

# **Incwadi kaYoweli neBandla laMa-Adventist eSuku lweSixhenxe laseLawodikea - Inani Lamashumi Amane ananye**

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## **Inani Lamashumi Amane Ananye**

ULevitikus wamashumi amabini anesithathu uveza imithendeleko yasentlakohlaza neyasekwindla, yaye ukumelwa kwale mithendeleko kunobunzulu bobuthixo kwisakhiwo sayo, nasekuhambelaneni ngokugqibeleleyo kwezakhiwo zesiqalo nezokugqibela ngaphakathi kwesakhiwo siphela. Imithendeleko yasentlakohlaza nemithendeleko yasekwindla iyahambelana. Esi sahluko singqina ngoPalmoni, uMbali-manani omangalisayo, kaninzi nangakumbi. Esi sahluko sinxibelelana ngokuqinileyo nangokumangalisayo nomyalezo wemihla yokugqibela wabaliwaka elikhulu elinamakhulu alikhulu anamashumi amane anesine.

Inani elithi “23” limela intlawulelo, eyindibaniselwano yoBungcwele nobuntu. Igama elithi Levitikus limela ububingeleli bamawaka alikhulu elinamashumi amane anesine amawaka, kuba bonke abaprofeti bathetha ngemihla yokugqibela, yaye ababingeleli bemihla yokugqibela ngabo uPetros ababiza ngokuba bububingeleli obungcwele. Ububingeleli obungcwele bukaPetros bububulumko abo baqondayo ukwanda kolwazi oluvelisa isigidimi soKhalelo lwasezinzulwini zobusuku. Izidenge, okanye abangendawo njengoko uDanilyeli ebachaza, bayalugatya ukwanda kolwazi, yaye uHoseya uyasazisa ukuba ngenxa yesi sizathu bayaliwa njengababingeleli.

Abantu bam bayatshatyalaliswa ngenxa yokuswela ulwazi; ngenxa yokuba ululahlile ulwazi, nam ndiya kukulahla, ukuze ungabi ngumbingeleli kum; ekubeni uwulibele umthetho woThixo wakho, nam ndiya kubalibala abantwana bakho. Ngokwanda kwabo, banda ukona kum; ngenxa yoko ndiya kuluguqula uzuko lwabo lube lihlazo. Hosea 4:6, 7.

Amanxila akwaEfrayim, uIsaya awabiza kanjalo ngokuba “sisithsaba sobuqaqawuli,” ubuqaqawuli babo buguqulwa kube “ziintloni.” UHoseya uchaza ngokucacileyo ukuba abo balandulayo ukwanda kolwazi lweemihla zokugqibela bayibandla lamaSeventh-day Adventist laseLawodike, kuba wabhala wathi, “Abantu bam.” Abantu bakhe baya kulahlwa njengababingeleli, yaye oko kwenzeka kwisizukulwana sokugqibela nesisesine, kuba Uza kuzilibala abantwana babo, yaye abantwana bamele isizukulwana sokugqibela.

## **Ucamagushelo—ukuba—mnye**

Isihloko esithi “Levitikus 23,” sithetha “uxolelaniso lobubingeleli bamawaka alikhulu anamashumi amane anesine.” Le nyaniso ingafunyanwa ngokudibanisa nje igama lencwadi nenani lesahluko. Uxolelaniso oluxutyushwa yiLevitikus amashumi amabini anesithathu luthetha “ukwenziwa banye,” kwaye luchaza ukudityaniswa koBungcwele nobuntu. Olo dityaniso lumelwe zizininzi iisimboli eLizwini likaThixo, olunye lwazo kukuba itempile yomntu imele idityaniswe neTempile

eNgcwele.

Itempile yomntu inesakhiwo seechromosome ezingamadoda “23” nezechromosome ezingabafazi “23”. UPetros uchaza ukuba ububingeleli bamawaka alikhulu anamashumi amane anesine buyi “ndlu yomoya.” Ezo chromosome zidibana kunye njengoko kusenjenjalo ngendoda nomfazi, yaye oko akudibanisileyo uThixo, makangahlukanisi umntu. Umtshato ungomnye umfuziselo wobunye bokuxolelaniswa. ULevitikus “23” uthetha ukudityaniswa kwetempile yoMbingeleli oMkhulu waseZulwini, kunye netempile yababingeleli abangamawaka alikhulu anamashumi amane anesine.

## **Iindinyana Ezimashumi Amabini Anesibini**

Imibhiyo yasentwasahlobo ekuLevitikus amashumi amabini anesithathu imelwe kwiivesi zokuqala ezingamashumi amabini anesibini zesahluko, yaye imibhiyozo yasekwindla imelwe kwiivesi zokugqibela ezingamashumi amabini anesibini zesahluko. Ivesi yokugqibela yivesi yamashumi amane anesine, umqondiso ka-1844, xa uMhla woXolelaniso ongumfuziselo ogqityiweyo waqala ngomhla weshumi wenyanga yesixhenxe, ekuzalisekiseni iLevitikus amashumi amabini anesithathu. Isahluko samashumi amabini anesithathu sahlulwe saba ngamaxsha amabini eevesi ezingamashumi amabini anesibini; omabini la maxsha eevesi ezingamashumi amabini anesibini anxulunyaniswe ngokwengqiqo ngokuba eyimibhiyozo, kodwa akwahlulwe ngokwengqiqo ngenkonzo kaKristu yeyadi nendawo engcwele, emelwe yintwasahlobo, nangenkonzo yaKhe yeNdawo Engcwele Kakhulu emelwe yikwindla.

## **22**

Zombini imithendeleko yasentwasahlobo neyasekwindla imelwe ziindima ezingamashumi amabini anesibini, yaye ezo ndima ziyangqinelana nobungqina boonobumba besiHebhere, obuquka iileta “ezingama-22”. “22” sisishumi ku-“220”, nto leyo eluphawu lokudityaniswa kobuThixo nobuntu. “220” imele ukuqala kweminyaka engama-2,520 yokusasazwa kukaYuda, kwaneminyaka engama-2,300 ukuya kuMhla woCamagushelo. Indawo yokuqala yama-2,520 yayingu-677 BC, yaye indawo yokuqala yama-2,300 yayingu-457 BC, ngaloo ndlela ichaza iminyaka engamakhulu amabini anamashumi amabini njengonxibelelwano phakathi kwesiprofeto sokunyathelwa phantsi komkhosi kaThixo nesiprofeto sokunyathelwa phantsi kwengcwele kaThixo. Zombini ezo ziprofeto zaphela ekufikeni koMhla woCamagushelo ongumfuziselo ozalisekileyo ngo-Oktobha 22, 1844.

Ngaloo mhla, kwaqalisa umsebenzi kaKristu wokudibanisa itempile yobuntu neTempile engcwele kaThixo, yaye ngelo xesha kwazaliseka zombini uHabakuki 2:20 noYohane 2:20. UHabakuki wabonisa ukuba ubuThixo babungelo xesha bukhona eNdaweni eNgcwele Kakhulu, yaye uYohane wabhala ukuba itempile yamaMillerite, eyayiza kungena ngokholo kuloo Ndawo iNgcwele Kakhulu, yayiligqibile ixesha leminyaka engamashumi amane anesithandathu, elaliphawula ukwakhiwa kwetempile yobuntu yamaMillerite ukusukela ngo-1798 ukuya ku-1844. Imbali yeminyaka “46”, equlethe “23” no-“23”, imelwe ngumsebenzi kaWilliam Miller, owathi kuqala waqalisa ukuvakalisa umyalezo waloo mbali ngo-1831, kwiminyaka engama-“220” emva kokupapashwa kweBhayibhile yeKing James. ILizwi elingcwele elapapashwa ngo-1611,

ladityaniswa nomthunywa ongumntu kwiminyaka engama-“220” kamva ngo-1831. Zombini imithendeleko yasentwasahlobo neyasekwindla zimelwe ziivesi “22”.

Iindima ezingamashumi amabini anesibini ezinemigca emibini yomxholo omnye zifuna ukuba ngokwesiprofeto iindima zokuqala ezingamashumi amabini anesibini zibekwe ngaphezulu kwezingamashumi amabini anesibini ezilandelayo. Ekulungelelaniseni le migca mibini ngale ndlela, nidibanisa umsebenzi wentendelezo nendawo engewe, omelwe kwimithendeleko yasentwasahlobo, kunye nomsebenzi kaKristu eNdaweni eNgcwele Kakhulu. Kulo mgangatho wesiprofeto oku kumela ukudityaniswa kweetempile ezimbini, nto leyo ebonakalisa umsebenzi kaKristu wokubuyisana.

Xa iivesi zokuqala ukuya kutsho kwamashumi amabini anesibini zilungelelaniswa nevesi yamashumi amabini anesithathu ukuya kweyamashumi amane anesine, kusekwa umgca wesiprofeto ongqinwa ngoonobumba abangamashumi amabini anesibini bealfabhethi yesiHebhere, nangumfuziselo omelwa linani elithi “22,” kwakunye nangumfuziselo omelwa yimibhiyozo, ngokuhambisana nokuzaliseka kwaloo mibhiyozo kwimbali engcwele.

Ukuqala kwemibhiyozo yasentwasahlobo kuqala ngokuchonga iSabatha yosuku lwesixhenxe, yaye ukuphela kwemibhiyozo yasekwindla kuchonga iSabatha yonyaka wesixhenxe. UKristu, njengoAlfa noOmega, wabeka iSabatha ekuqaleni nasekupheleni kwamangqina amabini e-“22” kumgca wobubingeleli bamalikhulu alikhulu anamashumi amane anesine amawaka.

ISabatha yosuku lwesixhenxe yayikukhanya okukhethekileyo ekuqaleni koMhla weNtlawulelo ongumfuziselo owazalisekileyo ngowe-1844, yaye ukukhanya kweSabatha yonyaka wesixhenxe kukhanya ekupheleni. ISabatha yosuku lwesixhenxe kananjalo yayiyeyona ndibano ingcwele yokuqala kaLevitikus “23,” njengoko iSabatha yonyaka wesixhenxe iyeyokugqibela indibano engcwele kweso sahluko. ISabatha yi-alpha ne-omega yomgca wobubingeleli kwisahluko “23.” Eyokuqala, iSabatha yosuku lwesixhenxe, yi-alpha yobubingeleli bamawaka alikhulu anamashumi amane anesine, yaye eyokugqibela, iSabatha yonyaka wesixhenxe, yi-omega yobubingeleli bamawaka alikhulu anamashumi amane anesine.

“Abo banobudlelane noThixo bahamba ekukhanyeni kweLanga loBulungisa. Abamhlazisi uMkhululi wabo ngokonakalisa indlela yabo phambi koThixo. Ukukhanya kwasezulwini kuyabakhanyisela. Njengoko besondela esiphelweni sembali yalo mhlaba, ulwazi lwabo ngoKristu, nangeziprofeto ezimayelana naye, luyanda kakhulu. Baxabiseke ngokungenasiphelo emehlweni kaThixo; kuba bamanyene noNyana wakhe. Kubo ilizwi likaThixo libubuhle nobuncomekayo obungaphaya kokuthelekiswa. Bayakubona ukubaluleka kwalo. Inyaniso iyatyhilwa kubo. Imfundiso yokwenziwa inyama kukaKristu ihonjiswa kukhanya okuthambileyo. Bayabona ukuba isiBhalo sisitshixo esivula zonke iimfihlelo size sisombulule bonke ubunzima. Abo bangazange bavume ukwamkela ukukhanya nokuhamba ekukhanyeni abayi kukwazi ukuqonda imfihlelo yobuthixo, kodwa abo bangakhange bathandabuze ukuthwala umnqamlezo balandele uYesu, baya kubona ukukhanya ekukhanyeni kukaThixo.” The Southern Watchman, Aprili 4, 1905.

Apha, “kufuphi nokuvalwa kwembali yalo mhlaba,” ekupheleni koMhla woXolelaniso ongowomfuziselo wokwenene, “imfundiso yokuzalwa kukaKristu esenyameni” yambathiswa ukuqaqamba “okuthambileyo” njengoko kwakunjalo ngemfundiso yeSabatha yosuku lwesixhenxe ekuqaleni koMhla woXolelaniso ongowomfuziselo wokwenene.

“UYesu wasiphakamisa isigqubuthelo setyeya, ndaza ndabona amacwecwe amatye ekwakubhalwe kuwo iMithetho eliShumi. Ndothuka njengoko ndabona umthetho wesine usebindini kanye wale miyalelo ilishumi, ujikelezwe sisangqa esithambileyo sokukhanya. Ingelosi yathi: ‘Nguwo kuphela kwelishumi ochaza uThixo ophilileyo owadala amazulu nomhlaba nazo zonke izinto ezikukho. Xa kwabekwa iziseko zomhlaba, kwasekwa nesiseko seSabatha ngelo xesha.’” Testimonies, volume 1, 75.

ISabatha yosuku lwesixhenxe, eyiyo “isiseko,” iqala kwiLevitikus “23,” yaye iSabatha yonyaka wesixhenxe iphelisa ubungqina bababingeleli njengoko bumelwe yimibhiyozo yasentlakohlaza neyasekwindla. ISabatha yonyaka wesixhenxe imele itempile eyakhiwe phezu kwesiseko. ISabatha yonyaka wesixhenxe ekupheleni imelwe yi-2,520, kanye njengokuba iSabatha yosuku lwesixhenxe imelwe yi-2,300. ISabatha yonyaka wesixhenxe imele “imfundiso yokuzalwa kukaKristu esenyameni.” ISabatha yosuku lwesixhenxe ngumqondiso woMdali, yaye iSabatha yonyaka wesixhenxe ngumqondiso wobuThixo obudityaniswe nobuntu.

## **Ukulungelelanisa Imigca**

Xa silungelelanisa imithendeleko yasentwasahlobo nemithendeleko yasekwindla kuLevitikus amashumi amabini anesithathu, umthendeleko wePasika ulandelwa ngosuku olulandelayo ngumthendeleko weentsuku ezisixhenxe wesonka esingenagwele, yaye umthendeleko weziqhamo zokuqala ulandela usuku olusemva kokuba umthendeleko weentsuku ezisixhenxe wesonka esingenagwele uqale. Iimpawu zexesha ezintathu ngeentsuku ezintathu.

Ixesha leentsuku ezisixhenxe elenza umthendeleko wesonka esingenagwele liqala ngentlanganiso engcwele lize liphele ngokunjalo. Ngosuku olulandela ukuqala komthendeleko wesonka esingenagwele, kufika umthendeleko weziqhamo zokuqala, yaye uquka umnikelo weziqhamo zokuqala zerhasi yasentwasahlobo. IPentekoste, ekwabizwa ngokuba ngumthendeleko weeveki, yenzeka kwiintsuku ezingamashumi amahlanu emva komthendeleko weziqhamo zokuqala, ophawula ukuqala kwexesha leeveki ezisixhenxe eliphela ngosuku lwamashumi amane anesithoba, olulandela yiPentekoste, okuthetha amashumi amahlanu.

IPasika iqala ngokuhlwa ngolwesine lweshumi elinesine. IPasika asiyindibano engcwele.

Kwandule ke ngomhla weshumi elinesihlanu kufika umthendeleko wesonka esingenagwele, ongowemihla esixhenxe. Umhla wokuqala nomhla wokugqibela waloo mthendeleko wemihla esixhenxe ziindibano ezingcwele.

Ngosuku olulandelayo, usuku lweshumi elinesithandathu, usuku lweziqhamo zokuqala, luyafika. Emva koko kuqala ezo veki zisixhenxe eziphawulwa ngumthendeleko wePentekoste, yaye iPentekoste yenye yeendibano ezingcwele ezisixhenxe ezimelwe yimithendeleko yasentwasahlobo neyasekwindla. Iziqhamo zokuqala asiyondibano ingcwele.

Ke kaloku ngomhla wokuqala wenyanga yesixhenxe umthendeleko wezigodlo, yindibano engcwele.

UMhla woCamagushelo ngomhla weshumi wenyanga yesixhenxe yindibano engcwele, kodwa asingomthendeleko.

Usuku lokuqala lomthendeleko weeDyunjana yindibano engcwele. Emva komthendeleko weentsuku ezisixhenxe kukho usuku lwesibhozo lweedyunjana, nangona usuku lwesibhozo luthathwa njengolungaphandle kwamaxesha amelwe yile mithendeleko. Olo suku lwesibhozo luyindibano engcwele.

Oku kulingana neendibano ezingcwele ezisixhenxe xa uquka iSabatha yosuku lwesixhenxe eyazisa imithendeleko. Iindibano ezingcwele ezisixhenxe nemithendeleko esixhenxe, nangona zihambelana ngendlela eyahlukileyo kuneendibano ezingcwele. Iimpawu zendlela zokuqala nezokugqibela ziiSabatha, kuqala ezosuku, emva koko ezonyaka. Ngaphakathi kwimithendeleko echongiweyo phakathi kweSabatha zika-alpha no-omega kukho imithendeleko esixhenxe neendibano ezingcwele ezintlanu. Ukuba uquka iSabatha ka-alpha yosuku lwesixhenxe neSabatha ka-omega yonyaka wesixhenxe, unazo iindibano ezingcwele ezisixhenxe nemithendeleko esixhenxe. Kuyaqondakala ukuba usuku lwesibhozo lweMinquba aluyonxalenye yemithendeleko, yaye lwenza imfihlelo yokuba owesibhozo abe ngowabasixhenxe. Ingongoma endiyichongayo apha yeyokuba uYesu, njengoPalmoni, walungiselela ukwahluka kwamanani ngaphakathi kwesahluko “23” ngendlela emangalisayo ngokupheleleyo.

## **Intwasahlobo**

Imithendeleko yasentwasahlobo iqulethe ixesha lomthendeleko weentsuku ezisixhenxe lesonka esingenagwele, eliquka indibano engcwele ye-alpha ekuqaleni nendibano engcwele ye-omega ekupheleni. IPentekoste yindibano engcwele yesithathu kwimithendeleko yasentwasahlobo. IPentekoste ifika emva kwexesha leeviki ezisixhenxe, eliphela ngomthendeleko ngomhla wamashumi amahlanu. Imithendeleko yasentwasahlobo iphawulwa ziintsuku ezine zomthendeleko namaxesha amathathu. IPasika, isonka esingenagwele, iziqhamo zokuqala, nePentekoste zezona ntsuku zine zomthendeleko, yaye la maxesha mathathu ziintsuku ezisixhenxe zesonka esingenagwele, iintsuku ezingamashumi amane anesithoba ezandulela zize ziquke umhla wamashumi amahlanu wePentekoste, neentsuku ezintathu zokuqala ezilixesha eliquka amanyathelo amathathu.

Umnikelo weziqhamo zokuqala wexesha lePasika uyahambelana nomnikelo weziqhamo zokuqala ngomhla wePentekoste; iminikelo yeziqhamo zokuqala yerhasi kwixesha leentsuku ezintathu lePasika, kunye nomnikelo weziqhamo zokuqala wengqolowa ngePentekoste ekupheleni kwexesha lePentekoste leentsuku ezingamashumi amane anesithoba, slash— amashumi amahlanu centsuku.

## **Ukuwa**

Imibhiyozo yasekwindla iqala ngomhla othile womthendeleko osungula ixesha leentsuku ezilishumi elikhokelela emgwebeni. Kwiintsuku ezintlanu emva komgwebo kubakho

umthendeleko weentsuku ezisixhenxe, apho usuku lokuqala nolokugqibela kwezo ntsuku zisixhenxe lubizwa njengeendibano ezingcwele. Ukususela kumhla weshumi elinesihlanu kude kuse kumhla wamashumi amabini anesibini kubhiyozelwa uMthendeleko weMinquba, aze ke ngomhla wamashumi amabini anesithathu kuphawulwe iSabatha yomhlaba.

Xa sithabatha imithendeleko yasekwindla siyibeke phezu kwemithendeleko yasentwasahlobo, siba nemigca emibini emelwa ngokufanayo ziindinyana ezingamashumi amabini anesibini; ngoko ke imelwe ngoonobumba abangamashumi amabini anesibini boonobumba besiHebhere. Xa kusenziwa oku, uphawu lokuqala lwendlela yindibano engcwele yeSabatha yomhla wesixhenxe, yaye uphawu lokugqibela lwendlela yindibano engcwele yeSabatha yonyaka wesixhenxe.

Kananjalo ngomhla weshumi elinesihlanu wenyanga yesixhenxe, xa nithe naqokelela iziqhamo zelo lizwe, nize nimenzela uYehova umthendeleko iintsuku ezisixhenxe; ngomhla wokuqala makubekho isabatha, nangomhla wesibhozo makubekho isabatha. Levitikus 23:39.

IPentekoste yaba yimvula yokuqala, yaye iMinquba yimvula yokugqibela. Ukuthululwa koMoya oyiNgcwele ngePentekoste kwakumelwa lusuku olunye, yaye ukuthululwa okumelwa yiMinquba lithuba elithi ekugqibeleni liphele, lize ke lilandelwe yiSabatha, oko kukuthi ngumhla wesibhozo, emva kweentsuku ezisixhenxe. ISabatha elandela ukubonakaliswa kokugqibela kokuthululwa koMoya oyiNgcwele imela iSabatha yomhlaba uphumla iminyaka eliwaka.

“Ngexesha lembandezelo sonke sabaleka ezixekweni nasezilalini, kodwa salandelwa ngabangendawo, abangena ezindlwini zabangcwele bephethe ikrele. Baliphakamisa ikrele ukuze basibulale, kodwa laphuka, lawa lingenamandla njengengca eyomileyo. Emva koko sonke sakhala imini nobusuku sicela ukuhlangulwa, yaye isikhalo sanyuka safika phambi koThixo. Ilanga laphuma, nenyanga yema ngxi. Imilambo yayeka ukuhamba. Kwenyuka amafu amnyama, anzima, aza angqubana omnye komnye. Kodwa kwakukho indawo enye ecacileyo yozuko oluzinzileyo, apho kwaphuma khona ilizwi likaThixo linjengamanzi amaninzi, elamazamisa amazulu nomhlaba. Izulu lavuleka lavaleka, lalisengxakini enkulu. Iintaba zangcangcazela njengengcongolo emoyeni, zaza zaphosa amatye arhabaxa macala onke. Ulwandle lwabila njengembiza, lwaza lwaphosa amatye phezu komhlaba. Kwaye xa uThixo wayethetha umhla neyure yokufika kukaYesu, waza wanikela umnqophiso ongunaphakade kubantu baKhe, wathetha isivakalisi esinye, aze ke ame kancinci, lo gama amazwi ayegubungela umhlaba wonke. USrayeli kaThixo wayemi amehlo awo ejonge phezulu, ephulaphule amazwi njengoko ayephuma emlonyeni kaYehova, aze agubungele umhlaba njengokuqhwytywa kwendudumo enamandla kunazo zonke. Kwakoyikeka kakhulu, kusisidima esinzulu. Kwaye ekupheleni kwesivakalisi ngasinye abangcwele badanduluka besithi, ‘Uzuko! Haleluya!’ Ubuso babo babukhanyiswe luzuko lukaThixo; yaye babengezela ngolo zuko, njengoko babunjalo ubuso bukaMoses xa wayehla eSinayi. Abangendawo babengenako ukubajonga ngenxa yozuko. Yaye xa intsikelelo engasoze iphele yabhengezwa phezu kwabo babemzakisile uThixo ngokugcina iSabatha yaKhe ingcwele, kwabakho isikhuzo esinamandla soloyiso phezu kwerhamncwa naphezu komfanekiso waso.”

“Kwaqala ke ngoko iYubheli, xa ilizwe lalimele ukuphumla.” Early Writings, 34.

IJubhile ngunyaka wamashumi amahlanu, emva kwemijikelo esixhenxe yeminyaka esixhenxe, nto leyo eyimihla engama-49 ekhokelela kumhla wamashumi amahlanu wePentekoste. Xa umgca wemithendeleko yokuwa uziswa kunye nemithendeleko yasentwasahlobo kukho imihla engama-49 ekhokelela ePentekoste, ephawula ukuqala kwexesha leentsuku ezisixhenxe leMinquba.

IPentekoste neMinquba ziyangqinelana, yaye kunye zibonisa ixesha lemvula yasemva eliqala kumthetho weCawa oza kufika kungekudala lize liqhubeke de kuvalwe ixesha lovavanyo, iNkosi ibuye, aze ke umhlaba uphumle, njengoko kubonakaliswa yiSabatha yonyaka wesixhenxe, yona eyeyesibhozo kwezo zisixhenxe emthendelekweni weMinquba.

Xa sidibanisa yomibini imigca yeevesi ezingamashumi amabini anesibini, sikwenza oko ngezizathu ezininzi. Yomibini imigca ineevesi ezingamashumi amabini anesibini, elo nani lingamashumi amabini anesibini lisishumi seshumi sama-220, lingumqondiso wokudityaniswa kobuThixo nobuntu.

Yomibini imigca imela ialfabethi yesiHebhere enoonobumba abangamashumi amabini anababini.

Yomibini yomgca imele imibhiyozo.

Yomibini le migca imele amaxesha amabini okuvuna onyaka.

Yomibini le migca imele umsebenzi kaKristu entendeni, engcweleni, naseNgcweleni kaNgcwele. ILevitikus ithetha ababingeleli, yaye uYesu nguMbingeleli oMkhulu waseZulwini. Ngenxa yezi zizathu, sinelungelo lokusebenzisa indlela yomgca phezu komgca kwiindinyana ezingamashumi amane anesine zeLevitikus amashumi amabini anesithathu.

IPentekoste yaba yimvula yokuqala yobuKristu, yaye iiMinquba yiyo imvula yamva yobuKristu. Ngoko ke siwudibanisa “umhla wePentekoste” wasentwasahlobo neentsuku ezisixhenxe zeeMinquba zasekwindla. Xa uDade White wathi, “Ngexesha lembandezelo sonke sabaleka emizini nasezilalini,” uchaza ixesha apho abantu bakaThixo baphila entlango ngenxa yentshutshiso. Ukuhlala eminqubeni ngexesha leeMinquba kufanekisela imbali ekhokelela ngqo ekuphumleni kwejubhile yeSabatha komhlaba.

UMhla wePentekoste uphawula ukuqala kweentsuku ezisixhenxe zoMthendeleko wamaNqugwala. Emva koko ijubili imelwe ngumhla wesibhozo, ongowazo ezo ntsuku zisixhenxe zoMthendeleko wamaNqugwala. Kwiintsuku ezintlanu phambi koMthendeleko wamaNqugwala kwakukho uMhla woCamagushelo. Ngoko ke, kwiintsuku ezintlanu phambi kwePentekoste, ephawula ukuqala kwamaNqugwala—kuphawulwa umgwebo. Kwiintsuku ezilishumi phambi komgwebo woMhla woCamagushelo kukho umthendeleko wamaXilongo. Xa le migca idityanisiwe, kwiintsuku ezintlanu phambi komthetho weCawe, omelwe yiPentekoste, kuphawulwa umgwebo. Kwiintsuku ezilishumi phambi koko, kuphawulwa umthendeleko wamaXilongo.

Ubhaptizo lukaKristu lwamela ukufa kwaKhe, ukungcwatywa kwaKhe, nokuvuka kwaKhe. Ezo zinyathelo zintathu zimelwe kukufa kwaKhe ngePasika, ukungcwatywa kwaKhe nokuphumla kwaKhe ngeSabatha, nokuvuka kwaKhe ngeCawa. Iintsuku ezintathu zokufa kwaKhe, ukungcwatywa kwaKhe nokuvuka kwaKhe ziyenye indlela ephawulayo equka amanyathelo amathathu. Ngoko ke siqala ukudityaniswa kwemigca emibini yemithendeleko yasentwasahlobo

neyasekwindla ekuvukeni. Uvuko losuku lwesithathu luqalisa ixesha leentsuku ezingamashumi amane anesithoba elikhokelela kwiPentekoste, engumthetho weCawa. Elo xesha leentsuku ezingamashumi amane anesithoba landulelwa ngumthendeleko wezonka esingenagwele, oqala usuku olunye ngaphambili kwaye uqhubeke iintsuku ezintlanu ngaphaya komhla weziqhamo zokuqala.

Ukusuka eluvukweni lweziqhamo zokuqala kude kube ngumthetho weCawa kukho iintsuku ezingamashumi amane anesithoba, umthetho weCawa wona usisuku samashumi amahlanu. Iintsuku ezintlanu ngaphambi komthetho weCawa kugqanyiswa umgwebo, yaye iintsuku ezilishumi ngaphambi kwaloo mgwebo kuphawulwa isilumkiso samaxilongo. Uvuko luluphawu lokuqala lwendlela, kuze ke kwiintsuku ezintlanu kamva kugqitywe ixesha lesonka esingenagwele. Iintsuku ezingamashumi amathathu emva kokuphela kwesonka esingenagwele, kwenzeka isilumkiso samaxilongo. Iintsuku ezilishumi kamva kuphawulwa umgwebo woMhla woCamagushelo, yaye kwiintsuku ezintlanu kamva kufika umthetho weCawa wePentekoste.

Oku kuchaza iimpawu zendlela ezisixhenxe ekusetyenzisweni komgca phezu komgca kwemithendeleko yasentwasahlobo neyasentlakohlaza; ukuqala kwesonka esingenagwele, uvuko, ukuphela kwesonka esingenagwele, isilumkiso samaxilongo, umgwebo, iPentekoste nemvula yasemva. Ezo mpawu zendlela zisixhenxe zibekwe ngaphakathi kweSabatha ye-alpha yosuku lwesixhenxe neSabatha ye-omega yonyaka wesixhenxe. Ezo mpawu zendlela zisixhenxe zifihlwe phakathi kweSabatha ezimbini zahlula zaza zachaza ixesha leentsuku ezintlanu, elilandelwa lixesha leentsuku ezingamashumi amathathu, ixesha leentsuku ezilishumi, ixesha leentsuku ezintlanu, nexesha leentsuku ezisixhenxe.

Xa ke ke silungelelanisa uvuko lukaKristu, sifumana ixesha leentsuku ezingamashumi amane apho wafundisa abafundi “ubuso ngobuso,” waza emva koko wenyukela ezulwini. Emva koko, abafundi bahlala egumbini eliphezulu iintsuku ezilishumi. Ezo ntsuku zilishumi zaphelela ngoMhla wePentekoste, ongumthetho weCawa. Oku kongeza ixesha leentsuku ezingamashumi amane nexesha leentsuku ezilishumi kumgca wababingeleli omelwe yiLevitikus “23.”

Ukusuka eluvukweni kukho iintsuku ezintlanu ukuya ekupheleni komthendeleko wesonka esingenagwele, kwandule ke iintsuku ezingamashumi amathathu ukuya kwisixwayiso sesigodlo, emva koko iintsuku ezintlanu ukuya ekunyukeni kukaKristu, emva koko iintsuku ezintlanu ukuya emgwebeni, emva koko iintsuku ezintlanu ukuya kwiintsuku ezisixhenxe zePentekoste zemvula yamva.

Ukuqala kweentsuku ezisixhenxe zesonka esingenagwele kulandelwa ngosuku olulandelayo luvuko lweziqhamo zokuqala. Uvuko lwenzeka phakathi kweentsuku ezisixhenxe zesonka esingenagwele, yaye kwiintsuku ezintlanu emva kovuko ixesha lesonka esingenagwele liyaphela.

Iintsuku ezingamashumi amathathu emva kokuphela komthendeleko wesonka esingenagwele, amaxilongo aphawula isilumkiso.

Kwiintsuku ezintlanu emva kwesilumkiso samaxilongo uKristu wenyuka emva kokufundisa kangangeentsuku ezingamashumi amane. Ukunyuka kwakhe kwaphawula ukuqala kweentsuku

ezilishumi kwigumbi eliphezulu.

Ke kaloku iintsuku ezintlanu emva kokunyuka kwaKhe, umgwebo uyaphawulwa.

Kwiintsuku ezintlanu kamva umthetho weCawa wePentekoste uvula ixesha leentsuku ezisixhenxe zemvula yamva.

Amakhulu alikhulu anamashumi amane anesine amawaka ngabo abo balandela iMvana naphi na apho Isiaya khona. U-Eliya noMoses babulawa ngoJulayi 18, 2020. Babulawelwa apho neNkosi yethu yabethelelwa khona. Uvuko lukaKristu lwaba ngumfuziselo wovuko lukaDisemba 31, 2023. Ngaphambi kwaloo mhla, ngoJulayi ka-2023, ilizwi entlango laqalisa ukuvakala isigidimi esimelwe njengesonka esingenagwele. Igwele limela impazamo, uhanahaniso nesono, yaye isigidimi esivela entlango sasingenagwele. Ukusukela ngoDisemba 31, 2023 kuse kuthi ga kumthetho weCawa, iLevitikus “23” iye yaqulunqa isakhelo socamagusho lwamakhulu alikhulu anamashumi amane anesine amawaka. Eso sakhelo sihambelana nephupha likaMiller, uMalaki wesithathu, neefestile zezulu zeSityhilelo seshumi elinesithoba. Sihambelana neyure yesithathu neyesithoba kwiveki engcwele ukusukela kowama-27 ukuya kowama-34 AD.

Siya kuqhubeka ngazo ezi zinto kwinqaku elilandelayo.

“Ngolwazi amagumbi aya kuzaliswa ngabo bonke ubutyebi obuxabisekileyo nobumnandi.”

“Engqondweni nasemphefumleni, kwanangasemzimbeni, ngumthetho kaThixo ukuba amandla afunyanwa ngomgudu. Kukuziqhelanisa okuphuhlisa. Ngokuvumelana nalo mthetho, uThixo ulungiselele eLizwini lakhe iindlela zophuhliso lwengqondo nolomoya.

“IBhayibhile iqulethe yonke imigaqo abantu abayidingayo ukuba bayiqonde ukuze balungele nokuba bobu bomi okanye ubomi obuzayo. Kwaye le migaqo inokuqondwa ngabo bonke. Akukho namnye onomoya wokukuxabisa okufundisayo onokufunda nokuba sisicatshulwa esinye seBhayibhile engafumani kuso ingcamango ethile eluncedo. Kodwa eyona mfundiso ixabisekileyo yeBhayibhile ayifumaneki ngokufunda ngamaxesha athile okanye ngokufunda okungadibananga. Inkqubo yayo enkulu yenyano ayivezwa ngendlela enokuthi iqondwe ngumfundi ongxamayo okanye ongakhathaliyo. Uninzi lwezinto zayo ezixabisekileyo lulele nzulu ngaphantsi komphezulu, yaye lunokufunyanwa kuphela ngokuphengulula ngenkuthalo nangomzamo oqhubekayo. Iinyano ezakha loo nto inkulu ipheleleyo zimele zifunisiswe zize ziqokelelwe, ‘apha intwana, phaya intwana.’ Isaya 28:10.

“Xa zikhangelwe ngolo hlobo zaza zahlanganiswa ndawonye, ziya kufunyaniswa zilingane ngokugqibeleleyo omnye komnye. Yonke iVangeli sisincedisi kwezinye, sonke isiprofeto sisicaciso sesinye, yonke inyaniso luphuhliso lwenye inyaniso. Iintlobo zenkqubo yamaYuda zenziwa zacaca yiVangeli. Wonke umgaqo oseLizwini likaThixo unendawo yawo, yonke inyaniso enesiganeko inentsingiselo yayo. Kwaye isakhiwo esipheleleyo, kuyilo nasekuphunyezweni, singqina ngoMlobi waso. Akukho ngqondo yimbi ngaphandle kweyeNgenasiphelo enokuthi isicinge okanye isenze.”

“Ekuphandeni iinxalenye ezahlukeneyo nasekufundeni ubudlelane bazo, ezona zakhono ziphakamileyo zengqondo yomntu zibizelwa ekusebenzeni ngamandla amakhulu. Akukho

namnye onokuzibandakanya kufundo olunjalo ngaphandle kokuphuhlisa amandla engqondo.

“Kwaye ixabiso lengqondo lokufundwa kweBhayibhile alimi ekuphandeni inyaniso nasekuyiqokeleleni kunye kuphela. Likwakhona nakumzamo ofunekayo ukuze kubanjwe imixholo ebekiweyo. Inggqondo exakeke zizinto eziqhelekileyo kuphela, iyancipha ibe buthathaka. Ukuba ayize icelwe ukuba iqonde iinyaniso ezinkulu nezifikelela kude, ekuhambeni kwexesha iphulukana namandla okukhula. Njengesikhuselo koku konakala, nanjengesikhuthazo sophuhliso, akukho nto inokusilingana isifundo selizwi likaThixo. Njengesixhobo sokuqeqesha ingqondo, iBhayibhile isebenza ngakumbi kunayo nayiphi na enye incwadi, okanye zonke ezinye iincwadi zidibene. Ubukhulu bemixholo yayo, ubulula obunesidima bamazwi ayo, ubuhle bemifanekiso yayo, kuyakhawulezisa kuze kuphakamise iingcinga ngendlela engenakwenziwa yiyo nayiphi na enye into. Akukho sifundo sinokunikezela amandla engqondo anjalo njengoko kusenza umzamo wokubamba iinyaniso ezimangalisayo zesityhilelo. Inggqondo ethe ngolo hlobo yaziswa ukuba inxibelelane neengcinga zoNaphakade ayinakusuka nje ngaphandle kokwanda nokomelela.

“Yaye ke, amandla eBhayibhile amakhulu ngakumbi ekuphuhliseni indalo yokomoya. Umntu, owadalelwa ubudlelane noThixo, unokufumana kuphela kubo obo budlelane ubomi bakhe bokwenene nophuhliso lwakhe. Edalelwe ukufumana kuThixo olona vuyo lwakhe luphakamileyo, akanakufumana kwenye into leyo enokuthomalalisa iminqweno yentliziyo, enokwanelisa ukulamba nokunxanwa komphefumlo. Lowo ufunda ilizwi likaThixo ngomoya onyanisekileyo nofundisekayo, efuna ukuqonda iinyaniso zalo, uya kuziswa kunxibelelwano noMlobi walo; yaye, ngaphandle kokuba ngokuzikhethela kwakhe, akukho mda kumathuba ophuhliso lwakhe.”

“Kuluhlu olubanzi lwesimbo nezihloko zayo, iBhayibhile inento enokutsala umdla kuyo yonke ingqondo, ibe ibhenele kuyo yonke intliziyo. Kumaphepha ayo kufunyanwa imbali eyona indala kunazo zonke; imbali yobomi babantu eyona inyanisekileyo ebomini; imigaqo yolawulo yokulawulwa kombuso, neyokumiselwa komzi—imigaqo ubulumko bomntu obungazange kube nakho nokuyilinganisa. Iqulethe intanda-bulumko eyona inzulu, imibongo eyona mnandi neyona iphakame kakhulu, eyona izaliswe yimvakalelo enamandla neyona ibuhlungu kakhulu. Imibhalo yeBhayibhile, kwanaxa iqwalaselwa ngale ndlela, iphakame ngokungenakulinganiswa ngexabiso kuneencwadi zawo nawuphi na umbhali ongumntu; kodwa inommandla obanzi ngokungenasiphelo, inexabiso elikhulu ngakumbi ngokungenasiphelo, xa ijongwa ngokunxulumene nengcinga enkulu esembindini. Xa zonke izihloko ziqwalaselwa ekukhanyeni kwale nginga, zifumana intsingiselo entsha. Kwezona nyaniso zichazwe ngokulula kakhulu kubandakanywe imigaqo ephakame njengamazulu, nebamba unaphakade.”

“Umxholo ongundoqo weBhayibhile, umxholo apho yonke eminye ekuyo yonke incwadi ihlanganisana khona, lilitye lembombo lesicwangciso sentlawulelo, ukubuyiselwa emoyeni womntu komfanekiso kaThixo. Ukususela kwisaziso sokuqala sethamba kwisigwebo esavakaliswa e-Eden kuse kude kufike kweso sithembiso sokugqibela sizukileyo seSityhilelo, ‘Baya kububona ubuso bakhe; negama lakhe liya kuba semabunzini abo’ (ISityhilelo 22:4), umxholo oyintloko wayo yonke incwadi nawo onke amacandelo eBhayibhile kukutyhilwa

kwalo mxholo umangalisayo,—ukuphakanyiswa komntu,—amandla kaThixo, ‘osinika uloyiso ngayo iNkosi yethu uYesu Kristu.’ 1 Korinte 15:57.”

“Lowo uyibambayo le ngcinga uphambi kwakhe kuvuleka ummandla ongapheliyo wokufunda. Unesitshixo esiya kumvulela yonke indlu yobuncwane yelizwi likaThixo.

“Inzululwazi yenkululeko yeyona nzululwazi yezona nzululwazi zonke; inzululwazi eyisifundo seengelosi nesezazo zonke izidalwa ezinengqondo zehlabathi ezingawanga; inzululwazi ebamba ingqalelo yeNkosi noMsindisi wethu; inzululwazi engena kwinjongo eyayigcinwe engqondweni yoNgapheliyo—‘egcinwe kuthe cwaka ngamaxesha angunaphakade’ (Roma 16:25, R.V.); inzululwazi eya kuba sisifundo sabakhululweyo bakaThixo kuwo onke amaphakade angenasiphelo. Esi sesona sifundo siphakamileyo anokuthi umntu azibandakanye kuso. Ngaphezu kwaso nasiphi na esinye isifundo, siya kuwuvuselela ingqondo size siwuphakamise umphefumlo.”

“‘Ukugqwesa kolwazi kukoku, ukuba ubulumko bunika ubomi kwabo banabo.’ ‘Amazwi endiwathethayo kuni,’ watsho uYesu, ‘angumoya, yaye abubomi.’ ‘Bubo obu ubomi obungunaphakade, ukuba bazi Wena, uThixo oyinyaniso okuphela kwakho, naLowo Wamthumelayo.’ INTshumayeli 7:12; Yohane 6:63; 17:3, R.V.

“Amandla okudala awabiza ihlabathi ukuba libe khona akwilizwi likaThixo. Eli lizwi linika amandla; lizala ubomi. Yonke imiyalelo isisithembiso; xa yamkelwe yintando, yamkelwa emphefumleni, izisa kunye nayo ubomi boLowo ungenasiphelo. Iguqula indalo yomntu ize iphinde idale umphefumlo ngokomfanekiselo kaThixo.

“Ubomi obudluliselwe ngolo hlobo bukwangolo hlobo bugcinwa. ‘Ngamazwi onke aphuma emlonyeni kaThixo’ (Mateyu 4:4) umntu uya kuphila.

“Ingqondo, umphefumlo, yakhiwa yile nto izondla ngayo; yaye kusezandleni zethu ukumisela oko iya kondliwa ngako. Kusemandleni omntu wonke ukukhetha izihloko eziya kuhlala ezingqondweni zize zibumbe isimilo. Ngaye wonke umntu onelungelo lokufikelela eziBhalweni, uThixo uthi, ‘Ndimbhalele izinto ezinkulu zomyalelo waM.’ ‘Biza kum, ndokuphendula, ndikwazise izinto ezinkulu nezinamandla, ongazaziyo.’ Hosea 8:12; Jeremiah 33:3.”

“Ngelizwi likaThixo ezandleni zakhe, wonke umntu, naphi na apho isabelo sakhe sobomi sinokumphosela khona, unokuba nobudlelane obunjalo njengoko yena ngokwakhe aya kukukhetha. Kumaphepha alo unokuncokola nabona bahloniphekileyo nabagqwesileyo bohlanga loluntu, aze aphulaphule ilizwi loNaphakade xa Ethetha nabantu. Njengoko efunda aze acamngce ngezihloko ezo ‘iingelosi zinqwenela ukuzikhangela’ (1 Petros 1:12), unokuba nobudlelane nazo. Unokulandela amanyathelo oMfundisi wasezulwini, aphulaphule namazwi Akhe njengakwixesha awayefundisa ngasentabeni, nasethafeni, naselwandle. Unokuhlala kweli hlabathi emoyeni wezulu, enika abo basentlungwini nabahendwayo basemhlabeni iingcinga zethemba neminqweno yobungcwele; yena ngokwakhe esondela ngakumbi, esondela ngakumbi nangakumbi kubudlelane noLowo ungaBonwayo; njengalowo wamandulo owahamba noThixo, esondela ngakumbi nangakumbi emnyango wehlabathi elingunaphakade, kude kuvuleke amasango, aze angene khona. Akayi kuzifumana engumhambi apho. Amazwi

aya kumamkela ngamaza abo bangcwele, ababethi, bengabonwa, emhlabeni babe ngabalingane bakhe—amazwi awafundayo apha ukuwahlula nokuwathanda. Lowo uthe ngelizwi likaThixo waphila ebudlelwaneni nezulu, uya kuzifumana esekhaya kubudlelane bezulu.” Education, 123–127.