

Imbali Efihlakeleyo Yevesi Yamashumi Amane - Inani Lamashumi Amabini

Ishwangusha Lesibini — Icandelo Lesixhenxe — Hezekile

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Kuyamkeleka ngokweBhayibhile ukuqonda ukuba umprofeti uHezekile wayeneminyaka engamashumi amathathu ubudala kwiivesi zakhe zokuqala.

Ke kaloku kwathi ngomnyaka wamashumi amathathu, ngenyanga yesine, ngomhla wesihlanu wenyanga, ndakuba ndiphakathi kwabathinjwa ngasemlanjeni iKebhare, amazulu avuleka, ndabona imibono kaThixo. Ngomhla wesihlanu wenyanga, owawungumnyaka wesihlanu wokuthinjwa kukakumkani uYehoyakin, ilizwi likaYehova lafika ngokucacileyo kuHezekile umbingeleli, unyana kaBhuzi, ezweni lamaKhaledi ngasemlanjeni iKebhare; nesandla sikaYehova saba phezu kwakhe khona apho. Hezekile 1:1–3.

Abanye bakholelwa ukuba “unyaka wamashumi amathathu” usekwe kumjikelo othile wejubhile, owaqala ngoKumkani uYosiya waza waphela ngendinyana yokuqala yesahluko samashumi amane.

Ngomnyaka wamashumi amabini anesihlanu wokuthinjwa kwethu, ekuqaleni komnyaka, ngolweshumi lwenyanga, ngomnyaka weshumi elinesine emva kokuba isixeko sibethiwe, kwangaloo mini kanye isandla seNkosi saba phezu kwam, sandisa apho. Hezekile 40:1.

Ababalisi-maxesha beBhayibhile babeka umhla wendinyana yokuqala yesahluko samashumi amane njengokuba ingaba ngowama-28 kuTshazimpuzi okanye ngowama-22 kuMfumfu, 573 BC. Bonke abaprofeti bayayichaza imihla yokugqibela, ngoko ke umhla wasekwindla, owama-22 kuMfumfu, 573 BC, ngowona mhla we-omega womgca owaqala kwiminyaka engamashumi amahlanu ngaphambili koko kubizwa ngokuba “yiPasika Enkulu kaYosiya” ngowama-5 kuCanzibe, 622 BC.

Inani elingamashumi amathathu lingumfuziselo wabapristi, ababefanele ukuba babe neminyaka engamashumi amathathu ubudala xa beqalisa ukukhonza. Nokuba indinyana yokuqala ukuya kweyesithathu kaHezekile 1 ichaza ubudala bukaHezekile njengobungamashumi amathathu, okanye ichaza nje ngomfuziselo wombingeleli, naye wayeya kumelwa njengonominyaka engamashumi amathathu ubudala. Ukuba ke loo minyaka ingamashumi amathathu yendinyana yokuqala, njengoko abanye bekholelwa, imele unyaka wamashumi amathathu ukususela kwiPasika eNkulu kaYosiya ngowama-622 BC, iziphumo zobuprofeti zihlala zifana.

UYosiya uthetha “isiseko,” yaye iPasika yakhe Enkulu yaqalisa ixesha lejubili elaphela ngo-Oktobha 22 ngoMhla woXolelaniso ngowama-573 BC. “Umgca wejhubili” ukusuka kuYosiya ukuya ku-Oktobha 22 uyahambelana nembali yowe-1840 ukuya kowe-1844. Iziseko zowe-1840 zamelwa ngukumkani uYosiya, kwanameliwa nangoJosiah Litch. U-Oktobha 22 wayemelwe sisandi sophondo lwexilongo lejhubili esivuthelwa kunye nophondo loMhla woXolelaniso.

Uya kuzibalela iisabatha ezisixhenxe zeminyaka, izihlandlo ezisixhenxe zeminyaka esixhenxe; kwaye ixesha lezo sabatha zisixhenxe zeminyaka liya kuba kuwe yiminyaka engamashumi amane anesithoba. Uze uvuthelise isigodlo sejubili ngomhla weshumi wenyanga yesixhenxe; ngomhla wocamagushelo niya kusivuthelisa isigodlo kulo lonke ilizwe lenu. Levitikus 25:8, 9.

UEzekiyeli ubekwe ngaphakathi komgca weJubili ukusuka kukumkani uYosiya ukuya kuOktobha 22, umgca omele iingelosi zokuqala nezesibini zeSityhilelo seshumi ukusuka ngowe-1840 ukuya kowe-1844. UEzekiyeli umele amaMillerite eengelosi zokuqala nezesibini, kwanabalikhulu elinamashumi amane anesine amawaka bengelosi yesithathu. UEzekiyeli umele ububingeleli babalikhulu elinamashumi amane anesine amawaka, kodwa uphawu lwakhe oluphambili lwesiprofeto kukuba ungumprofeti.

UmProfeti, uMbingeleli noKumkani

Kukho abalinganiswa beBhayibhile abathathu abaqala ukukhonza beneminyaka emashumi mathathu ubudala. Kunye noHezekile kwakukho uDavide noYosefu. Ngenxa yokuba bonke baqala ukukhonza beneminyaka emashumi mathathu, bonke bangababingeleli. UDavide ngumfuziselo wokumkani, uYosefu ngumbingeleli, yaye uHezekile ungumprofeti ebukumkanini obuphindwe kathathu bozuko obubunjwe ngumprofeti, umbingeleli, nokumkani.

Noko ke nokuba singamsebenzisa njani na umprofeti uHezekile njengomfuziselo, ungumbingeleli; yaye xa esetyenziswa kumgca wejubili ukusukela kuYosiya ukuya ku-Oktobha 22, uHezekile ungumbingeleli onokumela umbingeleli ngexesha lokutywinwa kwabaliwaka elikhulu elinamakhulu alikhulu anamashumi amane anesine, njengoko oko kufanekisiwe yimbali ka-1840 ukuya ku-1844 noKumkani uYosiya ukuya ku-Oktobha 22, 573 BC.

Amashumi amabini anesibini

IBhayibhile icacile ukuba uHezekile walungiselela inkonzo iminyaka engamashumi amabini anesibini. “Amashumi amabini anesibini” ngumqondiso wabalikhulu elinamashumi amane anesine amawaka abangumqondiso kaButhixo odityaniswe nobuntu. Kwimbali emelwe yiPasika kaYosiya kude kuse kwisahluko samashumi amane kumbhiyozo weNkululeko ka-Oktobha 22, iPasika kaYosiya yayingumfuziselo womsebenzi kaJosiah Litch ngowe-1838 nangowe-1840. Lowo msebenzi wawukukumisela phambili iziprofeto zexesha zeshwangusha lokuqala nelesibini. Ngoku kuyabonakala ukuba isiprofeto seshwangusha lokuqala nelesibini sikhulu kakhulu kunokuba oovulindlela baqonda.

UEzekile, njengomprofeti weBhayibhile, uchaza imihla ethile ngokukhethekileyo kwimibhalo yakhe ngaphezu kwakhe nawuphi na omnye umbhali weBhayibhile.

uHezekile uyi-omega yosuku olulingana nonyaka kwisiprofeto seBhayibhile. Encwadini yeNomeri, ukukhankanywa kwe-alpha komgaqo wosuku nonyaka kumelwe kuvukelo lokuqala eKadeshe olwavisa iminyaka engamashumi amane yokubhadula entlango. Olokugqibela, okanye uvukelo lwe-omega, lumelwe nguHezekile kwisahluko sesine njengoko iYerusalem itshatyalaliswa.

Alfa

Ngokomlinganiselo wemihla enayihlola ngayo ilizwe, eyiintsuku ezingamashumi amane, umhla ube ngumnyaka, niya kuthwala ubugwenxa benu iminyaka engamashumi amane, nazi ke ukunganyaniseki kwam. Mna, uYehova, ndithethile; inene ndiya kukwenza oku kulo lonke eli bandla lingendawo, elizihlanganisele nxamnye nam; kule ntlango baya kutshabalala, bafe khona. Numeri 14:34, 35.

Omega

Lala ke ngokoho yakho yasekhohlo, ubeke ubugwenxa bendlu kaSirayeli phezu kwayo; ngokwenani leentsuku oya kulala ngazo phezu kwayo uya kuthwala ubugwenxa babo. Kuba ndikubekele iminyaka yobugwenxa babo ngokwenani leentsuku, iintsuku ezingamakhulu amathathu anamashumi asithoba; ngaloo ndlela uya kuthwala ubugwenxa bendlu kaSirayeli. Kwaye xa uzigqibile ezo ntsuku, phinda ulale ngasekunene kwakho, uthwale ubugwenxa bendlu kaYuda iintsuku ezingamashumi amane; ndikubekele usuku ngalunye ukuba lube ngumnyaka. Ngako oko uya kubhekisa ubuso bakho kungqingo lweYerusalem, nengalo yakho iya kuba ityhilekile, uze uprofete nxamnye nayo. Hezekile 4:4–7.

IKadeshe nokutshatyalaliswa kweYerusalem zimela uvukelo lwe-alpha ne-omega, olumele umgaqo wosuku lonyaka. “Umgaqo wosuku lonyaka” wawungowona mgaqo uphambili wamaMillerite, nakwimbali ka-1840 ukuya ku-1844, njengoko umelwe kumgaqo weJubhile kaKumkani uYosiya ukuya kutsho ku-Oktobha 22. UEzekile ubeka phambili imihla emininzi kunaye nawuphi na omnye umprofeti. Ngaphakathi kokubalwa kwemihla kukaEzekile, umgaqo weJubhile uyachongwa, udibanisa ubungqina bukaEzekile ngokuthe ngqo kwimbali yengelosi yokuqala neyesibini, yaye emva koko kwimbali yengelosi yesithathu.

Kunye “nomgaqo weNtlalontle” uHezekile ulele ngecala lakhe iintsuku ezimakhulu mathathu anamashumi alithoba, aze emva koko alale ngelinye icala iintsuku ezingamashumi amane. “Amakhulu amane anamashumi amathathu” aluphawu lweminqophiso emidala nemitsha, kuba isithembiso somnqophiso kuAbram seminyaka engamakhulu amane yobukhoboka eYiputa safumana ubungqina besibini beminyaka engamashumi amathathu kumpostile uPawulos. Ngokudibeneyo uAbram, (kamva uAbraham) “wowakudala” noSawule, (kamva uPawulos) “wowomtsha” badibanisa ubungqina babo ukumisela iminyaka engamakhulu amane anamashumi amathathu njengophawu lomnqophiso ongunaphakade. “Iintsuku ezimakhulu mathathu anamashumi alithoba” “woyithwala inkohlakalo yendlu kaSirayeli.” “Kwaye” “woyithwala inkohlakalo yendlu kaYuda iintsuku ezingamashumi amane.” Ngokudibeneyo icala lasekunene nelasekhohlo lilingana noAbram noPawulos.

Umnqophiso wawusoloko usekelwe ekuthobeleni okanye ekungathobeleni—ubomi okanye ukufa. Umgaqo wosuku-onyaka kwimbali yamaMillerite wawungumba wobomi okanye wokufa, yaye loo mbali yabhengezwa yengelosi yokuqala njengeendaba ezilungileyo ezingunaphakade. “Iindaba ezilungileyo” zingumba wobomi okanye wokufa, yaye umba wokuvavanywa wobomi okanye wokufa kwimbali yamaMillerite wamiswa ngaphakathi komxholo womgaqo wokuba usuku lulingana nonyaka. Uqikelelo olwanika amandla kwisigidimi sengwele yokuqala lwalusisiprofeto

seminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu sesibetho sesibini. Phakathi kweentsuku ezingamakhulu amathathu anamashumi alithoba awazilalayo uHezekile ngecala lakhe lasekhohlo kukho umzekeliso wesiprofeto sexesha seminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu sesibetho sesibini. Kufuneka ukuqonda okungokwesiprofeto ukuze isiprofeto sahlulwe ngokufanelekileyo, kodwa oku akuyonto ingaphantsi komsebenzi oqhubekayo weNgonyama yesizwe sakwaYuda wokuvula amatywina esigidimi sesikhalo saphakathi kobusuku.

Ndithi uHezekile umele ukuthathwa njengomfuziselo wabalikhulu elinamashumi amane anesine amawaka, kodwa ngokuyintloko njengomfuziselo wesipho soMoya sesiProfeto, nokuba simelwe njengokubonakaliswa komprofeti wemihla yokugqibela, okanye njengokubonakaliswa kwabantu bomnqophiso abawuqondayo umgaqo wendlela yomgca phezu komgca.

Ndiphikisa ngelithi ukukhanya kukaHezekile phezu kwesiprofeto seminyaka emakhulu mathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu kuyahambelana nendoda enebrashi yothuli iphosa amatye anqabileyo ebhokisini elikhulu ngakumbi.

Ndiyabambelelela ukuba ukukhanya okuvela kuHezekile kuyinxalenye ebalulekileyo yomyalezo welitye lembombo, xa itempile igqityiwe.

UHezekile ukwi-22 ka-Oktobha kwivesi yokuqala yesahluko samashumi amane, yaye kulapho umbono wetempile yexesha elizayo unikwa uHezekile. Loo tempile yitempile yabaliwaka elinye elinamakhulu amane anamashumi amane anesine, uHezekile engumfuziselo waloo nani. Elo qela liya kube lidlulile kwiimvavanyo ezimbini phambi kokuba lifike kowesithathu nowovavanyo olugqibeleleyo. UHezekile uchazwa njengowamkela ukukhanya kwakhe etempileni, ngoko ke ukukhanya akukhuphayo njengomfuziselo kumele ukukhanya okuza xa abantu bakaThixo bengena eNdaweni eNgcwele Kakhulu ngokuhambelana noDaniel isahluko seshumi.

Ukukhanya kweSityhilelo sikaYesu Kristu esitywiniweyo, kususwa itywina laso kanye ngaphambi kokuba ithuba lobabalo livale.

Waza ke kum, Musa ukukutywina amazwi esiprofeto sale ncwadi; kuba ixesha likufuphi. Ongenabulungisa, makaqhubeke engenabulungisa; nongcolileyo, makaqhubeke engcolile; nolilungisa, makaqhubeke elilungisa; nongcwele, makaqhubeke engcwele. ISityhilelo 22:10, 11.

“ixesha lisondele” kanye phambi kokuba ixesha lovavanyo livalwe kwivesi yeshumi elinanye, yaye ke ngoko iSityhilelo sikaYesu Kristu asitywinwanga ngelo xesha, kuba “ixesha lisondele.”

ISityhilelo sikaYesu Kristu, awasiphiwayo nguThixo kuye, ukuze abonakalise kubakhonzi bakhe izinto ezimele ukuthi zenzeke kwakamsinya; wasithumela, wasibonakalisa ngesithunywa sakhe kumnquli wakhe uYohane; lowo wangqinela ilizwi likaThixo, nobungqina bukaYesu Kristu, nazo zonke izinto awazibonayo. Unoyolo lowo ufundayo, nabo balivayo amazwi esi siprofeto, bazigcine izinto ezibhaliweyo kuso; kuba ixesha likufuphi. ISityhilelo 1:1–3.

Ithuba lokuvala uvavanyo lifika ku-Adventism yama-Seventh-day yaseLawodikea emthethweni weCawa, yaye i-Adventism imelwa njengeYerusalem kwisahluko sesithoba sikaHezekile. Apho abo bancwina bakhale ngenxa yamasikizi enziwa elizweni nasebandleni bamkela itywina. Ukutywinwa kwenzeka xa imimoya yasempuma yobuSilamsi icaphukisa iintlanga, kanye phambi kokuba kuvulwe ithuba lovavanyo. Kwisahluko sesibhozo sikaHezekile izizukulwana ezine ze-Adventism zifikelela esiphelweni, izizukulwana sesine sifuziselwa ziinkokeli ezingamashumi amabini anesihlanu eziqubuda elangeni.

Loo mbono wanikelwa ngokomfuziselo usuku olunye ngaphambi komthetho weCawa, okanye kanye ngaphambi kokuvalwa kwexesha lovavanyo njengoko kumelwe ngamanani amathandathu, amathandathu, amathandathu.

Kwathi ngomnyaka wesithandathu, ngenyanga yesithandathu, ngomhla wesihlanu wenyanga, ndihleli endlwini yam, namadoda amakhulu akwaYuda ehleli phambi kwam, isandla seNkosi uYehova sehla phezu kwam apho. Ndaza ndakhangela, nanko umfanekiselo onjengokubonakala komlilo: ukusuka ekubonakaleni kwezinqe zakhe kuye ezantsi, umlilo; nokusuka ezinqeni zakhe kuye enyuka, kungathi kukubonakala kokuqaqamba, njengombala we-amber. Wasolula ke umfanekiso wesandla, wandibamba ngenqumba yeenwele zentloko yam; waza umoya wandiphakamisa phakathi komhlaba nezulu, wandisa ngemibono kaThixo eYerusalem, emnyango wesango elingaphakathi elijonge ngasemantla; apho kwakukho isihlalo somfanekiso womona, ovusa umona. Kwaye, yabona, ubuqaqawuli bukaThixo kaSirayeli babulapho, ngokombono endawubonayo ethafeni. Hezekile 8:1–4.

Umbono wonyaka wesithandathu, wenyanga yesithandathu nowosuku lwesihlanu wafika kanye ngaphambi ko-“666,” uphawu lomthetho weCawa, xa ixesha lobabalo livala kwi-Adventism yaseLawodike. Loo mbono wawungulo “ngokombono” awawubonayo uHezekile “ethafeni.” Umbono awawubonayo ethafeni ufumaneka ngaphambili, kwisahluko sesithathu.

Ndaza ndaphuma ndaya ethafeni; yaye, yabona, ubuqaqawuli bukaYehova bema khona, njengobu buqaqawuli endabubonayo ngasemlanjeni iKebhare; ndawa ngobuso bam emhlabeni. Hezekile 3:23.

Umbono “wentili”, owawungumbono wonyaka wesithandathu, wenyanga yesithandathu nowosuku lwesihlanu, wawungumbono uHezekile awayewubonile ngaphambili emlanjeni waseKebhare.

Kwathi ke ngomnyaka wamashumi amathathu, ngenyanga yesine, ngowesihlanu umhla wenyanga, ndakuba ndiphakathi kwabathinjwa ngasemlanjeni waseKebhare, amazulu avuleka, ndaza ndabona imibono kaThixo. Hezekile 1:1.

“Imibono kaThixo” awathi uHezekile “wayibona,” ngasemlanjeni iKebhare, yayingumbono wentili, owawukwangumbono kaHezekile izahluko zesibhozo kuse kwesehumi elinanye. Leyo mibono yanikelwa kumxholo wokuba uHezekile ekhangele engcweleni, apho umbono wesipili sokukhangela we-“marah” wesahluko seshumi uzalisekiswa khona. UHezekile umele abo bathabatha inxaxheba ekukhanyeni kobuprofeti okuphuma kwiNdawo eNgewele Kakhulu njengoko iSityhilelo sikaYesu Kristu siveliswa kanye phambi kokuvalwa kwexesha lovavanyo.

Xa sichonga umgca weJubhile kaKumkani uYosiya oqala ngePasika uze uphele ngowama-22 kuOktobha, sisuke sichonga umqondiso wemibhiyozo yasentwasahlobo neyasekwindla njengoko ibekiwe kwiLevitikus amashumi amabini anesithathu. Apho imibhiyozo yasentwasahlobo neyasekwindla ibekiwe ineendinyana ezingamashumi amabini anesibini inye nganye, kanye njengokuba inkonzo kaHezekile yayiyiminyaka engamashumi amabini anesibini. Ukumisa uHezekile kunyaka wamashumi amathathu womgca weJubhile kuvumela ukuzalwa kukaHezekile ukuba kungqamane novuselelo lukaYosiya. Ukuba wayeneminyaka engamashumi amathathu ubudala kunyaka wamashumi amathathu womjikelo weJubhile, ngoko ke uHezekile wayeza kuzalwa ngexesha lohlaziyo lukaYosiya.

UEzekile ngumfuziselo wabo bathi ngokholo bangene kwiNdawo eNgcwele Kakhulu. Bakuba belapho babona amavili angaphakathi kwamavili emele umdlalo ontsonkothileyo wokunxulumana kwabantu. Njengokuba kwakunjalo ngoYohane kwiSityhilelo isahluko seshumi, uHezekile umele amaMillerite, kodwa ngokuthe ngqo ngakumbi abalikhulu elinamashumi amane anesine amawaka. Isiprofeto sakhe sexesha esingqamene seminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu sibonakalisa umgwebo wokugqibela wobuAdventism baseLawodike ngokutshatyalaliswa kweYerusalem, yaye siquka nemfihlakalo yamashumi amathathu anesibhozo namashumi amane.

Iquka umfuziselo weminyaka engamakhulu amane anamashumi amathathu.

Iquka ixesha leminyaka emine elimelwe ngu-1333 ukuya ku-1337, 1449 ukuya ku-1453, nango-1840 ukuya ku-1844.

Siya kuqalisa iingqwalaselo zethu ngalo mbandela ubaluleke gqitha kwinqaku elilandelayo.

“Emibonweni eyanikwa uIsaya, uHezekile, noYohane sibona ukuba izulu linxulumene ngokusondeleyo kangakanani na neziganeke ezenzekayo emhlabeni, nokuba mkhulu kangakanani na umkhathalelo kaThixo kwabo banyanisekileyo kuYe.” Testimonies, volume 5, 753.

“UKristu ngokwaKhe wayeyiNkosi yetempile. Xa athe wayishiya, ubuqaqawuli bayo babeya kumka—obo buqaqawuli obakha babonakala kweyona ndawo ingcwele ngaphezu kwesihlalo senceba, apho umbingeleli omkhulu wayengena khona kube kanye kuphela ngonyaka, ngemini enkulu yoxolelaniso, ephethe igazi ledini elibuleweyo (elingumfuziselo wegazi loNyana kaThixo elachithwa ngenxa yezono zehlabathi), aze alitshize esibingelelweni. Le yayiyiShekinah, umnquba obonakalayo kaYehova.

“Yayibubo obu bukhazikhazi obatyhilwa kuIsaya, xa esithi, ‘Ngomnyaka awafa ngawo ukumkani u-Uziya ndabona neNkosi ihleli etroneni, iphakamile yaza yonyuselwa phezulu, nomqumkumbelo wesambatho sayo walizalisa itempile’ [Isaya 6:1–8 quoted].” The Seventh-day Adventist Bible Commentary, umqulu 4, 1139.

“Umbono awawunikwayo uIsaya umele imeko yabantu bakaThixo ngemihla yokugqibela.

Banalo ilungelo lokubona ngokholo umsebenzi oqhubekayo kwingcwele yasezulwini.

‘Yavulwa itempile kaThixo ezulwini, yaza yabonakala etempileni yakhe ityeya yomnqophiso

wakhe.’ Xa bekhangelanga ngokholo kweyona ngcwele yezingcwele, baze babone umsebenzi kaKristu kwingcwele yasezulwini, bayaqonda ukuba bangabantu abanemilebe engahlambulukanga,—abantu abathi imilebe yabo kaninzi ithethe into engento, nabanezipho zabo ezingangcwaliswanga zaza azasetyenziswa uzuko lukaThixo. Banokuba nethemba elincinane kakhulu njengoko bethlekisa ubuthathaka babo nokungafanelani kwabo nobunyulu nobuhle bothando besimilo esizukileyo sikaKristu. Kodwa ukuba bona, njengoIsaya, baya kwamkela umbono iNkosi ejolise ukuba wenziwe entliziyweni, ukuba baya kuthobisa imiphefumlo yabo phambi kukaThixo, likho ithemba kubo. Isaphetha sesithembiso siphezu kwetrone, yaye umsebenzi owenziwa kuIsaya uya kwenziwa kubo. UThixo uya kusabela kwizibongozo ezivela entliziyweni etyumkileyo.”

“Injongo yalo msebenzi mkhulu nonobungcwele kaThixo kukuhlanganisela ndawonye izithungu ziye kwindawo yokugcina yasezulwini; kuba umhlaba umele ukuzaliswa bubuqaqawuli beNkosi. Ngoko ke makungabikho namnye odakumbayo xa ebona ubungendawo obugqubayo aze eve ulwimi oluphuma emilebeni engahlambulukanga. Xa amandla obumnyama ezimisa ngokulandelelana ngokuchasene nabantu bakaThixo; xa uSathana eya kuhlanganisa imikhosi yakhe ukwenzela ungquzulwano lokugqibela olukhulu, yaye amandla akhe ebonakala emakhulu yaye ephantse ukoyisa konke, umbono ocacileyo wobuqaqawuli bukaThixo, wetrone ephakamileyo nenyusiweyo, ejikelezwe sisaphetha-imbala sesithembiso, uya kunika intuthuzelo, isiqinisekiso, noxolo.” Review and Herald, December 22, 1896.

“Ecaleni komlambo iKebhare, uHezekile wabona isaqhwithi somoya esabonakala sisiza sivele ngasentla, ‘ilifu elikhulu, nomlilo ozibuthayo, nokukhanya kwakukujikelezile, naphakathi kwawo kubonakala ngathi ngumbala we-amber.’ Inani lamavili, enqumlana elinye nelinye, lalihanjiswa zizidalwa eziphilileyo ezine. Phezulu lee ngaphezu kwako konke oku ‘kwakukho ukufana kwetrone, kubonakala kungathi lilitye lesafire; phezu koko kufana kwetrone kwakukho okufana nokubonakala komntu phezu kwayo.’ ‘Kwaye kwabonakala kwiikherubhi ukumila kwesandla somntu phantsi kwamaphiko azo.’ Hezekile 1:4, 26; 10:8. Amavili ayenzelwe ngendlela entsonkothileyo kangangokuba ekuqaleni kokuwajonga ayebonakala engathi asesiphithiphithini; kodwa ayehamba ngemvisiswano egqibeleleyo. Izidalwa zasezulwini, ezazixhaswa zaze zalawulwa sisandla esiphantsi kwamaphiko eekherubhi, zazisiwa la mavili; ngaphezu kwazo, phezu kwetrone yesafire, kwakukho Lowo UngunaPhakade; yaye macala onke etrone kwakukho umnyama, umqondiso wenceba yobuthixo.

“Njengokuba izinto ezinjengamavili, ezintsonkothileyo, zaziphantsi kokukhokelwa sisandla esiphantsi kwamaphiko eekherubhi, kwangokunjalo nokudibana okuntsonkothileyo kweziganeko zoluntu kuphantsi kolawulo lobuthixo. Phakathi kweembambano nesiphithiphithi seentlanga, Lowo uhleli ngaphezu kweekherubhi usaqhubeka ekhokela imicimbi yehlabathi.

“Imbali yeentlanga ezithe ngokulandelelana zahlala kwixesha nendawo eziyabelweyo, zingaqondanga nje ukuba zingamangqina enyaniso zona ngokwazo ezazingayazi intsingiselo yayo, ithetha kuthi. Kuzo zonke iintlanga nakubani na namhlanje uThixo umisele indawo kwiicebo Lakhe elikhulu. Namhlanje abantu neentlanga bayalinganiswa ngelotho

yokulungelelanisa esesandleni saLowo ongenzi mpazamo. Bonke, ngokuzikhethela kwabo, bagqiba ikamva labo, yaye uThixo uyakulawula konke ukuze kufezekiswe iinjongo Zakhe.

“Imbali athe uNDINGUYE omkhulu wayiphawula elizwini laKhe, edibanisa ikhonkco nekhonkco kwityathanga lesiprofeto, ukusuka kunaphakade oludlulileyo kuse ekunaphakadeni oluzayo, isixelela apho sikhona namhlanje kulandelelwano lwamaxesha, kwanoko kunokulindelwa ngexesha elizayo. Konke oko isiprofeto esasixele kwangaphambili ukuba kuya kwenzeka, kude kube kweli xesha langoku, kulandelelwe kumaphepha embali, yaye sinokuqiniseka ukuba konke okusaseleyo okuza kuza kuya kuzaliseka ngokolandelelwano lwako.” Education, 178.