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Ukusetshenziswa Kweziprofetho Kaphindwe Kathathu: Isinengiso Sencithakalo kanye Nesixwayiso Sezinsuku Zokugcina Sokubaleka

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Isinengiso sencithakalo esakhulunywa nguDanyeli umprofethi siyisibonakaliso kumaKristu ezikhathini ezintathu ezechukene sokuba abaleke. AmaKristu aseJerusalema abaleka lapho ebona izinduku zezimpawu zamabutho amaRoma ezungeza iJerusalema ngonyaka ka-66 AD. AmaKristu ekupheleni kwekhulu lesihlanu nasekuqaleni kwekhulu lesithupha abalekela ehlane lapho ebona umuntu wesono ethempelini likaNkulunkulu ememezela ukuthi wayenguNkulunkulu. Ngo-1888 kwethulwa uchungechunge lwemithetho yeSonto eKhongolose yase-United States nguSenator Blair. Leyo mithethosivivinywa yayibizwa ngokuthi yimithethosivivinywa kaBlair, futhi yayiwumzamo wokubeka usuku lweSonto njengosuku lukazwelonke lokukhonza. Ukukhonza ngeSonto kuwuphawu lwesilo, uphawu lwegunya lobupapa, futhi uMthethosisekelo wase-United States uphikisana ngokuqondile nokuphoqelelwa kwenkolo kazwelonke njengesivivinyo sezakhamuzi zase-United States.

Yileli qiniso elishiywa ngaphandle ekusetshenzisweni okunephutha okuhlobene nokuhlona i-United States njengeRoma yanamuhla. Ukusetshenziswa okuphindwe kathathu kwesiprofetho kunezimiso eziqondile ezibusayo ekusetshenzisweni kwaso. Lezi zimiso zibonisa ukuthi izici zesiprofetho zokugcwaliseka kokuqala kufanele zihlanganiswe nezici zesiprofetho zokugcwaliseka kwesibili ukuze kusungulwe izici zesiprofetho zokugcwaliseka kwesithathu.

Isixwayiso sokubaleka siyisixwayiso sokubaleka ekushushisweni okuzayo. Esikhathini sikaKristu, lokho kushushiswa kwakuwukubhujiswa kweJerusalema nethempeli ngonyaka ka-70. Uphawu lwaleso kushushiswa esasiseduze lwanikezwa ngonyaka ka-66 AD. Isixwayiso sokubaleka ekupheleni kwekhulu lesihlanu nasekuqaleni kwekhulu lesithupha sabonwa nguPawulu njengokuqaphela ukuhlubuka kwePergamoni engokwesiprofetho, eyayimele iRoma yobuqaba. Kwakumelwe kuqale kube khona ukuhlubuka, ukuze kwambulwe umuntu wesono owayezomezela ukuthi ungukulunkulu. Emlandweni owawusondela ku-538, iRoma yobuqaba eyayivinjele, noma njengoba uPawulu asho, “withholdeth,” yasuswa; futhi njengoba iPergamoni yahlubuka, kwafika uphawu lokubaleka, lwabhekisa abathembekileyo ukuba bazihlukanise nenhlanganyelo yamabandla opapa. Kwase kuthi ngo-538, eMkhandlwini wase-Orleans, umbuso wobupapa waphasisa umthetho weSonto, kwaqala iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yokushushisa kobupapa.

Ofakazi bokuqala ababili bakhomba ngokusobala ukuthi ukugcwaliseka kwesithathu kwesixwayiso sokubaleka esanikezwa nguKristu kwandulela ngokusobala ukushushiswa kwangempela. Ukubhujiswa kweJerusalema kwafika ngokunembile eminyakeni emithathu

nengxenywe ngemva kokuba ukuvinjizelwa kukaCestius kuqale ngo-66 AD, ngaleyo ndlela kuvumela amaKristu ukuba abaleke kusengaphambili ngaphambi kwezinsizi ezesabekayo zokuvinjizelwa kwesibini okwabangelwa nguTitus futhi kwaphetha ngokubhujiswa kwethempeli nedolobha. Ngaphambi konyaka ka-538, amaKristu azihlukanisa nebandla laseRoma lobupapa, futhi ngokwesiprofetho abalekela ehlane, elimelela ukubhujiswa kweJerusalema elingokomoya.

Kodwa iguma elingaphandle kwethempeli ulishiye, ungalilinganisi; ngokuba linikwe abeZizwe; futhi bayakunyathela ngomlenze umuzi ongwele izinyanga ezingamashumi amane nambili. Futhi ngiyakunika amandla ofakazi bami ababili, bayakuprofetha izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, bembethe indwangu yamasaka. IsAmbulo 11:2, 3.

Kuzo zombili izifanekiso zesixwayiso sokubaleka, isixwayiso sandulela ukuhlushwa, futhi ukuhlushwa kumelwe yiRoma, kungaba yobuhedeni noma yobupapa, inyathela phansi iJerusalema, kungaba engokoqobo noma ngokomoya. Isixwayiso sokubaleka samaSeventh-day Adventist kwakuyi-Blair bill ngo-1888. Ekugcwalisekeni kokuqala emlandweni weRoma yobuqaba amaKristu kwakufanele abaleke eJerusalema, futhi ekugcwalisekeni kweRoma yobupapa amaKristu abalekela ehlane. Kwi-Adventism isixwayiso sasiwukubalekela emaphandleni.

“Akusisona isikhathi manje sokuba abantu bakaNkulunkulu banamathelise izinhliziyi zabo noma bazibekela umcebo emhlabeni. Isikhathi asisekude, lapho, njengabafundi bokuqala, siyakuphoqeleka ukuba sifune isiphophelo ezindaweni eziyincithakalo nezihlukanisiwe. Njengalokhu ukuvinjizelwa kweJerusalema ngamabutho amaRoma kwakuyisibonakaliso sokubaleka kumaKristu aseJudiya, kanjalo nokuthathwa kwamandla ngakwesizwe sethu emthethweni ophoqelela isabatha lobupapa kuyoba yisixwayiso kithi. Khona-ke kuyoba yisikhathi sokushiya amadolobha amakhulu, kulungiselelwa ukushiya amancane ukuze siye emizini ethulile ezindaweni ezifihlakele phakathi kwezintaba.” Testimonies, volume 5, 464.

“Ukuthathwa kwamandla ngesizwe sethu esimisweni esiphokelela iSabatha lobupapa kuyoba yisixwayiso kithi,” kwagcwaliseka lapho isinengiso sencithakalo, ngokuvumelana namazwi kaMarku, “sasimé lapho singafanele khona.” Ngo-1888, iKhongolose yase-United States yayicubungula umthetho ophambana ngokuqondile nesici esiyisisekelo soMthethosisekelo, futhi ngaleso sikhathi amaSeventh-day Adventist kwakufanele ashiye amadolobha aye ezindaweni zasemakhaya.

“Akukho ngisho noyedwa umKristu owabhubha ekubhujisweni kweJerusalema. UKristu wayebanike isixwayiso abafundi baKhe, futhi bonke abakholwa amazwi aKhe baqapha uphawu olwaluthembisiwe.... Ngokungabambezeli babalekela endaweni yokuphepha—umuzi wasePhela, ezweni lasePheriya, ngaphesheya kweJordani.” The Great Controversy, 30.

Izimpawu zesiprofetho zokuqala zezixwayiso zokubaleka zimelela ukugcwaliseka kwesithathu nokokugcina. Ngezinye izikhathi lezo zimpawu zesiprofetho zikhiqiza ukugcwaliseka okuphindwe kabili ngaphakathi kokugcwaliseka kwesithathu. Isibonelo salokhu singo-Eliya abathathu. Ulayini ka-Eliya ekubhekaneni kwakhe noJezebeli, u-Ahab nabaprofethi bakaBhali, uhlanganiswe

nezimpawu zikaJohane uMbhapathizi, u-Eliya wesibili, ekubhekaneni kwakhe noHerodiyase, uHerode noSalome, kusungula ukuthi ezinsukwini zokugcina, ngokuba ukugcwaliseka kwesithathu nokokugcina kokusetshenziswa okuphindwe kathathu kuhlala kusezinsukwini zokugcina, u-Eliya noJohane bamele izigaba ezimbili zabantu bakaNkulunkulu. Isigaba esisodwa, esimelwe ngu-Eliya, asifi, kanti esinye isigaba, esimelwe nguJohane, siyafa. Lezi zigaba ezimbili zibuye zimelelwe futhi encwadini yeSambulo isahluko sesikhombisa njengabayiikhulu namashumi amane nane ezinkulungwane, abangafi, kanye nesixuku esikhulu esifayo.

KumaBabiloni amathathu kunengxenye efanayo yomlayezo wesiprofetho yokuthi iBabiloni lokuqala limelelwa nguNimrodi, kodwa iBabiloni lesibili limelelwa amakhosi okuqala nawokugcina, uNebukadinesari noBelishasari. UNebukadinesari umelela labo abaseBabiloni abayakusindiswa, kanti uBelishasari umelela labo abaseBabiloni abayakulahleka.

Ezinsukwini zokugcina kunemithetho emibili yeSonto engundabamlonyeni wesiprofetho seBhayibheli. Owokuqala ngumthetho weSonto ozayo maduzane e-United States, kanti owesibili ngumthetho weSonto ophoqeletwa kuwo wonke umhlaba. Leyo mithetho emibili yeSonto yavezwa kusengaphambili ngumthetho weSonto waseRoma yobuqaba, lapho ngonyaka ka-321 u-Constantine ephoqeletwa umthetho wokuqala weSonto, kulandelwa ngumthetho weSonto waseRoma lobuPapa ngo-538. IRoma yobuqaba ingenye yezifanekiselo eziningana zesiprofetho ezandulela i-United States, futhi umthetho weSonto ka-321 ufanekisela umthetho weSonto ozayo maduzane e-United States. Umthetho weSonto wobuPapa ka-538 ufanekisela umthetho weSonto ophoqeletwa kuwo wonke umhlaba. Umbono onephutha wokuthi i-United States ifanekiselwa ngabaphangi kuDaniyeli ishumi nanye uzama ukusebenzisa umthetho weSonto ozayo maduzane e-United States njengobufakazi bokumangalela ukuthi umthetho weSonto e-United States ufakazela ukuthi i-United States iyiRoma yanamuhla, futhi awunaki ukuthi kukhona omunye umthetho weSonto ophoqeletwa phezu kwazo zonke izizwe zomhlaba yinyunyana ephindwe kathathu kadrako, yesilo, nomprofethi wamanga.

Uma umthetho weSonto e-United States ukhomba i-United States njengeRoma Yesimanje, pho umthetho weSonto womhlaba wonke ukhomba ini? AmaRoma amathathu akhomba ukuthi leyo Roma Yesimanje, engokuphindwe kathathu, iyogcizelela imithetho emibili ehlukeneyo yeSonto. Owokuqala use-United States futhi wafanekiswa ngumthetho weSonto kaConstantine ngo-321, kanti owesibili ungowomhlaba wonke, njengoba wafanekiswa ngumthetho weSonto wobupapa ka-538. Ukusebenzisa umthetho weSonto wase-United States esimweni sokusetshenziswa okuphindwe kathathu kwesiprofetho ukuze kuthiwe umthetho weSonto ufakazela ukuthi ubani oyile Roma Yesimanje, kuwukunganaki izimpawu zesiprofetho ezamiswa yiRoma yobuqaba neRoma yobupapa. Kunezimithetho ezimbili ehlukeneyo zeSonto ezinsukwini zokugcina, futhi akukho nowodwa kuzo oyisibonakaliso sokuhlonza ukuthi abaphangi babantu yi-United States. Lapho ubufakazi beRoma yobuqaba neRoma yobupapa buhlanekezelwa ukuze kusekelwe ukuhumusha komuntu siqu, njengoba kwenziwa manje, kubonisa ukuthi labo abafuna ukusekela ukuhumusha kwabo siqu abayiqondi into yomfanekiso nokufezeka kwawo.

IRoma lobuhedeni luyisifanekiso se-United States, kanti iRoma yobupapa ifanekisela iRoma yesimanje. Kanye nalokhu kusebenziswa ngokungafanele kokusebenza kathathu kwesiprofetho,

kanye nesimangalo sokuthi lokho okufundiswayo kubekwe esimweni “sesifanekiso nokugcwaliseka kwaso,” kukhona futhi okunye ukwehluleka kokuchaza “isinengiso sencithakalo” njengoba simelwe ngaphakathi komongo wokusebenza kathathu kwesiprofetho.

Kusukela ngonyaka ka-66 kuya kowe-70 AD, ojenene ababili bamaRoma bahlasela iJerusalema. Bobabili labo jenene, uCestius noTitus, baqala ngokuvimbezela, kodwa oyedwa kuphela wahoxa ekuvimbezeleni isikhathi esifushane, okwathi ngokuhlinzekwa nguNkulunkulu kwavumela amaKristu ukuba abaleke. Kwakuyilokho kuvimbezela kokuqala ngaphansi kukaCestius amaKristu akubona njengexwayiso lokubaleka. Lapho uTitus efika ukuze aqhubekise impi ngokumelene neJerusalema ngonyaka ka-70 AD, waqala ngokuvimbezela futhi akazange ayeke kwaze kwaba yilapho iJerusalema nethempeli kubhujiswa. Isixwayiso sikaJesu siqukethe izinyathelo ezimbili. Esokuqala yisibonakaliso sokubaleka, bese kulandela ukuhlushwa. Ekugcwalisekeni kwalesi sixwayiso emakhulwini eminyaka esihlanu nelesithupha amaKristu azihlukanisa nebandla laseRoma elonakele ngaphambi kuka-538, kwase kuqala ukuhlushwa.

UPawulu ucacisa kakhulu ukuthi wonke umlando obhaliwe ka-Israyeli wasendulo wabhalelwa labo abaphila ezinsukwini zokugcina, nokuthi yonke leyo milando yayiyizifaniso, nakuba igama lesiGriki elithi “typos,” elisho izifaniso, lihunyushwe ngokuthi izibonelo encazelweni yakhe yakudala yaleli qiniso.

Manje konke lokhu kwehlela bona kube yizibonelo; futhi kwalotshwa ukuze kuxwayiswe thina, esesifikelwe yiziphetho zomhlaba. 1 Korinte 10:11.

Imilando esesahlukweni seshumi uPawulu ayisebenzisa ukubeka umongo waleli qiniso yayingeyona imilando yakwa-Israyeli wasendulo esebenza ngokulunga.

Kodwa abaningi babo uNkulunkulu akazange athokoziswe yibo; ngoba bachithwa ehlane. Lezi zinto-ke zaba yizibonelo kithi, ukuze singafisi okubi, njengalokhu nabo bafisa. Futhi ningabi abakhonza izithombe, njengabanye babo; njengokulotshiwe ukuthi: “Abantu bahlala phansi ukuba badle baphuze, base besukuma ukuba badlale.” Futhi masingaphingi, njengalokhu abanye babo baphinga, kwase kuwa ngosuku olulodwa abayizinkulungwane ezingamashumi amabili nantathu. Futhi masingamlingi uKristu, njengalokhu abanye babo bamliga, babhujiswa yizinyoka. 1 Korinte 10:5–9.

Umlando ongcwele uyirekhodi kokubili lokulunga nokungalungi kwabantu bakaNkulunkulu, kodwa kunoma yiliphi irekhodi umlando usalokhu uyisifaniso sabantu bakaNkulunkulu abaphila ezinsukwini zokugcina. Umlando wokuvukela eMinneapolis ngo-1888 uyirekhodi lokungalungi, naphezu kwalokho okushiwo izazi-mlando zama-Adventist. Lokho kuvukela kwakujule kakhulu kangokuthi u-Ellen White wanquma ukuwushiya lowo mhlangothi, futhi wasala kuphela ngoba ingelosi yamtshela ukuthi kwakuwumthwalo wakhe ukuhlala nokuloba ukuvukela okwakuyisifaniso esihambisanayo nokuvukela kukaKora, uDathan no-Abiramu emlandweni kaMose. Kuleyo ntlanganiselo ingelosi enamandla yesAmbulo isahluko seshumi nesishiyagalombili yehla, kodwa umlayezo Eyawuletha wenqatshwa.

Lowo mlando wawuyisibonakaliso sangoSeptemba 11, 2001, lapho izakhiwo ezinkulu zedolobha laseNew York zehliswa. Lowo mlando wawuhlanganisa nomthethosivivinywa wokuqala

womthetho weSonto owawuzokwethulwa nguSenator Blair. Imizamo yakhe yokuphoqelesa iSonto njengosuku lukazwelonke lokukhonza yehluleka, kodwa kwakuyingxenye yomlando ongewele owawuyisibonakaliso sezinsuku zokugcina. Umthethosivivinywa kaSenator Blair wawuyisixwayiso sokubalekela emadolobheni. Ngaphambi kuka-1888, lapho uDade White ekhuluma ngesidingo sokuhlala ngaphandle kwamadolobha, wayekhuluma esikhathini esizayo. Wakhomba esikhathini esiseduze esizayo lapho abantu bakaNkulunkulu kwakumelwe bathuthele emaphandleni. Ngemva kuka-1888, zonke izikhombo zikaDade White ngesidingo sokuhlala emaphandleni zabeka iseluleko sakhe esimweni sokuthi isikhathi sokuba semaphandleni sase sesifikile. Umthethosivivinywa kaBlair ngo-1888 wawuyisibonakaliso sokuphoqelelwa kweSonto, njengoba uLuka akubeka, endaweni lapho kwakungafanele kube khona. Ukuphoqelelwa kweSonto kwakungamelwe kulethwe eCongress yase-United States, ngoba kwakuwukuphika isimiso esiyisisekelo soMthethosisekelo.

Umlando ka-1888 walotshwa ukuze ube yisifaniso somlando wesiprofetho owaqala ngoSeptemba 11, 2001. Umthethosivivinywa kaBlair ngo-1888 wawuyisifaniso sePatriot Act ka-2001. Kwakuyisixwayiso esandulela ukuphoqelelwa kwangempela kophawu lwesilo. Akekho olandela uKristu okufanele abe ehlala emzini ngemva kukaSeptemba 11, 2001. Kwakuyikuvinjezelwa kwesiprofetho okwaqondisa abantu bakaNkulunkulu ukuba babaleke. Futhi njengoba kunemithetho emibili yeSonto eyisihloko somfanekiso wesiprofetho wezinsuku zokugcina, njengoba imelwe yimithetho yeSonto yeRoma lobuqaba neyeRoma lobupapa, yomibili le mithetho yeSonto yandulelwa yisixwayiso sokubaleka.

Kulabo abazibiza ngokuthi bangama-Seventh-day Adventists, kwakufanele baqaphele ngokwesiprofetho uMthetho we-Patriot njengesibonakaliso sokubalekela emadolobheni baye emaphandleni ngaphambi komthetho weSonto osusondelayo masinyane. Lowo kanye umthetho weSonto wawuyisibonakaliso somunye umhlambi kaNkulunkulu oseBabiloni namanje sokuphuma ubaleke eBabiloni ngaphambi kokuphoqelelwa kweSonto okuyoletshwa phezu kwazo zonke izizwe.

“Njengoba iMelika, izwe lenkululeko yenkolo, iyohlangana noBupapa ekuphoqeni unembeza nasekuphoqeni abantu ukuba bahloniphe isabatha lamanga, abantu bawo wonke amazwe omhlaba bayoholeleka ukuba balandele isibonelo salo.” Testimonies, volume 6, 18.

Njengoba ukusetshenziswa okuphindwe kathathu kuka-Eliya abathathu kusungula ukuthi kunezigaba ezimbili zabantu bakaNkulunkulu ezinsukwini zokugcina, kanjalo nokusetshenziswa okuphindwe kathathu kweRoma kukhomba ukuthi kunemithetho emibili yeSonto ehlukene ngokusobala. Labo abafisa ukusho ukuthi i-United States ingabaphangi babantu bakho, ngakho-ke indima yesiprofetho ye-United States isungula umbono, basikisela ukuthi umthetho weSonto ozayo maduze e-United States uyisinengiso sokuchithwa uKristu asisho njengesixwayiso kubantu baKhe ukuba babaleke ekushushisweni okuzayo. Bayehluleka ukuqaphela umehluko phakathi kokuvinjezelwa, okuyisibonakaliso sesixwayiso sokubaleka, nokuvinjezelwa kwesibili okumele isikhathi lapho ukuphoqelelwa kwangempela komthetho weSonto kuqala ukushushisa kwezinsuku zokugcina. Bayehluleka ukubhekana nomehluko osungulwe phezu kofakazi ababili wokuthi kufanele kube khona imithetho emibili yeSonto ehlukene ngokusobala egcwalisa isiprofetho ezinsukwini zokugcina. Ngokwenza kanjalo baphikisa ngokuthi umthetho weSonto ozayo maduze

e-United States uyisixwayiso esimelwe njengesinengiso sokuchithwa, esashiwo nguDanyeli umprofethi, futhi unjalo, kodwa hhayi njengoba bona bewuchaza.

Umthetho weSonto e-United States uyisixwayiso seminye imihlambi kaNkulunkulu esaseBhabhiloni ukuba ibaleke ebudlelwaneni balo. Ngakho-ke uyisixwayiso ngomthetho weSonto ozayo ozobekwa ngenkani phezu kwezizwe zonke.

“Izizwe zangaphandle ziyolandela isibonelo se-United States. Nakuba yilo elihola ekuqaleni, nokho yona leyo nhlekelele iyobehlala abantu bakithi kuzo zonke izingxenye zomhlaba.”
Testimonies, volume 6, 395.

Abamangalela ngokuthi umthetho weSonto e-United States ukhomba i-United States njengophawu olusungula umbono wesiprofetho; kodwa esimweni sesixwayiso sokubaleka esanikezwa nguKristu, lowo mthetho weSonto umele isixwayiso somhlaba wonke kubasebenzi behora leshumi nanye sokubaleka eBabiloni.

Lapho uDade White ekhuluma ngesixwayiso sokubaleka, ukhuluma ngodaba lomthetho weSonto oluzothatha umhlaba wonke. Leyo nhlangano iqala ngomthetho weSonto e-United States. Uyakhomba ukuthi umthetho weSonto e-United States uyisixwayiso sokushushiswa okuzayo.

“Ngomthetho ophoqelela ukusungulwa kobupapa ngokwephula umthetho kaNkulunkulu, isizwe sethu siyobe sesizihlukanise ngokuphelele nokulunga. Lapho ubuProthetani buyokwelulela isandla salo ngaphesheya kwegebe ukuze bubambe isandla samandla aseRoma, lapho buyofinyelela ngaphesheya komhosha ukuze buhlanganise izandla nokusebenzelana nemimoya, lapho, ngaphansi kwethonya lale nhlangano ephindwe kathathu, izwe lakithi liyokwenqaba yonke imigomo yoMthethosisekelo walo njengohulumeni wobuProthetani nowobumbuso wabantu, futhi lenze amalungiselelo okusakazwa kwamanga nokudukisa kobupapa, khona-ke singase sazi ukuthi isikhathi sesifikile sokusebenza okumangalisayo kukaSathane nokuthi ukuphela sekusondele.”

“Njengoba ukusondela kwamabutho amaRoma kwakuyisibonakaliso kubafundi sokubhujiswa kweJerusalema okwakuseduze, kanjalo nalokhu ukuhlubuka kungaba yisibonakaliso kithi sokuthi umkhawulo wokubekezela kukaNkulunkulu usufinyelelwe, ukuthi isilinganiso sobubi besizwe sakithi sigcwele, nokuthi ingelosi yesihe isizathatha ukundiza kwayo, ingabe isabuya. Abantu bakaNkulunkulu bayakube sebecwiliswa kulezo zigcawu zokuhlupheka nokucindezeleka abaprofethi abazichaza njengesikhathi sokuhlupheka kukaJakobe. Izikhalo zabathembekileyo, abashushiswayo, zenyukela ezulwini. Futhi njengoba igazi lika-Abela lakhala lisemhlabathini, kukhona namazwi akhalela kuNkulunkulu evela emathuneni abafela ukholo, emathuneni olwandle, emihumeni yezintaba, emangcwabeni ezindela: ‘Koze kube nini, Nkosi, engcwele neyiqiniso, ungahluleli futhi ungaphindiseli igazi lethu kulabo abahlezi emhlabeni na?’” Testimonies, ivolumu 5, 451.

USister White uveza umthetho weSonto e-United States, futhi uwuchaza njengo “phawu” lokuthi isikhathi sokuhlolwa se-United States sesiphelile. Kodwa abantu bakaNkulunkulu kwezinye izizwe zomhlaba nabo bayakubhekana naleso sivivinyo esifanayo. Kukhona inkathi yesikhathi esukela emthethweni weSonto e-United States kuze kube yilapho uMikayeli esukuma futhi ukuhlolwa

kwesintu kuvalwa. Lapho sekuvalwa, “ingelosi yesihe iyandiza isuke.”