



Isithunywa
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ku

Unyaka Webandla

Laselawodekiya

ISambulo 3:14-22

Nakuyo ingelosi yebandla laseLawodekiya loba:

Nakhu akushoyo uAmeni, uFakazi oThembekayo noQinisileyo, ukuqala kokuDaliweyo kukaNkulunkulu;

Ngiyayazi imisebenzi yakho, ukuthi kawubandi kawushisi: Sengathi ngabe uyabanda noma ushise.

Ngakho-ke njengalokhu uyisivivi, ungashisi ungabandi, Ngiyakukuhlansa uphume emlonyeni waMi.

Ngokuba uthi, ngicebile, ngandelwe yizimpahla, kangidingi lutho; kanti kawazi ukuthi ungolusizi, nowokuhawukelwa, nompofu, nophuphuthekayo, nohamba-ze:

Ngiyakululeka ukuba uthenge kiMi igolide elihlolwe emlilweni, ukuze ucebe; nengubo emhlophe, ukuze wembathe, kungabonakali ihlazo lobuze bakho; ugcobe amehlo akho ngomuthi wamehlo, ukuze ubone.

Abaningi eNgibathandayo, ngiyabasola ngibalaye: ngakho-ke shisekela, uphenduke.

Bheka, Ngimi emnyango, ngingqongqotha: uma nayimuphi umuntu ezwa izwi laMi, avule umnyango, Ngiyakungena kuye, Ngidle naye, naye naMi.

Kuye onqobayo Ngiyakumnika ukuba ahlale naMi esihlalweni saMi sobukhosi, njengalokhu naMi futhi nganqoba, ngihleli phansi noBaba esihlalweni saKhe sobukhosi.

Lowo onendlebe, makezwe lokho akushoyo uMoya emabandleni.

Isithunywa

Ngingabaza kakhulu uma nanoma yimuphi unyaka wake wasazi ngempela isithunywa uNkulunkulu ayewuthumelele wona, ngaphandle kwasonyakeni wokuqala lapho uPawulu wabe eyisithunywa. Nanxa kulowonyaka abaningi bengamqondanga ukuthi wabe eyini.

Manje unyaka esiphila kuwona uzoba ngomfishane impela. Izehlakalo zizokwenzeka ngokusheshayo impela. Ngakho isithunywa kuloNyaka waseLawodekiya kufanele sibe lapha manje, noma mhlasimbe singakasazi nokho. Kepha ngokuqinisekileyo kufanele kubekhona isikhathi lapho sesaziwa. Manje ngingakufakazela lokho ngoba sinomBhalo ochaza intshumayelo yakhe.

Okokuqala nje, lesisithunywa sizoba ngumprofethi. Uyoba nesikhundla somprofethi. Uyoba nentshumayelo yobuprofethi. Iyogxila kakhulu eZwini ngoba uma eprofetha noma eba nombono, njalo kuyoba “ngokuhambisana neZwi” futhi NJALO kuyokwenzeka. Uyoqinisekiswa njengomprofethi ngenxa yokucophelela kwakhe. Ubufakazi bokuthi ungumprofethi butholakala eSambulweni 10:7, “Kepha ngezinsuku zezwi lesithunywa sesikhombisa lapho sesizakubetha, imfihlakalo kaNkulunkulu isiyakube ifeziwe njengalokho Azazisa izinceku zaKhe, abaprofethi.” Manje lomuntu, kulelivesi obizwa nge “ngelosi” ehumushweni iKing James akuSIYENA umuntu wasezulwini. Ingelosi yesithupha ebetha icilongo, engeyasezulwini, iseSambulweni 9:13, neyesikhombisa enjengalena iseSambulweni 11:15. Lena elapha eSambulweni 10:7 iyisithunywa sonyaka wesikhombisa futhi ingumuntu, imelwe ukuletha umlayezo ovela kuNkulunkulu, nomlayezo wayo nentshumayelo yayo izakufeza imfihlakalo kaNkulunkulu njengalokhu azazisa izinceku zaKhe, abaprofethi. UNkulunkulu uzophatha lesisithunywa njengomprofethi NGOBA SINGUMPROFETHI. Wabe eyilokho-ke noPawulu onyakeni wokuqala, nonyaka wokugcina unaye, futhi. Amos 3:6-7, “Kungabethwa icilongo emzini, bangesabi abantu na? Umuzi ungehlelwa ngokubi, ingakwenzanga iNkosi na? Ngokuba iNkosi ayenzi lutho, ingayambulanga imfihlakalo yayo ezincekwini zayo, abaprofethi.”

Kwase kusesikhathini sokugcina lapho imidumo eyisikhombisa kaJesu yavela khona. ISambulo 10:3-4, “Yamemeza ngezwi elikhulu, njengokubhonga kwengonyama: nalapho isimemezile, imidumo eyisikhombisa yezwakalisa amazwi ayo. Nalapho imidumo eyisikhombisa isizwakalisile amazwi ayo, ngase ngizakuloba: kepha ngezwa izwi livela ezulwini lithi kimi, Namathisela ngophawu okuzwakaliswe yimidumo eyisikhombisa, kodwa ungakulobi.” Ukuthi kwakukhonani kuleyomidumo akekho owaziyo. Kepha sidinga ukwazi. Kuzakuba ngumprofethi ozakuba nesambulo ngoba uNkulunkulu akanayo enye indlela yokuletha izambulo zakhe zangokomBhalo ngaphandle komprofethi. IZwi njalo lalifika ngomprofethi futhi liyoba njalo. Ukuthi lokhu kungumthetho kaNkulunkulu kubonakaliswa ngisho nangokuhlola umBhalo

ongabhekiwe. UNkulunkulu ongaguqukiyo nezindlela ezingaguqukiyo ngokungenakuguquka wathumela umprofethi waKhe kuyoyonke iminyaka lapho abantu babephambukile ohlelweni lwaPhezulu. Nangababili ochwepheshe bezingcwele neBhayibheli nabantu abase besukile eZwini, uNkulunkulu njalo wayethumela inceku yaKhe kulababantu (kodwa ngaphandle kochwepheshe bezingcwele neBhayibheli) ukuze iqondise imfundiso yamanga ihole abantu babuyele emuva kuNkulunkulu.

Ngakho sibona isithunywa sonyaka-wesikhombisa sivela, futhi singumprofethi.

Asisiboni kuphela lesisithunywa sivela lapha eSambulweni 10:7, kepha sithola ukuthi iZwi likhuluma ngoEliya evela ngaphambi kokuba uJesu abuye. KuMathewu 17:10, “Bambuza abafundi baKhe, bethi, Pho basholoni ababhali ukuthi uEliya umelwe ukufika kuqala na?” UJesu wathi, “Nempela uEliya uyeza kuqala, uyakubuyisela konke.” Ngaphambi kokufika kweNkosi yethu, uEliya kumele aphinde abuye ukwenza umsebenzi wokubuyisela ebandleni. Yilokhu okushiwo nguMalaki 4:5 athi, “Bhekani, ngiyakuthumela kini uEliya umprofethi lungakafiki usuku lweNkosi olukhulu nolwesabekayo: uyakuphendulela inhliziyo yawoyise kubantwana, nenhliziyo yabantwana koyise, funa ngifike ngishaye izwe ngesiqalekiso.” Akukho nokuncane ukungabaza ukuthi uEliya umele ukubuya ngaphambi kokufika kukaJesu. Unomsebenzi aqondene ngqo nawo ukuba awufeze. Lowo msebenzi uyingxenywe kaMalaki 4:6 othi “Uyakuphendulela izinhliziyo zabantwana koyise.” Isizathu esenza sazi ukuthi lona ngumsebenzi aqondene ngqo nawo ukuba awenze ngaleso sikhathi kungoba usevele uyifezile ingxenywe ethi “uyakuphendulela izinhliziyo zawoyise kubantwana,” mhla intshumayelo kaEliya iselapha kuJohane umBhaphathisi. Luka 1:17, “Uyakuhamba ngaphambi kwayo eMoyeni nasemandleni kaEliya, ukuphendulela izinhliziyo zawoyise kubantwana, nabangalaleliyo ekuqondeni kwabaLungileyo, ukulungisela iNkosi abantu abalungiselwe iNkosi.” Entshumayelweni kaJohane i“zinhliziyo zawoyise zaphendulelwa kubantwana.” Siyakwazi lokho ngoba uJesu washo njalo. Kepha akusho ukuthi izinhliziyo zabantwana zaphendulelwa koyise. Lokho kusazokwenzeka. Izhinhliziyo zabantwana bosuku-lokugcina ziyophendulelwa kobaba bePentekoste. UJohane wazuza obaba ukuba balungele uJesu ukwamukela abantwana bangene emhlambini. Manje lomprofethi owehlela kuyena uMoya kaEliya uyolungiselela abantwana ukuba bamukele uJesu ebuya.

UJesu wabiza uJohane umBhaphathizi, ngoEliya. Mathewu 17:12, “Kepha ngithi kini uEliya sewafika, kepha kabamazanga, kodwa benza kuye abakuthandayo.” Isizathu sokuba Abize uJohane ngoEliya, kwaba yingoba wona lowoMoya owawuphezu kukaEliya wawusubuyele phezu kukaJohane, nanjengokuba lowoMoya wawusubuyele phezu kukaElisha emva kokubusa kweNkosi uAhabi. Manje kanye futhi lowoMoya usazobuyela phezu kwenye indoda ngaphambi nje kokuba uJesu afike. Iyoba ngumprofethi. Iyakuqinisekiswa kanjalo nguNkulunkulu. Njengalokhu uJesu, qobo lwaKhe, ngokwenyama ngeke abelapha ukumqinisekisa, (njengoba

Enza kuJohane) kuyokwenziwa nguMoya oNgcwele ukuze kuthi lentshumayelo yalomprofethi iyakulandelwa yisibonakaliso esikhulu nesimangalisayo. Njengomprofethi, nayisisphi na isambulo siyakuqinisekiswa, ngoba nayisisphi na isambulo siyokwenzeka. Imisebenzi emangalisayo yamandla iyokwenziwa ngemiyalo yakhe ekukholweni. Bese kulethwa umlayezo uNkulunkulu amnikeze wona eZwini ukuphendulela abantu babuyele eqinisweni nasemandleni eqiniso kaNkulunkulu. Abanye bayolalela, kepha iningi liyakubaleka ngokuqondile ukubumbana limlahle.

Njengalokhu lomprofethi sithunywa weSambulo 10:7 eyofana noMalaki 4:5-6 ngokusobala uyofuza uEliya noJohane. Bobabili babengamadoda ahlukani siwe ezikoleni zezenkolo ezazemukeyile zangosuku lwabo. Bobabili babengamadoda asehlane. Bobabili babesebenza kuphela uma beno "Isho kanje iNkosi," kusuka kuNkulunkulu ngqo ngesambulo. Bobabili babhaxabula baphikisana nezinhlelo zezenkolo nabaholi bangosuku lwabo. Kepha kwakungenjalo kuphela, babhaxabula baphikisana nabo bonke ababengcolile kumbe hleze bangcolise abanye. Futhi qaphela, bobabili baprofetha kakhulu bephikisana nokuziphatha okubi kwabesifazane nezindlela zabo. UEliya wakhuza ephikisana noJezebeli, noJohane wasola uHerodiya, umkaFiliphu.

Nakuba engayikuthandwa ngabantu uyakuqinisekiswa nguNkulunkulu. Njengokuba uJesu aveza ubufakazi bokuthi uJohane wabe engoqinisileyo, noMoya oNgcwele waveza ubufakazi bokuthi uJesu wabe engoqinisileyo, singalindela ngokusobala lendoda ukuthi kuqala nje iyofakazelwa njengoqinisileyo nguMoya esebenza empilweni yayo emisebenzini yamandla engenakuphikwa nengetholakale ndawo; noJesu qobo lwaKhe, ekubuyeni, uyakumfakazela ngokuqinisileyo, nanjengalokhu Aveza ubufakazi bokuthi uJohane wabe engoqinisileyo. UJohane wafakaza ukuthi uJesu wabe ezofika, -kanjalo nalendoda, njengoJohane, iyofakaza ukuthi uJesu uyeza. Nakho luqobo ukubuya kukaKristu kuyofakazelwa ukuthi impela lendoda yayingumanduleli wokuza kwaKhe kwesibili. Lokhu kungubufakazi bokugcina ukuthi impela lo ngumprofethi kaMalaki 4, ngoba isiphetho sesikhathi sabeZizwe siyakuba nguJesu, qobo lwaKhe, eqhamuka. Khonake kuyakube sekuphelile kulabo abamlahlileyo.

Ukuze sicacise ngokuthe xaxa ukwethula kwethu lomprofethi wosuku-lokugcina, kakhulukazi akesiqaphele ukuthi umprofethi kaMathewu 11:12, kwakunguJohane umBhaphathizi, Okunguyena kwabikezelwa ngaye kuMalaki 3:1, "Bhekani, ngiyothuma isithunywa saMi, siyakulungisa indlela phambi kwaMi; NeNkosi, eniYifunayo, iyakufika ngokuzumayo ethempelini laYo, ngisho isiThunywa sesiVumelwano, enithokoza ngaSo; bheka, Siyoza, isho iNkosi yamaBandla." Mathewu 11:1-12, "Kwathi ukuba uJesu Aqede, ukuyala abafundi baKhe abayishumi nambili, Wamuka lapho ukuyofundisa nokuyoshumayela emizini yabo. Kwathi-ke uJohane esetilongweni ezwile ngemisebenzi kaKristu, wathumela ababili babafundi bakhe, wathi kuYe, Wena unguYe ozayo, noma sobheka omunye na? UJesu waphendula wathi kubo, Hambani nimazise

uJohane futhi lezozinto enizizwayo nenizibonayo: izimpumputhe ziyabona, izinyonga ziyahamba, abanochoko bayahlanjululwa, izithulu ziyezwa, abafileyo bayavuswa, abampofu bayashunyayezwa iVangeli. Ubusisiwe, ongayikhubeka ngaMi. Kepha sebemuka, uJesu waqala ukukhuluma ezixukwini ngoJohane, Naphuma naya ehlane ukuyobonani na? Umhlanga ontengantengiswa ngumoya na? Kanti naphuma ukuyobonani na? Umuntu owembethe ezinothonotho na? Bhekani, bona abembethe ezinothonotho basezindlini zamakhosi. Kodwa naphuma ukuyobonani na? Umprofethi na? Yebo, Ngithi kini, Odlula umprofethi. Ngokuba nguye, okulotshwe ngaye. Bheka, ngiyathuma isithunywa saMi phambi kobuso baKho, esiyakulungisa indlela yaKho phambi kwaKho. Ngiqinisile ngithi kini, Phakathi kwabo abazelwe ngabesifazane akuvelanga omkhulu kunoJohane umBhaphathizi: nokho omncane embusweni wezulu mkhulu kunaye.” Lokhu sekuvele kwenzekile. Lokhu sekwenzekile. Sekwedlule. Kepha qaphela manje kuMalaki 4:1-6, “Ngokuba bheka, luyeza usuku, oluyovutha njengeziko; nabobonke abaziqhenyayo, yebo, nabobonke abenza okubi, bayakuba ngamabibi; luyakubashisa lolosuku oluzayo, isho iNkosi yamabandla, ukuthi aluyikubashiyela-mpande nagatsha. Kepha kinina enilesaba iGama laMi kuyakuphuma iLanga lokuLunga, linokuphilisa emaphikweni aLo; niyakuphuma, nikhule njengamathole esibaya. Niyakunyathela phansi ababi; ngokuba bayakuba-luthuli phansi kwamathe ezinyawo zenu ngosuku engiyakukwenza lokhu, isho iNkosi yamabandla. Khumbulani umthetho kaMose inceku yaMi, eNgamyala ngawo eHorebe ngaye wonke uIsrayeli, ngezimiso nezahlulelo. Bhekani, ngiyakuthuma kini uEliya umprofethi, lungakafiki usuku lweNkosi olukhulu nolwesabekayo: uyakuphendulela inhliziyo yawoyise kubantwana, nenhliziyo yabantwana koyise, funa ngifike ngishaye izwe ngesiqalekiso.” Bona, masinya emva kokufika kuka LO Eliya, izwe liyakuhlanzwa ngomlilo nababi bayakushiswa babe ngumlotha. Nempela, lokhu AKUZANGE kwenzekile esikhathini sikaJohane (uEliya wangesikhathi sakhe). UMoya kaNkulunkulu owaprofetha ngokuza kwesithunywa kuMalaki 3:1 (uJohane) wawugcizelela inkulumbo yakhe yangaphambili yesiprofetho sikaIsaya 40:3 esenziwa cishe ekhulwini minyaka lesithathu kungakenzeki. “IZwi lomemezayo ehlane. Lungisani indlela yeNkosi, hlelembani oqwathuleni umgwaqo omkhulu kaNkulunkulu wethu.” Manje uJohane, ngoMoya oNgcwele, wamemeza ndawo zombili kuIsaya nakuMalaki kuMathewu 3:3, “Ngokuba nguye akhuluma ngaye umprofethi uIsaya, ethi, Izwi lomemezayo ehlane, Lungisani indlela yeNkosi, nenze imikhondo yaYo iqonde.” Ngakho singabona kahle kulemiBhalo ukuthi umprofethi kuMalaki 3, owayenguJohane, wayengeSIYENA umprofethi kaMalaki 4, nakuba impela, bobabili uJohane nalowomprofethi wosuku-lokugcina phezukwabo banoMoya ofanayo nalowo Owawuphezu kukaEliya.

Manje lesisithunywa esikuMalaki 4 naseSambulweni 10:7 sizokwenza izinto ezimbili. Okukodwa: NgokukaMalaki 4 uyophendulela izinhliziyi zabantwana koyise. Okubili: Uyokwambula izimfihlakalo zemidumo eyisikhombisa eSambulweni

10 okuyizambulo eziqokethwe ezimpawini eziyisikhombisa. Kuyoba yilawa “maqiniso-ayimfihlakalo” ambulwe ngokwaPhezulu lelozwi ngezwi eliphendula izinhliziyzo zabantwana ziye kobaba bePentekoste. Kunjalo impela.

Kepha naka lokhu futhi. Lomprofethi-sithunywa uyakuba nomfuziselo nokuziphatha njengoba babenjalo oEliya noJohane. Abantu bangalolusuku lomprofethi-sithunywa bayakuba njengoba babenjalo osukwini lukaAhabhi, nakolukaJohane. Nanjengoba kunga “BANTWANA kuPHELA” abanhliziyzo zabo ziyakuphendulwa, ngabantwana kuphela abayolalela. Ezinsukwini zikaAhabhi kwatholakala kuphela inzalo yeqiniso engamaIsrayeli eyizi 7,000. Ezinsukwini zikaJohane nakhona babeyingcosana. Iningi kuyo yomibili iminyaka lalisebufebeni bokukhonza izithombe.

Ngithanda ukwenza okukodwa futhi ukuqhathanisa phakathi komprofethi-sithunywa waseLawodekiya noJohane, umprofethi-sithunywa owabikezela ngokufika kokuqala kukaJesu. Abantu osukwini lukaJohane bamthatha ngesiphosiso engathi unguMesiya. Johane 1:19-20, “Lokhu kungubufakazi bukaJohane, mhla abaJuda bethuma abapristi namaLevi bephuma eJerusalema ukuba bambuze, Wena ungubani na? Wavuma, kaphikanga; kepha wavuma, Angisiye uKristu.” Manje lomprofethi-sithunywa wosuku lokugcina uyakuba namandla anjalo phambi kweNkosi ngangokuthi kuyobakhona labo abamthatha ngesiphosiso sengathi uyiNkosi uJesu. (Kuyakuba khona umoya ezweni esikhathini sokugcina abayoyengela abanye ekoneni babenze bakholwe yilokhu. Mathewu 24:23-26, “Ngokuba kuyakuvela oKristu bamanga, nabaprofethi bamanga, bayobonisa izibonakaliso ezinkulu nezimangaliso; ukuzekuthi, uma kwakunokwenzeka, bayodukisa abakhethiweyo uqobo. Bhekani, seNginitshelile ngaphambili. Ngakho-ke uma beyothi kini, Bhekani, Usehlane; ningaphumi; bhekani, Usemakamelweni ayimfihlo; ningakukholwa.”) Kepha ningakukholwa. Akasuye uJesu Kristu. Akasiyo iNdodana kaNkulunkulu. UNGOMUNYE WABAZALWANE, UMPROFETHI, ISITHUNYWA, INCEKU KANKULUNKULU. Akadingi kugixabezwa ngokuhlonishwa ngaphezu kwalokho okwamukelwa uJohane lapho abe eyizwi elamemeza, “Angisuye, KEPHA UYEZA EMVA KWAMI.”

Ngaphambi kokuba sivale lesisigaba ngesithunywa sonyaka waseLawodekiya, kumele sizindle ngokujulileyo lemicabango emibili. okokuqala, lonyaka uyoba noYEDWA umProfethi-Sithunywa. ISambulo 10:7, sithi, “Lapho isi (ubunye) zakubetha.” Akuzange kubekhona unyaka lapho uNkulunkulu Ake anikeza khona abantu baKhe abaprofethi abakhulu ababili ngasikhathi sinye. Wanikeza uEnoke (yedwa); Wanikeza uNowa (yedwa); Wanikeza uMose (nguye yedwa owayeneZwi nakuba abanye baprofetha); uJohane umBhaphathizi wafika YEDWA. Manje kulolusuku lokugcina kuzoba khona UMPROFETHI (Akusiyena umprofethikazi-naphezu kokuba kulonyaka bekhona abaningi abesifazane abazisho ukuba banikeza isambulo

sikaNkulunkulu kunamadoda), neZwi elingenakuphosisa lithi yena (umprofethi) uyokwambula izimfihlakalo kubantu besikhathi-sokugcina, aphenulelele izinhliziyi zabantwana koyise. Kukhona labo abathi abantu bakaNkulunkulu bazohlangu ndawonye ngesambulo esiqoqelwayo. Ngibeka Inselelo kuleso sisho. Kungamanga, nokugababela ngokungesilo iqiniso ebusweni beSambulo 10:7. Manje angiphiki ukuthi abantu bayoprofetha kulonyaka wokugcina nezintshumayelo zabo zingaba futhi ziyoba ngeziqinisele. Angiphiki ukuthi kuyoba khona abaprofethi nanjengasezinsukwini zikaPawulu wayekhona “oyedwa uAgabusi umprofethi owaprofetha ngendlala.” Ngiyavuma ukuthi kunjalo. **KEPHA NGIYAPHIKA NGOBUFAKAZI OBUNGENAKUPHOSISA BEZWI UKUTHI UKHONA ONGAPHEZU KOYEDWA UMPROFETHI-SITHUNYWA OMKHULU OYOKWEMBULA IZIMFIHLAKALO NJENGOBA ZIQUKETHWE EZWINI, NONENTSHUMAYELO YOKUPHENDULELA IZINHLIZIYO ZABANTWANA KOYISE.** “Isho kanje iNkosi” umi ngeZwi elingenakuwa, uyoma futhi uqinisekise. Munye umprofethi-sithunywa kulonyaka. Ngokwezisekelo zobuntu bodwa, noma ubani uyazi ukuthi lapho kukhona abantu abaningi kukhona ngisho ukwahlukana ngemiqondo emaphuzwini amancane emfundiso enkulu abahlangu kuyo bonke. Ngubani ke oyokuba namandla okungabi nasiphosiso okufanele kubuyiselwe kulonyaka wokugcina, ngoba lonyaka wokugcina uzobuyela emuva ukubonakalisa eliCwebile iZwi Mlobokazi na? Lokho kusho ukuthi siyoba neZwi kanye futhi njengoba lanikezwa ngokupheleleyo, futhi laqondwa ngokupheleleyo ezinsukwini zikaPawulu. Ngizonitshela ukuthi ngubani oyoba nalo. Kuyoba ngumprofethi njengoba liqinisekiswa ngempela, kumbe liqinisekise ngisho nakakhulu kunanoma yimuphi umprofethi owayekhona kuyoyonke iminyaka kusukela kuEnoke kuze kube kulolusuku, ngoba lendoda iyoba nesidingo sentshumayelo yobuprofethi eyitshe lokugcina phezulu, noNkulunkulu uyakumveza. Akayikudinga ukuzikhulumela ngokwakhe, uNkulunkulu uyakumkhulumela ngezwi lesibonakaliso. Ameni.

Umcabango wesibili okufanele uzwisise ezinhliziyweni zethu ukuthi iminyaka yebandla eyisikhombisa yaqala yaphuma nomoya womphikuKristu kanye noMoya oNgwele okumele Abusiswe phakade. 1 Johane 4:1, “Bathandekayo, ningakholwa yibobonke omoya, kepha hlolani omoya ukuthi bangabakaNkulunkulu yini: ngokuba baningi abaprofethi bamanga abaphumele ezweni.” Nakuqaphela lokhu na? Umoya womphikuKristu uzihlanganisa nabaprofethi bamanga. Iminyaka yangena nabaprofethi bamanga futhi iyophuma nabaprofethi bamanga. Manje ngokusobala uyobakhona **UMPROFETHI WAMANGA NGEMPELA** ngokwazi ukuziqhayisa kwalowomuntu olawulwe eSambulweni. Kepha ngokwamanje ngaphambi kwesambulo sakhe kuzovela abaningi abaprofethi bamanga. Mathewu 24:23-26, “Khona uma umuntu ethi kini, Bhekani, nangu uKristu, noma nanguya; ningakukholwa. Ngokuba kuyakuvela oKristu bamanga, nabaprofethi bamanga, bayakuveza izibonakaliso ezinkulu nezimangalisayo; ukuze kuthi,

uma kwakunokwenzeka, bayodukisa abakhethiweyo uqobo. Bhekani, seNginitshelile ngaphambili. Ngakho-ke uma bethi kini, Bhekani, usogwadule; ningaphumi: bhekani, Usemakamelweni ayimfihlo; ningakukholwa.” Laba baprofethi bamanga sibashayelwe uphawu endlebeni kweminye imiBhalo enhlobonhlobo njengelandelayo. 2 Petro 2:1-2, “Kepha kwakukhona abaprofethi bamanga futhi phakathi kwabantu, ngisho njengoba kuyakubakhona abafundisi bamanga phakathi kwenu, abazakungenisa ngasese izifundiso eziqalekisiwe, bephika neNkosi Eyabathengayo bezilethela ukubhujiswa okusheshayo. Nabaningi bayakulandela izindlela zabo ezichithayo; ngenxa yabo indlela yeqiniso iyakuhlalazwa.” 2 Timothewu 4:3-4, “Ngokuba kuyakufika isikhathi lapho bengayikuhlala isikhathi eside esifundisweni esiqotho; kepha ngokwezinkanuko zabo bayakuzibuthela abafundisi, ngokubatshwa kwezindlebe; futhi bayakufulathelisa izindlebe zabo eqinisweni, futhi bayophambukiselwa ezinganekwaneni.” 1 Timothewu 4:1, “Manje uMoya ukhuluma ngokuchachileyo, ukuthi ngezikhathi zokugcina abanye bayokusuka ekukholweni, benaka omoya abadukisayo, nezifundiso zodeveli.” Manje macala onke uzoqaphela ukuthi umprofethi wamanga uyilowo ongaphandle kweZwi. Njengoba sinitshengisile ukuthi “mphikukristu” kusho u “mphikiZwi” ngakho lababaprofethi bamanga bafika baphendukezele iZwi, balinikeze incazelo efanelana neziphetho zabo ezimbi kakhulu. Sewake waphawula ukuthi abantu abadukisa abanye bababophela eduzane kwabo ngokwesaba na? Bathi uma abantu bengakwenzi abakushoyo, kumbe uma beshiya, khona-ke imbubhiso iyolandela. Bangabaprofethi bamanga, ngoba umprofethi weqiniso njalo uyoholela umuntu eZwini abophele abantu kuJesu Kristu futhi akayikubatshele abantu ukuba bamesabe noma akushoyo, kepha ukwesaba okushiwo yiZwi. Qaphela ukuthi lababantu njengoJudasi baphumele imali. Bakutholela ukuba uthengise konke onakho ukunikele kubo nezinhlelo zabo. Bachitha isikhathi esiningi eminkelweni kuneZwi. Labo abazama ukusebenzisa iziphiwo bayosebenzisa isipho esinomsikelo wokweduka kuso bese-ke kucelwa imali, bese kuyekwa iZwi kubizwe ngokukaNkulunkulu. Nabantu bayoya kubo, bababekezelele, babasekele, babakholwe, bengazi ukuthi kuyindlela yokufa. Yebo, izwe ligcwele abazifanisa nabanye abantu ngokwenyama. Osukwini lokugcina bayozama ukulingisa lowomprofethi-sithunywa. Amadodana ayisikhombisa kaSkeva azama ukulingisa uPawulu. USimoni isanuse wazama ukulingisa uPetro. Izifaniso zabo ziyoba ngokwenyama. Soze bakwazi ukuveza okuveza ngumprofethi weqiniso. Uma ethi imvuselelo isiphelile bayohamba bejikeleza besho isambulo esikhulu ukuthi abantu abanakho kulungile impela noNkulunkulu uzokwenza ezinkudlwana nezimangalisa kakhulu izinto phakathi kwabantu. Nabantu bayoheheka. Bona lababaprofethi bamanga bayosho ukuthi isithunywa sosuku lokugcina asisona isazi sesayensi yezindaba ezingcwele neBhayibheli, ngakho kumelwe singalalelwa. Abayukwazi ukuveza okungenziwa yisithunywa; abayukuqinisekiswa nguNkulunkulu njengoba lowo mprofethi wosuku-lokugcina enjalo, kepha ngamazwi abo akhukhumeleyo

nangesisindo segama elibi umhlaba wonke-jikelele bayoxwayisa abantu ukuba bangamuzwa lowomuntu (isithunywa) futhi bayothi ufundisa okungeyikho. Bagijima ngokuyikho du ngokukholeka koyise, abaFarisi, ababengabakadeveli, ngoba basho ukuba bobabili uJohane noJesu bafundisa ukweduka.

Manje kungani labaprofethi bamanga bafika baphambane nomprofethi weqiniso badumaza imfundiso yakhe na? Ngoba bagijima ngokukholeka ukubumbana njengoba kwenza okhokho babo lapho ezinsukwini zika Ahabi bemelana noMikaya. Kwakukhona amakhulu amane abo nabobonke babesesivumelwaneni; nangabobonke besho into efanayo, balutha abantu. Kepha oYEDWA umprofethi- oyedwa nje-wayeqinisile nabobonke abanye benephutha ngoba uNkulunkulu wayenikele isambulo ko YEDWA VO.

Xwayani abaprofethi bamanga, ngokuba bayizimpisi ezihahayo.

Uma usekunoma yikuphi ukungabaza mayelana nalokhu cela uNkulunkulu ngoMoya waKhe akugcwalise futhi akuhole, NGOBA ABAKHETHIWEYO UQOBO NGEKE BALUTHWA. Ukutholile lokho na? Akukho namuphi umuntu ongakulutha, uPawulu wayengeluthe nayimuphi okhethiweyo, uma wayenephutha. NakulowoNyaka wase Efesu wokuqala abakhethiweyo lapho babengenakuluthwa ngoba babavivinya abapostoli bamanga nabaprofethi babafumana bengabaqambi-manga babakhipha. Halleluya. Izimvu zaKHE ziyalizwa izwi laKhe ziyaMlandela. Amen. Ngiyakukholwa.



INSIKA YOMLILO

INSika yoMlilo ephezu kwekhanda likaMfowethu Branham yathwethulwa eHouston, eTexas, ngoNhlolanja ka 1950, yayilokhu imphelekezela kusukela ekuzalweni kwakhe ngo 1909. Phakathi nenkonzo yombhaphathizo ka 1933 eMfuleni iOhio eJeffersonville, eIndiana, lobuBukhona obungesibo obasemhlabeni babonakala phambi kwamakhulu abantu, buthi kuye, "NjengoJohane umBhaphathizi wandulela ukufika kokuqala kukaKristu, uyokwandulela ukuFika kwaKhe kwesiBili."

LoMlayezo ngoMfowethu William Marrion Branham, IsiThunywa neseXwayiso sokuGcina SikaMoya, wathathwa oNyakeni weBandla laseLawodekiya esahlukweni sencwadi yakhe ebizwa ngokuthi Ukuchasiswa kwemiNyaka eyisiKhombisa yeBandla, usicilelwe lapha ungafinqiwe umukezelwa ngesihle ngabe Voice of God Recordings. Uphindwe wasicilelwa ngoNhlolanja, 1990.

Izicaphuno oqwembeni ngemuva zathathwa ngaphakathi kulencwadi.

IMilayezo yokuqala ngoMfowethu William Marrion Branham iqoshwe kwisigophamazwi sikazibuthe, nengaphezulu kwe 1100 enokutholakala, iphinde yenziwe ingahleliwe. Eziningi zalezizintshumayelo ziyizincwadi, zisicilelwe zingafinqiwe futhi zimukezelwa ngesihle. Amathephu, izincwadi, amafilimu, izithombe nomunye umbiko olusizo ngentshumayelo yakhe umhlaba-jikelele uyatholakala ngokubhala:

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Isexwayiso Sokugcina Sikamoya

ISambulo 3:22, “Lowo onendlebe, makezwe lokho akushoyo uMoya emabandleni.”

Lesi yisexwayiso sokuGCINA. Asiseyikubakhona esinye. Indlu yesihlalo sobukhosi isilungisiwe. Izisekelo eziyishuminambili sezibekiwe. Imigwaqo yegolide isigandayiwe. Amasango amaparele amakhulukazi ayaphakanyiswa ayaboshwa. Njengephiramidi umi ubukeka ukhazimula. Abasezulwini akade bewelungisa balinda ngokukhefuzela, ngoba uyacwazimula ukhanya ngenkazimulo okungeyona eyangokomhlaba. Macala onke obuhle bawo axoxa indaba yomusa omangalisayo nothando lukaJesu. Ungumuzi olungiselwe abantu abalungisile. Ulindela kuphela abahlali bawo, nangokushesha bayominyanisa imigwaqo yawo ngenjabulo. Yebo, kungukubiza kokugcina. UMoya ngeke usakhuluma komunye unyaka. Iminyaka isiphelile.

Kodwa kabongwe uNkulunkulu, kulesisikhashanyana, lonyaka awukapheli. Nokho Usamemeza. Nokumemeza kwaKhe akukho kuphela ezindlebeni zangokomoya zabantu ngoMoya waKhe, kepha kanye futhi umprofethi usezweni. Kanye futhi uNkulunkulu uzokwambula iqiniso njengoba Enza kuPawulu. Ngezinsuku zesithunywa sesikhombisa, ngezinsuku zoNyaka weLawodekiya, isithunywa sawo siyokwembula izimfihlakalo zikaNkulunkulu njengoba kwembulwa kuPawulu. Uyokhulumela phezulu, nalabo abemukela lowomprofethi egameni lakhe mba bayomukela umphumela wokwenza okuhle wentshumayelo yalowomprofethi. Nalabo abamzwayo bayobusiswa babeyingxenye yalowomlobokazi wosuku lokugcina abashiwo eSambulweni 22:17, “UMoya nomlobokazi bathi woza.” Uhlamvu lukakolo (uMlobokazi Kolo) owawela emhlabathini eNayisiya usubuyele oHlamvini lweZwi lakuqala futhi. Dumisani uNkulunkulu phakade. Yebo, lalala kumprofethi ofakazelwe ngokweqiniso kaNkulunkulu ovela kulonyaka wokugcina. Akusho kuvela kuNkulunkulu, umlobokazi uyokusho. UMoya nomprofethi nomlobokazi bayosho into efanayo. Nabayokusho kuyobe sekuvele kushiwo eZwini. Bayakusho manje, “Phumani phakathi kwalo manje nizahlukanise.” Ukumemeza sekuphumile. Ukumemeza kuyaphuma. Liyomemeza kuze kubenini izwi na? Asazi, kepha yinye into esiyaziyo, ngeke kubekade ngoba ngunyaka wokugcina lona.

Lowo onendlebe, makezwe lokho akushoyo uMoya emabandleni. UMoya ukhulumile. Ilanga elishonayo selizofiphalela ephakadeni ngokweminyaka yebandla. Khona-ke sekobe konke kuphelile. Khona-ke sekobe sedlulile isikhathi sokuza. Kodwa uma ndawana-thizeni kuluhide uNkulunkulu ekhulumile nawe ngoMoya waKhe, kwangathi ngisho namanje ungaphendukela kuYe ngokuphenduka unikele impilo yakho kuYe ukuze ngoMoya waKhe Akunike ukuphila okuphakade.

“ISHO KANJE INKOSI”

“izwi lesithunywa sesikhombisa”

“munye umprofethi-sithunywa kulonyaka”

“amandla okungabinasiphosiso”

“intshumayelo yobuprofethi

eyitshe lokugcina phezulu”

“umprofethi sithunywa weSambulo 10:7”

“ofana noMalaki 4:5-6”

“oqinisekiswe nguNkulunkulu”

“ofakazelwe ngokweqiniso nguMoya”

“umanduleli wokubuya kwaKhe kwesibili”

Inothisi yelungelo langokomthetho

Onke amalungelo agodliwe. Lencwadi ingaprintwa kwiprinta yasekhaya yenzelwe okuqondene nomuntu noma inikezelwe, ngesihle, njengethuluzi ukusabalalisa iVangeli likaJesu Kristu. Lencwadi ingethengiswe, iphinde ikhiqizwe zibe ningi, iposwe kwiwebsayiti, igcinwe ngohlelo lokuthi iphinde itholakale, ihunyushelwe kwezinye izilwimi, noma isetshenziselwe ukuzicelela izimali ngaphandle kwemvume ebhaliwe eshiwoyo ye Voice Of God Recordings®.

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