

Liyini Iqiniso? - Inombolo Yesithathu

Indlela Eya Emawuse

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Evangelini likaJohane, ngokushesha ngemva kweSidlo Sokugcina kuze kube yilapho uJesu eya eNsimini yaseGetsemane, kukhona ukulandisa okude kusukela esahlukweni seshumi nane kuze kube sekupheleni kwesahluko seshumi nesikhombisa. Ngihlose ukubhekana nalezi zahluko esihlokweni esilandelayo. Lesi sihloko siyisisekelo sokwakha ukuqonda kwalezo zahluko phezu kwaso. Ngokwendlela yomugqa wokulungiswa womlando kaKristu, inkhulumomphendvulwano kaKristu nabafundi Bakhe kulezo zahluko yenzeka ngemva nje kokungena ngokunqoba futhi ngaphambi nje kwesiphambano. UJesu wangena eJerusalema, wase eba nesidlo Sakhe sokugcina nabafundi, kwase kwenzeka ukulandisa, bese eya eGetsemane, kwathi phakathi kwamabili ngalolo suku olufanayo Waboshwa, kwaqala nenqubo yezinyathelo eziyisikhombisa eholela ekubethelweni esiphambanweni. Yena nabafundi babemi ngokwesiprofetho ngemva nje komhlangano wenkambu wase-Exeter futhi ngaphambi nje koKudumazeka Okukhulu, emlandweni omelelwa ngumkhankaso wenyanga yesikhombisa. Ekulandiseni okuqala ngokushesha ngemva kweSidlo Sokugcina into yokuqala uJesu ayishoyo yile:

Inhliziyo yenu mayingakhathazeki; kholwani kuNkulunkulu, nikholwe nakimi. Johane 14:1.

Ekwazi ukuthi ukudumala okukhulu kwakusele amahora ambalwa nje phambi kwabo, uJesu wafuna ukuqinisa abafundi Bakhe ngenxa yenhlekelele eyayizayo. Umugqa ofihlekile wesiprofetho phakathi kwezimpawu zendlela ezine ezakha izehlakalo ezifanekiselwa njengokuduma kwesikhombisa, ungumlando lapho lezi zinyathelo ezintathu zalokho okulandiswayo eVangelini likaJohane zenzeka khona. Lowo mugqa ofihlekile, ngaphakathi kokuduma kwesikhombisa, umelela umlando kusukela ekudumaleni kokuqala kuze kube sekudumaleni kokugcina.

Ngaphambi nje kokuba uJesu abatshela ukuthi “izinhliziyo” zabo “azingakhathazeki,” uJuda Iskariyotho wayesesukile esidlweni eyokuya eSanhedrini okwesithathu nokokugcina. Lapho esuka esidlweni eya emhlanganweni wakhe wesithathu, wavala isikhathi sakhe somusa.

Esimweni somugqa ofihlekile ngaphakathi kophawu lwezulu eziyisikhombisa, ukungena kukaKristu ngokunqoba kumelela iSikhalo Saphakathi Kwamabili lapho kubonakaliswa khona izigaba ezimbili zabakhulekeli. Uphawu lwendlela lohlamvu oluphakathi lwesiHebheru olusetshenziselwa ukwakha igama lesiHebheru elithi “iqiniso,” lunguhlamvu lweshumi nantathu lwezinhlamvu zesibongo sesiHebheru. Ishumi nantathu limelela ukuvukela, futhi njengophawu lwendlela lwesiprofetho limelela iSikhalo Saphakathi Kwamabili lapho izintombi eziyiziwula zimelela ukubonakaliswa kokuvukela, njengoba noJudasi enza kanjalo ngesikhathi sophawu lwendlela lokungena ngokunqoba.

“Kube khona, futhi kuyohlale kukhona, ukhula phakathi kukakolweni, izintombi eziyiziwula kanye neziqondayo, labo abangenawo amafutha ezitsheni zabo kanye nezibani zabo. Kwakukhona uJudasi onomhobholo ebandleni uKristu alisungula emhlabeni, futhi kuyoba khona oJudasi ebandleni kuzo zonke izigaba zomlando walo.” Signs of the Times, October 23, 1879.

Lapho uJuda ebuyisa imali, wavuma ukukhaphela kwakhe kuKayafase bese kuthi kamuva nakuKristu, wayeseya ukuzilengisa. Njengoba ayephuma ehholo lokwahlulela, wamemeza ngamazwi uqobo amele inkinga yentombi eyisiwula lapho ibona ukuthi ayitholanga amafutha.

“UJuda wabona ukuthi ukunxusa kwakhe kwakuyize, wase ephuma ngejubane ehholo ememeza, Sekwephezile kakhulu! Sekwephezile kakhulu! Wazizwa ukuthi wayengeke aphilile abone uJesu ebethelwa, futhi ngokuphelelwa yithemba waphuma wazilengisa.” Desire of Ages, 722.

UJuda ufanekisa umlayezo wamanga woMemezelo Waphakathi Kwamabili ngokuthi “waphuthuma ephuma ehholo ememeza, Sekwephezile kakhulu! Sekwephezile kakhulu!” Umlayezo uhlala uveza izigaba ezimbili zabakhulekeli, futhi njengoba nje emlandweni wamaMillerite izintombi eziyiziwula zaqhubeka ngemva kokufika komlayezo weqiniso woMemezelo Waphakathi Kwamabili nomlayezo wamanga. Ngakho-ke, emlandweni wamaMillerite sinenhlango eyakhetha uWilliam Miller njengomholi, kuyilapho yenqaba umlayezo wengelosi yesithathu futhi yamelana nomhlambi omncane owalandela uKristu wangena eNdaweni eNgcwelengcwele kakhulu.

“Ingqondo yami yahanjiswa yayiswa esikhathini esizayo, lapho kuyokhishwa khona isibonakaliso. ‘Bhekani, uMyeni uyeza; phumani nimhlangabeze.’ Kodwa abanye bayobe belibazisile ukuthola amafutha okugcwalisa izibani zabo, futhi sekwedlule isikhathi bayothola ukuthi isimilo, esimelwe ngamafutha, asidluliseki komunye.” Review and Herald, February 11, 1896.

Uphawu lwesithathu lomlando ofihlekile lumelela ukwahlulela, futhi lumelwe uhlamvu lokugcina lwezinhlamvu zesiHebheru. Lolu hlamvu ngu-“Tav,” futhi lapho lubhalwa luba nesimo sesiphambano. Isiphambano simelela ukwahlulela.

Kusukela ekudumazekeni kokuqala emlandweni wamaMillerite kuze kufike eKhaleni Laphakathi Kwamabili, noma kusukela kuhlamvu u-alpha kuze kube kuhlamvu lweshumi nantathu, kukhona uphawu lwendlela olumele inkathi yesikhathi, eyaziwa njengesikhathi sokulibala emfanekisweni wezintombi eziyishumi, isikhathi sokulibala esitholakala futhi esahlukweni sesibili sikaHabakuki. Kusukela eKhaleni Laphakathi Kwamabili, noma kuhlamvu lweshumi nantathu lokuvukela, kuze kufike ekudumazekeni okukhulu, uhlamvu lokugcina lwezinhlamvu zamagama, kukhona futhi inkathi yesikhathi eyabizwa ngokuthi “umnyakazo wenyanga yesikhombisa,” hhayi ngoba yathatha izinyanga eziyisikhombisa, kodwa ngoba umlayezo weKhalelo Laphakathi Kwamabili wakhomba ukuthi uKristu wayezofika ngosuku lweshumi lwenyanga yesikhombisa ekhalendeni lamaJuda, okwakunguSuku Lokubuyisana.

Umongo wendaba ekuJohane isahluko seshumi nane kuze kube isahluko seshumi nesishiyagalombili uqala esikhathini esifanekisela inhlangano yenyanga yesikhombisa emlandweni wamaMillerite. Umthwalo wale ndaba eVangelini likaJohane uwukulungiselela abafundi inhlekelele ezayo yesiphambano (uhlamvu oluthi “Tav”). Ngakho-ke uKristu uveza ukuthi kusukela ekufeni kwaKhe kuze kube enyukela kuYise futhi ebuya, kuyoba kubafundi baKhe isikhathi sosizi, sokungaqiniseki, nesokudumala. Njengoba kunjalo ngezimpawu zesiprofetho zazo zonke izidumalo zokuqala ezimelwe ebufakazini bemigqa yezinguquko, ukudumala kuhilela isimo esilethwa ukunganakwa kweqiniso elibalulekile elalembuliwe ngaphambili. Ukufa kukaKristu esiphambanweni kwakuyiqiniso elibalulekile, futhi kuseyiqiniso elibalulekile, futhi wayebatshele ngokuqondile abafundi ukuthi wayeyobethelwa esiphambanweni futhi avuswe, kodwa inhlekelele yayinkulu kakhulu, ibacindezela kakhulu, kangangokuthi bakhohlwa lokho ababefanele ukuba bakukhumbule.

“Lapho uKristu, iThemba lika-Israyeli, elengiswa esiphambanweni futhi ephakanyiswa njengoba atshela uNikodemu ukuthi wayeyokwenziwa, ithemba labafundi lafa kanye noJesu. Babengenakuyichaza le ndaba. Babengenakuqonda konke uKristu ayekade ebatshele khona ngayo ngaphambili.” Faith and Works, 63.

Umthwalo wendaba yonke ezahlukweni ezine zikaJohane esibhekene nazo kwakuwukuthi uJesu wayelungiselela abafundi baKhe isikhathi sokudumazeka ababeyosithola siqala ekuboshweni kukaJesu phakathi kwamabili, kuze kube yilapho ebuya ekwenyukeleni kuYise. Ezahlukweni ezine zikaJohane, leso sikhathi lapho uKristu wayengekho kubafundi simelela isikhathi sokulibala. Ngokomlando leso sikhathi, engisikhomba njengesikhathi sokulibala, senzeka emva kwenhlekelele yesiphambano. Ezahlukweni ezine esizilungiselela ukuzicabangela, ngokwesiprofetho zimelela isikhathi sokulibala esiqala ngokudumazeka kokuqala, hhayi emva kokudumazeka okukhulu kwesiphambano.

Kungani ngiphakamisa ukuthi ukudumala kokugcina uKristu ayelungiselela abafundi baKhe kona kwakuyisifaniso sokudumala kokuqala okwakuthi, emgqeni wokulungisa kaKristu, kube ngukufa kukaLazaru? Lo mbuzo kudingeka uxazululwe ngaphambi kokuba sikwazi ukubona ukulandisa okukulezi zahluko ezine zikaJohane ngokukhanya okusekela amaqiniso asevulwa manje mayelana nomlando ofihlekile wezulu lokuduma okuyisikhombisa.

Emlandweni kaKristu, isikhathi esiphakathi kokufa nokuvuka kukaLazaru sihambisana nesikhathi sokubambezeleka. UKristu wabe eseya eJerusalema ukuze angene ngokunqoba. UKristu kuJohane isahluko seshumi nane ukhuluma nabafundi Bakhe phakathi nomlando walokho okwakuyoba yinhlangano yenyanga yesikhombisa eyaqala lapho isikhathi sokubambezeleka sase siphelile kakade ekufikeni komlayezo Wokukhala Kaphakathi Kwamabili owaqalisa inhlangano yenyanga yesikhombisa.

Ukuqonda ukuthi igama lesiHebheru elithi “iqiniso” liqinisekisa kanjani ukukhonjwa komlando ofihlekile osevulwe uphawu emlandweni oyisimboli wezidumo eziyisikhombisa kudinga ukuhlaziywa ngokucophelela komyalezo uKristu ayewunikeza ngaleso sikhathi kubafundi bakhe kuJohane isahluko seshumi nane kuya esahlukweni seshumi nesikhombisa. Isibonelo sendlela

uphawu lwendlela lokudumala okukhulu olusetshenziswa ngayo ukuveza uphawu lwendlela lokudumala kokuqala singabonakala ekuhlangenwe nakho kwabafundi endleleni eya e-Emawuse.

Okwaphelisa isikhathi sokulinda emlandweni wamaMillerite kwaba ukulungiswa kwesiprofetho esasike sehluleka sangowe-1843. Umsebenzi kaSamuel Snow ekuthuthukiseni isigijimi esaletha ukunyakaza kwenyanga yesikhombisa, okwaphetha ngokuDumala Okukhulu, ungalandelelwa ngokomlando ngokulandela ukukhula kukaSamuel Snow ekuqondeni kwakhe ngezincwadi zakhe ezashicilelwa kanye nezethulo zakhe zomphakathi ezaholela emhlanganweni wekamu wase-Exeter. Ukuphawula okuphefumulelwe kusondela kulokho kuthuthuka ngendlela ehlukile kunokubuka nje ukuthuthuka komlando kwesigijimi sokugcina sikaSnow. USista White usazisa ukuthi isigijimi saqashelwa ngesikhathi iNkosi isusa isandla saYo ephutheni elalisezinombolweni eshadini likaHabakuki langowe-1843.

“Ngabona abantu bakaNkulunkulu bejabule ngokulindela, bebheke iNkosi yabo. Kodwa uNkulunkulu wayehlose ukubavivinya. Isandla saKhe sasibekele iphutha ekubalweni kwezikhathi zesiprofetho. Labo ababelindele iNkosi yabo abazange balibone lelo phutha, futhi namadoda afunde kakhulu ayephikisa lesi sikhathi nawo ahluleka ukulibona. UNkulunkulu wayehlose ukuba abantu baKhe bahlangabezane nokudumala. Isikhathi sadlula, futhi labo ababebheke uMsindisi wabo ngokulindela okunenjabulo badabuka baphela amandla, kuyilapho labo ababengakuthandi ukubonakala kukaJesu, kodwa bamukela umlayezo ngenxa yokwesaba, bathokoza ngokuthi Akafikanga ngesikhathi sokulindelwa. Ukuvuma kwabo akuzange kuthinte inhliziyi futhi kuhlambulule ukuphila. Ukudlula kwesikhathi kwakuhlelwe kahle ukuba kuveze izinhliziyi ezinjalo. Yibo ababa ngabokuqala ukuphenduka bahlekise ngalabo ababedabukile, bedumele, ababethanda ngempela ukubonakala koMsindisi wabo. Ngabona ukuhlakanipha kukaNkulunkulu ekuvivinyeni abantu baKhe nasekubanikeni uvivinyo olujulile lokuhlola ukuze kutholakale labo ababeyohlehla babuyele emuva ngesikhathi sokuvivinywa.

“UJesu kanye nalo lonke ibandla lasezulwini bababheka ngozwelo nangothando labo ababebelokhu belangazelela ngolindelo olumnandi ukubona Lowo imiphefumulo yabo eyayimthanda. Izingelosi zazindiza phezu kwabo, ukuze zibasekele ngehora lokulingwa kwabo. Labo ababenganakanga ukwamukela umlayezo wasezulwini bashiywa ebumnyameni, futhi ulaka lukaNkulunkulu lwavutha phezu kwabo, ngoba babengafuni ukwamukela ukukhanya ayebathumelele kona evela ezulwini. Labo abathembekileyo, abadumele, ababengenakuqonda ukuthi kungani iNkosi yabo ingafikanga, abazange bashiywe ebumnyameni. Baphinde baholelwa emaBhayibhelini abo ukuba baphenye izikhathi zesiprofetho. Isandla seNkosi sasuswa ezinombolweni, nephutha lachazwa. Babona ukuthi izikhathi zesiprofetho zafinyelele ku-1844, nokuthi ubufakazi obufanayo ababebethulile ukukhombisa ukuthi izikhathi zesiprofetho zaphela ngo-1843, babufakazela ukuthi zazizophela ngo-1844. Ukukhanya okuvela eZwini likaNkulunkulu kwakhanyisa isimo sabo, futhi bathola isikhathi sokulibala—‘Nakuba [umbono] ulibala, ulinde.’ Othandweni lwabo lokufika kukaKristu ngokushesha, babekushayele indiva ukulibala kombono, okwakumiselwe ukuveza labo abalindayo beqiniso. Baphinde baba nephuzu lesikhathi. Nokho ngabona ukuthi abanengi babo babengenakwenyukela ngaphezu kokudumala kwabo okukhulu ukuze babe nalelo zinga lokushiseka namandla elaliphawule ukukholwa kwabo ngo-1843.”

“USathane nezingelosi zakhe banqoba phezu kwabo, futhi labo ababengathandi ukwamukela umlayezo bazibongela ngenxa yokwahlulela kwabo okubona kude nokuhlakanipha kwabo ngokungawamukeli lowomkhohliso, njengoba babewubiza kanjalo. Babengaqapheli ukuthi babenqaba icebo likaNkulunkulu elimelene nabo uqobo, nokuthi babesebenza bebumbene noSathane nezingelosi zakhe ukuze badide abantu bakaNkulunkulu, ababephila ngokuvumelana nomlayezo othunyelwe uvela ezulwini.”

“Abakholwayo kulo myalezo bacindezelwa emabandleni. Isikhathi esithile, labo ababengafuni ukwamukela umyalezo babebanjwe ukwesaba ukuba bangavezi imizwa yezinhliziyi zabo ngokwezenzo; kodwa ukudlula kwesikhathi kwaveza imizwa yabo yangempela. Babefisa ukuthulisa ubufakazi labo abalindileyo ababebona bephoqelekile ukubuthwala, bokuthi izikhathi zesiprofetho zazifinyelela ku-1844. Ngokucaca abakholwayo bachaza iphutha labo, futhi banikeza izizathu zokuthi kungani babelindele iNkosi yabo ngo-1844. Ababemelene nabo babengenakuletha mpikiswano ephikisana nezizathu ezinamandla ezazinikeziwe. Nokho ulaka lwamabandla lwavutha; bazimisela ukungalaleli ubufakazi, nokuvala lobu bufakazi bungangeni emabandleni, ukuze abanye bangezwa. Labo ababengesabi ukungabavimbeli abanye ukukhanya uNkulunkulu ayebanike kona, bakhishwa emabandleni; kodwa uJesu wayenabo, futhi babebanjwe ekukhanyeni kobuso Bakhe. Babelungiselwe ukwamukela umyalezo wengelosi yesibili.” Early Writings, 235–237.

Umlando osanda kubekwa uchaza, phakathi kwezinye izinto, isipiliyoni sangoJulayi 18, 2020, nokho iphuzu engifisa ukuba nilicabangele yilokhu: ukuqonda okumelwe umlayezo Wokukhala Kwaphakathi Kobusuku njengoba wanikezwa nguSamuel Snow emhlanganweni wekamu lase-Exeter akumelwe umsebenzi womlando kaSnow, kodwa kumelwe isenzo sesandla seNkosi. Isandla saYo sasimboze iphutha, futhi kwathi lapho Isisusa isandla saYo, amaMillerite ayesekwazi khona ukuqonda ukudumala kwawo, futhi aqonde nokuthi ayekade ekuleso sikhathi esimelelwe njengesikhathi sokulibala.

Ukususwa kwesandla saKhe kuyisici esibalulekile kubafundi ababebesindleleni eya e-Emawuse. Lokhu kufanekisa ukuphela kwesikhathi esaziwa ngokuthi yisikhathi sokulinda, futhi kuphetha ngokuqonda okufanekiselwa ngumlayezo Wokukhala Kwasemini Yobusuku. Nokho umfanekiso wase-Emawuse wenzeka emva kwesiphambano, esimele Ukudumala Okukhulu, hhayi ukudumala kokuqala kokufa kukaLazaru.

Futhi, bhekani, ababili kubo babesindleleni ngalolo suku beya emzaneni okuthiwa i-Emawuse, owawuqhele ngezigaba ezingamashumi ayisithupha ukusuka eJerusalema. Bexoxisana ngakho konke lokhu okwase kwenzekile. Kwathi besaxoxa futhi bephikisana, uJesu uqobo wasondela wahamba nabo. Kodwa amehlo abo abanjwa, ukuze bangamazi. Wasesithi kubo: Yizinkulumo zini lezi enizixoxisanayo phakathi kwenu nisahamba, nibe nidabukile? Luka 24:13–16.

Igama elithi “amehlo” kulesi siqephu limelela umbono, ngaphezu kwesitho sangempela seso. Igama elithi “holden” lisho amandla. Abafundi babengenakuwuqonda umbono wesiphambano, ngokuba uKristu wayembozile amandla abo okubona umbono wesiprofetho wesiphambano. Isandla sikaKristu siwuphawu lwamandla akhe. Usizi uJesu aluqaphelayo lwalumele ukudumala kwabo okukhulu. Emva kwengxoxo eqhubekayo yabafundi ababedumele, uKristu waqala

ukukhuluma.

Wase esethi kubo: O ziphukuphuku, nezinhliziyo ezivilaphayo ukukholwa kukho konke abakukhulumileyo abaprofethi: Bekungafanele yini ukuba uKristu ahlupheke ngalezo zinto, bese engena enkazimulweni yakhe na? Waseqala ngoMose nangabo bonke abaprofethi, wabachazela kuyo yonke imiBhalo izinto ezimayelana naye. Base besondela emzaneni ababeya kuwo; yena wenza sengathi uzakuqhubekela phambili. Kodwa bamncenga ngamandla, bethi: Hlala nathi, ngokuba sekuhlwile, nosuku seluthambekele kakhulu. Wangena-ke ukuba ahlale nabo. Luka 24:25–29.

UJesu wayala abafundi ngokusebenzisa indlela yokuhumusha iBhayibheli “yomlando oqhubekayo” (historicist), eletha imigqa yesiprofetho kusukela kuMose kuya phambili kuwo wonke umlando ongcwele ukuze kukhonjwe umlando wesiphambano. UJesu wasebenzisa imigqa yomlando wesiprofetho wasendulo, emele izindlela zakudala kanye nendlela ethi umugqa phezu komugqa, ukuze afundise abafundi abadumele. Lapho ebonakala sengathi uzodlulela phambili ngaphandle kwabo, bamncenga ukuba angene ahlale nabo. Babesesikhathini sokulibala, futhi uKristu wayesezokususa isandla saKhe emehlweni abo. Lapho isandla saKhe sesisusiwe, isikhathi sokulibala sasiyophela; futhi njengoba begijima bedabula ebumnyameni bebuyela eJerusalema nakubafundi abayishumi nanye, babeyisifanekiselo sesivinini sokudluliselwa komyalezo Wokukhala Kwaphakathi Kwamabili.

Kwase kuthi, esahlezi nabo etafuleni, wathatha isinkwa, wasibusisa, wasihlephula, wabanika sona. Kwase kuvuleka amehlo abo, bazi yena; wayesenyamalala emehlweni abo. Luka 24:31.

UJesu wasusa isandla saKhe esasibambe ukuqonda kwabo kombono wesiprofetho, futhi lapho ekwenza lokho, bamazi. UJesu wayebalethele umlayezo Wokukhala Kwaphakathi Kwamabili, futhi bawamukela ngesikhathi bedla, ngoba yonke imilayezo kumelwe idliwe. Ngokushesha baphuthuma “njengegagasi elikhulu elikhukhula izwe lonke” ukuyotshela abafundi abayishumi nanye.

Base besho omunye komunye bathi: Izinhliziyo zethu bezingavuthi yini phakathi kwethu, lapho ekhuluma nathi endleleni, nalapho esivulela imibhalo na? Base besukuma ngalelo hora, babuyela eJerusalema, bafica labo abayishumi nanye bebuthene kanye nalabo ababenabo, bethi: INkosi ivukile ngempela, ibonakele kuSimoni. Base belandisa ngezinto ezenzeke endleleni, nokuthi yaziwa yibo ekuhlephuleni isinkwa. Kuthe besakhuluma kanjalo, uJesu uqobo wema phakathi kwabo, wathi kubo: Ukuthula makube kini. Kepha bethuka, besaba, becabanga ukuthi babone umoya. Wathi kubo: Nikhathazekeleni na? Kuphakelwani imicabango ezinhliziyweni zenu na? Bhekani izandla zami nezinyawo zami, ukuthi yimina uqobo; ngithinteni, nibone, ngokuba umoya awunanyama namathambo, njengalokhu nibona mina nginakho. Kuthe esekushilo lokho, wababonisa izandla zakhe nezinyawo zakhe. Kepha lapho bengakakholwa ngenxa yentokozo, bemangala, wathi kubo: Ninakho yini lapha ukudla na? Base bemnika ucezu lwenhlanzi eyosiweyo nolwekhekhe lezinyosi. Waluthatha, wadla phambi kwabo. Wayesethi kubo: Yilawa amazwi engakhuluma ngawo kini, ngisese nani, okokuba kumelwe kugcwaliseke konke okulotshiwe ngami emthethweni kaMose, nakubaprofethi, nakumaHubo. Khona wavula ukuqonda kwabo, ukuze baqonde imibhalo.

Luka 24:32–45.

Njengakwabafundi endleleni eya e-Emawusi, uJesu wethula umlayezo esebenzisa imilando engcwele yesikhathi esedlule yeBhayibheli ukuze achaze umlando wokufa nokuvuka Kwakhe, futhi wakwenza lokho ngokubanika isibonelo sokudla. Abantu bakaNkulunkulu kumelwe badle umlayezo. Ekuqinisekeni kwabo okuntengantengayo nasosizini lwabo, uJesu uvala isikhathi sokulinda esaqala ekufeni Kwakhe saze safinyelela ekuvukeni, ekwenyukeni, nasekubuyeni Kwakhe, ngokuvula ukuqonda kwabo emlayezweni weqiniso lamanje owawusekelwe phezu kwemilando engcwele yesikhathi esedlule ehlanganiswa ndawonye, umugqa phezu komugqa.

Ngakho-ke, abafundi ababili ababesindleleni eya e-Emawuse (abamele ingelosi yesibili ehlanganiswe futhi enikwe amandla umlayezo Wokukhala Kwaphakathi Kwamabili) babona isikhathi sokulibala esalandela isiphambano njengesikhathi sokulibala esandulela Ukukhala Kwaphakathi Kwamabili. Ngakho-ke, ukudumala kwabafundi kumele ukudumala kokuqala emgqeni wesiprofetho, hhayi ukudumala okukhulu.

Indaba yase-Emawuse iyaphindwa-ke kubafundi abayishumi nanye ababedumele. UJesu uyabahlanganyela, abafundise ngokugcwaliseka kwezwi lesiprofetho ngendlela ye-“historicism,” bese evula ukuqonda kwabo, esadla nabo. Ukuqala kwendaba kukhomba ukuphela kwendaba. UJesu use ebeka ufakazi wesithathu weqiniso lokuthi ukudumala kwesiphambano kungasetshenziswa ngokwesiprofetho ekudumaleni kokuqala. Unikeza ufakazi wesithathu esakhiweni salowo mlendo ngokubatshelela ukuba bahlale eJerusalema baze bemukele amandla avela phezulu.

Wathi kubo: Kunjalo okulotshiwe, nokuthi kwakumelwe uKristu ahlupheke, avuke kwabafuleyo ngosuku lwesithathu; nokuthi ukuphenduka nokuthethelelwa kwezono kushunyayelwe egameni lakhe ezizweni zonke, kuqalwa eJerusalema. Futhi nina ningofakazi balezi zinto. Futhi bhekani, ngithumela phezu kwenu isithembiso sikaBaba; kodwa hlalani emzini waseJerusalema, nize nembathiswe amandla avela phezulu. Wayesebakhiphela ngaphandle kwaze kwaba seBhethaniya, waphakamisa izandla zakhe, wababusisa. Kwase kuthi, esababusisa, wehlukaniswa nabo, wakhushulelwa ezulwini. Base bemkhonza, babuyela eJerusalema benentokozo enkulu; njalo babeseThempelini, bedumisa futhi bebusisa uNkulunkulu. Amen. Luka 24:46–53.

Umfanekiso wabafundi abasindleleni eya e-Emawuse ukhomba isikhathi sokulinda esaqala ekufeni kwaKhe saze safika ekuvukeni kwaKhe nasekukhuphukeleni kwaKhe kuYise. Isikhathi sokulinda saphela kubafundi base-Emawuse lapho umlayezo wezenzakalo zesiphambano usumisiwe ngendlela yokuhlanganisa imigqa yemilando engcwele yaphambilini ndawonye, umugqa phezu komugqa. Khona-ke umlayezo wathwalwa ngabafundi ngokushesha okukhulu ngangokunokwenzeka ukuba bawuthwale. Khona-ke uJesu uhlangana nabafundi abayishumi nanye, kuphinde kubhekiswe ekudleni isidlo, kusetshenziswe umugqa phezu komugqa ukufakazela umlayezo, futhi njengakubafundi base-Emawuse, uyabe esevula ukuqonda kwabo bese ehamba. Kodwa hhayi ngaphambi kokuba abonise umlando wokulinda eJerusalema kuze kube yilapho isikhathi sokulinda siphetha ngokufika kukaMoya oNgcwele ngePhentekoste.

Lapho uJesu etshela abafundi baKhe ukuba balinde eJerusalema, kwakuwukuphela kwendaba yendlela eya e-Emawuse. Ukuqala kwendaba kwakumele ukudumala, kulandelwa yisikhathi sokulinda, kulandelwa ukwambulwa kweqiniso okwakumele umlayezo weSikhalo Saphakathi Kwamabili. Lokho kwambulwa kweqiniso kwafezwa lapho uKristu esusa isandla saKhe, esasibe “sibambe” amehlo abafundi. Lokho kuyisiqalo sendaba, futhi ingxenye ephakathi yendaba iyaphindwa ngaleyo ndaba efanayo lapho uKristu esusa ukudumala kubafundi abayishumi nanye ngokuziveza kubo nokuvula ukuqonda kwabo kweZwi laKhe. Bese kuba khona ubufakazi bokugcina besakhiwo sesiprofetho esifanayo esiqala ngokudumala kokuqala, hhayi ukudumala okukhulu.

Umlando osukela e-Emawuse uye ePhentekoste unikeza ofakazi abathathu bokudumala kokuqala, isikhathi sokulibala kanye noMemezelo Waphakathi Kwamabili, nokho ukudumala kwangempela okuyisikhombamkhondo ekuqaleni kofakazi ngamunye kwabathathu empeleni kwakuyikudumala kwesibili, hhayi okokuqala. Ukuqaphela ukuthi isikhombamkhondo esiyiKudumala Okukhulu emlandweni wamaMillerite sisetshenziselwa ukufanekisa ukudumala kokuqala emlandweni wamaMillerite kubalulekile ekuqondeni ukulandisa esikuthola ezahlukeni ezine zikaJohane ezenzeka phakathi kokudla okwenzeka esidlwini sokugcina nokuboshwa phakathi kwamabili ensimini yaseGetsemane. Kuyafaneleka ukuqaphela ukuthi lapho uJesu ebonakala kubafundi abayishumi nanye futhi edla nabo, wabuza wathi, “Nikhathazekeleni na? futhi kungani kuvela imicabango ezinhliziyweni zenu?”

Masinyane emva kokuba esedle isidlo sakusihlwa sokugcina encwadini kaJohane, isiqephu esizosicabangela siqala ngamazwi kaKristu ebatshela, “Izinhliziyu zenu mazingakhathazeki.” Ezinsukwini ezinhlanu nje, base beyikhohliwe kanye leyo miyalo. Isahluko seshumi nane kuya esahlukweni seshumi nesikhombisa sevangeli likaJohane simelela ukudumala kokuqala kukaJulayi 18, 2020, okungenisa isikhathi sokulibala, okuholela eSambulweni sikaJesu Kristu esivulwa uphawu kusasele kancane ngaphambi kokuba kuvalwe isikhathi somusa, futhi simelela umlayezo Wokukhala Kwaphakathi Kwamabili. Lowo myalezo ungenisa inkathi yesikhathi ebeyifuziselwe ukunyakaza kwenyanga yesikhombisa futhi efuziselwa futhi ukugijima ngamandla kwabafundi base-Emawuse beya eJerusalema phakathi nobusuku obukhulu. Lowo mlando yiwo omelwe yizinhlamvu ezintathu zesiHebheru ezasetshenziswa nguKristu ukuzimela Yena uqobo njengo “Qiniso.”

Kusekulandiseni kwalezi zahluko ezine zikaJohane kulapho sithola khona hhayi kuphela umsebenzi kaMoya oNgcwele ubonakaliswa njengezinyathelo ezifanayo zalelo zwi uqobo, kodwa futhi nalapho kutholakala khona ubufakazi obuqine kunabo bonke bokusekela izimangalo ezenziwa manje zokuthi ukugcwaliseka kokugcina komlayezo Wokukhala Kwaphakathi Kwamabili manje sekuvezwa ngokuqhubekayo emhlanganweni wenkambi yase-Exeter kusukela mhla ziyi-12 ku-Agasti kuze kube mhla ziyi-17. Lapho umlayezo ekugcineni usubhekwa futhi wamukelwa abangcwele abalindileyo, izwe liyakucwiliswa enkingeni yomthetho weSonto njengoba lezo zithunywa zithwala umlayezo wokuxwayisa wokugcina wezinsuku zokugcina ziwuyisa ezweni elifayo.