

Imbali Efihlakeleyo Yendinyana Yamashumi Amane — Inani Lamashumi Amabini anesixhenxe

Hezekile Inani Lesibhozo

Jeff Pippenger

2026-08-17

Kukho izikhankanyo “ezilishumi elinesithathu” zemihla kwincwadi kaHezekile; ezintandathu zibhekisa eYerusalem, ezintandathu zibhekisa eYiputa, yaye esinye sibhekisa eTire. Zonke ezi zikhankanyo zibekwe ngaphakathi komxholo wokuvukela, ofuziselwa linani “elilishumi elinesithathu.” Kunyaka olandelayo emva kokuba umfazi kaHezekile wasweleka sisibetho, nto leyo eyaphawula ukuqala kongqingo lwesithathu, uHezekile wayalelwa ukuba athethe ngokuchasene neYiputa, echaza ukuba yayiya kuba yinkangala iminyaka engamashumi amane.

Ndolenza ilizwe laseYiputa phakathi kwamazwe angamabhodlo, nezixeko zalo phakathi kwezixeko ezithe zabhujiswa zibe lidolophu engunxweme iminyaka emashumi mane; ndibachithachithe amaYiputa phakathi kweentlanga, ndibasasaze emazweni. Kanti utsho iNkosi uYehova ukuthi; Ekupheleni kweminyaka emashumi mane ndiya kuwaqokelela amaYiputa kubantu ababesasazeke phakathi kwabo: Ndobuyisa ukuthinjwa kweYiputa, ndibenze babuyele ezweni lasePathros, ezweni lokuhlala kwabo; babe khona ubukumkani obuphantsi. Hezekile 29:12–14.

Ukurhangqwa kwaqalisa ngowama-588 BC, yaye kunyaka olandelayo, ngowama-587 BC, uHezekile wayalelwa ukuba athethe. Kwindinyana “yeshumi elinesixhenxe”, owama-571 BC uchaza ukuba iYiputa iya kunikelwa kwiBhabheli ngenxa yeenkonzo ezenziweyo. Ababali-maxesha beBhayibhile bacebisa owama-567 BC kuse kuma-527 BC njengexesha leminyaka engamashumi amane elichongiweyo kwezi ndinyana, yaye ukusukela kumyalezo wokuqala womgwebo owavakaliswayo ngowama-587 BC kude kube sisibhengezo sendinyana yeshumi elinesixhenxe ngowama-571 BC sokuba iNkosi yayiyinikele iYiputa esandleni sikaNebhukadenetsare, sifumana ixesha “leminyaka elishumi elinesixhenxe”.

Umkhosi kaNebhukadenetsare walwa iphulo elide nelinzima nxamnye neTire (ukurhangqwa kwahlala malunga neminyaka eli-13, phantse ngo-586–573 BC). Amajoni asebenza nzima kakhulu (yonke intloko yenza impandla, yaye onke amagxa akrweceka ngenxa yokuthwala imithwalo), ukanti akafumananga mvuzo ubalulekileyo okanye ixhoba livela kwiTire ngokwayo. Ngenxa yalo msebenzi ungazange uzise nzuzo, uThixo wagqiba ekubeni anikele iYiputa kuNebhukadenetsare njengembuyekezo (“umvuzo”) ngomsebenzi owenziwe ngumkhosi wakhe nxamnye neTire.

Nihlale kuloo ndlu inye, nisitya nisele izinto abaninikayo; kuba umsebenzi ufanelwe ngumvuzo wakhe. Musani ukusuka ndlu niye ndlwini. Luka 10:7.

UNebhukadenetsare ke ngoko waqala ngokuthabatha iTire, yaye emva kokungqingwa kweminyaka elishumi elinesithathu wanikwa iYiputa. Phambi kokuba ayithabathe iTire, wayesele eyithabathile iYerusalem ngowama-586 BC; wandula ke wenza ukungqingwa kweminyaka elishumi elinesithathu nxamnye neTire, kwaza emva koko kwalandela iYiputa. IYerusalem yathatyathwa ngowama-586 BC, yaye ukungqingwa kweTire kwaqala ngowama-586 BC kwaza kwaqhubeka kwade kwangowama-573 BC. Inani elilishumi elinesithathu linxulunyaniswa neUnited States.

UDade White usazisa ukuba iYerusalem encwadini kaHezekile imela ibandla lamaSeventh-day Adventist laseLawodike, yaye uNebhukadenetsare, ukumkani wasentla, umela amandla obupopu kwimihla yokugqibela. Kumzekeliso wembali wesahluko samashumi amabini anesithoba, abaphangi babantu bakho bemihla yokugqibela, abamele iRoma yobupopu, boyisa amaziko amathathu kweso sahluko. Kuqala uthabatha iYerusalem, emva koko iTire, yaye ekugqibeleni iYiputa.

Umgwebo uqala endlwini kaThixo, yaye uphondo lobuProtestanti eUnited States luyoyiswa kuqala phambi komthetho weCawa. Uphondo lobuProtestanti obuwileyo eUnited States luquka ibandla lama-Adventist oSuku lweSixhenxe laseLawodike, elimele abantu bomnqophiso “wangaphambili,” abadlulwayo njengoko kwenzeka kuSirayeli wamandulo ngonyaka wama-34 nakumaProtestanti ngowe-1844. Ukudlulwayo kwabo bantu bangaphambili bomnqophiso kaThixo ngowe-34 nangowe-1844 kokubini kumelwe kwimbali yesiprofeto sesiprofeto seminyaka engamawaka amabini anamakhulu amathathu sikaDaniyeli 8:14. Umgwebo uqala endlwini kaThixo, yaye uphondo lobuProtestanti lugwetywa kuqala phambi kophondo lweRiphabhlikani.

Kuba ixesha lifikile lokuba umgwebo uqale endlwini kaThixo; yaye ukuba uqala kuthi kuqala, isiphelo sabo bangayithobeliyo iindaba ezilungileyo zikaThixo siya kuba siyintoni na? 1 Petros 4:17.

Ukukhankanywa kokuqala komgwebo waseYiputa kufumaneka kwivesi yokuqala yesahluko samashumi amabini anesithoba, kwaye umhla wokugqibela okhankanyiweyo ngokunxulumene neYiputa nguHezekile ukwivesi “yeshumi elinesixhenxe” yeso sahluko sinye. Esi sahluko sichaza iRoma yale mihla kuqala isoyisa uphondo lobuProtestanti, yandule ke iTire, emele uphondo lobuRiphabhlikhi oboyiswayo kumthetho weCawa osondelayo. Xa iTire (iUnited States) yoyiswa nguNebhukadenetsare kumthetho weCawa, neYiputa nayo inikelwa ezandleni zakhe. Ngelo xesha inxeba elibulalayo lobupopu liyaphiliswa. Akupheleli nje ekubeni inxeba elibulalayo lobupopu ngoko liphilise, kodwa uHezekile uyasazisa ukuba oku kwenzeka ngexesha lemvula yamva.

Ngaloo mini ndiya kuyihlumisa uphondo lwendlu kaSirayeli, ndize ndikunike ukuvulwa komlomo phakathi kwabo; bazi ke ukuba ndinguYehova. Hezekile 29:21.

Yakobi noSirayeli

UIsaya uchaza ukuba uSirayeli uyalihlumisa ihlumelo, aqhakaze, aze azalise umhlaba wonke ngesiqhamo. Yimvula ezisa ezi zinyathelo zintathu zokuhluma, zokuqhakaza, nezokuthwala isiqhamo, yaye ngokukaIsaya, imvula yamva ifika xa “umoya onamandla” uthintelwe. Uqhubeka

achaze ukuba ngexesha lokuhluma, lokuqhakaza, nelokuthwala isiqhamo, izono zikaYakobi zimele zicocwe; yaye igama lesiHebhere eliguqulelwe ngokuthi “zicocwe” lithetha ukuxolelaniswa ngenxa yesono.

Ngomlinganiselo, xa usidubula, uya kuxoxisana naso; uyawubamba umoya wakhe onamandla ngemini yomoya wasempuma. Ngenxa yoku ke ubugwenxa bukaYakobi buya kucocwa; yaye esi sisiqhamo sonke sokususa isono sakhe; xa ezenza onke amatye esibingelelo abe njengamatye etshokhwe aqhekeziweyo, ooAshera nemifanekiso eqingqiweyo abayi kuma. Isaya 27:8, 9.

Xa imimoya emine (umoya wakhe onamandla) yengxabano ithintelwe, kuqala ukutywinwa kwekhulu elinamashumi amane anesine amawaka, yaye ekugqibeleni abalumkileyo nabangendawo phakathi koBugcisa bama-Adventist bayahlulwa, yaye konke oku kufezekiswa “ngomhla womoya wasempuma.” Ixesha lokutywinwa laqala ngokutshizwa okuncinane ngomhla we-9/11, lize liphele ngokuthululwa okupheleleyo kumthetho weCawa, xa ke umhlaba uzaliswa sisiqhamo. Ixesha lokutywinwa lulucociso oluqhubekayo nokuhlanjululwa okuvumelana noMalaki isahluko sesithathu. Kodwa kwisithuba seminyaka elishumi elinesixhenxe esimelwe yimihla yokuqala neyokuphela kaHezekile amashumi amabini anesithoba, kwenzeka ukoyiswa kobukumkani besithandathu besiprofeto seBhayibhile njengoko bumelwe yiYerusalem, umqondiso wophondo lobuProtestanti—ibandla, neTire, umqondiso wophondo okanye wobuRiphabhlikhi—urhulumente. Kanye emva kokuphela kongqingo lwaseTire lweminyaka elishumi elinesithathu, kwenzeka ukoyiswa kobukumkani besixhenxe bookumkani abalishumi obumelwe yiYiputa. Ezi zoyiso zintathu zeYerusalem, iTire neYiputa zenzeka xa “uphondo lwendlu kaSirayeli” luhluma, yaye lunikwa ukuvuleka komlomo.

Bobabini umbingeleli uHezekile nombingeleli uZakariya ukuphela kwako kufika emthethweni weCawa, xa i-United States kunye nedonki kaBhileham zombini zithetha. INkosi inika indlu kaSirayeli “ukuvulwa komlomo” emthethweni weCawa. Izono zikaYakobi ziya kuba zicociwe ngelo xesha, yaye igama lakhe litshintshwa libe yindlu kaSirayeli. Isigidimi abasivakalisayo simelwe lingqina lesithathu lokuba sisidenge ngokwesiprofeto, esimelwe nguDaniyeli, othi ke ngelo xesha anikwe isigidimi sikaDaniyeli isahluko seshumi elinanye, esikwayiyo nombono kaHabakuki othi ngelo xesha ‘uthethe, ungaxoki.’ UHezekile, uZakariya noDaniyeli bahambelana nokuvakaliswa kwesikhalo esikhulu sengelosi yesithathu, njengoko kunjalo nangoYeremiya kwisahluko seshumi elinesihlanu apho ethenjiswa ukuba uya kuba ngumlomo kaThixo ukuba wayenokubuya ekuphoxekeni kokuqala.

Kutheni intlungu yam isisigxina, nesilonda sam singanyangeki, esingavumiyo ukuphiliswa? Uya kuba kum ngokupheleleyo njengoxoki na, njengamanzi asilelayo na? Ngoko ke itsho iNkosi ukuthi, Ukuba uyabuya, ndiya kukubuyisa kwakhona, uze ume phambi kwam; nokuba uyalukhupha oluxabisekileyo kokungenaxabiso, uya kuba njengomlomo wam; mababuyele bona kuwe, kodwa wena uze ungabuyeli kubo. Yeremiya 15:18, 19.

UYesu ubonakalisa isiphelo ngesiqalo, yaye ngomhla ka-9/11 ukutshizwa kwavelisa amagqabi, nesityalo sikaYakobi saqalisa ukukhula; yaye ekugqibeleni, xa ubugwenxa bukaYakobi buhlanjululwa, indlu kaSirayeli iya kuthetha. Ukuntshula okwenzeka ngomhla ka-9/11

okwafezekiswa yimvula kufuzisela ukuntshula ekupheleni kwexesha lokutywinwa, xa “uphondo” lwendlu kaSirayeli luntshula, kanye apho iimpondo zobuProtestanti obuwexukileyo nobuRiphabhlikhi zoyiswa nguNebhukadenetsare.

Ngelo xesha umahluko phakathi kophondo lobuxoki lobuProtestanti uthlekiswa nophondo oluyinyaniso lobuProtestanti, njengoko lwafuziselwa ngentonga ka-Aron eyahlumayo ngokwahlukileyo kwezinye iintonga zezizwe zakwaSirayeli. Imihla emibini ekwisahluko samashumi amabini anesithoba sikaHezekile ichaza imbali yokuphakanyiswa komqondiso wamawaka alikhulu anamashumi amane anesine ngexesha lomthetho weCawa oza kufika kungekudala.

Inkqubo yokuhluma, ukuvuthulula iintyatyambo nokuwuzalisa umhlaba ngeziqhamo yaqala ekutshizweni kwemvula yasemva nge-9/11, kanye njengokuba ixesha lePentekoste laqala ngoKristu ephefumlela phezu kwabafundi baKhe amathontsi ambalwa awakhokelela kwiPentekoste xa ukuthululwa okupheleleyo kwenzeka. Ukuhluma kwe-9/11 ekuqaleni kokuhlanjululwa kukaYakobi (umthathi-sikhundla), elixesha lokutywinwa, kwafuzisela ukuhluma kwendlu kaSirayeli (umnqobi) kumthetho weCawa. Ukuhluma ekupheleni kuphawula umahluko phakathi kwabantu bomnqophiso wokuqala nekhulu elinamashumi amane anesine amawaka, kanye njengokuba ukuthululwa komlilo eNtabeni yeKarmele kwenza umahluko phakathi komprofeti uEliya nabaprofeti bakaBhahali. Lo mahluko umelwa ludidi oluthi ngokwesiprofeto lube neentloni ngenxa yomyalezo wobuxoki woxolo nonqabiseko, kanti olunye udidi luthi ngokwesiprofeto lube novuyo, yaye aluyi kuze lube neentloni.

Imihla Emithandathu yaseYiputa

UEzekiyeli uchaza eminye imihla emine enxulumene neYiputa, yaye emibini yaloo mihla iphawula unyaka weshumi elinanye, kanti eminye emibini iphawula unyaka weshumi elinesibini wokuthinjwa.

Ukurhangqwa Konyaka Weshumi Elinanye

Kwathi ke ngonyaka weshumi elinamnye, ngenyanga yokuqala, ngomhla wesixhenxe wenyanga, ilizwi leNkosi lafika kum, lisithi, Nyana womntu, ndiyaphule ingalo kaFaro, ukumkani waseYiputa; yaye, khangela, ayiyi kubotshwa ukuze iphiliswe, kubekwe ibhande lokuyibopha, ukuze yomelele ukuba ibambe ikrele. Hezekile 30:20, 21.

Kwathi ngomnyaka weshumi elinanye, ngenyanga yesithathu, ngolokuqala lwenyanga, ilizwi likaYehova lafika kum, lisithi, Nyana womntu, thetha kuFaro ukumkani waseYiputa, nakwisihlewele sakhe; Ufana nabani na ngobukhulu bakho? Hezekile 31:1, 2.

Ngomnyaka weshumi elinanye wokuthinjwa, iingalo zaseYiputa nezikaFaro zophukile, kanti iingalo zaseBhabhiloni zomelezwa kwisahluko samashumi amathathu. Ngomnyaka weshumi elinanye kwisahluko samashumi amathathu ananye, kuchazwa ukuwa kweYiputa nempembelelo yako phezu kwehlabathi.

Unyaka Weshumi elineSibini Nokuwiswa kweYerusalem

Imihla emibini ekunyakeni yeshumi elinesibini ifumaneka kuHezekile amashumi amathathu anesibini.

Kwathi ke ngonyaka weshumi elinesibini, ngenyanga yeshumi elinesibini, ngomhla wokuqala wenyanga, lafika ilizwi likaYehova kum, lisithi, Nyana womntu, phakamisa isililo ngoFaro ukumkani waseYiputa, uthi kuye, Ufaniswa nengonyama entsha phakathi kweentlanga, ukwanjengomnenga elwandle; waphuma ngemilambo yakho, wawaxhokonxa amanzi ngeenyawo zakho, wayingcolisa imilambo yawo. Itsho iNkosi uYehova ukuthi; Ndiya kwandlala umnatha wam phezu kwakho ngendibano yabantu abaninzi; baya kukukhupha ngomnatha wam. Hezekile 32:1–3.

Kwathi ke ngonyaka weshumi elinesibini, ngomhla weshumi elinesihlanu wenyanga, ilizwi likaYehova lafika kum, lisithi, Nyana womntu, zila ngenxa yenkitha yaseYiputa, uze ubawise ezantsi, bona kwakunye neentombi zeentlanga ezidumileyo, uye kwezezantsi iindawo zomhlaba, kunye nabo behla baya emhadini. Hezekile 32:17, 18.

UFaro Nenkitha Yakhe

Kwisibhengezo esichasene neYiputa sesahluko samashumi amathathu ananye, iivesi zokugqibela zithi:

Ndenze iintlanga zangcangcazela ngesandi sokuwa kwakhe, ekumwiseleni kwam esihogweni ndawonye nabo behlayo baye emhadini; yaye yonke imithi yase-Eden, ekhethiweyo neyona ilungileyo yaseLebhanon, yonke esela amanzi, iya kuthuthuzelwa ezinzulwini zomhlaba. Nazo zehla kunye naye zaya esihogweni, zaya kwabo babuleweyo likrele; nabo babeyingalo yakhe, ababehlala phantsi komthunzi wakhe phakathi kweentlanga. Ufana nabani na na ngolu hlobo ngobuqaqawuli nangobukhulu phakathi kwemithi yase-Eden? Kanti ke uya kuthotyelwa ezantsi kunye nemithi yase-Eden uye ezinzulwini zomhlaba; uya kulala phakathi kwabangalukileyo kunye nabo babulewe likrele. NguFaro lo, nesihlwele sakhe sonke, utsho iNkosi uYehova. Hezekile 31:16–18.

Kwisimemezelo sesahluko samashumi amathathu anesibini esichasene neYiputa, iindinyana zokugqibela ziphinda zandise oko kusekwisahluko samashumi amathathu ananye, yaye ziquka nengxelo yokugqibela ehambelanayo.

Ngokuba ndibangele ukoyikeka kwam ezweni labaphilayo; yaye uya kulaliswa phakathi kwabangalukanga, kunye nabo babuleweyo likrele, unguFaro nesihlwele sakhe sonke, itsho iNkosi uYehova. Hezekile 32:32.

Iminyaka Elishumi Elinesixhenxe Yesahluko Samashumi Amabini Anesithoba

Imihla ebekwe kwixesha leminyaka elishumi elinesixhenxe elimelwe kwisahluko samashumi amabini anesithoba ichaza uNebhukadenetsare oyisa iYiputa, kwanexesha leminyaka engamashumi amane lokuphanziswa kweYiputa. Amashumi amane amela intlango, efuzisela iwaka leminyaka apho umhlaba uliphango.

Ndakhangela emhlabeni, yaye, yabona, wawungenabume, ungenanto; nakumazulu, yaye ayengenakukhanya. Ndakhangela ezintabeni, yaye, yabona, zazingcangcazela, neenduli zonke zashukuma kancinane. Ndakhangela, yaye, yabona, kwakungekho mntu, neentaka zonke zezulu zazimkile. Ndakhangela, yaye, yabona, indawo echumileyo yaba yintlango, nezixeko zawo zonke zadilizwa phambi kobukho bukaYehova, nangenxa yomsindo wakhe ovuthayo. Kuba utshilo uYehova ukuthi, Ilizwe lonke liya kuba yinkangala; kodwa andiyi kulenza isiphelo esipheleleyo. Yeremiya 4:23–27.

Ekupheleni kweminyaka engamashumi amane yokuphanziswa kweYiputa ekwiHezekile amashumi amabini anesithoba, kuvakaliswa uvuko lokugqibela lwabangendawo nokutshatyalaliswa kwabo kokugqibela.

Uloyiko, nomhadi, nomgibe, ziphezu kwakho, wena mmi wehlabathi. Kwaye kuya kuthi, lowo usabayo kwingxolo yoloyiko uya kuwela emhadini; nalowo unyukayo ephuma embindini womngxuma uya kubanjiswa ngumgibe; ngokuba iifestile ezisezulwini zivuliwe, neziseko zehlabathi ziyagungqiswa. Ihlabathi laphukile kwaphela, ihlabathi lichithakele ngokupheleleyo, ihlabathi linyakaziswe ngokugqithisileyo. Ihlabathi liya kujinga-jinga njengonxilileyo, lishukunyiswe njengendlu yethutyana; nokugqitha kwalo umthetho kuya kuba ngumthwalo onzima phezu kwalo; lize liwe, lingabi savuka. Kwaye kuya kuthi ngaloo mini, uYehova wohlwaya umkhosi wabaphezulu abasezintlwini, nookumkani behlabathi abasehlabathini. Kwaye baya kuqokelelwa ndawonye, njengoko amabanjwa eqokelelwa emngxunyeni, bavaelwe entolongweni, baze emva kweentsuku ezininzi bahlolwe. Isaya 24:17–22.

Umyalezo kaHezekile oziswa ndawonye yimihla emithandathu enxulunyaniswa neYiputa uchaza intshabalalo yokugqibela yamandla enamba yasemhlabeni, eqala ngomthetho weCawa osondeleyo ukuza, ize iqhube kude kube yintshabalalo yokugqibela yamaYiputa abangendawo ekupheleni kweminyaka eliwaka.

Kubungqina besiprofeto irhamncwa nomprofeti wobuxoki bafikelela esiphelweni sabo echibini lomlilo, elimele ukuBuya kweSibini kukaKristu, kodwa ukutshatyalaliswa kwamandla enamba echibini lomlilo kusekupheleni kweminyaka eliwaka.

Laza labanjwa irhamncwa, kunye nalo umprofeti wobuxoki, lowo wayesenza imiqondiso phambi kwalo, awababonisa ngayo abo babemkele uphawu lwerhamncwa, nabo banqula umfanekiso walo. Bobabini baphoswa bephila echibini lomlilo ovutha ngesulfure. Ke bona abaseleyo babulawa likrele lalowo wayehleli phezu kwehashe, elo krele laliphuma emlonyeni wakhe; zaza zonke iintaka zadla zaza zahlutha yinyama yabo. ISityihilelo 19:20, 21.

Irhamncwa nomprofeti wobuxoki baphela ngokwesiprofeto ekubuyeni kwesibini kukaKristu, kodwa inamba ihlangabezana nesiphelo sayo emva kweminyaka eliwaka ekubuyeni kwesithathu kukaKristu.

Ndabona isithunywa sezulu sisihla ezulwini, sinesitshixo senzonzobila nekhonkco elikhulu esandleni saso. Sayibamba inamba, loo nyoka yakudala, enguMtyholi, noSathana, sayibopha iminyaka eliwaka, sayiphosa enzonzobileni, sayivalela, saza sabeka itywina phezu kwayo,

ukuze ingabi sazi lahleleka iintlanga, lude luzaliseke iminyaka eliwaka; emva koko imelwe kukukhululwa okwexeshana elifutshane. ISityihilelo 20:1–3.

Unyaka Weshumi Elinanye Noweshumi Elinesibini

Ixesha leminyaka “elishumi elinesixhenxe” elibekwe phambi kwethu yimihla emibini ekwiHezekile isahluko samashumi amabini anesithoba laqala ngonyaka weshumi wobukhoboka laza laphela ngowamashumi amabini anesixhenxe. Imiyalezo yesahluko samashumi amathathu nesamashumi amathathu ananye yabekwa ngonyaka weshumi elinanye, yaye imihla emibini ebekwe kwisahluko samashumi amathathu anesibini yanikwa ngonyaka weshumi elinesibini wobukhoboka. Ixesha leminyaka elishumi elinesixhenxe elaqala ngonyaka weshumi, phantse ekuqaleni kongqingo lweYerusalem, lalandelwa yimiyalezo emibini yaseYiputa yonyaka weshumi elinanye ebekwe kwizahluko zamashumi amathathu namashumi amathathu ananye. Xa idityanisiwe, le miyalezo mibini yonyaka weshumi elinanye imele umyalezo ongaphambi nje komthetho weCawa. Eminye imiyalezo emibini yaseYiputa yonyaka weshumi elinesibini yenzeka ngexesha okanye kungekudala emva kokutshatyalaliswa kweYerusalem ngowama-586/585 BC.

Umyalezo wokufika kukaKristu uvakaliswa njengenxalenye yomyalezo woKhwelo Lwasezinzulwini Zobusuku, uguqukayo ube ngumyalezo wesikhalo esikhulu ngexesha lomthetho weCawa. Imiyalezo emibini yaseYiputa ivakaliswa ngaphambi komthetho weCawa, yaye imiyalezo emibini yaseYiputa ivakaliswa ngexesha lomthetho weCawa okanye kanye emva kwawo. Ukuphindwa kabini kwemiyalezo enikelwa kwangaloo nyaka mnye, ngexesha lokurhangqwa okufikelela kwincopho ekutshatyalalisweni kweYerusalem, kunye neminye emibini ngexesha lomthetho weCawa, kufuzisela umyalezo wengelosi yesibini, apho kusoloko kukho ukuphindwa kabini.

Isigidimi sesibini sisoloko silandelwa sisigidimi sesithathu.

“Ngosiba neelizwi simelwe kukuvakalisa eso saziso, sibonisa ukulandelelana kwazo, kwanokusetyenziswa kweziprofeto ezisizisa kwisigidimi sengwezi yesithathu. Akunakubakho eyesithathu ngaphandle kweyokuqala neyesibini. Ezi zigidimi simelwe kukuzinika ihlabathi ngeencwadi ezishicilelweyo, ngeentetho, sibonisa kumga wembali yesiprofeto izinto ebezikho nezinto eziya kubakho.” Selected Messages, incwadi 2, 104, 105.

Kumyalezo wesithathu umnyango wexesha lobabalo uyavalwa. Ixesha lobabalo liyavalwa eUnited States ngomthetho weCawa, yaye ixesha lobabalo liyavalwa ehlabathini xa uMikayeli esukuma. Yomibini le minyango ivalekileyo imele umyalezo wesithathu osoloko wandulelwa ngumyalezo wesibini osoloko ungumyalezo onezabelo ezibini.

Ukuxhotyiswa kwengelosi yesibini kuzalisekiswa xa idityaniswa ngumyalezo weSikhalo saphakathi kobusuku. Imiyalezo emibini ebhengezwe phezu koluntu, njengoko imelwe zizaziso zikaHezekile phezu kweYiputa kwizahluko zamashumi amathathu namashumi amathathu ananye, ichaza ixesha apho umyalezo weSikhalo saphakathi kobusuku udibana nengelosi yesibini; yaye imiyalezo emibini yesahluko samashumi amathathu anesibini ichaza ukuxhotyiswa kwengelosi yesithathu kwisikhalo esikhulu.

Amavili kaHezekile entsebenziswano entsonkothileyo yeziganeko zabantu achaza isilumkiso sokugqibela soluntu, esisisilumkiso sengwelezana yesithathu, yaye ingelosi yesithathu yenziwe zizilumkiso zengelosi yokuqala neyesibini. Isikhalo saphakathi kobusuku ngaphambi komthetho weCawa kunye nesikhalo esikhulu emva komthetho weCawa simelwe yimihla emine kaHezekile ewela phakathi kweminyaka “elishumi elinesixhenxe” yemihla ye-alpha ne-omega yesahluko samashumi amabini anesithoba, ehambelana nembali efihlakeleyo kaDaniyeli ishumi elinanye ivesi yamashumi amane, njengoko imelwe kwiivesi zeshumi elinanye ukuya kweleshumi elinesithandathu zesahluko esinye.

Kwincwadi kaDaniyeli isahluko seshumi, uDaniyeli, njengokuba kwakunjalo ngoHezekile, wenziwa wasisidenge. Ukungathethi kukaDaniyeli kwenzeka phakathi kokuchukunyiswa kathathu; ukuchukunyiswa kokuqala nokwesithathu kwavela kwingelosi uGabriyeli, yaye ukuchukunyiswa okuphakathi kwakukokukaKristu. UDaniyeli, njengokuba kwakunjalo ngoPetros phakathi kweKesareya-Filipi nomnqamlezo, usembindini. Embindini uPetros wabona uKristu ozukisiweyo, njengokuba noDaniyeli wabonayo kwisahluko seshumi. Umbindi weengelosi ezintathu ngumyalezo wesibini, oyindibaniselwano yemiyalezo emibini.

Usuku lwe-5 lwenyanga ye-4 no-1844

KuHezekile isahluko sokuqala, indima yokuqala neyesibini, uHezekile ukumnyaka wesihlanu wenyanga yesine, nto leyo ehambelana naphakathi kwentshukumo yenyanga yesixhenxe ngowe-1844. UHezekile uphakathi phakathi koAprili 19 noOktobha 22, 1844, njengokuba kwakunjalo ngoSamuel Snow, umthunywa weSikhalo Sasezinzulwini Zobusuku ngowe-1844, xa wabonisa okokuqala umbono ocacileyo womyalezo eBoston, kwiintsuku ezingama-93 emva koAprili 19 nangeentsuku ezingama-93 ngaphambi kokuba ucango luvalwe ngoOktobha 22, 1844. USamuel Snow wayeseBoston ngoJulayi 21, 1844, ephakathi kwentshukumo yenyanga yesixhenxe, engazi ukuba ngokwesiprofeto wayemi noPetros eNtabeni yoTshintsho loBume, noHezekile kunyaka wamashumi amathathu womjikelo weshumi elinesixhenxe weYubheli, kwanasesichukumisweni sesibini sikaDaniyeli ngexesha lombono wesipili wesahluko seshumi. U-2026 umele unyaka wamashumi amane anesixhenxe womjikelo wamashumi asixhenxe weYubheli ophela ngo-2028.

ITire

Ngaphambi kokuba sibuyele ekubekweni komhla kwezalathiso ezithandathu zikaHezekile ngeYerusalem, sifanele kuqala sichonge loo mhla mnye owavakaliswayo nxamnye neTire.

Kwathi ngonyaka weshumi elinanye, ngomhla wokuqala wenyanga, lafika kum ilizwi likaYehova, lisithi, Nyana womntu, ngenxa yokuba iTire ithethile ngokuchasene neYerusalem, isithi, Aha, yaphukile, loo nto ibisango lezizwe; ijikelele kum; ndiya kuzaliswa, ngoku ekubeni idliwe yinkangala: ngenxa yoko itsho iNkosi uYehova ukuthi, Yabona, ndichasene nawe, Tire, ndiya kunyusa iintlanga ezininzi zize kuwe, njengoko ulwandle luwanyusa amaza alo. Ziya kuzitshabalalisa iindonga zaseTire, zidilize neenqaba zayo; ndosula nothuli lwayo kuyo, ndiyenze ibe njengentloko yelitye. Iya kuba yindawo yokwandlalela iminatha phakathi kolwandle; ngokuba ndithethile, itsho iNkosi uYehova; ibe lixhoba leentlanga. Neentombi

zayo ezisemaphandleni ziya kubulawa likrele; zazi ukuba ndinguYehova. Kuba itsho iNkosi uYehova ukuthi, Yabona, ndiya kuyizisela iTire uNebhukadenetsare, ukumkani waseBhabheli, ukumkani wookumkani, evela emantla, enamahashe, neenqwelo zokulwa, nabakhweli-mahashe, namaqela omkhosi, nabantu abaninzi.

Iya kuwabulala ngenkemba iintombi zakho ezisemaphandleni; yaye iya kwakha inqaba yokungqinga nxamnye nawe, iphose udonga olunyukelwayo nxamnye nawe, iphakamise ikhaka nxamnye nawe. Yaye iya kumisa oomatshini bemfazwe nxamnye neendonga zakho, ize ngezembe zayo iwadilize iinqaba zakho. Ngenxa yobuninzi bamahashe ayo, uthuli lwawo luya kukugubungela; iindonga zakho ziya kunyikima ngengxolo yabakhweli bamahashe, neyevili, neyeenqwelo zokulwa, xa iya kungena emasangweni akho, njengokuba kungenwa esixekweni apho kudalwe umngxuma. Ngeempuphu zamahashe ayo iya kuwanyathela onke amadlelo ezitrato zakho; iya kubabulala abantu bakho ngenkemba, neenqaba zakho ezinamandla ziya kuwela emhlabeni. Yaye baya kuphanga ubutyebi bakho, benze amaxhoba ngentengiso yakho; baziwisel' phantsi iindonga zakho, bazitshabalalise izindlu zakho ezithandekayo; babeke amatye akho, nemithi yakho, nothuli lwakho phakathi kwamanzi. Yaye ndiya kuphelisa ingxolo yeengoma zakho; nesandi seehadi zakho asisayi kuva kwakhona. Yaye ndiya kukwenza ube njengomphezulu weliwa; uya kuba yindawo yokolulela iminatha kuyo; akusayi kuphinda kwakhiwe; kuba mna, Yehova, ndikuthethile oko, utsho iNkosi uYehova.

Utsho iNkosi uYehova eTire: Aziyi na iziqithi ukungcangcazela ngenxa yesandi sokuwa kwakho, xa abakreqileyo bekhala, xa kuxhelwa phakathi kwakho? Ziya kwandula ukuhla ezihlalweni zazo zonke iinkosana zolwandle, zibeke ecaleni iingubo zazo, zikhulule neengubo zazo ezilukiweyo; ziya kuzinxibisa ngokungcangcazela; ziya kuhlala emhlabeni, zingcangcazele ngamaxesha onke, zimangaliswe nguwe. Ziya kuthabatha isijwili ngawe, zithi kuwe, Hayi, utshatyalaliswe njani na, wena wawuhlalwa ngamadoda ahamba elwandle, mzi udumileyo, owawunamandla elwandle, wona nabemi bawo, ababebeka ukoyikeka kwabo phezu kwabo bonke abahlala kuwo! Ngoku iziqithi ziya kungcangcazela ngemini yokuwa kwakho; ewe, iziqithi eziselwandle ziya kuphazamiseka ngenxa yokumka kwakho. Kuba itsho iNkosi uYehova ukuthi: Xa ndiyakukwenza ube ngumzi oyinkangala, njengemizi engenabemi; xa ndiya kukuzisela enzonzobileni, namanzi amakhulu aya kukugubungela; xa ndiya kukuhlisa kunye nabo behla baya emhadini, kubantu bamandulo, ndikumise kwiindawo ezisezantsi zomhlaba, kwiindawo ezazisele ziyinkangala kwakudala, kunye nabo behla baya emhadini, ukuze ungabi nammi; ndibeke uzuko ezweni labaphilayo; ndiya kukwenza ube sisikhwankqiso, ungabi saba kho; nakuba ungafunwa, akusayi kuphinda kufunyanwe kwakhona naphakade, utsho iNkosi uYehova. Hezekile 26:1–21.

Umyalezo weTire wabhengezwa ngaloo nyaka iYerusalem yatshatyalaliswayo, yaye umele ukubhukuqwa kobukumkani besithandathu besiprofeto seBhayibhile ngexesha lomthetho weCawa osondelayo. Ngexesha lomthetho weCawa, iUnited States (iTire) ngokwesiprofeto iyavuya kuba ibhukuqe iYerusalem, leyo uDade White ayichaza njengebandla lamaSeventh-day Adventist laseLawodike, elo uHezekile alibiza ngokuba “ngamasango abantu.” ITire ichaza ukuba iYerusalem “yayiyeyo” amasango abantu ngexesha eladlulayo. “Isango” ngokwesiprofeto libandla.

Waza woyika, wathi, Hayi ukoyikeka kwale ndawo! Le asiyonto yimbi ngaphandle kwendlu kaThixo, yaye eli lisango lezulu. Wavuka uYakobi kwakusasa, walithabatha ilitye abelamisele phantsi kwentloko yakhe, walimisa laba sisikhumbuzo, wagalela ioli phezu kwentloko yalo. Wayibiza igama laloo ndawo ngokuba yiBheteli; kodwa kuqala igama laloo mzi lalisithiwa yiLuzi. Genesis 28:17–19.

Igama elithi “Bheteli” lithetha indlu kaThixo, yaye iTire iyavuya kuba inyanzelise ibandla lama-Adventist oSuku lweSixhenxe laseLawodike ukuba lamkele ukunyanzeliswa konqulo lwelanga. Kodwa, nangona kukho olo vuyo luphambukileyo lwabo banyanzelisa unqulo lwelanga, uThixo ngoHezekile uthi, “Ndichasene nawe, Tirusi, yaye ndiya kwenza iintlanga ezininzi zize zinyuke zichasene nawe, njengoko ulwandle lwenza amaza alo anyuke. Yaye ziya kutshabalalisa iindonga zaseTirusi, ziwadilize neenqaba zayo.”

“Iindonga zaseTire” zimele ukhuseleko lwaseTire. “Udonga” ngumqondiso weMithetho Elishumi.

“Apha umprofeti uchaza abantu abathi, ngexesha lokumka ngokubanzi enyanisweni nasebulungiseni, bafune ukubuyisela imigaqo eyisiseko sobukumkani bukaThixo. Bangabalungisi bomonakalo owenziweyo emthethweni kaThixo—udonga awalumiselayo abakhethiweyo baKhe ukuze bakhuselwe, kwaye ukuthobela imithetho yalo yobulungisa, yenyano, neyobunyulu makube lukhuselo lwabo olungapheliyo.” Prophets and Kings, 677.

Umthetho kaThixo uludonga lokhuseleko, kodwa iindonga, xa zisetyenziswe kwisininzi, zimele imigaqo emibini eyathi “yakhusela” yaza yavelisa ukuchuma nempumelelo yeTyrus, uphawu lophondo lweRiphabhlikhi yaseUnited States.

“‘Yaye ineenqondo ezimbini ezifana nezemvana.’ Ezo mpondo zifana nezemvana zibonisa ubutsha, ubumsulwa, nobulali, ziwumela ngokufanelekileyo umlingiswa we-United States xa yaziswa kumprofeti njengelithi ‘liyeniyuka’ ngowe-1798. Phakathi kwababaleki abangamaKristu abaqala basabela eMerika baza bafuna ikhusi kwingcinezelo yobukumkani nakukunganyamezelani kwabefundisi, babebaninzi abazimisela ukuseka urhulumente phezu kwesiseko esibanzi senkululeko yezoluntu neyonqulo. Iingcamango zabo zafumana indawo kwiSibhengezo seNkululeko, esibeka inyaniso enkulu yokuba ‘bonke abantu badalwe belingana’ yaye banikwe ilungelo elingenakuhluthwa ‘lobomi, lenkululeko, nelokufuna ulonwabo.’ Kwaye uMgaqo-siseko uqinisekisa ebantwini ilungelo lokuzilawula, ubonelela ukuba abameli abanyulwe yivoti yabantu benze baze balawule imithetho. Inkululeko yokholo lonqulo nayo yanikelwa, wonke umntu evunyelwe ukunqula uThixo ngokwemiyalelo yesazela sakhe. UbuRiphabhlikhi nobuProtestanti baba yimigaqo esisiseko yesi sizwe. Le migaqo iyimfihlelo yamandla nempumelelo yaso. Abacinezelweyo nabanyathelisiweyo kulo lonke elamaKristu baye bajika baya kweli lizwe benomdla nethemba. Izigidi ziye zafuna unxweme lwalo, kwaye i-United States inyukele kwindawo phakathi kwezona ntlanga zinamandla emhlabeni. ...

“Impondo ezifana nezemvana nelizwi lenamba lalo mqondiso zikhomba ukungqubana okucacileyo phakathi kwezimangalo nendlela yokwenza kwesizwe esimelwe ngolo hlobo. ‘Ukuthetha’ kwesizwe kusisenzo samagunya aso owiso-mthetho nawokugweba. Ngesenzo esinjalo siya kuzichasa ezo migaqo yenkululeko neyoxolo esizibeke njengesiseko

somgaqo-nkqubo waso. Isiprofeto esithi siya kuthetha ‘njengenamba’ size sisebenzise ‘onke amandla erhamba yokuqala’ sixela ngokucacileyo ukuphuhliswa komoya wokunganyamezelani nowentshutshiso owabonakaliswa zizizwe ezazimelwe yilenamba nelerhamncwa elifana nengwe. Kwaye amazwi athi irhamncwa elineempondo ezimbini ‘lilibangela ihlabathi nabo bahlala kulo ukuba banqule irhamncwa lokuqala’ abonisa ukuba igunya lesi sizwe liya kusetyenziswa ekunyanzeliseni umkhwa othile wonqulo oya kuba sisenzo sokunika imbeko kubupopu.”

“Isenzo esinjalo besiya kuba ngokuchasene ngqo nemigaqo yale rhulumente, nomoya wamaziko ayo akhululekileyo, nezibhengezo ezithe ngqo nezinesidima zeSibhengezo seNkululeko, kwakunye noMgaqo-siseko. Abaseki besi sizwe ngobulumko bazama ukukhusela ngokuchasene nokusetyenziswa kwamandla ehlabathi ngakwicala lebandla, nesiphumo sako esingenakuphepheka—ukunganyamezelani nentshutshiso. UMgaqo-siseko umisela ukuba ‘iCongress ayiyi kwenza mthetho ngokuphathelele ukumiselwa kwenkolo, okanye othintela ukuqhutywa kwayo ngokukhululekileyo,’ kwanokuba ‘akuyi kuze kufunwe uvavanyo lwenkolo njengomqathango wokufaneleka kuso nasiphi na isikhundla okanye intembeko yoluntu phantsi kwe-United States.’ Kungokophula ngokucacileyo kuphela ezi zikhuselo zenkululeko yesizwe apho nasiphi na isithethe senkolo sinokunyanzeliswa ligunya loluntu. Kodwa ukungangqinelani kwesenzo esinjalo akukhulu ngaphezu koko kumelwe ngumqondiso. Lirhamncwa elineempondo ezifana nezegusha—ekubeni ngokwembonakalo linyulu, lithambile, lingenabungozi—elithetha njengenamba.” The Great Controversy, 441, 442.

Isiseko se-United States simelwe yiSibhengezo seNkululeko kunye noMgaqo-siseko, ezimele ubuProtestanti nobuRiphabhlikhi ngokulandelelanayo. “Iindonga” zokhuseleko nempumelelo bubobuRiphabhlikhi nobuProtestanti, yaye ngexesha lomthetho weCawa iMigqibelo imithetho-siseko yazo zombini iSibhengezo seNkululeko noMgaqo-siseko iyabhukuqwa; kuba uNebhukadenetsare “uya kumisa izixhobo zemfazwe nxamnye neendonga zakho, aze ngezembe zakhe adilize iinqaba zakho.”

Ngomthetho weCawa zonke “iinqaba” ziya kudilizwa, yaye inqaba ngumfuziselo webandla elinentanda-bulumko yesiseko emelwe ngumzamo womntu wokuzisindisa ngokwakhe. Ethetha ngoNimrod, umvukeli omkhulu, nenqaba yakhe, sixelelwa kwi Prophets and Kings, “Xa inqaba yayisele igqitywe ngokuyinxenye, inxalenye yayo yayisetyenziswa njengendawo yokuhlala yabakhi; amanye amagumbi, exhonywe kakuhle aza ahonjiswa ngobunewunewu, ayenikelwe kwizithixo zabo. Abantu bavuyela impumelelo yabo, baza badumisa oothixo besilivere negolide, baza bazimisa ngokuchasene noMlawuli wezulu nomhlaba.” Ngomthetho weCawa iTire iyavuya kuba iYerusalem ibhukuqiwe, kodwa uwexuko lwesizwe lulandelwa yintshabalalo yesizwe, yaye ukumkani wasemantla uya kuthi ngelo xesha adilize iindonga neenqaba zaseUnited States.

Siya kuqalisa ukuqwalasela imihla emithandathu yaseYerusalem kuHezekile kwinqaku elilandelayo.