

Incwadi kaDaniyeli - Ikhulu Namashumi Ayisishiyagalolunye Nesikhombisa

*Ukuvumbuka Kwesiprofetho: Ukuqoqwa KukaKristu Kwesibili kanye
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Manje sesiqonda ukuthi esinye sezehlakalo ezimelelwa yizulu lokuduma okuyisikhombisa ngumsebenzi kaKristu wokuqoqa abantu baKhe okwesibili, awuqala ukuwenza ngoJulayi, 2023. Umlando wamaMillerite ukhomba ukuthi lo msebenzi ufezwa kanti impi yamaSulumane iyisizinda somlayezo.

Umyalezo uyisAmbulo sikaJesu Kristu, esivulwa uphawu ngaphambi nje kokuba isikhathi somusa siphele, kodwa lowo myalezo uthwalwa ngumyalezo weshwa lesithathu (ubekwa ngaphakathi komongo womyalezo weshwa lesithathu). Ngaso leso sikhathi lapho iNkosi yayelula isandla saYo okwesibili ngo-1849, uDade White wayekhuluma ngokuzamazama kwezizwe ezithukuthele, okuyisibonakaliso sobuSulumane.

“Ngomhlaka 16 kuZibandlela, 1848, iNkosi yanginika umbono wokuzanyazanyiswa kwamandla amazulu. Ngabona ukuthi lapho iNkosi ithi ‘izulu,’ ekunikezeni izibonakaliso ezilotshwe nguMathewu, uMarku, noLuka, yayisho izulu; futhi lapho ithi ‘umhlaba’ yayisho umhlaba. Amandla ezulu yilanga, inyanga, nezinkanyezi. Zibusa emazulwini. Amandla omhlaba yilawo abusa emhlabeni. Amandla ezulu ayozanyazanyiswa ngezwi likaNkulunkulu. Khona-ke ilanga, inyanga, nezinkanyezi kuyosuswa ezindaweni zako. Ngeke kudlule, kodwa ziyozanyazanyiswa ngezwi likaNkulunkulu.”

“Amafu amnyama, asindayo akhuphuka futhi ashaya omunye komunye. Umkhathi wavuleka wahlubuka emuva; khona-ke sasikwazi ukubheka phezu ngesikhala esivulekile e-Orion, lapho kwavela khona izwi likaNkulunkulu. UMuzi oNgcwele uyakwehla ngaleyo ndawo evulekile. Ngabona ukuthi amandla omhlaba manje ayazanyazanyiswa nokuthi izehlakalo ziza ngokulandelana kwazo. Impi, nezinsolo zempi, inkemba, indlala, nesifo esibhubhisayo, kuqala yikho okuzamazamisa amandla omhlaba; bese izwi likaNkulunkulu lizozamazamisa ilanga, inyanga, nezinkanyezi, kanye nalomhlaba futhi. Ngabona ukuthi ukuzanyazanyiswa kwamandla aseYurophu akusikho, njengoba abanye befundisa, ukuzanyazanyiswa kwamandla ezulu, kodwa kungukuzanyazanyiswa kwezizwe ezithukuthele.” Early Writings, 41.

Izazi-mlando ziqinisekisa ukuthi lokho okwakunyakazisa izizwe zaseYurophu ngowe-1848 kwakuyimisebenzi yamabutho obuSulumane, ngoba ngokwesiprofetho afanekiselwa njengamandla athukuthelisa izizwe. Ebufakazini bokuqala bokuthi iNkosi yelule isandla saYo okwesibili emlandweni wowe-1840 kuya kowe-1844, umyalezo Wokukhala Kwaphakathi Kwamabili wafika emhlanganweni wasekamu lase-Exeter. Kusukela lapho kwaze kwaba ngu-Okthoba 22, 1844, lowo myalezo wasakazeka ogwini olusempumalanga lwe-United States njengamagagasi amakhulu

olwandle. Leyo nhlango yayifanekiselwe kusengaphambili ngokungena kukaKristu okunqobayo eJerusalema, futhi kwakuyimbongolo eyathwala uKristu yamngenisisa eJerusalema.

Umlayezo Wokukhala Kwaphakathi Kwamabili umele wonke umlayezo wesiprofetho weSambulo sikaJesu Kristu, kodwa lesa Sambulo sibekwe ngaphakathi komongo wobuSulumane bosizi lwesithathu oluthukuthelisa izizwe, ngokuba ubuSulumane yibona obuthwala umlayezo oyisiSambulo sikaJesu Kristu. UJesu uyiNgonyama yesizwe sakwaJuda, futhi uboshelwe emlayezweni “wembongolo.”

Juda, nguwe oyakudunyiswa ngabafowenu; isandla sakho siyakuba sentanyeni yezitha zakho; abantwana bakayihlo bayakukhothamela. UJuda uyizinyane lengonyama; ekudleni okubanjwe inyamazane, ndodana yami, ukhuphukile; wagobeka, walala phansi njengengonyama, nanjengengonyama endala; ngubani oyakuyivusa? Intonga yobukhosi ayiyikusuka kuJuda, nomthetho phakathi kwezinyawo zakhe, kuze kufike uShilo; kuye kuyakuba ukubuthwa kwabantu. Ebopha ithole lembongolo yakhe emvinini, nethole lembongolo yakhe emvinini omuhle; wageza izingubo zakhe ngewayini, nezingubo zakhe egazini lamagilebhisi. Amehlo akhe ayakuba bomvu ngewayini, namazinyo akhe abe mhlophe ngobisi. Genesis 49:8–12.

KungoJuda lapho “ukubuthana kwabantu” kufezeka khona. UKristu, njengoJuda, futhi ungu “Mvini,” kanti “umvini okhethiweyo” uboshelwe “etholeni lembongolo.” “Izingubo” zakhe ziwashwa “ewayinini,” elaliyi “gazi lamagilebhisi.” UKristu waqala ukuchitha igazi laKhe eGetsemane, lapho ajulukha khona igazi, futhi iGetsemane lisho “isikhama somnqumo.” Kusukela eGetsemane kuze kube sesiphambanweni wachitha igazi laKhe eliyigugu ukuze azibuthele bonke abantu kuYe.

Manje sekuyisahlulelo saleli zwe; manje umbusi waleli zwe uzokhishelwa ngaphandle. Mina-ke, uma ngiphakanyiswa emhlabeni, ngiyakuzidonsela kimi zonke izizwe zabantu. Lokho wakusho ebonisa ukufa ayeyakufa ngakho. Johane 12:31–33.

Umsebenzi kaKristu wokuzidonsela bonke abantu kuye uyinqubo enezinyathelo ezimbili, ngoba uqala aqoqe “abaxoshiweyo bakwa-Israyeli,” bese ebesebenzisa bona njengophawu lokudonsa omunye umhlambi wakhe.

Mina ngingumalusi omuhle, futhi ngiyazazi izimvu zami, nami ngiyaziwa ezami. Njengokuba uBaba engazi, kanjalo nami ngiyamazi uBaba; futhi ngibeka phansi ukuphila kwami ngenxa yezimvu. Futhi nginezinye izimvu ezingezona ezalesi sibaya; nazo kufanele ngizilethe, futhi ziyakulizwa izwi lami; kube khona umhlambi munye, nomalusi munye. Johane 10:14–16.

Abayizinkulungwane eziyikhulu namashumi amane nane yilabo “zimvu” ezimaziyo. “Ezinye izimvu” zingumhlambi waKhe ophuma eBhabhiloni lapho zibona futhi zizwa isibonakaliso. Ngaphambi kokuba aphakamise isibonakaliso saKhe, okuyizimvu zaKhe, uqala ngokuzibutha ngokwesibili. Lowo mugqa womlando ongcewele uvumelana namavesi eshumi nantathu kuya kweleshumi nanhlanu esahlukweni seshumi nanye sikaDaniyeli, ngakho-ke uvumelana futhi nomlando ofihlekile wevesi lamashumi amane. Umele umugqa wophondo lweqiniso lwamaProthestani oluhamba ngaphakathi emlandweni wophondo lwamaProthestani oluhlubukayo, uphondo lwamaRiphabhulikhi oluhlubukayo, kanye nokufika kwesifebe saseThire, ngaphambi nje

komthetho weSonto wevesi lamashumi amane nanye. Umugqa wophondo lweqiniso lwamaProthestani umele kokubili umlando kanye nomyalezo lapho abayizinkulungwane eziyikhulu namashumi amane nane bebekwa uphawu.

“Abaxoshiweyo bakwa-Israyeli” bamele umugqa ohlukile uma uqhathaniswa “nebandla labahleki bosulu,” njengoba uJeremiya ehabiza kanjalo, noma “nesinagoge likaSathane” njengoba uJohane ehabiza kanjalo encwadini yesAmbulo izahluko ezimbili nezintathu lapho kubhekiswa khona ebandleni laseSmirna nelaseFiladelfiya. AbaseFiladelfiya bamele “abayizinkulungwane eziyikhulu namashumi amane nane” besAmbulo isahluko sesikhombisa, kanti iSmirna “iyisixuku esikhulu” saleso sahluko esifanayo, esingenakubalwa. Lezi zigaba ezimbili zabahlengiweyo ezinsukwini zokugcina ziphikisana nalabo abaqamba amanga, nabasesinagogeni likaSathane, nabathi bayisizwe sikaNkulunkulu, ngokuba bathi bangamaJuda.

Umugqa wophondo lweqiniso lwamaProthestani uqukethe impikiswano ekhona phakathi kwawo nabantu besivumelwano bangaphambili asebedlulwayo ngaleso sikhathi. Kulowo mlando ofanayo, abathembekileyo nabo basempikiswaneni nomugqa wobuProthestani obuhlubukayo kanye nobuKatolika. Lezo zikhungo zenkolo ezintathu zimelela udrako, isilo, nomprofethi wamanga ezingeni elincane ngaphakathi komugqa wophondo lweqiniso lwamaProthestani.

“Ngabona ukuthi ibandla eliyigama kuphela nama-Adventist ayigama kuphela, njengoJuda, ayeyosikhaphela kumaKatolika ukuze athole ithonya lawo lokuba eze amelane neqiniso. Khona-ke abangwele bayoba ngabantu abangaziwa, abaziwa kancane kumaKatolika; kodwa amabandla nama-Adventist ayigama kuphela awaziyo ngokukholwa kwethu nangemikhuba yethu (ngokuba ayesizonda ngenxa yeSabatha, ngoba ayengenakuyiphikisa) ayokhaphela abangwele futhi ababikele kumaKatolika njengalabo abadelela izimiso zabantu; okungukuthi, ukuthi bagcina iSabatha futhi badelele iSonto.” Spalding and Magan, 1, 2.

Sesike sabhekana nalesi siqephu ngaphambili, futhi ngokwenza kanjalo sabona ukuthi inkulumbo ethi “ibandla ngegama kuphela” kanye nenkulumbo ethi “um-Adventist ngegama kuphela” kwakuyoba nencazelo nokusetshenziswa okwehlukile ngesikhathi uDade White ebhala lawo mazwi. Nokho abaprofethi bakhuluma kakhulu ngezinsuku zokugcina kunokuba bakhuluma ngomlando wabo siqu, ngakho kulesi siqephu ibandla ngegama kuphela ezinsukwini zokugcina liyoba ubuProthestani obuhlubukayo. Igama elithi “nominal” lisho “ngegama kuphela”.

Lokho okuthiwa ibandla lamaProthestani layeka ukuphikisa iRoma ngo-1844, lapho livukela ukungena Ngokukholwa eNdaweni eNgcwelengwele Kakhulu, lapho lalingabona khona ukuthi iSabatha losuku lwesikhombisa yilona suku olufanele lokukhonza. Kunalokho, lagcina ukukhonza ilanga, okuyisibonakaliso sobuKatolika. Akunakwenzeka “ukuphikisa” iRoma, okuyiyona ncazelo yodwa yegama elithi “iProthestani,” uma wamukele uphawu lwayo lwegunya, iBandla laseRoma elilikhombe kaningi njengeliyigunya lalo lokuguqula usuku lokukhonza eBhayibhelini lisuke eSabatheni losuku lwesikhombisa liye eSontweni.

“Ama-Adventist ngegama kuphela” yilabo abazibiza ngokuthi bangama-Seventh-day Adventist, kodwa futhi baziwa njengoJuda, oyisibonakaliso somfundi ohlubukile esivumweni asivumayo. Ibandla lama-Seventh-day Adventist ngegama kuphela liyozonda “abangwele,” futhi labo

bangcwele “bayakuba” khona-ke “ngabantu abangaziwa kakhulu.” Bazonda abangcwele abangaziwa kakhulu, “ngenxa yeSabatha,” iqiniso abangeke “baliphikise.” Iqiniso leSabatha emlandweni kaSister White kwakuyiSabatha losuku lwesikhombisa, kodwa lifanekisela iqiniso leSabatha lezinsuku zokugcina, elingenakuphikiswa, futhi yilona mfundiso eyenqatshwa kuqala ubu-Adventist bama-Seventh-day eLawodikeya ekuhlubukeni kwabo ngo-1863. Leyo mfundiso yayiyiqiniso lokuqala eliyisisekelo elatholwa nguWilliam Miller, futhi limelela amaqiniso ayisisekelo obu-Adventist ama-Adventist ngegama kuphela anqaba ukuhamba kuwo, njengoba emelwe izindlela zakudala zikaJeremiya. Lelo qiniso leSabatha liyi-“zikhathi eziyisikhombisa,” zikaLevitikusi amashumi amabili nesithupha.

Uhla loBuprothestani beqiniso obakhiwa yiPhiladelphia neSmirna bukhushelwa yilabo abamelwa njengoJuda. UJuda wenza isivumelwano sokukhaphela uJesu kathathu, ngaleyo ndlela ekhomba ukukhaphela okuqhubekayo okwandulela futhi okuphetha esiphambanweni. Ivesi leshumi nesithupha likaDaniyeli ishumi nanye limelela umthetho weSonto, owawufanekiselwa yisiphambano. Ngakho-ke, emavesini aholela emthethweni weSonto wevesi leshumi nesithupha, ongumthetho weSonto futhi wevesi lamashumi amane nanye, kulethwa ukukhaphela okuyizinyathelo ezintathu phezu kwabangcwele bezinsuku zokugcina. Ukukhaphela kwenzeka ngesikhathi iNkosi iyoqo ngaso okwesibili ifulegi laYo lezinsuku zokugcina.

Ngalolo suku kuyakuba khona impande kaJese, eyakuma ibe yisibonakaliso sabantu; abeZizwe bayakuyifuna; nendawo yayo yokuphumula iyakuba yenkazimulo. Kuyakuthi ngalolo suku iNkosi iphinde yelule isandla sayo okwesibili ukuba ibuyise insali yabantu bayo esele, ivela e-Asiriya, naseGibithe, nasePathrosi, naseKushe, nase-Elamu, naseShinari, naseHamathi, naseziqhingini zolwandle. Iyakumisa isibonakaliso sezizwe, ibuthele ndawonye abaxoshiweyo bakwa-Israyeli, iyoqo ndawonye abahlakazekileyo bakwaJuda bevela emagumbini omane omhlaba. Nomona ka-Efrayimi uyakusuka, nezitha zakwaJuda ziyonqunywa: u-Efrayimi akayikuba nomona ngoJuda, noJuda akayikuhlupha u-Efrayimi. Kepha bayakwehlela emahlombe amaFilisti ngasentshonalanga; bayakuphanga abaseMpumalanga kanyekanye; bayakwelula isandla sabo phezu kuka-Edomi noMowabi; nabantwana bakwa-Amoni bayakubalalela. Isaya 11:10–14.

U-Isaya uchaza isizinda somlando salesi siqephu evesini leshumi, ngenkulumo ethi “ngalolo suku.” Ngakho-ke lolu “suku” selukhonjwe emavesini andulela ivesi leshumi. Lapho silandelela le ndaba ethile yesiprofetho siyibuyisele emuva siyise endaweni yokubhekisela esivumela ukuba sazi ukuthi “lolu suku” luyisiphi, sifika evesini lokuqala lesahluko seshumi.

Maye kubona labo abamisa izimiso ezingalungile, nalabo ababhala ukuhlupheka abakumisileyo. Isaya 10:1.

USister White uchaza “umthetho ongalungile” wale vesi njengomthetho weSonto ozayo maduze:

“Kumiswe isabatha lesithixo, njengoba isithombe segolide samiswa emathafeni aseDura. Futhi njengoba uNebukadinesari, inkosi yaseBhabhiloni, wakhapha isimemezelo sokuthi bonke abangayikukhothama bakhulekele lesi sithombe mababulawe, kanjalo kuyokwenziwa isimemezelo sokuthi bonke abangayikuhlonipha ukumiswa kweSonto bayakujeziswa

ngokuboshwa nangokufa. Ngaleyo ndlela iSabatha leNkosi liyanyathelwa ngezinyawo. Kodwa iNkosi isimemezele yathi, ‘Maye kwabakhipha izimiso ezingalungile, nababhala ukuhlupheka abakumisileyo’ [Isaya 10:1]. [Zefaniya 1:14–18]” Manuscript Releases, volume 14, 92.

Umongo wokuthi iNkosi iqoqe abantu bayo okwesibili ubekwa emlandweni wenhlekelele yomthetho weSonto oseduze, ngoba evesini leshumi nambili lesahluko seshumi, u-Isaya ukhuluma ngeNkosi iqeda umsebenzi phakathi kwabantu bayo ngaphambi kokuba ilethe ukwahlulela kwayo kokugcina esimisweni esingalungile, okuyiso umthetho weSonto.

Ngakho kuyakuthi, lapho iNkosi isifezile wonke umsebenzi wayo entabeni iZiyoni naseJerusalema, ngiyakujezisa izithelo zenhliziyo eqhoshayo yenkosi yase-Asiriya, nenkazimulo yokubukeka kwayo kokuziphakamisa. Isaya 10:12.

“Umsebenzi phezu kweSiyoni naphezu kweJerusalema,” iNkosi “ewenzayo” ngaphambi kokuba isijeziso sobupapa siqale emthethweni weSonto, uwukubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. KuHezekeli isahluko sesishiyagalolunye, indoda enophondo lombhali lokubhala idabula phakathi kweJerusalema ibeka uphawu phezu kwalabo “ababubulayo nabakhalayo ngenxa yezinengiso ezenziwa ezweni” nasebandleni. Lowo msebenzi uhlanganisa inqubo yokuthi iNkosi ibuthela ndawonye abaxoshiweyo bakwa-Israyeli okwesibili. Ibaqoqela ndawonye ivela emagumbini amane omhlaba, futhi “amagumbi amane omhlaba” amelwe yizindawo eziyisishiyagalombili zendawo. Isishiyagalombili siwuphawu lwenqubo yokuvivinywa yomfanekiso wesilo, ngaleyo ndlela kukhonjiswa ukuthi ukubuthwa kokugcina kwalabo ababeyoba yisibonakaliso kwenzeka phakathi nesikhathi lapho uvivinyo lomfanekiso wesilo lwenziwa emhlabeni.

Ubunye obumelwa ngu-“Efrayimi” “ongammoneli uJuda, noJuda” “ongamhluphi u-Efrayimi,” buba khona lapho izitha zikaJuda zinqunywa. Ngokwesiprofetho, abantu besivumelwano sangaphambili, abamelwe nguJuda, noma isinagoge likaSathane, noma ibandla labaklolodayo, noma amaProthestani omlando wamaMillerite, noma amaJuda omlando kaKristu, “banqunywa” ekudumazekeni kokuqala. Lapho uJeremiya emela lowo mlendo uqobo, wayalelwa ukuthi wayengeke aphinde abuyele ebandleni labaklolodayo, nakuba bona babengabuyela kuye uma bekhetha ukuphenduka.

Kusukela mhla ziyi-18 kuJulayi 2020 kuze kube ngumthetho weSonto, iNkosi ibuthela okwesibili abantu baYo bezinsuku zokugcina. Ibayabuthela ivela emhlabeni wonke, ngesikhathi lapho iqeda wonke umsebenzi waYo kwaJuda naseJerusalema. Kuleso sikhathi sokubekwa uphawu, abantu bakaNkulunkulu bezinsuku zokugcina bayoba ngabacashile, kodwa noma kunjalo bayobhekana nobumbano obuphindwe kathathu obuphikisa umsebenzi wabo.

UbuKatolika buyisilo saleyo nhlango ephindwe kathathu, futhi enye yamadodakazi abo iyisigaba uDade White asibiza ngokuthi ibandla elingalesibizo kuphela. Bona bamele umprofethi wamanga. Ama-Adventist aseLawodikeya angelesibizo kuphela, amelwe nguJuda, ayidrako kulokhu kumelwa. Ukuvukela kuka-1863 kwafanekiswa ukuvukela kuka-Israyeli wasendulo eKadeshi lokuqala, lapho bakhetha khona ukwala umlayezo kaJoshuwa noKalebi nokubuyela eGibhithe. IGibhithe liwuphawu lwedraiko.

Ndodana yomuntu, misa ubuso bakho bubhekane noFaro inkosi yaseGibhithe, uphrofethe ngaye nangaseGibhithe lonke; khuluma, uthi: Isho kanje iNkosi uJehova: Bheka, ngimelene nawe, Faro nkosi yaseGibhithe, wena drakoni elikhulu elilele phakathi kwemifula yalo, elithe, Umfula wami ungowami, futhi ngizenzele wona. Hezekeli 29:2, 3.

Ukuvukela kwaseKadeshi kwakumele isivivinyo seshumi enqubweni yokuvivinywa eyaholela ekulahlweni nasekufeni kwabantu abakhethiweyo ababekhiswe eGibhithe, futhi kwaba ngumfanekiso wesivivinyo sokugcina enqubweni yokuvivinywa eyafikiswa phezu kwe-Philadelphian Millerite Adventism ngo-Okthoba 22, 1844, yaphetha ngokuvukela kuka-1863. Ekupheleni impela komlando ka-Israyeli wasendulo, amaJuda “amemeza athi, ‘Msuseni, msuseni, mbethelwe esiphambanweni’. UPilatu wathi kubo, ‘Ngimbethele yini iNkosi yenu na?’ Abapristi abakhulu baphendula bathi, ‘Asinankosi ngaphandle kukaKesari.’” Ekuvukeleni kokuqala nasekuvukeleni kokugcina, abantu besivumelwano bangaphambili bakhetha ukuzifanisa nophawu lukadrako (iGibhithe neRoma yamaqaba) njengenkosi yabo.

NgoJulayi 18, 2020, “izitha zakwaJuda” “zanqunywa,” futhi ithempeli labayizinkulungwane eziyikhulu namashumi amane nane lamiswa. Okwase kusele kwakungukuthi ithempeli lihlanzwe, ngaphambi kokuba isiThunywa sesiVumelwano size masinyane ethempelini laSo. Ithempeli lomlando wamaMillerite lakhiwa eminyakeni engamashumi amane nesithupha kusukela ngo-1798 kuze kube ngu-1844. Ekudumazekeni kokuqala kwango-April 19, 1844 amaProthestani anqunywa futhi aba yingxenye yesinagoge likaSathane, umhlangano wabaklolodayo, indodakazi yaseRoma. Kusukela lapho kuze kube ngu-October 22, 1844 kwenzeka inqubo yokuhlazwa ngaphambi kokuba abathembekileyo balandele uKristu bangene eNdaweni eNgcwele Kakhulu, ukuze afeze umsebenzi wokuhlenganisa ubuNkulunkulu baKhe nobuntu babo.

Umlando wophondo lweqiniso lwamaProthestani, olubuthelwa okwesibili ngaphambi nje komthetho ongalungile, ukuze lube yisibhengezo uNkulunkulu asisebenzisayo ukubiza omunye umhlambi waKhe uphume eBhabhiloni, wenzeka ngesikhathi esifanayo lapho izimpondo ezihlubukile zobuRiphahbulikhi nobuProthestani zihlangana, zenza ubufebe bokomoya, ngaleyo ndlela zibe nyamanye, noma ithempeli elilodwa, okuyisithombe sesilo. Ithempeli likaNkulunkulu ngesikhathi esifanayo lakha isithombe sikaKristu.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

Izwi elafika kuJeremiya livela eNkosini, lathi: Yima esangweni lendlu yeNkosi, umemezele khona leli zwi, uthi: Zwanini izwi leNkosi, nonke nina bakwaJuda abangena ngala masango ukuyokhulekela iNkosi. Isho kanje iNkosi yamabandla, uNkulunkulu ka-Israyeli, ithi: Lungisani izindlela zenu nezenzo zenu, khona nginivumele ukuba nihlale kule ndawo. Ningathembi amazwi amanga, nithi: Ithempeli leNkosi, ithempeli leNkosi, ithempeli leNkosi, yilezi. Ngokuba uma nilungisa ngokupheleleyo izindlela zenu nezenzo zenu; uma nenza ukwahlulela okulungileyo ngokupheleleyo phakathi komuntu nomakhelwane wakhe; uma ningacindezeli owezizwe, nentandane, nomfelokazi, ningachithi igazi elingenacala kule ndawo, futhi ningalandeli abanye onkulunkulu kube ngukuzilimaza kwenu: khona ngizonivumela ukuba nihlale kule ndawo, ezweni engalinika oyihlo kuze kube phakade naphakade. Bhekani, nithembela emazwini amanga, angenanzuzo. Niyakweba, nibulale,

niphinge, nifunge amanga, nishisele uBhali impepho, nilandele abanye onkulunkulu eningabazi; bese niza nime phambi kwami kule ndlu ebizwa ngegama lami, nithi: Sikhululiwe ukuze senze zonke lezi zinengiso na? Le ndlu ebizwa ngegama lami isiphenduke yini umhume wabaphangi emehlweni enu? Bhekani, nami uqobo ngikubonile, isho iNkosi.

Kepha hambani manje niye endaweni yami eyayiseShilo, lapho ngafaka khona igama lami ekuqaleni, nibone engakwenza kuyo ngenxa yobubi babantu bami u-Israyeli. Manje-ke, ngenxa yokuba nenze yonke le misebenzi, usho uJehova, ngakhuluma kini, ngivuka ekuseni ngikhuluma, kodwa anizwanga; nganibiza, kodwa aniphendulanga; ngakho-ke ngiyakwenza kule ndlu ebizwa ngegama lami, eniyethembayo, nasendaweni engayinika nina nawoyihlo, njengoba ngenzile eShilo. Futhi ngiyakunilahlela niphume phambi kobuso bami, njengoba ngilahle bonke abafowenu, yebo, yonke inzalo ka-Efrayimi. Ngakho-ke ungabakhulekeli laba bantu, ungabaphakamiseli ukukhala noma umkhuleko, futhi ungangincengeli: ngokuba angiyikukuzwa. Awuboni yini abakwenzayo emizini yakwaJuda nasezitaladini zaseJerusalema na? Jeremiya 7:1–17.