

Incwadi kaDaniyeli – Inombolo Yamashumi Amathandathu Anesibhozo

Ukuveza Umyalezo Wobuprofeti kaHezekile Isahluko Sesibhozo: UMthetho weCawa neMihla yokuGqibela

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Isahluko sesibhozo sikaHezekile sesinye sezona zahluko zesiprofeto zilula kakhulu eziBhalweni. Esi sahluko sinesiqalo esicacileyo nesahlukileyo.

Kwathi ngomnyaka wesithandathu, ngenyanga yesithandathu, ngomhla wesihlanu wenyanga, ndakuhleli endlwini yam, namadoda amakhulu akwaYuda ehleli phambi kwam, sandifikela khona isandla seNkosi uYehova. Hezekile 8:1.

Umbono unokuphela okucacileyo kwisahluko seshumi elinanye.

Emva koko umoya wandiphakamisa, wandizisa embonweni ngoMoya kaThixo eKhalediya, kwabo basekuthinjweni. Waza ke umbono endandiwubonile wenyuka, wasuka kum. Ndandula ke ndathetha kwabo basekuthinjweni zonke izinto athe uYehova wandibonisa zona. Hezekile 11:24, 25.

Umbono wesahluko sesibhozo uqala ngomhla wesihlanu, wenyanga yesithandathu yonyaka wesithandathu, kanye ngosuku olunye ngaphambi kokuba umhla ungqinelane no-“666,” yaye inene loo mbono ungomthetho weCawa, ongumqondiso werhamncwa, elo nani lalo lingunani “lomntu wesono,” kwakunye nenani lobukumkani besibhozo obuphuma kobusixhenxe. Abo balufumanayo uloyiso phezu kwenani elingu-“666,” bamkela itywina likaThixo, yaye kwisahluko sesithoba, itywina likaThixo libekwa phezu kwabantu bakaThixo abathembekileyo bemihla yokugqibela.

Ndaza ndabona omnye umqondiso ezulwini, mkhulu unommangaliso, iingelosi ezisixhenxe zinazo izibetho ezisixhenxe zokugqibela; kuba kuzo lugqitywe ingqumbo kaThixo. Ndaza ndabona okungathi lulwandle lweglasi oluxutywe nomlilo; nabo abo boyisileyo phezu kwerhamncwa, naphezu komfanekiselo waso, naphezu kophawu lwaso, naphezu kwenani legama laso, bemi phezu kolwandle lweglasi, bephethe iihadi zikaThixo. Yaye bacula ingoma kaMoses umkhonzi kaThixo, nengoma yeMvana, besithi, Mikhulu yaye iyamangalisa imisebenzi yakho, Nkosi Thixo Somandla; zinobulungisa ziyinyaniso iindlela zakho, wena Kumkani wabangwele. IsiTyhilelo 15:1–3.

Kanye nje kokupheliswa kwexesha lovavanyo (kuba iingelosi ezisixhenxe ezinezibetho ezisixhenxe zokugqibela ziza kuthulula ingqumbo kaThixo kwisahluko esilandelayo seSityhilelo), abantu bakaThixo bemihla yokugqibela bayachongwa. Bafumene uloyiso phezu kwezinto ezine. Igama eliguqulelwe ngokuthi uloyiso lithetha ukoyisa. Abathembekileyo boyisile irhamncwa, umfanekiselo werhamncwa, uphawu lwerhamncwa, nenani legama lalo. Uloyiso luquka nenyanyiso

yokuba bayakuqonda oko kufuziselwa yile miqondiso mine. Yinxalenye encinane gqitha kuphela yabantu abayaziyo into emelwe ngenene yile miqondiso mine yesiprofeto.

Ihlabathi lakha layazi ukuba ubupopu yayingunongogo waseBhabheli okwisesahluko seshumi elinesixhenxe, kodwa njengoko iLizwi likaThixo lachaza, ukuqondwa kwaloo nongogo waseTire owenza uhenyuzo nookumkani bomhlaba kulityalwe ngexesha lembali ye-United States. Ukuzuza uloyiso phezu kwerhamncwa kuthetha ukwahlula ngokufanelekileyo ilizwi lenyaniso ekumiseleni ukuba irhamncwa lesiprofeto seBhayibhile bubupopu. Kwasesona sahluko silandelayo, inamba, irhamncwa nomprofeti wobuxoki bakhokela ihlabathi eArmagedon, yaye abanyanisekileyo bakaThixo bemihla yokugqibela mabazi ukuba ngoobani loo magunya mathathu.

Yaye ingelosi yesithandathu yathulula isitya sayo phezu komlambo omkhulu umEfrati; aza amanzi awo oma, ukuze ilungiswe indlela yookumkani basempumalanga. Ndabona oomoya abathathu abangcolileyo, befana namasele, bephuma emlonyeni wenyoka enkulu, bephuma emlonyeni werhamncwa, bephuma emlonyeni womprofeti wobuxoki. Kuba bangoomoya beedemon, benza imiqondiso, abaya kookumkani behlabathi nabawo wonke umhlaba, ukuba bababutha baye emfazweni waloo mini inkulu kaThixo uSomandla. Yabonani, ndiza njengesela. Unoyolo lowo uphaphileyo, ezigcina iingubo zakhe, hleze ahambe ze, babone ihlazo lakhe. Wababutha ndawonye endaweni ebizwa ngolwimi lwesiHebhere ngokuba yiArmagedon. ISityhilelo 16:12–16.

Uloyiso phezu kwerhamncwa luloyiso lokuliqonda ngokuchanekileyo ukuba ngubani irhamncwa. Isiqendu esandula ukucatshulwa sibhengeza intsikelelo phezu kwabo balindayo nabagcina izambatho zabo, ukanti ngexesha lesibetho sesithandathu, ixesha lovavanyo sele luvalwe ngokupheleleyo kubo bonke abantu. Xa uMikayeli esukuma, ixesha lovavanyo loluntu luyavalwa, aze ke emva koko kugalelwe izibetho ezisixhenxe zokugqibela. Akukho ndlela yakutshintsha izambatho emva kokuvalwa kwexesha lovavanyo, ukanti kukho isilumkiso esinxulumene nesibetho sesithandathu. Eso silumkiso sinento yokwenza nokuba nokuqonda okuchanekileyo kwerhamncwa phambi kokuvalwa kwexesha lovavanyo, kwaye ukuba awunalo olo qondisiso, uya kulahlekelwa sisambatho sobulungisa bukaKristu ngaphambi kokuvalwa kwexesha lovavanyo.

“Abo badidekayo ekuqondeni kwabo ilizwi, abangakwazi ukubona intsingiselo yomchasi-Kristu, ngokuqinisekileyo baya kuzibeka kwicala lomchasi-Kristu. Akusekho xesha ngoku lokuba sizidibanise nehlabathi. UDaniyeli umi esabelweni sakhe nasendaweni yakhe. Iziprofeto zikaDaniyeli nezikaYohane zimele ukuqondwa. Ziyachazelana. Zinika ihlabathi iinyaniso ekufuneka wonke umntu aziqonde. Ezi ziprofeto zimele ukuba bubungqina ehlabathini. Ngokuzaliseka kwazo kule mihla yokugqibela, ziya kuzichaza ngokwazo.” Kress Collection, 105.

Ukuba umntu engaqondi ukuba umchasi-Kristu bubupopu, ekugqibeleni uya kuba kwicala lobupopu, okanye njengoko uYohane wabhala, uya kuhamba ze abonakalalise ihlazo lakhe. Ukuloyisa irhamncwa kukukuqonda ukuba irhamncwa lingamandla obupopu, kwanako konke oko kutyhilwe ngamandla obupopu. Abo balufumanayo uloyiso baze baqonde ukuba ubupopu bungumntu wesono, baya kufuna ukuqonda ukuba umfanekiso wobupopu umele umgaqo wokudityaniswa kwebandla norhulumente, ibandla lilo elilawulayo olo lwalamano.

Encwadini kaDaniyeli, ulwakhiwo lwerhamncwa, oluyindibaniselwano yecawa norhulumente, lumelwe njengokreko lwesiphanziso. Ukreko sisono, yaye isono esenza irhamncwa lobupopu kuxa ookumkani benikela igunya labo kugunyaziso lobupopu. Ngokwenza oku benza umbulo wokomoya, olulo ukreko lwesiphanziso lukaDaniyeli, nomfanekiselo werhamncwa kaYohane.

Ukuzuza uloyiso phezu komfanekiso wobupopu kuthetha ukuqonda ngeLizwi likaThixo ukuba i-United States kuqala yenza olu lwalamano, ize iluqinisekise ngomthetho weCawa oza kufika kungekudala, ize emva koko inyanzelise ihlabathi liphela ukuba lamkele olu lwalamano lunye.

Ubudlelwane bebandla norhulumente obuya kunyanzeliswa emhlabeni yiUnited States buquka urhulumente wehlabathi olunye (iZizwe eziManyeneyo), ungena kumfelandawonye nobupopu njengamandla alawulayo kula malungiselelo. Ukuzuza uloyiso phezu komfanekiso werhamncwa kukukuqonda, ngeLizwi likaThixo lesiprofeto, ukuba umfanekiso werhamncwa umele kanye ezi zinto.

Ukuzuza uloyiso phezu kwerhamncwa naphezu komfanekiso werhamncwa kubandakanya ukufumana ukuqonda ngophawu lwegunya lwerhamncwa (lopopu).

Uphawu lwerhamncwa kukunyanzeliswa kokugcinwa kweCawa njengeSabatha kaThixo. Ukuze kufunyanwe uloyiso phezu kophawu, kufuna ukuqondwa ukuba unqulo lweCawa lukunqulwa kwelanga, nokuba aluyonto ingaphantsi kunonqulo lobuhedeni lukaBhahali. Uloyiso luquka inyaniso yokuba akukho namnye wamkela uphawu lwerhamncwa lude lube lunyanzelisiwe ebantwini.

“Kodwa amaKristu ezizukulwana ezadlulayo ayeyigcina iCawe, ecinga ukuba ngaloo ndlela ayegcina iSabatha yeBhayibhile; yaye ngoku kukho amaKristu ayinyaniso kuwo onke amabandla, kungashiywanga nentlanganisano yamaRoma Katolika, akholwa ngokunyanisekileyo ukuba iCawe yiSabatha emiswe nguThixo. UThixo uyayamkela inyaniso yenjongo yabo nokuthembeka kwabo phambi Kwakhe. Kodwa xa ukugcinwa kweCawe kuya kunyanzeliswa ngumthetho, lize ihlabathi likhanyiselwe ngokuphathelele uxanduva lweSabatha eyinyaniso, ngoko ke nabani na oya kuwaphula umthetho kaThixo, ukuze athobele ummiselo ongenalo igunya liphezulu kunelaseRoma, uya kuthi ngaloo ndlela ahloniphe upopu ngaphezu koThixo. Unika imbeko eRoma nakulamandla anyanzelisa ummiselo omiswe yiRoma. Unqula irhamncwa nomfanekiselo walo. Njengoko abantu ngelo xesha belilahla iziko uThixo athe walibhengeza njengophawu lwegunya Lakhe, baze endaweni yalo bahloniphe elo iRoma ilikethileyo njengomqondiso wobukhosi bayo, ngaloo ndlela baya kulwamkela uphawu lokunyaniseka eRoma—‘uphawu lwerhamncwa.’ Yaye akunjalo de umbandela ubekwe ngokucacileyo ngolu hlobo phambi kwabantu, baza baziswe ekukhetheni phakathi kwemithetho kaThixo nemithetho yabantu, apho abo baqhubeka ekwaphuleni umthetho baya kwamkela ‘uphawu lwerhamncwa.’” Imbambano Enkulu, 449.

Abo bafumana uloyiso phezu kwerhamncwa, nomfanekiso werhamncwa, nophawu lwerhamncwa, bamele kananjalo bafumane uloyiso phezu kwenani legama lalo. Kwelo xesha lembali xa ihenyukazi laseTire lalingekalitalwa, ihlabathi lamaProtestanti laliyazi ukuba upopu wayengumchasi-Kristu. Babesazi ukuba uPawulos wayechonge upopu njengo “lo ungendawo,”

“umntu wesono,” “imfihlelo yokuchasa umthetho,” no “nyana wentshabalalo; Ochasene naye, eziphakamisa ngaphezu kwako konke okubizwa ngokuba nguThixo, okanye okunqulwayo; ngokokude yena ngokungathi unguThixo ahlale etempileni kaThixo, ezibonakalisa ukuba unguThixo.” Kodwa ngoku laa henyukazi inkulu yaseTire ilityalwe.

Kumaxesha adlulileyo kwakukho iindlela ezahlukeneyo zokusebenzisa i-isopsephy, okanye i-gematria, ezazibonisa ukuba inani elithi “666” lalimela ubupopu ngokomfuziselo. Umzekelo odumileyo woku kukuba emqwebedwini kapopu kubhaliwe amazwi athi Vicarius Filii Dei. UVicarius Filii Dei, othetha ukuthi “Ummeli woNyana kaThixo”, yaye ke ngoko ubhekisa kwibango lakhe lokuhlala etempileni kaThixo, ezibanga ukuba unguThixo. Oonobumba besiLatini beVicarius Filii Dei balingana nenani elingamakhulu amathandathu anamashumi amathandathu anesithandathu.

Irhamncwa, engamandla obupopu, ichongwa ngenani lalo, yaye inani lalo lingu-“666,” kodwa umntu wesono wafumana inxeba elibulalayo ngowe-1798, waza walityalwa. Kwiintsuku zokugqibela inxeba elibulalayo liya kuphiliswa, yaye ukuphiliswa kwenxeba elibulalayo kuchaza ukuba iUnited States kuqala yenza umfanekiso werhamncwa kwisizwe sayo, ize emva koko inyanzelise ihlabathi ukuba lenze kwa njalo.

Umfanekiso wehlabathi werhamncwa unamacala amabini kwanamacala amathathu ngaxeshanye. Ngokwesiprofeto unamacala amabini, kuba wenziwe yindibanisela yebandla norhulumente, kodwa unamacala amathathu kuba wenziwe yinyoka enkulu, irhamncwa, nomprofeti wobuxoki. Xa sele kumisiwe umanyano olungamacala amathathu lwawo kanye amandla aya kukhokela ihlabathi eArmagedon, aya kuba lirhamncwa elingubukumkani besibhozo obuphuma kwabasixhenxe, kwangaxeshanye abe ngumanyano olungamacala amathathu lobukumkani besithandathu. Inani legama lerhamncwa ngemihla yokugqibela liphinda libe “666,” kuba limela izikumkani ezintathu, nganye kuzo iyinxalenye yobukumkani besithandathu.

Ukuzuza uloyiso phezu kwerhamncwa, umfanekiso walo, uphawu lwalo, nenani legama lalo, kukuyiqonda imfihlelo ethi “owesibhozo ungowabasixhenxe,” eyimfihlo kaDaniyeli isahluko sesibini, awathandaza uDaniyeli ukuba ayiqonde. Liyinxalenye yeSityihilelo sikaYesu Kristu etyhilwayo kanye phambi kokuba kuvalwe ixesha lovavanyo, kuba njengoko watshoyo uYohane, “ixesha lisondele.” Ngenxa yesi sizathu, abo baluzuza olo loyiso bamelwe njengabakho kunye neengelosi ezigalela izibetho, kuba baluzuza olo loyiso, okanye ukuqonda okuyimfuneko kwesiprofeto, kanye phambi kokuba kuvalwe ixesha lovavanyo.

Abo baqondayo ukuba ISityihilelo sikaYesu Kristu sivulwa kanye phambi kokuvalwa kwexesha lovavanyo, nokuba inani elithi “666” liyinxalenye yaloo mbono, abayi kusilela ukuqaphela ukuba umbono kaHezekile isahluko sesibhozo uqala ngomhla wesihlanu (ongumhla ophambi komhla wesithandathu), ngenyanga yesithandathu yomnyaka wesithandathu. Ekupheleni kwesahluko sesibhozo amadoda angamashumi amabini anesihlanu aqubuda elangeni, yaye isahluko sesithoba sichaza abo bafumana itywina likaThixo.

Umxholo wombono ngulowo wophawu lwerhamncwa netywina likaThixo, yaye umbono uvulwa kanye ngaphambi kokuba ithuba lovavanyo livale emthethweni weCawa, njengoko kufanekiswa

linani elingu-“666.” Kodwa ukuvalwa kovavanyo okuchongwa njengokwenzekayo emthethweni weCawa eUnited States, asikokuvalwa kovavanyo loluntu ngokubanzi, koko kukuvalwa kovavanyo kwamaSeventh-day Adventists kuphela.

Umbono uvezwa ngokungathi wenzeka ngaphakathi eYerusalem, engumfuziselo webandla lama-Adventist oSuku lweSixhenxe. Ngexesha lomthetho weCawa eUnited States, ama-Adventist oSuku lweSixhenxe ngawona kuphela udidi oluthi, apho ngelo xesha, lubanjwe lunoxanduva ngokokukhanya kweSabatha.

“Ukuba ukukhanya kwenyaniso kunikelwe kuwe, kutyhila iSabatha yomthetho wesine, yaye kubonisa ukuba akukho siseko eLizwini likaThixo sokugcinwa kweCawa, ukanti usabambelele kwisabatha yobuxoki, usala ukugcina ingcwele iSabatha leyo uThixo ayibiza ngokuthi ‘imini yam engcwele,’ wamkela uphawu lwerhamncwa. Oku kwenzeka nini?—Xa uthobela ummiselo okuyalela ukuba uyeke ukusebenza ngeCawa uze unqule uThixo, ngoxa usazi ukuba akukho nalinye igama eBhayibhileni elibonisa iCawa ukuba iyinto eyahlukileyo kunomhla oqhelekileyo wokusebenza, uyavuma ukwamkela uphawu lwerhamncwa, yaye uyala itywina likaThixo. Ukuba silwamkela olu phawu eziphangweni zethu okanye ezandleni zethu, izigwebo ezabhengezwa ngokuchasene nabangathobeliyo zimele ukuhla phezu kwethu. Kodwa itywina loThixo ophilayo libekwa phezu kwabo bagcina iSabatha yeNkosi ngesazela esinyanisekileyo.” Review and Herald, Aprili 27, 1911.

Umbono kaHezekile izahluko zesibhozo ukuya kweshumi elinanye uchaza imbali ekhokelela kufutshane nokuvalwa kwexesha lokulingwa kweYerusalem. Ubonakaliswa ngathi wenzeka kanye usuku olunye ngaphambi kokuba kufike inani elithi “666,” yaye isahluko sesibhozo sichaza uvukelo olwandayo ngaphakathi kweYerusalem olufikelela encotsheni xa amadoda akhokelayo equbuda elangeni, ngaloo ndlela efumana uphawu lwerhamncwa.

Isahluko sesithoba, simela isithunywa esihamba phakathi kweYerusalem (ngaloo ndlela sichaza ukuqhubeka kwesiganeko), size sibeke uphawu kudidi olunye ngaphambi kwezithunywa ezitshabalalisayo ezithi emva koko zibulale bonke abangenalo olo phawu. Zombini ezi zahluko zimela imbali eqhubekayo ekhokelela kumthetho weCawa, apho udidi olunye luqubuda elangeni, kanti olunye lufumana uphawu lukaThixo. Abakhohlakeleyo ke bayasuswa eYerusalem, kuba umthetho weCawa wahlula abakhohlakeleyo kwizilumko.

Ukutywinwa okumelwe kuHezekile isahluko sesithoba kukokwatywinwa okumelwe kwisiTyhilelo isahluko sesixhenxe.

“Ukuba imiboniso enjengale iza kuza, izigwebo ezinkulu kangaka phezu kwehlabathi elinetyala, iya kuba phi indawo yokusabela yabantu bakaThixo? Baya kukhuselwa njani de kudlule ingqumbo? UYohane ubona izinto zendalo—inyikima yomhlaba, isaqhwithi, neembambano zopolitiko—zimelwe njengoko zibanjwe ziingelosi ezine. Le mimoya iphantsi kolawulo de uThixo anike ilizwi lokuba ikhululwe. Kuko apho kukho ukhuseleko lwecawe kaThixo. Iingelosi zikaThixo zenza ukuthanda kwaKhe, zibamba umva imimoya yehlabathi, ukuze imimoya ingavuthuzi emhlabeni, naselwandle, naphezu kwawo nawuphi na umthi, ade amakhoboka kaThixo atywinwe emabunzini awo. Ingelosi enamandla ibonwa inyuka ivela empuma (okanye ekuphumeni kwelanga). Le ngelosi inamandla kunazo zonke inesitywina

sikaThixo ophilayo esandleni sayo, okanye eso saLowo yedwa onokunika ubomi, onokubhala emabunzini uphawu okanye umbhalo, abo baya kunikwa ukungafi, ubomi obungunaphakade. Lilizwi lale ngelosi iphezulu elalinegunya lokuyalela iingelosi ezine ukuba ziyigcine ibanjwe imimoya emine de lo msebenzi ugqitywe, de yona inike umyalelo wokuba ikhululwe.”

“Abo boyisayo ihlabathi, inyama, noMtyholi, baya kuba ngabo bathandwayo abaya kwamkela itywina loThixo ophilileyo. Abo izandla zabo zingacocekanga, neentliziyo zabo zingahlambulukanga, abayi kuba nalo itywina loThixo ophilileyo. Abo baceba isono baze basenze baya kudlulwa. Kuphela ngabo bathi, ngesimo sabo phambi koThixo, bazalise indawo yabo baguqukayo bevuma izono zabo ngaloo Mini yoCamagushelo inkulu echasene nomfuziselo, abaya kuqondwa baze baphawulwe njengabafanele ukukhuselwa nguThixo. Amagama abo bahlala bekhangele, belindile, belumkile ngokulinda ukubonakala koMsindisi wabo—ngokunyaniseka nangomnqweno ongaphezulu kunabo balindela ukusa—aya kubalwa kunye nabo batywiniweyo. Abo bathi, nangona benako konke ukukhanya kwenyaniso kukhazimla phezu kwemiphefumlo yabo, bekufanele babe nemisebenzi ehambelana nokholo abaluvumayo, kodwa bakhohliswa sisono, bemisa izithixo ezintliziyweni zabo, bonakalisa imiphefumlo yabo phambi koThixo, bengcolisa nabo bazimanya nabo esonweni, baya kucinywa amagama abo encwadini yobomi, bashiywe ebumnyameni bobusuku obuphakathi, bengenayo ioli ezityeni zabo kunye nezibane zabo. ‘Ke kuni nina niloyikayo igama lam, liya kuniphumela ilanga lobulungisa linokuphilisa emaphikweni alo.’”

“Oku kutywinwa kwabakhonzi bakaThixo kuyafana noko kwaboniswa uHezekile embonweni. NoYohane wayekwangqina kwesi sityhilelo sothusayo kakhulu. Wabona ulwandle namaza eduma, neentliziyo zabantu zisifa ngenxa yokoyika. Wabona umhlaba ushukuniswa, neentaba zisiwa ziye embindini wolwandle (oko kwenzeka ngokoqobo), amanzi alo eduma yaye ephithizela, neentaba zingcangazela ngenxa yokudumba kwalo. Waboniswa iindyikitya zokufa, ubhubhane, indlala, nokufa kusenza umsebenzi wako owoyikekayo.” Testimonies to Ministers, 445.

Ukutywinwa kwekhulu elinamashumi amane anesine amawaka kwiSityhilelo isahluko sesixhenxe nako kubonakaliswa kwisahluko sesithoba sikaHezekile, yaye ingelosi etywinayo yeyona ngelosi inamandla kunazo zonke, enyuka ivela empumalanga. Abo balahlekileyo, abanamagama abo acinyiweyo encwadini yobomi, babonakaliswa njengabangenayo “ioli ezityeni zabo kunye nezibane zabo.” La maqela mabini embonweni kaHezekile izahluko ezisibhozo ukuya kweleshumi elinanye, ziintombi ezizizilumko nezizizidenge zikaMateyu amashumi amabini anesihlanu, yaye ngoko ke bangama-Adventist.

“Umzekeliso wentombi ezilishumi kuMateyu 25 ukwangumzekeliso obonisa amava abantu bama-Adventist.” Imbambano Enkulu, 393.

USisi White uyichonga ngokuthe ngqo iYerusalem yombono kaHezekile njenge-Adventism:

“Abantu bakaThixo bokwenene, abanomoya womsebenzi weNkosi nosindiso lwemiphefumlo entliziyweni, baya kusoloko beyibona isono ngokwemo yaso yokwenene, enesono. Baya kuhlala bekwicala lokuphatha izono ngokuthembeka nangokungafihlisiyo, izono ezibabambela ngokulula abantu bakaThixo. Ngokukodwa emsebenzini wokugqibela webandla, ngexesha

lokutywinwa kwekhulu elinamashumi amane anesine amawaka, abaza kuma bengenabala phambi kwetrone kaThixo, baya kuziva ngokunzulu kakhulu iziphoso zabantu bakaThixo abazibiza ngokuba ngabakhe. Oku kubekwe ngokunyanzelisayo ngumzekeliso womprofeti womsebenzi wokugqibela phantsi komfanekiso wamadoda, elowo enesixhobo sokubulala esandleni sakhe. Omnye umntu phakathi kwawo wayembethe ilinen, enesikhongozeli se-inki sombhali ecaleni kwakhe. ‘Yathi iNkosi kuye, Dlula phakathi komzi, phakathi kweYerusalem, ubeke uphawu emabunzini abantu abancwinayo, bakhale ngenxa yawo onke amasikizi enziwayo phakathi kwawo.’” Testimonies, volume 3, 266.

Umbono kaHezekile izahluko zesibhozo ukuya kweshumi elinanye, ubhekisa ngokuthe ngqo kwimbali yobu-Adventist ekhokelela kumthetho weCawa nangeexesha lawo. Uqaphela iindidi ezimbini zabakhonzi abangaphakathi eYerusalem (ubu-Adventist), yaye unxulunyaniswa ngokwesiprofeto nesiTyhilelo sikaYesu Kristu esityhilwa kanye phambi kokuvalwa kwexesha lovavanyo, kuba amazwi aso okuqala amisela inani elithi “666” ngomfuziselo wesiprofeto. Ngokwenza njalo uchaza enye kwezine izinto abahlakaniphileyo abafanele bazoyise ngemihla yokugqibela, yaye ezo zinto zine ziyinxalenye yokukhanya kowesibhozo “ongowabasixhenxe”. IsiTyhilelo seshumi elinesihlanu sikwaqaphela ukuba abo bafumana uloyiso phezu kwezi nkalo zine zomfuziselo wobupopu, bacula ingoma kaMoses neyeMvana.

Ngaloo mini uIsaya, kwisahluko samashumi amabini anesixhenxe, uthi amalungisa emihla yokugqibela aya kuvuma ingoma yesidiliya, eyingoma eyaculwa yiMvana xa yayihamba phakathi kwabantu, nengoma leyo echonga abantu abanyuliweyo abagqithwayo ngoxa kunyulwa abantu abatsha abanyuliweyo. Loo ngoma ivunywa “ngabaziingqondi” bemihla yokugqibela ngexesha lokutywinwa kukaHezekile isahluko sesithoba neSityhilelo isahluko sesixhenxe. Umbono kaHezekile wezahluko zesibhozo ukuya kweshumi elinanye uyinxalenye yaloo ngoma kanye.

Siya kuqhuba esi sifundo kwinqaku elilandelayo.

“Abantu bakaThixo bokwenyaniso, abanomoya womsebenzi weNkosi nosindiso lwemiphefumlo entliziyweni, baya kusoloko bejonga isono ngokwesimo saso sokwenene, esinesono. Baya kusoloko besecaleni lokuphatha izono ngokunyaniseka nangokuthetha ngokucacileyo, ezo zono zibabambayo ngokulula abantu bakaThixo. Ngokukodwa kumsebenzi wokugqibela webandla, ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka, abo baya kuma bengenabala phambi kwetrone kaThixo, baya kuziva ngokunzulu kakhulu iziphoso zabantu bakaThixo abazibiza ngokuba ngabakhe. Oku kubekwe ngamandla phambi kwethu ngumzekeliso womprofeti womsebenzi wokugqibela phantsi komfuziselo wamadoda ngamnye ephethe isixhobo sokubulala esandleni sakhe. Omnye umntu phakathi kwawo wayembethe ilinen, ephethe uphondo lweinki yombhali ecaleni kwakhe. ‘Yathi iNkosi kuye, Dlula phakathi komzi, phakathi kweYerusalem, ubeke uphawu emabunzini amadoda ancwina akhale ngenxa yazo zonke izinyeliso ezenziwa phakathi kwawo.’”

“Ngobani na abemi ecebweni likaThixo ngeli xesha? Ngaba ngabo abathi, phantse, baxolele iziphoso phakathi kwabantu bakaThixo abavuma ukungabakwaKhe, baze bakhonone ezintliziyweni zabo, ukuba akunjalo ekuhlweni, nxamnye nabo bangathanda ukohlwaya isono? Ngaba ngabo bathabatha icala ngokuchasene nabo baze bavelane nabo benza okubi? Hayi,

akunjalo! Ngaphandle kokuba baguquke, bayeke umsebenzi kaSathana wokucinezela abo bathwele umthwalo womsebenzi nokuxhasa izandla zaboni eZiyon, abasayi kuze bamkele uphawu lokuvunywa kukaThixo ekutywinweni. Baya kuwa ekutshatyalalisweni ngokubanzi kwabangendawo, okufanekiswe ngumsebenzi wamadoda amahlanu apethe izixhobo zokubulala. Phawula le ngongoma ngononophelo: Abo bamkela uphawu olunyulu lwenyaniso, olwenziwa kubo ngamandla oMoya oyiNgcwele, olufanekiswa luphawu olubekwa yindoda eyambethe ilinen, ngabo 'abancwinayo nabakhala ngenxa yawo onke amasikizi enziwa' ebandleni. Uthando lwabo lobunyulu, nembeko nozuko lukaThixo, lunjalo, yaye banembono eace kangaka ngobugqithiselo bobubi besono, kangangokuba bafanekiswa njengabakwintlungu enkulu, bade bancwine bakhale. Funda isahluko sesithoba sikaHezekile.”

“Kodwa ukubulawa ngokubanzi kwabo bonke abangawuboniyo ngale ndlela umahluko omkhulu phakathi kwesono nobulungisa, nabangavakalelwa njengabo bema ecebisweni likaThixo baze bamkele uphawu, kuchazwa emyalelweni owanikwa amadoda amahlanu anezixhobo zokubulala, othi: ‘Hambani nimlandele phakathi komzi, nibethe; iliso lenu malingasizi, ningabi nanceba: bulalani kupheleleyo abadala nabatsha, neentombi, nabantwana abancinane, nabafazi; kodwa musani ukusondela nakowuphi na umntu okuphezu kwakhe uphawu; niqale ke kwindawo yam engcwele.’ Testimonies, umqulu 3, 266, 267.