

# Incwadi kaDaniyeli - Inombolo Yamashumi Ayisikhombisa Nanye

*Indwangu Yobuprofethi: Ukwembula Izinengiso Ezine zikaHezekeli Isahluko  
Sesishiyagalombili kanye Nokubaluleka Kwazo Esikhathini Sesimanje*

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Izinengiso ezine ezinengekayo zikaHezekeli isahluko sesishiyagalombili zimelela izizukulwane ezine zakwa-Israyeli wesimanje, futhi ukuqala kuka-Israyeli wesimanje kwafanekiswa ukuqala kuka-Israyeli wasendulo. Zombili lezo zindaba zokuqala zifakaza ngokuphela kuka-Israyeli wesimanje emthethweni weSonto ozayo maduzane. Izinqalaba ezimbili zika-Israyeli, kokubili owesendulo ongokoqobo, nowesimanje ongokomoya, zifakazelwa ngumlando wokuqala wombuso wasenyakatho wakwa-Israyeli ngesikhathi uzahlukanisa noJuda.

Lapho u-Israyeli wasendulo emisa ithole legolide, babesanda kuphuma eGibhithe ngokugcwaliseka kwesiprofetho esiveza ukuthi uNkulunkulu wayezobenza umbuso. Indaba kaJerobowamu, inkosi yokuqala yombuso wasenyakatho wakwa-Israyeli, iqukethe zona lezo zimpawu. UJerobowamu wayebalekele eGibhithe ngenxa yolaka lukaSolomoni. Wayenikezwe isithembiso esingokwesiprofetho sokuthi wayezokwenziwa inkosi phezu kwezizwe eziyishumi kwezinyishumi nambili, ngumprofethi u-Ahiya. Ngaphambi kokuba leso siprofetho sigcwaliseke, uJerobowamu wayezobalekela eGibhithe ukuze azibekele ibanga phakathi kwakhe noSolomoni, kwaze kwaba yilapho uSolomoni efa.

Kwathi ngaleso sikhathi, lapho uJerobowamu ephuma eJerusalema, umprofethi u-Ahiya waseShilo wamfumana endleleni; wayembethe ingubo entsha; bobabili bebodwa ensimini. U-Ahiya wayesebamba leyo ngubo entsha eyayikuye, wayidabula yaba yizicucu eziyishumi nambili; wathi kuJerobowamu: Zithathele izicucu eziyishumi; ngokuba usho kanje uJehova, uNkulunkulu ka-Israyeli, uthi: Bheka, ngizowudabula umbuso esandleni sikaSolomoni, ngikunike izizwe eziyishumi; (kepha yena uyakuba nesizwe sinye ngenxa kaDavide inceku yami, nangenxa yeJerusalema, umuzi engiwukhethileyo ezizweni zonke zakwa-Israyeli;) ngokuba bangishiyile, bakhuleka ku-Ashitoreti unkulunkulukazi wamaSidoni, nakuKemoshi unkulunkulu wamaMowabi, nakuMilkomi unkulunkulu wabantwana bakwa-Amoni, abahambanga ngezindlela zami ukuba benze okulungileyo emehlweni ami, nokugcina izimiso zami nezahlulelo zami, njengokwenza kukaDavide uyise. Kodwa angiyikuwususa wonke umbuso esandleni sakhe; kepha ngiyakumenza abe yinkosi zonke izinsuku zokuphila kwakhe ngenxa kaDavide inceku yami engamkhethe, ngokuba wagcina imiyalo yami nezimiso zami. Kepha ngiyakuwususa umbuso esandleni sendodana yakhe, ngiwunike wena, yebo, izizwe eziyishumi. Kepha indodana yakhe ngiyakuyinika isizwe sinye, ukuze uDavide inceku yami abe nesibani njalo phambi kwami eJerusalema, emzini engiwukhethileyo ukuba ngibeke igama lami khona.

Ngiyakukhetha, futhi uyakubusa ngokuvumelana nakho konke okufiswa ngumphefumulo wakho, futhi uyakuba yinkosi phezu kuka-Israyeli. Kuyakuthi, uma ulalela konke engikuyala khona, uhambe ngezindlela zami, wenze okulungileyo emehlweni ami, ugcine izimiso zami nemiyalo yami, njengoba uDavide inceku yami enzile; khona ngiyakuba nawe, ngikwakhele indlu eqinileyo, njengoba ngamakhela uDavide, nginikele u-Israyeli kuwe. Ngenxa yalokhu ngiyakuhlupha inzalo kaDavide, kodwa kungabi kuze kube phakade. Ngakho uSolomoni wafuna ukubulala uJerobowamu. Kepha uJerobowamu wasukuma, wabalekela eGibhithe kuShishaki inkosi yaseGibhithe, wahlala eGibhithe kwaze kwaba sekufeni kukaSolomoni. Okunye kwezenzo zikaSolomoni, nakho konke akwenzayo, nokuhlakanipha kwakhe, akubhaliwe yini encwadini yezenzo zikaSolomoni na? Isikhathi uSolomoni abusayo eJerusalema phezu kwabo bonke abakwa-Israyeli saba yiminyaka engamashumi amane. USolomoni wayeselala noyise, wangcwatshwa emzini kaDavide uyise; uRehobowamu indodana yakhe wabusa esikhundleni sakhe. 1 AmaKhosi 11:28–43.

Ekufeni kwenkosi uSolomoni, umbuso wawuzohlukaniswa, futhi uJerobowamu wayezakuba yinkosi phezu kwezizwe eziyishumi zasenyakatho, kuthi indodana kaSolomoni, uRehobowamu, ibe yinkosi eJerusalema. Ngaphambi kokuba kwenzeke ukwahlukaniswa kwezizwe, kwakudingeka ukuba uJerobowamu aphume eGibhithe.

URehobowamu waya eShekemi, ngokuba wonke u-Israyeli wayefikile eShekemi ukuba amenze inkosi. Kwathi lapho uJerobowamu indodana kaNebati, owayesekhona eGibhithe, ezwa ngakho, (ngokuba wayebalekile ebusweni benkosi uSolomoni, uJerobowamu wayehlala eGibhithe;) bathumela bambiza. UJerobowamu kanye nebandla lonke lakwa-Israyeli beza, bakhuluma kuRehobowamu, bathi: Uyihlo wenza ijoka lethu laba lukhuni; ngakho-ke yenza kube lula wena inkonzo enzima kayihlo, nejoka lakhe elisindayo asithwese lona, khona siyakukukhonza. Wathi kubo: Hambani, kuze kube yizinsuku ezintathu, bese nibuya kimi. Abantu base behamba. 1 AmaKhosi 12:1–5.

Indaba yendlela uRehobowamu enza ngobuwula ngayo phakathi nalezo zinsuku ezintathu, ibeka icala phezu kokwenqaba kwakhe ngobuwula iseluleko samadoda amadala, kodwa ukwehlukana kwezizwe kwakuprofethiwe, ngakho kwakuyokwenzeka ngandlela-thile noma kunjalo. Kuyafaneleka ukuqaphela lapha, ngenxa yesihloko esizayo, ukuthi inqubo yokwehlukana yachazwa ngokukhethekile njengezinsuku ezintathu. Imibuso emibili iphinde ibe umbuso munye futhi phakathi komlando wamaMillerite, futhi lapho izizwe zasenyakatho nezaseNingizimu ziba umbuso munye phakathi komlando wamaMillerite, okuyisikhathi sokufika kwezingelosi ezintathu zeSambulo isahluko seshumi nane. Lezo zingelosi ezintathu emlandweni wamaMillerite zazifanekiselwa yilezo zinsuku ezintathu zesinqumo sikaRehobowamu. Leyo minyaka engamashumi amane nesithupha lapho lezi zingelosi ezintathu zafika kusukela ku-1798 kuze kube ngu-1844, nayo yayiyizinsuku ezintathu ezingokomfanekiso, uKristu ayekushilo kuJohane isahluko sesibili ukuthi kwakuyodingeka ukuze Avuse ithempeli elichithiwe, kodwa leyo ngxenye yalesi sifundo ngeyesihloko esizayo.

Lapho uRehobowamu ekhipha isimemezelo sakhe sobuwula ekupheleni kwezinsuku ezintathu, imibuso yahlukaniswa.

Ngakho kwathi lapho wonke u-Israyeli ebona ukuthi inkosi ayibalalelanga, abantu bayiphendula inkosi, bathi: Sinesabelo sini kuDavide na? Futhi asinayo ifa endodaneni kaJese. Ematendeni enu, nina baka-Israyeli; manje zibonele indlu yakho, Davide. U-Israyeli wase uya ematendeni awo. Kepha abantwana bakwa-Israyeli ababehlala emizini yakwaJuda, uRehobowamu wabusa phezu kwabo. Khona-ke inkosi uRehobowamu yathuma u-Adoram, owayephethe umsebenzi wentela; kepha wonke u-Israyeli wamkhanda ngamatshe waze wafa. Ngakho inkosi uRehobowamu yashesha ukukhwela enqoleni yayo, ukuba ibalekele eJerusalema. Ngalokho u-Israyeli wavukela indlu kaDavide kwaze kwaba yilolu suku. Kwathi lapho wonke u-Israyeli ezwa ukuthi uJerobowamu usebuyile, bathumela bambiza ukuba eze enhlanganweni, bamenza inkosi phezu kuka-Israyeli wonke; akubanga khona owalandela indlu kaDavide, ngaphandle kwesizwe sakwaJuda sodwa. 1 AmaKhosi 12:16–20.

Isiprofetho sokuthi uJerobowamu wayezonikwa umbuso sase sigwalisekile, futhi sagcwaliseka ngesikhathi ephume eGibhithe. Enomhawu wokuthi indlu engcwele kaNkulunkulu yayisemzini waseJerusalema, umuzi uNkulunkulu awukhethayo ukuba abeke kuwo igama lakhe, uJerobowamu waqala ukumisa inkohliso yendlu engcwele, yobupristi, neyenkonzo yokukhonza eyayimiselwe ukuba yenziwe eJerusalema kuphela. Umsebenzi kaJerobowamu wokumisa uhlelo lokukhonza oluwumgunyathi ezizweni eziyishumi zasenyakatho, uyafana ngqo nokuvukela kuka-Aroni nethole legolide, ngakho-ke unikeza obunye ubufakazi, hhayi kuphela ngomthetho weSonto osuzayo maduze, kodwa futhi nangokuvukela kwango-1863.

UJerobowamu wakhuluma enhliziyweni yakhe, wathi: Manje umbuso usubuyela endlini kaDavide; uma laba bantu benyuka bayonikela imihlatshelo endlini kaJehova eJerusalema, inhliziyo yalaba bantu iyakubuyela enkosini yabo, kuRehobowamu inkosi yakwaJuda, bangibulale, babuyele kuRehobowamu inkosi yakwaJuda. Inkosi yayisithatha iseluleko, yenza amathole amabili egolide, yathi kubo: Kukhulu kakhulu kini ukwenyukela eJerusalema; bhekani onkulunkulu bakho, Israyeli, abakukhuphile ezweni laseGibhithe. Yabeka elinye eBethete, nelinye yalifaka eDani. Le nto yaba yisono; ngokuba abantu bahamba bayokhuleka phambi kwelinye, baze bafika eDani. Wenza nendlu yezindawo eziphakemeyo, wabeka abapristi abavela kwabaphansi kubantu, ababengebona abamadodana kaLevi. UJerobowamu wamisa umkhosi ngenyanga yesishiyagalombili, ngosuku lweshumi nanhlanu lwenyanga, ofana nomkhosi oseJuda, wanikela phezu kwe-altare. Wenza kanjalo eBethete, ehlatshela amathole ayewenzile; wabeka eBethete abapristi bezindawo eziphakemeyo ayezenzile. Ngakho wanikela phezu kwe-altare ayelenzile eBethete ngosuku lweshumi nanhlanu lwenyanga yesishiyagalombili, yona inyanga ayeyiqambile ngenhliziyo yakhe siqu; wamisa umkhosi kubantwana bakwa-Israyeli; wanikela phezu kwe-altare, washisa impepho. 1 AmaKhosi 12:26–33.

Ukuvukela kukaJerobowamu kunikeza olunye uhlangothi lweqiniso olungabekwa phezu kokuvukela kuka-Aroni, ukuvukela kophondo lwamaProthestani ngo-1863, kanye nokuvukela kophondo lwamaRiphabhulikhi emthethweni weSonto osuzayo maduze, futhi ngokwenza kanjalo kwandisa ubufakazi besiprofetho. Ekuvukeleni kwethole legolide lika-Aroni, iNkosi yashintsha indlela eyayimisiwe yokukhetha ubupristi.

Ngaphambi kokuhlubuka, izibulo lanoma isiphi isizwe lalimiselwe ukuba libe yingxenye yobupristi. Kodwa ekuhlubukeni kuka-Aroni kwethole legolide, kwaba yisizwe sakwaLevi sodwa esema noMose. Ngenxa yalesi sizathu uNkulunkulu washintsha indlela ayeyimisele yokuhlinzeka amadoda obupristi, futhi kusukela kuleso sikhathi kwaba ngumndeni wakwaLevi kuphela owawuzokwakha ubupristi.

Kwathi uMose esebona ukuthi abantu babehamba-ze; (ngokuba u-Aroni wayebahambisile-ze kwaba yihlazo labo phakathi kwezitha zabo:) uMose wema esangweni lekamu, wathi: Ngubani ongakuhlangothi lweNkosi na? ake eze kimi. Onke amadodana kaLevi ase ebuthanela kuye. Wayesethi kuwo: Isho kanje iNkosi uNkulunkulu ka-Israyeli: Makuthi yilowo nalowo afake inkemba yakhe ohlangothini lwakhe, ahambe angene aphume esangweni ngesango kulo lonke ikamu, abulale yilowo nalowo umfowabo, yilowo nalowo umngane wakhe, yilowo nalowo umakhelwane wakhe. Abantwana bakaLevi benza njengezwi likaMose; kwase kuwa kubantu ngalolo suku amadoda angaba yizinkulungwane ezintathu. Eksodusi 32:25–28.

UJerobowamu waqamba umsebenzi uNkulunkulu ayewenzile ekuhlubukeni kuka-Aroni, lapho uNkulunkulu emise ubupristi obusha esizweni sakwaLevi, ngokuba uJerobowamu “wenza abapristi abavela kwabaphansi besizwe, ababengengabo emadodaneni kaLevi.” Ukuhlubuka ekuqaleni kombuso wezizwe eziyishumi zasenyakatho kuhambisana nokuhlubuka kuka-Aroni kanye neziwula ezazidansa. Ukuhlubuka kwenzeka emva kokuphuma eGibhithe, kugcwaliseka isiprofetho esasithembisa ukuthi umbuso wawuyomiswa. Kuzo zombili lezi zimo kwamiswa ubupristi obusha, okwakuyinguquko esimisweni sangaphambili sokukhetha abapristi.

Ukuhlubuka kuka-Aroni kwethole legolide kwaphindwa, kodwa kwaphindaphindwa nguJerobowamu, ngoba wenza amathole amabili egolide wawabeka emizini emibili. Umuzi waseDani umelela ubuciko bombuso, ngokuba uDani usho ukuthi “ukwahlulela”, kanti umuzi waseBethete umelela ubuciko bebandla, ngokuba iBethete isho ukuthi “indlu kaNkulunkulu”. Amathole egolide ayenophawu olufanayo nethole lika-Aroni, kodwa enobufakazi obengeziwe benyunyana yeBandla noMbuso njengoba imelelwa yileyo mizi emibili. Ithole laliyindlela ephakeme kunazo zonke yomnikelo wobuqaba, ngakho-ke limelela umnikelo womgunyathi kaKristu. Igolide liwuphawu lweBabiloni, kanti ithole laliyisithombe sesilo. Njengoba nje u-Aroni wamisa usuku lwamanga lokukhonza, noJerobowamu wamisa umkhosi, futhi waqinisekisa ukuthi usuku lomkhosi aluhambisani nesikhathi sokukhonza kweqiniso eJerusalema.

Zonke izici zomthetho weSonto ozayo maduze zifanekiselwa ebufakazini bukaJerobowamu bokuvukela; umhlatshelo wamanga (ithole), uKristu wamanga (ialithare), umfanekiso wesilo (ukuhlanganiswa kweBandla noMbuso), usuku lwamanga lokukhonza (iSonto) nobupristi mbumbulu.

Ukuqala kuka-Israyeli wasendulo, ukuqala kwezizwe eziyishumi zasenyakatho njengombuso, nokuqala kwe-Adventism konke kunezingxenye ezifanayo zesiprofetho, futhi ndawonye kukhomba izingxenye zesiprofetho zomthetho weSonto osondelayo. U-Israyeli wasendulo wayephume ebugqilini baseGibhithe, uJerobowamu waphuma eGibhithe lapho ayebalekele khona ukuze aphunyuke ekuhlushweni nguSolomoni, kanti i-Adventism yamaMillerite yayisanda kuphuma ebugqilini bobupapa.

Ubupristi bukaLevi bamiswa ekuhlubukeni kuka-Aroni, ubupristi mbumbulu obabantu abaphansi kakhulu bamiswa ebufakazini bukaJerobowamu, futhi lapho iNkosi ingena esivumelwaneni ne-Adventismu yamaMillerite, ngokukaPetru, amaMillerite ayeyisizukulwane esikhethiweyo, ubupristi bobukhosi, isizwe esingwele, abantu abayigugu elikhethekile; ukuze nimemezele izindumiso zaLowo onibizile ukuba niphume ebumnyameni ningene ekukhanyeni kwakhe okumangalisayo. Ukukhanya amaMillerite ayebizelwe kukho kwakungukhanya kwamagugu kaMiller amelwe phezu kwamatafula amabili kaHabakuki, ayefanekisiwe emlandweni wokuhlubuka kuka-Aroni ngamatafula amabili eMiyalo eliShumi. Ubumnyama ababebizelwe ukuba baphume kubo kwakuyiNkathi Zobumnyama zombuso wobupapa, ezazifanekisiwe ubumnyama bobugqila baseGibhithe.

Ngenkathi uKristu evusa ithempeli elalinyathelwe phansi yibo bobabili ubuqaba nobupapa, wakwenza lokho eminyakeni engamashumi amane nesithupha kusukela ku-1798 kuya ku-1844. Kwathi eselakhe ithempeli, khona-ke njengesiThunywa sesiVumelwano, weza masinyane ethempelini laKhe ngo-Okthoba 22, 1844, ngoba wayeselakhe ithempeli elalinyathelwe phansi futhi labhujiswa, futhi wahlanza nobupristi obabumelwe yisizwe sakwaLevi.

Kepha ngubani ongamelana nosuku lokufika kwakhe na? Futhi ngubani oyakuma lapho ebonakala na? Ngokuba unjengomlilo womcwengisisi, nanjengensipho yabagezi bezingubo; futhi uyakuhlala njengomcwengisisi nomhlanzi wesiliva; uyakubahlanza amadodana kaLevi, awacwenge njengegolide nesiliva, ukuze anikele kuJehova umnikelo ngokulunga. Khona-ke umnikelo wakwaJuda nowaseJerusalema uyakuba mnandi kuJehova, njengasezinsukwini zasendulo, nanjengaseminyakeni yakuqala. Malaki 3:2-4.

Ngo-Okthoba 22, 1844 uKristu wafika masinyane ethempelini laKhe futhi wangena esivumelwaneni nabantu ababemelwe ubupristi bamaLevi, nokho kwathi ngo-1863, baphinda ukuhlubuka kuka-Aroni, futhi ubupristi bamaMillerite baguqukela eubupristini baseLawodikeya, njengoba bumelwe ubupristi bukaJerobowamu obabungobabantu abaphansi kunabo bonke, kanye neziwula ezazidansa zika-Aroni. Nokho ebufakazi bokuhlubuka kukaJerobowamu bunobufakazi obukhulu ngokwengeziwe bokuhlubuka kwango-1863. Lapho uJerobowamu emisa uhlelo lwakhe lwamanga lokukhonza, umprofethi ovela eJerusalema wathunywa ukuba akhuze ukuhlubuka kukaJerobowamu, njengoba kufanekiswa ubu-Adventisti bamaMillerite buholwa ukuba bamukele iSabatha leMiyalo eliShumi njengosuku lokuphumula.

Ngenkathi ubu-Adventism bamukela ukukhanya kwengelosi yesithathu kanye nendlu engcwele, baba yisiyalo kulabo maProthestani ababelenqabile ukukhanya okwandayo kokuvulwa kwezimpawu okwaqala ngesikhathi sokuphela ngo-1798. Njengoba u-Israyeli wasendulo ayeseyikhohliwe iSabatha ngesikhathi sobugqila bakhe baseGibhithe, kanjalo nebandla ehlane lase selikhohliwe iSabatha ngesikhathi kufika unyaka ka-1798. Ukukhanya okwandayo komyalezo wehora lokwahlulela, okwalethwa amaMillerite, ekugcineni kwaholela endlini engcwele nasemthethweni kaNkulunkulu.

Lokho kukhanya kwafika ngo-Okthoba 22, 1844, futhi kwamele ukusolwa kokukhonza okungamanga kulabo ababebizelwe ukuba baphume ngokuphelele ezimfundisweni ezingamanga

zobuKatolika. Ukukhonza ilanga kuwuphawu lwegunya lobuKatolika phezu kwamabandla abuyela esibayeni salo. Lokho kusolwa kumelwe ekumisweni kukaJerobowamu kohlelo lwakhe lwamanga lokukhonza.

UJerobowamu wamisa umkhosi ngenyanga yesishiyagalombili, ngosuku lweshumi nanhlanu lwenyanga, njengomkhosi oseJuda; wanikela phezu kwe-altare. Wenza kanjalo eBethete, ehlatshela amathole ayewenzile; wabeka futhi eBethete abapristi bezindawo eziphakemeyo ayezenzile. Wanikela-ke phezu kwe-altare ayelenzile eBethete ngosuku lweshumi nanhlanu lwenyanga yesishiyagalombili, yona leyo nyanga ayeyiqambile ngenhliziyo yakhe uqobo; wamisa umkhosi kubantwana bakwa-Israyeli; wanikela phezu kwe-altare, washisa impepho. Futhi bheka, kweza umuntu kaNkulunkulu evela kwaJuda ngezwi likaJehova eBethete; uJerobowamu wayemi ngase-altare ukuba ashise impepho. Wamemeza emelene ne-altare ngezwi likaJehova, wathi: “O altare, altare, usho kanje uJehova: Bheka, kuyakuzalwa umntwana endlini kaDavide, ogama lakhe linguJosiyah; phezu kwakho uyakunikela abapristi bezindawo eziphakemeyo abashisa impepho phezu kwakho, namathambo abantu ayakushiswa phezu kwakho.” Wanikeza ngalolo suku isibonakaliso, wathi: “Yilesi isibonakaliso uJehova asikhulumile: Bheka, i-altare liyakudabuka, nomlotha ophezu kwalo uyakuchitheka.” Kwathi inkosi uJerobowamu isizwa amazwi omuntu kaNkulunkulu, owayememeze emelene ne-altare eBethete, yelula isandla sayo isisusa e-altare, yathi: “Mbambeni.”

Isandla sakhe, aselulela kuye, sase somile, kangangokuba akabange esakwazi ukusibuyisela kuye futhi. Nelo altare laqhekeka, nomlotha wachitheka uvela e-altare, ngokwesibonakaliso lowo muntu kaNkulunkulu ayesinikile ngezwi leNkosi. Inkosi yaphendula yathi kumuntu kaNkulunkulu: Nxusa manje ubuso beNkosi uNkulunkulu wakho, ungikhulekele, ukuze isandla sami sibuyiselwe kimi futhi. Umuntu kaNkulunkulu wanxusa iNkosi, isandla senkosi sabuyiselwa kuyo futhi, saba njengakuqala. Inkosi yathi kumuntu kaNkulunkulu: Woza ekhaya nami, uziphumuze, ngizokunika umvuzo. Kepha umuntu kaNkulunkulu wathi enkosini: Noma unganginika ingxenye yendlu yakho, angiyikungena nawe, futhi angiyikudla sinkwa noma ngiphuze amanzi kule ndawo; ngokuba ngaleyo ndlela ngayalwa ngezwi leNkosi, kwathiwa: Ungadli sinkwa, ungaphuzi amanzi, ungabuyi nangendlela ohambe ngayo. Ngakho wahamba ngenye indlela, akabuyanga ngendlela abeze ngayo eBethete. 1 AmaKhosi 12:32–13:10.

Kanye nokuvukela kwamathole egolide ebufakazini buka-Aroni noJerobowamu, ukufungulwa uqobo kohlelo lwamanga lokukhonza uJerobowamu alubeka kumukelwe ebufakazini bakhe. Lokho kufungulwa kumelela umehluko phakathi kokukhonza okwakufanele kwenziwe eJerusalema, nohlelo lukaJerobowamu olungumgunyathi. Kusukela ngo-1798 kuze kube ngu-1844, iNkosi yakhipha abantu bayo ebunyamani bokubusa kobupapa yabangenisa ekukhanyeni okumangalisayo kwesiprofetho okumelwe izingelosi ezintathu zesAmbulo seshumi nane. Amasonto amaProthestani akwenqaba lokho kukhanya, futhi ngokwenza kanjalo abangamadodakazi obuKatolika ngo-1844.

Ukukhonza kukaJerobowamu kwakufanekisa uhlelo lokukhonza lwamaKatolika, futhi endabeni yakhe umbuso wasenyakatho wakwa-Israyeli umelela uhlelo lwamanga lobuKatolika amaProthestani emlandweni wamaMillerite akhetha ukuhlala kulo. Uphawu lwalolo hlelo ukukhonza ilanga.

Izintombi ezithembekile nezihlakaniphile ezangena eNgcwelengcwele ngo-Okthoba 22, 1844, zazimelela ukusolwa kwamaProthestani ayesanda kubuyela ngaphansi kwethonya lobuKatolika, futhi aba ngamadodakazi aseRoma. Ekumisweni kokuqala kohlelo lukaJerobowamu lokukhonza olungelona iqiniso, kwafika umprofethi evela kwaJuda wamsola uJerobowamu, ngaleyo ndlela emelela ngokwesiprofetho izintombi ezithembekile ezangena eNgcwelengcwele futhi zaholelwa ekuqapheliseni umthetho kaNkulunkulu. Indaba yalowo mprofethi nokusola kwakhe uJerobowamu inikeza ukufundisa okukhulu lapho kubhekwa ukuhlubuka kuka-1863, nokho le ndaba kufanele ilinde kuze kubekwe isiphetho kanye nesiqalo.

Ukuqala kuka-Israyeli wasendulo, umbuso kaJerobowamu, no-Israyeli wesimanje konke kuyahambelana, futhi ndawonye kunikeza ofakazi abathathu bokuphela kwesilo somhlaba sesAmbulo 13, emthethweni weSonto ozayo maduze. Abathembekile be-Adventismu yamaMillerite ngo-Okthoba 22, 1844, baba uphondo lwangempela lwamaProthestani lwesilo somhlaba, futhi bakwenza lokho emlandweni owaqala ngesikhathi sokuphela ngo-1798. U-1798 wawuyisiqalo sombuso wesithupha wesiprofetho seBhayibheli, i-United States, kanye nokumiswa kophondo lwangempela lwamaProthestani lwe-Adventismu e-United States. Kulowo mlando wesiqalo kumelwe umlando wokuphela we-United States, ngokuba uJesu uhlala ebonisa ukuphela kwento ngesiqalo sento.

Ofakazi abathathu bokuqala base-Israyeli wasendulo, wanamuhla, nowe-Israyeli kaJerobowamu bafanekisa ukuphela kwesilo somhlaba, kodwa kukhona futhi esinye isiphetho okudingeka sibekwe kusengaphambili ngaphambi kokwethulwa kobufakazi bomprofethi owavela kwaJuda nowakhuza uJerobowamu. Umlando wokuphela okudingeka ufakwe ungowokuphela kwemibuso yasenyakatho neyaseningizimu yakwa-Israyeli njengoba imelwe ngumprofethi uHezekeli.

Akumelwe ukuba esesikubonisa manje yilokhu: ukuhlubuka kuka-1863 kuphawulwe ngesinengiso sokuqala sikaHezekeli isahluko sesishiyagalombili, esasingumfanekiso womhawu. Lapho sesibhekisisa ukuphela kwemibuso yasenyakatho neyaseningizimu njengoba imelwe nguHezekeli, siyobe sesinobufakazi obedlula ngokwanele bokusekela ukuthi ukuhlubuka kuka-1863 kwabonakaliswa ngokuhlubuka kuka-Aroni noJerobowamu, nokuthi kumaka ukuqala kwesokuqala ezizukulwaneni ezine zobu-Adventisti baseLawodikeya.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

Izwi leNkosi lafika kimi futhi, lathi: “Futhi wena, ndodana yomuntu, zithathele induku eyodwa, ubhale phezu kwayo uthi, NgekaJuda, nangezabantwana bakwa-Israyeli abangabangane bakhe; bese uthatha enye induku, ubhale phezu kwayo uthi, NgekaJosefa, induku ka-Efrayimi, nangenxa yendlu yonke yakwa-Israyeli abangabangane bakhe; uzihlanganise enye nanye zibe yinduku eyodwa, zibe yinto eyodwa esandleni sakho. Kuthi lapho abantwana babantu bakho bekhuluma kuwe, bethi, Awuyikusitshela yini ukuthi uqonde ukuthini ngalezi? uthi kubo, Isho kanje iNkosi uJehova, ithi: Bhekani, ngiyakuyithatha induku kaJosefa, esesandleni sika-Efrayimi, nezizwe zakwa-Israyeli abangane bayo, ngizibeke kanye nayo, kanye nenduku kaJuda, ngizenze zibe yinduku eyodwa, zibe yinto eyodwa esandleni sami. Izinduku obhala kuzo ziyakuba sesandleni sakho phambi kwamehlo abo. Uthi kubo, Isho kanje iNkosi uJehova, ithi: Bhekani, ngiyakubathatha abantwana bakwa-Israyeli phakathi

kwezizwe, lapho baye khona, ngibabuthe nxazonke zonke, ngibabuyise ezweni labo uqobo:”

Ngiyakubenza babe yisizwe sinye ezweni, phezu kwezintaba zakwa-Israyeli; inkosi eyodwa iyakuba yinkosi yabo bonke; futhi abayikuba yizizwe ezimbili futhi, futhi abayikuhlukaniswa babe yimibuso emibili futhi nakancane. Futhi abayikuzingcolisa futhi ngezithombe zabo, nangokwenyanyekayo kwabo, nangazo zonke iziphambeko zabo; kodwa ngiyakubasindisa ngibakhiphe kuzo zonke izindawo zabo zokuhlala, lapho bonile khona, ngibahlanze; kanjalo bayakuba ngabantu bami, nami ngibe nguNkulunkulu wabo. UDavide inceku yami uyakuba yinkosi phezu kwabo; bonke bayakuba nomelusi oyedwa; bayakuhamba futhi ngezahlelo zami, bagcine izimiso zami, bazenze. Bayakuhlala ezweni engalinika uJakobe inceku yami, lapho oyihlo bakho babehlala khona; bayakuhlala kulo, bona, nabantwana babo, nabantwana babantwana babo, kuze kube phakade; futhi inceku yami uDavide iyakuba yisikhulu sabo kuze kube phakade. Futhi ngiyakwenza nabo isivumelwano sokuthula; siyakuba yisivumelwano esiphakade nabo; ngibamise, ngibandise, ngibeke ingcwele yami phakathi kwabo kuze kube phakade. Itabernakele lami liyakuba nabo futhi; yebo, mina ngiyakuba nguNkulunkulu wabo, nabo bayakuba ngabantu bami. Nezizwe ziyakwazi ukuthi mina Jehova ngingongcwelisayo u-Israyeli, lapho ingcwele yami iyakuba phakathi kwabo kuze kube phakade. Hezekeli 37:15–28.