

Incwadi kaDaniyeli - Inombolo Eyikhulu Namashumi Amahlanu

*Ukuhunyushwa kukaHezekeli 37 Nokubaluleka Kwawo Ezinsukwini
Zokugcina*

Jeff Pippenger
2024-03-21

Emva kokuba uHezekeli echaze inqubo yokuba izizwe ezimbili zibe munye, usekhomba-ke ukuthi leso sizwe siyakubuswa yiNkosi uDavide, nokuthi uyakungena esivumelwaneni nabo, nokuthi itabernakele laKhe liyakuba nabo.

Futhi abasayikuzingcolisa ngezithombe zabo, nangamanyala abo, nangazo zonke iziphambeko zabo; kepha ngiyakubasindisa kuzo zonke izindawo zabo zokuhlala, lapho bonile khona, ngibahlanze; ngalokho bayakuba ngabantu bami, mina ngibe nguNkulunkulu wabo. Futhi inceku yami uDavide iyakuba yinkosi phezu kwabo; bonke bayakuba nomalusi munye; bayakuhamba nasezahlulelweni zami, bagcine izimiso zami, bazenze. Bayakuhlala ezweni engalinika uJakobe inceku yami, lapho kwahlala khona oyihlo; yebo, bayakuhlala kulo, bona, nabantwana babo, nabantwana babantwana babo kuze kube phakade; inceku yami uDavide iyakuba yisikhulu sabo kuze kube phakade. Ngaphezu kwalokho ngiyakwenza nabo isivumelwano sokuthula; siyakuba yisivumelwano esiphakade nabo; ngiyokubamisa, ngibandise, ngibeke indawo yami engcwele phakathi kwabo kuze kube phakade. Nendlu yami yokuhlala iyakuba nabo; yebo, mina ngiyakuba nguNkulunkulu wabo, nabo bayakuba ngabantu bami. Izizwe ziyakwazi ukuthi mina Jehova ngingongcwelisayo u-Israyeli, lapho indawo yami engcwele iyakuba phakathi kwabo kuze kube phakade. Hezekeli 37:23–28.

Isahluko samashumi amathathu nesikhombisa sikaHezekeli sinikeza ukwethulwa okunemininingwane kakhulu kokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane. Izinduku ezimbili ezizokuba yisizwe esisodwa lapho ubunkulunkulu buhlanganiswa nobuntu, futhi bayakuba nenkosi phezu kwabo. Leso sizwe esisodwa siyibandla likaNkulunkulu lezinsuku zokugcina, abangabeyizinkulungwane eziyikhulu namashumi amane nane. Lezo zinduku ezimbili yizikhathi ezimbili zokuhlakazeka kwemibuso yakwa-Israyeli yasenyakatho neyaseningizimu. Lezo zinduku ezimbili yilabo uPawulu ababiza ngokuthi “umzimba,” lapho futhi ekhomba uKristu njenge “nhloko” yalowo mzimba. UHezekeli ukhomba “inhloko” kaPawulu njenge “nkosi uDavide,” kanti “umzimba” njenge “sizwe sinye.”

Esigijimini esanikezwa kubu-Adventismi ngo-1856, njengoba simelwe uchungechunge olungaqediwe lukaHiram Edson olumayelana “nezikhathi eziyisikhombisa” ngo-1856, u-Edson ubhekisela ku-Isaya, isahluko sesikhombisa, isiprofetho seminyaka engamashumi ayisithupha nanhlanu njengendawo yokubhekisela eseBhayibhelini yamaphuzu okuqala azo zombili izikhathi eziyisikhombisa. Isiprofetho sesikhathi seminyaka engamashumi ayisithupha nanhlanu sibekwa esimweni esiyimfihlakalo, esifana nezindima ezisencwadini yesAmbulo ezithi, “onezindlebe makezwe.” Uma unamhlo angabona, nezindlebe ezingaqonda, kukhona okuthile okumangalisayo

kakhulu kuleso siqephu.

Ngokuba inhloko yaseSiriya iyiDamaseku, nenhloko yeDamaseku inguRezini; kuthi kungakapheli iminyaka engamashumi ayisithupha nanhlanu u-Efrayimi aphihlizwe, aze angabi yisizwe. Nenhloko ka-Efrayimi iyiSamariya, nenhloko yeSamariya iyindodana kaRemaliya. Uma ningakholwa, impela aniyikuqiniswa. U-Isaya 7:8, 9.

Isiprofetho seminyaka engamashumi ayisithupha nanhlanu saqala ngo-742 BC, futhi phakathi kwaleyo minyaka engamashumi ayisithupha nanhlanu, eminyakeni eyishumi nesishiyagalolunye kamuva ngo-723 BC, umbuso wasenyakatho wakwa-Israyeli wathunjelwa e-Asiriya, futhi lapho leyo minyaka isiphela ngo-677 BC, uManase wathunjelwa eBhabhiloni. Leyo minyaka engamashumi ayisithupha nanhlanu yabuye yamelwa nasekugewalisekeni kokuphela kokuhlakazeka kwezizwe ezimbili, ezazizokuba yinduku eyodwa ekulandiseni kukaHezekeli. Yaphawula u-1798, u-1844 no-1863, ngokulandelana. Emavesini akhomba umyalezo owenqatshwa ngo-1863 kukhona isambulo esikhethekile sesiprofetho lapho lesi siprofetho sithwalwe khona.

Kuyisambulo sokuthi “ikhanda” lesizwe liyinhloko-dolobha yaso, nokuthi “ikhanda” lenhloko-dolobha yinkosi. Sinikeza ofakazi ababili balesi sambulo, bese siphetha sonke isiprofetho nesambulo ngalesi saga esiyindida esithi, “Uma ningakholwa, impela aniyikumiswa.” Uma ningakholwa ukuthi inkosi iyikhanda, nokuthi ikhanda liyinhloko-dolobha, khona-ke aniyikumiswa.

Isizwe sikaHezekeli esivezwa ngokuhlanganiswa kwezinti ezimbili zemibuso yasenyakatho neyaseningizimu sasiyoba nenkosi, okuyinhloko, okuwumuzi oyinhloko wesizwe. Isiqephu sonke sikaHezekeli sikhuluma ngezimpawu zesiprofetho zokubekwa uphawu kwabayiikhulu namashumi amane nane ezinkulungwane, okumela ukuhlanganiswa kobuNkulunkulu nobuntu phakathi nesikhathi sokukhala kwecilongo lesikhombisa le-Islami losizi lwesithathu.

Izinsuku zokukhala kwecilongo lesiKhombisa, kuSambulo isahluko seshumi, zaqala lapho kwakuzoba khona “ukungabe kusaba nesikhathi,” okwakungo-Okthoba 22, 1844, lapho ingelosi yesithathu yafika. Ngaleso sikhathi uJohane wabhekana nobumunyu balolo suku, futhi khona lapho wayesetshelwa ukuba alinganise ithempeli, kodwa ayeke umlando weminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha wokunyathelwa phansi kwendlu engewele nebutho, ngokuba lesi sikhathi sanikwa abeZizwe.

Ingelosi engayibona imi phezu kolwandle naphezu komhlaba yaphakamisela isandla sayo ezulwini, yafunga ngoye ophila kuze kube phakade naphakade, owadala izulu, nezinto ezikulo, nomhlaba, nezinto ezikuwo, nolwandle, nezinto ezikulo, ukuthi isikhathi asisayikuba khona: kodwa ngezinsuku zezwi lengelosi yesikhombisa, lapho isizoqala ukukhala ngecilongo, imfihlakalo kaNkulunkulu iyakupheleliswa, njengalokhu ayimemezela ezincekwini zakhe, abaprofethi. Nezwi engalizwa livela ezulwini lakhuluma nami futhi, lathi: Hamba, uthathe incwadana evuliweyo esesandleni sengelosi emi phezu kolwandle naphezu komhlaba.

Ngase ngiya kuleyo ngelosi, ngathi kuyo: Nginike incwadi encane. Yase ithi kimi: Yithathe, uyidle iphele; iyakwenza isisu sakho sibe muncu, kodwa emlonyeni wakho iyakuba mnandi

njengoju. Ngase ngiyithatha le ncwadi encane esandleni sengwele, ngayidla yaphela; emlonyeni wami yaba mnandi njengoju; kwathi masinyane sengiyidliwe, isisu sami saba muncu. Yase ithi kimi: Kumelwe uphrofethe futhi phambi kwabantu abaningi, nezizwe, nezilimi, namakhosi. Ngase nginikwa umhlanga onjengentonga; ingelosi yema, yathi: Sukuma, ulinganise ithempeli likaNkulunkulu, ne-altare, nabakhuleka kulo. Kepha igceke elingaphandle kwethempeli ulishiye ngaphandle, ungalilinganisi; ngokuba linikwe abeZizwe: futhi bayakulinyathela umuzi ongwele izinyanga ezingamashumi amane nambili. IsAmbulo 10:5–11:2.

Ithempeli uJohane ayemelwe ukuyilinganisa ngo-Okthoba 22, 1844, kwakuyithempeli elalinabakhulekeli “phakathi kwalo.” Igceke kwakumelwe lishiywe ngaphandle. Ithempeli eline-altare, futhi elinalabakhulekeli phakathi kwalo, liyindawo engcwele yesigodlo sasezulwini. Kwakukhona i-altare egcekeni, kodwa lelo kwakumelwe lishiywe ngaphandle; ngakho-ke elinye kuphela i-altare esigodlweni sikaNkulunkulu yi-altare lempepho elisemkhatsini weNdawo Engcwele. Ekufikeni kwengelosi yesithathu ngo-1844, okwafanekisa ukufika kwengelosi yesithathu ekuqaleni kwesikhathi sokubekwa uphawu ngoSeptemba 11, 2001, ithempeli laliqukethe izingxenye ezimbili kuphela.

INdawo eNgcwele yayiwuphawu lweBandla, uPawulu alichaza njengomzimba, kanti iNdawo eNgwelengcwele yayiwuphawu lwekhanda lomzimba. Indawo eNgcwele iwuphawu lobuntu, futhi iNdawo eNgwelengcwele iwuphawu bobuNkulunkulu. I-altare, kanye nentuthu eyenyuka ivela e-altare, yakhuphuka yangena eNdaweni eNgwelengcwele, kumela iphuzu lapho ubuntu buhlangana khona nobuNkulunkulu. Isintu singangena eNdaweni eNgwelengcwele ngokukholwa kuphela, kodwa ulwazi lwabantu abathembekileyo lutholakala eNdaweni eNgcwele.

Lapho kumelwe badle iZwi likaNkulunkulu, njengoba limelwe yizinkwa eziphezu kwetafula lesinkwa sokubukwa. Lapho kumelwe bavumele ukukhanya kwabo kukhanye phambi kwabantu, badumise uYise wabo wasezulwini, njengoba kumelwe yisibani esinamagatsha ayisikhombisa, esitshelwa ukuthi simele iBandla. Lapho kumelwe bahlangane nobuNkulunkulu njengoba imikhuleko yabo inyukela, kanye nokufaneleka kukaKristu, iye khona kanye ebukhweni boBunkulunkulu.

Kusukela ngowe-1798 kuya kowe-1844, uMakhi weThempeli wavusa ithempeli lobuntu ayehlosile ukulihlanganisa nethempeli laKhe lobuNkulunkulu, kodwa ubuntu bahlubuka. Kusukela ngowe-2001, usephinde avuse ithempeli lobuntu, elimelwe njengabayizinkulungwane eziyikhulu namashumi amane nane. NgokukaHezekeli, “inkosi uDavide” iyakubusa phezu kwesizwe, esiguqulwa sisuswe esigodini samathambo afileyo, omile, aseLawodikeya, sibe ibutho elinamandla eliphakanyiswa njengophawu ngesikhathi somthetho weSonto osuseduze ukufika.

Umbuso waseningizimu wakwaJuda yiwo owawuyindawo lapho kwakukhona khona inhloko-dolobha yaseJerusalema, futhi isizwe, inkosi, nenhloko-dolobha kumela “ikhanda.” Impela, uma nikhulwa, niyakumiswa niqine. Ebudlelwani phakathi kwembuso yasenyakatho neyasingizimu, uJuda wayeyilo “ikhanda”; kwakuyilapho kwakukhona khona inhloko-dolobha, futhi liyilo idolobha iNkosi elalikhetha ukuba ibeke kulo igama layo. Umbuso wasenyakatho wawuyi “umzimba”. Ngenxa yokuhlubuka kukaSolomoni, iNkosi yavusela uSolomoni izitha.

Omunye walezo zitha kwakunguJerobowamu, owaba yinkosi yokuqala yombuso ohlukanisiwe wasenyakatho wakwa-Israyeli.

UJerobowamu indodana kaNebhati, umEfreyimi waseZereda, inceku kaSolomoni, unina ogama lakhe lalinguZeruha, umfelokazi, naye waphakamisela inkosi isandla sakhe. Isizathu sokuba aphakamisela inkosi isandla sakhe yilesi: USolomoni wakha iMilo, walungisa nezikhala zomuzi kaDavide uyise. Lo muntu uJerobowamu wayeyiqhawe elinamandla; uSolomoni ebona ukuthi le nsizwa ikhuthele, wayibeka ukuba ibe ngumbusi phezu kwawo wonke umsebenzi wendlu kaJosefa. Kwathi ngaleso sikhathi, lapho uJerobowamu ephuma eJerusalema, umprofethi u-Ahiya waseShilo wamfumana endleleni; yena wayembethe ingubo entsha; bobabili babebodwa ensimini. U-Ahiya wayesebamba leyo ngubo entsha eyayikuye, wayidabula yaba yizicucu eziyishumi nambili. Wayesethi kuJerobowamu: Zithathele izicucu eziyishumi; ngokuba usho kanje uJehova, uNkulunkulu ka-Israyeli, uthi: Bheka, ngiyakuhlwitha umbuso esandleni sikaSolomoni, ngikunike izizwe eziyishumi; (kepha yena uyakuba nesizwe sinye ngenxa yenceku yami uDavide, nangenxa yeJerusalema, umuzi engiwukhethileyo ezizweni zonke zakwa-Israyeli:)

Ngokuba bengishiyile, bakhonza u-Ashitaroti unkulunkulukazi wamaSidoni, noKemoshi unkulunkulu wamaMowabi, noMilkomu unkulunkulu wabantwana bakwa-Amoni, bengahambanga ezindleleni zami, ukuba benze okulungileyo emehlweni ami, nokugcina izimiso zami nezahlulelo zami, njengokwenza kukaDavide uyise. Nokho angiyikususa wonke umbuso esandleni sakhe; kepha ngiyakumenza abe yisikhulu zonke izinsuku zokuphila kwakhe ngenxa kaDavide inceku yami, engamkhethe, ngokuba wagcina imiyalo yami nezimiso zami. Kepha ngiyakuwususa umbuso esandleni sendodana yakhe, ngikunike wona, yebo izizwe eziyishumi. Kepha endodaneni yakhe ngiyakunika isizwe esisodwa, ukuze uDavide inceku yami abe nesibani njalo phambi kwami eJerusalema, umuzi engizikhethele wona ukuba ngibeke igama lami khona. 1 AmaKhosi 11:26–36.

Isizwe esadalwa lapho uHezekeli ehlanganisa izinti ezimbili kwakufanele sibe no-“Davide” njengenkosi, futhi uDavide wabusa eseJerusalema, okuyidolobha eliyinhloko lapho uNkulunkulu akhetha ukubeka khona igama laKhe. Izizwe eziyishumi zasenyakatho zaziye sibonakaliso somzimba, kanti iJerusalema laliyisibonakaliso senhloko. Ngenxa yezono zikaManase, uJuda wathunjelwa eBabiloni ngo-677 BC, ngaleyo ndlela kwaqala ukuhlakazwa kwe-“zikhathi eziyisikhombisa” okumelene nombuso waseningizimu. Ngaleso sikhathi iNkosi yalilahla iJerusalema.

Noma kunjalo uJehova akaphendukanga ekufutheleni kolaka lwakhe olukhulu, olwaviruswa intukuthelo yakhe ngoJuda ngenxa yazo zonke izicanucanu uManase amenza acasuke ngazo. UJehova wayesethi: NoJuda ngiyakumsusa phambi kwamehlo ami, njengalokhu ngamsusa u-Israyeli, futhi ngiyakulahla leli dolobha iJerusalema engalikhethayo, kanye nendlu engathi ngayo: Igama lami liyakuba khona lapho. 2 AmaKhosi 23:26, 27.

Kwakuse “ndlwini” eJerusalema lapho Akhetha khona ukubeka igama laKhe, futhi umuzi nendlu kwaliwa, kodwa kwenziwa isithembiso nguZakariya sokuthi iNkosi iyakuphinda ikhethe iJerusalema.

Ingelosi kaJehova yase iphendula, yathi: “Jehova Sebawoti, koze kube nini ungabi nesihe eJerusalema nasemizini yakwaJuda, othukuthele kuyo le minyaka engamashumi ayisikhombisa na?” UJehova wayeseyiphendula ingelosi eyayikhuluma nami ngamazwi amahle nangamazwi enduduzo. Ingelosi eyayikhuluma nami yase ithi kimi: “Memeza, uthi: ‘Usho kanje uJehova Sebawoti: Nginehawu olukhulu ngeJerusalema nangeSiyoni. Futhi ngithukuthele kakhulu ngezizwe ezihlezi ngokunethezeka; ngokuba mina ngangithukuthele kancane nje, kodwa zona zasiza ekwandiseni ukuhlupheka.’ Ngakho-ke usho kanje uJehova: ‘Ngibuyile eJerusalema ngesihe; indlu yami iyakwakhiwa kulo,’ kusho uJehova Sebawoti, ‘futhi intambo yokulinganisa iyakwelulwa phezu kweJerusalema.’”

Memeza futhi, uthi, Usho kanje uJehova Sebawoti: Imizi yami iyakusabalala futhi ngenxa yokuchuma; uJehova uyakududuza futhi iZiyoni, aphinde akhethe iJerusalema. Ngase ngiphakamisa amehlo ami, ngabona; bheka, izimpondo ezine. Ngase ngithi engelosini eyayikhuluma nami: Yini lezi? Yona yangiphendula yathi kimi: Lezi yizimpondo ezihlakaze uJuda, u-Israyeli, neJerusalema. UJehova wase engibonisa izingcweti ezine. Ngase ngithi: Lezi zize ukwenzani? Yakhuluma yathi: Lezi yizimpondo ezihlakaze uJuda, kwaze kwangabi khona muntu ophakamisa ikhanda lakhe; kodwa lezi zifikile ukuzethusa, ukulahla izimpondo zabezizwe, ezaphakamisa uphondo lwazo phezu kwezwe lakwaJuda ukuze zilihlakaze.

Ngaphinda ngaphakamisa amehlo ami, ngabheka, bheka-ke, nansi indoda iphethe intambo yokukala ngesandla sayo. Ngase ngithi, Uya ngaphi? Yathi kimi, Ngiyokala iJerusalema, ukuze ngibone ububanzi balo nokuthi ubude balo bungakanani. Bheka-ke, ingelosi eyayikhuluma nami yaphuma, nenye ingelosi yaphuma yayihlangabeza, Yathi kuyo, Gijima, ukhulume kule nsizwa, uthi: IJerusalema liyakuhlalwa njengamadolobha angenazindonga ngenxa yobuningi babantu nezinkomo phakathi kwalo; ngokuba mina, usho uJehova, ngiyakuba kulo udonga lomlilo nxazonke, ngibe yinkazimulo phakathi kwalo. Hawu, hawu, phumani, nibaleke ezweni lasenyakatho, usho uJehova; ngokuba nganihlakaza njengemimoya yomine yezulu, usho uJehova. Zisindise, wena Siyoni, ohlala nendodakazi yaseBabiloni. Ngokuba usho kanje uJehova Sebawoti: Emva kwenkazimulo ungithumile ezizweni ezaniphanga; ngokuba othinta nina uthinta inhlamvu yeso lakhe.

Ngokuba, bheka, ngiyakunqamulela isandla sami phezu kwabo, futhi bayakuba yimpango ezincekwini zabo; khona niyakwazi ukuthi uJehova Sebawoti ungithumile. Hlabelela ujabule, wena ndodakazi yaseSiyoni; ngokuba, bheka, ngiyeza, ngizakuhlala phakathi kwakho, usho uJehova. Izizwe eziningi ziyakuzihlanganisa noJehova ngalolo suku, zibe ngabantu bami; futhi ngizakuhlala phakathi kwakho, wena wazi ukuthi uJehova Sebawoti ungithumile kuwe. UJehova uyakudla ilifa uJuda abe yisabelo sakhe ezweni elingcwele, aphinde akhethe iJerusalema. Thula, wena nyama yonke, phambi kukaJehova; ngokuba uvukile endaweni yakhe yokuhlala engcwele. Zakariya 1:12–2:13.

Izithembiso zokuthi iNkosi iyakuphinda ikhethe iJerusalema zagcwaliseka ngesikhathi u-Israyeli wasendulo ephinda akhe iJerusalema emva kokuthunjwa kwabo eBhabhiloni, kodwa abaprofethi bakhuluma kakhulu ngezinsuku zokugcina kunangezinsuku ababephila kuzo. INkosi “yasukuma yaphuma ethempelini layo elingcwele,” ngo-Okthoba 22, 1844, lapho Ivuka isuka eNdaweni eNgcwele iya eNdaweni eNgcwelengcwele, ngaleso sikhathi lapho “yonke inyama” kwakufanele

“ithule” phambi kweNkosi, ngoba usuku lokubuyisana oluyisifaniso esigcwalisekayo lwalufikile, ngokuvumelana noHabakuki TWO-TWENTY.

Kepha iNkosi isethempelini layo elingcwele; umhlaba wonke mawuthule phambi kwayo.
Habakuki 2:20.

Ngaleso sikhathi, uJohane esahlukweni seshumi nanye seSambulo wayetshelwe ukuba alinganise ithempeli, uZakariya alibona lapho “ephakamisa” “amehlo akhe futhi, wabheka, bheka, kwakukhona umuntu ephethe intambo yokulinganisa esandleni sakhe”. Khona-ke uZakariya wathi, “Uyaphi na?” NoJohane wathi kuZakariya, “Ukuyolinganisa iJerusalema, ukuze ngibone ukuthi ububanzi balo buyingakanani, nokuthi ubude balo buyingakanani.” Umlando wokwakhiwa kabusha kweJerusalema emva kokuthunjwa kweminyaka engamashumi ayisikhombisa, nomlando owaqala ngo-1798 kodwa waphela ekuvukeleni lapho ingelosi yesithathu ifika ngo-1844, kokubili kukhomba umsebenzi owaqala ngoSeptemba 11, 2001.

Umbuso waseningizimu, umuzi waseJerusalema, nenkosi uDavide, konke kungu“khanda” lapho isimilo sikaNkulunkulu kufanele sibonakaliswe khona. Umbuso wasenyakatho umelela “umzimba”, futhi lapho iNkosi inquma ukuphinda “ihawukele iJerusalema” nokuthi “iyiduduze” nokuthi iphinde “iyikhethe”, ikhomba ukubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane nane, okuhlanganisa ukuhlanganiswa ndawonye kwamathambo omile abafileyo aseLawodikeya, bese kuthi emva kwalokho kulandelwe ukuvuselelwa kwalawo mathambo abe ibutho elinamandla.

Lowo msebenzi umelwe kuHezekeli isahluko samashumi amathathu nesikhombisa, futhi umelwe yimibuso yasenyakatho neyaseningizimu, enikeza umfanekiso womsebenzi wokugcwalisa isithembiso sesivumelwano sokuloba umthetho waKhe ezinhliziyweni nasezingqondweni zabayizinkulungwane eziyikhulu namashumi amane nane. Kulezo zinti ezimbili, eyodwa, yodwa kuphela, ichazwa njengenhloko; futhi uma nikholwa, uma amehlo enu ekwazi ukubona nezindlebe zenu ziqonde, lokhu kukhomba olunye udondolo njengomzimba.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Phezu kwesisekelo uKristu uqobo ayesibekile, abaphostoli bakha ibandla likaNkulunkulu. EmiBhalweni, umfanekiso wokwakhiwa kwethempeli uvame ukusetshenziswa ukuveza ukwakhiwa kwebandla. UZakariya ubhekisela kuKristu njengeGatsha elalizokwakha ithempeli leNkosi. Ukhuluma ngabeZizwe njengabasizayo emsebenzini: ‘Labo abakude bayakuza bakhe ethempelini leNkosi;’ kanti u-Isaya umemezela ukuthi, ‘Amadodana abezizwe ayakwakha izindonga zakho.’ Zakariya 6:12, 15; Isaya 60:10.

Ebhala ngokwakhiwa kwaleli thempeli, uPetru uthi, “Nisondelela kuye, njengetshe eliphilayo, elaliwa ngabantu impela, kodwa elikhethwe nguNkulunkulu, liyigugu, nani futhi, njengamatshe aphilayo, niyakhiwa nibe yindlu yomoya, ubupristi obungcwele, ukuze ninikele imihlatshelo yomoya eyamukelekayo kuNkulunkulu ngoJesu Kristu.” 1 Peter 2:4, 5.

“Enkwalini yomhlaba wamaJuda nowabezizwe abaphostoli basebenza, bekipha amatshe ukuba abekwe phezu kwesisekelo. Encwadini yakhe eya kwabakholwayo base-Efesu, uPawulu

wathi, ‘Ngakho-ke manje aniseyibo abafokazi nezihambi, kodwa ningabakithi kanye nabangcwele, ningabendlu kaNkulunkulu; futhi nakhiwe phezu kwesisekelo sabaphostoli nabaprofethi, uJesu Kristu uqobo enguLitshe Lekona eliyinhloko; okuthi kuye sonke isakhiwo, sihlanganiswe kahle, sikhula sibe yithempeli elingcwele eNkosini; okuthi kuye nani nakhiwa ndawonye ukuba nibe yindawo yokuhlala kaNkulunkulu ngoMoya.’ Efesu 2:19–22.

“Futhi kwabaseKorinte wabhala wathi: ‘Ngokomusa kaNkulunkulu engiwuphiweyo, njengomakhi ohlakaniphileyo, ngibekile isisekelo, omunye akhe phezu kwaso. Kodwa yilowo nalowo makaqaphele ukuthi wakha kanjani phezu kwaso. Ngokuba akakho umuntu ongabeka esinye isisekelo ngaphandle kwaleso esesibekiwe, esinguJesu Kristu. Manje uma umuntu akha phezu kwalesi sisekelo igolide, isiliva, amatshe ayigugu, ukhuni, utshani, izinhlanga; umsebenzi walowo nalowo uyakubonakaliswa; ngokuba usuku luyakuwuveza, ngoba luyakwambulwa ngomlilo; nomlilo uyakuwuvivinya umsebenzi walowo nalowo ukuthi unjani.’ 1 Korinte 3:10–13.

“Abaphostoli bakha phezu kwesisekelo esiqinisekileyo, okuyiDwala laphakade. Kulesi sisekelo baletha amatshe ababewaqopha bewakhipha emhlabeni. Abakhi abazange basebenze bengenazithiyo. Umsebenzi wabo wenziwa waba lukhuni kakhulu ngenxa yokuphikisa kwezitha zikaKristu. Kwakufanele balwe nokushisekela okungaboni, nokucwasa, nenzondo yalabo ababekha phezu kwesisekelo samanga. Abaningi ababesebenza njengabakhi bebandla babengafaniswa nabakhi bodonga ezinsukwini zikaNehemiya, okwalotshwa ngabo ukuthi: ‘Abakha phezu kodonga, nalabo ababethwala imithwalo, kanye nalabo ababethwesa, yilowo nalowo ngesinye sezandla zakhe wayesebenza emsebenzini, kanti ngesinye isandla ebambe isikhali.’ Nehemiya 4:17.” Izenzo ZabaPhostoli, 595–597.