

Umlando Ofihlekile Wevesi Lamashumi Amane — Inombolo Engamashumi Amabili

Umaye Wesibili — Ingxenye Yesikhombisa — uHezekeli

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Kuyindlela eyamukelekayo yokuqonda kweBhayibheli ukukhomba umprofethi uHezekeli njengoneminyaka engamashumi amathathu emavesini akhe okuqala.

Kwase kwathi ngomnyaka wamashumi amathathu, ngenyanga yesine, ngosuku lwesihlanu lwenyanga, ngisekhona phakathi kwabathunjiweyo ngasemfuleni iKhebhari, amazulu avuleka, ngabona imibono kaNkulunkulu. Ngosuku lwesihlanu lwenyanga, olwalungumnyaka wesihlanu wokuthunjwa kwenkosi uJehoyakini, izwi likaJehova lafika ngokucacileyo kuHezekeli umpri, indodana kaBuzi, ezweni lamaKhaledi ngasemfuleni iKhebhari; isandla sikaJehova saba khona phezu kwakhe. Hezekeli 1:1–3.

Abanye bakholelwa ukuthi “unyaka wamashumi amathathu” usekelwe emjikelezweni othile wejubili, owaqala ngenkosi uJosiya futhi waphela ngevesi lokuqala lesahluko samashumi amane.

Ngomnyaka wamashumi amabili nanhlano wokuthunjwa kwethu, ekuqaleni komnyaka, ngosuku lweshumi lwenyanga, ngomnyaka weshumi nane emva kokuba umuzi usushayiwe, ngalolo suku uqobo isandla seNkosi saba phezu kwami, sangiletha khona. Hezekeli 40:1.

Izazi zokulandelanisa izikhathi zeBhayibheli zibeka ivesi lokuqala lesahluko samashumi amane njengoluka-Ephreli 28 noma oluka-Okthoba 22, 573 BC. Bonke abaprofethi bakhomba izinsuku zokugcina, ngakho usuku lokuwa luka-Okthoba 22, 573 BC luyisikhathi se-omega somugqa owaqala eminyakeni engamashumi amahlanu ngaphambili kulokho okubizwa ngokuthi “iPhasika Elikhulu LikaJosiya” ngoMeyi 5, 622 BC.

Inani elithi amashumi amathathu liwuphawu lwabapristi, okwakufanele babe neminyaka engamashumi amathathu lapho beqala ukukhonza. Kungakhathaliseki ukuthi amavesi okuqala kuya kwelesithathu kaHezekeli 1 akhomba iminyaka kaHezekeli njengengamashumi amathathu, noma kumane nje kuyisibonakaliso sompri, naye wayeyomelelwa njengoneminyaka engamashumi amathathu. Uma-ke iminyaka engamashumi amathathu yevesi lokuqala injengoba abanye bekholelwa, imele unyaka wamashumi amathathu selokhu kwaba nePhasika Elikhulu likaJosiya ngo-622 BC, izincazelo ezingokwesiprofetho zisafana.

UJosiya usho “isisekelo,” futhi iPhasika lakhe Elikhulu laqala inkathi yejubili eyaphela ngo-Okthoba 22 ngoSuku Lokubuyisana ngowe-573 BC. “Umugqa wejubili” osuka kuJosiya uye ku-Okthoba 22 uyahambelana nomlando ka-1840 kuya ku-1844. Izisekelo zango-1840 zazimelwe yinkosi uJosiya, futhi zimelwe futhi nguJosiah Litch. U-Okthoba 22 wamela uphondo lwecilongo lejubili olwalukhala kanye nophondo loSuku Lokubuyisana.

Uyaku zibalele amasabatha eminyaka ayisikhombisa, izikhathi eziyisikhombisa zeminyaka eyisikhombisa; isikhathi samasabatha eminyaka ayisikhombisa siyakuba kuwe yiminyaka engamashumi amane nesishiyagalolunye. Khona uyakwenza kukhala icilongo lejubili ngosuku lweshumi lwenyanga yesikhombisa; ngosuku lokubuyisana niyakwenza kukhala icilongo kulo lonke izwe lenu. Levitikusi 25:8, 9.

UHezekeli ubekwe emgqeni weJubili kusukela enkosini uJosiya kuya ku-Okthoba 22, umugqa omelela izingelosi zokuqala nezesibili zesAmbulo 10 kusukela ngo-1840 kuze kube ngu-1844. UHezekeli umelela amaMillerite ezingelosi zokuqala nezesibili kanye nezinkulungwane eziyikhulu namashumi amane nane zengelosi yesithathu. UHezekeli umelela ubupristi bezinkulungwane eziyikhulu namashumi amane nane, kodwa isici sakhe esiyinhloko sesiprofetho ukuthi ungumprofethi.

UmProfethi, UmPristi neNkosi

Kukhona abalingiswa abathathu beBhayibheli abaqala ukukhonza sebeneminyaka engamashumi amathathu. Kanye noHezekeli kwakukhona uDavide noJosefa. Ngenxa yokuthi bonke baqala ukukhonza beneminyaka engamashumi amathathu, bonke bangabapristi. UDavide uwuphawu lwenkosi, uJosefa ungumpristi, kanti uHezekeli ungumprofethi embusweni wenkazimulo onezingxenywe ezintathu, oqukethe umprofethi, umpristi nenkosi.

Nokho singase simsebenzise kanjani umprofethi uHezekeli njengophawu, ungumpristi; futhi lapho esetshenziswa emgqeni wejubili kusukela kuJosiya kuze kube ngu-Okthoba 22, uHezekeli ungumpristi owayezomela umpristi esikhathini sokubekwa uphawu kwabayi-ikhulu namashumi amane nane ezinkulungwane, njengoba kufanekiswa ngumlando ka-1840 kuya ku-1844 kanye nenkosi uJosiya kuze kube ngu-Okthoba 22, 573 BC.

Amashumi amabili nambili

IBhayibheli licacile ukuthi uHezekeli wakhonza iminyaka engamashumi amabili nambili. “Amashumi amabili nambili” ayisibonakaliswe sabayizinkulungwane eziyikhulu namashumi amane nane abayisibonakaliswe sobuNkulunkulu obuhlangene nobuntu. Emlandweni omelwe yiPhasika likaJosiya kuze kufike emgubhweni weJubili ka-Okthoba 22 wesahluko samashumi amane, iPhasika likaJosiya lalifanekisela umsebenzi kaJosiah Litch ngo-1838 nango-1840. Lowo msebenzi wawuwukubeka obala iziprofetho zesikhathi zoshizi lokuqala nolwesibili. Manje sekubonakala ukuthi isiprofetho soshizi lokuqala nolwesibili sibanzi kakhulu kunalokho amaphayona akuqonda.

UHezekeli, njengomprofethi waseBhayibhelini, ubeka izinsuku eziqondile kakhulu emibhalweni yakhe kunanoma yimuphi omunye umbhali waseBhayibhelini.

UHezekeli uyiyo i-omega yosuku olulingana nonyaka esiprofethweni seBhayibheli. Encwadini kaNomeri, ukubalulwa kwe-alpha komgomo wosuku nonyaka kumelwe ekuvukeleni kokuqala eKadeshi okwaletha iminyaka engamashumi amane yokuzulazula ehlane. Ukuvukela kokugcina, noma i-omega, kumelwe nguHezekeli esahlukweni sesine njengoba iJerusalema ichithwa.

Alfa

Ngokwenani lezinsuku enahlola ngazo izwe, izinsuku ezingamashumi amane, usuku ngalunye lube ngumnyaka, niyakuthwala ububi benu, iminyaka engamashumi amane, futhi niyakwazi ukwephulwa kwesithembiso sami. Mina Jehova ngikhulumile; impela ngiyakwenza lokhu kulo lonke leli bandla elibi, elibuthene ndawonye ukungivukela: kuleli hlane bayakubhubha, futhi lapho bayakufa. Numeri 14:34, 35.

Omega

Lala futhi ngohlangothi lwakho lwesokhohlo, ubeke phezu kwalo ububi bendlu ka-Israyeli; ngokwenani lezinsuku oyakulala phezu kwalo uyakuthwala ububi babo. Ngokuba ngikubekele iminyaka yobubi babo, ngokwenani lezinsuku, izinsuku ezingamakhulu amathathu namashumi ayisishiyagalolunye; uyakuthwala kanjalo ububi bendlu ka-Israyeli. Lapho usuziqedile, buyela ulale ngohlangothi lwakho lwesokunene, uthwale ububi bendlu kaJuda izinsuku ezingamashumi amane; ngikumisele usuku ngalunye ukuba lube ngumnyaka. Ngakho-ke uyakubhekisa ubuso bakho ekuvinjezelweni kweJerusalema, nengalo yakho iyakuba yembuliwe, uprofethe ngokumelana nalo. Hezekeli 4:4–7.

IKhadeshi nokubhujiswa kweJerusalema kumele ukuvukela kwe-alpha ne-omega, okumele isimiso sosuku sonyaka. “Isimiso sosuku sonyaka” sasingumthetho oyinhloko wamaMillerite, nasemlandweni ka-1840 kuya ku-1844, njengoba kufanekisiwe emgqeni weJubili kaNkosi uJosiya kuze kube ngu-Okthoba 22. UHezekeli ubeka obala izinsuku eziningi kunanoma yimuphi omunye umprofethi. Ngaphakathi ekuhlelweni kwezinsuku kukaHezekeli, umgqa weJubili uyabonakala, uhlanganisa ubufakazi bukaHezekeli ngokuqondile nomlando wezingelosi zokuqala nezesibili, bese kuthi emva kwalokho nomlando wengelosi yesithathu.

Kanye “nomugqa weJubili,” uHezekeli ulala ngohlangothi lwakhe izinsuku ezingamakhulu amathathu namashumi ayisishiyagalolunye, bese elala ngolunye uhlangothi lwakhe izinsuku ezingamashumi amane. “Amakhulu amane namashumi amathathu” ayisibonakaliso sezivumelwano ezindala nezintsha, ngokuba isithembiso sesivumelwano sika-Abrama seminyaka engamakhulu amane yokuthunjwa eGibhithe sathola ufakazi wesibili weminyaka engamashumi amathathu ngomphostoli uPawulu. Ndawonye uAbrama, (kamumva u-Abrahama) “wokudala” noSawulu, (kamumva uPawulu) “wokusha” bahlanganisa ubufakazi babo ukuze baqinisekise iminyaka engamakhulu amane namashumi amathathu njengesibonakaliso sesivumelwano esiphakade. “Izinsuku ezingamakhulu amathathu namashumi ayisishiyagalolunye” “uyakuthwala ububi bendlu ka-Israyeli.” “Futhi” “uyakuthwala ububi bendlu yakwaJuda izinsuku ezingamashumi amane.” Ndawonye uhlangothi lwesokudla nolwangakwesobunxele kulingana noAbrama noPawulu.

Isivumelwano sasihlale sisekelwe ekulaleleni noma ekungalaleleni—impilo noma ukufa. Umgomo wonyaka-usuku emlandweni wamaMillerite wawuyindaba yokuphila noma yokufa, futhi lowo mlando wamemezela yingelosi yokuqala njengevangeli laphakade. “Ivangeli” liyindaba yokuphila noma yokufa, futhi udaba lokuvivinywa olungolokuphila noma lokufa emlandweni wamaMillerite lwabekwa ngaphakathi komongo womgomo wokuthi usuku lulingana nonyaka.

Isibikezelo esanika amandla umlayezo wengelosi yokuqala kwakuyisiprofetho seminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu sosizi lwesibili. Ngaphakathi ezinsukwini ezingamakhulu amathathu namashumi ayisishiyagalolunye uHezekeli alala ngazo ngohlangothi lwakhe lwesobunxele kukhona umfanekiso wesiprofetho sesikhathi seminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu sosizi lwesibili. Kudinga ukuqonda okungokwesiprofetho ukuze kuhlukaniswe kahle isiprofetho, kodwa lokhu akusikho okungaphansi komsebenzi oqhubekayo weBhubesi lesizwe sakwaJuda ekuvuleni izimpawu zomlayezo wokukhala kwaphakathi kobusuku.

Ngiphikisa ngokuthi uHezekeli kufanele athathwe njengophawu lwabayizinkulungwane eziyikhulu namashumi amane nane nane, kodwa ikakhulukazi njengophawu lwesipho soMoya wokuprofetha, noma emelwe njengokubonakaliswa komprofethi wezinsuku zokugcina, noma njengokubonakaliswa kwabantu besivumelwano abaqonda isimiso sendlela yomugqa phezu komugqa.

Ngiphikisa ngokuthi ukukhanya kukaHezekeli phezu kwesiprofetho seminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu kuyavumelana nendoda yebhulashi lothuli iphonsa amagugu ebhokisini elikhulu.

Ngiphikisa ngokuthi ukukhanya okuvela kuHezekeli kuyisici esibalulekile somlayezo wetshe eliyinhloko, lapho ithempeli seliqediwe.

KuHezekeli kungumhla ka-22 kuMfumfu evesini lokuqala lesahluko samashumi amane, futhi kulapho umbono wethempeli lesikhathi esizayo unikezwa khona uHezekeli. Lelo thempeli liyithempeli labayizinkulungwane eziyikhulu namashumi amane nane, uHezekeli ongumfanekiso walelo nani. Lelo qembu liyobe selidlule ezivivinyweni ezimbili ngaphambi kokuba lifinyelele esivivinyweni sesithathu nesinqumayo. UHezekeli uvezwa njengowamukela ukukhanya kwakhe ethempelini, ngakho-ke ukukhanya akuvezayo njengophawu kumelela ukukhanya okuza lapho abantu bakaNkulunkulu bengena eNdaweni eNgcwelengcwele, ngokuvumelana noDaniyeli isahluko seshumi.

Ukukhanya kweSambulo sikaJesu Kristu esivuliwe, kuvulwa khona kanye ngaphambi kokuba isikhathi somusa siphile.

Wasesethi kimi: Ungawagcini uphawu amazwi esiprofetho sale ncwadi; ngokuba isikhathi sesiseduze. Ongalungile makenze ukungalungi kwakhe futhi; nongcolileyo makabe ngongcolileyo futhi; nolungileyo makenze ukulunga kwakhe futhi; nongcwele makabe ngongcwele futhi. IsAmbulo 22:10, 11.

“isikhathi siseduze” ngaphambi nje kokuba umusa wokuvinjanywa uphele evesini leshumi nanye, ngakho-ke iSambulo sikaJesu Kristu siyembulwa ngaleso sikhathi, ngokuba “isikhathi siseduze.”

Isambulo sikaJesu Kristu, uNkulunkulu amnika sona, ukuba abonise izinceku zakhe izinto okumelwe zenzeke masinyane; wasesithumela wasiveza ngesibonakaliso ngengelosi yakhe encekwini yakhe uJohane; owafakaza ngezwi likaNkulunkulu, nangobufakazi bukaJesu Kristu,

nangezinto zonke azibonayo. Ubusisiwe ofundayo, nalabo abezwayo amazwi alesi siprofetho, nabagcina izinto ezilotshwe kuso; ngokuba isikhathi sesiseduze. IsAmbulo 1:1–3.

Isikhathi somusa siyavalwa ku-Adventism yeSeventh-day yamaLaodicea ngesikhathi somthetho weSonto, futhi i-Adventism imelwe njengeJerusalema esahlukweni sesishiyagalolunye sikaHezekeli. Lapho labo ababubulayo nabakhalayo ngenxa yezinengiso ezenziwa ezweni nasebandleni bemukela uphawu. Ukubekwa uphawu kwenzeka lapho imimoya yasempumalanga yamaSulumane ivuthelisa ulaka ezizweni, ngaphambi nje kokuba isikhathi somusa sivalwe. Esahlukweni sesishiyagalombili sikaHezekeli izizukulwane ezine ze-Adventism ziphetha ngokuthi isizukulwane sesine sifanekiswe ngabaholi abangamashumi amabili nanhlanu abakhothamela ilanga.

Lowo mbono wanikezwa ngokomfanekiso ngosuku olulodwa ngaphambi komthetho weSonto, noma nje ngaphambi kokuvalwa komusa njengoba kufanekiselwa ngu six, six, six.

Kwase kwathi ngomnyaka wesithupha, ngenyanga yesithupha, ngosuku lwesihlanu lwenyanga, ngihlezi endlini yami, abadala bakwaJuda behlezi phambi kwami, isandla seNkosi uJehova sase sehla phezulu kwami khona lapho. Ngase ngibona, bheka, isifaniso esifana nokubonakala komlilo: kusukela ekubonakaleni kwezinkalo zakhe kwehle, kwakungumlilo; kusukela ezinkalweni zakhe kwenyukela phezulu, kwakungathi ukubonakala kokukhanya, kufana nombala wenhlaka. Wayeselulela okwakunjengesimo sesandla, wangibamba ngoqhawaku lwezinele zekhanda lami; umoya wangiphakamisa phakathi komhlaba nezulu, wangiye ngemibono kaNkulunkulu eJerusalema, emnyango wesango elingaphakathi elibheke ngasenyakatho; lapho kwakukhona isihlalo sesithombe somhawu, esivusa umhawu. Futhi, bheka, inkazimulo kaNkulunkulu ka-Israyeli yayikhona lapho, njengombono engawubona ethafeni. Hezekeli 8:1–4.

Umbono wonyaka wesithupha, inyanga yesithupha, nosuku lwesihlanu wafika ngaphambi nje kuka-‘666,’ uphawu lomthetho weSonto, lapho isikhathi somusa sivalwa ku-Adventism yaseLawodikeya. Lowo mbono wawungu-“ngokombono” uHezekeli “awubona ethafeni.” Umbono awubona ethafeni utholakala ngaphambili, esahlukweni sesithathu.

Ngase ngiyasukuma, ngaphuma ngaya ethafeni; bheka, inkazimulo kaJehova yayimi lapho, njengenkazimulo engayibona ngasemfuleni iKhebari; ngase ngiwa ngobuso bami phansi. Hezekeli 3:23.

Umbono “wethafa”, owawungumbono wonyaka wesithupha, wenyanga yesithupha, nowesihlanu lolo suku, wawungumbono uHezekeli ayewubonile ngaphambili ngasemfuleni iKhebari.

Kwathi-ke ngomnyaka wamashumi amathathu, ngenyanga yesine, ngosuku lwesihlanu lwenyanga, lapho ngiphakathi kwabathunjiweyo ngasemfuleni iKhebari, amazulu avuleka, ngabona imibono kaNkulunkulu. Hezekeli 1:1.

“Imibono kaNkulunkulu” uHezekeli “ayibona” ngasemfuleni iKhebari, kwakungumbono wethafa, owawungumbono ofanayo futhi nowakaHezekeli izahluko zesishiyagalombili kuya kweshumi nanye. Leyo mibono yethulwa esimweni sokuba uHezekeli ebheke ngaphakathi endaweni

engcwele, okuyilapho kugcwaliseka khona umbono wesibuko sokubuka we-“marah” wesahluko seshumi. UHezekeli umele labo abahlanganyela ekukhanyeni okungokwesiprofetho okuphuma eNgcwelengcwele njengoba iSambulo sikaJesu Kristu sivezwa ngaphambi nje kokuvalwa komusa.

Lapho sikhomba umugqa weJubili weNkosi uJosiya oqala ngePhasika uphele ngo-Okthoba 22, sikhomba uphawu lwemikhosi yasentwasahlobo nemikhosi yasekwindla njengoba kubekiwe kuLevitikusi amashumi amabili nantathu. Lapho imikhosi yasentwasahlobo neyasekwindla ibekiwe ngamavesi angamashumi amabili nambili ngakunye, njengoba nje inkonzo kaHezekeli yayiyiminyaka engamashumi amabili nambili. Ukuvumelanisa uHezekeli onyakeni wamashumi amathathu womugqa weJubili kwenza ukuba ukuzalwa kukaHezekeli kuvumelane nemvuselelo kaJosiya. Uma ayeneminyaka engamashumi amathathu ngonyaka wamashumi amathathu womjikelezo weJubili, khona-ke uHezekeli wayeyobe ezelwe ngesikhathi sokuguqulwa kukaJosiya.

uHezekeli uwuphawu lwalabo okuthi ngokukholwa bangene eNdaweni Engcwelengcwele Kakhulu. Sebengaphakathi lapho, babona amasondo phakathi kwamasondo emelela ukudlalana okuyinkimbinkimbi kokusebenzisana kwabantu. NjengakuJohane encwadini yesAmbulo isahluko seshumi, uHezekeli umelela amaMillerite, kodwa ngokusobala kakhulu abayikhulu namashumi amane nane ezinkulungwane. Isiprofetho sakhe sesikhathi esihambisanayo seminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu sifanekisa ukwahlulela kokugcina kwe-Adventism yaseLawodikeya ngokubhujiswa kweJerusalema, futhi sihlanganisa impicabadala yamashumi amathathu nesishiyagalombili namashumi amane.

Kuhlanganisa uphawu lweminyaka engamakhulu amane namashumi amathathu.

Kuhlanganisa isikhathi seminyaka emine esimelwe u-1333 kuya ku-1337, u-1449 kuya ku-1453, kanye no-1840 kuya ku-1844.

Sizoqala ukucabangela kwethu ngalesi sihloko esibaluleke kakhulu esihlokweni esilandelayo.

“Emibonweni eyanikwa u-Isaya, noHezekeli, noJohane sibona ukuthi izulu lixhumene eduze kangakanani nezehlakalo ezenzeka emhlabeni nokuthi lukhulu kangakanani ukunaka kukaNkulunkulu kulabo abathembekile kuYe.” Testimonies, ivolumu 5, 753.

“UKristu uqobo wayeyiNkosi yethempeli. Lapho eselishiya, inkazimulo yalo yayiyakusuka—leyo nkazimulo eyake yabonakala eNgcwelengcwele phezu kwesihlalo somusa, lapho umpristi omkhulu ayengena khona kanye kuphela ngonyaka, ngosuku olukhulu lokubuyisana, enegazi lomhlatselo owabulawayo (olwaluyisibonakaliso segazi leNdodana kaNkulunkulu elachithwa ngenxa yezono zomhlaba), alifafaze phezu kwe-altare. Lokhu kwakuyiShekina, inkundla ebonakalayo kaJehova.

“Yilolu nkazimulo eyambulelwa u-Isaya, lapho ethi, ‘Ngomnyaka inkosi u-Uziya eyafa ngawo ngabona nami iNkosi ihlezi esihlalweni sobukhosi, iphakeme futhi iphakanyisiwe, nomphetho wengubo yayo wagcwala ithempeli’ [u-Isaya 6:1–8 ucashuniwe].” The Seventh-day Adventist Bible Commentary, ivolumu 4, 1139.

“Umbono owanikwa u-Isaya umelela isimo sabantu bakaNkulunkulu ezinsukwini zokugcina. Banenhlanhla yokubona ngokukholwa umsebenzi oqhubekayo endlini engcwele yasezulwini. ‘Ithempeli likaNkulunkulu lavuleka ezulwini, kwabonakala ethempelini lakhe umphongolo wesivumelwano sakhe.’ Njengoba bebuka ngokukholwa bengene endaweni engcwelengcwele, futhi bebona umsebenzi kaKristu endlini engcwele yasezulwini, bayabona ukuthi bayisizwe esinezindebe ezingcolileyo,—isizwe esinezindebe ezivame ukukhuluma okuyize, nesiye amathalenta aso angangcweliswa futhi angasetshenziselwanga inkazimulo kaNkulunkulu. Ngempela bangaphelelwa ithemba lapho beqhathanisa ubuthakathaka babo nokungabafanele kwabo nobumsulwa nobuhle besimilo sikaKristu esikhazimulayo. Kodwa uma bona, njengaye u-Isaya, bemukela umbono iNkosi ehlose ukuba wenziwe enhliziyweni, uma bethobisa imiphefumulo yabo phambi kukaNkulunkulu, likhona ithemba kubo. Umnsalo wesithembiso uphezu kwesihlalo sobukhosi, futhi umsebenzi owenzelwa u-Isaya uyokwenziwa kubo. UNkulunkulu uyophendula izicelo ezivela enhliziyweni ephukileyo.”

“Injongo yalomsebenzi omkhulu nowesabekayo kaNkulunkulu iwukubuthela ndawonye izithungu esibayeni sasezulwini; ngokuba umhlaba uyakugcwala ngenkazimulo yeNkosi. Ngakho-ke makungabikho noyedwa odangala lapho ebona ububi obubusa yonke indawo futhi ezwa amazwi aphuma ezindebeni ezingcolileyo. Lapho amandla obumnyama ezihlela ngokulandelana ukumelana nabantu bakaNkulunkulu; lapho uSathane eyoqoqa amabutho akhe ukuze kube khona impi yokugcina enkulu, futhi amandla akhe ebonakala emakhulu futhi ecishe anqobe ngokuphelele, ukubona ngokucacileyo inkazimulo yobunkulunkulu, isihlalo sobukhosi esiphakeme nesiphakanyisiwe, esigobile ngomnsalo wesithembiso, kuyakuletha induduzo, ukuqiniseka, nokuthula.” Review and Herald, December 22, 1896.

“Ezingwini zomfula iKhebari, uHezekeli wabona isivunguvungu sibonakala sivela enyakatho, ‘ifu elikhulu, nomlilo ozigoqayo, nokukhanya kwakukuzungezile, futhi phakathi kwawo kwakukhona okunjengombala wenhlaka.’ Amasondo amaningi, ephesheya omunye komunye, ayeshukunyiswa yizidalwa eziphilayo ezine. Phezu kwazo zonke lezi ‘kwakukhona okufana nesihlalo sobukhosi, okubukeka njengetshe lesafire; naphezu kokufana nesihlalo sobukhosi kwakukhona okufana nokubukeka komuntu phezu kwaso.’ ‘Kwase kubonakala kumaKherubi isimo sesandla somuntu ngaphansi kwamaphiko awo.’ Hezekeli 1:4, 26; 10:8. Amasondo ayeyinkimbinkimbi kakhulu ekuhlalweni kwawo kangangokuthi ekuqaleni ayebonakala engathi adidekile; kodwa ayehamba ngokuvumelana okuphelele. Izidalwa zasezulwini, ezazisekelwa futhi ziqondiswa yisandla esingaphansi kwamaphiko amaKherubi, yizo ezaziqhuba la masondo; phezu kwazo, esihlalweni sobukhosi sesafire, kwakukhona oPhakade; futhi sasizungeze isihlalo sobukhosi uthingo lwenkosazana, uphawu lwesihe sobuNkulunkulu.

“Njengoba izinkimbinkimbi ezinjengamasondo zaziqondiswa yisandla esasingaphansi kwamaphiko amakherubi, kanjalo nokudlaleka okuyinkimbinkimbi kwezigigaba zabantu kungaphansi kokulawula kukaNkulunkulu. Phakathi kombango nesiya luyalu sezizwe, Yena ohlezi ngaphezu kwamakherubi usaqondisa izindaba zomhlaba.

“Umlando wezizwe ezithi ngokulandelana kwazo zaba nesabelo sesikhathi nendawo ezazabelwe yona, zifakaza ngokungazi ngeqiniso zona ngokwazo ezingazange zazi incazelo yalo, ukhuluma kithi. Kuzo zonke izizwe nakubo bonke abantu ngabanye banamuhla

uNkulunkulu ubabele indawo ecebeni laKhe elikhulu. Namuhla abantu nezizwe kuyalinganiswa ngentambo yokuhlola esesandleni saLowo ongenzi phutha. Bonke, ngokuzikhethela kwabo siqu, bayanquma isiphetho sabo, futhi uNkulunkulu ulawula phezu kwakho konke ukuze kufezeke izinhloso zaKhe.

“Umlando lowo u-MINA OMKHULU AKHONA awumakisile ezwini laKhe, ehlanganisa isixhumanisi ngesixhumanisi ochungechungeni lwesiprofetho, kusukela ephakadeni eladlulayo kuya ephakadeni elizayo, usitshela ukuthi sikuphi namuhla ekuqhubekeni kwezikhathi, nokuthi yini engalindelwa esikhathini esizayo. Konke isiprofetho esesikubikezele ukuba kwenzeke, kuze kube kulesi sikhathi samanje, sekulandelwe emakhasini omlando, futhi singaqiniseka ukuthi konke okusasele okuzayo kuyogcwaliseka ngokulandelana kwako.” Education, 178.