

Ikusasa leMelika kanye noJulayi 18, 2020 - Inombolo Yesibili

Ukudla Umyalezo

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Kungekavaliwe umnyango womusa, kukhishwa umyalo wokuthi “ungawunamathiseli uphawu amazwi esiprofetho sale ncwadi.”

Wasesethi kimi: Ungawafaki uphawu amazwi esiprofetho sale ncwadi, ngokuba isikhathi sesiseduze. Ongalungile makenze okungalungile nokho; nongcolileyo makaqhubeke ekubeni ngongcolileyo nokho; nolungileyo makenze ukulunga nokho; nongcwele makaqhubeke ekubeni ngongcwele nokho. IsAmbulo 22:10, 11.

Esahlukweni sesihlanu seSambulo, uNkulunkulu uYise uhlezi esihlalweni saKhe sobukhosi, futhi unesincwadi esandleni saKhe esivalwe ngezimpawu eziyisikhombisa.

Ngase ngibona esandleni sokunene salowo owayehlezi esihlalweni sobukhosi incwadi ebhaliwe ngaphakathi nangemuva, inezimpawu eziyisikhombisa. IsAmbulo 5:1.

Njengoba indaba esuka evesini lokuqala iqhubeka ize ifinyelele esahlukweni sesikhombisa, sithola ukuthi uJesu, omelwe njengeNgonyama yesizwe sakwaJuda, nguyena othatha incwadi esandleni sikaYise futhi aqale ukuvula izimpawu kancane kancane. Lapho evula uphawu lwesithupha futhi ethula umlayezo omelwe yilo phawu, isahluko sesithupha siyaphela. Siphela ngombuzo oholela esahlukweni sesikhombisa, lapho sithola khona impendulo yombuzo ophakanyiswe evesini lokugcina lesahluko sesithupha.

Ngokuba usuku olukhulu lolaka lwakhe selufikile; ngubani oyokwazi ukuma? IsAmbulo 6:17.

Isahluko sesikhombisa sethula abayizinkulungwane eziyikhulu namashumi amane nane kanye “nesixuku esikhulu.” Emva kokuba abantu bakaNkulunkulu sebevezwe esahlukweni sesikhombisa, bese sithola ukuthi uphawu lwesikhombisa nolokugcina luyasuswa. Esinye kuphela isiprofetho encwadini yesAmbulo esiye savalwa nge uphawu yizaduma eziyisikhombisa zesahluko seshumi. Iphuzu elilula yilokhu: ukuphela kwesiprofetho encwadini yesAmbulo esivalwe ngophawu futhi esingavulwa ngaphambi kokuvalwa komnyango womusa yilezo “zaduma eziyisikhombisa.”

Sekuyiminyaka eminingi, uma kungesona amashumi eminyaka, i-Future for America ikhombile lokho “okudunyiswe okuyisikhombisa” okukumeleyo. “Ukudunyiswa okuyisikhombisa” kumele umlando wenhlangano yamaMillerite kusukela ngo-Agasti 11, 1840 kuze kube ngu-Okthoba 22, 1844. USister White uqinisekisa leli qiniso, futhi wengeza ngokuthi “ukudunyiswa okuyisikhombisa” nakho kumele “izehlakalo zesikhathi esizayo ezizokwambulwa ngokulandelana kwazo.” Ukwethulwa okunemininingwane kwala maqiniso kungatholakala encwadini ethi Habakkuk’s Tables, kulabo abangakawajwayeli la maqiniso esiprofetho.

Iqiniso mayelana nemidumo eyisikhombisa esethulwe esikhathini esedlule iseyiqiniso, kodwa kusukela ngo-Agasti walo nyaka iNkosi isisusile isandla saYo kulezi zihloko, futhi sekuvezwe ukuqonda okwengeziwe. Sizozala ngesahluko seshumi sencwadi yesAmbulo, bese sicabangela ukuphawula kukaDadewethu White ngalesi sahluko. Ngaphambi kokuba senze lokhu, kufanele sikhombe amaphuzu amabili angahlangene nokucatshangelwa kwemidumo eyisikhombisa.

Iphuzu lokuqala lithi, ukukhonjwa kweqiniso lezulu lokuduma okuyisikhombisa manje eselivuliwe kudinga imigqa eminingana yeqiniso ukuze kubekwe endaweni yako konke lokho izulu lokuduma okuyisikhombisa elikumelayo. Lapha, ngiyakhuleka, kukhona ukubekezela kwabangcwele. Iphuzu lesibili elihlobene nalokhu lithi, uhlelo olukhiqiza ukwethulwa komsindo kwalezi zihloko lunomkhawulo wesilinganiso sesikhathi olungafunda futhi lukhulume ngaso. Isihloko ngasinye kufanele singene ngaphakathi kwaleso sikhathi. Kusukela ekuqaleni kwalolu cwaningo, ngiyanazisa ukuthi kuzodingeka izihloko ezimbalwa ukuze kusungulwe iqiniso elimelwe izulu lokuduma okuyisikhombisa. Manje esahlukweni seshumi.

Ngase ngibona enye ingelosi enamandla yehla ivela ezulwini, yembethe ifu; uthingo lwenkosazana lwaluphezu kwekhanda layo, nobuso bayo babunjengelanga, nezinyawo zayo zinjengezinsika zomlilo. Yayinesincwadi esincane esivuliweyo esandleni sayo; yabeka unyawo lwayo lwesokudla phezu kolwandle, nolwesokhohlo phezu komhlaba, yamemeza ngezwi elikhulu, njengalapho ibhubesi libhodla; kwathi isikhath' isimemezile, imidumo eyisikhombisa yakhuluma ngamazwi ayo. Kwathi imidumo eyisikhombisa isikhulumile ngamazwi ayo, ngase ngizakubhala; ngezwa izwi livela ezulwini lithi kimi: Vala ngophawu lokho okukhulunywe yimidumo eyisikhombisa, ungakubhali. Ingelosi engayibona imi phezu kolwandle naphezu komhlaba yaphakamisela isandla sayo ezulwini, yafunga ngaye ophila kuze kube phakade naphakade, owadala izulu nezinto ezikulo, nomhlaba nezinto ezikuwo, nolwandle nezinto ezikulo, ukuthi isikhathi asisayikuba khona; kodwa ngezinsuku zezwi lengelosi yesikhombisa, lapho isizozala ukukhala ngecilongo, imfihlakalo kaNkulunkulu iyakupheleliswa, njengalokho akumemezela ezincekweni zakhe, abaprofethi. Nezwi engalizwa livela ezulwini lakhuluma nami futhi, lathi: Hamba uthathe isincwadi esincane esivuliweyo esandleni sengwe-losi emi phezu kolwandle naphezu komhlaba. Ngase ngiya engelosini, ngathi kuyo: Nginike isincwadi esincane. Yathi kimi: Sithathe usidle; siyakwenza isisu sakho sibabe, kodwa emlonjeni wakho siyakuba mnandi njengoju. Ngase ngisithatha isincwadi esincane esandleni sengwe-losi, ngasidla; emlonjeni wami sasimnandi njengoju; kwathi sengisidlile, isisu sami sababa. Yathi kimi: Kumelwe uphinde uprofethe ngabantu abaningi, nangezizwe, nangezilimi, nangamakhosi. IsAmbulo 10:1–11.

Ekhuluma ngesahluko seshumi, uDadewethu White uthi:

“Ingelosi enamandla eyalaya uJohane yayingeyena omunye ngaphandle kukaJesu Kristu. Ukubeka kwakhe unyawo lwakhe lwesokunene phezu kolwandle, nolwakhe lwesobunxele phezu komhlaba owomile, kubonisa ingxenye ayenzayo ezigcawini zokugcina zempikiswano enkulu noSathane. Lesi sikhundla sibonisa amandla akhe aphakeme negunya lakhe phezu komhlaba wonke. Le mpikiswano ibisiba namandla kakhulu futhi iqine ngokwengeziwe kusukela ezikhathini ngezikhathini, futhi iyakuqhubeka kanjalo kuze kube yizigcawu zokugcina lapho ukusebenza ngobuqili kwamandla obumnyama kuyofinyelela esicongweni

sawo. USathane, ehlangene nabantu ababi, uyokhohlisa umhlaba wonke kanye namabandla angalemukeli uthando lweqiniso. Kodwa ingelosi enamandla ifuna ukunakwa. Imemeza ngezwi elikhulu. Izobonisa amandla negunya lezwi layo kulabo abazihlanganise noSathane ukuphikisa iqiniso.”

“Ngemva kokuba le midumo eyisikhombisa ikhulume amazwi ayo, umyalo uza kuJohane njengowafika kuDaniyeli maqondana nencwadi encane: ‘Kugcine kuvalwe lokho okukhulunye yimidumo eyisikhombisa.’ Lokhu kumayelana nezehlakalo zesikhathi esizayo eziyokwambulwa ngokulandelana kwazo. UDaniyeli uyakuma esabelweni sakhe ekupheleni kwezinsuku. UJohane ubona incwadi encane isivuliwe. Khona-ke iziprofetho zikaDaniyeli zithola indawo yazo efaneleyo emilayezweni yengelosi yokuqala, eyesibili, neyesithathu ezakunikwa umhlaba. Ukuvulwa kwencwadi encane kwakuwumyalezo omayelana nesikhathi.”

“Izincwadi zikaDaniyeli neSambulo ziyinto eyodwa. Enye iyisiprofetho, enye iyisambulo; enye iyincwadi evaliwe ngophawu, enye iyincwadi evuliweyo. UJohane wezwa izimfihlakalo ezakhulunye yizulu elidumayo, kodwa wayalwa ukuba angazibhali.

“Ukukhanya okukhethekile okwanikezwa uJohane okwavezwa ngezulu kwezulu eziyisikhombisa kwakungukuchazwa kwezehlakalo ezazizokwenzeka ngaphansi kwemiyalezo yengelosi yokuqala neyesibili. Kwakungesikho okuhle ukuba abantu bazazi lezi zinto, ngoba ukholo lwabo kwakumelwe ngempela luvivinywe. Ngokohlelo lukaNkulunkulu kwakuzomenyezelwa amaqiniso amangalisayo kakhulu naphambili kakhulu. Imiyalezo yengelosi yokuqala neyesibili kwakumelwe imenyezelwe, kodwa kwakungafanele kwambulwe okunye ukukhanya ngaphambi kokuba le miyalezo yenze umsebenzi wayo oqondile. Lokhu kumelwe yingelosi emi ngonyawo olulodwa phezu kolwandle, imemezela ngesifungo esinesizotha esikhulu kakhulu ukuthi isikhathi asisayikuba khona.” The Seventh-day Adventist Bible Commentary, umqulu 7, 971.

“Ingelosi enamandla” eyehla ngo-Agasti 11, 1840 kwakunguKristu, futhi wayenomyalezo esandleni sakhe uJohane ayetshelwe ukuba awudle. Lokho uJohane akudla kwakuwumyalezo, kodwa kwakungumyalezo ngokukhethekile owawuzo lethwa kubantu bakaNkulunkulu, hhayi emhlabeni. Kubalulekile ukuqaphela ukuthi obhekiswe kubo kulesi siqephu bangobani, ngoba noma uKristu ehla ngo-Agasti 11, 1840, ephawula ukunikwa amandla komyalezo wengelosi yokuqala, ngaleyo ndlela ekhomba ukuthi umyalezo wengelosi yokuqala wawuzothwalwa nini uye emhlabeni wonke, incwadi encane uJohane ayefanele ukuyidla ikhomba ukuthi ubuProthestani banikela nini ngengubo yobuqhawe bobuProthestani kumaMillerite. Lapho uKristu ehla nenewadi encane, wayeqeda ubudlelwane besivumelwano saKhe nebandla lasehlane futhi ngesikhathi esifanayo ekhomba abantu bamaMillerite njengabantu baKhe abasha abakhethiweyo besivumelwano. AmaMillerite ayengabantu ababengakaze ngaphambili babe ngabantu bakaNkulunkulu. Abaprofethi abalokothi baphikise omunye nomunye.

Wasesethi kimi: Ndodana yomuntu, yima ngezinyawo zakho, ngikhulume nawe. Umoya wangena kimi ngesikhathi ekhuluma nami, wangimisa ngezinyawo zami, ukuze ngizwe lowo owayekhuluma nami. Wayesethi kimi: Ndodana yomuntu, ngiyakuthuma kubantwana

bakwa-Israyeli, esizweni esihlubukayo esingihlubukele; bona kanye nawoyise bonile kimi kwaze kwaba yilolu suku. Ngokuba bangabantwana abanesibindi sobuso nabanhliziyi ezilukhuni. Ngiyakuthuma kubo; uthi kubo: Isho kanje iNkosi uJehova. Bona-ke, noma bezakuzwa noma bezakuyeka, (ngokuba bayindlu ehlubukayo,) nokho bayakukwazi ukuthi kube khona umprofethi phakathi kwabo. Wena-ke, ndodana yomuntu, ungesabi bona, ungesabi namazwi abo, noma ameva nameva amakhulu ekuzungezile, uhlala phakathi kofezela; ungesabi amazwi abo, ungangali ngokubukeka kwabo, noma beyindlu ehlubukayo. Uyakukhuluma kubo amazwi ami, noma bezakuzwa noma bezakuyeka, ngokuba bahlubuka kakhulu. Kepha wena, ndodana yomuntu, yizwa engikushoyo kuwe; ungalubuki njengaleyo ndlu ehlubukayo; vula umlomo wakho, udle engikupha khona. Kwathi ngibheka, bheka, isandla sathunyelwa kimi; bheka, kwakukhona kuso umqulu wencwadi. Wawendlala phambi kwami; wawulotshiwe ngaphakathi nangaphandle; kwakulotshiwe kuwo izililo, nokukhala, nosizi. Wabuye wathi kimi: Ndodana yomuntu, yidla lokho okutholayo; yidla lo mqulu, uhambe ukhulume nendlu yakwa-Israyeli. Ngakho ngawuvula umlomo wami, wangidlisisa lowo mqulu. Wayesethi kimi: Ndodana yomuntu, yondla isisu sakho, ugcalise amathumbu akho ngalo mqulu engikunika wona. Ngase ngiwudla; wawusemlonyeni wami umnandi njengezinyosi. Wayesethi kimi: Ndodana yomuntu, hamba uye endlini yakwa-Israyeli, ukhulume kubo ngamazwi ami. Ngokuba awuthunyelwanga kubantu benkulumo engaziwayo nolimi olunzima, kodwa endlini yakwa-Israyeli; hhayi ezizweni eziningi zenkulumo engaziwayo nolimi olunzima, amazwi azo ongeke uwaqonde. Impela, ukuba bengikuthumile kubo, bebeyakulalela. Kepha indlu yakwa-Israyeli ayiyikukulalela; ngokuba ayiyikukulalela mina; ngokuba yonke indlu yakwa-Israyeli inesibindi sobuso nenhliziyi elukhuni. Bheka, ngenze ubuso bakho baqina maqondana nobuso babo, nebunzi lakho laqina maqondana namabunzi abo. Njengedayimane eliqinile kunetshe lensengetsha ngenzé ibunzi lakho; ungesabi bona, ungangali ngokubukeka kwabo, noma beyindlu ehlubukayo. Wabuye wathi kimi: Ndodana yomuntu, wonke amazwi ami engiyakukukhuluma wona, wemukele enhliziyweni yakho, uzwe ngezindlebe zakho. Hezekeli 2:1–3:10.

Lapho uKristu ehla nencwadi encane uJohane ayithatha wayidla, yayisemlonyeni wakhe “imnandi njengoju.” UJohane uMembuli noHezekeli, bobabili bamukela umlayezo “esandleni” sikaKristu. UHezekeli, ngakho-ke noJohane, babenomlayezo wokuwuletha “endlini ka-Israyeli,” hhayi kulabo abangaphandle kuka-Israyeli. Ukuba labo abangaphandle kuka-Israyeli bebewuzwile lo mlayezo, babeyowamukela, kodwa hhayi u-Israyeli, ngoba “yonke indlu” ka-Israyeli “inenkani futhi ilukhuni ngenhliziyi.” Indlu ka-Israyeli ephelile (yonke indlu) yayivukela ngokuphelele. U-Israyeli ngo-1840 wayemelwe encwadini yesAmbulo isahluko seshumi njengebandla ehlane. Base begcalise indebe yesikhathi sabo sokuhlolwa.

Nakuba umlayezo wawungeke uzwakalelwe ngu-Israyeli, umprofethi wayesaqondiswe ukuba abalethele umlayezo wencwadana encane, ngenhloso yokuba babekwe icala ngokwenqaba ukukhanya kwengelosi yokuqala. Ezincwadini zokwahlulela kwakufanele babekwe icala ngokwenqaba ukulalela umlayezo “womprofethi” owayebe “phakathi kwabo.” Ukwenqaba umprofethi kuwukwenqaba umlayezo owanikezwa umprofethi yingelosi uGabriyeli, yona uqobo eyawamukela lowo mlayezo kuKristu, yena owawemukele kuYise. Lapho uKristu ehla nomlayezo wencwadana encane esandleni saKhe, lokho kwakuhambisana nesikhathi lapho uMoya oNgcwele

ehla ekubhaphathizweni kwaKhe. Lokho kwakubikezelwe ngaphambili ngoMose esihlahleni esivuthayo, futhi kuyilowo kanye umkhombandlela okhona kuyo yonke iminyakazo yokuvuselelwa.

“Umsebenzi kaNkulunkulu emhlabeni uveza, kusukela enkathini kuye enkathini, ukufana okumangalisayo kukho konke ukuvuselelwa okukhulu noma ukuhamba kwenkolo. Izimiso zokusebenzelana kukaNkulunkulu nabantu zihlala zifana ngaso sonke isikhathi. Ukuhamba okubalulekile kwamanje kunokufana kwakho kulokho kwesikhathi esedlule, futhi okuhlangenwe nakho kwebandla ezikhathini zangaphambili kunezifundo zenani elikhulu esikhathini sethu.” *The Great Controversy*, 343.

Ukuphela kobukhosi obukhulu bama-Ottoman ngo-August 11, 1840, (okuyisikhathi lapho uJohane noHezekeli badla khona incwadi encane eyayisesandleni sikaKristu,) kuphawula “ukunikwa amandla” komyalezo wengelosi yokuqala owawusufikile “esikhathini sokuphela” ngo-1798. “Wanikezwa amandla” ngokuqinisekiswa komthetho oyinhloko wesiprofetho wamaMillerite; umgomo wonyaka wosuku olulodwa. Ngaleso sikhathi uKristu waqala ukumisa isisekelo sethempeli lamaMillerite, njengoba enza ngesikhathi sokubhaphathizwa Kwakhe.

“Ukukholwa kukaNathanael obekuntengantenga kwase kuqiniseka, wayesephendula wathi, ‘Rabhi, wena uyiNdodana kaNkulunkulu; wena uyiNkosi yakwa-Israyeli.’ UJesu waphendula wathi kuye, ‘Ngoba ngithe kuwe, Ngikubonile ngaphansi komkhiwane, uyakholwa na? Uyobona okukhulu kunalokhu.’ Wayesethi kuye, ‘Ngiqinisile, ngiqinisile, ngithi kini, Kusukela manje niyakubona izulu livulekile, nezingelosi zikaNkulunkulu zenyuka zehle phezu kweNdodana yoMuntu.’”

“Kulaba bafundi bokuqala abambalwa, isisekelo sebandla lobuKristu sasibekwa ngomzamo womuntu ngamunye. UJohane waqala waqondisa ababili babafundi bakhe kuKristu. Khona-ke omunye walaba uthola umfowabo, amlethe kuKristu. Wayesebiza uFiliphu ukuba amlandele, yena waya efuna uNatanayeli.” *Spirit of Prophecy*, volume 2, 66.

Lapho uKristu ehla ngo-Agasti 11, 1840 ephethe esandleni saKhe incwadi encane ivuliwe, lokhu kwakusekuvele kufanekisiwe emnyakazweni wenguquko womlando kaKristu esemhlabeni, ngoba yonke iminyakazo wenguquko inezimpawu zomgwaqo ezifanayo ncamashi. UMose nomnyakazo wenguquko awuhola waphuma nawo babe benophawu lomgwaqo olufanayo. Isipiliyoni sikaMose esihlahleni esivuthayo sasiyisifanekiso sokwehla kukaMoya oNgcwele ekubhaphathizweni kukaKristu, okwabuye kwaba yisifanekiso sika-1840, okuphinde kube yisifanekiso sikaSeptemba 11, 2001 lapho ingelosi enamandla yesAmbulo ishumi nesishiyagalombili yehla khona.

“Ukufika” kombiko wengelosi yokuqala, kanye “nokufika” kombiko wengelosi yesibili no “nokufika” kombiko wengelosi yesithathu konke kumelwe yizingelosi. Ingelosi yokuqala inencwadi encane esandleni sayo, eyesibili yayinombhalo esandleni sayo, kanti eyesithathu yayinombhalo wesikhumba esandleni sayo. Ngobufakazi bababili noma bathathu iqiniso liyaqiniswa. Zonke lezi zingelosi ezintathu, kungaba ngesikhathi sokufika kwazo noma sokunikwa amandla kwazo, zinombiko esandleni sazo.

UJohane noHezekeli bamele labo abadla umlayezo ngesikhathi umlayezo wengelosi yokuqala “unikezwa amandla,” okuyisibonakaliso somlando esihlukile kunaleso sikhathi lapho umlayezo wengelosi yokuqala “wafika” ngo-1798.

Umehluko phakathi “kokufika” kombiko kanye “nokunikezwa kwawo amandla” uyisahluko esibaluleke kakhulu okufanele siqashelwe. Njengoba sicabangela lesi siqephu esilandelayo, qaphelani ukuthi inhloso yengelosi yokuqala iyafana ncamashi nenhloso yengelosi ekuSambulweni isahluko seshumi nesishiyagalombili ekhanyisa umhlaba ngenkazimulo yayo. Futhi qaphelani ukuthi umbiko ngamunye ubangela ukwehlukana, ukhiqize izigaba ezimbili zabakhulekeli.

“Ngakhonjiswa intshisekelo lonke izulu elalinalo emsebenzini owawuqhubeka emhlabeni. UJesu wathuma ingelosi enamandla [ingelosi yokuqala] ukuba yehle izoxwayisa abakhileyo emhlabeni ukuba balungiselele ukubonakala Kwakhe kwesibili. Lapho ingelosi isuka ebukhoneni bukaJesu ezulwini, ukukhanya okukhazimula ngokwedlulele nokunenkazimulo kwahamba phambi kwayo. Ngatshelwa ukuthi umsebenzi wayo kwakuwukukhanyisela umhlaba ngenkazimulo yayo nokuxwayisa umuntu ngolaka lukaNkulunkulu oluzayo. Izixuku zamukela ukukhanya. Abanye balaba babebonakala benokuzithoba okukhulu, kanti abanye babejabulile futhi bethathekile. Bonke abamukela ukukhanya baphendulela ubuso babo ezulwini futhi bakhazimulisa uNkulunkulu. Nakuba kwakukhanyiselwe bonke, abanye bamane bangena ngaphansi kwethonya lakho, kodwa abazange bakwamukele ngenhliziyo yonke. Abanengi bagcwaliswa ulaka olukhulu. Abefundisi nabantu bahlangana nababi futhi balwa ngokuqinile nokukhanya okwakhishwa yileyo ngelosi enamandla. Kodwa bonke abakwamukela bazihlukanisa nezwe futhi babebumbene kakhulu omunye nomunye.

“USathane nezingelosi zakhe babematasa kakhulu befuna ukuheha izingqondo zabantu abanengi ngangokunokwenzeka zisuke ekukhanyeni. Iqembu elalikhwala lokho lashiywa ebumnyameni. Ngabona ingelosi kaNkulunkulu ibuka ngesithakazelo esijulileyo kakhulu abantu Bakhe ababezibiza ngokuthi bangabaKhe, ukuze ibhale isimilo abasiveza ngenkathi umyalezo onomsuka wasezulwini ulethwa kubo. Futhi njengoba abanengi kakhulu ababethi bathanda uJesu bafulathela umyalezo wasezulwini ngokuwudelela, ngokuwuhleka usulu, nangenzone, ingelosi eyayiphethe isikhumba sokubhala ngesandla sayo yenza lowo mlando oyihlazo. Izulu lonke lagcwala ulaka lokuthi uJesu adelelwe kanjalo ngabalandeli Bakhe ababezisho ukuthi bangabaKhe.”

“Ngakubona ukudumala kwababethembile, njengoba bengambonanga iNkosi yabo ngesikhathi ababesilindele. Kwakuyinjongo kaNkulunkulu ukufihla ikusasa nokuletha abantu baKhe endaweni yokuthatha isinqumo. Ngaphandle kokushunyayelwa kwesikhathi esiqondile sokufika kukaKristu, umsebenzi uNkulunkulu ayewuhlosile wawungeke ufezeke. USathane wayeholela abanengi kakhulu ukuba babheke kude esikhathini esizayo ngenxa yezehlakalo ezinkulu ezihlobene nokwahlulelwa nokuphela kwesikhathi somusa. Kwakudingekile ukuba abantu baholelwe ekufuneni ngokuqotho ukulungela kwamanje.”

“Njengoba isikhathi siqhubeka, labo ababengakamukeli ngokugcwele ukukhanya kwengelosi bahlangana nalabo ababesidelelayo lesi sigijimi, base bephendukela kwabaphoxekileyo ngokuhlekisa nokuklolodela. Izingelosi zaqaphela isimo salabo ababezibiza ngokuthi bangabalandeli bakaKristu. Ukudlula kwesikhathi esinqunyiwe kwakubavivinyile kwase

kwabafakazela, futhi abaningi kakhulu balinganiswa esikalini batholakala besweleka. Ngomsindo omkhulu babethi bangamaKristu, nokho cishe kuzo zonke izici behluleka ukulandela uKristu. USathane wajabulela isimo salabo ababezibiza ngokuthi bangabalandeli bakaJesu.”

“Wayebabambile esicupheni sakhe. Wayehle iningi ukuba lishiye indlela eqondileyo, futhi lalizama ukukhuphukela ezulwini ngenye indlela. Izingelosi zabona abamsulwa nabangcwele behlangene nezoni eSiyoni kanye nabazenzisi abathanda izwe. Zazigadile abafundi bakaJesu beqiniso; kodwa abonakeleyo babenethonya phezu kwabangcwele. Labo izinhliziyi zabo zazivutha ngesifiso esinamandla sokubona uJesu babenqatshelwa ngabazalwane babo abazishoyo ukuba bakhulume ngokuza kwaKhe. Izingelosi zabuka lesi simo futhi zazwelana nensali eyayikuthanda ukubonakala kweNkosi yabo.”

“Enye ingelosi enamandla [ingelosi yesibili] yathunywa ukuba yehlele emhlabeni. UJesu wabeka esandleni sayo umbhalo, futhi njengoba yehlela emhlabeni, yamemeza yathi, ‘IBhabhiloni liwile, liwile.’ Khona-ke ngabona labo ababedumazekile bephinda baphakamisa amehlo abo ezulwini, bebheke ngokukholwa nangethamba ukucela kweNkosi yabo. Kodwa abaningi babebonakala behlezi besesimweni sobulima, sengathi balele ubuthongo; nokho ngangibona uphawu losizi olujulile ebusweni babo. Labo ababedumazekile babona emiBhalweni ukuthi babesesikhathini sokulibala, nokuthi kwakufanele balindele ngokubekezela ukugcwaliseka kombono. Ubufakazi obufanayo obabaholela ukuba balindele iNkosi yabo ngo-1843, babaholela ukuba bayilindele ngo-1844. Nokho ngabona ukuthi iningi lalingenawo lawo mandla ayebonakala ekukholweni kwalo ngo-1843. Ukudumala kwalo kwakulufiphazile ukholo lwalo.”

“Ngesikhathi abantu bakaNkulunkulu behlangana ekumemezeni kwengelosi yesibili, ibutho lasezulwini labheka ngomdlandla ojulile kakhulu umphumela walowo myalezo. Babona abaningi ababethwala igama lokuthi bangamaKristu bephendukela ngokwedelela nangokuhlekisa kulabo ababedumele. Kwathi lapho la mazwi ephuma ezindebeni ezihlekisayo, ‘Anikakhuphuki nokho!’ ingelosi yawabhala. Yathi ingelosi, ‘Bahleka usulu uNkulunkulu.’ Ngabuyiselwa emuva ukuba ngibone isono esifanayo esenziwa ezikhathini zasendulo. U-Eliya wayethathiwe wayiswa ezulwini, ingubo yakhe yesiprofetho yase iwela ku-Elisha. Khona-ke intsha embi, eyayifundiswe ngabazali bayo ukwedelela umuntu kaNkulunkulu, yalandela u-Elisha, yamemeza ngokumhlelekisa yathi, ‘Khuphuka, wena onempandla; khuphuka, wena onempandla.’ Ngokumthuka kanjalo inceku yaKhe, bathuka uNkulunkulu, base behlangabezana nesijeziso sabo khona lapho. Ngokufanayo, labo abaye baklolodela futhi bahlekisa ngomqondo wokukhuphuka kwabangcwele, bazovakashelwa ulaka lukaNkulunkulu, futhi bazokwenziwa bazizwe ukuthi akusiyo into encane ukudlala ngoMdali wabo.”

“UJesu wayala ezinye izingelosi ukuba zindize ngokushesha ukuze zivuselele futhi ziqinise ukholo olwalusuphela lwabantu baKhe, futhi zibalahlele ukulungela ukuqonda isigijimi sengwele yesibili kanye nesinyathelo esibalulekile esasizokwenziwa masinyane ezulwini. Ngabona lezi zingelosi zamukela amandla amakhulu nokukhanya okucela kuJesu, zase zindiza ngokushesha zaya emhlabeni ukuyogcwalisa ukuthunywa kwazo kokusiza ingelosi yesibili emsebenzini wayo. Ukukhanya okukhulu kwakhanya phezu kwabantu bakaNkulunkulu

njengoba izingelosi zazimemeza zithi, ‘Bhekani, uMyeni uyeza; phumani niyomhlangabeza.’ Ngase ngibona laba abadumazekileyo besukuma futhi, bevumelana nengelosi yesibili, bememezela bathi, ‘Bhekani, uMyeni uyeza; phumani niyomhlangabeza.’ Ukukhanya oluvela ezingelosini lwangena ebumnyameni yonke indawo. USathane nezingelosi zakhe bafuna ukuvimba lokhu kukhanya ekusabalaleni nasekufezeni umphumela owawuhlosiwe. Baphikisana nezingelosi zasezulwini, bezitshela ukuthi uNkulunkulu wayedukisile abantu, nokuthi naphezu kwakho konke ukukhanya namandla azo, zazingeke zikwazi ukwenza izwe likholwe ukuthi uKristu wayeza. Kodwa nakuba uSathane wazama ukuvala indlela futhi adonse izingqondo zabantu zisuke ekukhanyeni, izingelosi zikaNkulunkulu zaqhubeka nomsebenzi wazo...”

“Ngesikhathi inkonzo kaJesu iphela endaweni engcwele, futhi edlulela endaweni engcwele kunazo zonke, wema phambi komphongolo owawuphethe umthetho kaNkulunkulu, wathumela enye ingelosi enamandla nomlayezo wesithathu ezweni. Kwafakwa umqulu esandleni sengelosi, futhi njengoba yehla emhlabeni ngamandla nobukhosi, yamemezela isexwayiso esesabekayo, esinosongo olubi kunazo zonke olwake lwalethwa kumuntu. Lo myalezo wawuhloselwe ukubeka abantwana bakaNkulunkulu ekuqapheni, ngokubabonisa ihora lokulingwa nelosizi elaliphambi kwabo. Ingelosi yathi, ‘Bayo lethwa ekulweni okusondelene kakhulu nesilo nomfanekiso waso. Ithemba labo kuphela lokuphila okuphakade ukuma beqinile. Nakuba ukuphila kwabo kusengozini, kumelwe babambelele ngokuqinile eqinisweni.’ Ingelosi yesithathu ivala umyalezo wayo kanje: ‘Nasi ukubekezela kwabangcwele: naba abagcina imiyalo kaNkulunkulu, nokukholwa kukaJesu.’ Ngesikhathi iphinda la mazwi, yakhomba endaweni engcwele yasezulwini. Izingqondo zabo bonke abamukela lo myalezo ziqondiswa endaweni engcwele kunazo zonke, lapho uJesu emi khona phambi komphongolo, enza ukunxusela kwakhe kokugcina ngenxa yabo bonke labo umusa osalibele kubo kanye nangenxa yalabo abaphule umthetho kaNkulunkulu ngokungazi. Lokhu kubuyisana kwenzelwa abafuleyo abalungileyo kanye nabaphilayo abalungileyo. Kuhlangukisa bonke labo abafa bethemba kuKristu, kodwa ababengatholanga ukukhanya ngemiyalo kaNkulunkulu, ngakho babona ngokungazi ngokweqa iziyalo zawo.” Early Writings, 245–254.

Emakhashini ambalwa kamuva kuleyo ncwadi efanayo, ekhuluma ngale mibono efanayo esanda kubhekiselwa kuyo, uDadewethu White uveza ukuthi ukwenqatshwa kwemibiko emithathu emlandweni wamaMillerite kwakufanekiselwe emlandweni kaKristu. Lapho unikeza ofakazi ababili abakhomba inqubo yokuvivinywa eqhubekayo edinga ukunqoba esivivinyweni ngasinye ukuze kuqhubekelwe esivivinyweni esilandelayo.

“Ngabona ibandla labantu elalimi livikelwe kahle futhi liqinile, linganiki ncamashi ukusekelwa kulabo ababefuna ukuphazamisa ukholo olumisiwe lomzimba. UNkulunkulu wabheka phezu kwabo ngokuvuma. Ngakhonjiswa izinyathelo ezintathu—imiyalezo yengelosi yokuqala, yesibili, neyesithathu. Ingelosi eyayihamba nami yathi, ‘Maye kuye oyakususa isigaxa noma anyakazise uphini kule miyalezo. Ukuqondwa kweqiniso kwale miyalezo kubaluleke ngokuphila. Isiphetho semiphfumulo sincike endleleni eyamukelwa ngayo.’ Ngaphinde ngaholelwa phansi ngale miyalezo, ngabona ukuthi abantu bakaNkulunkulu babeyithenge kanjani ngenani elikhulu kangaka indaba yabo yokuhlangenwe nakho. Yayitholwe ngokuhlupheka okukhulu nangokulwa okunamandla. UNkulunkulu wayebahole isinyathelo

ngesinyathelo, waze wababeka phezu kwesiteji esiqinileyo, esinganyakazeki. Ngabona abantu ngabanye besondela kuleso siteji behlola isisekelo. Abanye, ngenjabulo, ngokushesha banyathela phezu kwaso. Abanye baqala ukusola isisekelo. Babefisa kwenziwe ukulungiswa, bese kuthi isiteji sibe siphelile ngokwengeziwe, nabantu babe nokujabula okukhulu kakhulu. Abanye behla esitejini ukuze basilandele kahle, bamemezela ukuthi sabekwa ngokungeyikho. Kodwa ngabona ukuthi cishe bonke bema baqina phezu kwesiteji futhi banxusa labo ababesehle kuso ukuba bayeke ukukhononda kwabo; ngoba uNkulunkulu wayenguMakhi Omkhulu, futhi babelwa naye. Balandisa ngomsebenzi omangalisayo kaNkulunkulu, owawubaholele esitejini esiqinile, base, ngokumanyana, baphakamisela amehlo abo ezulwini futhi ngezwi elikhulu badumisa uNkulunkulu. Lokhu kwathinta abanye balabo ababekhonondile futhi beshiyile isiteji, nabo, ngobuso obuthobekile, baphinde banyathela kuso.”

“Ngabuyiselwa emuva ekumemezeleni ukufika kokuqala kukaKristu. UJohane wathunywa ngomoya nangamandla ka-Eliya [okufanekisela umlayezo wengelosi yokuqala] ukuba alungise indlela kaJesu. Labo ababengqaba ubufakazi bukaJohane abazange bazuziswe yizimfundiso zikaJesu [okufanekisela umlayezo wengelosi yesibili]. Ukuphikisana kwabo nomlayezo owawubikezela ukuza Kwakhe kwabafaka endaweni lapho babengenakwamukela kalula ubufakazi obuqine kunabo bonke bokuthi WayenguMesiya. USathane wahola labo ababengqaba umlayezo kaJohane ukuba baqhubekela phambili, benqabe futhi bambethele uKristu [okufanekisela umlayezo wengelosi yesithathu]. Ngokwenza lokhu bazibeka lapho babengenakwamukela khona isibusiso ngosuku lwePhentekoste, [okufanekisela ingelosi yesAmbulo ishumi nesishiyagalombili] esasiyobafundisa indlela yokungena endaweni engcwele yasezulwini. Ukudabuka kweveyili lethempeli kwabonisa ukuthi imihlatshelo nemithetho yamaJuda kwakungeke kusamukelwe. Umhlatshelo omkhulu wawusunikelwe futhi wamukelwe, futhi uMoya oNgcwele owehla ngosuku lwePhentekoste wathwala izingqondo zabafundi wazisusa endaweni engcwele yasemhlabeni waziyisa kweyasezulwini, lapho uJesu ayengene khona ngegazi Lakhe uqobo, ukuze athululele phezu kwabafundi Bakhe izinzuzo zokubuyisana Kwakhe. Kodwa amaJuda ashiywa ebumnyameni obuphelele. Alahlekelwa yikho konke ukukhanya ayengase abe nakho mayelana necebo lensindiso, futhi aqhubeka ethembela emihlatshelweni naseminikelweni yawo engenamsebenzi. Indawo engcwele yasezulwini yayisithathe indawo yale yasemhlabeni, nokho ayengenalo ulwazi ngalolo shintsho. Ngakho-ke babengenakuzuzwa ukumela kukaKristu endaweni engcwele.

“Abaningi babheka ngokwesaba okukhulu inkambo yamaJuda ekwenqabeni nasekubethelweni kukaKristu; futhi njengoba befunda umlando wokuphathwa kwakhe ngendlela ehlazisayo, bacabanga ukuthi bayamthanda, nokuthi babengeke bamphike njengoba kwenza uPetru, noma bambethele njengoba kwenza amaJuda. Kodwa uNkulunkulu, ofunda izinhliziyi zabo bonke, ulethile othandweni ngoJesu ababebanga ukuthi bayaluzwa ovivinyweni. Izulu lonke labuka ngentshisekelo ejule kakhulu ukwamukelwa komlayezo wengelosi yokuqala. Kodwa abaningi ababebanga ukuthi bayamthanda uJesu, nabakhala izinyembezi lapho befunda indaba yesiphambano, bahleka usulu izindaba ezinhle zokufika kwakhe. Esikhundleni sokwamukela umlayezo ngenjabulo, bathi uyinkohliso. Bazonda labo ababethanda ukubonakala kwakhe, babaxosha emasontweni. Labo abengqaba umlayezo wokuqala babengeke bazuziswe ngowesibili; futhi abazuziswanga nangokukhala kwaphakathi kobusuku,

okwakuzobalungiselela ukuba bangene kanye noJesu ngokukholwa endaweni engcwele kakhulu yethempeli lasezulwini. Futhi ngokwenqaba le miyalezo emibili yokuqala, benze ukuqonda kwabo kwaba mnyama kangangokuba ababoni kukhanya emlayezweni wengelosi yesithathu, obonisa indlela eya endaweni engcwele kakhulu. Ngabona ukuthi njengoba abaJuda bambethela uJesu, kanjalo namasonto okuvuma ngegama ayebethele le miyalezo, ngakho-ke awanalwazi ngendlela eya endaweni engcwele kakhulu, futhi awanakuzuziswa ukuncenga kukaJesu lapho. NjengabaJuda, ababenikela imihlatshelo yabo engenalusizo, nawo anikela imikhuleko yawo engenalusizo egumbini uJesu aselishiyile; futhi uSathane, ethokoziswe yileyo nkohliso, uzithathela isimo senkolo, ahole izingqondo zalaba abazibiza ngamaKristu kuye uqobo, esebenza ngamandla akhe, nangezibonakaliso zakhe, nezimangaliso zamanga, ukuze ababophele ogibeni lwakhe.” Early Writings, 258–261.

Iziqephu ezivela encwadini ethi Early Writings ziye zafundiswa ngokuphindaphindiwe ngenkonzo ye-Future for America. Kodwa kukhona amaqiniso lezi ziqephu eziwavezayo angazange aqashelwe.

Izimpawu zendlela zomlando wenhlangano yamaMillerite zisekelwe phezu kweminyakazo eminingana yenguquko etholakala eBhayibhelini. Ngaphandle kokujwayelana okuthile nezimpawu zendlela ezitholakala kuyo yonke iminyakazo yenguquko, akunakwenzeka kalula ukuthi umuntu aqonde ukubaluleka komehluko phakathi kwesikhathi lapho umlayezo “ufika” khona nalapho “unikwa amandla” khona. Kungenzeka futhi ukuthi abaningi kulabo abajwayelene neminyakazo yenguquko ehambisanayo baphuthelwe ezinye izici ezibaluleke kakhulu zezimpawu zendlela ezehlukene zale minyakazo yenguquko.

“Ukuduma okuyisikhombisa” okumele izigigaba ekuqaleni kwe-Adventism kanye nezigigaba ekupheleni kwe-Adventism, kungukukhanya okwambulwayo ngaphambi nje kokuba umnyango womusa uvalwe. Siyatshelwa ukuthi “ukuduma okuyisikhombisa” kumelela kokubili “ukuchazwa kwezigigaba ebezizokwenzeka ngaphansi kwemiyalezo yengelosi yokuqala neyesibili,” kanye “nezigigaba zesikhathi esizayo eziyokwambulwa ngokulandelana kwazo.” “Ukuduma okuyisikhombisa” kuqukethe uphawu luka-Alpha no-Omega.

“Ukuhlelwa kwezehlakalo” okwenzeka “ngaphansi kwemiyalezo yengelosi yokuqala neyesibili,” kufanekisa izehlakalo ezenzeka ngaphansi komlayezo wengelosi yesithathu. Lapho uJohane eyalwa ukuba angakulobi lokho okwashiwoyo yizulu eziyisikhombisa, lowo myalo wawusufanekisiwe ngumyalelo owanikwa uDaniyeli wokuba avale incwadi yakhe ngophawu, ngokuba siyatshelwa ukuthi emva kokuba “izulu eziyisikhombisa sezikhulume ngamazwi azo, kufika umyalo kuJohane njengakuDaniyeli maqondana nencwadana: ‘Vala ngophawu lezo zinto ezakhulunywa yizulu eziyisikhombisa.’”

Bobabili uHezekeli noJohane babonisa abantu bakaNkulunkulu bedla umlayezo ngesikhathi sokunikezwa amandla kwengelosi yokuqala ngo-1840, futhi umprofethi uJeremiya ubonisa ukudumala okwenzeka phakathi kwabantu bakaNkulunkulu lapho umlayezo wengelosi yokuqala ubonakala sengathi wehlulekile.

Amazwi akho afunyanwa, ngawadla; futhi izwi lakho laba kimi intokozo nokwethaba kwenhliziyo yami; ngokuba ngibizwe ngegama lakho, O Jehova Nkulunkulu wamabandla. Angihlalanga ebandleni labahleki bosulu, futhi angithokozanga; ngahlala ngedwa ngenxa yesandla sakho, ngokuba ungigcwalise ngentukuthelo. Kungani ubuhlungu bami buhlala njalo, nesilonda sami singelapheki, esenqaba ukuphulukiswa na? Uyoba kimi ngokuphelele njengomqambimanga yini, nanjengamanzi aphelayo na? Ngakho usho kanje uJehova, Uma ubuya, ngiyakukubuyisa futhi, ume phambi kwami; futhi uma ukhipha okuyigugu kokuyize, uyakuba njengomlomo wami; mababuyele kuwe, kepha wena ungabuyeli kubo. Ngiyakukwenza kulesi sizwe ube ludonga lwethusi olubiyelweyo; bayakulwa nawe, kepha abayikukwehlula; ngokuba nginawe ukuba ngikusindise nokukukhulula, usho uJehova. Ngiyakukukhulula esandleni sababi, ngikuhlenge esandleni sabesabekayo. Jeremiya 15:16–21.

UJEREMIYA wayewatholile amazwi encwadini encane njengoba noJohane noHezekeli babezitholile, futhi naye wayedle umlayezo, kodwa umlayezo wawusuphenduke umlayezo (amanzi) owayehlulekile. Kwakungathi uNkulunkulu uqambé amanga, okuyinto engenakwenzeka neze, kodwa ukusolwa “ngamanga” kunikeza isihluthulelo sokubeka uJeremiya ekudumaleni kokuqala kwamaMillerite okwamelelwa kuHabakuki.

Ngiyakuma embhoshongweni wami, ngizimise embhoshongweni, ngiqaphe ukubona ukuthi uzakuthini kimi, nokuthi mina ngiyakuphendulani lapho ngisolwa. INkosi yangiphendula, yathi: Bhala umbono, uwenze ucace ezibhebheni, ukuze ofundayo agijime. Ngokuba umbono usasele isikhathi esimisiwe, kodwa ekugcineni uyakukhuluma, ungabi ngamanga; noma ungabambezele, ulindele, ngokuba uyakufika impela, awuyikubambezeleka. UHabakuki 2:1–3.

Umbono womlayezo wengelosi yokuqala wabhalwa eshadini lamaphayona lika-1843 elaliqondiswa “isandla” sikaNkulunkulu.

“Ngibonile ukuthi ishadi lika-1843 laqondiswa yisandla seNkosi, nokuthi akumelwe liguqulwe; ukuthi izibalo zazinjengalokho Yona eyayifuna zibe yikho; ukuthi isandla Sayo sasiphezu kwalo futhi safihla iphutha kwezinye zezibalo, ukuze kungabikho noyedwa owayengalibona, kwaze kwaba yilapho isandla Sayo sesisuswa.” Early Writings, 74.

“Isikhathi esimisiwe” sika-1843 saboniswa eshadini, futhi yingakho sibizwa ngokuthi ishadi lika-1843. Lashicilelwa ngo-1842, ekugcwalisekeni komyalo okuHabakuki wokuthi “bhala umbono, uwenze ucace ematsheni okubhala.” Umbono kwakufanele wenziwe ucace “ematsheni okubhala,” ngobuningi, ngaleyo ndlela kukhonjiswa ukuthi emva kokuba iNkosi isisusile isandla saYo ephutheni elalishadini lika-1843, lalizolungiswa eshadini lamaphayona lika-1850. Lelo phutha laveza ukudumala kokuqala, futhi uJeremiya umelela labo ababedle incwadi encane ngo-Agasti 11, 1840 futhi badumala lapho isikhathi esimisiwe sika-1843 sehluleka.

Lapho uJeremiya esedlile incwadi encane ngowe-1840, yaba “yinjabulo nokuthokoza” kwenhliziyo yakhe; kodwa lapho kufika ukudumazeka, akabe esabuye “athokoze,” futhi “wahlala yedwa ngenxa yesandla” sikaNkulunkulu. Isandla sikaNkulunkulu sasimboze “iphutha kwezinye zezibalo,” ngalokho sabangela uJeremiya ukuba acabange ukuthi kungenzeka uNkulunkulu uqambe amanga. Isithembiso esanikezwa uJeremiya sasithi, uma “ebuyela,” ephuma

ekudangaleni kwakhe, uNkulunkulu wayeyomenza uJeremiya abe “umlomo” kaNkulunkulu. Uma uJeremiya wayezobuyela kuNkulunkulu ephuma ekudumazekeni kwakhe futhi abone ukuthi wayesesikhathini sokulibala somfanekiso wezintombi eziyishumi, uNkulunkulu wayezomsebenzisa ukuba abe ngumlomo oyothi chithi saka ukuthi umbono wawuzofika nini ngokuqondile futhi ungasalibali.

Inhloso yokubeka la maqiniso lapha, iwukusungula ukuthi ngayo yonke imilayezo yengelosi, “ukufika” kwayo kanye “nokunikezwa amandla” kwayo kuveza umlayezo wokuphila noma wokufa okhiqiza izinhlobo ezimbili zabakhulekeli. Izingelosi ezintathu ziyizinyathelo ezintathu zenqubo eqhubekayo yokuvivinya. Okubaluleke kakhulu ephuzwini esilihlosile ukuthi, nakuba ukuqondwa kwezulu eliyisikhombisa kwaqashelwa ngokushesha ngemva kokufika “kwesikhathi sokugcina” ngo-1989 lapho amavesi ayisithupha okugcina kaDanyeli evulwa uphawu ememezela ukuphela kokwahlulela, kukhona futhi okunye ukuvulwa kophawu kwezulu eliyisikhombisa ekupheleni komlando wengelosi yesithathu.

Umlando wokuqala kobu-Adventisti uqala ngokuvulwa kophawu lwengelosi yokuqala ngo-1798, futhi uphela ngokuvulwa kweqiniso iNkosi eyayilibambe ngesandla saYo ngenhloso yokuletha ukudumala. Ngemuva kwalokho yasusa isandla saYo (yavula uphawu), futhi yembula umyalezo wesikhathi sokulibala.

Umlando wokuphela kobu-Adventisti uqala ekwambulweni komyalezo wengelosi yesithathu ngo-1989, futhi uphetha ngokwambulwa kweqiniso iNkosi eyayilibambe ngesandla saYo ukuze kuvele ukudumala. Manje isiyasususa isandla saYo, ngaleyo ndlela ivule umyalezo wokudumala kokuqala nowesikhathi sokulibala. Ivula injongo kaJulayi 18, 2020.

Ngakho-ke usho kanje uJehova: Uma ubuya, khona-ke ngiyakukubuyisa, ume phambi kwami; futhi uma ukhipha okuyigugu kokuyize, uyakuba njengomlomo wami; mababuyele kuwe, kodwa wena ungabuyeli kubo. Ngiyakukwenza kulesi sizwe ube ludonga lwethusi oluqinisiwe; bayakulwa nawe, kodwa abayikukwahlula; ngokuba mina nginawe ukuba ngikusindise nokukukhulula, usho uJehova. Ngiyakukukhulula esandleni sababi, ngikuhlengisise esandleni sabesabekayo. Jeremiya 15:19–21.