

Incwadi kaJoweli neBandla lamaSabatha aSuku IweSikhombisa laseLawodikea - Inombolo Yeshumi Nantathu

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Inombolo Yeshumi Nantathu

Njengamanje sibhekene nophawu lwesiprofetho lwango-1863. Besigxilise ukunaka kwethu eKadeshi yaseBhayibhelini njengophawu lokuvukela kuka-Israyeli wasendulo “ekuphumuleni” okwaletha ukufa kwabo phakathi nesikhathi esafinyelela esiphethweni eKadeshi, ngaleyo ndlela kuboniswa ukwenqatshwa “kwezindlela zakudala” zikaJeremiya ngo-1863 lapho “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha zenqatshwa.

Ekuphishekeleni ukukhanya okuhambisana neKadeshi no-1863, besilokhu sihlonza izivivinyo eziyishumi ezafinyelela eKadeshi. Sizihlonze izivivinyo ezintathu zokuqala njengokuvivinywa kwemana. Lezo zinyathelo ezintathu zingamelwa njengezimangalisano noma njengezivivinyo, futhi ukuphumula kweSabatha, okuyisivivinyo sokuqala kweziyishumi, kuhambisana nesivivinyo seshumi, esihlonzwa ngokucace kakhulu nguPawulu kwabaseHebheru ngokuthi “ukuphumula.” Izivivinyo eziyishumi zinokuphumula kwe-alpha nokuphumula kwe-omega.

Akunandaba ukuthi umfundi wesiprofetho ufisa ukuyichaza kanjani “leyo nkululeko” amaHeberu ayeyala eKadeshi—ngokuba ngokwesiprofetho yonke “inkululeko,” (umugqa phezu komugqa) ibhekisela “ekuphumuleni nasekuvuseleleni” okuyimvula yangasemuva. IKadeshi iwuphawu oluyinhloko lokwenqatshwa kombiko wemvula yangasemuva kanye nokwenzeka kwemvula yangasemuva uqobo, ngokuba ukubekwa uphawu okufeziwe phezu kwabaliikhulu namashumi amane nane eKadeshi kuwukuzinza eqinisweni kokubili “ngokwengqondo nangokomoya.”

“Masinyane nje lapho abantu bakaNkulunkulu sebebekiwe uphawu emabunzini abo—akusiwo noma yiluphi uphawu noma isibonakaliso esingabonakala, kodwa kuwukuzinza eqinisweni, kokubili ngokwengqondo nangokomoya, ukuze banganyakaziswa—masinyane nje lapho abantu bakaNkulunkulu sebebekiwe uphawu futhi sebelungiselelwe ukuzanyanyiswa, kuyofika. Ngempela, sekusele kuqalile kakade; izahlulelo zikaNkulunkulu seziphezu kwezwe manje, ukusixwayisa, ukuze sazi okuzayo.” The Seventh-day Adventist Bible Commentary, umqulu 4, 1161.

Ukuzinza “eqinisweni” “ngokwengqondo” kumela ukwamukela indlela “yomugqa phezu komugqa” njengendlela eyodwa kuphela engwelisiwe ekutadisheni iZwi likaNkulunkulu. Le ndlela emincane yaqinisekiswa njengendlela efanele ngo-Agasti ka-1840, lapho “izixuku eziningi zaqiniseka ngokulunga kwezimiso zokuhunyushwa kwesiprofetho ezamukelwa nguMiller nabangane bakhe, futhi umfutho omangalisayo wanikezwa inhlangano ye-advent.” Lowo “mfutho omangalisayo” umelela ukubonakaliswa kwamandla oMoya oNgcwele owathumela umyalezo wengelosi yokuqala emhlabeni wonke ngo-1840.

Labo ababamba iqhaza emsebenzini owawumele “umfutho omangalisayo” banikwa amandla okwenza wona lowo msebenzi ngamandla kaMoya oNgcwele. UMoya oNgcwele wabonakalisa amandla Akhe kuphela phakathi kwalabo ababemukele indlela engcwele yokusebenza. UMoya oNgcwele wabonakalisa amandla Akhe kuphela ngaphakathi kwalabo ababemukele indlela engcwele yokusebenza.

Ukuzinza eqinisweni ngokwengqondo kungukwamukela indlela yokusebenza yomugqa phezu komugqa, futhi “ukwamukela” indlela yokusebenza yomugqa phezu komugqa kumelwe kumLaodike ngokuvulwa komnyango wenhliziyu ukuze kungene isiThunywa esiya eLaodike esimweni soMoya oNgcwele. Ukwamukela leyo ndlela engcwele yokusebenza kuletha amandla oMoya oNgcwele engqondweni yalabo abazinza eqinisweni ngokwengqondo. Ukwamukela leyo ndlela yokusebenza kuveza umoya wokukhonza omelelwa njengokuhlangana kobuNkulunkulu nobuntu. Ukusetshenziswa kwendlela yeBhayibheli yomugqa phezu komugqa, lapho kuhlanganiswe nokukholwa, kumelwe njengokuzinza eqinisweni ngokwengqondo, futhi iqiniso (umyalezo) elivezwa yileyo ndlela yokusebenza alinakuhlukaniswa noJesu, oyiziwi. Ukwamukela umyalezo weZwi laKhe kungukwamukela uMoya oNgcwele engqondweni yakho. Ngakho-ke, ukuzinza eqinisweni ngokwengqondo kuveza ulwazi lomoya olwamukela uphawu lokuvunywa lukaNkulunkulu.

IKadeshi yayiyisivivinyo sokugcina sika-Israyeli wasendulo. Izigaba ezimbili zabaphuzi bewayini encwadini kaJoweli zihlukaniswa futhi zivezwane ngokwenqaba noma ngokwamukela isigijimi semvula yokugcina uJoweli ayichaza ngokuthi “iwayini elisha,” ngokuphambene newayini elibilisiwe elalidliwa esinye isigaba. “Iwayini elisha” likaJoweli liyikho “ukuphumula” kukaPawulu, kumaHebheru isahluko sesithathu nesesine. Futhi kuyikho lokho “izidakwa zakwa-Efrayimi” zika-Isaya ezenqaba “ukukuzwa”—“abatshela kubo wathi, ‘Yilokhu ukuphumula eningaphumusa ngakho okhathelayo; yilokhu-ke ukuqabuleka’: nokho abazange bavume ukuzwa. Kodwa izwi leNkosi laba kubo umyalo phezu komyalo, umyalo phezu komyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha kancane, laphaya kancane; ukuze bahambe, bawele emuva, baphihlizwe, babanjwe ogibeni, bathathwe.”

Sesibonile ukuthi ukuvukela kuka-Aroni kwethole legolide kumele “izivivinyo ezimbili” kweziyishumi eziphetha eKadeshi. Ukwahlukaniswa kwaleso sivivinyo sibe yizivivinyo ezimbili kuyavumelana nesikhathi sokuvivinywa semvula yakamuva esimelwe “ngesivivinyo somfanekiso wesilo,” okuyiso sivivinyo esinquma isiphetho sabantu bakaNkulunkulu. IsAmbulo seshumi nantathu sikhomba “ukuvukela,” ngokuba inani “lishumi nantathu” limele ukuvukela.

Isahluko siqala ngesilo sasolwandle sobupapa, uphawu oluphambili lokuhlubuka emhlabeni, njengoba uDanilyeli esikhomba njengamandla akhuluma amazwi amakhulu amelene noPhezukonke. Lokho kuhlubuka kulandelwa ukuhlubuka kwesilo somhlaba, i-United States, esibe sesiphoqelela umhlaba wonke ukuba ulandele isibonelo sabo sokuhlubuka. Iphethini yokuhlubuka kwesithathu esahlukweni itholakala kokokuqala kwalokho kuhlubuka okuthathu, okumelelwa njengesilo sasolwandle, uphawu lweVatican. Evesini leshumi nanye i-United States ikhuluma njengodrako, ngaleyo ndlela yakha umfanekiso wesilo—umfanekiso weVatican. Kusukela evesini leshumi nambili kuya phambili i-United States iphoqelela umhlaba ukuba wenze

okufanayo. Ukuhlubuka kuka-Aroni kuyingxubevange yezinhlangothi ezimbili, kumelela ukuhlubuka kwe-United States bese kuba ukuhlubuka komhlaba wonke lapho umfanekiso womhlaba wonke weVatican usuphoqelelwe.

Ukuhlubuka kuka-Aroni kukhomba zombili izikhathi, ezimelelwa njengokukhonza izithombe ngesikhathi uMose engekho, kulandelwe ukukhonza izithombe ngesikhathi uMose ekhona. UMose wayesamukela uMthetho, ngakho-ke umelela uMthetho kaNkulunkulu njengendawo ehlukanisayo ekuhlubukeni. Isivivinyo esimelwe yisithombe segolide sika-Aroni sesilo-esiyithole siyisivivinyo sango-1863.

Kungumthetho weSonto wokuvivinya, omele umugqa ohlukanisa phakathi kokuphila nokufa. Ungumugqa ohlukanisa phakathi kweZwe Lesithembiso noma ukufa ehlane, umugqa ohlukanisa phakathi kophawu lwesilo noma uphawu lukaNkulunkulu, umugqa ohlukanisa phakathi kwesiphetho sikaShebna waseLawodikeya noma sika-Eliyakimi waseFiladelfiya. Izivivinyo ezintathu zokuqala, ezimelwe yimana, zifanekisela impikiswano yeSabatha noma yeSonto, njengoba kwenza nesivivinyo seshumi. Umugqa ohlukanisayo ekuvukeleni kuka-Aroni kwethole legolide omele kokubili isivivinyo sesihlanu nesithupha—futhi ungumthetho weSonto.

Isivivinyo sesine singamanzi aseMasa, okusho “ukuvivinya”, naseMeriba, okusho “uphawu lukaJehova”, futhi sitholakala ku-Eksodusi 17:1–7, lapho kukhonjiswa khona ngokusobala njengokuthi “ukuvivinya iNkosi”.

Lonke ibandla labantwana bakwa-Israyeli lasuka ehlane laseSini, ngokwezigaba zohambo lwabo, ngokomyalo kaJehova, lamisa eRefidimi; kodwa kwakungekho manzi okuba abantu baphuze. Ngakho abantu baxabana noMose, bathi: Siphe amanzi ukuba siphuze. UMose wathi kubo: Ningani nina nixabana nami na? Ningani nilinga uJehova na? Abantu base bomela khona amanzi; abantu bakhonona ngoMose, bathi: Kungani usikhiphile eGibhithe, ukuba usibulale thina nabantwana bethu nezinkomo zethu ngokoma na?

UMose wayesekhala kuJehova, ethi: “Ngizakwenzenjani ngalesi sizwe? Sekuseduze ukuba bangikhande ngamatshe.”

INkosi yase ithi kuMose: Hamba phambi kwabantu, uhambe kanye nawe nabadala bakwa-Israyeli; nentonga yakho owashaya ngayo umfula, uyithathe ngesandla sakho, uhambe. Bheka, mina ngiyakuma phambi kwakho lapho edwaleni eHorebe; wena-ke uyakulishaya idwala, kuphume amanzi kulo, ukuze abantu baphuze. UMose wenza kanjalo phambi kwamehlo abadala bakwa-Israyeli.

Wayiqamba igama laleyo ndawo ngokuthi iMasa neMeriba, ngenxa yokuphikisana kwabantwana bakwa-Israyeli, nangenxa yokuthi balinga uJehova, bethi, “UJehova uphakathi kwethu, noma qha?” Eksodusi 17:1–7.

Ukuvivinywa okumelwe ngu-“Massah,” nophawu olumelwe ngu-“Meribah” kuyialfa yesiprofetho ehlangana ne-omega yayo yesiprofetho lapho uMose eshaya leloDwala elifanayo okwesibili. Lokhu kusho ukuthi okwesine kwezishumi zokucunula kumelwe eKadeshi, ngoba iKadeshi yesibili yilapho uMose eshaya khona iDwala ngokuvukela. Lokhu kuveza ukuthi iKadeshi,

njengophawu, ihlanganisa ukuvivinywa kwamanzi okuveza uphawu.

Ukuhlolwa kwamanzi okuveza isibonakaliso kuyisivivinyo somlayezo wemvula yamuva. U-1863 kwakuyilapho isibonakaliso kwakufanele siphakanyiswe khona, kodwa maye; u-1863 wayenguKadeshi wokuqala kuphela, kanti uKadeshi wesibili useseduze emthethweni weSonto ozayo masinyane. IMasa neMeriba zimelela isivivinyo sokugcina sabayizinkulungwane eziyikhulu namashumi amane nane ngaphambi nje kokuba baphakanyiswe babe yisibonakaliso emthethweni weSonto. Kwakungeyona igunya laseRoma, noma igunya lamaJuda, elahlela ukufa kukaKristu. Lelo gunya lagunyazwa emkhandlwini waseZulwini ezikhathini eziningi ngaphambi kwesiphambano. UMose wasebenzisa induku yakhe, induku egcotshwe nguNkulunkulu uqobo lwaKhe, ukushaya iDwala— kodwa kanye kuphela. Lelo Dwala ngokokuphefumulelwa limelelwa yimilayezo ka-1840 kuya ku-1844, okuyiqiniso lasendulo eliyizisekelo elimelela indlela yabalungileyo. Esivivinyweni esimelelwa yiMasa, amanzi asindisayo, angamanzi aphuma eDwaleni lezindlela zasendulo. Lawo manzi avivinya futhi akhiqize izigaba ezimbili; esinye esophawu lwesilo, kanti esinye esophawu lukaNkulunkulu, njengoba kumelelwa uphawu lukaNkulunkulu phezu kwalabo abaphakanyiswa babe yisibonakaliso, njengoba kumelelwa yiMeriba.

Ithempele lase liqediwe ngaphambi kwesimemezelo sesithathu sika-Artaxerxes, okusungula ukuthi ithempeli lamaMillerite uKristu alimisayo eminyakeni engamashumi amane nesithupha kusukela ku-1798 kuze kube ngu-1844, lase liqediwe ngaphambi kwengelosi yesithathu, emelwe ukufika kwesimemezelo sesithathu. Abayizinkulungwane eziyikhulu namashumi amane nane bayabekwa uphawu ngaphambi nje komthetho weSonto, lapho-ke bephakanyiswa khona njengomnikelo wesibonakaliso wezithelo zokuqala zePentekoste, njengasezinsukwini zakudala. IMasa neMeriba ziveza uvivinyo lwamanzi olumelwe yisigijimi Sokukhala Kwaphakathi Kwamabili emlandweni wengelosi yokuqala nowesithathu.

Umsebenzi wokuhlanganisa ubuNkulunkulu nobuntu ubuye ufanekiswe njengokuhlanganiswa kwamathempeli amabili. Ubuye futhi ufanekiswe njengomshado lapho owesilisa nowesifazane, noma ithempeli lesifazane nethempeli lesilisa, behlanganiswa babe nyama nye. UKristu wamisa ithempeli lamaMillerite ngenhloso yokubahlela ethempelini laKhe laseZulwini lapho babeyothola khona “ukuphumula,” okufanekiswe emlandweni ka-1844 ngeSabatha losuku lwesikhombisa.

Lapho lokhu kuqonda ngoMasa noMeriba, njengovivinyo lwesine, kusetshenziswa phakathi kovivinyo lokuvula oluphinde lumelele izivivinyo ezintathu, bese lulandelwa ngumthetho weSonto wezivivinyo zesihlanu nesesithupha—khona-ke ungabona, kodwa kuphela uma uzimisele ukubona, ukuthi uvivinyo lwezikhathi ezintathu lwemana luyisivivinyo sokuqala, olulandelwa uvivinyo olwandulela uvivinyo lwesithathu olunezingxenye ezimbili lwethole legolide lika-Aroni. UMasa noMeriba bamelwe ndawonye, ngokuba kusemyalezweni wengelosi yesibili kuphela lapho kutholakala khona “ukuphindwa” okungokwesiprofetho. Izivivinyo ezintathu zokuqala zemana ziyimyalezo wengelosi yokuqala. Uvivinyo lukaMasa noMeriba luyimyalezo wengelosi yesibili, futhi ukuhlubuka kuka-Aroni kuyimyalezo wengelosi yesithathu.

Isivivinyo sesihlanu yisivivinyo sethole legolide lika-Aroni, esiqala ngokubonakaliswa kokukhonza izithombe, lapho abavukeli becabanga ukuthi ukuhlubuka kwabo obala kwakufihlekile kuNkulunkulu.

Kwathi abantu bebona ukuthi uMose uyephuza ukwehla entabeni, abantu babuthana ku-Aroni, bathi kuye: Sukuma, usenzele onkulunkulu abayakuhamba phambi kwethu; ngokuba lo Mose, umuntu owasikhuphula ezweni laseGibithe, asazi ukuthi kwenzekeni ngaye. U-Aroni wathi kubo: Khumulani amacici egolide asezindlebeni zabafazi benu, nezamadodana enu, nezamadodakazi enu, niwalethe kimi. Bonke abantu bakhumula amacici egolide ayesezindlebeni zabo, bawaletsa ku-Aroni. Wawamukela ezandleni zabo, wakubumba ngesikere sokubaza, esekwenze ithole elibunjiweyo; base bethi: Laba bangonkulunkulu bakho, Israyeli, abakukhuphula ezweni laseGibithe. U-Aroni kwathi ekubona lokho, wakha i-altare phambi kwalo; u-Aroni wamemeza, wathi: Kusasa kuyakuba ngumkhosi kuJehova.

Base bevuka ekuseni ngakusasa, benikela ngeminikelo yokushiswa, baletha neminikelo yokuthula; abantu bahlala phansi ukuba badle baphuze, base besukuma bayokuzijabulisa. Eksodusi 32:1–6.

Isivivinyo sesithupha siyingxenye yesibili yokuvukela kwethole legolide, lapho uMose ebuya ekwamukeleni iMiyalo Eyishumi. UMose uyabuza, “Ngubani ongakolukaJehova na?” iningi lahlala lingenzi lutho noma lazihlanganisa nabakhonza izithombe, libonakalisa ngokusobala lokho kuvukela okufanayo ebukhoneni bomlamuleli.

Izivivinyo zesihlanu nezesithupha ngokusobala ziyisifaniso futhi ziyavumelana nomthetho weSonto. U-Eliya eNtabeni iKarmeli ubuza umbuzo ofanayo nalowo owabuzwa nguMose. Kkethani namuhla eniyakumkhonza, kukhomba esivivinyweni somthetho weSonto. Isifanekiso somfanekiso wesilo sivivinyo sikhomba emthethweni weSonto. Ukuhlukaniswa kwabaLevi endabeni ka-Aroni kanye nokwahlukaniswa kwezizwe eziyishumi nambili endabeni yamathole amabili egolide kaJerobowamu, kukhomba ukuhlukaniswa kwabahlakaniphileyo nabayiziwula emthethweni weSonto. AbaseLawodikeya bayizintombi eziyiziwula, njengoba kufakazelwa nguDadewethu White, ngakho-ke ukuhlukaniswa kwezintombi emthethweni weSonto kungukwahlukaniswa kwabaseLawodikeya nabaseFiladelfiya. Izivivinyo zesihlanu nezesithupha, okuyisivivinyo esisodwa esinezingxenye ezimbili, ziyavumelana nomthetho weSonto, okusho ukuthi ziyavumelana no-1863, kanye neKadeshi.

Izahluko zamashumi amathathu nambili namashumi amathathu nantathu zika-Eksodusi zigcwaliseka ngalolo suku olufanayo impela, kuhlukaniswe amahora ambalwa nje kuphela, futhi lolo suku lufanekisa u-1863 neKadeshi. Esahlukweni samashumi amathathu nantathu uMose ucela ukubona inkazimulo kaNkulunkulu. Ngakho-ke, simbona uMose ezivivinyweni zesihlanu nezesithupha eguqulwa abe yizinkulungwane eziyikhulu namashumi amane nane. Lowo Mose ofanayo useKadeshi futhi eshaya iDwala ngokwesibili, ngaleyo ndlela emele isigaba esichotshozwa yiDwala abasenqaba ukuwela phezu kwalo. Lelo Dwala lingumyalezo, ngakho-ke kukhona izimpawu ezimbili zikaMose eKadeshi, esinye sibonakalisa inkazimulo kaNkulunkulu kanti esinye senqaba iDwala.

“Mababe ngabantu labo abema njengabalindi bakaNkulunkulu ezindongeni zaseSiyoni, abantu abakwazi ukubona izingozi zisengakafiki kubantu,—abantu abakwazi ukuhlukanisa phakathi kweqiniso nephutha, ukulunga nokungalungi.

“Isixwayiso sesifikile: Akufanele kuvunyelwe kungene lutho oluyophazamisa isisekelo sokukholwa esiye sakha phezu kwaso selokhu umlayezo wafika ngo-1842, 1843, nango-1844. Ngangingaphakathi kulo mlayezo, futhi kusukela ngaleso sikhathi bengilokhu ngimi phambi komhlaba, ngithembekile ekukhanyeni uNkulunkulu asinike khona. Asihlosile ukususa izinyawo zethu epulatifomini ezabekwa kuyo njengoba usuku nosuku sasifuna iNkosi ngomkhuleko oqotho, sifuna ukukhanya. Nicabanga ukuthi ngingakuyeka ukukhanya uNkulunkulu anginike kona na? Kufanele kube njengeDwala Laphakade. Bekulokhu kungihola selokhu nganikezwa khona.” Review and Herald, April 14, 1903.

Olunye lwezifanekiso zika “Mose eKadeshi” lushaya iDwala ngenduku, uphawu lwegunya. Ngokokuqala kwakuyigunya likaNkulunkulu, kanti ngokwesibili kwakuyigunya lomuntu. Isigaba esimelwe nguMose eKadeshi lesibili simelwe njengezidakwa zakwa-Efrayimi, ezisebenzisa igunya lazo lezezimfundiso zenkolo (induku) ukuhlasela umlayezo wemvula yokugcina, okuwumlayezo wezindlela zakudala zango-1840 kuya ku-1844.

“Yonke imiyalezo eyanikezwa kusukela ngo-1840 kuya ku-1844 kumelwe yenziwe ibe namandla manje, ngoba kukhona abantu abaningi abalahlekelwe ukuqondisa kwabo. Imiyalezo kufanele iye kuwo wonke amabandla.

“UKristu wathi, ‘Abusisiwe amehlo enu, ngokuba ayabona; nezindlebe zenu, ngokuba ziyezwa. Ngokuba ngiqinisile ngithi kini, Abaprofethi abaningi nabantu abalungileyo bafisa ukubona lezo zinto enizibonayo, kodwa abazibonanga; nokuzwa lezo zinto enizizwayo, kodwa abazizwanga’ [Mathewu 13:16, 17]. Abusisiwe amehlo abona izinto ezabonwa ngowe-1843 nangowe-1844.

“Isigijimi sanikezwa. Futhi akufanele kube khona ukubambezeleka ekuphindaphindeni isigijimi, ngoba izibonakaliso zezikhathi ziyagcwaliseka; umsebenzi wokuvala kufanele wenziwe. Umsebenzi omkhulu uyokwenziwa esikhathini esifushane. Ngokushesha kuyakunikezwa isigijimi ngokumiswa nguNkulunkulu esiyokhula sibe ukukhala okukhulu. Khona-ke uDanyeli uyakuma esabelweni sakhe, ukuze anike ubufakazi bakhe.” Manuscript Releases, ivolumu 21, 437.

Isivivinyo sokuqala semana siyizivivinyo ezintathu. Esokugcina ezivivinyweni eziyishumi siyisivivinyo sengelosi yesithathu. Kokubili esokuqala nesokugcina kumelela “ukuphumula” njengophawu lwesivivinyo. Isivivinyo sokuqala siyizivivinyo ezintathu, simela ingelosi yokuqala elandelwa ingelosi yesibili, kodwa isivivinyo sesine, lapho ukubekwa uphawu nokuphakanyiselwa phezulu njengophawu lwesizwe, simelelwa yiMassa neMeribha. Ingelosi yesithathu, emelelwa yisivivinyo sesihlanu nesesithupha, iyisivivinyo sesithathu, esalandela isivivinyo sesibili seMassa neMeribha, nesivivinyo sokuqala semana.

Ukucunulwa kwaseThabhera okuvezwe kuNumeri 11:1–3 kuyisivivinyo sesikhombisa. Amavesi angenisa uvivinyo oluvuthayo lokukholwa olufanekiselwa “yiThabhera,” okusho ukuthi ‘indawo

yokusha,' andulelwa amavesi akhomba ukuhamba kwabantu bakaNkulunkulu ehlane. Ukungabekezeli okuvezwe esahlukweni seshumi kuqhathaniswa nalabo abayizinkulungwane eziyikhulu namashumi amane nane abalandela iWundlu nomaphi lapho Liya khona. Laba yilabo abanokubekezela kwabangwele, kodwa u-Israyeli wasendulo wayebonakalisa ukungabekezeli esahlukweni seshumi okuholela osizini lwakhe oluvuthayo esahlukweni seshumi nanye.

Basuka entabeni kaJehova uhambo lwezinsuku ezintathu; umphongolo wesivumelwano sikaJehova wahamba phambi kwabo kulolo hambo lwezinsuku ezintathu, ukubafunela indawo yokuphumula. Ifu likaJehova laliphezu kwabo emini, lapho bephuma ekamu. Kwathi lapho umphongolo uqala ukuhamba, uMose wathi: Vuka, Jehova, izitha zakho zihlakazeke; nalabo abakuzondayo mababaleke phambi kwakho. Kwathi lapho usuphumula, wathi: Buya, Jehova, ezinkulungwaneni eziningi zakwa-Israyeli. Numeri 10:33–36.

Ivesi elandelayo yethula ukuhlubuka kwaseTabhera.

Kwathi lapho abantu bekhononda, kwaba kubi emehlweni eNkosi; iNkosi yakuzwa; intukuthelo yayo yavutha; umlilo weNkosi wavutha phakathi kwabo, waqeda labo ababengasemikhawulweni yekamu. Abantu base bekhala kuMose; kwathi lapho uMose ethandaza eNkosini, umlilo wacishwa. Wayiqamba igama laleyo ndawo ngokuthi iTabhera, ngoba umlilo weNkosi wawuvuthe phakathi kwabo. Numeri 11:1–3.

Ukucasuka okwalandela ukubonakaliswa komlilo, kwaba ukulangazelela ukudla kwenyama, futhi lokhu kuwukuvivinywa kwesishiyagalombili. Lokhu kutholakala kuNumeri 11:4–34.

Ukukhononda eTabhera kumelela imvelo ephakeme eyonakele, ukuntula ukubekezela, kanti ukuvukela kokukhanuka amabhodwe enyama aseGibhithe kumelela imvelo ephansi. Umlilo umelela ukuhlanzwa ngomlilo kweSithunywa SeSivumelwano kuMalaki isahluko sesithathu, ngokuba ngokwesiprofetho iTabhera lisho indawo yokushisa, futhi leyo ndawo yokushisa eZwini likaNkulunkulu lesiprofetho itholakala kuMalaki wesithathu, lapho umlilo uveza isigaba esingabekezeli esimiselwe ukuhlanzwa, kanye nesigaba esibekazelayo esihlanzwa njengomnikelo ophakanyiswayo.

Labo abamelwe nguMose esivivinyweni esiphindwe kabili semvelo ephakeme nephansi yaseTabhera bangabazinkulungwane eziyikhulu namashumi amane nane asebegxilile eqinisweni kokubili ngokwengqondo nangokomoya. Ingqondo ikhomba imvelo ephakeme futhi ngokomoya imelela ukuhlanganiswa kobuNkulunkulu nobuntu. UbuNkulunkulu bungahlanganiswa nobuntu kuphela lapho imvelo ephansi isibethelwe esiphambanweni futhi ifile. Ukugxila eqinisweni ngokwengqondo nangokomoya kumelela ulwazi lokubekwa uphawu. Imililo yaseTabhera imelela ukwahlukaniswa kokugcina kukakolweni namakhula emsebenzini kaKristu wokuvusa ithempeli lezinkulungwane eziyikhulu namashumi amane nane.

Isivivinyo sesishiyagalolunye siwukuvukela kukaMiryamu no-Aroni okutholakala kuNumeri 12. Lokho kucasula kwakungafani kangako nokucasula kukaKora, uDathani no-Abiramu noma okwaseMinneapolis, ngo-1888. Indaba yayingesikho nje kuphela ukwenqatshwa komlayezo kaNkulunkulu, kodwa yayiwukwenqatshwa kokukhetha kukaNkulunkulu ubuholi.

Ukulahlwa kwabaholi abangagcini ngokwenqaba umlayezo kuphela, kodwa futhi nenxusa, kwandulela uvivinyo lweshumi. Ubuloli buzibonakalisa njengabahlubuki ngaphambi nje komthetho weSonto, okuwuvivinyo lweshumi. Umthetho weSonto uhambisana nesiphambano, futhi endleleni eya esiphambanweni, okuwumthetho weSonto, ubuholi bakhetha uBaraba, uKristu wamanga, ngokuba “bar” lisho ukuthi ‘indodana ka-’ kanti “abba” lisho ‘ubaba.’ Lapho kusondelwa esiphambanweni (umthetho weSonto) noma eKadeshi, ubuholi bukhombisa ukuhlubuka okuphelele ngokukhetha uKristu womgunyathi futhi buphinde buveze ngokuqondile emagunyeni ombuso ukuthi abanankosi, ngaphandle kukaKhesari.

Isivivinyo sesikhombisa, sesishiyagalombili nesesishiyagalolunye sikhomba inqubo yokubekwa uphawu, kodwa umfanekiso ungowezintombi eziyiziwula. Isivivinyo seshumi kulezo zivivinyo kwakuwukuhlubuka kokuqala kwaseKadeshi, okufanekisela u-1863. Kusukela ku-1846 amaHeberu aleshwa eSinayi ukuze amukele uMthetho. Amatafula amabili eMiyalo eyiShumi ayisibonakaliso sobudlelwano besivumelwano sikaNkulunkulu no-Israyeli wasendulo ongokoqobo, futhi amatafula amabili kaHabakuki ayisibonakaliso sobudlelwano besivumelwano buka-Israyeli wanamuhla ongokomoya. Itafula lesibili labekwa obala ngo-1850, futhi njengoba nje u-Israyeli wasendulo wathembisa ukugcina uMthetho, kwathi ngo-1856 kwaleshwa isivivinyo sokugcina, njengoba kufanekiselwa yizinhlozi ezavakashela iZwe Lesithembiso. Umbono weningi owafinyelelwa phakathi neminyaka eyisikhombisa kusukela ku-1856 kuze kube ngu-1863 kwakungukuthi ihlane laseLawodikeya yilapho babefisa ukufela khona.

Isikhathi sika-1844 kuya ku-1863 sifanekiselwa yilesi sikhathi esiqala ngobhaphathizo eLwandle oluBomvu, esaphela ngolunye ubhaphathizo eMfuleni iJordani, endaweni efanayo lapho uJesu ayeyoba nguKristu khona, lapho kamuva ebhaphathizwa nguJohane. Ubhaphathizo eLwandle oluBomvu lwabonakalisa ubudlelwano besivumelwano no-Israyeli wasendulo. Lobu budlelwano baqala ngomshado owavusa ngesikhathi esifanayo inqubo yokuvivinywa enezinyathelo eziyishumi. Base beleshwa eSinayi futhi bathembisa ukugcina umthetho waKhe, kodwa abazange benze kanjalo, base behluleka ovivinyweni lweshumi nolokugcina ekuvukeleni kokuqala kwaseKadeshi. Emva kweminyaka engamashumi amane, nangemva kokuvukela kwesibili nokukhulu kakhulu eKadeshi, bangena eZweni Lesithembiso ngokubhaphathizelwa eMfuleni iJordani.

Zonke izimpawu zobhaphathizo ziboshelwe ndawonye nesivumelwano. Umlando we-omega noweKadeshi wesibili uhambisana nomlando weKadeshi yokuqala ne-alpha. Ukuvukela kukaMose kwe-omega kwakukhulu kakhulu kunokuvukela kwesizwe sonke ekuvukeleni kwe-alpha kwaseKadeshi. I-omega ihlale inkulu kakhulu. Kokubili lokhu kuvukela ndawonye kumelela ukuvukela kwabafundileyo nabangafundile baka-Isaya abenqaba ukungena ekuphumuleni komlayezo wemvula yakamuva.

Imibhaphathizo emithathu (uLwandle Olubomvu, uMfula iJordani, noMfula iJordani), eyokuqala ekaMose neyokugcina ekaKristu; ngalokho-ke uMose ungu-alfa noKristu ungu-omega. Uhlamvu oluphakathi kohlamvu lokuqala nolwamashumi amabili nambili lwezinhlamvu zesiHeberu, okuwuhlamvu lweshumi nantathu, lapho lunanyathiselwa futhi lulandela uhlamvu lokuqala, lona-ke lube selunanyathiselwa ohlamvini lokugcina, olungolwamashumi amabili nambili, kwakha

igama lesiHebheru elithi “iqiniso.” Imibhaphathizo ephakathi kwakunguMfula iJordani neKadeshi. Imibhaphathizo yokuqala eLwandle Olubomvu yalandelwa yimbhaphathizo eJordani. Kodwa imbhaphathizo yokuqala eJordani yahlehliselwa emuva iminyaka engamashumi amane kwaze kwaba ukuvakashelwa kwesibili eKadeshi kanye nembhaphathizo yangempela yaseJordani. Imbhaphathizo yesithathu, emele isikhathi sokuhanjelwa kwamaJuda, yayisifikile njengoba uKristu eqala umsebenzi waKhe wokuqinisa isivumelwano isonto elilodwa, ekugcwalisekeni kukaDaniyele isahluko sesishiyagalolunye nevesi lamashumi amabili nesikhombisa; futhi kwakuyihora lokwahlulela ku-Israyeli wasendulo.

Ubhaphathizo bokuqala eLwandle oluBomvu buyisigijimi sengelosi yokuqala, futhi ukuvakashelwa okubili eKadeshi kumele “ukuphindwa kabili”, ngokuba ekuvakasheleni kokuqala eKadeshi nasemfuleni iJordani kulapho kuvamelelwa khona ukuhlubuka kwabantu bakaNkulunkulu besivumelwano, kanti eKadeshi lesibili kubonakaliswa ukuhlubuka kobuholi. IKadeshi nokuvakashelwa okubili kumele ukuphindwa kabili kwesigijimi sengelosi yesibili lapho kubonakaliswa khona izigaba ezimbili, futhi zombili lezi zigaba zimelelwa ngabantu bezwe kanye nobuholi. Ubhaphathizo lukaKristu luyisigijimi sengelosi yesithathu lapho ukolweni nokhula kwehlukaniswa, njengoba u-Israyeli wasendulo wahlukaniswa nomlobokazi wobuKristu uKristu amshada ehoreni lokwahlulelwa kuka-Israyeli wasendulo.

Inkathi ka-1844 kuya ku-1863 iyiLwandle Olubomvu kuze kube ukuhlubuka kokuqala eKadeshi. U-1844 uwukuwela iLwandle Olubomvu, u-1846 uyimana, uphawu lokuvivinywa kweSabatha amaWhite akuphumelela ngo-1846 ngesikhathi beshada. Ngo-1849 iNkosi yelula isandla saYo okwesibili ukuze iqoqe abantu baYo. Yayibaqoqile ngesikhathi somlayezo wengelosi yokuqala lapho kufika itafula lokuqala likaHabakuki emlandweni, futhi itafula lesibili lalihloselwe injongo efanayo.

Itafula le-omega lika-1850 lalizohlenganisa futhi livivinye, ngokuba yilokho kanye itafula le-alpha lika-1843 elakwenza. Ingelosi yokuqala yayinethebhula, nengelosi yesithathu nayo yayinethebhula, ngokuba eyokuqala iyi-alpha kanti eyesithathu iyi-omega. “Amatafula amabili” ayizimpawu zendlela zengelosi yokuqala neyesithathu—hhayi eyesibili. Isikhathi sesiprofetho “samatafula” siqala ngetafula elinephutha siphethe ngetafula elingenaphutha. Umlando ophakathi kwala matafula womabili ungumlando wengelosi yesibili, lapho ishadi labekwa eceleni kwaze kwaba ngu-1850.

Ngemva kokuba unyaka ka-1843 usuphelile ngo-Ephreli 19, 1844, ishadi lika-1843 labekwa eceleni, ngokuba ngaleso sikhathi lase libike ngokungeyikho unyaka ka-1843. Kusukela ngo-Ephreli 19, 1844 kuze kube ngu-1850 akukho tafula likaHabakuki. Emlandweni wengelosi yesibili, kwakungekho shadi futhi—iBabiloni lawela. I-alpha itafula, i-omega itafula, kanti phakathi kukhona ukuwa kweBabiloni; uphawu lokuvukela oluhlotshaniswa nesikhathi lapho kwakungekho tafula. Inkathi yomlando yamatafula kaHabakuki iphetha uphawu lweqiniso.

Unyaka ka-1850 wawumelwe ngokomfanekiso yiSinayi kanye nokunikezwa koMthetho. Leso sehlakalo sakhunjulwa ngePhentekoste, lapho kwaphakanyiswa khona izinkwa ezimbili zomnikelo wokuzunguzwa. Inqubo yokuphakanyiswa kwezinkwa zomnikelo wokuzunguzwa imelwe

ukunyatheliswa nokukhuthazwa kwethebula ngoMeyi ka-1842, kanye nomlando ka-1849 lapho kwalungiswa khona ishadi lesibili, no-1850 lapho lase litholakala khona. Lesi sikhathi simelwe emgqeni kaKristu njengezinsuku ezingamashumi amahlanu kusukela ekuvukeni Kwakhe kuze kube yiPhentekoste, isikhathi esahlukaniswa saba yizinsuku ezingamashumi amane ezalandelwa eziyishumi.

Ngo-1849 uKristu wayeselula isandla sakhe okwesibili, futhi ngo-1850 itafula lesibili likaHabakuki lase litholakala, kwathi inqubo yokuvivinywa eholela eKadeshi yaqhubekela phambili. Ngo-1856 kwafika okokugcina kwezivivinyo eziyishumi zika-Israyeli wasendulo ngesikhathi kushicilelwa ekunyathelisweni kwenhlangano ukukhanya okusha ngesambulo esiyisisekelo sesiprofetho sikaMiller. Ezinsukwini zesiprofetho eziyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili, kusukela ngo-1856 kuze kube ngu-1863, izinhloli zangena ukuyihlola lelo zwe. Ngo-1863 bakhetha umholi omusha ukuba ababuyisele eGibhithe.

Sizoqhubekisa la maqiniso esihlokweni esilandelayo.

“Embonweni engayinikezwa eBordoville, eVermont, ngoDisemba 10, 1871, ngakhonjiswa ukuthi isimo somyeni wami besinzima kakhulu. Ingcindezi yokunakekela nomsebenzi ibiphezu kwakhe. Abafowabo enkonzweni abazange bathwale le mithwalo, futhi abazange bayazise imisebenzi yakhe. Ingcindezi engapheli ebiphezu kwakhe imkhathazile engqondweni nasemzimbeni. Ngakhonjiswa ukuthi ubudlelwane bakhe nabantu bakaNkulunkulu babufana, ngezindlela ezithile, nobukaMose ku-Israyeli. Kwakukhona abakhalazayo ngoMose, lapho kunezimo ezinzima, futhi kube khona abakhalazayo ngaye.” Testimonies, umqulu 3, 85.