

Incwadi kaYoweli neBandla lama-Adventist oMhla weSixhenxe laseLawodikea - Inombolo Yamashumi Amabini Anesihlanu

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Incwadi kaYoweli ijongana nobunkokeli bebandla lamaSeventh-day Adventist laseLawodike ngezingqina zemvukelo yalo eyandayo kwizizukulwana ezine. Ezo zizukulwana zine zikwaboniswa kuHezekile isahluko sesibhozo, apho amadoda angamashumi amabini anesihlanu aloo sizukulwana sesine aqubuda elangeni. Ngo-1901, kwiminyaka eli-13 emva kwemvukelo ka-1888, ibandla lama-Adventist laqulunqa ikomiti yokukhokela ibandla.

IKomiti eLawulayo yokuqala yeNkomfa Jikelele yasekwa ngexesha lohlengahlengiso olukhulu kwiSeshoni yeNkomfa Jikelele ka-1901, yaye yayiquka amalungu angama-25. Oku kwakukulwandiswa okukhulu xa kuthelekiswa nekomiti yangaphambi ko-1901, eyayinamalungu ali-13 kuphela. Amalungu aye anda ukutyhubela iminyaka, kodwa uYesu usoloko ewuchaza umgca wokugqibela ngokokwamazibulo. Isiqalo sasinamalungu angama-25, omnye engumkhokeli, nto leyo ehambelana nolandelelwano lwenkonzo engewe, olwalunababingeleli abangama-24 nombingeleli omkhulu omnye.

UYudas neSanhedrin bayimiqondiso emibini yemvukelo ngexesha likaKristu. ISanhedrin imele ibandla lamaSeventh-day Adventist laseLawodike. Ukuthabatha inxaxheba kweSanhedrin ekubethelelweni kukaKristu emnqamlezweni, kufanekisa indima yobu-Adventist kwintlekele yomthetho weCawa. ISanhedrin—ibhunga eliphakamileyo lamaYuda eYerusalem, elalibunjwe ngabefundisi abakhulu, amadoda amakhulu, nababhali, likhokelwa nguMbingeleli Omkhulu uKayafa—ladlala indima esembindini kwiziganeko ezakhokelela ekufeni kukaYesu.

Emva kokubanjwa kukaYesu eGetsemane (okwalungiselelwa ngokungcatshwa kukaYuda), waziswa phambi kweSanhedrin ebusuku endlwini kaKayafa. Bafuna ubungqina bokumgweba, bezisa amangqina awammangalela ngokunyelisa nokuvukela umbuso.

Xa uKayafa wambuza ngokungqalileyo uYesu ukuba wayenguMesiya na (okanye uNyana kaThixo), impendulo kaYesu evumayo, ethi, “Utshilo wena,” yakhokelela umbingeleli omkhulu ekubeni avakalise athi, “Unyelisile!” Ibhunga lamgweba njengofanele ukufa. Njengoko babengenalo igunya phantsi kolawulo lwamaRoma lokuphumeza isigwebo sentambo, bamnikela uYesu kuPontiyo Pilato, irhuluneli yaseRoma, bemtyhola ngokuvukela umbuso ukuze baqinisekise ukubulawa kwakhe ngamaRoma. Ukubethelelwa emnqamlezweni ngokwalo kwenziwa ngamajoni amaRoma phantsi komyalelo kaPilato, kodwa kuphela emva kokuba uPilato enikezele kuxinzelelo lwababingeleli abakhulu nesihlwele (esasifuna ukufa kukaYesu nokukhululwa kukaBharabhas).

“Xa uKristu wayelapha emhlabeni, ihlabathi lakhetha uBharabhas. Kwaye namhlanje ihlabathi namabandla enza olo khetho lunye. Iimbonakalo zokungcatshwa, zokwaliwa, nezokubethelelwa emnqamlezweni kukaKristu ziye zaphindwa zenzeka, zaye ziya kuphinda zenzeke kwakhona ngomlinganiselo omkhulu kakhulu. Abantu baya kuzaliswa ziimpawu zotshaba, yaye kunye nabo iinkohliso zalo ziya kuba namandla amakhulu. Ngokulingana kanye nobungakanani bokwaliwa kokukhanya kuya kubakho ukungaqondi kakuhle nokungavani ekuqondeni. Abo bamgatyayo uKristu bakhethe uBharabhas basebenza phantsi kwenkohliso etshabalalisayo. Ukumelwa gwenxa nobungqina bobuxoki kuya kukhula kube luvukelo olucacileyo. Iliso xa limbi, umzimba uphela uya kuba mnyama ngokupheleleyo. Abo banikela iintliziyi zabo kuyo nayiphi na inkokeli engeyiyo uKristu baya kuzifumana bephantsi kolawulo, ngomzimba, ngomphefumlo, nangomoya, lokuthabatheka okukhohlisayo okunomtsalane omkhulu kangangokuba phantsi kwamandla ako imiphefumlo ijika ekuyiveni inyaniso ukuze ikholwe ubuxoki. Bayabanjiswa baze bathinjwe, yaye ngezenzo zabo zonke bayakhala besithi, Sikhululele uBharabhas, kodwa mbethelele uKristu emnqamlezweni.

“Kwanangoku ngoku esi sigqibo siyenziwa. Izigcawu ezenziwa emnqamlezweni ziyaphinda zenziwe. Eecaweni ezimkile enyanisweni nasebulungiseni kuyatyhilwa oko indalo yomntu inokukwenza nekuyakukwenza xa uthando lukaThixo lungengomgaqo ohlala emphefumleni. Akufuneki simangaliswe yiyo nantoni na enokwenzeka ngoku. Akufuneki sothuswe yiyo nayiphi na imbonakalo eyoyikekayo enokuvela. Abo banyathela phantsi ngeenyawo zabo ezingcwelelisekanga umthetho kaThixo banomoya ofanayo nalowo babenawo amadoda awamgculelayo nawammiselayo uYesu. Ngaphandle kokuzisola kwesazela, baya kwenza izenzo zikayise wabo, uMtyholi. Baya kubuza umbuzo owaphuma emilebeni kaYuda umngcatshi, Nindinikani na ukuba ndinimngcathele uYesu uKristu? Kwanangoku uKristu uyangcatshwa ebantwini abangcwele bakhe.” Review and Herald, January 30, 1900.

Ukuba esi sicutshulwa sithetha ngenene oko sikutshoyo, ngoko abo babebonakaliswa njengaba “bakhetha uBharabhas,” abayi kuba nako ukuqonda oko kufundiswa sesi sicutshulwa. Abo bantu ngabantu abakwi-2 Tesalonika abafumana ulahlekiso olunamandla, ngenxa yokuba bengayithandanga inyaniso. Uthi ngabo bakhetha uBharabhas, “Abo banikela iintliziyi zabo nakweyiphi na inkokeli ngaphandle kukaKristu baya kuzifumana bephantsi kolawulo, ngomzimba, ngomphefumlo, nangomoya, lokuxhwileka okunomtsalane kangangokuba phantsi kwamandla ako imiphefumlo iyajika ekuyiveni inyaniso ukuze ikholwe ubuxoki.” Abo bakhetha uBharabhas baphantsi kolawulo lukaSathana ngaphambi komqondiso womnqamlezo nomthetho weCawa. Kule meko abanakukwazi nangayiphi na indlela ukuqonda oko kufundiswa sesi sicutshulwa. Ngoko ke baya kucebisa ukuba, “iimeko ezazikho xa uDade White wayebhala la mazwi zazizezelo bali likhethekileyo, hayi ngoku.” Mhlawumbi bangathi, “Uthetha ngobuKristu ngendlela eqhelekileyo, yaye oku akusebenzi ngokuthe ngqo kuma-Adventist oSuku lweSixhenxe.” Bubudenge.

Kakade ke, iimeko zembali ngelo xesha uDade White wayebhala loo mazwi zazisisenkcazo ngembali yakhe yobuqu, kodwa kanye njengokuba kwakunjalo ngoYohane esiTyhilelweni, xa umprofeti exelelwa ukuba abhale, uxelelwa ukuba abhale “izinto ozibonileyo, nezinto ezikhoyo, nezinto eziya kubakho emva koku.” Xa umprofeti ebhala izinto ezikhoyo, ngaxeshanye ubhala izinto eziya kubakho.

Ubunkokeli be-Adventism bumelwe ngamadoda angamashumi amabini anesihlanu kaHezekile, nawo ahambelanayo ngokwesiprofeto namadoda angamakhulu amabini anamashumi amahlanu awayema noKora, noDatan, noAbhiram. Ngokunjalo okubalulekileyo, abavukeli bonyaka ka-1888 kunye neNkomfa Jikelele yaseMinneapolis bachongwa nguDade White njengabaphinda uvukelo lukaKora, uDatan noAbhiram. UDade White ufundisa ngokuthe ngqo ukuba xa ingelosi yeSityhilelo ishumi elinesibhozo isihla ize ikhanyise ihlabathi ngozuko lwayo, imvula yasemva iyaqalisa.

“Imvula yasemva iya kwehlela abantu bakaThixo. Ingelosi enamandla iya kuhla ivela ezulwini, yaye umhlaba wonke uya kukhanyiswa bubuqaqawuli bayo.” Review and Herald, April 21, 1891.

USisi White ufundisa ngokuthe ngqo ukuba ingelosi yeSityhilelo ishumi elinesibhozo yehla kwiNkomfa Jikelele ka-1888 kunye nemiyalezo ka-A. T. Jones no-E. J. Waggoner. Xa wayekule Nkomfa woyiswa kakhulu luvukelo kangangokuba wagqiba ekubeni aqokelele izinto zakhe ahambe, kodwa ingelosi yamxelela ukuba kufuneka ahlale aze abhale imbali, kuba yayikukuphindwa kovukelo lukaKora. Kutheni le nto ingelosi yayifuna ukuba ibhalwe, ukuba kwakungekokuba ibe bubungqina ngemihla yokugqibela? Ukuba ilubungqina lwemihla yokugqibela, ingathetha ntoni na enye; ngaphandle kokuba ibandla lama-Adventist oSuku lweSixhenxe laseLawodike liya kuhamba emanyathelweni eSanhedrin ngexesha lentlekele yomthetho weCawa, ngakumbi ke imbali ekhokelela kuyo.

Umyalezo kaJones noWaggoner wamiswa njeng “omyalezo wokugwetyelwa ngokholo, ngenyaniso,” “umyalezo waseLawodike,” “umyalezo wobulungisa bukaKristu” kwanokuba “ngumyalezo wengelosi yesithathu.” Abavukeli bawuchasa loo myalezo, baza bakwala nokhokelo loMoya wesiProfeto kwakunye nabathunywa abanyuliweyo bentlanganiso. USister White ukwafundisa ukuba xa izakhiwo ezikhulu zesiXeko saseNew York zisiwa phantsi, ngokuchukunyiswa kwamandla kaThixo, ngoko ke iSityhilelo 18:1–3 siya kuzaliseka. Ukususela ngomhla we-9/11 ubunkokeli bebandla lama-Adventist eSeventh-day eliseLawodike buphinde-phinde imvukelo kaKora, imvukelo yamadoda angama-25 amandulo, imvukelo yobunkokeli ngowe-1888, kwakunye nemvukelo yeSanhedrin ngexesha elalikhokelela emnqamlezweni. Loo madoda angama-25 angumqondiso omela ububingeleli bobuLevi bobuxoki.

UmLevi wayemele ukuba abe neminyaka engama-25 ubudala xa wayeqalisa ukukhonza.

Waza wathetha uYehova kuMoses, esithi, Yile nto eyeyamaLevi: kususela kwiminyaka emashumi mabini anesihlanu ubudala nangaphezulu baya kungena ukuze balinde emsebenzini wentente yokuhlangana; ke kususela kwiminyaka emashumi mahlanu ubudala baya kuyeka ukulinda kuloo nkonzo, bangabi saba nakukhonza; kodwa baya kulungiselela kunye nabazalwana babo ententeni yokuhlangana, ukuze bagcine uxanduva, bangawenzi umsebenzi wenkonzo. Wenze njalo kumaLevi malunga noxanduva lwawo. Numeri 8:23–26.

UmLevi uqala inkonzo yakhe eneminyaka engamashumi amabini anesihlanu, aze asebenze iminyaka engamashumi amabini anesihlanu, de abe neminyaka engamashumi amahlanu. UMthunywa womNqophiso kuMalaki isahluko sesithathu, uhlambulula kwanokucoca abaLevi

emthethweni weCawa, njengoko Wenzayo ngomhla wama-22 kuOktobha, 1844.

Yabonani, ndiya kuthuma umthunywa wam, yaye uya kuyilungisa indlela phambi kwam; kwaye iNkosi, eniyifunayo, iya kufika ngequbuliso etempileni yayo, ewe, umthunywa womnqophiso, enivuyela yena: yabonani, uya kuza, utsho uYehova wemikhosi.

Kepha ngubani na onokunyamezela umhla wokufika kwakhe? yaye ngubani na oya kuma xa ebonakala? kuba unjengomlilo womcoci wesinyithi, kwaye unjengesepha yabacoci beengubo; yaye uya kuhlala njengomcoci nomhlambululi wesilivere; yaye uya kubahlambulula oonyana bakaLevi, abacokise njengegolide nesilivere, ukuze basondeze kuYehova umnikelo ngobulungisa. Wandula ke umnikelo wakwaYuda nowaseYerusalem ube mnandi kuYehova, njengemihla yamandulo, nanjengeminyaka yangaphambili. Malaki 3:1–4.

Inani elithi “25” njengophawu, alimeli kuphela umLevi othembekileyo, kodwa likwamele nomLevi wobuxoki. “25” njengophawu ngoko ke lichaza ukwahlulwa kweendidi ezimbini zabanquli, nokuba ngaba ziintombi ezilumkileyo nezizizidenge, iigusha neebhokhwe, ingqolowa nokhula. Inani elingamashumi amabini anesihlanu lingumqondiso ongameleli nje kuphela umLevi, kodwa ngokubalulekileyo ngokulinganayo likwangumqondiso wokwahlulwa (wokuhanjululwa) kwabaLevi. Oko kwahlulwa kusemthethweni weCawa, yaye kusisihloko esiphambili seLizwi likaThixo lesiprofeto. Kufanelekile ukuba uMateyu isahluko samashumi amabini anesihlanu, lulusukelo nje lwesiprofeto sikaYesu sesiphelo sehlabathi kuMateyu amashumi amabini anesine.

Waphuma ke uYesu, emka etempileni; baza abafundi bakhe kuye ukuze bamnqwalasele izakhiwo zetempile. Wathi ke uYesu kubo, Aniziboni na zonke ezi zinto? Inene ndithi kuni, Akuyi kusala apha litye phezu kwelinye, elingayi kuwiswa phantsi. Mateyu 24:1, 2.

Xa uYesu wemkayo etempileni, akazange abuye kwakhona. Kwiindinyana zokugqibela zesahluko samashumi amabini anesithathu, uYesu wayevakalise umgwebo phezu kweSanhedrin, yaye loo mgwebo uchazwa njenge “zisibhozo” iintshwangusha, ngaloo ndlela usenza umgunyathi wemphefumlo esibhozo eyayisemkhombeni, wosuku lwesibhozo lolwaluko, wosuku lwesibhozo lovuko, lwezizukulwana ezisibhozo zika-Abraham iminyaka engama-430 nangaphaya. Inani lomgunyathi elithi “sibhozo,” lihambelana nomLevi womgunyathi.

Inene ndithi kuni, Zonke ezi zinto ziya kuza phezu kwesi sizukulwana.

O Yerusalem, Yerusalem, wena ubabulalayo abaprofeti, ubagibisele ngamatye abo bathunywe kuwe, kukangaphi na ndandinqwenela ukuba ndibahlanganisele ndawonye abantwana bakho, njengokuba isikhukukazi sihlanganisela amantshontsho aso phantsi kwamaphiko aso, kodwa anavuma! Yabonani, indlu yenu ishiyelwe kuni iyinkangala.

Kuba ndithi kuni, Anisayi kundibona ukusuka ngoku, kude nithi, Makabongwe lowo uzayo egameni leNkosi. Mateyu 23:36–39.

Isahluko samashumi amabini anesibini sikaMateyu sigqiba ngomzekeliso wokubotshwa kwabakhohlakeleyo babe ziinyanda, size sigqibe ngonxibelelwano lokugqibela phakathi kukaKristu namaYuda aphikisayo. Emva koko, kwisahluko sama-24, ushiya itempile okokugqibela, eyeka imisebenzi Yakhe ngenxa kaSirayeli wamandulo. Isahluko siphela apho

saqala khona, ngesibhengezo sokuba indlu yabo ishiyelwe kubo ingenanto, yaye oko Wakubiza ngokuba yindlu kaYise xa Waqala ukucoca itempile, ngoku yayiyeyamaYuda engenanto.

Kwisahluko 24, uYesu uza kuphendula imibuzo emalunga netempile, nentshabalalo yayo eyayisondele. Le ntshabalalo yayiza kwenzeka kanye kweso sizukulwana, esasisizukulwana seenyoka. Wayishiya loo tempile engenakuze abuyele kuyo, ngoko ke iziprofeto azibekayo zibhekisa kuSirayeli womoya, kungekhona kuSirayeli wokwenyama. Xa uKristu eshiya itempile engulibandla lamaSeventh-day Adventist laseLawodike, njengoko wenzayo kuSirayeli wamandulo; ngaxeshanye, itempile yobuntu yabaliwaka elinamashumi amane anesine amawaka iya kudityaniswa neTempile eNgcwele ngonaphakade. Xa uYesu wayishiyayo itempile kaSirayeli wamandulo, waqhawula umtshato nabantu bakhe bomnqophiso bangaphambili ngonaphakade.

Isahluko seshumi elinanye kuse kuthi ga kwisahluko samashumi amabini anesibini sikaMateyu siyioomega yomgca wesahluko seshumi elinanye ukuya kumashumi amabini anesibini encwadini yeGenesis. Xa umgca uqala kwiGenesis 11, ukwaphawula nokuqala kweBhabheli nomnqophiso wokufa kaBhabheli, ofikelela ekuzalisekeni kwawo kwe-omega kwiSityhilelo isahluko seshumi elinesixhenxe, ivesi yeshumi elinanye, ivesi engumbindi kanye weendinyana ezenza izahluko zeshumi elinanye kuse kuthi ga kumashumi amabini anesibini. Umbindi wezihluko zeshumi elinanye ukuya kumashumi amabini anesibini kwiGenesis, kuMateyu, nakuSityhilelo nganye ugxininisa umqondiso okanye umqondiso wawo wobuxoki. KwiGenesis yayingolusiko, kuMateyu yayinguPetros neLiwa awayeza kulakhela kulo uKristu ibandla lakhe, yaye kwiSityhilelo yayilirhamncwa lobuxoki elalikhho, likho, yaye liya kunyuka, elilisibhozo, elivela kwesisixhenxe, nelithi ke emva koko litshate nenamba.

Ishumi elinanye namashumi amabini anesibini ziyimiqondiso echaza ukudityaniswa koButhixo nobuntu, nto leyo kanye imele umba kaKristu wokubhala umthetho waKhe ezintliziyweni nasezingqondweni zethu. U-11 no-22 bayimiqondiso yomnqophiso wabantu abalikhulu elinamashumi amane anesine amawaka. KuMateyu, isahluko samashumi amabini anesithathu, ububingeleli bobuxoki bamkela oohahe abasibhozo; kwangelo xesha linye, ububingeleli benyaniso buyathanjiswa. Ababingeleli bangcwaliselwa iintsuku ezisixhenxe, yaye ngomhla wesibhozo baqalisa ukukhonza.

Asiyongo ngozi into yokuba iintsuku ezisixhenxe zokuncwaliswa kwababingeleli, ezakhokelela ekubeni inkonzo yabo iqale ngomhla wesibhozo, ziqala kwiNumeri isahluko sesibhozo nomqolo wokuqala, kuba u-“81” ungumfuziselo wababingeleli.

Yathi iNkosi kuMoses, isithi, Thabatha uAron noonyana bakhe kunye naye, neengubo, neoli yokuthambisa, nenkunzi yenkomo yomnikelo wesono, neenkunzi zeegusha ezimbini, nengobozi yezonka ezingenagwele; uhlanganise ke ibandla lonke ndawonye emnyango wentente yokuhlangana. Wenza ke uMoses njengoko iNkosi yamwiselayo umthetho; lahlanganiswa ndawonye ibandla emnyango wentente yokuhlangana. Wathi uMoses kulo ibandla, Yile into iNkosi eyalele ukuba yenziwe. ...

Ningaphumi emnyango womnquba wokuhlangana iintsuku ezisixhenxe, kude kube ziphelile iintsuku zokuncwaliswa kwenu; kuba woningcwalisa iintsuku ezisixhenxe. Njengoko

enjenjalo namhlanje, uYehova uye wayalela ukuba kwenziwe njalo, ukuze kunxitywe uxolelwaniso ngenxa yenu. Ngako oko niya kuhlala emnyango womnquba wokuhlangana imini nobusuku iintsuku ezisixhenxe, nigcine umyalelo kaYehova, ukuze ningafi; kuba ndiyalelwe ngokunjalo. Waza uAron noonyana bakhe benza zonke izinto awaziyaelayo uYehova ngesandla sikaMoses. Kwathi ngomhla wesibhozo uMoses wabiza uAron noonyana bakhe namadoda amakhulu akwaSirayeli; Wathi kuAron, Zithabathele ithole lenkomo yenkomo eliselula libe lidini lesono, nenkunzi yegusha ibe lidini elinyukayo, zingenasiphako, uzisondeze phambi koYehova. ... Wathi uMoses, Yile nto ayiyaleleyo uYehova ukuba niyenze; buya kubonakala kuni ubuqaqawuli bukaYehova. ... Waza uAron wasiphakamisela isandla sakhe ebantwini, wabasikelela, wehla ekunikelweni kwedini lesono, nedini elinyukayo, nemibingelelo yoxolo. Baya ke uMoses noAron emnqubeni wokuhlangana, baphuma, babasikelela abantu; lwabonakala kubo bonke abantu ubuqaqawuli bukaYehova. Kwaphuma umlilo phambi koYehova, walidla esibingelelweni idini elinyukayo namanqatha; bathi bakubona bonke abantu, badanduluka, bawa ngobuso phantsi. Levitikus 8:1–5, 33–36; 9:1, 2, 6, 22–24.

Isahluko samashumi amabini anesithathu sichaza abaLevi bobuxoki abatyhilwayo ngexesha abaLevi bokwenene betywinwayo. Isahluko samashumi amabini anesibini sikaMateyu sigqitywa ngokuba kungabikho mntu uphinda ambuze uYesu nawuphi na umbuzo; size ke kwisahluko samashumi amabini anesithathu abeke phambili oohexe abasibhozo, ebonisa ukuba ixesha lovavanyo lweSanhedrin lwalusele luvaliwe, nokuba ngelo xesha umgwebo wokuphumeza wawusele uza kuqalisa. Kwisahluko samashumi amabini anesine, uchaza itempile njengendlu yamaYuda. Kubalulekile ukubona ulandelelwano olukwezi zahluko.

Izahluko zeshumi elinanye ukuya kwezingamashumi amabini anesibini zikaMateyu zichaza ukugqitywa kokutywinwa kwekhulu elinamashumi amane anesine amawaka ngokomxholo womnqophiso kaThixo nabantu abanyuliweyo. Umfuziselo kaPalmoni we-alpha kwisahluko seshumi elinanye, nomfuziselo waKhe we-omega kwisahluko samashumi amabini anesibini, wongeza ebalini elingaphakathi kwezo zahluko.

Isahluko samashumi amabini anesithathu sisicamagushelo, ukuhlanganiswa kobuThixo nobuntu njengoko kumelwe linani lamashumi amabini anesithathu. Kodwa isahluko sixela ngomgwebo olawulayo wokhula, ububingeleli bomgunyathi, abaLevi bomgunyathi. Wonke umbingeleli wayenguMlewi, kodwa asingabo bonke abaLevi ababengababingeleli. Phakathi kwenzala kaLevi, ngumlibo ka-Aron kuphela owawufanelekile ububingeleli. IBhayibhile ibonisa ukuba abaLevi babeza kuqalisa ukukhonza beneminyaka emashumi amabini anesihlanu, kodwa oonyana bakaKohati babeza kukhonza beneminyaka emashumi amathathu.

Ke kaloku uYehova wathetha kuMoses nakuAron, esithi, Balani oonyana bakaKohati phakathi koonyana bakaLevi, ngokwezalamane zabo, ngokwezindlu zooyise; ukususela kwiminyaka emashumi mathathu nangaphezulu, kuse eminyakeni emashumi mahlanu, bonke abangena emkhosini, ukuze benze umsebenzi ententeni yokuhlangana. Numeri 4:1–3.

Inani elingu-“30” limele ababingeleli ababengowomnombo wegazi kaKohati, owayengunyana kaLevi, yaye unyana kaKohati wayengu-Amram, owayenguyise ka-Aron. ULevi uthetha ukuthi

“uncanyathiselwe okanye umanyaniswe noThixo.” UKohati uthetha ukuthi “bahlnganiselwe ukujikeleza ubukho baKhe.” U-Amram uthetha ukuthi “abantu abaphakanyisiweyo,” yaye u-Aron uthetha ukuthi “umphathi wokukhanya okanye umlami ophakanyisiweyo.” Xa zidibene, zilanda intshukumo ukusuka kuLwandle oluBomvu ukuya eSinayi, ngaloo ndlela zimela umnqophiso phakathi koThixo nekhulu elinamashumi amane anesine amawaka, abangumzimba wetempile yoluntu omanyaniwa netempile yobuthixo, xa uKristu esolula isandla saKhe okwesibini ukuze aqokelele abantu baKhe abaseleyo abangena engcweleni yaKhe, apho athi ke abaphakamise aze abenze baphakame, njengoko bekhanyiselwa nguMbingeleli oMkhulu waseZulwini, njengoko wakhanyisela uShadraki, uMeshaki no-Abhednego.

Inani elithi “30” limela ixesha lokulungiselela ababingeleli, yaye u-25, njengobudala bamaLevi, umele ukusetyenziswa ku-30, umgca phezu komgca, kuba wonke umbingeleli wayengumLevi, kodwa asingabo bonke amaLevi ababengababingeleli. U-30 umele ixesha lokulungiselela elaqala ngo-1989, ngexesha lesiphelo, yaye liphela kumthetho weCawa eUnited States. Inani lama-25, njengophawu lwamaLevi, likwaluphawu lokwahlulwa phakathi kweendidi ezimbini, yaye ngokunxulumene nababingeleli lichaza ukwahlulwa. U-25 uphawula ukwahlulwa kwamaLevi namaLevi obuxoki kumthetho weCawa, yaye kumxholo wababingeleli bokwenene namaLevi okwenene ukwadala umahluko, nangona kunjalo, kungekhona ukwahlulwa okungalunganga, njengoko kunjalo ngamaLevi obuxoki.

UKohati wayengomnye wamasebe amathathu aphambili amaLevi (kanye noGershon noMerari). Umnombo wobupristi weza ngokukodwa ngoAron, inzala kaKohati. UAron uyinzala yesizukulwana sesine kaLevi, yaye ilungelo lobupristi lalinqatyiselwe kwinzala yakhe eyinkunzi phakathi kweli sebe lamaKohati. AmaKohati ewonke (yonke inzala kaKohati) ayenodumo lokuthwala ezona zinto zingcwele, kodwa ngumgca kaAron kuphela owawunako ngokwenene ukwenza imisebenzi yobupristi esibingelelweni nasendaweni engcwele. UAron umele kwaeso sizukulwana sesine njengala “madoda amadala” kaYoweli, okanye “amadoda amakhulu” kuHezekile isahluko sesibhozo, aqubuda elangeni.

Inkqubo yezigaba ezingama-24 ezijikelezayo zokukhonza zabaPristi (kananjalo nakumaLevi angengabo abapriste, kwiindima zokuxhasa ezinjengeemvumi nabagcini bamasango) yasekwa nguKumkani uDavide. UDavide wawacwangcisa amadodana ka-Aron aba zizigaba ezingama-24 ukuze akhonze ngokujikelana (1 Kronike 24:1–19). UDavide, ngoncedo lwabapriste uZadoki (womnombo ka-Eleyazare) noAhimeleki (womnombo ka-Itamare), wabahlula baba ngamaqela angama-24 (ali-16 ephuma kusapho olukhulu luka-Eleyazare, asi-8 ephuma koluka-Itamare). Kwaphoswa amaqashiso ukumisela ulandelelwano lwenkonzo.

Iqela ngalinye lalisebenza iveki enye (ukususela ngeSabatha ukuya ngeSabatha), kabini ngonyaka, yaye ukongezelela kuwo onke amaqela ayesebenza kunye ngexesha lemibhiyozo emikhulu (iPasika, iPentekoste, iTabhernakele). Ngokufanayo uDavide wawacwangcisa amaLevi angengababingeleli aba ngamaqela angama-24 omculo, okugcina amasango, nezinye iinkonzo ezinjalo (1 Kronike 23–26). Le nkqubo yamiselwa phantsi koSolomon (2 Kronike 8:14) yaza yaqhubeka kulo lonke ixesha leTempile yesiBini. UZakariya, uyise kaYohane uMbaptizi, wayekweli qela lika-Abhiya—Luka 1:5; 1 Kronike 24:10. Ulandelelwano lwamaqela angama-24

ababingeleli lwakhetwa ngeqashiso, yaye uZakariya wayekweli qela lika-Abhiya, elathi, kula maqela angamashumi amabini anesine, lalimele iqela “lesibhozo.” UZakariya uthetha ukuthi “UThixo uyakhumbula,” yaye igama likayise uAbhiya lithetha ukuthi “UThixo ungutata wam.”

UBawo osemazulwini wasikhumbula isithembiso saKhe sokuvusela umthunywa oya kulungisa indlela kaMesiya. Kodwa noZakariya ukwazimanya nomthetho weCawa, kuba kulapho iSabatha, umhla abantu ababemelwe ukuba bahlale bewukhumbula—iba luvavanyo lokugqibela. UZakariya umele umbingeleli, owesigaba sika-Abhiya, esisigaba “sesibhozo.” UZakariya akawukholwa umyalezo wengelosi aze enziwe isimungulu, de kube kukuzalwa konyana wakhe uYohane. Xa uYohane ezelwe, uZakariya ungena kwingxoxo engalo igama likaYohane, aze ke athethe. Ukuthetha okungokwesiprofeto kwemihla yokugqibela kuxa iUnited States ithetha njengenamba.

Kwathi ke ngomhla wesibhozo beza kusoka umntwana; bambiza ngokuba nguZakariya, ngegama likayise. Ke unina waphendula wathi, Hayi; koko uya kubizwa ngokuba nguYohane. Bathi ke kuye, Akukho namnye esizalwaneni sakho obizwa ngalo eli gama. Benza imiqondiso kuyise, befuna ukwazi ukuba yena angathanda ukuba abizwe ngokuba ngubani na. Wacela icwecwe lokubhala, wabhala, esithi, Igama lakhe nguYohane. Bamangaliswa bonke. Kwangoko umlomo wakhe wavuleka, nolwimi lwakhe lukhululwa, wathetha, wamdumisa uThixo. Luka 1:59–64.

UYohane umBhaptizi ungowodidi lwesibhozo luka-Abhiya, njengoko kwakunjalo kuyise. Ekolusweni lukaYohane, ngomhla wesibhozo igama lakhe liyatshintshwa. UYohane umBhaptizi umele abo bangababingeleli, besizukulwana sesine, abakubudlelane bomnqophiso noThixo, obatshintsha igama labo (ukusuka eLawodike ukuya eFiladelfiya), abatywine ngomqondiso womnqophiso, xa iUnited States ithetha njengenamba.

Siyitempile kaThixo. Imigca yesiprofeto ethetha ngetempile ithetha namadoda nabafazi njengabantu ngabanye, kwananjengeqela ngokudibeneyo, kuba ibandla likaThixo nalo liyitempile. Kwaye ke, ikhona itempile yasezulwini, yaye nguKristu owakha itempile yeNkosi. Nguye obeka isiseko aze abeke ilitye lentloko phezu kwetempile. Ngokuphathelele inani elithi “25” njengophawu, u-25 umele abaLevi, abacocwayo (abahlulwayo) kubaLevi bomgunyathi kuMalaki isahluko sesithathu, nabaye kwakhona bahlanjululwa kweso siqendu sinye. KuHezekile izahluko 40 ukuya ku-48 kuchazwa itempile engumfuziselo ngokweenkcukacha ezinkulu. Amanzi obomi aphuma kuloo tempile aze azalise umhlaba.

“Mangalisa ngumsebenzi uThixo aceba ukuwufeza ngezicaka Zakhe, ukuze igama Lakhe lizukiswe. UThixo wenza uYosefu waba ngumthombo wobomi kwisizwe samaYiputa. NgoYosefu ubomi baloo bantu bonke balondolozwa. NgoDaniyeli uThixo wasindisa ubomi bawo onke amadoda azizilumko aseBhabheli. Kwaye ezi nkululeko zaba zizifundo ezibonakalayo; zabonisa ebantwini iintsikelelo zokomoya ababezibekelwe ngokunxulumana noThixo awayemnqula uYosefu noDaniyeli. Ngokunjalo, ngabantu Bakhe namhlanje uThixo unqwenela ukuzisa iintsikelelo ehlabathini. Wonke umsebenzi ahlala entliziyweni yakhe uKristu, wonke oya kubonakalisa uthando Lwakhe ehlabathini, ungumsebenzi osebenzisana noThixo ekusikeleleni uluntu. Njengoko esamkela kuMsindisi ubabalo ukuze aludlulisele kwabanye, kuphuma kubo bonke ubukho bakhe umsinga wobomi bokomoya. UKristu weza

njengoGqirha Omkhulu ukuze aphilise amaxeba isono esiwenze kusapho loluntu; yaye uMoya Wakhe, esebenza ngezicaka Zakhe, unika abantu abaguliswa sisono, abahluphekayo, amandla amakhulu okuphilisa, asebenzayo emzimbeni nasemphefumleni. ‘Ngaloo mini,’ itsho iZibhalo, ‘kuya kuvulwa umthombo wendlu kaDavide nowabemi baseYerusalem ngenxa yesono nangenxa yokungcola.’ Zekariya 13:1. Amanzi alo mthombo aqulethe iimpawu zonyango eziya kuphilisa ubulwelwe bomzimba nobokomoya.”

“Ukusuka kulo mthombo kuphuma umlambo omkhulu owabonwa embonweni kaHezekile. ‘La manzi aphumela ngasempuma, ehle aye entlango, angene elwandle; aze akuba ethe angeniswa elwandle, amanzi aphiliswe. Kothi ke konke okuphilayo, okushukumayo, naphi na apho imilambo iya kufika khona, kuphile.... Yaye ngasemlanjeni, elunxwemeni lwawo, kweli cala nakwelo cala, kuya kukhula yonke imithi yokudla, amagqabi ayo angayi kubuna, neziqhamo zayo zingayi kuphela; iya kuvelisa iziqhamo ezitsha ngeenyanga zayo, ngenxa yokuba amanzi ayo ephuma engcweleli; neziqhamo zayo zibe kukudla, namagqabi ayo abe ngawokuphilisa.’ Hezekile 47:8–12.” Testimonies, volume 6, 227.

Itempile kaHezekile lingumfuziselo wesiprofeto wodidi oluphezulu kakhulu, yaye uYohane wayalelwa kwiSityhilelo isahluko seshumi elinanye ukuba alinganise itempile, kodwa ayishiye intendelezo. Xa sisenza kanye loo nto kwitempile kaHezekile, sifumanisa ukuba amanani amabini abonakala kakhulu ngaphakathi kwemilinganiselo yetempile amele ububingeleli. Iikubhite ezingama-50 lelona nani libonakala kakhulu, yaye liphindaphindwa izihlandlo ezili-11 njengobude obupheleleyo besakhiwo ngasinye sesango (Hezekile 40:15, 21, 25, 29, 33, 36, njalo njalo). Ama-50 akwasetyenziswa kubude obuthile beendonga nobamagumbi (42:7–8). Aluchaza lonke uhamba-hambo lwesango, lususela embundwini wangaphandle luse embundwini wangaphakathi.

Iikubhite ezingama-25 zezona zibonakala ngokucacileyo njengezesibini ngokubaluleka. Ziphindaphindwa izihlandlo ezili-10 njengobubanzi nobude beendawo ezintsonkothileyo zamasango (Hezekile 40:13, 21, 25, 29, 30, 33, 36). Xa zidityanisiwe, ama-50 nama-25 enza iipateni ezingaguququkiyo zoxande olungama-50 ngo-25 kumasango amathandathu aphambili. Oku kudityaniswa kuka-50 ngo-25 kulawula inkcazo yoyilo lwamasango akhokelela kwiindawo zangaphakathi. Akukho esinye isibini esiphindaphindwayo ngolu hlobo rhoqo nangokucwangcisekileyo kwisakhiwo setempile uqobo.

AbaLevi bangena enkonzweni esebenzayo beneminyaka engama-25 (Nomeri 8:24: “ukususela kwiminyaka engamashumi amabini anesihlanu ukunyuka baya kungena ukwenza inkonzo”). Babesebenza de babe neminyaka engama-50 (Nomeri 4:3, 39, 43; 8:25: “de kube yiminyaka engamashumi amahlanu”). Oku kunika kanye iminyaka engama-25 yenkonzo esebenzayo (50 – 25 = 25).

Ngoko ke, ixesha leminyaka engama-25 lenkonzo yobuLevi libonakaliswa ngokuthe ngqo kwimilinganiselo yee-25 ngo-50 yeekubhithi elawula amasango netyeya yetempile—eyona ndawo kanye apho abaLevi babekhonzelela khona. Imilinganiselo ephambili yetempile kaHezekile, oko kukuthi itempile yebandla eloyisileyo kunye nekhulu elinamashumi amane anesine amawaka, iyilwe ngobugcisa bokwakha kanye kule tempile apho babemiselwe ukukhonza kuyo; KANYE njengokuba iikromosom ezingamashumi amane anesithandathu zakhiwe kanye kule tempile apho

abantu bakaThixo bemiselwe ukukhonza khona. UPalmoni ubeke utyikityo lwaKhe phezu kwetempile yomntu ngamnye nakwitempile yomzimba odibeneyo emiselwe ukuba ibe ngumtshakazi waKhe.

Siza kuqhubekeka nale migca kwinqaku elilandelayo.

“Abo bakwizikhundla zoxanduva mabangaguqukele kwimimiselo yokuzanelisa nokuchitha ngokugqithisileyo yehlabathi, kuba abanakuyifikelela loo nto; yaye nokuba babenako ukuyifikelela, imimiselo efana nekaKristu ibingayi kuyivumela. Kufuneka kunikwe imfundiso eninzi. ‘Ngubani aya kumfundisa ulwazi? ngubani aya kumenza aqonde imfundiso? ngabo balunyulweyo elubisini, nabasuswe emabeleni. Kuba umyalelo umele ube phezu komyalelo, umyalelo phezu komyalelo; umgca phezu komgca, umgca phezu komgca; apha intwana, nalapha intwana.’ Ngaloo ndlela ilizwi leNkosi limelwe kukuziswa phambi kwabantwana ngomonde lize ligcinwe phambi kwabo, ngabazali abakholwa lilizwi likaThixo. ‘Kuba ngomlomo othintithayo nangalulwimi lumbi uya kuthetha kwaba bantu. Athe kubo, Le yindawo yokuphumla eninokuphumlisa ngayo odiniweyo; noku kukuhlaziyeka; kodwa abafunanga ukuva. Kodwa ilizwi leNkosi laba kubo ngumyalezo phezu komyalezo, umyalezo phezu komyalezo; umgca phezu komgca, umgca phezu komgca; apha intwana, nalapha intwana; ukuze bahambe, bawe ngomqolo, baphuke, barhintyelwe, babanjwe.’ Ngani?—kuba abaliphulaphulanga ilizwi leNkosi elafikayo kubo.”

“Oku kuthetha abo bangakhange bamkele uqeqesho, kodwa baxabisile ubulumko babo, baza bakhetha ukusebenza ngokwabo ngokwezimvo zabo. INkosi ibanika aba uvavanyo, ukuze mhlawumbi bathabathe indawo yabo yokulandela icebo laYo, okanye bala baze benze ngokwezimvo zabo, yaye ngoko iNkosi iya kubashiya kwisiphumo esiqinisekileyo. Kuzo zonke iindlela zethu, kuyo yonke inkonzo yethu kuThixo, Uthetha kuthi, ‘Ndinike intliziyo yakho.’ Ngumoya othobekileyo, ofundisekayo, uThixo awufunayo. Oko kunika umthandazo ukugqwesa kwawo yinyaniso yokuba uphefumlelwa yintliziyo enothando, elulamelayo.”

“UThixo ufuna izinto ezithile ebantwini baKhe; ukuba bathi, Andiyi kunikela intliziyo yam ukuba ndenze le nto, iNkosi ibayeka baqhubele phambili ekugwebeni kwabo abacinga ukuba bubulumko, bengenabo ubulumko basezulwini, kude kuzaliseke esi sibhalo [Isaya 28:13]. Animele ukuthi, Ndiya kulandela ukukhokela kweNkosi kude kube kwinqanaba elithile elivumelana nokugweba kwam, ndize ke ndibambelele nkqi kwezam izimvo, ndala ukubunjwa ngokomfuziselo weNkosi. Umbuzo mawubuzwe uthi, Ngaba oku kuyintando yeNkosi? hayi, Ngaba olu luluvo okanye ukugweba kuka—?” Testimonies to Ministers, 419.