

Incwadi kaYoweli neBandla labaSeventh-day Adventist laseLawodikea - Inani Lamashumi Amabini anesiThathu

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Kwinqaku yamashumi amabini anesibini ndabhala ndathi, “Ngoko ke kwisahluko seshumi elinanye, umnombo wabantu abanyuliweyo umelwe ngamagama alishumi ukusuka kuShem ukuya kuAbram. Isahluko seshumi elinanye libali lenqaba yaseBhabheli, kodwa kwangaxeshanye likwangumnombo wabantu abanyuliweyo, njengoko bemelwe nguAbraham. Isahluko seshumi elinanye sazisa abantu abanyuliweyo ababeza kungena emnqophisweni ophindwe kathathu noThixo. Inyathelo lesithathu nelokugqibela yayilidini likaIsake kwisahluko samashumi amabini anesibini. Isahluko ‘seshumi elinanye’ sisiqalo se-alpha, yaye isahluko ‘samashumi amabini anesibini’ sisiphelo se-omega. Ukholo olufunekayo ukuze kuviwe ilizwi likaThixo entsingisweni yamagama, alwahlukanga nokuncinane kukholo olufunekayo ukuze kuviwe ilizwi laKhe ekunombolweni kweLizwi laKhe.”

Isahluko seshumi elinanye siveza umnqophiso kaKayin, nomnqophiso ka-Abheli. Sithe gqolo ukubonisa kuyo yonke le minyaka ukuba iimpawu zesiprofeto zenqaba yaseBhabheli zimele umnqophiso womgunyathi. Emva konogumbe, kwabakho utshintsho lwezabelo zamaxesha, kusuka ekunquleni esangweni lase-Eden phambi konogumbe, yaye emva konogumbe, unqulo lwalumele lwenziwe esibingelelweni. Isibingelelo sasinemiqathango ecacileyo yeBhayibhile. Sasimele sakhiwe ngamatye endalo, kungekho kuqhekezwa okanye kuqotywa kwawo ngezandla zabantu. Sasimele sibe lilitye phezu kwelitye, kungekho daka lokuwadibanisa.

Injongo yenqaba yayikukwenzela amaqabane kaNimrodi igama, elimele isimilo. Enqabeni sibona umntu ezama ukuzisindisa, nokuziphakamisa njengothixo bezulu. Inqaba ingumfuziselo webandla elicinga ukuba linokuzisindisa, nelicinga ukuba lifanele ukuphakanyiswa, njengoko besenza ookumkani abalishumi kwiNdumiso 83, xa bephakamisa intloko yobupopu kumfelandawonye ongendawo wesiprofeto seBhayibhile, owenzeka ngexesha lomthetho weCawa.

Ingoma okanye INdumiso ka-Asafu. Musa ukuthula, Thixo; musa ukubamba uxolo lwakho, kwaye musa ukuthi cwaka, Thixo. Kuba, yabona, iintshaba zakho zenza isiphithiphithi; nabakuthiyayo baziphakamisile iintloko. IiNdumiso 83:1, 2.

Ihlabathi yayisandul’ ukutshatyalaliswa ngumkhukula kaNowa, yaye isizathu sokuba uThixo achaze ukuvalwa kwexesha lokuvavanywa kwehlabathi langaphambi komkhukula kukuba iingcinga zomntu zaye zaba bububi ngamaxesha onke. IBhayibhile ithetha ngomanyano ngeendlela ezahlukeneyo, enye yazo ikuku “bona ngamehlo afanayo.” Bangahamba na ababini kunye, ukuba bengavumelananga?

Ngoku ndiyanibongoza, bazalwana, ngegama leNkosi yethu uYesu Kristu, ukuba nonke nithethe nto-nye, nokuba kungabikho kwahlukana phakathi kwenu; kodwa nibe nimanyaniswe ngokugqibeleleyo ngengqondo enye nangokugweba into ngendlela enye. 1 Korinte 1:10.

Xa uThixo wadida ulwimi ekugwetyweni kobukumkani bukaNimrod, oko kubonakalisa ukuba ngaphambi kokudideka, bonke babemanyene, yaye ngoko ke bonke babengabalinganiswa abafanayo, yaye loo mpawu yayiyinkolo esekelwe emisebenzini yabantu—ngokwahlukileyo kwabo bakweso sahluko sinye abamelwa nguAbraham. UShem wayengumphumlo othembekileyo ngexesha likaNimrod. Izazi-mlando zikhomba kuShem njengalowo wambulala uNimrod, umvukeli onamandla phambi kweNkosi. Ingongoma ihlala imi nokuba zingathini na izimvo zezazi-mlando, kuba uShem yindoda yomnqophiso, elanda igazi layo kuNowa, indoda yomnqophiso, elanda igazi layo libuyele kuSete, enye indoda yomnqophiso, owangena kwimbali yomnqophiso ukuze athabathe indawo yomntakwabo uAbheli, owayeyenye indoda yomnqophiso eyayiyinzala ethe ngqo ka-Adam.

UGenesis ishumi elinanye yimbambano enkulu phakathi kukaKristu noSathana, kwimeko yomnqophiso wobomi nomnqophiso wokufa. UNimrodi umele umzingeli omkhulu phambi kweNkosi, kuba umele ibandla elinabazinikeleyo abaninzi. UAbram, ngoShem, umele ibandla elinabazinikeleyo abambalwa. UShem wayeyindoda yomnqophiso ngexesha uNimrodi wayesakha inqaba yakhe, kodwa le minqophiso mibini ekwisahluko seshumi elinanye ayimelwa nguShem noNimrodi, koko imelwa nguNimrodi noAbraham. UPawulos uchaza ngokucacileyo lo mgaqo wesiprofeto.

Kuba lo Melkitsedeke, ukumkani waseSalem, umbingeleli kaThixo Osenyangweni, owadibana noAbraham ekubuyeni kwakhe ekuxhelweni kookumkani, wamsikelela; lowo uAbraham wamnika nesishumi sazo zonke izinto; kuqala ngokutolikwa enguKumkani wobulungisa, aze emveni koko abe nguKumkani waseSalem, oko kukuthi, uKumkani woxolo; engenayise, engenanina, engenaluzalo, engenasiqalo semihla, engenasiphelo sobomi; kodwa enziwe wafana noNyana kaThixo; uhleli engumbingeleli ngonaphakade. Kaloku khangelani ubukhulu balo mntu, awathi kuye kwanoyise wooyise, uAbraham, wanika isishumi sempango.

Kwaye inene abo bangaboonyana bakaLevi, abamkela isikhundla sobubingeleli, banomyalelo wokuthabatha izishumi ebantwini ngokomthetho, oko kukuthi, kubazalwana babo, nangona bephuma ezinkalweni zika-Abraham:

Kodwa lowo inzala yakhe ingabalwa kubo wamkela izishumi kuAbraham, waza wamsikelela lowo wayenezithembiso. Kwaye ngaphandle kokuphikisa konke, omncinane usikelelwa ngongaphezulu. Kwaye apha abantu abafayo bamkela izishumi; kodwa phaya uzamkela lowo kungqinwayo ngaye ukuba uyaphila. Kwaye, ukuba ndingatsho njalo, noLevi, owamkela izishumi, wahlawula izishumi ngoAbraham. Kuba wayesesesinqeni sikayise, xa uMelkitsedeke wadibana naye. Hebhre 7:1–10.

Kukho inyaniso eninzi yeli xesha kwisifundo sikaMelkitsedeke, kodwa mna ndichonga nje ukuba uPawulos ufundisa ngokuthe ngqo ukuba iimpawu zesiprofeto zamadoda omnqophiso, yaye ngoko ndithetha amadoda nabafazi abakubungqina obuphefumlelweyo abathi ubungqina babo beZibhalo

buchonge uphawu lwendlela kumgca wesiprofeto womnqophiso kaThixo noluntu. UPawulos ufundisa ukuba uMelkitsedeke, owayephila phambi kokuba ububingeleli bamaLevi bumiswe eSinayi, yaye ngenxa yoko ngaphezu kweminyaka engamakhulu amane ngaphambi kokuba kubekho ububingeleli bamaLevi, wayesele amkele isishumi kuLevi. Ukuze umntu abe kububingeleli bamaLevi, kwakufuneka abe ngumLevi onokungqina ukuhla kwegazi lakhe kuLevi. UMelkitsedeke wayengenako ukubonisa ukuba ukuhla kwakhe kwakusuka kumgca kaLevi, kuba uLevi wayengekazalwa.

Umgca wesiprofeto omela umnqophiso kaThixo noAdam noEva enyanisweni yiminqophiso emibini. Owokuqala wawungumnqophiso wobomi onevavanyo olulula. Emva kokuwa nokusilela koloo vavanyo, umnqophiso olandelayo waquka igazi lemvana ukuze kubonelelwe ngengubo. Kwandula ke kwabakho umnqophiso kaThixo noluntu, omelwe ngumnyama, uNowa, nonqulo lwasesibingelelweni. Kwaza emva koko kwabakho iGenesis yeshumi elinanye apho kwaqalisa khona umnqophiso kaThixo nabantu abanyuliweyo, ababeza kubizwa ngokuba ngamaHebhere. Kwelinye nelinye lala mabali, abalinganiswa beBhayibhile bangamadoda okanye ngabafazi bomnqophiso.

KwiGenesis ishumi elinanye, kuvezwa ukuqala komnqophiso wobomi nabantu abanyuliweyo; kwaye kuvezwa kanye kuloo ndawo uNimrod amisela kuyo umnqophiso wokufa, omelwe zizitena nodaka, ezazizinto ezibuxoki ezithatha indawo yamatye angaqingqwanga nokungabikho kodaka, njengoko oko kwakumelwe sisibingelelo. USister White usixelela ukuba isibingelelo simela uKristu; ngoko ke inkolo kaNimrod, eyinkolo yobuxoki, imela uKristu wobuxoki.

Baza bathethana besithi, Yizani, masenze izitena, sizitshise kakuhle. Babenazo izitena esikhundleni samatye, nodongwe lwetar esikhundleni somdaka wokubopha. Genesis 11:3.

Ukuba ke uya kundenzela isibingelelo selitye, uze ungasakhi ngamatye aqingqiweyo; kuba xa usiphakamisela isixhobo sakho kuso, usihlambisile. Eksodus 20:25.

“Sisesichengeni sokuxuba okungcwele nesiqhelekileyo. Umlilo ongcwele ovela kuThixo umele ukusetyenziswa emizameni yethu. Isibingelelo sokwenyaniso nguKristu; umlilo wokwenyaniso nguMoya oyiNgcwele. Olu luphefumlelo lwethu. Kungokuphela xa uMoya oyiNgcwele ekhokela yaye emyalela umntu apho aba ngumcebisi okhuselekileyo. Ukuba siyaphambuka kuThixo nakwabakhethiweyo baKhe siye kubuza kwizibingelelo zasemzini, siya kuphendulwa ngokwemisebenzi yethu.” Selected Messages, book 3, 300.

Phakathi kwezinye iinyaniso, esinye sezifundo esivela ngokwesiprofeto kuGenesis ishumi elinanye kukuba simela ukuqala komgca wesiprofeto. Umkhukula kaNowa uphawula ukwahlulwa ngokwesiprofeto. Xa uNowa waphuma emkhombeni kwakufuneka kubekho indlela entsha yonqulo, yaye indlela yonqulo ihlala ivelisa iindidi ezimbini zabakhonzi, njengoko kubekwe kwimbali kaKayin noAbheli. IGenesis ishumi elinanye lilizwe elitsha, elinembali yokuqala eba libali elisisiseko lembali yokugqibela, njengoko abantu bomnqophiso bakaThixo bemihla yokugqibela bebiza abasebenzi beyure yeshumi elinanye ukuba baphume eBhabheli ngexesha lentlekele yomthetho weCawa. UNimrodi yindoda yesono ngexesha lentlekele yomthetho weCawa, yaye uShem, onguAbraham, yindoda kaThixo kanye kuloo ntlekele inye. Ukusasazeka

nokudideka kweelwimi kweGenesis ishumi elinanye kwaqala kungekudala emva kokuba uNowa ephumile emkhombeni. Umxholo wesahluko seshumi elinanye yiminqophiso emibini, yaye ibali lifikelela esiphelweni salo xa inyathelo lesithathu lomnqophiso ka-Abraham limiselwa kwisahluko samashumi amabini anesibini.

Isahluko seshumi elinanye siyimbali ye-alpha yomgca ka-Abraham ofikelela kwimbali ye-omega kwisahluko samashumi amabini anesibini. Ibali lokuqala leBhabheli kaNimrodi, nebali lokugqibela lokunikelwa kukaIsake, omabini amele umgwebo wokugqibela phezu koluntu. Umgca uqala kwinqaba kaNimrodi, uze wolulekele ekunikelweni kukaIsake, yaye umgca ufikelela encotsheni kwizibingelelo ezibini ezichaseneyo. Umnikelo kaNimrodi wamkela umgwebo kaThixo olawulayo, yaye umgwebo ka-Abraham wamkela intsikelelo kaThixo. UNimrodi yi-alpha yesahluko seshumi elinanye yaye uAbraham yi-omega yesahluko samashumi amabini anesibini. I-omega ihlala inkulu ngakumbi, ubuncinane ngokuphindwe ngamashumi amabini anesibini ngokwealfabhehi yesiHebhere, yaye amandla abonakaliswa ekudideni iilwimi nasekuchithachitheni iintlanga phesheya, agqithiswa kakhulu ngamandla omnqamlezo. Inqaba kaNimrodi imele iTwin Towers zango-9/11, yaye ukunikelwa kukaIsake kumele umthetho weCawa.

Umgca womnqophiso nabantu abanyuliweyo uqala ngomfuziselo wenani leshumi elinanye, uze uphele ngomfuziselo wamashumi amabini anesibini. Lo mgca uphela ekupheleni kwexesha lovavanyo kwimbali ye-alpha kaNimrodi, kwanangokunjalo nakwimbali ye-omega ka-Abraham. Kanye imbali kaNimrodi no-Abraham ibekwe elubala kwincwadi yokuqala yeBhayibhile, kwaye ibekwe phakathi komxholo wokuchola amaqhekeza emva kwentshabalalo esandul' ukwenzeka yomkhukula kaNowa. Kwincwadi yokuqala yeBhayibhile umzekeliso weminqophiso emibini unika amangqina amabini abeka elubala ukuvalwa kwexesha lovavanyo kumgca osuka kwisahluko seshumi elinanye usiya kwesamashumi amabini anesibini.

Lowo ungalungisiyo, makabe ngalungisiyo; nalowo ungcilileyo, makabe ngcolileyo; nalowo ulilungisa, makabe lilungisa; nalowo ungwele, makabe ngwele. ISityhilelo 22:11.

UNimrodi useengongomnye yaye ungcilile kwananjengoko, yaye uAbraham ulilungisa yaye ungwele kwananjengoko, njengoko kubonakaliswa kwi-alpha kaGenesis 11–22, kwanakwioomega yeSityhilelo 22:11. Kanye ngaphambi kokuba kuvalwe ixesha lovavanyo, kwenziwa isibhengezo kwindima ye-10 sokuba zingatywinwa iintetho zesiprofeto sale ncwadi. Kanye ngaphambi kokuba kuvalwe ixesha lovavanyo, kwindima elandelayo ngoko nangoko, kufuneka kubekho isiprofeto eSityhilelweni esimele ukuba sityhilulwe. Iindima ezimbini emva kwendima yeshumi elinanye, uKristu unika isitshixo sokutyhilula eso siprofeto.

Waza wathi kum, Musa ukuwatywina amazwi esiprofeto sale ncwadi; kuba ixesha lisondele. Lowo ungcilileyo, makaqhubeka engomalungisa; nalowo ungcilileyo, makaqhubeka engcolile; nalowo ulilungisa, makaqhubeka elilungisa; nalowo ungwele, makaqhubeka engwele. Kwaye, yabona, ndiyeza kamsinyane; nomvuzo wam unam, ukuze ndinike elowo ngokomsebenzi wakhe.

NdinguAlfa no-Omega, isiqalo nesiphelo, owokuqala nowokugqibela. ISityhilelo 22:10–13.

Isahluko samashumi amabini anesibini sisahluko se-omega seBhayibhile yonke, yaye undoqo wokuvula isiprofeto esitywiniweyo esiseSityhilelweni ngumgaqo awawuchaza uKristu ngaphezu kwayo yonke eminye kwisahluko sokuqala seSityhilelo. Isahluko sokuqala siyileta yokuqala yealfabhethi yesiHebhere, yaye isahluko samashumi amabini anesibini sesokugqibela. Kwiindinyana zesithoba ukuya kweshumi elinanye zesahluko sokuqala, uYohane uyazazisa, aze amchaze uKristu njengoAlfa no-Omega.

Mna Yohane, endingumzalwana wenu, ndingumlingane nani embandezelweni, nasebukumkanini, nasekunyamezeleni kukaYesu Kristu, ndandisesiqithini ekuthiwa yiPatmos, ngenxa yelizwi likaThixo, nangenxa yobungqina bukaYesu Kristu. Ndaba ndikuMoya ngemini yeNkosi, ndeva emva kwam ilizwi elikhulu, ngathi lelombhobho, lisithi, NdinguAlfa no-Omega, owokuqala nowokugqibela; kwanokuba, Oko ukubonayo, kubhale encwadini, uze uyithumele kuwo amabandla asixhenxe aseAsiya; e-Efese, naseSmirna, nasePergamo, naseTiyatira, naseSardesi, naseFiladelfiya, naseLawodike. ISityhilelo 1:9-11.

Kwivesi leshumi elinanye, uYohane usePatmos, kodwa uyajika kwivesi yeshumi elinesibini, yaye ukususela apho ukuya phambili useyingcwele yasezulwini. Ngako oko, kwiivesi 9/11, sifumana ubungqina bukaYohane, obuchaza uYesu njengoAlfa no-Omega, into uYesu awayesele ezichazile ngayo ngokwakhe kwivesi 8:

NdinguAlfa no-Omega, isiqalo nesiphelo, utsho uYehova, lowo ukho, nowayekho, nozayo, uSomandla. ISityhilelo 1:8.

Kwivesi yesibhozo, uYohane ubhala oko akuvileyo uKristu ekuthetha ngaYe ngokwaKhe. Kwiivesi zesithoba ukuya kweyeshumi elinanye, nguYohane othetha ngaye ngokwakhe. Oko kumela amangqina amabini kwiivesi zokuqala ezilishumi elinanye achaza uKristu njengoAlfa noOmega. Iivesi zesithoba ukuya kweyeshumi elinanye zimela umxholwana wazo wokucinga. Nangona zidibene nesahluko sonke, kwezi vesi uYohane uthetha ngaye ngokwakhe, kanti ke; kwiivesi zesine ukuya kweyesibhozo, uYohane uthethela ubuThixo kwiibandla baKhe. Ivesi yesine iqala umxholwana wokucinga, ophela kwivesi yesibhozo. Oku kuqondwa ngeempawu zokuvula zikaKristu, lowo wayekho, ukho, nowoseza kuza, echongwa kwivesi yesine aze aphinde achongwe kwakhona kwivesi yesibhozo.

UYohane kuwo amabandla asixhenxe aseAsiya: Makube kuni ubabalo noxolo, oluvela kulowo ukho, nowayekho, nozayo; nolubela kooMoya abasixhenxe abaphambi kwetrone yakhe; nolubela kuYesu Kristu, onguNgqina othembekileyo, oLizibulo kwabafuleyo, noMlawuli wookumkani bomhlaba. Kuye owasithandayo, wasihlambulula ezonweni zethu ngegazi lakhe, wenza ukuba sibe ngookumkani nababingeleli kuye uThixo noYise wakhe; makube kuye uzuko nolawulo ngonaphakade kanaphakade. Amen. Yabonani, uyeza enamafu; aya kumbona onke amehlo, kwanabo bamhlabilayo; ziya kuzibetha ngenxa yakhe zonke izizwe zehlabathi. Ewe, Amen.

Mna ndinguAlfa no-Omega, isiqalo nesiphelo, utsho iNkosi, okhoyo, nowayekho, nozayo, uSomandla. ISityhilelo 1:4-8.

Ivesi ezintathu zokuqala zesahluko sokuqala ziveza isityhilelo sikaYesu Kristu, esityhilwayo kanye ngaphambi kokuba ixesha lobabalo livale, kuba indima yesithathu ithi, “ixesha likufuphi.” “Ixesha likufuphi” sisibhengezo esifanayo ncam neso sendima yeshumi, yesahluko samashumi amabini anesibini, esithi, “ungawatwini amazwi esiprofeto sale ncwadi, kuba ixesha likufuphi.” Isiprofeto esityhilwayo sisiTyhilelo sikaYesu Kristu.

Ivesi yesine liqalisa ukutyhilwa kwetywina, yaye ivesi yesine iqala ngobungqina bukaYohane bokuthi, “Mna Yohane,” aze ke kwivesi yesibhozo kube nguKristu ozazisa ngokwakhe. Inqina elingumntu kweyokuqala kwezi vesi zintlanu, nengqina elingcwele ekupheleni. Ivesi yesine ichaza uYise waseZulwini njengalowo “ukhoyo, nowayekhona, nozayo.” Ivesi yesibhozo ichaza uKristu njengalowo “ukhoyo, nowayekhona, nozayo.”

Isitshixo sokutyhila iSityhilelo sikaYesu Kristu ngumgaqo we-alpha ne-omega. NjengowokuQala nowokuGqibela, uKristu ukho nakwixesha langoku, nangona wayekho kwixesha eladlulayo yaye eya kuba khona kwixesha elizayo. Inyaniso yokuba uYesu noYise bobabini bengoThixo lowo wayekho, ukhoyo, nozayo isengomnye umbonakaliso kaKristu njengo-Alpha no-Omega.

UnguAlpha no-Omega, owokuQala nowokuGqibela, isiQalo nesiPhelo, yaye wayekho ekuqaleni kwaye uya kuba khona esiphelweni. “Izitshixo” zobukumkani, ezanikelwa ecaweni yaseKesareya Filipi, zikwayiyo “isitshixo” esabekwa egxalabeni likaEliyakim kuIsaya 22:22. I-alpha yencwadi yeSityhilelo sisahluko sokuqala yaye i-omega sisahluko samashumi amabini anesibini, ngoko sifumana yonke ialfabethi yesiHebhere kwizahluko zeSityhilelo. Isahluko seshumi elinesithathu simela imvukelo yaseUnited States yaye emva koko ihlabathi. Isahluko sokuqala sibonisa uKristu njengoAlpha no-Omega yaye isahluko samashumi amabini anesibini sichaza kwangolo nyaniso lunye, kodwa ngokunxulumene nokutyhilwa okukhankanywe kwisahluko sokuqala. Izahluko zokuqala, ezeshumi elinesithathu, nezamashumi amabini anesibini zimele oonobumba abathathu besiHebhere abathi kunye benze igama elithi “inyaniso.”

Kwisahluko samashumi amabini anesithathu sikaMateyu uYesu ubeka iziqalekiso ezisibhozo phezu kwabaFarisi nabaSadusi. Kwivesi yokugqibela yesahluko samashumi amabini anesibini unxibelelwano lukaKristu namaYuda aphikisanayo lwaphela ngemfihlakalo kaDavide, imfihlakalo enokusonjululwa kuphela xa uqonda umgaqo ka-alfa no-omega.

Ke kaloku, xa abaFarisi babehlanganisene ndawonye, uYesu wababuza, esithi, Nicinga ntoni ngoKristu? Ungunyana kabani?

Bathi kuye, Nyana kaDavide.

Wathi kubo, Kutheni na ngoko uDavide ngoMoya embiza ngokuba yiNkosi, esithi, INkosi yathi eNkosini yam, Hlala ngasekunene kwam, ndide iintshaba zakho ndizenze isihlalo seenyawo zakho? Ukuba ke uDavide embiza ngokuba yiNkosi, unjani na ukuba abe ngunyana wakhe?

Yaye akukho namnye umntu owaba nako ukumphendula nelizwi elinye, kungekho namnye owaphinda wazama ukumbuza eminye imibuzo ukususela ngaloo mini ukuya phambili.

Mateyu 22:41–46.

Isiphelo sesahluko samashumi amabini anesibini sibonakalisa umqondiso wendlela kwimbali yomnqophiso. NoYeremiya uyawubhekisa lo mgca wenyaniso ngokunjalo:

Ilizwi elafikayo kuYeremiya livela eNkosini, lisithi, Yima esangweni sendlu yeNkosi, uze uvakalise khona eli lizwi, uthi, Liveni ilizwi leNkosi, nonke nina bakwaYuda, ningena ngala masango ukuza kunqula iNkosi. Itsho ngolu hlobo iNkosi yemikhosi, uThixo kaSirayeli, Lungisani iindlela zenu nezenzo zenu, ndoninika ukuba nihlale kule ndawo. Musani ukukholosa ngamazwi obuxoki, nisithi, Itempile yeNkosi, Itempile yeNkosi, Itempile yeNkosi, zezi.

Kuba ukuba ngokwenene niyalungisa iindlela zenu nezenzo zenu; ukuba ngokwenene nigweba ngobulungisa phakathi komntu nommelwane wakhe; ukuba anicinezeli umphambukeli, intandane, nomhlolokazi, ningaphalazi gazi limsulwa kule ndawo, ningalandeli thixo bambi ukuze nizenzakalise: ngoko ke ndiya kunenza nihlale kule ndawo, ezweni endalililika ooyihlo, ngonaphakade kanaphakade. Yabonani, nithembela emazwini obuxoki, angenakunceda nto. Niya kuba, na, nibe, niyele, nibulale, nihenyuze, nifunge ubuxoki, niqhumisele uBhahali isiqhumiso, nilandele thixo bambi eningabaziyo; nize nime phambi kwam kule ndlu ibizwa ngegama lam, nithi, Sisindisiwe ukuze senze zonke ezi zinto zenyanyekayo?

Ngaba le ndlu, ebizwa ngegama lam, iye yaba ngumqolomba wabaphangi na emehlweni enu? Yabonani, mna ngokwam ndiyibonile, utsho uYehova. Ke kaloku hambani ngoku niye endaweni yam eyayiseShilo, apho ndabeka khona igama lam kwasekuqaleni, nibone oko ndayenzayo kuyo ngenxa yobungendawo babantu bam amaSirayeli.

Ke kaloku ngoku, ngenxa yokuba nenze yonke le misebenzi, utsho uYehova, ndaza ndathetha kuni, ndivuka kusasa ndithetha, kodwa anavanga; ndaza ndanibiza, kodwa anaphendula; ngenxa yoko ndiya kuyenza kule ndlu ibizwe ngegama lam, enithembele kuyo, nakwindawo endayinika nina nooyihlo, njengoko ndenzayo eShilo. Kanjalo ndiya kunigxotha ebusweni bam, njengoko ndabagxothayo bonke abazalwana benu, yonke imbewu kaEfrayim. Ngoko ke musani ukubathandazela aba bantu, ningabaphakamiseli nesikhalo kwanomthandazo, ningandithetheleli ngenxa yabo; kuba andiyi kukuva. Yeremiya 7:1–16.

UYeremiya waxelelwa ukuba angabathandazeli amaSirayeli amandulo, kuba ayefikelele kwinqanaba elingenakubuyelwa umva, kwananjengamaYuda aphikisanayo ekupheleni kwesahluko samashumi amabini anesibini. Xa uMoses, (indoda yomnqophiso) wajamelana nesigqibo sikaThixo sokubatsabalalisa abantu abanyuliweyo bomnqophiso, uMoses wangenelela ngomthandazo. Kwisahluko sesixhenxe, uYeremiya uxelelwa ukuba angabathandazeli aba bantu bomnqophiso kanye abo. Imbali yesiprofeto yaseShilo ichongwa njengobungqina obakhelene ngomgca phezu komgca bokuba uThixo uyabalahlala abantu abanyuliweyo bomnqophiso xa isono sabo sifikelela kwinqanaba elingenakuhlangulwa, njengoko kuchaziwe kwivesi enye.

UEfrayim ubambelele kwizithixo; myekeni. Hoseya 4:17.

Kwimbali yomnqophiso indawo apho uThixo aphelisa khona ubudlelwane baKhe bomnqophiso luphawu oluthile lwendlela. Ukuchithwa kwengxelo kaYoshuwa noKalebhi okuphawula uvavanyo lweshumi ngomnye umzekelo. NoYeremiya uxelelwa ukuba angabathandazeli aba bantu

kwizahluko ezimbalwa ezilandelayo.

Ngako oko musa ukubathandazela aba bantu, ungabaphakamiseli nokubakhwazela okanye isibongozo; kuba andiyi kubava ngexesha lokuba bakhale kum ngenxa yembandezelo yabo. Yeremiya 11:14.

Kwisesahluko sesixhenxe, ukugabha kuphume kwabaseLawodike emthethweni weCawa, njengoko kumelwe ngumfuziselo waseShiloha, yaye kuchazwa oko Aya “kukwenza” kwixesha elikufuphi.

Ngoko ke ndiya kwenza kule ndlu ibizwa ngegama lam, enithembele kuyo, nakule ndawo endayinika nina nooyihlo, njengoko ndenzayo eShilo. Kwaye ndiya kunigxotha emehlweni am, njengoko ndabagxothayo bonke abazalwana benu, oko kukuthi yonke imbewu kaEfrayim. Ngoko ke musa ukubathandazela aba bantu, ungabaphakamiseli nesikhalo nokuthandaza, ungandicengeliyo ngenxa yabo; kuba andiyi kukuva. Yeremiya 7:14–16.

Kwisahluko seshumi elinanye, umyalelo wokuba bangathandazi umalunga noloyiko oluya kubafikela amaLawodike xa bezifumana bekwithuba lembandezelo elilandela umthetho weCawa. Uloyiko abalufumanayo lubekwe ngaphakathi kwimbali yokwala kwabo umnqophiso.

Yivani amazwi alo mnqophiso, uthethe emadodeni akwaYuda, nakubemi baseYerusalem; uze uthi kubo,

Utsho ke uYehova uThixo kaSirayeli;

Makaqalekiswe umntu ongalithobeliyo amazwi alo mnqophiso, endawawisela ooyihlo umthetho ngawo ngemini endabakhuphayo ezweni laseYiputa, ezikweni lentsimbi, ndisithi, Lithobeleni ilizwi lam, niwenze, ngokoko konke endiniyalelayo ngako; nize nibe ngabantu bam, mna ndibe nguThixo wenu; ukuze ndilifeze isifungo endasifungela ooyihlo, sokubanika ilizwe elibaleka ubisi nobusi, njengoko kunjalo namhla.

Ndaza ndaphendula, ndathi, Makube njalo, Owu Nkosi. Yandula iNkosi yathi kum,

Vakalisa onke la mazwi emizini yakwaYuda, naseziratweni zaseYerusalem, usithi, Yivani amazwi alo mnqophiso, niwenze. Kuba ndangqina ngokunyanisekileyo koobawo benu mhla ndabanyusayo ndibakhupha ezweni laseYiputa, kwada kwangale mini, ndivuka kusasa ndingqina, ndisithi, Lithobeleni ilizwi lam. Ke bona abalithobelanga, abazanga bathobele nendlebe yabo, kodwa bahamba elowo ngokweenkalipho zentliziyo yakhe embi; ngenxa yoko ndiya kubazisela onke amazwi alo mnqophiso, endabayalela ukuba bawenze; kodwa abawenzanga.

Yathi iNkosi kum, Kufunyenwe iyelenqe phakathi kwamadoda akwaYuda, naphakathi kwabemi baseYerusalem. Babuyela ezonweni zooyise bangaphambili, abangavumanga ukuva amazwi am; baza balandela abanye oothixo ukuze babakhonze; indlu kaSirayeli nendlu kaYuda bawaphule umnqophiso wam endawuwenzayo nooyise babo.

Ngenxa yoko ke utsho uYehova ukuthi, Yabonani, ndiya kuzisa ububi phezu kwabo, abangayi kuba nako ukubusaba; yaye nangona baya kukhala kum, andiyi kubaphulaphula. Ke ngoko izixeko zakwaYuda nabemi baseYerusalem baya kuhamba, bakhale koothixo ababafunqumlela

isiqhumiso kubo; kodwa abasayi kubasindisa konke konke ngexesha lembandezelo yabo. Kuba ngokwenani lezixeko zakho babengothixo bakho, wena Yuda; nangokwenani lwezitrato zaseYerusalem nimise izibingelelo zaloo nto ihlazisayo, izibingelelo zokufunqumlela uBhahali isiqhumiso.

Ngako oko musa ukubathandazela aba bantu, ungabaphakamiseli sikhalo nokuthandaza; kuba andiyi kubaphulaphula ngexesha lokuba bakhale kum ngenxa yenkxwaleko yabo. Yeremiya 11:1–14.

Uvuko lwabagqatswa, ukuze babe phakathi kwekhulu elinamashumi amane anesine amawaka, luchongiwe kwisiTyhilelo 11:11; yaye ukuhlanganiswa kwabo kokugqibela kuchongiwe kuIsaya 11:11; yaye umgca wangaphandle wenamba, werhamncwa nowomprofeti wobuxoki uchongiwe kuDaniyele 11:11; Umgwebo womthetho weCawa wamarhwele uchongiwe kuHezekile 11:11, yaye isohlwayo noloyiko olufikela iintombi ezizizidenge luchongiwe kuYeremiya 11:11.

Umyalelo wokuba kungathandazelwa aba bantu luphawu lwendlela kwiiyesi zokugqibela zikaMateyu isahluko samashumi amabini anesibini, yaye isahluko samashumi amabini anesithathu sichaza oohexe abasibhozo phezu kobu-Adventist. Isahluko samashumi amabini anesithathu singu-Oktobha 22, 1844, okanye umthetho weCawa. Zombini ezo mpawu zendlela zizaliseko zomtshato, yaye umtshato uphakathi komtshakazi nendoda yakhe, abahlangana babe nyama-nye. Ukugqitywa komtshato kumela uxolelaniso, okanye “ukuba nye.” Umntu wadalwa ngokomfanekiselo kaThixo, yaye Wadala indoda nenkazana. Inzala yabo imelwe ziichromosome ezingamashumi amabini anesithathu ezivela endodeni nezingamashumi amabini anesithathu ezivela emfazini. Ngokudibeneyo, ezo chromosome zabo ezingamashumi amane anesithandathu zenza itempile. Umntu ngamnye uyitempile, kuba anazi na ukuba niyitempile yeNkosi?

Ukugqitywa komtshato, xa abo babini besiba mnye, kukudityaniswa kweetempile ezimbini zamashumi amabini anesithathu, ukuze kwakhiwe itempile enye yamashumi amane anesithandathu. UKristu nguye owakha itempile, yaye wakha ibandla laKhe njengentempile yowesifazane emiselwe ukudityaniswa nentempile yaKhe yendoda. Olo nxulumano lwenzeka xa itempile yobuntu idityaniswa neYoBuThixo eNdaweni Engcwele Kakhulu yetempile kaThixo. “Amashumi amabini anesithathu” ngumqondiso wokutywinwa kwekhulu elinamashumi amane anesine amawaka, yaye loo msebenzi waqala ekupheleni kwesiprofeto seminyaka engamawaka amabini anamakhulu amathathu. UMateyu amashumi amabini anesithathu sisibhengezo sokugwetywa ngokuchasene nama-Adventist oSuku lwesiXhenxe baseLawodike, abangumgunyathi wekhulu elinamashumi amane anesine amawaka.

Abalikhulu elinamashumi amane anesine amawaka angowesibhozo ophuma kwabasixhenxe, kwaye ngabo abo bavuswayo ngomhla wesibhozo; yaye ngabo imiphefumlo esibhozo eyayisemkhombeni kaNowa; bangabazukulwana abasibhozo bakaSete, yaye itywina ebunzini labo lalifuziselwe lulwaluko olwalusenziwa ngomhla wesibhozo. Ngababingeleli abathanjiselwa inkonzo ngomhla wesibhozo, yaye ukubhengezwa kweeshwangusha ezisibhozo phezu koBuvangeli bama-Adventist kwisahluko samashumi amabini anesithathu, kukubhengezwa okuchasene nesibhozo somgunyathi.

Isibhengezo seshwangusha phezu kweentombi eziziimfama silandelwa kukutywinwa kwabantu bakaThixo kwivesi yokugqibela yesahluko samashumi amabini anesibini. Isahluko samashumi amabini anesibini siyahambelana nesahluko samashumi amabini anesibini kwiGenesis, kuba incwadi yokuqala yeTestamente eNdala ingumfuziselo wencwadi yokuqala yeTestamente eNtsha. Entliziyweni yomgca wesiprofeto kaMateyu elishumi elinanye kuse kwisahluko samashumi amabini anesibini, omele izahluko ezilishumi elinesibini, yaye esesithandathu kwezo zahluko zilishumi elinesibini sisahluko seshumi elinesithandathu, apho igama likaSimon Barjona laguqulelwa laba nguPetros.

Kwaye ndithi kuwe, Wena unguPetros, yaye phezu kweli litye ndiya kulakha ibandla lam; namasango esihogo akayi kuloyisa. Mateyu 16:18.

Kukho iivesi ezingama-459 kuMateyu isahluko seshumi elinanye ukuya kwesamashumi amabini anesibini. Ivesi esembindini yivesi yeshumi elinesixhenxe, yesahluko seshumi elinesithandathu, kodwa loo vesis ayinako ukwahlulwa kwiivesi zeshumi elinesibhozo neshumi elinesithoba, kuba ziyintetho enye.

Waphendula ke uYesu wathi kuye, Unoyolo wena, Simon Bhariyona; ngokuba oku akutyhilwanga kuwe yinyama negazi, kodwa nguBawo osemazulwini. Kanjalo ndithi kuwe, Wena unguPetros, yaye phezu kweli litye ndiya kulakha ibandla lam; amasango esihogo akayi kuloyisa. Ndiya kukunika izitshixo zobukumkani bamazulu; yaye konke oya kukubopha emhlabeni kuya kubotshwa emazulwini; nako konke oya kukukhulula emhlabeni kuya kukhululwa emazulwini. Mateyu 16:17–19.

Eyona ndawo isembindini yezahluko zeshumi elinanye ukuya kwezingamashumi amabini anesibini sisibhengezo somnqophiso osisiseko sobuKristu. Kuso eso sibhengezo, igama likaSimon liyatshintshwa libe nguPetros, nto leyo ethi; xa usebenzisa indawo yamanani ephethwe yileta nganye yolwimi lwesiNgesi; njengokuba u-“a” engu-1, no-“z” engu-26—ufumanise ukuba u-“p” ngu-16, u-“e” ngu-5, no-“t” ngu-20, kwaze omnye u-“e” waba ngu-5 no-“r” waba ngu-18. Xa uphindaphinda u-16 X 5 X 20 X 5 X 18 kufunyanwa u-144,000, yaye isalathiso kutshintsho lwegama likaPetros, olungumqondiso wobudlelane bomnqophiso, sifumaneka kwisahluko 16 ivesi 18, yaye unobumba wokuqala kaPetros linani elingu-16 nowokugqibela linani elingu-18. Konke oku kusembindini wezahluko ezilishumi elinesibini eziqala ngomqondiso weshumi elinanye zize ziphele ngomqondiso wamashumi amabini anesibini.

Loo mgca ukwafumaneka kwizahluko zeshumi elinanye ukuya kumashumi amabini anesibini zikaGenesis, yaye kulo mgca kukho iindima ezingama-305, nto leyo ebonakalisa isahluko seshumi elinesixhenxe nendima yeshumi elinanye njengombindi walo mgca. Loo mgca wezahluko ezilishumi elinesibini zencwadi yokuqala yeTestamente eNdala uchaza umnqophiso noAbraham, yaye umele umgca we-alpha odibana nomgca we-omega, kwizahluko ezifanayo zencwadi yokuqala yeTestamente eNtsha. Umbindi womgca we-omega kuMateyu yincopho yobudlelane bomnqophiso babangamakhulu alikhulu anamashumi amane anesine amawaka, abangumqondiso womnqophiso ophakanyiswayo ngexesha lomthetho weCawa. Indima esembindini yomgca kaGenesis ayibonakalisi kuphela indima esembindini, kodwa kwanenyathelo lesibini okanye eliphakathi lomnqophiso ontlantlathu noAbraham, yaye ngokubaluleke ngokulinganayo,

umqondiso womnqophiso.

Niya kuyoluka inyama yolwaluko lweni; yaye loo nto iya kuba ngumqondiso womnqophiso phakathi kwam nani. Genesis 17:11.

Siya kuqhubeka ngazo ezi zinto kwinqaku elilandelayo.

“Ke kaloku, xa wayetshayela uthuli nenkunkuma, amatye anqabileyo obuxoki neengqekembe zomgunyathi, zonke zaphakama zaza zaphuma ngefestile njengelifu, yaye umoya wazikhukulisa wemka nazo. Ebudyudyu ndawavala amehlo am umzuzwana; ndathi ndakuwavula, inkunkuma yayisele iphelile tu. Amatye anqabileyo okwenene, iidayimani, iingqekembe zegolide nezesilivere, zazithe saa ngobuninzi kulo lonke igumbi.

“Wandula ke wabeka phezu kwetafile ibhokisi, elalikhulu ngakumbi kwaye lihle ngakumbi kunelokuqala, waza waqokelela amatye anqabileyo, iidayimani, neengqekembe, ngeziphango zezandla, waziphosa ebhokisini, kwada akwabakho nanye eyasala, nangona ezinye zedayimani zazingengaphezu kwencam yepini.”

“Wandibiza ke ukuba ‘ndize ndibone.’”

“Ndajonga ngaphakathi ebhokisini, kodwa amehlo am akhazimlwa ngumbono lowo. Zazikhazimla ngobuqaqawuli obuphinda kalishumi obangaphambili. Ndacinga ukuba zazikhuhlwe esantini ziinyawo zabo bantu bangendawo ababezisasazile baza bazinyathela eluthulini. Zazicwangciswe ngendlela entle ebhokisini, nganye ikwindawo yayo, kungekho zimpawu zibonakalayo zentlungu yomntu owaziphosa khona. Ndamemelela ngenxa yovuyo olukhulu, yaye loo mkelelo wandivusa.” Early Writings, 83.

“Nenza ukuza kweNkosi kube kude kakhulu. Ndabona ukuba imvula yasemva yayisiza [ngokukhawuleza njengoko] isikhalo sasezinzulwini zobusuku, yaye inamandla aphindwe kalishumi.” Spalding and Magan, 5.

Kwaye kuzo zonke izinto zobulumko nokuqonda ukumkani awayebabuza ngazo, wabafumana bephindwe kalishumi ukugqwesa ngaphezu kwazo zonke izazi zobugqi nabavumisi ngeenkwenkwezi ababekubo bonke ubukumkani bakhe. Daniyeli 1:20.