

Imbali Efihlakeleyo Yevesi Yamashumi Amane — Inani Lamashumi Amabini Anesibini

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UEzekiyeli ungumbingeleli ngexesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. Kwisahluko sokuqala uHezekile usiwa engcweleni.

Kwathi ke ngomnyaka wamashumi amathathu, ngenyanga yesine, ngomhla wesihlanu wenyanga, ndakuba ndiphakathi kwabathinjwa ngasemlanjeni iKebhare, amazulu avuleka, ndaza ndabona imibono kaThixo. Ngomhla wesihlanu wenyanga, lowo wawungunyaka wesihlanu wokuthinjwa kokumkani uYehoyakin, ilizwi likaYehova lafika ngokucacileyo kuHezekile umbingeleli, unyana kaBhuzi, ezweni lamaKaledi ngasemlanjeni iKebhare; isandla sikaYehova saba phezu kwakhe khona apho.

Ndakhangela, nanko, kwabakho isaqhwithi siphuma entla, ilifu elikhulu, nomlilo uzisonga ngokwawo, nokukhazimla kwakulijikelezile; yaye phakathi kwalo kwakuphuma okungathi ngumbala we-amber, kuphuma embindini womlilo. Kanti ke embindini walo kwaphuma ukufana kwezidalwa eziphilileyo ezine. Kwaye oku kwakukubonakala kwazo; zazinefana lomntu. Yaye nganye kuzo yayinobuso obune, kwaye nganye kuzo yayinamaphiko amane. Iinyawo zazo zazingqonde; nentende yeenyawo zazo yayinjengentende yonyawo lwethole; zaye zakhazimla njengombala wobhedu obukhazimlisiweyo. Zazinezandla zomntu phantsi kwamaphiko azo emacaleni azo omane; zaza ezo zine zazinebuso bazo namaphiko azo. Amaphiko azo ayedityanisiwe elinye kwelinye; azizange zijike ekufikeni kwazo; nganye yayisiya ngqo phambili. Ngokubhekisele ekufaneni kobuso bazo, ezo zine zazinobuso bomntu, nobuso bengonyama, kwicala lasekunene; ezo zine zazinobuso benkomo kwicala lasekhohlo; ezo zine nazo zazinobuso bokhozi. Babenjalo ke ubuso bazo; namaphiko azo ayolulwe enyuka; amaphiko amabini esinye ngasinye ayedityanisiwe elinye kwelinye, amabini ke agubungela imizimba yazo.

Zaza zihamba, nganye ngqo phambili; apho umoya ubefuna ukuya khona, zaya; zingajikanga xa zihamba. Ke kaloku ukumila kwezidalwa eziphilileyo, ukubonakala kwazo kwakunjengamalale omlilo avuthayo, kunjengokubonakala kwezibane; lowo mbonakalo wenyuka wehla phakathi kwezidalwa eziphilileyo; umlilo wona wawuqaqambile, yaye kuphuma imibane emlilweni. Nezidalwa eziphilileyo zabaleka zabuya, zinjengokubonakala kokudanyaza kombane. Ke kaloku, ndathi ndakuzikhangela izidalwa eziphilileyo, nanko kukho ivili emhlabeni ecaleni kwezidalwa eziphilileyo, ngakwimbonakalo yobuso bazo obune. Ukubonakala kwamavili nomsebenzi wawo kwakunjengombala webherilo; omane ayefana ngemilo; nokubonakala kwawo nomsebenzi wawo kwakunjengokuba ivili liphakathi kwevili. Xa aye hamba, aye hamba ngamacala awo omane; ayengajiki xa ehamba. Ke wona amacikize awo ayephezulu kakhulu, ade esabeka; yaye amacikize awo ayegcwele amehlo ngeenxa zonke kuwo omane. Xa izidalwa eziphilileyo zazihamba, namavili aye hamba ecaleni kwazo; naxa

izidalwa eziphilileyo zazinyuswa emhlabeni, namavili ayenyuswa. Nokuba umoya ubefuna ukuya phi na, zaya khona; umoya wazo wawufuna ukuya khona; namavili ayenyuswa achasene nazo; kuba umoya wesidalwa esiphilileyo wawukumavili.

Xa zona zihamba, ezi zazingahamba; xa zona zima, ezi zazingema; yaye xa zona zaziphakanyiswa emhlabeni, amavili ayephakanyiswa ngokuchasene nazo; kuba umoya wesidalwa esiphilayo wawukumavili. Kwaye ukufana kwesibhakabhaka phezu kweentloko zesidalwa esiphilayo kwakungathi ngumbala wekristale eyoyikekayo, esoluliwe ngaphezu kweentloko zazo ngasentla. Kwaye phantsi kwesibhakabhaka amaphiko azo ayethe tye, elinye lijonge kwelinye; ngalinye lalinamabini, awagubungelayo ngeli cala, yaye ngalinye lalinamabini, awagubungelayo ngelo cala, imizimba yawo. Ke kaloku xa zazihamba, ndeva ingxolo yamaphiko azo, injengesandi samanzi amaninzi, njengelizwi likaSomandla, ilizwi lentetho, njengengxolo yomkhosi; xa zazimi, zaziwathoba amaphiko azo. Kwaye kwabakho ilizwi elivela esibhakabhakeni esasingaphezu kweentloko zazo, xa zazimi, zaze zawathoba amaphiko azo. Kwaye ngaphezu kwesibhakabhaka esasingaphezu kweentloko zazo kwakukho ukufana kwetrone, kungathi kukubonakala kwelitye lesafire; yaye phezu kokufana kwetrone kwakukho ukufana okunjengokubonakala komntu ngaphezu kwayo. Ndabona ke into engathi ngumbala we-amber, ingathi kukubonakala komlilo macala onke ngaphakathi kwayo, kususela ekubonakaleni kwesinqe sakhe kunyuke; yaye kususela ekubonakaleni kwesinqe sakhe kuhle, ndabona into engathi kukubonakala komlilo, yaye kwakukho ukuqaqamba macala onke. Njengokubonakala komnyama oselifu ngemini yemvula, kwakunjalo ukubonakala kokuqaqamba macala onke. Oku kwakubonakala kokufana kobuqaqawuli bukaYehova. Ke kaloku xa ndakubonayo, ndawa ngobuso bam, ndeva ilizwi lothile owayethetha. Hezekile 1:1–28.

“UEzekiyeli, umprofeti oselubhacweni olilayo, elizweni lamaKaledi, wanikwa umbono owawufundisa eso sifundo sinye sokholo kuThixo onamandla wakwaSirayeli. Ekubeni wayeselunxwemeni lomlambo iKebhare, kwabakho into eyabonakala ngathi sisiqhwithi sivela emantla, ‘ilifu elikhulu, nomlilo ozisongayo, nokukhanya kwakukujikelezile, kwaza phakathi kwako kwaphuma into enjengombala wentlaka yegolide.’ Kwakukho inani lamavili embonakalo engaqhelekanga, enqumlana omnye nomnye, eshukunyiswa zizidalwa eziphilayo ezine. Phezu kwazo zonke ezo zinto kwakukho ‘ukufana kwetrone, okwathi ngenkangeleko kwaba njengelitye lesafire; yaye phezu kokufana kwetrone kwakukho ukufana okunenkangeleko yomntu ngaphezulu kwayo.’ ‘Ke bona ubume bezidalwa eziphilayo, inkangeleko yazo yayinjengamalahle omlilo avuthayo, injengenkangeleko yezibane: wona wawunyuka wehla phakathi kwezidalwa eziphilayo; umlilo wona wawuqaqambile, yaye emlilweni kwaphuma imibane.’ ‘Kwabonakala kumaKerubhi isimo sesandla somntu phantsi kwamaphiko awo.’”

“Kwakukho amavili phakathi kwamavili ngendlela entsonkothileyo kangangokuba ekuqaleni ukuwabona, abonakala kuHezekile engathi axakekile onke. Kodwa xa ayeshekuma, kwakusenziwa ngokuchaneka okuhle nangokuvumelana okugqibeleleyo. Izidalwa zasezulwini zazewaqhuba loo mavili, yaye, ngaphezu kwako konke, phezu kwetrone ezukileyo yesafire, kwakukho Lowo UnguNaphakade; kanti ngeenxa zonke etroneni kwakukho umnyama oyijikelezileyo, ongumfuziselo wobabalo nothando. Ehluthwe ngamandla bubuqaqawuli

oboyikekayo baloo mbono, uHezekile wawa ngobuso bakhe phantsi, xa ilizwi lamyalelayo ukuba asukume aze eve ilizwi leNkosi. Wandula ke wanikwa umyalezo wesilumkiso kuSirayeli.” Testimonies, 751.

Ngomnyaka wokufa kukakumkani u-Uziya ndabona neNkosi ihleli etroneni, iphakamile, yaye iphakamisiwe; yaza imisila yesambatho sayo yayizalisa itempile. Ngaphezu kwayo kwakumi iiserafi: nganye yayinempiko ezintandathu; ngezimbini yayigqume ubuso bayo, ngezimbini yayigqume iinyawo zayo, yaye ngezimbini yayibhabha. Yaye enye yakhala kwenye, yathi, Ngcwele, ngcwele, ngcwele, nguYehova wemikhosi: umhlaba wonke uzaliswe bubuqaqawuli bakhe. Yaza imiqadi yomnyango yashukuma ngenxa yezwi lalowo wayekhala, yaye indlu yazaliswa ngumsi. Ndaza ndathi, Yeha kum! kuba ndichithakele; ngokuba ndingumntu onemilebe engahlambulukanga, yaye ndihlala phakathi kwabantu abanemilebe engahlambulukanga: kuba amehlo am ambonile uKumkani, uYehova wemikhosi. Yandula ke enye yezo serafi yandibhabhela, iphethe esandleni sayo ilahle elivuthayo, eyayilithathile ngentla emswaneni ngazo izibambo esibingelelweni: Yaza yalibeka emlonyeni wam, yathi, Khangela, oku kuchukumise imilebe yakho; nobugwenxa bakho bususiwe, nesono sakho sixolelwe. Ndeva nelizwi leNkosi, lisithi, Ndiya kuthuma bani na, ngubani na oya kusihambela? Ndaza ndathi, Nanku ndimi; ndithume mna. UIsaya 6:1–8.

“Lo mbono wanikwa kuHezekile ngexesha apho ingqondo yakhe yayizele zizilumkiso ezimnyama. Wabona ilizwe looyise lilele liyinkangala. Isixeko esasikade sizaliswe ngabantu sasingasahlali mntu kuso. Ilizwi lovuyo nengoma yokudumisa zazingasaviwa phakathi kweendonga zaso. Umprofeti ngokwakhe wayengumphambukeli ezweni lasemzini, apho amabhongo angenamida nobukhohlakali obungenanceba babulawula ngokugabadeleyo. Oko wakubonayo nakuvayo ngobuzwilakhe bomntu nokungalungi kwamkhathaza umphefumlo wakhe, waza walila kabuhlungu imini nobusuku. Kodwa iimpawu ezimangalisayo ezabonakaliswa phambi kwakhe ecaleni komlambo iKebhare zatyhila amandla alawulayo angaphezu kwawabalawuli basemhlabeni. Ngaphezu kookumkani abanekratshi nabakhohlakeleyo baseAsiriya naseBhabhiloni uThixo wenceba nenyano wayehleli etroneni.”

“Ubunzima obunjengamavili obabonakala kumprofeti ngathi bubandakanyeke ekudidekeni okungako babuphantsi kokukhokelwa sisandla esingenasiphelo. UMoya kaThixo, owatyhilwa kuye njengoshukumisayo nowalathisayo la mavili, wazisa ukuvumelana kuphuma ekudidekeni; ngokunjalo ihlabathi lonke laliphantsi kolawulo lwaKhe. Izigidi ngezigidi zezidalwa ezizukisiweyo zazimi zilungele, ngelizwi laKhe, ukulawula nokoyisa amandla nemigaqo yabantu abakhohlakeleyo, nokuzisa okulungileyo kwabathembekileyo baKhe.”

“Ngendlela efanayo, xa uThixo wayesele eza kutyhila kuYohane othandekayo imbali yebandla kwizizukulwana ezizayo, wamnika isiqinisekiso somdla noxanduva loMsindisi ngabantu baKhe ngokumtyhilela ‘Omnye onjengoNyana womntu,’ ehamba phakathi kwezibane zezibane, ezazimele amabandla asixhenxe. Ngelixa uYohane wayeboniswa imizabalazo emikhulu yokugqibela yebandla namandla asemhlabeni, wavunyelwa nokuba abone uloyiso lokugqibela nokuhlangulwa kwabathembekileyo. Walibona ibandla liziswe kungquzulwano olubulalayo norhamncwa nomfanekiso walo, nokuba ukunqulwa kwalo rhwaphilizo

kunyanzeliswa phantsi kwesohlwayo sokufa. Kodwa xa wayekhangele ngaphaya komsi nengxolo yedabi, wabona isihlwele siphezu kweNtaba yeZiyon kunye neMvana, sinokuthi, endaweni yophawu lwerhamncwa, 'igama likaYise libhaliwe emabunzini azo.' Waza kwakhona wabona 'abo babeyifumene impumelelo phezu kwerhamncwa, naphezu komfanekiso walo, naphezu kophawu lwalo, naphezu kwenani legama lalo, bemi phezu kolwandle lweglasi, bephethe iihapu zikaThixo' becula ingoma kaMoses neyeMvana."

"Ezi zifundo zezokuxhamla kwethu. Kufuneka sixhase ukholo lwethu kuThixo, kuba kanye phambi kwethu kukho ixesha eliya kuvavanya imiphefumlo yabantu. UKristu, phezu kweNtaba yeMinquma, wachaza kwangaphambili izigwebo ezoyikekayo ezaziza kwandulela ukuza kwaKhe kwesibini esithi: 'Niya kuva ngeemfazwe namarhe eemfazwe.' 'Uhlanga luya kuvukela uhlanga, nobukumkani buvukele ubukumkani; yaye kuya kubakho iindlala, neendykityha zokufa, neenyikima zomhlaba, kwiindawo ngeendawo. Zonke ezi zinto zisiqalo nje seembandezelo.' Nangona ezi ziprofeto zafumana ukuzaliseka ngokuyinxenye ekutshatyalalisweni kweYerusalem, zinokusetyenziswa ngokungqalileyo ngakumbi kwimihla yokugqibela."

"Simi embundwini beziganeko ezikhulu nezindilisekileyo. Isiprofeto sizaliseka ngokukhawuleza. INkosi isemnyango. Kungekudala kuza kuvuleka phambi kwethu ixesha eliya kuba nomdla omkhulu nowoyikekayo kubo bonke abaphilayo. Iimpikiswano zexesha eladlulayo ziya kuvuselelwa kwakhona; kuza kuvela iimpikiswano ezintsha. Iziqendu eziza kwenziwa ehlabathini lethu azikaphuphiwa nokuphuphiwa. USathana usebenza ngeearhente zabantu. Abo benza umzamo wokuguqula uMgaqo-siseko baze baqinisekise umthetho onyanzelisa ukugcinwa kweCawa, abaqondi kakuhle ukuba siya kuba yintoni na isiphumo. Ingxaki enkulu isemnyango kanye phezu kwethu.

"Kodwa abakhonzi bakaThixo abasayi kuxhomekeka kwiziqu zabo kule ngxamiseko inkulu. Emibonweni eyanikwa uIsaya, kuHezekile, nakuYohane sibona indlela izulu elinxulumene ngokusondeleyo ngayo neziganeko ezenzeka emhlabeni, kwanobukhulu benkathalo kaThixo ngabo banyanisekileyo kuye. Ihlabathi alinamlawuli ongekhoyo. Inkqubo yeziganeko ezizayo isezandleni zeNkosi. UBungangamsha bezulu bunekamva leentlanga, kwaneenkxalabo zebandla laKhe, phantsi kolawulo lwaLo ngokwaKhe."

"Sivumela thina ngokwethu ukuba sive inkathalo, inkxwaleko, nokudideka okugqithiseleyo emsebenzini weNkosi. Abantu abanesiphelo abashiywanga ukuba bathwale umthwalo woxanduva. Sifanele ukukholosa kuThixo, sikholwe kuye, size siqhubeke siye phambili. Ukulinda okungadinwayo kwezithunywa zasezulwini, nokusebenza kwazo okungapheziyo enkonzweni yazo ngokunxulumene nezidalwa zomhlaba, kusibonisa indlela isandla sikaThixo esikhokela ngayo ivili elingaphakathi kwevili. UMfundisi onguThixo uthi kumdlali ngamnye emsebenzini waKhe, njengoko watshoyo kuKoreshi mandulo: 'Ndakubhinqisa, nangona ubungandazi.'"

"Embikweni kaHezekile uThixo wayenesandla saKhe phantsi kwamaphiko eekerubhi. Oku kukufundisa abakhonzi baKhe ukuba ngamandla obuthixo abawanika impumelelo. Uya kusebenza nabo ukuba baya kubeka kude ubugwenxa baze babe nyulu entliziyweni nasebomini.

“Ukukhanya okuqambelelo okuhamba phakathi kwezidalwa eziphilayo ngesantya sombane kumela isantya esiya kuthi ngaso ekugqibeleni lo msebenzi uqhubeke ude ugqitywe. Lowo ongalaliyo, osoloko esebenza ngokuqhubekayo ukuze aphumeze amacebo Akhe, unako ukuwusa phambili umsebenzi Wakhe omkhulu ngemvisiswano. Oko kubonakala ezingqondweni ezinomda, ezibambeke entangeni nasekubhidekeni, isandla seNkosi singakugcina sikwimeko egqibeleleyo yocwangco. Inokuyila iindlela namacebo okuphazamisa iinjongo zabantu abangendawo, yaye iya kuzidida izigqibo zabo baceba ububi nxamnye nabantu Bayo.”

“Bazalwana, eli asiloxesha ngoku lokuzila nokuphelelwa lithemba, asiloxesha lokunikezela ekuthandabuzekeni nasekungakholweni. UKristu akanguye ngoku uMsindisi osengcwabeni elitsha likaYosefu, elivalwe ngelitye elikhulu laza lwatywinwa ngotywino lwamaRoma; sinoMsindisi ovukileyo. UnguKumkani, iNkosi yemikhosi; uhleli phakathi kweekherubhi; kwaye phakathi kwembambano nengxokozelo yeentlanga usabakhusela abantu Bakhe. Lowo ulawulayo emazulwini unguMsindisi wethu. Ulinganisa sonke isilingo. Ujonga umlilo weziko omelwe kukuvavanya wonke umphefumlo. Xa iinqaba zookumkani ziya kubhukuqwa, xa iintolo zengqumbo kaThixo ziya kuhlaba zidlule ezintliziweni zeentshaba Zakhe, abantu Bakhe baya kukhuseleka ezandleni Zakhe.” Testimonies, volume 5, 752–754.

UEzekile umele abo bangabagqatswa bokuba phakathi kwekhulu elinamashumi amane anesine amawaka, yaye umgca phezu komgca amava akhe engcweleni ayahambelana namava kaIsaya nakaYohane ngaphakathi kwengcwele. Ngoku sikuvavanyo lwetempile, olwesibini kwiimvavanyo ezintathu ezitywina ikhulu elinamashumi amane anesine amawaka. Elo xesha luhlambululo oluphunyezwa nguMthunywa womnqophiso ekuzalisekiseni uMalaki isahluko sesithathu. Inkqubo yokuhlanjululwa yeemvavanyo ezintathu, sisi “sithando somlilo” sikaMalaki “esimele ukuvavanya wonke umphefumlo.” Xa ingelosi yesithathu yafikayo ngo-Oktobha 22, 1844, uMthunywa womnqophiso weza ngesiquphe etempileni yaKhe waza wakhokela iintombi ezizizilumko zaloo mbali wangena nazo eNdaweni Engcwele Kangcwele, ukuze atywine abathembekileyo baKhe, kodwa iintombi zaloo mbali zavukela, yaye ngowe-1856 intshukumo yamaMillerite yaseFiladelfiya yaguquka yaba yintshukumo yamaMillerite yaseLawodike, yaza ngowe-1863 yaba libandla lamaSeventh-day Adventist laseLawodike.

Ingelosi yesithathu eyafika ngesiquphe ngomhla wama-22 kuOktobha, 1844, yarhoxisa ubukho bayo ngo-1863, yaza emva koko yabuyela ngomhla we-11 kuSeptemba, 2001. Emva kweminyaka engamashumi amabini anesihlanu uvavanyo lwetempile olwalufuziselwe ngomhla wama-22 kuOktobha, 1844 ngoku luyaphindwa. Amashumi amabini anesihlanu ngokomfuziselo sisishumi sesiprofeto samakhulu amabini anamashumi amahlanu, yaye amakhulu amabini anamashumi amahlanu angumfuziselo wembali emelwe kwiindima zeshumi elinanye ukuya kweleshumi elinesihlanu zikaDaniyeli ishumi elinanye. Amakhulu amabini anamashumi amahlanu, namashumi amabini anesihlanu, alivili elingaphakathi embonweni wengcwele kaHezekile. Amashumi amabini anesihlanu angumfuziselo wokwahlulwa kwezilumko nabangendawo ekuzalisekeni kwenkqubo yovavanyo enamanyathelo amathathu emelwe emsebenzini wokuhlanjululwa ofezekiswa nguMthunywa woMnqophiso.

UMateyu wamashumi amabini anesihlanu uqulethe imizekeliso emithathu, yaye umzekeliso ngamnye uchaza ukwahlulwa kwezilumko nabangendawo ngexesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. Ithemba labantu bakaThixo elimelwe kweso sahluko kukuba babe ziintombi ezilumkileyo eziphethe ioli yesigidimi sokukhala kwasezinzulwini zobusuku. Ithemba labo kukuba bagwetywe njengomkhonzi othembekileyo kubuphathi babo bokusebenzisa iitalente ezikhethekileyo ababeziniwe ukuba bazilawule ngexesha labo lobabalo lobuqu. Ithemba labo kukuba bagwetywe njengezimvu zedlelo likaThixo, zihleli ngasekunene kwaKhe, kungekhona njengeebhokhwe ngasekhohlo kwakhe. Amashumi amabini anesihlanu angumqondiso wokwahlulwa kwezilumko nabangendawo ngexesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. Amashumi amabini anesihlanu lelinye lamavili kaHezekile.

Ngomnyaka wamashumi amabini anesihlanu wokuthinjwa kwethu, ekuqaleni komnyaka, ngomhla weshumi wenyanga, ngomnyaka weshumi elinesine emva kokuba isixeko sasiwe, ngaloo mini kanye isandla seNkosi saba phezu kwam, sandizisa khona. Hezekile 40:1.

Unyaka wamashumi amabini anesihlanu wokuthinjwa umelwe ngu-22 Oktobha, omelwa kukuvalwa komnyango wesigaba solawulo lwexesha. Ngo-22 Oktobha, 1844, kwavulwa umnyango kwaza kwavalwa omnye njengoko iindidi ezimbini zahlulwa.

Yibhalele ke ingelosi yebandla laseFiladelfiya, uthi; Utsho lowo ungewe, lowo unyanisekileyo, lowo unesitshixo sikaDavide, lowo uvulayo, kungabikho bani uvalayo; novalayo, kungabikho bani uvulayo; Ndiyayazi imisebenzi yakho: nanko, ndibeke phambi kwakho ucango oluvulekileyo, kungekho bani unokuluvala; kuba unamandla amancinane, waligcina ilizwi lam, akwalikhanyela igama lam. ISityhilelo 3:7, 8.

UKristu uxelela ingelosi yaseFiladelfiya ukuba uyayazi imisebenzi yabo, nokuba ubeke phambi kwebandla laseFiladelfiya umnyango ovulekileyo. Loo mnyango uvulwa “ngesitshixo sikaDavide,” isitshixo esibekwe phezu kukaEliyakim.

Kwaye kuya kuthi ngaloo mini, ndibize umkhonzi wam uEliyakim unyana kaHilekiya: ndimambathise ingubo yakho, ndimqinise ngombhinqo wakho, ndinikele ulawulo lwakho esandleni sakhe; abe nguyise kubemi baseYerusalem, nakwindlu kaYuda. Isitshixo sendlu kaDavide ndiya kusibeka egxalabeni lakhe; avule, kungabikho uya kuvala; avale, kungabikho uya kuvula. Isaya 22:20–22.

Ngaloo mini abizwe uEliyakim, uyahlulwa kuShebhena ongendawo.

Utsho utsho uYehova uThixo wemikhosi ukuthi, Hamba, uye kulo mgcini-buncwane, kuShebhena lowo ulawula indlu, uthi, Unantoni na apha? unobani na apha, ude uzikrolele ingcwaba apha, njengomntu ozikrolela ingcwaba endaweni ephakamileyo, ozimbela indawo yokuhlala eliweni? Yabona, uYehova uya kukuthimba ngokuthimba okunamandla, yaye uya kukugubungela ngenene. Uya kukusonga ngokuqinisekileyo, akuphosaphose njengembumbulu ezweni elibanzi; uya kufela khona, neenqwelo zobuqaqawuli bakho zibe lihlazo lendlu yenkosi yakho. Isaya 22:15–18.

Ukwahlulwa kweentombi ezizizilumko nezizizidenge, okwazalisekisa umzekeliso kaShebhena noEliyakim, kwazaliseka ngo-Oktobha 22, 1844, kwananjalo nakumnyaka wamashumi amabini anesihlanu wokuthinjwa kukaYehoyakin, owawungo-Oktobha 22, 573 BC. KuHezekile isahluko sesibhozo, abangendawo abangaphakathi kwi-Adventism, abamelwe yiYerusalem, bamelwe ngamadoda angamashumi amabini anesihlanu aqubuda elangeni. Ukutshatyalaliswa kweYerusalem kumela umthetho weCawa, okwayiyo kananjalo indlela yomqondiso ephelisa ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka. Elo xesha lokutywinwa laqala ngoSeptemba 11, 2001, yaye uYesu unguAlfa no-Omega, ngoko ke uSeptemba 11, 2001 njengesiqalo sokutywinwa ubonakalisa isiphelo, emthethweni weCawa.

Umhla we-11 kuSeptemba 2001 wawufuziselwe ziintlanganiso zaseMinneapolis zowe-1888, kuba uDade uWhite uchaza ukuba xa izakhiwo ezikhulu zaseNew York zawayo nge-9/11, ISityhilelo 18:1–3 sazaliseka. Ngelo xesha, njengakwango-1888, wabonisa ukuba ingelosi yeSityhilelo seshumi elinesibhozo yehla ukuze ikhanyisele ihlabathi ngozuko lwaYo. Uvukelo lwango-1888 waluthelekisa novukelo lukaKora, uDatan, noAbhiram, abathi nabo baba namadoda angamakhulu amabini anamashumi amahlanu adumileyo azimanya nabo ekreqweni lwabo. Abavukeli abangamakhulu amabini anamashumi amahlanu kuvukelo lukaKora namaqabane akhe kwimbali yokuqala kaSirayeli wamandulo babefuzisela amadoda angamashumi amabini anesihlanu awayequbuda elangeni ekupheleni kukaSirayeli wamandulo.

Linkokeli ezingamashumi amabini anesihlanu zoBu-Adventist baseLawodike ziqubuda phantsi komthetho weCawa, zize ezimakhulu mabini anamashumi amahlanu ziqubude ngomhla ka-9/11, zibonakalisa ixesha lokutywinwa ngomfuziselo wamashumi amabini anesihlanu, (umfuziselo wokwahlulwa kwezilumko nabangendawo) ukuphawula isiqalo nesiphelo sexesha lokutywinwa. Nokuba ngaba ngabavukeli abamakhulu mabini anamashumi amahlanu ngexesha likaMoses, okanye ngamadoda angamashumi amabini anesihlanu kwisahluko sesibhozo sikaHezekile, okanye ngamangqina amathathu okwahlulwa kwisahluko samashumi amabini anesihlanu sikaMateyu, okanye ngumnyaka wamashumi amabini anesihlanu wokuthinjwa kuHezekile amashumi amane; zonke ezi zibonakaliso zomfuziselo wamashumi amabini anesihlanu ziyangqinelana namaxesha amathathu eminyaka engamakhulu amabini anamashumi amahlanu afikelela esiphelweni sawo ngowama-207 BC, 313, nango-2026 ngokulandelelana.

Amashumi amabini anesihlanu, ngokungathi kunjalo, asininqe esijikelezayo samashumi amabini anesihlanu, esizisa yonke imigca yamashumi amabini anesihlanu ekugqibeleleni. Aba sesinye sezitshixo zesiprofeto zobukumkani ezanikwa uPetros ukuze kuziswe ukucaca kwimbali efihlakeleyo yevesi yamashumi amane. Kusekiwe ngokuphindaphindiweyo ngamangqina angaphezu kwamathathu ukuba iivesi zeshumi ukuya kweleshumi elinesihlanu zikaDaniyeli ishumi elinanye zimela umgca ogubungela imbali ukususela ku-1989 kuse kuthi ga kumthetho weCawa, oyimbali efihlakeleyo yevesi yamashumi amane. Ingonyama yesizwe sakwaYuda ngoku ivula amatywina amavili kaHezekile njengoko Ivula imbali efihlakeleyo eya kuwugqibezela umyalezo weSikhalo Sasezinzulwini Zobusuku semihla yokugqibela.

Kumanqaku alandelayo siya kuqhubeka sichonga amavili kaHezekile amela intsebenziswano entsonkothileyo yabantu ngemihla yokugqibela. UHezekile isahluko sokuqala ekuqaleni kweli

nqaku, kunye nesiqendu esihamba naso esivela kwi-Testimonies, umqulu wesihlanu, esibekiweyo, ziya kuba yindawo yethu eqhubekayo yokubhekisa kuyo njengoko siqhubeka kula manqaku. Xa amavili ebekwe kwindawo yawo efanelekileyo, kunye neendawo zawo ezifanelekileyo zokuhlangana namanye amavili embali yesiprofeto, siya kubonisa ukuba iminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu, eyawanika amandla ingelosi yokuqala ngoAgasti 11, 1840, nayo imelwe nguHezekile njengeminyaka engamakhulu amathathu anamashumi alithoba, inxulumene nonyaka onesiqingatha wokungqingwa kweYerusalem; kwanokuba ukufika kwalo kukhanya lwesiprofeto kuchonga ukuphakanyiswa komqondiso wabaliwaka elinamakhulu amane anamashumi amane anesine.

Umhla wama-27 kuJulayi, 1299, ukuya kowe-1337 umele iminyaka engamashumi amathathu anesibhozo ekuqaleni kweminyaka elikhulu elinamashumi amahlanu (iinyanga ezintlanu) yeSityhilelo isahluko sesithoba, ivesi yeshumi. Loo minyaka ilikhulu elinamashumi amahlanu inxulumene neminyaka engamakhulu amathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu zevesi yeshumi elinesihlanu. Ngaloo ndlela, ukuqala kwala maxesha mabini kwenza umgca omnye wesiprofeto owagqitywa ekuzalisekeni kwesiprofeto sikaJosiah Litch sika-1838 noka-1840, yaza yaphawula ukuvela nokuxhotyiswa kwentshukumo yamaMillerite. Loo mbali ekuqaleni kobuAdventist iphawula ukuvela kwamawaka alikhulu elinamashumi amane anesine njengomqondiso phambi komthetho weCawa. Ngaloo ndlela, iminyaka engamakhulu amathathu anamashumi alithoba kaHezekile, neminyaka enye enesiqingatha (1.5) yokungqingwa kweYerusalem, iphawula isiphelo somgca wesiprofeto owaqala ngo-1299.

Kuya kuba luncedo ukuqwalasela esi sicutshulwa sithatyathwe kwi-Testimonies, umqulu wesihlanu, ngaphambi kwenqaku elilandelayo.