

Incwadi kaDaniyeli - Inani elinguNye-Elikhulu namaShumi amaThathu anesiHlanu

Amazwi Esiprofeto ka-1776, 1789, no-1798: Intshayelelo eya ekuTywinweni kwabayi-144,000

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2024-03-14

Imbali yowe-1776, 1789, no-1798 ibonakalisa imbali yokutywinwa kwekhulu elinamashumi amane anesine amawaka. Ngomhla ngamnye kuloo mihla, irhamncwa lomhlaba lathetha. Iimpawu zendlela ezintathu ezifanekiselwa ngamaxeshu amathathu awathetha ngawo irhamncwa lomhlaba, zihamba ngokungqamene namazwi amathathu kaKristu ngoSeptemba 11, 2001, ngoJulayi, 2023, nangomthetho weCawa oza kufika kungekudala.

NdandikuloMoya ngemini yeNkosi, ndeva emva kwam ilizwi elikhulu, linjengeloxilongo. ISityhilelo 1:10.

Ngamnye kula manqaku mathathu avakalayo achonga “ukuvakala” okwandayo kwentlungu yesithathu, ekwangumbhobho wesixwayiso wesixhenxe, yaye umbhobho ulilizwi.

Khwaza ngamandla, ungagodli; phakamisa ilizwi lakho njengexilongo, ubonakalise abantu bam ukreko lwabo, nendlu kaYakobi izono zayo. Isaya 58:1.

Iilizwi elaya kuphondo lobuProtestanti ngomhla we-11 kuSeptemba 2001 laliyizwi labalindi bebiza ubuAdventisti baseLawodike ukuba babuyele kwiindlela zamandulo zikaYeremiya, kodwa ibandla labagculeli lala ukuhamba kuzo.

Utsho ke uYehova ukuthi, Yimani ezindleleni, nibone, nibuze iindlela zakudala, nithi, Iphi na indlela elungileyo? Nihambe kuyo, nifumane ukuphumla imiphefumlo yenu. Ke bona bathi, Asiyi kuhamba kuyo. Kananjalo ndimise abalindi phezu kwenu, ndisithi, Phulaphulani isandi sexilongo. Ke bona bathi, Asiyi kuphulaphula. Yeremiya 6:16, 17.

Iilizwi likaJulayi, 2023, laba luvuko lobulungiseleli beFuture for America, olwaluthule ukususela ekudanisekeni kokuqala ngoJulayi 18, 2020. Kanye njengokuba kwakunjalo ngesibhengezo sikaYohane ngoMesiya owayeseza kufika kungekudala, nangokunjalo ngesibhengezo sikaJustinian ngoantikristu owayeseza kufika kungekudala, iFuture for America yachaza ukuba ikamva laseMerika lalisele liza kuguqulwa ngonaphakade kumthetho weCawa owawusele uza kufika kungekudala, nasekuvakalisweni kwexilongo lesixhenxe kuloo phawu lendlela. Iilizwi lowakhala entlango laba lilizwi likaJulayi, 2023.

Iilizwi lesibini leSityhilelo isahluko seshumi elinesibhozo livakaliswa ngexesha lomthetho weCawa oza kufika kungekudala xa kusenzeka ukuthetha kwenamba ngerhamncwa lomhlaba. Kule ndawo ke apho “iesile” libethwa okwesithathu, yaye emva koko “iesile” liya kuthetha. Iesile labethwa kungekudala emva koSeptemba 11, 2001, emva ko-Oktobha 7, 2023, yaye liya kuphinda libethwe

kumthetho weCawa oza kufika kungekudala, apho lithetha khona. Ebungqineni bukaBhileham lavinjwa indlela yalo sisithunywa sezulu, yaye eso sithunywa sezulu simela izithunywa ezine zezulu eziyalelweyo ukuba zibambe imimoya emine yobuSilamsi, kodwa kumthetho weCawa iesile lobuSilamsi lithetha ngesandi sexilongo lesixhenxe, elikwayintlekele yesithathu.

Kulapho umbono wobuSilamsi, obulibele ukusukela ngoJulayi 18, 2020, uthetha khona, kuba ngoko awusayi kuphinda ulibazise. Kukho amazwi amaninzi ngexesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka, yaye elo xesha landulela umgwebo olawulayo kaThixo oqala ngomthetho weCawa oza kufika kungekudala. Umgwebo olawulayo kaThixo umelwe ziingelosi ezisixhenxe, ezineengqayi ezisixhenxe. Elo xesha liqala ngokuthululwa koMoya oyiNgcwele, yaye limela ukuphindwa kwePentekoste, xa uMoya oyiNgcwele wathululwa yaye iilwimi zomlilo zangqina ngeso siganeko. Ukuthululwa ngelo xesha akusalinganiswa, kuba uMoya oyiNgcwele ngoko uthululwa ngaphandle komlinganiselo.

“Ingelosi emanyanisa ekuvakalisweni komyalezo wengelosi yesithathu iya kukhanyisa umhlaba uphela ngozuko lwayo. Apha kuproftwa umsebenzi wobungakanani behlabathi lonke nowamandla angaqhelekanga. Intshukumo yokubuya kukaKristu ka-1840–44 yaba kukubonakaliswa okuzukileyo kwamandla kaThixo; umyalezo wengelosi yokuqala wasiwa kuzo zonke izikhululo zobuvangeli emhlabeni, yaye kwamanye amazwe kwabakho owona mdla mkhulu wenkolo wakha wabonwa kulo naliphi na ilizwe ukususela kuHlaziyo lwenkulungwane yeshumi elinesithandathu; kodwa ezi zinto ziya kudluliswa yintshukumo enamandla ephantsi kwesilumkiso sokugqibela sengwelosi yesithathu.”

“Umsebenzi uya kufana nalowo woMhla wePentekoste. Njengoko ‘imvula yokuqala’ yanikelwayo, ekugalelweni koMoya oyiNgcwele ekuvulweni kwevangeli, ukuze kubangele ukuhluma kwembewu exabisekileyo, ngokunjalo ‘imvula yamva’ iya kunikelwa ekupheleni kwalo ukuze kuvuthwe isivuno.” The Great Controversy, 611.

Ngomhla we-11 kuSeptemba, 2001 kwaqalisa ukutywinwa kwekhulu elinamashumi amane anesine amawaka, waza uMoya oyiNgcwele wathululwa ngomlinganiselo. Ukulinganiswa koko kuthululwa kwabonakaliswa kwimbali yePentekoste, kuqalwa ekuvukeni kukaKristu, apho ingelosi yathetha yathi, “Nyana kaThixo, phuma; uYihlo uyakubiza,” kanye njengoko uYesu wabiza uLazaro ephuma engcwabeni ngamazwi athi, “Lazaro, phuma.” Ngo-2023, uKristu wabiza amathambo afileyo, omileyo, amangqina amabini ukuba “aphume”.

Emva kovuko lukaKristu waqala wenyukela kuYise, wandula ke wehla njengoko wenzayo ngomhla we-11 kuSeptemba 2001. Emva koko ngokuthe ngcembe wabakhanyisela abafundi baKhe, njengoko kufanekiselwa kukudibana kwakhe noMariya, abafundi awadibana nabo waza wabafundisa endleleni eya e-Emawusi, aze emva koko abonakale kwabanye abafundi. Iintsuku ezimashumi mane wabafundisa abafundi phambi kokunyuka kwaKhe kokugqibela ezulwini; kwathi emva kwezinye iintsuku ezilishumi, bonke babemxhelo mnye besendaweni inye, waza uMoya oyiNgcwele wathululwa ngaphandle komlinganiselo.

“Xa uYesu wadibana nabafundi baKhe, wabakhumbuza ngamazwi awayewathethile kubo ngaphambi kokufa kwaKhe, okokuba zonke izinto zimele ukuzaliseka ezazibhaliwe

emthethweni kaMoses, nakwabaprofeti, nakuNdumiso ngaye. ‘Waza wabavulela ingqondo, ukuze baziqonde iZibhalo, wathi kubo, Kubhaliwe ngokunjalo, kwaye kwakumelwe ukuba uKristu eve ubunzima, aze avuke kwabafuleyo ngomhla wesithathu: kwanokuba inguquko noxolelo lwezono mazivakaliswe egameni laKhe phakathi kweentlanga zonke, kuqalwe eYerusalem. Kwaye nina ningamangqina ezi zinto.’” The Desire of Ages, 804.

NgoJulayi ka-2023, ilizwi likaYesu lavusa amangqina amabini afileyo laza laqalisa ukuvula ukuqonda kwabafundi baKhe ngazo zonke izinto ezibhaliweyo emthethweni kaMoses (“amaxesha asixhenxe”), kubaprofeti (umfanekiso kaNebhukadenetsare wezilwanyana), nakwiNdumiso (amava kaMoses neMvana). Umsebenzi waKhe wokufundisa waqalisa ekuvukeni kwaKhe, waza wakhula ngamandla kwiintsuku ezingamashumi amane ezalandelayo. Waqala ngesicelo saKhe sokutya.

Yaye ke, besengakholwa ngenxa yovuyo lwabo, bemangaliswa, wathi kubo, Ninakho na apha ukudla? Bamnika isiqwenga sentlanzi eyosiweyo, nesehlahla sobusi. Wasithabatha, wadla phambi kwabo. Waza wathi kubo, La ngamazwi endawathethayo kuni, ndisenani, okokuba zonke izinto zimelwe kukuzaliseka ezazibhaliwe ngoMthetho kaMoses, nabaProfeti, nakuNdumiso, ngandim. Luka 24:41–44.

Umthandazo wawuluphawu oluyintloko endleleni kwimbali eqhubekayo, yaye imbali ukusuka ekuvukeni kukaKristu de Wenyukela ezulwini kwiintsuku ezingamashumi amane kamva, yashiya iintsuku ezilishumi (ishumi luvavanyo), ukuya kwiPentekoste, xa uMoya oyiNgcwele wayeya kuthululwa ngaphandle komlinganiselo. Ukuvuka kwakhe, ukunyuka kwakhe ezulwini, kulandelwa kukuhla kwakhe kwakhona, kumela uSeptemba 11, 2001. UJulayi, 2023 umele isiphelo seentsuku ezingamashumi amane, yaye iintsuku ezilishumi ezilandela uJulayi, 2023 zikhokelela kumthetho weCawa osondelayo. Kweloo xesha lokugqibela leentsuku ezilishumi, umanyano nomthandazo ziziphawu zendlela. Umanyano lwamelwa sisiprofeto sokuqala sikaHezekile kwisahluko samashumi amathathu anesixhenxe, esahlanganisa amathambo, imisipha nenyama. Isiprofeto sesibini sikaHezekile sasingumphefumlo wemimoya emine, yaye umphefumlo ungumqondiso womthandazo. Kwezo ntsuku zilishumi zokugqibela, ikhulu elinamashumi amane anesine amawaka ayatywinwa, njengoko emelwe ngokomfuziselo nguLazaro.

“Esi yayisisizathu sokulibala kwaKhe ukuya eBhetani. Lo mmangaliso uphambili, ukuvuswa kukaLazaro, wawuza kubeka itywina likaThixo emsebenzini waKhe nasekuzibizeni kwaKhe ubuThixo.” The Desire of Ages, 529.

Asingobulumko abanyulu abatywiniweyo ngalo mmangaliso wokubekwa esithsabeni, kodwa nabanyulu abazizidenge nabo batywiniwe kwicala eliphosakeleyo lalo mba.

“Umangaliso oyintloko kaKristu—ukuvuswa kukaLazaro—wawuwuqinise isigqibo sababingeleli sokumsusa uYesu nezenzo zaKhe ezimangalisayo ehlabathini, ezo zazikhawuleza ukutshabalalisa impembelelo yabo phezu kwabantu.” IZenzo zaBapostile, 67.

Amazwi amaninzi kwimbali yokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka kude kube ngumthetho weCawa oza kufika kungekudala “angumgca phezu komgca,” amazwi eLizwi likaThixo lesiprofeto, yaye loo mazwi avakala ngexesha apho “isiphumo sawo

wonke umbono” sizalisekiswa. Avakala xa kutyhilwa itywina lesixhenxe.

Yaye xa yasivulayo itywina lesixhenxe, kwabakho ukuthula ezulwini okwaba ngathi sisiqingatha seyure. Ndabona ke iingelosi ezisixhenxe ezazimi phambi koThixo; zanikwa zona izigodlo ezisixhenxe. Kwaza kweza enye ingelosi yema esibingelelweni, iphethe isiqhumiso segolide; yanikwa isiqhumiso esininzi, ukuze isinikele kunye nemithandazo yabo bonke abangcwele phezu kwesibingelelo segolide esasiphambi kwetrone. Kwenyuka ke umsi wesiqhumiso, kunye nemithandazo yabangcwele, phambi koThixo, uphuma esandleni sengweIosi. Yathabatha ingelosi eso siqhumiso, yasizalisa ngomlilo wesibingelelo, yawuphosa emhlabeni; kwaza kwabakho amazwi, neendudumo, nemibane, nokunyikima komhlaba. ISityhilelo 8:1–5.

Ukuvulwa kwetywina lesixhenxe kwavelisa ukuthula, kuba elo xesha limela utshintsho kulawulo lwamaxesha, yaye kutshintsho kulawulo olungcwele lwamaxesha kusoloko kukho ukuthula ezulwini, njengoko kungqinwa ngumnqamlezo xa iingelosi zayeka umculo wazo nendumiso yazo. Ukuthula ezulwini kungqinwa kananjalo ziimfuno zosuku locamagushelo, yaye ngomhla wama-22 Oktobha 1844, uHabakuki ISIBINI, indinyana YAMASHUMI AMABINI wayalela umhlaba wonke ukuba uthi cwaka.

“Ndiboniswe uthando olukhulu nokuzithoba kukaThixo ekumnikeleni uNyana waKhe ukuba afe ukuze umntu afumane uxolelo aze aphile. Ndaboniswa uAdam noEva, ababenelungelo lokubona ubuhle nobuhle obunomtsalane boMyezo wase-Eden, yaye bavunyelwa ukuba badle kuyo yonke imithi yomyezo ngaphandle komnye. Kodwa inyoka yamlinga uEva, naye wamlinga umyeni wakhe, baza bobabini badla emthini owalelweyo. Bawaphula umyalelo kaThixo, baza baba ngaboni. Iindaba zingasazeka ezulwini lonke, zaza zonke iihadi zathula. Izithunywa zezulu zaba lusizi, zaza zoyika hleze uAdam noEva baphinde bolule isandla badle emthini wobomi, baze babe ngaboni abangafiyo. Kodwa uThixo wathi uya kubagxotha aboni emyezweni, aze ngeekerubhi nekrele elivuthayo alinde indlela eya emthini wobomi, ukuze umntu angabi nako ukusondela kuwo aze adle isiqhamo sawo, esiqhubele phambili ukungafi.” Early Writings, 125.

Izulu lathula xa abantu baba ngaboni, yaye izulu lathula xa igazi likaKristu lachithwa ukuze lihlangule aboni, yaye izulu lathula xa umsebenzi kaKristu womgwebo waqalayo ekususeni isono ebantwini baKhe.

“Ukuthethelela kukaKristu ngenxa yomntu engcwele yasemazulwini kubaluleke kanye ngolo hlobo kwisicwangciso sosindiso njengoko kwakunjalo ukufa kwaKhe emnqamlezweni. Ngokufa kwaKhe waqalisa loo msebenzi awathi, emva kovuko lwaKhe, wenyuka waya kuwugqibezela ezulwini.” The Great Controversy, 489.

Umsebenzi womgwebo waqala ekufikeni kwengelosi yesithathu ngowe-1844, kodwa abantu bakaThixo bakhetha ukufela entlango, kunokuba babe banye ngonaphakade nobuThixo. Ingelosi yesithathu yaphinda yafika ngoSeptemba 11, 2001, yaye kwakhona kwabakho ukuthula ezulwini. Yandula ke iNgonyama yesizwe sakwaYuda yaqalisa ukususa itywina lesixhenxe, njengoko iingelosi zazibukele ukufika kwengelosi yesithathu kwimbali yesizukulwana sokugqibela.

lingelosi ezisixhenxe zomgwebo zazikho apho, zilungele ukuqalisa umsebenzi wazo wentshabalalo, kodwa zaza zayalelwa zathi, “Bamba, bamba, bamba, bamba,” ngoxa ikhulu elinamashumi amane anesine amawaka lalibekwa uphawu. Imithandazo ephindwe kabini yabathembekileyo yathunyelwa ezulwini, ifuziselwe ziintsuku ezilishumi ezandulela iPentekoste nezathi zaqala emva kweentsuku ezingamashumi amane (umfuziselo wentlango), zimela iintsuku ezintathu ezinesiqingatha (umfuziselo wentlango) zeSityhilelo isahluko seshumi elinanye. Emva koko amangqina amabini ayalelwa lilizwi eliphuma entlango ukuba amele azalisekise imithandazo emibini kaDaniyeli. Umthandazo kaDaniyeli wesibini, apho uDaniyeli namadoda amathathu axabisekileyo bathandazela ukukhanya ukuze baqonde iphupha elifihlakeleyo likaNebhukadenetsare ngomfanekiso wezilwanyana, kunye nomthandazo kaDaniyeli kwisahluko sesithoba, apho uDaniyeli wathandaza yedwa, ezalisekisa iimfuno zomthandazo weLevitikus amashumi amabini anesithandathu.

Umthandazo kaDaniyeli wesibini, ongoweqela elipheleleyo, wawungowokufuna ukukhanya ngokuphathelele imfihlelo efihlakeleyo eyayifihlwe ngaphakathi komgca wangaphandle wembali yesiprofeto. Umthandazo kaDaniyeli wesithoba, wabucala nowobuqu, wawungowokufuna inceba ngokuphathelele imfuno yangaphakathi. Njengoko umlilo wemvula yamva waqalisa ukuhla ngowama-2001, kwakukho amazwi amaninzi awayenokuvakala ngabo babeyiqonda indlela yomgca phezu komgca. Umlilo ovela esibingelelweni owawuphoselwa emhlabeni, wawungumyalezo owavelisa ukwahlulwa kokugqibela kwabaziingqondi nezizizidenge, yaye njengoko loo myalezo waqhubeka ukukhula ngalo mhla ilishumi ongokomfuziselo, umyalezo waba cacileyo ngakumbi nangakumbi.

Umyalezo wawungowengxaki ekhula ngokukhawuleza yesishwangusha sesithathu, ethi kuHezekile isahluko samashumi amathathu anesixhenxe, ibe ziziprofeto ezibini ezathi kuqala zabangela ukuba amangqina amabini ahlangeane, zaze emva koko zabangela ukuba eme njengomkhosi onamandla. Emva koko, kwisahluko samashumi amathathu anesixhenxe, adityaniswa abe yintonga enye, yaye umanyano olumelwe kukudityaniswa ndawonye njengentonga enye lumele ukudityaniswa kobuthixo nobuntu, okuphunyezwa kwiintshukumo zokugqibela zokutywinwa kwekhulu elinamashumi amane anesine amawaka.

NgoJulayi ka-2023 imithandazo yaqalisa ukunyuka, yaye yayiyimithandazo kaDaniyeli isahluko sesithoba, nesibini. Emva koko kweva amazwi kwanokududuma, kwaza kwabonakala imibane. Imibane nokududuma kuhamba nemvula kokubini kwindalo, naseziprofetweni. Imvula yaqala ngoSeptemba 11, 2001. Isalathiso sokuqala kwimibane nokududuma siyichaza njengomyalezo oyilelwe ukuvelisa ukoyika okungcwele.

Kwathi ke ngomhla wesithathu kusasa, kwabakho iindudumo nemibane, nelifu elingqingqwa phezu kwentaba, nelizwi lexilongo livakala ngamandla amakhulu kunene; kangangokuba bonke abantu ababesekanjini bangangcazela. Eksodus 19:16.

Imibane neendudumo zazihamba kunye “nezwi” lexilongo. Zihamba kunye nemvula, yaye zimele amanyathelo okuprofeta okukhokela abantu bakaThixo.

Amafu athulula amanzi; izulu lakhupha isandi; neentolo zakho zahamba zaya ngeenxa zonke. Ilizwi lendumiso yakho lalisemazulwini; imibane yakhanyisa ihlabathi; umhlaba wangcangcazela waza washukuma. Indlela yakho iselwandle, nomendo wakho usemanzini amakhulu, yaye emanyathelweni akho akaziwa. Wabakhokela abantu bakho njengomhlambi ngesandla sikaMoses noAron. IiNdumiso 77:17–20.

Imibane neendudumo lilizwi likaThixo, elivakala ngexesha lemvula, yaye ngelo xesha Uvelisa imimoya Yakhe (i-Islam ngumoya wasempuma) iphume koovimba Bakhe.

Xa elikhupha ilizwi lakhe, kubakho inkitha yamanzi emazulwini, yaye enyusa umphunga uvela eziphelweni zomhlaba; wenza imibane ihambe nemvula, aze akhuphe umoya koovimba bakhe. Yeremiya 10:13.

UTHixo walikhupha ilizwi Lakhe xa wadanduluka njengengonyama, yaye ngokuphendula iindudumo ezisixhenxe zakhupha amazwi azo; yaye ezo ndudumo zisixhenxe zimela imikhondo kaThixo kulo lonke ibali lentshukumo yamaMillerite, kwanakwintsukumo yengelosi yesithathu, eyaphinda yafika ngoSeptemba 11, 2001, xa Wavelisa umoya wasempuma evela koovimba Bakhe.

Uyawanyusa amafu asemiphethweni yehlabathi; uyenzela imvula imibane; uwukhupha umoya ezinqolobaneni zakhe. Owabetha amazibulo aseYiputa, awabantu nawezilwanyana. IiNdumiso 135:7, 8.

Wawukhupha umoya ezibhalweni Zakhe zobuncwane, xa kwabethwa amazibulo aseYiputa, yaye iPasika yalingumfuziselo womnqamlezo, wona ke owaba ngumfuziselo wokufika kwengelosi yesithathu ngowe-1844, nto leyo ke eyaba ngumfuziselo wokubuya kwengelosi yesithathu ngemini yomoya wasempuma, ngoSeptemba 11, 2001.

Xa amatywina esuswa encwadini etywiniweyo ngamatywina asixhenxe, oko kumela ukuphuhliswa kwenyaniso okuqhubekayo. Ukususwa kwetywina lesixhenxe kumela ixesha lokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka. Xa incwadi eyayitywiniwe ngamatywina asixhenxe ikhankanywa okokuqala, kubakho imibane, iindudumo, namazwi, kodwa akukho nyikima.

Yaye etroneni kwaphuma imibane neendudumo namazwi; yaye phambi kwetrone kwakuvutha izibane ezisixhenxe zomlilo, ezingooMoya abasixhenxe bakaThixo. ISityhilelo 4:5.

Ekukhankanyweni kokuqala kwamazwi, imibane, neendudumo; imvula imelwe nguMoya oyiNgewele, ongawo izibane zomlilo ezisixhenxe, kodwa akukho nyikima. Kukususwa koTywina lweSixhenxe apho inyikima yomthetho weCawa oza kufika kungekudala ichongwa khona. Isahluko sesine seSityhilelo sichonga ukuqala kokutyhilwa kwenyaniso okwenziwa yiNgonyama yesizwe sakwaYuda, yaye xa ixesha lokutywinwa lichongwa, lichonga ukuqala nokuphela kwelo xesha.

Ukuqala kwexesha langoku kwakuxa isithunywa sehla ukuze sikhanyisele ihlabathi ngobuqaqawuli baSo ngoSeptemba 11, 2001; ke ngoko kuIsaya isahluko sesithandathu sixelelwa ukuba isigidimi esimelwe “ngamazwi, imibane, iindudumo, umoya nemvula,” esiphela kumthetho weCawa, simele sivakaliswe kubantu ababona, kodwa abangayi kukwazi ukuqonda intsingiselo

yemibane, yaye nangona besiva, abangayi kukwazi ukuqonda amazwi neendudumo, de bafikelwe yinyikima enkulu. Ixesha lokutywinwa kwekhulu elinamashumi amane anesine amawaka lithuba apho kuzaliseka khona isiphumo sawo wonke umbono.

Loo mbali uvelisa yaye utyhila iindidi ezimbini zabakhonzi. Olunye udidi luyayiqonda imvula, yaye ngenxa yoko luyayamkela, kuba luyakwazi ukubona imibane, nokuva amazwi, iindudumo nomoya. Ekupheleni kwexesha lokutywinwa, inyikima enkulu yomthetho weCawa oza kuza kungekudala, ithi ke emva koko ingenise izigwebo zikaThixo zokuphunyezwa.

Yaza itempile kaThixo ezulwini yavulwa, kwabonwa etempileni yakhe ityeya yomnqophiso wakhe; kwaza kwabakho imibane, namazwi, neendudumo, nenyikima, nesichotho esikhulu. IsiTyhilelo 11:19.

Ngexesha lenyikima enkulu ezo “mbane, namazwi, neendudumo,” zibandakanya “nesichotho.” “Isichotho” simela izigwebo eziqalisa ukuthululwa ziingelosi ezisixhenxe ezazizilungiselela ukwenza oko ekuqaleni kwexesha lokutywina, xa itywina lesixhenxe lalivulwa, kanye njengoko zazilindele ukuba ingelosi idlule eYerusalem ibeke uphawu phezu kwabo babencwina belila ngenxa yezinengiso ezazisenziwa elizweni (ngaphandle), nasebandleni (ngaphakathi).

“Isichotho,” siphawula ixesha lezigwebo zikaThixo ezitshabalalisayo, ezilixesha lenceba komnye umhlambi kaThixo, lowo ke ngelo xesha ubizelwa ukuba uphume eBhabheli, yaye xa owokugqibela wesihlwele esikhulu esele ezimanyile nomhlambi kaThixo sele engenile, ukuvavanywa kwabantu kuvaleka ngokupheleleyo.

Yaza ingelosi yesixhenxe yathulula isitya sayo emoyeni; kwaza kwaphuma ilizwi elikhulu livela etempileni yasezulwini, etroneni, lisithi, Kufeziwe. Kwaza kwabakho amazwi, neendudumo, nemibane; kwabakho nenyikima enkulu, engazange ibekho kwasekho abantu emhlabeni, inamandla kangako loo nyikima, inkulu kangako. Waza umzi omkhulu wahlulwa waba ziinxalenye ezintathu, zawa nezixeko zeentlanga; neBhabhiloni enkulu yakhunjulwa phambi koThixo, ukuze inikwe indebe yewayini yoburhalarhume bomsindo wakhe. ISityhilelo 16:17–19.

Mfundi othandekayo: Uyawaveva na amazwi neendudumo? Uyazibona na iimibane? Uyawuva na umoya? Kungekudala uya kuliva ilizwi leentombi eziziziyatha zicela ioli.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

Sakhangela uxolo, kodwa akuzanga kulunga; nesikhathi sempilo, khangela, kwabakho inkathazo! Ukuhorhozela kwamahashe akhe kwevakala eDan; ilizwe lonke lanyikima sisandi sokukhwina kwamagorha akhe; kuba eze, alidle ilizwe, nento yonke ekulo; isixeko, nabo bahlala kuso. Kuba, khangela, ndiya kuthumela iinyoka, amacilikishe anobuhlungu, phakathi kwenu, ezingayi kuthakathwa, zininte, utsho uYehova. Xa bendingathanda ukuzithuthuzela ngenxa yosizi, intliziyo yam ityhafile ngaphakathi kwam. Khangela izwi lokukhala kwentombi yabantu bam ngenxa yabo bahlala ezweni elikude: UYehova akakho na eZiyon? ukumkani wayo akakho na phakathi kwayo? Yini na ukuba bandicaphukisile ngemifanekiso yabo eqingqiweyo, nangezinto ezingento zasemzini? Isivuno sidlulile, ihlobo liphelile, thina

asisindiswanga. Ngenxa yokwenzakala kwentombi yabantu bam nam ndonzakele; ndimnyama; ndimangalisiwe ndibanjwe kukothuka. Akukho bhalsam na eGiliyadi? akukho gqirha khona na? yini na ke ukuba impilo yentombi yabantu bam ingabuyiselwanga? Yeremiya 8:15–22.