

Liyini Iqiniso? - Inombolo Yesihlanu

UMduduzi

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Umlando ongokwesiprofetho ovuliwe phakathi kwemidumo eyisikhombisa ukhomba umlando esikuwo manje. Imfihlakalo yayifihliwe kwaze kwafika umlando eyayiwumele. Yisikhathi lapho uMduduzi, uMoya “weqiniso,” embula iqiniso uJohane alibiza ngokuthi iSambulo sikaJesu Kristu, ngoba uJesu Kristu uyiQiniso. Akusikho nje ukuthi igama elithi “iqiniso” limelela isimilo sikaNkulunkulu. Futhi akusikho nje isambulo sesazi esimangalisayo sezilimi, sokuthi igama lesiHeberu elithi “iqiniso” lisetshenziswa ngezindlela ezijule kangaka kuyo yonke imiBhalo. Kodwa futhi kuyisimangalisayo esimangazayo okuthi, lapho siqondwa, sibe yisihluthulelo sokuvula iziprofetho zencwadi yeSambulo, futhi ngokwenza kanjalo sivule lonke iBhayibheli. Kodwa kungokwabo kuphela abazimisele ukubona, ukuzwa, nokugcina lezo zinto ezilotshiwe kulo, ngoba isikhathi sesiseduze.

Ukuze abantu balazi “iqiniso” ngendlela yokuba bangcwelise yilo, kudingeka ubukhona bukaMoya oNgcwele. Abantu bangaliqonda ngokwengqondo igama elithi “iqiniso,” baze bamangaliswe nokubaluleka kwalo, kodwa “iqiniso” kumele lidliwe. Kumele lingeniswe ngaphakathi futhi lenziwe libe yingxenywe yokuhlangenwe nakho komuntu, ngoba izwi lidlulisela amandla okudala kaNkulunkulu kulabo abafuna ukuguqulwa babe sesimweni sikaKristu. Enye yezindawo engiqale kuzo uphenyo lwami siqu lwegama lesiHeberu elihunyushwa ngokuthi “iqiniso” kwakungabafundi besiHeberu, nabo futhi abakhuluma ngemvelo emangalisayo yegama elithi “iqiniso” kanye nokusetshenziswa kwalo eBhayibhelinini. Kodwa asikho isizathu sokukholelwa ukuthi ukuqonda kwabo ngokwengqondo igama elithi “iqiniso” kubaholele kuKristu.

Iqiniso elingokwesiprofetho lokuthi izwi kufanele lidliwe kanye nobukhona bukaMoya oNgcwele livumelana nencazelo kaDade White “yamafutha” emfanekisweni wezintombi eziyishumi, futhi livumelana nencazelo yakhe yezigaba ezimbili zezintombi ezilindele uMyeni.

Uphawu luvame kakhulu ukuba nencazelo engaphezu kweyodwa, futhi incazelo yalo kufanele inqunywe umongo lapho lolo phawu lutholakala khona. Akumele inqunywe yincazelo yegama ngokokuchazwa uchwepheshe wohlelo lolimi, noma ngesikhathi somlando lapho lelo gama lalotshwa khona. Lezo zindlela ezimbili yizo izazi zemfundiso yenkolo yobu-Adventist ezibambelele kuzo ukuze ziphike “iqiniso.” Uphawu luchazwa umongo lapho lusetshenziswe khona. Ngaphakathi koMoya Wesiprofetho, igama elithi “uwoyela” emzekeliseni wezintombi eziyishumi limelela okungenani izinto ezimbalwa ezehlukene, kuye ngomongo wendima lapho “uwoyela” utholakala khona. Kungani isigaba esisodwa sezintombi sinawo uwoyela, kanti esinye asinawo?

“Kukhona izwe elilele ebubini, enkohlisweni nasekudukisweni, emthunzini wokufa uqobo lwawo,—lilele, lilele. Obani abazwayo ukubeletha komphefumulo ukuze balivuse? Yiliphi izwi elingalifinyelela? Inqondo yami ithwalelwa esikhathini esizayo lapho kuyakukhishwa khona isibonakaliso sokuthi, ‘Bhekani, uMyeni uyeza; phumani nimhlangabeze.’ Kodwa abanye bayakube bebambezele ukuthola amafutha okuvuselela izibani zabo, futhi sekwephuze kakhulu bayakuthola ukuthi isimilo, esimelwe amafutha, asidluliseki. Lawo mafutha angukulunga kukaKristu. Amelela isimilo, futhi isimilo asidluliseki. Akukho muntu ongasizuzisa esikhundleni somunye. Lowo nalowo kufanele azuzele yena uqobo isimilo esihlanzwe kuwo wonke amabala esono.” Bible Echo, Meyi 4, 1896.

Izintombi eziyiziwula azinawo lowo mlingiswa odingekayo ukuze ziphumelele enkingeni esizayo masinyane. Ziswele ukulunga kukaKristu. Kodwa amafutha ayisigijimi futhi, futhi amafutha emfanekisweni wezintombi eziyishumi “ezinsukwini zokugcina” ayisigijimi sokugcina sesixwayiso esimelelwa yiSambulo sikaJesu Kristu okumelwe sizwakale, sifundwe, futhi sigcinwe.

“Abagcotshiwe abemi eceleni kweNkosi yomhlaba wonke banesikhundla esake sanikwa uSathane njengomkherubi ombozayo. Ngezidalwa ezingcwele ezizungeze isihlalo saKhe sobukhosi, iNkosi igcina ukuxhumana okuqhubekayo nabakhileyo emhlabeni. Amafutha egolide amele umusa uNkulunkulu agcina ngawo izibani zabakholwayo zigcwele, ukuze zingacwayizi zicime. Ukuba bekungengenxa yokuthi lawa mafutha angcwele athululwa evela ezulwini ngemiyalezo kaMoya kaNkulunkulu, izinhlaka zobubi bezingaba nokulawula okuphelele phezu kwabantu.”

“UNkulunkulu uyadunyazwa lapho singazamukeli izixhumano asithumela zona. Ngalokho siyawenqaba amafutha egolide abengawathululela emiphefumulweni yethu ukuze adluliselwe kulabo abasebumnyameni. Lapho isimemo sesifika, esithi, ‘Bhekani, umyeni uyeza; phumani nimhlangabeze,’ labo abangawamukelanga amafutha angcwele, abangagcinanga umusa kaKristu ezinhliziyweni zabo, bayothola, njengalezo zintombi eziyiziwula, ukuthi abakulungele ukhlangana neNkosi yabo. Abanawo, ngaphakathi kwabo, amandla okuthola lawo mafutha, futhi ukuphila kwabo kuyabhidlika. Kodwa uma uMoya oNgcwele kaNkulunkulu ucelwa, uma sincenga, njengoba kwenza uMose, sithi, ‘Ngibonise inkazimulo yakho,’ uthando lukaNkulunkulu luyothululwa ezinhliziyweni zethu. Ngamapayipi egolide, amafutha egolide ayodluliselwa kithi. ‘Akusikho ngamandla, futhi akusikho ngenkani, kodwa kungoMoya wami, usho uJehova Sebawoti.’ Ngokwamukela imisebe ekhanyayo yeLanga Lokulunga, abantwana bakaNkulunkulu bayakhanya njengezibani emhlabeni.” Review and Herald, July 20, 1897.

“Amafutha” angumyalezo wokugcina, wona futhi, futhi, owuSambulo lukaJesu Kristu. Kulesi siqephu labo abafisa ukuba nama-futha kudingeka banxuse kuNkulunkulu njengalokho uMose enza emgedeni waseHorebe. Kodwa qaphelani ukuthi uma sizakuthi “sinxuse, njengalokho uMose enza” ukuba uNkulunkulu “asibonise” “inkazimulo” yaKhe, kufanele kuqala sicele uMoya oNgcwele onguMduduzi. Uma senza njalo, khona-ke ngezingelosi nangamapayipi amabili egolide siyakwamukela ukulunga kukaKristu. Siyazikhohlisa uma sicabanga ukuthi singakhuleka futhi sinxuse isimilo sikaKristu njengoba amasiko nemikhuba ye-Adventism yaseLawodikea kusikisela ukuthi kufanele kwenziwe, kuyilapho ngesikhathi esifanayo senqaba umyalezo woSambulo

lukaJesu Kristu. Ukulunga kwaKhe kudluliselwa kithi “ngemiyalezo kaMoya kaNkulunkulu,” edluliswa yilabo ababili abagcotshiweyo abami phambi kwesihlalo sobukhosi sikaNkulunkulu. Lapho senqaba umyalezo waKhe, senqaba ukulunga kwaKhe.

Ngase ngiphendula, ngathi kuye: Yini le mithi yomnqumo emibili engakwesokunene kwesiphatho sezibani nengakwesokhohlo kwaso na? Ngase ngiphendula futhi, ngathi kuye: Yini la magatsha omnqumo amabili athi ngalezo zimpompo ezimbili zegolide akhiphe amafutha egolide ephuma kuwo na? Wayesephendula kimi, wathi: Kawazi yini ukuthi kuyini lokhu na? Mina ngathi: Qha, nkosi yami. Wayesethi: Laba bangabagcotshiweyo ababili, abema eceleni kweNkosi yomhlaba wonke. Zakariya 4:11–14.

Laba “abagcotshiwe” ababili, “abemi eceleni kweNkosi yomhlaba wonke,” bamelwe futhi njengofakazi ababili besAmbulo 11.

“Mayelana nofakazi ababili umprofethi uqhubeka amemezele athi: ‘Laba yizihlahla zomnqumo ezimbili, nezinti zezibani ezimbili ezimi phambi kukaNkulunkulu womhlaba.’ ‘Izwi lakho,’ kusho umhubi, ‘liyisibani ezinyaweni zami, nokukhanya endleleni yami.’ IsAmbulo 11:4; IHubo 119:105. Ofakazi ababili bamele imiBhalo yeTestamente Elidala neleTestamente Elisha.” *The Great Controversy*, 267.

Noma sibheka ubufakazi bukaZakariya noma obukaJohane ngabofakazi ababili, umongo walobo bufakazi ngakunye uyinqubo yokuxhumana okuyiyona kanye iqiniso lokuqala elishiwo maqondana nesigijimi seSambulo sikaJesu Kristu eSambulweni isahluko sokuqala nevesi lokuqala. Kusuka kuYise, kuya eNdodaneni, kuya ezingelosini, kuya kumprofethi, kuya ebandleni. Inqubo uKristu akhuluma ngayo esintwini ingukuqonda okukhulu afuna ukukwembula ngaphakathi kwesigijimi sokugcina sesixwayiso. Lokhu kuyahambelana nokugcizelelwa ekwethulweni kwesigijimi sengelosi yokuqala nesengelosi yesithathu.

Umlayezo wengelosi yokuqala umelwe nguWilliam Miller. UMiller unezim pawu eziningana zesiprofetho okufanele ziqashelwe. Wayengu-“Yise” wenhlangano, okuthi ngokwe-Alpha ne-Omega kufune ukuthi kube khona indodana. Wamela inhlangano emelwe yigama elithi “Millerite,” okuyigama lohlobo oluthile lwetshe. Wasetshenziswa ukuhlela iqoqo lemithetho yeBhayibheli yokuhumusha iziprofetho. Leyo mithetho iba yingxenye enkulu yokwethulwa kwemiyalezo yoMoya kaNkulunkulu eyenqatshwa noma eyamukelwa njengoba labo besizukulwane sikaMiller bakhetha ukuthi bagcine isimo sabo sobuwula saseLawodikeya noma babe ngamaFiladelfiya ahlakani phileyo. Njengoyise womlayezo wengelosi yokuqala, ufanekisela inhlangano ezomemezela umlayezo wengelosi yesithathu, nokuqonda kwaleyo nhlangano lowo mlayezo kuyoholwa yiqoqo elikhethekile lemithetho yeBhayibheli yokuhumusha iziprofetho, elimisa umlayezo wengelosi yesithathu ngokuqinile njengoba nje uMiller wasetshenziswa ukumisa umlayezo wengelosi yokuqala. UNkulunkulu akaguquki; uJesu Kristu unguye izolo, namuhla, naphakade.

Ningadukiswa, bazalwane bami abathandekayo. Zonke iziphos ezinhle nazo zonke iziphos ezipheleleyo zivela phezulu, zehla kuYise wezibani, okungekho kuye ukuguquguquka, noma isithunzi sokuphenduka. Ngentando yakhe siqu wasizala ngezwi leqiniso, ukuze sibe luhlobo

Iwezithelo zokuqala zezidalwa zakhe. Jakobe 1:16–18.

Ekuqaleni noma ekugcineni kobu-Adventisti, imiyalezo yoMoya kaNkulunkulu emelwe ngamafutha idluliselwa ngofakazi ababili. Ekuqaleni, kumaMillerite, ofakazi ababili babeyiTestamente Elidala neTestamente Elisha; kanti ekugcineni bayiyiBhayibheli noMoya Wesiprofetho. Yilesi sizathu esenza ukuba uJohane, ofanekisa ngokugcwele kakhulu ukuphela kwabantu bakaNkulunkulu ezinsukwini zokugcina zokwahlulela okuphenyayo, abe esiqhingini sasePhatmose.

Mina Johane, ongumfowenu nami, nomhlanganyeli kanye nani osizini, nasebukhosini, nasekubekazeleni kukaJesu Kristu, ngangisesiqhingini esibizwa ngokuthi iPhatmosi ngenxa yezwi likaNkulunkulu nangenxa yobufakazi bukaJesu Kristu. IsAmbulo 1:9.

Isimo sesiprofetho sasePatmos sifanekisa ukuthi uJohane uyashushiswa. Wayeshushiswa ngenxa yokwamukela imiyalezo yoMoya kaNkulunkulu ekhomba iSambulo sikaJesu Kristu ngeBhayibheli nangangoMoya Wesiprofetho.

Ukuhlushwa kwabantu bakaNkulunkulu “bezinsuku zokugcina” kubuye kufanekiswe encwadini yeSambulo isahluko seshumi nanye lapho ofakazi ababili bebulawa ezitaladini, futhi bonke bajabulela ukufa kwabo. Esahlukweni seshumi nanye labo fakazi ababili bango-Eliya noMose. Banikeze ubufakazi babo iminyaka emithathu nengxenye, base bebulawa, kodwa emva kwalokho bavuswa kwabafuleyo.

Bonke abaprofethi bakhuluma kakhulu ngezinsuku zokugcina kunokuba bakhulume ngomlando wabo uqobo, ngakho-ke uma kukhona nanini incwadi ekhuluma ngezinsuku zokugcina, yincwadi yeSambulo, lapho zonke izincwadi zeBhayibheli zihlangana khona ziphethe khona. Ngakho-ke kufanele kube khona “umyalezo” ezinsukwini zokugcina obulawayo, bese kuthi emva kwalokho uvuswe. ISambulo isahluko seshumi nanye saveza umlando weNguquko yaseFrance, kodwa ngokusobala nangokuqondile ngokwengeziwe siveza ukuhlaselwa komyalezo wengelosi yesithathu ezinsukwini zokugcina. Umyalezo nenhlangano okwakufanekiselwa ngumlayezo kaMiller nenhlangano yakhe kwahlaselwa ngalokho kuhlasela, kwase kufa ngoJulayi 18, 2020. NgokweSambulo isahluko seshumi nanye, lokho kuhlasela kwakuyokwenziwa yisilo esakhuphuka siphuma emgodini ongenasiphelo.

Futhi lapho sebeqedile ubufakazi babo, isilo esenyuka siphuma emgodini ongenasiphelo siyakulwa nabo, sibanoqobe, sibabulale. Futhi izidumbu zabo ziyakulala emgwaqweni wedolobha elikhulu, elibizwa ngokomoya ngokuthi iSodoma neGibhithe, lapho futhi iNkosi yethu yabethelwa khona. IsAmbulo 11:8, 9.

UDadewethu uWhite usazisa ukuthi “umgodi ongenasiphelo” umele ukubonakaliswa okusha kwamandla kaSathane.

“‘Lapho sebeqedile [sebeqeda] ubufakazi babo.’ Isikhathi lapho ofakazi ababili kwakufanele baprofethe bembethe indwangu yamasaka saphela ngo-1798. Ngesikhathi besondela ekupheleni komsebenzi wabo ekusithekeni, kwakufanele kulwiwe impi nabo ngamandla amelwe ngokuthi ‘isilo esinyuka siphuma emgodini ongenasiphelo.’ Ezizweni eziningi

zaseYurophu amandla ayebusa eBandleni nakuMbuso ayelokhu, amakhulu eminyaka, elawulwa nguSathane, ngokusebenzisa upapa. Kodwa lapha kuvezwa ukubonakaliswa okusha kwamandla kaSathane.” The Great Controversy, 268.

Kukhona amandla amathathu aboniswa encwadini yeSambulo aphuma emgodini ongenasiphelo; elokuqala elishiwo yiSulumane kuSambulo isahluko sesishiyagalolunye ivesi lesibili, elesibili ukungakholelwa ebukhoneni bukaNkulunkulu kweNguquko yaseFulansi esahlukweni seshumi nanye ivesi lesishiyagalombili, kanti elesithathu yiRoma yanamuhla esahlukweni seshumi nesikhombisa ivesi lesishiyagalombili. “Ukubonakaliswa okusha” ezinsukwini zokugcina okungeke kuhlasela kuphela inhlango efanekiselwa yinhlango yamaMillerite, kodwa kuhlasela nezwe futhi, kuwukuvuka-mbumbulu kokukhala-mbumbulu kwaphakathi kwamabili okwaziwa ngokuthi “Woke-ism.” I-Woke-ism imelela “ukubonakaliswa okusha kwamandla kaSathane” okusekelwa umphikukristu wamanje ongumJesuit futhi kukhuthazwa ngabathengisi, abaholi bezombusazwe beZizwe Ezihlangene, abamele inkululeko emasontweni awileyo obuProthestani e-United States, kanye neqembu lamaDemocrat lihlangene namaRepublican e-RINO, abakhuthaza noma abavumela ukukhuthazwa kwazo zonke izinhlobo zokuphila okuphambukile komphakathi wabobulili obufanayo njengoba umelwe esahlukweni seshumi nanye ngokuthi “iSodoma.” La mandla amathathu yiwo aholela izwe e-Armagedoni, futhi futhi amelwe “yiGibhithe,” uphawu lokungakholelwa kuNkulunkulu nokuthanda izwe. Ebekwa phakathi kwesiphithiphithi seNguquko yaseFulansi, okuyingxenye enye yalezi zindawo ezintathu zamandla ezakha lokho uDadewethu uWhite akubiza ngokuthi “inhlango embi,” lawa mandla akhuthaza ngokuqondile noma avumela i-Woke-ism. I-Woke-ism iyimbumbulu kaSathane yokuvuka kwezintombi eziyishumi. Kusekuningi esisazokukhuluma ngakho kule migqa, kodwa kudingeka kuqala sibhekane nemiphumela yokubulawa emgwaqweni okwafezwa ngoJulayi 18, 2020.

Futhi futhi, Mfundi othandekayo, ngiyacela uqonde ukuthi anginakho ukusekela engingakunikeza iqembu lamaRiphabhulikhi. Ayikho neze inkolelo yezombusazwe enginethemba kuyo. Engikukhombisayo kumane kuyizinqubo zesiprofetho ezikhona e-United States, eZizweni Ezihlangene naseBupapeni. Lezo zinqubo zizodingidwa ngokucace kakhudlwana lapho siqala ukubhekana ngokuqondile nezimpondo ezimbili ezihambisana ngokufana kusukela ngowe-1798 kuze kube ngumthetho weSonto.

I-Woke-ism yobuSathane emele ukukhala kwamaphakathi nobusuku okuyinkohliso yandulela ukuKhalela kwangempela kwaMaphakathi nobusuku, futhi ngaphambi kwesikhathi sokuKhalela kwangempela kwaMaphakathi nobusuku, labo ababulewe ezitaladini bayogcina beguquke babe yizintombi eziyiziwula noma eziqondayo. Isikhathi lapho ukuboshwa kwezimilo zethu kube yisixha esihloselwe umlilo wokubhujiswa noma kube yisixha sesivuno sasezulwini sesifikile manje.

USisi White ukhomba ukuthi ngesikhathi sokubambezeleka izintombi eziyiziwula emlandweni wamaMillerite zasabela ekudumazekeni kokuvivinywa ngendlela ehluke kunezintombi ezihlaniphileyo, ngaleyo ndlela kusikisela ukuthi ngesikhathi sokubambezeleka izimilo zazo zase sezizinzile kakade. Kodwa ubufakazi bukaJeremiya busazisa ukuthi singakhetha ukubuyela

kuNkulunkulu, futhi Yena akagcini ngokubuyela kithi kuphela, kodwa uyosenza sibe ludonga lwethusi olubiyelweyo ngokumelene nababi nabesabekayo njengoba sisetshenziswa njengomlomo wakhe enkingeni elandelayo. Kuleyo ndawo yesiprofetho uJesu uthembisa ukusiduduza. Yilokhu ukubaluleka kwezahluko ezine zikaJohane ezibekwe ngaphakathi komlando wethu wamanje.

Amafutha anguMoya oNgcwele; awubuntu besimilo, futhi ayizigijimi zoMoya kaNkulunkulu. UMoya kaNkulunkulu ungu“Mduduzi.” Njengoba uNkulunkulu walithanda izwe kangaka waze wanikela ngeNdodana yakhe ezelwe yodwa, futhi njengoba uJesu wanikela ngobukhona bakhe bobuNkulunkulu ukuze ngokuzithandela amukele ubuntu ayebudalile njengengxenye yakhe kuze kube phakade, kanjalo noMoya oNgcwele onikezwa kulesi sikhathi uyohlala nathi kuze kube phakade.

Uma ningithanda, gcinani imiyalo yami. Futhi mina ngiyakucela kuBaba, naye uyoninika omunye uMduduzi, ukuze ahlale nani kuze kube phakade; yena uMoya weqiniso; izwe elingenakumamukela, ngoba alimbone futhi alimazi; kodwa nina niyamazi; ngokuba uhlala nani, futhi uyakuba kini. Angiyikunishiya ningabangenamduduzi; ngiyakuza kini. Johane 14:15–18.

Lo mhlathshelo kaMoya ekukhetheni ukuhlala nabantu kuze kube phakade, uyahambisana nomhlathshelo wabanye abantu ababili boButhathu basezulwini. Mhlawumbe okubaluleke njengomhlathshelo kaMoya ngokuzimisela Kwakhe ukuhlala ngaphakathi kowonke lowo ohlengiwe kuze kube phakade, ukuthi ukufika ko“Mduduzi” kulo mlendo othile kukhomba isikhathi lapho abantu bakaNkulunkulu bebelwa uphawu kuze kube phakade.

Ningamdabukisi uMoya oNgcwele kaNkulunkulu, enabekwa ngaye uphawu kuze kube usuku lokuhlengwa. Efesu 4:30.

Emlandweni lapho isithembiso soMduduzi sigwaliseka khona ngokuphelele, okuwumlando wabantu abayizinkulungwane eziyikhulu namashumi amane nane, uMoya “uyohlala” kithi “kuze kube phakade.” Wonke umKristu owahlangabezana nezimfuno zevangeli wamukela uMoya oNgcwele, ngakho-ke “wabekwa uphawu kuze kube usuku lokuhlengwa,” kodwa lokho kubekwa uphawu kumane kukhombe phambili esikhathini lapho abayizinkulungwane eziyikhulu namashumi amane nane beyobekwa uphawu phakathi kwalo mlendo wamanje. Kwabase-Efesu labo ababekwe uphawu kuze kube usuku lokuhlengwa baqhathaniswa nalabo “abamdabukisayo” “uMoya oNgcwele.” Bamdabukisa uMoya oNgcwele ngokwenqaba ukwamukela ukuxhumana koMoya kaNkulunkulu, ngalokho benqaba amafutha egolide. Lapho uKristu ethembisa ukusithumela “uMduduzi,” “uMoya weqiniso” kulesi sikhathi sokudumala, uthembisa ukubeka uphawu lwaKhe phezu kwethu, futhi uphawu lwaKhe lumelela ukugcinwa kwemiyalo yaKhe, ikakhulukazi umyalo weSabatha, okuwusuku uJohane amukela ngalo isambulo noluyindaba esezobhekana nomhlaba.

Ukubekwa uphawu kwezintombi ezihlakaniphileyo kufezwa ngaphambi kokuhlolwa komthetho weSonto, ngoba kulapho izinhlamvu zabahlakaniphileyo neziwula ziyobonakaliswa khona, futhi uhlamvu alulokothi luthuthukiswe ngesikhathi sobunzima; lumane lwembulwe nje. Ukubekwa uphawu kumele, phakathi kwezinye izinto, ukuguqulwa kusuke engqondweni yaseLawodikeya

kuye engqondweni yaseFiladelfiya. Inkinga iwukuthi ukuze lokho kuguqulwa kufezwe, isivivinyo sokuqala kithi ngamunye wethu ukuba siqonde ngokweqiniso ukuthi kuze kube manje besingamaLawodikeya; ngoba njengamaLawodikeya isimo sethu sokuqala somoya siyilesi sokuthi konke kulungile, kanti empeleni konke akulungile neze. Leso simo sengqondo kufanele sibekwe eceleni; singesinye sezinto ezinyanyekayo okumelwe zihlukaniswe nokuyigugu.

“Masinyane nje lapho abantu bakaNkulunkulu sebekwe uphawu emabunzini abo—akuyona noma yisiphi isitembu noma uphawu olungabonakala, kodwa kuwukugxila eqinisweni, kokubili ngokomqondo nangokomoya, ukuze banganyakaziswa—masinyane nje lapho abantu bakaNkulunkulu sebekwe uphawu futhi sebelungiselelwe ukuzamazama, kuyofika. Impela, sekuqalile kakade; izahlulelo zikaNkulunkulu sezisezweni manje, ukusixwayisa, ukuze sazi okuzayo.” Seventh-day Adventist Bible Commentary, volume 4, 1161.

“UMduduzi” uJesu awuthembisa kubafundi baKhe, obaduduzisa ngesikhathi sokudumala, uhola abantu baKhe kulo lonke iqiniso, futhi kungokuthi “bazinzise eqinisweni” lapho sibekwa uphawu khona. “Iqiniso” abantu bakaNkulunkulu okufanele bazinze kulo ngalesi sikhathi, yilelo “qiniso” elivulwa uphawu kulo nje ngaphambi kokuba umusa uphele, ngokuba “isikhathi siseduze.” Lelo qiniso liyisakhiwo somlando ofihlekile wezulu eziyisikhombisa, futhi lowo mlendo ofihlekile ukhomba umlando lapho iSambulo sikaJesu Kristu sivulwa khona. Umlendo ofihlekile wezulu eziyisikhombisa uyogcwaliseka ngaso lesi sikhathi kanye lapho lelo “qiniso” elimelwe njengomlando ofihlekile livulwa uphawu. Ukuvulwa kophawu kwe “qiniso” yikho okubeka uphawu phezu kwalabo abamukela umlayezo owawubekwe uphawu ngaphambilini.

Abantu bakaNkulunkulu bayavalwa uphawu emabunzini abo ngaphambi kokuzamazama kwezizwe ezithukuthela okwenzeka ngesikhathi somthetho weSonto, ngaleyo ndlela kuqalwe ukubhujiswa kwezizwe. IsAmbulo sikaJesu Kristu “singamazwi esiprofetho se” ncwadi yeSambulo okungasafanele isavalwa uphawu, ngokuba isikhathi sesiseduze. Yilo iqiniso manje okumelwe lifundwe, lizwiwe futhi, okubaluleke kakhulu, ligcinwe, uma sifuna ukubusiswa.

UJuda, hhayi u-Iskariyotho, wathi kuye: Nkosi, kwenzekani ukuba uzibonakalise kithi, hhayi ezweni na? UJesu waphendula wathi kuye: Uma umuntu engithanda, uyakugcina amazwi ami; noBaba uyakumthanda, size size kuye, sakhe indawo yethu yokuhlala kuye. Ongangithandiyo akawagcini amazwi ami; futhi izwi enilizwayo alisilo elami, kodwa ngelikaBaba ongithumileyo. Lezi zinto ngizikhulumile kuni ngisekhona kanye nani. Kodwa uMduduzi, onguMoya oNgcwele, uBaba ayakumthuma egameni lami, yena uyakunifundisa konke, anikhumbuze konke enginitshele khona. Johane 14:22–26.

Kulabo abagcina umlayezo osavulwa izimpawu zawo, isithembiso sithi uMduduzi uyakusifundisa “zonke izinto,” “noma yini” uJesu ayishilo “kini.” Lesi yisithembiso esagcwaliseka kubafundi base-Emawuse, kwase kuthi ngemva kwalokho kubafundi abayishumi nanye. Ngenkathi uKristu esusa isandla sakhe ekubambeni amehlo abafundi base-Emawuse “eboshiwe,” wabe ese “vulela” “ukuqonda” kwabafundi abayishumi nanye ukuze bakwazi “ukuqonda imiBhalo” ngokugcwele, wayebhala isithembiso sabo abaphila “ezinsukwini zokugcina” abayobuya ekudumazekeni kwabo, baphenduke esimweni sabo saseLawodikeya, bamukele “iqiniso.” “UMduduzi” “ezinsukwini zokugcina” “uyakuzikhumbuza zonke izinto” njengoba esifundisa “zonke izinto.” Njengoba

kubaluleke kakhulu ukusikhumbuza amaqiniso adlule njengoba esifundisa zonke izinto, uyophinde futhi “asibonise izinto ezizayo.”

Nokho ngiyanitshela iqiniso; kulungele nina ukuba ngihambe: ngokuba uma ngingahambi, uMduduzi akayikufika kini; kodwa uma ngihamba, ngiyakumthuma kini. Futhi lapho esefikile, uyakuyala izwe ngesono, nangokulunga, nangokwahlulela: ngesono, ngokuba bengakholwa kimi; ngokulunga, ngokuba ngiya kuBaba, futhi anisangiboni; ngokwahlulela, ngokuba umbusi waleli zwe usewahlulelwe. Ngisenezinto eziningi zokunitshela zona, kodwa aninakuzithwala manje. Nokho lapho esefikile yena, uMoya weqiniso, uyakunihola angene kukho konke iqiniso: ngokuba akayikukhuluma ngokwakhe; kodwa konke ayokuzwa, uyakukukhuluma lokho: futhi uyakunibonisa izinto ezizayo. Yena uyakungikhazimulisa: ngokuba uyakwemukela kokungokwami, akubonise khona kini. Johane 16:7–14.

Ngalesi sikhathi uMduduzi uzosi “hola” asingenise “eqiniseni,” “asifundise zonke izinto,” kuhlenganisa “nezinto ezizayo,” ngokuba ngalesi sikhathi uJesu usenazo “izinto eziningi zokuthi azisho kithi.” Lezo zinto, noma ngabe ziyizinto ezivela “enkumbulweni” yethu, “izinto ezizayo,” noma lezo “zinto” eziningi a “senezazo” ukuba azisho kithi, yizo ezisibeka uphawu ngenxa yenhlekelele ezayo. Kwenza kanjalo, ngoba iqiniso lakhe limelela amandla akhe okudala. Usibeka uphawu kusengaphambili ngaphambi kwenhlekelele ezayo, ngoba uhlose ukuthi sixwayiswe kusenesikhathi ngenkathi enkulu kunazo zonke yokushushiswa kwabantu baKhe eyake yaba khona emlandweni ongewele. Lokho kushushiswa kukhomba ngokucacile ukuthi amazwi nezenzo esazenza esikhathini esedlule kuzokhunjulwa futhi kusetshenziswe ngokumelene nathi, njengoba amazwi kaKristu aphenyukezelwa ngokumelene naYe. Nokho-ke, kufanele sethule umlayezo ube ubufakazi obumelene nokuhlubuka kwabo, njengoba kumelwe nguHezekeli noKristu.

Khumbulani izwi engalikhuluma kini, elithi, Inceku ayinkulu kunenkosi yayo. Uma bengizingele mina, nani bayakuningela; uma beligcinile izwi lami, nelenu bayakuligcina. Kodwa konke lokhu bayakukwenza kini ngenxa yegama lami, ngokuba bengamazi lowo ongithumileyo. Ukuba bengingezanga ngakhuluma kubo, bebengayikuba nesono; kodwa kalokhu abanaso isembozo sesono sabo. Ongizondayo uzonda noBaba wami. Ukuba bengingezanga phakathi kwabo imisebenzi engazange yenziwe ngomunye umuntu, bebengayikuba nesono; kodwa kalokhu sebebonile, bazonda kokubili mina noBaba. Kodwa lokhu kwenzeka ukuze kugcwaliseke izwi elalotshwa emthethweni wabo, elithi, Bangizonda ngeze. Kodwa nxa esefikile uMduduzi engiyakumthumela kini evela kuBaba, uMoya weqiniso ophuma kuBaba, yena uyakungifakazela. Johane 15:20–26.

“UMoya weqiniso” ongungu “Mduduzi” “uyakufakaza ngo” Kristu, ongu “qiniso.” Kanti “iqiniso” lingu-Alfa no-Omega, owokuqala nowokugcina, isiqalo nesiphetho. Umlando ofihlekile wezuluziyisikhombisa manje osuvulwa uphawu lwawo ungumyalezo wokubekwa uphawu wabeyikhulu namashumi amane nane ezinkulungwane. Ngemva komhla kaJulayi 18, 2020 uJeremiya unikeza isibonelo sokuthi singakhetha ukubuyela kuYe owaqala ukusithanda. Ekufezeni lowo msebenzi wokubuyela sinomthwalo wokwahlukanisa okuyigugu kokuyihlazo. Uma sisebenzela ukusindiswa kwethu ngokwesaba nangokuthuthumela, futhi siwufeze lowo msebenzi, siyakubekwa uphawu bese ngokushesha singena enkingeni enkulu kunazo zonke emlandweni womhlaba. Futhi siyoba nelungelo lokuzwa umlando abaprofethi, amakhosi, namadoda alungileyo

ababefisa ukuwubona.

Labo abawuthathayo lowo msebenzi babuye “bayohamba ekukhanyeni okuvela esihlalweni sobukhosi sikaNkulunkulu,” futhi “ngendlela yezingelosi kuyoba khona ukuxhumana okuqhubekayo phakathi kwezulu nomhlaba,” okuyinqubo yokuxhumana echazwe evesini lokuqala lencwadi yeSambulo.

“Akusibo bonke abakuleli zwe abathathe uhlangothi nesitha ngokumelene noNkulunkulu. Akusibo bonke asebengathembekile. Kukhona abayingcosana abathembekile abaqotho kuNkulunkulu; ngokuba uJohane uyabhala: ‘Nanka abagcina imiyalo kaNkulunkulu, nokukholwa kukaJesu.’ IsAmbulo 14:12. Maduzane impi iyolwa ngamandla phakathi kwalabo abakhonza uNkulunkulu nalabo abangamkhonzi. Maduzane konke okungazanyazanyiswa kuyozanyazanyiswa, ukuze lezo zinto ezingenakuzanyazanyiswa zihlale.”

“USathane ungumfundi weBhayibheli okhuthela. Uyazi ukuthi isikhathi sakhe sifushane, futhi ufuna kuzo zonke izindawo ukuphikisa umsebenzi weNkosi phezu kwalomhlaba. Akunakwenzeka ukunikeza noma yimuphi umqondo wesipiliyoni sabantu bakaNkulunkulu abayobe besaphila emhlabeni lapho inkazimulo yasezulwini nokuphindwa kokushushiswa kwangesikhathi esedlule kuhlenganiswa. Bayakuhamba ekukhanyeni okuvela esihlalweni sobukhosi sikaNkulunkulu. Ngezithunywa zezingelosi kuyoba khona ukuxhumana okungapheli phakathi kwezulu nomhlaba. Futhi uSathane, ezungezwe yizingelosi ezimbi, ezisho ukuthi unguNkulunkulu, uyokwenza izimangaliso zezinhlobo zonke, ukuze akhohlise, uma kungenzeka, nabakhethiweyo uqobo. Abantu bakaNkulunkulu abayikuthola ukuphepha kwabo ekwenzeni izimangaliso, ngokuba uSathane uyokopa izimangaliso eziyokwenziwa. Abantu bakaNkulunkulu abaye bazanywa futhi bavivinywa bayakuthola amandla abo esibonakalisweni okukhulunywe ngaso ku-Eksodusi 31:12–18. Bamelwe ukuma ngokuqinile ezwini eliphilayo: ‘Kulotshiwe.’ Yilesi kuphela isisekelo abangema kuso ngokuphepha. Labo abephule isivumelwano sabo noNkulunkulu ngalolo suku bayoba ngaphandle kukaNkulunkulu bengenalo nethemba.

“Abakhulekeli bakaNkulunkulu bayohlukaniswa ngokukhethekile ngokuhlonipha kwabo umyalo wesine, ngoba lokhu kuwuphawu lwamandla kaNkulunkulu okudala, nobufakazi besimangalo saKhe phezu komuntu sokumesaba nokumnika udumo. Ababi bayohlukaniswa ngemizamo yabo yokudiliza isikhumbuzo soMdali nokuphakamisa isimiso saseRoma. Endabeni yale mpi lonke elobuKristu liyokwehlukani labo yizigaba ezimbili ezinkulu, labo abagcina imiyalo kaNkulunkulu nokukholwa kukaJesu, nalabo abakhulekela isilo nomfanekiso waso, bamukele uphawu lwaso. Noma ibandla nombuso kuyohlenganisa amandla ako ukuphoqa bonke, ‘abancane nabakhulu, nabacebileyo nabampofu, nabakhululekileyo nezigqila,’ ukuba bamukele uphawu lwesilo, nokho abantu bakaNkulunkulu abayikulwamukela. IsAmbulo 13:16. Umprofethi wasePatmose ubona ‘labo ababenqobile isilo, nomfanekiso waso, nophawu lwaso, nenani legama laso, bemi phezu kolwandle lwengilazi, bephethe amahabhu kaNkulunkulu,’ becula ingoma kaMose neyeWundlu. IsAmbulo 15:2.

“Izivivinyo nezilingo ezesabekayo zilindele abantu bakaNkulunkulu. Umoya wempi uvusa izizwe kusukela komunye umkhawulo womhlaba kuze kube komunye. Kodwa phakathi

kwesikhathi sosizi oluzayo,—isikhathi sosizi esingakaze sibe khona selokhu kwaba khona isizwe,—abantu bakaNkulunkulu abakhethiweyo bayokuma benganyakaziswa. USathane nebutho lakhe abanakubabhuhisa, ngoba izingelosi ezinamandla amakhulu ziyobavikela.” Testimonies, volume 9, 15–17.

Kuyafanele ukuqaphela ukuthi lesi siqephu siyisiphetho sesahluko esiqala ekhasini lelishumi nanye le-Testimonies, umqulu wesishiyagalolunye, okungabonakala njengokumela u-nine-eleven. Kuyafaneleka ukuqaphela ukuthi isihloko sikhuluma ngoMyeni ozayo, futhi siphinde sibhekisele emashadini kaHabakuki, okuyilapho uPawulu athatha khona ivesi alibhala encwadini yamaHebheru. Ukuqala kwesahluko kuphawula umlando owaqala ngoSeptemba 11, 2001, amatafula amabili esivumelwano sesiprofetho okwangenwa kuso ekuqaleni kobu-Adventist, nokuthi isihloko sithi Inkinga Yokugcina, okuyikho okukhomba uKhalelo Lokugcina Laphakathi Kwamabili. Isiphetho sesahluko sivumelana ngokuphelele nesiqalo, ngokuba kokubili isiqalo nesiphetho kubhekisa engozini yokugcina.

“Isigaba 1—Ngenxa Yokuza KweNkosi

“Kuseseyisikhashana nje, ozayo uyakuza, futhi akayikulibala.” Hebheru 10:37.

“Inhlekelele Yokugcina”

“Siphila esikhathini sokuphela. Izibonakaliso zezikhathi ezifezeka ngokushesha zimemezela ukuthi ukuza kukaKristu sekuseduze impela. Izinsuku esiphila kuzo zinzima futhi zibalulekile. UMoya kaNkulunkulu usuhoxiswa kancane kancane kodwa ngokuqinisekile emhlabeni. Izinhlupho nezahlulelo seziqalile ukuwela phezu kwabadelela umusa kaNkulunkulu. Izinhlekelele emhlabeni nasolwandle, isimo somphakathi esingazinzi, izexwayiso zempi, kuyizibonakaliso ezesabekayo. Zibikezela izenzakalo ezisondeleyo zobukhulu obukhulu kakhulu.” Testimonies, volume 9, 11.

Uma sibuyela futhi samukela ubizo oluphakeme lokuba “umlomo” kaNkulunkulu njengoba lumelelwe nguJeremiya, maduze kakhulu siyohlanganyela ekuqoqweni okukhulu kunakho konke emlandweni ongcewele.

Wabakhuluma futhi amazwi ethemba nesibindi. Wathi: “Inhliziyo yenu mayingakhathazeki; kholwani kuNkulunkulu, nikholwe futhi kimi. Endlini kaBaba kukhona izindlu eziningi; ukuba bekungenjalo, bengizakunitshela. Ngiyahamba ukuyonilungisela indawo. Futhi uma sengihambile ngayonilungisela indawo, ngiyakubuya futhi, nginamukele kini ukuba nibe kanye nami; ukuze lapho engikhona, nani nibe khona. Nalapho ngiya khona niyakwazi, nendlela niyayazi.” Johane 14:1–4. Ngenxa yenu ngeza ezweni; ngenxa yenu bengisebenza. Lapho sengihamba ngiyakuqhubeka nokunisebenzela ngokukhuthala okukhulu. Ngafika ezweni ukuziveza kini, ukuze nikholwe. Ngiyaya kuBaba, onguYihlo nani, ukuba ngisebenzisane naye ngenxa yenu.

“‘Ngiqinisile, ngiqinisile, ngithi kini, Okholwa yiMi, imisebenzi engiyenzayo uyakuyenza naye; futhi uyakwenza emikhulu kunale, ngoba Mina ngiya kuBaba waMi.’ Johane 14:12. Ngalokhu, uKristu wayengaqondile ukuthi abafundi babezozama imizamo ephakeme kakhulu kunaleyo Ayenzile, kodwa ukuthi umsebenzi wabo wawuyoba mkhulu kakhulu ngobubanzi.

Wayengakhulumi nje kuphela ngokwenza izimangaliso, kodwa ngakho konke okwakuyokwenzeka ngaphansi kokusebenza kukaMoya oNgcwele. ‘Kepha nxa uMduduzi esefikile,’ Washo Yena, ‘engiyakumthumela kini evela kuBaba, uMoya weqiniso, ophuma kuBaba, Yena uyakungifakazela; nani futhi niyakufakaza, ngoba beninami kwasekuqaleni.’ Johane 15:26, 27.”

“Lawa mazwi agcwaliseka ngokumangalisayo. Emva kokwehla kukaMoya oNgcwele, abafundi bagcwala kakhulu uthando ngaye nangalabo awabafela, kwaze kwancibilika izinhliziyi ngamazwi ababewakhuluma nangemikhuleko ababeyinikela. Bakhuluma ngamandla kaMoya; futhi ngaphansi kwethonya alawo mandla, izinkulungwane zaguquka.” Acts of the Apostles, 21, 22.