwethemba egameni lakhe.” Mathewu 12:17–21.

## **Isibikezelo**

Bhekani inceku yami, engiyisekelayo; okhethiweyo wami, umphefumulo wami othokoza ngayo; ngibeke uMoya wami phezu kwayo; iyakuletha ukwahlulela ezizweni. Ayiyikumemeza, ayiyikuphakamisa izwi layo, noma yenze izwi layo lizwakale ezitaladini. Umhlanga ophukileyo ayiyikuwuphula, nentambo yelambu ebhemayo ayiyikuyicima; iyakuveza ukwahlulela kube ngeqiniso. Ayiyikwehluleka noma idangale, ize imise ukwahlulela emhlabeni; neziqhingi ziyakulindela umthetho wayo. Isaya 42:1–4.

Ukuvalwa kokwahlulela kwendlu kaNkulunkulu kwaqala ngoJulayi ka-2023, lapho izwi lazwakala ezitaladini lapho uMose no-Eliya babelele befile esigodini samathambo omile afileyo. Lapho lelo zwi lizwakala, ukwahlulela kwaqala ukuvaleka ngendlu kaNkulunkulu, kwase kuqhubekela ekwahluleleni abeZizwe. Kukhona ukugcwaliseka okuyiShumi nambili koMesiya encwadini kaMathewu okukhomba izimpawu zendlela eziyinhloko enhlanganweni yokuvuselelwa kwabayizinkulungwane eziyikhulu namashumi amane nane. Lezo zimpawu eziyishumi nambili zifanekiselwa nguMesiya. 1989; 1996; 9/11, 2001; Julayi 18, 2020; Julayi 2023; 2024; Isikhalo Saphakathi Kobusuku, ukwehlukaniswa kwabapristi nomthetho weSonto konke kuyakhonjwa, kanti u-9/11 unobufakazi bangaphakathi nobangaphandle, futhi umthetho weSonto unobufakazi bangaphakathi bokuhlakazeka, bese kuba khona ofakazi ababili besikhathi sokwahlulela sabasebenzi behora leshumi nanye. Izimpawu zendlela eziyisishiyagalolunye zenhlangano yokuvuselelwa kwabayizinkulungwane eziyikhulu namashumi amane nane zikhonjwe ngokuqondile encwadini kaMathewu.

UMathewu uyialfa yeTestamente Elisha, kanti iSambulo siyi-omega. UMathewu ungumsebenzi wobuciko wesiprofetho obaluleka bawo babubekwe uphawu kwaze kwaba sezinsukwini zokugcina. Uqukethe izahluko eziyishumi nambili ze-omega, ezihambelana ne-alfa kaGenesis

isahluke seshumi nanye kuya kwesamashumi amabili nambili. Njengoba eyialfa yeSambulo, uhambisana nobudlelwano obuphefumulelwe bukaDaniyeli neSambulo. Lokho okwambulwa ngezincwadi zikaDaniyeli neSambulo maqondana nobudlelwano bazo besiprofetho, kungaba yiqiniso nangobudlelwano bukaMathewu neSambulo. Lokho esitsheliwe ngalezo zindlela kungalingana nalokhu:

Encwadini kaMathewu, kuthathwa wona kanye lowo mugqa wesiprofetho njengoba kunjalo encwadini yeSambulo.

“ISambulo iyincwadi ebekwe uphawu, kodwa futhi iyincwadi evuliwe. Ilandisa ngezehlakalo ezimangalisayo ezizakwenzeka ezinsukwini zokugcina zomlando walomhlaba. Izimfundiso zale ncwadi ziqondile, azisizo ezingaqondakali nezingenakuqondwa. Kuyo kuthathwa futhi wona lowo mugqa wesiprofetho njengakuDaniyeli. Ezinye iziprofetho uNkulunkulu uziphindile, ngalokho ebonisa ukuthi kufanele zinikwe ukubaluleka. INkosi ayiphindi izinto ezingenamphumela omkhulu.” Manuscript Releases, volume 9, 8.

Incwadi kaMathewu ithatha “umugqa ofanayo wesiprofetho” njengoba kwenza iSambulo noDaniyeli, futhi ipheleliswa encwadini yeSambulo, ngoba igama elithi “umphelelisi” lisho ukuphelela.

“Encwadini yeSambulo kuhlanguka futhi kuphele zonke izincwadi zeBhayibheli. Nansi ingxenye egcwalisa incwadi kaDaniyeli. Enye iyisiprofetho; enye iyisambulo. Incwadi eyavalwa ngophawu akusiyo iSambulo, kodwa yileyo ngxenye yesiprofetho sikaDaniyeli ehlobene nezinsuku zokugcina. Ingelosi yayala yathi, ‘Kepha wena, Daniyeli, vala la mazwi, unamathisele uphawu encwadini, kuze kube yisikhathi sokuphela.’ Daniyeli 12:4.” Izenzo ZabaPhostoli, 585.

UMathewu, uDaniyeli, neSambulo kuyincwadi eyodwa.

“Izincwadi zikaDaniyeli neSambulo ziyinto eyodwa. Enye iyisiprofetho, enye iyisambulo; enye iyincwadi ebekwe uphawu, enye iyincwadi evuliweyo. UJohane wezwa izimfihlakalo ezakhulunywa yimidumo, kodwa wayalwa ukuba angazibhali.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

Kwabonakala kubalulekile ukuthatha isikhathi ukubeka incwadi kaMathewu esimeni sayo ukuze kugcizelelwe ukubaluleka kobuprofethi kokuba kukaPetru eKesariya Filiphi ngaphambi kokuba ngibuyisele isifundo encwadini kaJoweli. Ngizozama ukufingqa engikubonile encwadini kaMathewu ngenhloso yokubonisa ukubaluleka okukhulu kobuprofethi kukaPetru eKesariya Filiphi, okuyiPaniami kaDaniyeli isahluko sishumi nanye amavesi eshumi nantathu kuya kweleshumi nanhlanu.

Incwadi kaMathewu yakhiwe phezu kwemigqa emithathu ehlukele yesiprofetho. Umugqa wokuqala uyizahluko eziyishumi zokuqala; umugqa wesibili uyizahluko eziyishumi nambili ezilandelayo ezilandelwa ngumugqa wesithathu owakhiwe yizahluko eziyisithupha. Izahluko eziyishumi zokuqala zimelela ingelosi yokuqala yeSambulo seshumi nane, izahluko eziyishumi nambili ezilandelayo zimelela ingelosi yesibili yeSambulo seshumi nane, kanti izahluko

eziyisithupha zokugcina zimelela ingelosi yesithathu yesAmbulo seshumi nane. Angikakufakazeli ngokusobala lokhu kuqaphela, kodwa kungafezwa kalula. Ngaphambi kokuba senze lokho, ngifisa ukuqhubeka nokudweba eminye yemivimbo ebanzi phezu kwendwangu okuyiyo incwadi kaMathewu.

Umugqa wesibili wezahluko zeshumi nanye kuya kwamashumi amabili nambili umelelwa yingelosi yesibili, futhi ingelosi yesibili ihlale ikhomba ukuphindaphindwa, ngokuba iBabiloni liwile, liwile. Izahluko zeshumi nanye kuya kwamashumi amabili nambili zeGenesisise ziveza isithembiso bese kuba isivumelwano sikaNkulunkulu esinezinyathelo ezintathu nabantu abakhethiweyo ngoAbrama, ukhokho. Ivesi elisemkhatsini impela walezo zahluko eziyishumi nambili likhomba “ukusoka” njengophawu lwesivumelwano, futhi kwamiswa esinyathelweni sesibili kwezintathu. Ivesi elisemkhatsini impela lomugqa wesivumelwano ohambisanayo kaMathewu yilapho igama likaSimoni Barjona liguqulwa laba nguPetru.

Mina futhi ngithi kuwe: Wena unguPetru, futhi phezu kwaleli dwala ngiyakwakha ibandla lami; futhi amasango esihogo awayikulehlula. Mathewu 16:18.

Igama likaPetru limelela abayizinkulungwane eziyikhulu namashumi amane nane, futhi umele isigaba salabo abasekela ukholo lwabo ekuzweni umlayezo kaKristu. Hhayi nje kuphela umlayezo omayelana noJesu, kodwa umlayezo uJesu awubona njengowanikezwa uPetru yiNkosi uqobo lwayo.

Wathi kubo: Kepha nina nithi ngingubani na?

USimoni Petru waphendula wathi, Wena unguKristu, iNdodana kaNkulunkulu ophilayo. UJesu waphendula wathi kuye,

Ubusisiwe wena, Simoni Barjona; ngoba inyama negazi akukwambululanga lokhu, kodwa uBaba wami osezulwini. Mathewu 16:15–17.

Ukukholwa kukaPetru kusekelwe ekutheni uJesu ube nguKristu—uMesiya. Igama likaPetru liyashintshwa, njengalokho kwashintshwa elika-Abrama ukuze kuphawulwe ubudlelwane besivumelwano, futhi igama lakhe lilingana no-144,000; futhi kulelo vesi kanye kanye, impikiswano enkulu iboniswa njengeDwala eliyisisekelo sebandla elalizokwehlula amabandla esihogo. Labo abayizinkulungwane eziyikhulu namashumi amane nane nezinkulungwane ezine bayisibonakaliso sokugcina sabantu besivumelwano abakhethiweyo, futhi uPetru umelela lelo qembu.

UPetru futhi ngasikhathi sinye umelela ibandla lokuqala lobuKristu, ibandla labafundi, ngoba lowo ngumlando lapho uKristu abeka khona isisekelo seBandla laKhe. UKristu uyisisekelo, futhi Yena futhi uyitshe legumbi eliyinhloko, kanti uPetru uyisibonakaliso somlobokazi wokuqala wobuKristu nowokugcina wobuKristu. Ngakho-ke, uPetru uyisibonakaliso kokubili se-alpha nese-omega evesini elilodwa.

Lelo vesi elilodwa liyivesi elisemkhakheni wezahluko eziyishumi nambili ezimelela umlayezo wengilosi yesibili, futhi uPetru “uphindaphindeka” njengomlobokazi wokuqala nangomlobokazi

wokugcina. Umlobokazi wokugcina uyoba sempilweni yempi nesinagoge likaSathane, futhi umlobokazi wokugcina uyokwakhiwa ngamaqembu amabili. Elinye iqembu liyizinkulungwane eziyikhulu namashumi amane nane, kanti elinye iqembu liyisixuku esikhulu. Isixuku esikhulu simelwe yiSmirna, kanti izinkulungwane eziyikhulu namashumi amane nane zimelelwa yiFiladelfiya.

Izinkulungwane eziyikhulu namashumi amane nane zingamaFiladelfiya, futhi ukuguqulwa kwegama likaPetru evesini leshumi nesishiyagalombili kumele uphawu lokubekwa uphawu kwezinkulungwane eziyikhulu namashumi amane nane. Ungumfanekiso walabo ababekwe uphawu, futhi kulelo vesi, okuyilo kanye ivesi eliphakathi nendawo lezahluko eziyishumi nambili zesivumelwano, uhambisana kanye nevesi eliphakathi nendawo lezahluko eziyishumi nambili zikaGenesisise, lapho ukusoka kuchazwa khona njengophawu. Izahluko zesiAmbulo kusukela kweshumi nanye kuya kwelamashumi amabili nambili zinikeza umugqa wesithathu wezahluko eziyishumi nambili zobufakazi besivumelwano, futhi ivesi eliphakathi nendawo lalezo zahluko eziyishumi nambili lichaza umshado wesifebe sesAmbulo 17 namakhosi omhlaba.

Nesilo esasikhona, esingasekho, sona siyisishiyagalombili, kodwa sivela kwabayisikhombisa, futhi siya ekubhujisweni. ISambulo 17:11.

Leli vesi ihilelekile ekuhlonzeni ukuwa kokugcina kweBabiloni elikhulu, futhi ukuwa kokuqala kweBabele kwakusesahlukweni sokuqala somugqa wesivumelwano sezahluko eziyishumi nambili zeGenesisise. UPetru umelela abayizinkulungwane eziyikhulu namashumi amane nane evesini elisemaphakathi, elihambisana nevesi elisemaphakathi leGenesisise. Evesini elisemaphakathi leSambulo, ukuwa kweBabiloni elikhulu kuletha esiphethweni indaba kaNimrodi, umzingeli omkhulu waseBabele.

Amavesi aphakathi nendawo ngayinye yale migqa emithathu yesiprofetho aveza noma uphawu lukaNkulunkulu noma uphawu lwesilo. Isivumelwano saseBabiloni sokuqala sokufa kuGenesisise sifinyelela esiphethweni saso kuSambulo. Ngokwenza kanjalo, sibeka isiqalo nesiphetho phezu yayo yonke le migqa emithathu, lapho ihlanganiswa ndawonye, umugqa phezu komugqa. Lapho uPetru esetshenziswa khona njengophawu lwempikiswano enkulu phakathi kweDwala namasango esihogo kuwumyalezo wengelosi yesibili, ngokuba umyalezo wengelosi yesibili uthi: IBabiloni liwile (uNimrode), liwile (isifebe saseRoma). Umugqa wesibili emigqeni emithathu kaMathewu ungumyalezo wengelosi yesibili, ngokuba uveza ukuwa okubili kweBabiloni. Wethula umshado womgunyathi khona kanye lapho umshado weqiniso upheleliswa khona, emthethweni weSonto. Umele inombolo ethi “8” njengomgunyathi wabantu bakaNkulunkulu, bona abayisishiyagalombili beqiniso. Ubupapa nabo buvezwa njengobulingisa uNkulunkulu, ngokuba babukhona, nokho bukhona, futhi buyakwenyuka. Buyenyuka khona kanye lapho ibhanela linyuka khona—emthethweni weSonto.

KuMathewu kunezigwaliseko eziyishumi nambili eziphathelele noMesiya, futhi eTestamenteni Elidala kukhona phakathi kweziprofetho ezingamakhulu amathathu nezingamakhulu amahlanu ngoMesiya. UMathewu uqukethe izigwaliseko eziyishumi nambili ezikhonjiswe ngokuqondile, ngaphezu kakhulu kwanoma yimaphi amanye amaVangeli amathathu. Lezo zigwaliseko

eziyishumi nambili zihambelana nezimpawu zendlela eziyisishiyagalolunye ezihlukile emnyakazweni wokuguqula wabantu abayizinkulungwane eziyikhulu namashumi amane nane. Isishiyagalolunye sifanekisela ukuphelela, ngokuba akukho nani elingaphezu “kwesishiyagalolunye,” ngoba lonke elinye inani elilandela “isishiyagalolunye,” lisebenzisa kuphela amadijithi ayisishiyagalolunye kusukela koyedwa kuya koyisishiyagalolunye, kanye noziro. Isishiyagalolunye singukugcwala. Kulezo zimpawu zendlela eziyisishiyagalolunye, ezimbili zinezigcwaliseko zikaMathewu ezingaphezu kwesisodwa. U-9/11 unezimbili, kanti umthetho weSonto unezintathu.

Isikhathi sokuphela ngo-1989, ukuhlelwa ngokusemthethweni kwesigijimi ngo-1996, kulandelwa u-9/11, kulandelwa ukudumala kwangoJulayi 18, 2020, kulandelwa izwi lasehlane ngoJulayi ka-2023, elaholela ekuvukeni kuka-2024, okuholela esiLilweni Saphakathi Nobusuku, kulandelwa ukwehlukaniswa kwabapristi, okuphetha emthethweni weSonto. Izimpawu eziyisishiyagalolunye, esisodwa sazo sinofakazi ababili kanti esisodwa sinofakazi abathathu; u-9/11 unababili kanti umthetho weSonto unabathathu. Lokhu kusho ukuthi emugqeni wokuvuselelwa wabenkulungwane eyikhulu namashumi amane nane, ofakazi ababili baka-9/11 kuze kube kofakazi abathathu bomthetho weSonto—kubonakalisa isikhathi sokubekwa uphawu sabenkulungwane eyikhulu namashumi amane nane. Izimpawu eziyishumi nambili zihambisana nayo yonke iminyakazo yokuvuselelwa, futhi ngokwenza kanjalo, zigcizelela futhi zikhombe isikhathi sokubekwa uphawu sabenkulungwane eyikhulu namashumi amane nane kusukela ku-9/11 kuze kube semthethweni weSonto.

Ngokwenza kanjalo, lichaza ofakazi ababili ku-9/11, kanye nofakazi abathathu emthethweni weSonto. Ofakazi ababili ku-9/11 bangumyalezo wengelosi yesibili, kanti ofakazi abathathu emthethweni weSonto bangumyalezo wengelosi yesithathu. Ngakho-ke, umugqa okhiqizwe ngokugcwaliseka kukaMathewu kweziprofetho zikaMesiya uhlukana futhi ukhulisa isikhathi sokubekwa uphawu, ngesikhathi esifanayo ukhomba ingelosi yesibili njenge-alpha emlandweni wesikhathi sokubekwa uphawu, nengelosi yesithathu njenge-omega. Lokho kusho ukuthi isikhathi sokubekwa uphawu simiswe phakathi kwenombolo ezimbili nenombolo ezintathu, ngaleyo ndlela kubekwe amashumi amabili nantathu, uphawu lokubuyisana—phezu kwawo wonke umlando wokubekwa uphawu.

Encwadini kaMathewu kukhona imigqa emithathu yesiprofetho, emele ingelosi yokuqala, eyesibili, neyesithathu ngokulandelana, nokuthi izahluko eziyishumi nambili emgqeni wesibili kaMathewu zimele isivumelwano nabayizinkulungwane eziyikhulu namashumi amane nane, ngokuba iyiyo i-omega yesivumelwano sikaGenesis se-alpha no-Abrama. Lokhu futhi kusho ukuthi njengengelosi yesibili, lapho uPetru emele kokubili umakoti wokuqala nowokugcina wobuKristu, ukuphindeka kukaPetru kumisa isidingo sesiprofetho sokuphindeka engelosini yesibili. Ngobufakazi babathathu inani eliyishumi nambili liyintambo ebopha ndawonye imigqa emithathu yezahluko eziyishumi nambili, ngakho lapho sithola okunye ukumela kwenani eliyishumi nambili encwadini kaMathewu, kufanele kuhambisane nokunye okuyishumi nambili encwadini kaMathewu.

Izahluko eziyishumi nambili zikaMathewu, eziqala ngenombolo eyisifanekiselo eyishumi nanye futhi ziphethe ngomlingani wayo oyisifanekiselo, inombolo engamashumi amabili nambili, zihambisana nolayini wokuguqulwa wabantu abayizinkulungwane eziyikhulu namashumi amane nane, omelelwa ukugcwaliseka kweMesiya okuyishumi nambili, ngaleyo ndlela zibonakalisa “ukuphindeka kabili” kwesibili olayini wengelosi yesibili. Ukugcwaliseka kweMesiya okuyishumi nambili, kanye nezahluko eziyishumi nambili, kuyikho “ukuphindeka kabili” kwengelosi yesibili, kodwa lapho kuphindaphaniswa kumele abantu abayizi-144,000. UPetru uphindwe kabili, futhi nenombolo eyishumi nambili nayo iphindwe kabili. Lokho kuphindeka kabili kugcwalisa ukuphindeka kabili kokuwisa kweBhabhiloni kabili.

Izahluko zeshumi nanye kuya kwezingamashumi amabili nambili zimelela ingelosi yesibili yesAmbulo seshumi nane. Ishumi liwuphawu lovivinyo, futhi olokuqala ezivivinyweni ezintathu luyizahluko zokuqala eziyishumi zikaMathewu. “Ishumi” lifanekisela uvivinyo. Ngenxa yokuthi uMathewu eyi-alpha ye-omega yesAmbulo, isahluko sokuqala sanoma iyiphi yalezi zincwadi siqala ngesambulo sikaJesu Kristu. Esahlukweni sokuqala uJosefa uyavivinywa mayelana nokukholwa ingelosi noma ukungayikholwa. Ofana naye kwakunguyise kaJohane uMbhapathizi, uZakariya, ongakhohlwanga futhi wehluleka kulolo vivinyo olufanayo. Omunye wamukela ukuzalwa okuhlelwe ukuhlinzekwa kukaNkulunkulu, omunye wangabaza.

Esahlukweni sesibili uHerode wesaba ukuzalwa kwenkosi entsha, futhi uJosefa noMariya babalekela eGibhithe. UJohane uMbhapathizi waletsa uvivinyo lokuqala esahlukweni sesithathu, uvivinyo lokuqala uDade White aluchaza njengovivinyo lokuphila noma lokufa, ngoba wabhala ukuthi “labo abawenqaba umyalezo kaJohane babengeke bazuze lutho ngoJesu.” Ingelosi yokuqala ingumyalezo ovivinyayo obiza abantu, njengoba noJohane enza, ukuba besabe uNkulunkulu, ngoba ihora lokwahlulela kukaNkulunkulu liyeza. Lokhu kumelwe nguJohane ngesikhathi ebuza ethi “ngubani onixwayisile ukuba nibaleke ulaka oluzayo?”

Khona-ke esahlukweni sesine, uJesu uzila ukudla izinsuku ezingamashumi amane eziphetha ngezivivinyo ezintathu ezihlukile, ngokuba izivivinyo ezintathu zihlale zimelelwe embikweni wengelosi yokuqala. Khona-ke uJesu waqala ukwakha izisekelo ngokukhetha abafundi baKhe, ngokuba ngo-Ezra noNehemiya izisekelo zethempeli zabekwa emlandweni wesimemezelo sokuqala, kanti nangamaMillerite, izisekelo zabekwa emlandweni wengelosi yokuqala. Izisekelo yizibusiso, zilandelwa yizimangaliso zaKhe ezaholela ekuthumeleni kwaKhe abafundi abayishumi nambili kuze kufike ekupheleni kwesahluko seshumi. Abafundi abayishumi nambili base sebemi endaweni yabo, futhi ugqozi lukhomba ukuthi abafundi babeyisisekelo sebandla lamaKristu. Ngesahluko seshumi nanye izisekelo zase ziphelile.

Esahlukweni seshumi nanye abafundi benza inkonzo bebodwa, kanti uJesu usesedwana, okubonisa ngokusobala ukwehlukana okuqondile phakathi kwesahluko seshumi neseshumi nanye. Izahluko zokuqala kuya kweshumi ziyisigijimi sengelosi yokuqala; lesa saphela ekufikeni kweyesibili. Ingelosi yesibili iveza ukwahlukana, ukwehlukaniswa, njengakwabaMillerite nakumaProthestani. Isahluko seshumi siphetha ngoJesu ehlukana nabafundi, kanti esahlukweni seshumi nanye Yena usedwa.

Isahluko seshumi nanye kuze kube sesamashumi amabili nambili simelela ingelosi yesibili, siholela esahlukweni samashumi amabili nantathu kuze kube sesamashumi amabili nesishiyagalombili, njengomugqa wesithathu wengelosi yesithathu. Yebo, ingelosi yesithathu ifika emthethweni weSonto, okuyikho okumelelwa yiPhasika lezahluko zamashumi amabili nesithupha kuze kube ngamashumi amabili nesishiyagalombili. “23” liwuphawu lokubuyisana, futhi esokuqala salezo zahluko eziyisithupha simelela umlayezo wengelosi yokuqala, kuthi ezintathu zokugcina zimelele umlayezo wengelosi yesithathu. Izahluko ezimbili eziphakathi (24 & 25) zimelela ingelosi yesibili. Izahluko ezintathu zokugcina ziqukethe izimpawu zendlela eziqondile ezingu-“23” ezihambelanisa isahluko “23,” njengengelosi yokuqala noma isiqalo, kanye nezahluko zamashumi amabili nesithupha kuze kube ngamashumi amabili nesishiyagalombili njengelesithathu, ngezimpawu zendlela ezingu-“23”. Isahluko 23 siyingelosi yokuqala, kuthi izahluko ezimbili ezilandelayo zibe yingelosi yesibili, bese ezintathu zokugcina zibe yengelosi yesithathu.

Umugqa wesithathu kuMathewu umele ingelosi yesithathu, futhi uhlukaniswe izigaba ezintathu. Isahluko 23 siyisigaba sokuqala, futhi siyingelosi yokuqala. Izahluko 24 no-25 ziyisigaba sesibili, futhi ziyingelosi yesibili. Izahluko 26, 27, no-28 ziyisigaba sesithathu futhi ziyingelosi yesithathu. Isahluko esisodwa sengelosi yokuqala, izahluko ezimbili zengelosi yesibili, nezahluko ezintathu zengelosi yesithathu. Okwesithathu, okuyiPhasika, okumele isiphambano, okuphinde kuhambisane nomthetho weSonto, nakho kumelwa iPhentekoste.

IPentekoste iyinombolo 50, futhi u-50 uyisibonakaliso seJubili. IJubili iqukethe unyaka wamashumi amane nesishiyagalolunye, ukuphela komjikelezo wesikhombisa wemijikelezo eyisikhombisa yeminyaka. Inombolo 49 yandulela inombolo 50, kodwa ixhumene nayo ngokuqondile. Umugqa wesithathu kuMathewu uqala ngesahluko 23, bese ulandelwa izahluko ezimbili (24, 25) ezihlangene zenza u-49, ngaphambi nje kwengelosi yesithathu emele inombolo 50.

Ukuqala komugqa wezahluko eziyisithupha kungu-“23,” futhi ukuphela kungu-“23” izimpawu zendlela, kanti inani elitholakala ngokuhlanganisa isahluko 26 no-27 no-28 lilingana no-“81,” okuyisibonakaliso sabapristi esigxilise kuwo kanye la mavesi akhomba ukuchithwa kwegazi elalizosetshenziswa nguMPristi Omkhulu waseZulwini enkonzweni Yakhe yobupristi obukhulu. Ngalesi sizathu, isihloko sesahluko “81” encwadini ethi *The Desire of Ages* sisekelwe kuMathewu 28.

“Isahluko 81— ‘INkosi Ivukile’”

“Lesi sahluko sisekelwe kuMathewu 28:2–4, 11–15.” *The Desire of Ages*, 780.

Inombolo ethi “81” imelela ubupristi, kanti kuLevitikusi 8 kubekwa obala izinsuku eziyisikhombisa zokungeweliswa kwabapristi. KuNumeri isahluko 8 kubekwa obala ukuhlanzwa kwabaLevi. Ku-2 IziKronike, abapristi “81” bamelana nenkosi u-Uziya, futhi lesi siqephu sinikela ngokuqondile ekumisweni komyalezo wokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane.

Kodwa kwathi esenamandla, inhliziyo yakhe yaphakama kwaze kwaba ngukubhujiswa kwakhe; ngoba wona kuJehova uNkulunkulu wakhe, wangena ethempelini likaJehova ukuba ashise impepho e-altare lempepho. U-Azariya umprişti wangena emva kwakhe, enabaprişti bakaJehova abangamashumi ayisishiyagalombili, abangamadoda anesibindi; bamelana no-Uziya inkosi, bathi kuye: Akusikho okwakho, Uziya, ukushisela uJehova impepho, kodwa ngokwabaprişti, amadodana ka-Aroni, abangcweliselwe ukushisa impepho; phuma endaweni engcwele, ngoba uphambukile; futhi lokhu akuyikuba yikudunyiswa kuwe okuvela kuJehova uNkulunkulu.

Khona-ke u-Uziya wathukuthela, ephethe isitsha sempepho ngesandla sakhe ukuba ashise impepho; kwathi esathukuthela abaprişti, ubulephero baqhamuka ebunzini lakhe phambi kwabaprişti endlini kaJehova, ngasohlangothini lwe-altare lempepho. U-Azariya umprişti omkhulu, nabo bonke abaprişti, bambheka; bheka, wayenobulephero ebunzini lakhe, base bemxosha lapho; yebo, naye ngokwakhe washesha ukuphuma, ngoba uJehova wayemshaye. Inkosi u-Uziya yaba ngumelephero kwaze kwaba usuku lokufa kwayo, yahlala endlini eyahlukanisiwe, ingumelephero; ngokuba yanqunywa endlini kaJehova. UJothamu indodana yayo wayepethe indlu yenkosi, ehlulela abantu bezwe. 2 IziKronike 26:16–21.

Amashumi ayisishiyagalombili nanye njengophawu ahlotshaniwa nabaprişti abamelana nemizamo ka-Uziya yokunikela imihlatshelo endaweni engcwele. Isakhiwo sesiprofetho sendima emayelana no-Uziya sihambisana nesakhiwo sesiprofetho sikaDaniyeli isahluko 11 amavesi 11 no-12. Zombili lezi zingxenywe ziveza inkosi yaseningizimu, inhliziyo yayo ephakanyisiwe ngenxa yokunqoba kwezempi, ikakhulukazi ukunqoba okusanda kwenzeka phezu kwenkosi yasenyakatho. Lapho ivesi 11 likaDaniyeli 11 ligcwaliseka ngoPtolemy empini yaseRaphia, yena, njengoba kwenza u-Uziya, wafuna ukunikela umhlatshelo endaweni engcwele eJerusalema, kodwa wamelwa ngabaprişti. Umugqa phezu komugqa labo fakazi ababili babonisa impi yase-Ukraine esecishe yaphela.

Isahluko samashumi ayisishiyagalombili nanye se-*\*The Desire of Ages\** sisekelwe kuMathewu 28, futhi sikhomba uKristu enyukela ezulwini ukuba aqale umsebenzi waKhe njengoMprişti Omkhulu waseZulwini.

Manje kulokhu esikukhulumile nansi ingqikithi yako: SinoMprişti oMkhulu onjalo, ohlezi ngakwesokunene sesihlalo sobukhosi soBukhosi emazulwini. Hebheru 8:1.

Inani elithi “81” liwuphawu lwabaprişti, futhi izahluko 26, 27, 28; isigaba sesithathu somugqa wesithathu kuMathewu sihlanganisa u-81. Isigaba sesibili sihlanganisa u-49, kanti isigaba sokuqala singu-23. U-81 umelela abaprişti abangu-80 nomprişti omkhulu oyedwa ebufakazini buka-Uziya. Kuleli zinga abaprişti abangu-80 bangabantu, kanti umprişti omkhulu ungowobuNkulunkulu. U-81 umelela ukuhlanganana kobuNkulunkulu nobuntu. Inani elilodwa enanini elithi amashumi ayisishiyagalombili nanye limelela ubuNkulunkulu.

Inani elilodwa kweleshumi nanye limelela ubuntu futhi futhi ubuNkulunkulu. Inani elilodwa enanini lamashumi amabili nanye limelela ubuNkulunkulu, kanti amashumi amabili amele ubuntu. Ukuhlanganiswa kokubili nokukodwa kungabonakala kubafundi abasendleleni eya e-Emawuse.

Inhlanganisela yokuthathu nokunye iwubuntu nobuNkulunkulu njengoba kufanekiswe yisithando somlilo sikaShadiraki, Meshaki no-Abhedinego.

Inhlanganisela yezine nokukodwa ikhomba ukuthi ukuhlanganiswa kobuNkulunkulu nobuntu kufezwa esizukulwaneni sesine.

Inhlanganisela ka-five no-one ikhomba izintombi eziyisihlanu ezilindele umyeni.

Inhlanganisela yesithupha nokunye imelela ubudlelwane bomuntu neSabatha losuku lwesikhombisa, iBukulunkulu obunguNkosi yalo. Inani elithi “isithupha” liyisibonakaliso somuntu, kanti elithi “kunye” linguKristu.

Inhlanganisela yesikhombisa nokukodwa imelela ukuguquka kwebandla lesikhombisa laseLawodikeya lingene ekuhlangenwe nakho kwaseFiladelfiya.

81 luwuphawu lwabapristi nobudlelwane babo noMpristi Omkhulu.

Inhlanganisela ka-9 no-1 ikhomba ukupheleliswa. Ukukhulelwa kuthatha izinyanga eziyisishiyagalolunye. Kwakukhona izizukulwane eziyisishiyagalolunye ezaholela kuNowa, futhi emva kwalokho kwaba nezizukulwane eziyisishiyagalolunye ezaholela esivumelwaneni. UJesu waphefumulela okokugcina ngehora lesishiyagalolunye. Inhlanganisela ka-9 no-1 ikhomba ukqedwa komsebenzi wokubeka uphawu kubantu baKhe.

Kulesi simo, inombolo yokuqala iyinhlanganisela yobuntu noBukulunkulu; inombolo yesibili inguMfundisi wobuNkulunkulu, efundisa isintu. Inombolo yesithathu ingumyalezo wezingelosi ezintathu, okuwumyalezo ezifundiswa wona enombolweni yesibili. Inombolo yesine iveza isizukulwane sesine, ngaleyo ndlela iveze umlando wesiprofetho lapho izintombi ezinhlanu ezihlakaniphileyo zibonakaliswa khona, futhi zidalwa kabusha njengoba kufanekiswa usuku lwesithupha lokudala. Bese kuthi isinyathelo sesikhombisa siveze uguquko oluya eFiladelfiya kanye nendinganiso yokuthi eyesishiyagalombili ivela kweyisikhombisa. Ngaleso sikhathi isivumelwano sesifeziwe, futhi ubupristi buka-“81” buphakanyiswa ukuba buqede umsebenzi ofanekiswa yinombolo yesishiyagalolunye. Esinyathelweni ngasinye inombolo yokuqala iyiNgoniyama yesizwe sakwaJuda, futhi enguPalmoni, uMbali Wezinombolo Omangalisayo. U-81 uwuphawu lwabapristi. UPalmoni wadala zonke izinombolo.

Inani leshumi nanye limele uhhafu wamashumi amabili nambili, futhi womabili amele ukuhlanganiswa kobuNkulunkulu nobuntu. Esihlokweni sakamuva ngifake izitatimende ezimbili ezikhuluma ngesiqalo nangesiphetho.

Isitatimende sokuqala sakhomba ukuthi, lapho u-Ellen White enikwa imibono yakhe yokuqala yendlu engewele, waboniswa ukuthi umyalo weSabatha wawukhanya ngokugqama kuneminye imiyalo. Waboniswa futhi ukuthi ezinsukwini zokugcina “imfundiso yokuba sesimweni somuntu” yayembathiswe ukukhazimula okuthambile. ISabatha yayiyisibani ekuqaleni esasifanekisela imfundiso yokuba sesimweni somuntu ekugcineni. Ukuhlanganiswa kobuNkulunkulu nobuntu kuyimfundiso yokuba sesimweni somuntu, ngoba kuyimfundiso kaKristu yokuthatha phezu Kwakhe inyama yobuntu, ngaleyo ndlela ebeka isibonelo sokuthi ubuNkulunkulu obuhlanganiswe

nobuntu abonanga.

Ishumi nanye neshumi nanye kulingana namashumi amabili nambili, kanti inani leshumi nanye liqala umugqa ngamunye kweyishumi nambili yemigqa yesivumelwano, futhi ngamunye uphetha ngamashumi amabili nambili. Izahluko zeshumi nanye namavesi eshumi nanye ngaphakathi kweMibhalo zimelela izimpawu zendlela zabayizinkulungwane eziyikhulu namashumi amane nane.

## **2014**

Impi yase-Ukraine yaqala ngo-2014, futhi iyindlela yangaphandle yesikhathi sokubekwa uphawu kwabangu-144,000.

Inkosi yaseningizimu iyakuthukuthela kakhulu, iphume iyokulwa nayo, yebo nenkosi yasenyakatho; yona iyakumisa isixuku esikhulu; kodwa leso sixuku siyakunikelwa esandleni sayo. Daniyeli 11:11.

## **Julayi 18, 2020**

Ukudumala kokuqala kwakuwukulibala kukaJesu ukuya ukuyovusa uLazaru, isimangaliso esikhulu kunazo zonke nesiyisigxivizo sikaNkulunkulu. UJesu walinda izinsuku ezine ngaphambi kokuba avuse uLazaru. Ivesi elikuJohane likhomba esokugcina kweziyisikhombisa izimangaliso ezichazwe ngokuqondile evangelini likaJohane. Esokuqala kwakungukuguqula amanzi abe yiwayini. Kukhona ukukhanya okukhulu ekucabangeleni izimangaliso eziyisikhombisa ezigcina ngoJohane 11:11, futhi bonke osomaqhinga bezemfundiso yenkolo bayavumelana ukuthi kuJohane kunezimangaliso eziyisikhombisa kuphela, ngokusekelwa ekutheni lezo zimangaliso zikhonjwe ngokuqondile. Ngenxa yalesi sizathu, abafaki ukuvuka kukaKristu njengophawu lwesishiyagalombili, kodwa kwakuyisimangaliso, futhi ukuvuka Kwakhe kuwuphawu lwesivumelwano; ngakho ukuvuka encwadini kaJohane kuyisimangaliso sesishiyagalombili, esingeseziyisikhombisa, ngoba isimangaliso ngasinye kweziyisikhombisa ezandulelayo senziwa ngamandla okuvuka Kwakhe.

Wakhuluma lezi zinto; kwathi emva kwalokho wathi kubo, Umngane wethu uLazaru ulele; kodwa mina ngiya, ukuze ngimvuse ebuthongweni. Johane 11:11.

## **Julayi, 2023**

NgoJulayi 2023, izwi elisemahlane laqala ukumemeza umlayezo ophethe uMoya wokuphila.

Kwathi emva kwezinsuku ezintathu nengxenye, umoya wokuphila ovela kuNkulunkulu wangena kubo, base bema ngezinyawo zabo; kwase kwehlela ukwesaba okukhulu phezu kwalabo ababebabona. IsAmbulo 11:11.

UJohane uzalwa ezinsukwini eziyisishiyagalombili ngaphambi komthetho weSonto, ngokuba kusemthethweni weSonto lapho uyise uZakariya ekhuluma khona. Igama likaJohane liguqulwa lisuke kuZakariya liye kuJohane emthethweni weSonto, lapho ukuguqulwa kwegama lakhe kukhomba ubudlelwane besivumelwano. Ukuzalwa kufanekisa ukuvuka kwalabo ababulawa

ezitaladini ngoJulayi 18, 2020.

Ngqiqinisile ngithi kini, phakathi kwalabo abazelwe ngabesifazane akuvukanga omkhulu kunoJohane uMbhapathizi; nokho lowo omncane kunabo bonke embusweni wezulu mkhulu kunaye. Mathewu 11:11.

## 2024

U-Isaya uchaza ukubuthwa kwesibili okwafezeka ngo-1849. Ukubuthwa kwesibili kwaqala ngoJulayi ka-2023, futhi kuphetha lapho abantu bakaNkulunkulu sebebekiwe uphawu.

Kuyakuthi ngalolo suku iNkosi iyakwelula isandla sayo futhi okwesibili ukuze ibuyise insali yabantu bayo esele, ivela e-Asiriya, naseGibithe, nasePathrosi, naseKushe, nase-Elamu, naseShinari, naseHamathi, naseziqhingini zolwandle. U-Isaya 11:11.

## Ngaphambi nje komthetho weSonto

UJesu usanda kuqeda ukungena kokunqoba, ngaleyo ndlela ekhomba uguquko olusuka eKhaleni Laphakathi Kwamabili luye emthethweni weSonto, unabafundi abayishumi nambili kanye naye, ngoba sebakhethiwe kakade ngaphambi komthetho weSonto.

UJesu wangena eJerusalema, wangena nethempelini; kwathi esebuké konke nxazonke, sekufikile ukuhwalala kwantambama, waphuma waya eBethaniya kanye nabayishumi nambili. Marku 11:11.

Lapho ukubekwa uphawu sekufeziwe phezu kwabayiikhulu namashumi amane nane ezinkulungwane, ngaphambi nje komthetho weSonto, ukuhlanganiswa komyeni wobuNkulunkulu nonkosikazi wobuntu kuyabe sekuphelile, futhi laba ababili sebengabanye kuze kube phakade, ngokuba ukubuyisana sekuphelile.

Nokho indoda ayikho ngaphandle kowesifazane, nowesifazane naye akekho ngaphandle kwendoda, eNkosini. 1 Korinte 11:11.

Ukuzalwa okuyisimangaliso kukaSara, ukuzalwa okwase kubambezeleke isikhathi eside kusukela ekuhlubukeni kuka-1863, kuyafezeka lapho owesifazane wesAmbulo isahluko seshumi nambili ezala amawele. Umntwana wokuqala ufika ngesikhathi Sokukhala Kwaphakathi Kwebusuku, kanti owesibili ngesikhathi somthetho weSonto. Umntwana owaphuma owesibili wayenentambo ebomvu klebhu emele uphawu lukaRahabi eJeriko.

Ngokukholwa noSara uqobo lwakhe wamukeliswa amandla okukhulelwa inzalo, wazala umntwana esedululile eminyakeni yokuzala, ngoba wambona ethembekile lowo owayethembisile. Hebheru 11:11.

## Umthetho weSonto weLaodikea

UJEREMIYA ukhomba ukwahlulelwa kwebandla lama-Adventist osuku lwesikhombisa laseLawodikeya.

Ngakho-ke usho kanje uJehova: Bhekani, ngizobehlela ububi abangeke bakwazi ukubuphunyuka; futhi noma bengakhala kimi, angiyikubalalela. Jeremiya 11:11.

UHezekeli uyavumelana nesahlulelo sikaJeremiya phezu kwe-Adventism.

Lo muzi awuyikuba yimbiza yenu, nani aniyikuba yinyama phakathi kwawo; kodwa ngiyakunahlulela emngceleni wakwa-Israyeli. Hezekeli 11:11.

Ukudlula kuka-Israyeli wasendulo njengabantu besivumelwano sikaNkulunkulu kuhlangukisa nokuba uNkulunkulu avuse umona kubantu besivumelwano sangaphambili ngenxa yalokho abakulahla. Lokhu kuyaphindwa phezu kwe-Adventism emthethweni weSonto.

Ngakho-ke ngithi, Bakhubekile yini ukuze bawe? Qha nakanye: kodwa kunalokho, ngokuwa kwabo insindiso ifikile kwabezizwe, ukuze bavuswe umona. Roma 11:11.

I-Adventism, esekelwe emsebenzini kaWilliam Miller, abawenqabayo, iseyiyo nokho inhlangukisa eyakha ithempeli; kodwa njengakuSolomoni, naye owakha ithempeli, baphula isivumelwano, futhi umbuso wabo uyakusithathwa kubo, unikezwe isizwe esiyakulima isivini sikaNkulunkulu njengoba Esiqondisa.

Ngakho iNkosi yathi kuSolomoni: Ngokuba lokhu kwenziwe nguwe, futhi awugcinanga isivumelwano sami nemithetho yami engakuyala ngayo, impela ngiyakuwudabula umbuso kuwe, ngiwunike inceku yakho. 1 AmaKhosi 11:11.

## **Umthetho weSonto ngeFiladelfiya**

Ngomthetho weSonto iBandla elinqobayo libekwa ezweni lalo uqobo, ngokwabaprofethi, futhi lelo zwe liyizwe elinothe ngomlayezo wemvula yokugcina. IJeriko yakhiwa kabusha ngo-1863, futhi ngomthetho weSonto iJeriko iyawa.

Kepha izwe eniya kulo ukuba nilidle ifa liyizwe lezintaba nezigodi, eliphuza amanzi emvuleni yezulu. Duteronomi 11:11.

Umuzi ungumbuso, futhi ibandla elinqobayo limelela umbuso wenkazimulo kaKristu. Lowo mbuso webandla elinqobayo uqala ngomthetho weSonto, lapho ibandla Lakhe liphakanyiswa futhi liphakanyiselwa ngaphezu kwazo zonke izintaba namagquma.

Ngokubusiswa kwabaqotho umuzi uyaphakanyiswa; kodwa uyachithwa ngomlomo wababi. IzAga 11:11.

Kwakungesikhathi sehora lesishiyagalolunye lapho ingelosi yafika kuKorneliyu, imyalela ukuba athumele ukuba kubizwe uPetru, ngaleyo ndlela ikhomba isikhathi lapho ivangeli liya kwabeZizwe ngesikhathi somthetho weSonto. Lapho uPetru eyalelwa nguNkulunkulu ukuba ahambe, kwakusesimweni sombono wokudla izilwane ezingcolileyo. Lokhu kugcwaliseka ngesikhathi somthetho weSonto. Ihora lesishiyagalolunye lihambisana nehora lesishiyagalolunye lapho uKristu afa khona. Ihora lesishiyagalolunye limelela ukuphela kwenkathi eqala ngehora lesithathu, lapho uJesu ebethelwa esiphambanweni, afe emahoreni ayisithupha kamuva. Yileyo nkathi efanayo kaPetru osegumbini eliphezulu ngehora lesithathu, bese esethempelini ngehora lesishiyagalolunye.

Elinye ihora lesishiyagalolunye liphela ekufeni kukaKristu; ngehora lesishiyagalolunye elilandelayo uPetru usempelini ememezela umlayezo kaJoweli. Ukufa kukaKristu kwaqeda ubudlelwane besivumelwano no-Israyeli, kwase kuvulela abeZizwe umnyango, abamelwe nguKorneliyu.

Futhi bhekani, ngaso leso sikhathi kwase kufikile amadoda amathathu endlini engangikuyo, ethunyelwe kimi evela eKesariya. Izenzo 11:11.

Ziyoba yisinengiso kini; ningadli inyama yazo, kodwa izidumbu zazo nizobazisa njengento enengekayo. Levitikusi 11:11.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ngaphupha ukuthi uNkulunkulu, ngesandla esingabonwayo, wangithumelela ibhokisi elincane elakhiwe ngobuciko obumangalisayo, elalilinganisa cishe amasentimitha angamashumi amabili nanhlanu ubude, ngamashumi ayishumi nanhlanu ububanzi, lenziwe nge-eboni namapharele afakwe ngobuciko obukhulu. Kulelo bhokisi kwakunamathiselwe isihluthulelo. Ngokushesha ngathatha isihluthulelo ngalivula ibhokisi; lapho, ngokumangala nokwethuka kwami, ngathola ligcwele zonke izinhlobo nobukhulu bobucwebe, amadayimane, amatshe ayigugu, nezinhlamvu zemali zegolide nezesiliva zabo bonke osayizi namanani, kuhlelwe kahle ngobuhle ezindaweni zazo ezehlukene ebhokisini; futhi njengoba kwakuhlelwe kanjalo, kwakukhazimula ukukhanya nenkazimulo okwakulinganiswa yilanga kuphela. ...”

“Ngabheka ebhokisini, kodwa amehlo ami aphuphuthekiswa yilokho engakubona. Zazikhanya ngokukhazimula okuphindwe kayishumi kunakuqala. Ngacabanga ukuthi zaze zahlanzwa esihlabathini ngezinyawo zalabo bantu ababi ababezihlakazile bazinyathela othulini. Zazihlelwe ngobuhle obukhulu ngaphakathi ebhokisini, ngayinye isendaweni yayo, kungabonakali nhlobo ukushikashika komuntu owaziphonsa khona. Ngamemeza ngenxa yenjablo enkulu, futhi lokho kumemeza kwangivusa.” Early Writings, 81–83.

“Nenza ukufika kweNkosi kube kude kakhulu. Ngabona ukuthi imvula yokugcina yayiza [ngokuphazima okufanayo] nokukhala kwaphakathi kobusuku, futhi inamandla aphindwe kayishumi.” Spalding and Magan, 5.

Kuzo zonke izindaba zokuhlakanipha nokuqonda inkosi eyayibabuza ngazo, yabafumana bephindwe kayishumi kunabo bonke abathakathi nezazi zezinkanyezi ababekuyo yonke imibuso yayo. Daniyeli 1:18–20.