

Incwadi kaDaniyeli – Inombolo Ikhulu Namashumi Amane Nesishiyagalolunye

Imfihlakalo kaNkulunkulu Yembuliwe: Ukuhlanganisa UbuNkulunkulu Nobuntu

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Besilokhu sicubungula umlando omelwe evesini lamashumi amane lesahluko seshumi nanye sikaDaniyeli. Manje sesibhekene nolayini wangaphakathi womlando ongaphakathi kwalelo vesi omele umlando wophondo lobuProthestani lwesilo somhlaba. Sisebenzisa ukuhlanganiswa kwezinduku ezimbili zikaHezekeli esahlukweni samashumi amathathu nesikhombisa njengendawo yokubhekisela ukuze sikhombe imfihlakalo kaNkulunkulu, ngoKristu ekuhlanganiseni ubunkulunkulu Bakhe nobuntu lapho ingelosi yesithathu ifika. Ulayini phezu kolayini, umlayezo wemfihlakalo kaNkulunkulu uJohane ayichaza njengopheleliswa ngesikhathi sokukhala kwecilongo lesikhombisa, wathunyelwa ngokukhethekile eLawodikeya ngumphostoli uPawulu. Ubufakazi bukaHezekeli, bukaJohane nobukaPawulu buhambisana nemfihlakalo efanayo kaNkulunkulu eyamelelwa emlayezweni kaJones noWaggoner ngo-1888, owawungumyalezo oya eLawodikeya.

Ngokuba ngangithanda ukuba nazi ukuthi kungakanani ukulwela okukhulu enginakho ngenxa yenu, nangenxa yalabo abaseLawodikeya, kanye nabo bonke abangakaze babubone ubuso bami enyameni; ukuze izinhliziyi zabo ziduduzeke, zihlanganiswe othandweni, zifinyelele kuyo yonke ingcebo yokuqiniseka okuphelele kokuqonda, ekuvunyweni kwemfihlakalo kaNkulunkulu, nekaYise, nekaKristu; okukuye kufihlwe yonke ingcebo yokuhlakanipha neyolwazi. Kolose 2:1–3.

Umsebenzi wokubuyisana, wokuhlanganisa izinduku ezimbili zobuNkulunkulu nobuntu, waqala lapho ingelosi yesithathu ifika; kodwa uPawulu ukhuluma ngokugcwaliseka kokugcina nokuphelele kokuhlanganiswa kwezinduku ezimbili, okuyimfihlakalo kaNkulunkulu. Ngakho-ke uyichaza le miyalezo njengomyalezo oya eLawodikeya owafika kuqala ngo-1856, wabuye waphindwa ngo-1888, wase uthola ukugcwaliseka kwawo okuphelele ngoSeptemba 11, 2001. UPawulu uchaza ithempeli esimweni esiphindwe kabili, lapho ethula imfihlakalo kaNkulunkulu, eyayizopheleliswa ekukhonzeni kwecilongo lesikhombisa. Uhlukana leyo mfihlakalo ibe yinhloko nomzimba.

Yena uyinhloko yomzimba, ibandla; yena oyisiqalo, izibulo kwabafuleyo, ukuze ezintweni zonke abe ngowokuqala. Ngokuba kwathokozisa uYise ukuba konke ukugcwala kuhlale kuye; nokuba, esenzile ukuthula ngegazi lesiphambano sakhe, ngaye abuyisane nazo zonke izinto kuye uqobo; ngaye, ngithi, noma ziyizinto ezisemhlabeni, noma izinto ezisezulwini. Nani enake nahlukaniswa naye, naba yizitha emiqondweni yenu ngemisebenzi emibi, nokho manje unibuyisile ukuba nibe nokubuyisana Ngenyama yomzimba wakhe ngokufa, ukuze animise ningcwele, ningenasici, ningenakusolwa phambi kwakhe: Uma nihlala ekukholweni, nisekelwe

futhi niqinile, ningasuswa ethembeni levangeli enalizwayo, elashunyayelwa kukho konke okudaliweyo okungaphansi kwezulu; engaba yisikhonzi salo mina Pawulu; engithokoza manje ezinhluphekweni zami ngenxa yenu, ngigcwalisa enyameni yami okusasilela ezinsizini zikaKristu ngenxa yomzimba wakhe, okuyibandla; engaba yisikhonzi salo mina, ngokwesabelo sikaNkulunkulu engasinikezwa ngenxa yenu, ukuba ngigcwalise izwi likaNkulunkulu. KwabaseKolose 1:18–25.

UKristu uyinhloko, okufanele ibe ngowokuqala kukho konke, futhi ibandla laKhe lingumzimba. Ngokuhlangene, inhloko nomzimba kumela ukuhlanganiswa kobuNkulunkulu nobuntu, futhi kukhonjiswa nelinginye iqiniso elibalulekile. Ubudlelwane benhloko nomzimba buyilobu, bokuthi inhloko kufanele ibe nobukhosi phezu komzimba. Esintwini, esadalwa ngomfanekiso kaNkulunkulu, amandla aphakeme (inhloko), kufanele abuse phezu kwamandla aphansi (umzimba.) Ngokuhlangene kwakha ubukhona obubodwa, noma, ngokolimi lwethempeli uJohane ayemelwe ukulilinganisa, kumela indawo engcwele (ubuntu, umzimba), neNdawo eNgcwele Kakhulu (ubuNkulunkulu, inhloko). Ukuthi lezi zimbili zihlanganiswa kanjani zibe “yinduku eyodwa”, noma umzimba owodwa, kuwumsebenzi “wokubuyisana.” UPawulu uyaqhubeka:

Engenziwa isikhonzi salokho, ngokohlelo lukaNkulunkulu engaluphiwa ngenxa yenu, ukuze ngigcwalise izwi likaNkulunkulu; okuyimfihlakalo ebifihliwe ezikhathini nasezizukulwaneni, kepha manje isibonakalisiwe kwabangcwele bakhe; uNkulunkulu athandile ukubazisa ukuthi buyini ubunotho benkazimulo yale mfihlakalo phakathi kwabezizwe; okuyiKristu kini, ithemba lenkazimulo; esimmemezelayo thina, sixwayisa wonke umuntu, sifundisa wonke umuntu kukho konke ukuhlakanipha, ukuze simise wonke umuntu ephelele kuKristu Jesu; engisebenzela khona nami, ngikhandleka ngilwela ngokokusebenza kwakhe okusebenza kimi ngamandla. KwabaseKolose 1:25–29.

Ukupheleliswa kwabantu abayizinkulungwane eziyikhulu namashumi amane nane, okuletha “wonke umuntu ephelele kuKristu,” kuyiyo “imfihlakalo kaNkulunkulu,” okuyinhlanganisela yobunkulunkulu nobuntu, noma, njengoba uPawulu ekusho, kungu “Kristu phakathi” kobuntu “ithemba lenkazimulo.” Ezinsukwini zokukhala kwecilongo lesiKhombisa, leyo mfihlakalo iyafezeka. Lapho uHezekeli ekhomba lokho kuhlanganiswa, usebenzisa izinduku ezimbili, esinye esombuso wasenyakatho nesinye esombuso waseningizimu, ukukhomba isixhumanisi esiyisibonakaliso, esimelela ithempeli ngenombolo ethi “amashumi amane nesithupha.” Induku yesixhumanisi esiyisibonakaliso sika “amashumi amane nesithupha,” kufanele ihlanganiswe nesixhumanisi esiyisibonakaliso sika “amakhulu amabili namashumi amabili.”

Amakhulu amabili namashumi amabili ayisibonakaliso sobuNkulunkulu obuhlangene nobuntu. Kusukela ekushicilelweni kweBhayibheli le-King James ngo-1611, kuze kube sekwehulweni kokuqala komlayezo kaMiller ngo-1831, bese kuthi emva kwalokho kushicilelwe lowo mlayezo ngo-1833 ephephandabeni i-Vermont Telegraph, kuyiminyaka engamakhulu amabili namashumi amabili. Umlayezo kaMiller wawungukwenziwa ngokusemthethweni kokwanda kolwazi olwaluthathwe eBhayibhelini, ngesikhathi incwadi kaDaniyeli ivulwa uphawu ngo-1798. Osukwini lokuqala luka-1611, kwashicilelwa umbhalo wobuNkulunkulu, kanti osukwini lokugcina luka-1831 kwaba khona ukushicilelwa komuntu okwakusekelwe eqinisweni lobuNkulunkulu

elalivulwe uphawu ngo-1798.

Lawo madethi amathathu ameleli nje kuphela iminyaka engamakhulu amabili namashumi amabili, kodwa futhi nesakhiwo segama lesiHebheru elithi “Iqiniso”, elakhiwa ngokuhlanganisa uhlamvu lokuqala, olweshumi nantathu nolokugcina lwezinhlamvu zesiHebheru ukuze kwakheke igama elithi “Iqiniso.” Ukushicilelwa kwasezulwini ekuqaleni nokushicilelwa kobuntu ekugcineni, futhi u-1798 umele ukwanda kolwazi obeluzoveza isigaba sabantu ababi abalenqaba lolo lwazi, ngaleyo ndlela bamele uhlamvu lweshumi nantathu, oluyisifanekiselo sokuvukela. Leso sixhumanisi seminyaka engamakhulu amabili namashumi amabili samiswa enhlanganweni yengelosi yokuqala, futhi inhlangano yengelosi yesithathu inikeza ubufakazi besibili.

Ngo-1776, kwashicilelwa umbhalo wobuNkulunkulu, iSaziso Sokuzimela, kwathi eminyakeni engamakhulu amabili namashumi amabili kamuva, ngo-1996, kwashicilelwa umbhalo wobuntu, umagazini othi The Time of the End. Lo mbhalo wobuntu wavela ekwandeni kolwazi okwavezwa ngesikhathi sokuphela ngo-1989, okwathi, njengango-1798, kwaveza ukuhlubuka emlayezweni wobuNkulunkulu omelwe iSaziso Sokuzimela. Ukwanda kolwazi ngo-1996 kwakhomba ikusasa leMelika njengoba ilahlekelwa yinkululeko nokuzimela eyayikumemezele ngo-1776 emthethweni weSonto osusondele ukufika. Lokhu kunikeza ubufakazi besibili bokuthi inani elingamakhulu amabili namashumi amabili limelela ukuhlanganiswa kobuNkulunkulu nobuntu, futhi lobo bufakazi besibili lwabekwa phambili ngokusayina kuka-“Truth,” futhi lwamelwa ngubufakazi bokuqala emlandweni wengelosi yokuqala (owokuqala), nangobufakazi besibili emlandweni wengelosi yesithathu (owokugcina).

Unyaka ka-1776 wawuphawula futhi ukuqala kwenkathi eyandulela ukuqala kwangempela kwesilo sasemhlabeni njengombuso wesithupha wesiprofetho seBhayibheli. Kuleyo nkathi yokulungiselela, uphawu lweqiniso lwaphinde lwabonakala ngo-1776, luphawula ukuqala kwe-United States, kanti u-1798 waphawula ukuqala kwe-United States njengombuso wesithupha wesiprofetho seBhayibheli. Maphakathi kulowo mlendo wesiqalo nowesiphetho, u-1789 waphawula uhlamvu oluphakathi njengoba amakoloni ayishumi nantathu eqinisekisa uMthethosisekelo. Ngamunye kulezi zinsuku ezintathu umele “ukukhuluma” kwe-United States; ngeSimemezelo Sokuzimela ngo-1776, uMthethosisekelo ngo-1789, kanye neMithetho Yabafokazi Neyokuvukela Umbuso ngo-1798. Lowo mlendo umele iminyaka engamashumi amabili nambili, okuyingxenye yeshumi, noma okweshumi, kwamakhulu amabili namashumi amabili, ngakho futhi umele uphawu lokuhlanganiswa koBukulunkulu nobuntu.

Ukumelwa kwayo kungokomlando wesilo somhlaba esivezwa siqala njengewundlu (ubukulunkulu), siphethe njengodrako (ubuntu). U-1776 uqala nge-Declaration of Independence ephawula ubukulunkulu, kanti i-Alien and Sedition Acts imelela ubuntu; futhi kuleyo minyaka engamashumi amabili nambili eyandulela ukuqala kokubusa kwesilo somhlaba njengombuso wesithupha wesiprofetho seBhayibheli, kufanekiswa uguquko olusuka ewundlwini luye kudrako.

Ukuqala kweminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili yokwahlulelwa okumelene nombuso waseningizimu wakwaJuda, kuhlobene nokuqala kweminyaka eyizinkulungwane ezimbili namakhulu amathathu kaDaniyeli isahluko

sesishiyagalombili, ivesi leshumi nane. Ukunyathelwa phansi kwendlu engcwele nebutho kwaJuda kwaqala ngo-677 BC, futhi isiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu saqala eminyakeni engamakhulu amabili namashumi amabili kamuva ngo-457 BC. Induku yombuso waseningizimu wakwaJuda ixhunywe nombhalo oyisibonakaliso wamashumi amane nesithupha embusweni wasenyakatho, futhi ixhunywe futhi eminyakeni eyizinkulungwane ezimbili namakhulu amathathu ngesixhumanisi samakhulu amabili namashumi amabili.

UPawulu wathi ungumfundisi wohlelo lukaNkulunkulu, wase echaza lolo hlelo ayeyisikhonzi salo njengemfihlakalo kaNkulunkulu, okuyiKristu kini, ithemba lenkazimulo. Wabuye wabhekisela kuleli qiniso lapho ebhalela uThimothewu.

Futhi ngaphandle kokuphikisana, inkulu imfihlakalo yokukhonza uNkulunkulu: UNkulunkulu wabonakaliswa enyameni, walungisiswa ngoMoya, wabonwa yizingelosi, washunyayelwa kwabezizwe, wakholwa kuye emhlabeni, wemukelwa phezulu enkazimulweni. 1 Thimothewu 3:16.

UPawulu lapha uthi imfihlakalo yokumesaba uNkulunkulu, inguNkulunkulu obonakaliswe enyameni. UNkulunkulu uyiNhloko, kanti inyama ingumzimba. Imfihlakalo yokumesaba uNkulunkulu nguKristu okholweni, iwukuhlanganiswa kobuNkulunkulu nobuntu. UPawulu futhi usebenzisa isifaniso somshado njengoba noHoseya enza.

Ngokuba singamalungu omzimba wakhe, enyama yakhe, nawemathambo akhe. Ngenxa yalokho indoda iyakushiya uyise nonina, inamathele kumkayo, futhi laba ababili bayakuba nyamanye. Le yimfihlakalo enkulu; kodwa ngikhuluma ngoKristu nangebandla. Efesu 5:30–32.

Esahlukweni samashumi amathathu nesikhombisa, lapho uHezekeli ekhomba isivumelwano sezinsuku zokugcina, okuyisivumelwano esivuselelwe nalabo abachazwe njengabayizinkulungwane eziyikhulu namashumi amane nane, unikeza umfanekiso wokuhlanganiswa kwezinduku ezimbili. Lezo zinduku ezimbili, umugqa phezu komugqa, zihlanganisa isingathekiso somshado sikaHoseya nesikaPawulu. Lapho sezihlanganisiwe, kwakungasafanele zibe yizizwe ezimbili, kodwa isizwe esisodwa, kuze kube phakade.

Futhi ngiyakubenza babe yisizwe sinye ezweni, phezu kwezintaba zakwa-Israyeli; nenkosi eyodwa iyakuba yinkosi kubo bonke; futhi abasayikuba yizizwe ezimbili, futhi abasayikwahlukaniswa babe yimibuso emibili nakancane; futhi abasayikuzingcolisa ngezithombe zabo, nangokunyanyekayo kwabo, noma nganoma yikuphi ukona kwabo; kodwa ngiyakubasindisa kuzo zonke izindawo zabo zokuhlala, lapho bonile khona, ngibhlanze; ngalokho bayakuba ngabantu bami, nami ngiyakuba nguNkulunkulu wabo. Hezekeli 37:22, 23.

Ukuhlanganiswa kukaHezekeli kukhomba isikhathi lapho bengasahlukanisiwe, futhi bengasekoni futhi, lapho behlanjuliwe, nalapho uNkulunkulu enguNkulunkulu wabo oyedwa kuphela, futhi beneNkosi eyodwa kuphela. Ngo-Okthoba 22, isiThunywa seSivumelwano safika masinyane ethempelini ukuze “sibhlanze” abantu baso. Safika ukuzokwemukela umbuso, abantu bawo, ngokukaPetru, ababeyakuba ngaleso sikhathi ngumbuso wabapristi namakhosi. Ngalolo suku

umkhwenyana naye wafika emshadweni, okuyimfihlakalo uPawulu noHoseya abayichazayo, emele ukuhlangana kobuNkulunkulu nobuntu. UJohane ukhomba ukuthi leyo mfihlakalo, uPawulu ayichaza ngokuthi “uKristu kini, ithemba lenkazimulo,” yayizopheleliswa ezinsukwini zokukhala kwengelosi yesikhombisa.

Kepha ngezinsuku zezwi lengelosi yesikhombisa, lapho isiqala ukukhala icilongo, imfihlakalo kaNkulunkulu iyakupheleliswa, njengoba eyamemezela ezincekwini zakhe abaprofethi. IsAmbulo 10:7.

Ingelosi yesikhombisa ingusizi yesithathu, eyafika ngoSeptthemba 11, 2001. Ingelosi yesikhombisa yaqala ukukhala lapho ingelosi yesithathu ifika emlandweni ka-1844, nokuqhubeka kwalokho, kodwa ukuhlubuka kwango-1863 kwavimbela ukuba umsebenzi uqedwe. Ingelosi yesithathu yafika, necilongo lesikhombisa laqala ukukhala futhi ngoSeptthemba 11, 2001, futhi kulokhu “imfihlakalo kaNkulunkulu” kufanele “ipheleliswe.” Leyo “mfihlakalo” iwukuhlangana kobunkulunkulu nobuntu, okukhiqiza abayizinkulungwane eziyikhulu namashumi amane nane, abese beba yisibhengezo sikaNkulunkulu nebutho lakhe. Ngalesi sizathu, isahluko samashumi amathathu nesikhombisa sikaHezekeli siqala ngoHezekeli ethathwa eyiswa esigodini samathambo omile afile. Lawo mathambo amele ubu-Adventism baseLawodikeya ngoSeptthemba 11, 2001, futhi ngenxa yalesi sizathu uPawulu uqondisa ivangeli lakhe lemfihlakalo kaNkulunkulu kwabaseLawodikeya.

Ngokuba bengithanda ukuba nazi ukuthi nginomzabalazo omkhulu kangakanani ngenxa yenu, nangenxa yalabo abaseLawodikeya, kanye nabo bonke abangakaze babone ubuso bami enyameni; ukuze izinhliziyi zabo ziduduzeke, zihlanganiswe othandweni, zifinyelele kuyo yonke ingcebo yokuqiniseka okuphelele kokuqonda, ekuvunyweni kwemfihlakalo kaNkulunkulu, nekaYise, nekaKristu; okukuye kufihlwe yonke ingcebo yokuhlakanipha nolwazi. KwabaseKolose 2:1–3.

Lena futhi yilo incazelo uDade White ayihlanganisa namathambo omile, afileyo kaHezekeli.

“Kodwa lo mfanekiso wamathambo omile awusebenzi kuphela ezweni, kodwa usebenza futhi kulabo ababusiwe ngokukhanya okukhulu; ngoba nabo banjengamathambo asesigodini. Banesimo sabantu, uhlaka lomzimba; kodwa abanakho ukuphila kukamoya. Kodwa umfanekiso awawashiyi amathambo omile ebumbene nje kuphela abe yizimo zabantu; ngokuba akwanele ukuthi kube khona ukuvumelana kwezitho nezici. Umoya wokuphila kumelwe uphilise imizimba, ukuze ime iqonde, ivuke ingene ekusebenzeni. La mathambo amele indlu ka-Israyeli, ibandla likaNkulunkulu, futhi ithemba lebandla liyithonya eliphilisayo likaMoya oNgcwele. INkosi kumelwe iphefumulele phezu kwamathambo omile, ukuze aphile.

“UMoya kaNkulunkulu, ngamandla awo avusayo ukuphila, kumelwe ube kuwo wonke umuntu osebenzayo, ukuze yonke imisipha nemithambo yokomoya kube semsebenzini. Ngaphandle kukaMoya oNgcwele, ngaphandle komoya kaNkulunkulu, kuba khona ukuvilapha kukanembeza, nokulahleka kokuphila kokomoya. Abaningi abangenakho ukuphila kokomoya banamagama abo ezincwadini zebandla, kodwa abalotshiwe encwadini yokuphila yeWundlu. Bangase bahlanganiswe nebandla, kodwa abahlanganiswanga neNkosi. Bangase bakhuthalele ukwenza isethi ethile yemisebenzi, futhi bangase babhekwe njengabantu abaphilayo; kodwa

abaningi baphakathi kwalabo ‘abanegama lokuthi uyaphila, kanti ufile.’”

“Ngaphandle kokuba kube khona ukuphenduka kweqiniso komphfumulo kuNkulunkulu; ngaphandle kokuba umoya wokuphila kaNkulunkulu uvuselele umphefumulo ekuphileni okungokomoya; ngaphandle kokuba abazibiza ngokuthi bangabavumeli beqiniso baqondiswe yisimiso esizalwe yizulu, abazalwanga yileyo nzalo engenakonakala, ephila futhi ehlala kuze kube phakade. Ngaphandle kokuba bathembele ekulungeni kukaKristu njengokuvikeleka kwabo okuwukuphela kwako; ngaphandle kokuba balingise isimilo saKhe, basebenze ngomoya waKhe, banqunu, abagqokile ingubo yokulunga kwaKhe. Abafike bavame ukwenziwa badlule njengabaphilayo; ngokuba labo abasebenza lokho abakubiza ngokuthi yinsindiso ngokwemibono yabo siqu, abanaye uNkulunkulu osebenza kubo ukuba bathande nokwenza ngokwentokozo yaKhe enhle.”

“Leli qembu limelelwe kahle yisigodi samathambo omile uHezekeli asibona embonweni.”
Review and Herald, January 17, 1893.

Umlayezo waseLawodikeya wethulwa okokuqala kubu-Adventist ngo-1856, wona kanye unyaka iNkosi eyavula ngawo ukukhanya okuqhubekayo kwezi “zikhathi eziyisikhombisa” zikaLevitikusi isahluko samashumi amabili nesithupha. Umlayezo ka-1856, owawuhlanganisa umlayezo wangaphakathi obiza ukuphenduka, kanye nomlayezo wangaphandle wesiprofetho, wenqatshwa ngo-1863. Umlayezo waseLawodikeya wemfihlakalo ethi “uKristu kini, ithemba lenkazimulo”, waphindwa ngo-1888 ngabaDala uJones noWaggoner, futhi lowo mlayezo wabizwa futhi njengoMlayezo oya eLawodikeya nguDade White.

Umugqa nomugqa, uHezekeli isahluko samashumi amathathu nesikhombisa uqala ngokuba uHezekeli athuthwe ngokomoya ayiswe kuSeptemba 11, 2001, lapho anikwa khona umbono we-Adventism yaseLawodikea, abafike ezonweni naseziphambekweni. Uyalwa ukuba anikeze imiyalezo emibili yesiprofetho ehlukeni. Owokuqala uletha ukuhlangana ndawonye, kodwa imizimba isefile. Isiprofetho sesibili sibiza umyalezo “wemimoya emine” ukuba uphefumulele ukuphila emathanjeni. Umyalezo wemimoya emine ungumyalezo wokubekwa uphawu wabangukhulu namashumi amane nane ezinkulungwane, okhomba izingelosi ezine zibambe imimoya emine. USister White ukhomba leyo mimoya emine njenge“hhashi elithukuthele”, elifuna ukugqashula, ngokuba libanjelwe emuva. Ihhashi elithukuthele lamaSulumane lifuna ukugqashula lilethe ukufa nencithakalo endleleni yalo, njengoba lenza ngoSeptemba 11, 2001, futhi liyophinde likhululwe emthethweni weSonto osuzofika maduze.

Lowo myalezo uletha lezo zidumbu zibe ibutho elihlangene, limi ngezinyawo zalo. Lelo butho elihlangene limiswa ngezinyawo zalo ngokusabela emlayezweni wengelosi yesikhombisa, ngoba ngezinsuku zokukhala kwengelosi yesikhombisa, imfihlakalo yomshado wezinkulungwane eziyikhulu namashumi amane nane noKristu iyakupheleliswa.

Khona-ke uHezekeli usuke ekhonjiswa ukuhlanganiswa kwezinduku ezimbili eziba yisizwe esisodwa. Lezo zinduku ezimbili zingumbuso wasenyakatho wakwa-Israyeli, nombuso waseningizimu wakwaJuda, abahlanganiswa babe yisizwe esisodwa ekupheleni kwezikhathi zabo zokuhlakazeka ezifanayo zeminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi

amabili. Lokho kuphetha kwazo okufanayo kuveza ithempeli elingokomoya, elimelwe yiminyaka engamashumi amane nesithupha ekuqaleni nasekugcineni kwezikhathi zokuhlakazeka okufanayo.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Base bevuka ekuseni kakhulu, baphuma baya ehlane laseThekoa; kwathi besaphuma, uJehoshafati wema wathi: Ngizweni, nina bakwaJuda nani enakhele eJerusema; kholwani eNkosini uNkulunkulu wenu, khona niyoqiniswa; kholwani kubaprofethi bayo, khona niyophumelela. 2 IziKronike 20:20.’

“Kholwani eNkosini uNkulunkulu wenu, khona niyakumiswa; kholwani kubaprofethi bayo, khona niyophumelela.’

“Isaya 8:20. ‘Emthethweni nasebufakazini; uma bengakhulumi ngokuvumelana naleli zwi, kungenxa yokuthi akukho kukhanya kubo.’”

“Lapha kubekwa imibhalo emibili phambi kwabantu bakaNkulunkulu: izimo ezimbili zempumelelo. Umthetho owakhulunywa nguJehova uqobo, kanye nomoya wesiprofetho, kuyimithombo emibili yokuhlakanipha yokuhola abantu baKhe kukho konke abahlangabezana nakho. Duteronomi 4:6. ‘Lokhu kungukuhlakanipha kwenu nokuqonda kwenu phambi kwezizwe, eziyokuthi, Impela lesi sizwe esikhulu singabantu abahlakaniphileyo nabaqondayo.’”

“Umthetho kaNkulunkulu noMoya Wokuprofetha kuhamba ndawonye ukuze kuqondiswe futhi kwelulekwe ibandla, futhi noma nini lapho ibandla likuqaphelile lokhu ngokulalela umthetho waKhe, umoya wokuprofetha uthunyelwe ukuba ulihole endleleni yeqiniso.

“IsAmbulo 12:17. ‘Udrako wathukuthela owesifazane, wahamba wayokulwa nensali yenzalo yakhe, egcina imiyalo kaNkulunkulu, nenobufakazi bukaJesu Kristu.’ Lesi siprofetho siveza ngokucacile ukuthi ibandla lensali liyakumvuma uNkulunkulu emthethweni waKhe futhi liyoba nesiphso sokuprofetha. Ukulalela umthetho kaNkulunkulu, nomoya wokuprofetha, kuye kwahlukanisa njalo abantu bakaNkulunkulu beqiniso, futhi uvivinyo luvame ukunikezwa ngokubonakaliswa kwamanje.’”

“Ngosuku lukaJeremiya abantu babengenambuzo ngomlayezo kaMose, ka-Eliya, noma ka-Elisha, kodwa bawungabaza futhi bawubeka eceleni umyalezo owawuthunyelwe nguNkulunkulu kuJeremiya kwaze kwaba yilapho amandla awo nokusebenza kwawo sekuchithakele, kwaze kwangabikho ikhambi ngaphandle kokuba uNkulunkulu abathumbe abathathe bayiswe ekuthunjweni.

“Ngokufanayo nasezinsukwini zikaKristu abantu base befunde ukuthi umyalezo kaJeremiya wawuyiqiniso, futhi bazikhohlisa ngokuzikhohlisa ukuthi uma babephile ezinsukwini zawoyise babo babeyowamukela umyalezo wakhe, kodwa ngesikhathi esifanayo babelahla umyalezo kaKristu, ayebhale ngaye bonke abaprofethi.

“Njengokuba umlayezo wengelosi yesithathu wavela emhlabeni, okuwukuba wembule umthetho kaNkulunkulu ebandleni ekupheleleni kwawo nasemandleni awo, nesiphiwo sesiprofetho sabuyiselwa futhi ngokushesha. Lesi siphiso siye saba nendima ebonakala

kakhulu ekuthuthukisweni nasekuqhubekiseleni phambili kwalo mlayezo.

“Njengoba sekuphakama ukwehluka kwemibono maqondana nokuhunyushwa kwemibhalo kanye nezindlela zomsebenzi, okuhlokelwe ukuphazamisa ukholo lwabakholwayo esigijimini nokuholele ekungabumbaneni emsebenzini, umoya wesiprofetho ubelokhu ukhanyisa isimo. Ubelokhu uletha ubunye bomcabango nokuvumelana kokwenza emzimbeni wabakholwayo. Kuzo zonke izikhathi zobunzima eziphakame ekuthuthukisweni kwesigijimi nasekukhuleni komsebenzi, labo abaye bema beqinile ngasemthethweni kaNkulunkulu nasekukhanyeni koMoya wesiprofetho banqobile, nomsebenzi waphumelela ezandleni zabo.” Loma Linda Messages, 34.