

Incwadi kaDaniyeli – Inombolo Ikhulu Elinamashumi Alithoba anesixhenxe

*Ukuvuleleka Kwezinto Zobuprofeti: Ukuhlenganiswa Kwesibini KukaKristu
nendima ye-Eskatoloji yobuSilamsi Kwibali leSityhilelo*

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Ngoku siyachonga ukuba esinye seziganeko ezimelwe ziindudumo ezisixhenxe ngumsebenzi kaKristu wokuqokelela abantu baKhe okwesibini, awaqala ukuwenza ngoJulayi ka-2023. Imbali yamaMillerite ichaza ukuba lo msebenzi ufezekiswa imfazwe yamaSilamsi isebenza njengemvelaphi yomyalezo.

Umyalezo usiTyhilelo lukaYesu Kristu, olutyhilwayo kanye ngaphambi kokuba kuvalwe ixesha lovavanyo, kodwa lowo myalezo uthwalwa nguwo (ubekwe ngaphakathi komxholo wo) umyalezo wentlungu yesithathu. Kwangelo xesha kanye iNkosi yayisolula isandla saYo okwesibini ngo-1849, uDade White wayethetha ngokugungqiswa kweentlanga ezinomsindo, olungumqondiso wobuSilamsi.

“Ngomhla we-16 kuDisemba, 1848, iNkosi yandinika umbono wokunyikima kwamandla amazulu. Ndabona ukuba xa iNkosi yayisithi ‘izulu,’ ekunikezeleni imiqondiso ebhalwe nguMateyu, Marko, noLuka, yayithetha izulu; yaye xa yayisithi ‘umhlaba’ yayithetha umhlaba. Amandla ezulu lilanga, inyanga, neenkwenkwezi. Zilawula emazulwini. Amandla omhlaba ngabo balawula emhlabeni. Amandla ezulu aya kunyikimiswa lilizwi likaThixo. Ke ilanga, inyanga, neenkwenkwezi ziya kususwa ezindaweni zazo. Aziyi kudlula, kodwa ziya kunyikimiswa lilizwi likaThixo.

“Amafu amnyama, anzima anyuka aza abangqubana. Isibhakabhaka savuleka saza sarhoxa; saza ke sakhangelaphuzulu kuloo ndawo ivulekileyo e-Orion, apho kwavela khona izwi likaThixo. IsiXeko esiNgewele siya kuhla sidlule kuloo ndawo ivulekileyo. Ndabona ukuba amandla omhlaba ngoku ayazanyazanyiswa, nokuba iziganeko ziza ngokolandelelwano. Imfazwe, namarhe eemfazwe, ikrele, indlala, nesibetho, zezona ziqala ukuzanyazanyisa amandla omhlaba; emva koko ilizwi likaThixo liya kuzanyazanyisa ilanga, inyanga, neenkwenkwezi, kwanalo nalo eli hlabathi. Ndabona ukuba ukuzanyazanyiswa kwamandla aseYurophu akusikho, njengoko abanye befundisa, ukuzanyazanyiswa kwamandla ezulu, koko kukuzanyazanyiswa kweentlanga ezinomsindo.” Early Writings, 41.

Ababhali-mbali bayangqina ukuba oko kwakungcangcazelisa iintlanga zaseYurophu ngowe-1848 yayiyimigudu yemikhosi yamaSilamsi, kuba ngokwesiprofeto zifanekiselwa njengamandla acaphukisa iintlanga. Kwingqina lokuqala leNkosi isolula isandla saYo okwesibini kwimbali yowe-1840 ukuya kowe-1844, umyalezo weSikhalo Sasezinzulwini Zobusuku wafika kwintlanganiso yenkampu yase-Exeter. Ukusuka apho kwada kwaya kutsho ku-Oktobha 22, 1844, loo myalezo wasasazeka kunxweme olusempuma lwe-United States njengeliza elikhulu lolwandle.

Loo ntshukumo yayifuzaniswe kukungena kukaKristu ngoloyiso eYerusalem, yaye yayiyidonki eyathwala uKristu yamngenisa eYerusalem.

Umyalezo Wokukhala Kwasezinzulwini Umele umyalezo wonke wesiprofeto woTyhilelo lukaYesu Kristu, kodwa olo Tyhilelo lubekwe ngaphakathi komxholo wobuSilamsi besishwangusha sesithathu obucaphukisa iintlanga, kuba bubuSilamsi obuthwele umyalezo onguwo uTyhilelo lukaYesu Kristu. UYesu uyiNgonyama yesizwe sakwaYuda, yaye ubotshelwe kumyalezo “weesile.”

Yuda, nguwe lowo abaya kukudumisa abazalwana bakho; isandla sakho siya kuba semqaleni weentshaba zakho; abantwana bakayihlo baya kuqubuda phambi kwakho. UYuda ulithole lengonyama; usukile exhobeni, nyana wam; uthe zithi nkxu, walala phantsi njengengonyama, nanjengengonyama enkulu; ngubani na oya kuyivusa? Intonga yobukumkani ayiyi kusuka kuYuda, kungabikho mlawuli phakathi kweenyawo zakhe, ade afike uShilo; zize iintlanga zimthobele yena. Ebophelela ithole lakhe le-esile emdiliyeni, nethole lenkazana ye-esile emdiliyeni omhle; uhlambe iingubo zakhe ngewayini, nezambatho zakhe ngegazi leediliya. Amehlo akhe aya kubabomvu yiwayini, namazinyo akhe abe mhlophe lubisi. Genesis 49:8–12.

KungoYuda apho “ukuhlanganiswa kwabantu” kuzalisekiswa khona. UKristu, enguYuda, ukwangulo “Mdiliya,” yaye “umdiliya okhethiweyo” ubotshelwe “etholeni le-esile.” “Iingubo” Zakhe zihlanjwa “ewayinini,” eyayiyi “gazi leediliya.” UKristu waqalisa ukuchitha iGazi Lakhe eGetsemane, xa Wabila igazi, yaye iGetsemane lithetha “isixovuleli somnquma.” Ukusuka eGetsemane ukuya emnqamlezweni Wachitha iGazi Lakhe elixabisekileyo ukuze azitsalele kuye bonke abantu.

Ngoku ngumgwebo weli hlabathi; ngoku umphathi weli hlabathi uya kugxothwa. Kwaye mna, ukuba ndinyuswe emhlabeni, ndiya kutsalela bonke abantu kum. Wakutsho oku, ebonisa ukufa awayeza kufa ngako. Yohane 12:31–33.

Umsebenzi kaKristu wokutsalela bonke abantu kuYe yinqubo enamanyathelo amabini, kuba kuqala uqokelela “abagxothiweyo bakwaSirayeli,” aze emva koko abasebenzise njengomqondiso wokutsala omnye umhlambi waKhe.

Ndingumalusi olungileyo; ndiyazazi iigusha zam, kwaye ziyandazi nam. Njengoko uBawo endazi, nam ndiyamazi uBawo; kwaye ndibubeka phantsi ubomi bam ngenxa yeegusha. Kanti ndinazo nezinye iigusha, ezingezizo ezalo mhlambi; nazo ke ndimelwe kukuzizisa, zaye ziya kuliva ilizwi lam; kuze kubekho mhlambi mnye, nomalusi mnye. Yohane 10:14–16.

Abo likhulu elinamawaka alikhulu anamashumi amane anesine ngamawaka ngamawaka “ziigusha” ezimaziyo Yena. “Ezinye izigusha” zingumhlambi waKhe ophuma eBhabheli xa zibona zize zive umqondiso. Ngaphambi kokuba awuphakamise umqondiso waKhe, eziziigusha zaKhe, uqala ngokuzihlanganisa okwesibini. Loo mgca wembali engewele uyahambelana neevesi zeshumi elinesithathu ukuya kweshumi elinesihlanu zesahluko seshumi elinanye sikaDaniyeli, yaye ngoko ke uyahambelana nembali efihlakeleyo yevesi yamashumi amane. Umele umgca wophondo lokwenyaniso lwamaProtestanti oluhamba ngaphakathi kwembali yophondo oluwileyo lwamaProtestanti, uphondo oluwileyo lwamaRiphabhlikhi, nokufika kwehenyukazi laseTire,

kanye phambi komthetho weCawa wevesi yamashumi amane ananye. Umgca wophondo lokwenyaniso lwamaProtestanti umele zombini imbali kwanomyalezo apho abo likhulu elinamawaka alikhulu anamashumi amane anesine batywinwayo khona.

“Abagxothiweyo bakwaSirayeli” bamele umgca ochaseneyo “nendibano yabagculeli”, njengoko uYeremiya ebachaza, okanye “indlu yesikhungu kaSathana” njengoko uYohane ebachaza encwadini yeSityhilelo izahluko zesibini nezesithathu apho kuthethwa kuwo amabandla aseSmirna naseFiladelfiya. AbaseFiladelfiya bamele “ikhulu elinamashumi amane anesine amawaka” eSityhilelo isahluko sesixhenxe, yaye iSmirna “sisihlwele esikhulu” seso sahluko sinye, esingenakubalwa. Ezi ndidi zimbini zabahlangulweyo ngemihla yokugqibela ziphikisana nabo baxokayo, nabakwindlu yesikhungu kaSathana, baze babange ukuba bangabantu bakaThixo, kuba besithi bangamaYuda.

Umgca wophondo loBuprotestanti bokwenyaniso uqulathe impikiswano ekhoyo phakathi kwabo ngokwabo nabantu bangaphambili bomnqophiso abathi ngelo xesha badlulelwe. Kule mbali inye abathembekileyo bakwakwimpikiswano nomgca woBuprotestanti obuwxukileyo nobuKatolika. Ezo zinto zintathu zonqulo zimele inamba, irhamncwa, nomprofeti wobuxoki kwinqanaba elincinane ngaphakathi komgca wophondo loBuprotestanti bokwenyaniso.

“Ndabona ukuba ibandla elingelilo lokwenene nama-Adventist angengawo okwenene, njengoYuda, aya kusingcatsha kumaKatolika ukuze azuze impembelelo yawo aze eze kulwa nenyano. Ngelo xesha abangcwele baya kuba ngabantu abangaziwayo, abangaziwa kangako ngamaKatolika; kodwa amabandla nama-Adventist angengawo okwenene awaziyo ukholo lwethu namasiko ethu (kuba ayesithiyile ngenxa yeSabatha, kuba ayengenako ukuyiphikisa) aya kungcatsha abangcwele aze abaxele kumaKatolika njengabo bangawathobeliyo amaziko abantu; oko kukuthi, ukuba bayigcina iSabatha baze bangayithobeli iCawe.” Spalding and Magan, 1, 2.

Sele sakhe sathetha ngale ndima ngaphambili, yaye ngokwenjenjalo sabona ukuba ibinzana elithi “ibandla elingelokwenyaniso ngaphandle kwegama” kunye nebinzana elithi “um-Adventist ongowegama kuphela” ngebelelinentsingiselo eyahlukileyo nokusetyenziswa okwahlukileyo ngexesha uDade White wayebhala loo mazwi. Kanti ke, abaprofeti bathetha ngakumbi ngeemihla yokugqibela kunokuba babetshoyo ngembali yabo uqobo, ngoko ke kule ndima ibandla elingelokwenyaniso kwiintsuku zokugqibela liya kuba bubuProtestanti obuwileyo. Igama elithi “nominal” lithetha “ngegama kuphela.”

Icawa ekuthiwa yamaProtestanti yayeka ukuphikisa iRoma ngo-1844, xa yavukela ukungena ngoKholo kwiNdawo eNgcwele Kakhulu, apho babenokuthi baqonde ukuba iSabatha yosuku lwesixhenxe ngulo mhla uchanekileyo wonqulo. Endaweni yoko, bagcina unqulo lwelanga, olungumqondiso wobuKatolika. Akunakwenzeka “ukuphikisa” iRoma, nto leyo eyiyo kuphela intsingiselo yegama elithi “Protestanti,” ukuba wamkele umqondiso wayo wegunya, athe ibandla laseRoma ngokuphindaphindiweyo lawuchaza njengeligunya lalo lokuguqula umhla wonqulo eBhayibhileni usuke kwiSabatha yosuku lwesixhenxe uye kwiCawa.

“Ama-Adventist ngokwegama” ngabo abo bavuma ukuba bangama-Adventist oSuku lweSixhenxe, kodwa bakwachongwa njengoYudas, ongumfuziselo womfundi ongcathshileyo isibango sakhe. Ibandla lama-Adventist oSuku lweSixhenxe ngokwegama liya kubathiya “abangcwele,” yaye abo bangcwele ngoko “baya” kuba “ngabantu abangaziwayo.” Bayabathiya abo bangcwele bangaziwayo, “ngenxa yeSabatha,” inyaniso abangakwaziyo “ukuyiphikisa.” Inyaniso yeSabatha kwimbali kaDade White yayiyiSabatha yosuku lwesixhenxe, kodwa imela ngokomfuziselo inyaniso yeSabatha yemihla yokugqibela, engenakuphikiswa, yaye leyo yimfundiso eyaliwa kuqala bubu-Adventist boSuku lweSixhenxe baseLawodikea ekuvukeleni kwabo ngowe-1863. Loo mfundiso yayiyeyokuqala kwiinyaniso ezisisiseko ezafunyanwa nguWilliam Miller, yaye imele iinyaniso ezisisiseko zobu-Adventist ama-Adventist ngokwegama angavumiyo ukuhamba kuzo, njengoko zimelwe ziindlela zamandulo zikaYeremiya. Loo nyaniso yeSabatha yile “maxesha asixhenxe,” kaLevitikus amashumi amabini anesithandathu.

Umga wobuProtestanti benyaniso oqulunqwe yiFiladelfiya neSmirna ungcathshwa ngabo bamelwe njengoYuda. UYuda wenza umnqophiso wokungcathsha uYesu izihlandlo ezithathu, ngaloo ndlela echaza ukungcathshwa okuqhubekayo okwandulela kwaza kwagqitywa emnqamlezweni. Ivesi yeshumi elinesithandathu kaDaniyeli ishumi elinanye imele umthetho weCawa, owawufanekisiwe ngumnqamlezo. Ngoko ke, kwivesi ezikhokelela kumthetho weCawa wevesi yeshumi elinesithandathu, okwangumthetho weCawa wevesi yamashumi amane ananye, ukungcathshwa okunamanyathelo amathathu kuziswa phezu kwabangcwele bemihla yokugqibela. Ukungcathshwa kwenzeka ngelo xesha iNkosi iqokelela ngalo umqondiso waYo wemihla yokugqibela okwesibini.

Kwaye ngaloo mini kuya kubakho ingcambu kaYese, eya kuma ibe ngumqondiso kubantu; iintlanga ziya kufuna kuyo; nokuphumla kwayo kuya kuba nozuko. Kwaye kuya kuthi ngaloo mini, iNkosi iphinde yolule isandla sayo okwesibini ukuba ibuyise intsalela yabantu bayo, eshiyekileyo, eAsiriya, naseYiputa, nasePatros, naseKushi, naseElam, naseShinare, naseHamati, naseziqithini zolwandle. Kwaye iya kumisa umqondiso ezintlangeni, ihlanganise abagxothiweyo bakwaSirayeli, iqokelele ndawonye abasasazekileyo bakwaYuda bevela kwiimbombo zone zehlabathi. Nomona kaEfrayim uya kusuka, neentshaba zakwaYuda ziya kunqunyulwa: uEfrayim akayi kuba namona ngoYuda, noYuda akayi kumkhathaza uEfrayim. Kodwa baya kuhlasela amagxa amaFilisti ngasentshonalanga; baya kubaphanga abasempuma kunye; baya kubeka isandla sabo phezu koEdom noMowabhi; nabantwana bakwa-Amon baya kubathobela. Isaya 11:10–14.

UISaya uchaza imeko yembali yale ndinyana kwivesi yeshumi, ngentetho ethi “ngaloo mini.” Loo “mini” ngoko ke ichongiwe kwiivesi ezingaphambi kwevesi yeshumi. Xa silandela lo mbaliso uthile wesiprofeto siwubuyisela umva side sifike kwisibhekiso esisenza sikwazi ukuchonga ukuba “loo mini” nini na, sifikelela kwivesi yokuqala yesahluko seshumi.

Yeha kubo abo bamisela imithetho engalungileyo, nababhala ubunzima ababuyalelayo. Isaya 10:1.

USista White uchonga “ummiselo ongekho bulungisa” wale ndinyana njengomthetho weCawa oza kufika kungekudala:

“ISabatha yesithixo imisiwe, njengoko umfanekiso wegolide wamiswa emathafeni aseDura. Kwaye njengoko uNebhukadenetsare, ukumkani waseBhabheli, wakhupha umthetho wokuba bonke abangayi kuqubuda bawunqule lo mfanekiso mababulawe, ngokunjalo kuya kwenziwa isibhengezo sokuba bonke abangayi kuyihlonela inkqubo yeCawa baya kohlwaywa ngokuvalelwa entolongweni nangokufa. Ngaloo ndlela iSabatha yeNkosi inyathelwa phantsi. Kodwa iNkosi iye yabhengeza, ‘Yeha kubo abamisa imimiselo engalungileyo, nababhala iintlungu abaziwisileyo’ [Isaya 10:1]. [Zefaniya 1:14–18]” Manuscript Releases, volume 14, 92.

Umongo wokuba iNkosi ibaqokelele abantu bayo okwesibini ubekwe kwimbali yengxaki yomthetho weCawa esondelayo, kuba kwindinyana yeshumi elinesibini yesahluko seshumi, uIsaya uthetha ngeNkosi igqiba umsebenzi phakathi kwabantu bayo ngaphambi kokuba izise umgwebo wayo wolawulo kumyalelo ongendawo, ongumthetho weCawa.

Ngako oko kuya kuthi, xa iNkosi igqibile ukuwenza wonke umsebenzi wayo entabeni yeZiyon naseYerusalem, ndiya kuwohlwaya isiqhamo sentliziyo enekratshi yokumkani waseAsiriya, nozuko lokuziphakamisa kwamehlo akhe. Isaya 10:12.

“Umsebenzi ophezu kweZiyon naseYerusalem”, awu “enzayo” uYehova ngaphambi kokuba isohlwayo sobupopu siqale ngomthetho weCawa, kukutywinwa kwabaliwaka elinamakhulu amane anamashumi amane anesine. KuHezekile isahluko sesithoba, indoda enesitya seinki sombhali ihamba phakathi kweYerusalem ibeka uphawu phezu kwabo “abancwina bekhala ngenxa yamasikizi enziwayo ezweni” nasebandleni. Loo msebenzi uquka inkqubo yokuba uYehova aqokelele ndawonye abagxothiweyo bakwaSirayeli okwesibini. Ubaqokelela kwiimbombo zone zomhlaba, kwaye “iimbombo zone zomhlaba” zimelwe ziindawo ezisibhozo zejografi. Isibhozo sisimboli senkqubo yokuvavanywa komfanekiso werhamncwa, ngaloo ndlela kubonakalisa ukuba uqokelelo lokugqibela lwabo babeza kuba ngumqondiso lwenzeka ngexesha apho uvavanyo lomfanekiso werhamncwa luphunyezwa emhlabeni.

Ubunye obumelwe ngu-“Efrayim” “ongammoneliyo uYuda, noYuda” “ongamkhathaziyo uEfrayim,” benzeka xa iintshaba zikaYuda zinqunyulwa. Ngokwesiprofeto, abantu bomnqophiso wangaphambili, abamelwe nguYudas, okanye yisinagoge likaSathana, okanye yindibano yabagculeli, okanye ngamaProtestanti embali yamaMillerite, okanye ngamaYuda embali kaKristu, “banqunyulwa” ekudanisweni kokuqala. Xa uYeremiya emele kanye loo mbali, wayalelwa ukuba wayengenakuze abuyele kwindibano yabagculeli, nangona bona babenokubuyela kuye ukuba babekhetha ukuguquka.

Ukususela ngowama-18 kuJulayi 2020 kude kube ngumthetho weCawa, iNkosi iqokelele abantu bayo bemihla yokugqibela okwesibini. Ibaqokelela bevela kwiindawo ngeendawo zehlabathi, ngexesha apho igqibezela umsebenzi wayo wonke phezu koYuda neYerusalem. Ngelo xesha lokutywinwa, abantu bakaThixo bemihla yokugqibela baya kuba ngabangasaziwayo, kodwa nangona kunjalo baya kujamelana nomanyano oluphindwe kathathu oluchasa umsebenzi wabo.

UbuKatolika lirhamncwa lomanyano oluphindwe kathathu, yaye enye yeentombi zalo luhlobo udade White aluchaza njengelicawe elizezinthethweni ngegama kuphela. Bamele umprofeti

wobuxoki. Ama-Adventist aseLawodike abizwa ngegama kuphela, amelwe nguYuda, aligongqongqo kulo mfanekiso. Imvukelo ka-1863 yafanekiswa yimvukelo kaSirayeli wamandulo eKadeshi yokuqala, xa bakhetha ukwala isigidimi sikaYoshuwa noKalebhi baza babuyela eYiputa. IYiputa ingumqondiso wegongqongqo.

Nyana womntu, jonga ubuso bakho ngakuFaro ukumkani waseYiputa, uprofete ngokuchasene naye, nangokuchasene neYiputa iphela; thetha, uthi, Itsho iNkosi uYehova ukuthi, Yabona, ndichasene nawe, Faro kumkani waseYiputa, inamba enkulu elele phakathi kwemilambo yayo, ethi, Umlambo wam ngowam, yaye ndizenzele wona. Hezekile 29:2, 3.

Imvukelo eKadeshi yayimele uvavanyo lweshumi kwinkqubo yokuvavanywa eyazisa ukwaliwa nokufa kwabantu abanyuliweyo ababe khutshwe eYiputa, yaye yabonakalisa ngohlobo olungumfuziselo uvavanyo lokugqibela lwenkqubo yokuvavanywa eyaziswa phezu kwe-Adventism kaMiller yamaFiladelfiya ngo-Oktobha 22, 1844, yaza yagqitywa ngemvukelo ka-1863. Ekupheleni kanye kwembali kaSirayeli wamandulo, amaYuda “akhala esithi, ‘Msuse, msuse, mbethelele emnqamlezweni’. UPilato wathi kubo, ‘Ndimbethelele na uKumkani wenu emnqamlezweni?’ Ababingeleli abakhulu baphendula bathi, ‘Asinankumkani ngaphandle koKesare.’” Kwimvukelo yokuqala nakwimvukelo yokugqibela abantu ababengabantu bomnqophiso bangaphambili bakhetha ukuzinxulumanisa nomfuziselo wenamba (iYiputa neRoma yobuhedeni) njengokumkani wabo.

Ngomhla we-18 kuJulayi, 2020, “iintshaba zakwaYuda” “zanqunyulwa,” yaye itempile yamakhulu alikhulu anamashumi amane anesine amawaka yamiswa. Konke okwakusele yayikukuba itempile ihlanjululwe, ngaphambi kokuba uMthunywa woMnqophiso afike ngesiqophe etempileni yaKhe. Itempile yembali yamaMillerite yakhiwa kwiminyaka engamashumi amane anesithandathu ukusuka ngo-1798 ukuya ku-1844. Ekudanisweni kokuqala kwango-Apreli 19, 1844 amaProtestanti anqunyulwa aza aba yinxalenye yesikhungu sikaSathana, ibandla labagculeli, intombi yaseRoma. Ukususela kuloo ndawo de kube ngu-Oktobha 22, 1844 kwenzeka inkqubo yokuhlanjululwa ngaphambi kokuba abathembekileyo balandele uKristu bangene eNdalweni eNgewele Kakhulu, ukuze Yena afezekise umsebenzi wokudibanisa ubuThixo baKhe nobuntu babo.

Imbali yophondo lwenyaniso lobuProtestanti, oluqokelelwa okwesibini kanye phambi komyalelo ongenabulungisa, ukuze lube ngumqondiso uThixo awusebenzisayo ukubiza umhlambi waKhe omnye ukuba uphume eBhabhiloni, yenzeka ngelo xesha linye apho iimpondo ezilahlekayo zeRiphabhlikhi nezobuProtestanti zidibana, zisenza uhenyuzo lokomoya, ngaloo ndlela zisiba nyama-nye, okanye itempile enye, engumfanekiso werhamncwa. Itempile kaThixo kwangaxeshanye iyawenza umfanekiso kaKristu.

Siza kuqhubekisa esi sifundo kwinqaku elilandelayo.

Ilizwi elafika kuYeremiya livela eNkosini, lisithi, Yima esangweni sendlu yeNkosi, uze uvakalise khona eli lizwi, uthi, Live ilizwi leNkosi, nonke nina bakwaYuda ningena ngala masango ukuza kunqula iNkosi. Itsho ngolu hlobo iNkosi yemikhosi, uThixo kaSirayeli, Yilungiseni iindlela zenu nezenzo zenu, ndoninika ukuhlala kule ndawo. Musani ukukholosa

ngamazwi obuxoki, nisithi, Itempile yeNkosi, Itempile yeNkosi, Itempile yeNkosi, zezi. Kuba ukuba nithe nazahlaziya ngokwenene iindlela zenu nezenzo zenu; ukuba nithe ngokwenene nawugweba ngobulungisa umcimbi phakathi komntu nommelwane wakhe; ukuba anicinezeli umphambukeli, nenkedama, nomhlolokazi, ningaphalazi gazi limsulwa kule ndawo, ningalandeli thixo bambi ukuze nizenzele ububi: ndandule ke ndininike ukuhlala kule ndawo, ezweni endalinika ooyihlo, kuse emaphakadeni asemaphakadeni. Yabonani, nikholosa ngamazwi obuxoki, angenakunceda nto. Niya kuba amasela, nibulale, nihenyuze, nifunge ubuxoki, nitshisele uBhahali isiqhumiso, nilandele thixo bambi eningabaziyo; nize nime phambi kwam kule ndlu ibizwa ngegama lam, nithi, Sisindisiwe ukuze senze onke la masikizi? Ingaba le ndlu ibizwa ngegama lam iye yaba ngumqolomba wabaphangi na emehlweni enu? Yabonani, mna ngokwam ndiyibonile, itsho iNkosi.

Ke kaloku yiya ke ni ngoku endaweni yam eyayiseShilo, apho ndabeka khona igama lam ekuqaleni, nize nibone oko ndayenzayo kuyo ngenxa yobungendawo babantu bam amaSirayeli. Ke ngoku, ngenxa yokuba nizenzile zonke ezi zinto, utsho uYehova, ndathetha kuni, ndivuka kusasa ndithethe, kodwa anavanga; ndanibiza, kodwa anaphendula; ngenxa yoko ndiya kwenza kule ndlu ibizwa ngegama lam, enithembele kuyo, nakule ndawo ndayinika nina nooyihlo, njengoko ndenzayo eShilo. Yaye ndiya kunigxotha ebusweni bam, njengoko ndabagxothayo bonke abazalwana benu, yonke imbewu kaEfrayim. Ngako oko musa ukubathandazela aba bantu, ungabaphakamiseli isikhalo nokubathandazela, ungandenzeli sicelo ngenxa yabo; kuba andiyi kukuva. Akuboni na oko bakwenzayo emizini yakwaYuda nasezitatweni zaseYerusalem? Yeremiya 7:1–17.