

Izinombolo

Indlela Yokuqiniseka UJesu Uyabuya Ngo-2030

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Incwadi ehambisana nethi Ukufundisa Umlando
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Indlela Yokufunda Le ncwadi

Ungangikholwa.

Akusikho ukuthobeka lokho. Yindlela. Le ncwadi yenza isimangalo esithile mayelana nonyaka othile, futhi okuwukuphela kwendlela eqotho yokwenza isimangalo esinjalo ukukunikeza amathuluzi okusihlola bese uphuma endleleni yakho.

Ngakho-ke nakhu engikwenzile. Zonke izinombolo kule ncwadi ziphinde zabalwa kusukela ekuqaleni. Azikopishwanga encwadini yami yangaphambilini. Azithathwanga ngenxa yokwethenjwa kothisha engizifunde kubo.

Kuphinde kwabalwa, kusukela kokufakwayo okungahleliwe, kuspredishithi esizibala kabusha futhi singitshele ukuthi kukhona lapho into iyeke ukuhlangana. Leso spreadishithi sithole amaphutha ami amabili ngesikhathi ngisakha. Ngishiye womabili amaphutha erekhodini, eSahlukweni 3, ngoba kufanele wazi ukuthi incwadi ibukeka kanjani uma umbhali wayo ezimisele ukulungiswa ngezibalo zakhe.

Nakhu engikucela kuwe. Funda izahluko ezintathu zokuqala ngaphambi kokuba ufunde noma yini enye.

Ngiyazi ukuthi akuyona indlela umuntu afunda ngayo incwadi yesiprofetho. Ufuna izinsuku. Izinsuku ziseSahlukweni 6, futhi angizukuzenza sengathi angazi ukuthi uzohamba phambili. Kodwa izahluko ezintathu zokuqala yilapho engikutshela khona ngqo ukuthi ngibala kanjani, ukuthi yiliphi ikhalenda engilisebenzisayo nokuthi kungani, nokuthi yini ebalwa njengobufakazi kule ncwadi nokuthi yini engabaluleki. Uma ngikutshela isiphetho kuqala bese kuthi indlela kamuva, ubungaba nesizathu sokusola ukuthi ngikhethe indlela efanelana nesiphetho. Ngakho-ke indlela iza kuqala, ngaphambi kokuba wazi ukuthi iholela kuphi.

Yilowo umehluko phakathi kwezibalo kanye ne-numerology. I-arithmetic ibeka imithetho yayo ngaphambi kokubala. I-numerology ithola umthetho okhiqiza inombolo ebiyifuna.

Inothi elizwakalayo, njengoba izincwadi zesiprofetho zinedumela. Ukube bengingakwazi, bengizokumemeza. Ngizokutshela ukuthi kufanele uthathe isinyathelo manje. Angenzi ukuphuthuma njengendlela yokuthengisa; Ngikutshela ikhalenda leNkosi futhi ngikuxwayise ukuthi wenze ngokuvumelana nalo. Ngizochaza lokho engikutholile ngendlela engaqeqeshwa ngayo ukubeka ukuhlolwa kobuhlakani: imithombo, amazinga okuzethemba. Lokho okwenzayo ngakho kuphakathi kwakho noNkulunkulu. Bekulokhu kunjalo. Anginasibopho

sekheli lakho laphakade, wena unjalo. Ngithandazela ukuthi sibe ndawonye ezulwini, kodwa uma kungenjalo, uzongicabanga njalo eminyakeni eyi-1000 PHAKADE futhi ukhale ngokuthi awungilalelanga.

Okunye futhi, bese siqala.

Uzothola, zisakazeke kulo lonke le ncwadi, izindawo lapho abantu bebhaka khona impikiswano yami njengebuthakathaka. Azifihliwe emibhalweni yaphansi; zisembhalweni oyinhloko, lapho zibalulekile khona. Azikho izixhumanisi ezibuthakathaka kulolu chungechunge, kodwa uzothola ezinye ocabanga ukuthi ziyizo . Awusiyisiwula; awukaqondi *okwamanje* .

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Impendulo Ekhasini Elilodwa

Ngaphambi komsebenzi, indawo oya kuyo. Ngakho uyazi ukuthi lokhu kuyaphi futhi ungangibona ngifika lapho.

UHezekeli 4 ubhala izigwebo ezimbili zasejele. UNkulunkulu utshela umprofethi ukuba alale ngohlangothi lwakhe lwesobunxele izinsuku ezingu-390 kanye nohlangothi lwakhe lwesokudla izinsuku ezingu-40 - usuku ngalunye lonyaka - ethwele ububi beNdlu ka-Israyeli kanye neNdlu kaJuda. Izizwe ezimbili, imisho emibili ehlukeneyo, amawashi amabili ahlukene.

ULevitikusi 26 usho umthetho wokwenyuka kwesimo. Izikhathi ezine esahlukweni esisodwa, uNkulunkulu uthi uma isijeziso singalethi ukuphenduka, uzojizisa “kasikhombisa.” Izixwayiso ezine, ukuphindaphinda kane.

Akukho ndlu eyaphenduka. Ngakho womabili amawashi aphindaphindwa.

Iwashi lika-Israyeli. Iminyaka engu-390 iqala kusukela ekuvinjezelweni kweJerusalema yi-Asiriya ngo-701 BC, yaphela ngo-311 BC. Akukho ukuphenduka. Iphindaphindwe ngesikhombisa: $390 \times 7 =$ iminyaka engu-2730, iphindaphindwa kusukela ekuqaleni kokuqala.

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

Iwashi likaJuda. Iminyaka engama-40 iqala kusukela ekubethelweni ngo-AD 30 kuya ekuvinjezelweni kweJerusalema ngo-AD 70. Akukho kuphenduka. Kwanda ngesikhombisa: iminyaka engama-280, kwaphela ngo-AD 350. Akukho kuphenduka. Kwanda ngesikhombisa futhi — amashumi amane aphindwe kabili ngesikhombisa, $40 \times 7^2 =$ iminyaka engu-1960.

$$\text{Iminyaka engu-70 AD} + 1960 = \mathbf{2030 \text{ AD}}$$

Amanye amawashi amabili afika ngonyaka ofanayo. Iminyaka eyizinkulungwane ezimbili — amajubili angamashumi amane — kusukela ekubethelweni kwezwe lika-AD 30 ngo-2030. Futhi isizukulwane seminyaka engamashumi ayisishiyagalombili, ubude besikhathi iHubo 90 elibunikezayo ngempilo yendoda enamandla, ebalwa kusukela ekumemezeleni kweJerusalema yiKnesset njengenhloko-dolobha ngomhlaka-23 Januwari 1950, bufika ngo-2030. Isahluko 9 sihlola ukuthi lawa amane azimele kangakanani komunye nomunye, futhi impendulo *incane kunalokho engake ngakusho*.

Imisho iphela ngePhasika. Iwashi likaJuda laqala ngePhasika ngo-AD 70, lapho uTitus evala izindonga zaseJerusalema. IPhasika kuya ePhasika, iminyaka engu-1960, lisiletha enkathini yePhasika ka-2030. Iwashi linquma unyaka; ukulungisa usuku ngaphakathi kwaleyo nkathi kuthatha isinyathelo esengeziwe, esenziwe eSahlukweni 10, esifika

ngomhlaka-21 Nisan - usuku lokugcina lwesinkwa esingenamvubelo, ngomhlaka-24 Ephreli 2030.

Bese kuba izinyanga ezinhlanu. IsAmbulo 9:5 sinikeza isikhathi sezinyanga ezinhlanu lapho abantu behlushwa khona futhi bengenakufa — beqhutshwa, bengabhujiswa, bephenduke. Kusukela mhla zingama-24 kuMbaso 2030 kuya **kumhla zingama-27 kuMandulo 2030** izinsuku ezingu-157 ekubalweni okuhlanganisayo — izinyanga ezinhlanu zekhalenda nezinsuku ezintathu. Isahluko 11 sikhuluma ngalezo zinsuku ezintathu kunokuba sizifinyeze.

OkuyiYom Teruah. UMKhosi Wamacilongo. Idili elilandelayo ochungechungeni uJesu angakalugcwalisi — Wagcwalisa imikhosi emine yasentwasahlobo ngesikhathi esibekiwe ekufikeni Kwakhe kokuqala, futhi kusenemikhosi emithathu yasekwindla.

Konke okunye kule ncwadi kuwumsebenzi wokubonisa ukuthi lezo zigaba eziyisikhombisa ziyiqiniso.

INGXENYE I — IMITHETHO ESEMQOKA

Ukusungula indlela ngaphambi kokuthi wazi ukuthi iholela kuphi.

Isahluko 1 — Imithetho Yokubala

Kukhona inguqulo yale ncwadi edlula lesi sahluko. Yincwadi embi kakhulu.

Cishe yonke impikiswano mayelana nezinsuku zesiprofetho engake ngabuka ziwa, ziwa lapha — hhayi ngemfundiso yenkolo, hhayi ngomlando, kodwa ngomuntu oshintsha buthule indlela ababala ngayo ingxenye. Ngakho-ke ngaphambi kokuba ngibale noma yini, ngizokutshela imithetho emine engibala ngayo. Isebenza kuzo zonke izibalo kule ncwadi ngaphandle kokukhetha. Uma ungithola ngiphula eyodwa, ngenze iphutha futhi kufanele usho kanjalo.

Umthetho 1 — Ukubalwa kufaka phakathi kokubili amaphuzu okuphela

Uma imiBhalo ithi isikhathi siyizinsuku eziyi-1260, ngithatha usuku lokuqala njengosuku lokuqala uqobo, kanye nosuku lwe-1260 njengosuku lokugcina. Zombili iziphetho ziyabalwa.

Lokhu akulona ithuba. Yindlela isiHebheru esibala ngayo isikhathi, futhi ukubonakaliswa okuhlanzekile kakhulu ukusoka.

ULevitikusi 12:3 uyala ukuba umfana asokwe ngosuku lwesishiyagalombili. Ingane

ezelwe ngeSonto isokwa ngeSonto elilandelayo. Bala isikhathi esidlulile futhi lokho kuyizinsuku eziyisikhombisa. ImiBhalo ikubiza ngokuthi usuku lwesishiyagalombili. Usuku lokuzalwa lusuku lokuqala - usuku lokuqala lubalwa.

U-Esteri wenza into efanayo futhi wenza kube sobala. Utshela uMoridekayi ukuba azile ukudla izinsuku ezintathu, ubusuku nemini (Esteri 4:16), bese umbhalo uthi wangena enkosini “ngosuku lwesithathu” (Esteri 5:1) — usuku lwesithathu lokuzila ukudla kwezinsuku ezintathu, hhayi usuku olulandelayo. Futhi uMkhosi Wamasonto ubalwa izinsuku ezingamashumi amahlanu kusukela kuZithelo Zokuqala kanye noZithelo Zokuqala ngokwazo zibaliwe, yingakho iPhentekoste lifika lapho lifika khona.

Ngakho-ke: **okubandakanya konke, kokubili, njalo.**

Uma uhlola ukuthi usuku lwami lubalwa kanjani ku-timeanddate.com — futhi ngithemba ukuthi uzokwenza, ngoba yilokho okuqondene nalo — maka ibhokisi elibhalwe ukuthi **“Faka usuku lokuphela ekubaleni.”** Njalo uma kubalwa. Njalo. Shiya ungakaphawulwanga futhi uzothola impendulo ngolunye usuku ngaphandle kolwami bese ucabanga ukuthi ngenze iphutha.

Lo mthetho futhi yilapho ngenza khona elinye lamaphutha amabili engiwakhulume ekuqaleni. Ngiwutholile mina, futhi ngiyawuphrinta ngoba indinganiso ekule ncwadi isebenza kimi kuqala.

Encwadini yami yokuqala, *ethi Teaching History Before It Happens*, nginyathelise izithombe-skrini ezimbili ezivela kuleyo webhusayithi njengobufakazi. Esinye sazo, esibonisa ukubalwa kwezinsuku ezingu-1290, sivule ibhokisi. Esinye, esibonisa ukubalwa kwezinsuku ezingu-1260, siphawulile. Imithetho emibili ehlukeneyo, amakhasi amane ehlukeneyo, encwadini ephikisana ngokunemba.

Zombili izithombe-skrini ziveza impendulo efanele yosuku ezisekelwe kulo. Isiphetho asizange sibe sengozi. Indlela yayiwukuthi — incwadi ebala izindlela ezimbili ayinawo nhlobo umthetho wokubala.

Le ncwadi ibala indlela eyodwa.

Umthetho 2 — Usuku luqala ekushoneni kwelanga, futhi usuku lokukhanya yilolo engilusebenzisayo

Lokhu kungibiza usuku lonke, ngakho-ke naka.

Usuku lwesiHebheru luqala ekushoneni kwelanga kuya ekushoneni kwelanga. UGenesise ubeka iphethini esahlukweni sokuqala: *“Kwaba khona ukuhlwa kwaba*

khona ukusa, usuku olulodwa.” Ukuhlwa kuqala. Yingakho wonke umkhosi wamajuda kukhalenda ngalinye ozoke ulibone ubhalwe njengohlanganisa izinsuku ezimbili zethu — “ukuhlwa kwangomhlaka-27 Mashi kuya kuhlwa kwangomhlaka-28 Mashi.”

Lokho kudala ukungaqondakali okubaluleke kakhulu uma ubala usuku oluthile, futhi cishe akekho okhuluma ngakho. Uma isikhathi siqala edilini eliqala kusihlwa ngomhlaka-27 kuya kusihlwa ngomhlaka-28, yiluphi usuku lokuqala?

Ngisebenzisa usuku lokukhanya kwelanga. Usuku lwama-28.

Ingxenye yokukhanya kwelanga yingxenye yosuku umuntu aphila ngalo ngokuvuka, enze okuthile, futhi angachaza ngokuthi “usuku okwenzeka ngalo.” Uma umbhalo ubeka usuku lomcimbi, ubeka usuku lomcimbi owabonakala ngalo. Futhi ukhiqiza inani elivumelana nazo zonke ezinye izibalo ohlelweni. Okunye akusho.

Yingakho, kulo lonke le ncwadi, i-Abomination of Desolation noma ukuvuma kukaPapa Leo uMbuso Wase-Ottoman ozelwe kabusha kuchazwa njengokuvela efasiteleni kusukela ekushoneni kwelanga mhla zingama-27 kuNdasa 2027 kuya ekushoneni kwelanga mhla zingama-28 kuNdasa 2027 — kodwa ukubalwa kwezinsuku eziyi-1290 kuqala mhla zingama **-28 kuNdasa 2027** .

Lolo suku olulodwa luwumehluko phakathi kwesikhathi esivalayo kanye nesinye esishiywa yiso yonke indawo.

Umthetho 3 — Akukho nyaka ongu-zero

Unyaka woku-1 BC ulandelwa ngokushesha ngunyaka woku-1 AD. Akukho nyaka ophakathi. Lo mkhuba waklanywa ngekhulu lesithupha yindela eyayisebenza ngezinombolo zamaRoma, futhi izinombolo zamaRoma azina-zero.

Umphumela osebenzayo ukuthi ukususa okungenangqondo ngaphesheya komngcele we-BC/AD akulungile ngonyaka owodwa, njalo, futhi ngendlela efanayo eyenza izinombolo zomuntu obeka usuku zibukeke zingcono kunalezo ezikhona.

Ngiyenqaba ukuthembela ekukutholeni lokhu ngesandla. Ukubalwa konyaka ngamunye kule ncwadi kwenziwa kulokho izazi zezinkanyezi ezikubiza ngokuthi ukubalwa konyaka wezinkanyezi, lapho u-1 BC ebhalwa njengonyaka u-0, u-2 BC njengo-1, njalo njalo. Kulolo hlelo, u-701 BC unyaka u-700. Ukwengeza kuba izibalo eziwayelekile:

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

Futhi u-2030 ekubaleni izinombolo zezinkanyezi ungo-AD 2030, ngoba eminyakeni emihle lezi zinhlelo ezimbili ziyavumelana. Ukuguqulwa kwenziwa ngomshini, kwenziwa ngefomula ekhasini lewebhu elihambisana nale ncwadi, futhi iphutha elivela komunye nomunye liba yinto engenakwenzeka ngokwesakhiwo kunokuba libhekwe nje.

Hlola indlela ende uma uthanda. Kusukela ngo-701 BC kuya ku-1 BC kuyiminyaka engu-700. Kusukela ku-1 BC kuya ku-AD 1 kungomunye unyaka, okwenza u-701. Lokho kushiya iminyaka engu-2730 – 701 = 2029 ukuqala kusukela ku-AD 1, ukufika ku-AD 2030. Impendulo efanayo. Kuthatha isikhathi eside futhi kulula ukuphutha.

Umthetho 4 — Unyaka unyaka, kanti usuku usuku, ngaphandle uma umbhalo uthi okuhlukile

Izibalo zesiprofetho zinedumela elibi futhi zazuba lona. Idumela livela kothisha abaguqula ngokukhululeka phakathi kwamayunithi noma nini lapho ukuguqulwa kusiza — usuku luba unyaka lapha, unyaka uba izinsuku ezingu-360 lapho, “isikhathi” siba yinoma yini okudingeka sibe yiyo — kuze kube yilapho noma yiliphi inombolo lingenziwa lifinyelele kunoma yiliphi elinye inombolo.

Ngisebenzisa ukuguqulwa okukodwa ngqo, futhi ngikusebenzisa ngoba umbhalo engiwufundayo ukwenza ngokucacile futhi ungitshela ukuthi ukwenza kanjalo.

KuHezekeli 4:6, uNkulunkulu uthi ngezinsuku ezingamashumi amane: *“Ngininike izinsuku ezingamashumi amane, usuku ngalunye lube ngumnyaka.”* Lokho akusikho engikucabangayo. Leyo yimiyalelo, enikezwe endimeni, mayelana nendlela yokufunda leyo ndinyana. Ngakho izinsuku ezingu-390 ziba yiminyaka engu-390 kanti izinsuku ezingu-40 ziba yiminyaka engu-40, ngokwegunya levesi uqobo.

Yonke indawo, usuku luwusuku. Izinsuku ezingu-1260 zeAmbulo 11:3 ziyizinsuku ezingokoqobo ezingu-1260. U-1290 no-1335 kaDaniyeli 12 ziyizinsuku ezingokoqobo. Angiziguquli zibe iminyaka, futhi lokhu kungenza ngiphikisane nesikole sonke sokuhumusha - ababhali bomlando, abafunda u-1260 njengeminyaka engu-1260 bese bebeka lonke usizi esikhathini esidlule saseMedieval. Banephutha. Ngibaqamba lapha ukuze wazi ukuthi angifikanga ekufundeni kwami ngingazi ezabo.

Futhi angisebenzisi “unyaka wesiprofetho” wezinsuku ezingu-360. Uzohlangana nalo mbono njalo. Uvela ekuqapheleni ukuthi izinsuku ezingu-1260 ezihlukaniswe ngezinyanga ezingu-42 zinikeza izinyanga zezinsuku ezingu-30, futhi kusukela lapho abantu bakha unyaka wezinsuku ezingu-360 bese beqala

ukuguqula ama-span amakhulu ngawo. Ukuqaphela okungaphansi kwawo kungokoqobo: izinyanga ezingu-42 zezinsuku ezingu-30 ziyi-1260, futhi lokho kuyinhloso embhalweni. Ukwengezwa yilapho kuphuka khona.

Kodwa qaphela ukuthi kwenzekani uma ulunweba. Guqula “iminyaka yesiprofetho” engu-2730 yezinsuku ezingu-360 ibe iminyaka yelanga bese ulahlekelwa cishe iminyaka engu-39 phakathi nesikhathi — iminyaka engu-2730 yezinsuku ezingu-360 iyizinsuku ezingu-982800, okuyiminyaka engu-2691 yelanga kuphela. Sebenzisa lokho kusukela ku-701 BC bese ufika ngo-1991, hhayi u-2030. Uma bengifuna inombolo efanekisa, unyaka wezinsuku ezingu-360 uyithuluzi lokuqala engingalifinyelela, futhi alingifikisi eduze nalapho ngifuna ukuya khona. Ngakho angilisebenzisi. Iminyaka engu-390 nengu-40 yiminyaka evamile, i-1260 ne-1290 yizinsuku ezivamile, futhi ukuguqulwa kweyunithi kuphela kule ncwadi yilokho uHezekeli 4:6 anginika khona.

Imithetho emine, ndawonye

1. **Okufakiwe** — usuku lokuqala usuku lokuqala; zombili iziphetho ziyabalwa.
2. **Usuku lokukhanya kwelanga** — usuku lwesiHebheru luqala ekushoneni kwelanga; ngibala kusukela engxenyeni yokukhanya kwelanga.
3. **Akukho nyaka ongu-zero** — unyaka ohlukaniswe ngezinombolo zezinkanyezi, oququlwe emuva ekugcineni.
4. **Ukuguqulwa okukodwa kuphela** — izinsuku ziba iminyaka kuphela lapho uHezekeli 4:6 efundisa khona. Akukho nyaka wezinsuku ezingu-360.

Konke ukubala okukule ncwadi kuthobela zonke ezine. Ikhasi lewebhu elihambisana nalokhu liqinisekisa ukuthi konke kwenziwa ngendlela ephilayo, futhi lizokutshela uma umuntu eyeka ukubambeleva.

Manje, ngaphambi kokuba sibale noma yini, kunombuzo onzima. Yiliphi ikhalenda?

Isahluko 2 — Yiliphi Ikhalelenda, Futhi Kungani

Lesi yisixhumanisi esibuthakathaka kakhulu kule ncwadi, futhi ngisibeka eSahlukweni 2 kunokuba ngisibeke esithasiselweni.

Ake ngikutshale inkinga ngaphambi kokuba ngikutshale impendulo yami.

Usuku ngalunye kule ncwadi oluwela emkhosini wamaHebheru luncike ekwazini ukuthi lo mkhosi uwela ngaluphi usuku. Ngemikhosi yasekwindla ka-2030 —

indawo lapho yonke impikiswano iphelela khona — lokhu akubalulekile, futhi ngizokukhombisa ukuthi kungani ekugcineni kwalesi sahluko, futhi kuyizindaba ezinhle kakhulu encwadini. Kodwa ngosuku olulodwa lubaluleke kakhulu.

Lolo suku lungomhlaka-27-28 Mashi 2027.

Izindlela ezimbili zokwakha ikhalenda lesiHebheru

Ikhalelenda lesiHebheru lilandela inyanga. Izinyanga zilandela inyanga; iminyaka kumele ilandele ilanga, noma imikhosi yokuvuna iphuma ezinkathini zayo. Izinyanga eziyishumi nambili zenyanga zithatha cishe izinsuku ezingu-354, zishoda ngeshumi nanye ukuze zifike onyakeni welanga, ngakho cishe njalo ngonyaka wesithathu inyanga eyengeziwe kufanele ifakwe noma iPhasika lingene ebusika.

Umbuzo uwukuthi: **uyifaka ngaphansi kwaliphi igunya?**

Impendulo yokubuka — leyo esetshenziswe kuyo yonke inkathi yeBhayibheli kanye namakhulu eminyaka kamuva — ukuthi inyanga yokuqala yileyo inyanga yayo entsha ewela eduze kwe-equinox yasentwasahlobo, eqinisekise yisimo sesivuno sebhali kwa-Israyeli. UDuteronomi 16:1 uyala u-Israyeli ukuba “*agcine inyanga ka-Abibhi*” — futhi *u-abibhi* akulona igama lenyanga, kuyincazelo yebhali. Lisho okusanhlamvu okusesikhweni, okuluhlaza nokuvuthiwe. Inyanga ibonakaliswa ngokubuka insimu. Uma ibhali lingakalungi, iSanhedrini yengeza inyanga, futhi yayimemezela, futhi wonke umuntu wayetholakala ngemililo yesignali kanye nezithunywa.

Impendulo ebaliwe yilokho izwe lamaJuda elikusebenzisile kusukela cishe ngekhulu lesine AD. Ngaphansi kwengcindezi yokushushiswa kwamaRoma — iSanhedrin yayidilizwa futhi yayingasakwazi ukuthumela izwi ngokuthembekile — uHillel II udunyiswa ngokulungisa ikhalenda ngokwezibalo. Umjikelezo weminyaka eyishumi nesishiyagalolunye ufaka inyanga yeshumi nantathu eminyakeni eyisikhombisa enqunyiwe. Akukho ukubonwa okudingekayo. Isebenza noma kuphi emhlabeni ngaphandle kwenkantolo esebenzayo eJerusalema.

Iphinde ibe nemithetho emine yokuhlehliswa, i *-dechiyot* , eshintsha iRosh Hashanah ngosuku olulodwa noma ezimbili lapho izofika khona ngokungafanele - ikakhulukazi ukuvimbela i-Yom Kippur ukuba ingabi eduze kweSabatha, okusho izinsuku ezimbili ezilandelanayo lapho kungaphekwa noma kungcwatshwe khona.

Ikhalelenda elihleliwe lifanelwe okungcono kunokuxoshwa elivame ukukuthola kubantu ekamu lami. Kwakuyisenzo esidingekayo sokulondolozwa ngamadoda azama ukugcina ukukhulekelwa kwesizwe kuqinile ngenkathi izikhungo zawo

zibhujiswa. Kuyingcezu yezibalo engavamile. Ligcine imikhosi iphila iminyaka engamakhulu ayishumi nesithupha. Lifanelwe ukuhlonishwa.

Kodwa imithetho yokuhlehlisa iwukuphatha. Ikhona ukuze kwenziwe ukugcinwa kube ngokoqobo. Ayikho kuLevitikusi 23.

Kungani ngisebenzisa ikhalenda lokubuka

Izizathu ezintathu, ngokulandelana kwesisindo.

Okokuqala, yilokho okuchazwe umbhalo. ULevitikusi 23 ubeka imikhosi ngezinsuku zezinyanga. UDuteronomi 16:1 ubeka inyanga yokuqala ngebhali. Akekho owazi lutho ngomjikelezo weminyaka eyishumi nesishiyagalolunye noma umthetho ovimbela i-Yom Kippur ukuthi igcine iSabatha. Uma ngifunda uLevitikusi 23 ukuze ngithole ukuthi umkhosi uwela nini, kufanele ngisebenzise indlela uLevitikusi 23 ayicabangayo.

Okwesibili, yilokho okwakusebenza lapho iziprofetho zinikezwa, kanye nalapho imikhosi emine yokuqala igcwaliseka. UHezekeli, uDaniyeli, noJohane bonke babhala ngaphansi kwekhalenda lokubuka . Nababhali bamaVangeli benza kanjalo. UJesu wabethelwa esiphambanweni ngePhasika elibekwe ngokubuka, hhayi ngomjikelezo kaHillel, owawungekho eminye iminyaka engamakhulu amathathu. Uma imikhosi emine yokuqala igcwaliseka ekhalendeni lokubuka, lelo yikhalenda engilindele ukuthi emithathu yokugcina igcwaliseke kulo.

Okwesithathu — futhi lesi yisizathu esingathandeki — ukuguquguquka kwekhalenda elibaliwe. Umjikelezo weminyaka eyishumi nesishiyagalolunye muhle kakhulu kodwa awuphelele; uqhubeka cishe ngosuku olulodwa njalo eminyakeni engu-216. Ngaphezu kwamakhulu ayishumi nesithupha amaphutha aqongelelwe angokoqobo, futhi yisinye sezizathu zePhasika lorabi banamuhla ngezinye izikhathi liwela inyanga egcwele ngemva kwe-equinox. Lokho kuguquguquka kuyiqiniso lezibalo, elivunywa yiziphathimandla zamaJuda, futhi kuyisizathu esizwakalayo sokukhetha indlela yezinkanyezi ngemibuzo yesikhathi esinembile.

Ngakho ikhalenda elisetshenziswe kule ncwadi, elilandela umsebenzi weProjekthi kaMesiya ka-2030, likhomba inyanga yokuqala ngokuhlangana kwenyanga okuseduze ne-spring equinox, okubalwa ngokwezinkanyezi ngesikhathi saseJerusalema.

Manje izindleko

Nakhu engikubizayo ngalokho kukhetha, okushiwo ngokucacile

ngangokunokwenzeka.

Ngisebenzise ukuqhathanisa minyaka yonke kusukela ngo-2025 kuya ku-2030 — womabili amakhalenda, wonke umkhosi, eceleni. Nasi igebe phakathi kwawo, ngezinsuku:

Unyaka Igebe phakathi kwamakhalenda amabili	
2025	Usuku olu-0 kuya kolu-1
2026	Usuku olu-1
2027	Izinsuku ezingama-30 kuya kwezingama-31
2028	Izinsuku ezi-1 kuya kwezi-2
2029	Izinsuku ezi-1 kuya kwezi-2
2030	Usuku olulodwa entwasahlobo, akukho lutho kuzo zonke izidlo zasekwindla

Bheka u-2027.

Eminyakeni emihlanu yale minyaka eyisithupha amakhalenda amabili ayavumelana phakathi nosuku olulodwa noma ezimbili. Akuwona amasistimu aphikisanayo akhiqiza imiphumela ehlukeni kakhulu. Ayindlela ezimbili zokulinganisa iqiniso elifanayo lenyanga, futhi ikakhulukazi afika endaweni efanayo.

Kodwa u-2027 uhlukile. Ngo-2027 ikhalenda elihleliwe lifaka inyanga yalo yeshumi nantathu, u-Adar II, kanti umthetho we-equinox awufaki.

Ukuhlangana okuseduze nosuku lokulingana kwe-equinox ka-2027 kuba ngomhlaka-8 Mashi, ngakho-ke inyanga yokuqala yokubuka iqala ekushoneni kwelanga ngalobo busuku — usuku lokukhanya mhla ziye-9 Mashi, ngokoMthetho 2. Lokho kubeka uNisan 14, iPhasika, ekushoneni kwelanga mhla zingama-21 Mashi kuya ekushoneni kwelanga mhla zingama-22 Mashi: usuku lokukhanya mhla **zingama-22 Mashi 2027** .

Ikhalela elihleliwe libeka uNisani olu-1 ngomhlaka-8 kuMbasa kanye noNisani olu-1 ngomhlaka **-21 kuMbasa 2027**. Izinsuku ezingamashumi amathathu zihlukene, onyakeni owodwa wezinyanga eziyisithupha lapho kubaluleke khona

kakhulu.

Inyanga yonke ihlukene. Futhi u-2027 unyaka owodwa ohlukile kulo lonke uhla.

Ngakho-ke nansi ingozi, eshiwo ngokuzwakalayo: usuku lwangomhlaka-27-28 Mashi 2027 lukhona kuphela ngaphansi kwekhalenda lokubuka. Uma ikhalenda elihleliwe liyilo elifanele, lolo suku alulona usuku lomkhosi, impikiswano yoLibo lokuQala ngalo iyaphela, futhi ukuqala kuka-1290 kumelwe kube kwenye indawo.

Ikhalelenda lokubuka lilungile, ngenxa yezizathu ezintathu ezingenhla. Lowo akuwona umbuzo omncane, futhi abantu abangavumelani abazona iziwula. Kungumqondo othwala umthwalo ngaphansi kwezinsuku zami ezimbili eziseduze, futhi kwenzeka ukuthi uwele onyakeni owodwa wezinyanga eziyisithupha lapho ukukhetha kwenza khona umehluko wenyanga. Uma lokho kukukhathaza, kufanele. Kungikhathaze ngokwanele ukuchitha isikhathi eside kulesi sahluko.

Futhi manje izindaba ezinhle

Bheka umugqa wokugcina walelo tafula futhi.

Ngo-2030, amakhalenda amabili ayavumelana kahle. Hhayi cishe. Kulolu suku, kuwo wonke umkhosi wasekwindla:

Idili	Ikhalelenda lokubuka	Ikhalelenda elilungisiwe	likarabi
I-Yom Teruah (1 Tishri)	28 Septhemba 2030	28 Septhemba 2030	
I-Yom Kippur (10 Tishri)	7 Okthoba 2030	7 Okthoba 2030	
I-Sukkot iqala (15 Tishri)	12 Okthoba 2030	12 Okthoba 2030	
Usuku lwe-1,335	21 Disemba 2030	21 Disemba 2030	

Hlala phansi nalokho, ngoba kushintsha lokho okumele ukwamukele ukuze uthathe ingxenye esele yale ncwadi ngokungathi sína.

Indawo oya kuyo ayixhomekile ekhalendeni lami.

Umfundi owenqaba konke okukulesi sahluko - ocabanga ukuthi ikhalenda lokubuka liyinto engavamile futhi ikhalenda elihleliwe yilona kuphela ikhalenda lesiHebheru elisemthethweni elikhona - usafika eYom Teruah ngomhlaka-28 Septhemba 2030 kanye noYom Kippur ngomhlaka-7 Okthoba 2030.

Lezo zinsuku ezimbili aziyona into yobuciko yendlela yami. Yilapho zombili izindlela

zifika khona. Ungalahla ikhalenda lami ngokuphelele bese isiphetho singashintshi.

Isibhamu sokuqala sincike ekhalendeni. Indawo okuyiwa kuyo ayixhomekile.

Yilapho kanye umbhali wesiprofetho eqala khona ukuthola amagama anjengokuthi *yisimangaliso* . **Lokhu kuhlanguka akuyona isimangaliso**. Yilokho okwenziwa yizinhlelo ezimbili zelanga lapho ziwela esigabeni, okuyinto abayenza njalo - ungabona bevumelana ngo-2025, 2026, 2028 kanye no-2029 kulelo thebula elifanayo. Inani lesivumelwano sika-2030 liyavikela, hhayi ubufakazi. Alifakazeli usuku. Lisusa ukuphikisa kuso: akekho ongachitha izinsuku zikaSepthemba no-Okthoba 2030 njengomphumela wekhalenda elenziwe ekhaya, ngoba ikhalenda ejwayelekile nayo iyayikhiqiza.

Yilokho kuphela ekwenzayo. Kwanele.

Isahluko 3 — Okubalwa Njengobufakazi

Ngachitha iminyaka yokuqala yempilo yami njengomhlaziyi wezobunhloli ngaphambi kokuba ngiyichithe njengomshumayeli. Isazi sezilimi saseKorea kuqala, uDari kamuva. Umsebenzi kwakuwukubheka ulwazi oluyizingxenye bese ngisho okuthile okuwusizo ngalokho okushiwo, kuyilapho ngicacisa ukuthi ubufakazi busekela ukuqiniseka okungakanani.

Isiyalo esifundiswa uJob, kanye nengifuna ukusiletha kule ncwadi, ukuthi **akuzona zonke izimangalo zakho eziqinile ngokulinganayo, futhi ukwenza sengathi akunjalo yindlela obulala ngayo abantu**. Ukuhlola okuveza konke ngendlela efanayo yokuzethemba akusizi ngalutho ngoba umfundi akakwazi ukutshela ukuthi yiziphi izingxenye okufanele azenze.

Iningi lokubhala iziprofetho linaleyo nkinga. Izibalo, umlando, ukuhumusha kanye nokuqagela kunikezwa ngezwi elilodwa eliqhubekayo ngomqulu owodwa, futhi umfundi ushiywa ukuba akulungise. Ngakho-ke ngizokulungisela.

Izinga ezine

Zonke izimangalo ezikule ncwadi ziwela kwesinye sezigaba ezine, futhi ngizokutshela ukuthi yisiphi njengoba ngiqhubeka.

Isigaba 1 — I-ARITHMETIC. Ilandela ngokufanele kusukela kokufakwayo kwayo. Ayikwazi ukuba nephutha ngaphandle kokuthi okufakwayo kungalungile. $390 \times 7 = 2730$ yiSigaba 1. Kanjalo no- $70 + 1960 = 2030$. Akudingeki ungithembe nganoma yisiphi isimangalo seSigaba 1; udinga isibali.

Isigaba 2 — UMLANDO. Kufakazelwe kahle emlandweni. Ukuvinjezelwa kweJerusalema nguSaneheribi ngo-701 BC kuyisigaba 2 — okuqiniswe yi-canon yama-Asiriya, umbhalo kaSaneheribi iPrism, kanye neyesi-2 AmaKhosi 18–19 ngokuzimela. Ivoti le-Knesset langomhla zingama-23 kuJanuwari 1950 liyisigaba 2. Lokhu kungahlolwa kunoma yimuphi umsebenzi omuhle wokubhekeisela, futhi ngibiza imithombo.

Isigaba 3 — OKUHUMUSHAYO. Ukufundwa kombhalo okuphikiswana ngakho. Abantu abanengqondo, abaqotho, nabesaba uNkulunkulu abavumelani. Iminyaka engu-390 kaHezekeli iqala ekuvinjezelweni kuka-701 BC yisigaba 3. Ukuthi “izikhathi eziyisikhombisa” zikaLevitikusi 26 ziphindaphinda ubude yisigaba 3. **Izimpikiswano ezimbili ezithwele umthwalo kule ncwadi zombili ziyisigaba 3**, yingakho zithola isahluko esigcwele ngasinye kunokuba zibe nesigaba.

Isigaba 4 — ISIPROFETHO. Isimangalo sesikhathi esizayo esithathwe ezigabeni 1 kuya ku-3. Asikaqinisekiswa okwamanje. Konke mayelana no-2027 no-2030 kuyisigaba 4. Ngizibamba ngokuqiniseka lezi. Eqinisweni, ngizibamba njengezifakazelwe.

Iketanga liqinile njengeketanga lalo elibuthakathaka kakhulu, kanti izixhumanisi ezibuthakathaka kakhulu kulolu ketanga ziyiSigaba 3. Okumangalisayo ukuthi, uma nje engqondweni yami, izixhumanisi zeSigaba 4 zithembeke *kakhulu* kuneSigaba 3 ngoba uNkulunkulu waziqinisekisa kimi.

Umehluko phakathi kokuhlanganisa nokuhlanganisa

Impikiswano eyinhloko yale ncwadi ukuhlangana: amawashi amane, izinsuku zokuqala ezahlukeneyo, ubude obuhlukeneyo, iziphindaphindi ezahlukeneyo, konke kuphelela ngo-2030.

Kuvela ukuphikisa okubili, futhi kuphambene.

Okokuqala ukuthi ngithole unyaka futhi ngahlela kabusha izindlela ezine zokuya kuwo. Lokho kubizwa ngokuthi ukulingana kwejika, futhi kuyindlela ejwayelekile yokwehluleka yokubeka usuku lokuprofetha. Uma unikezwe inkululeko eyanele kumapharamitha akho, ungafinyelela noma yimuphi unyaka owuthandayo kunoma iyiphi indawo yokuqala emiBhalweni. Noma ubani olinganisa lesi simangalo uchemile futhi akacabangi, akafaneleki ngedatha.

Okwesibili kucashile futhi yikona okungangikhathaza kakhulu encwadini yomunye umuntu: **ukuvumelana phakathi kwemithombo engazimele empeleni kubaluleke kakhulu kunalokho okubonakala.** Ofakazi abane abavumelanayo banamandla. Ukulandisa okune okusukela emthonjeni owodwa kuphindelelwa ufakazi oyedwa. Ngikuthatha ngokungathi sína lokho kuphikisa kangangokuthi ngikunike ingxenye yako — Isahluko 9 sihlola njalo imithombo eyabiwe, izikhonkwane ezabiwe kanye nezinyathelo zokuhumusha ezabiwe, futhi okutholakele ukuthi ababona **ofakazi** abane abazimele. Ngikusho lokho lapho, etafuleni, ngaphambi kokuba omunye umuntu akwazi.

Qala ngokuphikisa ukulingana kwejika.

Ngakho-ke yini ehlukana nokuhlangana nokulingana? Izinto ezintathu, futhi ngingazisebenzisa zonke ezintathu ohlelweni lomunye umuntu:

Ingabe amapharamitha akhethwe ngokuzimela endaweni oya kuyo? Izinombolo ezingu-390 no-40 zinikezwe kuHezekeli 4. Isikhombisa esiphindaphindayo sinikezwe kuLevitikusi 26. Isizukulwane seminyaka engamashumi ayisishiyagalombili sinikezwe kumaHubo 90:10. Akukho neyodwa yalezi ekhethwe yimi. Ukukhetha engikwenzayo kuphela *izinsuku zokuqala*, futhi yilapho impikiswano ikhona khona ngempela - yingakho izahluko 6 no-7 zichitha isikhathi esiningi zivikela izinsuku zokuqala kunokwenza izibalo.

Zingaki amazinga enkululeko akhona? Iwashu ngalinye linezinketho ezimbili zamahhala: ukuthi liqala kuphi, nokuthi i-multiplier isetshenziswa kangaki. Amapharamitha ayisishiyagalombili kuwo wonke amawashi amane, futhi ngifuna ukusho ngqo ukuthi elesibili liyisinqumo sangempela — uLevitikusi 26 akakutsheli ukuthi zingaki iziphindaphindo okufanele uzenze.

Kodwa bheka ukuthi lesi siqeshana sesibili sinzima kangakanani. Isiphindaphindi siyisikhombisa, ngakho-ke ukusetshenziswa ngakunye okwengeziwe kulinganisa umusho wonke ngesikhombisa. Ku-Israyeli, kusukela ngo-701 BC ngeminyaka engu-390: ukuphindaphinda okungu-zero kuyafika ngo-311 BC, okukodwa kuyafika ngo-AD 2030, kanye namazwe amabili ngonyaka ka-18410. KuJuda, kusukela ngo-AD 70 ngeminyaka engamashumi amane: u-zero unikeza u-AD 110, omunye

unikeza u-AD 350, ababili banikeza u-AD 2030, abathathu banikeza unyaka ka-13790.

Kukhona inani elilodwa ngewashi elifika noma kuphi emlandweni oqoshiwe nhlobo. Lelo akulona ifindo ongalilungisa; liyiswishi elinesikhundla esisodwa esinengqondo. Izinsuku zokuqala yilapho inkululeko yangempela ihlala khona, yingakho iZahluko 6 no-7 zichitha isikhathi esiningi zivikela izinsuku zokuqala kunokwenza izibalo.

Ingabe uhlelo luveza ukuhlola obekungadingeki ukuthi ludlule? Lolu vivinyo olunamandla kakhulu, futhi yilolo ebengingalusebenzisa kimi ukube benginguwe. Uhlelo olufanelekile luveza izimpendulo ezakhelwe ukukhiqiza hhayi okunye. Uhlelo oluchaza into yangempela luvame ukukhiqiza izimanga - imiphumela ephuma kulo ngaphandle kokuqondiswa.

Kunezintathu zalezo kule ncwadi, futhi uzohlangana nazo kamuva. Igebe phakathi kukaDaniyeli 1290 noJohane 1260 livela libe yizinsuku ezingamashumi amathathu ngqo, okuyisikhathi sokuhlubuka, futhi angizange ngikubeke lapho - umehluko phakathi kwezinqombolo ezimbili ezibhalwe iminyaka engamakhulu ayisithupha zihlukene ngababhali ababili. Igebe phakathi kuka-1260 no-1250 livela libe yizinsuku eziyishumi ngqo, futhi kukhona idili elilodwa ncamashi kulo lonke ikhalenda lesiHebheru elihlukanisiwe ngezinsuku eziyishumi, futhi ukubalwa kuhlala kuzo zombili izinhlangothi zalo. Futhi uDaniyeli 1335 ufika ngosuku lokugubha ukunikezelwa kabusha kweThempeli, engingazange ngilubone kwaze kwaba yilapho ispredishithi ingitshela.

Akukho noyedwa kulaba abathathu okwakufanele asebenze. Akuyona into uhlelo olwakhelwe yona. Uma imodeli iqhubeka nokukhiqiza izimpendulo ezifanele zemibuzo ongayibuzanga, lokho kuwuphawu lwemodeli elandela into yangempela.

Engikuphosile

Ngishilo esingenisweni ukuthi ukwakha ikhasi lewebhu lokuqinisekisa kubambe amaphutha ami amabili. Nanka, ngoba incwadi ethi ingahlolwa kufanele ibonise ukuthi yini ekhiqizwe ukuhlola.

Umthetho wokubala. Kuchazwe eSahlukweni 1 — izimiso ezimbili ezahlukeni ezihlanganisa wonke umuntu/ezikhethhekile encwadini yami yokuqala, amakhasi amane ehlukeni. Kulungiswe ngokumemezela umthetho owodwa bese usetshenziswa yonke indawo.

Ukubhujiswa kweThempeli. Encwadini *ethi Ukufundisa Umlando Ngaphambi Kokuthi Kwenzekani*, ngibhale ukuthi iThempeli labhujiswa “ngePhasika, ngo-70 CE.”

Lokho akulungile. UJosephus ucacile, futhi neMishnah injalo. UTitus wavala izindonga zaseJerusalema ngePhasika, mhla ziye-14 Nisan, cishe maphakathi no-Ephreli AD 70 - idolobha laligcwele izihambi, yingakho ukuvinjezelwa kwaba yinhlekelele kangaka. Kodwa iThempeli ngokwalo alizange lishiswe kwaze kwaba ngu-9 noma 10 Av, cishe ezinyangeni ezintathu nesigamu kamuva, ekuqaleni kuka-Agasti.

Bengicindezele ukuvinjezelwa kwaba yisenzakalo. Kuyiphutha elivamile futhi bekuseyiphutha lami.

Okuthakazelisayo yilokho okwenzekile lapho ngikulungisa. Iwashu likaJuda lidinga isikhathi sePhasika kuya ePhasikeni ukuze lifike ngePhasika lika-2030. Ukuvinjezelwa *kwaqala* ngePhasika. Ithempeli lasha ngo-Agasti. Ngakho iqiniso elilungisiwe - ukuvinjezelwa, hhayi ukushiswa - yilona eliqinisa ukubalwa kahle.

Iphutha belilokhu lenza impikiswano yami ibe buthaka. Lokho kwenzeka kaningi kunalokho abantu abakulindele, futhi kuyimpikiswano yokuhlola umsebenzi wakho ngisho noma uthanda isiphetho sakho.

Lokho okwenziwa yile ncwadi nalokho engayishoyo

Izinto ezine, ngakho-ke sicacile ngaphambi kokuba siqale.

Ngithi ngitshelwe izinto nguNkulunkulu. Ngizobhekana kahle nokuphikisa kokuthi “akekho owazi usuku noma ihora” esahlukweni sokugcina, kodwa angizukuyivumela ihlale ingaxazululwa amakhasi angamashumi ayisishiyagalombili, ngakho nansi inguqulo emfushane. Le ncwadi iqamba usuku. Ifika kulolo suku ngokuphetha ngemibhalo nomlando, ihlanganisa amaqiniso amaningi futhi ibone ukuthi ahambisana kanjani.

Angisho ukuthi noma yimuphi umugqa walo mbono uwubufakazi. Akukho nelilodwa lamawashi amane elingangikholisa lodwa. Noma yiliphi lawo lingaba yinto eyenzeka ngengozi; iBhayibheli liyincwadi enkulu futhi kunezinombolo eziningi kulo. Impikiswano iwukuhlangana. Ngikusho lokho ngokucacile nangokuphindaphindwayo ukuze kungabikho muntu ophambanisa lokhu

nencwadi ebeka isisindo sayo ekubalweni okukodwa.

Ngithi izinsuku zami zokuqala azinakuphikiswa. Ziyi-Tier 3. Ngiyazithethelela. Omunye umuntu angaphikisa, kodwa uzobe enephutha.

Angisho ukuthi ngingumuntu okhethekile. UNkulunkulu usebenzisa abantu abaphendukayo. Ngingumuntu ozinikele ngokugcwele ekukhonzeni iNkosi ngobungcwele, ngikhethekile ngoba amadoda anjalo ayivelakancane.

Leyo imithetho eyisisekelo. Manje impikiswano yangempela.

INGXENYE II — IMISHO EMIBILI

Izahluko ezimbili ezithwala umthwalo, kanye namawashi amabili ababewasebenzisa.

Isahluko 4 — Hezekeli 4: Amajele Amabili, Izigwebo Ezimbili

UHezekeli ucelwa ukuba enze into engavamile.

“Kepha wena, lala ngohlangothi lwakho lwesobunxele, ubeke ububi bendlu yakwa-Israyeli phezu kwalo; uyakuthwala ububi babo ngokwenani lezinsuku olala kuzo. Ngokuba ngikumisele inani lezinsuku ezilingana neminyaka yobubi babo, izinsuku ezingamakhulu amathathu namashumi ayisishiyagalolunye; kanjalo uyakuthwala ububi bendlu yakwa-Israyeli.

Uma usuqedile lokhu, uzolala phansi okwesibili, kodwa ngohlangothi lwakho lokunene, uthwale ububi bendlu kaJuda; ngikumisele izinsuku ezingamashumi amane, usuku ngalunye lube ngumnyaka.” —Hezekeli 4:4-6.

Ngaphambi kwalokho, emavesini 1 kuya ku-3, utshelwa ukuba enze into engavamile:

*“Manje wena ndodana yomuntu, thatha isitini, usibeke phambi kwakho, ubhale umuzi phezu kwawo, Jerusalema, uwuvimbezele... Bese uzithathela ucwecwe lwensimbi, ulumise njengodonga lwensimbi phakathi kwakho nomuzi, ubhekise ubuso bakho kuwo, ukuze uvinjezelwe, uwuvimbezele. **Lokhu kuyisibonakaliso endlini ka-Israyeli .**”*

Isitini esidwetshwe idolobha phezu kwaso. Izinto zokuvimbezela zakhiwe nxazonke zaso. I-griddle yensimbi - leli gama liyigama elivamile lesiHebheru elisho ipuleti lokupheka eliyisicaba - lime liqonde phakathi komprofethi nomuzi. Bese kuba izinsuku ezingu-390 ngakolunye uhlangothi kanye nezinsuku ezingu-40 kolunye, usuku ngalunye lume unyaka wonke.

Izinto ezine ziqinisekile kula mavesi ayisithupha, futhi ngifuna ukuzithatha ukuze ngibonise ukuthi ziphikisana kangakanani.

Akunakuphikiswa: usuku lume unyaka

Ivesi 6 likusho ngokusobala ukuthi: *“usuku olulodwa lonyaka ngamunye.”* Lokhu kuwukuphela kokuguqulwa kweyunithi kule ncwadi, futhi ngikusebenzisa lapha ngoba indima ikwenza ngokwakho. Akekho ophikisana ngalokhu.

Akunakuphikiswa: kunemisho emibili ehlukene

U-Israyeli uthola u-390. UJuda uthola u-40. Banikezwa ngokwehlukana, bathwalwe ngokwehlukana, futhi abahlanganiswa ndawonye babe u-430 oyedwa.

Ezinye izinguqulo ze-Septuagint yesiGrekhi zifundeka njengo-190 kune-390 njengenombolo yokuqala, kanti abanye abahumushi bahlanganisa izibalo ukuze zifinyelele ku-430 futhi babone ukuphindaphindwa ngamabomu kweminyaka engu-430 eGibhithe. Ngisebenzisa i-Masoretic yesiHebheru engu-390 futhi ngigcina imisho ihlukene, ngoba indima ngokwayo iyigcina ihlukene — izinhlangothi ezahlukeneyo, izizwe ezahlukeneyo, ubude obuhlukeneyo, kanye nomyalelo ocacile wokuqedela owokuqala ngaphambi kokuqala owesibili.

Ukufundwa kwezizwe ezimbili nakho yilokho kanye okudingwa umlando. Ngosuku lukaHezekeli lezi ziyizinhlangano ezimbili zezombusazwe ezihlukene ezinemibhalo emibili ehlukene. Umbuso wasenyakatho, iNdlu ka-Israyeli — izizwe eziyishumi ezahluhana ngaphansi kukaJerobowamu ngemva kokuba ukuzikhukhumeza kukaRehobowamu kuhlukanise umbuso — zangena ekukhulekeleni izithombe ngokuphelele kangangokuthi uNkulunkulu uzichaza njengowamhlukanisa naye. Wabhujiswa yi-Asiriya futhi wadingiswa futhi akaphindanga wabuya. Umbuso waseningizimu, iNdlu kaJuda, nawo wawungathembekile, kodwa waphenduka ngokuphindaphindiwe nangokuyingxenye, awuzange uhlukanise, futhi walondolozwa.

Izizwe ezimbili, amarekhodi amabili, imisho emibili. Yilowo umbhalo.

Kusho ukuthini i-griddle yensimbi

Manje sesiqala ukuhumusha, ngakho-ke izinga liyehla.

Imbiza yokupheka imi phakathi komprofethi — odlala indima yebutho elivimbezelayo — nomuzi. Kuyisivikelo. Ukuphawula kukaNkulunkulu ngokwakhe evesini 3 ukuthi lokhu *“kuyisibonakaliso endlini ka-Israyeli.”* Uma sekuyisikhathi sokushintshela ohlangothini lukaJuda, imbiza yokupheka ayisekho.

Ngifunde ukuthi isithiyo sisho ukuthi **ukuvinjezelwa okusichazayo ngeke kuphumelele**. Ibutho aliphumeleli. Kukhona okumi phakathi komvimbezeli nomuzi.

Lokho kufundwa kunomlando ocacile. IJerusalema lavinjezelwa izikhathi ezingaphezu kwesisodwa, futhi ukuvinjezelwa kwahlukana ngokuphelele kwaba izinhlobo ezimbili. Ukuvinjezelwa kukaNebukadinesari ngo-586 BC kwaphumelela; izindonga zadilika, iThempeli lashiswa, abantu baya eBhabhiloni. Ukuvinjezelwa kukaTitus ngo-70 AD kwaphumelela; into efanayo yenzeka futhi. Kodwa ngo-701 BC, uSaneheribi wase-Asiriya wavimbezela iJerusalema futhi **wehluleka**.

Lokho kwehluleka kungenye yezenzakalo ezifakazelwe kahle kakhulu eMpumalanga Eseduze yasendulo, futhi kufakazelwa yizinhlangothi zombili. AmaKhosi Esibili 19 alandisa ngengelosi yeNkosi eshaya ikamu lase-Asiriya kanye noSaneheribi ehoxa eNineve. Futhi iPrism kaSaneheribi uqobo - ukulandisa kwakhe okusemthethweni, okwabhalwa ngababhali bakhe, enazo zonke izisusa zokuziqhayisa - ichaza ukuvala uHezekiya eJerusalema *“njengenyoni evalelwe”* bese, ngokumangalisayo, ingalokothi ithi iwuthathile umuzi. Inkosi yase-Asiriya eyanqoba inhloko-dolobha yasho njalo kabanzi. Lona awuzange.

Ukuvinjezelwa kweJerusalema okungaphumelelanga, okufanekiselwa umgoqo umvimbeli angeke awudlule. Ngithola lokho kufaneleka ngokwemvelo, futhi ngilapha ukuzokutshela ukuthi kulungile.

Okushiwo yizinhlangothi ezimbili

Lena yimpikiswano yonke incwadi ethembele kuyo, ngakho-ke ngizonciphisa ijubane.

UHezekeli ulele ngakwesobunxele ngenxa ka-Israyeli, bese kuba ngakwesokunene ngenxa kaJuda, ebheke umuzi wonke. Kungani umbhalo uchaza ukuthi yiluphi uhlangothi?

Impendulo ecacile kakhulu iwukuthi: ubheke empumalanga, enyakatho ingakwesobunxele sakho kanti eningizimu ingakwesokunene sakho. U-Israyeli wayengumbuso osenyakatho, uJuda eningizimu. Kwesobunxele kufana nenyakatho kufana no-Israyeli; kwesokudla kufana neningizimu kufana noJuda. Lokho kufundwa okukodwa, kuwukufunda okuningi, futhi kwanele ngokuphelele ukuchaza imininingwane, kodwa ngizokukhombisa ukuthi akulungile. **Umfundi oma lapho akalahlekelwa lutho mayelana nokuthi zingobani lezi zizwe ezimbili futhi akatholi iwashi.**

Ukufundwa engikubambile — okulandela umsebenzi weMessiah 2030 Project, okuyilapho ngiqale khona ukukubona — ukuthi izinhlangothi nazo zibhala **isiqondiso sesikhathi** .

Nansi impikiswano. IsiHebheru sibhalwe kwesokudla kuya kwesobunxele. Iso lomfundi wesiHebheru liqala ohlangothini lwesokudla bese lihamba ngakwesobunxele. Uma ubeka ukulandelana kwezenzakalo ngendlela umbhali wesiHebheru abeka ngayo amagama - kanti ababhali besiHebheru badweba ukulandelana ngale ndlela - izehlakalo zangaphambili zihlala ngakwesokudla kanti izehlakalo zakamuva zibekwe ngakwesobunxele.

Umprofethi ulele eceleni komfanekiso weJerusalema elivinjezelwe. Ukuvinjezelwa kuyindawo eqondile phakathi nomdwebo. Futhi ulele ngakolunye uhlangothi lwalo, bese kuba ngakolunye.

- **Uhlangothi lwesobunxele, u-Israyeli, iminyaka engu-390.** Uhlangothi lwesobunxele lokuvinjezelwa emgqeni wesikhathi osuka kwesokudla uye kwesobunxele kusho ukuthi *ngemuva* Iminyaka engu-390 ka-Israyeli isondela phambili kusukela ekuvinjezelweni.
- **Uhlangothi lwesokudla, uJuda, iminyaka engama-40.** Ilungelo lokuvinjezelwa lisho ukuthi *liphambi kwakho* . Iminyaka engama-40 kaJuda iphela ngokuvinjezelwa.

Uma lokho kulungile, khona-ke uHezekeli akanikwanga nje kuphela izikhathi ezimbili kodwa neziqondiso ezimbili, futhi ukuvinjezelwa okuboniswe esitini kuyisithiyo semisho yomibili evulekayo.

Manje ake ngiziphikise ngoba ufanele ukubona icala eliphikisayo liphelele.

Ukuphikisa. Lokhu kunesisindo esikhulu ngemininingwane yesikhundla okufanele ithwalwe. UHezekeli ungumprofethi olele othulini, hhayi umdwebi odweba umdwebo wesikali. Uma uNkulunkulu wayesho ukuthi “le minyaka igijima ngemva kokuvinjezelwa” nokuthi “le igijima ngaphambi kwayo,” Wayenalo ulwazi lokusho kanjalo — isiHebheru sinamagama ajwayelekile angaphambi nangemva — futhi wawasho kwenye indawo kuHezekeli kalula. Ukufunda isiqondiso sokulandelana kwezikhathi kusukela ohlangothini lomzimba wakhe umuntu elele kulo kuwukucabanga ukusuka ohlangothini lwesiteji. Kuhlakaniphile. Ukuhlakanipha akufani nokuyiqiniso.

Ngizwa amandla alokho.

Engingakusho. Izinto ezintathu.

Okokuqala, imininingwane *icacisiwe* , kabili, futhi imininingwane ayisebenzi ngaphansi kokufundwa kwendawo kuphela. Uma kwesobunxele nakwesokudla kumane kukhomba enyakatho naseningizimu, izinhlangothi ziyahlobisa - umbhalo usuvele uqambe zombili izindlu ngokucacile ngesikhathi esisodwa. UNkulunkulu wanika uHezekeli izenzo eziningi ezingokomfanekiso futhi imininingwane ngokuvamile isho okuthile.

Okwesibili, i-griddle yensimbi ikhomba ohlangothini olufanayo. Ngaphansi kokufundwa kwendawo kuphela, i-griddle iyisithiyo esingadingi ukuchazwa ngoba ukuvinjezelwa akudingi ukuhlonza. Ngaphansi kokufundwa engikubambile, i-griddle ikhomba *ukuthi yikuphi* ukuvinjezelwa — okuhlulekile — futhi izinhlangothi zikutshela ukuthi iyiphi indlela okufanele uyibale kuyo. Imininingwane emibili isebenza ndawonye, okuwubufakazi bokuthi ihambisana.

Okwesithathu: **ukufundwa kuqinisekiswa phansi komfula, hhayi phezulu komfula.** Akekho ongakuthola lokhu kuHezekeli 4 kuphela, ukufunda kungapholi. Okungenza ngibambe ukuthi uma uwulandela, yomibili imisho iphela ngonyaka ofanayo ngemizila emibili ehlukene ngokuphelele, futhi lowo nyaka yilapho futhi amanye amawashi amabili efika khona. Ukufundwa kuqinisekiswa yilokho okukhiqizayo, hhayi ubufakazi bawo.

Leyo yindlela efanelekile yokuphikisana — yindlela i-hypothesis ethola ngayo ukugcinwa kwayo kunoma yisiphi isiyalo — kodwa akuyona indlela enamandla kakhulu, futhi ngeke ngiyibuke njengenye. Uma ukuhlangana okulandelayo eZahlukweni 6 no-7 kungenzeki, kufanele uyeke lokhu kufunda. Iyaphakama noma iwele ngalokho ekuvezayo.

Isigaba 3. Kuphikiswana, akukafakazelwa. Ukuphikisa okunamandla kakhulu kuchazwe ngokugcwele. Yilapho lokhu kumi khona, futhi manje usungakulinganisa wena ngokwakho.

Lokho uHezekeli 4 asinika kona

- Izizwe ezimbili, imisho emibili: iminyaka engu-390 neminyaka engu-40. (*Isigaba 2 - umbhalo uyasho.*)
- Usuku lumelela unyaka. (*Isigaba 2 - ivesi 6 liyakusho.*)
- Ukuvinjezelwa okwehlulekayo, okuphawulwe ngomgogo wensimbi. (*Isigaba 3 — siphikisana.*)
- Iminyaka ka-Israyeli iyaqhubeka kusukela kulokho kuvinjezelwa; uJuda ugijimela ekuvinjezelweni. (*Isigaba 3 — saphikisana, futhi lokhu kuyisixhumanisi esibuthakathaka.*)

Lokho uHezekeli 4 *angasiniki* khona yinoma yiluphi uphawu lokuthi lezi zinombolo zingase ziphindaphindwe. Ngenxa yalokho kufanele sibuyele emuva eminyakeni engamakhulu ayisishiyagalolunye, esahlukweni sikaLevitikusi cishe esingafundwa muntu.

Isahluko 5 — Levitikusi 26: Kuphindaphindwa Ngesikhombisa

ULevitikusi 26 yisahluko lapho uNkulunkulu etshela khona u-Israyeli, ngaphambi kokuba bangene ezweni, ukuthi kuzokwenzekani uma bemshiya kulo.

Akuyona isahluko esikhululekile. Futhi yisahluko esithakazelisa kakhulu ngokwesakhiwo ku-Torah, ngoba asisongeli isijeziso esisodwa. Sisongela uchungechunge lwazo olukhulayo, ngezigaba, ngomthetho ocacile wokwenyuka - futhi sithi lowo mthetho izikhathi ezine ezihlukene.

v.18 — “Uma futhi ngemva kwalezi zinto ningangilaleli, khona-ke ngizonijezisa kasikhombisa ngenxa yezono zenu.” **v.21** — “Uma-ke, niziphatha kabi futhi ningathandi ukungilalela, ngizokwandisa isishayo phezu kwenu kasikhombisa ngokwezono zenu.” **v.24** — “khona-ke ngizoniphatha kabi; futhi mina, yebo,

ngizonishaya kasikhombisa ngenxa yezono zenu .” v.28 — “khona-ke ngizoniphatha kabi ngenxa yolaka, futhi mina, yebo, ngizonijezisa kasikhombisa ngenxa yezono zenu.”

Izexwayiso ezine. Ngayinye incike ekwenqabeni okuqhubekayo. Ngayinye ichaza **izikhathi eziyisikhombisa** .

Isakhiwo asinakuphikiswa futhi singesokuhloswa: lolu uhlelo lwesijeziso olunesilinganiso esinqunyiwe. Kungakhathaliseki ukuthi “izikhathi eziyisikhombisa” zisho ukuthini, uNkulunkulu ukusho kane esahlukweni esisodwa, futhi isikhathi ngasinye kubangelwa yisimo esifanayo — *awuzange uphenduke*.

Umbuzo ophendulwa yilesi sahluko

Konke manje kuncike emagameni amabili esiHeberu: שְׁעָ (*sheva*), isikhombisa, kanye nesisho esakhelwe phezulu kwaso.

Kunezinhlobo ezimbili zokufundwa, futhi zihluke kakhulu.

Ukufunda u-A — ukuqina. “Isikhombisa” sisho ubukhali obuphindwe kasikhombisa. Okubi nakakhulu, okunzima, okujulile. “Isikhombisa” sisetshenziswa ngendlela imiBhalo evame ukuyisebenzisa ngayo, njengenani lokuphelela — isilinganiso esiphelele nesiqediwe sesijeziso. Ngaphansi kwalokhu kufunda lesi sisho asisho lutho nhlobo ngokuthi noma yini ihlala isikhathi esingakanani.

Ukufunda u-B — ubude besikhathi. “Isikhathi eziyisikhombisa” ziphindaphinda umusho. Uma leli gama laliyiminyaka engu-390 futhi lingavezanga ukuphenduka, leli gama liba ngu-390 × 7.

Ukufunda u-A kuyisimo esibaluleke kakhulu. Ngikubeke lokho erekhodini ngamazwi ami. Iningi labahlaziyi, izinguqulo eziningi, kanye neningi lamaBhayibheli okutadisha lifunda lesi sisho njengokwandisa ubulukhuni, hhayi ukwandisa isikhathi. Ukuhumusha okuvame kakhulu kwesiNgisi, “kasikhombisa,” ngokwemvelo kusikisela izinga kunobude. Uma ubuhlola izazi zesiHebheru, ukufunda u-A kungawina kalula. Konke kunephutha.

Futhi le ncwadi idinga iSifundo B. Ngaphandle kwayo akukho misho ephindaphindiwe, akukho minyaka engu-2730, akukho minyaka engu-1960, futhi akukho 2030. Lesi yisithiyoyi. Uma iSifundo A silungile, vala incwadi.

Ngakho ake ngibeke icala lika-B, futhi ake ngiqale ngokwamukela iqiniso ku-A.

Lokho okufundwayo ngamandla okuqondakala kahle

Kuthola umongo oqondile. Izijeziso ezibalwe kuLevitikusi 26 zisezingeni elifanele — ukwesaba, izifo eziqeda amandla, ukunqotshwa, isomiso, izilwane zasendle, ukuvinjezelwa, ukudla abantu, ukudingiswa. Ziya ngokuya zikhula ngokwesabekayo. Ukufunda isiphindaphindi njengokukhuphula lokho kwesabisa kuhambisana nezinto ezizungezile ngokwemvelo.

Futhi “isikhombisa” siphethe umqondo wokuphelela emiBhalweni. Izinsuku eziyisikhombisa zokudala. Impindiselo ephindwe kasikhombisa kuKayini. UNahamani ecwilisa kasikhombisa. Ukuthethelela okuphindwe kamashumi ayisikhombisa kasikhombisa. Akekho obabalayo labo.

Ukufunda okujulile akulona ibanga elide. Kuwukufunda okusobala komusho wodwa.

Icala lesikhathi

Okokuqala, ukuma kwesahluko, ngoba impikiswano incike kuso futhi cishe akekho osichazayo.

	Isiqalisi	Isijeziso
Isisekelo	vv. 14–15 — ungalaleli	umavv. 16–17 · ukwesaba, isifo esiqeda amandla, ukunqotshwa
Ukwanda 1	v. 18 — <i>eziyisikhombisa ngaphezulu</i>	<i>izikhathi</i> v. 19–20 · isibhakabhaka njengensimbi, umhlabathi awukhiqizi lutho
Ukwanda 2	v. 21 — <i>eziyisikhombisa</i>	<i>izikhathi</i> v. 22 · izilo zasendle, izingane ezithathiwe, imigwaqo engenalutho
Ukwanda 3	v. 24 — <i>eziyisikhombisa</i>	v. 25–26 · inkemba, isifo esiwumshayabhuqe, isinkwa ngesabelo
Ukwanda 4	v. 28 — <i>eziyisikhombisa</i>	v. 29–33 · ukudla abantu, imizi echithwe, ehlakazekile phakathi kwezizwe

ezine , umbandela ofanayo: *awuzange uphendukele Kimi → izikhathi eziyisikhombisa* . Futhi phawula ukuthi owokugcina ufika kuphi - ekudingisweni, ehla kaze kile phakathi kwezizwe.

Isexwayiso ngalelo thebula. Ngibale lawo ma-adjustions okokuqala kuya kwesine, futhi kungaba lula ukushelela kusukela ku-“isahluko sithi umthetho izikhathi ezine” siye ku-“umthetho ushaya izikhathi ezine ngqo bese uphelelwa yisikhathi.” Umbhalo awusho lokho. Awukaze umemezele ukwenyuka kokugcina, awusho *futhi ngemva kwalokhu ngeke ngiphinde ngiphindaphinde*. Lokho okunikezayo kuyimibandela - *uma ungaphenduki, bese kuba izikhathi eziyisikhombisa* - eshiwo kane.

Kungakhathaliseki ukuthi lokho kubalwa kwezehlakalo ezine ezihlukene noma umthetho omile ocindezelwe kane ukuze u-Israyeli awuthathe ngokungathi sína ngokwawo kuyincazelo, futhi umbhalo uwushiya uvulekile. Ngithambekele emthethweni omile: umbandela ophindaphindwayo ngesimo esifanayo ufundeka njengenqubomgomo kunohlu, futhi isimo esiwubangelayo asikaze sikhanselwe. Angikho lapha ukuzophikisana nganoma yini. UNkulunkulu ungithumile ukuzokutshela okuyiqiniso, hhayi ukuba ngomunye wezazi eziningi ezinemibono. Ukufunda u-B - ubude besikhathi yikona kuphela okulungile.

Manje izimpikiswano — eziyisikhombisa zazo, cishe ezibuthakathaka kakhulu kuya kwezinamandla kakhulu, ngaphandle kweyodwa. Eyokugcina ayisebenzi ngamabomu: iyona ethembekile, kanti ethembekile ayifani neqinile. Izimpikiswano ezine nesihlanu yizo ezimbili isahluko esisekelwe kuzo, futhi kungcono ukuthi zifundwe ndawonye.

Okokuqala: isiHebheru asisho lutho. Ibinzana elisevesini 18 lithi אֲתִיכֶם ט לִי-עַ — *sheva al-chattotekhem* , isikhombisa phezu kwezono zakho. Liyisandiso futhi alinaphawu. Alisho ukuthi “kakhulu ngokuphindwe kasikhombisa,” futhi alisho ukuthi “kakhulu ngokuphindwe kasikhombisa.” Zombili ziyatholakala ngokohlelo lolimi. Izinguqulo zesiNgisi ezililumusha ngokuthi “kasikhombisa” zenze ukukhetha okungaphoqiwe ngesiHebheru. Lokhu akufakazeli ukuthi i-Reading B — kusho ukuthi umnyango awuvaliwe ngohlelo lolimi, okuyibha ephansi kunalokho okungase kuzwakale kodwa okufanele kusungulwe.

Okwesibili: isijeziso isahluko esiphetha ngaso empeleni sithatha isikhathi. ULevitikusi 26 uqhubeka ngezigaba zawo ezine, uphela ekudingisweni - bese ulinganisa ngokushesha lokho kudingiswa ngesikhathi , futhi ikakhulukazi eminyakeni yesabatha:

“Khona izwe liyakuthokoza ngamasabatha alo zonke izinsuku zencithakalo, nisesezweni lezitha zenu; khona izwe liyakuphumula, lithokoze ngamasabatha alo.” — Levitikusi 26:34

Ivesi elilandela lona ligcizelela iphuzu elifanayo: zonke izinsuku zokuchithwa kwalo, izwe ligcina okunye elingakugcinanga ngesikhathi u-Israyeli ehlala kulo.

“Izikhathi eziyisikhombisa” zesine ziyivesi 28. Isijeziso saso sidlula evesini 33 futhi siphela ngokuhlakazeka. Futhi evesini 34 — umugqa olandelayo — umbhalo usho ukuthi leso sijeziso silinganiswa kanjani: ngokubalwa kweminyaka. Isiphindaphindi sokugcina kanye nobude obubaliwe kuseduze embhalweni, kungekho lutho phakathi kwazo.

Inggondo yesahluko iphela ngezibalo. Isiphindaphindi esinamathiselwe esijezisweni umbhalo osilinganisa ngeminyaka siyisiphindaphindi esenza okuthile eminyakeni.

Okwesithathu: yile ndlela ukuthunjwa okwakubalwa ngayo empeleni. Lapho kubalwa iminyaka engamashumi ayisikhombisa yaseBhabhiloni kweyesi-2 IziKronike 36:21, uMlobi ubuyela ngqo kuLevitikusi 26 ukuze athole

isizathu: kwenzeka “ukuze kugcwaliseke izwi likaJehova ngomlomo kaJeremiya, kuze kube yilapho izwe selijabulele amasabatha alo.” Ukudingiswa kuchazwa njengeminyaka yesabatha ekhokhwayo, futhi inkokhelo iyabalwa. Futhi uDaniyeli, kuDaniyeli 9:2, ufunda iminyaka engamashumi ayisikhombisa kaJeremiya njengobude obungokoqobo, uyayibala, futhi uyathandaza lapho iphela.

Ngakho-ke sinesibonelo esingokomthetho salokho engikwenzayo: ukuthatha isikhathi sesijeziso esivela kuTorah, ukusibheka njengeminyaka ethile, ukusibala, nokulindela ukuthi siphelwe yisikhathi. UDaniyeli wenza lokho. Akuyona into engavamile.

Isine: kasikhombisa yini , ngempela? Lena akuyona impikiswano engiqale ngayo. Yavela ekuphikisaneni, futhi yashintsha indlela engiqonda ngayo wonke umbuzo.

Ubunzima abuyona inani elilinganiswayo. Akukho yunithi lapho isijeziso esisodwa siyisijeziso esiphindwe kasikhombisa. Buza ukuthi bekuyosho ukuthini ukuthi indlala ibe yimbi ngokuphindwe kasikhombisa kunendlala yangaphambilini bese umbuzo awunampendulo - hhayi ngoba kunzima ukuyibala, kodwa ngoba akukho lutho ongalubala.

Ubude besikhathi buneyunithi. Iminyaka. Isigwebo seminyaka engamashumi amane siphindwe ngesikhombisa siyisigwebo seminyaka engamakhulu amabili namashumi ayisishiyagalombili, futhi noma ubani angasihlola.

Manje qhubekani. Isijeziso asiyona imfanelo ezulazula ngaphandle kwezwe; siyinto etholwa abantu, futhi ukujezisa kuthatha isikhathi. Ngakho-ke isijeziso ngasinye sinezilinganiso ezimbili - ukuthi sinzima kangakanani, nokuthi side kangakanani - futhi isijeziso *esiphelele* siwumphumela wakho kokubili. Ngakho-ke lapho umbhalo uthi isijeziso sizoba izikhathi eziyisikhombisa, usho okuthile ngaleso samba. Futhi kuzo zombili izilinganiso isamba senziwe ngazo, esisodwa singathwala isici sesikhombisa nganoma iyiphi indlela ehlolwayo.

Kukhona impendulo yangempela, futhi yiyona ndlela yokuphunyuka kuphela. Isikhombisa siyincazelo yokuphelela emiBhalweni yonke — “impindiselo iyakuthathwa kuye kasikhombisa” kuGenesise 4:15 akuyona izibalo zamuntu. Uma *izikhathi eziyisikhombisa* kuLevitikusi 26 kuyincazelo yalolo hlobo, isho *ngokugcwele* , futhi ayinayo nhlobo inani.

Thatha leyo ndlela ubone ukuthi iyaphi. Uma inombolo iyisisho nje, khona-ke ayilinganisi lutho, futhi izitatimende ezine aziyona i-expansion sequence — ziyinto efanayo eshiwo izikhathi ezine ngokugcizelela okwandayo. Izijeziso emavesini 19, 22, 25 kanye no-29 zingaba izincazelo ezine zesahlulelo kunokuba kube

yizinyathelo ezine zokukhuphuka ileli.

Ngakho-ke kukhona ifoloko, futhi zombili izindlela ziholela endaweni engingasebenza kuyo. Noma yikuphi *izikhathi eziyisikhombisa* kuyinani - lapho kuhambisana nenani eliphelele elinesilinganiso sesikhathi, futhi ubude buyinani kuphela lapho isici singahlolwa khona - noma akulona inani nhlobo, lapho Ukufunda A akusikho ukufunda ngobunzima obuphindaphindwayo. Kuyisifundo ngoNkulunkulu esithi *lokhu kuyinto engathi sína* izikhathi ezine.

Ukufunda ngamandla kusinda kuphela kulolo hlobo lwesibili, olubuthakathaka. Akunakuba ukuphindaphinda kwangempela kanye nokuphindaphinda kwento engenakulinganiswa.

Okwesihlanu: okukodwa kuphela kokufundwa okubili okungaba yiphutha.

Landela impikiswano ngesinyathelo esisodwa phambili. Uma i-factor yesikhombisa inamathela ebunzimeni, khona-ke inamathela enanini okungekho muntu ongalisho, alilinganise, noma alihlole. Isijeziso sasinzima kangakanani ngaphambili? Asishiwongo. Sinzima kangakanani ngemva kwalokho? Siphindwe kasikhombisa. Sidlule isikhathi esingakanani? Futhi asishiwongo — ULevitikusi 26 akabeki ubude banoma yikuphi ukwenyuka kwaso.

Isimangalo esakhiwe ngaleyo ndlela asikwazi ukuvela singamanga. Akukho okubonwe, akukho usuku, noma ukubalwa okungase kuphikisane naso. Noma ngabe kwenzekani ku-Israyeli eminyakeni eyizinkulungwane ezintathu, kungachazwa njengokuphindwe kasikhombisa.

Manje beka isikhathi sokufunda eceleni kwaso. Iminyaka engamakhulu amathathu namashumi ayisishiyagalolunye, ephindaphindwe ngesikhombisa, kusukela ekuqaleni okushiwo, inikeza unyaka - futhi lowo nyaka ulungile noma awulungile. Umfundi onobutha angawuhlola nge-calculator ngaphansi komzuzu. Uyakhipha intamo yakhe.

Isimangalo esingenakuba yiphutha ukungenzi noma yimuphi umsebenzi.

Lokho akusikho ukukhetha ukuhlanzeka; umehluko phakathi kokusho okuthile nokungasho lutho. Uma *izikhathi eziyisikhombisa* kuwukuphindaphinda kwangempela kwenani langempela, kufanele kube nokwenzeka ngokomthetho ukuthola ukuthi lisetshenziswe kabi. Kukodwa kuphela kwalokhu kufundwa okubili okwenza lokho kwenzeke.

Kukhona inguqulo embi yale mpikiswano eme ngesinyathelo esisodwa. Inguqulo embi isebenza: *ukufundwa kwesikhathi kunginika inombolo kanti ukufundwa kobukhali akunginiki, ngakho-ke ukufundwa kwesikhathi kulungile*. Lokho akuyona

impikiswano, kuyintando - futhi yilokho kanye okushiwo ngumgxeki lapho ethi lonke uhlelo luwukucabanga okushukunyiswayo. Ukufuna impendulo eqinisekile akubona ubufakazi bokuthi umbhalo uyawunikeza. Imibhalo eminingi ayinikezi ngempela.

Inguqulo enhle iyisimangalo mayelana nendlela umbhalo oziphatha ngayo, hhayi ngalokho engingathanda. **Bheka ukuthi uHezekeli unikezwa ini ngempela.** Hhayi “ulale lapho isikhathi eside.” Izinsuku ezingamakhulu amathathu namashumi ayisishiyagalolunye, bese kuba izinsuku ezingamashumi amane — bese kuthi, uma kwenzeka iphuzu lingatholakali, izinga lokuguqulwa elicacile: *usuku lonyaka ngamunye*. UNkulunkulu walinganisa umusho wabe esetshela umprofethi ukuthi iyiphi ingxenye okufanele awufunde. Lolo akulona ulimi lwesimo sezulu. Izinombolo ezikhishwe ngokuqondile, kanye nokuguqulwa okushiwo okunamathiselwe, zikhishwa ukuze zibalwe.

Beka lokho eceleni kukaLevitikusi 26 bese uqaphela umnotho wako. Kukhona isiphindaphindi esiqondile esahlukweni esisodwa kanye namagama aqondile kwesinye. Ngaphansi kokufundwa kwesikhathi, yonke inombolo edlalwayo ihlangabezana nenye inombolo futhi iyasebenza. Ngaphansi kokufundwa kobunzima, isiphindaphindi esinembile asilokothi sithinte amagama aqondile - esikhundleni salokho sisebenza entweni engalinganiswa, kuyilapho u-390 no-40 behlala bengasebenzi ngemva kokuphelelwa yisikhathi kwabo kokuqala.

Lokho akusibo ubufakazi. UNkulunkulu akanasibopho sokwenza izinombolo Zakhe zibe lula kimi, futhi impikiswano evela kwezomnotho ekugcineni iyimpikiswano yokuthi umbhalo kufanele uhlangane kanjani.

Kodwa uma ukufundwa okukodwa kushiya yonke inani elishiwo lingasetshenziswa kanti okunye kusebenzisa konke, lokho kufanele kuqashelwe — futhi ngokungafani nenguqulo embi, kuyisicelo esimayelana nombhalo kunokuba yisicelo esimayelana nezintandokazi zami.

Isithupha: ukufundwa kobunzima kuphelelwa yisahluko ngaphambi kokuba umlando uphelelwe ukungaphenduki. Impikiswano yesine neyesihlanu imayelana nokuthi la magama angasho ukuthini. Lena imayelana nokuthi isahluko sisasebenza ngani.

Ngaphansi kokufundwa kobunzima, uLevitikusi 26 uchaza ukulandelana okuvaliwe. Ukuqina okune, okuphetha ngokudingiswa, bese isahluko siphendukela emavesini 40 kuya ku-42 ekuthini kungenzeka ukuvuma izono. I-escalator iyama. Njengokulandisa ngalokho okwenzeka ku-Israyeli kuze kube seBabiloni, kuyasebenza - bese kungenalutho olunye olungalusho.

Kodwa isimo esaqhuba zonke lezo zikhukhula ezine sasiyinto eyodwa: *anizange niphendukele Kimi*. Futhi leso simo asizange siphela eBabiloni. Indlu kaJuda ayikaphendukeli kuMesiya wayo eminyakeni eyizinkulungwane ezimbili. Uma imbangela isaphila futhi umbhalo umile, khona-ke uLevitikusi 26 yisahluko esimayelana nekhulu lesishiyagalombili nelesithupha BC futhi cishe akukho lutho kusukela lapho.

Ngaphansi kwesikhathi sokufunda, kusasebenza. Ukuphelelwa yisikhathi ngakunye okungaphenduki kukhiqiza igama elisha, futhi izibalo zesahluko ziyaqhubeka nokusebenza esizweni esisangaba.

Ngakho-ke umbuzo awukhona nje kuphela ukuthi yikuphi ukufunda isiHebheru okuvunyelwe — kokubili kuyavunyelwa. Yikuphi ukufunda okushiya uLevitikusi 26 nanoma yini yokusho ngeminyaka eyizinkulungwane ezimbili edlule.

Isikhombisa — futhi lesi yisona engisibambe kakhulu — ukufundwa kuqinisekiswa yilokho esikukhiqizayo. Ngavuma okufanayo eSahlukweni 4, futhi ngesizathu esifanayo. Sebenzisa isiphindaphindi njengobude besikhathi semisho emibili kaHezekeli 4 futhi yomibili ifike ngonyaka ofanayo, ngezindlela ezahlukeneyo, ngeziphindaphindi ezahlukeneyo, kusukela ezinsukwini zokuqala ezihlukeneyo ngeminyaka engamakhulu ayisishiyagalombili. Uma ukufunda u-B bekungalungile, lokho akufanele kwenzeke.

Ngingathanda ukukukhombisa lokho kucabanga kunokukufihla. Kuyisiphetho sencazelo engcono kakhulu, okuyindlela yangempela yempikiswano futhi ebuthakathaka kunobufakazi.

Qaphela ukuthi isihlanu nesikhombisa zihlangana kanjani, ngoba ziyizingxenywe ezimbili zomsebenzi owodwa. Impikiswano yesihlanu ithi ukufundwa kwesikhathi kwenza isimangalo esingase sehluleke. Impikiswano yesikhombisa ithi uma usebenzisa isheke, asiphumeleli. Noma iyiphi ingxenywe iyodwa ibuthakathaka — isimangalo esingamanga asilona iqiniso, futhi umphumela onenhlanhla awubonisi lutho uma isimangalo singaze siphume sinephutha kwasekuqaleni. Zombili ziyindlela nje ohlola ngayo noma yini: sho into engaba amanga, bese uyahamba uyobheka.

Inguqulo yaleyo mpikiswano angizukuyiphrinta

Impikiswano yesine inomzala onomsindo omkhulu, futhi ngifuna ukukukhombisa kokubili inguqulo enhle nembi, ngoba umehluko phakathi kwabo yindlela yonke yale ncwadi.

Inguqulo enomsindo ithi: ubukhali obuningi kusamele bunikezwe , futhi

ukuphatha kuthatha isikhathi. Igama elilodwa kuphela umbhalo olinike uJuda yiminyaka engamashumi amane. Ngakho-ke isijeziso esiphindwe kasikhombisa kufanele siqhubeke eminye iminyaka engamashumi amane - futhi uma lokho kuphela kungaphenduki, kuphindwe kasikhombisa futhi eminye iminyaka engamashumi amane. Kuyo yonke iminyaka eyizinkulungwane ezimbili lokho cishe kungama-50, futhi ubunzima buphela ku-7 kuya emandleni angamashumi amahlanu, inombolo enezinombolo ezingamashumi amane nambili. Akekho owayengasinda kulokho. Ngakho-ke ubunzima abunakwenzeka.

Ingxenye yokuqala yalokho ilungile, futhi yilokho okwakhelwe phezu kwempikiswano yesine. Isijeziso kufanele sinikezwe ngokuhamba kwesikhathi. Ubunzima abukwazi ukuzulazula ngaphandle kwesikhathi. Lokho kuqaphela yikho okungenza ngicabange ukuthi ukufunda okujulile akuphelele kunokuba kumane kungenzeki.

Ingxenye yesibili yilapho okungahambi kahle khona , futhi okungahambi kahle ezindaweni ezimbili.

Kudinga ukuthi inkampani yokuthutha ithathe *eminye iminyaka engamashumi amane* , futhi akukho okufakazela lokho.

ULevitikusi 26 akanikezi nhlobo ubude besikhathi. Akukho noyedwa ekukhuphukeni kwayo okune onikezwe ubude; izijeziso emavesini 19, 22, 25 kanye no-29 zimane ziqhubeke kuze kube sekukhuphukeni okulandelayo. Umuntu obambe ukufundwa kokuqina angasho ukuthi isijeziso esiqinile siqhubeke isikhathi esingachazwanga, futhi umbhalo awuphikisani naye. Ukuze ngicizelele ukuthi isikhathi esibekiwe kumele sibe yiminyaka engamashumi amane, kufanele ngifake igama likaHezekeli esahlukweni esingalokothi silikhulume - futhi ukufaka uhlaka lwami endaweni yomphikisi wami kuyiphutha elifanayo nokuphikisana esindilinga, kungcono nje ngifihle.

Futhi inombolo enamadijithi angamashumi amane nambili iyingxenye ebuthakathaka kakhulu yempikiswano enhle, hhayi enamandla kakhulu. Okungalungile ngempela ngokuphindaphinda kobunzima obungenamingcele akukhona ukuthi inombolo iba nkulu. Ukuthi *imbi ngokuphindwe kasikhombisa kunokubi ngokuphindwe kasikhombisa kunokudingiswa* akuchazi isimo sezinto. Inkinga ukungavumelani, hhayi ubukhulu - futhi yilelo kanye iphuzu elivezwayo kakade yi-four, ngaphandle kwemidlalo yaseshashalazini.

Kukhona isizathu sesithathu, futhi yisona esanginqumela sona. Uma ngivuma ukuthi ubukhali obuningi budinga igama eliphindaphindwayo, angizange ngikuphikise ukufundwa kokuqina - ngikuguqule buthule kwaba ukufunda kwesikhathi eside ngabe sengimemezela ukunqoba. Umphikisi okholelwa

ngempela ukuthi *izikhathi eziyisikhombisa* zisho *ngokugcwele, ngokuphelele, ngesilinganiso esihle* akazibophezeli kunoma yiliphi igama eliphindaphindwayo nhlobo, ngakho-ke ukuhlehliswa akumfikeli nhlobo. Kunqoba kuphela isikhundla okungekho muntu osiphethe. Kodwa-ke, kusobala ukuthi uma isijeziso siphindaphindwa “ngokugcwele” khona-ke singaphinde “siphindaphindwe” futhi? Ngokuphenduka noma ngaphandle kokuphenduka, isijeziso ngabe sifinyelele umkhawulo waso wobunzima.

Ngikubeke lokhu kabanzi ngesizathu esikhulu kunalesi sizathu esisodwa. Inani elikhulu liyakholisa kakhulu okuqukethwe yilo, futhi ukubhala okungokwesiprofetho kunomkhuba omude wokufinyelela kukho. Uma ngizokucela ukuthi uhlale izibalo zami yonke indawo kule ncwadi, kufanele ngizimisele ukulahla ukubala okungithokozisa kakhulu. Lesi singithokozisile futhi angisinyathelisi.

Okunye ukudalulwa ngesikhathi ngilapha. Uhlaka lwangaphambilini lwalesi sahluko luthi uLevitikusi 26 uvala ukwenyuka kwalokhu ku-4 — amavesi 18, 21, 24, 28 — ngakho-ke ubunzima abusoze badlule ku-7 kuya ku-4. **Nami angikwazanga lokho. Umbhalo awusho lutho.** Bengifunda umkhawulo kuphethini, okuyiyona kanye into engiyichitha le ncwadi ngicela abanye abantu ukuthi bangenzi. Ayisekho.

Uma lo mthetho uvulekile, kungani uphela ngo-2030?

Lowo ngumbuzo osele, futhi ngiwubuza ngaphambi kokuba omunye umuntu enze kanjalo.

Uma uLevitikusi 26 esho umthetho ohlala njalo kunohlu lwabane, khona-ke umthetho usasebenza noma nini lapho isikhathi siphela singaphendukanga. Isigwebo sikaJuda saphindwa ngo-AD 70 futhi saphindwa ngo-AD 350. Lapho isikhathi samanje siphela ngo-2030 uJuda engakaphenduki, kungani umthetho ungaphindi uqhume futhi - u-1960 uphindwa ngesikhombisa, eminye iminyaka engu-13720?

Ayikho impendulo yezibalo kulokho. Izibalo zingaqhubeka ngenjabulo. Impendulo kumele ivele ngaphandle kwezibalo, futhi yisona sizathu sokuba khona kwale ncwadi: **ukulandelana akupheli ngokukhuphuka, kuphelelwa yisikhathi.** ULevitikusi 26 akakwenzi lokho.

Kuphela ngokunyuka. Kuphela, emavesini 40 kuya ku-42, ngokuvuma izono kanye nesivumelwano esikhunjulwayo. Ukuphindaphinda akusikho ukuphela; yilokho okwenzekayo ngenkathi ukuphela kwenqatshwa.

Lokho iZahluko 10 kuya ku-12 eziphikisana ngakho ukuthi ngo-2030 *ukwenqaba kuyayeka* — ukuthi ngemva kokuphela kwesigwebo kunezinyanga ezinhlanu lapho abangaphenduki bexoshwa khona, hhayi ukubhujiswa, bese uMesiya ebuya futhi ilungiselelo lesigwebo elifanele liphele. Okunye ukuphindaphindwa kuzodinga eminye iminyaka eyizinkulungwane eziyishumi nantathu yesivumelwano uNkulunkulu athi uzosikhumbula.

Ngakho-ke indawo yokuma ayifundwa isahluko. Ifundwa konke okunye okukule ncwadi — amanye amawashi amathathu afika ngonyaka ofanayo, usuku lubalwa luphela ngemikhosi yasekwindla, ukulandelana kwemikhosi uJesu angakaqedi. Uma lokho kwehluleka, khona-ke yebo, ukulindela kungaba ngu-13790 hhayi u-2030.

Kungani kwakungakaze kube yinoma yikuphi/noma

Omunye umcabango, futhi uwusizo kakhulu esahlukweni.

Ekuqaleni ngibeke lokhu njengokufundwa okubili okuncintisanayo, u-A no-B, futhi lokho kuhlela yindlela umbuzo ovame ukubekwa ngayo. Manje ngicabanga ukuthi ukuhlela akulungile, futhi impikiswano yesine iyisizathu.

Isijeziso sinezilinganiso ezimbili - ukuthi sinzima kangakanani nokuthi side kangakanani - futhi inani laso liwumphumela wakho kokubili. Ubunzima obungenaso isikhathi akusona isijeziso esilula; akusona isijeziso nhlobo, ngoba akukho lutho olutholwa kunoma ubani. Ubude obungenaso isikhathi abunalutho ngendlela efanayo. Akukho silinganiso esikhona sodwa. Ngakho-ke *"isijeziso esiphindwe kasikhombisa"* asikaze sibe ukukhetha phakathi kokuphindaphinda isilinganiso esisodwa noma esinye. Kuyisimangalo mayelana nenani, futhi inani lenziwa kokubili.

Okusho ukuthi Ukufunda u-A kanye nokufunda u-B akuzona izimbangi. Ukufunda u-A kuchaza ubukhulu bento; Ukufunda u-B kuchaza ubukhulu inombolo engahlolwa ngempela. Uma umuntu engeke afunde esijezisweni, ukusilula nokusiqinisa kuyisenzo esifanayo segunya lesiguli, hhayi imibono emibili ephikisanayo ngokuthi lelo gunya lisho ukuthini.

Lokhu akuqedi ukuphikisa. Ukufunda isikhathi kusafanele kuthwale izibalo zodwa,

futhi kusesesigaba sesi-3 - usakholwa yizwi lami lokuthi iminyaka yilokho okunamathiselwe kukho okuyisikhombisa. Kodwa uma ungena kulesi sahluko uqinisekile ukuthi uLevitikusi 26 umayelana nobunzima, qaphela ukuthi ungaba neqiniso ngokuphelele futhi le ncwadi isasebenza. Ubuyobe uchaza ubukhulu engingabala kubo. Akukho lutho kulokho okwenza olunye ubukhulu luhambe.

Lokho uLevitikusi 26 asinika khona

- Isiphindaphindi esishiwo: **isikhombisa** . (*Isigaba 2 — sikumbhalo, izikhathi ezine.*)
- Isisusa esishiwo: **ukuqhubeka nokwenqaba ukuphenduka** . (*Isigaba 2.*)
- Isakhiwo esishiwo: **ukwenyuka okune okulandelanayo** . (*Isigaba 2.*)
- Isiphindaphindi sisebenza esikhathini *somusho* . (*Isigaba 3 — okuphikiswana ngaso ngenhla. Ukufunda okuncane. I-hinge yale ncwadi.*)
- Futhi inothi mayelana nokuthi leso simo sokuba yingxenye encane sibaluleke kangakanani. Iningi lifunda *izikhathi eziyisikhombisa* njengobunzima, futhi ngishilo ngokuzwakalayo ukuthi iningi linephutha — ngiphikise ngokuthi ubunzima nobude besikhathi kuyizilinganiso ezimbili zenani elilodwa, ukuthi elilodwa kuphela lazo elingathwala isici esihlolwayo sesikhombisa, nokuthi ukufundwa okuphindaphinda ubukhulu obungenakulinganiswa kufanele kuchaze ukuthi kuphindaphindwa ini. Leso isimangalo esincane kunesithi “wonke umuntu unephutha,” futhi yiso kuphela engisidingayo.

Imisho emibili evela kuHezekeli 4. Isiphindaphindi esisodwa esivela kuLevitikusi 26. Yilokho konke okusethulweni. Manje sesibala.

Isahluko 6 — Iwashu Lakwa-Israyeli

Imisho emibili, isiphindaphindi esisodwa, imithetho emine yokubala. Manje sesiqala iwashu lokuqala.

Lapho kuqala khona

Iminyaka engu-390 kaHezekeli ingeyeNdlu ka-Israyeli, umbuso wasenyakatho— izizwe eziyishumi ezahlukana ngaphansi kukaJerobowamu futhi aziphindanga zabuya.

Ngaphansi kokufundwa okuphikiswana ngakho eSahlukweni 4, iminyaka ka-

Israyeli ingakwesobunxele *sokuvinjezelwa* okuboniswe esitini, okusho ukuthi kumugqa wesikhathi wesiHebheru osuka kwesokudla uye kwesobunxele udlula **phambili kukho** . Futhi i-griddle yensimbi iphawula lokho kuvinjezelwa njengokunye umvimbela ayengenakukubekezelela.

Kukhona ukuvinjezelwa kweJerusalema okungazange kuphumelele emlandweni. **701 BC.**

USaneheribi, inkosi yase-Asiriya, wahlasela imizi yakwaJuda enezivikelo eziqinile wayithatha. Wabe esefika eJerusalema, kodwa akazange ayithathe. AmaKhosi Esibili 18-19 no-Isaya 36-37 alandisa indaba ngaphakathi — intela kaHezekiya, inkulumbo kaRabishake odongeni, izwi lika-Isaya, ingelosi kaJehova ishaya ikamu, kanye noSaneheribi eya ekhaya eNineve lapho amadodana akhe agcina embulele khona ethempelini likankulunkulu wakhe.

Umlando wase-Asiriya ulandisa indaba efanayo ungaphandle, futhi ukuthula kwawo kukhulu kunenkulumbo yeBhayibheli. I-Prism kaSaneheribi, umlando osemthethweni obhalwe ngababhali bakhe, uqhosha ngokuthatha imizi engamashumi amane nesithupha kaHezekiya ebiyelwe ngodonga nangokuzivalela eJerusalema *“njengenyoni evalelwe.”* Bese uyama. Ubhala intela etholiwe. Awulokothi uwuthathe umuzi. Inkosi yase-Asiriya eyathatha inhloko-dolobha yasho kanjalo, ngokuningiliziwe, ngezinombolo. Lona wachaza ikheji waqhubeka.

Isigaba 2. Usuku lubekwe ngokuzimela yi-canon ye-Asiriya, yi-Prism, kanye nokulandisa kweBhayibheli, futhi luphephile njenganoma yiluphi usuku lwekhulu lesishiyagalombili BC olutholayo. Ingcosana yezazi iphakamisa umkhankaso wesibili cishe ngo-688-686 BC ukuxazulula inkinga mayelana nobudala bukaTirhakah; iningi libambelele kumkhankaso owodwa ngo-701. Ngisebenzisa usuku lweningi, oluyindabuko futhi.

Izwi ngalokho engingakusebenzisi . Umbuso wasenyakatho wawela e-Asiriya futhi wadingiswa cishe ngo-722 BC — iSamariya lavinjezelwa iminyaka emithathu lathathwa, abantu bahlaliswa kabusha, izizwe eziyishumi zalahleka. Leso yisona sizathu esisobala sokuqala kwesijeziso sika-Israyeli, futhi akulona usuku engilusebenzisayo. Alukhiphi u-2030; u-722 BC + iminyaka engu-2730 efika ngo-2009, okuyinto engekho ndawo. Ngikusho ngoba ngifuna ubone ukuthi ngiyazi ukuthi kukhona okunye futhi akusebenzi, kunokuba ukuthole futhi uzibuze.

Ukuqala kuka-701 BC kuvela empikiswaneni eseSahlukweni 4 — ukuvinjezelwa okungaphumelelanga, okuphawulwe yi-griddle — hhayi ekufuneni usuku lokuqala oluzoveza impendulo engangiyifuna . Uma wenqaba iSahluko 4, kufanele wenqabe lokhu. Lokho ukuthembela, okushiwoyo.

Ithemu yokuqala

701 BC + iminyaka engu-390 = 311 BC

(Isigaba 1. Ngokwezibalo zezinkanyezi: $-700 + 390 = -310$, okungu-311 BC.)

Isigwebo sokuqala sika-Israyeli saphela ngo-311 BC.

Ingabe iNdlu ka-Israyeli yaphenduka ngo-311 BC? Cha. Kwakungekho Ndlu ka-Israyeli eyayingaphenduka — izizwe eziyishumi zazihlakazekile phakathi kwezizwe futhi zazilokhu zinjalo iminyaka engamakhulu amane. Isigwebo saphela futhi akukho lutho olushintshile.

Kukhona okunye okwenzeka ngo-311 BC, futhi ngifuna ukukusingatha ngokucophelela, ngoba lolu uhlobo lwemininingwane olukhulunywa kakhulu ezincwadini ezinjengalena.

Okuyiqiniso: Intwasahlobo ka-311 BC iyinkathi yeNkathi yamaSeleucid. USeleucus I waphinde wathatha iBhabhiloni, futhi inkathi eyaqala kulokho kunqotshwa yaba ikhalenda ejwayelekile yeMpumalanga Eseduze yonke amakhulu eminyaka. Ekubaleni kweBhabhiloni, okuyilokho amajuda akwamukelayo, unyaka wokuqala uqala ngo-1 Nisan — 3 Ephreli, 311 BC.

Futhi amajuda ayamukela. Ayibiza ngokuthi *i-minyan shtarot*, iNkathi Yezivumelwano. Yindlela yokuhlela izinsuku esetshenziswa ku-1 Maccabees. Ivela ezincwadini zomthetho zamajuda, ezivumelwaneni zomshado kanye nasezikhwameni zokuthengisa, iminyaka engaphezu kwenkulungwane. Sekuyisikhathi eside amakhosi amaSeleucid esewuthuli, ababhali bamajuda babesabhala izinsuku zemibhalo yabo kusukela ngonyaka lapho ujenene wamaGreki angena eBhabhiloni.

Kukhona isithombe sangempela lapho. Ngonyaka isigwebo sika-Israyeli esaphela ngawo ngaphandle kokuphenduka, abantu bamajuda baqala ukubhala phansi izivumelwano zabo ngokubusa kwenkosi yabeZizwe — futhi baqhubeka bekwenza iminyaka eyinkulungwane.

Okungelona iqiniso, nalokho engingeke ngikusho: akukho okwenzeka eJudiya ngo-311 BC. Akukho mpi, akukho kunqotshwa, akukhoshintsho lombusi. UPTolemy wayethathe lesi sifunda ngo-312 wahoxa; u-Antigonos waphinda wasithatha; ukuthula kwamakhosi ngo-311 kwashiya umbuzo uvulekile futhi kwangaxazululwa lutho phansi. Ukulawulwa okuhlala njalo kukaPtolemaic akuzange kufike kwaze kwaba ngemva kuka-Ipsus ngo-301.

Ngakho-ke ukubaluleka kuka-311 BC kungokwekhalenda, hhayi okwezempi. Kuyi-

resonance ethakazelisayo futhi akusibo ubufakazi. Izibalo azixhomekile kukho nganoma iyiphi indlela, futhi ukube iNkathi kaSeleucid yayiqale ngonyaka ohlukile iwashi belizosebenza ngendlela efanayo. Ngilifaka ngoba liyahlaba umxhwele futhi ngiyalimaka ngoba ukushaya akufani nokubikezela.

Ukuphindaphinda

Akukho ukuphenduka. ULevitikusi 26 uyasebenza.

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

(Isigaba 1.)

Manje, umbuzo obaluleke kakhulu kunalokho okubukeka: **kusukela nini?**

Izinketho ezimbili. Noma ngabe isikhathi esiphindaphindiwe siqhubeka kusukela ngo-311 BC, lapho isikhathi sokuqala siphela khona - noma sithatha indawo yesikhathi sokuqala futhi sisetshenziswa kusukela ekuvinjezelweni, ngo-701 BC.

Ngisebenzisa owesibili. Umusho ophindaphindiwe uqala ngo-701 BC.

Nasi isizathu. ULevitikusi 26 akasho ukuthi “bese nginezela isijeziso esengeziwe.” Uthi “*Ngizonijezisa kasikhombisa ngenxa yezono zenu*” — izono ezifanayo, ezijeziswe kasikhombisa. Inhloso yokuphindaphinda umusho ngokwawo, hhayi umusho omusha ohlanganiswe nomdala. Umahluleli ophinda isigwebo ngesikhombisa akangezi igama elilandelanayo; usola ngecala elifanayo. Futhi isigwebo sikhonzwa kusukela esigxotsheni isigwebo sokuqala esilenga kuso, okuwukuvinjezelwa kuka-Israyeli ngo-701 BC.

Bamba lelo gama — *i-hinge* . Lizokwenza umsebenzi omningi esahlukweni esilandelayo kunalapha, futhi uma umthetho engiwusebenzisayo uvela njengemithetho emibili eggoke isicashu, yilapho ongangithola khona.

(Isigaba 3 — *lokhu kuyindlela yokuhumusha futhi kufanele ngisho kanjalo. Uma igama eliphindaphindiwe liqhubeka kusukela ku-311 BC esikhundleni salokho, uzothola u-311 BC + 2730 = AD 2420, futhi bekungeke kube khona incwadi. Ukukhetha kubalulekile futhi ngikuphikisile kunokukucabanga.*)

Umpfumela

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

(Isigaba 1. Izinkanyezi: $-700 + 2730 = 2030$.)

Hlola indlela ende uma uthanda. Kusukela ngo-701 BC kuya ku-1 BC yiminyaka engu-700. Unyaka owodwa olandelayo uthatha u-AD 1. Leyo yiminyaka engu-701 echithwe, okushiya u-2029 ukuthi uqale kusukela ku-AD 1 — ofika ku-AD 2030.

Isigwebo seNdlu yakwa-Israyeli, esiphindwe kasikhombisa njengoba uLevitikusi 26 esho, siphela ngo-
2030 .

Iwashi elilodwa alifakazeli lutho

Ngisho lokho.

Ukuba lokhu bekuyimpikiswano ephelele, bengingeke ngibhale incwadi ngakho. Uchungechunge olulodwa lwezibalo kusukela osukwini lokuqala oluphikiswana ngalo kuya kophindaphindayo oluphikiswana ngalo kuya onyakeni oqondiwe yilokho kanye ukulingana kwejika okubonakala ngakho ngaphandle, futhi bengizokungabaza ngakho ezandleni zomunye umuntu.

Qaphela ukuthi ingxenye enkulu yalesi sahluko ibiyi-Tier 3 kune-Tier 1. Izibalo azibalulekile

— Ukuphindaphinda okungu-390 ngo-7 akuyona isamba esiqinile. *Izimpikiswano* zonke zisezinqumweni: ukuthi i-griddle iphawula ukuvinjezelwa okuhlulekile, ukuthi uhlangothi lwesobunxele lusho ukuthi phambili ngesikhathi, ukuthi isiphindaphindi sandisa isikhathi, ukuthi isikhathi esiphindaphindiwe siphinde siqale kusukela ekuqaleni kokuqala. Izahlulelo ezine ezichazayo, ngasinye sivikelekile, azikho eziqinisekile, zonke zami ukuze ngizivikele.

Yingakho iwashi lesibili libaluleke kangaka. Lisebenzisa umlando ohlukile, usuku lokuqala oluhlukile, inani leminyaka elihlukile, kanye nenani elihlukile lokuphindaphinda. Labelana ngezinto ezimbili kuphela nalesi: isahluko esifanayo sikaHezekeli kanye nomthetho ofanayo ovela kuLevitikusi.

Uma ukufundwa kungalungile, iwashi lesibili kufanele lifike kwenye indawo ngokuphelele.

Isahluko 7 — Iwashi Likajuda

Umusho wesibili kaHezekeli umfushane futhi umlando wawo ubhalwe kangcono, ngoba uchaza izenzakalo ezisenkabeni yeTestamente Elisha.

“Lapho usuqedile lokhu, uyolala phansi okwesibili, kodwa ngohlangothi lwakho lokunene, uthwale ububi bendlu kajuda; ngikumisele izinsuku ezingamashumi amane, usuku ngalunye lube ngumnyaka.” —Hezekeli 4:6

Iminyaka engamashumi amane. Uhlangothi lwesokudla.

Ngaphansi kokufundwa kweSahluko 4, uhlangothi lwesokudla emgqeni wesikhathi osuka kwesokudla uye kwesobunxele lusho ukuthi *kusenesikhathi* — iminyaka engamashumi amane kajuda ayidluli phambili kusukela ekuvinjezelweni, igijimela **kokunye** . Isigwebo siphela ekuvinjezelweni kunokuba siqale kokunye.

Ngakho-ke sidinga iminyaka engamashumi amane ephela ngokuvinjezelwa kweJerusalema. Futhi kukhona eyodwa, futhi ayifihliwe .

Kusukela ekubethelweni kuya ekuvinjezelweni

UJesu wabethelwa esiphambanweni ngePhasika, mhla ziyi-5 kuMbasa 30.

(Isigaba 3. Lolo suku lulandela kusukela ekubhaphathizweni kuka-AD 26 kanye nenkonzo

yeminyaka emithathu nengxenye, kanti ubhaphathizo luka-AD 26 lulandela kusukela ekubalweni okuncane konyaka weshumi nanhlanu kaTiberius kuLuka 3:1. Ngibhekana nalokhu kahle ngezansi, ngoba kuyisixhumanisi sesine esibuthakathaka kule ncwadi futhi angizukusidlula ngesigatshana esingaphansi.)

Eminyakeni engamashumi amane kamuva, ngePhasika ngo-AD 70, uTitus wavala izindonga zaseJerusalema.

Isikhathi sasingeyona into eyenzeka ngengozi. UJosephus uchaza idolobha elaligcwele abantu abahambela iPhasika lapho imigqa yamaRoma ivalwa — abantu ababevaleleke ngaphakathi kwakungabantu abaya emkhosini, hhayi abantu abahlala khona, yingakho indlala eyalandela yayinkulu kakhulu. Ukuvinjezelwa kwaqala ngePhasika.

Iminyaka engu-30+ engu-40 AD = 70 AD

(Isigaba 1.)

engamashumi amane , iPhasika kuya ePhasikeni, kusukela ekubethelweni kuya ekuvinjezelweni. Futhi phakathi naphakathi, isinqumo sesizwe.

UJesu wayeshilo ukuthi iminyaka engamashumi amane yayiyini. *“Jerusalema, Jerusalema, wena obulala abaprofethi futhi okhanda ngamatshe labo abathunyelwe kuwe! Bengifuna kangaki ukubutha abantwana bakho ndawonye, njengenkukhu ibutha amatshwele ayo ngaphansi kwamaphiko ayo, kodwa wena awuvumanga. Bheka, indlu yakho ishiywa nawe ingenalutho!”* (Mathewu 23:37-38.) Nasendleleni eya esiphambanweni: *“Ngokuba izinsuku ziyakufika phezu kwakho lapho izitha zakho ziyakukubekela uthango, zikuzungeze, zikuvimbe nxazonke, zikuwise phansi wena nabantwana bakho abaphakathi kwakho, futhi ngeke zishiye itshe phezu kwelinye kuwe, ngoba awuzange uqaphele isikhathi sokuhanjelwa kwakho.”* (Luka 19:43-44.)

Iminyaka engamashumi amane yabaphostoli beshumayela emagcekeni eThempeli. Iminyaka engamashumi amane yesipho sivuliwe. Iminyaka engamashumi amane iyinombolo yeBhayibheli yesikhathi sokuhlolwa - ihlane, uzamcolo, uJona eNineve, uMose entabeni, iNkosi ehlane. Lokhu kwakungamashumi amane kaJuda.

Ukulungiswa engikukweleta kona

Nasi iphutha lesibili kwamabili engithembise ukukukhombisa lona.

Encwadini yami yokuqala ngibhale ukuthi iThempeli labhujiswa “ngePhasika, ngo-70 CE.” Lokho akulungile, futhi kufanelekile ukuba neqiniso ngalokho okwenzekile esikhundleni salokho, ngoba inguqulo elungisiwe yiyona ngempela impikiswano eyidingayo.

Ukuvinjezelwa kwaqala *ngePhasika* — 14 Nisan, cishe maphakathi no-Ephreli, AD 70. *IThempeli* lasha ngo-9 noma ngo-10 Av, cishe ezinyangeni ezintathu nengxenye kamuva, cishe ngesonto lokuqala lika-Agasti. UJosephus ubhala okweshumi kuka-Av; iMishnah ibhala okwesishiyagalolunye, kanti isiko lamaJuda ligcine okwesishiyagalolunye kusukela lapho njengoTisha B'Av, ukuzila ukudla kwamaThempeli womabili.

Ngangiwuqedile umngcele wezinyanga ezine ngaba yisenzakalo esisodwa. Iphutha elivamile. Kuseyilona elami.

Kodwa bheka ukuthi ukulungiswa kwenzani. Iwashi likaJuda kufanele ligijime iPhasika liye ePhasikeni uma lizophela ngePhasika ngo-2030 - futhi ukuvinjezelwa, hhayi ukushiswa, yisenzakalo sePhasika. Ukubethelwa ePhasikeni AD 30, ukuvinjezelwa ePhasikeni AD 70. Iminyaka engamashumi amane, idili lokugubha,

ihlanzekile.

Inguqulo engalungile yeqiniso ibilokhu yenza impikiswano ibe yinde kakhulu. Inguqulo efanele iyenza ibe nzima kakhulu. Ngokuvamile kuba njalo uma uhlola umsebenzi wakho, futhi yileyo mpikiswano engcono kakhulu engiyaziyo ngokwenza lokho.

Ukuphindaphinda kokuqala

Ingabe uJuda waphenduka ngo-AD 70? Umuzi wawa, iThempeli lashiswa, imihlatshelo yaphela futhi ayikaze iqale kabusha. Isizwe asizange siphendukele kuMesiya waso.

Kusebenza uLevitikusi 26.

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

(Isigaba 1.)

Futhi lapha, futhi, kukhona engikulungisile kunokuba ngikusho.

Kukhona isenzakalo sangempela eduze. Ukuvukela kwamaJuda ngokumelene noConstantius Gallus kwaqala ngo **-351**, hhayi ngo-350 — uGallus wenziwa uKhesari ngoMashi ka-351, kwalandela ukuvukela, kwathi u-Ursicinus wakuchitha kanzima, wabhubhisa iDiocaesarea (Sepphoris) futhi wabhubhisa iTiberiya neLydda.

Lokho kuseduze. Akulona iqiniso, futhi ngizokubiza ngokuthi kuseduze kunokukufingqa kube yinto eshayayo. Akukho lutho oluqondile olufakazelwe ngo-AD 350 uqobo. Ngingafika ku-351 ngokulungisa usuku lokuqala noma ngokubala ngokufaka phakathi lapho ngibale khona kuphela kwenye indawo, futhi angizukukwenza lokho, ngoba ngesikhathi ngiqala ukusunduzwa izimiso zokwenza indawo ezwakalayo ngisuke ngiyekile ukwenza izibalo futhi ngaqala ukwenza okunye.

Izibalo azidingi. Unyaka ka-AD 350 uyindlela ekhoneni, hhayi ubufakazi. Uchungechunge lulungile uma kungenzeki lutho ngalowo nyaka.

Ukuphindaphinda kwesibili

Akukaphenduki. Ngakho-ke umthetho uyasebenza futhi - futhi lesi yisigaba sesine sokukhuphuka okuchazwa uLevitikusi 26, esokugcina esahlukweni.

Nakhu lapho ngifuna ukushintsha khona indlela lokhu okubhalwa ngayo ngokuvamile, kuhlanganise nami.

Indlela yemvelo yokubhala isinyathelo esilandelayo ingu $-280 \times 7 = 1960$. Kunjalo, futhi kumema ukuphikiswa okusobala: u-280 ubukeka njengenombolo ekhethiwe ngoba ikusa lapho ufuna ukuya khona.

Kodwa u-280 akuyona inombolo ezimele. Ungu- 40×7 . Ngakho ukuphindaphinda kwesibili kungukuthi:

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

Isigwebo sokuqala seminyaka engamashumi amane sikaJudah, siphindwe **kabili ngesikhombisa** .

Lokho akusikho ukuphinda kube yinto yobuhle. ULevitikusi 26 akachazi ukuphindaphinda okukodwa; uchaza *uchungechunge* lwazo, izigaba ezine ezijulile, ngasinye sibangelwa ukwenqaba okufanayo okuqhubekayo. Umusho odlule ezigabeni ezimbili zalokho kukhuphuka umusho wokuqala ophindwe kasikhombisa oyisikwele. Ubhalwe njengo- 40×7^2 , iwaranti kaLevitikusi iyabonakala enkulumweni ngokwayo. Ubhalwe njengo- 280×7 , ubukeka njengenombolo engahleliwe ethola ukukhushulwa okungahleliwe.

Izibalo ezifanayo, njengoba zisuka ekhasini.

$$\text{Iminyaka engu-70 AD} + 1960 = 2030 \text{ AD}$$

(Isigaba 1.)

Umthetho owodwa noma emibili? — umbuzo oyinhloko

Manje bheka ngokucophelela i-anchor, ngoba lapha yindawo lapho umfundi wesaziso kufanele afinyelele khona ukuze athole ipeni.

sika-Israyeli saqala ngo-701 BC - *ukuqala* kwesigwebo sakhe sokuqala. Isikhathi sikaJuda saqala ngo-70 AD - *ukuphela* kwesakhe. Isigwebo sakhe saqala ekubethelweni esiphambanweni ngo-30 AD

Yisho ngokucacile: leyo ibukeka njengemithetho emibili ehlukeneyo. Futhi uma iyimithetho emibili ehlukeneyo, ekhethiwe ngoba ngayinye iveza u-2030, khona-ke le ncwadi yenza lokho kanye esola wonke umuntu ukuthi uyakwenza. Gijimani enye indlela nibone ukuthi ingakanani imigilingwane ekhona kuyo. U-Israyeli kusukela ekupheleni kwesikhathi sakhe kungu-311 BC + 2730 = AD 2420. UJuda kusukela ekuqaleni kwakhe kungu-30 AD + 1960

= AD 1990. Akukho namunye osindile. Womabili amawashi azwela kakhulu i-

anchor, futhi ngikhethe i-anchor esebenza kuzo zonke izimo.

Ngakho-ke ngikweleta umthetho owodwa ngempela.

Nansi. **Igama eliphindaphindiwe livela ekuvinjezelweni — kuzo zombili izimo.** Ukuvinjezelwa kuyihinji. Yinto uHezekeli ayidweba esitini wakha izakhiwo zakhe zokuvinjezelwa wabeka i-griddle yensimbi phambi kwayo, futhi ihlezi enkabeni yesibonakaliso sonke. Ukuvinjezelwa kuka-Israyeli kwenzeka ngo-701 BC. Ukuvinjezelwa kukaJuda kwenzeka ngo-70 AD. Zombili imisho ephindaphindiwe ivela ekuvinjezelweni okungokwabo.

Lokho okunikezwa yizinhlangothi ezimbili akuyona imithetho emibili. Yilapho isigwebo *sokuqala sesizwe ngasinye* sikhona maqondana nokuvinjezelwa kwaso — futhi yilokho kanye okwakungokwalesi sidumbu sikaHezekeli. Uhlangothi lwesobunxele, u-Israyeli: iminyaka yakhe engu-390 ikwesobunxele sokuvinjezelwa kumugqa wesikhathi osuka kwesokudla uye kwesobunxele, ngakho-ke baya phambili kusukela kukho, ngakho-ke ukuvinjezelwa kwakhe kusekuqaleni *kwesikhathi* sakhe. Uhlangothi lwesokudla, uJuda: iminyaka yakhe engu-40 ikwesobunxele, ngakho-ke baya ekuvinjezelweni, futhi ngakho-ke ukuvinjezelwa kwakhe sekupheleni *kwesikhathi* sakhe.

Umthetho owodwa wokuphindaphinda — ukukhonze kusukela ekuvinjezelweni. Umthetho owodwa we-geometry — uhlangothi lukutshela ukuthi yiliphi isiphelo segama lokuqala lapho ukuvinjezelwa kuphezu kwalo. Ukuvinjezelwa kuka-Israyeli kuvula isigwebo sakhe; ukuvinjezelwa kukaJuda kuvala okwakhe. Yingakho u-701 BC kuwukuqala kokubala okukodwa kanti u-AD 70 uwukuqala komunye, futhi akuyona isimiso engisishintshile phakathi.

Amanothi amabili ngalokho.

Akusikho isimangalo sokuthi isikhathi sibuyela emuva. Iminyaka engamashumi amane kaJuda yaqhubeka phambili njengabo bonke abanye - kusukela ngo-30 kuya ku-70 AD. Izinhlangothi zimayelana nokubekwa kumdwebo, hhayi mayelana nendlela iminyaka ephilwa ngayo. Uma isikhathi sokuqala siphela singaphenduki, isikhathi esisha sikhonzwa phambili sisuka esihlokweni, ngoba yileyo ndlela kuphela umusho ongasetshenziswa ngayo.

Futhi kwenza iSahluko 4 sithwale okungaphezu kwalokho esakwenza ehoreni eledlule. Ukufunda ngakwesobunxele nakwesokudla kakade kwakuyindlela enkulu yokuhumusha kule ncwadi. Manje inikeza izikhonkwane kanye neziqondiso. Uma lezo zinhlangothi zingasho lutho ngaphandle *kwenyakatho* neningizimu - okuyinto

enengqondo ngokuphelele ukuyicabanga , futhi ngishilo kanjalo eSahlukweni 4 - khona-ke iwashi likaJuda alinaso isizathu esisekelwe embonweni sokuqala ngo-AD 70 kunokuba siqale ngo-AD 30, kanti u-AD 30 unikeza u-1990. Isakhiwo sonke sincike kulowo mningwane owodwa wokuthi umprofethi wayelele kuphi. Ngikusho ngomusho owodwa ukuze kungabikho muntu okufanele akufune.

IPhasika AD 70 kanye neminyaka engu-1960 yiPhasika **lika-2030** .

Amawashi amabili, akukho okufakwayo okwabiwe

Zibeke eceleni.

	Indlu ka-Israyeli	Indlu KaJuda
Isigwebo (Hezekeli 4)	Iminyaka engu-390	Iminyaka engama-40
Qala	701 BC	AD 30
Isiqondiso esivela	phambili (uhlangothi	ngakuyo (uhlangothi
ekuvinjezelweni	lwesobunxele)	lwesokudla)
Isikhathi sokuqala siyaphela	311 BC	AD 70
Ukuphindaphinda	eyodwa	ezimbili
Igama eliphindaphindiwe	$390 \times 7 = 2730$	$40 \times 7^2 = 1960$
Iqala kusukela ku-	701 BC	AD 70
Iphelelwa yisikhathi	AD 2030	AD 2030

Bheka ukuthi la makholomu amabili *awabelani* .

Imisho ehlukeni — 390 kanye no-40, akukho neyodwa ethathwe komunye. Izinsuku zokuqala ezihlukene, ezihlukene ngamakhulu ayisikhombisa eminyaka, ezisungulwe ezenzakalweni zomlando ezihlukene ngokuphelele ngezimpikiswano ezihlukene ngokuphelele. Iziqondiso ezihlukene kumugqa wesikhathi. Izinombolo ezihlukene zokuphindaphinda — eyodwa kanye nambili. Amagama okugcina ahlukeni — iminyaka engu-2730 kanye neminyaka engu-1960.

Babelana ngezinto ezimbili ngqo: isahluko sikaHezekeli esibanikeza isabelo, kanye nomthetho ovela kuLevitikusi obenza babe baningi.

Futhi ziphelelwa yisikhathi ngonyaka ofanayo.

Ngishilo eSahlukweni 3 ukuthi uhlelo oluchaza into yangempela luvame ukukhiqiza imiphumela olungahlosiwe. Lolu ngowokuqala kubo. Bengingakhetha usuku lokuqala kukaJuda ukwenza lokhu kusebenze - kodwa angikukhethanga, ukubethelwa esiphambanweni yikho kanye okushiwo ngumlando. Ukuhlangana kungaba yinto eyenzeka ngengozi noma yinto uqobo lwayo.

Ukuhlangana okukodwa kungasinda. Isahluko 9 sinezinye izikhathi ezimbili.

Ngaphambi kokuthi siqhubeke: isixhumanisi sesine esibuthakathaka

Ngikutshelile ukuthi kunezindawo ezine lapho ngingaphawula khona ukuthi impikiswano yami ibuthakathaka. Isahluko 2 sasinekhalenda. Isahluko 4 sasinokufundwa kwesobunxele nakwesokudla. Isahluko 5 sasinokufundwa kwesikhathi kukaLevitikusi 26. Nasi esesine, futhi singesalesi sahluko ngoba iwashi likaJuda liqala ngalo.

Usuku lokubethelwa kuka-AD 30 luncike esimeni esincane sezazi.

Uchungechunge luhamba kanje. ULuka 3:1 ubeka usuku lwenkonzo kaJohane, ngakho-ke ubhaphathizo lukaJesu, onyakeni weshumi nanhlanu kaTiberiyu Kesari. UJesu wayeneminyaka engaba ngamashumi amathathu (Luka 3:23). Inkonzo yaqhubeka iminyaka emithathu nengxenye, kuze kube ngamaPhasika amane (Johane 2:13, 5:1, 6:4, 11:55). Ngakho-ke: unyaka weshumi nanhlanu kaTiberiyu, kanye neminyaka emithathu nengxenye, kunikeza ukubethelwa esiphambanweni.

Konke kuyaqhubeka lapho uTiberius eneminyaka eyishumi nanhlanu.

Ukubalwa kweningi kubalwa kusukela ekufeni kuka-Augustus ngomhlaka-19 Agasti AD 14 — usuku uTiberius aba umbusi *oyedwa*, kanye nosuku uTacitus, uSuetonius noDio bonke ababala ngalo ukubusa kwakhe. Lokho kubeka unyaka weshumi nanhlanu ekupheleni kuka-AD 28 noma ekuqaleni kuka-29, kanye nokubethelwa esiphambanweni cishe ngo-AD 32 noma 33. Lesi yisikhundla esivamile futhi siphethwe yizazi-mlando eziningi kanye nezazi eziningi zeTestamente Elisha. Nalapha futhi, iningi linephutha.

Ukubalwa kwabantu abambalwa kubalwa kusukela ekubuseni kukaTiberius ngokubambisana — ukunikezwa kwegunya elilinganayo phezu kwezifundazwe okwenziwe cishe ngo-AD 11 kuya ku-13, okuchazwe nguVelleius Paterculus, owayesaphila ngaleso sikhathi. Lokho kubeka unyaka weshumi nanhlanu cishe ngo-AD 26, kanye nokubethelwa esiphambanweni ngo-AD 30.

Ngisebenzisa ukubala okuncane. Kunikeza u-AD 26 no-AD 30.

Kukhona ukuthembela kwesibili ngaphakathi kwalokhu, futhi kufanele lapha kunokuba kube umbhalo waphansi. Inkonzo yeminyaka emithathu nengxenye isekelwe ekubaleni amaPhasika amane evangelini likaJohane. Amathathu awo acacile — 2:13, 6:4 kanye no-11:55 wonke abiza iPhasika. Owesine, uJohane 5:1, uthi “umkhosi wamaJuda” kuphela, ngaphandle kwesihloko esiqondile, futhi inani

elikhulu lezifundo liwufunda njengomunye umkhosi; iPhentekoste namaTabernakele womabili avame ukuphakanyiswa. Ngakho-ke ukufundwa kwePhasika lamane nakho kuyathwala umthwalo, futhi kuyaphikiswana ngakho.

Zombili zingavikelwa. ULuka wayebhalela izilaleli zesifundazwe ezifundazweni zasempumalanga, lapho igunya likaTiberius lalisetshenziswe khona kusukela ekubuseni ngokubambisana; unyaka weshumi nanhlanu obalwa kusukela kwisibonelelo sesifundazwe wawuzoqondakala kuTheophilus. Futhi usuku lwango-AD 30 lusekelwa kakhulu, kufaka phakathi uLwesithathu mhla ziye-14 Nisan oluhambisana nohlelo lwesonto lothando.

Kodwa ngizokutshela ukuthi umbuzo uxazululiwe, ngoba kunjalo, kodwa umfundi ohlola uzothola iningi elimelene nami kungakapheli imizuzu eyishumi.

Nakhu okugibelayo. Uma ukubethelwa esiphambanweni kwakungu-AD 33 kunokuba kube ngu-AD 30, iminyaka engamashumi amane kaJuda yayizofika ku-AD 73 kunokuba kube ngu-AD 70 — kanti u-AD 73 akulona iPhasika lokuvinjezelwa kweJerusalema; ukuwa kweMasada. Iwashi belingeke livalwe. **Iwashi likaJuda lidinga usuku luka-AD 30.**

Iwashi lika-Israyeli alinawo. Lamiswa ngo-701 BC futhi alithinti lutho kulokhu.

Ngakho-ke emishweni yami emibili, eyodwa incike kuhlelo lwezikhathi oluphikiswayo kanti enye ayincikile, futhi isatholakala ngonyaka ofanayo. Lokho kuyazuzisa okuthile. Akunanzuzo ukwenza sengathi lowo ophikiswayo akaphikiswanga.

Leyo yisethi ephелеle yeNgxenywe II: ikhalenda eSahlukweni 2, ukufundwa kwesobunxele nakwesokudla eSahlukweni 4, ubude bokufundwa eSahlukweni 5, kanye nohlelo lwezikhathi lweTestamente Elisha lapha - okuyizixhumanisi ezimbili ngempela, ukubalwa kukaTiberius kanye nokufundwa kwePhasika ezine, futhi zombili zigcina usuku lokuqala kaJuda.

Lezo yizindawo okufanele uzicindezele uma ufuna ukuphula le ncwadi.

Ingxenywe II iphela lapha. Isahluko 8 sithatha amasonto angamashumi ayisikhombisa kaDaniyeli - uhlaka olusekelwe ezinsukwini eziseduze. Ingxenywe IV bese ibeka amanye amawashi amabili asebenzayo bese ibuza ukuthi noma yimaphi kulawa amane azimele kangakanani ngempela.

INGXENYE III — AMASONTO AYISHUMI AYISIKHOMBISA

Uhlaka olusekelwe ezinsukwini eziseduze.

Isahluko 8 — Amasonto Angamashumi Ayisikhombisa KaDaniyeli

Konke kuze kube manje kwakhiwe kusukela ezahlukweni ezimbili: uHezekeli 4, onikeza imisho, kanye noLevitikusi 26, ophindaphinda. Lezo ezimbili zikhiqiza unyaka.

Lesi sahluko sihlukile. UDaniyeli 9 akakhiphi u-2030 futhi angizukuzenzisa ukuthi uyakwenza. Lokho akukhiqizayo uhlaka olwenza izinsuku eziseduze ziqondakale - lapho sisekulandeleni okunqunywe, ukuthi kungani kusadingeka iminyaka emithathu nengxenywe, nokuthi kungani usizi lweminyaka eyisikhombisa iningi lamaKristu elilulindele luwukuphindwa kabili kwento eseyenzekile ingxenywe.

Uma izahluko 6 no-7 zikutshela unyaka, lesi sahluko sikutshela ngesimo.

Futhi iqukethe ivesi elilodwa elifundwa kabi kakhulu ezincwadini zesiprofetho, futhi cishe izingxenywe ezimbili kwezintathu zendlela engizoyichitha isikhathi kulo, ngoba konke abantu abanengi abakukholelwayo ngezikhathi zokuphela kuncike emushweni owodwa ofundwa ngendlela ethile.

Nasi sonke isiprofetho. Sifunde ngaphambi kokuba ngisho lutho ngaso.

24 *“Amasonto angamashumi ayisikhombisa anqunyelwe abantu bakho nomuzi wakho ongcwele, ukuqeda iziphambeko, ukuqeda isono, ukwenza ukubuyisana ngobubi, ukuletha ukulunga okuphakade, ukuvala umbono nesiprofetho nokugcoba okungcwele kakhulu.”*

25 *Ngakho-ke kufanele wazi futhi uqonde ukuthi kusukela ekukhishweni kwesimemezelo sokuvuselela nokwakha kabusha iJerusalema kuze kube nguMesiya uMbusi kuyakuba ngamasonto ayisikhombisa namasonto angamashumi ayisithupha nambili; liyokwakhiwa futhi, libe nenkundla nomsele, ngisho nasezikhathini zokuhlupheka.*

26 *Ngemva kwamasonto angamashumi ayisithupha nambili uMesiya uyonqunywa angabe esasala nalutho, futhi abantu bombusi ozayo bayobhubhisa umuzi nendawo engcwele. Ukuphela kwawo kuyofika ngozamcolo; kuze kube sekupheleni kuyoba khona impi; incithakalo inqunyiwe.*

27 *Futhi uyoqinisa isivumelwano nabaningi isonto elilodwa, kodwa phakathi nesonto uyomisa umhlatselo neminikelo; futhi ephikweni lezinengiso kuyofika umuntu ochithayo, kuze kube yilapho kubhujiswa ngokuphelele, lowo onqunyiwe, uyothululwa phezulu kwalowo ochithayo.”*

—Daniyeli 9:24–27

Amasonto ayisikhombisa

Indaba eyodwa yesilulumagama ngaphambi kwanoma yini enye, ngoba isiNgisi siyayifihla.

Igama elihunyushwe ngokuthi *isonto* lithi שָׁבֻעַ (*shavua*), futhi akusho isonto lezinsuku. Kusho **isikhombisa — iyunithi yesikhombisa, noma yini ebalwayo. IsiHebheru sineSabatha lezinsuku kanye neSabatha leminyaka; uLevitikusi 25 wakha umnotho wonke ngemijikelezo yeminyaka eyisikhombisa, kanti uDaniyeli ubesanda kufunda uJeremiya ngeminyaka engamashumi ayisikhombisa yokuthunjwa, okuchazwe kweyesi-2 IziKronike 36:21 njengomhlaba okhokha iminyaka yawo yesabatha engagcinwanga .**

Ngakho-ke amashumi ayisikhombisa ayisikhombisa ayiminyaka engamashumi ayisikhombisa ayisikhombisa: **iminyaka engu-490** . Lokho kufundwa akuphikisani. Kubanjwa kuzo zonke izinhlobo zokuhumusha, ngabantu abavumelana cishe nganoma yini enye kulesi sigaba.

Ikhadi lamaphuzu: izinto eziyisithupha okumele zenzeke

Ivesi 24 yilona ngxenye cishe engekho oyifunda ngokucophelela, futhi yilona ngxenye enquma ukuthi amasonto angamashumi ayisikhombisa aphelile yini.

Izinto eziyisithupha zinqunyiwe ukuba zifezwe ngaphakathi kwazo:

Igoli	Isimo
1 ukuqeda ukweqa umthetho	kwenziwa esiphambanweni
2 ukuqeda isono	kwenziwa esiphambanweni
3 ukwenza ukubuyisana ngobubi	kwenziwa esiphambanweni
4 ukuletha ukulunga okuphakade	kuyaphikiswana — bheka ngezansi
5 ukuvala umbono nesiprofetho	hhayi okwamanje
6 ukugcoba ingcwelengcwele	hhayi okwamanje

Izinto zokuqala kuya kwezintathu ziwumsebenzi weKhalvari futhi angicabangi ukuthi umKristu angazifunda ngenye indlela. *“Manje kanye ekupheleni kwezikhathi ubonakalisiwe ukususa isono ngomhlatshelo wakhe”* (Hebheru 9:26). Ukubuyisana kwenziwa. Isono saqedwa. Lelo yivangeli.

Izinto ezinhlanu neziyisithupha azikaze zenzeke ngokusobala. Umbono nesiprofetho akuvaliwe — sisazifunda, sisaphikisana ngazo, sisabhala izincwadi ezinjengalena. Futhi akukho okungcwelengcwele okugcotshiwe.

Into yesine yileyo engeke ifake kahle. *Ukuletha ukulunga okuphakade* kwaqala esiphambanweni ngomqondo wokuthi ukulunga okungekona okwethu kwenziwe kwatholakala; akukafiki ngomqondo wokuthi umhlaba ugcwele kona. Abahlaziyi bahlukana. Ngikubheka njengokuqalile futhi okungakaqedwa, futhi ngikumaka esikhundleni sokukubala kukholamu engisizayo.

Nasi isizathu sokuthi ikhadi lamaphuzu libalulekile. Uma amasonto angamashumi ayisikhombisa aqedwa ngekhulu lokuqala, khona-ke umbono nesiprofetho kuyavalwa futhi okungcwele kakhulu sekugcotshiwe, futhi akukho okunye okuyiqiniso. Uma kuqhubeka njalo kusukela esimemezelweni, kwaphela kudala ingxenye yesithathu yenhloso yabo ingafezekanga. Okuthile okulandelaneni akukaqedwa - futhi lokho akusona isiphetho engisifakayo, yilokho ivesi 24 elikudingayo kunoma ubani olifundayo.

Isinqumo, kanye neminyaka engu-483

Ivesi 25 linikeza isibhamu sokuqala: *“kusukela ekukhishweni kwesimemezelo sokuvuselela nokwakha kabusha iJerusalema.”*

Kuphakanyiswa imithetho emine yasePheresiya njengeyomuntu ozongenela ukhetho futhi munye kuphela ohambisana nencazelo. UKoresi ngo-538 BC wagunyaza ukwakhiwa kabusha kwethempeli, hhayi umuzi. UDariyu ngo-520 waqinisekisa lowo msebenzi ofanayo wethempeli. U-Aritahishashita ngo-445 wagunyaza uNehemiya ukwakha kabusha izindonga - umyalo mayelana nokuqinisa, owanikezwa umphathi wendebe.

Isimemezelo sika-Aritahishashita ku-Ezra, ngonyaka wesikhombisa wokubusa kwakhe, yisona esivumelana nala mazwi. Sigunyaza ukuvuselelwa, sixhase inkonzo yethempeli, simise omantshi nabahluleli, futhi simisa kabusha umthetho kaNkulunkulu njengomthetho wezwe - ukuvuselelwa kwenhlangano, hhayi nje ukulungiswa kwamatshe. U-Ezra 7 uyasibhala.

Le ncwadi ibeka lowo mthetho ku-458 BC , kanti iSithasiselo E sichaza ukuthi

kungani u-457 BC kuyindlela evamile nokuthi yini edala umehluko. Zombili zingavikelwa; ukuhlukaniswa kuvela ekutheni ubheka iminyaka yobukhosi yasePheresiya ngokwesivumelwano sonyaka wokubusa nokuthi ubala kusukela entwasahlobo noma onyakeni omusha wasekwindla. Ngisebenzisa u-458 futhi ngisho kanjalo kunokuba ngiwubeke njengosuqediwe.

Manje inani:

Amaviki ayi-7 × 7	Iminyaka engama-49	458 BC → 409 BC
Amaviki angu-62 × 7	Iminyaka engu-434	409 BC → AD 26
Amaviki × 7	Iminyaka engu-483	458 BC → AD 26

(Izibalo zeSigaba 1, ezibalwa eminyakeni yezinkanyezi ngakho unyaka ongekho ongu-zero awukwazi ukuluma: -457

+ 483 = 26. Indlela ende: 458 BC kuya ku-1 BC yiminyaka engu-457, omunye unyaka ufinyelela ku-AD 1, okushiya engu-26 ukuthi isebenze.)

Amaviki ayisikhombisa okuqala anombono ocacile: ivesi 25 lithi umuzi “uyokwakhiwa kabusha, ube nenkundla nomsele, ngisho nasezikhathini zokuhlupheka,” futhi iminyaka engamashumi amane nesishiyagalolunye yokwakhiwa kabusha ngaphansi kokuphikiswa yilokho kanye u-Ezra noNehemiya abakuchazayo.

UMesiya iNkosana — ukugcotshwa, hhayi ukuzalwa

Amasonto angamashumi ayisithupha nesishiyagalolunye aqhubeka “kuze kube uMesiya iNkosana.” Kuze kube nini, ngokuqondile? Wazalwa, wabhathizwa, wangena eJerusalema, wabethelwa esiphambanweni. Yiliphi elivala ukubala?

Isiqu siyanquma. **UMesiya** — מָשִׁיחַ (*mashiach*) — kusho ukugcotshwa . Isiphetho Ukuzalwa. Kuwukugcotshwa. asisikho

UJesu wagcotshwa ekubhaphizweni Kwakhe, lapho uMoya wehlela phezu Kwakhe, futhi iTestamente Elisha lisho kanjalo ngalawo mazwi. UPetru, eshumayela endlini kaKorneliyu: *“Niyamazi uJesu waseNazareth, ukuthi uNkulunkulu wamgcoba kanjani ngoMoya oNgcwele nangamandla”* (IzEnzo 10:38). NoJesu uqobo lwakhe esinagogeni laseNazareth, efunda u-Isaya ngokuzwakalayo futhi ekusebenzisa kuye ngalolo suku: *“UMoya weNkosi uphezu kwami, ngokuba ungigcobile”* (Luka 4:18).

Ngakho-ke amasonto angamashumi ayisithupha nesishiyagalolunye aphela eJordani, ngo-AD 26, lapho uMesiya egcotshwa futhi ethulwa. ULuka 3:1 ubeka leso senzakalo onyakeni weshumi nanhlanu kaTiberius, kanti iSahluko 7 sesikutshelile kakade ukuthi le ncwadi isebenzisa ukubalwa kwabantu abambalwa kwalowo nyaka weshumi nanhlanu nokuthi iningi likubeka eminyakeni emibili kamuva. Lobo buthakathaka bungobalesi sahluko kanye neSahluko 7, futhi angizukubuvumela buhlale bungakhulunywa ngaso esahlukweni esithinta kakhulu.

“Ngemva kwamasono angamashumi ayisithupha nambili” — igebe lokuqala, futhi lincane

Ivesi 26 liqala ngokuthi: *“Ngemva kwamasono angamashumi ayisithupha nambili uMesiya uyonqunywa.”*

Funda ngokushesha, okusho ukuthi ukubethelwa kwenzeka ekupheleni kwesonto lama-69. Funda njengoba kubhaliwe, kusho okuthile okukhululekile nokuwusizo kakhulu: **ngemva**. Hhayi *ngesikhathi*. Hhayi *ngesonto lokugcina*. Ngemva.

IsiHebheru sinezindlela zokusho *ngokushesha ukuthi*, futhi lokhu akuyona enye yazo. Leli gama liyisandulela sokulandelana, futhi lishiya isikhawu singashiwongo.

Lokho kubalulekile ngoba isikhawu sasingelutho. UMesiya wagcotshwa ngo-AD 26 futhi wanqunywa ngePhasika ngo-AD 30 — iminyaka emithathu nengxenye yenkonzo yomphakathi phakathi kwezehlakalo ezimbili, amaPhasika amane, wonke amaVangeli.

Phawula lokho okwenziwa yivesi 25 nevesi 26 phakathi kwazo. Ivesi 25 libala **umcimbi** futhi liwubala ngqo: iminyaka engu-483, kuze kube sekugcotshweni. Ivesi 26 libe selibika umcimbi wesibili bese liwuhlanganisa nowokuqala ngegama elingabalwa. **Inombolo inembile futhi isixhumi sivulekile, futhi ngasinye senza lokho esikushoyo**. Akukho lutho lapha olunwetshwayo. Incwadi ethi ayisikhombisa ayenwebeka kwakuzodingeka iphendule ezinsukwini ezingu-1260 kamuva; incwadi ephawula ukuthi *ngemva kwalokho* akusikho isilinganiso ayizange isho lutho nhlobo mayelana nayisikhombisa.

Bamba lowo mehluko. Ubuya eSahlukweni 11 ngendlela ehlukile.

Amadoda Amabili Evesini Elilodwa

Konke okukule ncwadi okuphathelene nesonto lama-70 likaDaniyeli kuphenduka ivesi elilodwa, futhi embuzweni lelo vesi elingawuphenduli ngokuqondile: **ungubani “yena”?**

“Uyoqinisa isivumelwano nabaningi isonto elilodwa, kodwa phakathi nesonto uyomisa umhlathelo neminikelo; futhi ephikweni lezinengiso kuyofika ochithayo, kuze kube sekubhujisweni okuphelele, onqunyiwe, uyothululwa phezu kochithayo.” —Daniyeli 9:27.

Yifunde njengomuntu oyedwa kuyo yonke le ndawo bese uthola incazelo iningi lamaKristu elifundiswe yona: umphik'ukristu ozayo usayina isivumelwano seminyaka eyisikhombisa no-Israyeli, asiphule ngemva kweminyaka emithathu nengxenye

isigamu seminyaka, imisa imihlatshelo ethempelini elakhiwe kabusha, futhi imisa isinengiso. Zonke izici zomugqa wesikhathi odumile wezikhathi zokuphela zakhiwe kulokho kufundwa kwalesi sigwebo esisodwa.

Yifunde njengamadoda amabili bese uthola ukuthi le ncwadi iphikisana nani: UMesiya uqinisekisa isivumelwano futhi uqeda uhlelo lwemihlatshelo ngokusigcwalisa, bese kuvela umfanekiso wesibili — umchithi — engxenyeni engemuva yevesi.

Ngakho-ke lonke uhlaka lusekelwe ekutheni isihloko siyashintsha kuphi nokuthi ngabe siyashintsha yini. Nazi izivivinyo ezintathu, futhi zonke ezintathu ziyizinto ongazihlola embhalweni ngokwawo kunokuba uzithathe kimi.

Hlola eyodwa - uhlelo lolimi luphawula ushintsho

Bheka ukuthi izingxenye ezimbili zibhekisela kanjani kubantu bazo.

Ingxenye yokuqala ayinaye nhlobo umlingisi oqanjwe ngegama. Izenzo ezimbili zomuntu wesithathu, zombili ezinesihloko ngaphakathi kwesenzo: **יֵרָבִי, וְהָגַ** (*vehigbir*), “futhi uzoqinisa,” futhi **יָשְׁבִית** (*yashbit*), “uzoqeda.” Akukho ibizo. Umfundi kulindeleke ukuthi aqhubeke nesihloko esiya phambili kusukela evesini 26.

Bese ingxenye yesibili iyeka ukwenza lokho. Inikeza umdlali: **מִסְמֵם** (*mesomem*), i-participle

— “owenza incithakalo,” umchithi. Futhi ikwenza futhi ekugcineni ngo- **שׁוֹמֵם** (*shomem*).

Lokho kuyisibonakaliso sangempela sesakhiwo futhi kulula ukuphuthelwa esiNgisini. IsiHebheru asilethi igama elisha lesihloko esivele sisebenza. Uphatha isihloko esicatshangelwe uma nje sihlala sinjalo bese uqamba esisha uma sishintsha. Ivesi lisebenzisa igama elithi “yena” elingabizwanga, bese liqamba umuntu.

Lokhu akukutsheli ukuthi *ngubani* ongashiwongo ngegama. Kukutshela ukuthi indoda esekupheleni kwevesi akuyona nje indoda esekuqaleni kwayo eqhubekayo.

Isivivinyo sesibili — isenzo sesivumelwano yisenzo esingalungile sokwenza isivumelwano

IsiHebheru sinesisho esijwayelekile sokungena esivumelwaneni, futhi akusona lesu uDaniyeli asisebenzisayo.

Inkulumo evamile ithi **כָּרַת בְּרִית** (*karat berit*), “ukwenza isivumelwano” —

inkulumo esetshenziswa lapho uNkulunkulu enza isivumelwano noNowa, no-Abrahama, eSinayi, noDavide. Ivela kulo lonke iTestamente Elidala. Uma uDaniyeli wayesho ukuthi othile *wenza* isivumelwano, leso yinkulumo ehleli ilungele ukusethwa.

Akayisebenzisi. Ubhala athi **יִרְתֶּבְּ יְהוָה** - i-Hiphil ye-**גָּבַר** (*gabar*), omqondo wakhe uwukuba namandla, ukunqoba, ukwenza kube namandla. Ku-causative kusho ukuqinisa, ukuqinisa, ukuqinisa.

Awuqinisi into engakabi khona. Isenzo sisho isivumelwano esivele sisebenza futhi sichaza umuntu osenza sibe namandla — okuyincazelo yalokho uMesiya akwenza ngesivumelwano uNkulunkulu ayesenzile kakade, futhi indlela engavamile yokuchaza isivumelwano seminyaka eyisikhombisa esisayinwa okokuqala.

Qaphela futhi ukuthi isivumelwano sinobani: **יְהוָה לֵא רַבְּבִים** (*la-rabbim*), “nabaningi.” Lelo binzana alisho

ukungathathi hlangothi. Yisilulumagama seNceku ka-Isaya, “*eyolungisa abaningi*” futhi “*ithwale izono zabaningi*” (Isaya 53:11–12) — futhi yilulimi uJesu alufinyelela etafuleni: “*leli yigazi lami lesivumelwano, elithululwa ngenxa yabaningi ukuze kuthethelelwe izono*” (Mathewu 26:28). Isivumelwano, sithululwa ngenxa yabaningi. Ucaphuna leli vesi.

Isivivinyo sesithathu — indoda ekugcineni kwevesi yindoda ukwahlulela okuwela kuyo

Lona unamandla kakhulu kulaba abathathu ngesiNgisi, futhi uza nombandela owodwa engizowusho ekugcineni kunokuba ngiwufihle.

Landela isigaba sokugcina kuze kube sekupheleni kwaso. Ukubhujiswa — “*ukubhujiswa okuphelele, okunqunyiwe*” — **kuthululwa phezu kwalowo ochithayo.**

Noma ngabe ngubani oyinhloko yengxenye yesibili, nguyena lowo okubhujiswa okunqunyiwe okuwela kuye. Akagcini nje ngokwenza; uyagwetshwa.

Manje buza ukuthi kungaba yini lowo muntu ofanayo oqinisekisa isivumelwano nabaningi.

Akunakwenzeka. Hhayi ngezizathu zemfundiso - ngezizathu zomusho. Omunye umuntu uqinisa isivumelwano futhi uqeda uhlelo lwemihlatshelo. Omunye wenza izinengiso, wenza incithakalo, futhi isahlulelo sithululwa phezu kwakhe. Umuntu oyedwa kuzodingeka abe ngumqinisekisi wesivumelwano kanye nomgomo wentukuthelo enqunyiwe esikhaleni sevesi elilodwa.

Lowo umugqa ohlanzekile kakhulu otholakalayo: isihloko sengxenye yesibili sichazwa yivesi njengokubhujiswa okukodwa okuwela phezu kwakho.

Manje umbandela engangiwuthembisile.

Igama lokugcina levesi lithi **שׁוֹמֵם** (*shomem*), futhi izinguqulo zahlukana ngakho. I-NASB, i-ESV, i-NIV, i-NET, i-CSB kanye ne-NLT konke kufundeka njengokungathi kuyisithunywa — *umchithi* , lowo owenza incithakalo.

I-KJV, i-NKJV kanye ne-ASV ziyifunda njengesimo — *incithakalo* , okusho idolobha elibhujisiwe noma abantu. Ekufundweni okudala, imbubhiso ithululelwa phezu kwesisulu kunokuba ithululelwe phezu komenzi wobubi, futhi lokhu kuhlolwa kulahlekelwa yi-criteria yayo.

Ngisebenzisa i-NASB, futhi abantu banamuhla bayavumelana nayo. Kodwa umfundi osebenza ku-King James unombuzo oqotho lapha futhi ufanele

ukutshelwa wona kunokuba azitholele wona.

Okusalayo noma ngabe yikuphi : igama *lokuqala* kulawa amabili, מֶשׁוֹמֵם (*meshomem*) emushweni othi “*ephikweni lezinengiso kuyofika ochithayo*,” uyasebenza kukho konke okufundwayo. Umdlali omusha uqanjwa igama futhi nguye owenza incithakalo. Ngakho-ke isakhiwo sevesi esinezihloko ezimbili — hlola umphumela womuntu — ume noma ngabe igama lokugcina liya ngakuphi. Yisinqumo esiphelele kuphela esincike ekuhunyushweni.

Lapho umugqa uwela khona

Ukuhlenganisa lokhu okuthathu:

	Isihloko	Lokho akwenzayo			
27a	engabizwa “yena,” kuthathwe kusukela 26	ngokuthi uqinisa umhlatshelo kuvesikwabayisikhombisa	isivumelwano nabaningi neminikelo phakathi	·	uqeda phakathi
27b	<i>mesomem</i> — the umbhubhisi, kuqanjwa igama	iza ngephiko lezinengiso osanda imbubhiso enqunyiwe kwayo	·	yenza incithakalo ithululelwe phezu	·

Ikhefu liwela “*ephikweni lezinengiso*.” Ngaphambi kwalo, isivumelwano siyaqiniswa. Ngemva kwalo, kuqanjwa umdlali omusha, bese eyahlulelwa.

Ngubani “isikhulu esizayo”?

Umbuzo wesabizwana evesini 27 awunakuxazululwa ngaphandle kokuxazulula lokhu, ngakho-ke kufanele ulungiswe lapha.

“...*abantu besikhulu esizayo bayakuchitha umuzi nendawo engcwele*.” — Daniyeli 9:26b

Kuphakanyiswa abantu abathathu, kanti omunye wabo akavumelani nesigaba ngokwaso.

Okokuqala, igama mayelana negama. *Isikhulu* lapha ngu- נָגִיד (*nagid*), futhi akusona isiqu esigcinelwe amadoda amahle. UH Ezekeli 28:2 ulisebenzisa kumbusi waseTire — umuntu oqhubeka echaza indinyana ngamagama ahlambalazayo

kubaprofethi. Liyigama elivamile lomuntu oholayo: amakhosi, abalawuli bemikhosi, izikhulu zethempeli, amakhosi angaphandle, ababusi ababi. Ngakho-ke akekho umuntu omele ukhetho ongakhishwa esikhundleni ngenxa nje yokuthi *inkosana* izwakala ihloniphekile kakhulu kuye, futhi akekho ongakwa ngenxa yokuthi izwakala ihloniphekile kakhulu kunoma ubani omunye.

Oyedwa ofanelekayo: umphik'ukristu wesikhathi esizayo. Lokhu kufundwa okujwayelekile kwe-dispensional futhi kuyisithiyiso sohlaka lwesivumelwano seminyaka eyisikhombisa - isikhulu esizayo sevesi 26 siba "nguye" wevesi 27, sisayina isivumelwano, futhi sisiphule. Konke okuphikiswana ngakho nale ncwadi kuncike kukho. Futhi kufundwa okudinga ukubhujiswa komuzi kanye nendawo engcwele evesini 26 kube yisenzakalo esihlukile ku-AD 70 noma ama-parenthesis amade ngendlela exakile.

Umuntu wesibili: uMesiya. Okusho ukuthi, zombili izikhulu zingujesu — *uMesiya iNkosana* evesini 25 kanye *nesikhulu esizofika* evesini 26. Kuyakhanga ngoba kususa ngokuphelele umphik'ukristu kuDanieli 9, okuyilokho impikiswano ekudingayo.

Kodwa funda isigaba esisivezayo. **Abantu benkosana babhubhisa umuzi nendawo engcwele.** IJerusalema nethempeli kwabhujiswa ngo-AD 70 ngamabutho amaRoma. Kulesi sifundo, ibutho lamaRoma lingabantu *bakaJesu*. Abantu bakhe babengamaJuda, futhi amaJuda awazange alibhubhise lelo thempeli - bafela kulo.

Ukuphikiswa okufanele ukuthi imiBhalo icindezela amabutho angaphandle ukuba akhonze uNkulunkulu bese ithi: UNebukadinesari *"uyinceku yami"* (Jeremiya 25:9), i-Asiriya *"iyintonga yentukuthelo yami"* (Isaya 10:5), kanti uKoresi ubizwa ngokuthi *umlawuli* kaNkulunkulu, ogcotshiweyo waKhe (Isaya 45:1). Ngakho-ke umqondo wokuthi iRoma yasebenza njengethuluzi lokwahlulela kukaKristu kulo muzi awuyona into engenangqondo — uJesu uqobo lwakhe wayememezele lesa sahlulelo kuLuka 19.

Noma kunjalo, *"abantu benkosi"* bayisithako esinobugovu, futhi isithako esinobugovu ngokwemvelo sibiza abantu umuntu angababo noma abayalayo, hhayi abantu uNkulunkulu ake wabasebenzisa ngokumelene nomunye umuntu. Ukufunda kufanele kugxile endaweni lapho ivesi licacile khona.

Kukhona uhlobo lwesibili lwalokhu kufundwa okufanele luthathwe ngokungathi sína, ngoba yilolo engalubamba isikhashana: ukuthi *abantu* bangamaJuda - abantu bakaMesiya - nokuthi ithempeli lawa ngoba bamenqaba.

Imfundiso yenkolo yalokho ilungile kanti uhlelo lolimi alulungile, futhi lokhu

kokubili kungahlukaniswa kahle.

Imfundiso yenkolo kuqala ngoba iyiqiniso futhi inendaba. Ithempeli labhujiswa njengesahlulelo sokwenqaba uMesiya. Lokho akusikho ukuphetha; yilokho uJesu akusho kusengaphambili, ngamazwi acacile. *“Bhekani, indlu yenu ishiywa kini ingenalutho”* (Mathewu 23:38). *“Abayikushiya itshe phezu kwelinye phakathi kwenu, ngokuba anizange niqaphele isikhathi sokuhanjelwa kwenu”* (Luka 19:44). Imbangela ka-AD 70 yilokho okwenzeka ngo-AD 30.

Manje uhlelo lolimi. Evesini 26 isiHebheru sifundeka kanje: **אֲנִי הֵנִי דָם עַתְּ חַיִּשׁ**, izinto ezibekwe phambili ukuze kugcizelelwe, *kanye nomuzi nendawo engcwele*, bese kuba isenzo **יָשַׁח** (*yashchit*), “uzobhubhisa,” bese kuba isihloko salo: **עַם** (*am*), *abantu benkosana, lowo ozayo*.

I-Am yisihloko sesenzo. Abantu yibona abenza ukubhubhisa. Ngakho-ke ukufunda okubenza babe amajuda kunevesi elithi amajuda abhubhisa umuzi nendawo engcwele — futhi amajuda awazange alibhubhise lelo thempeli. Avinjezelwa ngaphakathi kwalo futhi afa evikela lona.

Umehluko uphakathi **kwesizathu** kanye **nesithunywa**, futhi imiBhalo ibahlukanisa lapha. UDaniyeli 9:26 ubiza isithunywa - abantu besikhulu esizayo, noma ngabe leso sikhulu sivela singubani. UJesu ubiza isithunywa: abazange basiqaphele isikhathi sokuhanjelwa kwabo. Akekho okufanele akhethe. Ukwenqatshwa kwaletsha isahlulelo; amabutho akwenza lokho.

Futhi qaphela ukuthi yini ephumayo uma uvumela umbhalo ngamunye wenze umsebenzi wawo. **UDaniyeli unikeza ukulandelana kwezenzakalo**

— UMesiya wanqunywa, kwabe sekubhujiswa umuzi nendawo engcwele. **UJesu unikeza isizathu. UHezekeli 4 unikeza isikhawu** — iminyaka engamashumi amane yesigwebo sikajuda, kusukela ngo-30 kuya ku-70 AD, esisetshenziswa yiSahluko 7 ukuqinisa iwashi lakhe. Imibhalo emithathu, isenzakalo esisodwa, ngayinye inikeza lokho eminye ekushiyayo. Lokho kuwumphumela ongcono kunokwenza ivesi elilodwa lithwale konke lokhu okuthathu.

Umntu wesithathu: uTitus. UTitus Flavius Vespasianus wayala ukuvinjezelwa kweJerusalema ngo-AD 70. Wayeyindodana yombusi owayebusa futhi eyindlalifa yenkosi — inkosana yamaRoma ngomqondo ocacile wegama. Futhi abantu *bakhe*, amabutho, benza lokho kanye okushiwo yivesi: babhubhisa umuzi nendawo engcwele.

Kukhona futhi iphuzu lokulandelana elimjabulisayo. Ivesi 26 lisanda kuthi *uMesiya uzonqunywa*. Ukwethula kabusha lowo Mesiya ofanayo, esikhathini esilandelayo,

njengesikhulu *esizayo* kungaba yinto engavamile - Usanda kuchazwa njengonqunywe, futhi *ukuza* kuyindlela engavamile yokukhuluma ngaYe ngaleso sikhathi. Uma lifundwa njengezibalo ezimbili, leli vesi limane lilandelana ngokulandelana kwezikhathi: uMesiya uyanqunywa, futhi ngemva kwalokho abantu besikhulu esizayo bayawubhubhisa umuzi. AD 30, bese kuba AD 70, ngokulandelana.

Kuhambisana nesenzakalo futhi kufanelana nomlingisi. Akudingi ukucindezela okukhulu kanye nempikiswano mayelana nokuthi amabutho abeZizwe angabizwa ngokuthi abantu bomuntu othile - amabutho ayengabantu bakaTitus ngokusobala. Futhi kubeka isiprofetho sikaDaniyeli ngqo ekuvinjezelweni okusetshenziswa yiSahluko 7 njengehange lewashi likajuda, elifanayo AD 70 elafika lisuka ohlangothini oluhlukile ngokuphelele .

Lokho engikushoyo, nalokho engingesikho

Ngibeka uThithu phambili njengombhalo onengqondo futhi angisho lutho olungaphezu kwalokho. **Angikakakulungeli phakathi kwakhe noMesiya** . Umbuzo uphendukela ku-syntax yesiHebheru kanye nemithetho yolimi eyandulelayo, futhi izazi ezichithe impilo yazo kulowo mbhalo azivumelani ngawo.

Okubalulekile kule ncwadi kuncane kunombuzo, futhi ngifuna ukusho ngqo ngakho.

Impikiswano lapha ayidingi ukwazi ukuthi isikhulu singuThithu noma uMesiya. Idinga isikhulu singabi umphik'ukristu.

Kulandele. Uma inkosana inguTitus, umthetho oseduze kakhulu ochazwe ngaphambili unika uTitus ivesi 27

— okwakungaba nojenene wamaRoma oqinisa isivumelwano nabaningi futhi aqede umhlatshelo neminikelo. Akekho obambeleva kulokho futhi akukho okusekelayo, ngakho-ke isabizwana kumele sibuyele emuva, kuMesiya. Uma esikhundleni salokho isikhulu singuMesiya, isabizwana sifika kuMesiya ngqo. **Zombili izindlela zifika endaweni efanayo.** Ukufundwa kwesithathu kuphela — umphik'ukristu osazokwenzeka — okubeka umuntu osayina isivumelwano evesini 27, futhi yilowo uhlaka lweminyaka eyisikhombisa olwakhiwe kuwo.

Ngakho-ke umsebenzi awukona ukuhlonza isikhulu. Yilokhu: **ukubhujiswa okuchazwe evesini 26 kungu-AD 70, kanti isikhulu esasikwenza kwakungo-AD 70.** Umuzi wabhujiswa. Indawo engcwele yabhujiswa. Leso yisenzakalo esiqediwe esinosuku, futhi indoda eyayikwenza yayiphila ukuze ikubone. Ukumfunda njengombusi osazokwenzeka ekhulwini lethu kudinga ukuphatha *“abantu*

besikhulu” njengokhokho abakude bomuntu ongakazalwa—okuyisisindo esikhulu sokuba umuntu abe nelungelo lokusithwala, futhi kungukucabanga okuthwala umthwalo kohlaka oluye lwabumba okulindelwe iningi lezwe lamaKristu.

Izikhulu ezimbili-ke, hhayi ezintathu - futhi ngibamba ubunikazi besibili ngokunganaki. **UMesiya iNkosana nguJesu. Isikhulu esizofika sasingesekhulu lokuqala, kungakhathaliseki ukuthi uThithu owayala ukuvinjezelwa noma iNkosi eyayisahlulelo sakhe.** Umphik'ukristu akekho kuleli vesi. Akudingeki abe njalo, futhi ukumbeka lapha yikho okwadala ukudideka kwasekuqaleni.

Futhi manje ingxenye enzima

Isivivinyo sesithathu siqinisekisa ukuthi ingxenye yesibili ayiphathelene noMesiya. Asiqinisekisi ukuthi ingxenye yokuqala *ingu-* .

Ngenxa yalokho, le ncwadi incike empikiswaneni evezwe ekuqaleni kwalesi sahluko — ukuthi igama elithi “yena” elisevesini 27 libhekisela emuva ku- “*Mesiya*” evesini 26 kunokuba libhekisele “*kusikhulu esizayo.*” **Iningi labahlaziyi banamuhla liyakwenqaba lokhu kufundwa.**

Isizathu sabo sihle futhi sibizwa ngokuthi umthetho oseduze kakhulu: lapho isabizwana singabhekisela emabizweni angaphezu kwelilodwa andulelayo, ngokuvamile sibhekisela kulowo oseduze kakhulu. “*Isikhulu esizayo*” siseduze kakhulu nevesi 27 kunokuba “*uMesiya*” enza. Emthethweni ojwayelekile, isikhulu siyanqoba.

Njengoba kuboniswe ngenhla, lokho kuphikisa kungasinda — uma isikhulu singumuntu wekhulu lokuqala, isabizwana kufanele sibuyele kuMesiya noma kunjalo, ngoba akukho sikhulu sekhulu lokuqala esaqinisekisa isivumelwano nabaningi. Kodwa iphuzu lohlelo lolimi lizimele lodwa futhi angizukuliphikisa. Yinto enamandla kakhulu olunye uhlangothi olunayo lapha.

Impikiswano ephikisayo — ukuthi lesi sisho sithi “*abantu benkosana,*” Ngakho-ke igama eliyinhloko liyi- “*abantu*” , kanti igama eliningi liyi-“precedent” embi yesabizwana esisebunyeneni — liyimpikiswano yangempela, futhi yilona incwadi yami yokuqala engithembele kulo. Ngisacabanga ukuthi linamandla. Kodwa isiHebheru siyavumela ibizo elisesihlokwani sofuzo ukuthi lisebenze njengesisho esingaphambili, futhi noma ubani okutshela lokhu uxazulula lo mbuzo ukhuluma ngokweqile.

Nakhu engikukhulumayo, esigabeni esisodwa, ngakho akekho okufanele acabange ngakho:

Uhlelo lolimi lodwa luthanda inkosana. Isichazamazwi kanye nomongo kuthanda uMesiya. *I-Higbir* yisenzo esingalungile sokusayina isivumelwano kanye nesenzo esifanele sokuqinisa isivumelwano esikhona. *I-La-rabbim* yigama lesilulumagama leNceku. Ukuqeda umhlathshelo nomnikelo yilokho okushiwo amaHebheru - "*ngomnikelo owodwa uphelelise labo abangcwelisiwe kuze kube phakade*" - futhi kuyinto engavamile ukubiza umphik'ukristu, obezophazamisa imihlatshelo kunokuba ayigcwalise. Ngiyilinganisa kakhulu kunendlela yokusondelana. Omunye angayilinganisa ngenye indlela, futhi acabange ngokwethembeka.

(Isigaba 2 sesakhiwo sezihloko ezimbili — ukuhlolwa kokuqala nokwesibili kwenza lowo msebenzi futhi akukho okuncike ekuhunyushweni okuphikisanayo. Isigaba 3 sokuhlolwa isihloko sika-27a njengoMesiya: ukufundwa okuphikiswana ngakho ngokumelene neningi lamanje, okushiwo ngokusobala kunokuba kwethulwe njengokuxazululiwe. Ukuhlolwa kwesithathu yiSigaba 2 ku-NASB nomndeniso wayo, futhi akubambeleli ekuhunyushweni kwegama lokugcina yi-KJV.)

Lokho okwenziwayo nokunganqunywa yilokhu

Inquma ukuthi uDanieli 9:27 uqukethe izibalo ezimbili, okwanele ukuphula uhlaka lwesivumelwano seminyaka eyisikhombisa oluncike ekubeni khona kwaso.

Akuyona ngokwayo enquma ukuthi izingxenye zesonto lamashumi ayisikhombisa zenzeka nini. Lowo ngumsebenzi wesigaba esilandelayo - futhi kufanelekile ukusho ukuthi le mibuzo emibili iyahlukaniswa. Umfundi angamukela konke okukulesi sigaba kodwa abeke lonke isonto lamashumi ayisikhombisa esikhathini esizayo. Lokho ayengenakukwenza ukuqhubeka efunda ivesi 27 njengomuntu oyedwa osayinayo bese ephula isivumelwano, ngoba ivesi liqamba umdlali wesibili bese limgweba.

Igebe — into enzima kakhulu ukuyivikela kule ncwadi

Manje sesinakho konke ngaphandle kwengxenye eyenza lonke uhlaka lusebenze, ngakho-ke masilukhiphe .

Amasonto angamashumi ayisikhombisa ayiminyaka engu-490. Amashumi ayisithupha nesishiyagalolunye awo aqala ngo-458 BC kuya ku-AD 26 ngaphandle kokuphazamiseka. Isonto lamashumi ayisikhombisa liyiminyaka eyisikhombisa. Ivesi 27 lithi isivumelwano siqiniswa isonto elilodwa bese kwenzeka okuthile *phakathi nesonto* — iminyaka emithathu nengxenye.

Le ncwadi ithi lelo sonto liyinkonzo kaJesu, kusukela ngo-AD 26 kuya ku-AD 30 ayenza mathupha, futhi ingxenye yesibili isephambi kwethu, futhi kungokwethu,

ofakazi bakhe ababili, ukuba siyenze.

Okusho ukuthi igebe leminyaka engaba yizinkulungwane ezimbili lingaphakathi kwesikhathi seminyaka eyisikhombisa.

Kusho ngokucacile, ngoba umgxeki uzothi: ukuphazamiseka kuphindwe kane kunesiprofetho sonke asiphazamisayo. Iminyaka engamakhulu amane namashumi ayisishiyagalolunye, yamiswa njengeyunithi, inesikhala seminyaka eyizinkulungwane ezimbili kwezizikhombisa zokugcina zayo. Akukho lutho kuDaniyeli 9 olumemezela igebe elinjalo. Akukho vesi elishoyo *bese kubalwa kuzoma*.

Ngakho-ke nansi indaba, futhi ungayilinganisa.

Okokuqala: ivesi 24 liphoqa uhlobo oluthile lokungapheleli kuwo wonke umuntu. Noma ngabe wenzani ngesikhala, imigomo emithathu kweyisithupha enqunyiwe ayenzekanga. Umbono nesiprofetho akuvaliwe. Okungcwele kakhulu akugcotshwanga. Noma ubani othi amasonto angamashumi ayisikhombisa aqedwa ngekhulu lokuqala kufanele achaze ukuthi injongo enqunyiwe iqedwe kanjani ngengxenye yesithathu yenhloso yayo evelele. Indaba engaqedwanga akuyona into engiyisungulile; isesembhalweni, futhi konke okufundwayo kufanele kuchaze lokho. Umbuzo uwukuthi kuphela *lapho* ukungapheleli kuhlezi khona.

Okwesibili: umbhalo uhlukanisa amasonto ngokwawo. UNkulunkulu akashongo ukuthi “amasonto angamashumi ayisikhombisa.” Wathi amasonto ayisikhombisa, namasonto angamashumi ayisithupha nambili, wabe esephatha elokugcina ngokwehlukana ngevesi elilodwa. Isikhathi esisodwa esiqhubekayo asidingi ukulethwa ngezingcezu ezintathu. Ukuhlukanisa kusevesini 25 ngaphambi kokuba noma yimuphi umhumushi akuthinte.

Okwesithathu: lesi siprofetho sikhuluma ngokusobala ngabantu abathile kanye nomuzi othile. “*Amasonto angamashumi ayisikhombisa anqunyelwe abantu bakho nomuzi wakho ongcwele.*” Hhayi umhlaba wonke. Ku-Israyeli neJerusalema. Iwashi elinqunyelwe isizwe okungenani liyaqondakala njengewashi elima lapho ukusebenza kukaNkulunkulu kuphendukela kwenye indawo - futhi iTestamente Elisha lichaza ngqo ukuguquka okunjalo, lapho abeZizwe bexhunyelwa kanye nokuqina okuyingxenye ku-Israyeli “*kuze kufike ukugcwala kwezizwe.*” Kungakhathaliseki ukuthi uyalwamukela lolo hlaka noma cha, akuyona into esungulwe ngokungahleliwe eyenzelwe ukusindisa uDaniyeli; yindaba kaPawulu uqobo lwesikhathi esikuso.

Okwesine, futhi yilokhu engizokugcina: UJesu wabonisa igebe elingaphawulwanga ngaphakathi komusho wesiprofetho, futhi wakwenza ngamabomu.

Esinagogeni laseNazaretha wanikezwa u-Isaya wafunda lokhu:

*“UMoya weNkosi uphezu kwami, ngokuba ingigcobile ukuba ngishumaye ivangeli kwabampofu. Ingithumile ukumemezela ukukhululwa kwabathunjiweyo, nokubona kwabayizimpumputhe, nokukhulula abacindezelweyo, nokumemezela **umnyaka omuhle weNkosi.**” — Luka 4:18-19*

ULuka uthi, *“Wayivala incwadi, wayibuyisela esikhonzini, wahlala phansi” — wathi kubo: “Namuhla lo mbhalo ugqwalisekile ezindlebeni zenu.”*

Wama phakathi nomusho. Nansi incwadi ka-Isaya 61:2 ephelele, lapho evala khona umqulu ophawulwe ngokuthi:

*“Ukumemezela unyaka omuhle weNkosi ← **Umi lapha** kanye nosuku lokuphindisela lukaNkulunkulu wethu; ukududuza bonke abalilayo.”*

Ivesi elilodwa. Izigaba ezintathu. Wafunda elokuqala, wabatshela ukuthi ligqwalisekile ngalolo suku, wahlala phansi ngaphambi kwelesibili - futhi usuku lokuphindisela alukafiki.

Leso igebe okungenani leminyaka eyizinkulungwane ezimbili eliwela phakathi kwezigatshana ezimbili zevesi elilodwa, elingaphawulwa lutho ngesiHebheru. Siyazi ukuthi likhona ngoba iNkosi yayeka ukufunda yahlala phansi.

Ngakho-ke ukuphikisa okuthi *“isiprofetho asisebenzi ngaleyo ndlela”* kunempendulo, futhi impendulo iwukuthi uJesu wakufunda ngaleyo ndlela emphakathini watshela ibandla ukuthi usanda kugqwalisa ingxenye yokuqala yomusho ingxenye yesibili yawo isabonakala. Uma igebe lingawela phakathi kwezigaba ezimbili zevesi elilodwa, lingawela phakathi kwezingxenye ezimbili zesonto elilodwa.

Lokho okungakwenzi lokho. Kubonisa ukuthi kukhona igebe elingenzeka ezincwadini zesiprofetho; akubonisi ukuthi *leli* gebe lingokoqobo, noma ukuthi liyiminyaka eyizinkulungwane ezimbili, noma ukuthi liphela ngo-2027. U-Isaya 61 wenza ukuphikisa kube yinto engapheli. Akukwenzi kube yiqiniso.

(Isigaba 3 Igebe litholakala emigomweni engakaqedwa yevesi 24 futhi livikelwe yisibonelo. Akushiwo kuDaniyeli. Uma lokho kungakwanelisi, uphendula ngendlela efanele ebufakazini - lokhu kuyisinqumo, futhi angikaze ngikugqoke njenganoma yini enye.)

Into eyodwa ehlukana inguqulo yale ncwadi yegebe kohlobo olungacacile. **Ineziphetho.** Igebe liqala ngePhasika AD 30 kuya ku-27 Ephreli, 2027. Leso isimangalo esinezinsuku ezimbili, futhi esinye sazo siseduze ngokwanele ukuba singabi nephutha emphakathini phakathi nonyaka. Ithiyori yegebe engahlolwa uhlobo oluhlukile lwento ethiyori yegebe emane imunce noma yini evezwa

umlando.

Lokho iSahluko 8 esisinika kona

- Isikhombisa ezingamashumi ayisikhombisa ziyiminyaka engu-490, kanti isikhombisa ziyiminyaka. (*Isigaba 2 - isivumelwano sesiHebheru, nesicishe sibe yindawo yonke.*)
- Kunemigomo eyisithupha enqunyiwe ngaleso sikhathi; emithathu ngokungangabazeki ifezekile, eyodwa ingaphikiswana ngayo, emibili ngokusobala ayifezekanga. **Ukulandelana akukapheli kunoma yikuphi ukufundwa.** (*Isigaba 2.*)
- Lesi simemezelo siwukuthunywa kuka-Aritahishashita ku-Ezra, ngo-458 BC. (*Isigaba 2, kanye no-457 BC okuyindlela ehlukile ephilayo — Isithasiselo E.*)
- 458 BC + iminyaka engu-483 = AD 26. (*Izibalo zeSigaba 1 zisekelwe osukwini lwesinqumo seSigaba 2 ngenhla - shintsha isinqumo bese isamba sihamba naso.*)
- Ukuthi u-AD 26 futhi unyaka wokugcotshwa eJordani. (*Isigaba 3, futhi ngokwehlukana: kuncike ekubalweni kokubusa okuncane konyaka weshumi nanhlanu kaTiberius, okushiwo eSahlukeni 7 futhi lapha. Izibalo kanye nokuhlonza kuyizimangalo ezimbili futhi ziyahluleka ngokuzimela.*)
- Ngemva kwamasonto angamashumi ayisithupha nambili — hhayi ku— kuvumela iminyaka emithathu nengxenywe kusukela ekugcotshweni kuya esiphambanweni. **Inombolo inembile; isixhumi asikaze sibe yisilinganiso.** (*Isigaba 2.*)
- UDaniyeli 9:27 uqukethe abantu ababili, hhayi oyedwa - isihloko esisha esisebenzayo siqanjwe engxenyeni yesibili. (*Isigaba 2.*) Ukuthi umuntu wesibili yindoda okubhujiswa kuyo okunqunyiwe yiSigaba 2 ku-NASB nomndenani wayo, futhi akabambeleli ekuhunyushweni kweNkosi uJames kwegama lokugcina levesi.
- Isivumelwano *siyaqiniswa* , asinqunywanga. UMesiya uqinisekisa isivumelwano esikhona nabaningi; Akasayini isivumelwano seminyaka eyisikhombisa. (*Isigaba 3, kanye nokufundwa kwale ncwadi ngokumelene neningi lamanje.*)
- Inkosana eyayinabantu bayo ababhubhisa umuzi yayingeyekhulu lokuqala — uThithu noma iNkosi eyayisahlulela. Akuyona into esazokwenzeka esikhathini esizayo. (*Isigaba 3, futhi impikiswano ayixhomekile kulokho.*)
- Iminyaka emithathu nesigamu yesonto lama-70 ayikakagcinwa.

(Isigaba 3 - igebe.)

Ingxenye esele yencwadi imayelana nokuthi leyo minyaka emithathu nengxenye iqala nini.

INGXENYE IV — UKUHLANGANISA

Amanye amawashi amabili, kanye nokuhlolwa kwenani lezivumelwano ezine.

Isahluko 9 — Amawashi Amane, Unyaka Owodwa

Amawashi amabili abelokhu esebenza kusukela kuSahluko 6. Lesi sahluko siqala amanye amabili, bese senza into iningi lezincwadi zalolu hlobo elingakaze liyenze: sibuzwa ukuthi zingakanani izivumelwano ezine ezibaluleke kakhulu uma ubheka ukuthi ngayinye ithola kuphi izingxenye zayo.

Inguqulo emfushane, ukuze wazi ukuthi siphelelaphi. **Amawashi amabili kulawa amane abaluleke kakhulu. Elinye libaluleke kakhulu. Elinye libuthakathaka kakhulu kule ncwadi futhi ngizolibeka endaweni yokugcina mina kunokuvumela umbuyekezi angenzele lona.**

Lapho sesikhona kakade

Kusukela kuZahluko 6 no-7, kafushane:

U-Israyeli. UHezekeli 4 unikeza iminyaka engu-390. Ziya phambili kusukela ekuvinjezelweni kwe-Asiriya okwahluleka ngo-701 BC futhi ziyaphela ngo-311 BC ngaphandle kokuphenduka. ULevitikusi 26 uphinda umusho ngesikhombisa. $390 \times 7 = 2730$, zikhonzwe kusukela ekuvinjezelweni. **701 BC + 2730 = AD 2030.**

UJuda. UHezekeli 4 unikeza iminyaka engama-40. Baqala kusukela ekubethelweni ngo-AD 30 kuze kube sekuvinjezelweni kuka-AD 70 ngaphandle kokuphenduka. ULevitikusi 26 uyaphindaphindeka, bese uyaphindaphindeka futhi. $40 \times 7^2 = 1960$, bakhonzwa phambili kusukela ekuvinjezelweni. **AD 70 + 1960 = AD 2030.**

Manje ezinye ezimbili.

Iwashi lesithathu — izinsuku ezimbili, namaJubili angamashumi amane

UHoseya ukhulumela abantu abahlulelwe abangakaphenduki:

“Wozani, masibuyele kuJehova. Ngokuba usidabulile, kodwa uzosiphulukisa; usilimazile, kodwa uzosibopha. Uzosiphilisa ngemva kwezinsuku ezimbili; uzosivusa ngosuku lwesithathu, ukuze siphile phambi kwakhe.” — Hoseya 6:1-2

Izinsuku ezimbili, bese kuba ezesithathu. Funda njengezinsuku ezivamile, isaga mayelana nokululama okusheshayo, futhi lokho kuyisifundo esisemthethweni.

Uma ubheka ngokwesiprofetho, kuyisikhathi eside - futhi uPetru unikeza izinga lokuguqulwa elenza kube yinto eyodwa:

“Kodwa leli qiniso elilodwa ningalikhohlwa, bathandekayo, ukuthi eNkosini usuku olulodwa lufana neminyaka eyinkulungwane, neminyaka eyinkulungwane ifana nosuku olulodwa.” — 2 Petru 3:8.

Izinsuku ezimbili ziyiminyaka eyizinkulungwane ezimbili. Ukudabuka kwaqala lapho isizwe senqaba uMesiya waso futhi indlu yaso ishiywa ingenalutho; ukuvuselelwa kuza eminyakeni eyizinkulungwane ezimbili kamuva, bese kulandela usuku lwesithathu - iminyaka eyinkulungwane.

Iminyaka engu-30 AD + 2000 = 2030 AD.

Kukhona indlela yesibili yokubala ubude obufanayo obufika ngendlela efanayo, futhi kufanelekile umusho ngoba wakhiwe ngeTorah hhayi ngesaga. ULevitikusi 25 ubeka iJubili eminyakeni engamashumi amahlanu — imijikelezo yeminyaka yesabatha eyisikhombisa bese kuba eyeshumi nanhlanu, lapho izikweletu zisulwa khona, izigqila zikhululwe, futhi umhlaba ubuyiselwe kumnikazi wawo wokuqala. AmaJubili angamashumi amane ayiminyaka eyizinkulungwane ezimbili, kanti amashumi amane ayinombolo yemiBhalo yesikhathi sokuhlolwa.

Iminyaka eyizinkulungwane ezimbili yokuhlolwa, ephetha ngokukhululwa kwalokho okwalahlwa. Yilokho okushiwo yiJubili. Kungakhathaliseki ukuthi ufika enanini ezinsukwini ezimbili zikaHoseya noma kumaJubili angamashumi amane, ufika ku-2030.

(Isigaba 3. Ukufundwa kukaHoseya usuku nosuku lwenkulungwane kuyinto yokubhala, akushiwongo. Umugqa kaPetru umayelana nobuhlobo bukaNkulunkulu nesikhathi, hhayi indandatho yokuqopha, futhi abafundi abaqaphelayo bawusebenzisa ngokucophelela kakhulu kunami lapha. Leli washu liyimpikiswano evela kuphethini, futhi ngilibamba ngokukhululekile kunamabili angaphambi kwalo.)

Iwashi lesine — isizukulwane, kanye nokuphikisa engizokwenza ngenxa yenu

UJesu, ngemva komfanekiso womkhiwane:

“Ngqiqinisile ngithi kini, lesi sizukulwane asisoze sadlula zingakenzeki zonke lezi zinto.”
—Mathewu 24:34

Nobude besizukulwane, kusukela ehubo likaMose:

“Ngokuqondene nezinsuku zokuphila kwethu, ziyiminyaka engamashumi ayisikhombisa, noma uma zinamandla, ziyiminyaka engamashumi ayisishiyagalombili.” —IHubo 90:10

Ngakho-ke: isenzakalo esithile siqala isizukulwane, futhi eminyakeni engamashumi ayisishiyagalombili kamuva isizukulwane esisibonile asikadluli.

Isenzakalo esisetshenziswa yile ncwadi akusona esisetshenziswa kakhulu othisha. Ngomhlaka **-23 Januwari 1950** , i-Knesset yavota ngo-60 kwabangu-2 ukumemezela iJerusalema njengenhloko-dolobha yakwa-Israyeli.

1950 + 80 = AD 2030.

Manje, ngaphambi kokuba uphakamise lokhu, nansi impikiswano, futhi inamandla.

Bonke abanye basebenzisa u-1948. U-Israyeli wazalwa kabusha njengesizwe ngomhlaka-14 Meyi 1948, futhi uma kukhona isenzakalo sanamuhla esaqala isizukulwane esingokwesiprofetho, lokho kusobala. Futhi u-1948 awunikezi u-2030. Unikeza u-2028.

Okubi kakhulu kunalokho. Ake ngibeke yonke igradi ekhasini, kufaka phakathi amaseli angihlazisayo:

Umcimbi wokuqala	+	iminyaka+ iminyaka engama-70 engama-80
U-Israyeli wazalwa kabusha — 14 Meyi 1948	2018 · kakade	sekudlulile 2028
I-Knesset imemezela iJerusalema inhloko-dolobha — 23 Januwari 1950	2020 · kakade	sekudlulile 2030
IJerusalema liphinde lahlanganiswa — ngoJuni 1967	2037	2047

Izinhlanganisela eziyisithupha ezingenzeka. Enye yazo ikhiqiza u-2030, futhi yiyona le ncwadi eyisebenzisayo.

Leyo yinto eyodwa esengozini kakhulu kule ncwadi, futhi ayikho impendulo ehlananiphile kuyo. Zombili izinketho zamahhala — yisiphi isenzakalo, nokuthi

yisiphi phakathi kwezikhathi ezimbili zokuphila kwehubo — okufanele zingiwela, futhi ziyangiwela. Uma bengikutshela ukuthi amathuba aphikisana nalokho ayephezulu kakhulu bengizobe ngikuthuka, ngoba incazelo enembile iwukuthi iwashi elinamapharamitha amabili lishaye ilitshe futhi kwakunezindlela eziyisithupha zokulibeka.

Ngingakunika izizathu zami, futhi ngifuna ubahlole ukuthi bacelwa ukuthi baphathe ini.

Kungani umuzi kunokuba kube yisizwe. Inkulumo Yeminqumo imayelana neJerusalem, hhayi ngokuba yisizwe. Abafundi babuza ngezakhiwo zethempeli. UJesu uphendula ngeJerusalem lizungezwe amabutho, futhi uLuka ubhala iwashi empeleni alibiza ngokuthi: *“IJerusalem liyonyathelwa phansi yiZizwe kuze kugcwaliseke izikhathi zeZizwe”* (Luka 21:24). Into elinganiswayo ukubusa kweZizwe phezu komuzi. Isizwe singazalwa kabusha ngenkathi inhloko-dolobha yaso ihlala ngaphansi kokuphathwa kwamanye amazwe - futhi ngo-1948 iJerusalem lalinjalo kanye, lihlukeni, iDolobha Elidala lisezandleni zaseJordani kanye nomphakathi wamazwe ngamazwe ucindezela ukuthi idolobha lenziwe libe yizwe lonke. Ivoti leKnesset ngoJanuwari 1950 kwaba yisenzo esaqeda umbuzo wokuthi kwakuyinhloko-dolobha kabani.

Kungani amashumi ayisishiyagalombili hhayi amashumi ayisikhombisa. IHubo 90 linikeza kokubili, futhi likunikeza njengohlu olunesimo esinamathiselwe: amashumi ayisikhombisa, *“noma uma kungenxa yamandla, amashumi ayisishiyagalombili.”* Amashumi ayisishiyagalombili umkhawulo wangaphandle. Ukufunda uMathewu 24:34 njengoba *kungasoze kwadlula* — isizukulwane sisekhona lapho kwenzeka — kuphikisa umngcele wangaphandle kunewangaphakathi. Uma uthatha amashumi ayisikhombisa bese isizukulwane sesidlulile kakade.

Lezo yizimpikiswano zangempela. Kusobala ukuthi futhi ziyizimpikiswano ezifika empendulweni engiyifunayo, futhi angizukuzenza sengathi ngabe ngizitholile ukube u-1950 kanye no-80 bakhiqize u-2041.

(Isigaba 3 Amapharamitha amabili amahhala, inhlanganisela eziyisithupha, ukushaya okukodwa.)

Ukuhlolwa kokuzimela — ingxenye izincwadi eziningi ezinjengalena ezingayifaki

Nansi umbuzo umfundi oqaphelayo okufanele awubuze. Ngiwubuza kuqala.

Ingabe lawa mawashi amane azimele ngempela?

Kubaluleke kakhulu. Ofakazi abane abazimele abavumelanayo banamandla. Ukulandisa okune okusukela emthonjeni owodwa akuzona nhlobo ofakazi abane — bangofakazi oyedwa ophindaphindwayo, futhi isivumelwano phakathi kwabo asikutsheli lutho.

Ngakho ake ngibeke lapho iwashi ngalinye lithola khona izingxenye zalo.

Iwashi	Umthombo wombhalo	I-anchor yomlando	Izinyathelo ezidingekayo	zokuhumusha
u-Israyeli	UHezekeli 4 · ULevitikusi 26	Ukuvinjezelwa kuka-701 BC	ukufunda kwesobunxele/kwesokudla · ukufunda isikhathi eside · ihange lokuvimbezela	
UJuda	UHezekeli 4 · ULevitikusi 26	Ukubethelwa esiphambanweni ngo-30 AD → Ukuvinjezelwa kuka-AD 70	ukufunda kwesobunxele/kwesokudla · ukufunda isikhathi eside · ihange lokuvimbezela · ukubala kukaTiberiyu	
Ijubili	Hoseya 6:2 · 2 Petru 3:8	Ukubethelwa esiphambanweni ngo-30 AD	ukufunda usuku lonke lweminyaka eyinkulungwane	
Isizukulwane	IHubo 90:10 · Mathewu 24:34	Ivoti lika-1950 Knesset	le-idolobha-hhayi-isizwe · amashumi ayisishiyagalombili-hhayi amashumi ayisikhombisa	

Manje funda ukugqagqana ngoba kuthathu futhi akuncane.

U-Israyeli noJuda babelana ngohlaka lwabo lonke. Bobabili bavela kuHezekeli 4, bobabili baphindaphindwa nguLevitikusi 26, futhi bobabili bancike ezinyathelweni ezintathu ezifanayo zokuhumusha. Ababona ofakazi ababili. **Bawuhlaka olulodwa olusetshenziswa kabili.**

UJuda newashi leJubili babelana ngehange. Bobabili baqala kusukela ekubethelweni ngo-AD 30. Uma lolo suku lungalungile - futhi iSahluko 7 sikutshelile ukuthi lusekelwe ekubalweni okuncane konyaka weshumi nanhlanu kaTiberius - khona-ke amabili kwamawashi amane ayahambisana.

Iwashi lesizukulwane kuphela elizimele ngokuphelele kwamanye. Futhi libuthakathaka kakhulu kulawa amane.

Lokho kuyiqoqo lamaqiniso angakhululekile futhi kuyalimaza kakhulu inkulumo ethi *amawashi amane azimele* . Ngisebenzise leyo nkulumo. Yayinamandla kakhulu, futhi ngiyayiyeka lapha.

Ngakho-ke kuyini ngempela ukuhlangana okubalulekile?

Ofakazi abangaphansi kwabane. Bangaphezu kokungabi nalutho. Nakhu okusindayo.

U-Israyeli noJuda banguhlaka olulodwa olusetshenziswa kabili — kodwa lezi zicelo ezimbili azihlanganisi lutho. Ubude bemisho obuhlukene, 390 no-40. Izikhombisi ezahlukeni zihlukene ngamakhulu ayisikhombisa eminyaka, ezisungulwe ezenzakalweni ezingahlobene ngezimpikiswano ezingahlobene. Izinombolo ezahlukeni zokuphindaphinda, okukodwa nambili. Amagama ahlukeni aphindaphindiwe, 2730 no-1960.

Lokho akubona ofakazi ababili beqiniso. Kuwukuhlola **ukuvumelana kohlaka** - futhi ukuhlola ukuvumelana kufanele into yangempela. Uma ukufundwa kwesobunxele/kwesokudla kukaHezekeli 4 bekungalungile, noma ukufundwa kwesikhathi kukaLevitikusi 26 bekungalungile, asikho isizathu sokuthi uhlaka kufanele lukhiqize unyaka ofanayo kabili kusuka kokufakwayo okuhlukile. Bekungenzeka ukuthi kukhiqize u-2030 no-1990. Bekungenzeka ukuthi kukhiqize u-2420 no-2030. Isahluko 7 sikukhombisile ukuthi kulula kangakanani, lapho ihange lisuswa.

Iwashi lejubili liyanezela kancane hhayi okuningi , ngoba lincike osukwini olufanayo lokubethelwa oluhambisana newashi likaJuda. Lokho elikufakayo *uhlobo oluhlukile* lokucabanga — oluhambisana nohlobo lwendlela hhayi olungokomthetho — olufika ngonyaka ofanayo. Ukuqinisekiswa okuvela emkhakheni ohlukile kuyazuzisa okuthile, kodwa akusona isampula sesibili.

Iwashi lokukhiqiza lengeza okuncane kakhulu , ngenxa yesizathu esichazwe ngenhla.

Ngakho-ke isitatimende esinembile sempikiswano asiwona *amawashi amane azimele wonke ayavumelana* . Yilokhu:

Uhlaka olulodwa, oluthathwe ezahlukeni ezimbili zeTorah nesiprofetho, olusetshenziswe kabili ngemibono ehluke ngokuphelele, luveza unyaka ofanayo zombili izikhathi — kanti eminye imigqa emibili yokucabanga, omunye owuhlobo kanye nomunye obuthakathaka, ifika endaweni efanayo.

Leso simangalo sibuthakathaka kunaleso esisesembozweni sangemuva sezincwadi

eziningi zeziprofetho. Futhi kuyiqiniso, futhi isimangalo esincane sangempela sihlala isikhathi eside kunesimangaliso esishiwo ngokweqile. Umfundi ohlola lesi sahluko uzothola ukuthi sengivele ngishilo okubi kakhulu.

Ukubeka ubufakazi bami ezingeni

Ngoba akuwona wonke amane afafele isisindo esifanayo, futhi ukusho kanjalo kuwusizo kakhulu kunethebula lemigqa emine elinganayo:

Iwashi	Amandla Kungani
1 u-Israyeli	enamandlIzinombolo ezinikezwe embhalweni, ziqinisekiswe a kakhulu kahle ngo-701 BC, azixhomekile ekubalweni kwezikhathi kweTestamente Elisha. Zimi noma ziwela kuHezekeli 4 noLevitikusi 26 kuphela.
2 UJuda	eqinile Uhlaka olufanayo, okufakiwe okuhluke ngokuphelele. Kwenziwe buthaka ngenxa yokuthembela kwayo ekubethelweni kwango-AD 30, okusekelwe ekucabangeni kwengcosana.
3 Ijubili	okulingenUhlobo oluhlukile lokucabanga olufinyelela onyakeni e ofanayo — kodwa olungokwesimo, nokwabelana ngesisekelo sikaJuda.
4 Isizukulwane	ubuthaka Amapharamitha amabili amahhala, izinhlanganisela eziyisithupha ezinokwenzeka, ukushaya okukodwa. Kufakiwe ukuze kuphelele, akuncikile kukho.

Uma izahluko 4 no-5 ziwela phansi, ezimbili eziphezulu ziyahlangana bese incwadi isiphelile. Uma ukubalwa kukaTiberius kwehluleka, kushintsha iwashi lesibili nelesithathu bese kusala u-Israyeli kuphela omi ngo-2030. Uma iwashi lesizukulwane lingalungile, akukho okunye okushintshayo.

Leso yisakhiwo sangempela sokuthembela, futhi manje ungangibamba kuso.

Lokho iSahluko 9 esininika kona

- Izinsuku ezimbili zikaHoseya kanye nosuku lukaPetru lweminyaka eyinkulungwane kunikeza iminyaka engu-2000 kusukela ekubethelweni. **AD 30 + 2000 = 2030.** (*Isigaba 3 — uhlobo.*)
- Amajubili angamashumi amane eminyaka engamashumi amahlanu yiwo lowo nyaka ka-2000, owafinyelelwa kuLevitikusi 25 esikhundleni salokho. (*Isigaba 3.*)
- Isizukulwane seminyaka engamashumi ayisishiyagalombili kusukela ekumemezelweni kweJerusalema yiKnesset njengenhloko-dolobha. **1950**

+ 80 = 2030. (*Isigaba 3 — izilungiselelo eziyisithupha ezingenzeka, ukushaya okukodwa, kanye negridi kuphrintiwe ngenhla.*)

- Amawashi amane **awawona ofakazi abane abazimele.** U-Israyeli noJuda babelana ngohlaka; uJuda newashi lejubili babelana nge-anchor; iwashi lesizukulwane kuphela elizimele. (*Kushiwo ngoba kuyiqiniso, futhi ngoba umfundi angakuthola noma kunjalo.*)
- Okusindile uhlaka olulodwa olusetshenziswa kabili ngezinhlalo ezahlukeni zokufaka ezifika kabili ngonyaka ofanayo, okuqinisekiswa ngokwesitayela. **Leyo yimpikiswano, eshiwo ngobukhulu bayo bangempela.**

Isahluko esilandelayo siyayeka ukubuza ukuthi yimuphi unyaka bese siqala ukubuza ukuthi yiluphi usuku.

Isahluko 10 — IPhasika lika-2030: Usuku Lokuphelelwa Yisikhathi

Kuze kube lapha incwadi ibilokhu iphikisana ngonyaka. Kusukela lapha iphikisana ngezinsuku, futhi izinga lobufakazi kufanele likhuphuke ngokufanele. Unyaka uyisisulu esikhulu. Usuku alulona. Lesi sahluko senza into eyodwa: sithatha iwashi likaJuda, eliphelelwa yisikhathi ngo-2030, futhi sibuzisa ukuthi liphelelwa kuphi ngo-2030.

Iwashi lalihlala lidla isidlo sakusihlwa

Buyela emuva endleleni isigwebo sikaJuda esalinganiswa ngayo.

Iminyaka engamashumi amane yayiqala kusukela ekubethelweni kuze kube sekuvinjezelweni - futhi zombili izinhlangothi zaleso sikhathi ziyiPhasika. UJesu wabethelwa esiphambanweni ngePhasika ngo-AD 30. UTitus wavala izindonga zaseJerusalema ngePhasika ngo-AD 70, lapho idolobha laligcwele abantu ababezohambela umkhosi, yingakho ukuvinjezelwa okwalandela kwaba yinhlekelele enkulu njengoba kwakunjalo.

Idili ngedili, iminyaka engamashumi amane. Akuyona into engiyibeke eceleni; yilokho okushiwo yilezi zenzakalo ezimbili.

Ngakho-ke lapho uLevitikusi 26 ephindaphinda umusho futhi isikhathi esiphindaphindiwe sikhishwa kusukela ekuvinjezelweni, sikhishwa kusukela ePhasikeni. Futhi eminyakeni engu-1960 kamuva siphela ngePhasika.

IPhasika AD 70 + iminyaka engu-1960 = IPhasika AD 2030.

Isahluko 7 sasungula unyaka. Lokho esingazange sikumise - futhi ngikuphawule ekhasini lokuqala lencwadi kunokuba ngikuyeke kudlule - ukuthi *yiluphi usuku lwenkathi yePhasika* . Lowo ngumsebenzi walesi sahluko, futhi kuyisinyathelo esengeziwe, hhayi umphumela wezibalo.

IPhasika liyisikhathi, hhayi usuku

Yilapho ukwelashwa okuningi kuba budedengu khona, ngakho ake ngichaze ngqo ukuthi iTorah ithini ngempela.

“Ngenyanga yokuqala, ngosuku lweshumi nane lwenyanga kusihlwa yiPhasika likaJehova. Khona-ke ngosuku lweshumi nanhlanu lwenyanga efanayo kukhona uMkhosi Wesinkwa Esingenamvubelo kuJehova; niyodla isinkwa esingenamvubelo izinsuku eziyisikhombisa. Ngosuku lokuqala niyoba nomhlangano ongcwele; ningasebenzi msebenzi. Kodwa niyonikela ngomnikelo womlilo kuJehova izinsuku eziyisikhombisa. Ngosuku lwesikhombisa niyoba nomhlangano ongcwele; ningasebenzi msebenzi.” — Levitikusi 23:5-8

Ngakho-ke isizini inesimo:

Usuku yokuqala	lwenyangaKuyini
14 Nisani	IPhasika — iwundlu elihlatshwa kusihlwa
15 Nisani	Isinkwa Esingenamvubelo siyaqala · umhlangano ongcwele
16–20 Nisani	izinsuku zokungenelela
21 Nisani	usuku lwesikhombisa lwesinkwa esingenamvubelo · umhlangano ongcwele

Izinsuku eziyisishiyagalombili kusukela ekuhlatshweni kwewundlu kuya emhlanganweni wokugcina. U-Eksodusi 12:16 unikeza uhlaka olufanayo: umhlangano ongcwele ngosuku lokuqala *“nomunye umhlangano ongcwele ngosuku lwesikhombisa.”* Isikhathi sonyaka sibekwe eceleni kuzo zombili izinhlangothi.

Ngakho-ke igama elithi “iPhasika lika-2030” lisho izinsuku eziyisishiyagalombili, hhayi elilodwa. Noma ubani okutshela isikhathi esingokwesiprofetho uphelelwa “ngePhasika” bese ekunikeza usuku olulodwa usuke ege isinyathelo. Nasi isinyathelo.

Kungani isigwebo siphela ekupheleni kwesizini, hhayi ekuqaleni

Umusho uyaphela uma usuqedile. Yilokho konke okushiwoyo emgqeni owodwa, kodwa kufanele umugqa ongaphezu kowodwa ngoba okunye akulona ubuwula.

Indaba yomhla ziyi-14 kuNisan — usuku okwabulawa ngalo iwundlu, usuku lokukhumbula kokubili ukubethelwa esiphambanweni kanye nokuqala kokuvinjezelwa — ukuthi usuku lapho iziphetho ezimbili zespani zifana khona ncamashi.

IPhasika kuya ePhasikeni, kusukela ngo-14 Nisan kuya ku-14 Nisan, kuyindlela ehlanzekile kakhulu yokubala idili kuya edilini. Uma ufuna impendulo eqondile, yilokho kuphela, futhi inikeza **umhla ziyi-17 kuMbaso 2030**.

Icala likaNisani 21 ukuthi into ebalwayo akuyona isikhumbuzo kodwa isikhathi sesijeziso, futhi isikhathi siphela ekupheleni kwaso.

Futhi kukhona okuthile okukhethekile ngosuku lwesikhombisa lwesinkwa esingenamvubelo okwenza kube ukuphela okufanele kwesigwebo sobugqila.

U-Israyeli waphuma eGibhithe ngomhlaka-15. Abazange bayeke ukuba sengozini ngomhlaka-15. UFaro washintsha umqondo wakhe, izinqola zabalandela, u-Israyeli wema evaleleke emanzini. Kwakungosuku lwesikhombisa lomkhosi — ngokubala kwamajuda isikhathi eside, umhlaka-21 Nisan — lapho ulwandle lwavuleka khona, u-Israyeli wadlula, futhi amanzi avala ibutho elalingemuva kwabo.

Usuku lweshumi nanhlanu usuku abaphuma ngalo. Usuku lwamashumi amabili nanye usuku amandla omcindezeli phezu kwabo aphela ngalo. Olunye usuku ukuhamba; olunye ukuphela kokuphishekela.

ImiBhalo iphawula owesibili ngomhlangano ongcwele wawo, okuyinto engavamile ukuyenza ekupheleni kwesonto elivamile.

Isigwebo esaqala ekuvinjezelweni futhi sithatha iminyaka engu-1960 asipheli ngosuku lokukhumbula ukufa kwewundlu. Siphela ngosuku iTorah eyalubeka eceleni ukuze iphawule ukuthi umbuso omdala awusenawo amandla.

(Isigaba 3. Lena impikiswano yokubhala, futhi i-typology uhlobo lwempikiswano oluthambile kakhulu kule ncwadi. Umfundi othanda uNisan 14 ngesizathu sokuthi ukubalwa kwedili kuya edilini kufanele kuhambisane nemigomo yalo ucabanga kahle, futhi umehluko phakathi kwethu yizinsuku eziyisikhombisa.)

Usuku

Manje amakhalenda, futhi awavumelani kahle.

14 Nisani (iPhasika)

21 Nisan (usuku
lokugcina luka
Isinkwa
Esingenamvubelo)

Ukuqapha — the Ikhhalenda le-M2030	16 Ephreli 2030	23 Ephreli 2030
Ikhhalenda elilungisiwe	likarabi17 Ephreli 2030	24 Ephreli 2030

Usuku olulodwa luhlukene. Isahluko 2 sachaza ukuthi kungani amakhhalenda amabili ehlukana nokuthi kungakanani phakathi kuka-2025 no-2030; intwasahlobo ka-2030 ingenye yeminyaka lapho igebe liwusuku olulodwa.

Le ncwadi isebenzisa umhla zingama-24 kuMbaso 2030 — umhla zingama-21 kuNisani ekhhalendeni lamaRabi elihleliwe.

Lokhu akusikho ukuguquguquka kokukhetha okungabikezelwa. Incwadi ilandela ikhhalenda lokugubha yonke indawo, futhi ikhhalenda lokugubha libeka usuku lokugcina lwesinkwa esingenamvubelo ngomhlaka-23 Ephreli. Ukusebenzisa usuku lorabi lapha kuyindlela yokusuka, futhi isizathu siyasebenza kunokuba sibe nezimiso: usuku lorabi yilolo izwe lamaJuda elizolugcina ngo-2030, futhi umusho okuxoxwa ngawo ungokajuda. Usuku oluphela ngosuku indlu yakwaJuda egubha ngalo umkhosi luyisibalo esifanele sesigwebo esidluliselwe endlini yakwaJuda.

Lokho kuyimpikiswano evela ekuzilolongeni, hhayi endleleni, futhi kufanele uyilinganise kanjalo. **Uma ukhetha umhla zingama-23 kuMbaso, isikhathi sokuya ku-Yom Teruah siba yizinsuku eziyi-158 kunezinsuku eziyi-157, futhi akukho okunye encwadini okuhambayo.**

Inothi ngonyaka wamaHebheru njengoba kulula ukuphutha futhi umsebenzi wami wangaphambilini wenza kanjalo. IPhasika lika -2030 liwela ngo- **5790** . Amadili asekwinda ka-2030 — uYom Teruah noYom Kippur — liwela ngo-5791, ngoba unyaka womphakathi wamaHebheru uphenduka ngoTishri, phakathi kwawo. Intwasahlobo ka-5791 yiPhasika lika-2031. Lapho le ncwadi ibhekisela onyakeni ka-6001 kusukela ku-Adamu oqala ngoTishri ka-2030, lokho kubalwa okuhlukile kweminyaka yokudala futhi lokhu okubili akukaze kuhlenganiswe.

Okuphelelwa yisikhathi, nalokho okuphelelwa yisikhathi

Ukucaciswa okukodwa ngaphambi kwesahluko esilandelayo, ngoba ulimi lokuphelelwa yisikhathi lungafundwa njengokungaphezu kwalokho olukushoyo.

Uma isigwebo sikaJuda siphela ngomhlaka-24 Ephreli 2030, **lokho akusikho ukubuya kukaKristu**. Kuwukuphela kwesikhathi sesijeziso. Izinsuku ezingu-1260 zosizi zisaqhubeka - zaqala ngomhlaka-27 Ephreli 2027 futhi azipheli kuze kube ngu-Okthoba. Umhlaba awushintshi ngomhlaka-24 Ephreli 2030 ngaphandle

kokuthi uphawula ukuqala okusheshayo kwezinyanga ezinhlanu zamaJuda zokujeziswa kokulunywa yizifebe kuze kube yilapho ngamunye emukela uJesu njengoMesiya neNkosi.

Okuphetha ngalo musho: igama eliphindaphindiwe likaHezekeli 4 noLevitikusi 26, liphelele, kungekho lutho olusele olukweletwayo.

Bese kuba isAmbulo 9:5 sinikeza izinyanga ezinhlanu.

Lokho iSahluko 10 esisinika kona

- Iwashi likaJuda laligijima ngedili — ukubethelwa esiphambanweni ngePhasika AD 30, ukuvinjezelwa ngePhasika AD 70. (*Isigaba 2.*)
- Isikhathi esiphindaphindiwe, esikhonzwe kusukela ekuvinjezelweni, ngakho-ke siphela ngePhasika. **IPhasika AD 70 + 1960 = IPhasika 2030.** (*Izibalo zeSigaba 1 ku-anchor yeSigaba 3 seSahluko 7.*)
- IPhasika liyinkathi yezinsuku eziyisishiyagalombili, kusukela ngo-14 Nisan kuya ku-21 Nisan, ehlanganiswe yimihlangano emibili engcwele. (*Isigaba 2 - Levitikusi 23:5-8, Eksodusi 12:16.*)
- Isigwebo siphela ekupheleni kwesizini, umhla zingama-21 kuNisan — usuku ulwandle olwavala ngalo ibutho elalibalandela kanye nokuphela kwesimangalo samandla amadala. (*Isigaba sesi-3 — uhlobo. Usuku lwe-14 kuNisan luyindlela ehlukile enengqondo futhi lunikeza umhla ziyi-17 kuMbasa 2030.*)
- **21 Nisani 5790 = 24 Ephreli 2030** ekhalendeni likarabi elihleliwe; 23 Ephreli ekhalendeni lokubuka. Incwadi isebenzisa 24 Ephreli, futhi isizathu siwukufaneleka hhayi indlela. (*Isigaba 2 ekuguqulweni, Isigaba 3 ekukhethweni.*)
- Akukho okunye okuphela ngalolo suku. Izinsuku ezingu-1260 ziqhubeka kuze kube ngu-Okthoba. (*Ukucaciswa.*)

Ngemva kwezinyanga ezinhlanu kuba uYom Teruah. Isahluko esilandelayo siyabala.

INGXENYE V — KUSUKA NGONYAKA KUYA SUKWINI

Umugqa wesikhathi omncane: izinyanga ezinhlanu, ukubalwa okune, amadili ayisikhombisa.

Isahluko 11 — Izinyanga Ezinhlalu

Isigwebo sikajuda siphela ngomhlaka-24 Ephreli 2030. INkosi iyabuya ngo-Yom Teruah, kusihlwa ngomhlaka-27-28 Septhemba 2030. Phakathi kwalezo zinsuku ezimbili kukhona ifasitela, futhi isAmbulo 9:5 siyalinganisa.

“Futhi abavunyelwanga ukubulala muntu, kodwa ukuhlushwa izinyanga ezinhlanu; futhi ukuhlushwa kwabo kwakunjengokuhlushwa kukafezela lapho eluma umuntu. Futhi ngalezo zinsuku abantu bayofuna ukufa kodwa ngeke bakuthole; bayofisa ukufa, kodwa ukufa kuyababalekela.” — IsAmbulo 9:5-6

Izinyanga ezinhlanu. Isigwebo siphela ngo-Ephreli; iNkosi ibuye ezinyangeni ezinhlanu kamuva.

Yileyo ndlela engikufundise ngayo, futhi cishe ilungile, futhi igama elithi *cishe* yilona elibangela lesi sahluko ukuba khona.

Bala

Kusukela	Ku-	Izinsuku, okubandakanya konke
24 Ephreli 2030 Nisan	2127 September 2030 Yom Teruah	olwandulela u- 157

Izinsuku eziyikhulu namashumi amahlanu nesikhombisa.

Manje, izinyanga ezinhlanu zinde kangakanani? Kuncike enyangeni, ngakho-ke thatha yonke impendulo enengqondo:

Ukubala	Izinsuku
Izinyanga ezinhlanu zezinsuku ezingama-30	150
Izinyanga ezinhlanu zenyanga (izinsuku ezingu-29.53)	~148
Izinyanga ezinhlanu zekhalenda, kusukela mhla zingama-24153 kuMbasa kuya kumhla zingama-24 kuMandulo	
Ifasitela langempela	157

Ukubalwa ngakunye “kwezinyanga ezinhlanu” akufiki ezingeni elifanele, phakathi kwezinsuku ezine neziyisishiyagalolunye.

Isilingo lapha sikhulu kakhulu futhi ngifuna ukusisho ngaphambi kokuba ngimelane naso. Igebe lincane. Ngingabhala *cishe izinyanga ezinhlanu* futhi akekho umfundi enkulungwaneni ongabhala izinombolo.

Kodwa le ncwadi ikucele eSahlukweni 1 ukuthi uhlole inani ngalinye, kanti incwadi ebuzayo engakwazi ukuzungeza lapho ukuzungeza kulula. Izinsuku eziyisikhombisa ziyizinsuku eziyisikhombisa.

Impendulo engeke iphumelele

Ukuphunyuka okusobala kusho ukuthi “izinyanga ezinhlanu” yisifanekiso esiyindilinga—ukuthi uNkulunkulu wakhuluma ngakho futhi akufanele simcindezele ukuba athole ukunemba angazange akunikeze.

Kukhona okuthile okulungile kulokho, futhi ngizobuyela kukho. Kodwa njengempendulo yale nkinga iyehluleka, futhi iyehluleka kakhulu.

Uma “izinyanga ezinhlanu” zingamunca iphutha lezinsuku eziyisikhombisa, “nezinsuku eziyi-1260” zingamunca. Futhi lonke uhla lwesikhathi lwesahluko esilandelayo luncike ekutheni u-1260 ube usuku oluqondile. Ngesikhathi nginika inombolo eyodwa yesiprofetho ukunwebeka, ngiyinike bonke, futhi uMashi 2027 uyahamba kancane. Lokho kuyintengo ephezulu kakhulu yezinsuku eziyisikhombisa.

Futhi uJohane akawuqedi. Lena yingxenye eqeda konke, futhi ixazululwe ngombhalo wakhe.

UJohn unikeza isikhathi esifanayo kabili, ngamayunithi amabili ahlukene:

“...bayakunyathela phansi umuzi ongcwele izinyanga ezingamashumi amane nambili .” — IsAmbulo 11:2 “...bayakuprofetha izinsuku eziyishumi nambili namakhulu ayisithupha .” — IsAmbulo 11:3 “...yakondliwa izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha .” — IsAmbulo 12:6 “... yanikwa igunya lokusebenza izinyanga ezingamashumi amane nambili .” — IsAmbulo 13:5

Izinyanga ezingamashumi amane nambili. Izinsuku ezingamakhulu amabili namashumi ayisithupha. Iminyaka emithathu nengxenye efanayo, inikezwe zombili izindlela, izahluko zihlukene.

$$42 \times 30 = 1260.$$

Kunjalo impela. Hhayi cishe. **Izinyanga zikaJohane ziyizinyanga zezinsuku**

ezingamashumi amathathu, futhi isimo sakhe esiyindilinga kanye nesimo sakhe esiqondile kuyavumelana nosuku. Ungumlobi oye wabonisa, encwadini yakhe, ukuthi uma enikeza inani ngezinyanga liguquka libe yizinsuku ezingenayo insalela.

Ngakho-ke ekusetshenzisweni kukaJohane, izinyanga ezinhlanu ziyizinsuku **ezingu-150** . Hhayi “cishe ezingu-157.” Ikhulu namashumi amahlanu, ngokunembile, ngokwezibalo azinikezayo yena ngokwakhe.

Okusho ukuthi igebe lezinsuku eziyisikhombisa alilona iphutha lokuzungeza. Liwumehluko wangempela phakathi kwezinombolo ezimbili zangempela, futhi lisitshela okuthile.

Lokho okusitshela khona

Funda isAmbulo 9:5 futhi, kancane kancane, bese uqaphela ukuthi sithini ngempela.

"Futhi babengavunyelwe ukubulala muntu, kodwa ukuhlushwa izinyanga ezinhlanu."

Leso yisititimende mayelana **nokuthi ukuhlushwa kuthatha isikhathi esingakanani** . Kungumkhawulo obekwe ezintethe — bangase bahluphe, bangase bangabulali, futhi ilayisensi yabo isebenza izinyanga ezinhlanu.

Akusikho isitatimende sokuthi iNkosi iyabuya ekupheleni kwezinyanga ezinhlanu. Akukaze kusho lokho. Bengifunda ubude besenzakalo njengokungathi silinganisa ifasitela, futhi lezo yizinto ezihlukile.

Ifasitela liyizinsuku ezingu-157. Ukuhlupheka kuyizinsuku ezingu-150. Ukuhlupheka kuhlala ngaphakathi kwefasitela.

Akukho okumele kulinganiswe, kwelulwe noma kuxoliswe ngakho. Inombolo yayinjalo kusukela ekuqaleni; bengimane ngiyicela ukuthi ilinganise into engayilinganisi.

Kuphi ngaphakathi kwefasitela?

ImiBhalo ayisho, futhi angizukusungula indawo.

Ngabheka. Uma izinsuku ezingu-150 zisukela osukwini umusho ophela ngalo, ziphela ngomhlaka-21 Septhemba 2030, izinsuku eziyisithupha ngaphambi kweYom Teruah. Uma ziphela ngendlela yokuthi ziphele eYom Teruah, ziqala ngomhlaka-30 Ephreli 2030, izinsuku eziyisithupha ngemva kokuphela komusho. Azikho kulezo zinsuku eziyidili. Azikho eziphawulwe nganoma iyiphi indlela.

Akukho mbhalo ongasetshenziswa ukulengisa indawo, futhi uma ngingakhetha eyodwa kungaba ukuhlobisa kunokuba kube yi-exegesis.

Ngakho-ke: ifasitela lezinsuku ezingu-157, eliqukethe izinsuku ezingu-150 zokuhlushwa, elibekwe ngaphakathi kwalo ngolwazi esingenalo.

Ngingathanda ukushiya isikhala emgqeni wesikhathi oshiywa yimiBhalo kunokusigcwalisa ngento engiyiqambile. Uma lokho kunganeliseki, akwanelisi ngendlela efanele.

Izinyanga ezinhlanu ziyini

Uma izibalo sezilungisiwe, into esemqoka ibalulekile, ngoba kulula ukufunda isAmbulo 9 njengokwesabeka nje bese uphuthelwa okungavamile ngaso.

Izinkumbi zinikwa amandla *“njengoba ofezela bomhlaba benamandla.”* Bese kubekwa imingcele emibili phezu kwazo. Azivunyelwe ukuthinta utshani noma yini eluhlaza. Futhi—umkhawulo obalulekile— *“azivunyelwe ukubulala muntu.”*

Isahlulelo esivinjelwe ngokusobala ukubulala asisona isijeziso. Siyisimangalo.

Abantu *“bayofuna ukufa kodwa ngeke bakuthole.”* Yonke indlela yokungena ivaliwe ngaphandle kweyodwa. Lokho kuyinto embi kakhulu ukuyifunda futhi akuyona imbubhiso; yisikhathi lapho abangaphenduki bebanjwa khona, beqaphela, bengakwazi ukubalekela ukufa, nomnyango wokuphenduka usavuliwe.

URhobowamu unikeza isithombe umthombo waso. Lapho u-Israyeli ecela inkosi entsha ukuba ilula ijoka likayise, yaphendula:

“Ubaba wanishaya ngeziswebhu, kodwa mina ngizonishaya ngezifebe.” —1 AmaKhosi 12:11

URhobowamu wakusho lokhu njengokuqhosha futhi kwahlukanisa umbuso — isenzakalo esadala izindlu ezimbili ezimisho yazo yonke le ncwadi ibilokhu ibala. Yeka ukuthi inkosi esencane eqhoshayo yasongela kanjani, iNkosi izokwenza ngempela, futhi izokwenza hhayi ukubhubhisa kodwa ukuxosha.

Izinyanga ezinhlanu zofezela, futhi kungekho mvume yokubulala. **Isihe kuleso sigaba yingxenye engekho ocaphuna.**

Lokho iSahluko 11 esisinika kona

- Isikhathi sokuphela kwesigwebo sikaJuda kuYom Teruah **siyizinsuku ezingu-157** . (*Isigaba 1*)
— *yibale.*)

- Umbhalo kaJohn uqobo ubeka inyanga yakhe ezinsukwini ezingamashumi amathathu: izinyanga ezingu-42 nezinsuku ezingu-1260, ezinikezwe isikhathi esifanayo, kanye no- $42 \times 30 = 1260$ ngqo. **Izinyanga ezinhlanu ekusetshenzisweni kuKaJohn ziyizinsuku ezingu-150.** (*Isigaba 2.*)
- Ngakho-ke isAmbulo 9:5 **asikali ifasitela** . Sisho ukuthi izinkumbi zivunyelwe isikhathi esingakanani ukuhlupha. (*Isigaba 2 - yilokhu okushiwo umusho.*)
- Izinsuku ezingu-150 zingaphakathi kwefasitela lezinsuku ezingu-157. **ImiBhalo ayisho ukuthi kuphi ngaphakathi kwalo, futhi le ncwadi ayiqageli.** (*Umkhawulo oshiwo.*)
- Ukuhlushwa kwenqatshelwe ngokusobala ukubulala. Kuyisibizo, hhayi ukubulawa - ofezela uRehobowamu ayezigqaja ngabo, abasetshenziswa nguNkulunkulu ukuqhubezela abantu ekuphendukeni ngenkathi umnyango uvulekile. (*Isigaba 3 - ukufunda, hhayi izibalo.*)
- **Akukho lutho olwaluyindilinga.** Inombolo yayiqondile; iphutha kwakungelami, ngokuyicela ukuthi ilinganise into engalungile.

Isahluko 12 — 1290 • 1260 • 1250 • 1335

Izinombolo ezine, ezivela kubabhali ababili, ezihlukene ngeminyaka engamakhulu ayisithupha. Lesi sahluko sihlanganisa zonke ezine futhi sibonisa ukuthi zifika kuphi.

Iphinde iqukethe ubufakazi obuqinile kakhulu obungaphakathi encwadini — umphumela uhlelo olungakhelwanga ukuwuveza — kanye nenkinga eyodwa engingakayixazululi, engizoyibeka phambi kwakho kunokuba ngiyishiyele omunye umuntu ukuze ayithole.

Imithetho yokubala, ephinde yashiwo

Kusukela eSahlukweni 1, ngoba konke lapha kuncike kubo:

1. **Kuhlanganisa womabili amaphuzu okugcina.** Usuku 1 usuku lokuqala.
2. **Usuku lokukhanya kwelanga.** Usuku lwesiHebheru luqala ekushoneni kwelanga; lapho idili liqala “kusihlwa komhla zingama-27 kuya kuhlwa komhla zingama-28,” usuku olusetshenziswayo lungomhla zingama-28.

Ku-timeanddate.com, lokho kusho ukuthi ibhokisi elimakwe *lifaka usuku lokuphela ekubalweni* , okumakiwe, njalo. Likhuphe bese impendulo ngayinye engezansi iphuma neyodwa emfushane.

Ama-anchor amabili

Konke kubalwa kusukela kolunye lwezinsuku ezimbili ngo-2027.

27–28 Mashi 2027 — Isinengiso Sokubhujiswa. Ekhalendeni lokubuka lokhu kuyiZithelo Zokuqala: kusihlwa mhla zingama-27 kuMashi kuya kusihlwa mhla zingama-28 kuMashi. Ngokomthetho 2 ukubalwa kuqala mhla **zingama-28 kuMashi** . Kumelwe kushiwo ukuthi angikaqiniseki ukuthi i-AoD izokwenzeka ngalolu suku noma ukuthi uPapa Leo kuphela osekela i-Neo-Ottoman Order namuhla. Sizobona.

27 Ephreli 2027 — Imvula Yamuva. Usuku lokugcina loMkhosi Wesibili Wesinkwa Esingenamvubelo

— usuku lwama-21 lwenyanga yesibili, iPhasika lokulungiselela likaNumeri 9 kulabo abangazange bakwazi ukugcina elokuqala. Ukubalwa kuqala mhla zingama **-27 kuMbasa** .

Izinsuku ezingamashumi amathathu zihlukene. Bamba lelo nani.

Izibalo ezine

Bala	Umbhalo Ongcwele	Kusukela	Ku-	Izinsuku Okusho ukuthi
1290	Daniyeli 12:11	28 Mashi 2027	7 Okthoba 2030	1290 I-Yom Kippur — 10 Tishri
1260	IsAmbulo 12:6	11:3,27 Ephreli 2027	7 Okthoba 2030	1260 I-Yom Kippur — 10 Tishri
1250	Mathewu 24:22	27 Ephreli 2027	27 Septhemba 2030	1250 Yom Teruah — ubusuku bango-1 Tishri
1335	Daniyeli 12:12	27 Ephreli 2027	21 Disemba 2030	1335 25 Kislev — Hanukkah

Zonke lezo zifika ngesikhathi esimisiwe. Zihlole wena; yilokho okwenziwa yikhasi lewebhu elihambisana naleli kanye nekhasi lomhloli.

Izinsuku ezingamashumi amathathu ezaphela

Manje umphumela angizange ngiwakhe.

UDaniyeli unikeza izinsuku ezingu-1290. UJohane unikeza izinsuku ezingu-1260. Ababhali ababili, abahlukene ngamakhulu ayisithupha eminyaka, babhala ngezilimi ezahlukene emazwekazini ahlukenene cishe ngesikhathi esifanayo.

$$1290 - 1260 = 30.$$

Futhi izikhonkwane ezimbili ngo-2027 — uLibo kanye nosuku lokugcina lweSinkwa Sesibili Esingenamvubelo, ezihlonzwe ngokuzimela njengezinsuku zemikhosi ekhalendeni elibalwa kusukela ekuhlanganisweni kwenyanga — zihlukene **ngezinsuku ezingamashumi amathathu** .

Kusukela ngomhlaka-28 Mashi kuya ku-26 Ephreli kuyizinsuku ezingamashumi amathathu. Umhlaka-1260 uqala ngomhlaka-27.

Angizange ngikubeke lokho lapho. Umehluko phakathi kwezinombolo ezimbili engingazikhethanga, okuhlanganisa igebe phakathi kwezinsuku ezimbili engingazibekanga. Izinsuku ezingamashumi amathathu zokuhlubuka — ifasitela lapho umhlaba uthatha uhlangothi ngemva kokwembulwa koMphikukristu nangaphambi kokuba iMvula Yokugcina iwele — azifakwanga kulolu hlu lwezikhathi. Ziyawa ekususweni.

Yilokho ukuhlolwa engikuphakamisile eSahlukweni 3: uhlelo oluchaza into yangempela luvame ukuveza izimpendulo zemibuzo engabuzwa muntu. Lesi yisibonelo esicacile encwadini. Uhlelo oluhlanganisiwe luveza lokho kanye olwaluklanyelwe ukukukhiqiza. Lokhu kwaveza ifasitela lezinsuku ezingamashumi amathathu ngoba abaprofethi ababili, ababhala iminyaka engamakhulu ayisithupha, bakhetha izinombolo ezingamashumi amathathu.

Izinsuku eziyishumi ezaphela nazo

Kwenzeka into efanayo ngakolunye uhlangothi.

$$1260 - 1250 = 10.$$

Izinsuku eziyishumi phakathi kosuku abathembekile abathathwa ngalo kanye nosuku ulaka lweNkosi oluphelele. Kukhona umbhangqwana owodwa wezikhathi ezimisiwe ekhalendeni lesiHebheru ezihlukene ngezinsuku eziyishumi:

I-Yom Teruah ngomhlaka-1 Tishri kanye ne-Yom Kippur ngomhlaka-10 Tishri. Izinsuku eziphakathi kwazo ziyizinsuku zokwesaba.

Futhi ukubalwa kuhlala kuzo zombili izinhlangothi zalowo mbhangqwana. U-1250 uphelela eYom Teruah. U-1260 uphelela eYom Kippur.

UJesu wathi izinsuku zizofinyezwa:

"Ukube lezo zinsuku azifinyezwanga, ngabe akukho muntu owayezosinda; kodwa ngenxa yabakhethiweyo lezo zinsuku ziyofinyezwa." —Mathewu 24:22.

Kufinyezwe ngenani? Ngeshumi - umehluko phakathi kwesilinganiso esigcwele sosizi nosuku abathembekile abasuswa kulo. U-Isaya unikeza isithombe salokho okwenzeka kulezo zinsuku eziyishumi:

"Wozani bantu bami, ngenani emakamelweni enu, nivale iminyango yenu, nicashe isikhashana, kuze kudlule ulaka." —Isaya 26:20

Izinsuku eziyishumi ngemuva kweminyango evaliwe ngenkathi intukuthelo iqhubeka, phakathi kwemikhosi emibili ehlukeni ngezinsuku eziyishumi. **Akukho neyodwa eyakhethwa ukwenza lokho kusebenze.**

Inkinga engingayixazululanga

Nansi inkinga, futhi kufanele ibe sembhalweni oyinhloko.

UDaniyeli 12:11 akawuhlanganisi u-1290 nesenzakalo esisodwa. Uwuhlanganisa nezimbili:

"Kusukela ngesikhathi umhlathelo ovamile uqedwa futhi isinengiso sencithakalo simiswa, kuzoba nezinsuku eziyi-1290."

Yimuphi umhlathelo ovamile, uma kungekho thempeli?

Uhlaka lokufaka esikhundleni sendima engaxazululiwe eSahlukweni 12. — CLH

Ngasho ohlelweni lokuqala lwalesi sahluko ukuthi anginampendulo ecacile kulokhu, futhi anginayo. Nginayo manje, futhi akuyona impendulo engangiyilindele, ngoba ingibophezela kokuthile okwenzeka emphakathini zingakapheli izinyanga eziyisikhombisa kusukela le ncwadi ishicilelwe.

UDaniyeli 12:11 unikeza izimpawu ezimbili, hhayi eyodwa:

"Kusukela ngesikhathi umhlathelo ovamile uqedwa futhi isinengiso sencithakalo simiswa, kuzoba nezinsuku eziyi-1290."

Isinengiso le ncwadi ilandisa ngaso. Umhlathelo ovamile ayizange iwenze — ngoba akukho thempeli, akukho altare elisetshenziswayo, futhi izitsha ze-Temple Institute zisesakhiweni esiseMisgav Ladach Street zilinde indawo engcwele engekho.

Ngakho-ke noma uphawu lokuqala lukaDaniel alunelutho, noma bengilokhu

ngifuna into engalungile. Ngichithe isikhathi eside ngizama ukulenza libe elesibili. Leli gama ngeke lingivumele.

Leli gama aligobi

Bengifuna ukuthi *i-tamid* isho ukukhulekela okuqhubekayo ngomqondo ojwayelekile. Akunjalo, futhi ngizozibeka icala ngendlela efanele kunokuba ngikwenze ngezenzo.

Kuzo zonke izehlakalo kuDaniyeli — 8:11, 8:12, 8:13, 11:31 kanye no-12:11 — isimo singu-הַתָּמִיד, kanye ne-definite article, emi njengesifinyezo se-עֲלֵת הַתָּמִיד, *umnikelo wokushiswa oqhubekayo* ka-Eksodusi 29:38–42 kanye noNumeri 28:3–8: iwundlu ekuseni, iwundlu kusihlwa, nsuku zonke ngaphandle kwekhefu. UDaniyeli akalokothi asebenzise igama elithi umthandazo, ukuzinikela, noma ukukhulekela ngendlela engabonakali. Hhayi kanye. Futhi u-8:11 ubeka indawo engcwele esigabeni esifanayo nomnikelo.

Ngizifundile izimpikiswano zomqondo okhululekile. Ziyimpikiswano ebengingajabula ukuzamukela. Azisindi ekuxhumaneni ne-concordance.

Ngakho-ke isiphetho esiqotho yisona esingathandeki: ukuze uphawu lokuqala lukaDaniel lube nesithenjwa ngomhlaka-28 Mashi 2027, umnikelo wokushiswa oqhubekayo kufanele usebenze ngaphambi kwalolo suku. Okusho ukuthi kufanele uqale. Okusho ukuthi kufanele uqale maduze.

(Isigaba 3 — lesi isahlulelo mayelana nendlela uDaniyeli asebenzisa ngayo igama, hhayi umphumela wezibalo. Kodwa isahlulelo esimelene nokulula kwami, okuwukuphela kohlobo olufanele kakhulu.)

Akudingi ithempeli. Kudinga i-altare.

Nansi into eyashintsha umqondo wami ngokuthi lokhu kungenzeka yini, futhi bengikuphuthelwe iminyaka eminingi ngoba bengibheka isakhiwo esingalungile.

Abadingisiwe ababuyile babuyisela umnikelo oqhubekayo **ngaphambi kokuba kube nethempeli lokuwubeka :**

“Bamisa i-altare esisekelweni salo, ngokuba babesaba ngenxa yabantu bamazwe; banikela ngeminikelo yokushiswa kuJehova phezu kwalo, iminikelo yokushiswa ekuseni nakusihlwa... kepha isisekelo sethempeli likaJehova sasingakabekwa.” —Ezra 3:3, 6

Funda lokho kabili. I -*olat tamid* — ekuseni nakusihlwa, umnikelo ofanayo uDaniyeli akhuluma ngawo — yayigijima e-altare elakhiwe kabusha endaweni evulekile, indawo yethempeli ingumgodi wokwakha, futhi yayigijima ngaleyo ndlela iminyaka

eminingi ngaphambi kokuba kubekwe isisekelo.

Akukho thempeli. Akukho tabernakele. I-altare, ubupristi, newundlu.

Yilokho kuphela okudingekayo, futhi kuyisidingo sendlela ehluke ngokuphelele ekwakhiweni kweThempeli Lesithathu. Ithempeli liwumsebenzi kazwelonke othathe iminyaka eyishumi odinga ukubhidlizwa noma ukufuduswa kwezakhiwo ingxenye yesihlanu yabantu ezibheka njengezingcwele. I-altare liyitshe, irempu, kanye nemvume yokuma ndawana thile.

(Isigaba 1 kulokho okushiwo u-Ezra 3 — zifundele wena. Isigaba 3 sikhuluma ngokuthi uphawu lukaDaniyeli lwaneliswa ngendlela efanayo.)

Lokho osekukhona kakade

Angicabangi ukuthi izingcezu zingahlanganiswa yini. Ngokuyinhloko ziyahlanganiswa.

- I **-altare lamatshe elilungele ithempeli** , elakhiwe ngokwe-halakhic ngamatshe angaqoshiwe, laqedwa futhi lanikezelwa ngosuku lokugcina lweHanukkah, ngoDisemba 2018. Lakhiwa ukuze lihlukaniswe futhi lithuthwe.
- I **-Temple Institute** ikhiqize izitsha, izingubo zabapristi, kanye ne-menorah yegolide, futhi ibilokhu iqeqesha abapristi enkonzweni iminyaka eminingi.
- Uhlelo **lwe-red heifer** luyasebenza futhi, kusukela ngo-2026, selushintshele ekuqeqeshweni kuzwelonke.

Okushodayo akuzona izinto zokusebenza, akuzona izingubo, akuzona abapristi abaqeqeshiwe, futhi akuzona umklamo. **Okushodayo yindawo yokuma nemvume yokuma lapho.** Yilokho kuphela kwegebe, futhi angizukulinciphisa: liyisivikelo sezombusazwe nesenkolo esibi kakhulu emhlabeni, futhi sesihlale iminyaka engamashumi amahlanu nesishiyagalolunye.

Isithiyo esihambayo njengamanje

Futhi nansi isizathu sokuthi ngizimisele ukusho izinyanga eziyisikhombisa kuneminyaka eyisikhombisa.

Ilungiselelo elivimbele amaJuda ukuba athandaze eNtabeni Yethempeli — *isimo esikhona njengamanje* , iyoqo lokuzwana phakathi kuka-Israyeli neJordan lapho i-Waqf iphatha khona indawo kanye nomthandazo ongewona owamaSulumane uvinjelwe — liye laphela ngokusobala kulo lonke u-2026. Amaphuzu amathathu aphelelwe yisikhathi, wonke abikiwe futhi angahlolwa:

Usuku Yini eshintshile

**21
Januwari
2026**

Amaphoyisa ase-Israel, evuma isicelo esivela eNtabeni i-Yeshiva, avumela izivakashi ezingamaJuda ukuba zithwale izinkonzo zokukhulekela ezinyathelisiwe — kuhlenganise ne-Amidah — ziye eNtabeni okokuqala. Kuze kube muva nje, izivakashi ezibanjwe zithandaza zazikhishwa noma ziboshwe, futhi izinto zomthandazo zazingavunyelwe nhlobo.

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

Izivakashi ezingaphezu kwezinkulungwane ezintathu zamaJuda zenyuka emini. Izinto zenkonzo zavunyelwa. Cishe ishumi nambili zaboshwa ngenxa yokuthandaza ohlangothini olusentshonalanga. UMnyango wezangaphandle waseJordan wakubiza ngokuthi "*ukwep hulwa okukhulu kwesimo somlando nesezomthetho*" futhi wasola amaphoyisa "*ngokwenza lezi zenzo zibe lula.*"

**16 Agasti
2026**

Amaphoyisa ase-Israel aphinde anciphisa imikhawulo yomthandazo wamaJuda endaweni — isonto elilodwa ngaphambi kokuba ngibhale lesi sigaba.

Lokho akusiwo umgoqo onganyakazi. Lokho umgoqo oqedwa kancane kancane, esidlangalaleni, kanye nokuphikiswa kwe-Waqf kanye noMbuso waseJordani okuqoshwe emaphephandabeni isikhathi ngasinye.

Manje isiyalo, ngoba yilapho kanye incwadi efana nale ifinyelela khona kakhulu. Umthandazo awusiwo umhlatshelo. Ibanga phakathi *komuntu angafunda i-Amidah eNtabeni* kanye *newundlu elinikelwa lapho ekuseni nakusihlwa* likhulu kakhulu, futhi akukho lutho etafuleni elingenhla olulivalayo. Lokho itafula elikusungulayo kuncane futhi ngeke ngifune okungaphezu kwalokho: uhlelo olwenza i-altare lingenzeki alunakulungiswa, luyahamba, futhi luhambe kathathu kulo nyaka ngendlela efanayo.

(Isigaba 2 — yonke imigqa inesikhathi futhi itholakala. Isiphetho sayo ngesami futhi sisezingeni lesi-3 okungenani.)

Ngakho-ke lokho okubikezelwa yile ncwadi

Ngingathanda ukuba ngiqonde futhi ngibe nephutha kunokuthi ngibe ngumuntu ongacacile futhi ongenakuphikiswa, ngakho-ke:

Umnikelo wokushiswa oqhubekayo — i-altare, ubupristi, iwundlu ekuseni

nakusihlwa — uqala eJerusalema ngaphambi komhla zingama-28 kuNdasa 2027. Bese uyamiswa.

Kudingeka izingxenye zombili. I- *tamid* ayikwazi ukuqedwa ngomhlaka-28 Mashi 2027 ngaphandle kokuthi isebenza ngomhlaka-27 Mashi 2027. Isigaba sikaDaniyeli sidinga into ekhona ukuze sichaze ukususwa kwayo.

Anginawo umbono mayelana nendlela yokusebenza, indawo eseNtabeni, ithuluzi elisemthethweni, noma ukuthi ubani okwenzayo, futhi angizukusungula elilodwa ukuze ngenze isithombe sizizwe siphelele. Ngikholelwa ukuthi uhlaka ludinga lokho, nokuthi uhlaka yilokho ebengikukhombisa khona izibalo.

(Isigaba 4 — esingokwesiprofetho. Yilokhu okubikezelwa uhlaka, hhayi lokho engikutsheliwe.)

Impendulo eyodwa iphendule, ngoba iyinhle

"Noma yiliphi i-altare elakhiwe ngo-2027 liyoba elingekho emthethweni. Ubupristi obuphikisanayo, akukho mlotha wesithole esibomvu, akukho Sanhedrini iningi lamaJuda eliyaziyo. Akunakuba yinto yangempela futhi uNkulunkulu wayengeke abale ukususwa kwayo."

UDaniyeli uphendula lokhu esahlukweni esifanayo lapho leli gama livela khona.

Lapho u-Antiochus eyeka umnikelo oqhubekayo, **ubupristi obuwuphethe bathengwa futhi bonakele**. UJason wathenga ubupristi obuphakeme; uMenelaus wamngoba ngenxa yalokho. Leso kwakuyisimo sesikhundla lapho i- *tamid* isuswa - futhi imiBhalo isabiza umnikelo ngokuthi i-*tamid* , futhi isabheka ukususwa kwawo njengecala, kanti uDaniyeli usalengisa inombolo yesiprofetho kuwo.

Umnikelo oqhubekayo akudingeki ube nesimo esihle ukuze ukuqedwa kwawo kubhaliswe ezulwini. Lokho akusikho engikucabangayo; yisimo somlando salesi sigaba.

Uma kungekho altare elivelayo

Khona-ke uphawu lokuqala lukaDaniyeli alunawo amareferenti, u-1290 akaqali lapho ngishilo ukuthi uqala khona, futhi lesi sigaba sehlulekile. Impikiswano enyanyekayo ibizosinda ngokwayo; lokhu bekungeke.

Ngaphambi kokuba lokho kwenzeke ngifuna enye indlela ebhalwe phansi, ngoba ngicabanga ukuthi kufanelekile ukuyicabangela yize ngingazithembi kuyo.

Kukhona inhlango eyodwa emhlabeni ezichaza njengomhlatshelo ohlala njalo onikelwa kuzo zonke izindawo. YiMisa - isimangalo saseRoma uqobo,

esichazwe eTrent, esisekelwe kuMalaki 1:11, futhi esingadingi ithempeli nhlobo. Futhi sesivele sisusiwe kanye: mhla ziyi-8 kuNdasa 2020 iDiocese yaseRoma yakhansela wonke amaMisa omphakathi, futhi phakathi nezinyanga ezimbili zama-diocese kulo lonke elase-Italy, e-Ireland, ePhilippines, eSpain kanye neningi le-United States lalenze okufanayo. Kwaphela amasonto amaningi umhlatshele ohlala njalo unganikelwanga obala noma kuphi emhlabeni waseNtshonalanga.

Uma lokho kuyi- *tamid* , khona-ke okwenzeka ngoMashi 2027 kuyisenzo sesonto lamaRoma eliziphikisa ngaphansi **kukaLeo XIV** , ngendlela yokwamukela ubuSulumane, futhi ukuhlubuka kweyesi-2 kwabaseThesalonika 2 kuwukuwa kweqembu elikhulu kunawo wonke lamaKristu aziwayo emhlabeni. Lowo ngumbono wami ngomuntu ophilayo ehhovisi likahulumeni, onikezwa njengombono, futhi ngingathanda ukuwusho ngokucacile kunokuwufakaza.

Kodwa ngikubeka okwesibili, futhi isizathu yi-concordance. *I-tamid* kaDaniyeli ingumnikelo wokushiswa oqhubekayo njalo uma ewusebenzisa, futhi angikwazi ukukhuthaza ukufundwa ngoba kukhululekile kunalowo odinga i-altare eJerusalema zingakapheli izinyanga eziyisikhombisa. Ukufundwa kweMisa kuyinto engenzeka. I-altare yindawo.

(Isigaba 4 sisonke, futhi sincike ekuhlonzeni iSilo ne-Islam, okuphikiswana ngakho encwadini ethi Teaching History Before It Happens futhi okucatshangwa ukuthi kungaphikiswana ngakho lapha.)

Lokho esikutshelwa yile ngxenye

- I-חֲמִידָה kaDaniyeli ingumnikelo wokushiswa oqhubekayo kuzo **zonke izikhathi ezinhlanu** ezenzeka kuzo futhi ayisho neze ukukhulekela ngokujwayelekile. *(Isigaba 3 — futhi isahlulelo esenziwe ngokumelene nokulula kwami.)*
- U-Ezra 3:3-6 wabuyisela lowo mnikelo e-altare **ngaphambi kokubekwa kwesisekelo sethempeli** , ngakho uphawu ludinga i-altare, hhayi indlu engcwele. *(Isigaba 1 embhalweni.)*
- I-altare, izitsha, izingubo kanye nabapristi abaqeqeshwe **kakade sekukhona** ; into engekho yindawo kanye nemvume. *(Isigaba 2.)*
- Ilungiselelo elivimbela ukukhulekelwa kwamajuda eNtabeni **lashintsha kathathu ngo-2026** , ngendlela efanayo, phezu kokuphikisa okuqoshiwe kwaseJordan. Umthandazo awusiwo umhlatshele futhi lokhu akuwuvali igebe - kukhombisa ukuthi isithiyo asikalungiswa. *(Isigaba 2 ngemicimbi, Isigaba 3 sikhuluma ngesinqumo.)*

- **Ngakho-ke: umnikelo wokushiswa oqhubekayo uqala eJerusalema ngaphambi komhla zingama-28 kuNdasa 2027 bese umiswa.** Uma kungenjalo, lesi sigaba sinephutha futhi ngikutshelile kusengaphambili. (*Isigaba 4.*)
- Okugcinwe endaweni yokugcina: iMisa njengomhlatshelo ohlala njalo, kanye noMashi 2020 njengobufakazi bokuthi into enjalo ingaqedwa emhlabeni wonke ngaphandle kwebutho. (*Isigaba 4.*)

Isinengiso sasungulwa ngoMashi 2027. Le ncwadi ilandisa kakhulu. Kodwa **yimuphi umhlatshelo ovamile owaqedwa ngoMashi 2027?**

Ekufundweni kwale ncwadi, umhlatshelo ojwayelekile waqedwa nguKristu esiphambanweni ngo-AD 30 - leyo yimpikiswano yeSahluko 8 mayelana noDaniyeli 9:27, futhi ngisabambebele kuyo. Akukho thempeli elimi ngo-Agasti, 2026 ngenkathi ngibhala le ncwadi futhi akukho simiso semihlatshelo esibuyiselwe okufanele siqedwe. Ngakho uphawu lokuqala lukaDaniyeli olubili alunawo amareferenti ngesikhathi sokubala kuqala. Njengoba lokhu kubhekisela esenzakalweni esizayo, ngingaqagela kuphela ngaso ngaphandle kobufakazi obuqinile.

Anginampendulo ecacile. Nazi ezimbili ezibonakala zifanele ukucatshangelwa, futhi angiqiniseki ngazo.

Igama lesiHeberu lithi **תָּמִיד** (*tamid*), okusho ukuthi *okuqhubekayo* noma *okuvamile* . KuDaniyeli 8:11-13 limelela umnikelo wokushiswa oqhubekayo, kodwa igama ngokwalo libiza ukuqhubeka kunesilwane. Uma *i-tamid* ifundwa njengokukhulekela okuqhubekayo kukaNkulunkulu kunokuba kube umkhuba womhlatshelo ngokuqondile, khona-ke lokho okuqedwa ngoMashi 2027 ukukhulekelwa okuqhubekayo komhlaba - okuthathelwa indawo lapho iSilo sivunywa futhi izizwe ziphenduka. Lokho kufunda kusekela indlela uDaniyeli 8 asebenzisa ngayo leli gama, futhi kulula kimi, okuyisizathu sokulibamba ngokukhululekile.

Okwesibili kungenzeka ukuthi lezi zigaba ezimbili zibiza isenzakalo esisodwa esihlanganisiwe esichazwe ezinhlangothini ezimbili, lapho ubunzima buwuhlelo lolimi kunokuba bube ngokomlando. Ukuxazulula lokho kudinga isahlulelo mayelana nohlelo lolimi lwesiHeberu engingeke ngisiqambe amanga.

I-1335, nokuthi ibambebele kuphi

UDaniyeli unikeza inombolo yesine evesini elilandelayo:

“Ubusiwe lowo ohlala elindile futhi afinyelele izinsuku eziyi-1335!” —Daniyeli 12:12.

Kusukela eZimvula Zokugcina ngomhlaka-27 Ephreli 2027, usuku lwe-1335 lungumhlaka **-21 Disemba 2030** — okungumhlaka-25 Kislev, usuku lokuqala lweHanukkah, umkhosi wokunikezelwa kabusha kweThempeli. Ubusisiwe lowo olindayo futhi afike ekunikezelweni.

Ake nginikeze ukuqagela kwami ngokuthi lezi zinto zizokwenzeka kanjani emhlabeni. Lapho sihlwithwa e-Yom Teruah, uNkulunkulu uqala ukuthulula Izitsha Zakhe Zolaka izinsuku eziyishumi. Uzobiza izikhali zenuzi zika-Israyeli kanye mhlawumbe ne-Iran kanye/noma zasePakistan futhi ahlulele izizwe ezihlasele iJerusalem. Sizobe siphephile emakamelweni ethu eJerusalem Elisha iminyango yethu ivaliwe ngenkathi umhlaba usha. Ingxenye yesithathu yesintu, ikakhulukazi amaSulumane, izofa kulezo zinsuku eziyishumi. Abasindile bazoqhubeka *belinde futhi bafinyelele ezinsukwini ezingu-1335*, i-Hanukkah, lapho uJesu ebuya nathi sonke futhi ephulukisa izizwe.

Ngikuthola kumangalisa lokho. Nakhu okuxakayo ngakho.

UDaniyeli 12:11 no-12:12 bahlala eceleni, futhi ngokuvamile bafundwa njengokwabelana ngephuzu elilodwa lokuqala. Uma u-1335 ebalwa kusukela ngosuku olufanayo no-1290 - 28 Mashi 2027 - ufika ngomhlaka-21 Novemba 2030, okungelutho nhlobo.

Ukuze kufinyelelwe eHanukkah, u-1335 kufanele unamathele eZimvula Zokugcina kunokuba ungene eNhlonipheni. Yilokho okwenziwa yikhalenda leProjekthi kaMesiya ka-2030, ngokusobala: ukungena kwabo ngomhlaka-27 Ephreli 2027 kufundeka kanje *“UKUQALA KUKA-1260 NO-1335.”* Ngakho-ke uhlobo lwabo olushiwoyo hhayi ukusungulwa kwami. Kodwa kuseyisinqumo, futhi ukufunda okucacile kwamavesi amabili aseduze ukuthi womabili amanani abalwa kusukela ngesikhathi esifanayo.

(Isigaba 3. Umphumela uyamangaza. Ukubambelela okudingekayo ukuze ukuthole kuyaphikiswana, futhi ukubambelela okunye akukhiqizi lutho.)

Umugqa wesikhathi omncane wonke

Usuku	Usuku	Ini
28 Mashi 2027	Ukuqala kuka-1290	Isinengiso Sokubhujiswa · Ulibo
28 Mashi – 26 Ephreli 2027	izinsuku 1–30	Ukuhlubuka — umhlaba uthatha uhlangothi
27 Ephreli 2027	1260 kanye no-1335	Izimvula Zamuva · usuku lokugcina lwesinkwa sesibili esingenamvubelo

24 Ephreli 2030	—	Isigwebo sikaJuda siyaphela · 21 Nisan
27 Septhemba 2030	usuku 1250	Yom Teruah — uvuko, ukuhlwithwa, ukubuya
27 Septhemba – 7 Okthoba 2030	izinsuku eziyishumi	Izinsuku Zokwesaba · ngemuva kweminyango evaliwe · ulaka
7 Okthoba 2030	usuku 1260 kanye nosuku 1290 luphela	Yom Kippur — kokubili kubalwa eduze
12 Okthoba 2030	—	I-Sukkot iyaqala
21 Disemba 2030	usuku 1335	UHanukkah · <i>ubusisiwe olindayo</i>

Lokho iSahluko 12 esisinika kona

- Zonke izibalo ezine zifika ngezikhathi ezimisiwe, ngokomthetho ohlanganisa konke oshiwo eSahlukweni 1. (*Isigaba 1 — singaphinde sikhiqizwe.*)
- **1290 – 1260 = 30** , futhi ama-anchor amabili aqhelelene ngezinsuku ezingamashumi amathathu. Ifasitela lokuhlubuka liyawa ngaphandle kwezibalo kunokuba lifakwe. **Lona umphumela wangaphakathi onamandla kakhulu encwadini.** (*Isigaba 1.*)
- **1260 – 1250 = 10** , futhi kukhona umbhangqwana owodwa wezikhathi ezimisiwe ezihlukaniswe ngezinsuku eziyishumi. Izinsuku zifinyezwa yizinsuku ze-Awe. (*Isigaba 1 ngezibalo; Isigaba 3 ngokufunda uMathewu 24:22 ngaleyo ndlela.*)
- Usuku lwe-1335 luyi-25 Kislev, ukunikezelwa kabusha kweThempeli — **kodwa kuphela uma u-1335 ebambelela emvuleni yokugcina kunokuba aye enyanyeni** , kanye noDaniyeli 12:11–12 ngokuvamile kufundwa njengokwabelana ngesiqalo. (*Isigaba 3*)
- **Akukaxazululwa: UDaniyeli 12:11 unamathisela u-1290 ekuqedweni komhlatshelo ovamile kanye nesinengiso, futhi lolu hlaka alunawo umbono ocacile wokuqala ngoMashi 2027.**

Isahluko 13 — Uchungechunge Lwedili

Konke kuze kube manje bekuyizibalo. Lesi sahluko siyiphethini, kanti iphethini uhlobo lobufakazi oluthambile, ngakho-ke ngizogcina izimangalo ziphansi ngokufanayo.

Isimangalo yilesi: izikhathi ezimisiwe zikaLevitikusi 23 akuzona amaholide

ayisikhombisa enkolo. Ziwuchungechunge, futhi uJesu ubelokhu ekugcina kuhlelekile.

Isikhombisa

“Izikhathi ezimisiweyo zikaJehova eniyakuzimemezela zibe yimihlangano engcwele—lezi yizikhathi zami ezimisiweyo.” —Levitikusi 23:2.

IsiHebheru sithi **מִוֵּדִים** (*mo'edim*), futhi akusho *imikhosi* . I- *mo'ed* iyi-aphoyintimenti

— umhlangano ohleliwe ohlelwe kusengaphambili phakathi kwamaqembu amabili ahlose ukuwugcina. Leli gama lisetshenziswa ngesikhathi uNkulunkulu asibekela ukuhlangana nabantu baKhe.

Kuneziyisikhombisa, ngamaqoqo amabili:

Intwasahlobo	Usuku
1 IPhasika — <i>IPhasika</i>	14 Nisani
2 Isinkwa Esingenamvubelo — <i>Matzot</i>	15–21 Nisani
3 Izithelo Zokuqala — <i>Yom HaBikkurim</i>	usuku olulandela iSabatha kulelo sonto
4 Amaviki — <i>Shavuot</i>	Izinsuku ezingama-50 ngemva koLibo

Ikwindla	Usuku
5 Amacilongo — <i>Yom Teruah</i>	1 Tishri
6 Ukuhlawulelwa — <i>Yom Kippur</i>	10 uTishri
7 Amatabernakele — <i>Sukkot</i>	15–21 Tishri

Ezine entwasahlobo, ziqoqene phakathi kwamasonto ayisishiyagalombili. Ezintathu ekwindla, ziqoqene phakathi kwamasonto amathathu. Futhi phakathi kweyesine neyesihlanu, igebe lezinyanga ezingaba zine lapho kungekho lutho oluqokiwe nhlobo.

Ezine zokuqala, zigcinwe ngosuku

Idili	Lokho okwakudingeka	Lokho Akwenza	Ngosuku?
IPhasika	iwundlu elihlatshwe kusihlwa, 14 Nisani	esiphambanweni	yebo
Isinkwa Esingenamvubelo	imvubelo — isithombe se inkohlakalo — susa	isidumbu ethuneni, singaboni ukubola	yebo

Ulibo	isithungu sokuqala sesivuno sethulwa	kukhuliswe, <i>“izithelo zokuqala labo abalele”</i>	yebo
Amaviki	isivuno esiqoqiwe, ezinsukwini ezingamashumi amahlanu kamuva	uMoya wathululwa kuShavuot, ezinsukwini ezingamashumi amahlanu kamuva	yebo

UPawulu akabheki ukuhlobana njengokuhlobisa. *“UKristu iPhasika lethu naye uhlatshele umhlatshele”* — hhayi *njengewundlu* lePhasika, kodwa into uqobo lwayo. *“UKristu uvusiwe kwabafuleyo, ulibo lwabaleleyo.”* Usebenzisa igama lomkhosi njengencazelo yalesi senzakalo.

Ama-aphoyintimenti amane. Amane agcinwe, ngokulandelana, ngosuku. Hhayi ngesikhathi esifanele. Ngosuku.

Yilokho okuphawuliwe ingxenye esele yesahluko egxile kukho, futhi kufanelekile ukuma kancane ngokuthi ngabe kwenzeka kalula kangakanani ngenye indlela. Ukubethelwa esiphambanweni akuyona into ehleliwe; kwenzeka lapho isixuku kanye nombusi benquma ukuthi kwenzeka. Ukuthi kwehlela ngomhlaka-14 Nisan, kanye novuko ngoLibo, kanye noMoya ngoShavuot, kungaba ukuhlangana okuqinile kakhulu emlandweni noma yilokho okushiwo igama elithi *mo'ed*. I-aphoyintimenti igciniwe.

Okuthathu okungagcinwanga

Bese iphethini iyama. UYom Teruah, uYom Kippur noSukkot abakaze babe nomcimbi wabo wokuphendula.

Njalo ngonyaka kusukela lapho, amacilongo abelokhu ekhala ngo-1 Tishri futhi akukho okwenzekile. Njalo ngonyaka uSuku Lokubuyisana luye lwafika lwadlula. Lokho akuyona impikiswano evela ekuthuleni - kungumbono wokuthi ukulandelana okwakugcinwa ngokunembile, izikhathi ezine zilandelana, kunezikhundla ezine ezivelele futhi azizange zigcine eyodwa yazo eminyakeni eyizinkulungwane ezimbili.

Noma iphethini ayikaze ibe iphethini, noma ezinye ezintathu zisengaphambili.

Kungani igebe liyisimo senkathi yesonto

Futhi yilapho ikhalenda ngokwayo isho khona okuthile okwakumelwe kuphikisane ngakho izahluko ezikhuluma ngoDaniyeli.

Phakathi kukaShavuot noYom Teruah kunesikhathi esingangezinyanga ezine

ngaphandle kwesikhathi esimisiwe. Akukho neyodwa. Iqoqo lentwasahlobo liyaphela, bese kuba yinto engapheli kuze kube yicilongo.

Ikhalelenda lomkhosi weTorah linesikhala phakathi kwalo — futhi isikhala siwela lapho kuphela khona imikhosi emine egciniwe kanye nalapho kuqala khona emithathu engagcinwanga.

Isahluko 8 kwadingeka sisebenze kanzima ukuvikela ukuphazamiseka esontweni lama-70 likaDaniyeli, futhi nginitshela ngokusobala ukuthi akukho lutho kuDaniyeli olumemezela okukodwa. ULevitikusi 23 akamemezeli okukodwa futhi. Kodwa sinalo, olwakhelwe onyakeni, endaweni efanayo.

Ngeke ngakhe isikhathi ngalokho. Njengobufakazi besikhala esiphikiswana ngezinye izizathu, kuyazuzisa okuthile.

(Isigaba 3. Ukuhlobana kuyiqiniso; okushoyo ukuhumusha. Omunye angabamba ngokuthi igebe lezinyanga ezine lingelokulima — isikhawu esiphakathi kokuvunwa kokusanhlamvu nokuvunwa kwezithelo — futhi abe neqiniso ngokuphelele ngalokho, futhi ngeke kwenze lokho okubonwayo kungathakazelisi.)

Okulandelayo ngokulandelana

Uma ukulandelana kugcinwa ngokulandelana, ukuqokwa okulandelayo kungokwesihlanu, futhi kunomuntu oyedwa kuphela ozongenela ukhetho.

Yom Teruah. 1 Thishri. Umkhosi Wamacilongo.

Okubekelwe lolo suku kufanele kufundwe ngokuphambene nalokho amaKristu akulindele ekubuyeni kukaKristu. Yilona kuphela idili eliwela enyangeni entsha - usuku oluqala ngalo olungenakumenyezelwa kusengaphambili ngoba lwaluncike ekuboneni kwenyanga, kangangokuthi abalindi balinda futhi akekho owayazi ihora. Luwusuku lokushaywa, lokuxwayisa nokubiza. Futhi emasikweni amaJuda luphethe inkumbulo yokugcotshwa: usuku inkosi emenyezelwa ngalo. Icilongo. Usuku akekho owayengaluhlela kusengaphambili. Inkosi yamemezela. Novuko ecilongoni lokugcina.

Bese kuba yizinsuku eziyishumi, izinsuku ze-Awe - iSahluko 12 esithole sisesilinganisweni njengomehluko phakathi kuka-1260 no-1250, futhi u-Isaya akuchaza njengokuvalelwa ngaphakathi kweminyango evaliwe ngenkathi intukuthelo iqhubeka.

Kwabe sekuthiwa uYom Kippur — ukubuyisana, umusho uvaliwe, izincwadi zaphela. Ukubalwa okubili okude kwesahluko 12 kokubili kuphelela lapho.

Ngemuva kwalokho uSukkot — ukubuthana, uNkulunkulu ehlala nabantu baKhe ethene nabantu, okuyilapho isAmbulo siphela khona: *“itabernakele likaNkulunkulu liphakathi kwabantu, futhi uyohlala phakathi kwabo.”* Angikaqiniseki ukuthi kuzokwenzekani ngempela ngalesi sikhathi. Ingabe uJesu uhlala nathi emhlabeni, esebuyile ukuzolwa nezitha zaKhe? Ingabe uhlala nathi eJerusalema Elisha noma “eZulwini,” isikhathi esithile? Isiphetho sesisho sesAmbulo siphathelene nokufika kweJerusalema Elisha noBaba eza emhlabeni ukuzobusa phakade.

Icilongo, ulaka lwahlala ngemuva kweminyango evaliwe, kwabe sekuba ukubuyisana, kwabe sekuhlala. Yileyo ndlela uLevitikusi 23 ayibekayo, futhi yileyo ndlela usuku olubalwa ngayo eSahlukweni 12 olufika ngayo ngaphandle kokucelwa.

Lokho okwenziwayo nokungaboniswa yilokhu

Akukhiqizi unyaka. Akukho lutho kulesi sahluko olunesikhathi; i-Yom Teruah iza njalo ekwindla futhi ikwenze iminyaka eyizinkulungwane ezintathu.

Lokho ekwenzayo ukukutshela ukuthi unyaka okhiqizwe yiZahluko 6 kuya ku-10 kufanele ubukeke kanjani uma ufika. Izibalo zithi u-2030. Uchungechunge lwemikhosi luthi uma izibalo zilungile, ukubuya kwehlela ku-Yom Teruah kunokuba kube ngosuku oluthile olungahleliwe - kanti imikhosi yasekwindla ka-2030 ingumhlaka-27-28 Septhemba kanye nomhlaka-7 Okthoba.

Izinto ezimbili ezizimele kufanele zivumelane ukuze lokho kusebenze: unyaka kusukela emawashini, kanye nosuku kusukela ochungechungeni. Ziyavumelana.

Lokho iSahluko 13 esisinika kona

- Ama -*mo'edim* ayizikhathi zokuhlangana, hhayi imikhosi — imihlangano ehleliwe ehlelwe kusengaphambili. (*Isigaba 2 — isiHebheru.*)
- UJesu wagcina imihlangano emine yasentwasahlobo **ngosuku** , ngokulandelana, futhi iTestamente Elisha liyibiza kanjalo. (*Isigaba 2.*)
- Imihlangano emithathu yasekwindla ayinaso isenzakalo sokuphendula futhi ayizange ibe nomcimbi owodwa eminyakeni eyizinkulungwane ezimbili. (*Isigaba 2 — ukuqaphela.*)
- weTorah uqukethe igebe lezinyanga ezine endaweni lapho imikhosi egciniwe iphela khona kanye nemikhosi engagcinwanga iqala khona. (*Isigaba 3 - ubufakazi begebe obuphikiswana ngalo eSahlukweni 8, hhayi ubufakazi balo.*)
- Uma ukulandelana kuqhubeka ngokulandelana, isikhathi esilandelayo

yi- **Yom Teruah** : inyanga entsha, icilongo, ukugcotshwa, kanye nosuku ukuqala kwalo okwakungenakumenyezelwa kusenesikhathi. (*Isigaba 3.*)

- Uhlelo olubekwe kuLevitikusi 23 — icilongo, bese kuba izinsuku eziyishumi, bese kuba ukubuyisana, bese kuba ukuhlala — uhlelo

olubalwa ngalo iSahluko 12. (*Isigaba 1 ngokubalwa; Isigaba 3 ngokubaluleka.*)

Isahluko 14 — Lapho Amakhalenda Amabili Evumelana Khona

Isahluko 2 sikutshela ukuthi isixhumanisi esibuthakathaka kakhulu kule ncwadi yikhalenda, nokuthi usuku lwangomhla zingama-27 kuya ku-28 kuNdasa 2027 lukhona kuphela ngaphansi kokubalwa kokubuka. Lokho kungibize okuthile ukukusho.

Lesi sahluko siyingxenye yesibili yaleyo ncwadi, futhi siyizindaba ezinhle kakhulu encwadini.

Impendulo yalesi sahluko iwukuphikiswa

Umuntu ongabazayo ofunde iSahluko 2 ngokucophelela unendlela elimazayo etholakalayo, futhi ithi:

"Wakha ikhalenda lakho wabe usuthola ukuthi izinsuku zakho ziwela ezinsukwini zakho zedili. Vele ziyakwenza lokho. Noma yiliphi ikhalenda lingenziwa ukuze likhiqize izinsuku zedili noma kuphi lapho ulidinga khona. Ngibonise usuku olusindayo kukhalenda ongalikhethanga."

Leyo inselelo efanele, iyinselelo efanele, futhi ifanelwe impendulo eqondile kunokuba kube ukuzivikela kwekhalenda lami.

Nansi impendulo.

Ukuqhathanisa

Ngangiqhuba yonke imikhosi, minyaka yonke kusukela ngo-2025 kuya ku-2030, kuzo zombili ikhalenda: ukubala okubonakalayo kwale ncwadi kulandela, kanye nekhalenda elihleliwe lorabi elisetshenziswa yizwe lamaJuda kusukela cishe ngekhulu lesine. Izinhlelo ezimbili ezakhiwe ngemithetho engahambisani - enye ibeka inyanga yokuqala ngokuhlangana kwenyanga eduze kwe-equinox yasentwasahlobo, enye iqhuba umjikelezo weminyaka eyishumi nesishiyagalolunye enemithetho emine yokuhlehliswa enamathiselwe.

Unyaka Igebe phakathi kwamakhalenda amabili

2025	Usuku olu-0 kuya kolu-1
2026	Usuku olu-1
2027	Izinsuku ezingama-30 kuya kwezingama-31
2028	Izinsuku ezi-1 kuya kwezi-2
2029	Izinsuku ezi-1 kuya kwezi-2
2030	Usuku olu-1 entwasahlobo · akukho lutho kuyo yonke idili lasekwindla

ezimbili kulelo tafula zibalulekile, futhi zidonsela ngezindlela eziphambene.

Okokuqala, "izindaba ezimbi," futhi

Unyaka ka-2027 unyaka owodwa ohlukile kakhulu. Kulowo nyaka owodwa ikhalenda elihleliwe lifaka inyanga yalo yeshumi nantathu, u-Adar II, kanti umthetho we-equinox awufaki. IPhasika Lokubuka lika-2027 liwela ngomhlaka-22 Mashi; iPhasika lorabi lika-2027 liwela ngomhlaka-21 Ephreli. Inyanga egcwele yenyanga ihlukene.

Futhi u-2027 unyaka usuku oluseduze oluxhomeke kuwo. Ngikusho lokhu eSahlukweni 2 futhi ngiyakusho futhi lapha, esahlukweni okufanele sibe yizindaba ezinhle, ngoba umfundi okhumbula ingxenye enhle kuphela uzobe ethole usizo olubi.

Uma ikhalenda elihleliwe liyilo elifanele, umhla zingama-27-28 kuNdasa 2027 akulona usuku lomkhosi futhi impikiswano yokuthi uLibo lokuQala ngalo iyaphela.

Manje izindaba ezinhle

Bheka umugqa wokugcina futhi.

Ngo-2030, amakhalenda amabili ayavumelana kahle. Hhayi cishe. Kulolu suku, kuwo wonke umkhosi wasekwindla:

Idili	Ukuqapha	Orabi abalungisiwe
I-Yom Teruah — 1 Tishri	28 Septhemba 2030	28 Septhemba 2030
I-Yom Kippur — 10 Tishri	7 Okthoba 2030	7 Okthoba 2030
I-Sukkot iqala — 15 Tishri	12 Okthoba 2030	12 Okthoba 2030
25 Kislev — usuku lwe-1,335	21 Disemba 2030	21 Disemba 2030

Izinsuku ezine. Izinhlelo ezimbili ezingavumelani ngenyanga eyodwa ngo-2027. Akukho mehluko ngo-2030.

Lokho okuthengwayo ngempela lokhu

Yisho ngokunembile ngangokunokwenzeka ngoba kulula ukusho okungaphezu kwalokho engikushoyo lapha futhi ngibabonile abantu bekwenza.

Indawo oya kuyo ayixhomekile ekhalendeni lami. Isibhamu sokuqala siyaxhomeka.

Umfundi owenqaba konke okuseSahlukweni 2 — ocabanga ukuthi ukubalwa kokubuka kuyinto engavamile futhi ikhalenda yorabi ehleliwe iyona kuphela ikhalenda lesiHebheru elisemthethweni elikhona — **usafika eYom Teruah ngomhlaka-28 Septhemba 2030 kanye noYom Kippur ngomhlaka-7 Okthoba 2030.** Lezo zinsuku aziyona into yobuciko yekhalenda elenziwe ekhaya. Yilapho womabili amakhalenda efika khona. Ungalahla isahluko sami sesibili sonke futhi isiphetho asishintshi.

Ngakho-ke konke okuseSahlukweni 12 okuphela ekwindla ka-2030 kuyasinda ekuphikisweni kwekhalenda: ukuvalwa kuka-1260 no-1290 ngo-Yom Kippur, u-1250 ofika ku-Yom Teruah, izinsuku eziyishumi ze-Awe phakathi kwazo, kanye nokufika kosuku lwe-1,335 eHanukkah.

Okungasindi yi-anchor ka-2027 lezo zibalo ziqala kuyo. **Ukubala akuxhomekile ekhalendeni ekugcineni kanti ekuqaleni kuxhomeke ekhalendeni**, futhi lokho kuyincazelo engakhululekile kodwa enembile yokuthi le ncwadi imi kuphi.

Futhi manje isiyalo

Yilapho kanye incwadi efana nale ifinyelela khona igama elithi *miracle*, futhi angizukukwenza lokho.

Ukuhlangana akusimangaliso. Yilokho okwenziwa yizinhlelo ezimbili zelanga uma kwenzeka ziwela esigabeni, futhi ungazibona zikwenza ngo-2025, 2026, 2028 kanye no-2029 etafuleni elifanayo. Zombili zilinganisa inyanga efanayo. Iminyaka eminingi ziyavumelana kakhulu; ngezinye izikhathi ukuhlangana kwezinkanyezi kuyawa ngendlela ehlukile futhi kuyahluka ngenyanga. Ukuthi u-2030 ungomunye weminyaka eseduze akulona uphawu. Kuyizibalo.

Inani layo **liyazivikela, alilona ubufakazi.** Alifakazeli usuku. Lisusa ukuphikisa kwalo — futhi ukuphikisa elikususayo yikona okunamandla kakhulu umuntu angabaza ngakho ngezinsuku zasekwindla.

Yilokho kuphela ekwenzayo. Kuyifanele isahluko ngoba ukuphikisa bekuyifanele impendulo, hhayi ngoba isivumelwano sifakazela noma yini.

Uma bengikutshela ukuthi amathuba okuthi amakhalenda amabili avumelane ayephezulu kakhulu, bengizokwenza into le ncwadi eyabhalwa ngayo ngokumelene nayo. Bavame ukuvumelana. Bavumelana ngo-2030. Lokho kwanele, futhi akwanele.

Lokho iSahluko 14 esisinika kona

- Kuwo wonke u-2025-2030 amakhalenda amabili avame ukuvumelana phakathi nosuku olulodwa noma ezimbili; awazona izinhlelo eziphikisanayo ezikhiqiza iminyaka ehlukenene. *(Isigaba 1 — sibaliwe, futhi singaphinde sikhiqizwe ekhasini lewebhu.)*
- **U-2027 ungowodwa ohlukile**, ohluka ngenyanga egcwele inyanga - futhi unyaka usuku oluseduze oluzohlala kuwo. *(Isigaba 1 ekubaleni; ubuthakathaka bungokoqobo futhi bushiwo kabili.)*
- **Unyaka ka-2030 unyaka wokuvumelana ngqo** nge-Yom Teruah, i-Yom Kippur, i-Sukkot kanye ne-25 Kislev. *(Isigaba 1.)*
- Ngakho-ke izinsuku zasekwindla ka-2030 **azixhomekile ekhalendeni lale ncwadi** futhi zisinda ngokuphelele ekuphikisweni kwekhalenda. I-anchor ka-2027 ayixhomekile. *(Isigaba 2.)*
- Isivumelwano **asimangalisi** — yilokho okwenziwa yizinhlelo zelanga ezisesigabeni. Inani laso ukuthi sisusa ukuphikisa, hhayi ukuthi sifakazela usuku. *(Kushiwo ukuze kungabikho muntu ongasola incwadi ngokufuna okwengeziwe.)*

INGXENYE VI — ISIPHIKISO

Isahluko 15 — Ukuphikisa Okunamandla Kakhulu

Ngizamile ukuphendula izikhalo lapho zivela khona kunokuba ngizigcine zonke kuze kube sekupheleni, ngoba impikiswano ehlehlisa ubunzima bayo iqeqesha umfundi ukuba angabethembi. Kodwa ezinye izikhalo aziphathelene nesahluko esithile. Zimayelana nomsebenzi wonke.

Nanka, ngendlela enamandla kakhulu engingawabeka ngayo. Ngizamile ukusho ngayinye ngendlela ummeli wayo ongcono kakhulu abengasho ngayo, hhayi ngendlela umuntu othanda utshani abengasho ngayo. Kwezimbili zazo impendulo yami ithi umphikisi ulungile.

1. "Akekho owazi usuku noma ihora."

Wenza into eyodwa uJesu ayenqabele ngokusobala. Wathi akekho owaziyo — ngisho nezingelosi, ngisho neNdodana. Ungubani? Isizukulwane ngasinye sikhiqiza abantu abanjengani, futhi iqiniso lokuthi ninespredishithi alikwenzi nihluke kubantu abanamashadi ngo-1844 nango-1988. Umyalelo wawuwukuthi niqaphele, hhayi ukubala.

Yilokho ukuphikisa okuphakanyiswa cishe yiwo wonke umuntu kuqala, futhi inguqulo engenhla inamandla kunalokho engivame ukukuzwa, ngakho ake ngikuthathe ngokungathi sína.

Izinto ezintathu ziyiqiniso ngesikhathi esisodwa.

Okokuqala ukuthi uMathewu 24:36 umayelana nosuku nehora, futhi nami angisho ukuthi ngitshelwe. Le ncwadi iqamba usuku olufikelelwe ngokuphetha ngemibhalo nomlando, emphakathini, lapho umsebenzi uboniswa khona futhi zonke izinombolo zingahlolwa. Leso isenzo esihlukile kunokusho ukuthi ngitshelwe. Angikaze ngithi ngitshelwe.

Okwesibili ukuthi leli vesi laliyiqiniso ngesikhathi likhulunywa. *Akekho owaziyo* ukuthi kukhona isitatimende ngesimo sezinto, hhayi isinqumo sokuthi isimo sezinto sihlala njalo. UDaniyeli watshelwa ukuthi la mazwi *"afihliwe futhi avalwe kuze kube sesikhathini sokuphela"* — okuwulimi olulindele ukuvulwa kokuvalwa kamuva, hhayi okuhlala njalo.

Okwesithathu yikona engikuthola kunzima kakhulu ukukuphikisa, futhi kuseceleni komphikisi. **Abantu basebenzise le ndlela yokucabanga ukuze bathethelele lo msebenzi iminyaka engamakhulu amabili, futhi bonke bebenephutha.** Lokho akukhona lutho. Kuyisenzo esinamandla ngokumelene nami futhi ngiyazibamba.

Engingakusho ukuthi umyalo wokulinda awuhambisani nomyalelo wokungacabangi lutho. UJesu wasola abaFarisi ngokufunda isibhakabhaka hhayi isizini. Watshela isonto ukuthi uma lingavuki wayezofika kulo njengesela - okusho ukuthi okunye kwakutholakala. Ukuphaphama kunokwaneliseka, noma leli gama alisho lutho.

Ukuphikisana akuqedwa. Kuphendulwa — ngumuntu oqaphelayo ukuthi wonke umuntu owayephambi kwakhe wayecabanga ngendlela efanayo.

2. "Uthole unyaka kuqala wabe ususebenza emuva."

Uma uneBhayibheli, umshini wokubala kanye nesisusa esanele, noma ubani angafinyelela noma yimuphi unyaka. Unamakhalenda angu-390, 40, 7, 2000, 80, 1260, 1290, 1335, amakhalenda amathathu kanye nemithetho emine yokukhetha okufanele udlale ngayo. Vele into ethile ifika ku-2030. Ubuyobe uthole okuthile ngo-2028 futhi.

Lesi yisiphikiso engisihlonipha kakhulu ngoba yisona engizosiphakamisa, futhi iSahluko 3 sabhalwa ukuze siphenduleke ngaphambi kokuba kufinyelelwe iziphetho.

okuthathu , futhi ngingakusebenzisa konke lokhu okuthathu ohlelweni lomunye umuntu.

Ingabe amapharamitha akhethwe ngokuzimela kwenhloso? U-390 no-40 bakuHezekeli 4. Isikhombisa sikuLevitikusi 26. Amashumi ayisishiyagalombili akumaHubo 90. U-1260 no-1290 no-1335 bakusAmbulo nakuDaniyeli. Akukho neyodwa yalezo zinombolo eyakhethwa yimi. Engikukhethayo ukuthi iwashi ngalinye liqala kuphi - yingakho izahluko 6 no-7 zichitha isikhathi esiningi zivikela izinsuku zokuqala kunokwenza izibalo.

Mangaki amapharamitha akhululekile, futhi aqinile kangakanani? Amabili ngewashi: i-anchor, nokuthi i-multiplier isetshenziswa kangaki. Esesibili ukukhetha kwangempela futhi iSahluko 3 sisho kanjalo. Kodwa i-multiplier iyisikhombisa, ngakho-ke isicelo ngasinye esengeziwe silinganisa konke ngesikhombisa. Ku-Israyeli: akukho ukuphindaphinda kunikeza u-311 BC, okukodwa kunikeza u-2030, okubili kunikeza unyaka ka-18410. KuJuda: okukodwa kunikeza u-350, okubili kunikeza u-2030, okuthathu kunikeza u-13790. **Ukusetiswa okukodwa ngqo ngewashi ngalinye kufika noma kuphi emlandweni oqoshiwe.** Lokho akuyona idayari. Kuyiswishi enesikhundla esisodwa esinengqondo.

Ingabe uhlelo luveza imiphumela olungakhelwanga yona? Lolu yisivivinyo esinamandla kakhulu, futhi impendulo ingucha. Uhlelo oluhambisanayo luveza lokho kanye olwaluhambisana nakho. Lolu luveze ifasitela lokuhlubuka lezinsuku ezingamashumi amathathu ngaphandle komehluko phakathi kukaDaniyeli 1290 noJohane 1260 — izinombolo ezimbili ezibhalwe ngokuhlukana kwamakhulu ayisithupha eminyaka — ezihambisana negebe phakathi kwezinsuku ezimbili zedili ezibekwe ukuhlangana kwenyanga. Futhi luveze isikhawu sezinsuku eziyishumi esiphenduka sibe yizinkathi ezimbili ezimisiwe zezinsuku eziyishumi kuphela ekhalendeni lesiHebheru.

Akukho noyedwa kubo owayehloselwe lokho.

Lapho umphikisi ethola khona i-hit yangempela : iwashi lesizukulwane. Izilungiselelo eziyisithupha ezinokwenzeka, elilodwa linikeza u-2030, futhi yilelo engilisebenzisayo. Isahluko 9 sinyathelisa igridi bese sibeka lelo washi endaweni yokugcina. Kulelo washi, i-impikiswano iyafika.

3. "UHezekeli 4 akasilo iwashi."

UHezekeli wayesenza isibonakaliso esizukulwaneni esivinjezelwe mayelana nokuthunjwa okuzayo. Akukho lutho kulesi sigaba olusikisela ukubala phansi iminyaka eyizinkulungwane ezimbili nengxenye ngemva kokufa kwakhe. Uthathe ingxenye yesiprofetho esenziwe ngekhulu lesithupha BC wasiguqula saba yiwashi elimisayo.

Kuqondile ngangokunokwenzeka, futhi lokhu kuyisithiyo, ngakho ngeke ngikuthambise.

Lesi sigaba siwuphawu mayelana nokudingiswa. Okwenziwa yilesi sigaba ukubala **inani** - 390 no-40, kanye nesilinganiso sokuguqulwa esicacile esinamathiselwe, *usuku lonyaka ngamunye* . UNkulunkulu akazange atshele uHezekeli ukuba alale lapho isikhathi eside. Wanikeza izinombolo futhi waqamba igama leyunithi. Izinombolo ezikhishwe ngokuqondile, ngokuguqulwa okushiwo, zikhishwa ukuze zibalwe; uDaniyeli wabala amashumi ayisikhombisa kajeremiya ngendlela efanayo futhi wathandaza lapho ziphela.

Iphuzu elibuthakathaka ngempela akukhona ukubala. Yisiqiniseko. Ukuthi ama-390 agijima phambili kusukela ekuvinjezelweni kuka-701 BC, kanye nama-40 agijima kuze kube sekuvinjezelweni kuka-70 AD, avela ekufundeni uhlangothi lwesobunxele nohlangothi lwesokudla lukaHezekeli njengesiqondiso emgqeni wesikhathi osuka kwesokudla uye kwesobunxele. Isahluko 4 sisho ngokusobala ukuthi umfundi othatha kwesobunxele nakwesokudla njengenyakatho *naseningizimu* akalahlekelwa lutho mayelana nokuthi zingobani lezi zindlu ezimbili futhi akatholi iwashi - nokuthi kulokho kufundwa, le ncwadi ayinazo *izinsuku* zokuqala.

Ngigcina ukufundwa ngenxa yalokho okuvezayo, futhi iSahluko 4 siyavuma ukuthi lokhu kuyiqiniso ngomphumela hhayi ubufakazi bokuzifakazela. **Kuyithemba elikhulu kunawo wonke encwadini futhi kuyincazelo.**

4. "ULevitikusi 26 usho ubukhali, hhayi ubude besikhathi."

USevenfold uyinkulumo-ze. UGenesis 4:15 awulona i-arithmetic. Uguqule i-intensifier yesiHebheru yaba uphawu lokuphindaphinda ngoba ukuphindaphinda kukuyisa lapho ufuna ukuya khona, futhi iningi labahlaziyi likufunda ngendlela engikufunda ngayo.

Iningi likufunda ngaleyo ndlela, futhi iSahluko 5 sisho kanjalo kulawo mazwi kunokulinda ukubanjwa.

Lokho iSahluko 5 esikuphikisayo kuncane kuneningi *elikuphutha*. Kungukuthi **ubunzima abuyona inani elilinganiswayo** - akukho yunithi lapho indlala eyodwa iphindwe kasikhombisa - kuyilapho ubude besikhathi bunobunye. Isijeziso sinikezwa ngokuhamba kwesikhathi, ngakho-ke sinezilinganiso ezimbili, ukuthi sinzima kangakanani nokuthi side kangakanani, kanti *isijeziso esiphindwe kasikhombisa* siyisicelo mayelana nesamba esenziwe kokubili. Kuphela kwalezo zilinganiso ezimbili okungaba nesilinganiso esihlolwayo sesikhombisa.

Lokho kuveza ifoloko elingenayo indlela yokuphuma ekhululekile. Noma *izikhathi eziyisikhombisa* ziyinani, lapho-ke zihambisana nenani eliphelele elinesilinganiso sesikhathi — noma kuyinkulumo ecacile yokugcwala, lapho-ke aziphindaphindi lutho nhlobo futhi ukukhuphuka okune kugcizelela kunokuba kube yileli.

Futhi angidingi ubukhali ukuze ngibe ngamanga. Ngidinga isikhathi ukuze ngibe khona. Umfundi oqinisekile ukuthi uLevitikusi 26 ukhuluma ngobukhali angaba neqiniso ngokuphelele futhi le ncwadi isasebenza; ubezochaza ubukhulu engingabala kubo.

(Isahluko 5 siphinde sichaze kabanzi ngempikiswano yokuqeda indaba ephikisana nobunzima enginqaba ukuyinyathelisa ngoba ayisebenzi. Uma ufuna ukwazi ukuthi le ncwadi yenzani ngempikiswano eyincomayo, yilapho okufanele ubheke khona.)

5. "Ikhalelenda lakho selisunguliwe."

Niyenqaba ikhalelenda izwe lamaJuda eliligcinile iminyaka engamakhulu ayishumi nesithupha nikhetha elibalwe ematafuleni ezinkanyezi, bese nimemezela ukuthi izinsuku zenu ziwela ezinsukwini zedili. Ziwela ezinsukwini zedili lenu. Ngiboniseni usuku olusindayo kukhalelenda eningalikhethanga.

Kulungile, futhi kuyinselele efanele. Isahluko 14 sikhona ukuze siyiphendule.

Izinsuku zasekwindla ka-2030 zisinda ngokuphelele. Womabili amakhalelenda -

eliqaphelwa yileli ncwadi kanye nelihleliwe lamarabi - abeka uYom Teruah ngomhlaka-28 Septhemba 2030, uYom Kippur ngomhlaka-7 Okthoba 2030, uSukkot ngomhlaka-12 Okthoba, kanye no-25 Kislev ngomhlaka-21 Disemba. Umfundi owenqaba iSahluko 2 ngokuphelele usafika kuwo wonke lawo. Isiphetho asixhomekeki ekhalendeni.

I-anchor ka-2027 ayisindanga. Ngo-2027, nango-2027 kuphela eminyakeni eyisithupha engiyihlolile , amakhalenda amabili ahlukana ngenyanga egcwele yenyanga, ngoba ikhalenda elihleliwe lifaka u-Adar II kanti umthetho we-equinox awuhlukani. Ekubaleni kwamaRabi, umhla zingama-27-28 kuNdasa 2027 awulona usuku lomkhosi nhlobo.

Ngakho-ke indawo ihlukene. **Indawo oya kuyo ayixhomekile ekhalendeni; isibhamu sokuqala asixhomekile.** Lokho kushiwo eSahlukweni 2, futhi eSahlukweni 14, futhi nalapha, ngoba kuyinto okungenzeka kakhulu ukuthi iyiqiniso futhi ayimukeleki.

6. "Bonke abantu ababeka usuku bebenephutha."

UMiller. URussell. UWhisenant. Ukukhempa. Bonke babenemibhalo, izibalo kanye nobuqotho. Bonke babenabalandeli abathengisa izindlu zabo. Izinga eliyisisekelo kulo msebenzi liyi-zero, futhi awunginikanga sizathu sokucabanga ukuthi uhlukile.

Izinga eliyisisekelo liyiqiniso futhi ngeke ngibe muhle ngakho.

Impendulo evamile — *amantombazane ayisishiyagalolunye athi cha, ngakho oweshumi angase athi yebo* — impendulo enguqulweni embi yempikiswano. Inguqulo enhle akuyona isimangalo esinengqondo; ingeyezibalo, futhi izimpikiswano zezibalo aziphikiswa ngokukhomba ukuthi azinazo iziphetho. **Ukwehluleka isikhathi eside kuwubufakazi, futhi kuwubufakazi obumelene nami.**

Engingakunikeza akusona isizathu sokucabanga ukuthi ngikhethekile. Kuyindlela ehlukile yokwehluleka.

Lonke igama kulolo hlu licele ukukholeka. Le ncwadi icela ukuhlolwa. Inombolo ngayinye ekuyo ingaphinde ikhiqizwe kusukela kokufakwayo okushiwo yimithetho eshiwo; ikhasi lewebhu libala kabusha futhi libike ukwehluleka; ikhasi lomhloli livumela umfundi onobutha ukuthi ashintshe noma yikuphi ukucabanga futhi abukele ukunyakaza kwesiphetho. Nginyathelise igradi ehlazisa iwashi lesizukulwane, ukwanda okwaphula impikiswano yami, iphutha le-anchor elabeka

iwashi likaJudah ku-1990, kanye nenombolo enamadijithi angamashumi amane nambili engiyenqaba ukuyisebenzisa.

Uma le ncwadi inephutha, **indlela yokubonisa ukuthi inephutha isencwadini.** Lokho akusikho ukuzisholo ukuthi kulungile. Yiyona nto kuphela efanele ukunikezwa esikhundleni salokho.

7. "Amawashi akho amane awazimele."

U-Israyeli noJuda bobabili bavela kuHezekeli 4 noLevitikusi 26 futhi badinga izinyathelo ezifanayo zokuhumusha. UJuda newashi lakho lejubili kokubili kuqala kusukela ngo-AD 30. Ukuhlengana kwenu kuwuhlaka olulodwa oluvumelana nalo.

Uqinisile, futhi ngishilo ngaphambi kokuthi wenze kanjalo. Isahluko 9 sihlola yonke iwashi ukuthola imithombo eyabiwe, ama-anchor abiwe kanye nezinyathelo zokuhumusha ezabiwe, futhi siphetha ngalokhu kanye. Ngisuse inkulumo ethi *amawashi amane azimele* encwadini.

Okusalayo kuncane: uhlaka olulodwa, olusetshenziswa kabili cishe ngaphandle kokufakwa okwabiwe — 390 ngokumelene no-40, luhlanganisa amakhulu ayisikhombisa eminyaka, ukuphindaphinda okukodwa ngokumelene no-2 — lufika kabili ngonyaka ofanayo. Lokho kuwukuhlola ukuvumelana kohlaka kunokuba kube ofakazi ababili beqiniso. Isahluko 7 sibonise ukuthi lolo hlaka luveza kalula kangakanani u-1990 noma u-2420 lapho i-anchor inyakaza, ngakho-ke ukuhlola akulona into encane.

Kuncane kunalokho okwakubonakala. Kungaphezu kokungabi nalutho.

8. "Usebenzisa ukulandelana kwezikhathi kwabantu abambalwa uma kukufanele."

Ukubalwa kweningi konyaka weshumi nanhlanu kaTiberius kunikeza u-AD 28 noma u-29 kanye nokubethelwa esiphambanweni cishe ngo-AD 33. Usebenzisa ukubalwa kwe-minority co-regency, okunikeza u-AD 26 no-AD 30 - okuwukuphela kwezibalo ezenza iwashi lakho lisondele. Futhi amaPhasika akho amane kujohane adinga ukufunda u-5:1 njengePhasika lapho isiGreki sithi "idili" kuphela.

Kokubili kuyiqiniso, kokubili kwembulwe eSahlukweni 7 futhi eSahlukweni 8.

Uma ukubethelwa esiphambanweni kwakungu-AD 33, iminyaka engamashumi amane kaJuda ifinyelela ku-AD 73 — hhayi ukuvinjezelwa kweJerusalema ngePhasika kodwa ukuwa kweMasada — futhi **iwashi likajuda alivali**. Iwashi lejubili lihamba nalo njengoba lihlanganyela ihange.

Iwashi lika-Israyeli alithintwanga. Lisekelwe ngo-701 BC futhi alixhomekile kunoma yiluphi uhlelo lwezikhathi lweTestamente Elisha.

Ngakho-ke: kumawashi amabili aqine kakhulu, elilodwa lihlala ngosuku lwekhulu lokuqala oluphikiswana ngalo kanti elinye alihlali, futhi afika ngonyaka ofanayo. Lokho kuyazuzisa. Akunamsebenzi ukwenza sengathi elophikiswana ngalo selizinzile.

Okusele

Iziphikiso eziyisishiyagalombili. Ezimbili zazo — ukuzimela kwamawashi, kanye negridi yamaseli ayisithupha ewashi lesizukulwane — umphikisi umane ulungile, futhi incwadi yashintshwa ukuze isho kunjalo. Kokunye nginikeze impendulo engcono kakhulu enginayo futhi ngimake ukuthi iphelela kuphi.

Uma usufundile kuze kube manje kodwa ungakholelwa, ngingathanda lokho kunokukhetha okunye. Umphumela omubi kakhulu wencwadi efana nale umfundi oyikholelwayo ngoba umbhali uzwakala eqiniseka.

Engingakucela esikhundleni salokho yilokhu. Ungathathi isiphetho ngegunya lami. Thatha indlela: sho imithetho yakho ngaphambi kokubala, maka izixhumanisi zakho ezibuthakathaka kakhulu embhalweni wakho, bese uvumela inombolo oyithandayo ibe yiphutha. Uma wenza lokho ngalezi zahluko bese yonke into iwela phansi, incwadi izobe ikufanele ukubhalwa noma kunjalo, futhi ngizofuna ukuzwa kuwe.

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Izithasiselo

Isithasiselo A — Umugqa Wesikhathi Oyinhloko

Yonke isenzakalo esinosuku le ncwadi incike kuso, kusukela ngo-701 BC kuya ku-21 Disemba 2030. Izinsuku zesiHebheru zingezorabi futhi zazibalwa, azikopishwa. Amalebula ezigaba achazwe eSahlukweni 3. Yonke imigqa lapha inesahluko ngemuva kwayo.

#	Usuku	Usuku lwesiH Umcimbi ebheru	Iwashi	Umbhalo Ongcwele	Izinga
1	722 BC	Ukuwa kweSamariya; u-Israyeli Indlu ka-Israyeli idingiswa yi-Asiriya	2	AmaKhosi 2 · UMLANDO 17:5-6	
2	701 BC	Ukuvinjezelwa kweJerusalema nguSaneheribi AKUPHUMELELI — Iminyaka engu-390 ka-Israyeli iyaqala	u-Israyeli	Hezekeli 4:5; 2 AmaKhosi 19	3 · OKUHUMUSHAYO
3	458 BC	Isinqumo sika- UDaniyeli Aritahishashita I ukubuyiselwa yaseJerusalema (Ezra 7)	9	uEzra 7; Daniyeli 9:25	2 · UMLANDO
4	409 BC	Ukuphela yokuqala amasonto (iminyaka engama-49) — IJerusalema lakhiwe kabusha	kwe-7 UDaniyeli 9	Daniyeli 9:25	1 · I-SABALO
5	311 BC	Iminyaka engu-390 ka-Israyeli iyaphela. Akukho ukuphenduka. Isigwebo siphindwe ngesikhombisa.	u-Israyeli	Levitikusi 26:18, 21, 24, 28	1 · I-SABALO
6	AD 26 (Isahluko 1)	UJesu wabhaphathizwa — ukuphela	UDaniyeli 9	Luka 3:1,21-23; Daniyeli 9:25	3 · OKUHUMUSHAYO

			kwesonto isonto liyaqala	lama-69; lama-70			
7	5 Ephreli AD 30		UKUBETHELWA ESIPHAMBANWENI — IPhasika,	UJuda / Daniyeli 9	Daniyeli 9:26-27; 3 1 Korinte 5:7	OKUHUMUSHAYO	
#	Usuku	Usuku lwesiHeb heru	Umcimbi	Iwashi	Umbhalo Ongcwele	Izinga	
			phakathi nesonto lama-70. Iminyaka engu-40 kaJuda iyaqala.				
8	24 Meyi AD 30		IPhentekoste — uMoya wathululwa; isikhathi sebandla siyaqala	uMesiya	IzEnzo 2	3 · OKUHUMUSHAYO	
9	IPhasika, AD 70 (~phakathi no-Ephreli)		UKUVINJWA KOKUGCINA KWE- JERUSANA KUYAQALA — Iminyaka engu-40 kaJuda iyaphela. Akukho ukuphenduka.	UJuda	Luka 21:20	2 · UMLANDO	
10	9-10 Av, AD 70 (~4) Agasti)		Ithempeli liyashiswa	UJuda	Mathewu 24:2	2 · UMLANDO	
11	AD 350		Isigwebo sokuqala sikaJuda esiphindaphindiwe (iminyaka engu-280) siyaphela. Akukaphenduki.	UJuda	Levitikusi 26:24,28	1 · I-SABALO	
12	14 Meyi 1948		U-Israyeli wazalwa kabusha njengo isizwe	Isizukulwa ne	Mathewu 24:32-34	2 · UMLANDO	
13	23 Januwari 1950		I-Knesset imemezela iJerusalema njengenhloko-dolobha	Isizukulwa ne	IHubo 90:10; Mt. 24:34	3 · OKUHUMUSHAYO	

— 60 kuya ku-2

14	7 Okthoba 2023		Ukuhlasela kweHamasa Umaka kwa-Israyeli — Shemini Atzeret	—	2 · UMLANDO
15	27 Mashi 2027 (uMgqibelo)	U-Adar 2 18, 5787	ISINGENISO SOKUCHITHEKA — isinengiso singu setha	Usizi	Daniyeli 12:11;4 · ISIPROFETHO 2 I-Th 2

#	Usuku	Usuku lweSibhebe er	Umcimbi	Iwashi	Umbhalo Ongcwele	Izinga
16	28 Mashi 2027 (Ilanga)	U-Adar 2 19, 5787	Usuku 1 lwe-1290 · izinsuku ezingu-30 zokuhlubuka ziyaqala	Usizi	Daniyeli 12:11	4 · ISIPROFETHO
17	26 Ephreli 2027 (UMsombuluko)	I-Nissan 19, 5787	Usuku 30 ukuphela kokuhlubuka	-Usizi	2 Th 2:3	1 · I-SABALO
18	27 Ephreli 2027 (ULwesibili)	I-Nissan 20, 5787	IMVULA YOKUGCINA IYANWA — Usuku 1 ka-1260 kanye no-1335	Usizi	IsAmbulo Dan. 12:12	11:3;4 · ISIPROFETHO
19	15 Ephreli 2030 (UMsombuluko)	I-Nissan 12, 5790	IPhasika (iPhasika), I-M2030 ikhalenda — 14 yenyanga yoku-1	Ukuphelelwa yisikhathi	Levitikusi 23:5	4 · ISIPROFETHO
20	24 Ephreli 2030 (ULwesithathu)	I-Nissan 21, 5790	IZIJEZISO ZIYAPHELA — 21 UNisani, usuku lokugcina lwesinkwa esingenamvubelo. Izinyanga ezinhlanu ziyaqala.	Ukuphelelwa yisikhathi	IsAmbulo 9:5	4 · ISIPROFETHO
21	27 Septhemba 2030 (ULwesihlanu)	I-Elul 29, 5790	I-YOM TERUAH — Usuku 1250. Uvuko, Ukuhlwithwa, Ukubuya. Izinsuku ziyafinyezwa.	Buyisela	Levitikusi Math. 24:22; Isaya 26:19-21	23:24;4 · ISIPROFETHO
22	7 Okthoba 2030 (UMsombuluko)	I-Tishrei 10, 5791	I-YOM KIPPUR — Usuku 1260 futhi uSuku 1290 luphela. Izinsuku eziyishumi zika	Buyisela	Levitikusi 23:27; Daniyeli 12:11	4 · ISIPROFETHO

23	11 Okthoba 2030 (ngoLwesihlanu)	I-Tishrei 14, 5791	ukuphetha kwentukuthelo. Umkhosi Wamadokodo iqala --	Buyisela	Levitikusi 23:34; UZakariya 14:16	4 · ISIPROFETHO
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#	Usuku	Usuku lwesiHebheru	Umcimbi	Iwashi	Umbhalo Ongcwele	Izinga
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Umbuso Weminyaka Eyinkulungwane

24	21 uDisemba 2030 (uMgqibelo)	IKislev 25, 5791	Usuku 1335 — 'Ubusisiwe yena ubani olindayo.' I-Hanukkah: i Ithempeli ukuzinikela kabusha.	Buyisela	Daniyeli 12:12	4 · ISIPROFETHO
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#	Lokho okusungulayo	Qala	Ukusebenza	Iminyaka	Umphezimela	Ifunda njengo	Umthetho
1	I-Israel: isigwebo-sokuqala siyaphela	-700	701 BC + 390	390	-310	311 BC	UHezekeli 4:5 — izinsuku ezingu-390, usuku olulodwa ngonyaka (Hezekeli 4:6).
2	u-Israyeli: isigwebo siphindwe kasikhombisa	-700	701 BC + (390 x 7)	2730	2030	2030 AD	Levitikusi 26:18, 21, 24, 28 — 'ngokuphindwe kasikhombisa'. Wakhonza phambili kusukela ekuvinjezelweni, okwavula isikhathi sakhe ku-Israyeli (uhlangothi lwesobunxele lukaHezekeli). Bheka iSahluko 7.
3	UJuda: isigwebo	30	AD 30	40	70	70 AD	UHezekeli 4:6 —

	sokuqala siyaphela		+ 40				izinsuku ezingu-40, usuku olulodwa ngonyaka. Ukubethelwa esiphambanweni ekujinjelweni kweJerusalema.
4	UJuda: ukuphindaphind a kokuqala	70	AD 70 + (40 x 7)	280	350	350 AD	ULevitikusi 26 — ukuphuka kokuqala. 40 x 7 = 280, kukhonzwe phambili kusukela ekujinjelweni kuka- AD 70.
5	UJuda: ukuphindaphind a kwesibili	70	AD 70 + (40 x 7 x 7)	1960	2030	2030 AD	ULevitikusi 26 — ukwenyuka kwesibili. 40 x 7^2 = 1960. HHAYI '280 x 7' — iphuzu eliyisikwele lesikhombisa. Kuphakelwa phambili kusukela ekujinjelweni, okuyinto
#	Lokho okusungulayo	Qala	Ukusebenz a	Iminyaka	Ump umela	Ifunda njengo	Umthetho
							ngoJuda UVALA isikhathi sakhe (uhlangothi lwesokudla lukaHezekeli). Bheka iSahluko 7.
6	Ukubethelwa iminyaka engu-2000 (AmaJubili angu-40)	+30	AD 30 + 2000	2000	2030	2030 AD	Hoseya 6:2; 2 Petru 3:8. AmaJubili Angamashumi Amane eminyaka engama-50.
7	Isizukulwane esivela eJerusalema savuselelwa	1950	1950 + 80	80	2030	2030 AD	IHubo 90:10 (iminyaka engu-80); Mathewu 24:34. I-Knesset ivoti lika-23 Januwari 1950, 60 kuya ku-2.
8	UDaniyeli	9:-457	458 BC +	49	-408	409 BC	UDaniyeli 9:25 —

	amasonto okuqala ayisikhombisa		49					amasonto eminyaka.	ayi-7
9	UDaniyeli amasonto angamashumi ayisithupha nesishiyagalol unye kuze kufike uMesiya	9:-457	458 BC + 483	483	26	26 AD		Daniyeli 9:25 — (7 + 62) x 7 = iminyaka engu-483.	
10	U-Israyeli wazalwa kabusha + isizukulwane (ukuphikiswa)	1948	1948 + 80	80	2028	2028 AD		Kuboniswe ngamabomu. Unyaka ka-1948 AKUSIKHOMBISI u-2030 — yingakho incwadi isebenzisa u-1950 ukuvuselelwa kwedolobha.	

Isithasiselo C — Usuku Luyabalwa

Zonke izibalo **zihlanganisa zombili izindawo zokugcina** : usuku 1 usuku lokuqala. Ukuze uphinde ubhale lokhu ku-timeanddate.com, phawula *usuku lokuphela kokufaka ekubalweni* — njalo uma kubalwa, njalo.

Bala	Umbhalo Ongcwele	Kusukela	Ukuqala kungukuthi	Ku-	Ukuphela kungukuthi	IsiHebheru (ekupheleni)
1290	Daniyeli 12:11	28 Mashi 2027	Ulibo Lwezithelo Zokuqala — Isinengiso Sokubhujiswa	7 Okthoba 2030	I-Yom Kippur — 10 Tishri	I-Tishrei 10, 5791
30	2 Thes. 2:3	28 Mashi 2027	Ukuhlubuka kuyaqala	26 Ephreli 2027	Ukuhlubuka kuyaphela	I-Nissan 19, 5787
1260	IsAmbulo 11:3; 12:6	27 Ephreli 2027	Imvula Yamuva — usuku lokugcina lwesinkwa esingenamvubelo sesi-2	7 Okthoba 2030	I-Yom Kippur — 10 Tishri	I-Tishrei 10, 5791

1250	Mathewu 24:22	27 Ephreli 2027	Imvula Yamuva — ofakazi banikwe amandla	27 Septemba 2030	Yom Teruah — izinsuku zifinyezwa ngeshumi	I-Elul 29, 5790
Bala	Umbhalo Ongcwele	Kusukela	Ukuqala kungukuthi	Ku-	Ukuphela kungukuthi	IsiHebheru (ekupheleni)
1335	UDaniyeli 12:12	27 Ephreli 2027	Izimvula Zamuva 'Ubusisiwe yena ubani olindayo'	21 Disemba 2030	IHanukkah — 25 IThempeli liphinde lanikezelwa	IKislev 25, 5791
2558	Umaka	7 Okthoba 2023	Ukuhlasela kweHamashemini Atzeret	7 Okthoba 2030	I-Yom Kippur iminyaka eyisikhombisa kuze kube usuku	I-Tishrei 10, 5791
157	IsAmbulo 9:5	24 Ephreli 2030	21 Nisan (orabhi) — izijeziso ziyaphela; izinyanga ezinhlanu qala	27 Septemba 2030	Yom Teruah umnyango uyavalwa	I-Elul 29, 5790

Okuthathwe: 1290 – 1260 = 30, kanti ama-anchor amabili ahlukene ngezinsuku ezingama-30. 1260 – 1250 = 10, kanti uYom Teruah noYom Kippur bahlukene ngezinsuku eziyi-10. Abukho ubudlelwano obabuhlelwe ngaphakathi. Bheka iSahluko 12.

Isithasiselo D — Ikhhalenda Lomkhosi 2025–2030, Kokubili Ukubala

Izinsuku zokubuka ziyikhalenda elishicilelwe leMessiah 2030 Project (i-equinox kanye nokuhlangana kwenyanga, isikhathi saseJerusalema). Izinsuku zoRabi zibalwe lapha. Zonke izinsuku ziyizinsuku **zasemini** ; idili ngalinye liqala ekushoneni kwelanga kusihlwa sangaphambilini. Bheka iZahluko 2 no-14.

Unyak	Idili	Ukuqapha	ORabi	Igebe
2025	IPhasika (inyanga ye-14, inyanga yoku-1)	12 Ephreli 2025	12 Ephreli 2025	ngalolo suku
2025	Isinkwa Esingenamvubelo siyaqala (i-15)	13 Ephreli 2025	13 Ephreli 2025	ngalolo suku
2025	Ulibo	20 Ephreli 2025	—	akukho
2025	I-Shavuot / Amaviki	9 Juni 2025	—	akukho
2025	I-Yom Teruah / Amacilongo (1 Tishri)	22 Septemba 2025	23 Septemba	Usuku

		2025	2025	olu-1
2025	I-Yom Kippur / Atonement (10 Tishri)	1 Okthoba 2025	2 Okthoba 2025	Usuku olu-1
2025	AmaSukkot / AmaTabernakele ayaqala	6 Okthoba 2025	7 Okthoba 2025	Usuku olu-1
2026	IPhasika (inyanga ye-14, inyanga yoku-1)	2 Ephreli 2026	1 Ephreli 2026	Usuku olu-1
2026	Isinkwa Esingenamvubelo siyaqala (i-15)	3 Ephreli 2026	2 Ephreli 2026	Usuku olu-1
2026	Ulibo	5 Ephreli 2026	—	akukho
2026	I-Shavuot / Amaviki	25 Meyi 2026	—	akukho
2026	I-Yom Teruah / Amacilongo (1 Tishri)	13 Septhemba 2026	12 Septhemba 2026	Usuku olu-1
2026	I-Yom Kippur / Atonement (10 Tishri)	22 Septhemba 2026	21 Septhemba 2026	Usuku olu-1
2026	AmaSukkot / AmaTabernakele ayaqala	27 Septhemba 2026	26 Septhemba 2026	Usuku olu-1
2027	IPhasika (inyanga ye-14, inyanga yoku-1)	22 Mashi 2027	21 Ephreli 2027	Izinsuku ezingu-30
2027	Isinkwa Esingenamvubelo siyaqala (i-15)	23 Mashi 2027	22 Ephreli 2027	Izinsuku ezingu-30
Unyak Idili		Ukuqapha	ORabi	Igebe
2027	Ulibo	28 Mashi 2027	—	akukho
2027	IPhasika Lesibili (inyanga ye-14, yesibili)	20 Ephreli 2027	21 Meyi 2027	Izinsuku ezingu-31
2027	Isinkwa Esingenamvubelo SIYAPHELA (21)	Sesibili 27 Ephreli 2027	28 Meyi 2027	Izinsuku ezingu-31
2027	I-Shavuot / Amaviki	17 Meyi 2027	—	akukho
2027	I-Yom Teruah / Amacilongo (1 Tishri)	1 Septhemba 2027	2 Okthoba 2027	Izinsuku ezingu-31
2027	I-Yom Kippur / Atonement (10 Tishri)	10 Septhemba 2027	11 Okthoba 2027	Izinsuku ezingu-

					31
2027	AmaSukkot / AmaTabernakele ayaqala	15 2027	Septemba16	Okthoba 2027	Izinsuk u ezingu- 31
2028	IPhasika (inyanga ye-14, inyanga yoku-1)	9 Ephreli 2028	10 Ephreli 2028		Usuku olu-1
2028	Isinkwa Esingenamvubelo siyaqala (i-15)	10 Ephreli 2028	11 Ephreli 2028		Usuku olu-1
2028	Ulibo	15 Ephreli 2028	—		akukho
2028	I-Shavuot / Amaviki	4 Juni 2028	—		akukho
2028	I-Yom Teruah / Amacilongo (1 Tishri)	19 2028	Septemba21 2028	Septemba	Izinsuk u ezi-2
2028	I-Yom Kippur / Atonement (10 Tishri)	28 2028	Septemba30 2028	Septemba	Izinsuk u ezi-2
2028	AmaSukkot / AmaTabernakele ayaqala	3 Okthoba 2028	5 Okthoba 2028		Izinsuk u ezi-2
2029	IPhasika (inyanga ye-14, inyanga yoku-1)	28 Mashi 2029	30 Mashi 2029		Izinsuk u ezi-2
2029	Isinkwa Esingenamvubelo siyaqala (i-15)	29 Mashi 2029	31 Mashi 2029		Izinsuk u ezi-2
2029	Ulibo	1 Ephreli 2029	—		akukho
2029	I-Shavuot / Amaviki	21 Meyi 2029	—		akukho
2029	I-Yom Teruah / Amacilongo (1 Tishri)	9 Septemba 2029	10 2029	Septemba	Usuku olu-1
2029	I-Yom Kippur / Atonement (10 Tishri)	18 2029	Septemba19 2029	Septemba	Usuku olu-1
2029	AmaSukkot / AmaTabernakele ayaqala	23 2029	Septemba24 2029	Septemba	Usuku olu-1
2030	IPhasika (inyanga ye-14, inyanga yoku-1)	16 Ephreli 2030	17 Ephreli 2030		Usuku olu-1
2030	Isinkwa Esingenamvubelo siyaqala (i-15)	17 Ephreli 2030	18 Ephreli 2030		Usuku olu-1
2030	Isinkwa Esingenamvubelo SIYAPHELA (21)	23 Ephreli 2030	24 Ephreli 2030		Usuku olu-1
2030	Ulibo	21 Ephreli 2030	—		akukho
2030	I-Shavuot / Amaviki	10 Juni 2030	—		akukho
2030	I-Yom Teruah / Amacilongo (1 Tishri)	28 2030	Septemba28 2030	Septemba	ngalolo suku
2030	I-Yom Kippur / Atonement (10 Tishri)	7 Okthoba 2030	7 Okthoba 2030		ngalolo suku

2030	AmaSukkot / AmaTabernakele ayaqala	12 Okthoba 2030	12 Okthoba 2030	ngalolo suku
2030	Usuku lwe-8 lwe-Hanukkah (ukuphela kuka-1335)	21 Disemba 2030	21 Disemba 2030	ngalolo suku

Isithasiselo E — Amanothi Okulandelana Kwezikhathi

Isisekelo ngasinye umgxeki angasihlasela, ngobubanzi bezemfundo kanye nesizathu sokukhetha okwenziwe.

Ukuvinjezelwa kukaSaneheribi okuhlulekile — le ncwadi isebenzisa *u-701 BC* . Ezinye izindlela: Akungatshazwa.

Kulungiswe yi-canon yama-Asiriya, i-Prism kaSaneheribi kanye neyesi-2 AmaKhosi 18-19. Ukuvinjezelwa kweJerusalema kwahluleka: Imibhalo yasendulo yase-Asiriya ithi uHezekiya wayevalelwe 'njengenyoni evalelwe' kodwa akazange athi umuzi wawa.

IQINILE. Iqembu elincane (uShea) liphakamisa umkhankaso wesibili cishe ngo-688-686 BC; iningi libamba umkhankaso owodwa ngo-701.

Ukuwa kweSamariya — le ncwadi isebenzisa u-722 BC (umongo kuphela) . Ezinye izindlela: 720 BC (uSargon II).

Eyesi-2 AmaKhosi 17:5-6 kanye nemithombo yaseBhabhiloni idumisa uShalimaneseri V, okuvinjezelwa kwakhe iminyaka emithathu kuphela. cishe ngo-722. USargon II uthi udumo lwakhe lungolwakhe; izazi zithi ukunqoba kwakhe noma ukucindezela ukuvukela kwakhe kwaqala ngo-720.

Akusetshenziswanga kunoma yikuphi ukubala. Kubhalwe ohlwini ukuze kungabikho muntu ocabanga ukuthi kuthenjelwe kukho buthule. Bheka iSahluko 6.

Isimemezelo sika-Artaxerxes ku-Ezra — le ncwadi isebenzisa u-458 BC . Ezinye izindlela: 457 BC.

Unyaka ka-458 BC ulandela ukubalwa kombuso wasePheresiya okungewona unyaka wokungena esikhundleni, okusekelwe kuNisan kusukela ekungeneni kuka-465/464 BC. Unyaka ka-457 BC ulandela ukubalwa konyaka wokungena esikhundleni kanye nekhalenda lomphakathi lamaJuda iTishri kanye ne-Artabanus interregnum yezinyanga eziyi-~7. Zombili zivikelekile.

Le ncwadi isebenzisa u-458 BC. Noma ubani obala kusukela ku-457 BC uzothola zonke izinsuku zikaDaniyele 9 ngonyaka olandelayo, futhi impikiswano yeSahluko 8 iyasinda kulolo shintsho olungashintshi.

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

Iningi lokubala libalwa kusukela ekufeni kuka-Augustus (19 Aug AD 14) futhi lithola ngasekupheleni kuka-AD 28 / ekuqaleni kuka-29. Ukubalwa kombuso ngokubambisana kubalwa kusukela egunyeni lesifundazwe elilinganayo likaTiberius cishe ngo-11-13 AD futhi kuveza ngo-26-27 AD.

Isixhumanisi somlando esibuthakathaka kakhulu kulolu chungechunge. Le ncwadi isebenzisa ukubalwa kwe-minority co-regency, kanti izahluko 7 no-8 zisho kanjalo kunokuveza u-AD 26 njengongaphikiswa.

Ukubethelwa — le ncwadi isebenzisa *umhlaka-5 Ephreli AD 30*. Ezinye izindlela: AD 33 · AD 31.

IPhasika, uNisan 14. Kudinga ubhaphathizo lwango-AD 26 kanye nenkonzo yeminyaka engu-3.5 (amaPhasika amane: Johane 2:13, 5:1, 6:4, 11:55).

Iqinile njengoba inikezwe ngo-AD 26 — kodwa iwela ekucabangeni kukaTiberius ngenhla kunokuba izimele.

Ukuvinjezelwa kweJerusalema kuyaqala — le ncwadi isebenzisa *iPhasika AD 70*. Ezinye izindlela: —.

UJosephus: Amabutho kaTitus asebenzisa izixuku zePhasika ukuvala izindonga ngo-14 Nisan, cishe maphakathi no-Ephreli AD 70.

Kuqinile, futhi lokhu kuyinkomba efanele yokubala iPhasika kuya ePhasikeni. Bheka iSahluko 10.

Ithempeli labhujiswa — le ncwadi isebenzisa *u-9-10 Av, AD 70*. Ezinye izindlela: ~4 Agasti AD 70.

UJosephus uthi 10 Av; IMishnah Ta'anit 4:6 ithi 9 Av. Cishe izinyanga ezi-3.5 NGEMVA kokuvinjezelwa kuqalile.

Kuqinile, futhi umehluko ubalulekile. Incwadi yami yangaphambili yathi iThempeli labhujiswa ngePhasika. Kwakungenjalo — ukuvinjezelwa kwaqala ngePhasika futhi iThempeli lashiswa cishe ezinyangeni ezintathu nesigamu kamuva. Iqiniso elilungisiwe yilelo iwashi likaJuda elilidingayo ngempela.

311 BC — le ncwadi isebenzisa ukuphela kuka-Israyeli okungu-390 . Ezinye izindlela: —.

Intwasahlobo ka-311 BC iyinkathi yeNkathi yamaSeleucid (1 Nisan = 3 Ephreli 311 BC), kamuva eyamukelwa amaJuda njenge-minyan shtarot, 'Inkathi Yezinkontileka' esetshenziswa kumaMaccabees oku-1 kanye nasemibhalweni yezomthetho yamaJuda iminyaka engaphezu kwenkulungwane.

Akukho ukunqoba, impi noma ushintsho lokubusa olwenzeka eJudiya ngo-311 BC. Ukubaluleka kwalokhu kungokwekhalenda kuphela, futhi iSahluko 6 sisho kanjalo. Inguqulo ecacile isamangalisa.

AD 350 — le ncwadi isebenzisa isikhathi sokuqala sikaJuda sokuphelelwa yisikhathi x7 . Ezinye izindlela: AD 351-352.

Ukuvukela kwamaJuda uConstantius Gallus kunomhla zingama-351-352, hhayi u-350. UGallus waba uKhesari ngoMashi 351; U-Ursicinus wabhubhisa iDiocaesarea (iSepphoris) futhi wabhubhisa iTiberiya neLydda.

Eduze, hhayi ngqo. Akukho lutho oluqondile olufakazelwe ngo-AD 350 uqobo, futhi izibalo azixhomekile kokuthile okwenzekile ngalowo nyaka. Bheka iSahluko 7.

I-Knesset imemezela inhloko-dolobha yaseJerusalema — le ncwadi isebenzisa umhla zingama-23 kuJanuwari 1950. Ezinye izindlela: Ukufuduka ngoDisemba 1949.

Kuqinisekisiwe: ivoti lalingu-60 kwabangu-2 ngomhlaka-23 Januwari 1950. UBen-Gurion wayememezele ukuthuthela eKnesset ngomhlaka-5 no-13 Disemba 1949, ngemuva kwevoti le-UN langomhlaka-9 Disemba lokwenza idolobha libe ngelamazwe ngamazwe.

Iqinile. Ukuphikisa kuka-1948 — $1948 + 80 = 2028$ — kuphakanyisiwe futhi kuphendulwa eSahlukweni 9, lapho kunyatheliswa khona igridi ephelele yezinhlanganisela ezinokwenzeka.

Ukuhlasela kweHamas — le ncwadi isebenzisa umhla ziyi-7 kuMfumfu 2023. Ezinye izindlela: —.

NgoMgqibelo mhla ziyi-7 kuMfumfu 2023, uShemini Atzeret. Eminyakeni eyisikhombisa ngqo ngaphambi komhla ziyi-7 kuMfumfu 2030.

Kuqinile.