

Imbali Efihlakeleyo Yevesi Yamashumi Amane Anesihlanu — Inani Lamashumi Amabini Anesihlanu

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Bendisoloko nditsala kwisicatshulwa esikuTestimonies esinika imigca eyahlukeneyo yenyano enxulumene namava kaHezekile, kaIsaya, nokaYohane ngaphakathi engweleni. UYohane wajika ukuze abone ilizwi elalisemva kwakhe kwisiTyhilelo isahluko sokuqala.

NdandikuMoya ngomhla weNkosi, ndaza ndeva emva kwam ilizwi elikhulu, elinjengelesigodlo, lisithi, Mna ndinguAlfa no-Omega, owokuqala nowokugqibela; yaye, Oko ukubonayo, kubhale encwadini, uze ukuthumele kumabandla asixhenxe aseAsiya; e-Efese, naseSmirna, nasePergamo, naseTiyatira, naseSardesi, naseFiladelfiya, naseLawodike. Ndaza ndajika ukuze ndibone ilizwi elalithetha nam. Ndathi ndakujika, ndabona iziphatho zezibane ezisixhenxe zegolide. ISityhilelo 1:10–12.

Ukusuka kwisiqithi sasePatmos, aze emva koko angene kwingcwele yasezulwini, apho uYohane abona khona umbono kaKristu uDade White asazisa ngawo, ngulo kanye umbono awawubonayo uDaniyeli kwisahluko seshumi sencwadi yakhe.

“Ngaloo mihla mna Daniyeli ndandilusizi iiveki ezintathu ezipheleleyo. Andidlanga sonka sinencasa, akwangenanga nyama newayini emlonyeni wam, andazithambisa nokuzithambisa konke konke.... Ndaza ndawaphakamisa amehlo am, ndajonga, nanko umntu othile embethe ilinen, isinqe sakhe sibotshwe ngegolide ecikizekileyo yase-Ufaz. Nomzimba wakhe wawunjengeberile, nobuso bakhe bunjengokubonakala kombane, namehlo akhe enje ngezibane zomlilo, neengalo zakhe neenyawo zakhe zifana ngobume nobhedu obukhazimlisiweyo, nezwi lamazwi akhe linjengezwi lesihlewele’ (Daniyeli 10:2–6).”

“Le nkcazo iyafana naleyo yanikwa nguYohane xa uKristu watyhilwa kuye kwiSiqithi sasePatmos. Akukho mntu ungaphantsi koNyana kaThixo owabonakala kuDaniyeli. INkosi yethu iza nomnye umthunywa wasezulwini ukuze ifundise uDaniyeli oko kuya kwenzeka ngemihla yokugqibela.” Sanctified Life, 49.

Ivesi zokuqala ezisithoba zichaza indlela iSityhilelo sikaYesu Kristu esityhilwa ngayo kanye ngaphambi kokuvalwa kwexesha lovavanyo lwabantu. Esi sityhilelo sanikwa nguThixo kuYesu, owasinika kuGabriyeli, yena owasinika kuYohane enegunya lokuba uYohane athumele umyalezo kumabandla asixhenxe. UIsaya wamkela igunya lakhe lokwenza okufanayo kwisahluko sesithandathu, yaye uHezekile wamkela kwaloo myalelo mnye kwizahluko zesibini nezesithathu. UYohane ulisibanjwa xa efumana igunya lakhe, uHezekile noDaniyeli bangabathinjwa eBhabhiloni, yaye uIsaya uphila kwimbali kakumkani ongendawo uAhazi wakwaYuda.

“Kwakukho amavili phakathi kwamavili ngendlela entsonkothe kakhulu, kangangokuba ekuqaleni xa ejonwa abonakala kuHezekile engathi asenkxwalekweni yonke. Kodwa xa ayeshekuma, ayeshekuma ngokuchaneka okuhle nangokuvumelana okugqibeleleyo. Izidalwa zasezulwini zazewaqhuba la mavili, yaye, ngaphezu kwako konke, phezu kwetrone ezukileyo yesafire, kwakukho Lowo unguNgunaphakade; kanti ke ngeenxa zonke etroneni kwakukho umnyama ojikelezileyo, umqondiso wobabalo nothando. Eboyiswe bubuqaqawuli oboyikekayo baloo mbono, uHezekile wawa ngobuso phantsi, xa ilizwi lamyalelayo ukuba asukume aze eve ilizwi leNkosi. Wandula ke wanikwa isigidimi sasilumkiso kuSirayeli.” Testimonies, 751.

Kananjalo ndeva ilizwi leNkosi lisithi, Ndiya kuthumela bani, ngubani na oya kusihambela? Ndaza ndathi, Nanku ndilapha; ndithume mna. Isaya 6:8.

“Lo mbono wanikwa kuHezekile ngexesha apho ingqondo yakhe yayizele zizilumkiso ezimnyama zento ezayo. Wabona ilizwe looyise lilele liyinkangala...”

“Ngokunjalo, xa uThixo wayeseza kuvulela uYohane othandekayo imbali yebandla yamaxesha azayo, wamnika isiqinisekiso somdla noxanduva loMsindisi ngabantu baKhe ngokumtyhilela ‘Omnye ofana noNyana womntu,’ ehamba phakathi kwezibane zezibane, ezazimele amabandla asixhenxe. ...

“Ezi zifundo zenzelwe inzuzo yethu. Kufuneka sixhase ukholo lwethu kuThixo, kuba kukho kanye phambi kwethu ixesha eliya kuluvavanya umphefumlo womntu. ...”

“Simi embundwini beziganeko ezikhulu nezindilisekileyo. Isiprofeto sizaliseka ngokukhawuleza. INkosi isemnyango. Kungekudala kuza kuvuleka phambi kwethu ixesha eliya kuba nomdla ogqithiseleyo kubo bonke abaphilayo. Iimpikiswano zexesha elidlulileyo ziya kuvuselelwa; kuya kuvela iimpikiswano ezintsha. Izehlo eziya kwenziwa kwihlabathi lethu azikaphuphiwa nokuphuphiwa. USathana usebenza ngeearhente zabantu. Abo benza umzamo wokuguqula uMgaqo-siseko nokufumana umthetho onyanzelisa ukugcinwa kweCawa abaqondi kakuhle ukuba siya kuba yintoni na isiphumo. Ingxaki isele isondele phezu kwethu.”

“Kodwa ke abakhonzi bakaThixo mabangazithembe kule meko inkulu kangaka. Emibonweni eyanikwa uIsaya, kuHezekile, nakuYohane sibona indlela elisondele ngayo izulu kwiziganeko ezenzekayo emhlabeni, nokuba lukhulu kangakanani ukhathalelo lukaThixo kwabo bathembekileyo kuye. Ihlabathi alikho ngaphandle komlawuli. Inkqubo yeziganeko ezizayo isezandleni zeNkosi. Ubungangamsha bezulu bubambe, phantsi kolawulo lwaso, ikamva leentlanga, kwakunye nemicimbi yecawa yaYo. ...”

“Embikweni kaHezekile uThixo wayenesandla saKhe phantsi kwamaphiko eeKerubhi. Oku kukufundisa abakhonzi baKhe ukuba ngamandla obuthixo abanika impumelelo. Uya kusebenza kunye nabo ukuba baya kukulahla ukungalungi baze babe nyulu entliziyweni nasebomini.

“Ukukhanya okuqaqambileyo okuhamba phakathi kwezidalwa eziphilayo ngesantya sombane kumela isantya esiya kuthi ngaso ekugqibeleni lo msebenzi uqhubele phambili ude ugqitywe.

...

“Bazalwana, asilo xesha ngoku lokuzila nokuphelelwa lithemba, asilo xesha lokuzinikela ekuthandabuzekeni nasekungakholweni. UKristu akakho ngoku enguMsindisi engcwabeni elitsha likaYosefu, elivalwe ngelitye elikhulu laza latywinwa ngotywino lwamaRoma; sinoMsindisi ovukileyo. UnguKumkani, iNkosi yemikhosi; uhleli phakathi kweekherubhi; yaye phakathi kwembambano nengxokozelo yeentlanga usabakhusela abantu baKhe. Lowo ulawulayo emazulwini nguMsindisi wethu. Ulinganisa zonke izilingo. Ulibeke esweni idangatye leziko ekufuneka livavanye wonke umphefumlo. Xa iinqaba ezinqatyisiweyo zookumkani ziya kubhukuqwa, xa iintolo zengqumbo kaThixo ziya kugqobhoza iintliziyo zeentshaba zaKhe, abantu baKhe baya kukhuseleka ezandleni zaKhe.” Testimonies, volume 5, 752–754.

Amangqina amane aseBhayibhileni ayangqina inyaniso yokuba isigidimi seSityhilelo sikaYesu Kristu sinikwa kwabo bantu bafanekiselwe ngala mava alo mprofeti engcwele. Kuxa singena engcweleni yasezulwini apho sinikwa khona isigidimi esamiselwa ukuba sisivakalise. “Umlilo wesithando somlilo” ovavanya “wonke umphefumlo” sisithando somlilo sikaMalaki isahluko sesithathu.

Kodwa ngubani na onokunyamezela umhla wokufika kwakhe? yaye ngubani na oya kuma xa ebonakala? ngokuba unjengomlilo womnyibilikisi, enjengesepha yabahlambisi bempahla; uya kuhlala njengomnyibilikisi nomcoci wesilivere; yaye uya kubahlambulula oonyana bakaLevi, abacokise njengegolide nangesilivere, ukuze banikele kuYehova umnikelo ngobulungisa. Woba mnandi ke kuYehova umnikelo wakwaYuda nowaseYerusalem, njengasemihleni yamandulo, nanjengaseminyakeni yangaphambili. Malaki 3:2–4.

Umlambululi uyazi ukuba isilivere ibisesithandweni ixesha elifanelekileyo xa isilivere icoceke kangangokuba ibonakalisa ubuso bomhlambululi. Le nyaniso malunga nendlela isilivere eyayihlanjululwa ngayo kumaxesha amandulo iyahambelana nesenzi esibangela isenzo esithi “marah” awasibona uDanyeli kwisahluko seshumi. Kule mihla yokugqibela iNkosi ikhokelela abantu baYo engcweleni ukuze ivavanye, ihlambulule, ize ihluze abo bangabagqatswa bokuba yinxalenye yomqondiso wabali ikhulu elinamashumi amane anesine amawaka. Ngeli xesha, “Yena uya kusebenza nathi,” “ukuba” thina “siya kububeka kude ubugwenxa size sibe nyulu entliziyyweni nasebomini.” Abanye, njengakwisahluko seshumi sikaDanyeli, bayabaleka kuloo mava, kodwa abo, abamelwe nguDanyeli, bayawubona umbono omkhulu wesipili wokutyhileka kukaYesu Kristu, baya kuthi, njengoko uIsaya ebonisa, imilebe yabo ichukunyiswe ngelahle elivela esibingelelweni, baze bahlanjululwe balungiselelwe ukunikezela isigidimi kokubini kwibandla eliwexukileyo, kuze emva koko nasehlabathini.

Isigidimi sinikelwa kwabo miphefumlo ithembekileyo esendlwini engcwele. ULevitikus amashumi amabini anesithathu, xa uthlekiswa nexesha lePentekoste, umiselwe ukubonakalisa iTyeya yomnqophiso eNdaweni eNgcwele Kakhulu. Ngokholo, ubume bezigidimi zesahluko buchonga iimpawu ezintathu zendlela ngaphakathi kwimbali engcwele apho uvavanyo lwesithando somlilo luzalisekiswa khona. Bunzulu ngokobuThixo—isakhiwo sesiprofeto sesahluko samashumi amabini anesithathu sivumela umfundi wesiprofeto ukuba afumane uHezekile kwindinyana

yokuqala yesahluko sokuqala.

Kwathi ke ngonyaka wamashumi amathathu, ngenyanga yesine, ngomhla wesihlanu wenyanga, ndakuba ndiphakathi kwabathinjwa ngasemlanjeni iKebhare, amazulu avuleka, ndabona imibono kaThixo. Ngomhla wesihlanu wenyanga, owawungunyaka wesihlanu wokuthinjwa kokumkani uYehoyakini. Hezekile 1:1, 2.

Njengombingeleli ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, uHezekile ukwiminyaka yamashumi amathathu yomjikelo weYubhile weshumi elinesixhenxe, kwiminyaka emihlanu phambi kweyesithathu kwezingqingo ezintathu zaseYerusalem ezabekwa nguNebhukadnetsare ngowama-587 BC. Unyaka wamashumi amathathu kule ndinyana ungamashumi amathathu eminyaka emva kweyona mvuselelo inkulu kwimbali yeTestamente eNdala, yaye kukumhla wesihlanu wonyaka wesihlanu, ngaloo ndlela kubekwa inani lesihlanu phezu kobungqina bukaHezekile. Kwiindinyana ezimbini zokuqala sifumana amashumi amathathu echongiwe kube kanye, yaye inani lesihlanu likhankanyiwe kathathu. Kulwakhiwo lweLevitikus amashumi amabini anesithathu oluhambelaniswa nexesha lePentekoste, uvavanyo lwesibini olumelwa ngamashumi amathathu lufikelela kumthendeleko wezigodlo; iintsuku ezintlanu zifikelela ekunyukeni kukaKristu; kwandule ke ezinye iintsuku ezintlanu ziye kumhla wocamagushelo; zize ke ezinye iintsuku ezintlanu ziye kwindawo yomqondiso emele kokubini imvula yokuqala (iPentekoste) neyokugqibela (iiTabernakele). Ulwakhiwo lubonisa amashumi amathathu, lulandelwe ngamanyathelo amathathu esihlanu. UHezekile use tempileni, yaye ulwakhiwo lweLevitikus amashumi amabini anesithathu luyiTyeya.

Imbali iyangqina inyaniso yokuba uHezekile ngelo xesha useminyakeni emihlanu phambi kongqingo olungokomfuziselo olufikelela esiphelweni lumele umthetho weCawa oza kufika kungekudala, njengoko umelwe yintshabalalo yeYerusalem. Inani elithi ‘ezintlanu’ liyinxalenye esisiseko soyilo lweLevitikus amashumi amabini anesithathu, kwananjalo nenani elithi amashumi amathathu.

Kubonisiwe kula manqaku ukuba xa iivesi zokuqala ezingamashumi amabini anesibini zesi sahluko zihambelaniswa neevesi zokugqibela ezingamashumi amabini anesibini, yaye ke ezo migca mibini yeevesi ezingamashumi amabini anesibini zihambelaniswa nexesha lePentekoste, kuboniswa ngokucacileyo ukuba inkqubo yokuvavanywa enamanyathelo amathathu, engumlilo weziko kaMalaki. La manyathelo mathathu anayo i-alpha ne-omega kwinyathelo lokuqala nelesithathu, equka uthotho lweempawu ezine ezimele inyathelo elinye.

IPasika, ilandelwa ngumthendeleko wesonka esingenagwele, ilandelwe ngumnikelo weziqhamo zokuqala zerhasi, kwandule ke ‘iintsuku ezintlanu’ ukuya ekupheleni komthendeleko wesonka esingenagwele. Ezo mpawu zine zendlela zenza uvavanyo lokuqala, yaye uYesu usoloko ezekelela isiphelo ngesiqalo, yaye novavanyo lwesithathu lwenziwe ngeempawu zendlela ezine. Umthendeleko weexilongo, wandule ke ukunyuka kukaKristu kulandelwe yimini yoxolelaniso, kwandule ke kwiintsuku ezintlanu kamva ukufika kokubini kwePentekoste neMinquba. IPentekoste luphawu lwemvula yokuqala, yaye iMinquba luphawu lwemvula yamva. Kumzekelo weLevitikus wamashumi amabini anesithathu zombini iPentekoste neMinquba ziyahambelana.

Yibani nemihlali ke ngoko, nina bantwana baseZiyon, nize nivuye ngoYehova uThixo wenu; kuba uninike imvula yokuqala ngokomlinganiselo, yaye uya kuninisela imvula, imvula yokuqala nemvula yasemva ngenyanga yokuqala. Yoweli 2:23.

Inkqubo yokugqibela yokuvavanywa nokuhlanjululwa yaqala ngoDisemba 31, 2023. Uvavanyo lokuqala yayiluvavanyo olusisiseko olwalufuziselwe yimpikiswano “yabaphangi babantu bakowenu” eyahlula iqela elalisele livavanyiwe ngaphambili kukudana kukaJulayi 18, 2020.

“Kwiimbali nakwisiprofeto iLizwi likaThixo libonakalisa ungquzulwano olude oluqhubekayo phakathi kwenyaniso nempazamo. Olo ngquzulwano lusaqhuba. Ezo zinto bezikho ziya kuphindwa. Iimpikiswano zamandulo ziya kuvuselelwa, yaye iingcamango ezintsha ziya kuhlala zivela. Kodwa abantu bakaThixo, abathi ngokukholwa kwabo nangokuzaliseka kwesiprofeto babe nenxaxheba ekubhengezeni izigidimi zengelosi yokuqala, eyesibini, neyesithathu, bayazi apho bema khona. Banamava axabiseke ngaphezu kwegolide esulungekileyo. Bamele ukuma beqinile njengelitye, bebambelele ngokuqinileyo kwasekuqaleni kwentembelo yabo kuse ekupheleni.” Manuscript Releases, volume 1, 47.

KwiLevitikus wamashumi amabini anesithathu uvavanyo lokuqala lumeleke ngokudityaniswa kobuprofeti kwezintathu ezilandelwa, kwiintsuku ezintlanu kamva, sisiphelo sesonka esingenagwele. IPasika yayilusuku lokuqala, umthendeleko wesonka esingenagwele wawulusuku lwesibini, yaye umnikelo weziqhamo zokuqala wawulusuku lwesithathu. Kwiintsuku ezintlanu kamva umthendeleko wesonka esingenagwele waphela. Ubume bobuprofeti bovavanyo lokuqala kwezi zivavanyo zithathu bumelwe kanjalo kuvavanyo lwesithathu nolokugqibela. Kulo mqondiso wesithathu, owenziwe ngemiqondiso emithathu elandelwa ngowodwa, umthendeleko wexilongo ulusuku lokuqala, yaye ukunyuka kukaKristu kusemazulwini kukwiintsuku ezintlanu kamva, wandule ke umhla wocamagushelo olandela kwiintsuku ezintlanu kamva, ze kwakhona kwiintsuku ezintlanu kamva iPentekoste kunye nomthendeleko weMinquba zibonakalise umthetho weCawa osondeleyo ukuza, omelwe kwincwadi kaHezekile njengentshabalalo yeYerusalem.

Phakathi kokuphela komthendeleko wesonka esingenagwele nomthendeleko wamaxilongo kukho iintsuku ezingamashumi amathathu, ezingameleli nje kuphela umfuziselo wombingeleli, kodwa kwanovavanyo lwesibini kwezi mvavanyo zintathu zimelwe ngaphakathi komfuziselo wobuThixo.

Ubhaptizo lukaKristu lubonisa iimpawu ezintathu zePasika, zesonka esingenagwele nezeziqhamo zokuqala, kuba ezo mpawu zintathu zimela ukufa, ukungcwatywa nokuvuka kukaKristu. Ezo zinyathelo zithathu zilandelwa ziintsuku ezintlanu ukuya kwinyathelo lesine, elimelwe kukuphela komthendeleko wesonka esingenagwele. Ubhaptizo lubonisa ezo zinyathelo zintathu ngomzuzu omnye omfutshane xa uYohane wabhaptiza uMesiya wakhe. Imithendeleko yasentwasahlobo yahlula ezo zinyathelo zintathu ngosuku olunye phakathi kwesinye nesinye, kanti imithendeleko yasekwindla yahlula ezo zinyathelo zintathu ngeentsuku ezintlanu.

Xa sisebenzisa uvavanyo lokuqala lwemithendeleko yasentwasahlobo njengendibaniselwano yeempawu zexesha ezintathu ezilandelwa luphawu lwexesha olunye kwiintsuku ezintlanu kamva; size ke sisebenzise imithendeleko yasekwindla njengeempawu zexesha ezintathu ezilandelwa, kwiintsuku ezintlanu kamva, luphawu lwexesha olunye, kusungulwa ulwakhiwo lwesiprofeto

oluquka uphawu lwexesha lwe-alpha lwezinto ezintathu olulandelwa ziintsuku ezintlanu, oluthi ke emva koko lulandelwe ziintsuku ezingamashumi amathathu, kwanovavanyo lwesithathu lwemithendeleko yasekwindla njengophawu lwexesha lwezinto ezintathu olulandelwa ziintsuku ezintlanu—olwakhiwo lubonisa uvavanyo lokuqala njengolugubungela iintsuku ezintlanu zizonke, lulandelwe luvavanyo lwesibini lweentsuku ezingamashumi amathathu olufikelela kuphawu lwexesha lwesithathu lweentsuku ezintlanu. Ezintlanu kudityaniswe namashumi amathathu, kudityaniswe nezinye ezintlanu, zenza amashumi amane ($5 + 30 + 5 = 40$).

Ubhaptizo lukaKristu lwalandelwa ngoko nangoko ziintsuku ezingamashumi amane, ezagqitywa luvavanyo oluthathu. Kuninzi ngakumbi okunokuqondwa kwisakhiwo seLevitikus 23 xa sidityaniswe nexesha lePentekoste, kodwa kwelinye inqanaba esi sahluko simela iTyeya ekwiNdawo eNgcwele Kunazo Zonke.

Imithendeleko yasentwasahlobo neyasemva kokuvuna ekwiLevitikus amashumi amabini anesithathu ibekwe phakathi kweSabatha ezimbini. Ezo Sabatha zimbini zimela iikherubhi ezimbini ezogqumayo, yaye iimpawu zendlela zexesha lePentekoste ezihambelana neLevitikus amashumi amabini anesithathu zimela iTyeya neekherubhi ezimbini ezogqumayo. UHezekile uthathwa angeniswe kwingcwele kwisahluko sokuqala, yaye xa ethathwa esiwa khona, umi kwiintsuku ezintlanu phambi kongqingo olukhokelela ekutshatyalalisweni kweYerusalem, olufuzisela umthetho weCawa osondeleyo ukuza. Umthetho weCawa umelwe yiPentekoste neMithendeleko yamaTyotyombe kwiLevitikus amashumi amabini anesithathu. UHezekile ukunyaka wamashumi amathathu, yaye amashumi amathathu lixesha lovavanyo lwesibini kwezo zintathu ezakha umlilo wesithando womlilo kaMalaki isahluko sesithathu. Uvavanyo lwesibini lumelwe ziintsuku ezingamashumi amathathu, kanye njengokuba uHezekile ekunyaka wamashumi amathathu womjikelo weYubhile weshumi elinesixhenxe owaqala ngePasika enkulu kaYosiya, njengoko izazi-mlando ziyibiza njalo. UHezekile usekwiminyaka emihlanu phambi kongqingo olwathabatha iinyanga ezilishumi elinesibhozo, yaye useTempileni, nto leyo ephakathi kwezo zilingo zintathu zokugqibela ezihlambululayo nezisusayo intsalela ukungcola. UPetros wayeseKesareya-Filipi (Panium), naye ekwaphakathi kwezilingo ezithathu, njengoko kumelwe yiPanium (Kesareya-Filipi), intaba yoGuquko loBume, nomnqamlezo.

Ngowama-592 phambi kukaKristu uHezekile wenziwa ngokungummangaliso ukuba abe “sisimumu,” yaye uthetha kuphela xa uThixo evula umlomo wakhe. Loo meko yaqhubeka de kwawa iYerusalem ngowama-585/6 phambi kukaKristu. UThixo wayemenze wathetha xa kwaqala ungqingo, ngemini awafa ngayo “umnqweno” “wamehlo” akhe, kodwa wayengavunyelwanga ukuthetha ngokukhululekileyo de kube iYerusalem, “umnqweno” “wamehlo” akwaSirayeli, iwile. Ukuwa kweYerusalem kumela umthetho weCawa oza kufika kungekudala, yaye kulapho uyise kaYohane umBhaptizi, umbingeleli wesahlulo sesibhozo, owathi wenziwa sisimumu ngoxa wayesebenza etempileni, nalapho uHezekile wayekho khona (embonweni), naye wenziwa sisimumu malunga neenyanga ezisithoba. Kwakungomhla wesibhozo emva kokuzalwa kukaYohane, xa uYohane wayesaluka, apho wavunyelwayo ukuthetha. Abaprofeti ababini benziwa izimumu ngoxa besendaweni engcwele. Umprofeti wesithathu owenziwa isimumu ngoxa ebona uKristu endaweni engcwele yayinguDanyeli. Kwisahluko seshumi, uDanyeli ukwindawo

engcwele, yaye kanye njengokuba echukunyiswa okwesibini kwizihlandlo ezithathu, wenziwa isimumu. Embindini uDaniyeli wenziwa isimumu.

Ke kaloku, akuba ethethe amazwi anjalo kum, ndabhekisa ubuso bam emhlabeni, ndaza ndaswela ukuthetha. Kwaye nanko, kukho onjengomfuziselo woonyana babantu owachukumisa imilebe yam; ndandula ke ukuvula umlomo wam, ndathetha, ndathi kulowo wayemi phambi kwam, O nkosi yam, ngenxa yombono iintlungu zam zindihlehlele, yaye andisagcinanga mandla. Daniyeli 10:15, 16.

Ukuthetha

Umfuziselo “wokuthetha” uphawuleka ngexesha lomthetho weCawa oza kufika kungekudala xa iUnited States ithetha njengenamba, i-esile likaBhileham lithetha, nombono kaHabakuki uthetha, ungangxami, kuba awuxoki. Abaprofeti abathathu abazizithulu abenziwa bazizithulu ngoxa besengcwele, bathetha ngexesha lokutshatyalaliswa kweYerusalem. NgoZakariya, uthetha ukuze achaze ukuba igama elitsha lonyana wakhe lichanekile, ngaloo ndlela emela abaseFiladelfiya abanikwa igama elitsha.

Lowo woyisayo ndiya kumenza intsika etempileni kaThixo wam, yaye akasayi kuphuma kwakhona; yaye ndiya kubhala phezu kwakhe igama likaThixo wam, negama lesixeko sikaThixo wam, esi siJerusalem sitsha, esehlula sivala ezulwini kuThixo wam; yaye ndiya kubhala phezu kwakhe igama lam elitsha. ISityhilelo 3:12.

UZekariya wanikwa icwecwe ukuze abhale igama elitsha lentsapho likaYohane.

Kwathi ke ngomhla wesibhozo beza kusoka umntwana; baza bembiza ngokuthi nguZacharias, ngegama likayise. Unina ke waphendula wathi, Hayi; makabizwe ngokuthi nguYohane. Bathi kuye, Akukho namnye kwizalamane zakho obizwa ngeli gama. Benza imiqondiso kuyise, ukuba yena angathanda ukuba abizwe ngokuthini na. Wacela icwecwe lokubhala, wabhala wathi, Igama lakhe nguYohane. Bamangaliswa bonke. Waza umlomo wakhe wavuleka kwaoko, lwakhululwa nolwimi lwakhe; wathetha, emdumisa uThixo. Luka 1:59–64.

Igama elitsha likaYohane liyangqinelana nebandla laseFiladelfiya, yaye igama elithi Zekariya liyangqinelana neLawodike njengoko limelwe kukungakholwa kukaZekariya kwisigidimi sengelosi yesithathu. Bonke abaprofeti bathetha ngemihla yokugqibela, yaye imihla yokugqibela yimbali yengelosi yesithathu. Ngoko ke ingelosi ezise nesigidimi imele ukuba yayingengelosi yesithathu. UZekariya wala ukuqonda ukuba iNkosi yayiza kulidlula ibandla lama-Adventist oMhla weSixhenxe laseLawodike. Kusekuninzi okunokuthethwa ngako ngokuphathelele ukubuyiselwa kwelizwi kwaba baprofeti, kodwa siya kuqhubeka siye ekusondeleni ekuqondeni umgca wobuprofeti kaYosiya.

Ivili likaYosiya

Sithethe ngomjikelo weshumi elinesixhenxe weYubheli owaqala ngePasika kaYosiya ngowama-622 BC, kodwa umgca kaYosiya uqala kwakude phambi konyaka wama-622 BC. Uvukelo lukaSirayeli olwamzisa uSawule etroneni njengokumkani wokuqala wakwaSirayeli

lwaphawula iminyaka engamashumi amane awayeza kulawula ngayo ukumkani uSawule, lwalandelwa yiminyaka engamashumi amane awayeza kulawula ngayo ukumkani uDavide, lwalandelwa yiminyaka engamashumi amane awayeza kulawula ngayo uSolomon. Ukulahlwa kukaThixo okwamcaphukisa kakhulu umprofeti uSamuweli kwenzeka ngowama-1097 BC, yaye kuqalisa umgca wobuprofeti wovukelo owaphela emnqamlezweni xa amaYuda avakalisa ukuba ayengenakumkani ngaphandle koKesare.

Kodwa bona badanduluka besithi, Mka naye, mka naye, mbethelele emnqamlezweni. UPilato wathi kubo, Ndimbethelele emnqamlezweni na uKumkani wenu? Ababingeleli abakhulu baphendula bathi, Asinankumkani ngaphandle kukaKesare. Yohane 19:15.

Ngomnyaka ka-1097, kwakulawula ookumkani abathathu iminyaka emashumi mane umntu ngamnye de kwasekufeni kukaSolomon ngo-977 BC, apho ubukumkani bathi emva koko bahlukana baba ngasemantla nangasemazantsi.

Emva koko banqwenela ukumkani; waza uThixo wabanika uSawule unyana kaKishe, indoda yesizwe sakwaBhenjamin, iminyaka emashumi mane. IZenzo 13:21.

UDavide wayeneminyaka engamashumi amathathu ubudala ekuqaleni kwakhe ukulawula, waza walawula iminyaka engamashumi amane. EHebron walawula phezu kwelakwaYuda iminyaka esixhenxe neenyanga ezintandathu; eYerusalem walawula iminyaka engamashumi amathathu anesithathu phezu kwamaSirayeli onke nelakwaYuda. 2 Samuweli 2:4, 5.

Ulawulo lukaSolomon lwaqala ngowama-971 BC; isiseko seTempile sabekwa ngomnyaka wesine kaSolomon (967 BC). Ukwakhiwa kwathabatha iminyaka esixhenxe (1 Kumkani 6:37–38), yaye iTempile yagqitywa ngenyanga yesibhozo yomnyaka weshumi elinanye kaSolomon. Ukunikezelwa ngokusesikweni kwenzeka ngenyanga yesixhenxe (inyanga ka-Ethanin), ngexesha loMthendeleko Weeminquba (1 Kumkani 8; 2 Kronike 5–7). Ookumkani, iTempile, nesizwe ngasinye simelwe embalini ngexesha leminyaka engamakhulu amane anamashumi alithoba, eliphawula ngokucacileyo ixesha lesiprofeto ngokunxulumene nokuba ngookumkani, iTempile, okanye isizwe.

UDaniyeli wathinjwa esiwa ekuthinjweni ngo-607 BC, nangona uninzi lwababhali-mbali bexesha leBhayibhile luchonga u-605 BC. Ingxelo yembali imele ihambelane nobungqina besiprofeto, yaye umfuziselo weziganeko eziphawulwe ngokwembali kumgca wembali oqala ngomnqweno wokuba kubekho ukumkani ngo-1097 BC unyanzelisa, phezu kwamangqina amaninzi esiprofeto, ukuba u-607 BC lusetyenziso oluchanekileyo, hayi u-605 BC. U-607 BC uphawula ukuphela kweminyaka engamakhulu amane anamashumi alithoba kumgca wookumkani, kodwa kwangaxeshanye uqala olunye lwezibonakaliso ezintathu eziphambili zeminyaka engamashumi asixhenxe ezivela kuloo mgca. U-607 BC uphawula ukuphela kweminyaka engamashumi asixhenxe eyaqala ngokuthinjwa kukaManase ngo-677 BC. Isibonakaliso sokuqala somfuziselo weminyaka engamakhulu amane anamashumi alithoba (esineengqina ezintathu kuloo mgca), siphetha apho elinye lamangqina amathathu eminyaka engamashumi asixhenxe liphela khona, yaye elinye ingqina leminyaka engamashumi asixhenxe liqala; ulwakhiwo lwezibalo lungqina ku-607 BC, nangona kukho ingcamango yokuba uDaniyeli wathinjwa esiwa ekuthinjweni ngo-605

BC.

Ngaphakathi komgca oqulethe ixesha leminyaka engama-490 elinxulunyani swa nookumkani ukusuka ku-1097 BC kuse ku-607 BC, kukwakho neminyaka engama-490 ukusuka ekunikelweni kweTempile kaSolomon kude kuse ekunikelweni kweTempile yasemva kokuthinjwa nguZerubhabheli ngo-516 BC. Le minyaka ingama-490 iquka iminyaka engama-420 ukusuka ekunikelweni kukaSolomon ngonyaka wakhe weshumi elinanye, yongezwa kwiminyaka engama-70 iTempile yayiyinkangala ngexesha lokuthinjwa, nto leyo eyenza iminyaka engama-490. Ummiselo wesithathu ka-Artashashta weza kwiminyaka engama-59 kamva ngo-457 BC, yaye uphawula ukuqala kweminyaka engama-490 “emiselweyo” (inqunyulweyo, Daniel 9:24) kubantu bakaThixo, eyaphela ngonyaka wama-34 ekuxulunyweni ngamatye kukaStefano. Kakade ke, kukho namanye amangqina amaninzi anzulu ngokwexesha kulo mgca wesiprofeto oqala ngowexuko olusisiseko lokwala uThixo noMoya weSiprofeto ngo-1097 BC, uze uphele xa uStefano wabona uKristu emi ngasekunene kukaThixo. Ngaphakathi kobu bungqina sifumana ivili lesiprofeto likaYosiya.

Ndithi “uwexuko olusisiseko,” kuba ukuqala komgca kuchaza ixesha awala ngalo amaSirayeli uThixo njengoKumkani, ekunqweneleni kwawo ukuba abe nokumkani weli hlabathi, ngaloo ndlela kuphawulwa isiseko sobukumkani bobuntu bakwaSirayeli. Ndibhala oku kananjalo ngenxa yokuba ivili likaYosiya, elithetha ukuthi “isiseko sikaThixo,” lingumqondiso wesibini isiseko nokuwexuka okusisiseko kwabantu bakaThixo.

Xa uSolomon wafa, zaza ezo ntlanga zilishumi elinesibini zahluleka zaba ngasemntla nangasezantsi, ukunikezelwa kukaYerobhoham kwenkqubo yonqulo yobuxoki kwakhalinyelwa ngumprofeti ongathobeliyo, yaye ukukhalimela kwakhe kwakuqulathe isiprofeto sokumkani ozayo ogama linguYosiya. Kolu lahleko lokholo olusisiseko lukaYerobhoham nezizwe ezilishumi zangasemntla, kwaxelwa kwangaphambili isiprofeto sikaYosiya novuselelo lwakhe oluphawulwa yiPasika Enkulu ka-622 BC. Olo vuselelo lwaziswa kukufunyanwa kwemibhalo kaMoses nokubhengezwa komgwebo phezu kwabantu bakaThixo ngenxa yokulahla kwabo ukholo ngokungapheliyo. Xa amazwi aphuma kwimibhalo kaMoses afundelwa ukumkani uYosiya, azala olona vuselelo lukhulu kwimbali yeTestamente eNdala. Isiprofeto somntwana oza kuzalwa kwixesha elizayo ogama linguYosiya sasiquka nokugwetywa ngokwesiprofeto kwalo lahleko lokholo olusisiseko olwalujoliswe ukumkani uYerobhoham ngumprofeti ongathobeliyo.

Isiqalekiso sikaMoses, njengoko uDanyeli esibiza njalo, singala “maxesha asixhenxe” aseLevitikus amashumi amabini anesithandathu, yaye saba kukufunyanwa okusisiseko kukaWilliam Miller, ongumfuziselo weenyaniso ezisisiseko zobu-Adventism. Ukuxhotyiswa kwesigidimi sikaMiller ngomhla we-11 Agasti, 1840, kwaziswa ngomsebenzi ka“Josiah” Litch ngo-1838 nango-1840. Ngo-1863 ezo ziseko zabekwa bucala, aza la “maxesha asixhenxe” aba ngumfuziselo kungekuphela nje weenyaniso ezisisiseko zamaMillerite aseFiladelfiya, kodwa kwanophawu lwemvukelo yobuMillerism baseLawodikea ngokuchasene neziseko. Imbali yamaMillerite ezingelosi yokuqala neyesibini iphethe umfuziselo ka“Josiah,” oya kuphindwa ngokuchaneka okupheleleyo kwimbali yabaliwaka elinamakhulu amane anamashumi amane anesine. Ivili likaJosiah libuyela emva kubugqwirha bokumkani uSawule lize ke liye kuthi ga

ekugabheni ngaphandle kwebandla lama-Seventh-day Adventist aseLawodikea ngexesha lomthetho weCawa. Ivili likaJosiah kuHezekile ngoku likwinkqubo yokutyhilwa njengencopho yokutywinwa kwabaliwaka elinamakhulu amane anamashumi amane anesine.

Siya kuqhubekeka nezi zinto kwinqaku elilandelayo.