

Umlando Ofihlekile Wevesi Lamashumi Amane — Inombolo Yamashumi Amabili Nanye

Uhluopho Lwesibili - Ingxenywe Yesishiyagalombili - UHezekeli Inombolo Yesibili

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UHezekeli umelela labo abenziwe umsebenzi wokufundiswa yiNgonyama yesizwe sakwaJuda, futhi imfundiso yayo eyisisekelo ithi “umugqa phezu komugqa.”

Wathi kubo: Lokhu kungukuphumula eningaphumuza ngakho okhathelayo; lokhu kungukuhlunyeleliswa; nokho kabalalelanga. Kepha izwi leNkosi laba kubo umyalo phezu komyalo, umyalo phezu komyalo; umugqa phezu komugqa, umugqa phezu komugqa; lapha kancane, laphaya kancane; ukuze bahambe, bawe ngomhlane, bephuke, babanjwe ogibeni, bathunjwe. U-Isaya 28:12, 13.

Njengamanje iNgonyama yesizwe sakwaJuda ivula incwadi kaHezekeli. Siyatshelwa ukuthi uHezekeli ungumpristi ngonyaka wamashumi amathathu, noma ngabe “amashumi amathathu” emele iminyaka yakhe engokomfanekiso njengompristi, noma unyaka wamashumi amathathu emgqeni wesiprofetho owaqala ngeJubili Elikhulu likaJosiya. Ubupristi bokugcina bezinsuku zokugcina buyibo abayizinkulungwane eziyikhulu namashumi amane nane, futhi imilando yasendulo engokoqobo iyisifanekiso somlando ongokomfanekiso ezinsukwini zokugcina.

Kepha nina niyakuthiwa ningabaPristi beNkosi; abantu bayakunibiza ngokuthi niyiziKhonzi zikaNkulunkulu wethu; niyakudla ingcebo yezizwe, futhi niyakuziqhayisa ngodumo lwazo. Isaya 61:6.

UZakariya unguphawu lwabantu bakaNkulunkulu ezinsukwini zokugcina—umlando ongcewele ofakazelwa yibo bonke ubufakazi besiprofetho. Lowo mlando ongcewele ungumnyakazo wengelosi yesithathu, owafaniswa ngokukhethekile ngomnyakazo wengelosi yokuqala ngonyaka ka-1840. Umnyakazo wengelosi yokuqala wawuyingelosi ye-alpha kulezo zingelosi ezintathu, kanti eyesithathu iyingelosi ye-omega. Ngakho-ke uHezekeli uhlanganiswa noPetru esikhathini sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Umlando ongokomfanekiso lapho kokubili uPetru noHezekeli bekhona khona, umelelwa njengomlando wasePanimum.

Incwadana Encane

UHezekeli uthatha incwadi encane, njengoba noJohane enza kusAmbulo 10.

Kepha wena, ndodana yomuntu, yizwa engikushoyo kuwe; ungabi yihlongandlebe njengaleyo ndlu eyihlongandlebe; vula umlomo wakho, udle engikunika khona. Kwathi lapho ngibuka, bheka, isandla sathunyelwa kimi; futhi, bheka, kwakukhona umqulu wencwadi kuso;

sawendlala phambi kwami; futhi wawubhaliwe ngaphakathi nangaphandle; futhi kwakulotshiwe kuwo izililo, nokukhala, nosizi. Waphinda wathi kimi: Ndodana yomuntu, dla okutholayo; dla lo mqulu, uhambe uyokhuluma kuyo indlu yakwa-Israyeli. Ngakho ngavula umlomo wami, wangidlisisa lowo mqulu. Wayesethi kimi: Ndodana yomuntu, yidla ngesisu sakho, ugcwalise amathumbu akho ngalo mqulu engikunika wona. Ngase ngiwudla; wawusemlonyeni wami umnandi njengoju. Hezekeli 2:8–10, 3:1–3.

EsAmbulweni isahluko seshumi, uJohane udla incwadi encane, futhi sonke leso sahluko simelela ukubonakaliswa kwamandla kaNkulunkulu kusukela ngo-11 Agasti 1840 kuze kube ngu-22 Okthoba 1844.

“Ingelosi ehlangana ekumemezeleni umlayezo wengelosi yesithathu iyokhanyisa umhlaba wonke ngenkazimulo yayo. Lapha kubikezelwa umsebenzi wobubanzi bomhlaba wonke nowamandla angajwayelekile. Inhlango yokulindela ukufika kukaKristu ka-1840–44 yaba ukubonakaliswa okukhazimulayo kwamandla kaNkulunkulu; umlayezo wengelosi yokuqala wathwalwa wayiswa kuzo zonke izikhungo zezithunywa zevangeli emhlabeni, futhi kwamanye amazwe kwaba khona intshisekelo enkulu kunazo zonke kwezenkolo eke yabonwa kunoma yiliphi izwe kusukela eNguqukwini yenkolo yekhulu leshumi nesithupha; kodwa lokhu kuyodlulwa ukunyakaza okunamandla ngaphansi kwesixwayiso sokugcina sengwelezi yesithathu.” The Great Controversy, 611.

Hezekeli uhambisana noJohane esahlukweni seshumi seSambulo, ngakho uPetru, uJohane noHezekeli bema ndawonye endaweni abayabelwe ngayo ngesikhathi sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane.

1840 kuya ku-1844 limelela isikhathi seminyaka emine esaqala lapho isiprofetho sesikhathi esaqala ngesikhathi seminyaka eyikhulu namashumi amahlanu ngoJulayi 27, 1299. Lezo “zinyanga ezinhlanu” zaphela zahlangana nesiprofetho sesikhathi seminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu esaphetha ngo-Agasti 11, 1840, lapho ukubonakaliswa okukhazimulayo kwamandla kaNkulunkulu kwabonakaliswa kwaze kwaba ngu-Okthoba 22, 1844. Khona-ke ukusetshenziswa kwesikhathi sesiprofetho kwaphela.

Wafunga ngaye ophila kuze kube phakade naphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, ukuthi isikhathi asisayikuba khona. IsAmbulo 10:6.

Isikhathi sesiprofetho saphela njengokusetshenziswa okuvumelekile kwesiprofetho ngo-Okthoba 22, 1844. UHezekeli, uPetru noJohane ngamunye umele izintombi ezihlakaniphileyo zikaNkulunkulu zenhlango yengelosi yokuqala neyesibili, kanye nenhlango yengelosi yesithathu.

Imibono

Izahluko “eziyishumi nanye” zokuqala zikaHezekeli ziveza uchungechunge “lwemibono,” njengoba kubekiwe evesini lokuqala lesahluko sokuqala.

Kwase kwathi ngomnyaka wamashumi amathathu, ngenyanga yesine, ngosuku lwesihlanu lwenyanga, ngisekamongweni wabathunjiweyo ngasemfuleni iKhebari, amazulu avuleka, ngabona imibono kaNkulunkulu. Hezekeli 1:1.

“Imibono” yezahluko zokuqala eziyishumi nanye yanikezwa kuqala esahlukweni sokuqala ngasemfuleni iKhebari, yabe seyandiswe embonweni wesahluko sesithathu “ethafeni,” yaphinde yandiswa futhi embonweni wesahluko sesishiyagalombili eJerusalema. Lezi zindawo ezintathu—umfula iKhebari, ithafa, neJerusalema—zimelela imibono emithathu, yona ndawonye eyakha umbono owodwa, okuwuyo “imibono” yevesi lokuqala neyenzahluko zokuqala ‘eziyishumi nanye’.

IJubili

Ukuthatha unyaka wamashumi amathathu njengonyaka wamashumi amathathu womjikelezo weJubili owaqala ngePhasika elidumile likaJosiya, wase uphela ngo-Okthoba 22, kusekelwa kalula, ngokuba lowo mugqa othile womlando ongcewele uvezwa ngokucacile, umugqa phezu komugqa, ngofakazi abangaphezu koyedwa. Njengesibonelo; iPhasika limelela imikhosi yaseNtwasahlobo kanti usuku lokubuyisana lumelela imikhosi yaseKwindla. Ngakho-ke uLevitikusi amashumi amabili nantathu uqondaniswe nomjikelezo weJubili owaqala ngoJosiya. Kukhona neminye imigqa eqondaniswana nomlando omelelwe yinkosi uJosiya kuze kube ngu-Okthoba 22, 573 BC. Ukugcwaliseka komlando ngo-Okthoba 22, 573 BC komnyaka weJubili kusekelwa yizazi-mlando.

Izazi zezikhathi ngokuvamile ziyayamukela ngokukhululeka indlela yokubeka usuku lokubuyisana ku-October 22, 573 BC, futhi nePhasika Elikhulu likaJosiya ngo-622 BC nalo liyisikhathi esamukelekayo kulabo bahlaziyi bezikhathi zeBhayibheli. IPhasika, elaliyisifanekiselo semikhosi yasentwasahlobo, laqala umjikelezo weJubili weminyaka engamashumi amane nesishiyagalolunye, owaphetha ngesifanekiselo semikhosi yasekwindla ngosuku lokubuyisana. Amaviki ayisikhombisa eminyaka ayakha iminyaka engamashumi amane nesishiyagalolunye ayeyizifanekiselo zeSabatha lomhlaba.

“Kuwo wonke amakhasi, noma kungumlando, noma isiyalo, noma isiprofetho, imiBhalo yeTestamente Elidala ikhanyiswe ngenkazimulo yeNdodana kaNkulunkulu. Ngokwezinga lokuthi kwakungokokusungulwa nguNkulunkulu, lonke uhlelo lobuJuda lwaluyisiprofetho esihlanganisiwe sevangeli. NgoKristu “bonke abaprofethi bayafakaza.” Izenzo 10:43. Kusukela esithembisweni esanikezwa u-Adamu, kwehle ngomugqa wabokhokho nangohlelo lomthetho, ukukhanya okukhazimulayo kwezulu kwenza zacaca izinyathelo zoMhlengi. Ababoni babona iNkanyezi yaseBetlehema, uShilo ozayo, njengoba izinto ezizayo zedlula phambi kwabo zilandelana ngokuyimfihlakalo. Kuyo yonke imihlatshelo kwaboniswa ukufa kukaKristu. Kuzo zonke izinkungu zempepho kwenyuka ukulunga kwaKhe. Ngalo lonke uphondo lwejubili kwavakaliswa igama laKhe. Emfihlakalweni eyesabekayo yendawo engcwelelengcewele kunazo zonke kwakuhlala inkazimulo yaKhe.” The Desire of Ages, 211.

Ishumi nesikhombisa

UZedekiya wayethathwe wayiswa eBabiloni ngesikhathi iJerusalema liwa, eminyakeni eyishumi nane ngaphambi kuka-573 BC. Izazi-mlando zamaJuda ziveza umjikelezo weJubili kusukela kuJosiya ngo-622 kuya ku-Okthoba 22, 573 njengomjikelezo weJubili weshumi nesikhombisa. Isikhathi kusukela empini yaseRaphia kuya empini yasePanium sasingeminyaka eyishumi nesikhombisa. UPtolemy wayengumnqobi empini yaseRaphia, futhi wabusa njengenkosi yaseningizimu iminyaka eyishumi nesikhombisa. Kusukela eMthethweni waseMilan kuze kube yilapho uConstantine ehlukanisa umbuso wakhe ngo-330, kwakuyiminyaka eyishumi nesikhombisa. Emjikelezweni weJubili weshumi nesikhombisa iJerusalema labhujiswa nguNebukadinesari.

Ngokuba abantwana bakwa-Israyeli bayakuhlala izinsuku eziningi bengenankosi, bengenanduna, bengenamhlathelo, bengenansika, bengenayo i-efodi, bengenawo amatherefimi; emva kwalokho abantwana bakwa-Israyeli bayakubuya, bafune uJehova uNkulunkulu wabo, noDavide inkosi yabo; bamesabe uJehova kanye nobuhle bakhe ezinsukwini zokugcina. Hoseya 3:4, 5.

UHoseya ukhuluma ngendaba ephathelene ngokuqondile nokuthunjwa kukaZedekiya, nakuba futhi imelela ukuqala kokuthunjwa kombuso wasenyakatho ngo-723 BC. Isizathu esenza ukuthi lesi siqephu sikaHoseya sihlangane nobufakazi bukaHezekeli simayelana nokwenqatshwa kukaNkulunkulu lapho u-Israyeli ephikelela ekufuneni inkosi engumuntu. Isifiso sika-Israyeli sokubuswa inkosi engumuntu, kunokuba kubuswe yiNkosi enguNkulunkulu, simelelwa njengokuthi “ukuziqqaja kwamandla akho” ekwahlulelweni “kwezikhathi eziyisikhombisa” kuLevitikusi 26.

Uma, uma ningakalaleli ngenxa yakho konke lokhu, ngiyakunezela nginijeze kasikhombisa ngenxa yezono zenu. Ngiyakwephula ukuziqhenya kwamandla enu; ngenze izulu lenu libe njengensimbi, nomhlaba wenu ube njengethusi. Levitikusi 26:18, 19.

“Ukuziqhenya kwamandla enu” kufanekisa isifiso sika-Israyeli sokuba njengomhlaba nokuba nenkosi yabo uqobo. Ukususwa kwenkosi embusweni wasenyakatho ngo-723 BC, bese kuthi ukuthunjwa kwenkosi uZedekiya kombuso waseningizimu ngo-586 BC, kufanekisa ukuphulwa “kokuziqhenya” kuka-Israyeli wasendulo, futhi ukuziqhenya kwandulela ukuwa. Esiprofethweni seBhayibheli “amandla” ayinkosi noma umbuso, futhi ukuziqhenya kuka-Israyeli ekuzitholeleni inkosi engumuntu kuphawula ukwenqatshwa kombuso wentando kaNkulunkulu kanye neNkosi enguMvelinqangi.

Kwathi, lapho uSamuweli esemdala, wamisa amadodana akhe ukuba abe ngabahluleli phezu kuka-Israyeli. Igama lezibulo lakhe lalinguJoweli; negama lesibili lalingu-Abiya: ayengabahluleli eBherisheba. Kepha amadodana akhe awahambanga ezindleleni zakhe, kodwa aphambukela ekufuneni inzuzo embi, athatha izifumbathiso, aphendukezela ukwahlulela. Khona-ke bonke abadala bakwa-Israyeli babuthana ndawonye, beza kuSamuweli eRama, bathi kuye: Bheka, usumdala, namadodana akho awahambi ezindleleni zakho; ngakho-ke manje simisele inkosi ukuba isahlulele njengazo zonke izizwe. Kodwa leyo nto ayimthokozisanga uSamuweli, lapho bethi: Siphe inkosi ukuba isahlulele. USamuweli wayesethandaza kuJehova. UJehova wayesethi kuSamuweli: Lalela izwi labantu kukho konke abakushoyo kuwe; ngokuba

akusikho wena abakulahlile, kodwa yilimina abalilahle, ukuze ngingabusi phezu kwabo. Njengayo yonke imisebenzi abayenzile kusukela osukwini engabakhuphula ngalo eGibithe kuze kube yilolu suku, abangishiya ngalo bakhonza abanye onkulunkulu, benza njalo nakuwe. Manje-ke lalala izwi labo; nokho ubafakazele ngokuqinile, ubabonise indlela yenkosi eyakubusa phezu kwabo. 1 Samuweli 8:1–9.

Kufanele kuqashelwe ukuthi ngaleso sikhathi u-Israyeli akazange anqabe uNkulunkulu kuphela njengeNkosi yabo, kodwa wenqaba futhi noMoya Wesiprofetho, njengoba wawumelwe nguSamuweli, ngokuba kuthiwa, “bangishiyile, bakhonza abanye onkulunkulu, benza kanjalo nakuwe.”

“USathane uhlala njalo ephokophele ukungenisa okungamanga—ukuze ahole abantu baphambuke eqinisweni. Inkohliso yokugcina kakhulu kaSathane iyakuba ngukwenza ubufakazi bukaMoya kaNkulunkulu bube yize. ‘Lapho kungekho umbono, abantu bayabhubha’ (Izaga 29:18). USathane uyosebenza ngobuqili obukhulu, ngezindlela ezehlukene nangamathuluzi ezehlukene, ukuze aphazamise ukwethenjwa kwabantu bakaNkulunkulu abaseleyo ebufakazini beqiniso.

“Kuyokwakhiwa inzondo emelene noBufakazi engesikaSathane. Imisebenzi kaSathane iyoba ngeyokuphazamisa ukholo lwamabandla kubo, ngenxa yalesi sizathu: USathane angeke abe nendlela ecace kangaka yokungenisa izinkohliso zakhe nokubopha imiphefumulo ezinkohlisweni zakhe uma izixwayiso, nokukhuza, nokweluleka koMoya kaNkulunkulu kulalelwa.” Selected Messages, incwadi 1, 48.

Inkohliso yokugcina embusweni kaNkulunkulu wakwa-Israyeli wasendulo kwakuwukwenqatshwa kungabi nguNkulunkulu kuphela, kodwa noMoya Wesiprofetho. Lokho kwenqatshwa ngo-1097 BC kufanekisa inkohliso yokugcina yobu-Adventist bosuku lwesikhombisa baseLawodikeya ngo-1863. “Izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha ziyiziZwi likaNkulunkulu, futhi uMoya Wesiprofetho usho ngalezo “zikhathi eziyisikhombisa” ukuthi “akufanele zigququlwe.”

“Ngibonile ukuthi ishadi lika-1843 laliholwa yisandla seNkosi, nokuthi alifanele ligququlwe; ukuthi izibalo zazinjengokuba Yona yayizifuna; ukuthi isandla saYo sasiphezu kwalo futhi safihla iphutha kwezinye izibalo, ukuze kungabikho noyedwa owayengalibona, kwaze kwaba yilapho isandla saYo sesisusiwe.” Early Writings, 74.

UMoya Wesiprofetho ngokusobala wavuma “izikhathi eziyisikhombisa,” futhi ukuvuma kwakhe kwakuyisixwayiso sokuthi kungaguqulwa izibalo ezisemashadini, okuyilo “izikhathi eziyisikhombisa” okuyikholomu ephakathi kanye nekhona elingaphezulu ngakwesokudla. Ngoshadi-mbumbulu luka-Uriah Smith ngo-1863, ukwaliwa okuqhubekayo kwamaqiniso ayisisekelo, okwafanekiswa ngu-Israyeli wasendulo ekulahleni kwabo uNkulunkulu, futhi uMoya Wesiprofetho wakhomba ukuhlubuka kuka-1863. Usuku lokuhlubuka kuka-1863 luyavumelana nomugqa wesiprofetho obekwe encwadini kaHezekeli. Kulowo mugqa womlando, isiphetho sasiwukubhujiswa kweJerusalema, okwafanekisa umthetho weSonto. U-1863 kuya emthethweni weSonto osuzofika ngokushesha kwafaniswa ngomlando wenkosi uSawule ngo-1097 BC kuya kuZedekiya ngo-586 BC.

UZedekiya wayiswa eBhabhiloni eyisigqila eminyakeni eyishumi nane ngaphambi kweJubili lika-573 BC. Umjikelezo weJubili weshumi nesikhombisa waqala ngo-622 BC, futhi ngonyaka wamashumi amathathu uHezekeli ubekwa obala njengompristi ngo-591 BC, kwase kuthi eminyakeni emihlanu kamuva iJerusalema labhujiswa ngo-586 BC. Labhujiswa ngalolo suku olufanayo lonyaka njengoba labhujiswa ngalo okwesibili ngo-AD 70 nguThithu. Ivesi lokuqala likaHezekeli isahluko sokuqala lingeminyaka emihlanu ngaphambi kokubhujiswa kweJerusalema futhi lingeminyaka eyishumi nesishiyagalolunye ngaphambi kombono wethempeli wesahluko samashumi amane.

Ngomnyaka wamashumi amabili nanhlanu wokuthunjwa kwethu, ekuqaleni konyaka, ngosuku lweshumi lwenyanga, ngomnyaka weshumi nane emva kokuba umuzi usushaywe, ngalolo suku lona kanye isandla seNkosi saba phezu kwami, sangiyisa khona. Hezekeli 40:1.

Ngenxa yokungalaleli isivumelwano seSabatha sezwe, uNkulunkulu wabeka ngokusobala ukuthi “izikhathi eziyisikhombisa” ziyakuba yisiqalekiso ngenxa yokungalaleli umnyaka wesikhombisa, okuyiSabatha sezwe. “Isikhathi” singumnyaka, futhi “umnyaka” uyizinsuku ezingamakhulu amathathu namashumi ayisithupha, kanti izikhathi eziyisikhombisa eziphindwe ngezinsuku ezingamakhulu amathathu namashumi ayisithupha zenza iminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili. Kungenzeka ukuthi amaMillerite awasebenzisanga inkulumo ethi “amashumi amabili nanhlanu namakhulu amabili,” kodwa womabili amashadi awo angcwele aveza ngenani leyo minyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili.

Ukumenyezelwa kwesiqalekiso sezikhathi eziyisikhombisa phezu kokubili kombuso osenyakatho wakwa-Israyeli nombuso oseningizimu wakwaJuda kwakuyingxenye yokuqala, noma ungathi “eyesisekelo,” noma ungaze uthi ukuqonda “okungu-alpha” kukaWilliam Miller. Ngo-1863 ibandla lamaSeventh-day Adventist laseLawodikeya lalenqaba ukuqonda okuyisisekelo kokutholakele kukaMiller; “okutholakele” okwakumele lonke isisekelo senhlangano yamaMillerite. Ugqozi lwayixwayisa ngokuqondile ukuthi lokhu kungase kwenzeke, futhi sekwenzekile, futhi kwenzeka kudala.

Isisekelo sethempeli elaphinde lakhiwa ngemva kokuthunjwa eBhabhiloni saqedwa phakathi komlando wesimemezelwe sokuqala, nangaphambi kwesimemezelwe sesibili. Ithempeli lakhiwa ngokupheleleyo emlandweni wesimemezelwe sesibili. Esimemezelweni sesithathu ukubusa kwesizwe kwabuyiselwa ku-Israyeli wasendulo ongokoqobo. UWilliam Miller wamela ingelosi yokuqala eyafika ngo-1798 futhi yanikwa amandla ngo-Agasti 11, 1840. Ingelosi yesibili yafika ngemva kokuba izisekelo sezibekiwe, njengoba kumelwe yitshathi ka-1843, eyanyatheliswa ngoMeyi ka-1842. Ekudumazekeni kokuqala kuka-1844, okuwukudumazeka kwe-alpha kuka-1844, ingelosi yesibili kanye nesikhathi sokulibala emfanekisweni wezintombi nabo bafika, futhi lapho umlayezo wengelosi yesibili unikwa amandla emhlanganweni wenkambu yase-Exeter ithempeli laqedwa. Kwase kuthi ekudumazekeni okukhulu, noma kwe-omega, kuka-1844, isiThunywa seSivumelwano safika masinyane ethempelini laSo, ekugwalisekeni kweminyaka eyizinkulungwane ezimbili namakhulu amathathu eyaqala ngesimemezelwe sesithathu futhi yaphela ngokufika kwengelosi yesithathu.

UJosiya usho ukuthi “isisekelo sikaNkulunkulu.” Kungakhathaliseki ukuthi kuyinkosi uJosiya noma uJosiah Litch; bobabili bayizimpawu zezisekelo, njengoba zivezwe emlandweni wesimemezelo sokuqala nanjengoba zimelelwe yimikhosi yasentwasahlobo ebekwe phambili emavesini angamashumi amabili nambili okuqala kaLevitikusi amashumi amabili nantathu. Izisekelo, imikhosi yasentwasahlobo, nesimemezelo sokuqala, konke kuyizimpawu zika-1840 nokunikwa amandla kwengelosi yokuqala. Umhla ka-Okthoba 22, 573 BC, njengoba ubekwe kuHezekeli isahluko samashumi amane nevesi lokuqala, uwuphawu luka-Okthoba 22, 1844 nokuvulwa kokwahlulelwa kwabafuleyo, futhi futhi uwuphawu lukaSeptemba 11, 2001 ekuvulweni kokwahlulelwa kwabaphilayo. Noma ubani obelokhu elandela lezi zihloko kufanele azi izindlela zokusetshenziswa engizisebenzisayo.

UHezekeli uwuphawu ngaphakathi komlando wesiprofetho omelwe emibhalweni yakhe. UHezekeli ukhona lapho amadoda angamashumi amabili nanhlano ekhothamela ilanga ekupheleni kwesahluko sesishiyagalombili. Wayekhona futhi ezahlukweni ezilandelayo njengoba ‘ukubekwa uphawu okulandelwa ukubulawa’ kwehlela iJerusalema, u-Ellen White ayichaza njengebandla lama-Seventh-day Adventist. Ezahlukweni zokuqala eziyishumi nanye, uHezekeli ungeniswa endlini engcwele yasezulwini ukuze amukele iziqondiso zakhe, njengoba amaMillerite abizelwa ukwenza ngo-1844, nanjengoba nalokhu kuhamba manje kubizelwa ukwenza.

Ngakho uHezekeli uyisibonakaliso kini; njengakho konke akwenzileyo, nani niyakwenza; futhi lapho lokhu sekufika, niyakwazi ukuthi mina nginguJehova uNkulunkulu. Hezekeli 24:24.

Lapho Lokhu Kufika

Lapho sifinyelela kulelo zinga ezinsukwini zokugcina lapho izinto uHezekeli azibonisa zibuye ziphindaphindeke phakathi kwabantu bakaNkulunkulu, khona-ke sesifinyelele esibonakalisweni sikaHezekeli. Lapho wazi ukuthi uHezekeli umelela abayizinkulungwane eziyikhulu namashumi amane nane, futhi ukwazi lokho ngezinga lokukholwa nokuqonda elinomlindo ongcwelisiweyo wokuthi konke uHezekeli akubonisa emibhalweni yakhe kufanekisela uchungechunge olungcwele lwezehlakalo ezinsukwini zokugcina ezithinta abayizinkulungwane eziyikhulu namashumi amane nane—lapho usukwazi lokho, khona-ke “niyakukwazi” ukuthi “iNkosi” “inguNkulunkulu.”

Sizoqhubeka nale micabango esihlokwini esilandelayo.