

# Incwadi kaDaniyeli - Inombolo Ikhulu Elinamashumi Amane Anesithoba

*Imfihlelo KaThixo Ityhilwe: Ukudibanisa UbuThixo Nobuntu*

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Besicinga siqwalasela imbali emelwe kwivesi yamashumi amane kaDaniyeli isahluko seshumi elinanye. Ngoku sijongana nomgca wembali ongaphakathi kwale vesi omela imbali yophondo lobuProtestanti lwerhamncwa lomhlaba. Sisebenzisa ukudityaniswa kweentonga ezimbini zikaHezekile kwisahluko samashumi amathathu anesixhenxe njengendawo yesalathiso yokuchonga imfihlelo kaThixo, ngoKristu ekudibaniseni ubuThixo baKhe nobuntu xa kufika ingelosi yesithathu. Umgca phezu komgca, umyalezo wemfihlelo kaThixo awathi uYohane wawuchaza njengowugqitywayo ngexesha lokuvakala kwexilongo lesixhenxe, wathunyelwa ngokukodwa eLawodikea ngumpostile uPawulos. Ubungqina bukaHezekile, uYohane noPawulos buhambelana nale mfihlelo inye kaThixo eyayimelwe kumyalezo kaJones noWaggoner ngowe-1888, nowawungumyalezo oya eLawodikea.

Kuba ndingathanda ukuba nazi ukuba ndinomzabalazo omkhulu kangakanani ngenxa yenu, nangenxa yabo baseLawodike, kwanabo bonke abangazange babubone ubuso bam enyameni; ukuze iintliziyi zabo zithuthuzeleke, zidityaniswe eluthandweni, zifike kubo bonke ubutyebi besiqinisekiso esipheleleyo sokuqonda, ekwazini imfihlelo kaThixo, nekaYise, nekaKristu; ekuye kufihlwe bonke ubuncwane bobulumko nobokwazi. Kolose 2:1–3.

Umsebenzi wocamagushelo, wokudibanisa iintonga ezimbini zobuthixo nobuntu, waqala xa ingelosi yesithathu yafikayo, kodwa uPawulos uthetha ngokuzalisekiswa kokugqibela nokugqibeleleyo kokudityaniswa kweentonga ezimbini, okuyimfihlelo kaThixo. Ngoko ke uchaza esi sigidimi njengesigidimi esiya eLawodike, esafika kuqala ngowe-1856, saza saphindwa ngowe-1888, saza emva koko safumana ukuzalisekiswa kwaso okugqibeleleyo ngoSeptemba 11, 2001. UPawulos uchaza itempile ngendlela ephindwe kabini xa wayebonisa imfihlelo kaThixo, eyayimele igqitywe ekukhaleni kwexilongo lesixhenxe. Wahlula loo mfihlelo yaba yintloko nomzimba.

Yaye uyintloko yomzimba, ibandla; onguye isiqalo, izibulo kwabafuleyo; ukuze kuzo zonke izinto abe ngowokuqala. Kuba kwakholeka kuYise ukuba konke ukuzaliseka kuhlale kuye; nokuba, esele enze uxolo ngegazi lomnqamlezo wakhe, angazixolelanisa zonke izinto kuye ngokwakhe; ngaye, nditsho, nokuba zizinto ezisemhlabeni, nokuba zizinto ezisezulwini. Nani, enakha nahlukaniswa naye, naba ziintshaba ezingqondweni zenu ngemisebenzi emibi, kanti ngoku unixolelanisile emzimbeni wenyama yakhe ngokufa, ukuze animise ningcwele, ningenasiphako, ningenakugxekwa phambi kwakhe: ukuba nithe nahlala elukholweni, ninyanzelisiwe, nisekelwe, ningashenxi ethembeni leendaba ezilungileyo enazivayo, ezashunyayelwayo kuyo yonke indalo ephantsi kwezulu; endaba zazo mna Pawulos endenziwe umkhonzi wazo; ngoku ke ndiyavuya ezibuhlungwini zam ngenxa yenu, ndize ndizalise

enyameni yam okusaseleyo kwiimbandezelo zikaKristu ngenxa yomzimba wakhe, olilo ibandla: endenziwe umkhonzi walo ngokokuphathiswa kukaThixo endikunikwe kona ngenxa yenu, ukuze ndilizalise ilizwi likaThixo. Kolose 1:18–25.

UKristu uyintloko, ekufuneka ibe nobungangamsha obuphezulu kuzo zonke izinto, yaye ibandla laKhe lingumzimba. Intloko nomzimba kunye zimela indibaniselwano yobuthixo nobuntu, yaye kukwachongwa nenye inyaniso ebalulekileyo. Ubudlelane bentloko nomzimba bububo bokuba intloko mayibe nobungangamsha obuphezulu phezu komzimba. Kubantu, abadaliweyo ngokomfanekiselo kaThixo, amagunya aphezulu (intloko), makalawule amagunya asezantsi (umzimba.) Kunye benza ubukho obunye, okanye ngokwesigama setempile uYohane awayeza kuyilinganisa, bamele indawo engcwele (ubuntu, umzimba), neNdawo eNgcwele Kakhulu (ubuthixo, intloko). Indlela ezi zimbini ezidityaniswa ngayo zibe “yintonga enye”, okanye umzimba omnye, ngumsebenzi “woxolelaniso.” UPawulos uyaqhubeka:

Endenziwe umkhonzi wayo, ngokolawulo lukaThixo endalunikwayo ngenxa yenu, ukuze ndilifeze ilizwi likaThixo; oko kukuthi, imfihlakalo ebifihliwe kususela kumaxesha nakwizizukulwana, kodwa ngoku ityhiliwe kwabangcwele bakhe: awayethanda kubo uThixo ukwazisa ukuba buyintoni na ubutyebi bozuko bale mfihlakalo phakathi kweentlanga; enguKristu kuni, ithemba lozuko: lowo simshumayelayo thina, silumkisa wonke umntu, sifundisa wonke umntu ngabo bonke ubulumko; ukuze simise wonke umntu efezekile kuKristu Yesu: endisebenzela kuyo nam, ndibulaleka, ngokokusebenza kwakhe okusebenza kum ngamandla. Kolose 1:25–29.

Ukufezeka kwamawaka alikhulu anamashumi amane anesine amawaka, okubonisa “wonke umntu efezekile kuKristu,” “yimfihlelo kaThixo,” engumdibaniso wobuthixo nobuntu, okanye njengoko uPawulos esitsho, ngu “Kristu phakathi” kobuntu “ithemba lobuqaqawuli.” Ngemihla yokuvakala kweXilongo leSixhenxe loo mfihlelo iyazaliseka. Xa uHezekile ewuchaza loo mdibaniso, usebenzisa iintonga ezimbini, enye yeyobukumkani basentla nenye yeyobukumkani basemzantsi, ukuchaza unxibelelwano olungumfuziselo, olumela itempile ngenani elingu “amashumi amane anesithandathu.” Intonga yolunxibelelwano olungumfuziselo luka “amashumi amane anesithandathu,” mayidityaniswe nonxibelelwano olungumfuziselo luka “amakhulu amabini anamashumi amabini.”

Amakhulu amabini anamashumi amabini aluphawu lobuthixo obudityaniswe nobuntu. Ukususela ekupapashweni kweBhayibhile iKing James ngowe-1611, kuse kutsho kwintshayelelo yokuqala yomyalezo kaMiller ngowe-1831, kwaze emva koko ekupapashweni komyalezo ngowe-1833 kwiVermont Telegraph, yiminyaka engamakhulu amabini anamashumi amabini. Umyalezo kaMiller wawukukwenziwa ngokusesikweni kokwanda kolwazi olwaluphuma eBhayibhileni, xa incwadi kaDaniyeli yatyhilwa ngowe-1798. Ngomhla wokuqala, owe-1611, kwapapashwa uxwebhu lobuthixo, yaye ngomhla wokugqibela, owe-1831, kwabakho upapasho lobuntu olwalusekelwe phezu kwenyaniso yobuthixo eyayityhiliwe ngowe-1798.

Le mihla mithathu ayimeli kuphela iminyaka emakhulu mabini anamashumi amabini, kodwa ikwamela nesakhiwo segama lesiHebhere elithi “Inyaniso”, elenziwa ngokudibanisa unobumba wokuqala, owehumi elinesithathu nowokugqibela bealfabhethi yesiHebhere ukuze kwakhiwe

igama elithi “Inyaniso.” Upapasho olungcwele ekuqaleni nopapasho loluntu ekupheleni, yaye u-1798 umele ukwanda kolwazi obeluya kubonakalisa udidi lwabantu abangendawo abalwalayo olo lwazi, yaye ngaloo ndlela bamele unobumba weshumi elinesithathu, ongumqondiso wemvukelo. Olo nxulumano lweminyaka emakhulu mabini anamashumi amabini lwamiselwa ekuhambeni kwengelosi yokuqala, yaye ukuhamba kwengelosi yesithathu kunika ubungqina besibini.

Ngowe-1776, uxwebhu olungcwele, iSibhengezo seNkululeko, lwapapashwa, yaye kwiminyaka engamakhulu amabini anamashumi amabini kamva, ngowe-1996, kwapapashwa uxwebhu lobuntu oluthi The Time of the End. Olo xwebhu lobuntu lwavela ekwandeni kolwazi olwaveliswa ngexesha lesiphelo ngowe-1989, olwa, njengokuba kwenzeka ngo-1798, lwavelisa imvukelo ngokuchasene nesigidimi esingcwele esimelewe yiSibhengezo seNkululeko. Ukwanda kolwazi ngowe-1996 kwachaza ikamva leMelika njengoko iphulukana nenkululeko nokuzimela eyakubhengeza ngowe-1776 kumthetho weCawa osondelayo ngokukhawuleza. Oku kunika ubungqina besibini bokuba inani elingamakhulu amabini anamashumi amabini limela ukudityaniswa kobungcwele nobuntu, yaye olo bungqina besibini lwamiselwa ngomtyikityo othi “Truth,” lwaza lwamelwa bubungqina bokuqala kwimbali yengelosi yokuqala (eyokuqala), kunye nobungqina besibini kwimbali yengelosi yesithathu (eyokugqibela).

U-1776 kananjalo waphawula ukuqala kwexesha elandulela ukuqala kwangoko kwerhamncwa lomhlaba njengobukumkani besithandathu besiprofeto seBhayibhile. Kulo xesha lokulungiselela, umsayino wenyaniso waphinda wachongwa ngu-1776, uphawula ukuqala kwe-United States, kanti u-1798 uphawula ukuqala kwe-United States njengobukumkani besithandathu besiprofeto seBhayibhile. Embindini walo mbali yokuqalisa neyokugqiba, u-1789 waphawula unobumba osembindini njengoko amakhloni alishumi elinesithathu aqinisekisa uMgaqo-siseko. Ngamnye kule mihla mithathu umele “ukuthetha” kwe-United States; ngeSibhengezo seNkululeko ngo-1776, uMgaqo-siseko ngo-1789, kunye neMithetho yeAlien and Sedition ngo-1798. Loo mbali imele iminyaka engamashumi amabini anesibini, engumnikelo wesishumi okanye isishumi sesibini samakhulu amabini anamashumi amabini, ngoko ke ikwamele umqondiso wokudityaniswa kobuThixo nobuntu.

Ummelo wayo ngowembali yerhamncwa lasemhlabeni eliboniswa liqala njengemvana (ubuthixo), lize liphele liyi namba (ubuntu). U-1776 uqala ngoSibhengezo seNkululeko oluphawula ubuthixo, yaye iMithetho yabaPhambukeli neYoVukelo imele ubuntu; yaye kuloo minyaka ingamashumi amabini anesibini eyandulela ukuqala kolawulo lwerhamncwa lasemhlabeni njengobukumkani besithandathu besiprofeto seBhayibhile, kubonakaliswa olo tshintsho lusuka emvaneni luye kunamba.

Ukuqala kweminyaka engamawaka amabini amakhulu amahlanu anamashumi amabini yomgwebo phezu kobukumkani basemzantsi bukaYuda kunxulumene nokuqala kweminyaka engamawaka amabini amakhulu amathathu kaDanilyeli isahluko sesibhozo, ivesi yeshumi elinesine. Ukunyathelwa phantsi kwengcwele nomkhosi kwaYuda kwaqala ngowama-677 BC, yaye isiprofeto seminyaka engamawaka amabini amakhulu amathathu saqala kwiminyaka engamakhulu amabini anamashumi amabini kamva ngowama-457 BC. Intonga yobukumkani

basemzantsi bukaYuda idityaniswe nomqondiso wamashumi amane anesithandathu kubukumkani basemantla, yaye ikwadityaniswe neminyaka engamawaka amabini anamakhulu amathathu ngonxulumano lwamakhulu amabini anamashumi amabini.

UPawulosi wazibiza ngokuba ngumlungiseleli wolwabiwo lukaThixo, waza waluchaza olo lwabiwo awayengumlungiseleli walo njengemfihlelo kaThixo, enguKristu kuni, ithemba lozuko. Waqhubeka walusingatha olu nyaniso xa wayebhalela uTimoti.

Kwaye ngaphandle kwempikiswano, inkulu imfihlelo yobuthixo: UThixo wabonakaliswa enyameni, wagwetyelwa eMoyeni, wabonwa zizithunywa zezulu, washunyayelwa kwiintlanga, wakholwa kuye ehlabathini, wamkelwa enyuselwa eluzukweni. 1 Timoti 3:16.

Apha uPawulos uthi imfihlelo yobungewe nguThixo obonakaliswe enyameni. UThixo yiNtloko, yaye inyama ngumzimba. Imfihlelo yobungewe nguKristu okholwayo, yindibaniselwano yobuthixo nobuntu. UPawulos ukwasebenzisa isifaniso somtshato, njengoko kwenjenjalo uHoseya.

Kuba thina singamalungu omzimba wakhe, enyama yakhe, nawemathambo akhe. Ngenxa yoko umntu uya kushiya uyise nonina, anamathele kumkakhe, baze abo babini babe nyama-nye. Le yimfihlelo enkulu; ke mna ndithetha ngoKristu nangebandla. Efese 5:30–32.

Kwisahluko samashumi amathathu anesixhenxe, xa uHezekile echonga umnqophiso wemihla yokugqibela, ongumnqophiso ohlaziyiweyo kunye nabo bachongiweyo njengabalikhulu elinamashumi amane anesine amawaka, unika umzekeliso wokudityaniswa kweentonga ezimbini. Ezo ntonga zimbini, umgca phezu komgca, zibandakanya isifaniso somtshato sikaHoseya nesikaPawulos. Xa zazidityanisiwe, zazingasayi kuba ziintlanga ezimbini kwakhona, kodwa uhlanga olunye, ngonaphakade.

Ndiya kubenza isizwe esinye ezweni phezu kweentaba zakwaSirayeli; yaye ukumkani omnye uya kuba ngukumkani kubo bonke; yaye abasayi kuba ziintlanga zimbini kwakhona, bengasayi kuphinda bahlulwe babe zizikumkani ezibini konke konke. Kananjalo abasayi kuphinda bazingcolise ngezithixo zabo, nangezinto zabo ezinezotho, nangeziphoso zabo zonke; kodwa ndiya kubasindisa kuzo zonke iindawo zabo zokuhlala, apho bonileyo khona, ndibahlambulule; ngaloo ndlela baya kuba ngabantu bam, mna ndibe nguThixo wabo. Hezekile 37:22, 23.

Ukudityaniswa kukaHezekile kubonakalisa ixesha abangasayi kuphinda bahlulelene ngalo, bengasayi kuphinda bone kwakhona, xa behlanjululwa, nalapho uThixo enguThixo wabo ekuphela kwakhe, kwaye benokumkani omnye kuphela. Ngomhla wama-22 kuOktobha, uMthunywa woMnqophiso weza ngesiquphe etempileni ukuze “ahlambulule” abantu Bakhe. Weza kwamkela ubukumkani, abantu babo ngokukaPetros ababeya kuthi ngelo xesha babe bubukumkani bababingeleli nookumkani. Ngaloo mhla umyeni naye weza emtshatweni, oyimfihlelo uPawulos noHoseya abayichazayo, emela ukudityaniswa kobuthixo nobuntu. UYohane ubonakalisa ukuba loo mfihlelo, awayichaza uPawulos ngokuthi “uKristu kuni, ithemba lozuko,” yayiza kugqitywa ngemihla yokuvakala kwengelosi yesixhenxe.

Kodwa ngemihla yezwi lengelosi yesixhenxe, xa iya kuqalisa ukuvuthela, imfihlelo kaThixo iya kugqitywa, njengoko wayivakalisa kubakhonzi bakhe, abaprofeti. ISityihlelo 10:7.

Ingelosi yesixhenxe sesithathu, esafika ngoSeptemba 11, 2001. Ingelosi yesixhenxe yaqalisa ukuvakalisa xa ingelosi yesithathu yafikayo kwimbali ka-1844, kwaza kwaqhubeka emva koko, kodwa imvukelo ka-1863 yawuthintela umsebenzi ukuba ungagqitywa. Ingelosi yesithathu yafika, yaye ixilongo lesixhenxe laqalisa ukuvakala kwakhona ngoSeptemba 11, 2001, yaye ngeli xesha “imfihlakalo kaThixo” imele “igqitywe.” Loo “mfihlakalo” yindibaniselwano yobuthixo nobuntu, evelisa ikhulu elinamashumi amane anesine amawaka, abathi emva koko babe ngumqondiso kaThixo nomkhosi wakhe. Ngenxa yesi sizathu, isahluko samashumi amathathu anesixhenxe sikaHezekile siqalisa ngoHezekile ethathwa asiwe entilini yamathambo omileyo, afileyo. Loo mathambo amele ubu-Adventism baseLawodike ngoSeptemba 11, 2001, yaye ngenxa yesi sizathu uPawulos ubhekisa iindaba zakhe ezilungileyo zemfihlakalo kaThixo kumaLawodike.

Kuba ndingathanda ukuba nazi ukuba ndinembambano enkulu kangakanani ngenxa yenu, nangenxa yabo baseLawodike, nangenxa yabo bonke abangabubonanga ubuso bam enyameni; ukuze iintliziyi zabo zithuthuzelwe, zimanyanise eluthandweni, zize zifike kubo bonke ubutyebi bokuqiniseka okupheleleyo kokuqonda, ekuvunyweni kwemfihlelo kaThixo, nekaYise, nekaKristu; ekukho kuye ezifihlakeleyo zonke iindyabo zobulumko nolwazi. KwabaseKolose 2:1–3.

Le ikwayinkcazo uDade White ayinxulumanisa namathambo omileyo afileyo kaHezekile.

“Kodwa lo mzekeliso wamathambo awomileyo awusebenzi kuphela ehlabathini, usasebenza nakwabo basikelelweyo ngokukhanya okukhulu; kuba nabo bafana namathambo omngxuma. Banobume babantu, ulwakhiwo lomzimba; kodwa abanabo ubomi bokomoya. Kodwa umzekeliso awawashiyi amathambo awomileyo nje edibene abe ziimo zabantu; kuba akwanelanga ukuba kubekho ukulingana kwamalungu neempawu. Umphefumlo wobomi umele ukuwaphilisa loo mizimba, ukuze ime nkqo, ize ingene ekusebenzeni. La mathambo amele indlu kaSirayeli, ibandla likaThixo, yaye ithemba lebandla likwimpembelelo ephilisayo kaMoya oyiNgcwele. INkosi imele ukuphefumlela phezu kwamathambo awomileyo, ukuze aphile.”

“UMoya kaThixo, ngamandla awo aphilisayo, umele ukubakho kuwo wonke umenzeli ongumntu, ukuze yonke imisipha nemithambo yokomoya ibe semsebenzini. Ngaphandle koMoya oyiNgcwele, ngaphandle komphefumlo kaThixo, kukho ukutyhafa kwesazela, nokulahleka kobomi bokomoya. Abaninzi abangenabo ubomi bokomoya banamagama abo kwiingxelo zebandla, kodwa ababhalwanga encwadini yobomi yeMvana. Basenokudityaniswa nebandla, kodwa abamanyananga neNkosi. Basenokuba ngabanenkuthalo ekwenzeni uluhlu oluthile lwemisebenzi, baze bagqalwe njengabantu abaphilayo; kodwa abaninzi baphakathi kwabo ‘banagama lokuba uyaphila, kanti ufile.’”

“Ngaphandle kokuba kubekho uguquko lokwenene lomphefumlo kuThixo; ngaphandle kokuba umphefumlo uvuselelwe ebomini bokomoya ngumoya ophilisayo kaThixo; ngaphandle kokuba abo bavuma inyaniso baqhutywe ngumgaqo ozelwe lizulu, abazalwanga yimbewu engenakonakala, ephilayo, ehlala ngonaphakade. Ngaphandle kokuba bakholose ngobulungisa bukaKristu njengokuphela kokhuseleko lwabo; ngaphandle kokuba baxelise isimilo saKhe, basebenze ngomoya waKhe, bazi ze, abanxibanga ingubo yobulungisa baKhe. Abafileyo badla

ngokudluliselwa njengabaphilayo; kuba abo basebenza oko bakubiza ngokuthi lusindiso ngokwezimvo zabo, abanaye uThixo osebenza kubo ukuba bathande nokwenza oko kukholekileyo kuye.”

“Eli qela limelwe kakuhle yintlambo yamathambo omileyo awayibonwa nguHezekile embonweni.” Review and Herald, January 17, 1893.

Umyalezo waseLawodike waqalwa ukunikelwa kuma-Adventist ngowe-1856, kanye ngalo nyaka iNkosi yavula ukukhanya okuqhubekayo “kwamaxesha asixhenxe” esahlukweni samashumi amabini anesithandathu seLevitikus. Umyalezo wowe-1856, owawunomyalezo wangaphakathi wokubiza enguqukweni, kwakunye nomyalezo wangaphandle wesiprofeto, waliwa ngowe-1863. Umyalezo waseLawodike oyimfihlelo “kaKristu kuni, ithemba lozuko”, waphindwa ngowe-1888 ngabaDala uJones noWaggoner, yaye loo myalezo nawo wachongwa nguDade White njengomyalezo oya eLawodike.

Umgca phezu komgca, isahluko samashumi amathathu anesixhenxe sikaHezekile siqala ngoHezekile ethuthwa ngomoya asiwe kuSeptemba 11, 2001, apho anikwa khona umbono wobu-Adventist baseLawodike, abafuleyo ezonweni naseziphosweni. Uxelelwa ukuba anikele ngemiyalezo emibini eyahlukileyo yesiprofeto. Owokuqala uzisa ukudityaniswa kunye, kodwa imizimba isahleli ifile. Isiprofeto sesibini sibiza umyalezo “wemimoya yomine” ukuba uphefumlele ubomi emathanjeni. Umyalezo wemimoya yomine ngumyalezo wokutywinwa kwamawaka alikhulu anamashumi amane anesine, ochaza iingelosi ezine zibambe imimoya yomine. UDade White uchaza loo mimoya yomine njenge “hashe elinomsindo”, elifuna ukuqhawuka, kuba liyabanjwa. Ihashe elinomsindo lamaSilamsi lifuna ukuqhawuka lize lizise ukufa nentshabalalo endleleni yalo, njengoko lenzayo ngoSeptemba 11, 2001, kwaye liya kukhululwa kwakhona kumthetho weCawa oza kufika kungekudala.

Loo myalezo uzisa izidumbu zibe ngumkhosi omanyeneyo omi ngeenyawo zawo. Lowo mkhosi umanyeneyo ubekwa ngeenyawo zawo ngenxa yokusabela kumyalezo wengelosi yesixhenxe, kuba ngemihla yokuvakala kwengelosi yesixhenxe, imfihlelo yomtshato wamawaka alikhulu anamashumi amane anesine noKristu iya kugqitywa.

Emva koko uHezekile uboniswa ukudityaniswa kweentonga ezimbini eziba luhlanga olunye. Ezo ntonga zimbini zibukumkani basemantla bakwaSirayeli, nobukumkani basemazantsi bakwaYuda, obudityaniswa ndawonye njengohlangu olunye ekupheleni kwamaxesha awo omabini okusasazeka, angamawaka amabini anamakhulu amahlanu anamashumi amabini eminyaka. Oko kuphelela kwawo kunye kuvelisa itempile yokomoya, emelwe yiminyaka engamashumi amane anesithandathu ekuqaleni nasekupheleni kwamaxesha okusasazeka kwawo omabini.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Bavuka kusasa kwakusasa, baphuma baya entlango yaseTekowa; yathi xa baphuma, uYehoshafati wema wathi, Ndiveni, nina bakaYuda, nani bemi baseYerusalem; kholwani kuYehova uThixo wenu, noya kumiselwa; kholwani kubaprofeti bakhe, noya kuphumelela. 2 IziKronike 20:20.”

“Kholwani eNkosini uThixo wenu, ukuze nimiswe; kholwani kubaprofeti bakhe, ukuze niphumelele.”

“Isaya 8:20. ‘Emthethweni nasebungqineni; ukuba abathethi ngokweli lizwi, kungenxa yokuba akukho kukhanya kubo.’”

“Imibhalo emibini ibekwe apha phambi kwabantu bakaThixo: iimeko ezimbini zempumelelo. Umthetho owathethwa nguYehova ngokwakhe, nomoya wesiprofeto, zezona mithombo zimbini zobulumko zokukhokela abantu baKhe kuwo onke amava. Duteronomi 4:6. ‘Oku bubulumko benu nokuqonda kwenu emehlweni eentlanga, eziya kuthi, Inene, olu hlanga lukhulu ngabantu abalumkileyo nabaqondayo.’”

“Umthetho kaThixo noMoya wokuProfeta bahamba kunye kunye ukuze bakhokele baze bacebise ibandla, yaye nanini na ibandla likuqondile oku ngokuthobela umthetho waKhe, umoya wokuProfeta uthunyelwe ukuba ulikhokele endleleni yenyano.

“ISityhilelo 12:17. ‘Yaza inamba yamqumbela umfazi, yaya kwenza imfazwe nentsalela yenzala yakhe, abayigcinayo imithetho kaThixo, kwaye banobungqina bukaYesu Kristu.’ Esi siprofeto sibonisa ngokucacileyo ukuba ibandla lentsalela liya kumvuma uThixo emthethweni waKhe kwaye liya kuba nesiphiwo sesiprofeto. Ukuthobela umthetho kaThixo, nomoya wesiprofeto, bezisoloko bewahlula abantu bokwenyaniso bakaThixo, yaye uvavanyo ludla ngokunikwa ngokwembonakalo yangoku.”

“Ngemihla kaYeremiya abantu babengenambuzo ngomyalezo kaMoses, kaEliya, okanye kaElisha, kodwa bawuthandabuza, bawubekela ecaleni, umyalezo owawuthunyelwe nguThixo kuYeremiya, de amandla nokuqina kwawo kwachithakala, kungasasekho nyango lumbi ngaphandle kokuba uThixo ababeke ekuthinjweni.”

“Ngokunjalo ngemihla kaKristu abantu babefundile ukuba isigidimi sikaYeremiya sasiinyaniso, baza bazicenga ukuba bakholelwe ukuba, ukuba babebephile ngemihla yooyise, ngebahasamkela isigidimi sakhe; kodwa ngelo xesha linye babesala isigidimi sikaKristu, awayebhale ngaye bonke abaprofeti.”

“Njengoko isigidimi sengelosi yesithathu savela ehlabathini, esimele ukutyhila umthetho kaThixo ebandleni ngokupheleleyo nangamandla awo, kwangoko kwabuyiselwa nesipho sobuprofeti. Esi sipho siye sadlala indima ebalasele kakhulu ekukhuleni nasekuqhubekiseni phambili esi sigidimi.

“Njengoko kuye kwavela ukungafani kwezimvo ngokuphathelele ekutolikeni iZibhalo nakwiindlela zomsebenzi, ezilungiselelwe ukungcangcazelisela ukholo lwabakholwayo emyalezweni nokukhokelela ekungavisisanini emsebenzini, umoya wesiprofeto usoloko ukhanyisele imeko. Usoloko uzise umanyano lweengcinga nokuvisisana kwezenzo kumzimba wabakholwayo. Kuyo yonke imbandezelo eye yavela ekuphuhliseni komyalezo nasekukhuleni komsebenzi, abo baye bema ngokuqinileyo ngakumthetho kaThixo nasekukhanyeni koMoya wesiprofeto baye boyisa, yaye umsebenzi uye waphumelela ezandleni zabo.” Loma Linda Messages, 34.