

Incwadi kaJoweli neBandla labaSeventh-day Adventist laseLawodisiya - Inombolo Yeshumi Nesithupha

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Inombolo Yeshumi Nesithupha

Ngiyaxolisa kusengaphambili ngamazwi amaningi ngaphambi kokuba ngingene esihlokweni esiyinhloko. Ngifisa ukubeka imigqa ethile yesiprofetho endaweni yayo, eyizicucu ezibalulekile zohlelo lokucabanga engihlose ukulusebenzisa lapho sesibhekisisa ngokuqondile incwadi kaJoweli. Sengike ngasho ngaphambili ukuthi igama lesiHeberu elihunyushwa ngokuthi “sikwa” encwadini kaJoweli, lithola izimpande zalo endleleni yomhlatshelo yokugunyaza isivumelwano ezinsukwini zika-Abrahama.

Vukani, nina zidakwa, nilile; futhi khalani ngokulila, nonke nina baphuzi bewayini, ngenxa yewayini elisha; ngokuba lisusiwe emlonyeni wenu. Joweli 1:5.

Igama lesiHeberu elithi “cut off” lingu-H3772, futhi liyimpande yokuqala elisho ‘ukusika (ukunqamula, ukwehlisa noma ukuhlukanisa phakathi); ngokunwetshwa lisho ukubhubhisa noma ukuqeda; ngokukhethekile lisho ukwenza isivumelwano (okungukuthi, ukwenza umfelandawonye noma isibopho, ekuqaleni ngokusika inyama bese kudlulwa phakathi kwezingcezu).’

Ngiyakuqaphela ukuthi incazelo kaStrong yegama elithi “cut off” ilibiza ngokuthi “primitive root,” ngomqondo wohlelo lolimi. Nokho-ke, ukusika okuhlobene nesivumelwano no-Abrahama kukhomba ukuthi ukukhanya kwesivumelwano kunamathele kulelo zwi, nokuthi lokho kukhanya kubekwe obala empandeni yalo yomlando yasendulo. “Cut” maqondana nomlando wesivumelwano; kuwuphawu lwesiprofetho olusekelwe ezimpandeni zalo zokuqala, futhi ngokohlelo lolimi luphinde lukhonjwe njengempande yokuqala.

Isimemezelo esivesini sesihlanu asikhombisi kuphela ukuthi abanawo umyalezo wemvula yakamuva, omelwe “iwayini elisha,” kodwa futhi nokuthi ngaso lesi sikhathi nalapho bayaliwa njengabantu bakaNkulunkulu besivumelwano, abantu besivumelwano abalandela “izimpande zabo zokuqala” zize zibuyele ku-Abrahama.

Isizukulwane esafela ehlane phakathi neminyaka engaphezu kwamashumi amane, salandela imvelaphi yaso yasendulo siyibuyisela ku-Abrahama, okusho uyise wezizwe eziningi. Isizukulwane esangena eZweni Lesithembiso kanye noJoshuwa, salandela imvelaphi yaso yasendulo siyibuyisela ku-Abrahama. AmaJuda ambethela uKristu esiphambanweni alandela imvelaphi yawo yasendulo ayibuyisela ku-Abrahama. AmaProthestani aphuma eziNkathini Zobumnyama, ase ehlotlwa futhi adluliswa njengebantwana bakaNkulunkulu abakhethiweyo besivumelwano ngo-1844, alandela imvelaphi yawo yasendulo ayibuyisela ku-Abrahama. Inhlangothi yamaMillerite yaseFiladelfiya eyangena eNdaweni eNgcwele Kakhulu ngo-Okthoba

22, 1844 yalandela imvelaphi yayo yasendulo yayibuyisela ku-Abrahama. Inhlangothi yamaMillerite yaseLawodikeya eyakha kabusha iJeriko ngo-1863, yalandela imvelaphi yayo yasendulo yayibuyisela ku-Abrahama. Ibandla lamaSeventh-day Adventist laseLawodikeya elikhafulelwa ngaphandle emlonyeni weNkosi emthethweni weSonto ozayo maduze, lalandela imvelaphi yalo yasendulo layibuyisela ku-Abrahama. Zonke lezo zizukulwane ziye zafeza, noma zisazofeza, umfanekiso wesivini.

Izidakwa kuJoweli ziyavuka zithole ukuthi sezenqatshiwe njengabantu bakaNkulunkulu, nokuthi azinawo umlayezo wemvula yamuva. Khona-ke okuphambene kuba yiqiniso. Labo uJoweli abachaza njengabagqoke “imiqhele yenkazimulo,” bangena esivumelwaneni, babekwe uphawu, futhi baphakanyiswe njengomnikelo. Isivumelwano sokuqala impela esaqinisekiswa phakathi kukaNkulunkulu nabantu abakhethiweyo saqala ngokufanayo ngalokho “kusikwa” okumelelwa emhlatshelweni wokugcina wabantu bakaNkulunkulu, oqala emthethweni weSonto. Lokho kusikwa kuwukwehlukaniwa kukakolweni namakhula. Amakhula ayenqatshwa aphantswe emlilweni, kanti ukolweni uboshwa ndawonye njengomnikelo kakolweni wezithelo zokuqala wePentekoste, bese uphakanyiswa, “njengaseminyakeni yakuqala.”

Kunezindawo ezine ezivame ukukhonjiswa njengomele isivumelwano sika-Abrahama. KuGenesis ishumi nambili u-Abrahama ‘uyabizwa’ futhi unikwa isithembiso sokumenza isizwe esikhulu. Lokhu akuyona ingxenye yesivumelwano, kodwa kungukubizwa kwesithembiso. Ngaleso sikhathi igama lakhe lingu-Abrama, ngoba olunye lwezimpawu zobudlelwane besivumelwano ukuguqulwa kwegama. Igama lika-Abrama liguqulwa esinyathelweni sesithathu kweziyisine zesivumelwano.

Ngokuba uNkulunkulu, lapho enza isithembiso ku-Abrahama, engenakho ongaphezu kwakhe angafunga ngaye, wafunga ngaye uqobo, ethi: “Impela, ngiyakukubusisa ngesibusiso, ngikwandise ngokwandisa.” Kanjalo-ke, emva kokukhuthazela ngesineke, wasizuka isithembiso. Ngokuba abantu impela bafunga ngongaphezu kwabo; nesifungo, ukuba siqinise, kubo siyisiphetho sayo yonke impikiswano. Kulokho uNkulunkulu, efisa ngokwengeziwe ukubonisa izindlalifa zesithembiso ukungaguquki kwesinqumo sakhe, wasiqinisa ngesifungo; ukuze ngezinto ezimbili ezingaguqukiyo, okwakungenakwenzeka ukuba uNkulunkulu aqambe amanga kuzo, sibe nenduduzo eqinile thina esabalekele ukuphephela ukuze sibambelele ethembeni eselibekelwe phambi kwethu; lona ithemba esinalo njengensika yomphefumulo, eqinisekileyo neqinileyo, nengena ngaphakathi kwesihenqo; lapho umanduleli engenela khona ngenxa yethu, onguJesu, esenziwe umPristi oMkhulu kuze kube phakade ngokwesimiso sikaMelkisedeki. Hebheru 6:13–20.

Ubizo lwaluyisithembiso sikaNkulunkulu ku-Abrama, futhi Wanikeza ubufakazi besibili “ngesifungo” esalandela. “Isifungo” esalandela sasiyizigaba ezintathu. Emva kobizo lwesithembiso, olwaluyisinyathelo sokuqala, izinyathelo zesibili, zesithathu nezesine ziyisivumelwano sangempela esiyizigaba ezintathu, esenziwa nguNkulunkulu nabantu abakhethiweyo. KuGenesis 15 uNkulunkulu ngokomthetho “usika” (amisela) isivumelwano ngomkhosi omkhulu onamandla lapho uNkulunkulu yedwa edlula phakathi kwezilwane ezihlukanisiwe, ethembisa ngaphandle kwemibandela izwe enzalweni ka-Abrahama. Izwe

Lesithembiso lavezwa njengezwe eliphakathi kwemifula emibili; umfula waseGibhithe nomfula i-Ewufrahe. Isinyathelo sokuqala sesivumelwano esiyizigaba ezintathu sihlanganisa ukubhekiswa okuqondile esimweni sesiprofetho semifula emibili, nakho konke okunamathele kulowo mfanekiso. Lapho ugqozi lukhomba emifuleni i-Ulai ne-Hidekeli njengezehlakalo esezisohlelweni lokugcwaliseka, leyo mifula emibili yayifanekiswe esiprofethweni sika-Abrama. Isimo simi phakathi kwemifula emibili ka-Abrama, okuthi lapho ihlanganiswa ndawonye nemifula emibili kaDaniyeli kube yimifula emine, ngokuba izwi likaKristu liyizwi lamanzi amaningi.

Ngalolo suku iNkosi yenza isivumelwano no-Abrama, yathi: Enzalweni yakho ngilnike leli zwe, kusukela emfuleni waseGibhithe kuze kube emfuleni omkhulu, umfula i-Ewufrahe: amaKheni, namaKhenizi, namaKadimoni, namaHetu, namaPerizi, namaRefa, nama-Amori, namaKhanani, namaGirgashi, namaJebusi. UGenesis 15:18–21.

Izwe elathenjiswa u-Abrama laliyizwe lonke, elimelelwa ngamakhosi ayishumi ezinsukwini zokugcina, kanti ezinsukwini zokuqala zesivumelwano lalibalwe njengezizwe eziyishumi, hhayi amakhosi. Abayizinkulungwane eziyikhulu namashumi amane nane bayoba sengxabanweni nezwe lonke. Izwe liyobe selibandakanyeka enqubweni yokuvivinywa kokuphoqelelwa kokukhulekelwa kweSonto ngeSonto nguhulumeni womhlaba wonke oyedwa ngaphansi kokuqondisa kwesifebe esibomvu kle sencwadi yesAmbulo isahluko seshumi nesikhombisa, esibusa phezu kwamakhosi ayishumi omhlaba. Ku-Abrama uphawu lwebandla nombuso lomfanekiso wesilo lumelelwa ngumfula waseGibhithe, uphawu lobuqili bombuso, nangomfula waseBabiloni, uphawu lobuqili bebandla.

Emva kwalezi zinto izwi likaJehova lafika ku-Abrama embonweni, lathi,

Ungesabi, Abrama: ngiyisihlangu sakho, nomvuzo wakho omkhulu kakhulu.

U-Abrama wayesethi, Nkosi Nkulunkulu, uyakunginikani, lokhu ngihamba ngingenamntwana, kanti umphathi wendlu yami ngulo u-Eliyezeri waseDamaseku? U-Abrama wayesethi, Bheka, kimi awunginikanga nzalo; futhi bheka, ozalelwe endlini yami uyindlalifa yami. Futhi bheka, izwi likaJehova lafika kuye, lathi,

Lo kayikuba yindlalifa yakho; kodwa lowo oyakucela ezibilinini zakho uqobo uyakuba yindlalifa yakho. Wayesemkhiphela ngaphandle, wathi: Bheka manje ngasezulwini, ubale izinkanyezi, uma ukwazi ukuzibala. Wayesethi kuye: Iyoba njalo inzalo yakho.

Wakholwa eNkosini; kwase kubalelwa kuye ukuba ngukulunga. Wayesethi kuye,

Mina ngiyiJehova owakukhipha e-Uri lamaKhalediya, ukuba ngikunike leli zwe, ulidle njengefa.

Wathi, Nkosi Nkulunkulu, ngizokwazi ngani ukuthi ngizolidla ifa lalo na? Wasesithi kuye,

Ngithathele ithokazi lenkomo elineminyaka emithathu, nembuzi yensikazi eneminyaka emithathu, nenqama eneminyaka emithathu, nejuba, nephuphu lejuba.

Wayesethatha zonke lezo zinto, wazihlukanisa phakathi, wabeka isiqephu ngasinye sibhekane nesinye; kepha izinyoni akazange azihlukanise. Kwathi lapho izinyoni zehla phezu

kwezidumbu, u-Abrama wazixosha. Kwathi ilanga seliyoshona, ubuthongo obunzima behlela u-Abrama; futhi bheka, ukwesabeka kobumnyama obukhulu kwehlela phezu kwakhe. Wayesethi ku-Abrama,

Yazi ngokuqiniseka ukuthi inzalo yakho iyakuba yisihambi ezweni elingelona elayo, futhi iyakubakhonza; bona bayakuyihlupha iminyaka engamakhulu amane; naleso sizwe abayakusikhonza ngiyakusahlulela nami; kuthi emva kwalokho bayakuphuma nempahla enkulu.

Uyakuya koyihlo ngokuthula; uyakumbelwa ebudaleni obuhle.

Kodwa esizukulwaneni sesine bayakubuya lapha futhi; ngokuba ububi bama-Amori abusakagcwali.

Kwase kwathi, ilanga selishonile, kwase kumnyama; bheka, kwabonakala isithando esibhemayo, nesibani esivuthayo esadlula phakathi kwalezo zicucu. UGenesis 15:1–17.

Lowo owayehola uMose nabantwana bakwa-Israyeli njengensika yomlilo ebusuku nefu emini wadlula phakathi kwalezo zicucu “ezazisikiwe” njengesithando esibhemayo nesibani esivuthayo.

UJehova wahamba phambi kwabo emini ensikeni yefu, ukuze abahole endleleni; nasebusuku ensikeni yomlilo, ukuze abanike ukukhanya; ukuze bahambe emini nasebusuku. Akazange ayisuse insika yefu emini, noma insika yomlilo ebusuku, phambi kwabantu. Eksodusi 13:21, 22.

Isibani esivuthayo nesithando esibhemayo kwakufanekisa insika yefu noma yomlilo, futhi kumele isici sesiprofetho sesinyathelo sokuqala, ezinyathelweni ezintathu ezihilelekile lapho uNkulunkulu emisa isivumelwano no-Abrama. Lesi sahluko siqala ngamazwi athi, “Ungesabi,” ngokuba umlayezo wengelosi yokuqala uthi yesabani uNkulunkulu, futhi labo abathi, njengo-Abrama, besaba uNkulunkulu, abayikudingeka ukuba besabe uNkulunkulu. Kukhona izinhlobo ezimbili zokwesaba, ngoba kukhona izigaba ezimbili zabantu.

Ngokuqhubekayo endimeni yesivumelwano u-Abrama wakholwa uNkulunkulu, kwabalelwa kuye kwaba ngukulunga. Izingelosi ezintathu zihambisana nomsebenzi kaMoya oNgcwele njengoba ubekwe nguJohane, ofundisa ukuthi uMoya oNgcwele uyala ngezinto ezintathu: isono, ukulunga, nokwahlulelwa. Lezo zimpawu zihambelana nezingelosi ezintathu; ngakho, emva kokuba ukwesaba uNkulunkulu sekubekiwe endimeni yesivumelwano, kuse kuboniswa isinyathelo sesibili, esingukulunga, bese kulandelwa kuphela isimemezelo sokwahlulelwa, okuwumsebenzi wesithathu kaMoya oNgcwele, kanye nomlayezo wengelosi yesithathu. Isinyathelo sokuqala sesivumelwano sasiyisifanekiso somlayezo wengelosi yokuqala, ohlale uyifrekthali yayo yonke imilayezo emithathu. Izinyathelo ezintathu zenqubo yesivumelwano zimelela izingelosi ezintathu zesAmbulo isahluko seshumi nane.

Emva kokuba u-Abrama ebalwe njengolungileyo, okuphawula ingelosi yesibili, ulungisa umnikelo, ngokuba umnikelo ulungiswa masinyane ngaphambi kwesinyathelo sesithathu sokwahlulela. Lowo mnikelo umelela umnikelo wamaLevi kaMalaki isahluko sesithathu ophakanyiswa ube yisibonakaliso. Njengokuba izikhathi ezintathu zeminyaka engamashumi amane

empilweni kaMose zimelela izigijimi zezingelosi ezintathu, iminyaka engamashumi amane yokuqala kaMose iqukethe zonke izinyathelo ezintathu zesigijimi sezingelosi ezintathu.

Lapho ubufakazi bukaMose buqala khona kusekutheni abazali bakhe babesaba uNkulunkulu, (isinyathelo sokuqala), kulandelwe ukuhlolwa okubukwayo. Isinyathelo sesibili sihlanganisa ukuhlolwa okubukwayo, njengoba kwakunjalo kuDaniyeli isahluko sokuqala, lapho uDaniyeli eqala ngokwesaba uNkulunkulu futhi enqaba ukudla ukudla kwaseBhabhiloni, bese ehlotwa ngokwesimo sakhe somzimba. KuDaniyeli-ke kwalandela ukuhlolwa kwesithathu eminyakeni emithathu kamuva yinkosi uNebukhadinezari, uphawu lwenkosi yasenyakatho kanye nomthetho weSonto, okuyisigijimi sezingelosi ezintathu.

Abazali bakaMose besaba uNkulunkulu, bambeka emkhunjini emanzini, indodakazi kaFaro yaholelwa ukuba ibone lesi simo, yase yahlulela ngokuthanda ukusindiswa kwengane. Ukuqala kwempilo kaMose kwakungumfanekiso wesivumelwano uNkulunkulu asenza nesintu, bese kuthi ngoMose, uNkulunkulu futhi enze isivumelwano nesizwe esikhethiweyo esakhethwa esintwini. Isivumelwano sikaNowa nesintu simelela isixuku esikhulu, kanti isivumelwano sikaMose nabantu abakhethiweyo siyibo abayizinkulungwane eziyikhulu namashumi amane nane. Umnikelo u-Abrama ayemelwe ukuwunikela ukuze kuqinisekise isivumelwano wawuthwele uphawu lwesivumelwano sikaNowa, njengalokhu kwakunjalo nangoMose owagcwalisa isiprofetho sika-Abrama emakhulwini eminyaka kamuva.

Umnikelo wawunezilwane ezinhlanu ezahlukene: ithokazi lenkomo elineminyaka emithathu, imbuzi yensikazi eneminyaka emithathu, inqama eneminyaka emithathu, ijuba lofudu, nephuphu lejuba. Izinyoni zashiywa ziphelele, kanti ithokazi lenkomo, inqama, nembuzi yensikazi “kwahlukaniswa” kwaba izingxenye ezimbili. Umnikelo ufanekisa ukuphakanyiswa kwesibhengezo ezinsukwini zokugcina njengovivinyo olubonakalayo lwesintu. Isibonakaliso esibonakalayo sendodakazi kaFaro kwakuwusana uMose emkhunjini. Umkhumbi ufanekiswa yimiphefumulo eyisishiyagalombili eyayisemkhunjini. Inani elithi “isishiyagalombili” limiswa njengenye yezimpawu zesiprofetho zesibhengezo salabo abayikhulu namashumi amane nane ezinkulungwane. Lapho ucabangela iminikelo yezilwane emihlanu bese uhlukanisa ezintathu zazo zibe yizingxenye ezimbili, khona-ke umnikelo wakho uba nezingxenye eziyisishiyagalombili, njengoba kufanekiswe ngoNowa, kwase kuqinisekiswa emnikelweni ka-Abrama.

Lezo zilwane ezinhlanu, lapho zihlukaniswa njengoba kuyalwe nguNkulunkulu, zimelela inani elithi “isishiyagalombili,” futhi ngokwenza njalo, zimelela leyo miphefumulo esekupheleni kwezwe eyafanekiswa yimiphefumulo “eyisishiyagalombili” eyayisemkhunjini. Uphawu lokusoka, oluyisinyathelo sesibili esivumelwaneni sika-Abrama esinezici ezintathu, kwakufanele lwenziwe ngosuku “lwesishiyagalombili” emva kokuzalwa, futhi lowo mkhuba wathathelwa indawo ubhaphathizo, olufanekisa ukuvuka kukaKristu okwenzeka ngosuku “lwesishiyagalombili.” Inani elithi “isishiyagalombili” liyisici esimisiwe sezivumelwano zombili ezikaNowa nezikaMose, futhi zifanekisa abayizinkulungwane eziyikhulu namashumi amane nane abayakuphakanyiswa njengomnikelo wesibonakaliso, futhi abayilo “isishiyagalombili” esivela kwabayisikhombisa.

Lezo zilwane ezinhlanu zimelela izintombi ezinhlanu ezihlakaniphileyo, ezifanekiselwa yilabo “abayisishiyagalombili” emkhunjini, eziyakwedlula zisuke ezweni elidala ziye ezweni elisha—zingakubonanga ukufa.

Umnikelo ka-Abrama wawungumnikelo ohlanzekile, ngoba zonke izilwane ezazisemnikelweni zaziyizilwane ezihlanzekile, futhi ngokuhlanganyela zifanekisela izilwane eziyinhloko ezazisetshenziselwa iminikelo yokushiswa ngokupheleleyo. Umlayezo wengelosi yokuqala uhlanganisa umyalo wokukhulekela uMdali, futhi izilwane eziyinhloko zomhlatshelo zenkonzo yasendlini engcwele eyayizomiswa lapho isiprofetho sika-Abrama sigwaliseka ngesikhathi sikaMose zethulwa njengeminikelo yokukhulekela, kuyilapho futhi zifanekisela ubizo lwengelosi yokuqala lokukhulekela uMdali.

Ivesi yeshumi nesishiyagalombili isho ngokusobala ukuthi, “Ngalolo suku uJehova wenza isivumelwano no-Abrama.” Lokho kuphawula isinyathelo sokuqala kwezintathu ezimelela izingelosi ezintathu zesAmbulo ishumi nane. Isinyathelo sesivumelwano esikuGenesisise ishumi nanhlanu simele umlayezo wengelosi yokuqala yesAmbulo ishumi nane, olandelwa yingelosi yesibili, eyamelelwa yisinyathelo sesibili sesivumelwano sika-Abrama esitholakala kuGenesisise ishumi nesikhombisa.

Esinyathelweni sesibili, igama lika-Abrama laguqulwa laba ngu-Abrahama. U-Abrama usho ukuthi “ubaba uphakanyisiwe,” kanti u-Abrahama usho ukuthi “ubaba wezizwe eziningi.” Ekubizweni kuka-Abrama kwanikezwa isithembiso sokuba yisizwe esikhulu, kodwa leso sithembiso asizange siqinisekiswa kwaze kwaba yilapho igama lika-Abrama liguqulwa. Khona-ke waba ngubaba wokuqala wabantu besivumelwano abakhethiweyo. Isinyathelo esilandelayo sasingumfanekiso wesigijimi sengwezi yesithathu njengoba u-Abrahama evivinywa ekunikeleni u-Isaka, okwaba ngumfanekiso wesiphambano, okwaba ngumfanekiso ka-Okthoba 22, 1844, okufanekisela umthetho weSonto—okuyisigijimi sengwezi yesithathu. Leso sinyathelo sesithathu sesivumelwano sagwaliseka ngomhlaka-amashumi amabili nambili ku-Okthoba ngowe-1844, futhi sethulwa kuGenesisise amashumi amabili nambili.

Esinyathelweni sesibili, okuyisigijimi sengwezi yesibili, lapho igama lika-Abrama liguqulwa khona, umkhuba wokusoka usungulwa njengalo “phawu” lwabantu besivumelwano nobudlelwane babo noNkulunkulu. Kusemlandweni wesigijimi sengwezi yesibili lapho abantu bakaNkulunkulu bebekwa uphawu. Bayaphakanyiswa njengophawu lwesizwe esibekwe phezulu esigijimini sengwezi yesithathu esimelwe ngumthetho weSonto, kodwa babekwa uphawu esikhathini esandulela umthetho weSonto, okuyinto emlandweni wamaMillerite eyayizoba, ngaphambi nje kokuba umnyango uvalwe ngo-Okthoba 22, 1844.

Kunjalo futhi ngezivumelwano ezintathu zokuphuma eBabiloni ezaqala isiprofetho seminyaka engu-2300, esaphela ngokufika kwengelosi yesithathu ngo-Okthoba 22, 1844. Ithempeli laqedwa phakathi nomlando wesivumelwano sesibili, emva kwesokuqala, kodwa ngaphambi kwesithathu. Izisekelo zabekwa ngesikhathi sesivumelwano sokuqala, kanti ukwakhiwa kwethempeli kwaqedwa emlandweni wesivumelwano sesibili. Isivumelwano sesithathu ngo-457 BC saqala iminyaka engu-2300, kuyilapho leso sivumelwano uqobo sabuyisela ubukhosi besizwe kumaJuda.

Ewayimaki lesithathu umbuso uyamiswa, njengoba kufanekiswa ukubuyiselwa kobukhosi besizwe esivumelwaneni sesithathu kanye nokuphakanyiswa kwebandla elinqobayo njengophawu ngesikhathi somthetho weSonto.

Isimemezelo sesithathu simelela ukufika kwengelosi yesithathu emshadweni ngo-October 22, 1844. Umakoti uzilungisa ngaphambi komshado, hhayi ngesikhathi somshado. Ukubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane kuyafezwa ngaphambi nje komthetho weSonto, esikhathini esimelelwe ngokwesiprofetho njengovivinyo lomfanekiso wesilo. Siyatshelwa ukuthi uvivinyo lomfanekiso wesilo luyisivivinyo okumelwe sidlule kuso ngaphambi kokuba isikhathi somusa siphela.

“INkosi ingibonise ngokucacileyo ukuthi umfanekiso wesilo uyokwakhiwa ngaphambi kokuba umusa uvalwe; ngokuba uyoba uvivinyo olukhulu lwabantu bakaNkulunkulu, okuzonqunywa ngalo isiphetho sabo saphakade. Isikhundla sakho siyinhlanganisela enkulu yokungahambisani, kangangokuthi bambalwa kuphela abayokhohliswa.

“KuSambulo 13 lesi sihloko sethulwa ngokucacile; [KuSambulo 13:11–17, kucashuniwe].”

“Lesi yisivivinyo abantu bakaNkulunkulu okumelwe babe naso ngaphambi kokuba babekwe uphawu. Bonke abafakazela ukwethembeka kwabo kuNkulunkulu ngokugcina umthetho waKhe, nangokwenqaba ukwamukela isabatha somgunyathi, bayakuma ngaphansi kwesibhengezo seNkosi uNkulunkulu uJehova, futhi bayakwemukela uphawu lukaNkulunkulu ophilayo. Labo abalahla iqiniso elivela ezulwini futhi bamukele isabatha leSonto, bayakwemukela uphawu lwesilo.” Manuscript Releases, umqulu 15, 15.

Umnyango wawalwa ngo-October 22, 1844, umelela ngokomfanekiso umnyango ovalwayo emthethweni weSonto. USister White uthi uvivinyo lomfanekiso wesilo luyilolo vivinyo okumelwe siludlule “ngaphambi kokuba” isikhathi somusa sivalwe, futhi uthi futhi lolo vivinyo yilapho kunqunywa khona isiphetho sethu saphakade. Ngaphambi komthetho weSonto, umakoti uyazilungiselela, futhi lokhu kudinga ukuba abe nengubo yomshado efanele, ingubo okumelwe ihlanzwe ngemililo yokucwengisisa yeSithunywa seSivumelwano. Uphawu lubekwa ngaphambi komshado, bese kuba khona umshado emthethweni weSonto.

UDadewethu uWhite uveza ukuthi ukubekwa uphawu kuwukuzinza eqinisweni kokubili ngokwengqondo nangokomoya. Ubuye aveze ukuthi ‘lapho’ abantu bakaNkulunkulu sebebekwe uphawu, ‘khona-ke’ kuyofika ukuzanyazanyiswa kwezahluhlo zikaNkulunkulu. Ukuzanyazanyiswa yizo lezo zahluhlo eziqala ngokuzamazama komhlaba kwesAmbulo 11, okuwumthetho weSonto e-United States.

Ithempeli lamaMillerite laqedwa ekuKhaleni Kwamaphakathi Nobusuku, okukhombisa ukuthi uphawu lubekwa ngaphambi kophawu lwesithathu lokwahlulela. Esivumelwaneni sika-Abrahama isinyathelo sesithathu sokwahlulela kwakungu-Isaka eNtabeni iMoriya, okufanekisa hhayi kuphela uKristu esiphambanweni, kodwa futhi nomnikelo wamaLevi kuMalaki isahluko sesithathu.

Uyohlala njengomncibilikisi nomhlanzi wesiliva; futhi uyakuhlaza amadodana kaLevi, awacwengisise njengegolide nesiliva, ukuze anikele kuJehova umnikelo wokulunga. Khona

umnikelo wakwaJuda nowaseJerusalema uyakuba mnandi kuJehova, njengasezinsukwini zasendulo, nanjengaseminyakeni yakuqala.

Ngiyakusondela kini ekwahluleleni; ngibe ufakazi osheshayo omelene nabathakathi, nomelene neziphingi, nomelene nabafunga amanga, nomelene nalabo abacindezela isisebenzi emholweni waso, nomfelokazi, nentandane, nabaphambukisa umfokazi ekulungeni kwakhe, futhi abangangesabi, usho uJehova wamabandla. Malaki 3:3–5.

Ngemva kwenqubo yokuhlanza, umnikelo uyakuba “khona-ke” njengasezinsukwini zasendulo, futhi umnikelo ulungiselelwa ngesikhathi sesenzo sokugcina sokwahlulela, ngokuba kungaleso sikhathi lapho amaLevi asehlanziwe futhi alungiswa njengomnikelo eqhathaniswa khona nezintombi eziyiziwula uKristu ayoba “ufakazi osheshayo wokumelana nazo.” “UFakazi osheshayo” nguyena “ufakazi othembekileyo ebandleni laseLawodikeya,” owaphonsa uShebna njengebhola ensimini ekude, futhi ohlanza ngokuqhuma amaLawodikeya emlonyeni wakhe. Ukuhlukaniswa kukakolweni namakhula kuyakushesha, ngokuba ukunyakaza kokugcina kuyizinyakazo ezisheshayo. Lowo sithunywa osheshayo nguyena oza ngokuzumayo ethempelini lakhe kuMalaki isahluko sesithathu.

Ukuphakanyiswa komnikelo kuMalaki “njengasezinsukwini zasendulo,” kungukuphakanyiswa kwesibhengezo sabayizinkulungwane eziyikhulu namashumi amane nane nane; kwakungukuphakanyiswa komnikelo wezinkwa ezimbili ezinyakaziswayo zePhentekoste; kwakungukuphakanyiswa kwenyoka esigxotsheni ehlane; kwakungukuphakanyiswa kukaKristu esiphambanweni, futhi kwakungukuphakanyiswa kukaShadiraki, uMeshaki no-Abedinego esithandweni somlilo kanye noKristu, ngesikhathi umhlaba wonke umangala futhi umangazwa; kwakuwukushicilelwa kweshadi lika-1843, nenhloso eyayihloselwe ishadi lika-1850.

Kwakusesinyathelo sesibili sesivumelwano sika-Abrahama lapho umkhuba wokusoka wamiswa futhi wagcizelelwa ukuba ugcinwe, ngaleyo ndlela waba uphawu lwesivumelwano. U-Abrahama, ngokungafani noMose, wamsoka u-Isaka ngokushesha, ukuze kuthi lapho emphakamisa njengomnikelo esinyathelweni sesithathu, u-Isaka amele uphawu. Lolo phawu lwaluzothathelwa indawo kamuva ubhaphathizo, okuthi kokubili ndawonye kunike ubufakazi obubili bophawu lwesiphambano.

“Luyini uphawu lukaNkulunkulu ophilayo, olubekwa eziphongweni zabantu baKhe? Luwuphawu izingelosi ezingalufunda, kodwa hhayi amehlo abantu; ngokuba ingelosi ebhubhisayo kumelwe ibone lolu phawu lokuhlengwa. Inqondo ehlananiphileyo ibonile uphawu lwesiphambano saseKalvari emadodaneni nasemadodakazini eNkosi ayamukele. Isono sokweqa umthetho kaNkulunkulu sisusiwe. Bagqoke isembatho somshado, futhi bayalalela, bethembekile kuyo yonke imiyalo kaNkulunkulu.” Manuscript Release, inombolo 21, 51.

Esinyathelweni sokuqala sesivumelwano kuGenesis 15, kuphawulwa isiprofetho sesikhathi seminyaka engama-400 sobugqila, kanti uPawulu ubona leso sikhathi esifanayo njengeminyaka engama-430. Ukubalwa kukaPawulu kuqala ngobizo oluku-Eksodusi 12, ngoba uhlanganisa nesikhathi sokufuduka kuka-Abrama. Uma kucatshangelwa ngokucophelela, leyo minyaka

engamakhulu amane maqondana neminyaka engamashumi amathathu iwuphawu olulodwa oluvezwe nguPawulu, kanti leyo minyaka engamakhulu amane eyavezwa ngu-Abrama ingolunye uphawu. Ngakho-ke, isikhathi seminyaka engamakhulu amane simelelani, futhi isikhathi seminyaka engamakhulu amane namashumi amathathu simelelani, futhi leyo minyaka engamashumi amathathu imelelani?

Izazi zibonisile ngokufaneleyo ukuthi iminyaka engamakhulu amane namashumi amathathu ingahlukaniswa ibe izinkathi ezimbili zeminyaka engamakhulu amabili neshumi nanhlanu, isikhathi sokuqala singenakho ukuboshwa nobugqila, esesibili singesobugqila.

U-Abrahama wangena eKhanani eneminyaka engama-75, futhi u-Isaka wazalwa lapho u-Abrahama eneminyaka eyi-100 (emva kweminyaka engama-25). UJakobe wazalwa lapho u-Isaka eneminyaka engama-60, futhi uJakobe wangena eGibhithe lapho eneminyaka eyi-130. Lokhu kuba yiminyaka engama-215 eKhanani neminyaka engama-215 eGibhithe, kube isamba seminyaka engama-430. Kumfundi wesiprofetho lokhu kunikeza ubufakazi obubili, obuvela ezimpawini ezimbili zesivumelwano, ngoPawulu, njengoba kwenzeka nango-Abrama owaguqulwa igama lakhe. UPawulu ukhomba ku-430, kanti u-Abrama ukhomba ku-400. Ukugcwaliseka “komugqa phezu komugqa” kweziprofetho zesikhathi ezimbili ezihlobene kuhlotshaniswa nenkathi yesivumelwano sokuqala eyaholela ekumisweni kwabantu bakaNkulunkulu abakhethiweyo.

Lapho uKristu efika emlandweni ukuze aqinise isivumelwano nabaningi isonto elilodwa, lelo sonto lalimelela iziprofetho zesikhathi ezimbili ezihlobene ngokuhlanganyela. Isiprofetho sikaPawulu seminyaka engamakhulu amane namashumi amathathu singahlukaniswa sibe izingxenye ezimbili ezilinganayo, njengangesonto likaKristu. Iminyaka engu-215 eKhanani, ilandelwa yiminyaka engu-215 eGibhithe, ifanekisela ubufakazi bukaKristu uqobo Lwakhe izinsuku eziyi-1260, bulandelwe yizinsuku eziyi-1260 zobufakazi bukaKristu kumuntu wabafundi baKhe. Izinsuku eziyi-2520 uKristu aqinisa ngazo isivumelwano nazo zimelela izikhathi eziyisikhombisa eziyileyo “mpikiswano yesivumelwano saKhe.”

Kusukela ngonyaka ka-723 BC kuze kube ngu-1798 kuyiminyaka eyi-2520, futhi leyo minyaka ihlukaniswe yaba yizikhathi ezimbili zeminyaka eyi-1260, emele ubuqaba obunyathela phansi indlu engcwele nebutho iminyaka eyi-1260, kulandelwe ubupapa obunyathela phansi indlu engcwele nebutho iminyaka eyi-1260. Maphakathi nesonto likaKristu kwakuyisiphambano, futhi maphakathi nesonto (538) kuveza iminyaka eyi-1260 yobufakazi bobuqaba, kulandelwe iminyaka eyi-1260 yobufakazi bobuqaba obuvela kumfundi wobuqaba ongubupapa. Ngesikhathi umbuso kaKristu womusa unikezwa amandla esiphambanweni, wawufanekisela u-538, ngesikhathi umbuso womphikukristu unikezwa amandla. Esiphambanweni, u-Israyeli ongokoqobo wadlulwa kwase kuqala u-Israyeli womoya. Ngo-538, ubuqaba obungokoqobo badlulwa, kwase kuqala ubuqaba bomoya.

Isiprofetho sika-Abrama seminyaka engamakhulu amane, siphinde sibe yiminyaka engamakhulu amane namashumi amathathu. Siyisiprofetho esisodwa, kodwa esethulwe ngezimpawu ezimbili zesivumelwano. Lezo ziprofetho ezimbili zesikhathi ezihlobene zazikhomba ubugqila

nokukhululwa kwabantu bakaNkulunkulu okwakuzogcwaliseka ekuqaleni komlando wesivumelwano sika-Israyeli wasendulo. Ekupheleni komlando wesivumelwano sika-Israyeli wasendulo, kukhona isiprofetho esisodwa sesikhathi esivumelana nesinye, ebudlelaneni bosuku bube unyaka, ngaleyo ndlela kukhonjiswa iziprofetho ezimbili zesikhathi ezigcizelela ukukhululwa nobugqila.

Emlandweni ophakathi nendawo wokuqala nokuphela kuka-Israyeli wasendulo sithola uDaniyeli ekuthunjweni kwaseBabiloni. Kuleyo mlendo wesivumelwano, okhomba ubugqila kanye nesithembiso sokukhululwa, kubekwa phambili isiprofetho esibopha ndawonye umlando wesivumelwano sika-Israyeli wasendulo nomlando wesivumelwano sika-Israyeli wanamuhla. Encwadini kaDaniyeli, kuvezwa iziprofetho ezimbili zesikhathi. “Isifungo” sikaMose esithi “izikhathi eziyisikhombisa” sikaLevitikusi amashumi amabili nesithupha sikhonjwa kuDaniyeli 9/11, kanye nombuzo wevesi leshumi nantathu kuDaniyeli isishiyagalombili, oholela empendulweni yevesi leshumi nane, ekhomba isiprofetho seminyaka eyizi-2300. “Isifungo,” okuthi uma sephuliwe sibe “isiqalekiso sikaMose” kuDaniyeli isishiyagalolunye ishumi nanye, lapho sesenziwa ngonyaka ka-677 BC ngokumelene nombuso waseningizimu, saphetha ngo-Okthoba 22, 1844, njengoba kwaphela kanjalo neminyaka eyizi-2300. Kokubili ukusakazwa kwezi-2520 kutholakala embuzweni wevesi leshumi nantathu, futhi impendulo yevesi leshumi nane iyi-2300.

NjengoMose, u-alpha womlando wesivumelwano wakwa-Israyeli wasendulo, nanjengoKristu, u-omega womlando wesivumelwano wakwa-Israyeli wasendulo, umlando wokuqala we-alpha wakwa-Israyeli wanamuhla wawuhlanganisa iziprofetho ezimbili zesikhathi ezihlobene. Esinye simelela ukuboshwa nobugqila, kanti esinye simelela ukukhululwa. Ukwahlukaniswa kweminyaka engama-430 yaba yizikhathi ezimbili ezilinganayo emlandweni we-alpha wakwa-Israyeli wasendulo kwakufanekisa ukwahlukaniswa okungokwesiprofetho okwaphindwa ngesonto uKristu aqinisa ngalo isivumelwano; futhi isikhathi esihlobene sokwahlulelwa ngenxa yokwephula isivumelwano, esahlukaniswa saba yizikhathi ezimbili ezilinganayo, sibeka ofakazi ababili bokuthi umlando we-alpha wakwa-Israyeli wanamuhla wawuyokuba nesibopho esifanayo esingokwesiprofetho. Iminyaka engama-2520 neminyaka engama-2300 ephela ndawonye inikeza ufakazi wesithathu weziprofetho ezimbili zesikhathi ezihlobene, ezinesiprofetho esihlukaniswe ngokulinganayo phakathi nendawo.

Ofakazi abathathu babengaholela umphefumulo ukuba ulindele ukuthi lapho iNkosi ingena esivumelwaneni nabayizinkulungwane eziyikhulu namashumi amane nane nane emlandweni we-omega wakwa-Israyeli wanamuhla, kuyoba khona iziprofetho ezimbili ezihlobene zesikhathi sesiprofetho, kanye nenkathi ehlangene ehlukaniswe yaba izingxenye ezimbili ezilinganayo, kodwa lokhu akunakuba njalo, ngokuba lapho iNkosi ingena esivumelwaneni no-Israyeli wanamuhla, yaphakamisa isandla saYo ezulwini yamemezela ukuthi isikhathi sasingasekho.

Isivumelwano sabayizinkulungwane eziyikhulu namashumi amane nane simelwe yizinkwa ezimbili zokuzunguzwa zomnikelo kakolweni wezithelo zokuqala. Isakhiwo esingokwesiprofetho sofakazi abathathu, silandelwe ubufakazi obuphindwe kabili obungenawo umehluko wesikhathi esingokwesiprofetho, sitholakala emnikelweni ka-Abrama wethokazi lenkomo (elahlukaniswa

ngokulinganayo), nembuzi yensikazi (eyahlukaniswa ngokulinganayo), nenqama (eyahlukaniswa ngokulinganayo), kulandelwe ijuba lofudu nejuba.

Iminikelo emithathu yokuqala yonke yayinemyaka emithathu ehambisana nomfanekiso wayo, okukhombisa ukuthi imele iminikelo emithathu eyayinesikhathi sesiprofetho. Akugcini ngokuthi le minikelo emithathu yonke yayinesikhathi sesiprofetho, kodwa ngayinye yayo yayinesikhathi sesiprofetho esahlukaniswa ngokulinganayo saba yizikhathi ezimbili. Ijuba lofudu nejuba elincane akunaminyaka ebekwe kukho; kwakudingeka nje kube kuncane, ngoba kumele isizukulwane sokugcina sabantu besivumelwano, esimelelwa yizinyoni ezimbili, noma imihlambi emibili.

Imihlambi emibili imelela isixuku esikhulu kanye nezinkulungwane eziyikhulu namashumi amane nane, kodwa izinyoni ezimbili zithwala incazelo yesibili. Ijuba lingomunye weminikelo yendlu engcwele, futhi lapho ubheka ukukhunjwa kwejuba njengomnikelo, ngokuvamile kunalokho okuphambene lisho uhlobo lwehobe; kanti ijuba emnikelweni ka-Abrama likhomba inyoni esencane kakhulu kangangokuthi ayikakhiphi izimpaphe, noma okubi nakakhulu, inyoni ezimpaphe zayo zihlutshiwe. Kuleli zinga lesiprofetho lezi zinyoni ezimbili ziwukolweni nokhula.

Ezinsukwini zokugcina ibhanela liyophakanyiselwa emazulwini njengenyoni, futhi lokho liyokwenza ngaso leso sikhathi lapho izinyoni ezimbili ezingcolileyo ziyophakamisa ububi, zibubeke esihlalweni sabo sobukhosi eShinari.

Khona-ke ingelosi eyayikhuluma nami yaphuma, yathi kimi: Phakamisa amehlo akho manje, ubone ukuthi kuyini lokhu okuphumayo. Ngase ngithi: Kuyini? Yase ithi: Lesi yisilinganiso se-efa esiphumayo. Yaphinda yathi: Lokhu kungukubonakala kwabo emhlabeni wonke. Futhi bheka, kwaphakanyiswa isisindo sethalente lomthofu; futhi lona ngowesifazane ohlezi phakathi kwesilinganiso se-efa.

Wasesethi, Lokhu ngububi. Waseluphonsa phakathi kwe-efa; wayeseiphonsa isisindo somthofu emlonyeni walo.

Ngase ngiphakamisa amehlo ami, ngabuka; bheka, kwaphuma abesifazane ababili, umoya wawusemaphikweni abo; ngoba babenamaphiko anjengamaphiko onogolantethe; base bephakamisa i-efa phakathi komhlaba nezulu. Ngase ngithi engelosini eyayikhuluma nami, Bayiyisaphi laba i-efa na? Yase ithi kimi, Ukuba bayakhele indlu ezweni laseShinari; futhi iyoqiniswa, ibekwe khona phezu kwesisekelo sayo siqu. Zakariya 5:5–11.

Ubupapa, obubonakaliswa ngokuthi “ububi,” noma ngokukaPawulu ngokuthi “lowo omubi,” bamukela inxeba labo elibulalayo ngo-1798, lapho ithalenta lomthofu labekwa phezu kwesitsha ahlezi kuso. Emva kwalokho imimoya nokuphikisana kobuProthestani obuhlubukileyo kuyomphakamisa futhi bamakhele indlu eShinari, ngesikhathi esifanayo lapho uNkulunkulu eseqedile ukwakha indlu Ayakuyiphakamisa ibe yisibonakaliso. KuZakariya isibonakaliso somgunyathi singowesifazane wobubi, kanti isibonakaliso simelwe ngamajuba. Ngaleso sikhathi izwe liyobe selikhetha phakathi kweRoma, okuyisibaya sazo zonke izinyoni ezingcolileyo nezinegekayo, noma ijuba, uphawu lwesivumelwano sikaNkulunkulu nesintu.

Wamemeza ngezwi elinamandla, wathi: Liwile, liwile iBabiloni elikhulu, seliphenduke indawo yokuhlala yamademoni, nesibaya sabo bonke omoya abangcolileyo, nesibaya sazo zonke izinyoni ezingcolileyo nezinengekayo. IsAmbulo 18:2.

UKristu washo maqondana nokufa nokuvuka Kwakhe wathi, ‘dilizani leli thempeli, mina ngiyakulivusa ngezinsuku ezintathu.’ Lezo zinsuku ezintathu zimelela isikhathi esiyisiprofetho lapho kuvuswa khona ithempeli, njengoba kwaba njalo ngoMose, ngoKristu, nangamaMillerite. Imfuneko yeminyaka emithathu emnikelweni ka-Abrama wethokazi, wembuzi yesifazane, neyenqama imelela ukuthi ngaphakathi komlando ngamunye kule mithathu yezivumelwano esesikucabangela manje, kwakuyokwakhiwa ithempeli. Ithempeli lokugcina lesivumelwano labayizinkulungwane eziyikhulu namashumi amane nane liyisibonakaliso okufanele siphakanyiselwe phezulu njengomqhele ezulwini. Ngenxa yalesi sizathu, ithokazi, imbuzi yesifazane, nenqama kuyizilwane zomhlaba, ngaleyo ndlela kwenziwa umehluko nezinyoni ezindiza emazulwini. Ithempeli lesivumelwano elakhiwayo ezinsukwini zokugcina yilapho iJerusalema iphakanyiswa ngaphezu kwawo wonke amagquma nezintaba.

Nakuba ngingakakahloniphi yonke ingxenye yesinyathelo sokuqala kwezintathu zesivumelwano sika-Abrama, kuze kube manje, yonke ingxenye esesiyicabangile inofana nayo ekuqaleni nasekupheleni kuka-Israyeli wasendulo ongokoqobo, nasekuqaleni kuka-Israyeli wanamuhla. Sibonisile izinyathelo ezintathu zezingelosi zeSambulo 14 esinyathelweni sokuqala sesivumelwano sika-Abrama. Ifraktali lezingelosi ezintathu elisesinyathelweni sokuqala sesivumelwano sika-Abrama liyakuqinisekiswa ngokucace nakakhulu lapho sicabangela izinyathelo zesibili nesesithathu zesivumelwano sika-Abrama.

“Imihlatshelo eyisishiyagalombili” ka-Abrama ayimeleli kuphela imihlatshelo eyayizoba yingxenye yemikhosi yendawo engcwele kaMose, kodwa futhi ikhomba futhi iqinisekisa indima yesikhathi sesiprofetho endabeni yabantu bakaNkulunkulu besivumelwano. Iqinisekisa ukuqala nokuphela kuka-Israyeli njengabantu abakhethiweyo bakaNkulunkulu, noma ngabe kungokwangokoqobo noma ngokomoya.

Iminyaka kaPawulu engu-430 iyisikhathi sesiprofetho esingenakuhlukaniswa ngokunengqondo neminyaka ka-Abrama engu-400. Lapho ibekwa phezu kwenye, ikhiqiza isikhathi seminyaka engamashumi amathathu, silandelwe yiminyaka engamakhulu amane. Yilapho esizoqhubekela khona esihlokweni esilandelayo.

“Iziprofetho ezilotshwe eTestamenteni Elidala ziyizwi leNkosi lezinsuku zokugcina, futhi ziyogcwaliseka ngokuqinisekileyo njengoba sibonile incithakalo yaseSan Francisco.” Incwadi 154, Meyi 26, 1906.