

Incwadi kaJoweli neBandla labaSeventh-day Adventist laseLawodikiya - Inombolo Yamashumi Amabili Nambili

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Inombolo Yamashumi Amabili Nambili

Sasesiphakathi nezikhombo ezine zakwa-Israyeli wasendulo, njengesizukulwane “sezinyoka” esihlokweni esedlule. KuMathewu, bobabili uJohane noJesu babiza abafarisi nabasadusi ngokuthi bayisizukulwane sezinyoka. UJohane umelela ukuqala kwenqubo yokuvivinya, ebonakala lapho efundisa ukuthi uJesu, owayezolandela emva kwakhe, wayeyolihlanza ngokupheleleyo ibala laKhe lokubhulela. UJesu wanezela enqubweni yokuvivinya kaJohane ngokufaka nenqubo yokwahlulela, njengoba ebhekisa enkosikazini yaseSheba naseNineve. Ukwahlulela kwenzeka esizukulwaneni sesine, futhi isigaba esisodwa ekwahlulelweni sizibonakalisa njengezinyoka, ngokuba uyise waso ungudeveli. UJesu wanezela indaba yesizukulwane sesine esifuna isibonakaliso, kuyilapho isibonakaliso sasivele sibonakala obala.

KuMathewu amashumi amabili nantathu “amayezwi osizi” phezu kwabafarisi nabasadusi abekwa obala, futhi inqubo yokuvivinywa nokwahlulelwa iphinde ihlotshaniswe nesizukulwane sokugcina. Isahluko samashumi amabili nambili silungiselela isizinda samayezwi osizi esahluko samashumi amabili nantathu.

Kwathi abafarisi bebuthene ndawonye, uJesu wababuzisa, ethi: Nicabangani ngoKristu? Uyindodana kabani?

Bathi kuye, indodana kaDavide.

Wathi kubo: Pho-ke uDavide emoyeni embiza ngokuthi inkosi, ethi: Inkosi yathi enkosini yami: Hlala ngakwesokunene sami, ngize ngenze izitha zakho zibe yisenabelo sezinyawo zakho? Uma-ke uDavide embiza ngokuthi inkosi, angaba kanjani indodana yakhe?

Futhi akubanga khona muntu owayenamandla okumphendula ngelizwi; futhi kusukela ngalolo suku akubange kusaba khona muntu onesibindi sokumbuzisa eminye imibuzo. Mathewu 22:41–46.

Lapho umnyango usuvinjiwe kunoma ikuphi ukuxhumana okwengeziwe, uJesu wabe esebeka obala izinsizi eziyisishiyagalombili esahlukweni esilandelayo. Evesini leshumi nantathu insizi imayelana nokuvala iminyango yombuso wezulu. Kuseminyangweni yaseZulwini lapho imvula yokugcina ithululwa khona. Lezo zinsizi eziyisishiyagalombili zimayelana nalabo abathi bavula umnyango okungekho muntu ongawuvula, futhi bavale umnyango okungekho muntu ongawuqala. Embonweni, uDade White waboniswa labo abangazange balandele uKristu baye endaweni eNgcwelengwele Kakhulu bethumela imithandazo yabo endaweni engcwele engenalutho, lapho uSathane, ezenza uKristu, wabaholela ekukholweni ukuthi konke kwakulungile. Babeyivulile

kabusha indawo engcwele, base bevala iNdawo eNgcwelengcwele Kakhulu.

“Abaningi babheka ngokwesaba indlela amaJuda enza ngayo ekwenqabeni nasekubethelweni kukaKristu; futhi lapho befunda umlando wokuphathwa kwakhe ngokuhlazisayo, bacabanga ukuthi bayamthanda, nokuthi babengeke bamphike njengoba kwenza uPetru, noma bambethele njengoba kwenza amaJuda. Kodwa uNkulunkulu ofunda izinhliziyi zabo bonke, ulethe esivivinyweni lolo thando ngoJesu ababethi baluzwayo. Izulu lonke labuka ngokujula okukhulu kokuthakazelela ukwamukelwa komyalezo wengelosi yokuqala. Kodwa abaningi ababethi bayamthanda uJesu, nabakhala izinyembezi lapho befunda indaba yesiphambano, bahleka usulu izindaba ezinhle zokufika kwakhe. Esikhundleni sokwamukela umyalezo ngenjabulo, bamemezela ukuthi uyinkohliso. Bazonda labo ababethanda ukubonakala kwakhe, babaxosha emasontweni. Labo abenqaba umyalezo wokuqala babengeke bazuziswe ngowesibili; futhi abazange bazuziswe nokukhala kwaphakathi kobusuku, okwakufanele kubalungiselele ukungena noJesu ngokukholwa endaweni engcwelengcwele kakhulu yesigodlo sasezulwini. Futhi ngokwenqaba le miyalezo emibili yokuqala, benze ukuqonda kwabo kwaba mnyama kakhulu kangokuthi abakwazi ukubona ukukhanya emlayezweni wengelosi yesithathu, oveza indlela eya endaweni engcwelengcwele kakhulu. Ngabona ukuthi njengoba amaJuda ambethela uJesu, kanjalo namasonto okuzisholo ayeyibethele le miyalezo, ngakho-ke awanalo ulwazi lwendlela eya endaweni engcwelengcwele kakhulu, futhi awanakuzuziswa ukunxusa kukaJesu lapho. NjengamaJuda, ayenikela ngemihlatshelo yawo eyize, anikela ngemithandazo yawo eyize egumbini uJesu asewushiyile; futhi uSathane, ejabula ngale nkohliso, uzigqokisa isimo senkolo, ahole imiqondo yalaba abathi bangamaKristu iye kuye uqobo, esebenza ngamandla akhe, ngezibonakaliso zakhe, nangezimangaliso ezingamanga, ukuze ababophele ogibeni lwakhe.” Early Writings, 258–261.

Ivesi leshumi nane liyishwa ngenxa yokuhlasela izindlu zabafelokazi nokwenza imithandazo emide. Ushwa lwevesi leshumi nanhlanu lungolokwenza abaphendukile babo babe ngabantwana besihogo ngokuphindwe kabili kunalokho ababeyikho bona. Emavesini eshumi nesithupha kuya kwangamashumi amabili nambili, ababi bafunga ngethempeli.

“Lawa akuwona amazwi kaDadewethu White, kodwa angamazwi eNkosi, futhi isithunywa saYo siwanike mina ukuba ngiwadlulisele kini. UNkulunkulu unibizela ukuba ningabe nisasebenza niphambana naYe. Kwanikezwa imiyalo eminingi maqondana namadoda athi angamaKristu, kanti embula izimfanelo zikaSathane, ephikisa ngomoya, ngezwi, nangesenzo ukuqhubekela phambili kweqiniso, futhi impela alandela indlela uSathane awahola ngayo. Ngobulukhuni bezinhliziyi zawo abambe igunya elingelona lawo nangayiphi indlela, futhi okungafanele alisebenzise. Kushiwo nguMfundisi Omkhulu ukuthi, ‘Ngiyakuqumba, ngikuqumbe, ngikuqumbe.’ Abantu bathi eBattle Creek, ‘Ithempeli leNkosi, ithempeli leNkosi siyilo,’ kodwa basebenzisa umlilo ovamile. Izinhliziyi zabo azithambiswanga futhi azithobekiswanga ngomusa kaNkulunkulu.” Manuscript Releases, umqulu 13, 222.

Evesini lamashumi amabili nantathu nangelamashumi amabili nane, umaye umi ngokudebeselela ukulunga, isihe, nokuthembeka. Evesini lamashumi amabili nanhlanu nangelamashumi amabili nesithupha kukhulunywa ngokuzenzisa kokuhlansa ingaphandle lendebe, kodwa hhayi ingaphakathi layo.

“Sinale lo mgugu,’ kwaqhubeka umphostoli, ‘ezitsheni zobumba, ukuze ubukhulu obudlulele bamandla bube ngobukaNkulunkulu, bungabi ngobethu.’ UNkulunkulu wayengamemezela iqiniso laKhe ngezingelosi ezingenasono, kodwa lokhu akusilo icebo laKhe. Ukhetha abantu, abantu abahaqwe ubuthakathaka, ukuba babe yizinsimbi ekufezeni izinhloso zaKhe. Lo mgugu oyigugu elingenakulinganiswa ubekwa ezitsheni zobumba. Ngesandla sabantu izibusiso zaKhe zidluliselwe emhlabeni. Ngabo inkazimulo yaKhe kufanele ikhanye iphumele ebumnyameni besono.” Acts of the Apostles, 330.

Khona-ke amavesi amashumi amabili nesikhombisa namashumi amabili nesishiyagalombili aveza ababi njengamathuna acakiwe, exhumanisa noShebna ka-Isaya isahluko samashumi amabili nambili lapho uShebna wayeziphakamisa ethuneni elimangalisayo ayezenzela lona, kodwa ayengasoze aba kulo, ngokuba uNkulunkulu wayezomkhipha emlonyeni waKhe amphonse ensimini ekude. Leyo nsimu ekude imelwe yithuna lomprofethi wamanga waseBetheli, elaholela umprofethi ongalalelanga ukuba angcwatshwe ethuneni elifanayo. Khona-ke usizi lwesishiyagalombili luthi:

Maye kini, babhali nabafundisi bomthetho nabaFarisi, bazenzisi! ngokuba nakha amathuna abaprofethi, futhi nihlobisa amathuna abalungileyo, nithi, Ukuba sasikhona ezinsukwini zawobaba, besingeke saba ngabahlanganyeli nabo egazini labaprofethi. Ngalokho nizifakazela nina ngokwenu ukuthi ningabantwana balabo ababulala abaprofethi. Gcwalisani-ke isilinganiso sawoyihlo.

Zinyoka, sizukulwane sezinyoka ezinobuthi, ningakuphunyuka kanjani ukulahlwa kwesihogo?

Ngakho-ke, bhekani, ngithumela kini abaprofethi, nabahlakaniphileyo, nababhali; futhi abanye babo niyobabulala, nibabethele esiphambanweni; kuthi abanye babo nibabhaxabule emasinagogeni enu, nibaxoshe nisuke emzini niye komunye umuzi; ukuze kufike phezu kwenu lonke igazi elilungileyo elachithwa emhlabeni, kusukela egazini lika-Abela olungileyo kuze kube segazini likaZakariya indodana kaBarakiya, enambulala phakathi kwethempeli ne-altare.

Ngqiqinisile ngithi kini, Konke lokhu kuyakwehlela lesi sizukulwane. Mathewu 23:29–36.

Izinyoka, eziyisizukulwane sezinyokane, ziyahlulelwa kulesi siqephu. Kulesi siqephu ukwahlulelwa akusekelwe ebufakazini benkosikazi yaseSheba nabaseNineve, kodwa kusekelwe egazini lika-Abela kuze kufike kuZakariya. Isizukulwane sesine, esiyizinyokane, sahlulelwa ngofakazi ababili abavela emlandweni wangaphandle ka-Israyeli wasendulo nangofakazi ababili abavela emlandweni wangaphakathi ka-Israyeli wasendulo. ULuka isahluko sesithathu ungowokugcina kwezine izikhombo ezikhuluma ngezinyokane zesizukulwane sesine nesokugcina, futhi umane uhambisana noMathewu isahluko sesithathu. Izikhombo ezine zikhomba ukuthi ngesikhathi sokwahlulelwa kokugcina kwendlu kaNkulunkulu, ngesikhathi sesizukulwane sesine, isigaba esisodwa siyoveza izimilo zaso njengamadodana namadodakazi kaSathane, kanti esinye isigaba siyoveza ezaso njengamadodana namadodakazi kaNkulunkulu. Inqubo yokuvivinywa eqala ukwahlukanisa iqala lapho isithunywa esilungisa indlela yeSithunywa seSivumelwano siphakamisa izwi laso ehlane.

Ekuthungelweni okungcwele koMbhala, amagama awawona nje amalebula kuphela, kodwa ayiziphrofetho ezihlebayo—izingoma zesibili eziculwa ngaphansi kobuso bomlando, zembula inhliziyi yokuhlengwa. Lapho izincazelo zezizukulwane ezisukela ku-Adamu kuya kuNowa zihlelwa zibe yisititimende, zikhiqiza umlayezo ohambisana nomlando omelelwa uhlu lozalo. U-Adamu usho “umuntu,” kanti uSeti usho “obekiwe.” U-Enoshi usho “ofayo” (ongaphansi kokufa), kanti uKenani usho “usizi.” Ngo “dumo/isibusiso sikaNkulunkulu” (Mahalalel), iZulu laliyaku “yehla” (Jared). IZulu lehla njenge “ozinikeleyo noma ogcotshiwe” (Enoch), owamemezela umlayezo wokwahlulela ngendodana yakhe uMethusela (“lapho efa, kuyakuthunyelwa”). Ukufa kwakhe kwakuyoba umvuthwandaba wokuthululwa “okunamandla” kukaMoya oNgcwele, okumelelwa uLameki (umphefumulo) ehlangana noMethusela njengoba Isililo Saphakathi Kwamabili sahlangu nengelosi yesibili. UMethusela wayeyingelosi yesibili, futhi uLameki wayeyiSililo Saphakathi Kwamabili esafinyelela umvuthwandaba kusikhukhula sikaNowa.

Uma kuqoqwa ngokwengeziwe, la magama amemezela lokhu: “Umuntu wamiswa ukuba abe ngofayo, engaphansi kosizi nokufa, ngenxa ka-Adamu wokuqala; kodwa ngesibusiso sikaNkulunkulu, uKristu wazinikela ukuba ehle, ememezela ukwahlulela ngokufa Kwakhe esiphambanweni, okwalandelwa ukuthululwa okunamandla kukaMoya oNgcwele.”

La magama ayishumi aqukethe umyalezo wevangeli ngenkathi elanda umlando womhlaba kusukela ekudalweni kuze kufike imvula yokugcina, okuphetha ngokuBuya Kwesibili. Lolu phawu, olufihlwe kula magama, luthola okufanayo kwalo encwadini yeSambulo. UGenesisise wethula uhlu lozalo lwe-alpha, kanti abayi-144,000 besiSambulo 7 bethula ukugcwaliseka kwe-omega ensaleleni ebekwe uphawu.

UJuda kusho “udumo,” uRubeni kusho “bheka, indodana,” uGadi kusho “inhlanhla enhle/ibutho,” u-Asheri kusho “ojabulayo/obusisiweyo,” futhi uNafetali kusho “ukulwela.” UManase kusho “ukwenza ukuba kukhohlakale,” uSimeyoni kusho “ukuzwa,” uLevi kusho “ukuhlanganiswa/ukunamathiselwa,” u-Isakare kusho “umvuzo,” uZebhuluni kusho “udumo/indawo yokuhlala,” uJosefa kusho “ukwanda,” kanti uBenjamini kusho “indodana yesandla sokunene.”

Labo abalandela iNgonyama yesizwe sakwaJuda bangabantwana bakaNkulunkulu, bebuiswe ngenhlanhla enhle lapho bedlula enqubweni yokuvivinywa yokulwa noNkulunkulu njengoba kwenza uJakobe. Ngalo mzabalazo, izono zabo ziyakhohlakala enqubweni yokungcweliswa ekhiqizwa ukuzwa iZwi likaNkulunkulu, lona-ke elibabophela kuKristu ebudlelaneni besivumelwano. Umvuzo wabo ukuhlala ngokuhlonipheka noKristu esihlalweni saKhe sobukhosi, behlezi ezindaweni zasezulwini njengoba uNkulunkulu ebasebenzisa ekwandiseni umbuso waKhe—ebiza isixuku esikhulu siphume eBabiloni njengabantwana besandla saKhe sokunene.

Amadodana ayisithupha kaLeah kwakunguReubeni, uJuda, uSimeyoni, uLevi, u-Isakari noZebuluni. Incekukazi yakhe uZilipha, ogama layo lisho ukuthi “ukconsa okunephunga elimnandi,” yayinamadodana amabili—uGadi no-Asheri. Amadodana amabili kaRasheli kwakunguJosefa noBhenjamini. Incekukazi kaRasheli uBiliha isho ukuthi “onamahloni noma

owesabayo,” futhi amadodana ayo kwakunguDani noNafetali. Ngokwesiprofetho, uhlu lozalo lapha lunikeza imigqa eminingana okufanele icatshangelwe. Ngokungafani no-alfa nezizukulwane eziyishumi ezikuGenesisise isahluko sesihlanu, i-omegainezizukulwane eziyishumi nambili, inezingquko zayo eziqondile zesiprofetho. Ezinkulungwaneni eziyikhulu namashumi amane nane, uDani akashiwo, futhi uManase wathatha indawo yomfowabo u-Efrayimi.

Uhlu lozalo lwe-alpha lukaGenesisise luhambisana nohlu lozalo lwe-omega lwesAmbulo, ngoba uGenesisise uveza umsebenzi wobuNkulunkulu kaKristu ensindisweni, kanti isAmbulo siveza labo okuthi, ekugwalisekeni kwe-omega kwalokho kuprofetha kwe-alpha, bagwalise ngokuphelele sona kanye isithembiso nesiprofetho esabekwa kulokho kuprofetha kwe-alpha.

Ukusetshenziswa kwale migqa emibili kuvame ukwenziwa yizazi zenkolo, kodwa akukaze kwenziwe ngombono wendlela yokuthi umugqa phezu komugqa. Lezi zinhlu ezimbili zozalo ezikuGenesisise nasesAmbulweni zinikeza ofakazi ababili bokuthi uNkulunkulu ukhuluma ezingeni lesibili. Ulimi olulodwa luwubufakazi obulotshiwe njengoba bulotshiwe, kanti umugqa wesibili ngaphakathi kwalobo bufakazi wembulwa ezingeni elingokomfanekiso. Izazi zenkolo ngokuvamile azidluli ekuqapheleni okusebusweni ngokuphathelene nomlayezo odluliswa ngezincazelozamagama kuGenesisise nasesAmbulweni. Lokho abakubonayo bakuphatha njengento entsha ekhuluma kakhulu ngokuhlakanipha kwabo siqu kobuntu, njengoba kufakazelwa amandla abo okuzenza abangcwele okubenza bakwazi ukubona isingathekiso ngaphakathi kwezincazelozamagama. Abawuboni neze umyalezo obekwe phambili emadodaneni ayishumi nambili ka-Ishmayeli. Abaziboni ngokufanele izinhlu zozalo zikaJesu kuMathewu nakuLuka. Abaziboni izinhlu zozalo zamakhosi ayisikhombisa okugcina akwaJuda, namakhosi ayisikhombisa okugcina akwa-Israyeli, amakhosi ayisikhombisa okuqala akwaJuda noma amakhosi ayisikhombisa okuqala akwa-Israyeli.

Lapho ngithi ababoni, ngisho ukuthi uma ubuza u-Google ukuthi kukhona yini izimfundiso ngalezi zinhlu zozalo, impendulo ithi “yebo,” ngoka-Adamu kuya kuNowa kuGenesisise, futhi “yebo” nangalabo abayizinkulungwane eziyikhulu namashumi amane nane nane. Kodwa ingabe bayisebenzisa ngale ndlela inzalo eyishumi ka-Abrama kuGenesisise isahluko 11 na? Cha. Ingabe basebenzisa uhlu lozalo lukaKhayini nohla lozalo lukaSeti? Yebo, kodwa bakude kakhulu nencazelozamagama yangempela, kangangokuthi kungathi bakhuluma ngesinye isihloko. Akungabazeki ukuthi bayazikhuluma izinhlu zozalo zikaKristu kuMathewu nakuLuka, kodwa futhi, bayaphambuka kakhulu. Kungani lokho kubalulekile, niyabuza na? Ngoba ngihlose ukunikeza umbono jikelele wale migqa engokwesiprofetho yezinhlu zozalo, futhi ngifuna ukucaca kusukela ekuqaleni ukuthi ngizama ukubona ukubaluleka kwesizukulwane sesine njengophawu lwesiprofetho seBhayibheli. Lo mbono jikelele walezi zinhlu zozalo uyosiza kulokho, kodwa kungaba ubudedengu ngasohlangothini lwanoma ubani uma ecabanga ukuthi isifinyezo esilula salezi zinto ezizolandela siyikho konke okukhona okufanele kuqondwe ngale migqa yezinhlu zozalo.

Ngemva kohlu lozalo olusukela ku-Adamu luye kuNowa, sithola imigqa emibili yozalo ezahlukweni zesine nesihlanu zikaGenesisise. Leyo migqa emibili imelwe yinzalo kaKayini nenzalo kaSeti. Ngokungafani nohla lozalo olusukela ku-Adamu luye kuNowa olwamelela

izizukulwane eziyishumi, uhlu lukaSeti nolukaKayini kokubili lukhomba izizukulwane eziyisishiyagalombili. Ngalesi sizathu, kufanele kubhekwe njengezikhathi ezimbili ezine. USeti noKayini bayizimpawu zesivumelwano, futhi uKayini umele labo okuthi ku-Isaya amashumi amabili nesishiyagalombili namashumi amabili nesishiyagalolunye benza isivumelwano sokufa, okuyisivumelwano esiyochithwa ngesikhathi sesishayo esichichimayo. Yibo labo abakha izindlu zabo phezu kwesihlabathi. Labo abakha phezu kweDwala benza isivumelwano sokuphila, njengoba kumelwe kuPetru wokuqala, isahluko sesibili, njengalabo asebezwele ukuthi iNkosi ilungile, futhi “bayisizukulwane esikhethiweyo.” “Abaningi” bakha phezu kwesihlabathi, kodwa “bambalwa” abakhethiweyo.

Uhlu lozalo lukaKhayini luyintambo yokuhlubuka esivumelwaneni samagama, ngokuba lawo magama amele inkazimulo yomuntu eyize, eholela ekuzulazuleni okungenanjongo, emva kokuba eshaywe yizulu. Ngokungalinaki isixwayiso, uzalo lukaKhayini luthi lukholelwa ebunkulunkulwini bamanga, obumbozwe ngamandla omuntu okuziphindiselela, amelwa ubuciko besintu, obubumba isiko lensimbi; lihle, kodwa linodlame, futhi liyinyumba yethemba. Leso sitatimende sokugcina siwukubuka konke komlayezo osezizukulwaneni eziyisishiyagalombili zikaKhayini othathwe emagameni.

Uhla lukaSethi luphendula uhla lukaKayini ngomusa. Ebuthakathakeni bobuntu obubekelwe isintu, labo ababiza kuNkulunkulu bayakuphendulelwa usizi lwabo lube yindumiso lapho izulu lehla. Ngokuhamba ngokwethembeka endleleni enyukela enkazimulweni, ngesikhathi sokuvinjanywa, kuze kube yilapho kukhala isimemezelo esithi “ithemba,” kufika ukuphumula, ngokudabula emanzini okusindiswa. Leso sitatimende sokugcina siyisifinyezo somlayezo osezizukulwaneni eziyisishiyagalombili zikaSethi othathwe emagameni.

Isizathu sokuhlukanisa izizukulwane eziyisishiyagalombili zibe yizingxenye ezimbili zezizukulwane ezine sibekwa esinyathelweni sokuqala sesivumelwano, lapho isiprofetho sobugqila eGibhithe siboniswa njengeminyaka engama-400, futhi nokuthi leyo minyaka engama-400 yayiyophela esizukulwaneni sesine. Lapho ubufakazi bukaPawulu bufakwa esiprofethweni sesivumelwano se-alpha, bukhinqiza izinkathi ezimbili zeminyaka engama-215 ezakhiwa izizukulwane ezine enkathini ngayinye. Izizukulwane eziyisishiyagalombili, eminyakeni engama-430, zimelela izinkathi ezimbili zeminyaka engama-215. Inkathi yokuqala imelelwa nguFaro omuhle owayemazi uJosefa. Eminyakeni engama-215 kamuva, kwaba khona uFaro omusha, owayengamazi uJosefa. Khona-ke kwaqala olunye uchungechunge lwezizukulwane ezine.

Izizukulwane eziyisishiyagalombili, ezihlukaniswe ngokulinganayo zaba yizikhathi ezimbili, ziphawulwe ngokucacile njengesikhathi sazo esinezizukulwane ezine, zisekela ukusetshenziswa kwezizukulwane eziyisishiyagalombili zikaKhayini nezikaSeti ngendlela efanayo. Lapho lokho kusetshenziswa kwenziwa, uba nezizukulwane eziyisishiyagalombili zikaSeti zihambisana nezizukulwane eziyisishiyagalombili zikaKhayini. UKhayini umelela abaningi abamukela uphawu lwesilo, kanti uSeti umelela abambalwa abamukela uphawu lukaNkulunkulu. UKhayini uyisibonakaliso sobuntu, futhi uSeti uyisibonakaliso sobuntu obuhlanganiswe nobuNkulunkulu kumongo wesivumelwano sikaNowa, kanti umugqa kaJosefa noMose usemongweni wesivumelwano sika-Abrama.

Khona-ke esahlukweni seshumi nanye, uhlu lozalo lwabantu abakhethiweyo lumeleka ngamagama ayishumi kusukela kuShemu kuze kufike ku-Abrama. Isahluko seshumi nanye siyindaba yombhoshongo waseBabele, kodwa futhi singuhlu lozalo lwabantu abakhethiweyo, njengoba lumeleke ngo-Abrahama. Isahluko seshumi nanye sethula abantu abakhethiweyo ababeyongena esivumelwaneni esiphindwe kathathu noNkulunkulu. Isinyathelo sesithathu nesokugcina kwakuwumnikelo ka-Isaka esahlukweni samashumi amabili nambili. Isahluko “seshumi nanye” siyisiqalo se-alpha, kanti isahluko “samashumi amabili nambili” siyisiphetho se-omega. Ukukholwa okudingekayo ukuze kuzwakale izwi likaNkulunkulu encazelweni yamagama, akuhlukile neze ekukholweni okudingekayo ukuze kuzwakale izwi laKhe ekubalweni kweZwi laKhe. Ukusetshenziswa kohlu lozalo okungacatshangwa yizazi zenkolo, nguhlu lozalo luka-Ishmayeli, uphawu lweSulumane.

Nanka la ngamabizo amadodana ka-Ishmayeli, ngokwamabizo awo, ngokwezizukulwane zawo: izibulo lika-Ishmayeli, uNebayoti; noKedari, no-Adibeyeli, noMibasami, noMishima, noDuma, noMasa, noHadari, noThema, noJeturi, noNafishi, noKedema. Lawa angamadodana ka-Ishmayeli, lawa ngamabizo awo, ngokwemizi yawo, nangokwezinqaba zawo; izikhulu ziyishumi nambili ngokwezizwe zazo. UGenesis 25:13–16.

Lapho izincazelo zalawa magama ayishumi nambili zibekwa zibe yisitatimende, sifundeka kanje: “Ngokwesiprofetho inzalo ka-Ishmayeli ingabantu abamnyama abanezithelo, abadume njengamaqhawe empi, kodwa abadabukiswe ngokomlando nangokwesiprofetho ngo-Agasti 11, 1840, bese kamuva ngoSeptemba 11, 2001. Emlandweni weBhayibheli babizwa ngokuthi abantwana basempumalanga. Bavela e-Arabhiya lapho kutshalwa khona izinongo ezinephunga elimnandi ezazisetshenziswa emisebenzini yenkonzo yasendlini engcwele yamaHeberu. Igama elithi “ababulali” lisuselwa emlandweni wamaSulumane futhi limelela ukufa okulethwa ngokuthula. Esikhathini Sezimpi Zenkolo, ubuSulumane bavala, bazungeza futhi bavimbezela iYurophu yamaKatolika, kodwa ukuzibamba kwabo okwalandela kwaphawula ukufika kokuvuselelwa kuka-1840 kuya ku-1844, kanye nokusukela ku-9/11 kuze kufike enkingeni yomthetho weSonto. Izincazelo zamagama ayishumi nambili amadodana ka-Ishmayeli zonke zivezwe esitatimendeni esedlule ngohlobo lokubhala olugqamile.”

Amagama ayishumi nambili ohlu luka-Ishmayeli amele ishumi nantathu, uma uhlanganisa u-Ishmayeli ohlwini. Ishumi nantathu liyinombolo eyisibonakaliso “yokuvukela,” okuyikho uHagari akwenza, okwabangela ukuba u-Abrahama avumele ukuba uHagari no-Ishmayeli baxoshwe. UPawulu usebenzisa leso sehlo ukuchaza ukuxoshwa kuka-Israyeli wasendulo njengabantu besivumelwano sikaNkulunkulu, ngesikhathi esifanayo lapho Ayemisa khona isivumelwano nomlobokazi waKhe wobuKristu.

Ngokuba kulotshiwe ukuthi u-Abrahama wayenamadodana amabili, elinye ngomkhonzazana, kanti elinye ngomfazi okhululekileyo. Kodwa lowo owazalwa ngomkhonzazana wazalwa ngokwenyama; kanti lowo ngomfazi okhululekileyo wazalwa ngesithembiso. Lezi zinto ziyisifaniso; ngokuba laba bayizivumelwano ezimbili; esinye sivela entabeni iSinayi, esizalela ebugqilini, sona esinguHagari. Ngokuba lo Hagari uyintaba iSinayi e-Arabiya, futhi ufaniswa neJerusalema elikhona manje, lona elisebugqilini kanye nabantwana balo. Kodwa iJerusalema

eliphezulu likhululekile, lona elingunina wethu sonke. Ngokuba kulotshiwe ukuthi: Thokoza, wena oyinyumba ongazaliyo; qhumelela ngokumemeza, wena ongahlushwa yimihelo yokubeletha; ngokuba oshiyiweyo unabantwana abaningi kakhulu kunalowo onendoda. Manje thina, bazalwane, njengo-Isaka, singabantwana besithembiso. Kodwa njengalokhu ngaleso sikhathi lowo owazalwa ngokwenyama wayemzingela lowo owazalwa ngoMoya, kunjalo nanamuhla. Nokho uthini umBhalo? Xosha umkhonzazana nendodana yakhe; ngokuba indodana yomkhonzazana ayisoze yaba yindlalifa kanye nendodana yomfazi okhululekileyo. Ngakho-ke, bazalwane, asibona abantwana bomkhonzazana, kodwa singabomfazi okhululekileyo. Galathiya 4:22–31.

U-Ishmayeli uwuphawu lweSlamu, kanti uHagari, unina ka-Ishmayeli, uwuphawu lwebandla lesivumelwano sokufa. U-Isaka uwuphawu lobuKristu, kanti uSara uwuphawu lwebandla lesivumelwano sokuphila. Ngenxa yalesi sizathu, u-Ishmayeli wayenamadodana ayishumi nambili, ngokuba ishumi nambili liwuphawu lwabantu bakaNkulunkulu besivumelwano, futhi iSlamu iwumgunyathi wabantu bakaNkulunkulu besivumelwano.

Kukhona izizukulwane ezimbili zikaKristu emaVangelini. Esinye sikuMathewu kanti esinye sikuLuka.

UJakobe wazala uJosefa, indoda kaMariya, owazalwa kuye uJesu, obizwa ngokuthi nguKristu. Ngakho-ke zonke izizukulwane kusukela ku-Abrahama kuze kufike kuDavide ziyizizukulwane eziyishumi nane; futhi kusukela kuDavide kuze kube sekuthunjelweni eBabiloni ziyizizukulwane eziyishumi nane; futhi kusukela ekuthunjelweni eBabiloni kuze kube nguKristu ziyizizukulwane eziyishumi nane. Ukuzalwa kukaJesu Kristu-ke kwaba kanje: Unina uMariya eseganiselwe kuJosefa, bengakahlangani, wafunyanwa ekhulelwe ngoMoya oNgewe. Mathewu 1:16–18.

Uhlanga lukaMathewu lukhomba izikhathi ezintathu ezilinganayo eziyishumi nane, ezakha isikhathi esisodwa esingamashumi amane nambili. UKristu uyi-omega yomlando wesivumelwano maqondana noMose njenge-alpha yomlando wesivumelwano. UMose uprofetha ukuthi uKristu wayezakuba “njengaye.” UMose waba nezikhathi ezintathu zeminyaka engamashumi amane empilweni yakhe yeminyaka eyikhulu namashumi amabili. Isikhathi ngasinye seminyaka engamashumi amane sempilo kaMose, lapho sibekwa umugqa phezu komugqa, siphetha eKadeshi, uphawu luka-1863 nomthetho weSonto. Izikhathi ezintathu zikaKristu ziphela kuDavide, ekuthunjweni eBabiloni, nakuKristu eqinisa isivumelwano ngegazi laKhe esiphambanweni. UDavide umele ukuphakanyiswa kwebandla elinqobayo emthethweni weSonto, kanti umugqa wesibili ukhomba izintombi eziyiziwula zithwalelwa eBabiloni, emthethweni weSonto. Isikhathi sesithathu siphela esiphambanweni, okuyinto ephinda futhi ifanekise umthetho weSonto lapho uKristu eqinisa isivumelwano sika-Abrahama nabayizinkulungwane eziyikhulu namashumi amane nane kanye nesivumelwano sikaNowa nesixuku esikhulu.

Okungaqondakala lapho le migqa emibili ibekwa phezu komunye nomunye kuyamangalisa. Iminyaka eyikhulu namashumi amabili kaMose ihlangana neminyaka eyikhulu namashumi amabili kaNowa, kanti izizukulwane ezingamashumi amane nambili zikaKristu zihlangana nokubusa kukamphikukristu izinyanga ezingamashumi amane nambili ezingokomfanekiso ngesikhathi

somthetho weSonto.

INkosi yathi: UMoya wami awuyikuhlala uphikisana nomuntu kuze kube phakade, ngokuba naye uyinyama; nokho izinsuku zakhe ziyakuba yiminyaka eyikhulu namashumi amabili.
UGenesise 6:3.

Kanye nohlu lozalo lukaMathewu, olugcizelela isivumelwano sika-Abrahama, nohlu lozalo lukaKristu, njengoba lubekwe nguLuka, lufinyelela emuva luze lufike ekudalweni, ngaleyo ndlela lugcizelela isivumelwano sokuphila u-Adamu asiphula e-Edene. Uhlu lozalo lukaLuka luqala ngoJesu, bese lubuyela emuva ngohlu lozalo lwaKhe luze lufike ku-Adamu, ovezwa njengendodana kaNkulunkulu. Ulayini uphetha ngo-Adamu wesibili ophelele, futhi uqala ngo-Adamu wokuqala ophelele. Kusukela ku-Adamu wokuqala kuze kube ku-Adamu wesibili kubekwe njengezizukulwane ezingama-77.

Izizukulwane ezilotshwe emiBhalweni zimelela imigqa yeqiniso. Sisanda kuhlonza eziningana ezedlula kude ofakazi abadingekayo ukuze kuqiniswe iqiniso. Imigqa yezizukulwane iqukethe izwi lokugcwaliseka kwezinto emlandweni nezibikezelo zesikhathi esizayo, futhi iqukethe nezwi likaPalmoni, uMbali Wezinombolo Oyisimangaliso wezimfihlakalo, njengoba izimfumbe zezinombolo ezabekwa ngaphakathi kwaleyo migqa zinikeza izwi lesibili. Lawo mazwi amabili azwakala kanye nelinye izwi lesithathu, izwi loLimi Oluyisimangaliso, owadala futhi olawula zonke izinto, kuhlanganisa namagama abantu, ezindawo nezinto.

Lapho uJohane ephenduka ukuba abone izwi elingemuva kwakhe, lalinjengezwi lamanzi amaningi; futhi lapho uDanilyeli eba nombono ofanayo, izwi laKhe laliyizwi lesixuku. Umlayezo osobala wemibhalo, kanye namagama atholakala nalowo mlayezo, futhi nokubalwa kwezinombolo okungaphakathi kulowo mlayezo, kuyizwi ezintathu endimeni eyodwa. Lapho uthatha umugqa onezwi ezintathu uwubeke phezu komugqa ofanayo, izwi ezintathu ziba amazwi amaningi.

Kwase kuphuma izwi esihlalweni sobukhosi, lithi: Dumisani uNkulunkulu wethu, nonke nina zinceku zakhe, nani enimesabayo, abancane nabakhulu. Ngase ngizwa kungathi yizwi lesixuku esikhulu, nanjengezwi lamanzi amaningi, nanjengezwi lokuduma okunamandla, lithi:
Haleluya; ngokuba iNkosi uNkulunkulu uSomandla iyabusa. IsAmbulo 19:5, 6.

Ezinye zezizukulwane ezibaluleke kakhulu zitholakala emakhosini akwa-Israyeli. Amakhosi okuqala ayisikhombisa akwa-Israyeli, umbuso wasenyakatho, agcina ngo-Ahabi, uJezebeli no-Eliya, ngaleyo ndlela emele umthetho weSonto. Uhla lwamakhosi okugcina ayisikhombisa ezizwe zasenyakatho luqala emthethweni weSonto futhi luphele ekupheleni kwesikhathi sokuvininywa kwesintu, lapho uMikayeli esukuma kuDanilyeli 12. Amakhosi okuqala ayisikhombisa akwaJuda abonisa umlando osukela emthethweni weSonto kuze kube yilapho uMikayeli esukuma, kanti ayisikhombisa okugcina abonakalisa umlando oholela emthethweni weSonto. Imigqa emibili yezizukulwane, yomibili inomlando we-alpha nomlando we-omega. Umlando we-alpha uyinkathi esukela ku-9/11 kuze kube semthethweni weSonto, kanti inkathi ye-omega isukela emthethweni weSonto kuze kube sekupheleni kwesikhathi sokuvininywa. Amakhosi okuqala ayisikhombisa akwa-Israyeli ahambisana namakhosi okugcina ayisikhombisa akwaJuda; futhi amakhosi okugcina ayisikhombisa akwa-Israyeli ahambisana namakhosi okuqala

ayisikhombisa akwaJuda.

Sizoqhubeka esihlokweni esilandelayo.

“Yimani Kuze Kube Sekupheleni”

“[IsAmbulo 1:1, 2, kucashuniwe.] IBhayibheli lonke liyisambulo; ngokuba sonke isambulo esiza kubantu siza ngoKristu, futhi sonke sigxile kuye. UNkulunkulu ukhulume kithi ngeNdodana yaKhe, esingabaKhe ngokudalwa nangokuhlengwa. UKristu weza kuJohane, owayedingiselwe esiQhingini sasePhatmose, ukuba amnike iqiniso lalezi zinsuku zokugcina, ukuba ambonise lokho okumelwe ukuba kwenzeke masinyane. UJesu Kristu ungumgcinisiphathamandla omkhulu wesambulo saphezulu. Kungaye lapho sinolwazi lwalokho okumelwe sikulindele ezigawini zokuvala zomlando walomhlaba. UNkulunkulu wanika uKristu lesi sambulo, futhi uKristu wasidlulisela kuJohane.”

“UJohane, umfundi othandekayo, nguyena owakhethwa ukuba amukele lesi sambulo. Wayengowokugcina osindayo kubafundi bokuqala abakhethiweyo. Ngaphansi kwesimiso seTestamente Elisha wahlonishwa njengoba umprofethi uDaniyeli ahlonishwa ngaphansi kwesimiso seTestamente Elidala.

“Umyalo okwakufanele ukwaziswe uJohane wawubaluleke kakhulu kangangokuthi uKristu weza evela ezulwini ukuba awunike inceku yaKhe, emtshela ukuba awuthumele emabandleni. Lo myalo kufanele ube yindaba yokutadisha kwethu ngokuqaphela nangomkhuleko; ngokuba siphila esikhathini lapho abantu abangekho ngaphansi kokufundiswa nguMoya oNgcwele beyongenisa imibono engamanga. Laba bantu bebemi ezikhundleni eziphakeme, futhi banezinhlalo zokufuna okukhulu abafuna ukuzifeza. Bafuna ukuziphakamisa, nokuguqula ngokuphelele ukubonakala kwazo zonke izinto. UNkulunkulu usinike umyalo okhethekile ukuba usiqaphe kulabo abanjalo. Wayala uJohane ukuba alobe encwadini lokho okuyokwenzeka ezigawini zokuphetha zomlando waleli zwe.”

“Emva kokudlula kwesikhathi, uNkulunkulu waphathisa abalandeli baKhe abathembekileyo izimiso eziyigugu zeqiniso lamanje. Lezi zimiso azizange zinikezwe kulabo ababengenayo ingxenye ekumenyazelweni kwemiyalezo yengelosi yokuqala neyesibili. Zanikezwa izisebenzi ezazibe nengxenye emsebenzini kusukela ekuqaleni.

“Labo abadlula kulokhu okwenzeka kufanele baqine njengetshe emigomeni esenze saba ngamaSeventh-day Adventists. Kufanele babe ngabahlanganyeli noNkulunkulu emsebenzini, bebopha ubufakazi, bemisa uphawu emthethweni phakathi kwabafundi baKhe. Labo abahlanganyela ekumisweni komsebenzi wethu phezu kwesisekelo seqiniso leBhayibheli, labo abazi izimpawu zendlela ezakhomba indlela eqondileyo, kufanele babhekwe njengabasebenzi benani eliphakeme kakhulu. Bangakhuluma ngokuhlangenwe nakho kwabo siqu maqondana namaqiniso abawaphathisiwe. Laba bantu akumelwe bavumele ukukholwa kwabo kuguqulwe kube ukungakholwa; akumelwe bavumele ukuba ifulegi lengelosi yesithathu lisuswe ezandleni zabo. Kufanele babambelele ngokuqinile ekuqaleni kokwethemba kwabo kuze kube sekupheleni.

“INkosi isimemezele ukuthi umlando wesikhathi esedlule uyakuphindwa njengoba singena emsebenzini wokuphetha. Wonke amaqiniso awanikezile ngalezinsuku zokugcina kufanele amenezelwe emhlabeni. Yonke insika ayimisisile kufanele iqiniswe. Asinakuphuma manje esisekelweni uNkulunkulu asimisile. Asinakungena manje kunoma iyiphi inhlango entsha; ngokuba lokhu kungasho ukuhlubuka eqinisweni.

“Umsebenzi wezithunywa zevangeli kwezokwelapha udinga ukuhlanjululwa nokuhlansa kukho konke okunganciphisa ukholo lwabakholwayo ekuhlengenwe nakho kwabantu bakaNkulunkulu esikhathini esedlule. I-Edene, i-Edene enhle, yehliswa isithunzi ngokungeniswa kwesono. Kunesidingo manje sokulandisa kabusha ukuhlangenwe nakho kwamadoda abamba iqhaza ekumisweni komsebenzi wethu ekuqaleni.

“Ngezikhathi ngezikhathi sifunda izaziso zokufa zamadoda amakhulu ezwe. Isikhathi sawo safika ngokuzumayo, sengathi ngomzuzwana. Abanengi, abebecatshangwa ukuthi basempilweni enhle, bayafa emva komkhosi, noma emva kokwenza amacebo obugovu okuziphakamisa kwabo. Izwi liyaphuma lithi, ‘Unamathele ezithixweni zakhe; myekeni.’ Lokhu kusho ukuthi iNkosi ayisamqapheli engozini. Ukufa okuzumayo kuyafika, pho umsebenzi wokuphila kwakhe uyini inani lawo? Ukuphila kwakhe kube yisehluleki. Umuthi uyawa, ngoba amandla abewusekela ayawushiya emhlatshelweni wawo wokukhonza izithixo.”

“Abesilisa nabesifazane bagxile ngokuphelele ekufuneni okuthile abangakujabulela. Bathengisa imiphefumulo yabo ngeze, futhi uNkulunkulu uyahoxisa ukubekezela Kwakhe okunesineke eside. Bayekelwa ekukhetheni kwabo.

“Bakhona labo okuthi, nakuba bevuma ukuthi bakholwa yiqiniso lesikhathi samanje, babehlisa ukholo lwabo futhi benqaba ukuhamba ekukhanyeni. Ngubani manje ozobeka eceleni izimiso zakhe zobugovu nezomhlaba? Ngubani manje ozolwela ukuqonda ukubaluleka komphefumulo? Kuyomsiza ngani umuntu, uma ezuzwa izwe lonke, kodwa alahlekelwe ngumphefumulo wakhe siqu na? Noma umuntu uyakunikela ngani kube yinhlawulo yomphefumulo wakhe na? Ingabe nilambele futhi nomanela isinkwa sokuphila namanzi ensindiso na? Niyaqaphela yini inani lemiphefumulo uKristu awafela? Ingabe labo okumele babe ngamaKristu baphila ngokuvumelana nokuvuma kwabo ukukholwa na? Bayakuqonda yini ukubaluleka komphefumulo na? Balwela yini ukuhlambulula imiphefumulo yabo ngokulalela iqiniso na?” Manuscript Releases, volume 20, 150, 151.