

Imbali Efihlakeleyo yeVesi yamashumi amane — Inani lamaShumi amaBini anesine

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Kwisicatshulwa esivela kwi-Testimonies, umqulu wesihlanu, ebesikhe saqwalasela kwizihloko ezimbalwa ngoku; siyaziswa ngombono wetempile owanikwa uHezekile, uIsaya noYohane:

“Ezi zifundo zenzelwe inzuzo yethu. Kufuneka sixhase ukholo lwethu kuThixo, kuba phambi kwethu kanye kukho ixesha eliya kuvavanya imiphefumlo yabantu. UKristu, eNtabeni yemiNquma, wabalisa kwangaphambili imigwebo eyoyikekayo eyayiza kwandulela ukuza kwaKhe kwesibini: ‘Niya kuva ngeemfazwe neendaba zeemfazwe.’ ‘Isizwe siya kuvukela isizwe, nobukumkani buvukele ubukumkani; kuze kubekho indlala, neendyikitya zokufa, neenyikima zomhlaba kwiindawo ngeendawo. Ke zonke ezi zinto zisisiqalo seembandezelo.’ Nangona ezi ziprofeto zafumana inzaliseko engaphelelanga ekutshatyalalisweni kweYerusalem, zisebenza ngokungqalileyo ngakumbi kwimihla yokugqibela.”

Umhla Wesithoba ka-Av

ITisha B’Av, ethetha ukuthi “owesiThoba ka-Av” ngesiHebhere, lusuku lwamaYuda olukhumbula ukutshatyalaliswa kwazo zombini iTempile yokuQala ngamaBhabheli ngowama-586 BC neTempile yesiBini nguTito ngonyaka wama-70. Zombini ezo ntshabalalo zenzeka ngomhla ofanayo wekhalenda—ngosuku lwesi-9 lwenyanga yesiHebhere ka-Av (oludla ngokuwela ngoJulayi okanye ngoAgasti kwikhalenda kaGregory). Xa uDade White elungelelanisa ukutshatyalaliswa kweYerusalem “nexesha eliya kuvavanya imiphefumlo yabantu” ngemihla yokugqibela, uchonga iintshabalalo ezimbini ezibonisa zombini umthetho weCawa oza kufika kungekudala.

Ivesi yeshumi elinesithandathu kaDaniyeli ishumi elinanye imele loo mthetho weCawa, yaye iyahambelana nevesi yamashumi amane ananye. KuHezekile ukutshatyalaliswa kweYerusalem kusetyenziselwa ukubonakalisa ukwahlulwa kweentombi ezizizilumko neziyizidenge ngexesha lomthetho weCawa. UHezekile wayelithinjwa eBhabheli xa wathuthwa ngokungummangaliso wasiwa eYerusalem ukuze abone kanye olo kwahlulwa kwizahluko zesibhozo ukuya kweshumi elinanye.

Kwathi ke ngonyaka wesithandathu, ngenyanga yesithandathu, ngomhla wesihlanu wenyanga, ndihleli endlwini yam, nabadala bakwaYuda behleli phambi kwam, apho isandla seNkosi uYehova sehla phezu kwam. Ndaza ndakhangela, nanko umfuziselo onjengenkangeleko yomlilo: ukusukela ekubonakaleni kwesinqe sakhe kuse phantsi, umlilo; nokusukela esinqeni sakhe kuse phezulu, njengenkangeleko yokukhanya, njengombala wentlaka ebegezelayo. Wasolula into efana nesandla, wandibamba ngentshinga yentloko yam; waza uMoya wandiphakamisa phakathi komhlaba nezulu, wandizisa ngemibono kaThixo eYerusalem,

emnyango wesango elingaphakathi elikhangele ngasentla; apho kwakukho isihlalo somfanekiso wekhwele, oxhokonyayo ekukhwelelweni. Hezekile 8:1–3.

Izahluko ezine, ezisibhozo kuse kweshumi elinanye, ziyinkcazo yokwahlulwa; yaye uDade White, xa ehlomla ngoHezekile isahluko sesithoba, uchaza kungekuphela nje ukuba kwakukukutywina okufanayo noku kuSityhilelo isahluko sesixhenxe, kodwa nokuba iYerusalem imela ibandla lamaSeventh-day Adventist laseLawodike kwimihla yokugqibela.

“Abo bangazivayo bebuhlungu ngenxa yokwehla kwabo ngokwasemoyeni, bengazili ngenxa yezono zabanye, baya kushiya bengenalotywina likaThixo. INkosi iyabayalela abathunywa bayo, amadoda anezixhobo zokubulala ezisezandleni zawo, isithi: ‘Hambani emva kwakhe phakathi komzi, nibulale; iliso lenu malingabi nanceba, ningabi naluvulwano; bulalani kutshabalale abadala nabaselula, neentombi, nabantwana abancinane, nabafazi; kodwa ningasondeli nakubani na ophezu kwakhe uphawu; niqale engcweleni yam. Baza baqala ke kumadoda amakhulu awayephambi kwendlu.’”

“Apha sibona ukuba ibandla—ingwele yeNkosi—laba lelokuqala ukuva isibetho sengqumbo kaThixo. Amadoda amakhulu, abo uThixo wayebanike ukukhanya okukhulu nabema njengabagcini bezilangazelelo zokomoya zabantu, ayengcatshile ukuthembeka kwawo. Ayethabathe indawo yokuthi akukho mfuneko yokuba sikhangele imimangaliso nokubonakaliswa okucacileyo kwamandla kaThixo njengakwimihla yangaphambili. Amaxesha atshintshile. La mazwi omeleza ukungakhulwa kwawo, aze athi: INkosi ayiyi kwenza okulungileyo, yaye ayiyi kwenza okubi. Inenceba kakhulu ukuba ingabaveleli abantu bayo ngomgwebo. Ngalo ndlela ‘Luxolo nokhuseleko’ sisikhalo samadoda angasayi kuphinda anyuse ilizwi lawo njengexilongo ukubonisa abantu bakaThixo izikreko zabo nendlu kaYakobi izono zayo. Ezi zinja ezizimumu ezingavumanga ukukhonkotha zezona ziva impindezelo elilungisa kaThixo ocatshukisiweyo. Amadoda, iintombi, nabantwana abancinane bonke batshabalala kunye.”

“Amasikizi abo abathembekileyo babencwina belila ngenxa yawo ayengawo onke awayenokubonwa ngamehlo alinganiselweyo; kodwa ezona zono zimbi kakhulu, ezo zavusa umona kaThixo ococekileyo nongwele, zazingatyhilwanga. UMphengululi omkhulu weentliziyo uyasazi sonke isono esenziwa ngasese ngabasebenzi bobugwenxa. Aba bantu bafike bazive bekhuselekile kwiinkohliso zabo, baze, ngenxa yokunyamezela kwaKhe ixesha elide, bathi iNkosi ayiboni, baze ke benze ngokungathi Yena ewushiye umhlaba. Kodwa Yena uya kuyityhila inkohliso yabo aze avule phambi kwabanye ezo zono babezilumkele kakhulu ukuzifihla.”

“Akukho ukuphakama kwesikhundla, isidima, okanye ubulumko behlabathi, akukho ndawo eofisini engwele, okuya kubagcina abantu ekubingeleleni umgaqo xa beshiywe kwiintliziyo zabo ezikhohlisayo. Abo bebethatyathwa njengabafaneleyo nabangamalungisa bazibonakalisa bengabakhokeli abaphambili kuwexuko, yaye bengumzekelo wokungakhathali nowokuxhaphaza iinceba zikaThixo. Indlela yabo yobungendawo akasayi kuphinda ayinyamezele, yaye ngomsindo waKhe usebenzelana nabo ngaphandle kwenceba.”

“Kungokungafuni kwakhe apho iNkosi irhoxisa ubukho bayo kwabo basikelelwe kukukhanya okukhulu nabaye beva amandla elizwi ekukhonzeni kwabanye. Babekade bengabakhonzi bayo abathembekileyo, bexhamle ubukho bayo nokhokelo lwayo; kodwa bemka kuyo baza bakhokelela nabanye ekulahlekeni, yaye ngenxa yoko baziswa phantsi kokungakholiswa kobuThixo.” Testimonies, volume 5, 211, 212.

Yonke incwadi kaHezekile imiswe ngaphakathi komxholo wokutshatyalaliswa kweYerusalem. Kubungqina bukaHezekile ungqingo lukaNebhukadenetsare olwaqhubeka unyaka onesiqingatha luphawulwe ngokukodwa, kodwa “ukusetyenziswa okuthe ngqo ngakumbi” kwesilumkiso sikaYesu kuMateyu amashumi amabini anesine kukwimihla yokugqibela. KuHezekile loo mgca wenyaniso ufumaneka kwisahluko samashumi amabini anesine.

NgoJanuwari 15, 588 BC

Kwakhona ngomnyaka wesithoba, ngenyanga yeshumi, ngomhla weshumi enyangeni leyo, lafika kum ilizwi likaYehova, lisithi, Nyana womntu, zibhalele igama lwaloo mini, kanye yale mini: ukumkani waseBhabheli uzimisele ukulwa neYerusalem kanye ngale mini. Hezekile 24:1, 2.

Ngalo mhla, okwamiselwa kananjalo nangabanye ubungqina beBhayibhile, kwaqalisa ungqingo lweenyanga ezilishumi elinesibhozo. Ilizwi likaYehova elafikayo kuHezekile ngalo mhla laliquka umzekeliso wesixeko segazi, obonakaliswa ngembiza ebilisayo elandelwa ngumlilo omkhulu. Kucacile ukuba lo mzekeliso umele umgwebo phezu kweYerusalem, yaye kwakweso sahluko kulandelwa ngelokuba umfazi kaHezekile wabekwa ekuphumleni ngesibetho njengophawu lokuba ungqingo olo ekugqibeleni olwaluza kutshabalalisa ingcwele lwalusele luqalile.

Kwafika nelizwi likaYehova kum, lisithi, Nyana womntu, yabona, ndiyakukuhlutha ngomqhiphukane umnqweno wamehlo akho; kanti ke akuyi kulila, akuyi kukhala, neenyembezi zakho aziyi kuhla. Yeka ukukhala, ungenzi sililo ngenxa yabafileyo, zibophe isigqubuthelo sentloko yakho, unxibe izihlangu zakho ezinyaweni zakho, ungawugqumi umlomo wakho, ungadli sonka sabantu. Ndathetha ke ebantwini kusasa; kwathi ngokuhlwa umfazi wam wafa; ndaza ndenza kusasa njengoko ndandiyalelwe. Hezekile 24:15–18.

Emva koko abantu ababemngqonge uHezekile bambuza intsingiselo yomzekeliso nokufa komkakhe.

Abantu bathi kum, Akuyi kusixelela na ukuba zithetha ukuthini ezi zinto kuthi, ukuba wenza ngolo hlobo? Ndaza ndabaphendula ndathi, Ilizwi leNkosi lafika kum, lisithi, Thetha kwindlu yakwaSirayeli, Utsho iNkosi uYehova ukuthi; Yabonani, ndiya kuyingcolisa ingcwele yam, ubuqaqawuli bamandla enu, into enqwenelwa ngamehlo enu, nento ethandwa ngumphefumlo wenu; kwaye oonyana benu neentombi zenu enibashiyileyo baya kuwiswa likrele. Hezekile 24:19–21.

Umfazi kaHezekile nengcwele zombini zibonakaliswa kwesi siqendu njenge “umnqweno wamehlo akho.” Ababhali-mbali beBhayibhile bachaza ukuba ungqingo lwathabatha iinyanga ezilishumi elinesibhozo, kanti ke ungqingo lukaCestius nolukaTitus lwathabatha iminyaka emine ukususela

kunyaka wama-66 kwada kwangunyaka wama-70. Ukubalwa ngokusondeleyo kwexesha elisusela kungqingo lokuqala lukaCestius kuse ekutshatyalalisweni kungiminyaka emithathu enesiqingatha, kodwa xa kusetyenziswa “ubalo olubandakanyayo,” olusisicelo esisetyenziswa ngokuxhaphakileyo eBhayibhileni, luba yiminyaka emine. Ukwazi ukuba omabini la mabalo asemthethweni kusivumela ukuba sibone yomibini iminyaka emithathu enesiqingatha ukusukela kuCestius kuse kuTitus kwaneminyaka emine.

Sinamangqina amabini omthetho weCawa kwiintshabalalo ezimbini zaseYerusalem, yaye iinkcukacha zazo zombini ezi mbali zimele zisetyenziswe kumthetho weCawa osondelayo—apho iLawodike iya kugabha ikhutshelwe emlonyeni weNkosi. Ukuqala kongqingo lukaNebhukadenetsare kuphawulwa kukufa komfazi kaHezekile. Ekufeni kwakhe, uHezekile wayalelwa ukuba angalili esidlangalaleni, kuba wayengumqondiso wamaYuda athinjwayo esiwa ekuthinjweni.

Ukuqalwa kwethuba leminyaka emine ukusuka ku-66 ukuya ku-70 kuphawulwa ngumqondiso wesikizi sentshabalalo, owawungumqondiso kumaKristu aseYerusalem wokuba asabe.

Ngoko ke, xa nithe nalibona isikizi lentshabalalo, ekwathethwa ngalo nguDaniyeli umprofeti, limi endaweni engcwele, (ofundayo, makaqonde:) ngoko ke mabathi abo baseYudeya basabele ezintabeni. Mateyu 24:15,16.

Ukurhangqwa okubini okuhambelana ngokucacileyo omnye nomnye, yaye kokubini oko kukurhangqwa kuqulethe “umqondiso” ekuqaleni kokurhangqwa. Xa uHezekile wayechaza into eyayithethwa kukufa komfazi wakhe nokuswela kwakhe ukulila ngakuye, wachaza waza wabhala:

Ngako oko uHezekile ungumqondiso kuni; ngokwako konke akwenzileyo, nani niya kwenza ngokunjalo; yaye xa oku kusenzeka, niya kwazi ukuba ndinguYehova uThixo. Hezekile 24:24.

Umqondiso wokufa komfazi kaHezekile wawusisazisi sentshabalalo esekufuphi esiza kwehla phezu kweYerusalem netempile, kwanokuthinjwa okwalandelayo eBhabheli. Umqondiso wesikizi sencithakalo, ekuthethwa ngaso nguDaniyeli, wawusisilumkiso sokusabela kwintshabalalo, kodwa zombini ezo kungqingwa zinomqondiso ekuqaleni.

Kuya kubakho ungqingqo-ngqangi lwesiprofeto ngaphambi komthetho weCawa osondela ngokukhawuleza, yaye ukufa komfazi kaHezekile kungumfuziselo wokuba ibandla lamaSeventh-day Adventist laseLawodike sele lidlulelwe ngokupheleleyo; kanti ke uHezekile ungumfuziselo wamawaka alikhulu anamashumi amane anesine, yaye ungumfuziselo webhanile ephakanyiswayo ekuqaleni kongqingqo-ngqangi. UHezekile uyibhanile yamawaka alikhulu anamashumi amane anesine ekuqaleni kongqingqo-ngqangi lweBhabheli, yaye umqondiso wesikizi sokuchithwa ekuqaleni “ngumqondiso” waseRoma. Omnye umqondiso uthetha ngesilumkiso sangaphakathi, omnye uthetha ngesilumkiso sangaphandle. Ngokuqinisekileyo kwakukho isilumkiso kumaKristu ngonyaka wama-66, kodwa umqondiso wesilumkiso wawuyiRoma. Umqondiso ekutshatyalalisweni kweBhabheli yayingumfazi kaHezekile. IRoma lilo iqela elifumana uphawu lwerhamncwa, yaye uHezekile ungumqondiso wabo bafumana itywina likaThixo.

Amaxesha Amabini Okugqibela

Ukurhangqwa kokuqala kwathabatha iinyanga ezilishumi elinesibhozo, yaye ukurhangqwa kwesibini kwathabatha iminyaka emine. Zombini ezo ziqhushululu zifumana ukuzaliseka kwazo “okuthe ngqo ngakumbi” kwimihla yokugqibela, yaye zombini zidibene ngokuthe ngqo nesiprofeto seminyaka emakhulu mathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu esifumaneka kwiSityhilelo isahluko sesithoba ivesi yeshumi elinesihlanu.

Ukuqala kweenyanga ezintlanu zeSityhilelo isahluko sesithoba, ivesi yeshumi, kwaquka imbali ephawula ixesha leminyaka engamashumi amathathu anesibhozo, eliphelela kungqingo lweminyaka emine, olunxulunyaniswa nenani elingamashumi amathathu anesibhozo, lwaza lwachonga ukuvela kwe-Islam. Olo ngqingo lweminyaka emine lufumana umfanekiso walo ohambelanayo kwimbali eyaqala xa (iinyanga ezintlanu) iminyaka elikhulu elinamashumi amahlanu yaphelayo, kwaza kwaqala iminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu. Lwaqala ngomhla wama-27 kuJulayi 1449, yaye kwiminyaka emine kamva, i-Islam yazisa ungqingo lweentsuku ezingamashumi amahlanu anesihlanu nxamnye neConstantinople, olwafikelela esiphelweni ngomhla wama-29 kuMeyi 1453.

Xa isiprofeto sexesha esaqala ngoJulayi 27, 1449 sagqitywayo ngoAgasti 11, 1844, iminyaka emine yentshukumo yeengelosi yokuqala neyesibini ukusuka ku-1840 ukuya ku-1844 yahambelana nokungqingwa kweminyaka emine ukusuka ku-1333 ukuya ku-1337, kwanexesha leminyaka emine ukusuka ku-1449 ukuya ku-1453. Abo bangqina bathathu, bonke abayinxalenye ngokuthe ngqo yomgca omnye wesiprofeto, bamele ixesha elingumqondiso leminyaka emine apho intshukumo yengelosi yokuqala neyesibini ka-1840 ukuya ku-1844 iphinda ibonakale kwimbali yentshukumo yengelosi yesithathu. Abo bangqina bathathu baluhlobo lokungqingwa kweminyaka emine kwimbali yabaliikhulu elinamashumi amane anesine amawaka. Elo xesha leminyaka emine likwabonakaliswa nangokungqingwa kweYerusalem ngo-66 nango-70.

Ukuqala kokungqingwa kweminyaka emine nguKestiyo ngo-66, kwaza kwalandelwa kukupheliswa kwako nguTito ngo-70, kuvelisa umqondiso we-alpha nomqondiso we-omega kwithuba leminyaka emine. Elo xesha linye likwamelwa njengeminyaka emithathu enesiqingatha, nto leyo ke ehambelana neminyaka emithathu enesiqingatha yesiprofeto apho iRoma yobupopu yanyasha phantsi ingcwele.

Ke kaloku intendelezo engaphandle kwetempile yishiye, ungayilinganisi; kuba inikelwe kwiiNtlanga: yaye isixeko esingcwele baya kusinyathela phantsi iinyanga ezingamashumi amane anesibini. Kwaye ndiya kubanika igunya amangqina am amabini, yaye aya kuprofeta iintsuku eziliwaka namakhulu amabini anamashumi amathandathu, embethe amarhonya. IsiTyhilelo 11: 2, 3.

Baya kuwa likrelekrele lekrole, bathinjwe, basiwe ekuthinjweni baye kuzo zonke iintlanga; neYerusalem iya kunyathelwa phantsi ngabahedeni, ade azaliseke amaxesha eentlanga. Luka 21:24.

Kubalulekile ukuqaphela ukuba ndisebenzisa zombini ukubala “okubandakanyayo” kunye “nokungabandakanyiyo” kwixesha elimelwe ngumqondiso u-alpha kaCestius kuse e kumqondiso

u-omega kaTitus. Oku kubonisa ukuba kukho iindlela ezimbini zokusetyenziswa kwexesha ezimelwe yimbali enye. Sele sajongana nalo mgaqo weBhayibhile xa saqwalasela (kwimibhalo emininzi eyadlulayo), ixesha eliphakathi kotyelelo lukaYesu eKesareya-Filipi (Panium) nohambo lwaKhe oluya eNtabeni yoTshintsho lwemo. Ababhali ababini beBhayibhile babhala iintsuku ezintandathu, omnye ke ezisibhozo.

Kwaye emveni kweentsuku ezintandathu uYesu wathabatha uPetros, noYakobi, noYohane umntakwabo, wabanyusela bucala entabeni ephakamileyo. Mateyu 17:1.

Ke kaloku emva kweentsuku ezintandathu uYesu wathabatha kunye naye uPetros, noYakobi, noYohane, wabakhwelisa entabeni ende bebodwa bodwa; waza waguqulwa ukumila phambi kwabo. Marko 9:2.

Kwathi ke, malunga neentsuku ezisibhozo emva kwala mazwi, wathabatha uPetros noYohane noYakobi, wenyuka waya entabeni ukuya kuthandaza. Luka 9:28.

Ukutshatyalaliswa kweYerusalem kunokusetyenziswa “ngokuthe ngqo ngakumbi” kwimihla yokugqibela, yaye oko kutshatyalaliswa kungamangqina amabini amelwe yiBhabhiloni neRoma. La mangqina mabini ayavumelana phakathi kwawo, kodwa anika iimpawu ezahlukeneyo neziyimfuneko zesiprofeto ukuze inyaniso yandiswe. Ukuvinjezelwa yiRoma (66 ukuya ku-70) kwakuyiminyaka emine ekwamele iminyaka emithathu enesiqingatha. Le minyaka mithathu enesiqingatha inxulumana nokunyathelwa phantsi kwengcwele nomkhosi, okwenziwa bobabini ubuhedeni nobupopu. Ukunyathelwa phantsi ngobupopu kwakungokwiminyaka emithathu enesiqingatha engumfuziselo, njengoko kwakuchazwe kwangaphambili yiminyaka emithathu enesiqingatha yokoqobo ekuvinjezelweni yiRoma.

Oko kungqingwa kweminyaka emine kukwadibana namaxesha eminyaka emine anxulunyaniswa nomgca wesiprofeto ochaza ukuphakanyiswa kweSilamsi, kwanokulandela koko ukuphakanyiswa kwentshukumo yengelosi yokuqala neyesibini, kwaze emva koko eyesithathu. UCestius ukuya kuTito udibana nevili leRoma yobupopu kwakunye nevili leSilamsi. Ivili leRoma neminyaka emithathu enesiqingatha kaCestius noTito idibana neminyaka emithathu enesiqingatha yomfuziselo yeRoma yobupopu, ngaloo ndlela kuchongwa la maqela mabini eRoma yobuhedeni neRoma yobupopu. Ivili leSilamsi linxulunyaniswe yile mbali inye, xa iqondwa njengeminyaka emine, kodwa kanye njengakwivili leRoma kuloo mbali, iSilamsi sinxulunyaniswa negunya lesibini eliphantsi kwevili leSilamsi—elilo ubuAdventist. Ixesha leminyaka emithathu enesiqingatha limele iRoma kuzo zombini izigaba zayo, yaye ixesha leminyaka emine limele iSilamsi nobuAdventist. IRoma yobuhedeni neRoma yobupopu azinakwahlulwa ngokwesiprofeto, kanjalo neSilamsi nobuAdventist azinakwahlulwa.

Oku kufuna ngokwesiprofeto ukuba, xa siqwalasela ukungqingwa kweBhabheli, kuqatshelwe ukuba iindlela ezimbini zokuqonda ixesha mazibonakale kumzekeliso wokungqingwa kweenyanga ezilishumi elinesibhozo. Imifanekiso emibini yexesha ekungqingweni okwalethwa yiRoma, ngokwesiprofeto ifuna imifanekiso emibini yexesha ekungqingweni okwalethwa nguNebhukadenetsare. Ukungqingwa kukaNebhukadenetsare kweenyanga ezilishumi elinesibhozo nako kunokuqondwa njengomfuziselo wonyaka omnye nesiqingatha. Iinyanga ezilishumi

elinesibhozo zingunyaka omnye nesiqingatha, yaye isiqingatha esinye sinokuchazwa njengeminyaka eyi-1.5. Ukungqingwa kukaNebhukadenetsare kwakuyizo zombini iinyanga ezilishumi elinesibhozo neminyaka eyi-1.5.

Iinyanga ezilishumi elinesibhozo zithetha ngogunya olwalumelwe kukunyathela iYerusalem, yaye iminyaka eyi-1.5 ithetha ubuSilamsi. Ivili lesiprofeto lokubala elichonga iinyanga ezilishumi elinesibhozo lichonga iBhabhiloni, yaye elinye ivili lesiprofeto lokubala lichonga ubuSilamsi. Asikakabeki phambi kwenu ingcaciso yokuba sifikelela njani kusetyenziso lweminyaka eyi-1.5 ngokunxulumene nobuSilamsi, kodwa kufanele kuqatshelwe ukuba ezi zibalo zimbini zexesha ekutshatyalalisweni okuziswe yiRoma zinxulumene nevili lesiprofeto laseRoma, (kokubini lobuhedeni nelobupopu), yaye esinye isibalo sinxulumene nevili lesiprofeto lobuSilamsi. Ezi mpawu zifumaneka kokubini kutshabalaliso lwe-alpha nolwe-omega lweYerusalem.

Ukurhangqwa kweYerusalem kweminyaka emine phantsi kukaCestius noTitus kumele ukuphela komgca wesiprofeto owaqalayo ngexesha leminyaka engamashumi amathathu anesibhozo, elaphela ngokurhangqwa kweminyaka emine okufuzisela ukuphakanyiswa kweSilamsi; yaye ixesha lokugqibela leminyaka emine kuloo mgca mnye kanye limela ukuphakanyiswa komqondiso wamakhulu alikhulu anamashumi amane anesine amawaka.

Siza kuqhubekeka nezi zinto kwinqaku elilandelayo.