

# **Incwadi kaYoweli neBandla lama-Adventist oSuku lweSixhenxe laseLawodikea - Inombolo Amathathu anesithoba**

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## **Inani Lamashumi Amathathu Anesithoba**

Uvavanyo lwangaphakathi lwe-omega lwesigqubuthelo esingundoqo olulandela uvavanyo lwangaphandle lwe-alpha lwesiseko sika-2024, lufuna inkcazo “yendlu yokugcina,” kwaneye “nyama” egcinwa endlwini yokugcina. Olu vavanyo lungolwesiprofeto, yaye lunomgca wenyaniso wangaphakathi nowangaphandle. Ngaba amatye anqabileyo yintsalela kaJames White, okanye ziinyaniso zeLizwi likaThixo? Zizizo zombini.

Ngomhla we-9/11, abantu bakaThixo babizelwa ukuba badle incwadi encinane baze babuyele kwiindlela zamandulo zikaYeremiya, apho iziseko zabekwa khona ngelo xesha. Ngomhla we-9/11, kwabonakala ukuba xa uYohane, kwiSityhilelo isahluko seshumi elinanye, waxelelwa ukuba alinganise, waxelelwa ukuba alinganise izinto ezimbini. Waxelelwa ukuba alinganise itempile, kwanabanquli abakuyo. Waxelelwa ukuba ayiyeke intendelezo yexesha leminyaka eli-1,260 lokunyathelwa phantsi kwengewele nomkhosi ziintlanga. Ingewele nomkhosi yitempile kwanabanquli abakuyo.

Ngowama-2023, kwaloo ngelosi enye eyayihle ngomhla we-9/11 yabuya yehla kwakhona, yatyhila umyalezo weSikhalo Saphakathi Kobhuku, kwaza ke ngo-2024 uvavanyo lwesiseko lwangaphandle lokuba ingaba umqondiso waseRoma usamisela umbono njengoko wawusimisela kumaMillerite.

“Iifestile ezivulekileyo” zezulu zibonakalisa ukufika kovavanyo lwangaphakathi lwe-omega lwitempile nokubizwa kokuba “kubuywe.” Olu vavanyo lufuna ukuchongwa kweesimboli ezimbini. Xa ingelosi yesithathu yafika ngowe-1844, yaza ke kwakhona nge-9/11, uYohane uxelelwa ukuba alinganise itempile nabanquli abakuyo, ngaloo ndlela kuchongwa umsebenzi wesiprofeto wokulinganisa itempile nabanquli ngowama-2023. UMalaki uphakamisa umbuzo wokuba yintoni “indlu yokugcina,” yaye yintoni “inyama?” Le mibuzo inye ephupheni likaMiller ibiya kuba, yintoni “ibhokisi,” yaye yintoni “amatye anqabileyo.”

Iphupha likaMiller lichaza iifestile ezivulekileyo zezulu njengendawo apho ibandla eloyisileyo kuSityhilelo ishumi elinesithoba liphakanyiselwa khona ngelinen emhlophe, ukuze likhwele amahashe amhlophe omkhosi weNkosi yemikhosi. Ezo festile zivulekileyo ziyindawo apho intsikelelo okanye isiqalekiso sikaMalaki sithululwa khona. Iifestile evulekileyo kaMiller yindawo apho inkunkuma isuswa khona, kwanapho amatye anqabileyo eqokelelwa khona afakwe ebhokisini yobuncwane.

Isalathiso sokuqala kwiifestile zezulu sifumaneka kwibali likaNowa, yaye xa ezo festile zavulwayo, kwabakho imvula iintsuku ezingamashumi amane nobusuku obungamashumi amane. Xa iifestile zivuliwe, imiphefumlo esibhozo ikumkhombe. Ubhaptizo eLwandle oluBomvu lwangenisa iminyaka engamashumi amane yokubhadula kwada kwawelwa iYordan. Xa kamva uKristu wabhaptizwayo kanye kuloo ndawo, waqhutyelwa entlango iintsuku ezingamashumi amane. Xa wavuswayo, njengoko kwakufuziselwa lubhaptizo lwaKhe, wafundisa abafundi iintsuku ezingamashumi amane ngaphambi kokuba enyukele ezulwini.

Xa ibandla litshintsha lisuka ekubeni libandla elilwayo lisiya ekubeni libandla eloyisayo, ukumkani uDavide oneminyaka engamashumi amathathu uya kulawula iminyaka engamashumi amane. Ibandla eloyisayo limelwe ngumprofeti, umbingeleli, nokumkani. Umprofeti owayeneminyaka engamashumi amathathu xa waqalisa inkonzo yakhe yeminyaka engamashumi amabini anesibini yayinguHezekile, yaye waqalisa loo nkonzo xa amazulu avulwa.

Kwathi ke ngonyaka wamashumi amathathu, ngenyanga yesine, ngolwesihlanu lwenyanga, ndakuba ndiphakathi kwabathinjwa ngasemlanjeni iKebhari, izulu lavuleka, ndaza ndabona imibono kaThixo. Hezekile 1:1.

Xa wayeneminyaka engamashumi amathathu uYosefu waqalisa ukulawula njengombingeleli, waza wajamelana nomoya wasempuma wobuSilamsi owazisa ingxwabangxwaba eyayisanda ngamandla, eyavumela iYiputa, inamba elele elwandle, ukuba iphumeze urhulumente wehlabathi elinye. Kuloo ngxwabangxwaba uYosefu waqokelela ukudla wakungenisa koovimba.

NgoJulayi ka-2023, ilizwi laviwa entlango; emva koko iNgonyama yesizwe sakwaYuda yaqalisa ukuvuleka amatywina omyalezo wesiKhalo saseBusuku. Ngo-2024, uvavanyo olusisiseko lwangaphandle lwe-alpha lwahlula iindidi ezimbini, yaye inkqubo yokuvulwa kwamatywina yaqhubeka. Ngoku ngo-2026, sele lufikile uvavanyo lwangaphakathi lwetempile lwe-omega, oluya kuphinda kwakhona lwahlule iindidi ezimbini.

Iveki engcwele athe uKristu, njengoMthunywa womNqophiso, waqinisekisa ngaso umnqophiso nabaninzi, yintendelezo nendawo engcwele. Ukususela ku-Oktobha 22, 1844 kude kube uMikayeli esukuma (njengoko Wenzayo ekupheleni kwaloo veiki engcwele xa uStefano waxulutywa ngamatye) yindawo eNgcwele kangcwele. Imibhiyozo yasentwasahlobo yazalisekiswa kuloo veiki engcwele, yaye iyialfa yemibhiyozo; kanti imibhiyozo yasekwindla yamaxilongo ngomhla wokuqala, umhla weNtlawulelo ngomhla weshumi, yaye emva koko umthendeleko weminquba ukususela ngomhla weshumi elinesihlanu ukuya kowamashumi amabini anesibini, yiomega yemibhiyozo.

“Ngendlela efanayo ke, imifuziselo enxulumene nokubuya kwesibini imele ukuzalisekiswa ngexesha elalibonisiwe kwinkonzo yomfuziselo. Phantsi kwenkqubo kaMoses, ukucocwa kwengcwele, okanye uMhla oMkhulu woXolelaniso, kwakusenzeka ngomhla weshumi wenyanga yesixhenxe yamaYuda (Levitikus 16:29–34), xa umbingeleli omkhulu, esele enzele uSirayeli wonke uxolelaniso, waza ngaloo ndlela wazisusa izono zabo engcwele, wayephuma aze abasikelele abantu. Ngokunjalo kwakukholwa ukuba uKristu, uMbingeleli wethu Omkhulu, wayeza kubonakala ukuze awuhlambulule umhlaba ngokutshatyalaliswa

kwesono naboni, aze abasikelele abantu baKhe abamlindileyo ngokungafi. Umhla weshumi wenyanga yesixhenxe, uMhla oMkhulu woXolelaniso, ixesha lokucocwa kwengcwele, owathi ngonyaka ka-1844 waba ngowamashumi amabini anesibini kuOktobha, wawuthatyathwa njengexesha lokuza kweNkosi. Oku kwakuhambelana nobungqina obabusele bunikiwe bokuba ezo ntsuku ziyi-2300 zaziza kuphela ekwindla, yaye isigqibo sasingathi asinakuphikiswa.”

“Emzekelisweni kaMateyu 25 ixesha lokulinda nelokozela lilandelwa kukuza komyeni. Oku kwakungqinelana neengxoxo ezisandul’ ukunikelwa, ezivela kokubini esiprofetweni nasezintywilisweni. Zazithwele ukweyiseka okunamandla ngokunyaniseka kwazo; yaye ‘isikhalo sasezinzulwini zobusuku’ savakaliswa ngamawaka amakholwa.

“Njengamaza amakhulu olwandle loo ntshukumo yatyhutyha ilizwe lonke. Yaya isuka esixekweni iye kwesinye, isuka kwidolophana iye kwenye, yada yangena nakwiindawo ezikude zasemaphandleni, kwada kwavuswa ngokupheleleyo abantu bakaThixo ababelindile. Ubuhlanya benkolo banyamalala phambi kwesi sibhengezo njengomkhenkce wakusasa phambi kokuphuma kwelanga. Abakholwayo babona ukuthandabuza kwabo nokudideka kwabo kususwa, yaza intliziyo yabo yaphiliswa lithemba nesibindi. Lo msebenzi wawukhululekile kwezo zinto zigabadeleyo ezisoloko zibonakala xa kukho uchulumanco lwabantu olungenalo ulawulo lweliLizwi noMoya kaThixo. Wawufana ngokwempawu zawo nala maxesha okuzithoba nokubuyela eNkosini awathi phakathi koSirayeli wamandulo alandela izigidimi zokohlwaya ezazivela kubakhonzi baYo. Wawuthwele iimpawu ezibonakalisa umsebenzi kaThixo kuzo zonke izizukulwana. Kwakukho uvuyo oluncinane olugqithisileyo ngokweemvakalelo, kodwa kwakukho kunoko ukuhlolwa okunzulu kwentliziyo, ukuvuma isono, nokulahla ihlabathi. Ukulungiselela ukuhlangana neNkosi kwakungumthwalo wemiphefumlo ebibuhlungu ngokunzulu. Kwakukho umthandazo onyanisekileyo ongapheliyo, nokuzinikezela kuThixo ngaphandle kokuzibamba.” Imbambano Enkulu, 400.

Imithendeleko yasentwasahlobo yazalisekiswa kwiveki engcwele, yaye imvula yokuqala, okanye imvula ka-alfa, yathululwa ngelo xesha ngePentekoste, ngaloo ndlela imela ukuthululwa kwemvula yamva kwimithendeleko yasekwindla. Ezo mithendeleko yasentwasahlobo zibekwe kuLevitikus 23, iindima zokuqala ukuya kweyamashumi amabini anesibini. Imithendeleko yasekwindla ikwiindima 23 ukuya ku-44. Iminyaka engama-2300 ikusa ku-1844. Iindima ezingamashumi amabini anesibini zemithendeleko yasentwasahlobo, neendima ezingamashumi amabini anesibini zemithendeleko yasekwindla. Iiseti ezimbini ezingamashumi amabini anesibini kwisahluko samashumi amabini anesithathu.

Umthendeleko wamaxilongo wawusisilumkiso sokuba umgwebo wawuza kwenzeka emva kweentsuku ezilishumi, yaye umthendeleko weminquba wawungumbhiyozo wovuyo ngenxa yezono ezazixolelwe ngoMhla woBucamagushelo. ISabatha nomhla wesibhozo emva komthendeleko zimela ukuphumla kweSabatha komhlaba kweminyaka eliwaka.

Ke, zintanda, musani ukungayazi le nto inye, yokuba imini enye ikuYehova injengeminyaka eliwaka, neminyaka eliwaka injengemini enye. 2 Petros 3:8.

Ingelosi yokuqala yavakalisa ukuvulwa komgwebo, yaye kulo mgangatho wesiprofeto, u-1798, owawulixesha likaDaniyeli “lesiphelo,” kukuzaliseka komthendeleko weexilongo; kodwa ngomhla we-11 Agasti 1840, isigidimi sokuqala sengelosi sika-1798 esasingatywinwanga sanikwa amandla ngokuzaliseka kwesiprofeto seshwangusha lesibini. UbuSilamsi yinxalenye yesilumkiso somthendeleko weexilongo, esivakalisa usuku olusondelayo lomgwebo.

Kwabo banentumekelelo yokubona, imithendeleko yasekwindla yeexilongo neyeminquba imele imithendeleko ye-alfa ne-omega, inomgwebo phakathi kwayo. Asingomcimbi wengozi ukuba le mithendeleko ichongwe kwiLevitikus amashumi amabini anesithathu. Amashumi amabini anesithathu aluphawu loxolelaniso. Asingomcimbi wengozi ukuba umthendeleko wokuqala ungowomhla wokuqala wenyanga yesixhenxe, kwanokuba umthendeleko wokugqibela uphela ngomhla wamashumi amabini anesibini. Umthendeleko weexilongo ngunobumba wokuqala wealfabhethi yesiHebhere, umhla woxolelaniso ngunobumba ophakathi, yaye umthendeleko weminquba ngunobumba wamashumi amabini anesibini wealfabhethi yesiHebhere.

Isahluko samashumi amabini anesithathu, iindinyana 23 ukuya ku-44 zeLevitikus, ziindinyana ezingamashumi amabini anesibini ezimiswe ngaphakathi “kwisakhelo senyaniso.” Umhla weshumi ophakathi uchaza uvavanyo, kuba ishumi luphawu lovavanyo, yaye umhla weNtlawulelo kulapho imvukelo yabalahlekileyo ibhaliswa yaza isonjululwa khona, yaye loo mvukelo imelwe ngunobumba weshumi elinesithathu wealfabhethi yesiHebhere. Unobumba ophakathi kwigama lesiHebhere elithi “inyaniso” ngoweshumi elinesithathu, yaye uhambelana nomhla weshumi wenyanga yesixhenxe, yaye njengophawu lwendlela unazo iimpawu zobuprofeti zealfabhethi yesiHebhere nezalo mhla uthile. Ishumi lidityaniswe neshumi elinesithathu lisenza amashumi amabini anesithathu. Amashumi asixhenxe sisixa sika-10 phinda-phinda ngo-7, yaye umhla weshumi wenyanga yesixhenxe nawo ulingana namashumi asixhenxe, wona aluphawu lokuphela kwexesha lovavanyo.

Wandula ke uPetros kuye, wathi, Nkosi, umzalwana wam uya kundona kangaphi na, ndize ndimxolele? kude kube kasixhenxe na? UYesu wathi kuye, Anditsho kuwe ukuthi, Kude kube kasixhenxe: koko, Kude kube ngamashumi asixhenxe aphindwe kasixhenxe. Mateyu 18:21, 22.

Iminyaka engamakhulu amane anamashumi alithoba yanqunyulwa uSirayeli wamandulo. Loo minyaka yanqunyulwa kwiminyaka engamawaka amabini anamakhulu amathathu yaza yamelwa njengeeveki ezingamashumi asixhenxe, ngoko ke uYesu wabonisa ukuba umda wexesha lokuvavanywa ungamakhulu amane anamashumi alithoba, oko kukuthi, omelwa “ziiveki ezingamashumi asixhenxe” kuDaniyeli 9.

Iiveki ezingamashumi asixhenxe zimiselwe phezu kwabantu bakho naphezu komzi wakho ongcwele, ukuze kugqitywe ukona, nokuba izono zipheliswe, nokuba kwenziwe uxolelaniso ngobugwenxa, nokuba kuziswe ubulungisa obungunaphakade, nokuba kutywinwe umbono nesiprofeto, nokuba kuthanjiswe Oyingcwele kangangezona zonke. Daniyeli 9:24.

Igama lesiHebhere eliguqulelwe ngokuthi “linqunyulwe” lisetyenziswa kuphela kule ndima kwiTestamente eNdala, yaye lithetha ukuthi “limiselwe” okanye “liyalwelwe ngommiselo.”

Lohlukile kwelo gama liqhele ukusetyenziswa eliguqulelwa ngokuthi “linqunyulwe,” elisekelwe ekubeni uAbram azinqumle izibingelelo kwinyathelo lokuqala lomnqophiso kwiGenesis ishumi elinesihlanu. Kwaba “kumiselwe” yaye “kwagqitywa ngommiselo” ukuba uSirayeli abe neminyaka engamakhulu amane anamashumi asithoba yexesha lovavanyo, aze emva koko anqunyulwe njengabantu bomnqophiso kaThixo. Kukho “ukunqunyulwa” okubini okwahlukileyo; okunye okumela elo xesha njengexesha lovavanyo “elinqunyulwe” kwinani elikhulu ngenani elingamashumi asixhenxe, yaye xa “iwayini entsha” kaYoweli “inqunyulwe” emilonyeni yabo, ixesha lovavanyo liyavalwa. Amashumi asixhenxe amele ukuvalwa kwexesha lovavanyo.

Imibhiyozo yasekwindla inamanyathelo amathathu egama lesiHebhere elithi “inyaniso.” Imibhiyozo yasekwindla iqala kuLevitikus 23:23, umqondiso wendlela ophakathi woMhla woCamagusho lusuku lweshumi nencwadi yeshumi elinesithathu, nto leyo elingana no-23, yaye umthendeleko weeMinquba uphela ngomhla wamashumi amabini anesibini, kuze kulandele iSabatha enkulu elandela umthendeleko, yaye eso sicutshulwa siphela ku-23:44.

Levitikus lithetha ububingeleli bamaLevi. Imibhiyozo yasentwasahlobo imelwe kwisahluko 23:1–22, kwandule ke imibhiyozo yasekwindla imelwe ku-23:23–44. Imibhiyozo yasentwasahlobo imelwe ziivesi ezingamashumi amabini anesibini, yaye i-alfabhethi yesiHebhere ineleta ezingamashumi amabini anesibini. Nemibhiyozo yasekwindla ikwabekwe kwiiivesi ezingamashumi amabini anesibini. Umthendeleko wamaxilongo ubhengeza ukusondela komgwebo ngoMhla woCamagusho. Emva koko umthendeleko weeTabernakele uthabatha iintsuku ezisixhenxe, uphele ngomhla wamashumi amabini anesibini wenyanga yesixhenxe. Usuku lokuqala kwezo ntsuku zisixhenxe lwaluyiSabatha yesithethe, kwanjalo nosuku lwesibhozo, olwalulusuku olwalulandela emva komthendeleko weentsuku ezisixhenxe. Usuku lokuqala nolwesibhozo lwenza usuku lwesibhozo lube ngumqondiso wesibhozo esiphuma kwesixhenxe.

Thetha kubantwana bakaSirayeli, uthi, Ngomhla weshumi elinesihlanu wale nyanga yesixhenxe kuya kubakho umthendeleko weminquba iintsuku ezisixhenxe kuYehova. Ngomhla wokuqala kuya kubakho indibano engcwele; aniyi kwenza msebenzi wobukhoboka kuyo. Iintsuku ezisixhenxe niya kunikela kuYehova umnikelo osisibingelelo somlilo; ngomhla wesibhozo kuya kubakho kuni indibano engcwele; niya kunikela kuYehova umnikelo osisibingelelo somlilo; yindibano enesidima eso; aniyi kwenza msebenzi wobukhoboka kuyo. ... Kananjalo ngomhla weshumi elinesihlanu wenyanga yesixhenxe, xa nithe naqokelela iziqhamo zelizwe, niya kuwenzela uYehova umthendeleko iintsuku ezisixhenxe; ngomhla wokuqala kuya kubakho isabatha, nangomhla wesibhozo kuya kubakho isabatha. Levitikus 23:34–36, 39.

ISabatha yomsitho yosuku lwesibhozo imela iSabatha yemileniyam, elandela umthendeleko weMinquba. Ukubhadula kukaSirayeli wakudala entlango iminyaka engamashumi amane kukhunjulwa ngokuhlala eminqubeni ngemihla yomthendeleko weMinquba, yaye akumeli kuphela ukuthululwa kwemvula yamva, kodwa kwanexesha lembandezelo kaYakobi, xa iingelosi zikhokelele abathembekileyo bakaThixo ezintabeni nasezindulini ukuze bakhuselwe.

“Ngexesha lembandezelo, sonke sabaleka emizini nasezilalini, kodwa salandelwa ngabangendawo, abangena ezindlwini zabangcwele bephethe ikrele. Baliphakamisa ikrele

ukuze basibulale, kodwa laphuka, lawa lingenamandla njengendiza yomququ. Saza sonke sakhala imini nobusuku sifuna ukukhululwa, yaye isikhalo sanyuka saya phambi koThixo. Ilanga laphuma, nenyanga yema ngxi. Imilambo yayeka ukuhamba. Amafu amnyama anzima enyuka, aza angqubana omnye nomnye. Kodwa kwakukho indawo enye ecacileyo yozuko olumileyo, apho kwaphuma khona izwi likaThixo, linjengamanzi amaninzi, elanyikimisa amazulu nomhlaba. Isibhakabhaka savuleka saza savaleka, yaye sasisesiphithiphithini. Iintaba zanyikima njengengcongolo emoyeni, zaza zaphosa amatye aqhekekileyo macala onke. Ulwandle lwabila njengembiza, lwaza lwaphosa amatye phezu komhlaba. Kwaye njengoko uThixo wayethetha umhla neyure yokuza kukaYesu, waza wanikela umnqophiso ongunaphakade kubantu bakhe, wathetha isivakalisi esinye, waza wema umzuzwana, ngoxa amazwi ayegubungele umhlaba wonke. USirayeli kaThixo wema amehlo awo ejonge phezulu, ephulaphule amazwi njengoko ayephuma emlonyeni kaYehova, aze agqugqeke emhlabeni njengeendudumo ezinamandla kunazo zonke. Kwakunesidima esoyikekayo. Ekupheleni kwesivakalisi ngasinye, abangcwele bamemeza besithi, Uzuko! Haleluya! Ubuso babo bukhanyiselwa luzuko lukaThixo; baza bakhazimla ngolo zuko, njengoko ubuso bukaMoses benjenjalo akuhla eSinayi. Abangendawo babengenakubajonga ngenxa yozuko. Kwaye xa intsikelelo engapheliyo yabhengezwa phezu kwabo babemzakisile uThixo ngokugcina iSabatha yakhe ingcwele, kwabakho umkhwazo omkhulu woloyiso phezu kweRhamncwa, naphezu koMfanekiso waso.”

“Kwaqalisa ke ngoko iJubhile, xa umhlaba wawufanele ukuphumla.” Review and Herald, Julayi 21, 1851.

UYesu uyabuya, yaye umhlaba uphumla iminyaka eliwaka, njengoko kufuziselwe yiSabatha yonyaka wesixhenxe yomhlaba nayiYubheli. Kwindima yesithathu yeLevitikus amashumi amabini anesithathu, iSabatha yosuku lwesixhenxe yomntu ichongiwe njengentshayeleyo yesahluko esiphela ngowesibhozo, oko kukuthi wesixhenxe, yaye imela iSabatha yonyaka wesixhenxe yokuphumla komhlaba.

Yaye uYehova wathetha kuMoses, esithi, Thetha koonyana bakaSirayeli, uthi kubo, Ngokuphathelele imibhiyozo kaYehova, eniya kuyivakalisa ukuba ziintlanganiso ezingcwele, yona leyo yimibhiyozo yam. Iintsuku ezintandathu kuya kwenziwa umsebenzi; ke umhla wesixhenxe usisabatha sokuphumla, intlanganiso engcwele; aniyi kwenza msebenzi kuwo; uyisabatha kaYehova ezindlwini zenu zonke. Levitikus 23:1–3.

I-alpha yesahluko samashumi amabini anesithathu yiSabatha yosuku lwesixhenxe, yaye i-omega yesahluko yileyo yeminyaka eliwaka umhlaba ungenanto, ethe yamelwa kwangaphambili yiSabatha yonyaka wesixhenxe yomhlaba nayiYubhile. I-alpha yesahluko yimithendeleko yasentwasahlobo eqala ngeSabatha yosuku lwesixhenxe ize iphele kwivesi yamashumi amabini anesibini; kanti ke i-omega yesahluko iphela ngomhla wamashumi amabini anesibini wenyanga yesixhenxe, ilandelwe yiSabatha yesithethe yosuku lwesibhozo emela iSabatha yonyaka wesixhenxe yomhlaba.

Iindima yokuqala ukuya kweyamashumi amabini anesibini imele umsebenzi kaKristu njengoMbingeleli oMkhulu waseZulwini endaweni engcwele; iindima ezingamashumi amabini

anesithathu ukuya kwamashumi amane anesine zimele umsebenzi waKhe kwiNdawo eNgcwele kunazo zonke. ILevitikus luphawu lwababingeleli, yaye imele ulungiselelo lobuBingeleli obukhulu bukaKristu. ISabatha ye-alpha yosuku lwesixhenxe ifikelela umva ukuya ekudalweni, yaye iSabatha ye-omega yonyaka wesixhenxe ifikelela phambili eMhlabeni owenziwe mtsha. ILevitikus amashumi amabini anesithathu ngokwembali isusela ekudalweni iye ekudalweni ngokutsha.

Uvuyo okanye ihlazo lomyalezo wesiprofeto luphawu lwabo banomyalezo weSikhalo Sasezinzulwini Zobusuku okanye owobuxoki. Kude kube le nyaniso ithathelwe ingqalelo kwingxelo, umba ovelisa ihlazo uyaphoswa. Abo banayo ioli eyinyaniso abayi kuphoswa le ngongoma. Uvuyo lumelwe ngabo izono zabo zisusiweyo, yaye bamelwe ngabo babhiyozela umthendeleko weminquba.

Ke iLizwi lenziwa inyama, lahlala phakathi kwethu, (saza sabubona ubuqaqawuli balo, ubuqaqawuli obunjengobowoZelweyo okuphela kwakhe nguYise,) lizele lubabalo nenyano. Yohane 1:14.

Igama lesiGrike eliguqulelwe ngokuthi “wahlala” lithetha “ukumisa umnquba.” UYesu waba yinyama, waza wamisa umnquba phakathi kwethu. Wathabatha indalo yethu yobuntu, umnquba wethu, intente yethu, isiphahla sethu, inyama yethu. UPetros wakuthetha ngolu hlobo:

Ewe, ndibona kufanelekile ukuba, ndisahleli kulo mnquba, ndinivuse ngokunikhumbuza; ndisazi ukuba kungekudala ndomkhulula lo mnquba wam, njengoko iNkosi yethu uYesu Kristu indibonisile. 2 Petros 1:13, 14.

UPawulos wakubeka ngolu hlobo:

Kuba siyazi ukuba xa indlu yethu yasemhlabeni, le ntente, itshitshisiwe, sinaso isakhiwo esivela kuThixo, indlu engenziwanga ngezandla, engunaphakade emazulwini. Kuba kule nto siyancwina, silangazelela ngamandla ukwambathiswa ngendlu yethu evela ezulwini; ukuba kambe, sakuba sembathiwe, singafunyanwa sinqunu. Kuba thina basakule ntente siyancwina, sisindwa ngumthwalo; kungekhona ngokuba sifuna ukuhluthwa, kodwa ukwambathiswa ngaphezu, ukuze okufayo kuginywe bubomi. 2 Korinte 5:1–4.

Umthendeleko weminquba ungumfuziselo wokutywinwa kwekhulu elinamashumi amane anesine amawaka, okuzalisekiswa xa iifestile zezulu zivulwa. Xa izono zekhulu elinamashumi amane anesine amawaka zisusiwe, uMoya oyiNgcwele uya kuthululwa phezu kwebandla eloyisileyo ngaphandle komlinganiselo. Umgwebo ugqityiwe ngenxa yekhulu elinamashumi amane anesine amawaka, yaye abo batywinweyo baphuma baye kuvakalisa isikhalo esikhulu sengelosi yesithathu phantsi kwamandla kaMoya oyiNgcwele, njengoko kufuziselwe ngumthendeleko weMinquba.

Umzimba wethu uyitempile, yaye uyintente, engumnquba. Abo babehlanganela eYerusalem ukubhiyozela umthendeleko weminquba, babebhiyozela ukuba izono zabo zazicinyiwe. UMoses wasetyenziswa ekumiseni umnquba entlango, yaye umthendeleko weminquba ekupheleni wawubhiyozelwa ngokuhlala eminqubeni entlango, kuba uYesu usoloko ebonakalisa isiphelo ngesiqalo.

Ngoko ke, bazalwana abangcwele, abanxulumene nobizo lwasezulwini, qondani uMpostile noMbingeleli oMkhulu wokuvuma kwethu, uKristu Yesu; owaba nokuthembeka kuye owammisayo, kwanjengokuba noMoses wayethembekile kuyo yonke indlu yakhe. Kuba lo wabalelwa ekufanelekeni kozuko olukhulu ngakumbi kunoMoses, njengokuba lowo uyakhileyo indlu enembeko engaphezu kwendlu. Kuba yonke indlu yakhiwa ngumntu othile; ke yena owazakha zonke izinto nguThixo. Kanjalo noMoses wayethembekile ngenene kuyo yonke indlu yakhe, njengomkhonzi, ukuze kube bubungqina bezinto ezaziya kuthethwa emva koko; ke yena uKristu, njengeNyana phezu kwendlu yakhe; indlu yakhe esiyiyo thina, ukuba sibambelele nkqi ekukholoseni nasemvuyweni yethemba, kuze kube sekupheleni. Hebhere 3:1–6.

UMoses wayengumkhonzi othembekileyo uThixo awamsebenzisayo ukumisa itempile yomnquba, kodwa uKristu, njengoMbingeleli Omkhulu noMpostile, unembeko engaphezulu kunomkhonzi uMoses. Yonke indlu, ukusukela kwitempile yomnquba kaMoses, ukuya kwitempile kaSolomon, ukuya kwitempile kaHerode eyalungiswa kwakhona kangangeminyaka engamashumi amane anesithandathu, itempile yomntu enechromosome zayo ezingama-46, kunye netempile yamaMillerite ka-1798 kude kube ngu-1844, zonke zakhiwa nguThixo. Kungca wesiprofeto wokubonakaliswa okwahlukeneyo kweetempile, oqala eMyezweni wase-Eden, wandule ke emva kwesono esangweni loMyezo, wandule ke emva konogumbe ezibingelelweni kude kube kuMoses; iimpawu ezintathu eziphambili zendlela nguMoses, uKristu, kunye nekhulu elinamashumi amane anesine amawaka.

UMoses noKristu bamele i-alpha ne-omega kaSirayeli wamandulo, yaye kunye bamele umdibaniso wobuntu nobuThixo, nawo omelwa ngabaliwaka elinye elinamakhulu amane anamashumi amane anesine. Ekufikeni kwengelosi yesithathu, kwiSityhilelo isahluko seshumi elinanye, uYohane uxelelwa ukuba alinganise itempile, yaye ekufikeni kwaloo ngelosi inye nge-9/11, uYohane uxelelwa ukuba alinganise itempile kwakhona. Kuzo zombini ezi meko uxelelwa ukuba ayishiye intendelezo yeentsuku ezili-1,260. Ngowama-2023, kwaloo ngelosi inye yafika, yaye abantu bakaThixo ngoku babizelwa ukuba balinganise itempile. Iintsuku ezili-1,260, okanye iintsuku ezintathu nesiqingatha, zaphela ngowama-2023, yaye ukusukela kuloo ndawo kude kube kanye phambi komthetho weCawa itempile imele ukuphakanyiswa. Unyaka ka-2024 waphawula ukubekwa kweziseko, yaye wabona uvukelo lubonakaliswa njengeqela elathi “lalidelela umhla wezinto ezincinane,” liphikisa ukuchongwa kukaMiller komfuziselo omisa umbono.

Kwathi ke kwafika ilizwi likaYehova kum, lisithi, Izandla zikaZerubhabheli zisibekile isiseko sale ndlu; nezakhe izandla ziya kuyigqiba; kwaye uya kwazi ukuba uYehova wemikhosi undithumile kuni. Kuba ngubani na olidele usuku lwezinto ezincinane? kuba baya kuvuyiswa, babone intambo yokuthelekisa esandleni sikaZerubhabheli kunye nabo basixhenxe; bamehlo kaYehova lawo, ajikeleza-jikelezayo emhlabeni wonke. Zekariya 4:8–10.

Ukuchasa ukuqondwa kukaMiller kokuba yiRoma emisa umbono, kukuchasa iziseko, yaye “kukudelela umhla wezinto ezincinane.” Intshukumo yamaMillerite yayiyintshukumo ye-alpha yeengelosi yokuqala neyesibini, yaye intshukumo yabaliwaka elikhulu elinamashumi amane

anesine amawaka yayiyintshukumo ye-omega yengelosi yesithathu. Inamandla ngokuphindwe ngamashumi amabini anesibini kuno-alpha. Ngale ngqiqo yesiprofeto iziseko zentshukumo yamaMillerite zingulo “mhla wezinto ezincinane.” Ukudelela nayiphi na inyaniso esisiseko emelwe kwiitafile ezimbini zikaHabakuki, kukufa, kuba umbono omiselweyo kwindinyana yeshumi elinesine kaDaniyeli ishumi elinanye nguloo mbono mnye uSolomon awuwachazayo.

Apho kungekho mbono, abantu bayatshabalala; ke yena ogcina umthetho, unoyolo.  
IMizekeliso 29:18.

Umbono welitye eliyintloko uyamangalisa, kuba uchaza ukuba ilitye lembombo lesiseko likwalilitye eliyintloko, kodwa linamandla angaphezulu ngokuphindwe ngamashumi amabini anesibini. Uvavanyo lwesiseko lwe-alpha luka-2024 lwalungumyalezo wokutywina wangaphandle nowengqondo, yaye uvavanyo lwe-tempile lwe-omega luka-2026 luyimyalezo wokutywina wangaphakathi nowomoya. Omnye uchaza umfanekiselo nophawu lwerhamncwa, yaye omnye umfanekiselo nophawu lukaThixo. Olo vavanyo lwangaphakathi lwe-omega lumelwe ziisimboli ezimbini zephupha likaMiller ekufuneka zichazwe ngaphakathi komxholo weziganeko zemihla yokugqibela. Yintoni uvimba? yaye yintoni inyama?

Siya kuqhubeka ngale micimbi kwinqaku elilandelayo.

Umtshato wamaYuda ngexesha likaYesu wawenzeka ngezigaba ezithathu eziphambili, ezazidla ngokwandiselwa kwiinyanga ezininzi okanye unyaka. Inyathelo lokuqala yayikukutshata ngokusemthethweni, okubizwa ngokuba kukugana, apho umtshato umiselwa ngokusemthethweni, kodwa umtshakazi nomyeni bahlala behlukene, lo gama umyeni ebuyela endlwini kayise ukuze alungisele umtshakazi wakhe indawo. Kungenxa yoko le nto uMariya, umfazi kaYosefu, wayebizwa ngokuba ngumfazi wakhe, kwanaphambi kokuba bahlale kunye. Ukungathembeki ngelo xesha kwakujongwa njengokukrexa.

Ixesha lokulinda lalingaqinisekanga, yaye lalinokuba ziintsuku, iiveki okanye iinyanga. Oku kungaqinisekeki yinxalenye ebalulekileyo yomzekeliso. Uyise wayenokulinda kude kube ngunyaka, ukuze aqinisekise ubuntombi bomtshakazi. Umyeni wayengabhengezi owona mhla okanye ilixa lokubuya kwakhe, kuba yayisisigqibo sikayise ukumisela ixesha, ngoko umtshakazi wayesazi ukuba umtshato uza kufika—kodwa wayengazi ukuba nini. Oku kungaqinisekeki kwakucetyiwe ngenjongo, yaye de uyise amyalela umyeni ukuba aye kuthabatha umtshakazi wakhe, konke okwakubandakanyekile kwakulibaziseka.

Xa utata wayesithi, “hamba uye kuthabatha umtshakazi wakho,” umyeni wayesiza ebusuku, ekhatshwa ngabahlobo, bedanduluka bevuthela nexilongo. Oku kwakusoloko kusenzeka ebusuku ukuze kuthintelwe ukuhamba imigama emide kubushushu bemini, obunokucinezela ezweni lakwaSirayeli. Kwakufuneka izibane neoli, kuba kwakungekho zibane zasesitratweni, yaye umngcelele wawunokuthabatha iiyure ezininzi. Intetho yesiko eyayisetyenziswa kwimitshato yamandulo yamaHebhere, eyayivakaliswa ngexesha lemingcelele, yayisithi, “Yabonani, umyeni uyeza!”

Iintombi ezinyulu (izicakakazi zomtshakazi) emzekelisweni zazingengabafazi nje abakhethwe ngokungacwangciswanga; zazizilindi zomtshakazi, zilindile kunye naye, zilindeleke ukuba zizibandakanye kumngcelele, yaye zinoxanduva lokuba zilungele nangaliphi na ilixa nokuba ziphathe ioli yazo ukuze zikhanyise indlela eya endlwini yomyeni. Izibane zatsha ngokukhawuleza, ngoko kwakuyimfuneko ukuzisa ioli eyongezelelekileyo, xa kusenokwenzeka uhambo olude. Kwakungekho kwabelwana ngeoli ngokudibeneyo.

Ukulibaziseka kuqhelekile kumngcelele nakumtshato wamandulo, yaye ngokwenkcubeko kwakungeyongxaki. Ukulibaziseka kwakulindelekile, yaye ukulala kwakuyinto eqhelekileyo. Umahluko awukho ekulaleni, kodwa usekulungiseleleni, hayi ekuhlaleni uvukile. Iintombi ezizidenge azizange zilungiselele ukulibaziseka njengoko zazenayo ezizizilumko. Wonke umntu wayeya kulala, kuba ixesha elisusela ekuganweni okusemthethweni kuse kuye ekugqityweni komtshato linokuthabatha unyaka.

Xa umngcelele wafika endlwini yomyeni, kwaqalisa isidlo somtshato, yaza yavalwa isigxina iminyango, kwaye abo bafika emva kwexesha abazange bamkelwe. Oku kwakungekobukhohlakali—kwakulisiko, kuba nabani na owayenkqonkqoza kamva emva kokuba umnyango uvaliwe wayethetha ukuba wayengengowomngcelele.

UYesu wayengaqambi mifanekiso nje, yaye akazange anikele ngcaciso yalo mzekeliso njengoko wayeqhele ukwenza rhoqo. Wayengenasidingo sokunika ngcaciso, kuba zonke ezi nkukacha zenkcubeko zaziqondwa ngokupheleleyo ngabaphulaphuli bakhe. UYesu wayechaza umtshato wokwenene waseMpuma, kungekhona into esengqondweni engabonakaliyo.

Iinkukacha zixhaswa ngokupheleleyo bubungqina bamaHebhere, kwakunye neembali zembali zexesha lamaRoma nelamaGrike.

IMishnah (inkulungwane yesi-2 AD, kodwa igcina izithethe zexesha leTempile zangaphambi ko-70 AD)

ITalmud (ingqokelela yamva, kodwa icaphula isithethe sangaphambili)

UYosefu (imbali-mbali yomYuda yenkulungwane yokuqala)

Imbeko yomtshato yoorabhi neengxoxo zomthetho

Ababukeli bamaGrike namaRoma baseYudeya

UJosephus akasiniki “incwadi yemiyalelo yomtshato” ecwangcisekileyo, kodwa iinkukacha zomthetho nezenkcubeko azithabathayo njengeziqondakalayo ziyangqinelana ngokuchanileyo neenkazelo zeMishnah/Talmud. IMishnah ngowona mthombo oyintloko.

Lo mzekeliso wawachaphazela ngamandla kakhulu umphulaphuli ongumYuda wenkulungwane yokuqala, kuba akukho nto kuMateyu 25 eyayidinga kuchazwa. Ukufika phakathi kobusuku kwakuyinto eqhelekileyo, izibane neoli zaziyizinto ezifunekayo ngokucacileyo, yaye ukulibaziseka phakathi kothethathethwano olusemthethweni lomtshato nomngcelele wasezinzulwini zobusuku kwakulindelekile, yaye ucango oluvaliweyo lwaluyinkqubo eqhelekileyo! Iintombi ezathi

zakhutshelwa ngaphandle zaba neentloni, yaye kubaphulaphuli abangamaYuda bexesha likaYesu, ihlazo lentombi esisidenge lalinokufaneleka ngokupheleleyo. Besazi kakuhle isithethe eso, abaphulaphuli bakaYesu babengenakuba nalo naluphi na uvelwano ngeentombi ezizizidenge, kuba wonke umntu wayesazi ukuba ukulungela kwakuluxanduva olungagungqiyo lwayo nayiphi na intombi eyayicelwe ukuba ibe kuloo mngcelele. Ezi nyaniso zazicace gca kubaphulaphuli abangamaYuda kangangokuba uYesu akazange afune ukunika nayiphi na ingcaciso ngalo mzekeliso.