

Owesifazane waseKhanani

Isixuku sazama ukukhanda uJesu ngamatshe ngenxa yamazwi akhe hhayi ngenxa yezimangaliso azenzayo.

“Nginitshengise imisebenzi eminingi emihle evela kuBaba; Yimuphi kule misebenzi ongikhanda ngamatshe ngayo AmaJuda aphenhula athi kuye: Asikukhandi ngamatshe nganoma yimuphi umsebenzi omuhle, kepha ukuhlambalaza; ngoba, njengoba ungumuntu, uba nguNkulunkulu kuwe ”(Johane 10:32 -33).

“Futhi lapho uJesu eshiya lapho waya ezingxenyeni zaseThire naseSidoni. Bheka, owesifazane waseKhanani owayeshiye leyo ndawo wamemeza wathi: “Nkosi, Ndodana kaDavide, ngihawukele, indodakazi yami ikhwelwe kabi. Kodwa akaphendulanga ngazwi. Abafundi bakhe beza kuye, bamncenga, bathi: “Uvalelise, ngubani obememeza emva kwethu.” Waphendula wathi: Ngithunywe kuphela ezimvwini ezilahlekile zendlu ka-Israyeli. Wafika wakhuleka kuye, wathi: Nkosi, ngisize; Kodwa waphendula wathi: Akukuhle ukuthatha isinkwa sezingane usiphonse emidlwane. Wathi: “Yebo, Nkosi, kepha nezinja zidla imvuthuluka ewa etafuleni labaninizo.” UJesu waphendula, wathi kuye: “Sifazane, kukhulu ukukholwa kwakho; Mawenziwe kuwe njengoba ufisa. Futhi kusukela kulelo hora indodakazi yakhe yaphila ”(Mt 15: 21 -28).

Ikhokha Langaphandle

Ngemuva kokusola abafarisi ngokucabanga ukuthi ukukhona uNkulunkulu kufana nokulandela amasiko abantu (Marku 7: 24-30), uJesu nabafundi bakhe baya emazweni aseThire naseSidoni.

Umvangeli uLucas ukubeka kucace ukuthi, emazweni aphenhela,

uJesu wangena endlini futhi wayengafuni bazi ukuthi wayekhona, nokho, kwakungenakwenzeka ukuthi bacashe. Owesifazane ongumGriki, uSiro-Phoenician wegazi, owayenendodakazi eyayinomoya ongcolile, lapho ezwa ngoJesu, waqala ukumncenga ukuba axoshe umoya owawumhlupha endodakazini yakhe.

“Owesifazane, ondodakazi yakhe yayinomoya ongcolileyo, ezwa ngaye, waya waziphonsa ezinyaweni zakhe” (Mk 7:25).

Umvangeli uMathewu uchaze ukuthi lo wesifazane washiya umakhelwane waqala ukukhala ethi: INkosi, Ndodana kaDavide, ngihawukele, ukuthi indodakazi yami ikhwelwe kabi idimoni! Kodwa, naphezu kokuncenga, uJesu wabonakala engamzwanga.

Ngokungafani nabanye abaningi abezwa ngoJesu, owesifazane waseKhanani wamemezela iqiniso eliyinqayizivele:

– ‘Nkosi, Ndodana kaDavide, ngihawukele ...’.

Owesifazane akazange akhale ngomlingo, umthakathi, inyanga, owenza izimangaliso, udokotela, njll., Kodwa wakhala ngeNdodana kaDavide. Ngenkathi abantwana bakwa-Israyeli bebuza ukuthi ngabe uKristu uyindodana kaDavide ngempela yini, indodana kaNkulunkulu, owesifazane waseKhanani wakhala egcwele ukuqiniseka: – ‘Nkosi, Ndodana kaDavida...’, ukuqiniseka okungajwayelekile uma kuqhathaniswa nemibono yesixuku Bonke abantu bamangala bathi: “Lo akasiyo indodana kaDavide na?” (Mt 12:23).

UNkulunkulu wayethembisile emibhalweni ukuthi uMesiya wayezoba yindodana kaDavide, futhi abantu bakwa-Israyeli babebheke phambili ekufikeni kwakhe. UNkulunkulu wayethembisile ukuthi inzalo kaDavide, ngokwenyama, yayizokwakhela uNkulunkulu indlu futhi umbuso wakwa-Israyeli uzomiswa ngaphezu kwayo yonke eminye imibuso (2 Sam. 7:13, 16). Kodwa-ke, sona leso siprofetho sakucacisa ukuthi lo mzukulu wayezoba yindodana kaNkulunkulu, ngoba uNkulunkulu uqobo wayezoba nguYise, nozalo abe yindodana yakhe.

“Ngizoba nguyise, yena abe yindodana yami; futhi uma ngiza ekoneni, ngizomjezisa ngenduku yabantu, nangemivimbo yamadodana abantu ”(2 Sam 7:14).

Noma wazalelwa endlini kaDavida, ngoba uMariya wayengowozalo lukaDavide, ababhali nabaFarisi bamlahla uMesiya. Yize imiBhalo ikubeka kwacaca ukuthi uNkulunkulu uneNdodana, babengakholelwa kuKristu futhi benqaba ukuthi kungenzeka uNkulunkulu abe neNdodana “Ngubani owenyukela ezulwini wehla? Ngubani ovale imimoya ezibhakeleni zakho? Ngubani owabophela amanzi ezingutsheni? Ngubani owamisa yonke imikhawulo yomhlaba? Ubani igama lakho? Ungubani igama lendodana yakho, uma ulazi? ” (IzA 30: 3).

Ubhekene nombuzo kaJesu: “Basho kanjani ukuthi uKristu uyindodana kaDavide?” (Lk 20:41), abamangaleli bakhe abakwazanga ukuphendula ukuthi kungani uDavide ngokwesiprofetho abiza indodana yakhe ngokuthi iNkosi, uma kukwezingane ukuhlonipha abazali hhayi abazali ezinganeni (Lk 20:44), nokho, lokho lowesifazane wesinye isizwe ukuzwa ngoKristu kwakwanele ukuphetha ngokuthi uKristu uyiNdodana kaNkulunkulu uDavide ambiza ngokuthi yiNkosi.

Manje, yize ayengowesinye isizwe, lona wesifazane wezwa ngoKristu, futhi neminingwane eyamfinyelela yamholela ekubeni apethe ngokuthi uKristu wayenguMesiya othenjisiwe, iNzalo kaDavide “Bhekani, izinsuku ziyeza,” usho uJehova, “lapho ngiyakumisela uDavide iHlumela elilungileyo; futhi, ekubeni eyinkosi, uzobusa futhi enze ngokuhlakanipha, futhi enze ukwahlulela nobulungiswa ezweni ”(Jer 23: 5).

Ngenxa yokukhala kowesifazane, abafundi bakhathazeka, futhi bacela uKristu ukuthi amxoshe. Kungaleso sikhathi lapho uJesu aphenhula khona abafundi wathi:

– Ngathunyelwa kuphela ezimvwini ezilahlekile zendlu ka-Israyeli.

Naphezu kokuba kwelinye izwe, uJesu wakugcizelela lokho

ayekuthunywa “Weza okwakhe, kepha abakhe abamamukelanga” (Johane 1:11); “Izimvu ezilahlekile zibe ngabantu bami, abelusi bazo baziphambisile, babaphambukisela ezintabeni; basuka eggumeni baya eggumeni, bakhohlwa indawo yabo yokuphumula ”(Jer 50: 6).

Njengoba abantu bakwa-Israyeli bakhohlwa ‘ngendawo yokuphumula kwabo’, uNkulunkulu wathumela iNdodana yabo, ezelwe ngowesifazane, ukubamemezela:

“Wozani kimi, nina nonke enikhathele nenicindezelwe, ngizoniphumuza” (Mt 11: 28);

“Mayelana neNdodana yakhe, eyazalwa ngenzalo kaDavide ngokwenyama” (Rom. 1: 3).

Lapho ebiza abantu bakhe ethi: – Wozani kimi, nonke nina enikhathele nenicindezelwe, uJesu uziveza njengogcwalisa okwaprofethwa ngomlomo kaJeremiya.

Abantu bakaMesiya bamlahla, kepha owesifazane waseKhanani weza kuJesu wamkhuleka, wathi:

– Nkosi, ngisize!

Umvangeli uMathewu ukubeka kucace ukuthi ngenxa yokuthi lona wesifazane wayecele usizo kuKristu, wayemkhulekela. Ngoba wakhala wathi:

– Nkosi, ngisize! Isicelo sowesifazane kwaba ukukhonza iNdodana kaDavide.

Lapho ezwa ngoJesu, lona wesifazane wakholwa ukuthi uyiNdodana kaDavide futhi, ngasikhathi sinye, wakholwa ukuthi uKristu uyiNdodana kaNkulunkulu, ngoba wayemkhonza ecela usizo. Umvangeli ukubeka kucace ukuthi isenzo sokucela uKrestu ukuthi amnike isiphso sokukhulula indodakazi yakhe kulobo bubu obubi, into engenakwenzeka emadodeni, yakha ukukhonza.

Ukukhonza kowesifazane kubonakala kungabanga namphumela,

njengoba uJesu asho: – Akukuhle ukuthatha isinkwa sezingane usiphonse emidlwane. Impendulo kaKristu kowesifazane yayihambisana nempendulo kaKristu kubafundi.

Irekhodi lomvangeli uMarku linikeza incazelo eqondile yebinzana likaKristu: “Vumela abantwana kuqala basuthe; ngoba akulungile ukuthatha isinkwa sezingane usiphonse emidlwane” (Marku 7:27). UJesu wayegcizelela ukuthi ukuthunywa kwakhe kwakuhlobene nendlu yakwa-Israyeli, futhi ukuyinakekela kungafaniswa nesenzo somuntu womndeni othatha isinkwa ezinganeni zakhe asinike imidlwane.

Impendulo yowesifazane waseKhanani iyamangaza, ngoba akenzanga kamnandi uma eqhathaniswa nezinja, futhi uyaphendula: – Yebo, Nkosi, kepha imidlwane nayo idla imvuthuluka ewa etafuleni labaninizo. Uqinisekisa lokho uJesu amtshele khona, nokho, ugcizelela ukuthi wayengafuneli izingane zakhe ukudla, kepha wayefuna imvuthuluka eyimidlwane.

Kulowo wesifazane, imvuthuluka evela etafuleni leNdodana kaDavide yayanele ukuxazulula inkinga yakhe. Ukhombisile ukuthi wayengahlosile ukuthatha isinkwa ezinganeni ezazinelungelo lokuba abahlanganyeli etafuleni, kepha imvuthuluka eyawa etafuleni leNdodana kaDavide yayanele.

Kungaleso sikhathi lapho uJesu emphendula:

– O mfazi, lukhulu ukholo lwakho! Mawenziwe kuwe njengoba ufisa. Kusukela kulelo hora indodakazi yowesifazane yayiphilile.

Kubalulekile ukuqaphela ukuthi owesifazane waseKhanani wayenakekelwa ngoba wayekholelwa ukuthi uKristu uyisithunywa sikaNkulunkulu, iNdodana kaDavide, iNkosi, hhayi ngoba uJesu wathintwa isimo sikamama oswele ithemba. Akukona ukuphelelwa yithemba kukababa noma kukamama okwenza uNkulunkulu asize abantu, ngoKristu, lapho efunda imiBhalo kumprofethi u-Isaya, othi “UMoya weNkosi uphezu kwami...”, wathi: “Namuhla lo mbhalo ugcwalisekile ezindlebeni zakho” (Luka 4:21), futhi wakwenza

kwacaca ukuthi ukuthembela kuNkulunkulu okuhambisa isandla sikaNkulunkulu, ngoba kwakukhona abafelokazi abaningi Abaswele eJerusalema, nokho, u-Eliya wathunyelwa ekhaya lomfelokazi wakwelinye izwe. Ngoba? Ngoba lesosakhamuzi saseSarepta de Sidom sabona ukuthi u-Elija wayengumprofethi, futhi naphezu kwesidingo sakhe, esasiphelelwe yithemba, wakhombisa ukuthembela kwakhe kuNkulunkulu ngokulalela izwi lomprofethi (Luka 4:25 -26).

Ubufakazi bemibhalo

Abaningi abalandela uKristu babenezidingo ezifana nalezi zowesifazane waseKhanani, noma kunjalo, lowo mama wagqama esixukwini ngenxa yokwamukela amaqiniso amabili abalulekile:

1. ukuthi uKristu wayeyiNdodana kaDavide, futhi;
2. iNdodana kaNkulunkulu, iNkosi.

Yize uKrestu wayethunyelwe ezimvwini ezilahlekile zendlu yakwa-Israyeli, ememezela ivangeli futhi enza izimangaliso eziningi, abantwana bakwa-Israyeli babebheka uJesu Krestu njengomunye nje umprofethi “Abanye, nguJohane uMbhapathizi; abanye ngu-Elias; abanye, uJeremiya, noma omunye wabaprofethi ”(Mt 16: 14).

Njengoba abantwana bakaJakobe babengamazi uJesu njengesithunywa sikaNkulunkulu, indodana yomuntu, uKristu wakhuluma nabafundi bakhe: – ‘Futhi wena, uthi ngingubani?’. Kungaleso sikhathi lapho umphostoli uPetru enza ukuvuma okuhle (wavuma) ukuthi uKristu uyiNdodana kaNkulunkulu ophilayo.

Njengoba amaJuda ayengaboni ukuthi uKristu wayenguMesiya othenjisiwe, yize babephethe imibhalo ngesandla, ubufakazi beqiniso bukaNkulunkulu ngeNdodana yaKhe, uJesu wayala abafundi bakhe ukuthi bangalimemezeli leli qiniso kunoma ngubani.

“Wabe esetshela abafundi bakhe ukuthi bangatsheli muntu ukuthi unguJesu uKristu” (Mt 16: 20).

Kungani uJesu engafuni ukuthi abafundi basho ukuthi wayenguKristu?

Ngoba uJesu wayefuna ukuthi abantu bakholwe kuye ngokwemiBhalo, ngoba yibo abafakaza Ngaye. Lokhu kungenxa yokuthi uJesu ukubeka kucace ukuthi: akabamukelanga ubufakazi babantu, futhi uma efakaza ngaye uqobo ubufakazi bakhe bebungeke bube yiqiniso “Uma ngizifakazela mina, ubufakazi bami abulona iqiniso” (Johane 5:31), nokuthi ubufakazi obuvela kuYise (obuvela emiBhalweni) babuyiqiniso futhi banele “Kukhona omunye ofakazayo ngami, futhi ngiyazi ukuthi ubufakazi bakhe ngami buyiqiniso” (Johane 5:32).

Yize sikuqonda ukuthi uJohane uMbhapathizi wafakaza ngoKristu, kepha ubufakazi bakhe babungubufakazi beqiniso “Nina nithumele izithunywa kuJohane, walifakazela iqiniso” (Johane 5:33), okusho ukuthi, konke okwashiwo umBhaptizi kwakuhlobene ngqo nemiBhalo, ngoba izwi likaNkulunkulu kuphela eliliqiniso (uJohane 17:17).

Manje, uJesu wayengafuni ukuthi abafundi bakhe badalule ukuthi wayenguKristu ngoba akabutholi ubufakazi obuvela kubantu (Johane 5:34), ngaphambi kokuba abe nobufakazi obukhulu, ubufakazi bukaYise, futhi bonke abantu kumele bakholelwe ebufakazini bokuthi uNkulunkulu okulotshwe ngeNdodana yaKhe emiBhalweni “Nihlola imiBhalo, ngoba nicabanga ukuthi ninokuphila okuphakade kuyo, futhi yona iyafakaza ngami” (Johane 5:39).

Ukukholelwa kuNkulunkulu akuveli ezimangalisweni, ngaphambi kobufakazi abaprofethi ababememezela ngeqiniso (Johane 4:48). Ukutshela ‘izimangaliso’ akusilo ubufakazi beqiniso. Umphostoli uPetru ukubeka kucace ukuthi kuyini ukufakaza: “Kepha izwi leNkosi limi kuze kube phakade. Futhi yilo leli zwi elishunyayelwa phakathi kwenu ”(1 Pet. 1:25).

Ukufakaza ukukhuluma izwi likaNkulunkulu, ukukhuluma okushiwo yimiBhalo, ukumemezela kubantu ukuthi uKristu uyiNdodana kaNkulunkulu.

Kulezinsuku iningi ligcizelela abantu nezimangaliso ezenziwa yibo, kepha ibhayibheli likubeka kucace ukuthi inkonzo yabaphostoli yayingasekelwe ezimangalisweni, kodwa yayisekelwe ezwini. Inkulumo yokuqala kaPetru iveze izakhamuzi zaseJerusalema ebufakazini bemibhalo (Izenzo 2:14 -36). Ngisho nangemva kokuba indoda ekhubazekile iselapheke emnyango wethempeli, yakhuza ababemlalele ukuze bangamangali ngophawu oluyisimangaliso (Ac 3:12), yabe isichaza ubufakazi bemibhalo (IzE 3:13 -26) .

Ngesikhathi amaJuda ekhanda uStefanu ngamatshe, wayefana noJohane uMbhapathizi, efakaza ngeqiniso, okungukuthi, echaza ubufakazi uNkulunkulu abunikeza ngeNdodana yakhe, ememezela imibhalo esixukwini esasithukuthele (IzE 7:51 -53).

Ukuba uStefanu wayebala izibonakaliso eziyisimangaliso, wayengeke akhandwe ngamatshe, ngoba ukwaliwa kwabantu kuhlobene nezwi levangeli futhi akuhlobene nezimpawu eziyisimangaliso (Johane 6:60). Isixuku besifuna ukukhanda uJesu ngamatshe ngenxa yamazwi akhe, hhayi ngenxa yezimangaliso azenzayo "Nginibonisile imisebenzi eminingi emihle evela kuBaba; Yimuphi kule misebenzi ongikhanda ngamatshe ngayo AmaJuda aphenhula athi kuye: Asikukhandi ngamatshe nganoma yimuphi umsebenzi omuhle, kepha ukuhlambalaza; ngoba, njengoba ungumuntu, uba nguNkulunkulu kuwe "(Johane 10:32 -33).

Abaningi babona isimangaliso uKristu asenzela owesifazane waseKhanani, nokho, isixuku esasimlandela asizange sivume ukuthi uJesu wayeyiNdodana kaDavide njengoba enza lapho ezwa ngeZwi laphakade, izwi leNkosi elihlala kuze kube phakade. Abantu bakwa-Israyeli babenikezwe ukulalela imibhalo, kepha babeshoda ngowesifazane waseKhanani okwathi lapho ezwa ngoJesu, wadumisa wakhala iNdodana kaDavide, wayikhonza.

Ukwehluka kowesifazane kulele kokuthi wezwa futhi wakholwa, ngenkathi isixuku esasilandela uKristu sazibona izimangaliso (Mt 11:20 -22), sahlola imibhalo (John 5:39) futhi ngephutha saphetha ngokuthi uJesu UmProfethi. Bamlahla uKristu ukuze bangabi nayo impilo (Johane 5:40).

Kumfazi waseKhanani nakwabezizwe abaningi abakholwa, isimemezelo sika-Isaya siyagcwaliseka:

“Ngafunwa kwabangangifuni, ngatholakala kwabangangifuni; Ngathi esizweni esingazange saqanjwa ngegama lami: Ngilapha. Nangu mina ”(Is 65: 1).

Manje, siyazi ukuthi (ukukholwa kuza ngokuzwa,) nokuzwa ngezwi likaNkulunkulu, futhi lokho owesifazane akuzwayo kwakwanele ukukukholwa “Bazombiza kanjani-ke lowo abangakholwanga kuye? Futhi bazokholwa kanjani kuye abangazwanga ngaye na? futhi bayokuzwa kanjani, uma kungekho oshumayelayo na? ” (Rom 10:14). Noma ubani ozwayo futhi akholwe ubusisiwe, ngoba uJesu ngokwakhe wathi: “UJesu wathi kuye: ‘Ngenxa yokungibona kwakho, Tomasi, ukholiwe; babusisiwe abakholwa ”nokho abangabonanga kodwa bakholwa” (Johane 20:29).

Njengoba owesifazane waseKhanani akholwa, wabona inkazimulo kaNkulunkulu “UJesu wathi kuye: Angikutshelanga yini ukuthi uma ukholwa, uzobona inkazimulo kaNkulunkulu, na? (Johane 11:40), ngokungafani nabantu bakwa-Israyeli ababelindele ukubona amandla angaphezu kwawemvelo ukuze bakholwe “Zathi kuye: ‘Manje, usenza siphi isibonakaliso sokuthi simbone futhi sikholwe kuwe? Wenzani? ” (Jo 6:30).

Manje inkazimulo kaNkulunkulu yembulwa ebusweni bukaKristu, hhayi ekusebenzeni okuyisimangaliso “Ngoba uNkulunkulu, owathi ukukhanya kukhanya ebumnyameni, uyakhanya ezinhliziyweni zethu, ekukhanyeni kolwazi lwenkazimulo kaNkulunkulu, ebusweni bukaJesu Kristu” (2Ko 4: 6). Okusindisayo ukukhanya kobuso beNkosi obufihle ubuso bayo endlini yabantwana bakwa-Israyeli “Futhi ngizolindela uJehova, ofihla ubuso bakhe

endlini kaJakobe, ngimlinde” (Is 8: 17; IHu 80: 3).

Owesifazane waseKhanani wayenakekelwa ngoba wayekholwa, hhayi ngoba ebeka uJesu odongeni, noma ngoba emkhohlisa ngokuthi: – Uma ungangiphenduli, ngizodabula imiBhalo. Ngaphambi kokunikezwa ukukhululwa kwendodakazi yakhe, lo wesifazane wayesekholiwe, ngokungafani nabaningi abafuna isenzo esiyisimangaliso sokukholwa.

Yini owesifazane waseKhanani wezwa ngoKristu? Manje, uma ukukholwa kuza ngokuzwa, futhi ukuzwa kuvela ngezwi likaNkulunkulu. Lokho owesifazane waseKhanani akuzwa kwakungebona ubufakazi bezimangaliso noma ukuthi othile odumile wayeseiphendukile. Ukuzwa ukuthi othile uzuze isimangaliso, noma ukufunda isibhengezo esithi uzuze umusa ngeke kwenze umuntu avume obala ukuthi uKristu uyiNdodana kaDavide!

Ubufakazi obuveza ukukholwa buvela emiBhalweni, ngoba bona ngubufakazi bukaKristu. Ukusho ukuthi umdwebi uguqukile, noma ukuthi othile ushiye izidakamizwa, ukuthengisa ngomzimba, njll., Akuwona umthetho nobufakazi obuvaliwe phakathi kwabafundi bakaKristu. Umprofethi u-Isaya ucacile:

“Emthethweni nasebufakazini! Uma bengakhulumi ngokwaleli zwi, kungenxa yokuthi akukho ukukhanya phakathi kwabo” (Is 8: 20).

Ubufakazi luphawu lwesonto, hhayi izimpawu eziyisimangaliso, ngoba uKristu uqobo waxwayisa ngokuthi abaprofethi bamanga bazosebenza izimpawu, baprofethe futhi bakhiphe amadimoni (Mt 7: 22). Izithelo ezivela ezindebeni, okungukuthi, ubufakazi ngumehluko phakathi komprofethi weqiniso nomprofethi wamanga, ngoba umprofethi wamanga uzofika efihliwe njengemvu, ukuze, ngezenzo nangokubukeka kungenzeki ukuzibona (Mt 7:15) -16).

‘Noma ngubani okholwa kimi ngokwemiBhalo’ isimo esisungulwe nguKristu ukuze kube nokukhanya kubantu “Noma ngubani okholwa kimi, njengoba kusho umbhalo, imifula yamanzi aphilayo

izogobhoza isuka esibeledweni sakhe” (Johane 7:38), ngoba amazwi kaKristu angumoya nokuphila (Johane 6:63), imbewu engenakonakala, futhi kuphela imbewu enjalo ihluma impilo entsha enikeza ilungelo lokuphila okuphakade (1 Pet. 1:23).

Noma ngubani okholelwa kuKristu njengeNdodana kaDavide, iNkosi, iNdodana kaNkulunkulu ophilayo, ayisekho umfokazi noma umfokazi. Ngeke aphilile ngemvuthuluka ewa etafuleni lenkosi yakhe, kepha usephenduke isakhamuzi sabangcwele. Waba yingxenye yomndeni kaNkulunkulu “Ngokushesha nje lapho ningabe nisaba ngabafokazi nezihambi, kodwa niyizakhamizi ezikanye nabangcwele nomndeni kaNkulunkulu” (Eph 2: 19).

Noma ngubani okholelwa eNdodaneni kaDavide wakholwa enzalweni eyathenjiswa u-Abrahama, ngakho-ke ubusisiwe njengo-Abrahama okholwayo, futhi abambe iqhaza kuzo zonke izinzuzo ezathenjiswa uNkulunkulu ngabaprofethi bakhe abangcwele, ngoba konke okwabhalwa ngabaprofethi, kwakubhala ngeNdodana (Johane 5:46 -47; Heb 1: 1-2).

Noma ngubani okholwayo angenza zonke izinto kuNkulunkulu, ngo:

“Abathi ngokholo banqoba imibuso, benza ukulunga, bafeza izithembiso, bavala imilomo yamabhubesi, bacisha amandla omlilo, baphunyuka ebukhali benkemba, bathatha amandla ebuthakathakeni, balwa empini, babeka amabutho abafokazi. Abesifazane bamukela abafuleyo babo bevukile; abanye bahlushwa, bengakwamukeli ukukhululwa kwabo, ukuze bazuze uvuko olungcono; Futhi abanye babhekana nokugconwa nokushaywa, ngisho namaketanga namajele. Bakhandwa ngamatshe, basika isaha, bazama, babulawa ngenkemba; bahamba begqoke izimvu nezikhumba zezimbuzi, bengenakuzisiza, behlupheka futhi bephathwa kabi (okungukuthi umhlaba ubungafanele), bezulazula ezingwadule, nasezintabeni, nasemigodini nasemihumeni yomhlaba. Futhi bonke laba, ekubeni benobufakazi ngokukholwa, abafinyelelanga esithembisweni, uNkulunkulu ehlinzeka okuthile okungcono ngathi, ukuthi ngeke bapheleliswe

ngaphandle kwethu "(Heb 11:33 -40)