

Imbali Efihlakeleyo yeVesi yamashumi amane — Inani lamashumi amabini ananye

Ishwangusha Yesibini — Icandelo Lesibhozo — UHezekile Inombolo Yesibini

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UHezekile umele abo benzelwe umsebenzi wokuyalelwa yiNgonyama yesizwe sakwaYuda, yaye umyalelo waYo osisiseko “ngumgca phezu komgca.”

Wathi kubo, Le yiyo indawo yokuphumla eninokuthi ngayo nibaphumuze abadiniweyo; kwaye oku kukuhlaziyeka; kanti abazange bafune ukuva. Kodwa ilizwi leNkosi laba kubo umthetho phezu komthetho, umthetho phezu komthetho; umgca phezu komgca, umgca phezu komgca; apha intwana, khona intwana; ukuze bahambe, bawe ngasemva, baphulwe, babanjiswe ngumgibe, bathinjwe. Isaya 28:12, 13.

Ngoku iNgonyama yesizwe sakwaYuda iyivula incwadi kaHezekile. Siyaziswa ukuba uHezekile ungumbingeleli kunyaka wamashumi amathathu, nokuba “amashumi amathathu” amela ubudala bakhe obungumfuziselo njengombingeleli, okanye unyaka wamashumi amathathu kumgca wesiprofeto owaqalayo kwiJubhile Enkulu kaYosiya. Ububingeleli bokugqibela bemihla yokugqibela ngabalikhulu elinamashumi amane anesine amawaka, yaye iimbali zamandulo ezithe ngqo zibonisa kwangaphambili imbali engumfuziselo yemihla yokugqibela.

Ke nina niya kubizwa ngokuba ngabaPristi bakaYehova; abantu baya kunibiza ngokuba ningabaPhathiswa boThixo wethu; niya kudla ubutyebi beeNtlanga, nize niziqhayise ngobuqaqawuli bazo. Isaya 61:6.

uHezekile ungumqondiso wabantu bakaThixo kwimihla yokugqibela—imbali engcwele ethi yonke ingqina lesiprofeto liyichaze. Loo mbali ingcwele yintshukumo yengelosi yesithathu, eyathi ngokukodwa yamelwa kwangaphambili yintshukumo yengelosi yokuqala ngo-1840. Intshukumo yengelosi yokuqala yayiyengelosi ye-alpha kwezo ngelosi zintathu, yaye eyesithathu yingelosi ye-omega. Ngoko ke uHezekile ulungelelaniswe noPetros ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Imbali yomqondiso apho bobabini uPetros noHezekile babekwe khona imelwa njengembali yasePanium.

Incwadi Encinane

UEzekiyeli uthabatha incwadi encinane, njengoko noYohane wenzayo kwisiTyhilelo seshumi.

Kodwa wena, nyana womntu, yiva oko ndikuthethayo kuwe; musa ukuba nemvukelo njengaloo ndlu inemvukelo; vula umlomo wakho, uze udle oko ndikunika kona. Ndathi ke ndakukhangela, nanko kusolulwa isandla siza kum; yaye, khangela, kwakukho kuso umqulu wencwadi; wawusasaza phambi kwam; wawubhaliwe ngaphakathi nangaphandle; yaye

kwakubhalwe kuwo izililo, nokuzila, nesijwili. Waphinda wathi kum, Nyana womntu, yidla oko ukufumanayo; yidla lo mqulu, uhambe uye kuthetha nendlu kaSirayeli. Ndaza ndawuvula umlomo wam, wandondla loo mqulu. Wathi kum, Nyana womntu, yenza isisu sakho sidle, uzalise amathumbu akho ngalo mqulu ndikunika wona. Ndawudla ke; emlonyeni wam wawumnandi njengobusi. Hezekile 2:8–10, 3:1–3.

KwiSityhilelo isahluko seshumi, uYohane uyayidla incwadi encinane, yaye sonke esi sahluko simele ukubonakaliswa kwamandla kaThixo ukususela ngoAgasti 11, 1840 de kube nguOktobha 22, 1844.

“Ingelosi emanyaniswa ekubhengezweni kwesigidimi sengelosi yesithathu iya kukhanyisa umhlaba wonke ngobuqaqawuli bayo. Apha kuxelwe kwangaphambili umsebenzi wobungakanani behlabathi liphela nowamandla angazange aqheleke. Intshukumo ye-advent ka-1840–44 yaba kukubonakaliswa okuzukileyo kwamandla kaThixo; isigidimi sengwelekileyo yokuqala sathwalwa saya kuzo zonke izikhululo zovangelo ehlabathini, yaye kwamanye amazwe kwabakho owona mdla mkhulu wezenkolo wakha wabonwa nakweliphi na ilizwe ukususela kuHlaziyo lwenkulungwane yeshumi elinesithandathu; kodwa ezi ziya kudluliswa yintshukumo enamandla ephantsi kwesilumkiso sokugqibela sengwelekileyo yesithathu.” The Great Controversy, 611.

UEzekile uhambelana noYohane kwisahluko seshumi seSityhilelo, ngoko ke uPetros, uYohane noHezekile bema kunye kwindawo abayabelweyo ngexesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka.

U-1840 ukuya ku-1844 umele isithuba seminyaka emine esaqala xa isiprofeto sexesha esaqala ngesithuba seminyaka elikhulu elinamashumi amahlanu ngomhla wama-27 kuJulayi, 1299. Ezo “nyanga zintlanu” zaphela zaza zadityaniswa nesiprofeto sexesha seminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu esaphelela ngomhla we-11 kuAgasti, 1840, xa ukubonakaliswa okuzukileyo kwamandla kaThixo kwabonakaliswa kwada kwangumhla wama-22 kuOktobha, 1844. Emva koko ukusetyenziswa kwexesha lesiprofeto kwaphela.

Wafunga ngesifungo ngaye ophilayo ngonaphakade kanaphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, esithi akusayi kubakho xesha. ISityhilelo 10:6.

Ixesha lesiprofeto laphela njengokusetyenziswa okusemthethweni kwesiprofeto ngomhla wama-22 Oktobha 1844. UEzekile, uPetros noYohane ngamnye umele iintombi ezizizilumko zikaThixo zentshukumo yezithunywa zokuqala nezesiBini, kwanentshukumo yesithunywa sesiThathu.

Imibono

Izahluko “ezilishumi elinanye” zokuqala zikaHezekile zinikela uthotho “lwemibono” njengoko kubekiwe kwindima yokuqala yesahluko sokuqala.

Kwathi ke ngomnyaka wamashumi amathathu, ngenyanga yesine, ngomhla wesihlanu wenyanga, ndakuba ndiphakathi kwabathinjwa ngasemlanjeni waseKebhare, amazulu avuleka,

ndabona imibono kaThixo. Hezekile 1:1.

“Imibono” yezahluko ezilishumi elinanye zokuqala yaqala ukunikwa kwisahluko sokuqala ngasemlanjeni iKebhare, yandulelwa ukwandiswa kumbono wesahluko sesithathu “ethafeni,” yaza yaphinda kwakhona kumbono wesahluko sesibhozo eYerusalem. Ezi ndawo zintathu—umlambo iKebhare, ithafa, neYerusalem—zimele imibono emithathu ethi xa idityanisiwe yenze umbono omnye, ongulo “imibono” yendinyana yokuqala nowezahluko zokuqala ‘ezilishumi elinanye’.

IYubhileyi

Ukuqwalasela unyaka wamashumi amathathu njengonyaka wamashumi amathathu womjikelo weYubheli owaqalisa ngePasika edumileyo kaYosiya, waza ke waphela ngo-Oktobha 22, kunokuxhaswa ngokulula, kuba lowo mgca ukhethekileyo wembali engcwele ubonakaliswe ngokucacileyo, umgca phezu komgca, ngobungqina obungaphezulu kobunye. Njengomzekelo; iPasika imela imibhiyozo yasentwasahlobo, yaye umhla wocamagushelo umele imibhiyozo yasekwindla. Ngoko ke uLevitikus amashumi amabini anesithathu uhambelana nomjikelo weYubheli owaqalisa ngoYosiya. Kukho neminye imigca ehambelana nembali emelwe nguKumkani uYosiya kude kube ngu-Oktobha 22, 573 BC. Ukuzaliseka kwembali ngo-Oktobha 22, 573 BC komnyaka weYubheli kuxhaswa ngababhali-mbali.

Ngokubanzi, ababali-maxesha bayakwamkela ukubeka umhla wocamagushelo ku-Oktobha 22, 573 BC, yaye nePasika Enkulu kaYosiya ngo-622 BC ikwangumhla owamkelekileyo kwabo babali-maxesha beBhayibhile. IPasika, engumfuziselo wemithendeleko yasentwasahlobo, yaqalisa umjikelo weYubhile weminyaka engamashumi amane anesithoba, owaphela kumfuziselo wemithendeleko yasekwindla ngomhla wocamagushelo. Ezi veki zisixhenxe zeminyaka ezazenza iminyaka engamashumi amane anesithoba zaziyimifuziselo yeSabatha yomhlaba.

“Kulo lonke iphepha, nokuba yimbali, okanye ngumyalelo, okanye sisiprofeto, iZibhalo zeTestamente eNdala zikhazimliswa bubuqaqawuli boNyana kaThixo. Kangangokuba yayiyeyokumiselwa nguThixo, yonke inkqubo yobuYuda yayisisiprofeto esibumbeneyo seendaba ezilungileyo. NgoKristu “bonke abaprofeti bayamngqinela.” IZenzo 10:43. Ukusuka kwisithembiso esanikwa uAdam, kuye kutsho phantsi ngomnombo woosolusapho nangolawulo lomthetho, ukukhanya okuzukileyo kwezulu kwenza zacaca iinyawo zoMhlawuleli. Iimboni zambona iNkwenkwezi yaseBhetelehem, uShilo owayeza kuza, njengoko izinto ezizayo zazidlula phambi kwazo ngoluhlu oluyimfihlakalo. Kulo lonke idini ukufa kukaKristu kwaboniswa. Kulo lonke ilifu lesiqhumiso ubulungisa baKhe benyuka. Ngalowo nalowo umbhobho wonyaka wenkululeko igama laKhe lavakaliswa. Kwimfihlelo eyoyikekayo yeyona ngcwele kwezona zingcwele ubuqaqawuli baKhe babuhlala.” The Desire of Ages, 211.

Ishumi elinesixhenxe

UZedekiya wayesusiwe waya eBhabheli xa iYerusalem yawa kwiminyaka elishumi elinesine ngaphambi ko-573 BC. Iimbali zamaYuda ziwuchaza umjikelo weYubhile ukusuka kuYosiya ngo-622 ukuya ku-Oktobha 22, 573 njengomjikelo weYubhile we-17. Ixesha elisusela kwidabi

laseRaphia ukuya kwidabi lasePanium laliyimonyaka elishumi elinesixhenxe. UPtolemy wayengoyisileyo kwidabi laseRaphia, yaye walawula njengokumkani wasemzantsi iminyaka elishumi elinesixhenxe. Ukususela kuMyalelo waseMilan de kwaba nguConstantine awahlula ubukumkani bakhe ngo-330, kwakuyimonyaka elishumi elinesixhenxe. Kumjikelo weYubhile weshumi elinesixhenxe iYerusalem yatshatyalaliswa nguNebhukadenetsare.

Ngokuba abantwana bakaSirayeli baya kuhlala iintsuku ezininzi bengenakumkani, bengenankosana, bengenambingelelo, bengenamfanekiso, bengenayefodi, bengenaterafim: Emveni koko abantwana bakaSirayeli baya kubuya, bamfune uYehova uThixo wabo, noDavide ukumkani wabo; boyike uYehova nokulunga kwakhe ngemihla yokugqibela. Hoseya 3:4, 5.

UHoseya uthetha ngomxholo onobudlelane obuthe ngqo nokuthinjwa kukaZedekiya, nangona ukwamele nokuqala kokuthinjwa kobukumkani basentla ngowama-723 BC. Isizathu sokuba esi sicatshulwa sikaHoseya sinxibelelane nobungqina bukaHezekile sinxulumene nokwaliwa kukaThixo xa amaSirayeli anyanzelisa ukumkani ongumntu. Umnqweno kaSirayeli wokulawulwa ngukumkani ongumntu, kunokuba alawulwe nguKumkani onguThixo, umelwa ngokuthi “ikratshi lamandla akho” emgwebeni “wamaxesha asixhenxe” kuLevitikus 26.

Ke kaloku ukuba, ngenxa yako konke oku, anisayi kundiphulaphula, ndiya kunohlwaya kasixhenxe ngakumbi ngenxa yezono zenu. Ndiya kuqhekeza ikratshi lamandla enu; yaye ndiya kwenza izulu lenu libe njengentsimbi, nomhlaba wenu ube njengobhedu. Levitikus 26:18, 19.

“Ikratshi yamandla enu” imele umnqweno kaSirayeli wokuba njengelizwe nokuba babe nokumkani wabo. Ukususwa kokumkani ebukumkanini basentla ngowama-723 BC, kwandule ke ukuthinjwa kokumkani uZedekiya kobukumkani basemzantsi ngowama-586 BC, kumele ukwaphulwa “kwekratshi” likaSirayeli wamandulo, yaye ikratshi landulela ukuwa. Esiprofetweni seBhayibhile “amandla” angukumkani okanye ubukumkani, yaye ikratshi likaSirayeli ekuzifumaneleni ukumkani ongumntu liphawula ukwaliwa kolawulo lobuthixo noKumkani onguThixo.

Kwathi ke, ekubeni uSamuweli eseluphele, wabeka oonyana bakhe baba ngabagwebi bakwaSirayeli. Igama lezibulo lakhe lalinguYoweli; negama lowesibini, linguAbhiya; babengabagwebi eBher-shebha. Ke kaloku oonyana bakhe abahambanga ngeendlela zakhe, kodwa baphambukela kwinzuzo embi, bathabatha izinyobo, baza bagqwetha ukugweba. Zaza zonke iinkulu zakwaSirayeli zahlanganisana, zeza kuSamuweli eRama, zathi kuye, Yabona, wena uluphele, noonyana bakho abahambi ngeendlela zakho; ke ngoku simisele ukumkani, asigwebe, njengazo zonke iintlanga. Kodwa loo nto yamkhathaza uSamuweli, xa babesithi, Siphe ukumkani asigwebe. Wathandaza ke uSamuweli kuYehova. Wathi uYehova kuSamuweli, Lithobe izwi labantu kuko konke abakuthethayo kuwe; kuba abagibanga wena, bagibe mna, ukuze ndingabi ngukumkani phezu kwabo. Ngokwemisebenzi yonke abayenzileyo, kususela mini ndabanyusayo eYiputa kwada kwanamhlanje, abandishiye ngayo, bakhonza thixo bambi, benjenjalo nakuwe. Ngoko ke ngoku lithobe izwi labo; noko ke uze ubangqine ngokuqinileyo, ubabonise isiko lokumkani oya kuba ngukumkani phezu kwabo. 1

Samuweli 8:1–9.

Kufanele kuqatshelwe ukuba ngelo xesha uSirayeli akazange amale uThixo njengokumkani wabo kuphela, kodwa wamala noMoya weSiprofeto, njengoko wayemelwe nguSamuweli; kuba kuthiwa, “bandishiyile, bakhonza abanye oothixo, benjenjalo nakuwe.”

“USathana u... usoloko enyanzelisa okobuxoki—ukuze akhokelele abantu bemke enyanisweni. Inkohliso yokugqibela kanye kaSathana iya kuba kukwenza ubungqina boMoya kaThixo bungabi nampembelelo. ‘Apho kungekho mbono, abantu bayatshabalala’ (IMizekeliso 29:18). USathana uya kusebenza ngobuqili obukhulu, ngeendlela ezahlukeneyo nangamajelo ahlukene, ukuze aphazamise ukuthembela kwabantu abaseleyo bakaThixo kubungqina benyaniso.

“Kuya kubakho intiyo eya kuvuthelwa nxamnye neziBungqina, eyobutshaba bukaSathana. Izenzo zikaSathana ziya kuba zezokuphazamisa ukholo lwamabandla kuzo, ngenxa yesi sizathu: uSathana akanako ukuba nendlela ecace kangako yokungenisa iinkohliso zakhe aze abophe imiphefumlo kwiinkohliso zakhe ukuba izilumkiso nokukhalimela neengcebiso zoMoya kaThixo ziyathathelwa ingqalelo.” Selected Messages, incwadi 1, 48.

Inkohliso yokugqibela yolawulo lukaThixo lukaSirayeli wamandulo yayikukwala kungekhona uThixo kuphela, kodwa kwanangoMoya wesiProfeto. Oko kwaliwa ngo-1097 BC kufanekisela inkohliso yokugqibela yoBuseventh-day Adventism baseLaodikea ngo-1863. “Izihlandlo ezisixhenxe” zikaLevitikus amashumi amabini anesithandathu ziliLizwi likaThixo, yaye uMoya wesiProfeto uthi ngezo “zihlandlo ezisixhenxe” “akufanele zitshintshwe.”

“Ndibonile ukuba itshathi ka-1843 yayikhokelwa sisandla seNkosi, yaye yayingafanele kuguqulwe nto kuyo; ukuba amanani ayenjalo njengoko Yona yayifuna ukuba abe njalo; nokuba isandla saYo sasiphezu kwawo saza safihla impazamo kwamanye amanani, ukuze kungabikho bani unokuyibona, de kususwe isandla saYo.” Early Writings, 74.

UMoya Wokuprofeta ngokucacileyo wavuma “amaxesha asixhenxe,” yaye ukuvuma kwakhe kwakusisilumkiso sokuba kungatshintshwa amanani akwisitshati, ekuyo “amaxesha asixhenxe” engumqolo osebindini nekona ephezulu engasekunene. Ngesitshati sobuxoki sika-Uriah Smith ngo-1863, ukwaliwa okuqhubekekayo kweenyaniso ezisisiseko, okwakufanekiswe nguSirayeli wamandulo ekwaleni kwabo uThixo, yaye uMoya Wokuprofeta wachaza imvukelo ka-1863. Umhla wemvukelo ka-1863 uyahambelana nomgca wesiprofeto obekwe encwadini kaHezekile. Kulo mgca wembali, isiphelo saba kukutshatyalaliswa kweYerusalem, okwakufuzisela umthetho weCawa. U-1863 ukuya kumthetho weCawa oza kungekudala kwakufanekiswe yimbali kakumkani uSawule ngo-1097 BC ukuya kuZedekiya ngo-586 BC.

UZedekiya wathinjwa wasiwa eBhabheli kwiminyaka elishumi elinesine ngaphambi kweNkululeko ka-573 BC. Umjikelo weshumi elinesixhenxe weNkululeko waqalisa ngowama-622 BC, yaye ngonyaka wamashumi amathathu uHezekile ubekwa njengombingeleli ngowama-591 BC, kwaza emva kweminyaka emihlanu iYerusalem yatshatyalaliswa ngowama-586 BC. Yatshatyalaliswa kwangolo suku lwaloo nyaka njengoko yatshatyalaliswa okwesibini ngowama-AD 70 nguTito. Ivesi yokuqala kaHezekile isahluko sokuqala ikwiminyaka emihlanu

ngaphambi kokutshatyalaliswa kweYerusalem, yaye ikwiminyaka elishumi elinesithoba ngaphambi kombono wetempile wesahluko samashumi amane.

Ngomnyaka wamashumi amabini anesihlanu wokuthinjwa kwethu, ekuqaleni komnyaka, ngomhla weshumi wenyanga, ngomnyaka weshumi elinesine emva kokuba umzi ubethiwe, kwangolo suku kanye isandla seNkosi saba phezu kwam, sandizisa apho. Hezekile 40:1.

Ngenxa yokungathobeli umnqophiso weSabatha yelizwe, uThixo wabonisa ukuba “izihlandlo ezisixhenxe” ziya kuba sisiqalekiso ngenxa yokungathobeli umnyaka wesixhenxe, oyiyo iSabatha yelizwe. “Isihlandlo” singumnyaka, yaye “umnyaka” uneentsuku ezingamakhulu amathathu anamashumi amathandathu, yaye izihlandlo ezisixhenxe eziphindwe ngamakhulu amathathu anamashumi amathandathu zenza iminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini. AmaMillerite kusenokwenzeka ukuba awazange asebenzise ibinzana elithi “amashumi amabini anesihlanu anamashumi amabini,” kodwa zombini iitshathi zawo ezingcwele zachaza ngenani iminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini.

Isibhengezo sesiqalekiso samaxesha asixhenxe phezu kobukumkani basentla bakwaSirayeli kwanobukumkani basemzantsi bakwaYuda saba sesokuqala, okanye unokuthi sasi “sisiseko,” okanye unokude uthi sasingukuqonda “kwe-alpha” kukaWilliam Miller. Ngowe-1863 ibandla lamaSeventh-day Adventist laseLawodike walulahlala olo qonda lususiseko lwezinto ezafunyanwa nguMiller; “izinto ezafunyanwa” ezazimele sonke isiseko sentshukumo yamaMillerite. Impefumlelo yalumkisa ngokungqalileyo ukuba oku kungenzeka, yaye kuye kwenzeka, yaye kwenzeka kwakudala.

Isiseko setempile eyakhiwa kwakhona emva kobukhoboka baseBhabheli sagqitywa kwimbali yomthetho wokuqala, yaye phambi komthetho wesibini. Itempile yakhiwa ngokupheleleyo kwimbali yomthetho wesibini. Kumthetho wesithathu ubukhosi besizwe babuyiselwa kuSirayeli wamandulo ongokoqobo. UWilliam Miller wayemele ingelosi yokuqala eyafika ngowe-1798 yaza yanikwa amandla ngo-Agasti 11, 1840. Ingelosi yesibini yafika emva kokuba iziseko zibekiwe, njengoko kumelwe yitshathi yowe-1843, eyapapashwa ngoMeyi ka-1842. Ekudanisweni kokuqala kowe-1844, ukudana kwe-alpha kowe-1844, ingelosi yesibini, kwanexesha lokulibala kumzekeliso weentombi, zafika, yaye xa isigidimi sengwe losi yesibini sanikwa amandla kwintlanganisano yenkampu yase-Exeter itempile yagqitywa. Ke ngoko ekudanisweni okukhulu, okanye kwe-omega, kowe-1844, uMthunywa woMnqophiso weza ngesiquphe etempileni yaKhe, ekuzalisekisweni kweminyaka engamakhulu amabini anamashumi amathathu eyaqala ngomthetho wesithathu yaza yaphela ngokufika kwengelosi yesithathu.

UYosiya, uthetha ukuthi “isiseko sikaThixo.” Nokuba nguKumkani uYosiya okanye nguJosiah Litch; bobabini bayimiqondiso yeziseko, njengoko zimelwe kwimbali yommiselo wokuqala, kwananjengoko zimelwe yimibhiyozo yasentwasahlobo ebekiweyo kwiindinyana zokuqala ezingamashumi amabini anesibini zeLevitikus amashumi amabini anesithathu. Iziseko, imibhiyozo yasentwasahlobo, nommiselo wokuqala zonke zingumqondiso ka-1840 nokuxhotyiswa kwengelosi yokuqala. Umhla wama-22 ku-Oktobha, 573 BC, njengoko ubekiwe kuHezekile isahluko samashumi amane, indinyana yokuqala, ungumqondiso womhla wama-22 ku-Oktobha, 1844

nokuvulwa komgwebo wabafileyo, kananjalo ungumqondiso womhla we-11 kuSeptemba, 2001 ekuvulweni komgwebo wabaphilayo. Nabani na obelandela la manqaku ufanele azi ukusetyenziswa endikusebenzisayo.

UEzekiyeli ngumfuziselo ngaphakathi kwimbali yesiprofeto emelwe kwimibhalo yakhe. UEzekiyeli ukho apho xa amadoda angamashumi amabini anesihlanu equbuda elangeni ekupheleni kwesahluko sesibhozo. Wayekhona kananjalo kwizahluko ezilandelayo njengoko “ukutywinwa okulandelwa kukuxhelwa” kuziswa phezu kweYerusalem, leyo uEllen White ayichaza njengebandla lamaSabatha osuku lwesixhenxe. Kwizahluko zokuqala ezilishumi elinanye, uEzekiyeli uziswa engcweleni yasezulwini ukuze amkele imiyalelo yakhe, njengoko kwakubizwe namaMillerite ukuba enze ngowe-1844, kwananjengoko le ntshukumo ngoku ibizelwa ukwenza njalo.

Ngoko ke uHezekile ngumqondiso kuni; ngokwako konke akwenzileyo, niya kwenza nani; yaye xa oku kusenzeka, niya kwazi ukuba ndiyiNkosi uThixo. Hezekile 24:24.

Xa Oku Kusenzeka

Xa sifika kuloo ndawo ngemihla yokugqibela apho izinto ezabonakaliswa nguHezekile ziphinda zenzeke phakathi kwabantu bakaThixo, ngoko sifikelele kumqondiso kaHezekile. Xa usazi ukuba uHezekile umele ikhulu elinamashumi amane anesine amawaka, yaye ukwazi oko kwinqanaba lokholo nokuqonda elinolo lindelo lungcwalisweyo lokuba yonke into eyabonakaliswa nguHezekile ezibhalweni zakhe ifuzisela ulandelelwano olungcwele lweziganeko ngemihla yokugqibela ezibandakanya ikhulu elinamashumi amane anesine amawaka—xa ukwazi oko, ngoko “niya kwazi” ukuba “iNkosi” “inguThixo.”

Siya kuqhubekekisa ezi ngcinga kwinqaku elilandelayo.