

# Incwadi kaDaniyeli - Inombolo Eyikhulu Namashumi Amahlanu Nambili

*Uphawu Lwezinti Ezimbili ZikaHezekeli: Uhambo Oludabula Esiprofethweni  
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Sicabangela umugqa kaHezekeli isahluko samashumi amathathu nesikhombisa, oqale ukhombise ukukhala kwecilongo lesikhombisa kanye nomlayezo oya eLawodikeya, okuletha ibutho lezinkulungwane eziyikhulu namashumi amane nane. Khona-ke uHezekeli uyaphinda futhi andise phezu kwalowo mugqa ngokwethula ukuhlanganiswa kwezinti ezimbili zemibuso yasenyakatho neyaseningizimu yakwa-Israyeli, njengomfanekiso wenqubo okuthi ngayo ubuNkulunkulu nobuntu buhlanganiswe ngesikhathi sokukhala kweCilongo lesiKhombisa. Lapho lezo zizwe ezimbili sezihlanganisiwe zaba yisizwe esisodwa, uHezekeli ukhomba ukuthi zinenkosi phezu kwazo, bese ebhekisa esivumelwaneni esiphakade, okuyisivumelwano esigcwaliswa nezinkulungwane eziyikhulu namashumi amane nane, ngesikhathi egcizelela ukuthi labo bantu besivumelwano bezinsuku zokugcina bayoba nendlu engcwele kaNkulunkulu phakathi kwabo kuze kube phakade.

Sengeze kulowo mugqa umsebenzi kaJohane wokulinganisa ithempeli ngo-1844, ngaleyo ndlela kufanekiswa ukulinganisa kokugcina okwaqala ngoSeptemba 11, 2001. Lokho kulinganisa kubuye kukhulunywe ngakho nguZakariya, ohlanganisa nokuthi ukulinganisa kwenzeka lapho ubuNkulunkulu ephinda ekhetha iJerusalema njengomuzi wokubeka kuwo igama laKhe. Sidweba isifaniso phakathi kwezingxenywe ezakha ithempeli, nezinti ezimbili zemibuso yasenyakatho neyaseningizimu yakwa-Israyeli. Umsebenzi kaKristu wokuhlanganisa ubuNkulunkulu baKhe nobuntu babayizinkulungwane eziyikhulu namashumi amane nane umelelwa eziprofethweni ezimbili zeminyaka eyizinkulungwane ezimbili namakhulu amahlanu namashumi amabili yokuhlakazwa okwehlalwa imibuso yasenyakatho neyaseningizimu, ngokuhlanganyela nesiprofetho seminyaka eyizinkulungwane ezimbili namakhulu amathathu.

Ukuqonda ukuthi izinduku zikaHezekeli zimelelani emsebenzini wevangeli kudinga ukuqonda okuyisisekelo kwevangeli. UKristu wamukela inyama yethu ewileyo emva kweminyaka eyizinkulungwane ezine yobuthakathaka obuyifa, obadluliselwa Kuye ngoMariya. Njengesibonelo sethu, wabonakalisa ukuthi ngokusebenzisa intando yaKhe, izinikelwe entandweni kaYise, nathi singanqoba njengalokho anqoba ngakho, ngokusebenzisa intando yethu ithobeke intando yaKhe. Intando yethu isetshenziswa, kungaba kokuhle noma kokubi, ebuchosheni bethu, obuyinqaba yomphefumulo.

“Umfundi ofisa ukufaka umsebenzi wezikhathi ezimbili zokufunda esikhathini esisodwa akufanele avunyelwe ukuba enze ngokwentando yakhe kulolu daba. Ukuzama ukwenza umsebenzi ophindwe kabili kusho, kwabaningi, ukucindezeleka ngokweqile kwengqondo,

kanye nokunganakwa kokuzivocavoca komzimba okufaneleyo. Akunangqondo ukucabanga ukuthi ingqondo ingabamba futhi igaye ukudla kwengqondo okweqile, futhi kuyisono esikhulu ngokufanayo ukondla ngokweqile ingqondo njengoba kunjalo ukusindisa izitho zokugaya, unike isisu singatholi zikhathi zokuphumula. Ubuchopho buyinqaba yomuntu wonke, futhi imikhuba emibi yokudla, yokugqoka, noma yokulala ithinta ubuchopho, ivimbele ukufinyelelwa yilokho umfundi akufisayo,—ukuqeqeshwa okuhle kwengqondo. Noma iyiphi ingxenye yomzimba engaphathwa ngokucabangela iyodlulisa ukulimala kwayo ebuchosheni. Kufanele kuboniswe ukubekezela okukhulu nokuphikelela ekufundiseni intsha indlela yokulondoloza impilo yayo. Kufanele yazi kahle lolu daba, ukuze wonke umsipha nesitho kuqiniswe futhi kuqeqeshwe ngendlela yokuthi, ezenzweni zokuzithandela noma ezingazithandeli, kuvele impilo enhle kakhulu, nobuchopho buqiniswe ukuze bukwazi ukuthwala umthwalo wokufunda.” Christian Education, 124.

Umsebenzi wesivumelwano esiphakade uwukubhala umthetho kaNkulunkulu ezinhliziyweni zethu nasezingqondweni zethu, futhi kokubili inhliziyi yethu nengqondo yethu kutholakala “enqabeni yemiphefumulo yethu,” okuyibuchopho bethu.

“Ingqondo yendoda noma yowesifazane ayiwi ngomzuzwana isuke ebumsulweni nasebungcweleni iye ekonakaleni, ekuboleni, nasebugebengwini. Kuthatha isikhathi ukuguqula ubuntu bube ngobobunkulunkulu, noma ukwehlisa labo ababunjwe ngomfanekiso kaNkulunkulu babe ngabobudlova noma abangabakaSathane. Ngokubuka siyaguqulwa. Nakuba umuntu enziwe ngomfanekiso woMdali wakhe, angayiqeqesha ingqondo yakhe ngendlela yokuthi isono ayeke wasenyanya sibe mnandi kuye. Njengoba eyeka ukuqaphela nokukhuleka, uyeka nokugada inqaba, okuyinhliziyi, aze azibandakanye esonweni nasebugebengwini. Ingqondo iyadilizwa isithunzi sayo, futhi akunakwenzeka ukuyiphakamisa isuke ekonakaleni ngesikhathi isafundiswa ukugqilaza amandla okuziphatha nawobuhlakani nokuwafaka ngaphansi kwezinkanuko ezimbi kakhulu. Impi engapheli yokulwa nengqondo yenyama kufanele igcinwe; futhi kumelwe sisizwe yithonya elicwengayo lomusa kaNkulunkulu, eliyodonsela ingqondo phezulu futhi liyijwayeze ukuzindla ngezinto ezimsulwa nezingcwele.” Adventist Home, 330.

“Ingqondo,” “inhliziyi,” “ubuchopho” kuyiyo “inqaba yomphefumulo.” Inqaba iyisigodlo esiqinile okufanele silindwe ukuze isono singangeni.

“Emthandazweni Wakhe kuYise, uKristu wanika izwe isifundo okufanele siqoshwe engqondweni nasemphefumulweni. ‘Lokhu kungukuphila okuphakade,’ esho, ‘ukuba bazi Wena, uNkulunkulu oyedwa oqinisileyo, noJesu Kristu, Othume yena.’ Johane 17:3. Lokhu kuyimfundo yeqiniso. Inika amandla. Ukwazi uNkulunkulu noJesu Kristu ngokuhlangenwe nakho, lowo amthumileyo, kuguqula umuntu abe semfanekisweni kaNkulunkulu. Kunika umuntu amandla okuzibusa, kuletha yonke iminqweno yonke nezinkanuko zemvelo ephansi ngaphansi kokulawulwa ngamandla aphakeme engqondo. Kwenza umniniko wayo abe yindodana kaNkulunkulu nendlalifa yezulu. Kumngenisa ekuhlanganyeleni nengqondo yoNgapheliyo, futhi kumvulela ingcebo enothile yendawo yonke.” Christ’s Object Lessons, 114.

“Amandla aphakeme” kufanele asetshenziswe ukulawula nokuthobisa “izifiso nezinkanuko zemvelo ephansi.” Amandla aphakeme atholakala engqondweni, futhi “ukuhlanganyela nengqondo yoNgapheliyo,” yilokho “okuguqula umuntu abe semfanekisweni kaNkulunkulu.” Esikhathini sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane, umfanekiso wesilo wakheka kwelinye iqembu, kanti umfanekiso kaKristu wakheka kwelinye iqembu. Okufeza lolushintsho ukuxhumana kwezingqondo. Labo abanengqondo yenyama, noma engokwenyama njengoba uPawulu eyichaza, bakha umfanekiso wenyama—wesilo. Labo asebefinyelele engqondweni kaKristu, bakha umfanekiso kaKristu. Isithembiso sesivumelwano sithi singafinyelela engqondweni kaKristu ekuphendukeni, nakuba sonke sazalwa sinengqondo yenyama.

Lo mbono mawube kini, owawukhona nakuKristu Jesu; owathi, nakuba wayesesimweni sikaNkulunkulu, akakubonanga njengokuphanga ukuba alingane noNkulunkulu; kepha wazidela, wathatha isimo senceku, enziwa efana nabantu; kwathi esetholakele ngesimo njengomuntu, wazithoba, walalela kwaze kwaba sekufeni, yebo ukufa kwesiphambano. Filipi 2:5–8.

Kufanele sibe nomqondo kaKristu kithi, njengoba wawukhona nakuKristu, ngoba sadalwa ngomfanekiso waKhe. Kodwa asinawo lowo mqondo; sinomqondo wenyama, othengiswe ngaphansi kwesono.

Ngakho-ke manje akusekho ukulahlwa kwabakuKristu Jesu, abangahambi ngokwenyama, kodwa ngokukaMoya. Ngokuba umthetho kaMoya wokuphila kuKristu Jesu ungikhululile emthethweni wesono nowokufa. Ngokuba lokho umthetho owawungenakukwenza, ngenxa yokuba wawubuthakathaka ngenyama, uNkulunkulu, ethuma iNdodana yakhe uqobo ifane nenyama yesono, nangenxa yesono, wasilahlala isono enyameni; ukuze ukulunga komthetho kugcwaliseke kithi, thina esingahambi ngokwenyama, kodwa ngokukaMoya. Ngokuba abaphila ngokwenyama banaka izinto zenyama; kepha abaphila ngokukaMoya banaka izinto zikaMoya. Ngokuba ukunaka okwenyama kungukufa; kepha ukunaka okungokukaMoya kungukuphila nokuthula. Ngokuba ukunaka okwenyama kungubutha kuNkulunkulu; ngoba akuzithobi emthethweni kaNkulunkulu, futhi impela akunakuba njalo. Ngakho-ke abasenyameni abanakumthokozisa uNkulunkulu. Kepha nina anisenyameni, kodwa ningokaMoya, uma kambe uMoya kaNkulunkulu ehlala kini. Kepha uma umuntu engenawo uMoya kaKristu, lowo akasiye owakhe. Futhi uma uKristu ekini, umzimba ufile ngenxa yesono; kepha uMoya ungukuphila ngenxa yokulunga. Roma 8:1–10.

Ukuba ngokoMoya kuyimpilo, futhi ukuba ngokwenyama kungukufa. Inyama iyimvelo ephansi; iyona umthombo wemizwa yethu. Leyo mvelo ephansi yenyama kufanele ibuswe yimvelo ephakeme, futhi lokhu kufezwa ngokusebenzisa intando yethu ngaphansi kokuzithoba kuMoya oNgcwele. Izingqondo zethu zenyama eziphakeme zingaguqulwa lapha namanje, kodwa imvelo yethu ephansi kufanele ilinde ukuBuya Kwesibili ukuze iguqulwe.

Izinduku ezimbili zikaHezekeli zikhomba induku emelwe njengegceke, futhi leyo nduku yafinyelela esiphethweni sayo ngo-1798. Yayihlukaniswe ngokupheleleyo yiminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yobuqaba obunyathela phansi

ibandla, kanye neminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yobupapa obunyathela phansi ibandla. Leyo nduku yayingamele ukunyathelwa phansi kwendlu engcwele kaNkulunkulu, ngoba indlu engcwele kaNkulunkulu yayisesembusweni waseningizimu. Ibandla elanyathelwa phansi ubuqaba nobupapa laliyithempeli elingabantu, kodwa maqondana nombuso waseningizimu laliyimizimba, futhi umbuso waseningizimu wawuyilapho uNkulunkulu akhetha khona ukubeka ikhanda. Umbuso wasenyakatho wawungumzimba, umbuso waseningizimu wawuyikhanda.

Izigaba ezimbili zombuso wasenyakatho zeminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, zazimelela ukuthambekela okubili okuhlukahlukene esonweni ethempelini lomzimba, njengoba kumelwe ukuthambekela okuzuzwe njengefa nokuthambekela okwakhiwe ngokuzijwayeza. Ubuqaba babuyisibonakaliso sokuthambekela okuzuzwe njengefa esonweni ethempelini lomzimba, kanti ukwamukela kobupapa inkolo yobuqaba kumele ukuthambekela okwakhiwe esonweni. Kunoma yisiphi isimo, ithempeli lomzimba lalingeke liguqulwe kuze kube ukuBuya Kwesibili, ngakho induku yombuso wasenyakatho yanabela kuphela kwaze kwaba ngu-1798, futhi lapho uJohane etshelwa ukuba alinganise ithempeli, leyo nduku kwakufanele ishiywe ngaphandle.

Igama elithi “ukuphenduka” lisho ukuguqulwa noma ukushintshwa kusuka kwesinye isimo noma esimweni kuye kwesinye. Lapho u-Adamu no-Eva bona, “baphendulwa” basuka esimweni sabo sokuqala, ngokuba babedalwe bephelele, ngomfanekiso kaNkulunkulu, amandla aphakeme ebusa amandla aphantsi. Lapho bona, “baphendulwa” baba yisidalwa lapho amandla aphantsi athatha ukubusa phezu kwamandla aphakeme. Basidlulisela lesi simo kubo bonke abantwana babo.

Ebudlelaneni besiprofetho bezinti ezimbili zikaHezekeli, iNkosi yakhetha iJerusalema ukuba libe yinhloko, inhloko-dolobha lapho inkosi yayihlala khona. Kwakufanele libe ngamandla aphakeme. Emfanekisweni wezinti ezimbili, umbuso waseningizimu wawungamandla aphantsi maqondana nombuso ophakeme osenyakatho. Ukuphenduka okumelelwa lapho izinti ezimbili kwakufanele zihlanganiswe, kwakudinga ukuba umbuso waseningizimu ubuyiselwe esikhundleni sawo njengoyinhloko. Kwakufanele uphendukele embusweni wasenyakatho, ngokuba lapho wawusuhlanganiswe nenkosi yeqiniso yasenyakatho, futhi uxhumene negumbi lesihlalo sobukhosi lombuso weqiniso wasenyakatho.

Ngenxa yalesi sizathu, umbuso wasenyakatho wafinyelela kuphela ku-1798, futhi uJohane wayalwa ukuba ashiye igceke, elalifinyelela kuphela ku-1798. Umbuso waseningizimu wawuzohlanganiswa nenduku yeminyaka eyizinkulungwane ezimbili namakhulu amathathu ngokufika kwengelosi yesithathu, kodwa umbuso wasenyakatho wawuzophela lapho ukuhlanganiswa kobuNkulunkulu nobuntu sekufeziwe ngaphakathi kwamagumbi amabili ethempeli uJohane ayesewalinganisa. Umbuso wasenyakatho wawuxhunywe ngesixhumanisi samashumi amane nesithupha nombuso waseningizimu ekufikeni kwengelosi yesithathu, kodwa awuzange uxhumane ngokuqondile no-1844, njengoba kwenza umbuso waseningizimu.

Umbuso waseningizimu wawuhlotshaniswa kokubili nethempeli leminyaka engamashumi amane nesithupha, kanye nokuhlanganiswa kobuNkulunkulu nobuntu okumelelwa yiminyaka

engamakhulu amabili namashumi amabili. Umbuso wasenyakatho ngo-1798 waphawula isisekelo sethempeli leminyaka engamashumi amane nesithupha, kodwa khona lapho waphela khona, ngokuba, njengesiseleko, wawumele inyama uKristu ayeyithathile phezu kwaKhe; futhi inyama yaKhe yabulawa kusukela ekusekelweni komhlaba. Wonke amathempeli ayizimpawu ezingashintshana, futhi isisekelo seminyaka engamashumi amane nesithupha ngo-1798 sikhomba inyama yaKhe yobuntu, kanti ukuphetha kwaleyo minyaka engamashumi amane nesithupha ngo-1844 kukhomba ubuNkulunkulu baKhe.

Ibutho elanyathelwa phansi kwaze kwaba ngu-1798 kwakungesilo ithempeli likaNkulunkulu, nakuba ithempeli likaNkulunkulu lavezwa njengelyathelwa phansi ngaleso sikhathi; kodwa lokho kunyathelwa phansi kwakwenziwa embusweni waseningizimu, lapho uNkulunkulu ayekhetha khona iJerusema ukuba abeke khona ithempeli lakhe negama lakhe. Ibutho elalenyatheliwe phansi lalimelela abeZizwe, lalimelela umzimba.

Lapho u-Adamu no-Eva bona, kwaqala “izikhathi eziyisikhombisa” zeminyaka eyizinkulungwane eziyisikhombisa lapho isintu sasinyathelwa phansi yisono. Ngaleso sikhathi, iWundlu elahlatshwa kusukela ekusekelweni kwezwe lanikeza izikhumba zewundlu ukuba zimboze ubunqunu obunesono besintu. Lapho ukunyathelwa phansi kwesintu kuphela ngo-1798, iWundlu, eliyisisekelo nomakhi wazo zonke izifanekiselo zethempeli ezingcwelisiwe, laphinde lahlathwa. Lapho umbuso wasenyakatho, nethempeli lobuntu elalimelwe kuwo, kwaphela khona.

Ngo-1798 kwakuyilapho umphikukristu womgunyathi abulawa khona ngemva kokuba esenike ubufakazi bakhe bobusathane beminyaka emithathu nengxenyeye yesiprofetho, eyaqala ngokunikwa kwakhe amandla ngonyaka ka-538, okwandulelwa yiminyaka engamashumi amathathu yokulungiselela eyaqala ngonyaka ka-508. Lokho kwakuyisifaniso sobusathane esingumgunyathi seminyaka engamashumi amathathu yokulungiselela kukaKristu eyaqala ekuzalweni Kwakhe, eyaphela ekunikweni Kwakhe amandla, ngesikhathi ebhaphathizwa, futhi ngemva kwalokho Wanikeza ubufakazi Bakhe iminyaka emithathu nengxenyeye engokoqobo waze wafinyelela lapho iWundlu elahlatshwa kusukela ekusekelweni kwezwe labethelwa khona. Khona-ke kwagcwaliseka isithembiso Sakhe sokuthi, lapho ithempeli selibhujisiwe, Wayeyolivusa ngezinsuku ezintathu.

Yena wayeyoba nguyena oyovusa ithempeli lomzimba waKhe, ngoba kwakungamandla obuNkulunkulu baKhe awafeza ukuvuka kwabafuleyo, ngoba ubuNkulunkulu baKhe abuzange bufe ekubethelweni, kwafa ubuntu baKhe esiphambanweni, ngoba akunakwenzeka ukuba uNkulunkulu afe.

“‘Mina ngingukuvuka, nokuphila’ (Johane 11:25). Lowo owayethe, ‘Ngibeka phansi ukuphila kwami, ukuze ngikuthathe futhi’ (Johane 10:17), waphuma ethuneni waya ekuphileni okwakukuye Yena ngokwakhe. Ubuntu bafa; ubuNkulunkulu abufanga. EbuNkulunkulwini bakhe, uKristu wayenamandla okwephula izibopho zokufa. Uyamemezela ukuthi unokuphila kuye ngokwakhe ukuze aphilise lowo amthandayo.” Selected Messages, incwadi 1, 301.

Ngo-1798, ithempeli lomuntu, ibutho “lombuso wasenyakatho”, lafika esiphethweni, ngoba njengophawu lwemvelo ephansi, lalingeke liguqulwe kuze kube ukuvuka kwabafuleyo ekufikeni kwesibili. Nokho, lakhomba isisekelo seminyaka engamashumi amane nesithupha lapho uKristu

avusa khona ithempeli elalingaguqulwa, elalimelwe ngumbuso waseningizimu, owawuwuphawu lwamandla aphakeme engqondo, aguqulwa ngaso leso sikhathi lapho isoni silungisiswa.

“Phezu kwesisekelo uKristu uqobo ayesibekile, abaphostoli bakha ibandla likaNkulunkulu. EmiBhalweni umfanekiso wokwakhiwa kwethempeli uvame ukusetshenziswa ukufanekisa ukwakhiwa kwebandla. UZakariya ubhekisa kuKristu njengeHlumela elizakha ithempeli leNkosi. Ukhuluma ngabeZizwe njengabasizayo emsebenzini: ‘Abakude bayofika, bakhe ethempelini leNkosi;’ futhi u-Isaya umemezela ukuthi, ‘Amadodana abezizwe ayakwakha izindonga zakho.’ Zakariya 6:12, 15; Isaya 60:10.

“Ebhalela ngokwakhiwa kwaleli thempeli, uPetru uthi, ‘Eniza kuye, njengetshe eliphilayo, elaliwa impela ngabantu, kodwa elikhethwe nguNkulunkulu, neliyigugu, nani futhi, njengamatshe aphilayo, niyakiwa nibe yindlu yomoya, ubupristi obungewe, ukuba ninikele imihlatshelo yomoya, eyamukelekayo kuNkulunkulu ngoJesu Kristu.’ 1 Petru 2:4, 5.

“Esiqiwini sezwe lamaJuda nabezizwe abaphostoli basebenza, bekipha amatshe ukuba abekwe phezu kwesisekelo. Encwadini yakhe eya kwabakholwayo base-Efesu, uPawulu wathi, ‘Ngakho-ke aniseyibona abasezizweni nabafokazi, kodwa ningabakithi kanye nabangewe, ningabendlu kaNkulunkulu; futhi nakhiwe phezu kwesisekelo sabaphostoli nabaprofethi, uJesu Kristu uqobo enguTshe Legumbi Eliyinhloko; okuthi kuye sonke isakhiwo, sihlanganiswe kahle ndawonye, sikhule sibe yithempeli elingcwele eNkosini: okuthi kuye nani nakhiwa ndawonye nibe yindawo yokuhlala kaNkulunkulu ngoMoya.’ Efesu 2:19–22.”

“Futhi kumaKorinte wabhala wathi: ‘Ngokomusa kaNkulunkulu engiwuphiweyo, njengomakhi ohlakaniphileyo omkhulu, ngibekile isisekelo, omunye akhe phezu kwaso. Kodwa yilowo nalowo makaqaphele ukuthi wakha kanjani phezu kwaso. Ngokuba akakho umuntu ongabeka esinye isisekelo ngaphandle kwaleso esesibekiwe, okuyiJesu Kristu. Manje uma umuntu akha phezu kwalesi sisekelo ngegolide, ngesiliva, ngamatshe ayigugu, ngokhuni, ngotshani, ngezibi zotshani; umsebenzi walowo nalowo uyakubonakaliswa; ngokuba usuku luyakuwuveza, ngoba luyakwambulwa ngomlilo; nomlilo uyakuvivinya umsebenzi walowo nalowo ukuthi unjani.’ 1 Korinte 3:10–13.

“Abaphostoli bakha phezu kwesisekelo esiqinileyo, okuyiDwala laphakade. Kulesi sisekelo baletha amatshe abawakhwenga ezweni. Abakhi abazange basebenze ngaphandle kwezithiyo. Umsebenzi wabo wenziwa waba nzima kakhulu ukuphikiswa yizitha zikaKristu. Kwadingeka balwe nobandlululo benkolo, nokucwasa, nenzondo yalabo ababakha phezu kwesisekelo samanga. Abanengi ababekhandleka njengabakhi bebandla babengafaniswa nabakhi bodonga ngezinsuku zikaNehemiya, okubhalwe ngabo ukuthi: ‘Abakha odongeni, nabathwala imithwalo, kanye nalabo abalayishayo, yilowo nalowo ngesinye sezandla zakhe wayesebenza emsebenzini, kanti ngesinye isandla ephethe isikhali.’ Nehemiya 4:17.” Izenzo ZabaPhostoli, 595, 596.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Ukuwa komuntu kwagcwalisa izulu lonke ngosizi. Umhlaba uNkulunkulu ayewenzile wonakaliswa yisiqalekiso sesono futhi wahlalwa yizidalwa ezazibekelwe usizi nokufa. Kwakungabonakali ndlela yokuphunyuka kulabo ababephule umthetho. Izingelosi zayeka

izingoma zazo zokudumisa. Kuyo yonke imizi yasezulwini kwakukhona ukulila ngenxa yencithakalo isono esasiyibangele.

“INdodana kaNkulunkulu, uMlawuli wenkazimulo yasezulwini, yathintwa isihawu ngenxa yesintu esiwile. Inhliziyo yaYo yanyakaziswa ukuzwelana okungenamkhawulo njengoba usizi lwezwe elilahlekileyo lukhuphuka phambi kwaYo. Kodwa uthando lobuNkulunkulu lwase luhle icebo umuntu angahlengwa ngalo. Umthetho kaNkulunkulu owephuliweyo wawufuna ukuphila kwesoni. Kuyo yonke indalo yonke kwakukhona oyedwa kuphela owayengakwazi, egameni lomuntu, ukwanelisa izimfuno zawo. Njengoba umthetho wobuNkulunkulu ungcewele njengoNkulunkulu uqobo, kwakungumuntu oyedwa kuphela olingana noNkulunkulu owayengenza ukubuyisana ngenxa yokwephulwa kwawo. Akekho ngaphandle kukaKristu owayengahlenga umuntu owileyo esiqalekiswa somthetho futhi ambuyisele futhi ekuvumelaneni neZulu. UKristu wayeyothwala phezu kwaKhe icala nehlozo lesono—isono esicasula kangaka kuNkulunkulu ongcewele kangangokuthi kwakufanele sehluke uYise neNdodana yaKhe. UKristu wayeyokwehlela ekujuleni kosizi ukuze asindise isintu esonakele.”

“Phambi kukaYise wanxusa ngenxa yesoni, kuyilapho ibandla lasezulwini lilindele umphumela ngokushisekela okukhulu okungenakuchazwa ngamazwi. Kwaphela isikhathi eside lokho kukhulumana okuyimfihlakalo—‘iseluleko sokuthula’ (Zakariya 6:13) ngenxa yamadodana abantu awileyo. Icebo losindiso lase limisiwe ngaphambi kokudalwa komhlaba; ngokuba uKristu ‘uyiWundlu elahlatshwa kusukela ekusekelweni kwezwe’ (IsAmbulo 13:8); nokho kwaba ngumzabalazo, ngisho nakuNkosi yendawo yonke, ukunikela iNdodana yaYo ukuba ife ngenxa yesizwe esinecala. Kodwa ‘uNkulunkulu walithanda izwe kangaka, waze wanikela neNdodana yaKhe ezelwe yodwa, ukuze yilowo nalowo okholwa yiYo angabhubhi, kodwa abe nokuphila okuphakade.’ Johane 3:16. O, imfihlakalo yokuhlengwa! uthando lukaNkulunkulu ngezwe elalingamthandi! Ngubani ongazi ukujula kwalolo thando ‘oludlula ukwazi’? Kuzo zonke izinkathi ezingapheli izingqondo ezingafi, zizama ukuqonda imfihlakalo yalolo thando olungenakuqondakala, ziyomangala futhi zikhuleke.”

“UNkulunkulu kwakumelwe abonakaliswe kuKristu, ‘ebuyisa izwe ukuba lihlangane Naye.’ 2 Korinte 5:19. Umuntu wayesewehliswe isono kangangokuba kwakungenakwenzeka ukuba yena, ngokwakhe, afike ekuvumelaneni naYe onemvelo eyubumsulwa nobuhle. Kodwa uKristu, ngemva kokuhlenga umuntu ekulahlweni ngumthetho, wayengadlulisela amandla obuNkulunkulu ukuba ahlangele nomzamo womuntu. Ngaleyo ndlela, ngokuphendukela kuNkulunkulu nangokukholwa kuKristu, abantwana baka-Adamu abawileyo babengaphinde babe ‘abantwana bakaNkulunkulu.’ 1 Johane 3:2.” Patriarchs and Prophets, 63, 64.