

Incwadi kaJoweli neBandla lama-Adventist osuku lwesikhombisa laseLawodisiya - Inombolo Yamashumi Amathathu Nesishiyagalolunye

Jeff Pippenger
2026-02-02

Inombolo Yamashumi Nantathu Nesishiyagalolunye

Uvivinyo lwangaphakathi lwetshe lokugcina lwe-omega olulandela uvivinyo lwangaphandle lwesisekelo se-alpha lwango-2024, ludinga incazelo “yesinqolobane,” kanye “yokudla” okugcinwa esinqolobaneni. Lolu vivinyo lungolwesiprofetho, futhi lunomugqa wangaphakathi nowangaphandle weqiniso. Ingabe amagugu ayinsali kaJames White, noma ayiqiniso eZwi likaNkulunkulu? Angokubili.

Ngo-9/11, abantu bakaNkulunkulu babizelwa ukuba badle incwadi encane, babuyele ezindleleni zasendulo zikaJeremiya, lapho izisekelo zabekwa khona ngaleso sikhathi. Ngo-9/11, kwabonakala ukuthi lapho uJohane, esAmbulweni isahluko seshumi nanye, etshelwa ukuba alinganise, wayetshelwa ukuba alinganise izinto ezimbili. Wayetshelwa ukuba alinganise kokubili ithempeli nabakhulekeli abakulo. Wayetshelwa ukuba ashiye igceke lemikhuba yeminyaka eyi-1,260 yokunyathelwa phansi kwendlu engewele nebutho ngabeZizwe. Indlu engewele nebutho kuyithempeli nabakhulekeli abakulo.

Ngo-2023, yona leyo ngelosi eyayehle ngesikhathi sika-9/11 yehla futhi, yembula uphawu lwesigijimi Sokukhala Kwaphakathi Nobusuku, kwase kuthi ngo-2024 ukuhlolwa okuyisisekelo kwangaphandle kokuthi uphawu lweRoma lusamisa yini umbono njengoba lwalenzela amaMillerite.

“Amafasitela avulekile” ezulu abonisa ukufika kovivinyo lwangaphakathi lwe-omega lwethempeli kanye nobizo lokuthi “buyelani.” Uvivinyo lufuna ukukhonjwa kwezimpawu ezimbili. Lapho ingelosi yesithathu ifika ngo-1844, yabe isiphinde futhi ngo-9/11, uJohane uyatshelwa ukuba alinganise ithempeli nabakhulekeli abakulo, ngaleyo ndlela kukhonjwe umsebenzi wesiprofetho wokulinganisa ithempeli nabakhulekeli ngo-2023. UMalaki uphakamisa umbuzo wokuthi iyini “indlu yokugcina,” nokuthi iyini “inyama?” Le mibuzo efanayo ephusheni likaMiller ingaba yile: yini “ibhokisi,” futhi yini “amatshe ayigugu.”

Iphupho likaMiller likhomba amafasitela avulekile asezulwini njengendawo lapho ibandla elinqobayo kuSambulo 19 liphakanyiswa khona ligqoke ilineni elimhlophe ukuze ligibele amahashi amhlophe empi yeNkosi yamabandla. Amafasitela avulekile yilapho kuthululwa khona isibusiso noma isiqalekiso sikaMalaki. Ifasitela elivulekile likaMiller yilapho kususwa khona udoti, kuthi amagugu aqoqelwe ebhokisini lomcebo.

Ukukhulunywa kokuqala ngamafasitela ezulu kusemlandweni kaNowa, futhi lapho lawo mafasitela evulwa, kwana imvula izinsuku ezingamashumi amane nobusuku obungamashumi amane. Lapho amafasitela evulwa, imiphfumulo eyisishiyagalombili isemkhunjini. Ubhaphathizo eLwandle oluBomvu lwangenisa iminyaka engamashumi amane yokuzulazula kwaze kwawelwa iJordani. Lapho uKristu kamuva ebhaphathizwa kuleyo ndawo uqobo, waqhutshwa waya ehlane izinsuku ezingamashumi amane. Lapho evusiwe kwabafuleyo, njengoba kwakufanekisiwe ngobhaphathizo lwaKhe, wafundisa abafundi izinsuku ezingamashumi amane ngaphambi kokwenyukela ezulwini.

Lapho ibandla lishintsha lisuka ekubeni yibandla elilwayo liye ekubeni yibandla elinqobayo, inkosi uDavide eneminyaka engamashumi amathathu iyakubusa iminyaka engamashumi amane. Ibandla elinqobayo limelwe ngumprofethi, umpristi, nenkosi. Umprofethi owayeneminyaka engamashumi amathathu lapho eqala inkonzo yakhe yeminyaka engamashumi amabili nambili kwakunguHezekeli, futhi waqala leyo nkonzo lapho amazulu evuleka.

Kwase kwathi ngomnyaka wamashumi amathathu, ngenyanga yesine, ngosuku lwesihlanu lwenyanga, ngisekubathunjweni ngasemfuleni iKhebari, amazulu avuleka, ngabona imibono kaNkulunkulu. Hezekeli 1:1.

Eminyakeni engamashumi amathathu uJosefa waqala ukubusa njengompristi, futhi wabhekana nomoya wasempumalanga wobuSulumane owaletha inhlekelele eyayikhula, eyavumela iGibhithe, udrako olele olwandle, ukuba lisebenzise umbuso womhlaba munye. Kuleyo nhlekelele uJosefa waqoqa ukudla ezinqolobaneni.

NgoJulayi ka-2023, kwezwakala izwi ehlane, kwase kuthi iNgonyama yesizwe sakwaJuda iqale ukuvula izimfihlakalo zombiko Wokukhala Kwaphakathi Kobusuku. Ngo-2024, uvivinyo lwangaphandle oluyisisekelo lwe-alpha lwahlukanisa izigaba ezimbili, futhi inqubo yokuvulwa kwezimpawu yaqhubeka. Manje ngo-2026, selufikile uvivinyo lwangaphakathi lwe-omega lwethempeli oluzophinde futhi luhlukanise izigaba ezimbili.

Isonto elingcwele uKristu, njengoMthunywa weSivumelwano, aqinisa ngalo isivumelwano nabaningi liyigceke nendawo engcwele. Kusukela mhla zingama-22 kuMfumfu, 1844, kuze kube yilapho uMikayeli esukuma (njengoba enza ekupheleni kwalelo sonto elingcwele lapho uStefanu ekhandwa ngamatshe) kuyiyiNdawo eNgcwelengcwele. Imikhosi yasentwasahlobo yagcwaliseka phakathi nesonto elingcwele, futhi iyialfa yemikhosi; kanti imikhosi yasekwindla, eyamacilongo ngosuku lokuqala, usuku lokuBuyisana ngosuku lweshumi, bese kuba umkhosi wamadokodo kusukela osukwini lweshumi nanhlano kuze kube osukwini lwamashumi amabili nambili, iyiyi i-omega yemikhosi.

“Ngokufanayo, imifanekiso eyisifanekiselo ephathelene nokuza kwesibili kufanele igcwaliseke ngesikhathi esikhonjiswe enkonzweni eyisifanekiselo. Ngaphansi kwesimiso sikaMose ukuhlazwa kwendlu engcwele, noma uSuku Olukhulu Lokubuyisana, kwakwenziwa ngosuku lweshumi lwenyanga yesikhombisa yamaJuda (Levitikusi 16:29–34), lapho umpristi omkhulu, esenze ukubuyisana ngenxa yabo bonke abakwa-Israyeli, ngaleyo ndlela esesusile izono zabo endaweni engcwele, ephuma ababusise abantu. Ngakho-ke kwakukholakala ukuthi uKristu,

umPristi wethu Omkhulu omkhulu, wayeyovela ukuze ahlanze umhlaba ngokubhujiswa kwesono nezoni, futhi abusise abantu baKhe abalindileyo ngokungafi. Usuku lweshumi lwenyanga yesikhombisa, uSuku Olukhulu Lokubuyisana, isikhathi sokuhlazwa kwendlu engcwele, okwathi ngonyaka ka-1844 lwawela mhla zingama-22 ku-Okthoba, lwathathwa njengesikhathi sokufika kweNkosi. Lokhu kwakuvumelana nobufakazi obabesebuveziwe kakade bokuthi izinsuku eziyizi-2300 zaziyoophela ekwindla, futhi lesi siphetho sabonakala singenakuphikwa.”

“Emfanekisweni kaMathewu 25 isikhathi sokulinda nesokozela silandelwa ukuza komkhwenyana. Lokhu kwakuvumelana nezizathu ezisanda kwethulwa, kokubili ezivela esiprofethweni nasezifuzisweni. Zazithwala ukuqiniseka okunamandla ngeqiniso lazo; futhi ‘ukukhala kwaphakathi kobusuku’ kwamenezelwa yizinkulungwane zamakholwa.

“Njengegagasi elikhulu lolwandle, le nhlangotho yahlasela izwe lonke. Isuka emzini iye emzini, isuka emzaneni iye emzaneni, yaya nasezindaweni zasemakhaya ezikude, yaze yabavusa ngokuphelele abantu bakaNkulunkulu ababebelindle. Ubufanatiki banyamalala phambi kwalesi simemezelo njengoqhwa lwasekuseni phambi kwelanga eliphumayo. Abakholwayo babona ukungabaza kwabo nokudideka kwabo kususwa, kwathi ithemba nesibindi kwaphfumulela izinhliziyi zabo. Umsebenzi wawukhululekile kuleyo mikhawulo eyeqisayo ehlala ibonakala lapho kukhona ukushisekela kwabantu ngaphandle kwethonya elibusayo lezwi noMoya kaNkulunkulu. Wawufana ngesimilo nalezo zikhathi zokuzithoba nokubuyela eNkosini, phakathi kuka-Israyeli wasendulo, ezazilandela izigijimi zokukhuzela ezivela ezincekweni zaYo. Wawuphethe izimpawu eziveza umsebenzi kaNkulunkulu kuzo zonke izikhathi. Kwakukhona intokozo encane yokuthatheka, kodwa kunalokho kwakukhona ukuhlola okujulile kwenhliziyi, ukuvuma isono, nokulahla izwe. Ukulungiselela ukuhlangana neNkosi kwakuwumthwalo wemiphfumulo esezinhlungwini ezinkulu. Kwakukhona umkhuleko ophikelelayo nokuzinikela kuNkulunkulu okungenakugodlwa.” The Great Controversy, 400.

Imikhosi yasentwasahlobo yagcwaliseka esontweni elingcwele, futhi invula yokuqala, noma eye-alpha, yabe isithululwa ngePhentekoste, ngaleyo ndlela ifanekisela ukuthululwa kwemvula yokugcina emikhosini yasekwindla. Leyo mikhosi yasentwasahlobo ibekwe kuLevitikusi 23, amavesi okuqala kuya kwamashumi amabili nambili. Imikhosi yasekwindla itholakala emavesini 23 kuya ku-44. Iminyaka engu-2300 ikulethela ku-1844. Amavesi angamashumi amabili nambili emikhosi yasentwasahlobo namavesi angamashumi amabili nambili emikhosi yasekwindla. Amaqoqo amabili angamashumi amabili nambili esahlukweni samashumi amabili nantathu.

Umkhosi wamacilongo wawuyisixwayiso sokuthi ukwahlulela kwakuyokwenzeka ezinsukwini eziyishumi kamuva, kanti umkhosi wamadokodo wawungumkhosi wenjabulo ngenxa yezono ezathethelelwa ngoSuku Lokubuyisana. ISabatha nosuku lwesishiyagalombili ngemva komkhosi kufanekisela ukuphumula kweSabatha komhlaba kweminyaka eyinkulungwane.

Kodwa-ke, bathandekayo, ningabi ngabangenalwazi ngalento eyodwa, ukuthi usuku olulodwa kuJehova lunjengeminyaka eyinkulungwane, neminyaka eyinkulungwane injengosuku olulodwa. 2 Petru 3:8.

Ingelosi yokuqala yamemezela ukuvulwa kokwahlulela, futhi kulelo zinga lesiprofetho, u-1798, okwakuyisikhathi uDanyeli asibiza ngokuthi “isikhathi sokuphela,” kungukugwaliseka komkhosi wamacilongo; kodwa mhla ziyi-11 ku-Agasti, 1840, umlayezo wengelosi yokuqala ka-1798, owawusuvuliwe uphawu, wanikwa amandla ngokugwaliseka kwesiprofetho sosizi lwesibili. UbuSulumane buyingxenye yesixwayiso somkhosi wamacilongo, esimemezela usuku olusondelayo lokwahlulela.

Kulabo abazimisele ukubona, imikhosi yasekwindla yamacilongo neyamatabernakele imele imikhosi ye-alpha ne-omega, nokwahlulela kuphakathi. Akusikho okwenzeka ngephutha ukuthi le mikhosi ikhonjwa kuLevitikusi amashumi amabili nantathu. Amashumi amabili nantathu awuphawu lokubuyisana. Akusikho okwenzeka ngephutha ukuthi umkhosi wokuqala ungowosuku lokuqala lwenyanga yesikhombisa nokuthi umkhosi wokugcina uphela ngosuku lwamashumi amabili nambili. Umkhosi wamacilongo uyinhlamvu yokuqala yohlamvu lwesiHeberu, usuku lokuBuyisana luyinhlamvu ephakathi, kanti umkhosi wamatabernakele uyinhlamvu yamashumi amabili nambili yohlamvu lwesiHeberu.

Isahluko samashumi amabili nantathu, amavesi 23 kuya ku-44 kaLevitikusi siyamavesi angamashumi amabili nambili abekwe ngaphakathi “kohlelo lweqiniso.” Usuku lweshumi oluphakathi lukhomba uvivinyo, ngokuba ishumi liwuphawu lovivinyo, futhi usuku lokuBuyisana yilapho ukuhlubuka kwabalalekileyo kubhaliswa khona futhi kuxazululwa khona, futhi lokho kuhlubuka kumelwa uhlamvu lweshumi nantathu lwezinhlamvu zesiHebheru. Uhlamvu oluphakathi lwegama lesiHebheru elisho iqiniso lungolweshumi nantathu, futhi luyahambisana nosuku lweshumi lwenyanga yesikhombisa, futhi njengophawu lwendlela lunemfanelo zesiprofetho zezinhlamvu zesiHebheru kanye nalolo suku oluthile. Ishumi kuhlenganiswe neshumi nantathu kuba amashumi amabili nantathu. Amashumi ayisikhombisa ayisamba sika-10 kuphindwe ngo-7, futhi usuku lweshumi lwenyanga yesikhombisa nalo lulingana namashumi ayisikhombisa, okuwuphawu lokuphela kwesikhathi somusa.

Khona-ke uPetru weza kuye, wathi, Nkosi, umfowethu uyakungona kangaki kimi, nami ngimthethelele? kuze kube kasikhombisa na? UJesu wathi kuye, Angithi kuwe, kuze kube kasikhombisa; kodwa, kuze kube ngamashumi ayisikhombisa aphindwe kasikhombisa. Mathewu 18:21, 22.

Iminyaka engamakhulu amane namashumi ayisishiyagalolunye yanqunyelwa u-Israyeli wasendulo. Leyo minyaka yanqunywa eminyakeni eyizinkulungwane ezimbili namakhulu amathathu, futhi yamelelwa njengamaviki angamashumi ayisikhombisa; ngaleyo ndlela uJesu wakhomba ukuthi umkhawulo wesikhathi sokuhlolwa ungamakhulu amane namashumi ayisishiyagalolunye, okungukuthi, omelwe “ngamashumi ayisikhombisa” amaviki kuDanyeli isahluko 9.

Amaviki angamashumi ayisikhombisa anqunyelwe abantu bakho nomuzi wakho ongcele, ukuba kuqedwe isiphambeko, nokuba kupheliswe izono, nokuba kwenziwe ukubuyisana ngobubi, nokuba kungeniswe ukulunga okuphakade, nokuba kuqiniswe umbono nesiprofetho, nokuba kugcotshwe oNgcele kunabo bonke. Danieli 9:24.

Igama lesiHeberu elihunyushwe ngokuthi “sikwa” lisetshenziswe kuleli vesi kuphela eTestamenteni Elidala, futhi lisho ukuthi “kunqunyiwe noma kumisiwe ngesimemezelo.” Lihlukile kunegama elivame ukusetshenziswa elihunyushwa ngokuthi “sikwa,” elisuselwa ekutheni u-Abrama wasika iminikelo esinyathelweni sokuqala sesivumelwano kuGenesis ishumi nanhlanu. Kwakuba “kunqunyiwe” futhi “kumisiwe ngesimemezelo” ukuthi u-Israyeli wayeyoba neminyaka engamakhulu amane namashumi ayisishiyagalolunye yesikhathi sokuvivinywa, bese-ke besikwa njengabantu besivumelwano sikaNkulunkulu. “Ukusikwa” okubili okwehlukene; okukodwa okumelwa inkathi njengesikhathi sokuvivinywa “esasiqunywe” enanini elikhulu ngenani elingamashumi ayisikhombisa, futhi lapho “iwayini elisha” likaJoweli “lisikwa” emilonyeni yabo, isikhathi sokuvivinywa siyavalwa. Amashumi ayisikhombisa amele ukuvalwa kwesikhathi sokuvivinywa.

Imikhosi yasekwindla iqukethe izinyathelo ezintathu zegama lesiHeberu elithi “iqiniso.” Imikhosi yasekwindla iqala kuLevitikusi 23:23, uphawu oluphakathi losuku lokuBuyisana lungosuku lweshumi kanye nohlamvu lweshumi nantathu, okulingana no-23, kanti umkhosi wamaDlangala uphela ngosuku lwamashumi amabili nambili, bese kuba neSabatha elikhulu elilandela umkhosi, futhi lesi siqephu siphetha ku-23:44.

ULevitikusi usho ubupristi bamaLevi. Imikhosi yasentwasahlobo imelwe esahlukweni 23:1–22, bese imikhosi yasekwindla imelwe ku-23:23–44. Imikhosi yasentwasahlobo imelwe ngamavesi angamashumi amabili nambili, kanti izinhlamvu zesiHeberu zingamashumi amabili nambili. Nemikhosi yasekwindla ibekwe ngokufanayo ngamavesi angamashumi amabili nambili. Umkhosi wamacilongo umemezela ukusondela kokwahlulela ngoSuku Lokubuyisana. Khona-ke umkhosi waMaTabernakele uhlala izinsuku eziyisikhombisa, ophela ngosuku lwamashumi amabili nambili lwenyanga yesikhombisa. Olokuqala kulezo zinsuku eziyisikhombisa lwaluyiSabatha yomkhosi, kanjalo nolwesishiyagalombili, olwaluwusuku olulandela umkhosi wezinsuku eziyisikhombisa. Usuku lokuqala nolwesishiyagalombili lwenza usuku lwesishiyagalombili lube uphawu lwesishiyagalombili oluphuma kokuyisikhombisa.

Khuluma kubantwana bakwa-Israyeli, uthi: Ngosuku lweshumi nanhlanu lwalolu nyanga lwesikhombisa kuyakuba ngumkhosi wamadokodo izinsuku eziyisikhombisa kuJehova. Ngosuku lokuqala kuyakuba khona umhlangano ongwele; aniyikwenza msebenzi wobugqila ngalo. Izinsuku eziyisikhombisa niyakulethela uJehova umnikelo owenziwe ngomlilo; ngosuku lwesishiyagalombili kuyakuba khona kini umhlangano ongwele; niyakulethela uJehova umnikelo owenziwe ngomlilo; kungumhlangano wesizotha; aniyikwenza msebenzi wobugqila ngalo. ... Futhi ngosuku lweshumi nanhlanu lwenyanga yesikhombisa, lapho senibuthele izithelo zezwe, niyakuwugcinela uJehova umkhosi izinsuku eziyisikhombisa; ngosuku lokuqala kuyakuba yisabatha, nangosuku lwesishiyagalombili kuyakuba yisabatha. Levitikusi 23:34–36, 39.

ISabatha yomkhosi yosuku lwesishiyagalombili imelela iSabatha yenkulungwane yeminyaka, elandela umkhosi wamaThabhanakele. Ukuzulazula kuka-Israyeli wasendulo ehlane iminyaka engamashumi amane kukhunjulwa ngokuhlala ezindlini zesikhashana phakathi nezinsuku zomkhosi wamaThabhanakele, futhi kumelela kungesikho kuphela ukuthululwa kwemvula

yakamuva, kodwa nesikhathi sokuhlupheka kukaJakobe, lapho izingelosi zihole khona abathembekile bakaNkulunkulu eziqongweni nasezintabeni ukuze bavikelwe.

“Ngesikhathi sokuhlupheka, sonke sabaleka emizini nasemaphandleni, kodwa saxoshwa ababi, abangena ezindlini zabangcwele bephethe inkemba. Baphakamisa inkemba ukuze basibulale, kodwa yaphuka, yawela phansi ingenamandla njengotshani. Khona-ke sonke sakhala imini nobusuku sicela ukukhululwa, ukukhala kwethu kwenyukela phambi kukaNkulunkulu. Ilanga laphuma, nenyanga yema nya. Imifudlana yayeka ukugeleza. Kwavela amafu amnyama, asindayo, ashaya omunye komunye. Kodwa kwakukhona indawo eyodwa ecacileyo yenkazimulo ezinzile, lapho kwavela khona izwi likaNkulunkulu linjengamanzi amaningi, elathuthumela amazulu nomhlaba. Isibhakabhaka savuleka saphinda savaleka, sinephithiphithi. Izintaba zathuthumela njengomhlanga emoyeni, zalahla amadwala amagedlekele nxazonke. Ulwandle lwabilisa njengebhodwe, lwalahla amatshe phezu komhlaba. Kwathi uNkulunkulu esho usuku nehora lokufika kukaJesu, futhi ememezela isivumelwano esiphakade kubantu bakhe, wakhuluma umusho owodwa, wase ema isikhashana, amazwi esaqhubeka egeleza emhlabeni wonke. U-Israyeli kaNkulunkulu wayemi amehlo awo egxilile phezulu, ulalele amazwi njengoba ephuma emlonyeni kaJehova, futhi egubha emhlabeni wonke njengokuduma kwezulu okunamandla kakhulu. Kwakunesizotha esesabekayo. Ekupheleni komusho ngamunye, abangcwele bamemeza bethi, Inkazimulo! Haleluya! Ubuso babo bakhanyiswa yinkazimulo kaNkulunkulu; bakhazimula ngaleyoko nkazimulo njengoba ubuso bukaMose benza lapho ehla eSinayi. Ababi babengenakubabheka ngenxa yenkazimulo. Kwathi lapho isibusiso esingapheli simenyezalwa phezu kwalabo ababedumise uNkulunkulu ngokugcina iSabatha lakhe lingcwele, kwaba khona ukumemeza okukhulu kokunqoba phezu kweSilo, naphezu komfanekiso waso.”

“Kwase kuqala iJubili, lapho izwe lalimele liphumule.” Review and Herald, Julayi 21, 1851.

UJesu uyabuya, futhi umhlaba uphumula iminyaka eyinkulungwane, njengoba kufanekiswe yiSabatha lonyaka wesikhombisa yezwe kanye nejubili. Evesini lesithathu likaLevitikusi amashumi amabili nantathu, iSabatha losuku lwesikhombisa lomuntu lichazwa njengesingeniso sesahluko esiphetha ngokwesishiyagalombili, okungokweyisikhombisa, futhi limelela iSabatha lonyaka wesikhombisa lokuba izwe liphumule.

UJehova wakhuluma kuMose, wathi, Khuluma kubantwana bakwa-Israyeli, uthi kubo: Mayelana nemikhosi kaJehova eniyakuyimemezela ibe yimihlangano engcwele, yile yona mikhosi yami. Kwenziwe umsebenzi izinsuku eziyisithupha; kodwa ngosuku lwesikhombisa kuyisabatha lokuphumula, umhlangano ongcwele; aniyikwenza msebenzi kulo; liyisabatha likaJehova ezindaweni zenu zonke zokuhlala. Levitikusi 23:1–3.

I-alpha yesahluko samashumi amabili nantathu yiSabatha yosuku lwesikhombisa, futhi i-omega yesahluko yiminyaka eyinkulungwane yomhlaba ungenalutho, okufanekiswe yiSabatha yonyaka wesikhombisa yezwe kanye nejubili. I-alpha yesahluko iyimikhosi yasentwasahlobo eqala ngeSabatha yosuku lwesikhombisa futhi iphele evesini lamashumi amabili nambili; kanti i-omega yesahluko iphela ngosuku lwamashumi amabili nambili lwenyanga yesikhombisa, ilandelwe yiSabatha yomkhosi yosuku lwesishiyagalombili emele iSabatha yonyaka wesikhombisa yezwe.

Amavesi okuqala kuya kwangamashumi amabili nambili amele umsebenzi kaKristu njengoMpristi Omkhulu waseZulwini endaweni engcwele; amavesi angamashumi amabili nantathu kuya kwangamashumi amane nane amele umsebenzi waKhe eNgwelengcwele. ULevitikusi uwuphawu lwabapristi, futhi umele inkonzo kaKristu yobupristi obukhulu. ISabatha ye-alpha yosuku lwesikhombisa ibuyela emuva ekudalweni, futhi iSabatha ye-omega yonyaka wesikhombisa ifinyelela eMhlabeni owenziwe musha. ULevitikusi amashumi amabili nantathu ngokomlando usukela ekudalweni uye ekudalweni kabusha.

Injabulo noma ihlazo lomlayezo wesiprofetho luwuphawu lwalabo abanomlayezo Wokukhala Kwaphakathi Kwamabili noma owomgunyathi. Kuze kube yilapho leli qiniso selibaliwe endabeni, indaba eveza ihlazo iyaphuthelwa. Labo abanamafutha eqiniso ngeke baliphuthele leli phuzu. Injabulo imelelwa yilabo izono zabo zisusiwe, futhi bavezwa yilabo abagubha umkhosi wamadokodo.

ULizwi waba yinyama, wakha phakathi kwethu, (futhi sabona inkazimulo yakhe, inkazimulo enjengeyo yozelwe yedwa kuYise,) egcwele umusa neqiniso. Johane 1:14.

Igama lesiGreeki elihunyushwe ngokuthi “wahlala” lisho “ukwakha itabernakele.” UJesu waba yinyama, wakha itabernakele phakathi kwethu. Wathatha imvelo yethu yobuntu, itabernakele lethu, itende lethu, idokodo lethu, inyama yethu. UPetru wakusho kanje:

Yebo, ngibona kufanele ukuthi, inqobo nje uma ngisekuleli thabhanakeli, nginivuse ngokunikhumbuza; ngazi ukuthi maduzane ngizolikhumula leli thabhanakeli lami, njengoba iNkosi yethu uJesu Kristu ingibonisile. 2 Petru 1:13, 14.

UPawulu wakusho ngalendlela:

Ngokuba siyazi ukuthi, uma indlu yethu yasemhlabeni yaleli tende idilizwa, sinaso isakhiwo esivela kuNkulunkulu, indlu engenziwanga ngezandla, engunaphakade emazulwini. Ngokuba kulokhu siyabubula, silangazelela kakhulu ukwembathiswa ngendlu yethu evela ezulwini; ukuze kuthi, sesembathiwe, singatholakali sinqunu. Ngokuba thina esikuleli tende siyabubula, sisindwa; kungekhona ngoba sifisa ukwembulwa, kodwa ukwembathiswa, ukuze okufayo kugwinywe ukuphila. 2 Korinte 5:1–4.

Umkhosi wamadokodo uyisibonakaliso sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane, okwenzekayo lapho amafasitela ezulu evulwa. Lapho izono zabeyizinkulungwane eziyikhulu namashumi amane nane zisusiwe, uMoya oNgcwele uyakuthululwa phezu kwebandla elinqobileyo ngaphandle kwesilinganiso. Ukwahlulela sekuphelile maqondana nabeyizinkulungwane eziyikhulu namashumi amane nane, futhi labo ababekwe uphawu baphuma bayomemezela ukukhala okukhulu kwengelosi yesithathu ngaphansi kwamandla kaMoya oNgcwele, njengoba kufanekiswe ngumkhosi wamadokodo.

Umzimba wethu uyithempeli, futhi uyitende, elingumnquba wokukhonza. Labo ababebuthana eJerusalema ukugubha umkhosi wamadokodo, babegubha ukuthi izono zabo zazesuliwe. UMose wasetshenziswa ukumisa umquba wokukhonza ehlane, futhi umkhosi wamadokodo ekugcineni wawugujwa ngokuhlala emadokodweni ehlane, ngokuba uJesu uhlale ebonisa ukuphela ngesiqalo.

Ngakho-ke, bazalwane abangcwele, nina enihlanganyela ekubizweni kwasezulwini, cabangisisani ngoMphostoli noMpristi oMkhulu wokuvuma kwethu, uKristu Jesu; owayethembekile kuye owammisayo, njengoba noMose wayethembekile kuyo yonke indlu yakhe. Ngokuba lo ubalwe njengofanele inkazimulo enkulu kunekaMose, njengoba lowo owakhayo indlu enodumo olukhulu kunendlu. Ngokuba yonke indlu yakhiwa ngumuntu othile; kodwa owakha zonke izinto unguNkulunkulu. NoMose impela wayethembekile kuyo yonke indlu yakhe, njengenceku, kube ubufakazi balezo zinto ezaziyokhulunywa kamuva; kodwa uKristu njengeNdodana phezu kwendlu yakhe uqobo; esiyindlu yakhe thina, uma sibambe siqinise isibindi nokuziqqaja kwethemba kuze kube sekupheleni. Hebheru 3:1–6.

UMose wayeyinceku ethembekileyo uNkulunkulu ayisebenzisa ukumisa ithempeli letabernakele, kodwa uKristu, njengoMpristi Omkhulu noMphostoli, unodumo olukhulu kakhulu kunenceku uMose. Yonke indlu, kusukela ethempelini letabernakele likaMose, kuya ethempelini likaSolomoni, kuya ethempelini likaHerode elalakhiwa kabusha iminyaka engamashumi amane nesithupha, ithempeli lomuntu elinama-chromosome angama-46, kanye nethempeli lamaMillerite lasuka ku-1798 kuya ku-1844, kwakhiwa konke nguNkulunkulu. Emugqeni wesiprofetho wokubonakaliswa okuhlukahlukene kwamathempeli, oqala eNsimini yase-Edene, bese kuthi ngemva kwesono, esangweni leNsimi, bese kuthi ngemva kukazamcolo emalathini kuze kufike kuMose; izimpawu zendlela ezintathu eziyinhloko nguMose, uKristu, kanye nabayizinkulungwane eziyikhulu namashumi amane nane.

UMose noKristu bamele i-alpha ne-omega ka-Israyeli wasendulo, futhi ndawonye bamele ukuhlanganiswa kobuntu nobuNkulunkulu, okubuye kumelwe yilabo abayinkulungwane eziyikhulu namashumi amane nane nane. Ekufikeni kwengelosi yesithathu, kuSambulo isahluko seshumi nanye, uJohane utshelwa ukuba alinganise ithempeli, futhi ekufikeni kwaleyo ngelosi efanayo ngo-9/11, uJohane utshelwa ukuba alinganise ithempeli futhi. Kuzo zombili lezi zimo utshelwa ukuba ashiye igceke lezinsuku eziyi-1,260. Ngo-2023, leyo ngelosi efanayo yafika, futhi abantu bakaNkulunkulu manje babizelwa ukuba balinganise ithempeli. Izinsuku eziyi-1,260, noma izinsuku ezintathu nengxenye zaphela ngo-2023, futhi kusukela kulelo qophelo kuze kube ngaphambi nje komthetho weSonto, ithempeli kufanele lakhiwe liphakanyiswe. Unyaka ka-2024 waphawula ukubekwa kwezisekelo, futhi wabona ukuhlubuka kubonakaliswa njengeqembu elal “lidelela usuku lwezinto ezincane,” liphikisa ukuhlonzwa kukaMiller kophawu olusungula umbono.

Ngaphezu kwalokho izwi leNkosi lafika kimi, lathi: Izandla zikaZerubhabhele zibekile isisekelo sale ndlu; nezandla zakhe ziyoyiqedela futhi; khona-ke niyakwazi ukuthi iNkosi yamabandla ingithumile kini. Ngokuba ngubani odelele usuku lwezinto ezincane na? Ngokuba bayakujabula, babone intambo yokumisa esandleni sikaZerubhabhele kanye nalabo abayisikhombisa; bona bangamehlo eNkosi, agijima aya le na le kuwo wonke umhlaba. Zakariya 4:8–10.

Ukwenqaba ukuhumusha kukaMiller kokuthi yiRoma emisa umbono, kuwukwenqaba izisekelo, futhi kuwukuba “udelele usuku lwezinto ezincane.” Umnyakazo wamaMillerite wawuyinyakazo ye-alpha yezingelosi zokuqala nezesibili, futhi umnyakazo wabayizinkulungwane eziyikhulu

namashumi amane nane uyinyakazo ye-omega yengelosi yesithathu. Unamandla aphindwe amashumi amabili nambili kuno-alpha. Ngalo mqondo wesiprofetho izisekelo zomnyakazo wamaMillerite ziyilo “usuku lwezinto ezincane.” Ukwedelela noma yiliphi iqiniso eliyisisekelo elimelelwe phezu kwamatafula amabili kaHabakuki, kungukufa, ngokuba umbono omiswayo evesini leshumi nane likaDaniyeli ishumi nanye uwona lowo mbono uSolomoni awukhomba.

Lapho kungekho khona umbono, abantu bayabhubha; kodwa ogcina umthetho, uyajabula.
IzAga 29:18.

Umbono wetsheni wokugcina uyamangalisa, ngoba ubonakalisa ukuthi itshe legumbi lesisekelo liphinde libe yitshe eliphezulu lokuqedela, kodwa linamandla aphindwe ngamashumi amabili nambili. Isivivinyo sika-alfa sesisekelo sango-2024 sasiwumyalezo wokubekwa uphawu ongaphandle nowobuhlakani, kanti isivivinyo sethempeli sika-omega sango-2026 siwumyalezo wokubekwa uphawu wangaphakathi nowokomoya. Omunye ukhomba umfanekiso nophawu lwesilo, kanti omunye umfanekiso nophawu lukaNkulunkulu. Leso sivivinyo sangaphakathi sika-omega simelwe yizimpawu ezimbili zephupho likaMiller okufanele zichazwe ngokomongo wezehlakalo zezinsuku zokugcina. Iyini inqolobane? futhi iyini inyama?

Sizoqhubeka nalezi zinto esihlokweni esilandelayo.

Umshado wamaJuda ngesikhathi sikaJesu wawenzeka ngezigaba ezintathu eziyinhloko, ngokuvamile usakazeke ezinyangeni eziningi noma unyaka. Isinyathelo sokuqala kwakuwumshado osemthethweni, obizwa ngokuthi ukuthembisana, lapho umshado usungulwa khona ngokomthetho, kodwa umakoti nomkhwenyana behlala behlukene, kuyilapho umkhwenyana ebuyela endlini kayise ukuyolungiselela umakoti wakhe indawo. Yingakho uMariya, umkaJosefa, ayebizwa ngokuthi ungumkakhe, ngisho nangaphambi kokuba bahlale ndawonye. Ukungathembeki phakathi nalesi sikhathi kwakubhekwa njengokuphinga.

Isikhathi sokulinda sasingaqinisekile, futhi sasingaba izinsuku, amasonto noma izinyanga. Lokhu kungaqiniseki kuyisici esibalulekile somfanekiso. Ubaba wayengase alinde kuze kufike unyaka, ukuze aqinisekise ubuntombi bomlobokazi. Umkhwenyana wayengamemezeli usuku noma ihora eliqondile lokubuya kwakhe, ngoba kwakuyisinqumo sikayise ukunquma ukuthi nini; ngakho umakoti wayazi ukuthi umshado uyeza—kodwa engazi ukuthi nini. Lokhu kungaqiniseki kwakuhlosiwe, futhi kwaze kwaba yilapho ubaba eyala umkhwenyana ukuba ahambe ayolanda umakoti wakhe, konke okwakhulelekile kwakulibala.

Lapho uyise ethi, “hamba uyolanda umakoti wakho,” umkhwenyana wayefika ebusuku, ehamba nabangane, bememeza futhi bekhalisa icilongo. Lokhu kwakuhlale kwenzeka ebusuku ukuze kugwenywe ukuhamba amabanga amade ekushiseni kwemini, okungaba nzima ukukumelana nakho ezweni lakwa-Israyeli. Izibani nama futha kwakudingeka, ngoba kwakungekho zibani zasemgwaqweni, futhi udwendwe lwalungaqhubeka amahora amaningi. Inkulumo yangempela yesiko emishadweni yasendulo yamaHeberu eyayimenyezelwa phakathi nodwendwe yayithi, “Bhekani, umkhwenyana uyeza!”

Izintombi (izincekukazi zikamakoti) emfanekisweni zazingesibo abesifazane nje abangahleliwe; zazingabakhonzazana bakamakoti, zilindile kanye naye, zilindeleke ukuba zihlanganyele odwendweni, futhi zinesibopho sokulungela nganoma yisiphi isikhathi nokuphatha amafutha azo siqu ukuze zikhanyise indlela eya endlini yomkhwenyana. Izibani zazivutha ngokushesha, ngakho kwakuyisidingo ukuza namafutha angeziwe, uma kwenzeka uhambo luba lude. Kwakungekho ukwabelana ngamafutha ngokuhlanganyela.

Ukubambezeleka kwakuyinto evamile emkhosini nasemshadweni wasendulo, futhi ngokwesiko kwakungeyona inkinga. Ukubambezeleka kwakulindelekile, futhi ukulala kwakuyinto evamile. Umehluko awukho ekulaleni, kodwa usekulungiseleleni, hhayi ekuqapheni. Izintombi eziyiziwula azizange zilungiselele ukubambezeleka njengoba ezihlakaniphileyo zenza. Wonke umuntu wayezolala, ngoba isikhathi esisuka ekuthembisaneni okusemthethweni kuze kufike ekuphelelisweni komshado singathatha unyaka.

Lapho udwendwe selufikile endlini yomkhwenyana, kwaqala idili lomshado, kwase kuthi umnyango uvalwe unomphela, futhi abafika sekwephuzile bangangeniswa. Lokhu kwakungeyona inkohlakalo—kwakuyisiko, ngoba noma ubani owayengqongqoza kamuva ngemva kokuba umnyango usuvaliwe kwakusho ukuthi wayengeyona ingxenye yalolo dwendwe.

UJesu wayengasunguli izithombe zenkulumo, futhi akazange anikeze ncazelo yalo mfanekiso njengoba ayevame ukwenza. Wayengadingi ukunikeza incazelo, ngoba yonke le mininingwane yamasiko yayiqondakala ngokugcwele kubalaleli Bakhe. UJesu wayekhomba umshado wangempela waseMpumalanga, hhayi into engacacile nje.

Imininingwane isekelwa ngokugcwele ubufakazi bamaHeberu, kanye nezazi-mlando zezikhathi zamaRoma nezamaGrekhi.

IMishnah (ikhulu lesi-2 leminyaka emva kukaKristu, kodwa igcina amasiko enkathi yeThempeli angaphambi kuka-70 AD)

ITalmudi (ukuhlanganiswa kwakamuva, kodwa icaphuna umkhuba wangaphambili)

UJosephus (isazi-mlando samaJuda sekhulu lokuqala)

Imikhosi yomshado yobuRabhi nezingxoxo zomthetho

Ababukeli baseJudiya bamaGrekhi namaRoma

UJosephus akasiniki “incwadi yemiyalelo yomshado” ehleleke kahle, kodwa imininingwane yezomthetho neyamasiko ayithatha njengeyaziwayo ivumelana ngokuphelele nezincazelo ezikuMishnah/Talmud. IMishnah iyona mthombo oyinhloko.

Umfanekiso lo washaya ngamandla enhliziyweni yomlaleli ongumJuda wekhulu lokuqala, ngoba akukho lutho kuMathewu 25 olwaludinga ukuchazwa. Ukufika phakathi kwamabili kwakuyinto evamile, izibani namafutha kwakuyizidingo ezisobala, futhi ukubambezeleka phakathi kokuganiselana okusemthethweni komshado nodwendwe lwaphakathi kwamabili kwakulindelekile, kanti nomnyango ovaliwe kwakuyinqubo ejwayelekile! Izintombi ezakhishelwa

ngaphandle zaba namahloni, futhi kubalaleli abangamaJuda besikhathi sikaJesu, ihlazo lentombi eyisiwula lalifaneleka ngokuphelele. Njengoba izethameli zikaJesu zaziyazi ngokugcwele leyo nqubo yomkhosi, zazingeke zibe nozwelo ngezintombi eziyiziwula, ngoba wonke umuntu wayazi ukuthi ukulungela kwakuwumthwalo ophelele wanoma iyiphi intombi eyayicelwe ukuba ibe semdwendweni. La maqiniso ayesobala kakhulu kubalaleli abangamaJuda kangangokuthi uJesu akazange adinge nokunikeza noma iyiphi incazelo yalo mfanekiso.