

Incwadi kaYoweli neBandla lama-Adventist oSuku lweSixhenxe laseLawodikea - Inombolo yeshumi elinesithandathu

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Ndicela uxolo kwangaphambili ngamazwi amaninzi ngaphambi kokuba ndiphathe umxholo oyintloko. Ndinqwenela ukubeka endaweni yawo imigca ethile yesiprofeto, eyinxalenye ebalulekileyo yengqiqo endizimisele ukuyisebenzisa xa siqwalasela ngokuthe ngqo incwadi kaYoweli. Ndakhe ndakhankanya ngaphambili ukuba igama lesiHebhere eliguqulelwe ngokuthi “sikwa” encwadini kaYoweli, lineengcambu zalo kwindlela yedini yokumisela umnqophiso ngemihla ka-Abraham.

Vukani, nina manxila, nilile; nize nimbambaze, nonke nina baseli bewayini, ngenxa yewayini entsha; kuba inqunyulwe emlonyeni wenu. Yoweli 1:5.

Igama lesiHebhere elithi “cut off” ngu-H3772, yaye liyengcambu yokuqala ethetha ‘ukunqumla (ukususa, ukuwisa phantsi, okanye ukwahlula kubini); ngokokuthetha okwandisiweyo ukutshabalalisa okanye ukugqiba; ngokukodwa ukwenza umnqophiso (oko kukuthi, ukwenza umanyano okanye isivumelwano, ekuqaleni ngokusika inyama nokudlula phakathi kweziqwenga).’

Ndiyayiqonda into yokuba inkcazelo kaStrong’s yegama elithi “cut off,” ilibiza ngokuba “yingcambu yantlandlolo,” ngokwentsingiselo yesiGrike. Sekutshiwo oko, ukusikwa okunxulunyaniswa nomnqophiso no-Abraham, kuchaza ukuba ukukhanya komnqophiso kunxulunyaniswe nelizwi, yaye oko kukhanya kubekwe phambili kwincambu yalo yantlandlolo ngokwembali. “Cut” ngokwembali yomnqophiso; ngumfuziselo wesiprofeto osekelwe kwiincambu zawo zantlandlolo, yaye kukwachongwa ngokwesakhiwo lolwimi njengengcambu yantlandlolo.

Isibhengezo esikwisahluko sesihlanu asichazi nje kuphela ukuba abanawo umyalezo wemvula yamva, njengoko imelwe “ywayini entsha,” kodwa sikwabonisa nokuba ‘ngelo xesha nangoko’ bayaliwe njengabantu bomnqophiso kaThixo, abantu bomnqophiso abalandela “iincambu zabo zokuqala” ziye emva kuAbraham.

Isizukulwana esafela entlango kwisithuba esingaphezu kweminyaka engamashumi amane salanda iincambu zaso zokuqala zibuyele kuAbraham, okuthetha uyise weentlanga ezininzi. Isizukulwana esangena kwiLizwe leDinga noYoshuwa salanda iincambu zaso zokuqala zibuyele kuAbraham. AmaYuda awabethelela uKristu emnqamlezweni alanda iincambu zawo zokuqala zibuyele kuAbraham. AmaProtestanti awaphuma kumaXesha Obumnyama, aza emva koko avavanywa aza adluliselwa bucala njengabantu bakaThixo bomnqophiso abanyuliweyo ngowe-1844, alanda iincambu zawo zokuqala zibuyele kuAbraham. Intshukumo yamaMillerite yaseFiladelfiya

eyangena kwiNdawo eNgcwele Kakhulu ngomhla wama-22 kuOktobha, 1844, yalanda iingcambu zayo zokuqala zibuyele kuAbraham. Intshukumo yamaMillerite yaseLawodike eyakha kwakhona iYeriko ngowe-1863, yalanda iingcambu zayo zokuqala zibuyele kuAbraham. Ibandla lama-Adventist oSuku lweSixhenxe laseLawodike, eliya kugatywa liphume emlonyeni weNkosi kumthetho weCawa ozayo kungekudala, lalanda iingcambu zalo zokuqala zibuyele kuAbraham. Zonke ezo zizukulwana ziye zafezekisa, okanye ziya kuyifezekisa, umzekeliso wesidiliya.

Amanxila akuYoweli avuka afumanise ukuba alahliweyo njengabantu bakaThixo, nokuba abanawo umyalezo wemvula yasemva. Ngoko ke okuchaseneyo kuya kuba yinyaniso. Abo uYoweli abachaza njengabanxibe “izithsaba zobuqaqawuli,” baya kungena emnqophisweni, batywinwe, baze baphakanyiswe njengomnikelo. Owona mnqophiso wokuqala waqinisekiswa phakathi koThixo nabantu abanyuliweyo waqala ngako oko “kusikwa” kukwabonakaliswa kumadini okugqibela abantu bakaThixo, aqala kumthetho weCawa. Oko kusikwa kukwahlulwa kwengqolowa nomdiza. Umdiza uyaliwa uze uphoswe emlilweni, ize ingqolowa ibotshelelwe ndawonye njengomnikelo wengqolowa yesiqhamo sokuqala sePentekoste, othi emva koko uphakanyiswe, “njengakwiminyaka yangaphambili.”

Kukho iindawo ezine ezidla ngokuboniswa njengemele umnqophiso ka-Abraham. KwiGenesis isahluko seshumi elinesibini u-Abraham “uyabizwa” aze anikwe isithembiso sokwenziwa uhlanga olukhulu. Oku akuyonxalenye yomnqophiso, kodwa kukubizwa kwesithembiso. Ngelo xesha igama lakhe linguAbram, kuba omnye wemiqondiso yobudlelane bomnqophiso kukutshintshwa kwegama. Igama lika-Abram liyatshintshwa kweyesithathu kula manyathelo mane omnqophiso.

Kuba ke kaloku, ekwenzeni kukaThixo idinga kuAbraham, ekubeni wayengenakufunga ngomkhulu kunaye, wafunga ngaye ngokwakhe, esithi, Inene, ekusikeleleni ndiya kukusikelela, nasekwandiseni ndiya kukwandisa. Wathi ke ngoko, akuba enyamezele ngomonde, walizuzwa idinga. Kuba abantu bona bafunga ngomkhulu kunabo; nesifungo, ukuze kuqiniselwe, siba sisiphelo sayo yonke impikiswano kubo. Apho ke uThixo, ethanda ngakumbi nangakumbi ukubabonakalisa iindlalifa zedinga ukungaguquki kwecebo lakhe, waliqinisekisa ngesifungo; ukuze kuthi, ngezinto ezimbini ezingaguqukiyo, ekwakungenakwenzeka kuzo ukuba uThixo axoke, sibe nentuthuzelo eyomeleleyo thina basabele elusizweni ukuze sibambebele ethembeni elibekwe phambi kwethu; elo themba esinalo njenge-ankile yomphefumlo, eqinisekileyo neqinileyo, nengena ngaphakathi komkhusane; apho umanduleli engenile ngenxa yethu, uYesu, enziwe umbingeleli omkhulu ngonaphakade ngokohlobo lukaMelkisedeke. Hebhre 6:13–20.

Ubizo lwalulisithembiso sikaThixo kuAbram, yaye Walunika ubungqina besibini “ngesifungo” esalandelayo. “Isifungo” esalandelayo sasingamacala amathathu. Emva kobizo lwesithembiso, olwalulinyathelo lokuqala, amanyathelo esibini, esithathu nelesine ayingumnqophiso ongamacala amathathu ngokwenene, owenziwa nguThixo nabantu abanyuliweyo. KwiGenesis 15 uThixo “uwusika” ngokusesikweni (uwuseka) umnqophiso ngesithethe esimangalisayo apho uThixo yedwa edlula phakathi kwezilwanyana ezahluliweyo, ethembisa ngokungenamiqathango umhlaba kwinzala ka-Abraham. ILizwe leSithembiso lalingumelwa njengelizwe eliphakathi kwemilambo emibini; umlambo waseYiputa nomlambo i-Ewufrahe. Inyathelo lokuqala lomnqophiso

ongamacala amathathu liquka isalathiso esithe ngqo kumfuziselo wesiprofeto wemilambo emibini, nakuko konke okunxulunyaniswe nalo mqondiso. Xa impembelelo iphawula imilambo i-Ulai ne-Hiddekel njengeziganeko ezisele zikwinkqubo yokuzaliseka ngoku, loo milambo mibini yayifanekiselwe kwisiprofeto sikaAbram. Umxholo umi phakathi kwemilambo emibini kaAbram, ethi, xa idityaniswe ndawonye nemilambo emibini kaDaniyeli, yenze imilambo emine, kuba ilizwi likaKristu lilizwi lamanzi amaninzi.

Ngaloo mini uYehova wenza umnqophiso noAbram, esithi, Imbewu yakho ndiyinike eli lizwe, lisusela emlanjeni waseYiputa kuse emlanjeni omkhulu, umlambo umEfrati: amaKenite, namaKenizzite, namaKadmonite, namaHetu, namaPerizi, namaRefa, nama-Amori, namaKanan, namaGirgashi, namaYebhusi. Genesis 15:18–21.

Umhlaba owathenjiswa kuAbram yayingulo lonke ihlabathi, olumelwe ngookumkani abalishumi ngemihla yokugqibela; kanti ngemihla yokuqala yomnqophiso lwadweliswa njengezizwe ezilishumi, kungekhona ookumkani. Ikhulu elinamashumi amane anesine amawaka liya kuba lisemfazweni nehlabathi liphela. Ihlabathi ke ngoko liya kuthi libandakanyeke kwinkqubo yokuvavanywa kokunyanzeliswa konqulo lwangeCawa ngurhulumente wehlabathi omnye phantsi kolwalathiso lwehenyukazi elibomvu ngokumbala laseSityhilelweni seshumi elinesixhenxe, elilawula phezu kookumkani abalishumi bomhlaba. KuAbram umfuziselo wobudlelane bebandla norhulumente womfanekiso werhamncwa umelwe ngumlambo waseYiputa, ongumfuziselo wobugcisa borhulumente, nomlambo waseBhabhiloni, ongumfuziselo wobugcisa bebandla.

Emva kwezi zinto ilizwi leNkosi lafika kuAbram embonweni, lisithi,

Musa ukoyika, Abram: ndilikhaka lakho, nomvuzo wakho omkhulu kunene.

Wathi uAbram, Nkosi Yehova, uya kundinikani na, ndihamba ndingenamntwana, ibe umphathiswa wendlu yam ngulo Eliezer waseDamasko? Wathi uAbram, Yabona, kum awundinikanga nzala; kanjalo ke, lowo uzalelwe endlwini yam uya kuba yindlalifa yam. Nanko ke ilizwi likaYehova lafika kuye, lisithi,

Lo akayi kuba yindlalifa yakho; kodwa ophuma ezibilinini zakho uya kuba yindlalifa yakho. Wamkhuphela phandle, wathi, Khawukhe ukhangele ngoku ezulwini, uzibale iinkwenkwezi, ukuba unako ukuzibala; wathi kuye, Iya kuba njalo ke inzala yakho.

Wakholwa eNkosini; yaza yakubalela kuye oko njengobulungisa. Waza wathi kuye,

NdinguYehova owakukhuphayo e-Uri yamaKaledi, ukuba ndikunike eli lizwe ulibe lilifa.

Wathi yena, Nkosi Yehova, ndiya kwazi ngantoni na ukuba ndiya kulidla ilifa? Wathi kuye,

Ndithabathele ithokazi lenkomo elineminyaka emithathu, nebhokhwe emazi eneminyaka emithathu, nenkunzi yegusha eneminyaka emithathu, nehobe, netholelehobe.

Waza wazithabatha zonke ezo zinto, wazahlula phakathi, wabeka isiqwenga ngasinye sijongene nesinye; ke iintaka akazahlulanga. Kwathi, zakuhla iintaka ezidla inyama phezu kwezidumbu, uAbram wazigxotha. Kwathi, lathi ilanga lakutshona, ubuthongo obunzulu behlela uAbram; yaye, khangela, uloyiko lobumnyama obukhulu lwamehlela. Wathi kuAbram,

Yazi ngokuqinisekileyo ukuba inzala yakho iya kuba ngabaphambukeli ezweni elingelolayo, yaye iya kubakhonza; kwaye baya kuyicinezela iminyaka emakhulu mane; Kanjalo nolo hlanga, oluya kulukhonza, ndiya kulugweba; ize emva koko iphume nobutyebi obukhulu.

Wena ke uya kuya kooyihlo ngoxolo; uya kungcwatywa useluphaleni olulungileyo.

Kodwa ke kwisizukulwana sesine baya kubuya beze apha kwakhona; kuba ubugwenxa bama-Amori abukazaliseki.

Kwathi, lakutshona ilanga, kwaba mnyama, kwabonakala iziko elitshayayo, nesibane esivuthayo esadlula phakathi kwezo ziqwenga. Genesis 15:1–17.

Lowo wayeya kukhokela uMoses nabantwana bakwaSirayeli njengentsika yomlilo ebusuku nanjengelifu emini wadlula phakathi kwezo ziqwenga “zisikiweyo” enjengesithando somsi nesibane esivuthayo.

Ke kaloku uYehova wahamba phambi kwabo emini esesibondeni selifu, ukuze abakhokele endleleni; waza ebusuku wahamba esesibondeni somlilo, ukuze abakhanyisele; ukuze bahambe emini nasebusuku. Akazange asisuse isibonda selifu emini, nesibonda somlilo ebusuku, phambi kwabantu. Eksodus 13:21, 22.

Isibane esivuthayo neziko eliqhumayo zazimele intsika yelifu okanye yomlilo, yaye zimela into yesiprofeto yenyathelo lokuqala, kula manyathelo mathathu abandakanyekileyo ekumiseni kukaThixo umnqophiso noAbram. Isahluko siqala ngamazwi athi, “Musa ukoyika,” kuba isigidimi sengelosi yokuqala sithi moyikeni uThixo, yaye abo bathi, njengoAbram, bamoyike uThixo, abayi kuba nesidingo sokoyika uThixo. Kukho iintlobo ezimbini zoloyiko, kuba kukho iindidi ezimbini zabantu.

Ukuqhubela phambili kwesi siqendu somnqophiso, uAbram wakholwa nguThixo, yaye oko kwabalelwa kuye njengobulungisa. Iingelosi ezintathu zihambelana nomsebenzi kaMoya oyiNgcwele njengoko uchazwe nguYohane, ofundisa ukuba uMoya oyiNgcwele uyagweba ngezinto ezintathu; isono, ubulungisa, nomgwebo. Ezo mpawu zihambelana neengelosi ezintathu, ngoko ke, emva kokuba ukoyika uThixo kubekwe phambili kwesi siqendu somnqophiso, inyathelo lesibini, elingobulungisa, liyachongwa, lize emva koko kulandelwe sisibhengezo somgwebo, ongumsebenzi wesithathu kaMoya oyiNgcwele, kunye nesigidimi sengwele yesithathu. Inyathelo lokuqala lomnqophiso lalifuzisela isigidimi sengwele yokuqala, esisoloko siyifraktali yazo zontathu izigidimi. Amanyathelo amathathu enkqubo yomnqophiso amele iingelosi ezintathu zeSityhilelo seshumi elinesine.

Emva kokuba uAbram ebalelwe ebulungiseni, okuphawula ingelosi yesibini, ulungiselela umnikelo, kuba umnikelo ulungiselelwa kanye phambi kwenyathelo lesithathu lomgwebo. Lowo mnikelo umele umnikelo wabaLevi kaMalaki isahluko sesithathu ophakanyiswayo njengomqondiso. Kanye njengokuba amaxesha amathathu eminyaka engamashumi amane ebomini bukaMoses emela izigidimi zeengelosi ezintathu, iminyaka engamashumi amane yokuqala kaMoses iqulethe onke amanyathelo amathathu esigidimi seengelosi ezintathu.

Apho ubungqina bukaMoses buqala khona kukuba ngabazali bakhe ababesoyika uThixo, (inyathelo lokuqala), kulandele uvavanyo olubonakalayo. Inyathelo lesibini liquka uvavanyo olubonakalayo, njengoko kwakunjalo kuDaniyeli kwisahluko sokuqala, xa uDaniyeli kuqala wayesoyika uThixo waza wala ukutya ukutya kwaseBhabheli, aze ke emva koko avavanywe ngokusekelwe kwinkangeleko yakhe yomzimba. Ke ngoko, kuDaniyeli kwakukho uvavanyo lwesithathu kwiminyaka emithathu kamva ngukumkani uNebhukadenetsare, umqondiso wokumkani wasemantla nomthetho weCawa, ongumyalezo weengelosi ezintathu.

Abazali bakaMoses bamoyika uThixo, bamfaka emkhombeni emanzini, yaye intombi kaFaro yakhokelwa ukuba ibone imeko leyo, yaza emva koko yagweba ngokuxhasa ukusindiswa komntwana. Ukuqala kobomi bukaMoses kwakungumzekeliso womnqophiso awawenza uThixo noluntu, yaye emva koko, ngoMoses, uThixo wenza nomnqophiso nesizwe esinyuliweyo esathatyathwa eluntwini. Umnqophiso kaNowa noluntu umele isihlwele esikhulu, yaye umnqophiso kaMoses nabantu abanyuliweyo ngowabaliwaka alikhulu anamashumi amane anesine amawaka. Umbingelelo awayemelwe nguAbram ukuba awenze ukuze aqinise umnqophiso wawuthwele uphawu lomnqophiso kaNowa, kanye njengoko kwakunjalo nangoMoses owazalisekisa isiprofeto sikaAbram kwiinkulungwane kamva.

Umnikelo wawunezilwanyana ezihlanu ezahlukeneyo: ithokazi lenkomo elineminyaka emithathu, ibhokhwe eyimazi eneminyaka emithathu, inkunzi yegusha eneminyaka emithathu, ihobe lofudo, kunye nehobe eliselula. Iintaka zashiywa ziphela, kanti ithokazi lenkomo, inkunzi yegusha, nebhokhwe eyimazi “zanicandwa” zaziqingqwa zibe ziziqingatha. Lo mnikelo umele ukuphakanyiswa komqondiso ngemihla yokugqibela njengovavanyo olubonakalayo kuluntu. Umqondiso obonakalayo kwintombi kaFaro wawulusana uMoses emkhombeni. Umkhombe ufuziselwa yimiphefumlo esibhozo eyayisemkhombeni. Inani “isibhozo” limiselwe njengenye yeempawu zobuprofeti zomqondiso wamawaka alikhulu anamashumi amane anesine. Xa uqwalasela iminikelo yezilwanyana ezihlanu uze uwahlule amathathu abe ziziqingatha, ngoko ke umnikelo wakho uba ngamacandelo asibhozo, njengoko kufanekiswe nguNowa, kwaza kwangqinisiswa emnikelweni ka-Abram.

Ezo zilwanyana zintlanu, xa zahlulwe njengoko uThixo wayalelayo, zimela inani elithi “sibhozo,” yaye ngokwenjalo zimela loo miphefumlo esekupheleni kwehlabathi eyafaniswa “nemiphefumlo” esibhozo eyayiphezu komkhombe. Umqondiso wolwaluko, oluyinyathelo lesibini kumnqophiso kaAbram ontlantlu-ntathu, wawumele ukwenziwa ngomhla “wesibhozo” emva kokuzalwa, yaye eso siko sathatyathelwa indawo lubhaptizo, olufuzisela uvuko lukaKristu olwenzeka ngomhla “wesibhozo.” Inani elithi “sibhozo” luphawu olusekiweyo lweminqophiso kaNowa nekaMoses yomibini, yaye lufuzisela ikhulu elinamashumi amane anesine amawaka aya kuphakanyiswa njengomqondiso womnikelo, yaye angawo “owesibhozo” ophuma kwabasixhenxe.

Ezo zilwanyana zintlanu zimela iintombi ezintlanu eziziingqondi, ezifuziselwa ngaba “sibhozo” ababekumkhombe, eziya kudlula zisuka kwihlabathi elidala ziye kwelitsha—zingakhange zibone ukufa.

Umnikelo ka-Abram wawungumnikelo ococekileyo, kuba zonke izilwanyana ezazikulo mnikelo zazizizilwanyana ezicocekileyo, yaye xa zidibene zibonakalisa izilwanyana eziphambili ezazisetyenziswa kwimibingelelo etshiswayo iphela. Isigidimi sengelosi yokuqala siquka umyalelo wokunqula uMdali, yaye izilwanyana eziphambili zemibingelelo zenkonzo yengcwele eyayiza kumiselwa xa isiprofeto sika-Abram sazalisekiswa ngexesha likaMoses zibekwe njengemibingelelo yonqulo, ngaxeshanye zikwafuzisela ubizo lwengelosi yokuqala lokunqula uMdali.

Ivesi yeshumi elinesibhozo ichaza ngokucacileyo, “Ngaloo mini uYehova wenza umnqophiso noAbram.” Oko kuphawula inyathelo lokuqala kwamathathu afuzisela iingelosi ezintathu zeSityhilelo seshumi elinesine. Inyathelo lomnqophiso kwiGenesis yeshumi elinesihlanu limele isigidimi sengelosi yokuqala seSityhilelo seshumi elinesine, esilandelwa yingelosi yesibini, eyafuziselwa linyathelo lesibini lomnqophiso kaAbram elifumaneka kwiGenesis yeshumi elinesixhenxe.

Kwinyathelo yesibini, igama likaAbram latshintshwa laba nguAbraham. U-Abram uthetha ukuthi “uyise uphakanyisiwe,” kanti uAbraham uthetha ukuthi “uyise weentlanga ezininzi.” Ekubizweni kukaAbram, isithembiso sokuba uya kuba luhlanga olukhulu sanikwa, kodwa eso sithembiso asizange siqiniswe kwade kwatshintshwa igama likaAbram. Emva koko waba nguyise wokuqala wabantu bomnqophiso abanyuliweyo. Inyathelo elilandelayo lafuzisela isigidimi sengelosi yesithathu njengoko uAbraham evavanywa ekunikeleni uIsake njengedini, nto leyo eyafuzisela umnqamlezo, owafuzisela umhla wama-22 Oktobha 1844, ofuzisela umthetho weCawa—ongowesigidimi sengelosi yesithathu. Elo nyathelo lesithathu lomnqophiso lazaliseka ngomhla wamashumi amabini anesibini kuOktobha ngo-1844, yaye limiswe kuGenesis amashumi amabini anesibini.

Kwinqanaba lesibini, elingumyalezo wengelosikazi wesibini, apho igama lika-Abram litshintshwa, isithethe solwaluko simiselwa njengo“mqondiso” wabantu bomnqophiso nolwalamano lwabo noThixo. Kukwimbali yomyalezo wengelosikazi wesibini apho abantu bakaThixo betywinwa khona. Baphakanyiswa njengomqondiso womkhosi kumyalezo wengelosikazi wesithathu omelwe ngumthetho weCawa, kodwa batywinwa ngexesha elingaphambi nje komthetho weCawa, nto leyo ethi kwimbali yamaMillerite ibe kukungaphambi nje kokuba ucango luvalwe ngo-Oktobha 22, 1844.

Kukwanjalo nangezizigwebo ezithathu zokuphuma eBhabheli ezasungula isiprofeto seminyaka engama-2300, esaphela ekufikeni kwengelosi yesithathu ngomhla wama-22 kuOktobha, 1844. Itempile yagqitywa ngexesha lembali yesigwebo sesibini, emva kwesokuqala, kodwa ngaphambi kwesithathu. Iziseko zabekwa ngexesha lesigwebo sokuqala, yaye ukwakhiwa kwetempile kwagqitywa kwimbali yesigwebo sesibini. Isigwebo sesithathu ngo-457 BC saqalisa iminyaka engama-2300, lo gama eso sigwebo ngokwaso sabuyisela ulawulo lobuzwe kumaYuda. Kwindawo yesithathu yomqondiso kumiselwa ubukumkani, njengoko kumelwe kukubuyiselwa kolawulo lobuzwe kwisigwebo sesithathu nokuphakanyiswa kwecawa eyoyisayo njengomqondiso ngexesha lomthetho weCawa.

Umyalelo wesithathu wawungumfuziselo wokufika kwengelosi yesithathu emtshatweni ngo-Oktobha 22, 1844. Umshakazi uzilungiselela ngaphambi komtshato, kungekhona emtshatweni. Ukutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka kugqitywa kanye ngaphambi komthetho weCawa kwisithuba sexesha esimelelwe ngokwesiprofeto njengovavanyo lomfanekiselo werhamncwa. Siyaziswa ukuba uvavanyo lomfanekiselo werhamncwa luluvavanyo ekufuneka siluphumelele ngaphambi kokuba ixesha lovavanyo livalwe.

“INkosi indibonisile ngokucacileyo ukuba umfanekiselo werhamncwa uya kwenziwa ngaphambi kokuba ixesha lovavanyo livalwe; kuba wona uya kuba luvavanyo olukhulu kubantu bakaThixo, apho ikamva labo laphakade liya kugqitywa ngalo. Isikhundla sakho siyintlengeletshane enjalo yokungangqinelani, kangangokuba bambalwa kuphela abaya kulahlekiswa.

“KwisiTyhilelo 13 lo mbandela ubekwe ngokucacileyo; [IsiTyhilelo 13:11–17, sicatshulwe].”

“Olu luvavanyo abantu bakaThixo abamele babe nalo phambi kokuba batywinwe. Bonke abo bangqinayo ukuthembeka kwabo kuThixo ngokugcina umthetho waKhe, nangokwala ukwamkela isabatha yobuxoki, baya kuma phantsi kwebhanile yeNkosi uThixo uYehova, baze bamkele itywina loThixo ophilayo. Abo bencama inyaniso enemvelaphi yasezulwini baza bamkele isabatha yeCawa, baya kwamkela uphawu lwerhamncwa.” Manuscript Releases, volume 15, 15.

Ucango lwavalwa ngomhla wama-22 Oktobha 1844, lufuzisela ucango oluvaliweyo ngexesha lomthetho weCawa. USister White uthi uvavanyo lomfanekiso werhamncwa luluvavanyo ekufuneka silugqithile “phambi” kokuba kuvalwe ixesha lovavanyo, yaye ukwathi olu vavanyo luyindawo apho kugqitywa khona isiphelo sethu esingunaphakade. Phambi komthetho weCawa, umshakazi uyazilungiselela, yaye oku kufuna ukuba abe nengubo yomtshato efanelekileyo, ingubo emele ukuhlanjululwa ngemililo yokusulungekisa yoMthunywa womNqophiso. Utywino lubekwa phambi komtshato, yaye ke umtshato wenzeke ngexesha lomthetho weCawa.

USista White uchaza ukuba ukutywinwa kukuzinziswa enyanisweni, kokubini ngokwengqondo nangokomoya. Uqhubeka echaza ukuba ‘xa’ abantu bakaThixo betywiniwe, ‘ke’ kuya kuza ukushukunyiswa kwezigwebo zikaThixo. Ukushukunyiswa kuko ezo zigwebo eziqala kunyikima womhlaba weSityhilelo seshumi elinanye, ongumthetho weCawa ngeCawa eUnited States.

Itempile yamaMillerite yagqitywa ngoKhalelo lwasezinzulwini zobusuku, oko kubonisa ukuba itywina libekwa ngaphambi kophawu lwesithathu lomgwebo. Emnqophisweni ka-Abraham inyathelo lesithathu lomgwebo lalinguIsake eNtabeni iMoriya, lingumfuziselo kungekuphela kaKristu emnqamlezweni, kodwa kwanowokunikelwa kwabaLevi kuMalaki 3.

Yaye uya kuhlala njengomcoci nomhlambululi wesilivere; yaye uya kubahlambulula oonyana bakaLevi, abacokise njengokuba kucokiswa igolide nesilivere, ukuze banikele kuYehova umnikelo ngobulungisa. Wandula ke umnikelo wakwaYuda nowaseYerusalem ube mnandi kuYehova, njengemihla yamandulo, nanjengeminyaka yangaphambili.

Ndize nisondele kuni ukuze ndigwebe; yaye ndiya kuba lingqina elikhawulezayo nxamnye nabathakathi, nxamnye nabakrexezi, nxamnye nabafungi bobuxoki, nxamnye nabo bacinezela umqeshwa emvuzweni wakhe, umhlolokazi, nentandane, nabo bagqwethekisa ilungelo lowasemzini, abangandoyikiyo mna; utsho uYehova wemikhosi. Malaki 3:3–5.

Emva kwenkqubo yokuhlanjululwa, umnikelo uya “kuthi ke” ube njengakwimihla yamandulo, yaye umnikelo ulungiswa ngexesha lesenzo sokugqibela somgwebo, kuba kungelo xesha apho abaLevi abahlanjululweyo baza balungiselelwa ukuba babe ngumnikelo, bethelakiswa neentombi ezizizidenge uKristu aza kuba “lingqina elikhawulezayo nxamnye nazo.” “Ingqina elikhawulezayo” lilo “ingqina elithembekileyo ebandleni laseLawodike,” elamgibisela uShebhena okwebhola entsimini ekude, nelabahlanzisa ngokugabha abaLawodike emlonyeni waLo. Ukwahlulwa kwengqolowa nokhula kuya kukhawuleza, kuba iintshukumo zokugqibela zikhawuleza. Lowo mthunywa ukhawulezayo nguYe oza ngesiqophe etempileni yaKhe kuMalaki isahluko sesithathu.

Ukuphakanyiswa komnikelo kuMalaki “njengakwimihla yamandulo,” kukuphakanyiswa komqondiso wamawaka alikhulu anamashumi amane anesine; kwakukuphakanyiswa komnikelo wezonka ezimbini ezinyakaziswayo zePentekoste; kwakukuphakanyiswa kwenyoka esibondeni entlango; kwakukuphakanyiswa kukaKristu emnqamlezweni yaye kwakukuphakanyiswa kukaShadrach, uMeshack noAbednego ezikweni lomlilo kunye noKristu lo gama ihlabathi lonke limangaliswa yaye libuza imibuzo; kwakukupapashwa kwetshathi ka-1843, kwananjongo eyayicetyelwe itshathi ka-1850.

Kwakwisesigaba sesibini somnqophiso ka-Abraham apho umkhuba wolwaluko wamiselwa waza wanyanzeliswa, ngaloo ndlela waba ngumqondiso womnqophiso. UAbraham, ngokungafaniyo noMoses, wamwalusa ngoko nangoko uIsake, ukuze xa emphakamisa njengomnikelo kwisigaba sesithathu, uIsake abe ngumfuziselo womqondiso. Lowo mqondiso kamva wathatyathelwa indawo lubhaptizo, zona ezo zinto zimbini kunye zinika amangqina amabini omqondiso womnqamlezo.

“Luyintoni na itywina likaThixo ophilileyo, elibekwa emabunzini abantu baKhe? Luphawu olunokufundwa ziingelosi, kodwa hayi ngamehlo abantu; kuba ingelosi etshabalalisayo imele ilubone olu phawu lwenkululeko. Ingqondo eqondayo ilubonile uphawu lomnqamlezo waseKalvari koonyana neentombi ezamkelweyo yiNkosi. Isono sokwaphula umthetho kaThixo sisusiwe. Banxibe isambatho somtshato, yaye bayathobela kwaye bathembekile kuyo yonke imiyalelo kaThixo.” Manuscript Release, number 21, 51.

Kwinyathelo yokuqala yomnqophiso kwiGenesis ishumi elinesihlanu, kuchongwa isiprofeto sexesha seminyaka engama-400 yobukhoboka, yaye uPawulos uchaza elo xesha linye njengeminyaka engama-430. Ubalo lukaPawulos luqala ngobizo olukwiEksodus ishumi elinesibini, kuba uquka nexesha lokuphambukela kukaAbram. Xa kuqwalaselwa ngononophelo, iminyaka engamakhulu amane ngokunxulumene neminyaka engamashumi amathathu ngumfuziselo omnye obekwa phambili nguPawulos, yaye iminyaka engamakhulu amane ebekwe phambili nguAbram ngomnye umfuziselo. Ngoko ke, ixesha leminyaka engamakhulu amane limela ntoni, yaye ixesha leminyaka engamakhulu amane anamashumi amathathu limela ntoni, yaye iminyaka engamashumi amathathu imela ntoni?

Abaphengululi babonakalise ngokuchanekileyo ukuba iminyaka emakhulu mane anamashumi amathathu ingahlulwa ibe ngamaxesha amabini eminyaka engamakhulu amabini aneshumi elinesihlanu, ixesha lokuqala lingenabo ubukhoboka nobugqili, elesibini bubugqili.

UAbraham wangena eKanan eneminyaka engama-75, yaye uIsake wazalwa xa uAbraham wayeneminyaka eli-100 ubudala (emva kweminyaka engama-25). UYakobi wazalwa xa uIsake wayeneminyaka engama-60 ubudala, yaye uYakobi wangena eYiputa xa wayeneminyaka eli-130 ubudala. Oku kwenza iminyaka engama-215 eKanan neminyaka engama-215 eYiputa, ibe iyonke ingama-430 eminyaka. Kumfundi wesiprofeto oku kunika ubungqina obubini, obuvela kwiisimboli ezimbini zomnqophiso, kuPawulos, njengoko kwakunjalo ngoAbram owaguqulelwa igama lakhe. UPawulos uchaza ama-430, kanti uAbram uchaza ama-400. Ukuzaliseka komgca phezu komgca kweziprofeto ezibini zexesha ezinxulumene kunye kunxulunyaniswa nexesha lomnqophiso wokuqala elakhokelela ekumiselweni kwabantu abanyuliweyo bakaThixo.

Xa uKristu wafika kwimbali ukuze aqinise umnqophiso nabaninzi iveki enye, loo veiki yayimela iziprofeto zexesha ezibini ezinxulumene ngokusondeleyo. Isiprofeto seminyaka engamakhulu amane anamashumi amathathu sikaPawulos sinokwahlulwa sibe ziinxalenye ezimbini ezilinganayo, njengakwiveki kaKristu. Iminyaka engama-215 kwaKanan ilandelwa yiminyaka engama-215 eYiputa, ifuzisela ubungqina bukaKristu ngokwakhe iintsuku ezili-1260, ilandelwe ziintsuku ezili-1260 zobungqina bukaKristu emntwini wabafundi baKhe. Iintsuku ezingama-2520 uKristu awawuqinisa ngazo umnqophiso zikwamela namaxesha asixhenxe ayiyo “ingxabano yomnqophiso waKhe.”

Ukususela ku-723 BC kuse ku-1798 kukho iminyaka engama-2520, yaye loo minyaka yahlulwe yangamaxesha amabini angama-1260, emele ubuhedeni bunyathela ingcwele nomkhosi iminyaka eli-1260, kulandele ubupopu bunyathela ingcwele nomkhosi iminyaka eli-1260. Umbindi weveki kaKristu wawungumnqamlezo, yaye umbindi weveki (538) uzalisa iminyaka eli-1260 yobungqina bobuhedeni, kulandele iminyaka eli-1260 yobungqina bobuhedeni oluvela kumfundi wobupopu wobuhedeni. Xa ubukumkani bukaKristu bobabalo banikwa amandla emnqamlezweni, oko kwakungumfuziselo ka-538, xa ubukumkani bomchasi-kristu banikwa amandla. Emnqamlezweni, uSirayeli wokwenyama wadlulwa, kwaqala uSirayeli wokomoya. Ngo-538, ubuhedeni bokwenyama badlulwa, kwaqala ubuhedeni bokomoya.

Isiprofeto sikaAbram seminyaka engamakhulu amane, ikwangamakhulu amane anamashumi amathathu eminyaka. Sisiprofeto esinye, kodwa sibekwe phambili ngeempawu ezimbini zomnqophiso. Ezo ziprofeto zimbini zexesha, zinxulumene, zazichonga ubukhoboka nokukhululwa kwabantu bakaThixo, ezaziza kuzaliseka ekuqaleni kwembali yomnqophiso kaSirayeli wamandulo. Ekupheleni kwembali yomnqophiso kaSirayeli wamandulo, kukho isiprofeto esinye sexesha esivumelana nesinye, kubudlelwane bosuku ngomnyaka, ngaloo ndlela kuchongwa iziprofeto ezibini zexesha ezigxininisa ukukhululwa nobukhoboka.

Kwimbali yokuqala neseziphelo zembali yakwaSirayeli wakudala sifumana uDaneyeli ekuthinjweni kwaseBhabheli. Kule mbali yomnqophiso, ebonakalisa ubukhoboka kunye nesithembiso sokukhululwa, kubekwa phambili isiprofeto esidibanisa imbali yomnqophiso

kaSirayeli wakudala nembali yomnqophiso kaSirayeli wale mihla. Encwadini kaDaniyeli kuchongwa iziprofeto zexesha ezibini. “Isifungo” sikaMoses “samaxesha asixhenxe” sikaLevitikus 26 sichongwa kuDaniyeli 9/11, kwanombuzo wevesi yeshumi elinesithathu kuDaniyeli 8, okhokelela kwimpendulo yevesi yeshumi elinesine, echonga isiprofeto seminyaka engama-2300. “Isifungo,” esithi xa siphulwe sibe “sisiqalekiso sikaMoses” kuDaniyeli 9:11, sakuba siphunyeziwe ngowama-677 BC nxamnye nobukumkani basemzantsi, sagqitywa ngomhla wama-22 Oktobha, 1844, njengokuba kwenzekayo nakwiminyaka engama-2300. Zombini iintsasazo ezingama-2520 zibekwe kumbuzo wevesi yeshumi elinesithathu, yaye impendulo yevesi yeshumi elinesine yileyo yama-2300.

NjengoMoses, i-alpha yembali yomnqophiso kaSirayeli wamandulo, nanjengoKristu, i-omega yembali yomnqophiso kaSirayeli wamandulo, imbali yokuqala ye-alpha kaSirayeli wale mihla yayiquka iziprofeto ezimbini zexesha ezinxulumene ngokusondeleyo. Esinye sasimela ubukhoboka nobukhonzi, size esinye simela inkululeko. Ukwahlulwa kweminyaka engama-430 ibe ngamaxesha amabini alinganayo kwimbali ye-alpha kaSirayeli wamandulo kwakungumfuziselo wokwahlulwa kwesiprofeto okwaphindwa kwiveki uKristu awawuqinisekisa ngayo umnqophiso; yaye ixesha elinxulumene lokugwetywa ngenxa yokwaphula umnqophiso, elahlulwa laba ngamaxesha amabini alinganayo, limisa amangqina amabini okokuba imbali ye-alpha kaSirayeli wale mihla nayo yayiza kuba nesiseko sesiprofeto esifanayo. Iminyaka engama-2520 kunye nengama-2300 ephela kunye inika ubungqina besithathu beziprofeto ezimbini zexesha ezinxulumene ngokusondeleyo, ezinesiprofeto esahlulwe ngokulinganayo embindini.

Amangqina amathathu ayeza kukhokela umphefumlo ukuba ulindele ukuba xa iNkosi ingena emnqophisweni nelo qela lamawaka alikhulu anamashumi amane anesine kwimbali ye-omega kaSirayeli wanamhlanje, kuya kubakho iziprofeto ezibini ezinxulumene nexesha lesiprofeto, kwanexesha elinxulumene noko elahlulwe laba ziinxalenye ezimbini ezilinganayo, kodwa akunakuba njalo, kuba xa iNkosi yangena emnqophisweni noSirayeli wanamhlanje, Yaphakamisa isandla saYo ezulwini yaza yabhengeza ukuba ixesha alisayi kuphinda libekho.

Umnqophiso wabangamawaka alikhulu anamashumi amane anesine umelwe zizonka ezibini zokutshangatshangisa zomnikelo wengqolowa yeziqhamo zokuqala. Ulwaxhiwo lwesiprofeto lwamangqina amathathu, lulandelwe bubungqina obuphindwe kabini obungenawo umahluko wexesha lesiprofeto, lufumaneka kumnikelo ka-Abram wethokazi lenkomo (elahlulwa ngokulinganayo), ibhokhwe yemazi (eyahlulwa ngokulinganayo), nenkunzi yegusha (eyahlulwa ngokulinganayo), kulandelwa lihobe lofudo nehobe eliselula.

Iminikelo emithathu yokuqala yonke yayinxulunyaniswe neminyaka emithathu kwisimboli sayo, ibonakalisa ukuba imele iminikelo emithathu eyayinxesha lesiprofeto. Akuphelelanga ekubeni le minikelo mithathu yonke yayinalo ixesha lesiprofeto, kodwa nganye kuzo yayinalo ixesha lesiprofeto elahlulwe ngokulinganayo laba ngamaxesha amabini. Ihobe lofudo nejuba azinabudala bunxulumene nazo, zazifuneka kuphela ukuba zibe zisencinci, kuba zimele isizukulwana sokugqibela sabantu bomnqophiso, esimelwa ziintaka ezimbini, okanye yimihlambi emibini.

Imihlambi emibini imela isihlwele esikhulu kunye nekhulu elinamashumi amane anesine amawaka, kodwa ezi ntaka zimbini zithwala intsingiselo yesibini. Ihobe lingomnye weminikelo yengcwele, yaye xa ukhangela ukuchongwa kwehobe njengomnikelo, amaxesha amaninzi kunene lithetha uhlobo lwejuba; kanti ihobe elisemnikelweni kaAbram lichonga intaka esemncinane kangangokuba ingenazo iintsiba, okanye okubi ngakumbi, intaka ekhutshulwe iintsiba zayo. Kulo mgangatho wesiprofeto ezi ntaka zimbini zingqolowa nokhula.

Ngemihla yokugqibela umqondiso uya kuphakanyiselwa ezulwini njengentaka, yaye oku kuya kwenzeka kanye ngelo xesha iintaka ezimbini ezingcolileyo ziya kuphakamisa ubungendawo zize bumbeke etroneni yabo eShinare.

Yandule isithunywa sezulu esathetha nam, sathi kum, Khawuphakamise ngoku amehlo akho, ubone ukuba yintoni na le iphumelelayo. Ndathi, Yintoni na? Sathi ke sona, Le yiefa ephumelelayo. Sathi kwakhona, Lo ngumfanekiso wabo emhlabeni wonke. Kwaye, yabonakala iphakanyiswa italente yelotho; yaye lo ngumfazi ohleli phakathi kweefa.

Waza wathi, Oku bubungendawo. Waza wabuphosa phakathi kwe-efa; waza waphosa ubunzima belotho emlonjeni wayo.

Ndaphakamisa amehlo am, ndabona; yaye, khangela, kwaphuma abafazi ababini, nomoya wawusemaphikweni abo; kuba babenamaphiko anjengamaphiko engwamza; bayiphakamisa i-efa phakathi komhlaba nezulu. Ndaza ndathi kwisithunywa sezulu esathetha nam, Bayisa phi na aba i-efa? Sathi kum, Ukuze bayakhele indlu ezweni laseShinare; yaye iya kumiselwa, ibekwe khona phezu kwesakhelo sayo. Zekariya 5:5–11.

Ubupopu, obumelwe njenge “ubungendawo,” okanye nguPawulos njenge “loo nongendawo,” lwafumana inxeba lalo elibulalayo ngowe-1798, xa italente yelotho yabekwa phezu kwengobozi ahleli kuyo. Emva koko ubumoya nemfundiso yobuProtestanti obuwexukileyo ziya kumphakamisa zimakhele indlu eShinare, kanye ngelo xesha uThixo egqibile ukwakha indlu aza kuyiphakamisa njengomqondiso. KuZekariya umqondiso wobuxoki ngumfazi wobungendawo, kanti umqondiso wokwenyaniso umelwe ngamajuba. Ihlabathi liya kuthi ngoko likhethe phakathi kweRoma, eyintolongo yayo yonke intaka engahlambulukanga nyanyekayo, okanye ijuba, umqondiso womnqophiso kaThixo noluntu.

Wakhwaza ngamandla ngezwi elikhulu, esithi, Iwile, iwile iBhabheli enkulu, yaza yaba yindawo yokuhlala yeedemon, nenqaba yawo wonke umoya ongcolileyo, nebanjwa lazo zonke iintaka ezingcolileyo nezithiyekayo. ISityihilelo 18:2.

UKristu wathetha ngokuphathelele ukufa nokuvuka kwaKhe, wathi, ‘chithani le tempile, yaye ndiya kuyivusa ngeentsuku ezintathu.’ Ezo ntsuku zintathu zibonakalisa ixesha lesiprofeto apho kuvuswa itempile, njengoko kwakunjalo kuMoses, nakuKristu, kwanakwiiMillerite. Imfuneko yokuba umbingelelo kaAbram ube nethokazi lenkomo elineminyaka emithathu, ibhokhwe eyimazi eneminyaka emithathu, nenkunzi yegusha eneminyaka emithathu, imela ukuba ngaphakathi kwimbali nganye kwezo zintathu zomnqophiso esizigqalayo ngoku, itempile yayiya kwakhiwa. Itempile yokugqibela yomnqophiso yabalikhulu elinamashumi amane anesine amawaka, yona iflegi, imele ukuphakanyiswa njengesithsaba siye emazulwini. Ngenxa yoko, ithokazi lenkomo,

ibhokhwe eyimazi, nenkunzi yegusha zizilo zomhlaba, ngaloo ndlela kusenziwa umahluko neentaka eziphaphayo emazulwini. Itempile yomnqophiso eyakhiwayo ngemihla yokugqibela kuxa iYerusalem iphakanyiswa ngaphezu kwazo zonke iinduli neentaba.

Nangona ndingekakuchongi konke konke okusemthethweni kwenyathelo lokuqala kwezithathu zomnqophiso kaAbram, ukuza kuthi ga ngoku, yonke into esele siyicingile inento ehambelanayo nayo ekuqaleni nasekupheleni kukaSirayeli wamandulo ongokoqobo, kwanasekuqaleni kukaSirayeli wanamhlanje. Sibonisile amanyathelo amathathu eengelosi zeSityhilelo seshumi elinesine kwinyathelo lokuqala lomnqophiso kaAbram. Ifraktali yeengelosi ezintathu ekwinyathelo lokuqala lomnqophiso kaAbram, iya kuxhaswa ngokucace ngakumbi xa siqwalasela inyathelo lesibini nelokwesithathu lomnqophiso kaAbram.

“Imibingelelo esibhozo” ka-Abram ayimeleli kuphela imibingelelo eyathi kamva yaba yinxalenye yemisitho yengcwele kaMoses, kodwa ikwachonga ize iqinisekise indima yexesha lesiprofeto kwimbali yabantu bomnqophiso kaThixo. Iqinisekisa iziqalo neziphelo zikaSirayeli njengabantu abanyuliweyo bakaThixo, nokuba kungokokoqobo okanye kokwasemoyeni.

Iminyaka engama-430 kaPawulos, lixsha lesiprofeto elingenakwahlulwa ngokwengqiqo kwiminyaka engama-400 kaAbram. Xa zibekwe phezu kwenye kwenye zivelisa ithuba leminyaka engamashumi amathathu, lilandelwe yiminyaka engamakhulu amane. Apha kulapho siya kuqhubekela khona kwinqaku elilandelayo.

“Iziprofeto ezibhaliweyo eTestamenteni eNdala zililizwi leNkosi lemihla yokugqibela, yaye ziya kuzaliseka ngokuqinisekileyo njengoko sibonile ukuchithakala kweSan Francisco.” Letter 154, May 26, 1906.