

Yintoni Inyaniso? - Inani Lesine

Mayingakhathazeki Intliziyo Yakho

Jeff Pippenger

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Ekuqaleni kwembali yamaMillerite ngowe-1798, umbono woMlambo iUlai encwadini kaDaniyeli watyhilwa, wavelisa ukwanda kolwazi olwazama lwaza lwabonakalisa iindidi ezimbini zabanquli. Umbono weUlai umele umyalezo wangaphakathi wabantu bakaThixo njengoko bemelwe ngamabandla asixhenxe eSityhilelo izahluko zesibini nezesithathu. Ekupheleni kwembali yesiprofeto eyaqala ngowe-1798, kwintlanganiso yenkampu yase-Exeter ukususela nge-12–17 Agasti 1844, umyalezo weSikhalo Sasezinzulwini Zobusuku watyhilwa xa iNgonyama yesizwe sakwaYuda yasusa isandla saYo enyanisweni ebifihliwe, nto leyo eyavelisa ukwanda kolwazi olwazama lwaza lwabonakalisa iindidi ezimbini zabanquli.

Ngo-1989, xa, njengoko kuchazwe kuDaniyeli isahluko seshumi elinanye, ivesi lamashumi amane, amazwe amele eyayisakuba yiSoviet Union atshayelwa kude bubupapa ne-United States, umbono womlambo iHiddekel encwadini kaDaniyeli wavulwa, wavelisa ukwanda kolwazi olwawavanya lwaza lwabonakalisa iindidi ezimbini zabakhonzi. Umbono weHiddekel umele umyalezo wangaphandle weentshaba zabantu bakaThixo njengoko zimelwe ngamatywina asixhenxe encwadini yeSityhilelo. Ekupheleni kwembali yesiprofeto eyaqala ngo-1989, ukuqala kwiveki zokugqibela zikaJulayi, 2023, iNgonyama yesizwe sakwaYuda yaqalisa inkqubo yokuvula umyalezo weSikhalo Sasezinzulwini Zobusuku ngokususa isandla saYo enyanisweni efihlakeleyo, nto leyo evelisa ukwanda kolwazi olwawavanyayo noluthi ekugqibeleni lubonakalise iindidi ezimbini zabakhonzi phakathi kwabantu bakaThixo.

Kwindinyana yokuqala kaYohane isahluko seshumi elinesine, uKristu ukhuthaza abafundi ukuba iintliziyo zabo mazingakhathazeki.

Iintliziyo zenu mazingakhathazeki; kholwani kuThixo, nikholwe nakum. Yohane 14:1.

Kwiiyure nje ezimbalwa uKristu wabanjwa, yaye kungekudala emva koko wabethelelwa emnqamlezweni, wangcwatywa, waza wavuswa. Emva kokunyukela kuYise, wabuyela kubafundi baKhe.

Ke kaloku xa babesathetha ngolo hlobo, uYesu ngokwakhe wema phakathi kwabo, waza wathi kubo, Luxolo malube kuni. Ke bona boyika, baqhiphuka umbilini, becinga ukuba babona umoya. Wathi ke kubo, Yini na ukuba nikhathazekile? zivelaphi na ezo ngcinga ezintliziyweni zenu? Luka 24:36–38.

Ukuphoxeka kokuqala kungca wohlaziyo kwenzeka xa abantu bakaThixo belibala inyaniso eyayityhiliwe ngaphambili. Abafundi babeyilibe into uYesu awayebaxelele yona kungadlulanga neveki phambi kokuba uloyiko nokuphoxeka kwabo kubonakaliswe kwintlekele yomnqamlezo. Ukuphoxeka kokuqala kulandelwa lixesha lokulinda, elithi emzekelisweni weentombi ezilishumi limelwe kukungabikho koMyeni. UYesu wayebaxelele ngokuthe ngqo abafundi ukuba uya kuYise,

kodwa uya kubuya. Ulwazi lwangaphambili awayebanike lona abafundi aluzange lubathintele ekoyisweni yintlekele. Kumxholo womzekeliso weentombi ezilishumi, intlekele yindawo apho isimilo sibonakaliswa khona, kodwa singaze siphuhliswe khona. UYesu wayebakhethile waza wabamisela abafundi, yaye wabaxelela loo nyaniso kanye phambi kwentlekele.

Asingobani nina enandinyulayo mna, kodwa ndininyulile mna, ndaza ndanimisela, ukuze nihambe nize nithwale isiqhamo, nokuba isiqhamo senu sihlale sikho; ukuze enokuba nithe nacela ntoni na kuYise egameni lam, aninike kona. Yohane 15:16.

Kanti nangona babekhethiweyo, oko akuzange kubathintele ekoyisweni yile ngxaki.

“Isimilo sityhilwa yintlekele. Xa ilizwi elinyanisekileyo lavakalisa ezinzulwini zobusuku lisithi, ‘Yabonani, umyeni uyeza; phumani niye kumhlangabeza,’ iintombi ezazilele zavuswa ebuthongweni bazo, kwaza kwabonakala ukuba ngoobani ababelungiselele eso siganeko. Omabini amaqela afunyanwa engalindelanga, kodwa elinye lalilungiselelwe imeko engxamisekileyo, kanti elinye lafunyanwa lingenalo ulungiselelo. Isimilo sityhilwa ziimeko. Iimeko ezingxamisekileyo zikhupha ubunyani besimilo. Intlekele ethile esuka ngesiqophe nengalindelekanga, ukufelwa, okanye imbandezelo, ukugula okuthile okungalindelekanga okanye intlungu, into ethile ezisa umphefumlo ubuso ngobuso nokufa, iya kukhupha okwenene okungaphakathi kwesimilo. Kuya kubonakaliswa nokuba lukhona na ukholo lokwenene kwizithembiso zelizwi likaThixo. Kuya kubonakaliswa nokuba umphefumlo uxhaswa lubabalo na, nokuba ikho na ioli esityeni kunye nesibane.”

“Amaxesha ovavanyo afikela bonke. Siziphatha njani na phantsi kovavanyo nokuqinisekiswa kukaThixo? Izibane zethu ziyacima na? okanye sisazigcina zivutha? Silungiselelwe na yonke imeko engxamisekileyo ngonxulumano lwethu naYe, lowo uzaliswe lubabalo nenyano? Ezi ntombi zintlanu ezilumkileyo zazingakwazi ukudlulisela isimilo sazo kwezi ntombi zintlanu ezizizidenge. Isimilo simelwe kukubunjwa sithi njengabantu ngabanye.” Review and Herald, October 17, 1895.

ISityhilelo sikaYesu Kristu esichongiweyo kwiiyesi zokuqala zencwadi yesiTyhilelo sisigidimi sokugqibela sesilumkiso esisiwa ecaweni kuqala, size emva koko siye ehlabathini. Eso sityhilelo siyatyhilwa, kususwe itywina kuso, kanye phambi kokuqalwa kwexesha lovavanyo, yiNgonyama yesizwe sakwaYuda, echongwe kwiSityhilelo isahluko sesihlanu njengokuphela koLowo ufaneleyo ukuyivula incwadi eyayitywiniwe.

Kwaye omnye wamadoda amakhulu wathi kum, Musa ukulila; khangela, iNgonyama yesizwe sakwaYuda, iNgcambu kaDavide, yoyisile ukuba iyivule incwadi, nokukhulula amatywina ayo asixhenxe. ISityhilelo 5:5.

INgonyama yesizwe sakwaYuda ikwanguye “ingcambu kaDavide,” yaye ikwangulo “unyana kaDavide,” kanjalo ikwayiNkosi kaDavide. Unxulumano olumelwe yiNgonyama yesizwe sakwaYuda luchaza ukuba xa iNgonyama yesizwe sakwaYuda itywina okanye ityhila inyaniso, ikwenza oko ngokusebenzisa umthetho wokukhankanywa kokuqala, ochaza isiphelo sento ngokuqala kwento njengoko kumelwe nguYesu “njengengcambu kaDavide.” Xa inyaniso ityhilwa ngexesha ‘elithile’ lesiphelo, kuqaliswa inkqubo yokuhlunjululwa njengoko imelwe kuDanilyeli

ishumi elinesibini.

“YayiyiNgonyama yesizwe sakwaYuda eyavula incwadi yaza yanika uYohane isityhilelo sento emele ukubakho kule mihla yokugqibela. UDaniyeli wema kwisabelo sakhe ukuze athwale ubungqina bakhe, obabutywiniwe kwada kwafika ixesha lesiphelo, xa isigidimi sengelosi yokuqala sasimele ukuvakaliswa kwihlabathi lethu. Ezi zinto zibaluleke ngokungenamlinganiselo kule mihla yokugqibela, kodwa lo gama ‘abaninzi baya kuhlanjululwa, benziwe mhlophe, bavavanywe,’ ‘abangendawo baya kwenza ngokungendawo: yaye akukho namnye kwabangendawo oya kuqonda.” Manuscript Releases, umqulu 18, 14, 15.

Umsebenzi kaYesu njengeNgonyama yesizwe sakwaYuda ubaluleke ngokungenasiphelo, kodwa “akukho namnye” kwabangendawo “oya kuqonda” umsebenzi wakhe okanye isigidimi esityhiliweyo.

Wathi yena, Hamba indlela yakho, Daniyeli; ngokuba la mazwi avalelwe, atywiniwe kwada kwafika ixesha lokuphela. Baninzi abaya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza okungendawo; yaye akukho namnye kwabangendawo oya kuqonda; ke bona abalumkileyo baya kuqonda. Daniyeli 12:9, 10.

Inkqubo yokuvavanywa imelwe ngamanyathelo amathathu; “bahlanjululwa, benziwa mhlophe, baza bavavanywa.” La manyathelo mathathu amele amanyathelo amathathu “eendaba ezilungileyo ezingunaphakade,” athi kwisigidimi sengelosi yokuqala amelwe ngala mazwi: yoyikani uThixo (bahlanjululwa), nimnike uzuko (benziwa mhlophe), kuba lifikile ilixa lomgwebo waKhe (bavavanywa). La manyathelo mathathu ayiyo “inyaniso,” njengoko imelwe ngonobumba wokuqala, unonobumba weshumi elinesithathu, nonobumba wokugqibela wealfabhethi yesiHebhere, yaye xa abo nobumba bedityaniswa kunye ngaloo ndlela, kudalwa igama lesiHebhere elithi “inyaniso.”

Loo manyathelo mathathu ayiyo “indlela,” kuba indlela kaThixo, ngokuka-Asafu kwiNdumiso 77:13, isengcweleni, apho entendelezweni umoni ahlanjululwa ngokuphalazwa kwegazi. Emva koko elo gazi lisiwa lingene engcweleni, emele ungcwaliso, oluyinkqubo “yokwenziwa mhlophe.”

Yaza yaphendula kum mna omnye wabadala, esithi, Ngoobani aba banxibe iingubo ezimhlophe? yaye bavela phi na? Ndaza ndathi kuye, Nkosi yam, wena uyakwazi. Waza wathi kum, Aba ngabo baphumayo embandezelweni enkulu, bazihlamba iingubo zabo, bazenza mhlophe egazini leMvana. IsiTyhilelo 7:13, 14.

Umoni ogwetyiweyo nogwetyiselwa ubungcwele emva koko ulungiselelwa ukuba “avavanywe” emgwebeni omelweyo yiNgcwele kaNgcwele. UYesu “uyindlela”, “uyinyaniso” yaye “ububomi”. Indlela sisiqalo, inyaniso sisiphakathi, yaye ubomi sisiphelo. Ukuba sihlanjululwe linyathelo lokuqala, sisindleleni, yona engumendo wabagwetyiweyo.

Ke wona wona umendo wamalungisa unjengokukhanya okubengezelayo, okukhanya ngakumbi nangakumbi kuse kude kube yimini egqibeleleyo. IMizekeliso 4:18.

Inyathelo yesibini kukubonakaliswa kobulungisa okufezekiswa ngenyaniso yaKhe, kuba iLizwi laKhe liyinyaniso.

Bayingcwalise ngenyaniso yakho; ilizwi lakho liyinyaniso. Yohane 17:17.

Abo bagwetyelweyo bamelwe linyathelo lokuqala, abo bangcwalisiweyo bamelwe linyathelo lesibini. Amanyathelo amabini okuqala alungiselela abo bagwetyelweyo nabangcwalisiweyo ukuba bangene emgwebeni baze bamkele ubomi obungunaphakade. UYesu uyindlela, yinyaniso, nobomi.

“Ubulungisa obungaphakathi bungqinwa bubulungisa obungaphandle. Lowo ulilungisa ngaphakathi akangowentliziyo elukhuni nongenasingesane, kodwa imihla ngemihla ukhulela emfanekisweni kaKristu, eqhubeka ukusuka emandleni esiya emandleni. Lowo ungcwaliswayo ngenyaniso uya kuba nokuzeyisa, aze alandele emkhondweni kaKristu kude kube lubabalo lulahleka eluzukweni. Ubulungisa esigwetyelwa ngabo ukuba silungile bubalelwa kuthi; ubulungisa esingcwaliswa ngabo bunikelwa kuthi. Obokuqala sisihloko sethu sasezulwini, obesibini kukulungeleka kwethu izulu.” Review and Herald, Juni 4, 1895.

UYohane isahluko seshumi elinesine kude kuse kwisahluko seshumi elinesixhenxe uphinda-phinda ukujongana nemibandela yendlela umfundi aya kusabela ngayo xa uKristu emshiya esiya kuYise. Uthembisa ukubuya, yaye wayeqonda, (nangona abafundi babengaqondi), ukuba intlekele eyayisiza kungekudala yayiza kuvelisa ukudana okunzulu. Kuzo zonke ezo zahluko zine kulukwe ukuchongwa nokuchazwa koMoya oyiNgcwele njengo “Mthuthuzeli.” UMoya oyiNgcwele uchongwa izihlandlo ezine njengo “Mthuthuzeli” kwiVangeli kaYohane, yaye kube kanye kweyokuQala kaYohane, kodwa apho elo gama liguqulelwe ngokuthi “ummeli.” Alifumaneki nakweyiphi na enye indawo kwiTestamente eNtsha.

ITestamente eNdala inegama lesiHebhere eliguqulelwe ngokuthi “umthuthuzeli” kwiNtshumayeli 4:1 nakwiSililo 1:9 nese-16. Zontathu ezo ndawo zibonisa ukuba abacinezeli babacinezele abantu bakaThixo, yaye abanamthuthuzeli wokubaxhasa ekubandezelekeni nasekudanisekeni abazifumana bekukho.

Ukuchongwa koMoya oyiNgcwele njengo “Mmeli” kubekwe kweso siqendu apho uYesu afuna ukulungiselela abafundi ukudana okukhulu okulele phambi kwabo kwiiyure nje ezimbalwa ezizayo. Kulo mongo ugxininisa ukuba kwanasekungabikho kwakhe uMoya oyiNgcwele uya kubakho ukuze abanike intuthuzelo. Ngokuchaza uMoya oyiNgcwele kumongo woMmeli, uYesu ucacisa iimpawu zomsebenzi aza kuwufeza uMmeli.

Ukubhekisa kukaYesu ngokuphindaphindiweyo ekumkeni kwaKhe nasekubuyeni kwaKhe kubeka kanye eso sihloko phezulu kuludwe ngokubhekisele kumxholo oyintloko wale ndinyana.

Yohane 14:2–4, 18, 19, 28; 16:5–7, 10, 28; 17:11–13 zivesi ezithetha ngokuthe ngqo ngexesha lokulibazisa elikumzekeliso weentombi ezilishumi. Zidityaniswe nezi vesi zingaphambili esi sicutshulwa silandelayo esithi, ngokuphindaphinda, sigxininise ixesha lokulibazisa; kuba “iNkosi ayiphindaphindi izinto ezingabalulekanga kakhulu.”

Kuseza kube mzuzwana, ningabi sandibona; kwakhona kuseza kube mzuzwana, nize nindibone, ngokuba ndiya kuYise. Athi ngoko amanye kubafundi bakhe phakathi kwawo, Yintoni na le ayithethayo kuthi, esithi, Kuseza kube mzuzwana, ningabi sandibona; kwakhona kuseza kube mzuzwana, nize nindibone; kananjalo, esithi, Ngokuba ndiya kuYise? Athi ngoko, Yintoni na le ayithethayo, esithi, Kuseza kube mzuzwana? Asikuqondi akutshoyo. UYesu ke wayesazi ukuba banqwenela ukumbuza, waza wathi kubo, Nibuza na phakathi kwenu ngale nto ndiyithethileyo, yokuba, Kuseza kube mzuzwana, ningabi sandibona; kwakhona kuseza kube mzuzwana, nize nindibone? Inene, inene, ndithi kuni, niya kulila, nililele, ke lona ihlabathi liya kuvuya; nani niya kuba lusizi, kodwa usizi lwenu luya kujikwa lube luvuyo. Umfazi, xa esenkenkethweni, uba lusizi, ngokuba ilixa lakhe lifikile; kodwa asakuzala umntwana, akabi sasikhumbula isibetho, ngenxa yovuyo lokuba umntu uzelwe ehlabathini. Nani ke ngoku ninosizi; kodwa ndiya kuphinda ndinibone, ize intliziyo yenu ivuye, novuyo lwenu kungabikho mntu unokunihlutha lona. Yohane 16:16–22.

Ubuncinane iivesi ezingamashumi amabini ananye kwizahluko zeshumi elinesine ukuya kweshumi elinesixhenxe zichaza ixesha apho abafundi babeya kufuneka balinde ukuba uKristu abuye. Elo xesha laliya kuqala ekufeni kukaKristu, liqhubeke de kube kukubuya kwaKhe kuYise. Ixesha ababemele balinde ngalo ukubuya kwaKhe lifuzisela ixesha lokulibaziseka emzekeliswa weentombi ezilishumi. Njengakwimbali kaLuka yabafundi base-Emawusi, ukuphoxeka komnqamlezo kufanekisa ngokwesiprofeto ukuqala kwexesha lokulibaziseka elilandela ukuphoxeka kokuqala.

Kwiscatshulwa sokuqala sencwadi yokuqala yeBhayibhile sifumana ibali lendalo, yaye siyaqonda abantu abathathu boBathathu Emnye basezulwini. Kwiscatshulwa sokuqala sencwadi yokugqibela yeBhayibhile sifumana abantu abathathu boBathathu Emnye basezulwini. Kwezi zahluko zine siziqwalaselayo sifumana abantu abathathu boBathathu Emnye basezulwini. Ukuqonda le nyaniso kusivumela ukuba sibeke ezi zahluko zine zikaYohane phezu komgca wesiprofeto weGenesis isahluko sokuqala ivesi yokuqala kuse kwisahluko sesibini ivesi yesithathu, kwanaphezulu kweSityhilelo isahluko sokuqala iivesi zokuqala kuse kweyeshumi elinanye.

Kule ndima uYesu uthi kuTomas, ukuba umntu umbonile uYesu, umbonile noYise. Le ndima ikwachaza ukuba uKristu nguye owathuthuzelayo abafundi ngobukho bakhe, kodwa xa emkayo, wayeya kuthumela “omnye” “uMthuthuzeli.” UMoya oyiNgcwele nguMthuthuzeli, kodwa noKristu wayenguMthuthuzeli.

Ukuba benindazile mna, ngeniyamazi noBawo wam; yaye kususela ngoku niyamazi, nimbonile. UFilipu wathi kuye, Nkosi, sibonise uBawo, oko kwanele kuthi. UYesu wathi kuye, Kade kangaka ndinani, ukanti akukandazi na, Filipu? Lowo undibonileyo mna umbonile uBawo; ke uthini na wena ukuthi, Sibonise uBawo? Yohane 14:7–9.

UTomas umele abo bangaphakathi kubuAdventist abangalivumiyo ukubona ubungqina bobudlelwane bobo bathathu basezulwini, nangona kusenokwenzeka ukuba baye bazifunda izihlandlo ezininzi nangokuphindaphindiweyo iingqinisiso ezixhasa loo nyaniso.

Kwaye ndiya kucela kuYise, yaye uya kuninika omnye uMthuthuzeli, ukuze ahlale nani ngonaphakade; kwaMoya wenyaniso; ihlabathi elingenako ukumamkela, ngokuba lingamboni, lingamazi; ke nina niyamazi; ngokuba uhleli nani, yaye uya kuba kuni. Andiyi kunishiya ningenamthuthuzeli; ndiya kuza kuni. Kusasele umzuzwana nje, ihlabathi lingabi sandibona; ke nina niyandibona; ngokuba ndiyaphila, nani niya kuphila. Yohane 14:16–19.

Ukuba simbonile uYesu, simbona uYise. UYesu ngu“uMthuthuzeli” yaye uMoya oyiNgcwele “ngomnye uMthuthuzeli.” Ukuba simbonile uYesu, simbona uYise, yaye simbona noMthuthuzeli. Kwiindawo ezihlanu apho igama elithi mthuthuzeli lisetyenziswe khona eBhayibhileni, zonke zisetyenziswe ngumpostile uYohane. Kulo mkhombiso wesihlanu eli gama liguqulelwe ngokuthi “ummeli.”

Bantwan’ abancinane bam, ezi zinto ndinibhalela zona ukuze ningoni. Ke ukuba kukho nabani na owonayo, sinoMmeli kuYise, uYesu Kristu olilungisa. 1 Yohane 2:1.

Ukuba nabani na esona, sinonoMthuthuzeli, uYesu Kristu olilungisa. Ummeli ngulowo uncengela umoni. UPawulos uchaza umsebenzi kaYesu njengowokuba abe ngummeli wethu.

Ngubani na ogwebayo? NguKristu owafayo, ewe, endaweni yoko, owavuswayo kwakhona, okwa naye usekunene kukaThixo, okwa naye usenzela ukucela. Roma 8:34.

UYesu ungummeli womoni, nto leyo ebandakanya ukuba unguMthuthuzeli. Kwakweso sahluko uPawulos wayesele ebonisile ngaphambili ukuba noMoya oyiNgcwele uyasithethelela nathi.

Ngokukwanjalo noMoya uyasanceda ekusweleni kwethu amandla; kuba asikwazi oko simelwe kukukuthandazela njengoko sifanele; kodwa uMoya ngokwawo uyasithethelela ngokuncwina okungenakuvakaliswa. Ke lowo uziphengululayo iintliziyo uyakwazi oko okuyingqondo kaMoya, ngokuba ubathethelela abangcwele ngokokuthanda kukaThixo. Roma 8:26, 27.

UYesu noMoya oyiNgcwele bobabini bachongwa njengoMthuthuzeli, yaye ngenxa yoko bobabini bangabameli abasenzela ukuthethelela. Abantu abathathu bobuthathu basezulwini bonke bamelwe kwesi sicutshulwa sikaYohane esisiphononongayo, yaye xa sidityaniswa nobungqina bokuqala bencwadi yokuqala yeBhayibhile nobungqina bokuqala bencwadi yokugqibela yeBhayibhile, ukukhanya okuphathethelele kubudlelwane nomsebenzi wabantu abathathu bobuThixo kuyakhuliswa.

“UBawo akanakuchazwa ngezinto zomhlaba. UBawo ububuninzi bonke bobuThixo ngokwasemzimbeni, yaye akabonakali emehlweni abantu abafayo. UNyana ububuninzi bonke bobuThixo obubonakalisiweyo. Ilizwi likaThixo limvakalisa ukuba ‘ungumfanekiso ocacileyo wesiqu saKhe.’ ‘Kuba uThixo walithanda ihlabathi kangaka, ngokokuba wanikela ngoNyana wakhe okuphela kwamzeleyo, ukuze bonke abakholwayo kuye bangatshabalali, koko babe nobomi obungunaphakade.’ Apha kubonakalisiwe ubuntu bukaBawo.”

“UMthuthuzeli awathembisa ukuwuthumela uKristu emva kokunyukela kwaKhe ezulwini, nguMoya ekupheleni konke kobuThixo, ebonakalalisa amandla obabalo olungcwele kubo bonke abamamkelayo nabakholwayo kuKristu njengoMsindisi wobuqu. Kukho abantu abathathu abaphilayo bobathathu basezulwini. Egameni la magunya mathathu,—uYise, uNyana, noMoya oyiNgcwele, abo bamamkelayo uKristu ngokholo oluphilayo bayabhaptizwa,

yaye la magunya aya kusebenzisana nabathobekileyo basezulwini kwimizamo yabo yokuphila ubomi obutsha kuKristu.”

“Umelwe ntoni umoni?—Makholwe kuKristu. UngowakaKristu, uthenge ngexabiso legazi loNyana kaThixo. Ngezilingo nangeembandezelo uMsindisi wabahlangu abantu ebukhobokeni besono. Yintoni ke emelwe kukuba siyenze ukuze sisindiswe esonweni?—Kholwani eNkosini uYesu Kristu njengoMsindisi oxolela isono. Lowo uvumayo isono sakhe aze athobise intliziyo yakhe uya kwamkela uxolelo. UYesu unguMsindisi oxolela isono kwanangoNyana okuphela kwamzeleyo kaThixo ongenamda. Umoni oxolelweyo uxolelaniswa noThixo ngoYesu Kristu, uMhlanguli wethu esonweni. Ehleli endleleni yobungcwele, ungophantsi kobabalo lukaThixo. Uziselwa usindiso olupheleleyo, uvuyo, noxolo, kwanobulumko bokwenyaniso obuphuma kuThixo.”

“Ukholo egazini elicamagushelo likaYesu Kristu sisiqinisekiso soxolelo. UKristu unako ukuhlambulula asuse sonke isono. Ukuthembela okulula kula mandla imihla ngemihla kuya kunika umntu ubulumko obubukhali bokwahlulela oko kuya kuwugcina umphefumlo kule mihla yokugqibela ekubotshweni sisono. Ngokholo nangomthandazo, ngolwazi ngoKristu, umele ukusebenza usindiso lwakhe.”

“UMoya oyiNgcwele uyasazi yaye usikhokelele kuyo yonke inyaniso. UThixo ulunike uNyana wakhe okuphela kozelweyo, ukuze bonke abakholwayo kuye bangatshabalali, koko babe nobomi obungunaphakade. UKristu unguMsindisi womoni. Ukufa kukaKristu kumkhulule umoni. Eli kuphela ithemba lethu. Ukuba sizinikela ngokupheleleyo, size siqhelisele iimpawu ezilungileyo zikaKristu, siya kufumana umvuzo wobomi obungunaphakade.”

“‘Lowo ukholwayo kuNyana, unaye noYise.’ Lowo uno kholo oluqhubekayo kuYise nakuNyana, unaye noMoya. UMoya oyiNgcwele ungumduduzi wakhe, yaye akaze emke enyanisweni.” Bible Training School, Matshi 1, 1906.

Ngaphaya kokukhanya okongeziweyo ngomsebenzi nolwalamano lwesithathu sasezulwini, ukuchongwa kwesi sithathu sasezulwini kweso sicutshulwa kunika ubungqina bokuba ezi zahluko zine zimele zilungelelaniswe nesigidimi esithe ngoku sivulwa yiNgonyama yesizwe sakwaYuda.

Ubungqina obukwimbali yabafundi base-Emawusi bumele ubungqina obuthathu obuchaza ukuba ukuphoxeka nexesha lokulibaziseka elalandela umnqamlezo bumele ukuphoxeka nexesha lokulibaziseka elilandela ukuphoxeka kokuqala. Kukho obunye ubungqina obuxhasa ukuba imbali emelwe kwizahluko ezine zikaYohane imele iimeko zokuphoxeka kokuqala.

Ivesi yokugqibela yebali lendalo, eliyinyaniso yokuqala ekhankanyiweyo eLizwini likaThixo, iphela ngamazwi amathathu, yaye ngalinye kuloo mazwi liqala ngonobumba omnye kwabathathu abenza igama elithi “inyaniso,” yaye oko likwenza ngolandeletwano oluchanekileyo. Ibali lendalo kwiGenesis liqala ngamazwi athi, “Ekuqaleni” yaye liphela ngamazwi amathathu athi “uThixo wadala wenza.”

Unobumba bokuqala bala mazwi mathathu, xa edibene, benza igama elithi inyaniso. Ibali lendalo liqala “ngesiqalo” lize liphela ngelizwi elimelwe ngokomfuziselo ngoonobumba abamele i-Alpha ne-Omega. Kwangokunjalo, kwisicutshulwa sokuqala sencwadi yokugqibela yeBhayibhile, uYesu

uchongwa kabini njengo-Alpha no-Omega, isiqalo nesiphelo, owokuqala nowokugqibela. Abo nobumba bathathu abamele i-Alpha ne-Omega banikela ngenye ingqina yokuba isicatshulwa esikuYohane simele sihlanganiswe nomgca wesiprofeto osequqaleni kweGenesis kunye nomgca wesiprofeto osequqaleni kweSityihilelo. Obo bungqina buyaqatshelwa ngaphakathi kwenkcazo yomsebenzi woMthuthuzeli. Umsebenzi woMthuthuzeli ngumsebenzi wamanyathelo amathathu omelwe ngabo banye oonobumba abathathu bamaHebhere. Utyikityo lwe-Alpha ne-Omega luyasivumela ukuba sibeke ezi zahluko zine kwimeko yomyalezo weSityihilelo sikaYesu Kristu ovulwa amatywina kamsinya nje phambi kokuba kuvalwe ixesha lovavanyo.

Iindudumo ezisixhenxe zimele iimpawu-ndlela ezine ezithile (amanqaku exesha) namaxesha amathathu athile aqala ngophawu-ndlela lokuhla kwengelosi eza kukhanyisa ihlabathi ngozuko lwaYo. Olo phawu-ndlela lwalulinqaku lexesha. Uphawu-ndlela lwesibini (inqaku lexesha) kukudana kokuqala, okungenisa ixesha lokulibaziseka. Ixesha lokulibaziseka likhokelela kuphawu-ndlela lwesithathu (inqaku lexesha) apho inyaniso ityhilwa ekutywiniweni kwayo, yaye oko kuvelisa intshukumo. Intshukumo iphela kuphawu-ndlela lwesine (inqaku lexesha) olumelwe njengomgwebho. Ezo mpawu-ndlela zine namaxesha amathathu exesha ngalinye zimele indudumo, zizonke zibe ziindudumo ezisixhenxe. Zikwamele indibaniselwano yesine-nesithathu.

Kumanqaku angaphambili sichongile ukuba ukuqonda koovulindlela ngeebandla ezisixhenxe, amatywina asixhenxe nezigodlo ezisixhenxe kuyayamkela “indibaniselwano yesine nesithathu.” Iibandla ezine zokuqala, amatywina amane okuqala nezigodlo ezine zokuqala zahlukile kwezi bandla zintathu zokugqibela, amatywina amathathu okugqibela nezigodlo ezintathu zokugqibela. Iindudumo ezisixhenxe zimele izikhumbuzo ezine, kodwa ngaphakathi kwezo zikhumbuzo zone kukho amaxesha amathathu. Indibaniselwano yobuthixo “yesine nesithathu,” ethi encwadini yeSityihilelo imiselwe phezu kwamangqina amathathu (iibandla, amatywina nezigodlo), kwaye loo mangqina angqina ubunyani bendibaniselwano “yesine nesithathu” yeendudumo ezisixhenxe zencwadi yeSityihilelo.

Noko ke, ngaphakathi kumgca wembali omelwe ziindudumo ezisixhenxe, kukho omnye umgca wesiprofeto ofihlakeleyo nowahlukileyo, onemiqondiso emithathu yendlela eyahlukileyo kumfuziselo omelwe njengezi ndudumo zisixhenxe. Ngoko ke, xa siqwalasela ubudlelane besiprofeto phakathi kwezi ndudumo zisixhenxe nembali efihlakeleyo ngoku etyhilwayo, sifumanisa ukuba ezi ndudumo zisixhenxe zibonisa imiqondiso emine yendlela (amanqaku exesha), yaye imbali efihlakeleyo yona ibonisa imiqondiso emithathu yendlela (amanqaku exesha). Njengamabandla, amatywina, amaxilongo neendudumo, imbali efihlakeleyo imele imiqondiso emithathu yendlela enxulunyaniswe nemiqondiso emine yendlela yezi ndudumo zisixhenxe. Imbali efihlakeleyo nayo inendibaniselwano yesithathu-yesine.

Kwimbali efihlakeleyo efakwe ngaphakathi kwezandi ezisixhenxe, kukho iimpawu zendlela ezintathu ezahlukileyo, nganye yazo ingu “ndawo yexesha,” yaye eyokuqala neyokugqibela kwezo mpawu zendlela zintathu zimela ukudana. Kukho “ixesha elithile” elahlukileyo phakathi kophawu lokuqala nolwesibini, kwakho “ixesha elithile” elahlukileyo phakathi kophawu lwesibini nolwesithathu lwala manqaku exesha. Igama elithi “ukudana” lavela kwingcamango yedinga eliphosiweyo yaye ngaphakathi kwentsingiselo yalo lithwala ugxininiso lwendawo yexesha.

Ubusuku obuphakathi nabo lixesha elichaziweyo. Imbali efihlakeleyo ibonakaliswa ngamanqaku amathathu exesha ahlukaniwe ngamaxesha amabini athile; ixesha lokulibaziseka nentshukumo yenyanga yesixhenxe.

Uphawu lokuqala lwendlela lwembali efihlakeleyo luchonga ukuphoxeka, yaye uphawu lokugqibela lwendlela nalo luchonga ukuphoxeka. Ngoko ke, ukusukela ekuphoxekeni kokuqala kuse kuse ekuphoxekeni kokugqibela kukho umgca ofihlakeleyo wesiprofeto onezinyathelo ezithathu ezifanayo nalezo zikho kuzo zonke imigca yohlaziyo. Kananjalo unotyikityo luka-Alfa no-Omega, kuba oonobumba abathathu abenza “inyaniso” bayangqamana neempawu zendlela ezintathu eziqala zize ziphele ngokuphoxeka. Loo mbali ifihlakeleyo phakathi kweendudumo ezisixhenxe yinyaniso ethi iNgonyama yesizwe sakwaYuda ngoku iyityhile.

Isiqendu esikuYohane esisigqalayo singeniswa kwisahluko esingaphambili ngeSidlo Sokugqibela, kugxininiswa ukuba umyalezo wale zahluko zine umele ukudliwa. Ezo zahluko zine ziphela ngohambo oluya eGetsemane. Ibali lenzeka kuloo ntshukumo isuka ekudleni kude kube kuqalisa ingxaki yomnqamlezo. Ngokwesiprofeto, imeko yale zahluko zine ichaza umyalezo wokugqibela omelwe ukudliwa phambi komgwebo. Umyalezo okhokelela ekuvalweni komgwebo, ngumyalezo otyhilwayo encwadini yeSityhilelo, kanye ngaphambi kokuba umgwebo uvalwe.

Abafundi noYesu bakuloo ndawo kwembali yesiprofeto apho baziswa khona ngexesha lokulibaziseka. Kwembali yamaMillerite iNkosi yasusa isandla saYo ukuze kuvele ukuqonda komyalezo weSikhalo Sasezinzulwini Zobusuku, kodwa ukuqonda okwavelisa umyalezo kaSamuel Snow kwakwazisa namaMillerite ukuba ayekwithuba lokulibaziseka lweentombi ezilishumi. Abafundi babesandul’ ukutya iSidlo Sokugqibela, yaye njengoko babewutyisa umyalezo engqondweni, uKristu wachaza ixesha lokulibaziseka kwizahluko ezine zikaYohane.

Ukuqonda kukaSamuel Snow kunokuxhaswa ngamaxwebhu njengoludwe lwamanqaku, awakhulisa ukuqonda kokugqibela okumelwe ngumyalezo weMidnight Cry. Njengoko umyalezo wakhe wawusakhula, wawukwawuveza koludwe lweentlanganiso zeenkampu. Olu ludwe lwamanqaku olwalukhokelela kwiintlanganiso zeenkampu ekugqibeleni lwamsa kwintlanganiso yenkampu yase-Exeter, eyathabatha iintsuku ezintandathu. Ngokwesiprofeto umyalezo weMidnight Cry uphuhliswa ngokuthe chu kwisithuba sexesha. Ezi zahluko zine zikuYohane zenzeka kwembali yesiprofeto apho umyalezo uphuhliswa khona.

Kwiizahluko ezine zikaYohane sinomsebenzi woMoya oyiNgcwele uchazwe njengamanyathelo amathathu; ukweyiseka ngesono, ngobulungisa nangomgwebo. La manyathelo mathathu akwangamanqaku amathathu endlela embali efihlakeleyo efakwe phakathi kweendudumo ezisixhenxe.

Noko ke, ndinixelela inyaniso; kulungele nina ukuba ndimke; kuba ukuba andimki, uMthuzeli akayi kuza kuni; kodwa ukuba ndimka, ndiya kumthumela kuni. Ke kaloku xa athe weza, uya kulohlwaya ihlabathi ngasono, nangobulungisa, nangomgwebo: ngasono, ngokuba bengakholwa kum; ngobulungisa, ngokuba ndiya kuBawo, ningabi sandibona; nangomgwebo, ngokuba umphathi weli hlabathi ugwetyiwe. Ndisenezinto ezininzi zokunithetha kuni, kodwa aninakuzithwala ngoku. Noko ke xa athe weza yena uMoya

wenyaniso, uya kunikhokelela kuyo yonke inyaniso; kuba akayi kuthetha ngokwakhe; kodwa oko athe wakukuva, uya kukuthetha oko; aze anibonise izinto ezizayo. Yena uya kundizukisa; ngokuba uya kwamkela kokwam, aze anibonise kona. Yohane 16:7–14.

Kwimbali yamaMillerite, uYesu akazange abuye ukuze aphelise ixesha lokulibaziseka eSikhalweni Sasebusuku. Wasusa isandla saKhe, waza wathulula okanye wathumela uMoya oyiNgcwele. UMoya oyiNgcwele, omelwe njengoMthuthuzeli, weza kususa ukudana. Weza ukubonelela intuthuzelo kwabo bakhethiweyo, kodwa ababedidekile ngenxa yokudana kwesiprofeto esingaphumelelanga.

Sikhe sabonisa ngaphambili ukuba umpostile uYohane, uHezekile noYeremiya bonke baboniswa besitya incwadi encinane emnandi njengobusi emlonyeni. Kukho umahluko ocwangcisiweyo phakathi kwabo baprofeti bathathu, odla ngokungaqatshelwa.

uHezekile usetyenziswa ukubonisa abo badla incwadi encinane, baza banikwa isigidimi sokusisa ecaweni kaThixo ewileyo. UHezekile ubonisa ukuba incwadi etyiwayo ichaza umsebenzi omele ke ngoko ufezekiswe. Umele isigidimi esanikwa abantu bakaThixo ababekhe banyulwa ngaphambili. Isigidimi sakhe seso sibopha abantu bakaThixo ababekhe banyulwa ngaphambili babe zizithungu ezimiselwe umlilo. Kwizahluko ezine zikaYohane, uYesu uchaza injongo yomsebenzi kaHezekile.

Khumbulani ilizwi endalithetha kuni, elokuba, Umkhonzi akamkhulu kunenkosi yakhe. Ukuba banditshutshisile mna, nani baya kunitshutshisa; ukuba baligcinile ilizwi lam, nelenu baya kuligcina. Ke zonke ezi zinto baya kuzenza kuni ngenxa yegama lam, kuba bengamazi lowo wandithumayo. Ukuba bendingezanga ndathetha kubo, ngebengenaso isono; kodwa ngoku abanazigqubuthelo zesono sabo. Lowo undithiyayo uthiya noBawo. Ukuba bendingenzanga phakathi kwabo imisebenzi ekungekho namnye omnye umntu wayenzayo, ngebengenaso isono; kodwa ngoku bobabini bayibonile baza bathiya mna noBawo. Kodwa oku kwenzeke ukuze kuzaliseke ilizwi elibhaliweyo emthethweni wabo, elokuba, Bandithiyile ngaphandle kwesizathu. Ke kaloku xa athe wafika uMthuthuzeli, endiya kunithumela kuni evela kuBawo, onguMoya wenyaniso, ophuma kuBawo, yena uya kungqina ngam. Yohane 15:20–26.

Umsebenzi kaHezekile, owaqala xa wadla incwadi, umele ukunikelwa komyalezo oya kwaliwa; kodwa ukwaliwa oko bubungqina bokuba bayamthiya uThixo yaye bayizalisile ngokupheleleyo indebe yexesha labo lovavanyo.

Waza wathi kum, Nyana womntu, ndikuthuma koonyana bakaSirayeli, kwisizwe esinemvukelo esindivukeleleyo; bona nooyise bonile kum, kwada kwangalo le mini. Kuba bangabantwana abangenantloni nabanentliziyo elukhuni. Ndiyakuthuma kubo; uze uthi kubo, Itsho iNkosi uYehova. Ke bona, nokuba baya kuva, nokuba baya kuyeka ukuva, (kuba bayindlu enemvukelo,) baya kwazi noko ukuba bekukho umprofeti phakathi kwabo. Hezekile 2:3–5.

Umsebenzi kaHezekile wawunjengobungqina obuchasene nabantu besivumelwano sangaphambili, njengoko kwakunjalo nakuKristu kumaYuda awayethanda ukuxambulisana; ngoko ke umyalezo kaHezekile ngumlayezo wokugqibela wesilumkiso obopha abantu besivumelwano sangaphambili njengokhula oluyinkunube lube ngumqulu, olumiselwe umlilo wentshabalalo.

“Ndaza ndabona isithunywa sesithathu. Isithunywa sam esasihamba nam sathi, ‘Uyoyikeka umsebenzi waso. Uyesabeka umnqophiso waso. Siso isithunywa esiza kwahlula ingqolowa elukhuleni, size siyitywine, okanye siyibophe, ingqolowa ukuze igcinelwe uvimba wasezulwini. Ezi zinto zimele ukuthimba ingqondo iphela, nengqalelo iphela.’” Early Writings, 118.

Umsebenzi omelwe kukudliwa kwencwadana encinane uqala xa ingelosi enamandla isihla inencwadana encinane esandleni sayo. Kwimbali yengelosi yokuqala oku kwenzeka ngo-11 Agasti 1840, yaye kwimbali yengelosi yesithathu kwenzeka ngo-11 Septemba 2001. Omabini loo maxesha amela ukuzaliseka kweziprofeto ezinxulumene nokuba yi-Islam yesishwangusha sesibini okanye yi-Islam yesishwangusha sesithathu ngokulandelelana. Kungenxa yoko le nto uIsaya kwisahluko samashumi amabini anesibini, xa echaza imbandezelo entilini yombono ngenxa yamaFiladelfiya namaLawodike, echaza ukuba amaLawodike, awayengabantu abanyuliweyo bamaProtestanti ngowe-1840, kwanobuAdventist ababengabantu abanyuliweyo ngowama-2001, “babebotshiwe ngabatoli.” Abatoli kwisiprofeto seBhayibhile yi-Islam, yaye xa umbono we-Islam wazalisekayo ngowe-1840 nangowama-2001, abo babengabantu abanyuliweyo ngaphambili basikhaba isiprofeto se-Islam njengoko sasivezwa ngabo bamelwe nguHezekile. Ngelo xesha nalapho babotshelelwa khona njengokhula. Umsebenzi kaHezekile wawukususa “isigqubuthelo” esigubungela “isono sabo,” esimelelwa nguYesu njengentiyo kuThixo.

Umthwalo wentili yombono. Yintoni na ekuphatha ngoku, ukuba unyukele ngokupheleleyo phezu kwezindlu? Wena uzaliswe ziziphithiphithi, sixeko esinengxokozelo, sixeko esinemivuyo: amadoda akho abuleweyo awabulawanga likrele, yaye awafanga emfazweni. Bonke abalawuli bakho basabile ndawonye, babanjwe ngabatoli: bonke abafunyenwe kuwe babanjwe ndawonye, bona babebaleke bevela kude. Isaya 22:1–3.

Kwaye uThixo wayekunye naloo nkwenkwe [uIshmayeli]; yaza yakhula, yahlala entlango, yaba ngumtoli. Genesis 21:20.

Apho kungekho mbono, abantu bayatshabalala; kodwa lowo ugcina umthetho, unoyolo yena. IMizekeliso 29:18.

UYeremiya umele abo badla incwadi xa isithunywa esinamandla sehla esazakuwukhanyisa umhlaba ngobuqaqawuli baso, kodwa abathi bafumana ukudana ngenxa yoqikelelo olungazange luzaliseke luka-1843. UYeremiya uqwalasela ngokwesiprofeto ukuba ingaba uThixo wayexokile kusini na. Eso salathiso sidibanisa uYeremiya noHabakuki isahluko sesibini.

Ndiya kuma embonweni wam, ndizimise phezu kwenqaba, ndikhangele ukubona into aya kuthetha kum, nokuba ndiya kuthini na xa ndilulekwa. Waza uYehova wandiphendula, wathi, Bhala umbono, uwenze ucace emacwecweni, ukuze ofundayo abaleke. Kuba umbono uselishesha elimisiweyo, kodwa ekupheleni kwalo uya kuthetha, ungaxoki; nokuba uyalibala, mlinde; ngokuba uya kuza inene, akayi kulibala. Yabona, umphefumlo wakhe ozidlayo awulunganga kuye; ke yena ilungisa liya kuphila ngokukholwa kwalo. Habhakuki 2:1–4.

UYohane wasetyenziswa ukufuzisela abo baba namava obumnandi nentshutshiso ebuhlungu, emele imbali yonke ukusuka kuAgasti 11, 1840 kude kube nguOktobha 22, 1844.

Ndaza ndaya kwisithunywa, ndathi kuso, Ndinike loo ncwadi incinane. Sathi kum, Yithabathe uyidle iphele; iya kwenza isisu sakho sibe krakra, kodwa emlonyeni wakho iya kuba mnandi njengobusi. Ndaza ndayithabatha loo ncwadi incinane esandleni sesithunywa, ndayidla yaphela; yaye emlonyeni wam yayimnandi njengobusi; kwathi, kamsinya ndakuba ndiyidlile, isisu sam saba krakra. ISityhilelo 10:9, 10.

UEzekiyeli umele umsebenzi wokuvakalisa isigidimi sesiprofeto esibophelela ekugqibeleni abantu ababekhe banyulwa ngaphambili, umsebenzi owaqalwa xa ingelosi yehla ngomhla we-11 Agasti 1840 nango-11 Septemba 2001.

Kodwa wena, nyana womntu, yiva oko ndikuthethayo kuwe; musa ukuba nemvukelo njengaloo ndlu inemvukelo; vula umlomo wakho, udle oko ndikunika kona. Ndathi ke ndakukhangela, nanko kuselulwe isandla kum; yaye, khangela, kwakukho umsongo wencwadi kuso; wawandlala phambi kwam; wawubhaliwe ngaphakathi nangaphandle; yaye kwakubhalwe kuwo izililo, nokuzila, nosizi. Wabuya wathi kum, Nyana womntu, yidla oko ukufumanayo; yidla lo msongo, uhambe uye kuthetha kuyo indlu kaSirayeli. Ndaye ndawuvula umlomo wam, wandondla ngaloo msongo. Wathi kum, Nyana womntu, yondla isisu sakho, uzalise izibilini zakho ngalo msongo ndikunika wona. Ndawudla ke; wona waba semlonyeni wam njengobusi ngenxa yobumnandi. Hezekile 2:8–3:3.

UYeremiya umela imbali ka-11 Agasti 1840 kude kuse kanye ngaphambi koKhwelo lwasezinzulwini zobusuku.

Amazwi akho afunyanwa, ndawadla; ilizwi lakho laba luvuyo nokuchulumacha kwentliziyo yam; kuba ndibizwa ngegama lakho, Yehova, Thixo wemikhosi. Andihlalanga ebandleni labagculeli, andavuya; ndahlala ndedwa ngenxa yesandla sakho; kuba undizalisile ngumsindo. Yini na ukuba intlungu yam ihleli ihleli, nenxeba lam linganyangeki, elingavumiyo ukuphiliswa? Uya kuba kum na kanye njengomxoki, nanjengamanzi asilelayo? Ngako oko utsho uYehova ukuthi, Ukuba uyabuya, ndokubuyisa; uya kuma phambi kwam; ukuba ukhupha okunqabileyo kokungendawo, uya kuba njengomlomo wam; mababuyela kuwe bona, kodwa wena uze ungabuyeli kubo. Ndiya kukwenza kwaba bantu udonga lobhedu olunqatyisiweyo; baya kulwa nawe, kodwa abasayi kukweyisa; kuba ndinawe ukuze ndikusindise, ndikuhlangule, utsho uYehova. Ndiya kukuhlangula esandleni sabakhohlakeleyo, ndikukhulule esandleni sabangcangcazelisi. Yeremiya 15:16–21.

UYeremiya umele imbali yethu yangoku nesigidimi sethu. Isigidimi sangoku sisigidimi soKhalelo lwasezinzulwini zobusuku, esiphuhliswa ngokuthe ngcembe ngelo xesha xa abantu bakaThixo abamelwe nguYeremiya “bezaliswe” “ngumsindo,” becinga ukuba “intlungu” yabo iya kuba “ngunaphakade” yaye “inxeba” labo “alinganyangeki,” inxeba elalingasoze laphiliswa. Bazahlule “kwibandla labagculeli.” Abasayi kuphinda “bavuye” njengoko babesakha benjenjalo ekuqaleni bakuba beyidlile incwadi, yaye ibe “luvuyo” “lwentliziyo” yabo.

Kodwa kukho icebo labo bakuloo meko. “Ukuba uyabuya” kwakunye nokuba “ukuba ukhupha okuxabisekileyo koko kungento yanto” ngoko uThixo uya kubuyela kubo. KwisiHebhere, amazwi athi “ndiya kukubuyisa kwakhona” kweso sicutshulwa athetha ukuthi, uThixo uya kubuyela kubo, ukuba bona babuyela kuYe.

Ngoko ke zithobeleni kuThixo. Mchaseni uMtyholi, yaye uya kunibaleka. Sondelani kuThixo, yaye uya kusondela kuni. Hlambululani izandla zenu, nina boni; nihlambulule iintliziyo zenu, nina bantliziyo mbini. Khathazekani, nilile, nikhale; ukuhleka kwenu makuguqulwe kube sisijwili, novuyo lwenu lube lusizi. Zithobeni phambi kweNkosi, yaye iya kuniphakamisa. Yakobi 4:7–10.

Ukuba baya kusondela kuThixo, Yena uya kusondela kubo. Ukuba baya kuzenza ezi zinto, ngoko baya “kuma phambi” kweNkosi, yaye baya kuba “ngumlomo” kaThixo. Uqhubeka ke eyalela uYeremiya (thina) ukuba uya kubenza abantu Bakhe babe “ludonga lobhedu oluqinisiweyo” ngakubangendawo,” yaye emva koko “aboyikekayo” baya kuzisa imfazwe ngokuchasene nabo bamelwe nguYeremiya. “Abangendawo” bamele umfanekiso kaDanilyeli weentombi ezizizidenge zikaMateyu. “Aboyikekayo” bamele umanyano oluphindwe kathathu lweBhabheli yanamhlanje ngexesha lentlekele yomthetho weCawa.

Ubungqina babaprofeti abathathu bonke bujongene nembali enye, kodwa bujongene nemiba emithathu eyahlukeneyo yaloo mbali inye. UYeremiya umele abo basandula ukuva udano lokuqala, kodwa abangekafiki kwindawo yomqondiso weSikhalo Sasebusuku. Kulapho besikhona khona ukususela ngoJulayi 18, 2020. Umbuzo ngowokuba, siya kubuya na. Ukuba siyabuya, siya “kuthetha” egameni leNkosi kanye ngelo xesha iUnited States “ithetha” njengenamba.

Imbali uYeremiya ayibonisayo yimbali yethu yangoku, yaye yimbali emelwe ziziphawuli zendlela ezintathu ezifihlakeleyo phakathi kweendudumo ezisixhenxe. Ikwayiyo nembali apho loo ndima ikuYohane ibekwe khona ngokwesiprofeto, kuba ugxininiso lwezahluko ezine ezikuYohane ngumsebenzi woMoya oyiNgcwele ekuthuthuzeleni uYeremiya, obuza ukuba mhlawumbi ukholwe ubuxoki kusini na, nokuba umyalezo owawunambitheka mnandi kangako wawuyinyaniso na amanzi asilelayo.

Ngoko ke uYeremiya umele imbali ukususela ngoSeptemba 11, 2001 ukuya phambili de kube nguJulayi 18, 2020, xa kwaqalayo ixesha lokulibaziseka, njengoko limelwe ziintsuku ezintathu ezinesiqingatha ezingokomfuziselo ezalandelayo. Xa ndisithi “ezingokomfuziselo,” andibhekiseli kuxelo lwexesha. Ndithetha ukuthi uJulayi 18, 2020 ngumhla apho amangqina amabini, iBhayibhile noMoya wesProfeto, abulawelwa ngawo, yaye izidumbu zawo zashiywa esitratweni iintsuku ezintathu ezinesiqingatha, kwiSityhilelo seshumi elinanye.

Yaye ndiya kuwanika amandla amangqina am amabini, aya kuprofeta iwaka elinamakhulu amabini anamashumi amathandathu eentsuku, embethe amarhonya. La ngawo imithi yomnquma emibini, neziphatho zezibane ezibini ezimi phambi koThixo womhlaba. Ukuba kukho nabani na onqwenela ukuwonakalisa, kuphuma umlilo emlonyeni wawo, ubadle iintshaba zawo; ukuba kukho nabani na onqwenela ukuwonakalisa, umele ukubulawa ngaloo ndlela. La angunya lokuvala izulu, ukuze kungani invula ngemihla yokuprofeta kwawo; angunya phezu kwamanzi, lokuwajika abe ligazi, nokuwubetha umhlaba ngezibetho zonke, ngamaxesha onke athanda ngawo. Ke kaloku, akuba ewugqibile ubungqina bawo, irhamncwa elinyukayo liphuma enzonzobileni liya kulwa nawo, liya kuwoyisa, liwabulale. Izidumbu zawo ziya kulala esitalatweni somzi omkhulu, othi ngokomoya ubizwe ngokuba yiSodom neYiputa, apho nayo iNkosi yethu yabethelelwa emnqamlezweni khona. Ke abo baphuma ezizweni,

nasezizalwaneni, nasezilwimini, nasezintlangeni, baya kuzibona izidumbu zawo imihla emithathu enesiqingatha, bangazivumeli izidumbu zawo ukuba zibekwe emangcwabeni. Abo bahleli phezu komhlaba baya kuvuya ngazo, bagcobe, bathumelelane izipho; ngokuba aba baprofeti babini babebathuthumbisa abo bahleli phezu komhlaba. ISityihlelo 11:3–10.

Ubungqina obubonakaliswa yimeko kaYeremiya bubekwe emva kokudana, kodwa ngaphambi kweSikhalo Sasezinzulwini Zobusuku. UYeremiya kwakufuneka abuye ngaphambi kokuba abe lilizwi lomyalezo weSikhalo Sasezinzulwini Zobusuku. Le yimeko yethu namhlanje. Ikwayindawo yembali yezahluko ezine kuYohane esizithathelayo ingqalelo, yaye ikwayimbali emelwe yimbali efihlakeleyo ngaphakathi kweendudumo ezisixhenxe.

Ukuba siqwalasela ukukhanya okunxulumene no-“Mthuthuzeli” kubungqina bukaYohane obunezahluko ezine, sifumana ubungqina obuninzi bokuba ibali limalunga noJulayi 18, 2020, ukudana nexesha lokulibala, isigidimi seSikhalo Sasezinzulwini Zobusuku esityhiliweyo, nomgwebo ozayo womthetho weCawa. Ezo zahluko zakhela phezu kwesakhiwo sesiprofeto sembali efihlakeleyo.

Ukuba simele sibe njengomlomo kaThixo kwingxaki esondelayo ngokukhawuleza, umsebenzi wethu ngoku kukuba “sikhuphe okuxabisekileyo kokungento yanto,” okanye, njengoko uYakobi ewuchaza lo msebenzi mnye, simele “sihlambulule” “izandla zenu, nina boni; ninyuluze iintliziyo zenu, nina banengqondo zimbini. Bakhathazekeni, nilile, nikhale; ukuhleka kwenu makuguqulwe kube kukuzila, novuyo lwenu lube bubunzima. Zithobeni phambi kweNkosi, yaye iya kuniphakamisa” njengomqondiso kwixesha elikufuphi kakhulu.

Yaye kuwuphakamisela iintlanga umqondiso, ababuthe ndawonye abagxothiweyo bakwaSirayeli, abahlanganise abathe saa bakwaYuda bevela eziphelweni zone zomhlaba. Isaya 11:12.

Siza kuqukumbela ukuqwalasela kwethu kwezi zahluko zine kwinqaku elilandelayo.