

Incwadi kaYoweli neBandla lamaSeventh-day Adventist laseLawodike — Inani leShumi elineSine

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Inani Elinesine

Imbali “yemisebenzi emangalisayo kaThixo,” ikwamelwa ngumbuzo wesiprofeto othi, “kuya kude kube nini na.” Imbali emelwe zezo zimbini, kwanangezinye iisimboli ezininzi, imela ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Ngelo xesha kukho impikiswano ngomyalezo wokwenyaniso wemvula yasemva kwaneminye imiyalezo emininzi yobuxoki yemvula yasemva. Mnye kuphela umyalezo wokwenene wemvula yasemva. Umgca webali lembali engcwele apho uThixo enza imisebenzi yaKhe emangalisayo ubekwe ngaphakathi komxholo wencwadi kaYoweli apho “iwayini entsha” inqunyanyiselwa udidi olunye, lo gama ithululwa phezu kolunye udidi.

Kukho iintlukwano ezimbalwa encwadini kaYoweli ezifanele ukuqatshelwa. Ingcambu yegama elithi “umzekeliso” ithetha “ukubekwa ecaleni” yaye ngokwemvelo iquka ukuchasana kweeklasi ezimbini. Siye sathinta ezinye zezi ‘ntlukwano’ encwadini kaYoweli ngaphambili, sibonisa ukuba isithsaba sekratshi esinxitywa ngamanxila alawula iYerusalem sichasaniswa nabo banxiba isithsaba sozuko. Asikabelani okwangoku ngendlela umqondiso wovuyo ongengokuchaseneyo kuphela, kodwa ukwangumlingane wokuhlazeka; kodwa kunjalo, yaye sizimisele ukukubonisa oko. Umxholo we-alpha ne-omega ukwafumaneka encwadini kaYoweli, yaye loo mgaqo wokuba owokuqala ubonakalisa owokugqibela nawo uqinisekiswa ziintshumayelo ezimbini zikaPetros encwadini yeZenzo.

Izenzo zabapostile isahluko sesibini zenzeka ngePentekoste ngentsimbi yesithoba kusasa (iyure yesithathu), kwaye isahluko sesithathu siseyure yesithoba (ngo-3 PM), ixesha ledini langokuhlwa. KwiZenzo zesiBini umyalezo awuvakalisayo uPetros usegumbini eliphezulu lendlu yabucala, kodwa intshumayelo yakhe kwisahluko sesithathu inikelwa etempileni. Zibotshelelwe ndawonye lubizo lokuguquka kwezi ntlanganiso zombini. Umyalezo omnye, iindawo ezimbini zejografi ezimela umqondiso wokuphindaphindwa ngaphakathi komyalezo wePentekoste owahlulwe phakathi kwentendezezo netempile. KwiSityhilelo ishumi elinanye uYohane uxelelwa ukuba alinganise itempile, kodwa ayiyeke intendezezo, kuba yanikwa iiNtlanga.

Ndanikwa ingcongolo efana nentonga; yaza ingelosi yema, isithi, Sukuma, ulinganise itempile kaThixo, nesibingelelo, nabo banqula kuyo. Kodwa intendezezo engaphandle kwetempile yiyekele, ungayilinganisi; kuba inikwe iintlanga: yaye umzi ongcewele baya kuwunyathela phantsi iinyanga ezingamashumi amane anesibini. ISityhilelo 11:1, 2.

Ngoko ke, ukuphindaphindwa kweentshumayelo ezimbini nokwahlulwa kwendawo yeentshumayelo ezo zimbini, kuchaza izihlwele ezibini zemvula yamva encwadini kaYoweli.

Esinye isihlwele ngabeeNtlanga abangaphandle kwetempile, kanti esinye ngamaYuda angaphakathi etempileni. Ekugwetyweni kwabaphilayo indlu kaThixo igwetywa kuqala, yaye ukusuka ku-9/11 kuse kude kube ngumthetho weCawa itempile iyagwetywa, kwaye ukusuka kumthetho weCawa kuse kude kube sekupheleni kwexesha lovavanyo loluntu, iiNtlanga ziyagwetywa. Oko kugwetywa kwenzeka ngexesha lemva yamva echongwe nguPetros njengaleyo ibekwe phambili encwadini kaYoweli. Oko igceke (iiNtlanga) netempile (ibandla likaThixo) ekwahlulweni okumelwe kwiZenzo isahluko sesibini nesesithathu, likwakho nokwahluka kuYoweli kwemva yangaphambili nemva yamva. Imvula yangaphambili yafika ngo-9/11 kwaye ithululwa ngoxa itempile kaThixo isagwetywa. Xa loo nkqubo igqityiwe, imvula yamva ithululwa phezu kweeNtlanga ezisegcekeni.

Vuyani ke ngoko, nina bantwana baseZiyon, ninemihlali kuYehova uThixo wenu; kuba uninike imvula yokuqala ngomlinganiselo ofanelekileyo, yaye uya kuniniselela imvula, imvula yokuqala, nemva yamva, ngenyanga yokuqala. Yoweli 2:23.

Ayisosizathu ngoku ingongoma yam ukuchaza umahluko wobuprofeti phakathi kovuyo nokuhlazeka, kodwa le ndima yazisa abantu bakaThixo ukuba “bavuye” ngenxa yesigidimi semva yasemva. Isigidimi semva yasemva sivelisa uvuyo lobuprofeti phakathi kwabantu bakaThixo. Sekutshiwo oko, umxholo wemva yangaphambili, okanye imvula yokuqala, elandelwa yimva yasemva, ngumzekeliso welitye lokukhubekisa elabekelwa bucala nelamangaliswayo. Umfuziselo welitye lembombo elithi ekugqibeleni libe lilitye lentloko yendlu yeyona nto imangalisayo emehlweni kaThixo nawabantu baKhe.

Ilitye elimangalisayo limela uAlfa no-Omega wesiprofeto. Umgaqo ka-Alfa no-Omega ngokubhekisele kusetyenziso lwesiprofeto uchongwa nguAlfa no-Omega ngokuphindaphindiweyo eLizwini laKhe, yaye Yena uliLizwi. Ngenxa yesi sizathu, oko kutyhilwe ngalo mgaqo kutyhilwe kuthi nakubantwana bethu ngonaphakade. Unyaka ka-1863 uliitye lembombo eliphezulu lesiprofeto seBhayibhile, yaye uliitye lembombo eliphezulu lexesha lengelosi yesithathu ukusuka ku-1844 kuse ku-1863. U-1844 wayelilitye lesiseko, u-1863 ililitye lembombo eliphezulu lalo xesha lesiprofeto. U-1844 ukuya ku-1863 lixesha lesiprofeto elimisiweyo, limiswe ngokunjalo kanye njengokuba u-538 kuse ku-1798 lumisiwe. Isibakala sokuba uluntu aluyazi into athe uThixo wayimisayo, asiyenzi loo nto ingabi yimiselwanga!

Sasigqiba inqaku elingaphambili ngesi sicutshulwa silandelayo.

“Ndaboniswa ukuba ubudlelane bakhe nabantu bakaThixo babufana, ngandlel’ ithile, nobukaMoses kuSirayeli. Kwakukho abakrokri abachasene noMoses, xa iimeko zazinzima, kwaye bekukho nabakrokri abachasene naye.” Testimonies, umqulu 3, 85.

Ngowe-1863, uJames White wabonakalisa, “ngokwezinye iinkalo,” “uMoses kuSirayeli.”

Ixesha lika-1844 ukuya ku-1863 lafuziselwa lixesha elisusela ekukhululweni kuLwandle oluBomvu ukuya eKadeshe yokuqala. IKadeshe yokuqala yi-alpha, yaye iKadeshe yesibini yi-omega—ibonelela ngamaxesha amabini eminyaka engamashumi amane akhokelela eKadeshe, yaye omabini aphela ngemvukelo.

UMoya Wobuprofeti uhambelanisa ukuwela koLwandle oluBomvu nokudana okukhulu kuka-1844. IBhayibhile ihambelanisa ukuwela koLwandle oluBomvu nomnqamlezo, yaye uDade White uqinisekisa ukuba ukudana kwabafundi emnqamlezweni kwakumisela kwangaphambili ukudana okukhulu kuka-1844. Yayiyintando yeNkosi ukuba bangene ngqo eZweni leDinga, yaye uphawu lwejografi lokungena eZweni leDinga lwaluyiYeriko, apho kanye kule veki yesibini kaDisemba, 2025, abemi bezinto zakudala besandul’ ukumbela iYeriko yamandulo—kuphela ukuze bafumanise, bedanile, ukuba iindonga eziwile abazifumanayo apho zaziwile zonke zijonge ngaphandle, kungekhona ngaphakathi njengoko kusoloko kusenzeka ngexesha lokungqingwa. Kwingqingwa yamandulo iindonga zazibethwa zithotywe zize zityhalelwe ngaphakathi. Akunjalalo ke ngeYeriko.

Ngoko abantu bamemelela xa ababingeleli bevuthela amaxilongo; kwathi ke, xa abantu beva isandi sexilongo, abantu bamemelela ngentswaha enkulu, lwawa phantsi cwaka udonga, ngokokude abantu banyukela emzini, elowo ngqo phambi kwakhe, bawuthimba ke umzi. Yosuwa 6:20.

Abemi bezinto zakudala nabo bafumana iingqayi ezinokutya, nto leyo ebonisa ukuba xa iindonga zawa, kwakungekho kungqingwa kwexesha elide, okutsalwayo. Kwakhona oku kwaphendula umbuzo phakathi kweqela lezinto zakudala wokuba kutheni ingxelo yeBhayibhile yokuwiswa kweYeriko ibachaza bengena “benyuka” besiya eYeriko benqumla intaba encinane okanye ummango, ekusenjalalo ngoku besazi ukuba wadalwa xa iindonga zawa zaphumela ngaphandle.

Umqobo wokuqala owavakalisa ukungena kwiLizwe leSithembiso yayinguYeriko, isixeko sempembelelo nobutyebi. IYeriko ngu-1863, yaye iYeriko sisihloko sesiprofeto seBhayibhile, kungekhona kuphela njengomzekeliso wexesha lomthetho weCawa, kodwa kwanokunxulumene nokuwa nokuvuka kwayo. IYeriko nayo yayinayo isiqalekiso sayo esithile sesiprofeto esabhengezwa phezu kwayo. UYosuwa wabhengeza isiqalekiso phezu kwendoda eyayiya kuyakha kwakhona iYeriko, yaye ngokwenjenjalo wachaza ukuba indoda eyayiya kuyakha kwakhona iYeriko yayiya kuphulukana noonyana bayo omncinane nomdala ekwaxhiweni kwakhona kweso sixeko siqalekisiweyo. Omnye unyana wayeza kulahleka ekubekweni kwesiseko, aze omnye ekumisweni kwesango. Eso siprofeto sazaliseka, yaye ingxelo yokuzaliseka kwaso ibhaliwe eBhayibhileni, nto leyo eyenza iYeriko ibe ngumfuziselo osekiweyo weBhayibhile.

Ngaphakathi ekubhujisweni kwayo kwembali, nasethukweni laso lesiprofeto, elalandelwa kukuzaliseka kwembali kweso siprofeto, sifumana amangqina amathathu ethetha ngeYeriko ngowe-1863. Zontathu ezo zingqinelo zimele ukusetyenziswa kowe-1863. La mangqina mathathu ami kunye kanye njengoko ooMoses abathathu bemi ngokwesiprofeto ekupheleni kwamaxesha abo angamashumi amane eminyaka. Elinye lala maxesha angamashumi amane eminyaka lihambelana ngokucacileyo nembali yamaMillerite, limisela ukuba zonke ezi zimeliso zintathu zikaMoses ekupheleni kwexesha ngalinye leminyaka engamashumi amane zihambelana nembali yowe-1863—imbali yengelosi yesithathu.

Emibini kula mangqina mathathu eminyaka engamashumi amane kaMoses ziphelela eKadeshe; isiphelo sesithathu sale minyaka ingamashumi amane saba nguMlambo iYordan, yaye isiphelo

sesesibini saba luLwandle oluBomvu. Isiphelo seminyaka engamashumi amane yokuqala saba kukusaba kukaMoses eYiputa. Zontathu ezi zinto zichaza ukusaba ukuphuma eYiputa ekuzalisekeni kwesiprofeto seminyaka engamakhulu amane anamashumi amathathu sika-Abraham sobukhoboka eYiputa.

Amaxesha amathathu kaMoses eminyaka engamashumi amane, aza iziphelo zawo (ilitye lesithsaba) zimele umfanekiso wokuhlangulwa eYiputa, ayekukuzaliseka kwesiprofeto sika-Abraham sokuthinjwa nokukhutshwa kubukhoboka baseYiputa. Njengomhlanguli owaprofetwayo wesithembiso somnqophiso ka-Abraham, uMoses ngokwakhe waqala ngokusindiswa emanzini, njengoko intsingiselo yegama lakhe injalo. Emva koko uMoses wabakhokela abantu bakaThixo bacanda emanzini oLwandle oluBomvu, waza emva koko wabasa elunxwemeni lohlangulo, olwalumelwe nguMlambo iYordan. I-alpha yobomi bukaMoses yayikukusindiswa emanzini omNayile, yaye i-omega yayilusindiso olumelwe ngamanzi oMlambo iYordan. I-alpha yobomi bukaMoses, eboniswe ngamava achazwa ligama lakhe nabazali bakhe, yayikukuba abazali abangcwele, besazi ukuba usana lwalugwetyelwe ukufa, njengoko naye wayeza kuba njalo kwiminyaka engamashumi amane kamva emva kokubulala umYiputa. Njengabazali abangcwele ababesazi ukuba unyana wabo wayedinga ukusindiswa kwisigwebo sokufa, bamenzela ityeya, eyawela isuka kwihlabathi lamaHebhere yaya kwihlabathi lamaYiputa, kanye njengoko uMoses wemka ekupheleni kweminyaka engamashumi amane kwihlabathi lamaYiputa waya kwihlabathi lamaHebhere.

UMoses wawuphinda umbaliso kaNowa ekusindisweni kwakhe emanzini. Ukukhankanywa kokuqala kukaMoses njengalo “mhlangu” wesiprofeto somnqophiso ka-Abraham seminyaka engamakhulu amane anamashumi amathathu kwakukukuphinda kwembali apho uThixo wangena emnqophisweni noluntu, ngaloo ndlela ehlanganisa isiprofeto somnqophiso ka-Abraham sabantu abanyuliweyo kunye nesithembiso somnqophiso kubo bonke abantu. Oku kubonakalisa ubhaptizo ekudlulisweni kosana uMoses kwintombi kaFaro, kuba ukufa kwaqondwa ngomsebenzi wabazali, ukungcwatywa kumelwa ngumkhombe phezu kwamanzi, yaye uvuko yintombi kaFaro.

Ubomi bukaMoses buqala ngokubonakaliswa komfuziselo wobhaptizo lomkhombe kaNowa. Oku ke kuthetha ukuba kwasekuqaleni inani “8” linxulunyaniswa noMoses, kuba ingcambu yobudlelane bakhe bomnqophiso yaqala ngenani “8” emnqophisweni kaNowa, yaye umsebenzi wakhe wawukukumisela isithethe solwaluko ngomhla “wesibhozo.” Wavavanywa ke ngoko, wasilela kanye kulo msitho uqobo. Ubomi bukaMoses buqala ngobaptizo, yaye kwiminyaka engamashumi amane kamva kubakho ukufa (komYiputa) okuphawula indawo apho uMoses ongumYiputa afa khona aze abe ngqongqo unyana ka-Abraham. Ukuqala nokuphela kweminyaka yokuqala engamashumi amane kaMoses kumelwa ngobaptizo. Obokuqala bachaza utshintsho ukusuka ekubeni ngumHebhere ukuya ekubeni ngumYiputa, yaye obokugqibela ukusuka ekubeni ngumYiputa ukuya ekubeni ngumHebhere. Emva kweminye iminyaka engamashumi amane, uMoses wabakhokela abantu bakaThixo ebhaptizweni loLwandle oluBomvu, esendleleni eya ebhaptizweni laseYordan, angazange afike kulo.

Abantu bakaThixo, phantsi kokhokelo lukaYoshuwa, bangena eLizweni leDinga bengenaye uMoses, kuba wafa kanye phambi kokufika kobhaptizo loMlambo iYordan. UMoses wathi, yaye

noPetros wakuphinda oko, iNkosi uThixo wakho iya kuvusa umprofeti onjengoMoses. Umprofeti owayefuziselwa nguMoses yayinguKristu, yaye waqalisa umsebenzi waKhe kanye apho uMoses wawuyeke khona. Waqalisa umsebenzi waKhe ekubhaptizweni kwaKhe, yaye olo bhaptizo lwaluyeyona ndawo kanye apho uYoshuwa wabhabhathiza khona amaSirayeli amandulo xa ayewela iYordan engena eLizweni leDinga. Iivangeli ziyasazisa ukuba uYohane wayebhaptiza eBhethabhara, eyindawo yokuwela, yaye lithetha ukuwela ngesikhephe.

ULwandle oluBomvu luphawu lokuvukela kweYiputa, luqinisekisa ubungqina bobuprofeti bukaMoses kulo mgca njengenyani. UMLambo iNayile ukuya kuLwandle oluBomvu (oluthi ngamanye amaxesha lubizwe ngokuba ngumlambo) kuze kuse eYordan. UMoses, othetha ukuthi “usindiswe ephuma emanzini,” uqala aze agqibe ubungqina bakhe emanzini enkululeko, yaye ngalinye kula manzi libonakalisa iindidi ezimbini zabanquli.

Iminyaka engamashumi amane yokuqala kaMoses imela isigidimi sengelosi yokuqala, yaye iminyaka engamashumi amane yesibini yengelosi yesibini, eyesithathu ibe yeyengelosi yesithathu. Iingelosi ezintathu ziphetho iimpawu zazo ezikhethekileyo zesiprofeto, njengokuba zonke ezo zigidimi zintathu zimelwe kwisigidimi sokuqala. Siyibonakalisile esidlangalaleni le nto kangangeminyaka, ngokunxulumene nezahluko ezintathu zokuqala zencwadi kaDaniyeli.

UDaniyeli wamoyika uThixo kwisahluko sokuqala waza wala ukudla ukutya kwaseBhabheli, yaye uThixo wamzukisa kovavanyo lwesibini nolubonakalayo olwalunxulumene nokutya olwalandelayo, olwakhokelela emgwebeni nakovavanyo lwesithathu olwaqhutywa nguNebhukadenetsare ngokwakhe. UDaniyeli isahluko sokuqala yingelosi yokuqala yeSityhilelo ishumi elinesine evakalisa ukuba “moyikeni uThixo,” “nimmike uzuko” njengoko wenjenjalo uDaniyeli kuvavanyo lwesibini olunxulumene nokutya nolubonakalayo, kuba “lifikile ilixa lomgwebo” kaNebhukadenetsare.

Iminyaka yokuqala engamashumi amane yobomi bukaMoses yaqala ngenxa yokuba abazali bakhe babesoyika uThixo. Xa intombi kaFaro yabona ityeya emanzini, uMoses wayesele edlule kuvavanyo lwesibini, oluvavanyo lwamehlo. Emva koko intombi kaFaro yagweba ukuba wayengamelwe kukufa. Umgwebo nawo wafika ekupheleni kweminyaka yokuqala engamashumi amane; xa wabulala umYiputa waza kwafuneka abaleke eYiputa.

Kwiminyaka engamashumi amane yesibini, ingelosi yesibini yeSityhilelo seshumi elinesine eyayivakalisa ukuwa kweBhabheli yafanekiselwa kukuwa kweYiputa. Kolo kuwa, ekupheleni kwaloo minyaka ingamashumi amane kwabakho ukubonakaliswa okukhulu kwamandla kaThixo, njengoko kwakunjalo ekupheleni komyalezo wengelosi yesibini ngexesha leSikhalo Sasebusuku sika-1844.

Iminyaka engamashumi amane yesithathu iqala ngokubhengezwa komgwebo wokufa phezu phantse kwalo lonke ibandla, ize iphele ngomgwebo wokufa phezu kwenkokeli yelo bandla.

USister White uchaza ukuba umsebenzi wethu kukudibanisa izigidimi zeengelosi ezintathu.

“INkosi sele iza kulohlwaya ihlabathi ngenxa yobugwenxa balo. Sele iza kulohlwaya imibutho yezenkolo ngenxa yokwala kwayo ukukhanya nenyano ebeyinikiwe. Umyalezo omkhulu,

odibanisa imiyalezo yengelosi yokuqala, eyesibini, neyesithathu, umele ukunikelwa ehlabathini. Oku kumele kube ngumthwalo womsebenzi wethu.” The Seventh-day Adventist Bible Commentary, volume 7, 950.

Iminyaka yokuqala engamashumi amane kaMoses imele ingelosi yokuqala yeSityhilelo ishumi elinesine, yaye ixesha lakhe lesibini leminyaka engamashumi amane liyingelosi yesibini, kwaye ixesha lesithathu leminyaka engamashumi amane liyingelosi yesithathu. “Isigidimi sethu esikhulu” kukudibanisa “izigidimi zeengelosi zokuqala, zesibini, nezithathu,” nto leyo ebeka yonke imifuziselo emithathu kaMoses ngowe-1863, yaye ngenxa yoko ooMoses abathathu emthethweni weCawa.

1844 ukuya ku-1863 kubandakanya amangqina amabini azo zombini izithuba zeminyaka engamashumi amane ezakhokelela eKadesh. Impefumlelo ichaza ukuba owesithathu akanakubakho ngaphandle kowokuqala nowesibini; iminyaka engamashumi amane yokuqala yobomi bukaMoses nayo imele u-1844 ukuya ku-1863. UMoses ubulala umYiputa ngo-1863, kunye noMoses ebetha iLiwa ngentonga yakhe yegunya, kwanaxa uMoses ecela ukubona uzuko lukaThixo kwimbali yemvukelo yethole legolide. Kukho ooMoses abathathu ku-1863 nasemthethweni weCawa, kwaye bonke baneminyaka engamashumi amane ubudala.

Amaxesha amathathu kaMoses ngalinye liqulethe ukuhlangukwa ngamanzi; uMoses esebhasikithini uhambelana noMoses enqumla uLwandle oluBomvu, nto leyo ihambelana noMoses kabini eMlanjeni iYordan: iNayile, uLwandle oluBomvu, nokubini eYordan. Amanzi okuhlangula amelwe kwelinye nelinye kula maxesha mathathu, kuba onke ahambelana nexesha apho amanzi okuhlangula egalelwa khona ngexesha lemvula yamva.

Ekupheleni kwexesha lesithathu leminyaka engamashumi amane uMoses walibetha iliwa ngentonga yakhe. Ekupheleni kwelesibini leminyaka engamashumi amane intonga yakhe yahlula uLwandle oluBomvu. Ekupheleni kwelokuqala leminyaka engamashumi amane, wayilahla intonga yegunya laseYiputa, wakhetha ukubandezeleka kunye nabantu bakowabo.

Ekupheleni kwexesha lokuqala kwafa umYiputa, yaye ekupheleni kwexesha lesibini kwafa umkhosi, amazibulo nobunkokeli baseYiputa. Ekupheleni kwexesha lesithathu uhlanga lukaSirayeli, uAron noMoses, babesele bonke befile. Ezi ziimbali ezintathu ezihambelanayo ezithi, “umgca phezu komgca,” nganye imele u-1844 kuse ku-1863—imbali yengelosi yesithathu, ethi yona ke imele u-9/11 kuse kumthetho weCawa, kwanexesha lePentekoste xa kuthululwa amanzi ohlangulo.

UMoses ukuzo zombini iimvukelo zaseKadeshe, yaye iimvukelo zaseKadeshe zombini zingamatye entloko kumaxesha azo ngokwahlukeneyo. Zombini zimela u-1863, okwangelilitye lentloko lexesha lengelosi yesithathu, eliqala nge-alpha ngo-1844 lide lifike kwilitye lentloko lika-1863. Xa kuqwalaselwa ukukhanya okumangalisayo kwelitye eliqala njengesiseko lize liphele njengelitye lentloko, kuyaqondwa ukuba ilitye lentloko lisoloko likhulu ngakumbi ngokwesiprofeto. Amaconsi ambalwa ekuqaleni kwexesha lePentekoste, akhokelela ekuthululweni okupheleleyo kwilitye lentloko ngomhla wePentekoste, abonakalisa le nyaniso.

Ngo-9/11, ukuchela kwaqalisa, yaye kuphelela ekuthululweni okupheleleyo emthethweni weCawa. Le nyaniso ichaza isono sikaMoses eKadeshe yesibini neye-omega njengesono esikhulu ngakumbi kunovukelo lokuqala lwe-alpha eKadeshe. Uvukelo lwe-alpha lwavelisa ukufa kwesizwe siphela, yaye uvukelo lwe-omega lwavelisa ukufa komntu omnye (uMoses), kodwa isono salo mntu mnye sasikhulu ngakumbi kunesono esidibeneyo sesizwe sonke. Umntu owonayo uyafa, yaye kwelo nqanaba akukho mahluko phakathi kwezono zikaMoses nezawo nawuphi na omnye umIsrayeli, kodwa ngokwesiprofeto ukubetha kukaMoses uKristu okwesibini kwakukhulu ngakumbi, kuba oko kwakulilitye eliyintloko lalo mhla weminyaka engamashumi amane.

Uvukelo lukaMoses eKadeshi ye-omega yesibini lwalusisono esikhulu ngakumbi kunovukelo lwabantwana bakwaSirayeli ekwala umyalezo kaYoshuwa noKalebhi. UMoses ngokwesiprofeto umi ku-1863, apho afela khona entlango ngenxa yovukelo lwakhe. UMoses ukwamele no-1863, apho abantu besivumelwano sangaphambili bafela khona entlango ngenxa yovukelo lwabo, kodwa uMoses akazange athabathe nxaxheba kolo vukelo. U-1863 uhambelana nomthetho weCawa, njengoko kusenjalo novukelo luka-Aron lwethole legolide. Kulo mbali, ehambelana neKadeshi, no-1863, nomthetho weCawa, uMoses uyathandaza ukuba abone uzuko lukaThixo.

IKadeshe imela u-1863, yaye uMoses ukho kuzo zombini iiKadeshe; ngoko, phezu kwamangqina amabini aseBhayibhileni, omabini angamatye entloko, simisela ukuba ixesha lesithathu leminyaka engamashumi amane, elingapheliyo eKadeshe, nalo limela u-1863. Apho “uMoses ongangwaliswanga” ubethelela uKristu ngokutsha, njengoko emala iliwa. Ngo-1863, kwanasekunikelweni koMthetho eSinayi, “uMoses ongangwalisweyo” ufuna isimilo sikaThixo. Ngo-1863 uMoses umele intombi esisilumko kwanentombi esisidenge.

“UmFarisi nomqokeleli werhafu bamele iindidi ezimbini ezinkulu ezahlula-hlulayo abo beza kunqula uThixo. Abameli bazo bokuqala ababini bafunyanwa kubantwana ababini bokuqala abazalelwa ehlabathini.” Christ’s Object Lessons, 152.

EKadeshe nango-1863, uMoses umele “amaqela amabini amakhulu awahlulelwe kuwo abo” “banqula uThixo”. UMoses ngumzekelo wamawaka alikhulu anamashumi amane anesine, kwananjengoPetros.

“Kudidi ngalunye olumelelwe ngumFarisi nombuthi werhafu kukho isifundo kwimbali yompostile uPetros. Ekuqaleni kobufundi bakhe uPetros wayezicingela ukuba womelele. NjengomFarisi, ngokokuzicingela kwakhe, waye ‘engafani nabanye abantu.’ Xa uKristu, ngorhatya lokunganikelwa kwaKhe, walumkisa kwangaphambili abafundi baKhe esithi, ‘Nonke niya kukhubeka ngenxa yaM ngobu busuku,’ uPetros wavakalisa ngokuzithemba esithi, ‘Nokuba bonke baya kukhubeka, mna andiyi kukhubeka.’ Marko 14:27, 29. UPetros wayengayazi ingozi yakhe. Ukuzithemba kuye kwamkhokelela ekulahlekeni. Wayecinga ukuba unako ukumelana nesihendo; kodwa kwiiyure ezimbalwa ezimfutshane uvavanyo lwafika, waza ngokuthuka nangokufunga wayikhanyela iNkosi yakhe.” Christ’s Object Lessons, 152.

Ngomthetho weCawa, ongu-1863, uPetros umele iindidi ezimbini. Abo bamkela uphawu lwerhamncwa okanye abo bamkela itywina likaThixo. Xa uYesu waliguqulayo igama likaSimon

laba nguPetros, oko kwakufuzisela ikhulu elinamashumi amane anesine amawaka. Loo kuqonda kukwafuziselwa ngokuphindaphinda igama likaPetros kusetyenziswa inani elivela kwindawo yoonobumba balo kwi-alfabhethi yesiNgesi. Ukuba sisebenzisa kwaloo ndlela inye ku-1863, sifumana u-144.

Ezimbini kwezi mpawu zintathu zikaMoses ezihambelana no-1863, kusekwa ukuba nexesha lesithathu nalo kufuneka lihambelane. Imigca emibini yaseKadesh ichaza ibali leentombi ezizizilumko neezizidenge, yaye ixesha lesithathu lichaza umzamo wokusebenzisa amandla omntu ukuze kufezekiswe umsebenzi kaThixo. Ukuthembela kumandla omntu njengoko uMoses wenza ngomYiputa kumela ukuthembela kwigunya lobuntu ngaphezu kwegunya elimisiweyo.

USista White uthi, “ubudlelane bomnyeni wakhe nabantu bakaThixo babufana, kwezinye iinkalo, nobo bukaMoses kumaSirayeli.” Ngo-1863, uMoses wayemelwe nguJames White. Ngo-1863, uJames White ubulala umYiputa, ebetha uKristu okwesibini yaye ethandazela abavukeli abawalayo umyalezo “wokuphumla” owawuziswe nguYoshuwa noKalebhi. UMoses ungumnyulu osisidenge xa wayebetha iLiwa okwesibini, kwangaxeshanye abe ngumnyulu osisilumko njengoko wayebongozela ngenxa yabavukeli bakwaSirayeli.

Siya kuligqiba eli nqaku ngesiqendu esikuNumeri ishumi elinesine apho uMoses ekwi-1863, xa anikwa umbono wozuko lukaThixo kwimbali ehambelanayo emelwe luvukelo lwethole legolide.

Kule ndima iNkosi iyabuza isithi “kuya kude kube nini” kufuneka ijongane nabavukeli bakwaSirayeli, nto leyo kanye eyayingumbuzo awawubuza uSaya eNkosini kwisahluko sesithandathu. Qaphela ukuba incwadi yeNumeri ibeka le mbali kwixesha apho umhlaba ukhanyiswa ngozuko lukaThixo, njengoko nezithunywa zezulu zaphawula kwivesi yesithathu kaSaya 6. U-9/11 waba lilitye lesiseko lembali ka-1844 ukuya ku-1863, yaye umthetho weCawa ulilitye lembombo. Imeko ekwiNumeri ayikho ngaphantsi komzekeliso wengoma okanye umzekeliso wesidiliya, njengoko uSirayeli wamandulo egqithwa, xa iNkosi yangena emnqophisweni noYoshuwa.

Yaye lonke ibandla laphakamisa izwi lalo, lakhala; abantu balila ngobo busuku. Baza bonke abantwana bakwaSirayeli bakrokra ngoMoses nangoAron; ibandla lonke lathi kubo, Akwaba safa ezweni laseYiputa! nokuba akwaba safa kule ntlango! Yini na le nto uYehova esizisa kweli lizwe, ukuze siwe likrele, abafazi bethu nabantwana bethu babe lixhoba? Bekungayi kuba ngcono na kuthi ukuba sibuyele eYiputa? Bathi omnye komnye, Makhe sizimisele umthetheli, sibuyele eYiputa.

Waza uMoses noAron bawa ngobuso phambi kwayo yonke indibano yebandla labantwana bakwaSirayeli. Kwaye uYoshuwa unyana kaNun, noKalebhi unyana kaYefune, ababengabanye kwabo balihlodayo ilizwe, bazikrazula iingubo zabo; bathetha kuyo yonke intlanganiso yabantwana bakwaSirayeli, besithi,

Ilizwe esadabula kulo siliphengulula, liyizwe elihle ngokugqithiseleyo. Ukuba uYehova uyakholiswa sithi, woyena asingenise kweli lizwe, asinike lona; ilizwe elibaleka ubisi nobusi. Kuphela musani ukumvukela uYehova, ningaboyiki abantu belo lizwe; kuba basisonka kuthi: ukukhuselwa kwabo kuphumile kubo, yaye uYehova unathi; musani ukuboyika.

Kodwa lonke ibandla lathi mabagityiselwe ngamatye. Kwaye uzuko lukaYehova lwabonakala emnqubeni webandla phambi kwabo bonke oonyana bakaSirayeli. Waza uYehova wathi kuMoses, Koda kube nini na aba bantu bendicaphukisa? koda kube nini na ngaphambi kokuba bakholwe kum, ngenxa yayo yonke imiqondiso endiyibonakalisileyo phakathi kwabo?

Ndiya kubabetha ngendykitya, ndibahluthe ilifa labo, ndize ngawe ndenze uhlanga olukhulu nolunamandla ngakumbi kunabo.

Wathi uMoses kuYehova, Aya kuva ke amaYiputa oku, kuba wabanyusa ngamandla akho aba bantu phakathi kwawo; aze akuxelele oku kubemi beli lizwe; kuba bevile ukuba wena, Yehova, uphakathi kwaba bantu, nokuba wena, Yehova, ubonwa ubuso ngobuso, nokuba ilifu lakho limi phezu kwabo, nokuba uhamba phambi kwabo emini ngentsika yelifu, nasebusuku ngentsika yomlilo. Ngoku ke, ukuba uthe wababulala bonke aba bantu, ngokungathi ngumntu omnye, iintlanga eziluvileyo udumo lwakho ziya kuthetha, zisithi, Ngenxa yokuba uYehova engabanga nakho ukubangenisa aba bantu ezweni awabafungela lona, ngenxa yoko ubabulele entlango.

Ke kaloku ngoku, ndiyakubongoza, amandla eNkosi yam makabe makhulu, njengoko wathethayo, usithi, INkosi inomonde, inenceba enkulu, ixolela ubugwenxa nokona, kodwa ayiyi nakanye imsulele onetyala; ihlawulela ebantwaneni ubugwenxa boothixo bawo kude kuse kwisizukulwana sesithathu nesesine. Xolela, ndiyakubongoza, ubugwenxa baba bantu ngokobukhulu benceba yakho, njengoko ubaxolele aba bantu, ukususela eYiputa kwada kwangoku.

Yaye uYehova wathi, Ndixolele ngokwelizwi lakho; kodwa inene, njengokuba ndihleli, ihlabathi lonke liya kuzaliswa bubuqaqawuli bukaYehova.

Ngokuba onke loo madoda abonileyo uzuko lwam, nemimangaliso yam, endayenzayo eYiputa nasentlango, aze andivavanya ngoku izihlandlo ezilishumi, angaliphulaphuli ilizwi lam; inene akayi kulibona ilizwe endalifungela ooyise babo, akuyi kubakho namnye kwabandicaphukisayo oya kulibona; ke wona umkhonzi wam uKalebhi, ngenxa yokuba wayenomoya wumbi kunye naye, wandilandela ngokupheleleyo, yena ndiya kumngenisa ezweni awangena kulo; nenzala yakhe iya kulidla ilifa. (Ke kaloku ama-Amaleki namaKanan ayehlala entilini.) Ngomso jikani, ningene entlango ngendlela yoLwandle oluBomvu.

Yaye uYehova wathetha kuMoses nakuAron, esithi, Ndiya kuwunyamezela kude kube nini na lo mbutho ungendawo, undikrokrelayo? Ndizivile izikrokro zoonnyana bakaSirayeli abandikrokrelayo. Uze uthi kubo, Ndhleli nje ndiphila, utsho uYehova, njengoko nithethile ezindlebeni zam, ndiya kwenza ngokunjalo kuni; izidumbu zenu ziya kuwa kule ntlango; nabo bonke ababebaliwe kuni, ngokwenani lenu liphela, abaneminyaka emashumi mabini nangaphezulu, abandikrokrelayo, aniyi kungena ezweni endafunga ngalo ukuba ndiya kunihlalisa kulo, ngaphandle kukaKalebhi unyana kaYefune, noYoshuwa unyana kaNun. Ke zona iintsana zenu enathi zoba lixhoba, zona ndiya kuzingenisa, zize zilazi ilizwe enalidelayo. Ke nina, izidumbu zenu ziya kuwa kule ntlango. Nabantwana benu baya kubhadula entlango iminyaka emashumi mane, bathwale ubuhenyu benu, kude kube zizidumbu zenu zityhafe entlango. Ngokwenani lemihla enalihlola ngalo ilizwe, imihla emashumi mane, usuku lube

ngunyaka, niya kuthwala ubugwenxa benu iminyaka emashumi mane, nazi ukuqhawulwa kwedinga lam.

Mna, uYehova, ndithethile; inene ndiya kukwenza oku kulo lonke olu luhlanganiselo lungendawo, oluqokelelene ndawonye nxamnye nam; kule ntlango baya kutshabalala, bafele khona. Kananjalo amadoda awathunywa nguMoses ukuya kuhlola ilizwe, awabuya, aza enza lonke ibandla lakrokra ngakuye, ngokuzisa ingxelo embi ngelo lizwe,—kwa lawo madoda aye azisa loo ngxelo imbi ngelo lizwe, afa ngesibetho phambi koYehova.

Kodwa uYoshuwa unyana kaNun, noKalebhi unyana kaYefune, ababengabanye bamadoda aya kuhlola ilizwe, basala bephila. INani 14:1–38.

Siza kuqhubeka ezi ngcinga kwinqaku elilandelayo.