

# **Incwadi kaDaniyeli - Inombolo Eyikhulu Namashumi Amahlanu Nantathu**

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Umbuso wasenyakatho wawumela imvelo ephansi ethempelini lesintu, wawumela umzimba ethempelini lebandla, wawumela inyama yomuntu ethempelini likaKristu. UKristu wakha lonke ithempeli, futhi wabeka zonke izisekelo, futhi itshe lokuqala ethempelini lamaMillerite laliyimfundiso “yezikhathi eziyisikhombisa,” emelwe yizinduku ezimbili zikaHezekeli. Ekuvukeleni kuka-1863, ubu-Adventist baseLawodikea balahla “itshe legumbi” labo lesiprofetho, okwabuye kwenzeka nasekwakhiweni kwethempeli lasemhlabeni. Itshe elalilahliwe lalimiselwe ukukhethwa ekupheleni kokumiswa kwethempeli, nakuba laliyitshe lesikhubekiso kuyo yonke inkathi yokwakhiwa. Nokho, iZwi lesiprofetho liyakhomba ukuthi itshe lesikhubekiso elalilahliwe liyogcina seliba yinhloko yegumbi.

Induku “yezikhathi eziyisikhombisa,” njengoba imelwe ngumbuso waseningizimu, “iyinhloko,” maqondana nombuso wasenyakatho. “Iy inhloko,” ngokuba kusembusweni waseningizimu lapho uNkulunkulu akhetha khona ukuzihlanganisa neJerusalema, njengomuzi waKhe, lapho abeka khona indawo yaKhe engcwele negama laKhe. Kwaze kwaba yilapho lezi zinduku ezimbili zihlanganiswa kusukela ngo-1798 kuze kube ngu-1844, “inhloko” yayiyilowo mbuso ophansi, waseningizimu. Kwathi uJohane, ngo-1844, esetsheliwe ukuba ayeke umbuso wasenyakatho, ngokuba wawunikelwe kwabeZizwe, umbuso waseningizimu wasala uyisibhengezo simi sodwa njengesizwe esisodwa, noma okungenani lowo kwakuwuhlelo. Lolo hlelo lwaphazanyiswa ukuhlubuka kwango-1863, kanye “nokuhlubuka kwaseKadeshi” kokuqala kuka-Israyeli wanamuhla.

NgoSeptemba 11, 2001, iNkosi yabuyisela ibandla laYo laseLawodikea emuva ku-1863, emuva ku-1888, emuva ku-1919, nasemuva ku-1957 ekuvukeleni kwesibili “eKadeshi”. Kodwa kulokho kuvukela, isithembiso sokuthi itshe elaliwa liyoba yinhloko yegumbi sesiyagcwaliseka manje. Sigcwaliseka kulabo abamelwe njengabangukhulu ikhulu namashumi amane nane ezinkulungwane, phakathi kwabo uKristu afeza inhlanguanisela yobunkulunkulu nobuntu kuze kube phakade.

UPawulu wabiza imvelo ephansi ngokuthi yinyama, kanti imvelo ephakeme wayibiza ngokuthi ingqondo. Wabiza umzimba (imvelo ephansi) ngokuthi ukufa.

Ngokuba siyazi ukuthi umthetho ungowomoya; kodwa mina ngingowenyama, ngithengiselwe phansi kwesono. Ngokuba lokho engikwenzayo angikuvumi; ngokuba lokho engikuthandayo ukukwenza, angikwenzi; kodwa lokho engikuzondayo, yikho engikwenzayo. Ngakho-ke, uma ngenza lokho engingathandi ukukwenza, ngiyavuma ngomthetho ukuthi muhle. Manje-ke

akusengimi engikwenzayo, kodwa yisono esihlala kimi. Ngokuba ngiyazi ukuthi kimi (okungukuthi, enyameni yami,) akuhlali lutho oluhle; ngokuba ukuthanda kukhona kimi; kodwa indlela yokwenza okuhle angiyitholi. Ngokuba okuhle engikuthandayo ukukwenza angikwenzi; kodwa okubi engingathandi ukukwenza, yikho engikwenzayo. Manje-ke, uma ngenza lokho engingathandi ukukwenza, akusengimi engikwenzayo, kodwa yisono esihlala kimi. Ngakho-ke ngifumana umthetho wokuthi, lapho ngithanda ukwenza okuhle, okubi kukhona kimi. Ngokuba ngiyawuthokozela umthetho kaNkulunkulu ngomuntu ongaphakathi; kodwa ngibona omunye umthetho ezithweni zami, ulwa nomthetho wengqondo yami, ungithumba ungiyise emthethweni wesono osezithweni zami. Maye kimi, muntu olusizi enginguye! Ngubani oyakungikhulula kulomzimba walokhu kufa na? Roma 7:14–24.

UPawulu wayazi ukuthi enyameni yakhe “akuhlali okuhle nokukodwa.” Ukuthambekela, kokubili ayekuzuze njengefa nalokho ayekukhulisile, okwakukhona enyameni yakhe (emzimbeni wakhe), kwakusebenza kuphela ukumholela esonweni. Lokho kuthambekela kwakumela umthetho wesono, kodwa uPawulu wayefisa ukugcina umthetho kaNkulunkulu, hhayi umthetho wesono. Umthetho kaNkulunkulu uPawulu wawubiza ngokuthi “umthetho wengqondo yakhe” (imvelo yakhe ephakeme). Isikhalo sakhe sasithi: “Ngubani oyakungikhulula kulo mzimba wokufa na?” Yebo, uPawulu wayazi ukuthi ubunkulunkulu yibo obuyoletsa ukukhululwa, kodwa wayazi futhi ukuthi umsebenzi wokukhululwa wawudinga ukubamba kwakhe iqhaza.

Ngakho-ke, bathandekayo bami, njengoba niye nalalela njalo, kungabi sengathi kusebukhoneni bami kuphela, kodwa manje kakhulu nakakhulu ekungabikhona kwami, sebenzeleni ukusindiswa kwenu ngokwesaba nangokuthuthumela. Ngokuba nguNkulunkulu osebenza kini kokubili ukuthanda nokwenza ngokwentokozo yentando yakhe enhle. Filipi 2:12, 13.

Ukukhululwa emzimbeni wokufa kwafezwa ngamandla obuNkulunkulu, ayexhumene namandla obuntu, futhi lokho kwakuyisibonelo uJesu asibekela abantu. Ngisho noma umthetho wesono wawusebenza ngamandla esimweni esiphansi somzimba, uJesu wagcina imvelo yaKhe ephansi ingaphansi komthetho kaNkulunkulu ngokunikela intando yaKhe entandweni kaYise. UPawulu wayengathola ukukhululwa uma wayezonikela intando yakhe entandweni yobunkulunkulu. Ngokwenza kanjalo, wayesebenzela ukusindiswa kwakhe ngokwakhe, futhi yilokho uDade White akushoyo lapho ekhuluma ngomsebenzi wokususa isono ekuphileni kwethu.

“Wonke umphefumulo owenqaba ukuzinikela kuNkulunkulu ungaphansi kokulawulwa ngamanye amandla. Akazimeli yena. Angakhuluma ngenkululeko, kodwa usebugqilini obuhlazisayo kakhulu. Akavunyelwe ukubona ubuhle beqiniso, ngokuba ingqondo yakhe ingaphansi kokulawulwa nguSathane. Ngesikhathi ezikhohlisa ngokuzithopha ukuthi ulandela iziyalo zokwahlulela kwakhe siqu, ulalela intando yenkosi yobumnyama. UKristu weza ukuzophula amaketanga obugqila besono emphefumulweni. ‘Ngakho-ke, uma iNdodana inikhulula, niyakuba ngabakhululekileyo impela.’ ‘Umthetho kaMoya wokuphila kuKristu Jesu’ usibekile ‘sakhululeka emthethweni wesono nowokufa.’ KwabaseRoma 8:2.”

“Emsebenzini wokuhlenga akukho kuphoqwa. Akusetshenziswa mandla avela ngaphandle. Ngaphansi kwethonya likaMoya kaNkulunkulu, umuntu ushiywa ekhululekile ukuba azikhethele ukuthi uyakukhonza bani. Ekuguqukeni okwenzekayo lapho umphefumulo

uzinikela kuKristu, kukhona umuzwa ophakeme kakhulu wenkululeko. Ukuxoshwa kwesono kuyisenzo somphefumulo uqobo. Kuyiqiniso ukuthi asinawo amandla okuzikhulula ekubusweni kukaSathane; kodwa lapho sifisa ukukhululwa esonweni, futhi ekusweleni kwethu okukhulu sikhala sicela amandla avela ngaphandle kwethu nangaphezulu kwethu, amandla omphefumulo agcwaliswa amandla obunkulunkulu kaMoya oNgcwele, futhi alalela iziyalo zentando ekufezeni intando kaNkulunkulu.

“Umbandela okuwukuphela kwawo ongaphansi kwawo inkululeko yomuntu ingaba khona ngowokuba munye noKristu. ‘Iqiniso liyakunikhulula;’ futhi uKristu uyiQiniso. Isono singanqoba kuphela ngokwenza ingqondo ibe buthakathaka, nangokubhubhisa inkululeko yomphefumulo. Ukuzithoba kuNkulunkulu kuwukubuyiselwa komuntu kuye uqobo,—enkazimulweni yangempela nasesithunzini sakhe sobuntu. Umthetho wobuNkulunkulu, esilethwa ngaphansi kwawo ukuba sizithobe, ‘ungumthetho wenkululeko.’ Jakobe 2:12.” The Desire of Ages, 466.

UPawulu wakhala wathi, “Maye kimi, muntu olusizi enginguye! Ngubani oyakungikhulula emzimbeni walokhu kufa na?” USister White wathi, “lapho sifisa ukukhululwa esonweni, futhi ekusweleni kwethu okukhulu sikhala sicela amandla avela ngaphandle nangaphezu kwethu, amandla omphefumulo agcwaliswa ngamandla obuNkulunkulu kaMoya oNgcwele, futhi alalela iziyalezo zentando ekugcwaliseni intando kaNkulunkulu.” Ngokuzibandakanya ekuhlanganisweni kobuntu bethu nobuNkulunkulu bukaKristu, ngokusebenzisa intando yethu, sifeza “isenzo” sokususa isono “emphefumulweni” wethu.

Kodwa esikudingayo “ukuqonda ngempela ngamandla eqiniso entando.” Intando “ingamandla abusayo esimweni somuntu, amandla okunquma, noma okukhetha. Konke kuncike esenzweni esifanele sentando. Amandla okukhetha uNkulunkulu uwaphe abantu; angawabo ukuba bawasebenzise. Awukwazi ukuguqula inhliziyi yakho, awukwazi ngokwakho ukunikeza uNkulunkulu uthando lwayo; kodwa ungakhetha ukumkhonza. Ungamnika intando yakho; khona-ke uyosebenza kuwe ukuze uthande nokwenza ngokwentokozo yakhe enhle. Kanjalo yonke imvelo yakho iyolethwa ngaphansi kokubusa kukaMoya kaKristu; uthando lwakho luyogxila kuye, imicabango yakho ibe sekuvumelaneni naye.”

UPawulu wayewazi la maqiniso, futhi wayazi ukuthi imvelo yakhe ephansi kwakufanele igcinwe ingaphansi kokubuswa yimvelo yakhe ephakeme, ngokusebenzisa intando yakhe. Yingakho uPawulu afa nsuku zonke.

Ngiyafakaza ngenjabulo yenu enginayo kuKristu Jesu iNkosi yethu, ngifa imihla ngemihla. 1 Korinte 15:31.

UPawulu wayazi ukuthi kwakumelwe abethele esiphambanweni imvelo yakhe ephansi nsuku zonke ngokusebenzisa intando yakhe ukuze agcine imvelo yakhe ephansi ingaphansi kokulawulwa. Ngakho-ke wabethela esiphambanweni inyama yakhe.

Futhi labo abangabakaKristu bayibethele esiphambanweni inyama kanye nezinkanuko nezifiso zayo. Galathiya 5:24.

UPawulu wayazi ukuthi inyama yakhe enesono yayiyiqhubeka ikhona esintwini kuze kube ukuBuya kukaKristu kwesibili, lapho abathembekileyo, ngokuphazima kweso, beyokwamukela umzimba omusha okhazinyulisiwe. Kungalesi sizathu u-1798 uveza isisekelo seminyaka engamashumi amane nesithupha lapho kwakhiwa khona ithempeli lamaMillerite, ngokuba uKristu, njengesisekelo kuphela, wayeyiWundlu elahlathswa kusukela ekusekelweni komhlaba. Umbuso wasenyakatho wawungumzimba, owawuthi ngesono uthathe ukubusa phezu kobuntu, waziphakamisa ukuba ube ngumbuso wasenyakatho womgunyathi. Ngo-1844, uJohane watshelwa ukuba “ashiye ngaphandle” igceke, okuchaza ngesiGreki ukwenqaba imvelo ephansi, eyayisithathe ukubusa phezu kwemvelo ephakeme lapho uNkulunkulu ayekhethe ukubeka khona iGama lakhe, futhi ngo-1798, inyama (imvelo ephansi) kanye “nokulangazelela nezinkanuko” kwakufanele kubethelwe esiphambanweni.

Esisekelweni, inyama kaKristu yafa ekubethelweni, njengoba wanqunywa phakathi kwabaphilayo. Umbuso waseningizimu wayesuzokuba yisizwe esisodwa, unenkosi eyodwa, usesivumelwaneni noNkulunkulu, futhi uyisizwe esinendle engcwele kaNkulunkulu phakathi kwaso. Umugqa phezu komugqa, “izikhathi eziyisikhombisa,” manje “ziyitshe lekhoneni eliyinhloko,” ngokuba kusukela ngoSeptemba 11, 2001 uNkulunkulu uvusa “ibutho lakhe lasenyakatho” libe yisibhengezo. Lelo butho lizokuba yisizwe esisodwa, futhi leso sizwe siyakubonakalisa umfanekiso wakhe yedwa, futhi sikwenza lokho ngaso kanye isikhathi lapho uSathane evusa khona “uphondo” lwakhe olungumfanekiso wesilo. KuHezekeli isahluko samashumi amathathu nesikhombisa umyalezo wemimoya emine uphefumulela umyalezo wemvula yokugcina phezu kwalabo abese besukuma baba yilo lelo butho. Umyalezo wemimoya emine ungumyalezo wecilongo lesiKhombisa, okuyilapho imfihlakalo kaNkulunkulu ipheleliswa khona.

Umsebenzi wokuphetha wokubekwa uphawu waqala ngo-Okthoba 7, 2023. Isikhathi sokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane senzeka ngesikhathi sokukhala kwecilongo lesiKhombisa, futhi lelo cilongo likhala kathathu phakathi nenqubo yokubekwa uphawu. Njalo liphawula ukuhlasele koSulumane ngokumelene neZwe Elihle. “Izwe elihle” lesimanje elingokomoya lashaywa ngoSeptemba 11, 2001, kanti izwe elihle lasendulo elingokoqobo lashaywa ngo-Okthoba 7, 2023, wona kanye unyaka ofakazi ababili ababebulewe babuyela ngawo ekuphileni. Ukuhlasele kwesithathu kusemthethweni weSonto ozayo maduzane e-United States.

Kusukela mhla ka-7 Okthoba 2023, uphondo lweRiphabhulikhi kanye nophondo lweqiniso lwamaProthetani lwesilo somhlaba bafeza izinguquko zabo zokugcina zibe uphondo olukhuluma njengodrako noma njengeWundlu, emthethweni weSonto oseduze ukufika. Lezi zibonakaliso ezimbili zabamelene bangaphakathi nabangaphandle empini enkulu edlalwa phakathi kwezehlakalo zokuphetha zomlando womhlaba, zombili zitholakala emlandweni omelwe yivesi lamashumi amane kuDaniyeli isahluko seshumi nanye. Le ntuthuko ezimbili zokugcina zalezi zimpondo ezimbili ifezwa ngesikhathi sokukhala kwecilongo lesiKhombisa. Icilongo lesiKhombisa lingesithathu kumacilongo amathathu omaye.

Maye amathathu amele ukusetshenziswa okuphindwe kathathu kwesiprofetho, futhi ngokwenza kanjalo anikeza ubufakazi obuqinile bendawo yokuphawula ka-Okthoba 7, 2023. Kokubili

emayeni okuqala nasemayeni esibili, impi yamaSulumane yalwelwa amabutho aseRoma, okuyiwo ezinsukwini zokugcina ayi-United States, njengoba kufakazelwa ukunqotshwa kweSoviet Union okwalethwa umfelandawonye oyimfihlo phakathi komphikukristu (uPapa John Paul II), nomprofethi wamanga (uRonald Reagan) ngo-1989.

Embikweni bokuqala, njengoba kubekiwe kuSambulo isahluko sesishiyagalolunye, kukhona isiprofetho sesikhathi sezinyanga eziyisihlanu, okuyiminyaka eyikhulu namashumi amahlanu. Embikweni besibili, kukhona isiprofetho sesikhathi seminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye, nezinsuku eziyishumi nanhlanu. Zombili lezi ziprofetho zesikhathi zimelela impi emelene neRoma eyaethwa yi-Islam phakathi kwalezo zindaba ezimbili ezimele umbiko wokuqala nowesibili. Lezo ziprofetho ezimbili zaba nemiphumela emibili ehlukene yale mpi. Eminyakeni yokuqala eyikhulu namashumi amahlanu i-Islam yayizakuba “ilimaza” iRoma, kanti esiprofethweni seminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye, nezinsuku eziyishumi nanhlanu, i-Islam yayizakuba “ibulala” iRoma. Lezo ziprofetho ezimbili zazixhumene ngokuqondile. Ukuphela kweminyaka eyikhulu namashumi amahlanu lapho i-Islam yayizolimata iRoma kwakhomba ukuqala kweminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye, nezinsuku eziyishumi nanhlanu lapho i-Islam yayizobulala iRoma. Umbiko wokuqala nowesibili kwehlukani swa ukuphela kweminyaka eyikhulu namashumi amahlanu, nokuqala kweminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye, nezinsuku eziyishumi nanhlanu.

I-United States iyayeka ukuba ngumbuso wesithupha wesiprofetho seBhayibheli ngesikhathi somthetho weSonto osuzayo maduze, futhi kungaleso sikhathi lapho ngokwesiprofetho “ibulawa” khona. Ihora “lokuzamazama komhlaba okukhulu”, kuSambulo isahluko seshumi nanye, ngumthetho weSonto osuzayo maduze, futhi lapho lelo hora lifika, kufika kanye nalo necilongo lesikhombisa le-Islam. Lifika ukuze liphawule ukuphela, noma ukufa kombuso wesithupha, oyibutho laseRoma ezinsukwini zokugcina. Lokho kufa kwandulelwa yiminyaka eyikhulu namashumi amahlanu lapho i-Islam ilimaza amabutho aseRoma. Ngokwemithombo yezindaba ejwayelekile, ezama ukwehlisa ukubaluleka kwemisebenzi ye-Islam eqavile emhlabeni wanamuhla, kusukela ngo-Okthoba 7, 2023, kwaze kwaba ngosuku lokubhalwa kwalesi sihloko ngo-Febhuwari 12, 2024, i-Islam isenze ukuhlasela okuyikhulu namashumi ayisithupha nanhlanu ezithakazelweni zaseMelika emhlabeni wonke.

Iminyaka eyikhulu namashumi amahlanu yobuSulumane ilimaza amabutho aseRoma, okuholela ekubulaweni kwamabutho aseRoma esishoshovuzweni sokuqala nesesibili, iyaphindwa emlandweni weshoshovuzo lesithathu, ngokuba yileyo ndlela ukusebenza kwesiprofetho okunezicelo ezintathu okusebenza ngayo. Ukukhala kwecilongo lesiKhombisa, okuyikubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane, okuyisikhathi lapho ukuhlanganiswa koBunkulunkulu nobuntu kwenzeka khona, njengoba kufanekiswa ukuhlanganiswa kwezinti ezimbili, kunezipawu zendlela ezintathu. Esokuqala siyizwe lenkazimulo elingokomoya, kanti esokugcina siyizwe lenkazimulo elingokomoya. Uphawu lwendlela oluphakathi nendawo yizwe lenkazimulo elingokoqobo.

Ngo-2023, ukuqhuma kwesibili kwecilongo lesixwayiso losizi lwesithathu kwabonakalisa ukwanda kwempi yamaSulumane njengoba yayingenela esikhathini lapho yayizokwazi “ukulimaza” isilo somhlaba. Kulowo nyaka ofanayo, ofakazi ababili bophondo lweRiphabhulikhi nophondo lweqiniso lwamaProthestani babuyela ekuphileni baqala izinguquko zabo ezifanayo zokuya ezimpondweni zabo zokugcina ezingokomfanekiso. Ngokuphathelene nophondo lweRiphabhulikhi, kwakuyinhlanganisela yawo wonke amandla amaProthestani ahlubukayo, kanye nawo wonke amandla eRiphabhulikhi ahlubukayo, ukuze kwakhiwe uphondo olulodwa oluyisithombe sesilo. Ngokuphathelene nophondo lweqiniso lwamaProthestani, kwakuyinhlanganisela yoBunkulunkulu nobuntu njengoba uphondo lwalusuka esimweni sobuLawodikea luye esimweni sobuFiladelfiya ngesimilo, ukuze lubonakalise okuphambene nesithombe sesilo. U-2023 weza eminyakeni engamashumi amabili nambili emva kuka-2001, ngaleyo ndlela umelela isixhumanisi esingokomfanekiso soBunkulunkulu obuhlanganiswe nobuntu.

Wonke lo mlando wonke wenzeka evesini lamashumi amane likaDaniyeli ishumi nanye, okuyivesi elavulwa uphawu futhi laveza ukwanda kolwazi ngo-1989, okufanekiselwa nguMfula iHidekeli. Emlandweni wesiprofetho walelo vesi, nomsebenzi wokugcina eNdaweni eNgcwele Kakhulu nawo uyafezeka, okuwukukhanya okwavulwa uphawu ngowe-1798, futhi okufanekiselwa nguMfula i-Ulai. Ukuqala kwevesi lamashumi amane kuveza isikhathi sokuphela ngowe-1798, futhi ukuphela kwevesi kuveza isikhathi sokuphela ngowe-1989, futhi yomibili le mifula ihlangana ndawonye emlandweni wevesi lamashumi amane, njengoba nje iTigrisi ne-Ewufrathe (i-Ulai neHidekeli) zihlangana ngaphambi nje kokuba zifinyelele ePersian Gulf.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

UMoya weNkosi uJehova uphezu kwami; ngokuba uJehova ungigcobile ukuba ngishumayeze izindaba ezinhle kwabamnene; ungithumile ukuba ngibophe amanxeba abaphukileyo enhliziyweni, ngimemezele inkululeko kwabathunjiweyo, nokuvulelwa kwejele kwababotshiwe; ukumemezela umnyaka owamukelekayo weNkosi, nosuku lwempindiselo lukaNkulunkulu wethu; ukududuza bonke abalilayo; ukumisela abalilayo eSiyoni, ukubanika ubuhle esikhundleni somlotha, amafutha enjabulo esikhundleni sokulila, nesambatho sokudumisa esikhundleni somoya wobuthakathaka; ukuze babizwe ngokuthi bayizihlahla zokulunga, ukutshalwa kweNkosi, ukuze ikhazinyuliswe.

Bayakha amanxiwa asendulo, bavuse izindawo ezacekelwa phansi kudala, balungise imizi echithekileyo, izincithakalo zezizukulwane eziningi. Abezinye izizwe bayokuma beluse imihlambi yenu, namadodana ezizwe zakwamanye amazwe abe ngabalimi benu nabalimi bezivini zenu. Kepha nina niyakubizwa ngokuthi ningabaPristi bakaJehova; abantu bayakuthi ningabaKhonzi bakaNkulunkulu wethu; niyakudla ingcebo yezizwe, nibonge ngobukhosi bazo. Esikhundleni sehlazo lenu niyakuba nokuphindwe kabili; esikhundleni sokudideka bayakujabula ngesabelo sabo; ngalokho ezweni labo bayakudla ifa eliphindwe kabili; intokozo ephakade iyakuba kubo.

Ngokuba mina, iNkosi, ngithanda ukwahlulela, ngiyakuzonda ukuphanga komnikelo wokushiswa; ngiyakuqondisa umsebenzi wabo ngeqiniso, ngenze isivumelwano esiphakade

nabo. Nenzalo yabo iyakwaziwa phakathi kwezizwe, nenzalo yabo phakathi kwabantu; bonke abayibonayo bayakubavuma ukuthi bayinzalo iNkosi eyibusisileyo. Ngiyakuthokoza kakhulu eNkosini, umphefumulo wami uyakujabula kuNkulunkulu wami; ngokuba ungembathisile izambatho zensindiso, ungigqokise ingubo yokulunga, njengomyeni ezihlobisa ngemihlobiso, nanjengomlobokazi ezicebisa ngamatshe akhe ayigugu. Ngokuba njengokuba umhlaba uveza ihlumela lawo, nanjengesivande similisa lokho okuhlwanyelwe kuso; kanjalo iNkosi uJehova iyakumilisa ukulunga nokudunyiswa phambi kwezizwe zonke. Isaya 61:1–11.