

Umlando Ofihlekile Wevesi Lamashumi Amane - Inombolo Yamashumi Amabili Nesikhombisa

UHezekeli Inombolo Yesishiyagalombili

Jeff Pippenger

2026-08-17

Kukhona izinkomba eziyishumi nantathu eziphathelele nezinsuku encwadini kaHezekeli; eziyisithupha zibhekiswe eJerusalema, eziyisithupha zibhekiswe eGibhithe, kanti esisodwa sibhekiswe eTire. Zonke lezi zinkomba zibekwe ngaphakathi komongo wokuvukela, okufanekiselwa yinombolo ethi “ishumi nantathu.” Ngonyaka olandela ukushona komkaHezekeli ngenxa yesifo sohlangothi, okwaphawula ukuqala kokuvinjezelwa kwesithathu, uHezekeli wayalwa ukuba akhulume amelane neGibhithe, ememezela ukuthi liyakuba yincithakalo iminyaka engamashumi amane.

Ngiyakwenza izwe laseGibhithe libe yincithakalo phakathi kwamazwe ayincithakalo, nemizi yalo phakathi kwemizi eyincithakeleyo iyakuba yincithakalo iminyaka engamashumi amane; futhi ngiyakusakaza abaseGibhithe phakathi kwezizwe, ngibahlakazele emazweni. Nokho usho kanje uJehova uNkulunkulu ukuthi: Ekupheleni kweminyaka engamashumi amane ngiyakuqoqela ndawonye abaseGibhithe ezizweni lapho babehlakazelwe khona; ngibuyise ukuthunjwa kweGibhithe, ngibabuyisele ezweni lasePathrosi, ezweni lokuhlala kwabo; khona bayakuba ngumbuso ophansi. Hezekeli 29:12–14.

Ukuvinjezelwa kwaqala ngo-588 BC, kwathi ngonyaka olandelayo ngo-587 BC uHezekeli wayalwa ukuba akhulume. Evesini “leshumi nesikhombisa”, u-571 BC ukhomba ukuthi iGibhithe liyakunikelwa eBhabhiloni ngenxa yezinkonzo ezenziwe. Ababala izikhathi zeBhayibheli basikisela u-567 BC kuya ku-527 BC njengenkathi yeminyaka engamashumi amane ekhonjiswe emavesini, futhi kusukela emlayezweni wokuqala wokwahlulelwa owamenyezelwa ngo-587 BC kuze kube isimemezelo sevesi leshumi nesikhombisa ngo-571 BC sokuthi iNkosi yayinikele iGibhithe esandleni sikaNebukadinesari, sithola inkathi “yeminyaka eyishumi nesikhombisa”.

Ibutho likaNebukadinesari lalwa umkhankaso omude nowunzima wokulwa neTire (ukuvinjezelwa kwahlala cishe iminyaka eyi-13, okungaba ngu-586–573 BC). Amasosha asebenza kanzima kakhulu (yonke ikhanda lenziwa impandla, futhi wonke ihlombe lakhuhlwa laba yize ngenxa yokuthwala imithwalo), nokho awatholanga mvuzo obalulekile noma impango evela eTire uqobo. Ngenxa yalo msebenzi ongazange ulethe nzuzo, uNkulunkulu wanquma ukunika uNebukadinesari iGibhithe njengesinxephezelo (“umvuzo”) ngomsebenzi ibutho lakhe elawenza ngokumelene neTire.

Nihlale kulowo muzi, nidla niphuza lokho abanipha khona; ngokuba isisebenzi sifanele umvuzo waso. Ningasuki endlini niye kwenye indlu. Luka 10:7.

Ngakho-ke uNebukadinesari waqala ngokuthumba iTire, futhi emva kokuvinjezelwa kweminyaka eyishumi nantathu wanikezwa iGibhithe. Ngaphambi kokuba athumbe iTire, wathumba

iJerusalema ngo-586 BC, wabe esefeza ukuvinjezelwa kweminyaka eyishumi nantathu ngokumelene neTire, kwase kulandela iGibhithe. IJerusalema lathunjwa ngo-586 BC, futhi ukuvinjezelwa kweTire kwaqala ngo-586 BC kwaqhubeka kwaze kwaba ngu-573 BC. Inani eliyishumi nantathu lihlotshaniswa ne-United States.

UDade White usazisa ukuthi iJerusalema encwadini kaHezekeli imele ibandla lamaSeventh-day Adventist laseLawodikeya, futhi uNebukadinesari, inkosi yasenyakatho, umele amandla obupapa ezinsukwini zokugcina. Emfanekisweni womlando wesahluko samashumi amabili nesishiyagalolunye, abaphangi babantu bakho bezinsuku zokugcina, abamele iRoma yobupapa, banqoba izikhungo ezintathu kuleso sahluko. Kuqala uthatha iJerusalema, bese kuba iThire, ekugcineni iGibhithe.

Ukwahlulela kuqala endlini kaNkulunkulu, futhi uphondo lobuProthestani e-United States luyahlulwa kuqala ngaphambi komthetho weSonto. Uphondo lobuProthestani obuhlubukayo e-United States lubandakanya ibandla lamaSeventh-day Adventist laseLawodikeya elimelela abantu besivumelwano “sangaphambili” abadlulwa njengalokhu u-Israyeli wasendulo wadlulwa ngonyaka ka-34 kanye namaProthestani ngo-1844. Ukudlulwa kwalabo bantu bakaNkulunkulu besivumelwano sangaphambili ngo-34 nango-1844 kokubili kumelwe emlandweni wesiprofetho sesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu sikaDaniyeli 8:14. Ukwahlulela kuqala endlini kaNkulunkulu, futhi uphondo lobuProthestani lwahlulelwa ngaphambi kophondo lobuRiphabhulikhi.

Ngokuba isikhathi sesifikile sokuba ukwahlulela kuqale endlini kaNkulunkulu; futhi uma kuqala kithi, kuyakuba yini ukuphela kwalabo abangayilaleli ivangeli likaNkulunkulu na? 1 Petru 4:17.

Ukukhulunywa kokuqala kwesahlulelo saseGibhithe kutholakala evesini lokuqala lesahluko samashumi amabili nesishiyagalolunye, kanti usuku lokugcina olukhulunywa ngalo maqondana neGibhithe nguHezekeli lutholakala evesini “leshumi nesikhombisa” saleso sahluko esifanayo. Lesi sahluko sikhomba iRoma yanamuhla kuqala inqoba uphondo lobuProthestani, bese ilandela iThire, emele uphondo lobuRiphabhulikhi olunqotshwa ngesikhathi somthetho weSonto osuseduze ukufika. Lapho iThire (i-United States) inqotshwa uNebukhadinezari ngesikhathi somthetho weSonto, iGibhithe nalo linikelwa ezandleni zakhe. Kuleso sikhathi inxeba elibulalayo lobupapa liyaphola. Akugcini nje ngokuthi inxeba elibulalayo lobupapa liphole ngaleso sikhathi, kodwa uHezekeli uyasazisa ukuthi lokhu kwenzeka ngesikhathi semvula yokugcina.

Ngalolo suku ngiyakuhlumisa uphondo lwendlu ka-Israyeli, ngikunike ukuvulwa komlomo phakathi kwabo; bazi ukuthi nginguJehova. Hezekeli 29:21.

uJakobe no-Israyeli

U-Isaya uveza ukuthi u-Israyeli uyahluma, aqhakaze, agcwalise umhlaba wonke ngesithelo. Yimvula eletha lezi zigaba ezintathu zokuhluma, zokuqhakaza nezokuthela izithelo, futhi ngokuka-Isaya, imvula yokugcina ifika lapho “umoya onamandla” usumisiwe. Uyaqhubeka aveze ukuthi phakathi nenkathi yokuhluma, yokuqhakaza neyokuthela izithelo izono zikaJakobe

ziyakhlanjululwa, futhi igama lesiHebheru elihunyushwe ngokuthi “ukhlanjululwa” lisho ukubuyisana.

Ngesilinganiso, lapho ihluma iphume, uyakuphikisana nayo; ubamba umoya wakhe onolaka ngosuku lomoya wasempumalanga. Ngelokho-ke ububi bukaJakobe buyakhlanjululwa; futhi lokhu kuyoba yiso sonke isithelo sokususwa kwesono sakhe; lapho enza wonke amatshe e-altare abe njengamatshe etshokhi aphihlizwe aba yizicucu, izixuku zezihlahla nezithombe ngeke kusame. U-Isaya 27:8, 9.

Lapho imimoya emine (umoya wakhe onamandla) wengxabano ivinjelwa, kuqala ukubekwa uphawu kwabantu abayizinkulungwane eziyikhulu namashumi amane nane, futhi ekugcineni abahlakaniphileyo nababi phakathi kwe-Adventism bayahlukaniswa, futhi konke lokhu kufezwa “ngosuku lomoya wasempumalanga.” Isikhathi sokubekwa uphawu saqala ngokufafazwa ngo-9/11 futhi siphela ngokuthululwa okuphelele emthethweni weSonto lapho umhlaba usugcwaliswa ngezithelo. Isikhathi sokubekwa uphawu siwukhlanzwa nokuhluzwa okuqhubekayo ngokuvumelana noMalaki 3. Kodwa esikhathini seminyaka eyishumi nesikhombisa esimelelwa izinsuku zokuqala nezokuphela zikaHezekeli 29, ukunqotshwa kombuso wesithupha wesiprofetho seBhayibheli njengoba umelelwa yiJerusalema, uphawu lophondo lobuProthetani—ibandla, kanye neTire, uphawu lophondo noma ubuRephabulikhi—umbuso. Ngokushesha ngemva kokuphela kokuvinjelwa kweTire kweminyaka eyishumi nantathu, ukunqotshwa kombuso wesikhombisa wamakhosi ayishumi omelelwa yiGibhithe kuyenzeka. Ukunqotshwa okuthathu kweJerusalema, iTire, neGibhithe kwenzeka lapho “uphondo lwendlu ka-Israyeli” luhluma, futhi lunikezwa ukuvulwa komlomo.

Kokubili umpristi uHezekeli kanye nokuphela kokungakhulumi kompristi uZakariya kufinyelela emthethweni weSonto, lapho kokubili i-United States nembongolo kaBhalami kukhuluma khona. INkosi inika indlu ka-Israyeli “ukuvulwa komlomo” emthethweni weSonto. Izono zikaJakobe seziye zahlanzwa ngaleso sikhathi, futhi igama lakhe liguqulwa libe yindlu ka-Israyeli. Umlayezo abawumemezelayo umelelwa ngufakazi wesithathu wokungakhulumi ngokwesiprofetho omelwe nguDaniyeli, oseyiphiwa ngaleso sikhathi umlayezo kaDaniyeli isahluko seshumi nanye, futhi lowo futhi ungumbono kaHabakuki ose “ukhuluma ungangiqambi amanga.” UHezekeli, uZakariya noDaniyeli bavumelana nokumenyezelwa kokukhala okukhulu kwengelosi yesithathu, njengoba kwenza noJeremiya esahlukweni seshumi nanhlanu lapho ethenjiswa khona ukuba abe ngumhlomo kaNkulunkulu uma ebeyobuya ekudumazekeni kokuqala.

Kungani ubuhlungu bami buhlala njalo, nenxeba lami lingelapheki, elinqaba ukuphulukiswa? Uyoba kimi ngokuphelele njengomqambimanga, nanjengamanzi aphoxayo na? Ngakho usho kanje uJehova: Uma ubuya, ngiyakukubuyisa futhi, ume phambi kwami; futhi uma ukhipha okuyigugu kokuyize, uyakuba njengomhlomo wami; mababuyele kuwe bona, kodwa wena ungabuyeli kubo. Jeremiya 15:18, 19.

UJesu ufanekisa ukuphela ngesiqalo, futhi ngo-9/11 ukufafazwa kwaveza amahlumela, nesihlahla sikaJakobe saqala ukukhula; futhi ekugcineni, lapho ububi bukaJakobe sebususwe, indlu ka-Israyeli iyakukhuluma. Ukhuluma okwenzeka ngo-9/11, okwafezwa yimvula, kufanekisela ukhuluma ekupheleni kwesikhathi sokubekwa uphawu, lapho “uphondo” lwendlu ka-Israyeli

luhluma khona, khona lapho izimpondo zobuProthestani obuhlubukayo nezobuRiphabhulikhi zinqotshwa nguNebukadinesari.

Ngaleso sikhathi umehluko phakathi kophondo lwamanga lobuProthestani uqathaniswa nophondo lweqiniso lobuProthestani, njengoba lufanekiswa yinduku ka-Aroni eyahluma, ihlukaniswe kwezinye izinduku zezizwe zakwa-Israyeli. Izinsuku ezimbili esahlukweni samashumi amabili nesishiyagalolunye sikaHezekeli zikhomba umlando wokuphakanyiswa kwesibonakaliso sabayizinkulungwane eziyikhulu namashumi amane nane emthethweni weSonto osuzayo maduzane.

Inqubo yokuhluma, yokuqhakaza, nokugcwalisa umhlaba ngezithelo yaqala ngesikhathi sokufafazwa kwemvula yokugcina ngo-9/11, njengoba nje inkathi yePentekoste yaqala lapho uKristu ephefumulela abafundi Bakhe amaconsi ambalwa, okwaholela ePentekosteni lapho ukuthululwa okuphelele kwenzeka khona. Ukuhluma kuka-9/11 ekuqaleni kokuhlanzwa kukaJakobe (umkhohlisi othatha indawo yomunye), okuyisikhathi sokubekwa uphawu, kwakufanekisela ukuhluma kwendlu yakwa-Israyeli (umnqobi) ngesikhathi somthetho weSonto. Ukuhluma ekugcineni kuphawula umehluko phakathi kwabantu besivumelwano sokuqala nabayizinkulungwane eziyikhulu namashumi amane nane, njengoba nje ukuthululwa komlilo eNtabeni iKarmeli kwenza umehluko phakathi komprofethi u-Eliya nabaprofethi bakaBhali. Lo mehluko umelelwa yisigaba esithile esingokwesiprofetho esinamahloni ngenxa yomlayezo womgunyathi wokuthula nokulondeka, kanti esinye isigaba singokwesiprofetho sinentokozo, futhi asisoze saba namahloni.

Izinsuku Eziyisithupha zaseGibhithe

UHezekeli ukhomba ezinye izinsuku ezine ezihlobene neGibhithe, futhi ezimbili zalezo zinsuku ziphawula unyaka weshumi nanye, kanti ezinye ezimbili ziphawula unyaka weshumi nambili wokuthunjwa.

Ukuvinjezelwa Konyaka Weshumi Nanye

Kwase kuthi ngonyaka weshumi nanye, ngenyanga yokuqala, ngosuku lwesikhombisa lwenyanga, izwi leNkosi lafika kimi, lathi: Ndodana yomuntu, ngiphule ingalo kaFaro inkosi yaseGibhithe; bheka, ayiyikuboshwa ukuba iphole, kufakwe ibhandeshi lokuyibopha, ukuze yenziwe iqine ukubamba inkemba. Hezekeli 30:20, 21.

Kwase kwathi ngomnyaka weshumi nanye, ngenyanga yesithathu, ngosuku lokuqala lwenyanga, izwi leNkosi lafika kimi, lathi: Ndodana yomuntu, khuluma kuFaro inkosi yaseGibhithe, nakwisixuku sakhe, uthi: Ufanani ngobukhulu bakho na? Hezekeli 31:1, 2.

Ngonyaka weshumi nanye wokuthunjwa, eGibhithe nezingalo zikaFaro ziphukile, kanti izingalo zaseBhabhiloni ziqinisiwe esahlukweni samashumi amathathu. Ngonyaka weshumi nanye esahlukweni samashumi amathathu nanye, kuvezwa ukuwa kweGibhithe nomthelela wako emhlabeni.

Unyaka Weshumi Nambili Nokuwiswa KweJerusalema

Lezi zinsuku ezimbili zonyaka weshumi nambili zitholakala kuHezekeli amashumi amathathu nambili.

Kwase kwathi ngomnyaka weshumi nambili, ngenyanga yeshumi nambili, ngosuku lokuqala lwenyanga, izwi likaJehova lafika kimi, lathi: Ndodana yomuntu, phakamisa isililo ngoFaro inkosi yaseGibhithe, uthi kuye: Wawunjengebhongo elincane phakathi kwezizwe, futhi wawunjengomkhomo olwandle; waphuma ngemifula yakho, waphazamisa amanzi ngezinyawo zakho, wangcolisa imifula yawo. Isho kanje iNkosi uJehova: Ngakho-ke ngiyakwendlalela inetha lami phezu kwakho, kanye nebandla lezizwe eziningi; ziyakukukhuphula ngenetha lami. Hezekeli 32:1–3.

Kwathi futhi ngonyaka weshumi nambili, ngosuku lweshumi nanhlanu lwenyanga, izwi leNkosi lafika kimi, lathi: Ndodana yomuntu, klamelela isixuku saseGibhithe, usiphonsele phansi, yebo sona kanye namadodakazi ezizwe ezidumileyo, eziyise ezingxenyeni ezingezansi zomhlaba, kanye nabaya emgodini. Hezekeli 32:17, 18.

UFaro Nesixuku Sakhe

Esimemezelweni sesahluko samashumi amathathu nanye esimelene neGibhithe, amavesi okugcina athi:

Ngazamazamisa izizwe ngomsindo wokuwa kwakhe, lapho ngimphonsa phansi esihogweni kanye nalabo abehlayo baye emgodini; futhi yonke imithi yase-Edene, ekhethiweyo nengcono kunayo yonke yaseLebanoni, konke okunatha amanzi, kuyakududuzwa ezingxenyeni ezingezansi zomhlaba. Nazo zehla kanye naye zaya esihogweni, zaya kulabo ababulewe ngenkemba; futhi labo ababeyingalo yakhe, ababehlala ngaphansi komthunzi wakhe phakathi kwezizwe. Ufani nani kanjalo ngenkazimulo nangobukhulu phakathi kwemithi yase-Edene na? Nokho uyakwehliselwa phansi kanye nemithi yase-Edene ezingxenyeni ezingezansi zomhlaba; uyakulala phakathi kwabangasokile kanye nalabo ababulewe ngenkemba. Lo nguFaro nabo bonke ubuningi bakhe, usho iNkosi uJehova. Hezekeli 31:16–18.

Esimemezelweni sesahluko samashumi amathathu nambili ngaseGibhithe, amavesi okugcina aphinda futhi andise lokho okusesahlukweni samashumi amathathu nanye, futhi aqukethe isitatimende sokuphetha esihambisanayo.

Ngokuba ngibeke ukwethusa kwami ezweni labaphilayo; yena uyolaliswa phakathi kwabangasokile kanye nalabo ababulewe ngenkemba, yebo uFaro nalo lonke ibandla lakhe, kusho iNkosi uJehova. Hezekeli 32:32.

Iminyaka Eyishumi Nesikhombisa Yesahluko Samashumi Amabili Nesishiyagalolunye

Izinsuku ezitholakala kuleso sikhathi seminyaka eyishumi nesikhombisa esivezwe esahlukweni samashumi amabili nesishiyagalolunye zikhomba uNebukadinesari enqoba iGibhithe, kanye nesikhathi seminyaka engamashumi amane sokuchitheka kweGibhithe. Inani elingamashumi amane limelela ihlane, lifanekisa iminyaka eyinkulungwane lapho umhlaba uchithekile.

Ngabuka umhlaba, bheka, wawungenasimo, ungenalutho; ngababuka namazulu, futhi ayengenakho ukukhanya. Ngabuka izintaba, bheka, zazamazama, nawo wonke amagquma anyakaza kalula. Ngabuka, bheka, kwakungekho muntu, nazo zonke izinyoni zamazulu zase zibalekile. Ngabuka, bheka, indawo ethelayo yayiyihlane, nayo yonke imizi yayo yayidilikile phambi kukaJehova, nangenxa yentukuthelo yakhe evuthayo. Ngokuba kanje usho uJehova ukuthi: Izwe lonke liyakuba yincithakalo; nokho angiyikwenza ukuphela okuphelele. Jeremiya 4:23–27.

Ekupheleni kweminyaka engamashumi amane yokuchithakala kweGibhithe kuHezekeli isahluko samashumi amabili nesishiyagalolunye, kuvezwa ukuvuka kokugcina kwababi kanye nokubhujiswa kwabo kokugcina.

Ukwesaba, nomgodi, nesicupho, kuphezu kwakho, wena ohlala emhlabeni. Kuyakuthi-ke, lowo obalekela umsindo wokwesaba awele emgodini; nalowo okhuphuka ephuma phakathi komgodi abanjwe esicuphweni; ngokuba amafasitela avela phezulu avulekile, nezisekelo zomhlaba ziyazamazama. Umhlaba uphukile nya, umhlaba uncibilikile ngokuphelele, umhlaba uzanyazanyiswa kakhulu. Umhlaba uyantengantenga njengodakiwe, uyakususwa njengendlu eyakhiwe okwesikhashana; nesiphambeko sawo siyakuba nzima phezulu kwawo; uyakuwa, angabe esavuka futhi. Kuyakuthi ngalolo suku, uJehova ajezise ibutho labaphakemeyo abasezindaweni eziphakemeyo, namakhosi omhlaba asemhlabeni. Bayakubuthwa ndawonye, njengokuba iziboshwa zibuthwa emgodini, bavaelwe etilongweni, kuthi emva kwezinsuku eziningi bavakashelwe. U-Isaya 24:17–22.

Umyalezo kaHezekeli ohlanganiswa yizinsuku eziyisithupha ezihlobene neGibhithe ukhomba ukubhujiswa kokugcina kwamandla kadrako wasemhlabeni, okuqala ngomthetho weSonto osuzofika masinyane, kuqhubekela phambili kuze kufike ekubhujisweni kokugcina kwamaGibhithe amabi ekupheleni kwenkulungwane yeminyaka.

Ebufakazini besiprofetho isilo nomprofethi wamanga bafinyelela ekupheleni kwabo echibini lomlilo, elimelela ukuBuya Kwesibili kukaKristu, kodwa ukubhujiswa kwamandla kadrako echibini lomlilo kusekupheleni kwenkulungwane yeminyaka.

Futhi isilo sabanjwa, kanye naso umprofethi wamanga owenza izimangaliso phambi kwaso, ngazo akhohlisa labo ababesamukele uphawu lwesilo, nalabo ababekhulekela umfanekiso waso. Laba bobabili baphonswa bephila echibini lomlilo ovutha ngesibabule. Abaseleyo babulawa ngenkemba yalowo owayehlezi phezulu kwehhashi, leyo nkemba ephuma emlonyeni wakhe; futhi zonke izinyoni zasutha ngenyama yabo. IsAmbulo 19:20, 21.

Isilo nesiprofethi samanga siphetha ngokwesiprofetho ekubuyeni kwesibili kukaKristu, kodwa udrako uhlangabezana nesiphetho sakhe eminyakeni eyinkulungwane kamuva ekubuyeni kwesithathu kukaKristu.

Ngase ngibona ingelosi yehla ivela ezulwini, inesihluthulelo somgodi ongenasiphelo neketanga elikhulu esandleni sayo. Yase ibamba udrako, leyo nyoka endala, onguDeveli noSathane, yambopha iminyaka eyinkulungwane, Yase iyamphonsa emgodini ongenasiphelo, yamvalela, yabeka uphawu phezulu kwakhe, ukuze angabe esedukisa izizwe, ize igcwaliseke

leyo minyaka eyinkulungwane; futhi emva kwalokho kumelwe akhululwe isikhashana esincane. IsAmbulo 20:1–3.

Unyaka Weshumi Nanye Noweshumi Nambili

Isikhathi seminyaka “eyishumi nesikhombisa” esibekwe phambili ezinsukwini ezimbili zikaHezekeli isahluko samashumi amabili nesishiyagalolunye saqala ngonyaka weshumi wokuthunjwa saphela ngonyaka wamashumi amabili nesikhombisa. Imiyalezo yesahluko samashumi amathathu nesamashumi amathathu nanye yabekwa phambili ngonyaka weshumi nanye, kanti izinsuku ezimbili ezibekwe phambili esahlukweni samashumi amathathu nambili zanikezwa ngonyaka weshumi nambili wokuthunjwa. Isikhathi seminyaka eyishumi nesikhombisa esaqala ngonyaka weshumi, cishe ekuqaleni kokuvinjizelwa kweJerusalema, salandelwa yimiyalezo emibili yaseGibhithe yonyaka weshumi nanye ebekwe phambili ezahlukweni zamashumi amathathu namashumi amathathu nanye. Ngokuhlangene, leyo miyalezo emibili yonyaka weshumi nanye imele umlayezo ongaphambi nje komthetho weSonto. Eminye imiyalezo emibili yaseGibhithe yonyaka weshumi nambili yenzeka ngesikhathi sokubhujiswa kweJerusalema ngo-586/585 BC noma ngokushesha ngemva kwalokho.

Umlayezo wokufika kukaKristu umenyezelwa njengengxenye yomlayezo Wokukhala Kwaphakathi Kwamabili oguqukela emlayezweni wokukhala okukhulu emthethweni weSonto. Imiyalezo emibili yaseGibhithe imenyezelwa ngaphambi komthetho weSonto, futhi imiyalezo emibili yaseGibhithe imenyezelwa ngesikhathi somthetho weSonto noma masinyane ngemva kwawo. Ukuphindwa kabili kwemiyalezo enikezwa ngonyaka ofanayo, phakathi nokuvinjizelwa okuphetha ngokubhujiswa kweJerusalema, kanye neminye imiyalezo emibili emthethweni weSonto, kufanekisa umlayezo wengelosi yesibili, lapho kuhlala kukhona ukuphindwa kabili.

Umlayezo wesibili ulandelwa ngaso sonke isikhathi umlayezo wesithathu.

“Ngepeni nangezwi simelwe ukumemezela lesi saziso, sibonise ukuhleleka kwazo, kanye nokusebenza kweziprofetho ezisiletha emyalezweni wengelosi yesithathu. Akunakuba khona eyesithathu ngaphandle kweyokuqala neyesibili. Le miyalezo kufanele siyinine izwe ngezincwadi ezishicilelwe, nangezinkulumo, sibonisa emlandweni wesiprofetho izinto ebezikhona nezinto ezizakuba khona.” Selected Messages, book 2, 104, 105.

Esigijimini sesithathu umnyango womusa wokuqulwa uyavalwa. Isikhathi somusa sokuqulwa siyavalwa e-United States ngomthetho weSonto, futhi isikhathi somusa sokuqulwa siyavalwa emhlabeni wonke lapho uMikayeli esukuma. Yomibili le minyango evaliwe imelela isigijimi sesithathu, esihlala siholwa yisigijimi sesibili esihlala siyisigijimi esinezinhlangothi ezimbili.

Ukunikwa amandla kwengelosi yesibili kufezwa lapho ihlanganiswa nesigijimi Sokukhala Kwaphakathi Kwamabili. Lezi zigijimi ezimbili ezamenyezelwa phezu kwesintu, njengoba zimelelwe yizimemezelo zikaHezekeli phezu kweGibhithe ezahlukweni ezingamashumi amathathu nezingamashumi amathathu nanye, zikhomba isikhathi lapho isigijimi Sokukhala Kwaphakathi Kwamabili sihlalana nengelosi yesibili; kanti izigijimi ezimbili zesahluko samashumi amathathu nambili zikhomba ukunikezwa amandla kwengelosi yesithathu ekukhaleni okukhulu.

Amasondo kaHezekeli okuxhumana okuyinkimbinkimbi kwezehlakalo zabantu akhomba isixwayiso sokugcina sesintu, okuyisixwayiso sengwezi yesithathu, futhi ingelosi yesithathu yakhiwe izixwayiso zengelosi yokuqala neyesibili. Ukukhala kwaphakathi kwamabili ngaphambi komthetho weSonto nokukhala okukhulu ngemva komthetho weSonto kufanekiswa yizinsuku ezine zikaHezekeli eziwela phakathi kweminyaka “eyishumi nesikhombisa” yezinsuku ze-alpha ne-omega zesahluko samashumi amabili nesishiyagalolunye, ezihambisana nomlando ofihlekile kaDaniyeli isahluko seshumi nanye ivesi lamashumi amane, njengoba kufanekiswa emavesini eshumi nanye kuya kweleshumi nesithupha esahluko esifanayo.

Esahlukweni seshumi sikaDaniyeli, uDaniyeli, njengakuHezekeli, wenziwa waba yisimungulu. Ukuthula kukaDaniyeli kwaletwa phakathi kokuthintwa okuthathu; ukuthintwa kokuqala nokwesithathu kwavela engelosini uGabriyeli, kanti ukuthintwa okuphakathi kwakungukuthintwa kukaKristu. UDaniyeli, njengakuPetru phakathi kweKesariya Filipi nesiphambano, usesemaphakathi. Phakathi nendawo uPetru wabona uKristu okhazinyulisiwe, njengoba noDaniyeli enza esahlukweni seshumi. Ophakathi kwezingelosi ezintathu ungumlayezo wesibili, oyinhlanganisela yemilayezo emibili.

Usuku lwesi-5 lwenyanga yesi-4 no-1844

KuHezekeli isahluko sokuqala, amavesi okuqala nawesibili, uHezekeli usesukwini lwesihlanu lwenyanga yesine, oluhambisana nendawo emaphakathi yomnyakazo wenyanga yesikhombisa ngo-1844. UHezekeli usemkhatsini phakathi kuka-Ephreli 19 no-Okthoba 22, 1844, njengoba kwakunjalo nangoSamuel Snow, isithunywa soKukhala Kwaphakathi Kobusuku ngo-1844, ngesikhathi ethula umbono wakhe wokuqala ocacileyo walowo myalezo eBoston, ezinsukwini ezingama-93 emva kuka-Ephreli 19 nangaphambi kwezinsuku ezingama-93 zokuba umnyango uvalwe ngo-Okthoba 22, 1844. USamuel Snow wayeseBoston ngoJulayi 21, 1844, ephakathi nendawo emnyakazweni wenyanga yesikhombisa, engazi ukuthi ngokwesiprofetho wayemi noPetru eNtabeni yokuGuqulwa isimo, noHezekeli onyakeni wamashumi amathathu womjikelezo weshumi nesikhombisa weJubili, kanye nokuthintwa kwesibili kukaDaniyeli ngesikhathi sombono wesibuko esahlukweni seshumi. U-2026 umelela unyaka wamashumi amane nesikhombisa womjikelezo wamashumi ayisikhombisa weJubili ophetha ngo-2028.

ITire

Ngaphambi kokuba sibuyele ekubekweni kwezinsuku kwezinkomba eziyisithupha zikaHezekeli ngeJerusalema, kufanele siqale sikhombe usuku olulodwa olwamamezelwa ngokumelene neTire.

Kwathi ngomnyaka weshumi nanye, ngosuku lokuqala lwenyanga, izwi leNkosi lafika kimi, lathi, Ndodana yomuntu, ngenxa yokuthi iTire lishilo ngeJerusalema lathi, Aha, lidiliziwe lona ebeliyizango lezizwe; seliphendukele kimi; mina ngiyakusuthiswa, manje seliyincithakalo; ngalokho usho kanje uJehova uNkulunkulu, uthi: Bheka, ngimelene nawe, wena Tire, ngiyakuvusela izizwe eziningi ukuba zize zimelane nawe, njengolwandle luvusa amagagasi alo. Zona ziyakuchitha izindonga zaseTire, zidilize nemibhoshongo yalo; ngiyakukhuhla nothuli lwalo lusuke kulo, ngilenze libe njengesiqongo sedwala. Liyakuba yindawo yokwelulela amanetha phakathi kolwandle, ngokuba ngikukhulumile, isho iNkosi uJehova;

liyakuba yimpango ezizweni. Namadodakazi alo asemasimini ayakubulawa ngenkemba; azi ukuthi mina nginguJehova. Ngokuba usho kanje iNkosi uJehova, uthi: Bheka, ngiyakwehlisela phezu kweTire uNebukadinezari inkosi yaseBabele, inkosi yamakhosi, evela enyakatho, enamahhashi, nezinqola, nabagibeli bamahhashi, namabandla, nabantu abaningi.

Uyakubulala amadodakazi akho ensimini ngenkemba; ayakukwakhela inqaba yokukuvimbezela, abuthele indunduma yokukuhlasela, aphakamise ihawu kuwe. Ayakumisa imishini yempi imelane nezindonga zakho, abhodloze imibhoshongo yakho ngezimbazo zawo. Ngenxa yobuningi bamahhashi awo, uthuli lwawo luyakukumboza; izindonga zakho ziyakuzamazama ngomsindo wabagibeli bamahhashi, nowamasondo, nowezinqola zempi, lapho engena emasangweni akho, njengokungena kwabantu emzini ogebhulekile. Ngezinselo zamahhashi akhe uyakunyathela zonke izitaladi zakho; uyakubulala abantu bakho ngenkemba, nezinqaba zakho eziqinileyo ziyakuwa phansi. Bayakuphanga ingcebo yakho, benze impango ngempahla yakho yokuthengiselana; baphule izindonga zakho, bachithe izindlu zakho ezinhle; babeke amatshe akho, nezingodo zakho, nothuli lwakho phakathi kwamanzi. Ngiyakuqeda umsindo wezingoma zakho; nomsindo wamahabhu akho awusayikuzwakala. Ngiyakukwenza ube njengesiqongo sedwala; uyakuba yindawo yokwendlalisa amanetha; awusayikwakhiwa futhi, ngokuba mina Jehova ngikukhulumile, usho kanje iNkosi uJehova.

Isho kanje iNkosi uJehova ngeTire, ithi: Iziqhingi aziyikuthuthumela yini ngezwi lokuwa kwakho, lapho abalimala bekhala, lapho kubulawa phakathi kwakho na? Khona-ke zonke izikhulu zolwandle ziyakwehla ezihlalweni zazo zobukhosi, zibeke eceleni izingubo zazo zobukhosi, zikhumule izambatho zazo ezifekethisiweyo; ziyakwembatha ukuthuthumela; ziyakuhlala phansi emhlabathini, zithuthumele umzuzu ngomzuzu, zimangaliswe ngawe. Ziyakukhalela isililo, zithi kuwe: Ubhujiswe kanjani wena, owawuhlalwa ngamadoda ahamba olwandle, wena muzi odumileyo, owawunamandla olwandle, wona kanye nabakhileyo kuwo, ababesabisa bonke abahlala kuwo! Manje iziQhingi ziyakuthuthumela ngosuku lokuwa kwakho; yebo, iziQhingi ezisolwandle ziyakukhathazeka ngokuhamba kwakho. Ngokuba isho kanje iNkosi uJehova, ithi: Lapho ngikwenza umuzi oyincithakalo, njengemizi engahlali muntu kuyo; lapho ngikhuphula utwa phezu kwakho, namanzi amakhulu akusibekela; lapho ngikwehlisela phansi kanye nalabo abehlayo baye emgodini, kubantu basendulo, ngikubeke ezingxenyeni eziphansi zomhlaba, ezindaweni eziyincithakalo zasendulo, kanye nalabo abehlayo baye emgodini, ukuze ungahlalwa muntu; ngibeke inkazimulo ezweni labaphilayo; ngiyakukwenza ube yinto eyesabekayo, ungabe usaba khona; noma ufunwa, awusayikuphinde utholakale naphakade, isho iNkosi uJehova. Hezekeli 26:1–21.

Umlayezo waseThire wamenyezelwa ngonyaka iJerusalema elabhujiswa ngawo, futhi umele ukuketulwa kombuso wesithupha wesiprofetho seBhayibheli emthethweni weSonto osuseduze ukufika. Emthethweni weSonto, i-United States (iThire) iyajabula ngokwesiprofetho ngoba iye yayiketula iJerusalema, uDade White ayichaza njengebandla lama-Adventist losuku lwesikhombisa laseLawodikeya, uHezekeli alibiza ngokuthi “amasango abantu.” IThire iveza ukuthi iJerusalema “yayiyiyo” amasango abantu, kusetshenziswa inkathi eyedlule. “Isango” ngokwesiprofetho liyibandla.

Wasesaba, wathi: Yeka ukwesabeka kwale ndawo! lokhu akusiyo enye into ngaphandle kokuba yindlu kaNkulunkulu, futhi lokhu kuyisango lezulu. UJakobe wavuka ekuseni kakhulu, wathatha itshe ayelibeke ngaphansi kwekhanda lakhe, walimisa laba yinsika, wathela amafutha phezu kwalo. Wayiqamba igama laleyo ndawo ngokuthi iBethele; kepha igama lalowo muzi ekuqaleni lalinguLuze. UGenesise 28:17–19.

Igama elithi “Bethel” lisho indlu kaNkulunkulu, futhi iThire liyajabula ngokuthi liphoke ibandla lama-Adventist oSuku lwesiKhombisa laseLawodisiya ukuba lamukele ukuphoqeletwa kokukhulekelwa kwelanga. Kodwa naphezu kwaleyo ntokozi ephambukile yalabo abaphoqeletwa kokukhulekelwa kwelanga, uNkulunkulu ngoHezekeli uthi: “Ngimelene nawe, O Tyrus, futhi ngiyakwenza izizwe eziningi zikhuphukele kuwe, njengolwandle lukhuphula amagagasi alo. Futhi ziyakuchitha izindonga zaseTyrus, zehlise nemibhoshongo yalo.”

“Izindonga zaseTyrus” zimelela ukuvikelwa kweTyrus. “Udonga” luyisifanekiselo seMiyalo Eyishumi.

“Umprofethi lapha uchaza abantu okuthi, ngesikhathi sokusuka okuvamile eqinisweni nasekulungeni, bafuna ukubuyisela izimiso eziyisisekelo zombuso kaNkulunkulu. Bangabalungisi besibhobo esenziwe emthethweni kaNkulunkulu—udonga alubeke lwazungeza abakhethiweyo bakhe ukuze bavikelwe, futhi ukulalela iziyalezo zalo zobulungisa, zeqiniso, nezokuhlazeka kuyisivikelo sabo saphakade.” Prophets and Kings, 677.

Umthetho kaNkulunkulu uyindonga yokuvikela, kodwa izindonga ngobuningi zimelela izimiso ezimbili ‘ezavikela’ futhi zakhiqiza ukuchuma nempumelelo yeTyrus, uphawu lophondo lweRiphabhulikhi lwe-United States.

“‘Futhi yayinezimpondo ezimbili ezifana nezewundlu.’ Izimpondo ezifana nezewundlu zibonisa ubutsha, ubumsulwa, nobumnene, zifanekisela ngokufaneleyo isimilo se-United States ngesikhathi yethulwa kumprofethi njengaleyo ‘ekhuphukayo’ ngo-1798. Phakathi kwababaleki abangamaKristu abaqala ukubalekela eMelika befuna isiphephelo ekucindezelweni kobukhosi nasekungabekezelelaneni kwabapristi, kwakukhona abaningi abazimisela ukumisa uhulumeni phezu kwesisekelo esibanzi senkululeko yezakhamuzi nenkululeko yenkolo. Imibono yabo yathola indawo eSimemezelweni Sokuzimela, esiveza iqiniso elikhulu lokuthi ‘bonke abantu badalwa belingana’ futhi baphiwe ilungelo elingenakuphucwa ‘lokuphila, lenkululeko, nelokufuna injabulo.’ Futhi uMthethosisekelo uqinisekisa abantu ilungelo lokuzibusa, uhlinzeka ngokuthi abamele abakhethwe ngevoti labantu yibona abayomisa imithetho futhi bayiphathise ukusebenza. Inkululeko yokholo lwenkolo nayo yanikezwa, umuntu ngamunye evunyelwe ukukhonza uNkulunkulu ngokuvumelana nokuyala konembeza wakhe. UbuRiphabhulikhi nobuProthetani baba yizimiso eziyisisekelo zesizwe. Lezi zimiso ziyimfihlo yamandla nokuchuma kwaso. Abacindezelwe nabacwiliswe phansi kulo lonke izwe lobuKristu baphendukela kuleli zwe ngentshisekelo nangethemba. Izigidi ziye zafuna ugu lwalo, futhi i-United States iye yaphakama yaya endaweni phakathi kwezizwe ezinamandla kakhulu emhlabeni. ...”

“Izimpondo ezinjengezewundlu nezwi likadrako lophawu zikhomba ukuphikisana okugqamile phakathi kwezimemezelo nokwenziwa kwesizwe esimelelwa ngaleyo ndlela. ‘Ukukhuluma’

kwesizwe kuyisenzo seziphathimandla zaso zomthetho nezokwahlulela. Ngesenzo esinjalo siyakuphika leyo migomo yenkululeko neyokuthula esiyiveze njengesisekelo senqubomgomo yaso. Isiprofetho sokuthi siyakukhuluma ‘njengodrako’ futhi sisebenzise ‘wonke amandla esilo sokuqala’ sibikezela ngokusobala ukuthuthuka komoya wokungabekezeleli nowokuhlupha owabonakaliswa yizizwe ezazimelelwe udrako nesilo esinjengengwe. Futhi isitatimende sokuthi isilo esinezimpondo ezimbili ‘senza umhlaba nabahlala kuwo bakhuleke esilweni sokuqala’ sibonisa ukuthi igunya lalesi sizwe liyakusetshenziswa ekuphoqeleleni ukugcinwa kokuthile okuyakuba isenzo sokuhlonipha ubupapa.”

“Isenzo esinjalo besiyoba siphambene ngokuqondile nezimiso zalo hulumeni, nomoya wezikhungo zawo ezikhululekile, nezimemezelo eziqondile nezinesithunzi seSimemezelo Sokuzimela, kanye noMthethosisekelo. Abasunguli besizwe bafuna ngobuhlakani ukuvikela ekusetshenzisweni kwamandla ezwe ngasohlangothini lwesonto, kanye nomphumela wako ongenakugwenywa—ukungabekezelelani nokushushisa. UMthethosisekelo uhlinzeka ngokuthi ‘ICongress ayiyikwenza mthetho maqondana nokumiswa kwenkolo, noma ovimbela ukuqhutshekwa ngokukhululekile kwayo,’ nokuthi ‘akukho sivivinyo senkolo esiyoke sidingeke njengemfuneko yanoma yiliphi ihhovisi noma ukwethembwa komphakathi ngaphansi kwe-United States.’ Kungokwephulwa okusobala kuphela kwalezi zivikelo zenkululeko yesizwe lapho noma yikuphi ukugcinwa kwenkolo kungaphoqelelwa yisiphathimandla sombuso. Kodwa ukungavumelani kwesenzo esinjalo akukhulu ngaphezu kwalokho okumelelwe uphawu. Yileso silo esinezimpondo ezinjengezewundlu—ngokuziveza simsulwa, simnene, futhi singalimazi—esikhuluma njengodrako.” The Great Controversy, 441, 442.

Isisekelo se-United States simelelwa yi-Declaration of Independence kanye noMthethosisekelo, okumelana neProthestani kanye neRiphabhulikhi ngokulandelana. “Izindonga” zokuvikelwa nokuchuma ziyiyo iRiphabhulikhi neProthestani, futhi ngomthetho weSonto izimiso zombili ze-Declaration of Independence noMthethosisekelo ziyachithwa, ngoba uNebukhadinezari “uyakumisa imishini yempi imelane nezindonga zakho, futhi ngezimbazo zakhe uyakwehlisa imibhoshongo yakho.”

Emthethweni yangeSonto yonke “imibhoshongo” iyadilizwa, futhi umbhoshongo uwuphawu lwebandla elinesisekelo sefilosofi elimelelwa ngumzamo womuntu wokuzisindisa yena ngokwakhe. Ekhuluma ngoNimrode, lowo mvukeli omkhulu nombhoshongo wakhe, sitshelwa ku-Prophets and Kings, “Lapho umbhoshongo usuphothulwe ngokwengxenye, ingxenye yawo yayisetshenziswa njengendawo yokuhlala yabakhi; amanye amagumbi, ahlotshiswe ngokunethezeka nangobukhazikhazi, ayebekelwe izithombe zabo. Abantu bajabula ngempumelelo yabo, badumisa onkulunkulu besiliva negolide, bazimisa bemelana noMbusi wezulu nomhlaba.” Emthethweni yangeSonto iTire liyajabula ngokuthi iJerusalema lichithiwe, kodwa ukuhlubuka kwesizwe kulandelwa ukubhujiswa kwesizwe, futhi inkosi yasenyakatho iyakube isidiliza izindonga nemibhoshongo yase-United States.

Esihlokweni esilandelayo sizoqala ukucubungula izinsuku eziyisithupha zaseJerusalema kuHezekeli.