

Incwadi kaDaniyeli - Inani Amashumi Asixhenxe Ananye

Umsonto Wobuprofeti: Ukuveza Amasikizi Amane kaHezekile Isahluko Sesibhozo nentsingiselo Yawo Kwixesha Lale Mihla

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Amasikizi amane kaHezekile isahluko sesibhozo amele izizukulwana ezine zikaSirayeli wale mihla, yaye ukuqala kukaSirayeli wale mihla kwabekwa njengomfuziselo ngokuqalisa kukaSirayeli wamandulo. Zombini ezo mbali zokuqala zingqina ukuphela kukaSirayeli wale mihla emthethweni weCawa ozayo kungekudala. Iziqalo ezibini zikaSirayeli, kokubini owamandulo ongokoqobo, nowe mihla wokomoya, zingqinwa yimbali yokuqala yobukumkani basemantla bukaSirayeli njengoko bohlukeyo noYuda.

Xa amaSirayeli amandulo amisela ithole legolide, ayesandul' ukuphuma eYiputa ekuzalisekeni kwesiprofeto esachaza ukuba uThixo wayeya kuwenza abe bubukumkani. Ibali likaYerobheham, ukumkani wokuqala wobukumkani bangasentla bakwaSirayeli, liqulethe ezo mpawu kanye. UYerobheham wayebalekele eYiputa ngenxa yomsindo kaSolomon. Wayenikwe isithembiso sesiprofeto sokuba wayeya kwenziwa ukumkani phezu kwezizwe ezilishumi kwezo zilishumi elinesibini, ngumprofeti uAhiya. Ngaphambi kokuba isiprofeto sizaliseke, uYerobheham wayeya kusabela eYiputa ukuze abeke umgama phakathi kwakhe noSolomon, de uSolomon wasweleka.

Kwathi ke ngelo xesha, xa uYarobheham wayephuma eYerusalem, umprofeti uAhiya waseShilo wamfumana endleleni; yaye wayembethe ingubo entsha; yaye bobabini babebodwa entsimini. UAhiya wayibamba ingubo entsha eyayinxibe, wayikrazula yaba ziziqwenga ezilishumi elinambini. Wathi kuYarobheham, Zithabathele iziqwenga ezilishumi; kuba utsho uYehova, uThixo kaSirayeli, ukuthi, Yabona, ndiya kubukrazula ubukumkani esandleni sikaSolomon, ndikunike izizwe ezilishumi. (Kodwa uya kuba naso isizwe esinye ngenxa kaDavide umkhonzi wam, nangenxa yeYerusalem, umzi endiwunyulileyo kuzo zonke izizwe zakwaSirayeli.) Ngenxa yokuba bendishiyile, banqula uAshtorete uthixokazi lwamaZidon, noKemoshe uthixo wamaMowabhi, noMilkom uthixo woonyana baka-Amon, abahambanga ezindleleni zam, ukwenza okuthe tye emehlweni am, nokugcina imimiselo yam namasiko am okugweba, njengoko wenzayo uDavide uyise. Noko ke andiyi kubuthabatha bonke ubukumkani esandleni sakhe; kodwa ndiya kumenza abe yinkosana yonke imihla yobomi bakhe ngenxa kaDavide umkhonzi wam, endamnyulayo, ngokuba wayigcina imithetho yam nemimiselo yam. Ke ubukumkani ndiya kubuthabatha esandleni sonyana wakhe, ndibunike wena, izizwe ezilishumi. Kunyana wakhe ndiya kumnika isizwe esinye, ukuze uDavide umkhonzi wam abe nesibane ngamaxesha onke phambi kwam eYerusalem, umzi endiwunyulileyo ukuba ndibeke igama lam khona.

Ndiya kukuthabatha, ulawule ngokoko konke akunqwenelayo umphefumlo wakho, ube ngukumkani kwaSirayeli. Kuya kuthi ke, ukuba uthe waliphulaphula konke endikuyalelayo,

wahamba ezindleleni zam, wenza okuthe tye emehlweni am, ugcina imimiselo yam nemithetho yam, njengoko wenjenjalo uDavide umkhonzi wam; ndibe nawe, ndikwakhele indlu eqinileyo, njengoko ndamenzela uDavide, ndikunike uSirayeli. Ngenxa yoko ndiya kuyixhwalekisa imbewu kaDavide, kodwa kungekhona ngonaphakade. Ngoko ke uSolomon wafuna ukumbulala uYerobhoham. Waphakama uYerobhoham, wasabela eYiputa, waya kuShishaki ukumkani waseYiputa; waba seYiputa kwada kwasekufeni kukaSolomon. Ke ezinye izinto zikaSolomon, nako konke akwenzayo, nobulumko bakhe, azibhalwanga na encwadini yezinto zikaSolomon? Ixesha awalawula ngalo uSolomon eYerusalem phezu koSirayeli wonke laba yiminyaka emashumi mane. Walala ke uSolomon kooyise, wangcwatywa emzini kaDavide uyise; waza uRehabheham unyana wakhe waba ngukumkani esikhundleni sakhe. I Kumkani 11:28–43.

Ekufeni kokumkani uSolomon, ubukumkani babuya kwahlulwa, yaye uYerobhowam wayeza kuba ngukumkani phezu kwezizwe ezilishumi zasentla, kanti unyana kaSolomon, uRehobhowam, wayeza kuba ngukumkani eYerusalem. Phambi kokuba kwenzeke ukwahlulwa kwezizwe, uYerobhowam wayefanele ukuphuma eYiputa.

Waya uRehobhowam waya eShekem; kuba onke amaSirayeli ayeze eShekem ukuba amenze ukumkani. Kwathi, akuva oko uYerobhowam unyana kaNebhati, owayeseseYiputa, (kuba wayebalekile ebusweni bokumkani uSolomon, yaye uYerobhowam wayehlala eYiputa;) bathumela bambiza. Weza ke uYerobhowam nebandla lonke lamaSirayeli, bathetha noRehobhowam, besithi, Uyihlo wayenza nzima idyokhwe yethu; ngoko ke ngoko yenze ilula inkonzo enzima kayihlo, neddyokhwe yakhe enzima awayibeka phezu kwethu, size sikukhonze. Wathi kubo, Mka nisahleli iintsuku ezintathu, nibuye nize kum. Bemka ke abantu. I Kumkani 12:1–5.

Ibali lendlela uRehobhowam awenza ngobudenge ngayo ngezo ntsuku zintathu, libeka ityala phezu kokwala kwakhe ngobudenge icebiso lamadoda amakhulu; kodwa ukwahlukana kwezizwe kwakuprofitiwe, ngoko ke kwakuya kwenzeka ngandlela ithile nokuba kunjalo. Kufanelekile ukuqaphela apha, ngenjongo yenqaku elizayo, ukuba inkqubo yokwahlukana yachazwa ngokukodwa njengeentsuku ezintathu. Obu bucumkani bubini buphinda bube bubukumkani bunye kwakhona ngexesha lembali yamaMillerite, yaye xa izizwe zasemntla nezasezantsi ziba bubukumkani bunye ngexesha lembali yamaMillerite, elo lixesha lokufika kwezingelosi ezintathu zeSityhilelo isahluko seshumi elinesine. Ezo ngelosi zintathu kwimbali yamaMillerite zazifuziselwa ziintsuku ezintathu zesigqibo sikaRehobhowam. Loo minyaka ingamashumi amane anesithandathu xa ezo ngelosi zintathu zafikayo ukususela kowe-1798 ukuya kowe-1844, yayikwangumfuziselo weentsuku ezintathu, awathi uKristu kuYohane isahluko sesibini wayeyichaze njengaleyo yayiza kufuneka ukuze Avuse itempile etshatyalalisiweyo, kodwa elo candelo lesifundo lelenqaku elizayo.

Xa uRehobhowam enza isibhengezo sakhe sobudenge ekupheleni kweentsuku ezintathu, izikumkani zohlulwa.

Kwathi ke ngoko, xa amaSirayeli onke abonayo ukuba ukumkani akabaphulaphulanga, abantu bamphendula ukumkani, besithi, Sinasabelo sini na kuDavide? asinabudlelane belifa kunyana

kaYese; ezintenti zenu, Sirayeli; ngoku zibonele indlu yakho, Davide. AmaSirayeli ke ahamba aya ezintenti zawo. Ke bona abantwana bakwaSirayeli ababehlala emizini yakwaYuda, uRehobhoham wabalawula. Waza ukumkani uRehobhoham wathuma uAdoram, owayephethe umsebenzi werhafu; amaSirayeli onke amgibisela ngamatye, wada wafa. Ngoku ukumkani uRehobhoham wakhawuleza wakhwela enqwelweni yakhe, ukuze asabele eYerusalem. AmaSirayeli ke avukela indlu kaDavide kwada kwanamhla. Kwathi, xa amaSirayeli onke evile ukuba uYarobheham ubuyile, bathumela bambiza ebandleni, bamenza ukumkani wawo onke amaSirayeli; akubangakho namnye owalandela indlu kaDavide, ngaphandle kwesizwe sakwaYuda sodwa. 1 Kumkani 12:16–20.

Isiprofeto sokuba uYerobhowam wayeza kunikwa ubukumkani sasizalisekile, yaye sazaliseka ngexesha awayephume ngalo eYiputa. Enomona ngenxa yokuba ingcwele kaThixo yayisesixekweni saseYerusalem, isixeko uThixo awayesinyulile ukuba abeke kuso igama lakhe, uYerobhowam waqalisa ukuxelisa ngobuqhetseba ingcwele, ububingeleli, nenkonzo yonqulo eyayimiselwe ukuba yenziwe eYerusalem kuphela. Umsebenzi kaYerobhowam wokumisa inkqubo yonqulo yobuxoki phakathi kwezizwe ezilishumi zasemantla, ungumfanekiso ohambelana ngokuthe ngqo nemvukelo ka-Aron nethole legolide, yaye ngaloo ndlela unika obunye ubungqina, kungekuphela kumthetho weCawa oza kufika kungekudala, kodwa nakwimvukelo ka-1863.

UYerobhowam wathetha entliziyweni yakhe, esithi, Ngoku ubukumkani buya kubuyela endlwini kaDavide: Ukuba aba bantu benyuka besiya kubingelela endlwini kaYehova eYerusalem, yandule ke intliziyo yaba bantu ibuyele enkosini yabo, kuRehabhowam ukumkani wakwaYuda, bandibulale, baphinde babuyele kuRehabhowam ukumkani wakwaYuda. Yiyo loo nto ukumkani wabonisana, wenza amathole amabini egolide, wathi kubo, Kuninzi kakhulu kuni ukunyuka ukuya eYerusalem; yabonani oothixo bakho, Sirayeli, abakunyusayo belikhupha ezweni laseYiputa. Wamisa elinye eBheteli, elinye walibeka kwaDan. Yaye loo nto yaba sisono; kuba abantu baya kunqula phambi kwelinye, kwada kwaba kwaDan. Wenza nendlu yeziganga, wenza ababingeleli kubantu abasemazantsi, ababengengabo koonyana bakaLevi. UYerobhowam wamisa umthendeleko ngenyanga yesibhozo, ngomhla weshumi elinesihlanu wenyanga, unjengomthendeleko osekwaYuda, wenyuka esibingelelweni. Wenza njalo eBheteli, ebingelela kumathole awawenzileyo; wabeka eBheteli ababingeleli beziganga awawenzileyo. Wenyuka ke waya esibingelelweni awasenzayo eBheteli ngomhla weshumi elinesihlanu wenyanga yesibhozo, kanye ngenyanga awayeyiqambe ngokwentliziyo yakhe; wamisa umthendeleko koonyana bakaSirayeli; wenyuka waya esibingelelweni, waqhumisa isiqhumiso. 1 Kumkani 12:26–33.

Uvukelo lukaYerobhowam lunika omnye umgca wenyaniso wokubekwa phezu kovukelo luka-Aron, uvukelo lophondo lwamaProtestanti ngo-1863, kunye novukelo lophondo lwamaRiphabhlikhi kumthetho weCawa osondelayo, yaye ngokwenjalo luyandisa ubungqina besiprofeto. Kuvukelo lwethole legolide lika-Aron, iNkosi yatshintsha indlela emiselweyo yokunyula ububingeleli.

Phambi kovukelo, izibulo zaso nasiphi na isizwe zazimele zibe yinxalenye yobubingeleli. Kodwa ke ekuvukeleni kwethole legolide lika-Aron, yaba sisizwe sakwaLevi sodwa esema noMoses. Ngenxa yesi sizathu uThixo wayiguqula indlela eyayimiselwe yokubonelela amadoda

obubingeleli, yaye ukusukela ngaloo mzuzu kwabakho kuphela usapho lwakwaLevi olwaluya kwenza ububingeleli.

Wathi ke uMoses akubona ukuba abantu babehamba ze; (ngokuba uAron wayebabangele bahambe ze kwihlazo labo phakathi kweentshaba zabo:) uMoses wema esangweni lenkampu, wathi, Ngubani ongakuYehova? makeze kum. Athi onke oonyana bakaLevi bazihlanganisa kuye. Wathi kubo, Utsho uYehova, uThixo kaSirayeli, ukuthi, Bhinqani elowo ikrele lakhe ecaleni lakhe, nihambe ningene, niphume nisuka esangweni niye esangweni kuyo yonke inkampu, nibulale elowo umzalwana wakhe, elowo umhlobo wakhe, nelowo ummelwane wakhe. Oonyana bakaLevi benza ngokwelizwi likaMoses; kwawa ebantwini ngaloo mini amadoda angathi ngamawaka amathathu. Eksodus 32:25–28.

UYerobhoham wenza umgunyathi ngomsebenzi uThixo awayewenzile ekuvukeleni kuka-Aron xa uThixo wayemisele ububingeleli obutsha buvela kwisizwe sakwaLevi, kuba uYerobhoham “wamisela ababingeleli abavela kwabaphantsi ebantwini, ababengengabo boonyana bakaLevi.” Uvukelo ekuqaleni kobukumkani bezizwe ezilishumi zasentla lufana novukelo luka-Aron nolwabo babedansa bengamampunge. Uvukelo lwenzeka emva kokuphuma eYiputa, luzalisekisa isiprofeto esasithembisa ukuba ubukumkani buya kumiselwa. Kuzo zombini ezi meko kwamiselwa ububingeleli obutsha, obabuyinguquko ukusuka kumgaqo wangaphambili wokukhetha ababingeleli.

Uvukelo luka-Aron lwethole legolide lwaphindwa, kodwa lwaphindwa kabini nguYerobhoham, kuba wenza amathole amabini egolide waza wawabeka kwizixeko ezibini. Isixeko saseDan simela uqhinga lolawulo lombuso, kuba uDan uthetha ukuthi “ukugweba”, yaye isixeko saseBheteli simela uqhinga lwecawa, kuba iBheteli ithetha ukuthi “indlu kaThixo”. Amathole egolide ayenalo olo phawu lunye lwethole lika-Aron, kodwa enobungqina obongezelelweyo bomanyano lweCawa noRhulumente njengoko lumelwe zezo zixeko zibini. Ithole laliyeyona ndlela iphezulu yomnikelo wobuhedeni, yaye ngenxa yoko limela umnikelo wobuxoki kaKristu. Igolide luphawu lweBhabheli, yaye ithole lalingumfanekiso werhamncwa. Kanye njengoko uAron wamisela usuku lonqulo lobuxoki, noYerobhoham wamisela umthendeleko, waza waqinisekisa ukuba umhla waloo mthendeleko awuvumelani nexesha lonqulo lwenyaniso eYerusalem.

Zonke izinto zomthetho weCawa osondelayo zibonakaliswe kubungqina bukaYerobheham bokuvukela; idini lobuxoki (ithole), uKristu wobuxoki (isibingelelo), umfanekiselo werhamncwa (umdbaniso weCawa noRhulumente), usuku lobuxoki lonqulo (iCawa) nobubingeleli bomgunyathi.

Ukuqala kukaSirayeli wamandulo, ukuqala kwezizwe ezilishumi zasentla njengobukumkani, nokuqalisa kwe-Adventism konke kunazo ezo zinto zifanayo zesiprofeto, yaye zizonke zichaza izinto zesiprofeto zomthetho weCawa oza kufika kungekudala. USirayeli wamandulo wayephume ebukhobokeni baseYiputa, uYerobhowam waphuma eYiputa apho wayebalekele khona ukuze asinde entshutshisweni kaSolomon, yaye i-Adventism yamaMillerite yayisandul’ ukuphuma ebukhobokeni bobupopu.

Ububingeleli bukaLevi bamiselwa ekuvukeleni kuka-Aron, ububingeleli bobuxoki babona basezantsi phakathi kwabantu bamiselwa kubungqina bukaYerobhoham, yaye xa iNkosi yangena emnqophisweni neMillerite Adventism, ngokukaPetros, amaMillerite ayelulo “uhlanga olukhethiweyo, ububingeleli bobukumkani, uhlanga olungcwele, abantu abaziinkedama zikaThixo; ukuze nivakalise iindumiso zaLowo wanibiza wanikhupha ebunmyameni waningenisa ekukhanyeni kwakhe okumangalisayo.” Ukukhanya amaMillerite awayebizelwe kuko yayikukhanya kweejeweli zikaMiller ezimelwe phezu kweetafile ezimbini zikaHabhakuki ezazifanekiselwe kwimbali yokuvukela kuka-Aron ngeetafile ezimbini zeMithetho Elishumi. Ubunmyama ababebizelwe ukuba baphume kubo yayiziXesha zoBunmyama zolawulo lobupopu, ezazifanekiselwe bubunmyama bobukhoboka baseYiputa.

Xa uKristu wayiphakamisa itempile eyayinyhashiwe phantsi bobabini ubuhedeni nobupopu, wakwenza oko kwiminyaka engamashumi amane anesithandathu, ukususela ngowe-1798 ukuya kowe-1844. Xa wayeyimisile itempile, ngoko ke njengoMthunywa woMnqophiso, weza ngesiqophe etempileni Yakhe ngomhla wama-22 Oktobha 1844, kuba wayeyimisile itempile eyayinyhashiwe phantsi yaza yatshatyalaliswa, yaye kananjalo wahlanjulula ububingeleli obabumelwe sisizwe sakwaLevi.

Kepha ngubani na onokumelana nomhla wokuza kwakhe? yaye ngubani na oya kuma xa ebonakala? kuba unjengomlilo womnyibilikisi, nanjengesepha yabahlambisi bezambatho. Yaye uya kuhlala njengomnyibilikisi nomhlambululi wesilivere; aze abahlambulule oonyana bakaLevi, abacokise njengegolide nesilivere, ukuze banikele kuYehova umnikelo ngobulungisa. Wosuka umnikelo wakwaYuda nowaseYerusalem uthandekwe kuYehova, njengemihla yakudala, nanjengeminyaka yamandulo. Malaki 3:2–4.

Ngomhla wama-22 ku-Oktobha, 1844, uKristu weza ngesiqophe etempileni yaKhe waza wangena emnqophisweni nabantu ababemelwe bububingeleli bamaLevi, ukanti ngowe-1863, bakuphinda ukuvukela kuka-Aron, baza ububingeleli bamaMillerite batshintshela kububingeleli baseLawodike, njengoko bumelwe bububingeleli bukaYerobhoham bobona basezantsi ebantwini, nezidenge ezixhentsayo zika-Aron. Noko ke ubungqina bokuvukela kukaYerobhoham bunobungqina obubanzi ngakumbi bokuvukela kowe-1863. Xa uYerobhoham wayesungula inkqubo yakhe yobuxoki yonqulo, kwathunyelwa umprofeti evela eYerusalem ukuba akhalimele ukuvukela kukaYerobhoham, njengoko kufanekiswa kukuba ubuAdventi bamaMillerite bakhokelwa ukuba bamkele iSabatha yeMithetho eliShumi njengomhla wokuphumla.

Xa ubu-Adventism bamkela ukukhanya kwengelosi yesithathu nendawo engcwele, baba sisohlwayo kwabo maProtestanti babekukhanyele ukukhanya okwandayo kokutyhilwa kwezinto ezazitywiniwe okwaqala ngexesha lokuphela ngo-1798. Kanye njengokuba uSirayeli wamandulo wayeyilibe iSabatha ngoxa wayesebukhobokeni baseYiputa, ibandla lasentlango laliyilibe iSabatha xa kwakufika u-1798. Ukukhanya okwandayo komyalezo weyure yomgwebo owaziswa ngamaMillerite ekugqibeleni kwakhokelela kwindawo engcwele nasemthethweni kaThixo.

Oko kukhanya kwafika ngo-Oktobha 22, 1844, yaye kwakumela ukukhalima unqulo lobuxoki kwabo babebiziwe ukuba baphume ngokupheleleyo kwiimfundiso zobuxoki zobuKatolika. Unqulo

lwelanga luphawu lwegunya lobuKatolika phezu kweecawa ezabuyela emhlambini walo. Oko kukhalima kumelwe kukumiselwa kukaYerobhowam kwenkqubo yakhe yobuxoki yonqulo.

Ke uYerobheham wamisa umthendeleko ngenyanga yesibhozo, ngomhla weshumi elinesihlanu wenyanga, unjengomthendeleko oseYuda, waza wenyusela emsamo. Wenjenjalo naseBheteli, ebingelela amathole awawenzileyo; waza wabeka eBheteli ababingeleli beendawo eziphakamileyo awazenzayo. Waza wenyusela emsamo awawenzileyo eBheteli ngomhla weshumi elinesihlanu wenyanga yesibhozo, kanye ngenyanga awayeyiqambile ngokwentliziyo yakhe; wamisa umthendeleko koonyana bakaSirayeli; wenyusela emsamo, waqhumisa isiqhumiso. Ke kaloku, nanko kufika umntu kaThixo ephuma kwaYuda, ngelizwi likaYehova, esiza eBheteli; uYerobheham emi ngasecaleni kwemsamo ukuba aqhumise isiqhumiso. Wadanduluka ngokuchasene nomsamo ngelizwi likaYehova, wathi, Msamo, msamo, utsho uYehova ukuthi, Yabona, kuya kuzalelwa indlu kaDavide umntwana, ogama linguYosiya; yaye phezu kwakho uya kubingelela ababingeleli beendawo eziphakamileyo abaqhumisa isiqhumiso phezu kwakho, amathambo abantu aya kutshiswa phezu kwakho. Waza wanika umqondiso kwangolo suku, esithi, Nanku umqondiso awuthethileyo uYehova; yabona, lo msamo uya kuqhekeka, nothuthu olukuwo luya kuphalala. Kwathi ke ukumkani uYerobheham akuva ilizwi lendoda kaThixo, eyadanduluka ngokuchasene nomsamo waseBheteli, wasolula isandla sakhe esuka emsamo, esithi, Mbambeni.

Nesandla sakhe awasolulayo nxamnye naye sabuna, kangangokuba akaba nako ukusibuyisela kuye kwakhona. Nesibingelelo saqhekeka, nothuthu lwachithwa lusuka esibingelelweni, ngokomqondiso awayewunikile umntu kaThixo ngelizwi likaYehova. Waphendula ukumkani wathi kumntu kaThixo, Khawubongoze ngoku ubuso bukaYehova uThixo wakho, undithandazele, ukuze isandla sam sibuyiselwe kum kwakhona. Waza umntu kaThixo wabongoza uYehova, sabuyiselwa ukumkani isandla sakhe kwakhona, saba njengakuqala. Wathi ukumkani kumntu kaThixo, Yiza nam ekhaya, uzihlaziye, ndize ndikunike umvuzo. Wathi umntu kaThixo kukumkani, Nokuba ungandinika isiqingatha sendlu yakho, andiyi kungena nawe, andiyi kudla sonka ndingaseli namanzi kule ndawo; kuba ndawiswa umthetho ngelizwi likaYehova, kusithiwa, Musa ukudla sonka, musa ukusela manzi, ungabuye ubuye ngendlela enye oze ngayo. Wahamba ke ngenye indlela, akabuyanga ngendlela awayeze ngayo eBheteli. 1 Kumkani 12:32–13:10.

Kunye novukelo lwamathole egolide kubungqina bukaAron noYerobhowam, kubungqina bakhe kuqukiwe nokumiselwa ngokusesikweni kwenkqubo yobuxoki yonqulo awayimisayo uYerobhowam. Oko kumiselwa kubonakalisa umahluko phakathi konqulo olwalumele lwenziwe eYerusalem, nenkqubo kaYerobhowam yomgunyathi. Ukususela ngowe-1798 kude kube ngowe-1844, iNkosi yabakhupha abantu bayo ebumnyameni bolawulo lobupopu yabazisa ekukhanyeni okumangalisayo kwesiprofeto okumelwe ziingelosi ezintathu zeSityhilelo ishumi elinesine. Iicawa zamaProtestanti zakwala oko kukhanya, yaye ngokwenjenjalo zaba ziintombi zobuKatolika ngowe-1844.

Unqulo lukaYerobhohamo lwalungumfuziselo wenkqubo yamaKatolika yonqulo, yaye kwimbali yakhe ubukumkani basentla bakwaSirayeli bumela inkqubo yobuxoki yobuKatolika awathi amaProtestanti embali yamaMillerite akhetha ukuhlala kuyo. Umfuziselo waloo nkqubo lunqulo

lwelanga.

Iintombi ezinyanisekileyo nezilumkileyo ezangena eNdingwele yeeNgcwele ngo-Oktobha 22, 1844, zazimela ukohlwaya amaProtestanti awayesandul' ukubuyela phantsi kwempembelelo yobuKatolika, aza aba ziintombi zaseRoma. Ekumiselweni kwenkqubo kaYerobhowam yonqulo yobuxoki, kwafika umprofeti evela kwaYuda waza wamkhalimela uYerobhowam, ngaloo ndlela emele iintombi ezinyanisekileyo ezangena eNdingwele yeeNgcwele zaza zakhokelwa ukuba ziwuqonde umthetho kaThixo. Ibali laloo mprofeti nokukhalimela kwakhe uYerobhowam lifundisa kakhulu xa kuqwalaselwa uvukelo luka-1863, kanti ke ibali elo kufuneka lilinde de kubekwe isiphelo kunye nesiqalo.

Iziqalo zakwaSirayeli wamandulo, ubukumkani bukaYerobheham, noSirayeli wale mihla zonke ziyangqinelana, yaye kunye zinika amangqina amathathu okuphela kwerhamncwa lomhlaba leSityhilelo seshumi elinesithathu, ngexesha lomthetho weCawa onondela ngokukhawuleza. Abathembekileyo be-Adventism yoMillerite ngomhla wama-22 ku-Oktobha, 1844, baba luphondo lokwenyaniso lwamaProtestanti lwerhamncwa lomhlaba, yaye bakwenza oko kwimbali eyaqala ngexesha lesiphelo ngowe-1798. U-1798 waba sisiqalo sobukumkani besithandathu besiprofeto seBhayibhile, iUnited States, kwakunye nokusekwa kophondo lokwenyaniso lwamaProtestanti lwe-Adventism eUnited States. Kuloo mbali yokuqala kumelwa imbali yokuphela kweUnited States, kuba uYesu usoloko ebonakalisa isiphelo sento ngesiqalo sento.

Amangqina amathathu okuqala akwaSirayeli wamandulo, wale mihla, nakaYerobhoham abonakalisa isiphelo serhamncwa lasemhlabeni, kodwa kukwakho nesinye isiphelo ekufuneka sibekwe kwangaphambili phambi kokuba kubekwe ubungqina bomprofeti owavela kwaYuda nowakhalimela uYerobhoham. Imbali yokuphela ekufuneka iqukwe sisiphelo sobukumkani bangasentla nabangasemazantsi bakwaSirayeli, njengoko bumelwe ngumprofeti uHezekile.

Makungalityalwa ukuba oko sikubonakalisayo ngoku kukuba uvukelo luka-1863 luphawulwe lisikizi lokuqala likaHezekile kwisahluko sesibhozo, elalingumfanekiso womona. Xa sele siwujongile ukuphela kobukumkani basemantla nobobasemazantsi njengoko bumelwe nguHezekile, siya kuba nobungqina obungaphezu kokwaneleyo bokuxhasa ukuba uvukelo luka-1863 lwabonakaliswa luvukelo lukaAron nolukaYarobheham, kwanokuba luchaza ukuqala kwesokuqala kwizizukulwana ezine zoB Adventism yaseLawodike.

Siza kuqhubeka nesi sifundo kwinqaku elilandelayo.

Iilizwi leNkosi lafika kum kwakhona, lisithi, Kananjalo wena, nyana womntu, zithabathele intonga ibe nye, uze ubhale kuyo ukuthi, YekaYuda, nangenxa yabantwana bakaSirayeli amaqabane ayo; wandule ukuthabatha enye intonga, ubhale kuyo ukuthi, YekaYosefu, intonga kaEfrayim, nangenxa yendlu yonke kaSirayeli amaqabane ayo; uze uzidibanise zibe nye kwenye kwenye, zibe yintonga ibe nye; zibe nye esandleni sakho. Kwaye xa abantwana babantu bakowenu bethetha kuwe, besithi, Akuyi kusibonisa na oko ukuthethayo ngezi? uthi kubo, Itsho iNkosi uYehova ukuthi; Yabonani, ndiya kuyithabatha intonga kaYosefu, esesandleni sikaEfrayim, nezizwe zakwaSirayeli amaqabane ayo, ndibeke ndawonye nayo, ndawonye nentonga kaYuda, ndizenze zibe yintonga ibe nye, zibe nye esandleni sam. Kwaye

iintonga obhala kuzo zoba sesandleni sakho phambi kwamehlo abo. Uze uthi kubo, Itsho iNkosi uYehova ukuthi; Yabonani, ndiya kubathabatha abantwana bakaSirayeli phakathi kweentlanga, apho baye khona, ndibaqokelele macala onke, ndibazise ezweni labo:

Ndiya kubenza babe luhlanga lunye ezweni, phezu kweentaba zakwaSirayeli; ukumkani abe mnye phezu kwabo bonke; abayi kuba ziintlanga zibini kwakhona, bengabi sahlulwa babe zizikumkani zibini kwakhona naphakade; bengabi sazingcolisa kwakhona ngezithixo zabo, nangamasikizi abo, nangaziphi na izikrefo zabo; koko ndiya kubasindisa ezindaweni zabo zonke zokuhlala, abone kuzo, ndibahlambulule; baze babe ngabantu bam, mna ndibe nguThixo wabo. U Davide, umkhonzi wam, uya kuba ngukumkani phezu kwabo; bonke baya kuba nomalusi mnye; baya kuhamba emigwebeni yam, bagcine imimiselo yam, bayenze. Baya kuhlala ezweni endamnika uYakobi, umkhonzi wam, abahlala kulo oobawo benu; baya kuhlala kulo, bona, nabantwana babo, nabantwana babantwana babo, ngonaphakade; no Davide, umkhonzi wam, uya kuba yinkosana yabo ngonaphakade. Kananjalo ndiya kwenza umnqophiso woxolo nabo; uya kuba ngumnqophiso ongunaphakade kubo; ndiya kubamisa, ndibandise, ndibeke ingwele yam phakathi kwabo ngonaphakade. Nentente yam iya kuba nabo; ewe, ndiya kuba nguThixo wabo, nabo babe ngabantu bam. Iintlanga ziya kwazi ukuba mna, Yehova, ndiyamngcwalisa uSirayeli, xa ingwele yam iya kuba phakathi kwabo ngonaphakade. Hezekile 37:15–28.