

Incwadi kaJoweli neBandla lamaSeventh-day Adventist laseLawodisiya - Inombolo Yamashumi Amabili Nanhlanu

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Inombolo Engamashumi Amabili Nanhlanu

Incwadi kaJoweli ibhekisa ebuholini bebandla lama-Adventist osuku lwesikhombisa laseLawodisiya ngobufakazi bokuhlubuka kwalo okwanda ezizukulwaneni ezine. Lezo zizukulwane ezine ziphinde ziboniswe kuHezekeli isahluko sesishiyagalombili, lapho amadoda angamashumi amabili nanhlanu aleso sizukulwane sesine ekhothamela ilanga. Ngo-1901, eminyakeni eyi-13 emva kokuhlubuka kwango-1888, ibandla lama-Adventist lahlela ikomidi ukuba lihole ibandla.

IKomidi Elawulayo yokuqala yeNgqungquthela Jikelele yasungulwa ngesikhathi sokuhlelwa kabusha okukhulu eSeshinini leNgqungquthela Jikelele lika-1901, futhi yayakhiwe ngamalungu angama-25. Lokhu kwakuwukwandiswa okuphawulekayo uma kuqhathaniswa nekomidi langaphambi kuka-1901, elalinezikhulu eziyi-13 kuphela. Amalungu aye anda ngokuhamba kweminyaka, kodwa uJesu uhlale ehlobanisa ukuphela nesiqalo. Isiqalo sasiwamalungu angama-25, elilodwa liyinhloko, kufana nenkambo ethempelini, eyayakhiwe ngabapristi abangama-24 nompristi omkhulu oyedwa.

UJuda kanye neSanhedrini bayizimpawu ezimbili zokuvukela ngesikhathi sikaKristu. ISanhedrini imele ibandla lamaSeventh-day Adventist laseLawodikeya. Ukuhlanganyela kweSanhedrini ekubethelweni kukaKristu kufanekisa indima yobu-Adventist enkingeni yomthetho weSonto. ISanhedrini—umkhandlu omkhulu kunayo yonke wamaJuda eJerusalema, owawakhiwe ngabapristi abakhulu, abadala, nababhali, uphethwe nguMpristi Omkhulu uKayafase—yadlala indima esemqoka ezenzakalweni ezaholela ekufeni kukaJesu.

Ngemva kokuboshwa kukaJesu eGetsemane (okwahlelwa ngokukhaphela kukaJuda), walethwa ebusuku phambi kweSanhedrini endlini kaKayafase. Bafuna ubufakazi bokumlahla, beveza ofakazi abammangalela ngokuhlambalaza uNkulunkulu nangokuvukela umbuso.

Lapho uKayafase ebuza uJesu ngokuqondile ukuthi wayenguMesiya yini (noma iNdodana kaNkulunkulu), impendulo kaJesu evumayo ethi, “Kusho wena,” yaholela ekutheni umpristi omkhulu amemezele athi, “Inhlamba!” Umkhandlu wamalahla njengofanele ukufa. Njengoba babengenalo igunya, ngaphansi kokubusa kwamaRoma, lokukhipha izigwebo zokufa, banikela uJesu kuPontiyu Pilatu, umbusi wamaRoma, bembeka icala lokuvukela umbuso ukuze bathole ukuba abulawe ngamaRoma. Ukubethelwa kwangempela kwenziwa amasosha amaRoma ngaphansi komyalo kaPilatu, kodwa kuphela ngemva kokuba uPilatu evumeleke ekucindezelweni ngabapristi abakhulu nesixuku (esasifuna ukufa kukaJesu kanye nokukhululwa kukaBarabasi).

“Ngesikhathi uKristu esemhlabeni, izwe lakhetha uBarabasi. Futhi namuhla izwe namabandla enza ukukhetha okufanayo. Izigameko zokukhaphela, zokwaliwa, nezokubethelwa kukaKristu ziphinde zenziwa, futhi ziyophinde zenziwe futhi ngezinga elikhulu kakhulu. Abantu bayogcwaliswa yizimfanelo zesitha, futhi kanye nabo ukukhohlisa kwaso kuyoba namandla amakhulu. Ngokwezinga kanye nalelo ukukhanya okwaliwa ngalo, kuyoba khona umbono oyiphutha nokungaqondisisi. Labo abamala uKristu bakhethe uBarabasi basebenza ngaphansi kwenkohliso eyonakalisayo. Ukumelwa ngokungeyikho nobufakazi bamanga kuyokhula kuze kufinyelele ekuvukeleni obala. Iso uma limbi, umzimba wonke uyakugcwala ubumnyama. Labo abanika uthando lwabo kunoma yimuphi umholi ngaphandle kukaKristu bayozithola bengaphansi kokulawulwa, ngomzimba, ngomphefumulo, nangomoya, kokuhugwa okuphuphuthekisayo okuheha kakhulu, kangangokuba ngaphansi kwamandla ako imiphefumulo iyaphenduka iyeke ukuzwa iqiniso ukuze ikholwe amanga. Babanjwa futhi bathathwe, futhi ngazo zonke izenzo zabo bayakhala bathi, Sikhululele uBarabasi, kepha uKristu bambethele.”

“Ngisho namanje lesi sinqumo siyathathwa. Izigameko ezenziwa esiphambanweni ziyaphindwa futhi. Emasontweni asukile eqiniseni nasekulungeni kuyabonakaliswa lokho imvelo yomuntu engakwenza neyokwenza lapho uthando lukaNkulunkulu lungeyona isimiso esihlala njalo emphefumulweni. Akudingeki simangale nganoma yini engase yenzeke manje. Akudingeki sithuke nganoma yikuphi ukuvela kwezinto ezesabekayo. Labo abanyathela ngaphansi kwezinyawo zabo ezingwele umthetho kaNkulunkulu banomoya ofanayo nalowo amadoda ayedelela futhi ekhaphela uJesu ayenawo. Ngaphandle kwanoma yikuphi ukusolwa unembeza, bayokwenza imisebenzi kayise wabo, uSathane. Bayobuza umbuzo owavela ezindebeni ezikhohlisayo zikaJuda, Ninganginikani uma ngimnikela kini uJesu uKristu na? Ngisho namanje uKristu uyakhashelwa kumuntu wabangwele bakhe.” Review and Herald, January 30, 1900.

Uma le ndima isho ngempela lokho ekushoyo, khona-ke labo ababeboniswa njengab “abakhetha uBarabbas,” bayokuba bengasenakukuqonda lokho okufundiswa yile ndima. Labo bantu yibo abantu abakwi-2 Thessalonians abamukela ukuduka okunamandla, ngoba bengalithandanga iqiniso. Uthi ngalabo abakhetha uBarabbas, “Labo abanikela ngothando lwabo kunoma yimuphi umholi ngaphandle kukaKristu bayozithola bengaphansi kokulawulwa, ngomzimba, ngomphefumulo, nangomoya, kokuthatheka okunamandla kangaka nokuyengayo kangangokuthi ngaphansi kwamandla ako imiphefumulo iyajika iyeke ukuzwa iqiniso ukuze ikholwe amanga.” Labo abakhetha uBarabbas bangaphansi kokulawulwa nguSathane ngaphambi kophawu lwendlela lwesiphambano nomthetho weSonto. Kuleso simo abasoze nangayiphi indlela bakwazi ukuqonda lokho okufundiswa yile ndima. Ngakho-ke bayophakamisa ukuthi, “izimo ezazikhona ngesikhathi uDade White ebhala la mazwi zazingezalowo mlendo okhethekile, hhayi owamanje.” Mhlawumbe bangathi, “Ukhuluma ngobuKristu ngendlela evamile, futhi lokhu akusebenzi ngokuqondile kumaSeventh-day Adventists.” Umbhedo.

Yebo-ke, izimo zomlando ngesikhathi uDade White ebhala lawo mazwi empeleni zaziysisichasiselo ngomlando wakhe siqu; kodwa njengoba kwakunjalo ngoJohane encwadini yeSambulo, lapho umprofethi etshelwa ukuba abhale, utshelwa ukuba abhale “izinto ozibonileyo, nezikhona,

nezizakuba khona emva kwalokhu.” Lapho umprofethi ebhala izinto ezikhona, ngasikhathi sinye ubhala nezinto eziyokuba khona.

Ubuholi be-Adventism bumelwe amadoda angamashumi amabili nanhlano kaHezekeli, aphinde futhi ahambisane ngokwesiprofetho namadoda angamakhulu amabili namashumi amahlanu ayema noKora, uDathani no-Abhiramu. Ngokubaluleke ngokufanayo, abahlubuki baka-1888 kanye ne-Minneapolis General Conference bavezwa nguDade White njengababephinda ukuhlubuka kukaKora, uDathani no-Abhiramu. UDade White ufundisa ngokuqondile ukuthi lapho ingelosi yesAmbulo 18 yehla futhi ikhanyisela umhlaba ngenkazimulo yayo, imvula yokugcina iyaqala.

“Imvula yamuva izokwehla phezu kwabantu bakaNkulunkulu. Ingelosi enamandla izokwehla ivela ezulwini, nomhlaba wonke uzokhanyiswa ngenkazimulo yayo.” Review and Herald, April 21, 1891.

USista White ufundisa ngokusobala ukuthi ingelosi yesAmbulo ishumi nesishiyagalombili yehla eMhlanganweni Omkhulu wango-1888 kanye nemiyalezo ka-A. T. Jones no-E. J. Waggoner. Ngesikhathi ekulo Mhlangano wayecindezelwe kakhulu ukuvukela kwaze kwaba yilapho enquma ukuqoqa izinto zakhe ahambe, kodwa ingelosi yamtshela ukuthi kumelwe ahlale abhale umlando, ngoba kwakuwukuphindwa kokuvukela kukaKora. Kungani ingelosi yayifuna ukuba kubhalwe phansi, uma kwakungengenxa yobufakazi ezinsukwini zokugcina na? Uma kungubufakazi bezinsuku zokugcina, kungasho ini okunye ngaphandle kokuthi ibandla lamaSeventh-day Adventist laseLawodikeya liyohamba ezinyathelweni zeSanhedrini ngesikhathi senhlekelele yomthetho weSonto, ikakhulukazi umlando oholela kuyo.

Umlayezo kaJones noWaggoner wachazwa ngokuthi “umyalezo wokulungiswa ngokukholwa, ngempela,” “umyalezo waseLawodikeya,” “umyalezo wokulunga kukaKristu” kanye “nomyalezo wengelosi yesithathu.” Abavukeli bawumelana nalowo myalezo, futhi benqaba futhi ukuholwa nguMoya Wokuprofetha kanye nezithunywa ezikhethiweyo zomhlangano. UDade White futhi ufundisa ukuthi lapho izakhiwo ezinkulu zeDolobha laseNew York ziwiselelwa phansi, ngokuthintwa kwamandla kaNkulunkulu, khona-ke iSambulo 18:1–3 iyogcwaliseka. Selokhu kwaba ngu-9/11 ubuholi bebandla laseLawodikeya lamaSeventh-day Adventist belokhu buphinda ukuhlubuka kukaKora, ukuhlubuka kwamadoda angama-25 asendulo, ukuhlubuka kobuholi ngo-1888 kanye nokuhlubuka kweSanhedrini esikhathini esaholela esiphambanweni. Lawo madoda angama-25 ayisibonakaliso esimele ubupristi bamaLevi bomgunyathi.

UmLevi wayeba neminyaka engama-25 ubudala lapho eqala ukukhonza.

UJehova wakhuluma kuMose, wathi: Lokhu yilokho okumayelana namaLevi: kusukela eminyakeni engamashumi amabili nanhlano kuya phezulu bayakungena ukuba benze inkonzo emsebenzini wetende lokuhlangana; kepha kusukela eminyakeni engamashumi amahlanu bayakuyeka ukusebenza kulowo msebenzi, bangabe besakhonza kuwo; kodwa bayakukhonza kanye nabafofawo etendeni lokuhlangana, ukugcina okumiselweyo, kepha bangawenzi umsebenzi. Ngokunjalo uyakwenza kumaLevi maqondana nokumiselweyo kwawo. Numeri 8:23–26.

UmLevi uqala inkonzo yakhe eneminyaka engamashumi amabili nanhlanu, futhi akhonze iminyaka engamashumi amabili nanhlanu, aze abe neminyaka engamashumi amahlanu. Isithunywa Sesivumelwano kuMalaki isahluko sesithathu, sihlambulula futhi siyageza abaLevi ngesikhathi somthetho weSonto, njengoba senza ngo-Okthoba 22, 1844.

Bhekani, ngiyathuma isithunywa sami, futhi siyakulungisa indlela phambi kwami; futhi iNkosi eniyifunayo iyakufika masinyane ethempelini layo, yona kanye isithunywa sesivumelwano enijabula ngaso; bhekani, iyakuza, usho uJehova Sebawoti.

Kodwa ngubani ongakhuthazela usuku lokufika kwakhe? futhi ngubani oyakuma lapho ebonakala na? ngokuba unjengomlilo womcwengisisi, nanjengensipho yabagezisi bezindwangu; uyakuhlala njengomcwengisisi nomhlambululi wesiliva; uyakubahlambulula amadodana kaLevi, abacwengisise njengegolide nesiliva, ukuze banikele kuJehova umnikelo ngokulunga. Khona umnikelo wakwaJuda nowaseJerusalema uyakuba mnandi kuJehova, njengasezinsukwini zasendulo, nanjengaseminyakeni yakuqala. Malaki 3:1–4.

Inani elithi “25” njengesifanekiselo, limelela hhayi kuphela umLevi othembekileyo, kodwa futhi nomLevi womgunyathi. Ngakho-ke “25” njengesifanekiselo sikhomba ukuhlukaniswa kwezigaba ezimbili zabakhulekeli, noma ngabe bengabayizintombi ezihlakaniphileyo neziyiziwula, izimvu nezimbuzi, ukolweni nokhula. Inani elingamashumi amabili nanhlanu liyisifanekiselo hhayi kuphela somLevi, kodwa ngokubaluleke ngokufanayo liyisifanekiselo sokwahlukaniswa (sokuhlanzwa) kwabaLevi. Lokho kwehlukani kusemthethweni weSonto, futhi kuyisihloko esiyinhloko seZwi likaNkulunkulu lesiprofetho. Kuyafaneleka ukuthi uMathewu isahluko samashumi amabili nanhlanu kumane nje kuyisiqephu esiqhubekayo sesiprofetho sikaJesu sokuphela kwezwe kuMathewu amashumi amabili nane.

UJesu wase ephuma, esuka ethempelini; abafundi bakhe beza kuye ukuba bamkhombise izakhiwo zethempeli. UJesu wayesethi kubo: Aniziboni yini zonke lezi zinto na? Ngiqinisile ngithi kini, akuyikushiywa lapha itshe phezu kwelinye, elingayikudilizwa. Mathewu 24:1, 2.

Lapho uJesu esuka ethempelini, akazange aphinde abuye futhi. Emavesini okugcina esahluko samashumi amabili nantathu, uJesu wayesememezele ukwahlulela phezu kweSanhedrini, futhi lesi sahlulelo sivezwe ngokuthi “yizisishiyagalombili,” maye, ngaleyo ndlela silingisa ngenkohliso imiphefumulo eyisishiyagalombili eyayisemkhunjini, usuku lwesishiyagalombili lokusoka, usuku lwesishiyagalombili lovuko, izizukulwane eziyisishiyagalombili zika-Abrahama eminyakeni engama-430 kuya phambili. Inombolo-mbumbulu ethi “isishiyagalombili,” ihambisana noMlewi-mbumbulu.

Ngiqinisile ngithi kini, Zonke lezi zinto ziyakwehlela lesi sizukulwane.

O Jerusalema, Jerusalema, wena obulala abaprofethi, ugxoba ngamatshe labo abathunyelwe kuwe, kangaki ngithande ukuhlunganisa abantwana bakho ndawonye, njengokuba isikhukhukazi sihlunganisa amatshwele aso ngaphansi kwamaphiko aso, kodwa anivumanga! Bhekani, indlu yenu ishiyelwe nina iyincithakalo.

Ngoba ngithi kini, Anisayikungibona kusukela manje, nize nithi: Ubusisiwe ozayo egameni leNkosi. Mathewu 23:36–39.

Isahluko samashumi amabili nambili sikaMathewu siphetha ngomfanekiso wokuboshwa kwababi babe yizinyanda, futhi siphetha ngokuhlangana kokugcina phakathi kukaKristu namaJuda aphikisanayo. Khona-ke esahlukweni 24 Uyaphuma ethempelini okokugcina, eyeka umsebenzi waKhe ngenxa ka-Israyeli wasendulo. Isahluko siphetha lapho saqala khona, ngesimemezelo sokuthi indlu yabo yashiyelwa bona ingenalutho, futhi lokho Akwabiza ngokuthi yindlu kaYise ngesikhathi eqala ukhlanza ithempeli manje kwase kuyindlu yamaJuda engenalutho.

Esahlukweni 24, uJesu uzophendula imibuzo mayelana nethempeli, nokubhujiswa kwalo okwase kusondela. Lokho kubhujiswa kwakuzokwenzeka kuleso sizukulwane uqobo, esasingesizukulwane sezinyoka. Waphuma kulelo thempeli engasayikuphinde abuye kulo, ngakho izibikezelo aziveza lapho ziqondiswe ku-Israyeli ongokomoya, hhayi ongokoqobo. Lapho uKristu eshiya ithempeli eliyibandla lamaSeventh-day Adventist laseLawodikeya, njengalokhu enza ku-Israyeli wasendulo, ngesikhathi esifanayo ithempeli lobuntu lalabo abayizinkulungwane eziyikhulu namashumi amane nane liyohlanganiswa neThempeli loBunkulunkulu kuze kube phakade. Lapho uJesu eshiya ithempeli lika-Israyeli wasendulo, wahlukanisa ngokusemthethweni abantu besivumelwano sakhe sangaphambili kuze kube phakade.

Isahluko seshumi nanye kuya kwesamashumi amabili nambili sikaMathewu siyiomega yomugqa wesahluko seshumi nanye kuya kwesamashumi amabili nambili encwadini kaGenesis. Lapho lowo mugqa uqala kuGenesis ishumi nanye, kuphawula futhi ukuqala kweBabele nesivumelwano sokufa saseBabele, esifinyelela ukugcwaliseka kwaso kwe-omega kuSambulo isahluko seshumi nesikhombisa, ivesi leshumi nanye, ivesi eliyisikhungo ncamashi samavesi akha izahluko zeshumi nanye kuya kwamashumi amabili nambili. Phakathi kwezahluko zeshumi nanye kuya kwamashumi amabili nambili kuGenesis, kuMathewu, nakuSambulo, ngakunye kugcizelela uphawu noma uphawu lwalo oluwumgunyathi. KuGenesis kwakungukusoka, kuMathewu kwakunguPetru neDwala uKristu ayeyokwakha phezu kwalo ibandla lakhe, kanti kuSambulo kwakuyisilo somgunyathi esasikhona, futhi sikhona, futhi siyakukhuphuka, esingowesishiyagalombili, esivela kwabayisikhombisa, bese sishadiswa nodrako.

Ishumi nanye namashumi amabili nambili kuyizimpawu ezikhomba ukuhlanganiswa koBunkulunkulu nobuntu, okuyiyona ndaba uqobo emelwe nguKristu ebhala umthetho waKhe ezinhliziyweni nasezingqondweni zethu. U-11 no-22 bayizimpawu zesivumelwano sabayizinkulungwane eziyikhulu namashumi amane nane. KuMathewu, isahluko samashumi amabili nantathu, ubupristi bamanga bamukela omaye abayisishiyagalombili; ngaso lesi sikhathi, ubupristi beqiniso bugcotshwa. Abapristi babengcweliselwa izinsuku eziyisikhombisa, kwathi ngosuku lwesishiyagalombili baqala ukukhonza.

Akusikho ngengozi ukuthi izinsuku eziyisikhombisa zokungcweliswa kwabapristi ezaholela ekutheni inkonzo yabo iqale ngosuku lwesishiyagalombili ziqala kuNumeri isahluko 8 nevesi 1, ngoba “81” liwuphawu lwabapristi.

UJehova wakhuluma kuMose, wathi: Thatha u-Aroni namadodana akhe kanye naye, nezingubo, namafutha okugcoba, nenkunzi yomnikelo wesono, nezinqama ezimbili, nesitsha sesinkwa esingenamvubelo; uqoqe futhi lonke ibandla emnyango wetende lokuhlangana. UMose wayesenza njengokuyala kukaJehova; ibandla lase liqoqelwa ndawonye emnyango wetende lokuhlangana. UMose wayesethi ebandleni: Yilokhu uJehova akuyalile ukuba kwenziwe. ...

Ningaphumi emnyango wethente lokuhlangana izinsuku eziyisikhombisa, kuze kuphele izinsuku zokungcweliswa kwenu; ngokuba uyoningcwelisa izinsuku eziyisikhombisa. Njengalokhu kwenziwe namuhla, kanjalo uJehova uyalezile ukuba kwenziwe, ukuze nenzeleke ukubuyisana. Ngalokho niyakuhlala emnyango wethente lokuhlangana imini nobusuku izinsuku eziyisikhombisa, nigcine umyalelo kaJehova, ukuze ningafi; ngokuba ngiyalelwe kanjalo. U-Aroni namadodana akhe benza konke uJehova ayekuyalile ngesandla sikaMose. Kwathi ngosuku lwesishiyagalombili, uMose wabiza u-Aroni namadodana akhe namalunga akwa-Israyeli; wathi ku-Aroni: Zithathele ithole lenkomo elincane libe ngumnikelo wesono, nenqama ibe ngumnikelo wokushiswa, kokubili kungabi nasici, ukunikele phambi kukaJehova. ... UMose wayesethi: Yilokhu uJehova ayale ukuba nikwenze; inkazimulo kaJehova iyakubonakala kini. ... U-Aroni wasephakamisa isandla sakhe ebantwini, wababusisa, wehlela esenikelile umnikelo wesono, nomnikelo wokushiswa, neminikelo yokuthula. UMose no-Aroni bangena ethenteni lokuhlangana, base bephuma, bababusisa abantu; inkazimulo kaJehova yabonakala kubo bonke abantu. Kwase kuphuma umlilo phambi kukaJehova, wadla phezu kwe-altare umnikelo wokushiswa namanoni; kwathi bonke abantu bekubona lokho, bamemeza, bawa ngobuso phansi. Levitikusi 8:1–5, 33–36; 9:1, 2, 6, 22–24.

Isahluko samashumi amabili nantathu sikhomba abaLevi bamanga abavezwa ngesikhathi abaLevi beqiniso bebekwa uphawu. Isahluko samashumi amabili nambili sikaMathewu siphetha ngokuthi akusekho muntu owabuza uJesu omunye umbuzo, bese kuthi esahlukweni samashumi amabili nantathu abeke phambili omaye abayisishiyagalombili, ekhombisa ukuthi isikhathi sokuhlolwa kweSanhedrini sase sivaliwe, nokuthi ngaleso sikhathi ukwahlulelwa kokuphatha kwase kuzoqala. Esahlukweni samashumi amabili nane, ukhomba ithempeli njengendlu yamaJuda. Kubalulekile ukubona ukulandelana kulezi zahluko.

Izahluko zeshumi nanye kuya kwezamashumi amabili nambili zikaMathewu ziveza ukuqedwa kokubekwa uphawu kwabangukhulu namashumi amane nane ezinkulungwane ngaphakathi komongo wesivumelwano sikaNkulunkulu nabantu abakhethiweyo. Uphawu lukaPalmoni lwe-alpha esahlukweni seshumi nanye, kanye nophawu lwaKhe lwe-omega esahlukweni samashumi amabili nambili, kwenezela endabeni equkethwe kulezo zahluko.

Isahluko samashumi amabili nantathu siyinhlawulo yokubuyisana, ukuhlanganiswa koBukulunkulu nobuntu njengoba kumelwe yinani lamashumi amabili nantathu. Kodwa isahluko sikhuluma ngesahlulelo esisebenzayo samakhula, ubupristi bomgunyathi, abaLevi bomgunyathi. Wonke umpristi wayenguLevi, kodwa akubona bonke abaLevi ababengabapristi. Phakathi kwenzalo kaLevi, yigazi lozalo luka-Aroni kuphela elalifanele ubupristi. IBhayibheli libonisa ukuthi abaLevi babezoqala ukukhonza beneminyaka engamashumi amabili nanhlanu, kodwa amadodana kaKohati ayeyokhonza eneminyaka engamashumi amathathu.

UJehova wakhuluma kuMose naku-Aroni, wathi: Balani amadodana kaKohati phakathi kwamadodana kaLevi, ngokwemindeni yawo, ngezindlu zawoyise; kusukela kwabaneminyaka engamashumi amathathu kuya kwabaneminyaka engamashumi amahlanu, bonke abangena empini, ukwenza umsebenzi etendeni lokuhlangana. Numeri 4:1–3.

Inani elithi “30” limelela abapristi ababengohlwini lwegazi lukaKohati, owayeyindodana kaLevi, futhi indodana kaKohati kwakungu-Amramu, owayenguyise ka-Aroni. ULevi usho ukuthi “unamathiselwe noma uhlanganiswe noNkulunkulu.” UKohati usho ukuthi “ababuthene bezungeze ubukhona Bakhe.” U-Amramu usho ukuthi “abantu abaphakanyisiweyo,” kanti u-Aroni usho ukuthi “umthwali wokukhanya noma umlamuleli ophakanyisiweyo.” Ndawonye, balandelela ukunyakaza kusukela oLwandle oluBomvu kuya eSinayi, ngaleyo ndlela befanekisela isivumelwano phakathi kukaNkulunkulu nabayikhulu namashumi amane nane ezinkulungwane, abayithempeli labantu elihlangana nethempeli laphezulu, lapho uKristu elulela isandla Sakhe okwesibili ukubutha abantu Bakhe abasele ensalelweni baye endaweni Yakhe engewe, lapho-ke ebaphakamisa futhi ebadumisa njengoba bekhanyiselwa kanye noMpristi Omkhulu waseZulwini, njengoba wakhanyisela uShadiraki, uMeshaki no-Abedinego.

Inombolo ethi “30” imelela isikhathi sokulungiselela abapristi; kanti u-25, njengobudala bamaLevi, kufanele usetshenziswe ku-30, umugqa phezu komugqa, ngoba wonke umpristi wayengumLevi, kodwa akuwona wonke umLevi owayengumpristi. U-30 umelela isikhathi sokulungiselela esaqala ngo-1989, ngesikhathi sokuphela, futhi siphela emthethweni weSonto e-United States. Inombolo engamashumi amabili nanhlanu, njengophawu lwamaLevi, iyisibonakaliso futhi sokwahlukanisa phakathi kwezigaba ezimbili, futhi maqondana nabapristi ikhomba ukwahlukana. U-25 uphawula ukwahlukaniswa kwamaLevi namaLevi omgunyathi emthethweni weSonto, futhi emongweni wabapristi beqiniso namaLevi eqiniso ubuye udale umehluko, nakuba kungesikho ukwahlukana okubi, njengakwamaLevi omgunyathi.

UKohati wayengomunye wemikhakha emithathu emikhulu yabaLevi (kanye noGershoni noMerari). Ulayini wobupristi wavela ngokukhethekile ngenzalo kaKohati, u-Aroni. U-Aroni uyinzalo kaLevi yesizukulwane sesine, futhi ilungelo lobupristi lalilinganiselwe enzalweni yakhe yesilisa ngaphakathi kwalo leli gatsha lamaKohati. AmaKohati ewonke (yonke inzalo kaKohati) ayenodumo lokuthwala izinto ezingewele kunazo zonke, kodwa ulayini ka-Aroni kuphela owawungakwazi ngempela ukwenza imisebenzi yobupristi e-altare naseNdaweni Engewe. U-Aroni umelela sona lesi sizukulwane sesine njengabantu abadala bakaJoweli, noma “amadoda amadala” esahlukweni sesishiyagalombili sikaHezekeli, akhothamela ilanga.

Uhlelo lwamaqembu angama-24 ashintshanayo (izigaba) lwabapristi (futhi ngokufanayo nakumaLevi angewona abapristi ezindimeni zokweseka njengabahlabeleli nabalindi bamasango) lwasungulwa yiNkosi uDavide. UDavide wahlela inzalo ka-Aroni yaba ngamaqembu angama-24 (izigaba) ukuze ikhonze ngokushintshana (1 IziKronike 24:1–19). UDavide, ngosizo lwabapristi uSadoki (owayesemgqeni ka-Eleyazare) no-Ahimeleki (owayesemgqeni ka-Ithamari), wabahlukanisa baba ngamaqembu angama-24 (ayi-16 avela emndenini omkhulu ka-Eleyazare, ayi-8 avela kowaka-Ithamari). Kwaphonswa inkatho ukuze kunqunywe uhlelo lokukhonza.

Iqembu ngalinye lalikhonza isonto elilodwa (kusukela ngeSabatha kuya ngeSabatha), kabili ngonyaka, futhi ngaphezu kwalokho wonke amaqembu ayekhonza ndawonye ngesikhathi semikhosi emikhulu (iPhasika, iPhentekhoste, iTabernakele). Ngokufanayo uDavide wahlela namaLevi angewona abapristi aba yiziqembu ezingama-24 zomculo, zokulinda amasango, nokunye okunjalo (1 IziKronike 23–26). Lolu hlelo lwaqalwa ukusebenza ngaphansi kukaSolomoni (2 IziKronike 8:14) futhi lwaqhubeka kuyo yonke inkathi yeThempeli lesiBili. UZakariya, uyise kaJohane uMbhapathizi, wayeseqenjini lika-Abiya—Luka 1:5; 1 IziKronike 24:10. Ukuhleleka kwamaqembu angama-24 abapristi kwakukhethwa ngenkatho, futhi uZakariya wayeseqenjini lika-Abiya, okwathi phakathi kwamaqembu angamashumi amabili nane, lamelela iqembu “lesishiyagalombili.” UZakariya usho ukuthi “uNkulunkulu uyakhumbula,” futhi igama likayise, u-Abiya, lisho ukuthi “uNkulunkulu unguyise wami.”

UBaba wasezulwini wasikhumbula isithembiso saKhe sokuvusa isithunywa esizolungisa indlela kaMesiya. Kodwa uZakariya naye uyahambisana nomthetho weSonto, ngoba kulapho iSabatha, usuku abantu ababefanele balukhumbule njalo—luba yisivivinyo sokugcina. UZakariya umelela umpri, wesigaba sika-Abiya, okuyisigaba “sesishiyagalombili.” UZakariya akawukholwa umlayezo wengelosi futhi wenziwa isimungulu, kwaze kwaba sekuzalweni kwendodana yakhe uJohane. Lapho uJohane esezelwe uZakariya ungena engxoxweni mayelana negama likaJohane, bese ikhuluma. Ukukhuluma okungokwesiprofetho kwezinsuku zokugcina kulapho i-United States ikhuluma njengodrako.

Kwathi ngosuku lwesishiyagalombili beza ukuzosoka umntwana; base bembiza ngoZakariya, ngegama likayise. Unina waphendula wathi: Qha; kepha uyakuthiwa nguJohane. Base bethi kuye: Akakho noyedwa ezihlotsheni zakho obizwa ngalelo gama. Base benza izimpawu kuyise, befuna ukwazi ukuthi uthanda abizwe ngani. Wacela ucwecwe lokubhala, waloba wathi: Igama lakhe nguJohane. Base bemangala bonke. Masinyane umlomo wakhe wavuleka, nolimi lwakhe lwakhululeka, wakhuluma, wadumisa uNkulunkulu. Luka 1:59–64.

UJohane uMbhapathizi ungowesigaba sesishiyagalombili sika-Abiya, njengoba kwakunjalo nangoyise. Ekusokeni kukaJohane, ngosuku lwesishiyagalombili igama lakhe liyaguqulwa. UJohane uMbhapathizi umele labo abangabapristi, besizukulwane sesine, abasebudlelaneni besivumelwano noNkulunkulu, oququla igama labo (elisuka eLawodisiya liye eFiladelfiya), ababeka uphawu lwesivumelwano kubo, lapho i-United States ikhuluma njengodrako.

Siyithempeli likaNkulunkulu. Imigqa yesiprofetho ebhekiswe ethempelini ikhuluma kubantu ngabanye, amadoda nabesifazane, futhi ikhuluma nangokuhlanganyela, ngoba ibandla likaNkulunkulu nalo liyithempeli. Futhi, kambe, likhona ithempeli lasezulwini, futhi nguKristu owakha ithempeli leNkosi. Nguye obeka isisekelo futhi abeke itshe eliphezulu ethempelini. Ngokuphathelene nenombolo ethi “25” njengophawu, u-25 umelela abaLevi, abahlanzwa (behlukani) kubaLevi bomgunyathi kuMalaki isahluko sesithathu, futhi abahlanjululwa futhi kuleso siqephu esifanayo. KuHezekeli izahluko 40 kuya ku-48 kuchazwa ithempeli elingokomfanekiso ngokuningiliziwe okukhulu. Amanzi okuphila aphuma kulelo thempeli agcwalise umhlaba.

“Uyisimangaliso umsebenzi uNkulunkulu ahlose ukuwufeza ngezinceku zaKhe, ukuze igama laKhe likhazinyuliswe. UNkulunkulu wenza uJosefa waba ngumthombo wokuphila esizweni saseGibhithe. NgoJosefa ukuphila kwaleso sizwe sonke kwalondolozwa. NgoDanilyeli uNkulunkulu wasindisa ukuphila kwazo zonke izazi zaseBhabhiloni. Futhi lokhu kukhululwa kwakuyizifundo ezingokomfanekiso; kwabonisa abantu izibusiso zikamoya ababezibekelwe ngokuxhumana noNkulunkulu uJosefa noDanilyeli ababemkhonza. Kanjalo nangabantu baKhe namuhla uNkulunkulu ufisa ukuletha izibusiso emhlabeni. Wonke umsebenzi enhliziyweni yakhe uKristu ahlala kuyo, wonke oyakubonakalisa uthando lwaKhe emhlabeni, ungumsebenzi kanye noNkulunkulu ngenxa yokubusiswa kwesintu. Njengoba emukela kuMsindisi umusa wokuwabela abanye, kuyo yonke imvelo yakhe kugeleza umfula wokuphila kukamoya. UKristu weza njengoMelaphi Omkhulu ukuze aphulukise amanxeba isono esiwenzile emndenini wesintu; futhi uMoya waKhe, osebenza ngezinceku zaKhe, unika abantu abaguliswa yisono, abahluphekayo, amandla amakhulu okuphilisa asebenzayo emzimbeni nasemphefumulweni. ‘Ngalolo suku,’ kusho imiBhalo, ‘kuyakuba khona umthombo ovulelwe indlu kaDavide nabakhileyo eJerusalema ngenxa yesono nangenxa yokungcola.’ Zakariya 13:1. Amanzi alo mthombo aqukethe amandla okwelapha ayakuphulukisa kokubili ubuthakathaka bomzimba nobomoya.”

“Kulomthombo kugeleza umfula omkhulu owabonwa embonweni kaHezekeli. ‘La manzi aphuma aqonde ngasempumalanga, ehlela ehlane, angene olwandle; lapho esengeniswe olwandle, amanzi ayakuphulukiswa. Kuyakuthi konke okuphilayo, konke okunyakazayo, nomaphi lapho imifula iyakufika khona, kuyakuphila... Futhi ngasemfuleni, osebeni lwawo, ngalapha nangalapha, kuyakumila zonke izihlahla zokudla, amaqabunga azo angayikubuna, nezithelo zazo zingayikuphela; ziyakuthela izithelo ezintsha ngezinyanga zazo, ngokuba amanzi azo aphuma endaweni engewe; nezithelo zazo ziyakuba ngokudla, namaqabunga azo abe ngawokwelapha.’ Hezekeli 47:8–12.” Testimonies, umqulu 6, 227.

Ithempeli likaHezekeli liyisifaniso esingokwesiprofetho sezinga eliphezulu kakhulu, futhi uJohane wayalwa encwadini yesAmbulo isahluko seshumi nanye ukuba alinganise ithempeli, kodwa ashiye igceke. Lapho senza yona leyo nto kanye ethempelini likaHezekeli, sithola ukuthi izinombolo ezimbili ezivelele kakhulu phakathi kwezilinganiso zethempeli zimelela ubupristi. Izingalo ezingama-50 ziyinombolo evelele kakhulu, futhi ziphindaphindwa izikhathi eziyi-11 njengobude obuphelele bengxube yesango ngalinye (Hezekeli 40:15, 21, 25, 29, 33, 36, njll.). U-50 usetshenziswa futhi kubude obuthile bezindonga nezamakamelo (42:7–8). Uchaza umhubhe wesango ophelile kusukela embundwini ongaphandle kuze kufike embundwini wangaphakathi.

Amakubhithi angama-25 ayingxenye yesibili evelele ngokusobala. Aphindaphindwa izikhathi eziyi-10 njengobubanzi nobubanzi obuvundlile bezakhiwo zamasango (Hezekeli 40:13, 21, 25, 29, 30, 33, 36). Ehlanganisiwe, ama-50 nama-25 akha amaphethini aqhubekayo angunxande angama-50 ngo-25 emasangweni ayisithupha ayinhloko. Lokhu kubhangqwana kwama-50 ngo-25 kubusa incazelo yezakhiwo yamasango aholala ezingxenye zangaphakathi. Alikho elinye ibhangqa eliphindaphindeka ngokuvama okuhlekile kangaka esakhiweni sethempeli uqobo.

AmaLevi aqala inkonzo esebenzayo eneminyaka engama-25 (Numeri 8:24: “kusukela eminyakeni engamashumi amabili nanhlanu kuya phezulu bayakungena bakhonze emsebenzini”). Ayekhonza

kuze kube yiminyaka engama-50 (Numeri 4:3, 39, 43; 8:25: “kuze kube yiminyaka engamashumi amahlanu”). Lokhu kunikeza iminyaka engama-25 ngokuqondile yenkonzo esebenzayo (50 – 25 = 25).

Ngakho-ke, isikhathi seminyaka engama-25 senkonzo yabaLevi sibonakaliswa ngokuqondile ezilinganisweni ezingama-25 ngo-50 amakhubithi ezibusayo emasangweni nasokwakhiweni kwethempeli—indawo uqobo lapho abaLevi babekhonza khona. Izilinganiso eziyinhloko zethempeli likaHezekeli, okungukuthi ithempeli lebandla elinqobayo nelabayizinkulungwane eziyikhulu namashumi amane nane, ziklanywe ngokwakhiwa kwazo zafakwa kulelo thempeli uqobo lapho kwakufanele bakhonze khona; NJENGOBA nje ama-chromosome angamashumi amane nesithupha akhiwe kulelo thempeli uqobo lapho abantu bakaNkulunkulu kufanele bakhonze khona. UPalmoni ubeke isiginesha yaKhe phezu kwethempeli lomuntu ngamunye kanye naphezu kwethempeli lomzimba wobumbano okufanele ube ngumlobokazi waKhe.

Sizoqhubeka nale mikhondo esihlokweni esilandelayo.

“Labo abasezikhundleni zokuba nomthwalo wemfanelo akufanele baguqukele ezimisweni zomhlaba zokuzitika, nezokumosha ngokwedlulele, ngoba abakwazi ukukukhokhela; futhi noma babengakwenza, izimiso ezinjengezikaKristu bezingeke zikuvumele. Kudingeka kufundiswe okuningi ngezindlela eziningi. ‘Uyofundisa bani ulwazi? uyokwenza bani aqonde imfundiso na? Labo abalunyuliweyo ebisini, nabasuswayo emabeleni. Ngokuba umyalo mawube phezu komyalo, umyalo phezu komyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha kancane, laphaya kancane.’ Kanjalo izwi leNkosi kufanele lilethwe phambi kwabantwana ngesineke, futhi ligcinwe phambi kwabo, ngabazali abakholwa yizwi likaNkulunkulu. ‘Ngokuba uyakukhuluma nalesi sizwe ngezindebe ezingingizayo nangolunye ulimi. Abekade esithi kulo, Nakhu ukuphumula eningaphumuza ngakho okhathelayo; nakhu ukuqabuleka; kepha abavumanga ukuzwa. Ngakho izwi leNkosi laba kubo umyalo phezu komyalo, umyalo phezu komyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha kancane, laphaya kancane; ukuze bahambe, bawele emuva, baphuke, babanjwe ngesicupho, bathathwe.’ Ngani?—ngokuba abalalelanga izwi leNkosi elafika kubo.”

“Lokhu kusho labo abangazange bamukele ukufundiswa, kodwa banamathela ekuhlakanipheni kwabo siqu, bakhetha nokusebenza ngokwabo ngokwemibono yabo siqu. INkosi ibanika lolu vivinyo, ukuze mhlawumbe bathathe isikhundla sabo balandele iseluleko saYo, noma benqabe benze ngokwemibono yabo siqu, bese iNkosi ibashiya emphumeleni oqinisekileyo. Kuzo zonke izindlela zethu, kuyo yonke inkonzo yethu kuNkulunkulu, Ukhuluma kithi athi, ‘Nginike inhliziyo yakho.’ Umoya othobekayo, ofundisekayo, yiwo uNkulunkulu awufunayo. Okunikeza umkhuleko ubuhle bawo obukhulu yileli qiniso lokuthi uphefumulelwa yinhliziyo enothando, elalelayo.”

“UNkulunkulu ufuna izinto ezithile kubantu baKhe; uma bethi, Angiyikunikeza inhliziyo yami ukuba ngenze le nto, iNkosi iyabavumela baqhubeka ekwahluleleni kwabo abacabanga ukuthi kuhlakaniphile kodwa kungekho ukuhlakanipha kwasezulwini, kuze kugcwaliseke lo mbhalo [Isaya 28:13]. Anifanele ukusho ukuthi, Ngiyolandela ukuqondisa kweNkosi kuze kube sezingeni elithile elivumelana nokwahlulela kwami, bese nibambelela ngokuqinile

emibonweni yenu, nenqaba ukubunjwa ngokufana neNkosi. Umbuzo mawubuzwe uthi, Ingabe lokhu kuyintando yeNkosi na? hhayi, Ingabe lokhu kuwumbono noma ukwahlulela kuka—?”
Testimonies to Ministers, 419.