

Incwadi kaJoweli neBandla labaSeventh-day Adventist laseLawodikeya - Inombolo Engamashumi Amane Nanye

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Inombolo Yamashumi Amane Nanye

ULevitikusi amashumi amabili nantathu wethula imikhosi yasentwasahlobo neyasekwindla, futhi ukumelwa kwale mikhosi kujule ngokobunkulunkulu esakhiweni sayo, nasekuvumelaneni okuphelele kwezakhiwo zokuqala nezokuphetha, ngaphakathi kwesakhiwo sonke. Imikhosi yasentwasahlobo neyasekwindla iyavumelana omunye nomunye. Lesi sahluko sifakaza ngoPalmoni, uMbali Wezinombolo Omangalisayo, kaningi futhi kaningi. Lesi sahluko sixhumana ngokuqinile nangokumangalisayo nomyalezo wezinsuku zokugcina wabantu abayizinkulungwane eziyikhulu namashumi amane nane.

Inombolo ethi “23” imele ukubuyisana, okuyinhlanganisela yobunkulunkulu nobuntu. Igama elithi Levitikusi limele ubupristi bezinkulungwane eziyikhulu namashumi amane nane, ngokuba bonke abaprofethi bakhuluma ngezinsuku zokugcina, futhi abapristi bezinsuku zokugcina yilabo uPetru abachaza njengobupristi obungewe. Ubupristi obungewe bukaPetru ngabahlakaniphileyo abaqonda ukwanda kolwazi oluveza umlayezo Wokukhala Kwaphezulu Kwamabili Ebusuku. Iziwula, noma ababi njengoba uDanyeli ebachaza, bayakwala ukwanda kolwazi, futhi uHoseya uyasazisa ukuthi ngenxa yalesi sizathu bayaliwa njengabapristi.

Abantu bami bayabhujiswa ngokuswela ulwazi; ngoba wena ulahle ulwazi, nami ngiyakukulahla, ukuze ungabi ngumpristi kimi; njengoba ukhohlwe umthetho kaNkulunkulu wakho, nami ngiyakukhohlwa abantwana bakho. Njengoba banda, kanjalo bona bangona kimi; ngakho ngiyakuguqula inkazimulo yabo ibe yihlazo. Hoseya 4:6, 7.

Izidakwa zakwa-Efrayimi, u-Isaya abuye azibize ngokuthi “umqhele wenkazimulo,” inkazimulo yazo iphendulwe yaba “ihlazo.” UHoseya ukhomba ngokusobala ukuthi labo abenqaba ukwanda kolwazi lwezinsuku zokugcina bayibandla lama-Adventist osuku lwesikhombisa laseLawodikeya, ngoba waloba wathi, “Abantu bami.” Abantu bakhe bayokwaliwa njengabapristi, futhi lokhu kwenzeka esizukulwaneni sokugcina nesesine, ngoba Uyobakhohlwa abantwana babo, kanti abantwana bamele isizukulwane sokugcina.

Uku—bunye—niswa

Isihloko esithi “Levitikusi 23,” sisho “ukubuyisana kobupristi babayizinkulungwane eziyikhulu namashumi amane nane nane.” Leli qiniso lingathathwa kalula nje ngegama lencwadi lihlanganiswe nenombolo yesahluko. Ukubuyisana, okukhulunywa ngakho kuLevitikusi amashumi amabili nantathu, kusho “ukuba munye,” futhi kubonakalisa ukuhlangana kobuNkulunkulu nobuntu. Lokho kuhlangana kumelwe yizimpawu eziningi eZwini likaNkulunkulu, olunye lwazo

luwukuthi ithempeli lomuntu kufanele lihlanganiswe neThempeli eliNgcwele.

Ithempeli lomuntu linesakhiwo sama-chromosome angama-“23” owesilisa nangama-“23” owesifazane. UPetru uveza ukuthi ubupristi babayinkulungwane eziyikhulu namashumi amane nane buyi“ndlu yokomoya.” Lawo ma-chromosome ahlangana ndawonye njengoba kwenza indoda nowesifazane, futhi lokho uNkulunkulu akuhlanganisileyo, makungahlukaniswa muntu. Umshado ungolunye uphawu lwe-at-one-ment. ULevitikusi “23” usho ukuhlanganiswa kwethempeli loMpristi Omkhulu waseZulwini, nethempeli labapristi abayilezo zinkulungwane eziyikhulu namashumi amane nane.

Amavesi Angamashumi Amabili Nambili

Imikhosi yasentwasahlobo kuLevitikusi amashumi amabili nantathu imelwe emavesini angamashumi amabili nambili okuqala esahluko, kanti imikhosi yasekwindla imelwe emavesini angamashumi amabili nambili okugcina esahluko. Ivesi lokugcina yivesi lamashumi amane nane, uphawu luka-1844, lapho uSuku Lokubuyisana olungumfanekiselo ogcwalisekileyo lwaqala ngosuku lweshumi lwenyanga yesikhombisa, ekugcwalisekeni kukaLevitikusi amashumi amabili nantathu. Isahluko samashumi amabili nantathu sihlukaniswe izikhathi ezimbili zamavesi angamashumi amabili nambili; zombili lezi zikhathi zamavesi angamashumi amabili nambili zixhumene ngokomqondo ngokuba ziyimikhosi, kodwa futhi zehlukaniswe ngokomqondo yinkonzo kaKristu yegceke neyendawo engcwele, emelwe intwasahlobo, kanye nenkonzo yaKhe yeNdawo Engcwele emelwe yikwindla.

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Kokubili imikhosi yasentwasahlobo neyasekwindla imelwe amavesi angamashumi amabili nambili, futhi la mavesi avumelana nobufakazi be-alfabethi yesiHebheru, enezinhlamvu “ezingama-22.” “22” iyingxenye yeshumi ka-“220,” okuwuphawu lokuhlangana kobuNkulunkulu nobuntu. “220” imelela ukuqala kokubili kweminyaka eyizi-2,520 yokuhlakazwa kukaJuda, kanye neminyaka eyizi-2,300 kuze kube uSuku Lokubuyisana. Indawo yokuqala yale minyaka eyi-2,520 kwakungu-677 BC, futhi indawo yokuqala yale minyaka eyi-2,300 kwakungu-457 BC, ngaleyo ndlela kuvezwa iminyaka engamakhulu amabili namashumi amabili njengesixhumanisi phakathi kwesiprofetho sokunyathelwa phansi kwebutho likaNkulunkulu nesiprofetho sokunyathelwa phansi kwendlu engcwele kaNkulunkulu. Zombili lezo ziprofetho zaphela ekufikeni koSuku Lokubuyisana olungokomfuziselo ogcwalisekayo ngo-Okthoba 22, 1844.

Ngalolo suku, umsebenzi kaKristu wokuhlanganisa ithempeli lobuntu neThempeli loBukulunkulu waqala, futhi ngaleso sikhathi kokubili uHabakuki 2:20 noJohane 2:20 kwagcwaliseka. UHabakuki waveza ukuthi ubuBukulunkulu ngaleso sikhathi babuseNdaweni eNgcwele, kanti uJohane waloba ukuthi ithempeli lamaMillerite elalizakungena ngokukholwa kuleyo Ndawo eNgcwele lase liqedile inkathi yeminyaka engamashumi amane nesithupha, eyaphawula ukumiswa kwethempeli lobuntu lamaMillerite kusukela ku-1798 kuya ku-1844. Umlando weminyaka engu-“46”, oqukethe u-“23” no-“23”, umelelwa ngumsebenzi kaWilliam Miller owaqala kuqala ukwethula umlayezo walowo mlendo ngo-1831, eminyakeni engu-“220” emva

kokushicilelwa kweBhayibheli le-King James. IZwi loBunkulunkulu elashicilelwa ngo-1611 lahlanganiswa nesithunywa esingumuntu eminyakeni engu-“220” kamuva ngo-1831. Kokubili imikhosi yasentwasahlobo neyasekwindla imelelwa ngamavesi angu-“22”.

Amavesi angamashumi amabili nambili anemigqa emibili yesihloko esifanayo afuna ukuthi ngokwesiprofetho amavesi angamashumi amabili nambili okuqala abekwe phezu kwamavesi angamashumi amabili nambili alandelayo. Ngokuhlanganisa le migqa emibili ngale ndlela, uhlanganisa umsebenzi wegceke nendawo engcwele, okumeleke emikhosini yasentwasahlobo, nomsebenzi kaKristu eNdaweni Engcwelengcwele Kakhulu. Kuleli zinga lesiprofetho lokhu kumele ukuhlanganiswa kwamathempeli amabili, okubonisa umsebenzi kaKristu wokubuyisana.

Lapho amavesi okuqala kuya kwangamashumi amabili nambili eqondaniswa nevesi lamashumi amabili nantathu kuya kwelamashumi amane nane, kumiswa umugqa wesiprofetho ofakazelwa yizinhlamvu ezingamashumi amabili nambili zohlamvu lwesiHebheru, nangokufanekisa okumelelwa yinombolo ethi “22,” kanye nangokufanekisa okumelelwa yimikhosi, kuhambisana nokugcwaliseka kwaleyo mikhosi emlandweni ongcwele.

Ukuqala kwemikhosi yasentwasahlobo kuqala ngokukhomba iSabatha yosuku lwesikhombisa, kanti ukuphela kwemikhosi yasekwindla kukhomba iSabatha yonyaka wesikhombisa. UKristu, njengo-Alfa no-Omega, wabeka iSabatha ekuqaleni nasekupheleni kofakazi ababili baka-“22” emgqeni wobupristi balabo abayizinkulungwane eziyikhulu namashumi amane nane.

ISabatha yosuku lwesikhombisa yayiyikhanya okukhethekile ekuqaleni koSuku Lokubuyisana oluyisifanekiso esigcwalisekileyo ngo-1844, futhi ukukhanya kweSabatha yomnyaka wesikhombisa kungukukhanya ekugcineni. ISabatha yosuku lwesikhombisa futhi yayiyinqungquthela engcwele yokuqala kaLevitikusi “23,” njengoba nje iSabatha yomnyaka wesikhombisa iyingqungquthela engcwele yokugcina esahlukweni. ISabatha iyialfa ne-omega yomugqa wompristi esahlukweni “23.” Eyokuqala, iSabatha yosuku lwesikhombisa, iyialfa yobupristi babayizinkulungwane eziyikhulu namashumi amane nane, kanti yokugcina, iSabatha yomnyaka wesikhombisa, iyi-omega yobupristi babayizinkulungwane eziyikhulu namashumi amane nane.

“Labo abahlanganyela noNkulunkulu bahamba ekukhanyeni kweLanga Lokulunga. Abamdelelisi uMhlengi wabo ngokonakalisa indlela yabo phambi kukaNkulunkulu. Ukukhanya kwasezulwini kuyabakhanyisela. Njengoba besondela ekupheleni komlando waleli zwe, ulwazi lwabo ngoKristu, nangeziprofetho ezimayelana naye, lwanda kakhulu. Bayigugu elingenamkhawulo emehlweni kaNkulunkulu; ngoba bamunye neNdodana yakhe. Kubo izwi likaNkulunkulu linobuhle nobumnandi obudlula konke. Bayakubona ukubaluleka kwalo. Iqiniso lembulwa kubo. Imfundiso yokuthwaliswa kwenyama igcwalisiwe ngokukhazimula okuthambile. Bayabona ukuthi uMbhalo uyisihluthulelo esivula zonke izimfihlakalo futhi sixazulule bonke ubunzima. Labo abebengazimisele ukwamukela ukukhanya nokuhamba ekukhanyeni ngeke bakwazi ukuqonda imfihlakalo yokumesaba uNkulunkulu, kodwa labo abangazange banqikaze ukuthwala isiphambano balandele uJesu, bayabona ukukhanya ekukhanyeni kukaNkulunkulu.” The Southern Watchman, April 4, 1905.

Lapha, “eduze nokuphela komlando waleli zwe,” ekupheleni koSuku Lokubuyisana oluyisifaniso sangempela, “imfundiso yokuthwasa kukaKristu enyameni” yembathiswa ukukhazimula “okuthambile,” njengoba kwakunjalo ngemfundiso yeSabatha yosuku lwesikhombisa ekuqaleni koSuku Lokubuyisana oluyisifaniso sangempela.

“UJesu waphakamisa isembozo somphongolo, ngabona izibhebhe zamatshe okwakulotshwe kuzo iMiyalo eliShumi. Ngamangala lapho ngibona umyalo wesine uqobo phakathi nendawo yemithetho eyishumi, uzungezwe inkazimulo ethambile yokukhanya. Ingelosi yathi: ‘Yiwo wodwa phakathi kwaleyo eyishumi ochaza uNkulunkulu ophilayo owadala amazulu nomhlaba nakho konke okukukho. Lapho izisekelo zomhlaba zibekwa, khona-ke kwase kubekwa nesisekelo seSabatha futhi.’” Testimonies, volume 1, 75.

ISabatha losuku lwesikhombisa, oluyi-“sisekelo,” luqala uLevitikusi “23,” kanti iSabatha lonyaka wesikhombisa liqeda ubufakazi babapristi njengoba bumelwe yimikhosi yasentwasahlobo neyekwindla. ISabatha lonyaka wesikhombisa limelela ithempeli elakhiwe phezu kwesisekelo. ISabatha lonyaka wesikhombisa ekugcineni limelwe yi-2,520, njengoba nje iSabatha losuku lwesikhombisa limelwe yi-2,300. ISabatha lonyaka wesikhombisa limelela “imfundiso yokuba senyameni.” ISabatha losuku lwesikhombisa luyisibonakaliso soMdali, kanti iSabatha lonyaka wesikhombisa liyisibonakaliso soBunkulunkulu obuhlanganiswe nobuntu.

Ukuqondanisa Imigqa

Lapho siqondanisa imikhosi yasentwasahlobo nemikhosi yasekwindla kuLevitikusi amashumi amabili nantathu, umkhosi wePhasika ulandelwa ngakusasa ngumkhosi wezinsuku eziyisikhombisa wezinkwa ezingenamvubelo, futhi umkhosi wezithelo zokuqala ulandela ngosuku olulandelayo emva kokuba kuqale umkhosi wezinsuku eziyisikhombisa wezinkwa ezingenamvubelo. Izimpawu zendlela ezintathu ezinsukwini ezintathu.

Isikhathi sezinsuku eziyisikhombisa esakha umkhosi wesinkwa esingenamvubelo siqala ngomhlangano ongcewele futhi siphetha ngokunjalo. Ngosuku olulandela ukuqala komkhosi wesinkwa esingenamvubelo, kufika umkhosi wezithelo zokuqala, futhi uhlanganisa umnikelo wezithelo zokuqala zebhali lasentwasahlobo. IPentekoste, ebizwa nangokuthi umkhosi wamaviki, yenzeka ezinsukwini ezingamashumi amahlanu emva komkhosi wezithelo zokuqala, ophawula ukuqala kwesikhathi samaviki ayisikhombisa esiphela ngosuku lwamashumi amane nesishiyagalolunye, olulandelwa yiPentekoste, okusho amashumi amahlanu.

IPhasika liqala kusihlwa ngolwesine. IPhasika aliyona inhlangano engcewele.

Khona-ke ngosuku lweshumi nanhlanu kufika umkhosi wezinsuku eziyisikhombisa wesinkwa esingenamvubelo. Usuku lokuqala nosuku lokugcina lwalo mkhosi wezinsuku eziyisikhombisa luyimihlangano engcewele.

Ngosuku olulandelayo, usuku lweshumi nesithupha, kufika usuku lwezithelo zokuqala. Khona-ke kuqala amasonto ayisikhombisa abonakaliswa ngumkhosi wePhentekoste, futhi iPhentekoste ingomunye wemihlangano engcewele eyisikhombisa emelwe emikhosini yasentwasahlobo neyekwindla. Izithelo zokuqala aziwona umhlangano ongcewele.

Khona-ke ngosuku lokuqala lwenyanga yesikhombisa, umkhosi wamacilongo ungumbuthano ongcwele.

Usuku Lokubuyisana ngosuku lweshumi lwenyanga yesikhombisa luwumbuthano ongcwele, kodwa aluwona umkhosi.

Usuku lokuqala lomkhosi wamaThabernakele lungumhlango ongcwele. Emva komkhosi wezinsuku eziyisikhombisa kuba khona usuku lwesishiyagalombili lwamaThabernakele, nakuba lolo suku lwesishiyagalombili lubhekwa njengolungaphandle kwezikhathi ezimelwe yimikhosi. Lolo suku lwesishiyagalombili lungumhlango ongcwele.

Lokhu kulingana nemihlango ongcwele eyisikhombisa uma ufaka iSabatha losuku lwesikhombisa elethula imikhosi. Imihlango ongcwele eyisikhombisa nemikhosi eyisikhombisa, nakuba ihambelana ngendlela ehluke kunemihlango ongcwele. Izimpawu zokuqala nezokugcina ziyiziSabatha, kuqala ezosuku, bese kuba eyonyaka. Ngaphakathi kwemikhosi eboniswa phakathi kwamaSabatha e-alpha ne-omega kukhona imikhosi eyisikhombisa nemihlango ongcwele emihlanu. Uma ufaka iSabatha le-alpha losuku lwesikhombisa neSabatha le-omega lonyaka wesikhombisa, uba nemihlango ongcwele eyisikhombisa nemikhosi eyisikhombisa. Kuyaqondakala ukuthi usuku lwesishiyagalombili lweMinyanya aluyona ingxenye yemikhosi, futhi lwenza imfihlakalo yokuthi eyesishiyagalombili ingeyakuyisikhombisa. Iphuzu engilibonisa lapha ngukuthi uJesu, njengoPalmoni, wahlela ukwehlukahluka kwezinqubo ngaphakathi kwesahluko “23” ngendlela emangalisayo ngokuphelele.

Intwasahlobo

Imikhosi yasentwasahlobo iqukethe inkathi yomkhosi wezinsuku eziyisikhombisa yesinkwa esingenamvubelo, enombuthano ongcwele we-alpha ekuqaleni nombuthano ongcwele we-omega ekugcineni. IPentekoste ingumbuthano ongcwele wesithathu emikhosini yasentwasahlobo. IPentekoste ifika emva kwenkathi yamaviki ayisikhombisa, ephela ngomkhosi ngosuku lwamashumi amahlanu. Imikhosi yasentwasahlobo ibonakaliswa ngezinsuku ezine zomkhosi nezinkathi ezintathu. IPhasika, isinkwa esingenamvubelo, izithelo zokuqala nePentekoste kuyizo izinsuku ezine zomkhosi, kanti izinkathi ezintathu yizinsuku eziyisikhombisa zesinkwa esingenamvubelo, izinsuku ezingamashumi amane nesishiyagalolunye ezandulela futhi ezihlanganisa usuku lwamashumi amahlanu lwePentekoste, kanye nezinsuku ezintathu zokuqala eziyinkathi ehlanganisa izinyathelo ezintathu.

Umnikelo wezithelo zokuqala wesikhathi sePhasika uyavumelana nomnikelo wezithelo zokuqala ngosuku lwePhentekoste; iminikelo yezithelo zokuqala yebhali esikhathini sezinsuku ezintathu sePhasika, kanye nomnikelo wezithelo zokuqala kakolweni ngePhentekoste ekupheleni kwenkathi yePhentekoste yezinsuku ezingamashumi amane nesishiyagalolunye, slash— amashumi amahlanu ezinsuku.

Ukuwa

Imikhosi yasekwindla iqala ngosuku oluthile lomkhosi oluqalisa inkathi yezinsuku eziyishumi eholela ekwahlulelweni. Ezinsukwini ezinhlanu emva kokwahlulelwa kuba khona umkhosi wezinsuku eziyisikhombisa, okuthi kuzo usuku lokuqala nolokugcina kulezo zinsuku eziyisikhombisa kubhekwe njengemibuthano engcwele. Kusukela ngosuku lweshumi nanhlanu kuze kube ngolwamashumi amabili nambili kugujwa umkhosi wamadokodo, bese kuthi ngosuku lwamashumi amabili nantathu kugcizelelwe iSabatha yezwe.

Lapho sithatha imikhosi yasekwindla siyibeke phezu kwemikhosi yasentwasahlobo, siba nemigqa emibili yomibili emelwe amavesi angamashumi amabili nambili; ngaleyo ndlela imelwe izinhlamvu ezingamashumi amabili nambili zohlamvu lwesiHebheru. Lapho lokhu sekwenziwe, uphawu lokuqala lwendlela luwumbuthano ongcwele weSabatha yosuku lwesikhombisa, kanti uphawu lokugcina lwendlela luwumbuthano ongcwele weSabatha yonyaka wesikhombisa.

Nangosuku lweshumi nanhlanu lwenyanga yesikhombisa, nxa selibuthé izithelo zomhlaba, niyakuwenzela uJehova umkhosi wezinsuku eziyisikhombisa; ngosuku lokuqala kuyakuba yisabatha, nangosuku lwesishiyagalombili kuyakuba yisabatha. Levitikusi 23:39.

IPentekoste yayiyimvula yokuqala, kanti amaDili Okwakha Amadokodo ayimvula yokugcina. Ukuthululwa kukaMoya oNgcwele ngePentekoste kwakumelwe usuku olulodwa, kanti ukuthululwa okumelwe amaDili Okwakha Amadokodo kuyisikhathi esiphethayo, bese kulandelwa iSabatha, okungukuthi usuku lwesishiyagalombili, emva kwezinsuku eziyisikhombisa. ISabatha elandela ukubonakaliswa kokugcina kokuthululwa kukaMoya oNgcwele limelela iSabatha yomhlaba uphumula iminyaka eyinkulungwane.

“Ngesikhathi sokuhlupheka sonke sabaleka emizini nasemaphandleni, kodwa saxoshwa ngababi, abangena ezindlini zabangcwele bephethe inkemba. Baphakamisa inkemba ukuba basibulale, kodwa yaphuka, yawela phansi ingenamandla njengotshani. Khona-ke sonke sakhala imini nobusuku sicela ukukhululwa, nokukhala kwethu kwakhuphukela phambi kukaNkulunkulu. Ilanga laphuma, nenyanga yema. Imifula yayeka ukugeleza. Kwavela amafu amnyama, asindayo, ashaya omunye nomunye. Kodwa kwakukhona indawo eyodwa ecacile yenkazimulo emisiwe, lapho kwavela khona izwi likaNkulunkulu linjengamanzi amaningi, elazamazamisa amazulu nomhlaba. Izulu lavuleka laphinde lavalala, futhi lalisesiphithiphithini. Izintaba zazamazama njengomhlanga emoyeni, zaphonsela nxazonke amadwala amangelengele. Ulwandle lwabila njengebhodwe, lwaphonsela amatshe phezu komhlaba. Futhi ngesikhathi uNkulunkulu ememezela usuku nehora lokuza kukaJesu futhi enikela isivumelwano saphakade kubantu baKhe, wakhuluma umusho owodwa, wayesema, amazwi esaqhubeka ezwakala emhlabeni wonke. U-Israyeli kaNkulunkulu wayemi amehlo abo egxilile phezulu, ulalele amazwi njengoba ayephuma emlonyeni kaJehova, ehamba emhlabeni njengezibhongo zokuduma okukhulu kakhulu. Kwakunesizotha esesabekayo. Futhi ekupheleni komusho ngamunye abangcwele bamemeza bathi, ‘Udumo! Haleluya!’ Ubuso babo babukhanyiswe yinkazimulo kaNkulunkulu; bakhazimula ngaleyo nkazimulo, njengoba nobuso bukaMose benza lapho ehla eSinayi. Ababi babengenakubabheka ngenxa yenkazimulo. Futhi lapho kumenyenzelwa isibusiso esingapheli phezu kwalabo ababedumise uNkulunkulu ngokugcina iSabatha laKhe lingcwele, kwaba khona ukumemeza okukhulu kokunqoba phezu kwesilo naphezu komfanekiso waso.”

“Kwase kuqala ijubili, lapho izwe kwakufanele liphumule.” Early Writings, 34.

Ijubili ingunyaka wamashumi amahlanu, emva kwemijikelezo eyisikhombisa yeminyaka eyisikhombisa, okuyizinsuku ezingama-49 eziholela osukwini lwamashumi amahlanu lwePhentekoste. Lapho umugqa wemikhosi yasekwindla uhlanganiswa nemikhosi yasentwasahlobo kuba khona izinsuku ezingama-49 eziholela ePhentekosteni, okuwuphawu lokuqala kwesikhathi sezinsuku eziyisikhombisa seDili Lamathabhanekeli. IPhentekoste neDili Lamathabhanekeli kuyahambelana, futhi ndawonye kuchaza isikhathi semvula yokugcina eqala ngomthetho weSonto oseduze nokufika futhi iqhubeka kuze kuvalwe isikhathi somusa, iNkosi ibuya, bese umhlaba uyaphumula, njengokumelwa yiSabatha lonyaka wesikhombisa, okuyingeyesishiyagalombili kulezo eziyisikhombisa eDili Lamathabhanekeli.

Lapho sihlanganisa yomibili imigqa yamavesi angamashumi amabili nambili, sikwenza lokho ngenxa yezizathu eziningana. Yomibili le migqa ingeyamavesi angamashumi amabili nambili, kanti amashumi amabili nambili eyishumi lengxenye ka-220, okuwuphawu lokuhlanganiswa kobuNkulunkulu nobuntu.

Yomibili le migqa imelela izinhlamvu ezingamashumi amabili nambili zohlamvu lwesiHeberu.

Yomibili imigqa imelela imikhosi.

Yomibili le migqa imelela izinkathi ezimbili zokuvuna zonyaka.

Yomibili le migqa imelela umsebenzi kaKristu egcekeni, eNdaweni Engewele naseNdaweni eNgwelengewele. ULevitikusi usho abapristi, kanti uJesu unguMpristi Omkhulu waseZulwini. Ngenxa yalezi zizathu, sinelungelo lokusebenzisa indlela yomugqa phezu komugqa emavesini angamashumi amane nane kaLevitikusi amashumi amabili nantathu.

IPentekoste yaba yimvula yokuqala yobuKristu, kanti iThabhanakeli iyimvula yokugcina yobuKristu. Ngakho-ke sihlanganisa “usuku lwePentekoste” lwentwasahlobo nezinsuku eziyisikhombisa zeThabhanakeli zasekwindla. Ngenkathi uDade White ethi, “Esikhathini sokuhlupheka sonke sabaleka emadolobheni nasemizaneni,” ukhomba isikhathi lapho abantu bakaNkulunkulu bephila ehlane ngenxa yokushushiswa. Ukuhlala emadokodweni ngesikhathi seThabhanakeli kufanekisa umlando oholela ngokuqondile ekuphumuleni kwejubili leSabatha komhlaba.

Usuku lwePhentekoste luphawula ukuqala kwezinsuku eziyisikhombisa zoMkhosi Wamadokodo. Khona-ke iJubili limelwa ngosuku lwesishiyagalombili, okungolwezinsuku eziyisikhombisa zoMkhosi Wamadokodo. Ezinsukwini ezinhlanu ngaphambi koMkhosi Wamadokodo kwakunoSuku Lokubuyisana. Ngakho-ke, ezinsukwini ezinhlanu ngaphambi kwePhentekoste eliphawula ukuqala koMkhosi Wamadokodo—ukwahlulelwa kuyaphawulwa. Ezinsukwini eziyishumi ngaphambi kokwahlulelwa koSuku Lokubuyisana kunoMkhosi Wamacilongo. Lapho le migqa ihlanganiswa, ezinsukwini ezinhlanu ngaphambi komthetho weSonto, omelwe yiPhentekoste, ukwahlulelwa kuyaphawulwa. Ezinsukwini eziyishumi ngaphambi kwalokho, kuqondiswa uMkhosi Wamacilongo.

Ubhaphathizo bukaKristu bamelela ukufa kwaKhe, ukumbelwa kwaKhe, nokuvuka kwaKhe. Lezo zinyathelo ezintathu zifanekiselwa ukufa kwaKhe ngePhasika, ukumbelwa kwaKhe nokuphumula kwaKhe ngeSabatha, nokuvuka kwaKhe ngeSonto. Izinsuku ezintathu zokufa kwaKhe, ukumbelwa kwaKhe, nokuvuka kwaKhe ziyisibonakaliso esisodwa esakhiwa yizinyathelo ezintathu. Ngakho-ke siqala ukuhlanganiswa kwemigqa emibili yemikhosi yasentwasahlobo neyasekwindla ekuvukeni. Ukuvuka kosuku lwesithathu kuqala inkathi yezinsuku ezingamashumi amane nesishiyagalolunye eholela ePentekoste, okuyiwona umthetho weSonto. Leyo nkathi yezinsuku ezingamashumi amane nesishiyagalolunye yandulelwa ngumkhosi wesinkwa esingenamvubelo, oqala usuku olulodwa ngaphambi kwalolo suku futhi uqhubeke izinsuku ezinhlanu emva kosuku lwezithelo zokuqala.

Kusukela ekuvukeni kwabafuleyo kwezithelo zokuqala kuze kufike umthetho weSonto kuyizinsuku ezingamashumi amane nesishiyagalolunye, umthetho weSonto uyilo usuku lwamashumi amahlanu. Ezinsukwini ezinhlanu ngaphambi komthetho weSonto ukwahlulela kumelwe, kuthi ezinsukwini eziyishumi ngaphambi kwalokho kwahlulela kuphawulwe isixwayiso samacilongo. Ukuvuka kwabafuleyo kuyisibonakaliso sokuqala, bese kuthi ezinsukwini ezinhlanu kamuva kuphela isikhathi sesinkwa esingenamvubelo. Ezinsukwini ezingamashumi amathathu emva kokuphela kwesinkwa esingenamvubelo kuvela isixwayiso samacilongo. Ezinsukwini eziyishumi kamuva kuphawulwa ukwahlulela koSuku Lokubuyisana, bese kuthi ezinsukwini ezinhlanu kamuva kufike umthetho weSonto wePhentekoste.

Lokhu kuveza izimpawu zendlela eziyisikhombisa ekusetshenzisweni komugqa phezu komugqa kwemikhosi yasentwasahlobo neyekwindla; ukuqala kwesinkwa esingenamvubelo, ukuvuka, ukuphela kwesinkwa esingenamvubelo, isixwayiso samacilongo, ukwahlulela, iPhentekoste kanye nemvula yamva. Lezo zimpawu zendlela eziyisikhombisa zibekwe ngaphakathi kweSabatha losuku lwesikhombisa eliyi-alpha kanye neSabatha lonyaka wesikhombisa eliyi-omega. Lezo zimpawu zendlela eziyisikhombisa, ezisongelwe phakathi kwala maSabatha amabili, zihlukanisa futhi ziveze isikhathi sezinsuku ezinhlanu, silandelwe isikhathi sezinsuku ezingamashumi amathathu, isikhathi sezinsuku eziyishumi, isikhathi sezinsuku ezinhlanu kanye nesikhathi sezinsuku eziyisikhombisa.

Lapho-ke sesivumelanisa ukuvuka kukaKristu, sithola isikhathi sezinsuku ezingamashumi amane lapho ayefundisa abafundi “ubuso nobuso,” kwathi emva kwalokho wenyukela ezulwini. Khona-ke izinsuku eziyishumi abafundi babesesigodlweni esiphezulu. Lezo zinsuku eziyishumi zaphetha ngoSuku lwePhentekoste, okuwumthetho weSonto. Lokhu kwengeza isikhathi sezinsuku ezingamashumi amane nesikhathi sezinsuku eziyishumi emgqeni wabapristi omelelwe nguLevitikusi “23.”

Kusukela ekuvukeni kukhona izinsuku ezinhlanu kuze kube sekupheleni kwesinkwa esingenamvubelo, bese kuba yizinsuku ezingamashumi amathathu kuze kube yisixwayiso secilongo, bese kuba yizinsuku ezinhlanu kuze kube ukukhuphukela kukaKristu ezulwini, bese kuba yizinsuku ezinhlanu kuze kube ukwahlulela, bese kuba yizinsuku ezinhlanu kuze kube yizinsuku eziyisikhombisa zePentekoste zemvula yokucina.

Ukuqala kwezinsuku eziyisikhombisa zesinkwa esingenamvubelo kulandelwa ngosuku olulandelayo ukuvuka kwabafileyo kwezithelo zokuqala. Ukuvuka kwabafileyo kwenzeka phakathi kwezinsuku eziyisikhombisa zesinkwa esingenamvubelo, futhi ezinsukwini ezinhlanu emva kovuko isikhathi sesinkwa esingenamvubelo siyaphela.

Ezinsukwini ezingamashumi amathathu emva kokuphela kwesinkwa esingenamvubelo, amacilongo aphawula isexwayiso.

Ezinsukwini ezinhlanu emva kwesixwayiso samacilongo, uKristu wenyukela ezulwini emva kokufundisa izinsuku ezingamashumi amane. Ukwenyukela kwakhe ezulwini kwaphawula ukuqala kwezinsuku eziyishumi egumbini eliphezulu.

Kwathi emva kwezinsuku ezinhlanu ekwenyukeni kwaKhe, ukwahlulela kwabonakaliswa.

Ezinsukwini ezinhlanu kamuva umthetho weSonto wePentekoste uvula inkathi yezinsuku eziyisikhombisa yemvula yamuva.

Abayizinkulungwane eziyikhulu namashumi amane nane yilabo abalandela iWundlu nomaphi lapho Liya khona. U-Eliya noMose babulawa ngoJulayi 18, 2020. Babulawelwa lapho futhi neNkosi yethu yabethelwa khona. Ukuvuka kukaKristu kwabikezela ngokomfanekiso ukuvuka kwangoDisemba 31, 2023. Ngaphambi kwalolo suku, ngoJulayi ka-2023, izwi ehlane laqala ukuzwakalisa umlayezo omelwe njengesinkwa esingenamvubelo. Imvubelo imele iphutha, ubuzenzisi nesono, kanti umlayezo owawuvela ehlane wawungenamvubelo. Kusukela ngoDisemba 31, 2023 kuze kube ngumthetho weSonto, uLevitikusi “23” umise uhlaka lokubuyisana lwabayizinkulungwane eziyikhulu namashumi amane nane. Lolo hlaka luyahambisana nephupho likaMiller, uMalaki wesithathu namafasitela ezulu eSambulo seshumi nesishiyagalolunye. Luyahambisana nehora lesithathu nelesishiyagalolunye evikini elingcwele kusukela ku-27 kuya ku-34 AD.

Sizoqhubeka ngalezi zinto esihlokweni esilandelayo.

“Ngolwazi amagumbi ayogcwaliswa ngayo yonke ingcebo eyigugu neyothokozisayo.”

“Engqondweni nasemphefumulweni, kanye nasemzimbeni, kungumthetho kaNkulunkulu ukuthi amandla atholakala ngokuzikhandla. Yikho ukuzivivinya okuletha ukukhula. Ngokuhambisana nalo mthetho, uNkulunkulu uhlele eZwini laKhe izindlela zokuthuthuka kwengqondo nokomoya.

“IBhayibheli iqukethe zonke izimiso abantu abazidingayo ukuba baziqonde ukuze bafanelekele ukuphila kwalokhu kuphila noma ukuphila okuzayo. Futhi lezi zimiso zingaqondwa yiyo bonke. Akakho umuntu onomoya wokwazisa imfundiso yalo ongafunda ngisho nendima eyodwa eBhayibhelini ngaphandle kokuzuzwa kuyo umcabango othile owusizo. Kodwa imfundiso eyigugu kakhulu yeBhayibheli ayitholakali ngokulifunda ngezikhathi ezithile noma ngendlela enganxenekanga. Uhlelo lwalo olukhulu lweqiniso alwethulwanga ngendlela yokuba lubonakale kumfundi ophangisayo noma onganaki. Ingingi lomcebo walo lilele kujule kakhulu ngaphansi kobuso, futhi lingatholakala kuphela ngokucwaninga ngokuzimisela nangomzamo oqhubekayo. Amaqiniso akha lokhu okuphelele okukhulu kumele

afunwe futhi aqoqwe, ‘lapha kancane, laphaya kancane.’ U-Isaya 28:10.

“Lapho ngaleyo ndlela sezihlolisisiwe futhi zaqoqwa ndawonye, ziyotholakala zivumelana ngokuphelele omunye nomunye. Ivangeli ngalinye liyisengezo kwamanye, zonke iziprofetho ziyincazelo yezinye, iqiniso ngalinye liyisandiso salo olunye iqiniso. Izibonakaliso zesimiso sobuJuda zicaciswa yivangeli. Isimiso ngasinye esisezwini likaNkulunkulu sinendawo yaso, iqiniso ngalinye linokubaluleka kwalo. Futhi sonke lesi sakhiwo esiphelele, ekwakhiweni kwaso nasekufezeni kwaso, sifakazela ngoMqambi waso. Akukho ngqondo ngaphandle kwaleyo yoNgapheliyo ebingaqamba noma yakhe isakhiwo esinjalo.”

“Ekucwaningeni izingxenye ezehlukene nasekufundeni ubudlelwane bazo, amandla aphakeme kakhulu engqondo yomuntu abizelwa ekusebenzeni okukhulu kakhulu. Akekho ongangena kulolu hlobo lokufunda ngaphandle kokuthuthukisa amandla engqondo.

“Futhi akusikho ekuphenyeni iqiniso nasekulihlanganiseni kuphela lapho kubonakala khona inani lengqondo lokutadishwa kweBhayibheli. Libonakala futhi emzamweni odingekayo ukuze kuqondwe izihloko ezethulwayo. Ingqondo ehlala imatasa ngezinto ezijwayelekile kuphela, iyancipha futhi ibe buthakathaka. Uma ingakaze inikwe umsebenzi wokuqonda amaqiniso amakhulu nafika kude, ngokuhamba kwesikhathi ilahlekelwa amandla okukhula. Njengesivikelo kulokhu ukuwohloka, nanjengesikhuthazo sentuthuko, akukho okunye okungalingana nokutadishwa kwezwi likaNkulunkulu. Njengendlela yokuqeqesha ingqondo, iBhayibheli lisebenza ngempumelelo kakhulu kunanoma iyiphi enye incwadi, noma zonke ezinye izincwadi zihlanganisiwe. Ubukhulu bezihloko zalo, ubulula obunesizotha bezinkulumo zalo, nobuhle bezithombe zalo, kusheshisa futhi kuphakamise imicabango ngendlela okungekho okunye okungakwenza. Akukho olunye uhlobo lokufunda olunganika amandla engqondo anjalo njengomzamo wokuqonda amaqiniso amangalisayo esambulo. Ingqondo ngaleyo ndlela esondelene nemicabango yoPhezukonke ayinakugwema ukunwebeka nokuqina.”

“Futhi amakhulu kakhulu nakakhulu amandla eBhayibheli ekuthuthukisweni kwesimo somoya. Umuntu, owadalelwa ubudlelwano noNkulunkulu, angathola ukuphila kwakhe kwangempela nokuthuthuka kwakhe kuphela kulobo budlelwano. Njengoba adalelwa ukuba athole kuNkulunkulu injabulo yakhe ephakeme kunakho konke, akukho okunye angakuthola kukho lokho okungathulisa ukulangazelela kwenhliziyo, okwanelise indlala nokoma komphefumulo. Lowo ofunda izwi likaNkulunkulu ngomoya oqotho novumayo ukufundiswa, efuna ukuqonda amaqiniso alo, uyoletswa ekuxhumaneni noMlobi walo; futhi, ngaphandle kokuba kube ngokuzikhethela kwakhe siqu, akukho mngcele emathubeni okuthuthuka kwakhe.

“Ngobubanzi bezitayela zayo nezihloko zayo ezihlukahlukene, iBhayibheli linokuthile okungathakazelisa yonke ingqondo nokuthinta yonke inhliziyo. Emakhasini alo kutholakala umlando wasendulo kunayo yonke; ukuphila kwabantu okulotshwe ngokwethembeka okuseduze kakhulu nokuphila uqobo; izimiso zombuso zokulawula izwe, nezokuhlelwa komuzi—izimiso ukuhlakanipha komuntu okungakaze kuzilinganise. Liqukethe ifilosofi ejule kunayo yonke, izinkondlo ezimnandi kakhulu neziphakeme kakhulu, ezivutha imizwa kakhulu nezihhayo kakhulu. Imibhalo yeBhayibheli, ngisho nalapho icatshangwa ngaleyo ndlela, idlula ngokungenakulinganiswa ngenani yonke imisebenzi yanoma yimuphi umbhali

ongumuntu; kodwa ibanzi ngokungenamkhawulo ngokwengeziwe, futhi inenani elikhulu ngokungenamkhawulo ngokwengeziwe, lapho ibhekwa ebudlelwaneni bayo nomcabango omkhulu oyisikhungo. Uma yonke into ibhekwa ekukhanyeni kwalo mcabango, isihloko ngasinye sithola ukubaluleka okusha. Emaqinisweni avezwe ngendlela elula kakhulu kufihlwe izimiso eziphakeme njengezulu futhi ezibamba ingunaphakade.”

“Isihloko esimqoka seBhayibheli, isihloko zonke ezinye ezikuyo yonke le ncwadi eziqoqana ngaso, yicebo lensindiso, ukubuyiselwa emoyeni womuntu komfanekiso kaNkulunkulu. Kusukela ekusikiseleni kokuqala kwethemba esigwebweni esakhulunywa e-Edene kuze kube yileso sithembiso sokugcina esikhazimulayo seSambulo, ‘Bayakubona ubuso baKhe; nebizo laKhe liyakuba semabunzini abo’ (Isambulo 22:4), umongo wazo zonke izincwadi nazo zonke iziqephu zeBhayibheli uwukwambulwa kwalesi sihloko esimangalisayo,—ukuphakanyiswa komuntu,—amandla kaNkulunkulu, ‘asinika ukunqoba ngeNkosi yethu uJesu Kristu.’ 1 Korinte 15:57.

“Lowo obamba lo mcabango uphambi kwakhe kunensimu engenamkhawulo yokutadisha. Unesihluthulelo esiyomvulela yonke ingcebo yegugu lezwi likaNkulunkulu.”

“Isayensi yokuhlengwa iyisayensi yazo zonke izisayensi; isayensi eyisifundo sezingelosi nesezabo bonke ubuhlakani bemihlaba engawanga; isayensi ebamba ukunaka kweNkosi noMsindisi wethu; isayensi engena enjongweni eyayigcinwe emqondweni woNgapheliyo—‘igcinwe ithule ngezikhathi zaphakade’ (Roma 16:25, R.V.); isayensi ezoba yisifundo sabahlengiweyo bakaNkulunkulu kuzo zonke izinkathi ezingapheliyo. Lesi yisifundo esiphakeme kunazo zonke umuntu angazibandakanya kuso. Njengoba kungekho esinye isifundo esingenza kanjalo, siyovuselela ingqondo siphakamise umphefumulo.”

“‘Ubuhle bokwazi yilobu: ukuhlakanipha kunika ukuphila kwabanakho.’ ‘Amazwi engiwakhuluma kini,’ kusho uJesu, ‘angumoya, futhi angukuphila.’ ‘Lokhu kungukuphila okuphakade: ukuba bakwazi Wena, uNkulunkulu oyedwa oqinisileyo, naLowo Owamthumayo.’ UmShumayeli 7:12; Johane 6:63; 17:3, R.V.

“Amandla okudala abiza imihlaba ukuba ibe khona asezwini likaNkulunkulu. Leli zwi lidlulisela amandla; lizala ukuphila. Yonke imiyalo iyisithembiso; uma yamukelwa yintando, ingeniswa emphefumulweni, iletha kanye nayo ukuphila koNgapheliyo. Iguqula imvelo, iphinde idale kabusha umphefumulo ngomfanekiso kaNkulunkulu.

“Ukuphila okunikezwa ngaleyo ndlela kugcinwa ngendlela efanayo. ‘Ngawo wonke amazwi aphuma emlonyeni kaNkulunkulu’ (Mathewu 4:4) umuntu uyakuphila.”

“Ingqondo, umphefumulo, yakhiwa yilokho ezondla ngakho; futhi kusezandleni zethu ukunquma ukuthi iyakondliwa ngani. Kusemandleni omuntu wonke ukukhetha izihloko eziyokuba yizo ezihlala emicabangweni futhi ezibumba isimilo. Ngomuntu wonke onelungelo lokufinyelela emiBhalweni, uNkulunkulu uthi, ‘Ngimlobele izinto ezinkulu zomthetho Wami.’ ‘Biza Kimi, ngiyakukuphendula, ngikubonise izinto ezinkulu nezinamandla, ongazaziyo.’ Hosea 8:12; Jeremiah 33:3.”

“Ngelizwi likaNkulunkulu ezandleni zakhe, wonke umuntu, noma ngabe isabelo sakhe empilweni sibekwe kuphi, angaba nobudlelwane obunjalo njengoba ayakukhetha. Emakhasini alo angaxoxa nabahle kakhulu nabangcono kakhulu besintu, futhi angalalela izwi loPhakade njengoba Ekhuluma nabantu. Njengoba efunda futhi ezindla ngezihloko izingelosi ‘ezifisa ukuzibheka’ kuzo (1 Peter 1:12), angaba nobudlelwane nazo. Angalandela ezinyathelweni zoMfundisi wasezulwini, futhi alalele amazwi Akhe njengangesikhathi Efundisa entabeni nasethafeni nasolwandle. Angahlala kuleli zwe emoyeni wezulu, enika abalusizi nabalingwayo basemhlabeni imicabango yethemba nokulangazelela ubungcwele; yena uqobo esondela ngokuseduze ngokwengeziwe nangokwengeziwe ekuhlanganyeleni noOngabonwayo; njengalowo wasendulo owahamba noNkulunkulu, esondela ngokusondela ngokwengeziwe emnyango wezwe laphakade, kuze kube yilapho amasango evuleka, angene khona. Uyozithola engesiyena umfokazi. Amazwi ayomamukela ayoba ngamazwi abangcwele, ababengabonakali, kodwa emhlabeni babengabangane bakhe—amazwi lapha afunda ukuwahlukanisa nokuwathanda. Lowo, owathi ngezwi likaNkulunkulu waphila ekuhlanganyeleni nezulu, uyozithola esekhaya ebudlelwaneni bezulu.” Education, 123–127.