

Umlando Ofihlekile Wevesi Lamashumi Amane—Inombolo Yamashumi Amabili Nane

UHezekeli Inombolo Yesihlanu

Jeff Pippenger

2026-08-10

Kulesiqephu esivela ku-Testimonies, umqulu wesihlanu, esesikade siyicubungula ezihlokwani ezimbalwa manje; saziswa ngombono wethempeli owanikwa uHezekeli, u-Isaya, noJohane:

“Lezi zifundo zingezokusizakala kwethu. Sidinga ukusekela ukukholwa kwethu kuNkulunkulu, ngokuba phambi kwethu nje kukhona isikhathi esiyovivinya imiphefumulo yabantu. UKristu, eseNtabeni Yeminqumo, walandisa kabusha izahlulelo ezesabekayo ezaziqondile ukuza Kwakhe kwesibili: ‘Niyakuzwa izimpi namahlebezi ezimpi.’ ‘Isizwe siyakuvukela isizwe, nombuso uvukele umbuso; kuyakuba khona indlala, nezifo eziwubhubhane, nokuzamazama komhlaba ezindaweni ngezindawo. Konke lokhu kungukuqala kobuhlungu.’ Ngenkathi lezi ziprofetho zathola ukugcwaliseka okuyingxenyekubhujisweni kweJerusalema, zinokusebenza okuqonde kakhulu ezinsukwini zokugcina.”

Okwesishiyagalolunye ka-Av

I-Tisha B’Av, okusho ukuthi “uSuku Lwesishiyagalolunye luka-Av” ngesiHebheru, iwusuku lwamaJuda olukhumbula ukubhujiswa kwalo kokubili iThempeli Lokuqala ngamaBabiloni ngo-586 BC kanye neThempeli Lesibili nguThithu ngonyaka ka-70. Kokubili lokhu kubhujiswa kwenzeka ngosuku olufanayo lwekhalenda—ngosuku lwesi-9 lwenyanga yesiHebheru ka-Av (oluvame ukuwela ngoJulayi noma ngo-Agasti ekhalendeni likaGregori). Lapho uDade White eqondanisa ukubhujiswa kweJerusalema “nesikhathi esiyovivinya imiphefumulo yabantu” ezinsukwini zokugcina, usuke ekhomba ukubhujiswa okubili, kokubili okubonisa umthetho weSonto osusondele ukufika.

Ivesi leshumi nesithupha likaDaniyele ishumi nanye limelela lowo mthetho weSonto, futhi lihambisana nevesi lamashumi amane nanye. KuHezekeli ukubhujiswa kweJerusalema kusetshenziswa ukubonisa ukuhlukaniswa kwezintombi ezihlakaniphileyo nezintombi eziyiziwula ngesikhathi somthetho weSonto. UHezekeli wayeyisithunjwa eBhabhiloni ngesikhathi ethuthwa ngokuyisimangaliso eyiswa eJerusalema ukuze abone khona lokho kanye ukuhlukaniswa ezahlukweni zesishiyagalombili kuya kweyeshumi nanye.

Kwathi ngomnyaka wesithupha, ngenyanga yesithupha, ngosuku lwesihlanu lwenyanga, ngihlezi endlini yami, nabadala bakwaJuda behlezi phambi kwami, isandla seNkosi uJehova sehlela phezu kwami lapho. Ngase ngibona, bheka, kwakukhona okufana nesimo somlilo: kusukela ekubonakaleni kwezinqunzeka kuye phansi kwakungumlilo; kusukela ezinquenzakhe kuye phezulu kwakunjengokubonakala kokukhazimula, njengombala wenhlaka. Yase yelula isimo sesandla, yangibamba ngedlokovu lezinwele zekhanda lami; umoya wangiphakamisa phakathi komhlaba nezulu, wangiletha eJerusalema ngemibono

kaNkulunkulu, emnyango wesango elingaphakathi elibheke ngasenyakatho, lapho kwakukhona khona isihlalo somfanekiso womhawu, ovusa umhawu. Hezekeli 8:1–3.

Izahluko ezine, kusukela kwesesishiyagalombili kuya kweshumi nanye, ziyincazelo yokwahlukaniswa; futhi uDadewethu uWhite, lapho ephawula ngoHezekeli isahluko sesishiyagalolunye, akagcini nje ngokukhomba ukuthi kwakungukubekwa uphawu okufanayo nalokho okukuSambulo isahluko sesikhombisa, kodwa futhi ukhomba ukuthi iJerusalema limelela ibandla labaSeventh-day Adventist laseLawodikea ezinsukwini zokugcina.

“Labo abangazizwa bedabukile ngenxa yokwehla kwabo ngokomoya, futhi abangakhali ngenxa yezono zabanye, bayoshiywa bengenalo uphawu lukaNkulunkulu. INkosi ithuma izithunywa zayo, amadoda anezikhali zokubulala ezandleni zawo, ithi: ‘Hambani nimlandele phakathi komuzi, nishaye; lingahawukeli iso lenu, futhi ningabi nasihawu; bulalani nikhahlameze abadala nabasha, izintombi, nabantwana abancane, nabesifazane; kodwa ningasondeli kunoma yimuphi umuntu okuphezu kwakhe kukhona uphawu; futhi niqale endaweni yami engcwele. Base beqala ngamadoda amadala ayengaphambi kwendlu.’”

“Lapha siyabona ukuthi ibandla—indlu engcwele yeNkosi—laba ngelokuqala ukuzwa isibhaxu solaka lukaNkulunkulu. Amadoda amadala, labo uNkulunkulu ayebaphe ukukhanya okukhulu futhi ababemi njengabalindi bezintshisekelo ezingokomoya zabantu, ayekhohlisile ekwethembekeni kwawo. Ayethathe isikhundla sokuthi asidingi ukulindela izimangaliso nokubonakaliswa okusobala kwamandla kaNkulunkulu njengasezinsukwini zangaphambili. Izikhathi seziguqukile. La mazwi aqinisa ukungakholwa kwawo, futhi athi: INkosi ayiyikwenza okuhle, futhi ayiyikwenza okubi. Inomusa kakhulu ukuba ivakashele abantu bayo ngesahlulelo. Kanjalo ‘Ukuthula nokulondeka’ kuyisikhalo samadoda angasayikuphinda aphakamise izwi lawo njengecilongo ukuba abonise abantu bakaNkulunkulu iziphambeko zabo nendlu kaJakobe izono zayo. Lezi zinja eziyizimungulu ebezingafuni ukukhonkotha yizo ezizwayo impindiselo elungileyo kaNkulunkulu othukuthele. Amadoda, nezintombi, nabantwana abancane, bayabhubha bonke ndawonye.

“Izinengiso ezazibangela ukuba abathembekileyo babubule futhi bakhale zaziyo konke okwakungabonwa ngamehlo anomkhawulo; kodwa izono ezazimbi kakhulu kunazo zonke, lezo ezavusa umhawu kaNkulunkulu omsulwa nongcwele, zazingembuliwe. UMphenyi omkhulu wezinhliziyo uyasazi sonke isono esenziwa ekusithekeni yilabo abasebenza ububi. Laba bantu bagcina sebezinzwa bephephile ekukhohliseni kwabo futhi, ngenxa yokubekezela kwaKhe, bathi iNkosi ayiboni, bese benza sengathi Ulahliwe umhlaba. Kodwa Uyakuveza ukuzenzisa kwabo futhi Uyovulela abanye phambi kwabo lezo zono ababephephile kakhulu ukuzifihla.”

“Akukho ukuphakama ngesikhundla, isithunzi, noma ukuhlakanipha kwezwe, akukho sikhundla emsebenzini ongcwele, okuyakulondoloza abantu ekunikeleni umgomo wokulunga njengomhlathshelo lapho beshiyelwe ezinhliziyweni zabo ezikhohlisayo. Labo abebethathwa njengabafaneleyo nabalungileyo babonakala beyizinduna ekuhlubukeni futhi beyizibonelo ekunganakini nasekuxhaphazeni umusa kaNkulunkulu. Inkambo yabo embi ngeke esayibekezelela; futhi entukuthelweni Yakhe ubaphatha ngaphandle kwesihe.

“INkosi ihoxisa ubukhona baYo ngokungathandi kulabo ababusiwe ngokukhanya okukhulu futhi abaye bazwa amandla ezwi ekukhonzeni abanye. Bake baba yizinceku zaYo ezithembekile, zithole umusa ngobukhona baYo nangesiqondiso saYo; kodwa bafulathela Yona futhi baholela abanye ekudukeni, ngakho-ke bangeniswa ngaphansi kokungathokozi kukaNkulunkulu.” Testimonies, volume 5, 211, 212.

Yonke incwadi kaHezekeli ihlelwe ngaphakathi komongo wokubhujiswa kweJerusalema. Ebufakazini bukaHezekeli ukuvinjezelwa kukaNebukadinesari okwathatha unyaka nengxenywe kubekwe uphawu ngokukhethekile, kodwa “ukusetshenziswa okuqonde kakhulu” kwesixwayiso sikaJesu kuMathewu amashumi amabili nane kusezinsukwini zokugcina. KuHezekeli lowo mugqa weqiniso utholakala esahlukweni samashumi amabili nane.

Januwari 15, 588 BC

Kwase kuthi ngomnyaka wesishiyagalolunye, ngenyanga yeshumi, ngosuku lweshumi lwenyanga, izwi leNkosi lafika kimi, lathi: Ndodana yomuntu, zibhalisele igama lolu suku, yebo, lolu suku lona kanye; inkosi yaseBabiloni izimisele ukumelana neJerusalema ngalolu suku lona kanye. Hezekeli 24:1, 2.

Ngalolu suku, olusungulwe futhi ngabanye ofakazi beBhayibheli, kwaqala ukuvinjezelwa okwathatha izinyanga eziyishumi nesishiyagalombili. Izwi likaJehova elifika kuHezekeli ngalolu suku lalihlanganisa umfanekiso wedolobha legazi, ovezwa ngembiza ebilayo elandelwa umlilo omkhulu. Lo mfanekiso ngokucacile umele ukwahlulela phezu kweJerusalema, futhi esahlukweni esifanayo kulandelwa ngokuthi umkaHezekeli walaliswa ekufeni ngesifo sokufa ngokuzumayo njengophawu lokuthi ukuvinjezelwa okwakuyogcina kubhubhisile indlu engcwele kwase kuqalile.

Izwi leNkosi lafika kimi futhi, lathi: Ndodana yomuntu, bheka, ngiyakususela ngokushaywa kanye nje okufiswa ngamehlo akho; nokho awuyikukhala, awuyikulila, nezinyembezi zakho aziyikwehla. Zithibe ekukhaleni, ungenzi sililo ngabafuleyo, bopha isigqoko sakho ekhanda, ugqokise izicathulo zakho ezinyaweni zakho, ungambozi izindebe zakho, ungadli isinkwa sabantu. Ngakho ngakhuluma kubantu ekuseni; kwathi kusihlwa umkami wafa; ngase ngenza ekuseni njengalokho engangiyaliwe ngakho. Hezekeli 24:15–18.

Khona-ke abantu ababemzungezile uHezekeli bambuza incazelo yomfanekiso nokufa komkakhe.

Abantu base bethi kimi, Awuyikusitshela yini ukuthi lezi zinto zisho ukuthini kithi, lokhu okwenzayo na? Ngase ngibaphendula ngathi, Izwi leNkosi lafika kimi, lathi, Khuluma kuyo indlu ka-Israyeli, uthi, Isho kanje iNkosi uJehova; Bheka, ngiyakungcolisa indawo yami engcwele, ubuhle bamandla enu, okufiswa ngamehlo enu, nalokho umphefumulo wenu okuzwelayo; amadodana enu namadodakazi enu eniwashiyile ayakuwa ngenkomba. Hezekeli 24:19–21.

UmkaHezekeli kanye nendlu engcwele kokubili kubizwa ngokuthi “isifiso samehlo akho” kulesi siqephu. Izazi-mlando zeBhayibheli zibonisa ukuthi ukuvinjezelwa kwathatha izinyanga eziyishumi nesishiyagalombili, kanti ukuvinjezelwa kukaCestius noTitus kwathatha iminyaka emine kusukela emnyakeni ka-66 kwaze kwaba ngumnyaka ka-70. Ukubalwa okuqondile

kwesikhathi kusukela ekuvinjezelweni kokuqala kukaCestius kuze kube ngukubhujiswa kuyiminyaka emithathu nengxenywe, kodwa lapho kusetshenziswa “ukubala okubandakanyayo,” okuyindlela esetshenziswa kakhulu eBhayibhelini, kuba yiminyaka emine. Ukwazi ukuthi zombili lezi zindlela zokubala zisemthethweni kusivumela ukuba sibone kokubili iminyaka emithathu nengxenywe kusukela kuCestius kuya kuTitus kanye neminyaka emine.

Sinobufakazi obubili bomthetho weSonto ekubhujisweni okubili kweJerusalema, futhi imininingwane yayo yomibili le mhlaba kufanele isetshenziswe emthethweni weSonto osuzofika maduzane—lapho iLawodikeya ikhafulelwa ngaphandle emlonyeni weNkosi. Ukuqala kokuvinjezelwa kukaNebukadinesari kuphawulwa ngokufa komkaHezekeli. Ekufeni kwakhe, uHezekeli wayalwa ukuba angalili obala, ngoba wayeyisibonakaliso samaJuda esethathwa siyiswa ekuthunjweni.

Ukuqala kwenkathi yeminyaka emine ka-66 kuya ku-70 kuphawulwa uphawu lwesinengiso sencithakalo, olwaluyisibonakaliso kumaKristu aseJerusalema sokuba abaleke.

Ngakho-ke nxa selibona isinengiso sencithakalo, esakhulunywa nguDaniyeli umprofethi, simi endaweni engcwele, (ofundayo, akaqedisise:) lapho-ke abaseJudiya mababalekele ezintabeni. UMathewu 24:15,16.

Ukuvinjezelwa okubili okuhambisana ngokusobala omunye nomunye, futhi kokubili ukuvinjezelwa kuqukethe “uphawu” ekuqaleni kokuvinjezelwa. Lapho uHezekeli echaza okwakushiwo ukufa komkakhe kanye nokungabi khona kokulila ngasohlangothini lwakhe, wachaza wabe esebhala:

Ngakho uHezekeli uyisibonakaliso kini; njengakho konke akwenzileyo, nani niyakwenza; futhi lapho lokhu sekwenzeka, niyakukwazi ukuthi nginguJehova uNkulunkulu. Hezekeli 24:24.

Isibonakaliso sokufa komkaHezekeli sasiwukuhlonzwa kokubhujiswa okwakuzofika maduzane kweJerusalema nethempeli kanye nokuthunjwa okwalandela eBhabhiloni. Isibonakaliso sesinengiso sencithakalo, esakhulunywa nguDaniyeli, sasiyisexwayiso sokubalekela ukubhujiswa, kodwa kokubili ukuvinjezelwa kunesibonakaliso ekuqaleni.

Kuyoba khona ukuvinjezelwa okungokwesiprofetho ngaphambi komthetho weSonto osusondela ngokushesha, futhi ukufa komkaHezekeli kuwuphawu lokuthi ibandla lama-Adventist oSuku lweSikhombisa laseLawodikeya selidlulwe ngokuphelele, kanti-ke uHezekeli uwuphawu lwezinkulungwane eziyikhulu namashumi amane nane, futhi uwuphawu lwebhena ephakanyiswayo ekuqaleni kokuvinjezelwa. UHezekeli uyibhena yezinkulungwane eziyikhulu namashumi amane nane ekuqaleni kokuvinjezelwa kweBabiloni, futhi uphawu lwesinengiso sencithakalo ekuqaleni “luyisibonakaliso” seRoma. Esinye isibonakaliso sikhuluma ngesixwayiso sangaphakathi, kanti esinye ngesixwayiso sangaphandle. Ngokuqinisekile kwaba khona isixwayiso kumaKristu ngonyaka ka-66, kodwa uphawu lwesixwayiso lwaluyiRoma. Isibonakaliso ekubhujisweni kweBabiloni sasingumkaHezekeli. IRoma iyisigaba salabo abamukela uphawu lwesilo, kanti uHezekeli uyisibonakaliso salabo abamukela uphawu lukaNkulunkulu.

Izikhathi Ezimbili Zokuphetha

Ukuvinjezelwa kokuqala kwathatha izinyanga eziyishumi nesishiyagalombili, kanti ukuvinjezelwa kwesibili kwathatha iminyaka emine. Kokubili ukuvinjezelwa kuthola ukugcwaliseka kwakho “okuqondile kakhulu” ezinsukwini zokugcina, futhi kokubili ukuvinjezelwa kuhlobene ngokuqondile nesiprofetho seminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye kanye nezinsuku eziyishumi nanhlano esitholakala kuSambulo isahluko 9 ivesi 15.

Ukuqala kwezinyanga ezinhlanu zeSambulo isahluko sesishiyagalolunye, ivesi leshumi, kwakuhlanganisa umlando ophawula inkathi yeminyaka engamashumi amathathu nesishiyagalombili egcina ngokuvinjezelwa kweminyaka emine, okuhlotsaniswa nenombolo engamashumi amathathu nesishiyagalombili, futhi kwakhomba ukuvuka kwe-Islam. Lokho kuvinjezelwa kweminyaka emine kuthola okufaniswa nakho emlandweni owaqala lapho izinyanga ezinhlanu, okungamakhulu ayikhulu namashumi amahlanu eminyaka, ziphetha, kwase kuqala iminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlano. Kwaqala ngoJulayi 27, 1449, kwathi eminyakeni emine kamuva, i-Islam yaletha ukuvinjezelwa kwezinsuku ezingamashumi amahlanu nanhlano ngokumelene neConstantinople, okwaphetha mhla zingama-29 kuMeyi 1453.

Lapho isiprofetho sesikhathi esaqala ngoJulayi 27, 1449 siphetha ngo-Agasti 11, 1844, iminyaka emine yokunyakaza kwezingelosi zokuqala nezesibili kusukela ngo-1840 kuya ku-1844 yahambelana nokuvinjezelwa kweminyaka emine kusukela ngo-1333 kuya ku-1337, kanye nesikhathi seminyaka emine kusukela ngo-1449 kuya ku-1453. Labofakazi abathathu, bonke abayizingxenywe eziqondile zomugqa ofanayo wesiprofetho, bamele isikhathi esingokomfanekiso seminyaka emine lapho ukunyakaza kwengelosi yokuqala neyesibili kusukela ngo-1840 kuya ku-1844 kuphindwa emlandweni wokunyakaza kwengelosi yesithathu. Labofakazi abathathu bayisibonakaliso sokuvinjezelwa kweminyaka emine emlandweni wezinkulungwane eziyikhulu namashumi amane nane. Leso sikhathi seminyaka emine sibuye siboniswe futhi ngokuvinjezelwa kweJerusalema ngo-66 nango-70.

Ukuqala kokuvinjezelwa kweminyaka emine nguCestius ngo-66, bese kuthi ukuphela kwakho nguTitus ngo-70, kuveza uphawu lwe-alpha kanye nophawu lwe-omega enkathini yeminyaka emine. Leyo nkathi efanayo iphinde imelwe njengeminyaka emithathu nengxenywe, yona-ke evumelana neminyaka emithathu nengxenywe yesiprofetho lapho iRoma yobupapa yanyathela phansi indlu engcwele.

Kepha igceke elingaphandle kwethempeli, ulishiye ngaphandle, ungalilinganisi; ngokuba linikeziwe kwabezizwe; futhi umuzi ongcwele bayakuwunyathela ngezinyawo izinyanga ezingamashumi amane nambili. Futhi ngiyakupha amandla kofakazi bami ababili, futhi bayakuprofetha izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, bembethe indwangu yamasaka. IsAmbulo 11: 2, 3.

Bayakuwela emaphethelweni enkemba, futhi bayakuyiswa ekuthunjweni phakathi kwazo zonke izizwe; futhi iJerusalema liyakunyathelwa phansi ngabeZizwe, kuze kugcwaliseke izikhathi zabeZizwe. Luka 21:24.

Kubalulekile ukuqaphela ukuthi ngisebenzisa kokubili ukubala “okuhlanganisayo” nokubala “okukhiphayo” esikhathini esimelelwa uphawu lwe-alpha lukaCestius kuze kube uphawu lwe-omega lukaTitus. Lokhu kuveza ukuthi ukusetshenziswa okubili kwesikhathi kumelelwa emlandweni owodwa. Sesivele sasebenzana nalesi simiso seBhayibheli lapho sicabangela (ezihlokwani eziningi ezedlule), isikhathi esiphakathi kokuvakasha kukaJesu eKesariya Filipi (Panium) nohambo Lwakhe oluya eNtabeni yoGuquko. Ababhali ababili beBhayibheli babhala izinsuku eziyisithupha, kanti omunye wabhala eziyisishiyagalombili.

Kwathi emva kwezinsuku eziyisithupha uJesu wathatha uPetru, noJakobe, noJohane umfowabo, wabakhuphulela eNtabeni ephakeme bebodwa. Mathewu 17:1.

Kwathi emva kwezinsuku eziyisithupha uJesu wathatha uPetru, noJakobe, noJohane, wabakhuphulela eNtabeni ende bodwa eceleni; waseguqulwa isimo phambi kwabo. Marku 9:2.

Kwase kwathi emva kwalezo zinkulumbo cishe ngezinsuku eziyisishiyagalombili, wathatha uPetru noJohane noJakobe, wenyukela entabeni ukuyokhuleka. Luka 9:28.

Ukubhujiswa kweJerusalema kunokusebenza “okuqonde kakhulu” ezinsukwini zokugcina, futhi lokho kubhujiswa kungofakazi ababili abamelwa yiBhabhiloni neRoma. Labo fakazi ababili bayavumelana omunye nomunye, kodwa banikeza izimfanelo ezihlukile neziyimpozo zesiprofetho ukuze kuqiniseke iqiniso. Ukuvinjezelwa kweRoma (66 kuya ku-70) kwakuyiminyaka emine, futhi futhi kumelela iminyaka emithathu nengxenywe. Leyo minyaka emithathu nengxenywe ixhumene nokunyathelwa phansi kwendlu engcwele nebutho, okwafezwa kokubili ubuhedeni nobupapa. Ukunyathelwa phansi ngobupapa kwakungokweminyaka emithathu nengxenywe engokomfanekiso, njengoba kufanekiselwa yiminyaka emithathu nengxenywe engokoqobo ekuvinjezelweni kweRoma.

Lokho kuvinjezelwa kweminyaka emine kuphinde kuhlobane nezikhathi zeminyaka emine ezihlotshaniswa nomugqa wesiprofetho okhomba ukuphakanyiswa kwe-Islamu, bese kuthi emva kwalokho kube ukuphakanyiswa kwenhlangano yengelosi yokuqala neyesibili, bese kuba eyesithathu. UCestius kuya kuTitus kuhlangana nesondo leRoma lobupapa kanye nesondo le-Islamu. Isondo leRoma kanye neminyaka emithathu nengxenywe kaCestius noTitus kuhlangana neminyaka emithathu nengxenywe eyisifanekiselo yeRoma lobupapa, ngaleyo ndlela kukhonjiswa izinhloko ezimbili zeRoma yobuqaba neRoma lobupapa. Isondo le-Islamu lixhunyaniswe ngomlando ofanayo njengoba uqondwa njengeminyaka emine, kodwa njengasesondweni leRoma kulowo mlando, i-Islamu ihlotshaniswa namandla esibili angaphansi kwesondo le-Islamu—lokho kungu-Adventism. Isikhathi seminyaka emithathu nengxenywe simelela iRoma kuzo zombili izigaba zayo, kanti isikhathi seminyaka emine simelela i-Islamu kanye ne-Adventism. IRoma yobuqaba neRoma lobupapa azinakuhlukaniswa ngokwesiprofetho, futhi kanjalo ne-Islamu ne-Adventism azinakuhlukaniswa.

Lokhu kufuna ngokwesiprofetho ukuthi, lapho sicabangela ukuvinjezelwa kweBabiloni, iziqondisiso ezimbili zesikhathi zibonakale emfanekisweni wokuvinjezelwa kwezinyanga eziyishumi nesishiyagalombili. Izethulo ezimbili zesikhathi ekuvinjezelweni okwalethwa yiRoma, ngokwesiprofetho zifuna izethulo ezimbili zesikhathi ekuvinjezelweni okwalethwa nguNebukadinesari. Ukuvinjezelwa kukaNebukadinesari kwezinyanga eziyishumi

nesishiyagalombili nakho kungaqondwa njengophawu lonyaka owodwa nengxenye. Izinyanga eziyishumi nesishiyagalombili zingunyaka owodwa nengxenye, kanti uhhafu ungavezwa njengeminyaka eyi-1.5. Ukuvinjezelwa kukaNebukadinesari kwakuyizinyanga eziyishumi nesishiyagalombili futhi kwakuyiminyaka eyi-1.5.

Izinyanga eziyishumi nesishiyagalombili zikhomba amandla ayeyokunyathela phansi iJerusalema, kanti iminyaka eyi-1.5 ikhomba ubuSulumane. Isondo lesiprofetho lokubala elikhomba izinyanga eziyishumi nesishiyagalombili likhomba iBabiloni, kanti esinye isondo lesiprofetho lokubala likhomba ubuSulumane. Asikakabeki okwamanje incazelo yokuthi sifinyelela kanjani ekusetshenzisweni kweminyaka eyi-1.5 maqondana nobuSulumane, kodwa kufanele kuphawulwe ukuthi lezi zibalo ezimbili zesikhathi ekubhujisweni okwalethwa yiRoma zixhumene nesondo lesiprofetho laseRoma, (lobu bobuhedeni nobobupapa), kanti okunye ukubalwa kuxhumene nesondo lesiprofetho sobuSulumane. Lezi zimpawu zitholakala kukho kokubili ukubhujiswa kwe-alpha ne-omega kweJerusalema.

Ukuvinjezelwa kweJerusalema kweminyaka emine nguCestius noTitus kumela ukuphela komugqa wesiprofetho owaqala ngenkathi yeminyaka engamashumi amathathu nesishiyagalombili eyaphela ngokuvinjezelwa kweminyaka emine okwakufanekisela ukuphakanyiswa kwe-Islamu, kanti inkathi yokugcina yeminyaka emine kulowo kanye lowo mugqa imela ukuphakanyiswa kwesibhengezo sabayizinkulungwane eziyikhulu namashumi amane nane.

Sizoqhubeka ngalezi zinto esihlokwani esilandelayo.