

Yintoni Inyaniso? - Inombolo Yesithathu

Indlela eya eEmmaus

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KwiVangeli kaYohane, kanye emva kweSidlo sokuGqibela kude kube lixesha lokuba uYesu aye eMeyzweni waseGetsemane, kukho ingxelo ende eqala kwisahluko seshumi elinesine iye kutsho ekupheleni kwesahluko seshumi elinesixhenxe. Ndizimisele ukusingatha ezi zahluko kwinqaku elilandelayo. Eli nqaku sisiseko sokwakha phezu kwaso ukuqonda kwezo zahluko.

Ngokubhekisele kumgca wohlaziyo wembali kaKristu, incoko kaKristu nabafundi baKhe kwezo zahluko yenzeka kanye emva kokungena koloyiso yaye kanye ngaphambi komnqamlezo. UYesu wangena eYerusalem, wandula ke wenza isidlo saKhe sokuqibela nabafundi, emva koko ingxelo yenzeka, aze emva koko aye eGetsemane, yaye ezinzulwini zobusuku kwangolo suku wabanjwa, yaza yaqalisa inkqubo yamanyathelo asixhenxe ekhokelela ekubethelelweni. Yena nabafundi ngokwesiprofeto babemi kanye emva kwentlanganiso yenkampu yase-Exeter yaye kanye ngaphambi koDano oluKhulu, kwimbali emelwa yintshukumo yenyanga yesixhenxe. Kwingxelo eqala kanye emva kweSidlo sokuGqibela into yokuqala awayithethayo uYesu yile:

Mayingakhathazeki intliziyo yenu; kholwani kuThixo, nikholwe nakum. Yohane 14:1.

Esazi ukuba ukudana okukhulu kwakusele kuseziyure nje ezimbalwa phambili, uYesu wafuna ukomeleza abafundi baKhe ngenxa yengxaki eyayisiza. Umgca ofihlakeleyo wesiprofeto phakathi kwemiqondiso emine eyenza iziganeko ezifanekiselwa njengeendudumo ezisixhenxe yimbali apho la manyathelo mathathu ale ngxelo kwiVangeli kaYohane enzeka khona. Lo mgca ufihlakeleyo, ongaphakathi kweendudumo ezisixhenxe, umele imbali yokusuka kudano lokuqala ukuya kudano lokugqibela.

Kanye nje kokuba uYesu ebaxelele ukuba “zingaphazamiseki” iintliziyo zabo, uYuda Iskariyoti wayesuke esidlweni esiya kwiSanhedrin okwesithathu nangokokugqibela. Ekumkeni kwakhe esidlweni esiya kwintlanganiso yakhe yesithathu, walivala ithuba lakhe lovavanyo.

Kwimeko yomgca ofihlakeleyo ngaphakathi komfuziselo weendudumo ezisixhenxe, ukungena kukaKristu ngoloyiso kumela iSikhalo Sasezinzulwini Zobusuku apho kubonakaliswa iindidi ezimbini zabanquli. Uphawu lwendlela lonobumba osembindini wesiHebhere osetyenziswa ukudala igama lesiHebhere elithi “inyaniso,” ngunobumba weshumi elinesithathu kulandelelwano loonobumba besiHebhere. Ishumi elinesithathu limela uvukelo, yaye njengophawu lwendlela lwesiprofeto limela iSikhalo Sasezinzulwini Zobusuku apho iintombi ezizizidenge zimela ukubonakaliswa kovukelo, kanye njengoko kwenza uYudas ngexesha lophawu lwendlela lokungena ngoloyiso.

“Bekukho yaye kuya kusoloko kukho ukhula phakathi kwengqolowa, iintombi ezizizidenge kunye nezilumkileyo, abo bangenayo ioli ezityeni zabo kunye nezibane zabo. Kwakukho uYudas onokunyoluka ebandleni uKristu awalimisayo emhlabeni, yaye kuya kubakho

ooYudas ebandleni kuwo onke amabanga embali yalo.” Signs of the Times, October 23, 1879.

Xa uYudas wabuyisa imali, wavuma ukungcatsha kwakhe kuKayafa aze emva koko akuvume kuKristu, wandula ke waya kuzixhoma. Ekuphumeni kwakhe eholweni lokugweba wamemeza, ngawo kanye amazwi amele ingxaki yentombi ezizizidenge xa ziqonda ukuba azizange ziyifumane ioli.

“UYuda wabona ukuba izibongozo zakhe azinto yanto, waza waphuma ngesantya eholweni ekhwaza esithi, Kusemva kwexesha kakhulu! Kusemva kwexesha kakhulu! Wavakalelwa kukuba wayengenakuphila ade abone uYesu ebethelelwa emnqamlezweni, waza ngokudakumba waphuma waya kuzixhoma.” Desire of Ages, 722.

UYudas ubonisa isigidimi sobuxoki soKhwelo Lwasezinzulwini zobusuku njengalowo “waphuma ngokungxama eholweni ekhwaza esithi, Kusemva kwexesha kakhulu! Kusemva kwexesha kakhulu!” Isigidimi sihlala sibonakalisa iindidi ezimbini zabakhonzi, yaye kanye njengakwimbali yamaMillerite, iintombi ezizizidenge ziqhubeka emva kokuba kufikile isigidimi sokwenyaniso soKhwelo Lwasezinzulwini zobusuku, zisiza nesigidimi sobuxoki. Ngaloo ndlela, kwimbali yamaMillerite sinentshukumo eyanyula uWilliam Miller njengenkokeli, ngoxa yayisala isigidimi sengwe yesithathu yaza yachasana nomhlambi omncinane owalandela uKristu wangena eNtabeni eNgewele Kakhulu.

“Ingqondo yam yathwalelwa kwixesha elizayo, xa umqondiso uya kunikwa. ‘Yabonani, uMyeni uyeza; phumani niye kumkhawulela.’ Kodwa abanye baya kuba balibazisile ukufumana ioli yokuzalisa izibane zabo, yaye baya kufumanisa sekulixesha ukuba isimilo, esimelwe yioli, asinakudluliselwa komnye.” Review and Herald, Februwari 11, 1896.

Uphawu lwesithathu lwembali efihlakeleyo lumele umgwebo, yaye lumelwe ngunobumba wokugqibela wealfabhethi yesiHebhere. Lo nobumba ngu“Tav,” yaye xa ubhalwa umile njengomnqamlezo. Umnqamlezo umele umgwebo.

Ukusuka ekudimazekeni kokuqala kwimbali yamaMillerite kuse ukuya kwiSikhalo Sasebusuku, okanye ukusuka kunobumba u-alpha kuse kunobumba weshumi elinesithathu, kukho uphawu lwendlela olumela ixesha elithile, elichongwe njengexesha lokulibala emzekelisweni weentombi ezilishumi, ixesha lokulibala elikwafumaneka nakuHabakuki isahluko sesibini. Ukusuka kwiSikhalo Sasebusuku, okanye kunobumba weshumi elinesithathu wovukelo, kuse ekudimazekeni okukhulu, unobumba wokugqibela wealfabhethi, kukwakho nalo ixesha elithile elabizwa ngokuba “yintshukumo yenyanga yesixhenxe,” kungekhona ngenxa yokuba lahlala iinyanga ezisixhenxe, kodwa ngenxa yokuba umyalezo weSikhalo Sasebusuku wachaza ukuba uKristu wayeza kuza ngomhla weshumi wenyanga yesixhenxe ngokwekhalenda yamaYuda, owawunguMhla woXolelaniso.

Imeko yalo mbali iqala kuYohane isahluko seshumi elinesine ide iye kwisahluko seshumi elinesibhozo, iqala kwixesha elifanekisela intshukumo yenyanga yesixhenxe kwimbali yamaMillerite. Umthwalo walo mbali kwiVangeli kaYohane kukulungiselela abafundi ingxaki ezayo yomnqamlezo (unobumba ‘Tav’). Ngoko ke uKristu ubonisa ukuba ukusukela ekufeni kwaKhe ade anyuke aye kuYise aze abuye, kuya kuba lixesha losizi, lokungaqiniseki, nentlupheko

kubafundi baKhe. Njengeempawu zesiprofeto zazo zonke izidano zokuqala ezimelwe kubungqina bemigca yohlaziyo, eso sidano sibandakanya imeko eziswe kukungahoywa kwenyaniso ebalulekileyo eyayisele ityhiliwe ngaphambili. Ukufa kukaKristu emnqamlezweni kwakuyinyaniso ebalulekileyo, kusekwayiyo, yaye wayebaxecelele ngokuthe ngqo abafundi ukuba wayeza kubethelelwa emnqamlezweni aze avuke, kodwa ingxaki yayinkulu kakhulu, yoyikisa kakhulu, kangangokuba balibala oko babefanele ukuba bakukhumbule.

“Xa uKristu, iThemba likaSirayeli, wayexhonywe emnqamlezweni waza waphakanyiswa njengoko wayemxelele uNikodemo ukuba uya kuba njalo, ithemba labafundi lafa kunye noYesu. Babengenako ukuyicacisa le nto. Babengenako ukukuqonda konke oko uKristu wayebaxecelele kona kwangaphambili ngako.” Faith and Works, 63.

Ubunzima bayo yonke ingxelo ekwizahluko ezine zikaYohane esijongene nazo yayikukuba uYesu wayelungiselela abafundi baKhe ixesha lokudana ababeza kulifumana, liqala ekubanjweni kukaYesu ezinzulwini zobusuku, lide lifike ixesha lokuba abuye emva kokunyukela kuYise. Kwezi zahluko zine zikaYohane, elo xesha xa uKristu wayengekho kubafundi limela ixesha lokulibaziseka. Ngokwembali elo xesha, endilichaza njengexesha lokulibaziseka, lenzeka emva kwengxaki yomnqamlezo. Kwezi zahluko zine esilungiselela ukuzicingela, ngokwesiprofeto zimela ixesha lokulibaziseka eliqala ngokudana kokuqala, kungekhona emva kodano olukhulu lomnqamlezo.

Kutheni ndicebisa ukuba ukudana kokugqibela uKristu awayelungiselela abafundi baKhe kona, kwakufuzisela ukudana kokuqala okwakuthi kungca wohlaziyo kaKristu kube kukufa kukaLazaro? Lo mbuzo kufuneka usonjululwe ngaphambi kokuba sikwazi ukubona ibali elikwizahluko ezine zikaYohane ekukhanyeni okuxhasa iinyaniso ezityhilwayo ngoku ngokunxulumene nembali efihlakeleyo yeendudumo ezisixhenxe.

Kwembali kaKristu, ixesha eliphakathi kokufa nokuvuka kukaLazaro lihambelana nexesha lokulibaziseka. Emva koko uKristu uya eYerusalem ngenxa yokungena Kwakhe koloyiso. UKristu kuYohane ishumi elinesine uthetha kubafundi baKhe ngexesha lembali yoko kwakunokuba yintshukumo yenyanga yesixhenxe, eyaqala xa ixesha lokulibaziseka lalisele liphelile ekufikeni komyalezo weSikhalo Sasezinzulwini Zobusuku owamisela intshukumo yenyanga yesixhenxe.

Ukuqonda indlela igama lesiHebhere elithi “inyaniso” eliqinisekisa ngayo ukuchongwa kwembali efihlakeleyo etyhilwe kwembali efuziselayo yeendudumo ezisixhenxe kufuna uhlalutyo olunonophelo lomylezo uKristu awayewunika ngelo xesha abafundi bakhe kuYohane isahluko seshumi elinesine kude kuse kwisahluko seshumi elinesixhenxe. Umzekelo wophawu lwendlela lokudana okukhulu olusetyenziselwa ukubonakalisa uphawu lwendlela lokudana kokuqala unokubonwa ngamava abafundi endleleni eya e-Emawusi.

Okwaphelisa ixesha lokulinda kwembali yamaMillerite yayikukulungiswa koqikelelo luka-1843 olwalukhe lwasilela ngaphambili. Umsebenzi kaSamuel Snow ekuphuhliseni isigidimi esaqalisa intshukumo yenyanga yesixhenxe, eyaphela ngoKudana Okukhulu, unokulandelwa ngokwembali, ngokulandelela ukukhula kukaSamuel Snow ekuqondeni kwakhe ngemibhalo yakhe epapashiweyo nangokubonisa kwakhe esidlangalaleni okwaholela kwintlanganiso yenkampu yase-Exeter.

Ingcaciso ephefumlelweyo isondela kolo phuhliso ngendlela eyahlukileyo kunokujonga nje uphuhliso lwembali lwesigidimi sokugqibela sikaSnow. UDade White usazisa ukuba isigidimi saqondwa xa iNkosi yasusa isandla saYo kwimpazamo eyayikwimibalo ekwitshathi kaHabakkuk ka-1843.

“Ndabona abantu bakaThixo bevuyile ngokulindela, bekhangele iNkosi yabo. Kodwa uThixo wayemisele ukubavavanya. Isandla saKhe sasigubungele isiphoso ekubalweni kwamaxesha esiprofeto. Abo babekhangele iNkosi yabo abazange basiqonde eso siphoso, yaye namadoda afunde kakhulu awayechasa elo xesha nawo akazange asibone. UThixo wayemisele ukuba abantu baKhe bahlangabezane nokudana. Ixesha ladelula, yaye abo babekhangele uMsindisi wabo ngolindelo oluvuyisayo baba lusizi baza badakumba, ngoxa abo babengkuthandanga ukubonakala kukaYesu, kodwa bawamkela umyalezo ngenxa yoloyiko, bakholiswa kukuba akazange eze ngexesha elalilindelwe. Ukuvuma kwabo inkolo kwakungayichukumisi intliziyo nokubuhlambulula ubomi. Ukudlula kwexesha kwakucwangciswe kakuhle ukuze kutyhile iintliziyo ezinjalo. Ngabo ababeqala ukujika bahlekise ngabo babebuhlungu, bedanile, abo babekuthanda ngokwenene ukubonakala koMsindisi wabo. Ndabona ubulumko bukaThixo ekuvavanyeni abantu baKhe nasekubanikeni uvavanyo oluhlolisayo ukuze kufunyanwe abo babeya kuncama baze babuya umva ngexesha lokulingwa.”

“UYesu nawo wonke umkhosi wasezulwini bajonga ngovelwano nangothando kwabo babenqwenela, benolindelo olumnandi, ukubona Lowo imiphefumlo yabo eyamthandayo. Ingelosi zazijikeleza phezu kwabo, ukuze zibaxhase ngelixa lovavanyo lwabo. Abo babengayihoyanga ukuyamkela loo myalezo wasezulwini bashiywa ebumnyameni, yaza ingqumbo kaThixo yavutha nxamnye nabo, kuba bengazange bakwamkele ukukhanya awabathumelela kona evela ezulwini. Abo bathembekileyo, badanileyo, ababengenakuqonda ukuba kutheni iNkosi yabo ingafikanga, abazange bashiywe ebumnyameni. Baphinda bakhokelwa kwiiBhayibhile zabo ukuze baphengulule amaxesha okuprofeta. Isandla seNkosi sasuswa kula manani, yaza impazamo yacaciswa. Babona ukuba amaxesha okuprofeta afikelela ku-1844, kwanokuba obu bungqina bunye babebubonakalisile ukubonisa ukuba amaxesha okuprofeta ayephela ngo-1843, babungqina ukuba ayeza kuphela ngo-1844. Ukukhanya okuvela eLizwini likaThixo kwakhanyisa imeko yabo, baza bafumanisa ixesha lokulibaziseka—‘Nangona [umbono] ulibala, wulinde.’ Ekuthandeni kwabo ukufika kukaKristu ngoko nangoko, babekutyeshela ukulibaziseka kombono, obelucwangciselwe ukubonakalisa abo balindayo ngokwenene. Baphinda baba nendawo yexesha. Kodwa ndabona ukuba abaninzi kubo babengenako ukuphakama ngaphezu kokudana kwabo okunzulu ukuze babe nelo nqanaba lenzondelelo namandla elaliphawule ukholo lwabo ngo-1843.

“USathana neengelosi zakhe baboyisa, yaye abo babengafuni kuwamkela umyalezo bazivuyela ngokuzincoma ngenxa yokubona kwabo kude, isigwebo sabo esichanileyo, nobulumko babo ngokungayamkeli inkohliso, njengoko babeyibiza njalo. Babengaqondi ukuba babeyala icebo likaThixo ngakuwo ngokwawo, yaye babesebenza bemaneyene noSathana neengelosi zakhe ukuze babhide abantu bakaThixo, ababephila ngokuvakalisa umyalezo othunyelwe usuka ezulwini.”

“Amakholwa kulo myalezo ayecinezelwe ezicaweni. Kangangexesha elithile, abo babengafuni ukuwamkela lo myalezo babebanjiwe luloyiko ekubeni benze ngokweemvakalelo zeentliziyo zabo; kodwa ukudlula kwexesha kwatyhila iimvakalelo zabo zokwenyaniso. Babenqwenela ukuthulisa ubungqina ababelindileyo ababeziva benyanzelekile ukuba babuthwale, bokuba amaxesha okuprofeta andolulela kowe-1844. Ngokucaca amakholwa achaza impazamo yawo aza anika izizathu zokuba kutheni ayelindele iNkosi yawo ngowe-1844. Abachasayo babengenako ukuzisa naziphi na iingxoxo ezichasene nezizathu ezinamandla ezazinikwe. Sekunjalo ingqumbo yeecawa yavutha; bazimisela ukungabumameli ubungqina, nokulugcina ubungqina bungangeni ezicaweni, ukuze abanye bangabi nako ukuluva. Abo babengazange banesibindi sokubamba kwabanye ukukhanya uThixo awayebanike kona, bagxothwa ezicaweni; kodwa uYesu wayenabo, yaye babevuya ekukhanyeni kobuso baKhe. Babelungiselelwe ukwamkela umyalezo wesithunywa sesibini.” Early Writings, 235–237.

Imbali esandul’ ukuchazwa ichaza, phakathi kwezinye izinto, amava omhla we-18 kaJulayi 2020, ukanti ingongoma endifuna niyiqwalasele yeyokuba ukuqonda okumelwe ngumyalezo weSikhalo Sasezinzulwini Zobusuku njengoko wanikelwa nguSamuel Snow kwindibano yenkampu yase-Exeter, akumelwa ngumsebenzi kaSnow ngokwembali, koko kumelwa sisenzo sesandla seNkosi. Isandla saYo sasiyigubungele impazamo, yaye kwathi xa Yasusayo isandla saYo, abaMillerite bakwazi ngoko ukuqonda ukuphoxeka kwabo, kananjalo baqonda nokuba babekwisithuba esimelwe njengexesha lokulibaziseka.

Ukususwa kwesandla saKhe yinto ebalulekileyo kubafundi ababesele endleleni eya e-Emawusi. Kufuzisela ukuphela kwexesha elaziwa ngokuba lixesha lokulinda, yaye kugqitywa ngokuqonda okumelwe sisigidimi soKhalelo lwaseMbusuku. Noko ke, umzekeliso wase-Emawusi wenzeka emva komnqamlezo, omele uDano Olukhulu, kungekhona udano lokuqala lokufa kukaLazaro.

Ke kaloku, kwabakho ababini kubo ababehamba ngaloo mini besiya kwilali ekuthiwa yi-Emawusi, eyayingama omalunga neefurlong ezingamashumi amathandathu ukusuka eYerusalem. Babethetha kunye ngazo zonke ezi zinto zazenzenkile. Kwathi ke, xa babesathetha kunye bexoxa, uYesu ngokwakhe wasondela, wahamba nabo. Kodwa amehlo abo abanjwa ukuze bangamazi. Waza wathi kubo, Yintoni na le ntetho nithethana ngayo omnye nomnye, nisahamba nje, yaye nilusizi? Luka 24:13–16.

Igama elithi “amehlo” kwesi sicutshulwa limela umbono, ngaphezu kwelungu lokwenyama elingeliso ngokwalo. Igama elithi “holden” lithetha amandla. Abafundi babengakwazi ukuwuqonda umbono womnqamlezo kuba uKristu wayewugqumile amandla abo okubona umbono wesiprofeto womnqamlezo. Isandla sikaKristu sisimboli yamandla Akhe. Usizi uYesu awaluchongayo lwalumela ukudana kwabo okukhulu. Emva kwengxoxo engakumbi ngabafundi ababedane kakhulu, uKristu waqalisa ukuthetha.

Wandula ke kubo, Zimfama, nibuthathaka bentliziyo ukukholwa kuko konke abakuthethileyo abaprofeti: Bekungafanelekanga yini ukuba uKristu eve ezi zinto, aze angene eluzukweni lwakhe? Waza, eqala kuMoses nakubo bonke abaprofeti, wabacacisela kuzo zonke izibhalo izinto ezingoye. Basondela ke kwilali ababesiya kuyo; yena wenza ngathi uya kuya phambili. Baza bamnyanzela, besithi, Hlala nathi; kuba selisondele ixesha langokuhlwa, nemini

seyigqithile kakhulu. Wangena ke ukuze ahlale nabo. Luka 24:25–29.

UYesu wabafundisa abafundi ngokusebenzisa indlela ye-“historicist” yokutolika iBhayibhile, esizisa imigca yesiprofeto ukusuka kuMoses ukuya phambili idlule kwimbali engcwele ukuze kuchongwe imbali yomnqamlezo. UYesu wasebenzisa imigca yembali yesiprofeto esadlulayo, emele iindlela zakudala nendlela yokufundisa yomgca phezu komgca, ukuze afundise abafundi abadanileyo. Xa wabonakala engathi uya kuqhubela phambili ngaphandle kwabo, bamcenga ngamandla ukuba angene aze ahlale nabo. Babekwixesha lokulibaziseka, yaye uKristu wayesele eza kususisa isandla saKhe emehlweni abo. Xa isandla saKhe sasuswayo, ixesha lokulibaziseka laliya kuphela, yaye njengoko babengxamela ukubuyela ebumnyameni eYerusalem nakubafundi abalishumi elinanye, babemele isantya sokudluliselwa komyalezo weSikhalo Sasezinzulwini Zobusuku.

Kwathi ke, xa wayehleli etafileni kunye nabo, wathabatha isonka, wasisikelela, wasiqhekeza, wabanika sona. Avuleka amehlo abo, bamazi; waza wanyamalala emehlweni abo. Luka 24:31.

UYesu wasisusa isandla saKhe esasibambe ukuqonda kwabo kombono wesiprofeto, yaye akuba enjenjalo, bamazi. UYesu wayebazisele isigidimi seSikhalo Sasezinzulwini Zobusuku, baza basamkela besitya, kuba isigidimi ngasinye simele sityiwe. Ngoko nangoko bangxamela “njengamaza amakhulu olwandle awela ilizwe lonke” ukuya kubaxelela abafundi abalishumi elinanye.

Bathi ke omnye komnye, Bathi na, Iintliziyo zethu bezingavuthi na ngaphakathi kwethu, ekuthetheni kwakhe nathi endleleni, nasekusivuleleni kwakhe iziBhalo? Basuka ngelo lixa linye, babuyela eYerusalem, baza bafumana abalishumi elinanye behlanganisene, kwanabo babenabo, besithi, INkosi ivukile inene, yaye ibonakele kuSimon. Baza baxela izinto ezenzekileyo endleleni, nendlela awaziwa ngayo ngabo ekuqhekezeni isonka. Ke kaloku, bakuba bethetha ezi zinto, uYesu ngokwakhe wema phakathi kwabo, wathi kubo, Uxolo malube kuni. Kodwa bona boyika kakhulu, bankwantya, becinga ukuba babona umoya. Wathi kubo, Yini na ukuba nikhathazekile? yini na ukuba kuvele iingcinga ezintliziyweni zenu? Khangelani izandla zam neenyawo zam, ukuba ndim ngokwam; ndibambeni, nibone; kuba umoya awunanyama namathambo, njengoko nindibona ndinako. Ke akuba etshilo oko, wababonisa izandla zakhe neenyawo zakhe. Ke kaloku, bakuba bengakakholwa ngenxa yovuyo, besamangalisiwe, wathi kubo, Ninako na apha ukudla? Baza bamnika intwana yentlanzi eyosiweyo, neyekama lobusi. Waza wayithabatha, wadla phambi kwabo. Wathi kubo, Ngawo la amazwi endawathethayo kuni, ndisenani, okokuba zonke izinto ezibhaliweyo ngam emthethweni kaMoses, nakubaprofeti, nakwiindumiso, zimele ukuzaliseka. Wandula ke ukuvula ukuqonda kwabo, ukuze baziqonde iziBhalo. Luka 24:32–45.

Kanye njengokuba kwaba njalo ngabafundi abasendleleni eya e-Emmaus, uYesu uveza isigidimi ngeembali ezingcwele zangaphambili zeBhayibhile ukuze achaze imbali yokufa nokuvuka kwaKhe, yaye wakwenza oko ngokubanika umzekelo wokutya. Abantu bakaThixo bamele basitye isigidimi. Ekuqinisekeni kwabo okungazinzanga nasekubuhlungwini kwabo, uYesu usondeza esiphelweni ixesha lokulinda elenzeka ukusuka ekufeni kwaKhe de kube kukuvuka kwaKhe, ukunyuka kwaKhe ezulwini nokubuya kwaKhe, ngokuvula ukuqonda kwabo kwisigidimi

senyaniso yangoku esasakhelwe phezu kweembali ezingcwele zangaphambili ezazidityaniswa umgca phezu komgca.

Ngoko ke, abafundi ababini abasendleleni eya e-Emawusi (abamele ingelosi yesibini ehlanganiswayo yaye inikwe amandla ngumyalezo weSikhalo Saphakathi Kwezinzulwini Zobusuku) bachaza ixesha lokulibaziseka elalandela umnqamlezo njengexesha lokulibaziseka elalandulela iSikhalo Saphakathi Kwezinzulwini Zobusuku. Ngoko ke, ukuphoxeka kwabafundi kumela ukuphoxeka kokuqala kumgca wesiprofeto, kungekhona ukuphoxeka okukhulu.

Ibali lase-Emawusi lize liphindwe ngabafundi abalishumi elinanye ababenokudana. UYesu uyabahlanganyela, abafundise ngokuzaliseka kwelizwi lesiprofeto ngendlela ye-“historicism,” aze avule ukuqonda kwabo, ngoxa besitya. Isiqalo sebali sichaza isiphelo sebali. UYesu ke wabeka ubungqina besithathu bokuba ukudana komnqamlezo kungasetyenziswa ngokwesiprofeto kwelokuqala ukudana. Unika ubungqina besithathu kwisakhiwo sembali ngokubaxelela ukuba mabahlale eYerusalem de bamkele amandla avela phezulu.

Wathi kubo, Kubhaliwe ngolu hlobo, kwanokokuba bekufanelekile ukuba uKristu abandezelekile, aze avuke kwabafuleyo ngomhla wesithathu; nokuba inguquko noxolelo lwezono zishunyayelwe egameni lakhe kuzo zonke iintlanga, kuqalwe eYerusalem. Nani ningamangqina ezi zinto. Yabonani, ndithumela phezu kwenu idinga loBawo; kodwa hlalani emzini waseYerusalem, nide nambathiswe amandla avela phezulu. Wabakhupha, wabasa kude kuse eBhetani; waza waziphakamisa izandla zakhe, wabasikelela. Ke kaloku, kwathi, esabasikelelayo, wahlukana nabo, wanyuselwa ezulwini. Bona ke bamnqula, babuya eYerusalem benovuyo olukhulu; bahlala bethe qhiwu etempileni, bedumisa, besikelela uThixo. Amen. Luka 24:46–53.

Umzekeliso wabafundi abasendleleni eya e-Emawuse uchonga ixesha lokulinda elaqala ekufeni kwaKhe de wavuswa waza wenyukela kuYise. Ixesha lokulinda laphela kubafundi base-Emawuse xa isigidimi seziganeko zomnqamlezo sasekwa ngendlela yokudibanisa imigca yeembali ezingcwele zangaphambili, umgca phezu komgca. Emva koko isigidimi sathwalwa ngabafundi ngokukhawuleza kangangoko babenokuthi basithwale ngako. Emva koko uYesu udibana nabafundi abalishumi elinanye; kwakhona kubhekiselwa ekutyeni isidlo, kusetyenziswa umgca phezu komgca ukubonisa inyaniso yesigidimi, yaye njengokuba kunjalo ngabafundi base-Emawuse, wandula ukuvula ukuqonda kwabo, waza wemka. Kodwa kungekenzeka oko, wathi gqi echaza imbali yokulinda eYerusalem de ixesha lokulinda ligqitywe kukufika koMoya oyiNgcwele ngePentekoste.

Xa uYesu waxelela abafundi baKhe ukuba bahlale eYerusalem, oko kwakukuphela kwebali lendlela eya e-Emawuse. Isiqalo sebali sasimela ukuphoxeka, kulandelwe lixesha lokulinda, kulandelwe kukutyhilwa kwenyaniso okumelayo umyalezo weSikhalo saseBusuku. Oko kutyhilwa kwenyaniso kwafezekiswa xa uKristu wasusa isandla saKhe, esasibambe amehlo abafundi. Oko kokuqala kwebali, yaye umbindi webali uyaphindwa kwangelo bali linye xa uKristu wasusa ukuphoxeka kubafundi abalishumi elinanye ngokuzityhila kubo nangokuvula ukuqonda kwabo iLizwi laKhe. Kwandule ke kubekho ubungqina bokugqibela bolwakhiwo olufanayo lwesiprofeto oluqala ngokuphoxeka kokuqala, hayi ukuphoxeka okukhulu.

Imbali ukusuka e-Emaus ukuya kwiPentekoste bunika amangqina amathathu okudana kokuqala, ixesha lokulinda, neSikhalo sasezinzulwini zobusuku; ukanti okona kudana ngokwenene okulisikhombisi-ndlela ekuqaleni kwengqina ngalinye kula mathathu kwakukokwesibini ukudana, hayi kokuqala. Ukuqonda ukuba isikhombisi-ndlela esiyiKudana Okukhulu kwimbali yamaMiller sisetyenziswa ukubonakalisa ukudana kokuqala kwimbali yamaMiller kubalulekile ekuqondeni ibali esilifumana kwizahluko ezine zikaYohane ezenzeka phakathi kokutya okwenzeka kwisidlo sokugqibela nokubanjwa ezinzulwini zobusuku emyezweni waseGetsemane. Kufanelekile ukuqaphela ukuba xa uYesu wabonakala kubafundi abalishumi elinanye waza watya nabo, wababuza wathi, “Niyakhathazeka ngani? Kutheni na kuvela iingcinga ezintliziyweni zenu?”

Kamsinya nje emva kokuba wayedle isidlo sangokuhlwa sokugqibela encwadini kaYohane, esi siqendu siza kusiqwalasela siqala ngamazwi kaKristu ebaxelela esithi, “Intliziyo zenu mazingakhathazeki.” Kwiintsuku ezintlanu kuphela, babeyilibele kanye loo myalelo. Isahluko seshumi elinesine ukuya kwisahluko seshumi elinesixhenxe seVangeli kaYohane simele ukudana kokuqala kukaJulayi 18, 2020, okungenisa ixesha lokulibaziseka, elikhokelela kwiSityhilelo sikaYesu Kristu esityhilwayo kanye phambi kokuba luvalwe ixesha lovavanyo, yaye simele umyalezo weSikhalo Sasezinzulwini Zobusuku. Lowo myalezo ungenisa ixesha elithile eliye lafuziselwa yintshukumo yenyanga yesixhenxe, yaye kwangaxeshanye lifuziselwa kukubaleka ngesantya kwabafundi baseEmawusi besiya eYerusalem kubusuku obunzulu. Loo mbali yiyo emelwe ngoonobumba abathathu besiHebhere ababesetyenziswa nguKristu ukuzimela Yena ngokwaKhe njengo “Nyaniso.”

Kukwibaliwala lwale zahluko zine zikaYohane apho sifumana khona kungekuphela nje ukuba umsebenzi woMoya oyiNgcwele uchongwa njengamanyathelo afanayo kanye elo Lizwi, kodwa kwanendawo apho kufumaneka khona obona bungqina bomeleleyo bokuxhasa amabango enziwa ngoku okokuba ukuzaliseka kokugqibela kwesigidimi seSikhalo Saphakathi Kobusuku ngoku kunikelwa ngokuthe ngcembe kwintlanganiso yenkampu yaseExeter ukusukela ngomhla weshumi elinesibini kuAgasti kude kube ngoweshumi elinesixhenxe. Xa isigidimi ekugqibeleni siqatshelwa ngabangcwele abalindileyo, ihlabathi liya kuphoswa kwingxaki yomthetho weCawa njengoko abo bathunywa besisa isigidimi sesilumkiso sokugqibela se-“mihla yokugqibela” kwihlabathi elitshabalalayo.