

Yintoni Inyaniso? - Inani lesihlanu

UMthuthuzeli

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Imbali engokwesiprofeto ethe yavulwa phakathi kweendudumo ezisixhenxe ichaza imbali esikuyo ngoku. Imfihlelo yayifihlakele kwada kwafika imbali eyayimelwe yiyo. Lixesha apho uMthuthuzeli, uMoya “wenyaniso,” atyhilayo inyaniso awayeyibiza uYohane ngokuba sisiTyhilelo sikaYesu Kristu, kuba uYesu Kristu uyiNyaniso. Asikokokuba nje igama elithi “inyaniso” limela isimilo sikaThixo. Kwaye asikokutyhileka nje komchazi wolwimi omangalisayo, ukuba igama lesiHebhere elithi “inyaniso” lisetyenziswa ngeendlela ezinzulu kangaka kuzo zonke iziBhalo. Kodwa ikwangummangalisayo omangalisayo othi, xa uqondwa, ube sisitshixo sokuvula iziprofeto zencwadi yeSityhilelo, yaye ngokwenza oko ivula yonke iBhayibhile. Kodwa oku kukokwabo kuphela bazimiseleyo ukubona, ukuva, nokugcina ezo zinto zibhaliweyo apho, kuba ixesha likufuphi.

Ukuze abantu baliqonde “inyaniso” ngendlela yokuba bangwaliswe yiyo, kufuna ubukho boMoya oyiNgcwele. Abantu banokuliqonda ngengqondo igama elithi “inyaniso,” bade bamangaliswe nokubaluleka kwalo, kodwa “inyaniso” kufuneka idliwe. Kufuneka ifakwe ngaphakathi, yenziwe inxalenye yamava omntu, kuba ilizwi lidlulisa amandla okudala kaThixo kwabo bafuna ukuguqulwa babe semfanekisweni kaKristu. Enye yeendawo endaqala kuzo uphando lwam lobuqu ngegama lesiHebhere eliguqulelwa ngokuthi “inyaniso” yayizizazi zesiHebhere, ezikwathetha ngobume obumangalisayo begama elithi “inyaniso” nokusetyenziswa kwalo eBhayibhileni. Kodwa akukho sizathu sokukholelwa ukuba ukuqonda kwazo ngengqondo igama elithi “inyaniso” kuzikhokhelele kuKristu.

Inyaniso yesiprofeto yokuba ilizwi lifanele ukudliwa kunye nobukho boMoya oyiNgcwele ivakalisa kwakhona inkcazo kaDade White “yeoli” emzekelisweni weentombi ezilishumi, kwakunye nenkcazo yakhe yeendidi ezimbini zeentombi ezilindele uMyeni.

Umfuziselo usoloko unentsingiselo engaphezu kwenye, yaye intsingiselo yawo imele ichazwe yimeko yombhalo apho umfuziselo lowo ukhoyo khona. Awumele uchazwe ngokwenkcazo yengcali yegramama yegama elo, okanye ngokwexesha lembali elo gama labhalwa ngalo. Ezo ndlela zimbini zezo abezakwalizwi bama-Adventist bazibambebele kuzo ukuze bakhanyele “inyaniso.” Umfuziselo uchazwa yimeko yombhalo apho usetyenziswa khona. Ngaphakathi kuMoya weSiprofeto, igama elithi “ioyile” emzekelisweni weentombi ezilishumi limele ubuncinane izinto ezimbalwa ezahlukileyo ngokuxhomekeke kwimeko yesiqendu apho kufunyanwa khona “ioyile.” Kutheni na ukuba olunye udidi lweentombi lube neoyile, kanti olunye lungabinayo?

“Kukho ihlabathi elilele ebubini, ekukhohlisweni, nasekulahlekisweni, kanye emthunzini wokufa,—lilele, lilele. Ngoobani abava intlungu yomphefumlo ukuze balivuse? Liliphi ilizwi elinokulifikela? Ingqondo yam ithwalelwa kwikamva xa umqondiso uya kunikwa, ‘Yabonani, uMyeni uyeza; phumani niye kumhlangabeza.’ Kodwa abathile baya kuba belibazisile

ukufumana ioli yokuzalisa izibane zabo, yaye baya kufumanisa sekusemva kwexesha ukuba isimilo, esimelwe yioli, asidluliseki. Leyo oli bubungisa bukaKristu. Imela isimilo, yaye isimilo asidluliseki. Akukho mntu unokulizuzela omnye. Ngamnye makazifumanele ngokwakhe isimilo esihlanjululwe kuwo onke amabala esono.” Bible Echo, May 4, 1896.

Iintombi ezizizidenge azinawo umlinganiswa oyimfuneko ukuze ziphumelele kwintlekele esondelayo kungekudala. Azinabo ubulungisa bukaKristu. Kodwa ioli ikwasisigidimi, yaye ioli emzekeliswa weentombi ezilishumi kwimihla yokugqibela sisigidimi sokugqibela sesilumkiso esimelwe siSityhilelo sikaYesu Kristu, esimele ukuviwa, ukufundwa nokugcinwa.

“Abathanjisiweyo abemi ecaleni kweNkosi yomhlaba wonke, banaso isikhundla esasakhe sanikwa uSathana njengokherubhi ogqumayo. Ngezidalwa ezingcwele ezingqonge itrone yakhe, iNkosi igcina unxibelelwano olungapheliyo nabemi bomhlaba. Ioli yegolide imele ubabalo uThixo agcina ngalo izibane zamakhohla zixhotyisiwe, ukuze zingadanyazi zize zicime. Ukuba bekungekho ngenxa yokuba le oli ingcwele ithululwa ivela ezulwini ngemiyalezo yoMoya kaThixo, amagunya obubi ebeya kuba nolawulo olupheleleyo phezu kwabantu.”

“UThixo uyahlaziswa xa singazamkeli izigidimi asithumela zona. Ngaloo ndlela siyala ioli yegolide angathanda ukuyithululela emphefumleni yethu ukuze idluliselwe kwabo basebumnyameni. Xa isimemo siya kufika, ‘Yabonani, umyeni uyeza; phumani niye kumkhawulela,’ abo bangayamkelanga ioli engcwele, abo bangalugcinanga ubabalo lukaKristu ezintliziyweni zabo, baya kufumanisa, njengeentombi ezizizidenge, ukuba abalungelanga ukudibana neNkosi yabo. Abanawo, ngaphakathi kwabo, amandla okufumana ioli, yaye ubomi babo buyatshabalala. Kodwa ukuba uMoya oyiNgcwele kaThixo ucelwa, ukuba sicenga, njengoko wenzayo uMoses, ‘Ndibonise uzuko lwakho,’ uthando lukaThixo luya kugalelwa ngokobuninzi ezintliziyweni zethu. Ngeemibhobho zegolide, ioli yegolide iya kudluliselwa kuthi. ‘Akungenxa yamandla, kunge ngenxa yobugorha, kodwa kungoMoya wam, utsho uYehova wemikhosi.’ Ngokwamkela imitha eqaqambileyo yeLanga loBulungisa, abantwana bakaThixo bakhanya njengezibane ehlabathini.” Review and Herald, Julayi 20, 1897.

“Ioyile” ngumyalezo wokugqibela, othi kwakhona, ube sisiTyhilelo sikaYesu Kristu. Kulo mhlathi abo banqwenela ukuba neoyile kufuneka babongoze kuThixo njengoko kwenzayo uMoses emqolombeni waseHorebhe. Kodwa qaphelani ukuba ukuba simele “sibongoze, njengoko kwenzayo uMoses,” ukuze uThixo “asibonise” “uzuko” lwaKhe, kufuneka kuqala sicele uMoya oyiNgcwele onguMthuzeli. Ukuba senza njalo, ngoko ngeengelosi nangemibhobho emibini yegolide siya kwamkela ubulungisa bukaKristu. Siyazikhohlisa ukuba sicinga ukuba sinokuthandaza size sibongoze ukufumana isimilo sikaKristu njengoko izithethe namasiko obuAdventism baseLawodikea zicebisa ukuba kwenziwe, ngoxa ngaxeshanye sisala umyalezo weSityhilelo sikaYesu Kristu. Ubulungisa baKhe budluliselwa kuthi “ngemiyalezo yoMoya kaThixo,” edluliselwa ngaba bathanjisiweyo babini abemi phambi kwetrone kaThixo. Xa siwala umyalezo waKhe, siyabwala ubulungisa baKhe.

Ndaphendula ke, ndathi kuye, Yintoni na le mithi mibini yomnquma esecaleni lasekunene lesiphatho sezibane, nasecaleni laso lasekhohlo? Ndaphendula kwakhona, ndathi kuye, Yintoni

na la masebe mabini omnquma athi ngemibhobho emibini yegolide akhuphe ioli yegolide iphume kuwo? Waphendula kum wathi, Akwazi na ukuba ziyintoni na ezo? Ndathi ke mna, Hayi, nkosi yam. Wathi ke yena, Aba ngabo ababini abathanjisiweyo, abema ngakuYehova wehlabathi lonke. Zekariya 4:11–14.

Abo babini “bathanjisiweyo, abemi ecaleni kweNkosi yehlabathi lonke,” bakwamelwe njengamangqina amabini eSityhilelo seshumi elinanye.

“Ngokuphathelele amangqina amabini umprofeti uqhubeka athi: ‘La ngawo imithi yomnquma emibini, nezibane zezibane ezibini ezimi phambi koThixo womhlaba.’ ‘Ilizwi lakho,’ watsho umdumisi, ‘sisibane seenyawo zam, nokukhanya endleleni yam.’ ISityhilelo 11:4; INdumiso 119:105. La mangqina mabini amele iZibhalo zeTestamente eNdala neTestamente eNtsha.” Imbambano Enkulu, 267.

Nokuba siqwalasela ubungqina bukaZekariya okanye bukaYohane ngabamangqina ababini, umongo wabo bobabini bubudlelane benkqubo yonxibelelwano obulinyaniso lokuqala kanye olukhankanyiweyo ngokunxulumene nesigidimi seSityhilelo sikaYesu Kristu kwiSityhilelo isahluko sokuqala nendima yokuqala. Luvela kuYise, luye kuNyana, luye kwiingelosi, luye kumprofeti, luye ebandleni. Inkqubo uKristu athetha ngayo noluntu iyingqiqo ebalulekileyo afuna ukuyityhila ngaphakathi kwesigidimi sokulumkisa sokugqibela. Oku kuyahambelana nogxininiso olusekumbonisweni kwezigidimi zengelosi yokuqala neyesithathu.

Umyalezo wesithunywa sokuqala umelwe nguWilliam Miller. UMiller uneempawu ezininzi zesiprofeto ezimele ukuqatshelwa. Wayengu“Yise” waloo ntshukumo, nto leyo ethi ngokwemigaqo ye-Alpha ne-Omega ifune ukuba kubekho unyana. Wayemele intshukumo emelwe ligama elithi “Millerite,” eliligama lodidi lwelitye. Wasetyenziswa ekuququzeleleni umqolo wemithetho yeBhayibhile yokutolika isiprofeto. Loo mithetho yaba yinxalenye ebalulekileyo yonxibelelwano lwemiyalezo yoMoya kaThixo eyathi nokuba yaliwa okanye yamkelwa njengoko abo besizukulwana sikaMiller bakhetha ukuba bagcine imeko yabo yobudenge yaseLawodike okanye babe ngamaFiladelfiya alumkileyo. Njengoyise womyalezo wesithunywa sokuqala, ungumfuziselo wentshukumo eya kuvakalisa umyalezo wesithunywa sesithathu, kwaye ukuqonda kwaloo ntshukumo loo myalezo kuya kukhokelwa ngumqolo okhethekileyo wemithetho yeBhayibhile yokutolika isiprofeto emisa umyalezo wesithunywa sesithathu ngokuqinileyo kanye njengoko uMiller wasetyenziswa ukumisa umyalezo wesithunywa sokuqala. UThixo akatshintshi; uYesu Kristu unguye izolo, namhlanje, naphakade.

Musani ukulahleka, bazalwana bam abathandekayo. Sonke isipho esilungileyo nesipho sonke esigqibeleleyo sivela phezulu, sehla sivela kuYise wezikhanyiso, ekungekho kuye kutshintsha nokuba sisithunzi sokuguquka. Ngokuthanda kwakhe wasizala ngelizwi lenyaniso, ukuze sibe luhlobo lweziquhamo zokuqala zezidalwa zakhe. Yakobi 1:16–18.

Ekuqaleni okanye ekupheleni koBu-Adventist, imiyalezo yoMoya kaThixo emelwe yioli idluliselwa ngamangqina amabini. Ekuqaleni, ngexesha lamaMillerite, la mangqina mabini ayenguTestamente eNdala neNtsha, yaye ekupheleni angamaBhayibhile noMoya weSiprofeto. Nasi isizathu sokuba uYohane, obonakalisa ngokugqibeleleyo isiphelo sabantu bakaThixo

ngemihla yokugqibela yomgwebo wophando, wayekwisiqithi sasePatmos.

Mna Yohane, ongumzalwana wenu kanjalo, ndingumlingane nani embandezelweni, nasebukumkanini, nasekunyamezeleni kukaYesu Kristu, ndandikwisiqithi esibizwa ngokuba yiPatmos, ngenxa yelizwi likaThixo, nangenxa yobungqina bukaYesu Kristu. ISityhilelo 1:9.

Imeko yesiprofeto yasePatmos imela ukuba uYohane uyatshutshiswa. Wayetshutshiswa ngenxa yokwamkela izigidimi zoMoya kaThixo ezichaza iSityhilelo sikaYesu Kristu ngeBhayibhile nangoMoya Wokuprofeta.

Intshutshiso yabantu bakaThixo “bemihla yokugqibela” ikwamelwe kwisiTyhilelo isahluko seshumi elinanye xa la mangqina mabini ebulawa ezitratweni, aze wonke umntu abhiyozele ukufa kwawo. Kwisahluko seshumi elinanye loo mangqina mabini nguEliya noMoses. Anikele ubungqina bawo iminyaka emithathu enesiqingatha, aze ke abulawe, kodwa emva koko avuswa kwakhona.

Bonke abaprofeti bathetha ngakumbi ngemihla yokugqibela kunembali yabo; ngoko ke, ukuba kukho incwadi ethetha ngemihla yokugqibela, yincwadi yesiTyhilelo, apho zonke iincwadi zeBhayibhile zidibana zize ziphelele khona. Ngoko ke kufuneka kubekho “isigidimi” ngemihla yokugqibela esibulawayo, size emva koko sivuswe. ISiTyhilelo ishumi elinanye sabonisa imbali yoGuquko lwaseFransi, kodwa ngokuthe ngqo ngakumbi sibonisa uhlaselo oluchasene nesigidimi sengelosi yesithathu ngemihla yokugqibela. Isigidimi nentshukumo eyafanekiswa sisigidimi nentshukumo kaMiller zahlaselwa lolo hlaselo, zaza zafa ngomhla we-18 kaJulayi 2020. NgokweSiTyhilelo ishumi elinanye, olo hlaselo lwalunokwenziwa lirhamncwa elanyuka liphuma enzonzobileni.

Ke kaloku xa bathe bagqiba ubungqina babo, irhamncwa elinyuka liphuma enzonzobileni liya kulwa nabo, liboyise, libabulale. Kwaye izidumbu zabo ziya kulala esitalatweni somzi omkhulu, othi ngokwasemoyeni ubizwe ngokuba yiSodom neYiputa, apho neNkosi yethu yabethelelwa emnqamlezweni. IsiTyhilelo 11:8, 9.

UDade White usazisa ukuba “umhadi ongenasiphelo” umele ukubonakaliswa okutsha kwamandla kaSathana.

“‘Xa baya kuba beyigqibile [beyigqiba] ingqina labo.’ Ixesha apho amangqina amabini ayefanele ukuprofeta enxibe ezirhwexayo laphela ngowe-1798. Njengoko ayesondela ekupheleni komsebenzi wawo ekusithekeni, kwakufuneka kulwiwe nawo ligunya elimelwe ngokuthi ‘lirhamncwa elinyukayo liphuma enzonzobileni.’ Kumazwe amaninzi aseYurophu amagunya ayelawula eCaweni naseBurhulumenteni aye kangangeenkulungwane elawulwa nguSathana, esebenzisa ubupopu njengesixhobo. Kodwa apha kubonakaliswa imbonakaliso entsha yamandla kaSathana.” Imbambano Enkulu, 268.

Kukho amagunya amathathu achongiweyo encwadini yeSityhilelo aphuma enzonzobileni; elokuqala elikhankanyiweyo ngobuSilamsi kwiSityhilelo isahluko sesithoba ivesi yesibini, elesibini bubu-ateyi boGuquko lwaseFransi kwisahluko seshumi elinanye ivesi yesibhozo, yaye elesithathu yiRoma yanamhlanje kwisahluko seshumi elinesixhenxe ivesi yesibhozo.

“Ukubonakalaliswa okutsha” ngemihla yokugqibela okungayi kuhlasela nje kuphela intshukumo efanekiswe yintshukumo yamaMillerite, kodwa kuya kuhlasela nehlabathi, luvuko lobuxoki lwesiKhalo sasezinzulwini zobusuku sobuxoki olwaziwa ngokuba ngu-“Woke-ism.” I-Woke-ism imela “ukubonakalaliswa okutsha kwamandla kaSathana” axhaswa ngumchasi-kristu ongumJesuit wangoku yaye akhuthazwa ngabarhwebi, iinkokeli zopolitiko zeZizwe eziManyeneyo, abameli benkululeko kwiicawa eziwileyo zobuProtestanti eUnited States, kunye neqela lamaDemokhrasi ngokudibana namaRiphabhlikhi eRINO, abakhuthazayo okanye abavumelayo ukukhuthazwa kwazo zonke iinguqulelo zobomi obugwenxa boluntu lwamafanasini njengoko limelwe kwisahluko seshumi elinanye njenge “Sodom.” La magunya mathathu ngawakhokelela ihlabathi eArmagedon, yaye akwamelwa nango-“Yiputa,” uphawu lobu-ateyi nobokwehlabathi. Ebekwe phakathi kwesiphithiphithi soGuquko lwaseFransi, esiyenye into kula magunya mathathu enza oko uDade White akubiza ngokuba “ngumanyano olubi,” la magunya ngokuthe ngqo akhuthaza okanye avumele i-Woke-ism. I-Woke-ism lulwenziso lobuxoki lukaSathana lovuko lweentombi ezilishumi. Sisenokuthetha ngakumbi ngale migca, kodwa kuqala kufuneka sijongane neziphumo zasemva kokubulawa esitratweni okwafezekiswa ngoJulayi 18, 2020.

Kwaye, Mfundi othandekayo, nceda uqonde ukuba andinankxaso yokuyinika iqela lamaRiphabhlikhi. Akukho luvo lwezopolitiko endinalo naluphi na ukholo kulo. Into endiyibonisayo yile kuphela: ziintshukumo zesiprofeto ezikhoyo eUnited States, kwiZizwe eziManyeneyo, nakuBupopu. Ezo ntshukumo ziya kuxutyushwa ngokukodwa ngakumbi xa siqala ukujongana ngokuthe ngqo neempondo ezimbini ezihamba zifana enye nanye ukususela ngo-1798 kude kube ngumthetho weCawa.

I-Woke-ism yobuSathana emele ukuKhwaza kwasezinzulwini zobusuku komgunyathi yandulela ukuKhwaza kwasezinzulwini zobusuku kokwenene, yaye phambi kwexesha lokuKhwaza kwasezinzulwini zobusuku lokwenyaniso, abo babebulewe ezitalatweni ekugqibeleni baya kuguqukela ekubeni babe ziintombi ezizizidenge okanye ezizizilumko. Ixesha apho kubotshelwa khona isimilo sethu, nokuba singene emqulwini omiselwe umlilo wentshabalalo okanye sibe ngumqulu wesisele sasezulwini, ngoku lifikile.

USista White uchaza ukuba ngexesha lokulibazisa iintombi ezizizidenge zembali yamaMillerite zasabela ekudanisekeni kovavanyo ngendlela eyahlukileyo kuneentombi ezizizilumko, ngaloo ndlela kubonakaliswa ukuba ngexesha lokulibazisa isimilo sazo sasisele simisiwe. Kodwa ubungqina bukaYeremiya busazisa ukuba sinokukhetha ukubuyela kuThixo, yaye Yena akayi kubuyela kuthi kuphela, koko uya kusenza udonga olubiyelweyo lobhedu nxamnye nabangendawo naboyikekayo njengoko sisetyenziswa njengomlomo waKhe kwintlekele elandelayo. Kukule ndawo yesiprofeto apho uYesu athembisa ukusithuthuzela. Le yintsingiselo yezahluko ezine zikaYohane ezimiswe ngaphakathi kwimbali yethu yangoku.

Ioli nguMoya oyiNgewele; luyisimilo, yaye lukwayimiyalezo yoMoya kaThixo. UMoya kaThixo ngu“Mduduzi.” Njengoko uThixo walithanda kangaka ihlabathi, wada wanikela ngoNyana wakhe okuphela kwamzeleyo, kananjalo njengoko uYesu wanikela ngobume bakhe bobuthixo ngokuzithandela ukuze amkele ubuntu awayebudalile njengenxalenye yaKhe ngonaphakade, ngokunjalo noMoya oyiNgewele onikelwayo kweli xesha uya kuhlala nathi ngonaphakade.

Ukuba nindithanda, yigcineni imithetho yam. Kwaye ndiya kuthandaza kuYise, aze aninike omnye uMthuthuzeli, ukuze ahlale nani ngonaphakade; onguMoya wenyaniso; ongenakwamkelwa lihlabathi, ngenxa yokuba lingamboni, lingamazi; kodwa nina niyamazi; kuba uhleli nani, yaye uya kuba kuni. Andiyi kunishiya ningenamthuthuzeli; ndiya kuza kuni. Yohane 14:15–18.

Lo mnikelo woMoya ekukhetheni ukuhlala nabantu ngonaphakade uhambelana nomnikelo wabanye abantu ababini bobuthathu basezulwini. Mhlawumbi obaluleke kangangokuba njengomnikelo woMoya ekuzimiseleni kwaKhe ukuhlala ngaphakathi komnye nomnye wabakhululweyo ngonaphakade kukuba ukufika ko“Mduduzeli” kule mbali ikhethekileyo kubonisa ixesha abantu bakaThixo abatywinelwa ngalo ngonaphakade.

Ningamkhatazi uMoya oyiNgcwele kaThixo, enitywinwe ngaye kwada kwayimini yenkululeko. Efese 4:30.

Kule mbali yembali apho isithembiso soMthuthuzeli sizalisekiswa ngokugqibeleleyo, eyimbali yabaliwaka elikhulu elinamashumi alikhulu anamashumi amane anesine, uMoya uya “kuhlala” kuthi “ngonaphakade.” Wonke umKristu owahlangabezana neemfuno zevangeli wamkela uMoya oyiNgcwele, waza ngenxa yoko “watywinelwa de kube ngumhla wenkululeko,” kodwa oko kutywinwa kubhekisa nje phambili kwixesha apho abo baliwaka elikhulu elinamashumi alikhulu anamashumi amane anesine baza kutywinwa ngalo kule mbali yangoku. Kwabase-Efese abo batywinelweyo de kube ngumhla wenkululeko bathelekiswa nabo “bamkhathazayo” “uMoya oyiNgcwele.” Bamkhathaza uMoya oyiNgcwele ngokwala ukwamkela unxibelelwano loMoya kaThixo, baze ngaloo ndlela balale ioli yegolide. Xa uKristu ethembisa ukusithumela “uMthuthuzeli” “uMoya wenyaniso” ngeli xesha lokudana, usithembisa ukubeka itywina laKhe phezu kwethu, yaye itywina laKhe limele ukugcinwa kwemithetho yaKhe, ingakumbi umthetho weSabatha, olusuku uYohane awafumana ngalo isityhilelo, nowungumba oza kujamelana nehlabathi kungekudala.

Ukutywinwa kweentombi ezizizilumko kufezekiswa phambi kovavanyo lomthetho weCawa, kuba kulapho kuza kubonakaliswa khona izimilo zabo bobabini, izilumko neziziziyatha; yaye isimilo asize siphuhliswe ngexesha lentlekele, sibonakaliswa nje kuphela. Ukutywinwa kumela, phakathi kwezinye izinto, inguquko esuka engqondweni yaseLawodikea iye engqondweni yaseFiladelfiya. Ingxaki yeyokuba ukuze loo nguquko ifezekiswe, uvavanyo lokuqala kuthi ngamnye kuthi kukuluqonda ngokunyanisekileyo ukuba kude kube ngoku besingamaLawodikea; kuba njengamaLawodikea, isimo sethu esiphambili somoya sesokuba yonke into ilungile, xa enyanisweni yonke into ingalunganga ngokupheleleyo. Eso simo sengqondo kufuneka sibekwe ecaleni; sesinye sezinto ezicekisekayo ezimele zahlulwe kwezixabisekileyo.

“Kwakamsinyane nje xa abantu bakaThixo betywinwa emabunzini abo—ayisositywina okanye uphawu olunokubonwa, koko kukumiliselwa enyanisweni, ngokwengqondo nangokomoya, ukuze bangakwazi ukushukunyiswa—kwakamsinyane nje xa abantu bakaThixo betywiniwe baza balungiselelwa ukushukunyiswa, kuya kufika. Inene, sele kuqalile kakade; izigwebo zikaThixo ngoku ziphezu kwelizwe, ukuze zisinike isilumkiso, ukuze sazi oko kuza kuza.” Seventh-day Adventist Bible Commentary, umqulu 4, 1161.

“UMthuthuzeli” uYesu awathembisa kubafundi baKhe, obathuthuzelayo ngexesha lokudandatheka, ukhokela abantu baKhe enyanisweni yonke, yaye kungokuthi “bazinziswe enyanisweni” apho sitywinwa khona. “Inyaniso” ekufuneka abantu bakaThixo bazinze kuyo ngeli xesha yile “nyaniso” ityhilwayo kanye phambi kokuba ixesha lovavanyo livalwe, kuba “ixesha lisondele.” Loo nyaniso sisakhiwo sembali efihlakeleyo yeendudumo ezisixhenxe, yaye loo mbali efihlakeleyo ichonga imbali apho iSityhilelo sikaYesu Kristu sivulwa khona. Imbali efihlakeleyo yeendudumo ezisixhenxe iya kuzaliseka kwelo xesha kanye apho “inyaniso” emelwe njengembali efihlakeleyo ityhilwa. Ukutyhilwa kwale “nyaniso” kuko okutywina abo bamkela isigidimi ebesitywinwe ngaphambili.

Abantu bakaThixo bayatywinwa ezimpondweni zabo ngaphambi kokushukunyiswa kweentlanga ezinomsindo okwenzeka ngexesha lomthetho weCawa, ngaloo ndlela kuqalwa ukutshatyalaliswa kwesizwe. ISityhilelo sikaYesu Kristu “ngamazwi esiprofeto sale newadi” yeSityhilelo engasekho ukuba itywinwe, kuba ixesha lisondele. Yinyaniso ekufuneka ngoku ifundwe, iviwe, yaye okona kubalulekileyo igcinwe, ukuba sifuna ukusikelelwa.

UYuda wathi kuye, ingenguye uIskariyoti, Nkosi, kwenzeka njani na ukuba uya kuzibonakalisa kuthi, ungenzi njalo ehlabathini? Waphendula uYesu wathi kuye, Ukuba umntu uyandithanda, uya kuwagcina amazwi am; noBawo uya kumthanda, size size kuye, senze ikhaya lethu kuye. Lowo ungandithandiyo akawagcini amazwi am; nelizwi enilivayo asilolam, lelo likaBawo owandithumayo. Ezi zinto ndinixelele zona ndisahleli nani. Ke lona uMthuthuzeli, onguMoya oyiNgcwele, lowo uBawo aya kumthumela egameni lam, uya kunifundisa zonke izinto, aze anikhumbuze zonke izinto endizithethileyo kuni. Yohane 14:22–26.

Kwabo bagcina isigidimi esityhilwayo, isithembiso sesokuba uMthuthuzeli uya “kusifundisa” “zonke izinto” “nakuphi na” athe uYesu wathetha “kuni.” Esi sisithembiso esazalisekiswa kubafundi base-Emawusi, kwaza emva koko nakwabafundi abalishumi elinanye. Xa uKristu wasisusa isandla sakhe emehlweni abafundi base-Emawusi awaye “banjiwe,” waza emva koko “wavula” “ukuqonda” kwabafundi abalishumi elinanye ukuze bakwazi “ukuziqonda izibhalo” ngokupheleleyo, wayerekhoda isithembiso kwabo baphila “ngemihla yokugqibela” abaya kubuya ekuphoxekeni kwabo, baguquke kwimeko yabo yaseLawodike, baze balamkele “inyaniso.” “UMthuthuzeli” “ngemihla yokugqibela” uya “kusibuyisela engqondweni” “zonke izinto” njengoko esifundisa “zonke izinto.” Kanye njengokuba kubalulekile ukusibuyisela engqondweni iinyaniso zangaphambili njengoko esifundisa zonke izinto, uya kusibonisa kananjalo “izinto ezizayo.”

Noko ke ndinixelele inyaniso; kunilungele ukuba ndimke; kuba ukuba andimki, uMthuthuzeli akayi kuza kuni; kodwa ukuba ndiyemka, ndiya kumthuma kuni. Ke kaloku, akuba efikile, uya kulohlwaya ihlabathi ngenxa yesono, nangenxa yobulungisa, nangenxa yomgwebo: ngenxa yesono, ngokuba bengakholwa kum; ngenxa yobulungisa, ngokuba ndiya kuBawo wam, ningabi sandibona; ngenxa yomgwebo, ngokuba umphathi weli hlabathi ugwetyiwe. Ndisenezinto ezininzi zokuthetha kuni, kodwa aninakukwazi ukuzithwala ngoku. Ke kaloku, akuba efikile yena, uMoya wenyaniso, uya kunikhokelela kuyo yonke inyaniso; kuba akayi

kuthetha ngokwakhe; kodwa oko athe akuva, wokuthetha oko; aze anibonise izinto ezizayo. Yena uya kundizukisa; kuba uya kwamkela kokwam, anibonise kona. Yohane 16:7–14.

Ngeli xesha uMthuthuzeli uya “kusikhokela” “enyanisweni,” “asifundise zonke izinto,” kuquka “nezinto ezizayo,” kuba ngeli xesha uYesu usenezinto “ezininzi anokuzithetha kuthi.” Ezo zinto, nokuba zizizinto ezivela “ekukhumbuleni” kwethu, “izinto ezizayo,” okanye ezo “zinto” zininzi asenazo “okwangoku” zokuzithetha kuthi, zizo ezisitywinela ingxaki ezayo. Kwenjenjalo kuba inyaniso yakhe imela amandla akhe okudala. Usitywina kwangaphambili ngaphambi kwengxaki ezayo, kuba uceba ukuba silunyukiswe kwangaphambili ngelona xesha likhulu lentshutshiso nxamnye nabantu Bakhe elakha labakho kwimbali engcwele. Loo ntshutshiso ichaza ngokukodwa ukuba amazwi nezenzo esazenzayo kwixesha elidlulileyo ziya kukhunjulwa zize zisetyenziswe nxamnye nathi, njengokuba amazwi kaKristu agqwethwa asetyenziswa nxamnye Naye. Nangona kunjalo, simele ukuwuvakalisa umyalezo ube bubungqina nxamnye nemvukelo yabo, njengoko kumelwe nguHezekile noKristu.

Khumbulani ilizwi endalithetha kuni, ndathi, Umkhonzi akamkhulu kunenkosi yakhe. Ukuba banditshutshisile mna, nani baya kunitshutshisa; ukuba baligcinile ilizwi lam, nelenu baya kuligcina. Ke ezi zinto zonke baya kuzenza kuni ngenxa yegama lam, kuba bengamazi Lowo wandithumayo. Ukuba bendingezanga ndathetha kubo, ngebengenasono; kodwa ngoku abanasingxengxezo ngesono sabo. Lowo undithiyayo mna uthiya noBawo. Ukuba bendingenzanga phakathi kwabo imisebenzi engazange yenziwe ngomnye umntu, ngebengenasono; kodwa ngoku babonile, baza bathiya mna noBawo. Kodwa oku kwenzeke ukuze lizaliseke ilizwi elibhaliweyo emthethweni wabo elithi, Bandithiya ngaphandle kwesizathu. Ke kaloku, xa efikile uMthuthuzeli, endiya kunithumela kuni evela kuBawo, uMoya wenyaniso ophuma kuBawo, lowo uya kungqina ngam. Yohane 15:20–26.

“UMoya wenyaniso” ongulo “Mthuthuzeli” uya “kungqina ngo”Kristu, onguye “inyaniso.” Kwaye “inyaniso” nguAlfa noOmega, owokuqala nowokugqibela, isiqalo nesiphelo. Imbali efihlakeleyo yeendudumo ezisixhenxe ethi ngoku ityhilwe yiyo umyalezo wokutywinwa wamawaka alikhulu anamashumi amane anesine. Emva kwe-18 kaJulayi, 2020, uYeremiya unika umzekelo wokuba sinokukhetha ukubuyela kuYe owasithanda kuqala. Ekuphumezeni loo msebenzi wokubuyela sinoxanduva lokwahlula okuxabisekileyo kokungendawo. Ukuba sisebenzela usindiso lwethu, sinoloyiko nokungcangcazela, size siwuphumeze loo msebenzi, siya kutywinwa size kwangoko singene kweyona ngxaki inkulu embalini yehlabathi. Kananjalo siya kuba nelungelo lokufumana amava embali abaprofeti, ookumkani namadoda amalungisa ababenqwenela ukuyibona.

Abo bawuthabathayo loo msebenzi baze babuye “baya kuhamba ekukhanyeni okuvela etroneni kaThixo,” yaye “ngoncedo lweengelosi kuya kubakho unxibelelwano olungapheliyo phakathi kwezulu nomhlaba,” nto leyo eyinkqubo yonxibelelwano echongwe kwivesi yokuqala yencwadi yeSityhilelo.

“Asingabo bonke abakulo mhlaba abathe bathabatha icala lotshaba ngokuchasene noThixo. Asingabo bonke abaye bangathembeki. Kukho abambalwa abanyanisekileyo abathembekileyo kuThixo; kuba uYohane uyabhala athi: ‘Nantsi ke inyameko yabangcwele: abagcina imithetho kaThixo, nokholo lukaYesu.’ ISityhilelo 14:12. Kungekudala idabi liya kulwiwa ngamandla

phakathi kwabo bakhonza uThixo nabo bangamkhonzanga. Kungekudala yonke into enokushukunyiswa iya kushukunyiswa, ukuze ezo zinto zingenakushukunyiswa zihlale.”

“USathana ungumfundi weBhayibhile okhuthelileyo. Uyazi ukuba ixesha lakhe lifutshane, yaye uzama kuzo zonke iindawo ukuphikisa umsebenzi weNkosi kulo mhlaba. Akunakwenzeka ukunika naluphi na uluvo ngamava abantu bakaThixo abaya kuba besaphila emhlabeni xa uzuko lwasezulwini nokuphindwa kweentshutshiso zexesha elidlulileyo kudityanisiwe. Baya kuhamba ekukhanyeni okuvela etroneni kaThixo. Ngabathunywa bezulu kuya kubakho unxibelelwano olungapheliyo phakathi kwezulu nomhlaba. Kanti ke uSathana, engqongwe ziingelosi ezingendawo, aze azibange njengoThixo, uya kwenza imimangaliso yazo zonke iintlobo, ukuze akhohlise, ukuba kunokwenzeka, nabona banyuliweyo. Abantu bakaThixo abayi kufumana ukhuseleko lwabo ekwenzeni imimangaliso, kuba uSathana uya kuyilingisa imimangaliso eya kwenziwa. Abantu bakaThixo abavavanyiweyo nabangqinwe ngokuvavanywa baya kufumana amandla abo kumqondiso ekuthethwe ngawo kuEksodus 31:12–18. Bamele ukuma beluqinisa ilizwi eliphilayo: ‘Kubhaliwe kwathiwa.’ Esi kuphela kwesiseko abanokuma kuso ngokukhuselekileyo. Abo baye baphula umnqophiso wabo noThixo baya kuthi ngaloo mini babe bengenaye uThixo, bengenathemba.”

“Abanquli bakaThixo baya kwahlulwa ngokukhethekileyo ngokubambelela kwabo emyalelweni wesine, kuba lo ngumqondiso wamandla kaThixo okudala nobungqina bebango laKhe lokufuna intlonelo nokunqulwa komntu. Abangendawo baya kwahlulwa ngemigudu yabo yokudiliza isikhumbuzo soMdali nokuphakamisa ummiselo waseRoma. Kumbandela wale ngxabano, lonke ihlabathi lobuKristu liya kwahlulwa libe ziindidi ezimbini ezinkulu, abo bagcina imiyalelo kaThixo nokholo lukaYesu, nabo banqula irhamncwa nomfanekiso walo, baze bamkele uphawu lwalo. Nangona ibandla norhulumente baya kudibanisa amandla abo ukuze banyanzelise bonke, ‘abancinane nabakhulu, abazizityebi namahlwempu, abakhululekileyo namakhoboka,’ ukuba bamkele uphawu lwerhamncwa, ukanti abantu bakaThixo abayi kulwamkela. ISityhilelo 13:16. Umprofeti wasePatmos ubona ‘abo baloyisileyo irhamncwa, nomfanekiso walo, nophawu lwalo, nenani legama lalo, bemi phezu kolwandle lweglasi, bephethe iihadi zikaThixo,’ becula ingoma kaMoses neyeMvana. ISityhilelo 15:2.

“Izilingo nezihendo ezoyikekayo zilindele abantu bakaThixo. Umoya wemfazwe uyazivuselela iintlanga ukusuka kwelinye icala lomhlaba ukuya kwelinye. Kodwa phakathi kwexesha lembandezelo elizayo,—ixesha lembandezelo elinjalo elingazange libekho kususela ekubeni kwabakho uhlanga,—abantu bakaThixo abanyuliweyo baya kuma bengashukunyiswa. USathana nomkhosi wakhe abanakubatshabalalisa, kuba izithunywa zezulu ezinamandla agqwesileyo ziya kubakhusela.” Testimonies, volume 9, 15–17.

Kuyafaneleka ukuqonda ukuba esi siqendu sisiphelo sesahluko esiqala kwiphepha leshumi elinanye le-Testimonies, umqulu wesithoba, esinokuthi siqondwe njengemela i-nine-eleven. Kuyafaneleka ukuqaphela ukuba isihloko sithetha ngoMyeni ozayo, kwanangeetsathi zikaHabakuki, apho uPawulos wathabatha khona ivesi awayibhala encwadini yamaHebhere. Ukuqala kwesi sahluko kuphawula imbali eyaqala ngoSeptemba 11, 2001, iitafule ezimbini zomnqophiso wesiprofeto ekwangenwa kuwo ekuqaleni kobu-Adventist, kwanokuba isihloko sithi

yiNgxaki yokugqibela, nto leyo echaza iSikhalo sasezinzulwini zobusuku sokugqibela. Isiphelo sesahluko sivumelana ngokupheleleyo nesiqalo, kuba kokubini isiqalo nesiphelo sithetha ngengxaki yokugqibela.

“Icandelo 1—Ngokuza koKumkani

“Kuseselithuba nje esincinane, aze Lowo uzayo afike, angalibali.” Hebhre 10:37.

“Ingxaki Yokugqibela”

“Siphila ngexesha lesiphelo. Imiqondiso yamaxesha ezaliseka ngokukhawuleza ivakalisa ukuba ukuza kukaKristu kusondele kakhulu. Imihla esiphila kuyo inzulu kwaye ibalulekile. UMoya kaThixo uyasirhoxiswa emhlabeni ngokuthe ngcembe, kodwa ngokuqinisekileyo. Izibetho nezigwebo sele ziqalisa ukuhla phezu kwabo baludelayo ubabalo lukaThixo. Iintlekele emhlabeni naselwandle, imeko yoluntu engazinzanga, neentsholo zemfazwe, zizizilumkiso ezinzulu. Zixela kwangaphambili iziganeko ezisondeleyo zobukhulu obungummangaliso.” Testimonies, umqulu 9, 11.

Ukuba sibuyela size samkele ubizo oluphezulu lokuba “umlomo” kaThixo njengoko lumelwe nguYeremiya, siya kuthi kungekudala kakhulu sithabathe inxaxheba kweyona ngqokelela inkulu kwimbali engcwele.

Wabathetha kananjalo amazwi ethemba nenkuthazo. Wathi, “Malingakhathazeki intliziyo yenu; niyakholwa kuThixo, kholwani nakuM. Endlwini kaBawo zininzi iindawo zokuhlala; ukuba bekungenjalo, ngendinganixelelanga. Ndiya kunilungisela indawo. Ke kaloku, ukuba ndiyahamba ndinilungisele indawo, ndiya kubuya ndize ndinamkele kum; ukuze apho ndikhoyo mna, nibe khona nani. Nalapho ndiya khona niyakwazi, nendlela niyayazi.” Yohane 14:1–4. Ngenxa yenu ndeza ehlabathini; ngenxa yenu bendisebenza. Xa ndimka ndiya kuqhubeka ndisebenza ngenkuthalo ngenxa yenu. Ndeza ehlabathini ukuze ndizityhile kuni, ukuze nikholwe. Ndiya kuBawo nakuYihlo ukuze ndisebenzisane naye egameni lenu.

“‘Inene, inene, ndithi kuni, Lowo ukholwayo kuM, imisebenzi endiyenzayo mna, naye uya kuyenza; yaye uya kwenza imisebenzi emikhulu kunale; ngokuba ndiya kuBawo waM.’ Yohane 14:12. Ngale nto, uKristu wayengathethi ukuthi abafundi babeza kwenza iinzame eziphakamileyo ngakumbi kunalezo azenzayo Yena, koko wayethe umsebenzi wabo uya kuba mkhulu ngakumbi ngobubanzi bawo. Wayengabhekiseli kuphela ekwenzeni imimangaliso, kodwa kuzo zonke izinto ezaziza kwenzeka phantsi kokusebenza koMoya oyiNgcwele. ‘Xa efikile uMthuthuzeli,’ watsho Yena, ‘endiya kunithumela kuni evela kuBawo, onguMoya wenyaniso, ophuma kuBawo, lowo uya kungqina ngaM: nani ke niya kungqina, ngokuba beninami kwasekuqalekeni.’ Yohane 15:26, 27.”

“Ngokumangalisayo la mazwi azaliseka. Emva kokuhla koMoya oyiNgcwele, abafundi bazaliswa kakhulu luthando ngaye nangabo awabafelayo, kangangokuba iintliziyo zanyibilikiswa ngamazwi abawathethayo nangemithandazo abayinyusayo. Bathetha ngamandla oMoya; yaye phantsi kwempembelelo yawo loo mandla, amawaka aguquka.” IZenzo zabaPostile, 21, 22.