

Incwadi kaDaniyeli - Inombolo Enye Ikhulu Elinamashumi Amahlanu Anesithathu

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Olutyhutyha liTempile ZeBhayibhile Nendalo Yobuntu*

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Ubukumkani basemantla babumela indalo ephantsi etempileni yoluntu, babumela umzimba etempileni yebandla, babumela inyama yobuntu etempileni kaKristu. UKristu wakha yonke itempile, yaye wabeka zonke iziseko, yaye ilitye lokuqala kwitempile yamaMillerite lalingumfundiso “wamaxesha asixhenxe,” omelwa zizinti ezibini zikaHezekile. Kuvukelo luka-1863, ubuAdventism baseLawodike bayala “ilitye lembombo” labo lesiprofeto, nto leyo eyenzeka kanjalo nasekwakhiweni kwetempile yasemhlabeni. Iilitye elalaliwe lalimiselwe ukuba likhethwe ekupheleni kokumiswa kwetempile, nangona lalisiba lilitye lokukhubekisa ngalo lonke ixesha lolwakhiwo. Kanti ke, iLizwi lesiprofeto lichaza ukuba ilitye lokukhubekisa elaliweyo ekugqibeleni liya kuba yintloko yembombo.

Intonga “yamaxesha asixhenxe,” njengoko imelwe bubukumkani basemzantsi, “iyintloko,” ngokunxulumene nobukumkani basemntla. “Iyintloko,” kuba kukubukumkani basemzantsi apho uThixo wakhetha ukuchaza iYerusalem njengesixeko saKhe, apho wabeka khona ingwele yaKhe negama laKhe. Kude kube ziintonga ezo zimbini zadityaniswa ukusuka ku-1798 ukuya ku-1844, “intloko” yayisiso bukumkani buphantsi, obusemazantsi. Xa uYohane, ngowe-1844, waxelelwa ukuba ayeke ngobukumkani basemntla, kuba banikelwa kwiiNtlanga, ubukumkani basemzantsi bashiyeka bungumqondiso omi bodwa njengesizwe esinye, okanye ubuncinane yayiyiyo loo nto icebo. Elo cebo lathintelwa luvukelo lwango-1863, kunye “novukelo lokuqala eKadeshe” lukaSirayeli wanamhlanje.

Ngomhla we-11 kuSeptemba, 2001, iNkosi yalibuyisela ibandla laYo laseLawodikea ku-1863, ku-1888, ku-1919, naku-1957, kwabuyiselwa “kuvukelo lwesibini eKadeshe”. Kodwa kuloo mvukelo ngoku kuyazaliseka isithembiso sokuba ilitye elalahlwayo liya kuba yintloko yekona. Sizalisekiswa kwabo bamelwa njengabalikhulu elinamashumi amane anesine amawaka, ekuthi kubo uKristu afezekise indibaniselwano yobuthixo nobuntu ngonaphakade.

UPawulos waqaphela indalo esezantsi njengenyama, yaye indalo epehzu njengengqondo. Wawubiza umzimba (indalo esezantsi) ngokuba kukufa.

Kuba siyazi ukuba umthetho ungowomoya; ke mna ndingowenyama, ndithengiswe phantsi kwesono. Kuba oko ndikwenzayo andikuvumi; kuba oko ndithandayo ukukwenza, andikwenzi; kodwa oko ndikuthiyileyo, koko ndiyakwenza. Ukuba ke ndenza oko ndingakuthandiyo, ndiyavuma nomthetho ukuba ulungile. Ngoko ke ngoku asisekho mna owenza oko, kodwa sisono esihleli kum. Kuba ndiyazi ukuba kum, oko kukuthi, enyameni yam, akuhlali nto ilungileyo; kuba ukuthanda kukho kum; kodwa indlela yokwenza

okulungileyo andiyifumani. Kuba okulungileyo endikuthandayo andikwenzi; kodwa okubi endingakuthandiyo, koko ndiyakwenza. Ukuba ke ndenza oko ndingakuthandiyo, asisekho mna okwenza oko, kodwa sisono esihleli kum. Ndifumana ke umthetho wokuba, xa ndithanda ukwenza okulungileyo, okubi kukho kum. Kuba ndiyawuyolisa umthetho kaThixo ngokomntu ongaphakathi; kodwa ndibona omnye umthetho emalungwini am, usilwa nomthetho wengqondo yam, undithimba phantsi komthetho wesono okumalungu am. Yeha, mna mntu ulusizana! Ngubani na oya kundihlangula kulo mzimba wokufa? Roma 7:14–24.

UPawulos wayesazi ukuba “enyameni” yakhe kwakungahlali “nanye into elungileyo.” Utyekelo, kokubini olo aluzuz’ ilifa nolo alukhulisayo, olwalukho enyameni yakhe (emzimbeni wakhe), lwalusebenza kuphela ukumkhokelela esonweni. Olo tyekelo lwalumela umthetho wesono, kodwa uPawulos wayenqwenela ukugcina umthetho kaThixo, kungekhona umthetho wesono. Umthetho kaThixo uPawulos wawuchaza njengokuba “ngumthetho wengqondo yakhe” (indalo yakhe ephakamileyo). Isikhalo sakhe sasisithi, “ngubani na oya kundihlangula kulo mzimba wokufa?” Kakade ke, uPawulos wayesazi ukuba bubuthixo obuya kuzisa ukuhlangulwa, kodwa wayesazi kanjalo ukuba umsebenzi wokuhlangulwa wawufuna inxaxheba yakhe.

Ngoko ke, zintanda zam, njengokuba benisoloko nilulama, kungekhona kuphela ekubeni ndikhona, kodwa ngoku ngakumbi kakhulu ekungabikhona kwam, sebenzeleni usindiso lwenu ngoloyiko nangokungcangcazela. Kuba nguThixo osebenzayo ngaphakathi kuni, ukuze nithande kwanokwenza ngokokukholiswa kwakhe okulungileyo. Filipi 2:12, 13.

Ukukhululwa emzimbeni wokufa kwafezekiswa ngamandla kaThixo, awayedityaniswe namandla omntu, yaye lowo yayingumzekelo uYesu awawubonelela abantu. Nokuba umthetho wesono wawusebenza ngenkuthalo kwindalo esezantsi yomzimba, uYesu wayigcina indalo Yakhe esezantsi iphantsi komthetho kaThixo ngokunikezela intando Yakhe kwintando kaYise. UPawulos wayenokufumana ukukhululwa ukuba wayenokunikezela intando yakhe kwintando yobuthixo. Ngokwenza njalo, wayesebenzisa usindiso lwakhe ngokwakhe, yaye yile nto uDade White ayithethayo xa ethetha ngomsebenzi wokuphelisa isono ebomini bethu.

“Wonke umphefumlo owala ukuzinikela kuThixo uphantsi kolawulo lwamanye amandla. Akangowakhe. Unokuthetha ngenkululeko, kodwa ukobona buphantsi kobukhoboka obuhlazisayo kakhulu. Akavunyelwa ukubona ubuhle benyaniso, kuba ingqondo yakhe iphantsi kolawulo lukaSathana. Ngoxa ezikhulisa ngokuthi ulandela imiyalelo yokugweba kwakhe, uthobela ukuthanda kwenkosana yobumnyama. UKristu weza ukuze aqhawule emiphefumlweni amatyathanga obukhoboka besono. ‘Ukuba ke ngoko uNyana enithe wanikhulula, noba nikhululekile inyaniso.’ ‘Umthetho woMoya wobomi okuKristu Yesu’ usimisa ‘sikhululekile emthethweni wesono nowokufa.’ Roma 8:2.”

“Emsebenzini wokuhlangula akukho kunyanzeliswa. Akusetyenziswa mandla angaphandle. Phantsi kwempembelelo yoMoya kaThixo, umntu ushiywa ekhululekile ukuba akhethe lowo aya kumkhonza. Kwinguqu eyenzekayo xa umphefumlo uzinikela kuKristu, kukho eyona ngqiqo iphezulu yenkululeko. Ukugxothwa kwesono sisenzo somphefumlo ngokwawo. Kuyinyaniso ukuba asinawo amandla okuzikhulula kulawulo lukaSathana; kodwa xa sinqwenela ukukhululwa esonweni, size, ekusweleni kwethu okukhulu, sikhale sicela amandla

avela ngaphandle kwethu nangaphezu kwethu, amandla omphefumlo azaliswa ngamandla angcwele kaMoya oyiNgcwele, yaye ayayithobela imiyalelo yentando ekuphumezeni intando kaThixo.

“Ekuphela komqathango ekunokwenzeka ngawo inkululeko yomntu kukuba abe mnye noKristu. ‘Inyaniso iya kunikhulula;’ kwaye uKristu uyinyaniso. Isono sinokoyisa kuphela ngokuwenza buthathaka ingqondo, nokutshabalalisa inkululeko yomphefumlo. Ukuzithoba kuThixo kukubuyiselwa komntu kuye ngokwakhe,—kubuqaqawuli bokwenene nesidima somntu. Umthetho wobuthixo, esiziswa ekuzithobeni kuwo, ‘ngumthetho wenkululeko.’ Yakobi 2:12.” The Desire of Ages, 466.

UPawulos wadanduluka, “Awu mna ulusizana endinguye! ngubani na oya kundihlangula kuwo umzimba woku kufa?” USister White wathi, “xa sinqwenela ukukhululwa esonweni, size ekusweleni kwethu okukhulu sidanduluke sifuna amandla aphuma ngaphandle nangaphezulu kwethu, amandla omphefumlo ayafakwa amandla obuThixo boMoya oyiNgcwele, aze athobele imiyalelo yentando ekwenzeni intando kaThixo.” Ekungeneni kwethu kumanyano lobuntu bethu nobuThixo bukaKristu, ngokusetyenziswa kwentando yethu, sifeza “isenzo” sokususa isono kowethu “umphefumlo.”

Kodwa oko “simele sikuqonde ngamandla ayinyaniso entando.” Intando “ngamandla alawulayo kwindalo yomntu, amandla okugqiba, okanye okukhetha. Yonke into ixhomekeke ekusebenzeni ngokufanelekileyo kwentando. Amandla okukhetha uThixo uwaphe abantu; ngawabo ukuba bawasebenzise. Aninako ukuyiguqula intliziyo yenu, aninako ngokwenu ukunika uThixo uthando lwayo; kodwa ningakhetha ukumkhonza. Ningamnika intando yenu; aze ke asebenze kuni ukuze nithande, nenze ngokokuthanda kwakhe okulungileyo. Ngaloo ndlela indalo yenu iphela iya kuziswa phantsi kolawulo loMoya kaKristu; uthando lwenu luya kugxininiswa kuye, iingcinga zenu ziya kuba semvisisaneni naye.”

UPawulos wayezazi ezi nyaniso, yaye wayesazi ukuba indalo yakhe esezantsi imele ukugcinwa iphantsi kolawulo lwendalo yakhe ephezulu, ngokusetyenziswa kwentando yakhe. Kungenxa yoko le nto uPawulos wayesifa imihla ngemihla.

Ndiyaqina ngovuyo lwenu endinalo ngoKristu Yesu iNkosi yethu, ndifa imihla ngemihla. 1 Korinte 15:31.

UPawulos wayesazi ukuba wayefanele ukulubethelela emnqamlezweni imihla ngemihla uhlobo lwakhe olusezantsi ngokusebenzisa intando yakhe ukuze alugcine luthobekile olo hlobo lwakhe olusezantsi. Ngenxa yoko walubethelela emnqamlezweni ulwamvila lwakhe.

Ke bona ba e leng bakaKristu bawubethelele emnqamlezweni umzimba wenyama kunye neminqweno neenkanuko zawo. Galati 5:24.

UPawulos wayesazi ukuba inyama yakhe enesono yayiya kuhlala ikhona ebantwini kude kube kukuBuya kweSibini kukaKristu, xa abathembekileyo, ngokuqhwayaza kweliso, baya kwamkela umzimba omtsha ozukisiweyo. Yiyo loo nto u-1798 uchaza isiseko seminyaka engamashumi amane anesithandathu apho itempile yamaMillerite yakhiwayo, kuba uKristu, njengesiseko

ekuphela kwaso, wayeyiMvana exheliweyo kwasekusekweni. Ubukumkani basemntla babungumzimba, owathi ngenxa yesono wazuza ulawulo phezu kobuntu, waziphakamisa ukuba abe bubukumkani basemntla bobuxoki. Ngo-1844, uYohane waxelelwa ukuba “awushiye ngaphandle” umbalwa wangaphandle, okuthetha ngesiGrike ukwala indalo esezantsi, eyayizuze ulawulo phezu kwendalo ephhezulu apho uThixo wayekhetha ukubeka khona igama laKhe, yaye ngo-1798, inyama (indalo esezantsi) kunye “neemvakalelo neenkanuko” zayo yayimele ukubethelelwa emnqamlezweni.

Kwisiseko, inyama kaKristu yafa ekubethelelweni, njengoko Wanqunyulwayo kwelabaphilileyo. UBukumkani basemazantsi babuza kuba sisizwe sinye ngoko, bunenkosi enye, buphantsi komnqophiso noThixo, yaye busisizwe esinengcwele kaThixo phakathi kwaso. Umgca phezu komgca, “amaxesha asixhenxe,” ngoko “lilitye lentloko lembombo,” kuba ukusukela ngomhla we-11 kuSeptemba 2001 uThixo uphakamisa “umkhosi wakhe wasentla” njengomqondiso. Loo mkhosi umele ukuba sisizwe sinye, yaye eso sizwe siya kubonakalisa umfanekiso waKhe yedwa, yaye sikwenza oko kanye ngelo xesha xa uSathana ephakamisa “uphondo” lwakhe olungumfanekiso werhamncwa. KuHezekile isahluko samashumi amathathu anesixhenxe umyalezo wemimoya yomine uphefumlela umyalezo wemvula yokugqibela phezu kwabo bathi ke bema njengaloo mkhosi. Umyalezo wemimoya yomine ngumyalezo weXilongo leSixhenxe, apho imfihlelo kaThixo igqitywa khona.

Umsebenzi wokugqibela wokutywina waqala ngo-Oktobha 7, 2023. Ixesha lokutywina laba likhulu elinamashumi amane anesine amawaka lizalisekiswa ngexesha lokuvakala kwexilongo lesiXhenxe, yaye elo xilongo livakala kathathu ngexesha lenkqubo yokutywina. Ngalo lonke ixesha liphawula uhlaselo olwenziwa yi-Islam nxaanye neLizwe loBuqaqawuli. “Ilizwe loBuqaqawuli” langoku ngokwasemoyeni lahlaselwa ngoSeptemba 11, 2001, yaye ilizwe loBuqaqawuli lakudala ngokwasenyameni lahlaselwa ngo-Oktobha 7, 2023, kanye ngaloo nyaka amangqina amabini awayebulewe abuya aphila kwakhona. Uhlaselo lwesithathu lusemthethweni weCawe oza kufika kungekudala eUnited States.

Ukususela ngomhla wesi-7 kuOktobha 2023, uphondo lweRiphabhlikhi kunye nophondo lokwenyaniso lobuProtestanti lwerhamncwa lomhlaba zifizekisa iinguqu zazo zokugqibela ziye kuphondo oluthetha nokuba njengenamba okanye njengeMvana, emthethweni weCawa osondelayo. Ezi zibonakaliso zimbini zabachasi bangaphakathi nabangaphandle kwimpikiswano enkulu edlalwa kwiziganeko zokuvala zembali yomhlaba, zombini zibekwe kwimbali emelwe yivesi yamashumi amane kuDaniyeli isahluko seshumi elinanye. Iinkqubela ezimbini zokugqibela zamaphondo amabini zizalisekiswa ngexesha lokuvakala kweXilongo leSixhenxe. IXilongo leSixhenxe lelesithathu kumaxilongo amathathu centsizi.

Iintlekele ezintathu zimela ukusetyenziswa okuphindwe kathathu kwesiprofeto, yaye ngokwenjenjalo zinikela ubungqina obunamandla bomqondiso wendlela ka-Oktobha 7, 2023. Kuzo zombini intlekele yokuqala nentlekele yesibini, imfazwe yamaSilamsi yaqhutywa nxaanye nemikhosi yaseRoma, ethi ngemihla yokugqibela ibe yi-United States, njengoko kungqinwa kukoyiswa kwe-Soviet Union okwenzeka ngenxa yomanyano oluyimfihlo phakathi komchasi-Kristu (uPopu John Paul II), nomprofeti wobuxoki (uRonald Reagan) ngowe-1989.

Kwintlekele yokuqala, njengoko kubekwe kwiSityhilelo isahluko sesithoba, kukho isiprofeto sexesha seenyanga ezintlanu, ezilikhulu elinamashumi amahlanu eminyaka. Kwintlekele yesibini, kukho isiprofeto sexesha seminyaka engamakhulu amathathu anamashumi alithoba ananye, neentsuku ezilishumi elinesihlanu. Zombini ezi ziprofeto zexesha zimela imfazwe eyayichasene neRoma eyaziswa yiSilamsi ngexesha leembali ezimbini ezimela intlekele yokuqala neyesibini. Ezo ziprofeto zibini zazineziphumo ezimbini ezahlukileyo zale mfazwe. Kule minyaka ilikhulu elinamashumi amahlanu yokuqala iSilamsi sasiza “ukwenzakalisa” iRoma, yaye kwisiprofeto seminyaka engamakhulu amathathu anamashumi alithoba ananye, neentsuku ezilishumi elinesihlanu, iSilamsi sasiza “ukubulala” iRoma. Ezo ziprofeto zibini zazinxulumene ngokuthe ngqo. Ukuphela kweminyaka elikhulu elinamashumi amahlanu apho iSilamsi sasiza ukwenzakalisa iRoma kwachaza ukuqala kweminyaka engamakhulu amathathu anamashumi alithoba ananye, neentsuku ezilishumi elinesihlanu apho iSilamsi sasiza ukubulala iRoma. Intlekele yokuqala neyesibini zahlulwa kukuphela kweminyaka elikhulu elinamashumi amahlanu, nokuqala kweminyaka engamakhulu amathathu anamashumi alithoba ananye, neentsuku ezilishumi elinesihlanu.

I-United States iyeka ukuba bubukumkani besithandathu besiprofeto seBhayibhile kumthetho weCawa osondelayo ngokukhawuleza, yaye kungelo xesha ke apho ngokwesiprofeto “ibulawa” khona. Iyure “yenyikima enkulu”, ekwiSityhilelo isahluko seshumi elinanye, ngumthetho weCawa osondelayo ngokukhawuleza, yaye xa ifika loo yure, kufika kanjalo neXilongo leSixhenxe le-Islam. Lifika ukuphawula isiphelo, okanye ukufa kobukumkani besithandathu, obungumkhosi waseRoma kwimihla yokugqibela. Oko kufa kwandulelwa yiminyaka elikhulu namashumi amahlanu ye-Islam yenzakalisa imikhosi yaseRoma. Ngokutsho kwamajelo eendaba aphambili, azama ukuthomalalisa ukubaluleka kwezenzo ze-Islam egqithiseleyo kwihlabathi lanamhlanje, ukususela ngo-Oktobera 7, 2023, kwada kwaba kukubhalwa kwesi sihloko ngoFebruwari 12, 2024, i-Islam iye yenza uhlaselo olukhulu olwalulikhulu namashumi amathandathu anesihlanu nxaanye nemidla yaseMerika ehlabathini lonke.

Iminyaka elikhulu anamashumi amahlanu yobuSilamsi bokwenzakalisa imikhosi yaseRoma, ekhokelela ekubulaweni kwemikhosi yaseRoma kwizibetho zokuqala nezesibini, iyaphindwa kwimbali yesibetho sesithathu, kuba yileyo ndlela ukusebenza kwesicelo esiphindwe kathathu sesiprofeto kusebenza ngayo. Ukuvakala kweXilongo leSixhenxe, okukukutywinwa kwekhulu elinamashumi amane anesine amawaka, ekulapho ukudityaniswa koButhixo nobuntu kwenzeka khona, njengoko kumelwe kukudityaniswa kweentonga ezimbini, kuncempawu zendlela ezintathu. Eyokuqala lilizwe lozuko elingokomoya, yaye eyokugqibela lilizwe lozuko elingokomoya. Uphawu lwendlela olusembindini lilizwe lozuko elingokoqobo.

Ngowama-2023, uvuthelo lwesibini oluvela kwiXilongo lesilumkiso losizi lwesithathu, lwachaza ukwanda kwemfazwe yobuSilamsi njengoko yangena kwixesha apho yayiza “kulimaza” irhamncwa lomhlaba. Kwangalo nyaka, amangqina amabini ophondo lweRiphabhlikhi nophondo loBuProtestanti bokwenyaniso abuyela ebomini aza aqalisa iinguqu zawo ezihlangeneyo zokuya kwiimpondo zawo zokugqibela ezingumfuziselo. Ngokuphathelele uphondo lweRiphabhlikhi, yayikukudityaniswa kwawo onke amandla obuProtestanti awawileyo, kunye nawo onke amandla

eRiphabhlikhi awawileyo, ukuze kwakhiwe uphondo olunye olungumfanekiso werhamncwa. Ngokuphathelele uphondo loBuProtestanti bokwenyaniso, yayikukudityaniswa kobuThixo nobuntu njengoko uphondo lwaluguquka lisuka kwisimilo saseLawodike lusiya kwesaseFiladelfiya, ukuze lubonakalise into echaseneyo nomfanekiso werhamncwa. Unyaka ka-2023 wafika emva kweminyaka engamashumi amabini anesibini ukususela ku-2001, ngaloo ndlela umele unxulumano olungumfuziselo lobuThixo obudityaniswe nobuntu.

Yonke le mbali yembali yenzeka kwivesi yamashumi amane kaDaniyeli ishumi elinanye, eyona vesi yatyhilwayo yaza yazisa ukwanda kolwazi ngowe-1989, nto leyo emelwa nguMlambo iHiddekel. Kwimbali yesiprofeto yaloo vesi, umsebenzi wokugqibela eNdalweni Engcwele Kunazo Zonke nawo uyagqitywa, nto leyo elukhanyo olwatyhilwayo ngowe-1798, kwaye lonto imelwa nguMlambo iUlai. Ukuqala kwevesi yamashumi amane kuchaza ixesha lesiphelo ngowe-1798, kwaye isiphelo saleso vesi sichaza ixesha lesiphelo ngowe-1989, yaye yomibini imilambo idibana kunye kwimbali yevesi yamashumi amane, kanye njengokuba iTigris ne-Euphrates (iUlai neHiddekel) zisenza kanye ngaphambi kokuba zifike kuLwandle lwePersi.

Siza kuqhubeka esi sifundo kwinqaku elilandelayo.

UMoya weNkosi uYehova uphezu kwam; ngokuba uYehova undithambisele ukuba ndishumayele iindaba ezilungileyo kwabathobekileyo; undithumile ukuba ndibophe amanxeba abo bantliziyo zaphukileyo, ukuba ndazise inkululeko kwabathinjwa, nokuvulelwa kwentolongo kwabo babotshiweyo; ukuba ndazise umnyaka owamkelekileyo kaYehova, nomhla wempindezelo woThixo wethu; ukuba ndithuthuzele bonke abalilayo; ukuba ndimisele abo balilayo eZiyon, ndibanike ubuhle endaweni yothuthu, ioli yovuyo endaweni yokulila, ingubo yokudumisa endaweni yomoya wobunzima; ukuze babizwe ngokuba yimithi yobulungisa, ukutyala kukaYehova, ukuze azukiswe.

Baya kwakha amanxuwa amandulo, baphakamise iindawo ezathi zangamabhodlo kudala, balungise izixeko ezichithakeleyo, amabhodlo ezizukulwana ezininzi. Kwaye abasemzini baya kuma baluse imihlambi yenu, noonyana bomphambukeli babe ngabalimi benu nabagcini beediliya zenu. Ke nina niya kubizwa ngokuba ngabaBingeleli bakaYehova; abantu banibize ngokuba ngabaPhathiswa boThixo wethu; niya kudla ubutyebi beentlanga, nize niziqhayise ngobuqaqawuli bazo. Endaweni yehlazo lenu niya kuba nokuphindwe kabini; endaweni yesiphithiphithi baya kuvuya ngesabelo sabo; ngenxa yoko ezweni labo baya kuba nelifa eliphindwe kabini; uvuyo olungunaphakade luya kuba kubo.

Kuba mna, uYehova, ndiyakuthanda okusesikweni, ndiyakuthiya ukuphanga ngenxa yombingelelo otshiswayo; yaye ndiya kuwulathisa umsebenzi wabo enyanisweni, ndibe ndenza umnqophiso ongunaphakade nabo. Nembewu yabo iya kwaziwa phakathi kweentlanga, nenzala yabo phakathi kwezizwe; bonke abababonayo baya kubavuma, ukuba bayimbewu uYehova ayisikelele. Ndiya kugcoba kakhulu ngoYehova, umphefumlo wam uya kuvuya ngoThixo wam; kuba undinxibise izambatho zosindiso, undigqubuthele ngesambatho sobulungisa, njengomyeni ezihombisa ngezihombiso, nanjengomtshakazi ezihombisa ngezacholo zakhe. Kuba njengokuba umhlaba uhlumisa ihlumelo lawo, nanjengoko umyezo uvelisa izinto ezihlwayelweyo kuwo ukuba zintshule; ngokunjalo iNkosi uYehova iya

kubangela ubulungisa nendumiso ukuba kuntshule phambi kweentlanga zonke. Isaya 61:1–11.