

# U-Eliya — Inombolo Yesishiyagalolunye

*Umprofethi Waqamba Amanga*

Jeff Pippenger

2023-10-11

Siphethe isihloko sokugcina ngendima ekhuluma “ngomoya wamanga.” Okulandelayo kungenye yezigaba ezikuleyo ndima.

“Izikhonzi ezingcweliswa zizibeka zilwe noNkulunkulu. Zidumisa uKristu kanye nonkulunkulu waleli zwe ngomoya owodwa. Ngenkathi zisho ukuthi zamukela uKristu, zamukela uBaraba, futhi ngezenzo zazo zithi, ‘Akusiye lo Muntu, kodwa uBaraba.’ Bonke abafunda le migqa mabaqaphele. USathane useziqhayisile ngalokho angakwenza. Ucabanga ukuthi uzoluhlakaza ubunye uKristu ayekhulekele ukuthi bube khona ebandleni laKhe. Uthi, ‘Ngizophuma, ngibe ngumoya wamanga ukuze ngikhohlise labo engingabakhohlisa, ukuba bagxeke, balahle, futhi baqambisise amanga.’ Makwemukelwe yibandla ebelinokukhanya okukhulu, ubufakazi obukhulu, indodana yenkohliso nobufakazi bamanga, futhi lelo bandla liyakulahla umlayezo iNkosi eliwuthumile, lamukele izimangalo ezingenangqondo kakhulu, nokusola okungamanga nemfundiso ezingamanga. USathane uhleka ubuwula babo, ngoba uyakwazi ukuthi liyini iqiniso.” Testimonies to Ministers, 409.

Makwemukelwe “indodana yenkohliso nobufakazi bamanga” yibandla eliye laba nokukhanya okukhulu, nobufakazi obukhulu, futhi lelo bandla liyakulahla umlayezo iNkosi eyawuthumela, lamukele izimangalo ezingezona neze ezinengqondo, nezinsolo zamanga, nemfundiso-mbono zamanga. Ngo-1863, ubu-Adventism bamaMillerite ‘babuyela’ endleleni engenangqondo neyamanga eyayisetshenziswa ubuProthestani obuhlubukile, futhi benqaba ukuhumusha kukaWilliam Miller ngezikhathi eziyisikhombisa zikaLevitikusi amashumi amabili nesithupha. Indaba ‘yokubuyela’ yavezwa ngabavukeli kuNumeri ishumi nane, lapho banquma ukukhetha induna babuyele eGibhithe.

Base besho omunye komunye bathi: Asizibekela induna, sibuyele eGibhithe. Numeri 14:4.

Indaba “yokubuyela” kubuProthestani obuhlubukayo nayo yavezwa nguJeremiya, lapho esahlukweni seshumi nanhlanu etshelwa khona ukuthi amaProthestani awileyo angabuyela kuye, kodwa yena wayengafanele “abuyisele” kubo.

Angizange ngihlale embuthanweni wabaklolodayo, futhi angizange ngijabule; ngahlala ngedwa ngenxa yesandla sakho, ngokuba ungigcwalisile ngentukuthelo. Kungani ubuhlungu bami bungapheli, nesilonda sami singelapheki, esenqaba ukuphulukiswa na? Ingabe uyakuba kimi impela njengomkhohlisi, nanjengamanzi aphelayo na? Ngakho usho kanje uJehova: Uma ubuya, khona ngiyakukubuyisa futhi, ume phambi kwami; futhi uma ukhipha okuyigugu kokuyize, uyakuba njengomlomo wami; mababuyele kuwe bona, kodwa wena ungabuyeli kubo. Futhi ngiyakukwenza kulesi sizwe ube ludonga lwethusi oluvikelekileyo; bayakulwa nawe, kodwa abayikukunqoba; ngokuba nginawe ukukusindisa nokukukhulula, usho uJehova. UJeremiya 15:17–20.

Mhlawumbe umfanekiso ongwesiprofetho ocace kunabo bonke womgomo wokungabuyeli ebuProthestani obuhlubukile utholakala endabeni yomprofethi ongalalanga, owethula umlayezo wokusola kuJerobowamu, inkosi yokuqala yesizwe sasenyakatho sezizwe eziyishumi.

Inkosi yathi kumuntu kaNkulunkulu: Woza nami ekhaya, uzihlaziye, ngikuphe umvuzo. Umuntu kaNkulunkulu wathi enkosini: Noma unganginika ingxenye yendlu yakho, angiyukungena nawe, futhi angiyikudla sinkwa noma ngiphuze amanzi kule ndawo; ngokuba ngiyaliwe ngezwi likaJehova, kuthiwa: Ungadli sinkwa, ungaphuzi amanzi, futhi ungabuyi ngendlela efanayo oze ngayo. Ngakho wahamba ngenye indlela, akabuyanga ngendlela ayeze ngayo eBetheli. 1 AmaKhosi 13:7–10.

Umprofethi ongazange alalele wayetsheliwe nguNkulunkulu ukuba angabuyi ngendlela aychambe ngayo. Ubu-Adventismu bamaMillerite babuphume ebuProthestani obumelwe yiSardisi, futhi babengafanele babuyele emuva. Nakuba umprofethi ongazange alalele ayekwazi kahle kakhulu ukuthi akafanele abuye ngendlela aychambe ngayo, umprofethi wamanga wombuso kaJerobowamu wamtshela ukuthi uNkulunkulu wayeshilo ukuthi lowo mprofethi ongazange alalele kufanele abuyele emzini womprofethi wamanga adle kanye naye. Naphezu kokuqondisa kukaNkulunkulu, wenza yona kanye leyo nto. Eseqalile ukudla ukudla komprofethi wamanga, iBhayibheli lisho ngokusobala ukuthi umprofethi waseSamariya wayeqambe amanga.

Kwakuhlala umprofethi omdala eBethele; amadodana akhe eza amlandisa ngayo yonke imisebenzi indoda kaNkulunkulu eyayiyenzile ngalolo suku eBethele; namazwi eyawakhuluma enkosini, wona futhi awalandisa kuyise. Uyise wathi kuwo: Ihambe ngayiphi indlela na? Ngokuba amadodana akhe ayeyibonile indlela indoda kaNkulunkulu, eyafika ivela kwaJuda, eyahamba ngayo. Wasesithi emadodaneni akhe: Ngibophiseleni imbongolo. Ayesebiphisela imbongolo; wayesegibela kuyo, Wahamba wayilandela indoda kaNkulunkulu, wayifumana ihlezi ngaphansi kwesihlahla som-okhi; wathi kuyo: Unguyena na indoda kaNkulunkulu eyafika ivela kwaJuda na? Yathi: Yimi. Wayesethi kuyo: Woza nami ekhaya, udle isinkwa. Yathi: Anginakubuya nawe, nokungena nawe; futhi angiyikudla sinkwa nokuphuza amanzi nawe kule ndawo; Ngokuba kwathiwa kimi ngezwi leNkosi: Awuyikudla sinkwa lapho, noma uphuze amanzi, futhi ungabuyi uhambe ngendlela oze ngayo. Yathi kuyo: Nami ngingumprofethi njengawe; nengelosi yakhuluma kimi ngezwi leNkosi, yathi: Mbuyise nawe endlini yakho, ukuze adle isinkwa, aphuze amanzi. Kodwa yamqambela amanga. Wayesebuya nayo, wadla isinkwa endlini yayo, waphuza namanzi. 1 AmaKhosi 13:11–19.

Umprofethi ongalalanga wadla futhi waphuza kanye nomprofethi wamanga waseSamariya, okusho ukuthi wamukela umlayezo womprofethi oyisihlubuki, walilahla izwi leNkosi. Umlayezo ayewudlulise ngokwethembeka ngalolo suku olufanayo. Wayekwazi kahle kakhulu ukuthi kwakungafanele abuye, kodwa wakwenza noma kunjalo. USister White uyasazisa ukuthi uma “indodana yenkohliso nobufakazi bamanga yamukelwa yibandla ebelinokukhanya okukhulu, ubufakazi obukhulu, lelo bandla liyowulahla umlayezo iNkosi eliwuthumile.” Emlandweni wamaMillerite ingelosi yokuqala yayikhanyisele umhlaba ngenkazimulo yayo. Ngo-1840, umlayezo wengelosi yokuqala wayiswa kuzo zonke iziteshi zemishini emhlabeni.

“Izindaba zokufika kweNkosi maduze emhlabeni wethu ngamandla nangenkazimulo enkulu ziyiqiniso, futhi ngo-1840 kwaphakanyiswa amazwi amaningi ekumemezeleni kwazo.”  
Manuscript Releases, umqulu 9, 134.

Ngokushesha ngemva kwalokho, ubu-Adventist bobuMiller babuya “emangeni” endleleni yokusebenza yobuProthestani obuhlubukile, balahla “umyalezo weNkosi” uNkulunkulu ayewuthumele ngoWilliam Miller. Balahla umyalezo kaMose njengoba wethulwa ngu-Eliya, futhi “amanga” amukelwa ekuqaleni komlando wobuMiller, amelela “amanga” akholwayo ekugcineni; “amanga” aletha ukukhohliseka okunamandla phezu kobu-Adventist baseLawodikeya.

Nangayo yonke inkohliso yokungalungi kubo ababhubhayo; ngokuba abemukelanga uthando lweqiniso, ukuze basindiswe. Ngenxa yalokho uNkulunkulu uyakubathumela ukudedelwa okunamandla, ukuze bakholwe amanga; ukuze bonke balahlwe abangakholwanga iqiniso, kodwa bathokozela ukungalungi. 2 Thesalonika 2:10–12.

Sizama ukukhombisa indima ka-Eliya njengophawu maqondana nemilando ehambelanayo yophondo lobuProthestani nophondo lobuRiphabhulikhi phakathi nesikhathi lapho umbuso wesithupha wesiprofetho seBhayibheli ubusa. Ubunzima bokuhlanganisa ndawonye, ngokwesiprofetho, zonke izindaba zango-1863, okungenani kimi, buyimigqa ehluahlukene exhumeneyo ecishe ithinte umqondo “wokunengqondo okuyindilinga”. Ukunengqondo okuqondile ngaso sonke isikhathi kuyindlela engcono kakhulu, kodwa ukukhomba amaqiniso kaNkulunkulu kanye nobudlelwano balawo maqiniso komunye nomunye kuwumsebenzi onzima, ngokuba atholakala eBhayibhelini “lapha okuncane nalaphaya okuncane.”

Uyokufundisa bani ulwazi? Uyokwenza bani aqonde imfundiso? Ngabe yilabo abalusuliwe obisini, nabasusiwe emabeleni na? Ngokuba umyalo kumelwe ube phezu komyalo, umyalo phezu komyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha okuncane, nalaphaya okuncane. Isaya 28:9, 10.

Kungumsebenzi onzima futhi lapho izethameli ozibhekise kuzo zihlanganisa labo abajwayelene namaqiniso ayinhloko okhuluma ngawo, kuyilapho abanye bengakakujwayeli nhlobo konke lokhu. Cishe wonke amaqiniso engihlose ukuwanikeza isifinyezo kuwo kulesi sihloko, atholakala kumaThebula kaHabakuki. Ngenxa yokwesaba ukuzwakala sengathi ngisebenzisa “ukucabanga okuyindilinga”, ngizokutshela kusengaphambili ukuthi siya kuphi, ngaphambi kokuba siye khona ngempela.

Ngo-1863, ubu-Adventism bukaMiller obungobaseLawodikeya bamisa isithombe somhawu. Isithombe somhawu simelela isizukulwane sokuqala kwezine zobu-Adventism baseLawodikeya.

Wayesethi kimi: Ndodana yomuntu, phakamisa amehlo akho manje ubheke ngasenyakatho. Ngase ngiphakamisa amehlo ami ngibheka ngasenyakatho; bheka-ke, ngasenyakatho, esangweni le-altare, kwakukhona lesi sithombe somhawu ekungeneni. Hezekeli 8:5.

Izizukulwane ezine zebandla lama-Adventist eSuku lweSikhombisa zimelelwa ezindimeni ezehlukene zomBhalo, kodwa ngisebenzisa uHezekeli isahluko sesishiyagalombili njengendawo eyinhloko yokubhekisela kuyo. Isizathu salokhu siyilokhu: isahluko sesishiyagalombili siholela

esahlukweni sesishiyagalolunye. KuHezekeli isahluko sesishiyagalolunye, ukubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane kuyafaniswa, futhi ku-Testimonies, umqulu wesihlanu, uDade White ukubonakalisa ngokusobala lokhu kuyiqiniso. Emazwini kaDade White ubhekisa ngokucacile ezigabeni ezimbili zabakhulekeli eJerusalema ngesikhathi ukubekwa uphawu kwenzeka. UHezekeli wenza okufanayo, futhi isigaba esingalwamukeli uphawu simelelwa esahlukweni sesishiyagalombili.

“Isigaba sabantu esingazizwa sidabukile ngenxa yokuhlehla kwaso ngokomoya, futhi singalili ngenxa yezono zabanye, siyakushiya singenalo uphawu lukaNkulunkulu. INkosi iyala izithunywa zayo, amadoda anezikhali zokubulala ezandleni zawo: ‘Hambani nimlandele kuwo wonke umuzi, nibulale: iso lenu malingabekezeli, futhi ningabi nasihawu: nibulale niphelise abadala nabasha, kokubili izintombi, nabantwana abancane, nabesifazane; kodwa ningasondeli kunoma yimuphi umuntu okuphezu kwakhe kukhona uphawu; futhi niqale engcwelengcwele yaMi. Khona-ke baqala ngamadoda amadala ayengaphambi kwendlu.’”

“Lapha sibona ukuthi ibandla—indlu engcwele yeNkosi—laba ngelokuqala ukuzwa isibhaxu solaka lukaNkulunkulu. Amadoda amadala, labo uNkulunkulu ayebanike ukukhanya okukhulu, futhi ayemi njengabalindi bezithakazelo zikamoya zabantu, ayephule ukwethembeka kwawo. Athatha isikhundla sokuthi akumelwe silindele izimangaliso nokubonakaliswa okusobala kwamandla kaNkulunkulu njengasezinsukwini zangaphambili. Izikhathi seziguqukile. La mazwi aqinisa ukungakholwa kwawo, futhi athi: INkosi ayiyikwenza okuhle, futhi ayiyikwenza okubi. Inomusa kakhulu ukuba ihambele abantu bayo ngokwahlulela. Ngaleyo ndlela, ‘Ukuthula nokulondeka’ kuyisikhalo esivela kubantu abangasoze baphinde baphakamise izwi labo njengecilongo ukukhombisa abantu bakaNkulunkulu iziphambeko zabo nendlu kaJakobe izono zayo. Lezi zinja eziyizimungulu ebezingafuni ukukhonkotha yizo ezizwa impindiselo elungileyo kaNkulunkulu othukuthele. Amadoda, nezintombi, nabantwana abancane bonke babhubha ndawonye.” Testimonies, umqulu 5, 211.

Isahluko sesishiyagalombili sichaza labo abaseJerusalema—“ibandla” elisesizukulwaneni sesine kulezo ezine—abavezwa njengabakhothamela ilanga.

Wayesengenisela egcekeni elingaphakathi lendlu kaJehova; bheka, emnyango wethempeli likaJehova, phakathi kompheme ne-altare, kwakukhona amadoda angaba ngamashumi amabili nanhlanu, efulathele ithempeli likaJehova, ubuso bawo bubheke empumalanga; akhonza ilanga ebheke empumalanga. Wayesethi kimi: Ukubonile yini lokhu, ndodana yomuntu na? Kuyinto encane yini endlini yakwaJuda ukuba benze lezi zinengiso abazenzayo lapha na? Ngokuba bagcwalise izwe ngodlame, baphinde babuya ukungicasula; bheka, babeka igatsha ekhaleni labo. Ngakho-ke nami ngiyakwenza ngentukuthelo: iso lami aliyikuyekethisa, futhi angiyikuba nesihawu; noma bengakhala ezindlebeni zami ngezwi elikhulu, nokho angiyikubazwa. Hezekeli 8:16–18.

Njengombiko omubi wezinhloli eziyishumi, nabaholi abangamashumi amabili nanhlanu bokuvukela abakhonza ilanga “bamcunule” uJehova kwavutha intukuthelo yakhe. Umthetho weSonto uwu “suku lokucunula” abaprofethi abakhomba phambili kulo. Isahluko

sesishiyagalolunye sichaza labo abamukela uphawu lukaNkulunkulu ngaso lesi sikhathi, ngokuba simane siphinda futhi sandise phezu kwesahluko sesishiyagalombili.

“Lokhu kubekwa uphawu kwezinceku zikaNkulunkulu [IsAmbulo isahluko sesikhombisa] kuyefana nalokho okwaboniswa uHezekeli embonweni.” Testimonies to Ministers, 445.

Ngo-1863, isizukulwane sokuqala se-Adventism yaseLawodikea saqala ukuzulazula kwaso ehlane. Umlando wesiprofetho okhomba umfanekiso womona ngo-1863, kwakuyithole legolide lika-Aroni. Izimpawu zesiprofetho zethole legolide zithi laliwumfanekiso wesilo, futhi laliyigolide. Igolide liwuphawu lweBhabhiloni, ngakho ithole legolide lika-Aroni laliwumfanekiso wesilo saseBhabhiloni. Umfanekiso wesilo uchazwa kuphela njengokuhlanganiswa kwebandla nombuso, ibandla liphethe ukulawula kulobo budlelwane.

“Kodwa siyini ‘isithombe sesilo’? futhi siyokwakhiwa kanjani? Isithombe senziwa yisilo esinezimpondo ezimbili, futhi siyisithombe sesilo. Siphinde sibizwe ngokuthi isithombe sesilo. Ngakho-ke, ukuze sifunde ukuthi isithombe sinjani nokuthi siyokwakhiwa kanjani, kufanele sifunde izimpawu zesilo uqobo lwaso—ubupapa.

“Lapho ibandla lokuqala lonakaliswa ngokushiya ubulula bevangeli nokwamukela imikhosi namasiko obuqaba, lalahlekelwa nguMoya namandla kaNkulunkulu; futhi ukuze lilawule onembeza babantu, lafuna ukwesekwa amandla ezwe. Umphumela kwaba upapa, ibandla elalilawula amandla ombuso futhi lawasebenzisa ukuqhubekisela phambili izinhloso zalo, ikakhulukazi ekujezisweni ‘kokuhlubuka.’ Ukuze i-United States yakhe umfanekiso wesilo, amandla enkolo kumelwe alawule uhulumeni womphakathi ngendlela yokuthi negunya lombuso lisetshenziswe yibandla ukuze lifeze izinhloso zalo.” The Great Controversy, 443.

Ithole elakhiwa ngu-Aroni lakhiwa ngesikhathi uMose emukela iMiyalo eliShumi. Umyalo wesibili wenqabela ukukhulekelwa kwezithombe, futhi uhlanganisa incazelo engaphelele yomlingiswa kaNkulunkulu, lapho ukhomba uNkulunkulu njengoNkulunkulu onomona.

Ungazenzeli isithombe esibaziweyo, noma umfanekiso wanoma yini esezulwini phezulu, noma esemhlabeni phansi, noma esemanzini ngaphansi komhlaba; ungakhothami kukho, ungakukhonzi; ngokuba mina Jehova uNkulunkulu wakho nginguNkulunkulu onomhawu, ngiphindisela ububi bawoyise phezu kwabantwana kuze kube sesizukulwaneni sesithathu nesesine sabangizondayo; ngibonisa umusa ezinkulungwaneni zabangithandayo, nabagcina imiyalo yami. Eksodusi 20:4–6.

Umfanekiso ka-Aroni wethole legolide, njengoba wawuyisithixo, umelela umfanekiso womona, ngoba wakhiqiza ukuthukuthela okulungileyo okwaphoqa uMose ukuba aphonse phansi, aphule lawo mathebula amabili okuqala eMithetho Eyishumi. Sihlose ukukhombisa ukuthi ishadi lomgunyathi lango-1863, lalimelwe yithole legolide lika-Aroni. Umona kaNkulunkulu wabonakaliswa ngasetholeni legolide lika-Aroni, ngoba ithole legolide lalimelela unkulunkulu wamanga. Ithole laliyisifaniso somgunyathi sikaNkulunkulu. U-Aroni wamemezela ukuthi lalimelela onkulunkulu ababebakhululile ebugqilini baseGibhithe. Lawo mathebula amabili uMose awaphula kulo kanye lowo mlando, ayeyi-“transcript” yesimilo sikaNkulunkulu weqiniso, uNkulunkulu owayebakhuphile ngempela eGibhithe. Ishadi lomgunyathi elakhiwa ngo-1863,

liwumfanekiso womona, ngoba laphula lawo mathebula amabili kaHabakuki isahluko sesibili ngokususa izikhathi eziyisikhombisa zesifungo sikaMose.

“Ngibonile ukuthi ishadi lika-1843 laqondiswa yisandla seNkosi, nokuthi alifanele ukugugulwa; ukuthi izinombolo zazinjengoba Yona yayifuna; ukuthi isandla saYo sasiphezu kwalo futhi safihla iphutha kwezinye zezinombolo, ukuze kungabikho noyedwa owayengalibona, kwaze kwasuswa isandla saYo.” Early Writings, 74, 75.

Ngaphezu kwalokho, u-Ellen White wenezela emyalweni wokuthi ungagugulwa ishadi lika-1843, ngokufaka isiqubulo esithi “ngaphandle kokuba kube ngokuphefumulelwa.”

“Ngabona ukuthi ishadi elidala laliqondiswe yiNkosi, nokuthi akukho nalinye inani lalo okwakufanele ligugulwe ngaphandle kokuba kungokuphefumulelwa. Ngabona ukuthi izinani zeshadi zazinjengalokhu uNkulunkulu ayefuna zibe yikho, nokuthi isandla saKhe sasiphezu kwalo futhi safihla iphutha kwezinye zezinani, ukuze kungabikho noyedwa olibonayo kuze kube yilapho isandla saKhe sisuswa.” Spalding and Magan, 2.

UJakobe no-Ellen White babehlala nomndeni ka-Otis Nichol ngesikhathi abakwaNichol belungisa futhi bekhqiza ishadi lika-1850. Into eyodwa kuphela “eyagugulwa” ngalelo shadi lika-1850, kwakuwukuthi unyaka ka-‘1844’ wasetshenziswa esikhundleni sonyaka ka-‘1843,’ owawumelwe eshadini lika-1843. Into eyodwa kuphela “eyagugulwa” kwakuwukulungiswa “kwephutha” uNkulunkulu ayebambe isandla saKhe phezu kwalo. Ugqozi lomprofethikazi lwalukhona khona kanye kulelo khaya lapho ishadi lika-1843 “lagugulwa” laba ishadi lika-1850, kanti izikhathi eziyisikhombisa zikaLevitikusi amashumi amabili nesithupha zaqhubeka ziqoshwe ngokuhloniphekile kulelo shadi, njengoba kwakunjalo eshadini lika-1843.

Umyalo wesibili uhlanganisa nenye ingxenye yalesi siphicaphicwano sesiprofetho, ngoba uveza ukuthi uNkulunkulu ubala izizukulwane kuze kube yilapho evakashela ububi obenziwayo. Ngo-1863 kwaqala esokuqala sezizukulwane ezine zebandla lama-Seventh-day Adventist, ngoba inhlango kaMiller yaphela ngaleso sikhathi.

Amatafula amabili eMiyalo Eyishumi afanekisela amatafula amabili kaHabakuki, kodwa futhi afanekisela izinkwa ezimbili zokuphakanyiswa zePentekoste, okwukungumnikelo okuwukuphela kwawo enkonzweni yasendlini engcwele owawuhlanganisa isono. Ukubonakaliswa kwamandla kaNkulunkulu ekunikezweni kweMiyalo Eyishumi, ukubonakaliswa kwamandla kaNkulunkulu ekuthululweni kwePentekoste, kanye nokubonakaliswa kwamandla kaNkulunkulu emlandweni wamashadi amabili amaMillerite, konke kufanekisela ukubonakaliswa kokugcina kokuthululwa kukaMoya oNgcwele emvuleni yokugcina. Izinkwa ezimbili zokuphakanyiswa zePentekoste zimelela abayizinkulungwane eziyikhulu namashumi amane nane abaphakanyiswa babe yisibonakaliso ngesikhathi semvula yokugcina.

Izinkwa zokuzuliswa zePhentekoste kwakufanele zilungiswe “ngemvubelo”, emele isono, kodwa imvubelo yabhujiswa ngenqubo yokubhaka.

Ngaleso sikhathi, lapho sekubuthene isixuku sabantu esingenakubalwa, baze banyathelana, waqala ukukhuluma kubafundi bakhe kuqala kunakho konke, ethi: Qaphelani imvubelo

yabaFarisi, engukuzenzisa. Luka 12:1.

Izinkwa zokuzunguzwa zaziyimnikelo yezithelo zokuqala.

Niyakukhipha ezindlini zenu izinkwa ezimbili zomnikelo wokuzunguza, ezenziwa ngezingxenye ezimbili zeshumi; ziyakwenziwa ngofulawa ocolekileyo; ziyakubhakwa zinemvubelo; zingolwezithelo zokuqala kuJehova. Levitikusi 23:17.

Abayizinkulungwane eziyikhulu namashumi amane nane bangumnikelo wezithelo zokuqala ezinsukwini zokugcina.

Ngase ngibuka, bheka, iWundlu lalimi entabeni iSiyoni, linabantu abayizinkulungwane eziyikhulu namashumi amane nane, benegama likaYise libhaliwe eziphongweni zabo. Ngase ngizwa izwi livela ezulwini, linjengezwi lamanzi amaningi, nanjengezwi lokuduma okukhulu; ngase ngizwa izwi labashayi bamahabhu beshaya amahabhu abo. Base becula kungathi kuyiculo elisha phambi kwesihlalo sobukhosi, naphambi kwezidalwa ezine, naphambi kwabadala; akekho owakwazi ukufunda lelo culo ngaphandle kwalabo abayizinkulungwane eziyikhulu namashumi amane nane, abahlengiweyo emhlabeni. Laba yibo abangazange bangcoliswe ngabesifazane; ngokuba bayizintombi. Laba yibo abalandela iWundlu nomaphi lapho liya khona. Laba bahlengwa phakathi kwabantu, beyizithelo zokuqala kuNkulunkulu nakuWundlu. Emlonyeni wabo akufunyanwanga nkohliso; ngokuba kabanasici phambi kwesihlalo sobukhosi sikaNkulunkulu. IsAmbulo 14:1–5.

Isigaba sabakhulekeli ezinsukwini zokugcina abangasoze bafe, esimelwe ngu-Eliya, siyobe sesinqobe isono ngokuphelele; ngoba umlilo wokuhlazwa olethwa phezu kwaso yiSithunywa seSivumelwano uyokhipha ngokupheleleyo, ususe imvubelo emadodaneni kaLevi.

Bhekani, ngiyakuthuma isithunywa sami, siyakulungisa indlela phambi kwami; iNkosi eniyifunayo iyakufika masinyane ethempelini layo, yona kanye isithunywa sesivumelwano enisithokozelayo; bhekani, siyakuza, usho uJehova wamabandla. Kepha ngubani ongamelana nosuku lokufika kwaso na? Futhi ngubani oyakuma lapho sivele na? Ngokuba sinjengomlilo womncibilikisi, nanjengensipho yabawashayo; siyakuhlala njengomncibilikisi nomhlanzi wesiliva; siyakubahlanza amadodana kaLevi, siwahluze njengegolide nangesiliva, ukuze anikele kuJehova umnikelo ngokulunga. Khona-ke umnikelo wakwaJuda nowaseJerusalema uyakuba mnandi kuJehova, njengasezinsukwini zakudala, nanjengaseminyakeni yakuqala. Malaki 3:1–4.

Umnikelo “onjengezinsuku zakudala” ungumnikelo wokuzunguza wePentekoste wezinkwa ezimbili. Waphakanyiswa njengomnikelo, ukhomba abaprofethi ababili ababebulewe ezitaladini, bese kuthi emva kwalokho baphakanyiselwe ezulwini babe yisibonakaliso, ekuqaleni kwenhlekelele yomthetho weSonto.

Lapho u-Aroni enza ithole lakhe legolide, wamemezela ukuthi lelo thole lalingonkulunkulu ababebakhiphe eGibhithe, wase ememezela umkhosi kuJehova.

Wakwamukela ezandleni zabo, wakubaza ngethuluzi lokuqopha, eseyenze isithombe sethole elincibilikisiwe; base bethi: “Laba bangonkulunkulu bakho, Israyeli, abakukhuphile ezweni

laseGibhithe.” U-Aroni wathi ekukubona, wakha i-altare phambi kwaso; u-Aroni wamemezela, wathi: “Kusasa kuyoba ngumkhosi kuJehova.” Eksodusi 32:4, 5.

Lapho umbuso wakwa-Israyeli wasenyakatho wehlukana nombuso wakwaJuda waseningizimu, uJerobowamu, inkosi yokuqala yakwa-Israyeli, ngenhloso wasungula inkonzo yokukhulekela engamanga emizini emibili, wenza isimemezelo esifanayo naleso sika-Aroni, ethi amathole akhe amabili egolide ayengonkulunkulu ababawakhipha eGibhithe, futhi wamisa umkhosi ongumkhohliso njengoba no-Aroni enza.

UJerobowamu washo enhliziyweni yakhe wathi: Manje umbuso uyakubuyela endlini kaDavide; uma laba bantu benyuka beyokwenza umhlatshelo endlini kaJehova eJerusalema, khona inhliziyo yalaba bantu iyakuphendukela futhi enkosini yabo, kuRehobowamu inkosi yakwaJuda; bayakungibulala, babuyele kuRehobowamu inkosi yakwaJuda. Ngakho inkosi yathatha iseluleko, yenza amathole amabili egolide, yathi kubo: Kuningi kakhulu kini ukwenyukela eJerusalema; bheka onkulunkulu bakho, Israyeli, abakukhuphula ezweni laseGibhithe. Yabeka elinye eBethete, elinye yalibeka eDani. Lokho kwaba yisono; ngokuba abantu bahamba beyokhuleka phambi kwelinye, kwaze kwaba seDani. Yakha indlu yezindawo eziphakemeyo, yenza abapristi kwabaphansi babantu, ababengebona abamadodana kaLevi. UJerobowamu wamisa umkhosi ngenyanga yesishiyagalombili, ngosuku lweshumi nanhlanu lwenyanga, onjengomkhosi oseJuda, wanikela phezu kwe-altare. Wenza kanjalo eBethete, ehlatshela amathole ayewenzile; wabeka eBethete abapristi bezindawo eziphakemeyo ayezenzile. Kanjalo wanikela phezu kwe-altare ayelenzile eBethete ngosuku lweshumi nanhlanu lwenyanga yesishiyagalombili, yona le nyanga ayeyiqambe ngenhliziyo yakhe uqobo; wamisa umkhosi kubantwana bakwa-Israyeli; wanikela phezu kwe-altare, washisa impepho. 1 AmaKhosi 12:26–33.

UDani usho ukwahlulela, futhi umele isimo; iBethete isho indlu kaNkulunkulu. Njengokuvukela kuka-Aroni, kanye nakokwenkosi uJerobowamu, lezi zimpawu zikhomba ukuhlanganiswa kwebandla nombuso okugcina kwenzeka emthethweni weSonto e-United States.

Umthetho weSonto wenzeka ekupheleni kwe-Adventism, futhi ekuqaleni kwe-Adventism, inhlango eyayivezwe njengophondo lwamaProthestani ehlobo lika-1844, yahlango ngokomthetho nophondo lwamaRiphabhulikhi. Ngalokho, ukuhlubuka kuka-Aroni noJerobowamu kumela kokubili u-1863, kanye nomthetho weSonto osuzofika maduzane.

Isizathu sokuba isithunywa sesivumelwano sihlanze “amadodana kaLevi” hhayi noma yisiphi esinye sezizwe, yingoba ekuvukeleni kwethole legolide lika-Aroni, kwakungabaLevi abama noMose. Ngenxa yokuthembeka kwabo, base benziwa isizwe esasimelela ubupristi, udumo olwalukade luhloselwe ukuba lube ngolwamazibulo esizwe ngasinye. Yingakho uJerobowamu aqikelela ukuthi ubupristi bakhe bomgunyathi bungabi ngabamadodana kaLevi, kodwa kunalokho wenza ubupristi bakhe “ngabaphansi kunabo bonke abantu, ababengebona abamadodana kaLevi.”

Amadodana kaLevi yilabo abahlanzwa ngomlilo njengophawu, noma umnikelo wokuzunguzwa ngesikhathi senhlekelele yomthetho weSonto. Umlando wenhlekelele yomthetho weSonto ezinsukwini zokugcina wafanekiswa kusengaphambili yinhlekelele ka-1863, lapho uphondo

IwamaProthestani olwalusanda kuhlonzwa lunamatheliswa ngokomthetho ophondweni lweRiphabhulikhi. Kusekhona omunye umugqa womlando okufanele siwucubungule ngaphambi kokuba siqale ukusebenza ngezindima esisanda ukubhekisela kuzo.

Lowo mugqa unyaka ka-1856, futhi sizokhuluma ngalokho esihlokweni sethu esilandelayo.

“Ukuza kukaKristu njengompristi wethu omkhulu eNdaweni eNgcwelengcwele, ngenxa yokuhlanzwa kwendlu engcwele, okuvezwe kuDaniyeli 8:14; ukuza kweNdodana yomuntu kuMdala Wezinsuku, njengoba kwethulwe kuDaniyeli 7:13; kanye nokuza kweNkosi ethempelini laYo, okwabikezelwa nguMalaki, kuyizincazelo zesigameko esisodwa; futhi lokhu kumelwe futhi ukuza komkhwenyana emshadweni, njengoba kuchazwe nguKristu emfanekisweni wezintombi eziyishumi, kuMathewu 25.” The Great Controversy, 426.