

# Umlando Ofihlekile Wevesi Lamashumi Amane - Inombolo Yamashumi Amabili Nambili

*UHezekeli Inombolo Yesithathu*

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UHezekeli ungumpristi ngesikhathi sokubekwa uphawu kwabayiikhulu namashumi amane nane ezinkulungwane. Esahlukweni sokuqala uHezekeli uyiswa ethempelini.

Kwase kuthi ngomnyaka wamashumi amathathu, ngenyanga yesine, ngosuku lwesihlanu lwenyanga, lapho ngangiphakathi kwabathunjiweyo ngasemfuleni iKhebari, amazulu avuleka, ngabona imibono kaNkulunkulu. Ngosuku lwesihlanu lwenyanga, okwaba ngumnyaka wesihlanu wokuthunjwa kwenkosi uJehoyakini, izwi likaJehova lafika ngokusobala kuHezekeli umpri, indodana kaBuzi, ezweni lamaKaledi ngasemfuleni iKhebari; isandla sikaJehova saba phezu kwakhe khona lapho.

Ngase ngibuka, bheka, kwavela isivunguvungu sivela enyakatho, ifu elikhulu, nomlilo ozigongayo, nokukhanya kwakukuzungezile, futhi phakathi kwawo kwakukhona okunjengombala wenhlaka, kuphuma phakathi komlilo. Futhi phakathi kwawo kwaphuma isifaniso sezidalwa eziphilayo ezine. Futhi kwakunjalo ukubukeka kwazo; zazinesifaniso somuntu. Futhi yilowo nalowo wayenobuso obune, yilowo nalowo enamaphiko amane. Izinyawo zazo zaziyizinyawo eziqondile; namathe ezinyawo zazo ayenjengamathe onyawo lwethole; zabenyezela njengombala wethusi elicwebezeliwe. Futhi zazinezandla zomuntu ngaphansi kwamaphiko azo ezinhlangothini zazo ezine; zona ezine zazinobuso bazo namaphiko azo. Amaphiko azo ayehlenganene elinye nelinye; aziphendukanga lapho zihamba; ngayinye yahamba iqonde phambili. Kepha mayelana nesifaniso sobuso bazo, zona ezine zazinobuso bomuntu, nobuso bebhumbi ngakwesokunene; zona ezine zazinobuso benkabi ngakwesokhohlo; zona ezine futhi zazinobuso bokhozi. Bunjalo ubuso bazo; namaphiko azo ayelulwe phezu; amaphiko amabili awo wonke ayexhumene elinye nelinye, kanti amabili ayemboza imizimba yazo.

Bahamba, yilowo nalowo, baqonda phambili ngqo; lapho umoya wawufuna ukuya khona, baya khona; futhi ababuyanga lapho behamba. Kepha isifaniso sezidalwa eziphilayo, ukubonakala kwazo kwakunjengamalale omlilo avuthayo, nanjengokubonakala kwezibani; kwakwenyuka kwehle phakathi kwezidalwa eziphilayo; umlilo wawukhazimula, futhi emlilweni kwaphuma imibani. Izidalwa eziphilayo zagijima zabuyela emuva, zifana nokubaneka kombani. Manje njengoba ngibuka izidalwa eziphilayo, bheka, kwakukhona isondo elilodwa emhlabeni ngasezidalweni eziphilayo, maqondana nobuso bazo obune. Ukubonakala kwamasondo nomsebenzi wawo kwakunjengombala weberile; futhi omane ayefana ngesifaniso sinye; futhi ukubonakala kwawo nomsebenzi wawo kwakunjengokungathi kukhona isondo phakathi kwesondo. Lapho ehamba, ayelemba ngezinhlangathi zawo ezine; futhi awabuyanga lapho ehamba. Kepha izindilinga zawo, zaziphakeme kakhulu zaze zethusa; futhi izindilinga zawo ezine zazigcwele amehlo nxazonke. Lapho izidalwa eziphilayo zihamba, amasondo ayelemba

ngakuzo; nalapho izidalwa eziphilayo ziphakanyiswa zisuka emhlabeni, amasondo nawo aphakanyiswa. Nomaphi lapho umoya wawufuna ukuya khona, aya khona; lapho umoya wazo wawufuna ukuya khona; futhi amasondo aphakanyiswa maqondana nazo; ngokuba umoya wesidalwa esiphilayo wawukumasondo.

Lapho lezo zihamba, nalezi zahamba; nalapho lezo zima, nalezi zema; nalapho lezo ziphakanyiswa zisuka emhlabeni, amasondo aphakanyiswa kanye nazo; ngokuba umoya wesidalwa esiphilayo wawusemasondweni. Nokufana kwesibhakabhaka phezu kwamakhanda esidalwa esiphilayo kwakunjengombala wekristalu eyesabekayo, sinwetshiwe ngaphezu kwamakhanda azo phezulu. Futhi ngaphansi kwesibhakabhaka amaphiko azo ayemi aqondile, elinye libheke kwelinye; yilowo nalowo wayenamabili ayemboza ngalolu hlangothi, futhi yilowo nalowo wayenamabili ayemboza ngalolo hlangothi, imizimba yawo. Kwathi lapho ehamba, ngezwa umsindo wamaphiko awo, njengomsindo wamanzi amaningi, njengezwi loMnini mandla onke, izwi lokukhuluma, njengomsindo webutho; lapho ema, ehlixa amaphiko awo. Kwase kuba khona izwi elivela esibhakabhakeni esasiphezu kwamakhanda awo, lapho ema, esehlise amaphiko awo. Futhi ngaphezu kwesibhakabhaka esasiphezu kwamakhanda awo kwakukhona ukufana kwesihlalo sobukhosi, kubonakala njengetshe lesafire; phezu kokufana kwesihlalo sobukhosi kwakukhona okufana nokubonakala komuntu phezulu kuso. Ngase ngibona okunjengombala wenhlaka, kunjengokubonakala komlilo nxazonke ngaphakathi kuwo, kusukela ekubonakaleni kwezinkalo zakhe kuya phezulu, futhi kusukela ekubonakaleni kwezinkalo zakhe kuya phansi, ngabona kungathi kungukubonakala komlilo, futhi kwakunokukhazimula nxazonke. Njengokubonakala komnsalo osemafini ngosuku lwemvula, kwaba njalo ukubonakala kokukhazimula nxazonke. Lokhu kwakuwukubonakala kokufana kwenkazimulo kaJehova. Kwathi lapho ngikubona, ngawa ngobuso bami, ngezwa izwi lowayekhuluma. Hezekeli 1:1–28.

“UHezekeli, umprofethi wokudingiswa olilayo, ezweni lamaKaledi, wanikwa umbono owawufundisa sona leso sifundo sokukholwa kuNkulunkulu onamandla ka-Israyeli. Kwathi esesemagqumeni omfula iKhebhari, kwabonakala sengathi kuvela isivunguvungu sivela enyakatho, ‘ifu elikhulu, nomlilo ozigoqayo, nokukhanya kwakukuzungezile, futhi phakathi kwawo kwakunjengombala wenhlaka.’ Kwakukhona amasondo amaningana anokubukeka okumangalisayo, ephesheya komunye nomunye, ehamba ngezidalwa ezine eziphilayo. Phezulu kakhulu phezu kwakho konke lokhu kwakukhona ‘okufana nesihlalo sobukhosi, njengokubonakala kwetshe lesafire; futhi phezu kokufana kwesihlalo sobukhosi kwakukhona okufana nokubonakala komuntu phezulu kwaso.’ ‘Ngokuqondene nokufana kwezidalwa eziphilayo, ukubonakala kwazo kwakunjengamalahle omlilo avuthayo, futhi kunjengokubonakala kwezibani: kwakwenyuka kwehle phakathi kwezidalwa eziphilayo; futhi umlilo wawukhazimula, futhi emlilweni kwaphuma imibani.’ ‘Futhi kwabonakala emakherubi isimo sesandla somuntu ngaphansi kwamaphiko awo.’

“Kwakukhona amasondo phakathi kwamasondo ngendlela eyinkimbinkimbi kakhulu kangokuthi ekuqaleni kokuwabona kwabonakala kuHezekeli sengathi konke kwakusesiphithiphithini. Kodwa lapho ehamba, kwakungokunemba okuhle kakhulu nangokuvumelana okuphelele. Izidalwa zasezulwini zazishukumisa lawo masondo, futhi, ngaphezu kwakho konke, phezu kwesihlalo sobukhosi esikhazimulayo sesafire, kwakukhona

oPhakade; kanti nxazonke zesihlalo sobukhosi kwakukhona uthingo oluwuzungezile, uphawu lomusa nothando. Ehlulwe yinkazimulo eyesabekayo yaleso sigameko, uHezekeli wawa ngobuso phansi, lapho izwi limyalela ukuba asukume ezwe izwi leNkosi. Khona-ke wanikezwa umlayezo wesixwayiso kwa-Israyeli.” Testimonies, 751.

Ngomnyaka inkosi u-Uziya eyafa ngawo, nami ngabona iNkosi ihlezi esihlalweni sobukhosi, iphakeme futhi iphakanyisiwe, nomphetho wengubo yayo wawugcwalisa ithempeli. Phezu kwayo kwakumi amaserafi; yilowo nalowo wayenamaphiko ayisithupha; ngamabili wayemboza ubuso bakhe, ngamabili emboza izinyawo zakhe, kanti ngamabili wayendiza. Enye yamemeza kwenye yathi: Ngcwele, ngcwele, ngcwele, uJehova Sebawoti; umhlaba wonke ugcwele inkazimulo yakhe. Izinsika zomnyango zanyakaza ngezwi lalowo owayememeza, nendlu yagcwala intuthu. Ngase ngithi: Maye kimi! ngoba ngibhujisiwe; ngokuba ngingumuntu onezindebe ezingcolileyo, futhi ngihlala phakathi kwesizwe esinezindebe ezingcolileyo; ngoba amehlo ami abonile iNkosi, uJehova Sebawoti. Khona kwandiza enye yamaserafi yeza kimi, inesikhuni somlilo esandleni sayo, eyayisithathile ngensimbi yokubamba e-altare; yasithinta emlonyeni wami, yathi: Bheka, lokhu kuthinte izindebe zakho; ububi bakho bususiwe, nesono sakho sihlanjululiwe. Ngase ngizwa izwi leNkosi lithi: Ngizothuma bani, futhi ngubani oyakusihambela na? Ngase ngithi mina: Nangu mina; ngithume. U-Isaya 6:1–8.

“Lo mbono wanikwa uHezekeli ngesikhathi lapho ingqondo yakhe yayigcwele izexwayiso ezimnyama. Wabona izwe lawoyise lilele liyincithakalo. Umuzi owake wagcwala abantu wawungasahlalwa muntu. Izwi lentokozo nengoma yokudumisa kwakungasezwakali phakathi kwezindonga zalo. Umprofethi ngokwakhe wayengowezizwe ezweni elingelona lakhe, lapho isifiso esingenamkhawulo sobukhosi nobulwane obunesihluku kwakubusa khona ngokuphakeme. Lokho akubona nakuzwa ngokucindezela kwabantu nokungalungi kwahlupha umphefumulo wakhe, futhi walila kabuhlungu imini nobusuku. Kodwa izimpawu ezimangalisayo ezabekwa phambi kwakhe ngasemfuleni iKhebari zambululela amandla abusayo angaphezu kwawo wonke, anamandla kakhulu kunawababusi basemhlabeni. Phezu kwamakhosi azidlayo nanonya ase-Asiriya naseBabiloni, uNkulunkulu womusa neqiniso wayehlezi esihlalweni sobukhosi.”

“Izinkinga eziyinkimbinkimbi ezinjengesondo ezabonakala kumprofethi sengathi zibandakanyeke ekudidekeni okunjalo zaziholwa yisandla esingenamkhawulo. UMoya kaNkulunkulu, owambulwa kuye njengonyakazisa futhi eqondisa la masondo, waletha ukuvumelana phakathi kokudideka; kanjalo-ke umhlaba wonke wawungaphansi kokulawula kwaKhe. Izigidigidi zezidalwa ezikhazinyulisiwe zazikulungele, ngezwi laKhe, ukunqoba amandla nenqubomgomo yabantu ababi, nokuletha okuhle kwabathembekileyo baKhe.

“Ngokufanayo, lapho uNkulunkulu esezovulela uJohane othandekayo umlando webandla wezizukulwane ezizayo, wamnika isiqinisekiso sentshisekelo yoMsindisi nokunakekela kwaKhe abantu baKhe ngokumembulela ‘Ofana neNdodana yomuntu,’ ehamba phakathi kwezinti zezibani, ezazimelela amabandla ayisikhombisa. Ngesikhathi uJohane eboniswa imizabalazo yokugcina emikhulu yebandla namandla asemhlabeni, wavunyelwa futhi ukubona ukunqoba kokugcina nokukhululwa kwabathembekileyo. Wabona ibandla lingeniswe empini

ebulalayo nesilo nomfanekiso waso, nokukhulekelwa kwaleso silo kuphoqelwa ngaphansi kwesijeziso sokufa. Kodwa ebheka ngalé kwentuthu nomsindo wempi, wabona ixuku limi eNtabeni iSiyoni neWundlu, linokuthi, esikhundleni sophawu lwesilo, ‘igama likaYise lilotshiwe emabunzini alo.’ Waphinda futhi wabona ‘ababenqobile isilo, nomfanekiso waso, nophawu lwaso, nenani legama laso, bemi phezu kolwandle lwengilazi, bephethe amahabhu kaNkulunkulu’ becula ingoma kaMose neyeWundlu.”

“Lezi zifundo zenzelwe ukusizuzisa. Kudingeka sibambelele ukukholwa kwethu kuNkulunkulu, ngokuba khona phambi kwethu isikhathi esizovivinya imiphefumulo yabantu. UKristu, eseNtabeni Yeminqumo, walandisa kabusha ngezahlelelo ezesabekayo ezazizokwandulela ukuza Kwakhe kwesibili: ‘Niyakuzwa ngezimpi nangamahlebezi ezimpi.’ ‘Isizwe siyakuvukela isizwe, nombuso uvukele umbuso; futhi kuyakuba khona indlala, nezifo eziwumshayabhuqe, nokuzamazama komhlaba, ezindaweni ngezindawo. Konke lokhu kungukuqala kosizi.’ Noma lezi ziprofetho zathola ukugcwaliseka okuyingxenye ekubhujisweni kweJerusalema, zisebenza ngokuqondile kakhulu ezinsukwini zokugcina.”

“Simi emnyango wezenzakalo ezinkulu nezinesithunzi esikhulu. Isiprofetho sigcwaliseka ngokushesha. INkosi isemnyango. Maduze kuzovuleka phambi kwethu isikhathi esiyoba nesasasa elikhulu kakhulu kubo bonke abaphilayo. Izimpikiswano zesikhathi esidlule ziyovuselelwa; kuzovela izimpikiswano ezintsha. Izigigaba eziyokwenzeka emhlabeni wethu azikaze nakancane ziphushwe emicabangweni yabantu. USathane uyasebenza esebenzisa izithunywa ezingabantu. Labo abazama ukuguqula uMthethosisekelo nokuthola umthetho ophoqeleta ukugcinwa kweSonto baqonda kancane kakhulu ukuthi umphumela uyoba yini. Inhlekelele enkulu isisondelene nathi.”

“Kodwa izinceku zikaNkulunkulu akufanele zethembele kuzo uqobo kulesi simo esikhulu esiphuthumayo. Emibonweni eyanikwa u-Isaya, noHezekeli, noJohane sibona ukuthi izulu lixhumene kangakanani nezenzakalo ezenzeka emhlabeni nokuthi ukunakekela kukaNkulunkulu kukhulu kangakanani kulabo abathembekile Kuye. Umhlaba awunankosi. Uhlelo lwezehlakalo ezizayo lusezandleni zeNkosi. Ubukhosi basezulwini bunokuphathelene nesiphetho sezizwe, kanye nezindaba zebandla laKhe, ngaphansi kokuphatha kwaKhe uqobo.”

“Sizivumela ukuba sizwe ngokweqile kakhulu ukukhathalela, inkathazo, nokudideka emsebenzini weNkosi. Abantu abanesiphetho abashiyelwanga ukuthwala umthwalo wemfanelo. Sidinga ukwethemba uNkulunkulu, sikholwe kuYe, siqhubekele phambili. Ukuqapha okungakhathali kwezithunywa zasezulwini, nokusebenza kwazo okungaphezi enkonzweni yazo maqondana nezidalwa zomhlaba, kusibonisa indlela isandla sikaNkulunkulu esiqondisa ngayo isondo phakathi kwesondo. UMfundisi waphezulu ukhuluma kuwo wonke owenza umsebenzi waKhe, njengoba asho kuKoresi wasendulo: ‘Ngakubopha inkalo, nakuba ungazanga ungazi.’”

“Embonweni kaHezekeli uNkulunkulu wayenesandla saKhe ngaphansi kwamaphiko amakherubi. Lokhu kuwukufundisa izinceku zaKhe ukuthi ngamandla obunkulunkulu anika impumelelo yazo. Uyosebenza nazo uma zingasusa ububi futhi zibe msulwa enhliziyweni nasekuphileni.

“Ukukhanya okukhazimulayo okuhamba phakathi kwezidalwa eziphilayo ngokushesha kombani kumele isivinini lo msebenzi oyogcina uqhubekela phambili ngaso uze uphuthulwe. Lowo ongalali, osebenza ngokuqhubekayo ukufeza izinhloso zaKhe, angawuqhubekisela phambili umsebenzi waKhe omkhulu ngokuvumelana okuphelele. Lokho okubonakala ezingqondweni ezinomkhawulo, ezibambeke ekuxakaneni nasekudidayo, isandla seNkosi singakugcina sisesimweni sokuhleleka okuphelele. Ingasungula izindlela nezindlela zokuvimba izinhloso zabantu ababi, futhi iyoletsa ekudidekeni amacebo alabo abahlela okubi ngokumelene nabantu baYo.”

“Bazalwane, manje akusiso isikhathi sokulila nokuphelelwa yithemba, akusiso isikhathi sokuzinikela ekungabazeni nasekungakholweni. UKristu akaseyena manje uMsindisi oseethuneni elisha likaJosefa, elivalwe ngetshe elikhulu futhi lanyatheliswa ngophawu lwamaRoma; sinoMsindisi ovukileyo. UyiNkosi, iNkosi yamabandla; uhlezi phakathi kwamakherubi; futhi phakathi kokuxabana nokuxokozela kwezizwe usaqhubeka elondoloza abantu baKhe. Lowo obusayo emazulwini unguMsindisi wethu. Ulinganisa zonke izilingo. Uqapha umlilo wesithando okufanele uvivinye yonke imiphefumulo. Lapho izinqaba zamakhosi ziyakuchithwa, lapho imicibisholo yolaka lukaNkulunkulu iyakuhlaba izinhliziyi zezitha zaKhe, abantu baKhe bayakuphepha ezandleni zaKhe.” Testimonies, volume 5, 752–754.

UHezekeli umelela labo abafanelekela ukuba phakathi kwabangukhulu namashumi amane nane ezinkulungwane, futhi umugqa phezu komugqa isipiliyoni sakhe endlini engcwele sihambelana nesika-Isaya nangesikaJohane ngaphakathi endlini engcwele. Manje sesisesivivinyweni sethempeli, esesibili kwezintathu izivivinyo ezibeka uphawu kwabangukhulu namashumi amane nane ezinkulungwane. Leso sikhathi siyikuhlazwa okwenziwa yiSithunywa Sesivumelwano ekugcwalisekeni kukaMalaki isahluko sesithathu. Inqubo yokuhlazwa yezivivinyo ezintathu iyona “isithando somlilo” sikaMalaki “esimelwe ukuvivinya yonke imiphefumulo.” Lapho ingelosi yesithathu ifika ngo-Okthoba 22, 1844, iSithunywa Sesivumelwano safika masinyane ethempelini laSo futhi sahola izintombi ezihlakaniphileyo zalowo mlendo sangena eNdaweni eNgcwelengcwele, ukuze sibeke uphawu kwabathembekileyo baSo, kodwa izintombi zalowo mlendo zahlubuka, futhi ngo-1856 inhlango yamaMillerite yaseFiladelfiya yayisiguqukile yaba inhlango yamaMillerite yaseLawodisiya, kwathi ngo-1863 yaba ibandla lamaSeventh-day Adventist laseLawodisiya.

Ingelosi yesithathu eyafika ngokuzumayo ngo-Okthoba 22, 1844 yahoxisa ubukhona bayo ngo-1863, yase ibuya ngoSeptemba 11, 2001. Eminyakeni engamashumi amabili nanhlanu kamuva, ukuvivinywa kwethempeli okwakufanekiswe ngu-Okthoba 22, 1844 manje sekuphindwa. Amashumi amabili nanhlanu ngokomfanekiso ayishumi lesiprofetho lamakhulu amabili namashumi amahlanu, futhi amakhulu amabili namashumi amahlanu awuphawu lomlando omelwe emavesini eshumi nanye kuya kweleshumi nanhlanu kaDaniyele ishumi nanye. Amakhulu amabili namashumi amahlanu, kanye namashumi amabili nanhlanu, kuyisondo elingaphakathi embonweni wendlu engcwele kaHezekeli. Amashumi amabili nanhlanu awuphawu lokwahlukaniswa kwabahlakaniphileyo nababi ekugcwalisekeni kwenqubo yokuvivinywa enezigaba ezintathu emelwe emsebenzini wokuhlazwa ofezwa yiSithunywa Sesivumelwano.

UMathewu amashumi amabili nanhlanu uqukethe imizekeliso emithathu, futhi umzekeliso ngamunye uveza ukwahlukaniswa kwabahlakaniphileyo nababi esikhathini sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane. Ithemba labantu bakaNkulunkulu, njengoba limelelwe kulesi sahluko, liwukuthi bangaba yizintombi ezihlakaniphileyo eziphethe amafutha omlayezo wokukhala kwaphakathi kobusuku. Ithemba labo liwukuthi bahlulelwe njengenceku ethembekileyo ekuphatheni kwabo umsebenzi wokusebenzisa amathalenta akhethekile abawanikwa ukuba bawaphathe esikhathini sabo siqu sokuvivinywa. Ithemba labo liwukuthi bahlulelwe njengezimvu zedlelo likaNkulunkulu, ezihlezi ngakwesokunene saKhe, hhayi njengezimbuzi ngakwesokhohlo saKhe. Amashumi amabili nanhlanu ayisibonakaliso sokwahlukaniswa kwabahlakaniphileyo nababi esikhathini sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane. Amashumi amabili nanhlanu angelinye lamasondo kaHezekeli.

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

Unyaka wamashumi amabili nanhlanu wokuthunjwa umelelwa u-Okthoba 22, omelwa ukuvalwa komnyango wenkathi yokuphathwa kukaNkulunkulu. Ngo-Okthoba 22, 1844, kwavulwa umnyango kwase kuvalwa omunye njengoba kwehlukaniswa izigaba ezimbili.

Futhi engelosini yebandla laseFiladelfiya loba uthi; Nakhu akushoyo ongewele, oqinisileyo, ophethe ukhiye kaDavide, ovulayo kungabikho muntu ovalayo; novalayo kungabikho muntu ovulayo; Ngiyayazi imisebenzi yakho: bheka, ngibeke phambi kwakho umnyango ovuliweyo, futhi akakho umuntu ongamvalayo; ngokuba unamandla amancane, waligcina izwi lami, awuliphikanga ibizo lami. IsAmbulo 3:7, 8.

UKristu utshela ingelosi yaseFiladelfiya ukuthi uyayazi imisebenzi yabo, nokuthi ubeke phambi kwebandla laseFiladelfiya umnyango ovulekileyo. Lowo mnyango uvulwa “ngokhiye kaDavide,” ukhiye obekwe phezu kuka-Eliyakimi.

Kuyakuthi ngalolo suku ngiyakubiza inceku yami u-Eliyakimi indodana kaHilikiya; ngimgqokise ngesembatho sakho, ngimqinise ngebhande lakho, ngibeke umbuso wakho esandleni sakhe; abe nguyise kubakhileyo eJerusalema, nasendlini kaJuda. Isihluthulelo sendlu kaDavide ngiyakusibeka ehlombe lakhe; avule, kungabikho ovalayo; avale, kungabikho ovulayo. U-Isaya 22:20–22.

Ngosuku u-Eliyakimi abizwa ngalo, wehlukaniswa noShebina omubi.

Isho kanje iNkosi uJehova Sebawoti: Hamba, uye kulo mgcinimafa, kuShebina, ongumphathi wendlu, uthi: Unani lapha? unobani lapha, ukuba uzimbela ithuna lapha, njengozimbela ithuna phezulu, nozibazela indawo yokuhlala edwaleni? Bheka, uJehova uyokuthwala akususe ngokuthunjwa okunamandla, futhi ngokuqinisekile uyokumboza. Ngokuqinisekile uyokugingqa ngamandla, akuphonse njengebhola ezweni elibanzi; uyakufela khona, nezinqola zenkazimulo yakho ziyakuba yihlazo lendlu yenkosi yakho. U-Isaya 22:15–18.

Ukuhlukaniswa kwezintombi ezihlakaniphile nezintombi eziyiziwula, okwafeza umfanekiso kaShebna no-Eliyakimi, kwagcwaliseka ngo-Okthoba 22, 1844, futhi kwagcwaliseka futhi ngonyaka wamashumi amabili nanhlanu wokuthunjwa kukaJehoyakini, owawungo-Okthoba 22, 573 BC. KuHezekeli isahluko sesishiyagalombili, ababi abangaphakathi kwe-Adventism, abamelwe yiJerusalema, bavezwa njengamadoda angamashumi amabili nanhlanu akhothamela ilanga. Ukubhujiswa kweJerusalema kumele umthetho weSonto, okuyilo futhi uphawu lomgwaqo oluphetha isikhathi sokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Leso sikhathi sokubekwa uphawu saqala ngoSeptemba 11, 2001, futhi uJesu ungu-Alpha no-Omega kokubili; ngakho-ke uSeptemba 11, 2001, njengesiqalo sokubekwa uphawu, ufanekisa ukuphela, emthethweni weSonto.

Umhla ka-11 kuMandulo, 2001 wawufanekiselwa yizingqungquthela zaseMinneapolis zango-1888, ngokuba uDade White uveza ukuthi lapho izakhiwo ezinkulu zaseNew York zidilika ngo-9/11, iSambulo 18:1–3 sagcwaliseka. Ngaleso sikhathi, njengango-1888, waveza ukuthi ingelosi yeSambulo isahluko seshumi nesishiyagalombili yehla ukuze ikhanyisele umhlaba ngenkazimulo yaYo. Ukuhlubuka kwango-1888 wakulinganisa nokuhlubuka kukaKora, uDathani no-Abiramu, okwathi nabo babe namadoda angamakhulu amabili namashumi amahlanu adumile ahlanganyela ekuhlubukeni kwabo. Abahlubuki abangamakhulu amabili namashumi amahlanu ekuhlubukeni kukaKora nabangane bakhe emlandweni wokuqala ka-Israyeli wasendulo babefanekisela amadoda angamashumi amabili nanhlanu ayekhothamela ilanga ekupheleni kuka-Israyeli wasendulo.

Abaholi abangamashumi amabili nanhlanu be-Adventism yaseLawodikeya beguqela umthetho weSonto, kanye nabangamakhulu amabili namashumi amahlanu ngo-9/11, kubeka obala isikhathi sokubekwa uphawu ngomfanekiso wamashumi amabili nanhlanu, (uphawu lokwehlukaniswa kwabahlakaniphileyo nababi) ukuze kuphawulwe ukuqala nokuphela kwesikhathi sokubekwa uphawu. Noma ngabe kungabavukeli abangamakhulu amabili namashumi amahlanu esikhathini sikaMose, noma amadoda angamashumi amabili nanhlanu kuHezekeli isahluko sesishiyagalombili, noma ngofakazi abathathu bokwehlukaniswa kuMathewu isahluko samashumi amabili nanhlanu, noma unyaka wamashumi amabili nanhlanu wokuthunjwa kuHezekeli amashumi amane; konke ukubonakaliswa kophawu lwamashumi amabili nanhlanu kuyavumelana nezikhathi ezintathu zeminyaka engamakhulu amabili namashumi amahlanu ezafinyelela esiphethweni sazo ngo-207 BC, 313, nango-2026 ngokulandelana.

Amashumi amabili nanhlanu ayisondo elingumgogodla, ngomqondo ongokomfanekiso, lamashumi amabili nanhlanu eletha yonke imigqa yamashumi amabili nanhlanu ekupheleleni. Aba ngenye yezihluthulelo zombuso ezingokwesiprofetho ezanikezwa uPetru ukuze zilethe ukucaca emlandweni ofihlekile wevesi lamashumi amane. Sekumiswe kaningi ngofakazi abangaphezu kwabathathu ukuthi amavesi eshumi kuya kweleshumi nanhlanu kaDaniyeli ishumi nanye amele umugqa ohlanganisa umlando kusukela ku-1989 kuze kube ngumthetho weSonto, okuwumlando ofihlekile wevesi lamashumi amane. Ihubesi lesizwe sakwaJuda manje selivula izimpawu zamasondo kaHezekeli njengoba Livula umlando ofihlekile ozophelelisa umlayezo Wokukhala Kwamabili Ezinsukwini Zokugcina.

Ezihlokweni ezilandelayo sizoqhubeka nokuhlonza amasondo kaHezekeli amele ukusebenzisana okuyinkimbinkimbi kwabantu ezinsukwini zokugcina. UHezekeli isahluko sokuqala, ekuqaleni kwalesi sihloko, kanye nendima ehambisanayo etholakala ku-Testimonies, ivolumu yesihlanu, esiyibekile, kuyoba yisisekelo sethu esiqhubekayo sokubhekisela kukho njengoba siqhubeka kulezi zihloko. Lapho amasondo ebekwa endaweni yawo efanele, kanye nokuhlangana kwawo okufanele namanye amasondo omlando wesiprofetho, sizobonisa ukuthi iminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu eyanika amandla ingelosi yokuqala ngo-August 11, 1840, nayo imelelwe nguHezekeli njengeminyaka engamakhulu amathathu namashumi ayisishiyagalolunye, ixhunyaniswe nonyaka nengxenye yokuvinjezelwa kweJerusalema; nokuthi ukufika kwalokhu kukhanya kwesiprofetho kukhomba ukuphakanyiswa kwebhanela labayizinkulungwane eziyikhulu namashumi amane nane.

Umhla ka-27 kuJulayi, 1299 kuya ku-1337 umelela iminyaka engamashumi amathathu nesishiyagalombili ekuqaleni kweminyaka eyikhulu namashumi amahlanu (izinyanga ezinhlanu) yesAmbulo isahluko 9, ivesi 10. Leyo minyaka eyikhulu namashumi amahlanu ixhumene neminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu zevesi 15. Ngakho, ukuqala kwalezi zikhathi ezimbili kwakha umugqa owodwa wesiprofetho owafinyelela esiphethweni ekugcwalisekeni kwesibikezelo sikaJosiah Litch sango-1838 nango-1840 futhi kwaphawula ukuvuka nokunikwa amandla kwenhlangano yamaMillerite. Lowo mlando ekuqaleni kobu-Adventist uphawula ukuvuka kwezinkulungwane eziyikhulu namashumi amane nane njengophawu ngaphambi komthetho weSonto. Ngakho, iminyaka kaHezekeli engamakhulu amathathu namashumi ayisishiyagalolunye, kanye nonyaka owodwa nengxenye (1.5) wokuvinjezelwa kweJerusalema, kuphawula ukuphela komugqa wesiprofetho owaqala ngo-1299.

Kungaba kuhle ukucabangela lesi siqephu esivela ku-Testimonies, umqulu wesihlanu, ngaphambi kwendatshana elandelayo.