

uEliya — Inani leThoba

Umprofeti Waxoka

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Siphelise inqaku elidlulileyo ngesicatshulwa esithetha “ngomoya wobuxoki.” Oku kulandelayo ngomnye wemihlathi yaloo sicutshulwa.

“Abalungiseleli abangcweliswanga bazixhobisa ngokuchasana noThixo. Badumisa uKristu kunye nothixo walo mhlaba ngaxeshanye. Nangona ngokuvakalayo bevuma ukumamkela uKristu, bamkela uBhahabhasi, yaye ngezenzo zabo bathi, ‘Asifuni Lo Mntu, sifuna uBhahabhasi.’ Bonke abafunda le migca mabaqaphele. USathana uziqhayisile ngoko anakho ukukwenza. Ucinga ukuba uya kuluchitha ubunye uKristu awathandaza ukuba bube khona ecaweni yaKhe. Uthi, ‘Ndiya kuphuma ndibe ngumoya wobuxoki, ukuze ndilahlekise abo ndinako, ndigxeke, ndigwebe, ndigqwese inyaniso.’ Ukuba unyana wenkohliso nowobungqina bobuxoki wamkelwa yicawe ethe yanokukhanya okukhulu, ubungqina obukhulu, loo cawa iya kuwulahla umyalezo iNkosi ewuthumileyo, yamkele nezimangalo ezingena ngqiqweni, neengcinga zobuxoki, neethiyori zobuxoki. USathana uhleka ngobudenge babo, kuba uyayazi into eyinyaniso.” Testimonies to Ministers, 409.

“Makasonjululwe unyana wenkohliso nobungqina bobuxoki yicawe ebe inikwe ukukhanya okukhulu, ubungqina obukhulu, yaye loo cawe iya kulahla isigidimi iNkosi esisithumeleyo, yaye yamkele izityholo ezingaqondakaliyo kakhulu neengqikelelo zobuxoki neethiyori zobuxoki.” Ngo-1863, ubuAdventi bamaMillerite ‘babuyela’ kwindlela engenangqiqo nobuxoki eyayisetyenziswa bubuProtestanti obuwxukileyo baza bayikhaba inkcazo kaWilliam Miller yamaxesha asixhenxe kaLevitikus amashumi amabini anesithandathu. Umxholo ‘wokubuyela’ wabonakaliswa ngabavukeli kwiNumeri ishumi elinesine, xa bazimisela ukukhetha umphathi baze babuyele eYiputa.

Bathi omnye komnye, Masizimisele umphathi, sibuyele eYiputa. Numeri 14:4.

Umxholo “wokubuyela” kubuProtestanti obuwxukileyo nawo wawumelwe nguYeremiya, xa kwisahluko seshumi elinesihlanu waxelelwa ukuba amaProtestanti awileyo ayenokubuyela kuye, kodwa yena wayengamele “abuyele” kuwo.

Andihlalanga embuthanweni wabagculeli, andavuya; ndahlala ndedwa ngenxa yesandla sakho; kuba undizalisile ngumsindo. Yini na ukuba intlungu yam ihlala ihleli, nenxeba lam linganyangeki, elingavumiyo ukuphiliswa? Woba kum ngokupheleleyo njengomxoki na, nanjengamanzi asilelayo? Ngako oko utsho uYehova ukuthi, Ukuba uyabuya, ndiya kukubuyisa; uya kuma phambi kwam; ukuba uyakhupha okunqabileyo kokungento, uya kuba njengomlomo wam; mababuyele kuwe bona, ke wena ungabuyeli kubo. Ndiya kukwenza kulo bantu udonga lobhedu olunqatyisiweyo; baya kulwa nawe, kodwa abasayi kukweyisa; kuba ndinawe ukuba ndikusindise, ndikuhlangule, utsho uYehova. Yeremiya 15:17–20.

Mhlawumbi owona mzekeliso ucacileyo wesiprofeto womgaqo wokungabuyeli kubuProtestanti obuwiweyo ufumaneka kwibali lomprofeti ongathobelanga, owazisa umyalezo wokukhalimela kuYerobhoham, ukumkani wokuqala wezizwe ezilishumi zasemantla.

Wathi ukumkani kuloo mntu kaThixo, Yiza nam ekhaya, uzihlaziye, yaye ndiya kukunika umvuzo. Ke lona indoda kaThixo yathi kukumkani, Nokuba ungandinika isiqingatha sendlu yakho, andiyi kungena nawe, kananjalo andiyi kudla sonka ndisele namanzi kule ndawo: Kuba ndiyalelwe ngelizwi likaYehova, kusithiwa, Musa ukudla sonka, ungaseli manzi, ungabuyi ngendlela enye oze ngayo. Ngoko wahamba ngenye indlela, akabuyanga ngendlela abefike ngayo eBheteli. 1 Kumkani 13:7–10.

Umprofeti ongathobeliyo wayexelelwe nguThixo ukuba angabuyi ngendlela afike ngayo. UbuAdventi bamaMillerite babuphume kubuProtestanti obumelwe yiSardesi, yaye babengamelanga babuyele khona. Nangona umprofeti ongathobeliyo wayesazi kakuhle ukuba makangabuyi ngendlela afike ngayo, umprofeti wobuxoki wobukumkani bukaYarobheham wamxelela ukuba uThixo uthe umprofeti ongathobeliyo makabuyela endlwini yaloo mprofeti wobuxoki aze adle naye. Phezu kwako nje ukukhokelwa kukaThixo, wenza kanye loo nto. Wathi akuba eqalile ukudla ukutya komprofeti wobuxoki, iBhayibhile ithi ngokucacileyo umprofeti waseSamariya wayexokile.

Ke kaloku kwakuhlala umprofeti omdala eBheteli; baza oonyana bakhe beza bamxelela yonke imisebenzi awayeyenzile ngaloo mini eBheteli umntu kaThixo; namazwi awayewathethile kukumkani, nabo bawaxelela kuyise. Waza uyise wathi kubo, Uhambe ngayiphi indlela na? Kuba oonyana bakhe babeyibonile indlela awayehambile ngayo umntu kaThixo, lowo wayevela kwaYuda. Waza wathi koonyana bakhe, Ndibopheleleni iesile. Bamxhumela ke iesile; waza walikhwela, Wamlandela umntu kaThixo, wamfumana ehleli phantsi komoki; wathi kuye, Unguwe na umntu kaThixo oweza evela kwaYuda? Wathi yena, Ndim. Waza wathi kuye, Yiza nam ekhaya, udle isonka. Wathi yena, Andinakubuya nawe, ndingene nawe; andiyi kudla sonka, ndisele namanzi nawe kule ndawo; Kuba kwathiwa kum ngelizwi likaYehova, Uze ungadli sonka, ungaseli manzi khona, ungabuye ubuyele ngendlela owafika ngayo. Wathi kuye, Nam ndingumprofeti njengokuba unjalo wena; isithunywa sezulu sathetha kum ngelizwi likaYehova, sisithi, Mbuyise nawe endlwini yakho, adle isonka, asele namanzi. Ke yena waxoka kuye. Wabuya ke naye, wadla isonka endlwini yakhe, wasela namanzi. 1 Kumkani 13:11–19.

Umprofeti ongathobeliyo wadla, wasela kunye nomprofeti oxokayo waseSamariya, okuthetha ukuba wasamkela isigidimi somprofeti owawexukile, waza wasala isigidimi seNkosi. Isigidimi awayesithembekile ekusihambiseni kwangolo suku lunye. Wayesazi kakuhle ukuba wayengafanele abuye, kodwa wakwenza oko kunjalo. USister White usazisa ukuba ukuba “unyana wenkohliso nengqina lobuxoki wamkelwe libandla elithe lanokukhanya okukhulu, ubungqina obukhulu, elo bandla liya kusilahla isigidimi iNkosi esisithumileyo.” Kwimbali yamaMillerite ingelosi yokuqala yayikhanyisile umhlaba ngobuqaqawuli bayo. Ngowe-1840, isigidimi sengwekazi yokuqala sasiqhutywe saya kuzo zonke izikhululo zomsebenzi wevangeli ehlabathini.

“Iindaba zokufika okusondeleyo kweNkosi yethu emhlabeni wethu ngamandla nangozuko olukhulu ziyinyaniso, yaye ngowe-1840 kwaphakanyiswa amazwi amaninzi ekuzivakaliseni.” Manuscript Releases, volume 9, 134.

Kungekudala emva koko, ubu-Adventism bamaMillerite babuya baya “ebuxokini” bendlela yokusebenza yobuProtestanti obuwexukileyo, baza balahla “isigidimi seNkosi” uThixo awayesithumele ngoWilliam Miller. Basilahla isigidimi sikaMoses njengoko saboniswa nguEliya, yaye “ubuxoki” obamkelwa ekuqaleni kwimbali yamaMillerite bumele “ubuxoki” obukholwayo ekupheleni; “ubuxoki” obuzisa ulahlekiso olunamandla phezu kobu-Adventism baseLawodike.

Nangazo zonke iinkohliso zokungalungisa kwabo batshabalalayo; ngokuba abazange balwamkele uthando lwenyaniso, ukuze basindiswe. Ngenxa yoko ke uThixo uya kubathumela ukulahlekiswa okunamandla, ukuze bakholwe ubuxoki; ukuze bagwetywe bonke abangakholwanga inyaniso, kodwa babe nemihlali ekungalungiseni. 2 Tesalonika 2:10–12.

Sizama ukubonisa indima kaEliya njengomfuziselo onxulumene neembali ezihambelanayo zophondo lobuProtestanti nophondo lobuRiphablikani ngexesha lokulawula kobukumkani besithandathu besiprofeto seBhayibhile. Ubunzima bokuhlanganisa ngokwesiprofeto yonke imiba ka-1863, ubuncinane kum, bubo obuvela kwimigca eyahlukeneyo enxulumeneyo esondela kwingcamango ethi “ingqiqo ejikajikayo”. Ingqiqo ethe ngqo isoloko iyeyona ndlela ilungileyo, kodwa ukuchonga iinyaniso ezingcwele nobudlelwane bezo nyaniso omnye komnye ngumsebenzi onzima, kuba zifumaneka eBhayibhileni “apha kancinane, phaya kancinane.”

Ngubani aya kumfundisa ulwazi? Kwaye ngubani aya kumenza aqonde imfundiso? Ngabo abalunyulweyo ebisini, nabasusiweyo emabeleni. Kuba ummiselo umele ube phezu kommisele, ummiselo phezu kommisele; umgca phezu komgca, umgca phezu komgca; apha kancinane, nalaphaya kancinane. Isaya 28:9, 10.

Kukwangumsebenzi onzima kananjalo xa abo ubajolisileyo bequka abo baqhelene neenyanyaniso eziphambili ozithethayo, logama abanye besandula kungena kuyo yonke le nto. Phantse zonke iinyaniso endizimisele ukunika isishwankathelo sazo kweli nqaku, zinokufumaneka kwiiThebhile zikaHabakuki. Ngenxa yokoyika ukuvakala ngathi ndisebenzisa “ingqiqo ejikajikayo”, ndiza kunixelela kwangaphambili apho siya khona, phambi kokuba siye khona ngenene.

Ngo-1863, ubuAdventismu bamaMillerite baseLawodike bamisela umfanekiso womona. Umfanekiso womona umele owokuqala kwizizukulwana ezine zobuAdventismu baseLawodike.

Waza wathi kum, Nyana womntu, khawuphakamise amehlo akho ngoku uye ngasemntla. Ndawaphakamisa ke amehlo am ngasemntla; yabonakala, nanko ngasentla esangweni lesibingelelo lo mfanekiso womona usemnyango. Hezekile 8:5.

Izizukulwana ezine zebandla lamaSeventh-day Adventist zimelwe kwiindawo ngeendawo zeSibhalo, kodwa ndisebenzisa uHezekile isahluko sesibhozo njengendawo ephambili yokubhekisela kuyo. Isizathu soku kukuba isahluko sesibhozo sikhokelela kwisahluko sesithoba. KuHezekile isahluko sesithoba, ukutywinwa kwekhulu elinamashumi amane anesine amawaka kuyaboniswa, yaye kwiTestimonies, umqulu wesihlanu, uDade White uchaza ngokucacileyo le

nyaniso. Kwiingcaciso zikaDade White ujongana ngokucacileyo neendidi ezimbini zabakhonzi eYerusalem xa ukutywinwa kusenzeka. NoHezekile wenza kwaloo nto, yaye udidi olungamkeliyo itywina lumelwe kwisahluko sesibhozo.

“Udidi olungaziva lusizi ngenxa yokwehla kwalo ngokwasemoyeni, nolungazilileli izono zabanye, luya kushiya lungenalo itywina likaThixo. INkosi iyalela abathunywa bayo, amadoda anezixhobo zokubulala ezandleni zawo, isithi: ‘Dlulani emva kwakhe phakathi komzi, nibethe; iliso lenu malingabi nanceba, ningabi naluvelwano; bulalani kwaphela abadala nabaselula, neentombi, nabantwana abancinane, nabafazi; kodwa ningasondeli nakomnye umntu ophezu kwakhe uphawu; niqale engcweleni yaMi. Baza ke baqala ngamadoda amakhulu awayephambi kwendlu.’”

“Apha sibona ukuba ibandla—ingcwele yeNkosi—laba lelokuqala ukuva ukubethwa yingqumbo kaThixo. Amadoda amakhulu, abo uThixo wayebanike ukukhanya okukhulu nababeseme njengabagcini bezinto zokomoya zabantu, ayeyingcatshile intembeko yawo. Ayethathe indawo yokuthi akusafuneki silindele imimangaliso nokubonakaliswa okucacileyo kwamandla kaThixo njengakwimihla yangaphambili. Amaxesha atshintshile. La mazwi omeleza ukungakholwa kwawo, aze athi: INkosi ayiyi kwenza kulunga, yaye ayiyi kwenza bubu. Inenceba kakhulu ukuba ingabavelela abantu bayo ngomgwebo. Ngaloo ndlela ‘Uxolo nokhuseleko’ sisikhalo samadoda angasayi kuphinda aphakamise ilizwi lawo njengexilongo ukubonisa abantu bakaThixo izikreko zabo nendlu kaYakobi izono zayo. Ezi zinja ezizizimumu ezingafunanga kukhonkotha zezona zivayo impindezelo elungileyo kaThixo okhubekisiweyo. Amadoda, iintombi, nabantwana abancinane bonke bayatshabalala kunye.” Testimonies, umqulu 5, 211.

Isahluko sesibhozo sichaza abo baseYerusalem—“ibandla” abathi kwisizukulwana sesine kwezo zizukulwana zone—bamelwe njengabaqubuda elangeni.

Wangingenisa entendelezweni engaphakathi lendlu kaYehova; yaye, yabona, emnyango wetempile kaYehova, phakathi kwevaranda nesibingelelo, kwakukho amadoda amalunga namashumi amabini anesihlanu, efulathele itempile kaYehova, ubuso bawo bujolise empumalanga; yaye ayenqula ilanga ejonge empumalanga. Waza wathi kum, Ukubonile na oku, nyana womntu? Yinto elula na na endlwini kaYuda ukuba benze amasikizi abawenzayo apha? kuba balizalisile ilizwe ngobundlobongela, babuya bandicaphukisa; yaye, yabona, babeka isebe empumleni yabo. Ngenxa yoko nam ndiya kwenza ngengqumbo: iliso lam aliya kusindisa, andiyi kuba nanceba; yaye nangona bekhala ezindlebeni zam ngezwi elikhulu, andiyi kubaphulaphula. Hezekile 8:16–18.

Kanye nje ngengxelo embi yeentloka ezilishumi, iinkokeli ezingamashumi amabini anesihlanu zovukelo ezinqula ilanga “zimcaphukisile” uYehova ukuba abe nomsindo. Umthetho weCawa “yimini yokucaphukisa” abaprofeti abakhomba phambili kuyo. Isahluko sesithoba sichaza abo bankela uphawu lukaThixo kwangelo xesha linye, kuba sisiphinda nje yaye sisandisa oko kukwisahluko sesibhozo.

“Oku kutywina kwababingeleli bakaThixo [ISityhilelo isahluko sesixhenxe] kukwangokunye oko kwaboniswa kuHezekile embonweni.” Testimonies to Ministers, 445.

Ngowe-1863, isizukulwana sokuqala sobuAdventist baseLawodike saqalisa ukuzula kwaso entlango. Imbali yesiprofeto echaza umfanekiso womona ngowe-1863, yayilithole legolide lika-Aron. Iimpawu zesiprofeto zethole legolide zezokuba lalingumfanekiso werhamncwa, yaye lalingeligolide. Igolide ngumqondiso waseBhabheli, ngoko ke ithole legolide lika-Aron lalingumfanekiso werhamncwa laseBhabheli. Umfanekiso werhamncwa uchazwa kuphela njengendibaniselwano yecawe norhulumente, icawe ilawula olo lwalamano.

“Kodwa yintoni na ‘umfanekiso werhamncwa’? yaye uza kwenziwa njani? Umfanekiso wenziwa lirhamncwa elineempondo ezimbini, yaye ungumfanekiso werhamncwa. Ukwabizwa ngokuba ngumfanekiso werhamncwa. Ngoko ke, ukuze sifunde ukuba umfanekiso unjani nendlela aza kwenziwa ngayo, kufuneka sifundisise iimpawu zerhamncwa ngokwalo—ubupopu.

“Xa ibandla lokuqala lonakaliswayo ngokumka kubulula bevangeli nokwamkela amasiko nezithethe zobuhedeni, laphulukana noMoya namandla kaThixo; yaye ukuze lilawule izazela zabantu, lafuna inkxaso yegunya lasemhlabeni. Isiphumo saba bubupopu, ibandla elalilawula igunya likarhulumente laze lalisebenzisa ukuqhubela phambili iinjongo zalo, ngakumbi ekohlwayeni ‘uwexuko.’ Ukuze iUnited States yenze umfanekiso werhamncwa, igunya lenkolo limele lilawule urhulumente waseburhulumenteni ngolo hlobo lokuba negunya likarhulumente nalo lisetyenziswe libandla ukuze lifezekise iinjongo zalo.” The Great Controversy, 443.

Ithole elakhiwa nguAron, lakhiwa ngexesha uMoses wayesamkela iMithetho eliShumi. Umyalelo wesibini uyakwalela ukunqulwa kwezithixo, yaye ukuqa inkcazo ethile ngenxalenye yesimilo sikaThixo, xa uchaza uThixo njengoThixo onomona.

Uze ungazenzeli nawuphi na umfanekiso oqingqiweyo, nokuba yintoni na efana nento esezulwini phezulu, nokuba yintoni na esemhlabeni ezantsi, nokuba yintoni na esemanzini phantsi komhlaba; uze ungaqubudi kuyo, ungayikhonzi; kuba mna, Yehova uThixo wakho, ndinguThixo onekhwele, ohlawulisa ubugwenxa boothixo kubantwana, kuse kwisizukulwana sesithathu nesesine sabandithiyayo; ndibabale amawaka abandithandayo, abayigcinayo imithetho yam. Eksodus 20:4–6.

Umfanekiso ka-Aron wethole legolide, ekubeni lalingumfanekiso oqingqiweyo, umele umfanekiso womona, kuba wavelisa ingqumbo elungileyo eyamnyanzela uMoses ukuba awawise phantsi aze awaphule amacwecwe amabini okuqala eMithetho eliShumi. Sizimisele ukubonisa ukuba itshathi yomgunyathi ka-1863 yamelwa lithole legolide lika-Aron. Umona kaThixo wabonakaliswa ngakwithole legolide lika-Aron, kuba ithole legolide lalimele uthixo wobuxoki. Ithole lalingummeli womgunyathi kaThixo. UAron wabhengeza ukuba lalimele oothixo ababekhuphile ebukhobokeni baseYiputa. Amacwecwe amabini awaphulwa nguMoses kanye kuloo mbali, ayeyikopi “ekhutshelweyo” yesimilo soThixo oyinyaniso, uThixo lowo kanye owayebakhuphile eYiputa. Itshathi yomgunyathi eyaveliswa ngo-1863 ingumfanekiso womona, kuba yawaphula amacwecwe amabini kaHabakuki isahluko sesibini ngokususa izihlandlo ezisixhenxe zesifungo sikaMoses.

“Ndibonile ukuba itshati ka-1843 yayikhokelwe sisandla seNkosi, nokuba yayingamele itshintshwe; ukuba amanani ayenjalo njengoko Yena wayewafuna; ukuba isandla saYo sasiphezu kwawo saza safihla impazamo kwezinye zezo nani, ukuze kungabikho bani unokuyibona, kwada kwasuswa isandla saYo.” Early Writings, 74, 75.

Ngapha koko, uEllen White wongezelela kumyalelo wokungaguquli ishati ka-1843, ngala mazwi okulinganisela athi “ngaphandle kokuba kube ngokuphefumlelwa.”

“Ndabona ukuba itshathi endala yayikhokelwe yiNkosi, nokuba kwakungafanele kuguqulwe nalinye inani elikuyo ngaphandle kokuba kube ngokuphefumlelwa. Ndabona ukuba amanani etshathi ayenjalo kanye njengoko uThixo wayefuna abe njalo, kwanokuba isandla saKhe sasiphezu kwaza safihla impazamo ekwezinye zezo nani, ukuze kungabikho namnye oyibonayo de kususwe isandla saKhe.” Spalding and Magan, 2.

UJames noEllen White babehlala nosapho lukaOtis Nichol ngexesha uNichol walungiselela waza wavelisa itshathi ka-1850. Ekuphela kwento “eyaguqulwayo” kwitshathi ka-1850, yayikukuba unyaka ‘1844’ wasetyenziswa endaweni yonyaka ‘1843,’ owawubonisiwe kwitshathi ka-1843. Ekuphela kwento “eyaguqulwayo” yayikukulunga “kwempazamo” uThixo awayebambe isandla saKhe phezu kwayo. Inkuthazo yomprofetikazi yayikho kwakwelo khaya kanye apho itshathi ka-1843 “yaguqulelwa” kwitshathi ka-1850, yaye izihlandlo ezisixhenxe zeLevitikus amashumi amabini anesithandathu zaqhubeka zigcinwe zifakwe ngokungcwele kuloo tshathi, njengoko zazinjalo kwitshathi ka-1843.

Umyalelo wesibini uquka elinye iqhekeza lale phazili yobuprofeti, kuba uchaza ukuba uThixo ubala izizukulwana ade afikelele ekutyeleleni ubugwenxa obenzekileyo. Unyaka ka-1863 waqalisa owokuqala kwizizukulwana ezine zeBandla lama-Adventist oSuku lweSixhenxe, kuba intshukumo yamaMillerite yaphela ngelo xesha.

Amacwecwe amabini eMithetho Elishumi abonakalisa amacwecwe amabini kaHabakuki, kodwa akwabonakalisa nezonka ezimbini zokuzunguzwa zePentekoste, ezazizezona zinikelo zodwa enkonzweni yengcwele ezaziquka isono. Ukubonakaliswa kwamandla kaThixo ekunikweni kweMithetho Elishumi, ukubonakaliswa kwamandla kaThixo ekuthululweni kwePentekoste, nokubonakaliswa kwamandla kaThixo kwimbali yeetshathi ezimbini zamaMillerite, konke kubonakalisa kwangaphambili ukubonakaliswa kokugqibela kokuthululwa koMoya oyiNgcwele kwimvula yasemva. Ezo zonka zimbini zokuzunguzwa zePentekoste zimele ikhulu elinamashumi amane anesine amawaka abaphakanyiswayo njengomqondiso ngexesha lemvula yasemva.

Izonka ezishukumiswayo zePentekoste zazimele zilungiswe “ngengqolowa evutshelisayo”, emele isono, kodwa loo ngqolowa ivutshelisayo yatshatyalaliswa yinkqubo yokubhaka.

Ngelo xesha, xa kwakuhlangene isihlewele sabantu esingenakubalwa, ngokokude banyathelane, waqala ukuthi kubafundi bakhe kuqala kunako konke, Lumkani igwele labaFarisi, eliluhanahaniso. Luka 12:1.

Izonka zamaza zazisisipho seziqhamo zokuqala.

Niya kukhupha emakhayeni enu izonka ezibini zomnikelo wokushukunyiswa, ezenziwe ngezishumi ezibini zomgubo ocoliweyo; ziya kubhakwa zinegwele; zizo iziqhamo zokuqala kuYehova. Levitikus 23:17.

Abo balikhulu linamashumi amane anesine amawaka bangumnikelo weziqhamo zokuqala ngemihla yokugqibela.

Ndaza ndabona, nanko iMvana imi phezu kwentaba yeZiyon, inayo ikhulu elinamashumi amane anesine amawaka, enegama loYise wayo libhaliwe emabunzini ayo. Ndeva izwi livela ezulwini, linjengesandi samanzi amaninzi, linjengesandi sendudumo enkulu; ndeva nesandi sababethi bohadi bebetha iihadi zabo. Baza bahlabelela into engathi yingoma entsha phambi kwetrone, naphambi kwezidalwa ezine, namadoda amakhulu; kungekho namnye unako ukuyifunda loo ngoma ngaphandle kwekhulu elinamashumi amane anesine amawaka, awakhululwa emhlabeni. Aba ngabo bangazange bangcoliswe ngabafazi; kuba baziintombi. Aba ngabo abayilandelayo iMvana naphi na apho iya khona. Aba bakhululwa phakathi kwabantu, bengamazibulo kuThixo nakwiMvana. Emlonyeni wabo akufunyanwanga nkohliso; kuba abanasiphako phambi kwetrone kaThixo. ISityhilelo 14:1–5.

Udidi lwabanquli kwimihla yokugqibela olungasoze lufe, olumelwe nguEliya, luya kube loyisile ngokupheleleyo isono; kuba umlilo wokuhlanjululwa oziswa phezu kwabo nguMthunywa woMnqophiso, uya kuyitshisa ngokupheleleyo aze ayisuse igwele koonyana bakaLevi.

Yabonani, ndiya kuthumela umthunywa wam, aze awulungise umendo phambi kwam; yaye iNkosi eniyifunayo iya kufika ngeqbuliso etempileni yayo, inguye kanye umthunywa womnqophiso enivuyela yena; yabonani, uya kuza, utsho uYehova wemikhosi. Ke ngubani na onokunyamezela umhla wokufika kwakhe? ngubani na onokuma ekubonakaleni kwakhe? kuba unjengomlilo womnyibilikisi, unjengesepha yabahlambisi bamalaphu. Uya kuhlala njengomnyibilikisi nomhlambululi wesilivere; uya kubahlambulula oonyana bakaLevi, abacokise njengogolide nangesilivere, ukuze banikele kuYehova umnikelo ngobulungisa. Wothi ke umnikelo wakwaYuda nowaseYerusalem uthandeke kuYehova, njengakwimihla yakudala, nanjengeminyaka yokuqala. Malaki 3:1–4.

Umnikelo “onjengeemini zakudala” ngumnikelo wokunyakaziswa wePentekoste wezonka ezibini. Waphakanyiswa njengomnikelo, uchaza abo baprofeti babini ababulawelwa ezitalatweni, baza ke baphakanyiselwa ezulwini njengophawu, ekuqaleni kwentlekele yomthetho weCawa.

Xa uAron wavelisa ithole lakhe legolide, wavakalisa ukuba elo thole lalingoothixo ababebakhuphile eYiputa, waza ke wabhengeza umthendeleko kuYehova.

Waza wabamkela esandleni sabo, wayibumba ngesixhobo sokukrola, emva kokuba eyenzile yaba lithole elityhidiweyo; baza bathi, Nango oothixo bakho, Sirayeli, abakunusayo bekukhupha ezweni laseYiputa. Wathi ke uAron akukubona oko, wakha isibingelelo phambi kwaso; uAron wamemeza, wathi, Ngomso ngumthendeleko kuYehova. Eksodus 32:4, 5.

Xa ubukumkani basentla bakwaSirayeli bahlukana nobukumkani basemazantsi bakwaYuda, uYarobheham, ukumkani wokuqala wakwaSirayeli, wazisa ngabom inkonzo yonqulo yomgunyathi kwizixeko ezibini, wenza isibhengezo esinye nesika-Aron, esithi amathole akhe amabini egolide

ayengoothixo ababakhuphayo eYiputa, waza wamisa umthendeleko womgunyathi njengoko wayenzile no-Aron.

UYerobhoham wathi entliziyweni yakhe, Ngoku ubukumkani buya kubuyela endlwini kaDavide. Ukuba aba bantu benyuka besiya kwenza imibingelelo endlwini kaYehova eYerusalem, yandula ke intliziyo yaba bantu ibuyele enkosini yabo, kuRehobhoham ukumkani wakwaYuda; bandibulale, baphinde babuyele kuRehobhoham ukumkani wakwaYuda. Ngako oko ukumkani wacebisana, wenza amathole amabini egolide, wathi kubo, Kuninzi kakhulu kuni ukunyuka niye eYerusalem; yabonani oothixo bakho, Sirayeli, abakunyusayo ezweni laseYiputa. Wamisa elinye eBheteli, elinye walibeka kwaDan. Yaba sisono ke le nto; kuba abantu baya kunqula phambi kwelinye, bade baya kwaDan. Wenza nendlu yeendawo eziphakamileyo, wenza nababingeleli kubantu abangaphantsi, ababengengabo boonyana bakaLevi. UYerobhoham wamisa umthendeleko ngenyanga yesibhozo, ngomhla weshumi elinesihlanu wenyanga, ofana nomthendeleko osekwaYuda, wenyuka waya esibingelelweni. Wenza ngaloo ndlela eBheteli, ebingelela kuwo amathole awawenzileyo; wabeka eBheteli ababingeleli beendawo eziphakamileyo awayezenzile. Wenjenjalo ke wenyuka waya esibingelelweni awayesenzile eBheteli ngomhla weshumi elinesihlanu wenyanga yesibhozo, oko kukuthi, ngenyanga awayeyiqulunqe ngentliziyoy yakhe; wamisela umthendeleko koonyana bakaSirayeli; wenyuka waya esibingelelweni, watshisa isiqhumiso. 1 Kumkani 12:26–33.

UDan uthetha isigwebo, yaye umele imeko; iBheteli lithetha indlu kaThixo. Njengakwimvukelo ka-Aron nanjengakukaKumkani uYerobhoham, imiqondiso ichaza ukudityaniswa kwebandla norhulumente okuthi ekugqibeleni kwenzeke ngomthetho weCawa eUnited States.

Umthetho weCawa wangeCawa wenzeka ekupheleni kobu-Adventist, yaye ekuqaleni kobu-Adventist, intshukumo leyo, eyayichongwe njengophondo lwamaProtestanti ngehlobo lowe-1844, yadibana ngokusemthethweni nophondo lwamaRiphabhlikhi. Ngaloo ndlela, imvukelo ka-Aron noYerobhoham imele zombini u-1863, nomthetho weCawa wangeCawa oza kufika kungekudala.

Isizathu sokuba umthunywa womnqophiso ahlambulule “oonyana bakaLevi” kungekhona naluphi na olunye uhlanga, kungenxa yokuba ekuvukeleni kwethole legolide lika-Aron, ngamaLevi awema noMoses. Ngenxa yokuthembeka kwawo, emva koko enziwa uhlanga olwalumele ububingeleli, imbeko eyayikade imiselwe ukuba ibe yeyamazibulo ezizwe zonke. Yiyo loo nto uYerobhowam waqinisekisa ukuba ububingeleli bakhe bomgunyathi abuphumi koonyana bakaLevi, waza endaweni yoko wenza ububingeleli bakhe “ngabona basezantsi ebantwini, ababengengabo oonyana bakaLevi.”

Oonyana bakaLevi ngabo abo bahlanjululwa ngomlilo njengophawu, okanye umnikelo wokushukunyiswa ngexesha lembandezelo yomthetho weCawa. Imbali yembandezelo yomthetho weCawa ngemihla yokugqibela yamiselwa ngomfuziselo yimbandezelo ka-1863, xa uphondo lwamaProtestanti olwalusandul’ ukuchongwa lwadityaniswa ngokusemthethweni nophondo lweRiphabhlikhi. Sisasele nomnye umgca wembali wokuwuqwalasela ngaphambi kokuba siqalise ukusebenza kwiindinyana esisandul’ ukubhekisa kuzo.

Lo mgca ngumgca wonyaka ka-1856, yaye siya kuwusingatha kwinqaku lethu elilandelayo.

“Ukuza kukaKristu njengombingeleli wethu omkhulu endaweni engewele kunazo zonke, ukuze kucocwe ingcwele, njengoko kuboniswe kuDaniyeli 8:14; ukuza koNyana womntu kuMdala weMihla, njengoko kuchaziwe kuDaniyeli 7:13; nokuza kweNkosi etempileni yaYo, njengoko kwaxelwa kwangaphambili nguMalaki, zonke ezi zizichazo zesiganeko esinye; yaye oku kukwamelwa kukuza komyeni emtshatweni, njengoko kuchazwe nguKristu emzekelisweni weentombi ezilishumi, kaMateyu 25.” The Great Controversy, 426.