

Incwadi kaJoweli neBandla labaSeventh-day Adventist laseLawodikea - Inombolo Yeshumi Nane

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Inombolo Yeshumi Nane

Umlando “wemisebenzi kaNkulunkulu emangalisayo,” ubuye umelelwe ngombuzo wesiprofetho othi “kuze kube nini.” Umlando omelelwe yilezo zimbili, kanye nezinye izimpawu eziningi, umele isikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Kuleso sikhathi kukhona impikiswano mayelana nomlayezo weqiniso wemvula yakamuva kanye neminye eminingi imilayezo yamanga yemvula yakamuva. Kukhona umyalezo owodwa kuphela weqiniso wemvula yakamuva. Uhlaka lwendaba lomlando ongwele lapho uNkulunkulu enza imisebenzi yaKhe emangalisayo lubekwa ngaphakathi komongo wencwadi kaJoweli lapho “iwayini elisha” linqunyelwa isigaba esisodwa kuyilapho lithululelwa phezu kwesinye isigaba.

Kunezinto ezimbalwa eziphikisanayo encwadini kaJoweli okufanele ziqashelwe. Umsuka wegama elithi “umfanekiso” usho “ukubeka eceleni” futhi ngokwemvelo uhlanganisa ukuphikisana kwezigaba ezimbili. Sike sathinta ezinye zalezi ‘zinto eziphikisanayo’ encwadini kaJoweli ngaphambili, sikhomba ukuthi umqhele wokuzidla ogqokwa izidakwa ezibusa iJerusalema uqhathaniswa nalabo abagqoka umqhele wenkazimulo. Asikakabelani okwamanje ngendlela uphawu lwenjabulo oluyisona esiphambene, kodwa futhi oluwumlingani, wokuba namahloni, kodwa kunjalo, futhi sihlose ukukukhombisa lokho. Indaba ka-alfa no-omega nayo itholakala encwadini kaJoweli, futhi lowo mgomo wokuthi owokuqala ufanekisela owokugcina uqinisekiswa futhi yizintshumayelo ezimbili zikaPetru encwadini yeZenzo.

Izenzo isahluko sesibili zenzeka ngePhentekoste ngo-9 ekuseni (ihora lesithathu), kanti isahluko sesithathu siyihora lesishiyagalolunye (ngo-3 ntambama), isikhathi somhlatshelelo wakusihlwa. Ku-Izenzo isahluko sesibili umlayezo uPetru awumemezelayo usegumbini eliphezulu lendlu yangasese, kodwa intshumayelo yakhe esahlukweni sesithathu inikezwa ethempelini. Kuhlanganiswa ukubizelwa ekuphendukeni kuyo yomibili imihlangano. Umlayezo ofanayo, izindawo ezimbili zomhlaba ezimelela uphawu lokuphindeka kabili ngaphakathi komlayezo wePhentekoste ohlukaniswe phakathi kwegeceke nethempeli. KuSambulo ishumi nanye uJohane utshelwa ukuba alinganise ithempeli, kodwa ayeke igceke, ngoba lanikezwa abeZizwe.

Ngase nginikezwa umhlanga onjengenduku; ingelosi yema, yathi: Sukuma, ulinganise ithempeli likaNkulunkulu, ne-altare, kanye nabo abakhonza kulo. Kodwa igceke elingaphandle kwethempeli ulishiye ngaphandle, ungalilinganisi; ngokuba linikelwe kwabeZizwe; futhi umuzi ongwele bayakuwunyathela ngezinyawo izinyanga ezingamashumi amane nambili. IsAmbulo 11:1, 2.

Ngakho-ke, ukuphindaphindwa kwezintshumayelo ezimbili nokwahlukaniswa kwendawo yalezo zintshumayelo ezimbili kukhomba izethameli ezimbili zemvula yokugcina encwadini kaJoweli. Esinye isethameli singabezizwe abangaphandle kwethempeli, kanti esinye singamaJuda angaphakathi ethempelini. Ekwahlulelweni kwabaphilayo, indlu kaNkulunkulu yahlulelwa kuqala, futhi kusukela ku-9/11 kuze kube ngumthetho weSonto, ithempeli liyahlulelwa; futhi kusukela emthethweni weSonto kuze kube sekupheleni komusa wesintu, abezizwe bayahlulelwa. Lokho kwahlulelwa kwenzeka phakathi nemvula yokugcina uPetru ayikhomba njengemiswe encwadini kaJoweli. Lokho igceke (abezizwe) nethempeli (ibandla likaNkulunkulu) ekwahlukanisweni okwakumele kuZenzo izahluko ezimbili nezintathu, kuyiso futhi isahlukaniso kuJoweli semvula yokuqala nemvula yokugcina. Imvula yokuqala yafika ngo-9/11 futhi ithululwa ngesikhathi ithempeli likaNkulunkulu lahlulelwa. Lapho leyo nqubo isiphelile, imvula yokugcina ithululelwa abezizwe abasegcekeni.

Ngakho-ke thokozani, nina bantwana baseSiyoni, nijabule eNkosini uNkulunkulu wenu; ngokuba uninike imvula yokuqala ngesilinganiso, futhi uyoniniselela imvula, imvula yokuqala nemvula yokugcina ngenyanga yokuqala. Joweli 2:23.

Akusiyo inhloso yami okwamanje ukukhomba umehluko ongokwesiprofetho phakathi kwentokozo nokuba namahloni, kodwa leli vesi lazisa abantu bakaNkulunkulu ukuba “bathokoze” ngenxa yomlayezo wemvula yokugcina. Umlayezo wemvula yokugcina uveza intokozo engokwesiprofetho kubantu bakaNkulunkulu. Lokho sekushiwo, isihloko semvula yokuqala noma yasekuqaleni, elandelwa yimvula yokugcina, singumfanekiso wetshe lokukhubekisa elalilahliwe, kodwa kamuva lamangalisa. Uphawu lwetshe legumbi elagcina seliba yitshe eliyinhloko lesicoco yilokho okumangalisayo emehlweni kaNkulunkulu nawabantu baKhe.

Itshe elimangalisayo limelela u-Alfa no-Omega wesiprofetho. Umgomo ka-Alfa no-Omega ngokokusebenza kwesiprofetho ubonakaliswa ngu-Alfa no-Omega ngokuphindaphindiwe eZwini laKhe, futhi Yena unguLizwi. Ngenxa yalesi sizathu, lokho okwambulwe ngalo mgomo kwambulwe kithi nakubantwana bethu kuze kube phakade. Unyaka ka-1863 uyitshe eliyinhloko lesiprofetho seBhayibheli, futhi uyitshe eliyinhloko lesikhathi sengwezi yesithathu kusukela ku-1844 kuze kube ngu-1863. U-1844 wawuyitshe lesisekelo, u-1863 uyitshe eliyinhloko laleso sikhathi sesiprofetho. U-1844 kuya ku-1863 uyisikhathi sesiprofetho esimisiwe, esimisiwe ngokufanayo no-538 kuya ku-1798. Iqiniso lokuthi isintu asazi okuthile uNkulunkulu akumisile, alenzi leyo nto ingamisiwe!

Sigcine isihloko esandulele ngendima elandelayo.

“Ngaboniswa ukuthi ubudlelwane bakhe nabantu bakaNkulunkulu babufana, ngezinye izindlela, nobukaMose ku-Israyeli. Kwakukhona abakhonondayo ngokumelene noMose, lapho izimo zibe zimbi, futhi kuye kwaba khona abakhonondayo ngokumelene naye.” Testimonies, volume 3, 85.

Ngo-1863, uJames White wayemelela “ngandlela-thile” “uMose ku-Israyeli.”

Inkathi ka-1844 kuya ku-1863 yayifanekiselwa enkathini kusukela ekukhululweni oLwandle oluBomvu kuze kufike iKadeshi lokuqala. IKadeshi lokuqala liyi-alpha kanti iKadeshi lesibili liyi-omega—linikeza izikhathi ezimbili zeminyaka engamashumi amane eziholela eKadeshi, futhi zombili zaphetha ngokuvukela.

UMoya Wokuprofetha uhambisanisa ukuwela uLwandle oluBomvu nokudumazeka okukhulu kwango-1844. IBhayibheli lihambisanisa ukuwela uLwandle oluBomvu nesiphambano, futhi uDade White uyaqinisekisa ukuthi ukudumazeka kwabafundi esiphambanweni kwakufanekisela ukudumazeka okukhulu kwango-1844. Kwakuyintando yeNkosi ukuba bangene ngokuqondile eZweni Lesithembiso, futhi uphawu lwendawo lokungena eZweni Lesithembiso kwakuyiJeriko, okuyilapho, kuleli sonto lesibili likaDisemba, 2025, abavubukuli besanda kuvubukula iJeriko lasendulo—baze bathola, ngokudangala kwabo, ukuthi izindonga eziwile abazithola lapho zaziziwele zonke zibheke ngaphandle, hhayi ngaphakathi njengoba zihlala zenza ngesikhathi sokuvinjezelwa. Ekuvinjezelweni kwasendulo izindonga zazishaywa phansi ziphushwe ziwela ngasohlangothini olungaphakathi. Kwakungenjalo ngeJeriko.

Ngakho abantu bamemeza ngesikhathi abapristi bekhalisa amacilongo; kwathi lapho abantu bezwa umsindo wecilongo, abantu bamemeza ngokumemeza okukhulu, udonga lwawa lwaba yisicaba, kangangokuthi abantu bangena bakhuphukela emzini, yilowo nalowo waqonda phambi kwakhe, bawuthumba umuzi. UJoshuwa 6:20.

Abavubukuli bemivubukulo baphinde bathola izimbiza ezinokudla, okubonisa ukuthi ngesikhathi izindonga zibhidlika kwakungekhona ukuvinjezelwa okude, okwahuduleka isikhathi eside. Lokhu kwaphinde kwaphendula umbuzo phakathi kweqembu labavubukuli wokuthi kungani umbhalo weBhayibheli wokuwela kweJeriko uthi bangena “benyuka” eJeriko bedabula igquma noma umqanso, manje asebazi ukuthi kwakudaleke ngesikhathi izindonga ziwela ngaphandle.

Isithiyi sokuqala esamemezela ukungena eZweni Lesithembiso kwakuyiJeriko, umuzi wethonya nengcebo. IJeriko ingu-1863, futhi iJeriko iyisihloko sesiprofetho seBhayibheli, hhayi kuphela njengomfanekiso wesikhathi somthetho weSonto, kodwa futhi maqondana nokuwa kwayo nokuvuka kwayo. IJeriko nayo yayinesiqalekiso sayo esiqondile sesiprofetho esamenezelwa phezu kwayo. UJoshuwa wamemezela isiqalekiso phezu komuntu owayezokwakha kabusha iJeriko, futhi ngokwenza kanjalo wakhomba ukuthi umuntu owakha kabusha iJeriko wayeyolahlekelwa amadodana akhe amancane kunawo wonke namadala kunawo wonke ekwakheni kabusha lowo muzi oqalekisiweyo. Enye indodana yayizolahleka ekubekweni kwesisekelo, kanti enye ekumisweni kwesango. Leso siprofetho sagcwaliseka, futhi umlando wokugcwaliseka kwaso ulotshiwe eBhayibhelini, okwenza iJeriko ibe uphawu lweBhayibheli olusemthethweni.

Ngaphakathi ekubhujisweni kwalo komlando, nasekuqalekisweni kwalo kwesiprofetho, kulandelwa ukugcwaliseka kwalokho kuprofetha emlandweni, sithola ofakazi abathathu bekhuluma ngoJeriko ngo-1863. Bonke lobu bufakazi obuthathu kufanele busetshenziswe ku-1863. Labo fakazi abathathu bema ndawonye njengoba noMose abathathu bema ngokwesiprofetho ekupheleni kwezikhathi zabo zeminyaka engamashumi amane ngokulandelana.

Esinye salezo zikhathi zeminyaka engamashumi amane sihambisana ngokusobala nomlando wamaMillerite, kusungulwa ngalokho ukuthi zonke izethulo ezintathu zikaMose ekupheleni kwenkathi ngayinye yeminyaka engamashumi amane zihambisana nomlando ka-1863—umlando wengelosi yesithathu.

Ababili kulabo fakazi abathathu beminyaka engamashumi amane kaMose baphela eKadeshi; isiphetho sesithathu seminyaka engamashumi amane kwakunguMfula iJordani, kanti isiphetho sesesibili kwakunguLwandle Olubomvu. Isiphetho seminyaka engamashumi amane yokuqala kwakuwukubaleka kukaMose eGibhithe. Zontathu lezi zichaza ukuphuma ngokubaleka eGibhithe ekugcwalisekeni kwesiprofetho sika-Abrahama seminyaka engamakhulu amane namashumi amathathu sobugqila eGibhithe.

Izikhathi ezintathu zikaMose zeminyaka engamashumi amane, ukuphela kwazo (itshe lokugcina) okumele uhlobo lokukhululwa eGibhithe, kwakuyikugcwaliseka kwesiprofetho sika-Abrahama sokuthunjwa ebugqilini baseGibhithe nokukhululwa kukho. Njengomkhululi owayephefumulelwe ngaphambili wesithembiso sesivumelwano sika-Abrahama, uMose uqobo waqala ngokusindiswa emanzini, njengoba igama lakhe lisho. Emva kwalokho uMose wahola abantu bakaNkulunkulu badabula emanzini oLwandle oluBomvu, wase ebaholela futhi ogwini lokukhululwa, olumelelwa nguMfula iJordani. I-alpha yokuphila kukaMose kwakuyikusindiswa emanzini eNayile, kanti i-omega kwakuyinsindiso emelelwa ngamanzi oMfula iJordani. I-alpha yokuphila kukaMose yabonakaliswa ngesipiliyoni esachazwa yigama lakhe nangabazali bakhe, abangabazali abesaba uNkulunkulu ababesazi ukuthi usana lwalugwetshwe ukufa, njengoba naye wayeyoba njalo eminyakeni engamashumi amane kamuva emva kokubulala umGibhithe. Njengabazali abesaba uNkulunkulu ababazi ukuthi indodana yabo yayidinga ukusindiswa esigwebeni sokufa, bamlungisela umkhumbi, owadlula usuka ezweni lamaHeberu uya ezweni lamaGibhithe, njengoba nje noMose ekupheleni kweminyaka engamashumi amane washiya izwe lamaGibhithe waya ezweni lamaHeberu.

UMose waphinda indaba kaNowa ekusindisweni kwakhe emanzini. Ukukhulunywa kokuqala ngqa ngoMose njeng “umkhululi” wesiprofetho sesivumelwano sika-Abrahama seminyaka engamakhulu amane namashumi amathathu kwakuyimpindwa yomlando lapho uNkulunkulu angena khona esivumelwaneni nesintu, ngaleyo ndlela ehlanganisa isiprofetho sesivumelwano sika-Abrahama sabantu abakhethiweyo kanye nesithembiso sesivumelwano kubo bonke abantu. Lokhu kukhomba ubhathizo ekudlulisweni komntwana uMose endodakazini kaFaro, ngoba ukufa kwavunywa ngumsebenzi wabazali, ukungcwatshwa kufanekiswa umkhumbi phezu kwamanzi, kanti ukuvuka kwabafuleyo kuyindodakazi kaFaro.

Impilo kaMose iqala ngokuba kuboniswe ngokwesifaniso ubhathizo lomkhumbi kaNowa. Lokhu-ke kusho ukuthi kusukela ekuqaleni inombolo “8” ihlotshaniswa noMose, ngokuba impande yobudlelwane bakhe besivumelwano yaqala ngenombolo “8” esivumelwaneni sikaNowa, futhi umsebenzi wakhe wawungowokusungula umkhosi wokusoka ngosuku “Iwesishiyagalombili.” Wase evinywa, futhi wehluleka khona kulowo mkhosi uqobo. Impilo kaMose iqala ngobhathizo, kwathi eminyakeni engamashumi amane kamuva kwaba khona ukufa (komGibhithe) okuphawula isikhathi lapho uMose ongumGibhithe efa khona futhi abe

ngokuqinile indodana ka-Abrahama. Ukuqala nokuphela kweminyaka yokuqala engamashumi amane kaMose kumelwe ngubhaphathizo. Olokuqala lwakhomba ukuguquka kusuka ekubeni ngumHeberu aye ekubeni ngumGibhithe, kanti olokugcina lwakhomba ukuguquka kusuka ekubeni ngumGibhithe aye ekubeni ngumHeberu. Eminyakeni engamashumi amane emva kwalokho, uMose uholo abantu bakaNkulunkulu ebadabulisa ebhaphathizweni loLwandle oluBomvu, esendleleni eya ebhaphathizweni eJordani, angazange afike kulo.

Abantu bakaNkulunkulu, ngaphansi kokuholwa nguJoshuwa, bangena eZweni Lesithembiso bengena bengenaye uMose, ngoba wafa ngaphambi nje kokufika kombhabhadiso waseJordani. UMose wathi, noPetru wakuphinda lokho, ukuthi iNkosi uNkulunkulu wakho iyakuvusela umprofethi onjengoMose. Umprofethi owayefanekiselwa nguMose kwakunguKristu, futhi Waqala umsebenzi waKhe khona kanye lapho uMose agcina khona. Waqala umsebenzi waKhe ekubhaphathizweni kwaKhe, futhi lolo bhhabhadiso lwaluyiyo kanye indawo uJoshuwa abhaphathiza kuyo u-Israyeli wasendulo lapho bewela iJordani bengena eZweni Lesithembiso. AmaVangeli asazisa ukuthi uJohane wayebhaphathiza eBethabara, okuyindawo yokuwela, futhi kusho ukuwela ngesikebhe.

ULwandle Olubomvu luwuphawu lokuvukela kweGibhithe, luqinisa ukuthi ubufakazi bukaMose besiprofetho kulolu hlu buyiqiniso. Kusukela eMfuleni iNayile kuya oLwandle Olubomvu (olubizwa ngezinye izikhathi ngomfula), kuqhubeka kuze kufike eJordani. UMose, okusho ukuthi 'osindiswe ephumile emanzini,' uqala futhi aqede ubufakazi bakhe emanzini enkululeko, futhi ngakunye kwalawo manzi kubonakalisa izigaba ezimbili zabakhulekeli.

Iminyaka yokuqala engamashumi amane kaMose imelela umlayezo wengelosi yokuqala, kanti iminyaka yesibili engamashumi amane iyingelosi yesibili, eyesithathu ibe eyesithathu. Izingelosi ezintathu zinobunjalo bazo obukhethekile bobuprofethi, njengokuthi yonke imilayezo emithathu imelelwe emlayezweni wokuqala. Sibonisile lesi simo obala iminyaka eminingi ngokuhlanganyela nezahluko ezintathu zokuqala zencwadi kaDaniyeli.

UDaniyeli wesaba uNkulunkulu esahlukweni sokuqala futhi wenqaba ukudla ukudla kwaseBhabhiloni, uNkulunkulu wamkhazimulisa esivivinyweni sesibili sokudla nesokubonwayo esalandela, okwaholela ekwahlulelweni nasekuhlolweni kwesithathu okwenziwa nguNebukhadinezari uqobo. Isahluko sokuqala sikaDaniyeli siyingelosi yokuqala yesAmbulo ishumi nane ememezela ukuthi "mesabeni uNkulunkulu," "nimnike inkazimulo" njengoba uDaniyeli enza esivivinyweni sesibili sokudla nesokubonwayo, ngoba "ihora lokwahlulela" likaNebukhadinezari selifikile.

Iminyaka yokuqala engamashumi amane yokuphila kukaMose yaqala ngoba abazali bakhe babesaba uNkulunkulu. Lapho indodakazi kaFaro ibona umkhumbi emanzini, uMose wayesedlulile esivivinyweni sesibili, esiyisivivinyo sokubona. Khona-ke indodakazi kaFaro yanquma ukuthi wayengafanele ukufa. Ukwahlulela kwafika futhi ekupheleni kweminyaka yokuqala engamashumi amane, lapho ebulala umGibhithe kwadingeka ukuba abaleke eGibhithe.

Eminyakeni engamashumi amane yesibili, ingelosi yesibili yesAmbulo ishumi nane ememezela ukuwa kweBabiloni yafanekiswa ukuwa kweGibhithe. Kulokho kuwa, ekupheleni kweminyaka

engamashumi amane, kwaba nokubonakaliswa okukhulu kwamandla kaNkulunkulu, njengalokhu kwakunjalo ekupheleni komlayezo wengelosi yesibili ngesikhathi soKhalelo Lwasebusuku luka-1844.

Iminyaka engamashumi amane yesithathu iqala ngokumenyezelwa kwesahlulelo sokufa phezu cishe kwalo lonke ibandla, futhi iphetha ngesahlulelo sokufa phezu komholi walelo bandla.

USister White uveza ukuthi umsebenzi wethu ukuhlunganisa imiyalezo yezingelosi ezintathu.

“INkosi isizokwehlisela umhlaba isijeziso ngenxa yobubi bawo. Isizokwehlisela izinhlangano zenkolo isijeziso ngenxa yokwenqaba kwazo ukukhanya neqiniso abazinikiweyo. Umyalezo omkhulu, ohlanganisa imiyalezo yengelosi yokuqala, eyesibili, neyesithathu, kufanele unikezwe umhlaba. Lokhu kufanele kube ngumthwalo womsebenzi wethu.” The Seventh-day Adventist Bible Commentary, volume 7, 950.

Iminyaka yokuqala engamashumi amane kaMose imelela ingelosi yokuqala yesAmbulo ishumi nane, kanti isikhathi sakhe sesibili seminyaka engamashumi amane siyizingelosi yesibili, bese kuthi isikhathi sesithathu seminyaka engamashumi amane sibe yingelosi yesithathu. “Umyalezo” wethu “omkhulu” uwukuhlanganisa “imiyalezo yezingelosi yokuqala, yesibili, neyesithathu,” okubeka zonke izimpawu ezintathu zikaMose ngo-1863, ngakho-ke kube khona oMose abathathu emthethweni weSonto.

1844 kuya ku-1863 kuhlunganisa ofakazi ababili bazo zombili izikhathi zeminyaka engamashumi amane ezaholela eKadeshi. Ugqozi lukhomba ukuthi owesithathu angeke abe khona ngaphandle kowokuqala nowesibili; iminyaka engamashumi amane yokuqala yokuphila kukaMose kumele nayo imele u-1844 kuya ku-1863. UMose ubulala umGibhithe ngo-1863, kanye noMose eshaya iDwala ngentonga yakhe yegunya, futhi nalapho uMose ecela ukubona inkazimulo kaNkulunkulu emlandweni wokuvukela kwethole legolide. Kukhona oMose abathathu ngo-1863 nasemthethweni weSonto, futhi bonke baneminyaka engamashumi amane ubudala.

Izikhathi ezintathu zikaMose ziqukethe ngayinye ukukhululwa ngamanzi; uMose esebhasikidini uhambisana noMose owela oLwandle oluBomvu, okuphinde kuhambisane noMose kabili eMfuleni iJordani: iNayile, uLwandle oluBomvu, kanye nokuphindwe kabili eJordani. Amanzi okukhululwa amelwe kuyo ngayinye yalezi zikhathi ezintathu, ngoba zonke zihambisana nesikhathi lapho amanzi okukhululwa ethululwa khona ngesikhathi semvula yangemuva.

Ekupheleni kwesikhathi sesithathu seminyaka engamashumi amane uMose washaya iDwala ngentonga yakhe. Ekupheleni kwesikhathi sesibili seminyaka engamashumi amane intonga yakhe yahlukanisa uLwandle oluBomvu. Ekupheleni kwesikhathi sokuqala seminyaka engamashumi amane, wenqaba intonga yegunya laseGibhithe, wakhetha ukuhlupheka kanye nabantu bakubo.

Ekupheleni kwesikhathi sokuqala kwafa umGibhithe, futhi ekupheleni kwesikhathi sesibili kwafa ezempi, amazibulo kanye nobuholi baseGibhithe. Ekupheleni kwesikhathi sesithathu isizwe sakwa-Israyeli, u-Aroni noMose base befile bonke. Lezi ziyizindaba zomlando ezintathu ezihambisanayo okuthi “umugqa phezu komugqa” ngayinye imele u-1844 kuya ku-1863—umlando wengelosi yesithathu, wona-ke omele u-9/11 kuze kube ngumthetho weSonto,

kanye nenkathi yePentekoste lapho kuthululwa khona amanzi okukhululwa.

UMose ukhona kuzo zombili izihlubuki zaseKadeshi, futhi izihlubuki zaseKadeshi zombili zingamatshe okugcina ezinkathini zazo ngokulandelana kwazo. Zombili zimelela u-1863, okuyilo futhi itshe lokugcina lenkathi yengelosi yesithathu, eqala nge-alpha ngo-1844 kuze kube itshe lokugcina lika-1863. Lapho kucatshangelwa ukukhanya okumangalisayo kwetshe eliqala njengesisekelo liphethe njengelitshe lokugcina, kuyabonakala ukuthi ngokwesiprofetho itshe lokugcina lihlala likhulu kakhulu. Amaconsi ambalwa ekuqaleni kwenkathi yePhentekoste, aholala ekuchithweni okuphelele etsheni lokugcina ngosuku lwePhentekoste, abonisa leli qiniso.

Ngo-9/11, ukufafazwa kwaqala, futhi kuphetha ekuthululweni okuphelele emthethweni weSonto. Leli qiniso libonakalisa isono sikaMose eKadeshi yesibili ne-omega njengesono esikhulu kakhulu kunokuvukela eKadeshi yokuqala, ukuvukela kwe-alpha. Ukuvukela kwe-alpha kwaveza ukufa kwesizwe sonke, kanti ukuvukela kwe-omega kwaveza ukufa komuntu oyedwa (uMose); kodwa isono salowo muntu oyedwa sasisikhulu kunesono esihlangene sesizwe sonke. Umuntu owonayo uyafa, futhi kulelo zinga akukho mehluko phakathi kwezono zikaMose noma zanoma yimuphi omunye wakwa-Israyeli; kodwa ngokwesiprofetho ukushaya kukaMose uKristu okwesibili kwakukhulu kakhulu, ngoba kwakuyitshe eliyinhloko laleso sikhathi seminyaka engamashumi amane.

Ukuhlubuka kukaMose eKadeshi yesibili ye-omega kwakuyisono esikhulu kakhulu kunokuhlubuka kwabantwana bakwa-Israyeli ngokwenqaba umlayezo kaJoshuwa noKalebi. UMose ngokwesiprofetho umi ku-1863, lapho afela khona ehlane ngenxa yokuhlubuka kwakhe. UMose futhi umi ku-1863, lapho abantu besivumelwano sangaphambili befela khona ehlane ngenxa yokuhlubuka kwabo, kodwa uMose akazange ahlanganyele kulokho kuhlubuka. U-1863 uhambisana nomthetho weSonto, njengoba nokuhlubuka kuka-Aroni kwethole legolide kuhambisana nawo. Kulowo mlando, ohambisana neKadeshi, no-1863, kanye nomthetho weSonto, uMose uyakhuleka ukuba abone inkazimulo kaNkulunkulu.

IKadeshi imelela u-1863, futhi uMose usekuzo zombili izikhathi zaseKadeshi; ngakho-ke, phezu kofakazi ababili beBhayibheli, bobabili abangamatshe ekhanda, siyamisa ukuthi inkathi yesithathu yeminyaka engamashumi amane, engagcini eKadeshi, nayo imelela u-1863. Lapho “uMose ongangcweliswa” ubethela uKristu kabusha, njengoba enqaba iDwala. Ngo-1863, nasekunikweni koMthetho eSinayi, “uMose ongcwelisiweyo” ufuna isimilo sikaNkulunkulu. Ngo-1863 uMose umelela intombi ehlananiphileyo kanye nentombi eyisiwula.

“UmFarisi nomthelisi bamele izigaba ezimbili ezinkulu labo abeza ukukhonza uNkulunkulu abahlukaniswa kuzo. Abameleli bazo bokuqala ababili batholakala ezinganeni ezimbili zokuqala ezazalelwa emhlabeni.” Christ’s Object Lessons, 152.

EKadeshi nango-1863, uMose umelela “amaqembu amabili amakhulu labo” “abakhonza uNkulunkulu bahlukaniswe kuwo”. UMose uyisibonelo sabayizinkulungwane eziyikhulu namashumi amane nane, njengalokhu noPetru enjalo.

“Kulelo nalelo qembu elimelelwa umFarisi nomthelisi kukhona isifundo emlandweni womphostoli uPetru. Ekuqaleni kobufundi bakhe uPetru wayecabanga ukuthi unamandla. NjengomFarisi, ngokokuzibona kwakhe waye ‘ngengafani nabanye abantu.’ Ngenkathi uKristu, ngobusuku bangaphambi kokukhashelwa Kwakhe, exwayisa abafundi Bakhe kusengaphambili ethi, ‘Nonke niyakukhubeka ngami ngalobo busuku,’ uPetru wamemezela ngokuzethemba wathi, ‘Noma bonke bengakhubeka, mina angisoze.’ Marku 14:27, 29. UPetru wayengayazi ingozi yakhe siqu. Ukuzethemba kwakhe kwamdukisa. Wayecabanga ukuthi uyakwazi ukumelana nesilingo; kodwa emahoreni ambalwa nje isivivinyo safika, futhi ngokuthuka nangokufunga wayiphika iNkosi yakhe.” Christ’s Object Lessons, 152.

Emthethweni langeSonto, okuwunyaka ka-1863, uPetru umelela izigaba ezimbili. Labo abamukela uphawu lwesilo noma labo abamukela uphawu lukaNkulunkulu. Ngenkathi uJesu eguqula igama likaSimoni walibiza ngokuthi uPetru, kwakufanekiselwa abayizinkulungwane eziyikhulu namashumi amane nane. Lokho kuqonda futhi kufanekiselwa ngokuphindaphinda igama likaPetru kusetshenziswa inani elithathwe endaweni yezinhlamvu kuhlamvu lwesiNgisi. Uma sisebenzisa leyo ndlela efanayo ku-1863, sithola u-144.

Izimpawu ezimbili kwezintathu zikaMose ezihambisana no-1863 zisungula ukuthi nesikhathi sesithathu kufanele sihambisane ngokunjalo. Imigqa emibili yaseKadeshi iveza indaba yezintombi ezihlakaniphile neziyiziwula, kanti isikhathi sesithathu siveza umzamo wokusebenzisa amandla omuntu ukuze kufezwe umsebenzi wobuNkulunkulu. Ukwethemba amandla omuntu, njengoba kwenza uMose ngomGibhithe, kufanekisa ukwethenjwa kwegunya lomuntu ngaphezu kwegunya elimisiweyo.

USister White uthi umyeni wakhe, “ubudlelwane bakhe nabantu bakaNkulunkulu babufana, ngezindlela ezithile, nobukaMose ku-Israyeli.” Ngo-1863, uMose wayemelwe nguJames White. Ngo-1863, uJames White ubulala umGibhithe, eshaya uKristu okwesibili futhi ekhulekela izihlubuki ezanqaba isigijimi “sokuphumula” esabekwa phambi kwazo nguJoshuwa noKalebi. UMose uyintombi eyisiwula kokubili ngesikhathi eshaya iDwala okwesibili, futhi uyintombi ehlakaniphileyo njengoba emelela izihlubuki zakwa-Israyeli.

Sizoyivala lesi sihloko ngendinyana eseNumeri 14 lapho uMose ekhona ku-1863, ngesikhathi enikwa umbono wenkazimulo kaNkulunkulu emlandweni ofanayo omelwe ukuvukela kwethole legolide.

Kulesi siqephu iNkosi iyabuza ukuthi “koze kube nini” iyobhekana nabavukeli bakwa-Israyeli, okuwumbuzo ofanayo no-Isaya awubuza iNkosi esahlukweni sesithupha. Qaphela ukuthi incwadi kaNumeri ibeka lo mlando esikhathini lapho umhlaba ukhanyiswa yinkazimulo kaNkulunkulu, njengoba nezingelosi zakuphawula evesini lesithathu lika-Isaya 6. U-9/11 wawuyitshe lesisekelo lomlando ka-1844 kuya ku-1863, futhi umthetho weSonto uyitshe lesiphetho. Isimo esikuNumeri asiyilutho olungaphansi komfanekiso wengoma noma umzekeliso wesivini, njengoba u-Israyeli wasendulo edluliswa eceleni ngesikhathi iNkosi ingena esivumelwaneni noJoshuwa.

Ibandla lonke lase liphakamisa izwi lalo, lakhala; abantu bakhala ngalobo busuku. Bonke abantwana bakwa-Israyeli bakhonona ngoMose nango-Aroni; ibandla lonke lathi kubo:

Sengathi sasifile ezweni laseGibhithe! noma sengathi sasifile kuleli hlane! Pho kungani uJehova esilethe kuleli zwe, ukuba siwe ngenkamba, ukuze omkethu nabantwana bethu babe yimpango? Bekungeke kube ngecono yini kithi ukubuyela eGibhithe na? Base besho omunye komunye bathi: Masizibekele induna, sibuyele eGibhithe.

Khona-ke uMose no-Aroni bawa ngobuso phansi phambi kwayo yonke inhlangano yomhlangano wabantwana bakwa-Israyeli. UJoshuwa indodana kaNuni, noKalebi indodana kaJefune, ababengabanye balabo abahlola izwe, badabula izingubo zabo; bakhuluma kuyo yonke inhlangano yabantwana bakwa-Israyeli, bathi,

Izwe esalidlula kulo ukuze silihlole liyizwe elihle kakhulu impela. Uma uJehova ethokoza ngathi, uyakusingenisa kuleli zwe, asinike lona; izwe eligeleza ubisi noju. Kuphela ningamvukeli uJehova, futhi ningabesabi abantu balelo zwe; ngokuba bayisinkwa kithi: isivikelo sabo sisukile kubo, futhi uJehova unathi: ningabesabi.

Kodwa lonke ibandla lathi mabakhandwe ngamatshe. Inkazimulo kaJehova yase ibonakala etabernakele lebandla phambi kwabo bonke abantwana bakwa-Israyeli. UJehova wasesithi kuMose: Koze kube nini laba bantu bengicasula? futhi koze kube nini bengakholwa yimi, ngenxa yazo zonke izibonakaliso engizenzile phakathi kwabo na?

Ngiyobashaya ngesifo esiwubhubhane, ngibancishe ifa labo, ngenze ngawe isizwe esikhulu nesinamandla kunabo.

UMose wathi kuJehova, “Khona-ke abaseGibhithe bazokuzwa lokhu, ngokuba wabakhuphula laba bantu phakathi kwabo ngamandla akho; futhi bayokutshela abakhileyo kuleli zwe; ngokuba bezwile ukuthi wena Jehova uphakathi kwalaba bantu, ukuthi wena Jehova ubonakala ubuso nobuso, nokuthi ifu lakho limi phezu kwabo, nokuthi uhamba phambi kwabo, emini ensikeni yefu, nasebusuku ensikeni yomlilo. Manje, uma ungababulala bonke laba bantu njengomuntu oyedwa, khona-ke izizwe ezizwile udumo lwakho ziyokhuluma, zithi, Ngenxa yokuthi uJehova wayengenamandla okubangenisa laba bantu ezweni ayebafungele lona, ngakho ubabulalele ehlane.”

Manje-ke, ngiyakuncenga, amandla eNkosi yami mawabe makhulu, njengalokho owakhuluma, wathi: INkosi iyabekezela, inesihe esikhulu, ithethelela ububi nokona; kodwa ayisoze yamkhulula onecala, ihambele abantwana ngobubi bawoyise kuze kube sesizukulwaneni sesithathu nesesine. Ngicela, uxolele ububi balaba bantu ngokobukhulu besihe sakho, njengalokhu ubathethelele laba bantu kusukela eGibhithe kuze kube manje.

INkosi yasisithi: Ngithethelele ngokwezwi lakho; kodwa, njengoba ngiphila, umhlaba wonke uyakugcwala inkazimulo yeNkosi.

Ngokuba bonke labo bantu ababonile inkazimulo yami, nezimangaliso zami engazenza eGibhithe nasehlane, bangilingile manje lezi zikhathi eziyishumi, bengalalelanga izwi lami; impela abayikuyibona izwe engalifungela oyise babo, futhi akuyikuba khona noyedwa kubo abangicasulayo oyakulibona; kodwa inceku yami uKalebi, ngenxa yokuthi wayenomoya ohlukile kuye, wangilandela ngokupheleleyo, yena ngiyakumngenisa ezweni angena kulo; nenzalo yakhe iyakuba ngumnikazi walo. (Ama-Amaleki namaKhanani ayehlala esigodini.)

Kusasa phendukani, ningene ehlane ngendlela yoLwandle oluBomvu.

INkosi yakhuluma kuMose naku-Aroni, yathi: Kuyoze kube nini ngibezelele leli bandla elibi, elingikhonodayo? Ngizwile ukukhonona kwabantwana bakwa-Israyeli abangikhonodayo. Yisho kubo uthi: Kuphila kwami, isho iNkosi, njengoba nikhulume ezindlebeni zami, kanjalo ngiyakwenza kini: Izidumbu zenu ziyakuwa kuleli hlane; nabo bonke ababaliweyo phakathi kwenu, ngokwesibalo senu sonke, kusukela kwabaneminyaka engamashumi amabili kuya phezulu, eningikhonodayo, ngokuqinisekileyo aniyikungena ezweni engafunga ukuthi ngiyonihlalisa kulo, ngaphandle kukaKalebi indodana kaJefune noJoshuwa indodana kaNuni. Kepha abantwanyana benu enathi bayakuba yimpango, bona ngiyobangenisa, bazi izwe enilidelelayo. Kepha nina, izidumbu zenu ziyakuwa kuleli hlane. Abantwana benu bayakuzulazula ehlane iminyaka engamashumi amane, bathwale ubufebe benu, kuze kube yilapho izidumbu zenu ziphela ehlane. Njengobuningi bezinsuku enahlola ngazo izwe, izinsuku ezingamashumi amane, usuku lube ngumnyaka, niyakuthwala ububi benu iminyaka engamashumi amane, nazi ukuphulwa kwesithembiso sami.

Mina Jehova ngikhulumile ngathi: Ngokuqinisekileyo ngiyakwenza lokhu kulo lonke leli bandla elibi, elibuthene ndawonye limelene nami; kuleli hlane bayakuqedwa, khona lapho bayakufa. Futhi amadoda uMose awathuma ukuba ayohlola izwe, ayesebuyile, enza lonke ibandla lakhononda ngaye ngokuletha umbiko oyinhlebo ngezwe, yebo, lawo madoda aletha umbiko omubi ngezwe afa ngesifo phambi kukaJehova.

Kepha uJoshuwa indodana kaNuni, noKalebi indodana kaJefune, ababengabanye balabo bantu abaya ukuyohlola izwe, basala bephila. Numeri 14:1–38.

Sizoqhubeka nale micabango esihlokweni esilandelayo.