

# **Ikamva laseMerika noJulayi 18, 2020 - Inani Lesibini**

## *Ukuyidla Isigidimi*

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Kanye nje kokuba kuvalwe ixesha lovavanyo kukhutshwa umyalelo othi, “ungawatywini amazwi esiprofeto sale ncwadi.”

Waza wathi kum, Musa ukuwatywina amazwi esiprofeto sale ncwadi; kuba ixesha likufuphi. Lowo ungenabulungisa, makaqhubeke engenabulungisa; nalowo ungcilileyo, makaqhubeke engcolile; nalowo ulilungisa, makaqhubeke elilungisa; nalowo ungwele, makaqhubeke engwele. ISityhilelo 22:10, 11.

Kwisahluko sesihlanu seSityhilelo, uThixo uYise uhleli phezu kwetrone Yakhe, yaye esandleni Sakhe unencwadi etywiniweyo ngamatywina asixhenxe.

Ndabona esandleni sokunene salowo wayehleli etroneni incwadi ebhalwe ngaphakathi nangasemva, itywinwe ngamatywina asixhenxe. ISityhilelo 5:1.

Njengoko ibali eliqala kwivesi yokuqala liqhubeka lide lifike kwisahluko sesixhenxe, sifumanisa ukuba uYesu, omelwe njengeNgonyama yesizwe sakwaYuda, nguye othabatha incwadi esandleni sikaYise aze aqalise ukuvula ngokulandelelana amatywina. Xa evula itywina lesithandathu aze aveze umyalezo omelwe lelo tywina, isahluko sesithandathu siyaphela. Siphela ngombuzo okhokelela kwisahluko sesixhenxe, apho sifumana impendulo yombuzo ophakanyiswe kwivesi yokugqibela yesahluko sesithandathu.

Kuba lufikile usuku olukhulu lwengqumbo yakhe; yaye ngubani na onokuma? ISityhilelo 6:17.

Isahluko sesixhenxe sazisa ikhulu elinamashumi amane anesine amawaka kunye “nesihlwele esikhulu.” Emva kokuba abantu bakaThixo bevezwe kwisahluko sesixhenxe, koko sifumana itywina lesixhenxe nelokugqibela lisuswa. Esinye kuphela isiprofeto encwadini yeSityhilelo esitywiniweyo ziindudumo ezisixhenxe zesahluko seshumi. Ingongoma elula yeyokuba esona siprofeto sodwa encwadini yeSityhilelo esitywiniweyo nesinokuvulwa phambi kokuba ixesha lovavanyo livalwe “ziindudumo ezisixhenxe.”

Kangangeminyaka, ukuba asingathi ngamashumi eminyaka, iFuture for America ichonge into emelwa “ziindudumo ezisixhenxe.” “Iindudumo ezisixhenxe” zimela imbali yentshukumo yamaMillerite ukusukela ngomhla we-11 kuAgasti 1840 kuse kude kube ngomhla wama-22 kuOktobha 1844. USister White uyasiqinisekisa esi sibakala aze ongezelele ukuba “iindudumo ezisixhenxe” zikwamele “iziganeko zexesha elizayo eziya kutyhilwa ngokolandelelwano lwazo.” Ingcaciso eneenkcukacha ngezi zibakala inokufunyanwa kwiHabakkuk’s Tables, ngabo nabani na

abangaziqhelanga ezi nyani zesiprofeto.

Inyaniso yeendudumo ezisixhenxe eyaye yanikelwa kwixesha elidlulileyo iseyinyaniso, kodwa ukususela kuAgasti walo nyaka iNkosi isisusile isandla saYo kwezi zifundo, yaye kuye kwatyhilwa ukuqonda okungakumbi. Siya kuqala ngesahluko seshumi seSityhilelo, size emva koko siqwalasele amazwi kaDade White achazayo ngesi sahluko. Phambi kokuba senze oku, kufuneka sichonge amanqaku amabini angahambelaniyo nokuqwalaselwa kweendudumo ezisixhenxe.

Ingongoma yokuqala yeyokuba ukuchongwa kwenyaniso yeendudumo ezisixhenxe ngoku etyhilwayo kufuna imigca emininzi yenyano ukuze kubekwe endaweni yonke into emelwa ziindudumo ezisixhenxe. Apha, ndiyathandaza, lulo unyamezelo lwabangcwele. Ingongoma yesibini enxulumene noku yeyokuba inkqubo evelisa umboniso wesandi wale manqaku inomda wobude bexesha enokulifunda nelinokulithetha. Inqaku ngalinye limele lingene kuloo xesha limiselweyo. Kwasekuqaleni kwesi sifundo, ndiyanzisa ukuba kuya kufuna amanqaku ambalwa ukumisa inyaniso emelwa ziindudumo ezisixhenxe. Ngoku masiye kwisahluko seshumi.

Ndabona esinye isithunywa esinamandla sisihla ezulwini, sathweswe ilifu; kwanomnqantsa wawuphezu kwentloko yaso, nobuso baso bunjengelanga, neenyawo zaso zinjengeentsika zomlilo. Sasinenwadi encinane evuliweyo esandleni saso; sabeka unyawo lwaso lokunene phezu kolwandle, nolwasekhohlo phezu komhlaba, samemeza ngezwi elikhulu, njengaxa ingonyama igquma; yathi yakumemeza, izandi ezisixhenxe zadanduluka ngezwi lazo. Ke kaloku, zakuba izandi ezisixhenxe zithethile ngezwi lazo, ndandiza kubhala; ndeva izwi liphuma ezulwini lisithi kum, Zitywine ezo zinto zithethwe zizandi ezisixhenxe, uze ungazibhali. Saza eso sithunywa ndasisibonile simi phezu kolwandle naphezu komhlaba, saphakamisela isandla saso ezulwini, safunga ngaye ophila ngonaphakade kanaphakade, owadala izulu nezinto ezikulo, nomhlaba nezinto ezikuwo, nolwandle nezinto ezikulo, ukuba akusayi kuphinda kubekho xesha; kodwa ngemihla yezwi lesithunywa sesixhenxe, xa siqala ukuvuthela isigodlo, iya kugqitywa imfihlelo kaThixo, njengoko wayivakalisa kubakhonzi bakhe abaprofeti. Laza izwi endalivayo liphuma ezulwini lathetha kum kwakhona, lisithi, Hamba uye kuthabatha incwadi encinane evuliweyo esesandleni sesithunywa esimiyo phezu kolwandle naphezu komhlaba. Ndaya ke kwisithunywa, ndathi kuso, Ndinike incwadi encinane. Sathi kum, Yithabathe uyidle iphele; iya kusenza krakra isisu sakho, kodwa emlonyeni wakho iya kuba mnandi njengobusi. Ndaza ndayithabatha incwadi encinane esandleni sesithunywa, ndayidla; yaza emlonyeni wam yaba mnandi njengobusi; ndathi ndakuba ndiyidlile, isisu sam saba krakra. Saza sathi kum, Umele ukuphinda uprofete phambi kwezizwe ezininzi, neentlanga, neelwimi, nookumkani. IsiTyhilelo 10:1–11.

Echaza ngesahluko seshumi, uDade White uthi:

“Ingelosi enamandla eyayiyalela uYohane yayingengomnye ngaphandle kukaYesu Kristu ngokwakhe. Ukubeka unyawo lwaYo lokunene phezu kolwandle, nolwasekhohlo phezu komhlaba owomileyo, kubonisa indima ayenzayo kwimiboniso yokugqibela yembambano enkulu noSathana. Esi sikhundla sibonakalisa amandla negunya laYo elipheleleyo phezu komhlaba wonke. Le mbambano yayisomelela ngakumbi, yaza yazimisela ngakumbi, ukusuka

kwisizukulwana kuye kwisizukulwana, yaye iya kuqhubeka kunjalo kude kube kwimiboniso yokugqibela, xa ukusebenza ngobuqhophololo kwamandla obumnyama kuya kufikelela encotsheni yako. USathana, emanyene nabantu abangendawo, uya kulahlekisa ihlabathi lonke namabandla angalwamkeliyo uthando lwenyaniso. Kodwa ingelosi enamandla ifuna kuqwalaselwe. Idanduluka ngezwi elikhulu. Iza kubonisa amandla negunya lezwi laYo kwabo baye bamanyana noSathana ukuze bachase inyaniso.”

“Emva kokuba ezi ndudumo zisixhenxe zithethile ngamazwi azo, umyalelo uza kuYohane njengoko weza kuDaniyeli ngokubhekisele encwadini encinane: ‘Tywina ezo zinto zithethwe zezi ndudumo zisixhenxe.’ Ezi zinxulumene neziganeko ezizayo eziya kutyhilwa ngolandelelwano lwazo. UDaniyeli uya kuma esabelweni sakhe ekupheleni kwemihla. UYohane uyibona incwadi encinane ingasatywinwanga. Ngoko iziprofeto zikaDaniyeli zifumana indawo yazo efanelekileyo kwizigidimi zengelo yokuqala, eyesibini, neyesithathu ezimele ukunikezelwa ehlabathini. Ukuvulwa kwetywina lencwadi encinane kwakusisigidimi esinxulumene nexesha.”

“Incwadi zikaDaniyeli neSityhilelo zimanye. Enye sisiprofeto, enye isisityhilelo; enye yincwadi etywiniweyo, enye yincwadi evuliweyo. UYohane waziva iimfihlelo ezathethwa ziindudumo, kodwa wayalelwa ukuba angazibhali.”

“Ukukhanya okukhethekileyo okwanikwa uYohane, okwabonakaliswa kwiindudumo ezisixhenxe, kwakukukuchazwa kweziganeko ezaziza kwenzeka phantsi kwemiyalezo yengelosi yokuqala neyesibini. Kwakungelolona kulungileyo ukuba abantu bazazi ezi zinto, kuba ukholo lwabo lwalufanele ukuvavanywa ngokuqinisekileyo. Ngokulandelelana kukaThixo, iinyaniso ezimangalisayo neziphambili kakhulu zaziza kuvakaliswa. Imiyalezo yengelosi yokuqala neyesibini yayimele ukuvakaliswa, kodwa kwakungafanele kutyhilwe olunye ukhanyiso ngaphambi kokuba le miyalezo iwugqibe umsebenzi wayo okhethekileyo. Oku kumelwe yingelosi emi ngonyawo olunye elwandle, ivakalisa ngesifungo esinyaniseke kakhulu ukuba ixesha alisayi kuba sabakho.” The Seventh-day Adventist Bible Commentary, volume 7, 971.

“Ingelosi enamandla” owehla ngomhla we-11 Agasti 1840 yayinguKristu, yaye wayenomyalezo esandleni sakhe awaxelelwa uYohane ukuba awudle. Oko uYohane akudlayo kwakungumyalezo, kodwa ngokucacileyo yayingumyalezo owawumele usiwe kubantu bakaThixo, kungekhona ehlabathini. Kubalulekile ukuqonda ukuba ngabaphi abajoliswe kubo kwesi sicutshulwa, kuba nangona uKristu wehla ngomhla we-11 Agasti 1840, ephawula ukunikwa amandla komyalezo wengelosi yokuqala, aze ngaloo ndlela abonakalise ixesha umyalezo wengelosi yokuqala owawuza kuthwalwa ngalo usiwe kulo lonke ihlabathi, incwadi encinane uYohane awayemelwe ukuba ayidle ichaza ixesha apho ubuProtestanti banikela ngengubo yabo yobuprotestanti kumaMillerite. Xa uKristu wayehla nencwadi encinane, wayephelisa ulwalamano lwaKhe lomnqophiso nebandla eliphuma entlango, yaye ngaxeshanye wayechaza abantu bakwaMillerite njengabantu baKhe abatsha abanyuliweyo bomnqophiso. AmaMillerite ayengabantu ababengengabantu bakaThixo ngaphambili. Abaprofeti abasayi kuze baphikane omnye nomnye.

Waza wathi kum, Nyana womntu, yima ngeenyawo zakho, ndize ndithethe nawe. Waza umoya wangena kum akuba ethetha kum, wandimisa ngeenyawo zam, ndeva lowo wayethetha kum. Waza wathi kum, Nyana womntu, ndiyakuthuma koonyana bakaSirayeli, kwisizwe esinemvukelo esindivukeleleyo; bona nooyise bonile kum kwada kwangulo mhla. Kuba bangabantwana abangenazintloni nabanentliziyo elukhuni. Mna ndiyakuthuma kubo; uze uthi kubo, Itshe iNkosi uYehova. Ke bona, nokuba baya kuva, nokuba baya kuyeka, (kuba bayindlu enemvukelo,) baya kwazi noko ukuba kukho umprofeti phakathi kwabo. Ke wena, nyana womntu, musa ukuboyika, ungawoyiki namazwi abo, nokuba kukho iinkunzane nameva kunye nawe, uhleli phakathi koonomadudwane; ungawoyiki amazwi abo, ungatyhafi ngenxa yobuso babo, nangona beyindlu enemvukelo. Uze uthethe amazwi am kubo, nokuba baya kuva, nokuba baya kuyeka; kuba banemvukelo enkulu kakhulu. Ke wena, nyana womntu, yiva into endiyithetha kuwe; musa ukuba nemvukelo njengaloo ndlu enemvukelo: vula umlomo wakho, udle endikunika kona. Ndathi ndakukhangela, nanko kusithiwa isandla sandiselwa kum; yaye, yabakho kuso umqulu wencwadi; wawurhola phambi kwam; wawubhaliwe ngaphakathi nangaphandle; kwakubhaliwe kuwo izikhalo, nesijwili, nehe. Waza wathi kum, Nyana womntu, yidla oko ukufumanayo; yidla lo mqulu, uze uye kuthetha kwindlu kaSirayeli. Ndaza ndawuvula umlomo wam, wandenza ndawudla loo mqulu. Waza wathi kum, Nyana womntu, yondla isisu sakho, uzalise amathumbu akho ngalo mqulu ndikunika wona. Ndaza ndawudla; waba semlonyeni wam njengobusi ngobumnandi. Waza wathi kum, Nyana womntu, hamba uye kwindlu kaSirayeli, uthethe kubo ngamazwi am. Kuba akuthunywanga kubantu bolwimi olungaqhelekanga nolwimi olunzima, kodwa kwindlu kaSirayeli; akuthunywanga kwizizwe ezininzi zolwimi olungaqhelekanga nolwimi olunzima, abangamazwi abo ungenakuwava. Inene, ukuba bendingakuthuma kubo, ngebekuphulaphule. Ke yona indlu kaSirayeli ayiyi kukuphulaphula; kuba ayiyi kundiphulaphula mna; kuba yonke indlu kaSirayeli ayinazintloni, yaye inentliziyo elukhuni. Yabona, ndibenzile ubuso bakho baqina nxamnye nobuso babo, nebunzi lakho laqina nxamnye neebunzi zabo. Njengedayimani elukhuni ngaphezu kwelitye lenyengane ndilenze ibunzi lakho; musa ukuboyika, ungatyhafi ngenxa yobuso babo, nangona beyindlu enemvukelo. Waza wathi kum, Nyana womntu, wamkele entliziyweni yakho onke amazwi am endiya kuwuthetha kuwe, uze uve ngeendlebe zakho. Hezekile 2:1–3:10.

Xa uKristu wehla enencwadi encinane awayithabathayo uYohane wayidlayo, yayisemlonyeni wakhe “imnandi njengobusi.” UYohane umTyhili kunye noHezekile, bobabini bamkela umyalezo esandleni sikaKristu. UHezekile, yaye ngenxa yoko noYohane, babenomlayezo wokuwudlulisa “kwindlu kaSirayeli,” kungekhona kwabo bangaphandle kukaSirayeli. Ukuba abo bangaphandle kukaSirayeli babewuvile lo myalezo, ngebabawamkele, kodwa kungekhona uSirayeli, kuba “yonke indlu” kaSirayeli “inobuso obulukhuni nentliziyo elukhuni.” Indlu epheleleyo kaSirayeli (yonke indlu) yayingavukeli ngokupheleleyo. USirayeli ngowe-1840 wayemelwe kwisiTyhilelo isahluko seshumi njengelona bandla lisentlango. Babeyizalisile indebe yexesha labo lovavanyo.

Nangona umyalezo wawungayi kuva ngabakwaSirayeli, umprofeti wayesalelwe umyalelo wokubazisela umyalezo wencwadana encinane, ngenjongo yokubabeka ityala ngokwala ukukhanya kwengelosi yokuqala. Ezincwadini zomgwebo, babeya kubekwa ityala ngokwala ukuwava umyalezo “womprofeti” owayesele “phakathi kwabo.” Ukwala umprofeti kukwala umyalezo owawunikwe umprofeti yingelosi uGabriyeli, yena ngokwakhe awayewamkele

kuKristu, owayewamkele kuYise. Xa uKristu wehla enomyalezo wencwadana encinane esandleni saKhe, oko kwakuhambelana nexesha awathi ngalo uMoya oyiNgcwele wehla ekubhaptizweni kwaKhe. Oko kwakusele kufuziselwe nguMoses etyholweni elitshayo, yaye kwaloo mqondiso mnye wendlela ukho kuyo yonke intshukumo yohlaziyo.

“Umsebenzi kaThixo emhlabeni ubonakalisa, ukusuka kwisizukulwana ukuya kwesinye, ukufana okumangalisayo kulo lonke uhlaziyo olukhulu okanye intshukumo yonqulo. Imigaqo yokusebenzana kukaThixo nabantu ihlala injalo ngamaxesha onke. Iintshukumo ezibalulekileyo zeli xesha langoku zinento yazo ehambelanayo kwezo zamaxesha adlulileyo, yaye amava ebandla kumaxesha angaphambili aqulethe izifundo ezinexabiso elikhulu zexesha lethu.” *The Great Controversy*, 343.

Ukuwohloka kobungangamsha boBukhosi baseOttoman ngomhla we-11 kuAgasti, 1840, (xa uYohane noHezekile babesidla incwadana encinane eyayisesandleni sikaKristu,) kuphawula “ukuxhotyiswa” kwesigidimi sengelosi yokuqala esasisele “sifikile” “ngexesha lesiphelo” ngo-1798. “Saxhotyiswa” ngokuqinisekiswa komgaqo oyintloko wesiprofeto wamaMillerite; umgaqo wonyaka ngosuku olunye. UKristu wandula waqalisa ukwakha isiseko setempile yamaMillerite, njengoko wayenzile ekubhaptizweni kwaKhe.

“Ukholo lukaNatanayeli olwalugungqa ngoku lwaqiniswa, waza waphendula wathi, ‘Rabhi, unguNyana kaThixo; unguKumkani wakwaSirayeli.’ UYesu waphendula wathi kuye, ‘Ngenxa yokuba ndathi kuwe, Ndikubonile phantsi komkhiwane, uyakholwa na? Uya kubona izinto ezinkulu ngaphezu kwezi.’ Waza wathi kuye, ‘Inene, inene, ndithi kuni, Emveni koku niya kubona iZulu livulekile, neengelosi zikaThixo zinyuka, zehle phezu koNyana woMntu.’”

“Kubafundi aba bokuqala bambalwa, isiseko sebandla lobuKristu sasibekwa ngomzamo womntu ngamnye. UYohane waqala walathisa ababini kubafundi bakhe kuKristu. Emva koko omnye waba bafumana umzalwana wakhe, waza wamzisa kuKristu. Emva koko Yena wabiza uFilipu ukuba amlandele, waza yena wahamba waya kufuna uNatanayeli.” *Spirit of Prophecy*, volume 2, 66.

Xa uKristu wehlela ngomhla we-11 kuAgasti 1840 ephethe incwadi encinane ivulekile esandleni saKhe, oko kwakusele kubonakalisiwe kwangaphambili kwintshukumo yenguqu kwimbali kaKristu yasemhlabeni, kuba yonke intshukumo yenguqu inemiqondiso efanayo kanye. UMoses nentshukumo yohlaziyo awayikhokelayo ekuphumeni kwayo yayinomqondiso ofanayo. Amava kaMoses etyholweni elivuthayo ayengumfuziselo wokuhla koMoya oyiNgcwele ekubhaptizweni kukaKristu, nto leyo eyathi yona yaba ngumfuziselo ka-1840, leyo yona yaba ngumfuziselo womhla we-11 kuSeptemba 2001 xa ingelosi enamandla yeSityhilelo seshumi elinesibhozo yehla.

“Ukufika” komyalezo wengelosi yokuqala, “nokufika” komyalezo wengelosi yesibini, “nokufika” komyalezo wengelosi yesithathu, konke kumelwe ziingelosi. Ingelosi yokuqala inencwadi encinane esandleni sayo, eyesibini yayinomqulu obhaliweyo esandleni sayo, ize eyesithathu ibe nesikhumba sokubhala esandleni sayo. Ngobungqina bababini okanye babathathu inyaniso iyamiselwa. Zontathu iingelosi, nokuba kusekufikeni kwazo okanye ekuxhotyisweni kwazo ngamandla, zinomyalezo esandleni sazo.

UYohane noHezekile bamele abo bawadlayo umyalezo xa umyalezo wengelosi yokuqala “wawuxhotyisiwe ngamandla,” nto leyo eyindlela eyahlukileyo yokuphawula imbali kunaxa umyalezo wengelosi yokuqala “wafikayo” ngo-1798.

Umahluko phakathi “kokufika” komyalezo kunye “nokuxhotyiswa kwawo ngamandla” sisahluko esibaluleke gqitha ukuba siqatshelwe. Njengoko siqwalasela esi sicutshulwa silandelayo, qaphelani ukuba injongo yengelosi yokuqala iyafana ncam nenjongo yengelosi ekwiSityhilelo ishumi elinesibhozo ekhanyisa ihlabathi ngobuqaqawuli bayo. Qaphelani kananjalo ukuba umyalezo ngamnye ubangela ukwahlukana, uvelise iindidi ezimbini zabakhonzi.

“Ndaboniswa umdla izulu lonke elawuthabathayo emsebenzini owawuqhubeka phezu komhlaba. UYesu wathuma ingelosi enamandla [ingelosi yokuqala] ukuba yehle iye kulumkisa abemi bomhlaba ukuba balungiselele ukubonakala kwaKhe kwesibini. Xa ingelosi yayimka ebusweni bukaYesu emazulwini, ukukhanya okukhazimla ngokugqithisileyo nokuzukileyo kwahamba phambi kwayo. Ndaxelelwa ukuba umsebenzi wayo wawukukhokela umhlaba ukuba ukhanyiswe bubuqaqawuli bayo nokulumkisa umntu ngomsindo ozayo kaThixo. Izihlewele zamkela ukukhanya. Abanye kubo babebonakala benesidima esinzulu kakhulu, kanti abanye babevuya yaye bexhwaleke luvuyo olugqithisileyo. Bonke abamkela ukukhanya bajolisa ubuso babo ezulwini baza bamzukisa uThixo. Nangona kwakuphalazwa phezu kwabo bonke, abanye beza nje phantsi kwempembelelo yako, kodwa abazange bayamkele ngentliziyo iphela. Abaninzi bazaliswa ngumsindo omkhulu. Abefundisi nabantu bamanyana nabangcolileyo baza bakuxhathisa ngokuqinileyo ukukhanya okwaphalazwa yingelosi enamandla. Kodwa bonke abakwemkela baphuma ehlabathini baza bamanyana ngokusondelelo omnye nomnye.”

“USathana neengelosi zakhe babexakeke kakhulu befuna ukutsalela iingqondo zabantu abaninzi kangangoko kunokwenzeka zisuke ekukhanyeni. Iqela elaliwala kona lashiywa ebumnyameni. Ndabona ingelosi kaThixo ibabukele ngomdla onzulu kakhulu abantu Bakhe abazibanga ukuba bangabaKhe, ukuze ibhale isimilo abasivelisayo xa umyalezo onemvelaphi yasezulwini wawuziswa kubo. Kwaye njengokuba abaninzi kakhulu kwabo babebanga ukuba bayamthanda uYesu bajika kumyalezo wasezulwini ngokuwudelela, ngokuwugculela, nangentiyo, ingelosi ephethe umsongo wesikhumba esandleni sayo yenza loo ngxelo ihlaziwayo. Izulu lonke lazaliswa ngumsindo ngenxa yokuba uYesu wayedelelwa ngaloo ndlela ngabalandeli Bakhe abazibanga ukuba bangabaKhe.”

“Ndakubona ukuphoxeka kwabo babethembe, kuba abazange bayibone iNkosi yabo ngexesha elalilindelwe. Kwakuyinjongo kaThixo ukufihla ikamva nokuzisa abantu baKhe kwindawo yokwenza isigqibo. Ngaphandle kokushunyayelwa kwexesha elimiselweyo lokuza kukaKristu, umsebenzi owawumiselwe nguThixo wawungayi kuba ugqityiwe. USathana wayekhokela abaninzininzi ukuba bajonge kude kwixesha elizayo kwiziganeko ezinkulu ezinxulumene nomgwebo nokuphela kwexesha lovavanyo. Kwakuyimfuneko ukuba abantu baziswe ekubeni bafune ngokunyanisekileyo ukulungela kwangoku.”

“Njengoko ixesha lalidlula, abo babengakayamkeli ngokupheleleyo ukukhanya kwesithunywa sezulu bamanyana nabo babewudelelayo umyalezo, baza bajikela kwabo babedanisekile ngokubagculela. Izithunywa zezulu zaqaphela imeko yabo babebanga ukuba bangabalandeli

bakaKristu. Ukudlula kwelo xesha limiselweyo kwabavavanya kwaza kwababonakalisa, yaye abaninzi kakhulu balinganiswa esikalini baza bafunyanwa benqongophele. Ngamazwi aphezulu babesithi bangamaKristu, ukanti phantse kuzo zonke iinkalo basilela ukulandela uKristu. USathana wavuya kakhulu yimeko yabo babebanga ukuba bangabalandeli bakaYesu.

“Wayebabambisile emgibeni wakhe. Wayebakhokelele uninzi ukuba luyishiye indlela ethe tye, yaye babebezama ukunyukela ezulwini ngenye indlela. Iingelosi zabona abacocekileyo nabangcwele bexubene naboni eZiyon kwanabahahanisi abathanda ihlabathi.

Babezilondolozile abafundi bokwenyaniso bakaYesu; kodwa abonakeleyo babephembelela abangcwele. Abo iintliziyo zabo zazivutha ngolangazelelo olukhulu lokubona uYesu babengavunyelwa ngabazalwana babo abazibiza njalo ukuba bathethe ngokuza kwaKhe. Iingelosi zayibona loo meko zaza zavelana nentsalela eyayikuthanda ukubonakala kweNkosi yabo.”

“Inye ingelosi enamandla [ingelosi yesibini] yathunywa ukuba yehlele emhlabeni. UYesu wayibeka esandleni sayo incwadi ebhaliweyo, yaza, yakufika emhlabeni, yakhala isithi, ‘IWBhabhiloni iwile, iwile.’ Emva koko ndabona abo babedanisekile bephinda baphakamisa amehlo abo ezulwini, bekhangela ngokholo nangethemba ukucela kweNkosi yabo. Kodwa abaninzi babebonakala behleli kwisimo sobudenge, ngokungathi balele; kanti ndandisakwazi ukubona uphawu lwentlungu enzulu ebusweni babo. Abo babedanisekile babona ezibhalweni ukuba babekwixesha lokulibaziseka, nokuba babemelwe kukulinda ngomonde ukuzaliseka kombono. Obo bungqina bunye obababakhokelela ekubeni balindele iNkosi yabo ngo-1843, babakhokelela ekubeni bayilindele ngo-1844. Kanti ndabona ukuba uninzi lwalungenawo loo mandla awayephawula ukholo lwabo ngo-1843. Ukudaniswa kwabo kwakuludambisile ukholo lwabo.”

“Njengoko abantu bakaThixo babemanyene ekukhaleni kwesithunywa sesibini, umkhosi wazulwini wawuphawula ngowona mdla unzulu umphumo walo myalezo. Babona abaninzi ababephethe igama lamaKristu bejikela ngokudelela nangokugculela abo babedanisekile. Njengoko la mazwi ayephuma emilebeni egculelayo, ‘Anikenyuki na okwangoku!’ isithunywa sezulu sawabhala phantsi. Sathi isithunywa, ‘Bagculela uThixo.’ Ndabuyiselwa emva ndaboniswa isono esifanayo esenziwa kumaxesha amandulo. U-Eliya wayenyuselwe ezulwini, yaye ingubo yakhe yawela kuElisha. Kwandula ke ulutsha olungendawo, olwalufunde kubazali balo ukudelela umntu kaThixo, lwalandela uElisha, lwaza lwakhala ngokumgculela, ‘Nyuka, wena ntloko inenkqayi; nyuka, wena ntloko inenkqayi.’ Ngokuthi ngaloo ndlela bamthuke umkhonzi waKhe, babemthuka uThixo baza badibana nesohlwayo sabo khona apho nangelo xesha. Kwangolo hlobo, abo baye bahleka baza bagculela ingcamango yokunyuka kwabangcwele, baya kuvelelwa yingqumbo kaThixo, yaye baya kwenziwa bazive ukuba asiyonto ilula ukudlala ngoMenzi wabo.

“UYesu wathuma ezinye iingelosi ukuba zibhabhe ngokukhawuleza ukuze zivuselele zomeleze ukholo olwalutyhafile lwabantu Bakhe, zize zibalungiselele ukuba baqonde isigidimi sengelosi yesibini nentshukumo ebalulekileyo eyayiza kwenziwa kungekudala ezulwini. Ndabona ezi ngelosi zamkela amandla amakhulu nokukhanya okukhulu kuYesu zaza zabhabhela emhlabeni ngokukhawuleza ukuze zizalise ukuthunywa kwazo zokunceda ingelosi

yesibini emsebenzini wayo. Ukukhanya okukhulu kwakhanya phezu kwabantu bakaThixo njengoko iingelosi zazidanduluka zisithi, ‘Nanko uMyeni esiza; phumani niye kumhlangabeza.’ Ndaza ndabona aba babedanisekile bevuka baza, bemaneyene nengelosi yesibini, bavakalisa besithi, ‘Nanko uMyeni esiza; phumani niye kumhlangabeza.’ Ukukhanya okuvela ezingelosini kwangena ebumnyameni kuyo yonke indawo. USathana neengelosi zakhe bazama ukuthintela oku kukhanya ekusasazekeni nasekuphumezeni isiphumo esasilungiselelwe sona. Baxabana neengelosi zasezulwini, besithi uThixo ubakhohlisile abantu, nokuba, nangako konke ukukhanya namandla abo, babengenako ukwenza ihlabathi likholwe ukuba uKristu uyeza. Kodwa nangona kunjalo uSathana wazama ukuvala indlela nokutsala iingqondo zabantu kude nokukhanya, iingelosi zikaThixo zaqhubeka nomsebenzi wazo....”

“Njengoko ulungiselelo lukaYesu lwalusondela esiphelweni endaweni engcwele, waza wangena kweyona Ngcwele kangcwele, wema phambi kwetyeya equlethe umthetho kaThixo, Wathumela enye ingelosi enamandla nomyalezo wesithathu ehlabathini. Kwabekwa umsongo esandleni sengelosi leyo, yaza njengoko yayisihla isiza emhlabeni ngamandla nangobungangamsha, yavakalisa isilumkiso esoyikekayo, esinesoyikiso esibi kunazo zonke esakha saziswa emntwini. Lo myalezo wawenzelwe ukubeka abantwana bakaThixo ekulumkeni, ngokubabonisa ixesha lokulingwa nelentlungu elaliphambi kwabo. Ingelosi yathi, ‘Baya kuziswa ekulweni okusondeleyo nerhamncwa nomfanekiselo walo. Ithemba labo lodwa lobomi obungunaphakade kukuhlala bemi beqinile. Nangona ubomi babo busesichengeni, mababambelele enyanisweni.’ Ingelosi yesithathu iwuphetha ngale ndlela umyalezo wayo: ‘Nalu unyamezelo lwabangcwele: naba abagcina imithetho kaThixo, nokholo lukaYesu.’ Njengoko yayiphinda la mazwi, yalatha kwingcwele yasezulwini. Iingqondo zabo bonke abawamkelayo lo myalezo zikhokelwa kweyona Ngcwele kangcwele, apho uYesu emi phambi kwetyeya, esenza uthethelelo lwaKhe lokugqibela ngenxa yabo bonke abo inceba isahleli ngenxa yabo, kwanangenxa yabo bathe, ngokungazi, bawaphula umthetho kaThixo. Le ntlawulelo yenzelwa amalungisa afileyo kwanamalungisa aphilayo. Iquka bonke abo bafa bekhohlose ngoKristu, kodwa abathi, bengakhange balufumane ukhanyiselo ngemithetho kaThixo, bona ngokungazi ngokugqitha imimiselo yayo.” Early Writings, 245–254.

Emaphepheni ambalwa kamva kwelo ncwadi inye, ethetha ngezo ngcamango zikhankanywe kanye ngoku, uDade White ubonisa ukuba ukwaliwa kwemiyalezo emithathu kwimbali yamaMiller kwakufanekiselwe kwimbali kaKristu. Apho unika amangqina amabini abonisa inkqubo yovavanyo oluqhubekayo efuna uloyiso kuvavanyo ngalunye ukuze kuqhubekwe kuvavanyo olulandelayo.

“Ndabona ibandla labantu elalimi likhuselwe kakuhle, liqinile, linganiki nkxaso kwabo babefuna ukuphazamisa ukholo olumisiweyo lomzimba. UThixo wabajonga ngokwamkela. Ndaboniswa amanyathelo amathathu—imiyalezo yengelosi yokuqala, yesibini, neyesithathu. Ingelosi eyayihamba nam yathi, ‘Yeha kuye lowo uya kushenxisa isinqwenga okanye ashukumise isikhonkwane kule miyalezo. Ukuqondwa okuyinyaniso kwale miyalezo kubaluleke kakhulu. Ikamva lemiphefumlo lixhomekeke kwindlela eyamkelwa ngayo.’ Ndaphinda ndehliswa ndadlula kule miyalezo, ndabona ukuba abantu bakaThixo babethenge amava abo ngexabiso elikhulu kangakanani na. Ayefunyenwe ngentlungu eninzi nangomzabalazo onzima. UThixo wayebakhokele inyathelo ngenyathelo, wada wabamisa

phezu kweqonga eliqinileyo, elingenakushukunyiswa. Ndabona abantu ngabanye besondela kweli qonga, bewuhlola umgangatho. Abanye, benovuyo, bakhawuleza banyathela kulo. Abanye baqalisa ukufumana isiphoso kumgangatho. Babenqwenela ukuba kwenziwe uphuculo, yaye ngoko iqonga labe liya kugqibelela ngakumbi, nabantu bonwabe ngakumbi. Abanye behla eqongeni ukuze balihlolise, baza bavakalisa ukuba limiswe gwenxa. Kodwa ndabona ukuba phantse bonke babemi beqinile phezu kweqonga, bebongoza abo babehle kulo ukuba bayeke izikhalazo zabo; kuba uThixo wayenguMakhi oyiNgcibi, yaye bona babesilwa naYe. Babalisa ngomsebenzi omangalisayo kaThixo, owawubakhokelele kwelo qonga liqinileyo, baza bemaneyene baphakamisela amehlo abo ezulwini, baza ngezwi elikhulu bamzukisa uThixo. Oku kwachukumisa abanye babo babekhalaza baza balishiya iqonga, yaye bona ngobuso obuthobekileyo baphinda banyathela kulo.”

“Ndabuyiselwa ekubhengezweni kokuza kokuqala kukaKristu. UYohane wathunywa ngomoya nangamandla kaEliya [emela umyalezo wengelosi yokuqala] ukuba alungise indlela kaYesu. Abo bayalayo ubungqina bukaYohane abazange bazuze kwiimfundiso zikaYesu [emela umyalezo wengelosi yesibini]. Ukuchasa kwabo umyalezo owawuxela kwangaphambili ukuza kwaKhe kwabafaka kwindawo apho babengenako ukwamkela ngokulula obona bungqina bunamandla bokuba wayenguMesiya. USathana wabakhokelela abo bawalayo umyalezo kaYohane ukuba baqhubele phambili, balahle baze bambethelele emnqamlezweni uKristu [emela umyalezo wengelosi yesithathu]. Ngokwenza oku bazibeka kwindawo apho babengenako ukwamkela intsikelelo ngomhla wePentekoste, [emela ingelosi yesAmbulo ishumi elinesibhozo] eyayiya kubafundisa indlela yokungena engcweleni yasezulwini. Ukuqhekeka komkhusane wetempile kwabonisa ukuba imibingelelo nemimiselo yamaYuda yayingasayi kwamkelwa kwakhona. Umbingelelo Omkhulu wawusele unikelwe waza wamkelwa, yaye uMoya oyiNgcwele owehla ngomhla wePentekoste wathwala iingqondo zabafundi wasuka engcweleni yasemhlabeni waya kweyasezulwini, apho uYesu wayengene khona ngegazi laKhe, ukuze athululele phezu kwabafundi baKhe izibonelelo zocamagushelo lwaKhe. Kodwa amaYuda ashiywa ebumnyameni obupheleleyo. Alahlekelwa kuko konke ukukhanya awayenokuba nako ngecebo losindiso, aza aqhubeka ethembela kwimibingelelo nakwiminikelo yawo engenamsebenzi. Ingcwele yasezulwini yayisele ithabathe indawo yale yasemhlabeni, kanti bona babengenalwazi ngolo tshintsho. Ngenxa yoko babengenako ukuxhamla kulamlo lukaKristu engcweleni.”

“Abaninzi bajonga ngoloyiko indlela amaYuda awaziphatha ngayo ekumlahleni nasekumbetheleleni emnqamlezweni uKristu; yaye xa befunda imbali yokuphathwa kwakhe kakubi ngendlela elihlazo, bacinga ukuba bayamthanda, yaye bebengayi kumkhanyela njengoko wenzayo uPetros, okanye bambethelele emnqamlezweni njengoko enzayo amaYuda. Kodwa uThixo, ofunda iintliziyi zabo bonke, uluzisile eluvavanyweni olo thando ngoYesu ababethi baluva. Izulu lonke labukela ngowona mdlu unzulu ukwamkelwa kwesigidimi sengelosi yokuqala. Kodwa abaninzi ababebanga ukuba bayamthanda uYesu, nababethulula iinyembezi xa befunda ibali lomnqamlezo, basigculela isigidimi esilungileyo sokufika kwakhe. Endaweni yokusamkela eso sigidimi ngovuyo, bathi sisilahlekiso. Babathiya abo babekuthanda ukubonakala kwakhe baza babagxotha ezicaweni. Abo basala isigidimi sokuqala babengenakuxhamla kwesesibini; ngokunjalo abazange baxhamle nakwisikhalo sasezinzulwini zobusuku, esasimele ukubalungiselela ukuba bangene kunye noYesu ngokholo kweyona

ndawo ingcwele yengcwele engcwele yasezulwini. Kwaye ngokusala ezo zigidimi zimbini zangaphambili, benze ukuqonda kwabo kwaba mnyama kangangokuba abanakubona kukhanya kwisigidimi sengwevu yesithathu, esibonisa indlela eya kweyona ndawo ingcwele. Ndabona ukuba njengoko amaYuda ambethelele emnqamlezweni uYesu, kunjalo namabandla asemagameni ezi zigidimi azibethelele emnqamlezweni, yaye ngenxa yoko abanalo ulwazi lwendlela eya kweyona ndawo ingcwele, yaye abanakuxhamla kumlamlo kaYesu apho. NjengamaYuda, awanikela amadini awo angancedi nto, nawo anyusela imithandazo yawo engancedi nto kwelo gumbi uYesu alishiyileyo; yaye uSathana, ekholiswa yinkohliso, uthabatha isimilo senkolo, aze akhokelele iingqondo zaba bazibiza ngokuba bangamaKristu kuye ngokwakhe, esebenza ngamandla akhe, ngemiqondiso yakhe, nangezimanga ezixokisayo, ukuze abaqinise emgibeni wakhe.” Early Writings, 258–261.

Iziqendu ezivela encwadini ethi \*Early Writings\* zifundiswe ngokuphindaphindiweyo ngenkonzo yeFuture for America. Kodwa zikho iinyaniso eziboniswa zezi ziqendu ebezingaqatshelwanga.

Iimpawu zendlela zembali yentshukumo yamaMillerite zimiselwe phezu kweentshukumo ezininzi zohlaziyo eziseBhayibhileni. Ngaphandle kolwazi oluthile ngeempawu zendlela ezifumaneka kuyo yonke intshukumo yohlaziyo, akunakulindeleka kakhulu ukuba umntu aqonde ukubaluleka komahluko wokuba isigidimi “sifika” nini na nokuba “sinikwe amandla” nini na. Kusenokwenzeka kananjalo ukuba abaninzi kwabo baqhelene neentshukumo zohlaziyo ezihambelanayo baphoswe zezinye iimpawu ezibaluleke kakhulu zeempawu zendlela ezahlukeneyo zeentshukumo zohlaziyo.

“Iindudumo ezisixhenxe” ezimele iziganeko ekuqaleni koBuvangeli bokuBuya kukaKristu kunye neziganeko ekupheleni koBuvangeli bokuBuya kukaKristu, zilukhanyiso olutyhilwayo kanye phambi kokuba kuvalwe ixesha lovavanyo. Siyaziswa ukuba “iindudumo ezisixhenxe” zimele zombini “ukuchazwa kweziganeko ebeziza kwenzeka phantsi kwemiyalezo yengelosi yokuqala neyesibini,” kunye “neziganeko zexesha elizayo eziya kutyhilwa ngokolandelelwano lwazo.” “Iindudumo ezisixhenxe” ziqulethe umqondiso ka-Alfa no-Omega.

“Ukuchazwa kweziganeko” ezenzeka “phantsi kwemiyalezo yengelosi yokuqala neyesibini,” kufanekisela iziganeko ezenzeka phantsi komyalezo wengelosi yesithathu. Xa uYohane wayalelwa ukuba angabhali oko zathethayo iindudumo ezisixhenxe, loo myalelo wawusele ufanekiselwe ngumyalelo owanikwa uDanyeli wokutywina incwadi yakhe, kuba siyaxelelwa ukuba emva kokuba “iindudumo ezisixhenxe zithethe ngamazwi azo, umyalelo ufika kuYohane njengakuDanyeli ngokubhekisele kwincwadana encinane: ‘Zitywine ezo zinto ezazithethe ziindudumo ezisixhenxe.’”

UEzekiyeli noYohane bobabini babonisa abantu bakaThixo besidla isigidimi ekuxhotyisweni kwengelosi yokuqala ngowe-1840, yaye umprofeti uYeremiya ubonisa ukudana okwenzeka phakathi kwabantu bakaThixo xa isigidimi sengelosi yokuqala sabonakala ngathi siyasilela.

Amazwi akho afunyanwa, ndaza ndawadla; kwaye ilizwi lakho laba kum luvuyo nokugcoba kwentliziyo yam; kuba ndibizwe ngegama lakho, Yehova, Thixo wemikhosi. Andihlalanga embuthweni wabagculeli, andavuya; ndahlala ndedwa ngenxa yesandla sakho; kuba undizalisile ngumsindo. Yini na intlungu yam ihleli ngonaphakade, nesilonda sam

singanyangeki, esingavumiyo ukuphiliswa? Woba kum ngathi ulixoki na, nanjengamanzi asilelayo? Ngako oko utsho uYehova ukuthi, Ukuba uyabuya, ndiya kukubuyisa, ume phambi kwam; kwaye ukuba ukhupha okunqabileyo kokungendawo, uya kuba njengomlomo wam; mababuyele kuwe bona, ke wena ungabuyeli kubo. Ndiya kukwenza ube ludonga lobhedu oluqinisiweyo kwaba bantu; baya kulwa nawe, kodwa abayi kukoyisa; kuba ndinawe ukuba ndikusindise, ndikuhlangule, utsho uYehova. Ndiya kukuhlangula esandleni sabangendawo, ndikukhulule esandleni saboyikekayo. Yeremiya 15:16–21.

UYeremiya wayewafumene amazwi encwadi encinane, njengoko kwenzayo uYohane noHezekile, yaye naye wawudla umyalezo, kodwa umyalezo lowo waba ngumyalezo (amanzi) owawusilele. Kwaba ngathi uThixo uxokile, nto leyo engenakwenzeka, kambe ke, kodwa isityholo “sobuxoki” sinika isitshixo sokubeka uYeremiya ekudanisekeni kokuqala kwamaMillerite okwamelwa kuHabhakuki.

Ndiya kuma esikhundleni sam sokulinda, ndizimise phezu kwenqaba, ndibukele ukuze ndibone oko aya kukuthetha kum, nokuba ndothini na ukuphendula xa ndohlwaywa. Waza uYehova wandiphendula, wathi, Bhala umbono, uwenze ucace emacwecweni, ukuze lowo uwufundayo abaleke. Kuba umbono useyilowo wexesha elimisiweyo; kodwa ekugqibeleni uya kuthetha, angaxoki; nokuba uyalibala, wulinde; kuba uya kuza ngokuqinisekileyo, akayi kulibala. Habhakuki 2:1–3.

Umbono wesigidimi sengelosi yokuqala wabhalwa kwitshati yoovulindlela ka-1843 eyayikhokelwa “sisandla” sikaThixo.

“Ndibonile ukuba ishathi ka-1843 yayalathiswa sisandla seNkosi, nokuba yayingafanele iguqulwe; nokuba amanani ayenjalo kanye njengoko Yena wayefuna; nokuba isandla saYo sasiphezu kwawo saza safihla impazamo kwamanye amanani, ukuze kungabikho namnye unokuyibona, kwada kwasuswa isandla saYo.” *Early Writings*, 74.

“Ixesha elimisiweyo” lika-1843 lalimelwe etshatini, yaye kungenxa yoko le nto libizwa ngokuba yitshati ka-1843. Lapapashwa ngowe-1842, ekuzalisekiseni umyalelo okuHabhakuki wokuba “ubhale umbono, uwenze ucace emacwecweni.” Umbono wawumele wenziwe ucace phezu “kwamacwecwe,” ngokwesininzi, ngaloo ndlela kubonakaliswa ukuba emva kokuba iNkosi isisusile isandla saYo kwimpazamo eyayikwitshati ka-1843, yayiza kulungiswa kwitshati yoovulindlela ka-1850. Impazamo leyo yazala ukudana kokuqala, yaye uYeremiya umele abo babeyityile incwadi encinane ngoAgasti 11, 1840 baza badaniswa xa ixesha elimisiweyo lika-1843 lasilelayo.

Xa uYeremiya wayidlayo incwadi encinane ngowe-1840, yaba “luvuyo nokuchwayita” lwentliziyo yakhe; kodwa xa kwafika ukuphoxeka, akazange aphinde “achwayite,” waza “wahlala yedwa ngenxa yesandla” sikaThixo. Isandla sikaThixo sasigubungele “impazamo kwezinye zezibalo,” ngaloo ndlela sabangela uYeremiya ukuba acinge ukuba kusenokwenzeka ukuba uThixo uxokile. Isithembiso esanikwa uYeremiya sasisokuba, ukuba wayeza “kubuyela,” ekudakumbiseni kwakhe, uThixo wayeza kumenza uYeremiya abe “ngumlomo” kaThixo. Ukuba uYeremiya wayeya kubuyela kuThixo ephuma ekuphoxekeni kwakhe aze aqonde ukuba wayekwixesha lokulibazisa

lomzekeliso weentombi ezilishumi, uThixo wayeya kumsebenzisa abe sisithethi esiya kuchaza ngokuchanekileyo kanye ukuba umbono wawumele ufike nini uze ungabi salibazisa.

Injongo yokubeka ezi nyaniso apha kukumisela ukuba, kunye nayo yonke imiyalezo yesithunywa sezulu, “ukufika” kwazo “nokuxhotyiswa” kwazo kuzisa umyalezo wobomi nokufa ovelisa iindidi ezimbini zabanquli. Ezi zithunywa zithathu zingamanyathelo amathathu enkqubo yovavanyo eqhubela phambili. Okubaluleke ngakumbi kwinjongo yethu kukuba, nangona ukuqondwa kweendudumo ezisixhenxe kwaqatshelwa kungekudala emva kokufika “kwexesha lesiphelo” ngowe-1989 xa iindinyana ezintandathu zokugqibela zikaDaniyeli zazityhilwa, zivakalisa ukuvalwa komgwebo, kusekho okunye ukutyhilwa kweendudumo ezisixhenxe ekupheleni kwembali yesithunywa sesithathu.

Imbali yokuqala ye-Adventism iqala ekuvulweni kwengelosi yokuqala ngowe-1798, yaye iphela ngokuvulwa kwenyaniso iNkosi eyayibeke isandla saYo phezu kwayo ukuze kuveliswe ukudana. Emva koko yasusa isandla saYo (yavula oko kwakutywiniwe), yaza yatyhila umyalezo wexesha lokulibazisa.

Imbali yokuphela kwe-Adventism iqala ekutyhilweni komyalezo wengelosi yesithathu ngowe-1989, yaye iphela ngokutyhilwa kwenyaniso iNkosi eyayiyigqume ngesandla saYo ukuze kuveliswe ukuphoxeka. Ngoku isisusa isandla saYo, yaye ngaloo ndlela ityhila umyalezo wokuphoxeka kokuqala nowexesha lokulibaziseka. Ityhila injongo kaJulayi 18, 2020.

Ngako oko itsho iNkosi ukuthi, Ukuba uyabuya, ndiya kukubuyisa, uze ume phambi kwam; yaye ukuba ukhupha okunqabileyo kokungcolileyo, uya kuba njengomlomo wam; mababuyele kuwe bona, kodwa wena ungabuyeli kubo. Kwaye ndiya kukwenza kwaba bantu ube ludonga lobhedu olunqatyisiweyo; baya kulwa nawe, kodwa abayi kukoyisa; kuba ndinawe ukuze ndisindise, ndize ndikuhlangule, itsho iNkosi. Kwaye ndiya kukuhlangula esandleni sabangendawo, ndikukhulule esandleni saboyikekayo. Yeremiya 15:19–21.