

Incwadi kaYoweli neBandla labaSeventh-day Adventist laseLawodikea - Inani leshumi elinesithathu

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Inani Leshumi Elinesithathu

Ngoku sijongene nomfuziselo wesiprofeto ka-1863. Besigxininisa ingqalelo yethu kwiKadeshi yeBhayibhile njengomfuziselo wokuvukela kukaSirayeli wamandulo “ekuphumleni” okwazisa ukufa kwabo kwisithuba sexesha esafikelela incopho eKadeshi, ngaloo ndlela kubonakaliswa ukwaliwa “kweendlela zakudala” zikaYeremiya ngo-1863 xa “izihlandlo ezisixhenxe” zikaLevitikus amashumi amabini anesithandathu zaliwa.

Ekufuneni ukukhanya okunxulumene neKadeshe no-1863, besisahlula saqaphela iimvavanyo ezilishumi ezafikelela eKadeshe. Siqaphele iimvavanyo ezintathu zokuqala njengovavanyo lwemana. La manyathelo mathathu angamelwa njengemimangalisano okanye iimvavanyo, yaye ukuphumla kweSabatha, ekubeni kuluvavanyo lokuqala kwezo zilishumi, kuyahambelana novavanyo lweshumi, olo uPawulos aluchaza ngokucace gca kumaHebhere ngokuthi “kuphumla.” Iimvavanyo ezilishumi ziqulethe ukuphumla kwe-alpha nokuphumla kwe-omega.

Akunamsebenzi nokuba umfundi wesiprofeto unqwenela ukuchaza njani “ukuphumla” awakwala amaHebhere eKadesh—kuba ngokwesiprofeto konke “ukuphumla,” (umyalelo phezu komyalelo) kubhekisa “ekuphumleni nasekuhlaziyekeni” okuyimvula yasemva. IKadesh luphawu oluphambili lokukhatywa kwesigidimi semvula yasemva kwakunye namava emvula yasemva ngokwawo, kuba ukutywinwa okwenziwa kwabali ikhulu elinamashumi amane anesine amawaka eKadesh kukuzinziswa enyanisweni kokubini “ngokwengqondo nangokomoya.”

“Kwathi nje abantu bakaThixo batywinwa emabunzini abo—akukho tywina okanye phawu olunokubonwa, koko kukuzinziswa enyanisweni, ngokwengqondo nangokomoya, ukuze bangabi nakushukunyiswa—kwathi nje abantu bakaThixo batywinwa baza balungiselelwa ukushukunyiswa, kuya kufika. Inene, sele kuqalile kakade; izigwebo zikaThixo ngoku ziphezu komhlaba, ukusilumkisa, ukuze sazi oko kuza kuza.” The Seventh-day Adventist Bible Commentary, volume 4, 1161.

Ukuzinza “enyanisweni” “ngokwengqondo” kumela ukwamkelwa kwendlela yomgca phezu komgca njengendlela enye kuphela engcwalisiweyo ekufundweni kweLizwi likaThixo. Le ndlela imxinwa yaqinisekiswa njengendlela echanekileyo ngoAgasti ka-1840, xa “izihlwele zaqiniseka ngokuchaneka kwemigaqo yokutolikwa kwesiprofeto eyayamkelwe nguMiller nabalingane bakhe, yaza intshukumo yokulindela ukuza kweNkosi yanikwa isikhuthazo esimangalisayo.” “Isikhuthazo esimangalisayo” simela ukubonakaliswa kwamandla oMoya oyiNgcwele awathumela isigidimi sengwele yokuqala kuwo wonke umhlaba ngo-1840.

Abo bathabatha inxaxheba emsebenzini obonakalisa “umdlanla omangalisayo” banikwa amandla okwenza kwa loo msebenzi ngamandla oMoya oyiNgcwele. UMoya oyiNgcwele wabonakalisa amandla Akhe kuphela phakathi kwabo babeyamkele indlela engcwele yokusebenza. UMoya oyiNgcwele wabonakalisa amandla Akhe kuphela ngaphakathi kwabo babeyamkele indlela engcwele yokusebenza.

Ukuzinza enyanisweni ngokwasengqondweni kukwamkelwa kwendlela ethi umgca phezu komgca, yaye “ukwamkelwa” kwaloo ndlela yomgca phezu komgca kumelwa kumLaodikeya njengokuvulwa komnyango wentliziyo ukuze kungene uMthunywa oza kuLaodikeya engumntu kaMoya oyiNgcwele. Ukwamkelwa kwale ndlela engcwele kuzisa amandla kaMoya oyiNgcwele engqondweni yabo bazinzayo enyanisweni ngokwasengqondweni. Ukwamkelwa kwaloo ndlela kuvelisa ubungcwele bobomi obumelwa njengokudityaniswa kobuThixo nobuntu. Ukusetyenziswa kwendlela yeBhayibhile ethi umgca phezu komgca, xa ixutywe nokholo, kumelwa njengokuzinza enyanisweni ngokwasengqondweni, yaye inyaniso (isigidimi) eveliswa yile ndlela ayinakwahlulwa kuYesu, oliliLizwi. Ukwamkela isigidimi seLizwi laKhe kukwamkela uMoya oyiNgcwele engqondweni yakho. Ngoko ke, ukuzinza enyanisweni ngokwasengqondweni kuvelisa amava omoya afumana itywina lokwamkelwa nguThixo.

IKadeshe yayiluvavanyo lokugqibela lukaSirayeli wamandulo. Iindidi ezimbini zabanxili bewayini encwadini kaYoweli zahlulwa zaza zohlukaniswa omnye komnye ngokusekelwe ekwala okanye ekwamkelweni komyalezo wemvula yasemva, lowo uYoweli awuchaza ngokuthi “iwayini entsha,” ngokwahlukileyo kwiwayini evundisiweyo eyayisetyenziswa lelinye udidi. “Iwayini entsha” kaYoweli “kukuphumla” kukaPawulos, kumaHebhere isahluko sesithathu nesesine. KukwaYona into “abanxili bakaEfrayim” bakaIsaya abangavumiyo “ukuyiva”—“awathi kubo, ‘Koku kukuphumla eninokuthi ngako nibaphumlise abadiniweyo; naku ukuhlaziyeka’: kodwa abazanga bavume ukuva. Ke ilizwi likaYehova laba kubo umthetho phezu komthetho, umthetho phezu komthetho; umgca phezu komgca, umgca phezu komgca; apha kancinane, naphaya kancinane; ukuze bahambe, bawe ngomhlana, baqhekeke, babanjiswe, bathinjwe.”

Sichonge ukuba uvukelo lwethole legolide luka-Aron lumela ‘ezimbini’ kwezo zilingo zilishumi ezigqityezelwa eKadeshe. Ukwahlulwa kweso silingo sibe zizilingo ezibini kuyavumelana nexesha lokuvavanywa lemva yamva, elimelwa “luvavanyo lomfanekiso werhamncwa,” olu luvavanyo olumisela ikamva labantu bakaThixo. IsiTyhilelo seshumi elinesithathu sichaza ‘uvukelo,’ kuba inani ‘lishumi elinesithathu’ limela uvukelo.

Isahluko siqalisa ngerhamncwa lolwandle lobupopu, olona phawu luphambili lokuvukela emhlabeni, njengoko uDanilyeli eluchaza njengamandla athetha amazwi amakhulu ngokuchasa Osenyangweni. Oko kuvukela kulandelwa kukuvukela kwerhamncwa lomhlaba, i-United States, ethi ke inyanzelise ihlabathi liphela ukuba lilandele umzekelo wayo wokuvukela. Umfuziselo wokuvukela kwesithathu kwesi sahluko ufumaneka kowokuqala kwezo zintathu zokuvukela, omelwe njengerhamncwa lolwandle, umqondiso weVatican. Kwindinyana yeshumi elinanye i-United States ithetha njengenamba, ize ngaloo ndlela yenze umfanekiselo werhamncwa—umfanekiselo weVatican. Ukusukela kwindinyana yeshumi elinesibini ukuya phambili i-United States inyanzelisa ihlabathi ukuba lenze okufanayo. Ukuvukela kuka-Aron

kuphindwe kabini, kumela ukuvukela kwe-United States, kwandule ke ukuvukela kwehlabathi liphela xa kunyanzeliswa umfanekiselo wehlabathi weVatican.

Uvukelo luka-Aron luchaza omabini la maxesha, emelwe njengonqulo-zithixo xa uMoses wayengekho, lulandelwe lukunqula izithixo xa uMoses wayekho. UMoses wayefumene uMthetho, yaye ngoko umele uMthetho kaThixo njengendawo yokwahlula kolo vukelo. Uvavanyo olumelwe ngumfanekiso wegolide ka-Aron wethole-irhamncwa luluvavanyo lowe-1863.

Luvavanyo lomthetho weCawa, olumela umgca wokwahlula phakathi kobomi nokufa. Lungumgca wokwahlula phakathi kweLizwe leSithembiso okanye ukufa entlango, umgca wokwahlula phakathi kophawu lwerhamncwa okanye itywina likaThixo, umgca wokwahlula phakathi kwesiphelo sikaShebhena umLaodike okanye sikaEliyakim umFiladelfiya. Izilingo ezintathu zokuqala, ezimelwe yimana, zifuzisela impikiswano ngeSabatha okanye ngeCawa, kwananjalo novavanyo lweshumi. Umgca wokwahlula ekwavukeleni kwethole legolide lika-Aron, olumela zombini uvavanyo lwesihlanu nolwesithandathu—kwaye ngumthetho weCawa.

Uvavanyo lwesine ngamanzi aseMasa, elithetha “ukuvavanywa,” naseMeribha, elithetha “umqondiso kaYehova,” yaye lufumaneka kuEksodus 17:1–7, apho luchazwa ngokungqalileyo ngokuthi “kukuvavanya iNkosi”.

Laza lonke ibandla loonyana bakaSirayeli lwasuka entlango yaseSin, luhamba ngezigaba zalo, ngokomyalelo kaYehova, lwaza lwamisa eRefidim; kodwa kwakungekho manzi okuba abantu basele. Ngenxa yoko abantu baxabana noMoses, bathi, Sinike amanzi okusela. UMoses wathi kubo, Yini na ukuba nixabane nam? Yini na ukuba nimlinge uYehova? Ke kaloku abantu banxanwa khona amanzi; baza abantu bakrokrela uMoses, besithi, Yini na le usinyuse ngayo eYiputa, ukuze usibulale thina nabantwana bethu nemfuyo yethu ngonxano?

UMoses ke wakhala kuYehova, esithi, Ndiya kwenza ntoni na ngaba bantu? sele bekufuphi ukuba bandixulube ngamatye.

Wathi uYehova kuMoses, Hamba phambi kwabantu, uhambe nabanye bamalunga amakhulu akwaSirayeli; nentonga yakho, owabetha ngayo umlambo, uyithathe esandleni sakho, uhambe. Yabona, ndiya kuma phambi kwakho apho phezu kwelitye eHorebhe; woliqabela elo litye, kuphume amanzi kulo, ukuze abantu basele. Wenza ke uMoses ngoko phambi kwamehlo amakhulu akwaSirayeli.

Wayithiya igama laloo ndawo ngokuba yiMasa neMeribha, ngenxa yokukrokra kwabantwana bakwaSirayeli, nangenxa yokuba bamlinga uYehova, besithi, UYehova uphakathi kwethu na, kusini na? Eksodus 17:1–7.

Uvavanyo olumelwe ngu-“Massah,” nophawu olumelwe ngu-“Meribah” luyi-alpha yesiprofeto edibana ne-omega yayo yesiprofeto xa uMoses ebetha kwaeLityeni elinye okwesibini. Oku kuthetha ukuba eyesine kwezilishumi zokucaphukisa imelwe eKadeshe, kuba iKadeshe yesibini yindawo apho uMoses abetha iLitye ekuvukeleni. Oku kuchaza ukuba iKadeshe, njengophawu, iquka uvavanyo lwamanzi oluvelisa uphawu.

Uvavanyo lwamanzi oluvelisa umqondiso luvavanyo lomylezo wemvula yamva. U-1863 yayiyindawo apho umqondiso kwakufanele ukuba waphakanyiswa khona, kodwa yeha; u-1863 yayinguKadeshe wokuqala kuphela, yaye uKadeshe wesibini usemthethweni weCawa oza kufika kungekudala. IMasa neMeribha zimela uvavanyo lokugqibela lwamawaka alikhulu anamashumi amane anesine kanye ngaphambi kokuba baphakanyiswe njengomqondiso emthethweni weCawa. Yayingengogunya laseRoma, okanye igunya lamaYuda, elalilungiselela ukufa kukaKristu. Obo gunya bagunyaziswa kwicebo laseZulwini kudala phambi komnqamlezo. UMoses wasebenzisa intonga yakhe, intonga eyathanjiswa nguThixo ngokwaKhe, ukubetha iLiwa—kodwa kanye kuphela. Elo Liwa ngokokuphefumlelwa limelwe yimiyalezo ka-1840 ukuya ku-1844, eyinyaniso ezindala ezisisiseko ezimela umendo wamalungisa. Kuvavanyo olufanekiswe yiMasa amanzi asindisayo ngamanzi aphuma eLiweni leendlela zakudala. Lawo manzi ayavavanya aze avelise iindidi ezimbini; esinye sesophawu lwerhamncwa, esinye sesitywina sikaThixo, njengoko kumelwe sisitywina sikaThixo phezu kwabo baphakanyiswe njengomqondiso, njengoko kumelwe yiMeribha.

Itempile yagqitywa ngaphambi kommiselo wesithathu ka-Artashashta, nto leyo emisa ukuba itempile yamaMillerite uKristu awayiphakamisa kwiminyaka engama-46 ukususela ku-1798 ukuya ku-1844, yagqitywa ngaphambi kwengelosi yesithathu, emelwe kukufika kommiselo wesithathu. Amawaka alikhulu elinamashumi amane anesine atywinwa kanye ngaphambi komthetho weCawa, apho ke aphakanyiswa njengomqondiso, engumnikelo weziqhamo zokuqala zePentekoste, njengakwimihla yakudala. IMassa neMeribha zichaza uvavanyo lwamanzi olumelwe sisigidimi soKhalelo lwasezinzulwini zobusuku kwimbali yeengelosi yokuqala neyesithathu.

Umsebenzi wokudibanisa ubuThixo nobuntu ukwabonakaliswa njengokudityaniswa kweetempile ezimbini. Ukwabonakaliswa njengomtshato apho indoda nomfazi, okanye itempile eyimazi netempile eyindoda, badityaniswa baze babe nyama-nye. UKristu wamisa itempile yamaMillerite ngenjongo yokubakhokelela etempileni yaKhe yaseZulwini apho babeya kufumana “ukuphumla,” okwakumelwe kwimbali ka-1844 yiSabatha yosuku lwesixhenxe.

Xa le ngqiqo yeMassa neMeribha, njengovavanyo lwesine, isetyenziswa phakathi kovavanyo lokuqala olukwamele novavanyo oluthathu, nolulandelwa ngumthetho weCawa njengovavanyo lwesihlanu nolwesithandathu—ngoko unako ukubona, kodwa kuphela ukuba uzimisele ukubona, ukuba uvavanyo oluphindwe kathathu lwemana luluvavanyo lokuqala, lulandelwa luvavanyo olwandulela uvavanyo lwesithathu oluphindwe kabini lwethole legolide lika-Aron. IMassa neMeribha zimelwe kunye, kuba kukwisigidimi sengelosi yesibini kuphela apho kufumaneka khona “ukuphindwa” okungokwesiprofeto. Iimvavanyo ezintathu zokuqala zemana zisisigidimi sengweIosi yokuqala. Uvavanyo lweMassa neMeribha lisisigidimi sengweIosi yesibini, yaye imvukelo ka-Aron isisigidimi sengweIosi yesithathu.

Uvavanyo lwesihlanu luvavanyo lwethole legolide lika-Aron, oluqala ngokubonakaliswa konqulo-zithixo, xa abavukeli babecinga ukuba uvukelo lwabo oluhamba ze lufihlakele kuThixo.

Xa ke abantu babona ukuba uMoses uyalityazisa ukuhla entabeni, abantu bazihlanganisela kuAron, baza bathi kuye, Suka, senzele oothixo abaya kuhamba phambi kwethu; kuba lo

Moses, indoda eyasinyusayo ezweni laseYiputa, asazi ukuba kwenzeka ntoni na kuye. Wathi uAron kubo, Qhawulani amacici egolide asezindlebeni zabafazi benu, naboonzana benu, neentombi zenu, niwazise kum. Bonke abantu baqhawula amacici egolide abesezindlebeni zabo, bawazisa kuAron. Wawamkela ezandleni zabo, wawenza ngesixhobo sokukrola, akuba enzile ithole elityhidiweyo; baza bathi, Aba ngoothixo bakho, Sirayeli, abakunyusileyo ezweni laseYiputa. Uthe ke uAron akukubona oko, wakha isibingelelo phambi kwalo; wenza isaziso uAron, wathi, Ngomso ngumthendeleko kuYehova.

Baza bavuka kusasa ngengomso, baza banikela ngemibingelelo etshiswayo, beza nemibingelelo yoxolo; abantu bahlala phantsi ukuze badle baze basele, baza bavuka ukuze badlale. Eksodus 32:1–6.

Uvavanyo lwesithandathu yinxalenye yesibini yemvukelo yethole legolide, xa uMoses ebuya ekwamkeleni iMithetho eliShumi. UMoses uyabuza athi, “Ngubani okuluhlangothi lweNkosi?” inkoliso yahlala ingathathi cala okanye yazimanya nabanquli-zithixo, ibonakalisa kwa loo mvukelo ngokuselubala phambi kobukho bomlamli.

Uvavanyo lwesihlanu nolwesithandathu ngokucacileyo lumele ngokomfuziselo kwaye luhambelana nomthetho weCawa. U-Eliya eNtabeni yeKarmele ubuza umbuzo ofanayo nalowo wabuzwa nguMoses. Khethani namhlanje eniya kukhonza bani, kubhekisa kuvavanyo lomthetho weCawa. Umfuziselo womfanekiso werhamncwa ubhekisa kumthetho weCawa. Ukwahlulwa kwabaLevi kwibali lika-Aron nokwahlulwa kwezizwe ezilishumi elinesibini kwibali lamathole amabini egolide kaYerobhowam, kuchonga ukwahlulwa kwezilumko neziyatha ngexesha lomthetho weCawa. AmaLaodike ngabazintywenka abaziziyatha, njengoko kungqinwa nguSister White, yaye ngenxa yoko ukwahlulwa kweentombi ngexesha lomthetho weCawa kukwahlulwa kwamaLaodike namaFiladelfiya. Uvavanyo lwesihlanu nolwesithandathu, oluyinto enye enezahlulo ezibini, luhambelana nomthetho weCawa, okuthetha ukuba luhambelana no-1863, neKadeshe.

Izahluko zamashumi amathathu anesibini namashumi amathathu anesithathu zeEksodus zizaliseka kanye kwangolo suku lunye, zihlukaniswe ziiyure nje ezimbalwa, yaye olo suku lufuzisela u-1863 neKadeshe. Kwisahluke samashumi amathathu anesithathu uMoses ucela ukubona uzuko lukaThixo. Ngoko ke, simbona uMoses kwizicaphukiso zesihlanu nezesithandathu eguqulwa abe likhulu elinamashumi amane anesine amawaka. Kwangalo Moses ukwaseKadeshe ebetha iLitye okwesibini, ngaloo ndlela emele udidi olutyunyuzwa liLitye abangavumanga ukuwela phezu kwalo. Elo Litye lisisigidimi, yaye ke ngoko kukho imiqondiso emibini kaMoses eKadeshe, omnye ebonakalalisa uzuko lukaThixo, omnye ke elala iLitye.

“Mababe ngamadoda abo bema njengabalindi bakaThixo ezindongeni zaseZiyon, amadoda akwaziyo ukubona iingozi phambi kwabantu,—amadoda akwaziyo ukwahlula phakathi kwenyaniso nempazamo, ubulungisa nokungalungi.

“Isilumkiso sifikile: Makungavunyelwa nto ukuba ingene eya kuphazamisa isiseko sokholo ebesakha phezu kwaso ukususela ekubeni umyalezo wafika ngo-1842, 1843, nango-1844. Ndandikulo lo myalezo, yaye ukususela ngoko bendimi phambi kwehlabathi, ndithembekile

ekukhanyeni uThixo asinike kona. Asizimiselanga ukususa iinyawo zethu eqongeni ezabekwa kulo njengoko imihla ngemihla sasifuna iNkosi ngomthandazo onyanisekileyo, sifuna ukukhanya. Nicinga ukuba ndingakuncama ukukhanya uThixo andinike kona? Kumele kube njengeLiwa lamaPhakade. Bekundikhokela ukususela oko ndakunikwa.” Review and Herald, Epreli 14, 1903.

Omnye wemiqondiso ethi “uMoses eKadeshe” ubetha iLiwa ngentonga, umqondiso wegunya. Ngexesha lokuqala kwakuligunya likaThixo, yaye ngexesha lesibini kwakuligunya lomntu. Udidi olumelwe nguMoses eKadeshe yesibini lumelwe njengamanxila akwaEfrayim, asebenzisa igunya lawo lezakwalizwi (intonga) ukuhlasela isigidimi semvula yamva, esisigidimi seendlela zakudala zika-1840 ukuya ku-1844.

“Yonke imiyalezo eyanikelwa ukusuka kowe-1840 ukuya kowe-1844 imele yenziwe inamandla ngoku, kuba baninzi abantu abalahlekelwe kukuma kwabo. Imiyalezo imele ukuya kuwo onke amabandla.

“UKristu wathi, ‘Asikelelekile amehlo enu, ngokuba ayabona; neendlebe zenu, ngokuba ziyeva. Kuba inene ndithi kuni, baninzi abaprofeti namadoda amalungisa abanqwenelayo ukuzibona ezo zinto nizibonayo, banga zibona; nokuva ezo zinto nizivayo, banga ziva’ [Mateyu 13:16, 17]. Asikelelekile amehlo awabona izinto ezabonwayo ngowe-1843 nangowe-1844.

“Isigidimi sanikelwa. Kwaye akufanele kubekho kulibaziseka ekuphindaphindeni isigidimi, kuba imiqondiso yamaxesha iyazaliseka; umsebenzi wokuvala umele wenziwe. Umsebenzi omkhulu uya kwenziwa ngexesha elifutshane. Kungekudala kuya kunikelwa isigidimi ngokumiselwa kukaThixo esiya kukhula sibe sisikhalo esikhulu. Ke ngoko uDanilyeli uya kuma esabelweni sakhe, ukuze anikele ubungqina bakhe.” Manuscript Releases, umqulu 21, 437.

Uvavanyo lokuqala lwemana luvavanyo oluthathu. Olokugqibela kuvavanyo ezilishumi luvavanyo lwengelosi yesithathu. Kokubini okokuqala nokokugqibela kumela “ukuphumla” njengophawu lovavanyo. Uvavanyo lokuqala luvavanyo oluthathu, olumela ingelosi yokuqala elandelwa yingelosi yesibini; kodwa uvavanyo lwesine, apho ukutywinwa nokuphakanyiswa njengomqondiso, lumelwa yiMassa neMeribha. Ingelosi yesithathu, emelwa luvavanyo lwesihlanu nolwesithandathu, luvavanyo lwesithathu, olwalandela uvavanyo lwesibini lweMassa neMeribha, novavanyo lokuqala lwemana.

Ukucaphukisa kwaseTabhera okuchazwe kwiNumeri 11:1–3 kunguvavanyo lwesixhenxe. Iivesi ezazisa olu vavanyo lomlilo lokholo olumelwe yi“Tabhera,” elithetha ukuthi ‘indawo yokutsha,’ zandulelwa ziiivesi ezichonga ukuhamba kwabantu bakaThixo entlango. Ukunganyamezeli okubonakaliswe kwisahluko seshumi kuthelakiswa nelo lekhulu elinamashumi amane anesine amawaka alandela iMvana naphi na apho IsiHamba khona. Aba ngabo banonyamezelo lwabangcwele, kodwa amaSirayeli amandulo ayebonakalisa ukunganyamezeli kwisahluko seshumi okukhokelela kubunzima bawo bomlilo kwisahluko seshumi elinanye.

Banduluka entabeni kaYehova, bahamba umgama weentsuku ezintathu; ityeya yomnqophiso kaYehova yahamba phambi kwabo kuloo mgama weentsuku ezintathu, ibafunela indawo yokuphumla. Kanti ilifu likaYehova laliphezu kwabo emini, ekuphumeni kwabo enkampini. Kwathi, xa ityeya ihamba phambili, uMoses wathi, Vuka, Yehova, zisasazwe iintshaba zakho; mababaleke phambi kwakho abo bakuthiyileyo. Kanti xa iphumla, wathi, Buya, Yehova, uye kumawaka amaninzi akwaSirayeli. Numeri 10:33–36.

Ivesi elandelayo yazisa ngemvukelo yaseTabhera.

Kwathi ke kaloku, xa abantu bakhazayo, oko akwakholisi uYehova; uYehova wakukuva oko; kwaza kwavutha umsindo wakhe; umlilo kaYehova watsha phakathi kwabo, wabagqiba abo babekwimida yokugqibela yenkampu. Abantu bakhala kuMoses; wathi ke uMoses akuthandaza kuYehova, wacinywa umlilo. Wayithiya loo ndawo igama elinguTabhera, ngokuba umlilo kaYehova watsha phakathi kwabo. Numeri 11:1–3.

Ukucaphukisa okwalandela ukubonakaliswa komlilo, kwakukulanga ukutya kwenyama, yaye oku kuluvavanyo lwesibhozo. Oku kufumaneka kuNumeri 11:4–34. Ukukhalaza eTabhera kumela indalo ephozulu eyonakeleyo, ukunqongophala komonde, yaye imvukelo yenkanuko yezibhodwe zenyama zaseYiputa imela indalo esezantsi. Umlilo umela ukuhlanjululwa ngomlilo koMthunywa woMnqophiso kuMalaki isahluko sesithathu, kuba ngokwesiprofeto iTabhera lithetha indawo yokutsha, yaye indawo yokutsha eLizwini likaThixo lesiprofeto ifumaneka kuMalaki isahluko sesithathu apho umlilo uvelisa udidi olungenamonde olumiselwe ukuhlanjululwa, kwano didi olunomonde oluhlanjululwa njengomnikelo onyuswayo.

Abo bamelwe nguMoses kuvavanyo oluphindiweyo lwendalo ephakamileyo nesezantsi kaTabhera ngabantu abalikhulu elinamashumi amane anesine amawaka, abazinzileyo enyanisweni kokubini ngokwengqondo nangokomoya. Inqondo ichaza indalo ephakamileyo, yaye ngokomoya imela ukudityaniswa kobuThixo nobuntu. UbuThixo bunokudityaniswa nobuntu kuphela xa indalo esezantsi ibethelelwe emnqamlezweni yaza yafa. Ukuzinziswa enyanisweni ngokwengqondo nangokomoya kumela amava okutywinwa. Imililo kaTabhera imele ukwahlulwa kokugqibela kwengqolowa nomdiza emsebenzini kaKristu wokuphakamisa itempile yabantu abalikhulu elinamashumi amane anesine amawaka.

Uvavanyo lwesithoba luvukelo lukaMiriya noAron olufumaneka kwiNumeri 12. Ukucaphukisa kwakungafani kakhulu nokucaphukisa kukaKora, noDatan, noAbhiram, okanye okwaMinneapolis, ngowe-1888. Umba wawungekuko nje kuphela ukwala umyalezo kaThixo, kodwa nokwala ukhetho lukaThixo lobunkokeli.

Ukugwetywa kweenkokeli ezingayamkeliyo kungekuphela nje isigidimi, kodwa nomthunywa ngokunjalo, kwandulela uvavanyo lweshumi. Ubunkokeli buzibonakalisa njengabawexuki kanye phambi komthetho weCawa, oluvavanyo lweshumi. Umthetho weCawa uhambelana nomnqamlezo, yaye endleleni eya emnqamlezweni, ongumthetho weCawa, ubunkokeli bakhetha uBharabhas, uKristu wobuxoki, kuba “bar” lithetha ‘unyana ka-’ yaye “abba” lithetha ‘uyise.’ Njengoko kusondelwa emnqamlezweni (kumthetho weCawa) okanye eKadeshe, ubunkokeli bubonakalisa uwexuko olupheleleyo ngokukhetha uKristu womgunyathi, yaye bukwachaza

ngokuthe ngqo kubaphathi bombuso ukuba abanakumkani ngaphandle kukaKesare.

Uvavanyo lwesixhenxe, lwesibhozo nolwethoba luchaza inkqubo yokutywinwa, kodwa umzekeliso ngowentombi ezizizidenge. Uvavanyo lweshumi kuloo mivavanyo yayikukuvukela kokuqala kwaseKadeshe, okufanekisela u-1863. Ukususela ku-1846 amaHebhere aziswa eSinayi ukuze amkele uMthetho. Amacwecwe amabini eMithetho eliShumi angumqondiso wobudlelane bomnqophiso kaThixo noSirayeli wamandulo ongokoqobo, yaye amacwecwe amabini kaHabakuki angumqondiso wobudlelane bomnqophiso bukaSirayeli wale mihla wokomoya. Icwecwe lesibini labekwa phambili ngo-1850, yaye kanye njengokuba uSirayeli wamandulo wathembisa ukugcina uMthetho, ngo-1856 kwaziswa uvavanyo lokugqibela, njengoko kwakufanekisiwe ziintloa ezityelela iLizwe leDinga. Uluvo lwesininzi olwafikelelwayo kwiminyaka esixhenxe ukusukela ku-1856 kude kuse ku-1863 lwalusithi intlango yaseLawodike yayiyeyona ndawo babenqwenela ukufa kuyo.

Ixesha elisusela kowe-1844 ukuya kowe-1863 limelwe ngokomfuziselo lixa eliqala ngobhaptizo kuLwandle oluBomvu, elaphela ngolunye ubhaptizo kuMlambo iYordan, kanye kuloo ndawo inye apho uYesu wayeza kuba nguKristu, xa kamva wayebhaptizwa nguYohane. Ubhaptizo kuLwandle oluBomvu lwachaza ulwalamano lomnqophiso noSirayeli wamandulo. Olo lwalamano lwaqala ngomtshato owathi ngaxeshanye waqalisa inkqubo yovavanyo enamanyathelo alishumi. Emva koko baziswa eSinayi baza bathembisa ukugcina umthetho waKhe, kodwa abawugcinanga, baza basilela kuvavanyo lweshumi nolokugqibela kwimvukelo yokuqala yaseKadeshe. Emva kweminyaka emashumi mane, nangemva kwemvukelo yesibini nenkulu yaseKadeshe, bangena eLizwe leDinga ngokubhaptizelwa kuMlambo iYordan.

Zonke iimpawu eziphawulayo zobhaptizo zibotshelwe ndawonye nomnqophiso. Imbali ye-omega neKadeshi yesibini ihambelana nembali yeKadeshi yokuqala ne-alpha. Uvukelo lukaMoses lwe-omega lwalulukhulu ngakumbi kunovukelo lwesizwe siphela kuvukelo lwe-alpha lwaseKadeshi. I-omega ihlala inkulu ngakumbi. Zombini ezi mvukelo kunye zimele uvukelo lwabafundileyo nabangafundanga bakaIsaya abala ukungena ekuphumleni komyalezo wemvula yamva.

Ibhaptizo ezintathu (uLwandle oluBomvu, uMlambo iYordan, noMlambo iYordan), eyokuqala kaMoses neyokugqibela kaKristu; ngoko ke uMoses ngu-alpha yaye uKristu ngu-omega. Unobumba ophakathi konobumba wokuqala nowamashumi amabini anesibini bealfabhethi yesiHebhere, unobumba weshumi elinesithathu, xa uqhagamshelwe ulandela unobumba wokuqala, othi ke uqhagamshelwe konobumba wokugqibela nowamashumi amabini anesibini, wenza igama lesiHebhere elithi “inyaniso.” Ibhaptizo eliphakathi lalingeloMlambo iYordan neKadeshi. Ibhaptizo lokuqala eLwandle oluBomvu, lalandelwa libhaptizo laseYordan. Kodwa ibhaptizo lokuqala eYordan lamiswa iminyaka engamashumi amane kwada kwafika utyelelo lwesibini eKadeshi kunye nebhaptizo lokwenene laseYordan. Ibhaptizo lesithathu, elalimele ixesha lokundwendwelwa kwamaYuda, lalifikile xa uKristu waqalisa umsebenzi waKhe wokuqinisa umnqophiso iveki enye ekuzalisekiseni uDaniyeli isahluko sesithoba nevesi yamashumi amabini anesixhenxe, yaye yayilyure yomgwebo kuSirayeli wamandulo.

Ubhaptizo lokuqala eLwandle oluBomvu ngumyalezo wengelosi yokuqala, yaye ukundwendwelwa kabini kweKadeshi kubonisa “ukuphindaphindwa”, kuba ekundwendweleni kokuqala kweKadeshi noMlambo iYordan kulapho imvukelo yabantu bomnqophiso kaThixo imelwe khona, yaye eKadeshi yesibini kubonakaliswa imvukelo yobunkokeli. IKadeshi kunye neendwendwelo ezimbini zayo zimele ukuphindaphindwa komyalezo wengelosi yesibini apho kubonakaliswa iindidi ezimbini, yaye zombini ezo ndidi zimelwa ngabemi kwanabobunkokeli. Ubhaptizo lukaKristu ngumyalezo wengelosi yesithathu xa ingqolowa nokhula lwahlulwa, njengokuba uSirayeli wamandulo wahlulwa kumtshakazi wamaKristu awawatshata uKristu ngexesha lomgwebo kaSirayeli wamandulo.

Ixesha elisusela kowe-1844 ukuya kowe-1863 lulwandle oluBomvu ukuya kuvukelo lokuqala eKadeshe. U-1844 kukuwelwa koLwandle oluBomvu, u-1846 yimana, umqondiso wovavanyo lweSabatha awadlulayo abakwaWhite ngowe-1846 xa babetshata. Ngowe-1849 iNkosi yolula isandla saYo okwesibini ukuba ihlanganise abantu baYo. Yayibahlanganisile ngexesha lomyalezo wengelosi yokuqala xa itafile yokuqala kaHabakuki yafika embalini, yaye itafile yesibini yayenzelwe injongo efanayo.

Itheyibhile ye-omega ka-1850 yayimele ukuqokelela nokuvavanya, kuba koko kanye yile nto yayiyenziwa ytheyibhile ye-alpha ka-1843. Ingelosi yokuqala yayinetheyibhile, kwaye nengelosi yesithathu nayo yayinetheyibhile, kuba eyokuqala yi-alpha yaye eyesithathu yi-omega. “Itheyibhile ezimbini” ziziphawuli zendlela zengelosi yokuqala neyesithathu—hayi eyesibini. Ixesha lesiprofeto lezi “theyibhile” liqala ngetheyibhile enesiphoso lize liphele ngetheyibhile engenasiphoso. Imbali ephakathi kwezi theyibhile zimbini yimbali yengelosi yesibini, apho ishathi ibekelwa bucala de kube ngowe-1850.

Emva kokuba unyaka ka-1843 waphela ngoAprili 19, 1844, itshathi ka-1843 yabekelwa bucala kuba ngelo xesha yayixele kwangaphambili unyaka ka-1843 ngempazamo. Ukusuka ngoAprili 19, 1844 kude kube ngu-1850, akukho tafile kaHabakuki. Kwimbali yengelosi yesibini, kwakungekho tshathi yaye—iBhabheli yawa. I-alpha yitafile, i-omega yitafile, yaye phakathi kukho ukuwa kweBhabheli; uphawu lwemvukelo olunxulunyaniswa nexesha ekwakungekho tafile ngalo. Ixesha lembali leetafile zikaHabakuki lithwala umsayino wenyaniso.

Unyaka we-1850 wawumelwe kwangaphambili yiSinayi nokunikelwa koMthetho. Eso siganeko sasikhunjulwa ngePentekoste, xa kwaphakanyiswa izonka ezibini zokunyikimisa. Inkqubo yokuphakamisa izonka zokunyikimisa imelwe kukushicilelwa nokukhuthazwa kwetafile ngoMeyi ka-1842, nembali ka-1849 xa itshathi yesibini yalungiselelwa, noka-1850 xa yafumanekayo. Eli xesha limelwe kumgca kaKristu njengeentsuku ezingamashumi amahlanu ukusuka ekuvukeni kwaKhe kuse ePentekosteni, ixesha elahlulwe laba ziintsuku ezingamashumi amane ezalandelwa zilishumi.

Ngowe-1849 uKristu wayesolulela isandla sakhe okwesibini, yaye ngowe-1850 itafile yesibini kaHabakuki yayisele ifumaneka, yaza inkqubo yokuvavanywa ekhokelela eKadeshe yaqhubela phambili. Ngowe-1856 kwafika olokugqibela kuvavanyo ezilishumi zakwaSirayeli wamandulo, xa kwakupapashwa ukukhanya okutsha ngesiseko sesityhilelo sesiprofeto sikaMiller

kwiphephancwadi lentshukumo. Kangangeentsuku ezingamawaka amabini anamakhulu amahlanu anamashumi amabini zesiprofeto, ukususela ngowe-1856 kuse kowe-1863, iintlola zangena zaya kuhlola ilizwe. Ngowe-1863 bakhetha inkokeli entsha yokubabuyisela eYiputa.

Siya kuqhubekeka nezi nyaniso kwinqaku elilandelayo.

“Embonweni endanikwayo eBordoville, eVermont, ngoDisemba 10, 1871, ndaboniswa ukuba indawo endikuyo umyeni wam ibinzima kakhulu. Uxinzelelo lokukhathalela nomsebenzi beluphezu kwakhe. Abazalwana bakhe enkonzweni abakhange bathwale le mithwalo, yaye abawuxabisanga umsebenzi wakhe. Uxinzelelo olungapheliyo oluphezu kwakhe lumtyhafisile engqondweni nasemzimbeni. Ndaboniswa ukuba ubudlelane bakhe kubantu bakaThixo babufana, kwezinye iinkalo, nobukaMoses kuSirayeli. Kwakukho abakrokri nxamnye noMoses xa kwakukho iimeko ezinzima, yaye kuye kwakho nabakrokri nxamnye naye.”
Testimonies, umqulu 3, 85.