

# Incwadi kaDaniyeli - Inombolo Ikhulu Elinamashumi Amahlanu

*Ukutolikwa kukaHezekile 37 Nokubaluleka Kwayo Kwimihla Yokugqibela*

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Emva kokuba uHezekile echaze inkqubo yokuba ezo zizwe zibini zibe sisinye, wandula ke achaze ukuba eso sizwe siya kulawulwa nguKumkani uDavide, kwanokuba uya kungena emnqophisweni nabo, nokuba umnquba waKhe uya kuba nabo.

Abayi kuziphinda bazingcolise ngezithixo zabo, nangezinto zabo ezinezothe, nangaziphi na izikreko zabo; ke ndobasindisa ezindaweni zonke abahlala kuzo, apho bonayo khona, ndibahlambulule; baze bona babe ngabantu bam, mna ndibe nguThixo wabo. Kwaye umkhonzi wam uDavide uya kuba ngukumkani phezu kwabo; bonke baya kuba nomalusi abe mnye; baya kuhamba ngemigwebo yam, bagcine imimiselo yam, bayenze. Kwaye baya kuhlala emhlabeni endawunika uYakobi umkhonzi wam, apho ooyihlo bahlala khona; baya kuhlala kuwo, bona, nabantwana babo, nabantwana babantwana babo, ngonaphakade; kwaye umkhonzi wam uDavide uya kuba yinkosana yabo ngonaphakade. Kananjalo ndiya kwenza umnqophiso woxolo nabo; uya kuba ngumnqophiso ongunaphakade kubo; ndiya kubamisela, ndibandise, ndibeke ingcwele yam phakathi kwabo ngonaphakade. Intente yam yokuhlangana nayo iya kuba nabo; inene, ndiya kuba nguThixo wabo, bona babe ngabantu bam. Zazi iintlanga ukuba mna Yehova ndiyamngcwalisa uSirayeli, xa ingcwele yam iya kuba phakathi kwabo ngonaphakade. Hezekile 37:23–28.

Isahluko samashumi amathathu anesixhenxe sikaHezekile sibonisa ngokweenkcukacha kakhulu ukutywinwa kwekhulu elinamashumi amane anesine amawaka. Ezo ntonga zimbini ziya kuba luhlanga lunye xa ubuThixo budityaniswa nobuntu, yaye ziya kuba nokumkani phezu kwazo. Olo hlanga lunye yicawe kaThixo yemihla yokugqibela, abangamakhulu alikhulu anamashumi amane anesine amawaka. Ezo ntonga zimbini zizizigaba ezibini zokusasazwa kwezikumkani zasentla nezasezantsi zakwaSirayeli. Ezo ntonga zimbini ngabo abo uPawulos ababiza ngokuba “ngumzimba,” xa ekwachaza uKristu “njengentloko” yaloo mzimba. UHezekile uyichaza “intloko” kaPawulos njengo “Kumkani uDavide,” aze “umzimba” awuchaze “njengohlanga lunye.”

Kumyalezo owanikwa ubu-Adventism ngowe-1856, njengoko umelwe luthotho olungagqitywanga lukaHiram Edson olungomxholo othi “amaxesha asixhenxe” ngowe-1856, uEdson ubhekisa kuIsaya, kwisahluko sesixhenxe, esiprofetweni seminyaka engamashumi amathandathu anesihlanu njengendawo yokubhekisela eseBhayibhileni yeendawo zokuqala zawo omabini la maxesha asixhenxe. Esi siprofeto sexesha seminyaka engamashumi amathandathu anesihlanu sibekwe kumxholo oyimfihlakalo, ofana neendinyana ezisencwadini yeSityhilelo ezithi, “onendlebe makeve.” Ukuba unamehlo anokuqonda, neendlebe ezinokuqonda, kukho into emangalisayo kakhulu kuloo ndinyana.

Ngokuba intloko yeSiriya yiDamasko, nentloko yeDamasko inguRezini; yaye zingekapheli iminyaka emashumi mathandathu anamahlanu uEfrayim uya kwaphulwa, angabi sisizwe. Nentloko kaEfrayim yiSamariya, nentloko yeSamariya ingunyana kaRemaliya. Ukuba aniyi kukholwa, inene aniyi kuqiniseka. Isaya 7:8, 9.

Isiprofeto seminyaka engamashumi amathandathu anesihlanu saqala ngowama-742 BC, yaye phakathi kwale minyaka ingamashumi amathandathu anesihlanu, kwiminyaka elishumi elinesithoba kamva ngowama-723 BC, ubukumkani basentla bukaSirayeli bathinjwa baba ngamakhoboka yiAsiriya; yaye xa loo minyaka yaphela ngowama-677 BC, uManase wathinjwa wasiwa eBhabheli. Loo minyaka ingamashumi amathandathu anesihlanu nayo yamelwa ekuzalisekeni kokuphela kokusasazwa kwezo zizwe zibini, ezaziza kuba yintonga enye kwingxelo kaHezekile. Yaphawula, ngokulandelelana, iminyaka ye-1798, 1844, ne-1863. Kwiindinyana ezichaza umyalezo owaliwa ngowe-1863 kukho isityhilelo esikhethekileyo sesiprofeto ekuthi kulo isiprofeto sifihlwe ngendlela ethile.

Sisityhilelo sokuba “intloko” yesizwe sisixeko saso esilikomkhulu, kwanokuba “intloko” yesixeko esilikomkhulu ngukumkani. Sinikela ubungqina obubini kwesi sityhilelo, size emva koko sizise sonke isiprofeto nesi sityhilelo esiphelweni ngeli qhina lithi, “Ukuba aniyi kukholwa, inene aniyi kumiselwa.” Ukuba anikholwa ukuba ukukumkani uyintloko, nokuba intloko sisixeko esilikomkhulu, ngoko aniyi kumiselwa.

Isizwe kaHezekile eveliswa ngokudityaniswa kweentonga ezimbini zobukumkani basemantla nabasemazantsi, yayiza kuba nokukumkani, oyintloko, oko kukuthi isixeko esilikomkhulu sesizwe. Yonke le ndawo kaHezekile ithetha ngeempawu zobuprofeti zokutywinwa kwekhulu elinamashumi amane anesine amawaka, okumelwa kuko ukudityaniswa kobuThixo nobuntu ngexesha lokuvakala kwesixhenge seSilamsi sosizi lwesithathu.

Iintsuku zokuvakala kweXilongo leSixhenxe, kwiSityhilelo isahluko seshumi, zaqalisa ngexesha ekwakungasayi kubakho “xesha lise,” elo yayingu-Oktobha 22, 1844, xa ingelosi yesithathu yafikayo. Ngelo xesha uYohane weva ubukrakra baloo mhla, waza apho ngoko waxelelwa ukuba alinganise itempile, kodwa ayeke imbali yeminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yokunyathelwa phantsi kwengcwele nomkhosi, kuba elo xesha lalinikwe iiNtlanga.

Yaye ingelosi endayibonayo imi phezu kolwandle naphezu komhlaba yaphakamisa isandla sayo ezulwini, yaza yafunga ngoLowo uphilayo ngonaphakade kanaphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, ukuba akusayi kubakho xesha lisaqhubeka; kodwa ngemihla yesandi sengelosi yesixhenxe, xa iya kuqalisa ukuvuthela, imfihlelo kaThixo iya kugqitywa, njengoko wayevakalise kubakhonzi bakhe abaprofeti. Nalo ilizwi endalivayo liphuma ezulwini lathetha kum kwakhona, lisithi, Hamba uye kuyithabatha incwadi encinane evuliweyo esesandleni sengelosi emiyo phezu kolwandle naphezu komhlaba.

Ndaza ndaya kuso isithunywa, ndathi kuso, Ndinike loo ncwadana incinane. Saza sathi kum, Yithabathe, uyidle; yaye iya kusenza isisu sakho sikrakra, kodwa emlonyeni wakho iya kuba mnandi njengobusi. Ndaza ndayithabatha loo ncwadana incinane esandleni sesithunywa,

ndayidla; yaye emlonyeni wam yaba mnandi njengobusi; kwathi ndakuba ndiyidlile, isisu sam sakrakra. Saza sathi kum, Uya kufanele ukuba uphinde uprofete phambi kwabantu abaninzi, neentlanga, neelwimi, nookumkani. Ndaza ndanikwa ingcongolo efana nentonga; sathi isithunywa simi, Phakama, uwulinganise itempile kaThixo, nesibingelelo, nabo banqulayo kuyo. Kodwa intendezezo engaphandle kwetempile yishiye, ungayilinganisi; ngokuba inikwe iiNtlanga: yaye umzi ongcewele ziya kuwunyathela ngeenyawo iinyanga ezingamashumi amane anesibini. IsiTyhilelo 10:5–11:2.

Itempile awayemele ukuba ayilinganise ngo-Oktobha 22, 1844, yayiyitempile eyayinabanquli “ngaphakathi kuyo.” Intendezezo yayimele ishiywe ngaphandle. Itempile enesibingelelo, kananjalo enabanquli ngaphakathi kuyo, yindawo engcewele yengcewele yasezulwini. Kwakukho isibingelelo entendelezweni, kodwa eso sasimele ukushiywa ngaphandle, ngoko ke esinye kuphela isibingelelo esisebungcweleni bukaThixo sisibingelelo sesiqhumiso esikwiNdawo eNgcwele. Ekufikeni kwengelosi yesithathu ngowe-1844, eyayifuzisela ukufika kwengelosi yesithathu ekuqaleni kwexesha lokutywina ngoSeptemba 11, 2001, itempile yayineendawo ezimbini kuphela.

INgcwele eNgcwele yayiluphawu lweBandla, uPawulos alichaza njengomzimba, yaye iNgcwele yeeNgcwele yayiluphawu lwentloko yomzimba. Ingcwele iyimbonakaliso yobuntu, yaye iNgcwele yeeNgcwele iyimbonakaliso yobuthixo. Isibingelelo, nomsi owawunyuka uvela esibingelelweni, owawunyuka ungene eNgcweleni yeeNgcwele, umele indawo apho ubuntu babudibana khona nobuthixo. Uluntu lunokungena eNgcweleni yeeNgcwele kuphela ngokholo, kodwa amava abantu abathembekileyo akwiNgcwele.

Apho baya kudla iLizwi likaThixo, njengoko limelwe zizonkana ezisetafileni yesonka sobukho. Apho baya kuvumela ukukhanya kwabo kukhanye phambi kwabantu, baze bazukise uYise wabo osezulwini, njengoko kumelwe sisiphatho sezibane esinamasebe asixhenxe, esixelelwayo ukuba simela iBandla. Apho baya kunxulumana nobuthixo njengoko imithandazo yabo inyuka kunye neembeko zikaKristu iye kanye kubukho boButhixo.

Ukususela ngowe-1798 ukuya kowe-1844, uMyili weTempile wamisa itempile yobuntu awayejonge ukuyidibanisa netempile Yakhe yobuthixo, kodwa ubuntu bavukela. Ukususela ngowe-2001, uphinde kwakhona amise itempile yobuntu, emelwa ngabalikhulu elinamashumi amane anesine amawaka. NgokukaHezekile, “ukumkani uDavide” umele alawule phezu kohlanga, oluguqulwa lusuke entlanjeni yamathambo afileyo, awomileyo, aseLawodike, lube ngumkhosi onamandla ophakanyiswayo njengomqondiso ngexesha lomthetho weCawa osondela ngokukhawuleza.

Ubukumkani basemazantsi bakwaYuda kulapho kwakukho khona isixeko esilikomkhulu, iYerusalem, yaye isizwe, ukumkani, nekomkhulu bamele “intloko.” Inene, ukuba nikhulwa, niya kuqiniselwa. Kubudlelane bobukumkani basemantla nobasemazantsi, uYuda wayeyi-“ntloko”; yayiyeyona ndawo yayilikomkhulu kuyo, yaye sisixeko iNkosi eyasinyulayo ukuba ibeke kuso igama layo. Ubukumkani basemantla babungu-“mzimba.” Ngenxa yokuwexuka kukaSolomon, iNkosi yamvusela uSolomon iintshaba. Enye yezo ntshaba yayinguYarobheham, owaba ngukumkani wokuqala wobukumkani obwahluleleneyo basemantla bakwaSirayeli.

Ke kaloku uYerobhowam unyana kaNebhati, umEfrati waseZereda, umkhonzi kaSolomon, ogama likanina lalinguZeruwa, umfazi ongumhlokokazi, naye wasiphakamisa isandla sakhe ngokuchasene nokumkani. Nasi ke isizathu sokuba asiphakamise isandla sakhe ngokuchasene nokumkani: uSolomon wakha iMilo, walungisa neendawo eziqhekezekileyo zesixeko sikaDavide uyise. Ke loo ndoda uYerobhowam yayiligorha elinamandla; yaye uSolomon, akubona umfana lowo ukuba unenkuthalo, wammisa ukuba abe ngumlawuli phezu kwawo wonke umsebenzi wendlu kaYosefu. Kwathi ngelo xesha, xa uYerobhowam ephuma eYerusalem, umprofeti uAhiya waseShilo wamfumana endleleni; ke yena wayambethe isambatho esitsha; yaye bobabini babebodwa entsimini. Waza uAhiya wabamba isambatho esitsha esasikuye, wasikrazula saziingceba ezilishumi elinambini; wathi kuYerobhowam, Zithabathele iziqephu ezilishumi; kuba utsho uYehova, uThixo kaSirayeli ukuthi, Yabona, ndiya kubukrazula ubukumkani esandleni sikaSolomon, ndikunike izizwe ezilishumi: (Ke yena uya kuba nesizwe sibe sinye ngenxa kaDavide umkhonzi wam, nangenxa yeYerusalem, umzi endiwunyulileyo kuzo zonke izizwe zakwaSirayeli:)

Ngenxa yokuba bendishiyile, banqula uAshtorete uthixokazi wamaTsidon, noKemoshe uthixo wamaMowabhi, noMilkom uthixo wabantwana bakwa-Amon, abahambanga ngeendlela zam, ukwenza okuthe tye emehlweni am, nokugcina imimiselo yam nezigwebo zam, njengoko wenzayo uDavide uyise. Noko ke andiyi kubuthabatha bonke ubukumkani esandleni sakhe; kodwa ndiya kumenza abe yinkosana yonke imihla yobomi bakhe ngenxa kaDavide umkhonzi wam, endamnyulayo, ngokuba wayigcina imithetho yam nemimiselo yam. Kodwa ubukumkani ndiya kubuthabatha esandleni sonyana wakhe, ndibunike wena, izizwe ezilishumi. Kwaye kunyana wakhe ndiya kunika isizwe esinye, ukuze uDavide umkhonzi wam abe nesibane ngamaxesha onke phambi kwam eYerusalem, umzi endazinyulela wona ukuba ndibeke igama lam khona. 1 Kumkani 11:26–36.

Isizwe esadalwayo xa uHezekile wayedibanisa ezo ntonga zimbini sasiza kuba no“Davide” njengokumkani, yaye uDavide walawula eseYerusalem, esisixeko esilikomkhulu apho uThixo wakhetha ukubeka khona igama laKhe. Izizwe ezilishumi zasemantla zaziluphawu lomzimba, yaye iYerusalem yayiluphawu lwentloko. Ngenxa yezono zikaManase, uYuda wasiwa eBhabheli ekuthinjweni ngowama-677 BC, ngaloo ndlela kwaqalisa ukusasazwa kwala “maxesha asixhenxe” ngokuchasene nobukumkani basemazantsi. Ngelo xesha iNkosi yayilahla iYerusalem.

Noko ke, iNkosi ayijikanga ebukhali bomsindo wayo omkhulu, owavuthisayo ngakuYuda, ngenxa yazo zonke izicaphukiso awamcaphukisa ngazo uManase. Yaza iNkosi yathi, NoyaYuda ndiya kumsusa ebusweni bam, njengoko ndamsusayo uSirayeli, ndosilahla ke esi sixeko iYerusalem endasinyulayo, nendlu endathi ngayo, Igama lam liya kuba khona. 2 Kumkani 23:26, 27.

Kwakuse “endlwini” eseYerusalem apho Wakhetha ukubeka khona igama laKhe, yaye isixeko nendlu zalahlelwa kude, kodwa uZekariya wenza isithembiso sokuba iNkosi iya kuphinda ikhetha iYerusalem.

Yandula isithunywa sikaYehova saphendula sathi, Owu Yehova wemikhosi, koze kube nini na ungabi nanceba eYerusalem nasemizini yakwaYuda, owayinengqumbo kuyo le minyaka imashumi asixhenxe? Waza uYehova wasiphendula isithunywa esasithetha nam ngamazwi

amahle, ngamazwi athuthuzelayo. Saza isithunywa esasincokola nam sathi kum, Khwaza, usithi, Itsho iNkosi yemikhosi ukuthi; Ndiyikhwelethe kakhulu iYerusalem neZiyon ngomona omkhulu. Kwaye ndinomsindo omkhulu kakhulu kwiintlanga ezizithe zava; kuba mna ndaba nomsindo nje kancinane, kodwa zona zancedisa ekwandiseni imbandezelo. Ngako oko itsho iNkosi ukuthi; Ndibuyile eYerusalem ngeenceba: indlu yam iya kwakhiwa kuyo, utsho uYehova wemikhosi, nomlinganiselo uya kolulwa phezu kweYerusalem.

Phinda ukhale, usithi, Itsho iNkosi yemikhosi, Imizi yam iya kuphuphuma kwakhona ngenxa yempumelelo; yaye iNkosi iya kuyithuthuzela kwakhona iZiyon, iphinde iyinyule iYerusalem. Ndaza ndaphakamisa amehlo am, ndabona; nanko iimpondo ezine. Ndaza ndathi kwingelosi ebethetha nam, Zintoni na ezi? Yandiphendula yathi kum, Ezi ziimpondo ezisasaze uYuda, uSirayeli, neYerusalem. Yandibonisa ke iNkosi iingcibi ezine. Ndaza ndathi, Zize kwenza ntoni na ezi? Yathetha, isithi, Ezi ziimpondo ezisasaze uYuda, kangangokuba kungekho mntu uphakamise intloko yakhe; kodwa ezi zize kuzoyikisa, zilahle iimpondo zeentlanga, ezaphakamisela uphondo lwazo phezu kwelizwe lakwaYuda ukuze zilisasaze.

Ndaphinda ndaphakamisa amehlo am, ndakhangela, yaye nanko umntu ephethe intambo yokulinganisa esandleni sakhe. Ndathi ke mna, Uya phi na? Wathi kum, Ndiyokulinganisa iYerusalem, ukuze ndibone ukuba bubanzi bungakanani na, nobude bayo bungakanani na. Yaye, khangela, isithunywa sezulu esathethayo nam saphuma, saphuma nesinye isithunywa sezulu ukuya kusihlangabeza, Sathi kuso, Baleka, uthethe kulo mfana uselula, usithi, IYerusalem iya kuhlalwa njengeedolophu ezingenazindonga ngenxa yobuninzi babantu neenkomo phakathi kwayo; Kuba mna, utsho uYehova, ndiya kuba ludonga lomlilo oluyijikelezileyo, ndibe lulo uzuko phakathi kwayo. He, he, phumani, nibaleke ezweni lasentla, utsho uYehova; kuba ndiniwuchithachithile njengeemimoya zone zezulu, utsho uYehova. Zisindise, wena Ziyon, uhleli nentombi yaseBhabheli. Kuba utsho uYehova wemikhosi ukuthi, Emva kozuko undithumile kwiintlanga ezaniphangayo; kuba lowo unichukumisayo uchukumisa intsholo yeliso lakhe.

Kuba, yabonani, ndiya kubavuthela isandla sam, babe lixhoba kubakhonzi babo; nani niya kwazi ukuba uYehova wemikhosi undithumile. Memelelani nivuye, ntombi yaseZiyon; kuba, yabonani, ndiyeza, ndihlale phakathi kwakho, utsho uYehova. Iintlanga ezininzi ziya kuhlangelelwa kuYehova ngaloo mini, zibe ngabantu bam; ndihlale phakathi kwakho, wazi ukuba uYehova wemikhosi undithumile kuwe. UYehova uya kudla ilifa lakhe, uYuda, emhlabeni ongcwele, aphinde ayinyule iYerusalem. Thulani, nonke nyama, phambi koYehova; kuba uvukile ekhayeni lakhe elingcwele. Zekariya 1:12–2:13.

Izithembiso zeNkosi zokuphinda inyule iYerusalem zazaliseka xa amaSirayeli amandulo ayakha kwakhona iYerusalem emva kokuthinjwa kwawo eBhabheli, kodwa abaprofeti bathetha ngakumbi ngemihla yokugqibela kunemihla ababephila kuyo. INkosi “yavuswa yaphuma etempileni yayo engcwele,” ngowe-22 Oktobha, 1844, xa Yasukayo yaza yahamba isuka kwiNdawo eNgcwele isiya kwiNdawo eNgcwele Kakhulu, ngelo xesha “yonke inyama” yayimele “ithule” phambi kweNkosi, kuba uMhla woXolelaniso ongumfuziselo ozalisekileyo wawufikile, ngokungqinelana noHabakuki 2:20.

Kodwa uYehova use tempileni yakhe engcwele; mawuthe cwaka phambi kwakhe wonke umhlaba. Habakuki 2:20.

Ngelo xesha, uYohane kwisahluko seshumi elinanye seSityhilelo waxelelwa ukuba alinganise itempile, awabona uZekariya xa “waphakamisa” “amehlo” akhe “kwakhona, wakhangela, nanko umntu enentambo yokulinganisa esandleni sakhe”. Wandula ke uZekariya wathi, “Uyaphi na?” Waza uYohane wathi kuZekariya, “Ndiya kulinganisa iYerusalem, ukuze ndibone ukuba bubanzi bungakanani, nokuba bude bungakanani.” Imbali yokwakhiwa kwakhona kweYerusalem emva kokuthinjwa kweminyaka engamashumi asixhenxe, nembali eyaqala ngowe-1798 kodwa yaphela ngemvukelo xa ingelosi yesithathu yafikayo ngowe-1844, zombini zibonakalisa umsebenzi owaqala ngoSeptemba 11, 2001.

Ubukumkani basemazantsi, umzi waseYerusalem, kunye nokumkani uDavide bonke “yintloko” apho isimilo sikaThixo simele ukubonakaliswa khona. Ubukumkani basemantla bumele “umzimba”, yaye xa iNkosi yagqiba ekubeni kwakhona “ibe nenceba kwiYerusalem” nokuba “iyithuthuzele” nokuba kwakhona “iyikhethe”, ichaza ukutywinwa kwekhulu elinamashumi amane anesine amawaka, okuquka ukudityaniswa ndawonye kwamathambo awomileyo afileyo aseLawodike, yaye emva koko ukuvuselelwa kwawo loo mathambo abe ngumkhosi onamandla.

Lo msebenzi umelwe kuHezekile isahluko samashumi amathathu anesixhenxe, yaye umelwe zizikumkani zasemntla nezasezantsi, ezisinika umzekeliso womsebenzi wokuzalisekisa isithembiso somnqophiso sokubhala umthetho waKhe ezintliziyweni nasezingqondweni zamawaka alikhulu anamashumi amane anesine. Kwezo ntonga zimbini, inye—inye kuphela—echongwa njengentloko, yaye ukuba uyakholwa, ukuba amehlo akho ayakwazi ukuqonda neendlebe zakho ziyakwazi ukuva, oku kuchonga enye intonga njengomzimba.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Phezu kwesiseko awasibekayo uKristu ngokwaKhe, abapostile balakha ibandla likaThixo. Ezibhalweni umfanekiso wokwakhiwa kwetempile usetyenziswa rhoqo ukubonakalisa ukwakhiwa kwebandla. UZekariya ubhekisa kuKristu njengoHluma oya kuyakha itempile yeNkosi. Uthetha ngeeNtlanga njengabancedisa emsebenzini: ‘Nabo bakude baya kuza bakhe etempileni yeNkosi;’ noIsaya uvakalisa athi, ‘Oonyana bolunye uhlanga baya kuzakha iindonga zakho.’ Zekariya 6:12, 15; Isaya 60:10.

Ebhala ngokwakhiwa kwale tempile, uPetros uthi, “Nisondela kuye, ilitye eliphilileyo, elakhatywayo okunene ngabantu, kodwa likhethiweyo nguThixo, linqabileyo; nani ke, njengamatye aphilileyo, niyakhiwa nibe yindlu yomoya, ububingeleli obungcwele, ukuze nibingelele imibingelelo yomoya, eyamkelekileyo kuThixo ngoYesu Kristu.” 1 Peter 2:4, 5.

“Esikwari sabantu bamaYuda neseNtlanga abapostile basebenza nzima, bekhupha amatye ukuze abekwe phezu kwesiseko. Encwadini yakhe eya kumakholwa ase-Efese, uPawulos wathi, ‘Ngoko ke anisengabo abasemzini nabasemzini, kodwa ningabemi kunye nabangcwele, ningabendlu kaThixo; yaye nakhiwe phezu kwesiseko sabapostile nabaprofeti, uYesu Kristu ngokwakhe enguLitye leKona eliNkulu; ekuye sona sonke isakhiwo, sihlanganiswe ngokufanelekileyo, sikhulela ekubeni yitempile engcwele eNkosini: enikuyo nani nakhiwa

kunye ukuze nibe yindawo yokuhlala kaThixo ngoMoya.’ Efese 2:19–22.

“Kwaye kumaKorinte wabhala wathi: ‘Ngokobabalo lukaThixo endalunikwayo, njengomakhi oyintloko osisilumko, ndibekile isiseko, aze omnye akhe phezu kwaso. Ke kaloku makabe ngamnye alumke indlela akha ngayo phezu kwaso. Kuba akukho namnye umntu unokubeka esinye isiseko ngaphandle kweso sibekiweyo, esinguYesu Kristu. Ke ukuba kukho umntu owakha phezu kwesi siseko ngegolide, ngesilivere, ngamatye anqabileyo, ngomthi, ngengca eyomileyo, ngeendiza; umsebenzi womntu wonke uya kwenziwa ubonakale: kuba loo mini iya kuwuvakalisa, ngokuba iya kutyhilwa ngomlilo; yaye umlilo uya kuwuvavanya umsebenzi womntu wonke, ukuba ungowaluphi na uhlobo.’ 1 Korinte 3:10–13.”

“Abapostile bakha phezu kwesiseko esiqinisekileyo, eso litye lamaXesha. Kuso esi siseko bazisa amatye abawavumbulula ehlabathini. Abakhi abazange basebenze ngaphandle kwezithintelo. Umsebenzi wabo wenziwa waba nzima ngokugqithiseleyo kukuchasana kweentshaba zikaKristu. Kwafuneka balwe nenkolo engumkhethe, ucalucalulo, nentiyo yabo babakha phezu kwesiseko sobuxoki. Abaninzi ababesebenza njengabakhi becawa babenokufaniswa nabakhi bodonga ngemihla kaNehemiya, ekubhalwe ngabo kwathiwa: ‘Abo babakha eludongeni, nababethwala imithwalo, kwanabo babesayisha, bonke ngabanye ngesinye sezandla zakhe babesenza umsebenzi, kanti ngesinye isandla bebambe isikhali.’ Nehemiya 4:17.” Acts of the Apostles, 595–597.