

The background of the cover is a painting of the Apostle John. He is depicted sitting on a rocky outcrop, wearing a red and orange robe. He is holding a scroll in his left hand and a quill pen in his right. The scene is set against a dark, atmospheric background with a bright light source from the upper left, creating a dramatic effect. The title text is overlaid on the top half of the image.

The REVELATION of Jesus Christ to His Apostle John

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REVELATION An Unorthodox Interpretation

Randolph Dunn

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kingdom of our Lord and of his Messiah and he will
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I-BibleWorbhiway

Isitatimende sikaMongameli

Ukushicilelwa kwe-Bibleway kuyinkozoengenzi nzuzo. Ukugxilakwayo okuyisisekelokumawebhusayithi nezincwadi zedijithali ze Isikhungo Somhlaba Wonke Esingeniswanga. Inhlosye-IBKI ukwenza izifundo zeBhayibheli zitholakale kunoma ngubani

Unentshisekelo yokufunda okwengeziwe ngoNkulunkulunangentando yakhe. Abafundi akudingekile ukuba baye kwi-Institute ukuze bazuze a isitifiketi noma idiploma. Lezi zifundo zingafundwa ku-inthanethi noma emakilasini,ngokusondeza, zilandiwe kumadivayisiedijithali,

Ithunyelwe nge-imeyili,iphrintiwe, noma isetshenziswa ngabantu, amaqembu, noma amasonto enkonzweniyaboyokuvangeli. IBKI akuyona isikhungoesigunyaziwe.

Sincoma ukuthi utadishe ibhayibheli lakho ukuthola ukunemba kwalokho okushiwo kulezi zifundo noma kunoma yimuphi omunye umthombo. "Amazwana" avezwe esikhungweni samazwe omhlaba esisebhayibhelinisebhayibheli ulwazi (IBKI) izifundo yimibonoyababhali noma abahlanganisi. Imibono ivame ukuthola indlelayayo eya emlandweni, evidiyo, kanye nezifundo zokuphrinta, kanye namazwana eBhayibheli; Futhi, ezimfundisweni zabashumayeli, izikhonzi,abefundisi, abapristi kanye norabi.

Kufanele njalouqinisekise konke ukuphawula, imibono nezimfundiso zalokhu ngoba kungumsebenzi wakho ukufuna, wazi futhi wenze intando kaNkulunkulu.

Ukuhlola iqiniso lanomayikuphi ukufundisa, funda izinguqulo ezahlukahlukene zeBhayibheli, futhi ubonane nezichazamazwi zeBhayibheli kanye nama-lexicons ukuze ufunde okushiwo amagama noma amabinzana angajwayelekile. Qaphela noma yisiphi izincazelo zesichazamazwi, ngoba izichazamazwi zinikeza incazelo yamagama nemishwana kusuka olimini lokuqala kuya ekusetshenzisweni kwamanje.

Izincazelo zamagama nemishwana zishintsha ngokuhamba kwesikhathi. Futhi, amagama amaningi esiGrikhi angahunyushelwaegamenielilodwa, angahlanekezela incazelo yasekuqaleni.

Kwangathi ungavumela uNkulunkulu ukuba akuqondise esifundweni sakho seZwi lakhe elingcwele, iBhayibheli.

IBKI inika imvumeyokulanda nokuzala ngezinhliso ezingezona ezentengiso izifundo zazo ezikonke. Zizwe ukhululekile ukwaba kephaungathengisi, ushintshe, noma ukhokhise izincwadi noma izifundo.

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Isambulo sikaJesu Kristu kumphostoliwakhe uJohane

UJoe McKinney

Okuqokethweyile ncwadi kungumbonowokuthi umphostoli uJohanewanikezwa eNkosini esiqhingini sasePhatmos cishe eminyakeni engama-2000 eyedlule. Kuyoyonke le minyaka incwadi ethincwadi leSambulo ibilokhu iyinhlosoyezimpikiswano ezingenakubalwa kanye nomthombo wazo zonke izinhlobo zokuqagela zasendle. Abantu abanengi bayasaba ukufunda le ncwadi. Abanye bayidla futhi badliwe yilukuluku. Uma ufunda amazwana ayi-1000 kusambulo, uzofunda ukuhunyushwa okuyinkulungwane. Uma ungadikibalingalokhu, khumbula ukuthi le ncwadi ibilots shelwa ukuthi ingafihliqiniso kodwa ukuyiveza futhi ilandelweyilabo bantu eminyakeni engama-2000 edlule. Isihloko sencwadi kanye neZwi lokuqala elisencwadini (Greek "Apokalupsis") lisho ukuthi "Isambulo." Kuhle ukwazi ukuthi le ncwadi inokusebenzisa okukhulu okusebenzayo kwamaKristu ayoyonke iminyaka. Kuzofanela umzamo wokufunda nokuzama ukuqonda umyalezo wawo.

Ukuhunyushwa kwe-Unorfoox
URandolph Dunn

Ukuhumusha isambulo sikaNkulunkulu kuJohane kukhawulelwe olwazini nakukhono lobuhlakani bomhumushi. Imibono ezeziwe ngoMeyi noma ingahle ingabi fanele kufaka phakathi amazwana wezazi zeBhayibheli. Ngakho-ke, sikukhuthaza ukuthi utadishe ngokuphelele umBhalo oNgcwelengaphambi kokubawamukele le ncazelo, noma lezo ezinye iziphileli, ngaphambi kokufinyelela esiphethweni sakho.

Isambulo, njengezincwadi, sibhekiswe ezilalelini esithile, "amasonto ayisikhombisa e-Asia" (1: 4). Leli Kwakuyizilaleliezisheshayo ezazizimo zazo ezelwe emyalezweni. Noma kunjalo,

Okuningi kungatholwayiwo wonke amaKristu namuhla (izilaleliezikude) ngokutadisha izincwadi nesambulo.

Izahluko ezimbalwa zokuqala zalesi sifundo esifushane zihlobene 'nezilaleli ezisheshayo', ngenkathi izahluko zakamuva zihlobana 'nezithameli ezikude.'

Izikhaye Ezibalulekile Zokuqonda Isambulo

1. Qondisisa ukuthi lo mbonowanikezwa, wabhalwa futhi wasatshalaliswa kumaKristu athile ahlala endaweni ethile ngesikhathi esithile emlandweni. Noma yikuphi ukutolika esikutholayo kufanele sikukhethile leli qiniso: Usizi lwayo incwadi ebhekisa ngalo lalivele lenzeka (1: 9), okungenani

ngokwengxenywe. Lawo masonto e-Asia (abafundi bangempela) babezobusiswa ngokufunda le ncwadi (1: 3). Isibonelo, ngokwesibonelo, iziprofethoeziphathelene ne-USSR, amapapa amaKatolika noma noma yimuphi umcimbi ngekhulu lethu lamanje, njengobaabanye abantu becabanga, basize labo bafowethu ekhulwini lokuqala? Ngokuphambenenalokho, lo mbono bekungenzelwe futhi wasebenza ngaboezimpilweni zabo. Isambulo salotshelwa ukuthi liqondwe amaKhristu abhekiswe kuye.

Ngakho-ke, ukuze siqonde isambulo, kudingeka sibe nokuqonda okuthile kwe

Ingemuva lezikhathi nezimo zokuphila kwamaKhristu okuqondiswe kuye isambulo.

2. Qondisisa ukuthi incwadi yesambulo iphatha imicimbi engokwesiprofetho futhi lezi zehlakalo zizokwenzeka "maduze." Lokhu kuqinisekiswa ngokusobala amahlandla ambalwa encwadini uqobo. Cishe iminyaka

engama-2 000 edlule (ngekhululokuqala a.d.d.), kuthiwa lezi zinto ziprofethile kungekudala (1: 1; 22: 6).

Isikhathi sesivele sesiseduze lapho uJohane ebhalela le ncwadi eminyakeni engaba ngu-2000 eyedlule (1: 3; 22:10; 22:10). Bona umbuzo we- "do

Ukungahlanganisi incwadi ethi "(Daniyeli 8:26; 12: 4, 9 naku-Isambulo 22:10) Kuwe ukuthi kukhona okuma laphaokungekunambitha ukufa kwaze kwathi uMbuso kaNkulunkulu wawukhona lapho ekhombisa khona amaKristu abunjiwe. Lezi zimiso zokunqoba amaKristu athembekile njalo. Izenzakalo eziprofenyeke ngazo kusambulo akufanele zisetshenziswe ngokoqobo osukwini lwethu. Kuyaqondakala ukuthi izehlakalo zeziprofetho zesambulo sezivele zenzekile.

Omunye angabheka ukuthi isikhathi sikaNkulunkulu siyisikhathi somuntu sikhathi somuntu noma ukuthi "ngolunye usuku kanye neNkosi sinjengeminyaka eyinkulungwanengathi." Lokho kuyiqiniso (2 Petru 3: 8), kepha lapho uNkulunkulu ecacisa isikhathi esithile kubantu bamadoda, besingalindela ukuba asebenzise amagama amadoda azowaqonda. Lokhu kuyiqiniso ikakhulukazi laphoumyalezo ubhaleza abantu abathile ngesikhathi esithile emlandweni, uhanjiswa kubo futhi batshelwa ukuthi bazibheke izinto ezibhaliwe. Uma ucabanga konke lokhu, uma uJesu ebatshela ukuthi lezi zinto zizokwenzeka kungekudalanga isikhathi sesisondele, singabheka ukubambezeleka kweminyaka engama-2000 njengokwehluleka.

3. Qondisisa ulimi olungokomfanekiso. Le ncwadi ingumlando wombono owawunawo umphostoli uJohanesiqhingini sasePhattos eseduze nasekupheleni kwekhulu lokuqala u-A.D. Umbono wawusesimweni sezimpawu nezibalo. Wabona amaDragons, izilwane, uJesu ngenkamba ephuma emlonyeni nasezandleni zomlilo avuthayo, ingxeneyesithathuyelangaecishwayo futhi impilo isaqhubekanokuqhubeka emhlabeni. Abakwazi ukuqondakalangokoqobo kepha bamele abantu, izindawo, izinto, imicimbi, izimiso namaqiniso. Ukuqonda ulimi olungokomfanekiso, kufanele sihumushe okushiwo yizimpawu. Kwesinye isikhathi ukutolika kunikezwa encwadini uqobo. Kulezi zimo, kuyachazwa. Kwesinye isikhathi izimpawuziyefana nezinye ezitholakala eBhayibhelini kanti nencazelo kulula ukuyiqonda. Kulezi zimo, singazethemba okuthile ekuchazeni. Kwesinye isikhathi kumele sihumushe izimpawungokususelwaekuqondeni kwethu umyalezo weBhayibheli ngokuvamile, umlandowesikhathi lapho sabhalwa khona futhi sivele nje sicace. Kulezi zimo, yilowo nalowo unelungelo lokuthola umbonowakhe. Lokhu akusho ukuthi asikwazi ukuqonda ulimi olungokomfanekiso; kuphela ukuthi akufanele sibe nomqondo onjalo laphokuyindaba yethu Ukucabanga komuntu.

a. Ezinye izibonelo zokuhunyushwa zitholakala encwadini uqobo:

1. Munye ofana nendodana yomuntu (1: 13, 17-18)

2. Izikhala eziyisikhombisa (1: 13, 20)

3. Izinkanyezi Eziyisikhombisa (1: 13, 20)

4. Bofakazi ababili (11: 3, 4)

5. Udrako (12: 9)

6. Abangu-144 000 (14: 4)

7. Isilo Sesolwandle (17: 8)

8. Izimpondo Eziyishumi (17:12)

9. Isifebe (17:18)

10. Amakhanda ayisikhombisa (17: 9)

b. Izibonelo lapho ukutolika kutholakala kwezinye izingxenye zebhayibheli:

1. Uphawu lukaNkulunkulu (Isambulo 7: 1-4 noHezekeli 9: 1-9)
2. INdodana yomuntu (Isambulo 1: 1-20 noDaniel 7: 9ff; 10: 5, 6; Hezekeli 1: 7, 26ff; 3: 2)
3. Isihlalo sobukhosi ezulwini (Isambulo 4; Isaya 6: 1 nakuZakariya 5: 1-3)
4. IncwadiYokuphila (Eksodusi 32:33; IHubo 69:28; Malaki 3:16; Isa. 22:22)
5. Ukukala ithempeli (Hezekeli 40: 3; Zakariya 2: 1ff)
6. Yidla le ncwadi (Isambulo 10: 5-11 noHezekeli 2: 8-3: 14)
7. Idili Lezinyoni (Hezekeli 39: 16-20)
8. UGogi noMagogi (Hezekeli 38; 39)
9. Izulu Elisha Nomhlaba Omusha (U-Isaya 65: 17ff; 66: 22ff)

4. Isihluthulelo esisodwa ukuqonda umongo ongokomlando lapho kubhalwa incwadi; Okusho ukuthi, bekuqhubeka emhlabeni ngezinsuku zabantu le ncwadi eyanikezwakuyo. Kulokhu, uMbuso WaseRoma wabusa umhlaba. Ngasekupheleni kwekhulu lokuqala a.D., Baqala inkolo ephoqiwe yokukhulekelwa

kombusi. UDomitian, uMbusi wesishiyagalombili, wathatha isihloko esithi "Nkosi noNkulunkuluwendawo yonke." Noma ngubani wenqabaukuqaphela lokhu kwakuzohlushwa ukwenqaba kwakhe. Izinkulungwane zamaKristu zazihlukunyezwe futhi zabulawa ukholo. Umbuso kanye nesonto bangene ezingxabanweni

ezifayonangamaKristu, ngaphandle kwamandla ezezipolitiki, izikhali noma amabutho, ukuthonya kuhulumeni noma izinsiza zezezimali, abhekana nazo

"INkosi yezwe" futhi yanqoba! Intengo yokunqobayayiphezulu, kepha banqoba.

UMbuso WaseRoma wabusa lesi sikhathi sezempi, emphakathini nakwesiko. Kubuse eBrithani eya e-Afrika eya eMfuleni i-Ewufathe. Amabutho alo agcina ukulawula kwawo izizwe eziningi. Ukunqotshwa kwamasosha nezentengiselwano kuchaze uMbuso. Ukunethezeka, eceleni kobuphofunokugqilazwa kwaba nomthelela ekuwohlokeni kwaso kokuziphatha. Isahluko sokuqala kwamaRoma sinikeza isampula.

IRoma nayo yayiyisizinda senkolo. Izinkolelo-ze (OnkuluhleAbaseRoma) kanye nokukhubazeka kwashiya abantu abangenasisekelongokuziphatha futhi ngakho-ke ubuKristu bathola inkambu evundileyevangeli. Kepha iRoma, ukudala umuzwa wobunye kubantu abanqobile futhi babambe amandla phezu kwalabo abakunqobayo, badala inkolo yombuso, bakha amathempeli ezihedeni nokwenza onkulunkulu ngaphandle kwamakhosi. Umbusiwathathwa njengoNkulunkulu. Ukukhuleka uMbusi kwakufanekisela isenzo sokwethembeka embusweni. U-Augustus wenqaba ukukhulekelwa okunjalo eRoma, kodwawakuvumela ezifundazweni. Lapho lo mkhuba uhlangana nezinkolo zobukhosi ezifana nobuJuda nobuKristu, kwaqala ukushushiswa.

UCaligula (A.D. 37 - 41) Wazama ukukusebenzisa, wabeka izithombe zakhe emathempelini azungeze

10. Amakhanda ayisikhombisa (17: 9)

umbuso, kodwawafa ngaphambi kokuba athathe izimpande. Ngonyaka owedlulewokubusa kwakhe eRoma, uNero (A.D. 54 - 68) wayala ukushushiswa kwamaKristu ngokubayingozi embusweni. Ngemuva kokushona kukaCaligula, akekho noyedwa owabaphambukeli abakhuthaza ngokugcwele lokhu kukhulekelwa kuze

kufike isikhathi saseDostitian. Kodwa-ke, amathempeli ayenziwangaleli mbumbulu kulo lonke uMbuso phakathi nekhulu lokuqala.

I-Domitian (A.D. 81 - 96) Akagcinanganje ukushushiswa eRoma, kodwa kuwowonke umbuso. Waziveza ukuthi 'ungukulunkulu kaNkulunkulu uNkulunkulu' ngaphambi kokuba afe, efuna ukuthi izikhonzi zakhe zimkhulele. Ukwenqaba kwabo kwaba nokuhlonishwa kanye nesenzo sokuvukela umbuso. Ukuvivinywa kokwethembeka embusweni, kanye nombusi, kwakungukubingelela: "UKheyariuyiNkosi". Baphoqeleka ukuba bashise impepho e-altare. Ukwenqabakwakungathembeki. Ukukwenza kwaba ubufakazi bokuthi umuntu wayengeyena umKristu. Abaningi bakwenze ukuba basindise izimpilo zabo. Ngokushesha,

ngaphansi koMundlu, ubuKristu kwathiwa inkolo engekho emthethweni. UMbuso wazibonakalisa ukugcizelela ukukhulekela kombusi nokujezisa amaKristu.

Kwakusesifundazweni saseRoma sase-Asia Minor lapho ukukhulekelwa kombusi kwathuthukiswa kakhulu. Kwakukhona amaqembu amaphoyisa amaRoma abizwa ngokuthiyiConcilia, inhloso yakhe kwakuwukukhuthaza ukukhulekelwa kombusi. Bakha izithombe zamakhosi nama-altare ngokukhonza kwakhe. Basuka edolobheni, bezwa izinsolo ngokumelene nanoma ngubani owenqabayokuvuma, "uKhesari uyiNkosi." Lokhu kuzothathwa ngaphambi kweConcilia lapho bebengakwenza khona ukuvunywaesidlangalaleni. Uma bengakwenzi, babeyolahlwanjengabamangali bokuthi uNkulunkulu ukhona ubukhosi nombuso, izakhiwo zabo zingathathwa futhi kufakwe isijeziso esifanele, kubandakanya nokufa.

UPawulu wayishwabisa isimiso esasibangela ukungqubuzana okukhulu phakathi kwesonto noMbusi Domitian. Ngishonangaphambi kwalokhu amaKristu abhekene nawo akwenqabile ukukhulekela uDomitian ukuze azondwa futhi ashushiswe (1 KwabaseKhorinte 8: 5-6).

Amanga asakazwa maqondana namaKristu ukuze awaphendule. Izibonelo: "Bayashada nodadewethu," "Baphuzaigaziemihlanganweniyabo," Njll.

Umongo ongokomlando utholakala emlandweni wezwe kodwa futhi ngaphakathi kwencwadi yesambulo. Ukwazi lokhu Umlando ubaluleke kakhulu ekuchazeni okuhle kombono okudingeka siwabone izahluko 12, 13 no-17, ngaphambi kokuqhubeka.

5. Usuku lombono lubalulekile ukuqinisekisa umongo ongokomlando. Akukho ukuvumelana maqondana nosuku kodwa kunemibono emithathu eyinhloko.

Ngesikhathi se-NERE (A.D. 54-68)

Labo abathanda lo mbono bahumusha 11: 1-2 Njengokusho ukuthi ithempeli laseJerusalema lalingakaze libhujiswengokubhala (kwenzeka ngo-70 A.D.).

Ngokuphikisana nalo mbono, abukho ubufakazi bokuthi ukushushiswa okungaphansi kweNero kwakungaphezu kwendawo kuphela. Akunabufakazi bokuthi ukushushiswa kwaphuthunyiswa ezifundazweni. Ubunzima obukhulu bokuqomisanangesikhathi seNero ukuntuleka kobufakazi bokuthi ukukhulekelwa kukaNero kwathuthukiswa ngentshiseko. Futhi, ithempeli elishiwo ngo-11: 1, 2 kungenzeka kube okungokomfanekiso encwadini engokomfanekiso. Ngesikhathi seVespasian (A.D. 69-79)

Ukuhunyushwa kwemvelo okuningiokungu-17: 9-11 kubhekiswa kumakhosi amahlanu asevele awela: UTiberius, uCaligula, uClaudius noNero. I- "munye" izoba nguVespasian futhi "enyeayikafiki

Futhi uma Efika, kufanele aqhubeke isikhashana "kungaba uTitus abusa iminyaka emibili kuphela." Futhi

Isilo esasikhona, futhi asikho, futhi singokwesishiyagalombili, futhi singesikhombisa, futhi siyangokuyasiye ekubhujisweni.

Bheka 17: 8, 11. "Isilo osibonile sasikhona, futhi asikho, sikhuphuke." Lapho kwalotshwa kwatshiwe,

Isilo sasingenjalo. Uma isilo simele iRoma ye-Imperial eshushise isonto (Nero ne-Domatian) Ngemuva kwalokho isambulo sasingakwazi ukubhala phakathi noMbusowabo.

Ngesikhathi se-Domitian (A.D. 81-96)

U-Irenaeus, umfundi wasePolycarp, wabhala: "Ngeke sizifakele ngokumemezela kahle igama lomphik'ukristu, ngoba bekuzokwambulwa ukuthi leli gama libuyiselwe i-Domitian. Lesi

yisisekeloesiyinhlokosokucabanga ukuthi iSambulo lalotshwa ekubuseni kwasekhaya. Ngokusobala, isihloko asichazi kangako. Umongo ongokomlando wale ncwadi

(ukungqubuzanaphakathi kwesonto noMbuso WaseRoma) kwaprofethwa encwadini kodwa lo mbono wamukelwa lapho le ngxabanoisesiprofetho. Isikhathi

Encwadini ebonwa ezincwadini eziya emasontweni ezahlukweni 2 no-3 kukhombisa ukushushiswa ngamaJuda e-Asiya esikhundleni samaRoma.

6. Noma yikuphi ukutolika kwesambulo kuncike kakhulu endleleni esetshenzisiwe. Kuwo ma esekhulwini eminyaka, kwakucatshangelwe izindlela eziningi, ngamunye asuselwa emcabangweniothile, okuholela ekuchazeni okuningi okuhlukahlukene. Ayikho enye incwadi yeTestamente eNtsha ehunyushwe ngezindlela eziningi ezahlu kahlukene. Cabangangezindlela ezinhlanu eziphambili zesAmbulo:

a. Indlela edlule noma i-Perseterist - ngencazelo eqinile yethemu, lokhu kusho ukuthi lonke iSambulo lagcwaliseka esikhathini esidlule, ezinsukwini zoMbuso WaseRoma. Isisekelo esiyisisekelolapha ukuthi iSambulo siyisithombe semibandelayombuso engxenyeni yokugcinayekhululokuqala.

ISambulo kumele sifundwe futhi sihunywushwengokuthi sinaka izimo zomlando zomlobi nalabo abanikezwe zona futhi bacabangele ukuthi inhloso okuhlosiwe yale ncwadi kwakuwukududuza labo bafundi. UJohn wabhala ikakhulukazi isikhuthazo kanye nokwakhiwa kwamakholwa alezo zinsuku futhi aphathwe ezenzakalweni ezihlobene nazo. Ngakho-ke, isambuloyincwadi enezincazelo ezingokomoya ezihlotshiswe esimweni esithile somlando. Kodwa-ke, njengoba kwenzeka esiprofethweni sabantu abaningi, amaqiniso angaphansi kwamaqinisongezinsuku zamanje njengoba ayenjalongalezozinsuku. Ngokwezinga lapho umfundi abona khona izimfundiso ezakhuthaza amaKristu ukuba aqhubeke ethembekile kuJesu Kristu lapho amabutho obubi azama ukuzinqoba, inani lale ncwadi, kunomayimuphi unyaka, kuqondakala. Kodwa-ke, lapho umuntu elahlekelwa ukubona imvelo engokomlando nenhloso yombhali kulolo mbuso, cishe noma yiluphi uhlobo lokuchazwa kwezimpawu lungenziwa. Kuyadingeka ukubeka isambulo ngesimo sayo esifanelekile nemlando ukuze usifunde ngokuqonda. Mhlawumbe ayikho enye incwadi yeTestamente eNtsha ethembele emthiniwayo ongokomlando ukutolika kwayo.

Izimpawu zibonisa abantu, izehlakalo, amaqiniso kanye nezimiso. Ubufakazi bangaphakathi besambulo

Khombisa ukuthi le ndlelayokuhumushaiyona ehambisane kakhulu futhi esebenza kahle ekuqondeni kahle iziprofethoeziqekethwe encwadini.

b. Indlelaye-Futurist - indlelayokuhumushangokususelwa kulo mbono ubona iSambulo ephathelene nemicimbi eyandulele futhi elandela ukuFinye Kwesibili Kristu Kristu. Lo mbono ubheka isambulo njenge-eschatological ngokuphelele, incwadi yeziprofethoengakagcwaliseki, futhi igcizelela ukuthi konke kuhunyushwanjengokuthingokoqobo. Kuku lo mbonowokuthi ukusabisa kwafika, kuhlelwe kuhlelwa futhi kwathandwayi-Schofield Bible. Lo mbono uthi uJesu weza okokuqala ukumisa umbuso, kodwa, ngenxayokwenqatshwa kwakhe amaJuda, isonto lasungulwanjengomzali (esikhundleni) emlandweni kuze kufike isikhathi lapho umbuso ubuzomiswa emhlabeni. Leli qembu futhi

Ibheka i-Apocalyptic Israel njengengokoqobo futhi igcizelela ukubuyiselwangokoqobo umbusowakwa-Israyeli.

Inkinga ukuthi isambulo singokomfanekiso kakhulu kulo lonke, futhi silihumushele ngokoqobo akunakwenzeka.

Inani lencwadi lalingaba ikakhulukazi kumaKristu ahlala eduze nokubuya kukaKristu kwesibili esikhundleni salabo ababebhekela kuye.

c. Indlela Yomlando - Le ndlela ibheka isambulo njengesifinyezo somlando wesonto (noma umlando wesintu ngesikhathisebandla), kusukela ngesikhathisikajohane kuze kube sekupheleni kwesikhathi. Umqondo uwukuthi imicimbi evela ezinsukwini zikaJohane kuze kube sekupheleni kwesikhathi ichazwa encwadini. Ngale ndlela abantu abanjengoNapoleon, uSaddam Hussein, uPapa, no-Adolph Hitler nemicimbi efana ne-WW II, ukuwa kobukhomanisi, inyunyana yamazwe aseYurophu kanye Ukudalwa kwe- "Euro," imali evamileyaseYurophu, iyabonakala encwadini.

d. Indlelayefilosofi - Le ndlelayokuhumusha ithi le sambulo siyincwadi engokomfa elifundisa kuphela amaqiniso angokomoya kodwa ayisho izehlakalo zomlando ezedlule noma zesikhathi esizayo. Isisekelo sale ndlelayokuhumusha sikumbonowokuthi isambulo siyingxoxo maqondana nokubikwa

amabutho emicimbi,kephahhayi ingxoxoyezehlakalozangempela. Kuzo zombili lezi zimpawu,izimpawu ziyaqondakalanjengokubhekiseleezingxabanweniezingaphindwakaningi. Zingahle noma zinokuqhubeka. Ngakho-ke, ukugcizelelwa okuyinhloko kusekwethulweni kwengxabano engapheli phakathi kokuhle nokubi.

7. Isihluthulelo sokuhumusha ukwambulwa ukubona uhlaka oluhle lombono, ikakhulukazi ezahlukeni 14-21. Ukwazi ukubona uhlelo noma i-oda ekuthuthukisweni kombono kufanele kusize sibone ukuxhumana phakathi komongo ongokomlando, ulimi olusetshenzisiwe nenhloso yale ncwadi. Ku Ukulandela uhlaka, qaphela ikakhulukazi izahluko 14-21.

Uhlaka lwesambulo

I. Isingeniso (1: 1-20)

Lo ngumyalezo kaNkulunkuluwebandla e-Asia (1: 1-11).

UJesu, okhazimulayo, onamandla, oNgcwele futhi uyaphila uphakathi kwamasono. (1: 12-20)

II. UJesu uthumela izincwadi eziya emabandleni ayisikhombisa e-Asia (2-3)

I-Efesu, Smyrna, Pergamos, Thiyatira (2: 1-29)

USardis, Philadelphia, uLaodiceicia (3: 1-22)

III. Igumbi lesihlalo sobukhosi ezulwini (4: 1-11)

Umyalezowenduduzo kumaKristu: uNkulunkulu ulawula isimo (hhayi umbusi waseRoma).

IV. IWundlu lithatha incwadi evaliwe (5: 1-14)

Umyalezowenduduzo kumaKristu: UJesu wanqoba futhi uyakufanelekela ukuvula incwadiyokwahlulela okuzayoekungalaleliokungalaleli.

V. UJesu uvula izimpawu zencwadi (6: 1-8: 1)

Izahlulelo ezi-4 ezibuhlungu zikaNkulunkulu ngokumelene nezihlubuki, zezoni kanye nabashushisi beBandla zembulwa babulawa nguJesu.

1. Ihashi elimhlophenomgibeli walo (6: 1-2) - Jesu, iZwi, elinqoba uDeveli futhi lahlulela Isoni.

2. Ihashi elibomvu nomgibeli walo (6: 3-4) - Inkemba, impi, ukuhlaselela.

3. Ihashi elimnyamanomgibeli walo (6: 5-6) - indlala

4. Ihashi eliphaphathekile kanye nabagibeli balo (6: 7-8) - Isifo esiwumshayabhuqe, izilo zasendle nokufa.

5. Abafel 'ukholo bacela impindiselo (6: 9-11). Lokhu kuzahlulelo kuphambene nabashushisi be

isonto kodwa ukushushiswa kuzohlala isikhashana. UNkulunkulu uzonikeza ithuba lokuphenduka.

6. Isimemezelo sosuku lolaka lukaNkulunkulu neWundlu. (6: 12-17) Ukubekezela kukaNkulunkulu kunemikhawulo. Le khasi Abacindezeli bazobhujiswa.

VI. Isikhawu sokuchaza nenduduzo: (7: 1-17)

144, 000 kwa-Israyeliwabophauphawu (7: 1-8) Zonke izinceku zikaNkulunkulu zigcinwe lapho uNkulunkulu ethulula ulaka lwakhe esitha sebandla.

Isixuku esikhulu ezulwini (7: 9-17) Ukuvikelwa uNkulunkulu kuyasebenza! Labo abadlula osizini olukhulu bajabule futhi bavikelekile.

VII. UJesu uvula uphawu lwesikhombisa: Amacilongo ayisikhombisa (8: 1-21)

Imininingwaneyosuku lolaka lukaNkulunkulu yakhiwangendlelayamacilongo ayisikhombisa (izinhluphoeziyisikhombisa).

1. ICilongolokuqala: Ingxeneyesithathuyezimilayacekelwaphansi - ukuhlasela kokudla.
2. ICilongo Lesibili: Ingxeneyesithathuyezidalwa zasolwandle nemikhumbiyacekelwaphansi - Ukuhweba Kokuhlasela.
3. ICilongo Lesithathu: Ingxeneyesithathuyemifula nemithomboyemithombo iba munyu, - hlasela amanzi okuphuza.
4. ICilongo lesine: Ingxeneyesithathuyelanga, inyanga, nezinkanyezi zashaywa, - Imvelo yokuhlasela.
5. ICilongo lesihlanu (Maye lokuqala): Isikhonyane esivela emadodeni angenamkhawuloemgodini - inkohlakalo yangaphakathi.
6. ICilongo Lesithupha (MayeYesibili): Ibutho lango-200,000 lihlasela libulala ingxeneyesithathu yesintu -yangaphandle ukuhlasela.

Lezi zinqumo ukuxwayisa abacindezeli futhi uzibize ekuphendukeni kodwa kwahlanga zimuka nomoya. Manjese kuqothulwa.

VIII. Isikhawu sokuchaza nenduduzo (10: 1-11: 14)

UJohn udla incwadi encane (10: 1-11)

Lapho i-Trump yesikhombisa izwakala, isahlulelo sikaNkulunkulu esivela esitha siyobe sipehelele.

UJohn ulinganisa indawo engcwele (11: 1-2)

Isonto lizohluphekangokungqubuzana neRoma kephalizogcinwa.

Bophasi bobabili babulawa kodwa bakhuliswe (11: 3-14)

UNkulunkulu uzosindisa isonto, ethembekile ku-Evangelism, ngisho nasekushushisweni.

IX. Umsindo weCromplet yesikhombisa (11: 15-19)

IBabiloni (iRoma) lizowa kodwa liza kuqala ukuzalela kabusha ukuchaza ukuthi wavelaphi nokuthi kungani ezobhujiswa.

Owesifazane okhulelwe ubeletha inganeyabesilisa kanti udrakowehluleka emzameni wakhewokumbulala

nowesifazane (12: 1-18). USathane uxoshwa ukuthi akwazi ukukwazisa abakhethiweyo kaNkulunkulu futhi ashushisa ibandla.

USathane ubiza isilo elwandle (13: 1-18) ukumsebenzisa ukushushisa isonto. Esinye isilo (esivela emhlabeni) sikhuthaza ukukhulekelwa kwesilo olwandle. Ithuluzi likaSathane likhonjwa kanye namakhosi aseRoma asiza inkolo ehlukeneyokukhulekelwa kombusi.

X. Amaphimbo amane amemezela izihloko zemiphumelayempi enkulu (14: 1-13)

1. Ubulungiswa BukaNkulunkulu Ukunqoba (14: 6, 7)

a. Ukuvuna (14: 14: 14) Ihora lolaka lukaNkulunkulu ngokumelene noMbuso WaseRoma lifika futhi abacindezeli bayoqothulwa.

b. Izitsha zolaka zimenyezwe (15: 1-8) Ngezinye izinhlopo ezi-7, ulaka lukaNkulunkulu neRoma kudliwe.

c. Izitsha zolaka zathululelwa (16: 1-21)

Isitsha sokuqala: izilonda kulabo abakhonza isilo nomfanekiso wakhe:

Isitsha sesibili: Ulwandle luphendukelaegazini, zonke izidalwa zasolwandle ziyafa

Isitsha sesithathu: imifula kanye nama-springsaphendukeleegazini

Isiphetho sesine: Amadoda ashiswayilanga

Isitsha sesihlanu: Ubuhlungu nosizi esilwaneni noMbusowakhe

Isitsha sesithupha: Ibutho lihlela ukuhlaselela

Isitsha sesikhombisa: Ukuzamazama komhlaba kanye nokushona komhlaba

2. IBabiloni liwile! (17: 1-8)

a. IBabiloni likhonjwe. Isifebe esikhulu yiRoma, amandla okuweba omhlaba.

b. IBabiloni liwile, liwile! Ukubhujiswa koMbuso WaseRoma kuqedwe futhi kuyachazwa.

3. Abakhulekeli bombusi bahlulelwa! (14: 9-10)

a. I-Amagedoni kanye neSidlo SeNkosi (19: 11-21). Izitha zesonto ziyahlulwa futhi kubhujiswengokuphelele.

b. Dragon uboshwe (20: 1-3). USathanewehlulwa kepha akabhujiswa. Uozama futhi.

c. Isihlalo sobukhosi esikhulu esimhlophe nechibi lomlilo (20: 11-15). Abacindezeli bahlulwa futhi bajeziswa.

4. AmaKhristu ashonile engxabanweni abusisiwe (14: 13).

a. Isidlo sasemgwaqweni seWundlu (19: 1-10). Isonto elinqobayo lamukelwa nguKristu.

b. Ukuvuswa kwabafel'ukhoto ukuba babuse (20: 4-6) AmaKhristu ayanqobangisho noma ayefile.

- c. Ukwehlulwa kukaGoginoMagogi (20: 7-10) Noma ngabeyisiphi sitha esizayo uSathane angase asebenzise ukuhlasela Isono lizohlulwa futhi uNkulunkulu.
- d. Izulu nomhlaba omusha (21: 1-8) ukuphumulanokuphumula kwabathembekile
- e. IJerusalema elisha (21: 9-22: 5) Isono elithembekile, futhi ngenxayalokho isonto elinqobayo, liyigugu, liphephile futhi ubusisiwe.

XI. Isiphetho Nesexwayiso (22: 6-21)

Izingcaphuno zivela ku-NKJV ngaphandle kokuthi ziphawulwe ngenye indlela.

Isambulo 1

Ujesu uphakathi kwamasonto

Amasonto ayisikhombisa: Inombolo 7 ifanekisela ukuphelela noma ukuqeda, ngakho-ke le ncwadi yayingelo lonke ibandla e-Asiya.

Imimoya eyisikhombisa nguMoyaoNgcwele kaNkulunkulu. U-Isaya 11: 1-2 ukhuluma ngezicieziziyisikhombisa zomoya owodwa. "Kuyodubula kuzokhuphukaesigabenisikajese; ezimpandeni zakhe igatsha lakhe. UMoya weNkosi uyophumulaphezu kwakhe - umoyawokuqonda, umoya wokwesaba uJehova."

I-Alpha ne-Omega okokuqala kanye nezinhlamvu zokugcina zezinhlamvu zamaGreek futhi zisho ukuqala kanye

ukuphela (isambulo 22:13). Amagama afanayo asetshenziswa kuYise naseNdodaneni (1: 8, 17; 2: 8; 22:13). Amakhandlela ayisikhombisa egolideangamasonto ayisikhombisa e-Asia (1: 20).

Ujesu phakathi kwezibani: useduze, hhayi kude (Matewu 28:20).

Ingubophansi ezinyaweni nasekuhlaleni kwegolide: Ujesu ugqokenjengomPristi Ophakeme (Eksodusi 28: 4; 29: 5). Ikhanda elimhlophe nezinele: okumhlophe kufanekisela ubumsulwa nobulungiswa.

Amehlo anomlilo ovuthayo: Amehlo akhe Bheka konke okwenzeka (KumaHeberu.4: 13; IsAmbulo

19:12). Izinyawo zethusi zifanekisela amandla okubhubhisa izitha zakhe (Mika 4:13; 1 IziKronike 28:18).

Izwi lamanzi amaningi: Ukhuluma ngegunya njengaseNtabeni iSinayi.

Izinkanyezi eziyisikhombisayingelosi zamasonto (1: 20). Ingelosi isho ukuthi "Messenger," ngakho-ke akuzona izingelosi, kephazingabangabameleabangabantu.

Inkemba emlonyeni uyiZwi likaNkulunkulu, hhayi iVangeli (Izindaba Ezinhle), kepha izwi lokwahlulela (u-Isaya

11: 4 nesiHeberu. 4:12, 13). Cabangangokugququlwakwezinguquko entabeni.

Ubuso obucwebezelayo: UKristu ubukhazikhazi benkazimulo kaNkulunkulu (Heberu 1: 3).

Owokuqala nowokugcina: Uyisiqalonasekupheleni kwendalo, isambulo nethemba.

Ophilayoowayeshonile: Ngeke sihambe nokho umgwaqo angahambanga; Hlangana nanoma yikuphi ukwesaba angazange ahlanganengakho futhi awulweli isitha akazange anqobe.

Izihluthulelo zokufa neHayidese: Igama elifanele laphayiHayidese, hhayiesihogweni. IHayidese yindawo lapho oshonile ehamba khona, umhlaba ongabonakali. Bekubalulekile ukuthi iSonto elishushiswayo labazi ukuthi ngubani olawula ukufa. "Ngubani okholelwa kimi, yizeefa, uzophila" (Ngokukajohane 11:25).

ISAHLUKO 1 isethulo sencwadi. Le ncwadi ingumyalezo ovela kuNkulunkulu, idluliselwa kumaKristu ase-Asia eduze kwalesi sisu sokuqala sekhulu le-1 a.d., ngoJesu, ingelosi yayo nenceku yakhe uJohane. Ikhuluma ngezinto ezazizokwenzeka maduze. Labo abafundayo bazi ukuthi ujesu uyaphila,

uyanqoba, wahlulela, umpristi, inkosi yamakhosi omhlaba noMsindisi. Futhi, umfundi uyazi ukuthi uzobuya. Konke lokhu bekubaluleke kakhulu kubafowethu emuva ngaleso sikhathi ababesezongena ekushushisweni okubi kakhulu emlandweni webandla. Lapha esethulweni, uNkulunkulu usevele

enikeza amandla, isibindi nenduduzo, ekhombisa ubuhle nobukhulu beNkosi yamaKristu, ujesu

Kristu. NjengoJohn, bonke bayowa phansingaphambi kwezinyawozikaJesu ngolunye usuku.

Umyalezo ucacile kulabo ababesezobulawa ngenxayeVangeli likaKristu: UJesu unamandla okufa. Le Ndodana kaNkulunkulu ekhazimulayo, enamandla ende, ende, emsulwa nguJesu.

Isambulo 2 no-3

Izincwadi eziya emasontweni

Ku: isonto e-Efesu

Kusuka: Lowo ophethe izinkanyezi eziyisikhombisangakwesokunene sakhe, ohamba phakathi kwesibani esiyisikhombisasegolide

Ngiyazi: imisebenziyakho, umsebenziwakho, ukubekezela kwakho, nokuthi awukwazi ukubekezelelabo ababi. Na-Uhlolelabo abathi bangabaphostoli futhi abanzi, futhi bawatholile amanga; na-

Ukhuthazele futhi ube nesineke, futhi usebenze ngenxayegama lami futhi akazange akhathale.

Nginokuthile okuphikisana nawe: Ushiye uthando lwakho lokuqala (ngaphandle kothando, imisebenzi ayinanzuzo - 1 KwabaseKhorinte 13).

Isikhuthazo: Khumbula lapho uwile khona; Phenduka wenze imisebenziyokuqala.

Uma kungenjalo: ngizokuba kuwe ngokusheshangisuse isibani sakho sokuma endaweniyaso.

Esikhundleni sakho: Uyayizonda izenzo zamaNicolaitans (u-Irenaeus athi zihlanjululwe futhi ziwukugcina).

Kokwehlula: Ngizomnika ukudla emthiniwokuphila ePharadesi likaNkulunkulu. Lowo onezindlebe makezwe lokho akushoyo uMoya emabandleni.

Ku: Isonto eSmirna

Kusuka: Owokuqala nowokugcina, owayefile, waphila

Ngiyazi: imisebenziyakho, usizi, nobuphofu (kodwaucebile); Futhi ngazi ukuhlambalaza kwalabo abathi bangamaJuda futhi awekho, kepha kwakuyisinagoge likaSathane.

Ukhuthazo: Ungesabi ezinye zalezo zinto ozohlupheka ngazo. Ngempela, uDeveli ukhona

Cishe kuzophonsaabanyeejele, ukuze uhlolewe, futhi uzoba nosizi izinsuku eziyishumi. Thembeka kuze kube sekufeni futhi ngizokunikaumqhele wokuphila.

Kokwehlula: Ngeke kubuhlungungokufa kwesibili.

Lowo onezindlebe makezwe lokho akushoyo uMoya emabandleni.

Ku: isonto ePergamos

Kusuka: Lowo onenkemba ebukhali esikabili

Ngiyazi: imisebenziyakho, nokuthi uhlale kuphi, lapho ubukhosi bukaSathane bukhona.] Futhi ubambebele egamenilami, Futhi akazangeaphike ukholo lwami ngisho nasezindalweni zami ezithembekile, okwabulawa

phakathi kwakho, lapho kuhlala khona uSathane.

Nginokuthile okuphikisana nawe: Unabo ababambe imfundiso kaBhalami, owafundisa uBhalami ukuba babeke isikhubekiso phambi kwabantwana bakwa-Israyeli, ukuba bahlabele izithombe,

baziphathe kabi ngokobulili. Ngakho-ke, nawe unabo ababambe imfundisoyamaNikolawu, into engiyizondayo. [INicolaitansyafundisa umphakathiwabafazi, ukuthi ukuphinga nobufebe

kwakuyizinto ezingenandaba, ezidla ukudla okunikelwe ezithombeni zazivunyelwe impela; futhi waxuba amasiko amaningana amaqaba nemikhosiyobuKristu. (Ukuphawula kuka-Adam Clarke)]

Isikhuthazo: phenduka

Uma kungenjalo: ngizokuza kuwe masinyane,ngilwa nabo ngenkamba yomlomo wami.

Kokwehlula: Ngizonikeza imana elifihlekile ukuba lidle. Futhi ngizomnika itshe elimhlophe, futhi etsheni igama elisha elibhalwe igama lokuthi akekho owaziyongaphandle kwakhe otholayo.

Lowo onezindlebe makezwe lokho akushoyo uMoya emabandleni.

Ku: Isonto eThyratira

Kusuka: Indodana kaNkulunkulu, enamehlo anjengelangabi lomlilo, nezinyawo zakhe njengethusi elihle.

Ngiyazi: imisebenziyakho, uthando, inkonzo, ukholo nokubekezela kwakho; ngenxayemsebenziwakho, owokugcina angaphezukokuqala.

Nginokuthile okuphikisana nawe: Uyakuvumela lonawesifazane ujezebeli, obiza umprofethikazi, ukufundisa futhi ange izinceku zami ukuze eze ukuziphatha okubi ngokobulili futhi adle izinto ezihlatshelwe izithombe. Isikhuthazo: Bamba okusheshayo okunakho ngizengize.

Uma kungenjalo: Ngizomphonsaesigungwini, nalabo abaphinga naye baba mkhulu

Usizi, ngaphandle kokuthi baphenduke ezenzweni zabo. Ngizobulalaizingane zakhe ngokufa, nazo zonke

Amasonto ayokwazi ukuthi nginguye obheka izingqondonezinhliziyo. Futhi ngizonikeza ngamunye kini ngokwemisebenziyakho.

Kokwehlula: Ngizonikela amandla phezu kwezizwe. Uyobusangenduku yensimbi. Bona

Uyodonswayizicucunjengemikhumbiyombumbinjengoba nami ngithole kuBaba futhi ngizomnika inkanyeziyasekuseni.

Lowo onezindlebe makezwe lokho akushoyo uMoya emabandleni.

Ku: Isonto eSardis

Kusuka: Lowo onemimoya eyisikhombisa kaNkulunkulu nezinkanyezi eziyisikhombisa

Ngiyazi: imisebenziyakho, ukuthi unegama ophilayo, kepha ufile.

Isikhuthazo: Qapha, futhi uqinise izinto ezisele, ezikulungeleukufa, ngoba mina

awutholanga imisebenziyakho ephelele [iphelele] phambi kukaNkulunkulu. Khumbulani ngakho-ke ukuthi uthole kanjani futhiwakuzwa; Bambelela ngokushesha futhi uphenduke.

Uma kungenjalo: ngizokuza kuwe njengesela, futhi ngeke wazi ukuthi ngizokufika nini ihora.

Kokwehlula: Uyogqokwa ezingubeni ezimhlophe, angiyikucishaigama lakhe encwadiniyokuphila; Kepha ngiyakuvuma igama lakhe phambi kukaBaba naphambi kwezingelosi zakhe.

Lowo onezindlebe makezwe lokho akushoyo uMoya emabandleni.

Ku: isonto ePhiladelphia

Kusuka: Lowo ongcwele, yena oyiqiniso, lowo onesihluthulelo sikaDavide, lowo ovulayo futhi akekho ovalelayo, avale futhi akekho ovula.

Ngiyazi: Unamandla amancane, ugcinile izwi lami, futhi angiliphikanga igama lami.

Isikhuthazo: Ngobaugcineumyalo wami wokuphikelela, nami ngiyakunigcina kusukela ngehora lokulingwa okuzokwehlela umhlaba wonke, ukuba uvivinye labo abahlala emhlabeni. Bheka, ngiyeza masinyane! Bamba okusheshayookunakho, ukuthi akekho ongathathaumqhelelakho.

Kokwehlula: Ngizomenza insika ethempelini likaNkulunkuluwami, akenzeki.

Futhi ngizombona ngaye igama likaNkulunkulu wami negama lomuzi kaNkulunkulu, okusha

IJerusalema, elahla livela ezulwini livela kuNkulunkulu wami futhi [ngiyobhalaphezu kwakhe] igama lami elisha.

Lowo onezindlebe makezwe lokho akushoyo uMoya emabandleni.

Ku: isonto laseLawodikeya

Kusuka: U-Amen, uFakazi othembekile noqinisile, ukuqala kwendalo kaNkulunkulu.

Ngiyazi: imisebenziyakho, ukuthi awubandi futhi awushisi. Ngifisasengathingabe ubanda noma ushisa.

Isikhuthazo: Thenga kimi igolide elicwengiwe emlilweni, ukuze ucebe; nezingubo ezimhlophe, lokho

Ungase wembathisa, ihlazo lobunqunu bakho kungenzeka lingambulwa; ugcoke eyakho

Amehlo anosawoti wamehlo, ongase uwabone. Njengobangithanda abaningi, ngiyakukhuza futhi ngabhubha. Ngakho-ke shiseka futhi uphenduke.

Kokwehlula: Ngiyakunika ukuhlala nami esihlalweni sami sobukhosi, njengoba nami nganginqoba, ngahlala nobaba esihlalweni sakhe sobukhosi

Lowo onezindlebe makezwe lokho akushoyo uMoya emabandleni.

Isambulo 1

Ujesu uphakathi kwamasono

Amasono ayisikhombisa: Inombolo 7 ifanekisela ukuphelela noma ukuqeda, ngakho-ke le ncwadi yayingelo lonke ibandla e-Asiya.

Imimoya eyisikhombisa nguMoyaoNgcwele kaNkulunkulu. U-Isaya 11: 1-2 ukhuluma ngezicieziziyisikhombisa zomoya owodwa. "Kuyodubula kuzokhuphukaesigabenisikajese; ezimpandeni zakhe igatsha lakhe. UMoya weNkosi uyophumulaphezu kwakhe - umoyawokuqonda, umoya wokwesaba uJehova."

I-Alpha ne-Omega okokuqala kanye nezinhlamvu zokugcina zezinhlamvu zamaGreek futhi zisho ukuqalanokuphela (Isambulo 22:13). Amagama afanayo asetshenziswa kuYise naseNdodaneni (1: 8, 17; 2: 8; 22:13).

Amakhandlela ayisikhombisa egolideangasono ayisikhombisa e-Asia (1: 20). Ujesu phakathi kwezibani: useduze, hhayi kude (Matewu 28:20).

Ingubophansi ezinyaweni nasekuhlaleni kwegolide: Ujesu ugqokenjengomPristi Ophakeme (Eksodusi 28: 4; 29: 5). Ikhanda elimhlophe nezinwele: okumhlophe kufanekisela ubumsulwa nobulungiswa.

Amehlo anomlilo ovuthayo: Amehlo akhe Bheka konke okwenzeka (KumaHeberu.4: 13; IsAmbulo 19:12). Izinyawo zethusi zifanekisela amandla okubhubhisa izitha zakhe (Mika 4:13; 1 IziKronike 28:18). Izwi lamanzi amaningi: Ukhuluma ngegunya njengaseNtabeni iSinayi.

Izinkanyezi eziyisikhombisayingelosi zamasono (1: 20). Ingelosi isho ukuthi "Messenger," ngakho-ke akuzona izingelosi, kephazingabangabameleabangabantu.

Inkemba emlonyeni uyiZwi likaNkulunkulu, hhayi iVangeli (Izindaba Ezinhle), kepha izwi lokwahlulela (u-Isaya 11: 4 nesiHeberu. 4:12, 13). Cabangangokugququlwakwezinguquko entabeni. Ubuso obucwebezelayo: UKristu ubukhazikhazi benkazimulo kaNkulunkulu (Heberu 1: 3). Owokuqala nowokugcina: Uyisiqalonasekupheleni kwendalo, isambulo nethemba.

Ophilayoowayeshonile: Ngeke sihambe nokho umgwaqo angahambanga; Hlangana nanoma yikuphi ukwesaba angazange ahlanganengakho futhi awulweli isitha akazange anqobe.

Izihluthulelo zokufa neHayidese: Igama elifanele laphayiHayidese, hhayiesihogweni. IHayidese yindawo lapho oshonile ehamba khona, umhlaba ongabonakali. Bekubalulekile ukuthi iSonto elishushiswayo labazi ukuthi ngubani olawula ukufa. "Ngubani okholelwa kimi, yizeefa, uzophila" (Ngokukajohane 11:25).

ISAHLUKO 1 isethulo sencwadi. Le ncwadi ingumyalezo ovela kuNkulunkulu, idluliselwa kumaKristu ase-Asia eduze kwalesi sisu sokuqala sekhulu le-1 a.d., ngoJesu, ingelosi yayo nenceku yakhe uJohane. Ikhuluma ngezinto ezazizokwenzeka maduze. Labo abafundayo bazi ukuthi uJesu uyaphila,

uyanqoba, wahlulela, umpristi, inkosi yamakhosi omhlaba noMsindisi. Futhi, umfundi uyazi ukuthi uzobuya. Konke lokhu bekubaluleke kakhulu kubafowethu emuva ngaleso sikhathi ababesezongena ekushushisweni okubi kakhulu emlandweni webandla. Lapha esethulweni, uNkulunkulu usevele enikeza amandla, isibindi nenduduzo, ekhombisa ubuhle nobukhulu beNkosi yamaKristu, uJesu

Kristu. NjengoJohn, bonke bayowa phansingaphambi kwezinyawozikaJesu ngolunye usuku.

Umyalezo ucacile kulabo ababesezobulawa ngenxayeVangeli likaKristu: UJesu unamandla okufa. Le Ndodana kaNkulunkulu ekhazimulayo, enamandla ende, ende, emsulwa nguJesu.

Isambulo 2 no-3

Izincwadi eziya emasontweni

Ku: isonto e-Efesu

Kusuka: Lowo ophethe izinkanyezi eziyisikhombisangakwesokunene sakhe, ohamba phakathi kwesibani esiyisikhombisasegolide

Ngiyazi: imisebenziyakho, umsebenziwakho, ukubekezela kwakho, nokuthi awukwazi ukubekezelelabo ababi. Na-Uhlolelabo abathi bangabaphostoli futhi abanzi, futhi bawatholile amanga; na-

Ukhuthazele futhi ube nesineke, futhi usebenze ngenxayegama lami futhi akazange akhathale.

Nginokuthile okuphikisana nawe: Ushiye uthando lwakho lokuqala (ngaphandle kothando, imisebenzi ayinanzuzo - 1 KwabaseKhorinte 13).

Isikhuthazo: Khumbula lapho uwile khona; Phenduka wenze imisebenziyokuqala.

Uma kungenjalo: ngizokuba kuwe ngokusheshangisuse isibani sakho sokuma endaweniyaso.

Esikhundleni sakho: Uyayizonda izenzo zamaNicolaitans (u-Irenaeus athi zihlanjululwe futhi ziwukugcina).

Kokwehlula: Ngizomnika ukudla emthiniwokuphila ePharadesi likaNkulunkulu. Lowo onezindlebe makezwe lokho akushoyo uMoya emabandleni.

Ku: Isonto eSmirna

Kusuka: Owokuqala nowokugcina, owayefile, waphila

Ngiyazi: imisebenziyakho, usizi, nobuphofu (kodwaucebile); Futhi ngazi ukuhlambalaza kwalabo abathi bangamaJuda futhi awekho, kepha kwakuyisinagoge likaSathane.

Ukhuthazo: Ungesabi ezinye zalezo zinto ozohlupheka ngazo. Ngempela, uDeveli ukhona

Cishe kuzophonsaabanyeejele, ukuze uhlolewe, futhi uzoba nosizi izinsuku eziyishumi. Thembeka kuze kube sekufeni futhi ngizokunikaumqhele wokuphila.

Kokwehlula: Ngeke kubuhlungungokufa kwesibili.

Lowo onezindlebe makezwe lokho akushoyo uMoya emabandleni.

Ku: isonto ePergamos

Kusuka: Lowo onenkemba ebukhali esikabili

Ngiyazi: imisebenziyakho, nokuthi uhlale kuphi, lapho ubukhosi bukaSathane bukhona.] Futhi ubambebele egamenilami, Futhi akazangeaphike ukholo lwami ngisho nasezindalweni zami ezithembekile, okwabulawa

phakathi kwakho, lapho kuhlala khona uSathane.

Nginokuthile okuphikisana nawe: Unabo ababambe imfundiso kaBhalami, owafundisa uBhalami ukuba babeke isikhubekiso phambi kwabantwana bakwa-Israyeli, ukuba bahlabele izithombe,

baziphathe kabi ngokobulili. Ngakho-ke nawe unabo ababambe imfundisoyamaNikolawu, into engiyizondayo. [INicolaitansyafundisa umphakathiwabafazi, ukuthi ukuphinga nobufebe

kwakuyizinto ezingenandaba, ezidla ukudla okunikelwe ezithombeni zazivunyelwe impela; futhi waxuba amasiko amaningana amaqaba nemikhosiyobuKristu. (Ukuphawula kuka-Adam Clarke)]

Isikhuthazo: phenduka

Uma kungenjalo: ngizokuza kuwe masinyane,ngilwa nabo ngenkamba yomlomo wami.

Kokwehlula: Ngizonikeza imana elifihlekile ukuba lidle. Futhi ngizomnika itshe elimhlophe, futhi etsheni igama elisha elibhalwe igama lokuthi akekho owaziyongaphandle kwakhe otholayo.

Lowo onezindlebe makezwe lokho akushoyo uMoya emabandleni.

Ku: Isonto eThyratira

Kusuka: Indodana kaNkulunkulu, enamehlo anjengelangabi lomlilo, nezinyawo zakhe njengethusi elihle.

Ngizazi: imisebenziyakho, uthando, inkonzo, ukholo nokubekezela kwakho; ngenxayemsebenziwakho, owokugcina angaphezukokuqala.

Nginokuthile okuphikisana nawe: Uyakuvumela lonawesifazane ujezebeli, obiza umprofethikazi, ukufundisa futhi ange izinceku zami ukuze eze ukuziphatha okubi ngokobulili futhi adle izinto ezihlatshelwe izithombe. Isikhuthazo: Bamba okusheshayo okunakho ngizengize.

Uma kungenjalo: Ngizomphonsaesigungwini, nalabo abaphinga naye baba mkhulu

Usizi, ngaphandle kokuthi baphenduke ezenzweni zabo. Ngizobulalaizingane zakhe ngokufa, nazo zonke

Amasonto ayokwazi ukuthi nginguye obheka izingqondonezinhliziyo. Futhi ngizonikeza ngamunye kini ngokwemisebenziyakho.

Kokwehlula: Ngizonikela amandla phezu kwezizwe. Uyobusangenduku yensimbi. Bona

Uyodonswayizicucunjengemikhumbiyombumbinjengoba nami ngithole kuBaba futhi ngizomnika inkanyeziyasekuseni.

Lowo onezindlebe makezwe lokho akushoyo uMoya emabandleni.

Ku: Isonto eSardis

Kusuka: Lowo onemimoya eyisikhombisa kaNkulunkulu nezinkanyezi eziyisikhombisa

Ngizazi: imisebenziyakho, ukuthi unegama ophilayo, kepha ufile.

Isikhuthazo: Qapha, futhi uqinise izinto ezisele, ezikulungeleukufa, ngoba mina

awutholanga imisebenziyakho ephelile [iphelile] phambi kukaNkulunkulu. Khumbulani ngakho-ke

ukuthi uthole kanjani futhiwakuzwa; Bambelela ngokushesha futhi uphenduke.

Uma kungenjalo: ngizokuza kuwe njengesela, futhi ngeke wazi ukuthi ngizokufika nini ihora.

Kokwehlula: Uyogqokwa ezingubeni ezimhlophe, angiyikucishaigama lakhe encwadiniyokuphila; Kepha ngiyakuvuma igama lakhe phambi kukaBaba naphambi kwezingelosi zakhe.

Lowo onezindlebe makezwe lokho akushoyo uMoya emabandleni.

Ku: isonto ePhiladelphia

Kusuka: Lowo ongcwele, yena oyiqiniso, lowo onesihluthulelo sikaDavide, lowo ovulayo futhi akekho ovalelayo, avale futhi akekho ovula.

Ngizazi: Unamandla amancane, ugcinile izwi lami, futhi angiliphikanga igama lami.

Isikhuthazo: Ngobaugcineumyalo wami wokuphikelela, nami ngiyakunigcina kusukela ngehora

lokulingwa okuzokwehlela umhlaba wonke, ukuba uvivinye labo abahlala emhlabeni. Bheka, ngiyeza masinyane! Bamba okusheshayookunakho, ukuthi akekho ongathathaumqhelelakho.

Kokwehlula: Ngizomenza insika ethempelini likaNkulunkuluwami, akenzeki.

Futhi ngizombona ngaye igama likaNkulunkulu wami negama lomuzi kaNkulunkulu, okusha

IJerusalema, elahla livela ezulwini livela kuNkulunkulu wami futhi [ngiyobhalaphezu kwakhe] igama lami elisha.

Lowo onezindlebe makezwe lokho akushoyo uMoya emabandleni.

Ku: isonto laseLawodikeya

Kusuka: U-Amen, uFakazi othembekile noqinisile, ukuqala kwendalo kaNkulunkulu.

Ngiyazi: imisebenziyakho, ukuthi awubandi futhi awushisi. Ngifisasengathingabe ubanda noma ushisa.

Isikhuthazo: Thenga kimi igolide elicwengiwe emlilweni, ukuze ucebe; nezingubohezimhlophe, lokho

Ungase wembathisa, ihlazo lobunqunu bakho kungenzeka lingambulwa; ugcobe eyakho

Amehlo anosawoti wamehlo, ongase uwabone. Njengobangithandaabaningi, ngiyakukhuza futhi ngabhubha. Ngakho-ke shiseka futhi uphenduke.

Kokwehlula: Ngiyakunika ukuhlala nami esihlalweni sami sobukhosi, njengoba nami nganginqoba, ngahlala nobaba esihlalweni sakhe sobukhosi

Lowo onezindlebe makezwe lokho akushoyo uMoya emabandleni.

Isambulo 4

UnkulunkuluwamaKhristu ulawula indawoyonke (hhayi umbusi waseRoma)

Umnyango ovulekile ezulwini. Ukusetshenziswa kwegama elithi "Izulu" kungaphezu kwendawo lapho uNkulunkulu ahlala khona. I-Omnipresent ayikwazi ukukhawulelwa endaweni eyodwa. Uhlala njalo kuzo zonke izindawo. Izulu lingaphezulu kwesimo sokubayindawo. Singakucabanganjengesifunda

esingokomoya. Abase-Efesu 2 bathi amaKhristu ahlezi noKhristu ezindaweni zasezulwini. KwabaseFiliphi 3:20 kusho ukuthi, "Ukubayisakhamizi kwethu kusezulwini," ngenxa kaKhristu, namuhla sinelungelolokungena eBukhloneni bukaNkulunkulu osezulwini osezulwini. Umnyango ovulekile unikeza imibono yokufinyelela mahhala ebukhloneni bukaNkulunkulu.

Isihlalo sobukhosi sibonisa ukubusa, amandla, igunya, ukubusa nokubusa. Kungaphezunje kwengxenywe yefenisha. Sizofunda "ngesihlalo sobukhosi" izikhathi ezingama-38. Umlayezo ucacile: UNkulunkulu ulawula konke.

Amatshe ayigugu: Lowo ohlezi esihlalweni sobukhosi ukhazimula, omuhle kakhulu, futhi ukhaliphile. UNkulunkulu umxhwele kakhulu.

Uthingoluwuphawu lwesivumelwano sesihe. Bona uGenesis 9 noHezekeli 1. Lo mbono uzosho izahlulelo zikaNkulunkulu ezimbi kodwa abantu bakhe kudingeka bazi ngesihe sakhe!

Abadala abangamashumi amabili nane bafanekisela isonto. Ohlelweni lweTestamente Elidala

lobuchwepheshe babupristi bamaLevi, 24 kwakuyisibalo samashifu phakathi kwabapristi. (1 IziKronike 24: 1-19). Imiqheleyabo "amaStephanos," umqhelewowmngqobi, kunokuba umqhelewobukhosi. Bahlezi

ezihlalweni zobukhosi, zibusa (Isambulo 1: 5, 6). Izinguboezimhlophe zimelela ubumsulwa nemisebenzi emihle yabangcwele (Isambulo 19: 8). Ngakho-ke, bangobani abantu abahlanzekile, abanqobayo, obusayo abapristi bakaNkulunkulu abagcwele imisebenzi emihle futhi abaphila ebudlelwaneni obusondelene

noNkulunkulu? BangamaKhristu! Leli yiBandla! Bangobupristi bobukhosi! Funda eyoku-1 Petru 2: 5, 9;

Isambulo 1: 6; 5: 9, 10; 20: 4, 6 ne 1 IziKronike 23: 4. Kulaba, izinkulungwane ezingamashumi amabili nane kwakumelwe banakekele umsebenzi wendlu yeNkosi, izinkulungwane eziyisithuphazazingamaphoyisa nabahluleli.

Umbani, amazwi kanye nokuduma kukhombisa ukukhombisa ulaka namandla kaNkulunkulu futhi

njengoba isikhathi sokuba akhulume. Bheka amaHebheru 12. Izwi likaNkulunkulu lisho ukwethuka kwabahlubukayo kodwa banethemba lokulalela.

Izibani eziyisikhombisa zomlilo zimelela uMoya oNgcwele kaNkulunkulu (Isambulo 1: 4). Kungumlilo ngobauyakwazi konke futhi wembula konke.

Ulwandle lwengilazi luyehluka phakathi kukaNkulunkulu nazo zonke izidalwa eziphansi. Ethempelini likaSolomoni, (2 IziKronike 4: 2-6) Ulwandle lwethusi lwabekwa phakathi kompristi nendawo engcwele lapho uNkulunkulu enza khona Ukubukeka kwakhe. UNkulunkulu ungcwele (ahlukile).

Izidalwa ezine eziphilayo zingamakherubi, abavikeli bobulungisa nobungcwele bukaNkulunkulu. Bayinkani yempi kaNkulunkulu (Hezekeli 1 no-10). Babona bonke. Banjengezilwane ukuba zibhubhise, amandla okusebenzela, ukuwohloka ukuze kusebenze

nasekwenzeni ukushesha ukwenza intando kaNkulunkulu. Umlayezo ukuthi uNkulunkulu uhlomele kahle ukuphatha noma yisiphi isitha.

Ukuphonsaimiqhelengaphambi kwesihlalo sobukhosi kufanekisela ukukhulekelwa okungapheli (ukuhanjiswa).

Isambulo sifundisa ukunqobakwebandla, amaKristu, kwabashushisi baseRoma. Impi izoba nolaka futhi abaningi bazolahlekelwa izimpilo zabo. Izigcawuzempizingaseziyethusa umfundi ngakho-ke, ngaphambi kokubona usizi olunjalo, kwakudingeka ukunika abantu bakaNkulunkulu ithemba nokuzethemba. Ngakho-ke sibona amandla nobukhosi bukaNkulunkulu. Akukhathalekile ukuthiyini ebukeya ngayo empilweni. UmKristu ngamunye kufanele azi ngokuqiniseka ukuthi uNkulunkulu ulawula indawoyonke. Zonke izinto zizosebenzisana zabahle salabo abathanda iNkosi, ababizelwe ngokwenhloso yakhe (KwabaseRoma 8 :: 28). Isonto lihlala liphambi kwesihlalo sobukhosi sikaNkulunkulu. Ungesabi!

Isambulo 5

IWundlu lithatha umqulu

Ujesu wabulawa kodwa uyaphila futhi uyakufanelekela ukuveza izahlulelo ezizayo.

Incwadi evalelweyindabayokwahlulela kukaNkulunkulu ezitheni zesonto ekulweni nebandla elibhekene neRoma.

Kuvalwe ngezimpawueziyisikhombisa kusho ukuthi okuqukethwe kwayo kufihliwe ngaphandle kokuthi othile avule izimpawu.

Inhlosyophawu kwakuwukugcina kumbulwa.

Ngakwesokunene sakhe: ungalokothi ukhohlwe ukuthi ikusasa lisesandleni selungelo likaNkulunkulu (elinamandla). Ohulumeni,

Amabutho nezinhlangano zamazwe ahluahlukene kungathonya impilo yakhokepha

uNkulunkulu nguyena ophethe ikusasa lakho.

Ibhubesi lakwajuda nguJesu (UGenesise 49: 9, 10), Inkosi yesizwe sakwajuda.

Impande kaDavide: Ujesu uyinto esemfebe kaNkulunkulu (uhlulwangempela) nokhokho kaDavid (njengoMdali).

IWundlu elalibulewe: labulawa ngoba lalalela kakhulu uYise. Wabulawa ngoba

Wayethanda izoni. Johane 1:29 - IWundlu likaNkulunkulu elisusa izono zomhlaba. Kepha lo

mhlatshelowabulala iwundlu lisezinyaweni zakhe. Uyaphila futhi! Iwundlu ligcizelele ubumnene nokuzithoba. Abathobekile nabaphansienhliziyweni bayobhekana nodrako kanye no-pawns wakhe wesilwane kulokhu

incwadi. Bheka uJohane 1:36; 1 Petru 1:19; U-Isaya 53: 7.

Izimpondo eziyisikhombisa: Unamandla aphelele

Anehlo ayisikhombisa: 2 IziKronike 16: 9 "Ngoba amehlo eNkosi agjijimela kulo lonke

Umhlaba, ukuze uzibonise unamandla egameni lalabo abaqotho abethembekile kuye. " Iculo elisha lengomayakudalayayingoMose (Isambulo 15: 3), ukuthi wahlabelela lapho uNkulunkulu ekhulula u-Israyeli kusukela

Ukudingiselwa KwaseGibhithe. Ingoma entsha ukubonakaliswa okusha kwamandla kaNkulunkulu nobuhle bokusindisa abantu bakhe.

Bayobusaphezukomhlaba, kepha amaKhristu asevele abusa. Isambulo 20: 6 sithi

Osanta bayoba abapristi lapho sebevele babaphristi. Loluhlimi lugcizelelanje ukuthi okwamanje

Ubukhosi buzoqhubeka. Ubuhlobo amaKhristu bakujabulela noKhristu abasoze baphela, hhayi ngisho nokufa.

ISAHLUKO 4 Ibonisa uNkulunkulu Amandla Nehluko 5 kukhombisa isihe saKhe, (uMdali uNkulunkulu noNkulunkulu uMhlengikazi). Onamandlawabo bonke ababusa umkhathi ngumuntu othanda imihlatshelo kubantu bakhe. UJesu walwa nokulwa noSathane ngesandla noSathane futhiwaba nezibazi okufanele azikhonze kodwawanqoba! Lawa ngamazwi enduduzo esontweni elishushiswayo. "Inhliziyo yakho mayingakhathazeki. Kholwa kuNkulunkulu futhi ukholwe kimi!"

Isambulo 6

IWundlu livula izimpawu zoMbuso
uJesu ezembula izahlulelo
zikaNkulunkulu ezine ezibuhlungu

Ukuthunyelwa ezitheni zesonto

Amahhashi amane, abagibeli bamahhashi nemimoya ezine izinhlungu zikaNkulunkulu (ezesabekayo). Bheka iSambulo 7: 1 naZakariya 6: 1-8 ukubona ukuthi imimoya emine ihlasela kanjani ngokungalaleli nangokungalaleli amahhashi ahlukeni emibala ahlukeni. Isibonakaliso siyaqondakala kuHezekeli 14: 12-23. Ngendlala, izilo zasendle, inkemba nezifo, uNkulunkulu ujezisa isizwe esiphambukayo.

KuSambulo 6 Sibona izahlulelo ezi-4 eziphulayo, amahhashi amane azoveza ukuthi lesiyisihloko, kepha sibona omunye umgibeli lomhlaba ophuma phambi kwabanye. Ukuze kugcinwe inani lesine, khona-ke, izinhlupho ezimbili zihlanganiswaeGaghemanyesine.

Rider on the White Horse nguJesu, igama eliphilayo ahlulela futhi anqobe. Bheka iSambulo 19: 11-16;

Johane 12:48 no-1: 1-4. Umqhelelwakhe umqhele owedlule. Umbalawehhashi lakhe ufanekisela ubumsulwa nobulungiswa.

Rider on the Horse Red ufanekisela impi. Ubomvu umbalawegazi.

Rider on the Black Horse yindlala. Bheka kuHezekeli 4:10, 16 ukubona lolu phawu. Ngesilinganiso ukudla kulinganiswa ngoba kunqabile. Imali echazwe iholo losuku ukuze indoda kumele isebenze usuku lonke njeukuthenga okuncane okubalulekile kokudla. Ukungabalulekile, newayini kanye ne-oyela, akunakuntuleka ngoba akekho ongakwazi ukuwathenga. Yonke imali yabo izosetshenziselwa ukusinda.

Rigider ehhashini eliphaphathekile: Lesi sahlulelo sigcwalisa isibalo sabagibeli bamahhashi abane. Kuhlulelwe uNkulunkulu ngazo zonke izinhlobo zawo. UPale umbalawokufa.

Ingxenyeyesine: Lesi sahlulelo siyingxenywe futhi asinakuphelele. Kusekhona ithuba lokuphenduka futhi libalekele ulaka lukaNkulunkulu.

I-Fifth Palcation: Ngemuva kokujezisa umhlaba ngalezi zigameko, abafel 'ukholo bakhalela impindiselo. Impendulo kaNkulunkulu ayikabi ... AmaKristu amaningi kufanele afe! " Lolu limi lukwenza kucace kubafowethu ababezokwazi

ukushushiswa ukuthi uNkulunkuluwayephethe. Konke kuzokwenzeka ngokohlelolwaphezulu. Bangaphumulangoba umvuzo wabowawuphephile.

Ukuzamazama komhlaba, ilangaelimnyama, inyanga enegazinezinkanyezi eziwayo, lokhu kuthululwa uNkulunkulu kwathululelwa abenzi bokubi. Qhathanisa lokhu kuJoweli 1:15; 2: 1-2, 10, 11, 28-32; Uzefaniya 1:14, 15 no-Isaya 13: 6-11. UJohn wasebenzisa ulimi lwabaprofethi beTestamente eliDala ukupenda isithombe sokubhujiswa. Kungolimiolungokomfanekiso futhi hhayingokoqobo. Uma nje inkanyezi eyodwa yawelaemhlabeni, impilo lapha izobe isiphelile. Kepha embonweni impilo iyaqhubeka. Umlayezo ukuthi isizwe sezitha kufanele sijeziwe futhi siwe. Lapho uNkulunkulu ethulula ukwahlulela kwakhe esitha, akekho umuntu ophunyukayo.

UJesu uqala ukwembula ikusasa maqondana nempiphakathi kukaNkulunkulu nabamelene naye. Sesivele sazi amaphuzu okugcina kunoma iyiphi ingxabano enjalo. UNkulunkulu uzojezisa izitha zesonto.

Uzobaphathanjengoba bebelokhu bephatha izizwe eziphambeneyo. Uzoletha izinhlu phoezingxenyekubo ukuba bazibize ekuphendukeni. Uma kusebenza - ke kuhle! Uma benqaba, uzokwandisa amandla aze aphenduke noma abhujiswe. Noma amaKristu afempeli acela impindiselo, uNkulunkulu ulawulwa ngokuphelele futhi uzoqhubekanjengobaehlelile, yize amaKristu amaningi azokufa. Ngemuva kwakho konke, yini okubi kakhulu ngokususwa kulomhlabawakudala kamaye ukuba uhambe noJesu? Okwesikhashana, izinhlu pho zizoqhubeka. Umbuzo obalulekile uyacelwa, "Ngubani oyokuma ngosuku lolaka lukaNkulunkulu neWundlu?" Impendulo itholakala esahlukweni

7.

Isambulo 7

Izinceku zikaNkulunkulu eziyi-144 000

ezibopha abalandeli bakaKristu zimakwa ngokuvikelwa

Ngaphambi kokuba izembe liwe eRoma

Uphawu ebunzini. Lolu phawu luvela kuHezekeli 9 I-seal akuyona indlela engokoqobo kodwa iyindlelayokusho ezincekwini zayo, "INKosi iyazi ukuthi ngubani ongeyeye." Lokhu

bekungesona isiqinisekiso sokuthi amaKristu ngeke ahlupheke kanye ne-Reverse lapho uNkulunkulu eshaya umhlaba wawo ozungezile. Kusho ukuthi ukuhluphekakwakungeyona isijezi kubo. Funda uHezekeli 21: 3, 4 ubone ukuthi abalungile, yize babekwa uphawu, befa ngendlelaevuthayo lapho iBabiloni libhubhisa iJerusalem ngonyaka ka-586 B.c. Umehluko ukuthi abalungileyo ukuthi abalungile abafa babenqobayo kodwa ababi abafa bahlulwa.

Abangu-144 000 bakwa-Israyeli. Zingaki izinceku zikaNkulunkulu eziboshwe uphawu kuHezekeli 9?
Konke! Ngakho-ke, kulapha. Abangu-144 000 bamele wonke amaKristu. Inani labangu-12 liyisibalo
sabantu bakaNkulunkulu (izizweeziyi-12 zakwa-Israyeli, abaphostoli abayishuminambili). I-12x12
igcizelela ukuthi bonke bonke abantu bakaNkulunkulu. Inkulungwane (1000) inani lokuphelela noma
inani eliphelele. Bangakwa-Israyelingoba u-Israyeli bantu bakaNkulunkulu. UPawulu KwaGalathiya ubiza
isonto "u-Israyeli kaNkulunkulu." UPeter (1 Petru 2) ubiza isonto isizwe esingcwele. Abangu-144 000
lapha kusho isonto lendawo yonke.

Amagatshaesundu, agqoke okumhlophe: Lesi isithombe sokugubha umkhosi ojabulisayo, umkhosi wamadokodo owawujabule kunabo bonke emikhosini yamaJuda.

Ungalokothi ube nendlala ... kufanekisela ukuchuma nokuvikelwa (Isaya 25: 8; 40: 8-10 neHubo 121: 5, 6).

Isambulo 6 saphelangombuzo othi "Ubani Oyokuma Ngosuku Lomsindo KaNkulunkulu?"

Isambulo 7 siphendula lo mbuzo: "Labo abangabakaNkulunkulu." Zonke izinceku

zikaNkulunkulu zingaphansi kokuvikelwa kwakhe kwathi uphawu lwalusebenza! Izinceku

zikaNkulunkulu ezaziphethe isahlulelo sikaNkulunkulu eRoma futhi zahlala zithembekile

kuNkulunkulu manje zinoKristu enjanisoejabule. I-seal of ubunikazi bokuzivikelayasebenza

ngempela! Abangu-144 000 nesixuku esikhulu bangabantu abafanayo, amaKristu

athembekile, abonwa ngaphambi nangemva kosizi uNkulunkulu alethe eRoma. Abangu-144

000 bavalwa ukudlula osizini futhi isixuku esikhulu yilaboabaphume usizi. Abangu-144 000

bathola uphawu lukaNkulunkulu ebunzini futhi isonto lithola uphawu lukaNkulunkulu

ebunzini (Isambulo 3:12). Zonke izinceku zikaNkulunkulu zinalo Mphathi (isambulo 22: 4).

Isixuku silandela iWundlu nabangu-144 000 bamlandela (Isambulo 14: 4). Isonto likhona futhi liyoqhubekalinqoba.

Isambulo 8 no-9

Amacilongo ayisikhombisa ashaya

UNkulunkulu uyala ukuhlaselwa emhlabeni wabashushisi beBandla

Ukuthula ezulwini kubhekisisa ukungathi sina kwalokho okuzokwehlela. Kuyinto umqulu wesigubhungaphambi kwengxenywe eyethusayo. Kukhona ikhefu ukukhombisa ukuthi izahlulelo zikaNkulunkulu ziyephuzo ukuvumela isikhathi sezoni ukuba

ziphenduke (2

Petru 3: 9); ukubambezeka ngaphambi kokuba ama-jury amemezele isinqumo.

Amacilongo abiza abantu ukuba abe ngumhlangano futhi akhiphe izixwayiso (Numeri 10: 1-5). LamaCilongo azomemezela isahlulelo sikaNkulunkulu kubashushisi beBandla.

Impepho kusikhumbuzo ngophawu lwesihlanu laphe abafel 'ukholo becela ukuziphindisela kwababulali babo. Manje, lezi zinqumoziphendulwa imithandazoyazo.

Umlilo ovela e-altare uphendula emithandazweniyabalungile (Jakobe 5: 15-18).

Icilogolokuqala. UNkulunkulu uhlasela ukudla (izimila). Khumbula inhlupho ka-Eksodusi 9:24.

Icilongo lesibili. UNkulunkulu uhlasela okwezentengiselwano. Ulwandle lufanekisela izizwe (u-Isaya 57:20; 17: 12ffuthi Isambulo 17: 1, 2, 15). Intaba isizwe esijezisiwe (Jeremiya 51:25; Amose 4: 1 no-Isaya 2: 2).

Khumbula inhluphoyokuqalayaseGibhithe.

Icilongo lesithathu. UNkulunkulu uhlasela amanzi okuphuza. Khumbula inhluphoyokuqala eGibhithe.

Icilongo lesine. UNkulunkulu uhlasela imvelo. Khumbula inhlupheko yesi-9 ngokumelene neGibhithe. Kungaba inhluphekoyesikhonyane (Joweli 2: 10) noma ulimi olungokomfanekiso lokwahlulela ngokuvamile (U-Isaya 13:10, 11; 34: 4-5).

Labo abahlala emhlabeni bangabe abangamhloniphi uNkulunkulu uma beqhathaniswa nalabo abahlala ezulwini (13: 6) niyabo 3: 10; 6: 10; 8:13; 11:10; 12: 12; 13: 8, 12, 14; 14: 6; 17: 8. Abangcwele, yize bahlala lapha emhlabeni, babonakala njengabantu abahlala ezulwini (12: 12; 13: 6).

ICilongo lesihlanu inkohlakalo yangaphakathi.

Inkanyezi ewile nguSathane, uNkulunkulu waleli zwe, ophuphuthekisa ukuqonda kwabantu (2 KwabaseKhorinte 4: 4).

Intuthu evela emgodinongenamkhawulo. USathane wenza abantu bahambe ebumnyameni. Bheka izaga 14:34. Rome wawela ngokwengxenywe ngenxayokuwohloka kokuziphatha kwangaphakathi. AmaRoma 1: 24-28 akhombisa uhlobo lomphakathi oluvela ekwenqatshelwe ukuphenduka. Funda eyabase-Efesu 2: 2.

Ama-grapShoppers. Ukuwonga nobumnyama bakulethela ukungaqiniseki, ukwesaba, ukungaphatheki kahle, izinkolelo-ze kanye nangaphakathi Isiphithiphithi, zonke izinto ezihlukumeza abantu. Ukubukeka kwabo njengobuhle bowesifazane kufihla amandla abo okubhubhisa. Izivikelo zesifuba zensimbi zibonisa ukuthi kunzima kangakanani ukubabhubhisa.

Uphawu lukaNkulunkulu lubonisa ukuthi nansi usizi okukhulunywangalo esisesahlukweni 7 kanti amaKhristu avikelekile. ICilongolesithupha ukuhlasela kwangaphandle.

Umfula u-Ewufrathe lapho amabutho ezitha avela khona (u-Isaya 9: 7, 8; 11: 15; 11: 20). I-200,000,000 iyinombolo enkulu kangangokuba isabisa isitha futhi ibangela abangcwele ukuba bajabule. UJesu wembula ukuphela kwendabayezahlulelo zikaNkulunkulu ngokumelene nomshushisi omkhuluweBandla - uMbuso WaseRoma. Kepha ukuphela akuveli masinyane. UNkulunkulu ngesihe sakhe uzama ukuncenga ababi ukuba baphendukengaphambi kokuba baqothulwe. Kepha akusizi ngalutho. Lapho bebhekene nesijeziso sikaNkulunkulu, basayenqaba ukuphenduka ezenzweni zabo ezimbi. Lesi sitha sinenhliziyi elukhuni, nentshiseko, enikezwe isono. Ayinathemba. Konke okusele kuNkulunkulu ukubabhubhisa. ICilongo lesikhombisa lizoshaya.

Isambulo 10

Incwadi encane

Wamukela iKhomishini futhi uyaqhubekanokuprofeta
esontweni elithembekile ushumayeza iVangeli elishushiswa

Incwadi ethi Little ngumsebenzi owanikwa uJohane ukuqhubekanokushumayela.

Emnandi emlonyeni. NjengoHezekeli 2: 8; 3: 3, kumnandi, ukubayiZwi likaNkulunkulu (Amahubo 10) kepha abuhlungungoba

Isihloko sokushumayela ukwahlulela. Izindaba ezimbi. Ukudla le ncwadi kusho ukuthi uJohane wamukela umsebenzi wokumemezela lezi zindaba ezimbi.

Isikhathi sesifikile sokuthi uNkulunkulu aphindiseleegazinilabangcwele beMartered. Ngeke kube khona ukubambezeleka. Ikhethini manje lizowa.

Isambulo 11

Ofakazi ababili

Induku yokulinganisa iyafana noHezekeli 40: 3, 4; 40 Kusho ukuhlukaniswa phakathi kwezinto ezingcwele nezingaphelele. Into ekalwa ihlukaniswe kwezinye izinto ukuze ivikelwe.

Ithempeli likaNkulunkulu ne-altare lakhe. Lapho kunikezwa isambulo, kwakukhona ingxenye yodwakuphela engcwele kaNkulunkulu - ibandla. (1 Kor. 3:16; Efe. 2: 10-22).

Izinyanga ezingama-42 ziwuphawu lwenkathiyokushushiswa kodwa evikelwe uNkulunkulu. Izinyanga ezingama-42 = izinsuku eziyi-1260 = iminyaka emi-3 1/2 = isikhathi nezikhathi nengxeneyesikhathi.

Kuyinkathi yegunya lesilo (13: 5), ukushushiswa komuzi ongcwele (11: 2), lapho oFakazi befakaza (11: 3) kwathi lo mfazi evikelekile ehlane (12: 6, 14). Uphawu lvela empilweni ka-Elija oshushiswa ujezebeli

iminyaka emi-3 1/2 ngenkathi ecashe ehlane futhi evikelwa uNkulunkulu.

OFakazi ababili bafanekisela isonto. UZakariya 4: 1-4 usebenzisa isibalo esifanayo. Lezi zihlahla ezimbili zomnqumo zingamalambu amabili izibani ezigcotshwe ababili abagcotshiweyo (inkosi nompristi). Bheka iSambulo 1:12, 13, 20.

ISodoma, iGibhithe neJerusalema. Lawa ngamagama angokomfanekiso wedolobha elithile elithile. ISodomayisihlalo se Ukuziphatha okubi. IGibhitheyinhliziyoyobugqila. IJerusalema liyisihlalo senkolo ekhohlakele. Yiliphi idolobha osukwini lukaJohane konke lokhu? Rome!

Gqoka ezinyaweni zabo. Isonto lalibonakala lihle futhi liphuma emehlweni omhlaba kepha uNkulunkulu wamnika ukunqoba.

Umsindo wecilongo le-7. Isonto lapha lase lizongena osizini olukhulu lokushushiswa kodwa lwalunayo Isiqinisekiso sokuvikelwa uNkulunkulu. Wathutha kodwa wavikeleka. Wayemelelwangababili

OFakazi ababeshumayele ivangelingesikhathi sokushushiswa baze balahlekelwa izimpilo zabo kodwa uNkulunkulu usanqobaukunqoba.

Isambulo 12

Udrako waxoshwa ezulwini Sathane,
wakhungatheka futhi wehluliwe, ahlasele
isonto

Owesifazane oseBhayibhelini uvame ukufanekisela izwe (u-Isaya 50: 1; 54: 1ff; Mika 4: 9FF noHezekeli 16).

Lona wesifazane umele abantu bakaNkulunkulu abakhethiwe. Phambilini, abantu bakaNkulunkulu abakhethiweyokwakuyisizwe sakwa-Israyeli. Kusukela isiphambano yisonto.

Izinkanyezi eziyishumi nambili zimthombe njengabantu bakaNkulunkulu (izizweeziyi-12 zakwa-Israyelinabaphostoli abayi-12). Bheka iphupholikajoseph kulo UGenesisise 37: 9-11.

Lo mqhele (amaStephanos) asho ukunqoba. Elinye igama lomqhele (i-diaDemata) limele amandla obukhosi.

Abantu bakaNkulunkulu abakhethiwe ngaphambi kweKalvari kwakuyisizwe sakwa-Israyeliengokwenyama. U-Israyeli kaNkulunkulu selokhu eKalvari Isonto. Bheka eyoku-1 Petru 2: 9. Inhloso enhle kungaba "u-Israyeli kaNkulunkulu" (Galathiya 6:16)

Yisiphi isizwe samaJuda ngaphambi kwesiphambano nesonto ngemuva kwesiphambano.

Ubuhlungu bezabasebenzi bafanekisela ukubhekana no-Israyeli ohluphekayonjengoba belindele inqubo ende eyagcina iletha uMesiya emhlabeni (uMika 4: 9, 10; Jeremiya 4:31; 13:21).

Udrako nguSathane. Unonya futhi unolaka (obomvu). Amakhanda ayisikhombisanezimpondo

eziyishumi azohlangana naye nesilo olwandle, okuzobayithuluzi lakhe lokushushiswa kulo mingo. Unemiqhele (i-Diadem - imiqhele yobukhosi) emele amandla omphakathikepha hhayi

"ama-stephanos" ngobaakayeki. Amandla akhe abonakala emsileniwakhe. Ekuvukeleni kwakhe kuNkulunkulu (ngaphambi kokusekelwa komhlaba) Wakhukhula okwesithathu kwezingelosi

zikaNkulunkulu (ezimelweyizinkanyezi). Wayefuna ukubulala uJesu lapho ezalwa futhi wazama (lokhu kubulawa kwezinganeeBetlehema) kodwa wehluleka. Wazama lapho amaJuda ezama ukubulala uJesu eNazaretha (Luka 4) kwathi lapho bezama ukumkhanda ngamatshe (NgokukaJohane 8) kodwa futhi behlulekile. Wazama futhi ehlane (UMathewu 4) ngezilingo kodwa wehluleka.

Inganeyesilisa nguJesu owaphunyuka kuzo zonke izinhlelo zikaSathane zokumbhubhisa nokuthi ngubani, yize ebulewe

esiphambanweni, wavuka futhi ngosuku lwesithathu. Wakhuphuka futhi wahlala ngakwesokunene sikaNkulunkulu ukuze aqale ukubusa kwakhe. Manje ubusa ngenduku yensimbi (Amahubo 2: 6-9) kanye nobulungiswa (IHubo 45: 6). Bheka eyoku-1 AmaKhosi 2:12; 1 IziKronike 29:23;

Impi ezulwini noSathane baxoshwa. Isihluthulelo lapha ukubona ukuthi le mpiyenzeka nini nokuthi uSathane wayesezulwiniyini ezulwini waze wanyukela ezulwini. Ivesi 10 libonisa ukuthi uSathane waxoshwa lapho sekufika insindiso; Lokhowukuthi, lapho uJesusufa, evuka futhi ekhuphuka ukuze aqale indimayakhe yokukhulisa abantu bakhe. Kepha kungani noSathane ezulwini? Wayenzani? Wayesola abantu bakaNkulunkulu abakhethiwe imini nobusuku (kanye nalokhu). Yilokho ayekwenza encwadini kaJobe, kepha akakwazi ukuthola lutho lapho asonga khona umsebenzi. Kusukela lapho uJesusu enqobaenyukela ezulwini, uSathane akasakwazi ukumangalela abantu abahlengiweyo bakaNkulunkulu.

KwabaseRoma 8: 33-4 kusho ngolimi olucacile lokho okushiwo laphangolimi

olungokomfanekiso. "Ngubani ozoletha noma ngubani kulabo uNkulunkulu abakhethileyo? NguNkulunkulu othethelelana. USathane, ummangaleli, akasakwazi ukumsola abantu

abakhethiweyo besono ngoba uKristu wafela ukukhokhela izono zethu, wavuswa kwabafileyo wakhuphukela ezulwini ukuze asikhulule.

Lo Mbuso weza lapho uJesu ethola uMbuso (amandla, igunya kanye nobukhosi). Bona uMathewu 28:18 nezEnzo 2:36.

Owesifazane oshushisayo (u-Israyeli kaNkulunkulu) wayeyinqabayolaka lukadrako, wake waphunyuka uJesu. Qaphela ukuthi amavesi 13-16 angukuthuthukiswa kweminingwane eminingiyalokho okwashiwo lapho kushiwo khona isifinyezo evesini 6. Njengobanje u-Israyeli abalekela ehlane ukubalekela udrako uFaro (Amahubo 74: 13; Isa. 51: 9) noHezekeli 29: 3) Futhi isonto lashushiswa kodwa lashushiswa ngaphandle kwalo luvinjelwe uNkulunkulu.

Isikhukhula samanzi sawumzamo wokuqala kaSathane ngokumelene nesonto (ukushushiswa kwamajuda). Bheka u-Isaya 8: 5-8. Yini eyaphela ukushushiswa kwamajuda? AmaRoma enza lapho ebhubhisa iJerusalem ngonyaka ka-70 A.D. (Bheka iHubo 144: 7).

Lesi sahluko sichaza umongo womlando wombono ongokwesiprofetho. U-Israyeli wahlupheka kakhulu emlandweniwakhe kodwawakwazi ukuletha uMesiya emhlabeni. USathane wayefuna ukubhubhisa uJesu kodwa wehluleka. Emva kokuvuka Kwakhe, wabuyela ezulwini ukubuyisa futhi futhi, ngegazilakhe, ukumela abantu bakhe. USathane akasenalo ilungelolokumangalela abantu abakhethiweyo besono. USathane, ukhungathekile, wahlazeka wahlulwa, wawungahlulwa. Kepha konke ayengenza kwalinyazwayibandla lapha emhlabeni. Wafaka ukushushiswa ngamajuda kodwa uNkulunkuluwavikela isonto nezizwe zomhlaba bayeka lokho kushushiswa lapho amaRoma ebhubhisa iJerusalem. USathane akazange alahle lapho amajuda ehluleka ukuqothula isonto. Isahluko esilandelayo sibonisa ukuya olwandle lwezizwe, sibheke elinye ithuluzi elizolisebenzisa ngokumelene nezizukulwane ezilandelayo zeSonto. KwakuwuMbuso WaseRoma. ISAHLUKO 13 sizokhombisa udrako ecela iRoma phakathi kwezizwe ukwenza umsebenziwakhe omubi.

Isambulo 13

Isilo siphuma olwandle

UMbuso WaseRoma ukhethwa ukuba abe yi-pawn kaSathane ukushushisa isonto

Isilo se-Sea singamandla okusebenza eRoma (ababusi) abashushisa isonto. Isahluko 17 sizosho

Isilo "singumbusi othile lapho uMbusi othile eshushisa ibandla futhi" akayona "umbusi othize engenzi.

Amakhanda ayisikhombisayizintabaeziyisikhombisalapho kwakhiwa khona iRoma futhi namakhosi ayisikhombisa (amakhosi). Bheka iSambulo 17. Lesi silo sasifana nezilwane ezintathu, ingwe, ibhere nehubesi. Lokhu kusikhumbuza iNdaniel 7 Lapho lezo zilo zimelela imibuso emithathuyezwe eyandulela uMbuso WaseRoma - IBabiloni, iMedia-Persia naseGrisi. Isilo sesine sakwaDaniel 7 asiveli lapha kusambulo ngoba isilo sesine kwakuwuMbuso WaseRoma. NjengaseDaniel, isilo esimelela iRoma sinazo zonke izimfanelo zabanyekepha zimbi kakhulu (ngesihluku).

Ikhanda elimele kwakuwukufa kukaNero, umbusi wesihlanu. Wayeyisilo lapho eshushisa isonto (wabulala umphostoli uPawulu). Lapho efa lapho kushushiswa kwamiswa (isilo kwakungeyona) kodwa lapho wabonakala inganekwane eRoma ukuthi izovuswa. Lapho uDomician ethatha isihlalo sobukhosi, abaningi wathi kwakunguNero kuvuseleleke. Ngokulandelana kwalo mbono, isilo savuseleleka ngoba washushisa ibandla.

Labo abahlala emhlabeni bangabantu abangakhohwayongoba abalandeli bakajesu bahlala ezulwini (v6). Siyaqonda ukuthi isonto liyitabernakele likaNkulunkulu, okungukuthi, uNkulunkulu uhlala phakathi kwabantu baKhe. Bheka i-Efesu 2: 6; KwabaseKolose 3: 1 FF naseFiliphi 3:20.

Khumbula ukuthi kule ncwadi labo abaphila ezulwini bathembekile nalabo abaphila emhlabeni bangabangakhohwayo.

Isilo somhlaba sivela emhlabathini esikhundleni sezulu. Imvelaphi yayoyabantu abangakhohwa. Ukubukeka kwakhe kufana newundlu (ukulingisa uJesus) ukumbonisa njengenkolo. Izwi lakhe njengodrako esikhundleni seWundlu lilibonakalisa liyinkoloyamanga (ukukhulekelwakombusi). Kwasakazeka ngobusonalapho kumaKristu benqaba ukukhothamela umbusi, bajeziswa.

Uphawu ekhanda. Izinceku zikaNkulunkulu eziyi-144 000 zaphawulwa emabunzini abo eSahlukweni 7 se Ukuvikelwa olakeni lukaNkulunkulu. Abakhulekeli bezinqulolo baphinde bamakwa ukuthi bavikelwe ku ukushushiswa kwesilo. Washushisa ababengamazinga. Emlandweni, ama-rome asungule amaqembu (njengokusebenza Izinyunyana) ukulawula impiloyabantu kanye nalabo abenqabile ukukhulekela uMbusi balahlekelwe amalungelo abo emphakathininamalungelo okuhweba.

Inombolo 666 ikhomba isilo. Abaningi baye bazama amacebo amanani amanani abonisa uhlamvu ngalunye lwezinhlamvu zamagama (njengezinombolozamaRoma) futhi angeze wonke amanani wegama elithi 666 Njengobanjeeziyisikhombisa zimelela ukuphelela (ubunkulunkulu), eziyisithuphazingaphansi kokuphelele (umuntu). Amathathu ayisithupha agcizelela ukuthi ungumuntu nje.

Umlayezo uwukuthi: Isilo esizosabisa isonto akumele sesatshwe. Ungumuntu nje.

Isahluko 12 siphela noSathane i-Irate futhi sikhungathekilengoba wehluleka ukucekela phansi uJesu. Manje usefuna ukucekela phansi ibandla futhi enze lokhu wayedinga ithuluzi lokushushiswa. Wakhetha iRoma - unesihluku, abazikhukhumezayo nababi. USathane wanikeza igunya eRoma ukuyobusa izizwe futhi enze abahlali basemhlabeni bakhulekele iRoma. Ngakho-ke kwaqala ukushushiswa okukhulu kwebandla nguMbusi WaseRoma uMundlu. Wayezohlulwangokuphelele, abonga uNkulunkulu.

Isambulo 14 & 15

Amaphimbo amane amemezela imiphumelayengxabano

Ingoma entsha - isho ukubonakaliswa okusha kobuhle bukaNkulunkulu (u-Isaya 42: 9FF). Kugcinwe kuphela kujesu angacula le ngoma. Kuphela bathola bonke ubuhle bukaNkulunkulu.

Amaphimbo amane -yizihloko ezine ezimemezela imiphumelayengxabano phakathi kweRoma ne

isonto. Bayi-1) ubulungisa bukaNkulunkulu ngokunqoba! 2) IBabloni liwa! 3) Abakhulekeli bombusi bahlulelwa!

4) AmaKhristu afele engxabanweni abusisiwe!

Ukuvunwa kukakolweni - kungukusindiswa kwabathembekile (bona uMathewu 3:12, 20

no-Amose 9: 9, 10). Ukuvunwa kwamagilebhisu kungukwahlulelwakwabangamesabi

uNkulunkulu kule ngxabano.

Izinhlamvu zezinhlamvu zikhonjwe kule ngxabano. Ngakolunye uhlangothi iwundlu (limnene nelimnene) kanye naye amadoda entombi ayi-144 000 ahlabelela izindumiso ngehabhu.

Ngakolunye uhlangothingudrako (ononya, oqinile futhi ovuthayo) kanye naye isilo olwandle, umprofethiwamanga (Isilo esisemhlabeni), namakhosi ayishumi anamabutho akhe nesixuku esikhulu, onke amamaki esiqu sesilo. Ihora selifikile empini. Kepha ubani ozonqoba?

Umphumelawawungakazeungabaze! Umphumela usuvele umemezelve, ngisho

ngaphambi kokuba impi (kulombono) iqala. Isitha seBandla siyokhokhela kakhulu amacala akhe kodwa namaKhristu afela empini abusisiwe!

Izitsha zolaka - ihora selifikile ukuzoqeda izahlulelo zikaNkulunkulu eRoma.

Ulwandle lwengilazingaphambi kwesihlalo sobukhosi njengaseSambulo 4: 6 lubonisa ubungcwele (ukwahlukaniswa)

kukaNkulunkulu. ETestamenteni Elidala, abapristikwadingeka badlule olwandle lwethusi ngaphambi kokungena endlini engcwele. Ulwandle oluxutshwe nomlilo lukhombisa abanqobi eduze kwesihlalo sobukhosi behlanjuluwangokuhlupheka.

Bheka amaFiliphi

3: 10 FF.

Indlu engcweleyagcwala intuthu. Bheka u-Eksodusi 40: 34ff; 1 AmaKhosi 8: 10, 11 no-2 IziKronike 5:13, 14. The

Intuthu ikhombisa ukuthi uNkulunkulu ukhona endimeni yejaji nawo wonke umuntu kufanele ayeke konke, athule abuke nje.

Isikhathi sesifikile sokuthululela ulaka lukaNkulunkulu kulabo abangamhloniphi uNkulunkulu.

Isambulo 16

Izitsha eziyisikhombisa zolaka

Izitsha eziyisikhombisa zihambisana namacilongo ayisikhombisangaphandle kokuthi manje ukwahlulela kuphelele futhi akusona ukukhetha. Inhloso manje akufanele ushaye ukuphendukakepha ukuchitha ngokuphelele.

Izitsha

1. Izinkomo ezingcolile nezinkomo zonyanyekayo zihlukumeza abantu ababi.
Ulwandle lubayigazi, lubulaleyonkeimpiloyasolwandle.
3. Amanzi amasha aphenyelaegazini.
4. Ilanga lifaka amadoda ngomlilo.
5. Amadoda ahlushwa ubumnyama obukhulu.
6. Amakhosi avela empumalanga ehlasela kusukela ngaphesheya komfula omkhulu uMfula i-Ewufrathe.

7. Imisindo nokuduma nemibani; ukuzamazama komhlaba okukhulu, namatshe amakhulu esichotho awela Izulu.

Amacilongo

1. Isichotho Nemililo, Ehlanganiswe Negazi, Burnise Izimila
2. Intaba enkulu evuthayo iguqula ulwandle lube yigazi, lubhubhise izinhlanzi nemikhumbi.
3. Incithakalo enkulu yenkanyezi evuthayoyokuphuza amanzi.
4. Ilanga, inyanga nezinkanyezi zimnyama
5. Ukubhema kanye nesikhonyane kusuka emadodeni ahlukunyezwaemgodinongenamkhawulo.
6. Ibutho elikhulu lihlasela kusuka e-Ewufrathe. Umfula

Ulimi olufanayoolungokomfanekiso lwezahluhlelo zikaNkulunkulu lutholakala kuZefaniya 1: 2-4; Jeremiya 5: 23ff no-Isaya 13:10-13, 17-22.

Amakhosi asempumalanga ahlengiwe.

Imimoya emithathu engcolile ekhohlisa izizwe ukuze ziyeempini engenathemba (1 AmaKhosi 22: 19-23).

UNkulunkulu ugunda iRoma nama-vassas alo. Ungacabanga ukuthi kungekho manzi

olwandle, akukho manzi emifuleni noma emithonjeni, azikho izintaba noma iziqhingi ezivela eSuli, ukuzamazama komhlaba okuvela eLangeni, kukhalela uMalume ", akhiphe. Kepha

bamane bahlambalaze uNkulunkulu! Alikho ithemba ngabo. Ezinye zezinto zezitsha zakhiwa kamuva. Imininingwaneyokuwa kwedolobha izoba izahluko 17 no-18. Impi ye-Amagedoni isesahlukweni 19. Ukunqotshwa kukaDrako kusesahlukweni 20.

Isambulo 17 & 18

IBabiloni nezilo zikhonjwa

Isitha kulo ngxabano yiRoma - umshushisi wamaKristu

Isifebe esikhulu yiRoma abonwa njengamandla okuhweba. Phawula amamaki akhewokuhlonza:

1. Uhlala ezintabeni eziyisikhombisa 17: 9.
2. Ubusa umhlaba osukwini lukaJohane 17:18.
3. Ushushisa amaKristu ngokudabukisayo. 17: 6 no-18: 20, 24.
4. Ungamandla amakhulu okuhweba emhlabeni ngesikhathi sosuku lukaJohane. 18: 3ff, 11ff, 15-19.
5. Usekelwa futhi asekelwa amandla ezempi (amakhosi) eRoma. 17: 3, 7.

6. Ubhujiswangamandla akhe ezempi. 17:16, 17.

Isilo yibanikazi bakaRoma abashushisa isonto:

1. Augustus (27 B.C.-14 A.D.)
2. I-Tiberius (14 A.D. - 37 A.D.)
3. I-Caligula (37 A.D. - 41 A.D.)
4. U-Claudius (41 A.D. - 54 A.D.)
5. U-Nero (54-68 oshushise isonto)
6. U-Vespasian (69-79 - umbusi lapho uJohane ethola umbono).
7. U-Thithu (79-81 - owasala kuphela, wabusa, iminyaka emibili)
8. U-Domitian (81-96 - owaqala ukushushiswa okubi futhi wawungowokugcina amaKhesari).

Isilo "sasina" no-nero futhi "asikho" nge-vespasian ngomqondowokuthi isilo "sasikhona" lapho iRoma

washushisa isonto futhi "akayona" lapho iRoma ingashushisinga isonto. Nge-Domitian Isilo siphinde savela kwalasha ukuqala ukushushiswa futhi.

Ngenkathi uJohaneebhala, ababusi abahlanu babeshonile (Augustus eNero), omunywaba (vespasian), omunye uzofika

(Titus) futhi uhlale isikhashana (iminyaka emibili). Isilo (umshushisi) kwakunguDomitian, uMbusi wesishiyagalombili wayengumndeni kaKesari kodwayayemiselwe ukunqotshwa.

Izimpondo eziyishumi zingaba amakhosi ezizwe zakwa-vassal ezazihlangana neRoma. Kepha iqiniso elilodwa lomlando elithandekayo

Ukuthi ngemuva kokuthi i-Domadian kwakukhona ngqo ababusi abayishumi abashushisa nebandla. Konke lokhu kwakumiselwe ukunqotshwa.

Lawa makhosi ayishumi ngemuva kokuba uMundlu futhi eshushise leli bandla:

- 1) I-Trajan (98-117)
- 2) Hdrain (117-138)
- 3) U-Antoninus (138-161)
- 4) U-Marcus Aurelius (161-180)
- 5) Septum Sever (193-211)
- 6) U-Julian (235-238)
- 7) Izidumbu (249-251)
- 8) U-Valerian (253-260)
- 9) U-Diocletian (284-305)
- 10) Galleries (305-311)

Isifebe sikhonjwanjengeRoma, amandla okuhweba. Wayenonya futhi ukuwa kwakhe kwaba ngenxaye

Amandla empi aseRoma. Isitha esikhulu samaKhristu asesambulo sasiyiRoma, amandla okuhweba nangokwentengiso. Umlayezo ukuthi iRoma laliwa.

IBabiloni liwile - IRoma ihluliwe

Abathengisi bomhlaba - isici soMbuso WaseRoma ngokubukwalapha amandla okuhweba. Sibonile uMbuso WaseRoma yizici ezintathu: amandla ezombuso kanye nezempi (IsilosaseLwandle), Inkoloyamanga

yokukhulekelwa kombusi (umprofethiwamanga noma umhlaba wezentengiselwano (iBabiloni isifebe esidakiwe). Owesifazane wayephilangokunethezeka (v7) futhi wenza osomabhezini abacebile (v3).

Abathengisi bomhlaba (abakhulekeli be-Emperor) bakhala ngesikhathi bewa lapho belahlekelwa ngumlingani wabowokuhweba (v11-14, 19).

Isifebe - Uma umuntu ethengisa,ngokuziphatha, ngokomzimba noma ngokufanelengokuthola izinto ezibonakalayo noma ngokuphephangokwezinto ezibonakalayo, kubizwa ngokuthi ubufebe.

Idolobha elinamandla kakhulu futhi elifunwa kakhulu lilahlwa uNkulunkulu ngamacala akhe abhekene nesonto. Uhlala njengesixwayiso kubo bonke abazicabangela bazanele. Musa Ukuba Ngiphathe Kakhulu Izingane

ZikaNkulunkulu!

UZimu wasola umuzi onomona nonamandla ngenxa yamacala awenza wawenza

AmaKristu. Uhlala njengesixwayiso sabo bonke abazicabangela bazanele. Awukwazi ukuphatha kabi izingane zikaNkulunkulu.

Isambulo 19

Idili lomshado leWundlu kanye nokunqotshwa kwezitha

Isonto lizobusiswa futhi abashushisi bazobhujiswa

Intuthu ikhuphuka kuze kube-phakade naphakade - luyasetshenziswa ulimi olufanayo ku-Edomi (u-Isaya 34:10) neSodoma (uJude 7). Kusho ukunqotshwangokuphelele ezandleni zikaNkulunkulu.

UmbusoweNkosi uNkulunkuluwethu - uNkulunkulu ubelokhu ebusa endaweniyonke. Akukaze kube khona manjalolaphoengekhongokuphelele esimweni. Ukusho ukuthi manje uNkulunkulu ubusa kusho ukuthi

wenza ukuba kuboniswe ubukhosi bakhe. Kwesinye isikhathi, uNkulunkulu uvumela izitha zakhe zisebenze. Lapho nokho; Uvuka aqede izenzo zawo, sithiwabusa noma wabusa.

UmkhosiWomshadoWeWundlu - UJesu uyiWundlu neBandla umakoti noma unkosikaziwakhe (Kwabase-Efesu 5: 22-33). Incazelo lapha injabuloemsulwa, udumo nenjabulo esontweni.

Ugqoke umakoti - wazigqoka ngezenzo zakhe zokulunga. Ihhashi

elimhlophe - kulo mbono, nguJesu kuphelaogibela ihhashi

elimhlophe.

Igama lakhe - lisho umlingiswawakhe, ubuhle bakhe kanye nobuntu bakhe. Nguyena kuphela onegama lokuthi akekho owaziyongoba akekho omunye umuntu olingana naye. Igama lakhe ngumeluleki

omangalisayo, uNkulunkulu onamandla, uYise OnguPhatho, iSikhulu Sokuthula, Iqiniso, Izwi, Inkosi Yamakhosi neNkosi yamakhosi (u-Isaya 9: 6).

Igazi esigabeni sakhe - ingabe igazi lakhe? Igazi Labafel 'ukholo? Noma igazi lezitha?

Inkemba ebukhali - bheka i-V21. Kwakukule nkemba lapho izitha zabalawa khona. Abalandeli bakhe abazange balwe nezikhali zabo. Inkemba kaJesu iyanqoba zonke izitha (Heberu 4:12 neyabase-Efesu 6:17).

Isidlo sikaNkulunkulu - senzelwe ama-buzzards kuphela! Imenyu iyinyamayezitha ezifile! Isimemo sanikezwa ngishonangaphambi kokuba impi iqalengoba umphumelawawungakaze umbuzo.

Ichibi lomlilo - Lapho umuntu engena echibini lomlilo (isilo, umprofethiwamanga, udrako nezoni) Kuphela isenzo sakhe. Baphelelwengumdlalo! Udrakowawungakaphonswa echibini lomlilo ngoba uzophinde athathe isinyathelo kulo mbono. Abafileyo (bobabili labo abafa kuKristu nalabo abafa emsebenzini wesilo) bonke bazovuswa kodwa boMbuso WaseRoma ngekebaphinde baphakamise ikhanda labo elibi futhi!

Ukuwa kweRoma kwakuyisigameko esijabulisayo kubo bonke abaphethwengaphansi

kwesandla sakhe esinamandla nesinonya. Ukuthokoza kwakunjengomkhosiwomshado lapho uMlobokazi emukelwa khona ngesithandwa sakhe. Ngakolunye uhlangothi, labo abashushisa isonto bahlanganakuphelangokunqotshwa okwesabekayo nokuhlaziswa ngokuphelele.

Esikhundleni sokumenyelwa edilini lomshado njengobaabangcwele bekhona, izitha zebandla ezahluliwe zazizodliwayizinyoni ezamenyelwa emkhosini wazo wenyama efile. IRoma

(okungukuthi, uMbuso WaseRoma owashushisa uKristu nebandla) unqotshweukungasoze wavuka. Ulaka lukaNkulunkulu luyagcwaliseka ngaye.

Isambulo 20

IMillennium kanye nesihlalo sobukhosi esikhulu esimhlophe uSathane
uSathanewehlulwa ngokuphelele ekusebenziseni kwakhe iRoma

ngokumelene nesonto

Bavusiwe (baphila) futhi babusa noKristu. Bheka isithombe sempi ngemuva kwempi yesambulo 19 ngomhlabathi ugcwele izidumbu zalaba ababulewe. Labo ababulewe abangabafelwengamaKristu abavusiwe futhi bajoyina abangcwele abaphilayo ezihlalweni zobukhosi ukuzobusa noNkulunkulu. Labo ababulewe bengalahlekelwangangobangokushesha bavuswa ukuze bafe. Lokhu "uvuko lokuqala."

Phawula ukuthi laba bangukufela kwabafelokisi njengwini besambulo hhayi lawo maKristu ashonile kuwowonke umlando. Lokhu akuwona ukuvuka okungokoqobo okuzokwenzeka lapho uJesu ebuya. Nayikuphela indlela engokomfanekisoyokuthi abangcwele abathembekile banqoba futhi bavikelekile.

Bonke abanye abafileyo -yilabo abashonile embonweni abasenkonzweni yesilo futhi bahlala beshonile iminyaka eyi-1000 (ngokomfanekiso) bavuswe futhi babhujiswe futhi. Babengabahlali abaphilayo.

Balahlekelwe abashonile futhi bazophila futhi kuphela ukuba ngabathengisi. Ivesi 5 lingumzali. Ukuthola umqondo ufundwe v4

Ngemuva kwalokho u-V5B: ("Abafel 'ukholo abangamaKristubabephila futhi babusa noKristu iminyaka eyinkulungwane. Lokhu kungukuvuka kokuqala.") Lokhu kungukuvuswakokuqala. "Lokhu kungukuvuka kukajesu. Akubhekise esikhathini esingokoqobo.

Uvuko lokuqala - lokhu ukuvuka kwabafel 'ukholo kuJesu. Ibizwa ngokuthi "okokuqala" ngoba uJohane uzobona uvuko lwesibili. Zombili izinceku zikaNkulunkulu nezinceku zezinceku zesilo zafa ngokufa

kokuqala kodwa kuphela abafana abahle abasohlwini lokuqala. Uvuko lokuqala ukuphikelela nokubusa kepha ukuvuswa kwesibili kungukufa kwesibili. Umlayezo ukuthi abafileyo abase-Kristu bahlanganyela ekunqobeninjengobanje benza izinceku zikaNkulunkulu eziphilayo.

Abaphristi bakaNkulunkulu ... Reign iminyaka eyi-1000 - lokhu akukhulumi ngokuthi uJesu ubusa isikhathi esingakanani kodwa kube isikhathi esingakanani abangcwele bekuzobayinkosi. Iphuzu laphalesingesona isikhathi kepha ukunqoba okuphelele nobukhosi. Ababenakho ngaphambi kwabo Wafa (umbusowabapristi), waqhubeka ngemuva kokufa. Empilweni nasekufeni izinceku zikaNkulunkulu ziyanqoba.

USathanewakhululeka futhi akhohlise izizwe (futhi) - USathane uzoqhubeka esebenza emhlabeni ukuzochitha ukholo lwezinceku zikaNkulunkulu.

UGoginoMagogi - bakhona akekho nokho ikakhulukazi njengoba babesetshenziswa kakhulu kuHezekeli 38, 39. Umyalezo ukhona kuzo zombili lezi zindawo: "Sekungivikeleni futhi

ngikwenzelaphoulunqoba." Ukugcizelelwa kungosayizi walesi sitha esisha esizayo (nomayini) nokulula uNkulunkulu azowahlula. AmaKristu, ungakhathazekingefiso sikaNkulunkulu

namandla okukuvikela kunomayiziphi futhi zonke izitha, manje noma ngokuzayo! Inothi

ngemibono yangaphambi kweminyaka eyi-Millennial: Yonke imizamo yokwakha ibutho elikhulu labazokwethu uNkulunkulu ezweni lapho uSathane engenzi lutho futhi kuphela uma ukholelwa ekuhluphekenikokuhlubuka).

UDeveli waphonsa echibini lomlilo - umlilo ufanekisela ukunqotshwa okuphelele. Akekho obuya ngemuva kokuphonswa echibini lomlilo. Lesi akusona isijeziso saphakade kodwa ukunqoba kwabantu bakaNkulunkulu nokunqotshwa izitha zikaNkulunkulu.

Isihlalo sobukhosi esimhlophe esimhlophe - akusona usuku lokwahlulela olungokoqobongaphambi kwawowonke amadoda okufanele avele ngalolongolunye usuku. Lokhu kufana noDanyeli 7: 9-12 lapho kwahlulelwa khona iRoma (umbuso wesine).

Uvuko lwesibili - Abakhulekeli bakaZilo bayaphakanyiswa. Izinceku zikaNkulunkulu akuzona ngoba zikhuliswe eminyakenieyi-1000 ngaphambili (embonweni).

Kulombono uDeveli uboshwe iminyaka eyi-1000 ukukhombisa ukuthi wahlulwa kanjaningokuphelele empini yakhe nesonto esebenzisa iRoma esebenzisa iRoma. Ukhululiwe isikhashana ngoba ngemuva

kokuthi iRoma laphoyayiyobaneminye imizamo futhi babehlangabezana nesikhathi esifanayo. Ukunqoba kuvezwa ngombonowabangcwele (abaphilayonabaphakanyisiwe) ubusa nokwahlulela ekunqobeni

okuphelele [okuphelele]. Lesi sahluko sithi ukunqoba okuphelele kwebandla nokunqotshwa kukaSathane kanye neBandla elishushisa umbuso wamaRoma.

Lesi sahluko sithi:

ukunqoba okuphelele kwebandla

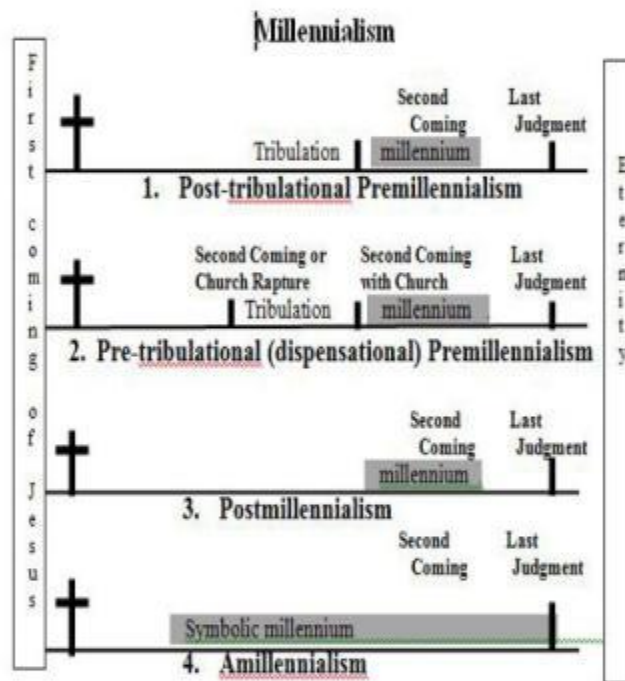
- a. Ekushushisweni kweRoma amanye amaKristu afa.
- b. Bahlala ezihlalweni zobukhosi futhi bahlulele iminyaka eyi-1000
- c. Abafel'ukholo bavuswa ukuba babuse noKristu iminyaka eyi-1000

ukunqotshwangokuphelele kukaSathane

- a. USathane wehlulwa emzamweni wakhe wokubhubhisa isonto usebenzisa uMbuso WaseRoma
- b. IRoma ingenangaphansi kokunyamalala
- c. ImizamoyesikhathiesizayonguSathane isebenzisa ezinye izizwe nayo izokwehluleka
- d. USathane ubhujiswa

Isonto lishushisa umbuso wamaRoma.

- a. Empini yombono phakathi kokuhle nokubi bonke abakhonza isilo babulawa
- b. Lokhu kuhlala kufile iminyaka eyi-1000
- c. Ngemuva kweminyaka eyi-1000 izinceku zesilo ezifile ziphakanyisiwe, zahlulelwa futhi zabhujiswangaphakathi Ichibi lomlilo.



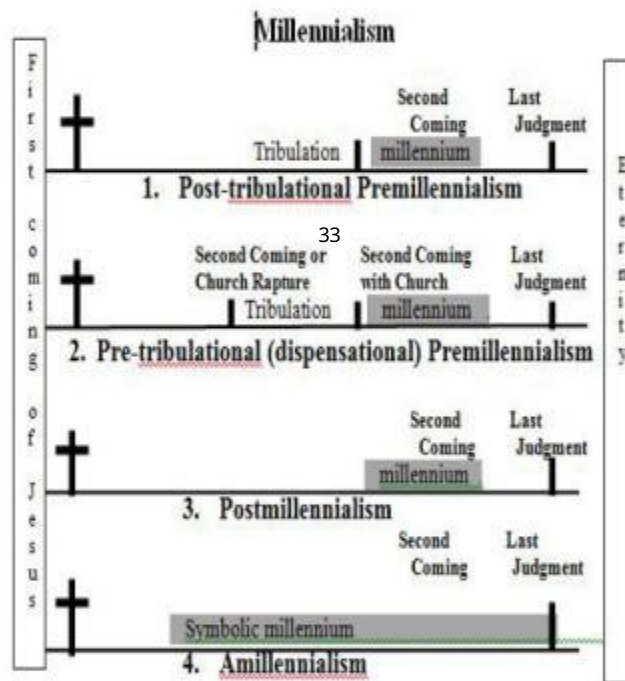
Igama elithi "Millenium" akwenzeki ekuhumusheni isiNgisi. Kuvela egameni lesiLatini elisho iminyaka eyinkulungwane. Izincazelo ezahlukehlukeneyilezi:

Ama-Fremillennialists athathe ukuthi uMbuso kaKristu ungakamiswa futhi lowo ongokoqobowakhe

Futhi ukuza emzimbeni emhlabeni kuzokwandulela ukusungulwakwayo, emva kwalokho uzobusa iminyaka eyinkulungwanengaphambi kokuphela komlando.

Abasakazi bakholelwa ukuthi u-Israyeli uhlukile esontweni, nokuthi uNkulunkulu uzokwakha a

UMBUSO WE-Millennial kwa-Israyeli lapho uKristu, ekubuyeni kwakhe,eyobusa umhlaba eJerusalema iminyakaeyinkulungwane.



~~Ama-Postmillennialists akholelwa ukuthi uMbuso kaKristu wasungulwanjengokulandelana kokuza kwakhe kokuqala, ukuthi~~

IMillennium kuzoba iminyakayegolide yoMbuso ohlala njalo kuze kube sekupheleni komlando namva kwalokho uKristu azofika okwesibili ekugcineni komlando.

Ama-amiillennialists awamukeli eminye yale mibono, kepha ngenxayezizathu ezahlukahlukene. Abanye babo bakholelwa

Ukuthi akunasici sonke esifanekiselwa iminyaka eyinkulungwane, kodwa ukuphelela nje ukuphelela kokunqoba kukaKristu nabangcwele bakhe phezu kukaSathane nabo bonke abenzeli bakhe.

Okunye ukunyakaza okuhlukahlukene kwezenhlalo nakwezepolitiki, zombili zenkolo nezenkolo, nazo zixhunyaniswe nezingathekiso zeMinyaka Ezinkulungwane.

Umpikisiwokuqala ocacile wokufakelwa kobuKristu obuhlotshaniswa nobuKhristu kwakunguMarcion (A.D. 85-160). UMarcion waphikisana nokusetshenziswa kweTestamente Elidala nezincwadi eziningi zeTestamente eNtsha ezazibhalwa umphostoli uPawulu. Wayenguyeowokuqala omkhulu owahlukana

kakhulu nokholo lwesonto lokuqala ekushiyekeleni imfundisoyokubuya kukaKristu okusondelene nokwakheka. UMarcion wayengakholelwa ekugqokeni kwangempela, futhi ngenxayalokho

kwakungekho ndawo enengqondo ohlelweni lwayo lokuza kwangempela kwesibili. Ulindlele ukuthi iningi lesintu lilahlekelwe. Waphika ukuba semthethweni kweTestamente Elidala nomthetho wayo. Abanye abantu abaphambi kwangaphambi kweNicean kwakungu-Irenaeus, uJustin, theophilus,

uTertullian, noHippolytus waseRoma. en.wikipedia.org/wiki/premillennialism

Isambulo 21

IJerusalema eNtshayehlela
ezulwini Isonto elithembekile
liyanqoba

Izulu elisha nomhlaba omusha - isimo samaKhristu manje sesiyintsha. " Ngo-20: 11 sabona izulu nomhlaba obalekela ubukhona bukaNkulunkulu. Le yincazeloye-apocalyptic yokuhlaselwa

kukaNkulunkulu emhlabeni wabangalungile. Bheka u-Isaya 13: 6-22; 2 Petru 2: 5; 3: 6; U-Isaya 34:

1-17; Nahume 1: 1-5 noZefaniya 1: 2f. Ulimi lokwahlulela kukaNkulunkulu esizweni ukudiliza lelo zwe lesizwe. Ulimi lwesibusiso esizweni laphokuphambene. Wenza zonke izinto zibe zintsha. Ubanikeza izulu elisha nomhlaba omusha kubantu bakhe ukuze bahlale kulo. Izulu elisha nomhlaba omusha

liyisimo esisha, imvelo noma isimo sezinto. Funda u-Isaya 65: 1ff ubone ukuthi izulu elisha nelithe xaxa leJerusalema lalijabule futhi lijabule.

Ulwandle alusekho - umhlaba wonke wamaRoma (ovela kuwo isilo)
ususekho. Idolobha elingcwele, New Jerusalema - isonto, umakoti
weWundlu.

Yehla uphuma ezulwini - umsuka wesonto ungokwasezulwininokwaphezulu. Izilo ezakhuphuka emhlabeni zigcizelele ukuthi zazivela kubantu. Bheka iSambulo 13 noDaniel 7.

Umakoti wahlobisa - akangcolile, anegazi futhi ashaywa kodwa ahlanzekile, angenacala futhi ejabule. Sula zonke izinyembezi - izinkinga zesonto ezedlule (nezisheshayo) zesonto zidlulile. Qhathanisa ne

U-ISAYA. 14: 3; 30:19; 35: 9 no-25: 8.

Ukufa ngeke kusaba khona - iRoma ngeke kusabalekele ukholo.

Umlobokazi kaKristu - Le yincazeloengokomfanekiso yebandla,ekhona,ethembekileyonokunqobayo. Leli akulona izulu kepha ibandla elahlile ezulwini (imvelaphi yaphezulu). Ukhazimulisa inkazimulo yasezulwini.

Wall - Uvikelwe, ephephile futhi ephephile.

Izisekelo eziyishumi nambili - isonto lakhiwe esisekelweni sabaphostoli abayishumi nambili. Kwabase-Efesu 2:20 (Ibandla lakhiwa kulokho ababekufundisayo).

Kala idolobha - ukucindezela ubungcwele nobukhosi bakhe (bheka uHezekeli 42:20). Le yi-cube (ezine) njenge

Ithempeli lamajuda kwakuyikhiyubhu. Lo ngumuzi lapho uNkulunkulu ahlala khona,hhayi iBabiloni lapho kuhlala khona isono. UHezekeli kwakungu

watshelwa ukukala ithempeli (43: 10-12) "Ukuthi indlu yakwa-Israyeli ingaba namahloni ngobubi babo benza Waziwa uhlobo lwendlu ... ngakho-ke bangase bagcine uhlobo lwalo nazo zonke izimiso. " Le khasi

Ukulinganiswa kukhuluma ngobungcwele. Usayizi wayo uthi "inkazimulo nokuvikeleka" futhi, amamayela ayi-1500 ukuphakama, ububanzi futhi abanzi.

Wall of Jasper ... - Isonto liyigugu.

AyikhoIthempeli - Isonto liyithempeli likaNkulunkulu.

Akunasidingoselanga - ekhanyiselwe ngokomoya.

Izizwe zihamba ngokukhanya kwakhe - uma lokhu kungukuphakade, khona-ke izizwe zivelaphi? Bonke abangasindisiwe Kulombonowaya echibini lomlilo. Isonto lingumthwaliokhanyayo, kulele kuye ithemba lezizwe, ibandla

elalidelele futhi lishaywe phansimanje lihlala egqumeni.

Amasango awakaze avale - lokhu ukuphepha, akukho busuku lapho amasango kwakumele avalwe khona ukuze kugcinwe abahlaseli.

Akukho lutho olungcolile - ukuphela kwabantu okuvunyelweukungena esontweni bangcwele (bahlanjululwe ngegazi likaJesu).

Lesi isithombe sesonto elinqobayoemlandweni,hhayi ubuphakade (yizeamaqinisolapha azoqhubeka kuze kube phakade, abonakale kuphela). Akusilo ibandla ezulwini. Kusakhanyaphakathi kwezizwe futhi iletha ukukhanya kulabo abahamba ebumnyameni. Isonto elithembekile liyanqoba, likhazimula,

liphephile, lijabule, lihlanzekile futhi livangeli. Lokhu kuchaza isonto elithembekile kunomayimuphi unyaka.

Isambulo 22

Isixwayiso nesimemo

Umfula wamanzi okuphila - kuJohane 4, uJesu wasebenzisa lesi sibalo ngazo zonke izibusiso, ezigeleza ezinganeni zikaNkulunkulu. KuJohane 7: 37-39, uJesu usebenzisa isibalo ukubhekisa kuMoya oNgcwele. Kucace bha emBhalweni ukuthi amaKhrityapake wamanzi empilo asuvele. Akudingeki silinde kuze kube phakade. Bheka kuHezekeli 47: 1- 12 Ukuthi lesi isithombe sobukhosi uNkulunkulu abalungiselela abalungileyo, esiphuma kuNkulunkulu ngabokulungile nezindawo eziyinyumba nezifile zomhlaba.

Isihlalo sobukhosi sikaNkulunkulu neWundlu -yilapho isihe negunya kuhlanganiswa khona uNkulunkulu. Ukube bekungubuphakade, bekungaba ngemuva kokuba iWundlu lilethe isihlalo sobukhosi sibuyele kuNkulunkulu (1 Kor. 15:24 FF).

Amaqabunga esihlahla - umnikelo wesonto ezizweni eziletha ukuphulukiswangokomoya zibizwa ngokuthi ukushumayelaivangeli. Isonto elithembekile, elinqobayo, elikhazimulayo, elibusisiwe, labusisiwe. Sengathisingabayisontweni namuhla! Bheka ubuso bakhe - Ukusondelana kwenhlanganyelo phakathi kukaNkulunkulu nebandla lakhe

Ukubusa kuze kube phakade - IsAmbulo 5:10 sithi lo mbusowabapristi ubusa emhlabeni. Phila noma ufe, abangcwelebayabusa.

Ngenisa amagama alesi siprofetho - UDaniel watshelwa ukuba asayine umbonowakhe ngoba isikhathi sokugcwaliseka kwakukude (cisheiminyaka engama-400 - Daniyeli 8:26). Lo mbono bekungafanele uvalwe uphawungoba isikhathi sokugcwaliseka sase siseduze.

Ongalungile mabakhuthaze ukungalungi - lokhu akukhuthazi amadoda ukuba enze okungalungilekepha asho ukuthi abantu basebenza ngokushoumlingiswa.

Kwesokudla kwesihlahla sokuphila - umuthiwokuphila usedolobheni futhi kuphela othembekile uhlala lapho. Ilungelo liyilungelo elinikezwe labo abangabakajesukepha lelo lungelo lingathathwa kunoma yimuphi umKristu. Lokhu akukhulumi ngePhakela kanye nemfundiso ethi "Wake wasindiswa njalo

wasindiswa" akuyona eyebhayibheli. Isambulo 2:10 sithembisa umqhelewokuphila kulabo

abathembekile kuze kube sekufeni. Okweqile uJesu athembisa ukuthi, "Ngekengiliqede igama lakhe livela encwadini ethi" (Isambulo 3: 5). Kusho ukuthi labo abawela bazosulwa egama labo lencwadi lempilo.

Izinhlupho zengezwe - Kungenzeka kanjani ukuthi labo abahlukumezele ngale ncwadi kusukela ngosuku okwabhalwa ngalo ukuba ngaphansikwezinhlupho ezibhalwe kule ncwadi? Kunamathuba amathathu kuphela:

- 1) Bonke abafileyo abakhohlisa bayovuswa ukuze baphilengesikhathi sokusiza laphozinhlupho zigcwaliseka.
- 2) Bonke abafileyo abasebenzisayo bazohlupheka lezi zinhlupheko ezifanayo lapho zise-Phana Phakade (lokhu Kudingaimpi yenuzi emhlabeni, ukuvuswa kwebutho elibomvu lamaShayina, isikhonyane esiguqakayo, izilwandle nemifula zaphenduka igazi, ukuvuswa kukaGoginoGogi, njll.
- 3) Labo abasebenzisayongeke bahlushwe ngezinhlupho ezibhalwe kule ncwadi. (Lokhu kudinga Ukuthi izinhlupho ziba isethulo esingokomfanekiso sezahluhlelo zikaNkulunkulu kwababi noma ngolunye usongo lwakhe lwalungelungelutho).

Isifinyezo sencwadi

"Isisekelo esimaphakathi sale ncwadi siyinduduzo futhi isiqinisekiso sokunqoba okuphezulu. Ngendlelayaso ehlukele, uNkulunkulu washo ukuthi izinhliziyi zezulu ziyisibophoesigcwele futhi esiphelele. Sabona ukuthi izinhliziyi zijeziswangokufuthekaokuzayonangokuphelele. Sabona umhlaba, wabona umhlaba, ucezu. ucezu, oluhlaselewe; izilwandle zakhe zazigcwele igazinjengobakwakuyidla layolamanzi; ukuhweba kwakhe kwahlulwa ngenkathi indwangu

yakhe yahlaselwayindwanguyomcindezeli, kodwayabona ukuthi leyo ndawo yayo ijeziswa. Sibone ukuthi sibalindele ngokwethembeka futhi,saqinisekiswa ngokwethembeka, sabona abantu be UNkulunkulu ehlane, kodwawabona kondlekile ngenkathi uDeveli engenamandla emhlabeni nasezulwini. Sabona iRoma ingenangaphansikwegazilasolwandle, nomlilo we-rome ophumelele. Futhi amandla e-rome aphumelele. ukusha

Njengomlilo kaNero awukaze wenze - unonaphakade futhi ngokuphelele. Sabona ukuphela kweRoma okufanekiselwa empini ye-Amagedoni, sezwa inyokayalondanjengoba iboshelwe iminyaka eyinkulungwane, ngenkathi abangcwele, bephila, behlala esihlalweni sobukhosi neNkosi yabo! Sabona le ndaba ephelele isho kulabo abafa enkonzweni yesilo. Bakhuphukele ezihlalweni zobukhosi kodwa bafe futhi, ekugcineni, echibini lomlilo. Sizwa kuNkulunkulu, 'ngesilinganiso' sokukhulula uDeveli, ukuthiyonke imizamo kaDeveli iyahlulekukwehluleka, nganomayisiphi isikhathi noma kuphi. Futhi-ke sabona isithombe sebandla likaNkulunkulu. Ukungcweliswa enkonzweni yakhe; ekhazimulisiwe futhi ehlonishwa edumeni lakhe nasekubukeni kwakhe; kungabekezeleleki emandleni akhe; ukusondelana enhlanganyelini yakhe; Isibusiso emhlabeni nasomthandayo enkosini yakhe. Ikusasa lakhe liphephile futhi linqoba laphakade! "

(Kusuka kuSambulo nguJim McGuigan, ebheke ochungechungenilweBhayibheli, izinsiza zebhayibheli zomhlaba wonke, iLebbock, eTexas, 1976)

Ukahunyushwa kwe-Unorfox kwesambulo

NguRandolph Dunn

Isahluko 1

Ingemuva kusAmbulo uJohn umphostoli

UDomitian wayeyikholwangamahlandla angokwesiprofetho futhiwaphikelelangokuzibizangokuthi uNkulunkulu. Mayelana ne-A.D. 86 Ithempeliyayisesisemakhaya lakhiwa e-Efesu. Ukuphikiswa kukaJohn kokukhulekelwa kombusi, ngaphandle kokuqhubeka kwakhe ekushumayelenikweVangeli likaKristu, ekugcineni kwafika endlebeni yeDositian futhi kwamenzawathatha isinyathelo. Ku-A.D. 94 UJohane osukhulile umphostoliwadingiselwaesiqhingini sasePhattos.

(drivethruhistory.oryradnes.com/john-exiled-to-patmos)

Umpostoli uJohane kamuva wakhululwa, mhlawumbe ngenxayokuguga, futhiwabuyela kulokho manjeokunguTurkey. Yena ushonile njengendoda endala ngesinye isikhathi ngemuva kwe- a.d. 98. (Ama-Gorequestions.org/Apostle-john-die.html)

Ngino-Eusebius nabanye, siphokelekile ukuthi sibeke ukuhanjiswa komphostoli kuPalmore ekubuseni uMbusi (81-96). Ngemuva kokushona kukaDomitian umphostoliwabuyela e-Efesu ngesikhathi sokubusa kukaTrajan, nase-Efesu wafela nge- a.d. (Umlando wesonto III.13.1)

(Puritanboard.com/threads/apostle-john-polycarp-and-patmos.79254/)

UJesu waseNazareth

UJesu, njengoba kuchaziwe eTestamenteni eNtsha, kungenzeka ukuthiwabethelwa e-A.D.

NgoLwesihlanu ngo-Ephreli 3, 33. Uphenyo lwakamva, olubikelwe yi-International Geology, egxile emsebenzini wokuzamazama komhlaba olwandle olufile, esuka eJerusalem. UMathewu 27,

ukhuluma ngokuzamazama komhlaba okuhambisana nokubethelwa: "Lapho uJesu ememeza futhi ngezwelekhulu, wakhipha umoyawakhe. Umhlabawashukunyiswa,

Amadwala ahlukane futhi amathuna aphuma evulekile. "

([Lividence.com/20605-jesus-](http://Lividence.com/20605-jesus-crucifixion.html)

[crucifixion.html](http://Lividence.com/20605-jesus-crucifixion.html))

USawule waseTarsu - uPawulu

"Ngesikhathi bembona ngamatshe, uStefanu wathandazawathi: 'Nkosi Jesu, yamukela umoya wami.' Ngemuva kwalokhowawela kwakhe

Amadolo akhala ngokuthi, 'NKOSI, musani ukubamba isono kubo.' Lapho eshilo lokho, walala ubuthongo, (wafa). USawule wayekhona, evuma ukufa kwakhe.

"Ngalolo suku kwaqubuka khona isonto elikhulu eJerusalem, futhi bonke ngaphandle kwabaphostoli bahlakazeka kulo lonke elaseJadeni naseSamariya. (Izenzo 7: 59-8: 3)

Imininingwane eqondile yokufa kukaSt. Pawula ayaziwa, kepha isiko libonisa ukuthi unqunywe amakhanda eRoma futhi ngenxayalokhowafa njengomfel'ukholo ngokholo lwakhe. Ukufa kwakhe mhlawumbe bekuyingxenywe yokubulawa kwamaKristu ku-Orperial Emperor, uNero kulandela umlilo omkhulu edolobheni ngo-64 A.D. (britannica.com/biography/Saint-Paul-the-Apostle)

UNero (54-68)

Ngokubulawa kwe-Emperor Gaius (Caligula), ku-A.D. 41 UClaudius waba ngumbusi (41-54). NjengobaamaJuda ayeqhubeka enza ukuphazamiseka ezinhlanganwenizikaKhendestus, [uClaudius] wabaxosha eRoma. Ngakho-ke ubhala isazi-mlando esingumRoma uSuetonius ngemicimbi eRoma ezungeze i-A.D. 52. "Kungenzeka ukuthi uChrestus" wawusekuhlangothini kosopolitiki baseRomanise ukumsusa yena kanye namaqembu akhe. Noma "chrestus" kungenzeka kubeyindlelayokubusa engafundileyabe yigama elithi Christus mayelana namaJudaaphikisana nawawo. Ukuphikisana okunjalo phakathi kwamaJuda namaKristu kwakungakaziwa; e.g., e-Efesu. (Izenzo 19)

Kungenzeka uClaudius futhi ngokungazi kwakungumbusi wokuqalawokushushisa amaKristu (athathwe njengehlelo lamaJuda) -Ngokuba, kubonakala sengathi, kubhekisisani ukuthula. Ukuhlelwa kuka-Agrippina, kwakwazi ukukhombisa umyeni wakhe, uClaudius, ukuba amukele indodanayakhe uNero, amfaka, ngaphambi kweNdodanayakheyaseClaudius, okokuqala emgqeni wesihlalo sobukhosi. Ukukhathazeka kwabesifazane akusuli, wabe esebulala uClaudius, futhi uNero wabusa umhlaba eneminyaka engu-17, ubusa ku-A.D. 54 kuya ku-A.D.

UNero, indoda enamehlo aluhlaza okwesibhakabhaka, intamo emnyama, ephumaesiswini, nemilenze eshibilika, yayisibanda futhi Umbusi onesihluku, indoda eqhutshwa ubumnandi eyabusa umhlaba ngokubani nokwesaba. Ekugcineni wayenaye

Umama wagwazawabulawa ngenxayokuvukela umbuso kanye nomkakhe u-Octavia banqunywa ikhanda ukuphinga. Wabe esenakho

Ikhanda le-Octavia likhombise inkosikazi yakhe, i-Poppaea, eye yasuka eminyakeni eyayifa ngayo lapho ikhulelwe.

Ngobusuku bukaJulayi 18, a.D. 64, kwaqubuka umlilo endaweni yomthengisiyedolobha laseRoma. Udane imimoya yasehlobo, amalangabi asakazeka ngokushesha ezakhiweni ezomile, zokhuni zedolobha lase-Imperial. Ngokushesha umlilowawuthatha impiloyawo edla konke endleleni yawo izinsuku eziyisithupha nobusuku obuyisikhombisa. Lapho ukuvela kokugcwalakugcineni kwaphela inkamboyayo, kwashiya amaphesenti angamashumi ayisikhombisa omuzi emanxiweni abhemayo.

Amahemuhemu asheshe avuka umbusi uNero woku-oda ukuchebelwa komuzi nokumi engqungqutheleni yePalatine edlala umhlabawakhe njengoba amalangabi adla umhlaba kuye.

Lawa mahemuhemu azange aqinisekiswa. Eqinisweni, uNero waphuthuma eRoma esigodlweni sakhe e-Antimuc

.

Kepha amahemuhemu aphikekile futhi umbusiwafuna umdwebi. Wakuthola kumaKristu, at

Ngaleso sikhathi kungukuhlehlisa ihlelo lezenkolo ngokulandela okuncane edolobheni. Ukujabulisa inqwaba, UNero ngokoqobo ukube izisulu zakhe zinikezwe amabhubesi ngesikhathi sezibukeli ezinkulu ezazibanjelwe enkundleni yemidlalo eseleyedolobha.

Ukusuka emlotheniwomlilowavuka iRoma ebabazekayo. Idolobha elenziwe ngemabula nelitshe elinemigwaqo ebanzi, ama-arcade asePedorestrian kanye nama-anele amanzi ukuqeda noma ikuphi ukuzivutha okuzayo. Imfucumfucu evela emlilweni yayisetshenziselwa ukugwalisaimishanguzoegcwele umalaleveva ebihlupha lo muzi izizukulwane.

Isazi-mlando uTacitus sabhala:

"Manje kwaqala umlilo omubi kakhulu nowonakalisayo okuyi-rome eyake wahlangabezana nesekisi, lapho ahlangana khona nezitolo ezithengiswayo noma amathempeli,okokuqala, umlilowakhukhuleka ngobudlova phezu kwe Izikhala zeleveli

"Bethukile, ancishiswe abesifazane, abancane abangenakusiza futhi abancane, abantu bahlose ukuphephakwabo, abantu ukusekela ngokunganabugovuokungenabugovu noma ukulinda, ama-furitives kanye nama-lingerers ngokufanayo - konke kukhuphule Ukudideka. Lapho abantu bebheka emuva, amalangabi adonsela phansi aqhamuka phambi kwabo noma aphume.

Lapho baphunyuka ekota engomakhelwane, kwalandela umlilo - ngisho nezifunda zikholelwa kude.

"Ekugcineni, kungabi nazi ukuthi ungabalekelakuphi noma yini okufanele ukuba babalekele, bavele balahlekelweyimigwaqoyabo. Babethole ama-oda. Noma kungenzekanje ukuthi bafuna ukuphangwangokungavinjelwanga.

"UNero wayese-antium. Wabuyawabuyela edolobheni kuphela lapho umlilo usondele endle, wasakhe ukuxhumanisa izingadi zeMacenas ePalatine.

"Ngokudiliza okukhulu kwesithupha ukudiliza okukhulu kwahlangana namalangabi angenalutho anesihlabathi esingenalutho nesibhakabhaka esivuselelwa, kephangaphambi kokuvuselelwa kwezindawo zokulimala kwedolobha. Kephangaphambi kokuba ukwethuka kwaqedwa, lokhu kuvuselelwa kwe-arcades kwakubi kakhulu. Lokhu kuvuselelwa kwabangela umuzwa owengeziwe wokuthi abantu abakukholwayo Ukuthi uNero wayefuna ukuvelela ukuthola idolobha elisha ukuba lizobizwa ngokuthi ngemuva kwakhe. "

["Ukushiswa kweRoma, A.D. 64," Ukuzibonela Kumlando, - EyewisytoHistory.com (1999).

Izikhombo: Duruy, Victor, umlando weRoma Vol. V (1883); Siphe, uMichael (umhumushi), i-Tacitus, ama-Annalls of Imperial Rome, (1989)

UNero wazama ukufaka icala ngalowo mlilo emphakathini wamaKristu amancane wamaKristu

(kubhekwanjengeqembu lamaJuda elihlukile, futhi kanjalo, ngokufanele, washisa abaningi babo bephila. UPhetro noPawulu kwathiwa babulawa ukholo ngenxayalokho. Kepha amahlebezi athi uNero acule inkondlo yakhe "isaka likaTroy" (akazange athi "mqaphi") ngenkathiejabulela

umbukwane okhanyayo ayekubuthile. Lelo bhizinisi eliphathelene nokuhlabelela abunangqondo, ngoba uNero wayeneminyaka eminingi enze isiwula ngokudlala isilonda esidlangilemphakathini nangokoqobo, ngokweqiniso, nemiyalayemiyalo.

(ChristishHistoryInstitute.org/ Magazine / Article / Ushushiso-I-Earfer-Church-Church-Church

EmaKristu ettyra, netsabeka, abhekiswe eshushisweni njengeqembuyi-Emperor Nero e.d.

64. Kwaqubuka umlilo omkhulu eRoma, wabhubhisa ingxenye enkulu yedolobha. Amahemuhemu akhulisa ukuthi uNero uqobowayenesibopho. Ngempela wasebenzisa ithuba lokucekelwa phansi kwedolobha, ekwakheni isigodlo sasazimfihlo esisezingenieliphansi sendawo yomlilo. Mhlawumbe ukuphambukisela ukunakwa kwamahemuhemu, uNero wayala ukuthi amaKristu aqoqwe abulawe.

Abanye badilizwayizinja, abanye
kushiswe kuphilanjengezimbotshana zabantu.

(BBC.co.uk/history/ancient/romans/christianememomememperire_Aticle_01.shtml)

Ekwindla kwe-A.D. 66 AmaJuda ahlanganiswenokuvukela, axosha amaRoma avela eJerusalem, adlula lapho edlula eBhete-Horon, umkhosi ojezisayo waseRoma ngaphansi kweGallus, i-Imperial elemth eSyria. Kwabe sekusungulwa uhulumeni wezinguquko futhiwanweba ithonya lawo kulo lonke izwe. Ephendula, uMbusi uNero wathumela amabutho ngaphansi kobubanzi bakaVespasian ukubuyisa ukuhleleka. WajoyinwanguThithu, futhi ndawonye amabutho amaRoma angena eGalilee. Ngomhlaka 9 kuJuni 68, kubikwa uMbusi uNero wabika futhiwafaka iRoma kuyeonyakeni wempi yombango.

UVespasian (A.D. 69-79)

Ngonyaka a.d. 68, ukumelana nengxenye esenyakathoyesiFundazwe (indawoyaseGalile) kwaqedwa futhi amaRoma aqala ukunaka ngokupheleleekunqandeni iJerusalem. Ngawo lowo nyaka, uMbusi uNero wafa ngesandla sakhe, edala i-vacuum enamandla eRoma. Ku-chaos activation, uVespasian wamenezelwa uMbusiwabuyela edolobheni lase-Imperial. Kwawa indodanayakhe, uThithu, ukuhola impi esele ekuhlaselweni eJerusalem.

UTitus (A.D. 79-81)

UThithu kanye namabutho amaRoma wazungeza iJerusalemawaqala ukuncipha kancane impilongaphandle kwe InqabayamaJuda. Ngonyaka a.d. 70 Abahlaseli baphuleizindonga zangaphandle zaseJerusalem baqala

ukugcotshwa okuhlelekile kwedolobha. Ukuhlaselwa kwafika kwafika ekubhujisweni nasekucekeni kwethempeli elisebenza njengesizinda sobuJuda.

Ekunqobeni, amaRoma ahlaba izinkulungwane. Kulabo abaphindwayo ekufeni: Izinkulungwane zazigqilaziwe zathunyelwa ukuba zisebenzele ezimayinizaseGibhithe, ezinye zahlakazeka

ezimaphethelweni kulo lonke uMbuso ukuba lixoshwe ukuze kubhebhethekiswa ekuzijabuliseni

komphakathi. Izingcwelezingcwelezethempelizayiswa eRoma lapho zaboniswa khona ekugubheni ukunqoba.

Lokhu kuhlubuka kwaqhubekela eminye iminyaka emithathu futhi ekugcineni kwacishwa ngo-A.D. 73 ngokuwakwamaphakethe ahlukenewokumelana kubandakanyaninqaba eMasada.

I-Domitian (A.D. 81-96)

Inqwabayemithomboyendabuko: Ibhuku (Isambulo) ekubuseni koMbusi WaseRoma uDomitian (A.D. 81-96), ubufakazi obuthambekele ekuqinisekiseni. Stuckenbruck 2003 , pp.1535
(en .wikipedia.org/wiki/book_OF_Revelation)

Isazi-mlando esibukhali esibizwa ngokuthi yi-Domitian Isilo esihogweni esihlala emgodiniwalo, ukukhotha igazi. Encwadini yesambulo, uJohane wase-Apocalypse kungenzeka ukuthiwabhekisa ku-Domitian lapho echaza isilo kwalasha ohlambalaza izulu futhi aphuze igazilabangcwele.

USuetonius (Omunye umlando), owazonda uDisitian, kwadingeka avume ukuthi "wakunakekela okunjalo ukuze avivinye umzimba Vimbela izikhulu zedolobha nababusi bezifundazwe ukuthi akusekho bathembeke kakhulu noma. "

Kepha kunokuthile okungahambi kahle nge-Domitian. Wakujabulela ukubamba izimpukane futhi wazigwazangepeni. Wayethanda ukubuka ukulwa kwe-gliadiatoriorphakathi kwabesifazane kanye nama-Dwarfs. Futhi ngesikhathi sokubusa kwakhe wayesola kakhulu iziza ngokumelene nokuphila kwakhe, inani lezinhloli zombuso kanye nabafundisi bandiswa, njengoba kwenza isibalo sokulimala kwabantu abalimele.

UDomitian wayengumbusiwokuqala ukuze azithobe ngesivumelwanongokusemthethweni eRoma ngokuthi "uNkulunkulu INKOSI." Waphikelela

Ukuthi abanye abantu badumisa ubukhulu bakhe ngezikhazozezinjengokuthi "inkosi yomhlaba," "Udumo," "futhi wedwa."

Lapho eyala abantu ukuthi bamhlonishwe uNkulunkulu, amajuda, futhi ngokungangabazeki amaKristu, badidekile. Ukushushiswa okwangelwa amajuda kubhalwe kahle; Lokho kwamaKristu akunjalo. Kodwa-ke, isilo esithi umlobi wesambulo sichaza, kanye nezehlakalo ezisencwadini, mhlawumbe zihunyushwa kahle njengezinkolelo ezifihliwe ekubuseni kwendlu. Ngaphezu kwalokho, uFlavius Clemens, Consul in A.D. 95, nomkakhe, uFlavia Domitilla, babulawa futhi badingiswa, ngokulandelana, ngemiyaloyasePhumi; Izazi-mlando eziningi zisola ukuthi lokhu bekungenxa yokuthibabengamaKristu.

I-Trajan (A.D. 98-117)

NgokushokwePliny Owesibili, owabona izinkulungwane zamaKristu zibulawa nsuku zonke, zathutha nazo

Uhawuwabhala uTrajan, aqinisekise ukuthi laba bantu abuzenzi lutho oluphikisana nomthetho wamaRoma okufanelekile ngokufa. Akukho lutho olwenziwe ekuvikeleni kwabo.

Beka amazwana

U-Ignatius we-Antiyokiya (C. A.D. 35-110) Ngesikhathi sokubusa kwasekhaya, u-Ignatius njengoba umbhishobhi wakhipha phezu kwebandla e-Antiyokiya, wabhalawafundisa okuphambene

nezimfundiso zeTestamente eNtsha; E.G., a.) Ngendlelaefanayonaleyomabamhloniphe amadili kaJesu njengoJesu Kristu, nombhishobhi njengoJesu Kristu, owayeyindodana kaYise, kanye

neSanhedrin of God, kanye nomhlanganowabaphostoli. Ngaphandle kwalokhu, alikho isonto "(u-Ignatius kuya kwabase-Trallian III).

b.) AmaKristu awenzi lutho ngaphandle kokuthi "Imvume kaBishop".

(U-Ignatius kuya kwabase-Trallian II).

I-Polycarp (c. A.D. 69-Ca155)

Ngaphakathi kwalesi sikhathi esifanayo sesikhathi i-Polycarp izamile ukukhombisa umbhishobhi

waseRoma, u-Anicetus, ukugubha i-Ista.

UMarcus Aurelius Antoninus (A.D. 161- 180)

Yize ayenezimiso ezinhle, uMarcus Aurelius washushisa amaKristu ngokwesaba ukuthi bazowubhubhisa uMbuso. Kwakungalesi sikhathi sokuthi: UPolycarp waseSmirna wafelwa ukholo.

UConstantine (ST. 193 - 211)

Severus, eseluleme ekuguleni okunzima kokugula, amaKristu athandwayongokuvamile: kodwa ngenxa yobandlululo nolaka lwabo nobukhosi babo ngokumelene nabo nokukhula okuthusayo kwabangela ukuba abahedeni benothukile. Kuqale ukushushiswa. UTertullian, owayephilangalesi sikhathi, wasazisa ukuthi uma amaKhristu ayehlukane nayo ngokuhlangene ezindaweni zaseRoma, uMbuso ubuzobe udeliswe kakhulu.

UMaximus (A.D. 235-238)

Kwezinye izifundazwe konke kwenziwa ukuqothula wonke amaKristu. AmaKhristu angenakubalwa

Slain ngaphandle kwecala futhi wangcwatshwangokungakhethingenqwabakwesinye isikhathi ngamashumi

amahlanu noma amashumi ayisithupha aphonswaemgodinindawonye, ngaphandle kokuhlonishwa okuncane.

I-Decius (A.D. 249-251)

Lokhu kushushiswa kwaethwa ngenxa yenzondo kaDecius ngoMenduliwakhe uPhillip, umKristu

futhi ngokwengxenyengumhawuwakhe ophathelene nokwanda okumangalisayo kobuKristu. Amathempeli ezizwe aqalaukushiywa, futhi amasonto obuKristu akhula.

UValerian (A.D. 253-260)

Abafel 'ukholo abawa ngalesi sikhathi kwalesi sikhathi babengenakubalwa futhi ukuhlukunyezwa kwabo

kwakuhlukahlukene futhi kubuhlungu. Noma izisekelo, ubulili noma iminyaka yobudala kwabhekwa.

I-Aurelian (A.D. 270-275)

U-Aurelian waqinisa isikhundla sonkulunkuluwelanga uSol invictus njengobunkulunkulu omkhuluwePanthen Roman. Inhloso yakhe kwakuwukupha bonke abantu boMbuso, izakhamizi noma amasosha, ama-Eastern noma abantu baseNtshonalanga, uNkulunkulu ongayedwa ababengakholelwa kuwo ngaphandle kokukhaphela

onkulunkulu babo. ... Ngesikhathi sokubusa kwakhe okufushane, u-Alerelianwabonakala elandela umgomo

wokholo olulodwa, umbuso owodwa ", obengeke wenziwe ngokusemthethweni kuze kube yilaphoumyalo weThessalonica. Uvela nesihloko deus et dominus Ntus ("uNkulunkulu nombusi ozelwe"). ... waqoshwa

izazi-mlando zobuKristu njengokuzishushiswa okuhlelekile.

en.wikipedia.org/wiki/aurelian

U Diocletian (A.D. 284- 305)

Ushushiso lweDiocletian lwalushushiswa okokugcina nokunzima kakhulu kwamaKristu eMbusweni WaseRoma. Ku-A.D. 303, amakhosi uDiocletian, Maximian, uGaleri, noConstantius bakhapha

uchungechunge lwemiyalo esusa amalungelo asemthethweni angamaKristu futhi bafuna ukuba

bahambisane nemikhubayenkoloyendabuko. Imibhalo yakamuvayabhekisa abefundisi nabefundisi futhi yafuna umhlats shelowendawo yonke, i-oda bonke abakhileyo

ukunikela konkulunkulu. (En.Wikipedia.org/wiki/dioctianiic_psercution)

Maximian (A.D. 285 kuya ku-305)

Uhlanganyele isihloko sokugcina noMbusi wakhe oMuso kanye noMkhulu, uDiocletian, ubuchopho bakhe

bezepolitiki bugcwele ubukhosi bukaMaximian.

IConstantius I (A.D. 293 kuya ku-306)

UMbusi WaseRoma owabusa njengoKhesari futhi njengo-Augustus futhi wayenguMzakwana osuselwa eJugus Maximian ngaphansikweTetrarchy.

(En.Wikipedia.org/wiki/list_of_roman_empnrs#

I-Galerius (A.D. 305 kuya ku-311)

Wakhankasela ngaphesheya kweDanube ngokumelene ne-carpi, wabanqoba nge.d. 297 no-A.D. 300. Yize wayengumphikisioqinile wobuKristu, wakhapha umyalowokubekezelelana ku-A.D. 311.

Beka amazwana: UDiocletian kanye nalawo maholide amathathu ahlobene negazi noma umshado. Umhlaba wama-goths ahlaselwa ama-hun

Abazingeli kwakuyiqembu lama-omads aseYurophu, avela empumalanga yeVolga, (uMfula eRussia). AbakwaZuvi bahlasela ama-visigoths (isizwe sakwaNtshonalanga bakwaGoths) bezungeze i-A.D. 376

wafuna isiphephelongaphakathi koMbuso WaseRoma.

(En.wikipedia.org/wiki/goths)

Izinombolo ezingalawuleki zama-goths nabanye abantu abangewona amaRoma, babalekela ezinyangeni, bangena Umbuso ngokuwela iDanube. Empini ye-adriana ku-Adriana ku-A.D. 378 Bashaya ukwehlulwa okulimazayo kwabaseRoma.

Attela The Hun (434-453)

U-Atillawayengumbusi wezinsimu kusuka ku-A.D. 434 Kuze kube sekufeni kwakhe ngoMashi A.D. 453. Wayekhona futhi Umholi woMbuso Wezwe eCentral naseMpumalangaYurophuehlanganisa ama-huns, ama-ostrogoth, ama-alon kanye nama-bulgars, phakathi kwabanye.

U-Italy wayehlaselweyindlala embi e-A.D. 451 nezilimo zakhe zazingcono kakhulu ku-A.D. 452. Ukuhlasela okulimazayo kwamathafa asenyakathoneNyakathoye-Italy kulo nyaka akuzange kuthuthukise isivuno. Kwa-

I-Advance eRoma bekuzoba nezinto ezidingekayo ezazingatholakali e-Italy, futhi zithathe idolobha

ubengeke abe nesimo sokuhlinzekwa kahle kwe-Attila. Ngakho-ke, kwakunenzuzo enkulu e-Attila ukuphetha ukuthula nokubuyela ezweni lakubo.

(En.wikipedia.org/wiki/attila)

UMbuso WaseNtshonalanga Roman waphelangokusemthethweni 4 Septemba a

(Google.com/search

Isifinyezo sesizinda sesambulo

Umphostoli uJohane wayeneminyaka engaba ngu-26 ubudala, mhlawumbe mncane iminyaka eyi-6 kunoPhetro, lapho abaphostolingosuku lwePhentekhosti baqala ukufundisa ivangeli likaKristu. Kungekudala ngemuva kwalokho uStephen wakhanda ngamatshe wafa noSawule weTarsus uyavuma. Ngenxayalokho, amaChristian amaningi asuka eJerusalema naseJudiya.

UKristu wabiza uPawulu ukuba abe ngumphostoliwakhe kwabezizwe. Wahlupheka kakhulu ezandleni zamajuda nabeZizwe abangamaqaba. Wabhala izincwadi eziningana ukuze akhuthaze ukwethembeka. Abanengi bakholelwa ukuthi uNero wabulawa kulandela ukushiswa kweRoma okwenzeka ngo-A.D. 64,

ngalowonyakaamajuda aseJerusalema aqala ukuvukela kwabo eRoma. Amajuda ngokusobala aphele amandla eJerusalema avela ku-A.D. 66 Kuze kube ngu-Ephreli A.D. 70 Lapho ezinsukwini ezimbalwa

ngaphambi kwePhasika, uThithuwaqalaukuvinjezelwa kwakhe lokho kwaqhubekaizinyanga ezinhlanu. Kwaphela lapho amaRoma eshisa ithempeli nawo wonke amarekhodi ohlu lozalo. Akusenakukholwa

okungamajuda ukuthi ngubani ongenza umpristi ophakeme wawo osemthethweni.

(Google.com/search?client=firefox--- q = ukubhujisisa + kwe + Jerusalema)

Cishe iminyaka engama-30 ngemuva kokubhujiswa kweJerusalema incwadiyokugcina eya emasontweni e-Asia Minor

UJohanewabhala isambulo emasontweni ase-Asiya. Ukuphinda:

- a. Ubuhedeni nenkoloyaboyempi yenkolokwakuyinkolo yombuso.
- b. UDiocletian wazibona unkulunkulu njengabemlandela.
- c. EmaKhristu atfoma lombusi njengombusi ophakeme wombuso, kodwa hhayi uNkulunkulu.
- d. Umpristiongumhedeni nezikhulu zaseRoma babheka ukuthi amaKhristu abhekane nalokhu ajeziswe. Ngakho-ke, uDiocletian waxosha uJohn to Patmos.
- e. AmaKhristu emabandleni ayisikhombisa ase-Asia kungenzeka ukuthi wayengudodewangaphambiliniwayengekho yenqabengokuphelele futhi ilahliweyonke imikhubayaboyobuqaba.
- f. Kwakukhona abelusi abakhulu (ababhisobhi) emabandleni abusa izimfundiso zabo futhi imikhuba.
- g. Ukushushiswa kwaqhubeka kwanda ngombusi ngamunye omusha kuze kube uDiocletian - wabhaka lokho okubi kakhulu.

h. UNkulunkulu ubekezelela ukuguqulwakwamaqaba amaninginokuphenduka kwe-Wayward AmaKristu.

i. UJohn uletha umyalezo kaNkulunkulu wezinto "okumelewenzeke maduze" noma "maduze adlule" - ngesinye isikhathi ngemuva kwe- a.d. 100

Isahluko 2

KumaKristu ahlala e-Asia Minor

Izithameli ezisheshayo

Amanye amaKristu ayekwazi okwenzeka endaweniyawo nokuthi uNkulunkulu kufanele aqaphele futhi nosizi lwabo nokuhlupheka. UJohanewabhalela amasonto ku:

1. I-Efesu - Uzisusile kuKristu ofela intethelelo yakho - balahlile futhi bawile othandweni nasesihelweni sakhe.
2. I-Smirna - Yiba namandla uDeveli uletha ukushushiswa okwengeziwe.
3. I-Pergamum - awungiphikanga; Kepha wemukela izimfundiso ezibangela abafowenu ukuba baye zikhubeke.
4. Phatha -Umukela umkhuba wobuhedeniwobufebe futhi uhloniphe onkulunkulu babo ngokubakhuleka lapho ubamba iqhaza ekudleni kwemihlatsheloyabo.
5. ISardis - ufile selokhu uphele ukwenza intando kaNkulunkulu. Amaqaba akwamukela njengabo bazalwane.
6. IPhiladelphia - ugcinile futhi wenze intando yami. Ngakho-ke, kunabaningi abazolalela okwami umyalezo. Ngakho-ke, sebenzisa ngokunenzuzo emnyango engikuvulele wona.

7

ukusindiswa.

(Isambulo 2 & 3)

Isahluko 3

Umnyangowavulwa izulu

NgenkathikuMoya uJohaneemanyelwa ukuba bangene ebukhoni bukaNkulunkulu ngomnyango ovulekile wezulu. Lapha uJohane ubona izinto ezazizokwenzeka maduze. Unkulunkulu uMbusi Ophakemewendawo

yonke usesihlalweni sakhe sobukhosi ngomqulowemiyalo yakheeyamnikayonawanika uKristu, uMbusi woMbuso kaNkulunkulu emhlabeni.

OFakazi Bakajehova njengempande kaDavide, iNdodana kaNkulunkulu, bavula imiqulu eyisikhombisa ebekwe uphawu futhi babheka ini

Kuzokwenzeka lapho amacilongo ezwakala sengathi azwakala futhi uKristu ekhiphaizinqumo zikaNkulunkulu kulabo abazolwa nebandla lakhe.

Ukubeka uphawu koku-1 - Isitha sangaphandle silungele ukukhulasa, impiyeza
2nd seal - ukuthula kuyasuswa - ukuxabana kwangaphakathi kuqala

I-3rd Seal - Impi Nokulwa Nendlala Kuletha Indlala

I-4th Seal - War, ukuxabana nendlala kuholela ekufeni.

I-5th Seal - Imphefumulo Elungile ezulwini Incenga Ubulungiswa

6 th SALLE - Isikhathi sikulungele ulaka lweWundlu - Ukuthuthuka kobuqaba nokukhulekelwa kombusi kwalo - abacebile nabanamandla, ababusi bombuso bomhlaba, bazozama ukufihla uNkulunkulu.

Ubuningibemiphefumulo elungile, kusukela ekuqaleni kwesikhathi, abahlanjululwe nguKristu

Ukuhlatselwa, kumemeza ngezwi elikhulu lensindiso kwakaZindiso neWundlu - le miphefumulo izezulwini hhayieHayidese.

UJohn wayekubonile okwakuzokwenzeka esikhathini esifushane, uNkulunkulu unikeza isikhathi sokushintsha. Manje, uJohn

uzogcina uKristu esebenzisa isahlulelo sikaNkulunkulu ngokumelene nobuqaba owasebenzisa ababusi basemhlabeni emzameni wabowokuqeda uMbuso kaNkulunkulu emhlabeni.

UZimu ngoJohane usebenzisa izimpawu eziningi ukubhekisa ekwahlulelweni kwakhe okulungile ezahlukweni 8 kuya ku-18. Izazi eziningi zeBhayibheli, othisha kanye nabafundi abathile banikeze ukuqonda okuhlukile, nabambalwa abamukelayo. Isizukulwane ngasinye sibonakala sinikeza

izincazelo ezahlukahlukene zalezi zimpawunabanye abakhuluma kubaholi bomhlaba bezizukulwane zabo; E.G., UPapa weRoma, uHitler, uSADDAM Hussain, Stalin, njll.

I-7 th seal - ukuthula kwenzeka isikhashana, "ezolile ngaphambi kwesivunguvungu." Isikhathi sesifikile sokuthi uKristu akhiphe isahlulelo sikaNkulunkulu kulabo abaye balwa noMbusowakhe emhlabeni.

Umsindo wecilongo ucingo olusenzo - mpi

a. ICilongo Lokuqala - Kwezentengiselwano Kakhulu kuphazamiseka - ukusebenzisa ukwesaba nokuntuleka kokudla.

b. ICilongo Lesibili - Ukuhweba ngolwandle kuphazamisekile.

- c. ICilongo Lesithathu - Kwezentengiselwanongemifula kuyaphazamiseka.
- d. ICilongo lesine - Amandla kaNkulunkuluwendawo yonke aboniswa njengoshintsho olukhulu asezokwenzeka
 - 1) Ohulumeni nabaholi babo ngeke bakwazi ukugcina amandla abo amakhulu phezu kwezizwe futhi abantu.
 - 2) Amabutho ayezolwaimpi ukubulala izixuku. Labo abashiyekilebasayenqabaukuyeka ubuhedeni babo imikhubayezithombe nokukhulekelwa kwamademoni.
- e. ICilongo lesihlanu - umoya osuswe ezulwini futhi unikezwe ukhiyewokulimaza abantu ababengewona ubuKristu.
- f. ICilongolesithupha - ukuhlaselwa okuvela eMpumalanga kuboshwe ngu-Ewufrathe, umfula ovela kuwo I-Northern Turkey eya ePheresiya Gulf.
- g. ICilongo Sesikhombisa - ukuphela kweRoma nobuqaba.

Ku-A.D. 325, uConstantine wahlanganandawonye uMkhandlu WaseNicaea, emzameni wokuhlanganisa umbusoyinkolo yoMbuso. UConstantine wabona ubuKristu njengenkolo yoMbusoengahlanganisa uMbuso WaseRoma, ngaleso sikhathi owaqala ukuhlukana futhi wahlukanisa. UConstantine wenqabile ukwamukela ngokuphelele ukholo lobuKristu futhi waqhubeka nezinkolelo zakhe zobuqaba nemikhubayakhe, ngakho-ke isonto elikhuthaza uConstantine lalingxube yobuKristunobuqababuni baseRoma. "Wenza (uConstantine) wagcina isikhundla sakhe njengompristi omkhulu wenkolo yoMbuso Wasezulwini."

(Umbuso waphakade, f. Mattox, k. 127)

Ngokufiphaza umehluko futhi usule umehluko.

Okulandelayo izimo ezinjalo ezine.

1) Ukuqamba kabusha uNkulunkuluwabo abaningi, ama-henoneism, kwabeNkontolo nabavikeli bamadolobha ukuba abavikele.

2). Inkolo kamamayaseGibhithe - inkolo kaNkulunkulu, inkolo ka-Isis, yahlelwa ebuKristwini ngokubuyisa amas noMariya. Izihloko eziningi ezazisetshenziselwa i-Isis, njenge- "Ndlovukazi yezulu," "Umama kaNkulunkulu," no "Theotokos" (uNkulunkulu -) babenamathele kuMariya. UMariya wanikezwa indima ephakemeko okholweni lobuKristu, kude kakhulu kwalokho okubhalwe yiBhayibheli kuye, ukuze ahehe abakhulekeli base-Isis.

3) Mithraism kwakuyinkolo esemthethweni ye-de-facto kuze kube njalo kanyekanye nababusi baseRoma.

Enyeyezinto ezibalulekile ze-mithraism kwakuwukudla okuhlatshele, okwakhilela ukudla inyama futhi

ukuphuzaigazi lenkunzi enikelwe umhlatshele. UConstantine nabalandeli bakhe abazongena esikhundleni salokhu ngeSidlo SeNkosi Sangokuhlwa / Christian Somb.

4) UConstantine, nabalandeli bakhe, wanikeza ukusekelwa kwabo umbhishobhi waseRoma njengoMbusi Ophakeme we ISonto Lakhe Lolo Lwakholelwa kungcono kakhulu ebunyeni boMbuso WaseRoma ukuthi uhulumeni futhi

Inkolo yoMbusoigxile endaweni efanayo. Lapho uMbuso WaseRoma uwa, umRoma

UBishop uthathe isihloko esasikade singelungu loMbusi WaseRoma uConstantine -

IPonticus Maximus, (okusho ukuthi umpristi Ophakeme - ekuqaleni kwakuyihhovisi eliphakeme kakhulu enkolweniyasenduloyamaRoma yaseRomanic).

(Kusuka ku-ccel.org/s/schaff/history/3_ch01.htm)

ISonto Lase-Roman-Church elisungulwe nguConstantine Morphed eSontweni LamaRoma Katolika, elibuhlungu Ukuyekethisa kobuKristu nezinkolo zobuqabaezazizungeza. Esikhundleni sokumemezela i-

IVangelinokuguqula amaqaba, iSonto Lombuso nje "laChristians" izinkolo zobuqaba, "kanye" nobuqaba ". (Gotquestions.org)

Ku-A.D. 476 Romulus, owokugcina kwababusi baseRoma entshonalanga, wabhujiswayijalimane Odocer, owabayi-barbaceryokuqalayokubusa eRoma kanjaloeqeda uMbuso WaseRoma.

(Kusuka ku-Ushistory.org/civ/6f.asp)

Isahluko 5

Imiphefumulo elungile ezulwini ijabule

Isambulo 19 siqalangkuthokoza kwezixuku eziningi zasolekele imiphefumulo elungile evela ku-Adamu kuye

isikhathi sokunqoba kukaNkulunkulu ngenxa yobuhedeni. USathane wayesebenzise amandla akhe asemhlabeni phezu kwabantu kanye nesifiso sabo sokudumisa abesilisa nasemhlabeni impahla yasemhlabeni.

Kwaphinde kwavulwa izulu. UKristu wagqolozelaingubo ecoca ngegazinjengeNkosi yamakhosi neNkosi yamakhosikuphuma.

Amandla kaSathane aboshwe isikhashana. Uzovunyelwa ukuzama futhi, ngaphambi kokuphelakwesikhathi,

ukucekela phansi abantu bakaNkulunkulu ngaphambi kokuba aboshwe kwaphakade. Ngaleso sikhathi

uNkulunkulu uzokhipha isahlulelo sakhe kubo bonke abenqabile ukwamukela uKristu njengoNkulunkulu. Bayobe sebegwetshwa isijeziso saphakade futhi bathunyelwe ukuba babe noDeveli wabo uDeveli. Kodwa-ke, abalungile bayophila noNkulunkulu kuze kube-phakade naphakade, Ukuphila okuphakade, ukukhulekela njalo uNkulunkulu - ukumnika uthando lwabo, ukudumisa nodumo.

Ngoshushiso olukhulu 'oluzokwenzeka maduze,' ukuhlala luthembekile luzoba nzima

ngokwengeziwe. Ngakho-ke, uNkulunkulu ngoJohn wakhuthaza amaKhristu ase-Asia Minor, amabandla ayisikhombisa, ukuze aqhubeke ethembekile nokuthi angaphila kanjani. Kepha, umyalezowesambulo udlulela ngale kwesikhathi soMbuso WaseRoma, izilaleli ezisheshayo, nazo ziya ezilalelini ezikude.

Ngemuva kokuwa koMbuso WaseRoma, iSonto lamaKatholika liba namandla ngokwengeziwe, ukushushiswa kungaba nzima futhi. Ngekhulu le-11, kwintshiseko yeSonto lamaKatholika

ukusungula uhlobo lwazo olushintshiwe loMbuso kaKristu, amaRoma pope aqala ukusebenzisa ithuluzi elisha - amaCrusade. Ekuqaleni, ama-crusade ayenawo njengento yakhe ukunqoba

kweJerusema 'nezwe elingcwele'. Endleleni yama-crusaders, izinkulungwane zabantu abangenacala (ikakhulukaziamajuda) badlwengulwa, baphange, babulawa.

Eduze kwe-A.D. 1200 AmaKhristu akholwayoakholwayo aqala ukuphonsela inselelo iphoyisa elisemthethweni leColic Church Ukutolika, izimfundiso nemikhuba. Bazihlukanisa nesonto laseRoma, okuyinto

babona njengesihlubuki. Ngenxayalokho, babonwa njengosongo olunamandla olungaba khona. Ukuqeda lokhu

Ukusongela okutholakele Umqondo we-Crusade waguqulwaukuqedaukuphikiswa okungokomoyangaphakathikweYurophuuqobo. Phakathi kwa-

Amanye amagama, amabutho aphakanyiswangenhlosoyokubulawayimiphakathiyonke imiphakathi yamaKristu akholwayo eBhayibheli.

Abantu baseWaldensians (ezungeze i-A.D. 1179)

AmaWaldensi asekuqaleni akholelwa ekucabangeni, ekushumayeleni obala nasesifundweni somuntu siqu semiBhalo. Iqembulaqhamukangasekupheleni kwekhulu le-12 njengamadoda amfueLyoni, [iFrance] Band bahlela uPeter Waldo, umthengisi ocebile kaLyoni, owanikela impahla yakhengabo-1177 wahamba washumayela indlelayabaphostolinjengendlela eya

ekupheleleni. Ngo-1179, baya eRoma, lapho uPapa Alexander III abusise khona impiloyabo kodwawawenqabela ukushumayelangaphandle kokugunyazwa kwabefundisi bendawo.

Bangalaleli futhi baqala ukushumayelangokwezwi labo ngemiBhalo. IbonwayiSonto lamaRoma Katolika njenge -rorfoox, kwathiwa ngokusemthethweniiziqinisekisoziqala

amakhulu eminyakawokushushiswa ezacishe zachitha ihlelo.

(en .wikipedia.org/wiki/waldensian)

Ama-albhamu noma ama-Cathars (azungeze i-A.D. 1200)

[UPapa] Ungenacala III wayekhohlelwa ukuthi abaphikisi abakholwayiBhayibheli babe sibi kakhulu kunabantu (sarachens, amaMoslem,

Futhi ama-turks), ngobaasongelwa ubumbano lwe ... Europe. Ngakho-ke angenacala III exhaswe "ama-crusades" kuye bawaqede. UPapa Ongenacala (igama elingakanani!) Ubizelwe uLouis VII ukwenza ukumbulala kwakhe, futhiwabuye walibona uRaymond VI ukuzomsiza.

Ama-albigenes noma ama-catars eningizimu yeFrance ngokuvamile ayethathwanjengefundiswe kakhulu futhi acebe kakhulu kunabanye eFrance. Babhalwe njengeziHepics nguPapa njengoba bengazilandelangaimiyalo yakhe. Babephethe futhi bafunda amaBhayibheli abo kuphela abapristi abagunyazwe ukukwenza. Ngonyaka ka-1209, iSonto lamaKhatholika laqalaukuqhuma kwalo nabunye baseYurophu. Babhekiselwa kumyalezo wangeSonto ekuseni ongenacalangokuthi "izinceku zenyokayakudala". Umsulwa uthembise ababulali a

Umbuso wasezulwini ukube bethatha izinkemba zabo bamelane nezindawo ezingenangqondo. Ukubhujiswa kwe Catharism, okwakuvame ukugijimaemindenini, kwakuphelele kakhulu kangangokuba i-Crusade manje isithathwa njengezazi-mlando ukuthi zingukuqothulwakokuqalalakeYurophu.

(QuintessentialPublications.com/twyman/?page_id=10)

NgoJulayi we.d. 1209 amabutho amaKatolika ama-Orthodox, mhlawumbe ingxenyeyezikhuthala iCharars ihlasele Idolobha laseBeziers, iFrance labulawa izakhamuzi ezingama-60,000, zabalala abesilisa, abesifazane nezingane. Le khasi idolobha lonke ligcwelephandle, kwathi lapho umuntu ekhononda ukuthi amaKatolika abulawa kanye

"Ama-Heepetics", lemithethoyepapa ibatshela ukuthi baqhubeke nokubulala futhi bangakhathazeki ngakho "INKosi iyazieyakhe."

Ukushushiswa akuzangekuphele ama-crusade aphela. Ngoba kubantu abangu-1500-1600 babulawa ngenxa Ukuhumusha iBhayibheli olimini lwesixuku, ngokubangumnikazi noma ngisho nokufunda iBhayibheli. Ekude Izilaleli zanamuhla kukhona ukushushiswa emhlabeni wonke, njengaseChina kanye namazwe aseMiddle East.

Isahluko 7

Isifinyezonesiphetho

Lokhu kutolika akusiyeki ukuthi kungasebenzi ekuhumusheni kwendabuko okufana nezimpawu noma iziprofetho zemcimbi yezweyesikhathiesizayo, kungcono ugxile emmelweni waNkulunkulu kubantu bakhe ababeshushiswa kaningi.

Umlayezo wakhe uthi "Ngilawula indaloyami neyamaLunga esontweni lami. AmaKhristu azwakalise ukubonwa komgomo waphakade esikhundleni sokuphilakwaphakade.

Ukugcizelelauhunyushwa kothisha noma okuthembekile kubeyiqinisoeliphelele okufanele lilalelwe

Ukuba nobudlelwano noNkulunkulu nomuntu kuyingozi enkulu. Eqinisweni, umbono womuntu cisha uzoshintsha njengoba eqhubeka nokuthola ulwazi olwengeziwe.

UmKristu ngamunye, ngishonalapho abafowabo bengafuni, kudingeka batadishe iZwi likaNkulunkulu, baphilengokufanele ngo ukwenza imiyalo yakhe. Uma bengakwenzi, khona maduze nje ibandla labo lizolandela izinhlobo zamabandla amelwe amabandla ayisikhombisa ase-Asiya:

1. Inkolelo eyodwayenkolo ifana nenye.
2. Ethembekile kuze kube sekupheleni.
3. Ukukhathazeka okuncane ngeqiniso.
4. Ukuvuma ukwamukela njengeqiniso noma yini efundiswa ukuba nesifiso esincane noma esingesilo isifiso sokufuna iqiniso.
5. Isonto elingelutho.
6. Ufuna ithuba lokusebenzela uNkulunkulu.
7. Isonto lezenhlalo.