

Amanani

**Ungaqiniseka njani ukuba uYesu ubuyile
ngo-2030**

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Incwadi encedisayo ethi UKUFUNDISA IMBALI NGAPHAMBI
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Indlela Yokufunda Le Ncwadi

Musa ukundikholelwa.

Asikuko ukuthobeka oko. Yindlela leyo. Le ncwadi yenza ibango elithile malunga nonyaka othile, kwaye indlela ethembekileyo yokwenza ibango elinjalo kukunika izixhobo zokulijonga uze uziphephe.

Nantsi ke into endiyenzileyo. Onke amanani kule ncwadi aphinde abalwa ukususela ekuqaleni. Azikhutshelwanga kwincwadi yam yangaphambili. Azithathwanga ngenxa yokuthenjwa ngootitshala endazifunda kubo.

Iphinde yabalwa, ukusuka kwizinto ezingafakwanga, kwispredishithi esizibala ngokutsha kwaye sixelele xa into iyekile ukuphinda ihlangane. Elo spreadishithi lifumene iimpazamo zam ezimbini ngelixa ndandisakha. Ndizishiye zombini iimpazamo kwirekhodi, kwiSahluko sesi-3, kuba kufuneka uyazi ukuba incwadi ibukeka njani xa umbhali wayo ekulungele ukulungiswa ngezibalo zakhe.

Nantsi into endiyicelayo kuwe njengembuyekezo: Funda izahluko ezintathu zokuqala ngaphambi kokuba ufunde nantoni na enye.

Ndiyazi ukuba akunjalo ukuba umntu afunde incwadi yesiprofeto. Ufuna imihla. Imihla ikwiSahluko 6, kwaye andizukuzenza ngathi andazi ukuba uza kujika phambili. Kodwa izahluko ezintathu zokuqala zilapho ndikuxelela khona ngqo ukuba ndibala njani, ukuba yeyiphi ikhalenda endiyisebenzisayo nesizathu sayo, kunye nokuba yintoni ebalwa njengobungqina kule ncwadi kunye nokuba yintoni engabalulekanga. Ukuba ndikuxelela isiphelo kuqala kwaye emva koko, ubuya kuba nesizathu sokukrokrela ukuba ndikhethe indlela ehambelana nesiphelo. Ngoko ke indlela iza kuqala, ngaphambi kokuba wazi ukuba ikhokelela phi.

Nguwo lowo umahluko phakathi kwezibalo kunye ne-numerology. I-Arithmetic ichaza imithetho yayo ngaphambi kokuba ibale. I-Numerology ifumana umthetho ovelisa inani elilifunayo.

Inqaku elivakalayo, kuba iincwadi zesiprofeto zidumile. Ukuba bendinako, bendiya kukukhwaza. Ndiza kukuxelela ukuba kufuneka wenze ngoku. Andikwenzi ukungxama njengendlela yokuthengisa; ndikuxelela ikhalenda yeNkosi kwaye ndikulumkise ukuba wenze ngayo. Ndiza kubeka oko ndikufumeneyo ngendlela endiqeqeshwe ngayo ukubeka uvavanyo lobukrelekrele: imithombo, amanqanaba okuzithemba. Oko ukwenzayo ngayo kuphakathi kwakho noThixo. Bekusoloko kunjalo. Andinaxanduva ngentetho yakho yaphakade, unjalo. Ndithandazela ukuba sibe kunye ezulwini, kodwa ukuba akunjalo, uya kundicinga rhoqo emva kweminyaka eli-1000 NGONAPHAKADE kwaye ukhale ngokuba

awundiphulaphulanga.

Enye into, size siqale emva koko.

Uza kufumana, zisasazeke kule ncwadi, iindawo apho abantu bacinga ukuba ingxoxo yam ibuthathaka. Azingcwatywanga kwimibhalo esemazantsi; zikwisicatshulwa esiphambili, kwinqanaba apho zibalulekileyo khona. Akukho makhonkco abuthathaka kweli khonkco, kodwa uza kufumana amanye ocinga ukuba *anjalo* . Awusiso isidenge; awukaqondi *okwangoku* .

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Impendulo Kwiphepha Elinye

Ngaphambi komsebenzi, indawo oya kuyo. Ngoko ke uyazi apho oku kuya khona kwaye ungandibona ndifika apho.

UHezekile 4 ubhala izigwebo ezibini zasentolongweni. UThixo uxelela umprofeti ukuba alale ngecala lakhe lasekhohlo iintsuku ezingama-390 aze alale ngecala lakhe lasekunene iintsuku ezingama-40 — usuku ngalunye lulingana nonyaka — ethwele ubugwenxa beNdlu kaSirayeli neNdlu kaYuda. Izizwe ezibini, izivakalisi ezibini ezahlukeneyo, iiwotshi ezibini ezahlukeneyo.

ILevitikus 26 ichaza umthetho wokunyuka kwesono. Kane kwisahluko esinye, uThixo uthi ukuba isohlwayo asizisi nguquko, uya kohlwaya “kasixhenxe ngaphezulu.” Izilumkiso ezine, ukuphindaphinda kane.

Akukho nanye indlu eyaguqukayo. Ngoko ke omabini la mawotshi aphindaphindwa.

Iwotshi yakwaSirayeli. Iminyaka engama-390 iqala emva kokungqingwa kweYerusalem yiAsiriya ngo-701 BC, iphela ngo-311 BC. Akukho nguquko. Iphindaphindwe ngesixhenxe: $390 \times 7 =$ iminyaka engama-2730, iphinda iqale ekuqaleni.

701 BC + 2730 iminyaka = **2030 AD**

Iwotshi kaYuda. Iminyaka engama-40 iqala ekubethelweni emnqamlezweni ngo-AD 30 ukuya ekungqingweni kweYerusalem ngo-AD 70. Akukho nguquko. Iphindaphindwe ngesixhenxe: iminyaka engama-280, iphela ngo-AD 350. Akukabikho nguquko. Iphindaphindwe ngesixhenxe kwakhona - amashumi amane aphindaphindwe ngesixhenxe kabini ngaphezulu, $i-40 \times 7^2 =$ iminyaka eyi-1960.

Iminyaka engama-70 emva kweXesha Eliqhelekileyo + iminyaka engama-1960 = **2030 emva kweXesha Eliqhelekileyo**

Iiwotshi ezimbini ezingakumbi zifika ngaloo nyaka mnye. Iminyaka engama-2 000 — ijubilee ezingamashumi amane — ukususela ekubethelweni kwehlabathi le-AD 30 ngo-2030. Kwaye isizukulwana seminyaka engamashumi asibhozo, ubude bexesha obunikwa yiNdumiso 90 bubonisa ubomi bendoda enamandla, obubalwa ukususela kwisibhengezo seKnesset seJerusalem njengekomkhulu ngomhla wama-23 kuJanuwari 1950, bufika ngowama-2030. Isahluko 9 sihlola ukuba ezi zine zizimele kangakanani enye kwenye, kwaye impendulo *incinci kunokuba benditshilo ngaphambili*.

Izigwebo ziyaphela ngePasika. Iwotshi kaJuda yaqala ngePasika ngo-AD 70, xa uTitus wavala iindonga zaseJerusalem. IPasika ukuya kwiPasika, iminyaka yoo-1960, isizisa

kwixesha lePasika lika-2030. Iwotshi imisela unyaka; ukulungisa usuku ngaphakathi kwelo xesha kuthatha inyathelo elongezelelweyo, elenziwe kwiSahluko 10, esifika ngomhla wama-21 kuNisan - umhla wokugqibela weSonka esingenagwele, ngomhla wama-24 ku-Epreli 2030.

Emva koko iinyanga ezintlanu. ISityhilelo 9:5 sichaza ixesha leenyanga ezintlanu apho abantu bathuthunjiswa khona kwaye bengenakufa—beqhutywa, bengatshatyalaliswa, besiya enguqukwani. Ukususela ngomhla wama-24 ku-Epreli 2030 ukuya **kuma-27 kuSeptemba 2030** yimihla eli-157 xa kubalwa—iinyanga ezintlanu zekhalenda kunye neentsuku ezintathu. Isahluko 11 sijongana nezo ntsuku zintathu endaweni yokuzigqibezela.

Oku yiYom Teruah. Isidlo samaxilongo. Isidlo esilandelayo kulandelelwano uYesu angekasizalisekisi—Uzalisekise izidlo ezine zasentwasahlobo kanye ngexesha elicwangcisiweyo ekufikeni kwakhe kokuqala, kwaye kusasele izidlo ezintathu zasekwindla.

Yonke enye into kule ncwadi ngumsebenzi wokubonisa ukuba ezo ziqendu zisixhenxe ziyinyani.

INXALENYE I — IMITHETHO ESEMQONDISWENI

Ukumisela indlela ngaphambi kokuba wazi apho ikhokelela khona.

Isahluko 1 — Imithetho Yokubala

Kukho inguqulelo yale ncwadi edlula esi sahluko. Yincwadi embi kakhulu.

Phantse yonke impikiswano malunga nemihla yesiprofeto endakha ndayibona iwa, iwa apha - kungekhona ngemfundiso yenkolo, kungekhona ngembali, kodwa ngomntu otshintsha ngokuzolileyo indlela ababala ngayo inxalenye. Ngoko ke ngaphambi kokuba ndibale nantoni na, ndiza kukuxelela imithetho emine endibala ngayo. Isebenza kuyo yonke indlela yokubala kule ncwadi ngaphandle kokukhetha. Ukuba undifumana ndiphula enye, ndenze impazamo kwaye kufuneka utsho njalo.

Umthetho 1 — Amanani aquka zombini ii-endpoints

Xa iZibhalo zisithi ixesha liziintsuku ezili-1260, ndithatha usuku lokuqala njengosuku lokuqala, kwaye usuku lwe-1260 njengosuku lokugqibela. Zombini iziphelo ziyabalwa.

Oku akuyonto ilula. Yindlela isiHebhere esibala ngayo ixesha, kwaye eyona nto

icacileyo kukwaluka.

Incwadi yeLevitikus 12:3 iyalela ukuba inkwenkwe yaluswe ngomhla wesibhozo. Umntwana ozelwe ngeCawa waluswa ngeCawa elandelayo. Bala ixesha elidlulile kwaye oko kukuthi iintsuku ezisixhenxe. IZibhalo zithi lelo lesibhozo. Usuku lokuzalwa lusuku lokuqala - umhla wokuqala uyabalwa.

UEstere wenza into efanayo aze ayenze icace. Uxelela uMordekayi ukuba azile ukutya iintsuku ezintathu, ubusuku nemini (Estere 4:16), aze emva koko umbhalo uthi wangena kukumkani “ngosuku lwesithathu” (Estere 5:1) — usuku lwesithathu lokuzila ukutya iintsuku ezintathu, kungekhona usuku olulandelayo. Kwaye uMthendeleko weeveki ubalwa iintsuku ezingamashumi amahlanu ukusuka kwiNtlanganisano yoLibo kunye neNtlanganisano yoLibo ngokwalo ibalwe, yiyo loo nto iPentekoste ifika apho ifika khona.

Ngoko ke: **kubandakanywa, zombini iziphelo, ngalo lonke ixesha.**

Xa ujonge ukubala kosuku lwam kwi-timeanddate.com — kwaye ndiyathemba ukuba uyakwenza oko, kuba yiloo nto ifunekayo — phawula ibhokisi ebhalwe **“Faka umhla wokuphela ekubaleni.”** Ukubala ngakunye. Ngalo lonke ixesha. Yishiye ingaphawulwanga kwaye uya kufumana impendulo ngenye imini ngaphandle kweyam kwaye ucinga ukuba ndenze impazamo.

Lo mthetho ukwalapho ndenze khona enye yeempazamo ezimbini endizikhankanyileyo kwintshayelelo. Ndiyifumene mna, kwaye ndiyayiprinta kuba umgangatho okule ncwadi usebenza kum kuqala.

Kwincwadi yam yokuqala, *ethi Teaching History Before It Happens*, ndishicilele imifanekiso-skrini emibini kuloo webhusayithi njengobungqina. Esinye sazo, esibonisa ukubalwa kweentsuku ezili-1290, sivule ibhokisi. Esinye, esibonisa ukubalwa kweentsuku ezili-1260, siphawulile. Imithetho emibini eyahlukeneyo, amaphepha amane ahlukeneyo, kwincwadi ephikisana nokuchaneka.

Zombini ezi skrini zivelisa impendulo echanekileyo ngomhla ezinamathele kuwo. Isiphelo asizange sibe semngciphekweni. Indlela yayikukuba — incwadi ebala iindlela ezimbini ayinamthetho wokubala konke konke.

Le ncwadi ibala indlela enye.

Umthetho 2 — Usuku luqala ekutshoneni kwelanga, kwaye umhla wokukhanya kwelanga ngulowo ndiwusebenzisayo

Le indibiza ngemini, ngoko ke yithathele ingqalelo.

Usuku lwamaHebhere luqala ekutshoneni kwelanga ukuya ekutshoneni kwelanga. IGenesis ibeka umzekelo kwisahluko sokuqala: *“Kwaye kwaba kuhlwa, kwaba kusasa, usuku olunye.”* Kuqala ngokuhlwa. Yiyo loo nto yonke imithendeleko yamaJuda kuyo yonke ikhalenda oza kuyibona ibhalwe njengegubungela imihla emibini yethu — “ngokuhlwa komhla wama-27 kuMatshi ukuya kuhlwa komhla wama-28 kuMatshi.”

Oko kudala ukungacaci okubaluleke kakhulu xa ubala ukuya kutsho kusuku oluthile, kwaye phantse akukho mntu ulujongayo. Ukuba ixesha liqala ngesidlo esiqala ngokuhlwa komhla wama-27 ukuya ngokuhlwa komhla wama-28, leliphi elingosuku lokuqala?

Ndisebenzisa umhla wokukhanya kwelanga. Ngomhla wama-28.

Inxalenye yokukhanya kwelanga yinxalenye yosuku umntu aphila ngalo xa evukile, esenza izinto, kwaye angachaza “njengosuku esenzeka ngalo.” Xa iZibhalo zibhala umhla wesiganeko, zibhala umhla wesiganeko esasibonakala ngawo. Kwaye zivelisa inani elihambelana nalo lonke elinye inani kwinkqubo. Elinye alinjalo.

Yingakho, kulo lonke eli ncwadi, i-Abomination of Desolation okanye ukuxhasa kukaPopu Leo uBukhosi baseOttoman obuzelwe ngokutsha kuchazwa njengento eyenzekayo efestileni ukususela ekutshoneni kwelanga ngomhla wama-27 kuMatshi 2027 ukuya ekutshoneni kwelanga ngomhla wama-28 kuMatshi 2027 — kodwa ukubalwa kweentsuku ezili-1290 kuqala ngomhla wama **-28 kuMatshi 2027** .

Loo mini inye yahlukile phakathi kwexesha eliphelayo nelishiywa lixesha kuyo yonke indawo.

Umthetho 3 — Akukho nyaka u-zero

Unyaka woku-1 BC ulandelwa kanye ngunyaka woku-1 AD. Akukho nyaka uphakathi. Le ngqungquthela yayilwa kwinkulungwane yesithandathu yimonki eyayisebenza ngamanani amaRoma, kwaye amanani amaRoma awana-zero.

Isiphumo esisebenzayo kukuba ukuthabatha okungachanekanga kumda we-BC/AD akulunganga ngonyaka omnye, rhoqo, kwaye kwicala elichanekileyo elenza amanani omntu obeka umhla abonakale engcono kunalawo anjalo.

Andifuni ukuthembela ekufumaneni oku ngesandla. Lonke ubalo lonyaka kule ncwadi lwenziwa kwinto izazi zeenkwenkwezi eziyibiza ngokuba yi-astronomical year numbering, apho i-1 BC ibhalwa njengonyaka ongu-0, i-2 BC njengo-1, njalo njalo. Kuloo nkqubo, i-701 BC ngunyaka ongu-700. Ukudibanisa ke ngoko yi-

arithmetic eqhelekileyo:

$$-700 + 2730 = \mathbf{2030}$$

Kwaye u-2030 kwinani leenkwenkwezi ngu-AD 2030, kuba kwiminyaka emihle ezi nkqubo zimbini ziyavumelana. Ukuguqulwa kwenziwa ngomatshini, kwenziwa ngefomula kwiphepha lewebhu elihamba nale ncwadi, kwaye impazamo eyenzeka ngexesha elinye iba yinto engenakwenzeka ngokwesakhiwo endaweni yokuba ijongwe nje.

Yijonge ngendlela ende ukuba uyathanda. Ukusuka kwi-701 BC ukuya kwi-1 BC yiminyaka engama-700. Ukusuka kwi-1 BC ukuya kwi-AD 1 ngunyaka omnye ongaphezulu, okwenza i-701. Oko kushiya $i-2730 - 701 =$ iminyaka engama-2029 ukusukela kwi-AD 1, ifike kwi-AD 2030. Impendulo efanayo. Kuthatha ixesha elide kwaye kulula ukuphosa.

Umthetho 4 — Unyaka ngunyaka, kwaye usuku lusuku, ngaphandle kokuba umbhalo uthi ngenye indlela

Izibalo zesiprofeto zinegama elibi kwaye zazifumana. Udumo luvela kootitshala abaguqula ngokukhululekileyo phakathi kweeyunithi nanini na xa utshintsho lunceda - usuku luba ngunyaka apha, unyaka uba ziintsuku ezingama-360 apho, "ixesha" liba yiyo nantoni na ekufuneka libe yiyo - de kubekho naliphi na inani elinokwenziwa ukufikelela nakweliphi na elinye inani.

Ndisebenzisa kanye kanye inguqulelo enye, kwaye ndiyisebenzisa kuba umbhalo endiwufundayo uyenza ngokucacileyo kwaye undixelela ukuba iyayenza loo nto.

KuHezekile 4:6, uThixo uthi ngeentsuku ezingamashumi amane: *"Ndininike imihla engamashumi amane, usuku lube ngumnyaka ngamnye."* Oko akusikuko ukugqiba kwam. Ngumyalelo, onikwe kwisiqendu, malunga nendlela yokufunda eso siqendu. Ngoko ke iintsuku ezingama-390 ziba yiminyaka engama-390 kwaye iintsuku ezingama-40 ziba yiminyaka engama-40, ngokwegunya levesi ngokwayo.

Naphi na kwenye indawo, imini yimini. Iintsuku ezili-1260 zeSityhilelo 11:3 ziintsuku zokwenyani ezili-1260. I-1290 kunye ne-1335 zikaDanyeli 12 ziintsuku zokwenyani. Andiziguquli zibe yiminyaka, kwaye oku kundiphazamisana nesikolo sonke sokutolika - ababhali bembali, abafunda i-1260 njengeminyaka eli-1260 baze babeke yonke imbandezelo kwixesha elidlulileyo lakudala. Baphosakele. Ndibabiza apha ukuze wazi ukuba andifikanga ekufundeni kwam ndingazazi ezabo.

Andisebenzisi "unyaka wesiprofeto" weentsuku ezingama-360. Uza kudibana nalo mbono rhoqo. Uvela ekuqapheleni ukuba iintsuku ezili-1260 ezahlulwe

ziinyanga ezingama-42 zinika iinyanga zeentsuku ezingama-30, kwaye ukusuka apho abantu bakha unyaka weentsuku ezingama-360 baze baqale ukuguqula iispan ezinkulu ngawo. Umbono ongaphantsi kwawo uyinyani: iinyanga ezingama-42 zeentsuku ezingama-30 ziyi-1260, kwaye oko kwenziwa ngenjongo kwisicatshulwa. Ingcaciso engakumbi yindawo apho iqhekeka khona.

Kodwa qaphela ukuba kwenzeka ntoni xa ulwandisa. Guqula iminyaka engama-2730 “yesiprofeto” yeentsuku ezingama-360 ibe yiminyaka yelanga kwaye ulahlekelwa yiminyaka engama-39 kuyo yonke indawo — iminyaka engama-2730 yeentsuku ezingama-360 yimihla engama-982800, eyiminyaka engama-2691 yelanga kuphela. Sebenzisa loo nto ukususela kwi-701 BC uze ufike kwi-1991, kungekhona kwi-2030. Ukuba bendifuna inani elihambelanayo, unyaka weentsuku ezingama-360 sisixhobo sokuqala endingasifumana, kwaye andifiki ndawo apho ndifuna ukuya khona. Ngoko andiwusebenzisi. I-390 kunye ne-40 yiminyaka eqhelekileyo, i-1260 kunye ne-1290 ziintsuku eziqhelekileyo, kwaye ukuguqulwa kweyunithi kuphela kule ncwadi yileyo indinika yona kuHezekile 4:6.

Imithetho emine, kunye

1. **Ibandakanya yonke into** — usuku lokuqala lusuku lokuqala; zombini iziphelo ziyabalwa.
2. **Usuku lokukhanya kwelanga** — usuku lwesiHebhere luqala ekutshoneni kwelanga; ndibala ukusuka kwinxalenye yokukhanya kwelanga.
3. **Akukho nyaka u-zero** — unyaka ophakathi obalwa ngokweenombolo zeenkwenkwezi, uguqulwe umva ekupheleni.
4. **Ukuguquka kube kanye kuphela** — iintsuku ziba yiminyaka kuphela apho uHezekile 4:6 eyalela khona. Akukho nyaka uneentsuku ezingama-360.

Yonke i-calculation ekule ncwadi ithobela zonke ezine. Iphepha lewebhu elihamba nalo liyaziqinisekisa kwiifomula ezibukhoma, kwaye liza kukuxelela ukuba umntu uyeka na ukuyigcina.

Ngoku, ngaphambi kokuba sibale nantoni na, kukho umbuzo onzima. Ngowuphi ikhalenda?

Isahluko 2 — Yeyiphi iKhalenda, kwaye Kutheni

Le yeyona khonkco ibuthathaka kule ncwadi, kwaye ndiyibeka kwiSahluko sesi-2 endaweni yokuyifaka kwisihlomelo.

Mandikuxelele ingxaki ngaphambi kokuba ndikuxelele impendulo yam.

Yonke imihla kule ncwadi ewela kwisidlo samaHebhere ixhomekeke ekwazini ukuba loluphi usuku eso sidlo siwela ngalo. Kwimithendeleko yasekwindla ka-2030 — indawo ekuyo yonke ingxoxo — oku akunamsebenzi, kwaye ndiza kukubonisa isizathu ekupheleni kwesi sahluko, kwaye zezona ndaba zibalaseleyo kwincwadi. Kodwa ngomhla omnye kubaluleke kakhulu.

Loo mhla ngowama-27 ukuya kuma-28 kweyoKwindla ngo-2027.

Iindlela ezimbini zokwakha ikhalenda yesiHebhere

Ikhalelenda yamaHebhere yeyokukhanya kwelanga. Iinyanga zilandela inyanga; iminyaka kufuneka ilandele ilanga, okanye imisitho yokuvuna iphuma kwixesha layo lonyaka. Iinyanga ezilishumi elinambini zenyanga zithatha malunga neentsuku ezingama-354, zingaphantsi kweshumi elinanye kunyaka welanga, ngoko ke phantse qho ngonyaka wesithathu inyanga eyongezelelweyo kufuneka ifakwe okanye iPasika itshintshele ebusika.

Umbuzo ngulo: **uyifaka phantsi kweliphi igunya?**

Impendulo yokuqaphela — leyo isetyenzisiweyo kulo lonke ixesha leBhayibhile nakwiinkulungwane ezalandelayo — kukuba inyanga yokuqala yileyo inyanga yayo entsha isondela kwi-equinox yasentwasahlobo, eqinisekiswa yimeko yesivuno serhasi kwaSirayeli. UDuteronomi 16:1 uyalela uSirayeli ukuba “*agcine inyanga ka-Abhibhi*” — kwaye *u-abibhi* asilogama lenyanga, yinkcazo yerhasi. Ithetha ingqolowa ekwisikhwebu, eluhlaza nevuthwayo. Inyanga ichongwa ngokujonga intsimi. Ukuba irhasi yayingakulungelanga, iSanhedrin yongeza inyanga, kwaye bayibhengeza, kwaye wonke umntu wafunyanwa ngomlilo wemiqondiso kunye nabathunywa.

Impendulo eqikelelweyo yile nto isetyenziswa lihlabathi lamaYuda ukususela malunga nenkulungwane yesine emva kwexesha likaYesu. Phantsi koxinzelelo lwentshutshiso yamaRoma — iSanhedrin yayichithwa kwaye yayingasakwazi ukuthumela iindaba ngokuthembekileyo — uHillel II unikwa udumo lokulungisa ikhalenda ngokwezibalo. Umjikelo weminyaka elishumi elinesithoba ufaka inyanga yeshumi elinesithathu kwiminyaka esixhenxe emiselweyo. Akukho mfuneko yokujonga. Isebenza naphi na emhlabeni ngaphandle kwenkundla esebenzayo eYerusalem.

Ikwaphethe imithetho emine yokulibaziseka, i *-dechiyot* , etshintsha iRosh Hashanah ngosuku olunye okanye ezimbini xa ibingazukufika ngendlela

engalunganga - ikakhulu ukuthintela iYom Kippur ukuba ingabi kufutshane neSabatha, nto leyo ethetha iintsuku ezimbini ezilandelelanayo apho kungenakuphekwa okanye kungcwatywa khona.

Ikhalelenda emiselweyo ifanelwe ngcono kunokugxothwa okuqhele ukukufumana kubantu abakwinkampu yam. Yayisisenzo esiyimfuneko sokulondolozwa ngamadoda azama ukugcina unqulo lwesizwe luqinile ngelixa amaziko abo etshatyalaliswa. Yinto engaqhelekanga yezibalo. Igcine imisitho iphila kangangeenkulungwane ezilishumi elinesithandathu. Ifanelwe yintlonipho.

Kodwa imithetho yokulibazisa ilawula. Ikho ukuze kwenziwe ukugcinwa kube luncedo. Ayikho kwiLevitikus 23.

Kutheni ndisebenzisa ikhalelenda yokujonga

Izizathu ezintathu, ngokulandelelana kobunzima.

Okokuqala, yile nto ichazwa yile ndinyana. ILevitikus 23 ibeka imithendeleko ngokwemihla yeenyanga. IDuteronomi 16:1 ibeka inyanga yokuqala ngerhasi. Akukho vesi iyaziyo nantoni na ngomjikelo weminyaka elishumi elinesithoba okanye umthetho othintela uYom Kippur ukuba angagcini iSabatha. Ukuba ndifunda iLevitikus 23 ukuze ndifumanise ukuba itheko liwela nini, kufuneka ndisebenzise indlela ecingelwa yiLevitikus 23.

Okwesibini, yinto eyayisebenza xa kwakunikezelwa iziprofeto, kwaye xa kwazaliseka imithendeleko emine yokuqala. UHezekile, uDanyeli, noYohane bonke babhala phantsi kwekhalelenda yokuqwalasela . Kwakunjalo nangababhali beVangeli. UYesu wabethelelwa emnqamlezweni ngePasika eyayimiswe ngokuqaphela, kungekhona ngomjikelo kaHillel, owawungekho eminye iminyaka engamakhulu amathathu. Ukuba imithendeleko emine yokuqala yayizaliseka kwikhalelenda yokuqwalasela, yileyo ikhalelenda endilindele ukuba emithathu yokugqibela izaliseke kuyo.

Okwesithathu — kwaye esi sisizathu esingathandekiyo — ikhalelenda ebaliweyo iyatshintshatshintsha. Umjikelo weminyaka elishumi elinesithoba ulungile kakhulu kodwa awugqibelelanga; uqhubeka malunga nosuku olunye rhoqo emva kweminyaka engama-216. Ngaphezulu kweenkulungwane ezilishumi elinesithandathu impazamo eqokelelweyo iyinyani, kwaye sesinye sezizathu zokuba iPasika yoorabhi banamhlanje ngamanye amaxesha iwela inyanga epheleleyo emva kwe-equinox. Loo tshintsho luyinyani yezibalo, evunyiweyo ngabasemagunyeni bamaYuda, kwaye sisizathu esivakalayo sokukhetha indlela yeenkwenkwezi kwimibuzo yexesha elichanekileyo.

Ngoko ke ikhalelenda esetyenziswe kule ncwadi, elandela umsebenzi weProjekthi

kaMesiya ka-2030, ichonga inyanga yokuqala ngokuhlangana kwenyanga kufutshane ne-spring equinox, ebalwa ngokweenkwenkwezi ngexesha laseJerusalem.

Ngoku ixabiso

Nantsi into endiyibizayo ngaloo ndlela, ichazwe ngokucacileyo kangangoko ndinako.

Ndibale uthelekiso lweminyaka yonke ukususela ngo-2025 ukuya ku-2030 — zombini iikhalenda, yonke isidlo, ecaleni kwenye. Nasi isithuba phakathi kwazo, ngeentsuku:

Unyaka	Umahluko phakathi kweekhalenda ezimbini
2025	Usuku olu-0 ukuya ku-1
2026	Usuku olu-1
2027	Iintsuku ezingama-30 ukuya kwezingama-31
2028	Iintsuku ezi-1 ukuya kwezi-2
2029	Iintsuku ezi-1 ukuya kwezi-2
2030	Usuku olunye entwasahlobo, akukho sidlo ngasinye sasekwindla

Jonga u-2027.

Kwiminyaka emihlanu kule mithandathu, iikhalenda ezimbini ziyavumelana ngosuku olunye okanye ezimbini. Azizo iinkqubo ezikhuphisanayo ezivelisa iziphumo ezahlukeneyo kakhulu. Ziindlela ezimbini zokulinganisa inyani efanayo yenyanga, kwaye uninzi lwazo ziwela kwindawo enye.

Kodwa u-2027 wahlukile. Ngo-2027 ikhalenda emiselweyo ifaka inyanga yayo yeshumi elinesithathu, u-Adar II, kwaye umthetho we-equinox awufaki.

I-conjunction ekufutshane ne-equinox ka-2027 iwela ngomhla wesi-8 kuMatshi, ngoko ke inyanga yokuqala yokuqwalasela iqala ekutshoneni kwelanga ngaloo ngokuhlwa — umhla wokukhanya we-9 kuMatshi, ngokoMthetho wesi-2. Oko kubeka umhla we-14 Nisan, iPasika, ekutshoneni kwelanga we-21 kuMatshi ukuya ekutshoneni kwelanga we-22 kuMatshi: umhla wokukhanya we **-22 kuMatshi 2027**

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Ikhalelenda emiselweyo ibeka umhla woku-1 kuNisan ngomhla wesi-8 ku-Epreli kunye nomhla we-14 kuNisan ngomhla **wama-21 ku-Epreli 2027**. Iintsuku ezingamashumi amathathu zahlukene, kunyaka omnye wesithandathu apho kubaluleke khona kakhulu.

Inyanga yonke ishiyana. Kwaye u-2027 ngunyaka ongaqhelekanga kulo lonke uluhlu.

Ngoko ke nantsi imeko yobuthathaka, ethethwa ngokuvakalayo: umhla wama-27 ukuya kuma-28 kuMatshi 2027 ukho kuphela phantsi kwekhalenda yokujonga. Ukuba ikhalenda emiselweyo yeyona ichanekileyo, loo mhla awungomhla wesidlo, ingxoxo yeziqhamo zokuqala iyaphela, kwaye ukuqala kowama-1290 kufuneka kube kwenye indawo.

Ikhalelenda yokujonga ichanekile, ngenxa yezizathu ezithathu ezingasentla. Lo ngumbuzo omncinci, kwaye abantu abangavumelaniyo abangoosiyazi. Yingcinga ethwele umthwalo phantsi kweentsuku zam ezimbini ezikufutshane, kwaye kwenzeka ukuba iwele kunyaka omnye wesithandathu apho ukhetho lwenza umahluko wenyanga. Ukuba oko kuyakukhathaza, kufanele ukuba kunjalo. Kundikhathaze ngokwaneleyo ukuba ndichithe ixesha elide kwesi sahluko.

Kwaye ngoku iindaba ezimnandi

Jonga umqolo wokugqibela wale tafle kwakhona.

Ngowama-2030, ezi khalelenda zimbini ziyavumelana ngokuchanekileyo. Hayi malunga. Kusuku ngalunye, kwisidlo ngasinye sasekwindla:

Isidlo	Ikhalelenda yokujonga	Ikhalelenda yoorabhi elungisiweyo
IYom Teruah (1 Tishri)	28 Septemba 2030	28 Septemba 2030
I-Yom Kippur (i-10 Tishri)	7 Okthobha 2030	7 Okthobha 2030
I-Sukkot iqala (15 Tishri)	12 Okthobha 2030	12 Okthobha 2030
Usuku lwe-1,335	21 Disemba 2030	21 Disemba 2030

Hlala phantsi kuloo nto, kuba itshintsha into ekufuneka uyamkele ukuze uyithathele ingqalelo yonke le ncwadi.

Indawo oya kuyo ayixhomekekanga kwikhalenda yam.

Umfundi okhanyela yonke into ekwesi sahluko - ocinga ukuba ikhalenda yokujonga ayiqhelekanga kwaye ikhalenda emiselweyo yeyona khalenda yesiHebhere isemthethweni ekhoyo - usafika eYom Teruah ngomhla wama-28 kuSeptemba 2030 kunye noYom Kippur ngomhla wesi-7 kuOkthobha 2030.

Ezo dathi zimbini aziyonto ibalulekileyo kwindlela yam. Zilapho zombini iindlela zihlala khona. Ungayilahla yonke ikhalenda yam kwaye isiphelo sayo asitshintshi.

Isixhobo sokuqala sixhomekeke kwikhalenda. Indawo oya kuyo ayixhomekekanga.

Le yindawo kanye apho umbhali wesiprofeto aqala khona ukufumana amagama anje *nge-miracle* . **Oku kudibana akuyonto imangalisayo.** Yinto eyenziwa ziinkqubo ezimbini zelanga xa ziwela kwisigaba, nto leyo eziyenzayo rhoqo - ungazibona zivumelana ngo-2025, 2026, 2028 kunye no-2029 kuloo theyibhile inye. Ixabiso lesivumelwano sika-2030 liyazikhusela, alingobungqina. Aliyingqinisi loo mhla. Lisusa inkcaso kuyo: akukho mntu unokuchitha imihla kaSeptemba no-Okthobha ka-2030 njengemveliso yekhalenda eyenziwe ekhaya, kuba ikhalenda eqhelekileyo nayo iyayivelisa.

Yiloo nto kuphela eyenzayo. Kwanele.

Isahluko 3 — Oko Kubalwa Njengobungqina

Ndachitha iminyaka yam yokuqala yobomi bam ndisebenza njengomhlalutyi wezobukrelekrele ngaphambi kokuba ndichithe iminyaka njengomshumayeli. Ingcali yolwimi yaseKorea kuqala, uDari kamva. Umsebenzi yayikukujonga ulwazi olungenanto yakwenza nokuthetha into eluncedo malunga nokuba ithetha ukuthini, ngelixa ndicacisa ukuba ubungqina buxhasa kangakanani ukuzithemba.

Ingqeqesho efundiswa nguJob, nendifuna ukuyizisa kule ncwadi, kukuba **ayizizo zonke izibango zakho eziqinileyo ngokulinganayo, kwaye ukuzenza ngathi akunjalo yindlela obulala ngayo abantu.** Uvavanyo oluveza yonke into ngendlela efanayo yokuzithemba alunamsebenzi kuba umfundi akanakuxelela ukuba zeziphi iindawo ekufuneka azenze.

Uninzi lokubhala iziprofeto lunelo ngxaki kanye. Izibalo, imbali, utoliko kunye neengqikelelo zinikelwa ngazwi linye eliqhubekayo kumqulu omnye, kwaye umfundi ushiywe ukuba ayisombulule. Ngoko ke ndiza kuyisombulula.

Amanqanaba amane

Yonke into ekule ncwadi iwela kwelinye lamacandelo amane, kwaye ndiza kukuxelela ukuba yeyiphi njengoko ndiqhubeka.

Inqanaba 1 — I-ARITHMETIC. Ilandela ngokuyimfuneko kwiingeniso zayo. Ayinakuba yimpazamo ngaphandle kokuba igalelo liphosakele. $390 \times 7 = 2730$ yinqanaba 1. Kunjalo ke nango- $70 + 1960 = 2030$. Akufuneki undithembe kuyo nayiphi na ibango lenqanaba 1; udinga isixhobo sokubala.

Inqanaba lesi-2 — IMBALI. Ingqinwe kakuhle kwingxelo yembali. Ukungqingwa kweYerusalem nguSenaribhe ngo-701 BC yinqanaba lesi-2 — iqiniswe yi-canon yama-Asiriya, umbhalo kaSenaribhe wePrism, kunye neyesi-2 yooKumkani 18–19 ngokuzimeleyo. Ivoti yeKnesset yomhla wama-23 kuJanuwari 1950 yinqanaba lesi-2. Ezi zinokujongwa kuyo nayiphi na incwadi efanelekileyo yesalathiso, kwaye ndibiza imithombo.

Inqanaba lesi-3 — I-TOLICATION. Ukufundwa kwesicatshulwa okuphikiswana ngako. Abantu abanengqiqo, abazimiseleyo, nabangamoyikiyo uThixo abavumelani. Iminyaka engama-390 kaHezekile iqala ngo-701 BC ukungqingwa yinqanaba lesi-3. Ukuba "amaxesha asixhenxe" kaLevitikus 26 aphindaphinda ubude yinqanaba lesi-3. **Iingxoxo ezimbini ezithwele umthwalo kule ncwadi zombini zinqanaba lesi-3**, yiyo loo nto zifumana isahluko esipheleleyo ngasinye endaweni yesiqendu.

Inqanaba lesi-4 — ISIPROFETO. Ibango lexesha elizayo elivela kwizinga loku-1 ukuya kwelesi-3. Ayikaqinisekiswa okwangoku. Yonke into malunga nowama-2027 nowama-2030 yinqanaba lesi-4. Ndizibamba ngokuqiniseka ezi zinto. Enyanisweni, ndizibamba njengezingqiniweyo.

Itsheyini inamandla njengekhonkco layo elibuthathaka, kwaye amakhonkco abuthathaka kweli khonkco yiTier 3. Okumangalisayo kukuba, ukuba nje engqondweni yam, amakhonkco eTier 4 athembeke *ngakumbi* kuneTier 3 kuba uThixo undiqinisekisile.

Uahluko phakathi kokudibanisa nokudibanisa

Iingxoxo ephambili yale ncwadi kukudibana: iiwotshi ezine, imihla yokuqala eyahlukileyo, ubude obahlukeneyo, iziphindaphindi ezahlukeneyo, zonke ziphela ngo-2030.

Kukho izichaso ezimbini eziza apho, kwaye ziziphikiso ezahlukeneyo.

Eyokuqala kukuba ndifumene unyaka kwaye ndayila iindlela ezine ukuya kuwo. Oko kubizwa ngokuba yi-curve-fitting, kwaye yindlela eqhelekileyo yokusilela yokumisela umhla wesiprofeto. Unikwe inkululeko eyaneleyo kwiiparameter zakho, ungafikelela nakweyiphi na unyaka owuthandayo nakweyiphi na indawo yokuqala kwiZibhalo. Nabani na olinganisa eso sityholo ucalucalulo kwaye akacingi, akafanelekanga yidatha.

Okwesibini kucacile kwaye yeyona nto ingandikhathaza ngakumbi kwincwadi yomnye umntu: **ukuvumelana phakathi kwemithombo engazimeleyo ngokwenene kuxabisa kancinci kunokuba kubonakala.** Amangqina amane avumelanayo anamandla. Iingxelo ezine ezibuyela kumthombo omnye ziphindaphinda ingqina elinye. Ndiyithatha loo mpikiswano ngokungathi sína ngokwaneleyo ukuba ndiyinike icandelo layo - Isahluko 9 sihlola yonke imihla imithombo ekwabelwana ngayo, ii-anchors ezabelwana ngazo kunye neentshukumo zokutolika ezabelwana ngazo, kwaye isiphumo kukuba azingoongqina **abane** abazimeleyo. Nditsho njalo apho, kwitheyibhile, ngaphambi kokuba nabani na enze njalo.

Qala ngokuthatha inkcaso yokulingana negophe.

Ngoko ke yintoni eyahlula i-convergence kwi-fitting? Zintathu izinto, kwaye ndingazifaka zonke ezi zintathu kwinkqubo yomnye umntu:

Ngaba iiparameters zikhethwe ngokwahlukileyo kwindawo eya kuyo? Amanani angama-390 nama-40 anikwe kuHezekile 4. Isixhenxe esiphindaphindayo sinikwe kuLevitikus 26. Isizukulwana seminyaka engamashumi asibhozo sinikwe kuNdumiso 90:10. Akukho nanye kwezi ikhethwe ndim. Ukhetho endilwenzayo kuphela *yimihla yokuqala*, kwaye kulapho ingxoxo ikhoyo khona - yiyo loo nto iSahluko 6 nesesi-7 zichitha uninzi lobude bazo zikhusela imihla yokuqala endaweni yokwenza izibalo.

Zingaphi iidigri zenkululeko ezikhoyo? Iwotshi nganye ineendlela ezimbini zokukhetha: apho iqala khona, kunye nokuba i-multiplier isetyenziswa kangaphi. Iiparameter ezisibhozo kwiiwotshi ezine, kwaye ndifuna ukuthi ngqo ukuba eyesibini lukhetho lokwenyani - iLevitikus 26 ayikuxeleli ukuba zingaphi ii-multiplication ekufuneka zenziwe.

Kodwa khangela indlela elo qhosha lesibini elirhabaxa ngayo. Isiphindaphindi sisixhenxe, ngoko ke isicelo ngasinye esongezelelweyo silinganisa isivakalisi sonke ngesixhenxe. KuSirayeli, siqala ngo-701 BC ngeminyaka engama-390: ukuphindaphinda okungu-0 kuya kutsho ngo-311 BC, omnye uya kutsho ngo-2030 AD, kunye namazwe amabini ngonyaka we-18410. KuYuda, ukususela ngo-70 AD

ngeminyaka engamashumi amane: u-0 unika u-AD 110, omnye unika u-AD 350, ababini banika u-AD 2030, abathathu banika unyaka we-13790.

Kukho ixabiso elinye ngewotshi nganye elifika naphi na kwimbali erekhodiweyo. Loo nto ayiloqhosha onokulilungisa; litshintshi elinendawo enye enokwenzeka. Imihla yokuqala kulapho inkululeko yokwenene ikhona khona, yiyo loo nto iSahluko 6 nesesi-7 zichitha ixesha elininzi zikhusela imihla yokuqala endaweni yokwenza izibalo.

Ngaba inkqubo ivelisa iitshekhi ebekungafuneki ukuba ziphumelele? Olu lolona vavanyo lunamandla, kwaye lolona bendingalusebenzisa kum ukuba bendinguwe. Inkqubo ehambelanayo ivelisa kanye iimpendulo eyakhelwe ukuzivelisa kwaye akukho nto ingaphezulu. Inkqubo echaza into yokwenyani idla ngokuvelisa izinto ezimangalisayo - iziphumo eziphuma kuyo ngaphandle kokujoliswa kuzo.

Kukho ezintathu kwezi ncwadi, kwaye uza kudibana nazo kamva. Umsantsa phakathi kukaDaniyeli 1290 noYohane 1260 ubonakala ngathi ziintsuku ezingamashumi amathathu ngqo, nto leyo elingana ngqo nobude bexesha lokukreqa, kwaye andizange ndiwubeke apho - ngumahluko phakathi kwamanani amabini abhalwe iminyaka engamakhulu amathandathu ahlukeneyo ngababhali ababini. Umsantsa phakathi kuka-1260 no-1250 ubonakala ngathi ziintsuku ezilishumi ngqo, kwaye kukho isibini esinye semithendeleko kwikhalenda yonke yamaHebhere ehlukeniswe ngeentsuku ezilishumi, kwaye ukubalwa kuhlala kuzo zombini iziphelo zayo. Kwaye uDaniyeli 1335 ufika ngomhla wokuzalwa kokunikezelwa kwakhona kweTempile, endingazange ndiyiqaphele de ispredishithi yandixelela.

Akukho nanye kwezo zintathu eyathi yasebenza. Ayisiyonto eyayakhelwe yona le nkqubo. Xa imodeli iqhubeka ivelisa iimpendulo ezichanekileyo kwimibuzo ongayibuzanga, loo nto ibonakalisa ukuba imodeli ilandela into yokwenyani.

Ndiphosisile ngantoni

Nditshilo kwintshayelelo ukuba ukwakha iphepha lewebhu lokuqinisekisa kubambe iimpazamo zam ezimbini. Nazi ke, kuba incwadi ethi inokutshekishwa kufuneka ibonise ukuba ivelise ntoni na.

Umthetho wokubala. Ichazwe kwiSahluko 1 — iindlela ezimbini ezahlukeneyo ezibandakanya/ezikhethekileyo kwincwadi yam yokuqala, amaphepha amane ahlukenene. Ilungiswe ngokuvakalisa umthetho omnye nokuwusebenzisa kuyo yonke indawo.

Ukutshatyalaliswa kweTempile. Kwincwadi *ethi Teaching History Before It Happens*, ndibhale ukuba iTempile yatshatyalaliswa “ngePasika, ngowama-70 CE.”

Oko akulunganga. UJosephus ucacile, kwaye kunjalo neMishnah. UTitus wavala iindonga zaseYerusalem ngePasika, nge-14 Nisan, malunga nephakathi ku-Epreli AD 70 - isixeko sasizele ngabantu abahambahambayo, yiyo loo nto kanye loo nto ukungqingwa kwaba yintlekele kangaka. Kodwa iTempile ngokwayo ayizange itshiswe de kwaba yi-9 okanye i-10 Av, malunga neenyanga ezintathu ezinesiqingatha kamva, ekuqaleni kuka-Agasti.

Ndiyicinezele into yokungqingwa ibe sisiganeko. Yimpazamo eqhelekileyo leyo kwaye yayiseyeyam.

Okunomdla kukuba kwenzeke ntoni xa ndiyilungisa. Iwotshi kaYuda ifuna ixesha lePasika ukuya kwiPasika ukuze ifike ngePasika ka-2030. *Ungqingo* lwaqala ngePasika. ITempile yatsha ngo-Agasti. Ngoko ke inyani echanekileyo - ungqingo, hayi ukutsha - yiyo eqinisa ukubalwa ngokufanelekileyo.

Impazamo ibikukwenza ingxoxo yam ibe buthathaka. Oko kwenzeka rhoqo kunokuba abantu bekulindele, kwaye yingxoxo yokujonga umsebenzi wakho nokuba uyawuthanda umphelo wakho.

Oko kwenziwa yile ncwadi noko ingakutshoyo

Zine izinto, ngoko ke sicacile ngaphambi kokuba siqale.

Ndithi ndixelelwe izinto nguThixo. Ndiza kujongana nenkcaso ethi “akukho mntu uwaziyo umhla okanye ilixa” kwisahluko sokugqibela, kodwa andizukuyivumela ukuba ihlale ingenazo iimpendulo kumaphepha angamashumi asibhozo, ngoko ke nantsi inguqulelo emfutshane. Le ncwadi inika umhla. Ifika kuloo mhla ngokuqikelela kwiitekisi nembali, iqokelela iinyani ezininzi kwaye ibona indlela ezihambelana ngayo.

Anditsho ukuba kukho nalinye icala lale ngxoxo elingqinayo. Akukho nanye kwiiwotshi ezine enokundenza ndikholelwe yodwa. Naliphi na kuzo linokuba yinto eyenzeka ngengozi; iBhayibhile yincwadi enkulu kwaye kukho amanani amaninzi kuyo. Ingxoxo kukudibana. Nditsho ngokucacileyo nangokuphindaphindiweyo ukuze kungabikho mntu uphambanisa oku nencwadi ebeka ubunzima bayo

ekubaleni okukodwa.

Ndithi imihla yam yokuqala ayinakuphikiswa. Bakwinqanaba lesi-3. Ndiyabathethelela. Omnye umntu angaphikisa, kodwa uya kuba ephosisa.

Anditsho ukuba ndingumntu okhethekileyo. UThixo usebenzisa abantu abaguqukayo. Ndingumntu ozinikele ngokupheleleyo ekukhonzeni iNkosi ngobungcwele, ndikhethekile kuba amadoda anjalo anqabile.

Leyo yimithetho esisiseko. Ngoku ke yingxoxo yokwenyani.

INXALENYE II — IZIGANEKO EZIMBINI

Izahluko ezibini ezithwala umthwalo, kunye neewotshi ezimbini abazibekayo zisebenza.

Isahluko 4 — Hezekile 4: Iintolongo Ezimbini, Izigwebo Ezimbini

UHezekile ucelwa ukuba enze into engaqhelekanga.

“Wena ke, lala ngecala lakho lasekhohlo, ubeke ubugwenxa bendlu kaSirayeli phezu kwalo; uya kuthwala ubugwenxa babo ngokwenani leentsuku olala kuzo. Kuba ndikumisele inani leentsuku ngokweminyaka yobugwenxa babo, iintsuku ezimakhulu mathathu anamanci asithoba; ngaloo ndlela uya kuthwala ubugwenxa bendlu kaSirayeli.

Wakuba uzigqibile ezi zinto, uya kulala phantsi okwesibini, kodwa ngecala lakho lasekunene, uze uthwale ubugwenxa bendlu kaYuda; ndikumisele imihla engamashumi amane, usuku lube ngumnyaka ngamnye.” —Hezekile 4:4-6.

Ngaphambi koko, kwivesi 1 ukuya kweyesi-3, uxelelwa ukuba enze into engaqhelekanga:

*“Wena ke nyana womntu, thabatha isitena, usibeke phambi kwakho, ubhale umzi kuso, Yerusalem; uze usingqinge... uze uzithabathele ipleiyi yesinyithi, uyimise ibe ludonga lwesinyithi phakathi kwakho nomzi, ubhekise ubuso bakho kuwo, ukuze ungqingwe, uwungqinge. **Lo ngumqondiso kwindlu kaSirayeli.**”*

Isitena esinomzi okrolwe kuso. Izinto zokungqinga zakhiwe ngeenxa zonke. Imbiza yesinyithi - eli gama ligama eliqhelekileyo lesiHebhere elithetha isitya sokupheka esithe tyaba - simi phakathi komprofeti nomzi. Emva koko iintsuku ezingama-390 kwelinye icala kunye neentsuku ezingama-40 kwelinye, usuku ngalunye lumi unyaka wonke.

Izinto ezine zimiselwe kwezi ndinyana zintandathu, kwaye ndifuna ukuzithatha ukuze ndibonise ukuba ziphikisana kangakanani.

Akunakuphikiswa: usuku lumi unyaka

Ivesi 6 ithi ngokucacileyo: *“usuku lumalunga nonyaka ngamnye.”* Olu lolona guqulelo lweyunithi kuphela kule ncwadi, kwaye ndilusebenzisa apha kuba isicatshulwa siyenza ngokwaso. Akukho mntu uphikisanayo ngale nto.

Ayinakuphikiswa: kukho izivakalisi ezibini ezahlukeneyo

USirayeli ufumana ama-390, uYuda ufumana ama-40. Banikwa ngokwahlukeneyo, bathwalwa ngokwahlukeneyo, kwaye abongezwanga kunye kwi-430 enye.

Ezinye iinguqulelo zeSeptuagint yesiGrike zifundeka njenge-190 endaweni ye-390 kwinqanaba lokuqala, kwaye abanye abatoliki badibanisa amanani ukuze bafikelele kwi-430 baze babone ingqokelela ecacileyo yeminyaka engama-430 eYiputa. Ndisebenzisa iMasoretic yesiHebhere 390 kwaye ndigcina izivakalisi zhlukile, kuba isicatshulwa ngokwaso sizigcina zhlukile - amacala ahlukeneyo, iintlanga ezahlukeneyo, ubude obahlukeneyo, kunye nomyalelo ocacileyo wokugqibezela eyokuqala ngaphambi kokuba kuqalwe eyesibini.

Ukufundwa kwezizwe ezibini nako kukwayinto kanye efunekayo kwimbali. Ngomhla kaHezekile ezi zizizwe ezibini ezahlukeneyo kwezopolitiko ezineengxelo ezimbini ezahlukeneyo. Ubukumkani basentla, iNdlu yakwaSirayeli—izizwe ezilishumi ezaqhekeka phantsi kukaYerobhoham emva kokuba ikratshi likaRehobhoham lahlula ubukumkani—zangena kunqulo-zithixo ngokupheleleyo kangangokuba uThixo uzichaza njengowamqhawula umtshato. Watshatyalaliswa yiAsiriya waza wagxothwa waza akabuya. Ubukumkani basemzantsi, iNdlu yakwaYuda, nayo yayingathembekanga, kodwa yaguquka ngokuphindaphindiweyo nangokuyinxenye, ayizange iqhawule umtshato, kwaye yagcinwa.

Izizwe ezimbini, iirekhodi ezimbini, izivakalisi ezimbini. Yiloo nto ibhaliweyo.

Ithetha ukuthini i-griddle yesinyithi

Ngoku sifikelela ekutolikweni, ngoko ke inqanaba liyehla.

Imbiza yokubhaka imi phakathi komprofeti — odlala indima yomkhosi orhangqileyo — kunye nesixeko. Yinto ethintelayo. Ingcaciso kaThixo kwivesi 3 ithi le *“ngumqondiso kwindlu kaSirayeli.”* Xa kufika ixesha lokutshintshela icala kuYuda, imbiza yokubhaka ayisekho.

Ndifunde ukuba olu thintelo luthetha ukuba **ungqingo olulubonisayo aluyi kuphumelela**. Umkhosi awuphumeleli. Kukho into emi phakathi komngqingi nesixeko.

Loo fundo icacile ukuba imele ukuba ichazwe kwimbali. IYerusalem yangqingwa izihlandlo ezingaphezu kwesinye, kwaye ukungqingwa kwahlulwe ngokupheleleyo kwaba ziintlobo ezimbini. Ukungqingwa kukaNebhukadenetsare ngo-586 BC kwaphumelela; iindonga zawa, iTempile yatsha, abantu baya eBhabheli. Ukungqingwa kukaTitus ngo-70 AD kwaphumelela; into efanayo yenzeka kwakhona. Kodwa ngo-701 BC, uSenaribhe waseAsiriya wangqinga iYerusalem waza **akaphumelela**.

Oko kusilela yenye yezona ziganeko zingqinwe kakuhle kwiMpuma Ekufutshane yamandulo, kwaye kungqinwe macala omabini. OoKumkani besiBini 19 babhala ngesithunywa sikaYehova sihlasele inkampu yama-Asiriya kunye noSenaribhe erhoxa eNineve. Kwaye iPrism kaSenaribhe - ingxelo yakhe esemthethweni, ebhalwe ngababhali bakhe, enesikhuthazo sokuqhayisa - ichaza ukuvala uHezekiya eYerusalem *“njengentaka evalelwe”* kwaye, ngokumangalisayo, ayizange ithi yawuthimba umzi. Ukumkani wase-Asiriya owathimba ikomkhulu wathetha loo nto ixesha elide. Lo akazange.

Ukungqingwa kweYerusalem okungaphumeleliyo, okuboniswe ngumqobo ongenakudlula umngqingi. Ndiyifumana ifanelekile ngokwendalo, kwaye ndilapha ukukuxelela ukuba kulungile.

Oko kuthethwa ngala macala mabini

Le yingxoxo esekwe kuyo yonke incwadi, ngoko ke ndiza kucotha.

UHezekile ulele ngasekhohlo ngenxa kaSirayeli, aze alale ngasekunene ngenxa kaYuda, ejonge kulo lonke isixeko. Kutheni le nto umbhalo uchaza ukuba leliphicala?

Impendulo elula yile yeyomhlaba: ijonge empuma, emantla ingasekhohlo kwaye emazantsi ingasekunene kwakho. USirayeli yayibubukumkani basentla, uYuda engasezantsi. Ekhohlo ilingana nomntla ilingana noSirayeli; ekunene ilingana nomzantsi ilingana noYuda. Oko kukufunda okukodwa, kukufunda uninzi, kwaye kwanele ngokupheleleyo ukuchaza iinkcukacha, kodwa ndiza kukubonisa ukuba akulunganga. **Umfundi oma apho akalahlekelwa nto malunga nokuba zeziphi izizwe ezimbini kwaye akafumani xesha.**

Isifundo endisiphethayo — emva komsebenzi weMessiah 2030 Project, apho ndadibana khona okokuqala — kukuba amacala akwabhala **indlela eya kwixesha** .

Nantsi ingxoxo. IsiHebhere sibhalwa ukusuka ekunene ukuya ekhohlo. Iliso lomfundi wesiHebhere liqala kumda wasekunene lize lihambe ngasekhohlo. Ukuba ubeka ulandelelwano lweziganeko ngendlela umbhali wesiHebhere abeka ngayo amagama - kwaye ababhali besiHebhere bazoba ulandelelwano ngale ndlela - iziganeko zangaphambili zihlala ngasekunene kwaye iziganeko ezilandelayo ngasekhohlo.

Umprofeti ulele ecaleni komfanekiso weYerusalem erhangqiweyo. Ungqingo yindawo esisigxina embindini womzobo. Kwaye ulele kwelinye icala layo, aze alale kwelinye.

- **Icala lasekhohlo, uSirayeli, iminyaka engama-390.** Icala lasekhohlo lokungqingwa ngokwexesha eliphakathi ukusuka ekunene ukuya ekhohlo kuthetha *emva* Iminyaka engama-390 kaSirayeli isondela phambili emva kokungqingwa.
- **Icala lasekunene, uYuda, iminyaka engama-40.** Ilungelo lokungqingwa lithetha ukuba *liphambi* kwalo. Iminyaka engama-40 kaYuda iphela ngokungqingwa.

Ukuba oko kulungile, ngoko uHezekile unikwe kungekuphela nje ubude bexesha kodwa iindlela ezimbini, kwaye ukungqingwa okuboniswe esiteneni yihejisi evula izivakalisi zombini.

Ngoku mandizichase kuba ufanele ukubona ityala eliphikisayo liphelele.

Inkcaso. Oku kunzima kakhulu ukuba iinkcukacha zesimo zithwalwe. UHezekile ngumprofeti olele emhlabeni, kungekhona umzobi ovelisa umzobo wesikali. Ukuba uThixo wayethetha ukuthi “le minyaka ibaleka emva kokungqingwa” kwaye “le ibaleka phambi kwayo,” wayenesigama sokutsho njalo — isiHebhere sinamagama aqhelekileyo angaphambili nasemva — kwaye wawathetha kwenye indawo kuHezekile ngokulula. Ukufunda indlela yokulandelelana kweziganeko ukusuka kwicala lomzimba wakhe ukuya kwicala leqonga kukuthatha isigqibo kwicala leqonga. Kubukrelekrele. Ubukrelekrele abufani nenyano.

Ndiyaziva amandla aloo nto.

Ndingathini emva koko. Izinto ezintathu.

Okokuqala, iinkcukacha *zichaziwe* kabini, kwaye iinkcukacha azisebenzi phantsi

kokufundwa kwendawo kuphela. Ukuba ekhohlo nasekunene zichaza emantla nasezantsi kuphela, amacala ayahombisa - umbhalo sele ubize zombini ezi zindlu ngokucacileyo ngexesha elinye. UThixo wanika uHezekile izenzo ezininzi zemifuziselo kwaye iinkcukacha ngokubanzi zithetha into ethile.

Okwesibini, i-griddle yentsimbi ibhekisa kwicala elifanayo. Phantsi kokufundwa kwendawo kuphela, i-griddle ngumqobo ongadingi kuchazwa kuba ukungqingwa akudingi kuchongwa. Phantsi kokufundwa endikubalayo, i-griddle ichaza *ukuba loluphi* ungqingo - olungazange luphumelele - kwaye amacala akuxelela ukuba ubala yiphi indlela ukusuka kuyo. Iinkcukacha ezimbini zisebenza kunye, nto leyo ebonisa ukuba zihambelana.

Okwesithathu: **ukufundwa kuqinisekisiwe ngezantsi, kungekhona phezulu.** Akukho mntu unokukufumana oku kuHezekile 4 kuphela, ukufunda kubanda. Into endenza ndiqiniseke kukuba xa uyilandela, zombini ezi zivakalisi ziphela kunyaka omnye ngeendlela ezimbini ezahlukeneyo ngokupheleleyo, kwaye loo nyaka kulapho iiwotshi ezimbini ezongezelelweyo zifika khona. Ukufundwa kuqinisekiswa koko kuveliswayo, kungekhona bubungqina bayo.

Leyo yindlela efanelekileyo yokuxoxa — yindlela ingcamango efumana ngayo ukugcinwa kwayo nakweyiphi na ingcinga — kodwa ayilolona hlobo lunamandla, kwaye andiyi kuyichaza njengenye. Ukuba ukudibana okungezantsi kwiSahluko 6 neses-7 akwenzeki, kufuneka uyeke le ndlela yokufunda. Iyaphakama okanye iwele kunye noko ikuveliselayo.

Inqanaba lesi-3. Impikiswano, ayiqinisekiswa. Impikiswano enamandla ichazwe ngokupheleleyo. Kulapho oku kumi khona, kwaye ngoku ungazilinganisela ngokwakho.

Oko kusinika kona uHezekile 4

- Izizwe ezibini, izivakalisi ezibini: iminyaka engama-390 neminyaka engama-40. (*Inqanaba lesi-2 - umbhalo uyatsho.*)
- Usuku lume unyaka. (*Inqanaba lesi-2 - ivesi yesi-6 iyatsho.*)
- Ungqingo olungaphumeleliyo, oluphawulwe ngumqobo wesinyithi. (*Inqanaba lesi-3 — liphikisana.*)
- Iminyaka kaSirayeli isondela phambili emva koko kungqingwa; uYuda ubalekela ekungqingweni. (*Inqanaba lesi-3 - lixoxa, kwaye eli likhonkco elibuthathaka.*)

Into uHezekile 4 *angasinikiyo* yingcaciso yokuba la manani anokuphinda-phindwa. Ngenxa yoko kufuneka sibuyele umva kwiminyaka engamakhulu alithoba, kwisahluko seLevitikus esingafundwa ngumntu wonke.

Isahluko 5 — Levitikus 26: Iphindaphindwe ngeSixhenxe

ILevitikus 26 sisahluko apho uThixo exelela khona amaSirayeli, ngaphambi kokuba angene kweli lizwe, ukuba kuya kwenzeka ntoni na ukuba amshiya kulo.

Ayisosahluko sikhululekileyo. Ikwasisahluko esinomdla kakhulu kwiTorah, kuba ayisongeli isohlwayo esinye. Isongela uthotho lwazo olukhulayo, ngamanqanaba, kunye nomthetho ocacileyo wokunyuka - kwaye ithi loo mthetho amaxesha amane ahlukeneyo.

v.18 — “Ukuba emva kwezi zinto anindithobeli, ndiya kuniphindezela kasixhenxe ngenxa yezono zenu.” **v.21** — “Ukuba ke, nindichasa kwaye ningavumi ukundithobela, ndiya kwandisa isibetho kuni kasixhenxe ngokwezono zenu.” **v.24** — “ndiya kunichasa; kwaye mna, ndiya kunibetha kasixhenxe ngenxa yezono zenu.” **v.28** — “ndiya kunichasa ngokukrakra, kwaye mna, ndiya kunichasa ngokusixhenxe ngenxa yezono

zenu."

Izilumkiso ezine. Ngasinye sixhomekeke ekwaleni okuqhubekayo. Ngasinye sichaza **amaxesha asixhenxe** .

Ulwakhiwo alunakuphikiswa kwaye lwenziwa ngabom: le yinkqubo yesohlwayo esigqibeleleyo esinokuphindaphinda okuchaziweyo. Nokuba kuthetha ukuthini ukuthi "amaxesha asixhenxe", uThixo utsho kane kwisahluko esinye, kwaye ngalo lonke ixesha kubangelwa yimeko efanayo— *awuzange uguquke*.

Umbuzo ophendulwa sesi sahluko

Yonke into ngoku ixhomekeke kumagama amabini esiHebhere: שְׁבַע (*sheva*), isixhenxe, kunye nebinzana elakhelwe phezu kwayo.

Kukho iindlela ezimbini zokufunda, kwaye zahluke ngokwenene.

Ukufunda u-A — ubunzulu. “Isixhenxe ngaphezulu” kuthetha ubukhali obuphindwe kasixhenxe. Okubi kakhulu, okunzima, nokucokisekileyo. “Isixhenxe” sisetyenziswa ngendlela iZibhalo ezisoloko zisisebenzisa ngayo, njengenani lokuphelela — isilinganiselo esipheleleyo nesigqityiweyo sesohlwayo. Phantsi kolu fundo ibinzana alithethi nto malunga nokuba nantoni na ihlala ixesha elingakanani.

Ukufunda u-B — ubude bexesha. “Izihlandlo ezisixhenxe” ziphinda-phinda isivakalisi. Ukuba eli gama laliyiminyaka engama-390 kwaye alizange livelise inguquko, eli gama liba ngama- 390×7 .

Ukufunda u-A yeyona ndawo iphambili. Ndiyibeke phantsi loo nto ngamazwi am. Uninzi lwabahlalutyi, uninzi lweenguqulelo, kunye noninzi lweeBhayibhile ezifundwayo balifunda eli binzana njengokwandisa ubungqongqo, kungekhona ukwandisa ixesha. Indlela eqhelekileyo yokuguqulela isiNgesi, “kasixhenxe,” ngokwendalo ibonisa inqanaba endaweni yobude. Ukuba ububuze izazinzulu zesiHebhere, ukufunda u-A bekuya kuphumelela ngokukhululeka. Bonke abachanekanga.

Kwaye le ncwadi ifuna iReading B. Ngaphandle kwayo akukho zivakalisi ziphindaphindwayo, akukho minyaka engama-2730, akukho minyaka engama-1960, kwaye akukho 2030. Le yi-hinge. Ukuba iReading A ichanekile, yivale incwadi.

Ngoko ke mandithethe ngo-B, ndize ndiqale ngokuvuma ukuba yintoni eyinyani ku-A.

Oko ukufunda ngamandla kulungile

Ifumana umxholo ochanekileyo. Isohlwayo esidweliswe kwiLevitikus 26 sihambelana neempawu

— uloyiko, izifo ezitshabalalisayo, ukoyiswa, imbalela, izilwanyana zasendle, ukungqingwa, ukutya abantu, ukugxothwa. Ziya zisanda ngoloyiko. Ukufunda into ephindaphindayo njengento eqinisa olo loyiko kuhambelana ngokwemvelo nezinto ezingqongileyo.

Kwaye “isixhenxe” ngokuqinisekileyo sithetha ukuphelela kwiZibhalo. Iintsuku ezisixhenxe zokudala. Impindezelo kasixhenxe kuKayin. UNahaman entywiliselwa kasixhenxe. Uxolela amashumi asixhenxe aphindwe kasixhenxe. Akukho mntu ubala ezo zinto.

Ukufunda ngamandla akuyonto ilula. Kukufunda ngokucacileyo isivakalisi

ngokwaso.

Ityala lexesha elide

Okokuqala, imilo yesahluko, kuba ingxoxo ixhomekeke kuso kwaye phantse akukho mntu uyichazayo.

	Isixhobo sokubangela	Isohlwayo
	ingxaki	
Isiseko	vv. 14–15 — ukubavv. 16–17 · uloyiko, isifo esichitha ixesha, awuthobeli ukoyiswa	
Ukunyuka 1	v. 18 — <i>ngokuphindwe</i> v. 19–20 · isibhakabhaka njengesinyithi, <i>kasixhenxe ngaphezulu</i> umhlaba awuvelisi nto	
Ukunyuka 2	v. 21 — <i>amaxeshav.</i> 22 · izilwanyana zasendle, abantwana <i>asixhenxe</i> abathatyathweyo, iindlela ezingenanto	
Ukunyuka kwe-3	v. 24 — <i>amaxeshav.</i> 25–26 · ikrele, isifo esibulalayo, isonka <i>asixhenxe</i> ngokutya	
Ukunyuka kwe-4	v. 28 — <i>amaxeshav.</i> 29–33 · ubudla-bantu, izixeko <i>asixhenxe</i> ezichithakeleyo, zisasazeke phakathi kweentlanga	

ezine , imiqathango efanayo: *awuzange ubuyele kum → izihlandlo ezisixhenxe* . Kwaye qaphela apho elokugqibela lifika khona - ekuthinjweni, lisasazeke phakathi kweentlanga.

Isilumkiso malunga naloo theyibhile. Ndizibale ezo zinyuko ukusuka kwisinye ukuya kwisinye, kwaye kuya kuba lula ukusuka kwi-"isahluko sithi umthetho kane" ukuya kwi-"umthetho udubula kane ngqo uze uphelelwe lixesha." Isicatshulwa asitsho njalo. Asikaze sibhengeze ukunyuka kokugqibela, asitsho *kwaye emva koku andisayi kuphinda ndiphindaphinde*. Oko sikunikayo yimeko ethile - *ukuba awusayi kujika, ke kasixhenxe* - echazwe kane.

Nokuba oko kuluhlu lweziganeko ezine ezahlukeneyo okanye umthetho omiyo ogxininiswe kane ukuze uSirayeli awuthathe nzulu, yingcaciso nje, kwaye umbhalo uwushiya uvulekile. Ndithambekele kumthetho omiyo: umgaqo ophindaphindwayo ngendlela efanayo ufana nomgaqo-nkqubo kunoluhlu, kwaye imeko ebangela oko ayikaze irhoxiswe. Andikho apha ukuxoxa nantoni na. UThixo undithumile ukuba ndikuxelele into eyinyani, ndingabi ngomnye wabafundi abaninzi abanezimvo. Ukufunda u-B - ubude bodwa obuchanekileyo.

Ngoku iingxoxo — ezisixhenxe zazo, ezibuthathaka kakhulu ukuya kwezona zinamandla, ngaphandle kwesinye. Esokugqibela asihambelani ngabom: seso sithembekileyo, kwaye esithembekileyo asifani nesomeleleyo. Iingxoxo ezine nesihlanu zezona zibini isahluko esisekelwe kuzo, kwaye kungcono zifundwe kunye.

Inye: isiHebhere asisosigqibo. Ibinzana elikwivesi 18 lithi *אֲתִיכֶם ט לֶחֶם עַל בֶּעַשׂ* — *sheva al-chattotekhem* , isixhenxe phezu kwezono zakho. Lisisihlomelo kwaye aliphawulwanga. Alithi “kasixhenxe ngokuqatha,” kwaye alithi “kasixhenxe ubude.” Zombini ziyafumaneka ngokwegrama. Iinguqulelo zesiNgesi eziliguqulela ngokuthi “kasixhenxe” zenze ukhetho isiHebhere esingalunyanzeliyo. Oku akungqini ukuba iReading B — kuthetha nje ukuba ucango aluvalwanga yigrama, oluyibha ephantsi kunokuba lunokuvakala kodwa lufanelekile ukusekwa.

Okwesibini: isohlwayo esiphela ngaso isahluko sithatha ixesha elide. ILevitikus 26 iqhubeka ngamanqanaba ayo amane, iphela ekuthinjweni - ize emva koko ilinganise oko kuthinjwa *ngexesha* , ngakumbi kwiminyaka yesabatha:

“Liya kwandula ke ilizwe liyonwabele iisabatha zalo yonke imihla yokuphanziswa, nisesezweni leentshaba zenu; liya kwandula ke ilizwe liphumle, liyonwabele iisabatha zalo.” —Levitikus 26:34.

Ivesi elandelayo igxininisa ingongoma efanayo: yonke imihla yokuphanziswa

kwayo, ilizwe ligcina okuseleyo elingakugcinanga ngelixa uSirayeli wayehlala kulo.

Jonga indlela exinene ngayo loo nto. *“Amaxesha asixhenxe”* esine yivesi 28. Isohlwayo sawo sidlula kwivesi 33 size siphela ngokusasazeka. Kwaye kwivesi 34 — umgca olandelayo — isicatshulwa sichaza indlela eso sohlwayo esilinganiswa ngayo: ngokubalwa kweminyaka. Isiphindaphindi sokugqibela kunye nobude obubaliweyo zikufutshane kwiscatshulwa, kungekho nto phakathi kwazo.

Ingqiqo yesahluko iphela ngokubala. Isiphindaphindi esiqhotyoshelwe kwisohlwayo esilinganiswa yiscatshulwa ngeminyaka sisiphindaphindi esenza into ethile kwiminyaka.

Okwesithathu: le yindlela eyayibalwa ngayo iminyaka engamashumi asixhenxe yaseBhabheli kwi-2 yeziKronike 36:21, i-Chronicler ibuyela ngqo kwiLevitikus 26 ukuze ifumane

isizathu: kwenzeka “*ukuze kuzaliseke ilizwi likaYehova ngomlomo kaYeremiya, lide ilizwe liyonwabele iisabatha zalo.*” Ukuthinjwa kuchazwa njengeminyaka yesabatha ehlawulwayo, kwaye intlawulo iyabalwa. Kwaye uDaniyeli, kuDaniyeli 9:2, ufunda iminyaka engamashumi asixhenxe kaYeremiya njengobude bokwenyani, uyayibala, aze athandaze xa iphela.

Ngoko ke sinemizekelo ecacileyo yenkqubo endiyenzayo: ukuthatha ixesha lesohlwayo kwiTorah, ukulijonga njengeminyaka emininzi, ukulibala, nokulindela ukuba liphele. UDaniyeli wenza loo nto. Asilonyathelo elingaqhelekanga.

Isine: kasixhenxe yintoni kanye kanye? Le ayisiyongxoxo endiqale ngayo. Ivele ngenxa yokuchasa, kwaye yatshintsha indlela endiyiqonda ngayo yonke le mibuzo.

Ubunzima abunakulinganiswa. Akukho yunithi apho isohlwayo esinye siphindwe kasixhenxe kunesinye. Buza ukuba bekuya kuthetha ukuthini ukuba indlala ibe mbi ngokuphindwe kasixhenxe kunendlala yangaphambili kwaye umbuzo awunampendulo - kungekuba kunzima ukuyibala, kodwa kuba kungekho nto yokubala ngayo.

Ubude bexesha buneyunithi. Iminyaka. Isigwebo seminyaka engamashumi amane siphindaphindwe ngesixhenxe sisigwebo seminyaka engamakhulu amabini anamashumi asibhozo, kwaye nabani na angayijonga.

Ngoku qhubeka. Isohlwayo asilophawu oluhambahambayo olukhululekileyo kwiHlabathi; yinto enikwa abantu, kwaye ukubethelela kuthatha ixesha. Ngoko ke, isohlwayo ngasinye sinemilinganiselo emibini - ubunzima, nokuba side kangakanani - kwaye isohlwayo *sipheleleyo* sisiphumo sazo zombini. Ngoko ke xa isicatshulwa sithi isohlwayo siya kuba kasixhenxe, sithetha into ethile ngaloo milinganiselo. Kwaye kwiimilinganiselo ezimbini ekwenziwe ngazo isiphumo, enye inokuthwala isiqingatha sesixhenxe nangayiphi na indlela enokujongwa.

Kukho impendulo yokwenene, kwaye yindlela yodwa yokubaleka. Isixhenxe sisichazi-magama esichaza ukuphelela kwiZibhalo zonke — “impindezelo iya kuthathwa kuye kasixhenxe” kwiGenesis 4:15 ayilobali lomntu. Ukuba *amaxesha asixhenxe* kwiLevitikus 26 sisichazi-magama sohlobo olunjalo, sithetha *ngokupheleleyo*, kwaye asinalo inani kwaphela.

Thabatha loo ndlela uze ubone apho iya khona. Ukuba inani liyintetho nje, ngoko alilinganisi nto, kwaye la mazwi mane akangolandelelwano olunyukayo — ayafana nala mazwi athethwa kane ngokugxininisa ngakumbi. Isohlwayo esikwivesi 19, 22, 25 kunye ne-29 singaba ziinkcazo ezine zomgwebo endaweni yokunyuka ilali ngezinyuko ezine.

Ngoko ke kukho ifolokhwe, kwaye zombini ezi ndlela zikhokelela kwindawo endingasebenza kuyo. Nokuba *amaxesha asixhenxe* athetha ukubala - apho ke athetha ukuba isiphumo sinomlinganiselo wexesha, kwaye ubude bexesha bukuphela komlinganiselo apho into inokuthi ihlolwe khona - okanye ayithethi ukubala konke konke, apho ke Ukufunda u-A akusikuko ukufunda malunga nokuba bukhali buphindaphindwa. Kukufunda ngoThixo esithi *oku kubaluleke kakhulu* izihlandlo ezine.

Ukufundwa kobunzulu kusinda kuphela kuloo meko yesibini, ebuthathaka. Akunakuba kukuphindaphinda okwenyani kunye nokuphindaphinda kwento engenakulinganiswa.

Isihlanu: nye kuphela kwezi zimbini ezifundekayo enokuba ayilunganga.

Landela ingxoxo kane ukuya phambili. Ukuba i-factor yesixhenxe inamathela kubunzima, ngoko ke inamathela kubungakanani okungekho mntu unokuchaza, alinganise, okanye ajonge. Yayinzima kangakanani isohlwayo ngaphambili? Ayichazwanga. Yayinzima kangakanani emva koko? Iphindwe kasixhenxe. Ngaliphi ixesha? Ayichazwanga - ILevitikus 26 ayiniki bude bexesha nakweyiphi na indlela yokunyuka kwayo.

Ibango elakhiwe ngaloo ndlela alinakuphuma lixoki. Akukho mbono, akukho mhla, akukho kubalwa okunokuphikisa. Nokuba kwenzeka ntoni kuSirayeli kwiminyaka engamawaka amathathu, lingachazwa njengento ephindwe kasixhenxe.

Ngoku beka ubude bexesha lokufunda ecaleni kwayo. Iminyaka engamakhulu amathathu anamashumi alithoba, ephindaphindwe ngesixhenxe, ukusuka ekuqaleni okuchaziweyo, inika unyaka - kwaye loo nyaka ulungile okanye akunjalo. Umfundi onobutshaba angayijonga ngesixhobo sokubala ngaphantsi komzuzu. Ikhupha intamo yayo.

Ibango elingenakuba liphosakele kukungasebenzi. Oko akukhethi ukucoceka; ngumahluko phakathi kokuthetha into nokungathethi nto. Ukuba *amaxesha asixhenxe* kukuphindaphinda ngokwenene kwenani lokwenyani, kufanele ukuba kunokwenzeka ngokomgaqo ukufumanisa ukuba lisetyenziswe ngendlela engafanelekanga. Kuphela kukufunda kube kanye kwezi zimbini okwenza oko kwenzeke.

Kukho inguqulelo embi yale ngxoxo eme inyathelo elinye ukusuka apha. Inguqulelo embi isebenza: *ukufundwa kwexesha kundinika inani kwaye ukufundwa kobunzima akuniki, ngoko ke ukufundwa kwexesha kuchanekile*. Oko akusiyo ingxoxo, kukhethwa - kwaye yiloo nto kanye ethethwa ngumgxeki xa esithi yonke inkqubo

isekelwe ekuqineni. Ukufuna impendulo eqinisekileyo akububungqina bokuba isicatshulwa siyasinika. Uninzi lwezibhalo aziniki bungqina.

Inguqulelo elungileyo yingxelo malunga nendlela eziphatha ngayo isicatshulwa, kungekhona ngento endiyifunayo. **Jonga into uHezekile ayinikwayo ngokwenene.** Hayi “lala apho ixesha elide.” Iintsuku ezingamakhulu amathathu anamashumi alithoba, uze emva koko ube neentsuku ezingamashumi amane— kwaye, ukuba ingongoma ayifumaneki, izinga lokuguqulwa elicacileyo: *usuku lonyaka ngamnye*. UThixo walinganisa isivakalisi waza waxelela umprofeti ukuba afunde yiphi iyuniti. Loo nto ayilolwimi lomoya. Amanani akhutshwe ngokuchanekileyo, kunye nokuguqulwa okuchaziweyo okuqhotyoshelweyo, akhutshwa ukuba abalwe.

Beka loo nto ecaleni kweLevitikus 26 uze uqaphele indlela esebenza ngayo. Kukho isiphindaphindo esichanekileyo kwisahluko esinye kunye namagama achanekileyo kwesinye. Phantsi kokufundwa kwexesha, lonke inani elidlalwayo lidibana neline inani kwaye liyasebenza. Phantsi kokufundwa kobunzima, isiphindaphindo esichanekileyo asikaze sichukumise amagama achanekileyo - endaweni yoko sisebenza kwinto engabalwanga, ngelixa ama-390 nama-40 ehleli engenzi nto emva kokuphelelwa kwawo okokuqala.

Oko akungqinisi. UThixo akanaxanduva lokwenza amanani akhe abe lula kum, kwaye impikiswano evela kwi-economy ekugqibeleni yingxoxo malunga nendlela umbhalo omele uhlangane ngayo.

Kodwa xa ukufundwa okunye kushiya yonke into ekhankanyiweyo ingasetyenziswanga kwaye enye iwasebenzisa onke, oko kufanelekile ukuqaphela - kwaye ngokungafaniyo nenguqulelo embi, ibango malunga nesicatshulwa kunokuba ibango malunga nezinto endizithandayo.

Isithandathu: ukufundwa kobuqatha kuyaphela kwisahluko ngaphambi kokuba imbali iphele ngenxa yokungaguquki. Iingxoxo zesine neyesihlanu zimalunga nokuba la magama anokuthetha ntoni. Le imalunga nokuba isahluko sisasebenza njani.

Phantsi kokufunda okunzulu, iLevitikus 26 ichaza ulandelelwano oluvaliweyo. Ukuqina kane, okuphelela ekuthinjweni, kwaye emva koko isahluko sijika kwiindinyana 40 ukuya kuma-42 sijonge ekubeni umntu angavuma izono. I-escalator iyayeka. Njengengxelo yoko kwenzeka kuSirayeli ukuya eBhabheli, iyasebenza - kwaye emva koko ayinanto ingaphezulu yokuyithetha.

Kodwa imeko eyaqhuba zonke ezo ziganeko zine yayiyinto enye: *anikaphenduki kum*. Kwaye loo meko ayizange iphele eBhabheli. Indlu kaYuda ayikaphenduki

kuMesiya wayo kwiminyaka engamawaka amabini. Ukuba isiqalo sisaphila kwaye umbhalo uyekile, ngoko iLevitikus 26 sisahluko malunga nenkulungwane yesibhozo neyesithandathu ngaphambi kokuzalwa kukaYesu kwaye akukho nto ibhaliweyo ukususela ngoko.

Phantsi kwexesha lokufunda, isasebenza. Yonke ingcaciso engaguqukiyo ivelisa igama elitsha, kwaye izibalo zesahluko zizaqhubeka nokusebenza kwisizwe esisalayo.

Ngoko ke umbuzo awukho nje kuphela ukuba kukuphi ukufundwa kwesiHebhere okuvunyelwayo — zombini ezi kuvumelayo. Kukukuba kukuphi ukufundwa okushiya iLevitikus 26 nantoni na ethethwayo malunga neminyaka engamashumi amabini edlulileyo.

Isixhenxe — kwaye le yeyona ndiyibambe kakhulu — ukufundwa kwayo kuqinisekiswa yiloo nto ivelisayo. Ndivumile okufanayo kwiSahluko 4, kwaye ngesizathu esifanayo. Sebenzisa isiphindaphindi njengobude bexesha kwizivakalisi ezibini zikaHezekile 4 kwaye zombini ziwela kunyaka omnye, ngeendlela ezahlukeneyo, kunye neziphindaphindi ezahlukeneyo, ukusuka kwimihla yokuqala engamakhulu asibhozo eminyaka eyahlukeneyo. Ukuba uFundo B belungalinganga, oko bekungafanele kwenzeke.

Ndingathanda ukukubonisa loo ngqiqo kunokuyifihla. Kukucinga ngengcaciso engcono kakhulu, eluhlobo lokwenyani lwengxoxo kwaye ibuthathaka kunobungqina.

Qaphela indlela isihlanu nesixhenxe ezidibana ngayo, kuba ziziqingatha ezibini zomsebenzi omnye. Ingxoxo yesihlanu ithi ukufundwa kwexesha kwenza ibango elinokungaphumeleli. Ingxoxo yesixhenxe ithi xa ujonge itshekhi, ayiphumeleli. Nokuba yeyiphi na isiqingatha sodwa sibuthathaka - ibango elingenakuxokwa aliyonyani ngaloo ndlela, kwaye isiphumo sethamsanqa asibonakalisi nto ukuba ibango belingasozeliphume liphosakele kwasekuqaleni. Zizonke ziyindlela ovavanya ngayo nantoni na: thetha into enokuba bubuxoki, uze uye kujonga.

Inguqulelo yaloo ngxoxo andizukuyiprinta

Ingxoxo yesine inomzala onomsindo kakhulu, kwaye ndifuna ukukubonisa zombini inguqulelo elungileyo nembini, kuba umahluko phakathi kwazo yindlela yonke yale ncwadi.

Inguqulelo enkulu ithi: ubukhali obuphindaphindeneyo kusafuneka bunikwe , kwaye ulawulo luthatha ixesha. Igama elikuphela kwalo elinikwe ngumbhalo ngoYuda yiminyaka engamashumi amane. Ngoko ke isohlwayo esiphindwe

kasixhenxe kufuneka siqhubeke eminye iminyaka engamashumi amane - kwaye xa oko kuphela kungaguquki, siphinde sibe sibi kasixhenxe kwakhona eminye iminyaka engamashumi amane. Kuyo yonke iminyaka engamawaka amabini oko kuthetha malunga namashumi amahlanu, kwaye ubunzima buphela kwisixhenxe ukuya kumandla angama-50, inani elinamanani angamashumi amane anesibini. Akukho mntu unokusinda kuloo nto. Ngoko ke ubunzima abunakwenzeka.

Isiqingatha sokuqala saloo nto sichanekile, kwaye yiloo nto ingxoxo yesine eyakhelwe kuyo. Isohlwayo kufuneka siqhutywe ngokuhamba kwexesha. Ubunzima abunakuhamba ngaphandle kwexesha. Loo nto indenza ndicinge ukuba ukufunda ngamandla akuphelelanga kunokuba kube yinto engenakwenzeka.

Kwisiqingatha sesibini kulapho izinto zihamba kakubi khona , kwaye zihambe kakubi kwiindawo ezimbini.

Kufuneka ukuba inkampani yokuthutha ibe *yiminyaka engamashumi amane ngakumbi* , kwaye akukho nto iqinisekisa oko.

ILevitikus 26 ayiniki xesha konke konke. Akukho nanye kwezi zihlandlo zine zokunyuka enikwe ubude; izohlwayo ezikwivesi 19, 22, 25 kunye ne-29 ziphela nje zide zifikelele kwinqanaba elilandelayo lokunyuka. Umntu obambe ufundo lobunzulu angatsho ukuba isohlwayo esomeleleyo sidlule ixesha elingachazwanga, kwaye umbhalo awuphikisani naye. Ukugxininisa ukuba ixesha lokunyuka kufuneka libe yiminyaka engamashumi amane, kufuneka ndifake igama likaHezekile kwisahluko esingakhankanyi nto ngaso - kwaye ukufaka isakhelo sam kwindawo yomchasi wam yimpazamo efanayo nokuphikisana kwisangqa, kungcono ndizifihle.

Kwaye inani elinamanani angamashumi amane anesibini lelona candelo libuthathaka kwingxoxo elungileyo, alilona linamandla. Okungalunganga ngokwenene ngokuphindaphinda ubunzima obungenamda asikokuba inani liya liba likhulu. Kukuba *libi ngokuphindwe kasixhenxe kunokuphindwe kasixhenxe kunokugxothwa* akuchazi imeko yemicimbi. Ingxaki kukungangqinelani, hayi ubukhulu - kwaye yiloo nto kanye ingxabano kane esele yenziwe, ngaphandle kwemidlalo yeqonga.

Kukho isizathu sesithathu, kwaye seso sigqibe kum. Ukuba ndiyavuma ukuba ubukhali obuphindaphindeneyo bufuna igama eliphindaphindeneyo, andizange ndiyiphikise indlela efundeka ngayo ngamandla — ndiyiguqulele ngokuzolileyo yaba kukufunda ixesha elide ndaza ndavakalisa uloyiso. Umchasi okholelwa ngokwenene ukuba *amaxesha asixhenxe* athetha *ngokupheleleyo, ngokupheleleyo, ngomlinganiselo olungileyo* akazinikele kwigama eliphindaphindeneyo kwaphela, ngoko ke i-reductio ayifiki kuye. Iyoyisa kuphela isikhundla esingekho mntu

ubambeyo. Nangona kunjalo, kuyacaca ukuba ukuba isohlwayo siphindaphindwe “ngokupheleleyo”, ngaba singaphinda “siphindaphindwe” kwakhona? Nokuba siguqukile okanye singaguqukanga, isohlwayo besiya kufikelela kumda waso wobunzima.

Ndiyibeke ngokubanzi le nto ngesizathu esikhulu kunesi sizathu sinye. Inani elikhulu liyakholelwa ngokupheleleyo ngokomxholo walo, kwaye ukubhala ngesiprofeto kunomkhwa omude wokufikelela kwesi sizathu. Ukuba ndiza kukucela ukuba ujonge izibalo zam kwenye indawo kule ncwadi, kufuneka ndizimisele ukulahla ukubala okundikholisa kakhulu. Le indithokozisile kwaye andiyishicileli.

Esinye isityhilelo ndiselapha. Umbhalo wangaphambili wale sahluko wawusithi iLevitikus 26 igqiba ukunyuka kwezi vesi zine - iivesi 18, 21, 24, 28 - ngoko ke ubunzima abunakuze budlule kwisixhenxe ukuya kwesesine. **Oko bekungafumaneki kum. Akukho ndawo apho umbhalo uchaza khona umphetho.** Bendifunda umda kwipateni, nto leyo kanye endiyichitha le ncwadi ndicela abanye abantu ukuba bangenzi. Ayisekho.

Ukuba lo mthetho awupheli, kutheni uyeka ngo-2030?

Ngumbuzo oseleyo lowo, kwaye ndiwuphakamisa ngaphambi kokuba abanye abantu benze njalo.

Ukuba iLevitikus 26 ichaza umthetho omiyo endaweni yoluhlu lwezine, ngoko umthetho usasebenza nanini na xa ixesha liphela lingaguqukanga. Isigwebo sikaYuda saphindaphindwa ngo-AD 70 saza saphinda saphindaphindwa ngo-AD 350. Xa ixesha langoku liphela ngo-2030 uJuda engaguquki, kutheni umthetho ungaphindi uqhume kwakhona - u-1960 uphindaphindwe ngesixhenxe, eminye iminyaka eyi-13720?

Akukho mpendulo yezibalo kuloo nto. Izibalo zingaqhubeka ngovuyo. Impendulo kufuneka ivele ngaphandle kwezibalo, kwaye yiyo yonke le ncwadi ebangela ukuba kubekho oku: **ulandelelwano alupheli ngokunyuka kwezinto, luphela ngexesha.** ILevitikus 26 ayikwenzi oko.

Iphela ngokunyuka. Iphela, kwivesi 40 ukuya kweyama-42, ngokuvuma izono kunye nomnqophiso okhunjulwayo. Ukuphindaphinda akusiyo indawo ekuyiwa kuyo; koko kwenzekayo ngelixa indawo ekuyiwa kuyo ingavunyelwanga.

Oko iZahluko 10 ukuya kwele-12 zikutshoyo kukuba ngo-2030 *ukwala kuyayeka* — ukuba emva kokuba isigwebo siphelile kukho iinyanga ezintlanu apho abangaguqukiyo bayagxothwa, bangatshatyalaliswa, aze uMesiya abuye kwaye ilungiselelo lesigwebo liphele. Ukwanda kwakhona kuya kufuna eminye iminyaka elishumi elinesithathu lamawaka yesivumelwano uThixo athe uza kusikhumbula.

Ngoko ke indawo yokuma ayifundwa yonke into ekwesi sahluko. Ifundwa yonke enye into ekwesi ncwadi — ezinye iiwotshi ezintathu zifika kunyaka omnye, usuku lubalwa luphela ngemithendeleko yasekwindla, ulandelelwano lwemithendeleko uYesu akakalugqibi. Ukuba ezo ziyasilela, ewe, ulindelo luya kuba ngu-13790 hayi u-2030.

Kutheni ingazange ibe yiyo/okanye

Enye ingcamango, kwaye yeyona iluncedo kakhulu kwisahluko.

Ekuqaleni ndibeke oku njengezifundo ezimbini ezikhuphisanayo, u-A no-B, kwaye loo fom yindlela umbuzo odla ngokubuzwa ngayo. Ngoku ndicinga ukuba ifom ayilunganga, kwaye ingxoxo yesine yimbangela.

Isohlwayo sinemilinganiselo emibini - ukuba sinzima kangakanani kwaye singakanani - kwaye ubungakanani baso buvela kuzo zombini. Ubunzima obungenalo ixesha abuyosohlwayo esilula; asiyosohlwayo konke konke, kuba akukho nto inikwa nabani na. Ubude obungenalo ubukhali bungenanto ngendlela efanayo. Akukho bukhulu bukhoyo bodwa. Ngoko ke *"isohlwayo esiphindwe kasixhenxe"* asilokhetho phakathi kokuphindaphinda elinye icala okanye elinye. Libango malunga nenani, kwaye isixa senziwe ngazo zombini.

Oko kuthetha ukuba ukufunda u-A kunye nokufunda u-B azingobantu abaphikisanayo. Ukufunda u-A kuchaza imilinganiselo enye yento; ukufunda u-B kuchaza imilinganiselo enokuhlolwa kuyo inani. Ukuba indoda ayifuni ukufunda kwisohlwayo, ukusolula nokusiqinisa sisenzo esifanayo segunya lesigulana, kungekhona iingcamango ezimbini ezikhuphisanayo malunga nokuba elo gunya lithetha ukuthini.

Oku akuwuphelisi umba wokuchasa. Ukufunda ixesha elide kusafanele kuthwale izibalo zodwa, kwaye kusesiSigaba sesi-3 - usakholelwa ukuba iminyaka yile nto

isixhenxe inamathela kuyo. Kodwa ukuba ufike kwesi sahluko uqinisekile ukuba iLevitikus 26 imalunga nobunzima, qaphela ukuba unokuba uchanekile ngokupheleleyo kwaye le ncwadi isasebenza. Ubuya kuba uchaza umda endingabaleli kuwo. Akukho nto ibangela ukuba omnye umda uphele.

Oko kusinika kona kwiLevitikus 26

- Isiphindaphindi esichaziweyo: **isixhenxe** . (*Inqanaba lesi-2 — likwiscatshulwa, izihlandlo ezine.*)
- Isibangeli esichaziweyo: **ukuqhubeka nokwala ukuguquka** . (*Inqanaba lesi-2.*)
- Ulwakhiwo oluchaziweyo: **ukunyuka okune ngokulandelelanayo** . (*Inqanaba lesi-2.*)
- Isiphindaphindi sisebenza kubude *besivakalisi* . (*Inqanaba lesi-3 — kuxoxwa ngalo apha ngasentla. Ukufunda kwabantu abambalwa. I-hinge yale ncwadi.*)
- Kwaye inqaku malunga nokuba loo meko yobuncinci ixabisa malini. Uninzi *lufunda kasixhenxe* njengobunzima, kwaye nditshilo ngokuvakalayo ukuba uninzi aluchanekanga — ndiphikise ngelithi ubunzima kunye nobude bexesha ziimilinganiselo ezimbini zobungakanani obunye, ukuba nye kuphela kuzo enokuthwala i-checkable factor yesixhenxe, kwaye ukufundwa okuphindaphinda ubukhulu obungenakulinganiswa kufuneka kuchaze ukuba yintoni ephindaphindayo. Elo libango elincinci kunokuba "wonke umntu uyaphazama," kwaye lelo lodwa endilifunayo.

Izivakalisi ezibini ezivela kuHezekile 4. Isiphindaphindi esinye esivela kuLevitikus 26. Yiyo loo nto yonke i-toolkit. Ngoku siyabala.

Isahluko 6 — Iwotshi yakwaSirayeli

Izivakalisi ezibini, isiphindaphindi esinye, imithetho emine yokubala. Ngoku siqhuba iwotshi yokuqala.

Apho iqala khona

Iminyaka engama-390 kaHezekile yeyaseNdlu kaSirayeli, ubukumkani basentla— izizwe ezilishumi ezaqhekekayo phantsi kukaYerobhoham zaza azabuya.

Phantsi kokufundwa okuxoxwa ngako kwiSahluko 4, iminyaka yakwaSirayeli

ikwicala lasekhohlo *longqingo* oluboniswe kwisitena, oluthi ngokwexesha lesiHebhere ukusuka ekunene ukuya ekhohlo luthethe ukuba lubaleka **phambili ukusuka kulo** . Kwaye imbiza yesinyithi iphawula olo ngqingo njengolo umngqingi wayengenakukwazi ukuluthwala.

Kukho ukungqingwa kweYerusalem okungaphumeleliyo kwingxelo. **701 BC.**

USaneribhe, ukumkani waseAsiriya, wenyuka waya kulwa nezixeko ezinqatyisiweyo zakwaYuda waza wazithimba. Waza weza eYerusalem, kodwa akazange ayithabathe. OoKumkani besiBini 18–19 kunye noIsaya 36–37 baxela ibali ngaphakathi — umnikelo kaHezekiya, intetho kaRabheshake eludongeni, ilizwi likaIsaya, isithunywa sikaYehova sibetha inkampu, kunye noSenaribhe esiya ekhaya eNineve apho oonyana bakhe ekugqibeleni bambulala etempileni yothixo wakhe.

Ingxelo yaseAsiriya ibalisa ibali elifanayo ngaphandle, kwaye ukuthula kwayo kukhulu kunentetho yeBhayibhile. I-Prism kaSenaribhe, imbali esemthethweni ebhalwe ngababhali bakhe, iqhayisa ngokuthatha amashumi amane anesithandathu ezixeko zikaHezekiya ezibiyelweyo kunye nokuzivalela uHezekiya eYerusalem "*njengentaka evalelweyo*." Emva koko iyayeka. Ibhala irhafu efunyenweyo. Ayikaze iyithathe loo mzi. Ukumkani waseAsiriya owathabatha ikomkhulu wathetha njalo, ixesha elide, ngamanani. Lo uchaze ikheyiji waza waqhubeka.

Inqanaba lesi-2. Lo mhla umiselwe ngokwahlukileyo yi-Asiriya eponym canon, yiPrism, kwaye yingxelo yeBhayibhile, kwaye ukhuselekile njengalo naluphi na usuku kwinkulungwane yesibhozo BC. Igcuntswana leengcali licebisa iphulo lesibini malunga nowama-688–686 BC ukusombulula ingxaki malunga nobudala bukaTirhakah; uninzi lubambelele kwiphulo elinye ngo-701. Ndisebenzisa umhla wobuninzi, okwangumhla wendabuko.

Ilizwi endingalisebenzisiyo . Ubukumkani basentla bawela kwiAsiriya baza bagxothwa malunga nowama-722 BC — iSamariya yangqingwa iminyaka emithathu yaza yathathwa, abemi bahlaliswa kwakhona, izizwe ezilishumi zalahleka. Lowo ngumhla ocacileyo wokuqala kwesohlwayo sikaSirayeli, kwaye asinguwo umhla endiwusebenzisayo. Ayivelisi unyaka wama-2030; unyaka wama-722 BC + iminyaka engama-2730 ngo-2009, nto leyo engekho. Ndiyikhankanya kuba ndifuna ubone ukuba ndiyazi ukuba kukho enye indlela kwaye ayisebenzi, kunokuba uyifumane kwaye uzibuze.

Ukuqala kuka-701 BC kuvela kwingxoxo ekwiSahluko 4 — ukungqingwa okungaphumelelanga, okuphawulwe yigriddle — kungekhona ekufuneni umhla

wokuqala oza kuvelisa impendulo endandiyifuna . Ukuba ukwalile iSahluko 4, kufuneka ukwale oku. Oko kukuxhomekeka, kuchaziwe.

Ixesha lokuqala

701 BC + 390 iminyaka = 311 BC

(Inqanaba 1. Kwinani leenkwenkwezi: $-700 + 390 = -310$, eliyi-311 BC.)

Isigwebo sokuqala sikaSirayeli saphela ngo-311 BC.

Ngaba iNdlu kaSirayeli yaguquka ngo-311 BC? Hayi. Kwakungekho Ndlu kaSirayeli eyayinokuguquka — izizwe ezilishumi zasasazeka phakathi kweentlanga kwaye zazisele zinjalo kangangeenkulungwane ezine. Isigwebo saphela kwaye akukho nto yatshintshayo.

Kukho enye into eyayisenzeka ngo-311 BC, kwaye ndifuna ukuyisingatha ngononophelo, kuba le yinkcukacha egqithiswa kakhulu kwiincwadi ezinje ngale.

Inyani yile: Intwasahlobo yowama-311 BC lixesha leXesha lamaSeleucid. USeleucus I waphinda wayithimba iBhabhiloni, kwaye eli xesha elisusela kuloo mfazwe laba yikhalenda eqhelekileyo yeMpuma Ekufutshane yonke kangangeenkulungwane. Kwixesha lokubala laseBhabhiloni, elilelo amaYuda ayamkelayo, unyaka wokuqala uqala ngomhla woku-1 kaNisan — 3 ku-Epreli, 311 BC.

AmaYuda ayamkela. Ayibiza ngokuba yi *-minyana shtarot* , iXesha leZivumelwano. Yinkqubo yokubala imihla esetyenziswa kwi-1 Maccabees. Ivela kumaxwebhu asemthethweni amaJuda, kwizivumelwano zomtshato nakwiibhili zokuthengisa, kangangeminyaka engaphezu kwewaka. Emva kwexesha elide ookumkani bamaSeleucid beluthuli, ababhali bamaYuda babesabhala imihla kumaxwebhu abo ukususela kunyaka ijenerali yamaGrike eya eBhabhiloni.

Kukho umfanekiso wokwenene apho. Ngonyaka isigwebo sikaSirayeli esaphela ngawo ngaphandle kokuguquka, abantu bamaYuda baqala ukubhalisa izivumelwano zabo zolawulo lokumkani weeNtlanga—baza baqhubeka bekwenza oko kangangeminyaka eliwaka.

Okungeyonyani, nento endingayi kuyibanga: akukho nto yenzekileyo eJudiya ngo-311 BC. Akukho dabi, akukho koyisa, akukho tshintsho lomlawuli. UPtolemy wayewuthathile lo mmandla ngo-312 waza warhoxa; uAntigonus waphinda wawuthatha; uXolo lweeDynasts ngo-311 lwashiya umbuzo uvulekile kwaye aluzange luphendule nto emhlabeni. Ulawulo oluhlala ixesha elide lwePtolemaic aluzange lufike de kwaba emva kwe-Ipsus ngo-301.

Ngoko ke ukubaluleka konyaka wama-311 BC kungokwekhalenda, kungekhona okwemfazwe. Yinto enomdla kwaye ayibobungqina. Izibalo azixhomekekanga kuyo nangayiphi na indlela, kwaye ukuba iXesha likaSeleucid laliqale kunyaka owahlukileyo, iwotshi ibiya kusebenza ngendlela efanayo. Ndiyifaka kuba iyamangalisa kwaye ndiyiphawula kuba ukubetha akufani nokubonisa ukuba iyinyani.

Ukuphindaphinda

Akukho kuguquka. ILevitikus 26 iyasebenza.

$$390 \times 7 = \text{iminyaka engama-2730}$$

(Inqanaba 1.)

Ngoku, umbuzo obaluleke ngaphezu kokuba ubonakala: **ukususela nini?**

Iindlela ezimbini. Nokuba ixesha eliphindaphindwayo liqala ukususela ngo-311 BC, xa ixesha lokuqala liphelile - okanye lithatha indawo yexesha lokuqala kwaye lisetyenziswa ukususela ekungqingweni, ngo-701 BC.

Ndisebenzisa elesibini. Isivakalisi esiphindaphindwayo siqala ngo-701 BC.

Nasi isizathu. ILevitikus 26 ayitsho ukuba “ndize ndongeze esinye isohlwayo.” Ithi *“Ndiza kunihlwaya kasixhenxe ngenxa yezono zenu”* — izono ezifanayo, zohlwaywa kasixhenxe ngaphezulu. Injongo yokuphindaphinda sisivakalisi ngokwaso, kungekhona isivakalisi esitsha esongezwe kwesidala. Umgwebi ophinda isivakalisi ngesixhenxe akongezi igama elilandelelanayo; ugxeke ityala elifanayo. Kwaye isigwebo sinikwa kwi-hinge yesivakalisi sokuqala esixhonywe kuso, esikungqingwa kuka-701 BC kuSirayeli.

Libambe elo gama — *i-hinge* . Liza kwenza umsebenzi omninzi kwisahluko esilandelayo kunalapha, kwaye ukuba umthetho endiwusebenzisayo ubonakala ngathi yimithetho emibini enxibe i-hide, kulapho ungandifumana khona.

(Inqanaba lesi-3 — *olu lukhetho lokutolika kwaye ndingatsho njalo. Ukuba ixesha eliphindaphindiweyo liqhubekela phambili ukusuka kwi-311 BC endaweni yoko, ubuya kufumana $i-311\text{ BC} + 2730 = \text{AD } 2420$, kwaye bekungayi kubakho ncwadi. Ukhetho lubalulekile kwaye ndiluthethelele endaweni yokucinga.*)

Isiphumo

$$701\text{ BC} + 2730\text{ iminyaka} = \text{AD } 2030$$

(Inqanaba 1. Ngokweenkwenkwezi: $-700 + 2730 = 2030$.)

Yijonge indlela ende ukuba uyathanda. Ukusuka kwi-701 BC ukuya kwi-1 BC yiminyaka engama-700. Unyaka omnye olandelayo uthatha ukuya kwi-AD 1. Loo yiminyaka engama-701 echithwe, ushiye u-2029 ukuba uqale kwi-AD 1 — efika kwi-AD 2030.

Isigwebo seNdlu kaSirayeli, esiphindaphindwe kasixhenxe njengoko iLevitikus 26 icacisa, siphela ngo-

2030 .

Iwotshi enye ayibonisi nto

Nditsho loo nto.

Ukuba le yayiyingxoxo epheleleyo, bendingayi kubhala ncwadi ngayo. Uthotho olunye lwezibalo ukusuka kumhla wokuqala ophikiswayo ukuya kumhla wokuphindaphinda ophikiswayo ukuya kunyaka ekujoliswe kuwo yindlela ebonakala ngayo i-curve-fitting ngaphandle, kwaye bendiya kuyikrokrela ezandleni zomnye umntu.

Qaphela ukuba uninzi lwale sahluko lube yiTier 3 kunokuba lube yiTier 1. Izibalo azinamsebenzi

— Ama-390 aphindwe ngo-7 ayisosixa esinzima. *Iingxoxo* zonke zikwiindlela ezikhethwayo: ukuba igriddle ibonisa ukungqingwa okungaphumeleliyo, ukuba icala lasekhohlo lithetha ukuya phambili ngexesha, ukuba isiphindaphindi sandisa ixesha, ukuba ixesha eliphindaphindiweyo liphinda liqale ukusuka ekuqaleni kokuqala. Izigwebo ezine zokutolika, ngasinye sinokuzikhusela, akukho nanye iqinisekileyo, zonke zezam ukuze ndizikhusele.

Yiyo loo nto iwotshi yesibini ibaluleke kangaka. Isebenzisa imbali eyahlukileyo, umhla wokuqala owahlukileyo, inani leminyaka eyahlukileyo, kunye nenani lokuphindaphinda elahlukileyo. Yabelana ngezinto ezimbini kuphela nale: isahluko esifanayo sikaHezekile kunye nomthetho ofanayo kwiLevitikus.

Ukuba ufundo alulunganga, iwotshi yesibini kufuneka ifike kwenye indawo ngokupheleleyo.

Isahluko 7 — Iwotshi kaJudah

Isivakalisi sesibini sikaHezekile sifutshane kwaye imbali yaso ibhalwe ngcono, kuba sichaza iziganeko ezisembindini weTestamente eNtsha.

“Wakuba uzigqibile ezi zinto, uya kulala phantsi okwesibini, kodwa ngecala lakho lasekunene, uthwale ubugwenxa bendlu kaYuda; ndikumisele imihla engamashumi amane, usuku lube ngumnyaka ngamnye.” — Hezekile 4:6

Iminyaka engamashumi amane. Icala lasekunene.

Phantsi kokufunda kweSahluko 4, icala lasekunene kumgca wexesha ukusuka ekunene ukuya ekhohlo lithetha ukuba *ngaphambilana* — iminyaka engamashumi amane kaYuda ayidluli phambili ukusuka ekungqingweni, idlula **kwelinye** . Isigwebo siphela ekungqingweni endaweni yokuqala kwelinye.

Ngoko ke sidinga iminyaka engamashumi amane iphele ngokungqingwa kweYerusalem. Kwaye kukho enye, kwaye ayifihlakele .

Ukususela ekubethelweni emnqamlezweni ukuya ekungqingweni

UYesu wabethelwa emnqamlezweni ngePasika, ngomhla wesi-5 ku-Epreli, ngo-30 AD.

(Inqanaba lesi-3. Loo mhla ulandela ubhaptizo luka-AD 26 kunye nobulungiseleli beminyaka emithathu enesiqingatha, kwaye ubhaptizo luka-AD 26 lulandela umlinganiselo omncinci wonyaka weshumi elinesihlanu kaTibheriyo kuLuka 3:1. Ndithetha ngale nto kakuhle apha ngezantsi, kuba likhonkco lesine elibuthathaka kule ncwadi kwaye andizukulidlula kwisivakalisi esingaphantsi.)

Kwiminyaka engamashumi amane kamva, ngePasika ngo-AD 70, uTitus wavala iindonga zaseYerusalem.

Ixesha alizange libe yinto ebangelwe kukoyika kwayo. UJosephus uchaza isixeko esasizele ngabantu abahambela iPasika xa imigca yamaRoma yayivalwa—abemi ababevaleleke ngaphakathi yayingabantu ababhiyozela imibhiyozo, kungekhona abemi, yiyo loo nto indlala eyalandelayo yayinkulu kakhulu. Ungqingo lwaqala ngePasika.

**Iminyaka engama-30 emva kweXesha Eliqhelekileyo + engama-40 =
Iminyaka engama-70 emva kweXesha Eliqhelekileyo**

(Inqanaba 1.)

engamashumi amane , iPasika ukuya kwiPasika, ukususela ekubethelweni emnqamlezweni ukuya ekungqingweni. Kwaye phakathi koko, isigqibo sesizwe.

UYesu wayetshilo ukuba iminyaka engamashumi amane yayiyintoni na. *“Yerusalem, Yerusalem, wena ubulala abaprofeti, ubagibisele ngamatye abo bathunywe kuyo! Kukangaphi na ndifuna ukubabuthela ndawonye abantwana bakho, njengokuba inkukhu ibuthela amantshontsho ayo phantsi kwamaphiko ayo, kodwa anivumanga? Khangela, indlu yakho ishiywa nani ingenanto!”* (Mateyu 23:37–38.) Kwaye endleleni eya emnqamlezweni: *“Kuba kuya kufika imihla apho iintshaba zakho ziya kukwakha umqobo ngakuwe, zikungqonge, zikuxine ngeenxa zonke, zikuwise phantsi wena nabantwana bakho abaphakathi kwakho, kwaye aziyi kushiya litye phezu kwelinye, kuba awuzange uligonde ixesha lokuvelelwa kwakho.”* (Luka 19:43–44.)

Iminyaka engamashumi amane yabapostile beshumayela kwiinkundla zeTempile. Iminyaka engamashumi amane yesibonelelo ivuliwe. Iminyaka engamashumi amane linani elikwibhayibhile lexesha lovavanyo - intlango, umkhukula, uYona eNineve, uMoses entabeni, iNkosi entlango. Eli yayilixesha lamashumi amane likaYuda.

Ulungiso endilutyalayo kuwe

Nantsi enye yeempazamo ezimbini endithembise ukukubonisa zona.

Kwincwadi yam yokuqala ndibhale ukuba iTempile yatshatyalaliswa “ngePasika, ngowama-70 CE.” Oko akulunganga, kwaye kufanelekile ukuba neenkukacha ezichanekileyo malunga nokwenzekileyo endaweni yoko, kuba inguqulelo elungisiweyo yileyo ingxoxo iyifunayo ngokwenene.

Ungqingo lwaqala *ngePasika* — nge-14 Nisan, malunga no-Epreli, ngo-70 AD. *ITempile* yatsha ngo-9 okanye ngo-10 Av, malunga neenyanga ezintathu ezinesiqingatha kamva, malunga neveki yokuqala ka-Agasti. UJosephus ubhala ngoweshumi ka-Av; iMishnah ibhala ngowesithoba, kwaye isiko lamaYuda ligcine owesithoba ukusukela ngoko njengoTisha B'Av, ukuzila ukutya kwiiTempile zombini.

Ndayidiliza ingxingo yeenyanga ezine, ndaba sisiganeko esinye. Impazamo eqhelekileyo. Iseseyeyam.

Kodwa khangela ukuba olu lungiso lwenza ntoni. Iwotshi kaYuda kufuneka ihambe ngePasika ukuya kwiPasika ukuba iza kuphela ngePasika ngo-2030 - kwaye ungqingo, hayi ukutshiswa, sisiganeko sePasika. Ukubethelwa emnqamlezweni ngePasika ngo-30 AD, ungqingo ngePasika ngo-70 AD. Iminyaka engamashumi

amane, isidlo sesidlo, icocekile.

Inguqulelo engalunganga yenyani ibikukwenza ingxabano ibe mdaka ngakumbi. Inguqulelo echanekileyo yenza iqine ngakumbi. Yindlela edla ngokuba yiyo xa ujonga umsebenzi wakho, kwaye yeyona ngxoxo ilungileyo endiyaziyo ngokwenza loo nto.

Ukuphindaphinda kokuqala

Ngaba uYuda waguquka ngo-AD 70? Isixeko sawa, iTempile yatsha, amadini ayeka kwaye awazange aphinde aqhubeke. Isizwe asizange sibuyele kuMesiya waso.

ILevitikus 26 iyasebenza.

$$40 \times 7 = \text{iminyaka engama-280 AD 70} + 280 = \text{AD 350}$$

(Inqanaba 1.)

Kwaye apha, kwakhona, kukho into endiyilungisayo endaweni yokuba ndiyibange.

Kukho isiganeko sokwenyani kufutshane. Uvukelo lwamaYuda nxamnye noConstantius Gallus lwaqala ngo **-351**, hayi ngo-350 — uGallus wenziwa uKesare ngoMatshi ka-351, kwalandela uvukelo, waza u-Ursicinus walubeka phantsi, watshabalalisa iDiocaesarea (Sepphoris) waza watshabalalisa iTiberias neLydda.

Oko kukufutshane. Akuchanekanga, kwaye ndiza kuyibiza ngokuba ikufutshane endaweni yokuyijikeleza ibe yi-hit. Akukho nto icacileyo engqinwayo ngo-AD 350 ngokwawo. Ndingafikelela kwi-351 ngokulungisa umhla wokuqala okanye ngokubala ngokudibeneyo apho ndibale khona kuphela kwenye indawo, kwaye andiyi kwenza njalo, kuba xa ndiqala ukunyanzela iindibano zokwenza umhlaba ocacileyo ndiyekile ukwenza izibalo ndaza ndaqala ukwenza enye into.

Izibalo azidingi nto. Unyaka ka-350 AD yindawo ekhokelela kwikhonkco, hayi ubungqina. Ikhonkco lilungile ukuba akukho nto yenzekileyo kuloo nyaka.

Uphindaphindo lwesibini

Akukabikho nguquko. Ngoko ke lo mthetho uyasebenza kwakhona - kwaye eli linqanaba lesine lokunyuka kweziganeko elichazwa yiLevitikus 26, leloukugqibela kwisahluko.

Nantsi apho ndifuna ukutshintsha indlela edla ngokubhalwa ngayo oku, kuquka nam.

Indlela eqhelekileyo yokubhala inyathelo elilandelayo yi $-280 \times 7 = 1960$.

Kuchanekile oko, kwaye kumema inkcaso ecacileyo: i-280 ibonakala njengenani elikhethiweyo kuba ikusa apho ufuna ukuya khona.

Kodwa u-280 akalonani elizimeleyo. Lingama- 40×7 . Ngoko ke uphinda-phindo lwesibini luthi:

$$40 \times 7 \times 7 = 40 \times 7^2 = \text{iminyaka yoo-1960}$$

Isigwebo sokuqala seminyaka engamashumi amane sikaJudah, siphindwe kasixhenxe **kabini ngaphezulu**.

Oko akusiyo inguqulelo yobuhle. ILevitikus 26 ayichazi ukuphindaphinda okukodwa; ichaza *uthotho* lwazo, amaqanaba amane anzulu, ngalinye lishukunyiswa kukwala okufanayo okuqhubekayo. Isivakalisi esidlule kumaqanaba amabini oko kunyuka sisivakalisi sokuqala esiphindaphindwe ngesixhenxe esiphindwe kabini. Ibhalwe njenge- 40×7^2 , iwaranti yeLevitikus iyabonakala kwintetho ngokwayo. Ibhalwe njenge- 280×7 , ibonakala njengenani elingaqhelekanga elifumana ukunyusa okungaqhelekanga.

Izibalo ezifanayo, kunye nemvelaphi yazo kwiphepha.

$$\text{Iminyaka engama-70 emva kweXesha Eliqhelekileyo} + \text{iminyaka engama-1960} = \text{iXesha Eliqhelekileyo ngowama-2030}$$

(*Inqanaba 1.*)

Umthetho omnye okanye emibini? — umbuzo obalulekileyo

Ngoku jonga kakuhle i-anchor, kuba le yindawo apho umfundi onolwazi afanele ukuba afikelele khona ukuze afumane ipeni.

IikaSirayeli laliqala ngo-701 BC — *ukuqala* kwesivakalisi sakhe sokuqala. EikaJuda liqala ngo-70 AD — *ukuphela* kwelakhe. Isivakalisi sakhe saqala ekubethelweni emnqamlezweni ngo-30 AD

Yitsho ngokucacileyo: loo mithetho ifana nemithetho emibini eyahlukileyo. Kwaye ukuba yimithetho emibini eyahlukileyo, ekhethiweyo kuba nganye ivelisa u-2030, ngoko le ncwadi yenza kanye oko ityhola wonke umntu ngokwenza. Jonga enye indlela uze ubone ukuba zingaphi iindlela eziya kuyo. USirayeli ukususela ekupheleni kwexesha lakhe ngu-311 BC + 2730 = AD 2420. UYuda ukususela ekuqaleni kwakhe ngu-30 AD + 1960

= AD 1990. Akukho nanye kwezisindayo. Zombini iiwotshi zinobuthathaka kwi-

ankile, kwaye ndikhethe i-ankile esebenza kwimeko nganye.

Ngoko ke ndinetyala kuwe umthetho ongumthetho omnye ngokwenene.

Nantsi ke. **Ixesha eliphindaphindwayo lisetyenziswa ukususela ekungqingweni — kuzo zombini iimeko.** Ukungqingwa yihinge. Yinto uHezekile ayidwebe kwisitena waza wakha izakhiwo zakhe zokungqinga waza wabeka isitya sentsimbi phambi kwaso, kwaye simi embindini womqondiso wonke. Ukungqingwa kukaSirayeli kwenzeka ngo-701 BC. Ukungqingwa kukaYuda kwenzeka ngo-70 AD. Zombini izivakalisi eziphindaphindwayo ziphuma ekungqingweni okungokwazo.

Oko kunikezelwa ngala macala mabini asikomthetho mibini. Kulapho isigwebo *sokuqala sesizwe ngasinye* simi khona ngokubhekisele ekungqingweni kwaso - kwaye yiloo nto kanye umzimba kaHezekile wawuyiyo. Icala lasekhohlo, uSirayeli: iminyaka yakhe engama-390 ikwicala lasekhohlo lokungqingwa kumgca wexesha ukusuka ekunene ukuya ekhohlo, ngoko ke baya phambili ukusuka apho, kwaye ke ngoko ukungqingwa kwakhe kusekuqaleni *kwexesha* lakhe. Icala lasekunene, uYuda: iminyaka yakhe engama-40 ikwicala lasekunene, ngoko ke baya kungqingwa, kwaye ke ngoko ukungqingwa kwakhe kusekupheleni *kwexesha* lakhe.

Umthetho omnye wokuphindaphinda — ukukhonzela ekungqingweni. Umthetho omnye wejometri — icala likuxelela ukuba leliphi isiphelo segama lokuqala apho ukungqingwa kukhoyo. Ukungqingwa kukaSirayeli kuvula isigwebo sakhe; ukungqingwa kukaYuda kuvala okwakhe. Yiyo loo nto u-701 BC kukuqala kokubala okunye kwaye u-AD 70 kukuqala komnye, kwaye akusiyo indibano endiyitshintshileyo phakathi.

Amanqaku amabini ngaloo nto.

Asikuko ukuba ixesha libuyela umva. Iminyaka engamashumi amane kaYuda yahamba phambili njengaye wonke umntu — ukususela ngo-30 ukuya ku-70 AD. Amacala amalunga nokubekwa kumzobo, kungekhona malunga nendlela iminyaka ephila ngayo. Xa ixesha lokuqala liphela lingaguqukanga, eli xesha litsha lihanjiswa phambili lisuka kwi-hinge, kuba lelo kuphela icala apho isivakalisi sinokuhanjiswa khona.

Kwaye yenza iSahluko 4 sithwale okungaphezulu kunokuba sasinjalo kwiyure eyadlulayo. Ukufunda ngasekhohlo nasekunene sele kuxhomekeke kakhulu ekutolikeni kule ncwadi. Ngoku inika iisangqa kunye nezikhokelo. Ukuba loo

macala athetha nto ngaphandle *komntla* nasezantsi - into efanelekileyo ukuyicinga, kwaye nditshilo kwiSahluko 4 - ngoko iwotshi kaJuda ayinaso isizathu esisekelwe kwimigaqo sokuqala ngo-AD 70 endaweni yo-AD 30, kwaye u-AD 30 unika u-1990. Lonke ulwakhiwo luxhomekeke kuloo nkukacha inye apho *umprofeti* wayelele khona. Ndiyichaza ngesivakalisi esinye ukuze kungabikho mntu umele ayifune.

IPasika AD 70 kunye neminyaka yoo-1960 yiPasika **ka-2030** .

Iiwotshi ezimbini, akukho zingeniso ezabelwana ngazo

Zibeke ecaleni kwelinye.

	Indlu kaSirayeli	Indlu kaYuda
Isivakalisi (Hezekile 4)	Iminyaka engama-390	Iminyaka engama-40
Qala	701 BC	AD 30
Isikhokelo esivela ekungqingweni	phambili (kwicala lasekhohlo)	ukuya kuyo (kwicala lasekunene)
Ixesha lokuqala liyaphela	311 BC	AD 70
Ukuphindaphinda	Nye	Mbini
Ixesha eliphindaphindwe kabini	$390 \times 7 = 2730$	$40 \times 7^2 = 1960$
Iqala kwi	701 BC	AD 70
Iphelelwa lixesha	AD 2030	AD 2030

Jonga ukuba ezi kholamu zimbini *azinazo* izinto ezabelwana ngazo.

Izivakalisi ezahlukeneyo — 390 kunye 40, akukho nanye kuzo ethathwe kwenye. Imihla yokuqala eyahlukileyo, eyahlukene ngeenkulungwane ezisixhenxe, yasekwa kwiziganeko zembali ezahlukeneyo ngokupheleleyo ngeengxoxo ezahlukeneyo ngokupheleleyo. Imiyalelo eyahlukeneyo kumgca wexesha. Amanani ahlukeneyo okuphindaphinda — inye neyesibini. Amagama okugqibela ahlukeneyo — iminyaka engama-2730 kunye neminyaka engama-1960.

Babelana ngezinto ezimbini: isahluko sikaHezekile esibonika isabelo, kunye nomthetho okwiLevitikus obenza baphindaphindeke.

Kwaye ziphelelwa lixesha ngaloo nyaka mnye.

Nditshilo kwiSahluko sesi-3 ukuba inkqubo echaza into yokwenyani idla ngokuvelisa iziphumo ebezingajoliswanga kuzo. Le yeyokuqala kuzo. Bendinokukhetha umhla wokuqala kukaYuda ukwenza oku kusebenze - kodwa andizange ndikhethe, ukubethelelwa emnqamlezweni kwenze njalo, kwaye iminyaka engamashumi amane yokungqingwa yiloo nto imbali ikunika yona.

Ukudibana kuyenzeka ngengozi okanye yinto ngokwayo.

Isiganeko esinye esingaqhelekanga sinokusinda. Isahluko 9 sineewotshi ezimbini ezingaphezulu.

Ngaphambi kokuba siqhubeke: ikhonkco lesine elibuthathaka

Ndikuxelele ukuba kukho iindawo ezine apho ndingaphawula khona ingxoxo yam njengebuthathaka. Isahluko sesi-2 sasinekhalenda. Isahluko sesi-4 sasinesifundo sasekhohlo nasekunene. Isahluko sesi-5 sasinesifundo sexesha leLevitikus 26. Nantsi eyesine, kwaye ifanele ukuba kule sahluko kuba iwotshi kaYuda iqala ngayo.

Umhla wokubethelelwa emnqamlezweni wowama-30 AD uxhomekeke kwisikhundla sengcali encinci.

Olu luhlu luqhubeka ngolu hlobo. ULuka 3:1 uthi ubulungiseleli bukaYohane, ngoko ke ubhaptizo lukaYesu, luza kutsho kunyaka weshumi elinesihlanu kaTibheriyo Kesare. UYesu wayeneminyaka engamashumi amathathu (Luka 3:23). Ubulungiseleli baqhubeka iminyaka emithathu enesiqingatha, ukuya kuthi ga kwiiPasika ezine (Yohane 2:13, 5:1, 6:4, 11:55). Ngoko ke: unyaka weshumi elinesihlanu kaTibheriyo, kunye neminyaka emithathu enesiqingatha, unika ukubethelelwa emnqamlezweni.

Yonke into ijika xa uTiberius wayeneminyaka elishumi elinesihlanu ubudala.

Ubuninzi bokubala bubalwa ukususela ekufeni kuka-Augustus ngomhla we-19 ku-Agasti AD 14 — umhla uTiberius waba ngumlawuli *oyedwa* , kunye nomhla uTacitus, uSuetonius kunye noDio bonke ababala ubukumkani bakhe ukususela ngawo. Oko kubeka unyaka weshumi elinesihlanu ekupheleni kuka-AD 28 okanye ekuqaleni kuka-29, kunye nokubethelelwa emnqamlezweni malunga no-AD 32 okanye 33. Le yimeko eqhelekileyo kwaye ibanjwe zizazi-mbali ezininzi kunye neengcali ezininzi zeTestamente eNtsha. Kwakhona, uninzi aluchanekanga.

Ukubalwa kwabantu abambalwa kubalwa ngokuhambelana kukaTiberius— ukunikezelwa kwegunya elilinganayo phezu kwamaphondo okwenziwe malunga no-AD 11 ukuya ku-13, okuchazwe nguVelleius Paterculus, owayesaphila ngelo xesha. Oko kubeka unyaka weshumi elinesihlanu malunga no-AD 26, kunye nokubethelelwa emnqamlezweni ngo- AD 30.

Ndisebenzisa ukubala okuncinci. Kunika u-AD 26 kunye no-AD 30.

Kukho ukuxhomekeka kwesibini ngaphakathi kweli, kwaye kufanele apha

endaweni yokuba kubhalwe phantsi. Ubulungiseleli beminyaka emithathu enesiqingatha buxhomekeke ekubaleni iiPasika ezine kwiVangeli likaYohane. Ezintathu kuzo zicacile — 2:13, 6:4 kunye no-11:55 zonke zibiza iPasika. Eyesine, uYohane 5:1, ithi kuphela “umthendeleko wamaYuda,” ngaphandle kwenqaku elicacileyo, kwaye uninzi lwezifundo luyifundeka njengenye isidlo; iPentekoste kunye neeTabernakele zombini zicetywayo. Ngoko ke ukufundwa kwePasika ezine nako kuyathwala umthwalo, kwaye kuyaphikiswana ngako.

Zombini ziyakhuseleka. ULuka wayebhalela abaphulaphuli bephondo kumaphondo asempuma, apho igunya likaTiberius lalisetyenziswa khona livela kurhulumente odibeneyo; unyaka weshumi elinesihlanu obalwa kwisibonelelo sephondo wawuya kuqondwa nguTheophilus. Kwaye umhla wama-30 AD uxhaswa kakhulu, kuquka noLwesithathu umhla we-14 Nisan ohambelana nolandelelwano lweveki yenkanuko.

Kodwa ndiza kukuxelela ukuba umbuzo uphendulwe, kuba kunjalo, kodwa umfundi ojongayo uya kufumana uninzi oluchasene nam kwimizuzu elishumi.

Nantsi into ekhwele kuyo. Ukuba ukubethelelwa emnqamlezweni bekungowama-33 AD endaweni yowama-30 AD, iminyaka engamashumi amane kaYuda ibiya kudlula ku-73 AD endaweni yowama-70 AD - kwaye u-73 AD ayiloxesha lokungqingwa kweYerusalem ngePasika; kukuwa kweMasada. Iwotshi ibingayi kuvala. **Iwotshi kaYuda ifuna umhla wama-30 AD.**

Iwotshi yakwaSirayeli ayisebenzi. Isekelwe kwi-701 BC kwaye ayichukumisi nto kwezi zinto.

Ngoko ke kwizivakalisi zam ezibini, esinye sixhomekeke kulandelelwano lweziganeko oluphikiswayo kanti esinye asixhomekekanga, kwaye zisafumaneka kunyaka omnye. Oko kubalulekile. Akunamsebenzi ukwenza ngathi lowo uphikiswayo akaphikiswayo.

Leyo yiseti epheleleyo yeCandelo lesiBini: ikhalenda ekwiSahluko sesi-2, ukufundwa ngasekhohlo nasekunene kwiSahluko sesi-4, ubude bexesha lokufunda kwiSahluko sesi-5, kunye nolandelelwano lwexesha lweTestamente eNtsha apha - oludibanisa ngokwenene ezimbini, ukubalwa kukaTibheriyo kunye nokufundwa kwePasika ezine, kwaye zombini ezi zinto zicgina umhla wokuqala kukaYuda.

Ezo ziindawo zokushicilela ukuba ufuna ukuphula le ncwadi.

Inxalenye yesiBini iphelela apha. Isahluko sesi-8 sithatha iiveki ezingamashumi asixhenxe zikaDaniyeli - ucwangciso oluxhomekeke kwimihla ekufutshane. Emva koko iCandelo lesi-4 libeka ezinye iiwotshi ezimbini ezisebenzayo kwaye libuza ukuba zizimele kangakanani na kwezi zine .

INXALENYE YESITHATHU — IIVEKI EZINGAMASHUMI ASIXHENXE

Isakhelo esimalunga nemihla sixhomekeke kuso.

Isahluko 8 — Iiveki Ezingamashumi Asixhenxe ZikaDaniyeli

Yonke into ukuza kuthi ga ngoku yakhiwe kwizahluko ezibini: uHezekile 4, onika izivakalisi, kunye noLevitikus 26, ozandisa. Ezo zimbini zivelisa unyaka.

Esi sahluko sahlukile. UDaniyeli 9 akavelisi u-2030 kwaye andizukuzenza ngathi uyawuveza. Oko akuvelisiyo sisimo esenza imihla ekufutshane iqondakale - apho sikwindawo ethile emiselweyo, isizathu sokuba kusekho iminyaka emithathu enesiqingatha, kunye nesizathu sokuba imbandezelo yeminyaka esixhenxe uninzi lwamaKristu luyilindele iphindaphindwe kabini kwento esele yenzekile isiqingatha.

Ukuba iZahluko 6 kunye ne-7 zikuxelela unyaka, esi sahluko sikuxelela imo.

Ikwaqulathe ivesi enye efundwa kakubi kakhulu kwiincwadi zesiprofeto, kwaye malunga nesibini kwisithathu sendlela ndiza kuchitha ixesha kuyo, kuba yonke into abantu abaninzi abayikholelwayo ngexesha lokuphela ixhomekeke kwisivakalisi esinye esifundwa ngendlela ethile.

Nasi sonke isiprofeto. Sifunde ngaphambi kokuba ndithethe nantoni na ngaso.

24 *“Iiveki ezingamashumi asixhenxe zimiselwe abantu bakowenu nesixeko sakho esingcwele, ukuphelisa isikreko, ukuphelisa isono, ukwenza ucamagushelo lobugwenxa, ukuzisa ubulungisa obungunaphakade, ukuvala umbono nesiprofeto, nokuthambisa ingcwele kangcwele.”*

25 *Ngoko ke kufuneka wazi kwaye uqonde ukuba ukususela ekuphumeni komyalelo wokuba ibuyiselwe kwaye yakhiwe kwakhona iYerusalem kude kube nguMesiya uMthetheli, kuya kubakho iiveki ezisixhenxe kunye neeveki ezingamashumi amathandathu anesibini; iya kuphinda yakhiwe, inebala kunye nomsele, nangamaxesha eembandezelo.*

26 Emva kweeveki ezingamashumi amathandathu anesibini uMesiya uya kunqunyulwa angabi nanto, kwaye abantu benkosana ezayo baya kutshabalalisa umzi kunye nendawo engcwele. Kwaye isiphelo sawo siya kufika ngomkhukula; kude kube sekupheleni kuya kubakho imfazwe; isiphelo simiselwe.

27 Uya kuqinisekisa umnqophiso nabaninzi kangangeveki enye, kodwa phakathi evekini uya kuyiphelisa imibingelelo neminikelo yokudla; kwaye ephikweni lezinto ezicekisekayo kuza kuza umntu otshabalalisayo, kude kube yintshabalalo epheleleyo, lowo umiselweyo, uthululelwe phezu komntu otshabalalisayo.

— Daniyeli 9:24–27

Iiveki zisixhenxe

Into enye malunga nesigama ngaphambi kwayo nayiphi na enye into, kuba isiNgesi siyayifihla.

Igama elinikelweyo *iveki* lithi שָׁבֻעַ (*shavua*), kwaye akuthethi iveki yeentsuku. Ithetha **isixhenxe** - iyunithi yesixhenxe, nantoni na ebalwayo. IsiHebhere sineSabatha yeentsuku kunye neSabatha yeminyaka; ILevitikus 25 yakha uqoqosho olupheleleyo ngemijikelo yeminyaka esixhenxe, kwaye uDaniyeli ebesandula ukufunda uYeremiya malunga neminyaka engamashumi asixhenxe yokuthinjwa, echazwa yi-2 yeziKronike 36:21 njengomhlaba ohlawula *iminyaka yawo yesabatha engagcinwanga* .

Ngoko ke amashumi asixhenxe anesixhenxe yiminyaka engamashumi asixhenxe anesixhenxe: **iminyaka engama-490** . Loo fundo ayiphikisani. Ibanjwa kuzo zonke iinkalo zokutolika, ngabantu abavumelana phantse ngento enye kweli candelo.

Ikhadi lamanqaku: izinto ezintandathu ekufuneka zenzeke

Ivesi 24 yindawo ephantse ingafundwa mntu, kwaye yindawo egqibayo ukuba iiveki ezingamashumi asixhenxe zigqityiwe na.

Izinto ezintandathu zimiselwe ukuba zifezekiswe ngaphakathi kwazo:

Injongo	Imeko
1 ukugqiba isiphambeko	kwenziwe emnqamlezweni
2 ukuphelisa isono	kwenziwe emnqamlezweni
3 ukwenza ucamagushelo lobugwenxa	kwenziwe emnqamlezweni

- | | | |
|---|------------------------------------|--|
| 4 | ukuzisa ubulungisa obungunaphakade | iyaphikiswana — jonga ngezantsi |
| 5 | ukutywina umbono nesiprofeto | ayikenzeki |
| 6 | ukuthambisa ingcwelengcwele | ayikenzeki |

Izinto zokuqala ukuya kwezintathu zingumsebenzi weKhalvari kwaye andicingi ukuba umKristu angazifunda ngenye indlela. *“Ngoku, ekuphelisweni kwamaxesha, wabonakalaliswa kanye ukuba asuse isono ngedini lakhe”* (Hebhere 9:26). Intlawulelo yenziwe. Ukreko lwalugqityiwe. Yiyo leyo ivangeli.

Izinto ezintlanu nezintandathu azikaze zenzeke ngokucacileyo. Umbono nesiprofeto azitywinwanga — sisazifunda, sisaphikisana ngazo, sisabhala iincwadi ezifana nale. Kwaye akukho ngcwele ingcwele ethe yathanjiswa.

Into yesine yile ingayi kufakwa kakuhle. *Ukungenisa ubulungisa obungunaphakade* kwaqala emnqamlezweni ngengqiqo yokuba ubulungisa obungebobethu bufumanekile; abukafiki ngengqiqo yokuba ihlabathi lizaliswe bubo. Abahlalutyi bayahlukana. Ndiyibala njengeqalileyo kwaye ayigqitywanga, kwaye ndiyibeka uphawu endaweni yokuyibala kwikholamu endincedayo.

Nantsi ke isizathu sokuba ikhadi lamanqaku libaluleke. Ukuba iiveki ezingamashumi asixhenxe zagqitywa kwinkulungwane yokuqala, ngoko umbono nesiprofeto zitywiniwe kwaye eyona ingcwele igcotshiwe, kwaye akukho nanye kwezi ziyinyani. Ukuba ziqhubeka ngokuqhubekayo ukusuka kumyalelo, zaphela kudala ngenxalenye yesithathu yenjongo yazo ingafezekiswanga. Into ethile kulandelelwano ayigqitywanga - kwaye eso asiso sigqibo endisifakayo, koko yivesi 24 efunekayo kuye nabani na oyifundayo.

Umyalelo, kunye neminyaka engama-483

Ivesi 25 inika umpu wokuqala: *“ukususela ekukhutshweni komyalelo wokubuyisela nokwakha kwakhona iYerusalem.”*

Kucetywa imithetho emine yamaPersi njengeyomntu omele ayithethe kwaye mnye kuphela kuyo ohambelana nenkcazo. UKoreshi ngo-538 BC wagunyazisa ukwakhiwa kwakhona kwetempile, hayi isixeko. UDariyo ngo-520 waqinisekisa loo msebenzi wetempile. UArtashashta ngo-445 wagunyazisa uNehemiya ukuba akhe kwakhona iindonga - umyalelo malunga nokuqinisa, owanikwa umngcamli.

Umyalelo ka-Artashashta ku-Ezra, kunyaka wesixhenxe wolawulo lwakhe, ngulowo uhambelana nala mazwi. Ugunyazisa ukuvuselelwa, uxhasa ngezimali inkonzo

yetempile, umisela oomantyi nabagwebi, kwaye umisela kwakhona umthetho kaThixo njengomthetho welizwe - ukuvuselelwa komgaqo-nkqubo, kungekuphela nje ukulungiswa kwamatye. UEzra 7 uyawubhala.

Le ncwadi ithi loo myalelo umiselwe ngowama-458 BC , kwaye iSihlomelo E sichaza ukuba kutheni unyaka wama-457 BC uyindlela eqhelekileyo kunye nento ebangela umahluko. Zombini ziyakhuseleka; ukwahlukana kuvela ekubeni ubala iminyaka yobukhosi basePersi ngokwesivumelwano sonyaka wokubekwa esihlalweni nokuba ubala ukususela entwasahlobo okanye kunyaka omtsha wasekwindla. Ndisebenzisa u-458 kwaye nditsho njalo endaweni yokuwubeka njengomiselweyo.

Ngoku inani:

Iiveki ezisi-7 × 7	Iminyaka engama-49	458 BC → 409 BC
Iiveki ezingama-62 × 7	Iminyaka engama-434	409 BC → AD 26
Iiveki ezingama-69 × 7	Iminyaka engama-483	458 BC → AD 26

(Izibalo zeTier 1, ezibalwa kwiminyaka yeenkwenkwezi ngoko unyaka ongekho u-zero awunakuluma: -457

+ 483 = 26. Indlela ende: 458 BC ukuya ku-1 BC yiminyaka engama-457, omnye unyaka ufikelela ku-1 AD, ushiya ama-26 ukuba aqhubeke.)

Iiveki ezisixhenxe zokuqala zinombono ocacileyo: ivesi yama-25 ithi isixeko “siya kuphinda sakhiwe, sibe nebala nomjelo, nangamaxesha okubandzeleka,” kwaye iminyaka engamashumi amane anesithoba yokwakhiwa kwakhona phantsi kwenkcaso yiloo nto kanye uEzra noNehemiya bayichazayo.

UMesiya iNkosana — ukuthanjiswa, hayi ukuzalwa

Iiveki ezingamashumi amathandathu anesithoba zibaleka “kude kube nguMesiya iNkosana.” Kude kube nini kanye kanye? Wazalwa, wabhaptizwa, wangena eYerusalem, wabethelelwa emnqamlezweni. Ngowuphi ogqiba ukubala?

Isihloko siyayigqiba loo nto.

UMesiya — מָשִׁיחַ .
Kukuthanjiswa.

מָשִׁיחַ (mashiach) — kuthetha *ukuthanjiswa* .
Isiphetho asilo

UYesu wathanjiswa ekubhaptizweni kwakhe, xa uMoya wehla phezu kwakhe, kwaye iTestamente eNtsha itsho njalo ngaloo mazwi. UPetros, eshumayela endlwini kaKorneli: *“Niyamazi uYesu waseNazarete, indlela uThixo amthambise ngayo ngoMoya oyiNgcwele nangamandla”* (IZenzo 10:38). NoYesu ngokwakhe kwindlu yesikhungu yaseNazarete, efunda uIsaya ngokuvakalayo kwaye ewusebenzisa kuye ngaloo mini: *“UMoya weNkosi uphezu kwam, ngokuba indithambise”* (Luka 4:18).

Ngoko ke iiveki ezingamashumi amathandathu anesithoba ziphela eJordan, ngo-AD 26, xa uMesiya wathanjiswa waza waziswa. ULuka 3:1 uthi eso siganeko singonyaka weshumi elinesihlanu kaTibheriyo, kwaye iSahluko 7 sele sikuxelele ngokucacileyo ukuba le ncwadi isebenzisa ukubalwa kwabantu abambalwa kwaloo nyaka weshumi elinesihlanu kwaye uninzi lukubeka emva kweminyaka emibini. Obo buthathaka bungobesi sahluko kanye njengeSahluko 7, kwaye andizukubuvumela buhlale bungakhankanywa kwisahluko esichaphazela kakhulu.

"Emva kweeveki ezingamashumi amathandathu anesibini" — isithuba sokuqala, kwaye sincinci

Ivesi 26 iqala ngolu hlobo: *“Emva kweeveki ezingamashumi amathandathu anesibini uMesiya uya kunqunyulwa.”*

ukuba ukubethelelwa emnqamlezweni kwenzeka ekupheleni kweeveki yamashumi amathandathu anesithoba. Funda njengoko kubhaliwe, kuthetha into ekhululekileyo neluncedo ngakumbi: **emva**. Hayi kwiveki yokugqibela. Emva.

IsiHebhere sineendlela zokuthi *ngoko nangoko*, kwaye le ayisiyo enye yazo. Eli gama lisisihlomelo solandelelwano, kwaye lishiya isithuba singachazwanga.

Oko kubalulekile kuba ixesha lokuphumla lalingelona nto. UMesiya wathanjiswa ngo-AD 26 waza wanqunyulwa ngePasika ngo-AD 30—iminyaka emithathu enesiqingatha yobulungiseleli basesidlangalaleni phakathi kweziganeko ezibini, iiPasika ezine, zonke iincwadi zeVangeli.

Qaphela oko ivesi 25 kunye nevesi 26 zikwenzayo phakathi kwazo. Ivesi 25 ibala **kwisiganeko** kwaye isibala ngokuchanekileyo: iminyaka engama-483, ukuya ekuthanjisweni. Ivesi 26 emva koko ixela isiganeko sesibini kwaye isidibanisa nesokuqala ngegama elingabalwanga. **Inani lichanekile kwaye isinxibelelanisi sivulekile, kwaye ngasinye senza kanye oko sikuthethayo.** Akukho nto ilula apha. Incwadi ethi amashumi asixhenxe ayethambile kuya kufuneka iphendule kwiintsuku ezili-1260 kamva; incwadi ebona ukuba *emva koko* akusilo umlinganiselo ayibanga nto konke konke malunga namashumi asixhenxe.

Yibambe loo mahluko. Ibuya kwiSahluko 11 ngendlela eyahlukileyo.

Amadoda Amabini Kwivesi Elinye

Yonke into ekule ncwadi ephathelele iveki yamashumi asixhenxe kaDaniyeli ijika ibe yivesi enye, kwaye kumbuzo le vesi engawuphenduli ngokuthe ngqo: **ngubani “yena”?**

“Uya kuqinisekisa umnqophiso nabaninzi kangangeveki enye, kodwa phakathi evekini uya kuyiphelisa imibingelelo neminikelo yokudla; kwaye ephikweni lezinto ezicekisekayo kuya kuza lowo uphanzisayo, kude kube yintshabalalo epheleleyo, lowo umiselweyo, uthululelwe phezu kwalowo uphanzisayo.” —Daniyeli 9:27.

Yifunde njengomntu omnye kuyo yonke le nto, uze ufumane ingcaciso efundiswe uninzi lwamaKristu: umchasi-Kristu ozayo utyikitya isivumelwano seminyaka esixhenxe noSirayeli, asiphule emva kweminyaka emithathu nesiqingatha.

isiqingatha seminyaka, imisa amadini etempileni eyakhiwe ngokutsha, ize imise isikizi. Yonke into eyinxalenye yexesha elidumileyo lexesha lokuphela yakhelwe kuloo fundo yesi sivakalisi sinye.

Yifunde njengamadoda amabini uze ufumane oko le ncwadi ikutshoyo: UMesiya uyawuqinisekisa umnqophiso aze aphelise inkqubo yeminikelo ngokuwuzalisekisa, kwaye kuvela umfanekiso wesibini — umtshabalalisi — kwisiqingatha esingasemva sale vesi.

Ngoko ke lonke ulwakhiwo luxhomekeke ekubeni umxholo utshintsha phi, kwaye nokuba ingaba. Nazi iimvavanyo ezintathu, kwaye zonke ezintathu zizinto onokuzijonga kwisicatshulwa ngokwaso endaweni yokuthatha kum.

Vavanya enye — igrama iphawula utshintsho

Jonga indlela ezi ziqingatha zimbini ezibhekisa ngayo kubantu bazo.

Isiqingatha sokuqala asinaye umdlali obizwa ngegama kwaphela. Izenzi ezibini zomntu wesithathu, zombini ziqulathe isihloko ngaphakathi kwesenzi: **יֵרֵב, וְהִגְבִּיר** (*vehigbir*), “kwaye uya komeleza,” kwaye **יָשַׁב, וְיָשַׁב** (*yashbit*), “uya kuyiphelisa.” Akukho sibizo. Umfundi kulindeleke ukuba aqhubeke nesihloko phambili ukusuka kwivesi yama-26.

Emva koko isiqingatha sesibini siyayeka ukwenza loo nto. Sibonelela ngomdlali weqonga: **מִשְׁמַעַם** (*mesomem*), i-participle

— “lowo utshabalalisayo,” umtshabalalisi. Kwaye ikwenza kwakhona ekugqibeleni nge- **שֹׁמֵם** (*shomem*).

Loo nto yimpawu yokwenyani yolwakhiwo kwaye kulula ukuyiphosa kwisiNgesi. IsiHebhere asivezi igama elitsha lesihloko esele sisebenza. Uphatha isihloko esingachazwanga logama nje sihlala sinjalo kwaye uqamba esitsha xa sitshintsha. Le vesi isebenzisa igama elithi “yena” elingachazwanga, ize iqambe umntu.

Oku akukuxeleli *ukuba ngubani* lowo ungabizwanga ngegama. Kukuxelela ukuba indoda esekupheleni kwevesi ayisiyo nje indoda esekuqaleni kwayo.

Uvavanyo lwesibini — isenzi somnqophiso sisenzi esingalunganga sokwenza isivumelwano

IsiHebhere sinesiqhalo esiqhelekileyo sokungena kwisivumelwano, kwaye asisiso esisetyenziswa nguDaniyeli.

Intetho eqhelekileyo yi- **יְרֵב, בְּרִית** (*karat berit*), “ukunqumla umnqophiso” —

ibinzana elisetyenziswa xa uThixo enqophisana noNowa, noAbraham, eSinayi, noDavide. Livelu kuyo yonke iTestamente eNdala. Ukuba uDanieli wayethetha ukuba umntu *wenza* umnqophiso, elo libinzana elihleli lilungele ukubonwa.

Akayisebenzisi. Ubhala **athi** **ירב, יר, יר, יר** — iHiphil ye- **גבר** (*gabar*), ongqiqo yakhe ikukuba namandla, ukoyisa, ukwenza abantu babe namandla. Kwisizathu kuthetha ukuqinisa, ukuqinisa, ukuqinisa.

Awuyiqinisi into engekho. Isenzi sithetha umnqophiso osele usebenza kwaye sichaza umntu owenza womelele - nto leyo echaza oko uMesiya wakwenzayo ngomnqophiso uThixo awayesele ewenzile, kwaye yindlela engaqhelekanga yokuchaza isivumelwano seminyaka esixhenxe esisayinwa okokuqala.

Qaphela kwakhona ukuba isivumelwano sinobani: **ים, יר, יר** (*la-rabbim*), “nabaninzi.” Elo binzana alinjalo

cala. Sisigama soMkhonzi kaIsaya, “*oya kugwebela abaninzi*” aze “*athwale isono sabaninzi*” (Isaya 53:11–12) — kwaye sisigama uYesu awafikelela kuso etafileni: “*Eli ligazi lam lomnqophiso, eliphalala ngenxa yabaninzi ukuze kuxolelwe izono*” (Mateyu 26:28). Umnqophiso, ophalala, ngenxa yabaninzi. Ucaphula le ndinyana.

Uvavanyo lwesithathu — indoda ekupheleni kwevesi yindoda umgwebo owela kuyo

Le yeyona inamandla kakhulu kwezi zintathu kwisiNgesi, kwaye iza nomqathango omnye endiya kuwuchaza ekugqibeleni endaweni yokuwungcwaba.

Landela isiqendu sokugqibela de kube sekupheleni kwaso. Intshabalalo — “*intshabalalo epheleleyo, leyo imiselweyo*” — **ithululelwa phezu kwalowo utshabalalisayo.**

Nokuba ngubani na oza kujongana nesiqingatha sesibini semfazwe, nguye lowo intshabalalo emiselwe ukuba ifike kuye. Akagcini nje ngokwenza, uyagwetywa.

Ngoku buza ukuba ingaba ngumntu ofanayo na oqinisekisa isivumelwano nabaninzi.

Ayinakwenzeka. Hayi ngezizathu zemfundiso - ngezizathu zesivakalisi. Omnye umntu uqinisa umnqophiso aze aphelise inkqubo yeminikelo. Omnye wenza amasikizi, achithe, aze agwetywe. Umntu omnye kuya kufuneka abe ngumqinisekisi womnqophiso kwaye abe yintloko yengqumbo emiselweyo kwisithuba sevesi enye.

Loo mgca ucocekileyo ufumanekayo: umxholo wesiqingatha sesibini uchazwa yivesi njengowona ntshabalalo inye ewela phezu kwawo.

Ngoku ke imiqathango endandiyithembisile.

Igama lokugqibela lale vesi ngu- **שׁוֹמֵם** (*shomem*), kwaye iinguqulelo zahlukana kuyo. I-NASB, i-ESV, i-NIV, i-NET, i-CSB kunye ne-NLT zonke ziyifunda njengearhente - *umtshabalalisi* , lowo wenza incithakalo.

I-KJV, i-NKJV kunye ne-ASV ziyifunda njengemeko — *i-“desert”* , ethetha isixeko okanye abantu ababhubhileyo. Kwisifundo sakudala, intshabalalo ithululelwa kwixhoba kunokuba ithululelwe kumenzi wobubi, kwaye olu vavanyo lulahlekelwa yincopho yalo.

Ndisebenzisa iNASB, kwaye abantu banamhlanje bayavumelana nayo. Kodwa umfundi ofunda kwiKing James unombuzo oyinyani apha kwaye ufanele ukuxelelwa loo mbuzo kunokuba awufumane ngokwakhe.

Oko kusindayo nangayiphi na indlela : igama *lokuqala* kula mabini, מֶשׁוֹמֶם (*meshomem*) kwibinzana elithi “*ephikweni lezinto ezicekisekayo kuza kufika umntu ochithayo,*” lithetha into ethethwayo kuyo yonke into efundwayo. Umdlali omtsha ubizwa ngegama kwaye nguye owenza incithakalo. Ngoko ke isakhiwo sevesi esinezihloko ezibini

— vavanya iziphumo zomntu — ime nakweyiphi na indlela igama lokugqibela elihamba ngayo. Yinto yokugqiba umgwebo kuphela exhomekeke kwinguqulelo.

Apho umgca uwela khona

Ukudibanisa ezi zintathu:

	Isihloko	Oko akwenzayo
27a	engabizwanga elithi “yena,” kuthathwe kwi-v. 26	ngegama uqinisa umnqophiso nabaninzi · uphelisa umbingelelo neminikelo phakathi kwesixhenxe
27b	<i>mesomem</i> — the umtshabalalisi, ukubizwa	iza ngephiko lamanyala · yenza incithakalo · osandul' intshabalalo emiselweyo ithululelwe phezu kwayo

Isiphako siwela “*nakwiphiko lamasikizi.*” Phambi kwaso, umnqophiso uyaqiniswa. Emva kwaso, kukhethwa umdlali omtsha, aze agwetywe.

Ngubani “inkosana ezayo”?

Umbuzo wesimelabizo kwivesi yama-27 awunakusonjululwa ngaphandle kokulungisa oku, ngoko ke umele ulungiswe apha.

“...kwaye abantu benkosana ezayo baya kutshabalalisa umzi nendawo engcwele.” — Daniyeli 9:26b

Kuphakanyiswa abaviwa abathathu, kwaye omnye wabo akavunyelwa yilo mthetho ngokwawo.

Okokuqala, igama malunga neli gama. UNkosana nantsi ngu- נָגִיד (*nagid*), kwaye ayilogama eligcinelwe amadoda alungileyo. UH Ezekile 28:2 ulisebenzisa kumlawuli waseTire - umfanekiso oqhubeka uchazwa ngala mazwi aqatha kubaprofeti. Ligama eliqhelekileyo lomntu okhokelayo: ookumkani, abaphathi, amagosa etempile, abalawuli bamanye amazwe, abalawuli abangendawo. Ngoko

ke akukho mntu unokukhutshelwa ngaphandle ngenxa yokuba *inkosana* ivakala ihloniphekile kakhulu kuye, kwaye akukho mntu unokubandakanywa ngenxa yokuba ivakala ihloniphekile kakhulu kwabanye.

Umntu wokuqala: umchasi-Kristu wexesha elizayo. Olu lufundo oluqhelekileyo lwexesha kwaye luyi-hinge yesakhelo sesivumelwano seminyaka esixhenxe - inkosana ezayo yevesi 26 iba ngu-"yena" wevesi 27, ityikitya isivumelwano, ize isaphule. Yonke into ephikisana nale ncwadi ixhomekeke kuyo. Kwakhona lufundo olufuna ukuba kutshatyalaliswe isixeko kunye nendawo engcwele kwivesi 26 ukuba kube sisiganeko esahlukileyo kwi-AD 70 okanye ibhrakhethi ende engaqhelekanga.

Umviwa wesibini: uMesiya. Oko kukuthi, zombini iinkosana nguYesu — *uMesiya iNkosana* kwivesi yama-25 kunye *nenkosana eza kuza* kwivesi yama-26. Inomtsalane kuba isusa ngokupheleleyo umchasi-Kristu kuDaniyeli 9, nto leyo ifunwa yingxoxo.

Kodwa funda isivakalisi esisivelisayo. **Abantu benkosana batshabalalisa isixeko kunye nendawo engcwele.** IYerusalem kunye netempile zatshatyalaliswa ngo-AD 70 yimikhosi yamaRoma. Kule ncwadi, umkhosi wamaRoma *ngabantu bakaYesu*. Abantu bakhe babengamaYuda, kwaye amaYuda awazange ayitshabalalise loo tempile - afela kuyo.

Impikiswano efanelekileyo kukuba iZibhalo zinyanzela imikhosi yangaphandle ukuba ikhonze uThixo, zize zithi: UNEbhukadenetsare "*ngumkhonzi wam*" (Yeremiya 25:9), uAsiriya "*yintonga yomsindo wam*" (Isaya 10:5), kwaye uKoreshi ubizwa ngokuba *yinkosi kaThixo*, umthanjiswa wakhe (Isaya 45:1). Ngoko ke ingcamango yokuba iRoma yayisebenza njengesixhobo sokugweba kukaKristu kwisixeko ayisiyonto ingaqhelekanga—uYesu ngokwakhe wayevakalise eso sigwebo kuLuka 19.

Nangona kunjalo, "*abantu benkosana*" ligama elinobumnini, kwaye igama elinobumnini ngokwemvelo libiza abantu abangowabo okanye abayalelayo, kungekhona abo uThixo wayebasebenzisa nxamnye nomnye umntu. Ukufunda kufuneka kugxininiswe kanye kwinqanaba apho ivesi icacile khona.

Kukho uhlobo lwesibini lwale ncwadi ekufuneka ndiyithathele ingqalelo, kuba yileyo ndiyibambe okwethutyana: ukuba *abantu* ngamaYuda - abantu bakaMesiya - nokuba itempile yawa ngenxa yokuba bamgatya.

Imfundiso yenkolo yoko ichanekile kwaye igrama yayo ayichanekanga, kwaye ezi zimbini zinokwahlulwa ngokupheleleyo.

Imfundiso yenkolo kuqala kuba iyinyani kwaye ibalulekile. Itempile

yatshatyalaliswa njengomgwebo wokungamkeli uMesiya. Oko akuyongqiqo; koko uYesu wakuthethayo, kwangaphambili, ngamazwi acacileyo. “*Khangalani, indlu yenu ishiywa nani ingenanto*” (Mateyu 23:38). “*Abayi kukushiya nalinye ilitye phezu kwelinye, kuba anizange nilazi ixesha lokuvelelwa kwenu*” (Luka 19:44). Isizathu se-AD 70 yinto eyenzeka ngo-AD 30.

Ngoku ke igrama. Kwivesi 26 isiHebhere sifundeka ngolu hlobo **אֲבֵהָ נָגִיד מַעַ** **חִישׁ יִשְׁדָּק הָיִר עָוָה** — izinto ezibekwe phambili ukuze kugxininiswe, kunye nesixeko nendawo engcwele , emva koko isenzi **יִשְׁדָּק חִישׁ** (*yashchit*), “uya kutshabalalisa,” aze emva koko umxholo wayo: **מַעַ** (*am*), abantu benkosana, lowo uzayo.

U-Am ngumxholo wesenzi. Abantu ngabona batshabalalisayo. Ngoko ke, intsingiselo ebona babe ngamaYuda inevesi ethi amaYuda atshabalalisa isixeko kunye nendawo engcwele - kwaye amaYuda awazange ayitshabalalise loo tempile. Arhangqwa ngaphakathi kuyo aza afa ekhusela.

Umahluko uphakathi **kwesizathu** kunye **nesixhobo** , kwaye iSibhalo sibahlukanisa apha. UDaniyeli 9:26 ukhankanya iarahente - abantu benkosana ezayo, nokuba loo nkosana izakuba ngubani na. UYesu ukhankanya imbangela: abazange baliqonde ixesha lokutyelelwa kwabo. Akukho mntu umele akhethe. Ukwaliwa kwazisa umgwebo; imikhosi yawuphumeza.

Kwaye qaphela oko kungaphumeleliyo xa uvumela isicatshulwa ngasinye senze umsebenzi waso. **UDaniyeli unika ulandelelwano**

— UMesiya wanqunyulwa, emva koko isixeko kunye nendawo engcwele zatshatyalaliswa. **UYesu unika isizathu. UHezekile 4 unika ixesha eliphakathi** — iminyaka engamashumi amane yesigwebo sikaYuda, ukususela ngo-30 ukuya ku-70 AD, esisetyenziswa yiSahluko 7 ukumisa iwotshi yakhe. Izibhalo ezintathu, isiganeko esinye, ngasinye sinikezela oko ezinye zikushiwayo. Oko kuphumela okungcono kunokwenza ivesi enye ithwale zonke ezintathu.

Umviwa wesithathu: uTitus. UTitus Flavius Vespasianus wayalela ukungqingwa kweYerusalem ngo-AD 70. Wayengunyana womlawuli owayelawula kwaye eyindlalifa yenkosi - inkosana yamaRoma ngokucacileyo. Kwaye abantu *bakhe* , imikhosi, benza kanye oko kuthethwa yile ndinyana: batshabalalisa isixeko kunye nendawo engcwele.

Kukwakho nenqaku lolandelelwano olumkholisayo. Ivesi yama-26 isandul’ ukuthi *uMesiya uza kunqunyulwa*. Ukuphinda aveze loo Mesiya, kwisithuba esilandelayo, njengenkosana ezayo kuya kuba yinto engaqhelekanga — Usandul’ ukuchazwa njengonqunyulweyo, kwaye *ukuza* yindlela engaqhelekanga yokuthetha ngaye

ngelo xesha. Xa ifundwa njengemifanekiso emibini, le vesi ilandelelana nje: uMesiya uyanqunyulwa, kwaye emva koko abantu benkosana ezayo bayasitshabalalisa isixeko. Ngo-30 AD, emva koko ngo-70 AD, ngokulandelelana.

Ihambelana nesiganeko kwaye ihambelana nomdlali weqonga. Ayifuni mpikiswano ingqongqo malunga nokuba imikhosi yeeNtlanga ingabizwa ngokuba ngabantu bomntu othile na - imikhosi yayingabantu bakaTitus ngokungathandabuzekiyo. Kwaye ibeka isiprofeto sikaDaniyeli ngqo kungqingo olusetyenziswa yiSahluko 7 njenge-ankile yewotshi kaYuda, eyayifikelelwe kwicala elahlukileyo ngokupheleleyo ngo-70 AD .

Oko ndikubangayo, noko ndingekuko

Ndibeka uTito phambili njengombhalo ofanelekileyo kwaye andinaso isiqinisekiso esingaphezulu koko. **Andiqinisekanga phakathi kwakhe noMesiya** . Lo mbuzo ujika kwi-syntax yesiHebhere nakwimithetho yangaphambili yolwimi, kwaye abaphengululi abaye bachitha ubomi babo kuloo mbhalo abavumelani ngaloo nto.

Okubalulekileyo kule ncwadi kuncinci kunombuzo, kwaye ndifuna ukucacisa ngayo.

Ingxoxo apha ayifuni ukwazi ukuba inkosana nguTito okanye uMesiya. Ifuna ukuba inkosana ingabi ngumchasi-Kristu.

Yilandele. Ukuba inkosana nguTitus, umthetho ongaphambili unika ivesi 27 kuTitus — nto leyo eya kuba nenjengele yamaRoma eqinisa umnqophiso nabaninzi ize iphelise umbingelelo neminikelo. Akukho mntu ubambelele kuloo nto kwaye akukho nto iyixhasayo, ngoko ke isimelabizo kufuneka sibuyele umva, kuMesiya. Ukuba endaweni yoko inkosana nguMesiya, isimelabizo sifika ngqo kuMesiya. **Zombini iindlela zifika kwindawo enye.** Kuphela kukufunda kwesithathu — umchasi-Kristu osezayo — obeka umsayini wesivumelwano kwivesi 27, kwaye yileyo eyakhelwe kuyo isakhelo seminyaka esixhenxe.

Ngoko ke umsebenzi awukokuchonga inkosana. Yile: **intshabalalo echazwe kwivesi 26 yi-AD 70, kwaye inkosana eyayiqhutywa ngabantu bayo yayiyeyonyaka ka-AD 70.** Isixeko satshatyalaliswa. Indawo engcwele yatshatyalaliswa. Eso sisiganeko esigqityiweyo esinomhla, kwaye indoda eyayisenziwa ngabantu bayo yayiphila ukuyibona. Ukumfunda njengomlawuli oza kubakho kwixesha elizayo kwinkulungwane yethu kufuna ukuphathwa *“kwabantu benkosana”* njengookhokho abakude bomntu ongekazalwa—nto leyo enobunzima obukhulu bokuthwala impahla, kwaye kukuthathwa kwesakhelo esithwele umthwalo esiye sabumba ulindelo lwehlabathi lamaKristu amaninzi.

Iinkosana ezimbini, ke ngoko, hayi ezintathu - kwaye ndibamba igama lesibini ngokungangqalanga. **UMesiya iNkosana nguYesu. INkosana ezayo yayiyenkulungwane yokuqala, nokuba nguTitus owayalela ukungqingwa okanye yiNkosi eyayigweba ngayo.** Umchasi-Kristu akakho kule ndinyana. Akufuneki abe njalo, kwaye ukumbeka apha yikona okwadala ukudideka kwasekuqaleni.

Kwaye ngoku icandelo elinzima

Uvavanyo lwesithathu lubonisa ukuba isiqingatha sesibini asingoMesiya. Alubonisi ukuba isiqingatha sokuqala *singu* .

Ngenxa yoko, le ncwadi ixhomekeke kwingxoxo echazwe ngaphambili kwesi sahluko - ukuba igama elithi “yena” elikwisinye kwivesi yama-27 libuyela ku “Mesiya” kwivesi yama-26 kunokuba libhekisele “*kwinkosana ezayo.*” **Uninzi lwabahlalutyi bale mihla bayala ukuyifunda le nto.**

Isizathu sabo silungile kwaye sibizwa ngokuba ngumthetho ongaphambili: xa isimelabizo sinokubhekisa kwizibizo ezingaphezulu kwesinye ezingaphambili, sidla ngokubhekisa kwisona sisondeleyo. “*Inkosana ezayo*” isondele kakhulu kwivesi yama-27 kunokuba “*uMesiya*” esenza. Kumthetho oqhelekileyo, inkosana iyaphumelela.

Njengoko kubonisiwe apha ngasentla, loo mpikiswano iyaqhubeka - ukuba inkosana ngumntu wenkulungwane yokuqala, isimelabizo kufuneka sibuyele kuMesiya nangona kunjalo, kuba akukho nkosana yenkulungwane yokuqala eyaqinisekisa isivumelwano nabaninzi. Kodwa ingongoma yolwimi izimele yodwa kwaye andizukuyirhoxisa. Yeyona nto inamandla kwelinye icala elinayo apha.

Ingxoxo ephikisayo — yokuba eli binzana lithi “*abantu benkosana,*” Ngoko ke igama eliyintloko lithetha *abantu* , kwaye igama elikwisininzi lithetha isichazi-magama esibi sesinye — yingxoxo yokwenyani, kwaye yile ncwadi yam yokuqala eyayixhomekeke kuyo. Ndisacinga ukuba inamandla. Kodwa isiHebhere siyayivumela igama elikwi-genitive ukuba lisebenze njengesichazi-magama, kwaye nabani na okuxelela oku uxazulula lo mbuzo ugqithisile.

Nantsi apho ndimi khona, kwisiqendu esinye, ngoko ke akukho mntu umele agqibezele:

Igrama yodwa ithanda inkosana. Isichazi-magama kunye nomongo zixhasa uMesiya. *IHigbir* sisenzi esingalunganga sokusayina isivumelwano kunye nesenzi esifanelekileyo sokuqinisa umnqophiso okhoyo. *ILa-rabbim* sisigama esisetyenziswa yiNkosi. Ukuphelisa idini kunye nomnikelo yinto amaHebhere athi

uKristu wayenza - *"ngomnikelo omnye ubagqibelelisile ngonaphakade abo bangcwalisiweyo"* - kwaye yinto engaqhelekanga ukubiza umchasi-Kristu, obeya kuphazamisa idini endaweni yokulizalisekisa. Ndilinganisa loo minikelo ngaphezu kokusondela. Omnye umntu unokuwalinganisa ngenye indlela, aze aqike ngokunyaniseka.

(Inqanaba lesi-2 lesakhiwo sezihloko ezibini — uvavanyo lokuqala nolwesibini lwenza loo msebenzi kwaye akukho nanye ixhomekeke kwinguqulelo ephikiswana ngayo. Inqanaba lesi-3 lokuchonga isihloko sika-27a njengoMesiya: ukufundwa okuphikiswana ngako ngokuchasene noninzi lwangoku, okuthethwe ngokucacileyo endaweni yokuboniswa njengokulungisiweyo. Uvavanyo lwesithathu lukwinqanaba lesi-2 kwi-NASB nosapho lwayo, kwaye alubambeleli kwindlela i-KJV eguqulela ngayo igama lokugqibela.)

Oko kwenziwayo nokungathathwayo koku

Igqiba kwelokuba uDaniyeli 9:27 uqulethe amanani amabini, aneleyo ukwaphula umgaqo-siseko wesivumelwano seminyaka esixhenxe esixhomekeke ekubeni sibekho esinye.

Ayizizo zodwa ezigqibayo ukuba ziza kuba nini isiqingatha seveki yamashumi asixhenxe. Nguwo lowo umsebenzi wecandelo elilandelayo - kwaye kufanelekile ukuthi le mibuzo mibini iyahlukaniswa. Umfundi angayamkela yonke into kweli candelo aze abeke yonke iveki yamashumi asixhenxe kwixesha elizayo. Into angenakuyenza kukufunda ivesi yama-27 njengomntu omnye osayinayo aze aphule isivumelwano, kuba le vesi ibiza umdlali wesibini ize imgwebe.

Umsantsa — eyona nto inzima ukuyikhusela kule ncwadi

Ngoku sinayo yonke into ngaphandle kwenxalenye eyenza lonke ulwakhiwo lusebenze, ngoko masiyikhuphe .

Iveki ezingamashumi asixhenxe yiminyaka engama-490. Ezingamashumi amathandathu anesithoba kuzo ziqala ngo-458 BC ukuya kutsho ngo-AD 26 ngaphandle kokuphazamiseka. Iveki ezingamashumi asixhenxe yiminyaka esixhenxe. Ivesi 27 ithi umnqophiso uqiniswa iveki enye kwaye kwenzeka into ethile *phakathi evekini* - iminyaka emithathu enesiqingatha.

Le ncwadi ithi iveki yinkonzo kaYesu, ukususela ngo-26 ukuya ku-30 AD Yena ngokwakhe wayenza, kwaye isiqingatha sesibini sisaphambi kwethu, kwaye kungokwethu, mangqina akhe amabini, ukuba siyenze.

Oko kuthetha ukuba kukho isithuba seminyaka emalunga namawaka amabini

esiphakathi kweminyaka esixhenxe.

Yitsho ngokucacileyo, kuba umgxeki uya kuthi: ukuphazamiseka kuphindwe kane kunesiprofeto sonke esiphazamisayo. Iminyaka engamakhulu amane anamashumi alithoba, yamiselwa njengeyunithi, kunye nomngxuma weminyaka engamawaka amabini kwisixhenxe sokugqibela sayo. Akukho nto kuDaniyeli 9 evakalisa umsantsa onjalo. Akukho vesi ithi *kwaye emva koko ukubalwa kuya kuyeka.*

Ngoko ke nantsi imeko, kwaye ungayilinganisa.

Okokuqala: ivesi 24 inyanzelisa uhlobo oluthile lokungapheleli kuye wonke umntu. Nokuba wenza ntoni na ngesithuba, ezintathu kwezintandathu ezimiselweyo azikazaliseki. Umbono nesiprofeto azitywinwanga. Eyona ingcwele ayithanjiswanga. Nabani na othi iiveki ezingamashumi asixhenxe zigqityiwe kwinkulungwane yokuqala kufuneka achaze indlela injongo egqityiwe ngayo igqityiwe ngayo isiqingatha sesithathu senjongo yayo ibalaseleyo. Ingxaki engagqitywanga ayisiyonto ndiyiqambileyo; ikwiscatshulwa, kwaye yonke into efundwayo kufuneka iyichaze. Umbuzo kukuba kuphela *apho* ukungapheleli kuhleli khona.

Okwesibini: umbhalo wahlulahlula iiveki ngokwazo. UThixo akazange athi “iiveki ezingamashumi asixhenxe.” Wathi iiveki ezisixhenxe, kunye neeveki ezingamashumi amathandathu anesibini, waza waphatha eyokugqibela ngokwahlukeneyo kwivesi yayo. Isithuba esinye esiqhubekayo asidingi ukunikezelwa ngeziqwenga ezintathu. Ukwahlulahlula kukwivesi yama-25 ngaphambi kokuba nawuphi na umtoliki akuchukumise.

Okwesithathu: isiprofeto sithetha ngokucacileyo ngabantu abathile kunye nesixeko esithile. *“Iiveki ezingamashumi asixhenxe zimiselwe abantu bakho kunye nesixeko sakho esingcwele.”* Hayi ihlabathi. KuSirayeli neYerusalem. Iwotshi emiselwe isizwe ubuncinane iyaqondakala njengewotshi eyekayo xa isenzo sikaThixo sijika kwenye indawo - kwaye iTestamente eNtsha ichaza ngqo olo guquko, kunye neeNtlanga ezifakwe ngaphakathi kunye nokuqina okuncinci kuSirayeli *“kude kufike ukuzaliseka kweNtlanga.”* Nokuba uyayamkela loo nkqubo okanye akunjalo, ayisiyonto yakudala eyenzelwe ukusindisa uDaniyeli; yingxelo kaPawulos ngexesha esikulo.

Okwesine, nantsi into endingayigcina: UYesu wabonisa umsantsa ongaphawulwanga ngaphakathi kwesivakalisi sesiprofeto, waza wakwenza ngabom.

Kwindlu yesikhungu eNazarete, wanikwa uIsaya waza wafunda oku:

“UMoya weNkosi uphezu kwam, kuba undithambisele ukushumayela iindaba

ezilungileyo kumahlwempu. Undithumile ukuba ndivakalise inkululeko kubathinjwa, nokubuyiselwa kokubona kwabaziimfama, ukukhulula abacinezweyo, ukuvakalisa umnyaka weNkosi olungileyo.” — Luka 4:18–19

Emva koko, uLuka uthi, *“Wayivala incwadi, wayibuyisela kumlindi, wahlala phantsi” — waza wathi kubo, “Namhlanje esi sibhalo sizalisekile ezindlebeni zenu.”*

Wama phakathi kwesivakalisi. Nantsi incwadi ka-Isaya 61:2 iyonke, apho wavala khona incwadi ebhalwe ngolu hlobo:

“Ukuvakalisa umnyaka wenceba kaYehova ← Uphumle apha , nomhla wempindezelo kaThixo wethu; Ukuthuthuzela bonke abalilayo.”

Ivesi enye. Izigaba ezintathu. Wafunda eyokuqala, wabaxelela ukuba izalisekile ngaloo mini, waza wahlala phantsi phambi kweyesibini - kwaye umhla wempindezelo awukafiki.

Loo msantsa ubuncinci weminyaka engamawaka amabini uphakathi kweziqendu ezibini zevesi enye, ezingaphawulwanga nto kwisiHebhere. Siyazi ukuba ukho kuphela kuba iNkosi yayeka ukufunda yaza yahlala phantsi.

Ngoko ke isichaso esithi *“isiprofeto asisebenzi ngaloo ndlela”* sinempendulo, kwaye impendulo kukuba uYesu wasifunda ngaloo ndlela esidlangalaleni waza waxelela ibandla ukuba wayesandul’ ukugcwalisa isiqingatha sokuqala sesivakalisi esinesiqingatha sesibini esasisabonakala. Ukuba umsantsa ungawela phakathi kweziqendu ezibini zevesi enye, ungawela phakathi kweziqendu ezibini zeveki enye.

Oko loo ngxoxo ingakwenziyo. Ibonisa ukuba kukho umsantsa onokwenzeka kwiincwadi zesiprofeto; ayibonisi ukuba lo msantsa uyinyani, okanye ukuba yiminyaka engamawaka amabini, okanye ukuba uphela ngo-2027. U-Isaya 61 wenza ukuba inkcaso ihlale ikhona. Ayikwenzi kube njalo.

(Inqanaba lesi-3 Umsantsa uqikelelwa kwiinjongo ezingagqitywanga zevesi yama-24 kwaye ukhuselwe ngumzekelo ongaphambili. Akuthethwanga kuDanyeli. Ukuba oko akwanelisi, uphendula ngokuchanekileyo kubungqina - olu luqikelelo, kwaye andilunxibanga njengento nayiphi na enye into.)

Into enye eyahlula inguqulelo yale ncwadi yomsantsa kolu hlobo lungaqondakaliyo. **Ineziphelo.** Umsantsa uqala ngePasika AD 30 ukuya kumhla wamashumi amabini anesixhenxe ku-Epreli, 2027. Elo libango elinemihla emibini, kwaye elinye lazo lisondele ngokwaneleyo ukuba lingachaneki esidlangalaleni kungekapheli nonyaka. Ithiyori yomsantsa enokuhlolwa luhlobo olwahlukileyo lwethiyori yomsantsa efunxa nje nantoni na eveliswa yimbali.

Oko iSahluko 8 esisinika kona

- Amashumi asixhenxe anesixhenxe yiminyaka engama-490, kwaye amashumi asixhenxe yiminyaka. (*Inqanaba lesi-2 - isivumelwano sesiHebhere, nesiphantse sibe sehlabathi lonke.*)
- Iinjongo ezintandathu zimiselwe ngeli xesha; ezintathu ngokungathandabuzekiyo zifezekisiwe, enye inokuphikiswana ngayo, ezimbini ngokucacileyo azifezekiswanga. **Ulandelelwano alugqitywanga kuyo nayiphi na indlela yokufunda.** (*Inqanaba lesi-2.*)
- Lo myalelo ngumyalelo ka-Artashashta kuEzra, ngowama-458 BC. (*Inqanaba lesi-2, kunye nowama-457 BC olungelinye — Isihlomelo E.*)
- 458 BC + 483 years = AD 26. (*Izibalo zeTier 1 zixhomekeke kumhla womyalelo weTier 2 ongasentla - tshintsha umyalelo kwaye isixa sihamba nawo.*)
- Ukuba u-AD 26 ukwangunyaka wokuthanjiswa eJordan. (*Inqanaba lesi-3, kwaye ngokwahlukileyo: lixhomekeke ekubalweni kobuncinci bolawulo lonyaka weshumi elinesihlanu kaTiberius, okuchazwe kwiSahluko 7 kwaye kwakhona apha. Izibalo kunye nokuchonga ngamabango amabini kwaye ayasilela ngokuzimeleyo.*)
- Emva kweeveki ezingamashumi amathandathu anesibini — hayi e-at — kuvumela iminyaka emithathu enesiqingatha ukusuka ekuthanjisweni ukuya emnqamlezweni. **Inani lichanekile; isixhumi asizange sibe yindlela yokulinganisa.** (*Inqanaba lesi-2.*)
- UDaniyeli 9:27 uqulathe abantu ababini, hayi omnye — umntu omtsha omele ukuba ngummeli ukhankanyiwe kwisiqingatha sesibini. (*Inqanaba lesi-2.*) Ukuba umntu wesibini yindoda ewela phezu kwayo intshabalalo emiselweyo yiTier 2 kwi-NASB nosapho lwayo, kwaye ayibambelesi kwinguqulelo kaKing James yegama lokugqibela levesi.
- Umnqophiso uqinisiwe, awunqunyulwanga. UMesiya uqinisekisa umnqophiso okhoyo nabaninzi; Akasayini isivumelwano seminyaka esixhenxe. (*Inqanaba lesi-3, kunye nokufundwa kwale ncwadi ngokuchasene noninzi lwangoku.*)
- Inkosana eyayitshabalalise isixeko ngabantu bayo yayiyeyenkulungwane yokuqala—uTitus okanye iNkosi eyayigweba ngayo. Ayingomntu oza kuza. (*Inqanaba lesi-3, kwaye ingxoxo ayixhomekekanga ekubeni yeyiphi.*)
- Iminyaka emithathu enesiqingatha yeveki yamashumi asixhenxe ayikagqitywa. (*Inqanaba lesi-3 - umsantsa.*)

Inxalenye eseleyo yencwadi imalunga nexesha eqala ngalo loo minyaka mithathu inesiqingatha.

INXALENYE IV — UKUHLANGANISEKA

Iiwotshi ezimbini ezongezelelweyo, kunye nokuhlolwa kwexabiso lezivumelwano ezine.

Isahluko 9 — Iiwotshi ezine, Unyaka omnye

Iiwotshi ezimbini bezisebenza ukususela kwiSahluko 6. Esi sahluko siqala ezinye ezimbini, size senze into uninzi lweencwadi zolu hlobo olungazange lwenze: sibuzwa ukuba zingakanani na izivumelwano ezine ezixabisa xa ujonga apho nganye ifumana khona iinxalenye zayo.

Inguqulelo emfutshane, ukuze wazi apho siphela khona. **Iiwotshi ezimbini kwezi zine zixabisa kakhulu. Enye ixabisa into ethile. Enye yeyona nto ibuthathaka kule ncwadi kwaye ndiza kuyibeka kwinqanaba lokugqibela ngokwam endaweni yokuvumela umhlalutyi ukuba andenzele yona.**

Apho sele sikhona

Ngokufutshane, ukusuka kwiSahluko 6 nesesi-7:

USirayeli. UHezekile 4 unika iminyaka engama-390. Babaleka phambili emva kokungqingwa kwama-Asiriya ngo-701 BC baze baphele ngo-311 BC ngaphandle kokuguquka. ILevitikus 26 iphinda isivakalisi ngesixhenxe. $390 \times 7 = 2730$, bakhonzwa phambili ukususela ekungqingweni. **701 BC + 2730 = AD 2030.**

UYuda. UHezekile 4 uchaza iminyaka engama-40. Baqala ukubethelelwa emnqamlezweni ngo-AD 30 ukuya kutsho ekungqingweni kuka-AD 70 ngaphandle kokuguquka. ILevitikus 26 iyaphindaphindeka, ize iphindaphindeke kwakhona. $40 \times 7^2 = 1960$, ikhonzwe phambili ukusuka ekungqingweni. **AD 70 + 1960 = AD 2030.**

Ngoku ezinye ezimbini.

Iiwotshi yesithathu — iintsuku ezimbini, kunye nejubhili ezingamashumi amane

UHoseya uthetha egameni labantu abaphantsi komgwebo abangakaphenduki:

“Yizani, masibuyele kuYehova. Kuba usiqwengile, kodwa uya kusiphilisa; usityumzile, kodwa uya kusibopha; uya kusiphilisa emva kweentsuku ezimbini; uya kusivusa ngomhla wesithathu, ukuze siphile phambi kwakhe.” — Hoseya 6:1-2

Iintsuku ezimbini, uze emva koko eyesithathu. Funda njengemihla eqhelekileyo, yintetho ethetha ngokuchacha ngokukhawuleza, kwaye yincwadi efanelekileyo leyo.

Xa uyifunda ngokwesiprofeto, yi-span - kwaye uPetros uchaza izinga lokuguqulwa eliyenza ibe yinye:

“Kodwa ke, zintanda, musani ukuyilibala le nto inye, ukuba eNkosini imini enye injengeminyaka eliwaka, neminyaka eliwaka injengemini enye.” —2 Petros 3:8.

Iintsuku ezimbini yiminyaka engamawaka amabini. Ukukrazula kwaqala xa uhlanga lwamgatyayo uMesiya walo kwaye indlu yalo yashiywa ingenanto; ukuvuselelwa kuza emva kweminyaka engamawaka amabini, kwaye umhla wesithathu - iwaka leminyaka - ulandela.

Iminyaka engama-30 + engama-2000 emva kweXesha Eliqhelekileyo = i-2030 emva kweXesha Eliqhelekileyo.

Kukho indlela yesibini yokubala ubude obufanayo obufika ngendlela efanayo, kwaye kufanelekile ukuba isivakalisi sibe njalo kuba sakhiwe ngeTorah kungekhona ngesaci. ILevitikus 25 ibeka iJubilee kwiminyaka engamashumi amahlanu — imijikelo yesixhenxe yesabatha yonyaka uze emva koko ibe ngowamashumi amahlanu, apho amatyala acinywa khona, amakhoboka akhululwe, nomhlaba ubuyiselwe kumnini wawo wokuqala. IJubilee ezingama-40 yiminyaka engamawaka amabini, kwaye amashumi amane linani leSibhalo lexesha lovavanyo.

Iminyaka engamawaka amabini yovavanyo, ephela ngokukhululwa koko kwahlwayo. Yiloo nto ijubili imele yona. Nokuba ufikelela kwinani kwiintsuku ezimbini zikaHoseya okanye kwijubili ezingamashumi amane, ufikelela kunyaka wama-2030.

(Inqanaba lesi-3. Ukufundwa kukaHoseya kosuku olunye ukuya kwiminyaka eliwaka kuxhomekeke kuhlobo, akukhankanywanga. Umgca kaPetros umalunga nolwalamano lukaThixo nexesha, kungekhona indandatho yedekhoda, kwaye abafundi abalumkileyo bawusebenzisa ngononophelo ngaphezu kwam apha. Le wotshi yingxoxo evela kwipateni, kwaye ndiyibamba ngokukhululekileyo kunezimbini ezingaphambi kwayo.)

Iwotshi yesine — isizukulwana, kunye nenkcaso endizakuyenza ngenxa yenu

UYesu, emva komzekeliso womkhiwane:

“Inene ndithi kuni, Esi sizukulwana asiyi kudlula zingadanga zenzeke zonke ezi zinto.”
—Mateyu 24:34.

Nobude besizukulwana, kwiNdumiso kaMoses:

“Ke yona imihla yobomi bethu, iyiminyaka engamashumi asixhenxe, okanye ukuba sinamandla, iyiminyaka engamashumi asibhozo.” —INdumiso 90:10

Ngoko ke: isiganeko esithile siqala isizukulwana, kwaye emva kweminyaka engamashumi asibhozo isizukulwana esisibonileyo asikadluli.

Esi siganeko sisetyenziswa yile ncwadi asisiso esisetyenziswa kakhulu ngootitshala. Ngomhla **wama-23 kweyoMqungu ngo-1950**, iKnesset yavota ngama-60 ukuya kuma-2 ukubhengeza iJerusalem njengekomkhulu lakwaSirayeli.

1950 + 80 = AD 2030.

Ngoku, ngaphambi kokuba uyiphakamise, nantsi impikiswano, kwaye inamandla.

Bonke abanye abantu basebenzisa u-1948. U-Israyeli wazalwa ngokutsha njengesizwe ngomhla we-14 kuCanzibe 1948, kwaye ukuba kukho nasiphi na isiganeko sanamhlanje esaqala isizukulwana sesiprofeto, lowo ngumbuzo ocacileyo. Kwaye u-1948 awuchazi u-2030. Uchazi u-2028.

Okubi ngaphezu koko. Mandibeka yonke igridi kwiphepha, kuquka neeseli ezindenza ndibe neentloni:

Umsitho wokuqala	+ iminyaka+ iminyaka engama-70 engama-80	
U-Israyeli wazalwa ngokutsha — nge-14 kaMeyi 1948	2018 · sele idlulile	2028
I-Knesset ibhengeza iJerusalem ikomkhulu — 23 Jan 1950	2020 · sele idlulile	2030
IJerusalem iphinda yahlanganiswa — ngoJuni 1967	2037	2047

Iintlanganisela ezintandathu ezinokwenzeka. Enye yazo ivelisa unyaka ka-2030, kwaye yileyo le ncwadi iyisebenzisayo.

Leyo yeyona nto isengozini kakhulu kule ncwadi, kwaye akukho mpendulo

ikrelekrele kuyo. Zombini ezi zigqibo zikhululekileyo — zeziphi iziganeko, kwaye zeziphi na kwizizukulwana ezimbini zobomi bendumiso — kufuneka zindiwele, kwaye ziyawa. Ukuba bendinokukuxelela ukuba amathuba achasene noko ayephezulu bendiya kuba ndiyakuthuka, kuba inkcazo echanekileyo kukuba iwotshi enemida emibini ibethe ithagethi kwaye bekukho iindlela ezintandathu zokuyibeka.

Ndingakunika izizathu zam, kwaye ndifuna ubahlole ukuba bathini na xa becelwa ukuba baphathe ntoni.

Kutheni isixeko kunokuba ibe sisizwe. Intetho yeMinquma imalunga neYerusalem, hayi ukuba yilizwe. Abafundi babuza ngezakhiwo zetempile. UYesu uphendula ngeYerusalem ijikelezwe yimikhosi, kwaye uLuka ubhala iwotshi ayibiza ngegama: *“IYerusalem iya kunyathelwa phantsi ziintlanga de kuzaliseke amaxesha eentlanga”* (Luka 21:24). Into elinganiswayo kukulawula kweentlanga phezu kwesixeko. Isizwe sinokuzalwa ngokutsha ngelixa ikomkhulu laso lihlala liphantsi kolawulo lwangaphandle - kwaye ngo-1948 iYerusalem yayinjalo kanye, yahlulwe, iSixeko Esidala sisezandleni zaseJordan kwaye uluntu lwamazwe ngamazwe lucinezela ukuba isixeko senziwe sibe ngamazwe ngamazwe. Ivoti yeKnesset ngoJanuwari 1950 yayisisenzo esaphelisa umbuzo wokuba yayilikomkhulu likabani.

Kutheni amashumi asibhozo kungekhona amashumi asixhenxe. INdumiso 90 inika zombini ezi zinto, kwaye inika zona njengoluhlu olunemeko eqhotyoshelweyo: amashumi asixhenxe, *“okanye ukuba kungenxa yamandla, amashumi asibhozo.”* Amashumi asibhozo ngumda wangaphandle.

Ukufunda uMateyu 24:34 njengoko *kungasayi kudlula* — isizukulwana sisekho xa sisenzeka — siphikisana ngomda wangaphandle kunelowo wangaphakathi. Thatha amashumi asixhenxe kwaye isizukulwana sele sidlulile.

Ezo ziingxoxo zokwenyani. Ngokucacileyo, zikwayiingxoxo ezifikelela kwimpendulo endiyifunayo, kwaye andizukuzenza ngathi bendizifumene ukuba u-1950 kunye no-80 bebevelise u-2041.

(Inqanaba lesi-3 Iiparameter ezimbini zasimahla, iindibaniselwano ezintandathu, ukubetha okukodwa.)

Uphicotho lwe-independence — inxalenye uninzi lweencwadi ezinje eziyishiya ngaphandle

Nanku umbuzo umfundi oqaphelayo afanele awubuze. Ndiwubuza kuqala.

Ngaba ezi wotshi zine zizimele ngokwenene?

Ibaluleke kakhulu. Amangqina amane azimeleyo avumelanayo anamandla. Iingxelo ezine eziqala kumthombo omnye azingoongqina abane konke konke — zingqina elinye eliphindaphindwayo, kwaye isivumelwano phakathi kwabo asikuxeleli nto phantse.

Ngoko ke mandibeke apho iwotshi nganye ifumana khona iinxalenye zayo.

Iwotshi	Umthombo wombhalo	Isazisi sembali	Iintshukumo ezifunekayo	zokutolika
Sirayeli	UHezekile 4 · ILevitikus 26	Ukungqingwa ngo-701 BC	ukufunda ngasekhohlo/ngasekunene ukufunda ixesha elide · iankile yokungqinga	·
uYuda	UHezekile 4 · ILevitikus 26	Ukubethelelwa emnqamlezweni ngo-30 AD → Ukungqingwa kwe-AD 70	ukufunda ngasekhohlo/ngasekunene ukufunda ixesha elide · iankile yokungqinga · ukubala kukaTibheriyo	·
ijubilee	Hoseya 6:2 · 2 UPetros 3:8	Ukubethelelwa emnqamlezweni ngo-30 AD	ukufunda usuku lonke kwinkulungwane yeminyaka	
Isizukulwana	INdumiso 90:10 · UMateyu 24:34	Ivoti yeKnesset isixeko-asiso-isizwe ka-1950	amashumi asibhozo-asiso-amashumi asixhenxe	

Ngoku funda ukudibana kuba zintathu kwaye azincinci.

USirayeli noYuda babelana ngesakhelo sabo sonke. Zombini zivela kuHezekile 4, zombini ziphindaphindwe yiLevitikus 26, kwaye zombini zixhomekeke kwiintshukumo ezintathu ezifanayo zokutolika. Azingoongqina ababini. Zisakhelo **esinye esisetyenziswa kabini.**

Iwotshi kaJuda neJubilee zabelana ngeankile. Zombini ziqala ukususela ekubethelweni ngo-AD 30. Ukuba loo mhla awuchanekanga - kwaye iSahluko 7 sikuxelele ukuba sixhomekeke ekubaleni okuncinci konyaka weshumi elinesihlanu kaTiberius - ngoko ezimbini kwezo wotshi zine ziyahamba kunye.

Iwotshi yesizukulwana kuphela ezimeleyo ngokupheleleyo kwezinye. Kwaye yeyona ibuthathaka kwezine.

Loo nto ayimnandi kwaye yenza umonakalo omkhulu kwibinzana elithi *iiwotshi*

ezine ezizimeleyo . Ndilisebenzisile elo binzana. Lalinamandla kakhulu, kwaye ndiyaliyeka apha.

Ngoko ke ixabiso lokuhlangana lithini ngokwenene?

Amangqina angaphantsi kwamane. Akukho nto ingaphezulu. Nantsi into esindayo.

USirayeli noYuda sisakhelo esinye esisetyenziswa kabini - kodwa ezi zicelo zimbini azinazo phantse igalelo. Ubude bezivakalisi obahlukeneyo, 390 kunye 40. Iziseko ezahlukeneyo zahluka kwiinkulungwane ezisixhenxe, ezisekwe kwiziganeko ezingadibaniyo ngeengxoxo ezingadibaniyo. Amanani ahlukeneyo okuphindaphinda, inye nesibini. Amagama ahlukeneyo aphindaphindiweyo, 2730 kunye no-1960.

Oko akungobungqina bumbini benyaniso. Kukujonga **ukuhambelana kwisakhelo** - kwaye ukujonga ukuhambelana kuxabisa into yokwenyani. Ukuba ukufundwa ngasekhohlo/ngasekunene kukaHezekile 4 bekungalunganga, okanye ubude bokufundwa kweLevitikus 26 bekungalunganga, akukho sizathu sokuba isakhelo sivelise unyaka ofanayo kabini kwiingeniso ezahlukeneyo. Besinokuvelisa u-2030 no-1990. Besinokuvelisa u-2420 no-2030. Isahluko 7 sikubonise ukuba kulula kangakanani na, xa i-anchor ishukunyiswa.

Iwotshi yeJubilee yongeza kancinci kwaye ayininzi kangako , kuba ixhomekeke kumhla ofanayo wokubethelelwa kwawo njengoko iwotshi kaJuda injalo. Oko ikufakayo kuhlobo olwahlukileyo *lokuqika* — oluhambelanayo nolwezomthetho — olufika kunyaka omnye. Ukuqinisekiswa okuvela kwicandelo elahlukileyo kuyabiza, kodwa akusiyo isampuli yesibini.

Iwotshi yesizukulwana yongeza ubuncinane i- , ngenxa yesizathu esichazwe apha ngasentla.

Ngoko ke ingxelo echanekileyo yengxoxo ayizizo *iiwotshi ezine ezizimeleyo zonke ziyavumelana* . Yile:

Umgaqo omnye, othathwe kwizahluko ezibini zeTorah nesiprofeto, osetyenziswe kabini ngegalelo elahlukileyo ngokupheleleyo, uvelisa unyaka omnye ngamaxesha omabini - kwaye ezinye iindlela ezimbini zokuqika, omnye ochaza uhlobo kunye nomnye obuthathaka, zifika kwindawo enye.

Loo nto ibuthathaka kunelo likwiphepha elingasemva leencwadi ezininzi zesiprofeto. Ikwayinyani, kwaye ibango elincinci lokwenyani lihlala ixesha elide kuneligqithisileyo. Umfundi ojonga esi sahluko uya kufumanisa ukuba sele ndithethe okubi kakhulu.

Ukubeka ubungqina bam kwindawo efanelekileyo

Kuba ayizizo zonke ezine ezifanelwe bubunzima obufanayo, kwaye ukuthetha njalo kuluncedo ngakumbi kunetafile yemigca emine elinganayo:

Iwotshi	Amandla	Ngoba
1 Sirayeli	yomelele kakhulu	Amanani anikwe kwisicatshulwa, angqinwa kakuhle ngo-701 BC, akaxhomekekanga kulandelelwano lweziganeko lweTestamente eNtsha. Ami okanye awela kuHezekile 4 kunye neLevitikus 26 kuphela.
2 uYuda	omelele	Isakhelo esifanayo, izinto ezahlukeneyo ngokupheleleyo. Ibuthathaka kukuxhomekeka kwayo ekubethelweni emnqamlezweni ngo-30 AD, okusekelwe kumlinganiselo wabantu abambalwa.
3 ijubilee	phakathi	Uhlobo olwahlukileyo lokuqqa olufikelela kunyaka omnye — kodwa oluqhelekileyo, nolwabelana ngentsika kaJuda.
4 Isizukulwana	buthatha ka	Iiparameter ezimbini zasimahla, iindibaniselwano ezintandathu ezinokwenzeka, i-hit enye. Ifakiwe ukuze igqibelele, ayixhomekekanga kuyo.

Ukuba iZahluko 4 kunye ne-5 ziyawa, ezona zimbini ziphezulu ziyadibana kwaye incwadi igqityiwe. Ukuba ukubalwa kukaTiberius kuyasilela, kutshintsha iwashi yesibini neyesithathu kwaye kushiyeke u-Israyeli kuphela emi ngo-2030. Ukuba iwotshi yesizukulwana ayilunganga, akukho nto itshintshayo.

Yiyo leyo indlela yokuxhomekeka, kwaye ngoku ungandibamba kuyo.

Oko kusinika kona iSahluko 9

- Iintsuku ezimbini zikaHoseya kunye nosuku lukaPetros lweminyaka eliwaka zinika iminyaka engama-2000 ukusuka ekubethelweni emnqamlezweni. **AD 30 + 2000 = 2030.** (*Inqanaba lesi-3 — uhlobo.*)
- IYubile ezingamashumi amane zeminyaka engamashumi amahlanu yiloo nyaka ka-2000, ofikelelwe kwiLevitikus 25 endaweni yoko. (*Inqanaba lesi-3.*)
- Isizukulwana seminyaka engamashumi asibhozo ukususela kwisibhengezo seKnesset sokuba iJerusalem ibe likomkhulu. **1950 + 80 = 2030.** (*Inqanaba lesi-3 — izicwangciso ezintandathu ezinokwenzeka, ukubetha okukodwa, kwaye igridi iprintiwe ngasentla.*)
- Iiwotshi ezine **azingobungqina obune obuzimeleyo.** USirayeli noYuda

babelana ngesakhelo; uYuda kunye newotshi yeJubili babelana ngeankile; iwotshi yesizukulwana kuphela ezimeleyo. (*Ichazwe kuba iyinyani, kwaye kuba umfundi angayifumana nangona kunjalo.*)

- Okusindileyo kukusetyenziswa kwesakhelo esinye kabini kunye nee-input ezahlukeneyo ezifika kabini kunyaka omnye, ziqinisekiswa ngokwendlela ezibhalwe ngayo. **Leyo yingxoxo, echazwe ngobukhulu bayo bokwenyani.**

Isahluko esilandelayo siyayeka ukubuza ukuba ngowuphi unyaka size siqale

ukubuza ukuba ngowuphi umhla.

Isahluko 10 — IPasika ka-2030: Umhla wokuphelelwa

Kude kube ngoku le ncwadi ibiphikisana malunga nonyaka. Ukusuka apha iphikisana ngeentsuku, kwaye umgangatho wobungqina kufuneka unyuke ngokufanelekileyo. Unyaka lithagethi elikhulu. Usuku alunjalo. Esi sahluko senza into enye: sithatha iwotshi kaJudah, ephelelwa lixesha ngo-2030, kwaye sibuzisa ukuba iphelelwa phi ngo-2030.

Iwotshi yayisoloko idla isidlo esinye emva kwesinye

Buyela kwindlela isigwebo sikaYuda esalinganiswa ngayo.

Iminyaka engamashumi amane yayiqala ukususela ekubethelweni ukuya ekungqingweni—kwaye zombini iziphelo zaloo xesha yiPasika. UYesu wabethelwa emnqamlezweni ngePasika ngo-AD 30. UTitus wavala iindonga zaseJerusalem ngePasika ngo-AD 70, xa isixeko sasizele ngabantu abatyelela imibhiyozo, yiyo loo nto kanye ungqingo olwalandelayo lwaba yintlekele enkulu.

Isidlo seminyaka engamashumi amane. Asikuko oko ndikumisela ixesha elide; koko zinjalo ezi ziganeko zimbini.

Ngoko ke xa iLevitikus 26 iphinda isivakalisi kwaye ixesha eliphindaphindiweyo lisetyenziswa emva kokungqingwa, lisetyenziswa emva kwePasika. Kwaye emva kweminyaka yoo-1960 liphelelwa ngePasika.

IPasika AD 70 + iminyaka ye-1960 = IPasika AD 2030.

Isahluko 7 simisele unyaka. Into esingayimisela—kwaye ndiyiphawule kwiphepha lokuqala lencwadi endaweni yokuyivumela idlule—kukuba *loluphi usuku lwexesha lePasika* . Ngumsebenzi wesi sahluko lowo , kwaye linyathelo elongezelelweyo, kungekhona umphumo wezibalo.

IPasika lixesha, hayi usuku

Kulapho uninzi lwezonyango luba buthathaka khona, ngoko mandithethe ngqo ngoko kuthethwa yiTorah.

“Ngenyanga yokuqala, ngosuku lweshumi elinesine lwenyanga ngokuhlwa yiPasika kaYehova. Ngomhla weshumi elinesihlanu wenyanga leyo kukho umthendeleko wezonka ezingenagwele kuYehova; iintsuku ezisixhenxe nodla izonka ezingenagwele. Ngomhla wokuqala noba nentlanganiso engcwele; nize ningenzi msebenzi unzima. Kodwa iintsuku ezisixhenxe nosondeza umnikelo womlilo kuYehova. Ngomhla wesixhenxe yintlanganiso engcwele; nize ningenzi msebenzi unzima.” — Levitikus 23:5-8

Ngoko ke ixesha lonyaka linemilo efana nale:

Usuku yokuqala	lwenyangaYintoni
14 Nisan	IPasika — imvana ebulawa ngorhatya
15 uNisan	Isonka esingenagwele siqala · intlanganiso engcwele
16–20 Nisan	iintsuku ezingenelelayo
21 Nisan	usuku lwesixhenxe lwezonka ezingenagwele · intlanganiso engcwele

Iintsuku ezisibhozo ukususela ekuxhelweni kwemvana ukuya kwintlanganiso yokuvala. IEksodus 12:16 inika isakhelo esifanayo: intlanganiso engcwele ngosuku lokuqala *“nenye intlanganiso engcwele ngosuku lwesixhenxe.”* Eli xesha libekwe kwiziphelo zombini.

Ngoko ke igama elithi “iPasika ka-2030” lichaza iintsuku ezisibhozo, hayi enye. Nabani na okuxelela ixesha lesiprofeto liphelelwa “ngePasika” aze akunike umhla omnye, utsibe inyathelo. Nali inyathelo.

Kutheni isigwebo siphela ekupheleni kwesizini, hayi ekuqaleni kwayo?

Isivakalisi siyaphela xa sigqityiwe. Yiyo yonke loo nto ithethwayo kumgca omnye, kodwa sifanele imigca engaphezulu komnye kuba enye indlela ayisiyonto ingaqhelekanga.

Ityala le-14 Nisan — umhla wokubulawa kwemvana, isikhumbuzo sokubethelelwa emnqamlezweni kunye nokuqala kokungqingwa — kukuba lusuku apho iziphelo ezimbini zespan zihambelana ngokuchanekileyo.

IPasika ukuya kwiPasika, ukusuka nge-14 Nisan ukuya kwi-14 Nisan, yeyona ndlela icocekileyo yokubala isidlo ukuya kwisidlo. Ukuba ufuna impendulo ecacileyo, yiyo

leyo, kwaye inika **umhla we-17 ku-Epreli 2030.**

Ityala likaNisan 21 kukuba into ebalwayo ayilosuku lokukhumbula kodwa lixesha lesohlwayo, kwaye ixesha lesohlwayo liphela ekupheleni kwalo.

Kwaye kukho into ethile malunga nomhla wesixhenxe wesonka esingenagwele eyenza ukuba ube sisiphelo esifanelekileyo sesigwebo sobukhoboka.

USirayeli waphuma ejiphutha ngomhla weshumi elinesihlanu. Akazange ayeke ukuba sengozini ngomhla weshumi elinesihlanu. UFaro watshintsha ingqondo yakhe, iinqwelo zokulwa zalandela emva kwabo, waza uSirayeli wema evaleleke emanzini. Kwakungosuku lwesixhenxe lomthendeleko — ngokwembali yamaYuda, umhla wama-21 kuNisan — apho ulwandle lwavuleka khona, uSirayeli wadlula, kwaye amanzi agubungela umkhosi owawusemva kwabo.

Usuku lweshumi elinesihlanu lusuku abaphuma ngalo. Usuku lwamashumi amabini ananye lusuku apho amandla omcinezeli phezu kwabo aphela khona.

Olunye lusuku lokuhamba; olunye lusuku lokuphela kokusukela.

IZibhalo ziphawula eyesibini ngentlanganiso engcwele yayo, into engaqhelekanga ukuyenza ekupheleni kweveki eqhelekileyo.

Isigwebo esaqala ngexesha lokungqingwa kweminyaka eyi-1960 asipheli ngomhla wokuzalwa kwemvana. Siphela ngomhla iTorah eyayibeke ecaleni ukuphawula ukuba igunya elidala alisenalo ibango.

(Inqanaba lesi-3. Le yingxoxo ehambelana nomzekelo, kwaye uhlobo lwengxoxo lolona hlobo luthambileyo kule ncwadi. Umfundi okhetha umhla we-14 Nisan ngesizathu sokuba inani lesidlo lifanele lihambelane nesiphelo salo uqiqa kakuhle, kwaye umahluko phakathi kwethu ziintsuku ezisixhenxe.)

Umhla

Ngoku iikhalenda, kwaye azivumelani ngokupheleleyo.

	14 Nisan (iPasika)	21 Nisan (usuku lokugqibela luka Isonka Esingenagwele)
Ukuqwalasela — i Ikhalelenda ye-M2030	16 Epreli 2030	23 Epreli 2030
Ikhalelenda elungisiweyo	yoorabhi17 Epreli 2030	24 Epreli 2030

Usuku olunye luhlukene. Isahluko sesi-2 sichaze ukuba kutheni ezi khalenda zimbini zahlukene kwaye ukuba zingakanani phakathi kowama-2025 nowama-2030; intwasahlobo ka-2030 ngomnye weminyaka apho umsantsa ulusuku olunye.

Le ncwadi isebenzisa umhla wama-24 ku-Epreli 2030 — umhla wama-21 kuNisan kwikhalenda yoorabhi emiselweyo.

Oku akuyondlela yokukhetha enokuqikelelwa ngayo. Le ncwadi ilandela ikhalenda yokujonga yonke indawo, kwaye ikhalenda yokujonga ibeka umhla wokugqibela wesonka esingenagwele ngomhla wama-23 ku-Epreli. Ukusebenzisa umhla wobuRabhi apha kukushiya, kwaye isizathu siyasebenza kunokuba sibe yimigaqo: umhla wobuRabhi ngulowo ihlabathi lamaYuda liza kuwugcina ngo-2030, kwaye isivakalisi esixoxwayo sesikaYuda. Umhla ophela ngomhla indlu kaYuda igcina isidlo yimeko efanelekileyo yesigwebo esidluliselwe kwindlu kaYuda.

Loo nto ithetha ukuba umntu usempilweni, hayi ngendlela acinga ngayo, kwaye kufuneka uyilinganisele ngolo hlobo. **Ukuba ukhetha umhla wama-23 ku-Epreli, ixesha eliya kwiYom Teruah liba ziintsuku ezili-158 endaweni ye-157, kwaye akukho nto inye eshukumayo kwincwadi.**

Inqaku malunga nonyaka wamaHebhere kuba kulula ukuphosisa kwaye umsebenzi wam wangaphambili wenza njalo. IPasika ka-2030 iwela ngo- **5790** . Imikhosi yasekwindla ka-2030 — uYom Teruah kunye noYom Kippur — iwela ngo-5791, kuba unyaka wamaHebhere ujika eTishri, phakathi kwabo. Intwasahlobo ka-5791 yiPasika ka-2031. Apho le ncwadi ibhekisa kunyaka ka-6001 ukusuka kuAdam oqala ngoTishri ka-2030, oko kukubalwa okwahlukileyo kweminyaka yokudala kwaye le mibini ayixutywanga.

Yintoni ephelelwa lixesha, kwaye yintoni engaphelelwa lixesha

Ingcaciso enye ngaphambi kwesahluko esilandelayo, kuba ulwimi lokuphelelwa lixesha lunokufundwa njengento engaphezulu kunendlela oluthetha ngayo.

Xa isigwebo sikaYuda siphela ngomhla wama-24 ku-Epreli 2030, **oko akusikho ukubuya kukaKristu**. Kukuphela kwexesha lesohlwayo. Iintsuku ezili-1260 zembandezelo zisaqhubeka - zaqala ngomhla wama-27 ku-Epreli 2027 kwaye azipheli kude kube ngu-Okthobha. Ihlabathi alitshintshi ngomhla wama-24 ku-Epreli 2030 ngaphandle kokuba luphawula ukuqala kwangoko kweenyanga ezintlanu zamaYuda zoqeqesho lokuhlaba unomadudwane de ngamnye amkele uYesu njengoMesiya neNkosi.

Isiphelo sesi sivakalisi: igama eliphindaphindiweyo likaHezekile 4 kunye neLevitikus 26, liphela ngokupheleleyo, kungekho nto ishiyekileyo.

Kwaye iSityhilelo 9:5 sichaza iinyanga ezintlanu.

Oko iSahluko 10 sisinika kona

- Iwotshi kaJudah yayibaleka isidlo esinye nesinye — ukubethelelwa emnqamlezweni ngePasika AD 30, ukungqingwa ngePasika AD 70. (*Inqanaba 2.*)
- Ixesha eliphindaphindwayo, elikhonzwa phambili emva kokungqingwa, ngoko ke liphela ngePasika. **IPasika AD 70 + 1960 = IPasika 2030.** (*Izibalo zeTier 1 kwi-anchor yeTier 3 yeSahluko 7.*)
- IPasika lixesha leentsuku ezisibhozo, ukususela ngoNisan 14 ukuya kuNisan 21, elidityaniswe ziintlanganiselo ezimbini ezingcwele. (*Inqanaba lesi-2 - Levitikus 23:5-8, Eksodus 12:16.*)
- Isigwebo siphela ekupheleni kwexesha lonyaka, umhla wama-21 kuNisan — umhla ulwandle olwavala umkhosi owawulandela kwaye ibango lamandla amadala laphela. (*Inqanaba lesi-3 — uhlobo. Umhla we-14 kuNisan lukhetho olufanelekileyo kwaye lunika umhla we-17 ku-Epreli 2030.*)
- **21 Nisan 5790 = 24 Epreli 2030** kwikhalenda yoorabhi emiselweyo; 23 Epreli kwikhalenda yokuqwalasela. Le ncwadi isebenzisa 24 Epreli, kwaye isizathu kukufaneleka komzimba kunokuba yindlela yokwenza izinto. (*Inqanaba lesi-2 malunga nokuguqulwa, inqanaba lesi-3 malunga nokukhethwa.*)
- Akukho nto iphela ngaloo mini. Iintsuku ezili-1260 ziphela kude kube ngu-Okthobha. (*Ingcaciso.*)

Emva kweenyanga ezintlanu nguYom Teruah. Isahluko esilandelayo siyabala.

ICANDELO V — UKUSUKA KUNYAKA KUYA KWIMINI

Umga wexesha omncinci: iinyanga ezintlanu, izibalo ezine, izidlo ezisixhenxe.

Isahluko 11 — Iinyanga Ezintlanu

Isigwebo sikajuda siphela ngomhla wama-24 ku-Epreli 2030. INkosi ibuya ngoYom Teruah, ngokuhlwa komhla wama-27-28 kuSeptemba 2030. Phakathi kwezo ntsuku zimbini kukho ifestile, kwaye iSityhilelo 9:5 siyilinganisa.

“Babengavunyelwanga ukubulala nabani na, kodwa ukuba bathuthumbise iinyanga ezintlanu; kwaye intuthumbo yabo yayinjengentuthumbo yoonomadudwane xa ihlaba umntu. Ngaloo mihla abantu baya kufuna ukufa kodwa abayi kukufumana; baya kukunqwenela ukufa, ukufa kubaleke kubo.” — ISityhilelo 9:5-6

Iinyanga ezintlanu. Isigwebo siphela ngo-Aprili; iNkosi ibuye emva kweenyanga ezintlanu.

Yile ndlela endiyifundise ngayo, kwaye iphantse ichaneke, kwaye igama elithi *phantse* yimbangela yokuba esi sahluko sibekho.

Yibale

Ukususela	Ukuya	Iintsuku, kuquka
24 Epreli 2030 · Nisan	2127 Septemba 2030 · Teruah	phambi Yom 157

Iintsuku ezilikhulu elinamashumi amahlanu anesixhenxe.

Ngoku, zithatha ixesha elingakanani iinyanga ezintlanu? Kuxhomekeke kwinyanga, ngoko ke thatha yonke impendulo efanelekileyo:

Ukulinganisa	Iintsuku
Iinyanga ezintlanu ezineentsuku ezingama-30	150
Iinyanga ezintlanu (iintsuku ezingama-29.53)	~148
Iinyanga ezintlanu zekhalenda, ukususela nge-24 ka-Epreli ukuya kwi-24 kaSeptemba	153
Ifestile yokwenyani	157

Lonke ixesha lokubala “iinyanga ezintlanu” alifiki kwixesha elifunekayo, phakathi kweentsuku ezine ukuya kwezisithoba.

Isilingo apha sikhulu kakhulu kwaye ndifuna ukusibiza ngaphambi kokuba ndisixhathise. Umsantsa mncinane. Ndingabhala *malunga neenyanga ezintlanu* kwaye akukho mfundi kwiwaka onokuthi abhale amanani.

Kodwa le ncwadi ikucele kwiSahluko 1 ukuba ujonge inani ngalinye, kwaye incwadi ebuzayo engenakukwazi ukujikelezisa xa ijikelezisa kulula. Iintsuku ezisixhenxe ziintsuku ezisixhenxe.

Impendulo engayi kusebenza

Indlela ecacileyo yokubaleka kukuba “iinyanga ezintlanu” yinto ejikelezayo—ukuba uThixo wathetha ngayo kwaye akufuneki simcinezele ukuba afumane ngokuchanekileyo angazange asinike.

Kukho into elungileyo kuloo nto, kwaye ndiza kubuyela kuyo. Kodwa njengempendulo yale ngxaki iyasilela, kwaye iyasilela kakhulu.

Ukuba “iinyanga ezintlanu” zinokufunxa impazamo yeentsuku ezisixhenxe, “neentsuku ezili-1260” nazo zinokufunxa.” Kwaye lonke ixesha lesahluko esilandelayo lixhomekeke ekubeni i-1260 ibe yimini echanekileyo. Xa ndinika inani elinye lesiprofeto ukuthamba, ndilinye bonke, kwaye uMatshi 2027 uhamba kancinci kunye nayo yonke enye into. Elo lixabiso eliphezulu kakhulu kwiintsuku ezisixhenxe.

Kwaye uJohn akawusondezi. Le yinxalenye ecacisa yonke into, kwaye isekelwe kwisicatshulwa sakhe.

UJohn unika ixesha elifanayo kabini, kwiiyunithi ezimbini ezahlukeneyo:

*“...baya kuwunyathela phantsi umzi ongwele **iinyanga ezingamashumi amane anesibini** .” — ISityhilelo 11:2 “...baya kuprofeta **iintsuku ezilishumi elinambini elinamakhulu amathandathu** .” — ISityhilelo 11:3 “...ya kondliwa **iintsuku eziliwaka elinamakhulu amabini anamanci mathandathu** .” — ISityhilelo 12:6 “...igunya lokusebenza **iinyanga ezingamashumi amane anesibini lanikwa**.” — ISityhilelo 13:5*

Iinyanga ezingamashumi amane anesibini. Iintsuku ezingamakhulu amabini anamashumi amathandathu. Iminyaka emithathu enesiqingatha efanayo, xa inikwe macala omabini, izahluko zahlukeneyo.

$$42 \times 30 = 1260.$$

Kunjalo kanye. Hayi malunga. **Iinyanga zikaYohane ziinyanga ezingamashumi amathathu eentsuku, kwaye imo yakhe ejikelezayo kunye nemo yakhe echanekileyo ziyavumelana nosuku.** Ungumbhali oye wabonisa, kwincwadi

yakhe, ukuba xa enika inani ngeenyanga liguquka libe ziintsuku ezingenantsalela.

Ngoko ke, ngokwendlela uJohn asebenzisa ngayo, iinyanga ezintlanu **ziintsuku ezili-150** . Hayi “malunga ne-157.” Ikhulu elinamashumi amahlanu, ngokuchanekileyo, ngokwezibalo azinikayo.

Oko kuthetha ukuba isithuba seentsuku ezisixhenxe asikuko ukurhangqa. Ngumahluko wokwenene phakathi kwamanani amabini okwenyani, kwaye kusixelela into ethile.

Oko kusixelela kona

Funda iSityhilelo 9:5 kwakhona, kancinci kancinci, uze uqaphele ukuba ithini kanye kanye.

“Kwaye babengavunyelwanga ukubulala nabani na, kodwa ukuba bathuthunjiswe iinyanga ezintlanu.”

Loo ngxelo ichaza ukuba **ukuthuthunjiswa kuthatha ixesha elingakanani** . Ngumda obekelwe iinkumbi.

— basenokuthuthumbisa, bangabi nakubulala, kwaye ilayisenisi yabo isebenza iinyanga ezintlanu.

Asikuko ukuba iNkosi iyabuya ekupheleni kweenyanga ezintlanu. Ayitsho loo nto. Bendifunda ubude besiganeko ngokungathi silinganiswa nefestile, kwaye ezo zizinto ezahlukeneyo.

Ifestile yimihla eyi-157. Intlungu yimihla eyi-150. Intlungu ingaphakathi kwefestile.

Akukho nto kufuneka ijikeleziswe, yolulwe okanye ixoliswe ngayo. Inani belinjalo kanye; bendiyicela nje ukuba ilinganise into engayilinganisiyo.

Kuphi ngaphakathi kwefestile?

IZibhalo azitsho, kwaye andizukuyila indawo.

Ndajonga. Ukuba iintsuku ezili-150 ziqala ngomhla esiphela ngawo isigwebo, ziphela ngomhla wama-21 kuSeptemba 2030, iintsuku ezintandathu ngaphambi koYom Teruah. Ukuba ziqala ngaloo ndlela ziphele eYom Teruah, ziqala ngomhla wama-30 ku-Epreli 2030, iintsuku ezintandathu emva kokuba isigwebo siphelile. Akukho nanye kwezo ntsuku iyisidlo. Akukho nanye kwezi ziphawulweyo nangayiphi na indlela. Akukho khonkco lombhalo lokuxhoma indawo, kwaye ukuba ndingakhetha enye iya kuba ngumhombiso kunokuba ibe yi-exegesis.

Ngoko ke: isithuba seentsuku ezili-157, esiqulathe iintsuku ezili-150 zentuthumbo, esibekwe ngaphakathi kuso ngolwazi esingenalo.

Ndingathanda ukushiya umsantsa kwixesha elishiyiweyo yiZibhalo kunokuba ndilizalise ngento endiyiqambileyo. Ukuba oko akwanelisi, akwanelisi kwicala elifanelekileyo.

Oko kwenzela iinyanga ezintlanu

Izibalo zizinzile, le nto ibalulekile, kuba kulula ukuyifunda iSityhilelo 9 njengoloyiko olupheleleyo uze ungayazi into engaqhelekanga ngayo.

Iinkumbi zinikwe amandla *“njengoko oonomadudwane bomhlaba benamandla.”* Emva koko kubekwa imida emibini kuzo. Azivumelekanga ukuba zichukumise ingca okanye nantoni na eluhlaza. Kwaye—umda obalulekileyo— *“azivumelekanga ukubulala mntu.”*

Isigwebo esingavumelekanga ngokucacileyo ukubulala asikokubulala. Sibizo.

Abantu *“baya kufuna ukufa kodwa abayi kukufumana.”* Yonke indlela yokuphuma ivaliwe ngaphandle kwenye. Yinto embi leyo ukuyifunda kwaye ayikokutshatyalaliswa; lixesha apho abangaguqukiyo bebanjwa, besazi, bengenakukwazi ukubalekela ekufeni, kunye nomnyango wokuguquka usavuliwe.

URehabheham unika umfanekiso imvelaphi yawo. Xa uSirayeli wacela ukumkani omtsha ukuba ayenze lula idyokhwe kayise, waphendula wathi:

“Ubawo wanibetha ngeentsontelo, kodwa mna ndiya kunibetha ngeekadumba.” —1 Kumkani 12:11.

URehobhoham wakuthetha oku njengeqhayiya waza wahlulahlula ubukumkani— isiganeko esavelisa izindlu ezimbini ezibhalwe izivakalisi zazo yonke le ncwadi. Hayi indlela ukumkani oselula onekratshi awasongela ngayo, iNkosi iya kuyenza ngokwenene, kwaye ayiyi kuyenza ukuze itshabalalise kodwa ukuze igxothe.

Iinyanga ezintlanu zoonomadudwane, kwaye kungekho mvume yokubulala. **Inceba ekweso siqendu yinxalenye engakhange icatshulwe mntu.**

Oko kusinika kona iSahluko 11

- Ixesha eliqala ekupheleni kwesigwebo sikaJudah kwiYom Teruah lithatha **iintsuku ezili-157**. (*Inqanaba 1 — yibale.*)
- Isicatshulwa sikaJohn siquka inyanga yakhe kwiintsuku ezingamashumi

amathathu: iinyanga ezingama-42 neentsuku ezili-1260, zinikwe ixesha elifanayo, kwaye $i-42 \times 30 = 1260$ ngokuchanekileyo. **Iinyanga ezintlanu ezisetyenziswa nguJohn ziintsuku ezili-150.** (*Inqanaba lesi-2.*)

- Ngoko ke iSityhilelo 9:5 **asilinganisi ifestile** . Sichaza ukuba iinkumbi zivunyelwe ixesha elingakanani ukuthuthumbisa. (*Inqanaba lesi-2 - nantsi into ethethwa sisivakalisi.*)
- Iintsuku ezili-150 zihleli ngaphakathi kwefestile yeentsuku ezili-157. **IZibhalo azitsho ukuba zikuphi ngaphakathi kuyo, kwaye le ncwadi ayiqageli.** (*Umda ochaziweyo.*)
- Intuthumbo ayivumelekanga ngokucacileyo ukubulala. Yinto yokubiza, hayi ukubulala—ii-scorpions uRehobhoham awayeziqhayisa ngazo, ezazisetyenziswa nguThixo ukuqhubelela abantu enguqukweni ngelixa ucango luvulekile. (*Inqanaba lesi-3 — ukufunda, kungekhona izibalo.*)
- **Akukho nto yayijikelezwe.** Inani lalichanekile; impazamo yayiyeyam, ngokuyicela ukuba ilinganise into engalunganga.

Isahluko 12 — 1290 • 1260 • 1250 • 1335

Amanani amane, avela kubabhali ababini, ahlukane ngeminyaka engamakhulu amathandathu. Esi sahluko sibala zonke ezine kwaye sibonisa apho zifike khona.

Ikwaqulathe ubungqina obunamandla obungaphakathi kwincwadi — isiphumo sokuba le nkqubo ayizange yakhelwe ukuyivelisa — kunye nengxaki enye endingayisombululanga, endiya kuyibeka phambi kwakho endaweni yokuyishiya ukuze ifunyanwe ngomnye umntu.

Imithetho yokubala, iphindwe yachazwa

Ukususela kwiSahluko 1, kuba yonke into apha ixhomekeke kubo:

1. **Kubandakanya zombini iziphelo.** Usuku loku-1 ngumhla wokuqala.
2. **Umhla wokukhanya kwelanga.** Usuku lwamaHebhere luqala ekutshoneni kwelanga; apho isidlo siqala “ngokuhlwa komhla wama-27 ukuya kutsho ngokuhlwa komhla wama-28,” umhla osetyenzisiweyo ngumhla wama-28.

Kwi-timeanddate.com, oko kuthetha ukuba ibhokisi ephawulwe *ibandakanya umhla wokuphela ekubaleni* , uphawulwe, ngalo lonke ixesha. Yikhuphe kwaye yonke impendulo engezantsi iphuma imfutshane.

Ii-ankile ezimbini

Yonke into ibalwa ukususela kwimihla emibini ngo-2027.

27-28 Matshi 2027 — Isinengiso sokuTshabalalisa. Kwikhalenda yokuqwalasela oku yiNqaba yokuQala: ngokuhlwa komhla wama-27 kuMatshi ukuya ngokuhlwa komhla wama-28 kuMatshi. NgokoMthetho wesi-2 ukubala kuqala ngomhla **wama-28 kuMatshi** . Kufuneka kuthiwe andiqinisekanga ukuba i-AoD iya kwenzeka ngalo mhla okanye ukuba uPopu Leo kuphela uxhasa uMyalelo we-Neo-Ottoman namhlanje. Siza kubona.

27 Epreli 2027 — Iimvula Zamva. Usuku lokugqibela loMthendeleko Wesibini Wezonka Ezingenagwele
— umhla wama-21 kwinyanga yesibini, iPasika yokulungiselela yeNomeri 9 kwabo bangazange bakwazi ukugcina owokuqala. Ukubala kuqala ngomhla wama **-27 ku-Epreli** .

Ziintsuku ezingamashumi amathathu ezishiyanayo. Bamba elo nani.

Amanani amane

Bala	ISibhalo esiNgcwele	Ukususela	Ukuya	Iintsuku	Oko ikukuthi
1290	Daniyeli 12:11	28 Matshi 2027	7 Okthobha 2030	1290	Yom Kippur — 10 Tishri
1260	ISityhilelo 12:6	11:3,27 Epreli 2027	7 Okthobha 2030	1260	Yom Kippur — 10 Tishri
1250	UMateyu 24:22	27 Epreli 2027	27 Septemba 2030	1250	Yom Teruah — ubusuku bango 1 Tishri
1335	Daniyeli 12:12	27 Epreli 2027	21 Disemba 2030	1335	25 Kislev — Hanukkah

Zonke ezo zinto zifika ngexesha elimiselweyo. Zihlole ngokwakho; yiloo nto iphepha lewebhu elihambisanayo kunye nephepha lomhloli lisetyenziselwa yona.

Iintsuku ezingamashumi amathathu ezaphelayo

Ngoku isiphumo andizange ndisakhe.

UDaniyeli unika iintsuku ezili-1290. UYohane unika iintsuku ezili-1260. Ababhali

ababini, abashiyana ngeenkulungwane ezintandathu, babhala ngeelwimi ezahlukeneyo kumazwekazi ahlukeneyo malunga nexesha elifanayo.

1290 – 1260 = 30.

Kwaye ii-anchors ezimbini ngo-2027 - i-Firstfruits kunye nomhla wokugqibela weSonka sesibini esingenagwele, ezichongiweyo ngokwazo njengeentsuku zemithendeleko kwikhalenda ebalwa ukusuka kwi-lunar conjunctions - zahlulwe **ngeentsuku ezingamashumi amathathu** .

Ukusuka ngomhla wama-28 kweyoKwindla ukuya kowama-26 ku-Epreli ziintsuku ezingamashumi amathathu. I-1260 iqala ngomhla wama-27.

Andizange ndiyibeke apho loo nto. Ngumahluko phakathi kwamanani amabini endingazange ndiwakhethe, ohambelana nomsantsa phakathi kwemihla emibini endingazange ndiyibeke. Iintsuku ezingamashumi amathathu zokuwexuka — ifestile apho ihlabathi lithatha icala emva kokuba uMchasi-Kristu etyhilwe nangaphambi kokuba iMvula yokuGqibela iwele — azifakwanga kweli xesha. Ziyawa ngaphandle kokususwa.

Lelo luvavanyo endilucebisileyo kwiSahluko sesi-3: inkqubo echaza into yokwenyani idla ngokunika iimpendulo kwimibuzo engakhange ibuzwe mntu. Le yeyona mzekelo icacileyo kwincwadi. Inkqubo efakelweyo ivelisa kanye loo nto yayifakelweyo ukuyivelisa. Oku kwavelisa ithuba leentsuku ezingamashumi amathathu kuba abaprofeti ababini, ababhala amakhulu amathandathu eminyaka, bakhetha amanani angamashumi amathathu ahlukeneyo.

Iintsuku ezilishumi ezaphelayo nazo

Kwenzeka into efanayo kwelinye icala.

1260 – 1250 = 10.

Iintsuku ezilishumi phakathi kosuku abathembekileyo abathathwa ngalo kunye nosuku ingqumbo yeNkosi iphelile. Kukho isibini esinye samaxesha amiselweyo kwikhalenda yamaHebhere ahlukeneyo ngeentsuku ezilishumi:

I-Yom Teruah ngomhla woku-1 weTishri kunye ne-Yom Kippur ngomhla we-10 weTishri. Iintsuku eziphakathi kwazo ziiNtsuku zoloyiko.

Kwaye ukubala kuwela kuzo zombini iziphelo zeso sibini. I-1250 iphelela eYom Teruah. I-1260 iphelela eYom Kippur.

UYesu wathi imihla iya kunqunyulwa:

"Ukuba loo mihla ibinganqunyulwanga, bekungayi kubakho bomi busindiswayo; kodwa ngenxa yabanyuliweyo loo mihla iya kunqunyulwa." —Mateyu 24:22.

Ukunciphisa ngenani? Ngeshumi - umahluko phakathi komlinganiselo opheleleyo wembandezelo kunye nomhla abathembekileyo abasuswa kuwo. UIsaya unika umfanekiso wento eyenzekayo kwezo ntsuku zilishumi:

"Yizani, bantu bam, ningene emagumbini enu, nivale iingcango zenu emva kwenu; zifihleni okwethutyana, kude kudlule umsindo." — Isaya 26:20

Iintsuku ezilishumi emva kweengcango ezivaliweyo ngelixa ingqumbo iqhubeka, phakathi kwezidlo zimbini ezihlukeneyo ngeentsuku ezilishumi. **Akukho nanye kwezi nani eyakhethwayo ukwenza loo nto isebenze.**

Ingxaki endingayisombululanga

Nantsi ke ingxaki, kwaye ifanele ukuba ikwisicatshulwa esiphambili.

UDaniyeli 12:11 akawubandakanyi u-1290 kwisiganeko esinye. Uwudibanisa nezibini:

"Ukususela kwixesha apho idini eliqhelekileyo lipheliswa kwaye kumiselwe isikizi lesiphanziso, kuya kuba yi-1290 yeentsuku."

Ngawaphi idini eliqhelekileyo, ukuba akukho tempile?

Uyilo lokutshintsha isicatshulwa esingasonjululwanga kwiSahluko 12. — CLH

Nditshilo kuhlelo lokuqala lwesi sahluko ukuba andinampendulo icacileyo kule nto, kwaye andinayo. Ndinayo ngoku, kwaye ayisiyo impendulo endandiyilindele, kuba indibophelela kwinto eyenzekayo esidlangalaleni kwiinyanga ezisixhenxe emva kokuba le ncwadi ishicilelwe.

UDaniyeli 12:11 unika iimpawu ezimbini, hayi enye:

"Ukususela kwixesha apho idini eliqhelekileyo lipheliswa kwaye kumiselwe isikizi lesiphanziso, kuya kubakho iintsuku ezili-1290."

Eli sikizi libhalwe kule ncwadi. Idini eliqhelekileyo alizange libingelelwe — kuba akukho tempile, akukho sibingelelo sisetyenziswayo, kwaye izitya zeTemple Institute zikwisakhiwo esikwiMisgav Ladach Street zilinde indawo engcwele engekho.

Ngoko ke mhlawumbi uphawu lokuqala lukaDaniel alunanto, okanye bendisoloko ndikhangela into engalunganga. Ndichithe ixesha elide ndizama ukuyenza eyesibini. Eli gama alindivumeli.

Eli gama aligobi

Ndandifuna ukuba *uTamid* athethe unqulo oluqhubekayo ngokubanzi. Akunjalo, kwaye ndiza kuzithethelela ngendlela efanelekileyo endaweni yokuzibonakalisa.

Kuzo zonke iziganeko ezikwincwadi kaDaniyeli — 8:11, 8:12, 8:13, 11:31 kunye ne-12:11 — imo yeli gama yi הַתְּמִיד , kunye ne-definite article, emi njengo-shorthand we-עֲלֵת הַתְּמִיד , *umnikelo otshiswayo oqhubekayo* weEksodus 29:38–42 kunye neNomeri 28:3–8: imvana kusasa, imvana ngokuhlwa, yonke imihla ngaphandle kwekhefu. UDaniyeli akasebenzisi igama elithi umthandazo, ukuzinikela, okanye unqulo ngendlela engabonakaliyo. Akukho nanye. Kwaye i-8:11 ibeka ingcwele kwisiqendu esifanayo nomnikelo.

Ndizifundile iingxoxo ukuze ndiqonde ukuba zikhululekile. Ziingxoxo ebendingavuya ukuzamkela. Azinakusinda xa zidibene ne-concordance.

Ngoko ke isigqibo esinyanisekileyo seso singabalulekanga: ukuze uphawu lokuqala lukaDaniel lube nereferenti ngomhla wama-28 kuMatshi 2027, umnikelo otshiswayo oqhubekayo kufuneka usebenze ngaphambi kwaloo mhla. Oko kuthetha ukuba kufuneka uqalise. Oko kuthetha ukuba kufuneka uqalise kungekudala.

(Inqanaba lesi-3 — esi sisigqibo malunga nendlela uDaniyeli alisebenzisa ngayo igama, hayi isiphumo sezibalo. Kodwa sisigwebo esichasene nokulungelwa kwam, esiluhlobo olulodwa oluxabiseke kakhulu.)

Akufuneki tempile. Kufuneka isibingelelo.

Nantsi into eyatshintsha ingqondo yam malunga nokuba oku kunokwenzeka na, kwaye bendingayiboni kangangeminyaka kuba bendijonga isakhiwo esingalunganga.

Abathinjwa ababuyileyo babuyisela umnikelo oqhubekayo **ngaphambi kokuba kubekho itempile yokuwubeka kuyo :**

“Bamisa isibingelelo phezu kwesiseko saso, ngokuba babesoyika ngenxa yezizwe zala mazwe; banyusa amadini anyukayo kuYehova phezu kwaso, amadini anyukayo kusasa nangokuhlwa... kodwa isiseko setempile kaYehova sasingekabekwa.” —Ezra 3:3, 6

Funda loo nto kabini. I -*olat tamid* — kusasa nangokuhlwa, umnikelo kanye uDaniyeli athetha ngawo — yayibaleka kwisibingelelo esakhiwe ngokutsha emhlabeni ovulekileyo, apho indawo yetempile yayingumngxuma wokwakha, kwaye yayibaleka ngaloo ndlela iminyaka ngaphambi kokuba kubekwe isiseko.

Akukho tempile. Akukho mnquba. Isibingelelo, ububingeleli, kunye nemvana.

Yiloo nto yonke efunekayo, kwaye yimfuneko yomyalelo owahlukileyo ngokupheleleyo ekwakhiweni kweTempile yesiThathu. ITempile yiprojekthi yesizwe ethathe iminyaka elishumi efuna ukudilizwa okanye ukufuduswa kwezakhiwo ezithathwa njengezona zingcwele isinye kwisihlanu sabantu. Isibingelelo lilitye, irempu, kunye nemvume yokuma ndaweni ithile.

(Inqanaba 1 malunga noko kuthethwa nguEzra 3 — yifundele ngokwakho. Inqanaba 3 malunga noqikelelo lokuba uphawu lukaDaniyeli lwanelisekile ngendlela efanayo.)

Oko sele kukho

Andicingi ukuba ezi ziqwenga zingahlanganiswa na. Ngokubanzi ziyahlanganiswa.

- Isibingelelo **samatye esilungele itempile**, esakhiwe ngokwemigaqo yehalakhic ngamatye anganqunyulwanga, sagqitywa saza sanikezelwa ngomhla wokugqibela weHanukkah, ngoDisemba 2018. Sakhiwa ukuze sichithakale size sifuduswe.
- I **-Temple Institute** yenze izitya, izambatho zababingeleli, kunye ne-menorah yegolide, kwaye ibiqeqesha ababingeleli enkonzweni kangangeminyaka.
- Inkqubo **ye-red heifer** iyasebenza kwaye, ukusukela ngo-2026, iye yangena kuqeqesho lwesizwe.

Okushiyekileyo asizozixhobo, asizizo iimpahla, asizizo ababingeleli abaqeqeshiweyo, kwaye asiyondlela yoyilo. **Okushiyekileyo yindawo yokuma nemvume yokuma apho.** Yiyo loo nto yonke isithuba, kwaye andizukuyinciphisa: ngumqobo wezopolitiko nowenkolo onzima kakhulu emhlabeni, kwaye ubukho kangangeminyaka engamashumi amahlanu anesithoba.

Umqobo ohambayo okwangoku

Nantsi ke into ebangela ukuba ndizimisele ukuthi iinyanga ezisixhenxe kuneminyaka esixhenxe.

Ilungiselelo eliye lathintela amaJuda ekuthandazeni kwiNtaba yeTempile — *imeko ekhoyo ngoku*, iseti yokuvisisana phakathi kwe-Israel neJordan apho i-Waqf ilawula indawo kunye nomthandazo ongengowamaSulumane uthintelwe — libonakala liwohlokile kulo lonke u-2026. Amanqaku amathathu aphelelwe lixesha, onke axeliweyo kwaye anokuhlolwa:

Umhla Yintoni etshintshileyo

**21
Januwari
2026**

Amapolisa ase-Israel, evuma isicelo esivela kwiTemple Mount Yeshiva, avumela iindwendwe ezingamajuda ukuba zithwale iinkonzo zonqulo ezishicilelweyo — kuquka ne-Amidah — ziye eNtabeni okokuqala. Kude kube kutshanje, iindwendwe ezifunyenwe zithandaza zazikhutshwa okanye zibanjwe, kwaye izinto zomthandazo zazingavumelekanga konke konke.

**23 Julayi
2026** (*Tisha
B'Av*)

Iindwendwe ezingamajuda ezingaphezu kwamawaka amathathu zenyuka emini. Izinto zonqulo zavunyelwa. Malunga neshumi elinesibini labanjwa ngenxa yokuthandaza kwicala lasentshona. Umnyango wezangaphandle waseJordan wakubiza oku ngokuthi "*kukwaphulwa okucacileyo kwemeko yembali neyomthetho*" kwaye watyhola amapolisa "*ngokuququzelela ezi zenzo.*"

**16 Agasti
2026**

Amapolisa ase-Israel aphinde anciphisa imiqathango yokuthandaza kwamajuda kwindawo leyo — iveki ngaphambi kokuba ndibhale esi siqendu.

Loo nto ayingomqobo ungashukumiyi. Loo mqobo ususwa ngokwanda, esidlalagalaleni, apho inkcaso yeWaqf kunye neKingdom of Jordan ibhalwa kumaphephandaba ngalo lonke ixesha.

Ngoku ke isiyalo, kuba kulapho kanye incwadi efana nale ifikelela khona kakhulu. Umthandazo awungombingelelo. Umgama phakathi *komntu onokufunda i-Amidah eNtabeni* kunye *nemvana enikelwa apho kusasa nangokuhlwa* mkhulu kakhulu, kwaye akukho nto etafileni engasentla eyivalayo. Oko itafile ikumiselayo kuncinci kwaye andizukubiza ngaphezu kwayo: ulungiselelo olwenza isibingelelo singenzeki alunakulungiswa, luyahamba, kwaye luye lwahamba kathathu kulo nyaka kwicala elifanayo.

(Inqanaba lesi-2 — yonke imiqolo inomhla kwaye ifunyenwe. Inggikelelo evela kuyo yeyam kwaye yeyona ikwinqanaba lesi-3.)

Oko ke okuxelwa kwangaphambili yile ncwadi

Ndingathanda ukuba ndichaze kwaye ndibe nempazamo kunokuthi ndithethe into engacacanga nengenakuxokwa, ngoko ke:

Umnikelo otshiswayo oqhubekayo — isibingelelo, ububingeleli, imvana kusasa nangokuhlwa — uqala eYerusalem ngaphambi komhla wama-28

kuMatshi 2027. Emva koko uyekiswa.

Zombini iihafu ziyafuneka. I- *tamid* ayinakurhoxiswa ngomhla wama-28 kuMatshi 2027 ngaphandle kokuba isebenza ngomhla wama-27 kuMatshi 2027. Isiqendu sikaDaniel sidinga into ekhoyo ukuze ichaze ukususwa kwayo.

Andinalo nofifi malunga nendlela esebenza ngayo, indawo ekuyo iNtaba, isixhobo esisemthethweni, okanye ukuba ngubani oyenzayo, kwaye andizukuyila enye ukuze ndiyenze ibonakale iphelele. Ndikholelwa ukuba ifreyimu iyayifuna, kwaye ifreyimu yile nto bendikubonisa yona izibalo.

(Inqanaba lesi-4 — lesiprofeto. Oku koko umgaqo-nkqubo uxela kwangaphambili, kungekhona oko ndikuxelelweyo.)

Impendulo enye iyavuma, kuba ilungile

"Nasiphi na isibingelelo esakhiwa ngo-2027 asiyi kuba sesisemthethweni. Ububingeleli obuphikiswana ngabo, akukho luthuthu lwenkomo ebomvu, akukho Sanhedrin uninzi lwamaYuda oluyaziyo. Ayinakuba yinto yokwenyani kwaye uThixo akayi kubala ukuba isusiwe."

UDaniyeli uphendula oku kwisahluko esinye eli gama livela kuso.

Xa uAntiochus wayeka umnikelo oqhubekayo, **ububingeleli obuwuphetheyo bathengwa kwaye bonakele**. UJason wathenga ububingeleli obukhulu; uMenelaus wamgxotha ngenxa yoko. Yayiyimeko yesikhundla xa i- *tamid* yasuswa - kwaye iZibhalo zisabiza umnikelo ngokuthi *yi-tamid* , kwaye zisawubala njengolwaphulo-mthetho, kwaye uDaniyeli usaxhoma inombolo yesiprofeto kuyo.

Umnikelo oqhubekayo akufuneki ube sesikhundleni esihle ukuze upheliswe ukuze ubhaliswe ezulwini. Asikuko oko ndicinga ngako; yimeko yembali yesicatshulwa.

Ukuba akukho sibingelelo sibonakalayo

Emva koko uphawu lokuqala lukaDaniyeli alunanto ibhekisa kulo, u-1290 akaqali apho ndithe uqala khona, kwaye eli candelo aliphumelelanga. Ingxoxo enyanyekayo ibiya kusinda ngokwayo; oku bekungayi kusinda.

Ngaphambi kokuba oko kwenzeke ndifuna enye indlela esele ibhaliwe, kuba ndicinga ukuba kufanelekile ukuyiqwalasela nangona ndingaxhomekekanga kuyo.

Kukho umbutho omnye emhlabeni ozichaza njengombingelelo ongunaphakade onikelwa kuyo yonke indawo. NguMthendeleko—ibango laseRoma, elichazwe eTrent, elisekelwe kuMalaki 1:11, kwaye alifuni tempile nantoni na. Kwaye sele lisusiwe kanye: ngomhla wesi-8 kuMatshi 2020 iDayosisi

yaseRoma yarhoxisa zonke iiMisa zikawonke-wonke, kwaye kwisithuba seeveki ezimbini iidayosisi kulo lonke elase-Itali, e-Ireland, ePhilippines, eSpain nakuninzi lwe-United States zazenze okufanayo. Kangangeeveki ezimbalwa umbingelelo ongunaphakade awuzange unikelwe esidlangalaleni naphi na kwihlabathi laseNtshona.

Ukuba yiloo nto *ithethwayo* , ngoko okwenzeka ngoMatshi 2027 sisenzo secawa yamaRoma esichasene nayo phantsi **kukaLeo XIV** , esiya kuvumelana neSilamsi, kwaye ukukreqa kweyesi-2 kwabaseTesalonika 2 kukuwela kwelona qela likhulu lamaKristu emhlabeni. Leyo yimbono yam malunga nomntu ophilayo kwisikhundla sikarhulumente, enikwa njengoluvo, kwaye ndingathanda ukuyichaza ngokucacileyo kunokuba ndiyithethe.

Kodwa ndiyibeka kwindawo yesibini, kwaye isizathu yi-concordance. *I-tamid* kaDaniyeli ngumnikelo otshiswayo oqhubekayo ngalo lonke ixesha ewusebenzisa, kwaye andikwazi ukukhuthaza ukufundwa kuba kulula ngakumbi kunelo lifuna isibingelelo eYerusalem kwiinyanga ezisixhenxe. Ukufundwa kweMisa kuyinto enokwenzeka ukuba igcinwe. Isibingelelo yindawo.

(Inqanaba lesi-4 liphela, kwaye lixhomekeke ekuchongweni kweSilo neSilamsi, nto leyo exoxwa ngayo kwiTeaching History Before It Happens kwaye icingelwa endaweni yokuba ikhuselwe apha.)

Oko sikubonelelwa leli candelo

- I-הַתְּמִיד kaDaniyeli ngumnikelo otshiswayo oqhubekayo kuzo **zonke** izihlandlo ezihlanu kwaye ayithethi ukunqula ngokubanzi. *(Inqanaba lesi-3 - kwaye sisigwebo esenziwe ngokuchasene nokulungelwa kwam.)*
- UEzra 3:3–6 wabuyisela loo mnikelo kwisibingelelo **ngaphambi kokuba kubekwe isiseko setempile** , ngoko ke uphawu lufuna isibingelelo, hayi indawo engcwele. *(Inqanaba 1 kwisicatshulwa.)*
- Isibingelelo, izitya, izambatho kunye nababingeleli abaqeqeshiweyo **sele bekho** ; into engekho yindawo kunye nemvume. *(Inqanaba lesi-2.)*
- Ilungiselelo elalithintela unqulo lwamaYuda eNtabeni **latshintsha kathathu ngo-2026** , kwicala elifanayo, phezu kwenkcaso ebhaliweyo yaseJordan. Umthandazo awulodini kwaye oku akuwuvuli umsantsa - kubonisa ukuba umqobo awulungiswanga. *(Inqanaba lesi-2 kwiziganeko, inqanaba lesi-3 kwisigqibo.)*
- **Ngoko ke: umnikelo otshiswayo oqhubekayo uqala eYerusalem ngaphambi komhla wama-28 kuMatshi 2027 uze umiswe.** Ukuba awukwenzi oko, eli candelo

alichanekanga kwaye ndikuxelele kwangaphambili. (*Inqanaba lesi-4.*)

- Igcinwe kwindawo yokugcina: iMisa njengedini elihlala lihleli, kunye noMatshi 2020 njengobungqina bokuba into enjalo inokupheliswa kwihlabathi liphela ngaphandle komkhosi. (*Inqanaba 4.*)

Eli sikizi limiselwe ngoMatshi 2027. Le ncwadi iqulethe ingxelo ngayo. Kodwa **yeyiphi idini eliqhelekileyo eliyekiswayo ngoMatshi 2027?**

Ekufundweni kwale ncwadi, idini eliqhelekileyo lapheliswa nguKristu emnqamlezweni ngo-AD 30 - yingxoxo yeSahluko 8 malunga noDaniyeli 9:27, kwaye ndisayibambe. Akukho tempile imiyo ngo-Agasti, 2026 ngelixa ndibhala le ncwadi kwaye akukho nkqubo yedini ebuyiselweyo ekufuneka isuswe. Ngoko uphawu lokuqala kubini lukaDaniyeli alunalo uphawu olubhekiselele kulo mzuzu xa kubalwa kuqala. Ekubeni oku kubhekisa kwisiganeko esisezayo, ndingayiqikelela kuphela ngaphandle kobungqina obuqinileyo.

Andinampendulo icacileyo. Nazi ezimbini ezibonakala zifanelekile ukuba ndiziqwalasele, kwaye andinazo zombini ezi ndizibambe ngokuqinileyo.

Igama lesiHebhere ngu **תָּמִיד** (*tamid*), nto leyo ethetha ukuba *rhoqo* okanye *rhoqo* . KuDaniyeli 8:11–13 imele umnikelo otshiswayo oqhubekayo, kodwa igama ngokwalo libiza ukuqhubeka endaweni yesilwanyana. Ukuba *i-tamid* ifundwa njengonqulo oluqhubekayo lukaThixo endaweni yomsitho wombingelelo ngokukodwa, ngoko ke into eyapheliswa ngoMatshi 2027 lunqulo oluqhubekayo lwehlabathi - oluthatyathelw' indawo xa iSilo sivunyiwe kwaye iintlanga zijika. Loo fundo ixhasa indlela uDaniyeli 8 alisebenzisa ngayo eli gama, kwaye iluncedo kum, nto leyo eyisizathu sokulibamba ngokukhululekileyo.

Okwesibini okunokwenzeka kukuba la mabinzana mabini abiza isiganeko esinye esidibeneyo esichazwe kumacala amabini, apho ubunzima bukwigrama kunokuba bube yimbali. Ukusombulula oko kufuna isigwebo malunga negrama yesiHebhere endingayi kuyenza inkohliso.

I-1335, apho ixhomekeke khona

UDaniyeli unika inani lesine kwivesi elandelayo:

“Hayi uyolo lomntu ohlala elindile aze afikelele kwiintsuku ezili-1335!” —Daniyeli 12:12.

Kubalwa ukususela kwiMvula Yokugqibela ngomhla wama-27 ku-Epreli 2027, umhla we-1335 ngumhla **wama-21 kuDisemba 2030** — ongumhla wama-25 kuKislev, umhla wokuqala weHanukkah, itheko lokunikelwa kwakhona kweTempile. Unoyolo lowo ulinda aze afike ekunikezelweni.

Ndivumeleni ndinike uqikelelo lwam malunga nendlela ezi zinto eziza kwenzeka ngayo emhlabeni. Xa sixhwilwe kwiYom Teruah, uThixo uqala ukuthulula izitya zakhe zomsindo kangangeentsuku ezilishumi. Uza kubiza izixhobo zenyukliya zika-Israyeli mhlawumbi neze-Iran kunye/okanye zasePakistan aze agwebe iintlanga eziye zahlasela iYerusalem. Siza kuba sikhuselekile emagumbini ethu eJerusalem Entsha iingcango zethu zivaliwe ngelixa ihlabathi litsha. Isinye kwisithathu sabantu, uninzi lwabo bangamaSilamsi, siya kufa ngaloo mihla ilishumi. Abasindileyo baya *kuhlala belindle baze bafikelele kwiintsuku ezili-1335*, iHanukkah, xa uYesu ebuya nathi sonke aze aphilise iintlanga.

Ndiyifumana imangalisa loo nto. Nantsi into engaqhelekanga ngayo.

UDaniyeli 12:11 kunye no-12:12 bahlala ecaleni, kwaye badla ngokufundwa njengendawo enye yokuqala. Ukuba i-1335 ibalwa ukusuka kusuku olufanayo no-1290 - 28 Matshi 2027 - ifika ngomhla wama-21 Novemba 2030, into engeyonto konke konke.

Ukuze ifikelele eHanukkah, i-1335 kufuneka ibambelele kwiMvula Yokugqibela endaweni yokuba ibambelele kwiNyaniso. Yiloo nto ikhalenda yeProjekthi kaMesiya ka-2030 eyenzayo, ngokucacileyo: ukungena kwabo ngomhla wama-27 ku-Epreli 2027 kufundeka ngolu hlobo *“UKUQALA KWE-1260 NE-1335.”* Ngoko ke yisakhelo sabo esichaziweyo kwaye asiyonto ndiyiqambileyo. Kodwa iselukhetho, kwaye ukufunda okucacileyo kweevesi ezimbini ezikufutshane kukuba omabini amanani abalwa ukusuka kwixesha elinye.

(Inqanaba lesi-3. Isiphumo siyamangalisa. Ukubambelela okufunekayo ukuze ufumane oku kuyaphikiswana, kwaye ukubambelela okuchaseneyo akuvelisi nto.)

Lonke uluhlu lwexesha elincinci

Umhla	Usuku	Intoni
28 Matshi 2027	Ukuqala kwe-1290	Isinengiso seNkangala · Iintlahlela
28 Matshi – 26 Epreli 2027	iintsuku 1–30	Ukreko — ihlabathi lithatha icala
27 Epreli 2027	1260 kunye no-1335 qala	Iimvula Zasemva · usuku lokugqibela lweSonka Sesibini Esingenagwele
24 Epreli 2030	—	Isigwebo sikaYuda siyaphela · 21 Nisan
27 Septemba 2030	usuku 1250	Yom Teruah — uvuko, ukuxhwilwa, ukubuya

27 Septemba – 7 Okthobha 2030	iintsuku ezilishumi	Iintsuku Zoloyiko · emva kweengcango ezivaliweyo · ingqumbo
7 Okthobha 2030	umhla we-1260 kunye nomhla we-1290 wokuphela	Yom Kippur — zombini zibalwa zisondele
12 Okthobha 2030	—	I-Sukkot iyaqala
21 Disemba 2030	usuku 1335	UHanukkah · <i>unoyolo lowo ulindayo</i>

Oko kusinika kona iSahluko 12

- Zonke ezi zinto zine zibalelwa ngamaxesha amiselweyo, ngokomthetho obandakanya wonke umntu ochazwe kwiSahluko 1. (*Inqanaba 1 — liyakwazi ukuphinda lisetyenziswe.*)
- **1290 – 1260 = 30** , kwaye ezi zixhobo zimbini zishiyana ngeentsuku ezingamashumi amathathu. Ifestile yokuwexuka iyawa ngaphandle kwezibalo endaweni yokufakwa. **Esi sisiphumo sangaphakathi esinamandla kakhulu kwincwadi.** (*Inqanaba 1.*)
- **1260 – 1250 = 10** , kwaye kukho isibini esinye sexesha elimiselweyo elihlukanisiweyo ngeentsuku ezilishumi. Iintsuku zinqunyulwa ngokuchanekileyo yiMini yoBugculelo. (*Inqanaba 1 kwizibalo; Inqanaba 3 lokufunda uMateyu 24:22 ngaloo ndlela.*)
- Usuku lwe-1335 yi-25 Kislev, ukunikezelwa kwakhona kweTempile — **kodwa kuphela ukuba i-1335 ixhomekeke kwiMvula yokuGqibela kunokuba ibambebele kwiSinyabi** , kunye noDaniyeli 12:11–12 zihlala zifundwa njengokwabelana ngesiqalo. (*Inqanaba lesi-3*)
- **Akukasonjululwa: UDaniyeli 12:11 unamathelisa i-1290 ekupheliweni kwedini eliqhelekileyo kunye nelisikizi, kwaye esi sikhokelo asinalo igama elicacileyo lokuqala ngoMatshi 2027.**

Isahluko 13 — Ulandelelwano Lwesidlo

Yonke into ukuza kuthi ga ngoku ibiyi-mathematics. Esi sahluko si-pattern, kwaye i-pattern luhlobo lobungqina obuthambileyo, ngoko ke ndiza kugcina amabango ethobekile.

Ibango leli: amaxesha amiselweyo eLevitikus 23 ayingomaxesha asixhenxe eeholide zonqulo. Alandelelana, kwaye uYesu ebesoloko ewagcina ecwangcisiwe.

Isixhenxe

“Amaxesha amisiweyo kaYehova, eniya kuwavakalisa njengeentlanganiso ezingcwele,

ngawo la amaxesha am amisiweyo.” —Levitikus 23:2.

IsiHebhere sithi **מִּזְבֵּחַ עֹדִים** (*mo'edim*), kwaye akuthethi *iminyhadala* . I- *mo'ed* yintlango

— intlango emiselweyo elungiselelwe kwangaphambili phakathi kwamaqela omabini aceba ukuyigcina. Eli gama lisetyenziswa kwixesha uThixo alibekayo ukuhlango nabantu bakhe.

Kukho ezisixhenxe, ngamaqela amabini:

Intwasahlobo	Usuku
1 IPasika — <i>IPesika</i>	14 Nisan
2 Isonka Esingenagwele — <i>Matzot</i>	15–21 uNisan
3 Iintlahlela — <i>Yom HaBikkurim</i>	ngosuku olulandela iSabatha kuloo veki
4 Iiveki — <i>Shavuot</i>	Iintsuku ezingama-50 emva koKuqala

Ukwindla	Usuku
5 Amaxilongo — <i>Yom Teruah</i>	1 Tishri
6 Intlawulelo — <i>Yom Kippur</i>	10 Tishri
7 IiTabernakele — <i>Sukkot</i>	15–21 Tishri

Zine entwasahlobo, zaqokelelana ngaphakathi kweeveki ezisibhozo. Zintathu ekwindla, zaqokelelana ngaphakathi kwezintathu. Kwaye phakathi kweyesine neyesihlanu, kukho isithuba seenyanga ezine apho kungekho nto imiselweyo konke konke.

Ezokuqala ezine, zigcinwe ngaloo mini

Isidlo	Oko kwakufuneka	Oko wakwenzayo	Ngosuku?
IPasika	imvana exheliweyo ngexesha lokuhlwa, 14 Nisan	emnqamlezweni	Ewe
Isonka Esingenagwele	igwele — umfanekiso we urhwaphilizo — beka kude	isidumbu engcwabeni, singaboni kubola	Ewe
Iintlahlela	isithungu sokuqala sesivuno sinikezelwa	ekhuliswe, “ <i>iziqhamo zokuqala abo baleleyo</i> ”	Ewe
Iiveki	isivuno esiqokelelweyo,	uMoya wathululwa kuShavuot,	Ewe

emva kweentsuku emva kweentsuku
ezingamashumi amahlanu ezingamashumi amahlanu

UPawulos akawuthathi loo mbhalo njengento yokuhombisa. *“UKristu iPasika yethu naye ubingelelwe”* — kungekhona *njengemvana* yePasika, kodwa yinto ngokwayo. *“UKristu uvukile kwabafileyo , intlahlela yabo baleleyo.”* Usebenzisa igama lesidlo njengenkcazo yesiganeko.

Iindibano ezine. Ezine zigcinwe, zicwangcisiwe, ngaloo mini. Azikho kwixesha elifanelekileyo. Ngomhla.

Yiloo nto ithethwayo yinxalenye yesahluko, kwaye kufanelekile ukuphumla malunga nokuba bekunokwenzeka njani ukuba kwenzeka ngenye indlela. Ukubethelelwa emnqamlezweni akusiso isiganeko esicwangcisiweyo; kwenzeka xa isihlwele kunye nomlawuli begqiba kwelokuba kwenzeka. Ukuba kwenzeka ngomhla we-14 Nisan, kunye novuko ngomhla wokuQala, kunye noMoya ngoShavuot, yeyona nto ibalulekileyo kwingxelo yembali okanye yiloo nto igama elithi *mo'ed* lithetha yona. Isivumelwano sigciniwe.

Ezi zintathu ezingagcinwanga

Emva koko iphethini iyayeka. UYom Teruah, uYom Kippur kunye noSukkot abazange babe nethuba lokuphendula imibuzo yabo.

Ukususela ngoko, yonke iminyaka, amaxilongo aye avuthelwa nge-1 Tishri kwaye akukho nto yenzekileyo. Yonke iminyaka uSuku loCamagushelo luye lwafika lwadlula. Oko akusiyo ingxoxo evela ekuthuleni - kukubona ukuba ulandelelwano olwalugcinwa ngokuchanekileyo, luphindaphindwe kane, lunezikhundla ezine ezibalaseleyo kwaye aluzange luginwe nanye kuzo kwiminyaka engamawaka amabini.

Nokuba le pateni ayizange ibe yipatheni, okanye ezinye ezintathu zisengaphambili.

Kutheni le nto umsantsa umilo wexesha lebandla?

Nanku ke apho ikhalenda ngokwayo ithetha khona into ezahluko ezithetha ngoDaniyeli ezazimele ziyithethe.

Phakathi kukaShavuot noYom Teruah kukho ixesha elingangeenyanga ezine elingenaxesha limiselweyo. Akukho nelilodwa. Iqela lentwasahlobo liyaphela, emva koko akukho nto ifunekayo de kube yixilongo.

Ikhalelenda yemibhiyozo yeTorah inesithuba esiphakathi kwayo - kwaye

isithuba siwela kanye apho imibhiyozo emine egciniweyo iphela khona kwaye eyomithathu engagcinwanga iqala khona.

Isahluko 8 kwafuneka sisebenze nzima ukukhusela ukuphazamiseka kwiveki yamashumi asixhenxe kaDaniyeli, kwaye ndikuxelele ngokucacileyo ukuba akukho nto kuDaniyeli ivakalisa enye. ILevitikus 23 ayibhengezi enye. Kodwa inayo enye, eyakhelwe kunyaka, kwindawo enye.

Andinakuyila ixesha ngaloo nto. Njengesiqinisekiso somsantsa ochazwe kwezinye izizathu, ibalulekile into ethile.

(Inqanaba lesi-3. Ukuhambelana kuyinyani; oko kuthethwa kukutolikwa. Omnye umntu angacinga ukuba umsantsa weenyanga ezine ngowezolimo - ixesha eliphakathi kokuvunwa kwengqolowa kunye nokuvunwa kweziqhamo - aze athethe inyaniso ngokupheleleyo ngaloo nto, kwaye oko akuyi kwenza ukuba oku kubonwe kunganiki mdla.)

Okulandelayo ngokulandelelana

Ukuba ulandelelwano lugcinwa ngokulandelelana, isithuba esilandelayo sesesihlanu, kwaye kukho umviwa omnye kuphela.

Yom Teruah. 1 uTishri. Umthendeleko wamaXilongo.

Oko kumiselwe loo mini kufanelekile ukukufunda ngokuchasene noko amaKristu akulindeleyo ekubuyeni kukaKristu. Nguwo kuphela umthendeleko owela kwinyanga entsha - umhla osiqalo sawo sasingenakuxelwa kwangaphambili kuba wawuxhomekeke ekuboneni iceba, kangangokuba abalindi balinda kwaye akukho mntu wayelazi ilixa. Ngumhla wokuvuthela, wokulumkisa nokubiza. Kwaye kwisithethe samaYuda uphethe inkumbulo yokumiselwa: umhla ukumkani abizwa ngawo. Ixilongo. Usuku akukho mntu wayenokulimisela kwangaphambili. Ukumkani wavakalisa. Novuko kwixilongo lokugqibela.

Emva koko iintsuku ezilishumi, iiNtsuku zoMlilo — ezifunyenwe kwiSahluko se-12 kwizibalo njengomahluko phakathi kwe-1260 ne-1250, kwaye uIsaya uchaza njengokuvalelwa ngaphakathi emva kweengcango ezivaliweyo ngelixa umsindo uqhubeka.

Emva koko uYom Kippur — intlawulelo, isivakalisi sivaliwe, iincwadi zaphela. Amanani amabini amade eSahluko se-12 omabini aphelela apho.

Emva koko uSukkot — ukuhlangana, uThixo ehlala nabantu bakhe, apho iSityhilelo siphela khona: *“umnquba kaThixo uphakathi kwabantu, kwaye uya kuhlala phakathi kwabo.”* Andikaqiniseki ukuba kwenzeka ntoni kanye kanye ngeli xesha. Ngaba

uYesu uhlala nathi emhlabeni, emva kokuba ebuyele ukulwa neentshaba zakhe? Ngaba uhlala nathi eYerusalem eNtsha okanye “eZulwini,” okwethutyana? Isiphelo sesicatshulwa seSityhilelo siphathelele ukufika kweYerusalem eNtsha noBawo esiza emhlabeni ukuze alawule ngonaphakade.

Ixilongo, emva koko ingqumbo yahlala emva kweengcango ezivaliweyo, emva koko kwalandela ucamagushelo, emva koko kwalandela ukuhlala. Nguwo lowo umyalelo obekwe kwiLevitikus 23, kwaye ngumyalelo obalwa imihla kwiSahluko 12 ongena kuwo ngaphandle kokuba ucelwe.

Oko okukwenzayo nokungabonisiyo oku

Ayivelisi nyaka. Akukho nto kwesi sahluko echaza ixesha; iYom Teruah ifika rhoqo ekwindla kwaye ikwenzile oko kangangeminyaka engamawaka amathathu.

Oko ikwenzayo kukukuxelela ukuba unyaka oveliswe yiZahluko 6 ukuya kwele-10 ufanele ube njani xa ufika. Izibalo zithi u-2030. Ulandelelwano lwezidlo luthi ukuba izibalo zichanekile, ukubuya kwe-Yom Teruah kungayi kumhla othile ongaqondakaliyo - kwaye izidlo zasekwindla zika-2030 ziphakathi komhla wama-27-28 kuSeptemba nowesi-7 kuOkthobha.

Izinto ezimbini ezizimeleyo kufuneka zivumelane ukuze oko kusebenze: unyaka ukusuka kwiiwotshi, kunye nosuku ukusuka kulandelelwano. Ziyavumelana.

Oko kusinika kona iSahluko 13

- Iimo'edim *ziindibano* ezimiselweyo, kungekhona iminyhadala — iintlanganiso ezimiselweyo ezicwangcisiweyo kwangaphambili. (*Inqanaba lesi-2 — ngesiHebhere.*)
- UYesu wagcina izivumelwano ezine zasentwasahlobo **ngaloo mini**, ngokulandelelana, kwaye iTestamente eNtsha izibiza ngaloo ndlela. (*Inqanaba lesi-2.*)
- Izihlandlo ezintathu zasekwindla azinaso isiganeko sokuphendula kwaye azizange zibe naso kwisithuba seminyaka engamawaka amabini. (*Inqanaba lesi-2 — ukuqaphela.*)
- yeTorah unesithuba seenyanga ezine kwindawo apho imibhiyozo egciniweyo iphela khona kwaye eqala khona leyo ingagcinwanga. (*Inqanaba lesi-3 - ubungqina bomsantsa oxoxiswana ngawo kwiSahluko 8, asibobungqina baloo nto.*)
- Ukuba ulandelelwano luqhubeka ngokulandelelana, idinga elilandelayo yiYom **Teruah** : inyanga entsha, ixilongo, ukumiselwa kobukhosi, kunye

nosuku olungenakwaziswa kwangaphambili ukuqala kwalo. (*Inqanaba lesi-3.*)

- Umyalelo obekwe kwiLevitikus 23 — ixilongo, emva koko iintsuku ezilishumi, emva koko ucamagushelo, emva koko ukuhlala —

ngumyalelo obalwa ngawo iSahluko 12. (*Inqanaba 1 malunga nokubalwa; Inqanaba 3 malunga nokubaluleka.*)

Isahluko 14 — Apho Iikhalenda Ezimbini Zivumelana Khona

Isahluko sesi-2 sikuxelele ukuba ikhonkco elibuthathaka kakhulu kule ncwadi yikhalenda, kwaye umhla wama-27-28 kuMatshi 2027 ukho kuphela phantsi kokubalwa kokujonga. Oko kundibizele into yokuthetha.

Esi sahluko sesinye isiqingatha saloo ncwadi, kwaye sesona sihloko sibalaseleyo kule ncwadi.

Impendulo yesi sahluko kukuphikisana

Umntu othandabuzayo ofunde iSahluko sesi-2 ngononophelo unesicatshulwa esibuhlungu esifumanekayo, kwaye sihamba ngolu hlobo:

"Wakha ikhalenda yakho waza wafumanisa ukuba imihla yakho iwela kwiintsuku zakho zesidlo. Ewe kunjalo. Nayiphi na ikhalenda ingenziwa ukuze ivelise iintsuku zesidlo naphi na apho uzifuna khona. Ndibonise umhla osindayo kwikhalenda ongayikhetanga."

Loo mngeni ufanelekile, ngumngeni ofanelekileyo, kwaye ufanele impendulo ethe ngqo endaweni yokukhuselwa yikhalenda yam.

Nantsi impendulo.

Uthelekiso

Ndiqhuba yonke imithendeleko, minyaka le ukususela ngo-2025 ukuya ku-2030, kuzo zombini iikhalenda: ukubalwa okujongwayo kwale ncwadi kulandela, kunye nekhhalenda yoorabhi emiselweyo esetyenziswa lihlabathi lamaYuda ukususela malunga nenkulungwane yesine. Iinkqubo ezimbini ezakhiwe kwimithetho engahambelaniyo - enye ibeka inyanga yokuqala ngokuhlangana kwenyanga kufutshane ne-spring equinox, enye iqhuba umjikelo weminyaka elishumi elinesithoba enemithetho emine yokuhlehliswa eqhotyoshelweyo.

Unyaka Umahluko phakathi kweekhalenda ezimbini

2025	Usuku olu-0 ukuya ku-1
2026	Usuku olu-1
2027	Iintsuku ezingama-30 ukuya kwezingama-31
2028	Iintsuku ezi-1 ukuya kwezi-2
2029	Iintsuku ezi-1 ukuya kwezi-2
2030	Usuku olu-1 entwasahlobo · akukho nto kuyo yonke isidlo sasekwindla

ezimbini kuloo tafile zibalulekile, kwaye zitsalela kwicala elichaseneyo.

Okokuqala, "iindaba ezimbi," kwakhona

Unyaka ka-2027 ngunyaka omnye ongaqhelekanga kuluhlu. Kuloo nyaka mnye ikhalenda emiselweyo ifaka inyanga yayo yeshumi elinesithathu, u-Adar II, kwaye umthetho we-equinox awufaki. IPasika yokuqwalasela ka-2027 iwela ngomhla wama-22 kuMatshi; iPasika yoorabhi ka-2027 iwela ngomhla wama-21 ku-Epreli. Inyanga epheleleyo eyahlulwe yinyanga.

Kwaye u-2027 ngunyaka umhla osondeleyo oxhomekeke kuwo. Nditshilo oku kwiSahluko sesi-2 kwaye ndiyaphinda ndikutsho apha, kwisahluko esimele ukuba ziindaba ezimnandi, kuba umfundi okhumbula kuphela isiqingatha esihle uya kuba ufumene uncedo olubi.

Ukuba ikhalenda emiselweyo yeyona ichanekileyo, umhla wama-27-28 kuMatshi 2027 awulosuku lwesidlo kwaye ingxoxo yeFirstfruits iyaphela.

Ngoku iindaba ezimnandi

Jonga umqolo wokugqibela kwakhona.

Ngowama-2030, ezi khalenda zimbini ziyavumelana ngokuchanekileyo. Hayi malunga. Kusuku ngalunye, kwisidlo ngasinye sasekwindla:

Isidlo	Ukujonga	I-rabbinic ezinzileyo
Yom Teruah — 1 Tishri	28 Septemba 2030	28 Septemba 2030
Yom Kippur — 10 Tishri	7 Okthobha 2030	7 Okthobha 2030
I-Sukkot iqala — 15 Tishri	12 Okthobha 2030	12 Okthobha 2030
25 Kislev — usuku lwe-1,335	21 Disemba 2030	21 Disemba 2030

Imihla emine. Iinkqubo ezimbini ezingavumelaniyo ngenyanga ngo-2027. Akukho mahluko ngo-2030.

Okoku oku kuthengwayo ngokwenene

Yitsho ngokuchanekileyo kangangoko ndinako kuba kulula ukuyibiza ngaphezulu apha kwaye ndibabukele abantu beyenza loo nto.

Indawo oya kuyo ayixhomekekanga kwikhalenda yam. Isixhobo sokuqala sixhomekeke.

Umfundi okhanyela yonke into kwiSahluko sesi-2 — ocinga ukuba ukubalwa kokujonga kuyinto engaqhelekanga kwaye ikhalenda yoorabhi emiselweyo yeyona khalenda yesiHebhere isemthethweni ekhoyo — **usafika kwiYom Teruah ngomhla wama-28 kuSeptemba 2030 kunye neYom Kippur ngomhla wesi-7 kuOkthobha 2030.** Ezo ntsuku aziyonto yekhalenda eyenziwe ekhaya. Zilapho zombini iikhalenda zihlala khona. Ungasilahla sonke isahluko sam sesibini kwaye isiphelo asitshintshi.

Yonke into ekwiSahluko 12 ephela ekwindla ka-2030 iyasinda ngenxa yenkcaso yekhalenda: ukuvalwa kwe-1260 kunye ne-1290 ngeYom Kippur, ukuvalwa kwe-1250 kufikelela kwiYom Teruah, iiNtsuku ezilishumi zoMlo phakathi kwazo, kunye nokufika kwe-1,335 ngosuku eHanukkah.

Into engasindiyo yi-anchor ka-2027 ezo zibalo ziqala kuyo. **Ubalo aluxhomekekanga kwikhalenda ekupheleni kwaye luxhomekeke kwikhalenda ekuqaleni**, kwaye loo nto yinkcazo engathandekiyo kodwa echanekileyo yokuba le ncwadi imi phi.

Kwaye ngoku ingqeqesho

Yile ndawo kanye apho incwadi efana nale ifikelela khona kwigama elithi *miracle*, kwaye andiyi kuyenza loo nto.

Ukudibana kwayo akuyonto imangalisayo. Yinto eyenziwa ziinkqubo ezimbini zelanga xa ziwela kwisigaba, kwaye ungazibona zisenza oko ngo-2025, 2026, 2028 kunye no-2029 kwitheiyibhile enye. Zombini zisondela kwinyanga efanayo. Uninzi lweminyaka ziyavumelana kakhulu; ngamanye amaxesha i-intercalation iwela ngokwahlukileyo kwaye zahluka ngenyanga. Ukuba u-2030 ngomnye weminyaka esondeleyo ayilophawu. Yi-arithmetic.

Ixabiso layo **liyazikhusela, alingobungqina.** Ayiwungqinisi umhla. Isusa inkcaso kuyo — kwaye inkcaso eyisusayo yeyona inamandla abantu abangayiqondiyo imihla yasekwindla.

Yiloo nto kuphela eyenzayo. Ifanele isahluko kuba inkcaso yayifanele ukuphendulwa, kungekhona kuba isivumelwano singqina nantoni na.

Ukuba bendingakuxelela ukuba amathuba okuvumelana kwiikhalenda ezimbini ayephezulu kakhulu, bendiya kuba ndenza into ebhalwe ngokuchaseneyo nale ncwadi. Bavumelana rhoqo. Bavumelana ngo-2030. Kwanele oko, kwaye akwanelanga.

Oko kusinika kona iSahluko 14

- Kuyo yonke iminyaka yowama-2025 ukuya kowama-2030, ezi khalenda zimbini zihlala zivumelana phakathi kosuku olunye okanye ezimbini; azizo iinkqubo ezikhuphisanayo ezivelisa iminyaka eyahlukeneyo. (*Inqanaba 1 — libaliwe, kwaye liphinda lisetyenziswe kwiphepha lewebhu.*)
- **Unyaka ka-2027 ngowona ungaqhelekanga** , owahluka ngenyanga epheleleyo - kwaye ngunyaka umhla osondeleyo ohlala kuwo. (*Inqanaba 1 kwizibalo; ubuthathaka buyinyani kwaye buchazwe kabini.*)
- **Unyaka ka-2030 ngunyaka wesivumelwano esichanekileyo** kwiYom Teruah, Yom Kippur, Sukkot kunye ne-25 Kislev. (*Inqanaba 1.*)
- Ngoko ke imihla yasekwindla ka-2030 **ayixhomekekanga kwikhalenda yale ncwadi** kwaye iyasinda ngokupheleleyo kwinkcaso yekhalenda. I-anchor ka-2027 ayixhomekekanga. (*Inqanaba lesi-2.*)
- Isivumelwano **asingommangaliso** — koko kwenziwa ziinkqubo zelanga ezikwinqanaba. Ixabiso laso kukuba sisusa inkcaso, kungekhona ukuba singqina umhla. (*Ichazwe ukuze kungabikho mntu unokutyhola incwadi ngokubanga okungakumbi.*)

INXALENYE VI — IINTSHAYELELO

Isahluko 15 — Ezona Zichaso Zinamandla

Ndizamile ukuphendula izichaso apho zivela khona endaweni yokuzigcina zonke ziphelele, kuba impikiswano ehlehlisa ubunzima bayo iqeqesha umfundi ukuba angathembi. Kodwa ezinye izichaso azikho malunga nesahluko esithile. Zimalunga nomsebenzi wonke.

Nazi, ngendlela enamandla endinokuzibeka ngayo. Ndizamile ukuchaza nganye ngendlela ummeli wayo obalaseleyo ebeya kwenza ngayo, kungekhona ngendlela umntu othanda utywala ebeya kwenza ngayo. Kwezimbini zazo impendulo yam kukuba umntu ochasayo uchanekile.

1. "Akukho mntu uwaziyo umhla okanye ilixa."

Wenza into enye uYesu awayichasayo ngokucacileyo. Wathi akukho mntu waziyo - neengelosi, noNyana. Ungubani? Zonke izizukulwana zivelisa abantu abafana nawe, kwaye into yokuba unespredishithi ayikwenzi wahluke kumadoda aneetshathi ngo-1844 nango-1988. Umyalelo wawukukuba ubukele, kungekhona ukubala.

Yiloo nto iphikisana phantse wonke umntu ayiphakamisayo kuqala, kwaye inguqulelo engasentla inamandla ngaphezu koko ndihlala ndikuva, ngoko ke mandiyithathe nzulu.

Izinto ezintathu ziyinyani ngaxeshanye.

Eyokuqala kukuba uMateyu 24:36 uthetha ngomhla neyure, kwaye andibangi nokuba. Le ncwadi ikhankanya umhla ofikelelweyo ngokuqikelela kwiitekisi nembali, esidlangalaleni, apho umsebenzi ubonisiwe kwaye onke amanani anokuhlolwa. Eso sisenzo esahlukileyo kunokuthiwa ndixelelwe. Andikaze ndibange ukuba ndixelelwe.

Okwesibini kukuba le ndinyana yayiyinyani xa yayithethwa. *Akukho mntu waziyo* ukuba kukho ingxelo malunga nemeko ethile, kungekhona ummiselo wokuba imeko leyo ingunaphakade. UDaniyeli waxelelwa ukuba la mazwi *"afihliwe kwaye atywinwe kude kube lixesha lokuphela"* — olu lulwimi olulindele ukuvulwa kamva, kungekhona oluhlala luhleli.

Owesithathu ngulowo kunzima kakhulu ukuwuphikisa, kwaye ungowomntu ochasayo. **Abantu basebenzise kanye le ndlela yokuqika ukuze bathethelele lo msebenzi kangangeminyaka engamakhulu amabini, kwaye bonke bebephosisa.** Oko akuyonto imbi. Kukuchasana nam kwaye ndiyazithemba.

Endingathi ngumyalelo wokuba ulinde awuhambelani nomyalelo wokuba ungenzi zigqibo. UYesu wabakhalimela abaFarisi ngokufunda isibhakabhaka kungekhona ixesha. Waxelela ibandla ukuba ukuba alivuki, wayeza kulihlasela njengesela - oko kuthetha ukuba kukho enye indlela ekhoyo. Ukuba uvukile unelungelo, okanye eli gama alithethi nto.

Inkcaso ayichithwanga. Iphendulwa yindoda eqondayo ukuba wonke umntu owayephambi kwayo wayecinga ngendlela efanayo.

2. "Ufumene unyaka kuqala waza wasebenza emva."

Ukuba uneBhayibhile, isixhobo sokubala kunye nenkuthazo eyaneleyo, nabani na angafikelela kuyo nayiphi na iminyaka. UneKhalenda ezingama-390, 40, 7, 2000, 80, 1260, 1290, 1335, 3 kunye nemiyalelo emine yabaviwa onokudlala ngayo. Kakade ke kukho into eza kufika ku-2030. Ubuya kufumana into ka-2028.

Le yeyona mpikiswano ndiyihloniphayo kakhulu kuba yiyo endingayiphakamisa, kwaye iSahluko 3 sabhalwa ukuze siphendule ngaphambi kokuba kufikelelwe kwizigqibo.

oluthathu , kwaye ndingalusebenzisa lonke olu vavanyo kwinkqubo yomnye umntu.

Ngaba iiparameter zikhethwe ngokwahlukileyo kwithagethi? 390 kunye no-40 zikwiHezekile 4. Isixhenxe sikuLevitikus 26. Amashumi asibhozo ukwiNdumiso 90. 1260 kunye no-1290 kunye no-1335 zikwiSityhilelo nakuDaniyeli. Akukho nanye kwezo nombolo ekhethwe ndim. Endikukhethayo kukuba iwotshi nganye iqala phi - yiyo loo nto iSahluko 6 kunye no-7 zichitha uninzi lobude bazo zikhusela imihla yokuqala endaweni yokwenza izibalo.

Zingaphi iiparameter zasimahla, kwaye zirhabaxa kangakanani? Zimbini ngewotshi nganye: i-anchor, kwaye zingaphi izihlandlo ezisetyenziswayo i-multiplier. Eyesibini lukhetho lokwenyani kwaye iSahluko 3 sitsho njalo. Kodwa i-multiplier isixhenxe, ngoko ke isicelo ngasinye esongezelelweyo silinganisa yonke into ngesixhenxe. KuSirayeli: akukho phindaphindo inika u-311 BC, enye inika u-2030, ezimbini zinika unyaka we-18410. KuJuda: enye inika u-350, ezimbini zinika u-2030, ezintathu zinika u-13790. **Ukuseta okukodwa ngewotshi nganye kuhlala naphi na kwimbali ebhaliweyo.** Oko akusiyo i-dial. Yiswitshi enesikhundla esinye esifanelekileyo.

Ngaba le nkqubo ivelisa iziphumo eyayingakhelwe zona? Olu lolona vavanyo lunamandla, kwaye impendulo nguhayi. Inkqubo edibeneyo ivelisa kanye oko yayilungiselelwe ukukwenza. Le yavelisa ifestile yokreko lweentsuku ezingamashumi amathathu ngaphandle komahluko phakathi kukaDaniyeli 1290 noYohane 1260 - amanani amabini abhalwe kwiinkulungwane ezintandathu ezahlukeneyo - ahambelana nomsantsa phakathi kwemihla emibini yesidlo emiselwe kukudibana kwenyanga. Kwaye yavelisa isikhewu seentsuku ezilishumi esibonakala sisisibini seentsuku ezilishumi kuphela samaxesha amiselweyo kwikhalenda yamaHebhere.

Akukho nanye kwezi yayijoliswe kuyo.

Apho umchasi efumana amanqaku achanekileyo : iwotshi yesizukulwana. Useto oluthandathu olunokwenzeka, olunye lunika u-2030, kwaye lolona

ndilusebenzisayo. Isahluko 9 siprinta igridi kwaye sibeka loo wotshi kwinqanaba lokugqibela. Kuloo wotshi, inkcaso iyafika.

3. "UHezekile 4 asilowotshi."

UHezekile wayesenza umqondiso kwisizukulwana esirhangqiweyo malunga nokuthinjwa okuzayo. Akukho nto kwisicatshulwa ebonisa ukubala ixesha emva kweminyaka engamawaka amabini anesiqingatha emva kokufa kwakhe. Uthathe isiqendu sesiprofeto esibhaliweyo malunga nenkulungwane yesithandathu ngaphambi kwexesha likaYesu waza wasiguqula saba yiwotshi yokumisa.

Kulungile kangangoko, kwaye le yi-hinge, ngoko ke andiyi kuyithambisa.

Esi sicutshulwa sisibonakaliso malunga nokugxothwa. Into ekwathethwa yile sicutshulwa kukubala **inani** - 390 kunye no-40, kunye nezinga lokuguqulwa elicacileyo eliqhotyoshelweyo, *usuku ngalunye*. UThixo akazange axelele uHezekile ukuba alale apho ixesha elide. Wanika amanani waza wabiza iyunithi. Amanani akhutshwe ngokuchanekileyo, kunye nokuguqulwa okuchaziweyo, akhutshwa ukuba abalwe; uDanilyeli wabala amashumi asixhenxe kaYeremiya ngendlela efanayo waza wathandaza xa aphela.

Eyona nto ibuthathaka ngokwenene asikokubala. Kukubambelela. Ukuba ama-390 abaleka phambili ukusuka ekungqingweni ngo-701 BC, kunye nama-40 ukuya ekungqingweni ngo-70 AD, avela ekufundeni icala lasekhohlo nelasekunene likaHezekile njengesikhokelo kumgca wexesha ukusuka ekunene ukuya ekhohlo. Isahluko 4 sichaza ngokucacileyo ukuba umfundi othatha ekhohlo nasekunene nje ngokuthi *emantla nasezantsi* akalahlekelwa nto malunga nokuba zeziphi izindlu ezimbini kwaye akafumani xesha - kwaye kuloo ncwadi, le ncwadi ayinamihla yokuqala.

Ndiyigcina le ncwadi ngenxa yendlela ephuma ngayo, kwaye iSahluko 4 siyavuma ukuba oku kuxhomekeke kwiziphumo kunokuba kube bubungqina bobuqu. **Le yeyona ncwadi ixhomekeke kakhulu kuyo kwaye yingcaciso yayo.**

4. "ILevitikus 26 ithetha ubukhali, hayi ubude bexesha."

USevenfold sisisho. IGenesis 4:15 ayilobalithi. Uguqule i-intensifier yesiHebhere yaba luphawu lokuphindaphinda kuba ukuphindaphinda kukusa apho ufuna ukuya khona,

kwaye uninzi lwabahlalutyi bayifunda ngendlela endiyifunda ngayo.

Uninzi luyifunda ngaloo ndlela, kwaye iSahluko 5 sitsho njalo ngaloo mazwi endaweni yokulinda ukubanjwa.

Oko iSahluko 5 siphikisana ngako kuncinci kunokuba *uninzi luchanekile*. Kukuthi **ubukhali abunakulinganiswa** - akukho yunithi apho indlala enye iphindwe kasixhenxe kwenye - ngelixa ubude bexesha bunobunye. Isohlwayo sinikezelwa ngokuhamba kwexesha, ngoko ke sinemilinganiselo emibini, ubunzima nobude, kwaye *isohlwayo siphindwe kasixhenxe* ibango malunga nenani elipheleleyo lezinto zombini. Yinye kuphela kwezo milinganiselo zimbini enokuthwala inqaku elinokujongwa lesixhenxe.

Oko kuvelisa ifolokhwe engenandlela yokuphuma ikhululekileyo. Nokuba kukuphindaphindwa *kasixhenxe* okubalulekileyo, apho ke kuhambelana nenani elipheleleyo elinomlinganiselo wexesha — okanye sisaci nje sokuzaliswa, apho ke akuphindaphindi nto konke konke kwaye ukuphakanyiswa okune kukugxininisa endaweni yokuba yileli.

Kwaye andifuni ukuba bukhali ukuze ndibe bubuxoki. Ndifuna ukuba nexesha elide ukuze ndifumaneka. Umfundi oqinisekileyo ukuba iLevitikus 26 ithetha ngobukhali unokuba uchanekile ngokupheleleyo kwaye le ncwadi isasebenza; ebeya kuba uchaza ubukhulu endingabaleli kubo.

(Isahluko 5 sikwachaza, ngokubanzi, ingxoxo yokuphelisa ubunzulu bokufunda, endingavumiyo ukuyiprinta kuba ayisebenzi. Ukuba ufuna ukwazi ukuba le ncwadi yenza ntoni ngengxoxo eyincomayo, kulapho kufuneka ujonge khona.)

5. "Ikhalelenda yakho yenziwe."

Uyayilahla ikhalelenda eyayigcinwe lihlabathi lamaYuda kangangeenkulungwane ezilishumi elinesithandathu, uthatha enye ebalwe kwiitafile zeenkwenkwezi, uze emva koko ubhengeze ukuba imihla yakho iwela kwiintsuku zesidlo. Iwela kwiintsuku zakho zesidlo. Ndibonise umhla osindayo kwikhalelenda ongayikhethanga.

Kulungile, kwaye ngumngeni ofanelekileyo. Isahluko 14 sikho ukuze siwuphendule.

Imihla yasekwindla ka-2030 iyasinda ngokupheleleyo. Zombini iikhalelenda - eyokuqaphela elandelwa yile ncwadi kunye neyoorabhi emiselweyo - zibeka uYom Teruah ngomhla wama-28 kuSeptemba 2030, uYom Kippur ngomhla wesi-7

kuOkthobha 2030, uSukkot ngomhla we-12 kuOkthobha, kunye no-25 Kislev ngomhla wama-21 kuDisemba. Umfundi ongayamkeliyo iSahluko sesi-2 usafumana yonke loo khalenda. Isiphelo asixhomekekanga kwikhalenda.

I-anchor ka-2027 ayisindanga kuyo. Ngo-2027, nango-2027 kuphela kwiminyaka emithandathu endiyijongileyo , ezi khalenda zimbini zahluka ngenyanga epheleleyo, kuba ikhalenda emiselweyo ifaka u-Adar II kwaye umthetho we-equinox awufani. Ngokweengxelo zoorabhi, umhla wama-27–28 kuMatshi 2027 awulosuku lwesidlo konke konke.

Ngoko ke indawo yahlulwe. **Indawo eya kuyo ayixhomekekanga kwikhalenda; isixhobo sokuqala asixhomekekanga.** Oko kuchazwe kwiSahluko sesi-2, kwakhona kwiSahluko se-14, kwaye kwakhona apha, kuba yinto enokwenzeka ukuba iyinyani kwaye ayimkelekanga.

6. "Bonke abantu ababeka umhla bebephosisa."

Miller. Russell. Whisenant. Ukukhempisha. Bonke babenezibhalo, izibalo kunye nokunyaniseka. Bonke babenabalandeli abathengisa izindlu zabo. Ixabiso elisisiseko kulo msebenzi liyi-zero, kwaye awundinikanga sizathu sokucinga ukuba ungumntu okhethekileyo.

Izinga elisisiseko liyinyani kwaye andizukuba mhle ngalo.

Impendulo eqhelekileyo — *amantombazana alithoba athi hayi, ngoko owesumi usenokuthi ewe* — yimpendulo kwinguqulelo embi yengxoxo. Inguqulelo elungileyo ayilobango elinengqondo; yingxelo yezibalo, kwaye iingxoxo zezibalo aziphikiswa ngokubonisa ukuba azichazi. **Ukusilela ixesha elide bubungqina, kwaye bubungqina obuchasene nam.**

Oko ndikunikayo akusosizathu sokucinga ukuba ndingumntu okhethekileyo. Yindlela eyahlukileyo yokusilela.

Lonke igama elikuluhlu lucele ukuba likholelwe. Le ncwadi icela ukuba ihlolwe. Lonke inani elikuyo liphinda livele kwiingxelo ezichaziweyo ngemithetho echaziweyo; iphepha lewebhu liphinda libalwe kwaye libike ukusilela; iphepha lomhloli livumela umfundi onobutshaba ukuba atshintshe naluphi na uqikelelo aze abukele intshukumo yesiphelo. Ndishicilele igridi ehlazisa iwotshi yesizukulwana, ukunyuka okwaphula ingxoxo yam, impazamo ye-anchor eyabeka iwotshi kaJudah kwi-1990, kunye nenani elinamanani angamashumi amane anesibini endale ukulisebenzisa.

Ukuba le ncwadi ayichanekanga, **indlela yokubonisa ukuba ayichanekanga ikwincwadi.**

Oko akusilo ibango lokuba lilungile. Yinto yodwa efanelekileyo ukuzinikela endaweni yoko.

7. "Iiwotshi zakho ezine azixhomekekanga."

USirayeli noYuda bobabini bavela kuHezekile 4 nakuLevitikus 26 kwaye bafuna iintshukumo ezifanayo zokutolika. UYuda kunye newotshi yakho yeJubili zombini ziqala ukususela ngo-AD 30. Ukudibana kwenu sisakhelo esinye esivumelanayo.

Uchanekile, kwaye nditshilo ngaphambi kokuba wenze njalo. Isahluko 9 sihlola yonke iwotshi ukuze sibone imithombo ekwabelwana ngayo, ii-anchors ezabelwana ngazo kunye neentshukumo zokutolika ezabelwana ngazo, kwaye sigqibezela oku kanye. Ndiyisusile ibinzana elithi *iiwotshi ezine ezizimeleyo* kwincwadi.

Okuseleyo kuncinci: isakhelo esinye, sisetyenziswa kabini kungekho zixhobo ezabelwana ngazo — 390 xa kuthelekiswa nama-40, ii-anchors zishiyana ngeenkulungwane ezisixhenxe, uphindaphindo olunye xa kuthelekiswa namabini — zifika kabini kunyaka omnye. Oko kukujonga ukuhambelana kwesakhelo endaweni yokuba ngamangqina amabini kwinyani. Isahluko 7 sibonise indlela elula ngayo loo sakhelo ukuvelisa u-1990 okanye u-2420 xa i-anchor ishukuma, ngoko ke itshekhi ayilula.

Akukho nto yayibonakala imbi kangako. Akukho nto imbi kangako.

8. "Usebenzisa ulandelelwano lweziganeko oluncinci xa lukulungele."

Ukubalwa okuninzi konyaka weshumi elinesihlanu kaTiberius kunika u-AD 28 okanye u-29 kunye nokubethelelwa emnqamlezweni malunga no-AD 33. Usebenzisa ukubalwa kwe-minority co-regency, enika u-AD 26 kunye no-AD 30 - amanani odwa awenza iwotshi yakho isondele. Kwaye iiPasika zakho ezine kuYohane zifuna ukufunda u-5:1 njengePasika xa isiGrike sithi kuphela "isidlo."

Zombini ziyinyani, zombini zityhilwe kwiSahluko 7 kwaye kwakhona kwiSahluko 8.

Ukuba ukubethelelwa emnqamlezweni kwakungowama-33 AD, iminyaka engamashumi amane kaJudah ifikelela ku-73 AD — kungekhona ukungqingwa

kweYerusalem ngePasika kodwa ukuwa kweMasada — kwaye **iwotshi kaJudah ayivali**. Iwotshi yeJubilee ihamba nayo kuba ikwabelane ngeankile.

Iwotshi yakwaSirayeli ayichukunyiswanga. Isekelwe kwi-701 BC kwaye ayixhomekekanga kulandelelwano lweziganeko lweTestamente eNtsha.

Ngoko ke: kwiiwotshi ezimbini eziqinileyo, enye iphumla ngomhla wenkulungwane yokuqala ophikiswana ngawo kwaye enye ayiphumli, kwaye zihlala ngonyaka omnye. Oko kuyanceda. Akunamsebenzi ukwenza ngathi leyo iphikiswana ngayo izinzile.

OkushiyeKileyo

Iimpikiswano ezisibhozo. Kwezimbini zazo — ukuzimela kweewotshi, kunye negridi yeeseli ezintandathu zewotshi yesizukulwana — umntu ophikisayo uchanekile, kwaye incwadi yatshintshwa ukuze itsho njalo. Kweziseleyo ndinike impendulo engcono kakhulu endinayo kwaye ndaphawula apho iphela khona.

Ukuba sele uyifundile le ncwadi kodwa ungaqinisekanga, ndingathanda ukuba yiyo loo nto kunokuba ndikhethe enye indlela. Isiphumo esibi kakhulu kwincwadi efana nale kumfundi oyikholelwayo kuba umbhali wayebonakala eqinisekile.

Into endingacela yona kukuba. Musa ukugqiba ngegunya lam. Sebenzisa le ndlela: chaza imithetho yakho ngaphambi kokuba ubale, phawula amakhonkco akho abuthathaka kwisicatshulwa sakho, kwaye uvumele inombolo oyithandayo iphosakele. Ukuba wenza njalo ngezi zahluko kwaye yonke into iyawa, incwadi iya kuba ifanelekile ukubhalwa, kwaye ndiza kufuna ukuva kuwe.

info@purelife2030.com

purelife2030.com/the-numbers.html

Izihlomelo

Isihlomelo A — Ixesha Eliphambili

Yonke imihla yesiganeko le ncwadi ixhomekeke kuyo, ukususela ngo-701 BC ukuya kutsho ngomhla wama-21 kuDisemba 2030. Imihla yesiHebhere yeyoorabhi kwaye yayibalwa, ayikotshwanga. Iileyibhile zezigaba zichazwe kwiSahluko 3. Yonke imiqolo apha inesahluko esingasemva kwayo.

#	Umhla	Umhla wesiHeIsiganeko bhere	Iwotshi	ISibhalo esiNgcwele	Umgangatho
1	722 BC	Ukuwa kweSamariya; Indlu kaSirayeli eyathinjwa yiAsiriya	Sirayeli	2 Kum 17:5-6	2 · IMBALI
2	701 BC	Ukungqingwa kweYerusalem nguSenaribhe AKUPHUMELELI — Iminyaka engama-390 kaSirayeli iyaqala	Sirayeli	Hez 4:5; 2 Kum 19	3 · ITOLIKO
3	458 BC	Umyalelo Artashashta I ukubuyiselwa kweYerusalem (Ezra 7)	ka- UDaniyeli 9	uEzra 7; Dan 9:25	2 · IMBALI
4	409 BC	Ukuphela yokuqala iiveki (iminyaka engama-49) — IYerusalem yakhiwa ngokutsha	kwe-7 UDaniyeli 9	Dan 9:25	1 · I-ATRIMETIC
5	311 BC	Iminyaka engama-390 kaSirayeli iyaphela. Akukho nguquko. Isivakalisi siphindwe ngesixhenxe.	Sirayeli	Levitikus 26:18, 21, 24, 28	1 · I-ATRIMETIC
6	AD 26	UYesu wabhaptizwa	UDaniyeli	Luka 3:1,21-23;	3 · ITOLIKO

	(Inqaku 1)		— ukuphela kweveki yama-69; iveki yama-70 iyaqala	9	Dan 9:25	
7	5 Epreli AD 30		UKUBETHELWA EMTHENTSINI — iPasika,	UYuda / Daniyeli 9	Dan 9:26-27; 1 Kor 5:7	3 · ITOLIKO
#	Umhla	Umhla wesiHebh ere	Isiganeko	Iwotshi	ISibhalo esiNgcwele	Umgangatho
			phakathi kweveki yama-70. Iminyaka engama-40 kaYuda iyaqala.			
8	24 Meyi AD 30		IPentekoste — uMoya wathululwa; ixesha lebandla liyaqala	uMesiya	IZenzo 2	3 · ITOLIKO
9	IPasika, AD 70 (~phakathi ku-Epreli)		UKUQALA KOKUQINGQWA KWEJerusalem kokugqibela — Iminyaka engama-40 kaYuda iyaphela. Akukho nguquko.	uYuda	Luka 21:20	2 · IMBALI
10	9-10 Av, AD 70 (~4) Agasti)		ITempile iyatshiswa	uYuda	UMateyu 24:2	2 · IMBALI
11	AD 350		Isigwebo sokuqala sikaYuda esiphindaphindwayo (iminyaka engama-280) siyaphela. Akukabikho nguquko.	uYuda	Lev 26:24, 28	1 · I-ATRIMETIC
12	14 Meyi 1948		USirayeli wazalwa ngokutsha njengo isizwe	Isizukulwa na	UMateyu 24:32-34	2 · IMBALI
13	23 Januwari 1950		I-Knesset ibhengeza iJerusalem	Isizukulwa na	INdumiso 90:10; Mt.	3 · ITOLIKO

njengekomkhulu
— 60 ukuya ku-2

24:34

14 7 Okthobha
2023

Uhlaselo lweHamas
kuSirayeli — Shemini
Atzeret

I-Marker —

2 · IMBALI

15 27 Matshi uAdar 2
2027 18,
(ngoMgqibela 5787
o)

ISINYATHELO
SOKUTSHABALALISA
— isinengiso siyinto
Misela

Imbandez
elo
2
I-Th 2

Daniyeli 12:11;4 · ISIPROFETHO

#	Umhla	Umhla wesiHebhere	Isiganeko	Iwotshi	ISibhalo esiNgcwele	Umgangatho
16	28 Matshi 2027 (Ilanga)	uAdar 2 19, 5787	Usuku lwe-1290 . Iintsuku ezingama-30 zoLwaphulo- mthetho ziyaqala	loku-1Imbandezelo	Dan 12:11	4 · ISIPROFETHO
17	26 Epreli 2027 (NgoMvulo)	INissan 19, 5787	Usuku lwama-30 ukuphela kowexuko	-Imbandezelo 2 Th 2:3		1 · I-ATRIMETIC
18	27 Epreli 2027 (NgoLwesibini)	INissan 20, 5787	IMVULA YAMVA IYANYOTHA — Usuku 1 kunye ye-1260 neye-1335	Imbandezelo	ISityhilelo Dan 12:12	11:3;4 · ISIPROFETHO
19	15 Epreli 2030 (NgoMvulo)	INissan 12, 5790	IPasika (iPesika), M2030 ikhalenda — umhla we-14 kwinyanga yoku-1	Ukuphelelwa lixesha	Lev 23:5	4 · ISIPROFETHO
20	24 Epreli 2030 (NgoLwesithathu)	INissan 21, 5790	IZOHLWAYO ZIYAPHELA — 21 UNisan, usuku lokugqibela lweSonka esingenagwele. Iinyanga ezintlanu ziyaqala.	Ukuphelelwa lixesha	ISityhilelo 9:5	4 · ISIPROFETHO
21	27 Septemba 2030 (NgoLwesihlanu)	Elul 29, 5790	YOM TERUAH — Usuku lwe-1250. Uvuko, Uxwilo, Ukubuya. Imihla inqunyulwe.	Ukubuya	Levitikus Mt. 24:22; Isaya 26:19-21	23:24;4 · ISIPROFETHO
22	7 Okthobha 2030 (NgoMvulo)	I-Tishrei 10, 5791	I-YOM KIPPUR — Usuku 1260 kwaye uMhla we-1290 zombini	Ukubuya	Lev 23:27; Dan 12:11	4 · ISIPROFETHO

			ziyaphela. Iintsuku ezilishumi				
			ingqumbo iphetha.				
23	11 Okthobha 2030 (ngoLwesihlanu)	I-Tishrei 14, 5791	Umthendeleko weeTabernakele iqala --	Ukubuya	Lev 23:34; UZekariya 14:16	4 · ISIPROFETHO	
#	Umhla	Umhla wesiHebhere	Isiganeko	Iwotshi	ISibhalo esiNgcwele	Umgangatho	
UBukumkani beMinyaka Eliwaka							
24	21 EtiMnga 2030 (ngoMgqibelo)	IKislev 25, 5791	Usuku 1335 — 'Unoyolo yena ngubani olindayo.' IHanukkah: i	Ukubuya	Dan 12:12	4 · ISIPROFETHO	
			Itempile ukunikezelwa kwakhona.				
#	Okoko yiyo	kusekwaQala	Umsebenzi Iminyaka	Isiphumo	Ifundekana njenge	Umthetho	
1	I-Israel: isigwebo sokuqala siyaphela	-700	701 BC + 390	390	-310	311 BC	UHezekile 4:5 — iintsuku ezingama-390, usuku lungunyaka (Hezekile 4:6).
2	Sirayeli: isigwebo siphindwe kasixhenxe	-700	701 BC + (390 x 7)	2730	2030	2030 AD	Levitikus 26:18, 21, 24, 28 — 'kasixhenxe ngaphezulu'. Wakhonza phambili ukususela ekungqingweni, nto leyo eyavula ixesha lakhe lokuhlala (icala lasekhohlo likaHezekile). Jonga iSahluko 7.
3	UYuda: isigwebo sokuqala	30	AD 30 + 40	40	70	70 AD	UHezekile 4:6 — iintsuku ezingama-40,

	siyaphela						usuku lungunyaka. Ukubethelelwa emnqamlezweni ngenxa yokungqingwa kweYerusalem.
4	UYuda: ukuphindaphinda kokuqala	70	AD 70 + (40 x 7)	280	350	350 AD	ILevitikus 26 — ukunyuka kokuqala. 40 x 7 = 280, kukhonzwa phambili ukususela ekungqingweni kweminyaka yoo-70 AD.
5	UYuda: uphindaphindo lwesibini	70	AD 70 + (40 x 7 x 7)	1960	2030	2030 AD	ILevitikus 26 — ukunyuka kwesibini. 40 x 7^2 = 1960. HAYI '280 x 7' — Isixhenxe esisikwere yingongoma. Sikhonzwa phambili ukususela ekungqingweni, nto leyo
#	Okokusekwa yiyo	Qala	Umsebenzi	Iminyaka	Isiphumo	Ifundeka njenge	Umthetho
							ngokuba uYuda UVALA ixesha lakhe (icala lasekunene likaHezekile). Jonga iSahluko 7.
6	Ukubethelwa emnqamlezweni + iminyaka engama-2000 (IiYubile ezingama-40)	30	AD 30 + 2000	2000	2030	2030 AD	Hoseya 6:2; 2 Petros 3:8. IiYubile ezingamashumi amane zeminyaka engama-50.
7	Isizukulwana esivela eJerusalem sabuyiselwa	1950	1950 + 80	80	2030	2030 AD	INdumiso 90:10 (iminyaka engama-80); UMateyu 24:34. I-Knesset ivoti yomhla wama-23 kuJanuwari 1950, 60 ukuya ku-2.
8	UDaniyeli iiveki	9:-457	458 BC +	49	-408	409 BC	Daniyeli 9:25 — iiveki ezisi-7 zeminyaka.

	ezisixhenxe zokuqala		49					
9	UDaniyeli iiveki ezingamashu mi amathandathu anesithoba ukuya kuMesiya	9:-457	458 BC + 483	483	26	26 AD	Daniyeli 9:25 — (7 + 62) x 7 = iminyaka engama-483.	
10	U-Israyeli uzalwe ngokutsha + isizukulwana (inkcaso)	1948	1948 + 80	80	2028	2028 AD	Iboniswe ngabom. Unyaka ka-1948 AKAYICHAZI i-2030 — yiyo loo nto le ncwadi isebenzisa unyaka ka-1950 ukuvuselelwa kwesixeko.	

Isihlomelo C — Usuku Luyabala

Zonke izibalo **ziquka zombini iindawo zokugqibela** : usuku loku-1 lusuku lokuqala. Ukuze uziphinde uzibhale kwakhona kwi-timeanddate.com, phawula *u-Faka umhla wokuphela ekubaleni* — lonke ixesha lokubala, ngalo lonke ixesha.

Bala	ISibhalo esiNgcweli	Ukususe Ukuqala yi la	Ukuya	Isiphelo si	IsiHebhere (isiphelo)
1290	Daniyeli 12:11	28 Matshi 2027	Iintlahlela - Isikizi lokuTshabalalisa	7 Oktho bha 2030	Yom Kippur — 10 Tishri I-Tishrei 10, 5791
30	2 Tes 2:3	28 Matshi 2027	Ukuqala koWexuko	26 Epreli 2027	Uwexuko luyaphela INissan 19, 5787
1260	ISityhilelo 11:3; 12:6	27 Epreli 2027	Iimvula Zasemva — usuku lokugqibela lwesonka esingenagwele sesi-2	7 Oktho bha 2030	Yom Kippur — 10 Tishri I-Tishrei 10, 5791

1250	UMateyu 24:22	27 Epreli 2027	I-Latter Rains — amangqina anikwe amandla	27 Septemba 2030	Yom Teruah — iintsuku zinqunyulwa ngeshumi	Elul 29, 5790
Bala	ISibhalo esiNgcwele a	Ukususel a	Ukuqala yi	Ukuya	Isiphelo si	IsiHebhere (isiphelo)
1335	UDaniyeli 12:12	27 Epreli 2027	Iimvula Zamva 'Unoyolo yena ngubani olindayo'	21 Disemba 2030	IHanukkah — 25 Kislev, iTempile yanikezelwa kwakhona	IKislev 25, 5791
2558	I-Marker	7 Okthobha 2023	Uhlaselo lweHamashemini Atzeret	7 Okthobha 2030	Yom Kippur iminyaka esixhenxe ukuya kumhla	I-Tishrei 10, 5791
157	ISityhilelo 9:5	24 Epreli 2030	21 Nisan (irabhini) — izigwebo ziyaphela; iinyanga ezintlanu qala	27 Septemba 2030	Yom Teruah ucango luyavalwa	Elul 29, 5790

Ifunyenwe: 1290 – 1260 = 30, kwaye ezi ankile zimbini zahlukene ngeentsuku ezingama-30. 1260 – 1250 = 10, kwaye uYom Teruah kunye noYom Kippur zahlukene ngeentsuku ezili-10. Akukho budlelwane badalwanga. Jonga iSahluko 12.

Isihlomelo D — Ikhhalenda yeMithendeleko ka-2025-2030, Zombini iiReckoning

Imihla yokuqwalasela yikhalenda epapashwe yiProjekthi kaMesiya ka-2030 (i-equinox kunye nokudibana kwenyanga, ixesha laseJerusalem). Imihla yooRabhi ibalwe apha. Yonke imihla yimihla **yokukhanya kwelanga** ; isidlo ngasinye siqala ekutshoneni kwelanga ngokuhlwa kwangaphambili. Jonga iSahluko 2 nese-14.

Unyak a	Isidlo	Ukujonga	ooRabhi	Isithuba
2025	IPasika (ye-14, inyanga yoku-1)	12 Epreli 2025	12 Epreli 2025	ngaloo mini
2025	Isonka esingenagwele siyaqala (i-15)	13 Epreli 2025	13 Epreli 2025	ngaloo mini
2025	Iintlahlela	20 Epreli 2025	—	n / A

2025	I-Shavuot / Iiveki	9 Juni 2025	—	n / A
2025	Yom Teruah / Ixilongo (1 Tishri)	22 Septemba 2025	23 Septemba 2025	Usuku olu-1
2025	Yom Kippur / Intlawulelo (10 Tishri)	1 Okthobha 2025	2 Okthobha 2025	Usuku olu-1
2025	I-Sukkot / iiTabernakele ziyaqala	6 Okthobha 2025	7 Okthobha 2025	Usuku olu-1
2026	IPasika (ye-14, inyanga yoku-1)	2 Epreli 2026	1 Epreli 2026	Usuku olu-1
2026	Isonka esingenagwele siyaqala (i-15)	3 Epreli 2026	2 Epreli 2026	Usuku olu-1
2026	Iintlahlela	5 Epreli 2026	—	n / A
2026	I-Shavuot / Iiveki	25 Meyi 2026	—	n / A
2026	Yom Teruah / Ixilongo (1 Tishri)	13 Septemba 2026	12 Septemba 2026	Usuku olu-1
2026	Yom Kippur / Intlawulelo (10 Tishri)	22 Septemba 2026	21 Septemba 2026	Usuku olu-1
2026	I-Sukkot / iiTabernakele ziyaqala	27 Septemba 2026	26 Septemba 2026	Usuku olu-1
2027	IPasika (ye-14, inyanga yoku-1)	22 Matshi 2027	21 Epreli 2027	Iintsuk u ezinga ma-30
2027	Isonka esingenagwele siyaqala (i-15)	23 Matshi 2027	22 Epreli 2027	Iintsuk u ezinga ma-30
Unyak a	Isidlo	Ukujonga	ooRabhi	Isithuba
2027	Iintlahlela	28 Matshi 2027	—	n / A
2027	IPasika yesiBini (ye-14, inyanga yesi-2)	20 Epreli 2027	21 Meyi 2027	Iintsuku ezinga ma-31
2027	Isonka esingenagwele sesi-2 SIYAPHELA (21)	27 Epreli 2027	28 Meyi 2027	Iintsuku ezinga ma-31
2027	I-Shavuot / Iiveki	17 Meyi 2027	—	n / A
2027	Yom Teruah / Ixilongo (1 Tishri)	1 Septemba 2027	2 Okthobha 2027	Iintsuku ezinga ma-31
2027	Yom Kippur / Intlawulelo (10 Tishri)	10 Septemba 2027	11 Okthobha 2027	Iintsuku ezinga ma-31

2027	I-Sukkot / iiTabernakele zियाqala	15 Septemba 2027	16 Okthobha 2027	Iintsuku ezingama-31
2028	IPasika (ye-14, inyanga yoku-1)	9 Epreli 2028	10 Epreli 2028	Usuku olu-1
2028	Isonka esingenagwele siyaqala (i-15)	10 Epreli 2028	11 Epreli 2028	Usuku olu-1
2028	Iintlahlela	15 Epreli 2028	—	n / A
2028	I-Shavuot / Iiveki	4 Juni 2028	—	n / A
2028	Yom Teruah / Ixilongo (1 Tishri)	19 Septemba 2028	21 Septemba 2028	Iintsuku ezi-2
2028	Yom Kippur / Intlawulelo (10 Tishri)	28 Septemba 2028	30 Septemba 2028	Iintsuku ezi-2
2028	I-Sukkot / iiTabernakele zियाqala	3 Okthobha 2028	5 Okthobha 2028	Iintsuku ezi-2
2029	IPasika (ye-14, inyanga yoku-1)	28 Matshi 2029	30 Matshi 2029	Iintsuku ezi-2
2029	Isonka esingenagwele siyaqala (i-15)	29 Matshi 2029	31 Matshi 2029	Iintsuku ezi-2
2029	Iintlahlela	1 Epreli 2029	—	n / A
2029	I-Shavuot / Iiveki	21 Meyi 2029	—	n / A
2029	Yom Teruah / Ixilongo (1 Tishri)	9 Septemba 2029	10 Septemba 2029	Usuku olu-1
2029	Yom Kippur / Intlawulelo (10 Tishri)	18 Septemba 2029	19 Septemba 2029	Usuku olu-1
2029	I-Sukkot / iiTabernakele zियाqala	23 Septemba 2029	24 Septemba 2029	Usuku olu-1
2030	IPasika (ye-14, inyanga yoku-1)	16 Epreli 2030	17 Epreli 2030	Usuku olu-1
2030	Isonka esingenagwele siyaqala (i-15)	17 Epreli 2030	18 Epreli 2030	Usuku olu-1
2030	Isonka Esingenagwele SIYAPHELA (21)	23 Epreli 2030	24 Epreli 2030	Usuku olu-1
2030	Iintlahlela	21 Epreli 2030	—	n / A
2030	I-Shavuot / Iiveki	10 Juni 2030	—	n / A
2030	Yom Teruah / Ixilongo (1 Tishri)	28 Septemba 2030	28 Septemba 2030	ngaloo mini
2030	Yom Kippur / Intlawulelo (10 Tishri)	7 Okthobha 2030	7 Okthobha 2030	ngaloo mini
2030	I-Sukkot / iiTabernakele zियाqala	12 Okthobha 2030	12 Okthobha 2030	ngaloo mini
2030	Usuku lwesi-8 lweHanukkah (isiphelo)	21 Disemba 2030	21 Disemba 2030	ngaloo

Isihlomelo E — Amanqaku exesha

Yonke i-anchor umgxeki anokuyihlasela, ngokweengcali ezahlukeneyo kunye nesizathu sokukhetha okwenziweyo.

Uhlaselo lukaSenaribhe olungaphumelelanga — le ncwadi isebenzisa *unyaka wama-701 BC* . Ezinye iindlela: Ezingaphikiswa.

Ilungiswe yincwadi yama-Asiriya, iPrism kaSenaribhe kunye neyesi-2 yooKumkani 18-19. Ukungqingwa kweYerusalem kwasilela: Iingxelo zembali zaseAsiriya zithi uHezekiya wayevalelwe 'njengentaka evalelwe' kodwa akazange athi isixeko sawa.

I-SOLID. Iqela elincinci (Shea) licebisa iphulo lesibini malunga nowama-688-686 BC; uninzi lubambe iphulo elinye ngo-701.

Ukuwa kweSamariya — le ncwadi isebenzisa unyaka wama-722 BC (umxholo kuphela) . Ezinye iindlela: ngowama-720 BC (uSargon II).

Eyesi-2 yooKumkani 17:5-6 kunye nemithombo yaseBhabhiloni inika ingxelo ngoShalmaneser V, othe ungqingo lwakhe lweminyaka emithathu lwaphela. malunga nowama-722. USargon II uthi unelungelo lokufumana udumo; iingcali zithi uloyiso lwakhe okanye ucinezelo lwemvukelo lwaqala ngo-720.

Ayisetyenziswanga nakweyiphi na indlela yokubala. Idweliswe ukuze kungabikho mntu ucinga ukuba yayixhomekeke kuyo ngokuzolileyo. Jonga iSahluko 6.

Umyalelo ka-Artashashta kuEzra — le ncwadi isebenzisa unyaka wama-458 BC . Ezinye iindlela: ngowama-457 BC.

Unyaka wama-458 BC ulandela ukubalwa kobukumkani basePersi okungengonyaka wokungena, okusekelwe kuNisan ukususela ekungeneni kuka-465/464 BC. Unyaka wama-457 BC ulandela ukubalwa konyaka wokungena kunye nekhala yamaJuda kaTishri kunye ne-Artabanus interregnum yeenyanga ezisi-7. Zombini ziyakhuseleka.

Le ncwadi isebenzisa unyaka wama-458 BC. Nabani na obala ukususela kunyaka wama-457 BC uza kufumana yonke imihla kaDaniyeli 9 emva konyaka, kwaye ingxoxo yeSahluko 8 iyasinda kuloo tshintsho lungatshintshanga.

Unyaka we-15 kaTiberius — le ncwadi isebenzisa u-AD 26. Ezinye iindlela: u-AD 27 · u-AD 28/29.

Uninzi lwezibalo lubalwa ukususela ekufeni kuka-Augustus (nge-19 Agasti AD 14) kwaye lufikelela ekupheleni kwe-28 AD / ekuqaleni kwe-29. Ukubalwa kwemali ngokubambisana kubalwa kwingunya elilinganayo lephondo likaTiberius malunga ne-AD 11-13 kwaye ivelisa i-AD 26-27.

Eyona khonkco lembali libuthathaka kakhulu kulo luhlu. Le ncwadi isebenzisa ukubalwa kwe-minority co-regency, kwaye iZahluko 7 kunye ne-8 zitsho njalo endaweni yokubonisa u-AD 26 njengongaphikiswayo.

Ukubethelelwa emnqamlezweni — le ncwadi isebenzisa umhla wesi-5 ku-Epreli

ngo-30 AD . Ezinye iindlela: ngo-33 AD · ngo-31 AD.

IPasika, uNisan 14. Ifuna ubhaptizo lwango-AD 26 kunye nobulungiseleli beminyaka eyi-3.5 (iiPasika ezine: Yoh 2:13, 5:1, 6:4, 11:55).

Iqinile njengoko inikwe ngo-AD 26 — kodwa iwela kwinani likaTibheriyo elingaphezulu kunokuba lixhomekeke kuyo.

Ukungqingwa kweYerusalem kuyaqala — le ncwadi isebenzisa *iPasika AD 70*. Ezinye iindlela: —.

UJosephus: Imikhosi kaTitus yasebenzisa izihlwele zePasika ukuvala iindonga nge-14 Nisan, malunga no-Epreli AD 70.

Iqinile, kwaye le yeyona nto ibalulekileyo yokubala iPasika ukuya kwiPasika. Jonga iSahluko 10.

Itempile yatshatyalaliswa — le ncwadi isebenzisa i- 9-10 Av, AD 70. Ezinye iindlela: ~4 Agasti AD 70.

UJosephus uthi 10 Av; IMishnah Ta'anit 4:6 ithi 9 Av. Malunga neenyanga ezi-3.5 EMVA kokuqalwa kongqingo.

Iqinile, kwaye umahluko ubalulekile. Incwadi yam yangaphambili ithe iTempile yatshatyalaliswa ngePasika. Ayizange ibe njalo — ukungqingwa kwaqala ngePasika kwaye iTempile yatsha emva kweenyanga ezintathu ezinesiqingatha. Inyani echanekileyo yile iwotshi kaYuda iyifunayo ngokwenene.

311 BC — le ncwadi isebenzisa ixesha lokuphelelwa lixesha kwamaSirayeli angama-390 . Ezinye iindlela: —.

Intwasahlobo yowama-311 BC lixesha leXesha lamaSeleucid (1 Nisan = 3 Epreli 311 BC), kamva lamkelwe ngamaYuda njenge-minyan shtarot, 'iXesha leZivumelwano' elisetyenziswe kwi-1 Maccabees nakwiincwadi zomthetho zamajuda kangangeminyaka engaphezu kwewaka leminyaka.

Akukho koyiswa, dabi okanye tshintsho lolawulo olwenzekileyo eJudiya ngo-311 BC. Ukubaluleka kwalo kungokwekhalenda kuphela, kwaye iSahluko 6 sitsho njalo. Inguqulelo ecacileyo isamangalisa.

AD 350 — le ncwadi isebenzisa ixesha lokuqala likaYuda lokuphelelwa lixesha elingu-x7 . Ezinye iindlela: AD 351-352.

Imvukelo yamaYuda nxamnye noConstantius Gallus inomhla wama-351-352, hayi wama-350. UGallus waba nguKesare ngoMatshi wama-351; U-Ursicinus wayitshabalalisa iDiocaesarea (iSepphoris) waza wayitshabalalisa iTiberiya neLydda.

Ecaleni, hayi ngqo. Akukho nto ithile ingqinwayo ngo-AD 350 ngokwayo, kwaye izibalo azixhomekekanga kwinto eyenzekileyo kuloo nyaka. Jonga iSahluko 7.

I-Knesset ibhengeza iJerusalem njengekomkhulu — le ncwadi isebenzisa umhla wama-23 kweyoMqungu 1950. Ezinye iindlela: Ukufuduka ngoDisemba 1949.

Iqinisekisiwe: ivoti yayingama-60 ukuya kuma-2 ngomhla wama-23 kuJanuwari 1950. UBen-Gurion wayebhengeze ukufudukela kwiKnesset ngomhla wesi-5 nowe-13 kuDisemba 1949, emva kwevoti ye-UN yomhla wesi-9 kuDisemba yokwenza isixeko sibe sehlabathini lonke.

Iqinile. Inkcaso ka-1948 — $1948 + 80 = 2028$ — iphakanyisiwe kwaye iphendulwe kwiSahluko 9, apho kuprintwe khona igridi epheleleyo yeendibaniselwano ezinokwenzeka.

Uhlaselo lweHamas — le ncwadi isebenzisa umhla wesi-7 kweyeDwarha 2023. Ezinye iindlela: —.

NgoMgqibelo, umhla wesi-7 kweyeDwarha 2023, uShemini Atzeret. Kwiminyaka

esixhenxe ngqo ngaphambi komhla wesi-7 kweyeDwarha 2030.

Iqinile.