

Imbali Efihlakeleyo Yevesi Yamashumi Amane—Inani Lamashumi Amabini Anesithandathu

UEzekile Inani Lesixhenxe

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Umgca wesiprofeto endiwuchonga njengokuba ‘livili likaYosiya’ uqala ngemvukelo yakwaSirayeli wamandulo xa babemala uThixo njengoKumkani wabo ngowama-1097 BC. Ookumkani bokuqala abathathu (uSawule, uDavide noSolomon) bachongwa njengabalawula iminyaka engamashumi amane, ukususela ngowama-1097 BC kuse kwangowama-977 BC. Ekufeni kukaSolomon imvukelo kaYarobheham neentlanga ezilishumi ezisentla igqibezela umgca wookumkani bokuqala abathathu, yaye iqala umgca wookumkani kuzo zombini izikumkani ezisemantla nezisemazantsi.

Ookumkani bokuqala abathathu baluphawu lweenyaniso ezininzi, kodwa elinye lamavili enyaniso abanxulumene nalo ngookumkani bokugqibela abathathu bakwaYuda—uYehoyakim, uYehoyakin noZedekiya, abathi nabo ke bamele uKoreshi, uDariyo noArtashashta. UKoreshi, uDariyo noArtashashta nabo ke bamele imithetho yabo emithathu efikelela ukusuka ku-516 BC ukuya ku-457 BC; abathi nabo ke bamele iingelosi ezintathu zesiTyhilelo seshumi elinesine ezifika ngowe-1798, ngoAprili 19, 1844 nangoOktobha 22, 1844, ngokulandelelana kwazo. Imbali yokufika kweengelosi ezintathu zesiTyhilelo seshumi elinesine iphinda-phindwa ngqo ngoonobumba bayo bonke ngexesha lokutywinwa kwabalikhulu elinamashumi amane anesine amawaka, ngaloo ndlela ichaza ukuba umgca wesiprofeto oqala ngokuthanjiswa kukaSawule ukuba abe ngukumkani ufikelela esiphelweni sawo xa ibandla eloyisayo lithanjiswa kumthetho weCawa osondelayo. Lo mgca uquka ivili likaKumkani uYosiya, elifikelela emva kwimvukelo kaYerobhowam yaseBheteli naseDan ngowe-977 BC.

Amashumi amabini anesibini

UYerobhowam unobumfuziselo bamashumi amabini anesibini, kuba walawula iminyaka engamashumi amabini anesibini, ngaloo ndlela ebophelela ubungqina bakhe kwimbali emelwe ngamashumi amabini anesibini, engumqondiso wokudityaniswa koButhixo nobuntu njengoko kuboniswe ngumbono kaDanyeli we-marah ngomhla wamashumi amabini anesibini, kwanangenani elingamakhulu amabini anamashumi amabini, apho inani lamashumi amabini anesibini lisishumi salo.

Yaye imihla uYerobheham awabulayo yayingamashumi amabini anesibini eminyaka; walala kooyise, walawula esikhundleni sakhe uNadabhi unyana wakhe. 1 Kumkani 14:20.

“uManyano-nye,” olumele ukudityaniswa kobuThixo nobuntu, ngumsebenzi kaKristu owaqalayo ngo-Oktobha 22, okanye ngenyanga yeshumi (Gregorian); ishumi liphindwe ngamashumi amabini

anesibini lilingana namakhulu amabini anamashumi amabini. UYarobheham wamisa izibingelelo zobuxoki eBheteli naseDan, yaye ngenxa yoko ungumqondiso wonqulo lobuxoki lweCawa ngokunxulumene nokudityaniswa kwecawa (iBheteli: okuthetha icawa) norhulumente (uDan: okuthetha umgwebo).

Waza uYerobheham wakha iShekem entabeni yakwaEfrayim, wahlala khona; waza wemka khona, wakha iPeniyeli. UYerobheham wathetha entliziyweni yakhe, wathi, Ngoku ubukumkani buya kubuyela endlwini kaDavide; ukuba aba bantu banyuka baye kubingelela endlwini kaYehova eYerusalem, intliziyo yaba bantu iya kubuyela enkosini yabo, kuRehobhowam ukumkani wakwaYuda; baya kundibulala, babuyele kuRehobhowam ukumkani wakwaYuda. Ngoko ukumkani wacebisana, wenza amathole amabini egolide, wathi kubo, Kuyanidinisela ukunyukela eYerusalem; nanko oothixo bakho, Sirayeli, abakukhuphayo ezweni laseYiputa. Walimisa elinye eBheteli, elinye walibeka kwaDan. Le nto yaba sisono; ngokuba abantu baya kunqula phambi kwelinye, bade bafike kwaDan. Wenza indlu yeendawo eziphakamileyo, wenza nababingeleli abavela kwabaphantsi babantu, ababengengabo koonyana bakaLevi. UYerobheham wamisa umthendeleko ngenyanga yesibhozo, ngomhla weshumi elinesihlanu wenyanga, unjengomthendeleko osekwaYuda; wenyusa emsileni. Wenza njalo eBheteli, ebingelela kumathole awawenzayo; wabeka eBheteli ababingeleli beendawo eziphakamileyo awawenzayo. Wenyusa ke emsileni awawenzayo eBheteli ngomhla weshumi elinesihlanu wenyanga yesibhozo, kwanguloo nyanga awayeyiyile entliziyweni yakhe; wamisela umthendeleko koonyana bakaSirayeli; wenyusa emsileni, waqhumisa nesiqhumiso. 1 Kumkani 12:25–33.

Kwimbali esisiseko yeentlanga ezilishumi ezisemantla, kwabakho uvukelo olwalusele lufanekisiwe kukwala kukaSirayeli uThixo njengokumkani, kwanakwivukelo lika-Aron nethole legolide. Uvukelo luka-Aron lwalukwimbali esisiseko kaSirayeli wamandulo, yaye olukaYarobhehamo lwalukwimbali esisiseko yeentlanga ezilishumi ezisemantla. “Umgca phezu komgca” u-Aron, njengombingeleli omkhulu, umele ibandla, yaye uYarobhehamo, njengokumkani, umele urhulumente. Ezo mvukelo zimbini zesisiseko zingumgca oquka uvukelo lwesisiseko lwabantu bakwaSirayeli ekunqweneleni ukumkani ongumntu.

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Kukho amaxesha amathathu eminyaka engamakhulu amane anamashumi alithoba kwimbali engcwele emelwe encwadini kaHezekile, yaye elinye lalinxulumene nookumkani, elinye nendlu engcwele, yaye elinye nomkhosi. La maxesha mathathu ahambelana novukelo lukaAron, (indlu engcwele), uSawule (umkhosi) noYerobhoham (ukumkani). Kwiimpawu ezintathu zomprofeti, zombingeleli nezokumkani, nguKumkani uSawule ochazwa njengoprofetayo, yaye uAron wayengumbingeleli, yaye uYerobhoham wayengukumkani.

Kwathi ke, xa bonke ababemazi ngaphambili babona ukuba, yabona, wayeprofeta phakathi kwabaprofeti, abantu bathethana omnye komnye, besithi, Yintoni na le yehlele kunyana kaKishe? NoSawule ukho na phakathi kwabaprofeti? Waphendula ke omnye waloo ndawo, wathi, Ke yena ngubani na uyise wabo? Ngenxa yoko kwaba sisaci, Ngaba noSawule ukho phakathi kwabaprofeti? 1 Samuweli 10:11, 12.

Ibandla eloyisileyo liquka umprofeti oneminyaka engamashumi amathathu ubudala, umbingeleli oneminyaka engamashumi amathathu ubudala, nokumkani oneminyaka engamashumi amathathu ubudala, bemelwe nguHezekile owaqala ngomnyaka wamashumi amathathu, uYosefu owaqala inkonzo yakhe eneminyaka engamashumi amathathu, noKumkani uDavide owaqala ukulawula eneminyaka engamashumi amathathu. Ibandla eloyisileyo limelwe kwizahluko ezisibhozo zokugqibela zencwadi kaHezekile njengetempile ezalisa umhlaba, yaye ibandla eloyisileyo yiFiladelfiya, eyona ibandla lesibhozo eliphuma kwasixhenxe.

Umgea wesiprofeto kaYosiya owaqala ngowama-977 BC uphela kumthetho weCawa oza kufika kungekudala. Ukuhlanjululwa nokutywinwa kwabalikhulu elinamashumi amane anesine amawaka, okwaqala ngomhla wama-31 kuDisemba 2023, kwaqala xa uMikayeli wehla ukuvusa amangqina amabini eSityhilelo isahluko seshumi elinanye. Unyaka ka-2023 wafika kwiminyaka engamashumi amabini anesibini emva koSeptemba 11, 2001, kanye njengokuba iAlien and Sedition Acts zango-1798 zafika kwiminyaka engamashumi amabini anesibini emva kweDeclaration of Independence yango-1776. Ulawulo lukaYerobhowam lweminyaka engamashumi amabini anesibini lwaqala ngowama-977 BC xa isiprofeto sikaYosiya sabekwa phambili. Ngelo xesha umprofeti ongathobeliyo we-1 Kumkani isahluko seshumi elinesithathu wajongana nokuwexuka kukaYerobhowam, kanye njengokuba uMoses wajongana nokuwexuka kuka-Aron, noSamuweli wajongana nomkhosi owawunqwenela ukumkani. Ezo ngxabano zokuchasana nokuwexuka okusisiseko, ezimelwe sisigidimi somprofeti ongathobeliyo, uMoses, noSamuweli, zimela isikhalo esikhulu sengelosi yesithathu ngexesha lomthetho weCawa. Sisigidimi sesilumkiso esivakaliswa ngumqondiso, omelwe kwimbali kaYerobhowam njengokuxelwa kwangaphambili kukaYosiya okukhatshwa “ngumqondiso.”

Yaye nanko, kweza indoda kaThixo iphuma kwaYuda ngelizwi leNkosi isiya eBheteli; uYerobhowam wayemi ecaleni kwesibingelelo etshisa isiqhumiso. Yadanduluka ichasa isibingelelo ngelizwi leNkosi, yathi, Sibingelelo, sibingelelo, itsho iNkosi ukuthi; Yabonani, kuya kuzalelwa indlu kaDavide umntwana ogama linguYosiya; yaye phezu kwakho uya kubingelela ababingeleli bezindawo eziphakamileyo abatshisa isiqhumiso phezu kwakho, atshiswe namathambo abantu phezu kwakho. Yaza yanika umqondiso ngaloo mini, isithi, Nanku umqondiso athe iNkosi yawuthetha; Yabonani, isibingelelo siya kuqhekeka, nothuthu olukuso luphaleleke phantsi. Kwathi, akukuva ukumkani uYerobhowam oko kwathethwa yindoda kaThixo, eyadanduluka ichasa isibingelelo saseBheteli, wolula isandla sakhe esisesibingelelweni, esithi, Mbambeni. Saza isandla sakhe, awasolulela kuye, soma, akaba nakusibuyisela kuye kwakhona.

Isibingelelo naso saqhekeka, nothuthu lwaphalala lusuka esibingelelweni, ngokomqondiso lowo umntu kaThixo awawunikelayo ngelizwi leNkosi. Waza ukumkani waphendula, wathi kumntu kaThixo, Khawubongoze ngoku ubuso beNkosi uThixo wakho, undithandazele, ukuze isandla sam sibuyiselwe kum kwakhona. Waza umntu kaThixo wabongoza eNkosini, sabuyiselwa ukumkani isandla sakhe kwakhona, saba njengoko sasinjalo ngaphambili. Waza ukumkani wathi kumntu kaThixo, Yiza nam ekhaya, uzihlaziye, ndikunike umvuzo. Wathi umntu kaThixo kukumkani, Ukuba ubunokundinika isiqingatha sendlu yakho, bendingayi kungena nawe, ndingayi kudla sonka ndingaseli namanzi kule ndawo; kuba ndiyalelwe njalo

ngelizwi leNkosi, kusithiwa, Uze ungadli sonka, ungaseli namanzi, ungabuyi nangendlela oze ngayo. Wahamba ke ngenye indlela, akabuyanga nangendlela awayeze ngayo eBheteli. 1
Kumkani 13:1–10.

Ukwala komprofeti ukudla noYerobhowam, nangona wayenikwe umnikelo “wesiqingatha sendlu yakho,” kuyahambelana nesithembiso sikaHerode kuSalome sokuqhubela kuye isiqingatha sobukumkani bakhe.

Kwathi ke kuthe kwakho usuku olulungileyo, uHerode, ngomhla wokuzalwa kwakhe, wenza isidlo kwizikhulu zakhe, nakubathetheli-mikhosi, nakwabaphambili belaseGalili; yaza intombi yaloo Herodiya yangena, yangqungqa, yamkholisa uHerode nabo babehleli naye etafileni; ukumkani wathi kwintombi leyo, Cela kum into oyithandayo, ndokunika yona. Waza wayifungela, wathi kuyo, Nokuba ungacela ntoni na kum, ndokunika, kuse nakwisiqingatha sobukumkani bam. Yaphuma ke, yathi kunina, Ndicela ntoni na? Wathi yena, Intloko kaYohane umBhaptizi. Marko 6:21–24.

Isithembiso sikaHerode sesiqingatha sobukumkani bakhe senzeka ngomhla wokuzalwa kwakhe. UHerode ngumfuziselo weRoma, yaye ookumkani abalishumi beSityhilelo ishumi elinesixhenxe bafanekiswa lulwahlulo lweRoma oluphindwe kalishumi kuDaniyeli isahluko sesixhenxe, kwakunye neenzwane ezilishumi zesahluko esibini. Umhla wokuzalwa kwakhe uphawulwa xa ubukumkani besithandathu butshintshwa bubukumkani besixhenxe kumthetho weCawa, yaye ngale ndlela, ngumhla wokuzalwa kweZizwe eziManyeneyo njengobukumkani besixhenxe besiprofeto seBhayibhile. Kumthetho weCawa oza kufika kungekudala, ookumkani abalishumi, abamelwe zizizwe ezilishumi zasemntla zikaYerobhoham, bayavuma ukunikela ubukumkani babo kulo rhamncwa iyure enye kwiSityhilelo “seshumi elinesixhenxe”.

Kuba uThixo ubeke ezintliziweni zabo ukuba bazalisekise ukuthanda kwakhe, bavumelane, banikele ubukumkani babo kulo rhamncwa, ade azalise amazwi kaThixo. ISityhilelo 17:17.

Phambi kokuba siqwalasele isiprofeto sikaHezekile sesahluko sesine, siya kuchaza amaxesha alishumi elinesithathu apho uHezekile achaza ngokuthe ngqo umhla. Ezo mpawu zendlela zilishumi elinesithathu zahlulwa ngokubanzi phakathi kwehlabathi nabantu bakaThixo. Ihlabathi, elimelwe yiYiputa, libekwe kumhla othe ngqo izihlandlo ezithandathu, yaye iTire kuthethwa ngayo kube kanye, kanti kwezinye izihlandlo ezintandathu iYerusalem yeyona nto kuthethwa ngayo. Incwadi iqala ngowama-592 BC, ongumnyaka wamashumi amathathu womjikelo weYubheli weshumi elinesixhenxe, yaye indinyana yokuqala yesahluko samashumi amane sikaHezekile ichaza u-Oktobha 22, 573 BC njengokuphela kwaloo mjikelo. Umjikelo weYubheli umele ixesha lokutywinwa kwamawaka alikhulu anamashumi amane anesine, ukusuka ku-9/11 kuse kude kufike umthetho weCawa osondelayo, nto leyo emelwe kwakhona kwifraktali yelo bali ngokwalo ukusuka kuDisemba 31, 2023 kuse kude kufike umthetho weCawa osondelayo. Omabini la maxesha abonakaliswa kwangaphambili ngu-Agasti 11, 1840 kuse ku-Oktobha 22, 1844.

Ngomhla we-11 Agasti 1840 akakho omncinane kunoYesu Kristu owehla njengengelosi enamandla yeSityhilelo seshumi, eyazisa incwadi encinane abantu bakaThixo ababamelwe kukuyithabatha bayidle. Leyo ngelosi inye yaphinda yehla nge-9/11 ukuphawula ukuqala

kwexesha lokutywinwa. Leyo ngelosi inye yehla ngomhla wama-31 Disemba 2023 ukuvusa amangqina amabini awayebulewe esitratweni saso eso sixeko sikhulu saseSodom naseYiputa, apho neNkosi yabethelwa khona. Oko kwehla kwaphawula ixesha lokuvala lexesha lokutywinwa. Ngaphakathi kwixesha le-fractal elisusela ngomhla wama-31 Disemba 2023 kuse kuma umthetho weCawa, uHezekile umbingeleli unikwa umbono wetempile esezulwini. Ngelo xesha, wenziwa isimungulu, aze athethe kuphela xa uThixo emyalela ukuba enjenjalo. Imeko yakhe ihlala kude kube ngumthetho weCawa osondelayo, omelwe kukutshatyalaliswa kweYerusalem.

Njengoko kwakunjalo ngoYohane, noHezekile uyalelwa ukuba athabathe incwadi eyayisesandleni sengelosi eyehlayo kwiSityihlelo seshumi, yaye uxelelwa nokuba ayidle loo ncwadi yezikhalo, yokuzila, neyentlekele.

Ke wena ke mntwana womntu, yiva oko ndikuthethayo kuwe; musa ukuba ngovukelayo njengaloo ndlu ivukelayo; vula umlomo wakho, utye oko ndikunika kona. Ke kaloku, ndakukhangela, nantso isandla sithunyelwa kum; yaye, khangela, kwakukho kuso umsongo wencwadi; Wawandlala phambi kwam; wawubhaliwe ngaphakathi nangaphandle; yaye kwakubhalwe kuwo izililo, nesijwili, nentlungu. Hezekile 2:8–10.

Isigidimi simelwe njengesigidimi esiphindwe kathathu, ngaloo ndlela sifanekisa isigidimi seengelosi ezintathu sesiTyihlelo ishumi elinesine. Ngoko ke sisigidimi sokutywina sengwezi yesithathu esitywina abo bangaphakathi eYerusalem abalilayo bekhala ngenxa yesono sebandla nelizwe, njengoko kumelwe kwisahluko sesithoba sikaHezekile nasesahluko sesixhenxe sesiTyihlelo.

Laza uzuko loThixo kaSirayeli lwenyuka lusuka kwikherubhi, apho lwalukho khona, laya embundwini wendlu. Waza wabiza indoda eyayambethe ilinen, eyayinophondo lweinki lombhali ecaleni kwayo; Wathi uYehova kuyo, Hamba uye embindini wesixeko, embindini weYerusalem, ubeke uphawu emabunzini amadoda ancwinayo nalilayo ngenxa yazo zonke izikizi ezenziwayo embindini waso. Hezekile 9:3, 4.

Abo bamkela itywina bayakhala ngenxa yezono zebandla nangenxa yezono zelizwe; yaye ubungqina bukaHezekile bulukwe phezu kwembali yaseYerusalem neyaseYiputa, imiqondiso yebandla neyehlabathi.

“Imvubelo yobuthixo ayikalahlekelwa ngamandla ayo ngokupheleleyo. Ngexesha apho ingozi nokudakumba kwebandla kukhulu kakhulu, iqela elincinane elimileyo ekukhanyeni liya kube lincwina yaye likhala ngenxa yamasikizi enziwayo elizweni. Kodwa ngokukodwa imithandazo yalo iya kunyuka ngenxa yebandla kuba amalungu alo esenza ngokwesimilo sehlabathi. ...”

“Umyalelo uthi: ‘Dlulani phakathi komzi, phakathi kanye kweYerusalem, nibeke uphawu ebunzini bamadoda ancwinayo nalilayo ngenxa yawo onke amasikizi enziwayo phakathi kwawo.’ Aba bancwinayo, balilayo, babesoloko bevakalisa amazwi obomi; babekhalimela, becebisa, yaye bebongoza. Abanye ababede behlazisa uThixo baguquka baza bathobekisa iintliziyi zabo phambi kwaKhe. Kodwa ubuqaqawuli beNkosi babumkile kwaSirayeli; nangona abaninzi babesaqhubeka neendlela zonqulo, amandla nobukho baYo babungekho.” Testimonies, umqulu 5, 209, 210.

Kwimeko yencwadi yezIlikhalo, ukulila neshwangusha okufuzisela iingelosi ezintathu zeSityhilelo ishumi elinesine, izililo nokulila zizingelosi zokuqala nezesibini, ize eyesithathu ibe sisigidimi seshwangusha, umqondiso womoya wasempuma obanjwe ungalawuleki ziingelosi ezine ezithintelayo zeSityhilelo isixhenxe.

Yiputa

Encwadini kaHezekile, kukho imihla elishumi elinesithathu ekhankanyiweyo. Owona mhla wokuqala kuludwe lwemihla yaseYiputa nguHezekile 29:1, yaye wawumela u-587 BC.

Ngomnyaka weshumi, ngenyanga yeshumi, ngomhla weshumi elinesibini wenyanga, ilizwi likaYehova lafika kum, lisithi, Nyana womntu, bhekisa ubuso bakho ngakulo uFaro ukumkani waseYiputa, uprofete ngokumchasa yena, nangokuchasa lonke elaseYiputa; thetha, uthi, Itsho iNkosi uYehova ukuthi: Yabona, ndichasene nawe, Faro ukumkani waseYiputa, wena nyoka inkulu elele phakathi kwemilambo yayo, ethe, Umlambo wam ngowam, yaye ndizenzela wona. Hezekile 29:1–3.

Ngowama-587 BC ngunyaka wokungqingwa, okwaqala unyaka nesiqingatha phambi kokutshatyalaliswa kweYerusalem. Ngelo xesha uHezekile uvakalisa ukuba uThixo wayeza kuyibhukuqa iYiputa, nokuba oko kubhukuqwa kwakuyakubonakalisa kubantu bakaThixo ubudenge babo bokuthembela kwinamba yaseYiputa. Ekupheleni kwesahluko kwenziwa isibhengezo sokuba iYiputa yayiya kunikelwa eBhabhiloni, ngaloo ndlela kuchongwa ixesha apho ookumkani abalishumi banikela ubukumkani babo besixhenxe besiprofeto seBhayibhile kwiBhabhiloni yanamhlanje—ubukumkani besibhozo obuphuma kwabasixhenxe. Eso siprofeto sazaliseka ‘kwiminyaka elishumi elinesixhenxe’ kamva, ngowama-571 BC, njengoko kuchaziwe ekupheleni kwesahluko. Ngoko ke isahluko 29 siqulethe isalathiso sokuqala nesokugqibela somhla esinxulunyaniswa neYiputa.

Kwathi ke ngomnyaka wamashumi amabini anesixhenxe, ngenyanga yokuqala, ngomhla wokuqala wenyanga, ilizwi likaYehova leza kum, lisithi, Nyana womntu, uNebhukadenetsare, ukumkani waseBhabheli, wayenza impi yakhe yakhonza inkonzo enkulu nxamnye neTire; zonke iintloko zaba nenkqayi, namagxa onke aba xobukile; kanti akafumananga mvuzo, yena nomkhosi wakhe, evela eTire, ngenxa yenkonzo awayeyikhonzile nxamnye nayo. Ngenxa yoko itsho iNkosi uYehova ukuthi, Yabona, ndiya kulinika ilizwe laseYiputa kuNebhukadenetsare ukumkani waseBhabheli; aze athabathe inkitha yalo, athabathe amaxhoba alo, athabathe nempango yalo; oko kuya kuba ngumvuzo womkhosi wakhe. Ndiyinike ilizwe laseYiputa ngenxa yomsebenzi wakhe awasebenzayo nxamnye nayo, ngokuba bandisebenzele mna, itsho iNkosi uYehova. Ngaloo mini ndiya kuyikhulisa iphondo lendlu kaSirayeli, ndikunike ukuvuleka komlomo phakathi kwabo; bazi ukuba ndinguYehova. Hezekile 29:17–21.

Unyaka wamashumi amabini ngenyanga yokuqala ngomhla wokuqala wevesi yeshumi elinesixhenxe umele umhla wokugqibela kwimihla elishumi elinesithathu ekuHezekile, yaye ngowona mhla wodwa owela emva ko-Oktobha 22, 573 BC. Umele ixesha xa ukumkani wasentla kuDaniyeli 11:42–43 enikwa iYiputa, kwanendawo apho ookumkani abalishumi banikela

ubukumkani babo besixhenxe kubukumkani besibhozo obuphuma kwabo basixhenxe. Uzaliseka xa “uphondo lwendlu kaSirayeli” luhluma. KuIsaya uSirayeli uhluma ngemini yomoya wasempuma.

Abavela kuYakobi uya kubenza bamise iingcambu; uSirayeli uya kutyatyamba ahlumise, awuzalise ubuso behlabathi ngesiqhamo. Isaya 27:8.

Xa kuzaliseka uHezekile 29:17, yaye inamba yaseYiputa inikelwa kwirhamncwa lobupopu ngexesha lomthetho weCawa osondelayo, imvula yamva iya kuthululwa phezu koSirayeli ngaphandle komlinganiselo. Loo mvula yaqalisa ngomhla wama-9/11 njengokutshizwa nje, njengoko kwakufuziselwe nguKristu ukuphefumlela phezu kwabafundi baKhe emva kokuba ehlile weza emhlabeni emveni kokuba enyukele kuYise emva kovuko lwaKhe.

“Isenzo sikaKristu sokuphefumlela abafundi bakhe uMoya oyiNgcwele, nokubanika uxolo lwakhe, sasinjengamathontsi ambalwa phambi kwemvula eninzi eyayiza kunikwa ngomhla wePentekoste.” Spirit of Prophecy, umqulu 3, 243.

Isiprofeto sikaHezekile sokuwa kweYiputa savakaliswa ngowama-587 BC, umnyaka wokungqingwa, yaye kwiminyaka ‘elishumi elinesixhenxe’ kamva isiprofeto sazaliseka. Sizaliseka kwisithuba sexesha esimelwa linani elithi ‘elishumi elinesixhenxe,’ ngaloo ndlela simela imbali efihlakeleyo yendima yamashumi amane kaDaniyeli ishumi elinanye. Siza kuzaliseka ngexesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka, aboniswe kwisahluko sesithoba sikaHezekile. Ngexesha lokutywinwa imvula yasemva iyathululwa, kuqala njengokutshizwa ngomhla ka-9/11, ize emva koko ibe kukuthululwa okupheleleyo kumthetho weCawa. Sizaliseka ngokukaIsaya “ngemini yomoya wasempuma,” yaye ubuSilamsi ngulo moya wasempuma, yaye ubuSilamsi “lishwangusha” lesithathu. Umyalezo uHezekile awayemelwe ukuwudla wawungumyalezo ontlontlu-mbini, nowesithathu kuwo wawungumyalezo weshwangusha.

Imiyalezo kaHezekile elishumi elinesithathu enemihla emiselweyo yabekwa ngokunxulumene neYerusalem, iYiputa neTire. Yonke yayithetha ngemvukelo njengoko imelwe linani elithi “ishumi elinesithathu.”

Siya kuqhubeka siqwalasele ukumiselwa kwexesha likaHezekile kwinqaku elilandelayo.