

ISabath

a LikaN

kulunku

lu

## ISabatha LikaNkulunkulu

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### ISabatha

Ukushintshwa Kwezomthetho?

UDanyeli 7:25 ubhekisa emzimbeniwokushintsha imithetho kaNkulunkulu - into engalungile. Kepha, uma uNkulunkulu eseshintshe umthethowakhe, lokho kuyinto ehluke ngokuphelele - futhi akulungile ukuba angakuboni futhi akulungise. Ngakho-ke, engifisa ukukwenza manje ukukhomba ukuthi uNkulunkulu wenza ushintsho lapho enza ukuba uJesu Kristu abe umpristi wethu ophakeme, futhi enze ngemuva komyalo ka-Aroni ngaphansi kwawo, wanikeza ngayo imiyaloeyishumi eNtabeni iSinayi.

1. AmaHeberu (7: 11-25) (American Standard Version):

a. "Manje uma bekukhona ukuphelela [Kubhekiswa Ekusindisweni Kwama-UstTOght, v. 25] Ngobupristi bamaLevide (ngoba bathola umpristi, ubupristi buye bashintshelwa, kunesidingo sokuthi lezi zinto zingezelwe komunye umuntu. Unikele ekuhambeni e-altare. Ngoba kusobala ukuthi iNkosi yethuyaphuma kwaJuda; ukuthi uNkulunkuluwamkhiphakangokuba uNkulunkuluwanika omunye umpristi umyalowenyama, kodwa emva komthethowenyama, kodwa emva kwamandla ka Impiloengapheli [kaKristu emva kokuvuka kwakhe]: Ngoba kufakazile ngaye, ungumpristi waphakade, emva komyalo kaMelkisedeki. Ngoba ukufikelwayithemba lawo, ngenxa yobuthakathaka be-melkisedeki. Ngoba akwenzile ngaphandle kokufunwa nguNkulunkulu. U-Aroni, umpristiwamaLevi, wathi umpristi uthi ngaye wathi kuye: "Kepha yena [uKristu] ngomfutho, kepha uJehova wafunga, wabayisibalo saphakade; ngobangukuqinisekile, bathi:" Ngobunye uJesu ake aphenduke abe yisiqinisekosokuthi, kepha baye baphendukela kumpristi, kepha bona bavinjelwe, bahlale bebapristi bakhe. Ungenakuguqulwa.

Le ndima engenhla ithi akukho "nsindiso eya eTostkost" (akukho ukusindiswa kwaphakade) ngaphansikobupristi bamaLevita wesivumelwano esidala. Akekho nompristi oyedwa, hhayingisho nokulandelana kompristi ofayo, wayengasindisa ngaphezu kwesikhathi sawo sokuphila emhlabeni, ngoba imihlatshelo yayinikela ngonyaka ongesikhathiesingaphezu konyakangesikhathi -yingakho, hhayi ngaphezukokuphila emhlabeni. Ngakho-ke, ngisho nalabo abaphilangaphansi kwesivumelwano esidala babengaba nokuphila okuphakade kuphelangobupristi bakajesu Kristu kamuva, baphawula ukuthi abapristi baphakade banikela ngokuzikhethela ukunikeza insindiso yabo, "kusakhunjulwa kuze kube manje," njengaphansi kwesivumelwano esisha (8:12; 10: 17-18).

b. "Kephamanje [uKristu] usehole inkonzo emnandi kakhulu, ngaye

Umlamuleli wesivumelwano esingcono [kunawowonke uMose uMlamuleli], oye wabekwa ezithembisweni ezingcono. Ngoba uma isivumelwano sokuqala sasingenaphutha [okungukuthi, ukube bekungeke kunganele 'insindiso eya eTottmost']]] Ngokuthola iphutha kubo [isizwe sakwa-Israyeli, esasifikile sombusowakwa-Israyeli nombusowakwaJuda, wathi: "Bheka, izinsuku ziza nenkosi yakwa-Israyeli; Hhayngokwesivumelwano engisenzilekoyisengosuku engabathathangesandla sokubaholela ezweni laseGibhithe; Ngoba abaqhubekanga esivumelwaneni sami, futhi angibabhekanga, kusho uJehova ukubona uJeremiya 31: 31-30] + Ngalokhowathi: "Ukwenza isivumelwano esisha, senze umjikelezo omusha." Kepha lokho sekudala, sekusondele ukunyamalala kuye, kuyanyamalala. "(8: 6-13)

c. Kakadelwe ngaphezulu: "Futhi ngenxayalokhu [uKristu] unguMlamuleli wesivumelwano esisha, ukuthi ukufa kwenzeke ngenxayokuhlengwa kweziphambeko ezazingaphansi

Isivumelwano sokuqala, ababizelwe ukuthi bangathola isithembiso sefa laphakade ['insindiso eya eTottm']. "(9:15)

Uyacelwa ukuthi ufunde izahluko ngokucophelela ama-7-10 amaHeberu, laphongithathe khona nje kucaphuna futhi ngiqaphele ikakhulukazi ukuthi:

(a) Kwenzekani ngaphansi kwesivumelwano esidala kwakuyizinhlobo nezithunzi

'zezinto ezinhle ezizayo' (10: 1) ngaphansi kwesivumelwano esisha, futhi

(b) Wathatha owokuqala, ukuze asungula owesibili. (10: 9)

2. Sicela ufunde futhi kwabaseKhorinte 3 bese uqaphelaokulandelayo:

a. Kubhaliwe ", futhi umngceleematsheni," okungukuthi imiyalo eyishumiyabadala

Isivumelwano, equkethe umyaloweSabatha (Eksodusi 31: 18; 32: 15; 34: 28), washona (vs. 4-16).

b. Kushiwo ngokuqondile ukuthi "isivumelwano esidala ... siphelile kuKristu" (v. 14).

3. Uyacelwauqaphele KwabaseKolose 2: 16-17, okufundeka kanjena: "Ngakho-ke makungabikho muntu ukwahlulela ngaphakathi Inyama, noma isiphuzo, noma maqondana nosuku lwedili noma inyanga entsha noma usuku lwesabatha [konkeokwakuphathelene nesivumelwano esidala]: okuyisithunzi sezinto ezizayo; Kepha umzimba [ophonsaisithunzi, ukukhuluma [kukaKristu, 'ka-Israyeli,'njengasekuqaleni kweKing James Version]. "

Ingabe iMiyalo Eyishumi isabopha?

Manje, ukuthi "iMiyalo Eyishumi iseyiqiniso namuhla cishe eminyakenieyizinkulungwane ezimbili edlule," Uma usho ukuthi sebesenjengokuthi "babopha" namuhla njengoba

bebenjalo, kunike ekutheni bafakwayini emthethweni wesivumelwano omusha, noma umthetho kaKristu. Kuyavunywa ngokukhululekile ukuthi bonke baye bahlanganiswa, ngaphandle komyaloweSabatha. KephakweyabaseKolose 2: 16-17, sikhonjiwe ngenhla, sikubona kufakwe ngqo esigabeni sezinto ukuthi singamelwe sahlulelwe - okungukuthi lokho akufanele silahlwe ngokungaziboningaphansi kukaKristu.

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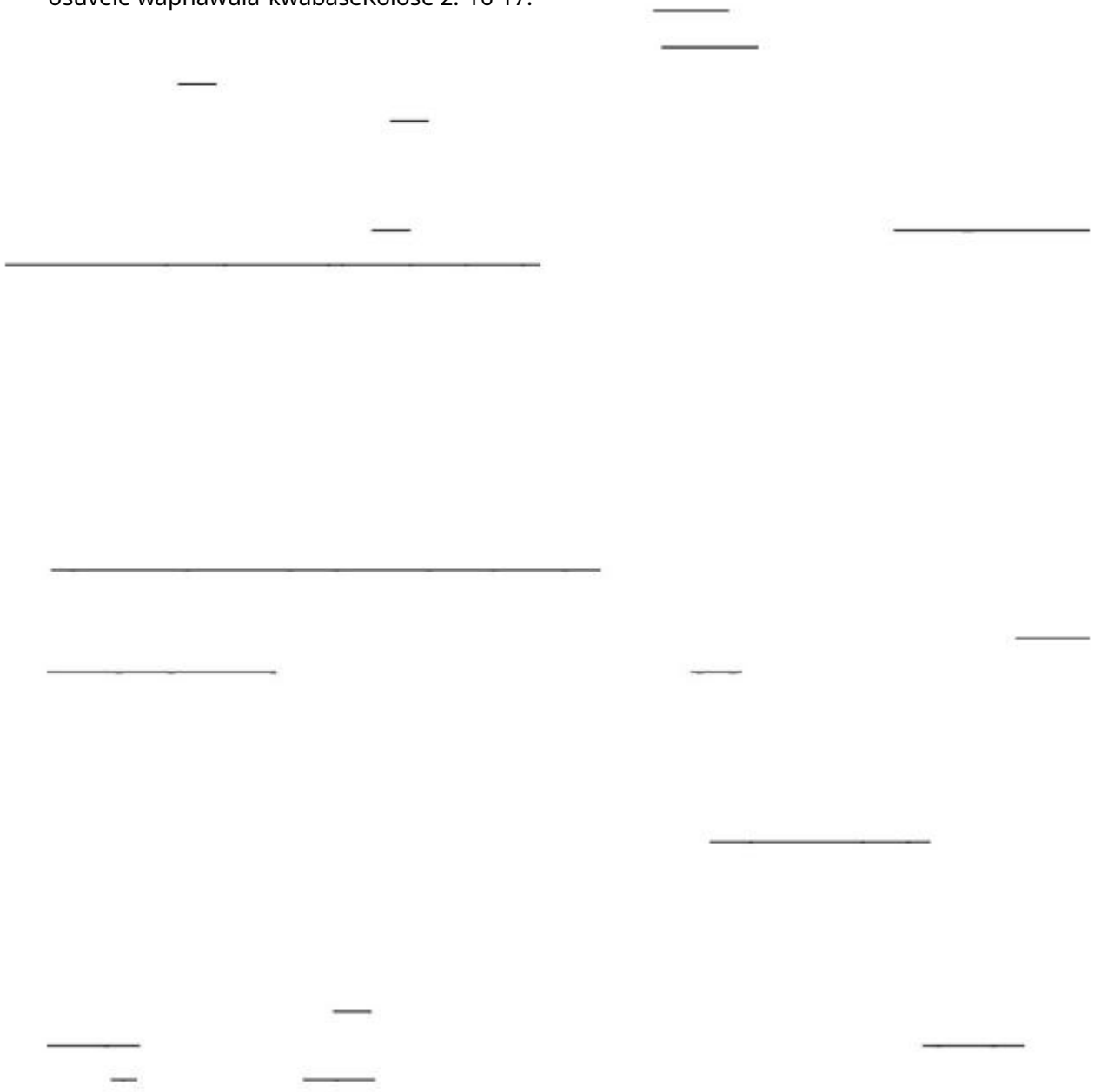
Lokho kuyisisekelo, futhi kusho ukuthi kube nokuguqulwa komthetho uNkulunkulu uqobo, ukuze ngaphansi kukaKristu UmyaloweSabatha akasahlanganisi - isiphethoengicabanga ukuthi singaphezukokuphikisana ngempumelelo. Futhi, ngokunengqondo, bengingayeka nalokhu.

Kephangathembisa ukuthi "ngizama ukuba ngiphelele ngokwanele ukunikeza umbono onemininingwane ecacile ngombono ocacile futhi ofanele wokuthi ngikholelwa ukuthi yimfundisoyemibhaloebhekwayo" - ukuqinisekiswa kanye nokuqinisekiswa okuqhubekayo kwengqondo yaphezulu, uma uqiniseka. Futhi ukuthi manjesengizame kusuka emiBhalweni Yesivumelwano Emidala neshu, noma kusho ukwelashwa okuningi, okude kakhulu.

1. Isimo sesabatha ngaphansi komthetho omushawesivumelwano.

**KWAMAHHALA:** Umphostoli uPawulu, lapho ebhala amaKristu abeZimi emithani athonywe ngothisha ukuba asokwe (Bheka iZenzo 15: 1-yo. Ngiyakubangela ukuba ngibe nakuwe, Futhi, maqondananokusoka,okwakudingekangaphansi kwesivumelwano esidala, wathi: "Uma nje nikwasoka, uKristu ngeke anikwa amandla okwenza lutho. Kepha nina enifakaza ngomusa. (Gal. 5: 2-6).

Isimiso esibonwa kulo ukweqwayilesi: Ngaphansi kokuthi "Ukusoka" kukaKristu akuyaliwe, futhi futhi akuvunyelwe uma kungenjalo ukwenziwa ukulalela umthethowesivumelwano wakudala ukuze usindiswe. Kepha uma kwenziwa ngobakudingekangaphansi komthetho wesivumelwano sakudala, futhi kulungiswe noma kugcinwe, okusibonisa ukuba sikugcine wonke lowo mthetho, kephasingasindiswa ngomusa kuKristu ngoKristu, ngaphandle kwaso esingeke sisindiswe. Lowo mgomo, ukufaka isicelo kunomayimuphi umyalowesivumelwano esidala ongafakwa emthethweni wesivumelwano esisha, kufaka phakathiumyalo we- "Sabatha" osuvele waphawula kwabaseKolose 2: 16-17.



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Futhi, ngoba kulelo ndima "iSabatha" libhalwe phakathi kwezinto "ezisithunzi sezinto ezizayo" - "Umthetho onesithunzi sezinto ezinhle ezizayo" (KumaHeberu 10: 1) - Lowo lowo, ukuza ngokombono obanzi ongaphansi kwezivumelwano ezindala nezethukile, ngombono obanzi wayo.

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2. ISabatha emiBhalweni yakudalayasivumelwano: UGenesisise kuya ku-UMalaki.

a. Kukhulunywe okokuqala (uGenesisise 2: 1-3): "Kwaqedwa amazulu nomhlaba nawo wonke amabutho awo ngoGenesisise 1]. Futhi uNkulunkuluwaqeda umsebenzi wakhe abekwenzile;

Izenzo sesiHeberu laphasihunyushwengokuthi "ukuphumula" nguShabath, okusho ukuyeka, noma ukuphumula. Usuku lwesikhombisa, okwakuphawula ukumiswa komsebenzi kaNkulunkuluwendalo, kwabizwa ngokuthi "iSabatha" (uShabbath) noma "usuku lweSabatha." Kwamaka ukuphela kwesonto lokuqala lokuba khona koMhlaba, kanye nokuqala kokulandelana kwamasonto onke kwezinsuku eziyisikhombisa, kamuva kukhulunywa uNkulunkulu ngokuthi "amasabatha ami" (Eksodusi 31:13; Levitikusi 19: 3, 30; 26: 2).

b. Okwesibili okukhulunywe ngaye (Eksodusi 16): U-Israyeli, muva nje ukhululwe ebugqilini baseGibhithe futhi wawusekupheleni kohambo lwawo olude eZweni LaseKhanani, wawungenalo umthethowakudala wesono, wawuhlanganisa nemithetho yeSabatha esesithinta ngayo manje.

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Ukudla kwakunikelwe ehlane lesono, futhi abantu babubula. "Kwabe kusho

UJehova, bheka, ngiyakuna imvula isezulwini ivela ezulwini kuwe; kanye nabantu uyaphuma aqoqe ingxenye yosuku nsuku zonke, ukuze ngibabonise, noma ngabe

uzohamba ngomthethowami, noma cha. Kuyakufikangosukulwesithupha, ukuze bazakuba

Lungiselela lokho abazokuletha, futhi kuyakuba kabili kakhulu njengoba bebuthana nsuku zonke "(16: 4-5).

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Ngosukulokuqalalwesithupha, uMose wachazela abantu ngaleso sikhathi:

"Yilokhu uJehova akukhulumile, kusasa ukuphumula okungcwele, i-bilis bilis

enikuhlala kuyo; Lapho uMose efika futhi eqhubekawathi: "Yidlani nanamuhla; ngoba namuhla kuyisabatha likaJehova, namuhla aniyikubutha; kepha ngosuku lwesikhombisa luyakubayisabatha,

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Abanye abantu baphuma noma kunjalongosuku lwesabatha ukubutha, kepha abatholanga. "UJehova wathi kuMose kuMose, aze anikelwe kubantu, ukuthi wenqabe isikhathi

esingakanani ukugcinaimiyalo yami nemithetho yami? Ngoba uJehova uniphile iSabatha, ngafokho yena

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Ukunika olwani nosuku lwesithupha isinkwa sezinsuku ezimbili; hlalani nina yilowo nalowo muntu endaweni yakhe, makungabikho

Umuntu uphume endaweni yakhe ngosuku lwesikhombisa. Ngakho-ke abantu baphumula ngosuku lwesikhombisa "(vs. 28- 39).

Lokho kwakuyinto eyandulela, kanye nesimo,umyaloweSabatha njengengxeny ebaluleke kakhulu yesivumelwanophakathi kukaNkulunkulu no-Israyeli, maduze nje kufanele senziwe eSinayi.

c. Okwesithathu okukhulunywe ngaye (Eksodusi 20); Ngosuku lwesithathu ngemuva kokufika kuka-Israyeli ehlane lase

UZinayi, uNkulunkuluwamangalangkusuka engqungqutheleni yeNtaba iSinayi imiyaloeyishumieyayibhala kamuva ngamatafula amabili etshe futhi wayisa

kuMose. Waqalangokuthi: "NginguJehova uNkulunkuluwakho, owakukhipha

ezweni laseGibithe, owakhipha endlinyobugqila" (v. 2). Umyalowokuqala

kwakuwukungenaboabanye onkulunkulu ngaphambili (noma ngaphandle) yena. Owesine wawukuthi: "Khumbula usuku lwesabatha, ukuze ulugcine ngcwele.

Izinsuku eziyisithupha,awuyikusebenza, kepha ongumfokazi, awusoze wakwenza umsebenziwakho; (vs 8-11).

d. Eminye imiBhalo Echaza - egcizelela ukubaluleka okukhulu futhi

Ukubaluleka kweSabatha lesikhombisa ngo-Israyeli: U-Eksodusi 31: 12-17:

"Niyakugcina amasabatha ami,ngokubakuwuphawuphakathi kwami

izizukulwane ngezizukulwane zabo kuze kube phakade,ngokuba ezinsukwini eziyisithupha uJehova wenza izulu nomhlaba, nangosuku lwesikhombisa

waphumula futhiwaqabuleka.

Ubuningi, "amasabatha," babhekisela kwiSabatha leSikhombisa ngokuphindaphindwa kwalo kwesonto (Isonto ngalinye linesabatha) -yingakho, nani niyakugcina amasabatha ami,ngokuba

kuyisibonakalisophakathi kwami nawe ezizukulwaneni zenu. "

Duteronomi 4: 7-8: "Yisiphi isizwe esikhulu esikhona, esisondele kakhulu

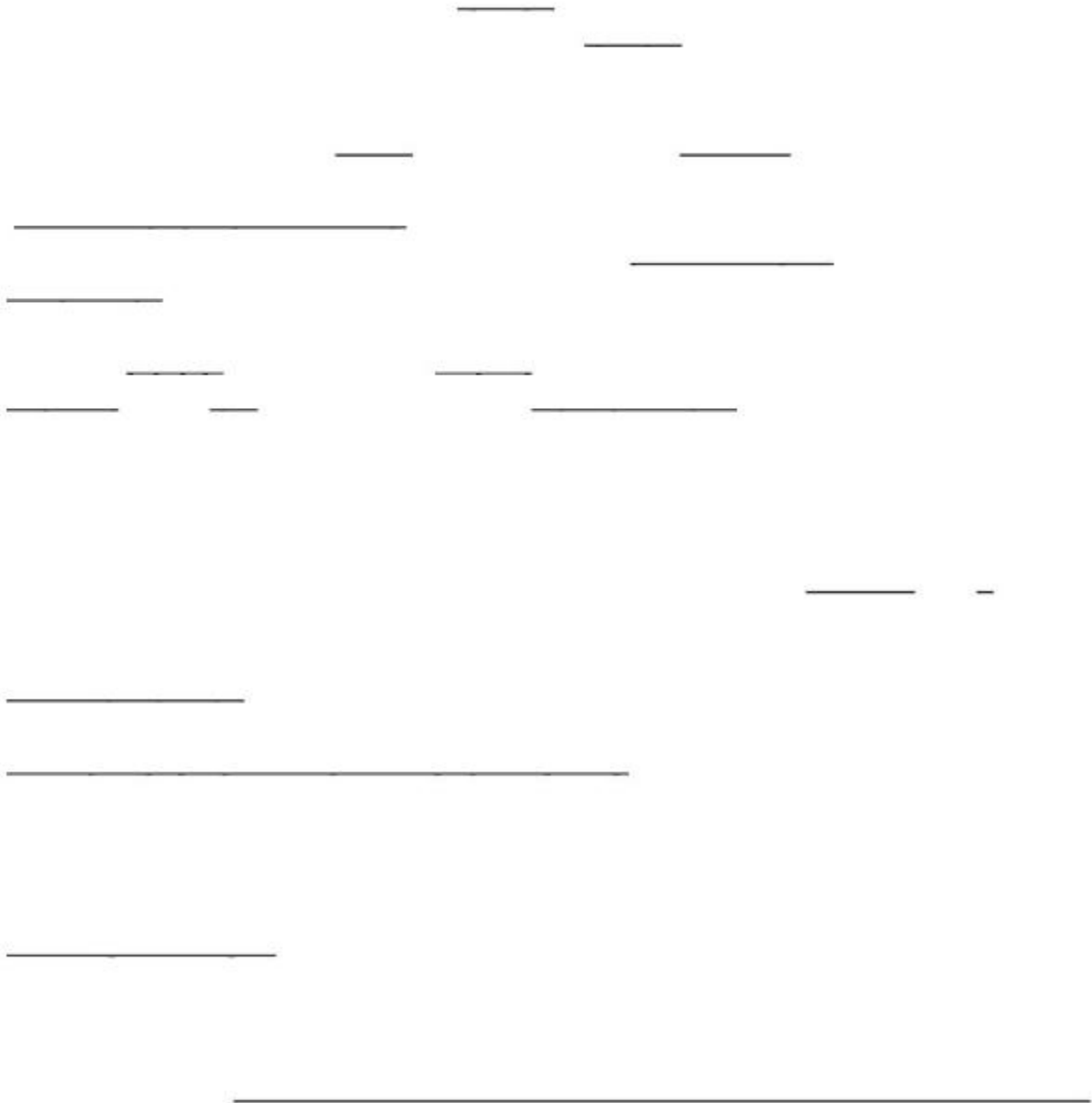
kuNkulunkulu, njengobanje uJehova uNkulunkuluwethu simbiza kuye? Lo MOSI wathi eKhlweni lakhe lokuvalalisa ku-Israyeli ngemuva kweminyaka

engamashumi amane enikeza uMthetho ekuqaleni eSinayi, esevele ephinda ngaphambi kokushona kwakhe futhi angene eKhanani ngaphansi kobuholi bukajoshua.

Duteronomi 5: 12-15: Lapho uMose e-ephinda umyalo weSabatha ka-Eksodusi

20: 8-11, edingaukuphumula kusukela ekusebenzeni ngesabathangishonangezigqilazana zazo "futhi "Incekukazi, yanezela:" Uyakukhumbula ukuthi wayincenga ezweni

eGibithe, futhi uJehova uNkulunkulu wakho wakhipha khona laphongesandla esinamandla futhi Ingaloeyeluliwe: ngalokho uJehova uNkulunkulu wakho uyakuyalela ukuba uhlale usuku lwesabatha "(v. 15).



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UHezekeli 20: Emakhulwini eminyaka kamuva, lapho abadala bakwa-Israyeli befikile kumprofethi uHezekeli ukuba

Ukubuza ngoJehova ngaye, uJehova wamenza wabakhumbuza kabili iqiniso elishiwo  
nge-Eksodusi 31: 12-17, ngokulandelayo:

(a) "Futhi futhi ngabanika amasabatha ami, ukuba ngibe uphawuphakathi kwami nabo, lokho  
Bangazi ukuthi nginguJehova ongcwelisela "(v. 12); futhi

(b) "Amasabatha ami ... uyakubayisibonakalisophakathi kwami nawe ukuze wazi ukuthi nginguye  
UJehova uNkulunkuluwakho "(v. 20).

UNehemiya 9: 12-15: Cishe enyeyekhulu nengxenye kamuva, ngemuva kokubuya  
kwa-Israyeliekudingisweni kweBabiloni, lapho kubizwa ngokuthi iSinavani lapho  
kubizwa khona lapho, phakathi kokunye, futhi kubhebhethetheke kubo ezulwini,  
futhi kwaze kwabayiqiniso Imithetho, izimiso ezinhle nemiyalo, nokumahla  
kwayo, nemiyalo yakhoengcwele, nemiyalo, nomthetho, ngoMose, wayala  
amanzi asuka edwaleni ngenxayokulambakwabo, aze azenzele ukuba badle ifa  
lezwe owafunga ukuze ubadle. "

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U-Isaya 66: 23-24, manjeokukhulunywe ngaye esikhathini esidlule noma ngokulandelana  
kwezikhathi eminyakeni eyikhulungaphambi kombhalo ovela ku-Ezekeli, uhlukele kubo bonke  
abantu, kusho uJehova, uyakuhlala phambi kwami, 'niyakuhlala phambi kwami, liyakuhlala  
phambi kwami, liyakuhlala phambi kwami, liyakuhlala phambi kwami, liyakuhlala phambi kwami,  
liyakuhlala phambi kwami, liyakuhlala phambi kwami, liyakuhlala phambi kwami, liyakuhlala  
phambi kwami, liyohlala likhona. Kuyakuthi, lokho kusuka enyangenieyodwakuyakomunye,  
kwathi kusuka kwenye isabati kuyakomunye, yonkeinyama [abeZizwe kanye nama-Israyeli athi  
ukuyokhonzaphambi kwami, "usho uJehova."

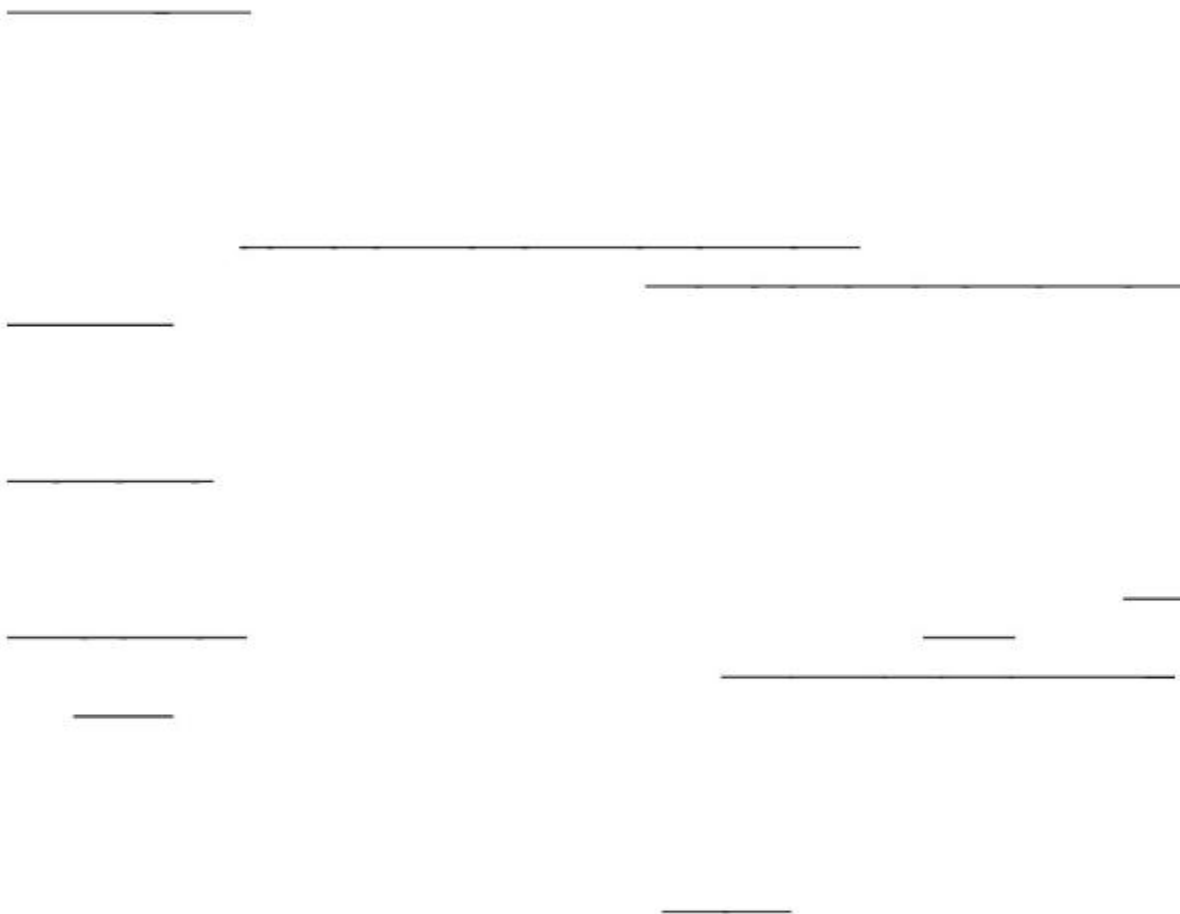
Ngendlelayokufingqa kwalokhu okungenhla, sinokulandelayo:

(1) UZimu wanikela ngamasabatha akhe ku-Israyeli owenyama waba

ngesibonakalisophakathi kwakhe nabo ngesivumelwano esenziwe nabo eSinayi  
baba ngabantu bakhe abakhethiweyo (EksOduk 31: 12-17; Hezekeli 20:12, 20),  
bababeka ngaphandle kwabo bonke abanye. Awukho umlandowokugubha

komuntu kosuku lwesikhombisa lwesonto njengosuku lokuphumula okuthembekile kujehova ngaphambi kokunikwa u-Israyeli, u-Abelham, no-Isaka, uJakobe, noma omunye umuntu.

Kodwa-ke, igama elithi "isonto" (Hebrew Shabua, eziyisikhombisa) zenzeka kuGenesis 29: 27-28, ukubika izilimi ezisetshenziswa nguLabani engxoxweni noJakobe eminyakeni engaphezukwengu-250 ngaphambi kokunikezwa "kweSabatha" likajehova ku-Israyeli eSinayi. Ngakho-ke, ngokungangabazeki umjikelezo wezinsuku eziyisikhombisa wasuselwa ezinsukwini eziyisithupha zokudalwa kanye nosuku lokuphumula kukaNkulunkulu endalweni ngosuku lwesikhombisa - kephangaphandle kwerekhodi losuku lwesikhombisa luvinjelwe kumuntu njenge



Basaphumule kuJehova, kwaze kwanikezwa u-Israyelinjengophawu lwesivumelwano phakathi kwakhe nabo njengabantu bakhe abakhetheki, njengoba kushiwo ngenhla.

(2) Asikho esinye isizwe esikhulu esasinonkulunkulu noma isivumelwano

esinjengoNkulunkulu nesivumelwano sika-Israyeli, futhi, ngokwengeziwe, akukho sabatha okufanele sigcine. . UNkulunkulu uqobo lwaKhowafanisa nesivumelwano esinjalo, esithi: "Yisivumelwano sami esisiphulayo, yizengibendoda kubo" (Jeremiya 31:32).

Ngaphezu kwalokho, iSabatha leSikhombisa lezinsuku lesikhombisa lalifanelekile kakhulu njengophawu olunjalophakathi kukaNkulunkulu no-Israyeli lwesivumelwano abangena kulo eSinayi. Ngoba iSabatha lakhe labonisa ukuphela kwawowonke umsebenzi ayewenzile phakathi nezinsuku eziyisithuphazokudalwa, futhiwakhunjulwa (uGenesis 2: 1-3). Futhi ukunikela amasabatha akhe ku-Israyelingokufanayo kwakufanekisa futhi kwakhunjulwaisiphetho sakhe sokuzithoba kwabo eGibhithe, ngoDuteronomi 5:15. Lokhu kuboniswe iqiniso lokuthi uNkulunkuluwendalo manje kwakunguNkulunkuluwakwa-Israyeli, futhi kwakungamelwe abenye - njengoba kungekhoesinye isizwe esasihlanganyela emlandweni, noma iSabatha lokugcinanjengokuphumula kukajehova.

(3) Ukwenza u-Israyeli "iSabatha lakhe" kwakungenyeyezinto ezenzeka laphokuhlangana khona noNkulunkulu phansi "phezu kweNtaba iSinayi" futhi ekhuluma nabo ezulwini (Nehemiya 9:

13-15). Futhi ukungazi kwangaphambilini kwangaphambilini kwangaphambilini kufakwa ngokuziphathakwabanye babo laphokugcinwa kwalo bekubhalwe kuqala ehlane lesono maqondana nesiqalo sikaNkulunkulu sokubondla ngemana (Eksodusi 16).

(4) Inkomba ku- (2) ngaphezulu kwa-Israyeliiphupha isivumelwano somshado phakathi kukajehova

nabo, bafaka futhi 'nokungcolisa' kwabo usuku lwesabatha, isibonakaliso sesivumelwano phakathi kwabo naye, ngokungakugciningcwele, njengosuku lokuphumula kuJehova. Okokuqala Ukushiwo ngokungcola okunjalo kutholakala kuNumeri 15: 32-36. Kepha ezinye izethenjwa ziningi kakhulu ukuphindaphindalapha.

(5) Okokugcina, isithembiso esingokwesiprofetho esiku-Isaya 66: 22-23 ku-Israyeli esihlela iSabathism ku-New Umhlabawayezosenza, akabhekiseli kuSabatha lokugcina lo mhlabo okhona

ngaphansi kwesivumelwano esisha uKristu ungumlamuleli, evusa isivumelwano esidala sokugcina uMose, kodwa okwakukhona okuthi uMose. Ngesikhathi sithembisa ukuthi uxotshwe ngolimi lwase-sabatism ngaphansi kwesivumelwano esidala (njengoba eza ukumkhulekela "ngesinye isikhathi," futhi "kuvela

enyangeni eyodwakuyakwesinye", kwadingeka ukuthi sisetshenziswe ngokomfanekiso kodwa nakancane kuzwakala nge-sabbatism engapheli.

Ngoba, njengoba umphostoli uJohane abona embonweni wakhewakwa Phatmose, "emhlabathini omusha," nedolobha elingcwele, iNewJerusalema ", ngoba inkazimulo kaNkulunkulu yakukhanyisa, kepha ukukhanyakwayo kungukukhanya, kepha ukukhanya kwayokuyimvubelo" (21: 23); "Amasango awo ngeke avalelwe phakathi kosuku (ngoba akukho

ebusuku lapho "(V. 25);" Futhi ngeke kusaba khona ubusuku; Futhi abadingi ukukhanya kwesibani, nokukhanyakwelanga; Ngoba iNkosi uNkulunkulu uyakubanika ukukhanya "(22: 5).

Ngaphezu kwalokho, kwalandelwa amavesi amathathu amavesi okugcina okufundwa ngokulandelayo, Okungukuthi, kanyekanye ngesikhathiesifanele, ngokufanayo kufanele kube ngokomfanekiso: "Bazophuma, Bheka izidumbu zabantu abaphambukile kimi, ngokuba zabo

U-Worm ngekeafe, futhi umlilo wawo ngeke aqedwe; Futhi bayakuba ngenyanya kuyoyonke inyama "(Isaya 66:24).

Amabinzana angenakuvimbela agcizelele, futhi umthombowabo ngeke afe, futhi umlilo wawo ngeke aqedwe] kamuva aqashwa nguJesus, njengoba kulotshwe

embhalweni omushawesivumelwano ngoMarku 9: 43-48, njengo "gehena" we- "Hehenna). Lesi sakamuva sasisesigodinisikaHinomu, esasizosebenza

njengolayini wedolobha emaphethelweniJerusalema lasemhlabeni kodwa hhayi kuphela izidumbu ezingekho emthethweni, "njengoba kuvezwe imililo evuthayo" (njengoba kuveziwe imililo eshisiwe "(njengoba kuveziwe ku-A. T. T. Kepha

waqashwayiNkosi yethungokomfanekiso 'woMlilo Waphakade

owawulungiselelwe uDeveli nezingelosi zakhe' (uMathewu 25: 31), kusukela

echibini lomlilo "kuzakufika lapho kuvela khona uMlilo. Izulu laso lasemkhathini

futhi kungenzeka amazulu axegayo, kephahhayi indawo kaNkulunkulu) (Isambulo 20: 11-15). Kodwa-ke, ichibi lomlilo waphakadengeke libe khona emaphethelweni, noma lifinyeleleke ekubukeni kwalabo abakhileyokulo, "idolobha elingcwele, New Jerusalem" (Isambulo 21: 1 - 22).

Ngenxayezizathuezinjalo, ukudlula kuka-Isaya 66: 23-24 mayelana neSabatha 'Emhlabeni Omusha' okwakusazokwenza "ukubonwa kwalo lonke leliJerusali:

KumaHeberu 4: 9, futhi nalombono okhazimulayouwuphawu lwezinto ezingokomoya. "

Kusho ukuthi iTestamente Elidala liyiTestamente elisha elifihliwe, futhi okusha kuvezwa kwakudala.

Ngakho-ke, manjesibuyangokuyinhloko kokusha kwezinto ezifanekiselwayi-Mdala.

1. Ukuthi isigaba esidala sesivumelwano sika-Isaya 66: 22-23 sisicasukela okuhlala njalo okumele kubeyintoyokuphumula enkulu kubantu bakaNkulunkulu, ukuze bathokozelwe nguJesu Kristu, futhi kungakaze bathokozelwe ngaphansi

kwesivumelwano esisha, kwabonakala, phakathikwezinye iziphambeko, ngalokhu okulandelayo eziyisisekelo:

a. 2 Petru 3: 10-13: "Kepha usuku lweNkosi [usuku lokuza 'luyeza.' V.4] luzofika njengesela; laphe sekuzoshiswa amazulu avuthayo, njengoba sekushiwo ngale ndlela. Ngomuntu kufanele sibe khona kukho konke ukuphila okungcwelenokuphila kubaNkulunkulu, sibheke futhi sifisa ngobuqotho ukufika kosuku lukaNkulunkulu, ngenxayazo amazulu asemliweni azoncibilika futhi ngokwesithembiso sakhe [laphe kodwa ku-Isaya 66: 22-23?], sibheka okusha

Amazulu nomhlaba omusha laphe ehlala khona ukulunga. "

b. Isambulo 20: 11-15: "Ngabona isihlalo sobukhosi esimhlophe, nalowo owayehlalapezu kwaso, kusukela ngobuso bakhe Umhlaba nezulu babaleka; Kwatholakala kwakungekho ndawo futhi ngabona abafileyo, abakhulu nabancane, bemi phambi kwesihlalo sobukhosi; Kwavulwa izincwadi, kwavulwa enye incwadi. Yikuphi incwadiyokuphila; futhi abafileyo bahlulelwa ngaphandle kwezinto ezabhalwa ezincwadini, ngokwemisebenziyabo. Ulwandle lwaba ngabafileyo ababekubo, bahlulelwayilowo nalowo ngokwemisebenziyabo. ... Futhi uma kungeke kutholakale kubhaliwe encwadiniyokuphila, waphonswa echibini lomlilo. "

Ngakho-ke, sinoMhlabawamanje "kanye nezulu" abalekayomaqondana ne

Ukuvuka kwendawo yonke nokwahlulela kwesintu, njengoba kubonwe ngumphostoli uJohane emibonweni yakhe yesikhathiesizayongenakathi kudingiselwaisiqhingi sasePhatmose.

c. Isambulo 21: 1 - 22: 5: Yize kakhulu ukucaphunalapha, kufanele ifundwe ngokucophelela kuyongokucophelela kuyo ngokuphelele. Kungumbonowalokhu okungenhla okulandelayizulu elisha nomhlaba omusha we Ukulunga kwazo zonke izizwe, 'nedolobha elingcwele, iJerusalema elisha [ngokuhlukile nalomhlaba IJerusalema lasePalestine] yehla livela ezulwini livela kuNkulunkulu "(" idolobha likaNkulunkulu ophilayo, iJerusalema lasezulwini "(Heberu 12:22).

Lo "mhlaba omusha" "nomuzi ongcwele, iJerusalema elisha, ngokusobala la 'izwe lasezulwini' futhi" noJakobe (Heberu 11: 8-16) njengohlobo lwaseKhanani, obekungukuphela kohlobo oluthile noma "kwakuwukuphela kohlobo noma" isithunzi "esasizofika.



"Futhi bonke [kuhlanganisa nabantu abasanda kushiwo, futhi abanyeabangingi bathola ukholo lwabo], ukuba bafakazelwe [ngezwe lasezulwini nomuzi], bengaze banikeze into engcono ngathi, ukuthi ngaphandle kwethu kwakungafanele zenziwe ziphelele" (amaHeberu 11: 39-40). Lokhowukuthi, ngekebangene ekupheleleni kwezwe ukuza ngaphambi kovuko lapho uKristu eza emhlabeni, okufanayo nangokufana nathi kuzobayiqiniso kithi.

d. KumaHeberu 3: 1 - 4:11: Bheka futhi sinendima enwetshiwe (sicela ufunde kuyo konke, kuphawula ukuthuthuka kwalo).

Ukuqala:

"Ngakho-ke, bazalwane abangcwele, abahlanganyeli bobizelwa ezulwini, cabangangomphostolinophakeme Umpristi wethu ukuvuma kwethu, ngisho noJesu, ... indodana phezu kwendlu yakhe [kaNkulunkulu] [ngomqondo we 'Umndeni', indlu yakhe siyindlukabani, uma sibambelela ngesibindi sethu nokuzijabulisa kwethemba lethu kuze kube sekupheleni " (3: 1-6).

Ukuqhubeka:

Ukhumbuzo abafundi ngokungathembeki nokungathembeki kwabangingi bakwa-Israyeli wenyama futhi Ngakho-ke abakaze bangene kwabanye babehlose kubo eKhanani lasemhlabeni: Futhi Ukunxusa ukuthatha isixwayiso kulokhu futhi ungaphuthelwa okuhloselwe u-Israyeli ongokomoya ezulwini laseKhanani (3: 7 - 4: 8).

Ukuphetha:

"Ngakho-ke kusele ukuphumula kwesabatha kwabantu bakaNkulunkulu. Ngoba ongenile Waphumula ekuphumuleni kwakhe emsebenziniwakhe, njengalokho uNkulunkulu enza kuye. Ngakho-ke Nikeza inkuthalo yokungena kulokho kuphumula, ukuthi akekho umuntu owela ngemuva kwesibonelo esifanayo sokungalaleli " (4: 9-11).

Lesi sakamuva singasikhumbuzangesambulo 14:13: "Babusisiwe abafileyo abafela eNkosini Kusukela manje: yebo, kusho lo moya ukuthi uphumule emisebenziniyabo; ngoba imisebenzi yabo ilandela nabo. "

2. Ngombonoophelele nocacile, sidinga enye inhlolovoyemicimbi efanele

Nentuthuko esesikhathini esisha sesivumelwano, phakathi kokuhlangana koKristuwokuqala nokwesibili, lapho isivumelwano "esidala" sasingasaboshwa, futhi kungani kungenjalo, kusukelayonkeeminye imiyaloye Dorague (Eksodusi 20: 1-17) yahlanganiswa nomthetho omushawesivumelwano. Ngakho-ke sizoqalangokuthi kungani ungabophisi, ngemuva kokuqapha okulandelayo:

Isixwayiso: Umfundi angathola okunye kwalokhu okulandelayo ukuze kube nobunzima obukhulu futhi kunezingxenywe zalokhu okungenhla, kephakudingeka azi ukuthi into ngayinye ibalulekile ukuqonda ukuthiyiniengenzeka kolwazi lapha nalapha. Ngesinye isikhathi, phakathi kochungechunge lwemidwebo ephathelene noMbusoWakhe ozayo (UMathewu 13: 1-58; Marku 4: 1-34 noLuka 8: 4-15), Jesu wakhuphuka, "Kungathi indoda kaNkulunkulu ikhuphuke futhi yakhule, wayazi. Umhlaba uyazikhalela.

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okusanhlamvu endlebeni. Kepha lapho izithelo sezivuthiwe, masinyane ubeka isikela ngoba ukuvuna sekufikile "(Marku 4: 26-29).

Lokhu kuphakamisa izigabaezilandelanayo zezigabazoMbuso, okudingeka ziqashelwe uma sikwazi ukugwema ukudideka. Kanye nakwezinye izindawo lapho kushiwo uchungechunge lwemifanekiso eshiwo ngenhla, "imbewuyiZwi likaNkulunkulu" (Luka 8 - 10), "Izwi lombuso" (Math. 13:19); Futhi "ukuvuna kungukuphela kwezwe" (Math. 13:39), lapho ababi 'besonga "emlilweni kaKristu' (vs. 47-50) - Laphoolungile 'ozodla umbuso' (v. 46)," emhlabeni ozofika "(v. 46-30; uLuka 18: 29-30) - 'Ukungena kwabo embusweniwaphakadeweNkosi noMsindisi wethu uJesu Kristu' (2 Petru 1: + Ifa elingonangokongokongokongo. Futhi akuphelanga ngaphambili, futhi lokho sekungakabizwangaphambiliokukhulunywangamaHeberu 7:25.

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Ngamafuphi, sizothola (1)  
isigaba sokuqala kanye

(2) Isigaba esize ngokugcwele soMbusoWezulu kulomhlaba, phakathi kokuqala nokwesibili Ukuhlanguka kukaKristu; bese

(3) Isigaba sokucina (noma kunalokho okuqhubekayokwaphakadekwesigabasasezulwini) emhlabeni ukuze Woza ulandele ukuphela komhlaba - owokuqalawabayi-protationary, lungiselelangukungenakwesithathu.

Singase futhi sicabangengalaboabangenaesiteji No.1 njengezakhamizi zezakhamizi ze-No.2 (uma zithembekile), bese kuba izakhamuzi ezithembekile zamuva njezingena futhi zikufa

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njengefa. Bazojabulela "ukuphumula kwesabatha" okusala "kubantu bakaNkulunkulu," njengoba kushiwo ngaphambili, njengoba kuhlukaniswa "yisabatha elisha lesivumelwano ngaphansi kukaJesu Kristu, njengoba sekubonile.

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Phawula ukuthi kungani iSabatha leSikhombisa lingeyona ingxenye yomthethowesivumelwano omusha ngaphambi kokuqhubeka nakwenye ukucatshangelwa okufanele.

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a. Njengoba sekubhaliwe kahle, iSabatha leSikhombisa lezinsuku lesikhombisa lanikwe kwa-Israyelingokusho Inyamayedwa, nodwa, eSinayi, njengophawu lwesivumelwano lapho senziwa uJehova kanye nabantu bakwa-Israyeli, ebahlukanisa nabo bonke abanye beZizwe .,

Kepha kuKristu, lowo mehluko nokuhlukanisa akusekho. Futhi ukwenza isivumelwano

esidala nokudingaokunjalo kusinikele isivumelwano esisha esingadingikuphela, kodwa sazungeza abeZizwe kanye namaJuda, ngaleyo ndlela benza bonke abeZambusi, babona bonke abase-Efesu 2: 28-29;

9: 6-8; Galathiya 3: 26-29; 6:16, le ndimayokugcina iyibiza ngokuqondile ngokuthi "u-Israyeli kaNkulunkulu").

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UJesu ngokwakhe wayeshilo, "Ezinye izimvu [abeZizwe] ngingazo [ngenjongonethemba] ezingezona ezingezona lesisodwa [samaJuda]; futhi bayolizwa

Yiba ngumhlambi owodwa onamaJuda], ukuba nomelusi munye], noma ubhekane] noyedwa, "noma ubheke nje, kuzakuba nomhlambi owodwa, uJohane 10:21).

Futhi ngaphambi kokukhuphuka kwakhe, wathuma ukuthi iVangelilishunyayelwe kuzo zonke izizwe (uMathewu 28: 15-20; Marku 16: 46-47) - Kuyoyonke indawo

eyayingu-34 - kuqale ngo-34.

Ngakho-ke, ukuze uqhubekenokubopha isibonakaliso salesosivumelwano esidala phakathi kukaNkulunkulu no-Israyelingokwenyama esesikhathini esisha sesivumelwano (ngokuvuka kukaKristu, ukuvuka kukaJesu) kwakuzobayi-anoma u-Anomaly - ngenyamayendoda ka-Abrahama ngokwezinto ezingekho emzimbeni. Ngakolunye uhlangothi, yonkeimiyaloyeDefonalalogieyesivumelwanooesidala, ngaphandle komyaloweSabatha, ingabe kufanelekile kumaKristu, kungaba ngemvelaphi yamaJuda noma abe nabezwe, njengoba ayeka-Israyeli owesivumelwano.

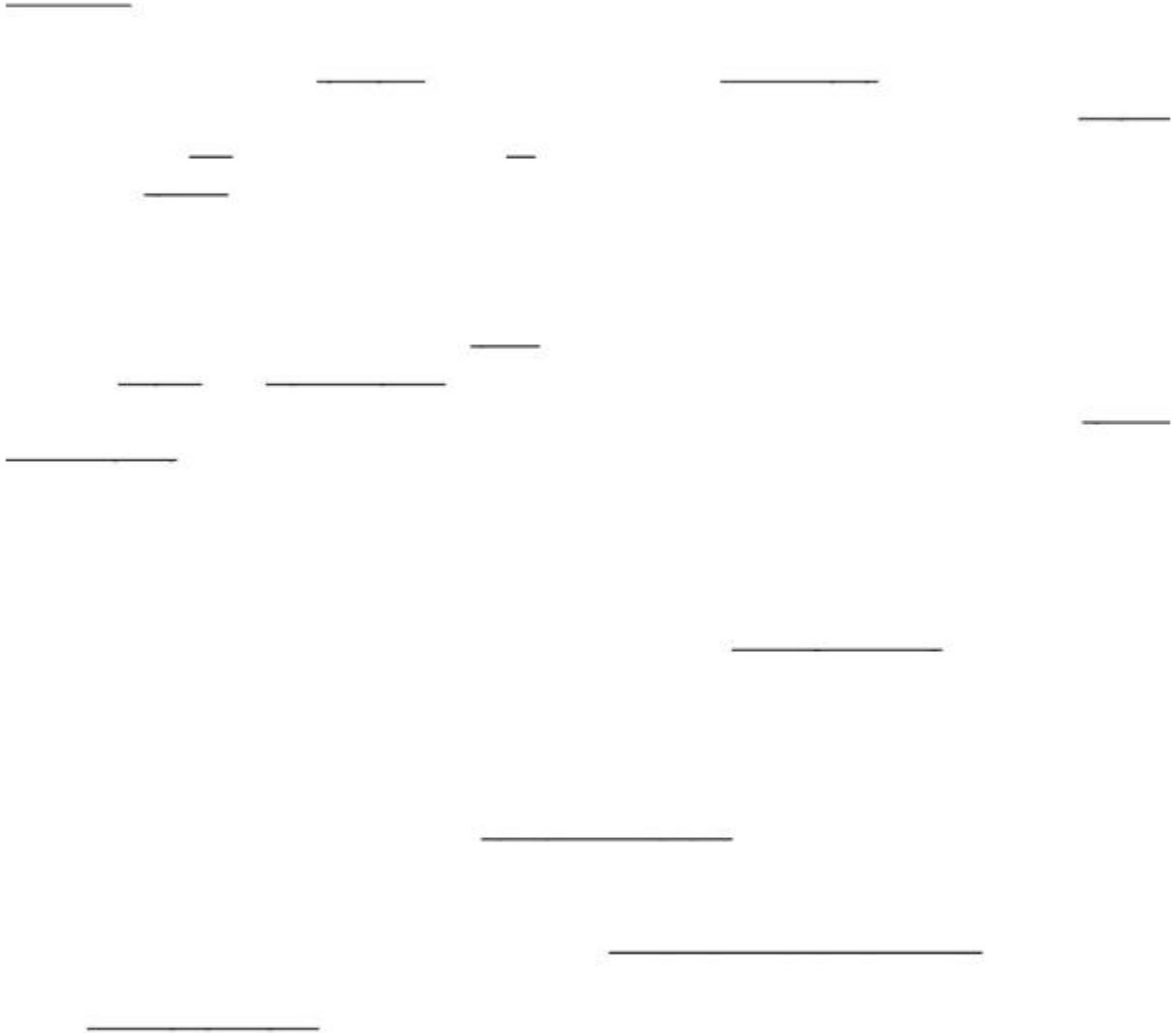
Ngaleso sizathu esifanele kakhulu sasikwazi ukuvala isifundo sethu. Kephasizoqhubeka nezehlakalo ezifanele nentuthuko maqondana nenkathi yesivumelwanooesisha, phakathi kokuza kokuqala nokwesibili kukaKristu, laphoumyaloweSabathawomthethowakudala wesivumelwano uyekaukubopha. Ngokwentuthuko eshiwo kanye nemicimbi izonikeza umbono ongcono ngezindlela ezithile futhi usisize ukuba sigweme amaphuthaajwayelekile kakhulu. (Okunye ukuphindaphinda, kephangokugcizelelwa okuhlukile, kungaqashelwa.)

- b. "Umthetho nabaprofethi [abamele isivumelwano esidala] kwakukhona kuze kube nguJohane [umBaptist, the Umbulali kaJesu]: Kusukela ngaleso sikhathi iVangeli lombuso kaNkulunkulu [lisekela umbusowakwa-Israyeli wenyama]]. Ngobayilowo nalowo owangena enza njalo aphikisananabanyeabaphikisi. Ngoba nisuse isihluthulelo solwazi; abangena kini bavinjelwe "(Luka 11:52); futhi," kodwa maye kini, babhali nabaFarisi, bazenzisi! Ngoba nizivalela umbuso wezulu ulwa nabantu, ngokubaanizingenaninina, nize nizingavumeli ukungenaekungeneni "(Math. 23:13).

- c. Ukuthi "ukungena," nokho, kwakusesigabenisokuqala kanye nokulungiselela

Umbuso Emhlabeni, washumayelakuqalanguJohanewabe eseshumayelanjengo- "Mat. 3: 1-2; 4: 1) - Akafiki ngokuphelele. Ngaleso sizathu uJesu angasho kubaFarisi asebebuza

ukuthi uMbuso kaNkulunkulu uzofika nini, "uMbuso kaNkulunkulu 17:21)," njengasesigabenisakho, "njengasekuqaleni kwenu," njengasekuqaleni kwenu, "njengasekuqaleni kwenu," njengasekuqaleni kwenu, "njengasekuqaleni kwenu," njengasekuqaleni kwenu, "njengasekuqaleni kwenu," njengasekuqaleni kwenu, "njengasekuqaleni kwenu, Noma kunjalowafundisa umfundiwakhe ukuthandaza, "Umbusowakho mawuze" (Mat. 6: 10), ngoba akezwa ngokuphelele njengobakuthenjiswa.



Nokho, ngokuhambakwesikhathi, ezinsukwini eziyisithuphangaphambi kokuguqulwa kwakhe ukuguqulwa kukaJesushwa, uJesu wenza izitatimende ezimbili ezibalulekile:

(1) Kumphostoli uPhetro, ngemuva kokuba evumile ngokuthi "nguKristu, indodanayabaphilayo UNkulunkulu, "ethi, ... Ngale dwala [ngokusobala iqiniso uPhetro avume ngaye]

uzokwakha isonto lami; Futhi ... Ngizokunikaokhiye bombuso wezulu "(Matewu 16: 16-19).

(2) Ngaleso sikhathi kubo bonke abaphostoli bakhe, bathi: "Kukhona abanye abami kubo, abanganalongokunambitha ukufa [Marku 9: 1; UMathewu 16:28) - Kwenzekani

ngePentekosti, kwaze kwabayiPhentekhosti, kwavela ezinsukwini eziyishumi ngemuva kokukhuphuka kwakhe (Izenzo

1: 1-9 neSahluko 2), ukuze kuqashelwe ngokwengeziwe emuva kwesikhathi.

Qaphela: (1) "Umbuso" okhulunywakaningingokushintshanangokuthi "uMbuso kaNkulunkulu" noma "umbuso wezulu," ubona uMathewu 1: 9), futhi kubizwa

ngoMbuso kaKristu noNkulunkulu "(Kwabase-Efesu 5: 5; cf. IsAmbulo 11:15) - Ngokuhambisana "nesandla sokunene sikaNkulunkulu [njenge-co-regent]" (Marku 16:19; Izenzo

2:33; KwabaseRoma 8: 34; KwabaseKolose 3: 1; KumaHeberu 10:12; 1 Petru 3:22 nesAmbulo 3:21).

(3) Ngaphezu kwalokho, amagama athi "isonto" nelithi "umbuso," okwenzeka ngamavesi alandelana (uMathewu 6:18 nango-19), baphinde basetshenziswa ngokushintshanangoba amalungu

athile yizakhamizi zomunye emhlabeni futhi ngalowomqondo ziyefana.

Ngakho-ke, kwabaseKolose 1:13 bakhuluma 'ngabangcwele' eKolose

("umzimba" wabantu bakaKristu ngakho-ke "iSonto" laya e-Asia "(1: 1), naye owachaza" njengoMfowenukanyenomhlanganyeli nawe usizi noMbuso

nokubekezela okuse-Jesu "(v. 9).

d. Endimeniyokuqalaokukhulunywe ngayo ngenhla, "umthetho nabaprofethi" kwakukhona abamele

Isivumelwano esidala phakathi kukaNkulunkulu no-Israyeli (okwakunguNkulunkulu "okwakunguDavide kwakuyiNkosi yawo esondele kakhulu, futhi sabahola

ekunqobeni izitha zabo), uMose ayewuholaphakathikwezinye izinto, abaprofethi bezomthetho kubantu. Ngakolunye uhlangothi, "uMbuso kaNkulunkulu" noma

"umbuso wezulu" okukhulunywa ngawo nakwamanye amathekisthi alandelayo

alandelayo, umele isivumelwano esisha, uKristu ungumlamuli waso (Heberu 8: 6; 12:24; 12:24; Unina-ukuze athenjiswe, "uyakuba mkhulu, abizwe ngokuthi yiNdodanayoPhezukonke; uJehova uNkulunkulu uyakumnika isihlalo sobukhosi sikayise, yena uyakubusa endlini kaJakobe, uyakubusa, (Luka 1: 32-33). (Qhathanisa futhi ne

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Isiprofetho seTestamente Elidala ka-Isaya 9: 6-7).

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(1) Abaphostoli bakaKristu (ngaphandle kukaJudas Iskariyotho) bezowubona uMbuso ufika;

(2) Bekuzoza namandla;

(3) bona uqobo babezothola amandla lapho umoya ongcwele ufikile futhi babenayo

"Ubhaphathizwe" akusezinsukwini eziningi ngemuva kokukhuphuka kukaKristu. Ngakho-ke, lapho into

\_\_\_\_\_ (3) Kwenzekile, izinto (1) no (2) ngabe zigcwaliseka. \_\_\_\_\_

H. Ngokuvumelananalokhu, njengoba kubhalwe kuzEnzo 2, lapho usuku lwePhentekhosti lufikile, cishe izinsuku eziyishumi

Ngemuva kokukhuphuka kukaKristu, futhi abaphostoli bonke babendawonye endaweni eyodwa, kwenzeka izehlakalo ezilandelayoezimangazayo: \_\_\_\_\_

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- (1) "... Ngokushesha kwaqhamuka ezulwini umsindo onjengomoya onamandla," kugcwalisa konke indlu lapho abaphostoli babehleli khona.
- (2) "Kwabonakala kubo izilimi ezihlukanisa ukwahlukaniswa, njengokuthingomlilo; futhi ... wahlala phezu yilowo nalowo kubo."
- (3) "Futhi bonke bagcwala ngoMoya oNgcwele, futhi baqala ukukhuluma ngezinye izilimi [Ezinye izilimi] njengoba uMoya wabanika amazwi."

i. Futhi umphostoli uPhetro, owayenikezwe "okhiye bombuso wezulu," wakhulula

Inkulumo eyisihloko yalolo suku, edolobheni laseJerusalema, lapho kwakuzoba khona izindawo zokuqala zazo zesikhathi eside. Ngalolo suku "cishe imiphefumulo

eyizinkulungwane ezintathu" yaphendula. Futhi kusukela ngalolo suku "INKOSI yanezela esontweni nsuku zonke labo ababesindiswa" (Izenzo 2: 27, New King James Version).

Ngakho-ke, ngoSuku lwePentekosti "isonto" lase lisunguliwe; "umbuso wezulu" ufikile. Nentshumayeloye Pentekosti kaPeter kaPeter ye

Izenzo 2: 22-40 zazingenawo amaphuzu athe xaxa esifundweni sethu samanje.

j. Entshumayelweni yakhe, umphostoli uPhetrowamemezela ukuthi uKristu 'waviruswa'

(kwabafileyo) futhi waphakanyiswangakwesokunene sikaNkulunkulu ezulwini; ukuthi wayethole uYise isithembiso soMoya oNgcwele, esibekele ukubonakaliswa okuyisimangaliso okubonwayo nangokwezwalolosuku; Futhi " wayehlalanga kwesokunene sikaNkulunkulu waze wafika izitha zakhe zenziwe ngezinyawo zezinyawo zakhe - uJesus esenziwe "yiNkosi noKristu" (Izenzo 2: 22-36).

Kweyoku-1 kwabaseKhorinte 15: 24-28, umphostoli uPawulu wandisa

ngokwedlulele, nokuthi 'wayezohlala' esandleni sakhe uNkulunkulu, kodwa-ke, ukuphela kombuso wombuso wezulu, kepha oMbusowakhe uqobowaphakade.

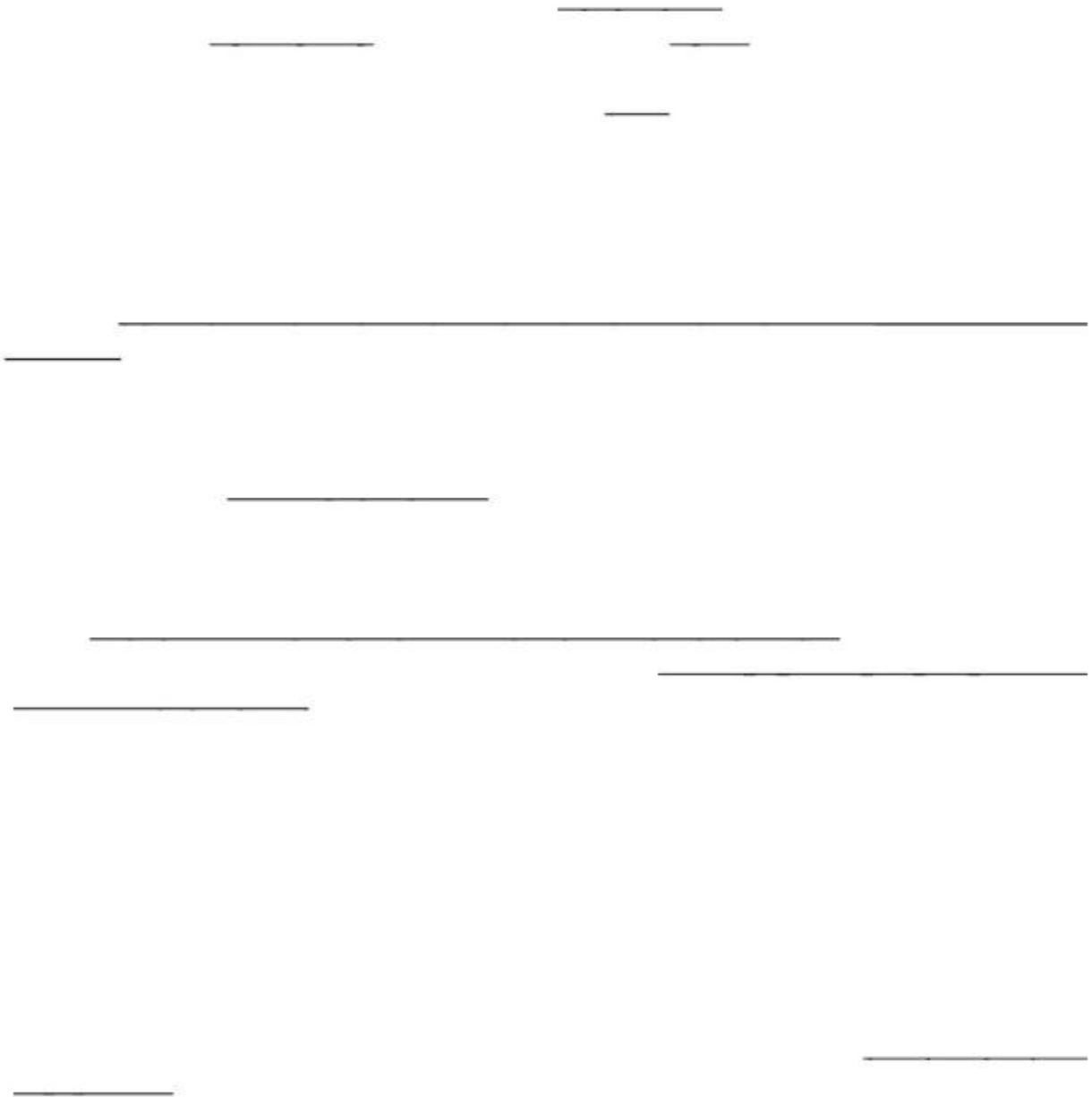
Ngoba wokugcina ugwaphakade nesigaba sawo esikhazimulayo sasezulwini esikhazimulayo uzobe esengeniswa izakhamizi zawo ezithembekile, kwa-2 Petru 1:11; 20: 13-20) Futhi ukuguqulwa kwemizimbuyabangcwele abaphilayo

kwabangenakonakalisiwe futhi abangafi (1 KwabaseKhorinte 15:50 --57)

Ngakho-ke, indodana nayo iyabangaphansikwayo, "njengoba uYise enze konke" ngoMathewu 28:18) - "Izingelosi kanye Iziphathimandla namandla adonswa

ngaphansi kwakhe "(1 Petru 3:22).

Lokho akusho ukuthi uKrestu ngeke esabusa ngamuphi umqondo,ngokuba "isihlalo sobukhosi sikaNkulunkulu neleWundlu [uKristu] liyakukhona kulo lonke izwe '- izambulo zaphakade, ziye zehla zivela ezulwini, zikhona naphakade' (Isambulo 22: 3-5) - ziyobusanjalo, 'bheka izithako zoMbambiso njengobazazinaye, bheka 3:21; cf. 2 Timothy 2:12). Yize asazobe esevunyelwana nobaba njengobaesenguYe manje (Isambulo 3:21), ukubusa kwakhe ngeke kuhlukaniswe ngaleso sikhathi ngendimaeyabelweye



Ukunqoba zonke izitha zomthetho waphezulu - leso sabelo sesivele senziwe.

k. ENtshumayelweni yakhengePhentekhosti,umphostoli uPhetrowabuyewacaphuna uDavide eHubo 16: 8-10, futhi

Wabe esephawulangandlela elandelayo: "Bazalwane, kwangathingingakusho ngokukhutulekangenzalimizi uDavide, wafa ngokukhutuleka, wayalayena,

wabona ukuthi uNkulunkuluwasifundela isifungo sakhe; Umphefumulo, 'v. 27]

ushiyeeHayidese, nenyamayakhe ayizange ivikele inkohlakalo. Lokhu thina sonke uNkulunkulu amvukela, lapho esonke [uPhetro nabanyeabaphostoli] esiphakemeyo.

Ngamanyeamazwi, uNkulunkulu wayevuse uJesu kwabafileyo futhiwamphosangakwesokunene sakhe 'Ukuzimisa' esihlalweni sobukhosi sikaDavide, njengoba kuthembisiwe kuDavide,

njengokuphakama kwalokhu, nakuMariya, kube ngumama wakhewenyama (Luka 1: 16-33).

Uma lokho kufanele kubonakale kuyinqabangoba uDavidewabusa emhlabeni, futhi uKristu wayebusa evela ezulwini, kufanele aqashelwe ukuthi igunya futhi hhayi

indawo elifanekiselwayigama elithi "isihlalo sobukhosi". Phawula lokhu

okulandelayo: "Manje uDavida indodana kaJesewabusa phezu kuka-Israyeli. Futhi

isikhathi abusa phezu kuka-Israyeli, iminyaka eyisikhombisa, indodanayakheyaba yinkosi esikhundleni sakhe" (1 IziKronike 29: 26-28). Futhi: "USolomoniwayesehlala esihlalweni sobukhosi sikaJehova njengenkosi esikhundleni sikaDavide uyise" (v. 33) - Kwabayinkosi eJerusalema lapho uSolomoni abusa khona.

Isihlalo sobukhosi sikaSolomoni sasiyisihlalo sobukhosi sikaJehova, esihlala kuwo esikhundleni sikaDavide uyise; Ngakho-ke, isihlalo sobukhosi sikaDavide sasiyisihlalo sobukhosi sikaNkulunkulu, ahlala kuwo eHebroni, khona-ke IJerusalema. Futhi isihlalo sobukhosi uJesu sihlala ezulwini esihlalweni sobukhosi sikaNkulunkulu. Ahlala kuyo

Ngokuhlangene naye, ngakwesokunene sakhe ngakwesokunene sakhe - lapho "kombusowakhe, kungabikhoukuphela," njengokuya kona

Ukuze athembisa eVirgin Mary (Luka 1: 33),yize isigaba sasemhlabeni sizophela,njengoba sekuphawuliwe.

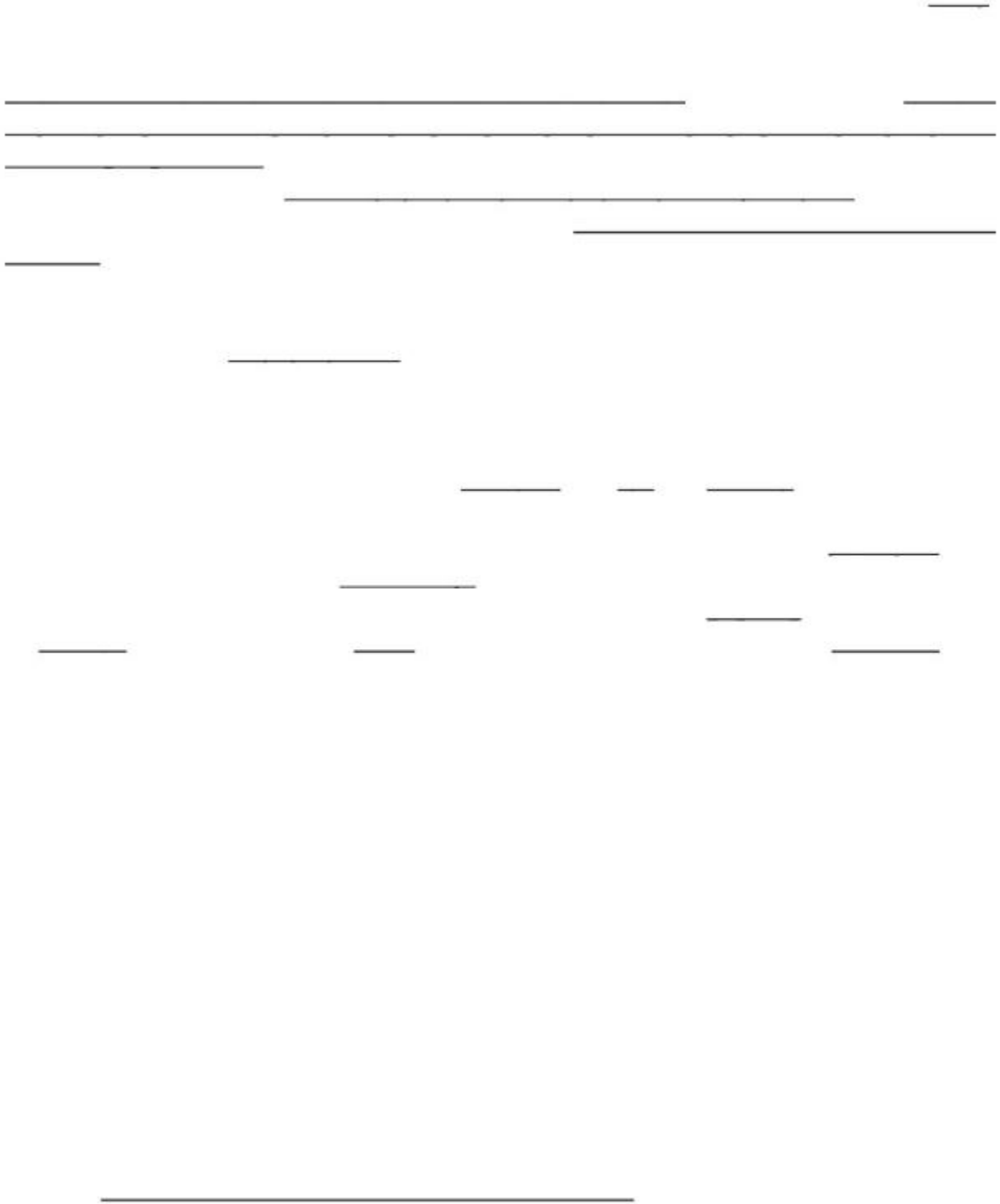
l. Ngenkathi uSolomoni ayeyindodana kaDavide nendlalifa esihlalweni sakhe sobukhosi, kanjalo noKristu ayenjalongokwenyama

Eminyakeni eminingi kamuva. Umhlali wokugcinawesihlalo sobukhosi sikaDavide ngaphambi kokuba uKristu athathe kwakunguJehoyakini (2 AmaKhosi 24: 8) -

U-Chinaliya 3:16) - Ubani u-Chiah. UNebukadinesari wayesembuyiseleuZedekiya, umzalwane kodwa hhayi indodana, kamuva eyavukela futhi wawuswa

ekudingisweni kweBabiloni (2-21). Futhi kumprofethi uJeremiya, uNkulunkuluwathi ngoConiya: "Bhaliselani lo muntu ongenazinyaneezingenamntwana, umuntu

ongeke achume ezinsukwini zakhe; ngibeyilowoowayezophumelela ezinsukwini zakhe;



Wayengenamntwana ngomqondo wokungafaneleki, ngobaekudingisweniwayenendodana kaShelatiyeli, owayengomunyewamadlozi kaJesu (UMathewu 1: 12-16); Kepha

wayengenamntwana ngomqondo wokungabi nangezona ezingemva kokungena esikhundleni sakhe 'ohlezi esihlalweni sobukhosi sikaDavide, wabusa uJuda.' Yize ngokusobala uKristu

wamngenisa esihlalweni sobukhosi sikaDavide, ngokuvumelana nesinqumo sikaNkulunkulu akazange abuse kuJuda, kodwa ezulwini, futhi asoze abuyele emhlabeni ngenhlosoyokubusa esihlalweni sobukhosi sikaDavide kwaJuda naseJerusalema namuhla afundise.

m. Ngaphezu kwalokho, njengoba uKristu wayezoba "umpristi ophakeme kuze kube nini emva komyalo kaMelkisedeki" (Heberu 6: 20), njengoba efundwa kusenesikhathi ku (P.2 ngenhla), kwakuzoba inkosi nompristi, inkosi yaseSalem [kamuva eyayibizwangokuthi iJerusalema], KwamaHeberu 7: 1). Futhi kuZakariya 6: 12-13, kukholakala ukuthi kungokwesiprofetho sikaKristu, kuthiwa "yena uyakubangumpristi esihlalweni sakhe sobukhosi." Kodwa-ke, "ukube wayesemhlabeni, wayengeke abe umpristi nakancane '(amaHeberu 8: 4), futhi ayengamelwe umpristingaphambi kokuthi" ahlupheke "emhlabeni [okungukuthi, ezulwini]" (Heberu 7: 17-20). Lokho kusho ukuthi wayengakabiyinkosi, ngakho-ke hhayi esihlalweni sobukhosi sikaDavide, kwaze kwaba sesikhathini sokukhuphuka kwakhe ezulwini - laphoekhona, futhi ngaso sonke isikhathi ekhona ngenxayodumo lwakhe lwesibili ekwahlulelweni naye emhlabeni ozayo.

n. Lokho okuvumelana nalokho okwakubonwa ngumprofethi uDaniel, okungukuthi, ukukhuphuka kwakhe futhi Ukuthola uMbusowaKhe, ngokulandelayo: "Ngabona emibonweni ebusuku, bheka, kwafika namafu ezulu njengendodana yomuntu, futhiwamkhonzela umbuso, wawumkhonze, umbusowakhe, awusoze wabusa kude, nombusowakhe ongawubhujiswa "(Daniyeli 7: 13-14).

o. Kuhambisana nokuba nomzekeliso uJesu akhuluma ngakho lapho esondela eJerusalema esontweni eledlule ngaphambi kokubethelwa kwakhe, njengoba kulotshwe kuLuka 19: 11-30, yize eledlule lihlanganisaimininingwaneemingi kunale. Ngobawayekhuluma ngayo "ngoba esesondele eJerusalema, futhi ngenxayokuthi babonakale ukuba ngombusowakwa-Israyeli, wawungenisa umbuso ku-Israyeli, okwase kunqotshwe umbuso ka-Israyeli, okwase kubuye kubeyinkosi yakwa-Israyeli. (IzE .1: 6).

"Uthe Ngakho-ke, wathi, umuntu onesifo esithilewangena ezweni elikude, ukuze azitholele a umbuso, futhi ukubuya bekungaba "(vs. 11-12) - (Ukubuyisahhayi kufakiwe

Umbono kaDaniel); Ekubuyeni kwakhe, waba nokubalwa nezinceku zakhe zombili nezitha zakhe (v.30).

UKristu uqobowayengumuntu onesifo, izwe elikude, futhi ukubuya kwakuzoba ukuza kwakhe kwesibili - kuchazwe emifanekisweni efanayonangokuthi ngemuva "kwesikhathi eside" (Luka 20: 9; Math. 25:19); Futhi okubalwa ngokubuya kwakhe kungaba ukwahlulela kokugcina kanye nendawoyonke

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Ekuphelenikomhlaba, ngomvuzowabalungilenokujeziswa kwababi abazotholwa ephakade.

Umphostoli uPawulu ukhuluma ngalokho'njengokubonakala kwakhe nombuso wakhe' (2 Thimothewu 4: 1) - Lokho kungukubonakala kwakhe nokubonakaliswa koMbusowakhe inkazimulo yakheyasezulwini. UMathewu uthi ngale ndlela:

"Kepha lapho iNdodana yomuntu izakufika enkazimulweni yayo, nazo zonke izingelosi kanye naye," Kephaabalungileyobaye ekufeni kwaphakade, "Kepha bakwahlule ekufeni kwaphakade" ("okungukuphuma kwakhe," Ukuphila okuphakade "kubeyinto elungileyo eMbusweni wasezulwini, kanye" nokujeziswa kwaphakade " lokho kwababi echibini lomlilo.

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Eminye imibhalo esele yabona ukuthi uMbuso uzokwamukelwa nguKristu

kungekudala lapho efika ezulwini ngemuva kokufa, uvuko, nokukhuphuka lapho ethembisa "ezulwini nasemhlabeni" njengoba ayethembisile (uMathewu

28:19), futhi yaboniswangePhentekhosti ngemuva kokunyuka kwakhe njengoba selivele selifeziwe. Lokhu kusho ukuthi noma yiziphi izinkomba ngemuva kwalokhu embusweni njengamanje (njengeZenzo 14:23; 2 Thimothewu [uThi. 1: 1, 18; 2 Petru 1: 1, 18;

Baphumule abantu bakaNkulunkulu "Heberu 4: 8) - kufanelweyiSabatha lezinsuku lesikhombisa ka U-Israyelingokushokwenyama, kodwa engagcinwangangaphansi kwesivumelwano esisha esaziswa nguKristu

Ku-Israyeliongomoya (ohlanganisa amaJuda nabeZizwe ngokwenyama, abakwamukelayo).

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Ukubonwa kokugcina

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1. UKristu neSabatha waze wafa kwakhe (amaVangeli).

UKristu waphila futhiwafa emhlabeni ngaphansi komthethowesivumelwano esidala kaMose, futhi yena nabafundi bakhe bagcina isikhathi sesikhombisa, baye bephula lokho okwakuyinhlosoyaso, futhi baye bephula umthetho waphezulu ngakho, bathi "yiNkosi yeSabatha" (5:28; Luka 6: 5).

Kephanjengoba sekuvele kwabhalwa phansi, ekufeni kwakhe, kwagcwala umthetho  
wesivumelwano esidala futhi igazi lakhe elachitheka kwakuyigazi lesivumelwano esisha,  
elingazange lifake umyaloweSabatha njengoba kwenza eminye imiyaloeyisishiyagalolunye  
yeDefolALUEELWE Ngemuva kokuvuswa kwakhe, okwenzeka ngosukulokuqalalwesonto,  
ngalolo suku luqala ukuvezwa.

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Ngosuku lweNkosi "(Te kuriake hem) lapho enombonowakhe wokuqalangesikhathisokudingiselwaesiqhingini se UPhatmose, waqonda amaKristu okuqalanjengokubhekisisa ngosukulokuqalalwesonto, ebizwa nangokuthi

"Usuku lwesishiyagalombili" - Usuku olulandela iSabatha lamajuda, usuku lwesikhombisa. Kubo kwakungu

Usuku lokukhumbula ukuvuswa kukaKristu, njengoba "iSidlo seNkosi" kwakuyisidlo sakusihlwa ukufa kukaKristu; Futhi babuthana 'ngosuku lweNkosi' bayogcina 'isidlo seNkosi'

- "Lord" wabo ube nguKristu, yenayedwa.  
Lowo ovelele amaKristu

(a) kusuka kumajuda akhuluma ngokwenkolo, osuku lwalo lokukhulekela lwamasonto onke kwakunguMgqibelo, lwabo ISabatha, ngakolunye uhlangothi,

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(b) Ukusuka kumaqabangakolunye uhlangothi, ubani eGibhithe nase-Asia eneminyaka eyizwi elifanayo, uTe Sebaste Herma, ngosukulokuqalalwenyanga, ukuhlonipha umbusi waseRoma, esebenzisa igama lesiGreki elithi Sebaste, uphawu lwe-Kuriake.

esikhundleni samaKristu kaKristu. (Bona isichazamazwi se-Interpreter of the Bible, Vol. KQ, P..152).

I-Sebaste yi-sathastos yaseSabastos, evela eSebas, okusho ukuthi ukumangala okunenhlonipho, futhi kungukuthi uSebazomai, ukukhuleka, noSebasma, into ekhonzwayo. Ngakho-ke, ekuhlaziyeni kokugcina, futhi ngokusetshenziswa okuthile, amagama amabili njengoba asetshenziswa kuKristu noKhesari, ngokulandelana, ayelingana. Futhi labo abakholwayo kuKristu njengeNkosi abakwazanga ukukwazisa ukushushiswa okuvelele kwamaKristu, laphobaqalaukuhlupheka kwamasono ayisikhombisa eSifundazweni sase-Asia (entshonalangaye-Asia Minor, manje eyiTurkey).

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Lokhu okulandelayokwezingcaphuno ezivela emashumini eminyakawekhulu lesibili lamaKristu kuzobonisa ukusetshenziswa 'kosuku lweNkosi' ngoSuku lwe- "1

KwabaseKhorinte 5: 2; 2 Petru 34:14; 2 Petru 34:10), Lapho iNkosi uJesu Kristu ibuyela ekugcineni kwe Isikhathi esisemhlabeni ukuvuswa kwendawo yonke nokwahlulela kwesintu, njengoba kushiwo abanye osukwini lwethu.

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UDigache: "Bhekana ndawonye usuku lweNkosi ngayinyeyeNkosi, udle isinkwa, ubonge" (14: 1) - Sekwedlule isikhathi sekhulu lesibili le-A.D.

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Qaphela: Isichazamazwi se-Interpreter of the Bible, Vol. KQ, k. 152, uthi lokhu, kithina, amagama anelukuluku "kubonakala sengathi'umhlanganowokukhulekelwa ngoSuku lweNkosi - usuku

lwakhe olukhethekile.' Ngokungafani neSabatha." Lokho kutolika kuqinisekiswa ngokucatshangelwa okulandelayo:

Yize ibizo "usuku lweNkosi" kusambulo 1: 9 nguKuriake Hem, kwabayinto evamile ukushiyaigama elithi, ishiye ukuthi liqondwe ngomongo, ngegama lesiphawulo "noma" usuku lokuqala lwesonto. " yiliphi icala elisekhotheshini engenhla evela e-dadacheache. "Ngakho-ke esiGrekini sanamuhla igama langeSonto noma usuku lokuqala lweviki nguKuriake. Lokhu kusetshenziswa kwasungulwakahle, ngoba iZwi lesiLatina (i-Italica (iSpanish), ne-DIMOGH (i-French))." (Everett Ferguson, amaKristu okuqala akhuluma, P.71.)

U-Ignatius: "... akasaboni isabatha kodwa aphilengosuku lweNkosi, futhi impilo yethueyaphakama kuye ..." (Ama-Magnesiya 9) - 110 A.D.

UBarnaba: "Ngakho-ke thina [maKhristu] sigcina injabuloyesishiyagalombilingentokozo, uJesu asukuma kwabafileyonalaphoenyukela ezulwini" (15: 8f) - cishe 130 A.D.

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Qaphela: Uma izinsuku ezingama-40 zeZenzo 1: 3 zazikhethekile ezinsukwini zokuvuka nezinsuku zokukhuphuka, okuyi Kungenzeka, khona-ke ukunyuka kwakhe kwakukulolo suku olufanayo lwesonto njengovuko lakhe - "Eye-Eight" (= "Okokuqala"), njengobakukhonjisiwe kwikhotheshini evela kuBarnaba.

3. AmaKristu neSabatha ngemuva kwePhentekhosti (isebenza nge Izimbali).

Ngenkathi amaKristu ebona usuku lokuqala lwesonto njengosuku lwabo olujwayelekile lomhlanganowabo

Ukukhulekelwa okuhlukile, amaKristu angamaJudangokuvamile ayehlalanjengamaJudanjengendabeyesiko futhi Isiko nganomayini elikhloniphayo {alo} alizange lihambisane nemigomo yobuKristu. Futhi, umphostoli uPawulu;

wavumelana nalezo zinhlonipho kumasiko noma amasiko wanoma iluphi abantu abangaba phakathi kwabo - kungaba

(a) Amajuda noma amaproselithe angamaJuda,aphilengokoMthetho kaMose, ukuze azuze kuKristu;

(b) okungewonaamaJuda, ababengenawo lowo mthetho (noma bengekhangaphandle komthetho ngokwakhe kuKristu), Ukuze azuze abenzela noKristu

(c) Labo abize bathi "buthakathaka," ukuze nathi ngokufanayo abe nayo (1 KwabaseKhorinte 9: 19-23).

Isibonelo, uPawuluwabona uMthetho KaMose maqondana nezifungozamaNaziri, ezitholakala kuNumeri 6: 1-21 (Bheka Izenzo 18: 8; 21: 17-26). Wasoka uThimothi, umJuda, ukumenza amukeleke kumaJuda kanye nomphakathi weZizwe (Izenzo 16: 1-3). Kepha wenqaba ukusoka uThitus, ongeyena umJuda, ukuze angayekethisi iVangeli laphoiqembu lamaJuda lalizama ukubopha ukusoka kwababeZizwe Abaguquki

(Galathiya 2: 1-3). Noma kunjalo akazange afundise amaKhristu angamaJuda ukuthi angasokangaizingane zawo njengendabayangokwezifiso (Izenzo 21: 17-26, njengoba esekhethiwe) - kodwawakufundisa ukuthi usebenza kanjani ngokuthile, noma u-

"makungabi namuntu, noma makungabi nalusuku lwezobusuku noma ngeSabatha noma iSabatha elisha noma iSabatha noma iSabatha Usuku "(Kolose 2:16), ngoba

abanjalobebengakhathali kumaKristu, njengoba kuxoxwa ngaphambilingokugcwele.

IVangelilashunyayelwa okokuqala kumaJuda, kwabe sekufika kwabeZizwe (Roma1: 16). Futhi kumaJuda, kwakushunyayelwa okokuqalaeJerusalema, hhayiethempelini kuphela, ngabaphostoli, kodwa nasemasizini edolobha abanye. Isibonelo esiphawuleka

sabokugcina kwakuwukuthi nguStefanu esinagogeni "wama-libetines, nama-cyretia, namaJuda" (esinagogeni lamaJuda ngaphandle kwawo,ayengakwazi ukumelana naye nomoya akhuluma naye. " Noma kunjalo baphumelela ukumletha emkhandlwini

"uMkhandlu" (Sanhedrini), futhi bamkhanda ngamatshe aze afe njengomfeli wokuqala wamaKristu. Kungenzeka ukuthi uSawulewaseTarsu, kamuva owaguqula futhiwaba

ngumphostoli uPawulu, wayengowesinagoge,ngobawayengowaseKhilikhiya,waba nezingubo zalabo ababekwenza izindwani. (Bheka Izenzo 6: 8 - 8: 1; 22: 3-21).

Ngemuva kokuba uPawulu esaba umphostoli kwabeZizwe lapho bekhona lapho kwakukhona isinagoge yamaJuda, wayezoya kuqala (ngobakwakuyintando kaNkulunkulu wonke abe nakuwo wonke amaJuda abe nethuba lokuzwa nokulalela amavangeli, nabeZizwe

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imvamisa bekuzofinyelelwangokwesaba uNkulunkulu ukuya emisebenzini yamaJuda synagogue) - njengase-Antiyokiya ePisidia (Izenzo 13: 13-51), e-Iconium (18: 1-9), e-Efesu, lapho ashiya khona abasizi bakhe, lapho ashiye khona uPriscilla, kuze akhe buyisela (Izenzo 18: 18-19: 20). Kwezinye izimo, amaKristu aqhubeka nokuhambela izinsizakalo zezinagoguinqobonje uma evunyelwe ukwenza kanjalo, kodwa angahle ahlanganeekhayalamanye amalungu e-The Tyrannus e-Efesu, lapho kwakukhona khona impilo yansuku zonke (Izenzo 19: 9-10).

Ngakho-ke, ngokwezimisoezibandakanyeka kulokho okuye kwaphawulwa, uma umKristu wamaJuda njengomuntu ofisa ukuqhubekano kugcina usuku lokuphumula futhi "kodwa kwakungenqatshelwe ukuqhubeka nokubheka lokho, nokho akufanele akwenze lokho, kepha akumele azame Bophaukugcinwa kwalo kwabanye - ngento efanayoneqinisonokubuyela emuva maqondana nokudla, amaKristu angamaJuda angadlangaphandle kokubhekelwa phansiyize ayengasebenzikuphela, kepha ayisebenzikuphela kulokho okuvumelekile, kepha akuvunyelwe.

Ngakolunye uhlangothi, uma amaKristu abeZizwe ayezivumela ukuba angeniswe ebugqilini (okungukuthi, ukubopha) lapho uKristu ayekhulule khona ngisho

nangamaJuda (KwabaseSalathiya ", lokho kwakuyincwadi eyabaseGalathiya 4: 8-8; 5: 1-8. Iqiniso: "UKristu wasibeka inkululeko inkululeko [maqondana nalokhu: 'Yimani Ngakho-ke, ungabina futhi ejokenilobugqila" (Galathiya 5: 1).

Ngakho-ke, yize amaKristu kufanele abe nokuzinikela kwangasese nsuku zonke, futhi angahlangana ukuze akhonze ukuKhulekisa nganomayisiphi isikhathi noma ngezikhathiezithile, noma nsuku zonke, "lapho" usuku lweNkosi, "lapho" isidlo seNkosi "esikhethekile sokukhulekelwa kwabo.

Usuku LeNkosi

Usuku lokuqala lwesonto

H. I-Leo Beles

"Usuku lweNkosi noma usuku lokuqala lweviki" yisihloko esimenyezelwengokuxoxwangalo mcimbi. Njengoba usuku lweSabatha seluphelile ngegunya laphezulu lapho isivumelwano esidala sakhishwa endleleni, ngoba usuku olukhethekile lokukhulekela luyekile, futhi selokhu siphilangaphansi kwesivumelwano esisha, futhi selokhu siphilangaphansi kwesivumelwano esisha, "kuphakama kanjani ukuthi kungusuku olukhethekile lokukhulekela olukhethe esivumelwaneni esisha sokukhulekelwa kobuKristu?" Akusiye isabatha lobuKristu. Awukho umbhalo osesivumelwaneni esisha esifundisa ukuthi usuku lweSabatha luhlukaniswe njengosuku olukhethekile lokukhulekelwa kwamaKristu; Futhi akekho umbhalo ofundisa ukuthi usuku olukhethekile olusekelwe khona ukuthi amaKristu akhulekele kufanele abizwe ngeSabatha lamaKristu. Usuku lweNkosi, noma usuku lokuqalalwesonto, alukaze lubizwe ngegunya laphezulu ngosuku lweSabatha noma iSabatha lobuKristu. Usuku olukhethekile lwaluhlukaniswa futhi lwaziwe njengoba usuku lweNkosi alukho esikhundleni usuku lwesabatha ngaphansi koMthetho. Isivumelwano esisha asikho umqondo wangempela esikhundleni sesivumelwano esidala; Isivumelwano esidala sasebenza ngenhloso futhi uKristu wakukhipha endleleni. Ube esenikeza isivumelwano esisha ngezithembiso ezintsha, izinhloso ezintsha, izimfuneko ezintsha, nosuku olusha lokukhulekelwa. Kufanele kugcinwe kucace engqondweni ukuthi usuku lweNkosi noma usuku lokuqala lwesonto aluthathi indawo yanomayini noma noma yiluphi usuku ngaphansi koMthetho kaMose. [Ukugcizelela Kungezwe]

Usuku lweNkosi, noma usuku lokuqalalwesonto, alusilo usuku lokuphumula. ' ISabatha kwakuwusuku lokuphumula kwabantwana bakwa-Israyeli, kepha usuku lweNkosi alunangqondo usuku lokuphumulanjengobakwanguSabatha lamaJuda. Ngaphansi kwesivumelwano esidala isabatha sakhethwe njengosuku lokuphumula ngenxa yomuntu nesilwane; Kwakuwusuku lwesikhumbuzo lokukhululwa okuvela ebugqilini baseGibhithe nabaphathi bemisebenziyaseGibhithe; Kwakuyisibonakalisophakathi kukaJehova nabantwana bakwa-Israyeli ukuthi uNkulunkulu ngobuhle bakhewawukhululile abantwana bakwa-Israyeli ekusebenzeni kabi lapho ababengaphansi khona lapho beseGibhithe. Kwakufanele baphumule futhi batshele izingane zabo ukuthi zinalo suku lokuphumula ngenxa yobuhle bukaNkulunkulu ekuzinikeleni ebugqilini eGibhithe. Ngaphansi kwesivumelwano esisha Usuku lweNkosi lunenjongo ephakeme futhi enobuhle kunaleyo yokunikeza ukuphumulangokomzimba nakwizilwane. Sivumela leli phuzu liphumulengalesi sikhathi, ngoba lizokhuliswa phambilini kule nkulumo. Konke ukukhubazeka nokufiphaza okuzwayongokushintsha usuku lweSabatha ngosukulokuqala lwesonto kuphuma endaweni futhi kusebenza kuphela ukudida izingqondo zabantu nokubandlulula iqiniso.

Izinto ezintsha esivumelwaneni esisha

Isivumelwano esisha siyiqinisoegamenilaso; Kusha ngempela kuzo zonke izingxenye zayo. Sinakho kodwa ukubona izinto ezintsha ezimbalwa ezifakiwe esivumelwaneni esisha.

Izimfundiso zikaJesu ngenkathiesenyamenizaqokwangokuthi "imfundiso entsha." . Kuyo yonke le ntshumayelo yaseNtabeni uletha ukuqhathanisa izimfundiso zakhe namasiko

nezincazelo zamaRabi; Wagcwalisa umthethowabe esenika okuthile okusha esikhundleni sawo. "Wabafundisa njengomuntu onegunya, hhayinjengabo

Ababhali. "(Math. 7:29.) Akukaze kube nezimfundiso ezinjalonjengoba uJesu anikela ngazo:" Akekho noyedwaowayekade enemfundiso kaYise phakathi kwabantu bakaKristu. (2 KwabaseKhorinte 5:17.) Izinto ezindala zidlulile, futhi zonke izinto zaba zintsha. Isonto lakhiwa abaguqukayo ezivela kuzo zonke izizwe; (Efe. 2:25. IPhasika. "(1 Kor. 5: 7.) Sinikela" imihlatshelo emisha "(1 Petru 2: 5) Futhi inikeze" umporofidi omusha "washi ukuthi abantu bakaZimu kufanele banikezwe" esivumelwaneni esisha esiba nalo. "Usuku Olusha Lokukhulekelwa" (1 KwabaseKhorinte 16: 1-2; Isambulo 1:10), okuwusuku lokuqala lwesonto noma usuku lweNkosi. Kuzobonwa ukuthi konke okusesivumelwaneni esisha kusha.

Izinto zeNkosi

Esivumelwaneni esisha kunezinto eziningi kakhulu ezikhethwe njengenkosi yeNkosi , - "izinto zeNkosi." Ukuphindaphindakwezinye zalezi zinto kuzosisiza ukuba sazise

"usuku lweNkosi." Sishilo eTestamente Elisha "Umzimba weNkosi" (1 Kor. 11: 27-29), "Ukufa kweNkosi" (1 KwabaseKhorinte 10: 1 (1 Kor. 11:27), "Igazi leNkosi" (1 Khorinte 11:27) (1 Thimothi 3:15), "Usuku lweNkosi." . Eqinisweni, kwafika isivumelwano esisha

ngeNkosi uJesu Kristu; UnguMlamuleli wesivumelwano esingcono. UMose wayengumlamuleli wesivumelwano esidala, kepha uKristu ungumlamuli

wesivumelwano esisha. Isivumelwano esidala sabekwa uphawu futhi sangcweliswa

ngegazi lezilwane, kepha isivumelwano esisha sibekwa uphawu futhi singcweliswa

ngegazi leNkosi uJesu Kristu. KuyisivumelwanoseNkosi, intando yakheyokugcina

neTestamente lakhe lokugcina kumuntu. Kungabayinto emangazayo uma kukhethwe usuku olusha lokukhulekela esivumelwaneni esisha futhi lalingabizwangokuthi "usuku lweNkosi." Siyazi ukuthi "usuku" lusetshenziswa ezinzwa ezihlukile eBhayibhelini,

kodwa usuku lokuqala lwesonto luqokwe njengosuku lweNkosi futhi lwamukelwa njengosuku lokukhulekelwa kwamaKristu okuqala. Eqinisweni, kusukela

ngePhentekhostingosukulokuqala lwesonto kusetshenziswe, usuku olukhethekile lokukhulekelwa ngaphansi kwesivumelwano esisha.

Usuku lokuqala lwesonto

"Usuku lokuqala lweviki" lubizwa ngoMoyaoNgcwele "Usuku lweNkosi." "BengikuMoya ngosuku lweNkosi." (IsAmbulo 1:10) Lapha sinakho uJohane athi " ayekuMoya'ngosuku olukhethekile,' usuku lweNkosi. ' Kunezizathu eziningizokuqamba lolu suku njengosuku lweNkosi. " Okokuqala, iNkosi yavuswa kwabafuleyo "ngosukulokuqala lwesonto." (Math. 28: 1; Marku 16: 2; Luka 24: 1 noJohane 20:19) Lapha bonke ababhali bevangeli basitshela lokho lokho

UJesu wavuswa kwabafileyongosukulokuqala lwesonto. Lesi ngesinye sezizathu zokuqokwangosukulokuqala lwesonto njengoSuku lweNkosi. Ngemuva kokuvuswa kwakhe, wahlala emhlabeni cishe izinsuku ezingamashumi amane. (IzA. 1: 3) Kulezi zinsuku ezingamashumi amane wenza ukubukeka okuningana; Sinerekhodi lokubonakala kwezintathu okuthi uJesu awenza ngemuva kokuvuka kwakhe naphambi kokukhuphuka kwakhe. Njalo ukubonakala lapho isikhathi sikhulunywa ngaso ngosukulokuqala lwesonto. Kunokubela okuthile lapho isikhathi, kungashiwongo, kepha lapho kukhulunywa isikhathi, kukhethwe njengosukulokuqala lwesonto. Wenza ukunyukela kwakhe kuYisewabe esethumela uMoya oNgcwele, ngokwethembisa, kubaphostolingePentekosti, okwakuwusuku lokuqala lwesonto. . Ngakho-ke, kusukela ngePentekosti kwakuwusuku lokuqalalwesonto, usuku lokuqala lwesonto luba usuku lokuzalwa lwebandla leNKOSI. Abafundi bokuqala bahlangana ngosukulokuqala lwesonto ukuze badle isidlo seNkosi. "Futhi ngolosukulokuqalalwesonto, lapho sibuthene ndawonye ukuyophuka isinkwa, uPawulu udumaza, wahlose ukumuka ngakusasa; futhi waxazulula inkulumo yakhe kwaze kwaba phakathi kwamabili." (IzA. 20: 7) Ngaphezu kwalokho, abafundi bokuqala bayalwa ukuba benze umnikelo okhethekile ngosukulokuqala lwesonto. "Manjemaqondananokuqoqwa kwabangcwele, njengobanganginika amabandla amabandla aseGalathiya, futhi nani makanze njalongsukulokuqala lwesonto malibe khona, ukuthi anikwazi ukuchuma, . Kwakufanele enze lo mnikelo ngosukulokuqala lwesonto. Lokhu bekuzokwenziwa ukuze kungabikho ukubambezeleka ekuqoqeni umnikelo lapho kufika uPawulu. Kubonisa ukuthi amaKristu okuqala ayehlangana ngosukulokuqala lwesonto. "Futhi ake sicabangelene ukuze sivuse uthando nemisebenzi emihle; kungashintshile ukuhlangana kwethu ndawonye, njengoba isiko lakubo, kepha sikhuthaza ukuba sisondelana." (Heberu 10: 24-25.) Lezi ngezinye zezizathu ezingabelwa ukubiza usuku lokuqala lwesonto usuku lweNkosi.

KuHubo 2: 7 sinokulandelayo: "UnguNdodana yami; namuhla nginilwele." Qaphela ngokucophelela "lolu suku" njengoba kushiwo lapha. KuzEnzo 13: 32-33 sifunda ukuthi lokhu kwagcwaliseka ovukweni lukaKristu. "Futhi sikulethela izindaba ezinhle zesithembiso esenziwa kokhokho, ukuthi uNkulunkulu wakugcwalisela okufanayo ezinganenzethu, ngoba wakhulisa uJesu; njengoba kulolo ndodana yamingikuzele wena." Ngakho-ke, uJesu wavunywa njengeNdodana ezelwe uNkulunkulu ngokuvuka kwakhe kwabafileyongosuku lokuqala lwesonto. IsiprofethosikaJoweli (Joweli 2:28; Izenzo 2: 1-4, 16, 17) zagcwaliseka ngePentekosti okuwusuku lokuqala lwesonto. UKristu wagcotshwa inkosi esihlalweni sakhe sobukhosi ngalolo suku. (Zakariya 6: 13; IzE. 2: 29-36.) Umthetho omushawaqala ukusebenza njengoba izwi leNkosi laphuma livela eJerusalema ngalolo suku. (Isaya 2: 3; Luka 24: 47, 49

neZenzo 2.) Zonke izehlakalo zibonisa ukuthi uNkulunkulu wahlonipha usuku lokuqala

lwesonto njengosuku lokufezwa kwezinto eziningi ezinhle kakhulu. Akekho umuntu okufanele emangele ukuthi usuku lokuqala lwesonto lubizwa ngokuthi "usuku lweNkosi." UPitrosi wathi "makabusiswe uNkulunkulu noYise weNkosi yethu uJesu Kristu, owenza ngokomusawakhe omkhulu wasiphinda wasizala ethembeni eliphilayongovuko lukaJesu Kristu kwabafuleyo." (1 Petru 1: 3.) Kusho ukuthini lokhu? Kusho nje ukuthi ngovuko lukaJesu Kristu ukuthi

abaphostoli baphinde bazalelwa ethembeni eliphilayongovuko lukaKristu; Lokhowukuthi, uvuko lwakhe lwagcwalisa isenzo sokuvuselelwa kwabo. Babebuyele kwangaphambili kwabo

Ukushayela ngemuva kokubethelwa kukaKristu, kephamanje bavuselelwa ngethemba lokuthi iNkosi yabo ebethelwe manje isiyenauMhlengi womuntu ovukile. Kuyajabulisaukuqaphela indawo ebalulekile uvuko lokuvunywakwabaphostoli; Eqinisweni, uPetru akakaze akhulume ngokubethelwa kukajesu ngaphandle kokukhuluma ngokuvuka kwakhe. Ukunakwa kubizwa lapha kumaHubo 118: 22-24. "Itshe elenqaba abakhi libe yinhlokoyegumbi. Lokhu kungukukwenza kukajehova; Kuyamangaza emehlweni ethu. Lokhu kuwusuku uJehova alwenzile; Usuku luni? Luwusuku lovuko, usuku olubaluleke kakhulu ohlelweni lokuhlengwa komuntu. Kukhona labo abagubha usuku lokuzalwa kwakhe ngaphandle kwegunya laphezulu. UNkulunkulu uqokele usuku lokuqalalwesonto, usuku lokuvuka lweNkosi yethu, njengosuku olukhethekile lokukhulekelwa kwabantu bakhe ngaphansi kwesivumelwano esisha. Ngakho-ke, sinezizathu eziningi zokubiza usuku lokuqala lwesonto usuku lweNkosi.

Yini eyafundiswa i-adventists

Advent Advent ahlanguanaokokuqalalwesonto. UJoseph Bates wavakashela ezinye izihlobo ezazingamalungu eSonto LaseSikhombisa List Baptist. Wafunda ezinye izimpikiswano kubo ukuze bahlanganengosukulwesabatha; Ulethe lezi zingxabano futhiwabazisa esontweni le-Advent. UMnu White waphikisana nomhlanganongeSabatha waze wahluleka ukuphendulaizimpikiswano ezikhiqizwa uJosefa. Wabe esenombono laphowabona khona ukuthi usuku lweSabatha lwagcinwa futhi lwalubopha amaKristu namuhla. Ibandla le-Sevesh-yosuku lwe-Advention lwabe selusungulwa ngo-1845. Uma ukugcina usuku lokuqala lwesonto "uphawulwesilo," khona-ke isonto le-Advent lalinophawulwesilo; UMnu Ellen G. White wawunophawu lwesilo. Sinerekhodi emikhumelweni yempilo ka-ellen G. White "yombono uMnu White. "UBudala OmdalawayephumulengoMgqibelo, ngosuku lwesikhombisa lwesonto, futhiwalinxusa ukuba senze ukuba libeyiSabatha langempela. Ithempeli likaNkulunkulu lalivulekele esihlalweni somusa. Izingelosi ezimbili zazimi eyodwa ekugcineni komkhumbi. Ngamaphiko awo asabalale esihlalweni somusa, futhi ubuso babo baphendukela kulo. Lokhu, ingelosiyami ehamba nalo yangitshela ukuthi i-The Preventistyalo mthetho. Ukuzungeza. Kusho ingelosi,'Kungukuphela kweshumi kuphela elichaza uNkulunkulu ophilayo owadala amazulu nomhlaba nakho konke okuselwayo. Wabona amatafula amabili etshe kulolo lwalo lwalo lwalo lwalo, wabe esebona i-halo ezungeze umyalo wesine oqukethe lolu suku lwesabatha, owabeka lo myalongaphezu kwabo bonke abanye. Ubeka umyaloweyesine owanikwa ongumJuda ongenhla komyaloongaba nalo omunye uNkulunkulu phambi kwami. Kuma-Adventists wesikhombisa ama-Adventists ISabatha lingukuphela kwento

ehlukanisa i-Adventist kuwowonke amanye amahlelo. Kunezinhlobo eziyisithupha zama-adventists, kanye nosuku lwe-Seventh-day Adventist, olusungulwe nguNkk White, lintula ummeleli onesibindi soku. amvikele njengomprofethi we

UNkulunkulu; bathi uphefumulelwe uNkulunkulu, futhi uthi uphefumulelwe uNkulunkulu, kodwa

Imbangela yabo ikhala ngenxa yomvikeli futhi hhayi omunywabo ozimisele ukuza ekuzivikeleni kwakhe. Ngani? Ngoba abakwazi ukumvikela.

Ngabe uPapa weRoma washintsha iSabatha?

Lesi sithi uPapa waseRoma washintsha usuku lweSabatha ngosukulokuqala lwesonto lwaqala ukwenziwa nguNkk Ellen G. White. Unkosikazi White uthi, "Emkhunjini

kwakunguManali weMana, induku ka-Aroni eyayigcwele, etafuleni elilodwa lalibhalwa phansinjengeziyisithupha. Okwesine etafuleni lalibabhalisa ngaphezu kwazo zonke; ngoba iSabatha lalihlukaniswa ukugcinweukuhloniphaigama likaNkulunkulu

elingcwele. ISabatha elingcwele lalibukeka liyinkazimuloelilizungezile.

kwakuwukushintsha izikhathi nemithetho. " ("Imibhalo yokuqala ka-Ellen G. White,"

Ikhasi 33.) Ekhasini 65 lencwadi efanayo uNkk. White athi, "uPapa ushintshe usuku

lokuphumula kusukela ngosukulokuqala kuya kosuku lokuqala." Emibono ehlukeni uMar. White wabulala ukuthi upapa washintsha usuku lweSabatha ngosukulokuqala lwesonto. Ake sihlale icala lakhe futhi sibone ukuthi kukhona iqiniso elingakanani kulo. Khumbula ukuthi iNkosi yamkhombisa embonweniwokuthi upapa ashintshe iSabatha ngosukulokuqala lwesonto. Kungani iNkosiyazembulela uMnu. White embonweni

owashintsha upapa ngeSabatha kusukela ngosuku lwesikhombisa kuya kosuku

lokuqala lwesonto uma kungakubonisa ukuthi lushintshiwe yiTestamente eNtsha? Kungani ama-Adventist Day of Adventists angazami ukufakazela iTestamente eNtsha ukuthi usuku lweSabatha lushintshelwe lusuku lokuqala lwesonto? Izinsuku

eziyisikhombisa ze-Adventists ziyavuma ukuthi iSonto lamaKatholika lalingasungulwa kwaze kwasungulwa kuze kubeyikhululesine; Bayavuma ukuthi iSonto lamaKatholika lalingakakhulingokuphelele kuze kube cishe a.D. Bangasinikeza kanjani noma yisiphi isizathu sokuhlangana kwamaKristu ngosukulokuqala lweviki? Manje bathi

banganikeza ubufakazi bokuthi upapawamaKatolika wenza ushintsho. Abakwazi

ukusitshela ukuthi uPapa wenza ushintsho; Bayazi ukuthi awukho umlando ongcwele noma ongcolileoqopha iqiniso lokuthi upapa wenza ushintsho. Noma ngabe

amaKatolika kufanele enze isimangalo esinjalo, isimangalosasingafakazelwa kanjani? Abukho ubufakazi bokuthi uPapa wenza noma yiluphi ushintsho, futhi lapho

ama-Adventist Day Adventist enza icala enza lokho ngaphandle kobufakazi.

Bangakwazi ukukhomba kuphela umbono kaNkk White lapho upapa enza ushintsho. UConstantine wayengumbusi waseRoma, kodwayengenyena upapa; Wayengumbusi kusuka ku-A.D. 306-337. Ubenemithetho edlulile ngokulawulaukuziphathangosuku

lokuqalalwesonto, kodwa akukho mthetho noma umyalo emlandweni wamaRoma

lapho aguqula khona usuku lweSabatha ngosukulokuqala lwesonto. Kuyinto eyodwa ukwenza imithetho elawula ukusebenza kwezakhamizi ngosukulokuqalalwesonto,

enye into ukumisa usuku lokuqala lwesonto njengosuku lokukhulekelwa. Futhi, bathi uMkhandlu WaseLawodikeya, ohlangana no-A.D. 363, ukuqinisekisa usuku lokuqala lwesonto njengoSuku lweNkosi. Kufanele kukhunjulwe ukuthi usuku lokuqala lwesonto seluvele lubonwa kusukela ezinsukwini zokuqala zesonto le-Lord yeNkosi yethu kuze kube leso sikhathi ngawowonke amaKristu.

Isikhulumi sayazi ukuthi kulesi sigcawu kwakushunyayelwe lapho upapa weSonto

lamaKatholika aguqula usuku lweSabatha lusuka ngosuku lwesikhombisa luye kosuku lokuqalalwesonto; Ngakho-ke, wabiza igunyaeliphakeme kunazo zonke eSontweni

LamaKatolika eNashville, eTennessee, ukuzonikeza izimfundiso zeSonto LamaKatolika kule ndaba. Ubuze lo mbuzo: "Ingabe amaKatolika afundise ukuthi uPapa waseRoma washintsha iSabatha lesikhombisa ngosukulokuqala lwesonto?" Impenduloyafikangokugcizelela "cha"!

"Azenzi isimangalo; abakaze benze lesi simangalo." Umpristiwabe esebuzwa: "Ngabe uzosibeka leso sitatimende?" Wabe esebhala le ncwadi elandelayo, wabhalwa ngoDisemba 14, 1944.

"Doctor H. Leo Bhear

Mnumzane

othandekayo:

"Ephendula umbuzowakho, oshintshe iSabatha ngeSonto? Ngifisa ukusho lokho, ngokusho kobufakazi obuhle kakhulu, ubufakazi bosuku lonke njengoba usuku lweNkosi luboniswa nguSt Paul Paul, izEnzo 20:

7 futhi 1 KwabaseKhorinte16: 2, nakuStJohnJohn, IsAm. 1: 10.

"Ku-didwacheache noma imfundisoyabaphostoli abayishuminambili, 'kusukela ngonyaka we.d. 100 (lokho ngemuva kokufa nje, ngemuva kokubonga, ngemuva kokubonga. (Isahluko 14.)" St. U-Ignatius, umfel 'ukholo (unyaka we-107), ukhuluma ngamaKristu'angasaboni isabatha, kodwa ahlala emkhosiniwosuku lweNkosi lapho impilo yethu eyaya eBarnaba, futhi khona futhi lapho uJesus avuka khona kwabafuleyo. "" St. UJustin (unyaka ka-165) ungumbhaliwokuqalawobuKristu ukubiza ngalolo suku ngeSonto endleleni egujwe ayichazangokuningiliziwe ukuthi ukukhulekelwa kwanikezwa uNkulunkulu nakuKristu nemikhuleko endala nentsha. (I-APOL. 65.)

"Ngakho-ke, kuyacaca ebu-viviloni basendulo nobuqiniso esinabo bokuthi umkhuba wokugubha i-WIPPER yeNKOSI, ngakho-ke, bekunganikeli amandla okuguqulawonke amadoda aphoqelegele bonke abantu ukuba banikele ngokukhethekile ekukhulekeleni uNkulunkulu okuyinto Umsebenzi obalulekile olwenziwe ngumyalowesithathu, kepha isikhathi neminingwane yokugadwa kwawo bekungashintsha. Ngokuqinisekile

umkhubawawungekewaqhamuka noMhlaba wamaKristu ayishumi nambili uma nje bekhuleka ngonyaka wesikhombisa, bekhetha ukukhulekelwa kosuku lwesikhombisa uma kuqhathaniswa

Kumkhuba wendawo yonke kanye namasiko asendulo avumela ngeSonto. "Ngiyethemba ukuthi le yimpendulo egculisayo yombuzo wakho.

Ngokweqiniso, "Rt. Rev.

Msgr. A. A. Sifenter,  
V.G."

Kulungile kumaKatolika ukusho ukuthi abasho ukuthi upapa waseRoma washintsha uTesabath nosuku lokuqala lwesonto. Noma yiziphi izincwadi umuntu angaba nazo kusukela

kwabase-Adventists bosuku lwesikhombisa benza icala lokuthi uPapa washintsha iSabatha lingamanga; Uma noma ubani kini enezincwadi ezinjalo, ungabhalaphezu kwaso, "Lokhu akulona iqiniso."

Isidlo seNkosi

UJesu wayala abafundi bakhe ukuba badle isidlo seNkosi. (Math. 26: 26; Luka 22: 19; 1 Kor. 11: 24-25.) INkosi yayala abantu bayo ukuba bahlangane. "Ungayeki ukuhlangana ndawonye, njengoba uhlobo lwabanye." . Bayalwa nokuthi badle isidlo seNkosi

sakusihlwa; Kufanele bahlangane ukuze badle isidlo sakusihlwa ndawonye. Badla isidlo sakusihlwa laphobehlangene. (1 Kor. 11: 20-33.) UPowula lapha uthi:

"Ngakho-ke laphoniyabuthanandawonye, akunakwenzeka ukudla isidlo seNkosi."

Ngakho-ke, badla isidlo sakusihlwa laphobehlangene. Manjebayalwa ukuba bayidle, bayalwa ukuba bahlangane; Futhi sithola ukuthi badla isidlo sakusihlwa lapho

behlange. Kungani beyidla? Ekukhumbuzweni kokufa kweNkosi nokuhlupheka kuze kube yilapho eza. Ngakho-ke, lapho-ke kushiwo lapha ukuvuka kwakhe; Akakwazanga ukuza ngokwesibili uma engaphili, ukube ubengavuswangakwabafuleyo. Ngakho-ke, iSidlo seNkosi Ngokuphamba kwaso Ngemuva kwalokho kudliwa ngosukulokuqala lwesonto njengesikhungo seSikhumbuzo sokufa kweNkosi nokuza kwesibili. Lokhu

kucace ngokwanele. Kodwa-ke, amaKristu ahlanganangenhloso yokudla isidlo

seNkosi. (1 Kor. 11:33.) Kepha bahlanganandawonye ukuyophula isinkwa noma badle isidlo seNkosi ngosukulokuqala lwesonto. Ukuvuswa kweNkosi ngosukulokuqala

lwesonto, ukwehla komoya ongcwelengosukulokuqalalwesonto, nokudla kweSidlo seNkosi ngosukulokuqala - konke lokhu kugcizelela ukuthi lolu suku lweNkosi.

Sifundile ukuthi umoya ongcwele weza ngosukulokuqalalwesonto, ukuthi isonto lahlelekile noma laqala ukusebenza ngosukulokuqalalwesonto, nokuthi konke okwakusifundisa ukuthi usuku lokuqala lwesonto lusuku lwesonto.

Abantu bakaNkulunkulu namuhla bahlangana ukuze badle isidlo seNkosi ngosukulokuqala lwesonto. ISabatha lomthetho laliwusuku oluhluke ngokuphelele futhi lagcinwangenhloso ehluke ngokuphelele. Kunomehluko omkhulu ngenhlosoyamaKristu ahlngana ngosuku lweNkosi futhi amaJudaaphumulangosuku lwesabatha njengobakuphakathi kwemini nobusuku, uKristu noSathane. Usuku lweNkosi aluthathi indawoyeSabatha lamajuda; ISabatha lasuswa ngendlela lapho endala

Isivumelwano sagcwaliseka; Usuku olusha, usuku lokuqalalwesonto, lwanikezwa amaKristu ngaphansi kwesivumelwano esisha. Ukudla kweSidlo SeNkosi ngosukulokuqala lweviki

ukuphela kwento ehlukana usuku lokuqala lwesonto kusuka kunomayiluphiolunye usuku. Singahlabelela izindumiso zikaNkulunkulu ngosukulokuqalalwesonto, kephasigacwabela izindumiso zalo noma yiluphi usuku nansuku zonke. Sifunda ibhayibhelingosukulokuqala

lwesonto, kodwa kungenzeka futhi kufanele sifunde iBhayibheli nsuku zonke. Sithandaza

ngosukulokuqalalwesonto, kodwa singathandaza futhi sithandaze nsuku zonke. Singanikeza ngezindlela zethu ngosukulokuqalalwesonto, kephasigaphambanjengoba sinethuba futhi njengobakunesidingo nganomayiluphi usuku. Ngakho-ke, ukudla kweSidlo SeNkosi ngosuku lokuqala lwesonto ukuphela kwento ehlukana lolu suku kusuka kunomayiluphiolunye

usuku. Kulolu suku nalolu suku kuphela kwangathisingadla isidlo seNkosi sakusihlwa.

Kukhona into eyodwangokuqhubekayongokuqondene nosuku lokuqala lwesonto. UNkulunkulu

ukuyehlela ukuze abantu bakhe bahlanganengosukulokuqala lwesonto. Umuntu angashintsha

ikhalenda; Angakha ikhalenda ngezinsukueziyisithuphakuphela nesonto; I-Russia yakwenza lokhu futhi yaphila ikotayekhululeminyaka ohlelweni lwesonto lezinsuku eziyisithupha. Ezinye izizwe zenze okufanayo. Ngabe kukhulekelwa kanjani kwesikhombisa ngosuku lwe-Adventist ngosuku

lwesikhombisa lwesonto lapho kunezinsuku eziyisithuphakuphela ngesonto? UNkulunkulu

usilungisile ukuze umuntu akwazi ukwakha ikhalenda lezinsuku ngesonto kodwa ukuthi kuzoba khona "usuku lokuqala lwesonto." Ngakho-ke, uyilungisile ukuze abantu bakhe - akunandaba ukuthi

kungakananiizinguquko ezingase zenzeke - zingahlangana ngosukulokuqala lwesonto. Uma umuntu ekwakha uhlelo lwezinsuku ezinhlanu kuphela ngesonto, amaKristu ayehlangana ngosukulokuqala

lwesonto ukuze akhonze. Ama-degentistwezinsuku eziyisikhombisa awakwazanga ukubhekana

nokukhulekelwa, ngoba isonto alinazinsuku eziyisikhombisa. Lokhu kukhombisa ukuhlakanipha

kukaNkulunkulu elungiselelweni losuku lokuqalalwesonto, usuku lweNkosi, njengosuku olukhethekile lokukhulekelwa. (Inkulumo ihanjiswa nguH. Leo Beles, Disemba 21, 1944, Esakhiweni sempiyempi,

eNashville, eTennessee)

