

Incwadi kaDaniyeli - Ikhulu elinamashumi amahlanu anesibini

Umfuziselo Weentonga Ezimbini ZikaHezekile: Uhambo Oludlula Esiprofetweni NasekuHlangulweni

Jeff Pippenger
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Sicinga ngomgca kaHezekile isahluko samashumi amathathu anesixhenxe, othi kuqala uchaze ukuvakala kwexilongo lesixhenxe kunye nesigidimi esiya eLawodike, esizisa umkhosi wabalikhulu elinamashumi amane anesine amawaka. Emva koko uHezekile uyawuphinda aze awandlise loo mgca ngokungenisa ukudityaniswa kweentonga ezimbini zobukumkani basentla nabasentla bomzantsi bakwaSirayeli, njengomzekeliso wenkqubo ekudityaniswa ngayo ubuThixo nobuntu ngexesha lokuvakala kweXilongo leSixhenxe. Zakuba ezo zizwe zimbini zidityanisiwe zaba luhlanga lunye, uHezekile ubonisa ukuba zinokumkani phezu kwazo, aze ke aphahe umnqophiso ongunaphakade, ongumnqophiso ogqitywe nabalikhulu elinamashumi amane anesine amawaka, ngoxa egxininisa ukuba abo bantu bomnqophiso bemihla yokugqibela baya kuba nendlu engcwele kaThixo phakathi kwabo ngonaphakade.

Songeze kuloo mgca umsebenzi kaYohane wokulinganisa itempile ngowe-1844, ngaloo ndlela ufuzisela umlinganiso wokugqibela owaqalayo ngoSeptemba 11, 2001. Olo lunganiso lukwaphathwa nguZekariya, oquka ukuba umlinganiso wenzeka xa uThixo ephinda ekhetha iYerusalem njengesixeko sokubeka kuso igama laKhe. Sizoba isifaniso phakathi kwezinto ezakha itempile, neentonga ezimbini zobukumkani basentla nabasemazantsi bakwaSirayeli. Umsebenzi kaKristu wokudibanisa ubuThixo baKhe nobuntu babalikhulu elinamashumi amane anesine amawaka umelwe kwiziprofeto ezibini zeminyaka engamawaka amabini anamakhulu amahlanu anamashumi amabini yokusasazwa okwehliselwa phezu kobukumkani basentla nabasemazantsi, ngokunxulumana nesiprofeto seminyaka engamawaka amabini anamakhulu amathathu.

Ukuqonda oko iintonga zikaHezekile ezikumelayo emsebenzini wevangeli kufuna ukuqonda okusisiseko kwevangeli. UKristu wamkela inyama yethu ewileyo emva kweminyaka engamawaka amane yobuthathaka obuzuzwe njengelifa, obadluliselwa kuye ngoMariya. NjengoMzekelo wethu, wabonakalisa ukuba ngokusetyenziswa kwentando Yakhe, inikelwe phantsi kwentando kaYise, sinokoyisa njengoko Woyisayo, ngokusebenzisa intando yethu iphantsi kwentando Yakhe. Intando yethu isetyenziswa, nokuba kukulunga okanye kububi, engqondweni yethu, eyinqaba yomphefumlo.

“Umfundi onqwenela ukufaka umsebenzi weethemu ezimbini kwithemu enye, akafanele kuvunyelwa ukuba enze ngokokwakhe kulo mbandela. Ukuzimisela ukwenza umsebenzi ophindwe kabini kuthetha, kwabaninzi, ukunyanzeliswa ngokugqithisileyo kwengqondo, nokungahoywa komthambo womzimba ofanelekileyo. Akukho ngqiqweni ukucinga ukuba ingqondo inokubamba ize icolise ukugqithiswa kokutya kwengqondo, yaye kusisono esikhulu

ngokunjalo ukondla ingqondo ngokugqithiseleyo njengokuba kunjalo ukuthwalisa amalungu okwetyisa umthwalo, unike isisu ithuba lokungaphumli. Ingqondo iyinqaba yomntu ephela, yaye imikhwa engalunganga yokutya, yokunxiba, okanye yokulala, ichaphazela ingqondo, ize ithintele ukufikelela koko umfundi akunqwenelayo,—uqeqesho olulungileyo lwengqondo. Naliphi na ilungu lomzimba elingaphathwa ngenkathalo liya kuthumela umyalezo wokwenzakala kwalo engqondweni. Kufanele kusetyenziswe umonde omkhulu nokuzingisa ekufundiseni ulutsha indlela yokulondoloza impilo yalo. Kufanele lwazi kakuhle ngalo mbandela, ukuze izihlunu namalungu onke omzimba omelezwe aze aqeqeshwe ngendlela yokuba, ekwenzeni ngokuzithandela okanye ngokungazithandeli, iziphumo zibe yeyona mpilo intle, nengqondo ihlaziyeke ukuze ikwazi ukumelana nomthwalo wokufunda.” Christian Education, 124.

Umsebenzi womnqophiso ongunaphakade kukubhala umthetho kaThixo ezintliziyweni zethu nasezingqondweni zethu, yaye zombini intliziyo yethu nengqondo yethu zimi “kwinqaba yemiphefumlo yethu,” engubuchopho bethu.

“Ingqondo yendoda okanye yomfazi ayihli ngephanyazo isuka ebunyulu nasebungcweleni iye ekonakaleni, ekuboleni, nasekubulaleni umthetho. Kuthabatha ixesha ukuguqula okobuntu kube kokobuthixo, okanye ukuthoba abo benziwe ngokomfanekiselo kaThixo babe ngaboburhalarhume okanye abangabakaSathana. Ngokubukela siyaguqulwa. Nangona umntu enziwe ngokomfanekiselo woMdali wakhe, unako ukuyiqeqesha ingqondo yakhe ngendlela yokuba isono awayekade esicekisa sibe mnandi kuye. Xa eyeka ukulinda nokuthandaza, uyayeka nokulinda inqaba, intliziyo, aze azibandakanye esonweni nasekubulaleni umthetho. Ingqondo iyathotywa, yaye akunakwenzeka ukuyiphakamisa iyikhuphe ekonakaleni ngoxa isaqeqeshwa ukuba ibakhobokise amandla okuziphatha nawokuqonda, ize iwabeke phantsi kweminqweno erhabaxa ngakumbi. Imfazwe engapheliyo nxamnye nengqondo yenyama mayigcinwe; yaye kufuneka sancedwe yimpembelelo esulungekisayo yobabalo lukaThixo, eya kutsalela ingqondo phezulu ize iyiqhelanise nokucamngca ngezinto ezinyulu nezingcwele.” Adventist Home, 330.

“Ingqondo,” “intliziyo,” “ubuchopho” “yinqaba yomphfumlo.” Inqaba yindawo enqatyisiweyo emele ukukhuselwa ukuze isono singangeni.

“Emthandazweni waKhe kuYise, uKristu wanika ihlabathi isifundo esifanele ukukrolwa engqondweni nasemphefumleni. ‘Obu ke bubomi obungunaphakade,’ watsho Yena, ‘bokuba bakwazi Wena, unguThixo oyinyaniso wena wedwa, noYesu Kristu, omthumileyo Wena.’ Yohane 17:3. Le yimfundo eyinyaniso. Inika amandla. Ulwazi olufunyanwa ngamava ngoThixo nangoYesu Kristu amthumileyo, luguqula umntu abe semfanekisweni kaThixo. Lumnika umntu ulawulo phezu kwakhe ngokwakhe, luzisa yonke intshukumisa nayo yonke inkanuko yendalo esezantsi phantsi kolawulo lwamandla aphezulu engqondo. Lumenza lowo unalo abe ngunyana kaThixo nendlalifa yezulu. Lumngenisa kubudlelane nengqondo yoNgenasiphelo, lummvulela ubuncwane obutyebileyo bendalo iphela.” Christ’s Object Lessons, 114.

“Amandla aphezulu” amelwe ukusetyenziswa ukulawula nokuthobela “iimpembelelo neenkanuko zendalo ephantsi.” Amandla aphezulu abekwe engqondweni, yaye “lunxibelelwano nengqondo

yoNgapheliyo,” olo “luguqula umntu abe ngumfanekiselo kaThixo.” Ngexesha lokutywinwa kwabalikhulu elinamashumi amane anesine amawaka, umfanekiselo werhamncwa uyasekwa kudidi olunye, aze umfanekiselo kaKristu usekwe kolunye udidi. Oko kufezekisa olo guquko lunxibelelwano lweengqondo. Abo banengqondo yenyama, okanye yasesinyameni, njengoko uPawulos eyichaza, benza umfanekiselo wenyama—irhamncwa. Abo bafikelele engqondweni kaKristu, benza umfanekiselo kaKristu. Isithembiso somnqophiso sesokuba sinokufikelela engqondweni kaKristu ekuguqukeni, nangona sonke sazalwa sinengqondo yenyama.

Le ngqondo mayibe kuni, eyayikwakuKristu Yesu: owathi, ekwimo kaThixo, akakugqala njengokuphanga ukulingana noThixo; kodwa wazenza ongento, waza wathabatha imo yomkhonzi, wenziwa wafana nabantu; yaye efumaneke ekwimo njengomntu, wazithoba, waza waba ngolulamelayo kwada kwasekufeni, kwanakukufa kwasemnqamlezweni. Filipi 2:5–8.

Simelwe ukuba sibe nengqondo kaKristu ngaphakathi kwethu, njengoko yayikwanjalo nakuKristu, kuba sadalwa ngokomfanekiso waKhe. Kodwa asinayo loo ngqondo; sinengqondo yenyama, ethengiselwe phantsi kwesono.

Ngoko ke ngoku akukho kugwetywa kwabo bakuKristu Yesu, abangahambi ngokwenyama, kodwa ngokoMoya. Kuba umthetho woMoya wobomi okuKristu Yesu undikhulule emthethweni wesono nokufa. Kuba oko umthetho wawungenako ukukwenza, ngenxa yokuba wawubuthathaka ngenyama, uThixo, ngokuthumela uNyana wakhe ngenkangeleko yenyama enesono, nangenxa yesono, wasigweba isono enyameni: ukuze ubulungisa bomthetho buzalisekiswe kuthi, thina singahambiyo ngokwenyama, kodwa ngokoMoya. Kuba abo baphila ngokwenyama banyamekela izinto zenyama; kodwa abo baphila ngokoMoya banyamekela izinto zoMoya. Kuba ukunyamekela ngokwenyama kukufa; kodwa ukunyamekela ngokoMoya bubomi noxolo. Ngenxa yokuba ingqondo yenyama ilutshaba kuThixo; kuba ayithobeli emthethweni kaThixo, yaye ayinakukwazi nokukwazi. Ngoko ke abo basenyameni abanakumkholisa uThixo. Ke nina anisenyameni, nikukoMoya, ukuba okunene uMoya kaThixo uhleli kuni. Ke ukuba umntu akanaye uMoya kaKristu, akangowakhe. Ke ukuba uKristu ungaphakathi kuni, umzimba ufile ngenxa yesono; kodwa uMoya bubomi ngenxa yobulungisa. Roma 8:1–10.

Ukuba ngowoMoya bubomi, yaye ukuba ngowenyama kukufa. Inyama yindalo esezantsi; ingumthombo weemvakalelo zethu. Le ndalo yenyama esezantsi imele ilawulwe yindalo ephakamileyo, nto leyo efezekiswa ngokusebenza kwentando yethu phantsi kokuzithoba kuMoya oyiNgcwele. Iingqondo zethu eziphakamileyo zobunyama zingaguqulwa apha ngoku, kodwa indalo yethu esezantsi imele ilinde ukuBuya kweSibini ukuze itshintshwe.

Iintonga ezimbini zikaHezekile zichaza intonga emelwa njengentendelezo, yaye loo ntonga yafikelela esiphelweni sayo ngowe-1798. Yayahlulwe ngokugqibeleleyo yiminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yobuqaba obunyathela umkhosi phantsi, kwaneminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yobupopu obunyathela umkhosi phantsi. Loo ntonga yayingameli ukunyathelwa phantsi kwengcwele kaThixo, kuba ingcwele kaThixo yayikubukumkani basemazantsi. Umkhosi owanyathelwa phantsi bubuqaba nangobupopu, wawuyitempile yomntu, kodwa ngokunxulumene nobukumkani basemazantsi

wawungumzimba, yaye ubukumkani basemazantsi yayiyindawo uThixo awakhetha ukubeka kuyo intloko. Ubukumkani basemantla babungumzimba, ubukumkani basemazantsi babuyintloko.

Amacandelo amabini eminyaka eliwaka elinamakhulu amabini anamashumi amathandathu obukumkani basentla, ayemela iindlela ezimbini ezahlukeneyo eziya esonweni etempileni yomzimba, njengoko zimelwe zizimo ezizuzw' ilifa nezo zikhuliswayo. Ubuhedeni babungumfuziselo wezimo ezizuzw' ilifa zesono etempileni yomzimba, yaye ukwamkelwa ngobuPapal yam inkolo yobuhedeni, kumela izimo ezikhuliswayo eziya esonweni. Kuzo zombini ezi meko, itempile yomzimba yayinganakuguqulwa kude kube kukuBuya kweSibini, ngoko ke intonga yobukumkani basentla yanabela kuphela kude kube ngu-1798, yaye xa uYohane waxelelwa ukuba alinganise itempile, loo ntonga yayimele ishiywe ngaphandle.

Igama elithi “ugquko” lithetha ukuguqulwa okanye utshintsho ukusuka kwesinye isimo okanye imeko ukuya kwesinye. Xa uAdam noEva bonayo, “beguqulwa” besuka kwimo yabo yokuqala, kuba babedalwe begqibelele, benziwe ngokomfanekiso kaThixo, amandla aphezulu elawula amandla asezantsi. Xa bonayo, “beguqulwa” baba zizidalwa apho amandla asezantsi athabatha ulawulo phezu kwamandla aphezulu. Basidlulisela eso simo kubo bonke abayinzala yabo.

Kobudlelane bobuprofeti beentonga ezimbini zikaHezekile, iNkosi yakhetha iYerusalem ukuba ibe yintloko, ikomkhulu apho ukumkani wayehlala khona. Yayimele ukuba ligunya eliphezulu. Kumzekeliso weentonga ezimbini ubukumkani basemzantsi babuligunya elisezantsi ngokunxulumene nobukumkani obuphezulu obungasentla. Uguquko olumelwa xa ezo ntonga zimbini zazimele ukudityaniswa, lwalufuna ukuba ubukumkani basemzantsi bubuyiselwe kwindawo yabo njengentloko. Babumele baguqulelwe kubukumkani basentla, kuba ngoko babedityaniswe nokumkani wenene wasentla, baze badityaniswe negumbi letrone lobukumkani benene basentla.

Ngenxa yesi sizathu, ubukumkani basemantla bafikelela kuphela ku-1798, yaye uYohane waxelelwa ukuba ayeke intendelezo, eyafikelela kuphela ku-1798. Ubukumkani basemazantsi babeya kudityaniswa nentonga yeminyaka engamawaka amabini anamakhulu amathathu ngokufika kwengelosi yesithathu, kodwa ubukumkani basemantla babuya kuphela njengoko ukudityaniswa kobuThixo nobuntu kwazalisekiswa ngaphakathi kumagumbi amabini etempile awathi ke uYohane wawalinganisa. Ubukumkani basemantla babunxulunyaniswe ngobudlelane bamashumi amane anesithandathu nobukumkani basemazantsi, ekufikeni kwengelosi yesithathu, kodwa abuzange bunxulane ngokuthe ngqo no-1844, njengoko benzayo ubukumkani basemazantsi.

Ubukumkani basemazantsi babunxulunyaniswa kokubini netempile yeminyaka engamashumi amane anesithandathu, kwanokudityaniswa kobuThixo nobuntu obumelwe yiminyaka engamakhulu amabini anamashumi amabini. Ubukumkani basemantla, ngo-1798, baphawula isiseko setempile yeminyaka engamashumi amane anesithandathu, kodwa baphelela apho, kuba, njengesiseko, babemela inyama uKristu awayeyithabathele kuye ngokwaKhe, yaye inyama yaKhe yabulawa kususela ekusekweni kwehlabathi. Zonke iitempile ziyimiqondiso enokutshintshiselana, yaye isiseko seminyaka engamashumi amane anesithandathu ngo-1798, sichaza inyama yaKhe

yobuntu, yaye isiphelo saloo minyaka ingamashumi amane anesithandathu ngo-1844, sichaza ubuThixo baKhe.

Umkhosi owawunyhashwe phantsi de kwangunyaka ka-1798 wawungeyongcwele kaThixo, nangona ingcwele kaThixo yayimelwe njengenyhashwa phantsi ngelo xesha, kodwa oko kunyhashwa phantsi kwakusenziwa ebukumkani basezantsi, apho uThixo wayekhethe iYerusalem ukuba abeke khona ingcwele yaKhe negama laKhe. Umkhosi owawunyhashwe phantsi wawumela iiNtlanga; wawumela umzimba.

Xa uAdam noEva bonayo, kwaqalisa “amaxesha asixhenxe” eeminyaka ezingamawaka asixhenxe apho uluntu lwalunyathelwa phantsi sisono. Ngelo xesha, iMvana eyaxhelwayo kwasekusekweni kwehlabathi yabonelela ngezikhumba zeemvana zokugubungela ubunqunu obunesono boluntu. Xa ukunyathelwa phantsi koluntu kwafikelela esiphelweni ngowe-1798, iMvana, eyisiseko nomakhi wayo yonke imifanekiso engcwalisiweyo yetempile, yabuya yaxhelwa. Apho ubukumkani basentla, netempile yoluntu emelwe apho, baphela.

Ngowe-1798 kulapho umchasi-kaKristu wobuxoki wabulawayo emva kokuba enike ubungqina bakhe bobuSatana beminyaka emithathu enesiqingatha yesiprofeto, obaqala ngokuxhotyiswa kwakhe ngonyaka we-538, nto leyo eyandulelwa yiminyaka engamashumi amathathu yolungiselelo eyaqala ngonyaka we-508. Oko kwakukukopa kobuSatana kweminyaka engamashumi amathathu yolungiselelo lukaKristu eyaqala ekuzalweni kwaKhe, eyaphela ekuxhotyisweni kwaKhe, xa wabhaptizwayo, yaye emva koko wanikela ubungqina baKhe iminyaka emithathu enesiqingatha yokoqobo de wafikelela kwinqanaba apho iMvana eyaxhelwayo kwasekwasekwasekwa ihlabathi yabethelelwa emnqamlezweni. Ngoko ke sazaliseka isithembiso saKhe sokuba, yakuba itempile itshatyalalisiwe, wayeza kuyivusa ngemihla emithathu.

Wayeya kuba nguye owawuya kuyivusa itempile yomzimba waKhe, kuba yayiligunya lobuThixo baKhe elalizalisekisa uvuko, kuba ubuThixo baKhe abuzange bufe ekubethelelweni emnqamlezweni, yayibubuntu baKhe obafa emnqamlezweni, kuba akunakwenzeka ukuba uThixo afe.

“‘Ndim uvuko, kwanakubomi’ (Yohane 11:25). Lowo wayethe, ‘Ndibeka ubomi bam phantsi, ukuze ndibuye ndibuthabathe’ (Yohane 10:17), waphuma engcwabeni waya ebomini obabukuYe ngokwaKhe. Ubuntu bafa; ubuthixo abufanga. Kubuthixo baKhe, uKristu wayenamandla okuqhawula imixokelelwane yokufa. Uyavakalisa ukuba unobomi kuYe ngokwaKhe ukuze abaphilise abo athanda ukubaphilisa.” Selected Messages, incwadi 1, 301.

Ngowe-1798, itempile yomntu, umkhosi “wobukumkani basentla,” yafikelela esiphelweni, kuba njengophawu lwemvelo esezantsi, yayinganakuguqulwa de kube luvuko ekubuyeni kwesibini. Noko ke, yabonakalisa isiseko seminyaka engamashumi amane anesithandathu awathi ngayo uKristu wayivusa itempile enokuguqulwa, emelwe bubukumkani basemazantsi, obabuphawu lwamandla aphezulu engqondo, aguqulwa kanye ngaloo mzuzu xa umoni egwetyelwa ubulungisa.

“Phezu kwesiseko awasibekayo uKristu ngokwaKhe, abapostile balakha ibandla likaThixo. EZibhalweni, umfanekiso wokwakhiwa kwetempile usetyenziswa rhoqo ukubonakalisa

ukwakhiwa kwebandla. UZakariya ubhekisa kuKristu njengeSebe eliya kulakha itempile kaYehova. Uthetha ngeeNtlanga njengabancedisayo emsebenzini: ‘Abo bakude baya kuza bakhe etempileni kaYehova;’ yaye uIsaya uyabhengeza athi, ‘Oonyana babasemzini baya kwakha iindonga zakho.’ UZakariya 6:12, 15; UIsaya 60:10.”

Ebhala ngokwakhiwa kwale tempile, uPetros uthi, “Nisiza kuye, njengakwilitye eliphilileyo, elathi nangona lalaliwe ngabantu, kodwa lanyulwa nguThixo, laza laba lixabisekile, nani ke ngokunjalo, njengamatye aphilileyo, nakhiwa nibe yindlu yokomoya, ububingeleli obungcwele, ukuze ninyuse imibingelelo yokomoya, eyamkelekileyo kuThixo ngoYesu Kristu.” 1 Petros 2:4, 5.

“Kwimayini yehlabathi lamaYuda nelabahedeni abapostile basebenza, bekhupha amatye ukuze bawabeke phezu kwesiseko. Kwileta yakhe eya kumakholwa ase-Efese, uPawulos wathi, ‘Ngoko ke anisengabo abasemzini nabangabasemzini, kodwa ningabemi kunye nabangcwele, ningabendlu kaThixo; kwaye nakhiwe phezu kwesiseko sabapostile nabaprofeti, uYesu Kristu ngokwaKhe enguLitye leKona eliyiNtloko; ekukuyo sonke isakhiwo, sidityaniswe kakuhle kunye, sikhula sibe yitempile engcwele eNkosini: ekukuyo nani nakhiwa kunye, ukuze nibe yindawo yokuhlala kaThixo ngoMoya.’ Efese 2:19–22.

“Kwaye kumaKorinte wabhala wathi: ‘Ngokobabalo lukaThixo endalunikwayo, njengomakhi oyincutshe, ndibekile isiseko, aze omnye akhe phezu kwaso. Ke kaloku makulowo nalowo aqaphele indlela akha ngayo phezu kwaso. Kuba akukho bani unokubeka esinye isiseko ngaphandle kweso sibekiweyo, esinguYesu Kristu. Ke ukuba umntu wakhe phezu kwesi siseko ngegolide, ngesilivere, ngamatye axabisekileyo, ngamaplanga, ngengca, ngeendiza; umsebenzi womntu wonke uya kubonakaliswa; kuba loo mini iya kuwuvakalisa, ngenxa yokuba iya kutyhilwa ngomlilo; yaye umlilo uya kuwuvavanya umsebenzi womntu wonke ukuba uloluphi na uhlobo lwawo.’ 1 Korinte 3:10–13.”

“Abapostile bakha phezu kwesiseko esiqinisekileyo, esiLiweni lamaXesha onke. Kwesi siseko bazisa amatye abawembayo ehlabathini. Abakhi abazange basebenze ngaphandle kwezithintelo. Umsebenzi wabo wenziwa waba nzima ngokugqithisileyo kukuchasana kweentshaba zikaKristu. Kwafuneka balwe nobandlululo benkolo, ukukhetha kwangaphambili, nentiyo yabo babakha phezu kwesiseko sobuxoki. Abaninzi ababesebenza njengabakheli bebandla babenokufaniswa nabakhi bodonga ngemihla kaNehemiya, ekubhalwe ngabo kwathiwa: ‘Abebakha eludongeni, nababethwala imithwalo, kwanabo babelayisha, elowo ngesinye sezandla zakhe wayesebenza emsebenzini, ngesinye isandla ebambe isixhobo sokulwa.’ Nehemiya 4:17.” IZenzo zaBapostile, 595, 596.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Ukuwa komntu kwazalisa izulu lonke ngosizi. Ihlabathi awayelidalile uThixo lonakaliswa sisiqalekiso sesono, lahlalwa zizidalwa ezagwetyelwa intlungu nokufa. Kwabonakala kungekho ndlela yakusinda kwabo babewugqithile umthetho. Iingelosi zayeka iingoma zazo zokudumisa. Kuzo zonke iinkundla zasezulwini kwakukho ukulila ngenxa yentshabalalo awayeyizise isono.

“UNyana kaThixo, iNgqwayi-ngqwayi ezukileyo yasezulwini, wachukunyiswa lusizi ngenxa yoluntu oluwileyo. Intliziyo yaKhe yachukunyiswa yimfesane engenasiphelo xa iintsizi zehlabathi elilahlekileyo zaziphakama phambi kwaKhe. Kodwa uthando olungewele lwaluyiqambile icebo ekunokuthi ngalo umntu ahlangule. Umthetho kaThixo owaphulwayo wawufuna ubomi bomoni. Kuyo yonke indalo iphela kwakukho mnye kuphela owayenokuthi, endaweni yomntu, anelise iimfuno zawo. Ekubeni umthetho ongcwele ungcwele njengoko noThixo ngokwaKhe engcwele, kwakunokubakho kuphela lowo ulingana noThixo owayenokwenza uxolelaniso ngenxa yokwaphulwa kwawo. Akukho namnye ngaphandle kukaKristu owayenokuhlangula umntu owileyo kwisiqalekiso somthetho aze ambuyisele kwakhona ekuvisisaneni neZulu. UKristu wayeza kuthwala phezu kwaKhe ityala nehlozo lesono—isono esikruqulayo kangangokuba kuThixo ongcwele kangaka simele sahlule uYise noNyana waKhe. UKristu wayeza kufikelela kwezona nzulu zentsizi ukuze asindise uhlanga olutshatyalalisiweyo.

“Phambi koYise Wamxolela ngenxa yomoni, ngoxa umkhosi wezulu wawulindlele isiphumo ngenzondelelo yomdla engenakuvakaliswa ngamazwi. Lada lathabatha ixesha elide olo nxulumano luyimfihlakalo—‘icebo loxolo’ (Zekariya 6:13) ngenxa yoonyana babantu abawileyo. Icebo losindiso lalisele limisiwe ngaphambi kokudalwa kwehlabathi; kuba uKristu ‘uyiMvana exheliweyo kususela ekusekweni kwehlabathi’ (ISityhilelo 13:8); ukanti kwakulidabi, kwanakuKumkani wendalo iphela, ukunikezela ngoNyana waKhe ukuba afe ngenxa yohlanga olunetyala. Kodwa ‘uThixo walithanda ihlabathi, kangangokuba Wanikela ngoNyana waKhe okuphela kwamzeleyo, ukuze bonke abakholwayo kuYe bangatshabalali, kodwa babe nobomi obungunaphakade.’ Yohane 3:16. Owu, imfihlakalo yentlawulelo! uthando lukaThixo ngehlabathi elalingamthandi Yena! Ngubani onokuwazi ubunzulu bolo thando ‘budlula ukuqonda’? Kuzo zonke izizukulwana ezingapheliyo iingqondo ezingafiyo, zizama ukuqonda imfihlakalo yolo thando olungenakuqondwa, ziya kumangaliswa zize zinqule.”

“UThixo wayemele ukubonakaliswa kuKristu, ‘ebuyisela ihlabathi kuYe ngokwaKhe.’ 2 Korinte 5:19. Umntu wayesehliswe kangaka sisono kangangokuba kwakungenakwenzeka ukuba yena, ngokwakhe, eze avisisane naLowo imvelo yaKhe ikukucoceka nokulunga. Kodwa uKristu, emveni kokuba emkhulule umntu ekugwetyweni ngumthetho, wayenako ukumnika amandla angcwele ukuba ahlangane nomzamo womntu. Ngaloo ndlela, ngokuguquka kuThixo nangokholo kuKristu, abantwana baka-Adam abawileyo babenokuphinda kwakhona babe ‘ngoonyana bakaThixo.’ 1 Yohane 3:2.” Oobawo nooProfeti, 63, 64.