

Incwadi kaJoweli neBandla labaSeventh-day Adventist laseLawodikeya - Inombolo Yamashumi Amabili Nantathu

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Inombolo Yamashumi Amabili Nantathu

Esihlokwani samashumi amabili nambili ngabhala ngathi, “Khona-ke esahlukweni seshumi nanye, uhlu lozalo lwabantu abakhethiweyo lumelwa ngamagama ayishumi kusukela kuShemu kuya ku-Abrama. Isahluko seshumi nanye siyindaba yombhoshongo waseBabele, kodwa futhi siyilo nohlu lozalo lwabantu abakhethiweyo, njengoba lumelwa ngu-Abrahama. Isahluko seshumi nanye singenisa abantu abakhethiweyo ababeyongena esivumelwaneni esiyizigaba ezintathu noNkulunkulu. Isinyathelo sesithathu nesokugcina kwakuwumnikelo ka-Isaka esahlukweni samashumi amabili nambili. Isahluko “seshumi nanye” siwukuqala kwe-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 ekunombolweni kweZwi laKhe.”

Isahluko seshumi nanye siveza isivumelwano sikaKayini, nesivumelwano sika-Abela. Eminyakeni eminingi siye sabonisa kaningi ukuthi izimpawu ezingokwesiprofetho zombhoshongo waseBabele zimelela isivumelwano somgunyathi. Emva kukazamcolo, kwaba khona ukuguquka kwezikhathi zokuphatha, kusukela ekukhonzeni esangweni lase-Edene ngaphambi kukazamcolo, kwathi emva kukazamcolo, ukukhonza kwakumelwe kwenziwe e-altare. I-altare lalinezidingo eziqondile ezingokweBhayibheli. Kwakufanele limiswe ngamatshe emvelo, kungabi khona ukuqotshwa noma ukubazelwa kwamatshe ngesandla somuntu. Kwakufanele kube yidwala phezu kwedwala, kungabi khona udaka lokubopha.

Injongo yombhoshongo kwakuwukwenzela abalandeli bakaNimrode igama, elimelela isimilo. Embhoshongweni sibona umuntu ezama ukuzisindisa, futhi eziphakamisa njengonkulunkulu bezulu. Umbhoshongo uwuphawu lwebandla elicabanga ukuthi lingazisindisa, futhi elicabanga ukuthi kufanele liphakanyiswe, njengoba kwenza amakhosi ayishumi kuHubo 83, lapho ephakamisa ikhanda lobupapa kulowo mfelandawonye omubi wesiprofetho seBhayibheli, owenzeka ngomthetho weSonto.

Ingoma noma iHubo lika-Asafi. Ungathuli, O Nkulunkulu; ungabambi ukuthula, futhi ungabi buthule, O Nkulunkulu. Ngokuba bheka, izitha zakho ziyaxokozela; nalabo abakuzondayo baphakamise ikhanda. AmaHubo 83:1, 2.

Umhlaba wawusanda kubhujiswa uzamcolo kaNowa, futhi isizathu uNkulunkulu asho ngaso ukuvalwa komusa emhlabeni wangaphambi kukazamcolo kwakungukuthi imicabango yomuntu yayisiba mibi njalo. IBhayibheli likhuluma ngobunye ngezindlela ezihlukahlukene, enye yazo

iwukubona “iso neso.” Bangahamba ndawonye yini ababili, ngaphandle kokuba bevumelene?

Manje ngiyancenga, bazalwane, ngegama leNkosi yethu uJesu Kristu, ukuba nonke nikhulume into eyodwa, nokuba kungabikho ukwahlukana phakathi kwenu; kodwa ukuba nihlanganiswe ngokupheleleyo emqondweni munye nasekwahluleleni kunye. 1 Korinte 1:10.

Lapho uNkulunkulu ephambanisa ulimi ekwahlulweni kombuso kaNimrode, kukhomba ukuthi ngaphambi kwalokho kuphambana, bonke babesebunyeni, ngakho-ke bonke babenesimilo esifanayo; leso similo kwakuyinkolo esekelwe emisebenzini yomuntu—ngokuphambene nalabo abakuleso sahluko sona leso abamelwa ngu-Abrahama. UShemu wayengumphefumulo othembekileyo ngesikhathi sikaNimrode. Izazi-mlando zikhomba uShemu njengalowo owabulala uNimrode, lowo mvukeli onamandla phambi kweNkosi. Iphuzu limi liqinile ngaphandle kwemibono yezazi-mlando, ngokuba uShemu ungumuntu wesivumelwano, olandelela igazi lakhe kuNowa, umuntu wesivumelwano, olandelela igazi lakhe emuva kuSethi, omunye umuntu wesivumelwano, owangena emlandweni wesivumelwano ukuze athathe indawo yomfowabo u-Abela, owayengomunye umuntu wesivumelwano owayeyinzalo eqondile ka-Adamu.

UGenesise ishumi nanye uyimpikiswano enkulu phakathi kukaKristu noSathane, emongweni wesivumelwano sokuphila nesivumelwano sokufa. UNimrode umele umzingeli omkhulu phambi kweNkosi, ngokuba umele ibandla elinabalandeli abaningi. U-Abrama, ngoShemi, umele ibandla elinabalandeli abambalwa kuphela. UShemi wayeyindoda yesivumelwano ngenkathi uNimrode akha umbhoshongo wakhe, kodwa izivumelwano ezimbili esahlukweni seshumi nanye azimelwe nguShemi noNimrode, kodwa zimelwe nguNimrode no-Abrahama. UPawulu usho ngokucacile lo mthetho wesiprofetho.

Ngokuba lo Melkisedeki, inkosi yaseSalema, umpristi kaNkulunkulu oPhezukonke, owahlangabeza u-Abrahama ekubuya kwakhe ekubulaweni kwamakhosi, wambusisa; lowo futhi u-Abrahama amnika okweshumi kwakho konke; okokuqala ngokuhunyushwa igama lakhe lisho ukuthi, iNkosi yokulunga, kuthi emva kwalokho abe futhi yiNkosi yaseSalema, okuwukuthi, iNkosi yokuthula; engenayise, engenanina, engenalohlu lozalo, engenasiqalo sezinsuku, engenasiphelo sokuphila; kodwa enziwe afane neNdodana kaNkulunkulu; uhlala engumpristi njalo. Manje cabangani ukuthi lo muntu wayemkhulu kangakanani, lowo ngisho nokhokho u-Abrahama amnika okweshumi kwempango.

Ngokuqinisekileyo labo abangabamadodana kaLevi, abamukelayo isikhundla sobupristi, banomyalo wokwamukela okweshumi kubantu ngokomthetho, okungukuthi, kubafowabo, nakuba bephume okhalweni luka-Abrahama:

Kodwa yena ongabalwa inzalo yakhe kubo wamukela okweshumi ku-Abrahama, wambusisa lowo owayenezithembiso. Futhi ngaphandle kokuphikisana konke, omncinyane ubusiswa ngomkhulu. Nalapha abantu abafayo bamukela okweshumi; kodwa lapho ukwamukela yena, okufakazelwa ngaye ukuthi uyaphila. Futhi, uma kungashiwo kanjalo, noLevi, owamukela okweshumi, wakhokha okweshumi ku-Abrahama. Ngokuba wayesezinkalweni zikayise, lapho uMelkisedeki emhlangabeza. Hebheru 7:1–10.

Kunamaqiniso amaningi amanje esihlokweni sikaMelkizedeki, kodwa mina ngikhomba nje ukuthi uPawulu ufundisa ngokuqondile ukuthi izimpawu zesiprofetho zamadoda esivumelwano—futhi ngalokho ngisho amadoda nabesifazane ebufakazini obuphefumulelwe, ubufakazi babo bombhalo obukhomba uphawu lwendlela emgqeni wesiprofetho wesivumelwano sikaNkulunkulu nesintu. UPawulu ufundisa ukuthi uMelkizedeki, owaphila ngaphambi kokumiswa kobupristi bamaLevi eSinayi, ngakho-ke eminyakeni engaphezu kwamakhulu amane ngaphambi kokuba kube khona ubupristi bamaLevi, wayemukele okweshumi kuLevi. Ukuze ube sebupristini bamaLevi, kwakufanele ube ngumLevi owayengaqinisekisa ukwehla kwakhe ngegazi kuLevi. UMelkizedeki wayengenakukhombisa ukuthi ukwehla kwakhe kwakusuka ohlwini lukaLevi, ngoba uLevi wayengakazalwa.

Umugqa wesiprofetho omele isivumelwano sikaNkulunkulu no-Adamu no-Eva empeleni uyizivumelwano ezimbili. Esokuqala sasiyisivumelwano sokuphila esinovivinyo olulula. Ngemva kokuwa nokwehluleka kulolo vavanyo, isivumelwano esalandela sahlanganisa igazi lewundlu ukuze kunikezwe izembatho. Kwase kuba khona isivumelwano sikaNkulunkulu nesintu, esimelwe ngothingo lwenkosazana, uNowa, nokukhonza e-altare. Kwase kuba khona uGenesisise ishumi nanye lapho kwaqala khona isivumelwano sikaNkulunkulu nabantu abakhethiweyo, ababeyobizwa ngokuthi amaHebheru. Kuzo zonke lezo zindaba, abalingiswa baseBhayibhelini bangamadoda noma abesifazane besivumelwano.

KuGenesisise isahluko seshumi nanye, kuvezwa ukuqala kwesivumelwano sokuphila nabantu abakhethiweyo, futhi kuvezwa khona kanye lapho uNimrode emisa isivumelwano sokufa, njengoba sifanekiswa yizitini nodaka, okwakuyinkohliso yamatshe angabazwanga nangokungabi khona kodaka okwakufanekiswa yi-altare. USister White uyasazisa ukuthi i-altare limelela uKristu; ngalokho-ke inkolo kaNimrode, eyinkolo eyinkohliso, imelela uKristu oyinkohliso.

Base besho omunye komunye bathi: Woza, masenze izitini, sizishise kahle kakhulu. Zaba yizitini kubo esikhundleni samatshe, nodaka lwaba kubo esikhundleni sikasimende. UGenesisise 11:3.

Uma ungakwenzela i-altare lamatshe, awuyikulakha ngamatshe aqoshiweyo; ngoba nxa uphakamisela ithuluzi lakho phezu kwalo, usungcolisile. U-Eksodusi 20:25.

“Sisengozini yokuxuba okungcwele nokuvamile. Umlilo ongcwele ovela kuNkulunkulu kufanele usetshenziswe emizamweni yethu. I-altare leqiniso nguKristu; umlilo weqiniso nguMoya oNgcwele. Lokhu kungukuphefumulelwa kwethu. Kuphela lapho uMoya oNgcwele ehola futhi eqondisa umuntu khona lapho engumeluleki ophephile. Uma siphambuka kuNkulunkulu nakwabakhethiweyo baKhe ukuze siyobuza ema-altare angaziwa, siyakuphendulwa ngokwemisebenzi yethu.” Selected Messages, incwadi 3, 300.

Phakathi kwamanye amaqiniso, esinye sezifundo esitholakala ngokwesiprofetho kuGenesisise ishumi nanye ukuthi simelela ukuqala komugqa wesiprofetho. Uzamcolo kaNowa uphawula ukwehlukani kweiprofetho. Lapho uNowa ephuma emkhunjini kwakuzoba khona indlela entsha yokukhonza, futhi indlela yokukhonza njalo iveza izigaba ezimbili zabakhonzi, njengoba kubekiwe emlandweni kaKhayini no-Abela. UGenesisise ishumi nanye uyizwe elisha, elinomlando

wesiqalo oba yindaba eyisisekelo yomlando wokuphela, njengoba abantu bakaNkulunkulu besivumelwano sosuku lokugcina bebiza abasebenzi behora leshumi nanye baphume eBhabhiloni ngesikhathi senhlekelele yomthetho weSonto. UNimrode ungumuntu wesono ngesikhathi senhlekelele yomthetho weSonto, futhi uShemu, ongu-Abrahama, ungumuntu kaNkulunkulu kuleyo nhlekelele efanayo kanye kanye. Ukuhlakazeka nokudideka kwezilimi kweGenesisise ishumi nanye kwaqala masinyane ngemva kokuba uNowa ephumile emkhunjini. Ingqikithi yesahluko seshumi nanye yizivumelwano ezimbili, futhi indaba ifinyelela esiphethweni sayo lapho isinyathelo sesithathu sesivumelwano sika-Abrahama sibekwa esahlukweni samashumi amabili nambili.

Isahluko seshumi nanye siwumlando we-alpha womugqa ka-Abrahama ofinyelela emlandweni we-omega esahlukweni samashumi amabili nambili. Indaba yokuqala yeBabele likaNimrode kanye nendaba yokugcina yomnikelo ka-Isaka, kokubili kumelela ukwahlulela kokugcina phezu kwesintu. Umugqa uqala embhoshongweni kaNimrode, bese unwebeka uze uyofinyelela emnikelweni ka-Isaka, futhi lowo mugqa uphetha ngemnikelo emibili ephikisanayo. Umnikelo kaNimrode wamukela ukwahlulela kukaNkulunkulu kokuphatha, kanti ukwahlulela kuka-Abrahama kwamukela isibusiso sikaNkulunkulu. UNimrode uyialpha yesahluko seshumi nanye kanti u-Abrahama uyio-omega yesahluko samashumi amabili nambili. I-omega ihlale inkulu kakhulu, okungenani ngokuphindwe ngamashumi amabili nambili ngokohlamvu lwesiHebheru, futhi amandla abonakaliswa ekudideni izilimi nasekuhlakazeni izizwe emhlabeni wonke, adlulwa kakhulu ngamandla esiphambano. Umbhoshongo kaNimrode umelela iTwin Towers zango-9/11, kanti umnikelo ka-Isaka umelela umthetho weSonto.

Umugqa wesivumelwano nesizwe esikhethiweyo uqala ngophawu lwenombolo yeshumi nanye, futhi uphela ngophawu lwamashumi amabili nambili. Umugqa uphela ekuvalweni komusa emlandweni we-alpha kaNimrode, kanye nasemlandweni we-omega ka-Abrahama. Umlando wona kanye kaNimrode no-Abrahama ubekwe obala encwadini yokuqala yeBhayibheli, futhi ubekwe ngaphakathi komongo wokucosha izicucu ezisele ekubhujisweni okwakusanda kwenzeka kukaZamcolo kaNowa. Encwadini yokuqala yeBhayibheli umfanekiso wezivumelwano ezimbili unikeza ofakazi ababili ababeka obala ukuvalwa komusa emugqeni wesahluko seshumi nanye kuze kube kwesamashumi amabili nambili.

Ongalungile, make aqhubeke nokungalunga; nongcolileyo, make aqhubeke nokungcola;
nolungileyo, make aqhubeke nokulunga; nongcwele, make aqhubeke nokungcwele.
IsAmbulo 22:11.

UNimrode usalokhu engolungile futhi engcolile, kanti u-Abrahama usalokhu elungile futhi engcwele, njengoba kukhonjisiwe ku-alpha kaGenesisise 11–22, kanjalo naku-omega yesAmbulo 22:11. Ngaphambi nje kokuvalwa komnyango womusa, kwenziwa isimemezelo evesini 10 sokuba kungavalwa uphawu amazwi esiprofetho sale ncwadi. Ngaphambi nje kokuvalwa komnyango womusa, evesini elilandelayo ngqo, kufanele kube khona isiprofetho esikuSambulo esizovulwa uphawu lwaso. Emavesini amabili emva kwevesi leshumi nanye, uKristu unikeza isihluthulelo sokuvula lolo prophetho uphawu lwaso.

Wayesethi kimi: Ungazivali amazwi esiprofetho sale ncwadi, ngokuba isikhathi sesiseduze. Ongalungile makenze okungalungile futhi; nongcolileyo makahlale engcolile futhi; nolungileyo makenze okulungileyo futhi; nongcwele makahlale engcwele futhi. Futhi bheka, ngiyeza masinyane; nomvuzo wami unami, ukuba nginike yilowo nalowo njengokwemisebenzi yakhe.

Mina ngingu-Alfa no-Omega, isiqalo nesiphelo, owokuqala nowokugcina. IsAmbulo 22:10–13.

Isahluko samashumi amabili nambili siyisahluko se-omega seBhayibheli lonke, futhi isihluthulelo sokuvula isiprofetho esikuSambulo esivalwe ngophawu, yisimiso uKristu asikhomba ngaphezu kwazo zonke ezinye esahlukweni sokuqala seSambulo. Isahluko sokuqala siyinhlamvu yokuqala yohlamvu lwamaHebheru, kanti isahluko samashumi amabili nambili siyeyokugcina. Emavesini ayisishiyagalolunye kuya kweleshumi nanye esahlukweni sokuqala, uJohane uyazethula, futhi uveza uKristu njengo-Alfa no-Omega.

Mina Johane, engingumfowenu nami, nomhlanganyeli ekuhluphekeni, nasebukhosini, nasekubekazeleni kukaJesu Kristu, ngangisesiqhingini esibizwa ngokuthi iPhatmose, ngenxa yezwi likaNkulunkulu, nangenxa yobufakazi bukaJesu Kristu. NgangikuMoya ngosuku lweNkosi, ngezwa emva kwami izwi elikhulu, linjengelophondo, lithi: Ngingu-Alfa no-Omega, owokuqala nowokugcina; futhi: Lokho okubonayo, kulobe encwadini, ukuthumele kuwo amabandla ayisikhombisa ase-Asia; e-Efesu, naseSmirna, nasePergamu, naseThiyathira, naseSardesi, naseFiladelfiya, naseLawodikeya. IsAmbulo 1:9-11.

Evesini leshumi nanye, uJohane usePatmosi, kodwa uyaphenduka evesini leshumi nambili, futhi kusukela lapho kuqhubeke useyingcwelengcwele yasezulwini. Ngakho-ke, emavesini 9/11, sithola ubufakazi bukaJohane, obukhomba uJesu njengo-Alfa no-Omega, into uJesu ayeseiyichazile ngaye uqobo evesini 8:

Mina ngingu-Alfa no-Omega, ukuqala nokuphela, kusho iNkosi, ekhona, eyayikhona, nezayo, uSomandla. IsAmbulo 1:8.

Evesini lesishiyagalombili, uJohane ubhala lokho amezwa uKristu ezikhuluma ngakho ngaye uqobo. Evesini lesishiyagalolunye kuya kweleshumi nanye, nguJohane okhuluma ngaye uqobo. Lokho kumela ofakazi ababili emavesini ayishumi nanye okuqala abamchaza uKristu njengo-Alfa no-Omega. Amavesi esishiyagalolunye kuya kweleshumi nanye amela isigaba sawo esiphelele somqondo. Nakuba exhunywe nesahluko sonke, kula mavesi uJohane ukhuluma ngaye uqobo, kanti emavesini amane kuya kwayisishiyagalombili, uJohane ukhuluma egameni loBukulunkulu emasontweni Awo. Ivesi lesine liqala isigaba somqondo, esiphela evesini lesishiyagalombili. Lokhu kubonakala ngezimpawu zokuvula zikaKristu owayekhona, okhona, nozayo, ekhonjwa evesini lesine bese kuphinde futhi evesini lesishiyagalombili.

UJohane kuwo amabandla ayisikhombisa ase-Asia: Umusa mawube kini, nokuthula, kuvela kuye okhona, nowayekhona, nozayo; nakuMimoya eyisikhombisa ephambi kwesihlalo sakhe sobukhosi; nakuJesu Kristu, onguvakazi othembekileyo, nezibulo labafuleyo, nombusi wamakho omhlaba. Kuye owasithandayo, wasigeza ezonweni zethu ngegazi lakhe uqobo,

wasenza amakhosi nabapristi kuNkulunkulu nakuYise; makube kuye inkazimulo nombuso kuze kube phakade naphakade. Amen. Bhekani, uyeza ngamafu; futhi wonke amehlo ayakumbona, nabo abamgwaza; nezizwe zonke zomhlaba ziyakulila ngenxa yakhe. Yebo, Amen.

Ngingu-Alfa no-Omega, isiqalo nesiphetho, usho iNkosi, ekhona, neyaye ikhona, nezayo, uSomandla. IsAmbulo 1:4-8.

Amavesi amathathu okuqala esahluko sokuqala aletha isambulo sikaJesu Kristu, esivulwa uphawu kancane ngaphambi kokuba isikhathi somusa sivale, ngokuba ivesi lesithathu lithi, “isikhathi sesiseduze.” “Isikhathi sesiseduze” yinkulumo efanayo ncamashi neyvesi leshumi, lesahluko samashumi amabili nambili, elithi “ungawuphawuli amazwi esiprofetho salencwadi ngokuba isikhathi sesiseduze.” Isiprofetho esivulwa uphawu yiSambulo sikaJesu Kristu.

Ivesi lesine liqala ukwambulwa, futhi ivesi lesine liqala ngobufakazi bukaJohane bokuthi, “Mina Johane,” bese kuthi evesini lesishiyagalombili kube nguKristu ozazisayo. Ufakazi ongumuntu ekuqaleni kwala mavesi amahlanu, noFakazi onguNkulunkulu ekugcineni. Ivesi lesine limveza uYise waseZulwini njengalowo “okhona, nowayekhona, nozayo.” Ivesi lesishiyagalombili limveza uKristu njengalowo “okhona, nowayekhona, nozayo.”

Isihluthulelo sokwembula isiAmbulo sikaJesu Kristu yisimiso sika-Alpha no-Omega. NjengowokuQala nowokuGcina, uKristu ukhona futhi kulesi sikhathi samanje, nakuba wayekhona esikhathini esedlule futhi eyoba khona esikhathini esizayo. Iqiniso lokuthi uJesu noYise bobabili banguNkulunkulu owayekhona, okhona, nozayo, liyenye futhi indlela yokwethulwa kukaKristu njengo-Alpha no-Omega. Ungu-Alpha no-Omega, owokuQala nowokuGcina, isiQalo nesiphetho, futhi wayekhona ekuqaleni futhi uyokuba khona ekupheleni. “Izihluthulelo” zombuso, ezanikezwa ibandla eKhesariya Filippi, nazo ziyiso lesi “sihluthulelo” esabekwa ehlombe lika-Eliyakimi ku-Isaya 22:22. U-alpha wencwadi yesAmbulo yisahluko sokuqala futhi u-omega uyisahluko samashumi amabili nambili, ngakho sithola lonke uhlamvu lwamaHebheru ezahlukeni zesAmbulo. Isahluko seshumi nantathu simele ukuhlubuka kwe-United States, bese kuthi emva kwalokho kube ngezomhlaba wonke. Isahluko sokuqala siveza uKristu njengo-Alpha no-Omega, kanti isahluko samashumi amabili nambili siqinisekisa lona lelo qiniso, kodwa silixhumanisa nokwembulwa okukhulunye ngakho esahlukeni sokuqala. Izahluko sokuqala, eseshumi nantathu, nesamashumi amabili nambili zimele izinhlamvu ezintathu zesiHebheru ezihlangene zakha igama elithi “iqiniso.”

Esahlukeni samashumi amabili nantathu sikaMathewu, uJesu ubeka iziqalekiso eziyisishiyagalombili phezu kwabaFarisi nabaSadusi. Evesini lokugcina lesahluko samashumi amabili nambili, ukuxhumana kukaKristu namaJuda aphikisanayo kwaphela ngemfumbe kaDavide, imfumbe engaxazululeka kuphela uma uqonda isimiso se-Alpha ne-Omega.

Kwathi abaFarisi besabuthene ndawonye, uJesu wababuza, ethi: Nithini ngoKristu? Uyindodana kabani?

Bathi kuye: INdodana kaDavide.

Wathi kubo: Pho-ke uDavide, ekhuluma ngoMoya, embiza ngokuthi yiNkosi, ethi: INkosi yathi eNkosini yami: Hlala ngakwesokunene sami, ngize ngibeke izitha zakho zibe yisenabelo sezinyawo zakho? Uma-ke uDavide embiza ngokuthi yiNkosi, angaba kanjani eyindodana yakhe?

Futhi akubanga khona muntu owayenamandla okumphendula ngisho nelilodwa izwi; futhi kusukela ngalolo suku akubanga khona muntu owabe esaba ukumbuza eminye imibuzo. Mathewu 22:41–46.

Isiphetho sesahluko samashumi amabili nambili sikhomba uphawu lwendlela emlandweni wesivumelwano. NoJeremiya ukhuluma ngalolu chungechunge lweqiniso futhi:

Izwi elafika kuJeremiya livela eNkosini, lithi: Yima esangweni sendlu yeNkosi, umemezele khona leli zwi, uthi: Yizwani izwi leNkosi, nonke bakwaJuda, eningena ngalezi zango ukuba nikhonze iNkosi. Isho kanje iNkosi yamabandla, uNkulunkulu ka-Israyeli, ithi: Lungisani izindlela zenu nezenzo zenu, khona ngiyonenza nihlale kule ndawo. Ningathembi amazwi amanga, nithi: Ithemveli leNkosi, ithemveli leNkosi, ithemveli leNkosi, yilezi.

Ngokuba uma nilungisa ngokupheleleyo izindlela zenu nezenzo zenu; uma nenza ukwahlulela ngobuqotho phakathi komuntu nomakhelwane wakhe; uma ningacindezeli umfokazi, ongenayise, nomfelokazi, futhi ningachithi igazi elingenacala kule ndawo, futhi ningalandeli abanye onkulunkulu kube yinhlekelele yenu: khona-ke ngiyakunenza nihlale kule ndawo, ezweni engalinika oyihlo, kuze kube phakade naphakade. Bhekani, nithembela emazwini amanga, angenakunisiza ngalutho. Kambe niyokweba, nibulale, niphinge, nifunge amanga, nishisele uBhali impepho, nilandele abanye onkulunkulu eningabazi; bese niza nime phambi kwami kule ndlu ebizwa ngegama lami, nithi, Sikhululiwe ukuba senze zonke lezi zinengiso na?

Ingabe le ndlu, ebizwa ngegama lami, isiphenduke umgede wabaphangi emehlweni enu na? Bhekani, ngisho nami sengikubonile, usho uJehova. Kepha hambani manje niye endaweni yami eyayiseShilo, lapho ngabeka khona igama lami ekuqaleni, nibone lokho engakwenzayo kuyo ngenxa yobubi babantu bami u-Israyeli.

Manje-ke, ngenxa yokuba nenze yonke le misebenzi, usho uJehova, mina ngakhuluma kini, ngivuka ekuseni ngikhulume, kodwa anilalelanga; nganibiza, kodwa aniphendulanga; ngalokho-ke ngiyakwenza kule ndlu ebizwa ngegama lami, enayethemba kuyo, nasendaweni enganinika yona nina noyihlo, njengoba ngenza eShilo. Futhi ngiyakunilahla nisuke phambi kobuso bami, njengalokhu ngalahla bonke abafowenu, yebo, yonke inzalo ka-Efrayimi. Ngalokho-ke ungabakhulekeli laba bantu, ungabaphakamiseli ukukhala noma umkhuleko, futhi ungangxusi kimi; ngokuba angiyikukulalela. Jeremiya 7:1–16.

UJeremiya watshelwa ukuba angabakhulekeli u-Israyeli wasendulo, ngoba base befike ezingeni lapho kwakungekho ukubuyela emuva khona, njengoba kwenza namaJuda aphikisanayo ekupheleni kwesahluko samashumi amabili nambili. Lapho uMose, (indoda yesivumelwano) ebhekene nesinqumo sikaNkulunkulu sokubhubhisa abantu besivumelwano abakhethiweyo, uMose wangenelela ngomkhuleko. Esahlukweni sesikhombisa, uJeremiya utshelwa ukuba

angabakhulekeli bona kanye laba bantu besivumelwano. Umlando wesiprofetho waseShilo ubonakaliswa njengobufakazi obulandelayo, umugqa phezu komugqa, bokuthi uNkulunkulu uyabenza abantu besivumelwano abakhethiweyo lapho isono sabo sifinyelela ezingeni elingenakuhlengwa, njengoba kuvezwe evesini elilodwa.

U-Efrayimi unamathele ezithixweni: myekeni. Hoseya 4:17.

Emlandweni wesivumelwano, iphuzu lapho uNkulunkulu eqeda khona ubudlelwane baKhe besivumelwano liyisibonakaliso esiqondile sendlela. Ukwenqatshwa kombiko kaJoshuwa noKalebi, okuphawula isilingo seshumi, kungesinye futhi isibonelo. UJeremiya naye uyatshelwa, ezahlukeni ezimbalwa kamuva, ukuba angabakhulekeli laba bantu.

Ngakho-ke ungabathandazeli laba bantu, futhi ungabaphakameli ukukhala noma umkhuleko; ngokuba angiyikubazwa ngesikhathi bekhala kimi ngenxa yosizi lwabo. Jeremiya 11:14.

Esahlukweni sesikhombisa, ukukhafulelwa ngaphandle kwabaseLawodike emthethweni weSonto, njengoba kufanekiselwa uphawu lweShiloha, kukhomba lokho Ayo “kwenza” esikhathini esiseduze esizayo.

Ngakho-ke ngiyakwenza kule ndlu ebizwa ngegama lami, eniyethemba kuyo, nakule ndawo engayinika nina nawoyihlo, njengoba ngenzile eShilo. Futhi ngiyonilahla nisuke emehlweni ami, njengoba ngilahle bonke abafowenu, yebo, yonke inzalo ka-Efrayimi. Ngakho-ke ungabakhulekeli laba bantu, ungabaphakamiseli ukukhala noma umkhuleko, futhi ungangincengeli; ngokuba angiyikukulalela. Jeremiya 7:14–16.

Esahlukweni seshumi nanye, umyalo wokungathandazi uphathelene nokwesaba okuyakwehlela amaLawodikeya lapho ezithola esesikhathini sokuhlupheka esilandela umthetho weSonto. Ukwesaba abakuzwayo kumiswe phakathi komlando wokwenqaba kwabo isivumelwano.

Zwani amazwi alesi sivumelwano, nikhulume kubantu bakwaJuda nakubakhileyo baseJerusalema; uthi kubo,

Kanjalo kusho iNkosi uNkulunkulu ka-Israyeli;

Makaqalekiswe umuntu ongalaleli amazwi alesi sivumelwano, engawayalanga obaba benu ngosuku engabakhupha ngalo ezweni laseGibhithe, esithandweni sensimbi, ngithi: Lalelani izwi lami, nenze ngokwakho konke enginyalayo ngakho; khona niyakuba ngabantu bami, mina ngibe nguNkulunkulu wenu; ukuze ngigcwalise isifungo engasifunga koyihlo sokubanika izwe elichichima ubisi noju, njengalokhu kunjalo namuhla.

Ngase ngiphendula, ngathi: Makube njalo, O Nkosi. INkosi yasesithi kimi,

Memezalani wonke la mazwi emizini yakwaJuda, nasezitaladini zaseJerusalema, nithi: Yizwani amazwi alesi sivumelwano, niwenzwe. Ngokuba ngafakaza kakhulu koyihlo ngosuku engabakhuphula ngalo ezweni laseGibhithe kuze kube yilolu suku, ngivuka ekuseni ngifakaza, ngithi: Lalelani izwi lami. Kodwa abalalanga, abathambekisanga nendlebe yabo, kepha bahamba yilowo nalowo ngobulukhuni benhliziyo yakhe embi; ngakho ngiyakubehlisela phezu kwabo wonke amazwi alesi sivumelwano engabayala ukuba bawenze; kodwa abawenzanga.

UJehova wathi kimi: Kutholakele uzungu phakathi kwabantu bakwaJuda, naphakathi kwabakhileyo eJerusema. Babuyele emuva ebubini bawoyise babo, abenqaba ukuzwa amazwi ami; bahamba belandela abanye onkulunkulu ukuba babakhonze; indlu ka-Israyeli nendlu kaJuda kwephule isivumelwano sami engasenza noyise babo.

Ngakho-ke usho kanje uJehova: Bheka, ngiyobalethela okubi abangeke bakwazi ukukuphunyuka; futhi noma bengakhala kimi, angiyikulalela. Khona-ke imizi yakwaJuda nabakhileyo eJerusema bayakuya, bakhale konkulunkulu abashisela kubo impepho; kodwa bona abayikubasindisa nakancane ngesikhathi sokuhlupheka kwabo. Ngokuba ngokwenani lemizi yakho babe baningi onkulunkulu bakho, wena Juda; nangokwenani lezitaladi zaseJerusema nimisile ama-altare entweni eyihlazo, yebo, ama-altare okushisela uBali impepho.

Ngakho-ke ungabakhulekeli laba bantu, futhi ungabakhuphuleli ukukhala noma umkhuleko; ngoba angiyikubalalela ngesikhathi bekhala kimi ngenxa yosizi lwabo. Jeremiya 11:1–14.

Ukuvuka kwabafanelekayo, ukuze babe phakathi kwezinkulungwane eziyikhulu namashumi amane nane, kukhonjwa kuSambulo 11:11; futhi ukubuthelwa kwabo kokugcina kukhonjwa ku-Isaya 11:11; futhi umugqa wangaphandle kadrako, wesilo nowomprofethi wamanga ukhonjwa kuDanilyeli 11:11; Ukwahlulela komthetho weSonto kwembewu yokhula kukhonjwa kuHezekeli 11:11 futhi isijeziso nokwesaba okufikela izintombi eziyiziwula kukhonjwa kuJeremiya 11:11.

Umyalo wokuthi kungathandazelwa lesi sizwe uyisibonakaliso sendlela emavesini okugcina kaMathewu isahluko samashumi amabili nambili, kanti isahluko samashumi amabili nantathu sikhomba omaye abayisishiyagalombili phezu kobu-Adventismu. Isahluko samashumi amabili nantathu singaba ngu-Okthoba 22, 1844, noma umthetho weSonto. Zombili lezo zibonakaliso zendlela zingukugcwaliseka komshado, kanti umshado uphakathi kukamakoti nomyeni, abahlangana babe yinyama yinye. Ukupheleliswa komshado kufanekisela ukubuyisana, noma “ukuba munye.” Umuntu wadalwa ngomfanekiso kaNkulunkulu, futhi Yena wadala owesilisa nowesifazane. Inzalo yabo imelwe ngamakhromosomu angamashumi amabili nantathu avela endodeni, nangamashumi amabili nantathu avela kowesifazane. Ndawonye, amakhromosomu abo angamashumi amane nesithupha akha ithempeli. Umuntu ngamunye uyithempeli, ngokuba anisazi yini ukuthi nina niyithempeli leNkosi?

Ukupheleliswa komshado, lapho laba ababili sebephenduka babe munye, kuyinhlanganisela yamathempeli amabili angamashumi amabili nantathu, ukuze kwakheke ithempeli elilodwa elingamashumi amane nesithupha. UKristu nguyena owakha ithempeli, futhi wakha ibandla lakhe njengethempeli lesifazane elizohlangana nethempeli lakhe lesilisa. Ukuxhumana kwenzeka lapho ithempeli lomuntu lihlanganiswa noBukulunkulu eNdaweni eNgcwelengwele yethempeli likaNkulunkulu. “Amashumi amabili nantathu” awuphawu lokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane, futhi lowo msebenzi waqala ekupheleni kwesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu. UMathewu amashumi amabili nantathu uyisimemezelo sokumelana nama-Adventist oSuku lwesiKhombisa aseLawodikeya, ayinkohliso yabeyizinkulungwane eziyikhulu namashumi amane nane.

Abayizinkulungwane eziyikhulu namashumi amane nane bangowesishiyagalombili ovela kwabayisikhombisa, futhi yiyo labo abavuswa ngosuku lwesishiyagalombili; futhi bayimiphefumulo eyisishiyagalombili emkhunjini kaNowa; bayinzalo eyisishiyagalombili kaSeti, futhi uphawu olusemabunzini abo lwafaniswa ngokusoka okwakwenziwa ngosuku lwesishiyagalombili. Bangabapristi abagcotshwa inkonzo ngosuku lwesishiyagalombili, futhi isimemezero sosizi oluyisishiyagalombili phezu kobu-Adventisti esahlukweni samashumi amabili nantathu, siyisimemezero esimelene nowesishiyagalombili womgunyathi.

Ukumenyezela kosizi phezu kwezintombi eziyiziwula kwandulelwa ukubekwa uphawu kwabantu bakaNkulunkulu evesini lokugcina lesahluko samashumi amabili nambili. Isahluko samashumi amabili nambili siyahambisana nesahluko samashumi amabili nambili kuGenesis, ngokuba incwadi yokuqala yeTestamente Elidala ifanekisa incwadi yokuqala yeTestamente Elisha. Enhliziyweni yomugqa wesiprofetho kaMathewu kusukela esahlukweni seshumi nanye kuze kube yisahluko samashumi amabili nambili, emele izahluko eziyishumi nambili, kanti esesithupha kulezo zahluko eziyishumi nambili yisahluko seshumi nesithupha, lapho igama likaSimoni Barjona laguqulwa laba uPetru.

Mina futhi ngithi kuwe: Wena unguPetru, futhi phezu kwaleli dwala ngiyakwakha ibandla lami; namasango esihogo awasoze alinqoba. Mathewu 16:18.

Kunamavesi angu-459 kuMathewu isahluko seshumi nanye kuya kwesamashumi amabili nambili. Ivesi eliphakathi nendawo yivesi lelishumi nesikhombisa lesahluko seshumi nesithupha, kodwa lelo vesi alinakuhlukaniswa namavesi elishumi nesishiyagalombili neleshumi nesishiyagalolunye, ngokuba ayisititimende sinye.

UJesu waphendula wathi kuye: Ubusisiwe wena, Simoni Barjona; ngokuba inyama negazi akukwambulanga lokhu kuwe, kodwa uBaba osezulwini lami. Nami-ke ngithi kuwe: Wena unguPetru, futhi phezu kwaleli dwala ngiyakwakha ibandla lami; amasango esihogo awasoze alinqoba. Futhi ngiyakunika izihluthulelo zombuso wezulu; futhi konke oyakukubopha emhlabeni kuyakubotshwa ezulwini; futhi konke oyakukukhulula emhlabeni kuyakukhululwa ezulwini. Mathewu 16:17–19.

Isikhungo uqobo lwezahluko zeshumi nanye kuya kwezingamashumi amabili nambili yisititimende sesivumelwano esiyisisekelo sobuKristu. Kuleso sititimende, igama likaSimoni liguqulwa libe nguPetru, okuyinto okuthi, lapho usebenzisa indawo yenombolo ebekwe kuyo uhlamvu ngalunye lolimi lwesiNgisi—njengokuthi u-“a” ungu-1, no-“z” ungu-26—uthole ukuthi u-“p” ungu-16, u-“e” ungu-5, no-“t” ungu-20, kuthi omunye futhi u-“e” abe ngu-5 no-“r” abe ngu-18. Lapho uphindaphinda u-16 X 5 X 20 X 5 X 18 kuba ngu-144,000, futhi ukubhekiswa ekuguqulweni kwegama likaPetru, uphawu lobudlelwane besivumelwano, kutholakala esahlukweni 16 evesini 18, futhi uhlamvu lokuqala lukaPetru luyinombolo 16 kanti uhlamvu lokugcina luyinombolo 18. Konke lokhu kuphakathi nendawo kwezahluko eziyishumi nambili eziqala ngophawu lweshumi nanye ziphethe ngophawu lwamashumi amabili nambili.

Lowo mugqa utholakala futhi ezahlukweni zeshumi nanye kuya kwezamashumi amabili nambili zikaGenesis, futhi kulo mugqa kunezindima ezingama-305, okukhomba isahluko seshumi

nesikhombisa nevesi leshumi nanye njengomgogodla walowo mugqa. Lowo mugqa wezahluko eziyishumi nambili zencwadi yokuqala yeTestamente Elidala ukhomba isivumelwano no-Abrahama, futhi umelela umugqa we-alpha ohlangana nomugqa we-omega, ezahlukweni ezifanayo zencwadi yokuqala yeTestamente Elisha. Umgogodla womugqa we-omega kuMathewu uyisiqongo sobudlelwane besivumelwano sabayizinkulungwane eziyikhulu namashumi amane nane, abayisibonakaliso sesivumelwano esiphakanyiswayo ngesikhathi somthetho weSonto. Ivesi elisemgogodleni womugqa kaGenesisise alikhombi kuphela ivesi elisemgogodleni, kodwa futhi nesinyathelo sesibili noma esiphakathi sesivumelwano sika-Abrahama esinezici ezintathu, futhi ngokubaluleke ngokufanayo, uphawu lwesivumelwano.

Niyakusoka inyama yejwabu lenu; futhi kuyakuba luphawu lwesivumelwano phakathi kwami nani. UGenesisi 17:11.

Sizoqhubeka ngalezi zinto esihlokwani esilandelayo.

“Khona-ke, ngesikhathi eshanela uthuli nemfucumfucu, amagugu amanga nezinhlamvu zemali zomgunyathi, konke kwasukuma kwaphuma ngefasisela njengefu, umoya wakuthwala wakususa. Esiphithiphithini ngavala amehlo ami okwesikhashana; kwathi lapho ngiwavula, yonke imfucumfucu yayisinyamalele. Amagugu ayigugu, amadayimane, nezinhlamvu zemali zegolide nezesiliva, kwakulele zihlakazeke ngobuningi kulo lonke igumbi.

“Wabe esebeka phezu kwetafula ibhokisi, elikhulu kakhulu futhi lihle kakhulu kunelokuqala, waqoqa amatshe ayigugu, amadayimane, nezinhlamvu zemali ngezandla ezigwele, wakuphonsa konke ebhokisini, kwaze kwangasala lutho, nakuba amanye amadayimane ayengemakhulu kunekhanda lenaliti.

“Wase engibiza ukuba ‘ngize ngibone.’”

“Ngabheka ebhokisini, kodwa amehlo ami acwazimuliswa yilokho engakubona. Ayekhanya ngokuphindwe kayishumi kunenkazimulo yawo yangaphambili. Ngacabanga ukuthi ayehlanzwe esihlabathini yizinyawo zalabo bantu ababi ababewahlakazile futhi bewanyathele othulini. Ayebekwe ngokuhleleka okuhle ebhokisini, yilowo nalowo endaweni yawo, kungekho mikhondo ebonakalayo yomsebenzi onzima womuntu owawaphonsa phakathi. Ngamemeza ngenjabulo enkulu, futhi lokho kumemeza kwangivusa.” Early Writings, 83.

“Nibeka ukufika kweNkosi kude kakhulu. Ngabona ukuthi imvula yokucina yayiza [ngokuzumayo njengokumemeza kwaphakathi kwamabili], futhi ngamandla aphindwe kayishumi.” Spalding and Magan, 5.

Kuzo zonke izindaba zokuhlakanipha nokuqonda inkosi eyababuza ngazo, yabafica bengcono ngokuphindwe kayishumi kunabo bonke abathakathi nabahlola izinkanyezi ababekhona embusweni wayo wonke. Daniyeli 1:20.