

Incwadi kaDaniyeli - Inombolo Eyikhulu Namashumi Amathathu Nanhlanu

*Amazwi Esiprofetho Ka-1776, 1789, no-1798: Isingeniso Sokubekwa
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Umlando ka-1776, 1789 no-1798 ubonisa umlando wokubekwa uphawu kwabayi ikhulu namashumi amane nane ezinkulungwane. Ngosuku ngalunye lwalezo zinsuku, isilo somhlaba sakhuluma. Lezi zimpawu zendlela ezintathu ezifanekiselwa izikhathi ezintathu lapho isilo somhlaba sakhuluma khona, zihambisana namazwi amathathu kaKristu ngoSeptemba 11, 2001, ngoJulayi, 2023 kanye nomthetho weSonto osuzayo maduze.

NgangikuMoya ngosuku lweNkosi, ngezwa emva kwami izwi elikhulu, linjengeleciongo.
IsAmbulo 1:10.

Ngayinye yalezo zimpawu zendlela ezintathu ezikhulunywayo ikhomba “ukukhala” okwandayo kosizi lwesithathu, oluyilo futhi icilongo lesixwayiso lesikhombisa, futhi icilongo liyizwi.

Memeza kakhulu, ungasodli; phakamisa izwi lakho njengeciongo, utshele abantu bami isiphambeko sabo, nendlu kaJakobe izono zabo. U-Isaya 58:1.

Izwi ophondweni lamaProthestani ngoSeptemba 11, 2001, kwakuyizwi labalindi libiza ubu-Adventist baseLawodikeya ukuba buphindele ezindleleni zakudala zikaJeremiya, kodwa ibandla labaklodayo lanqaba ukuhamba kuzo.

Isho kanje iNkosi: Yimani ezindleleni, nibone, nibuze ngezindlela zasendulo, nithi, Iphi indlela enhle na? nihambe ngayo, khona niyakufumana ukuphumula kwemiphefumulo yenu. Kepha bona bathi: Asiyikuhamba ngayo. Futhi ngamisa abalindi phezu kwenu, ngathi: Lalelani izwi leciongo. Kepha bona bathi: Asiyikulalela. Jeremiya 6:16, 17.

Izwi likaJulayi, 2023 kwakungukuvuka futhi kwenkonzo ye-Future for America, eyayithule kusukela ekudumazekeni kokuqala ngoJulayi 18, 2020. Njengokumenyezelwa kukaJohane ngoMesiya owayesezofika masinyane, nanjengokumenyezelwa kukaJustinian ngo-antichrist owayesezofika masinyane, i-Future for America yabona ukuthi ikusasa laseMelika lase lizoshintshwa ingunaphakade ngomthetho weSonto owawuseduze ukufika, nangokukhala kwecilongo lesikhombisa kuleyo ndawo ephawulayo. Izwi lomemezayo ehlane laliyizwi likaJulayi, 2023.

Izwi lesibili leSambulo isahluko seshumi nesishiyagalombili likhaliswa emthethweni weSonto osuzayo maduze, lapho kwenzeka ukukhuluma kodrako ngesilo somhlaba. Kulapho-ke “imbongolo” ishaywa khona okwesithathu, bese “imbongolo” iyakhuluma. Imbongolo yashaywa ngokushesha ngemva kukaSeptemba 11, 2001, ngemva kuka-Okthoba 7, 2023, bese iphinde

ishaywe futhi emthethweni weSonto osuzayo maduze, lapho ikhuluma khona. Ebufakazini bukaBalami yaphambukiswa endleleni yingelosi, futhi ingelosi imelela izingelosi ezine eziyalwe ukuba zibambe imimoya emine yobuSulumane, kodwa emthethweni weSonto imbongolo yobuSulumane iyakhuluma ngomsindo wecilongo lesikhombisa, elingumaye wesithathu futhi.

Kulapho umbono we-Islamu, obulibele kusukela ngoJulayi 18, 2020, ukhuluma khona, ngoba ngaleso sikhathi awusayikubambezeleka. Kukhona amazwi amaningi esikhathini sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane, futhi lesi sikhathi sandulela ukwahlulela kukaNkulunkulu okokusebenza okuqala ngomthetho weSonto ozayo maduze. Ukwahlulela kukaNkulunkulu okokusebenza kumelwe yizingelosi eziyisikhombisa, ezinezitsha eziyisikhombisa. Lesi sikhathi siqala ngokuthululwa kumaMoya oNgcwele, futhi simelela ukuphindwa kwePhentekoste, lapho uMoya oNgcwele wathululwa khona futhi izilimi zomlilo zafakazela kuleso senzakalo. Ukuthululwa ngaleso sikhathi akusalinganiswa, ngoba uMoya oNgcwele usuthululwa ngaphandle kwesilinganiso.

“Ingelosi ehlanganyela ekumemezeleni umlayezo wengelosi yesithathu izakukhanyisa umhlaba wonke ngenkazimulo yayo. Lapha kubikezelwe umsebenzi wobubanzi bomhlaba wonke nowamandla angavamile. Inhlango yokufika kukaKristu ka-1840–44 yaba ukubonakaliswa okukhazimulayo kwamandla kaNkulunkulu; umlayezo wengelosi yokuqala wathwalwa wayiswa kuzo zonke iziteshi zobuthunywa emhlabeni, kanti kwamanye amazwe kwaba khona intshisekelo enkulu kunazo zonke kwezenkolo eke yabonwa kunoma yiliphi izwe kusukela eNguqukwani yenkolo yekhulu leshumi nesithupha; kodwa lokhu kuzodlulwa ukunyakaza okunamandla ngaphansi kwesixwayiso sokugcina sengelosi yesithathu.”

“Umsebenzi uyofana nowangosuku lwePhentekoste. Njengoba ‘imvula yokuqala’ yanikezwa, ekuthululweni kumaMoya oNgcwele ekuqaleni kwevangeli, ukuze kubangele ukuhluma kwembewu eyigugu, kanjalo ‘imvula yokugcina’ iyakunikezwa ekupheleni kwalo ukuze kuvuthwe isivuno.” The Great Controversy, 611.

Ngomhla ka-11 Septhemba 2001 kwaqala ukubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane, futhi uMoya oNgcwele wachithwa ngesilinganiso. Ukukalwa kwalokho kuthululwa kwavezwa emlandweni wePhentekoste, kuqala ekuvukeni kukaKristu, lapho ingelosi yakhuluma yathi, “Ndodana kaNkulunkulu, phuma, uYise uyakubiza,” njengoba nje uJesu wabiza uLazaru ukuba aphume ethuneni ngamazwi athi, “Lazaru, phuma.” Ngo-2023, uKristu wabiza amathambo omile, afileyo, ofakazi ababili ukuba “aphume.”

Emva kokuvuka kukaKristu, waqala wenyukela kuYise, wabe esehla njengoba enza ngoSepthemba 11, 2001. Wase ebakhanyisela abafundi baKhe kancane kancane, njengoba kufanekiswa ngokuhlangana noMariya, abafundi ahlangothi nabo wabafundisa endleleni eya e-Emawuse, bese emva kwalokho ebonakala kwabanye abafundi bonke. Izinsuku ezingamashumi amane wabafundisa abafundi ngaphambi kokwenyukela kwaKhe kokugcina; kwathi ngemva kwezinye izinsuku eziyishumi, bonke babehliziyonye futhi besendaweni yinye, uMoya oNgcwele wathululwa ngaphandle kwesilinganiso.

“Lapho uJesu ehlangana nabafundi baKhe, wabakhumbuza amazwi ayewakhulume kubo ngaphambi kokufa kwaKhe, okungukuthi, konke kwakumelwe kugcwaliseke okwakulotshiwe emthethweni kaMose, nakubaprofethi, nakumaHubo mayelana naYe. ‘Wayese evula ukuqonda kwabo, ukuze baqonde imiBhalo, wathi kubo: Kunjalo kulotshiwe, futhi kwakufanele ukuba uKristu ahlupheke, avuke kwabafuleyo ngosuku lwesithathu; nokuthi ukuphenduka nokuthethelelwa kwezono kushunyayelwe egameni laKhe phakathi kwezizwe zonke, kuqalwe eJerusalema. Nina ningofakazi balezi zinto.’” The Desire of Ages, 804.

NgoJulayi ka-2023, izwi likaJesu lavusa ofakazi ababili abafuleyo futhi laqala ukuvula ukuqonda kwabafundi baKhe ngazo zonke izinto ezilotshiwe emthethweni kaMose (izi“khawu eziyisikhombisa”), kubaprofethi (umfanekiso kaNebukhadinezari wezilwane), naseMahubweni (ukuhlangenwe nakho kukaMose neWundlu). Umsebenzi waKhe wokufundisa waqala ekuvukeni kwaKhe, futhi waqhubeka ukhula ezinsukwini ezingamashumi amane ezalandela. Waqala ngesicelo saKhe sokudla.

Kwathi besengakholwa ngenxa yentokozo, bemangala, wathi kubo: Ninakho yini lapha ukudla na? Base bemnika ucezu lwenhlanzi ethosiwe, nolwezinyosi. Wakuthatha, wadla phambi kwabo. Wayesethi kubo: Yilawa amazwi engawakhuluma kini, ngisese nani, okokuba kumelwe kugcwaliseke konke okulotshiweyo ngomthetho kaMose, nakubaprofethi, nasemaHubweni, ngami. Luka 24:41–44.

Umkhuleko wawuyisibonakaliso esiyinhloko emlandweni oqhubekayo, futhi umlando osukela ekuvukeni kukaKristu waze wenyukela ezulwini ezinsukwini ezingamashumi amane kamuva, washiya izinsuku eziyishumi (ishumi liyisivivinyo) ukuya ePhentekoste, lapho uMoya oNgcwele wawuzothululwa khona ngaphandle kwesilinganiso. Ukuvuka kwakhe, ukwenyukela kwakhe ezulwini, kulandelwa ukwehla kwakhe futhi, kumela uSeptemba 11, 2001. UJulayi, 2023 umele ukuphela kwezinsuku ezingamashumi amane, futhi izinsuku eziyishumi ezilandela uJulayi, 2023 ziholela emthethweni weSonto osuzayo maduze. Kuleso sikhathi sokugcina sezinsuku eziyishumi, ubunye nomkhuleko kuyisibonakaliso. Ubunye bumelwe yisiprofetho sokuqala sikaHezekeli esahlukweni samashumi amathathu nesikhombisa, esahlanganisa amathambo, imisipha nenyama. Isiprofetho sesibili sikaHezekeli sasingukuphefumula kwemimoya emine, futhi umoya uwuphawu lomkhuleko. Kulezo zinsuku zokugcina eziyishumi abayizinkulungwane eziyikhulu namashumi amane nane bayabekwa uphawu, njengoba bebemelwe ngaphambili nguLazaru.

“Lesi kwakuyisizathu sokubambezeleka Kwakhe ukuya eBethaniya. Lesi simangaliso esiyisicoco, ukuvuswa kukaLazaru, sasiyobeka uphawu lukaNkulunkulu emsebenzini Wakhe nasekubangeni Kwakhe ubuNkulunkulu.” The Desire of Ages, 529.

Akusibo nje kuphela ukuthi izintombi ezihlakaniphileyo zifakwa uphawu phakathi nalesi simangaliso sokugcotshwa komqhele, kodwa nezintombi eziyiziwula nazo zifakwa uphawu ohlangothini olungalungile lwale ndaba.

“Isimangaliso esiyisicoco sikaKristu—ukuvuswa kukaLazaru—sasikuqinise ngokuphelele ukuzimisela kwabapristi kokususa uJesu nemisebenzi yaKhe emangalisayo emhlabeni, okwakushesha kuqeda ithonya labo phezu kwabantu.” Acts of the Apostles, 67.

Amazwi amaningi emlandweni wokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane kuya emthethweni weSonto osuzofika maduze, “angumugqa phezu komugqa,” amazwi eZwi likaNkulunkulu lesiprofetho, futhi lawo mazwi ayazwakala esikhathini lapho “ukugwaliseka kwawo wonke umbono” kufezeka. Azwakala lapho uphawu lwesikhombisa luvulwa khona.

Kwathi esevulile uphawu lwesikhombisa, kwaba khona ukuthula ezulwini cishe isigamu sehora. Ngase ngibona izingelosi eziyisikhombisa ezazimi phambi kukaNkulunkulu; zaphiwa amacilongo ayisikhombisa. Kwase kufika enye ingelosi, yema e-altare, iphethe isitsha segolide sempepho; yanikwa impepho eningi, ukuze iyinikele kanye nemithandazo yabo bonke abangwele phezu kwe-altare legolide elaliphambi kwesihlalo sobukhosi. Intuthu yempepho, eyakhuphuka kanye nemithandazo yabangwele, yenyukela phambi kukaNkulunkulu ivela esandleni sengwelezi. Ingelosi yase ithatha isitsha sempepho, yasigcwalisa ngomlilo we-altare, yawuphonsa emhlabeni; kwase kuba khona amazwi, nokuduma kwezulu, nokubaneka kombani, nokuzamazama komhlaba. IsAmbulo 8:1–5.

Ukuvulwa kophawu lwesikhombisa kwaveza ukuthula, ngokuba leso sikhathi simelela ukuguquka kokuphathwa, futhi ekuguqukeni kokuphathwa okungwele kuhlale kukhona ukuthula ezulwini, njengoba kufakazelwa yisiphambano lapho izingelosi zayeka khona umculo wazo nokudumisa kwazo. Ukuthula ezulwini kufakazelwa futhi yizimfuneko zosuku lokubuyisana, futhi ngomhlaka 22 Okthoba 1844, uHabakuki ISIBILI, ivesi AMASHUMI AMABILI, wayala ukuba wonke umhlaba uthule.

“Ngiboniswe uthando olukhulu nokuzithoba kukaNkulunkulu ekunikeleni iNdodana yaKhe ukuba ife ukuze umuntu athole intethelelo apha. Ngaboniswa u-Adamu no-Eva, ababanelungelo lokubona ubuhle nobuhle obuthandekayo beNsimu yase-Edene futhi bavunyelwa ukuba badle kuzo zonke izihlahla zensimu ngaphandle kwesinye. Kodwa inyoka yamlinga u-Eva, yena wayeselinga umyeni wakhe, base bedla bobabili emthini owenqatshelweyo. Bephula umyalo kaNkulunkulu, baba yizoni. Lezi zindaba zasakazeka ezulwini lonke, futhi zonke izintambo zamahabhu zathula. Izingelosi zadabuka, zesaba ukuthi u-Adamu no-Eva bangaphinda belule isandla badle emthini wokuphila, babe yizoni ezingafi. Kodwa uNkulunkulu wathi Uyobaxosha abephuli emthethweni ensimini, futhi ngamakherubi nenkemba evuthayo Uyolinda indlela eya emthini wokuphila, ukuze umuntu angasondeli kuwo adle isithelo sawo, esiqhubeza ukungafi.” Early Writings, 125.

Izulu lathula lapho abantu beba yizoni, futhi izulu lathula lapho igazi likaKristu lichithwa ukuze kuhlengwe izoni, futhi izulu lathula lapho umsebenzi kaKristu wokwahlulela uqala ekususeni isono kubantu baKhe.

“Ukuncengela kukaKristu egameni lomuntu endaweni engcwele phezulu kubaluleke kakhulu ohlelweni losindiso njengoba nokufa kwaKhe esiphambanweni kwakubalulekile. Ngokufa kwaKhe waqala lowo msebenzi okwakungukuthi, emva kokuvuka kwaKhe, akhuphukele ezulwini ukuyoqedela.” The Great Controversy, 489.

Umsebenzi wokwahlulela waqala ekufikeni kwengelosi yesithathu ngo-1844, kodwa abantu bakaNkulunkulu bakhetha ukufela ehlane, kunokuba babe munye noBukulunkulu kuze kube

phakade. Ingelosi yesithathu yafika futhi ngoSeptemba 11, 2001, futhi kwaphinda kwaba nokuthula ezulwini. Khona-ke iNgonyama yesizwe sakwaJuda yaqala ukususa uphawu lwesikhombisa, njengoba izingelosi zazibuka ukufika kwengelosi yesithathu emlandweni wesizukulwane sokugcina.

Izingelosi eziyisikhombisa zesahlulelo zazikhona zilungele ukuqala umsebenzi wazo wokubhujisa, kodwa zase zitshelwa ukuthi, “Bambani, bambani, bambani, bambani,” ngesikhathi abayizinkulungwane eziyikhulu namashumi amane nane besabekwa uphawu. Imikhuleko ephindwe kabili yabathembekileyo yathunyelwa ezulwini, ifanekiselwa yizinsuku eziyishumi ezandulela iPhentekoste futhi zaqala emva kwezinsuku ezingamashumi amane (uphawu lwehlane), zimelela izinsuku ezintathu nengxenye (uphawu lwehlane) zesAmbulo isahluko seshumi nanye. Ofakazi ababili base beyalwa yizwi elivela ehlane ukuthi kufanele bagcwalise imikhuleko emibili kaDaniyeli. Umkhuleko kaDaniyeli wesibili, lapho uDaniyeli nezinsizwa ezintathu ezivelele bakhulekela ukukhanyiselwa ukuze baqonde iphupho lemfiho likaNebukadinesari lesithombe sezilo, kanye nomkhuleko kaDaniyeli esahlukweni sesishiyagalolunye, lapho uDaniyeli akhuleka khona eyedwa, egcwalisa izimfuneko zomkhuleko weLevitikusi amashumi amabili nesithupha.

Umthandazo wobumbano kaDaniyeli isahluko sesibili wawungowokufuna ukukhanya mayelana nemfiho efihlekile eyayifihlwe ngaphakathi komugqa wangaphandle womlando wesiprofetho. Umthandazo wangasese, womuntu siqu, kaDaniyeli isahluko sesishiyagalolunye wawungowokucela umusa mayelana nesidingo sangaphakathi. Njengoba umlilo wemvula yokugcina waqala ukuwa ngo-2001, kwakukhona amazwi amaningi ayengazwakala kulabo ababeyiqonda indlela yomugqa phezu komugqa. Umlilo owawuvela e-altare owawuphonselwa emhlabeni wawungumyalezo owaveza ukwahlukaniswa kokugcina kwabahlakaniphileyo neziwula, futhi njengoba lowo myalezo waqhubeka ukhula phakathi kwalezo zinsuku eziyishumi ezingokomfanekiso, lowo myalezo waqhubeka ucaca ngokwengeziwe.

Umyalezo wawumayelana nenhlekelele eyayikhula yesishayo sesithathu, okuyinto, kuHezekeli isahluko samashumi amathathu nesikhombisa, eyayiziprofetho ezimbili ezaqala zabangela ukuba ofakazi ababili bahlangane, zase zibabangela ukuba beme njengempi enamandla. Emva kwalokho, esahlukweni samashumi amathathu nesikhombisa, bahlanganiswa baba yinduku eyodwa, futhi ubunye obumelwe yilokho kuhlangukiswa kwabo babe yinduku eyodwa bumele ukuhlangukiswa kobuNkulunkulu nobuntu, okufeziwe ekuhambeni kokugcina kokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane.

NgoJulayi, 2023 imithandazo yaqala ukukhuphuka, futhi yayiyimithandazo kaDaniyeli isahluko sesishiyagalolunye, nesahluko sesibili. Kwase kuzwakala amazwi kanye nokuduma, kwase kubonakala nemibani. Umbani nokuduma kuhambisana nemvula kokubili emvelweni wemvelo nasesiprofethweni. Imvula yaqala ngoSeptemba 11, 2001. Inkomba yokuqala yombani nokuduma ikuchaza njengomyalezo oklanyelwe ukuveza ukwesaba uNkulunkulu.

Kwathi ngosuku lwesithathu ekuseni, kwaba khona ukuduma kwezulu nokubaneka kwemibani, nefu elinzima phezu kwentaba, nezwi lecilongo elikhulu kakhulu; kwaze kwaba yilokho bonke abantu ababesihogweni sokukanisa bathuthumela. Eksodusi 19:16.

Imibani nokuduma kwezulu kwakuhambisana “nezwi” lecilongo. Kuhambisana nemvula, futhi kumelela izinyathelo zesiprofetho zokuqondisa abantu bakaNkulunkulu.

Amafuzo athulula amanzi; amazulu akhipha umsindo; imicibisholo yakho nayo yahamba yandlula. Izwi lokuduma kwakho lalisezulwini; imibani yakhanyisa umhlaba; umhlaba wazamazama, waqhaqhaqha. Indlela yakho isolwandle, nomkhondo wakho usemanzini amakhulu, futhi izinyathelo zakho azaziwa. Wabahola abantu bakho njengomhlambi ngesandla sikaMose no-Aroni. AmaHubo 77:17–20.

Imibane nokuduma kwezulu kuyizwi likaNkulunkulu, okwenzeka ngesikhathi semvula, futhi ngaleso sikhathi ukhipha imimoya yakhe endlini yakhe yengebo (ubuSulumane bungumoya wasempumalanga).

Lapho ekhuluma ngezwi lakhe, kuba khona inqwaba yamanzi emazulwini, futhi wenza inkungu ikhuphuke emikhawulweni yomhlaba; wenza imibane kanye nemvula, akhiphe umoya ezinqolobaneni zakhe. Jeremiya 10:13.

UNkulunkulu wakhuluma izwi laKhe lapho ememeza njengengonyama, kwathi ngokuphendula ukuduma okuyisikhombisa kwakhuluma amazwi ako, futhi lokho kuduma okuyisikhombisa kumele izinyathelo zikaNkulunkulu kuwo wonke umlando wenhlangano yamaMillerite kanye nasenhlanganweni yengelosi yesithathu, eyafika futhi ngoSeptemba 11, 2001, lapho ekhipha umoya wasempumalanga ezingcebweni zaKhe.

Wenyusa imihwamuko ukuba ikhuphuke emikhawulweni yomhlaba; wenza imibane ngenxa yemvula; ukhupha umoya ezinqolobaneni zakhe. Yena owashaya amazibulo aseGibhithe, awomuntu nawezinkomo. AmaHubo 135:7, 8.

Wakhipha umoya ezinqolobaneni zakhe, lapho izibulo laseGibhithe lashaywa, futhi iPhasika lalingumfanekiso wesiphambano, sona futhi esasiyisifaniso sokufika kwengelosi yesithathu ngo-1844, nayo futhi eyayiyisifaniso sokubuya kwengelosi yesithathu ngosuku lomoya wasempumalanga, mhla ziyi-11 kuMandulo, 2001.

Lapho izimpawu zisuswa encwadini evalwe ngezimpawu eziyisikhombisa, lokhu kumele ukuthuthuka okuqhubekayo kweqiniso. Ukususwa kophawu lwesikhombisa kumele isikhathi sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane. Lapho incwadi eyayivalwe ngezimpawu eziyisikhombisa iqala ukukhulunywa, kukhona imibani, ukuduma kwezulu namazwi, kodwa akukho ukuzamazama komhlaba.

Futhi esihlalweni sobukhosi kwaphuma imibani, nokuduma, namazwi; futhi kwakukhona izibani eziyisikhombisa zomlilo zivutha phambi kwesihlalo sobukhosi, eziyimimoya eyisikhombisa kaNkulunkulu. IsAmbulo 4:5.

Ekuqaleni kokukhulunywa kwamazwi, imibane, nokuduma kwezulu; imvula imelwe nguMoya oNgewele, ongamalambu omlilo ayisikhombisa, kodwa akukho kuzamazama komhlaba. Kungukususwa koPhawu lwesiKhombisa lapho kuzamazama komhlaba komthetho weSonto ozayo maduze kukhonjwa khona. Isahluko sesine seSambulo sikhomba ukuqala kokwambulwa kweqiniso okwenziwa yiNgonyama yesizwe sakwaJuda, futhi lapho isikhathi sokubekwa uphawu

sikhonjwa, sikhomba ukuqala nokuphela kwaleso sikhathi.

Ukuqala kwenkathi yamanje kwaba ngesikhathi ingelosi yehla ukuzokhanyisela umhlaba ngenkazimulo yaYo ngoSeptemba 11, 2001; khona-ke ku-Isaya isahluko sesithupha sitsshelwa ukuthi umlayezo omelelwa “amazwi, imibani, ukuduma kwezulu, umoya nemvula,” ophetha emthethweni weSonto, kufanele umenyezelwe kubantu ababukayo kodwa abangeke bakwazi ukuqonda incazelo yemibani, futhi nakuba bezwa, abayikukwazi ukuqonda amazwi nokuduma, kuze kube yilapho behlaselwa ukuzamazama komhlaba okukhulu. Inkathi yokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane iyinkathi lapho kugcwaliseka khona umphumela wawo wonke umbono.

Lowo mlendo uveza futhi ubonakalisa izigaba ezimbili zabakhulekeli. Esinye isigaba siyayiqaphela imvula, ngakho-ke siyayamukela, ngokuba siyakwazi ukubona imibani, nokuzwa amazwi, ukuduma kwezulu nomoya. Ekupheleni kwesikhathi sokubekwa uphawu, ukuzamazama okukhulu komhlaba komthetho weSonto ozayo maduze, sekungenisa izahlulelo zikaNkulunkulu zokugcina.

Ithempeli likaNkulunkulu lavuleka ezulwini, kwabonakala ethempelini lakhe umphongolo wesivumelwano sakhe; kwase kuba khona imibani, namazwi, nokuduma kwezulu, nokuzamazama komhlaba, nesichotho esikhulu. IsAmbulo 11:19.

Ekuzamazameni okukhulu “imibani, namazwi, nokuduma kwezulu,” kuhlanganisa “isichotho.” “Isichotho” simelela izahlulelo eziqala ukuthululwa yizingelosi eziyisikhombisa ezazizilungiselela ukwenza lokho ekuqaleni kwesikhathi sokubekwa uphawu, lapho uphawu lwesikhombisa lwaluvulwa, njengoba nje zazilindele ukuba ingelosi idabule eJerusalema futhi ibeke uphawu phezu kwalabo ababubulayo futhi bekhala ngenxa yezinengiso ezenziwa ezweni (ngaphandle), nasebandleni (ngaphakathi).

“Isichotho,” siphawula isikhathi sezahlulelo zikaNkulunkulu ezibhubhisayo, okuyisikhathi somusa komunye umhlambi kaNkulunkulu, osewubizelwa ukuba uphume eBabiloni ngaleso sikhathi; kuthi lapho owokugcina wesixuku esikhulu esejoyine umhlambi kaNkulunkulu, isikhathi sokuhlolwa komuntu sivaleke ngokuphelele.

Ingelosi yesikhombisa yathulula isitsha sayo emoyeni; kwase kuphuma izwi elikhulu livela ethempelini lasezulwini, livela esihlalweni sobukhosi, lithi: Sekuphelile. Kwase kuba khona amazwi, nokuduma kwezulu, nemibani; kwase kuba khona ukuzamazama komhlaba okukhulu, okunjengokungakaze kube khona selokhu abantu baba khona emhlabeni, ukuzamazama komhlaba okukhulu kangaka, okunamandla kangaka. Nomuzi omkhulu wahlukaniswa waba izingxenywe ezintathu, nemizi yezizwe yawa; neBabiloni elikhulu lakhunjulwa phambi kukaNkulunkulu, ukuze alinike indebe yewayini lolaka oluvuthayo lwentukuthelo yakhe. IsAmbulo 16:17–19.

Mfundi Othandekayo: Uyayizwa yini imisindo namazulu? Uyawubona yini umbani? Uyayizwa yini imimoya? Maduze uzozwa izwi lezintombi eziyiziwula zincenga amafutha.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

Sasilindela ukuthula, kodwa akukho okuhle okwafika; nesikhathi sokuphila kahle, kepha bheka, kwafika inkathazo! Ukuhlosha kwamahhashi akhe kwezwakala kusukela kwaDani; izwe lonke lathuthumela ngenxa yomsindo wokukhwifa kwamandla akhe; ngokuba afikile, aqeda izwe nakho konke okukulo; umuzi, nabahlala kuwo. Ngokuba, bhekani, ngiyakuthumela phakathi kwenu izinyoka, amacilongo, ezingayikulotshiswa, futhi ziyakuniluma, usho uJehova. Lapho ngifisa ukuziduduza ngenxa yosizi, inhliziyo yami iyaphela amandla phakathi kwami. Bheka, izwi lokukhala kwendodakazi yabantu bami ngenxa yalabo abahlala ezweni elikude lithi: UJehova akekho yini eSiyoni? inkosi yakhe ayikho yini phakathi kwalo? Bangithukutheliseleni ngezithombe zabo ezibaziweyo, nangezinto eziyize ezingaziwayo? Ukuvuna sekudlulile, ihlobo seliphelile, thina-ke asisindiswanga. Ngenxa yokulimala kwendodakazi yabantu bami nami ngilimele; ngimnyama; ukumangala kungibambile. Kanti akukho yini umuthi eGileyadi? akukho yini udokotela khona? pho impilo yendodakazi yabantu bami ayibuyiselwanga ngani? Jeremiya 8:15–22.