

Incwadi kaDaniyeli - Inombolo Eyikhulu Namashumi Amabili Nanhlanu

*Ukuvulela Ukubaluleka Kwesiprofetho: Ukuhumusha uDaniyeli 11:40 kanye
Nemithelela Yako EbuKristwini Besimanje*

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Ivesi yamashumi amane kaDaniyeli isahluko seshumi nanye iqala ngesikhathi sokuphela, kodwa le vesi ikhombela izikhathi ezimbili zokuphela, ngakho-ke inika umfundi wesiprofetho ithuba lokuvumelanisa isikhathi sokuphela sokuqala nesikhathi sokuphela sesibili. Lapho lokhu kusetshenziswa kwenziwa, umugqa womlando wamaMillerite owaqala ngo-1798 uhambisana nomlando we-United States ngo-1989. Le migqa emibili ikhomba umugqa wophondo lwangempela lwamaProthestani nomugqa wophondo lweRiphabhulikhi lwesilo somhlaba senewadi yeSambulo isahluko seshumi nantathu. Yomibili le migqa iqala ngesikhathi sokuphela ngo-1798, futhi isikhathi sokuphela ngo-1989 simane sigwalise futhi sinikeze ubufakazi besibili bezimpawu zendlela zeqiniso ezivulwayo kule vesi.

Ukunyakaza kwengelosi yesithathu kwafika ngo-Okthoba 22, 1844, kodwa kwabambezeleka ngenxa yokuhlubuka kweminyaka eyisikhombisa kusukela ku-1856 kuya ku-1863. Ukufika kwengelosi yesithathu kwaphindwa ngoSeptemba 11, 2001. U-1863 wayefanekiselwa ukumisa kokuqala kuka-Israyeli wasendulo eKadeshi kanye nokuhlubuka kwezinhlobo eziyishumi, kanti uSeptemba 11, 2001 wayefanekiselwa ukumisa kokugcina kuka-Israyeli wasendulo eKadeshi, kanye nokuhlubuka kukaMose. Ukuhlubuka kwango-1863 kwakumele ukuhlubuka kokuqala eKadeshi, okwaveza isahlulelo sokufa ehlane. Ukuhlubuka lwangoSeptemba 11, 2001 lwamela ukuhlubuka kokugcina eKadeshi, okwaveza ukufa kobuholi be-Adventism yaseLawodike.

Ukwehla kwengelosi ngo-Agasti 11, 1840, okwangenisa ukunyakaza lwango-1840 kuya ku-1844, uDade White alubiza ngokuthi ukubonakaliswa okukhazimulayo kwamandla kaNkulunkulu, kwakufanekisa uSeptemba 11, 2001 futhi kwakhomba ukubonakaliswa okukhazimulayo kwamandla kaNkulunkulu.

“Ingelosi elihlanganyela ekumemezeleni umlayezo wengelosi yesithathu limelwe ukukhanyisa umhlaba wonke ngenkazimulo yalo. Lapha kubikezelwa umsebenzi wobubanzi bomhlaba wonke nowamandla angajwayelekile. Inhlango yokubuya kukaKristu yeminyaka ka-1840–44 yayiyisibonakaliso esikhazimulayo samandla kaNkulunkulu; umlayezo wengelosi yokuqala wafinyelela kuzo zonke iziteshi zobuvangeli emhlabeni, futhi kwamanye amazwe kwaba khona ukuvuka kwenkolo okukhulu kunakho konke okuke kwabonakala kunoma yiliphi izwe kusukela eNguqukwani yenkolo yekhulu leshumi nesithupha; kodwa lokhu kuyodlulwa ukunyakaza okunamandla ngaphansi kwesexwayiso sokugcina sengelosi yesithathu.” The Great Controversy, 611.

Ukufika kokuqala kwengelosi yesithathu ngo-Okthoba 22, 1844 (iKadeshi yokuqala), kwakungokokuqeda umsebenzi, kodwa abantu bakaNkulunkulu bakhetha ukuzikhethela umholi omusha nokubuyela eGibhithe. Ngo-1863, base “bakhe kabusha iJeriko”, esikhundleni sokuhlanganyela emsebenzini kaNkulunkulu wokuwisa phansi izindonga zeJeriko. Ngakho-ke baqalekiswa ngokufa ehlane.

UJoshuwa wabafungisa ngaleso sikhathi, wathi: “Makaqalekiswe phambi kukaJehova umuntu osukuma akhe kabusha lo muzi, iJeriko; isisekelo sawo uyakusibeka ngendodana yakhe yokuqala, namasango awo uyakuwamisa ngendodana yakhe encane.” Joshuwa 6:26.

Njengaku-Israyeli wasendulo eKadeshi lokuqala, ababewalile umyalezo kaJoshuwa noKalebi, ukuvukela kuka-Israyeli wanamuhla eKadeshi lokuqala (1863), kwehlisela phezu kwabo isiqalekiso sikaJoshuwa. Lapho ingelosi yesithathu ibuya ngoSeptemba 11, 2001 (iKadeshi lokugcina), kwaqala umsebenzi wokugcina ngaphambi kokuba uNkulunkulu awehlise iJeriko nezindonga zalo.

Umhla ka-22 kuMfumfu, 1844, uphawula ukufika kwengelosi yesithathu, futhi ngokwenza kanjalo uphawula ukufika kweSonto eliseduze lokugcina ezinsukwini zokugcina. Unyaka ka-1863 uphawula ukuphela kwesikhathi sokuvivinywa sengelosi yesithathu esaqala ngomhlaka-22 kuMfumfu, 1844. Ngakho-ke u-1863 uyisibonakaliso somthetho weSonto oseduze ukufika, ngokuba uJesu njalo umelela ukuphela ngesiqalo. Ngo-1863, isizwe sahlukani saba yizigaba ezimbili, kanjalo-ke nasemthethweni weSonto, kuyobonakaliswa izigaba ezimbili.

Isikhathi sokuvivinywa sengelosi yesithathu emlandweni wamaMillerite saqala ngo-1844 saphela ngo-1863, futhi kokubili ukuqala nokuphela kwaso kwaphawula umthetho weSonto wezinsuku zokugcina. Emlandweni ophakathi kokuqala (1844) nokuphela (1863), kukhona ukuhlubuka kwenhlangano yamaMillerite (1856). Ngalokho, lesi sikhathi sithwala uphawu lwe-“Qiniso.” Ukubuyela eKadeshi okwesibili ngoSeptemba 11, 2001 kuphawula ukuqala kwenqubo yokuvivinywa kwengelosi yesithathu, ephetha emthethweni weSonto osusondele ukufika, njengoba ufanekiselwa ngu-1863.

Kusukela kulowo mthetho weSonto kuze kuvalwe isikhathi sokuhlolwa kwabantu, iJeriko nezindonga zalo kuyowiswa phansi, ngokuvumelana nesahlulelo sokuphatha esiphezu kwesifebe saseBabiloni esimelelwe kulowo mlando. Ivesi lamashumi amane liqala ngo-1798, futhi liphetha ngomthetho weSonto osuseduze ukufika evesini lamashumi amane nanye. Isikhathi sokuphela ngo-1798 simelela umugqa wangaphakathi webandla likaNkulunkulu, siqala ngamaMillerite omnyakazo wengelosi yokuqala kuze kufike emnyakazweni wengelosi yesithathu nakulabo abayizinkulungwane eziyikhulu namashumi amane nane. Konke kusevesini elilodwa.

Impi ephakathi kwenkosi yasenyakatho eyaqala ngokwenyukela kombuso kwenkosi yaseningizimu ngo-1798, yaphethwa ngo-1989, lapho inkosi yaseningizimu yanqotshwa umfelandawonye phakathi kombuso wesihlanu nowesithupha wesiprofetho seBhayibheli. Impi yenkosi yasenyakatho nenkosi yaseningizimu eyaqala ngo-1798, yaqashelwa amaMillerite njengempi emelene neRoma, abayibona njengamandla amabili nje achithayo obuhedeni nobupapa. Lapho impi iphela ngo-1989, wonke la mandla amathathu achithayo aychilelekile, futhi lokho

zokugcina. Izinsuku zokugcina ziyizo “izinsuku” zikaJeremiya ezizayo, lapho uNkulunkulu eyakuthi “athethelele” “ububi” futhi “angabe esakhumbula” izono zabantu baKhe. Lowo msebenzi ufezwa nguKristu, njengomPristi oMkhulu ngosuku lokubuyisana olungumfuziselo ogcwalisekile, phakathi “kwezinsuku zokugcina.”

Ukuba ubu-Adventism bamaMillerite babuqhubekile ngokukholwa ukuhamba ekukhanyeni okuqhubekela phambili kwengelosi yesithathu eyafika ngo-Okthoba 22, 1844, babeyobe sebese khaya labo laphakade noJesu. Yilokhu uJeremiya akushoyo lapho ethi, “emva kwalezo zinsuku.” “Lezo zinsuku” ziyizikhathi zesiprofetho ezaholela ku-1844, zaze zaphethwa khona. Yizo “izinsuku” isahluko seshumi nambili sikaDaniyeli esibhekisela kuzo.

Kepha hamba indlela yakho kuze kube sekupheleni; ngokuba uyakuphumula, bese uma ezinsukwini zokugcina uyakuma esabelweni sakho. Daniyeli 12:13.

“Ekupheleni kwezinsuku,” noma njengoba uJeremiya esho, “emva kwalezo zinsuku,” uKristu wayehlose ukubeka umthetho waKhe ezingxenyeni zangaphakathi zabantu baKhe, futhi awulobe ezinhliziyweni. Lezo zingxenye zangaphakathi ziyimvelo ephansi, noma njengoba uPawulu eyibiza, inyama, futhi inhliziyo iyimvelo ephakeme. Isivumelwano sithembisa ukunikeza abantu baKhe ingqondo entsha ngesikhathi sokuguquka, nomzimba omusha ekuFikeni kwesiBili. Umuntu wawa no-Adamu, owadalwa ngomfanekiso kaNkulunkulu, nowadalwa enemvelo ephakeme kanye nemvelo ephansi. Isivumelwano sikaKristu siwukuhlenga isintu, kanye nemvelo yaso ephindwe kabili, esiqalekiswa sesono.

“Ezinsukwini zokugcina zomlando waleli zwe, isivumelwano sikaNkulunkulu nabantu bakhe abagcina imiyalo yakhe siyakuvuselelwa. ‘Ngalolo suku ngiyakwenzela isivumelwano nabo nezilwane zasendle, nezinyoni zezulu, kanye nezinto ezihuquzelayo emhlabathini; ngiyakwephula umnsalo nenkomba nempi kuphele emhlabeni, ngibenze balale ngokulondeka. Ngiyakunxusa kuwe kuze kube phakade; yebo, ngiyakuganisela kimi ngokulunga, nangokwahlulela, nangomusa wothando, nangesihe. Ngiyakuganisela kimi nangokuthembeka; wena uyakumazi uJehova.’

“Kuyakuthi ngalolo suku, ngiyakuzwa, usho uJehova, ngiyakuzwa izulu, lona lizolizwa umhlaba; nomhlaba uzokuzwa okusanhlamvu, newayini, namafutha; nakho kuzolizwa uJezreyeli. Ngiyakuhlwaneyela kimi emhlabeni; ngihawukele yena obengakatholi isihe; ngithi kwabangeyisizwe sami, Nina ningabantu bami; nabo bathi, Wena unguNkulunkulu wami.’ Hoseya 2:14-23.

“Ngalolo suku, ... insali yakwa-Israyeli, nalabo abaphunyukile bendlu kaJakobe, ... bayakuncika eNkosini, oNgcwele ka-Israyeli, ngeqiniso.’ U-Isaya 10:20. Kuzo ‘zonke izizwe, nemindeni, nezilimi, nabantu’ kuyakuba khona labo abayakusabela ngenjabulo esigijimini esithi, ‘Mesabeni uNkulunkulu, nimnike inkazimulo; ngokuba ihora lokwahlulela kwakhe selifikile.’ Bayakufulathela zonke izithombe ezibaphela kulo mhlaba, futhi ‘bayakuhuleka kuye owenza izulu, nomhlaba, nolwandle, nemithombo yamanzi.’ Bayakuzikhulula kukho konke ukubanjwa nokubhajwa, beme phambi kwezwe njengezikhumbuzo zomusa kaNkulunkulu. Belalela zonke izimfuno zobuNkulunkulu, bayakuqashelwa yizingelosi nangabantu njengalabo ‘abagcina imiyalo kaNkulunkulu, nokukholwa kukaJesu.’ IsAmbulo

14:6–7, 12.

“Bhekani, izinsuku ziyeza, usho uJehova, lapho umlimi oyolima eyakwedlula ovunayo, nomcindezeli wamagilebhisi amdlele lowo ohlwanyela imbewu; nezintaba ziyozenzela iwayini elimnandi, nawo wonke amagquma ayoncibilika. Ngiyakubuyisa ukuthunjwa kwabantu bami bakwa-Israyeli, bakhe imizi eyincithakalo, bahlale kuyo; bayakutshala izivini, baphuze iwayini lazo; benze nezingadi, badle izithelo zazo. Ngiyobatshala ezweni labo, bangabe besasuswa futhi ezweni labo engibanike lona, usho uJehova uNkulunkulu wakho. Amose 9:13–15.” Review and Herald, February 26, 1914.

Lapho uJeremiya ethi “emva kwalezo zinsuku,” “izinsuku” ezandulela umsebenzi omelelwa nguKristu efika masinyane ethempelini laKhe ukuze alihlanze, kwakuyizikhathi zesiprofetho ezaphela ngo-1798 nango-1844. Ukuphela kwalezo zinsuku zesiprofetho (izikhathi), kwaphawula iminyaka engamashumi amane nesithupha uKristu akha ngayo ithempeli lamaMillerite, futhi lapho efika masinyane ngo-Okthoba 22, 1844 wayegcwalisa uMalaki isahluko sesithathu, aligcwalisa futhi lapho ehlanza ithempeli ekuqaleni nasekupheleni kwenkonzo yaKhe.

“Ekuhlanzeni ithempeli kubathengi nabathengisi bezwe, uJesu wamemezela umsebenzi waKhe wokuhlanza inhliziyo ekungcoleni kwesono,—ezifisweni zasemhlabeni, ezinkanukweni zobugovu, emikhubeni emibi, eyonakalisa umphefumulo. UMalaki 3:1–3 ucashuniwe.” *The Desire of Ages*, 161.

Futhi “emva kwalezo zinsuku,” uKristu wayehlose ukuhlanza ithempeli ayelimisile, elalimelela umsebenzi waKhe wokuhlanza izinhliziyi zabantu baKhe ekungcoleni kwesono, noma njengoba uJeremiya esho, ukubhala umthetho waKhe ezinhliziyweni nasezingxenyeni ezingaphakathi.

Ngokuba ebasola, uthi: Bhekani, izinsuku ziyeza, kusho iNkosi, lapho ngiyakwenza isivumelwano esisha nendle ka-Israyeli nendle kaJuda; kungefani nesivumelwano engasenza nawoyise ngosuku engabamba ngalo isandla sabo ukuba ngibakhiphe ezweni laseGibhithe; ngokuba abahlalanga esivumelwaneni sami, nami angibanakanga, kusho iNkosi. Ngokuba yilesi isivumelwano engiyakusenza nendle ka-Israyeli emva kwalezo zinsuku, kusho iNkosi; ngiyakufaka imithetho yami engqondweni yabo, ngiyilobe ezinhliziyweni zabo; mina ngiyakuba nguNkulunkulu kubo, nabo bayakuba ngabantu kimi. Heberu 8:8–10.

Amazwi athi “leyo minyaka” ayeyileyo kaDaniyeli ethi “ukuphela kwezinsuku,” eyagcina ngo-1798 nango-1844. Umugqa wophondo lobuProthestani oqala ngo-1798, evesini lamashumi amane likaDaniyeli ishumi nanye, ugcizelela ubudlelwano besivumelwano obumiswa nabayizinkulungwane eziyikhulu namashumi amane nane. Igama lesiHeberu elithi “lot” liyitshe elincane elalisetshenziselwa ukunquma isiphetho somuntu. UDaniyeli watshelela ukuba ahambe ayophumula (ekufeni), kuze kube “sekupheleni kwezinsuku,” lapho, ngo-1844, ukwahlulela kwakuyoqala khona futhi isiphetho sakhe sinqunye.

Kepha qhubeka ngendlela yakho kuze kube sekupheleni; ngokuba uyakuphumula, bese uma ekupheleni kwezinsuku kufika uyakuma esabelweni sakho. Daniyeli 12:13.

“Izinsuku” “zokuphela kwezinsuku,” zimelela iziprofetho zesikhathi ezaphela ngo-1844, ngoba emva kwalokho isikhathi sesiprofetho sasingasekho. Iminyaka eyizinkulungwane ezimbili namakhulu amathathu, eyayingumbono we-marah, okusho ukuvela ngokuzumayo kukaKristu endaweni yakhe engcwele, khona yaphela, neminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili yokucasuka kokugcina nayo yaphela, njengoba nje izinsuku zokucasuka kokuqala zaziphelile ngesikhathi sokuphela ngo-1798. “Emva kwalezo zinsuku,” njengoba kubhekiswe kukho nguJeremiya, kamuva kwakhulunywa ngakho nguPawulu. UPawulu ubhekisa kulokho kukaJeremiya okuthi “emva kwalezo zinsuku,” kabili, ngoba uPawulu akagcini nje ngokukhuluma ngesivumelwano esasizomiswa “emva kwalezo zinsuku,” kodwa okubaluleke kakhulu, ukhomba umsebenzi kaKristu njengoMpristi oMkhulu.

Ngoba ngomnikelo munye ubaphelelisile kuze kube phakade labo abangcweliswayo. Futhi noMoya oNgcwele ungufakazi kithi ngalokho; ngokuba emva kokuba eseshilo ngaphambili ukuthi: Lesi yisivumelwano engizakwenza nabo emva kwalezo zinsuku, isho iNkosi, ngiyakufaka imithetho yami ezinhliziyweni zabo, ngiyibhale nasezingqondweni zabo; nezono zabo nobubi babo angisayikukukhumbula futhi. Manje lapho kukhona ukuthethelelwa kwalokhu, akusekho mnikelo wesono. Ngakho-ke, bazalwane, lokhu sinesibindi sokungena endaweni engcwele kakhulu ngegazi likaJesu, ngendlela entsha nephilayo, asivulele yona ngokweveyili, okungukuthi, inyama yakhe; futhi njengoba sinomPristi oMkhulu phezu kwendlu kaNkulunkulu. Heberu 10:14–21.

Iminyaka engamakhulu amabili namashumi amabili ehlanganisa isiprofetho sombono we-mar’ah wokubonakala kukaKristu nesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili sombono we-chazon womlando wesiprofetho, ibopha ndawonye, noma ixhumanise, ukuqala kwalezo zikhathi zombili zesiprofetho, ngesixhumanisi esiyisibonakaliso esimele ukuhlanganiswa kobuntu nobuNkulunkulu, okuwumsebenzi uKristu awufeza ekuhlanzweni okwenzeka ngesikhathi somnyakazo wengelosi yesithathu, futhi okuphetha ngesivumelwano asenzayo nabayizinkulungwane eziyikhulu namashumi amane nane.

Umbono we-chazon, obonisa ukunyathelwa phansi kwethempeli, ungumbono wesintu esinyathelwe phansi yisono kusukela ekhulubukeni kuka-Adamu eNsimini yase-Edene; futhi umbono we-marah, obonisa umsebenzi kaKristu wokubuyisela nokuhlaza ithempeli, wagwaliseka womabili ngo-October 22, 1844. Kukhona iziprofetho ezimbili zeminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili zokucasuka kukaNkulunkulu, ezimelela ukunyathelwa phansi kwebutho nendawo engcwele.

Kokubili lezo ziprofetho kufanekisa ukunyathelwa phansi kwesintu, okuyobuyiselwa ngombono wemarrah. Lezo zinkethelo ezimbili zikaNkulunkulu phezu kwabantu baKhe zimelela intukuthelo ephezu kwesintu esiwiveyo, esasiyakusindiswa kuphela futhi sibuyiselwe ngomsebenzi kaKristu ekwakheni kabusha nasekuhlazeni ithempeli eliwileyo.

Lezi zikhwele ezimbili zimelela imvelo ephakeme kanye nemvelo ephansi yesintu. Ekuweni kuka-Adamu, imvelo ephansi yathatha ubukhosi phezu kwemvelo ephakeme, futhi inhloso kaKristu ngabantu yayiwukuthi imvelo ephakeme ibuse phezu kwemvelo ephansi. Ekuweni kuka-Adamu, imvelo ephakeme yawela ezifisweni zemvelo ephansi, futhi inhloso kaNkulunkulu

yaphendulwa yaba yinto ephambene. Yilokhu okushiwo “ukuphenduka” ngokweBhayibheli. Ukuphenduka kusho ukuba imvelo ephakeme ibuyiselwe esikhundleni sayo sokubusa phezu kwemvelo ephansi. Ukuguqula kusho ukuhlehlisa, noma ukuphendula kube ngezansi phezulu.

Ulaka lokuqala olubhekiswe embusweni wasenyakatho, kwakuwulaka olubhekiswe esimweni esiphansi esabusa phezu kwesimo esiphakeme ekuweni. Lolo laka lwafika kuqala, ngokuba uKristu waqala umsebenzi wokuhlenga khona kanye lapho waqala khona ekuqaleni, futhi waqala ngokukhanuka kwesimo esiphansi, okwakuwukukhanuka kwesifiso sokudla. UKristu waqala umsebenzi waKhe ngezinsuku ezingamashumi amane zokuzila ukudla.

“UKristu wayazi ukuthi ukuze aqhubekisele phambili ngempumelelo icebo losindiso kwakufanele aqale umsebenzi wokuhlenga umuntu khona kanye lapho ukubhujiswa kwaqala khona. U-Adamu wawa ngokuzitika kwesifiso sokudla. Ukuze agxilise kumuntu izibopho zakhe zokulalela umthetho kaNkulunkulu, uKristu waqala umsebenzi waKhe wokuhlenga ngokuguqula imikhuba yomzimba yomuntu. Ukwehla kokulunga kanye nokonakala kohlanga ngokuyinhloko kubangelwa ukuzitika kwesifiso sokudla esiphambukisiwe.” Testimonies, volume 3, 486.

Ulaka lwesibili lwalumelene nemvelo ephakeme, emelwe umbuso waseningizimu, lapho kukhona iJerusalema, okuyidolobha uNkulunkulu akhetha ukubeka kulo igama Lakhe. Ngomhla ka-22 Okthoba, 1844, umsebenzi uKristu ayehlose ukuwenza, nomsebenzi awufeza manje, umelwa yizinti ezimbili zikaHezekeli.

Lapho izinti ezimbili zikaHezekeli zihlanganiswa zibe yinduku eyodwa kuze kube phakade, lokhu kukhomba isivumelwano lapho uKristu esusa isono kubantu Bakhe kuze kube phakade, futhi izimo zemvelo eziphakeme neziphansi zibuyiselwa esakhiweni esifanele sobukhosi bokuhleleka, futhi abantu baphinde babe ngabaphelele. Esimweni sokungaguquki, imvelo ephansi yomuntu, emelwe ukuthukuthela kokuqala, yabusa phezu kwemvelo ephakeme yomuntu emelwe ukuthukuthela kokugcina. Ngakho-ke, ukuthukuthela kokuqala kwakumelene nombuso wasenyakatho, owawungaphezu kombuso waseningizimu ngokwendawo.

Iminyaka engamakhulu amabili namashumi amabili ehlanganisa imibono emibili ye-mar’ah ne-chazon nobuNkulunkulu nobuntu, ekuqaleni kwakho kokubili, ihlangana yomibili ibe yinduku eyodwa lapho uKristu ephetha umsebenzi wengelosi yesithathu kanye nezinkulungwane eziyikhulu namashumi amane nane. Lesi yisiprofetho sokuthukuthela kokugcina esimelene nombuso waseningizimu esihlanganiswe nesiprofetho sokubonakala ngo-1844, ngokuba isivumelwano sinikeza ingqondo entsha ekuphendukeni, kodwa umzimba omusha (umbuso wasenyakatho) ubuyiselwa kuphela ekufikeni kwesibili ngokuphazima kweso.

Ivesi lamashumi amane likaDaniyeli ishumi nanye lichaza kokubili izikhathi zokuphela, futhi ngokwenza kanjalo ligcizelela umugqa wangaphakathi nowangaphandle womlando wesiprofetho phakathi nomlando wesilo somhlaba sikaSambulo isahluko seshumi nantathu. Amaqiniso embulwa kuleli vesi amele kokubili imigqa yangaphakathi neyangaphandle yeqiniso uKristu afika ukuzoyiveza nokuyigwalisa phakathi kwabantu baKhe. Iqiniso lokuthi ubuntu obuhlanganiswe nobuNkulunkulu aboni limelelwa ekukhanyeni okuhlobene nomphumela wokwambulwa kolwazi,

futhi limelela iqiniso langaphakathi labantu bakaNkulunkulu ezinsukwini zokugcina. Ukukhanya okumelwe yimpi phakathi kwamandla aholela umhlaba e-Armagedoni kuyiqiniso langaphandle labantu bakaNkulunkulu ezinsukwini zokugcina.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

Izwi leNkosi lafika kimi futhi, lathi, Futhi wena, ndodana yomuntu, zithathele induku eyodwa, ubhale phezu kwayo ukuthi, NgeyakaJuda, nangeyabantwana bakwa-Israyeli abangabalingane bakhe; bese uthatha enye induku, ubhale phezu kwayo ukuthi, NgeyakaJosefa, induku ka-Efrayimi, nangenxa yayo yonke indlu yakwa-Israyeli abangabalingane bakhe; uzihlanganise enye kwenye zibe yinduku eyodwa; ziyakuba yinye esandleni sakho. Kuthi lapho abantwana babantu bakho bekhuluma kuwe, bethi, Awuyikusitshela yini ukuthi usho ukuthini ngalezi zinto na? uthi kubo, Isho kanje iNkosi uJehova; Bheka, ngiyakuyithatha induku kaJosefa, esesandleni sika-Efrayimi, nezizwe zakwa-Israyeli abangane bakhe, ngizihlanganise nayo, kanye nenduku kaJuda, ngizenze zibe yinduku eyodwa, futhi ziyakuba yinye esandleni sami. Lezo zinduku obhala kuzo ziyakuba sesandleni sakho phambi kwamehlolo abo. Uthi kubo, Isho kanje iNkosi uJehova; Bheka, ngiyakubathatha abantwana bakwa-Israyeli phakathi kwezizwe lapho beye khona, ngibabuthethele nxazonke zonke, ngibalethe ezweni labo siqu; ngibenze babe yisizwe esisodwa ezweni, phezu kwezintaba zakwa-Israyeli; inkosi eyodwa iyakuba yinkosi kubo bonke; abasayikuba yizizwe ezimbili, futhi abasayikwehlukaniwa babe yimibuso emibili nakancane. Futhi abasayikuzingcolisa ngezithombe zabo, nangezinto zabo ezinyanyekayo, nangazo zonke iziphambeko zabo; kepha ngiyakubasindisa kuzo zonke izindawo zabo zokuhlala, lapho bonile khona, ngibahlanze; ngaleyo ndlela bayakuba ngabantu bami, nami ngibe nguNkulunkulu wabo. UDavide inceku yami uyakuba yinkosi phezu kwabo; bonke bayakuba nomalusi oyedwa; bayakuhamba futhi ezahlulelweni zami, bagcine izimiso zami, bazenze. Bayakuhlala ezweni engalinika uJakobe inceku yami, lapho oyihlo bahlala khona; bayakuhlala kulo, bona, nabantwana babo, nabantwana babantwana babo kuze kube phakade; inceku yami uDavide iyakuba yisikhulu sabo kuze kube phakade. Futhi ngiyakwenza nabo isivumelwano sokuthula; siyakuba yisivumelwano esiphakade nabo; ngibamise, ngibandise, ngibeke indawo yami engewele phakathi kwabo kuze kube phakade. Nethabernakele lami liyakuba nabo; yebo, ngiyakuba nguNkulunkulu wabo, bona babe ngabantu bami. Izizwe ziyakwazi ukuthi mina Jehova ngingcwelisa u-Israyeli, lapho indawo yami engewele isiphakathi kwabo kuze kube phakade. Hezekeli 37:15–28.