

# Liyini Iqiniso? - Inombolo Yesine

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Ekuqaleni komlando wamaMillerite ngowe-1798, umbono woMfula i-Ulai encwadini kaDaniyeli wavulwa, kwaba khona ukwanda kolwazi okwavivinya futhi kwabonakalisa izigaba ezimbili zabakhulekeli. Umbono we-Ulai umelela umlayezo wangaphakathi wabantu bakaNkulunkulu njengoba bemelwe ngamasonto ayisikhombisa esAmbulweni izahluko zesibili nezesithathu. Ekupheleni komlando wesiprofetho owaqala ngowe-1798, emhlanganweni wekamu lase-Exeter kusukela ngo-12 kuya ku-17 Agasti 1844, umlayezo Wokukhala Kwamabili Wavulwa lapho iNgonyama yesizwe sakwaJuda isusa isandla saYo eqinisweni ebelifihliwe, okwaba nokwanda kolwazi okwavivinya futhi kwabonakalisa izigaba ezimbili zabakhulekeli.

Ngo-1989, lapho, njengoba kuchazwe kuDaniyeli isahluko seshumi nanye, ivesi lamashumi amane, amazwe amele owawuyiSoviet Union ekhukhulwa ubuPapa kanye ne-United States, umbono womfula iHidekeli encwadini kaDaniyeli wavulwa, wakhiqiza ukwanda kolwazi okwalinga kwaphinde kwabonakalisa izigaba ezimbili zabakhulekeli. Umbono weHidekeli umele umlayezo wangaphandle wezitha zabantu bakaNkulunkulu njengoba umelwe yizimpawu eziyisikhombisa encwadini yeSambulo. Ekupheleni komlando wesiprofetho owaqala ngo-1989, kuqala emasontweni ambalwa okugcina kaJulayi, 2023, iNgonyama yesizwe sakwaJuda yaqala inqubo yokuvula umlayezo weSikhalo Saphakathi Nobusuku ngokususa isandla saYo eqinisweni elifihlekile, okuyikho okukhiqiza ukwanda kolwazi okuhlola futhi ekugcineni okuzobonakalisa izigaba ezimbili zabakhulekeli phakathi kwabantu bakaNkulunkulu.

Evesini lokuqala lesahluko seshumi nane sikaJohane, uKristu ukhuthaza abafundi ukuba izinhliziyi zabo zingakhathazeki.

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

Kungakapheli amahora ambalwa uKristu waboshwa, kwathi ngokushesha ngemva kwalokho wabethelwa esiphambanweni, wangewatshwa futhi wavuswa. Ngemva kokwenyukela kuYise, wabuyela kubafundi baKhe.

Kwathi besakhuluma kanjalo, uJesu uqobo wema phakathi kwabo, wathi kubo: Ukuthula makube kuni. Kepha bona bethuka, besaba kakhulu, becabanga ukuthi babone umoya. Wase ethi kubo: Nikhathazekeleni na? kungani kuvela imicabango ezinhliziyweni zenu na? Luka 24:36–38.

Ukudumala kokuqala emgqeni wenguquko kwenzeka lapho abantu bakaNkulunkulu bekhohlwa iqiniso elalembuliwe ngaphambili. Abafundi babekhohliwe lokho uJesu ayebatshele khona kungakapheli ngisho nesonto ngaphambi kokuba ukwesaba kwabo nokudumala kwabo kubonakaliswe enkingeni yesiphambano. Ukudumala kokuqala kulandelwa yisikhathi sokulibala, okuyisona esimelwe emfanekisweni wezintombi eziyishumi ngokungabikho koMyeni. UJesu

wayebatshela ngokuqondile abafundi ukuthi wayeya kuYise, kodwa wayezobuya. Ukwazi kusengaphambili ayebanike kona abafundi akuzange kubavimbe ekunqotshweni yinkinga. Ngokwesimo somfanekiso wezintombi eziyishumi, inkinga iyindawo lapho isimilo sibonakaliswa khona, kodwa singalokothi sithuthukiswe khona. UJesu wayebakhethile futhi ebamise abafundi, futhi wabatshela lona lelo qiniso ngaphambi kwenkinga.

Anikhethe mina, kodwa mina ngakukhetha nina, nganibeka ukuba nihambe nithele izithelo, nokuba izithelo zenu zihlale; ukuze noma yini eniyicela kuYise egameni lami, aninike yona. Johane 15:16.

Kepha nakuba babekhethiwe, lokho akuzange kubavimbele ekunqotshweni yileyo nhlekelele.

“Isimilo sembulwa yinkinga. Lapho izwi eliqotho limemezela phakathi kobusuku lithi, ‘Bhekani, umkhwenyana uyeza; phumani nimhlangabeze,’ izintombi ezazilele zavuswa ebuthongweni bazo, kwase kubonakala ukuthi ngobani ababe balungiselele lesi senzakalo. Zombili ezinhlangothi zatholakala zingakulindele lokho, kodwa olunye uhlangothi lwalungiselele isimo esiphuthumayo, kanti olunye lwatholakala lungenakulungela. Isimilo sembulwa yizimo. Izimo eziphuthumayo ziveza uqobo lwensimbi yesimilo. Inhlekelele ethile esheshayo nengalindelekile, ukushonelwa noma inkinga, ukugula okungazelelwe noma usizi, okuthile okuletha umphefumulo ubuso nobuso nokufa, kuyoveza ingaphakathi langempela lesimilo. Kuyobonakaliswa ukuthi ikhona yini noma ayikho yini inkolo yangempela ezithembisweni zezwi likaNkulunkulu. Kuyobonakaliswa ukuthi umphefumulo usekelwa yini noma awusekelwa yini ngumusa, nokuthi kukhona yini amafutha esitsheni kanye nesibani.”

“Izikhathi zokuvivinywa ziyeza kubo bonke. Siziphatha kanjani ngaphansi kokuvivinywa nokufakazelwa nguNkulunkulu? Izibani zethu ziyacima yini? noma sisazigcina zisavutha? Silungiselelwe yonke inhlekelele yini ngokuxhumana kwethu naYe ogcwele umusa neqiniso? Izintombi ezinhlanu ezihlakaniphileyo zazingeke zidlulisele isimilo sazo ezintendeni ezinhlanu eziyiziwula. Isimilo kufanele sakhiwe yithi njengabantu ngabanye.” Review and Herald, October 17, 1895.

IsAmbulo sikaJesu Kristu esikhonjiswe emavesini okuqala encwadi yeSambulo siwumyalezo wokugcina wesixwayiso ebandleni, bese kuthi emva kwalokho kube sezweni. Leso sambulo siyavulwa nje ngaphambi kokuvalwa komnyango womusa yiNgonyama yesizwe sakwaJuda, eye yakhonjwa eSambulweni isahluko sesihlanu njengoyedwa kuphela ofaneleyo ukuvula incwadi eyayivalwe ngophawu.

Omunye kubadala wathi kimi: Ungakhali; bheka, iNgonyama yesizwe sakwaJuda, iPande kaDavide, inqobile ukuba ivule incwadi, nokuba iqaqe izimpawu zayo eziyisikhombisa. IsAmbulo 5:5.

IBhubesi lesizwe sakwaJuda futhi “liyimpande kaDavide,” futhi “liyindodana kaDavide,” futhi futhi liyiNkosi kaDavide. Ukuxhumana okubonakaliswa yiBhubesi lesizwe sakwaJuda kuchaza ukuthi lapho iBhubesi lesizwe sakwaJuda linamathisela uphawu eqinisweni noma lisusa uphawu eqinisweni, likwenza lokho ngokusebenzisa umthetho wokukhulunywa kokuqala, okhomba ukuphela kwento ngokuqala kwento, njengoba kumelwe nguJesu “njengempande kaDavide.”

Lapho iqiniso lisuswa uphawu ngalo ngesikhathi sokuphela, kuqalwa inqubo yokuhlazwa, njengoba kubonakaliswa kuDaniyeli ishumi nambili.

“Kwaba yiNgonyama yesizwe sakwaJuda eyavula incwadi izimpawu zayo, yanika uJohane isambulo salokho okufanele kube khona kulezi zinsuku zokugcina. UDaniyeli wema esabelweni sakhe ukuze athwale ubufakazi bakhe, obabubekwe uphawu kwaze kwaba yisikhathi sokuphela, lapho umlayezo wengelosi yokuqala kufanele umenyezelwe emhlabeni wethu. Lezi zindaba zibaluleke ngokungenamkhawulo kulezi zinsuku zokugcina, kodwa kuthi lapho ‘abaningi beyokuhlazwa, benziwe mhlophe, bavivinywe,’ ‘ababi bayokwenza okubi; futhi akekho kwababi oyakuqonda.’” Manuscript Releases, umqulu 18, 14, 15.

Umsebenzi kaJesu njengeNgonyama yesizwe sakwaJuda ubaluleke ngokungenamkhawulo, kodwa “ababi” “akuyikukuqonda” ukusebenza kwakhe noma umyalezo ovuliweyo.

Wathi, Hamba indlela yakho, Daniyeli; ngokuba la mazwi avaliwu futhi abekwe uphawu kuze kube yisikhathi sokuphela. Abaninge bayokuhlazwa, benziwe mhlophe, bavivinywe; kepha ababi bayokwenza okubi; futhi akekho noyedwa kwababi oyakuqonda; kepha abahlakaniphileyo bayakuqonda. Daniyeli 12:9, 10.

Inqubo yokuvivinywa imelwe yizinyathelo ezintathu; “bahlanjululwa, benziwa mhlophe, futhi bavivinywa.” Lezi zinyathelo ezintathu zimele izinyathelo ezintathu “zevangeli eliphakade,” elisemlayezweni wengelosi yokuqala limelelwa ngokuthi yesabani uNkulunkulu (bahlanjululwa), nimnike inkazimulo (benziwa mhlophe) ngokuba ihora lokwahlulela kwaKhe selifikile (bavivinywa). Lezo zinyathelo ezintathu ziyilo ‘iqiniso,’ njengoba limelelwa uhlamvu lokuqala, uhlamvu lweshumi nantathu, nohlamvu lokugcina lwezinhlamvu zesiHeberu, futhi lapho lezo zinhlamvu zihlanganiswa ngalolo hlelo, kwakheka igama lesiHeberu elithi “iqiniso.”

Lezo zinyathelo ezintathu ziyiyo “indlela,” ngokuba indlela kaNkulunkulu, ngokuka-Asafa kuHubo 77:13, isendaweni engcwele, lapho egcekeni isoni sihlazwa ngokuchithwa kwegazi. Igazi-ke emva kwalokho liyiswa endaweni engcwele, emele ukungcweliswa, okuyinqubo “yokwenziwa mhlophe.”

Omunye kubadala waphendula, wathi kimi, Laba abagqoke izembatho ezimhlophe bangobani na? futhi bavelaphi na? Mina ngathi kuye, Nkosi, wena uyakwazi. Wayesethi kimi, Laba yibo abaphuma ekuhluphekeni okukhulu, futhi bahlanza izembatho zabo, bazenza zaba mhlophe egazini leWundlu. IsAmbulo 7:13, 14.

Isoni eselungisise nelingwelise selibe selilungiselwa ukuba “livivinywe” ekwahlulelweni okumelwe yiNdawo Engcwele Kakhulu. UJesu “uyindlela”, “uliqiniso” futhi “ungukuphila”. Indlela iyisiqalo, iqiniso liyisigaba esiphakathi, kanti ukuphila kuyisiphetho. Uma sihlanjululwe ngesinyathelo sokuqala, sisindleleni, okuyindlela yabalungisiseyo.

Kepha indlela yabalungileyo injengokukhanya okukhazimulayo, okwanda ngokukhanya kuze kube usuku olupheleleyo. IzAga 4:18.

Isinyathelo sesibili ukubonakaliswa kokulunga okufeziwe ngeqiniso laKhe, ngokuba iZwi laKhe liyiqiniso.

Bangcwelise ngeqiniso lakho; izwi lakho liyiqiniso. Johane 17:17.

Labo abalungisisiwe bamelwe yisinyathelo sokuqala, labo abangcwelisiwe bamelwe yisinyathelo sesibili. Izinyathelo ezimbili zokuqala zilungiselela labo abalungisisiwe nabangcwelisiwe ukuba bangene ekwahlulelweni futhi bamukele ukuphila okuphakade. UJesu uyindlela, neqiniso, nokuphila.

“Ukulunga okungaphakathi kufakazelwa ukulunga okungaphandle. Lowo olungile ngaphakathi akanahliziyo elukhuni futhi akanakho ukuzwelana, kodwa usuku nosuku ukhula angene emfanekisweni kaKristu, eqhubeka esuka emandleni eya emandleni. Lowo ongcweliswa yiqiniso uyakuba nokuzithiba, futhi uyakulandela ezinyathelweni zikaKristu kuze kube umusa ushabalala enkazimulweni. Ukulunga esilungisiswa ngakho kubalelwa kithi; ukulunga esingcweliswa ngakho siphwa khona. Okokuqala kuyisihloko sethu sezulu, okwesibili kungukufaneleka kwethu izulu.” Review and Herald, June 4, 1895.

KuJohane isahluko seshumi nane kuze kufike esahlukweni seshumi nesikhombisa kukhulunywa kaninginingi ngezindaba zokusabela komfundi lapho uKristu eshiya bona ukuba aye kuYise. Uthembisa ukubuya, futhi wayeqonda, (nakuba abafundi babengaqondi), ukuthi inhlekelele eyayizofika maduze yayiyoveza ukudumala okujulile. Kulezi zahluko ezine kulukwe phakathi ukuhlonzwa nokuchazwa kukaMoya oNgcwele njengo “Mduduzi.” UMoya oNgcwele ubizwa izikhathi ezine ngokuthi “uMduduzi” evangelini likaJohane, futhi kanye kweyokuQala kaJohane, kodwa lapho leli gama lihunyushwa ngokuthi “ummeli.” Alitholakali kwenye indawo eTestamenteni Elisha.

ITestamente Elidala linegama lesiHebheru elihunyushwe ngokuthi “umduduzi” encwadini kaMshumayeli 4:1 naseSilosini 1:9, 16. Zonke lezo zinkomba ezintathu ziveza ukuthi abacindezeli bacindezele abantu bakaNkulunkulu, futhi abanamduduzi wokubasekela osizini nasekudumazekeni abazithola bekukho.

Ukuchazwa kukaMoya oNgcwele njengo “Mduduzi” kubekwe endimeni lapho uJesu efuna ukulungiselela abafundi ukudumala okukhulu okusele amahora nje ngaphambili. Kuleso simo ugcizelela ukuthi ngisho nasekungabibikho Kwakhe, uMoya oNgcwele uyoba khona ukuze abanike induduzo. Ngokuchaza uMoya oNgcwele esimweni soMduduzi, uJesu ucacisa izimfanelo zomsebenzi uMduduzi ayowufeza.

Ukukhuluma kukaJesu okuphindaphindiwe ngokuhamba kwaKhe nokubuya kwaKhe kubeka yona leyo ndaba phezulu ohlwini maqondana nesihloko esiyinhloko salesi siqephu.

UJohane 14:2–4, 18, 19, 28, 16:5–7, 10, 28, 17:11–13 ngamavesi akhuluma ngokuqondile ngesikhathi sokubambezeleka emfanekisweni wezintombi eziyishumi. Kuhlanguaniswe namavesi adlule indima elandelayo ethi, ngokuphindaphinda, igcizelele isikhathi sokubambezeleka, ngoba “iNkosi ayiphindaphindi izinto ezingezona ezokubaluleka okukhulu.”

Kuseyisikhashana, ningabe nisangiboni; bese kuthi futhi, kuseyisikhashana, ningibone, ngokuba ngiya kuBaba. Ngakho abanye kubafundi bakhe basho bodwa, bathi, Kuyini lokhu akushoyo kithi ukuthi, Kuseyisikhashana, ningabe nisangiboni; bese kuthi futhi,

kuseyisikhashana, ningibone; nokuthi, Ngokuba ngiya kuBaba? Ngakho bathi, Kuyini lokhu akushoyo ukuthi, Kuseyisikhashana? Asikwazi lokho akushoyo. UJesu esekwazi ukuthi babefisa ukumbuza, wathi kubo, Niyabuzisana yini ngalokhu engikushilo ukuthi, Kuseyisikhashana, ningabe nisangiboni; bese kuthi futhi, kuseyisikhashana, ningibone? Ngiqinisile, ngiqinisile, ngithi kini, niyakukhala nilile, kodwa izwe lona liyakuthokoza; nina niyakudabuka, kepha ukudabuka kwenu kuyakuguqulelwa kube yintokozo. Owesifazane, nxa esezala, uba nosizi, ngokuba ihora lakhe selifikile; kepha ekuzaleni kwakhe umntwana, akasakhumbuli ukhulupheka, ngenxa yentokozo yokuthi umuntu uzelwe emhlabeni. Ngalokho nani manje ninokudabuka; kepha ngiyakubuye nginibone, nenhliziyo yenu iyakuthokoza, nentokozo yenu akakho umuntu oyakuniphuca yona. Johane 16:16–22.

Okungenani amavesi angamashumi amabili nanye ezahlukweni zeshumi nane kuya kwezeshumi nesikhombisa akhomba isikhathi abafundi ababeyodinga ukusilinda ukuze uKristu abuye. Leso sikhathi sasiyoqala ekufeni kukaKristu siqhubeke kuze kube sekubuyeni Kwakhe evela kuYise. Isikhathi ababefanele ukulinda ngaso ukubuya Kwakhe sifanekisela isikhathi sokubambezeleka emfanekisweni wezintombi eziyishumi. Njengasendabeni kaLuka ngabafundi base-Emawuse, ukudumala kwesiphambano kufanekiswa ngokwesiprofetho njengesiqalo sesikhathi sokubambezeleka esilandela ukudumala kokuqala.

Esigabeni sokuqala sencwadi yokuqala yeBhayibheli sithola indaba yokudalwa, futhi siqaphela abantu abathathu bobuthathu basezulwini. Esigabeni sokuqala sencwadi yokugcina yeBhayibheli sithola abantu abathathu bobuthathu basezulwini. Ezahlukweni ezine esizicabangayo sithola abantu abathathu bobuthathu basezulwini. Ukuqaphela leli qiniso kusivumela ukuba sibeke izahluko ezine zikaJohane phezu komugqa wesiprofetho kaGenesisise isahluko sokuqala ivesi lokuqala kuze kufike esahlukweni sesibili ivesi lesithathu, naphezu kweSambulo isahluko sokuqala amavesi okuqala kuya kweleshumi nanye.

Kule ndima uJesu uthi kuTomase uma umuntu embonile uJesu, ubonile noBaba. Le ndima iphinde iveze ukuthi uKristu nguyena owaduduza abafundi ngobukhona Bakhe, kodwa ukuthi lapho eshamba, wayezothumela “omunye” “umduduzi.” UMoya oNgcwele unguMduduzi, kodwa noKristu wayenguMduduzi.

Ukuba beningazile, ngabe nami nimazile noBaba futhi; kusukela manje niyamazi, futhi nimbonile. UFiliphu wathi kuye, Nkosi, sikhombise uBaba, khona kuyosenela kithi. UJesu wathi kuye, Sengibe nani isikhathi eside kangaka, kodwa awukakangazi yini, Filiphu? Obonile mina ubonile uBaba; pho usho kanjani-ke ukuthi, Sikhombise uBaba? Johane 14:7–9.

UTomase umelela labo abangaphakathi koBu-Adventist abenqaba ukubona ubufakazi bobudlelwane boBathathu basezulwini, naphezu kweqiniso lokuthi mhlawumbe bafunde kaningi kakhulu ubufakazi obusekela lelo qiniso.

Futhi mina ngiyakucela kuYise, yena aninike omunye uMduduzi, ukuze ahlale nani kuze kube phakade; onguMoya weqiniso; izwe elingenakumamukela, ngoba alimboni, futhi alimazi; kodwa nina niyamazi; ngokuba uhlala nani, futhi uyakuba kini. Angiyikunishiya ningenamduduzi: ngizakuza kini. Kusele isikhashana nje, izwe lingabe lisangibona; kodwa

nina niyangibona: ngokuba mina ngiyaphila, nani niyakuphila. Johane 14:16–19.

Uma sibonile uJesu, sibonile uBaba. UJesu ungu-“Mduduzi,” kanti uMoya oNgcwele ungomunye “uMduduzi.” Uma sibonile uJesu, sibonile uBaba futhi sibonile noMduduzi. Ezikhathini ezinhlanu lapho igama elithi mduduzi lisetshenziswe khona eBhayibhelini, zonke zisetshenziswe ngumphostoli uJohane. Esikhombisweni sesihlanu leli gama lihunyushwe ngokuthi “ummeli.”

Bantwanabami abancane, nginilobela lezi zinto ukuze ningoni. Kepha uma umuntu ona, sinommeli kuYise, uJesu Kristu olungileyo. 1 Johane 2:1.

Uma noma ubani ona, sinoMduduzi, uJesu Kristu olungileyo. Ummeli ungulowo oncengela isoni. UPawulu uchaza umsebenzi kaJesu njengowokuba abe ngummeli wethu.

Ngubani olahlayo na? NguKristu owafayo, kunalokho, owavuswayo futhi, okhona ngisho ngakwesokunene sikaNkulunkulu, naye osikhulekela. Roma 8:34.

UJesu ungummeli wesoni, okuhlanganisa nokuthi unguMduduzi. Kuleso sahluko esifanayo uPawulu wayesevele ekhombisa ukuthi noMoya oNgcwele uyasincengela.

Ngokunjalo noMoya uyasiza ebuthakathakeni bethu; ngokuba asazi ukuba kufanele sikhuleke sithini njengokufanele, kodwa uMoya uqobo usincengela ngokububula okungenakuphinyiswa. Futhi yena ohlola izinhliziyi uyakwazi okuyingqondo kaMoya, ngokuba uMoya uncengela abangcwele ngokwentando kaNkulunkulu. Roma 8:26, 27.

UJesu noMoya oNgcwele bobabili babizwa njengoMduduzi, ngakho-ke bobabili bangabameli abasincengelayo. Abantu abathathu boButhathu basezulwini bonke bavezwa endimeni kaJohane esiyicabangayo, futhi lapho kuhlangukiswa nobufakazi bokuqala bencwadi yokuqala yeBhayibheli kanye nobufakazi bokuqala bencwadi yokugcina yeBhayibheli, ukukhanya okuphathelene nobudlelwane nomsebenzi wabantu abathathu boBunkulunkulu kuyakhuliswa.

“UBaba angechazwe ngezinto zomhlaba. UBaba uyikho konke ukugcwala kobuNkulunkulu ngokomzimba, futhi akabonakali emehlweni abafayo. INdodana iyikho konke ukugcwala kobuNkulunkulu okubonakalisiwe. Izwi likaNkulunkulu limemezela ukuthi ‘ingumfanekiso oqondile wobukhona baKhe.’ ‘Ngokuba uNkulunkulu walithanda izwe kangaka, waze wanikela ngeNdodana yaKhe ezelwe yodwa, ukuze yilowo nalowo okholwa yiYo angabhubhi, kodwa abe nokuphila okuphakade.’ Lapha kuboniswa ubuntu bukaBaba.”

“UMduduzi uKristu athembisa ukumthumela emva kokwenyukela ezulwini, unguMoya kukho konke ukugcwala kobuNkulunkulu, ebonakalisa amandla omusa wobuNkulunkulu kubo bonke abamukela nabakholwa kuKristu njengoMsindisi womuntu siqu. Kukhona abantu abathathu abaphilayo bobuthathu basezulwini. Egameni lala mandla amathathu,—uYise, neNdodana, noMoya oNgcwele, labo abamukela uKristu ngokukholwa okuphilayo bayabhapathizwa, futhi la mandla ayakubambisana nezifundo zezulu ezilalelayo emizamweni yazo yokuphila impilo entsha kuKristu.”

“Uyokwenzenjani umoni?—Kholwa kuKristu. UngowakwaKristu, ethengwe ngegazi leNdodana kaNkulunkulu. Ngezivivinyo nangokuhlupheka uMsindisi wahlenga abantu ebugqilini besono. Pho-ke kumele senzeni ukuze sisindiswe esonweni?—Kholwani eNkosini

uJesu Kristu njengoMsindisi othethelela isono. Lowo ovuma isono sakhe aze athobise inhliziyo yakhe uyakwamukela ukuthethelelwa. UJesu unguMsindisi othethelela isono kanye neNdodana ezelwe yodwa kaNkulunkulu ongapheliyo. Umoni othethelelweyo ubuyisana noNkulunkulu ngoJesu Kristu, uMkhululi wethu esonweni. Eqhubeka endleleni yobungcwele, uba ngaphansi komusa kaNkulunkulu. Ulethelwa insindiso ephelele, intokozo, nokuthula, kanye nokuhlakanipha kweqiniso okuvela kuNkulunkulu.”

“Ukukholwa egazini likaJesu Kristu elenzela inhlawulo kuyisiqiniseko sokuthethelelwa. UKristu angahlanza asuse sonke isono. Ukuthembela okulula kulawo mandla usuku nosuku kuyomnika umuntu ukuhlakanipha okubukhali kokubona lokho okuyogcina umphefumulo kulezi zinsuku zokugcina ekuboshweni yisono. Ngokukholwa nangomthandazo, ngolwazi ngoKristu, kumelwe asebenzele insindiso yakhe uqobo.”

“UMoya oNgcwele uyasibona futhi usiholele kulo lonke iqiniso. UNkulunkulu unikele ngeNdodana yaKhe ezelwe yodwa, ukuze yilowo nalowo okholwa kuyo angabhubhi, kodwa abe nokuphila okuphakade. UKristu unguMsindisi wesoni. Ukufa kukaKristu kuhlengile isoni. Leli yilona kuphela ithemba lethu. Uma sizinikela ngokuphelele, futhi senze izimfanelo ezinhle zikaKristu, siyakuwuzuzisa umvuzo wokuphila okuphakade.”

“‘Okholwa eNdodaneni unaye noYise.’ Lowo onokukholwa okuqhubekayo kuYise naseNdodaneni unaye noMoya futhi. UMoya oNgcwele ungumduduzi wakhe, futhi akaze aphambuke eqiniseni.” Bible Training School, March 1, 1906.

Ngaphezu kokukhanya okwengeziwe komsebenzi nobudlelwane bobathathu basezulwini, ukuhlonzwa kwalabo bathathu basezulwini kulesi siqephu kunikeza ubufakazi bokuthi lezi zahluko ezine kufanele zihambisane nomlayezo osuvulwa manje yiNgonyama yesizwe sakwaJuda.

Ubufakazi osemlandweni wabafundi base-Emawuse umele ubufakazi obuthathu obukhomba ukuthi ukudumala nesikhathi sokulibala esalandela isiphambano simele ukudumala nesikhathi sokulibala esilandela ukudumala kokuqala. Bukhona obunye ubufakazi obusekela ukuthi umlando omelwe ezahlukweni ezine zikaJohane umele izimo zokudumala kokuqala.

Ivesi lokugcina lendaba yokudala, eliyiqiniso lokuqala elikhulunywe eZwini likaNkulunkulu, liphetha ngamazwi amathathu, futhi ngalinye kulawo mazwi liqala ngolunye lwezinhlamvu ezintathu ezakha igama elithi iqiniso, futhi lokho kwenza ngokulandelana okulungile. Indaba yokudala kuGenesis iqala ngamazwi athi, “Ekuqaleni” futhi iphetha ngamazwi amathathu athi “uNkulunkulu wadala futhi wenza.”

Incwadi yokuqala yalawo mazwi amathathu uma ehlanganiswa yakha igama elithi iqiniso. Indaba yokudalwa iqala “ngesiqalo” futhi iphetha ngegama elimelelwa ngokomfanekiso yilezo zinhlamvu ezimelela u-Alfa no-Omega. Kanjalo futhi, esiqeshini sokuvula sencwadi yokugcina yeBhayibheli uJesu uboniswa kabili njengo-Alfa no-Omega, isiqalo nesiphetho, owokuqala nowokugcina. Lezo zinhlamvu ezintathu ezimelela u-Alfa no-Omega zinikeza obunye ubufakazi bokuthi leso siqephu esikuJohane kumelwe sihlanganiswe nomugqa wesiprofetho ekuqaleni kukaGenesis kanye nomugqa wesiprofetho ekuqaleni kweSambulo. Lobo bufakazi buyaziwa ngaphakathi kwencazelo yomsebenzi woMduduzi. Umsebenzi woMduduzi ungumsebenzi wezinyathelo ezintathu omelelwa

yilezo zinhlamvu ezintathu ezifanayo zesiHeberu. Uphawu luka-Alfa no-Omega lusivumela ukuba sibeke lezi zahluko ezine ngaphakathi komongo wesigijimi seSambulo sikaJesu Kristu esambulwa lapho izwi lokuvivinywa selizovalwa.

Izulu eziyisikhombisa zimelela izimpawu zendlela ezine eziqondile (amaphuzu esikhathi) kanye nezikhathi ezintathu eziqondile eziqala ngophawu lwendlela lokwehla kwengelosi ezakukhanyisa umhlaba ngenkazimulo yaYo. Lolo phawu lwendlela lwaluyiphuzu lesikhathi. Uphawu lwesibili lwendlela (iphuzu lesikhathi) luwukudumala kokuqala, olungenisa inkathi yesikhathi sokubambezeleka. Isikhathi sokubambezeleka siholela ophawini lwesithathu lwendlela (iphuzu lesikhathi) lapho iqiniso livulwa uphawu, futhi lokho kuveza umnyakazo. Umnyakazo uphetha ophawini lwesine lwendlela (iphuzu lesikhathi) olumelwe njengokwahlulela. Lezo zimpawu zendlela ezine kanye nalezo zikhathi ezintathu, ngakunye kwazo kumele ukuduma, kube yisamba sezulu eziyisikhombisa. Futhi zimelela inhlanganisela ka-ne no-thathu.

Ezihlokwani zangaphambilini sikhombisile ukuthi ukuqonda kwamaphayona mayelana namabandla ayisikhombisa, izimpawu eziyisikhombisa, kanye namacilongo ayisikhombisa kuvuma “inhlanganisela ka-four no-three.” Amabandla amane okuqala, izimpawu ezine zokuqala, kanye namacilongo amane okuqala kwehlukane kulawa mabandla amathathu okugcina, izimpawu ezintathu zokugcina, kanye namacilongo amathathu okugcina. Imidumo eyisikhombisa imelela izimpawu ezine zendlela, kodwa ngaphakathi kwalezo zimpawu ezine zendlela kukhona izikhathi ezintathu zesikhathi. Inhlanganisela yobunkulunkulu ka-“four no-three” encwadini yeSambulo imiswe phezu kofakazi abathathu (amabandla, izimpawu, namacilongo), futhi labo fakazi bafakazela ubuqiniso benhlanganisela ka-“four no-three” yemidumo eyisikhombisa yencwadi yeSambulo.

Nokho-ke, ngaphakathi komugqa womlando omelelwa yizidumo eziyisikhombisa, kufihlwe omunye umugqa wesiprofetho ofihlekile nowehlukile, onezimpawu zendlela ezintathu ezihluke kulelo phawu elimelelwe njengezidumo eziyisikhombisa. Ngakho-ke, lapho sibheka ubudlelwane besiprofetho bezidumo eziyisikhombisa nalowo mlando ofihlekile osuvulwa uphawu manje, sithola ukuthi izidumo eziyisikhombisa ziveza izimpawu zendlela ezine (izikhathi ezithile), kanti umlando ofihlekile uveza izimpawu zendlela ezintathu (izikhathi ezithile.) Njengamabandla, izimpawu, amacilongo nezidumo, umlando ofihlekile umelela izimpawu zendlela ezintathu ezixhumene nezimpawu zendlela ezine zezidumo eziyisikhombisa. Umlando ofihlekile nawo uqethe inhlanganisela yokuthathu nokune.

Emlandweni ofihlekile ofakwe phakathi kwemidumo eyisikhombisa, kunezimpawu zomgwaqo ezintathu ezihlukile, ngayinye yazo iyi“phuzu lesikhathi,” futhi eyokuqala neyokugcina kulezo zimpawu ezintathu zomgwaqo zimelela ukuphoxeka. Kukhona “isikhathi esithile” esihlukile phakathi kophawu lokuqala nolwesibili, futhi kukhona “isikhathi esithile” esihlukile phakathi kwephuzu lesibili nelesithathu lesikhathi. Igama elithi “ukuphoxeka” lavela emqondweni wesikhathi esiphuthelwe, futhi incazelo yalo igcizelela iphuzu lesikhathi. Phakathi kwamabili nako kuyisikhathi esiqondile. Umlando ofihlekile uvezwa ngamaphuzu amathathu esikhathi ahlukane yizikhathi ezimbili; isikhathi sokulibala kanye nokunyakaza kwenyanga yesikhombisa.

Uphawu lokuqala lomlando ofihlekile lukhomba ukudumala, kanti uphawu lokugcina nalo lukhomba ukudumala. Ngakho-ke, kusukela ekudumaleni kokuqala kuze kufike ekudumaleni kokugcina kukhona umugqa wesiprofetho ofihlekile onezinyathelo ezintathu ezifanayo nalezo ezitholakala kuyo yonke imigqa yezinguquko. Futhi uphethe uphawu luka-Alfa no-Omega, ngokuba izinhlamvu ezintathu ezakha “iqiniso” zihambelana nezimpawu ezintathu eziqala futhi ziphethe ngokudumala. Lowo mlando ofihlekile phakathi kwemidumo eyisikhombisa uyilo iqiniso iNgonyama yesizwe sakwaJuda ekulivulayo manje.

Isiqephu esikuJohane esisicabangayo sethulwa esahlukweni esandulelayo ngeSidlo Sakusihlwa Sokugcina, kugcizelelwa ukuthi umlayezo walezi zahluko ezine kufanele udliwe. Lezo zahluko ezine ziphethe ngokuhamba kuya eGetsemane. Indaba yenzeka kulokho kuhamba kusukela ekudleni kuze kube yilapho inhlekelele yesiphambano iqala. Ngokwesiprofetho, isimo salezi zahluko ezine sichaza umlayezo wokugcina okufanele udliwe ngaphambi kokwahlulela. Umlayezo oholela ekuvalweni kokwahlulela, ungumlayezo owembulwa encwadini yeSambulo, ngaphambi nje kokuba ukwahlulela kuvalwe.

Abafundi noJesu basendaweni emlandweni wesiprofetho lapho betshelwa khona ngesikhathi sokulibala. Emlandweni wamaMillerite iNkosi yasusa isandla saYo ukuze kuvele ukuqonda komlayezo Wokukhala Kwamaphakathi Nobusuku, kodwa ukuqonda okwakhqiza umyalezo kaSamuel Snow kwaphinda kwazisa amaMillerite ukuthi ayesesikhathini sokulibala sezintombi eziyishumi. Abafundi babesanda kudla iSidlo Sokugcina, futhi ngesikhathi besagaya umlayezo, uKristu wachaza isikhathi sokulibala ezahlukweni ezine zikaJohane.

Ukuqonda kukaSamuel Snow kungabhalwa phansi njengochungechunge lwezihloko, ezathuthukisa ukuqonda kokugcina okwavezwa njengomyalezo Wokukhala Kwamaphakathi Nobusuku. Ngesikhathi umyalezo wakhe usathuthuka, wawuphinde awethule lowo myalezo ochungechungeni lwemihlangano yezinkambi. Uchungechunge lwezihloko olwaholela emihlanganweni yezinkambi lwagcina lumfikise emhlanganweni wenkambi wase-Exeter, owahlala izinsuku eziyisithupha. Ngokwesiprofetho umyalezo Wokukhala Kwamaphakathi Nobusuku uthuthukiswa kancane kancane esikhathini esithile. Izahluko ezine ezikuJohane zenzeka emlandweni wesiprofetho lapho umyalezo uthuthukiswa khona.

Ezahlukweni ezine zikaJohane sinomsebenzi kaMoya oNgcwele uchazwe njengezinyathelo ezintathu; ukwehliswa icala ngesono, ukulunga, nokwahlulela. Lezi zinyathelo ezintathu futhi ziyizimpawu zendlela ezintathu zomlando ofihlekile ofakwe ngaphakathi kwezulu lokuduma okuyisikhombisa.

Nokho nginitshela iqiniso; kunilungele ukuba ngihambe: ngokuba uma ngingahambi, uMduduzi angeke eze kini; kodwa uma ngisuka, ngiyakumthuma kini. Futhi lapho esefikile, uyakulahla izwe ngesono, nangokulunga, nangokwahlulela: ngesono, ngokuba abakholwa kimi; ngokulunga, ngokuba ngiya kuBaba, anisangiboni futhi; ngokwahlulela, ngokuba umbusi waleli zwe usehlulelwe. Ngisenokuningi engingakusho kini, kodwa aninakukuthwala manje. Kodwa lapho yena, uMoya weqiniso, esefikile, uyakunihola kulo lonke iqiniso: ngokuba akayikukhuluma ngokwakhe; kodwa konke ayakukuzwa, lokho uyakukukhuluma: futhi uyakunibonisa izinto ezizayo. Yena uyakungidumisa: ngokuba uyakwemukela

kokungokwami, akubonise kini. Johane 16:7–14.

Emlandweni wamaMillerite, uJesu akazange abuye ukuze aqede isikhathi sokulibala ngesikhathi soMkhosi Waphakathi Kobusuku. Wasusa isandla saKhe, wathulula noma wathumela uMoya oNgwele. UMoya oNgwele, omelwe njengoMduduzi, weza ukuzosusa ukudumala. Weza ukuhlinzeka ngenduduzo kulabo abakhethiwe, kodwa ababedidekile ngenxa yokudumala okubangelwe ukubikezela okwehlulekile.

Sike saphawula ngaphambili ukuthi umphostoli uJohane, uHezekeli noJeremiya bonke baboniswa bedla incwadi encane emnandi njengoju emlonyeni. Kukhona umehluko oqondiswe ngenhloso phakathi kwalabo baprofethi abathathu, ovame ukunganakwa.

UHezekeli usetshenziswa ukuze afanekise labo abadla incwadi encane, abanikwa umlayezo okufanele bawuyise ebandleni likaNkulunkulu elihlubukile. UHezekeli umelela ukuthi incwadi edliwayo iveza umsebenzi okufanele ube usufeziwe. Umelela umlayezo onikezwe abantu bakaNkulunkulu ababekade bekhethiwe ngaphambili. Umlayezo wakhe yiwo obopha laba bantu bakaNkulunkulu ababekade bekhethiwe ngaphambili babe yizinyanda ezimiselwe umlilo. Ezahlukweni ezine zikaJohane uJesu uveza inhloso yomsebenzi kaHezekeli.

Khumbulani izwi engalisho kini, lokuthi: Inceku ayinkulu kunenkosi yayo. Uma bengizingele mina, nani bayakunizingela; uma beliginile izwi lami, nelenu bayakuligcina. Kodwa konke lokhu bayakukwenza kini ngenxa yegama lami, ngokuba abamaziyo lowo ongithumileyo. Ukuba bengingezanga ngakhuluma kubo, bebengayikuba nesono; kodwa manje abasenasembozo sesono sabo. Ongizondayo uzonda noBaba. Ukuba bengingazenzanga phakathi kwabo imisebenzi engazange yenziwe ngomunye umuntu, bebengayikuba nesono; kodwa manje sebonile, bazonda kokubili mina noBaba. Kodwa lokhu kwenzeka ukuze kugcwaliseke izwi elilotshiwe emthethweni wabo lokuthi: Bangizonda ngaphandle kwesizathu. Kodwa nxa uMduduzi esefikile, engiyakumnithumela kini evela kuBaba, uMoya weqiniso ophuma kuBaba, uyakungifakazela. Johane 15:20–26.

Umsebenzi kaHezekeli, owaqala lapho edla incwadi, umelela ukwethulwa komlayezo oyokwaliwa; kodwa lokho kwaliwa kuyibufakazi bokuthi bayamzonda uNkulunkulu nokuthi sebewugcwalise ngokuphelele umkhawulo wesikhathi sabo sokuvinjanywa.

Wasesethi kimi: Ndodana yomuntu, ngiyakuthuma kubantwana bakwa-Israyeli, esizweni esivukelayo esingihlubukile; bona kanye noyise babo bonile kimi, kwaze kwaba yilo kanye lolu suku. Ngokuba bangabantwana abanobuso obulukhuni nabanenhliziyo elukhuni. Ngiyakuthuma kubo; wena uyakuthi kubo: Isho kanje iNkosi uJehova. Futhi bona, noma beyokuzwa, noma beyokwala, (ngokuba bayindlu evukelayo,) nokho bayokwazi ukuthi kube khona umprofethi phakathi kwabo. Hezekeli 2:3–5.

Umsebenzi kaHezekeli wawungowokuba ngufakazi omelene nabantu besivumelwano sangaphambili, njengoba noKristu wayenjalo kumaJuda aphikisanayo; ngaleyo ndlela umlayezo kaHezekeli ungumlayezo wokuxwayisa wokugcina obopha abantu besivumelwano sangaphambili njengokhula oluyizintantambo zibe yisixha, esimiselwe umlilo wokubhujiswa.

“Ngase ngibona ingelosi yesithathu. Ingelosi eyayingihamba nayo yathi, ‘Iyethusa umsebenzi wayo. Yesabeka inhloso yayo. Yiyona ingelosi emelwe ukukhetha ukolweni emadlelweni, iphinde ibeke uphawu, noma ibophe, ukolweni ukuze ube sezinqolobaneni zasezulwini. Lezi zinto kufanele zithumbe wonke umqondo, konke ukunaka.’” Early Writings, 118.

Umsebenzi omelwe ngokudliwa kwencwadi encane uqala lapho ingelosi enamandla yehla nencwadi encane esandleni sayo. Emlandweni wengelosi yokuqala lokhu kwenzeka ngo-Agasti 11, 1840, kanti emlandweni wengelosi yesithathu kwenzeka ngoSeptemba 11, 2001. Zombili lezo zinsuku zimelela ukugcwaliseka kweziprofetho ezihlotshaniswa noma nobuSulumane bosizi lwesibili noma nobuSulumane bosizi lwesithathu ngokulandelana. Kungakho u-Isaya esahlukweni samashumi amabili nambili, lapho echaza inhlekelele esigodini sombono yabaseFiladelfiya nabaseLawodikeya, eveza ukuthi abaseLawodikeya, ababeyisizwe esikhethiweyo sobuProthestani ngo-1840 kanye nobu-Adventist ababeyisizwe esikhethiweyo ngo-2001, “babeboshiwe ngabadubuli.” Abadubuli besiprofetho seBhayibheli ubuSulumane, futhi lapho umbono wobuSulumane ugqwaliseka ngo-1840 nango-2001, labo ababekade beyisizwe esikhethiweyo basilahla isiprofetho sobuSulumane njengoba sasilethwa yilabo abamele uHezekeli. Ngaleso sikhathi lapho baboshwa khona njengokhula. Umsebenzi kaHezekeli kwakuwukususa “ingubo” emboze “isono sabo,” esimelelwa nguJesu njengenzondo ngoNkulunkulu.

Isiprofetho sesigodi sombono. Yini ekuphethe manje, ukuba ukhwele ngokuphelele phezu kwezindlu? Wena ogcwele iziyaluyalu, muzi wesiyaluyalu, muzi wokujabula: amadoda akho abuleweyo awabulawanga ngenkamba, futhi awafanga empini. Bonke ababusi bakho babaleke kanyekanye, baboshwe ngabatshuzi bemicibisholo: bonke abafunyanwa kuwe baboshwe ndawonye, bona ababaleke bevela kude. U-Isaya 22:1–3.

UNkulunkulu wayenaye umfana [u-Ishmayeli]; wakhula, wahlala ehlane, waba ngumcibisheli. Genesis 21:20.

Lapho kungekho umbono, abantu bayabhubha; kepha ogcina umthetho, uyajabula. IzAga 29:18.

UJeremiya umelela labo abadla incwadi lapho ingelosi enamandla yehla eyayizokhanyisa umhlaba ngenkazimulo yayo, kodwa abahlangabezana nokudumala kwesibikezelo sango-1843 esahluleka. UJeremiya ucabanga ngokwesiprofetho ukuthi mhlawumbe uNkulunkulu wayeqambe amanga yini. Leyo nkomba ixhumanisa uJeremiya noHabakuki isahluko sesibili.

Ngiyakuma embhoshongweni wami, ngizibeke enqabeni, ngiqaphe ukuze ngibone lokho ayakukusho kimi, nokuthi mina ngiyakuphendula ukuthini lapho ngisolwa. INkosi yangiphendula, yathi: Bhala umbono, uwenze ucace emibhalweni, ukuze owufundayo agijime. Ngokuba umbono usekhona isikhathi esimisiwe, kepha ekugcineni uyakukhuluma, ungayiqambi amanga; noma ubambezeleka, wulindele; ngokuba uyakuza impela, awuyikubambezeleka. Bheka, umphefumulo wakhe ophakanyisiweyo awuqondile kuye; kepha olungileyo uyakuphila ngokukholwa kwakhe. Habakkuk 2:1–4.

UJohane wasetshenziswa ukufanekisa labo abezwa ubumnandi kanye nokudumala okubuhlungu, emele wonke umlando kusukela ngo-August 11, 1840 kuze kube ngu-October 22, 1844.

Ngase ngiya engelosini, ngathi kuyo: Nginike incwadana encane. Yathi kimi: Yithathe, uyidle iphele; iyakwenza isisu sakho sibe muncu, kepha emlonyeni wakho iyakuba mnandi njengoju. Ngase ngiyithatha incwadana encane esandleni sengwelosi, ngayidla yaphela; futhi yayimnandi emlonyeni wami njengoju; kwathi nje sengiyidlile, isisu sami saba muncu. IsAmbulo 10:9, 10.

UHezekeli umelela umsebenzi wokwethula umlayezo wesiprofetho obopha ngokuphetha abantu ababekhethiweyo bokuqala, owaqalwa lapho ingelosi yehla ngo-Agasti 11, 1840 nangoSeptemba 11, 2001.

Kepha wena, ndodana yomuntu, yizwa engikushoyo kuwe; ungabi yisihlubuki njengaleyo ndlu eyisihlubuki; vula umlomo wakho, udle lokho engikunika khona. Kwathi lapho ngibheka, bheka, kwathunyelwa isandla kimi; futhi, bheka, kwakukhona kuso umqulu wencwadi; wasewendlala phambi kwami; wawubhalwe ngaphakathi nangaphandle; futhi kwakubhaliwe kuwo izililo, nokulila, nosizi. Wabuye wathi kimi, Ndodana yomuntu, dla lokho okutholayo; dla lo mqulu, uhambe ukhulume kuyo indlu yakwa-Israyeli. Ngakho ngavula umlomo wami, wangidlisisa lowo mqulu. Wasesithi kimi, Ndodana yomuntu, yenza isisu sakho sidle, ugcwalise amathumbu akho ngalo mqulu engikunika wona. Ngase ngiwudla; wawusemlonyeni wami unjengoju ngobumnandi. Hezekeli 2:8–3:3.

UJeremiya umelela umlando ka-11 Agasti 1840 kuze kube ngaphambi nje koKhalelo Lwaphakathi Nobusuku.

Amazwi akho atholakala, ngawadla; futhi izwi lakho laba kimi injabulo nokwethaba kwenhliziyo yami: ngokuba ngibizwa ngegama lakho, O Jehova Nkulunkulu wamabandla. Angihlalanga emhlanganweni wabaklolodayo, futhi angithokozanga; ngahlala ngedwa ngenxa yesandla sakho: ngokuba ungigcwalise ngentukuthelo. Kungani ubuhlungu bami buphikelela, nesilonda sami singelapheki, esenqaba ukuphulukiswa? Ingabe uyakuba kimi impela njengomkhohlisi, nanjengamanzi aphuthayo na? Ngalokho usho kanje uJehova, Uma ubuya, khona ngiyakukubuyisa futhi, ume phambi kwami: futhi uma ukhipha okuyigugu kokuyize, uyakuba njengomlomo wami: mabalibuyele kuwe; kepha wena ungabuyeli kubo. Futhi ngiyakukwenza kulaba bantu ube ludonga lwethusi olubiyelweyo: futhi bayakulwa nawe, kepha abayikunqoba: ngokuba nginawe ukuba ngikusindise nokukukhulula, usho uJehova. Futhi ngiyakukukhulula esandleni sababi, ngikuhlenge esandleni sabesabekayo. Jeremiya 15:16–21.

UJeremiya umele umlando nomlayezo wethu wamanje. Umlayezo wamanje ungumlayezo Wokukhala Kwaphakathi Kwamabili, othuthukiswa kancane kancane ngesikhathi lapho abantu bakaNkulunkulu, abameleke ngoJeremiya, “begcwaliswe” “ngentukuthelo,” becabanga ukuthi “ubuhlungu” babo buyakuba “ngobungapheli,” nokuthi “isilonda” sabo “asingelapheki,” isilonda esasingasoze saphola. Bazihlukanisile “nebandla labaklolodayo.” Abasabe “bethokoza” njengoba babenjalo ekuqaleni lapho beqala ukudla incwadi, futhi yona yaba “yinjabulo” “yenhliziyi” yabo.

Kodwa kukhona iseluleko kulabo abakuleso simo. “Uma ubuya” futhi “uma ukhipha okuyigugu kokuyize” khona-ke uNkulunkulu uyakubuyela kubo. EsiHebheru, amazwi athi “ngiyakukubuyisa futhi” kuleso siqephu asho ukuthi uNkulunkulu uyakubuyela kubo, uma bona bebuyela Kuye.

Ngakho-ke zithobeni kuNkulunkulu. Melanani noSathane, khona uzonibalekela. Sondelani kuNkulunkulu, naye uzosondela kini. Hlanzeni izandla zenu, nina zoni; nihlanze izinhliziyi zenu, nina eninengqondo ezimbili. Hluphekani, nilile, nikhale; ukuhleka kwenu makuphenduke isililo, nokujabula kwenu kube usizi. Zithobeni phambi kweNkosi, khona iyoniphakamisa. Jakobe 4:7–10.

Uma besondela kuNkulunkulu, Yena uyakusondela kubo. Uma benza lezi zinto, khona bayakuma “phambi” kweNkosi futhi bayakuba “umlomo” kaNkulunkulu. Ngaphezu kwalokho uyalaya uJeremiya (thina) ukuthi uyakwenza abantu Bakhe babe “udonga lwethusi oluqinile oluvikelayo” ngokumelana “nababi,” bese kuthi ngemva kwalokho “abesabekayo” bayakulethela impi kulabo abamelwe nguJeremiya. “Ababi” bayisifaniso sikaDaniyeli sezintombi eziyiziwula zikaMathewu. “Abesabekayo” bamele ubunye obuphindwe kathathu beBhabhiloni lanamuhla ngesikhathi sobunzima bomthetho weSonto.

Ubufakazi babaprofethi abathathu bonke bukhuluma ngomlando ofanayo, kodwa bukhuluma ngezici ezintathu ezehlukene zalowo mlando ofanayo. UJeremiya umele labo abasanda kuHlangabezana nokudumala kokuqala, kodwa abangakafinyeleli kusibonakaliso sendlela seSikhalo Saphakathi Nobusuku. Yilapho besilokhu sikhona khona kusukela ngoJulayi 18, 2020. Umbuzo uthi: ingabe sizobuyela emuva na? Uma senza kanjalo, “sizokhuluma” egameni leNkosi ngaso kanye isikhathi lapho i-United States “ikhuluma” njengodrako.

Umlando uJeremiya awuboniso uWumlando wethu wamanje, futhi uWumlando omelwe yizimpawu-ndlela ezintathu ezifihlekile ngaphakathi kwezulu eziyisikhombisa. Futhi uWumlando lapho indima eseNewadini kaJohane ibekwa khona ngokwesiprofetho, ngokuba ukugcizelelwa kwezahluke ezine kuJohane kungumsebenzi kaMoya oNgcwele ekududuzeni uJeremiya, obuza ukuthi kambe ukholwe amanga yini, nokuthi lowo myalezo owawunambitheka kamnandi wawungamanzi ahlulekileyo ngempela yini.

Ngakho-ke uJeremiya umelela umlando oqala mhla ziyi-11 kuSeptemba 2001 kuqhubeke kuze kube mhla ziyi-18 kuJulayi 2020, lapho kwaqala khona isikhathi sokulibala, njengoba simelwe yizinsuku ezintathu nengxenye ezingokomfanekiso ezalandela. Lapho ngithi “ezingokomfanekiso,” angibhekiseli esibikezelweni sesikhathi. Ngisho ukuthi umhla ziyi-18 kuJulayi 2020 yilapho ofakazi ababili, iBhayibheli noMoya Wesiprofetho, babulawa khona, futhi izidumbu zabo zashiywa emgwaqweni izinsuku ezintathu nengxenye kuSambulo ishumi nanye.

Mina ngizakunika amandla ofakazi bami ababili, futhi bayakuprofetha izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, bembethe indwangu yamasaka. Laba bayizihlahla ezimbili zomnqumo, nezinti zezibani ezimbili ezimi phambi kukaNkulunkulu womhlaba. Uma noma ubani efuna ukubalimaza, kuphuma umlilo emlonyeni wabo, uqede izitha zabo; futhi uma noma ubani efuna ukubalimaza, kumelwe abulawe ngaleyo ndlela. Laba banamandla okuvala izulu, ukuze imvula ingani ngezinsuku zokuprofetha kwabo; futhi banamandla phezu kwamanzi ukuba bawaguqule abe yigazi, nokushaya umhlaba ngezinhluho zonke, njalo lapho bethanda. Futhi lapho sebeqedile ubufakazi babo, isilo esikhuphuka siphuma kwalasha siyakulwa nabo, sibanoqobe, sibabulale. Nezidumbu zabo ziyakuba semgwaqweni wedolobha elikhulu, ngokomoya elibizwa ngokuthi yiSodoma

neGibhithe, lapho neNkosi yethu yabethelwa khona. Futhi abavela kubantu, nasezizwaneni, nasezilimini, nasezizweni bayakuzibona izidumbu zabo izinsuku ezintathu nengxenywe, futhi abayikuvuma ukuba izidumbu zabo zibekwe emathuneni. Futhi abakhileyo emhlabeni bayakuthokoza ngabo, bajabule, bathumelelane izipho; ngoba laba baprofethi ababili babahlupha abakhileyo emhlabeni. IsAmbulo 11:3–10.

Ubufakazi obethulwa yisimo sikaJeremiya bukhona emva kokudumala, kodwa ngaphambi koKhalela Laphakathi Kwamabili. UJeremiya kwakudingeka abuye ngaphambi kokuba abe yizwi lomyalezo woKhalela Laphakathi Kwamabili. Lesi yisimo sethu namuhla. Futhi siyisizinda somlando sezahluko ezine kuJohane esizicabangayo, futhi singumlando omelelwa ngumlando ofihlekile phakathi kwezulu eziyisikhombisa.

Uma sicabangela ukukhanya okuhlobene “noMduduzi” ebufakazini bukaJohane bezahluko ezine, sithola ubufakazi obuningi bokuqaphela ukuthi le ndaba imayelana noJulayi 18, 2020, ukudumala nesikhathi sokulibala, umlayezo Wokukhala Kwaphakathi Kwamabili ovuliwe uphawu, kanye nokwahlulela okuzayo komthetho weSonto. Lezi zahluko zakhela phezu kwesakhiwo sesiprofetho somlando ofihlekile.

Uma kufanele sibe njengomlomo kaNkulunkulu enkingeni esizayo maduzane, umsebenzi wethu manje uwukuba “sikhiphe okuyigugu kokuyize,” noma njengoba uJakobe ekhomba lowo msebenzi ofanayo, kufanele “sihlanze” “izandla” zethu, “nina zoni; nihlanze izinhliziyu zenu, nina banganhliziyu-zimbili. Hluphekani, nilile, nikhale; ukuhleka kwenu makuphenduke ukulila, nentokozo yenu ibe lusizi. Zithobeni phambi kweNkosi, yona iyakuniphakamisa” nibe yisibonakaliso esikhathini esiseduze kakhulu esizayo.

Uyomisela izizwe uphawu, abuthele ndawonye abaxoshiweyo bakwa-Israyeli, aqoqe ndawonye abahlakazekileyo bakwaJuda bevela emagumbini omane omhlaba. Isaya 11:12.

Sizophetha ukucabangela kwethu lezi zahluko ezine esihlokweni esilandelayo.