

Incwadi kaYoweli neCawa yaMa-Adventist oMhla weSixhenxe yaseLawodikea - Inani lamaShumi amabini anesibini

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Sasiphakathi ekuphononogeni kweembekiselo ezine zikaSirayeli wamandulo, njengoko kubhaliwe ngenene “isizukulwana samarhamba” kwinqaku elingaphambili. KuMateyu, bobabini uYohane noYesu bababiza abafarisi nabaSadusi ngokuba sisizukulwana samarhamba. UYohane umele ukuqala kwenkqubo yokuvavanywa, ebonakaliswa xa wayefundisa ukuba uYesu, owayeza kulandela emva kwakhe, uya kulicoca ngokugqibeleleyo ibala lakhe lokubhulela. UYesu wongeza kwinkqubo yokuvavanywa kaYohane ngokubandakanya inkqubo yomgwebo, xa wayebhekisa kukumkanikazi waseShebha naseNineve. Umgwebo wenziwa kwisizukulwana sesine, yaye udidi olunye emgwebeni luzibonakalisa njengeenyoka, kuba uyise walo nguMtyholi. UYesu wongeza umba wokuba isizukulwana sesine sifuna umqondiso, lo gama umqondiso wawusele ucacile phambi kwamehlo.

KuMateyu amashumi amabini anesithathu “oo-yhayi” phezu kwabafarisi nabaSadusi babekwa phambili, yaye inkqubo yokuvavanya nokugweba iphinda inxulunyaniswe nesizukulwana sokugqibela. Isahluko samashumi amabini anesibini silungiselela imeko yee-yhayi zesahluko samashumi amabini anesithathu.

Ke kaloku, bakubon' ukuba abafarisi ehlanganisene, uYesu wababuza, esithi, Nicinga ntoni ngoKristu? ungunyana kabani?

Bathi kuye, Unyana kaDavide.

Wathi kubo, Kutheni na ngoko uDavide, ngoMoya, embiza ngokuba yiNkosi, esithi, INkosi yathi kwiNkosi yam, Hlala ngasekunene kwam, ndide iintshaba zakho ndizenze isihlalo seenyawo zakho? Ukuba ke uDavide embiza ngokuba yiNkosi, ungunyana wakhe njani?

Kwaye kwakungekho namnye umntu unako ukumphendula nelinye ilizwi; kananjalo akwabakho namnye owaba nesibindi sokumfaka eminye imibuzo ukususela ngaloo mini ukuya phambili. Mateyu 22:41–46.

Xa ucango lwalwa ukuze kungabikho naluphi na olunye unxibelelwano, uYesu ke wabeka phambi kwabo oohahe abasibhozo kwisahluko esilandelayo. Kwindima yeshumi elinesithathu, uhahe lulowo lokuvala iingcango zobukumkani bamazulu. Kusezingcangweni zeZulu apho imvula yamva ithululwa khona. Oohahe abasibhozo bamalunga nabo bathi bayaluvula ucango ekungekho mntu unokuluvula baze baluvale ucango ekungekho mntu unokulutshixa. Embonweni, uDade White waboniswa abo bangazange balandele uKristu bangene eNdaweni Engcwele Kakhulu, bethumela imithandazo yabo kwindawo engcwele engenanto, apho uSathana, ezenza uKristu,

wabakhokelela ekubeni bakholelwe ukuba konke kulungile. Babeyivule kwakhona indawo engcwele, baza bayivala iNdawo Engcwele Kakhulu.

“Abaninzi bakhangelela ngoloyiko indlela amaYuda awahamba ngayo ekumaleleni nasekumbetheleleni uKristu emnqamlezweni; yaye xa befunda imbali yokuphathwa kakubi kwakhe okulihlazo, bacinga ukuba bayamthanda, yaye ngebengazange bamkhanye njengoko wenzayo uPetros, okanye bambethelele emnqamlezweni njengoko enzayo amaYuda. Kodwa uThixo, ofunda iintliziyi zabo bonke, ulubekile kuvavanyo olo thando ngoYesu ababezibanga ukuba baluva. Izulu lonke lalibukele ngowona mdla unzulu indlela owamkelwa ngayo umyalezo wengelosi yokuqala. Kodwa abaninzi ababebanga ukuba bayamthanda uYesu, nabalila iinyembezi xa befunda ibali lomnqamlezo, bahlekisa ngeendaba ezilungileyo zokubuya kwakhe. Endaweni yokuwamkela ngovuyo umyalezo, bawuchaza njengenkohliso. Bababutha abo babekuthanda ukubonakala kwakhe baza babagxotha ezicaweni. Abo bawalayo umyalezo wokuqala babengenakuzuzwa kowesibini; kananjalo abazuzwa nakwisikhalo saphakathi kobusuku, esasiza kubalungiselela ukuba bangene noYesu ngokholo kweyona ndawo ingcwele yengcwele yendlu engcwele yasezulwini. Kanti ngokwala loo miyalezo mibini yangaphambili, bakwenze kwaba mnyama kakhulu ukuqonda kwabo kangangokuba abakwazi ukubona nakuphi na ukukhanya kumyalezo wengelosi yesithathu, obonisa indlela eya kweyona ndawo ingcwele yengcwele. Ndabona ukuba njengoko amaYuda ambethelelayo uYesu emnqamlezweni, ngokunjalo neecawe ezibizwa ngegama nje zayibethelele emnqamlezweni le miyalezo, yaye ngenxa yoko azinalwazi lwendlela eya kweyona ndawo ingcwele, yaye azinakuxhamla ekuthethelelweni kukaYesu apho. NjengamaYuda, awanikelayo imibingelelo yawo engenamsebenzi, anikela nemithandazo yawo engenamsebenzi kwigumbi uYesu alishiyileyo; yaye uSathana, enovuyo ngenkohliso leyo, uthabatha isimilo senkolo, aze akhokelele iingqondo zaba bazibiza ngokuba bangamaKristu kuye ngokwakhe, esebenza ngamandla akhe, ngemiqondiso yakhe nangezimanga ezixokisayo, ukuze abaqinise emgibeni wakhe.” Early Writings, 258–261.

Ivesi yeshumi elinesine lishwangusha ngenxa yokubutha izindlu zabahlolokazi nokuthandaza ixesha elide. Ishwangusha levesi yeshumi elinesihlanu lelabo benza abaguqukileyo babo babe ngabantwana besihogo ngokuphindwe kabini kunokuba bona babenjalo. Kwiiyesi zeshumi elinesithandathu ukuya kumashumi amabini anesibini abangendawo bafunga ngetempile.

“La asingawo amazwi kaDade White, koko ngamazwi eNkosi, yaye umthunywa waYo uwandinikile wona ukuze ndiwanike kuni. UThixo unibizela ekubeni ningabi sasasebenza niphikisana naYe. Kwanikelwa imiyalelo emininzi ngokuphathethelele amadoda azibiza ngokuba angamaKristu, kanti abonakalisa iimpawu zikaSathana, echasa ngomoya, ngelizwi, nangesenzo ukuqhubela phambili kwenyaniso, yaye ngokuqinisekileyo alandela indlela apho uSathana ewakhokela khona. Ngokulukhuni kwentliziyi yawo abambe igunya elingengolawo nangayiphi na indlela, nelingafanelekanga ukuba alisebenzise. Itsho iMfundisi enkulu, ‘Ndiya kubhukuqa, ndibhukuqe, ndibhukuqe.’ Amadoda aseBattle Creek athi, ‘Itempile yeNkosi, itempile yeNkosi siyiyo thina,’ kodwa asebenzisa umlilo oqhelekileyo. Iintliziyi zawo azithanjiswanga zaza zathotywa lubabalo lukaThixo.” Manuscript Releases, umqulu 13, 222.

Kwiindima yeshumi elinesithathu neyeshumi elinesine isijwili sibhekiswe ekungahoyweni kobulungisa, inceba nokuthembeka. Iindima zeshumi elinesihlanu neshumi elinesithandathu zithetha ngokuhanahanisa kokucoca umphandle wendebe, kodwa kungacocwa ingaphakathi.

“‘Sinabo obu butyebe,’ waqhubeka umpostile, ‘ezityeni zomdongwe, ukuze ukugqama kwamandla kube kokukaThixo, kungabi kokwethu.’ UThixo wayenokulivakalisa inyaniso yaKhe ngeengelosi ezingenasono, kodwa oku asisiso isicwangciso saKhe. Ukhetha abantu, amadoda angqongwe bubuthathaka, ukuba babe zizixhobo ekuphumezeni amacebo aKhe. Obu butyebe obungenakuxatyiswa bubekwa ezityeni zomdongwe. Ngeendlela zabantu iintsikelelo zaKhe ziya kudluliselwa ehlabathini. Ngabo ubuqaqawuli baKhe buya kukhanya buphumele ebumnyameni besono.” Acts of the Apostles, 330.

Ke iindinyana ezingamashumi amabini anesixhenxe nezingamashumi amabini anesibhozo zichaza abangendawo njengamangcwaba aqatywe mhlophe, zidibanisa noShebhena kaIsaya isahluko samashumi amabini anesibini, apho uShebhena wayeziphakamisa ngengcwaba elimangalisayo awayezenzela lona, kodwa awayengasayi kuze abe kulo, kuba uThixo wayeza kumphosa aphume emlonyeni waKhe, amlahlele entsimini ekude. Loo ntsimi ikude imelwe lingcwaba lomprofeti oxokayo waseBheteli owakhokelela umprofeti ongathobeliyo ukuba angcwatywe kwelo ngcwaba linye. Ke kaloku owesibhozo umaye uthi:

Yeha kuni, babhali nabafundisi boMthetho nabaFarisi, bahanahanisi! ngenxa yokuba nakha amangcwaba abaprofeti, nihombisa namangcwaba amalungisa, Nize nithi, Ukuba sasihleli ngemihla yoobawo bethu, ngesingabi ngamadlelane nabo egazini labaprofeti. Ngenxa yoko niyingqina kuni ngokwenu, ukuba ningabantwana babo bababulala abaprofeti. Gwalisani ke ngoko umlinganiselo woobawo benu.

Nina zinyoka, nina sizukulwana samarhamba, ningasinda njani emgwebeni wesihogo?

Ngenxa yoko, yabonani, ndithumela kuni abaprofeti, nezilumko, nababhali; yaye abathile kubo niya kubabulala, nibabethelele emnqamlezweni; yaye abathile kubo niya kubatyabula kwizindlu zenu zesikhungu, nibatshutshise ukusuka komnye umzi ukuya komnye; ukuze kwehle phezu kwenu lonke igazi elilungileyo elaphalazwa emhlabeni, kususela egazini lika-Abheli olilungisa kuse kuthi ga egazini likaZakariya unyana kaBharakiya, enambulala phakathi kwetempile nesibingelelo.

Inene ndithi kuni, Zonke ezi zinto ziya kuza phezu kwesi sizukulwana. Mateyu 23:29–36.

Iinyoka, ezingumlibo weenyoka ezinobuhlungu, zigwetywa kulo mhlathi. Kulo mhlathi isigwebo asisekelwanga phezu kobungqina benkoskazi yaseShebha neNineve, kodwa sisegazini lika-Abheli kuye kuZakariya. Isizukulwana sesine, esiziinyoka ezinobuhlungu, sigwetywa ngamangqina amabini avela kwimbali yangaphandle kaSirayeli wamandulo nangamangqina amabini avela kwimbali yangaphakathi kaSirayeli wamandulo. ULuka isahluko sesithathu sisiso sokugqibela kwizikhankanyo ezine zeenyoka ezinobuhlungu zesizukulwana sesine nesokugqibela, kwaye siselulungelelwano nje noMateyu isahluko sesithathu. Izikhankanyo ezine ezichaza ukuba ngexesha lomgwebo wokugqibela wendlu kaThixo, ngexesha lesizukulwana sesine, udidi olunye luya kubonakalalisa iimpawu zalo njengonyana neentombi zikaSathana, kanti olunye udidi

njengonyana neentombi zikaThixo. Inkqubo yokuvavanywa eqalisa ukwahlulwa iqala xa umthunywa olungisa indlela yoMthunywa woMnqophiso ephakamisa ilizwi lakhe entlango.

Kwindawo engcwele yokuluka kweZibhalo, amagama asingomqondiso nje kuphela, koko aziziprofeto ezisebezelwayo—iingoma zesibini eziculwa phantsi komphezulu wembali, zityhila intliziyo yenkululo. Xa iintsingiselo zenzala ukusuka kuAdam ukuya kuNowa zicwangciswa zibe sisibhengezo, kuveliswa umyalezo ohambelana nembali emelwe luluhlu lomnombo. UAdam uthetha “umntu,” yaye uSete uthetha “omisiweyo.” UEnoshi uthetha “ofayo” (ophantsi kokufa), yaye uKenan uthetha “usizi.” Ngo “dumiso/intsikelelo kaThixo” (Mahalalel), iZulu laliza “kuhla” (Jared). IZulu lehla njengo “ozinikeleyo okanye othanjisiweyo” (Enoki), owavakalisa umyalezo womgwebo ngonyana wakhe uMethusela (“xa esifa, uya kuthunyelwa”). Ukufa kwakhe kwakuya kuba yincopho yokuthululwa “okunamandla” koMoya oyiNgcwele, okumelwe nguLameki (umphefumlo) emanyana noMethusela njengoko iSikhalo sasezinzulwini zobusuku samanyana nesithunywa sesibini. UMethusela wayesisithunywa sesibini, yaye uLameki waye yiSikhalo sasezinzulwini zobusuku esasafikelela encotsheni kumkhukula kaNowa.

Xa kuhluzwa ngakumbi, amagama la avakalisa oku: “Umntu wamiselwa ukuba abe sisidalwa esifayo, ephantsi kwentlungu nokufa, ngenxa ka-Adam wokuqala; kodwa ngentsikelelo kaThixo, uKristu wazinikela ukuba eze ezantsi, evakalisa umgwebo ngokufa kwaKhe emnqamlezweni, okwalandelwa kukuthululwa okunamandla koMoya oyiNgcwele.”

La magama alishumi aqulethe umyalezo weendaba ezilungileyo ngoxa elandelela imbali yomhlaba ukususela endalweni kuse ekunetheni kwemvula yamva, ephetha ngokuBuya kweSibini. Lo mfuziselo, ofihlwe kula magama, ufumana into ehambelanayo nawo kwiSityhilelo. IGenesis ibonisa umnombo we-alpha, yaye isiTyhilelo 7 sabali-144,000 sibonisa ukuzaliseka kwe-omega kwintsalela etywiniweyo.

UYuda uthetha “indumiso,” uRubhen uthetha “khangela, unyana,” uGadi uthetha “ithamsanqa elihle/umkhosi,” uAshere uthetha “onwabileyo/osikelelekileyo,” yaye uNafetali uthetha “ukusukuzana.” UManase uthetha “ukubangela ukulibala,” uSimeyon uthetha “ukuva,” uLevi uthetha “udityanisiwe/uncamathele,” uIsakare uthetha “umvuzo,” uZebhulon uthetha “imbeko/indawo yokuhlala,” uYosefu uthetha “ukwanda,” yaye uBhenjamin uthetha “unyana wesandla sokunene.”

Abo balandela iNgonyama yesizwe sakwaYuda bangoonyana bakaThixo, besikelelwe ngentlahla elungileyo xa bedlula kwinkqubo yokuvavanywa yokuzabalaza noThixo njengoko wenzayo uYakobi. Ngalo mzabalazo, izono zabo ziyalitalwa kwinkqubo yokungcwaliswa eveliswa kukuva iLizwi likaThixo, nto leyo ethi ke ibabophelele kuKristu kubudlelane bomnqophiso. Umvuzo wabo kukuhlala ngokubekekileyo noKristu etroneni yaKhe, behleli ezindaweni zasezulwini njengoko uThixo ebasebenzisa ukwandisa ubukumkani baKhe—ebiza isihlwele esikhulu siphume eBhabheli njengoonnyana besandla saKhe sokunene.

Oonyana abathandathu bakaLeya yayinguRubhen, uYuda, uSimeyon, uLevi, uIsakare noZebhulon. Umkhonzazana wakhe uZilpa, ogama lakhe lithetha ukuthi “ukuthontsiza okunuka kamnandi,” wayenoonnyana ababini—uGadi noAshere. Oonyana ababini bakaRakeli yayinguYosefu

noBhenjamin. Umkhonzazana kaRakeli uBhiliha lithetha ukuthi “unentloni okanye uyoyika,” yaye oonyana bakhe yayinguDan noNafetali. Ngokwesiprofeto, umnombo apha ubonelela ngemigca eliqela ekufuneka iqwalaselwe. Ngokungafaniyo no-alpha nezizukulwana ezilishumi ezikuGenesis isahluko sesihlanu, u-omega unezizukulwana ezilishumi elinambini, kunye neenguquko zawo ezithile zesiprofeto. Kwikhulu elinamashumi amane anesine amawaka, uDan akakhankanywa yaye uManase wathabatha indawo yomntakwabo uEfrayim.

Umlibo lwezizukulwana lwe-alpha lweGenesis luyahambelana nohlanga lwezizukulwana lwe-omega lweSityhilelo, kuba iGenesis ichaza umsebenzi wobuthixo kaKristu osindisweni, kanti iSityhilelo sichaza abo bathi, ekuzalisekeni kwe-omega kweso siprofeto se-alpha, bazalisekise ngokugqibeleleyo kweso sithembiso nakweso siprofeto kanye esabekwa kwisiprofeto se-alpha.

Ukusetyenziswa kwale migca mibini kudla ngokwenziwa ziingcali zetheology, kodwa kungaze kwenziwe ngembono yendlela yomgca phezu komgca. Ezi zihlobo zibini zokuzalwa ezikwiGenesis nakwiSityhilelo zinika amangqina amabini okuba uThixo uthetha kumgangatho wesibini. Olunye ulwimi bubungqina obubhaliweyo njengoko bubhaliwe, kwaye umgca wesibini ngaphakathi kobo bungqina ubekwa phambili kumgangatho womfuziselo. Iingcali zetheology ziqhele ukungadluli ngaphaya kokuqaphela okungaphezulu komhlaba ngomyalezo odluliswa ngeentsingiselo zamagama kwiGenesis nakwiSityhilelo. Zikuphatha oko zikubonayo njengento entsha ethetha ngakumbi ngobulumko bazo bobuntu, njengoko kubonakaliswa bubuchule bazo bokuzingwalisa ekuboneni isafobe ngaphakathi kweentsingiselo zamagama. Azize ziwubone umyalezo obekwe phambili koonyana abalishumi elinambini bakaIshmayeli. Aziziboni ngokuchanekileyo izizukulwana zikaYesu kuMateyu nakuLuka. Aziziboni izizukulwana zookumkani abasixhenxe bokugqibela bakwaYuda, nookumkani abasixhenxe bokugqibela bakwaSirayeli, ookumkani abasixhenxe bokuqala bakwaYuda, okanye ookumkani abasixhenxe bokuqala bakwaSirayeli.

Xa ndisithi ababoni, ndithetha ukuthi ukuba ubuza uGoogle ukuba ingaba kukho na iimfundiso ngezi nzala, impendulo ithi “ewe,” malunga noAdam ukuya kuNowa kwiGenesis, yaye ithi “ewe” nangaloo balikhulu elinamashumi amane anesine amawaka. Kodwa ngaba bayisebenzisa ngaloo ndlela inzala yezizukulwana ezilishumi zikaAbram kwiGenesis ishumi elinanye? Hayi. Ngaba bayisebenzisa inzala kaKayin nenzala kaSete? Ewe, kodwa kude kangangokuba kwintsingiselo yokwenene, ngokungathi bakwesinye isifundo ngokupheleleyo. Ngokuqinisekileyo bajongana neenzala zikaKristu kuMateyu nakuLuka, kodwa kwakhona baphoswa ngumgca ngokukude kakhulu. Kutheni oko kubalulekile, utsho wena? Kungenxa yokuba ndinenjongo yokunika umbono jikelele wale migca yeziprofeto yeenzala, yaye ndifuna ukucaca kwasekuqaleni ukuba ndizama ukuchonga ukubaluleka kwesizukulwana sesine njengomfuziselo wesiprofeto seBhayibhile. Lo mbono jikelele wezi nzala uya kunceda kolo cala, kodwa bekuya kuba bubudedengu nakweliphi na icala ukuba umntu acinge ukuba isishwankathelo esilula sezi zinto ziza kulandela sisiso sodwa esikhoyo ukuba siqondwe ngale migca yeenzala.

Emva komlibo ka-Adam ukuya kuNowa, sifumana imigca emibini yemilibo kwizahluko zesine nesihlanu zeGenesis. Ezo migca zimbini zimelwe yinzala kaKayin nenzala kaSete. Ngokungafaniyo nomlibo ka-Adam ukuya kuNowa owawumele inzala elishumi, umgca kaSete

nowoKayin yomibini ichaza inzala esibhozo. Ngenxa yesi sizathu, ifanele ukuphathwa njengamaxesha amabini amane. USete noKayin bangumqondiso womnqophiso, yaye uKayin umele abo bathi kuIsaya amashumi amabini anesibhozo namashumi amabini anesithoba benze umnqophiso wokufa, oya kutshitshiswa sisibetho esiphuphuma ngokugqithiseleyo. Ngabo abo bakha izindlu zabo phezu kwentlabathi. Abo bakha phezu kweLiwa benza umnqophiso wobomi, njengoko kumelwe kweyokuQala kaPetros, isahluko sesibini, njengabo baye bangcamla ukuba iNkosi ilungile, yaye bangu “isizukulwana esinyuliweyo.” “Abaninzi” bakha phezu kwentlabathi, kodwa “bambalwa” abanyuliweyo.

Umlibo lukaKayin yintambo yemvukelo kwisymphoni yamagama, kuba amagama lawo amele uzuko lomntu olungento, olukhokelela ekubhaduleni okungenanjongo, emva kokubethwa lizulu. Bengananzanga isilumkiso, inzala kaKayin ivakalisa ubuthixo bobuxoki, obugqunywe ngamandla omntu anentiyo yempindezelo, amelwe bubugcisa boluntu, obubumba inkcubeko yentsimbi; intle, kodwa inobundlobongela, yaye ayinasiqhamo sethamba. Eso sivakalisi sokugqibela sisishwankathelo somyalezo okwizizukulwana ezisibhozo zikaKayin oveliswa kumagama.

Umga kaSete uphendula umga kaKayin ngobabalo. Ebuthathakeni bomntu obumiselwe uluntu, abo babiza kuThixo usizi lwabo luya kuguqulwa lube yindumiso njengoko izulu lisihla. Behamba ngokunyaniseka endleleni enyukela eluzukweni, ngexesha lokuvavanywa, de kufike isikhalo esithi “ithemba,” kuzise ukuphumla, ngamanzi okuhlangulwa. Eso sitatimenti sokugqibela sisishwankathelo somyalezo kwizizukulwana ezisibhozo zikaSete othathwe kumagama.

Isizathu sokwahlula izizukulwana ezisibhozo zibe ngamaqela amabini ezizukulwana ezine sisekelwa kwinyathelo lokuqala lomnqophiso, xa isiprofeto sobukhoboka eYiputa sichazwa njengeminyaka engama-400, kwanokuba loo minyaka ingama-400 yayiza kuphela kwizizukulwana sesine. Xa ubungqina bukaPawulos budityaniswa nesiprofeto somnqophiso we-alpha, buvelisa amaxesha amabini eminyaka engama-215, awayequlunqwe zizizukulwana ezine kwixesha ngalinye. Izizukulwana ezisibhozo, kule minyaka ingama-430, zimele amaxesha amabini eminyaka engama-215. Ixesha lokuqala limelwe nguFaro olungileyo owayemazi uYosefu. Emva kweminyaka engama-215, kwabakho uFaro omtsha, owayengamazi uYosefu. Emva koko kwaqalisa elinye iqela lezizukulwana ezine.

Izizukulwana ezisibhozo, zahlulwe ngokulinganayo zaba ngamaxesha amabini, ziphawulwe ngokucacileyo ngalinye njengexesha lalo lezizukulwana ezine, zixhasa ukusetyenziswa kwezizukulwana ezisibhozo zikaKayin nezikaSete ngendlela efanayo. Xa kusetyenziswa olo setyenziso, izizukulwana ezisibhozo zikaSete zilungelelaniswa nezizukulwana ezisibhozo zikaKayin. UKayin umele abaninzi abafumana uphawu lwerhamncwa, yaye uSete umele abambalwa abafumana itywina likaThixo. UKayin uluphawu loluntu, yaye uSete uluphawu loluntu oludityaniswe nobuThixo kumxholo womnqophiso kaNowa; kanti umga kaYosefu noMoses ukumxholo womnqophiso kaAbram.

Ke kwisahluko seshumi elinanye, umlibo wabantu abanyuliweyo umelwa ngamagama alishumi ukusuka kuShem ukuya kuAbram. Isahluko seshumi elinanye libali lenqaba yaseBhabheli, kodwa likwangumlibo wabantu abanyuliweyo, njengoko bemelwe nguAbraham. Isahluko seshumi

elinanye sazisa abantu abanyuliweyo ababeza kungena emnqophisweni onezahlulo ezithathu noThixo. Inyathelo lesithathu nelokugqibela lalisingelelo sikaIsake kwisahluko samashumi amabini anesibini. Isahluko “seshumi elinanye” sisiqalo se-alpha yaye isahluko “samashumi amabini anesibini” sisiphelo se-omega. Ukhohlo olufunekayo ukuze kuviwe ilizwi likaThixo kwintsingiselo yamagama, alwahlukanga kukhohlo olufunekayo ukuze kuviwe ilizwi laKhe ekunombolweni kweLizwi laKhe. Usetyenziso lomlibo olungathathelwa ngqalelo ziingcali zobufundisi ngezakwalizwi, ngumlibo kaIshmayeli, umqondiso wobuSilamsi.

Kwaye la ngamagama oonyana bakaIshmayeli, ngokwamagama abo, ngokwezizukulwana zabo: izibulo likaIshmayeli, uNebhayoti; noKedare, noAdbhele, noMibhsam, NoMishma, noDuma, noMasa, UHadare, noTema, uYeture, uNafishi, noKedema; Aba ngoonyana bakaIshmayeli, la ke ngamagama abo, ngokwemizi yabo, nangokweenkampu zabo; izikhulu ezilishumi elinambini ngokweentlanga zazo. Genesis 25:13–16.

Xa iinkcazelo zala magama alishumi elinesibini zibekwa zibe sisibhengezo, sifundeka ngolu hlobo: “Ngokwesiprofeto inzala kaIshmayeli ngabantu abamnyama abanesiqhamo, abadume njengamagorha emfazwe, kodwa bahlutshwa kabuhlungu ngokwembali nangokwesiprofeto ngoAgasti 11, 1840, yaye emveni koko ngoSeptemba 11, 2001. Babizwa ngokuba ngabantwana basempuma kwimbali yeBhayibhile. Bavela eArabhiya apho kukhuliswa khona iziqholo ezinevumba elimnandi ezisetyenziswa kwiinkonzo zengcwele yamaHebhere. Igama elithi “ababulali” livela kwimbali yamaSilamsi yaye limela ukufa okuziswa ngokuzola. Ngexesha leeMfazwe zoMnqamlezo, ubuSilamsi bavala, bāhangqa baza bangqinga iYurophu yamaKatolika, kodwa ukuzibamba kwabo okwalandelayo kwaphawula ukufika kohlaziyo luka-1840 ukuya ku-1844, kwanokususela ku-9/11 kuse kwingxaki yomthetho weCawa. Iinkcazelo zamagama alishumi elinesibini oonyana bakaIshmayeli zonke zimelwe kwisibhengezo esingaphambili ngoonobumba abamnyama.”

Amagama alishumi elinambini omgca kaIshmayeli amele ishumi elinesithathu, ukuba uquka uIshmayeli kuludwe. Ishumi elinesithathu linani elingumfuziselo “wokunxaxha,” nto leyo awayenzayo uHagare, eyakhokelela ekubeni uAbraham avumele ukuba uHagare noIshmayeli bagxothwe. UPawulos usebenzisa eso siganeko ukuchaza ukugxothwa kukaSirayeli wamandulo njengabantu bomnqophiso kaThixo, ngelo xesha linye awayeseka ngalo umnqophiso nomtshakazi wakhe ongumKristu.

Kuba kubhaliwe kwathiwa, uAbraham wayenoonyana ababini, omnye ngowesicakakazi, omnye ngowowasetyhini okhululekileyo. Ke yena lowo wayengowesicakakazi wazalwa ngokwenyama; kodwa lowo wowasetyhini okhululekileyo wazalwa ngesithembiso. Ezi zinto zingumzekeliso; kuba aba bangumnqophiso ombini; omnye uvela entabeni yeSinayi, ozalela ebukhobokeni, lowo nguAgar. Kuba lo Agar yiNtaba yeSinayi eArabhiya, yaye ufanekiselwa yiYerusalem ekhoyo ngoku, ekubukhobokeni ndawonye nabantwana bayo. Kodwa iYerusalem ephezulu ikhululekile, yona engunina wethu sonke. Kuba kubhaliwe kwathiwa, Vuya, wena nyumba ingazaliyo; gqabhuka ukhale, wena ungabi nantlungu yokubeleka; kuba oyinkangala unabantwana abaninzi ngaphezu kwalowo unendoda. Ke thina, bazalwana, njengoko wayenjalo uIsake, singabantwana besithembiso. Kodwa njengokuba ngelo xesha lowo

wayezelwe ngokwenyama wayemtshutshisa lowo wayezelwe ngoMoya, kunjalo nangoku. Noko ke sithini isiBhalo? Gxotha isicakakazi nonyana waso; kuba unyana wesicakakazi akayi kuba yindlalifa ndawonye nonyana wowasetyhini okhululekileyo. Ngoko ke, bazalwana, asibantwana besicakakazi, kodwa singabowokhululekileyo. Galati 4:22–31.

UIshmayeli ungumfuziselo wobuSilamsi, yaye uHagare, unina kaIshmayeli, ungumfuziselo webandla lomnqophiso wokufa. UISake ungumfuziselo wobuKristu, yaye uSara ungumfuziselo webandla lomnqophiso wobomi. Ngenxa yesi sizathu, uIshmayeli wayenoonyana abalishumi elinesibini, kuba ishumi elinesibini lingumfuziselo wabantu bakaThixo bomnqophiso, yaye ubuSilamsi bungumgunyathi wabantu bakaThixo bomnqophiso.

Kukho iinzala ezimbini zikaKristu kwiincwadi zeVangeli. Enye ikuMateyu, enye ikuLuka.

Kwaye uYakobi wazala uYosefu, indoda kaMariya, ekwazalwa kuye uYesu, obizwa ngokuba nguKristu. Ngoko ke zonke izizukulwana, ukusuka kuAbraham kude kuse kuDavide, zizizukulwana ezilishumi elinesine; nokusukela kuDavide kude kuse ekuthinjweni kwaseBhabheli, zizizukulwana ezilishumi elinesine; nokusukela ekuthinjweni kwaseBhabheli kude kuse kuKristu, zizizukulwana ezilishumi elinesine. Ke kaloku ukuzalwa kukaYesu Kristu kwaba ngolu hlobo: Ekubeni unina uMariya wayeganelwe uYosefu, bengakadibani, wafunyanwa enomntwana ngoMoya oyiNgcwele. Mateyu 1:16–18.

Umlibo lukaMateyu luchonga izigaba ezithathu ezilinganayo zeshumi elinesine, ezakha ixesha elinye lamashumi amane anesibini. UKristu ngu-omega wembali yomnqophiso ngokunxulumene noMoses njengokuba uMoses engu-alpha wembali yomnqophiso. UMoses waprofeta ukuba uKristu wayeya kuba “njengaye.” UMoses wayenezigaba ezithathu zeminyaka engamashumi amane kubomi bakhe beminyaka elikhulu elinamashumi amabini. Isigaba ngasinye seminyaka engamashumi amane sobomi bukaMoses, xa sibekwa umgca phezu komgca, siphelela eKadeshe, umqondiso ka-1863 nomthetho weCawa. Izigaba ezintathu zikaKristu ziphelela kuDavide, ekuthinjweni eBhabhiloni, nakuKristu eqinisa umnqophiso ngegazi laKhe emnqamlezweni. UDavide umele ukuphakanyiswa kwebandla eloyisileyo kumthetho weCawa, yaye umgca wesibini uchonga iintombi ezizizidenge zithwalelwa eBhabhiloni, kumthetho weCawa. Isigaba sesithathu siphelela emnqamlezweni, nto leyo ethi kwakhona, ifanekise umthetho weCawa apho uKristu eqinisa umnqophiso ka-Abraham nabaliwaka elikhulu elinamashumi amane anesine, nomnqophiso kaNowa nesihlwele esikhulu.

Okunokuqondwa xa le migca mibini ibekwa phezu komnye komnye kuyamangalisa. Iminyaka elikhulu elinamashumi amabini kaMoses idibana neminyaka eyi-120 kaNowa, yaye izizukulwana ezingamashumi amane anesibini zikaKristu zidibana nomchasi-Kristu olawula iinyanga ezingamashumi amane anesibini ezingokomfuziselo ngexesha lomthetho weCawa.

Yathi uYehova, UMoya wam akayi kusoloko ephikisana nomntu, ngokuba naye uyinyama; kanti ke imihla yakhe iya kuba likhulu elinamashumi amabini eminyaka. Genesis 6:3.

Kunye noluhlu lomnombo lukaMateyu, olugxininisa umnqophiso ka-Abraham, uluhlu lomnombo lukaKristu, njengoko lubekwe nguLuka, lufikelela emva kude kuse ekudalweni, ngaloo ndlela lugxininisa umnqophiso wobomi awawaphulayo uAdam e-Eden. Uluhlu lomnombo lukaLuka

luqala ngoYesu, luhambe umva ngomnombo waKhe lufike kuAdam, ochazwa njengonyana kaThixo. Umgca uphela ngoAdam wesibini ogqibeleleyo, yaye uqala ngoAdam wokuqala ogqibeleleyo. Ukusukela kuAdam wokuqala kude kuse kuAdam wesibini kubekwa njengezizukulwana ezingama-77.

Imbali zenzala zeZibhalo zimela imigca yenyano. Sisandul' ukuchonga ezininzi ezidlula kakhulu ubungqina obuyimfuneko ukumisela inyaniso. Imigca yenzala iqulethe ilizwi lokuzaliseka kwembali nezibikezelo zexesha elizayo, yaye iqulethe nelizwi likaPalmoni, uMbali-manani oMangalisayo weemfihlelo, kuba iimfihlelo zamanani ezabekwa ngaphakathi kuloo migca zinika ilizwi lesibini. Ezo zivakalayo zimbini ziviwa kunye nelinye ilizwi lesithathu, ilizwi loSazi-lwimi oMangalisayo, owadala nowalawula zonke izinto, kuquka amagama abantu, iindawo nezinto.

Xa uYohane wajika ukuze abone ilizwi elisemva kwakhe, lalinjengesandi samanzi amaninzi; yaye xa uDanyeli wayenombono ofanayo, ilizwi laKhe lalisilizwi lesihlwele. Umyalezo ongaphezulu weZibhalo, kwakunye namagama afumaneka kunye nomyalezo, kwanokubalelwa kwamanani okungaphakathi kumyalezo, zingamazwi amathathu kwisiqendu esinye. Xa uthabatha umgca onezo zandi zintathu uze uwubeke phezu komgca ongqamanayo, amazwi amathathu aba ngamazwi amaninzi.

Kwaza kwaphuma ilizwi etroneni, lisithi, Mdumiseni uThixo wethu, nonke nina bakhonzi bakhe, nani nimoyikayo, abancinane nabakhulu. Ndaza ndeva ngathi lilizwi lesihlwele esikhulu, nanjengelizwi lamanzi amaninzi, nanjengelizwi leendudumo ezinkulu, lisithi, Haleluya; ngokuba uYehova uThixo uSomandla uyalawula. ISityhilelo 19:5, 6.

Ezinye zeenzala ezibaluleke kakhulu zifumaneka kookumkani bakwaSirayeli. Ookumkani bokuqala abasixhenxe bakwaSirayeli, ubukumkani basemantla, baphela ngoAhabhi, uIzebhele noEliya, ngaloo ndlela bemela umthetho weCawa. Umnombo wookumkani abasixhenxe bokugqibela bezizwe zasemantla uqala kumthetho weCawa uze uphele ekuvalweni kwexesha lokuvavanywa kwabantu, xa uMikayeli emile kuDanyeli 12. Ookumkani bokuqala abasixhenxe bakwaYuda babonisa imbali esuka kumthetho weCawa kude kube uMikayeli emile, yaye abasixhenxe bokugqibela bachaza imbali ekhokelela kumthetho weCawa. Imigca emibini yomnombo, yomibini inembali ye-alpha nembali ye-omega. Imbali ye-alpha lixesha elisusela ku-9/11 lisiya kumthetho weCawa, yaye ixesha le-omega lisusela kumthetho weCawa lisiya ekuvalweni kwexesha lokuvavanywa. Ookumkani bokuqala abasixhenxe bakwaSirayeli bahambelana nookumkani abasixhenxe bokugqibela bakwaYuda; yaye ookumkani abasixhenxe bokugqibela bakwaSirayeli bahambelana nookumkani bokuqala abasixhenxe bakwaYuda.

Siya kuqhubeka kwinqaku elilandelayo.

“Yimani Ngokuqinileyo Kude Kube Sekupheleni”

“[IsiTyhilelo 1:1, 2, sicatshuliwe.] IBhayibhile yonke sisityhilelo; kuba sonke isityhilelo esiya ebantwini siza ngoKristu, yaye sonke sizinzile kuye. UThixo uthethe kuthi ngoNyana waKhe, esingabakhe ngendalo nangokuhlangulwa. UKristu weza kuYohane, owayeselubhacweni kwiSiqithi sasePatmos, ukuze amnike inyaniso yale mihla yokugqibela, ukuze ambonise oko kumelwe ukuba kwenzeke kungekudala. UYesu Kristu ngumphathiswa omkhulu wesityhilelo

sobuthixo. Kungaye esinako ukwazi oko sifanele ukukulindela kwimiboniso yokugqibela yembali yalo mhlaba. UThixo wanika esi sityhilelo kuKristu, yaye uKristu wasidlulisela kuYohane.”

“UYohane, umfundi othandekayo, nguye lowo wakhethwayo ukuba amkele esi sityhilelo. Wayengowokugqibela osaphilayo kubafundi bokuqala abanyuliweyo. Phantsi kolungiselelo lweTestamente eNtsha wayehonjiswe ngembeko njengokuba umprofeti uDaniyeli wayehonjiswe ngembeko phantsi kolungiselelo lweTestamente eNdala.

“Umyalelo owawumele ukwaziswa kuYohane wawubaluleke kakhulu kangokuba uKristu weza evela ezulwini ukuza kuwunika umkhonzi waKhe, emxelela ukuba awuthumele emabandleni. Lo myalelo umele ube yeyona nto siyifundisisayo ngononophelo nangomthandazo; kuba siphila kwixesha apho abantu abangekho phantsi kwemfundiso yoMoya oyiNgcwele baya kungenisa iimfundiso zobuxoki. Aba bantu baye bema kwizikhundla eziphakamileyo, yaye baneenjongo ezinamabhongo abafuna ukuziphumeza. Bafuna ukuziphakamisa, nokuguqula ngokupheleleyo yonke inkangeleko yezinto. UThixo usinike umyalelo okhethekileyo ukuze asikhusele kwabanjalo. Wayalela uYohane ukuba abhale encwadini oko kuya kwenzeka kwimiboniso yokuvala yembali yalo mhlaba.

“Emva kokudlula kwexesha, uThixo wanikela kubalandeli baKhe abathembekileyo imigaqo exabisekileyo yenyano yangoku. Le migaqo ayinikwanga abo babengenandima ekunikelweni kwemiyalezo yengelosi yokuqala neyesibini. Yanikwa abasebenzi ababebeninxaxheba kulo msebenzi kwasekuqaleni.

“Abo badlula kula mava mabangqine njengelitye emigaqweni esenze saba ngamaSeventh-day Adventists. Mababe ngabasebenzi kunye noThixo, bebopha ubungqina, bewutywina umthetho phakathi kwabafundi baKhe. Abo bathabatha inxaxheba ekumiselweni komsebenzi wethu phezu kwesiseko senyaniso yeBhayibhile, abo bazaziyo iimpawu zendlela ezalathisa umendo olungileyo, mabathatyathwe njengabasebenzi abanexabiso eliphezulu kunawo onke. Bangathetha ngamava obuqu ngokunxulumene neenyano abaphathiswe zona. Aba bantu mabangavumeli ukholo lwabo luguqulwe lube kukungakholwa; mabangavumeli ibhanile yengelosi yesithathu isuswe ezandleni zabo. Mabakubambe ngokuqinileyo ukuqala kwethemba labo kude kube sekupheleni.

“INkosi ibhengeze ukuba imbali yexesha eladlulayo iya kuphindwa njengoko singena emsebenzini wokuvala. Yonke inyaniso Ayinikele ngenxa yale mihla yokugqibela imele ukubhengezwa ehlabathini. Yonke intsika Ayimisileyo imele yomelezwe. Asinakuphambuka ngoku kulo mgangatho uThixo awumisileyo. Asinako ngoku ukungena kuwo nawuphi na umbutho omtsha; kuba oko kuya kuthetha ukuwexuka enyanisweni.

“Umsebenzi wobuvangeli bezonyango kufuneka uhlambuluke, ucoceke kuyo yonke into enokuthi yenze buthathaka ukholo lwabakholwayo kumava angaphambili abantu bakaThixo. I-Eden, i-Eden entle, yathotywa kukungeniswa kwesono. Kuyimfuneko ngoku ukuphinda kukhunjulwe amava amadoda athabatha inxaxheba ekumisweni komsebenzi wethu ekuqaleni.

“Amaxesha ngamaxesha sifunda izaziso zokufa zamadoda amakhulu ehlabathi. Ixesha lawo lifika ngesiquphe, ngokungathi kungomzuzwana. Abaninzi, ekucingelwa ukuba basempilweni

entle, bafa emva komthendeleko, okanye emva kokwenza amacebo okuzingca okuziphakamisa kwabo. Kuphuma ilizwi lisithi, 'Uzinikele kwizithixo zakhe; myekeni.' Oku kuthetha ukuba iNkosi ayisamgcini engozini. Ukufa ngesiqophe kuyafika, yaye umsebenzi wobomi bakhe uxabisa ntoni na? Ubomi bakhe bube yintsilelo. Umthi uyawa kuba amandla awuwagcinayo ewushiya kumnikelo wawo wonqulo-zithixo.

“Amadoda nabafazi baxakeke ngokupheleleyo kukukhangela into abanokuyonwabela. Bathengisa imiphefumlo yabo ngelize, aze uThixo alurhoxise unyamezelo lwaKhe olunyamezelayo. Bashiywa kwelabo ukhetho.

“Kukho abo bathi, nangona bevuma ukuba bayayikholelwa inyaniso yale mihla, bayithobebe phantsi inkolo yabo baza bala ukuhamba ekukhanyeni. Ngubani ngoku oya kubeka bucala imigaqo yakhe yokuzingca neyehlabathi? Ngubani ngoku oya kuzama ukuqonda ixabiso lomphefumlo? Kuba kuya kumnceda ngantoni umntu, ukuba uthe wawuzuza umhlaba wonke, aze aphulukane nomphefumlo wakhe? Okanye umntu uya kunikela ngantoni ukuze awukhulule ngentlawulelo umphefumlo wakhe? Nilambela, ninxanelwe isonka sobomi namanzi osindiso na? Niyaqonda na ixabiso lemiphefumlo awafela yona uKristu? Abo bamele ukuba bangamaKristu, baphila ngokuvumelana nesivumo sabo sokholo na? Bayazi na ixabiso lomphefumlo? Bazama na ukuhlambulula imiphefumlo yabo ngokuthobela inyaniso?”
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