

*IsiChasiso*

*se*

*mi Nyaka yeBandla  
eyisi Khombisa*

**William Marrion Branham**

UMfowethu William Marrion Branham washumayela uchungechunge lwezintshumayelo ngo Disemba 4-11, ngo 1960, ukwemukela ukuphefumulelwa koMlayezo awubhale encwadini yakhe, *IsiChasiso se miNyaka yeBandla eyisiKhombisa*. Lencwadi ishicilelwe futhi ikhishwe ngemvume evela kwi William Branham Evangelistic Association

Kunezintshumayelo zasekuqaleni zesiNgisi ezingaphezu kweziyi 1179 zikaMfowethu William Marrion Branham ezaqoshwa futhi zitholakala ngesimo somsindo ozwakalayo. Eziningi zalezintshumayelo zitholakala ngesimo sokuba yincwadi. Kunama ofisi nezigcina-mabhuku ezibolekiso ezizweni emhlabeni jikelele ezinalezintshumayelo ezitholakala ngokushesha ngezilwimi eziningi. Iphinde yashicilelwa ngo 2009.

ZULU

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## ISICHASISO SE MINYAKA YEBANDLA EYISIKHOMBISA

Ukubeka obala ukufundisisa okubekwe ngemininingwane kwemiNyaka yeBandla eyisiKhombisa nezifundiso ezinkulu ezinhlobonhlobo eziqukethwe eSambulweni, iZahluko sokuQala kuya kwesesiThathu.

William Marrion Branham





WILLIAM MARRION BRANHAM



**PAWULU**

**IRENAEUS**

**MARTIN**

**COLUMBA**

**LUTHER**

**WESLEY**



**EFESU**  
53-170

**SMIRNA**  
170-312

**PERGAM.**  
312-606

**THIYAT.**  
606-1520

**SARDESI**  
1520-1750

**FIL.**  
1750-1906

**LAWOD.**  
1906-

# **IMINYAKA YEBANDLA EYI 7**



# UHLU LOKUPHAKATHI

*Isigaba*

*Ikhasi*

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## ISINGENISO

Nakuba lencwadi izophathelana qobo lwayo nezifundiso ezinkulu ezinhlobonhlobo (njengobuNkulunkulu nje, uMbhapathizo waManzi, njl.) ezitholakala eSambulweni, izahluko esokuQala kuya kwesesiThathu, indikimba yaso enkulu ngukubeka obala ukufundisisa okubekwe ngeminingwane kwemiNyaka yeBandla eyisiKhombisa. Lokhu kudingekile ukuze ufundisise futhi uqonde konke okweSambulo, ngoba emiNyakeni kuvela iziMpawu, naseziMpawini kuvela amaCilongo, nasemaCilongweni kuvela iZitsha. Njengokuqhuma kokuqala kwekhandlela laseRoma, imiNyaka yeBandla iphuma nokukhanya okuqalisayo okunamandla, ngaphandle kwakho okungebebikho-kukhanya okuqhubekayo. Kodwa uma nje ubucwazicwazi bemiNyaka yeBandla eyisiKhombisa buke banikwa yisambulo sobuNkulunkulu, ukukhanya phezu kokukhanya kuyalandela, size sithi sonke iSambulo sivuleke kabanzi phambi kwamehlo ethu amangalayo: futhi thina, sakhiwe futhi sihlanjululwe uMoya waso, senziwa silungele ukubonakala kwaKhe okuhle kakhulu, ngisho iNkosi noMsindisi wethu, uNkulunkulu oYedwa oQinisileyo, uJesu Kristu.

Lendaba ebhaliwe ibekwa obala kumuntu wokuqala njengoba iwumlayezo ovela enhliziyweni yami uya ezinhliziyweni zabantu.

Kuthathwe isineke esithize ukubhala ngamagama amakhulu onke amagama neziq, amabizo nezabizwana, njl., okubhekiselwe ebuNkulunkulwini, kanjalo futhi namazwi eBhayibheli, umBhalo, neZwi, njengoba sikubamba lokhu ngokufanele kuphela ekukhulumeni ngobukhosi nokuba uMuntu kukaNkulunkulu neZwi laKhe eliNgcwele.

Ngikhulekela isibusiso sikaNkulunkulu phezu kwalowo nalowomfundi; futhi sengathi ukukhanya ngoMoya kaNkulunkulu kungaba yisabelo esikhethekileyo salowo nalowo.

William Marrion Branham



# ISAHLUKO SOKUQALA

## ISAMBULO

### SIKAJESU KRISTU

1. ISambulo sikaJesu Kristu, amnika sona uNkulunkulu, ukuba abonise izinceku zaKhe izinto ezimelwe ukwenzeka masinyane; Ethuma ngengelosi yaKhe esibonakalisa encekwini yaKhe uJohane:

2. Owafakaza ngeZwi likaNkulunkulu, nangobufakazi bukaJesu Kristu, nakho konke akubonayo.

3. Ubusisiwe ofundayo, nabo abawezwayo amazwi alesisiprofetho, bagcine okulotshiweyo kuso: ngokuba isikhathi siseduze.

4. UJohane kuwo amabandla ayisikhombisa aseAsiya: Makube kini umusa, nokuthula, okuvela kuYe OKhona, noWayeKhona, NoZayo; nakoMoya abayisikhombisa Abaphambi kwesihlalo saKhe sobukhosi;

5. NakuJesu Kristu, UFakazi oThembekayo, iZibulo labaFileyo, noMbusi wamaKhosi oMhlaba. KuYe Osithandayo, owasihlanza ezonweni zethu ngegazi laKhe,

6. Nowasenza sibe amakhosi nabapristi kuNkulunkulu uYise waKhe; kuYe makube yinkazimulo nobukhosi kuze kube-phakade naphakade. Amen.

7. Bhekani, Uyeza namaфу; namehlo onke ayakuMbona, nabo abaMgwazayo: nezizwe zonke zomhlaba ziyakulila ngaYe. Yebo, Amen.

8. Mina nginguAlfa no-Omega, ukuQala nokuGcina, kusho iNkosi OKhona, noWayeKhona, NoZayo, uMninimandla onke.

9. Mina-Johane, umfowenu, nomhlanganyeli kanye nani ekuhluphekeni, nasembusweni nasekubekazeleni kukaJesu Kristu, ngangisesiqhingini esithiwa iPhatmose, ngenxa yeZwi likaNkulunkulu, nangenxa yobufakazi bukaJesu Kristu.

10. NgangikuMoya ngosuku lweNkosi, ngezwa emva kwami izwi elikhulu, kungathi elecilongo,

11. Lithi, NginguAlfa no-Omega, owokuQala nowokuGcina: futhi, Lokhu okubonayo, kulobe encwadini, ukuthumele kuwo amabandla ayisikhombisa aseAsiya; e-Efesu, naseSmirna, nasePhergamu, naseThiyatira, naseSardesi, naseFiladelfiya, naseLawodikeya.

12. Ngaphenduka ukuba ngibone izwi ebelikhuluma nami. Kuthe ngiphenduka, ngabona izinti zezibani eziyisikhombisa zegolide;

13. Nofana neNdodana yoMuntu ephakathi kwezinti zezibani, embethe ingubo ekhawula ezinyaweni, ezibophe ngebhande legolide ezibeleni.

14. Ikhanda laKhe nezinwele zaKhe kumhlophe njengoboya bezimvu, njengeqhwa; namehlo aKhe enjengelangabi lomlilo;

15. Nezinyawo zaKhe zifana nethusi elikhazimulayo, sengathi zazishiswe esithandweni; nezwi laKhe linjengenhlokomo yamanzi amaningi.

16. Futhi Wayephethe izinkanyezi eziyisikhombisa esandleni saKhe sokunene: nasemlonyeni waKhe kwaphuma inkemba ebukhali esika-nhlangothi zombili: nobuso baKhe bunjengelanga likhanya ngamandla alo.

17. Ngathi ukuMbona, ngawa ngasezinyaweni zaKhe njengofileyo. Wayesebeka isandla saKhe sokunene phezu kwami, ethi kimi, Ungesabi; NgingowokuQala nowokuGcina:

18. NoPhilayo, ngangifile; futhi, bheka, seNgingophilayo kuze kube-phakade naphakade, Ameni; futhi nginezihluthulelo zokufa nezehayidese.

19. Zilobe izinto ozibonileyo, nokukhona, nokuzakwenzeka emva kwalokhu;

20. Imfihlakalo yezinkanyezi eziyisikhombisa ozibonileyo esandleni saMi sokunene, nezinti zezibani eziyisikhombisa zegolide. Izinkanyezi eziyisikhombisa ziyizingelosi zamabandla ayisikhombisa: nezinti zezibani eziyisikhombisa zingamabandla ayisikhombisa:

## ISINGENISO ESAHLUKWENI SOKUQALA

ISamb. 1:1-3. "ISambulo sikaJesu Kristu, amnika sona uNkulunkulu, ukuba abonise izinceku zaKhe izinto ezimelwe ukwenzeka masinyane; Ethuma ngengelosi yaKhe esibonakalisa encekwini yaKhe uJohane; Owafakaza ngeZwi likaNkulunkulu, nangobufakazi bukaJesu Kristu, nakho konke akubonayo. Ubusisiwe ofundayo, nabo abawezwayo amaZwi alesisiprofetho, bagcine okulotshiweyo kuso: Ngokuba isikhathi siseduze."

Umbhali (hhayi umqambi) walencwadi nguJohane oNgc. omkhulu. Osomlando bayavuma ukuthi waphila ingxenye yokugcina yokuphila kwakhe eEfesu, nakuba ngesikhathi sokulotshwa kwalencwadi wayesesiQhingini sasePhatmose. Akusiwo umlando wempilo kaJohane, kodwa yiSambulo sikaJesu Kristu eminyakeni yebandla ezayo. Evesini lesithathu sibizwa ngesiprofetho futhi eqinisweni siyilokho.

Lencwadi ngokweywayelekile inikwe igama lokuthi yiSambulo sikaJohane oNgcwele, kodwa lokho akulungile. YiSambulo sikaJesu Kristu esanikezwa uJohane samaKristu

ayo *yonke* iminyaka. Yiyona ncwadi kuphela eBhayibhelini lonke elotshwe nguJesu qobo lwaKhe, ngokubonakala ngokobuntu kumbhali.

Yincwadi yokugcina yeBhayibheli, nokho ikhuluma ngokuqala nokuphela kwezimiselo zeVangeli.

Manje igama lesiGreeki lesambulo yi “apocalypse” okuchaza “ukwembula.” Lokhu ukwembula kufanekiswa ngokuphelele esibonelweni somqophi wemifanekiso embula umsebenzi wakhe wezifanekiso, ewuvezela isibukeli. Kungukuphenya, kwembulwa obekufihliwe ngaphambili. Manje ukuphenya akusiso kuphela isambulo sokuba wuMuntu kukaKristu, kodwa yiSAMBULO SEMISEBENZI YAKHE YENKATHI EZAYO EKUSONDELENI KWEMINYAKA YEBANDLA EYISIKHOMBISA.

*Ubumqoka besambulo ngoMoya ekholweni leqiniso soze sagcizelelwa ngokweqile.* Isambulo sisho okukhulu kuwe kunalokho mhlawumbe okuqondayo. Manje angikhulumi ngaleNcwadi yeSambulo nawe. Ngikhuluma ngaso SONKE isambulo. Sisemqoka kakhulu kakhulu ebandleni. Niyakhumbula kuMathewu 16 lapho uJesu abuza khona abafundi lombuzo, “Abantu bathi Mina iNdodana yoMuntu ingubani na? Bathi, Abanye bathi UJohane uMbhaphathizi: abanye, bathi uElija; abanye bathi, uJeremiya, noma omunye wabaprofethi. Wathi kubo, Kepha nina nithi Ngingubani na? USimoni Petru waphendula wathi, Wena unguKristu, iNdodana kaNkulunkulu ophilayo. UJesu waphendula wathi kuye, Ubusisiwe wena, Simoni kaJona; ngokuba inyama negazi akukwambulelanga lokhu, kodwa uBaba Osezulwini. Ngithi kuwe, wena unguPetru, phezu kwalelidwala Ngiyakulakha ibandla laMi; amasango ehayidese awayikulahlula.” AmaRoma aKatolika athi ibandla lakhelwe phezu kukaPetru. Manje ngempela lokho kungumqondo wenyama. Wayengalakha kanjani uNkulunkulu ibandla phezu komuntu owayeguququka ngangokuthi waphika iNkosi uJesu futhi wathuka ngenkathi ekwenza na? UNkulunkulu angelakhe ibandla laKhe phezu kwanoma yimuphi umuntu ozalelwe esonweni. Futhi kwakungesilo idwala elalibekwe lapho sengathi uNkulunkulu wayengcwelise umhlabathi kuleyondawo. Futhi akunjengoba esho amaProtestane, ukuthi ibandla lakhelwe phezu kukaJesu. KwakuyiSAMBULO. Kufunde ngendlela okulotshwe ngayo: “Inyama negazi akukwaMBULANGA lokhu, KODWA UBABA UKWAMBULILE, futhi PHEZU KWALELIDWALA (ISAMBULO) NGIYAKULAKHA IBANDLA LAMI.” Ibandla lakhelwe eSambulweni, phezu kuka “Isho Kanje iNkosi.”

Wazi kanjani uAbela ukuthi kufanele enzeni ukuze anikele ngomhlatshelelo ofaneleyo kuNkulunkulu na? Ngokukholwa wemukela isambulo segazi. UKayini akazange asithole

isambulo esinjalo (naphezu kokuthi wayenomyalo) ngakho akazange anikele ngomhlatshelelo ofaneleyo. Kwakuyisambulo esivela kuNkulunkulu esenza umehluko futhi wapha uAbela ukuphila okuphakade. Manje ungahle uthathe lokho okushiwo ngumfundisi, noma lokho ikolishi elikufundisayo, futhi nakuba ungahle ufundiswe khona ngobuciko, aze uNkulunkulu akwembule kuwe ukuthi uJesu unguKristu, nokuthi yigazi elikuhlanzayo, nokuthi uNkulunkulu unguMsindisi wakho, awusoze waba nokuphila okuphakade. Yisambulo soMoya esikwenzayo.

Manje ngithe leNcwadi yeSambulo iyisambulo sikaJesu nalokho Akwenzayo emabandleni okwaleyominyaka eyisikhombisa. Yisambulo ngoba abafundi, qobo lwabo, babengawazi lamaqiniso aqoshiwe. Kwakungakembulwa ngaphambili kubo. Niyakhumbula ukuthi beza kuJesu eNcwadini yeZenzo futhi baMbuza, “Uzowubuyisela umbuso kuIsrayeli ngalesisikhathi na?” Wayesethi, “Akusikho okwenu ukwazi izikhathi noma imizuzu.” Lawomadoda ayesalokhu ecabanga ngoJesu enombuso wasemhlabeni. Kodwa kwakungumbuso womoya Ayezowakha. Wayengeke abatshela ngisho nangendawo yaKhe kuwo, ngokuba uBaba wayengakayembuli kuYe. Kodwa manje emva kokufa kwaKhe nokuvuka, nakulesisikhathi esikhethekileyo enkonzweni yaKhe yokulamulela, Uyakwazi ukubeka obala lapha kulesisambulo saKhe uqobo kuJohane ukuthi inkazimulo yaKhe nobukhona ebandleni buyochazani futhi benzeni.

Kulesisambulo Uyasitshela ukuthi ukuphela kukadeveli kuyini. Uyasitshela ukuthi Uzobhekana kanjani nodeveli futhi amphose echibini lomlilo. Wembula ukuphela kwababi abalandela uSathane. Futhi uSathane uyakuzonda lokho.

Senake nakuqaphela ukuthi uSathane uzizonda kanjani izincwadi ezimbili zeBhayibheli ukwedlula zonke ezinye na? Ngezazi zezenkolo ezivumela amalungelo kubantu bonke nososayense-mbumbulu uhlasela njalo iNcwadi kaGenesisi neNcwadi yeSambulo. Kuzozombili lezincwadi sithola ukuqala kukaSathane, izindlela zakhe ezimbi kabi nembubhiso yakhe. Yingakho ezihlasela. Uyakuzonda ukudalulwa, futhi kulezozincwadi uyadalulwa ngalokho impela ayikho. UJesu wathi ngoSathane, “Akanasabelo naMi aNginasabelo naye.” Udeveli uyothanda ukufakazisa lokho kwehluka; kodwa angekwazi, ngakho wenza konke angakwenza ukubhubhisa ithemba eZwini. Kodwa nxa ibandla lingamkholwa uSathane kepha likholwe isambulo sikaMoya seZwi, amasango ehayidese angehlule.

Ake ngifake izwi nje lapha elivela enkonzweni yami uqobo, uma ningali. Nonke niyazi ukuthi lesisiphiwo empilweni yami asisiso esemvelo yasemhlabeni. Yisiphiwo ngaso uMoya oNgewele akwazi ngaso ukwehlukana khona izifo,

nemicabango yezinhliziyo zabantu, nezinye izinto ezicashile okunguNkulunkulu kuphela ongazazi bese engembulela. Ngifisa sengathi beningama nami bese nibona ubuso babantu nxa uSathane azi ukuthi uzodalulwa. Manje, akusibo abantu engikhuluma ngabo. YilowoSathane obambebele ezimpilweni zabo ngesono, emehlukweni, nesifo. Kodwa ubobuka ubuso babo. USathane uyazi uzodalulwa, futhi izinguquko ezingejwayelekile kakhulu zifika phezu kobuso babantu. USathane uyesaba. Uyazi ukuthi uMoya kaNkulunkulu usuzokwazisa abantu imisebenzi yakhe. Yingakho lemihlango eyizonda kakhulu kangaka. Nxa kubizwa amagama nezifo zembulwa, uSathane uyakuzonda. Manje yini lokhu na? Akusikho ukufunda ingqondo, akusikho ukufunda umcabango, kanjalo akusibo ubuthakathi. YiSAMBULO ngoMoya oNgcwele. Yileyo ndlela kuphela engingakwazi ngayo. Kusobala umqondo wokwenyama uyokubiza noma ngani ngaphandle kukaMoya oNgcwele.

Ake nginikhombise esinye isizathu ukuthi kungani uSathane eyizonda leNcwadi yeSambulo sikaJesu Kristu ebandleni. Uyazi ukuthi uJesu Kristu unguye izolo, nanamuhla, naphakade, futhi Akaguquki. Uyakwazi lokho ngaphezulu kunoma kwenza osiyazi bezenkolo abangamashumi ayisishiyagalolunye ekhulwini. Uyazi ukuthi njengoba uNkulunkulu engongaguqulekiyo emvelweni yaKhe, khona-ke nje Ungongaguqulekiyo nasezindleleni zaKhe. Ngakho uSathane wazi ngokuqinisekile ukuthi ibandla lokuqala ePentekoste linamandla kaNkulunkulu (uMarku weShumi nesithupha ekusebenzeni) yiBandla leQiniso uJesu alibiza ngelaKhe uqobo. Onke amanye ngamanga. Kufanele kube njalo.

Manje khumbulani lokhu. UKristu eBandleni leQiniso ngukuqhubeka kweNcwadi yeZenzo. Kodwa iNcwadi yeSambulo ikhombisa ukuthi umoya womphikukristu uyofika kanjani ungene ebandleni futhi ulingcolise, ulenze libe sivivi, libe yilo ngegama nje futhi lingabi namandla. Sidalula uSathane, sembula imisebenzi yakhe (Imbubhiso ezanywayo yabantu bakaNkulunkulu nokudunyazwa kweZwi likaNkulunkulu) kwehle njalo kuya esikhathini esephoswa echibini lomlilo. Ulwa nakho lokho. Angeke akumela. Uyazi ukuthi uma abantu bethola iSAMBULO SEQINISO seBANDLA LEQINISO nokuthi liyini, ukuthi limeleni nokuthi LINGENZA IMISEBENZI EMIKHULU NGOKWEDLULELE, liyoba yimpi engenakwehlulwa. Uma bethola isambulo seqiniso somoya ababili phakathi kohlaka lwebandla lamaKristu, nangokwehlukana kukaMoya kaNkulunkulu nangokumelana nomoya womphikukristu, uSathane akayikuba-namandla phambi kwalo. Uzovinjelwa ngempela namhlanje njengamhla uKristu emelana nawo wonke umzamo wakhe wokuzuza

amandla phezu kwaKhe ehlane. Yebo, uSathane uyasizonda isambulo. Kodwa thina siyasithanda. Ngesambulo seqiniso ezimpilweni zethu, amasango ehayidese angesehlule, kodwa thina siyowehla.

Nizokhumbula ukuthi ngikuphathile ekuqaleni okwalomlayezo ukuthi leNcwadi esiyifundisayo iyisambulo sangempela sikaJesu, qobo lwaKhe, ebandleni nomsebenzi waKhe eminyakeni yenkathi ezayo. Ngase ngikuphatha ukuthi kuthatha uMoya oNgcwele ukusinika isambulo kungenjalo sizokwehluleka ukusithola. Ngokuletha lemicabango emibili ndawonye nizobona ukuthi kungeke nje kwathatha ukufundisisa okwejwayelekile nokucabanga ukwenza leNcwadi ibe yiyo ngempela. Kuzothatha ukusebenza kukaMoya oNgcwele. Lokho kusho ukuthi leNcwadi ingeke yembulelwa noma ubani kodwa ohlobweni olukhethekileyo lwabantu. Kuzothatha lowo onokubona okusithekileyo kobuprofethi. Kuzodinga ikhono lokuzwa kuNkulunkulu. Kuzodinga isiyalo esingesiso esemvelo yasemhlabeni, hhayi isitshudeni siqhathanisa ivesi ngevesi, nakuba lokho kukuhle. Kodwa imfihlakalo idinga ukufundisa kukaMoya kungenjalo akucaci neze. Sidinga kakhulu ukuzwa kuNkulunkulu futhi sizibeke qobo lwethu singabavulekileyo futhi sibe ngabazinikele kuMoya ukuba sizwe futhi sazi.

Njengoba sengivele ngishilo, leNcwadi (iSambulo) ingukuqedelwa kwemiBhalo. Ize yabekwa ngisho ngqo khona ohlwini lomBhalo oqinisiweyo; ekugcineni. Manje ungazi ukuthi kungani kuthi noma ubani ofundayo noma ngisho osizwayo ubusisiwe. Yisambulo sikaNkulunkulu esizokunika igunya phezu kukadeveli. Futhi ungabona ukuthi kungani labo abayonezela noma basuse kuso bayoqalekiswa. Kuyofanele kube njalo, ngokuba ubani ongenezela noma asuse esambulweni esiphelele sikaNkulunkulu bese enqoba isitha na? Kulula kanjalo nje. Awekho amandla okunqoba anjalo njengesambulo seZwi. Niyabo, evesini lesithathu isibusiso siyamenyezela kulabo abanikeza ukunaka okukhethekileyo kuleNcwadi. Ngicabanga ukuthi lokhu kubhekisele esikweni leTestamente eliDala labapristi befunda iZwi ebandleni ekuseni. Niyabo, abaningi babengakwazi ukufunda ngakho umpristi wayebafundela. Inqobo nje uma kwakuyiZwi, isibusiso sasikhona. Kwakungenandaba noma yayifundwa noma yayizwiwa.

*“Isikhathi siseduze.”* Isikhathi sasingekho eduze phambilini. Ekuhlakanipheni nasendleleni yokuphatha kaNkulunkulu lesisambulo esikhulu (nakuba saziwa ngokugcwele kuNkulunkulu) sasingenakufika kuze kube manje. Kanjalo masinyane sifunda isimiso—*isambulo sikaNkulunkulu sonyaka ngamunye singafika ngalowonyaka kuphela, nangesikhathi esikhethekileyo*. Bukani emlandwini



kaIsrayeli. Isambulo sikaNkulunkulu kuMose safika kuphela ngesikhathi esikhethekileyo somlando, futhi ngisho nangokukhetheke kakhulu safika lapho abantu bekhala kuNkulunkulu. UJesu, qobo lwaKhe, wafika ekugcwaleni kwesikhathi, Yena eyiSambulo esiphelelisiwe sobuNkulunkulu. Futhi kulonyaka (waseLawodikeya) isambulo sikaNkulunkulu siyofika ngesikhathi saso esifaneleyo. Asiyikunqikaza, kanjalo asiyikuba ngesingavuthiwe. Cabanga ngalokhu futhi ukunake kahle, ngokuba sisesikhathini sokuphela namhlanje.

## ISIBINGELELO

ISamb. 1:4-6. “UJohane kuwo amabandla ayisikhombisa aseAsiya; Makube-kini umusa, nokuthula, okuvela kuYe OKhona, noWayeKhona, NoZayo; nakoMoya Abayisikhombisa Abaphambi kwesihlalo saKhe sobukhosi; nakuJesu Kristu, UFakazi oThembekayo, iZibulo labaFileyo, noMbusi wamaKhosi oMhlaba. KuYe Osithandayo, owasihlanza ezonweni zethu ngegazi laKhe, nowasenza sibe amakhosi nabapristi kuNkulunkulu uYise waKhe; kuYe makube yinkazimulo nobukhosi kuze kube-phakade naphakade. Amenii.”

Igama, Asiya, eqinisweni yiAsiya Mayina. Yisiqinti esincane cishe silingana neIndiana. Amabandla ayisikhombisa lapho acashunwa kakhulukazi kuwo onke amanye amabandla ngezimilo zawo, okungukuthi izimilo ezifanayo ezaziyotholakala eminyakeni elandelanayo amakhulu eminyaka kamuva.

ImiMoya eyisikhombisa phambi kwesihlalo sobukhosi nguMoya Owawukuleso naleso sezithunywa eziyisikhombisa, uzipha izinkonzo zazo zonyaka waleso naleso esasiphila kuwo.

Manje zonke lezizisho, ‘Yena OKhona,’ no‘WayeKhona,’ no‘Zayo,’ no‘Fakazi oThembekayo,’ ne‘Zibulo EliPhakathi kwabaFileyo,’ no‘Mbusi wamaKhosi oMhlaba,’ no‘Alfa no-Omega,’ no‘Mnimandla Onke,’ ziyiziqu nezilandiso zoMUNTU OYEDWA FUTHI OFANAYO, OyiNkosi uJesu Kristu, Owasihlanza ezonweni zethu ngegazi laKhe.

UMoya kaNkulunkulu kuJohane usho kanje ukuze ubeke obala ukuba nobuNkulunkulu obuKhulu bukaJesu Kristu nokwembula ubuNkulunkulu njengoNkulunkulu OYEDWA. Namhlanje kukhona ukweduka okukhulu. Kuyilokho kokuthi kukhona oNkulunkulu abathathu esikhundleni soyedwa. Lesisambulo njengoba sanikezwa uJohane nguJesu, qobo lwaKhe, siqondisa lokho kweduka. Akusikho ukuthi kukhona oNkulunkulu abathathu, kodwa *uNkulunkulu oyedwa enezikhundla ezintathu*. Kukhona uNkulunkulu OYEDWA neziqo ezintathu, uYise, iNdodana, noMoya oNgewele.

Lesisambulo esikhulu siyilesa ibandla lakuqala elalinaso, futhi sifanele sibuyiselwe kulolusuku lokugcina sihambisane nendlela eyiyona eklanyiwe yombhaphathizo wamanzi.

Manje osiyazi bezenkolo besimanje ngeke bavumelane nami ngokuba nakhu okwakubhalwe kwiphephabhuku elikhulu lamaKristu. “Lokho kufundisa (ngoZiqu-zintathu) kukuyo impela inhliziyu nomnyombo weTestamente eliDala. Kuyikho nokunci kakhulu enhliziyweni nasemnyombweni weTestamente eliSha. ITestamente eliSha liphambene kakhulu njengoba linjalo iTestamente eliDala emcabangweni wokuthi kukhona oNkulunkulu abangaphezulu koyedwa. Nokho iTestamente eliSha nokucacisa okulinganayo lifundisa ukuthi uYise unguNkulunkulu, neNdodana inguNkulunkulu, noMoya oNgwele unguNkulunkulu, nokuthi laba abathathu abaSIZO izibonakalo ezintathu zoMuntu ofanayo, kodwa abantu abathathu bemi ebudlelwaneni obuqondene nomuntu bangempela nomunye nomunye. Lapho sinesifundiso esikhulu saBantu abathathu kodwa uNkulunkulu oyedwa.”

Bayasho futhi, “UNkulunkulu, ngokweBhayibheli, akasuye nje umuntu oyedwa, kodwa Ungabantu abathathu kuNkulunkulu oyedwa. Leyo yimfihlakalo enkulu kaZiqu-zintathu.”

Impela kuyiyo. Bangaba kanjani abantu abathathu kuNkulunkulu oyedwa na? Akusikho kodwa ukuthi akukho-Bhayibheli lakho, kodwa kukhombisa ngisho ukusilela kokucabanga okukhaliphile. Abantu abathathu abehlukene, nakuba kuyinto eyiyo du, kwenza onkulunkulu abathathu, kungenjalo ulimi selulahlekelwe yincazelo yalo nya.

Lalelani nje kulamazwi futhi, “NginguAlfa no-Omega, ukuQala nokuGcina, kusho iNkosi, OKhona, noWayeKhona, NoZayo, uMninandla onke.” Lobu ubuNkulunkulu. Lona akusuye nje umprofethi, umuntu. Lona nguNkulunkulu. Futhi akusiso isambulo soNkulunkulu abathathu, kodwa esikaNkulunkulu OYEDWA, uMninandla onke.

Abakholelwanga koNkulunkulu abathathu ekuqaleni kwabandla. Ungeke uluthole lolohlobo lwenkolelo phakathi kwabaphostoli. Kwaba semva konyaka wabaphostoli ukuthi lomcabango ongenabufakazi wangena futhi waba yimpumelelo ngempela nesifundiso uqobo lwaso eMkhandlweni wasaNayisiya. Isifundiso sobuNkulunkulu sabangela ukwehlukana okundlela-mbili eNayisiya. Futhi kusukela kulokho kwehlukana kwafika iziphetho ezimbili. Esisodwa eqinisweni sangena ekukholelweni konkulunkulu abaningi, bekholwa koNkulunkulu abathathu, nabanye bangena ekukholelweni kuNkulunkulu oyedwa. Kusobala lokho kwaba yisikhashana ekufikeni, kodwa kwenza, futhi sinakho njengamanje. Kodwa iSambulo ngaye uJohane ngoMoya

emabandleni sasingukuthi, “NgiyiNkosi uJesu Kristu, futhi Ngiyikho KONKE okwaso. Akekho omunye uNkulunkulu.” Futhi wanamathelisa ngophawu lwaKhe phezu kwalesiSambulo.

Nakani lokhu: Wayengubani uYise kaJesu na? uMath. 1:18 uthi, “Wafunyanwa ekhuleliswe uMoya oNgcwele.” Kodwa uJesu, uqobo lwaKhe, washo ukuba uNkulunkulu wayenguYise waKhe. UNkulunkulu uYise noNkulunkulu uMoya oNgcwele, njengoba sihlala siwasho lamazwi, enza uYise noMoya babeMUNYE. Impela banjalo, kungenjalo uJesu wayenoYise ababili. Kodwa qaphelani ukuthi uJesu washo ukuthi Yena noYise babeMunye—*benge* babili. Lokho kwenza uNkulunkulu OYEDWA.

Njengoba lokhu kungokomlando nokoMoya ngempela, abantu bayamangala ukuthi abathathu bavelaphi. Kwaphenduka isifundiso esiyisisekelo eMkhandlwini waseNayisiya ngo 325 uJesu aZalwa. Loziqu-zintathu (igama elingekho qobo embhalweni) wayesekeleke phezu konkulunkulu abaningi baseRoma. AmaRoma ayenonkulunkulu abaningi ayekhuleka kubo. Ayekhuleka futhi kokhokho njengabakhulumeli. Kwakuyisinyathelo nje sokunikeza amagama amasha konkulunkulu abadala, ngakho sinabangcwele ukukwenza kube saBhayibheli kakhulu. Kanjalo, esikhundleni sikaJupita, uVenisi, uMas, njl., sinoPawulu, uPetru, uFatima, uKristofa, njl., njl. Ayengeke ayenze isebenze inkolo yawo yobuhedeni ngoNkulunkulu oyedwa nje, ngakho aMehlukanisa kathathu, futhi enza abakhulumeli babangcwele njengoba ase enze abakhulumeli bokhokho bawo.

Selokhu kwasukela lapho abantu behlulekile ukuqonda ukuthi kukhona uNkulunkulu oyedwa nje enezikhundla ezintathu noma izibonakaliso. Bayazi ukuthi kukhona uNkulunkulu oyedwa ngokomBhalo, kodwa bazama ukukwenza umcabango ongenabufakazi wokungeyikho ukuthi uNkulunkulu unjengesixheke samagilebhisi; abantu abathathu benobuNkulunkulu obufanayo babehlukaniselane ngokulinganayo bonke. Kodwa kusho ngokusobala lapha eSambulweni ukuthi uJesu ungo “OKhona,” “oWayeKhona,” futhi “NoZayo.” UnguAlfa no-Omega,” okuchaza ukuthi Ungu “A kuya kuZ” noma OYIKHO KONKE KWAKHO. Uyikho konke—uMninimandla onke. Uyintebe yaseSharoni, uMnduze wesiGodi, iNkanyezi yoKusa eKhanyayo, iGatsha eliLungileyo, uYise, iNdodana, noMoya oNgcwele. UnguNkulunkulu, uNkulunkulu uMninimandla onke. UNKULUNKULU OYEDWA.

UTim. I 3:16 uthi, “Kuvunyiwe ukuthi inkulu imfihlakalo yokukhonza: uNkulunkulu owabonakaliswa enyameni, walungisiswa eMoyeni, wabonwa yizingelosi, washunyayelwa

eZizweni, wakholeka ezweni, wamukelwa eNkazimulweni.” Yilokhu iBhayibheli elikushoyo. Alisho lutho ngomuntu wokuqala noma owesibili noma owesithathu lapha. Lithi uNkulunkulu wabonakaliswa enyameni. UNkulunkulu oyedwa. LowoNKULUNKULU OYEDWA wabonakaliswa enyameni. Lokho kufanele kwenele. UNkulunkulu wafika esesimweni somuntu. Lokho akuMenzanga OMUNYE UNKULUNKULU. WAYENGUNKULUNKULU, UNKULUNKULU OFANAYO. Kwakuyisambulo ngaleyonkathi, futhi kuyisambulo manje. UNkulunkulu oyedwa.

Asibuyele emuva eBhayibhelini futhi sibone ukuthi Wayeyini ekuqaleni ngokwesambulo Asinikezayo saKhe uqobo. UJehova omkhulu wabonakala kuIsrayeli esensikeni yomlilo. NjengeNgelosi yesiVumelwano Wayehlala kuleyonsika yomlilo futhi wahola uIsrayeli nsuku zonke. Ethempelini Wamemezela ukufika kwaKhe ngefu elikhulu. Kwase kuthi ngelinye ilanga Wabonakaliswa emzimbeni wokuzalwa yintombi owalungiselelwa Yena. UNkulunkulu owahlala etabernakele phezu kwamatende kaIsrayeli manje Wazithathela itende lenyama futhi wahlala etabernakele njengomuntu phakathi kwabantu. Kodwa WayenguNKULUNKULU OFANAYO.

IBhayibheli lifundisa ukuthi UNKULUNKULU WAYEKUKRISTU. UMZIMBA wawunguJesu. Kuhlala kuYe, NGOKOMZIMBA ukugwala konke kobuNkulunkulu. Akukho okungabasobala ukwedlula lokho. Imfihlakalo, yebo. Kodwa iqiniso langempela—kungebe ngokusobala ngokwedlulele. Ngakho uma Wayengesibo abantu abathathu ngaleyonkathi, Angebe-mthathu manje. UNKULUNKULU OYEDWA: NaloNkulunkulu ofanayo waba-yinyama.

UJesu wathi, “Ngavela kuNkulunkulu Ngi (buyela) kuNkulunkulu.” UJohane 16:27-28. Yilokho impela okwenzekayo. Wanyamalala emhlabeni ngendlela yokufa kwaKhe, ukumbelwa, ukuvuka, nokwenyuka. Wase-ke uPawulu ehlangana naYe esendleleni ebheke eDamaseku futhi Wakhuluma kuPawulu wathi, “Sawulu, Sawulu, uNgihluphelani na?” UPawulu wathi, “UnguBani, Nkosi?” Wathi, “NginguJesu.” Wayeyinsika yomlilo, ukukhanya okuphuphuthekisayo. Wayesebuyile, impela njengoba Athi Wayezobuya. Wabuyela esimweni esifanayo Ayeyiso ngaphambi kokuba Athathe itabernakele lenyama. Wakubona kanjalo impela uJohane. UJohane 1:18 “Akakho oke wabona uNkulunkulu; iNdodana ezelwe yodwa, Esesifubeni sikaYise, Yiyona eMbonakalisile.” Qaphelani lapho uJohane esho khona ukuthi uJesu uSE. UseSIFubeni sikaYise.

ULuka 2:11 uthi, “Ukuthi nizalelwe namuhla emzini kaDavide uMsindisi, OnguKristu iNkosi.” Wazalwa enguKristu, futhi ezinsukwini eziyisishiyagalombili kamuva ngenkathi Esokwa Wethiwa ngoJesu, ngisho nanjengoba

ingelosi yayibatshelile. Ngazalwa nginguBranham. Ngenkathi ngizalwa banginika igama likaWilliam WayenguKRISTU kodwa Wanikwa igama phansi lapha phakathi kwamadoda. Lawomadoda etabernakele elingaphandle ayekubona kwakubizwa ngoJesu. WayeyiNkosi yeNkazimulo, uMninimandla ebonakaliswe enyameni. UnguNkulunkulu uYise, iNdodana, noMoya oNgcwele. Uyikho konke lokho.

UYise, iNdodana, noMoya oNgcwele yiziqu nje. Azisiwo amagama. Yingakho sibhaphathiza eGameni leNkosi uJesu Kristu, ngokuba lelo yigama, hhayi isiqu. Yigama lalezoziqu, njengoba nje uma uthatha ingane esanda kuzalwa eyindodana bese uyetha igama. Ingane kuyilokho eyikho, indodana yisiqu, bese-ke uyetha igama, uJohn Henry Brown. Awubhaphathizi nje e ‘Gameni likaJesu.’ Kunezinkulungwane zoJesu ezweni futhi babekhona ngisho nangaphambi kukaJesu, uMsindisi wethu. Kodwa munye kuphela kubo ozalwa enguKristu, “iNkosi uJesu Kristu.”

Abantu bakhuluma ngoJesu eyiNdodana ePhakade kaNkulunkulu. Manje lokho akusikho ukuphambana na? Ubani osewake wezwa nge ‘Ndodana’ ingephakade na? Amadodana aneziqalo, kodwa lokho okungokuphakade akuzange kube nesiqalo. UnguNkulunkulu oPhakade (uJehova) ebonakaliswe enyameni.

EVangelini likaJohane oNgc. kuthi, “Ekuqaleni wayekhona uLizwi uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu. ULizwi waba-yinyama wakha phakathi kwethu.” WayengoweQiniso uFakazi oThembekayo eZwini likaYise laphakade. WayengumProfethi futhi Wayesho lokho uYise amyala ukuba Akusho. Wathi, “UBaba waMi ukiMi”. Yilokho uJesu itabernakele akushoyo, “UBaba waMi ukiMi”.

UNkulunkulu uneziqu eziningi: ‘Ukulunga Kwethu’, no ‘Kuthula Kwethu’, no ‘Khona Njalonjalo’, no ‘Yise’, ne ‘Ndodana’, no ‘Moya oNgcwele’; kodwa Unegama elilodwa kuphela lobuntu nalelogama nguJesu.

Ungadideki ngoba enezikhundla ezintathu noma ukuthi Unokuzibonakalisa okukathathu. Emhlabeni WayengumProfethi; ezulwini UngumPristi; futhi esebuyela emhlabeni, UyiNkosi yamaKhosi. “Yena OwayeKhona” – Lowo nguJesu, umProfethi. “Yena OKhona” – Lowo nguYe, umPristi omKhulu, enza ukumela – Lowo Onokuzwelana nobuthakathaka bethu. “OZayo” – Leyo yiNkosi ezayo. Emhlabeni WayeyiZwi – umProfethi. UMose wathi ngaYe, “iNkosi uNkulunkulu wenu iyakuvusa umProfethi onjengami, kuyakuthi uma bengalaleli amazwi alowomProfethi bayakunqunywa phakathi kwabantu.”

Qaphelani lamaqiniso ngoJesu. Emhlabeni WayengumProfethi, iWundlu, neNdodana. Lokhu

akuMenzanga abe-mthathu. Lezi kwakuyizibonakaliso nje noma izikhundla zoMuntu oYedwa, uJesu.

Manje kukhona ingxenye ethandeka kakhulu yomBhalo abakamthathu-emunye abacabanga ukuthi ufakazela iphuzu labo longaphezulu loMuntu impela ongaphezulu koyedwa ebunNkulunkulwini. YiSamb. 5:6-8, “Ngase ngibona, futhi, bheka, ngaphakathi kwesihlalo sobukhosi nezidalwa ezine, nangaphakathi kwamalunga, kumi iWundlu kungathi Lihlatshiwe, linezimpondo eziyisikhombisa namehlo ayisikhombisa, angomoya abayisikhombisa bakaNkulunkulu abathunyelwe emhlabeni wonke. Leza layithabatha incwadi esandleni sokunene saKhe Owayehlezi esihlalweni sobukhosi. Kuthe seLiyithabathile incwadi izidalwa ezine namalunga angamashumi amabili nane awa phansi phambi kweWundlu, kuyilelo nalelo linehabhu, nezitsha zegolide zigcwele impepho, eyimikhuleko yabangcwele”. Impela lamavesi, uma ehlukeniswa abawodwa, angabonakala sengathi ayalifakazela iphuzu labo. Niyaqaphela, ngithe, lamavesi EHLUKANISWE ABAWODWA. Nokho, funda iSamb. 4:2-3 ne 9-11, “Masinyane ngaba-kuMoya: bheka, isihlalo sobukhosi sasimi ezulwini, NOhlezi phezu kwesihlalo sobukhosi. NOhleziyo wayefana netshe lejaspi nesardiyu ukubukeka kwakhe: nothingo lwenkosikazi luhaqe isihlalo sobukhosi, lufana nesimaragidu ukubukeka kwalo. Kuthi lapho izidalwa ziMnika inkazimulo nodumo nokubonga Ohlezi esihlalweni sobukhosi, Ophilayo kuze kube-phakade naphakade, amalunga angamashumi amabili nane awa phansi phambi kwaKhe Ohlezi esihlalweni sobukhosi, akhuleka kuYe Ophilayo kuze kube-phakade naphakade, aphonisa imiqhele yawo phambi kwesihlalo sobukhosi, ethi, Ufanele wena, O Nkosi, yethu noNkulunkulu wethu ukwamukela inkazimulo nodumo namandla: ngokuba nguWena owadala izinto zonke, nangenxa yentando yaKho zaba-khona, zadalwa.” Ngokucophelela qaphela evesini lesibili kuthi, “NO” (hhayi ababili noma abathathu kodwa NO) hlezi phezu kwesihlalo sobukhosi. Evesini lesithathu kuthi, “NO” (Hhayi *aba*) wayefana netshe lejaspi. Evesini lesishiyagalolunye kuthi izidalwa za “M” nika (hhayi *ba*). Evesini leshumi kuthi amalunga awa phansi phambi kwa “KHE” (hhayi *bo*). Evesini leshumi nanye kuthi amemeza, Ufanele wena O NKOSI” (hhayi *maKhosi*). Futhi evesini leshumi nanye kuthi lona OYEDWA esihlalweni wayengu “Mdali”, OnguJesu (Johane 1:3), OnguJehova-uMoya-uNkulunkulu weTestamente eliDala (Gen. 1:1).

Kodwa asingami lapho. Fundani manje eSamb. 3:21, “Onqobayo Ngiyakumnika ukuba ahlale naMi esihlalweni saMi sobukhosi, njengalokho naMi nganqoba, ngahlala noBaba esihlalweni saKhe sobukhosi.” Futhi fundani AmaHeb. 12:2, “Sibhekile kuJesu umQalisi nomPhelalisi wokukholwa kwethu;

Owathi esikhundleni sentokozo Ayibekelweyo wathwala isiphambano, engalinaki ihlazo, wahlala ngakwesokunene sesihlalo sobukhosi sikaNkulunkulu.” Qaphelani ukuthi ngokukaJesu, uqobo lwaKhe, Owaloba iSambulo, Uhlezi NOBaba. UMoya kuPawulu (Okungukuthi LowoMoya nguMoya kaKristu, ngokuba Lowo nguMoya wesiProfetho elifika ngaso iZwi) uthi Uhlezi ngakweSOKUNENE sikaNkulunkulu. Kodwa ngenkathi uJohane ebheka wabona kuphela “OYEDWA” esihlalweni sobukhosi. Futhi akubanga kwaze kwaba yiSamb. 5:6-8 (esilandela iSamb. 4:2-3 ngokulandelana kwesikhathi) ukuthi sibona i “Wundlu” lithatha incwadi ku “YE” Owayehlezi esihlalweni sobukhosi, njengoba kukhonjiswa eSamb. 4:2-3 nele 9-10. Kuyini na? Yimfihlakalo ka “NKULUNKULU OYEDWA.” Yena (uJesu), waphuma kuNkulunkulu, waba ngobonakaliswa enyameni, wafa wavuka futhi, futhi wabuyela e “Sifubeni sikaYise.” Njengoba uJohane asho, “INDodana ezelwe yodwa Esesifubeni sikaYise, Yiyona eMbonakalisile.” UJohane 1:18. Kwasekuyisikhathi manje sokuba uNkulunkulu (uMesiya) ukuba abuye azothatha umlobokazi waKhe bese ezethula Yena uqobo (Azazise) kuIsrayeli. Ngakho sibona uNkulunkulu futhi eqhubeka ukuba azithathele ubuhlobo bemvelo yomhlaba kumuntu njenge “Ndodana kaDavide, iNkosi yamaKhosi noMbusi wabaBusi, noMyeni woMlobokazi wabeZizwe.” AkuSIBO oNkulunkulu “Ababili,” kodwa nje uNKULUNKULU OYEDWA ebonakalisa izikhundla zaKhe ezinkulu eziwubuthathu neziq.

Abantu babazi ukuthi WayengumProfethi. Babesazi isibonakaliso sikaMesiya esasingafika kuphela ngomprofethi. UJohane 1:44-51, “UFiliphu wayengowaseBetsayida, umuzi ka-Andreya noPetru. UFiliphu wafumana uNathanayeli, wathi kuye, SiMfumene, Lowo aloba ngaye, emthethweni uMose, kanye nabaprofethi, uJesu waseNazaretha, indodana kaJosefa. UNathanayeli wathi kuye, Kungase kuvele okuhle eNazaretha na? UFiliphu wathi kuye, Woza ubone. UJesu wabona uNathanayeli eza kuYe, wathi ngaye, Bheka umIsrayeli uqobo, okungekho-nkohliso kuye! UNathanayeli wathi kuYe, Ungazelaphi na? UJesu waphendula wathi kuye, Ungakabizwa nguFiliphu, uphansi komkhiwane, Ngakubona. UNathanayeli waMphendula wathi, Rabi, UyiNdodana kaNkulunkulu; UyiNkosi kaIsrayeli. UJesu waphendula wathi kuye, Ukholwa, ngokuba Ngithe kuwe, Ngakubona uphansi komkhiwane na? uzakubona okukhulu kunaloku. Wathi kuye, Ngqiqinisile, ngiqinisile, Ngithi kini, Nizakubona izulu livuliwe, nezingelosi zikaNkulunkulu zenyuka zehla phezu kweNdodana yoMuntu.” Isiphiwo ukwehlukanisa imicabango yenhliziyo kubantu kwenza abakhethiweyo bakaNkulunkulu ukuba baqonde ukuthi wayeselapha uMesiya, iZwi eligcotshiweyo likaNkulunkulu. AmaHeberu. 4:12, “Ngokuba iZwi

likaNkulunkulu liphilile, linamandla, libukhali kunezinkemba zonke ezisika-nhlangothi zombili, lihlaba kuze kwahlukaniswe umphefumulo nomoya, amalunga nomnkantsha, lahlulela imicabango nezizindlo zenhliziyu.”

Ngenkathi owesifazane emthonjeni eMuzwa ehlukanisa imicabango yenhliziyo yakhe wenanela ngokuthi Ungumprofethi, ememezela ukuthi uMesiya uyokwaziwa ngalesosiphiwo esikhulu. UJohane 4:7-26, “Owesifazane waseSamariya weza ezokukha amanzi: UJesu wathi kuye, Ngiphuzise. (Ngokuba abafundi baKhe babehambile baya emzini beyothenga ukudla). Khona owesifazane waseSamariya wathi kuYe, Yini ukuba Wena, ongumJuda, ucele ukuphuziswa yimi, engingowesifazane waseSamariya na? ngokuba abaJuda abadlelani namaSamariya. UJesu waphendula wathi kuye, Uma ubusazi isipho sikaNkulunkulu, nokuthi Ngubani Othi kuwe, Ngiphuzise; nga ucele kuYe, Yena nga ekunikile amanzi aphilayo. Owesifazane wathi kuYe, Nkosi, Awuphethe-lutho lokukha amanzi, umthombo ujulile: Uwathathaphi pho lawomanzi aphilayo na? Kanti Wena umkhulu yini kunobaba uJakobe, owasinika lomthombo, waphuza kuwo yena, kanye namadodana akhe, nemihlambi yakhe na? Waphendula uJesu wathi kuye, Yilowo nalowo ophuza lawamanzi uyakubuye ome: Kepha lowo oyakuphuza amanzi eNgiyakumnika wona kasayikoma naphakade; kepha amanzi eNgiyakumnika wona phakathi kwakhe ayakubangumthombo wamanzi aphuphumayo kube ngukuphila okuphakade. Owesifazane wathi kuYe, Nkosi, ngiphe lawamanzi, ukuba ngingomi, ngingabe ngiseza ukukha lapha. UJesu wathi kuye, Hamba, ubize indoda yakho, uze lapha. Owesifazane waphendula wathi, Anginandoda. UJesu wathi kuye, usho kahle ukuthi anginandoda, ngokuba usuke wabanamadoda ayisihlanu; le onayo kalokhu akusiyo indoda yakho: lokhu ukusho ngeqiniso. Owesifazane wathi kuYe, Nkosi, ngiyabona ukuthi ungumprofethi Wena. Obaba bethu babekhuleka kulentaba; nina-ke nithi, iseJerusalema indawo lapho kufanele kukhulekwe khona. UJesu wathi kuye, Sifazane, kholwa yiMi, isikhathi siyeza, lapho ningasayikukhuleka kuBaba nakulentaba, naseJerusalema. Nina nikhuleka kweningakwaziyo: thina sikhuleka kwesikwaziyo: ngokuba insindiso ivela kubaJuda. Kodwa isikhathi siyeza, sesikhona namanje, lapho abakhulekayo abaqinisileyo beyakukhuleka kuBaba ngoMoya nangeqiniso: ngokuba uBaba ufuna abakhuleka kuYe abanjalo. UNkulunkulu unguMoya: abakhuleka kuYe nga beMdumisa ngoMoya nangeqiniso. Owesifazane wathi kuYe, Ngiyazi ukuthi uMesiya uyeza, Othiwa uKristu: nxa esefikile Yena, Uyakusitshela konke. UJesu wathi kuye, Nginguye Mina Engikhuluma nawe.”



ESamb. 15:3 kuthi, “Bahlabelela igama likaMose inceku kaNkulunkulu, negama leWUNDLU, bathi, Mikhulu iyamangalisa imisebenzi yaKho, Nkosi Nkulunkulu Mninimandla onke; zilungile ziqinisile izindlela zaKho, Wena-Nkosi yeZizwe.” Niyakubona na? IWUNDLU, umPristi oMkhulu ephethe igazi laKhe njengokubuyisana esihlalweni somusa ngenxa yezono zethu yiNkosi Nkulunkulu Mninimandla onke. Leso yisikhundla saKhe samanje. Yilokho Akwenzayo manje, esinxusela ngegazi laKhe ngenxa yezono zethu. Kodwa ngelinye ilanga leloWundlu liyoba yiNgonyama yeSizwe sakwaJuda. Iyofika ngamandla nangenkazimulo futhi ithathe igunya laYo lokubusa njengeNkosi. UyiNkosi ezayo yalomhlaba. Kusobala, lokho akusho ukuthi Ayisiyo iNkosi manje. Ngokuba IyiNkosi yethu, iNkosi yabaNgcwele. Njengamanje ngumbuso wokomoya. Awusiwo owenqubo yalelizwe njengoba ngisho nathi singesibo abalelizwe. Yingalesosizathu siziphatha ngokwehlukile ezweni. Ukuba yizakhamizi kwethu kusezulwini. Sibonisa ukukhanya kukaMoya wezwe lokuphindukuzalwa kwethu lapho uJesu khona eyiNkosi. Yingakho abesifazane bakithi bengazigqoki izingubo zabelilisa noma banqume izinwele zabo noma basebenzise izimonyo nezinye izinto izwe elizithanda kakhulu. Yingakho abesilisa bakithi bengaphuzi futhi babheme futhi baqhubeke esonweni. Umbuso wethu ungumbuso ongaphezu kwesono futhi uyasebenza ngamandla akuMoya kaKristu Ohlala phakathi kithi. Wonke umbuso emhlabeni uzodilizelwa phansi, kodwa owethu uyosala.

Manje besikhuluma ngezikhundla nezibonakaliso zikaNkulunkulu oyedwa weqiniso futhi sibheka inkazimulo yaKhe ngokufundisisa ngokomBhalo. Kodwa Akazukwaziwa ngokuhlakanipha. Waziwa ngokoMoya; ngesambulo sikaMoya. Yena Lo Owayaziwa njengoJesu emva kokuba inyama isibuyele ensikeni yomlilo. Kodwa Wethembisa ukuthi Uyofika futhi futhi akhe phakathi kwabantu baKhe ngoMoya. Futhi ngosuku lwePentekoste leyonsika yomlilo yehla futhi yazehlukanisa yona yaba yizilimi zomlilo phezu kwalowo nalowo wabo. Wayenzani uNkulunkulu na? Wayezahlukanisa uqobo lwaKhe ebandleni, enika bonke labo besilisa nabesifazane ingxenye yaKhe uqobo. Wazehlukanisa qobo lwaKhe phakathi kwebandla laKhe njengoba nje Asho ukuthi Wayezokwenza. UJohane 14:16-23, “Ngiyakucela kuBaba, Aniphe omunye uMduduzi, wokuba Ahlale nani phakade; Ngisho uMoya weQiniso: izwe elingeMamukele, ngokuba lingaMboni, lingaMazi: kodwa nina niyaMazi yena: ngokuba Uhlala nani, uyakuba-kini. Angiyikunishiya niyizintandane: Ngobuya ngize kini. Kuseyisikhashana, izwe lingabi lisaNgibona; kepha niyaNgibona nina: ngokuba Ngiphila mina, nani nizakuphila. Ngalolosuku niyakukwazi nina ukuba NgikuBaba, nani nikiMi, naMi ngikini. Onemiyalo yaMi,

ayigcine, nguyena oNgithandayo: oNgithandayo uyakuthandwa nguBaba, naMi ngiyakumthanda, Ngizibonakalise kuye. UJuda ongesiye uSkariyotho, wathi kuYe, Nkosi, kwenziwa yini ukuba UyakuZibonakalisa kithina, ungazibonakalisi kulo izwe na? UJesu waphendula wathi kuye, Uma umuntu eNgithanda, uyakugcina amazwi aMi: uBaba uyakumthanda, Siyakuza kuye, Sihlale naye.” Wathi Uyakucela kuBaba Owayezothumela omunye uMduduzi Owayesevele eNAbu (abafundi) kodwa HHAYI KUbo. Lowo kwakunguKristu. Bese evesini lamashumi amabili-nantathu, ekhuluma ngaYe noBaba, Wathi Siyakuza. Nakho-ke: “UMoya uyeza, uMoya *Ofanayo* kaNkulunkulu owazibonakalisa njengoBaba, nanjengeNdodana, futhi nokho usazozibonakalisa kwabaningi” – UNKULUNKULU OYEDWA OnguMoya.

Kungakho kungekho-muntu ongake afike futhi athi umuntu ongcwele nguphapha noma umuntu ongcwele ngumbhishobhi noma umpristi. UMUNTU ONGCWELE nguKristu, uMoya oNgcwele, kithi. Kungalokotha kanjani ukubusa ezindabeni ezingcwele kumemezele ukuthi abantu-nje abangesibo abefundisi abanazwi abangalisho na? Yilowo ngamunye unokuthile angakusho. Ngamunye unomsebenzi, ngamunye unenkonzu. UMoya oNgcwele wafika ePentekoste futhi Wazehlukanisa phezu kwalowo nalowo, ukuze kugcwaliseke ngakho uKristu akusho, “Ngalolosuku niyakukwazi nina ukuba NgikuBaba, nani nikiMi naMi ngikini.” UJohane 14:20.

OMkhulu uNgiNguye, uNkulunkulu uMninimandla onke, ufike njengoMoya ukugcwalisa ibandla laKhe leqiniso. Unelungelo lokuya noma yikuphi la Efuna ukuya khona, naphezu kwanoma ngubani Afuna ukuba phezu kwakhe. Asenzi “bantu abangcwele” phakathi kwethu, kodwa yonke inhlango yeqiniso yeNkosi ingcwele, ngenxa yobukhona bukaMoya oNgcwele. NguYe, uMoya oNgcwele, ongcwele, hhayi inhlango ngesingayo.

*Manje lesa yisambulo: uJesu Kristu unguNkulunkulu.* UJehova weTestamente eliDala unguJesu weliSha. Akunandaba ukuthi uzama kalukhuni kangakanani, ungeke wakufakazela ukuthi kukhona oNkulunkulu abathathu. Kodwa futhi kuthatha isambulo ngoMoya oNgcwele ukukwenza uqonde iqiniso ukuthi UYedwa. Kuthatha isambulo ukubona ukuthi uJehova weTestamente eliDala unguJesu weliSha. USathane wangena ngokunyanya ebandleni futhi waphuphuthekisa abantu kuleliqiniso. Futhi lapho sebephuphuthekile kulo, akubanga-kade laze lathi iBandla laseRoma layeka ukubhaphathiza eGameni leNkosi uJesu Kristu.

Ngiyavuma ukuthi kuthatha isambulo sangempela esivela kuMoya oNgcwele ukubona iqiniso ngobuNkulunkulu

kulezizinsuku lapho siphakathi nokuphendukezela komBhalo omkhulu kangaka. Kodwa ukwahlula, ibandla elinqobayo lakhelwe phezu kwesambulo ngakho singalindela uNkulunkulu ukuba asembulele iqiniso laKhe. Nokho, eqinisweni awudingi isambulo embhaphathizweni wamanzi. Ukhona khona lapho ukugqolozele ebusweni. Kwakungenzeka yini okomzuzu owodwa ukuba abaphostoli badukiswe emyalweni oqondile weNkosi ukubhaphathiza eGameni likaYise neNdodana noMoya oNgcwele bese ibafumana besekungalalelini kwamabomu na? Babelazi ukuthi iGama laliyini, futhi akukhondawo eyodwa embhalweni lapho ababhaphathiza noma ngayiphi enye indlela kunaseGameni leNkosi uJesu Kristu. Umqondo ohluzile ungakutshela ukuthi iNcwadi yeZenzo yibandla esenzweni, futhi uma babhaphathiza ngaleyondlela, khona-ke yileyo ndlela yokubhaphathiza. Manje uma ucabanga ukuthi lokho kuqinile, ucabangani ngalokhu na? Noma yimuphi owayengabhaphathiziwe eGameni leNkosi uJesu wayedinga ukuba aphinde abhaphathizwe futhi.

Izenzo 19:1-6, “Kwathi, uApholo eseKorinte, uPawulu wafika e-Efesu esedabulile amazwe angasenhla: wafumana abafundi abathile, Wathi kubo, Namamukela yini uMoya oNgcwele lokhu nakholwayo na? Bathi kuye, Qhabo asizwanga nokuzwa ukuba kukhona uMoya oNgcwele. Wathi kubo, Pho nabhaphathizelwa kukuphi na? Base bethi, Kukho ukubhaphathiza kukaJohane. UPawulu wayesethi, UJohane wabhaphathiza umbhaphathizo wokuphenduka, ethi kubantu, mabakholwe nguYena Obezakuza emva kwakhe, kungukuthi, uKristu uJesu. Bathi ukuzwa lokhu, babhaphathizwa eGameni leNkosi uJesu. Kwathi uPawulu esebekile izandla phezu kwabo, uMoya oNgcwele wehlela phezu kwabo; base bekhuluma ngezilimi baprofetha.” Nakho-ke. Labantu abalungileyo e-Efesu babezwile ngoMesiya ozayo. UJohane wayeMshumayelile. Babebhaphathizelwe ekuphundukeni ezonweni, sibheke PHAMBILI ekukholweni kuJesu. Kodwa manje kwase kuyisikhathi sokubuka EMUVA kuJesu futhi babhaphathizelwe kukho UKUTHETHELELWA kwezono. Kwase kuyisikhathi sokwemukela uMoya oNgcwele. Futhi lapho sebebhaphathizwe eGameni leNkosi uJesu Kristu, UPawulu wabeka izandla phezu kwabo noMoya oNgcwele wehlela kubo.

O, labobantu abathandekayo e-Efesu babengabantu abahle; futhi uma noma ubani wayenelungelo lokuzizwa ephephile, bakuzwa. Qaphelani ukuthi base behambe isikhathi esingakanani beza. Babesuka le phezulu ekubeni bemukele uMesiya ozayo. Base beMlungelwe. Kodwa aniboni yini ukuthi gaphezu kwalokho base beMgejile na? Wayesefike waze wahamba. Babedinga ukubhaphathizwa eGameni leNkosi uJesu Kristu. Babedinga ukugcwaliswa ngoMoya oNgcwele.

Uma usubhaphathizwe eGameni leNkosi uJesu Kristu, uNkulunkulu uzokugcwalisa ngoMoya waKhe. Lelo yiZwi. IZenzo 19:6 esikufundile kwakungukugcwaliswa kweZenzo 2:38, “Phendukani, *yilowo nalowo* abhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono, khona niyakwamukeliswa isiphiwo sikaMoya oNgcwele.” Niyabo, uPawulu, ngoMoya oNgcwele, washo khona impela okwashiwo nguPetru ngoMoya oNgcwele. Futhi okwashiwoyo KUNGEguqulwe. Kuzofanele kufane kusukela ePentekoste kuze kube yilapho owokugcina ngci okhethiweyo esebhaphathiziwe. KwabaseGal. 1:8, “Kepha-ke noma kungaba-yithina, noma ingelosi evela ezulwini, enishumayeza ivangeli eliphambene nalelo esanishumayeza lona, makabengoqalekisiweyo.”

Manje abanye benu bantu bakaMunye nibhaphathiza ngokungesikho. Nibhaphathizela ukuzalwa ngokusha esengathi ngokucwiliswa emanzini kwanisindisa. Ukuzalwa ngokusha akufiki ngamanzi; kungumsebenzi kaMoya. Indoda eyathi ngoMoya oNgcwele yanikeza umyalo, “Phendukani yilowo nalowo abhaphathizwe eGameni leNkosi uJesu,” ayizange ithi amanzi enza uzalwe ngokusha. Wathi kuphela ayewubufakazi buka “nembeza omuhle kuNkulunkulu.” Kwakuyilokho kuphela. UPetru I 3:21, “Esisindiswa ngawo manje ngokomfanekiso okungukuthi ngombhaphathizo (kunesikho ukususa insila yenyama, kepha ukucela kuNkulunkulu unembeza omuhle,) ngokuvuka kukaJesu Kristu.” Ngiyakukholwa.

Uma noma ubani enemicabango engamanga ukuthi umlando ungawufakazela umbhaphathizo wamanzi noma ngayiphi enye indlela kunaseGameni leNkosi uJesu Kristu, ngingakweluleka ukuba ufunde imilando futhi uzitholele wena. Okulandelayo kungokuqoshwe phansi okuqinisileyo komBhaphathizo okwenzeka eRoma e 100 uJesu aZalwa futhi kwavezwa futhi kwiPhephabhuku iTIME kaDisemba 5, ngo 1955. “Umdikoni waphakamisa isandla sakhe, noPublius Decius wangena ngesivalo sechibi lokubhaphathizela. Owayemi eshone kwagcina okhalweni echibini kwakunguMarcus Vasca umthengisi wezingodo. Wayemamatheka lapho uPublius egxambuza engena echibini eceleni kwakhe. ‘Credis?’ wabuza. ‘Credo,’ kuphendula uPublius. ‘Ngiyakholwa ukuthi insindiso yami ivela kuJesu Kristu, Owabethelwa phansi kukaPonti Pilatu. Ngafa kanye Naye ukuze ngibe nokuPhila okuPhakade kanye naYe.’ Wase-ke ezwa izingalo eziqinile zimelekelela lapho elala ngomhlane echibini, futhi walizwa iphimbo likaMarcus endlebeni yakhe—‘Ngiyakubhaphathiza eGameni leNkosi uJesu’—lapho amanzi abandayo ememboza.”

Kwenyuke njalo kwaze kwaba yilapho iqiniso lilahleka khona (futhi alibuyanga kwaze kwaba yilonyaka

wokugcina—lokhu kusukela eNayisiya kuze kube yithuba lalelihulu—minyaka) babebhaphathiza eGameni leNkosi uJesu Kristu. Kodwa selibuyile. USathane ngeke asicindezela phansi isambulo nxa uMoya ufuna ukusinikeza.

Yebo, uma kwakukhona oNkulunkulu abathathu, wawungabhaphathizelwa kahle kakhulu kuYise, neNdodana, noMoya oNgwele. Kodwa iSAMBULO ESANIKEZWA UJOHANE sasingukuthi kukhona UNKULUNKULU OYEDWA neGama laKhe yiNKOSI UJESU KRISTU, futhi ubhaphathizelwa kuNkulunkulu OYEDWA futhi oyedwa kuphela. Yingakho uPetru wabhaphathiza ngendlela enza ngayo ePentekoste. Wayefanele abe ngoneqiniso esambulweni esasingukuthi, “Ngakho indlu yonke yakwaIsrayeli mayazi impela, ukuthi uNkulunkulu umenzile iNKOSI NOKRISTU, uJESU LO, enaMbethela nina esiphambanweni.” Nango-ke, “INKOSI uJESU KRISTU.”

Uma uJesu eyiNkosi ‘NO’ Kristu, khona-ke Yena (uJesu) unguye, futhi angebe lutho olunye ngaphandle kokuba ngu “Yise, iNdodana, noMoya oNgwele” kuMuntu OYEDWA owabonakaliswa enyameni. AkuSUYE “uNkulunkulu kubantu abathathu, ubuthathu obubusisiweyo,” kodwa UNKULUNKULU OYEDWA, UMUNTU OYEDWA neziqo ezintathu ezinkulu, nezikhundla ezintathu zibonakalisa lezoziqu. Kuzweni kanye futhi. LoJesu uyi “Nkosi NOKristu. INkosi (uYise) noKristu (uMoya oNgwele) banguye uJesu, ngokuba Yena (uJesu) uyibo bobaBILI (iNkosi noKristu).

Uma lokho kungasikhombisi isambulo seqiniso sobuNkulunkulu, akukho okuzosikhombisa. INkosi akuSUYE omunye; UKristu akaSUYE omunye. LoJesu yiNkosi uJesu Kristu—UNKULUNKULU OYEDWA.

UFiliphu ngelinye ilanga wathi kuJesu, “Nkosi, sikhombise uYihlo kusanele.” UJesu wathi kuye, “Isikhathi esingaka Nginani awukaNgazi na? Obonile Mina ubonile uBaba, usho kanjani ukuthi, Sikhombise uYihlo na? Mina noBaba siMunye.” Ngake ngakucaphuna lokho nenekazi lathi, “Umzuzu nje, Mnu. Branham, wena nomkakho nimunye.”

Ngathi, “Hhayi lolohlobo.”

Lathi, “Angizwa kahle?”

Ngakho ngathi kulo, “Uyangibona mina na?”

Lathi, “Yebo.”

Ngathi, “Uyambona umkami na?”

Lathi, “Qhabo.”

Ngathi, “Ngakho lobobunye buluhlobo olwehlukile, ngokuba Wathi, Nxa ubona Mina, ubona uBaba.”

Umprofethi washo ukuthi kwakuzobakhona ukukhanya ngesikhathi sokuhlwa. Esihlabelweni kubhaliwe:

“Kuyobakhona ukukhanya ngesikhathi sokuhlwa,  
 Indlela eya enkazimulweni impela niyoyifumana,  
 Endleleni yamanzi, lokho ngukukhanya namuhla,  
 Ningcwatshwe eGameni elihle likaJesu.  
 Bancane nabadala, phendukani esonweni senu sonke,  
 UMoya oNgcwele ngempela uyongena.  
 Ukukhanya kwakusihlwa sekufikile—  
 Kuyisiminya ukuthi uNkulunkulu noKristu  
 bamunye.”

Esikhathini esingaside kakhulu esedlule ngangikhuluma noRabi oliJuda. Wathi kimi, “Nina beZizwe ngeke nanqamula uNkulunkulu abe yizijuqu ezintathu bese niMnikezela eJudeni. Thina sazi kangcono kunalokho.”

Ngathi kuye, “Kunjalo nje Rabi, asimnqamuli uNkulunkulu abe yizijuqu ezintathu. Uyabakholwa abaprofethi, awubakholwa na?”

Wathi, “Impela ngiyabakholwa.”

“Uyamkholwa uIsaya 9:6 na?”

“Yebo.”

“Umprofethi wayekhuluma ngobani na?”

“NgoMesiya.”

Ngathi, “Kuhlangana kuni uMesiya ayoba yikho kuNkulunkulu na?”

Wathi, “Uyoba nguNkulunkulu.”

Ngathi, “Kunjalo.” Amen.

Ungeke wafaka uNkulunkulu kubantu abathathu noma izingxenyane ezintathu. Ungeke watshela iJuda ukuthi kukhona uYise, neNdodana, noMoya oNgcwele. Liyokutshela ngokushesha ngqo ukuthi lowomcabango wavelaphi. AmaJuda ayazi ukuthi lesisivumokholo sakhiwa eMkhandlweni waseNayisiya. Akumangalisi besihleka usulu njengomhedeni.

Sikhuluma ngoNkulunkulu ongaguquki. AmaJuda ayakukholwa nawo lokho. Kodwa ibandla laguqula uNkulunkulu walo ongaguquki esuka koYEDWA waya kwabaTHATHU. Kodwa ukukhanya sekuyabuya ngesikhathi sokuhlwa. *Kwethusa kakhulu ukuthi leliqiniso lifike ngesikhathi lapho amaJuda esebuyela ePalastine.* UNkulunkulu noKristu baMUNYE. LoJesu uyiNKOSI NOKRISTU.

UJohane wayenesambulo, noJESU wayeyiSambulo, futhi Waziveza qobo lwaKhe khona lapha emBhalweni—“NGINGUYE OwayeKhona, OKhona NoZayo, uMninimandla onke. Amen.”.

Uma isambulo ungasiqondi, bheka phezulu futhi ufune uNkulunkulu ngaso. Yileyondlela kuphela oyoze usithole ngayo. Isambulo sifanele sivele kuNkulunkulu. Asifiki neze ngomuntu, isiphiwo semvelo, kodwa ngokuphathiswa nguMoya. Ungaze ngisho uwufake ekhanda umBhalo, futhi nakuba lokho kumangalisa, lokho ngeke kusenze. Kuzofanele kube yisambulo esivela kuNkulunkulu. Kuyasho eZwini ukuthi akekho ongathi uJesu unguKristu kuphela ngaye uMoya oNgewele. Ufanele wemukele uMoya oNgewele bese-ke, futhi kungaleyonkathi kuphela, uMoya ongakunikeza ngaso isambulo ukuthi uJesu unguKristu: uNkulunkulu, OGcotshiwayo.

Akukho-muntu owazi izinto zikaNkulunkulu ngaphandle kukaMoya kaNkulunkulu nakulowo uMoya kaNkulunkulu ozembula kubo. Sidinga ukubiza uNkulunkulu ngenxa yesambulo ukwedlula noma yini ezweni. Semukele iBhayibheli, semukele amaqiniso amakhulu aso, kodwa siyilokhu singesikho okwangempela kubantu abanengi ngoba isambulo ngoMoya asikho lapho. IZwi alikaphiliswa. IBhayibheli liyasho KwabaseKor. 2 5:21 ukuthi sibe ngukulunga kukaNkulunkulu ngokuhlanganiswa kwethu noJesu Kristu. Nikutholile na? Kuthi SIYIKHO IMPELA UKULUNGA KUKANKULUNKULU UQOBO LWAKHE ngokuba KUKRISTU. Kuthi Yena (uJesu) wenziwa ISONO ngenxa yethu. Akusho ukuthi Waba nesono, kodwa waba yiSONO ngenxa yethu ukuze kuthi ngokuhlangana kwethu naYe sibe nguKULUNGA kukaNkulunkulu. Uma semukela iqiniso (futhi sifanele) lokuthi ngokwangempela Waba yiSONO ngenxa yethu ngokubambisa kwaKhe ngenxa yethu, ngakho-ke sifanele nathi semukele iqiniso lokuthi thina ngokuhlangana kwethu naYe sibe YIKHO IMPELA UKULUNGA kukaNkulunkulu. Ukwala oyedwa kungukwala omunye. Ukwemukela oyedwa kungukwemukela omunye. Manje siyazi iBhayibheli liyakusho lokho. Ngeke kwaphikwa. Kodwa isambulo sakho silahlekile. Akusikho okwangempela eningini labantwana bakaNkulunkulu. Kuyivesi elihle nje eBhayibhelini. Kodwa sidinga ukubanalo lenziwe LAPHILA kithi. Lokho kuyothatha isambulo.

Ake ngithi gqombi okuthize lapha okuzonimangaza futhi kunisize. Cishe asikho isitshudeni esingakholwa ukuthi iTestamente eliSha ekuqaleni lalingolimi lwesiGreki. Zonke izitshudeni zeBhayibheli zakithi zishilo ukuthi uNkulunkulu wapha izwe izizwe ezinkulu ezintathu ngeminikelo emikhulu emithathu ngenxa yeVangeli. Wapha amaGreki anikezela ngolimi lomhlaba wonke. Wasipha amaJuda asipha inkolo yeqiniso nokwazi kweqiniso kukaNkulunkulu ngoMsindisi. Wasipha amaRoma asipha umbuso owenziwe waba-munye nemithetho nohlelo lwemigwaqo emikhulu. Ngakho sinenkolo

yeqiniso, ulimi ukulukhuluma kubantu abaningi, nohulumeni nemigwaqo ukulandisa ngokwesimo somhlaba. Futhi uma sikhuluma ngokomlando lokhu kubonakala kulunge impela. Futhi namhlanje izifundiswa ezinkulu ezingamaGreeki zakithi zithi ulimi lwesiGreeki lwezinsuku zeBhayibheli luphelele kakhulu futhi luyilo du ngangokuthi uma isitshudeni sesiGreeki singesicwengekile futhi siyiso du isazi sokukhulunywa nokubhalwa kolimi ngokweqiniso singazi ncamashi ukuthi iZwi leTestamente eliSha lifundisani. Kodwa lokhu akusiwo umcabango ongenabufakazi na? Kuliqiniso lokhu na? Akunjalo yini ukuthi sonke isifundiswa esikhulu esingumGreeki esinodumo esivela kwelinye ihlelo siphikisana nesinye isitshudeni selinye ihlelo, akunjalo yini ukuthi izimpikiswano zabo zisekelele kuwona du amazwi esiGreeki nemithetho du yokukhulunywa kolimi nokubhalwa kwalo na? Impela yileyo ndlela okuyiyo. Ngisho nasemuva le oNyakeni wasePergamu, ngaphambi nje koMkhandlu waseNayisiya ka 325 kwakukhona izitshudeni ezinkulu ezimbili, uArius noAthanasius abavalelana ekulweni kwesifundiso ngegama lesiGreeki. Ngokujulile kakhulu nangokomhlaba wonke inkulumbo-mpikiswano yabo yaba ngokuthi osomlando bathi izwe lalehlukaniswe phezu kukankamisa-maphahla (umsindo wonkamisa ababili ohlamvwini olulodwa.) Manje uma isiGreeki siphelile kangako, futhi simiswe kangako nguNkulunkulu, kwakungani kubekhona umbango ongaka pho? Impela uNkulunkulu akazange ahlose ukuba sonke sazi isiGreeki na? Khona namhlanje sinezimpikiswano ngesiGreeki. Thatha isibonelo nje incwadi, “Christ’s Paralyzed Church X-rayed” ngoDr. McCrossan. Kuyo uveza obala izicaphuno eziningi ezivela kweziningi izazi zamaGreeki zemithetho yokukhulunywa kolimi nokubhalwa kwalo ezidumileyo, futhi uyakufakazisa ngokweneliseka kwakhe ukuthi imithetho engaguqukiyo yokukhulunywa kolimi lwesiGreeki nokubhalwa kwalo ifakazisa ngokunqamula-juqu ukuthi iBhayibheli lifundisa ukuthi umuntu ubhaphathizwa ngoMoya oNgcwele ngokulandelayo ekuzalweni ngokusha. Ukubeka ngembaba futhi ukuthi abesifazane bangalengamela ipulpiti ngoba igama elithi profetha lichaza ukushumayela. Kodwa uzidelisile yini ezinye izitshudeni zesiGreeki ezinokwazi njengaye na? Nhlobo. Okufuneka ukwenze kuphela ngukufunda lezozitshudeni ezibambe umbono ohlukene bese uzwa izicaphuno zazo ezifundiswe kakhulu.

Manje akusikho kuphela engisanda kukusho ukuthi kuyiqiniso, kodwa ake sithi ukuhamba isinyathelo siqhubekele phambili. Namhlanje sinezinye izitshudeni ezisho ukuba ngeincwadi ezingamabhuku ezingakacindezelwa zazibhalwe ngesiAramu okwabe kululimi lukaJesu nabantu bangosuku lwaKhe. Kushiwo yibo ukuthi abantu babengakwazi ukukhuluma nokubhala ngesiGreeki njengoba kwakufanele



kuvame kangaka. Neqiniso ngukuthi osomlando bakithi behlukene kulokho. Isibonelo, uDr. Schonfield, isitshudeni esikhaliphe kakhulu kusukela ocwaningweni sifakazile ekuzeneliseni kwaso ukuthi iTestamente eliSha lalibhalwe ngolimi lwabantu abangabantu abakhuluma isiGriki bangalolosuku. Wakha ezinhle izigaba zamabizo kumbe izabizwana zenkolelo yakhe, zesekeleke emibhalweni ewubufakazi ngokuhlela kwakhe. Kodwa ngakolunye uhlangothi sinesinye isitshudeni esidumileyo, uDr. Lamsa, owenelisekile ukuthi iTestamente eliSha lalibhalwe ngesiAramu futhi unokufanayo nomunye usomlando ohlakaniphile, uToynbee, ukweseka izwi okuphikiswana ngalo ukuthi isiAramu, futhi HHAYI ISIGREKI sasilulimi lwabantu, ngakho kubonakala sengathi kungenzeka ukuthi iTestamente eliSha lathi kuqala labhalwa ngesiAramu.

Nokho, ngaphambi kokuba sikunake kakhulu lokhu, ake sifunde omabili ihumusho iKing James nehumusho ngoDr. Lamsa. Ekuzideliseni kwethu sithola amagama ndawozombili ngokumangalisayo efana ngangokuthi akukho-mehluko eqinisweni endikimbeni noma esifundisweni. Singahle size ngisho siphethe ngokuthi uNkulunkulu uvumele lezizincwadi ezingamabhuku ezingakacindezelwa ezisanda kuthokakala nokukhishwa kwezincwadi kwamaduze nje kwesezivele zilotshwe ngesandla ezaziwayo ukuba kufike phambi kwethu ukufakazisa ubufakazi beqiniso balokho ebesesevele sinakho. Futhi sithola ukuthi nakuba abahumushi bangalwa bodwa, izincwadi ezibhalwe ngesandla azilwi.

Manje usuyabona ukuthi ungeke wesekela ukuhumusha phezu kolwazi olukhulu kakhulu lwezitshudeni lolimi iBhayibheli elilotshwe ngalo. Kodwa uma ulokhu ungakuboni lokho ngoba uzimboze ngeveyili engqondweni yakho ngesiko nakhu ukuchaza ngomfanekiso okukodwa kokugcina. Akekho ongangabaza kuphela yilokho abaBhali nabaFarisi nezifundiswa ezinkulu zonyaka ka 33 uJesu Azalwa babeyazi impela imithetho yokukhulunywa kolimi nokubhalwa kwalo nezincwadi eziyizo zamagama iTestamente eliDala elalibhalwe ngalo; kodwa ngalo lonke ulwazi lwabo olukhulu ngokwedlulele basigeja isambulo seZwi likaNkulunkulu elethenjiswa labonakaliswa eNdodaneni. Nango Wayehlezi obala kusukela kuGenesisi kuya kuMalaki, nazo zonke izahluko ezahlukaniselwe yeNa nenkonzo yaKhe, kepha nokho ngaphandle kwabambalwa ababekhanyiselwe nguMoya, bamgeja ngakho konke.

Manje sifika esiphethweni, isiphetho esinjalo esesevele sisitholile eZwini. Kakhulu ngangoba sikholelwa ekuzameni ukuthola izincwadi ezingamabhuku ezingakacindezelwa ezindala kunazo zonke nezingcono kunazo zonke ukuthola ubufakazi obuqoshwe phansi obungcono kunabo bonke beZwi

elizingezeka, asisoze sayithola incazelo yeqiniso yalo ngokufundiswa nokuqhathaniswa kwemiBalo, noma singaba qotho kangakanani. KUYOTHATHA ISAMBULO ESIVELA KUNKULUNKULU UKUBUVEZA. YILOKHO IMPELA UPAWULU AKUSHOYO, “ESIKHULUMA NGAKHO FUTHI, KUNGENGAMAZWI AFUNDISWA NGUKUHLAKANIPHA KWABANTU, KODWA AFUNDISWA NGUMOYA.” KwabaseKor. I 2:15. Isambulo seqiniso nguNkulunkulu ehumusha iZwi laKhe uqobo ngokuqinisekisa lokho okwethenjisiweyo.

Manje ningavumeli muntu adukiswe yilokho engikushilo futhi acabange ukuthi angikholelwa ekubeni yikho du kweZwi njengoba manje sinakho. Ngikholwa ukuthi leliBhayibheli liqonde ngqo. UJesu ngokuphelele waveza ubufakazi bokuthi iTestamente eliDala liyiqiniso ngenkathi elapha emhlabeni futhi futhi ladidiyelwa ngokuyikho impela njengoba lalinjalo iTestamente lethu eliSha. Ungenzi phutha ngakho, sineZwi likaNkulunkulu elingenakuphosisa namhlanje futhi akukho-muntu olokotha asuse kulo noma enezele kulo. Kodwa sidinga uMoya ofanayo owalinikezayo, ukusifundisa lona.

O, sisidinga kakhulu isambulo ngoMoya. Asidingi iBhayibheli elisha, asidingi-humusho elisha, nakuba amanye emahle impela, futhi angimelene nawo, KODWA SIDINGA ISAMBULO SIKAMOYA. Futhi makabongwe uNkulunkulu, singaba nakho esikudingayo, ngokuba uNkulunkulu ufuna ukwembula iZwi laKhe kithi ngoMoya waKhe.

Sengathi uNkulunkulu angaqala ngoMoya waKhe ukusipha ukupha okuqhubekayo kokuphila nesambulo esahlulayo. O, uma ibandla kuphela lingathola isambulo esisesisha futhi ngaso sibe yiZwi eliphilile elibonakalisiwe, besingenza imisebenzi emikhulu kuneminye futhi sikhazimulise uNkulunkulu uBaba wethu ezulwini.

## ABAKHULULWE ESONWENI

ISamb. 1:5, “KuYe Osithandayo, owasihlanza ezonweni zethu ngegazi laKhe.” Igama “wasihlanza” eqiniseni ngukuthi “khululilwe”—“Wasikhulula ezonweni zethu ngegazi laKhe.” Akumangalisi lokho na? Kodwa ngokomqondo ningabakamoya na? Nikutholile na? Kwakuyigazi laKhe UQOBO elasikhulula ngokupheleleyo ezonweni zethu. Kwakungesilo igazi lomuntu. Kwakuyigazi likaNkulunkulu. UPetro walibiza ngegazi likaKristu. UPawulu walibiza ngegazi leNkosi, negazi likaJesu. Hhayi abantu abathathu, kodwa umuntu oYEDWA. Naso lesosambulo futhi, uNkulunkulu oYEDWA. LowoJehova uNkulunkulu onamandla onke wehla wase Ezenzela umzimba ngokuzalwa yintombi futhi wahlala phakathi kuwo, ukuze kube yigazi

likaNkulunkulu elalizosikhulula (lisikhulule nya) ezonweni zethu futhi asiyise singenabala phambi kwaKhe uqobo ngokujabula okukhulu.

Ningaluthanda uhlobo lweTestamente eliDala na? Asibuyele eNsimini yaseEdeni. Ngenkathi izindaba zokuqala zifika enkazimulweni ukuthi indodana, uAdamu, uselahlekile, uNkulunkulu wathumela ingelosi na? Wathumela indodana na? Wathumela omunye onjengathi na? Qhabo, Weza YENA ukuhlenga leyondodana eyalahlekayo. Haleluya! UNkulunkulu akazange abeke icebo laKhe lensindiso komunye. Wazethemba Yena kuphela. UNkulunkulu waba-yinyama wakha phakathi kwethu futhi wasihlengela kuYe. Sisindiswa nge “gazi likaNkulunkulu.” UNkulunkulu waPhakade wahlala phakathi emzimbeni ofayo ukuze asuse isono. Waba yiWundlu ukuze achithe igazi laKhe futhi angene evelini nalo.

Nakani lokhu. Njengalokhu kuyigazi likaNkulunkulu, yigazi eliphelele; futhi uma igazi eliphelele lisikhulula emandleni nasebugqilini nasekungcoliseni kwesono, khona-ke ukukhulula kuphelele futhi kuphelelisiwe. Kanjalo akusekho ukulahlwa. “Ngubani ozakumangalela abakhethiweyo bakaNkulunkulu na? UNkulunkulu ungolungisisayo (omemezela ukuthi silungile). Ngubani olahlayo na? UKristu owafayo...” KwabaseRom. 8:33-34. Kulapho-ke, ukufa kwaKhe kwasinika igazi. Igazi lisikhululile. Kanjalo akusekho ukulahlwa. Kungabakhona kanjani na? Akukho esizolahlelwa khona, ngoba igazi lisikhululile esonweni. Sikhululekile, asinacala. Ungamlaleli umuntu, lalela iZwi. Ukhululwe yigazi.

Manje ningaboshelwa phansi futhi ngamasiko nezivumokholo nezinhlangano. Ningadukiswa ngukulalela labo abaphika amandla eZwi futhi baphike ukuthi uJesu uyasindisa, aphulukise, agcwalise ngoMoya oNgewele namandla. Ningamadoda kaNkulunkulu akhululekile, akhululwe yigazi laKhe. Uma usalokhu ubambeke ukhoho lwakho ezivumwenikhoho namahlelo, kuqinisekile ngobufakazi obubonakalayo ukuthi ululahlile ukhoho lwakho eZwini.

### AMAKHOSI NABAPRISTI

ISamb. 1:6, “NoWasenza sibe amakhosi nabapristi kuNkulunkulu uYise waKhe; KuYe makube yinkazimulo nobukhosi kuze kube-phakade naphakade. Amen!”

“Usenzile!” O, kukhona amaqiniso athize esidinga ukuwagcizelela. Leli ngelinye lawo. YENA! USENZILE! Insindiso ngukwenza kwaKhe. Insindiso ingeyaNkosi. Konke okomusa. Wasihlengela inhloso. Wasithengela inhloso. Singamakhosi, amakhosi okomoya. O, sizoba ngamakhosi phezu komhlaba kanye naYe nxa Ehlala esihlalweni saKhe

sobukhosi. Kodwa manje singamakhosi okomoya futhi sibusa phezu kombuso wokomoya. Kuyasho kwabaseRom. 5:17, “Ngokuba uma ngesiphambeko samuntu munye ukufa kwabusa ngalowo emunye; ikakhulu abamukela ukuvama komusa nokuvama kwesiphiwo sokulunga bayakubusa ekuphileni ngalowo emunye, uJesu Kristu.” Futhi kwabaseKol. 1:13, “Owasikhulula emandleni obumnyama, nawasibeka embusweni (ukubusa) weNdodana yaKhe ethandekayo.” Njengamanje sibusa kanye noKristu, sinombuso phezu kwesono, izwe, inyama, nodeveli. Simemezela udumo lwaKhe nenkazimulo; simemezela YENA, ngokuba nguKristu kithi, ukuvuma futhi nokwenza kwentando yaKhe enhle. Yebo, impela, ngisho namanje sihlezi ezindaweni zasezulwini kuKristu Jesu.

“*Wasenza abapristi.*” Yebo, abapristi kuYe, sinikela udumo lokomoya lwezindebe ezingwelisiwe. Sisebenzisa izimpilo zethu njengomnikelo omnandi kuYe. SiMkhonza ngoMoya nangeqiniso. Sikhulumela futhi sinxusela. Abapristi namakhosi kuNkulunkulu wethu. Akumangalisi izwe lingasihlabi-mxhwele futhi siyisizwe esingesakhe sishisekele imisebenzi emihle. Siphinde sadalwa kuYe ukuba sibe ngabantwana njengoBaba wethu.

## UNKULUNKULU OZAYO

ISamb. 1:7, “Bhekani, Uyeza namafu; namehlo onke ayakuMbona, nabo abamgwazayo: nezizwe zonke zomhlaba ziyakulila ngaYe. Yebo, Amenii.”

*Uyeza.* UJesu uyeza. UNkulunkulu uyeza. UProfethi uyeza. UmPristi neNkosi uyeza. Oyikho KONKE kukho KONKE uyeza. Yebo, Nkosi Jesu, woza masinyane. Amenii.

*Uyeza.* Uza emafwini, amafu enkazimulo njengenkathi lapho Ebonwa eNtabeni yokuGuqulwa isimo, nezingubo zaKhe zazicwazimula lapho amandla kaNkulunkulu eMzongolozela. Namehlo ONKE ayakuMbona. Lokho kuchaza ukuthi akusilo uHlwitho lolu. Lokhu kungenkathi Eza ukuzothatha indawo yaKhe yangokomthetho njengoMbusi weZwe. Lokhu kungenkathi labo abamgwazile ngezivumokholo zabo nezifundiso zamahlelo beyokhala, nabo bonke abantu bayolila ngovalo ngenxa yaKhe OyiZwi.

Lena yindaba yesambulo kaZakariya 12:9-14. UZakariya waprofetha lokhu cishe eminyakeni eyizi 2500 eyedlula. Sekuzokwenzeka nje. Lalelani. “Kuyakuthi ngalolosuku, Ngifune ukuchitha bonke abezizwe abahlasela iJerusalema. Ngiyakuthululela phezu kwendlu kaDavide, naphezu kwabakhileyo eJerusalema, uMoya womusa nowokunxusa: baMbheke abamgwazileyo...” Manje, libuyela nini iVangeli

kubaJuda na? Lapho usuku lwabeZizwe seluphelile. IVangeli selilungele ukubuyela kubaJuda. O, uma nje ngingahle nginitshele okuthize osekuzokwenzeka ngalo lolusuku lwethu. Lento enkulu esizokwenzeka iyoqhubekela eSambulweni 11 futhi icoshe labo ofakazi ababili, labobaprofethi ababili, uMose noElija, bephendula iVangeli libuyele kubaJuda. Sesikulungele. Yonke into imi ngomumo. Njengoba abajuda baletha umlayezo kwabeZizwe, ngisho kanjalo nabeZizwe bayolithatha balibuyisele kubaJuda, noHlwitho luyofika.

Manje, khumbulani ukuthi sifundeni eSambulweni noZakariya. Bobabili bafika nje emva kwenhlupheko. IBandla leZibulo aliyi ekuhlushweni. Siyakwazi lokho. IBhayibheli lifundisa lokho.

Ngalesosikhathi kuthi uNkulunkulu uzothulula uMoya waKhe phezu kwendlu kaISrayeli. NguMoya ofanayo owathululwa phezu kwabeZizwe osukwini lwabo. “BaMbheke abaNcwazileyo, baMlilele, njengokulilela ozelwe yedwa, babenomunyu ngaYe, njengonomunyu ngezibulo lakhe. Ngalolosuku kuyakuba-khona ukulila okukhulu eJerusalema, njengokulila kwabaseHadadi-rimoni esigodini saseMegidoni. Izwe liyakulila, imindeni ngemindeni ngokwayo; umndeni wendlu yakwaDavide ngokwawo, nabesifazane bawo ngokwabo; umndeni wendlu yakwaNathani ngokwawo, nabesifazane babo ngokwabo. . .” futhi yileyo naleyo yezindlu ngokwazo nxa Efika esemafini enkazimulo ekuFikeni kwaKhe kwesiBili. LawomaJuda aMgwazayo ayakuMbona njengoba kusho komunye umBhalo, Wawatholaphi lamanxeba na?” futhi Uyakuthi, “Endlini yabathandileyo baMi.” Akuyikuba siso isikhathi sokukhala kuphela ngabaJuda abamLahlayo njengoMesiya, kodwa kuyoba yisikhathi sokukhala salabo abashiywe kwabeZizwe abamLahlile njengoMsindisi walolusuku.

Kuyobakhona ukukhala nokulila. Izintombi ezilele ziyobe zilila. Zimele ibandla elenqaba ukuthola amafutha (umfanekiso kaMoya oNgcwele) ezibanini zazo (umfanekiso womzimba noma umbambi-mafutha) kwaze kwedlula isikhathi. Kwakungesikho ukuthi babengesibo abantu abalungileyo. Zaziyizintombi futhi lokho kubonakalisa uhlelo lokuziphatha kahle oluphakeme. Kodwa zazingenawo amafutha ezibanini zazo ngakho zaphoselwa ngaphandle lapho okwakukhona khona ukukhala nokugedla amazinyo.

Ake sifanekise lokhu konke kuphume kuGenesisi, isahluko 45, lapho uJosefa edibana nabafowabo eGibhithe futhi wazembula kubo. UGenesisi 45:1-7, “Khona uJosefa wayengasenukuzibamba phambi kwabo bonke ababemi naye; wakhala wathi, Phumisani kimi abantu bonke. Kwakungemi-muntu naye, uJosefa esazazisa kubafowabo. Wayesephakamisa izwi ngokukhala: abaseGibhithe bakuzwa nendlu kaFaro

yakuzwa. Wathi uJosefa kubafowabo, NginguJosefa; ubaba usekhona na? Abafowabo babengenakumphendula; ngokuba bashaqeka ebusweni bakhe. UJosefa wayesethi kubafowabo, Ake nisondele kimi, ngiyanincenga. Basondela-ke. Wayesethi, NginguJosefa umfowenu, enathengisa ngaye eGibhithe. Manje ningabi-buhlungu, ningazithukutheleli ukuthi nathengisa ngami lapha: ngokuba uNkulunkulu wangithuma phambi kwenu ukulondoloza impilo. Ngokuba isimibili iminyaka indlala ikhona ezweni: kusasele iminyaka eyisihlanu, okungayikulinywa kuvunwe ngayo. UNkulunkulu wangithuma ngaphambi kwenu ukunilondoloza nibe yinsali emhlabeni, nisindiswe kube-ngokukhululwa okukhulu.”

Manje lokho akuqhathaniseki yini noZak. 12 nje ngokukahle na? Sihlanganisa kokubili ndawonye sibophezekile ukuba sikuthole ngokuyikho du.

Ngenkathi uJosefa esemncane impela wayezondwa abafowabo. Wayezondelwani abafowabo na? Kwakuyingoba wayengowoMoya. Ayikho into ayengayenza naye ngokubona leyomibono, kanjalo futhi ayikho into ayengayenza naye ephupha amaphupho futhi ehumusha. Lokho kwakukuye. Akukho okunye futhi ayengakuveza obala kuphela lokho okwakukuye. Ngakho-ke, ngenkathi abafowabo bemzonda kwakungaphandle kwesizathu. Kodwa wayengothandiweyo nguyise. Uyise wayengumprofethi futhi waqonda. Lokho kwenza umfanekiso ophelele kaKristu. UNkulunkulu uYise wayithanda iNdodana, kodwa abafowabo (abaBhali nabaSadusi) baMzonda ngoba Wayephulukisa abagulayo, enze izimangaliso futhi asho kungakenzeki okuzayo, ebona imibono futhi eyichaza. Leso kwakungesiso isizathu sokuba baMzonde kodwa bakwenza, futhi njengabafowabo bakaJosefa, baMzonda ngaphandle kwesizathu.

Manje khumbulani ukuthi lawomadodana kaJakobe amphatha kanjani uJosefa. Amphosa emgodini. Athatha ingubo yakhe yemibala eminingi uyise ayemuphe yona futhi ayicwilisa egazini ukwenza uyise acabange ukuthi umfana wabulawa yisilwane esithile. Bamthengisela abanye abathengi bezigqila abamthatha bamyisa eGibhithe futhi lapho waphinde wathengiswa enduneni. Umkanduna wamfaka etilongweni ngamanga, kodwa emva kwesikhathi esithize isiphiwo sakhe njengomprofethi samlethela ekubeni anakwe nguFaro futhi waphakanyiselwa ngakwesokunene sikaFaro enegunya elikhulu ngangokuthi akekho owayengasondela kuFaro ngaphandle uma efike kuqala wedlula kuJosefa.

Manje ake sihlole impilo kaJosefa ngenkathi eseseGibhithe, ngokuba yilapha simbona njengomfanekiso ophelele kaKristu. Esesendlini yenduna wabekwa icala ngamanga, wajeziswa futhi wafakwa etilongweni ngamanga ngaphandle kwesizathu,

njengoba nje benza kuJesu. Lapho etilongweni wahumusha iphupho lomphathizitsha nomphekizinkwa nabo ababeyiziboshwa kanye naye. Umphathizitsha wabuyiselwa ekuphileni, kodwa omunye wanqunyelwa ukufa. UKristu wafakwa etilongweni esiphambanweni, eshiywe nguNkulunkulu nomuntu. Macala omabili aKhe kwakuyisela— elinye lafa, ngokomoya, kodwa elinye laphiwa ukuphila. Futhi qaphelani, ngenkathi uJesu esuswa esiphambanweni, Waphakanyiselwa ezulwini futhi manje uhlezi ngakwesokunene soMoya omkhulu kaJehova; futhi akekho umuntu ongeza kuNkulunkulu kuphela ngaYe. MUNYE umlamuleli phakathi kwabantu noNkulunkulu, futhi Uyikho konke okudingayo. Abekho oMariya noma abacwebileyo, nguJesu nje.

Siqhubeka nalomfanekiso esiwuthola kuJosefa, manje bhekisisani ukuthi kwabakanjani ukuthi konke akwenza eGibhithe kwaphumelela. Umsebenzi wakhe wokuqala enenduna waphumelela. Ngisho nejele laphumelela. Nxa uJesu esebuya, ugwadule luyohluma njengentebe. Uyi “Ndodana yeMpumelelo.” Njengoba ungekho unyaka owake waphumelela njengalowo phansi kukaJosefa, ngakho kukhona isikhathi sesibusiso esinjalo esiza kulomhlaba izwe elingazange lisazi. Singathi sonke sihlale phansi kowethu umkhiwane futhi sihleke futhi sijabule futhi siphile phakade ebukhoneni baKhe. Ebukhoneni baKhe ngukugewala kwenjabulo futhi kwesokunene saKhe kukhona izinjabulo njalonzalo. Makadunyiswe uNkulunkulu.

Manje qaphelani, ukuthi noma yikuphi lapho uJosefa ayeya khona babebetha icilongo ukumemezela ukufika kwakhe. Abantu babeyaye bamemeze kakhulu, “Guqani kuJosefa!” Akunandaba ukuthi umuntu wayenzani, lapho lelocilongo likhala wayeguqa. Angahle ukuba wayekade ethengisa okuthize emgwaqeni, nje esemukela imali yakhe, kodwa wadinga ukuba ame futhi aguqe lapho lelocilongo libethwa. Uma ngisho wayengumdlali noma umdlali wasesiteji, wayedingeka ame emdlalweni wakhe wasesiteji futhi aguqe kuJosefa lapho ubukhona bakhe bumenyenzelwa ngalokho kubiza kwecilongo. Futhi ngolunye lwalezizinsuku yonke into ngesikhathi iyoma ngqi lapho icilongo likaNkulunkulu lokhala, nabafile kuKristu bayovuka nokusa kophuma iphakade kukhanya kubalele. Yonke into iyoguqa ngalesosikhathi, ngokuba kulotshiwe, “Ngalokho-ke uNkulunkulu waMphakamisa kakhulu, waMnika iGama eliphezu kwamagama onke; ukuze kuthi ngeGama likaJesu *amadolo onke* aguqe, abasezulwini, nawabasemhlabeni, nawabangaphansi komhlaba; nezilimi zonke zivume ukuthi uJesu Kristu uyiNkosi, kube-yinkazimulo kuNkulunkulu uYise.” KwabaseFil. 2:9-11

Kodwa bhekisisani esinye isambulo esijabulisayo kulomfanekiso kaJosefa. UJosefa, eseseGibhithe, waphiwa umlobokazi ongoweZizwe futhi ngaye wemukela umndeni wamadodana amabili, uEfrayimi noManase. UJosefa wacela uyise ukuba abusise abafana ababili. Wababeka phambi kukaJakobe ukuze uManase, izibulo abe ngakwesokunene sikaJakobe noEfrayimi ngakwesokhohlo. Lapho uJakobe esezobabusisa waphambanisa izandla zakhe ukuze isandla sokunene siwele phezu komncane. UJosefa wamemeza kakhulu, “Kungabi-njalo, baba, yileli izibulo ngakwesokunene sakho.” Kodwa uJakobe wathi, “UNkulunkulu uphambanise izandla zami.” Lapha emfanekisweni siyabona ukuthi isibusiso esasingesezibulo (umJuda) sanikwa omncane (oweZizwe) ngesiphambano (izandla eziphambanisiwe) zeNkosi uJesu Kristu. Isibusiso sifika ngesiphambano. KwabaseGal. 3:13-14, “UKristu wasihlenga esiqalekisweni somthetho, ebenziwe isiqalekiso ngenxa yethu: ngokuba kulotshiwe ukuthi, Baqalekisiwe bonke abalenga emthini; ukuba isibusiso sikaAbrahama ngoKristu Jesu sifike kubo abeZizwe; ukuze samukeliswe isithembiso sikaMoya ngokukholwa.” Isibusiso sikaAbrahama safika ngesiphambano kwabeZizwe. AbaJuda basilahla isiphambano; ngakho-ke, uJesu wathola umlobokazi ongoweZizwe.

Manje sibuyele emuva endabeni kaJosefa edibana nabafowabo. Niyakhumbula ukuthi akusibo bonke abafowabo abafikayo. UJosefa wayekwazi lokho futhi wagcizelela ukuba bonke abafowabo babonakale phambi kwakhe, kungenjalo wayengenakuzazisa kubo. Ekugcineni bamletha owayesilele, uBenjamini omncane. KwakunguBenjamini omncane, umfowabo ogcwele kaJosefa, owavuthisa umphefumulo wakhe. Futhi lapho uJosefa wethu, ngisho uJesu, eyofika kubantu abagcine imiyalo kaNkulunkulu futhi asebebuyele ePalastine, umphefumulo waKhe uyovutha. UBenjamini omncane ufanekisa i 144,000 amaIsrayeli avela emhlabeni wonke asebuyele ePalastine ukuba abe nokuhlengwa kwawo. Ayobe emi lapho eselungele ukuMemukela, okunguYena ukumazi ngokulungileyo kungukuPhila okuphakade. Ayothi, “Lona nguNkulunkulu wethu okunguYena ebesimlindele.” Khona-ke baMbheke abaMgwazileyo. Futhi bayokhala kakhulu ngokwesaba, “Avelaphi lamanxeba amabi kangaka na? Kwenzeka kanjani na?” Futhi bayolila bakhale, yonke imindeni ngokwayo, wonke umuntu ngokwakhe ebuhlungwini bokudabuka.

Manje liyobe likuphi iBandla labeZizwe uJesu esaZazisa kubafowaBo na? Khumbulani ukuthi umlobokazi kaJosefa nabantwana ababili babesesigodlweni, ngokuba uJosefa wayeyalile, “Phumisani kimi abantu bonke; bakhhipheni bonke phambi kwami.” Ngakho umlobokazi weZizwe wayecashe



esigodlweni sikaJosefa. Liyoya kuphi iBandla labeZizwe ohlwithweni na? Esigodlweni. Umlobokazi uyosuswa emhlabeni. Uyohlwithwa ngaphambi kokuhlupheka okukhulu ukhlangabeza iNkosi yakhe emoyeni. Iminyaka emithathu nengxenye lapho ulaka lokubuyisela lukaNkulunkulu luthululwa, uyobe eseSidlweni sakusihlwa esikhulu soMshado weWundlu. Khona-ke Uyobuya, ashiye umlobokazi waKhe e “Ndlini kaYise,” Esazazisa kubafowaBo. Ngaso lesisikhathi, isivumelwano somphikukristu amaJuda asenze neRoma siyokwephulwa. IRoma nedlelana nabo bese bethumela amabutho abo ukuba abhubhise bonke abesaba uNkulunkulu, abaJuda abazibophezele eZwini. Kodwa lapho beza bemelene nomuzi ukuwubhubhisa, kuyobonakala emazulwini isibonakaliso sokufika kweNdodana yoMuntu nezimpi zaYo ezinamandla ukubabhubhisa abakade bebhuhhisa umhlaba. Nesitha sixoshwe, uJesu afike-ke futhi Azethule kwi 144,000. Esebone izezenzo zaKhe ezinamandla zensindiso, esefike ekwazini amandla aKhe. Kodwa futhi ebona amaxeba aKhe futhi azi ukuthi ayeMlahlile kuze ngisho kube kulesosikhashana, kuwenza akhale kakhulu ngobuhlungu obesabekayo nokwesaba, ngisho njengoba kwenza abafowabo basendulo ngenkathi bema phambi kukaJosefa, besaba kakhulu ukuthi babezobulawa. Kodwa njengoba uJosefa athi, “Ningazithukutheleli. Kulungile. UNkulunkulu wayekukho konke. Wakwenzela ukulondoloza impilo.” Ngisho nakanjalo uJesu uyokhuluma ukuthula nothando kubo.

AmaJuda amlahlalani uJesu na? UNkulunkulu wayekukho konke. Kwakuyiyonandlela kuphela Ayengakhipha ngayo umlobokazi wabeZizwe. Wafa esiphambanweni ukulondoloza impilo yeBandla labeZizwe.

Manje lezizi 144,000 azikho kumlobokazi. ESamb. 14:4 babizwa ngezintombi futhi balandela iWundlu noma Liyaphi. Kwakhona nje ukuthi aboniwanga ngabesifazane kukhombisa ukuthi bangabathenwa (uMath. 19:12). Abathenwa babengabagcini bamakamelo omlobokazi. Babeyizikhonzi. Qaphelani ukuthi abahlali esihlalweni sobukhosi kodwa baphambi kwesihlalo sobukhosi. Qhabo, abekho kumlobokazi, kodwa bayoba sekubuseni okujabulisayo kwesikhathi seminyaka eyinkulungwane.

Thina siyabona-ke ukuthi nxa laba abokugcina bakwaIsrayeli sebehlangene ngothando eNkosini, nesitha sesibhujisiwe, uNkulunkulu uyolungisa intaba yaKhe engcwele, INsimu yaseEdeni yaKhe entsha yomlobokazi naYe nezikhonzi zaKhe okweholide labasand'ukushada eliyiminyaka eyinkulungwane phezu komhlaba. Njengoba uAdamu noEva babesimini futhi abayiqedanga iminyaka eyinkulungwane, manje uJesu uAdamu wethu wokugcina, noEva waKhe (iBandla leQiniso) liyogcwalisa lonke icebo likaNkulunkulu.

O, liziphinda kangaka iBhayibheli. Inkundla kaJosefa nabafowabo isizophindwa, ngokuba uJesu uyeza masinya.

Futhi njengoba sishiya umfanekiso kaJosefa, kusekhona enye into futhi engifuna ukuyiletha ekunakeni kwenu mayelana nalesisikhathi sokuphela. Niyakhumbula lapho uJosefa ema phambi kwabafowabo ngenkathi uBenjamini engekho kanye nabo wakhuluma ngomhumushi nakuba wayesazi kahle isiHeberu. Wakhuluma kubafowabo ngolunye ulimi. Benazi ukuthi uNyaka wokuqala wabeZizwe (ikhanda legolide, uNyaka weBabiloni) waphuma nomlayezo ungezilimi zilotshwe odongeni na? Lonyaka uphuma ngendlela efanayo. Izilimi eziningi kulolusuku ngubufakazi obuqhubekayo ukuthi iziKhathi zabeZizwe seziphelile futhi uNkulunkulu usephendukela emuva kuIsrayeli.

Uyeza masinyane. UAlfa no-Omega, umProfethi, umPristi neNkosi, oyikho Konke kukho Konke, iNkosi uNkulunkulu wamaBandla, uza masinyane. Yebo Nkosi Jesu, oYedwa Kuphela uNkulunkulu weQiniso, woza masinyane!

## ISAHLUKO SESIBILI

### UMBONO WASEPHATMOSE

ISambulo 1:9-20

#### *UJohane EPhatmose*

ISamb. 1:9, “Mina, Johane, umfowenu nomhlanganyeli kanye nani ekuhluphekeni, nasembusweni nasekubekazeleni kukaJesu Kristu, ngangisesiqhingini esithiwa iPhatmose, ngenxa yeZwi likaNkulunkulu, nangenxa yobufakazi bukaJesu Kristu.”

Loluhlu lwemibono yeSambulo sokuba uMuntu kukaJesu Kristu sanikwa uJohane esadingiselwe esiQhingini sasePhatmose. Lesisiqhingini esincane singamamayela angamashumi amathathu ukusuka ogwini lwase Eshiya Mayina oLwandle iAyejiya. Sinamadwala futhi sigcwele izinyoka, izibankwa nofezela, sasinezohwebo ezincane, ngakho sasisetshenziswa nguMbuso wamaRoma kwabaphuma kwelinye izwe abanamacala lapho okwakuhlaliswa khona izigebengu eziyingozi, iziboshwa zezombusazwe, njl.

Nizobhekisisa ukuthi uJohane uzibike kumaKristu njengomfowabo ekuhluphekeni. Kwakungalesisikhathi lapho ibandla lakuqala lalidabula khona ezinhlophekweni ezinkulu. Inkolo yabo yayingesiyo nje kuphela “okukhulunywa kabi ngayo ndawo zonke” kodwa abantu qobo lwabo babefakwa etilongweni futhi babulawe. UJohane, njengezixuku zabanye, manje wayesehlushwa ukufakwa etilongweni ngenxa yeZwi likaNkulunkulu nobufakazi bukaJesu Kristu. Ngenkathi eboshwa, bazama behluleka ukumbulala ngokumbilisa emafutheni amahora angamashumi amabili-nane. Izikhulu ezazivusa ulaka futhi zingenamandla zase zingweba ngokuba aye ePhatmose njengomlumbi. Kodwa uNkulunkulu wayenaye, futhi wayekwa ukuba asuke esiqhingini wayesebuyela eEfesu lapho futhi aqhubeka khona njengomfundisi kwaze kwaba sesikhathini sokufa kwakhe.

Imibono uJohane ayemukelayo yathatha isikhathi esiyiminyaka emibili, 95-96 uJesu Azalwa. Iyimibono emangalisayo kakhulu kuyoyonke imibono eseZwini. Yonke incwadi ibekwe obala ngemifanekiso, futhi ngakho ingumgomo wokuningi ukusola nempikiswano. Nokho, inalo uphawu lukaNkulunkulu kuyo. Lokho kuyenza ibe neqiniso futhi ibe nobugugu obukhulu kakhulu kubobonke abafunda noma balalele amakhasi ayo angcwele.

#### KUMOYA NGOSUKU LWENKOSI

ISamb. 1:10, “NgangikuMoya ngoSuku lweNkosi, ngezwa emva kwami izwi elikhulu, kungathi elecilongo.”

“NgangikuMoya.” Akukuhle yini nje lokho na? Wo, ngiyakuthanda lokho. Ubungavele nje lawomazwi uwabize ngokuthi, “Yonke impilo yomKristu.” Uma sizophila njengamaKristu, sifanele sibe seMoyeni WAKHE. UJohane wayengakhulumi ngokuba semoyeni wakhe. Lokho kwakungeke kulethe lemibono. Kwakufanele kube uMoya kaNkulunkulu. Kufanele kube uMoya kaNkulunkulu unathi, futhi, kungenjalo yonke imizamo yethu iyize. UPawulu wathi, “Ngiyokhuleka eMoyeni, ngiyocula eMoyeni, ngiyohlala eMoyeni.” Uma kukhona noma yini enhle ezoza kimi ifanele yembulwe nguMoya, iqiniswe yiZwi, futhi ibonakaliswe yimiphumela eyithelayo. Njengoba ngempela uJohane wayedinga ukuba abe kuMoya ukuba emukele lezizambulo ezinkulu kakhulu zizintsha zivela kuJesu, sidinga ukuba seMoyeni ukuqonda izambulo uNkulunkulu asinike zona ukuba siphile ngazo eZwini laKhe, ngokuba nguMoya ofanayo.

Kubukeni ngalendlela. Bonke abaningi kakhulu bafunda iBhayibheli lapho okuthi khona eZenzweni 2:38, “Phendukani, yilowo nalowo abhathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono, khona niyakwamukeliswa isiphiwo sikaMoya oNgcwele,” futhi bavele nje baziqhubekele phambili. Abakuboni. Uma bakubona, ngokungena eMoyeni, babeyokwazi ukuthi uma befuna ukwemukela uMoya oNgcwele, badinga ukuphenduka babhathizwe eGameni leNkosi uJesu bese-ke uNkulunkulu ebophezeleka ukugwalisa iZwi laKhe ngokubagcwalisa ngoMoya oNgcwele. Abangeni neze eMoyeni waKhe kungenjalo bekuzokwenzeka kubo nse njengoba iZwi lisho. Khulekani kuNkulunkulu ukuba nibe nesambulo ngoMoya waKhe. Leso yisinyathelo sokuqala. Ngena eMoyeni.

Ake ngisebenzise omunye umfanekiso ngokwenza. Ake sithi ufuna ukuphulukiswa. Lithini iZwi na? Kuhle, sonke sikufundile izikhathi ezingenakubalwa, kodwa asangangena eMoyeni ngenkathi sikufunda. Ngabe simcelile uNkulunkulu ukuba uMoya waKhe usifundise iqiniso langempela lakho na? Uma sikwenzile, besizobiza amalunga, sivume izono zethu, sigcotshwe futhi sikhulekelwe, futhi lokho bekuzoba yilokho. Kungahle kungafiki masinyane, kodwa eMoyeni waKhe, sekuphelile. Ayikho enye inkantolo yokwedlulisa icala. UNkulunkulu uyoligcwalisa iZwi laKhe. O, sidinga ukungena eMoyeni, khona-ke izinto ziyokwenziwa. NINGEDLULI EZENZWENI KUQALA. NGENANI EMOYENI BESE-KE NEDLULA EZENZWENI BESE NIQAPHELA UKUTHI UNKULUNKULU UZOKWENZANI.

Senake nakubhekisisa ukuthi izwe lingena kanjani emoyeni wezinto ezisezweni na? Baya emdlalweni wabo webhola, izinto zabo zomdlalo, nemidanso yabo. Bangena emoyeni wawo. Abahlali nje lapho njengezimbali zasobondeni, izinduku

ezindala esezoma. Bangena ngqo ekuzizweni izinto futhi babe yingxenye yezinto. Kodwa, o, bawazonda kabi amaKristu ngokungena eMoyeni weZwi likaNkulunkulu. Basibiza ngezinhlanga nabaginqiki abangcwele. Akukho abangeke bakwenze ukukhombisa inzondo yabo nokungavumeli. Kodwa bakushaye indiva lokho. Ungakulindela, wazi ukuthi kuvelaphi. Qhubeka nje ungene eMoyeni wokukhonza.

Umoya wethu uhlanzekile. Musha. Uyiwo ngempela. Uzothile futhi uqinisile kodwa nokho, ugcwele ukujabula kweNkosi. UmKristu ufanele nje naye ukuba nenjabulo exhuxhumisayo negcwele ukujabula kwakhe eNkosini njengoba izwe linjalo nxa linambitha futhi linezintokozo ezinjabulweni zalo. Bobabili amaKristu nezwe bangabantu; bobabili banamadlingozi. Umahluko yizinhliziyi zamaKristu namadlingozi ngokumsulwa kuphela aseNkosini yeNkazimulo nothando lwaYo, kanti izwe lenelisa inyama.

Manje kuthi uJohane wayeseMoyeni ngoSuku lweNkosi.

O, he, nanti ivesi ngempela elibangela ukungavumelani. Hhayi ngoba lidingeka lenze njalo, noma lifanele lenzenjalo, kodwa abanye ababoni ukuthi ngempela iZwi lithini.

Kuqala nje sithola abanye abantu abahle ababiza uSuku lweNkosi ngoSuku lweSabatha, kubona okunguMgqibelo. Bese-ke kukhona abanye ababiza uSuku lweNkosi ngokuthi, yiSonto, usuku lokuqala lweviki. Kodwa kwakungaba kanjani ngolunye lwalezizinsuku, noma ngisho zombili zihlanganiswe ndawonye, ngokuba uJohane wayekuMoya emukela leyomibono isikhathi esiyiminyaka emibili. Eqinisweni okwakwenzekile kwakungukuthi uJohane wahlwithwa eseMoyeni futhi wayiswa oSukwini lweNkosi, olusazofika. IBhayibheli likhuluma ngoSuku lweNkosi oluzoba sesikhathini esizayo, futhi uJohane manje ubona izinto zangalolosuku lwesikhathi esizayo. Kodwa okwamanje, nje ukuzinzisa imiqondo yethu, ake sithole ngempela ukuthi iSabatha liyini namhlanje.

ISabatha, njengoba silazi eTestamenteni eliSha, aLISIKHO ukugcina usuku oluthize. Asinamyalo nhlobo ukugcina uMgqibelo ube yiSabatha, kanjalo asinamyalo ukugcina usuku lokuqala lweviki, okuyiSonto. Nanti iqiniso leSabatha, okusho “ukuphumula.” AmaHeb. 4:8, “Ngokuba uma uJesu wayebaphumuzile (noma usuku lokuphumula), Wayengayikukhuluma emva kwalokhu ngolunye usuku. Ngakho-ke kubasalele abantu bakaNkulunkulu ukuphumula (ukugcina iSabatha). Ngokuba ongenile ekuphumuleni kwakhe, yena uphumula emisebenzini yakhe, njengoba uNkulunkulu enza kweyaKhe.” Senake nawuzwa lowomusho ongaqedi oyisihluthulelo engxenyeni yokugcina yevesi na? “UNkulunkulu waphumula emisebenzini yaKhe.”

UNkulunkulu wanikeza uIsrayeli usuku lwesikhombisa lube yiSabatha labo, esikhumbuzweni somsebenzi waKhe lapho khona Adala izwe nakho konke okwakukulo, wase-ke eyama ekudaleni. Waphumula emisebenzini yaKhe. Waphumula. Manje kwakukuhle ukunikeza ukuphumula kweSabatha kubantu bonke ababesendaweni eyodwa ngesikhathi esisodwa, ngakho bonke babekwazi ukugcina usuku oluthize. Namhlanje ingxenye yezwe isekukhanyeni enye ingxenye isebumnyameni, ngakho ngeke kwasebenza nhlobo. Kodwa lokho nje kuyimpikiswano evela kokwemvelo.

Akesibone ukuthi iBhayibheli lisifundisani ngalokhu ukuphumula kweSabatha. “Ngokuba ongenile ekuphumuleni kwakhe.” Lokhu ukungena akusikho ukungena kuphela, kodwa ukuhlala khona, ukuphumula. Kunguku ‘phumula okuphakade’ usuku lwesikhombisa olungumfanekiso nje. ‘Isikhombisa’ ngukupheleliswa. ‘Isishiyagalombili’ usuku ‘lokuqala’ futhi. Ukuvuka kukaJesu kwakungosuku lokuqala lweviki, esipha ukuphila okuphakade nokuphumula kweSabatha okuphakade. Ngakho siyabona ukuthi kungani uNkulunkulu wayengenakusinika noma yiluphi olulodwa usuku oluthize lweviki njengeSabatha (ukuphumula). Sesi ‘ngenile’ futhi si ‘hlala kukho’ ukuphumula kwethu, uIsrayeli ayengenakukwenza, enesithunzi kuphela sento yangempela esiyijabulelayo thina. Kungani sibuyele emuva esithunzini lapho sesinakho okwangempela manje na?

Sikwemukela kanjani lokhu ukuphumula, noma iSabatha eliqhubekayo, kusesimemweni sikaJesu. Wathi kuMath. 11:28, 29, “Zanini kiMi, nina nonke enikhatheleyo nenisindwayo, Mina ngizakuniphumuza. Bekani ijoka laMi phezu kwenu, nifunde kiMi; . . . niyakufumana ukuphumula (noma ukugcinwa kweSabatha, akusilo usuku, kodwa ukuphila okuphakade, iSabatha) kwemiphefumulo yenu.” Akunandaba ukuthi ubusebenza isikhathi eside kangakanani phansi komthwalo wakho wesono, noma yishumi leminyaka, amashumi amathathu eminyaka noma amashumi amahlanu eminyaka, woza nekhathele impilo yakho ekhandlekile futhi uyofumana ukuphumula kwakhe(iSabatha langeqiniso). UJesu uzokunika ukuphumula.

Manje ngempela yini lokho kuphumula uJesu azokunikeza na? UIsaya. 28:8-12, “Yebo onke amatafula agcwele ubuhlanzo nokungcola, akukho ndawo engangcolile. Ubani Ayakumfundisa ukwazi na? Aqondise-bani izifundo na? Yibo abalunyuliweyo obisini, basuswa emabeleni. Ngokuba kuyisiyalezelo phezu kwesiyalezelo, isiyalezelo phezu kwesiyalezelo; nomudwa ube ngomudwa, umudwa ngomudwa; lapha ingcosana, nalapho ingcosana: Yebo ngezindebe ezingingizayo nangolunye ulimi Uyakukhuluma kulababantu. Akade Esho kubo ukuthi, Lokhu kungukuphumula (iSabatha)

phumuzani abayethileyo (noma ukugcinwa kweSabatha); lokhu kungukuhlunyelelwa: kepha abathandanga ukuzwa.” Lapha kuprofethwe khona lapha kuIsaya. Futhi kwafezeka cishe eminyakeni engama 700 kamuva ePentekoste ngenkathi bonke begcwaliswa ngoMoya oNgcwele impela njengoba kwathiwa bayoba njalo. Leli yiSabatha langeqiniso elathenjiswa. Ngakho ngesikhathi begcwaliswa ngoMoya oNgcwele baphumula emisebenzini yabo yezwe, izenzo zabo zezwe, izindlela zabo ezimbi. UMoya oNgcwele waziphatha izimpilo zabo. Bangena ekuphumuleni. Nakho ukuphumula kwakho. Lelo yiSabatha lakho. Akusilona usuku, akusiwona unyaka, kodwa ubuphakade bokugcwaliswa futhi ubusiswe kuMoya oNgcwele. Nguwe uphumula, futhi uNkulunkulu enza. NguNkulunkulu kuwe ethanda nokwenza njengokuthanda kwaKhe.

Ake ngenze elinye inothi elilodwa futhi mayelana nonoMgqibelo bona abathi thina sihlanguana ngosuku olungesilo lweviki uma sihlanguana ngeSonto, usuku lokuqala. Nakhu okwashiwo nguJustin ekhulwini-minyaka lesibili. “NgeSonto kubanjwa umhlanguano wabo bonke abahlala emadolobheni nasezigodini, futhi isigaba siyafundwa sezindaba ezilotshiwewo ezake zehlakala zabaphostoli nemibhalo inqobo nje uma isikhathi sivuma. Nxa ukufundwa sekuqediwe, umengameli entshumayelweni unikeza ukuyala nokweluleka ukulingisa lezozinto zobuqhawe. Emva kwalokhu sonke siyasukuma ukuba sisho umkhuleko ojwayelekile. Ekuvalweni komkhuleko, njengoba sesichazile, isinkwa newayini kubekwa phambi kwethu, bese kwenziwa ukubonga bese ibandla liyaphendula, “Ameni.” Bese izinto zesidlo zinikezelwe kulowo nalowo futhi bakudle futhi kuthathwe ngabadikoni bakuse endlini yalowo obengekho. Abacebile nabathandayo bese benikela ngokuzithandela kwabo futhi lomnikelo ubekelelwa kumengameli othi yena-ke bese enika izintandane, abafelokazi, iziboshwa, izihambi ezintulayo.” Ngakho siyabona ukuthi labo abathi ibandla lakuqala laqhuba isiko lobuJuda lokubuthana ngosuku lokugcina lweviki abazi ngokusobala ukuthi umlando ngempela uvezani obala, futhi ngakho abafanele ukwethenjwa.

O, ukuze abantu beze kuYe futhi bafumane lokho kuphumula. Kukhona ukukhala kuzozonke izinhliziyi ngalokho kuphumula kodwa iningi aliyazi impendulo. Ngakho bazama ukuthulisa ukukhala ngokuhambisa ngenkolo yokugcina izinsuku ezithize noma bemukele izivumokholo zehlelo nezimfundiso ezingenakuphikiswa. Kodwa ekwehlulekeni kulokho, abaningi bazama ukuphuza, ukuphuza kakhulu utshwala endlini, nakho konke ukweqisa kwemvelo, becabanga ukuthi ngezinjabulo zezwe kungabakhona ukweneliseka okuthize. Kodwa kokunjalo akukho ukuphumula. Bayabhema futhi baphuze amaphilisi ukuthulisa

imizwa yabo. Kodwa akukho-kuphumula kokuphuzwayo kwasemhlabeni. Badinga uJesu. Badinga ikhambi lasezulwini, ukuphumula kukaMoya.

Bese iningi labo liya esontweni ngeSonto. Lokho kuhle kodwa ngisho nalapho abanawo umqondo wokuthi kusondelwa kanjani kuNkulunkulu nokuthi Udunyiswa kanjani. UJesu washo ukuthi ukudumisa kwangeqiniso kwakuseMoyeni naseqiniseni, uJohane 4:24. Kodwa hlobo luni lokudumisa ongaluthola ebandleni elazi kancane kabi ngoNkulunkulu liphakamisa uSanta Claus ngoKhisimizi namabhanisi ngePhasika na? Bakutholaphi lokho na? Bakuthola kubahedeni futhi bakwenza kwaba yingxenywe yesifundiso sebandla. Kodwa nxa umuntu ephendukela eNkosini futhi agcwaliswe ngoMoya oNgwele uyaphumula kuzozonke lezozinto ezinjalo. Unokuphumula emphefumulweni wakhe. Impela uqala ukuphila, futhi athande uNkulunkulu futhi aMdumise.

Manje asibuyele emBhalweni wethu. Siyazi ukuthi uSuku lweNkosi yini olungesiyo. Uma lungesiwo uMgqibelo, noma iSonto, luyini na? Yebo, asikubeke ngalendlela. Namhlanje ngempela akusilo uSuku lweNkosi. Lolu usuku lomuntu. Ngukwenza komuntu, umsebenzi womuntu, ibandla lomuntu, umqondo womuntu wokudumisa, yonke into yomuntu, ngokuba yizwe lomuntu (isimo somhlaba nezulu nakho konke okukulo ngomthetho). **KODWA USUKU LWENKOSI LUYEZA.** Yebo, luyeza. Kuyilokho nje ngalesisikhathi seSambulo sikaJesu Kristu, uJohane wakhushulwa nguMoya futhi wathwalwa nguMoya ukuya kuloloSuku oluKhulu oluzayo. USuku lweNkosi lulapho usuku lomuntu seluphelile. Imibuso yalelizwe iyobe-ke isiba yimibuso kaNkulunkulu wethu. Usuku lweNkosi lungamhla kwehla izahlulelo, futhi emva kwalokho kufika isikhathi seminyaka eyinkulungwane. Njengamanje izwe lenza lokho elifuna ukukwenza ngomKristu. Bambiza ngalo lonke uhlobo lwamagama amabi, behlekisa ngaye. Kodwa luyeza lolosuku olukhulu noluchamileyo lapho beyolila khona baklewule, ngokuba iWundlu liza ngolaka ukwahlulela izwe. Kungaleyonkathi la abalungileyo beyoba nosuku lwabo kanye neNkosi, ngokuba ababi bayokusha nabalungileyo bayohamba phezu kwemilotha yabo beyongena esikhathini esiyiminyaka eyinkulungwane. **UMalaki 4:3,** “Niyakunyathela phansi ababi ngokuba bayakuba-luthuli phansi kwamathe ezinyawo zenu ngosuku eNgilwenzayo, isho iNkosi yamabandla.”

### IZWI ELINJENGECILONGO

ISamb. 1:10, “...Ngezwa emva kwami izwi elikhulu, kungathi elecilongo.” UJohane wayeseMoyeni, futhi ngenkathi esekuwo, wabona olukhulu nolumangalisayo usuku lweNkosi



uJesu nawo onke amandla aKhe angewe. Isikhathi esizayo sasesizosombuluka ngokuba uNkulunkulu wayesezomfundisa. UJohane akazange athi kwakuyicilongo. Lalinjengecilongo. Manje nxa icilongo lishaywa linokuphuthumayo ngalo. Kunjengommemezeli, isithunywa senkosi, siza kubantu. Ushaya icilongo. Kulubizo oluphuthumayo. Abantu bayabuthana ukuba balalele. (UIsrayeli njalo wayebuthana ngokukhala kwecilongo.) Into esemqoka isiseduze. “Ilaleleni.” Ngakho lelizwi lalinokuphuthuma okufanayo kokuncenga njengoba kwenza icilongo. Lalicacile linamandla, elesabisayo neliphaphamisayo. O, ukuze sizwe izwi likaNkulunkulu njengecilongo kulolusuku, ngokuba yi ‘Cilongo leVangeli’ libetha ‘iZwi lesiProfetho’ ukusenza siqonde, futhi silungele, lokho okuza phezu komhlaba.

### UMYALO WOKULOBA

ISamb. 1:11, “Lithi, NginguAlfa no-Omega, owokuQala nowokuGcina: futhi, Lokhu okubonayo, kulobe encwadini, ukuthumele kuwo amabandla ayisikhombisa aseAshiya: e-Efesu, naseSmirna, nasePhergamu, naseThiyatira, naseSardesi, naseFiladelfiya, naseLawodikeya.” Nakhu. OwokuQala nowokuGcina, uAlfa no-Omega: yilokho KUPHELA okwakho. UNkulunkulu oyedwa weqiniso. IPhimbo neZwi likaNkulunkulu. Okwangempela neqiniso sekuseduze. Kuyinto enkulu ukuba seMoyeni. Wo, ukuba sebukhoni bukaNkulunkulu futhi uzwe kuYe... “Lokhu okubonayo, kulobe encwadini, ukuthumele kuwo amabandla ayisikhombisa.” Izwi elezwakalisa iZwi laKhe eNsimini yaseEdeni naphezu kweNt. iSinayi, lelozwi futhi elezwiwa enkazimulweni yobukhosi yaseNtabeni yokuGuqulwa isimo, laliphinda futhi lizwakala, futhi kulesisikhathi emabandleni ayisikhombisa nesambulo esiphelelisiwe nesokugcina sikaJesu Kristu.

“Loba imibono, Johane. Yilobe encwadini wenzele leyominyaka ezolandela, ngokuba iyiziprofetho zangeqiniso eziFANELE zifezeke. Ilobe uyithumele, uyazise.”

UJohane waliqonda lelozwi. O, uyoliqonda lelozwi nxa Ebiza uma ungomunye wabaKhe.

### IZITSHA ZEZIBANI ZEGOLIDE

ISamb. 1:12, “Ngaphenduka ukuba ngibone izwi ebelikhuluma nami. Kuthe ngiphenduka, ngabona izinti zezibani eziyisikhombisa zegolide.” UJohane akasho ukuthi waphenduka ukuba abone lowo ezwa izwi lakhe, kodwa waphenduka ukuba abone izwi. O, ngiyakuthanda lokho. Waphenduka ukuba abone izwi. Izwi nomuntu bayinto

eyodwa efanayo. UJesu uyizwi. UJohane 1:1-3, “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu. Yena Lowo wayekhona ekuqaleni kuNkulunkulu. Konke kwenziwa uYe; ngaphandle kwaKhe akwenziwanga utho olwenziwayo.” Uma ngempela ungake uze ufike lapho obona khona izwi uyobe ubona uJesu.

Ngenkathi uJohane ephenduka wabona izinti zezibani eziyisikhombisa zegolide. Eqinisweni zaziyizitsha zezibani. Futhi ngokwevesi 20, zingamabandla ayisikhombisa: “izinti zezibani eziyisikhombisa ozibonileyo zingamabandla ayisikhombisa.” Ukuba zimele amabandla kwakungaba nzima ukuba zibe yizibani. Isibani siyavutha kodwa isikhashana bese sivuthe saphela. Siyafa. Kwakungeke kusasala lutho kuso. Kodwa izitsha zezibani zinokuqina okuhlala isikhathi eside okungatholakali ezibanini.

Uma ufuna ukuthola isithombe esihle sesibani, funda ngaso kuZakariya 4:1-6, “Ingelosi eyayikhuluma nami yabuya, yangivusa, njengomuntu evuswa ebuthongweni bakhe. Yathi kimi, Ubonani na? Ngathi, ngibona, bheka uthi lwezibani luyigolide lonke, lunembizana yalo phezu kwalo, nezibani zalo eziyisikhombisa zikulo, kukhona imibhobho eyisikhombisa kuleso nalesosibani, esiphezu kwalo. Neminqumo emibili eseceleni kwalo, omunye ungakwesokunene sembizana, nomunye ungakwesokhohlo sayo. Ngathatha ngasho kuyo ingelosi eyayikhuluma nami, ngathi, Ziyini lezi, Nkosi yami? Ingelosi eyayikhuluma nami yaphendula yathi kimi, Awazi yini ukuthi ziyini lezi? Ngathi, Qha, Nkosi yami. Yayisithatha isho kimi, ithi, Lokhu kuyizwi leNkosi kaZerubabele, lokuthi, Kungabi-ngempi, kungabi-ngamandla, kepha kube ngo ‘Moya’ waMi kuphela, isho iNkosi yamaBandla.” Nasi esinye isibani segolide elicwengekileyo. Sivutha ngokukhanyayo ngoba sinamafutha amaningi esiwathola eminqumweni emibili, emi macala omabili. Imithi emibili imele eliDala neliSha iTestamente, futhi kusobala amafutha afanekisa uMoya oNgcwele, Okunguye yedwa onganikeza ukukhanya kukaNkulunkulu kubantu. Ingelosi eyakhuluma kuZakariya kwakulingana nokuthi yayithi “lokhu okubonayo kuchaza ukuthi ibandla ngeke lafeza lutho ngempi yalo noma amandla, kodwa ngoMoya oNgcwele.”

Manje hlolani lesisitsha sesibani. Nizoqaphela ukuthi sinembizana ebanzi, noma ithange elikhulu, eliphakathi nendawo ezingalweni eziyisikhombisa eziphuma kulo. Lembizana igcwaliswa ngamafutha omnqumo agobhoza ngomongo wamafutha oyisikhombisa ofakwa ezingalweni eziyisikhombisa. Amafutha *afanayo* avuthayo futhi enze ukukhanya ekugcineni kwemibhobho eyisikhombisa. Lokhukhanya kwakungacishi neze. Abapristi nje babehlala bethela amafutha embizaneni.

Isibani sasikhanyiswa ngendlela ekhethekileyo. Kuqala, umpristi wayethatha umlilo e altare elingcwele kuqala owawokhelwe ngumlilo kaNkulunkulu. Wayekhanyisa, okokuqala nje, isibani esasihlezi phezu kwembizana. Bese-ke ekhanyisa isibani sesibili elangabini lesibani sokuqala. Isibani sesithathu semukela umlilo waso esibanini sesibili, njengoba kwenza esesine semukela owaso kwesesithathu, kuqhubeke kanjalo, zize zivuthe zonke izibani eziyisikhombisa. Lomlilo ongcwele ovela e altare, wedluliswa usuka esibanini uya esibanini, ngumfanekiso omangalisayo kaMoya oNgcwele emiNyakeni yeBandla eyisikhombisa. Ukuthululwa kokuqala kwePentekoste (okungukuthululwa okwavela kuJesu ngqo esiHlalweni soMusa) uphathisa iBandla laKhe kuyoyonke imimyaka eyisikhombisa, futhi eveza obala ngokuphelele ukuthi uJesu Kristu unguye izolo, nanamuhla, naphakade, uNkulunkulu ongaguquki neze emsukeni nasezindleleni zaKhe.

KuJohane 15, uJesu wathi, “Mina ngingumVini, nina ningamatsha.” UngumVini omkhulu, lowo ovela empanjeni yakuqala kusukela embewini yakuqala enokuphila kuyo. Manje umvini awutheli isithelo; amatsha enza lokho. Manje qaphela lokhu: Ungathatha isihlahla sezithelo zohlobo lwezithelo ezifana namawolintshi njengesihlahla samawolintshi nje, bese ufakela kuso igatsha lesithelo sikaphaphamuzi, igatsha likalamula, igatsha likathanjelo, nezinye izinhlobo zalolohlobo, futhi onke lawomagatsha ayohluma. Kodwa lawomagatsha afakelwe angeke athele amawolintshi. Qha mnumzane. Igatsha likalamula liyothela amalamula, negatsha likaphaphamuzi liyothela uphaphamuzi njalo njalo. Nokho lawomagatsha ayobe ehlume kukho ukuphila okusesihlahleni. Kodwa uma lesosihlahla sike size sihlume elinye igatsha laso siyoba yiwolintshi futhi sithela amawolintshi. Ngani na? Ngoba ukuphila egatsheni nokuphila esiqwini kuyikho du kanti kwakungenjalo amatsheni afakelwe. Lawomagatsha afakelwe ayenokudabuka kwawo kwezinye izinhlobo zokuphila okuvela kwezinye izihlahla, okuvela kwezinye izimpande, okuvela kwezinye izimbewu. O, ayothela isithelo kahle, kodwa angeke athele amawolintshi. Angeke ngoba awasiwo awasekuqaleni.

Yileyondlela-ke ibandla eliyiyo. Umvini bewehlukene namatsha abefakelwe. Bafakele amatsha amaBaptisti, amatsha amaMethodisti, amatsha amaPresbyterian, namatsha amaPentekostal. Nalawomagatsha athela iBaptisti, iMethodisti, iPentekostal, nesithelo samaPresbyterian. (Izimbewu zamahlelo lapho aveza khona isithelo sawo.) Kodwa uma umvini uke uze uveze elinye igatsha lawo, lelogatsha liyofana nse nomvini qobo lwawo. Uyoba uhlobo olufanayo lwegatsha olwavezwa ePentekoste. Uyokhuluma ngezilimi, uprofethe, futhi ube namandla

nezibonakaliso zikaJesu Kristu ovukileyo kuwo. Ngani na? Ngoba uhlume ezingcebweni zemvelo zomvini qobo lwawo. Niyabo, wawungafakelwe emvinini; waZALELWA emvinini. Ngenkathi lawo amanye amagatsha efakelwa, ayengakwenza kuphela kwakungukuba athele isithelo sawo ngokuba awazalwanga yilowomvini. Awazi ngalokho kuphila kwasekuqaleni nesithelo sasekuqaleni. Angeke azi ngoba awazalwanga yiwo. Kodwa ukuba ayezalwa yiwo, lokho kuphila okufanayo okwakusesiqwini sasekuqaleni (uJesu) kwakuyofika kuwo futhi kuzibonakalise kuwo. UJohane 14:12, “Ngqiqinisile, ngiqinisile, Ngithi kini, Okholwa yiMi, imisebenzi engiyenzayo Mina naye uyakuyenza; nemikhulu kunale uyakuyenza; ngokuba Mina ngiya kuBaba.”

Amahlelo wona aqondiswa ngumuntu angezalwe nguNkulunkulu; ngokuba nguMoya, HHAYI UMUNTU, opha ukuphila.

Kuxhuxhumisa kanjani ukucabanga ngalezozibani eziyisikhombisa zidonsa ukuphila nokukhanya ezingcebweni zaleyombizana enkulu ngoba zazinezintambo zezibani zazo zicwiliswe phakathi. Isithunywa sonyaka webandla ngasinye sifanekiswa lapha. Ukuphila kwaso kuyavutha ngoMoya oNgewe. Intambo yaso yesibani (ukuphila) kucwiliswe kuKristu. Ngaleyontambo yesibani sidonsa khona impela ukuphila kukaKristu, futhi ngayo sikhaphela ukukhanya ebandleni. Nhloboni yokukhanya esikunikezayo na? Khona lokho kukhanya okufanayo okwakusesibanini sokuqala esokhelwayo. Futhi kwehle njalo ngeminyaka kuze kuzofika esikhathini samanje sesityunywa sosuku lokugcina ukuphila okufanayo nokukhanya okufanayo kubonakaliswa ngukuphila okufihlwe noKristu kuNkulunkulu.

Akusikho nje kuphela ukuthi singakhuluma kanjalo ngezithunywa, kodwa lonke ikholwa leqiniso ngokumangalisayo lifanekiswa lapha. Bonke badonsa emthonjeni ofanayo. Bonke bacwiliswe embizaneni efanayo. Bafile ngesingabo nezimpilo zabo zifihliwe noKristu kuNkulunkulu. Bavalelwe phakathi ngokunanyathiselwa ngophawu ngoMoya oNgewe. AbaseEfesu 4:30, “Ningamdabukisi uMoya oNgewe kaNkulunkulu, enabekwa uphawu ngaye kuze kube-lusuku lokuhlangwa.” Akakho ongazihlwitha esandleni saKhe. Izimpilo zabo ngeke zathintwa. Ukuphila okubonakalayo kuyavutha futhi kuyakhanya, kunikeza ukukhanya nezibonakaliso zikaMoya oNgewe. Okungaphakathi, ukuphila okubonakalayo kufihlwe kuNkulunkulu futhi kondliwa yiZwi leNkosi. USathane ngeke aze abathinte. Ngeke ngisho ukufa kwabathinta, ngokuba ukufa kulahlekelwe udosi lwakho; ithuna lilahlekelwe ukunqoba kwalo. Makabongwe uNkulunkulu, banalokhu ukunqoba phakathi nangeNkosi uJesu Kristu. Ameni futhi ameni.

## AKUSESUYE UMPRISTI

ISamb. 1:13, “Nofana neNdodana yoMuntu ephakathi kwezinti zezibani eziyisikhombisa, embethe ingubo ekhawula ezinyaweni, ezibophe ngebhande legolide ezibeleni.”

Nango Emi, Ofana neNdodana yoMuntu. Njengoba igugu lihlotshiswa ngokumiswa kweringi, ngakho Ukhazimuliswa phakathi kwamabandla. LuSuku lweNkosi; ngokuba uJohane uMbona emi, hhayi njengompristi, kodwa njengoMahluleli ozayo. Ibhande legolide alisabophile okhalweni lapho umpristi efanele alifake khona lapho ekhonza uNkulunkulu eNdaweni eNgcwelengcwele, kodwa manje selizungeze amahlombe aKhe, ngokuba manje akasesuye umpristi kodwa uMAHLULELI. Manje uJohane 5:22 usefezekile, “Ngokuba noYise kahlulelimuntu, ukunike iNdodana konke ukwahlulela.” Inkonzo yaKhe isinikeziwe. Ubupristi sebuphelile. Izinsuku zesiprofetho seziphelile. Umi ezibophe njengoMAHLULELI.

## INKAZIMULO EKASIKHOMBISA

## YOKUBA KWAKHE NGUMUNTU

ISamb. 1:14-16, “Futhi ikhanda laKhe nezinwele zaKhe kumhlophe njengoboya bezimvu, njengeqhwa; namehlo aKhe enjengelangabi lomlilo. Nezinyawo zaKhe zifana nethusi elikhazimulayo, sengathi zazishiswe esithandweni; nezwi laKhe linjengenhlokomo yamanzi amaningi. Futhi Wayepethe izinkanyezi eziyisikhombisa esandleni saKhe sokunene: nasemlonyeni waKhe kwaphuma inkemba ebukhali esikahlangothi zombili: nobuso baKhe bunjengelanga likhanya ngamandla alo.”

Kwakunyakazisa ngokujule kangakanani futhi kunika ugqozi ukubonakala kukaJesu kuJohane, owayesekudingisweni ngesizathu seZwi, futhi bheka, iZWI eliPhilayo manje lima phambi kwakhe. Umbono okhanyisa kangaka pho, ngokuba yonke ingxenye echasisayo inokubaluleka. Isambulo esinje pho soBuntu baKhe esihle kakhulu.

1. *Izinwele zaKhe ziMhlophe njengeQhwa*

UJohane kuqala uqaphelisisa futhi uphatha ubumhlophe bezinwele zaKhe. Zazimhlophe, futhi zikhanya bha njengeqhwa. Lokhu kwakungenziwa yibo ubudala baKhe. O, qha. Ukucwazimula kwezizwe ezimhlophe akukhombi ubudala kodwa ulwazi, ukuvuthwa, nokuhlakanipha. OPhakade akanabo ubudala. Siyini isikhathi kuNkulunkulu na? Isikhathi sisho okuncane kuNkulunkulu, kodwa ukuhlakanipha kusho okukhulu. Kunjengoba ngenkathi uSolomoni ebiza uNkulunkulu efuna ukuhlakanipha ukuba *ahlulele* abantu bakwaIsrayeli. Manje Uyeza, uMahluleli womhlaba wonke.

Uyoqheliswa umqhele wokuhlakanipha. Lukhomba lokho unwele olumhlophe nolukhazimulayo. Buka lokhu kuDan. 7:9-14, “Ngisabheka kwabekwa izihlalo zobukhosi, kwahlala oMdala weziNsuku, izambatho zaKhe zazimhlophe njengeqhwa, izinwele zekhanda laKhe zinjengoboya bezimvu obuhlanzekileyo: isihlalo saKhe sobukhosi sasingamalangabi omlilo, namasondo aKhe engumlilo ovuthayo. Umnonjana womlilo wavela waphuma phambi kwaKhe: izinkulungwane zenkulungwane zaziMkhonza, nezinkulungwane eziyishumi zezinkulungwane eziyishumi zazimi ngaphambi kwaKhe: uKwahlula kwahlala, izincwadi zavulwa. Ngabheka ngalesosikhathi ngenxa yenhlocomo yamazwi amakhulu akhulunywa luphondo: ngabheka saze sahlathswa isilo, wachithwa umzimba waso, sanikelwa ukuba sishiswe ngomlilo. Kepha ezinye izilo, ukubusa kwazo kwasuswa: kodwa ukuphila kwazo kwelulwa isikhathi nenkathi. Ngabona emibonweni ebusuku, futhi, bheka, kwafika namafo ezulu OnjengeNdodana yoMuntu, yafika koMdala weziNsuku, Yasondezwa phambi kwaKhe. Yanikwa ukubusa, nobukhosi, nombuso, ukuze bonke abantu, nezizwe, nezilimi, baYikhonze: ukubusa kwaYo kungukubusa okuphakade, okungayikudlula, nombuso waYo yingu ongayikuchithwa.” Nakho. UDaniyeli waMbona enalezozinwele ezimhlophe. WayenguMahluleli evula izincwadi futhi ehlulela ngazo. UDaniyeli waMbona eza esemafini. Yilokho impela uJohane akubonayo. Bobabili baMbona ngokufanayo nse. Babona uMahluleli nebhande laKhe lokwahlulela phezu kwamahlombe aKhe, emi emsulwa engcwele, egcwele ukuhlakanipha, ekufanele ngokugcwele ukwehlulela izwe ngokulunga. Haleluya.

Ngisho nezwe liyasiqonda lesisifanekiso, ngokuba ngezikhathi zasendulo umahluleli wayebonakala bese ehola inkantolo, egqoke izinwele ezimhlophe zokufakelwa nengubo ende eyayikhombisa igunya lakhe eliphelelisiwe (ingubo esuka ekhanda iyoshaya onyaweni) ukulinganisa ubulungiswa.

## 2. *AMehlo aKhe enjengoMlilo*

Kucabange. Lawomehlo ake afiphaliswa yizinyembezi zosizi nokudabuka. Lawomehlo ayekhala enesihawu ethuneni likaLazaru. Lawomehlo angabonanga ububi bababulali abamphanyeka esiphambanweni kodwa esosizini wakhala, “Baba bathethelele.” Manje lawomehlo aseylangabi lomlilo, amehlo oMahluleli Oyobuyisela kulabo abamLahlayo.

Kukho konke okwamadlingozi abantu Akubonakalisa kakhulu ngenkathi Ebonakala njengeNdodana yoMuntu kwakuyilokhu, Wakhala kaningi. Nokho emva kwalokho kukhala nalolosizi kwakuselokhu kukhona uNkulunkulu.

Lawomehlo afanayo abona imibono. Ayebuka ajule phakathi kwezinhliziyzo zabantu futhi afunde yona impela

imicabango yabo futhi ezazi zonke izindlela zabo ezinhlobonhlobo. Okukhazimula emehlweni asenokufa kwakunguNkulunkulu, Owakhala kulabo ababengaMazi ukuthi Wayengubani, "...Uma ningakholwa ukuthi NginguYe, niyakufela ezonweni zenu." UJohane 8:24. "Uma Ngingenzi imisebenzi kaBaba, maningakholwa yiMi. Kepha uma Ngiyenza (imisebenzi kaBaba), nakuba ningakholwa yiMi, kholwani yimisebenzi..." UJohane 10:37, 38. NjengoJeremiya wasendulo, Wayengumprofethi okhalayo, ngokuba abantu abalemukelanga iZwi likaNkulunkulu futhi basikhapheza isambulo.

Lawomehlo avutha umlilo oMahluleli ngisho namanje ayaziqopha izimpilo zayoyonke inyama. Egijigijima emhlabeni, akukho lutho Angakwazi. Uyazazi izifiso zenhliziyi nokuthi yilowo ngamunye uhlose ukwenzani. Akukho okufihlakeleyo okungayikwambulwa, ngokuba zonke izinto zinqunu phambi kwaKhe esifanele ukuzenza naYe. Kucabange, Uyazi ngisho namanje ukuthi nicabangani.

Yebo, nango Umi njengoMahluleli enamehlo angamalangabi ukunikeza ukwahlulelwa. Isikhathi somusa sesedule. O, ukuze abantu baphenduke futhi bafune ubuso baKhe ngokulunga isikhathi sisekhona. Ukuze benze isifuba saKhe sibe ngumqamelo ngaphambi kokuba izwe lincibikale emlilweni.

### 3. *IziNyawo zeThusi*

"Nezinyawo zaKhe zifana nethusi elikhazimulayo sengathi zazishiswe esithandweni." Ithusi laziwa ngobulukhuni balo obumangalisayo. Akukho lutho okwaziwayo ongakubeka kanye nalo ukuliqinisa. Kodwa lelithusi elichaza izinyawo zaKhe limangalisa kakhulu nokho kulokho ukuthi likumele ukuhlola kwesithando somlilo, ukuhlola ongekho omunye oke wedlula kukho. Futhi lokho kunjalo impela. Ngokuba ithusi likhomba ukwaHlulela kobuNkulunkulu: ukwahlulela uNkulunkulu akumemezela futhi wakufeza. UJohane 3:14-19, "Njengokuba uMose waphakamisa inyoka ehlane, kanjalo iNdodana yoMuntu imelwe ukuphakanyiswa: Ukuba bonke abakholwa yiYo bangabhubhi, babenokuphila okuphakade. Ngokuba uNkulunkulu walithanda izwe kangaka, Waze wanikela ngeNdodana yaKhe ezelwe yodwa, ukuba bonke abakholwa yiYo bangabhubhi, babe nokuphila okuphakade. Ngokuba uNkulunkulu kayithumelanga iNdodana yaKhe ezweni ukuba alilahle izwe; kodwa ukuba izwe lisindiswe ngaYo. Okholwa yiYo akalahlwa: kodwa ongakholwa uselahliwe, lokhu engakholwanga eGameni leNdodana ezelwe yodwa kaNkulunkulu. Ukulahlwa kuyilokhu, ukuba ukukhanya kufikile ezweni, kepha abantu bathanda ubumnyama kunokukhanya, ngokuba imisebenzi yabo ibimibi." Num. 21:8, 9, "INkosi yathi kuMose, Zenzele inyoka enesihlungu, uyibeke

ensikeni: kuyakuthi, yilowo nalowo olunywayo, lapho eyibheka, uyakusinda. UMose wenza inyoka yethusi, wayibeka ensikeni, kwathi, lapho inyoka imlumile umuntu, uma ebeyibheka inyoka yethusi, wasinda.” UIsrayeli wayonile. Isono sasifanele sahlulelwe. Ngakho uNkunkulu wayala uMose ukuba abeke inyoka yethusi ensikeni, futhi lowo obhekile wayesinda enhlawulweni yesono sakhe.

Inyoka yethusi ensikeni yayifanekisa isono esivela eNsimini yaseEdeni, lapho inyoka yakhohlisa khona uEva, imenza ukuba one. Ithusi likhuluma ngokwahlulela, njengoba libonakala e altare lethusi lapho inhlawulo yesono kwahlangatshezwana nayo emhlatshelweni phezu kwe altare. Ngenkathi uNkulunkulu ehluhla uIsrayeli ngenxa yezono zakhe ngezinsuku zikaElija, Wabamba imvula namazulu ashisayo aba njengethusi. Manje kulokhu ukuchaza ngomfanekiso siyabona ukuthi inyoka ensikeni imele isono esesivele sahlulelwe, ngokuba yenziwe ngethusi, kukhombisa ukuthi ukwahlulela kobuNkulunkulu kwase kuvele kwehlele phezu kwesono. Ngaleyonkathi-ke noma ubani owayebheka inyoka ensikeni, emukela ukubaluleka kwayo, wayephiliswa, ngokuba lona kwakungumsebenzi noma insindiso yeNkosi.

Inyoka ensikeni ingumfanekiso walokho uJesu akuzela emhlabeni ukuba akufeze. Waba yinyama ukuze athwale Yena izahlulelo zikaNkulunkulu ngenxa yesono. Isisekelo se altare somhlatshelo sasiyithusi eliqinile, lifanekisela iWundlu elahlatswa ngaphambi kokusekelwa kwezwe. Ukwahlulela kwase kuvele kwedule phezu kwaKhe ngenkathi nokho zingakabikho izoni. Insindiso yonke ingeyeNkosi yonke, Wanyathela isikhamo sewayini lokufutheka kolaka lukaNkulunkulu yedwa. Izingubo zaKhe zazidaywe ngokububende ngegazi laKhe uqobo. Isithando somlilo sokwahlulela okulungileyo nolaka lukaNkulunkulu kwakuyisabelo saKhe. Wahlopheka, olungileyo ngenxa yabangalungile. “Ufanele, O Wundlu likaNkulunkulu, ngokuba Usihlengile ngegazi laKhe.” Yalinyazwa ngenxa yeziphambeko zethu, yachotshozwa ngenxa yobubi bethu, isijeziso sasiphezu kwaYo ukuba sibe nokuthula, nangemivimbo yaYo siphilisiwe thina. INkosi yayibubeke phezu kwaYo ububi bethu sonke. Yahlupheka kungenjenganoma yimuphi umuntu osewake wahlupheka. Ngisho nangaphambi kwesiphambano Yayisichithe amathonsi amakhulu omjuluko njengegazi livela emzimbeni waYo njengosizi olukhulu kakhulu lwenhlupheko ngaphambi kwalo impela igazi elehlukaniswa emithanjeni yaKhe. ULuka 22:44, “Esosizini olunzima Wakhuleka eqinisela izithukuthuku zaKhe zaba-njengamathonsi egazi aconsela emhlabathini.”

Kodwa langa-limbe lezozinyawo zethusi ziyoma phezu komhlaba. NoMahluleli womhlaba wonke uyoba nguYe,



ngobuqotho nokuphelela Uyokwehlulela isintu. Futhi akuyikubakho ukuvika lokho kwahlulela. Akukho-kujika kwalokho kulunga. Akuyikubakho kukuthambisa. Ongalungile uyokwenza njalo okungalungile; ongcilileyo uyokwenza njalo okungcolileyo. Lowo Ongaguqukiyo akayikuguquka ngaleyonkathi, ngokuba Akakaze futhi akasoze. Lezozinyawo zethusi ziyosichoboza isitha. Ziyobhubhisa umphikukristu, isilo nomfanekiso nakho konke okuhlazisayo ebusweni baKhe. Uyobhubhisa izinqubo zamabandla ezithathe iGama laKhe kuphela ukonakalisa ukukhazimula kwalo futhi abachoboze kanye nomphikukristu. Bonke ababi, abangakholwa ukuthi ukhona uNkulunkulu, abangabazayo ukuthi ukhona uNkulunkulu, osimanje-manje, abalweli benkululeko yezenkolo, bonke bayoba lapho. Ukufa, isihogo, nethuna kuyoba lapho. Yebo bayoba khona. Ngokuba nxa Efika, izincwadi ziyovulwa. Lokho kungenkathi ngisho ibandla elisivivi nezintombi eziyisihlanu eziyiziwula ziyobonakala khona. Uyohlukanisa izimvu ezimbuzini. Nxa Efika Uyowuthatha umbuso, ngokuba ungowakhe, futhi abayoba naYe kuyoba yizinkulungwane eziphindwe kashumi lezinkulungwane, uMlobokazi waKhe, oza ukuzoMkhonza. Udumo! O, kumanje kungenjalo akasoze. Phendukani ningakedlulelwa kakhulu yisikhathi. Vukani phakathi kwabafileyo futhi nifune uNkulunkulu ukuba nigcwaliswe nguMoya waKhe kungenjalo niyokugeja ukuphila okuphakade. Kwenzeni manje isikhathi sisekhona.

#### 4. *Izwi laKhe LalinjengeNhlokomo yaManzi amaNingi*

Manje amanzi ameleni na? Kuzwe eSamb. 17:15, "...amanzi owabonayo, ... angabantu, nezixuku, nezizwe, nezilimi." Izwi laKhe lalinjengenhlokomo yezixuku zikhuluma. Kuyini na? Ngukwahlulela. Ngokuba lana ngamazwi ezixuku zofakazi, abathe ngoMoya oNgcwele kuyoyonke iminyaka bafakaza kuKristu futhi bashumayela iVangeli laKhe. Kuyoba yizwi lawowonke umuntu esukuma ekwahluleleni okumelene nesoni esingayikusithatha isexwayiso. Amazwi ezithunywa eziyisikhombisa ayozwakala kakhulu futhi ecacile. Labo bashumayeli abathembekile abashumayela amandla asindisayo kaJesu, abashumayela umbhaphathizo wamanzi eGameni likaJesu, abashumayela ukugcwalisa ngaphakathi namandla kaMoya oNgcwele, abama neZwi ukwedlula abakuma nezimpilo zabo; bonke babeyizwi likaJesu Kristu ngoMoya oNgcwele kusukela phansi eminyakeni. UJohane 17:20, "Angiceleli laba bodwa, kepha nalabo abakholwa yiMi ngezwi labo."

Senake nacabanga ukuthi kwesabisa kanjani kumuntu ontanta emanzini engasizwa-muntu eqonde ngasempophomeni na? Cabanga manje ngalokho kuduma njengoba esondela ekulahlweni kwakhe kwangempela nakwazi kahle. Futhi

njengalokho impela kuza usuku lokwahlulela lapho ukuduma kwesixuku samazwi kukulahla ngokunganaki ngaphambi kokuba isikhathi sedlule kakhulu. Naka ngalo lelihora. Ngokuba ngalomzuzwana imicabango yakho iyarekhodwa ezulwini. Lapho imicabango yakho ikhuluma kakhulu kunamazwi akho. NjengomFarisi owayezisho okukhulu ngomlomo wakhe, kodwa engalaleli eNkosini, inhliziyo yakhe yonakala futhi yaba yimbi saze sadlula kakhulu isikhathi, ngisho namanje lolu lungahle lube lubizo lwakho lokugcina ukuzwa iZwi futhi ulemukelele ukuphila okuphakade. Siyobe sesedlule kakhulu isikhathi nxa ususondela ekudumeni kwamazwi amaningi okwahlulela nokulahlwa.

Kodwa senake nakuqaphela ukuthi imnandi futhi iphumuza kanjani inhloko yamanzi na? Ngiyakuthanda ukudoba, futhi ngiyakuthanda ukuthola indawo lapho amanzi enyenyeza khona ngokugeleza. Ngingavele nje ngilale ngomhlane futhi ngiwezwe ekhuluma ukuthula nenjabulo nokwenama enhliziyweni yami. Ngijabule kakhulu ukubambelela njengehange ethekweni lokuphumula lapho izwi leNkosi likhuluma ukuthula, njengoba iZwi lamanzi okwehlukaniswa selimemezile. Sifanele ukubonga kakhulu ukuzwa izwi laKhe lothando nokunakekela nokuqondiswa nokuvikelwa. Futhi ngeliny'ilanga siyozwa lelozwi elimnandi elifanayo likhuluma, hhayi ekwahluleleni, kodwa ekwamukeleni thina abazono zabo zithethelelwe ngegazi laKhe, abazimpilo zabo zigwaliswe ngoMoya, futhi abakuhamba kwabo kwakuseZwini. Yini engaba yigugu kakhulu ukwedlula ukuzwa izixuku zamazwi akwemukelayo futhi ungunge yilezozixuku ezikholelwe ekuphileni okuphakade na? O, akukho okunjengakho. Ngikhulekela ukuthi niyolizwa izwi laKhe futhi ningayenzi lukhuni inhliziyo yenu, kodwa niMamukele njengeNkosi yenu.

O, ukuba nje beningakubona. Kwakungamanzi abhubhisa izwe, kodwa kwakungamanzi afanayo asindisa uNowa kanti futhi asindisa umhlaba wonke ngoNowa. Lalelani izwi laKhe, izwi lezincedu zaKhe, njengoba kubiza ukuphenduka nokuphila.

5. *ESandleni saKhe sokuNene Kwakukhona iziNkanyezi eziyisiKhombisa*

“Futhi Wayephethe izinkanyezi eziyisikhombisa esandleni saKhe sokunene.” Manje kusobala sesivele siyazi kusukela evesini lamashumi amabili ukuthi izinkanyezi eziyisikhombisa eqinisweni ziyini. “Imfihlakalo yezinkanyezi eziyisikhombisa ziyizingelosi (izithunywa) zamabandla ayisikhombisa.” Manje besingeke senze iphutha lapha nakanjani, ngokuba Uyasihumushela khona. Lezizinkanyezi eziyisikhombisa ziyizithunywa eminyakeni yebandla eyisikhombisa

ngokulandelana kwayo. Azibizwa ngegama. Zibekwe obala nje njengeziyisikhombisa, esisodwa onyakeni ngamunye. Kusukela oNyakeni waseEfesu kwehle njalo kuye kuloNyaka waseLawodikeya isithunywa ngasinye saletha umlayezo weqiniso kubantu, asehluleki neze ukukugcina kuyiZwi likaNkulunkulu kulwonyaka webandla elithize. Ngasinye sabambeleva kulo. Zazibambeleva ekwethembekeni kwazo ekukhanyeni kwasekuqaleni. Njengoba unyaka ngamunye wawudeda kuNkulunkulu, isithunywa saKhe esethembekile saphendulela lowonyaka wabuyela eZwini. Amandla azo ayevela eNkosini kungenjalo zazingasoze zanqamula ekuhleleni nokubuya kolwandle. Zaziphephile ekunakekeleni kwaKhe, ngokuba akukho okwakungazihlwitha esandleni saKhe, futhi kanjalo akukho lutho okwakungazehlukanisa nothando lukaNkulunkulu, makube ukugula, ingozi, ukuhamba-ze, indlala, inkemba, ukuphila noma ukufa. Babezinikele ngokweqiniso kuYe futhi bagcinwa amandla aKhe onke. Babenganandaba nokuhlushwa okwafika endleleni yabo. Ubuhlungu nokudelelwa kwakubangela kuphela ukuba banikeze inkazimulo uNkulunkulu ukuthi babebalelwe ukuthi kubafanele ukuhluphekela Yena. Futhi ekubongeni ngensindiso yaKhe babevutha ukukhanya kokuphila kwaKhe futhi babonisa uthando lwaKhe, ukukhazela, ukuthobeka, ukuzithiba, ububele, ukwethembeka. NoNkulunkulu wabesekela ngezimanga, izibonakaliso, nezimangaliso. Babebabeka icala lokuthi bayizinhlanga, nabagingqiki abangcwele. Bajivazwa yizinhlangano futhi babanjwa ngokuhlekwa usulu, kodwa bagcineka ngeqiniso eZwini.

Manje akul'khuni ukusukuma futhi ugcineke uqinisekile esivumwenikholo. Kulula, ngokuba udeveli usemva kwakho konke lokho. Kodwa kungenye into ukuba seqinisiweni eZwini likaNkulunkulu futhi ubuyeke emuva kulokho iZwi ekuqaleni elakuvezayo emva kwePentekoste.

Esikhathini esingeside esedlule indoda yathi kimi ukuthi ibandla eliRoma Katolika lalifanele libe yibandla leqiniso njengoba lalikade liqinisekile kulokho elalikhulwa kuyoyonke iminyaka, futhi lalilokhu likhula futhi lingaguquki. Lokho akunjalo nhlobo. Noma yiliphi ibandla elinohulumeni emva kwalo, futhi nesivumokholo salo esingesilo iZwi nhlobo, futhi kungekho-nkonzo ebonakaliswayo ukwenza udeveli ukuba avuke, lalingaziqhubekela impela. Leso kwakungesiso isimo sokunquma. Kodwa nxa ucabanga ngaleloqembu elincane elimalunga alo anqunywa ngesaha, banikelwa ezingonyameni, bahlushwa futhi bayiswa emuva naphambili kepha nokho bahlala ngokweqiniso eZwini—manje impela lokho kwakufanele kube nguNkulunkulu. Ukuthi basinda kanjani empini yabo yokukholwa futhi babesaqhubeka: LESO yisimangaliso.

Futhi lenduduzo akusiyo eyezithunywa zeminyaka yebandla eyisikhombisa kuphela. Lonke ikholwa leqiniso lisesandleni sikaNkulunkulu futhi lingadonsa othandweni lwaKhe namandla, futhi lemukela inzuzo egcwele yakho konke lokho uNkulunkulu ayikho kokholwayo. Lokho uNkulunkulu akunika isithunywa, nokuthi Usibusisa asisebenzise kanjani isithunywa, yisibonelo kuwo onke amakholwa obumnene baKhe nokunakekela kuwo ONKE amalunga omzimba waKhe. Amen.

#### 6. *INkemba Esika-nhlangothi Zombili*

“Nasemlonyeni waKhe kwaphuma inkemba ebukhali esika-nhlangothi zombili.” KumaHeberu 4:12, “Ngokuba iZwi likaNkulunkulu liphilile, linamandla, libukhali kunezinkemba zonke ezisika-nhlangothi zombili, lihlaba kuze kwahlukaniswe umphefumulo nomoya, amalungu nomnkantsha, lahlulela imicabango nezizindlo zenhliziyu.” Emlonyeni waKhe kwaphuma inkemba ebukhali esika-nhlangothi zombili eyiZWI LIKANKULUNKULU. ISamb. 19:11-16, “Ngase ngibona izulu livulekile, bheka nanto ihashi elimhlophe; Nohlezi phezu kwalo obizwa ngokuthi oThembekileyo noQinisileyo, Uyahhlulela alwe ngokulunga. Amehlo aKhe angamalangabi omlilo, nasekhanda laKhe kukhona imiqhele eminingi; Unegama elilotshiweyo, elingaziwa-muntu, nguYena kuphela. Wembethe ingubo ecwiliswe egazini: iGama laKhe nguLizwi kaNkulunkulu. Izimpi zasezulwini zaMlandela zikhwele amahashi amhlophe, zembethe ilineni elicolekileyo, elimhlophe nelihlanzekileyo. Emlonyeni waKhe kwaphuma inkemba ebukhali, ukuze Ashaye izizwe ngayo: Yena uyakuzibusa ngentonga yensimbi: Yena uqobo uyanyathela isikhamo sewayini lentukuthelo yolaka lukaNkulunkulu uMninimandla onke. Unegama elilotshiwe engutsheni yaKhe nasethangeni laKhe elithi, INKOSI YAMAKHOSI, NOMBUSI WABABUSI.”

UJohane 1:48, UNathaniyeli wathi kuYe, Ungazelaphi na? UJesu waphendula wathi kuye, Ungakabizwa nguFiliphu, uphansi komkhiwane, Ngakubona.” Nakho-ke. Nxa Efika, leloZwi liyomelana nazo zonke izizwe nabobonke abantu. Futhi akekho oyokwazi ukumelana nakho. Liyokwembula ukuthi kwakukhonani kuyoyonke inhliziyu njengoba Enza kuNathaniyeli. IZwi likaNkulunkulu liyokhombisa ukuthi ubani owenza intando kaNkulunkulu nokuthi ubani ongayenzanga. Liyokwazisa imisebenzi eyimfihlo yawowonke umuntu nokuthi wayenzelani. Liyohlukanisa. Yilokho elikushoyo kwabaseRoma 2:3, “Ucabanga loku yini, O wena-muntu, owahlulela abenza okunjalo, ubukwenza nawe, ukuthi uyakubalekela ukwahlulela kukaNkulunkulu na?” Bese-ke liqhubeka lisho ukuthi uNkulunkulu uzobehlulela kanjani abantu. Nakhu evesini 5 kuya kwele 17. Inhliziyu elukhuni

engaphendukiyo iyokwehlulelwa. Imisebenzi iyokwahlulelwa. Izisusa ziyokwahlulelwa. Akuyikubakho kukhetha phambi kukaNkulunkulu; kodwa bonke bayokwahlulelwa yileloZwi, engekho ophunyuka kukho. Labo abezwayo futhi abangalalela bayokwahlulelwa ngalokho abakuzwa. Labo abaphumula kukho bethi babekukholwa, kodwa abangakuphila, bayokwahlulelwa. Yonke imfihlo iyophumela obala futhi imenyazelwe phezu kwezindlu. O, ngempela siyowuqonda umlando ngaleyonkathi. Akuyikubakho-mfihlakalo eshiywayo kuyo yonke iminyaka.

Kodwa niyazi yini ukuthi Wembula izimfihlo zenzhliziyo yabesilisa nabesifazane kulonyaka esiphila kuwo na? Ubani omunye obengembula izimfihlo zenzhliziyo ngaphandle kweZwi, qobo lwaKhe na? AmaHeb. 4:12, “Ngokuba iZwi likaNkulunkulu liphilile, linamandla, libukhali kunezinkemba zonke ezisika-nhlangothi zombili, lihlabane kuze kwahlukaniswe umphezumulo nomoya, amalungu nomnkantsha, lahlulela imicabango nezizindlo zenzhliziyo.” YiZwi. Lenza lokho Elathunyelwa khona, ngokuba Lona (iZwi) ligcwele amandla. NguMoya ofanayo owawukuJesu (iZwi) elikhona futhi ebandleni kulonyaka wokugcina njengesibonakaliso sokugcina sizama ukukhalima abantu bangayi ekwahlulelweni, ngokuba labo abamaMlahlayo (iZwi) manje sebevele bangene ekwahlulelweni, beMbethela kabusha. AmaHeb. 6:6, “Babuye bahlubuka, akunakwenzeka ukuba babuye bavuswe baphenduke; lokhu bephinda sebezibethelela iNdodana kaNkulunkulu. baYithela ngehlazo obala.”

Manje uPawulu wathi iZwi lafika ngamandla nangephimbo. IZwi elashunyayelwayo eqinisweni lazibonakalisa amandla. Njengeyelangabi, inkemba esikayo yaya konembeza babantu, nanjengomese kadokotela wokuhlinza usika ukhiphe izifo ukhulule abathunjiweyo. Ezindaweni zonke lawomakholwa ayeya khona, “ayehamba eshumayela iVangeli (iZwi) noNkulunkulu waliqinisa leloZwi ngezibonakaliso ezilandelayo.” Abagulayo babephulukiswa, amademoni ayekhishwa, futhi bakhuluma ngezilimi ezintsha. Lelo kwakuyiZwi esenzweni. LeloZwi alikaze lehluleke emilonyeni yamaKristu akholwayo. Futhi kulonyaka wokugcina lilapha liqinile futhi likhulu kunanini kumlobokazi-Zwi weqiniso. O, mhlambi omncane, wena oyingcosana ngesibalo, bambelela eZwini, gwalisa umlomo wakho nenzhliziyo ngalo, futhi ngeliny’ilanga uNkulunkulu uyokunika umbuso.

#### 7. *UBuso baKhe buNjengeLanga*

“Nobuso baKhe bunjengelanga likhanya ngamandla alo.”

UMathewu 17:1-13, “Emva kwezinsuku eziyisithupha uJesu wathatha oPetru, noJakobe, noJohane umfowabo,

wakhuphukela nabo entabeni ende bebodwa. Waphenduka esinye isimo phambi kwabo: ubuso baKhe bakhanya njengelanga, izingubo zaKhe zaba-mhlophe njengokukhanya. Futhi, bheka, kwabonakala kubo oMose noElija bekhuluma naYe. Wathatha uPetro, wathi kuJesu, Nkosi, kuhle ukuba silapha: uma Uthanda, asakhe lapha amadokodo amathathu; elinye libe-ngelaKho, elinye libe-ngelikaMose elinye libe-ngelikaElija. Esakhuluma, bheka, ifu elikhanyayo labasithibeza: bheka kwavela izwi efwini, lathi, Lo uyiNdodana yaMi ethandekayo, eNgithokozile ngaYo; Yizweni. Kuthe sebezwa lokho abafundi, bawa ngobuso babo, besaba kakhulu. Kepha uJesu wasondela wabathinta, wathi, Sukumani, ningesabi. Kepha bephakamisa amehlo abo, ababonanga-muntu, kuphela uJesu yedwa. Besehla entabeni, uJesu wabayala, wathi, Ningatsheli-muntu lowombono, ize ivuke iNdodana yoMuntu kwabafuleyo. Abafundi bake baMbuza, bathi, Pho basholoni ababhali ukuthi uElija umelwe ukufika kuqala na? UJesu waphendula wathi kubo, uElija uyakuza kuqala impela, uyakubuyisela konke. Kepha Ngithi kini, uElija sewafika, abamazanga nokho, kodwa benza kuye abakuthandayo. Kanjalo, neNdodana yoMuntu iyakuhlushwa yibo. Khona abafundi baqonda ukuba Ubekhuluma kubo ngoJohane uMbhaphathi.”

Manje kuMathewu 16:28, engaphambi kukaMathewu 17:1-13, uJesu wayekade ethe, “. . . Bakhona abanye kwabemi lapha, abangayikuzwa ngempela ukufa, baze bayibone iNdodana yoMuntu iza embusweni waYo.” Futhi abafundi abathathu babona lokho nje — uhlelo lwaKhe lokufika kwesibili. BaMbona ephenduka esinye isimo lapho esicongweni sentaba. Izingubo zaKhe zazimhlophe zikhazimula nobuso baKhe bakhanya njengelanga esiqongweni salo. Futhi kwathi lapho Ebonakala, kwama uMose noElija ngapha nangapha. Uzofika kanjalo-ke ngempela futhi. Nempela uElija uyeza kuqala futhi aphenandlele izinhliziyu zabantwana (umlobokazi) zibuyele esiFundisweni seZwi sobuPhostoli. UMalaki 4:5,6, “Bhekani Ngiyakuthumela kini uElija umprofethi lungakafiki usuku lweNkosi olukhulu nolwesabekayo: Uyakuphendulela inhliziyu yawoyise kubantwana, nenhliziyu abantwana koyise, funa Ngifike ngishaye izwe ngesiqalekiso.”

USrayeli usevele uyisizwe. Usakhile manje nezimpi zakhe, ezasolwandle, ezamaposi, ifulege, nakho konke lokho okuqondene nokuba yisizwe. Kodwa kusekhona okokuba kugcwaliswe umBhalo othi, “. . . isizwe singabelethwa ngosuku olulodwa na? . . .” Isa. 66:8. Lolosuku luzofika masinyane. Umkhiwane usuhlumile. AmaSrayeli alindele uMesiya. AMbhekile namathemba abo asezogcwaliseka. USrayeli uyophinde azalwe ngokoMoya, ngokuba ukuKhanya kwakhe nokuPhila kwakhe sekuzokwembulwa kuye.

ESamb. 21:23, “Umuzi awudingi ilanga, nenyanga, ukuba kukhanye kuwo: ngokuba inkazimulo kaNkulunkulu iyawukhanyisa, nesibani sawo siyiWundlu.” Leli iJerusalema elisha. IWundlu liyakuba kulowomuzi, futhi ngenxa yobukhona baLo, akuyikubakho-kukhanya okudingekayo.: Ilanga ngeke liphume likhanye lapho, ngokuba LiyiLanga nokuKhanya kuwo, qobo lwaLo. Izizwe ezingena kuwo ziyohamba ekukhanyeni kwaLo. Anijabuli ukuthi lolosuku luphezu kwethu na? UJohane walubona lolosuku luza. Yebo, Nkosi Jesu, woza masinyane!

UMalaki 4:1-3, “Ngokuba bheka, luyeza usuku, luvutha njengeziko: bonke abaziqhenyayo, yebo, nabo bonke abenza okubi, bayakuba ngamabibi: luyakubashisa lolosuku oluzayo, isho iNkosi yamaBandla, lungabashiyeli-mpande nagatsha. Kepha kinina enilesaba iGama laMi kuyakuphuma iLanga lokuLunga linokuphilisa emaphikweni aLo; niyakuphuma, nitshekule njengamathole esibaya. Niyakunyathela phansi ababi; ngokuba bayakuba-umlotha phansi kwamathe ezinyawo zenu ngosuku eNgilwenzayo, isho iNkosi yamaBandla.” Nakho futhi. ILANGA likhanya ngamandla alo onke. O, amandla eNdodana kaNkulunkulu ekhanya phakathi kwezinti zezibani eziyisikhombisa zegolide. Nango Emi uMahluleli, Lowo owahlupheka wasifela. Wathatha ulaka lokwahlulela lobuNkulunkulu lwabaphezu kwaKhe uqobo. Wanyathela isikhamo sewayini lentukuthelo yolaka lukaNkulunkulu eyedwa. Njengoba sesivele sikushilo, esonini izwi laKhe linjengenhlokomo yempophoma noma amadlambi ogwini lolwandle egqula emagasini okufa phezu kwezingu ezinamandla. Kodwa kwabangcwele, izwi laKhe linjengenhlokomo yomfudlana ocula kamnandi lapho ulala ngokuphumula, wenelisekile kuKristu. Ekhanya phezu kwethu ngemisebe yaKhe efudumezayo yothando Uthi, “Ungesabi, NginguYe OWayeKhona OKhona, OZayo; NginguMninimandla onke. Ngaphandle kwaMi akekho omunye. NginguAlfa no-Omega, oyikho KONKE okwakho.” UnguMnduze wesiGodi, iNkanyezi yoKusa eKazimulayo. Ungumhlekezazi wezinkulungwane ezilishumi emphefumulweni wami. Yebo, lolosuku olukhulu selulungele ukusa neLanga lokuLunga liyophuma linokuphilisa emaphikweni aLo.

## UKRISTU ONQOBILE

ISamb. 1:17,18, “Ngathi ukuMbona, ngawa ngasezinyaweni zaKhe njengofileyo. Wayesebeka isandla saKhe sokunene phezu kwami, ethi kimi, Ungesabi; Mina ngingowokuQala nowokuGcina; NoPhilayo, ngangifile; futhi, bheka, seNgingophilayo kuze kube-phakade naphakade, Ameni; futhi nginezihluthulelo zokufa nezehayidese.”

Akukho sidalwa esingumuntu esasingamela ukwenzeka kwalowombono. Amandla akhe aphela nya, uJohane wawa ngasezinyaweni zaKhe sengathi wayefile. Kodwa isandla seNkosi ngothando samthinta, nezwi lesibusiso lathi, “Ungesabi. Musa ukwesaba. NgingowokuQala nowokuGcina. NoPhilayo, ngangifile; futhi, bheka seNgingophilayo kuze kube-phakade naphakade.” Yini ezokwesatshwa lapho na? Ukwahlulelwa okwehlela kuYe esiphambanweni, ethuneni, futhi ngenkathi Ehla, kwakungenxa yethu. Wabumunca ubunzima obugcwele besilonda sesono futhi kanjalo akusekho ukulahlwa kwabakuKristu Jesu. Bonani nazi kahle “uMmeli” wethu ungu “Mahluleli” wethu. Uyikho kokubili “uMmeli” no “Mahluleli.” NjengoMahluleli “icala selixazululiwe” – seliphelile. Kanjalo akusekho ukulahlwa. Kungani ibandla lesabe na? Yisiphi isethembiso esake saMehlula ukusibonakalisa phambi kwethu na? Kungani lesabe isijeziso noma ukufa na? Konke sekunqotshiwe. Nangu umnqobi onamandla. Nangu Lowo Owanqoba amazwe omabili elababonakalayo nabangabonakali. Hhayi njengoAlexander, owanqoba izwe eneminyaka engamashumi amathathu-nantathu ubudala futhi engayazi enye indlela yokuphendukela ekuqhubekeni nokunqoba, ngakho wafa ekhohliswe yisono futhi ephila ngokulwa. Hhayi njengoNapoleon, owanqoba yonke iYurophu kodwa ekugcineni wehlulwa eWaterloo futhi wadingiselwa eElba, kuphela owazithola esenqotshiwe. Kodwa akukho okwakunganqoba uKristu. Lowo owehlayo manje usenyukele phezu kwabo bonke, futhi kuYe kunikezwe iGama elingaphezu kwamagama onke. Yebo, Wanqoba ukufa, isihogo, nethuna, futhi unezihluthulelo zakho. Akukhululayo kuyakhululwa, futhi Akubophayo kuboshiwe. Akukho-kuguquka kwakho. Kwakungekho-mnqobi ngaphambi kwaKhe futhi akukho-muntu ngaphandle kwaKhe. Yena yedwa unguMsindisi, uMhlengi. Unguyena NKULUNKULU KUPHELA: ne “Nkosi uJesu Kristu” yilona-Gama laKhe.

“Ungesabi, Johane. Ungesabi, mhlambi omncane. Konke eNgiyikho, uyindlalifa kukho. Onke amandla ami awakho. Amandla onke aMi awakho njengoba Ngimi phakathi kwakho. Angizile ukuletha ukwesaba nokwehluleka, kodwa uthando nokukhuthaza nekhono. Onke amandla aphiwe Mina futhi awakho ukuba uwasebenzise. Wena khuluma iZwi futhi Mina ngizolenza. Leso yisivumelwano saMi futhi ngeke sehluleke neze.”

#### IZINKANYEZI EZIYISIKHOMBISA NEZINTI ZEZIBANI

ISamb. 1:20, “Imfihlakalo yezinkanyezi eziyisikhombisa ozibonileyo esandleni saMi sokunene, nezinti zezibani eziyisikhombisa zegolide. Izinkanyezi eziyisikhombisa



ziyizingelosi (izithunywa) zamabandla ayisikhombisa: nezinti zezibani eziyisikhombisa ozibonileyo zingamabandla ayisikhombisa.”

Sesivele silihlole iqiniso lalezizimfihlakalo ezimbili. O, asikakwembuli ukuthi lezizithunywa eziyisikhombisa zazingobani, kodwa ngosizo lukaNkulunkulu sizokwenza naleyomfihlakalo izofezwa. Iminyaka eyisikhombisa siyayazi. Ibekwe ngohlu eZwini, futhi sizophatha ngamunye ukuze sikhuphukele kulonyaka wokugcina esiphila kuwo.

Kodwa kokukodwa kokugcina ukuthi nhla ekuvalweni kwalesisahluko, siMbona Ema lapho phakathi kwezitsha zezibani zegolide nezinkanyezi eziyisikhombisa esandleni saKhe sokudla. O, kungukuthi ukuthatha ukuphefumula ukuMbona emi lapho ebuNkulunkulwini baKhe obuKhulu. UnguMahluleli, umPristi, iNkosi, uKhozi, iWundlu, iNgonyama, uAlfa, uOmega, isiQalo nesiGcino, uYise, iNdodana, uMoya oNgwele, OWayeKhona, OKhona, NoZayo, uMninimandla onke, oyikho KONKE KUKHO KONKE. Nango, uMqalisi noMphelelisi. Lifanele leloWundlu! Wakufakazisa ukufanela kwaKhe lapho Ethenga insindiso yethu ngaYe uqobo. Manje Umi kuwo onke amandla aKhe nayoyonke inkazimulo yaKhe nazozonke izinto zinikelwe kuYe njengoMahluleli.

Yebo, nango Umi phakathi kwezitsha zezibani, nezinkanyezi esandleni saKhe. Ngubusuku, ngokuba lokho kungenkathi sisebenzisa izibani ukukhanyisa, futhi lokho kungenkathi izinkanyezi zibonwa zikhazimula futhi zibonisa ukukhanya kwelanga. Futhi kumnyama. Ibandla lihamba ngokukholwa ebumnyameni. INkosi yaLo yawushiya lomhlaba kodwa uMoya oNgwele usalokhu ukhazimula ngebandla, unikeza ukukhanya kulelizwe elidala eliqalekiswe yisono. Futhi lezozinkanyezi zibonisa ukukhanya kwaKhe futhi. Ukukhanya kuphela ezinakho ngokukhanya kwaKhe. Kumnyama kakhulu – kubanda kakhulu ngokomoya. Nokho nxa Efika phakathi kuyakhanya futhi kushise, nebandla linikwe amandla futhi ngaYe lenza imisebenzi Ayenzayo.

O, ukuze sithole ukuMuthi nhla njengoba kwenza uJohane. Hlobo luni lwabantu esifanele ukuba yilo, simi phambi kwaKhe ngalolosuku!

Uma ubungakayinikeli vele impilo yakho kuYe, sengathi ungaphendulela inhliziyo yakho kuNkulunkulu kulesisikhashana, futhi uguqe phansi khona lapho okhona, futhi ucele ukuthethelela kwaKhe ngenxa yezono zakho, futhi unikele impilo yakho kuYe. Khona-ke sizozama ukusondela emiNyakeni yeBandla eyisiKhombisa sindawonye; futhi njengoba senza ngiyakhuleka ukuthi uNkulunkulu uzosiza lenceku engafanele ukuba yembule iZwi laKhe kini.



## ISAHLUKO SESITHATHU

### UNYAKA WEBANDLA LASE-EFESU

#### *Isingeniso EmiNyakeni yeBandla*

Ukuze niqonde ngokugcwele umlayezo wemiNyaka yeBandla ngizothanda ukuchaza izimiso ezinhlobonhlobo ezingivumele ukuba ngifike emagameni ezithunywa, ubude beminyaka, nezinye izimbangela ezingena lapho.

Njengoba lokhu ukufundisisa bekuzoba ngokunzima kakhulu esengake ngazethwesa khona kuze kube yilesisikhathi, ngafuna uNkulunkulu izinsuku eziningi ukuba ngithole ukuphefumulelwa kukaMoya oNgcwele. Ngase-ke ngifunda kuphela imiBhalo ngemiNyaka yeBandla futhi ngacubungula eminingi imilando yebandla ebhalwe ngosomlando abakhulu abangabandlululi ebengingabathola. UNkulunkulu akehlulekanga ukuphendula umkhuleko wami, ngokuba ngisafunda iZwi nemilando, ngikwazile ngoMoya oNgcwele ukubona iphethini elisombululiweyo elihamba amakhulu eminyaka kuze kuzofika kulesisikhathi, usuku lokugcina.

Isihluthulelo enginikwe sona yiNkosi engikwaze ngaso ukuqonda isithunywa sonyaka ngamunye singesokomBhalo kakhulu. Eqinisweni singabizwa ngeTshe lekhothamo leBhayibheli. Yisambulo sokuthi uNkulunkulu akaguquki neze, nokuthi izindlela zaKhe zingezingaguqukiyo njengoba Enjalo. KumaHeb. 13:8 kuthi, “UJesu Kristu nguyena izolo, nanamuhla, naphakade.” UmShum. 3:14,15, “Ngiyazi ukuthi, konke akwenzayo uNkulunkulu, kuyakuba-khona kuze kube-phakade: akukho okungenezelwa kukho, futhi akukho okungasuswa kukho: uNkulunkulu ukwenzile, ukuba abantu besabe phambi kwaKhe. Lokhu okukhona yikho okwakukhona; nalokhu okuyakuba-khona kade kwakukhona; uNkulunkulu ufuna okudlulileyo.” Nakhu: uNkulunkulu ongaguquki nezindlela ezingaguquki. Akwenzayo ekuQALeni Uyofanele aqhubeke ekwenza kuze kwenziwe okokuGCINA. Soze kwabakhona ukuguquka. Qondanisa lokho nemiNyaka yeBandla. Uhlobo lwendoda uNkulunkulu alukhethayo okonyaka wokuqala, nokuthi uNkulunkulu wabonakalisa kanjani kuleyonkonzo yendoda, kwakuzoba yisibonelo sayo yonke eminye iminyaka. UNkulunkulu akwenzayo onyakeni webandla wokuqala yilokho Afuna ukukwenza kuyo yonke eminye iminyaka.

Manje siyazi impela kusuka eZwini okwaqoshwa nguMoya oNgcwele ukuthi elokuqala, noma ibandla lokuqala, latholakala kanjani nokuthi uNkulunkulu Wazibonakalisa kanjani kulo. IZwi ngeke liguquke noma liguqulwe ngoba iZwi linguNkulunkulu. UJohane 1:1, “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu, uLizwi wayenguNkulunkulu.” Ukuguqula izwi elilodwa lalo, njengoba kwenza uEva, kuletha

isono nokufa, ngisho nanjengoba kusho eSamb. 22:18-19, "...Uma ekhona owenezela kulokhu, uNkulunkulu uyakwenezela kuye izinhlupho ezilotshwe kulencwadi: Futhi uma ekhona osusa utho kuwo amazwi encwadi yalesisiprofetho, uNkulunkulu uyakususa isabelo sakhe eNcwadini yokuPhila, nasemzini ongewele, nakulokhu okulotshiwe kulencwadi." Ngakho, lokho ibandla elaliyikho ePentekoste ngumgomo. Yileyo iphethini. Ayikho enye iphethini. Akunandaba ukuthi izifundiswa ezinkulu zithini, uNkulunkulu akakaLiguquli lelophethini. Lokho uNkulunkulu akwenza ePentekoste Uzofanele aqhubeke ekwenza kuze kuvale iminyaka yebandla.

Nakuba izifundiswa ezinkulu zingakutshela ukuthi ubuphostoli sebedule, ungakukholwa. Inkulumo-mbiko enjalo iyiphutha ngezizathu ezimbili. Okokuqala nje, kuyiphutha ukucabanga ukuthi abasekho abaphostoli, ngenxa yokuthi nje abokuqala abayishumi nambili bafile. Umphostoli kusho 'othunyiwe'; futhi baningi abathunyiwe namhlanje, kodwa babizwa ngezithunywa zenkolo. Inqobo nje uma amadoda esabizwa futhi athunyelwe neZwi lokuPhila kukhona unyaka wobuphostoli oqhubekayo. Okwesibili, babhekisela onyakeni 'wamandla abonakalisiwe kaMoya oNgewe' njengokungathi asephelile selokhu iBhayibheli liqediwe. Lelo akusilo iqiniso. Akukho ngisho umBhalo owodwa ophakamisa lokho, kodwa abanengi ngokuphetha bakubeka ngokunye. Nasi isifakaziso sethu ukuthi zombili leziziyalo zingamanga. IZenzo 2:38,39. "UPetro wayesethi kubo, Phendukani, yilowo nalowo abhathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono, khona niyakwamukeliswa isiphiwo sikaMoya oNgewe. Ngokuba isithembiso ngesenu, nesabantwana benu, esabo bonke abakude, bonke iNkosi uNkulunkulu wethu eyakubabiza." Isithembiso samandla ngaso abaphostoli ababembathiswe wona ePentekoste nge "senu (abaJuda), nesabantwana benu (abaJuda), esabo bonke abakude (abeZizwe), bonke iNkosi uNkulunkulu wethu eyakubabiza (bobabili umJuda noweZizwe)". Aze Ayeke ukubiza, umlayezo wePentekoste namandla akuYIKUKHAWUKA.

Ibandla elalinakho ePentekoste yilungelo lalo elingenakwephucwa lona. Ngokwasekuqaleni, lalineZwi likaNkulunkulu elimsulwa. Lalinamandla kaMoya ebonakaliswa ngezibonakaliso eziyizinhlombonhlobo nezimangaliso neziphwiwo zikaMoya oNgewe. KumaHeb. 2:1-4, "Ngakho kakhulu nga siqaphelisisa esikuzwileyo, funa mhlawumbe sikhukhulwe. Ngokuba uma iZwi elakhulunywa ngezingelosi laqiniseka, nakho konke ukuphambuka nokungalaleli (eZwini) kwaphindiselwa ngokufanele; Thina siyakuphunyuka kanjani, uma sidebesela ukusindiswa okungaka na; okwakhulunywa kuqala ngeNkosi, kwaqiniswa kithina yibo abaMzwayo; uNkulunkulu futhi efakaza, kanye

nabo ngezibonakaliso nangezimangaliso, nangemisebenzi yamandla eyizinhlobonhlobo, nangokwabelwa kukaMoya oNgcwele, ngokwentando yaKhe na?" Lelobandla lokuqala alihlelwanga abantu. Laliholwa nguMoya oNgcwele. Lalingelikhulu kakhulu. Lalizondwa futhi ledeleleka. Lalicindezelwe. Lalihlushwa kuze kube sekufeni. Kodwa laliqinisile kuNkulunkulu. Lahlala nephethini yeZwi lokuqala.

Manje ungadukiswa lapha. Ngenkathi ngithi uNkulunkulu nezindlela zaKhe akaguquki neze, angishongo ukuthi ibandla nezithunywa zalo lalingeguquke. Ibandla alisuye uNkulunkulu. Ngakho lingaguquka. Kodwa engikushilo bekungukuthi ngenxa kaNkulunkulu ongaguquki nezindlela ezingaguquki singabuyela emuva ekuqaleni futhi sibone isenzo sokuqala nesiphelele sikaNkulunkulu bese sehlulela ngalowomgomo. Kwenziwa kanjalo-ke. Ibandla leQiniso liyohlala njalo lizama ukuba libe njengelokuqala ePentekoste. Ibandla leQiniso lanamhlanje liyozama ukucish'ukufana nalelo lokuqala lasekuqaleni. Nezithunywa emabandleni, zinoMoya kaNkulunkulu ofanayo kuzo, ziyozama ukucish'ukufana nomphostoli uPawulu. Ngeke zifane naye ncamashi; kodwa izithunywa zeqiniso ziyoba yilezo ezifike zisondele kakhulu kuPawulu, owayekhululeke kuwo wonke umuntu, ethengiselwe kuNkulunkulu, futhi wanikeza iZwi likaNkulunkulu kuphela, futhi wabonakalisa uMoya oNgcwele ngamandla. Akekho omunye owayengakwenza. Ufanele usebenze ngokwasekuqaleni. Njengokuveza, ibandla leQiniso liyohlala njalo liba yilelo elizama ukulandela ezinyathelweni zabaqambi balo ePentekoste nezithunywa zalo ziyolandela umphostoli uPawulu, isithunywa sokuqala onyakeni webandla lokuqala. Kulula kanjalo, futhi lokho kuyamangalisa.

Ngalesisihluthulelo, esilula kangaka, nokho simangalisa kakhulu, ngikwazile, ngosizo lukaMoya oNgcwele, ukufunda iNcwadi yeSambulo nemilando futhi ngathola phakathi kuwo unyaka ngamunye, isithunywa ngasinye, isikhathi sonke sonyaka ngamunye, nengxenywe ngasinye esiyidlalayo enhlosweni kaNkulunkulu kusukela ePentekoste kuya ekuphelelisweni kwaleyominyaka.

Njengalokhu manje seniqonda ukuthi sahlulela kanjani ukuthi ibandla leQiniso lalinjani (elaliyikho ePentekoste nelaliyikho onyakeni wobuphostoli njengoba kubekwe obala eZwini eNcwadini yeZenzo) singasebenzisa umthetho ofanayo ukusikhombisa ukuthi ibandla lehluleka kanjani. Isiphosiso esiyisisekelo, noma iziphosiso, ezangena ngesinyelela ebandleni lokuqala futhi zembulwa eZincwadini zeZenzo neSambulo kanjalo naseZincwadini zokuthunyelwa ziyoya zibonakaliswa ngokugqamileyo onyakeni olandelayo ngamunye, size sifike ebumnyameni-bhuqe obuphelele beqiniso ekugcineni, noma uNyaka waseLawodikeya.

Manje kulesisihluthulelo sokuqala esisemukele eNkosini, nakho kufika esinye futhi esiyiqiniso elimangalisayo elingaphansi kancane. Ngithe iBandla leQiniso liyozama njalo ukuba njengoba lalinjalo eNcwadini yeZenzo. Kunjalo impela. Kodwa sitholile ukuthi iZwi futhi lifundisa inhlaselo yokweduka kuze kubekhona ubumnyama-bhuqe obuphelele beqiniso ngosuku lokugcina lapho iNkosi isizobonakala. Umbuzo manje uyavuka ezingqondweni zethu; ngabe uNkulunkulu uyabashiya abaKhe futhi abadedele bawele esimweni sokukhohliswa okuphelele na? Nhlobo, ngokuba umBhalo usho ngokucace kakhulu kuMath. 24:24, ukuthi aba 'Khethiwe' NGEKE badukiswa. "Ngokuba kuyakuvela oKristu bamanga, nabaprofethi bamanga, baveze izibonakaliso ezinkulu nezimangaliso; ukuze, kudukiswe nabakhethiweyo UMA KUNGENZEKA." Kuyini-ke? Impendulo isobala phambi kwethu. Kukhona iBandla leQiniso nebandla lamanga. Kukhona uMvini weQiniso nomvini wamanga. Kodwa kusobala lelobandla lamanga, umzimba womvini wamanga, liyohlala njalo lizama ukuzithathela ngamandla isikhundla seBandla leQiniso futhi lilwele ukuthi lona, futhi hhayi abaKhethiwe, elangempela futhi linesiminya. Elamanga liyozama ukubulala eleQiniso. Kwakunjalo eNcwadini yeZenzo, kubekwe obala kanjalo eminyakeni eyisikhombisa, futhi kumenyezelwa kanjalo eZincwadini zokuthunyelwa ezinhlobonhlobo. *Bekunjalo. Kunjalo manje. Kuyobanjalo.* Ngeke kwaguquka.

Manje asiqaphele kakhulu ukuthi asidideki kuleliphuzu. Ngakho sizofuna iZwi ukuqinisa lesisisho. Asibuyele emuva eNcwadini yesiqalo, uGenesisi. ENsimini yaseEdeni kwakukhona imithi eMIBILI. Owodwa wawumuhle; owodwa wawumubi. Owodwa waveza UKUPHILA, omunye waveza uKufa. Kwakukhona abantwana ababili abathi kwasekuqaleni banikela ngemihlatshelo kuNkulunkulu. Ake ngikuphinde lokho, bobaBILI banikela ngemihlatshelo kuNkulunkulu. Gen. 4:3-5, "Kwathi emva kwezinsuku ezithile, uKayini waletha eNkosini umnikelo wezithelo zomhlabathi. Naye uAbela, waletha umnikelo kuwo amazibulo ezimvu zakhe ezinonileyo. INkosi yanaka uAbela nomnikelo wakhe: kepha uKayini nomnikelo wakhe Ayiwunakanga. . . ." Kodwa oyedwa (uKayini) wayemubi, engokayise (lowo OngoMubi), oyenkathi uAbela elungile phambi kweNkosi. Futhi, kwakukhona abantwana ababili bevela enyameni yabazali abafanayo. Babengamawele kaIsaka noRebeka. Oyedwa wangokhethiweyo kaNkulunkulu nomunye wayenganaki. Bobabili bakhonza uNkulunkulu. Kuyoyonke indawo kwakukhona ukukhonza uNkulunkulu okufakwe phakathi. Kuyo yonke indawo omubi wayezonda olungileyo futhi ahluphe olungileyo. Kwezinye izindawo omubi abhubhise olungileyo. Kodwa qaphelani. Babetshalwe ndawonye. Babehlala ndawonye. Bobabili babezibala kuNkulunkulu futhi bakhonza uNkulunkulu.

Lezizibonisele ngomfanekiso zifanekisa ngokuphelele umfanekiso weNkosi uJesu Kristu ngenkathi Ethi umbuso wezulu wawufaniswa nomuntu owahlwanyela imbewu enhle, wase ethola ukuthi unesitha esifika sitshale ukhula phakathi kwalezozimbewu ezinhle. UNkulunkulu akalutshalanga ukhula. USathane watshala lolokhula *khona impela phakathi kwembewu enhle kaNkulunkulu*. Lezozinhlobo ezimbili zezitshalo (abantu), ezivela ezimbewini ezimbili ezehlukene, zakhula ndawonye. Zahlanganyela ekudleni okuyisakhazimba emhlabathini ofanayo, zahlanganyela elangeni elifanayo, imvula, nakho konke okunye okuyinzuzo, futhi zombili zavunwa sekuyisikhathi sazo. Niyakubona na? Ningakhohlwa neze yilamaqiniso njengoba sifundisa iminyaka yebandla bese kamuva kube izimpawu. Futhi ngaphezu kwakho konke, ningakhohlwa ukuthi kukulonyaka wokucina, lapho ukhula luboshelwa ukushiswa kwalo, ukuthi bayochiliza ukolo ozoqoqwa yiNkosi.

Ngifuna ukuthwala lomcabango njalo kuze kuyophela, ngakho ake sithi ukunyathela siye phambili. Senake nawufundisa umlando wezimvuselelo na? Manje imvuselelo ikhomba ukunyakaza kukaNkulunkulu emandleni. Futhi ngasosonke isikhathi uNkulunkulu anyakaza ngaso, uSathane ulapho ukuba anyakaze naye futhi. Akwehluleki neze. Ngezinsuku zemvuselelo enkulu yamaWelishi (futhi iningi labantu alikwazi lokhu), izindawo zokulondoloza izinhlaya zagcwala ngokushesha, futhi kwakukhona okukhulu ukuvezwa obala kwamandla kadeveli ukususa ukunaka kuNkulunkulu. Kubhaliwe ukuthi ngosuku lukaWesley abantu babenza izinto ezingejwayelekile kabi ezazingezikaSathane uqobo ukuzama ukubhuqa ubumnene namandla kaNkulunkulu. Osukwini lukaLuther kuthiwa isimangaliso senkonzo yakhe asizange sencike ekutheni waphikisana ngempumemelo neBandla eliRoma Katolika, kodwa isimangaliso sisekutheni wayekwazi, futhi wakwenza, ukuhlala ephilile futhi ehlahlile ekhanda phakathi kwezinhlaya ezazigcwalisiwe, futhi ziholwa yiyo, imimoya emibi. Futhi uma ubuyiqaphela lenkonzo yosuku lokucina, uyobe ukuqaphelile ukuhlasela kwemimoya yamanga nemibi. Kufanele kube ngaleyondlela. Manje ngiyethemba futhi nginethemba ukuthi ninomqondo kamoya ngokwanele ukuthola lokho, futhi nikubeke phambili.

Nje ukunameka ngophawu leliphuzu emivinini weQiniso nowamanga ixubanisa futhi ibonisa amandla imimoya emibili esebenzayo, ake sibheke ku Johane I 4:1-4, noJuda 3,4,12. "Bathandekayo, maningakholwa yibo bonke omoya, kepha hlolani omoya ukuthi bangabakaNkulunkulu yini: ngokuba baningi abaprofethi bamanga abaphumele ezweni. Yazini uMoya kaNkulunkulu ngalokhu: Bonke omoya abavuma ukuthi uJesu Kristu uzile ngenyama bangabakaNkulunkulu:

Lowomoya ongavumiyo ukuthi uJesu Kristu ufikile enyameni akasiye okaNkulunkulu: Lowo ungumoya womphikukristu, enizwe ngaye ukuthi uyeza; naKALOKHU USEfikile ezweni. NingabakaNkulunkulu, nina-bantwanyana, nibahlulile: (umoya womphikukristu) ngokuba Lowo okini mkhulu, (uMoya kaNkulunkulu) kunaye osezweni.” UJuda 3, 4, 12. “Bathandekayo, njengoba ngenza inkuthalo yonke ukunilobela ngensindiso esiyihlanganyele sonke, ngacindezeleka ukunilobela, ukuba nginyale nize niqinise ukulwela inkolo abayinikelwayo ABANGCWELE. Ngokuba sebengenile ngokunyanya (laba abangenanga emhlambini ngoMNYANGO futhi ngakho bangabaphangi), ABANTU ABATHILE (hhayi abaNgcwele) abakumiselwe lokhukulahlwa, abaNGamesabi UNKULUNKULU, bephendukezela umusa kaNkulunkulu wethu ube-ngamanyala, bephika iNkosi [uNkulunkulu] eyodwa, neNkosi yethu uJesu Kristu. Yilabo abayizisihla emadilini enu othando, bedla NAni, bengenalualo bezisuthisa...” Ngeke kwaphikwa ebusweni balemiBhalo ukuthi iBandla leQiniso nebandla lamanga lithandelene, etshalwe ndawonye kodwa ezimbewu ezehlukene.

Manje-ke, ngicabanga ukuthi kukhona okunye enifanele nikwazi. Amabandla ayisikhombisa ethulwa uJohane aseAsiya Mayina futhi onke angamabandla abeZizwe. Akakhulumi nebandla eJerusalema kakhulu elalingelabaJuda mhlambe nje nabeZizwe abayingcosana kulo. Isizathu ngukuthi uNkulunkulu wayesehenduke wasuka kubaJuda waya kwabeZizwe. Ngakho konke okweminyaka yebandla nguNkulunkulu ephathelana nabeZizwe, futhi ebizela ngaphandle uMlobokazi wabeZizwe eze kuYe. Lokho kwenza ‘imiNyaka yeBandla’ noku ‘Phelela kwabeZizwe’ into eyodwa nefanayo. IZenzo 13:44-48, “Ngesabatha elilandelayo kwabuthana kucishe umuzi wonke ukuzwa iZwi likaNkulunkulu. Kepha abaJuda bebona izixuku, bagcwala umhawu, bakuphika okwakukhulunywa nguPawulu, bephika behlambalaza. Khona oPawulu noBarnaba bakhuluma ngesibindi, bathi, Bekudingeka ukuba iZwi likaNkulunkulu likhulunywe kini kuqala: kepha lokhu nilinqaba, nizisho nina nithi anifanele ukuphila okuphakade, bhekani, sesiphendukela kwabeZizwe. Ngokuba iNkosi isiyalezile kanjalo, ithi, Ngikubekile ube-ngukukhanya kwabeZizwe, ube-yinsindiso kuze kube-semikhawulweni yomhlaba. Kwathi abeZizwe bekuzwa lokhu, bathokoza, balidumisa iZwi leNkosi: bakholwa bonke ababemiselwe ukuphila okuphakade.” KwabaseRom. 11:1-8, “Ngalokho ngithi, UNkulunkulu usilahlile isizwe saKhe na? Qha nakanye. Ngokuba nami ngingumIsrayeli, wenzalo ka-Abraham, wesizwe sakwaBenjamini. UNkulunkulu akasilahlanga isizwe saKhe Ayesazi ngaphambili. Kumbe anazi yini ukuthi umBhalo uthini ngoElija na? ukuba umangalela uIsrayeli kuNkulunkulu, ngokuthi, Nkosi, bababulele



abaprofethi baKho, badilizile ama-altare aKho; mina ngisele ngedwa, sebefuna ukungibulala nami. Kepha impendulo kaNkulunkulu ithini kuye na? Ithi Ngizishiyele amadoda ayizinkulungwane eziyisikhombisa angaguqanga ngamadolo kuBali. Kanjalo kukhona nangalesisikhathi samanje insali ngokukhetha komusa. Kepha uma kuya ngomusa, akusayi ngemisebenzi; uma kungenjalo umusa awuseyiwo umusa. Kepha uma kuya ngemisebenzi, akusayi ngomusa: uma kuya ngawo. Khona akusayi ngomsebenzi. Kunjani pho? Lokho uSrayeli akufunayo akakufumananga; kepha abakhethiweyo bakufumana, abanye benziwa baba-lukhuni (njengalokhu kulotshiwe ukuthi, UNkulunkulu wabanika umoya wobuthongo, amehlo okungaboni, nezindlebe zokungezwa;) kuze kube-lusoku lwanamuhla.”

KwabaseRom. 11:25-29, “Angithandi, bazalwane, ukuba ningayazi lemfihlakalo, funa nizishaye abahlakaniphileyo, yokuthi abaSrayeli behlelwe ubuthuntu nganxanye, kuze kungene ukuPelela kwabeZizwe. Kanjalo uSrayeli wonke uyakusindiswa: njengalokho kulotshiwe ukuthi, Kuyakuvela eSiyoni uMkhululi, asuse ukungalungi kuJakobe; Yilesi isivumelwano saMi nabo, lapho Ngisusa izono zabo. NgokweVangeli, bayizitha ngenxa yenu: kodwa ngokukhethwa bangabathandiweyo ngenxa yawokhokho. Ngokuba izipho nokubiza kukaNkulunkulu kungenakuguquka.”

Lamabandla ayisikhombisa akhe eAsiya Mayina ayequkethe izimilo ezithile phakathi kwawo, ngalomnyaka wasendulo, ezaba yisithelo esesivuthiwe seminyaka yakamuva. Okwakuyizitshalo nje zembewu emuva lapho kwaphuma kamuva ekuvuneni osekuvuthiwe, ngisho njengoba noJesu asho, “Ngokuba uma benza loku emthini oluhlaza, kuyakwenziwani kowomileyo na”? ULuka 23:31.

## UMLAYEZO ONYAKENI WEBANDLA LASE-EFESU

### *ISambulo 2:1-7*

Kuyo ingelosi yebandla lase-Efesu loba ukuthi; Nakhu Akushoyo Ophethe izinkanyezi eziyisikhombisa esandleni saKhe sokunene, Ohamba phakathi kwezinti zezibani eziyisikhombisa zegolide uthi;

Ngiyayazi imisebenzi yakho, nemizamo yakho, nokubekezela kwakho, nokuthi kawunakubamela ababi: wabavivinya abazisho ukuthi bangabaphostoli, bengesibo, wabafumana beqamba amanga:

Wakuthwala, unokubekezela, wakhuthazela, ngenxa yeGama laMi kawukhathalanga.

Kepha Nginalokhu ngawe, ukuthi uluyekile uthando lwakho lwakuqala.

Ngakho khumbula lapho uwe khona, uphenduke, wenze imisebenzi yakuqala: uma kungenjalo Ngiyeza kuwe masinyane, ngilususe uthi lwesibani sakho endaweni yalo, uma ungaphenduki.

Kepha unalokhu, ukuthi uyayizonda imisebenzi yamaNikolawu, eNgiyizonda nami.

Onendlebe, makezwe lokho akushoyo uMoya emabandleni; Onqobayo Ngiyakumnika ukuba adle kuwo uMuthi wokuPhila, Oseparadisi likaNkulunkulu.

### ISITHUNYWA

Isithunywa (ingelosi) ebandleni lase-Efesu kwakungumphostoli uPawulu. Ukuthi wayeyisithunywa onyakeni wokuqala enkathini enomlandu oqhamileyo wabeZizwe ngeke kwaphikwa. Nakuba kwanikwa uPetro igunya ukuvula iminyango kwabeZizwe, kwanikezwa kuPawulu ukuba abe ngumphostoli nomprofethi wabo. WayeyisiThunywa-Mprofethi kwabeZizwe. Isikhundla sakhe sobuprofethi, amukela ngaso isambulo esigcwele seZwi kwabeZizwe, samvezela ubufakazi bokuthi siliqiniso njengesithunywa sabo sobuphostoli. Kulokhu kwavuma abanye abaphostoli eJerusalema. KwabaGal. 1:12-19, “Ngokuba nami angilamukeliswa ngumuntu, futhi angilifundiswa, kepha ngilithole ngokwambulelwa nguJesu Kristu. Nizwile phela lokhu ngenkambo yami yakuqala ebuJudeni ukuthi ngalizingela ibandla likaNkulunkulu, ngalichitha: Futhi ebuJudeni ngabadlula abayintanga yami esizweni sakithi, ngishisekela kakhulu kunabo bonke amasiko awokhokho. Kepha-ke mhla kwaba-kuhle kuNkulunkulu, Owangahlukanisela kwasesiswini sikamame, wangibiza ngomusa waKhe, Ukuba ayambule iNdodana yaKhe kimi, ukuze ngiYishumayeke phakathi kwabezizwe; khona-lapho angibuzananga nenyama negazi: Futhi angenyukelanga eJerusalema kubona ababengabaphostoli ngaphambi kwami; kodwa ngamuka ngaya eArabiya, ngaphinda ngabuyela eDamaseku. Kwathi emva kweminyaka emithathu ngenyukela eJerusalema ukubona uPetru, ngahlala kuye izinsuku eziyishumi nanhlanu. Kepha angibonanga omunye wabaphostoli, kuphela uJakobe umnawe weNkosi.” KwabaseGal. 2:2, “Kepha ngenyukela ngambulelwe, ngabalanda iVangeli engilishumayela phakathi kwabeZizwe, kepha phambi kwabadumileyo bebodwa, funa mhlawumbe kungaba-ngokuthi ngigijimela ize, noma sengagijimela, ize.” KwabaseGal. 2:6-9, “Kepha kwabadumileyo, (ngokuthi bayinto-nokuba babeyini, akulutho kimi: uNkulunkulu akakhethi ubuso bamuntu:) ngokuba kimi abadumileyo abenezelanga lutho: Kepha kunalokho, lapho bebona ukuthi ngithenjwe ngeVangeli kwabangasokiyo, njenge Vangeli ngoPetro kwabasokayo:

(Ngokuba Yena Owanika uPetro amandla ukuba abe ngumphostoli wabasokayo, Wanginika nami amandla ukuba ngibe-ngumphostoli wabeZizwe:) Bathi ukubona umusa engiwuphiweyo, oJakobe, noKhefase, noJohane, ababaziswa ngokuthi bayizinsika, banika mina noBaraba isandla sokunene sokuhlangana; ukuba thina siye kwabezizwe, kepha bona baye kwabasokayo.” KwabaseRom. 11:13, “Ngikhuluma kini nina-beZizwe, njengokuba mina ngingumphostoli wabeZizwe, ngidumisa ukukhonza kwami.”

UPawulu wathola ibandla e-Efesu cishe phakathi nekhuluminyaka lokuqala. Lokhu kusenza sikwazi ukubeka umnyaka wokuqala woNyaka weBandla lase-Efesu; cishe ngo 53 uJesu aZalwa.

Indlela yakhe yokukhonza yabeka iphethini ukuthi zonke izithunywa zesikhathi esizayo zazizoyilangazelela, futhi eqinisweni ibeka iphethini yawo wonke umfundisi weqiniso kaNkulunkulu, nakuba engeke afinyelele ekuphakameni okunjalo esikhundleni sobuprofethi njengoba kwenza uPawulu. Inkonzo kaPawulu yayinesimo sokuqina esikathathu futhi yayinjengokubhalwe ngaphansi:

Kuqala nje, uPawulu wayeqiniseke ngokoqobo eZwini. Akehlukanga neze kulo kunganandaba ukuthi kwakubizani. KwabaseGal. 1:8-9, “Kepha-ke noma kungaba-yithina, noma ingelosi evela ezulwini, enishumayeza ivangeli eliphambene nalelo esanishumayeza lona, makabe-ngoqalekisiweyo. Njengalokho sesishilo, ngisaphinda nakalokhu ngithi, Uma umuntu enishumayeza ivangeli eliphambene nalelo enalamukelayo, makabe ngoqalekisiweyo.” KwabaseGal. 2:11, 14, “Kepha ekufikeni kukaPetro eAntiyokiya, ngamelana naye ubuso nobuso, ngokuba wayenecala.” “Kepha kuthe sengibonile ukuthi kabahambisi ngokweqiniso leVangeli, ngathi kuPetro phambi kwabo bonke, Uma wena, ongumJuda, uhamba ngokwabeZizwe, unгахambisa ngokwabaJuda, ubaphoqa kanjani abeZizwe ukuba bahambe ngokwabaJuda na?”

KwabaseKor. I 14:36-37, “Konje? iZwi likaNkulunkulu laphuma kinina na? nokuba lafika kinina nodwa na? Uma umuntu ethi ungumprofethi, noma ethi ungowomoya, makaqonde ukuthi lokhu enginilobela khona ku imithetho yeNkosi.”

Qaphelani ukuthi uPawulu wayengahleliwe, kodwa engoholwa nguMoya, nanjengenkathi uNkulunkulu ehamba phezu kukaMose ukuhola uSrayeli aphume eGibhithe. Umkhandlu waseJerusalema awuzange uthumele uPawulu, kanjalo futhi wawungenamandla noma isikhundla phezu kwakhe. UNkulunkulu, futhi uNkulunkulu yedwa zwi, wenza ukuthumela nokuhola. UPawulu wayengesuye owabantu, kodwa okaNkulunkulu. KwabaseGal. 1:1, “UPawulu,

umphostoli, (ongaveli kubantu, noma ngomuntu, kodwa ngoJesu Kristu, noNkulunkulu uYise, OwaMvusa kwabafileyo:)" KwabaseGal. 2:3-5, "Kepha noThithu, owayenami, engumGreki, kaphoqwanga ukuba asoke: Kepha kwaba-ngenxa yabazalwane bamanga abangeniswa ngasese, abangena ngokunyanya bezakuhlola ukukhululeka kwethu esinakho kuKristu Jesu, ukuze basenze izigqila: Esingabahlehlelanga, nasikhashana, ngokubathobela; ukuze iqiniso leVangeli lime njalo kinina."

Okwesibili, inkonzo yakhe yayisemandleni kaMoya, kulokho ebonakalisa ngokwenza iZwi elikhulunye nelilotshiwe. KwabaseKor. I 2:1-5, "Nami, bazalwane, ekufikeni kwami kini, angifikanga ngobungcweti bokukhuluma nobokuhlakanipha, ngimemezele kini ubufakazi bukaNkulunkulu. Ngokuba nganquma ukuthi angiyikwazi okunye phakathi kwenu, kuphela uJesu Kristu, Yena ebethelwe. Mina ngangikini ngobuthakathaka, nangokwesaba, nangokuthuthumela okukhulu. Nokukhuluma kwami nokushumayela kwami akubanga-ngamazwi okuhlakanipha kwabantu ahungayo, kepha kwaba ngesibonakaliso sikaMoya nesamandla: Ukuze ukukholwa kwenu kungemi ngokuhlakanipha kwabantu, kume ngamandla kaNkulunkulu." IZenzo 14:8-10, "EListra kwakuhlezi indoda ethile, eyisilima ngezinyawo, eyisishosha selokhu yazalwa ngunina, engazange ihambe: Yona yamuzwa uPawulu ekhuluma: yena eyigqolozela, wabona ukuthi inokukholwa kokuba iphiliswe, Wathi ngezwi elikhulu, Sukuma ume ngezinyawo zakho. Yayisigxuma yahamba." IZenzo 20:9-12, "Kwakuhlezi efasiteleni insizwa ethile igama layo linguEvitiku, eyazunywa ngubuthongo obunzima: uPawulu eshumayela isikhathi eside, isiyahlulwe ubuthongo, yawa isuka esitezi sesithathu, yathathwa isifile. Kepha uPawulu wehla, wawa phezu kwayo, wayisingatha wathi, Ningaxokozeli; ngokuba umphefumulo wayo usekhona kuyo. Wabuya wenyuka, wahlephula isinkwa, wadla, wakhuluma nabo isikhathi eside, kwaze kwasa, wayesemuka-ke. Baletha insizwa isiphilile, baduduzeka kakhulu." IZenzo 28:7-9, "Kwakukhona kuleyondawo izwe lesikhulu sesiqhingi, igama laso linguPhubiliyu; yena wasamukela, wasihlalisa kahle izinsuku ezintathu. Kwati, uyise kaPhubiliyu wayelele phansi ephethwe ngumkhuhlane nembo: uPawulu wangena kuye, wakhuleka, wabeka izandla phezu kwakhe, wamphilisa. Kwathi lokho sekwenzekile, beza, nabanye, abasesiqhingini abanezifo, baphulukiswa." KwabaseKor. 2 12:12, "Impela izibonakaliso zobuphostoli zenziwe kini ngokubekezela konke, nangezibonakaliso, nangezimangaliso, nangemisebenzi yamandla."

Okwesithathu, wayenesithelo esisobala senkonzo yakhe ayiphiwa nguNkulunkulu. KwabaseKor. 2 12:11, "Sengize ngabayisiwula; ekuzibongeni nina ningiphoqile: ngokuba mina

kwakufanele ukuba nginconywe yinina: ngokuba angisilele ngalutho kubaphostoli abaqhamileyo kakhulu, noma ngingento yalutho.” KwabaseKor. 1 9:2, “Noma ngingesiye umphostoli kwabanye, nokho kinina nginguye: ngokuba uphawu lobuphostoli bami eNkosini yinina.” KwabaseKor. 2 11:2, “Ngokuba ngiyanishisekela ngokushisekela kukaNkulunkulu: ngokuba nganendisela endodeni eyodwa, ukuba nginiyise kuKristu niyintombi emhlophe.” UPawulu wayekade eyisu lokungenisa izixuku zezimvu ezingabeZizwe; wazondla, futhi wazinakelela, zaze zathela isithelo esilungileyo futhi zakulungela ukuhlangabezana neNkosi njengengxenye yomlobokazi wabeZizwe.

Ngesikhathi sokunikezwa kweSambulo, ngokwesiko, uPawulu wayesevele efe njengomfelukholo, kodwa uJohane wayeqhubeka esikhundleni sakhe impela njengoba kwakwenze uPawulu ezinsukwini zenkonzo yakhe. Ukufa kukaPawulu, ngaphambi kokuba kunikezwe iSambulo, akulichithi nhlobo iqiniso lokuthi wayeyisithunywa oNyakeni weBandla lase-Efesu, ngokuba isithunywa kuwo wonke unyaka, kungakhathaleki ukuthi sibonakala nini noma siyahamba, yilesi esithonyela uNkulunkulu lowonyaka ngendlela yenkonzo yeZwi elibonakalisiweyo. UPawulu wayeyilowomuntu.

### UMUZI WASE-EFESU

Umuzi wase-Efesu wawungomunye wemizi emithathu emikhulu kunayo yonke yase Asiya. Kaningi wawubizwa ngomuzi wesithathu wokholo lwamaKristu, kuyiJerusalema kuqala, neAntiyokiya owesibili. Kwakungumuzi ocebe kakhulu. Uhulumeni kwakungowamaRoma kodwa ulimi kwakuyisiGrecki. Osomlando bakholwa ukuthi uJohane, uMariya, uPetro, uAndriya noFiliphu bonke bangawatshwa kulomuzi omuhle. UPawulu, owaqamba ukholo lweqiniso kulomuzi, waba ngumelusi lapha iminyaka ecishe ibe mithathu kuphela; kodwa ngenkathi engekho emhlambini wayengoqhubekayo, ngomkhuleko, ewukhumbula. UThimothewu wayengumbonisi wawo wokuqala. KuThim. I 1:1-3, “UPawulu, umphostoli kaJesu Kristu ngomyalo kaNkulunkulu uMsindisi wethu, neNkosi noKristu Jesu, Ithemba lethu; kuThimothewu, umntanami ngesiminya ekukholweni: Makube kuwe umusa, nesihawu, nokuthula, okuvela kuNkulunkulu uBaba wethu nakuJesu Kristu iNkosi yethu. Njengokuba ngakutshela mhla ngiya eMakedoniya, ukuthi wohlala e-Efesu, ukuze uyale abathile ngokuthi bangafundisi okwahlukileyo.”

Lona impela igama, Efesu, linencazelo eyisimanga exubile, “Hlosile”, nokuthi “Phumulile.” Izilangazelelo eziphakeme zalonyaka ezaziqale ngokugcwala kukaMoya, “ukujula

kukaNkulunkulu,” ezazihlose ngakho ekubizeni okukhulu kwaphezulu kukaNkulunkulu, kwaqala ukuvumela isimo sokunciphisa kokuqaphela. Ukulandela osekunciphile kokushisekela uJesu Kristu kwaqala ukuzibonakalisa njengebika ukuthi eminyakeni yenkathi ezayo inqola yangokomzimba ebizwa ngebandla yayizocwila ebubini obesabekayo boku “jula kukaSathane.” Lase liphumule futhi lalintanta emanzini. Vele unyaka wawusuhlubuka. Lase lilushiyile uthando lwalo lokuqala. Imbewanyana eyahlwanyelwa kulowoNyaka wase-Efesu yayizothi ngolunye usuku ikhule ibe umoya wokweduka kuze kuthi zonke izinyoni ezingcolileyo zezulu zihlale emagatsheni ayo. Kanjalo ukungoni-lutho ekudlinzeni kobuntu kube ukuthi lesositshalo esincane sibonakale kulowoEva omuSha (iBandla eliSha) ukuthi futhi uyodukiswa nguSathane. UNyaka wase-Efesu wawumethulele ithuba eledlula konke likaNkulunkulu, futhi okwesikhashana wanqoba, wase eyaphumula, futhi kulowomzuzwana ongaqashelwe uSathane watshala imbewu yomonakalo ophelile.

Yona impela inkolo yase-Efesu ifanekisa ngokuphelele lonyaka webandla wokuqala futhi ibeka indikimba yeminyaka ezayo. Endaweni yokuqala, ithempeli elikhulukazi ngobuhle likaDiyana, elalaxhiwe iminyaka eminingi kangaka, lakhelwe emagekeni alo angeweke ongenabucwebecwebwe futhi ongaqhamile kakhulu, umfanekiso kaDiyana umuntu ayengawucabanga. Wawungafani nhlobo nayimuphi weminye yemifanekiso yakhe eyayihlezi kwamanye amathempeli ayenikelwe kuye. Wayeyisimo sowesifazane olula ocishe impela ame kabi okwathi ekugcineni washona esigaxeni sokhuni ayeqoshwe kuso. Futhi izingalo zakhe ezimbili zazibunjwe ngemigoqo enganakekile nje yensimbi. Ngokuphelele lokhu kufanekisa umoya womphikukristu ededelwa onyakeni wokuqala. Wayelapho ededelwa phakathi kwabantu, kepha nokho akangathatha simo sokwethusa abantu. Nokho izingalo ezimbili zemigoqo yensimbi zakhombisa ukuthi kwakuyinhloso yakhe ukufihliza umsebenzi kaNkulunkulu lapho enza ukuhlasela kwakhe okuzumayo. Futhi akukho-muntu owabonakala emnakisisa noma ukuthi wayenzani. Kodwa ngeliny’ilanga babeyokunaka, ngenkathi lapho ngalezozingalo zensimbi ‘imisebenzi’ yakhe iba ‘isifundiso’, nesifundiso sakhe saba umthetho wombuso.

Ukuhleleka kwenkonzo yethempeli kuyembula futhi nakho kakhulu. Kwakukhona, okokuqala nje, abapristi ababengabathenwa. Lobubupristi bokungazalisi babuhlola ubunyumba babantu ababezodeda basuke eZwini, ngokuba abantu abazisho ukuthi bazi uNkulunkulu ngaphandle kweZwi banjengenyumba yokuphila njengoba injalo eyomthenwa ongazalisi. Okwesibili, ithempeli phakathi kwemikhawulo yalo

lalinabapristikazi abayizintombi ababenza imisebenzi yenkolo yethempeli. Lokhu kwakukhombisa obala usuku lapho umgubho nenqubo, inkambiso nemisebenzi, kuyothatha indawo kaMoya oNgcwele futhi kungabe kusaligcwalisa ithempeli likaNkulunkulu ukuzibonakalisa kokuthonya. Phezu kwabo bonke kwakungumpristi omkhulu, indoda yamandla ezombusazwe nokuthonya komphakathi, kuchasisa ngamazwi lokho okwase kuvele kuqhutshwa, nakuba kungabonakaliswa kakhulu, lokho kungukuthi, ibandla masinya liyonikelwa ekuholeni komuntu ngamacebo omuntu nezintshisekelo zomuntu futhi u “usho kanje uMoya oNgcwele” angabe esaba into yangempela ephilayo. Futhi ngaphansi kwabo bonke kwakuyizigqila zethempeli ezazingenakuzikhethela kodwa ukulalela ekubuseni ezindabeni ezingcwele kwenkolo. Lokhu kungachazani ngaphandle kokuthi usuku lwaluyofika lapho umfundisi wasesontweni ogunyaziwe, ngokwenza kwezombusazwe, usizo lukahulumeni, nokubambisa kweZwi noMoya kube izivumokholo nezimfundiso ezingaphikiswa, nobuholi bomuntu, babuzogqilaza abantu-nje abangesibo abefundisi ngenkathi abaholi bezinouthisa ngomnotho otholwe kabi futhi babafulele izingcebo zabo ezingcolile, nabantu abampofu ababefanele bakhonzwe ngokukaNkulunkulu, manje baba yizinceku.

### *UJESU, ISITHUNYWA SAKHE NAMABANDLA*

ISamb. 2:1, “. . . Nakhu Akushoyo Ophethe izinkanyezi eziyisikhombisa esandleni saKhe sokunene, Ohamba phakathi kwezinti zezibani eziyisikhombisa zegolide.” Lona nguYe okuthiwa ngaYe, ‘UJesu Lo uyiNkosi NOKristu.’ Nango, oYedwa Vo iNkosi uNkulunkulu uSomandla, futhi ngaphandle kwaKhe akekho omunye. Nango, uMsindisi (“. . . ukusindiswa kukuyo iNkosi,” UJona 2:9) ehamba phakathi kwamabandla kuyoyonke iminyaka eyisikhombisa. Lokho Ayeyikho onyakeni wokuqala Uyikho kuyoyonke iminyaka. Kulolonke ikholwa, UnguJesu Kristu onguye, izolo, nanamuhla, naphakade. Ake akwenza Usakwenza, futhi uyoqhubeka ekwenza.

Manje nizoqaphela ukuthi uJesu uhamba yedwa phakathi kwamabandla aKhe. Akekho omunye onaYe. Soze ngempela abekhona, ngokuba Yena yedwa wenza ukusindiswa kwalo, futhi eselithengile ngegazi laKhe selingelaKhe. UnguMbusi neNkosi yalo. LiMnika yonke inkazimulo naleyonkazimulo Akazukuyabelana nomunye. Akukho-phapha akanye naYe. Akukho-mbhisobhi akanye naYe. UMariya, unina womzimba waKhe wasemhlabeni, akekho kanye naYe. Akakhulami bese ephendukela kuYise, ngokuba unguYise. Akaphendukeli ukunikeza iziyalo kuMoya oNgcwele, ngokuba UnguNkulunkulu, uMoya ophakade, futhi ngukuPhila kwaKhe

okugelezayo futhi kushaya njengomthambo ebandleni kulinika ukuphila, futhi ngaphandle kwaKhe kungebebikho kuphila. Ukusindiswa kukuyo iNkosi.

Kwakungekho-muntu owayekanye naYe ngenkathi Enyathela intukuthelo yolaka lwesithando somlilo. Kwakungesuye omunye, kodwa YENA Owalenga esiphambanweni futhi wanikela ngegazi laKhe. UnguMqalisi noMphelelisi wokukholwa kwethu. UnguAlfa no-Omega wokusindiswa kwethu. Sendele kuYe futhi hhayi omunye. Asisibo abebandla. SingabaKhe. IZwi laKhe lingumthetho. Izivumokholo, imibhedesho, imithetho kamasipala nemithetho-sisekelo ayenzi lutho kithi. Yebo, nguJesu YEDWA Ohamba phakathi kwamabandla. NguNkulunkulu kulo, ethanda futhi enza okwentando yaKhe elungileyo. Ningakukhohlwa neze lokho. Ninobuhlobo obubodwa kuNkulunkulu noNkulunkulu unobuhlobo obubodwa kuphela nani –lowo nguJESU, futhi uJESU YEDWA.

Nango nezinkanyezi eziyisikhombisa esandleni saKhe sokunene. Isandla sokunene noma ingalo ikhomba amandla negunya likaNkulunkulu. KumaH. 44:3, “Ngokuba abalidlanga izwe ngenkamba yabo, *nengalo* yabo ayibasindisanga: kepha kwaba *yisandla* saKho *sokunene*, *nengalo* yaKho, nokukhanya kobuso baKho, ngokuba Wawubathanda.” Kulesosandla sokunene samandla yizinkanyezi eziyisikhombisa, zona, ngokweSamb. 1:20, ziyizithunywa zebandla eziyisikhombisa. Lokhu kukhomba ukuthi wona impela amandla negunya likaNkulunkulu asemva kwezithunywa zaKhe kuwowonke unyaka. Ziphuma zisemlilweni nasemandleni kaMoya oNgcwele neZwi. Ziyizinkanyezi ngoba zibonisa ukukhanya. Ukukhanya ezikubonisayo ngukukhanya kwaKhe. Azinakukhanya okungokwazo. Azokheli imililo yazo ukuze abantu bahambe ekukhanyeni kwezinhansi zazo. Ulsaya 50:11. Ngubusuku, ngokuba yileyonkathi izinkanyezi eziphuma ngayo. Ngubusuku bobumnyama besono, ngokuba bonke (ngisho nomhlaba wonke), bonile futhi njalo basilalelwa yinkazimulo kaNkulunkulu. KwabaseRom. 3:23.

Lezizithunywa eziyisikhombisa zenza uNkulunkulu aziwe kubantu. Ozamukelayo, wemukela Lowo Ozithumileyo. UJohane 13:20. Zikhuluma futhi zenze phezu kwegunya laKhe. Uma emva kwazo ethanda onke amandla obuNkulunkulu. KuMath. 28:18-20, “UJesu wasondela wakhuluma kubo, wathi, Ngiphiwe AMANDLA ONKE ezulwini nasemhlabeni. Ngalokho hambani, nifundise izizwe zonke, nibabhathize eGameni likaYise, neleNdodana, nelikaMoya oNgcwele: nibafundise ukugcina konke eNginiyale ngakho: futhi, bhokani, MINA NGINANI IZINSUKU ZONKE, kuze kube-sekupheleni kwezwe (ukupheleliswa kweminyaka).” Ngakho zilapho, zigcwele uMoya oNgcwele nokukholwa, zisemlilweni ngomlilo



kaNkulunkulu, zibambe phambili iZwi leqiniso, futhi lapho Umela ukuzesekela. Futhi cabanga ngakho, akukho nelilodwa ikholwa lanoma yimuphi unyaka elidinga ukukhala enhliziyweni yalo, “O, ukuba ngangisemuva lapho onyakeni wokuqala ngenkathi abaphostoli bethunyelwa okokuqala.” ASIKHO isidingo sokubheka emuva. BHEKA PHEZULU! Buka Yena ngisho namanje Ohamba phakathi kwamabandla kuyoyonke iminyaka. Buka Yena Onguye izolo nanamuhla, naphakade; futhi Ongaguquki neze noma emsukeni noma ezindleleni zaKhe. Lapho kubuthene ababili noma abathathu ngeGama laKhe, Ukhona lapho phakathi kwabo! Futhi hhayi phakathi kwabo kuphela njengesibukeli esinganakile, noma njengengelosi eqopha phansi; kodwa lapho Umi ezwakalisa khona impela Ayikho – ukuPhila noMphasi noMuphi wazonke iziphondo ezinhle kulo ibandla. Haleluya!

“*Ohamba phakathi kwezinti zezibani eziyisikhombisa zegolide.*” Achaza kahle kanjani lawomazwi nxa ebukwa ngasohlangothini lomBhalo, eliMchaza njengo “Kristu OngokuPhila kwethu.” Ngokuba uKristu, impela, ungukuphila kwebandla. Alinakho okunye ukuphila. Ngaphandle kwaKhe liyinhlangano nje yezenkolo, ikhlabhu, umbuthano ongasho lutho wabantu. Njengesidumbu esihlotshiswe ngamagugu futhi sagqokiswa siseyilokhu siyisidumbu, kanjalo nebandla, akunandaba ukuthi lingaphumelela kanjani ezinhlelweni zalo nemizamo yalo enomusa, ngaphandle kukaKristu liyisidumbu nalo. Kodwa likanye naYe phakathi kwalo, likanye naYe elifaka umfutho, liba sekumangaliseni kwawo wonke “umzimba waKhe, ukugcwala kwaKhe ogwalisa konke kukho konke.” Futhi lona lelihora Uhamba phakathi kothi lwesibani segolide sonyaka wokugcina. Ayeyikho lapho Ehamba onyakeni wokuqala ngisho namanje Usekuwo lonyaka wokugcina. UJesu Kristu oNGUYE, IZOLO, naNAMUHLA, naPHAKADE.

“*Izinti zezibani eziyisikhombisa zegolide.*” Ku Eks. 25:31, kuthi, “Wolwenza uthi lwezibani ngegolide ELICWENGEKILEYO; uthi lwezibani olwenziwe ngomsebenzi OKHANDIWEYO; nesiqo salo, namagatsha alo, izimbizana zalo, namasumpa alo, nezimbali zalo, konke kube-kunye nalo.” Elangeqiniso ibandla likaJesu Kristu, umlobokazi, lifaniswa negolide ELICWENGEKILEYO. Ukulunga kwalo kungukulunga KWAKHE. Izingxenywe zalo ziyizingxenywe ZAKHE ezikhazimulisiweyo. Ubulona butholakala kuYe. Lokho Ayikho, lifanele likubonise. Anakho, lifanele likubonakalise. Akukho-cala kulo. Lingubuhle obukhulu konke ngaphakathi nangaphandle. Kusukela ekuqaleni kuya ekupheleni lingumsebenzi weNkosi yalo, futhi yonke imisebenzi yaKhe iphelele. Eqiniseni kulo kuhlenganiswe konke futhi kwabonakaliswa ukuhlakanipha kwaphakade nenhloso kaNkulunkulu. Umuntu angayiqonda kanjani imfihlakalo yalo

na? Umuntu angaliqonda kanjani na? Nakuba singeke sakwenza lokho, singakwemukela ngokukholwa, ngokuba uNkulunkulu ukukhulumile.

Kodwa akusilo kuphela uthi lwesibani segolide, lungolwegolide ELIKHANDIWEYO. Umsebenzi owenziwe ngesandla wegolide elikhandiweyo, ngokwamapulani alo anikezwa nguMoya. Ngaphandle kweNkosi noMfundisi walo, uJesu Kristu, bake babakhona yini abantu abake bakhandeka futhi bahlanzeka njengomlobokazi kaJesu Kristu na? Ngempela ugcwalisa phama izinhlopheko uKristu azishiya ngemuva. Izimpahla zakhe ziyaphangwa. Impilo yakhe isengozini. Uthiwa yizimvu zokuhlathwa. Ubulawa usuku lonke. Uhlupheka kakhulu, kodwa kukho konke akaphindiseli, kanjalo futhi akabangeli ukuba abanye bahlupheke. Ofanelwe yiVangeli yilomlobokazi othandekayo kaKristu. Futhi njengoba igolide linokukhandeka, kanti ithusi liyokwephuka ngokukhandwa, leligolide likaNkulunkulu liyothwala ukuhlupheka kwakhe ngenxa yeNkosi, lingagobi, lingephuki, lingabhujiswa, kodwa libumbeke njengento yobuhle nokujabula kwangunaphakade ngezivivinyo nokuhlolwa kwalokhu ukuphila.

### UKRISTU UDUMISA ABAKHE

ISamb. 2:2,3, “Ngiyayazi imisebenzi yakho, nemizamo yakho, nokubekezela kwakho, nokuthi kawunakubamela ababi: wabavivinya abazisho ukuthi bangabaphostoli, bengesibo, wabafumana beqamba amanga; wakuthwala, unokubekezela, wakhuthazela ngenxa yeGama laMi, kawukhathalanga.”

Ubadumisa futhi ubancoma kahle kabi uMsindisi abantwana baKhe. Uzibala ngokugcwele izimo ezinhle zabo zokomoya nokuziphatha. Uyazi ukuthi kukhona ubuthakathaka phakathi kwabo, kodwa kuze kube manje Akamemezi kakhulu phezu kwakho. Akufani yini nje lokho neNkosi na? Iyazi ukuthi ifanele isikhuthaze kanjani ezindabeni ezifaneleyo nokusidumaza ezindabeni ezingafanele. Sonke singafunda isifundo esihle khona lapha ekuphatheni ibandla nemindeni yethu. Nokungcono kakhulu, sonke singafunda isifundo esihle kulokho uNkulunkulu ubhekana nalowo ngamunye wethu ngayo impela lendlela. Ungalokothi udumazeke, Ngcwele kaNkulunkulu, ngokuba uNkulunkulu akasuye ongaphucukile ukuba akhohlwe imizamo yakho yothando. Noma ngabe yini esiyenzayo, ngisho nokunikeza inkomishi yamanzi abandayo omunye, kunomvuzo nesibusiso esivela eNkosini.

*Ngiyayazi imisebenzi yakho, imizamo yakho, nokubekezela kwakho.*” Lapho Ehamba phakathi kwebandla laKhe, Ukuqaphele ukuhlupheka kwabantu baKhe, futhi Uyanakekela. Njengoba kwakunjalo ngezinsuku zokuthunjwa eGibhithe ngenkathi Ezwa ukukhala kwabo, Yena Ongaguquki neze

usakuzwa ukukhala kwabacindezelwe lapho Ehamba phakathi kwabo. Lona impela igama, imizamo, likhomba ukukhathala ngengcindezelo. Abantu bakaNkulunkulu abaNkumbeni nje kuphela ngemizamo yothando, kodwa bayaMhluphekela ngokujabula. Bayabekezela ekuthwaleni ijoka. Lonyaka wokuqala wahlupheka ukhulupheka okukhulu. Wawufanele usebenze kanzima ukuba ushumayele iVangeli futhi usabalalise iqiniso. Ukubizwa kwabo okuphakeme ekuphileni kwakungukukhonzisa uNkulunkulu, futhi ngenkathi amathemba abo empilweni eshabalaliswa babebekizela futhi banikela konke kuYe Owayethembise ukuvuzwa okuhlala kade ezulwini ngalokho ababekudele ngenxa yaKhe emhlabeni.

Ngikholwa ukuthi sifanele sime lapha futhi sibhekane nomcabango ukuthi abantu bakaNkulunkulu bebhala njalo futhi bayohlala njalo behlushwa. Niyazi ukuthi uGenesisi yincwadi yeziqalo, futhi okuthola kuqale lapho kuyiqhubeka njalo kuye eSambulweni futhi akuguquki neze. Lapho sibona ukuthi uKhayini wahlupha futhi wabulala uAbela ngoba owakamuva wamthokozisa uNkulunkulu. Bese sibona isithombe esiphelele endodaneni ka-Abrama yenyama, uIshmayeli, owagconga futhi walwa nendodana yesethembiso, uIsaka. Futhi kwakukhona uEsawu, owazonda uJakobe futhi wayezombulala, ukuba uNkulunkulu akalamulanga. ETestamenteni eliSha sithola uJuda ekhaphela uJesu, ngenkathi imithetho ehleliwe yizenkolo yekhulu-minyaka lokuqala ilinga ukubhubhisa amakhohlo asequqaleni. Abantwana balelizwe, abalawulwa ngudeveli, bazonda abantwana bakaNkulunkulu abalawulwa nguMoya.

Akunandaba ukuthi ulunge futhi uqotho kanjani umKristu emphakathini, nokuthi unomusa kanjani kumfo wakubo, engenzi ize kodwa okulungileyo, ake avume uKristu njengoMsindisi wakhe futhi akwazise ukusebenza kweziphiso zikaMoya oNgcwele ngezilimi, apofethe, ukuphulukisa nezibokaliso, futhi uyosolwa. Umoya walelizwe uyawuzonda uMoya kaNkulunkulu, futhi ngoba ungeke uwunqobe uMoya weNkosi uzama ukubhubhisa isitsha uMoya weQiniso ohlala kuso.

Ukhlushwa nezivivinyo kungokwemvelo, ingxenywe eywayelekile yempilo yomKristu. Yinye kuphela into ongayenza ngabo. Banikele bonke kuNkulunkulu, ungehluleli, futhi ukuyekele kuYe ukusebenza kwabo kwangaphandle nokwahlulelwa kokugcina.

*“Kawunakubamela ababi, wabavivinya abazisho ukuthi bangabaphostoli, bengesibo, wabafumana beqamba amanga.”* Laba base-Efeso bakhohlo ukuthi abantu bakaNkulunkulu bafanele babengcwele. Ngokwalelivesi bathatha izinyathelo zokugcina umzimba ungenamvubelo esonweni. Ngokusobala kakhulu ukhulubuka kwase kuvele kuqalile. Isono sasesingene ebandleni. Kodwa babewalalela amazwi kaPawulu ngenkathi

ethi akususwe ababi phakathi kwabo. Babengabantu abahlukanisiwe. Babephumile ezweni, futhi manje babengezukulivumela izwe lingene phakathi kwabo. Babengenakusibekezelela isono ebandleni. Ubungcwele kwakungesiso isisho kubo noma isimo senkulumo; kwakuyindlela yokuphila.

“Wabavivinya abazisho ukuthi bangabaphostoli, bengesibo, wabafumana beqamba amanga.” Wo, leyo yinkulumo enqindayo. “Wabavivinya abazibiza ngabaphostoli.” Lokho akusikho okuhlazisayo na? Banalungelo lini abantu lokuvininya labo abazibiza ngabaphostoli na? Futhi babavivinya kanjani na? O, Ngiyakuthanda lokhu. Nakhu kukwabaseGal. 1:8, “Kepha-ke noma kungaba-yithina, noma ingelosi evela ezulwini, enishumayeza ivangeli eliphambene nalelo esa (sesivele) nishumayeza lona, makabe ngoqalekisiweyo.” Kwakungabaphostoli abaletha iZwi lokuqala kubantu. LeloZwi lokuqala lalingenakuguquka, hhayi ngisho nechashaza noma umudwa walo. UPawulu wazi ukuthi kwakunguNkulunkulu Owayekhulume kuye, ngakho wathi, “Ngisho noma ngifika futhi ngizame ukunikeza isambulo sesibili, ngizame ukwenza uguquko olulodwa oluncane kulokho engakunikezayo ekuqaleni, mangiqalekisiwe.” Niyabo, uPawulu wayazi ukuthi lesosambulo sokuqala sasilungile. UNkulunkulu angeke anikeze isambulo sokuqala, bese kuba isambulo sesibili. Uma Akwenza, Wayeyobe uguqula umqondo waKhe. Anganikeza isambulo bese-ke enezela kuso, njengoba Enza eNsimini yase-Edeni ngenkathi Ethembisa iNzalo kowesifazane, kwase kuthi kamuva wakhomba ukuthi leyoNzalo yayizofika ngoAbrahama, kwase kuthi kamuva wathi yayizofika ngozalo lwegazi elifanayo kuDavide. Kodwa kwakuyisambulo esifanayo. Kuphela sanikeza abantu incazelo eyengeziwe ukubasiza bemukele futhi bayiqonde. Kodwa iZwi likaNkulunkulu lingeke laguquka. INzalo yafika nse njengoba yembulwa. Haleluya. Futhi bukani ukuthi labobaphostoli bamanga babenzani. Bafika nezwi okungelabo. Lawo ma-Efesu ayelazi leloZwi njengoba uPawulu wayelifundisile. Ayegcwele uMoya oNgcwele ngokubeka izandla kukaPawulu. Bababuka esweni labobaphostoli bamanga futhi bathi, “Anisho okwashiwo nguPawulu. Nina, ngakho-ke, ninamanga.” O, lokho kuvuthisa inhliziyoyami. Buyelani eZwini! Akusuwe ngempela ovivinya umphostoli, nomprofethi, nomfundisi, YIZWI ELIBAVIVINYAYO. Ngolunye lwalezizinsuku kuzofika umprofethi oNyakeni weBandla laseLawodikeya futhi nizokwazi uma enguye ngempela othunye evela kuNkulunkulu noma qha. Yebo nizokwazi, ngokuba uma engokaNkulunkulu UZOBA KULELOZWI NSE NJENGOBA UNKULUNKULU ALINIKEZELE KUPAWULU. ANGEKE AHLUKE KULELOZWI OKWESIKHASHANA, NGEKE NANGOKUKODWA OKUNCANE NCUNCU. Kulowonyaka wokugcina, lapho okuyoba khona abaprofethi

abangingi bamanga abaqhamukayo, qaphela ubone ukuthi baqhubeka kanjani nokukutshela ukuthi uma ungabakholwa nakulokho abakushoyo, uyolahlwa; kodwa lapho lowoMPROFETHI WOSUKU LOKUGCINA efika esigcawini, uma ngempela eyilowomprofethi, uyobe ememeza kakhulu, “Buyelani eZwini kungenjalo nilahlekile.” Akayikwakhela phezu kwesambulo sangasese noma ukuhumusha, kodwa phezu kweZwi. Ameni, futhi Ameni!

Laba abaphostoli bamanga bayizimpisi ezihahayo uPawulu akhuluma ngazo. Wathi, “Nxa sengimukile bayozama ukuza futhi bazisho ukuthi banesambulo esilinganayo; kodwa inhloso yabo ayisiyo eyokunisiza, kodwa ukunibhubhisa.” IZenzo 20:27-32, “Ngokuba angigwemanga ukunitshela lonke icebo likaNkulunkulu. Ziqapheleni nina, nomhlambi wonke, anibeke kuwo uMoya oNgcwele, ukuba nibe-ngababonisi, bokwalusa ibandla likaNkulunkulu, Azizuzele lona ngegazi laKhe. Ngokuba ngiyazi loku, ukuthi emva kokumuka kwami kuzakungena kini izimpisi ezihahayo, zingahawukeli umhlambi. Naphakathi kwenu kuzakuvuka amadoda, akhuluma okudukisayo (izwi lawo nemibono, kungesiyo ekaNkulunkulu) ahunge abafundi ukubalandela. Ngakho lindani, nikhumbule, ukuthi ngeminyaka emithathu ubusuku nemini angiyekanga ukuniluleka ngezinyembezi. Kalokhu, bazalwane, sengiyanibeka kuNkulunkulu, naseZwini lomusa waKhe, yena onamandla okwakha, nokwabela ifa phakathi kwabo bonke abangcwelisiweyo.”

UJohane wayazi ngabo, futhi, ngokuba washo kuJohane I 4:1, “. . .baningi abaprofethi bamanga a (sebevele) baphumele ezweni.” Lowomoya womphikukristu wawusuvele ungena kancane kancane ebandleni, futhi wawukwenza ngokumelana neZwi. Ngani lapha yilapho konke kwaqala khona. Khona lapha onyakeni wokuqala webandla. Vele base bephika iZwi futhi beqala izivumokholo zabo nokwazi izimfihlo zokudabuka kwezinto zonke ezikhona esikhundleni seZwi. Lowo umphikukristu, ngokuba uJesu uyiZwi. Ukuba ngumphiki-Zwi kungukuba ngumphiki-Jesu. Ukuba ngumphiki-Zwi kungukuba ngumphikukristu, ngoba uMoya neZwi baMUNYE. Uma ungumphiki-Zwi, uyofanele ube ngumphikukristu. FUTHI UMA KWAQALA EBANDLENI LOKUQALA KUYOFANELE KUKHULE KUZE KUBE SEKUPHELENI LAPHO SEKWENGAMELA. Futhi yilokho impela ozokubona lapho siphatha yonke iminyaka. Uqala umncane impela oNyakeni wase-Efesu futhi uyakhula kuwowonke unyaka kuze kube umphiki-Zwi, inqubo yomphikukristu ithatha ngokugcwele nokungabi nasiphosiso kweZwi kuphikwa ngabaphostoli bamanga bebandla lamanga.

Manje kulula ukucabanga ngokungesikho ngalokho esikhuluma ngakho ngoba ngikwenza kuqine kakhulu lokhu.

Kungezwakala kuwe sengathi nokho lomphiki-Zwi, umoya womphikukristu, ungukuphikwa phaqa kweZwi, ukuphikwa kweBhayibheli unomphela ekwenqatshweni kwalo. Qhabo mnumzane. Akusikho lokho. Okuyikhona, yiSamb. 22:18,19, “Ngiyafakaza mina kubo bonke abezwayo amazwi esiprofetho salencwadi, Uma ekhona owenezela kulokhu, uNkulunkulu uyakwenezela kuye izinhlupho ezilotshiwe kulencwadi. Futhi uma ekhona osusa utho kuwo amazwi encwadi yalesisiprofetho, uNkulunkulu uyakususa isabelo sakhe eNcwadini yokuPhila, nasemzini ongwele, nakulokhu okulotshiwe kulencwadi.” Kungukuguquka ngisho kwezwi eliLODWA nje ngokususa noma ngokwenezela kulo. Kuyicebo lokuphamba lasekuqaleni likaSathane eNsimini yase-Edeni. Wavele nje wenezela izwi elilodwa elincane kulokho okwakukade kushiwo nguNkulunkulu. Kwenziwa yilokho. Kwaletha ukufa nembubhiso. Futhi e-Efesu, kwakufana nje. Izwi nje elenezelelwa, izwi nje elisusiwe, nomphiki-Zwi, nomoya womphikukristu waqala ukuchuma.

Nikutholile manje na? Nanko lawomawele futhi. Nanso leyomithi emibili futhi, imila ilinganisene emhlabeni ofanayo, ihlanganyela ekudleni okufanayo, iphuza emvuleni efanayo, futhi izuza ngelanga elifanayo. Kodwa ivela ezimbewini EZEHLUKENE. Umuthi owodwa uNGOweZwi likaNkulunkulu, impela njengoba uNkulunkulu awunikeza, futhi uyalithanda futhi uyalilalela. Omunye umuthi uvela embewini engumphiki-Zwi likaNkulunkulu futhi uyaliguqula lapho ofuna khona. Ubambisa ngezivumokholo zawo nezimfundiso ezingenakuphikiswa ngeZwi leqiniso eliphilayo impela njengoba kwenza uKhayini, owaphetha ngokubulala uAbela. Kodwa ungesabi mhlambi omncane. Hlala neZwi. *Gcina leloZwi libe phakathi kwakho nodeveli.* UEva akakwenzanga lokho futhi wehluleka. Futhi nxa ibandla lilenzela phansi iZwi lingena ezinjulweni zobumnyama bukaSathane.

“*Wakuthwala, unokubekezela, wakhuthazela ngenxa yeGama laMi, kawukhathalanga.*” Lokhu nje kuthi akufane njengoba kwashiwo evesini lesibili. Kodwa evesini lesibili umsebenzi, imizamo, nokubekezela kwakubela ekugadeni iZwi elingcwele elanikelwa kubo. Ukuthi baziphebeza kanjani izitha. Babebongeka kakhulu kuPawulu. Kodwa kulelivesi ukuhlushwa kwabo nezivivinyo nokubekezela kuphezu kweGama likaJesu elibusisiweyo.

Niyazi lokho akumangalisi nhlobo, ngokuba yiZwi neGama eliletha isitha sitheleke kithi njengozamcolo. LeloZwi elinamandla elabonakaliswa ekuphulukiseni, izibonakaliso, izimangaliso, nezinye izibonakaliso ngokwenza, zabangela abaFarisi bakhalele ukuba kubulawe amakholwa eqiniso. Futhi manje leloGama, lazondwa futhi ladelelwa ngamaJuda,

libhuqwa ngabaphucuzekile lapho behleka ukucabanga ukuthi ukhona ongaba yisiphukuphuku kangaka akholelwe kumuntu owafa wavuka futhi futhi manje uhlezi ezulwini. Ngakho nampa babelapha abahluphi abakholwayo, abaJuda, beqalekisa loJesu, Okubona wayenguMesiya wamanga; futhi nampa abanye babehleka ngokujabula futhi bebhuqa ngokubhinqa iGama likankulunkulu omusha, Okubona wayengesuye neze unkulunkulu.

Manje nakhu okunye okwaqala kulowonyaka futhi kuzoqhubeka kwehle njalo ngeminyaka, kuya ngokujula nokuba-mnyama. Lokho kungukuthi, abantu babephika leloGama. Kwakungesilo iBandla leqiniso lase-Efesu elalikwenza. Qhabo mnumzane. Kwakungabaphostoli bamanga. Kwakungongaphandle ezama ukungena futhi one amakholwa. Abase-Efesu babelazi leloGama futhi belithanda. Khumbulani ukuqaleka kwaleloBandla lase-Efesu. Iqembu elincane labantu ababebheke uMesiya bezwa ukuthi umprofethi owayezibiza ngomanduleli kaMesiya wayebonakele ogwadule lwasePalatine futhi wayebhathiza abantu ekuphendukeni ezonweni. Laba, ngaleyonkathi, bemukela umbhathizo kaJohane. Kodwa lapho uPawulu efika kubo wabakhombisa ukuthi umprofethi wayesefile, ukuthi uJesu wayesefikile futhi wagcwalisa ukuphila kwaKhe njengomhlatshelello wesono, nokuthi MANJE uMoya oNgcwele wawusufikile futhi wawusungena ugcwalisa onke amakholwa eqiniso kuJesu, uMesiya. Kwathi bekuzwa lokhu, BABHAPATHIZWA EGAMENI LENKOSI UJESU, futhi kwathi uPawulu esebeke izandla zakhe phezu kwabo, bonke bagcwala uMoya oNgcwele. Babazi ukuthi kwakuyini ukulalela iZwi, ukubhathizwa eGameni laKhe (iNkosi uJesu Kristu) futhi ngaleyondlela babazi ukuthi bayogcwaliswa ngoMoya oNgcwele. Wawungeke ubaguqule labobantu. Babelazi iqiniso. IZenzo 19:1-7.

Babewazi amandla aleloGama. Babona ukuthi leloGama lalinamandla kakhulu ukuthi ngisho nezindwangu ezithathwe emzimbeni kaPawulu futhi zathunyelwa ngeGama likaJesu kubantu abagulayo lalingabakhulula abagulayo kulolonke uhlobo lwezifo futhi likhiphe imimoya emibi. Ngokubonakalisa okumangalisayo okwenziwa yileloGama lenza labobaJuda abanonya e-Efesu balinga ukulisebenzisa ukukhipha amademoni. IZenzo 19:11-17, “UNKulunkulu wenza imisebenzi yamandla engavamile ngezandla zikaPawulu; Baze bathatha amaduku nezindwangu emzimbeni wakhe bazibeka phezu kwabagulayo, zase zisuka kubo izifo, nomoya ababi baphuma kubo. Kepha nabathile abandindayo kubaJuda, abayizanusu, balokotha ukuphatha iGama leNkosi uJesu phezu kwabakhwele ngomoya ababi, bathi, Siyanifungisa uJesu Amshumayelayo uPawulu. USkeva othile, umJuda, umpriisti omkhulu, wayenamadodana ayisikhombisa ayekwenza lokho. Kepha

umoya omubi waphendula wathi, UJesu ngiyamazi, noPawulu ngiyamazi; kepha nina ningobani na? Lowomuntu onomoya omubi wabadumela, wabahlula, wabanqoba, baphunyuka kuleyondlu behamba-ze belimele. Lokho kwezwakala kubo bonke abakhileyo e-Efesu abaJuda namaGreki; ukwesaba kwabehlela bonke, ladunyiswa iGama leNkosi uJesu.”

Babeyazi impilo elungileyo eyayiphelekezela ukuphathwa kwaleloGama, ngokuba yilowo nalowo ophatha iGama leNkosi, makadede esonweni. Yibani-ngewele, nina eniphatha izitsha zeNkosi. Ungaliphathi ngeze iGama leNkosi uNkulunkulu wakho. Laba base-Efesu babengaMAKRISTU. Baphatha iGama, naleloGama lalinguKristu, OwayenguMoya kaNkulunkulu phakathi kwabo, futhi Elalingelinye lamaGama akathathu eNkosi yabo.

“...Wakhuthazela ngenxa yeGama laMi, kawukhathalanga.” Lamakholwa ayengakhuthazeleli uPawulu, kumbe inhlangano. Ayengazinikele ezinhlelweni nezikole ezinkulu lapho abakha khona amapulazana anenani. Basebenzela iNkosi. Babeyizinceku zaYo, hhayi amathuluzi nje enhlangano. Babengayi esontweni ngeSonto futhi bakhulume ngaleloGama bese beyalikhohlwa iviki lonke. Babengalikhonzi ngezindebe leloGama. Qhabo Mnumzane. Kwakuyizimpilo zabo ezazinikelwa.

Konke abakwenza, bakwenza ngaleloGama. NgaleloGama benza, kodwa uma babengenzi ngaleloGama, khona-ke babeyeka ukwenza. Lawa kwakungamaKristu abekwe ngokwasezulwini akuziphatha kwawo kwakuseNkosini.

Kodwa leloqembu lomvini wamanga elalifuna ukona leloGama laphikelela njengezimpisi ezinyonyoba ebumnyameni, zilindele ukungena futhi zidwengule. Kodwa abangcwele bakumela ukuhlolwa futhi baligcina iZwi neGama.

## UKUSOLA KUKANKULUNKULU

ISamb. 2:4, “Kepha Nginalokhu ngawe, ukuthi uluyekile uthando lwakho lwakuqala.” Ukuba uqonde lokhu ufanele uqonde ukuthi uMoya awukhulumi ngabangcwele abangabokuqala base-Efesu bodwa. Lomlayezo uqondiswe onyakeni wonke owahlala cishe i 120 eminyaka. Umlayezo wawo, ngaleyonkathi, uqondiswe kuzo zonke izizukulwane ebangeni lalesosikhathi. Manje umlando ulokhu uziphinda. Ezizukulwaneni zakwaIsrayeli sibona imvuselelo esizukulwaneni esisodwa, ukuba kuphela ubone imililo isifiphala kwelandelayo. Esizukulwaneni sesithathu, amalahle ashisayo angahle afudumale kancane, kodwa kweyesine kungahle kungabikho-mkhonjwana nhlobo walelolangabi lasekuqaleni. Bese uNkulunkulu okhela umlilo futhi, futhi



ukuqhubeka okufanayo kuyaphinda. Kalula ngukubonakaliswa kweqiniso ukuthi uNkulunkulu akanabazukulu. Insindiso ayisedluliselwa phambili ngokuzalwa kwemvelo njengoba futhi kunanokuthi lingekho iqiniso ekulandeleneni ngohlelo kwabaphostoli. Akukho eZwini. Uqala ngamakholwa angeqiniso azelwe ngokusha, futhi nxa kufika isizukulwane esilandelayo abasesiwona nje amaKristu acacile, kodwa sebethathe igama lehlelo futhi manje sebengamaBaptisti, amaMethodisti, njl. Yilokho impela abayikho, futhi. Abasiwona amaKristu. Uzofanele uzalwe ngentando kaNkulunkulu, hhayi intando yomuntu, ukuze usindiswe. Kodwa lababafo bonke babuthana ndawonye manje ngentando yomuntu. Angisho ukuthi abanye babo abalungile kuNkulunkulu. Angikusho ngisho umzuzu lokho, kodwa umlilo wasekuqaleni usucimile. Abasafani nhlobo.

Isifiso sentshisekelo sokuthokozisa uNkulunkulu, ukuhluphekela ukwazi iZwi laKhe, ukukhala kokuba ufinyelele eMoyeni, konke kuqala ukufiphala futhi esikhundleni sokuba lelobandla libe selilweni ngomlilo kaNkulunkulu selipholile selithe ukugcina umthetho ngamehlo-nje. Yilokho okwakwenzeka emuva lapho kwabase-Efesu. Base bengena ekutheni nje bagcine umthetho ngamehlo-nje kancanyana. Ukuzidela kuNkulunkulu kwakulotha nabantu babenganaki kakhulu mayelana nalokho uNkulunkulu ayekucabanga ngabo njengoba baqala ukunaka mayelana nalokho izwe elalikucabanga ngabo. Lesosizukulwane sesibili siza sasinjenge Israyeli nje. Bafuna ngenkani inkosi ukuba babenjengezinye izizwe. Ngenkathi benza lokho, balahla uNkulunkulu. Kodwa bakwenza noma kanjani. Lowo ngumlando webandla. Nxa licabanga kakhulu ngokulingisa izwe esikhundleni sokulingisa uNkulunkulu, akuthathi isikhathi eside uze ubabone sebeyeka ukwenza izinto ababevamise ukuzenza, futhi baqale ukwenza izinto ababengeke bazenze ngokwasekuqaleni. Baguqula indlela yabo yokugqoka, izimo zabo nokuziphatha kwabo. Babanokwenqena. Kuchaza lokho ukuthi “Efesu”: xegisile—ntanta emanzini.

Lesosiyingi semvuselelo nokufa akukaze kwehluleke. Kuphela okudingeka ukwenze ngukukhumbula lomnyakazo wokugcina kaNkulunkulu eMoyeni lapho abesilisa nabesifazane babegqokisa okwamaKristu, beya esontweni, bakhuleke ubusuku bonke, baqonde emakhoneni emigwaqo futhi babengenamahloni ngezibonakaliso zikaMoya. Bashiya amasonto abo amadala afile futhi bakhonza emakhaya noma ezindlini ezindala eziyizingolobane. Babenento yangempela. Kodwa akubanga yisikhathi eside kakhulu baze baqala ukuthola imali eyanele yokwakha amasonto amahle amasha. Bafaka ikhwaya esikhundleni sokuculela uNkulunkulu bona uqobo. Bafaka inyumfoma ekhwayeni. Bahlela inhlangani futhi

bayiphatha ngomuntu. Ngokushesha baqala ukufunda izincwadi ezazingafanele ukufundwa. Bawisa imigoqo nezimbuzi zangena zengamela. Ukukhala kwenjabulo kwase kuphelile. Inkululeko kaMoya yase iphelile. O, baqhubeka nenqubo; kodwa umlilo wase ucimile nobumnyama bemilotha yilokho kuphela cishe osekusele.

Emizuzwaneni embalwa edlule ngikuthintile ukuthi uJohane wayeqonda ukuthi kwakuyini ukuthanda uNkulunkulu. Lowomprofethi omkhulu wothando wayeyokubona ngempela ngenkathi ibandla seliqala ukulahla lolothando lokuqala lukaNkulunkulu. KuJohane I 5:3, uthi, “Ngokuba ukuthanda uNkulunkulu yilokhu, ukuba sigcine imiyalo yaKhe (iZwi laKhe).” Ukuchezuka okukodwa okuncane kuleloZwi kwakuyisinyathelo sokuqhela kuKristu. Abantu bathi bayamthanda uNkulunkulu, baya esontweni, futhi bayamemeza ngisho nokumemeza futhi bajabule futhi bacule futhi babenesikhathi esikhulu sokuthatheka. Kodwa uma sekuphele konke, qaphela ubone ukuthi bakulo yini leloZWI, bahamba kulo, baphila kulo. Uma bedlula kukho konke okunye bese-ke bengahambi kuleloZwi, bangasho ukuthi bayamthanda uNkulunkulu kodwa izimpilo zabo zixoxa enye indaba. Ngiyamangala uma uJohane engayibonanga inqwaba yalokho ngaphambi kokuba afe; abantu bethi babemthanda uNkulunkulu kodwa bengalilaleli iZwi laKhe. O, Bandla lase-Efesu, kukhona okwenzeka kuwe. Othize uzama mhlawumbe ukwenezela kuleloZwi noma ukususa kulo. Kodwa bakwenza ngobuqili kabi ngangokuthi ngeke ukubone. Abakawenzi umnyakazo ubemkhulu kangako ngangokuthi ungakubona phandle lapho obala. Kucashile, futhi bakuletha ngendlela yokucabanga nokuqonda komuntu futhi kuzokwengamela ngaphandle uma ukwenqaba. Buyelani ePentekoste singakedluli kakhulu isikhathi!

Kodwa njengokwejwayelekile abantu abasinaki isexwayiso sikaNkulunkulu. Lowomlilo wemvuselelo owakhelwe phezu kweZwi elingwele uyamangalisa kakhulu, nokubonakalisa kukaMoya kubusiswe kakhulu, ukuthi ukwesaba okuncane kungena ngokunyenya nokunyenyeza enhliziyweni kuthi, “Singalivikela kanjani leliqiniso esinalo na? Singenzenjani ukubona ukuthi lemvuselelo iyaqhubeka na?” Kungaleyonkathi lapho “umoya womphikukristu” ungena khona futhi unyenyeze, “Bukani, senineqiniso manje, bonani ukuthi lingalahleki. Hlelani futhi nimise isivumokholo senu salokhu enikukholwayo. Kufakeni konke encwadini yokuchasisa yebandla.” Futhi bayakwenza. Bayahlela. Bayenezela eZwini. Futhi bafa njengoba enza nje uEva ngokuthatha izwi eli *Lodwa* eliyiphutha. YiZwi likaNkulunkulu eliletha ukuphila. Futhi akusikho lokho esikushoyo thina mayelana neZwi okubalulekile, kodwa kuyilokho okushiwo nguNkulunkulu.

## ISEXWAYISO SIKANKULUNKULU

ISamb. 2:5, “Ngakho khumbula lapho uwe khona, uphenduke, wenze imisebenzi yakuqala; uma kungenjalo Ngiyeza kuwe masinyane, ngilususe uthi lwesibani sakho endaweni yalo, uma ungaphenduki.”

UNkulunkulu ubatshela ukuba BAKHUMBULE. Kusobala kukhona okwasekusuke ezingqondweni zabo. Base bekhohlwe okuthize. Wabatshela ukuba baphenduke ezingqondweni zabo baye lapho baqala khona. Okungokokuqala konyaka wokuqala kwakuyiPentekoste. Basebewile kulo. Base beyikhohliwe inkazimulo nesimanga salo. Kwase kuyisikhathi sokubuyela emuva engqondweni bese-ke kuba sentweni yangempela. Babuyele emuva lapho ababengathi khona, “Ngokuba kimina ukuphila kunguKristu.” Babuyele ebumhlopheni lapho uAnaniya noSafina kwabhekwana nabo khona. Babuyele eSangweni eLihle. O, kuhlazisa kabi ukuntanta usuke kuNkulunkulu nokuvumela lezozeno ezona iGama laKhe. Makuthi labo abaphatha iGama laKhe badele esonweni futhi bagcine izitsha zabo zimhlophe ngakuNkulunkulu. Buka owake wabayikho enhliziyweni yakho, engqondweni, nasempilweni yakho. Bese-ke ubuyela kukho.

Futhi iyini indlela yokubuyela emuva na? Indlela yindlela yokuphenduka. Uma isoni sifanele size kuNkulunkulu ngendlela yokuphenduka khona-ke oyisivivi noma umhlubuki uzofanele aphenduke kakhulu kangako. Phenduka! Vezani izithelo ezifanele ukuphenduka. Kufakazele ngempilo yakho. “Uma ungaphenduki,” kwasho uNkulunkulu, “Ngiyosisusa isitsha sesibani sakho.” Impela. Ibandla kulesosimo lingeke lanikeza ukukhanya ezweni. Ukukhanya kwalo sekuphendukele ebumnyameni. UNkulunkulu uzosisusa-ke isithunywa salo esethembekileyo nabelusi balo abethembekileyo futhi abashiye bodwa, futhi bayoqhubeka bekhuluma ngobuKristu kodwa babe bengasemandla kubo.

Phenduka masinya! Musa ukunqikaza! Ngokusobala i-Efesu lanqikaza, ngokuba ukuphila kwalo akubanga isikhathi eside kakhulu. Inkazimulo kaNkulunkulu yayilokhu incipha ngokukhulu ukushesha. Akubanga isikhathi eside umuzi wabe usushabalala. Ithempeli lalo elihle kakhulu laba yisinqunquku esingasabukeki. Izwe laba yixhaphozi elase lihlala izinyoni zamanzi; ubuningi babantu base buphelile ngaphandle kwengcosana yabangakholwayo esigodini esingcolile. Kwakungasekho ngisho noYEDWA umKristu owayesasele. Isibani sadabuka endaweni yaso.

Manje akusho ukuthi lalingenakuphenduka. Akusho ukuthi ngeke saphenduka. Singaphenduka. Kodwa kufanele

kube masinya. Kufanele kube ukukhala kwenhliziyo kwangeqiniso kuNkulunkulu ngokudabuka, khona-ke uNkulunkulu uyobuyisela. Inkazimulo iyobuya futhi.

## INZALO YOBUNIKOLAWU

ISamb. 2:6, “Kepha unalokhu, ukuthi uyayizonda imisebenzi yamaNikolawu, engiyizonda naMi.”

Manje mibili imicabango kulokho amaNikolawu ayeyikho. Kusho ngabanye ukuthi ayeyiqembu labahlubuki ababengomqambi wabo, uNikholasi wase-Antiyokiya, iproselite, owaba ngomunye wabadikoni abayisikhombisa eJerusalema. Babenemikhosi yobuhedeni futhi babengemsulwa impela ekuziphatheni kwabo. Bafundisa ukuthi ukuze ukhonzise ngokwenyama uyofanele wazi ngokuba nolwazi lwazo zonke izihloko zakho kuqala. Ngokwemvelo bavula indlela enkulu yokuhlubuka ngangokuthi ukulahlekelwa kwabo yisithunzi kwaze kwaba ngokuphelele. Kanjalo base bezisebenzele amagama amabili eTestamente eliDala ayefanekisa ukuhlaphaza okungako: uBalamu noJezibele. Njengoba uBalamu wonakalisa abantu kanjalo wabanqoba, kwathiwa uNikholasi wenzenjalo. Leliqembu kucatshangwa ukuthi lakhishwa ngempoqo e-Efesu futhi lathola indawo yokwakha ePergamu.

Kodwa inkinga ngalengkolelo ngukuthi ayisilo iqiniso. Akukho-mlando nhlobo ngayo. Iyisiko uqobo. Ukwamukela umqondo onje kwakungenza unyaka webandla lase-Efesu umlando ngokoqobo ungabi nakumeleka namhlanje. Leli akusilo iqiniso, ngokuba noma yini eqala ebandleni lasekuqaleni kufanele kuqhubeke kuwo wonke unyaka uze uthi ekugcineni ubusiswe futhi uphakanyiswe nguNkulunkulu noma ubhujiswe njengento engahlanzekile echibini lomlilo. Ukuthi lelisiko ngempela liphambene nomBhalo, nje bhekisisa lokho eSamb. 2:2, iBandla lase-Efesu laliNGENAKUBAMELA ababi. Kanjalo babefanele babakhiphe, kungenjalo kwakungeke kuzwakale ukuthi bathi babengenakubamela. Uma babengabakhiphanga, kusho ukuthi-ke babebamela. Manje evesini lesithupha, lithi bayizonda imisebenzi yabo. Ngakho leliqembu lobuNikolawu lasala liyingxenye yonyaka wokuqala, benza imisebenzi yabo. Imisebenzi yayizondwa, kodwa abantu abenziwanga abangenamandla. Kanjalo sibona izinzalo e-Efesu eziyoqhubeka futhi ziyoba yimfundiso eyohamba ikhuphuke njalo ize ifinyelele, futhi ingene echibini lomlilo.

Ayini lamaNikolawu na? Igama livela emagameni amabili esiGriki. Nikao, okuchaza *ukunqoba*, noLaos, okuchaza *abantu abangafundele lutho*. Eqinisweni elisobala, ukhona owayenza okuthize kulelobandla lasekuqaleni okwakunqoba abantu

abangafundele lutho. Uma abangafundele lutho babenqotshwa, kufanele ukuthi-ke kwakukhona “igunya” lapho elinye elalikwenza.

Kwakuyini le uNkulunkulu ayeyizonda eyayenzeka kulelobandla na? Okwakwenzeka ngaleyonkathi namanje okwenzekayo namhlanje, kuyilokho impela igama elithi Nikolawu elikuchazayo. Abantu babethobela ngandlela-thize ngandlela eyayiphambene ngokoqobo neZwi likaNkulunkulu.

Manje ukuthola incazelo yangempela yalokho esizongena kukho, ngifanele nginiqaphelisise ukuba nilokho niyigcine engqondweni leyonkalo (izindaba zokomoya uma uthanda), ihlanganise izingxenye ezimbili ezithandelanayo kodwa ziphambene njengokumhlophe nokumnyama. Inkolo nezwe lokomoya kwenziwe ngaleyomithi emibili eyayinezimpande zayo e-Edeni. Yomibili uMuthi WokuPhila noMuthi woKwazi oKuhle noKubi yayimi phakathi nensimu futhi akungabazeki wona impela amagatsha ayo ayethandelene. Kanjalo eBandleni lase-Efesu yileyonkulumo efanayo engathi iyaziphikisa. Ibandla lenziwe ngokuhle nokubi. Imivini emibili yenza ibandla. Injengokolo nokhula, ikhula ngokulinganisana. Kodwa owodwa uQINISILE. Omunye ungaMANGA. Manje uNkulunkulu uyokhuluma KOWodwa futhi Uyokhuluma NGAlowo ngawodwa. Uyoyibiza ngebandla. Futhi abakhethiweyo kuphela abayokwazi ngempela ukuthi yimuphi uMoya weqiniso. Abakhethiweyo kuphela abangeke badukiswe. UMath. 24:24. “Ngokuba kuyakuvela oKristu bamanga, nabaprofethi bamanga, baveze izibonakaliso ezinkulu nezimangaliso; ukuze, kudukiswe nabakhethiweyo, uma kungenzeka.” Ngakho emuva laphaya ebandleni lasekuqaleni (isikhathi esifishane impela emva kwePentekoste) umvini wamanga wazithandelela wona eMvini weQiniso futhi sithola lemisebenzi yamaNicolawu. Nalowomoya uzotholakala ulwa noMvini weQiniso uze ubhujiswe nguNkulunkulu. Manje nikutholile na?

Kulungile. Manje babuyini ubunjalo bokomoya balelobandla na? Lase lilushiyile uthando lwalo lwakuqala. Lishiya uthando lwalo lwakuqala lweZwi likaNkulunkulu lembulwa kithi njengeseliwile kokwalo kwasekuqaleni, okwakuyiPentekoste. NgesiNgisi esicacile, lokho kuchaza ukuthi lelibandla lalisengozini yokususwa ekuholeni kukaMoya oNgewe, ukulawula kukaMoya. Yilokho impela okwenzeka emva kokuba uMose ehole uIsrayeli wamkhipha eGibhithe. Indlela kaNkulunkulu yayingukuba abahole ngefu lomlilo, ukuzwakalisa kwesiprofetho, izimangaliso nezibonakaliso, nezimanga ezinikezelwe nguNkulunkulu. Lokhu kwakuzofezwa nga ‘bakhethwe nguNkulunkulu’, naba ‘miswe nguNkulunkulu’, naba ‘hlomiswe nguNkulunkulu’, namadoda ‘athunywe nguNkulunkulu’, lonke ikamu lingelibuswa ngukunyakaza kukaMoya oNgewe. Bahlubuka futhi babefuna uhlu

Iwemigomo nezivumokholo ukuba bahambe ngakho. Base-ke befuna inkosi. Base befuna ukufana impela nezwe futhi bangena shi ekuhlubukeni nasekukhohlweni. Waqala kanjalo impela unyaka webandla lokuqala, futhi liyoya liba libi libe libi, uMoya oNgcwele uze ulahlwe ngokuphelele noNkulunkulu ufanele ababhuhise abantu.

Niyabona ukuthi kwaqaleka kanjani ebandleni lakuqala. Kwakubizwa ngemisebenzi. Kwase-ke kuba yimfundiso. Kwaba ngumgomo. Kwaba yindlela engagobiyo. Kwathi ekugcineni kwengamela noNkulunkulu wafuqelwa eceleni. O, kwaqala kukuncane nje, ngokuthula nje, ngokungoni lutho nje. Kwakubukeka kukuhle nje. Kwakubonakala kuzwakala nje. Kwase-ke kuyabamba, futhi njengenhlwathi, kwakhama khona impela ukuphefumula futhi kwabulala konke okomoya okwakukhona ebandleni. O, lowomvini wamanga unobuqili. Unjengengelosi yokukhanya uze ubambelele kuwe. Manje ngifuna ukusho ukuthi ngiyakholelwa ebuholini. Kodwa akusibo ubuholi babantu engikholelwa kubo. Ngikholelwa ebuholini bukaMoya oNgcwele buza ngeZwi. Ngiyakholwa futhi, ukuthi uNkulunkulu umise amadoda ebandleni, amadoda aphiwe nguMoya; futhi ayogcina ibandla lihlekile. Ngiyakukholwa lokho. Ngiyakholwa futhi ukuthi ibandla libuswa ngokwenganyelwa ngamadoda uNkulunkulu awathumelayo ukuba aphaathe. Kodwa lokho kubuswa kuNGEZWI, ukuze kungabi ngamadoda ngempela abusayo kodwa uMOYA KANKULUNKULU, ngokuba iZwi noMoya baMUNYE. AmaHeb. 13:7, “Bakhumbuleni ababeniholi, bekhuluma iZwi likaNkulunkulu: niqonda ukuphela kokuhamba kwabo, nilingise ukukholwa kwabo.”

Kodwa bonani ukuthi kwakwenzekani emuva lapho. Lowomvini wamanga wawubambelela futhi wawufundisa ukuthi ukubuswa ngumuntu kwakulungile. Wafundisa ukuthi ibandla lalifanele libuswe uhulumeni. Wafundisa ukwenganyelwa kwabantu, kodwa esikhundleni sokukwenza ngendlela kaNkulunkulu, bavele nje bathatha igunya futhi bazethwesa onke amandla kamoya ezandleni zabo futhi baphuma nobupristi obungcwele bumi phakathi kukaNkulunkulu nabantu. Babuyela emuva ngqo enqubweni yobuAroni. Baba ngumphikukristu ngokuba bathatha ukukhulumela kwaKhe base bebefa okwabo. UNkulunkulu wakuzonda lokho. Abase-Efesu bakuzonda lokho futhi noma yiliphi ikholwa leqiniso liyokuzonda futhi. Besiyoba yizimpumputhe uqobo ukuba singayiboni leyonto efanayo isebenza idabula kuyoyonke iminyaka futhi njengamanje kubi ukuyedlula yonke. Okwakuyikho kwakuyinhlango. Lokho kwehlukana abantu. Abantu bakaNkulunkulu bafanele ukuba munye. NgaMoya MUNYE bona BONKE babhathizwa babe-mzimba munye futhi YILOWO NALOWO ufanele aqhutshwe

uMoya oNgcwele futhi YILOWO NALOWO ufanele ahlanganyele ekukhonzeni uNkulunkulu. Kodwa amadoda ayefuna ukuba ngawokuqala, ngakho athatha engamela, nababhishobhi baphenduka babangababhishobhi abakhulu, futhi ngabo bezinqumela izikhundla baledlula iZwi likaNkulunkulu futhi bafundisa izimfundiso okungezabo. Bathi abantu ababalalele kwaze kwafika isikhathi sokuthi indlela yabo yokukhonza ayabe nhlobo isafuza izinsuku zasekuqaleni emva kwePentekoste. Lemisebenzi yayingukuqala kokulandelana kobuphostoli. Kusukela ekulandelaneni kobuphostoli kwakuyisinyathelo esisodwa esilula nesisheshayo esiya e “bulungwini bebandla” njengendlela yomusa esindisayo. IZwi lancishiswa laba yisivumokholo. Umphikukristu ngomoya wakhe wawedlula ngobuningi ibandla.

Ubuke namhlanje. Uma ufunda iZenzo 2:4 indlela abanye abenza ngayo, ubungakufunda ngalendlela, “Manje kwathi sekufikile usuku lwePentekoste, kwafika umpristi nesinkwa esilucwecwana esiyindilingana wayesethi, “Khipha ulimi lwakho,’ futhi wabeka isinkwa esilucwecwana esiyindilingana kulo, wase yena qobo lwakhe ephuza iwayini wayesethi, ‘Manje senemukele uMoya oNgcwele.’” Akukholakali? Yilokho impela ubuNikolawu obufike kukho. Bathi, “Ninganaki ukuthi iZwi likaNkulunkulu lithini. Ningeke naliqonda. Sifanele sinihumushele lona. Okunye futhi iBhayibheli aliqediwe. Lifanele liguquke kanye nezikhathi futhi sizonitshela ukuthi izinguquko ziyini.” Lokho kuphikisana kakhulu neZwi likaNkulunkulu lisho ngokuqinisa, “UNkulunkulu uqinisile wonke umuntu ungumqambimanga,” noma nini uma kukhona ukuphikisana neqiniso. Izulu nomhlaba kodlula, kodwa AKUKHO NALINYE IZWI likaNkulunkulu eliyohluleka. Ngakho abantu baholwa ngabantu abazicabanga ukuthi bayilokho abangesikho. Bathi bangababambeli bakaKristu, kodwa abayikho ngumphikukristu.

Nansi enye indaba edabukisayo. Yindaba yombhaphathizo wamanzi. Osukwini lukaJesu nasemva kwePentekoste babecwiliswa emanzini. Akekho ongakuphika lokho. Amadoda afundile athi abakwenzayo kuphela kwakungukubathela ngamanzi ngoba kwakulula ukuthola imigodi emincane yamanzi ezindaweni eziningi. Futhi ngenkathi be bathela ngamanzi, bakwenza egameni likaYise neleNdodana noMoya oNgcwele, kube sengathi lezoziqo zazingamagama angempela, futhi kube sengathi kwakukhona oNkulunkulu abathathu esikhundleni soyedwa nje. Kodwa hlala kuleyonhlangano futhi uzame futhi ushumayele iqiniso lokucwilisa eGameni leNkosi uJesu Kristu futhi uyokhishwa. Ubungeke uholwe nguNkulunkulu futhi uhlale phakathi lapho. Akunakwenzeka.

Manje uPawulu wayengumprofethi, efundiswe nguMoya oNgcwele. Uma uPawulu abhaphathiza egameni leNkosi uJesu

Kristu, futhi wathi noma ubani owayenze okwehlukile ekushumayeleni kwakhe wayeqalekisiwe, ngakho-ke sekuyisikhathi sokuphaphama futhi ubone ukuthi ibandla alisalawulwa nguMoya oNgcwele kodwa lilawulwa ngamaNikolawu. IZenzo 20:27-30, “Ngokuba angigwemanga ukunithshela lonke icebo likaNkulunkulu. Ziqapheleni nina, nomhlambi wonke, anibeke kuwo uMoya oNgcwele ukuba nibe ngababonisi, bokwalusa ibandla likaNkulunkulu, Azizuzele lona ngegazi laKhe. Mina ngiyazi loku, ukuthi emva kokumuka kwami kuzakungena kini izimpisi ezihahayo, zingawuhawukeli umhlambi. Naphakathi kwenu kuzakuvuka amadoda, akhuluma okudukisayo, ahunge abafundi ukubalandela.”

UPawulu wakubona kuza. Kodwa wabexwayisa ngalobubupristi bobuqili obabuzofika futhi bengamele ngezimfundiso zamanga. Wayazi ukuthi babezokwenza njengokunqunyweyo indlela yokukhona eyakhetha abantu kunoma yiyiphi ingxenye enkonzweni kaMoya oNgcwele. Futhi ngisho nakhona namhlanje phakathi kwalabo abazisho ukuthi bakhululekile futhi bagcwele uMoya ayikho inkululeko enkulu kangako kubantu abangafundele lutho, futhi okungcono kunakho konke esingakubona ngabashumayeli abambalwa abanokushumayela okuphefumulelwe kanti umhlambi uzihlalele lapho nje futhi uzama ukukuncela. Leli yibanga elide likaPawulu owathi nxa bonke bebuthana, bonke babenokuhola kukaMoya, futhi bonke bahlanganyela ekukhonzeni koMoya.

Nokubumbana kwebandla akukaze kusifunde lesisifundo emBhalweni ngisho nasemlandwini. Njalo nxa uNkulunkulu enikeza ukuhambela kukaMoya oNgcwele nabantu bayakhululeka, emva kwesikhashana bazibopha bona uqobo babuyele khona ngqo entweni abaphuma kuyo. Ngenkathi uLuther ephuma ebuKatolikeni, Abantu bahlala bakhululeka okwesikhashana. Kodwa ngenkathi efa, abantu bavele nje bahlela lokho ababecabanga ukuthi wayekukholwa futhi bamisa izivumokholo zabo nemibono futhi baphikisa noma ubani owasho okuphambene nalokho abakushoyo. Babuyela ngqo ebuKatolikeni nesimo esehluka kancane. Futhi nakhona namhlanje amaLuthela amaningi aselungele ukuhamba yonke indlela abuyele emuva.

O, yebo! ESambulweni 12, lesosifebekazi esidala sasinamadodakazi amaningi. Lamadodakazi afana nje nomama. Abeka iZwi eceleni, aphike umsebenzi kaMoya kaNkulunkulu, athwalise ijoka abantu abangafundele lutho, futhi bakwenze kungenzeki kubantu abangafundele lutho ukukhonza uNkulunkulu ngaphandle uma beza ngabo noma ngephethini labo, okungelutho kepha ipulani lokungakholwa elivela kuSathane uqobo lwakhe

Kuphi, o kuphi, ngabe singabokomoya na? Sisehlane lobumnyama. Sesizulazule kangakanani sisuka ebandleni



lokuqala. IPentekoste ayisabonwa ndawo neZwi alisatholakali. Ukulandelana kobuphostoli, okuyikhona okuvamile namhlanje, akutholakali eZwini. Kuyisu elenzwe ngumuntu. Kungena esikhundleni ngokungemthetho eqinisweni lokuthi uNKULUNKULU, HHAYI UMUNTU, ubekile abaholi baKhe ebandleni. UPetro wayengekho ngisho eRoma. Nokho baqamba amanga futhi bathi wayekhona. Umlando uyafakaza ukuthi wayengekho. Kukhona abantu abafunda umlando, kodwa baqhikize amahlombe abo futhi babuyele ekukholweni amanga. Ungamtholaphi ‘umbambeli kaKristu’ eZwini na? Akukho-muntu othatha indawo yaKhe, nokho kwenziwe nabantu bayakwemukela. Ungakutholaphi ukuthi ‘isambulo esenezelwe’ semukelwa nguNkulunkulu, kakhulukazi isambulo esiphambene naleso esesivele sinikeziwe na? Nokho bayasemukela futhi baphumule kuso. Usitholaphi ‘isihlanzo’ na? Ulitholaphi ‘imisa’ na? Ukutholaphi ‘ukukhokha imali ukuze uphume esihogweni’ na? Akukho eZwini, kodwa amadoda akufaka encwadini yawo futhi ngakho bengamela abantu, bebabusa ngokubesabisa. Ukutholaphi ukuthi ‘umuntu unamandla okusithethelela kube sengathi ubenguNkulunkulu’ na? “Izimpisi ezihahayo,” aliqinile ngokwanele ukubachaza. UbuNikolawu. Inhlangano. Umuntu phezu komuntu.

Buyelani kuNkulunkulu. Phendukani singakedluli kakhulu isikhathi. Bonani isandla siloba odongeni. Sibhala ukwahlulelwa. Njengezitsha ezingcwele zangcoliswa futhi kanjalo kwaletsa ulaka lukaNkulunkulu, manje iZwi elingcwele lingcolisiwe noMoya wadatshukiswa, nokwahlulelwa sekulapha, ngisho emnyango. Phendukani! Phendukani! Buyelani ePentekoste. Nibuyele ebuholini bukaMoya oNgcwele. Nibuyele eZwini likaNkulunkulu, ngokuba niyofelani na?

### IPHIMBO LIKAMOYA

ISamb. 2:7, “Onendlebe, makezwe lokho akushoyo uMoya emabandleni: Onqobayo Ngiyakumnika ukuba adle kuwo uMuthi WokuPhila, O phakathi neparadisi likaNkulunkulu.”

*“Onendlebe, makezwe lokho akushoyo uMoya emabandleni.”* Kungenzeka ukuthi izigidi ziyowezwa lamazwi noma ziwafunde. Kodwa bangaki abayowanaka na? Lokho asikwazi. Kodwa lowo oyolalela futhi afune ukwazi amazwi eqiniso uyothola uMoya kaNkulunkulu umkhanyisela. Uma indlebe yakho ivulekele eZwini, uMoya kaNkulunkulu uyolenza iZwi libe yilo ngempela kuwe. Manje lowo ngumsebenzi kaMoya. Nginganfundisa iqiniso, kodwa uma ningavuli indlebe yenu ukulizwa nenhliziyu yenu ukulamukela, ngeke nisithole isambulo.

Manje qaphelani, kuthi uMoya ukhuluma emabandleni. Lokho ngubuningi, hhayi ubunye. UMoya awubanga noJohane ukuba alobele phansi lokhu ibandla lendawo lase-Efesu, kanjalo kwakungesikho okonyaka wokuqala kuphela. Kungokwayo yonke iminyaka yebandla. Kodwa leli yibandla leziqalo. Futhi kanjalo kufana neNcwadi kaGenesisi. Okwaqala kuGenesisi kubambelela ngeqinisile kulolonke iZwi futhi ekugcineni kuvale eSambulweni. Kanjalo, lokhu ukuqala kwebandla eZenzweni yipulani kaNkulunkulu yayo yonke iminyaka lize livale oNyakeni waseLawodikeya. Uqaphele ngokunakekela. Wonke unyaka mawulalele, ngokuba okwenzeka lapha kungukuqala kuphela. Lowomuthi omncane owatshalwayo uzokhula. Uzokhula iminyaka yonke. Lokhu, ke, ngumlayezo wawo wonke umKristu kuwo wonke lowo nalowonyaka kuze kufike uJesu. Yebo, kuyiwo, ngokuba nguMoya okhulumayo. Amen.

### UMVUZO OTHENJISIWEYO

ISamb. 2:7, “. . . Onqobayo Ngiyakumnika ukuba adle kuwo uMuthi WokuPhila, O phakathi neparadisi likaNkulunkulu.” Lona ngumvuzo wenkathi ezayo kubo bonke abanqobi bayoyonke iminyaka. Lapho ubizo lokugcina empini seluzwakalisiwe, lapho izikhali zethu sesibekwe phansi, khonake siyophumula eparadisi likaNkulunkulu nesabelo sethu siyoba uMuthi WokuPhila, ingunaphakade.

“*UMuthi WokuPhila.*” Akusiso isimo senkulumo emnandi lesa na? Uphathwa kathathu eNcwadini kaGenesisi nakathathu eNcwadini yeSambulo. Kuzozonke izindawo eziyisithupha ngumuthi ofanayo futhi ufanekisa into efanayo impela.

Kodwa uyini uMuthi WokuPhila na? Kuhle, okokuqala nje sizofanele sazi ukuthi umuthi qobo lwawo umele ini. KuNum. 24:6, njengoba uBalamu achaza uIsrayeli, wathi babeyi ‘mithi yemihlaba eyayitshalwe yiNkosi.’ Imithi kuyoyonke imiBhalo ibhekise kubantu, njengaseHubweni 1. Kanjalo uMuthi WokuPhila ufanele ube uMuntu wokuPhila, futhi lowo uJesu.

Manje eNsimini yase-Edene kwakukhona imithi emibili imi phakathi nayo. Owodwa kwakunguMuthi WokuPhila, omunye kwakunguMuthi woKwazi oKuhle noKubi. Umuntu wayefanele aphile ngoMuthi WokuPhila; kodwa wayengafanele athinte omunye umuthi kungenjalo wayezofa. Kodwa umuntu wadla komunye umuthi, futhi lapho ekwenza, ukufa kwangena kuye ngesono sakhe, futhi waba ngowahlukene noNkulunkulu.

Manje lwoMuthi emuva lapho e-Edene, lowoMuthi owawungumthombo wokuphila, wawunguJesu. KuJohane, isahluko sesithupha kuya kweseshiyagalombili, uJesu uziveza Yena uqobo njengomthombo wokuphila okuphakade. Wazibiza

Yena uqobo ngeSinkwa esivela ezulwini. Wakhuluma ngokuzinikela Yena uqobo nokuthi uma umuntu edle kuYe wayengasoze afa. Wamemezela ukuthi Wayemazi uAbrahama, nokuthi phambi kuka-Abrahama, WAYEKHONA. Waprofetha ngokuthi Yena uqobo lwaKhe wayezobapha amanzi okuphila ukuthi uma umuntu ephuze wona wayengasophinde ome futhi, kodwa wayezophila phakade. Wazikhomba Yena uqobo enjengoMKHULU UNGIKHONA. UyiSinkwa sokuPhila, uMthombo WokuPhila, OngoPhakade, UMUTHI WOKUPHILA. Wayekhona emuva lapho eNsimini yase-Edene phakathi nensimu njengoba ngisho Ezoba phakathi neparadisi likaNkulunkulu.

Abanye banomqondo wokuthi imithi emibili ensimini yayiyingeminye imithi nje emibili njengayo yonke eminye yaleyo uNkulunkulu ayeyibeke lapho. Kodwa izitshudeni ezicophelelayo ziyazi ukuthi lokhu akunjalo. Ngenkathi uJohane umBhaphathizi ekhala ngokuthi izembe lalibekiwe ezimpandeni zayoyonke imithi, wayengakhulumi nje ngemithi yemvelo, kodwa ngezimiso zokomoya. Manje kuJohane 1 5:11 kuthi, “Yilobu UBUFAKAZI, ukuthi uNkulunkulu usiphile ukuphila okuphakade, nalokhukuphila kuseNdodaneni yaKhe.” UJesu wathi kuJohane 5:40, “Kepha anivumi ukuza kiMi, ukuba nibe-nokuphila.” Kanjalo ubufakazi, iZwi likaNkulunkulu, lisho ngokusobala futhi ngokuchachile ukuthi UKUPHILA, UKUPHILA OKUPHAKADE, kuseNdodaneni. Akukho kwenye indawo. UJohane 1 5:12, “Onayo iNdodana unokuPHILA; ongenayo iNdodana kaNkulunkulu aKANAKHO ukuPhila.” Manje njengoba ubufakazi bungeguquke, kususwe kubo noma kwenzelwe kubo, khona-ke ubufakazi bumile ukuthi UKUPHILA KUSENDODANENI...Njengoba lokhu kunjalo, UMUTHI ENSIMINI UFANELE UBE NGUJESU.

Kulungile. Uma uMuthi WokuPhila ungumuntu, khona-ke uMuthi woKwazi oKuhle noKubi ungumuntu FUTHI. Kungebe ngenye into. Kanjalo Lowo Olungileyo naLowo Omubi bama belinganisene lapho phakathi neNsimu yase-Edene. UHez. 28:13a “Wawu (uSathane) se-Edene, insimu kaNkulunkulu.”

Nakhu lapho esemukela khona isambulo seqiniso se ‘nzalo yeNyoka.’ Nakhu ngempela okwenzeka eNsimini yase-Edene. IZwi lithi uEva wakhohliswa yinyoka. Eqinisweni wayengwa yinyoka. Kuthi kuGen. 3:1, “Inyoka yayinobuqili kunazo zonke izilwane zasendle eyabe izenzile iNkosi uNkulunkulu.” Lesisilwane sasisondele kakhulu esidalweni esingumuntu (kepha nokho sasiyisilwane uqobo) ukuthi sasikwazi ukuzindla nokuxoxa. Sasiyisidalwa esimisele okomuntu futhi sasilapha phakathi kweshimpanzi nomuntu, kodwa sisondele kakhudlwana kumuntu. Sasisondele kakhulu ekubeni ngumuntu ngangokuthi inzalo yaso yayingahle ikwazi, futhi

yaxubana naleyo yowesifazane futhi yabangela ukuba akhulelwe. Ngenkathi lokhu kwenzeka, uNkulunkulu wayiqalekisa inyoka. Waguqula onke amathambo emzimbeni wenyoka ngangokuthi yaze yahuquzela njengenyoka. Isayense ingazama konke ekufunayo, futhi ingeke isithole lesosihlanganiso esilahlekile. UNkulunkulu wakubona lokho. Umuntu uhlakaniphile futhi angakubona ukuhlangana komuntu nesilwane futhi uzama ukukufakazisa ngokuthi umuntu waqala waba yisilwane. Akukho-muntu owaqala waba yisilwane. Kodwa umuntu nesilwane bahlangana. Leyo enye yezimfihlakalo zikaNkulunkulu ebisele ifihlakele, kodwa lapha iyembulwa. Kwenzeka khona emuva lapho phakathi nensimu yase-Edene ngenkathi uEva efulathela ukuPhila ukuba emukele ukuFa.

Qaphelani ukuthi uNkulunkulu wathini kubo ensimini. UGen. 3:15, “Ngizakubeka ubutha phakathi kwakho nowesifazane, naphakathi kwenzalo yakho neNzalo yakhe, Yona iyakulimaza ikhanda lakho, wena uyakulimaza isithende saYo.” Uma sinikeza udumo iZwi ukuthi owesifazane wayenayo iNzalo, khona-ke inyoka ifanele ukuthi impela yayinayo inzalo futhi. Uma iNzalo yowesifazane yayingumntwana wesilisa ngaphandle kwendoda; ngakho-ke inzalo yenyoka iyofanele ibe sephethinini efanayo, lokho kungukuthi okunye kwesilisa kufanele kuzalwe *ngaphandle kokwenza komuntu wesilisa*. Akukho-sitshudeni esingazi ukuthi iNzalo yowesifazane yayinguKristu Owafika ngokwenza kukaNkulunkulu, ngaphandle kokulalana kwabantu. Futhi kwaziwa kahle kamhlophe nje ukuthi ukulimaza okubikezelwe kwekhanda lenyoka kwakuyiso ngeqiniso isiprofetho esimayelana nalokho uKristu ayezokufeza emelene noSathane esiphambanweni. Lapho esiphambanweni uKristu wayezolimaza ikhanda likaSathane, ngenkathi uSathane ezolimaza isithende seNkosi.

Lengxenye yomBhalo iyisambulo sokuthi inzalo yangempela yenyoka yatshalwa kanjani emhlabeni, ngisho njengoba sinayo indaba kaLuka 1:26-35, lapho phakathi okuvezwe khona obala indaba yangempela yokuthi iNzalo yowesifazane yangena ekubonakalisweni kwemvelo ngaphandle kokwenza komuntu wesilisa. “Ngenyanga yesithupha ingelosi uGabriyeli yathunywa nguNkulunkulu emzini waseGalile, ogama lawo yiNazaretha, entombini eyayimisilwe indoda ebizo layo nguJosefa, wendlu kaDavide; ibizo lentombi nguMariya. Yangena ingelosi kuye, yathi, E, wena ophiwe umusa, iNkosi inawe: ubusisiwe esifazaneni. Eseyibonile, wethuka ngezwi layo, ezindla ngokuthi kungaba ngukubingelela kuni lokhu. Ingelosi yathi kuye, Ungesabi, Mariya: ngokuba ufumene umusa kuNkulunkulu. Futhi, Bheka, uzakukhulelwa, uzale iNdodana, uYiqambe iGama lokuthi UJESU. Yena uyakuba-mkhulu, athiwe iNdodana yoPhezukonke: iNkosi uNkulunkulu

iyakuMnika isihlalo sobukhosi sikayise uDavide: Uyakubusa indlu kaJakobe kuze kube-phakade; nombuso waKhe awuyikuba-nakuphela. UMariya wathi engelosini, Lokhu kuyakwenzeka kanjani, njengoba ngingazi-ndoda na? Ingelosi yaphendula yathi kuye, UMoya oNgcwele uzakuza phezu kwakho, amandla oPhezukonke akusibekele: ngakho-ke OkuNgcwele Okuzozalwa kuzakuthiwa iNdodana kaNkulunkulu.” Njengoba iNzalo yowesifazane kwakunguNkulunkulu ngempela Ezizala enyameni yomuntu, ngakho inzalo yenyoka iyindlela yangempela uSathane ayitholayo ukuvula umnyango esintwini. Kwakungenakwenzeka ukuba uSathane (ngokuba kuphela uyisidalwa esingumoya ESIDALIWEYO) ukuba azizale ngendlela uNkulunkulu aZizala ngayo, ngakho indaba kaGenesis iyasitshela ukuthi wayiveza kanjani inzalo yakhe futhi wazethula noma wazijovela esintwini. Futhi khumbula ukuthi uSathane ubizwa nge ‘nyoka’. Yinzalo yakhe noma umjovo esintwini esikhuluma ngakho.

Ngaphambi kokuba uAdamu aze abe nokwazi kwenyama uEva, inyoka yase inakho lokho kwazi ngaphambi kwakhe. Futhi lowo owazalwa yiyo kwakunguKayini. UKayini wayengo (ezalwa uye, ezalwe uye) walowo “OMubi.” UJohane 1 3:12. UMoya oNgcwele kuJohane wawungeke endaweni eyodwa ubize uAdamu ngo “OMubi” (ngokuba yilokho ayeyoba yikho ukuba wazala uKayini) futhi kwenye indawo ubiza uAdamu nge “Ndodana kaNkulunkulu” owayeyiyo ngokudalwa. ULuka 3:38. UKayini waphenduka ngesimilo waba njengoyise, umlethi wokufa, umbulali. Ukweyisa ngempela kwakhe uNkulunkulu ngenkathi ebhekene noSomandla kuGen. 4:5,9,13,14, kumkhombisa ukuthi akanakho ngokoqobo ukufana nomuntu ngezimilo, kubonakala ngisho ukwedlula noma yiyiphi indaba esinayo emBhalweni emayelana noSathane enqwamana noNkulunkulu. “Kepha uKayini nomnikelo wakhe Akawunakanga. Wayesethukuthela kakhulu uKayini, ubuso bakhe banyukumala. Yayisithi iNkosi kuKayini, Uphi umfowenu uAbela na? Wathi, Angazi: Ngingumlindi womfowethu na? Khona wathi uKayini eNkosini, Isono sami sikhulu kunokuba ngisithwale. Bheka, Uyangixosha namuhla ebusweni bomhlaba; ngicashe ebusweni baKho; ngiyakuba ngumhambuma nozulane emhlabeni; kuyakuthi, bonke abangifumanayo bayakungibulala.”

Qaphelani indlela impela ubufakazi bukaNkulunkulu buveza obala indaba yokuzalwa kukaKayini, uAbela noSeti. UGen. 4:1, “UAdamu wamazimkakhe uEva; wakhulelwa, wazala uKayini, wathi, Ngitholile indoda eNkosini. Waphinda wazala uAbela umfowabo.” UGen. 4:25, “UAdamu wabuye wamazimkakhe; wazala indodana, wamqamba igama lokuthi uSeti. . .” MaTHATHU amadodana azalwa ezenzweni eziMBILI

zokwazi kwenyama nguAdamu. Njengoba iBhayibheli liyilo ngqo neliphelele iZwi likaNkulunkulu, lokhu akusilo iphutha kodwa ubufakazi bokusikhanyisela. Njengoba amadodana amaTHATHU azalwa ezenzweni eziMBILI ngoAdamu, nazi NGOKUQINISILE ukuthi eYODWA yalawo amathathu YAYINGESIYO indodana ka-Adamu. UNkulunkulu ukufakazile lokhu ngayo impela lendlela ukusikhombisa okuthize. Iqiniso lendaba ngukuthi uEva esizalweni sakhe wayenamadodana amaBILI (amawele) ngokukhulelwa OKWEHLUKENE. Wayethwele amawele, esemithe uKayini ngaphambidlana kunalokho kuka-Abela. Niywabona lawoMAWELE futhi. Umfanekiso ophelele njengasemihleni. Kulabo abacabanga ukuthi lokhu akunakwenzeka, makwazeke ukuthi ubufakazi obuqoshwe phansi bezobudokotela bugcwele izehlo lapho abesifazane bethwale khona amawele ayengawamaqanda ehlukeno nokumithiswa okwehlukene nokuhlala kwenzalo emaqandeni kwehlukene ngezinsuku, futhi AKUNJALO KUPHELA, kodwa obunye ubufakazi obuqoshwe phansi bukhombisa ukuthi amawele azalwa abesilisa abehlukeno. Maduze nje umbiko emhlabeni jikelele wakhuluma ngomama waseNorway owayemangalela umyeni wakhe ukuba amondle namawele akhe, elinye elalimhlophe nelinye limnyama. Owesifazane wavuma ukuthi wayeneshende eliyiNigro. Ukumithiswa kwakwehlukene cishe ngamaviki amathathu. EBeaumont, eTexas, ngo 1963, ubufakazi obuqoshwe phansi futhi baveza obala ukuzalwa okuninginingi lapho khona ukukhulelwa kwakwehlukene ngezinsuku eziningi, eqinisweni kakhulu ngangokuthi owesifazane wacishe wafa kanye nomntwana oyedwa ezala.

Manje kungani lokhu kwaba kanjena na? Kwakungani ukuba inzalo yenyoka ifike ngalendlela na? Umuntu wayedalelwe uNkulunkulu. Umuntu wayefanele abe yithempeli likaNkulunkulu. *Indawo yokuphumula kaNkulunkulu* (uMoya oNgcwele) *yayingumuntu, ithempeli*. IZenzo 7:46-51, “Owathola umusa ebusweni bukaNkulunkulu, wacela ukufunela uNkulunkulu kaJakobe idokodo. Kepha nguSolomoni owaMakhela indlu. Kodwa oPhezukonke akahlali ematempelini enziwe ngezandla; njengokusho komprofethi ukuthi, Izulu liyisihlalo saMi sobukhosi, nomhlaba uyisenabelo sezinyawo zaMi: ngenjani indlu eniyakuNgakhela yona na? isho iNkosi: noma *yiyiphi indawo yaMi yokuphumula na?* Isandla saMi asizenzile lezizinto zonke na? Nina-bontamo-zilukhuni abangasokile ezinhliziyweni nasezindlebeni, nimelana njalo noMoya oNgcwele: njengoyihlo, ninjalo nani.” USathane ubeyilokhu ekwazi lokhu. Ufuna futhi ukuhlala phakathi kumuntu ngisho nanjengoba kwenza uNkulunkulu. Kodwa uNkulunkulu Uzigidlele lelolungelo. USathane angeke akwenza lokho. UNkulunkulu yedwa wabonakala enyameni. USathane wayengeke futhi angeke akwenza lokho. Akanawo

amandla okudala. Indlela kuphela kaSathane ukufeza lokho ayefuna ukukwenza kwakungukungena enyokeni e-Edene ngisho nanjengoba angena ngemimoya emibi ezingulubeni eGadara. UNkulunkulu akangeni ezilwaneni; kodwa uSathane angangena futhi uyongena ukufeza iziphetho zakhe. Wayengeke abe nomntwana ngqo ngoEva njengoba kwenza uNkulunkulu ngoMariya, ngakho wangena enyokeni wase-ke ekhohlisa uEva. Yamona futhi ngaye uSathane waba nomntwana ngokubanjelwa. UKayini waveza izimilo ezigwele zokomoya zikaSathane nesimilo (semvelo, ngokwenyama) sobulwane senyoka. Akumangalisi uMoya oNgcwele athi uKayini wayengowomubi. Wayenguye.

Manje ngifuna ukuyongena kobunye ubufakazi obuthize esinabo ukuthi kukhona ukuhlobana okuqinisekayo phakathi komuntu nesilwane. Kuyinto yokwemvelo. Bewazi nje ukuthi ungathatha amangqamuzana ombungu esilwaneni esingakazalwa futhi uwajovele ezidalweni ezingabantu na? Bese-ke lawomangqamuzana endlala yegilo ayohamba aye ngqo endlaleni yegilo lomuntu, amangqamuzana ezinso ayohamba aye ngqo ezinsweni zomuntu. Niyaqonda ukuthi lokhu kumangalisa kanjani na? Ubuhlakani obuthize buqondisa lawomangqamuzana esilwane aye ngqo endaweni efaneleyo. Lobobuhlakani bemukela lawomangqamuzana futhi buwabeke ngqo angene endaweni efaneleyo. Kukhona ukuhlobana phakathi kwesilwane nomuntu. Kungeke kwahlangana futhi kuzale. Lokho kuke kwazanywa. Kodwa emuva esimini lokho kuhlanga kwenzeka nokuhlobana kwezithako okusekhona futhi kuyakufakazela. Ngokuba emuva e-Edene inyoka yayiyisidalwa esimisise okomuntu. Yayisondele kumuntu. Yayicishe ibe umuntu impela. USathane wazithathela uthuba ngezimilo zokwemvelo zenyoka ukuba ayisebenzise ukuba akhohlise uEva. Khona-ke uNkulunkulu wayibhubhisa leyophethini yenyoka. Asikho esinye isilwane esingaxutshaniswa nomuntu. Kodwa ukuhlobana kukhona.

Manje njengoba sesize safika lapha, ake ngizame ukucacisa ukucabanga kwenu ngalendaba ukuze nibone isidingo sokungena kwethu e 'mfundisweni yenzalo yenyoka, njengoba nginayo. Siqala ngeqiniso lokuthi kwakukhona imithi emiBILI phakathi nensimu. UMuthi wokuPhila wawunguJesu. Omunye umuthi nguSathane uqobo ngenxa yalokho okwaphumayo kwesithelo salowomuthi. Manjena-ke, siyazi ukuthi yomibili yaleyomithi yayinokuhlobana kumuntu kungenjalo yayingasoze yabekwa lapho. Ifanele ukuthi yayineqhaza eyayilibambile ecebweni elikhulu nenhloso kaNkulunkulu ekuhlobaneni kwayo nesintu nakuYe uqobo kungenjalo besingasoze sakubeka kuNkulunkulu ukwazi konke. Lokhu kuliqiniso konke kuze kube manje, akusilo na? Manje iZwi kakhulu ngempela liveza obala ukuthi kusukela

NGAPHAMBILI kokusekelwa komhlaba inhloso kaNkulunkulu yayingukwabelana ukuPhila kwaKhe okuPhakade nomuntu. Kwabase Ef. 1:4-11, “Njengalokhu Asikhethela kuYe ngaphambi kokusekelwa kwezwe, ukuba sibe-ngcwele singabi-nakusolwa phambi kwaKhe ekuthandeni: Wasimisela ngaphambili ukuba sibe ngabantwana kuYe ngoJesu Kristu, njengalokho kwaba-kuhle kuye ngentando yaKhe, Ukuze kususwe inkazimulo yomusa waKhe, Asipha wona ngesihle ngaye othandiweyo. Esinokuhlengwa kuYe ngegazi laKhe, ukuthethelelwa kwezono, ngokwengcebo yomusa waKhe; Awuvamisa kithi ngakho konke ukuhlakanipha nokuqonda; Esazisa imfihlakalo yentando yaKhe, njengokuthanda kwaKhe Akumisayo yena ngokwaKhe: Kuze kube-yihlelo lokuphelela kwezikhathi ukuba Azihlanganisele ndawonye kuKristu, izinto zonke ezisezulwini, nezisemhlabeni; kuYena: KuYena esabelwa futhi ifa kuye, esakumiselwa ngaphambili ngokwesimiso saLowo Osebenza izinto zonke ngokunquma kwentando yaKhe.” ISamb. 13:8, “Bayakukhuleka kuso (uSathane) bonke abakhileyo emhlabeni wonke ogama lakhe lingalotshwanga *eNcwadini yokuPhila yeWundlu elihlatshiweyo selokhu kwasekelwa umhlaba.*” Kodwa lokhokuPhila kwakungeke, futhi kungeke, kwabelwe noma ngayiphi enye indlela kunangendlela ka “Nkulunkulu ebonakalisa enyameni.” Lena kwakuyingxenye yenhloso yaKhe yaphakade nemiselwe ngaphambili. Lelicebo lalizoba sekudunyisweni kwenkazimulo yomusa waKhe. Kwakulicebo lokuHlengwa. Kwakulicebo leNsindiso. Manje lalelisani. “UNKulunkulu enguMsindisi, kwakudingekile ukuba Amisele umuntu ngaphambili owayezodinga insindiso ukuze Azinike isizathu nenhloso yokuba nguye.” Lokho kuyikho ngekhulu ekhulwini nokuninginingi komBhalo kuyakufakazela njengoba kwenza lona impela ivesi elikhonjiwe lamaRom. 11:36, “Ngokuba, KONKE kuvela kuYe, kukhona ngaYe, kuya kuYe: makube kuYe INKAZIMULO kuze kube-phakade. Ameni.” Umuntu wayengeke ngokuqonde ngqo eze ahlanganyele kulwoMuthi WokuPhila ophakathi nesimu. Lokho kuPhila okuPhakade koMuthi kwakufanele kube yinyama kuqala. Kodwa ngaphambi kokuba uNkulunkulu avuse futhi asindise isoni, Wayefanele abe nesoni azosivusa futhi asisindise. Umuntu wayefanele awe. Ukuwa okwakuzobangelwa nguSathane, wafanele abe nenyama ukuze enze ukuwa. USathane wafanele afike ngenyama futhi. Kodwa uSathane wayengeke afike ngenyama yomuntu ukwenza ukuba enze ukuwa njengoba uKristu wayezofika ngenyama yomuntu ukubuyisela owile. Kodwa kwakukhona isilwane, inyoka, sisondele kakhulu kumuntu ngangokuthi uSathane wakwazi ukungena kulesosilo futhi nangalesosilo wakwazi ukungena enyameni yomuntu futhi abangele ukuwa, futhi ngalokho ezijovela



esintwini, ngisho nanjengoJesu ngelinye ilanga wayezofika Azijovele esintwini, emizimbeni yabantu, kuze kufike ngisho nasebangeni lovuko lapho khona esiyoba nemizimba efana nowaKhe okhazimulisiweyo. Kanjalo lokho uNkulunkulu akusebenza lapha ensimini kwakuyicebo laKhe alimisela ngaphambili. Futhi lapho uSathane eselethe lokho okwakudingekile ecebweni likaNkulunkulu, khona-ke umuntu wayengenakufinyelela eMthini WokuPhila ensimini. Impela wayengeke. Kwakungakabi yiso isikhathi. Kodwa isilwane (isilwane sasibangele ukuwa sasingakubangelanga na? ukuphila kwesilwane makuchithwe) sathathwa futhi negazi laso lachithwa uNkulunkulu wayeseba nokuxoxisana nomuntu futhi. Khona-ke kwakuyofika usuku lapho uNkulunkulu wayezobonakala enyameni, futhi ngendlela yokuzehlisa kwaKhe Wayezobuyisela umuntu owileyo futhi amenze abe ngumhlanganyeli walokho kuPhila okuPhakade. Uma nje uke wakubona lokhu, ungayiqonda inzalo yenyoka wazi futhi ukuthi kwakungekho apula eladliwa uEva. Qhabo, kwakungukuzehlisa kobuntu ngokuhlenganisa inzalo.

Manje ngiyazi ngokuphendula umbuzo owodwa omunye usulungele ukuqubuka, nabantu bangibuze, “Uma uEva awa ngaleyondlela, wenzani uAdamu, ngokuba uNkulunkulu ubeka uAdamu icala na?” Lokho kulula. IZwi likaNkulunkulu lihlelwe phakade ezulwini. Ngaphambi kokuba kwenziwe ichashazana lezinkanyezi, leloZwi (umthetho kaNkulunkulu) lalikhona IMPELA NJENGOBA LILOTSHIWE EBHAYIBHELINI lethu. Manje iZwi lisifundisa ukuthi uma umfazi eshiya indoda yakhe ahambe nomunye wesilisa uyisiphingi futhi akasaganile nendoda ayifanele ukuba ibuye imthathe. LeloZwi laliqinisile e-Edene njengoba laliqinisile ngenkathi uMose eliloba emthethweni. IZwi lingeke laguquka. UAdamu wabuye wamthatha. Wayazi kahle hle ukuthi wayenzani, kodwa wakwenza noma kanjani. Wayeyingxanye yakhe, futhi wavuma ukuthwala icala lakhe libe phezu kwakhe. Akamvumelanga ahambe. Ngakho uEva wakhuleliswa nguye. Wayazi ukuthi wayezokhulelwa. Wayazi kahle hle ukuthi kwakuzokwenzekani esintwini, futhi wathengisa ngesintu esonweni ukuze abe noEva, ngokuba wayemthanda.

Futhi ngakho lawomadodana amabili azalwa. Amadodana ayezoba ngobaba besintu manje ayeseze ngisho angcoliswa. Futhi buthini ubufakazi obuqoshwe phansi ngawo na? Funda ubufakazi. Juda 14, “UEnoke, ongowesikhombisa, kusukela kuAdamu, waprofetha. . .” UGenesisi 5 yisahluko sesizukulwane sikaEnoke. Usinikeza kanje lesosizukulwane, 1. uAdamu, 2. uSeti, 3. uEnose, 4. uKhenani, 5. uMahalalele, 6. uJared, 7. uEnoke. Qaphelani ukuthi uKayini akaphathwa.

Uzalo luka-Adamu luhamba ludabule kuSeti. Ukuba uKayini wayengumntwana ka-Adamu, umthetho wobuzibulo wawuyomnikeza uKayini ilungelo esizukulwaneni. Futhi kufanele kunakwe ngokucophelela ukuthi kuGenesisi 5:3, kuyasho ukuthi, “UAdamu wahamba iminyaka eyikhulu namashumi amathathu, wazala indodana ngomfanekiso wakhe, efana naye, wayiqamba igama lokuthi uSeti.” Akukho-ndawo lapho okuthi khona uKayini wayesemfanekisweni ka-Adamu, nokho wayezofanele abe yiwo uma wayeyindodana yakhe, ngokuba umthetho wokuzalana ungogcizelelayo ukuthi ngakunye kuveze umfanekiso wakho. Sifanele futhi sikholwe yiqiniso ukuthi kuzo zombili izizukulwane kuGenesisi nakuLuka, uKayini akekho. Uma uKayini wayeyindodana ka-Adamu kwakuyoshiwo ngaye ndawo ndawo ukuthi, “UKayini, owayeyindodana ka-Adamu, owayeyindodana kaNkulunkulu.” Akukusho lokho ngokuba NGEKE kwakusho lokho.

Kusobala izitshudeni isikhathi eside ziveze obala uzalo olubili lwabantu: olunye okwakuwuzalo olwesaba uNkulunkulu olutholakala kuSeti nolunye uzalo olungamesabi uNkulunkulu njengoba lwaqanjwa nguKayini. Futhi kuyisimanga, kodwa kuliqiniso, zona lezizitshudeni azikaze zisitshela ukuthi kwaba kanjani ukuthi uKayini abe wuhlobo lomuntu ayeyilo kanti uAbela noSeti babengabakamoya, uzalo olumesabayo uNkulunkulu. Ngokweqiniso, uKayini wayefanele abe ngokamoya futhi uAbela abe ngaphansi ngokuba ngokamoya, noSeti ehle ngisho ngaphezu kwalokho, futhi kwehle njalo ngozalo ngoba isizukulwane ngasinye esilandelayo besihlala njalo siya ngokuqhela kuNkulunkulu. Kodwa qha, uKayini uvela engomubi kunanoma yimuphi umuntu osewake wachazwa ngokuba nodlame nendluzula wamelana noNkulunkulu neZwi.

Manje makwazeke lokhu: uMbhalo awudlali ngamazwi. Noma yini eseBufakazini obuqoshwe phansi ilapho ukuba amehlo ageotshiwe abone. Ilapho ngenhloso. KuleloZwi kuthi, uGen. 3:20, “UAdamu wamqamba umkakhe igama lokuthi uEva; ngokuba waba ngunina wabo bonke abaphilayo.” Kodwa akukho-mBhala oke uthi uAdamu unguyise wabo bonke abaphilayo. Uma ingekho lencazelo ukuba ibekwe phezu kukaGen. 3:20, kuphathelwani pho ukuthi uEva ungunina wabo bonke, futhi akukho-zwi elisho ngoAdamu na? Iqiniso ngukuthi nakuba uEva wayengunina wabo bonke abaphilayo, uAdamu wayengesuye uyise wabo bonke abaphilayo.

KuGen. 4:1, uEva wathi, “Ngitholile indoda eNkosini.” Akambongi uAdamu enobubaba kuKayini. Kodwa kuGen. 4:25, uthi, “. . .Ngokuba uNkulunkulu, ungibekele ENYE inzalo, ESIKHUNDLENI SIKA-ABELA, owabulawa uKayini.” Akasho ukuthi uNkulunkulu wayeMUPHE enye inzalo—lowo kwakuyoba nguKristu, ngokuba UPHIWE. Lendodana, uSeti,

waBEKWA esikhundleni sika-Abela. Uyayivuma indodana yakhe eyafika ngoAdamu: akamvumi manje uKayini ngokuba wafika ngenyoka. Nxa ethi ENYE INZALO esikhundleni sika-Abela, uthi uKayini wayehlukile kuAbela, ngokuba uma babengabakababa-munye wayezodingeka athi, “Ngiphiwe enye FUTHI IMBEWU.”

Angikholelwa kukho konke engikufundayo, kodwa impela kuyinto eyisimangaliso ukuthi iphephabhuku likaMashi 1, 1963, umbiko weLIFE ubika izazi zezifo zengqondo zisho yona impela into efanayo esiyixoxayo. Manje ngiyazi ukuthi zonke izazi zezifo zengqondo azivumelani, kodwa nakhu. Ukwesaba izinyoka akusikho ukwethuka kokuzwa kodwa kungokungenakuzwa. Ukuba kwakungukwesaba kwemvelo abantu bebeyoma nje ngokujabula behehekile phambi kwesibaya esibiyele izinkawu ezinkulu noma amabhusesi. Imicabango yabo engezwa ibagcina begqolozele izinyoka. Lokho kuyenga kwezinyoka kungokocansi ngokungazi. Ukuthi sekube yiminyaka eminingi kubonwa ngabantu esizukulwaneni ngesizukulwane kwedlula entweni efanayo. Izinyoka bezihlala njalo futhi ziyohlala njalo zikhanga ngokucasulayo. Inyoka ibihlala njalo imele lokho *kokubili okuhle nokubi*. Ibihlala njalo ingumfanekiso wesithombe somphambili iminyaka nyaka. Kanjalo impela njengokuchazwa kweNsimu yase-Edene, siyithola inyoka izenza-samuntu okhanuka ububi.

Cishe kusemhlabeni wonke phakathi kwezizwe ezinhlobonhlobo ezingaphucukile ukuthi inyoka ihambisana nezocansi futhi ngezikhathi zonke ikhonza ngokuhlanganiswa nalo. Inhlolo yolwazi lwezocansi iyakuveza lokho ezenzekweni eziningi. Manje ngizothanda ukwazi ukuthi lababantu bakutholaphi lokho, njengoba kubonakala ukuthi abafundile futhi abakaze balifunde iBhayibheli. Kodwa ngisho nanjengendaba kazamcolo yaziwa umhlaba wonke jikelele, kanjalo leleqiniso lokuwa komuntu liyaziwa. Bayazi ukuthi kwenzekani lapho e-Edene.

Manje khona lapha omunye uzongibuza lombuzo: Ngabe uNkulunkulu wamtshela yini uEva ukuba axwaye inyoka kungenjalo inyoka yayizomona na? Manje lalalani, uNkulunkulu akadingekanga ukuba asho utho mayelana nokuthi kwakuzokwenzekani. Nje thola iphuzu lendaba. Wavele nje wanikeza iZwi. Wathi akungahlanganyelwa eKWAZINI. Kuhlanganyelwe ekuPHILENI. UKUPHILA KWAKUYIZWI LIKANKULUNKULU. UKUFA KWAKUYINOMA YINI EYAYINGESILO IZWI LIKANKULUNKULU. Wavumela iZWI ELILODWA ukuba liguqulwe futhi ngayo leyonkathi uSathane wamthola. UNkulunkulu wayengahle athi, “Ungakhi kakhulu isithelo semithi ngaphezu kwalokho ongakudla.” USathane wayengahle athi, “Buka, lokho kuqinisile impela. Uyabo uma

ukha okuningi kakhulu kuzobola. Kodwa nansi indlela yokulonda isithelo futhi nokho ngasikhathi-sinye ungakha konke okufunayo. Ngakho uyabo, ungaba nendlela yakho nendlela kaNkulunkulu ngasikhathi-sinye.” Udeveli wayeyomthola khona lapho. Onecala ephuzwini eLILODWA emthethweni wephule umthetho WONKE. Ungadlali ngaleloZwi. Yilokho impela okwenzeka oNyakeni wase-Efesu ngaphambi kokuba uphele cishe ngo 170 uJesu aZalwa.

Futhi wavezani lowomuthi na? UMuthi woKwazi waveza ukufa. UKayini wabulala umfowabo, uAbela. Omubi wabulala olungileyo. Kubeka iphethini. Kuyoyigcina leyophethini kuzo kube sekubuyiselweni kwezinto zonke njengoba kwakhulunywa ngabaprofethi.

UMuthi woKwazi waveza amadoda ahlakaniphileyo; amadoda anodumo. Kodwa izindlela zawo ziyizindlela zokufa. Abantu bakaNkulunkulu baphansi kodwa banomqondo kamoya, bancike kuNkulunkulu nemvelo, ngokuthula belima umhlabathi, benakekela iqiniso kunengecebo. Inzalo yenyoka ilethe ezokuthengiselana ezimangalisayo, ukuqanjwa kwezinto ezimangalisayo, kodwa kufika nokufa konke. Iziquhumane zabo namabhomu e atomu kubulala empini; futhi ngesikhathi sokuthula izinto zabo abaziqambile zemishini, njengemoto, kubulala ngisho kakhulu ngesikhathi sokuthula kunoma kwenza izinto eziqanjwe zempi ezibhubhisa ngesikhathi sesiyaluyalu. Ukufa nembubhiso kuyizithelo zemisebenzi yakhe owesifazane.

Kodwa bayakholwa. Bakholwa kuNkulunkulu. Banjengoyise, udeveli, nokhokho wabo, uKayini. Bobabili babekholwa kuNkulunkulu. Baya esontweni. Bazixubanisa nabalungileyo njengoba ukhula luxubana nokolo. Ngokwenzenjalo bonakalisa futhi baveze inkolo yamaNikolawu. Bandisa uphoyizeni wabo ngayoyonke imizamo ukubhubhisa inzalo kaNkulunkulu ngisho njengoba uKayini abulala uAbela. Akukho-kwesaba uNkulunkulu phambi kwamehlo abo.

Kodwa uNkulunkulu akalahlekelwa nangoyedwa wabaKhe. Ubagcina ngisho nasekufeni, futhi wethembisile ukuthi ngezinsuku zokugcina Uyobavusa.

## ISIPHETHO

“...Onqobayo Ngiyakumnika ukuba adle kuwo uMuthi WokuPhila, O phakathi neparadisi likaNkulunkulu.” Kungumcabango oxhuxhumisa kanjani nje lokhu. LowoMuthi WokuPhila eNsimini yase-Edene Okwakungenakusondelwa kuwo ngenxa yokuwa kuka-Adamu manje usunikezwa

umnqobi. Inkemba yelangabi yekherubi eliqaphileyo isifakwe emgodleni wayo. Kodwa yayingafakiwe emgodleni wayo phambilini ubukhali bayo babunegazi igazi leWundlu. Ake sizindle ngaleliqiniso okwesikhashana njengoba sinaka ukuthi kungani uMuthi wenqatshelwa uAdamu nezizukulwane zakhe kodwa manje usuvunyelwe futhi.

Inhloso kaNkulunkulu ngokudaliweyo kwaKhe, umuntu, ngukuzwakalisa amaZwi aKhe. KuGenesisi, uAdamu wanikezwa iZwi ukuba aphile ngalo. Impilo eyayiphila ngeZwi yayizoba yiZwi elizwakalisiweyo. Lokho iqiniso akusilo na? Kodwa ngabe uAdamu waphila ngaleloZwi na? Qhabo, ngoba wayezofanele aphile ngawo ONKE amaZwi, futhi wehluleka ukunaka *onke* amaZwi. Kwase-ke nakho kuvuka uMose. Wayeyindoda enkulu nenamandla kangakanani pho. Nokho wehluleka ukuphila ngawo onke amaZwi, futhi lowomprofethi, umfanekiso womProfethi omKhulu owayezofika, wahluleka ngokuthukuthela ukulalela iZwi. Futhi kwakukhona uDavide futhi, inkosi enkulu yakwaIsrayeli, umuntu wenhliziyo kaNkulunkulu. Wehluleka ngokuphinga, ngenkathi elingwa. Kodwa ekugcineni, ekugcwaleni kwesikhathi, nakho kufika oYedwa, iNhloko, ngisho uJesu, Ofanele naye alingwe ukubona ukuthi Wayezophila ngawo ONKE yini amaZwi ayephuma emlonyeni kaNkulunkulu. Ngaleyonkathi-ke uSathane wajabhiswa. Ngoba nangu wayesekhona oYedwa Owaphila ngokuthi “Kulotshiwe,” nalowomsebenzi omkhulu weNgcweti kaNkulunkulu wanqoba ngokubonakalisa iZwi likaNkulunkulu. Wase-ke lona obonakalisiweyo oYedwa oPheleleyo enikelwa esiphambanweni, njengeWundlu eliPhelele likaNkulunkulu lomhlatshelo opheleleyo. Futhi e ‘mthini’ Wemukela imivimbo kwaze kwaba sekufeni, ukuze thina, ngaYe nangenxa yaKhe, sikwazi ukudla eMthini WokuPhila, kwasekuthi-ke lokho kuPhila okunikelwe ngesihle kuyosenza sikwazi ukunqoba, futhi sizwakalise iZwi likaNkulunkulu.

Futhi manje kulamaDodana kaNkulunkulu, anqoba ngaYe, anikwa ilungelo leparadisi likaNkulunkulu, nenhlanganyelo yanjalonjalo kaJesu Kristu. Ngeke kusaphinde kubekhona okunye ukwehlukana naYe. Nomaphi lapho Eya khona, umlobokazi waKhe uyoya khona. Lokho Ayikho, Ukwabelana nothandiweyo waKhe ekuhlanganyeleni okuhlangene kwefa. Izinto eziyimfihlo ziyokwembulwa. Izinto ezimnyama ziyokwenziwa zibe sobala. Siyokwazi njengoba saziwa. Futhi sibe njengaYe. Leli yifa lomnqobi onqobe ngegazi leWundlu nangeZwi lobufakazi kuJesu Kristu.

Silulangazelele kakhulu kangakanani lolosuku lapho imigwaqo emazombizombi yonke iyoqondiswa, futhi siyoba naYe, isikhathi esingenakuphela. Sengathi lolosuku

lungakusheshisa ukubonakala kwalo, futhi sengathi singashesha ukulalela iZwi laKhe futhi ngalokho sikufakazise ukufaneleka kwethu ukwabelana inkazimulo yaKhe.

“Onendlebe, makezwe lokho akushoyo uMoya emabandleni.” Kwesabeka kanjani ukuthi lonyaka wokuqala awumlalelanga uMoya. Esikhundleni walalela umuntu. Kodwa makabongwe uNkulunkulu, onyakeni wokugcina kuzobakhona iqembu elivukayo, uMlobokazi weQiniso wosuku lokugcina, futhi uyomlalela uMoya. Ngalolosuku lobumnyama obuyisigayegaye ukukhanya kuyobuya ngeZwi elicwebileyo futhi siyobuyela emandleni ePentekoste ukwemukela ukubuya kweNkosi uJesu Kristu.

## ISAHLUKO SESINE

### UNYAKA WEBANDLA LASESMIRNA

#### ISambulo 2:8-11

“Nakuyo ingelosi yebandla laseSmirna loba ukuthi; Nakhu akushoyo owokuQala nowokuGcina, Owayefile, kepha osephila;

Ngiyayazi imisebenzi yakho, nokuhlupheka kwakho, nobumpofu bakho, (kanti ucebile) Ngiyayazi nenhlamba yabathi bangabaJuda, bengesibo, kodwa bayisinagoge likaSathane.

Ungesabi lokho ozakuhlupheka ngakho: bheka, uSathane uzakuphonsa abanye kini etilongweni, ukuba nilingwe; futhi niyakuhlupheka izinsuku eziyishumi: thembeka kuze kube-sekufeni, ngokunika umqhele wokuphila.

Onendlebe, makezwe lokho akushoyo uMoya emabandleni; onqobayo akasoze oniwa ngukufa kwesibili.”

#### ISINGENISO

Ukuze nihlumelelise izingqondo zenu ngifuna ukukhomba futhi ukuthi sifinyelela kanjani ekutholeni amagama ezithunywa eminyakeni enhlobonhlobo. UNkulunkulu entandweni yaKhe enkulu ubonile ukuthi umlando webandla leTestamente eliSha awulahlekanga, njengoba ngisho Abona ukuthi umlando kaIsrayeli awuyikulahleka ngokuba awufake eBhayibhelini futhi uwenza uvumelane namhlanje kwemininginingi imibhalo egoqwayo, izitsha zobumba nezinye izinto ezenziwe ngobungcweti abaphenyi bezinto zasedulo abaziqambile futhi bazihumusha. Eqinisweni sinokuchaza ngento esaqhubeka yomlando weBhayibheli kusukela ekhasini lokuqala kuze kufike manje. Kanjalo ngokufunda umlando singathola ukuthi yiyiphi indoda noma amadoda eminyakeni enhlobonhlobo ayeyiwo asondele kakhulu kwiphethini yokuqala kaNkulunkulu, umPhostoli uPawulu. Lawo uNkulunkulu awasebenzisa ukubuyisela abantu baKhe eZwini leQiniso yiwo azohlolwa. Bese kuthi kulawo kubekhona eyodwa yalowo nalowo-nyaka eyoma ithi qekelele icace bha njengesondele kakhulu kwiphethini yeZwi namandla. Leyo-ke iyoba yisithunywa. Iminyaka futhi itholakala ngokufundisisa umlando. Umuntu kuphela nje udinga ukufunda iminyaka njengoba itholakala eSambulweni futhi konke kuhamba ngephethini epehelele nomlando njengoba NGEMPELA KUFANELE. Njengoba iminyaka yabikezelwa nguNkulunkulu nezimo zayo impela zembulwa, khona-ke ngesidingo, umlando ozolandela uzoba njengoba iBhayibheli liwubeka obala. Kulula

kanjalo—kodwa—ke ubulula yisihluthulelo kulo iZwi. Manje ngakho konke lokhu nje angikaze ngibe yisitshudeni nosomlando, ngifune ukuba yindoda enomqondo kaMoya, futhi kube ngemvume eqinisekayo kaMoya kaNkulunkulu engikhethe ngayo amadoda engiwakhethile. Leli yiqiniso njengoba uNkulunkulu uyayazi inhliziyo yami.

## ISITHUNYWA

Sisebenzisa umgomo wethu esiwunikwe nguNkulunkulu wokukhetha isithunywa sonyaka ngamunye, ngokunganqikazi simemezela ukuthi uIrenaeus waphakanyiswa yiNkosi kulesosikhundla. Wayengumfundi walowo ongcwele omkhulu neqhawe lokholo, uPolycarp. Futhi akukho kungabaza lapho ehlezi ngasezinyaweni zaleyondoda enkulu wafunda umusa omningi womKristu owawugeleza empilweni yakhe ehlukaniselwe, ngokuba uPolycarp wayengomunye wabangcwele abadumile ngokweqiniso bayo yonke iminyaka nxa ebukwa ngasohlangothini lwempilo engasolekiyo. Nizokhumbula ngokuzifundela kwenu ukuthi uPolycarp wafela ukholo. Wayeseguge kakhulu ukuthi angabaleka, futhi indoda eqotho kakhulu ukuba ivumele omunye imfihle wase—ke ethola isijeziso ngokwenzenjalo, wazinikela ekufeni. Kodwa ngaphambi kokuba akwenze, wacela futhi wanikwa invume ukuba akhuleke amahora amabili akhulekele abazalwane bakhe eNkosini, umbusi, izitha zakhe nabathumbi bakhe. Njengabakhulu abangcwele bayo yonke iminyaka, futhi elangazelela ukuvuka okuhle, wama wagxila, enqaba ukuphika iNkosi, futhi wafa enonembeza okhululekile. Wabekwa esigxotsheni (engaboshiwe ngokuzicelela kwakhe) nomlilo wokhelwa. Umlilo wangaqonda emzimbeni wakhe, wala ukumthinta. Wabe—ke esegwazwa ngenkamba. Ngenkathi kwenziwa lokhu, amanzi aphophoza ohlangothini lwakhe ecwilisa amalangabi. Umoya wakhe wabonakala ngempela usumuka ngesimo sejuba elimhlophe udedeleka esifubeni sakhe. Nokho ngabo bonke lobubufakazi, lesisitshudeni sikaJohane uMambuli sasingalwisani nenqubo yamaNikolawu, ngokuba sona qobo lwaso sancika enhlanganweni, singaqondi ukuthi ukulangazelela inhlanganeyelo nalokho okwabonakala sengathi kuyicebo elihle lokulondoloza umsebenzi kaNkulunkulu empeleni kwakuyicebo lokuphamba lesitha.

Ku Irenaeus lokhu kwakungenjalo. Wayeliswana nanoma yiluphi uhlobo lwenhlanganano. Futhi, umlando wempilo yakhe, lapho ayekhonza khona iNkosi, wawungokunye kokuzibonakalisa okukhulu kuMoya oNgcwele; neZwi lafundiswa ngokuchazeka okungejwayelekile nokuvumelana eziyalezelweni zalo zokuqala. Amabandla akhe eFulansi ayaziwa ngokuthi ayeneziphiwo zikaMoya phakathi kwawo,



ngokuba abangwele bakhuluma ngezilimi, baprofetha, bavusa abafileyo, futhi baphulukisa abagulayo ngomkhuleko wokukholwa. Wayibona ingozi yanoma yiluphi uhlobo lobuzalwane obuhleliwe phakathi kwamalunga, abefundisi njl. Walimela impela elinobunye, eligcwaliswe ngoMoya, elibonakalisa iziphiwo ibandla lendawo. NoNkulunkulu wamhlonipha ngokuba amandla kaNkulunkulu abonakaliswa phakathi kwabangwele.

Wayengenankinga futhi ekuqondeni kwakhe ubuNkulunkulu. Futhi njengoba wayengumfundi kaPolycarp, yena owayengumfundi kaJohane oNgcwele, singazi kahle kamhlophe ukuthi wayenokufundisa okuphelele impela okunokwenzeka kulendaba. Kwi Vol. 1, ikhasi 412 le Ante Nicene Fathers sinalenkulumo-mbiko ngaye ngobuNkulunkulu. “Zonke ezinye izizwakalisi, ngokunjalo, zikhipha isiqu soyedwa, nomuntu ofanayo, iNkosi yaMandla, iNkosi, uYise wakho Konke, uNkulunkulu uSomandla, Ophezu Konke, uMdali, uMenzi, nonjalo, lawa akusiwo amagama neziqu zokulandelana kwabantu abehlukene, kodwa zomuntu oyedwa ofanayo.” Wakhomba ngokucacile ukuthi lezi yiziqu nje kuphela njengoba injalo iNtebe yaseSharoni, iNkanyezi yoKusa eKhazimulayo, uMhlekezazi weziNkulungwane eziyiShumi, njl. Akekho omunye kepha uNkulunkulu OYEDWA. IGama laKhe yiNkosi uJesu Kristu.

Kanjalo ngalokhu ukunamathela okuqinile eZwini, ukuqonda kwakhe okumangalisayo komBhalo, ukubakhona kwamandla kaNkulunkulu phezu kwaleyonkonzo, kumfanele ukukhethelwa lowonyaka. Kuyishwa nje ukuthi yonke eminye iminyaka ayizange ezithunyeneni zayo ibe naso isilinganiso sesithelo esinje, amandla, nobuholi kuMoya oNgcwele neZwi.

## ISMIRNA

Umuzi waseSmirna wawungasenyakatho kancane ye-Efesu emlonyeni weChweba elikhulu iSmirna. Ngenxa yesikhumulo sawo esihle semikhumbi wawuyisizinda sokuthengiselana udume ngezimpahla ezithunyelwa kwamanye amazwe. Wawuphawuleka futhi ngezizukulwe zawo zobuciko bokukhuluma, ukwazi izimfihlo zokudabuka kwezinto, isayense yokwelapha, ezesayense, nezakhiwo ezinhle. AmaJuda amaningi ayehlala lapho, futhi ayephikisana kamunyu nobuKristu, ngisho kakhulu kunanoma ayenjalo amaRoma. Eqinisweni, uPolycarp, umbhishobhi wokuqala eSmirna wabulawelwa ukholo ngamaJuda futhi kuthiwa amaJuda angcolisa usuku lwawo olungcwele (uMgqibelo) ukuba athwale izinkuni ezazizoba inqwaba yezinkuni ezokhelwayo okushiselwa kuzo isidumbu.

Igama Smirna lichaza ukuthi, “okubabayo,” lisuselwa egameni, imure. Imure yayisetshenziselwa ukugqumisa abafileyo. Kanjalo sinokubaluleka okukabili okutholakala egameni lalonyaka. Kwakungunyaka obabayo ugwele ukufa. Imivini emibili ephakathi nohlaka lwebandla yayilokhu ikhukhuleka yehlukana nokwanda kokubaba ngasemvinini weqiniso ngasengxenyeni yowamanga. Ukufa kwakungesiyo kuphela inzalo yomvini wamanga kodwa ngisho nasemvinini weqiniso kwakukhona isikhubazo esingena ngokunyanya nobuthakathaka ngoba base bevele bekhukhulekile basuka eqinisweni elimsulwa leminyaka yokuqala embalwa emva kwePentekoste; futhi akukho-kholwa leqiniso elinamandla neliphile saka ngokukamoya neliphilayo kunalelo elinokwazi kwalo nokunamathela eZwini likaNkulunkulu elingaxutshiwe nalutho, njengoba libonwa ngezininginingi zezibonelo eTestamenteni eliDala. Inhlangotho yayikhula ngokushesha, iqinisa futhi yandisa ukufa kobulungu, ngokuba ubuholi bukaMoya oNgwele babudingiswa nendawo yeZwi yathathwa yizivumokholo, izimfundiso ezingenakuphikiswa nenkambiso eyenziwe ngumuntu.

Ngenkathi uIsrayeli engena ngokungemthetho ekudlelaneni nezwe, futhi wabumba izinhlanganyelo ngokuganana, usuku lwafika ekugcineni ngenkathi izwe lengamela neBabiloni lemuka nabantu bakaNkulunkulu labafaka ekuthunjweni. Manje ngenkathi bengena ekuthunjweni bangena benobupristi, ithempeli neZwi. Kodwa ngenkathi sebebuya base benorabi, uhlobo lwesayense yezenkolo lwabaFarisi, isinagoge, neqoqo lemibhalo iTalmud. Futhi ngenkathi uJesu esefika babonakele kakhulu ngangokuthi Wababiza ngokuthi bangabakayise, usathane, futhi lokhu naphezu kweqiniso lokuthi babengabaka-Abrama ngokwenyama. Kulonyaka sibona into efanayo yenzeka. Nokho, njengoba ‘wonke uIsrayeli’ akasuye u*Israyeli*, kodwa iqembu elincane lalingamaIsrayeli eqiniso akoMoya, ngakho njalo kwakuyobakhona iqembu elincane lamaKristu eqiniso, umlobokazi kaKristu, aze Afikelele abaNkulu.

Kulomuzi kwakukhona amathempeli amabili adumileyo. Elilodwa kwakuyithempeli elakhelwe ukukhonza uZeus, nelinye lalakhelwe uCybele. Futhi phakathi kwalamathempeli amabili kwakutholakala umgwaqo omuhle kunayo yonke wezikhathi zasendulo, owawubizwa ngoMgwaqo weGolide. Kimina lokhu kufanekisa ukuhlaselela okuzumayo okuqhubekayo kobuhedeni okwase kuvele kuqalile onyakeni wokuqala, kodwa kwakwaziwa ukuthi kukhona eRoma kuphela. Ukujoyinwa kwamathempeli amabili kankulunkulu nonkulunkulukazi kuyinzalo yobuMariya lapho uMariya ebizwa ngonina kaNkulunkulu futhi wemukela ukuhlonishwa neziqu namandla kumnikeze ukuba alingane noJesu Kristu. UMgwaqo weGolide owajoyinayo yisithombe sokuhaha

esabangela abahleli bamaNikolawu ukuba bajoyine uhulumeni nebandla ngoba babewazi umcebo namandla okwabanikeza wona. Njengoba uNyaka wase-Efesu wawunjalo kodwa kuse yisendlalelo senzalo yoNyaka wasePergamu omangalisayo owawusesenkathini ezayo, loNyaka waseSmirna wawuyimvula, ilanga, nesakha-mzimba okwalungiselela ukuba kwenzeke ukuthi ukonakala okwenyanyekayo kwakuzoqinisa ibandla lingene ekukhonzeni izithombe okungukuphinga ngokomoya, lapho elalingasophinde livuke khona. Ukufa kwase kungena kulo lonke kusukela empandeni kuya egatsheni futhi labo abahlanganyela nalo, bahlanganyela ubumunyu nokufa.

Lonyaka wahlala kusukela ngo 170 kuya ku 312 uJesu aZalwa.

### ISIBINGELELO

ISamb. 2:8 “Nakhu akushoyo owokuQala nowokuGcina, Owayefile kepha osephila.”

“*OwokuQala nowokuGcina Owayefile kepha osephila.*” Manje lawa akusiwo amazwi omuntu. Umuntu nje (owayengakhuluma esethuneni) athi, “Ngingowokuqala nowokugcina *owayephila kepha osefile.*” Into yokuqala eyenzekayo kumuntu ngukuthi uyazalwa (uyaphila) futhi into yokugcina eyenzekayo ngukuthi uyafa. Ngakho akusuye umuntu lona okhulumayo. Lobu ngubuNkulunkulu. Umuntu (uAdamu) wathatha ukuphila wakuphendula kwaba ngukufa. Kodwa loMUNTU (uJesu) wathatha ukufa wakuphendula kwaba ngukuphila. UAdamu wathatha okungenacala wakuphendula kwaba yicala. Lona Yena wathatha icala waliphendula laba ngukulunga. UAdamu wathatha iparadisi waliphendula laba yihlane eliyize elesabekayo; kodwa lona Yena uyabuya ukuphendula ukungqangqazela komhlaba nokutengezela ngembhubhiso ungene kwelinye iEdene. UAdamu wathatha impilo yehlanganyelo nokujabula noNkulunkulu wakuphendula kwaba wugwadule lobumnyama bokomoya obaletha sonke isono, ukubola kokuziphatha kahle, ubuhlungu, ukuhlupheka, inkohliso, nokonakala lezozimpi phakathi kwemiphefumulo yabantu. Kodwa lona Yena, kusukela kukho konke ukufa okwesabekayo ngosizi nokuzehlisa isithunzi okwagcwala isintu, waletha impilo yokulunga nobuhle, ukuze kuthi njengokuba isono sake sabusa kwaze kwaba sekufeni, ngisho nakanjalo abantu ukuze manje babuse ngokulunga ngaYe, uKristu Jesu; futhi kungabi njengoba ukweqa umthetho kwakunjalo, nakuba kwakukubi kabi, kodwa manje kakhulukazi yisipho saKhe kukho ukuphila okuphakade.

Futhi Nangu, ehamba phakathi kwalabo Abahlengileyo, ngisho ibandla laKhe. Futhi babeyini labo ababehlangeniwe na? Abaningi babengenjengaye uPawulu, ababulali nezonakali na?

Abangingi babengenjengalo isela elifayo, abaphangi nababulala abantu na? Yonke imiklomelo yomusa waKhe. Bonke babuyiswa ekufeni. Bonke benziwa baPHILA kuKristu Jesu, iNkosi.

Angazi noma nisiqaphelile yini isibingelelo onyakeni wokuqala nase niqaphela esalonyaka. Nje zihlanganiseni. “Nakhu akushoyo Ophethe izinkanyezi eziyisikhombisa esandleni saKhe sokunene ohamba phakathi kwamabandla. Nakhu akushoyo owokuQala nowokuGcina Owayefile kepha osephila.” Lona ngumuntu oyedwa ofanayo. Futhi Uyasazisa ukuthi iBandla elaKhe. Njengoba imbewu yesithelo iphakathi nesithelo, unjalo naYe, iNzalo yobuKhosi, phakathi kwebandla. Njengoba imbewu iyodwa inokuphila kuyo, kanjalo naYe ungumqalisi wokuphila ebandleni. Ukuhamba kwaKhe kukhombisa ukungakhathali kwaKhe kokulinakekela. UnguMelusi wezimvu oMkhulu eluse ezaKhe. Lelo yilungelo laKhe, ngokuba Walithenga lelobandla ngegazi laKhe. Lelogazi yigazi likaNkulunkulu. Lowo Ongumnikazi walelobandla nguNkulunkulu, uNkulunkulu impela. Ungowoku ‘Qala nowokuGcina.’ Lesosiqu sibikezela iphakade. Wayefile kepha usephila. Wakhokha inhlawulo ngakho Unobunikazi bakhe yedwa phaqa bethempeli likaNkulunkulu. Uyalibusa. Ukhonzwa kulo. Ucasukela noma ubani othatha ubuKhosi baKhe negunya. Akungabazisi isizathu sokuba Azethule Yena kulowonyaka ngamunye njengobuNkulunkulu kungukwexwayisa nokududuza abantu. Wexwayisa umvini wamanga, Futhi Ududuza umvini weqiniso. Lona nguye OYEDWA OWEQINISO UNKULUNKULU USOMANDLA. Muzweni niphile.

## IZIMO ZONYAKA

ISamb. 2:9, “Ngiyayazi imisebenzi yakho nokuhlupheka kwakho, nobumpofu bakho (kanti ucebile) Ngiyayazi nenhlamba yabathi bangabaJuda, bengesibo, kodwa beyisinagoge likaSathane.”

Isihluthulelo kulonyaka ngokusobala kakhulu singukuhlushwa. Uma kwakukhona ukuhlupheka onyakeni wokuqala, kukhona manje ukuhlushwa okubikezelweyo okwenziwe kwaba namandla kuya onyakeni wesibili. Akungabazeki kepha kuyilokho amazwi alandelayo kaPawulu ayebhekise kukho oquqabeni lwamaKristu noma yikuphi lapho ayekhona ezweni nakuyo yonke iminyaka. AmaHeb. 10:32-38, “Kepha khumbulani izinsuku zakuqala, okwathi ngazo, senikhanyisiwe, nakhuthazela empini enkulu yezinhlupheko; kokunye, ngokuba-ngumbukwane ngezinhlamba nangezimbandezeko; kokunye, ngokuba ngabahlanganyeli nababephathwa kanjalo. Ngokuba nangihawukela ekuboshweni kwami, navuma ngokuthokoza ukuphangwa kwempahla yenu,

nazi ukuthi nina ninempahla enhle kunaleyo ezulwini nemiyo njalo. Ngakho-ke maningalahli isibindi senu, esinomvuzo omkhulu. Ngokuba nidinga ukubekezela, ukuze, seniyenzile intando kaNkulunkulu, namukele isithembiso. Ngokuba kuseyisikhashana nje, OZayo uyeza, akayikulibala. Kepha olungileyo uzakuphila ngokukholwa: kodwa uma umuntu ehlehla nyovane, umphefumulo wami awunakuthokoza ngaye.”

Ukuhlangana nje kwabantu abanenhliziyi enomusa nekhulwa leqiniso kungahle nakho kujike kulethe ukufa ngomusa wabo.

Manje iNkosi uNkulunkulu uSomandla uthi, “NGIYAZI.” Nango ehamba phakathi kwabantu baKhe. Nango, uMelusi oMkhulu womhlambi. Kodwa ngabe Uyakubamba ukhulushwa na? Ngabe uyakuvimba ukhulupheka na? Qha, Akakuvimbi. Uthi nje, “NGIYAZI ukhulupheka kwakho – Angikhohliwe nhlobo ukhulupheka kwakho.” Kuyisikhubekiso kabi lokhu kubantu abaningi kakhulu. NjengoIsrayeli bayamangala ukuthi ngabe uNkulunkulu ubathanda ngempela yini. UNkulunkulu angaba kanjani nobulungiswa futhi athande uma Ema eduze futhi abukele abantu baKhe bahlupheke na? Yilokho abakubuza kuMal. 1:1-3, “Okunzima kweZwi leNkosi kuIsrayeli ngesandla sikaMalaki. Nginithandile, isho iNkosi. Nokho niithi, Usithande kanjani na? UEsawu akasuye umfowabo kaJakobe na? isho iNkosi: kodwa Ngamthanda uJakobe, kepha uEsawu Ngamzonda, ngenza izintaba zakhe incithakalo nefa lakhe ngalinika amakhanka asehlane.” Niyabo, abalucabanganga uthando lukaNkulunkulu. Babecabanga ukuthi uthando lwalusho ukuthi akukho-nhlupheko. Babecabanga ukuthi uthando lwalusho ukuthi ingane enokunakekelwa abazali. Kodwa uNkulunkulu wathi uthando lwaKhe lwaluwuthando olu “khetayo”. Isifakaziso sothando lwaKhe ngukuKHETHA – ukuthi akunandaba ukuthi kwenzekani, uthando lwaKhe lwafakazeleka ngempela ngeqiniso lokuthi bakhethelwa ensindisweni (ngoba uNkulunkulu unikhethele ukusindiswa ngokungcwelisa kukaMoya nokukholwa eqinisweni). Angahle akunikele ekufeni njengoba Enza kuPawulu. Angahle akunikele ekhuluphekeni njengoba enza kuJobe. Lelo yigunya laKhe. Unobukhosi. Kodwa konke kunenhloso. Uma Wayengenayo inhloso, khona-ke Wayezoba ngomqalisi wengxaki futhi angabi ngowokuthula. Inhloso yaKhe ngeyokuthi emva kokuba sesihluphekile isikhashana siyopheleliswa, sakhiwe, siqinisewe futhi sihlaliswe. Njengoba uJobe athi, Uyasizwela.” (UJobe 23:6b) Niyabo Yena, qobo lwaKhe, wahlupheka. Wafunda ukulalela ngezinto Ahlupheka ngazo. Eqinisweni Wahleliswa yizinto Ahlupheka ngazo. AmaHeb 5:8-9, “Noma EyiNdodana, Wafunda ukulalela ngalokho Ahlupheka ngakho; Esephelelisiwe, Waba- yisisusa sokusindiswa okuphakade kubobonke abamlalelayo.” Ngolimi olucacile,

sona impela isimilo sikaJesu sapheliswa ukuhlupheka. Futhi ngokukaPawulu Ushiyele ibandla laKhe isilinganiso sokuhlupheka ukuthi nabo, futhi, ngokukholwa kwabo nguNkulunkulu besaMhluphekela, bafike endaweni yokuphelela. Wakufunelani lokhu na? UJak. 1:2-4, “Bazalwane bami, nxa nehlelwa yizilingo ngezilingo anothi kungukuthokoza kodwa; nazi ukuthi, ukuvivinywa kokukholwa kwenu kuveza ukukhuthazela. Kepha ukukhuthazela makube-nomsebenzi opheleleyo, ukuze nibe-ngabapheleleyo nabangenacala, abangasweli lutho.”

Yini Ame eduzane na? Isizathu sikumaRoma 8:17-18, “Uma-ke singabantwana, siyizindlalifa futhi, izindlalifa zikaNkulunkulu, izindlalifa kanye noKristu; uma phela sihlupheka kanye naYe, ukuze siphawe inkazimulo futhi kanye naye. Ngokuba ngithi izinhlupheko zesikhathi samanje azinakulinganiswa nenkazimulo eyakwambulwa kithina.” Uma singahlupheki kanye naYe singeke sabusa kanye naYe. Ufanele uhlupheke ukuze ubuse. Isizathu salokhu singukuthi isimilo nje singeze senziwa ngaphandle kokuhlupheka. Isimilo singukuNQOBA, hhayi isiphiwo. Indoda engenasimilo ayikwazi ukubusa ngoba amandla angaphandle kwesimilo ngakaSathane. Kodwa amandla anesimilo akulungele ukubusa. Futhi njengoba Efuna sabelane ngisho nangesihlalo saKhe sobukhosi phezu kwezisekelo ezifanayo Anqoba ngazo futhi Uhlezi phansi esihlalweni sikaBaba waKhe sobukhosi, khona-ke sifanele siqobe ukuze sihlale naYe. Futhi nokuhlupheka okuncane kwesikhashana esedlula kukho manje akufanele ukuqhathaniswa nenkazimulo enkulu kakhulu eyokwambulwa kithi lapho Efika. O, amagugu amahle kangaka abekelwe labo abavumayo ukungena eMbusweni waKhe ngokwedlula enhluphekweni enkulu.

“Ningamangali ngomlilo ophakathi kwenu enifikelwa yiwo ukuba nilingwe.” Yilokho okwashiwo nguPetru. Kuyisimanga yini ukuthi uNkulunkulu ufuna sikhule sibe yisimilo esifana nesikaKristu esifika ngokwedlula ekuhluphekeni na? Qhabo mnumzane. Futhi sonke sinezivivinyo. Sonke siyavivinywa futhi silaywe njengamadodana. Akekho ongedluli kulokho. Ibandla elingahlupheki, futhi lingavivinywa, alinakho—alisilo elikaNkulunkulu. AmaHeb. 12:6, “Ngokuba iNkosi Iyamlaya emthandayo, ishaye yileyo naleyondodana Eyamukelayo. Kepha uma ningalaywa, abathe bonke benziwa abahlanganyeli kukho, khona-ke ningabesihlahla, anisiwo amadodana.”

Manje lesisimo esikhethekile eSmirna sifanele sisetshenziswe kuyo yonke iminyaka. Akukho-nyaka okhululekile kuso. Akukho-kholwa leqiniso elikhululekile kuso. Lesi esikaNkulunkulu. Lena yintando kaNkulunkulu. Kuyadingeka. Sidinga iNkosi ukuba isifundise iqiniso lokuthi sifanele ukuhlupheka futhi sibe njengoKristu ngokukwenza.

“Uthando luyabekezela futhi lumnene.” Mathewu 5:11-12, “Nibusisiwe, nxa benithuka, benizingela, bekhuluma konke okubi ngani beqamba amanga, ngenxa yaMi. Jabulani nithokoze: ngokuba umvuzo wenu mkhulu ezulwini: ngokuba kanjalo babazingela abaprofethi abanandulelayo.”

Izulu elinamafu nezivunguvungu zempilo akusizo iziboniso zokungavumi kukaNkulunkulu. Kanjalo nezulu elicwathile namanzi acwebile akusizo iziboniso zothando lwaKhe nokukuvuma. Ukuvuma kwaKhe noma ubani owethu kuphela KUKWABATHANDIWEYO. Uthando lwaKhe luwuthando lokukhetha Ayenalo ngathi ngaphambi kokusekelwa kwezwe. Ngabe Uyasithanda na? Awu yebo. Kodwa sizokwazi kanjani na? Sizokwazi ngoba WASHO NJALO, futhi wabonakalisa ukuthi Wasithanda ngokuba Wasiletha kuYe futhi Wasipha okoMoya waKhe, esibeka njengamadodana. Futhi ngingalufakazela kanjani uthando lwami kuYe na? Ngokukholwa lokho Akusho, nangokuziphatha kwami ngokujabula phakathi kwezivivinyo ukuthi Yena ekuhlakanipheni kwaKhe uyazivumela zifezeke.

“*Ngiyabazi ubumpofu bakho (kanti ucebile).*” Nakho futhi. SiMbona ehla enyuka phakathi kweBandla laKhe. Njengobaba Ubuka phansi umndeni waKhe. UyiNhloko yabomuzi wonke waKhe. Ungumhlinzekeli. Ungumvikeli. Nokho Ubukela ubumpofu babo. O, likhubeka kanjani ikholwa elingafundisekile kulokhu. UNkulunkulu angakubekezelela kanjani ukubukela abaKhe esikhathini sokudinga futhi angakumisi nje konke—avume nje futhi achithize yonke into ephathekayo phezu kwabo na?

Nakhu lapho ofanele ukholwe khona futhi othandweni, nasebuhleni nasekuhlakanipheni kukaNkulunkulu. Lokhu, futhi, kudingekile. Khumbulani Wayala, “Ningakhathazeki ngekusasa, ukuthi niyakudlani noma niyakwambathani. Ngokuba uYihlo uyakwazi enikudingayo. Yena Owembathisa umnduze futhi ondle umzwilili uyakunenzela okukhulu nina. Lezizinto zenyama azisizo izidingo eziyizisekelo zokuphila kwenu, ngokuba ukuphila komuntu akumi ngobuningi bempahla yakhe. Kodwa kunalokho funani kuqala umbuso kaNkulunkulu nokulunga kwaKhe nazozonke izidingo eziphathekayo ziyokwenezelwa nina.” Abantu bakaNkulunkulu abasibo abagewele umqondo wezinto eziphathekayo. Bagcwele umqondo kaKristu. Abafuni amagugu angawaphansi; bafuna lawo aphezulu. Kuliqiniso uqobo, amaningi amaKristu AWAcebile. Okungenani angasohlangothini lwabampofu. Kwakunjalo osukwini lukaJesu. Kwakuliqiniso osukwini lukaPawulu futhi kufanele kube liqiniso namhlanje. O, akusilo iqiniso kakhulu namhlanje ngokuba uNyaka waseLawodikeya ungomunye wengecebo enkulu kakhulu lapho ngokuvamisile isimo sokunquma sikamoya singubuningi nempahla yomahlaba.

Wo, licebe kakhulu ibandla ngempahla. Kodwa limpofu kakhulu eMoyeni. “Nibusisiwe nina enimpofu, ngokuba umbuso kaNkulunkulu ungowenu. Umbuso kaNkulunkulu aWUSIKHO ukudla nokuphuza. Awusikho okuphathekayo. UPHAKATHI kwethu. Umuntu ocebile ucebe kuNkulunkulu, hhayi ezintweni zezwe.

“O,” kumemeza uMoya, “Ngiyabubona ubumpofu bakho. Ngiyasibona isidingo sakho. Awunakho okukhulu kangako, uma kuyinoma yini, ongaqhosha ngayo. Obunakho kuthathiwe kuwe. Ngokuthokoza unikele ngemfuyo yakho ukuze uyishintshanise neyaphakade. Uyahlekwa. Uhlekwa usulu. Awunayo ingcebo ephathekayo ukuba uwele kuyo. Kodwa ucebile nangaphezu kwakho konke. Ukuphepha kwakho kukuYe Oyisihlangu sakho nomvuzo omkhulu omkhulukazi Umbuso wakho nokho useza. Kodwa uzofika. Futhi kuyoba yilowo waphakade. Yebo, Ngiyazikhumbula izivivinyo zenu nezitha. Ngiyazi ukuthi kul’khuni kanjani ukuqhubeka. Kodwa Ngiyokukhumbula konke lokhu uma seNgibuyela ukuzonithatha njengabaMi uqobo, Ngiyobe senginivuzake.”

Manje lokhu akuphambene ngalutho nabantu abacebile ngoba uNkulunkulu angamsindisa umuntu ocebile. Abanye babantwana bakaNkulunkulu bacebile. Kodwa imali ingaba ngunoxhaka onjalo, hhayi kuphela kulabo abanayo kodwa kulabo abangenayo. Emuva le onyakeni wokuqala, uJakobe wamemeza kakhulu kulabo ababebeka imfuyo kubantu abanothile, “Ukukholwa kwenu yiNkosi yethu uJesu Kristu makungabi-nokukhetha abantu.” Abampofu lapho babezama ukuzimatanisa nezicebi ukuze bathole usizo, kunokwethemba uNkulunkulu. “Ningakwenzi,” kusho uJakobe. Ningakwenzi. Imali ayisiyo yonke into. Imali ayisiyo impendulo.” Futhi namhlanje ayisiyo futhi impendulo. Sinomningi umnotho kunanokuba sake sabanawo kepha nokho kuncane okufezwayo ngokoMoya. Akusiyo imali uNkulunkulu asebenza ngayo. Uhamba ngoMoya waKhe. Futhi lokho kuhamba kukaMoya kufika kuphela empilweni eyahlukaniselwe iZwi.

### ISINAGOGE LIKASATHANE

ISamb. 2:9b. “Ngiyayazi inhlamba yabathi bangabaJuda bengesibo, kodwa bayisinagoge likaSathane.”

Nanti ivesi elizochasisela umcabango omkhudlwana, hhayi ngoba kuphela awujwayelekile kakhulu kokuqukethe, kodwa futhi nempela kuphindaphindiwe onyakeni odlule ngenkulungwane yeminyaka kamuva.

ISamb. 2:9 “Ngiyayazi imisebenzi yakho, nokuhlupheka, nobumpofu, (kanti ucebile) futhi Ngiyazi inhlamba



yalabo abathi bangabaJuda, bengesibo, kodwa bayisinagoge likaSathane.” Ukuqala nje, igama, *abaJuda*, alichazi inkolo yabantu abangabaJuda. Libhekise kuphela kubantu bakwaJuda futhi linencazelo efanayo echachile ukuba bengizothi ngizalwa ngingum*Ayirishi*. Lababantu babethi bangabaJuda bangempela, abaJuda uqobo bokuzalwa. Babengabaqambimanga. Babengesibo abaJuda bokuzalwa futhi babengesibona abaJuda ngenkolo.

Uma konke lokhu kuliqiniso, babeyini na? Babengabantu abakhohlisiwe abase bevele beyingxenye yebandla. Babengabomvini wamanga.

Babengesibona abebandla leqiniso, kodwa abebandla lamanga ngoba uNkulunkulu wathi “babeyisinagoge likaSathane.” Manje igama lesinagoge alisilo igama elifana nesilisebenzisela ibandla. EBhayibhelini, ibandla lichaza ukuthi, “ababizelwe ngaphandle”, noma “abamenyiweyo”. UMhubi wathi mayelana nalabantu abakhethiweyo, “Ubusiwe omKHETHAYO WENA, OMSONDEZAYO, ukuba ahlale emagekeni aKho.” AmaHubo 65:4. Kodwa incazelo yegama lesinagoge ngu “ukubuthana noma umbuthano.” Lokhu kungaba kuhle noma kube kubi, kodwa kuloludaba kubi, ngokuba laba yibo abakubuthana kwabo kungesikho okukaNkulunkulu kodwa okungokwabo. UISaya wathi ngabo, “Bheka, bayakubuthana nempela, kodwa KUNGENGAMI: yena njalo obuthanela wena uyakuwa ngenxa yakho.” UIsa. 54:15. Futhi njengalokhu laba babemelene ngempela nomvini weqiniso, uNkulunkulu ngelinye ilanga uyobhekana nabo ngembubhiso.

Manje yini sibe nabantu abaxubene ohlakeni lwebandla futhi bezibiza ngabaJuda na? Isizathu yilesi: Njengalokhu babengabaqambimanga babengasho noma yikuphi ababekufisa. Babengasho lokho ababekufuna kube sengathi kwakuyiqiniso bese benamathela kukho. Futhi kuloludaba babengaqamba amanga ngomcabango onamandla kabi engqondweni. Kwakungenjalo na ukuthi ibandla lasekuqaleni lacishe impela uma lingazange lonke lahlanganisa abaJuda, bebenza amalunga okuqala umzimba waKhe na? Abaphostoli abayishumi nambili babengabaJuda, futhi abaphostoli bakamuva babengabaJuda noma amaproselite. Kanjalo ukuba-ke abantu bafunge ukuthi babengabaJuda kwakuzobanika ukuba babe ngabokuqala futhi bazisho ukuthi bangabokuqala. Bakhulume amanga. Banamathele kuwo. Banganaki iqiniso noma umlando. Bakusho nje futhi baqhubeke nokukusho kubantu, futhi ngokushesha abantu bazokuholwa.

Manje nikubambile okuthize lapho na? Akusiwo yini lowo umoya ofanayo ebandleni namhlanje na? Alikho yini iqembu elizisho ukuthi bona bayibandla lokuqala futhi leqiniso nokuthi insindiso itholakala kulo kuphela na? Abazisho yini ukuthi

banezihluthulelo zombuso abazemukela kuPetru na? Abazisho yini ukuthi uPetru wayenguphapha wabo wokuqala, nokuthi wayakhe eRoma lapho NGOKOQOBO KUNGEKHO-QINISO LOMLANDO WAKHO NA? Futhi ngisho nezikhonzi zalo ezifundisiwe futhi ezaziyo ziyawakholwa amanga alo. Isinagoge likaSathane! Futhi uma uSathane enguyise walo, futhi yena enguyise wamanga, ngakho-ke akumangalisi ukuthi labo abasesinagogeni lakhe bangabaqambimanga nabo.

Naka umcabango wenhlamba. Laba abesinagoge likaSathane babengahlambalazi uNkulunkulu kulesisenzeko (nakuba kungabuzwa nakubuzwa) kodwa babehlambalaza ibandla leqiniso. Impela. NjengoKayini wazingela futhi wabulala uAbela ngoba waye (uKayini) ngowalowo omubi, futhi njengabalandeli bobuJuda abafile abagcina umthetho ngamehlo nje (uJesu wathi babengabakayise, usathane) bazama ukubhubhisa amaKristu eminyakeni yokuqala embalwa yonyaka wokuqala, manje leliqembu elifanayo (umvini wamanga) uzama ngisho nangamandla amakhulu ukubhubhisa ikholwa leqiniso onyakeni wesibili. Lowomoya womphikukristu uyakhula.

Iqembu elalisondele ngeyintshi endleleni yalo lalingena kancane impela ebandleni ngeMISEBENZI yalo (ubuNikolawu) kungasekho ukwesaba ukudalulwa kodwa lihlela ngokusobala eqenjini lokuzibuthanela kwalo futhi liza ukumelana nebandla leqiniso ngobutha obungafihliwe.

Manje uma ngithi leli kwakuyibandla elingumphikukristu elalihleliwe ngininika iqiniso elivela emlandweni oveza ubufakazi bokuthi kuyiqiniso. Ibandla lokuqala elaqanjwa eRoma (sizolandela umkhondo womlando walo oNyakeni wasePergamu) lase livele liphendulele iqiniso likaNkulunkulu emangeni ngokuqamba inkolo yobuhedeni enamagama obuKristu nencazelo. Ngonyaka wesibili kwakungubuhedeni kakhulu (nakuba lizama ukuthi lithi liyibandla leqiniso) ukuthi uPolycarp wahamba cishe amamayela ayi 1500 esemdala impela ukuzobancenga ukuba babuyele emuva. Abakwenzanga. Babenokubusa ezindabeni ezingcwele okuqinile nenhlango eginile, nokusuka okuphelele eZwini. Lokhu-ke, yisinagoge likaSathane, ligcwele inhlamba, lapho okwase kuvele kuyizinzalo zemfundiso yobuNikolawu, okwakuzothi maduze nje kube yisihlalo sangempela noma amandla enkolo kaSathane. Futhi lokhu kuyikho impela ngokuba iSamb. 2:9b aSISHO ukuthi lababantu bangaBESinagoge likaSathane kodwa sithi ba YISINAGOGE LIKASATHANE.

Lomoya womphikukristu awumusha. Lena akusiyo into nje eyangena eminyakeni yebandla. Ubulokhu ukhona isikhathi eside. Ukuthola ukuqonda okucacile kokuthi usebenza kanjani, ukuthi umelana kanjani noNkulunkulu bese uyengamela

ebandleni, bheka eTestamenteni eliDala futhi uwubone lapho. Ake siwuhlole lomoya njengoba wabonakaliswa kuIsrayeli lapho ephuma eGibhithe ukuba abe-yibandla ehlane.

Njengalo nje ibandla lasekuqaleni laqala phansi kwenkonzo emsulwa kaMoya oNgcwele ngezibonakaliso nezimangaliso nokubonakalisa okunjengesiprofetho, izilimi, nokuhumusha, ukuhlakanipha, ukwazi nokuphulukisa, ngakho ngezinsuku zikaIsrayeli ngenkathi beshiya iGibhithe, babengaphansi kobuholi bukaMoya kaNkulunkulu ebonakalisa ngeziphiso. UNkulunkulu wayengumholi wabantu. Eqinisweni WayeyiNkosi yabo. WayenguBaba-Nkosi. Wamnakekela uIsrayeli njengendoda enakekela umndeni wayo. Wabondla, walwa izimpi zabo, wasusa kahle ubunzima babo futhi waxazulula izinkinga zabo. Wavele Walibala nabo. Babeyisona sizwe kuphela AyenguNkulunkulu ngeqiniso kuso. Kodwa ngelinye ilanga baqalaza, futhi babona amaFilisti nezinye izizwe zinamakhosi phezu kwazo. Bakhangeka futhi banquma ukuthi bafanele babenze isintu ubuholi babo, ngakho bafuna inkosi. Manje uNkulunkulu wayezobenza isintu ubuholi qobo lwaKhe, kuMuntu oyiNkosi uJesu Kristu, kodwa baMhambela phambili. USathane wayelazi icebo likaNkulunkulu ngakho wakufaka ezinhliziyweni zabantu ukuhambela phambili uNkulunkulu (iZwi).

Ngenkathi beqhamukela uSamuweli futhi becela inkosi, uSamuweli waphela amandla kabi ngangokuthi inhliziyoy yakhe yathi ayime. UNkulunkulu wayekade ehola abantu baKhe ngalomprofethi ohlukaniselwe, oqinisekiswa umBhalo futhi wazizwa ukuthi ulahliwe. Waqoqa abantu futhi wabancenga ukuba bangasuki kuNkulunkulu Owayebaphathe njengabantwana, futhi ebaphumelelisile futhi wababusisa. Kodwa baphikelela. Bathi kuSamuweli. Awukaze ube nephutha ekuholeni kwakho. Awukaze ube ngongenabuqotho ekuphathelaneni kwakho nezezimali. Wenze konke okusemandleni akho ukusibeka emgqeni neZwi leNkosi. Siyazibonga izibonakaliso, ukuhlakanipha, ukudla kwendlela nokuvikela kukaNkulunkulu. Siyakukholwa. Siyakuthanda. Nangaphezu kwalokho asifuni ukungabi nakho. Kungukuthi nje sifuna inkosi ukuba isihole empini. Manje kusobala uma siphuma siya empini kusalokhu kuyinhloso yethu ukuba sibe nabapristi abahamba phambili kulandele uJuda, futhi sizobetha amacilongo futhi simemeze futhi sihlabelele. Asihlosile ukuyeka noma yikuphi okwalokho. KODWA SIFUNA INKOSI ENGOMUNYE WETHU UKUBA ISIHOLE.”

Futhi uNkulunkulu wathi kuSamuweli. “Uyabo, abalahlanga wena, kodwa balahle MINA ukuba ngingabusi phezu kwabo.”

Kwakwesabeka kakhulu lokho. Babengazi ukuthi ngenkathi becela uNkulunkulu ukuba abadedele babenjengalo lonke izwe

babelahla Yena, ngoba uNkulunkulu wayekumisile ukuthi abantu baKhe baziphathe ngokwehlukile ezweni. Abasibo abezwe futhi ababukeki njengezwe futhi abaziphathisi okwezwe. Babelhelwe ezweni nezwe libethelwe kubo. KwabaseCor. 2 6:17-18, “Ngakho-ke phumani phakathi kwabo, nahlukane nabo, isho iNkosi, ningathinti okungcolileyo; khona Ngiyakunamukela, ngibe nguYihlo kini, nina nibe-ngamadodana namadodakazi AMI, isho iNkosi uSomandla.”

Niyawubona umehluko owodwa phakathi kukaIsrayeli nazo zonke ezinye izizwe kwakunguNkulunkulu. Beka uNkulunkulu eceleni futhi uIsrayeli wayenjenganoma yisiphi esinye isizwe. Ngenkathi uSamsoni egunda izinwele zakhe wayenjenganoma yimuphi omunye umuntu. Beka ubuholi bukaMoya oNgcwele eceleni futhi ibandla aLILUTHO KUPHELA IZWE ELINEGAMA LIKANKULUNKULU LIQHASELWE KULO. Izwe nebandla konke kuyisigaxa esifanayo, njengoJakobe nje noEsawu babenabazali ababodwa, kodwa uMoya kaNkulunkulu wenza umehluko.

Akunandaba ukuthi uzibiza ngomKristu. Noma ubani angakwenza lokho. Iphuzu lingukuthi unawo yini noma awunawo uMoya kaNkulunkulu kuwe, ngokuba ngaphandle kwalowoMoya ulahlelwe ezonweni; awusuye owaKhe. Amen.

Esikhathini esingeside kakhulu ngabuza inenekazi ukuthi lalingumKristu yini. Lathi kimi, “Ngizokwazisa, mnumzane, ukuthi ngikhanyisa ikhandlela njalo ebusuku.” Lokho kuhlalane ngani nakho ezweni na? NgingumMethodisti, ngiyiBaptisti, ngiyiPentecostal. Lokho akuhlalane nalokho. NguMoya oNgcwele noma ukubhubha.

Hayi-ke, siqala emuva le ebandleni lokuqala abantu babecabanga futhi bezindla ukuthi bangazithuthukisa kanjani kuNkulunkulu. Imisebenzi yamaNikolawu yaqala izibonakalisa. Kwase-ke kubunjwa iqembu. Bakhukhuleka basuka ephethinini yeZwi. Okukwenzayo kuphela nje yizwi nje elilodwa eliguqulwayo naleyomvubelo encane bese ibilisa inhlama yonke. Okhubeka kokukodwa komthetho unecala kukho konke. UEva wavela nje waguqula izwi elilodwa. Lokho kuzokwenza.

Futhi ngenkathi leloqembu eliphakathi impela kuSathane libunjwa, laqala ukuzonda nokulwa namakholwa eqiniso, begcizelela ukuthi babe (abafokazi) yibandla likaNkulunkulu.

Qaphelani ukuthi inhlalane iyizala kanjani inzondo. Ibhuhisa inhlalanyelo. Yenza ukubaba. Ichaza lokho imure. Yayigcwele lokho-ke iSmirna. Ukubaba. Impande ebabayo yona eziningi. Ngakho okuningi nokuningi ukonkala kwakungena. Yonke iminyaka yayizozizwa izingozi zakho.

Ibandla laseSmirna lase likhukhuleke laya kude kunokokuqala. Lase liphenduke laba yibhastela. Lase lizibhastele ngendlela okwenza ngayo uEva. Niyazi ukuthi

ibhastela yilokho okuvela ohlobweni olubili luxubene. Umphumela awusemsulwa njengokwasekuqaleni. Yibhastela. Hayi-ke, ngenkathi uEva evumela isilo ukuba sihlanganise inzalo yaso neyakhe waveza isidalwa esibizwa ngoKayini esasingesuye umuntu phaqa. WayengowoMUBI. Qaphelani ukuthi wayehluka kanjani kuAbela. Qaphelani ukuthi wayehluka kanjani kuSeti. Wazonda uNkulunkulu futhi akangalilalela iZwi futhi wazingela wabulala olungilyo. Wazibeka waba ngaphezu kweZwi likaNkulunkulu.

Ibandla, nalo, lisukile kulokho elaliyikho ekuqaleni. Liyibhastela. Lokho kungukuthi, ibandla ngegama liyibhastela. Abantu bathi, “NgiyiBaptisti.” Kwakungenjalo ekuqaleni. “NgiyiMethodisti.” Kwakungenjalo ekuqaleni. Esikhundleni seZwi likaNkulunkulu eliqondile, esikhundleni samadoda agcwaliswe ngoMoya ebandleni ayeholwa yisambulo esinikezwe nguMoya, manje sekukhona izivumokholo, nemithetho kamasipala, neziqagelo ezifundisiwe zamadoda afundisiwe. Ukufunda sekuthathe indawo yesambulo. Ingqondo isithathe indawo yokukholwa. Uhlelo seluthathe indawo yokudumisa okuzenzekelayo kuMoya oNgcwele. Kwakungenjalo ekuqaleni. Lonke uhlamvu lwemali seluguqukile. Seliphenduke laba yibandla eliyibhastela.

Manje ngaleyonkathi, uma ibandla liba ngelibhasteliwe, ngabe liyoveza amaKristu oqobo na? Lingeke. Ukuphila noma imbewu ezala amaKristu ayikho kubo. Okufanayo kuveza uhlobo olufanayo. AmaBaptisti azala amanye futhi amaBaptisti futhi aziphathisa okwamaBaptisti. AmaMethodisti azala amanye futhi amaMethodisti futhi aziphathisa okwamaMethodisti. Akukho nalinye elaziwa ngamandla kaNkulunkulu futhi angebekhona ngoba ayikho lapho. Aziwa ngokukhonza kwawo uNkulunkulu okunemikhuba enemigidingwana eminingi nezivumokholo zawo nezimfundiso ezingenakuphikiswa.

Ukhuluma ngebhastela. Niyalazi ibhastela elidume kunawo onke ezweni na? Selibe nathi iminyaka. Umnyuzi. Kukhweliswe imbongolo nehhashi. Uwuhlobo lwesilwane esixakile. Awukwazi ukuphinda uzizale. Awunakuphila okungenza lokho. Nokho wena ukhuluma ngomsebenzi. Ungasebenza ukwedlula ihhashi noma imbongolo. Kodwa qaphela imvelo yawo. Unenkani futhi ungeke wawethemba neze. Uyisithombe esiphelele senkolo ebhasteliwe. Okuzalwe phakathi kweqiniso nobumnyama, ngokuba ihhashi lingumfanekiso wekholwa leqiniso futhi imbongolo iyisithombe songalungile. Baxubanise futhi uthola eyinyumba, inkolo ngegama nje. Ayinayo imbewu yokuphila. Ifile. Ingakhuluma ngeqiniso kodwa ungeke iliveze. Ayinaye uNkulunkulu phakathi kwayo, kepha nokho ibuthana ndawonye futhi ikhuluma ngoNkulunkulu, futhi ngasonke isikhathi ngesu iphika amandla. Bayoliphika iZwi kulo impela

iGama leNkosi. Futhi alikho neze ithemba ngabo. Niyaqonda yini ukuthi akukho-nkolo ehleliwe eseyake yaba nemvuselelo na? Lutho! Uma beke bahlela nje babefa. Bangeke bake babuye. Qha mnumzane. Nginganikhombisa lokho ngomfanekiso. KuEksodusi 13:13, “Onke amazibulo ezimbongolo wowahlenga ngewundlu; uma ungawahlengi, wowaphula intamo; amazibulo onke abantu kumadodana akho wowahlenga.” Niyabo, imbongolo ingahlengwa. Sonke isoni esilusizi singahlengwa ngomhlatshelelo wegazi likaJesu Kristu, noma ekulahleni uKristu silahlwe qobo lwaso. Kodwa awuwahlengi umnyuzi. Akukho ukuhlengwa kwawo. Akukho-gazi lawo. Lingebekhona ngoba umnyuzi uphephela ebandleni kanti imbongolo iphephela egazini. Umnyuzi a “wuna-nzalo” kuwo engaphiliswa, kodwa imbongolo inenzalo.

Ngani, emavikini ambalwa nje edlule ngafunda ukuphawula komhleli. Yebo, kwakungukuphawula komhleli ngosomabhizinisi ongasindisiwe; hhayi ngomKristu. Wathi washaqeka ngamabandla. Wayengawaqondi. Ayenamakholi agcwele oprofesa ababefundisa iZwi likaNkulunkulu ukuze balibhubhise. Manjena-ke lomuntu wayengakucabangi lokho. Kwamshayisa uvalo. Wathi wayemqonda umphikiNkulunkulu noma ikhomanisi, noma ozicabangela ngezindaba zokukholwa noma omunye enza lokho. Kodwa lapho ibandla qobo lwalo libhubhisa iZwi likaNkulunkulu kwakulingana nokubulala obekuhloswe ngaphambili. NANSO INKOLO YAKHO EYIBHASTELA. PHAPHAMA MELIKA UNGAKASHIYWA YISIKHATHI.

Uma ibandla lideda eZwini liyokholwa noma yini. KunjengoEva. Ngenkathi uKayini ezalwa wathi, “Ngitholile indoda eNkosini.” Manje uyazi yini ukuthi ngempela wayeqonde lokho na? Wacabanga ukuthi wayethole indoda eNkosini. Niyabo, wathi nje angakhohliswa ngokuthatha izwi elilodwa likaSathane esikhundleni seZwi likaNkulunkulu wabe-ke esecabanga ukuthi noma yini ayeyisho yayilungile. Uma athi wayethole indoda kuNkulunkulu, khona-ke wayeyobe uthole indoda kuNkulunkulu. Kodwa uNkulunkulu ubeke imithetho emhlabeni wonke waKhe nezulu. Imbewu enhle ingaveza kuphela isithelo esihle nembewu embi ingaveza kuphela isithelo esibi. Manje imbewu ngayinye, nakuba yehlukile, iyosebenzisa umhlabathi ofanayo, isakha-mzimba, umswakamo, nokukhanya kwelanga, kodwa iyoveza inhlobo yayo. Qaphelani umlando wozalo lukaKayini. Qaphelani umlando wozalo lukaSeti. Umehluko owodwa kuphela phakathi kwabo — imbewu yokuqala. Akukho okunye.

Uma uyibhekisisa eduze impela lenkulumo-mbiko kaEva uzoqaphela ukuthi wayenokuqonda okuningi kunoma abanini beqonda. Akazange ayibalele kuSathane indodana ngokuba lokho kwakuzomenza alingane noNkulunkulu. NguNkulunkulu

kuphela ongadala iqanda esizalweni sikaMariya. USathane wayengeke akwenze lokho. UEva wayekwazi lokho. USathane angaphendukezela kuphela. Ngakho wamkhohlisa ngenzalo engesiyo. Kwakuyinzalo yenyoka eyaveza uKayini. Kwakuyinzalo ka-Adamu eyaveza uAbela noSeti. *Lezozinzalo zangena ngqo ngokwenza okufanayo, kodwa abantwana babehlukile ngokuba babevela ezinzalweni ezehlukile.*

Wayekholwa ukuthi uKayini wayevela kuNkulunkulu. Wemukela amanga kadeveli njengeqiniso likaNkulunkulu. Yilokho impela esinakho manje. Amabandla azimisa wona njengemithombo yeqiniso kodwa iqiniso alikho kuwo; nokho abantwana bawo abazelweyo bafunga ngawo futhi bayoze babulale ukwesekela ukweduka kwabo.

Uma ucabanga ukuthi lokho kuyihaba, funda sonke isahluko 3 sikaThimothewu 2 namavesi okuqala amahlanu esahluko sesine. KuThimothewu II 4:1-5 “Ngako ngiyakuyala phambi kukaNkulunkulu, noKristu iNkosi Jesu, Oyakwahlulela abaphilayo nabafileyo nangokubonakala kwaKhe nombuso waKhe; shumayela izwi, uqinise; noma kuyisikhathi noma kungesiso, sola, ukhuze ngakho konke ukubekezela nangokufundisa. Ngokuba kuyakuba-khona isikhathi abangayikuvuma ngaso isifundiso esiphilayo; kepha ngezinkanuko zabo bayakuzibuthela abafundisi, njengokubatsywa kwezindlebe zabo; bafulathelise izindlebe zabo eqinisweni, baphambukele ezinganekwaneni. Kepha wena qonda ezintweni zonke, ubekezele ekuhluphekeni, wenze umsebenzi womvangeli, ufeze ukukhonza kwakho.”

Ngenkathi ibandla lizivumela ukuba ligudluke kokwakuqala, njengoAdamu noEva, ukufa kwangena.

Akukho-mandla kulo. Seliphenduke laphambana nomthetho wemvelo. Umzuzu nje ibandla elagudlukela ngawo enqubweni nasesimisweni, nasebupristini ngokuhlela abefundisi bangena eqenjini elaqoka ubuholi obungaphandle kukaMoya oNgcwele neZwi laKhe, ngawo lowomzuzwana ukufa kwangena futhi laqala ukugula, futhi seligula laguqukelana eqenjini labantu abangenamandla abasikhali sabo kuphela kwakuyimpikiswano. Lalingenakuveza lutho eMoyeni, ngokuba amathemba alo ayakhelwe ohlelweni futhi kungesikho ekukholweni eZwini laKhe. Bahlwanyela uhlelo ngakho bavuna uhlelo. Bahlwanyela impendukezela ngakho bavuna abantwana abaphendukezelwe.

Uganga ngoNkulunkulu futhi uvuna khona impela okujovile. Umuntu ubefanele ukukufunda lokho emvelweni. Ugange ngemvelo. Ujovele imibono yakhe emvelweni futhi walungisa ngokunye umsuka wezinye izinto omncinyane kakhulu, njl., futhi manje uvuna isivunguvungu. Buka nje ukuthi bazizalanise kanjani izinkukhu. Izalaniswa ngezinga eliphakeme kakhulu ngangokuthi ngumshini wokuchamusela

ozichamuselelayo. Ayikulungele ukudliwa futhi ithambile futhi ingukudla okungenamsoco. Bayijova ngezinto ezithile inyama esiyidlayo futhi ngenxa yalokho umzimba womuntu uyaguquka ngangokuthi abesifazane baya ngokuncipha ezinqulwini futhi bathe ukuba banzi ngamahlombe futhi abesilisa bona kuyaphambana. Manje uma udlala ngemvelo futhi uthole ukuphambana nemvelo nokuthi ikuphendukele, kuyokwenzekani uma uguqula iqiniso libe amanga na? Impendulo yile, uyozala umphikukristu, inqubo engenakho ukumesaba uNkulunkulu yenkolo ephendukezelwe kakhulu ayizukubukeka kumbe iveze lokho okwenziwa eyakuqala. Impendulo kuphela uNkulunkulu anayo yesimo esinjengaleso yichibi lomlilo.

LowoNyaka-ndini waseSmirna wawufa. Ngenkathi ufa, awubange usabuya neze. Akukho-nyaka oke ubuye. Akukho-mvuselelo eke ibuye. Ingeke yaba nokuphila kukaNkulunkulu kuyo ngesizukulwane semvelo. Kuthatha ukuzalwa ngokusha okuvela phezulu. Lonyaka wokugcina waqala ngemililo yemvuselelo yePentecostal futhi bayihlela yabuyela khona emuva. Esikhundleni sokuthatha iZwi bathatha imibono yabo futhi benza khona nje okwenziwe yiyo yonke iminyaka – babambisa ngencwadi yokuchasisa esikhundleni seZwi. Ake nje uphume kuleyencwadi yokuchasisa bese ubona ukuthi kwenzekani. Usukhishiwe, mfowethu. Futhi bayokuzingela bese besola uNkulunkulu. Futhi bayithanda kabi inhlangano yabo. Akumangalisi. BangamaPentecostal ayisizukulwane sesibili futhi njengalokhu uNkulunkulu engenabo abazukulu bangabantwana nje boyise, baziwa ngezivumokholo zabo nenqubo yokukhonza. Bangakhuluma ngokwakuvamise ukwenzeka, kodwa bangeke bakuveze. Bake babanawo umbani kodwa cishe osekuhle kuphela ukuduma. Kodwa ake bakuxoxele ngobukhazikhazi benhlangano yabo. Bayothi, “Yebo mnumzane, ngifuna wazi ukuthi lena yinhlangano engaqanjwanga-muntu. Yafika ngokuzenzekelayo. UMoya wehlela emhlabeni wonke jikelele. Yebo mnumzane, sinakho ababenakho ePentekoste. Lokhu kwakungesikho okwabantu kodwa okukaNkulunkulu.” PHO-KE ABAKUGCINANGA NGANI NGALEYONDLELA NA? UMA UNKULUNKULU AYIQALA KWENZEKA KANJANI PHO UKUBA UNKULUNKULU ANGAYILONDOLOZI FUTHI AYIFEZE NA? Uma uNkulunkulu engayibhalanga incwadi equkethe ulwazi oluthile lwezivumokholo nemithetho eklanyiwe nemibhedesho ukuyiqala, pho-ke lungelo lini ababenalo lokwenza lokho na? UNkulunkulu wathulula uMoya waKhe phezu kwamaBaptisti, amaMethodisti, amaNazaretha, ama-Adventisti, amaPresbyterian, abaZalwane, iChurch of God (amaningana abizwa kanjalo) njl. Bonke lababazalwane bakhuliswa ngezimfundiso ezehlukile, imitheshwana yendawo, izincwadi zokuchasisa zebandla njl. UNkulunkulu



wakushanela konke wakubuyisela eceleni; Wabhubhisa imicabango engenabufakazi yabo yokuhlela impatho futhi wabuyisela iziphiwo zikaMoya, efakazisa ukuthi Unguye izolo nanamuhla naphakade. Kodwa ngabe lawomaPentecostal asifunda yini isifundo sawo mayelana nenhlangano na? Qha mnumzane. Bahlela babuyela emuva ngqo futhi sebebhale amabhuku abo aphephe indaba yesifundo, imitheshwana nencwadi yokuchasisa yebandla, incwadi yokuhlanganyela njl benombono owodwa engqondweni, okungokokufakazisa ukuthi manje sebenalo lonke iqiniso, bazi zonke izimpendulo, futhi ngakho-ke sebe, ngabakhethiweyo bakaNkulunkulu abayaziyo indlela futhi bangakukhombisa kwabanye benjengabaphelekezeli abakhonjiweyo bakaNkulunkulu. Kodwa abanakho. Bazibhastelile njengawo impela amaqembu abaphuma kuwo. Uma befuna ukuba kumlobokazi bazofanele baphume kanjalo impela njengoba kwenza okhokho babo.

Bafana nabo bonke abanye. Imvuselelo isiphelile. Bazama ukuphila ngegama futhi bafile. Bathatha inhlangano, ngaso sonke isikhathi bekhuluma ngoMoya kaNkulunkulu. Bakhuluma ngobufakazi bokuba noMoya oNgcwele. Kodwa bayakhohlwa ukuthi udeveli angakhuluma ngezilimi, naye. Ukudideka kwangempela kweBabele kuphakathi kwabo futhi bakubiza ngoMoya kaNkulunkulu. Siyaphinda futhi sibona umuntu etshela uNkulunkulu, esikhundleni sokuba uNkulunkulu atshele umuntu.

Manje ningahle nifise ukungithethisa khona lapha ngalokho engikushilo. Kulungile. Bazibiza ngePentecostal neFull Gospel. Abakufakazise phela. EPentekoste umlilo wafika ngefu futhi wehlukana phezu kwalowo nalowo wabo njengolimi, futhi wehlela phezu kwalowo nalowo. Uphi umlilo na? Bakhuluma ngezilimi ePentekoste nabantu abalalela baqonda. Kuphi lokho na? Sonke isixuku sabakholwayo saziphathisa okomndeni owodwa. AmaPentecostal ahlukene kabi njenganoma yiliphi iqembu emlandweni. Akukho-muntu owaba nesibindi sokuzihlanganisa nebandla lasekuqaleni kodwa nguNkulunkulu kuphela owenezelayo. Banezingi kakhulu izimbuzi phakathi kwabo njenganoma yiliphi. Bazisho ukuthi bagcwele iVangeli kodwa abakwazi ukufakazisa. Amabandla abo awanalutho emandleni njenganoma yiliphi elawo. Uma begcwele iVangeli khona-ke bekungcono sivume ukuthi iBhayibheli lenze iphutha nxa lichaza amadoda agcwele iVangeli ePentekoste. Bayacula. "Kubekhona olukhulu ushintsho kimi." Baqinisele. Kodwa ushintsho belungesilo olokuhle. Sekuyisikhathi sokubuyela kuNkulunkulu. Banegama lokuthi bayaphila kanti bafile. Izilimi akusibo ubufakazi bemvuselelo. Ngubufakazi bokufa. Izilimi zamemezela ubufakazi ukuthi inkolo enomkhuba onemigidingwana eminingi yabaJuda yase iphelile, ukuthi

inkathi enomlando oqhamileyo yase iqalile. Izilimi namhlanje zivala amakhethini eminyakeni yebandla labeZizwe neVangeli selibuyela kubaJuda. Abantu bakhuluma ngezilimi zimemezela omkhulu umnyakazo kaMoya. Basigejile isikebhe. Iqiniso lingukuthi ubhala ukuqeda kukho konke okwemibono yabantu, izinhlelo nemibuso, nombuso kaNkulunkulu usuyangeniswa. Phaphamani bantu bakaNkulunkulu. Phaphamani.

Uma ungacabangi ukuthi lokhu kuliqiniso, lalela lokhu nje. Umhlaba wonke jikelele kuwo omabili amaqembu amaPentecostal naqavile ahlela osomabhizinisi. Bangenele amapuliti ngaphandle kobizo oluvela kuNkulunkulu. Bazenzele isitayela sokuthi bangabadobi babantu nabasunguli bomnyakazo kaNkulunkulu, futhi bathi inkonzo yeziphiwo yabase-Efesu 4:10-13 uNkulunkulu ayinika ibandla yehlulekile, ngakho sekuthatha bona. Lapha sikhona impela phakathi kokugcwaliseka kwesiprofetho, esibizwa ngokuthi ukuphikisa kukaKora, futhi abazi ngisho ukuthi basigcwalisile. Baqhubeka bephuphuthekile beshumayela ngokuzibenela bethi kuliqiniso. Sengathi uNkulunkulu angabahawukela. Sengathi amehlo abo angavuleka ngaphambi kokuba bedlulelwe yisikhathi. O, ngilaleleni. Kwakunini lapho isithunzi sokuba nemali, inhlaliswano yobuholi, ikhono lebhizinisi, noma ubuqhawe bengqondo uqobo bake baba yimfanelo yokuba umuntu abe nokuhola kukamoya, noma kunikeze noma yisiphi isisindo eZwini likaNkulunkulu na? Futhi nxa noma ngayiphi indlela engebonakalayo noma ubugugu bobuntu buqala ukukhombisa njengobuhlanganisayo lapho khona uNkulunkulu esebenza ngabo esikhundleni sikaMoya oNgcwele YEDWA, khona-ke silwisana noNkulunkulu, asilweli Yena.

Manje ngifuna lokhu ebufakazini khona lapha. Angikhulumi ngiphikisane namalunga ebandla. Qhabo mnumzane. Futhi lelolunga lingabampofu njenganoma yiyiphi enye indoda eyake yaba-mpofu, noma ibe yisicebi kunabobonke ezweni inqobo nje uma iyilunga enhliziyweni nangomsebenzi. Ngingeke ngangabaza ukugcoba noma yiyiphi indoda enezimfanelo zangempela zikaMoya njengelunga noma umdikoni kungakhathaleki ngezezimali zayo noma isikhundla sayo emphakathini. Kodwa nxa ubona isimo senhlaliswano noma sezezimali singena ebandleni esehlukanisa abantu noma ngayiphi indlela — lokho akusikho okukaNkulunkulu. Kungesinye isibonakaliso sesikhathi kulokhukuceba ngokwenyama, kodwa ngokoMoya kwenze mpofu uNyaka waseLawodikeya esiphila kuwo manje.

*“Ngiyabazi ubumpofu bakho.”* Nike nakuqaphela ukuthi ubumpofu babo buxhumene nesinagoge likaSathane kulelovesi elifanayo na? Yebo, yinhlangano ecebile enamandla enengebo

futhi ihlala njalo ifuqela ngaphandle abantu abancane abakhonza uNkulunkulu. Nxa uMoya kaNkulunkulu uguduza ezinhliziyweni zabantu, ubani lo oshiya izindlu nempahla na? Umhlambi omncane njalo uyalahlekelwa enhlanganweni enkulu. Futhi pho-ke bayaye baye kuphi abantu na? Bakhonzela emakhaya, ezindlini eziyizinqolobane ezindala, ezindlini ezingaphansi, njengoba nje benza ngenkathi beya emihumeni okwakukhwezwa kuyo izidumbu.

Lababantu babempofu ezimpahleni zalezizwe. Impela. Kodwa babecebile eMoyeni.

“*Ngiyayazi inhlamba yabo.*” Manje akusiwo umcabango lapha ukuthi lababaqambimanga bahlambalaza uNkulunkulu, nakuba kunjalo ngempela. Kodwa bahlambalaza ibandla leqiniso. Kuhlala njalo kunjalo. AbaJuda baseJerusalema bahlambalaza ibandla ekuqaleni. Abakholelwa konkulunkulu abaningi abeZizwe benzenjalo nabo. Uma kuzobakhona okukhulunywa kabi ngaye, kuyohlala njalo kuyinzalo yeqiniso. Ngosuku lukaNero amaKristu ayisolwa ngazo zonke izehlakalo – ngisho nangokusha kweRoma. Emazweni amakhomanisi umhlambi omncane uhlala njalo ungowokuqala ukuba uqothulwe nakuba eqinisweni umncinyane ngosayizi. Nakuba amaKristu engabantu abahle abethembekileyo, abenza okuhle kuphela, bayohlala njalo behlushwa kuze kube sekupheleni ukuze babhujiswe ngokwenyama.

Isizathu sokuba lokhu kube njalo, yingoba bangabokusolwa yilabo abangamesabi uNkulunkulu. Njengesithupha esinesilonda bama qekelele phambi kwababi. Futhi nakuba abalungileyo bengahlose kubalimaza ababi kodwa befuna ukwenza okulungileyo kuphela, zonke izikhathi bathola ukuthi bayaxatshaniswa njengoba wayenjalo uJohane umBhaphathizi noHerodi. Ngokuba uJohane wayengafune kulimaza uHerodi noma umkakhe kodwa ukubasindisa olakeni lukaNkulunkulu. Lokhu akuzange kuphela kube ngokungaqondwa nhlobo futhi kumelwane nakho uqobo, kodwa uJohane wabulawa ngenxa yakho. Futhi kukho konke okuhle abantu bakaNkulunkulu abakwenzayo, basalokhu bethelwa ngehlazo emphakathini nasekufeni. Impela kufanele ukuthi akhona amandla amabi athize emva kwabantu abangenanembeza nhlobo ukuthi babuyisele ngokubi kulabo ababenzela okuhle. Yebo, kukhona amandla amakhulu kangako. NguSathane. Impendulo ilele evesini elilandela.

## IMINYAKA EYISHUMI YOKUHLUPHEKA

ISamb. 2:10 “Ungesabi lokho ozakuhlupheka ngakho; bheka *usathane* uzakuphonsa abanye kini etilongweni, ukuba nilingwe; futhi niyakuhlupheka iminyaka eyishumi; thembeka uze ufe, Ngokunika umqhele wokuphila.”

Ngasosonke isikhathi iNkosi isebenzisa lawomazwi, “Ungesabi,” kukhona ukwethembisa okuseduze okuyohlenganisa ingozi enkulu nokuhlupheka nokwephucwa. Manje Akasho ngendlela yokuthuntubeza, emfushanyana, “Ukuhlupheka kuyeza.” Lokho bekuzokwesabisa. Kodwa njengomama osezocisha ilambu usho kahle kumntanakhe funa esabe, “Manje ungesabi, ngoba ilambu lizocisha futhi kuzobamnyama. Kodwa khumbula ukuthi ngilapha nawe.” Ngakho Uthi, “Ungesabi-muntu kumbe lokho angakwenza kuwe. Nginawe, nomusa waMi ukwanele. Nxa wedlula emanzini, awazukukugwilizisa Awehluliwe ngisho nasekufeni. Uyanqoba nokunqoba.”

Umphostoli omkhulu, uPawulu, wayazi ngokuzibonela ubuqiniso balawomazwi futhi waloba kwabaseRoma 8:35-59, “Ngubani ozakusahlukanisa nothando lukaKristu na? noma ukuhlupheka, noma ukubandezeka, noma ukuzingelwa, noma indlala, noma ukuhamba-ze, noma ingozi noma inkemba na? Njengokulotshiweyo ukuthi, ngenxa yaKho sibulawa usuku lonke; sithiwa izimvu zokuhlathswa. Kepha kukho konke lokhu siyanqoba nokunqoba NgoWasithandayo. Ngiyakholwa, ukuthi nakufa, nakuphila, nazingelosi, nababusi, nakho okukhona, nakho okuzayo, namandla, nakuphakama, nakujula, nanto enye edaliweyo akuyikuba-namandla okusahlukanisa nothando lukaNkulunkulu, olukuKristu Jesu iNkosi yethu.” Qha, asifanele sesabe. Uthando lwaKhe luxosha konke ukwesaba.

Manje qaphelani ukuthi Uthini, “*usathane uzakuphonsa abanye kini etilongweni ukuba nilingwe.*” AbaJuda babekwenza lokho ngaso lesosikhathi. Ababusi babahedeni babekwenza lokho ngaso lesosikhathi. Ababusi abazama ukuzincengela emphakathini ngoba abantu babelithanda ishshalazi, baphonsela amaKristu ngezinkulungwane ekufeni kwawo, bewabhubhisa ngamabhumbesi nezilwi ezazibambana namadoda noma nezilwane. Uzokwenzani udeveli ngalokhu na? Usolwe lani na? A, yebo, kodwa yinzondo kasathane esemva kwakho konke. Ungemuva kwakho konke ngokuba uzonda uNkulunkulu. Lokho uNkulunkulu abeke inhliziyi yaKhe kukho, uSathane uzibophezele ukuzama ukubhubhisa. Kodwa qaphela. Nakhu okunye ukukhanya. Uma uSathane esemva kwabaJuda ababizela amaKristu enkantolo, khona-ke abaJuda abasibo abenkolo kaNkulunkulu kodwa ekasathane. Ukubuthana kwabo futhi kungokwesinagoge likaSathane. Futhi uma iBandla eliRoma Katolika labulala izixuku zamakholwa eziKhathini zobuMnyama, yebo nakuyo yonke iminyaka, khona-ke bangabakadeveli futhi bangabakaSathane, futhi.

Futhi uma ucabanga ukuthi lokhu kuyashaqisa, linda nje size sigwaliseke isiprofetho seSamb. 13. Kuliqiniso elimangalisayo ukuthi iUnited States yaseMelika ikulesosahluko. Yona impela inombolo yeshumi nantathu

iluphawu lwalesisizwe. Yaqala ngezifiki eziyishumi nantathu. Ifulege layo linezinkanyezi eziyishumi nantathu nemisho eyishumi nantathu. Futhi nakho lapho ephethela khona esahlukweni seshumi nantathu. Kulomfanekiso ophathwa kulesisahluko kuzotholakala bonke ubuthakathaka besilo obabuphambi kwaso. Njengoba isilo savuka eMkhandlwini waseNayisiya, ngakho umfanekiso uyophuma eMkhandlwini wamaBandla oMhlaba nakho konke ukungamesabi uNkulunkulu namandla kaSathane ukuveza ulaka lukadeveli phezu komvini weqiniso kaNkulunkulu. Kuyoba ukwenza okuphindayo kwabo bonke ubuqili obubi ngokwesabekayo nonya.

Labo abalwa nokuzithoba kukaNkulunkulu futhi baklolode futhi babhubhise – mabakwenze. Futhi bakwenze ngokuthanda kwabo. Futhi konke eGameni likaNkulunkulu nenkolo. Kodwa baqamba amanga. Abasibo abakaNkulunkulu. Bangabakayise, usathane. Bona, ngezenzo zabo bemelene nanoma YIBAPHI abantu, bazidalule lokho abayikho. Mabahlele futhi baphike umhlambi omncane. Bona kuphela nje baqhubeka nokwembula kubo bonke ukuthi bangabakasathane. Bangumvini wamanga – umvini obulalayo. Inzondo yabo iyafakaza ukuthi bangobani. Ibandla elingumphikukristu lamaNikolawu yilokho abayikho.

“*Bayakuphonswa etilongweni.*” Yebo, babizelwa enkantolo futhi babekwe icala ngamanga futhi balingwe futhi baboshwe. Futhi kakade konke kwenziwa egameni lenkolo nokuhlonipha ubumsulwa obuyindluzula. Konke kwenzelwa inhloso enhle. Lokho kungenza ngicabange ngesinqumo seNkantolo eNkulu mayelana nomkhuleko neBhayibheli lifundwa ezikoleni. Ubani osemva kwakho na? NguSathane osemva kwakho. Kungokunye ukuthukuthela kokubhavumulela uNkulunkulu.

“*Nizakuhlupheka izinsuku eziyishumi.*” Nasi isiprofetho. Futhi ngaso yindlela yokuphokophelela ubude bempilo yoNyaka waseSmirna. UDiocletian, enonya olwedlula bonke ababusi, waqalisa umkhankaso wokwesabisa ubhekiswe kwabangewele bakaNkulunkulu, ukuthi ngaphandle komusa kaNkulunkulu wayeyoshanela onke amakholwa. Kwakunegazi eledlula onke emlandwini futhi kwathatha iminyaka eyishumi (izinsuku eziyishumi zeSamb.2:10b) kusukela ku 302 kuya ku 312.

“*Thembeke uze ufe.* Akasho ukuthi thembeke *kuze* kube-sekufeni, kodwa *uze ufe.* Ungahle uphawule ubufakazi bakho ngegazi lakho. Izinkulungwane, yebo izigidi, zifile kuyo yonke iminyaka. Bafela okholweni. Njengo Antipas, umfelukholo othembekileyo, abazigodlanga izimpilo zabo *baze* bafa. Njalo sicabanga ukuthi akunakwenzeka ukuba cishe impela ngumfelukholo. Kodwa ake ulokothe ukhumbule ukuthi ukukholwa esikusebenzisayo nsuku zonke ukunqoba kuJesu Kristu kungukukholwa okufanayo okuqinisa uPolycarp nabo

bonke abafelukholo. Ukukholwa okwedlula konke kuyonikeza umusa owedlula konke ngehora eledlula onke. Makabasiswe uNkulunkulu phakade!

“*Ngokunika umqhele wokuphila.*” Njengalokhu ingeke ngisho inkomishi yamanzi abandayo enikezwa eGameni leNkosi yehluleke ukuthola umvuzo, uyoba-mkhulu kangakanani-ke umvuzo kulowo onikela ngokuphila kwakhe njengomfelukholo ngenxa yeNkosi uJesu. Mhlawumbe singathola umqondo omncane uma siqhathanisa lomqhele nomqhele ozuzwa emncintiswaneni. KwabaseKor. 1 9:24, uPawulu uthi, “Anazi yini ukuthi abagijima ngokuncintisana bagijima bonke, kepha munye owamukela umklomelo. Gijimani kanjalo ukuze niwuthole.” Umqhele onikezwa ozuze uMncintiswano wejubane wawungumqhele wembali yamatsha omnqumo. Kodwa umqhele okukhulunywa ngawo lapha eSambulweni, onikezwa umfelukholo, ngumqhele wobukhosi. UJesu uwubiza ngomqhele wokuphila. Umqhele owodwa owalabo abancintisanile; omunye owalabo abanikelile. Yomibili imiqhele ayigugi. Ayiyukubhubha. Abazuzi bomncintiswano wezwe wokuphila ngokushesha bazolahlekelwa ukujabula kwezenanelo zezwe. Inkazimulo yabo izohluleka. Kodwa labo abanikela ngezimpilo zabo ngenxa kaNkulunkulu, ngokuncintisana kwansuku zonke noma ngokuchitheka kwegazi labo njengomhlatshelo wokuqheliswa umqhele kwezimpilo zabo bayonikezwa umqhele wokuphila.

Sonke isikhathi esincane kakhulu sichithelwa ekusebenzeleni imivuzo yaphakade kaNkulunkulu. Umvuzo kaNkulunkulu uyedeleleka kakhulu. Uma sikholelwa ebuqinisweni bovuko lomzimba, nombuso waphakade oyinto ekhona, khona-ke sifanele siwabeke phezulu ezulwini lawomagugu amahle akhona kwabangcwele abathembekileyo.

## UMVUZO WOKUNQOBA

ISamb. 2:11, “Onendlebe makezwe lokho akushoyo uMoya emabandleni. Onqobayo akasoze oniwa ngukufa kwesibili.”

Manje, uyaphinda futhi uMoya ukhuluma kuyo yonke iminyaka. Lomlayezo ungowokusiduduza namhlanje ngisho nanjengoba ududuze abazalwane bethu bayo yonke eminye iminyaka. Futhi Uyasho kithi ukuthi ukufa kwesibili akusoze kwasona.

Sonke siyazi ukuthi ukufa kwesibili yichibi lomlilo. ISamb. 20:14, “Ukufa nehayidese kwaphonswa echibini lomlilo. Lokhu kungukufa kwesibili” Kusobala lokho kuchaza ukuthi bonke labo ababephakathi lapho, baphonswa echibini lomlilo. Manjena-ke, ngifuna ukunikhiphela okuthize lapha. Akungabazeki kuzobangela abantu baphawule ngemfundiso

yami exakileyo. Kodwa ngimi lapha egunyeni leZwi likaNkulunkulu futhi ngiyaphika ukuthi ongakholwayo uya esihogweni saphakade futhi ashe lapho phakade. Okokuqala nje, isihogo, noma ichibi lomlilo, kumbe noma ngabe ufuna ukukubiza kanjani. Akusilo iphakade. Kungaba yilo kanjani uma kwakunesiqalo na? KuMath. 25:41, kuthi “umlilo ophakade walungiselwa usathane nezingelosi zakhe.” Manje uma walungiswa, khona-ke wawungesiwo ongenaso isiqalo. Uma wawunesiqalo khona-ke ungeke waba-phakade. Kusobala ungahle ukhubeke phezu komqondo wokuthi igama ‘ingunaphakade.’ Kodwa lelogama lichaza ukuthi “kusukela eminyakeni kuya eminyakeni” futhi linezincazelo ezehlukile ehlanganiswe nalo. KuSam. 1 3:13-14, uNkulunkulu watshela uSamuweli ukuthi Wayezokwahlulela indlu kaEli kuze kube-phakade, nokuthi babengasophinde banikele ngemihlatshelo “kuze kube-phakade” njengabapristi baKhe. Futhi emaKh. 2 2:27, uSolomoni waxosha uzalo lokugcina lukaEli ebupristini. Lezo kwakuyizizukulwane ezine noma kanjalo kamuva Manje ningabona ukuthi “kuze kube-phakade” akuqhathaniseki nalokho okuyi “phakade”, noma lokho okwakungenasiqalo noma isiphelo. Lapha kulendaba igama kuze kube-phakade lichaza “indawo efika ekunyamalaleni.” Yilokho okwenzekayo. Banyamalala.

Bheka igama, “ukubhujiswa” ngale kwabaseThes. II 1:9, “Abazakunikwa isijeziso esingukubhujiswa okuphakade”. NgesiGriki, “ukubhujiswa” ngempela kuchaza ukushabalala. Negama, “ukubhujiswa”, AKUchazi *ukubhubhisa*. Manje “ukubhubhisa” kuchaza into elokhu iqhubeka iqhubeka ibola. Ngakho kungachaza ukuthini ukushabala kuzekube-phakade na? Akuchazi ukuqhubeka kushabalala, kungenjalo lokho bekuzokwenza igama “ukubhubhisa,” esikhundleni so “kubhujiswa.” Kuchaza *ukubhubhisa kuze kufike la kuphela khona*. Kukuqede.

Ungahle umangale manje, lapho ongasebenzisa khona igama, “phakade,” futhi singalisebenzisi ngendlela esilifundiswe ngayo. Lokho kulula. Nxa lisetshenziswa kuNkulunkulu lichaza ukungabi nakuqala noma ukuphela, futhi okuhlala njalonjalo futhi kunganqamuki. Futhi nxa ukhuluma ngokuphila okuphakade unakho lokho emqondweni okungukuphila kukaNkulunkulu. “Ilobu ubufakazi, ukuthi uNkulunkulu usiphile ukuphila okuphakade, nalokhukuphila kuseNdodaneni. Onayo iNdodana unokuphila.” Manjena-ke, amadodana kaNkulunkulu kuphela anokuphila okuphakade, uhlobo olwalungazange lube nesiqalo, kodwa olwaluhlala lukhona. Kunjalo. Unokuthize kuwe njengamanje okuphakade— okungenasiqalo noma nakuphela. NguMoya kaNkulunkulu. Yingxenywe kaNkulunkulu qobo lwaKhe. Ukuphila kukaNkulunkulu.

Manje uma isoni sizoya esihogweni bese-ke sihlupheka ngokufanayo njengoba nawe uzoya ezulwini futhi ulijabulele izulu, khona-ke unohlobo olufanayo lokuphila osuvele unalo.

Hayi-ke, bese-ke kungahle kubekhona labo abathi ukuphila okuphakade kukhomba inhlalakahle yabantwana bakaNkulunkulu. Yinhlalakahle yabo nentokozo esengozini. Ngakolunye uhlangothi isoni siya ekujezisweni kwaso, ukuze thina sikwazi ukwehlisa ukufa kwesibili kube wudaba lwesijeziso nendawo. Ukuphila okuphakade kuchaza izulu, nokujeziswa okuphakade kuchaza isihogo. Uyomangala ngabantu abaphakanyiswe njengosiyazi bezenkolo abakukholwayo lokho. Kodwa niyazi ukuthi lokho kwenzani na? Kwenza ukuphila okuphakade kube wudaba lwezomumo womhlaba esikhundleni soMuntu. Ukuphila okuphakade nguNkulunkulu, – iNkosi uJesu Kristu. Umuntu angayikholwa kanjani into enjalo, ukuthi ukuphila okuphakade kuwudaba lwendawo, kungaphezu kokuba ngazi. Kungenza ngibhadazele ukucabanga ngakho.

Qhobo mnumzane. Lunye kuphela uhlobo lokuphila okuphakade. UNkulunkulu unalo. Uma sinoNkulunkulu, sinokuphila okuphakade phakathi nangaYe.

Ngakho niyabo, lelogama iphakade, noma kuze kube-phakade, lingasetshenziswa ngezindlela ezinhlobonhlobo, kodwa uma lisetshenziswa kuNkulunkulu, Yena eyilokho Ayikho, linencazelo eyodwa. Liyisikhathi sonke sikaNkulunkulu. Ungeke ulisebenzise kanjalo kunoma yiyiphi enye into. UNkulunkulu yedwa uyiphakade, futhi ngoba Uyaphila, siphila naYe.

Manje ungavumeli noma ubani athi mina angikholelwa echibini lomlilo nasekujezisweni. Ngiyakholelwa. Angazi ukuthi kuyothatha isikhathi esingakanani, kodwa ekugcineni kuyosuswa. ESamb. 21:8, kuthi lezozoni okukhulunywa ngazo ziyoba nesabelo sazo echibini lomlilo. Kodwa ukuhunyushwa kwangempela kwegama akusiso 'isabelo' kodwa yisi 'khathi'. Niyabo, lapho unakho-ke.

Ngakho ababi bayophonswa esihogweni (iHayidese noma ithuna) nesihogo singene echibini lomlilo. Bahlukaniswe noNkulunkulu. Kuyoba yinto esabekayo kakhulu lokho.

Kodwa kwabalungileyo akuyikubanjalo. Abadingi-kwesaba. Bahlengwe nguNkulunkulu. Basesifubeni saKhe. Bangabanqobi. Futhi ubani lowo onqobayo na? Lowo okholwa ukuthi uJesu unguKristu.

Kuyoba yingani lomnqobi, lelikholwa liphunyuke, futhi liye ezindaweni zokuphila okuphakade nentokozo enkulukazi na? Ngoba uJesu wakhokha inani ukuba asihlenge esonweni. Wagcwalisa isikhala sokwehlukana, futhi thina esasikude manje senziwa sibe seduze ngegazi.



Futhi abasoze bangena ekwahlulelweni. Abasoze babakulelochibi lomlilo. Bangeke neze balahleke ngokuba Akayikulahlekelwa nangoyedwa wabo. Akukho namunye wabahlengiweyo oyoba yinoma kuphi ngaphandle kwalapho uJesu ekhona.

Niyazi ukuthi lokho kungani na? Ngizonifanekisela khona. Nginomfanyana, uJoseph. Uyingxenyeni yami, akunandaba ukuthi kwenzekani. Ukuba bengiyisicebi, okubi ukwedlula konke ebengingakwenza bekungaba ukumkhipha efeni, kodwa akukho engingake ngikwenze ukuba ngimphike. Ngingeke ngoba uyingxenyeni yami. Lapha, ake sithathe ukuhlolwa kwegazi. Ake siqhathanise igazi lakhe nelami. Lizofakaza ukuthi uJoseph uyindodana yami. Ungowami.

Ukuhlolwa kwegazi okukhombisayo ukuthi ungokaNkulunkulu noma qha.

Angikwazi ukukhohlwa ukucabanga ngesikhathi engangivamise ngaso ukuqhuba umhlambi wezinkomo amaHereford uqobo le eColorado. Sasivamise ukungenisa lezozinkomo ukuba zihlolwe nguhulumeni uma sasizifuna ukuba ziphakelwe ngohlelo lukahulumeni. Kodwa babengavumeli neyodwa vo inkomo eyayingenalo icici endlebeni elichaza uhlobo lwegazi. Icici lalikhomba ukuthi kwakuwuhlobo uqobo. Abaqaphi ababezibhekisisa babengabuki kanye uphawu. Babevele babuke icici ukubona ukuthi igazi kwakuyigazi eliyilo yini. Haleluya. Uma kuyigazi eliyilo, lifanele libe yilo.

Niyazi uNkulunkulu wabuka phansi wase ememezela, “Umphefumulo owonayo, wokufa. Wehlukene naMi. Ungeke wasondela kiMi.” Siyazi ukuthi bonke bonile basilelwe yinkazimulo kaNkulunkulu. Lokho kwakuchaza ukuthi bonke bafa, bonke babehlukanisiwe, futhi ngelinye ilanga isikhathi sasiyofika lapho ngisho lokho kuphila okuncanyana kwakuzocima futhi kwakuzophela nya. Kodwa uNkulunkulu othandweni, wathatha isilwane futhi wathatha ukuphila kwaso endaweni yempilo yesoni.

ETestamenteni eliDala isoni sasiletha iwundlu. Sibeke isandla saso phezu kwewundlu ngenkathi umpristi enquma umphimbo wewundlu. Wayekuzwa ukopha futhi wayekuzwa ukukhala kwemvu. Wayewuzwa umzimba ugongobala ufa. Wayewubona umusi wegazi elifafaziwe wenyukela kuNkulunkulu. Wayazi ukuthi iwundlu lase lithathe indawo yakhe. Wayazi ukuthi ukuphila kwewundlu kwakumhlawulele okwakhe. Kodwa ukuphila kwalelowundlu kwakungukuphila kwesilwane futhi kwakungenakubuyela phezu kwesoni kusenze sihlanzeke. Ngakho wayesuka enesifiso esifanayo sokona. Wayephuma enesono emqondweni wakhe, futhi abuye anikele ngomhlatshe ngento efanayo onyakeni kamuva.

Kodwa eTestamenteni eliSha akunjalo. IWundlu lethu elifayo liyiNdodana kaNkulunkulu Eyanikela ngegazi laYo libe yisihlengo sabaningi. Ngokukholwa siyenyuka futhi sibeke izandla zethu phezu kwaleloWundlu – siyaLibona linezilonda ezinegazi, umhlane obengekile, ameva onya edabula amashiya aKhe – siyabuzwa ubuhlungu baKhe futhi siMuzwe ekhala, “Nkulunkulu waMi, Nkulunkulu waMi, UNgishiyeleni na?” Futhi kwenzekani na? Ukuphila okwasuka kulelongqamuzana legazi elagqashulwa kwabuyela phezu kwalowo odabukileyo. Ukuphila okwakukuYe kwabuyela phezu kwethu. Sibuyela emuva singasenaso isifiso sokuba sone, futhi manje sinenzondo ngemisebenzi nezinkanuko zenyama.

Sibheke. Kuyini ukuphila kwethu na? Ingqamuzana elilodwa nje elincane elaphuma kubaba wethu. Owesifazane akanakho okuveza umbala obomvu ezinhlayiyeni zegazi. Uveza iqanda; ungumshini wokuchamusela. Kodwa igazi livela kwesilisa. Yingakho owesifazane ethatha igama lendoda. Abantwana bathatha igama layo. Umama ungumshini wokuchamusela abantwana abazalela yona.

Yilokho okwenzeka ekuhlengweni kwethu. UMoya oNgewele wafika phezu kukaMariya futhi wazala iNdodana waYiqamba ngokuthi, uJesus. UMdali omkhulu wehla waba ngumhlatshelo ngenxa yesono sethu. Igazi laKhe kwakuyigazi likaNkulunkulu. Yilokho impela elaliyikho. Lelogazi likaNkulunkulu lachitheka noMoya waMshiya lapho Efa ngobuhlungu obukhulu. Kwase kuthi-ke lokho KUPHILA OKUFANAYO (UMOYA) kwabuya ukuba kuhlale phakathi esonini esidabukileyo futhi kwasikhulula. Lesosoni asibuyanga unyaka nonyaka, umhlatshelo nomhlatshelo, ngokuba kwakungasekho-sidingo. Ngomhlatshelo OWODWA, kanye nje kuphela sesikhululiwe ekubuseni kwesono, futhi semukela ukuphila kukaKristu ngakho esibusa khona ngokunqoba phezu kwesono, izwe, inyama nosathane.

UNkulunkulu wakwenza. Wakwenza konke. Wamemeza kakhulu kulo izwe eliqalekiswe esonweni, “Ngiyakukunika isibonakaliso. Intombi iyoba nomntwana. Intombi iyokhulelwa izale iNdodana. Leso kuyoba yisibonakaliso sakho. Kuyoba yisibonakaliso esingunaphakade.” Akuzalayo kuzoba nguEmanuweli, uNkulunkulu unathi.”

UNkulunkulu wehla esengqamuzaneni legazi, hhayi ngendoda, kodwa ngoMoya oNgewele, futhi kulesosizalo sentombi itabernakele lenhloso yokufa lakhiwa. INzalo yowesifazane yafika ukuze ilinyazwe ukusilethela insindiso yethu. Ngenkathi uMoya oNgewele ufika phezu kukaMariya, Wadala phakathi kwesizalo sakhe ingqamuzana elalizokwanda futhi libe ngumzimba weNkosi yethu. Lelongqamuzana ladalwa. KwakungukuQala kokuDaliweyo kukaNkulunkulu. UyiLowo-ke uJesus. Nalokho OkuNgcwele kwagcwaliswa

ngegazi eliNgewele, ngisho igazi likaNkulunkulu. Lelotabernakele lazalwa. Wakhula waba yindoda. Waya eJordani futhi lapho lowoMhlatshelo wagezwa nguJohane emfuleni othiwa yiJordani. Ngenkathi lowoMhlatshelo Owamukelekayo uphuma emanzini, uNkulunkulu wafika wase ehlala phakathi kuWo, eWugcwalisa ngoMoya ongenasilinganiso. Futhi ngenkathi Ufa futhi Wachitha igazi laWo, ukuphila okuphelele kukaNkulunkulu kwakhululwa ukuba kubuyele phezu kwesoni esasizokwemukela uKristu njengoMsindisi waso.

O, kumangalisa kabi. UJehova, ezalwa ekhala esenqwabeni yomquba. UJehova ezalelwa emkhombeni wotshani obomile. Naso isibonakaliso sakho esingunaphakade kwabazazisayo nabakhukhumeleyo, izihlakaniphi-mbumbulu eziveze isayense yazo yezenkolo futhi zaphika iqiniso likaNkulunkulu. UJehova uNkulunkulu, ingane ekhalayo enqolobaneni enukayo. Bese sicabanga ukuthi sinelungelo lokuzazisa, sithwale amakhala ethu, sigxeka futhi siziphatha sengathi siwutho. Nasi isibonakaliso sakho sangempela. Yilesi okuyisona sona. UJehova, edlala njengomfana. UJehova esebenza esitolo sombazi. UJehova egeza izinyawo zabadobi.

“Ngiyakukunika isibonakaliso,” kwasho uNkulunkulu. “Hhayi isibonakaliso sobupristi obunokhololo omhlophe.” Hhayi isibonakaliso sengecebo namandla. Akukho-nto kulesisibonakaliso ozosifuna, noma ucabange ukuthi sifanele. Kodwa yisibonakaliso esingunaphakade. Yisibonakaliso esikhulu kunazo zonke.” UJehova emi egcekeni elinyaziwe futhi opha enameva ebunzini laKhe futhi baMphimisela ebusweni, bambhuqa bameyisa. UJehova, wedelelwa walahlwa, elenga enqunu esiphambanweni, ngenkathi abazenzisi bekloloda beMcela inselelo ukuba ehle esiphambanweni. UJehova efa. UJehova ekhuleka futhi kungenzeki lutho. Wase-ke uJehova efa. Leso yisibonakaliso sabantu bonke manje. Asikho esinye esifana naso. Singesikhulu.

Kwase-ke kufika ubumnyama phezu komhlaba. BaMfaka ethuneni. Lapho Walala lezozinsuku ezintathu nobusuku kwaze kwathi ukuzamazama komhlaba kwachitha umnyama wobusuku futhi Wavuka. UJehova wavuka. UJehova wenyukela phezulu. Wase-ke uJehova ebuya ukuba ahlale phakathi ebandleni laKhe. UJehova wabuya ngokuvunguza komoya onamandla namalangabi omlilo. UJehova wabuya ukuba ahambe phakathi kwebandla laKhe futhi wanika amandla abantu baKhe. Uphindile futhi uJehova wafika, futhi ngalesisikhathi ukuhlala kubantu baKhe. Kwaphinda futhi uJehova uphulukisa abagulayo, uvusa abafuleyo futhi Uzibonakalisa ngoMoya. UJehova wabuya, ekhuluma ngezilimi, futhi ebuyisela impendulo ngokuhumusha.

UJehova wehla futhi Wavusa isifebe ukuba singabe sisona.

Wehla weza esidakweni simamuzumuzu ebusweni baso lapho silele siqulekile emseleni. Yebo, uJehova wafikela ukuzibonakalisa enyameni nokuzibonakalisa ngenyama. UJehova wafika – uNkulunkulu ekithi, ithemba lenkazimulo.

Yebo, uJesu wafika wachitha igazi laKhe wakhulula abathunjiweyo. Wafika futhi wahlenga izimvu zaKhe ezilahlekileyo. Wabapha ukuphila okuphakade futhi abasoze babhubha. Akayikulahlekelwa nangoyedwa wabo, kodwa abavuse ngosuku lokugcina.

Haleluya, ukufa kwesibili kungeke kwabona. Akunamandla phezu kwabo. Ngokuba bangabeWundlu futhi baLilandela noma Liyaphi.

### UMOYA ONGCWELE KUYO YONKE IMINYAKA

ISamb. 2:11, “Onendlebe, makezwe lokho akushoyo uMoya emabandleni.” Akukho nowodwa unyaka webandla lapho lelivesi lingaphathwa khona. Kuwo wonke unyaka nonyaka unokuyala okufanayo kubantu bayo yonke iminyaka. “Onendlebe, makezwe lokho akushoyo uMoya.” Kodwa akunakwenzeka nhlobo ukuba abantu *bonke* bezwe lokho akushoyo uMoya eminyakeni ehlukeni. KwabaseKor. I 2:6-16, “Kepha ukuhlakanipha sikukhuluma phakathi kwabahlakaniphileyo: ukuhlakanipha kambe okungesikho okwalelizwe, nokwababusi balelizwe, ababhubhayo; kodwa sikhuluma ukuhlakanipha kukaNkulunkulu emfihlakalweni, efihliweyo, uNkulunkulu akumisela ngaphambili kube yinkazimulo yethu: Okungaziwa namunye wababusi balelizwe; ngokuba uma bebewazi, bebengayikuyibethela iNkosi yankazimulo: Kepha kunjengokuba kulotshiwe ukuthi, Lokho iso elingakubonanga, nendlebe engakuzwanga, okungangenanga enhliziyweni yamuntu, uNkulunkulu akulungisela abaMthandayo. Ngokuba kithina uNkulunkulu ukwambulile ngoMoya waKhe: ngokuba uMoya uhlohlisisa konke, yebo, nokujulileyo kukaNkulunkulu. Ngokuba ngumuphi umuntu owazi okomuntu, uma kungesiye umoya womuntu okuye na? ngokunjalo nokukaNkulunkulu akwaziwamuntu, kuphela nguMoya kaNkulunkulu. Kepha thina asamukelanga, umoya wezwe, kodwa uMoya Ovela kuNkulunkulu; ukuze sikwazi esikuphiwe nguNkulunkulu ngomusa. Esikhuluma ngakho futhi, kungengamazwi afundiswa ngukuhlakanipha kwabantu; kodwa afundiswa nguMoya oNgcwele; sichaza okomoya ngokomoya. Kepha umuntu wemvelo kakwamukeli okukaMoya kaNkulunkulu: ngokuba kungubuwula kuye: angekuqonde, ngokuba kubonisiswa ngokomoya. Kepha ongowoMoya ubonisisa konke, kodwa yena kabonisiswa-muntu. Ngokuba ngubani owake wazi umqondo weNkosi, ukuba angaze ayifundise na? Kepha thina sinomqondo

kaKristu.” UMath. 13:13-16, “Kungalokhu Ngikhuluma kubo ngemifanekiso: ngokuba noma bebona, kababoni; noma bezwa, kabezwa; kabaqondi. Kugcwaliseka kubo isiprofetho sikaIsaya, sokuthi, Ngokuzwa niyakuzwa, ningaze naqonda; ngokubona niyakubona, ningaze nabonisisa: Ngokuba inhliziyi yalababantu isiyaba-lukhuni, bezwa kanzima ngezindlebe, amehlo abo bawacimezile; funa mhlawumbe babone bezwe ngezindlebe, baqonde ngenhliziyi, baphenduke, Ngibaphulukise. Kodwa abusisiwe amehlo enu, lokhu ebona: nezindlebe zenu, lokhu zizwa.” UJohane 8:42-44, “Wathi kubo uJesu, Uma uNkulunkulu ebenguYihlo, beniyakuNgithanda: ngokuba Ngafika ngivela kuNkulunkulu: ngokuba aNgizizelanga ngokwaMi, kepha Yena uNgithumile. Yini ukuba ningayizwisisi inkulumo yaMi na? kungokuba aninakuzwa iZwi laMi. Ningabakayihlo usathane, nithanda ukwenza izinkanuko zikayihlo. Yena wayengumbulali kwasekuqaleni, akemi eqinisweni, ngokuba iqiniso lingekho kuye. Nxa ekhuluma amanga, ukhuluma okungokwakhe: lokhu engumqambimanga, noyise wawo.” Kusobala kakhulu kulemiBhalo ukuthi akukho-muntu *ngesingaye* ongezwa uNkulunkulu. Lelokhono ufanele alinikezwe nguNkulunkulu. UMath 16:17, “UJesu waphendula wathi kuye, Ubusisiwe, wena-Simoni kaJona; ngokuba inyama negazi akukwambulelanga lokhu, kodwa uBaba Osezulwini.” Sibeka lamavesi ndawonye siyabona ukuthi kukhona iqembu elilodwa kuphela labantu, nokuthi iqembu elikhethekileyo impela labantu abakwaziyo ukuzwa lokho akushoyo uMoya onyakeni ngamunye. Yiqembu elilodwa elikhethekileyo elemukela isambulo sonyaka ngamunye. Leloqembu *lingelikaNkulunkulu*, ngoba iqembu elingeke lezwa *alisilo elikaNkulunkulu*. (UJohane 8:42-44.) Iqembu elingakwazi nelizwayo lokho akushoyo uMoya futhi lemukele isambulo futhi yileloqembu elichazwa kwabaseKor. I 2:6-16. Yibo abanoMoya kaNkulunkulu. Yibo abazalwa nguNkulunkulu. Babhathizelwa emzimbeni weNkosi uJesu Kristu ngoMoya waKhe. Babhathizwa ngoMoya oNgewele.

Ukuqhubeka nokuveza lokho esisanda kukusho, kanti futhi nokusebenzisa umBhalo ofanele ukhunjulwe njengoba sikhuluma ngokuthi ubani lowo obhathizwa ngoMoya oNgewele, sibone ukuthi uJesu uthini kuJohane 6:45, “Kulotshiwe kubaprofethi ukuthi, BONKE bayakubangabafundiswe nguNkulunkulu.” Kodwa phenya kuIsa. 54:13 lapho lokhu kuthathwe khona futhi kufundeka kanje, “Bonke abantwana bakho bayakuba ngabafundiswe iNkosi.” BONKE *abangabakaNkulunkulu* bangaBANTWANA *bakaNkulunkulu*. Kanjalo kungokuthi ubufakazi bokuba ngumntwana weqiniso kaNkulunkulu, (lowo uMoya ofikele phezu kwakhe futhi uhlala phakathi) uyaphinda futhi ubekwa obala njengalowo owafundisa iZwi ngoMoya oNgewele.

Manje ungaqala ukubona ukuthi kungani izilimi kungesibo ubufakazi bokubhaphathizwa ngoMoya oNgcwele. Akusho nakunoma yimuphi unyaka ukuthi “onolimi makezwe lokho akushoyo uMoya.” Lokho kukhiphela izilimi, ukuhunyushwa kwazo, nesiprofetho, njl. eceleni njengobufakazi. Ubufakazi nguKUZWA lokho akushoyo uMoya. UMoya uyakhuluma. Yebo, uMoya uyafundisa. Yilokho impela uJesu Athi uyokwenza lapho Efika. UJohane 14:26, “Uyakunifundisa konke anikhumbuze konke eNginitshela khona.” Futhi yilokho nje okwenzekayo. Alotshwa kanjalo-ke amaVangeli. Lamadoda ayesekhunjuziwe ezingqondweni zawo nguMoya oNgcwele wona impela amaZwi uJesu ayewakhulumile. Yingakho amaVangeli eqonde ngqo. Aphelele. Kodwa uMoya awuzange nje kuphela uwakhumbuze konke ezingqondweni zawo kodwa Wawafundisa waqhubeka ngeqiniso ayesevele enalo. Wazemukela kanjalo-ke uPawulu izambulo zakhe. Wathi mayelana naso, “Ngokuba ngiyanazisa, bazalwane, ukuba iVangeli elishunyayelwe yimina alisilo elingokwabantu. Ngokuba nami angilamukeliswa ngumuntu, futhi angilifundiswa (ngumuntu) kepha ngilithole ngokwambulelwa nguJesu Kristu.” KwabaseGal. I:II-12. Wafundiswa nguMoya oNgcwele.

Ngelinye ilanga ngenkathi uJesu esemhlabeni, indoda ethize esemqoka yeza ukuMvakashela. Lendoda yathi, “Rabi, siyazi ungumfundisi ovele kuNkulunkulu.” Kodwa nizoqaphela ukuthi uJesu wamqamula masinyane. Waphendukela kuNikodemu namazwi Awakhuluma angahle ahunyushwe kahle kanje, “AngiSUYE umfundisi. NgiyiWundlu loMhlatshelo ngenxa yesono. Ngenza kwenzeke ukuZalwa okuSha ngoMoya waMi. Kodwa uyeza Lowo OnguMfundisi. UnguMoya oNgcwele.” Ngenkathi uJesu esemhlabeni Wafika njengeWundlu, nanjengomProfethi. Kodwa ngenathi Esebuyela phezu kwebandla ngoMoya waKhe Waba nguMfundisi.

Futhi kuyo yonke iminyaka sizwa iqiniso elifanayo. “Onendlebe makezwe lokho akushoyo uMoya emabandleni.” Kodwa yindoda egcwaliswe ngoMoya kuphela engezwa isambulo salowonyaka. Akekho omunye ongakwazi. Qhabo mnumzane. Bangeke ngoba yilokho impela uPawulu akusho kwabaseKor. I 2:6-16.

Manje lokhu bekufanele kunijabulise. Kukhona imfundiso eyinqaba kabi emoyeni ebangela okuningi ukungaqondi nokuzwela okul’khuni. Ngokuba ngenkathi amaPentecostal ethi uFANELE ukhulume ngezilimi kungenjalo awubhaphathizwanga ngoMoya oNgcwele, baphakathi kokuthi bayawaphika lawomadoda amakhulu anjengoKnox, Moody, Taylor, Goforth namanye awazange emukele uMoya oNgcwele, noma bathi bonke bakhuluma ngezilimi ngemfihlo futhi

babengakuqaphele okwakwenzeka. Manje lelo akusilo iqiniso. Qhabo mnumzane. Leso yisiphosiso esikhulu. Izilimi azisibo ubufakazi bokugwaliswa ngoMoya. Nje kungesinye sezibonakaliso eziyisishiyagalolunye ezishiwo kwabaseKor, I 12. Akukho-mBhalo othi wemukela uMoya oNgcwele ukhuluma ngezilimi kumbe ukuthi wemukela uMoya oNgcwele ngokukhuluma ngezilimi. Kodwa kuyasho ukuthi “*Emva* kokuba bonke sebegwaliswe ngoMoya oNgcwele bakhuluma ngezilimi,” futhi kamuva kuthi baprofetha.

Namhlanje phakathi kwabafo abaningi kuthathwa ngokuthi nje bonke abazisho ukuthi bemukela uMoya oNgcwele ngokukhuluma ngezilimi bakhuluma ngolimi lwangempela lukamoya. Kodwa lokhu akunjalo ngokuba abantu abaningi bakhuluma ngolimi olwaziwayo kodwa ngaphansi kokuqhutshwa ngumoya okungesiwo. Manje ake sithi sisemhlanganweni nabantu bonke bakhuluma ngezilimi. Ungazi kanjani ukuthi iluphi ulimi oluvela kuMoya nokuthi yiluphi oluvela kusathane na? Ngike ngaba phakathi komhedeni lapho khona abathakathi bakubo baphuza igazi ogebhezini lwekhanda lomuntu, bakhuluma ngezilimi futhi bahumusha futhi baprofetha. Bangabhala ngisho nangezilimi. Manje uma izilimi KUNGUbufakazi bokwemukela uMoya oNgcwele, khona-ke zonke izilimi bezizoba ngezivela kuNkulunkulu. Kodwa kuvunyiwe ngabantu bobufakazi bezilimi ukuthi kukhona izilimi ezamanga nezeqiniso ngokuba uNkulunkulu uezangokoqobo noSathane uezamanga. Ngakho umbuzo wami ungokuthi, “Ubani owaziyo ukuthi yiluphi oluyilo ngempela na? Ubani owaqonda ulimi ukwazi ukuthi kwakukhulunywani na? Ubani onesiphiwo sokwehlukana ukuba azina?” Manje nxa sithola lezozimpendulo sizoba nento esizoqhubeka nayo, kodwa kuze kube yilesosikhathi, sizolokhu simangala ngomthombo wezilimi. Ungabona khona manje ukuthi uma wesekela ubufakazi bezilimi futhi ungazi ukuthi kuthiwani, uzothi ekugcineni ufike lapho khona zonke izilimi zizoba ngezikaNkulunkulu. Lokho kuzosiholela-ke ekutheni sikholwe ukuthi usathane angeke akhuluma ngezilimi. Lokho akunjalo; qha, akunjalo ngisho umzuzu. Noma yisiphi isithunywa sempela sezenkolo ensimini yakwelinye izwe sazi kahle kakhulu ukuthi osathane bakhuluma ngezinye izilimi, ngokufanayo njengoba ngazi ngokuzibonela.

Osiyazi bezenkolo abangamaPentecostal bayavuma ukuthi abanamBhalo oveza obala ukuthi abantu bakhuluma ngezilimi nxa bebhathizwa ngoMoya oNgcwele. Bayavuma ukuthi bakuqonda kusukela ezehlweni ezibekwe obala eNcwadini yeZeno lapho kathathu ezikhathini ezinhlanu abantu bakhuluma khona ngezilimi. Futhi bayasho ngaphandle komBhalo ukuthi kukhona izinhlobo ezimbili zezilimi. Olulodwa ulimi olukhuluma phakathi ngenkathi usemukela

uMoya oNgcwele futhi lungu 'bufakazi', kuthi ngesikhathi kamuva uma ukholwa, ungemukela isiphiwo sezilimi lapho khona ongakhuluma khona kaningi. Nokho, bathi, uma uke wakhuluma ngezilimi njengobufakazi bokwamukela, ungahle ungaphinde ukhulume futhi. Siyaphinda futhi sishisekele ukwazi ukuthi kutholakalaphi lokhu eZwini. Uma kungekho lapho, khona-ke uNkulunkulu akakukhuluma futhi maye kulowo oyokwenezela kuleloZwi. *Kodwa kukhona okuthize eZwini mayelana nayo lendaba impela abayishaya indiva uqobo.* KwabaseKor. I 13. Kuphatha izilimi zabantu nezezingelosi. Lezi kuyoba ngezaziwayo nezilimi ezingaziwayo. AmaPentecostali esimanje athi angemukela uMoya oNgcwele akhulume ngezilimi ezingaziwa noma zezingelosi. Anenqola ephambi kwehhashi, ngokuba eZenzweni 2 abantu bakhuluma ngolimi oluphelele lwesigodi okwathi ngisho abangakholwayo baluzwa futhi baluqonda.

Manje nxa uNkulunkulu ethule besifanele sithule. Kodwa lapho Ekhulume khona bekufanele sikhulume, nathi, futhi sisho lokho Asevele ekushilo. Wasitshela ubufakazi, kumbe ukuthi kuyokwenzekani emva kokubhaphathizwa ngoMoya oNgcwele kwakungukuthi sasizoba noMfundisi ofikayo afundise lonke iqiniso. Kodwa lowoMfundisi wayengumfundisi ONGAPHAKATHI, hhayi umfundisi wangaphandle. Uma uMoya wawungekho ngaphakathi, ubungeke ulizwe iqiniso futhi ulemukele ngesambulo uma ulizwe ngasonke isikhashanyana sosuku. Leso kwakuyisibonakaliso sikaMoya ohlala ngaphakathi ngezinsuku zikaPawulu. Labo ababegcwaliswe ngoMoya oNgcwele balizwa iZwi, balemukela futhi baphila ngalo. Labo ababengenawo uMoya balizwa kuphela njengamadoda enyama, bafaka ukuhumusha okungesikho phezu kwalo futhi baya esonweni.

Kuyo yonke iminyaka, (futhi yonke iminyaka ngunyaka kaMoya oNgcwele ekholweni leqiniso) – ngithi, kuyo yonke iminyaka ubufakazi babufana. Labo ababenoMoya, uMfundisi, balizwa iZwi, nalowoMoya kubo wathatha iZwi walifundisa (walembula) kubo; futhi babengabeqembu elasizwayo isithunywa nomlayezo waso futhi bawuthatha futhi bawuphila.

Ngiyazi kuyisilingo esikhulu ukuthathisela emuva osukwini lwePentekoste kanjalo futhi nasosukwini lapho uMoya oNgcwele wehlela endlini kaKorneliyu wase ubeka lezozehlo ezilinganayo njengobufakazi bomBhaphathizo kaMoya oNgcwele. Kodwa phezu kwesenzeko ngasinye izilimi zaziqondwa ngabalaleli. Leli yibanga elide ebabele lesimanje lokudideka lemihlangano yamaPentecostal. Futhi uma lokhu bekungenele ukusikholisa ukuba siwushiye umzindlo onje, siyokwenzenjani uma sesibhekene neqiniso lokuthi abantu abangakaze bakhulume ngezilimi banazo ezinye zezibonakaliso eziyisishiyagalombili ezimpilweni zabo,



njengezwi lokuhlakanipha, ukwehlukana omoya, izwi lokwazi, ukukholwa, ukuphulukisa futhi ngisho nezimangaliso na? Futhi lokhu ukuhlola kuthandeka ngisho kakhulu ngesizathu sokuthi izilimi zingescincane kunazo zonke iziphiwo eziyisishiyagalolunye; ngakho nxa sibona abantu abangakhulumi, bengakaze bakhulume ngezilimi, besebenzisa iziphiwo ezinkulu kunalabo abakhuluma ngezilimi, sifanele singayikholwa imfundiso enjalo futhi ngisho nakakhulu kunangaphambili.

Ngakho ningabona manje, ukuthi singeke sabanamandla okusho lokho iBhayibheli elingakushongo. Lapho umBhalo usifundisa ukuthi umsebenzi kaMoya oNgcwele, nokuzibonakalisa kwalowoMuntu oBusisiweyo kungukuletha iqiniso lonyaka ngamunye enzalweni yeqiniso yalowonyaka, khona-ke siyazi ukuthi uMoya uzohlala kumuntu kungenjalo angelemukele iqiniso lalesosikhathi. Amen. Lokho kuqinisele impela. Futhi uma leminyaka ikhipha noma yini, impela iletha futhi ithela leliqiniso.

Manje singakayiyeki lendaba ngifuna ukuba ngizwakale kahlehle ukuthi uyini umBhaphathizo ngoMoya oNgcwele ngokweZwi. Awukho ngokwami, futhi awukho ngokwakho. Uzofanele ube ngokuthi “Isho kanje iNkosi,” kungenjalo siholwa ngokwamanga. Amen.

Ukuqala nje uzoqaphela ukuthi emihlanganweni yami uma sengiqedile ukushumayela inkonzo yokuvangela, noma umlayezo othize wokufundisa, ngiphonsa inetha bese ngimema abazizwelayo kubantu. Ngibacela ukuba beze phambili futhi bemukele uMoya oNgcwele. Abangane bami bePentecostal, ekungizweni ngisho lokhu bakholwa ukuthi ngimema abantu ukuba beze babhaphathizwe ngoMoya oNgcwele ngoba sebevele bazelwe ngokusha. Ngakho nxa ngimema labo abagwaliswe ngoMoya ukuba beze futhi ngibhekane nalabo abaphendulile esimemweni sokuba bemukele uMoya, laba abathandekayo baduduleka phambili futhi babhekane nabantu ngendlela enjalo yokubakhuthaza ukuba bazinikele kuNkulunkulu futhi bakholelwe ukukhuluma ngezilimi. Lokhu sekubangele esiningi kakhulu isidididi futhi ngifuna ukunitshela ngqo ukuthi ngisuke ngiqonde ukuthini. Ngiqonde ukuthi isoni size phambili futhi sizalwe ngokusha, okungukubhaphathizelwa emzimbeni kaKristu ngoMoya oNgcwele okuyikho impela okwenzeka ePentekoste ngenkathi ibandla liqaliswa. Ngamany’amazwi, ukuzalwa ngoMoya kungukubhaphathizwa ngokweqiniso ngoMoya oNgcwele. Kuyinto eyodwa efanayo.

Manje ngiyaqonda ukuthi lokho kuzodida isikhashanyana lapha, njengoba abantu abaningi bazi ukuthi ngagcotshelwa ukuba umshumayeli wamaBaptisti futhi ngikumemezele ngokuqinile ukuthi amaBaptisti akugejile ngokuba athi wemukela uMoya oNgcwele MHLA ukholwa, ngokuba lokho

akunjalo. UMemukela “LOKHU wakholwa.” IZenzo 19:2-6. “Wathi kubo, Nimamukele yini uMoya oNgcwele *lokh*u nakholwayo na? Bathi kuye, Qhabo Asizwanga nokuzwa ukuba kukhona uMoya oNgcwele. Wathi kubo, Pho nabhaphathizelwa kukuphi na? Base bethi, Kukho ukubhaphathiza kukaJohane. UPawulu wayesethi, Yebo uJohane wabhaphathiza umbhaphathizo wokuphenduka ethi kubantu, mabakholwa nguYena Obezakuza emva kwakhe, kungukuthi, uKristu Jesu. Bathi ukuzwa lokhu babhaphathizwa eGameni leNkosi uJesu. Kwathi uPawulu esebekile phezu kwabo, uMoya oNgcwele wehlela phezu kwabo: base bekhuluma ngezilimi, baprofetha.” Nakho-ke. UPawulu wabuza, “Nimamukele LOKHU, HHAYI MHLA nikholwayo.” Futhi kukhona omkhulu umehluko lapho, ngokuba kuseMVA kokukholwa kwethu la samukela khona. Kwabase-Ef. 1:13 kuphindwa lona impela igama lalokho okwenzeka e-Efesu ngokweZenzo 19, “Esenikhohlilwe uYe nani, ESENIzwile iZwi leqiniso, iVangeli lokusindiswa kwenu; ENAkholwa nguYe futhi (hhayi *mhla* nikholwayo) nani nabekwa uphawu olunguMoya oNgcwele wesethembiso.” Manje nanti iphuzu lami. Abaningi kakhulu abesimanje bakithi futhi ngisho nabaqavile bakithi (ababizwa kanjalo) bakholelwa ekusindisweni esikhathini esithize esikhonjiweyo lesi ezindaweni eziningi esibizwa ngo “kwenza isinqumo,” futhi lokho bekubizwa ngokuthi ukwemukela uKristu noma ukuzalwa ngokusha. Manje ukwemukela uKristu ngukwemukela uMoya waKhe. Ukwemukela uMoya waKhe kungukuzalwa ngokusha. Ukwemukela uMoya waKhe kungakubhaphathizwa ngoMoya oNgcwele. Amen. Lababafo bayakholwa. Lokho kuyamangalisa. *Kodwa bama lapho*. Wemukela uMoya oNgcwele *USUkholiwe*. Bekuhlala kunjalo futhi kuyohlala kunjalo. Lona impela igama lokuqala lesiyalelo kubantu laba ngoPetru ePentekoste futhi wathi, “Phendukani yilowo nalowo, abhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono khona niyakwamukeliswa isiphiwo sikaMoya oNgcwele, ngokuba isithembiso ngesenu nesabantwana benu esabo bonke abakude, bonke iNkosi uNkulunkulu wethu eyakubabiza.”

Leziziyalelo zafika njengempendulo eqonde ngqo evela kuPetru eqondene nalokho okwakwenzeke ngempela ePentekoste. Okwafezekayo kwaba ngukuthi uNkulunkulu ngokukaJoweli wayethulula uMoya oNgcwele othenjisiweyo phezu kwayo yonke inyama. Awuthululwanga ngaphambi kwalesosikhathi noma wanikezwa ngaphambi kwalesosikhathi. Kwakuyilokhu-ke.Kodwa LOKHU kwakuzovela manje kuqhubeke njalo ngokuphenduka, ubhaphathizwe eGameni leNkosi uJesu Kristu, khona-ke uNkulunkulu wayebophezelekile ukugcwalisa labo abezayo. UPetru, noma yimuphi wabaphostoli akazange athi, “Nimelwe ukuzalwa ngokusha, bese-ke nigcwaliswa ngoMoya.”

Ukuthi leli yiphethini lesehlo esiqondene nokwemukela uMoya oNgcwele, bhekisisa ngokunakekela sona impela isikhathi esilandelayo uMoya owehlela ngaso kubantu. IZenzo 8:5-17, “UFiliphu wehlela emzini waseSamariya, wabashumayeza uKristu. Izixuku zalalela nganhliziyonye okwakhulunywa nguFiliphu, zizwa zibona izibonakaliso azenzayo. Ngokuba kwaphuma omoya abangcolileyo, abakhwelwa yibo, bememeza ngezwi elikhulu: nabaningi abafe uhlangothi, nabayizinyonga, baphulukiswa. Kwaba-khona ukuthokoza okukhulu kulowomuzi. Kepha kwakukhona indoda ethile nguSimoni igama layo, eyayikade yenza imilingo kulowomuzi, isimangalisa isizwe saseSamariya ezishaya umuntu omkhulu: Bamlalela bonke, kusukela kwabancinyane kuze kube-kwabakhulu, bethi, Lomuntu ungamandla amakhulu kaNkulunkulu. Bamlalela, ngokuba ebamangalisile isikhathi eside ngemilingo yakhe. *Kepha bathi ukuba bakholwe nguFiliphu eshumayela ivangeli ngombuso kaNkulunkulu, nangeGama likaJesu Kristu, babhaphathizwa, abesilisa nabesifazane.* Naye uSimoni wakholwa; wathi esebhaphathiziwe, wanamathela kuFiliphu, wamangala, ebona izibonakaliso nemisebenzi emikhulu yamandla eyenziwayo. Kwathi ukuba abaphostoli baseJerusalem bezwa ukuthi iSamariya lilamukele iZwi likaNkulunkulu bathumela kubo uPetru noJohane: Sebehlele khona, babakhulekela, ukuba bamukele uMoya oNgcwele: *(Ngokuba Wayengakehleli nakoyedwa kubo: kodwa babesabhaphathizwe eGameni leNkosi uJesu kuphela) Khona babeka izandla phezu kwabo, base bemukela-ke uMoya oNgcwele.* Ngokweves. 12, BALIKHOLWA IZWI. Base-ke bebhaphathizwa eGameni leNkosi uJesu. *Kodwa ngokweves. 16, phezu kwakho konke lokho babeSALOKHU BENGAKAWEMUKELI UMOYA ONGCWELE.* Kwaba kuphela SEBEkholiwe futhi babhaphathizwa ngokuyikho ukuthi bemukela uMoya oNgcwele. Lelo yiphethini eliyilo ngqo njengoba labekwa obala nguPetru eZenzweni 2:38-39.

Omunye umBhalo oveza ukukhanya okumangalisayo kulokhu utholakala kwabaseGal. 3:13-14, “Baqalekisiwe bonke abalenga emthini: Ukuba isibusiso sika-Abrahama ngoKristu Jesu sifike kubo abeZizwe, ukuze (ukuze kuthi) samukeliswe isithembiso sikaMoya ngokukholwa.” Manje akukho nakancane lapho okungathiwa khona “isibusiso sika-Abrahama” singukuzalwa ngokusha, nokuthi “isibusiso sikaMoya” singumBhaphathizo kaMoya oNgcwele njengezehlo ezimbili ezehlukene. Ngokuba umBhalo ufundeka kanje: “UJesu wafa esiphambanweni, nangalokho-kufa nokuvuka, isibusiso sika-Abrahama safika kwabeZizwe, sishiya abaJuda. Lokhu kwenzeka ukuze uMoya abekhona nakwabeZizwe.”

Ukuqonda engisanda kukusho kungukucacisa ukuthi kungani izitshudeni zingakaze nhlobo zimthole uPawulu noma

ngasiphi isikhathi ethi, “Zalwa ngokusha futhi BESE ugcwaliswa ngoMoya.” Bakukhombe ngokuthi kukhona, futhi babeke ezabo izincazelo ukukwenza kukusho, KODWA UMBHALO AWUKUSHO LOKHO. UJesu akazange akusho futhi naye. Bheka kuJohane 7:37-39, futhi kufunde manje ngokuqonda. “Ngosuku lokugcina, lolosuku olukhulu lomkhosi, uJesu wema wamemeza, wathi, Uma ekhona owomileyo akeze kiMi aphuze. Okholwa yiMi njengokusho komBhalo, esiswini sakhe kuyakugobhoza imifula yamanzi aphilayo. (Washo lokho ngoMOYA abazakuMamukela abakholwa nguYe; ngokuba uMoya wayengakaphiwa: lokhu uJesu wayengakakhazimuliswa)” Manje kuyasho lapha ngokusobala futhi ngempela ukuthi ikholwa ngokuphuza ngokuza kuJesu ngokukholwa lalizoba nemifula yamanzi aphilayo ethululelwa kulo. Futhi kubeka lokhu ukwazi ngokuzibonela ePentekoste. Manje ngokugcina lomcabango engqondweni sifunda uJohane 4: 10 & 14, “Uma ubusazi isipho sikaNkulunkulu, nokuthi Ngubani othi kuwe, Ngiphuzise; nga ucele kuYe, Yena nga ekunike amanzi aphilayo. Kepha lowo oyakuphuza amanzi eNgiyakumnika wona kasayikoma naphakade; kepha amanzi eNgiyakumnika wona phakathi kwakhe ayakuba-ngumthombo wamanzi aphuphumayo kube-ngukuphila okuphakade.” Lamanzi afanayo aphilayo ayashiwo, kodwa kulesisikhathi awabizwa ngomfula; abizwa ngomthombo ophethuzayo. Kulapho la abantu benza khona iphutha labo. Ngoba abizwa ngomthombo nomfula, bacabanga ukuthi kwenye indawo ngukuphila okuphakade okunikezwa nguMoya futhi endaweni elandelayo lapho abizwa khona ngomfula (aqonde okwamandla amakhulu) kuzofanele kube uMoya manje unikezwa njengokwembathiswa amandla. Akunjalo. Kuseyinto eyodwa nje efanayo. NguMoya onikeza ukuphila namandla, futhi lowo wafika ePentekoste.

Yini le ebangele lokhu ukungaqondi na? Impendulo ingukuthi, “UKUZIBONELA.” Sihambe ngokuzibonela futhi hhayi ngeZwi. Suka nokuzibonela okungathi ngumugqa wakho wokulinganisa. Munye kuphela umugqa oqonde nqo, sinye kuphela isilinganiso sobude, futhi leso yiZWI. Manje qaphela ngokunakekela futhi uthole lokhu. UPetru wathi, “Phendukani nibhaphathizwe eGameni likaJesu Kristu kukho ukuthethelelwa kwezono khona niyakwamukeliswa isiphiwo sikaMoya oNgewe.” UPawulu wathi, “Nimamukele yini uMoya oNgewele LOKHU nakholwayo na”? Lena yiyo yonke inkinga yethu khona lapha. Abantu bayaphenduka ezonweni zabo, bayabhaphathizwa emanzini, KODWA ABAQHUBEKELI PHAMBILI FUTHI BEMUKELE UMOYA ONGCWELE. UKHOLELWA *EKWAMUKELENI UMOYA*. Ukukholwa kuJesu kuyisinyathelo esiya ngakhona esiqonde ngakuMoya oNgewele. Kodwa abantu bama lapho. Bahamba baze bayofika emanzini bese bema. Bayakholwa, bese bema. IBhayibheli

alisho ukuthi wemukela MHLA ukholwayo. Kungukuthi, “Nimamukele yini uMoya oNgcwele LOKHU nakholwayo na?” Ukuhunyushwa okuyikho ngqo nokuqondile ntse ngukuthi: “Na, senikholiwe ngaphambili, mamukela yini uMoya oNgcwele na?” Abantu bayakholwa bese bema. Awumamukeli uMoya oNgcwele mhla ukholelwa KUYe, usuphendukile. Uyaqhubeke wemukela uMoya oNgcwele. Niyakubona na? Yilokho okungalungile ngabaqavile bakithi. Abanamandla ngokuba bama besasalelwe yiPentekoste.

Banjengabantwana bakwaIsrayeli abaphuma eGibhithe futhi bama besasalelwe yiZwe leseThembiso. Manje labobantwana bakwaIsrayeli bashiya iGibhithe cishe izigidi ezimbili ezinamandla. Bonke bahamba ndawonye, bonke babona izimangaliso ezifanayo zikaNkulunkulu, bonke bahlanganyela imana efanayo namanzi aphuma edwaleni elishayiweyo, bonke balandela ifu elifanayo emini nensika yomlilo ebusuku kodwa BABILI KUPHELA abafinyelela eZweni leseThembiso. BABILI KUPHELA ABABENGABEQINISO NOMA AMAKHOLWA ANGEMPELA. Lokho kuyikho ngoba iZwi lisitshela ukuthi abanye bafa ngenxa yokungakholwa; futhi *ngenxa yokungakholwa babengenakungena*. (AmaHeb. 3:19) Manje-ke njengalokhu kunjalo, futhi kuphela BABILI ABANGENA, khona-ke abanye babengesiwo amakholwa eqiniso. Yini eyenza umehluko na? Ababili bahlala neZwi. Ngenkathi izinhliziyo zezinhloli eziyishumi zehluleka eKadeshi Barineya, uJoshuwa noKalebi abazange bangabaze ngokuba bakholwa iZwi futhi bathi, “Sinamandla okulingqoba izwe.” Babazi ukuthi bangakwenza ngoba uNkulunkulu wayethe, “Ngininikile izwe.” Emva kokuba onke lawomaIsrayeli ebone amandla nokulunga nokukhulula kukaNkulunkulu awazange angene ekuphumuleni, okungumfanekiso kaMoya oNgcwele. Ngakho ningabona khona manje ukuthi yingcosana impela eyolokhu ikholwe njalo ize iyokwemukela uMoya kaNkulunkulu.

Kulungile, sesifike lapha. Manje ngifuna ukuqhubekela phambili, futhi uma ngenza ngiyazi ngizobangela ukuthi kusuke amadlingozi athile. Kodwa lokho yinto engingenasibopho ngayo. Nginesibopho kuNkulunkulu neZwi laKhe nabantu uNkulunkulu angithume kubo. Ngifanele ngethembeke kukho konke Anginika khona ukuba ngikusho.

KuJohane 6:37 & 44 kuthi, “Konke ANgipha khona uBaba kuyakuza kimi; ozayo kiMi aNgisoze ngamlahlela ngaphandle. Akakho ongeza kiMi uma uBaba engamdonisi: mina-ke Ngiyakumvusa ngomuhla wokuphela.” UJohane 1:12-13, “Kepha bonke abaNkulunkulayo Wabapha amandla okuba babe- ngabantwana bakaNkulunkulu, labo abakholwa egameni laKhe, abangazalwanga, ngagazi, nantando zenyama, nantando yendoda, KODWA BAZALWA NGUNKULUNKULU.”

Kwabase-Ef 1:4-5, “Njengalokho Asikhethela kuYe ngothando ngaphambi kokusekelwa kwezwe, ukuba sibe-ngcwele singabinakusolwa phambi kwaKhe. Wasimisela ngaphambili ukuba sibe-ngabantwana kuYe ngoJesu Kristu, njengalokho kwabakuhle kuye ngentando yaKhe.” Manje ngaphandle kokuba singene kakhulu endabeni yobukhosi bukaNkulunkulu (Ngokuba lokho kungathatha ibhuku qobo lwakho) ake ngikhombe lapha ukuthi ngokwalamavesi, uJesu Kristu ukhetha umlobokazi waKhe qho ngokufanayo nje njengamadoda ekhetha abalobokazi bawo namhlanje. Umlobokazi namhlanje akavele nje anqume ukuthi uzothatha indoda ethize ibe ngumkhwenyana wakhe. Qhabo mnumzane. Ngumyeni onqumayo futhi akhethe owesifazane othize ukuba abe ngumlobokazi wakhe. (UJohane 15:16, “AniNgikhethanga nina; kodwa Mina nginikhethe nina.”) Manje ngokweZwi likaNkulunkulu, umlobokazi wakhethwa ngaphambi kokusekelwa kwezwe. Lokhu ukukhethwa komlobokazi kwacetsiswa kuYe uqobo. Kwabase-Ef. 1:9. NakwabaseRom. 9:11 kuthi “Ukuze icebo likaNkulunkulu eliya ngokukhetha lime.” Ungeke wakufunda noma ngayiphi enye indlela. Inhliziyo iyaceba, icebo laphakade likaNkulunkulu lalingukuba athathe umlobokazi wokuzikhethela kwaKhe YENA, nalelocebo lalikuYe uqobo, futhi ngokuba phakade kwamiselwa ngaphambi kokusekelwa kwezwe.

Qaphelisisani ngokunakekela manje futhi nikubone lokhu. Ngaphambi kokuba kuze kubekhona ichashaza lothuli lwenkanyezi; ngaphambi kokuba uNkulunkulu abe nguNkulunkulu (uNkulunkulu yinto edunyiswayo futhi kwakungekho-muntu ukuMkhonza, ngakho ngalesosikhathi kungashiwo nje phela ukuthi wayenguNkulunkulu.) futhi Wayaziwa kuphela njengoMoya ophakade, umlobokazi wayesevele esesemqondweni waKhe. Yebo, wayesevele. Wayekhona emicabangweni yaKhe. Futhi kuthiwani ngaleyomicabango kaNkulunkulu na? Eyaphakade, ayisiyo na?

Imicabango yaphakade kaNkulunkulu! Ake nginibuze, “Ngabe imicabango kaNkulunkulu iphakade na?” Uma ningakubona lokhu, nizobona izinto eziningi. UNkulunkulu akaguquleki kukho kokubili emsukeni nasekuziphatheni. Sikufundisisile lokho futhi sekufakazisiwe lokho vele. UNkulunkulu ungongenasiphelo emakhonweni aKhe manje-ke ngakho Yena njengoNkulunkulu ufanele abe ngowazi konke. Uma Engowazi konke, khona-ke Akafundi-ke manje, kanjalo Akazeluleki ngisho Yena, kanjalo nanoma yisiphi isikhathi Akenezeli ekwazini kwaKhe. Uma Engenezela ekwazini kwaKhe, khona-ke Akasuye owazi konke. Okungcono kunakho konke ebesingakusho ngukuthi mhlawumbe Uyoba nguye. Kodwa lokho akukho ngokomBhalo. UNGOwazi konke. Akakaze abe nawo umcabango

omusha nganoma yini ngoba yonke imicabango yaKhe Ubehlala enayo futhi uyohlala enayo, futhi wazi ukuphela kusukela ekuqaleni ngoba UnguNkulunkulu. KANJALO IMICABANGO KANKULUNKULU INGEYAPHAKADE. INGEYANGEMPELA. Ayifani nje nomuntu onepulani yokwakha ayidwebileyo futhi eyothi ngelinye ilanga iguqulelwe ekubeni utho nesimo, kodwa isivele ingeyangempela futhi eyaphakade, futhi iyingxenyekaNkulunkulu.

Niyabona ukuthi lokhu kusebenza kanjani. UNkulunkulu njalo wayenemicabango yaKhe ngoAdamu. UAdamu, njengemicabango yaKhe, wayengakezwakaliswa nokho. IHubo 139:15-16 lizoninika umbono omncane walokhu, “Uqobo lwami alufihlwanga kuWe, lapho ngenziwa ekusithekeni, ngibunjwa ezindaweni ezijulileyo zomhlaba. Amehlo aKho angibona ngiseyihlule, nokho ngingakapheleli namalunga ami onke alotshwa encwadini yaKho, ngezinsuku adalwa ngazo, kungakabikho nalunye lwawo.” Lokho, njengoba ngishilo, kwakungalotshiwe ngoAdamu kodwa kukunikeza umqondo nokwazi ukuthi umcabango wawulapho emcabangweni waKhe, nalowomqondo wawungophakade futhi wawufanele uzwakaliswe. Ngakho ngenkathi uAdamu ebunjwa ngothuli lomhlabathi nomuntu wakhe ongumoya edalwe nguNkulunkulu, wase-ke uAdamu eba ngumcabango kaNkulunkulu ozwakalisiweyo, naleyomicabango *yaphakade* manje yayisibonakaliswa.

Kusukela phansi emakhulwini-minyaka ebesingaya kuyo. Sithola uMose, uJeremiya, uJohane umBhaphathizi, futhi ngamunye walaba babengumcabango waphakade kaNkulunkulu ozwakalisiweyo ngenkathi yawo. Bese-ke siza kuJesu iZWI-MCABANGO. Wayengophelele nophelelisiwe UMCABANGO ozwakalisiwe futhi Wafike waziwa njengeZwi. Yilokho AYIKHO, futhi UYOBA YILO *kuze kube-phakade*.

Manje kuyasho ukuthi “Usikhethela KUYE (uJesu) ngaphambi kokusekelwa kwezwe.” Lokho kuchaza ukuthi sasikhona khona lapho NAYE emqondweni nasemcabangweni kaNkulunkulu ngaphambi kokusekelwa kwezwe. Lokho kunikeza isimo sokuqina saPHAKADE kwabakhethiweyo. Ungeke wasuka kulokho.

Ake ngijovele umcabango phakathi lapha. Ngisho nokuzalwa kwethu kwemvelo kwesekeleke ekukhetheni. IZizalo zesifazane ziveza amaningi, amaningi amaqanda. Kodwa kwenziwa yini ukuthi ngesikhathi esithize iqanda elithize liyehla futhi lingayi elinye na? Bese kuthi-ke phakathi kwesidoda sesilisa, futhi ngesizathu esingaziwa imbewana ethize izihlanganisa neqanda ngenkathi ezinye nazo ebezingazihlanganisa kalula, noma zaba nethuba elingcono lokwenzenjalo azenzanga kanjalo futhi zabhubha. Kukhona

ubuhlakani emva kwakho konke lokhu, ngokunye yini enquma ukuthi ingane ingumfana noma intombazane, inezinwele ezingemnyama noma inezinwele ezinsundu, inohlobo olukhanyayo noma olumnyama lwamehlo njl. Ngalemicabango emqondweni cabanga ngoJoshuwa naKalebi. Akashongo yini uJesu kuJoh 6:49 “Oyihlo badla imana ehlane bafa na?” Labobazali abafayo babenesidingo njengokhokho babantu uJesu ayekhuluma kubo. Babhubha, nokho babesekukhetheni kukaNkulunkulu ngokwemvelo njengoJoshuwa noKalebi babengokoMoya.

Kodwa ukuqhubeka. Laba abakhethiweyo babengesiyi kuphela imicabango yaphakade kaNkulunkulu eyayizovezwa enyameni esikhathini sayo esifanele, kodwa laba abafanayo abakhethiweyo babizwa ngelinye igama. KwabaseRom. 4:16. “Ngalokho kuya ngokukholwa, ukuba kube ngokomusa; ukuze isithembiso siqiniseke *enzalweni* yonke; kungabi kweyomthetho yodwa, kodwa nakuleyo engeyokukholwa kuka-Abrahama, ongubaba wethu sonke.” KwabaseRom. 9:7-13, “Nakuba, beyinzalo ka-Abrahama, bonke abasibo abantwana; kodwa kuthiwa ngoIsaka iyakubizwa inzalo yakho. Lokhu kungukuthi, akusibo abantwana benyama, abangabantwana bakaNkulunkulu labo: kodwa abantwana besithembiso bathiwa inzalo. Ngokuba lingesithembiso lelizwi lokuthi, Ngalesisikhathi Ngizakufika, khona uSara uzakubanendodana. Akuyilokhu kuphela; kodwa kwabanjalo nakuRebeka ekhulelisiwe ngoyedwa, uIsaka ubaba wethu; (ngokuba abantwana bengakazalwa, bengakenzi okuhle nokubi, ukuze icebo likaNkulunkulu eliya ngokukhetha lime, kungabingemisebenzi, kodwa kube ngaYe Obizayo;) Kwashiwo kuye ukuthi, omkhulu uyakukhonza omncane. Njengalokho kulotshiwe ukuthi, UJakobe Ngamthanda, kepha uEsawu Ngamzonda.” KwabaseGal. 3:16, “Manje-ke izithembiso zanikwa uAbrahama nenzalo yakhe. Akasho ukuthi, Ezinzalweni, kungathi ngeziningi; kepha kungathi ngeyodwa, ukuthi nasenzalweni yakho, enguKristu.” KwabaseGal. 3:29, “Kepha uma ningabakaKristu, seniyinzalo ka-Abrahama niyizindlalifa ngokwesithembiso.” NgokwabaseRom 4:16 sithola ukuthi uNkulunkulu unikeze iSithembiso esiQinisileyo kukho KONKE okwenzalo ka-Abrahama, noPawulu uzibeka yena nawo onke amakholwa phansi kwalokhokubizwa ngoba uthi “UAbrahama ongubabawethu SONKE.” Bese eyaqhubeka-ke ukunganciphisi nje phansi kuphela incazelo yakhe, kodwa kunalokho ukukuphetha ngokuba kwabaseGal. 3 ukhomba iNZALO (ubunye) noJesu, futhi abale “abantwana benzalo” njengabantwana besithembiso, nesethembiso njengesiphathelene no “kukhethwa”, noma “ukuqoka kukaNkulunkulu.” Futhi yilokho impela ebesikusho. Laba abangabeNzalo yobuKhosi bangabakhethiwe bakaNkulunkulu; bangabamiselwa ngaphambili, abaziwa



*ngaphambili* bakaNkulunkulu, futhi babesemqondweni kaNkulunkulu nasemicabangweni yaKhe. Ngalo lonke ulimi olucacile uMlobokazi weQiniso kaKristu wayesemqondweni kaNkulunkulu phakade, nakuba wayengakavezwa kwaze kwavela yilowo ngamunye kwekhonjiweyo, inkathi yonyaka emisiweyo. Lapho *ilunga* ngalinye livela laba ngeliVEZIWEYO futhi lathatha indawo yalo emzimbeni. Kanjalo lomlobokazi ungowangempela UMLOBOKAZI OYIMBEWU YEZWI ELIKHULUNYIWEYO. Futhi nakuba eyisifazane ngokubizwa ubizwa futhi ngo “mzimba kaKristu.” Kusobala impela ukuthi ufanele abizwe ngalokho ngokuba wamiselwa ngaphambili kuYe, wavela emthonjeni ofanayo, wayephakade kanye naYe, futhi manje ubonakalisa uNkulunkulu emzimbeni omalunga maningi kanti uNkulunkulu wabonakalisa eLUNGENI ELILODWA, ngisho iNkosi yethu uJesu Kristu.

Manje-ke, lapha sifika esiphethweni. NjengeZwi-mcabango laphakade (uNkulunkulu) wabonakaliswa eNdodaneni, futhi kuJesu kwahlala konke ukugcwala kobuNkulunkulu ngokomzimba, futhi Lowo oPhakade kwakunguBaba ebonakaliswa enyameni, futhi kulokho wazuza isiqu seNdodana, ngisho nakanjalo thina, siphakade emicabangweni yaKhe esikhathini sethu saba yiNzalo eyiZwi eliKhulunyiwe emalunga maningi, abonakaliswa enyameni, naleyomicabango yaphakade manje ebonakaliswa enyameni amadodana kaNkulunkulu, ngisho njengoba sibizwa kanjalo. ASIBANGA YINZALO NGOKUZALWA NGOKUSHA, SASIYINZALO FUTHI NGAKHO-KE SAZALWA NGOKUSHA NGOKUBA NGABAKHETHIWEYO KUPHELA ABANGAZALWA NGOKUSHA. Ngoba SASIYINZALO yisona sizathu esenza ukuba siphiliswe. KwaBANGESIYO INZALO akukho lutho lokuphiliswa.

Kubambe ngokunakekela lokhu emqondweni. Manje thatha isinyathelo esilandelayo. Ukuhlenga kuchaza ukubuyisa ngokukuthenga. Kubuyisela kuminikho. UNkulunkulu, ngokufa kwaKhe, igazi elichithekile LABABUYISA NGOKUBATHENGA ABAKHE. Wambuyisa ngokumthenga uMlobokazi oyiNzalo yeZwi eliKhulunyiweyo. “Izimvu zaMi ziyalizwa izwi iphimbo laMi (iZwi), ziNgilandele.” Nani lokhu niyizimvu njalo. Anizange nize nibe yingulube nomainja ephenduke yaba yimvu. Lokho akunakwenzeka ngokuba lonke uhlobo lokuphila luveza uhlobo olufanayo futhi akukho-guquko ohlobweni. Njengoba sasisemicabangweni kaNkulunkulu saseke sivezwa enyameni, kwakufanele kufike usuku lapho esasizozwa khona iphimbo (iZwi) laKhe futhi ngokuzwa lelozwi siyamqaphela uBaba wethu esibiza, bese siqonda ukuthi singamadodana kaNkulunkulu. Salizwa izwi laKhe futhi samemeza kakhulu njengoba kwenza indodana yolahleko, “Ngisindise, O, Baba wami. Ngibuyela kuWe.”

Indodana kaNkulunkulu ingahamba isikhathi eside ngaphambi kokuba iqonde ukuthi iyindodana. Eqinisweni inqwaba yamaKristu eqiniso anjengendaba yokhozi oluyingane olachanyuselwa ngaphansi kwesikhukhukazi. Niyazi ukuthi ukhozi lungumfanekiso wekholwa leqiniso. Hayi-ke, umlimi wathatha iqanda esidlekeni sokhozi wase elifaka phansi kwesikhukhukazi. Ngesikhathi esifaneleyo onke amaqanda phansi kwesikhukhukazi achanyuselwa. Amachwane ayizingane azihambela kahle nesikhukhukazi esingumama kodwa lolokhozi oluncane lwalungakwazi ukulingisa ukukukuza nokuqhanda ukudla enqwabeni yomquba. Lwakwazi ukuziphilisa kodwa impela lwaludidekile ngakho konke. Kodwa ngelinye ilanga, phezulu le emoyeni ukhozi olungumama olwaluzalele iqanda lwaluhlola lolokhozi oluncane phansi. Lwashwibeka phansi ngejubane elimangalisayo futhi lwalulikhalela ngephimbo lwalo lonke ukuba lundize luye phezulu ukuba ludibane nalo. Lwalungakaze luluzwe ukhozi lukhala, kodwa ngenkathi lukuzwa lokho kukhala kokuqala okuthize kulo kwashukuma futhi lwakulangazelela ukuqala luphume luye ngakulo. Kodwa lwalwesaba ukuzama. Waphinda lowomama walukhalela ukuba lusukume luye emoyeni futhi lululandele. Lwakhala luphendula ukuthi lwalwesaba. Lwaphinda futhi lwamemeza, lukhalela ukuthi aluzame. Lushaya amaphiko alo lwacibela emoyeni, futhi luphendula ukukhala kukanina, lwajubalala lwayongena ezibhakabhakeni eziluhlaza. Niyabo lwalulokhu luwukhozi njalo. Lwaziphathisa okwenkukhu okwesikhashana kodwa lwalungeneliseki. Kodwa ngenkathi luzwa ukumemeza kokhozi olukhulu lwafika endaweni yalo. Futhi uma indodana yeqiniso kaNkulunkulu ike yezwa ukukhala kukaMoya ngeZwi, nayo futhi, izoqonda ukuthi ingubani futhi igijimele oKhozini olunguMprofethi oMkhulu futhi ibe naYe kuze kube-phakade ihlezi ezindaweni zasezulwini kuKristu Jesu.

MANJE KUFIKA ITSHE LETHU LOKUVALA PHEZULU LOKUNQOBA ngomBhaphathizo kaMoya oNgcwele. KwabaseGal. 4:4-7, “Kepha lapho sekufikile ukuphelela kwesikhathi, uNkulunkulu wathuma iNdodana yaKhe, izelwe ngowesifazane, izelwe phansi komthetho, Ukuze ihlenge abaphansi komthetho, ukuba samukele ukuma kwamadodana. Lokhu ningamadodana, uNkulunkulu uthumile uMoya weNdodana yaKhe ezinhliziyweni zenu, omemeza ethi, Aba, Baba. Njalo awuseyiyo inceku, kepha usuyindodana; kepha uma uyindodana, uyindlalifa kaNkulunkulu ngoKristu.” Kulapho-ke. UJesu Kristu wavela, wafa esiphambanweni, futhi wakufeza ukuHlengwa (ebuyisela kumnikazi wokuqala ngendlela yokuthenga, kumbe ekhokha intengo) futhi kulokho WASIBEKA NJENGAMADODANA. *Akasenzanga amadodana, ngokuba sasivele singamadodana aKhe, kodwa Wasibeka njengamadodana; ngokuba inqobo nje uma sasisesezweni,*

*enyameni, sasingeke saqondwa njengamadodana aKhe. Sasithunjwe ngusathane. Kodwa sasingamadodana, nokho. Futhi zwanini lokhu: LOKHU NINGAMADODANA, UNKULUNKULU UTHUMILE UMOYA WENDODANA YAKHE EZINHLIZIYWENI ZENU ENIMEMEZA NGAYE NITHI, BABA, BABA.”* Wehela phezu kobani uMoya ePentekoste na? Emadodaneni. EKorinte-ke? Phezu kwamaDodana ngenkathi eZWA IZWI.

Yini umBhaphathizo ngoMoya oNgcwele na? NguMoya ukuBhaphathizela emzimbeni kaKristu. Ngukuzalwa okusha. NguMoya kaNkulunkulu ungena futhi ukugcwalisa emva kokuba usuphendukile, (usulizwile iZwi laKhe) futhi wabhaphathizwa emanzini njengempendulo kanembeza omuhle kuNkulunkulu.

Esisanda kukubeka obala kungabalula kakhulu kubo bonke ukuba bakuqonde uma bonke bekholwe yimfundiso yobunye bobuNkulunkulu. Ngokuba abekho abantu abathathu kulobo buNkulunkulu kodwa MUNYE. Kanjalo aSizalwa ngokusha ngoMoya wokuPhila kukaJesu kungena, bese kuthi okulandelayo kulokho kube uMoya oNgcwele ungena ukusipha amandla. Uma lokho bekuliqiniso, simhlaziselani uBaba ngokungaMniki ingxenye ensindisweni yethu ephelelisiwe, ngokuba uma insindiso ingeyeNkosi futhi kukhona amaKhosi amathathu, khona-ke YENA (uBaba) ufanele abe nokuthile akwenzayo, naye. Kodwa ngempela kungabonwa ukuthi uJesu wakwenza kwacaca kahle impela lokhu ukuthi kwakunguYe futhi Yena yedwa OnguNkulunkulu futhi nguYe futhi Yena yedwa Ozongena ekholweni. UJohane 14:16 uthi uBaba uyothuma omunye uMduduzi. Kodwa ivesi 17 lithi Yena (uJesu) uhlala nabo futhi ufanele abe KUbo kamuva. Evesini 18 Uthi Uyakuza kubo. Evesini 23 ekukhulumeni nabafundi Wathi, “Si (uBaba neNdodana) yakuza kuye.” Kanjalo nguBaba, iNdodana noMoya oNgcwele bonke bengena ngasikhathi sinye ngokuba NGUMUNTU OYEDWA ehlanganisa ubuNkulunkulu. Lokhokuza kwenzeka ePentekoste. Akukho ukuza okubili kukaMoya, kunye nje. Inkathazo ukuthi abantu abalazi iqiniso langempela, futhi bavele nje bakholwe nguJesu kukho ukuthethelelwa kwesono kodwa abaqhubeki neze ukuba bemukele uMoya.

Ngaphambi kokuba ngivale lendaba, ngiyazi kukhona umbuzo emiqondweni yenu. Nizofuna ukwazi ukuthi ngiyakholelwa yini emfundisweni yokuthi sake sabakhona ngaphambili. Angikholelwa kuleyomfundiso kaMormon yokuthi yake yabakhona imiphefumulo ngaphambili nanjengoba ngingakholelwa nhlobo ekudalweni futhi noma ukuthuthelwa kwemiphefumulo kwesinye isimo. Qaphela lapha futhi ubone lokhu. Akusuye umuntu ofika emiselwe ngaphambili ngokwaphakade evela kuNkulunkulu, YIZWI,

NOMA INZALO. Yilokho-ke. Emuva le, kukude emuva kakhulu ukuba umqondo womuntu ukubambe, uNkulunkulu waPhakade enemicabango yaphakade, wacabanga futhi wakumemezela, “UJAKOBE NGAMTHANDA, KEPHA UESAWU NGAMZONDA, (kwabaseRoma 9:13) ENGAKAZALWA, FUTHI BENGAKENZI OKUHLE NOKUBI.” Niyabo, kwakunguMCABANGO, wase-ke lowomcabango uba ngozwakalisiweyo, noNkulunkulu wambuyisa ngokumthenga uJakobe, ngoba uJakobe yedwa wayeyiNZALO. UJakobe, yedwa wayenzalo; yingakho wayenehliphobu ebuzibulweni nasesivumelwaneni sikaNkulunkulu. Uma uyinzalo yeqiniso, uyolizwa leloZwi; uMoya uyokubhaphathizela emzimbeni kaKristu, ukugwalisa futhi ukunika amandla, futhi uyokwemukela iZwi losuku lwakho nonyaka. Niyabona ukuthi bucala kanjani ubufakazi nxa iZwi selembulwa kuwe na? Futhi, qaphela, uJesu wayeyiNzalo yobuKhosi. Waphila emzimbeni womuntu. Ngenkathi uMoya uMbiza (uMcabango oyiZwi elibonakalisiweyo), Waya eJordani futhi lapho wabhaphathizwa emanzini. Phezu kokulalela iZwi, uMoya oNgwele wehlela kuYe nezwi lathi, “Lo uyiNdodana yaMi ethandekayo, Yizweni.” Izwi alishongo ukuthi, “Lo useyiNdodana yaMi,” uJesu WAYEyiNdodana. UMoya oNgwele waMbeka ngokwesikhundla njengeNdodana phambi kwabo bonke. Kwathi-ke esegwaliswe kanjalo (nephethini elifanayo libambelela ePentekoste njalo njalo kamuva), Wahamba esemandleni azibonakalisile, emukela isambulo esigwele sikaNkulunkulu futhi esivela kuNkulunkulu, salolosuku.

Manje besilokhu njalo sisho ukuthi ubufakazi beqiniso bokubhaphathizwa ngoMoya oNgwele *bungobekholwa ukuba lemukele iZwi lonyaka eliphila kuwo*. Ake nginikhombise ngokucace kakhulu.

ImiNyaka eyisiKhombisa njengoba ibekwe obala eSamb. iZahl. 2 & 3 ingenisa lonke ibanga lesikhathi sokuGwala kwabeZizwe, noma isikhathi sonke lapho uNkulunkulu ephathelana khona nabeZizwe kuyo insindiso. *Kulowo nalowonyaka ngamunye, kungekho namunye-zwi*, kusho yona impela into efanayo ekuvuleni nasekuvuleni umlayezo onyakeni ngamunye. “Kuso isithunywa sase (Efesu, eSmirna, ePergamu, eThiyatira, eSardesi, eFiladelfiya, eLawodikeya) loba ukuthi: Nakhu Akushoyo, njl., njl. “. . . Onendlebe, ma (ubunye) kezwe lokho akushoyo uMoya emabandleni.” Qaphelani lapha ukuthi uJesu (ngoMoya) kuyo YONKE iminyaka Uzethula kumuntu OYEDWA KUPHELA ohlobene neZwi lalowonyaka. Isithunywa ESISODWA kuphela sonyaka ngamunye semukela lokho uMoya ozokusho kulowonyaka, nalesoSITHUNYWA ESISODWA yisithunywa kulo ibandla leqiniso. Sikhulumela

uNkulunkulu ngesambulo kuwo “amabandla”, omabili elamanga neleqiniso. Umlayezo-ke uba ususakazelwa bonke abeza phakathi kwebanga lomlayezo, lowomlayezo wemukelwa ngumuntu ngamunye yiqembu kuphela elithize elinezidingakalo ngendlela ethize. Umuntu ngamunye waleloqembu *uyilowo onekhono lokuzwa lokho uMoya akushoyo ngendlela yesithunywa*. Labo abezwayo abatholi isambulo okungesabo sangasese, futhi akusilo iqembu elithola isambulo esiqoqelwe ndawonye, KODWA UMUNTU NGAMUNYE UYEZWA FUTHI WEMUKELA LOKHO ISITHUNYWA ESESIVELE SIKWAMUKELE KUNKULUNKULU.

Manje ungakucabangi kuyinqaba ukuthi indaba inje, ngokuba uPawulu wabeka lephethini ngaphansi kwesandla sikaNkulunkulu. UPawulu yedwa wayenesambulo esigcwele sangosuku lwakhe njengesifakazelwe ngokunqwamana kwakhe nabanye abaphostoli abavuma ukuthi uPawulu wayeyisiThunywa-Mprofethi kwabeZizwe bangalolosuku. Kanti futhi qaphela ngesiboniselo sangempela eZwini, ukuthi ngenkathi uPawulu efisa ukuya eAsiya, uNkulunkulu wamenqabela, ngokuba izimvu (abantwana baKhe) babeseMakedoniya futhi ba (abaseMakedoniya) bezokuzwa lokho ayezokusho uMoya ngoPawulu, kanti abantu eAsiya babengeke.

Kuyo yonke iminyaka sinephethini efana nse. Yingakho ukukhanya kufika ngesithunywa esinikezwe nguNkulunkulu *endaweni ethize*, bese kuthi-ke kusukela kulesosithunywa kwande lapho ukukhanya ngenkonzo yabanye abakade befundiswe ngokwethembeka. Kodwa kusobala bonke labo abaphumayo njalo abafundi ukuthi kunesidingo kangakanani ukukhuluma KUPHELA lokho okukhulunywe yisithunywa. (Khumbulani, uPawulu wabexwayisa abantu ukuba basho kuphela lokho akusho, kwabaseKor. I 14:37, “Uma umuntu ethi ungumprofethi noma ethi ungowomoya, makaqonde ukuthi lokhu enginilobela khona kuyiMITHETHO YENKOSI. Konje? IZwi likaNkulunkulu laphuma kinina na? nokuba lafika kinina nodwa na?”) Benezela lapha, noma basuse laphaya, futhi masinya umlayezo ungabe usaba-msulwa, nemvuselelo icime. Sifanele sinakekele kakhulu ukuzwa iphimbo ELILODWA, ngokuba uMoya unephimbo elilodwa kuphela okuyiphimbo likaNkulunkulu. UPawulu wabexwayisa ukuba basho akushoyo, ngisho nanjengoba uPetru washo kanjalo. Wabexwayisa ukuthi NGISHO NAYE (uPAWULU) wayengenakuliguqula izwi elilodwa lalokho ayekunikeze ngesambulo. O, kusemqoka kanjani ukuzwa iphimbo likaNkulunkulu ngendlela yezithunywa zaKhe, bese-ke usho lokho ezinikwe khona ukuba zikusho emabandleni.

Ngiyethemba seniyaqala ukukubona manje. Mhlawumbe ningaqonda manje ukuthi kungani ngingabambisani nabaqavile

namaPentecostal. Ngifanele ngibambelele eZwini ngendlela iNkosi elembule ngayo. Manje angizange ngikuqedele konke. Lokho bekungathatha incwadi ehlukene, kodwa ngosizo lweNkosi sizothola eziningi izintshumayelo namateyipu nemilayezo kuwo onke lamaphuzu ukunisiza ukuba niqonde futhi nihlanganise wonke umBhalo okwesisila sejuba.

“Onendlebe, makezwe lokho akushoyo uMoya emabandleni onyaka ngamunye.” Kuyo yonke iminyaka kwakungukumemeza okufanayo. Zwana lokho akushoyo uMoya. Uma ungumKristu, uzobuyela kulokho okufundiswa uMoya, lokho okungukuthi, iZwi lalonyaka. Zonke izithunywa kuyo yonke iminyaka ziyoshumayela leloZwi. Zonke izimvuselelo ezintsha nezeqiniso ziyoba ngenxa yokuthi abantu sebebuyele eZwini lonyaka wabo. Ukumemeza kwayo yonke iminyaka kungukusola, “Ushiye iZwi likaNkulunkulu. Phenduka, ubuyele eZwini.” Kusukela encwadini yokuqala eBhayibhelini (uGenesisi) kuya encwadini yokugcina (iSambulo) sinye kuphela isizathu sokungajabuli kukaNkulunkulu – ukushiya iZwi; futhi linye kuphela ikhambi lokuphinda uzuze umusa waKhe – ukubuyela eZwini.

ONyakeni wase-Efesu, nakulonyaka, nakuyo yonke iminyaka esiyicabangayo sizobona ukuthi leli yiqiniso. Futhi onyakeni wokugcina okungunyaka wethu, sizothola ubumnyama bhuqe beZwi, ukuhlubuka okuphelele kuphelela ekuhlushweni okukhulu.

Uma uyinzalo yeqiniso, uma ubhaphathizwe ngokweqiniso ngoMoya oNgcwele uyolazisa iZwi laKhe ngaphezu kokudla kwakho okudingekileyo, futhi uyakulangazela ukuphila ngawo ONKE amaZwi aphuma emlonyeni kaNkulunkulu.

Lona ngumthandazo wami oshisekele thina sonke; sengathi singakuzwa lokho akulethayo uMoya kusuka eZwini okungokwethu namhlanje.

## ISAHLUKO SESIHLANU

### UNYAKA WEBANDLA LASEPHERGAMU

ISambulo 2:12-17

Nakuyo ingelosi yebandla lasePhergamu loba ukuthi; Nakhu Akushoyo Onenkemba ebukhali esika-nhlangothi zombili uthi;

Ngiyayazi imisebenzi yakho lapho wakhe khona, lapho kukhona isihlalo sikaSathane: nokho ulibambisisile iGama laMi, kawuphikanga inkolo yaMi, nasemihleni ka-Antipase ufakazi waMi othembekayo, owabulawa phakathi kwenu, lapho uSathane akhe khona.

Nokho kukhona okuyingcosana eNginakho ngawe, ngokuba unabo lapho ababambisisa isifundiso sikaBalami, owafundisa uBalaki ukuphonsa isikhubekiso phambi kwabantwana bakwaIsrayeli, sokuba badle okuhlatshelwe izithombe nokuba bafebe.

Futhi-ke nawe unabo ababambisisa isifundiso samaNikolawu, into eNgiyizondayo nami.

Ngakho-ke phenduka; uma kungenjalo Ngiyakuza kuwe masinyane, ngilwe nabo ngenkemba yomlomo waMi.

Onendlebe, makezwe lokho akushoyo uMoya emabandleni; Onqobayo Ngiyakumnika adle okwemana elifihliweyo, ngimuphe itshe elimhlophe, nasetsheni kulotshiwe igama elisha, elingaziwa-muntu ngolamukelayo kuphela.

## IPHERGAMU

IPhergamum (igama lasendulo) yayakhiwe eMysia, esigodini esasiniselwa yimifula emithathu, omunye wayo wawuyixhumanisa nolwandle. Yayichazwa njengomuzi odume kakhulu eAsiya. Kwakungumuzi wempucuko unomtapo wezincwadi ungowesibili kuphela kulowo owawuseAlexandria. Nokho kwakungumuzi wesono esikhulu, wawunikezelwe ezimisweni zokuzinikela emikhutsheni emibi yokukhonzwa kuka Aesculapius, ababemkhonza esesimweni senyoka ephilayo eyayakhelwe futhi iphakelwa ethempelini. Kulomuzi omuhle wesixhobo semithi eniselwa ngenkasa, izindlela zomphakathi ohamba ngezinyawo namapaki kwakuhlala iqembu elincane lamakholwa ayezizikele ayengakhohliswa ngumhlobiso wobuhle, futhi akucanukela ukukhonzwa kukaSathane okwakugwele endaweni.

## UNYAKA

UNyaka wasePhergamu wathatha isikhathi esithi asibe amakhulu amathathu eminyaka, kusukela ngo 312 kuya ku 606 uJesu Azalwa.

## ISITHUNYWA

Sisebenzisa umgomo wethu esiwunikwe nguNkulunkulu wokukhetha isithunywa onyakeni ngamunye, okungukuthi, sikhetha lowo onkonzo yakhe icishe ifane ngokusondele kakhulu naleyo yesithunywa sokuqala, uPawulu, simemezela ngokunganqikazi ukuthi isithunywa sasePhergamu nguMartin. UMartin wazalwa ngo 315 eHungary. Nokho, umsebenzi wempilo yakhe wawuseFulansi lapho asebenza khona phakathi nangaseTours njengombhishobhi. Wafa ngo 399. Lo ongcwele omkhulu wayengumalume womunye umKristu omangalisayo, uPatrick oNgc. waseIreland.

UMartini waphendukela kuKristu ngenkathi esalandela ukufundela umsebenzi wokuba yisosha elifunde lagoda. Kwaba ngalenkathi esabambeke kulesisikhundla lapho isimangaliso esiyisimanga kakhulu senzeka khona. Kubhalwe encwadini ukuthi isinqibi sasilele sigula emigwaqeni yedolobha lapho uMartin ayebekwe khona ngokwesikhundla. Ukubanda kwasebusika kwakungaphezu kokuthi sasingakubekezelela ngokuba sasigqoke izingubo zokuhlupheka. Akekho owasinaka ezidingweni zaso kwaze kwafika uMartin. Ebona lobubucayi balendoda empofu, kodwa engenayo ingubo angayisebenzisi lutho, wakhumula ijazi lakhe elingaphezulu, walingquma kabili ngenkamba yakhe, wase eyithandela ngendwangu indoda eyayibulawa amakhaza. Wayinaka ngawo onke amandla akhe wase eyazihambela. Ngalobo busuku iNkosi uJesu yabonakala kuye embonweni. Nanso Imile, njengesinqibi, izisonge ngengxenye yengubo kaMartin. Yakhuluma naye futhi yathi, “UMartin, nakuba kuphela eyikholwa lekhathekizima uNgembathise lengubo.” Kusukela kulesosikhathi kuye phambili uMartin wafuna ukukhonza iNkosi ngayo yonke inhliziyi yakhe. Impilo yakhe yaba wuhlu lwezimangaliso zibonakalisa amandla kaNkulunkulu.

Emva kokuba eseshiye ezempi futhi waba ngumholi ebandleni, wazimisela kakhulu ukulwisana nokukhonza izithombe. Wazigawula waziwisa phansi izixhomo zemithi, wephula imifanekiso futhi wadilizela phansi ama altare. Kwathi enqwamana nabahedeni ngezenzo zakhe wabacela inselelo kakhulu ngendlela efanayo eyenziwa nguElija kubaprofethi bakaBali. Wazinikela ukuba aboshelwe esihlahleni ngalapho



sizowela ngakhona ukuze kuthi uma sigawulwa ukuze simfihlize uma uNkulunkulu engayingenanga indaba futhi asiphendule isihlahla ngenkathi siwa. Abahedeni abayengekile bambophela esihlahleni esasimila ngale kwegquma, beqinisekile ukuthi ukudonsa kwemvelo kokudonsela phansi komhlaba kuzobangela isihlahla ukuba siwe kakhulu ukuze simfihlize. Lapho nje isihlahla siqala ukuwa, uNkulunkulu wasijikisa sabheka phezulu egqumeni, ngokuphambene nayo yonke imithetho yemvelo. Abahedeni ababebaleka bafihlizeka lapho isihlahla siwela kwabaningana babo.

Osomlando bakuvuma ukuthi okungenani ezehlakalweni ezintathu wavusa abafileyo ngokukholwa eGameni likaJesu. Esenzekweni esisodwa wakhulekela ingane efile. NjengoElisha, wazelulela phezu kwengane wase ekhuleka. Kwabuye kwaphila futhi kwaba nempilo. Kwesinye isehlakalo wabizwa ukuba azokhulula umzalwane owayethwelwe eyobulawa ngesikhathi sokuhlushwa okukhulu. Ngesikhathi afika ngaso yayivele isifile indoda bandla. Babeyilengise esihlahleni. Umzimba wayo wawungasenakho ukuphila namehlo ayo esephumele ngaphandle kwezingoxe. Kodwa uMartin wayehlisa, kwathi esekhulekile indoda yabuyiselwa ekuphileni nasemndenini wayo owawujabula.

UMartin wayengasesabi neze isitha kungakhathaleki ukuthi kwakungubani. Kanjalo wahamba ukuyobhekana siqu sakhe nombusi omubi okunguye owayenecala lokufa kwabangewele abanengi ababegwaliswe ngoMoya. Umbusi akazivumelanga izethameli, ngakho uMartin wahamba wayobona umngane wombusi, uDamasas oyedwa, umbhishobhi ononya waseRoma. Kodwa umbhishobhi, engumKristu ngegama nje womvini wamanga akamkhulumelanga. UMartin wabuyela esigodlweni, kodwa manje amasango ayesekhayiwe futhi abamvumelanga angene. Walala phansi ngobuso bakhe phambi kweNkosi futhi wakhulekela ukuba akwazi ukungena esigodlweni. Wezwa izwi limlayeza ukuba asukume. Kwathi esenzenjalo, wabona amasango ezivulekela ngokwawo. Wangena ehlalankosi. Kodwa umbusi ozidlayo akaphendulanga ikhanda lakhe ukuba akhulume naye. UMartin wakhuleka futhi. Ngokushesha kwafika umlilo ngokuzokhelekela uvela esihlalweni sesihlalo sobukhosi nombusi ongenamile waphuma ngejubane. Ngempela iNkosi iyabathobisa abazidlayo iphakamise abathobekileyo.

Kwakungako-ke ukushisekela kwakhe ekukhonzeni iNkosi ukuthi usathane wavuka ngamandla. Izitha zeqiniso zaqasha abasoongi ukubulala uMartin. Bafika ngokunyonyoba ekhaya lakhe futhi kwathi lapho sebethi nje bazombulala, wama wathi umqali wavimba umqala wakhe enkembeni. Lapho bejombela phambili, amandla kaNkulunkulu ngokushesha abajikijela babuyela emuva baze bayongqubuzeka kabili

endlini. Banqotshwa kanjalo kulesosimo esingcwele nesesakakayo baze bagaqa ngezandla zabo nangamadolo futhi bacela intethelelo ngenxa yokuzama ukumbulala.

Njalo kaningi nxa abantu besetshenziswa kakhulu nguNkulunkulu bayaphakama baziqhenye. Kodwa akunjalo kuMartin. Njalo wayehlala eyinceku kaNkulunkulu ezithobile. Ngobunye ubusuku lapho esazilungiselela ukungena epulpiti, isinqibi seza la efundela khona futhi sacela izingubo zokugqoka. UMartin isinqibi wasedlulisela kumdikoni wakhe oyinhloko. Umdikoni oqhoshayo wasiyala ukuba sihambe. Sisuka lapho sabuyela ukuyobona uMartin. UMartin wasukuma wapha isinqibi ingubo yakhe enhle, wase eyala umdikoni ukuba amlethele enye ingubo eyayingaqinile kakhulu. Ngalobo busuku lapho uMartin eshumayela iZwi, umhlambi kaNkulunkulu wabona ukukhazimula okumhlophe okungaxhophi emehlweni kokukhanya kuzungeze yena uqobo.

Ngempela lena kwakuyindoda enkulu, isithunywa seqiniso kulowonyaka. Engenakho neze ukufisa ize kepha ukuthokozisa uNkulunkulu waphila impilo yokuzinikela kakhulu. Wayengavunyiswa neze ukushumayela aze ukuba usekhulekile kuqala futhi waba sesakhiweni sikamoya kakhulu ukuba akwazi futhi ethule icebo eligcwele likaNkulunkulu ngoMoya oNgcwele othunyeve evela ezulwini. Njalo wayebalindisa abantu ngenkathi esakhulekela isiqiniseko esigcwele.

Ukwazi nje ngoMartin nenkonzo yakhe enamandla kungahle kwenze umuntu acabange ukuthi ukuhlushwa kwabangcwele kwase kunciphile. Akunjalo. Babesalokhu bebhujiswa ngusathane ngesu lababi. Babeshiselwa esigxotsheni. Babebethelwa ezingodweni ubuso bubheke phansi nezinja zasendle zazidedelwa kubo, ukuze izinja zinwebule inyama namathumbu, zishiya abahlushwayo ukuba bafe bezwa ubuhlungu obukhulu obesakakayo. Izingane zaziqhaqha komama abakhulelwe futhi ziphoswe ezingulubeni. Amabele abesifazane ayesikwa akhishwe, futhi babephoqwa ukuba bame thwi ngenkathi inhliziyi ngayinye iphophoza igazi baze bagoqane bafe. Futhi isenzo esesakakayo sasisikhulu kakhulu ukucabanga ngaso nxa umuntu eqonda ukuthi lona kwakungesiwo nje kuphela umsebenzi womhedeni, kodwa izikhathi eziningi kwakubangwa yilabo ababizwa ngamaKristu ababezizwa ukuthi babesiza uNkulunkulu ngokuqothula lamabutho esiphambano athembekile amela iZwi nokulalela uMoya oNgcwele. UJohane 16:2, “Bayakunikhapha emasinagogeni; yebo, siyeza isikhathi, sokuba lowo onibulalayo uyakuthi ukhonza uNkulunkulu.” UMath. 24:9, “Lapho-ke bayakunikhaphela osizini, banibulale; niyakuzondwa yizizwe zonke ngenxa yeGama laMi.”

Ngezibonakaliso nezimangaliso, ngamandla kaMoya, uMartin ngempela waqinisekiswa njengesithunywa

kulowonyaka. Kodwa akusikho kuphela ukuthi wayenesiphiwo ngenkonzo enkulu, yena qobo lwakhe wayeqinisile njalo njalo eZwini likaNkulunkulu. Walwa nenhlangano. Wamelana nesono ezindaweni eziphakemeyo. Walimela iqiniso ngezwi nangokwenza futhi waphila gelekeqe impilo egcwele yokunqoba komKristu.

Umbhali ngendaba yempilo yomuntu wabhala ngaye kanje. “Akukho noyedwa owake wambona ethukuthele, noma ethikamezekile, noma edabukile, noma ehleka. Wayehlala njalo eyinto eyodwa efanayo nje, futhi ebonakala eyinto engaphambili komuntu ofayo, efake ebusweni bakhe injabulo engathi eyasezulwini. Ayikho neze enye into eyayisezindebeni zakhe kepha uKristu, kungekho neze okunye enhliziyweni yakhe kepha ubumnene, ukuthula nesihawu. Kaningi wayekhalela izono ngisho nezalabo abangabahlebi bakhe, labo okwakuthi uma ethule futhi engekho bamhlasele ngezindebe ezingamabululu nezilimi ezinesihlungu. Abaningi babemzonda ngobumsulwa bona ababengenabo futhi babengenakulingisa; futhi maye! abahlaseli bakhe ababebabaha kwakungababhishobhi.”

## ISIBINGELELO

ISamb. 2:12b “Nakhu Akushoyo Onenkemba ebukhali esika-nhlangothi zombili.”

Umlayezo onyakeni webandla lesithathu usuzovela. Isigcawu sesithathu salomdlalo wasesiteji osombululwayo ka “Kristu phakathi kwebandla laKhe” usuzokwembulwa. Ngezwi okungathi elecilongo, uMoya wethula Lowo Ongenakufaniswa, “Onenkemba ebukhali esika-nhlangothi zombili!” Kwehluke kakhulu kangakanani lokhukwethulwa kunasesikhathini lapho uPilatu ethula khona iWundlu likaNkulunkulu, lembathiswe izingubo zokubhinqa ezibubende, lishayiwe lafakwa nomqhele wameva, ethi, “Bhekani iNkosi yenu!” Manje, lembethe izingubo eziphathelene nobukhosi lafaka nomqhele onenkazimulo kumi iNkosi evukileyo, ‘uKristu, amandla kaNkulunkulu’.

Kulamazwi, ‘Onenkemba ebukhali esika-nhlangothi zombili’ kulele esinye isambulo sobuNkulunkulu. ONyakeni wase-Efesu, nizokhumbula, Wavezwa obala njengoNkulunkulu Ongaguqukiyo. ONyakeni waseSmirna siMbone njengoNkulunkulu WEQINISO OYEDWA futhi ngaphandle kwaKhe wayengekho omunye. Manje kuloNyaka wasePhergamu kukhona isambulo esiqhubekayo sobuNkulunkulu baKhe, sibekwe obala ngukuhlangana kwaKhe nenkemba esika-nhlangothi zombili, eyiZwi likaNkulunkulu. AmaHeb. 4:12 “Ngokuba iZwi likaNkulunkulu liphilile, linamandla, libukhali kunezinkemba zonke ezisika-

nhlangothi zombili, lihlaba kuze kwahlukaniswe umphefumulo nomoya, amalungu nomnkantsha, lahlulela imicabango nezizindlo zenhliziyo.” Kwabase-Ef. 6:17 “Nithathe inkemba kaMoya eyiZwi likaNkulunkulu.” ISamb. 19:13 & 15a, “Wembethe ingubo ecwiliswe egazini: iGama laKhe nguLizwi kaNkulunkulu. Emlonyeni waKhe kwaphuma inkemba ebukhali esika-nhlangothi zombili.” UJohane 1:1-3, “Ekuqaleni wayekhona uLizwi, uLizwi wayekuNkulunkulu uLizwi wayenguNkulunkulu. Yena Lowo (iZwi) wayekhona ekuqaleni kuNkulunkulu. Konke kwenziwa uYe, ngaphandle kwaKhe akwenziwanga lutho olwenziwayo.” UJohane 1 5:7, “Bathathu abafakazayo eZulwini: uBaba, yiZwi, noMoya oNgcwele, nalaba abathathu baMUNYE.”

Manje singakubona ukuhlangana kwaKhe neZwi. UYIZWI. UYilokho-ke. IZWI EGAMENI LAKHE.

KuJohane 1:1 lapho okuthi khona “Ekuqaleni wayekhona uLizwi,” umsuka esithola kuwo ihumusho lethu le ‘Zwi’ yi ‘Logos’ okusho ‘umcabango noma umqondo.’ Linezincazelo eziphindwe kabili zo ‘mcabango’ ne ‘nkulumo’. Manje ‘umcabango ozwakalisiwe’ yi‘zwi’, ‘noma amazwi’. Lokho akumangalisi futhi akukuhle na? UJohane uthi umqondo kaNkulunkulu wavezwa kuJesu. NoPawulu usho yona into efanayo kumaHeb. 1:1-3, “UNkulunkulu, Esekhulumile endulo kokhokho ngabaprofethi ngamathuba amaningi nangezindlela eziningi, ekugcineni kwalemihla ukhulume kithina ngeNdodana yaKhe, (iLogos) AYimise ibe-yindlalifa yakho konke, Owadala ngaYo futhi amazwe; Yona ethi ingukubengezela kwenkazimulo yaKhe, ifuze Yena uQobo, iphasa konke ngezwi lamandla aYo, Isihlanzile ngokwaYo izono, zethu yahlala ngakwesokunene soMkhulu kweliphezulu.” UNkulunkulu waba ngovezwe engumuntu kuJesu Kristu. UJesu wayengoFuze uNkulunkulu. Futhi kuJohane 1:14, “ULizwi waba-yinyama wakha phakathi kwethu.” Yona impela *into* kaNkulunkulu yenziwa inyama yakha phakathi kwethu. UNkulunkulu-Moya omkhulu kuWo okungesondele-muntu, Ongakaze ubonwe-muntu noma ongabhekwa manje wase uhlala etabernakele enyameni futhi wakha phakathi kwabantu, uveza ukugcwala kukaNkulunkulu kubantu. UJohane 1:18, “Akakho oke wabona uNkulunkulu; iNdodana ezelwe yodwa, Esesifubeni sikaYise, yiYona eMbonakalisile.” UNkulunkulu, Othe ezehlakalweni wabonakalisa ubukhona baKhe ngefu noma insika yomlilo eyashaya ukwesaba ezinhliziyweni zabantu; loNkulunkulu, OZimilo zenhliziyo yakhe zaziwa kuphela ngesambulo samazwi ngabaprofethi, manje waba nguEmanuweli (uNkulunkulu unathi) Ezibonakalisa. Igama, ‘zibonakalisa,’ lisuselwa emsukeni wesiGrekhi ngokwejwayelekile esilihumusha ngokuthi ukuchaza, okusho ukuchazisisa nokuacacisa. Yilokho iZWI eliPhilayo uJesu, elakwenzayo. Waletha uNkulunkulu kithi,

ngokuba WayenguNkulunkulu. Wembula uNkulunkulu kithi ngokucacisa okuphelele phaqa ngangokuthi uJohane wakwazi ukuthi athi ngaYe kuJoh 1 1:1-3 “Lokho Okwakukhona kwasekuqaleni, esaKuzwa, (Logos kusho inkulumo) saKubona ngamehlo ethu, saKubheka, izandla zethu zakuphatha okweZwi lokuPhila; (lokhokuPhila kwabonakaliswa, sakubona, siyaqinisa, sinishumayeza lokhukuPhila okuPhakade, Okwakukhona kuYise, kwabonakaliswa kithina;) Lokho esiKubonileyo sakuzwa sinishumayeza khona, ukuze nani nibe-nenhlanganyelo nathi: kepha thina sinenhlanganyelo noYise, naneNdodana yaKhe uJesu Kristu.” Ngenkathi uNkulunkulu embulwa ngokweqiniso. Wabonakaliswa enyameni. “ONGibonile mina ubonile uBaba.”

Manje sibuyele kumaHeb. 1:1-3 siphawulile ukuthi uJesu wayefuze uNkulunkulu uqobo. WayenguNkulunkulu eziveza Yena uqobo ekumuntu kumuntu. Kodwa kukhona okunye futhi okufanele kuphawuleke kulamavesi, ikakhulukazi amavesi elokuqala nelesibili. “UNkulunkulu Esekulumile endulo kokhokho ngabaprofethi ngamathuba amaningi, ekugcineni kwalemihla ukhulumile kithina ngeNdodana yaKhe.” Ngifuna ubhekisise lapha emgqeni weBhayibheli lakho uzobona okulungisiwe. Igama, ‘nga’ alisikho ukuhunyushwa okuyikho. Kufanele kube ‘EKU’. Hhayi, ‘nga’. Kuba sekufundeka ngokuyikho-ke, “UNkulunkulu wakhuluma kokhokho EKUabaprofethi ngeZwi.” USam. I 3:21b, “Ngokuba iNkosi Yazibonakalisa kuSamuweli eShilo ngeZwi leNkosi.” Lokho kukhiphela obala uJohane I 5:7 ngokuphelele, “UMoya neZwi baMUNYE.” UJesu wembula uBaba. IZwi lembula uBaba. UJesu wayeyiZwi eliPhilayo. Akabongwe uNkulunkulu, namhlanje UseyileloZwi eliPhilayo.

Ngenkathi uJesu esephezu komhlaba Wathi, “Awukholwa ukuthi NgikuBaba, noBaba ukiMi na? Amazwi eNgiwakhuluma mina kini, aNgiwakhulumi ngokwaMi; kepha uBaba ohlezi kiMi wenza imisebenzi.” UJoh. 14:10. Lapha ngokusobala kakhulu kubekwe obala ukuthi ukuzibonakalisa okuphelele kukaNkulunkulu eNdodaneni kwakungokuhlala phakathi koMoya ubonakalisa eZwini nemisebenzi. Yilokho impela ebekufundisa sonke isikhathi. Lapho ibandla liyobuyela khona ekubeni ngumlobokazi-Zwi, liyoveza yona impela imisebenzi eyavezwa uJesu. IZwi linguNkulunkulu. UMoya unguNkulunkulu. Bonke baMUNYE. Omunye angesebenze ngokwehlukana nomunye. Uma umuntu ngempela enoMoya kaNkulunkulu, uzoba neZwi likaNkulunkulu. Kwakunjalo ngabaprofethi. BabenoMoya kaNkulunkulu ohlala ngaphakathi neZwi leza kubo. Kwakukanjalo-ke nakuJesu. Phakathi kuYe kwakukhona uMoya ongenasilinganisano neZwi leza kuYe. (UJesu waqala ukwenza nokuFUNDISA. Imfundiso yaMi akusiyo eyaMi kodwa ekaBaba ONGithumileyo. IZenzo 1:1; UJoh. 7:16.)

Khumbulani manje, uJohane uMbaphathizi wayeyikho kokubili umprofethi nesithunywa sosuku lwakhe. Wagcwaliswa ngoMoya oNgcwele kusukela esizalweni sikanina. Ngenkathi ebhaphathiza eJordani iZwi likaNkulunkulu (uJesu) leza kuye. IZwi njalo liza kogcwaliswe ngoMoya ngokweqiniso Lobo ngubufakazi bokugcwaliswa ngoMoya oNgcwele. Yilokho uJesu athi kuyoba ngubufakazi. Wathi, “Ngiyakucela kuBaba Aniphe omunye uMduduzi wokuba Ahlale nani kuze kube phakade. Ngisho uMoya weqiniso, izwe elingeMamukele.” Manje siyazi ukuthi yini iQiniso. “IZwi laKho liyiQiniso.” UJohane 17:17b. Futhi kuJohane 8:43, “Yini ukuba ningayizwisisi inkulumo yaMi na? kungokuba aninakuzwa iZwi laMi.” Niqaphelile ukuthi uJesu wathi izwe lalingemamukele uMoya oNgcwele na? Hayike, kulelivesi engisanda kulifunda, futhi bangelemukele iZwi. Ngani na? Ngoba uMoya neZwi bamunye, futhi uma noMoya oNgcwele njengabaprofethi, iZwi lizoza kuwe. Uzolemukela. KuJohane 14:26, “Kepha uMduduzi, UMoya oNgcwele, uBaba ayakuMthumela eGameni laMi, UyakuniFUNDISA konke, anikhumbuze konke, eNginitshela khona.” Lapha futhi sithola iZwi liza ngenxa yoMoya kaNkulunkulu. Futhi kuJohane 16:13 “Kepha nxa esefikile Yena uMoya weQiniso (iZwi) Uzakuniholela kulo lonke iqiniso, (iZwi laKho liyiqiniso), ngokuba Akayikukhuluma ngokwaKhe: kodwa lokho Akuzwayo (iZwi likaNkulunkulu) Uyakukukhuluma (iZwi) Anibikele okuzayo.” (UMoya uletha iZwi lesiProfetho). Ngifuna ninakisise ngokucophelela impela ukuthi uJesu akazange asho ukuthi ubufakazi bokubhaphathizwa ngoMoya oNgcwele kwakungukukhuluma ngezilimi, ukuhumusha, ukuprofetha, noma ukumemeza nokusina. Wathi ubufakazi buyoba ngukuthi uyoba seQINISWENI; uyoba seZwini likaNkulunkulu lonyaka wakho. Ubufakazi buphathelene nokwemukela leloZwi.

KwabaseKor. I 14:37, “Uma umuntu ethi ungumprofethi, noma ethi ungowomoya, makaqonde ukuthi lokhu enginilobela khona kuyimiyalo yeNkosi.” Manje niyakubona lokho. Ubufakazi boMoya ohlala ngaphakathi babungobokuqonda futhi uLANDELE lokho okwakunikezwe ngumprofethi konyaka wakhe lapho ebeka ibandla ngokuhlelekile. UPawulu wafanele asho kulabo ababezisho ukuthi banesinye isambulo, (ivesi 36) “Konje, iZwi likaNkulunkulu laphuma kinina na? nokuba lafika kinina nodwa na?” Ubufakazi bekhulwa elingumKristu ogcwaliswe ngoMoya abusibo obokuveza iqiniso (iZwi), kodwa ukwemukela iqiniso (iZwi), nokulikhulwa nokulilalela.

Niqaphelile eSamb. 22:17 “UMoya nomlobokazi bathi, Woza, — Nozwayo makathi, Woza.” Niyabo, umlobokazi ukhuluma iZwi elifanayo njengoba kwenza uMoya. Ungumlobokazi-Zwi efakazisa ukuthi unoMoya. *Kuyo yonke iminyaka yebandla sizwa lamazwi, “Onendlebe, makezwe lokho*

*akushoyo uMoya emabandleni.” UMoya unikezana iZwi. Uma unoMoya uyolizwa iZwi lonyaka wakho, njengalawomaKristu eqiniso athatha iZwi lonyaka wawo.*

Niwutholile lowomcabango wokugcina na? Ngiyaphinda, yonke iminyaka yebandla iphetha ngokuyala okukodwa. “Onendlebe, (umuntu ngamunye) makezwe lokho akushoyo uMoya emabandleni.” *UMoya unikezana iZwi.* Uneqiniso lonyaka ngamunye. Unyaka ngamunye ubunabawo abakhethiweyo, naleloqembu labakhethiweyo njalo ‘lalilizwa izwi,’ futhi lalemukela, befakazisa ukuthi babeneMbewu ekubo. UJohane 8:47, “OngokaNkulunkulu uzwa amaZwi kaNkulunkulu. Kungakho ningezwe nina, ngokuba anisibo abakaNkulunkulu.” Balenqaba iZwi (uJesu) namaZwi aKhe angezinsuku zabo, kodwa inzalo yeqiniso yemukela iZwi ngoba babengabakaNkulunkulu. “BONKE abantwana baKho bayakuba ngabafundiswe nguNkulunkulu.” (UMoya oNgcwele Isa. 54:13. UJesu washo into efanayo kuJohane 6:45. EMUNYE NEZWI uyafakaza ukuthi ngabe ungokaNkulunkulu futhi ugcwaliswe ngoMoya. Asikho esinye isimo sokunquma.

Kodwa ziyini izilimi nokuhunyushwa nezinye iziphiwo na? Ziyizibonakaliso. Yilokho iZwi elikufundisayo. Kufunde kwabaseKor. I 12:7, “Kepha yilowo nalowo uphiwa iSIBONAKALISO sikaMoya kube ngokokusiza.” Bese-ke uPawulu eyazisho lezozibonakaliso.

Manje kufika lombuzo omuhle kakhulu ngiyazi ukuthi nonke nikushisekele ukuwubuza. Kungani isibonakaliso singesibo ubufakazi bokubhaphathizwa ngoMoya oNgcwele, ngoba ngempela ubungeke uwubonakalise uMoya oNgcwele ngaphandle uma ngempela ugcwaliswe ngoMoya na? Manje bengifisa sengathi bengingathi lokho kuqinisele, ngoba angifuni ukulimaza abantu noma ngihambe phezu kwemfundiso yabo; kodwa bengingekke ngaba yinceku kaNkulunkulu eqinisileyo uma nginganitshelanga lonke icebo likaNkulunkulu. Kunjalo akunjalo na? Ake sithi nje ukubuka kancane uBalamu. Wayekhohwa, wamkhonza uNkulunkulu. Wayeyazi indlela eyiyona yokuhlabela nokusondela kuNkulunkulu, kodwa wayengesuye umprofethi weNzalo yeQiniso ngokuba wathatha inkokhelo yokungalungi, futhi okubi kunakho konke waholela abantu bakaNkulunkulu ezonweni zokuphinga nezithombe. Nokho ubani owayengaphika ukuthi uMoya kaNkulunkulu wabonakalisa ngaye kwezinye zezingxenye ezinhle kunazo zonke zesiprofetho esiyiso du ngokoqobo izwe eselake lasibona na? Kodwa wayengenawo neze uMoya oNgcwele. Manjena-ke, ucabangani ngoKayafase, umpristi omkhulu na? IBhayibheli lithi waprofetha uhlobo lokufa iNkosi eyayizofa ngalo. Sonke ngiyazi ukuthi akukho bufakazi ngaye egcwaliswe ngoMoya futhi eyindoda eholwa nguMoya njengoSimoni omdala othandekayo noma lowo ongcwele onomoya omuhle obizwa ngo Ana. Nokho

wayenesibonakaliso soqobo sikaMoya oNgcwele. Singeke sakuphika lokho. Ngakho siphi isibonakaliso njengobufakazi na? Asikho lapho. Uma ngempela ugcwaliswe ngoMoya kaNkulunkulu uzoba nabo ubufakazi beZWI empilweni yakho.

Ake sinikhombise ukuthi ngizwa ngokujule kangakanani nokuqonda leliqiniso ngesambulo uNkulunkulu anginika sona. Manje ngaphambi kokuba ngikusho, ngifuna ukusho lokhu. Abaningi benu bakholwa ukuthi ngingumprofethi. Angisho ukuthi nginguye. Kushiwo yini. Kodwa sobabili siyazi imibono uNkulunkulu anginika yona AYEHLULEKI NEZE. NGISHO NAKANYE. Uma noma ubani engafakaza ngombono owake wehluleka ngifuna ukwazi ngawo. Manje njengoba ningilandela kuze kube lapha, nansi indaba yami.

Eminyakeni eminingi eyedlula ngenkathi ngiqala ukubona abantu bamaPentecostal, ngangikomunye wemihlangano yamathende abo lapho okwakukhona okuningi ukubonakaliswa kwezilimi, ukuhunyushwa kwezilimi, nesiprofetho. Abashumayeli ababili babehlangene kakhulu kuloluhlobo lokukhuluma ukwedlula bonke abanye abazalwane. Ngazijabulela ngempela izinkonzo futhi ngathetheka ngempela ngezibonakaliso ezinhlobonhlobo, ngokuba babenokuzwakala kuyikho ngempela kubo. Kwakuyisifiso sami sokushisekela ngempela sokufunda konke engingakwazi ukukufunda mayelana naleziziphiwo, ngakho nganquma ukukhuluma namadoda amabili mayelana nazo. Ngesiphiwo sikaNkulunkulu esihlala kimi, ngafuna ukwazi umoya endodeni yokuqala, ukuthi yayingekaNkulunkulu ngempela yini noma qha. Emva kwengxoxo emfishane naleyo enomoya omuhle, umfowethu ozithobile, ngazi ukuthi wayenguye uqobo, umKristu oqinile. Wayengowangempela. Insizwa elandelayo yayingafani nhlobo neyokuqala. Yayizikhukhumeza futhi izazisa, futhi ngisakhuluma nayo umbono wanqamula emehlweni ami futhi ngabona ukuthi yayiganwe yinenekazi lomlungu elinezinwele ezimhloshana kodwa yayihlala nowesifazane womlungu onezinwele ezinsundu futhi enabantwana ababili kuye. Uma kwake kwabakhona umzenzisi, wayenguye.

Manje ake nginitshale, ngethuka. Ngangingeke kanjani na? Nakhu kwakukhona amadoda amabili, enye yayiyikholwa ngempela nenye yayingumlingisi oyisoni. NOKHO OMABILI AYEONAKALISA IZIPHIWO ZIKAMOYA. Ngakhathazwa yilokhu ukudideka. Ngawushiya umhlangano ukuba ngiyofuna uNkulunkulu aphenyule. Ngahamba ngedwa ngaya endaweni ecashile futhi lapho ngineBhayibheli lami ngakhuleka ngalinda uNkulunkulu ukuba aphenyule. Ngingazi nje ukuthi yiyiphi ingxenye yomBhalo engingayifunda kwenzeka nje ngavula iBhayibheli kwenye indawo kuMathewu. Ngafunda isikhashana ngase ngibeka iBhayibheli phansi. Emzuzwaneni umoya waphetha endlini futhi waphenya amakhasi eBhayibheli



kumaHeberu, isahluko sesithupha. Ngasifunda sonke futhi ngahlatshwa umxhwele kakhulukazi yilawomavesi ayinqaba, amaHeb. 6:4-9, “Ngokuba akunakwenzeka ukuba labo asebake bakhanyiswa, banambitha isiphiwo sasezulwini, benziwa abahlanganyeli kuMoya oNgcwele, banambitha iZwi elihle likaNkulunkulu, namandla ezwe elizayo, babuye bahlubuka, akunakwenzeka ukuba babuye bavuswe baphenduke: lokhu bephinda sebezibethelela iNdodana kaNkulunkulu baYithela ngehlazo obala. Ngokuba umhlabathi ophuze imvula efika kaningi phezu kwawo, umilisa imifino ebasizayo abawulinyelwayo, uyabusiwa nguNkulunkulu: kepha uma uveza ameva nekhakhasi uyaleka, useduze nokuqalekiswa; ukuphela kwawo ngukushiswa. Kephahle siyethemba nganibathandekayo okuhle kunalokho, ngisho okuqondene nokusindiswa, noma sikhuluma kanje.”

Ngavala iBhayibheli, ngalibeka phansi, futhi ngazindla isikhashana futhi ngaphinda ngakhuleka. Ngangilokhu ngingakayitholi impendulo. Ngaphinda ngavala iBhayibheli ngingahlosile kodwa angilifundanga. Masinya umoya waphetha wangena endlini futhi, futhi kwaphinda amakhasi apheya kumaHeb. esithupha futhi kwahlala lapho ngenkathi umoya usunqamukile. Ngawafunda lawomazwi ngiwaphinda futhi, futhi sengikwenzile, kwase-ke kufika uMoya kaNkulunkulu ungena endlini futhi ngabona umbono. Ngabona embonweni indoda igqoke ezimhlophe qwa eyaphuma yangena ensimini elinywe kabusha futhi yahlwanyela okusanhlamvu. Kwakulusuku olubalele kahle, nokuhlwanyela kwenziwa ekuseni. Kodwa kamuva ebusuku emva kokuba umhlwanyeli ogqoke ezimhlophe esehambile, indoda egqoke ezimnyama yafika futhi ngokunyonyoba yahlwanyela enye futhi imbewu phakathi kwaleyo indoda egqoke ezimhlophe eyayiyihlwanyelile. Izinsuku zedlula — ilanga nemvula kwawubusisa umhlabathi; futhi ngelinye ilanga nakho kuqhamuka okusanhlamvu. Kwakukuhle kanjani. Kodwa osukwini kamuva kwaqhamuka ukhula.

Ukolo nokhula kwamila ndawonye. Kwahlanganyela ukudla okufanayo okuphuma emhlabathini ofanayo. Kwaphuza elangeni nemvula efanayo.

Kwathi ngelinye ilanga izulu laphenduka laba yithusi, nezitshalo zonke zaqala ukubona ukuba zife. Ngezwa ukolo uphakamisa amakhanda awo futhi ukhala kuNkulunkulu ucela imvula. Ukhula nalo lwaphakamisa amazwi alo futhi lwacela imvula. Kwase kuthi izulu laba-mnyama nemvula yafika, kwaphinda nokolo, manje usugcwele amandla waphakamisa amazwi awo futhi wakhala udumisa, “Ayibongwe iNkosi.” Futhi ngimangele ngezwa ukhula oluvuselelwe nalo lubheka phezu futhi luthi, “Haleluya!”

Khona-ke ngalazi iqiniso lomhlangano wethende nombono. Umfanekiso woMhlwanyeli neMbewu, isahluko sesithupha samaHeberu, nesibonakaliso esisobala seziphiwo zikaMoya ezethamelini ezixubene – zonke ngezicace ngokumangalisayo. Umhlwanyeli owayegqoke ezimhlophe kwakuyiNkosi. Umhlwanyeli owayegqoke ezimnyama kwakungusathane. Izwe kwakuyinsimu. Izimbewu kwakungabantu, abakhethiweyo nezehluleki. Bobabili bahlanganyela ekudleni okufanayo, amanzi nelanga. Bobabili bakhuleka. Bobabili bemukela usizo oluvela kuNkulunkulu, ngokuba Wenza ilanga laKhe nemvula kwehlele kukho kokubili okuhle nokubi. Futhi noma bobabili babenesibusiso esimangalisayo esifanayo futhi bobabili babenezibonakaliso ezimangalisayo ezifanayo, WAWUSEKHONA LOWOMEHLUKO OWODWA OMKHULU, BABENGABENZALO EHLUKENE.

Nakhu futhi okwaba yimpendulo kuMath. 7:21-23 “Asibo bonke abashoyo kiMi ukuthi, Nkosi, Nkosi, abayakungena embusweni wezulu; kuphela owenza intando kaBaba Osezulwini. Abaningi bayakuthi kiMi ngalolosuku, Nkosi, Nkosi, asiprofethanga yini ngeGama laKho? sakhiphama demoni ngeGama laKho? senza imisebenzi eminingi yamandla ngeGama laKho na? Khona Ngiyakufakaza kubo ukuthi, Angizange nginazi: sukani kiMi, nina benzi bokubi.” UJesu akaphiki ukuthi benza imisebenzi yamandla ukuthi uMoya oNgcwele kuphela ongakufeza ngendlela yabantu. Kodwa Wakuphika ukuthi *wake wabazi* bona. Laba babengesibo abahlubuki. Laba kwakungezimbi, ezingaphendukanga enhliziyweni, izehluleki. Laba babeyinzalo kaSathane.

Futhi nakho. UNGEKE washo ukuthi isibonakaliso singubufakazi bokuzalwa ngoMoya, ugcwaliswe ngoMoya. Qhabo mnumzane. Ngizokuvuma ukuthi isibonakaliso seqiniso ngubufakazi bukaMoya oNgcwele wenza izenzo zamandla, kodwa aKUSIBO ubufakazi bomuntu ngamunye egcwaliswe ngoMoya, ngisho nakuba lowomuntu ngamunye eneziningi zalezo zibonakaliso.

Ubufakazi bokwemukela uMoya oNgcwele namhlanje buyafana nje njengoba babunjalo emuva ngosuku lweNkosi yethu. Kungukwemukela iZwi leqiniso losuku eniphila kulo UJesu zange agcizelele ubumqoka beMisebenzi njengoba Enza ngeZwi. Wayazi ukuthi uma abantu bethole iZWI imisebenzi yayizolandela. Lelo yiBhayibheli.

Manje uJesu wayazi ukuthi kwakuzobakhona okwesabeka kakhulu ukudeda eZwini oNyakeni wasePhergamu owawusuqhele ngamakhulu amabili eminyaka embonweni wasePhatmose. Wayazi ukuthi ukudeda kwakuzobangela ukuba baye eziKhathini zobuMnyama. Wayazi ukuthi indlela umuntu ngokwasekuqaleni aqhela ngayo kuNkulunkulu yayingukuba

kuqala ashiye iZwi. Uma ushiya leloZwi, usushiye uNkulunkulu. Kanjalo Uzethula Yena uqobo ebandleni ePhergamu, futhi impela kuwo onke amabandla ayo yonke iminyaka, “NgiyiZwi. Uma nifuna ubuNkulunkulu phakathi kwenu, khona-ke yemukelani futhi nemukele iZwi. Ningalokothi nike nivumele noma ubani noma yini ingene phakathi kwenu naleloZwi. Lokhu eNgininika khona (iZwi) yisambulo saMi uqobo. NGIYIZWI. Kukhumbuleni lokho!”

Angazi noma sihlabeke umxhwele ngokwanele yini ngeZwi phakathi kwethu. Ake ngininike umcabango lapha. Sikhuleka kanjani na? Sikhuleka eGameni likaJesu asinjalo na? Wonke umkhuleko useGameni laKhe kungenjalo akukho-mpendulo. Nokho kuJohane I 5:14 siyatshelwa, “Yilesisibindi esinaso kuYe sokuthi uma sicela utho ngokwentando yaKhe, Uyasizwa; uma sazi ukuthi Uyasizwa, noma sicelani, siyazi ukuthi sinakho esikucelileyo esikucele kuYe.” Manje siyabuza, “Yini intando kaNkulunkulu?” YINYE kuphela INDLELA yokwazi intando yaKhe futhi leyo ingeZWI LIKANKULUNKULU. IsiL. 3:37, “Kwasho ubani, kwenzakala, iNkosi ingakuyalelanga na?” Kulapho-ke. Uma kungekho eZwini ungeke waba nakho. Ngakho singeke sacela ngaphandle uma kuseZwini, futhi singeke sanxusa noma sicele ngaphandle uma kuseGameni laKhe. Nakho-ke futhi. UJESU (iGama) yiZWI (intando). Ungeke wamehlukanisa uNkulunkulu neZwi. BAMUNYE.

Manjena-ke, leliZwi Alishiyile lisekhasini elilotshiwe liyingxenye yaKhe nxa ulemukela ngokukholwa lingene empilweni egwaliswe ngoMoya. Wathi iZwi laKhe lalingukuphila. UJohane 6:63b. Kodwa yilokho impela Ayikho. UJohane 14:6, “NgiyiNdlela, neQiniso nokuPhila.” KwabaseRom. 8:9b “Uma umuntu engenaye uMoya kaKristu lowo kasiye owaKhe.” Nakho-ke, UnguMoya futhi UnguPhila. Yilokho impela iZwi eliyikho; yilokho impela uJesu ayikho. UyiZwi. Ngakho nxa umuntu ozelwe nguMoya, umuntu ogwaliswe ngoMoya ekukholweni ethatha leloZwi alifake enhliziyweni yakhe futhi alibeke ezindebeni zakhe, ngani lokho kuyafana njengokukhuluma kobuNkulunkulu. Zonke izintaba zimele zihambe. USathane ngeke ama phambi kwalowomuntu.

Uma ibandla, emuva le lapho kulowonyaka wesithathu lalibambelele kuphela esambulweni seZwi eliphilayo phakathi kwabo, amandla kaNkulunkulu ayengeke ashabalale njengoba enza kulezo ziKhathi zobuMnyama. Futhi khona namhlanje, nxa ibandla libuyela eZwini ekukholweni, singasho ngaphandle kokungabaza ukuthi inkazimulo kaNkulunkulu nezenzo ezimangalisayo zikaNkulunkulu ziyoba phakathi kwalo futhi.

Ngobunye ubusuku ngisafuna iNkosi, uMoya oNgcwele wangitshela ukuba ngithathe ipeni lami ngibhale. Lapho

sengidumela ipeni ukuba ngibhale, uMoya waKhe wanginika umyalezo webandla. Ngifuna ukunilethela wona. . . Uqondene neZwi nomlobokazi.

*“Nakhu engizama ukunitshela khona. Umthetho wokuzalana ungukuthi uhlamvu ngohlamvu luveza inhlobo yalo, ngisho nangokuka Genesisi 1:11, “UNkulunkulu wathi, Umhlaba mawuveze utshani, nemifino ethela imbewu, nemithi yezithelo ethela izithelo ngezinhlobo zayo, ekuyo imbewu yayo, emhlabeni: kwaba-njalo.” Noma yikuphi ukuphila okwakusembewini kwavela esitshalweni bese kuba sesithelweni. Wona lowomthetho ofanayo usebenza ebandleni namhlanje. Yonke inzalo eyaqala ibandla iyovela futhi ibenjengenzalo yokugqala ngoba yinzalo efanayo. Kulezizinsuku zokugcina iBandla leqiniso elinguMlobokazi (inzalo kaKristu liyofinyelela etsheni eliyiNhloko, futhi liyoba yibandla eliphakeme, isizwe esiphakeme, lapho lisondela kuYe. Labo abakumlobokazi bayofana naYe kakhulu ngangokuthi bayoze babe samfanekisweni waKhe nse. Lokhu kungokokuba ukuze bahlanganiswe naYe. Bayoba muniye. Bayoba yikho impela ukubonakaliswa kweZwi likaNkulunkulu ophilayo. Amahlelo angeke akuveza lokhu (inzalo yamanga). Ayoveza izivumokholo zawo nezimfundiso zawo ezingaphikiswa, zixutshwe neZwi. Lokhu-kubhastela kuthela isithelo esizalwa yizinto ezingafani ngohlobo.*

*Indodana yokugqala (uAdamu) yayiyiZwi-nzalo elikhulunywe likaNkulunkulu. Yanikwa umlobokazi ukuba izizale. Yingakho yanikezwa umlobokazi, ukuba iziveze; ukuzala enye indodana kaNkulunkulu. Kodwa wawa. Wawa ngokuzaliswa wuhlobo olungafani. Wabangela ukuba ife.*

*Indodana yesibili (uJesu), nayo iZwi-Nzalo elikhulunywe likaNkulunkulu yanikwa umlobokazi njengoba wayenjalo noAdamu. Kodwa ngaphambi kokuba Ashade naye, naye futhi wayesewile. Yena, njengomka Adamu, wavivinywa ukubona ukuthi uyokholwa yini yiZwi likaNkulunkulu aphile, kumbe angabaze iZwi afe. Wangabaza. Walishiya iZwi. Wafa.*

*Eqenjini elincane lenzalo yeqiniso yeZwi, uNkulunkulu uyonikeza uKristu umlobokazi othandekayo. Uyintombi yeZwi laKhe. Uyintombi ngoba akazi zivumokholo ezenziwe ngabantu kumbe izimfundiso ezingaphikiswa. Ngawo futhi kuwo amalunga omlobokazi kuyogcwaliswa konke okwethenjiswa nguNkulunkulu ukuba kubonakaliswe entombini.*

*Izwi lesethembiso lafika entombini uMariya. Kodwa leloZwi lalinguYe, uqobo lwaKhe, ukuba libonakaliswe. UNkulunkulu wabonakaliswa. Yena, uqobo lwaKhe, wasebenza ngalesosikhathi futhi wagcwalisa iZwi laKhe uqobo lesethembiso entombini. Kwaba yingelosi eyayimlethele*

*umlayezo. Kodwa umlayezo wengelosi wawuyiZwi likaNkulunkulu. UIsaya 9:6. Wakugcwalisa ngalesosikhathi konke okwakulotshwe ngaYe ngoba wemukela kuye iZwi laKhe.*

*Amalunga omlobokazi omsulwa ayoMthanda, futhi ayoba namandla aKhe, ngoba Uyinhloko yawo, nawo onke amandla angawaKhe. AyaMthobela njengamalunga emizimba yethu athobela amakhanda ethu.*

*Qaphela ukuzwana kukaYise neNdodana. UJesu akazange enze lutho wayeze Akhonjiswe nguYise kuqala. UJohane 5:19. Lokhu ukuzwana manje kuzobakhona phakathi koMyeni nomlobokazi waKhe. Umkhombisa iZwi laKhe lokuphila. Uyalemukela. Akalingabazi nhlobo. Ngakho-ke, akukho okungamlimaza, hhayi ngisho ukufa. Ngokuba uma imbewu itshalwa, invula iyoyivusa futhi. Nansi imfihlo yalokhu. IZwi likumlobokazi (njengoba lalikuMariya). Umlobokazi unomqondo kaKristu ngoba uyazi ukuthi Ufuna kwenziweni ngeZwi. Wenza umyalo weZwi egameni laKhe ngoba uno “isho kanje iNkosi.” Bese-ke iZwi livuswa nguMoya futhi liyafezeka. Njengembewu etshalwa iniselwe, ifika ekuvunweni okugcwele, yenze inhloso yayo.*

*Labo abakumlobokazi benza intando yaKhe kuphela. Akekho ongabenza benze ngenye indlela. Bano ‘isho kanje iNkosi’ kungenjalo bayazithulela. Bayazi ukuthi kufanele kube ngu Nkulunkulu phakathi kubo enza imisebenzi, egcwalisa iZwi okungelaKhe. Akawuqedanga wonke umsebenzi waKhe ngenkathi esesenkonzweni yaKhe yasemhlabeni ngakho manje Usebenza phakathi nangomlobokazi. Uyakwazi lokho, ngoba kwakungakabi yisikhathi saKhe sokuba enze izinto ezithize okufanele Azenze manje. Kodwa manje Uzogcwalisa ngomlobokazi lowomsebenzi Awushiyele lesisikhathi ngqo.*

*Manje masime njengoJoshuwa noKalebi. Izwe lethu lesethembiso lizobonakala njengoba ngisho nanelabo labanjalo. Manje ukuthi Joshuwa kuchaza ukuthi “Jehova-Msindisi,” futhi umele umholi wesikhathi sokugcina oyofika ebandleni nanjengoPawulu wafika njengomholi wokuqala. UKalebi umele labo abahlala eqinisweni noJoshuwa. Khumbulani, uNkulunkulu wayeqale uIsrayeli njengentombi eneZwi laKhe. Kodwa bafuna okwahlukile. Lenzenjalo nebandla losuku lokugcina. Qaphela ukuthi uNkulunkulu akazange kanjani amqhube uIsrayeli, kumbe amvumele ayongena ezweni lesethembiso kwaze kwaba yisikhathi esingesaKhe esikhonjivweyo. Manje kungahle ukuba abantu bamcindezela uJoshuwa, umholi, futhi bathi, “Izwe lingelethu, masihambe silidle. Joshuwa, usugede nya, engathi usulahlekelwe ngumyalo wakho, awusenawo amandla owawuwamise ukuba nawo. Wawwamise ukuzwa kuNkulunkulu bese wazi intando kaNkulunkulu, bese wenza masinyane. Kukhona okuliphutha*

kuwe. Kodwa uJoshuwa wayengumprofethi owayethunywe nguNkulunkulu futhi wayezazi izethembiso zikaNkulunkulu, ngakho wazilinda. Walindela isinqumo esingunqamla-juqu esivela kuNkulunkulu futhi lapho isikhathi sesifikile sokuqhubeka, uNkulunkulu wabeka ubuholi obugcwele ezandleni zikaJoshuwa ngoba wayehlale neZwi. UNkulunkulu wayemethemba uJoshuwa kodwa hhayi abanye. Ngakho kuzophinda kulolusuku lokugcina. Inkinga efanayo, izingcindezelo ezifanayo.

Thatha isibonelo esisibona kuMose. Lomprofethi onamandla ogcotshiweyo kaNkulunkulu wazalwa ngokungejwayelekile, ezalwe ngesikhathi esiyiso sokukhululwa kwenzalo ka Abrahamama eGibhithe. Akazange ahlale eGibhithe ukuba aphikisane nabo ngomBhalo, noma aqophisane nabapristi. Waya ehlane kwaze kwathi abantu bakulungela ukumamukela. UNkulunkulu wabizela uMose ehlane. Ukulindela kwakungekho ngasohlangothini lukaMose kodwa ngenxa yabantu ababengakulungele ukumamukela. UMose wacabanga ukuthi abantu bazoqonda kodwa abaqondanga.

Bese kubakhona uElija elafika kuyena iZwi leNkosi. Lapho eseqede ukushumayela iqiniso naleloqembu emuva laphaya elingumanduleli weqembu likaJezebeli waseMelika alilamukelanga iZwi, uNkulunkulu wambiza wamsusa ensimini wasihlupha lesosizukulwane ngenxa yokwenqaba umprofethi nomlayezo uNkulunkulu ayemnike wona. UNkulunkulu wambizela ehlane futhi akaphumanga ngisho esebizwa yinkosi. Labo abazama ukumncenga ukuba enzenjalo, bafa. Kodwa uNkulunkulu wakhuluma kumprofethi waKhe owethembekile ngombono. Waphuma ekucasheni wasebuyisela iZwi kuIsrayeli.

Kwase-ke kufika uJohane umBhaphathizi, umanduleli kaKristu owethembekile, umprofethi onamandla wosuku lwakhe. Akazange aye esikoleni sikayise, noma esikoleni sabaFarisi — akayanga-hlelweni, kodwa endle le ehlane wabizwa nguNkulunkulu. Wahlala lapho iNkosi yaze yamthuma imkhipha nomlayezo, ememeza, 'UMesiya useseduzane.'

Manje asithathe isexwayiso somBhalo lapha. Kwakungesikho yini ezinsukwini zikaMose uNkulunkulu ayemqinisekisele ukuthi uKora wasukuma wamelana nalowomprofethi onamandla na? Waphikisana noMose futhi wazisho ukuba naye wayenakho kuvela kuNkulunkulu ukuhola abantu nokuthi nabanye banesabelo esambulweni sikaNkulunkulu njengoba kwenza uMose. Waliphika igunya likaMose. Manje abantu emuva lapho, emva kokuba sebelizwile iZwi leqiniso futhi babazi kahle kamhlophe iqiniso lokuthi umprofethi weqiniso wayeqinisekiswa nguNkulunkulu, ngithi lababantu babuyela ngakuKora nokuphikisana kwakhe. UKora wayengesuye umprofethi wangokomBhalo kodwa abantu ngezibalo ezinkulu nabaholi babo babuyela ngakuye. Bafana nse

nabavangeli namuhla nezinhlelo zabo zethole legolide njengezikaKora. Babukeka belungile kubantu njengoba uKora wayebukeka elungile ngalesosikhathi. Banegazi emabunzini abo, amafutha ezandleni zabo namabhola omlilo emsamo. Bavumela abashumayeli besifazane, bavumele abesifazane banqume izinwele zabo, bagqoke amabhulukwe nezikhindi, futhi bedlule eceleni iZwi likaNkulunkulu ngenxa yezivumokholo zabo nezimfundiso ezingaphikiswa. Lokho kukhombisa ukuthi nhloboni yembewu ekubo. Kodwa akusibo bonke abantu abaphendukela uMose bashiya neZwi likaNkulunkulu. Qhabo. Abakhethiweyo bahlala naye. Kwenzeka okufanayo futhi nanamhlanje. Abaningi bashiya iZwi kodwa abanye bahlala nalo. Kodwa khumbulani umfanekiso wokolo nokhula. Ukhula luzoboshwa izinyanda ukuba lushiswe. Lamabandla angabahlubuki alokhu eboshwa esondesondelana ndawonye, alungela imililo yokwahlulela kukaNkulunkulu. Kodwa ukolo uzobuthelwa eNkosini.

Manje ngifuna niqaphelisise impela lapha futhi nikubone lokhu. UNkulunkulu wethembisile ukuthi esikhathini sokugcina uMalaki 4 uzogcwaliseka. Ufanele agcwaliseke ngoba uyiZwi likaNkulunkulu elivuswe nguMoya elakhulunywa ngumprofethi uMalaki. UJesu wabhekisa kuye. Kungaphambi nje kokuba uKristu abuye okwesibili. Ngesikhathi uJesu esefika wonke umBhalo ufanele ugcwaliseke. Isikhathi sabeZizwe siyoba sonyakeni waso wokugcina webandla lapho lesosithunyuwa sikaMalaki sifika. Siyohambisana neZwi. Siyothatha lonke iBhayibheli kusukela kuGenesisi kuya eSambulweni. Siyoqala enzalweni yenyoka bese siqhubekela esithunyweni emvuleni yamuva. Kodwa siyokwenqatshwa ngamahlelo.

Ufanele enqatshwe ngoba lowo ngumlando uziphinda kusukela esikhathini sika Ahabi. Umlando kaIsrayeli phansi kuka Ahabi wenzeka khona khonalapha eMelika lapho umprofethi kaMalaki eqhamuka khona. Njengo Israyeli washiya iGibhithe ukuba ayokhonza ngenkululeko, wadudula wakhapha abendabuko, wavusa isizwe nabaholi abakhulu njengoDavide njl., wayesebeka u Ahabi esihlalweni sobukhosi noJezebeli emva kwakhe ukuba aphanthe, kanjalo nathi senze okufanayo eMelika. Okhokho bethu basuka kulelizwe ukuzokhonza nokuba bahlale ngenkululeko. Badudulela emuva abendabuko base belidla izwe. Amadoda anamandla njengoWashington noLincoln baphakanyiswa kodwa emva kwesikhashana amany'amadoda angenangqondo angena ezikhundleni zalamadoda anesithunzi okwathi ngokushesha uAhabi wabekwa esihlalweni sobungameli noJezebeli emva kwakhe ukuba amphanthe. Kungesikhathi esifana nalesi-ke lapho isithunyuwa sikaMalaki okufanele sifike ngaso. Bese kuthi-ke ngemvula yamuva kuyofika ukudalulwa kweqiniso lase Ntabeni iKameli. Kuqaphelisise ngokunakekela lokhu manje ukuba

ukubone eZwini. UJohane wayengumanduleli kaMalaki 3. Watshala imvula yokugala futhi wengatshwa yizinhlangano zosuku lwakhe. UJesu wafika futhi wayenokudalulwa kweqiniso eNtabeni yokuGuqulwa isimo. Umanduleli wesibili kaKristu uyohlwanyelela imvula yamuva. UJesu uyoba ukudalulwa kweqiniso phakathi kwamahlelo nezivumokholo, ngoba Uyofika ukuzokwesekela iZwi laKhe abese ethatha umlobokazi waKhe amhlwithe. Ukudalulwa kweqiniso lokuqala kwakuyiNtaba iKameli; elesibili kwakuyiNtaba yokuGuqulwa isimo, nelesithathu kuyoba yiNtaba iZiyoni.

Ukuziphatha okungejwayelekile kukaMose, uElija, noJohane behosheleka kubantu bayohlala bodwa kwashiya abaningi bedidekile. Abaqondanga ukuthi kwakuyingoba imilayezo yabo yayinqatshiwe. Kodwa imbewu yayibe isihlwanyeliwe, ukutshala kwase kuphelile. Okulandelayo kwase kungukwahlulelwa. Base beyifezile inhloso yabo njengesibonakaliso kubantu, ngakho okulandelayo kwakungukwahlulelwa.

Ngikholwa ngukuthi ngokweSamb. 13:16 ukuthi umlobokazi kuyodingeka ayeke ukushumayela ngoba isilo sifuna ngenkani uphawu esandleni kumbe ebunzini uma imvume yokushumayela inikezwa. Amahlelo ayoluthatha uphawu kumbe aphoqwe ukuyeka ukushumayela. Khona-ke iWundlu liyofika lize kumlobokazi waLo abese lehlulela isifebe esikhulu.

Manje khumbulani ukuthi uMose wazalelwa umsebenzi othize, kodwa wayengenakuwenza lowomsebenzi kuze ukuba usemukele iziphiso eziyomenza akwazi ukwenza umsebenzi. Kwakumele aphumele ogwadule futhi alinde lapho; uNkulunkulu wayenesikhathi esikhonjweyo. Kwakufanele kubekhona uFaro othize esihlalweni sobukhosi, nabantu kwakufanele bakhalele isinkwa sokuphila, ngaphambi kokuba uNkulunkulu amthumele emuva. Lokhu kuliqiniso losuku lwethu.

Kepha sinani kulolusuku lwethu na? Izixuku zisebenza izibonakaliso sesize saba nesizukulwane sabafuna izibonakaliso ezazi okuncane kumbe lutho ngeZwi, kumbe ukunyakaza kweqiniso kukaMoya kaNkulunkulu. Uma bebona igazi, amafutha nomlilo bayajabula; akunandaba ukuthi kukhonani eZwini. Bayokwesekela noma yisiphi isibonakaliso, ngisho nezingahambisani nombhalo. Kodwa uNkulunkulu usexwayisile ngalokho. Washo kuMath. 24 ukuthi ezinsukwini zokugcina imimoya emibili iyofana kakhulu ngangokuthi ngabakhethiweyo kuphela abayokwazi ukuyehlukanisa, ngoba yibona bodwa abangayikudukiswa.

Ungakwazi kanjani ukwehlukana imimoya na? Banikeze isivivinyo seZwi nje. Uma bengalikhulumi leloZwi, bangabomubi. Njengoba omubi adukisa abalobokazi ababili bokuqala, uyozama ukudukisa umlobokazi walolusuku



lokugcina, ngokuzama ukumthola ukuba azizalanise yena uqobo ngezivumokholo, kumbe ngokusobala afulathele iZwi aye kunoma yisiphi isibonakaliso esizwana naye. Kodwa uNkulunkulu akazange abeke izibonakaliso ngaphambi kweZwi. Izibonakaliso zilandela iZwi, nangenkathi lapho uEliza etshela owesifazane ukuba ambhakele iqebelengwane kuqala, ngokweZwi leNkosi. Lapho esenza njengoba kusho iZwi, isibonakaliso esiyiso safika. Woza eZwini kuqala bese-ke ubheka isimangaliso. IZwi eliyimbewu linikwa amandla nguMoya.

Singakwenza kanjani noma yisiphi isithunywa esithunywe nguNkulunkulu ukuba sikholwe ngxenye yeZwi kuphela kepha siphike enye yalo na? Umprofethi weqiniso kaNkulunkulu kulolusuku lokugcina uyomemezela lonke iZwi. Amahlelo ayomzonda. Amazwi akhe angaba nesankahlu njengoJohane umBhaphathizi owababiza ngezinyoka. Kodwa abakhethwa emaphakadeni bayokuzwa futhi balungele uhlwitho. INzalo yaseBukhosini ka Abrahamama, enokholo olunjengoluka Abrahamama iyobambelela eZwini kanye naye, ngoba banqunyelwa emaphakadeni ndawonye.

Isithunywa sosuku lokugcina siyoqhamuka esikhathini esikhonjwe nguNkulunkulu. Sekuyisikhathi sokugcina manje njengoba bonke bazi, ngoba uIsrayeli usesezweni lendabuko. Noma yinini manje uzofika ngokukaMalaki. Lapho sesimbona, uyokwahlukaniselwa iZwi. Uyobonakaliswa (akhonjwe eZwini, iSamb. 10,7) futhi uNkulunkulu uyoqinisekisa intshumayelo yakhe. Uyoshumayela iqiniso njengoba kwenza uEliza futhi alungele iqiniso elisobala leNtaba iZiyoni.

Abaningi abayikumqonda ngoba bafundiswe umBhalo ngandlela thize abayithatha ngokuthi iliqiniso. Uma efika aphambane nalokho, abayikukholwa. Ngisho nabanye abefundisi beqiniso abayikusiqonda isithunywa ngoba kuningi okubizwe ngeqiniso likaNkulunkulu ngabadukisi.

Kodwa lomprofethi uyofika, futhi engumanduleli ekufikeni kokuqala wamemeza, “Bheka iWundlu likaNkulunkulu elisusa isono sezeze,” kanjalo futhi akayikungabaza ukumemeza, “Bheka iWundlu likaNkulunkulu liza enkazimulweni.” Uyokwenza lokhu, ngokuba ngisho noJohane wayeyisithunywa seqiniso kwabakhethiweyo, kanjalo nalona isithunywa sokugcina kwabakhethiweyo nomlobokazi ozelwe-yiZwi.”

## UKRISTU UBONGA IBANDLA

ISamb. 2:13 “Ngiyazi imisebenzi yakho, lapho wakhe khona, lapho kukhona isihlalo sikaSathane: nokho ulibambisisile iGama laMi, kawuphikanga inkolo yaMi, nasemihleni ka-Antipase ufakazi waMi othembekayo, owabulawa phakathi kwenu, lapho uSathane akhe khona.”

*“Ngiyazi imisebenzi yakho.”* Lawa ngamazwi afanayo nakhulunywa kuleso ngasinye sezithunywa eziyisikhombisa ezihlobene nabantu bakaNkulunkulu onyakeni ngamunye. Njengoba ekhulunywa emivini emibili (oweqiniso nowamanga) ayolettha injabulo nokuthokoza ezinhliziyweni zeqembu elilodwa, kodwa afanele asabise ezinhliziyweni zelinye. Ngokuba nakuba sisindiswa ngomusa, ngaphandle kwemisebenzi, insindiso yeqiniso iyothela imisebenzi, noma izenzo eziyothokozisa uNkulunkulu. UJoh. I 3:7, “Bantwanyana, maningadukiswa-muntu; oWENZA (osebenza) ukulunga ulungile, njengokuba Yena elungile.” Uma lelivesi kukhona ngempela elikushoyo, lisho ukuthi lokho umuntu aKWENZAYO uYIKHO. UJak. 3:11, “Kuyaphuma emthonjeni munye amanzi amnandi nababayo na?” KwabaseRom. 6:2, “Thina esafa maqondana nesono singabuye sihambe kanjani kuso na?” UMath. 12:33-35 “Yenzani umuthi ube-muhle nesithelo sawo sibe-sihle; noma nenze umuthi ube-mubi nesithelo sawo sibe-sibi; ngokuba umuthi waziwa ngesithelo sawo. Nzalo yezinyoka, ningakhuluma, kanjani, okuhle, nibabi na? ngokuba umlomo ukhuluma ngokuchichima kwenhliziyo. Umuntu omuhle ukhipha okuhle engebeni yakhe enhle: nomuntu omubi ukhipha okubi engebeni yakhe embi.” Manje uma umuntu ezalwe yiZwi (Ezalwe ngokusha, kungengambewu ephelayo, kodwa ngengapheliyo, ngeZwi eliphilileyo nelimiyo likaNkulunkulu. UPet. I I:23) uyoveza iZwi. Izithelo noma imisebenzi yokuphila kwakhe iyoba ngumkhiqizo wohlobo lwembewu noma ukuphila okukuye. Imisebenzi yakhe, ngakho-ke iyoba ngokomBhalo. O, lizoba ukubeka icala okunjani pho leliqiniso ngokumelana noNyaka wasePhergamu. Nango emi Lowo Ongenakufaniswa, nasesandleni saKhe uphethe inkemba ebukhali esika-nhlangothi zombili, iZwi likaNkulunkulu. NaleloZwi liyosehlulela ngosuku lokugcina. Eqinisweni iZwi liyehlulela ngisho namanje, ngokuba lahlulela imicabango nezizindlo zenhliziyo. Lehlukana okwenyama kokukamoya. Lisenza sibe yizincwadi ezaziwa zifundwa ngabantu bonke enkazimulweni kaNkulunkulu.

*“Ngiyazi imisebenzi yakho.”* Uma umuntu esaba ukuthi angahle angamthokozisi uNkulunkulu, khona-ke makagwalise iZwi. Uma umuntu emangala ukuthi ngabe uzowezwa yini lawomazwi, “Wenze kahle, nceku enhle nethembekileyo,” makagwalise iZwi likaNkulunkulu empilweni yakhe, futhi ngokuqiniseka uyozwa lawomazwi okudumisa. IZwi leqiniso laliyisimo sokunquma ngalesosikhathi; liyisimo sokunquma manje. Awukho omunye umgomo; awukho omunye umugqa oqonde ngqo. Njengoba izwe lizokwehlulelwa nguKristu Jesu ofyedwa, ngisho nakanjalo lizokwehlulelwa yiZwi. Uma umuntu eyona ukubona ukuthi wenza ngakho yini, akenze njengoba kuphakamisa uJakobe: “Buka esibukweni seZwi likaNkulunkulu.”

“*Ngiyazi imisebenzi yakho.*” Lapho Emi lapho neZwi, ehlola izimpilo zabo ngokwepulani yokuzokwakhiwa Ayebanekele yona, kufanele ukuthi Wayethokozile ngesilinganiso esihle, ngokuba bona, njengabanye abase behambe ngaphambili, babekumela ukuhlushwa ngabangalungile kepha besalokhu benamathela ngokujabula eNkosini. Kwakunzima nokho ukukhonza iNkosi ngezinye izikhathi, nokho baYikhonza futhi baYidumisa ngoMoya nangeqiniso. Kodwa emvinini wamanga kwakungenjalo. Maye, babekwenqabile ukuphila okwakhelwe phezu kweZwi futhi manje babeya beqhela beqhela eqinisweni. Izenzo zabo zafakazela ezinjulweni ababecwile kuzo.

### ULIBAMBISISILE IGAMA LAMI

“Singaya kubani na? Amazwi okuphila okuphakade akuWe wedwa!” Babambisisa ngalesosikhathi; babebambisisile manje, kodwa kungesikho kule eyesabeka kakhulu inkolo yokuthi okwenzekayo sekwalungiswa nya lapho amadoda ayephila khona izimpilo zobunyumba. Babebambisise emandleni aKhe, esiqinisekisweni sikaMoya ukuthi babemunye kuYe. Okwabo kwakungukwazi okuqinisile kwezono ezithethelelwe futhi babethwele igama lokuba ngu‘mKristu’ ngobufakazi kulo. Babelazi futhi belithanda leloGama elaliphezu kwamagama onke. Amadolo abo ayenguqe kuleloGama. Izilimi zabo zazivume kulo. Noma kuphi abakwenzayo, bakwenzisa konke eGameni leNkosi uJesus. Babethiwe ngaleloGama futhi badedakokubi, futhi sebethathe isinqumo sabo sokuzabalaza manje base belungele ukulifela leloGama, beqinisekile ngokuvuka okuhle.

Hamba neGama likaJesus,  
Mntwana osekuhluphekeni nosesitheni.  
Liyakukunikeza injabulo nentokozo.  
Lithathe-ke noma uya kuphi.  
Gama eliligugu, O limnandi kangaka,  
Themba lomhlaba nokwethaba kwezulu.

Sekuvele ekhuluwini-minyaka lesibili lawomazwi “uYise, iNdodana noMoya oNgcwele” ayesepelwe athiwa ‘uZiqu-zintathu’ kwabaningi, nomqondo wenkolelo yonkulunkulu abaningi woNkulunkulu abathathu wase uphenduke waba yimfundiso ebandleni lamanga. Akuthathanga isikhathi eside lase lisuswa iGama, njengoba impela kwakukulonyaka, futhi esikhundleni salo iziqu zikaNKULUNKULU OMKHULU OYEDWA sezizongena esikhundleni seGAMA, iNkosi uJesus Kristu. Lapho abaningi behlubuka futhi bathatha uziqu-zintathu futhi babhaphathiza besebenzisa iziqu zobuNkulunkulu, uMhlambi oMncane wawusalokhu ubhaphathiza eGameni likaJesus Kristu futhi babambelela kanjalo eqinisweni.

Kunabaningi kakhulu ababengamhloniphi uNkulunkulu, beMphendulela konkulunkulu abathathu, futhi beguqula iGama laKhe elinomusa libe yiziqu, umuntu ubengamangala ukuthi izibonakaliso nezimangaliso ezibakhona eGameni elikhulu kangaka zazisayolokhu zihambela phakathi kwabantu. Impela lezozibonakaliso zazibonakaliswa ngokwamandla nangokumangalisayo, nakuba ngempela zingekho emvinini wamanga. Amadoda anjengoMartin ayesetshenziswa kakhulu noNkulunkulu ewafakazela ngakho kokubili izibonakaliso nezimangaliso neziphwiwo zikaMoya oNgcwele. LeloGama lalisalokhu lingelisebenzayo njengoba bekuhlala kunjalo futhi kuyohlala kunjalo lapho abangcwele beMhlonipha khona ngeZwi nangokukholwa.

### KAWUPHIKANGA INKOLO YAMI

EZenzweni 3:16 ngenkathi uPetru ebuzwa ukuthi isibonakaliso samandla sasenziwe kanjani esishosheni eSangweni eLihle, wakuchaza kanje, “Ngokukholwa eGameni laYo (uJesu) lomuntu (kade eyisishosha) enimbonayo nenimaziyo iGama laYo (uJesu) lamenza aqine, nokukholwa (okuvela) okungaYo (uJesu) kumnike (umuntu) lempilo phambi kwenu nonke.” Niyabo, nakho-ke. IGama likaJesu, nokuKholwa kukaJesu kwaletsa isibonakaliso. UPetru akazange athi kwakungukukholwa kwakhe kobantu kanjengoba engazange athi kwakuyigama lakhe. Wathi iGama likaJesu elasetshenziswa ekukholweni okuvela kuJesu lenza lowomsebenzi omkhulu. Lokhukukholwa yilokho uJesu ayekhuluma ngakho eSamb. 2:13. Kwakungukukholwa kwaKHE. Kwakungesikho ukukholwa KUYe. Kodwa kwakungukukholwa KWAKHE UQOBO *Ayekunike amakholwa.* KwabaseRom. 12:3 “Njengalokho uNkulunkulu abele (ngokweves. 1 abantu aBAZALWANE) isilinganiso sokukholwa.” Kwabase-Ef. 2:8, “Ngokuba ngomusa nisindisiwe ngokukholwa, nalokhu (ukuKholwa) akuveli kini, kuyisipho sikaNkulunkulu” Kanti kuyasho futhi kuJakobe 2:1, “Bazalwane bami (qaphelani naye, futhi, ukhuluma naBAZALWANE) ukukholwa kwenu YI (akusikho e) Nkosi yethu uJesu Kristu makungabi-nokukhetha abantu.”

KuloNyaka wasePhergamu lapho abantu babeyenza eyabantu insindiso, sebesukile eqinisweni lokuthi “Insindiso ngeyeNkosi,” – sebelahlele eceleni imfundiso yokhetho futhi bavula kabanzi umnyango webandla nenhlanganyelo yabo kunoma ubani nabobonke abavuma ukwenza imigomo yezimfundiso zabo (benganaki iZwi), kulonyaka wokwehla isithunzi okusheshayo, babesekhona abambalwa ababenesilinganiso salokhokukholwa kweNkosi yethu uJesu Kristu, futhi abasebenzisanga kuphela lokhokukholwa

ngezenzo zamandla kodwa bamelana nalabo ababenesibindi sokuthi babesindisiwe kalula nje ngesizathu sokuthi babejoyine ibandla. Babazi ukuthi akukho-muntu ngempela owayengakholelwa ekuphileni okuphakade nokulunga kukaNkulunkulu ngaphandle kwesilinganiso sokukholwa kweNkosi uJesu, qobo lwaKhe. Njengoba ibandla lanamhlanje ligcwele amakholwa akholwa ngengqondo abakuvumelayo ukuzalwa yintombi, igazi elachithekayo, ukuya esontweni nokuthatha isidlo, futhi abazelwe nhlobo ngokusha, ngisho nakanjalo kulowonyaka wesithathu kwakuyinkinga efanayo. Ukukholwa kobuntu kwakungenele ngalesosikhathi futhi akwanele manje. Kuthatha khona impela ukukholwa kweNdodana kaNkulunkulu ukuba kungene enhliziyweni yomuntu ukuze akwazi ukwemukela iNkosi yenkazimulo ingene ethempeleli elingenziwanga ngezandla.

Lokhu kwakungukukholwa okuphilayo. “Ngiphila ngokukholwa kweNdodana kaNkulunkulu.” UPawulu akazange asho ukuthi wayephila ngokukholwa ENdodaneni kaNkulunkulu. Kwakungukukholwa kweNdodana kaNkulunkulu okwakumnike ukuphila futhi kwamgcina ephila ekunqobeni komKristu.

Qhabo, babengakuphikanga ukuthi insindiso yayingesiyo eyemvelo yasemhlabeni kusukela ekuqaleni kuya ekupheleni. Baligcina liphila iqiniso leGama laKhe nokuKholwa kwaKhe futhi babusiswa yiNkosi futhi bathiwa baYifanele.

## UANTIPASE UFAKAZI WAMI OTHEMBEKAYO

Akukho okunye okuqoshwe eZwini noma kunoma yimuphi umlando wezindaba zezizwe mayelana nalomzalwane. Kodwa ngempela akudingekile kubekhona. Kungaphezulu kokwenele ukuthi wayaziwa ngaphambili futhi aziwa yiNkosi. Kungaphezu kokwanele ukubona ukwethembeka kwakhe eNkosini kuqoshwe eZwini eliphilayo. WayengumKristu. WayeneGama likaJesu. Wayenokukholwa kweNkosi yethu uJesu Kristu futhi wayephakathi kwalabo ababephila ngalo. Wayesabelile emazwini kaJakobe, “Ukukholwa kwenu yiNkosi yethu uJesu Kristu makungabi-nokukhetha abantu.” Egcwele uMoya oNgcwele nokukholwa njengoba wayenjalo uStefanu, wayengakhethi-muntu, waye ngesabi-muntu; futhi ngenkathi sekumenyenzelwa ukufa phezu kwabo bonke ababethathe leloGama futhi bahambe ekukholweni kukaJesu Kristu wathatha isinqumo sakhe sokuzabalaza nalabo ababengezukuphela emuva. Yebo, wafa, kodwa njengoAbela, wazuza ubufakazi obuhle kuNkulunkulu (igama lakhe lilotshwe eZwini), futhi noma efile, izwi lakhe lisakhuluma emakhasini obuFakazi obuKhulu bukaNkulunkulu. Omunye ufakazi othembekayo wathathwa wayiswa ekuphumuleni kwakhe.

Kodwa uSathane akazange anqobe ngaleyonkathi, kanjengoba ngisho engazange anqobe ngenkathi ebulala iNkosi yokuThula, ngokuba njengoba uSathane waphangwa esiphambanweni, ngisho nakanjalo manje igazi lika-Antipase liyamemeza kwamanye amakhulu ayothatha iziphambano zawo aMlandele.

## LAPHO KUKHONA ISIHLALO SIKASATHANE

Isizathu sokuba lena kube yingxenywe yokubonga kukaMoya yingoba lamabutho esiphambano anesibindi ayemngoba uSathane khona impela phakathi kwendlu yesihlalo sakhe qho sobukhosi. Babeyiwina impi ngeGama nokuKholwa kukaJesu khona impela ekamu labaholi bobumnyama. Ukuncoma okukhulu kakhulu kangaka pho. Njengamadoda anamandla kaDavide angenela ikamu lesitha ukulethela uDavide amanzi aqeda ukoma, ngakho lezi izidlakela zokukholwa zangenela umbuso wenqaba kaSathane yasemhlabeni, nangokushumayela nokuyala baletha amanzi ensindiso kulabo ababephila phansi kwethunzi lokufa.

Manje njengoba kakhulu lamazwi amayelana nesihlalo sobukhosi nombuso kaSathane eyingxenywe yokudumisa kukaNkulunkulu abakhethiweyo baKhe, eqinisweni bahlela inkundla yokujivazwa kobubi osekuzuze ubukhulu ebandleni.

*IPHERGAMU: Isihlalo sobuKhosi sikaSathane neNdawo yokuHlala.* Kwabaningi, lemisho empeleni ibihlotshiswe ngemifanekiso nje kunokuba ibe nemilando ngempela. Kodwa ngempela iyinto ekhona ngempela nomlando uyakufakazela lokho. IPhergamu impela yayiyisihlalo sobukhosi nendawo yokuhlala kaSathane. Kwenzeka kanje:

IPhergamu ekuqaleni yayingesiyi indawo lapho uSathane (mayelana nezindaba eziphathelene nabantu) ayakhe khona. IBabiloni bekuyilo njalo ebeliyikomkhulu lakhe ngokwangempela nangokomfanekiso. Kwakusemzini waseBabiloni lapho ukukhonzwa kukaSathane kwakuqale khona. UGen. 10:8-10, "UKushe wazala uNimrode; yena waqala ukuba-ngonamandla emhlabeni. Wayeyiphisi elinamandla ebusweni beNkosi. Ukubusa kwakhe kwaqala eBabele, nase-Ereke, naseAkade, naseKaline, ezweni laseShineyari." UGen. 11:1-9, "Umhlaba wonke wawunolimi lunye, nokukhuluma kunye. Kwathi ekusukeni kwabo empumalanga, bafumana ithafa ezweni laseShineyari, bakha khona. Base bethi omunye komunye, Wozani, ake senze izitini, sizishisise. Izitini zabangamatshe abo, nebitume laba-ludaka lwabo. Bathi, Wozani, asakhe umuzi nombhoshongo osiqongo sawo sisezulwini; sizenzele igama, funa sihlakazeke ebusweni bomhlaba wonke. INkosi yehla ukuba ibone umuzi nombhoshongo, okwaxhiwa ngabantwana babantu. INkosi yathi, Bhekani, bonke basizwe sinye, nolimi lunye; yikho abaqala ngakho: manje

abayikunqanyulelwa lutho, abahlosa ukulwenza. Wozani, sehle, siye ukusanganisa ulimi lwabo, ukuba bangezwani, kube yilowo nalowo ulimi lomunye. Kanjalo iNkosi yabahlakazela emhlabeni wonke; bephuma lapho bayeka ukwakha umuzi. Ngalokho igama lalo lathiwa iBabele; ngokuba iNkosi yasanganisa khona ulimi lomhlaba wonke: iNkosi yabahlakazela emhlabeni wonke.”

IBabele yigama lakuqala leBabiloni. Lisho ukudideka. Laqalwa ngempela nguKushe, indodana kaHamu, kodwa laba umbuso wamandla nobucwazicwazi phansi kwendodana yakhe, uNimrode, iphansi elinamandla. UNimrode, ngokukaGenesisi wendaba yeshumi nanye kanti futhi nangokomlando wendaba yezizwe, wayehlele ukufeza izinto ezintathu. Wayefuna ukwakha isizwe esiqinile, wakwenza. Wayefuna ukwandisa inkolo yakhe, wakwenza. Wayefuna ukuzakhela igama, wakufeza futhi. Izifezo zakhe zazidume kakhulu umbuso waseBabiloni waze wabizwa ngekhandla legolide phakathi kwabo bonke ohulumeni bamazwe. Ukuthi inkolo yakhe yazuza udumo kufakazelwa yiqiniso lokuthi umBhalo uyibandakanya noSathane ngokuphelele ku Isa. Isahl. 14 naseSamb. Izahl. 17-18. Futhi ngomlando singakufakazisa ukuthi yangenela ngokuhlasela umhlaba wonke futhi iyisisekelo sayo yonke inqubo yokukhonza izithombe, nendikimba yesayense yezingane kwane, noma amagama onkulunkulu ehluka ezingxenyeni ezinhlobonhlobo zezwe ngokolimi lwabantu. Ukuthi wazenzela igama nabalandeli bakhe akubuzwa nakubuzwa, ngoba inqobo nje uma lonyaka wamanje usaqhubeka (uJesu aze Azembule kubafoWabo) uyokhonzwa futhi ahlonishwe, noma kuphansi kwegama elehlukile kuNimrode, futhi ethempelini elehluke kancane kulelo ayekhulekelwa kulo ekuqaleni.

Njengoba iBhayibheli lingaphathelani nemilando yezinye izizwe ngemininingwane, kuzodingeka ukuhlolisisa amarekhode ezindaba zezizwe zasendulo ukuthola impendulo yethu ukuthi iPhergamu yaba kanjani yisihlalo senkolo kaSathane yaseBabiloni. Imithombo emikhulu yolwazi izoba semarekhodini asesikweni-mpilo lamaGibhithe namaGriki. Isizathu salokhu ukuthi iGibhithe yathola isayense yayo nezibalo kumaKhaledi kwase kuthi iGrisi yona yayithola eGibhithe. Manje njengoba abapristi babephethe ezokufundisa lamasayense, futhi njengoba lamasayense ayasetshenziswa njengengxenyane yenkolo, sesivele siyawazi ukhiye wokuthi inkolo yaseBabiloni yakuzuza kanjani ukuqina kwayo kulamazwe amabili. Kuyiqiniso futhi ukuthi kwakuthi uma isizwe sikwazile ukunqoba esinye isizwe, ngesikhathi esifaneleyo inkolo yohlulile yayiba yinkolo yohluliwe. Kwaziwa kahle kamhlophe ukuthi amaGriki ayenezimpawu ezifanayo impela zoMgamu wezulu eliphezulu njengoba kwenza

abaseBabiloni; futhi kutholakele emarekhodini aseGibhithe asendulo ukuthi amaGibhithe anika amaGrecki ulwazi lwawo lwenkolelo yonkulunkulu abaningi. Kanjalo izimfihlakalo zaseBabiloni zasabalala zisuka esizweni ziya esizweni kwaze kwabokala eRoma, eShayina, eNdiya futhi ngisho nandawo zombili eNyakatho naseNingizimu Melika sithola isisekelo esifanayo impela sokukhonza.

Imilando yasendulo iyavumelana neBhayibheli ukuthi lenkolo yaseBabiloni yayingesiyona nakancane inkolo engeyokuqala yabantu bakuqala basemhlabeni. Yaba ngeyokuqala ukudeda ekukholweni kwakuqala; kodwa yona qobo lwayo yayingesiyoyayasekuqaleni. Osomlando njengoWilkinson noMallet bakufakazisile ngokufinyelela esiphethweni kusukela ezincwadini eziveza ubufakazi zasendulo ukuthi kwake kwathi bonke abantu bomhlaba bakholwa nguNKULUNKULU OYEDWA, omkhulu kunakho konke, ophakade, ongabonakali, Owathi ngeZwi lomlomo waKhe wakhuluma zonke izinto zabakhona, nokuthi esimilweni saKhe Wayethanda futhi emuhle futhi elungile. Kodwa njengoba uSathane eyozama njalo ukona noma yini angayona, simthola ona izingqondo nezinhliziyoy zabantu ukuze balahle iqiniso. Njengoba ubehlala njalo ezama ukwemukela ukukhonzwa kube sengathi wayenguNkulunkulu futhi engesiyo inceku nokudaliweyo kukaNkulunkulu, wadonsa ukukhonza wakususa kuNkulunkulu kwaze kwaba sekupheleni ukuze azidonsele khona kuye futhi kanjalo bese ephakanyiswa. Wasifeza ngempela isifiso sakhe ukusabalalisa inkolo yakhe emhlabeni wonke. Lokhu kufakazelwa ubuqiniso bakho nguNkulunkulu eNcwadini yabaseRoma, “Ngokuba kuthe bemazi uNkulunkulu kabaMdumisanga njengoNkulunkulu, baze balutheka ekudlinzeni kwabo, futhi ngobumnyama benhliziyoy bemukela inkolo eyonakele kuze kuyofika ebangeni lapho abakhonza khona izidalwa abangakhonza uMdali.” Khumbulani, uSathane wayeyisidalwa sikaNkulunkulu (iNdodana yoKusa). Kanjalo sithola ukuthi lapho iqiniso elake lasakazwa khona phakathi kwabantu, futhi bonke babambelela kuleloqiniso elilodwa, lapho kamuva kwafika usuku ngenkathi iqembu eliningi kakhulu lisuka kuNkulunkulu futhi landisa indlela embi ngokwesabekayo yokukhonza umhlaba jikelele. Umlando uyakufakazela ukuthi labo besizwe sikaShemu abama neqiniso elingaguqukiyo babephikisana ngokuqinile nalabo bakaHamu abafulathela iqiniso baya emangeni kadeveli. Asikho isikhathi sokulibala ukuxoxa ngalokhu; kuyavezwa nje ukuze ubone ukuthi kwakukhona izinkolo ezimbili futhi ezimbili kuphela, futhi embi yaba semhlabeni wonke.

Ukukholelwa kuNkulunkulu oyedwa kwaphenduka kwaba inkolelo yonkulunkulu abaningi eBabiloni. Amanga kadeveli nezimfihlakalo zikadeveli zavukela iqiniso likaNkulunkulu



nezimfihlakalo zikaNkulunkulu kulowomuzi. USathane ngempela waba ngukulunkulu walelizwe nokukhonza okuqinile kusukela kulabo ayebakhohlisile, ebenza ukuba bakholwe ukuthi wayeyiNkosi ngempela.

Inkolelo yonkulunkulu abaningi yesitha yaqala ngemfundiso kaziq-zintathu. Kwakusemuva le endulo la umqondo ka “Nkulunkulu oyedwa kubantu abathathu” waqala ukuba khona. Kumangalisa kanjani ukuthi osiyazi bakithi bezenkolo besimanje abakaze bakubone lokhu; kodwa ngokusobala njengoba nje bakhohliswa uSathane njengoba babenjalo nje okhokho babo, basakholelwa kubantu abathathu ebuNkulunkulwini. Ake sikhonjiswe indawo eyodwa nje emBhalweni lapho kukhona khona noma yiliphi igunya laleyomfundiso. Akumangalisi yini ukuthi ngenkathi uzalo lukaHamu luhamba ngendlela yalo yokukhonza uSathane okumbandakanya umqondo oyisisekelo sonkulunkulu abathathu *ukuthi akukho nowodwa umkhondo wozalo lukaShemu lukholwa into enjalo noma lunanoma yimuphi umkhosi wokukhonza owambandakanya ngisho umfanekiso wakho?* Akumangalisi ukuthi amaHeberu ayekholwa ukuthi, “Yizwa, O Israyeli, iNkosi uNkulunkulu wakho inguNkulunkulu MUNYE,” ukuba kwakukhona abantu abathathu ebuNkulunkulwini? UAbrahama, uzalo lukaHamu, kuGen. 18 wabona uNkulunkulu oYEDWA kuphela nezingelosi ezimbili.

Manje babubonakaliswa kanjani lobubuziqu-zintathu na? Babubonakaliswa ngonxantathu onezinhlangothi ezilinganayo ngisho nanjengoba bubonakaliswa eRoma namhlanje. Isimanga, amaHeberu ayengenawo umqondo onjalo. Manje ubani oqinisile na? Ngabe amaHeberu noma abaseBabiloni na? EAsiya umqondo wokukholelwa konkulunkulu abaningi konkulunkulu abathathu koyedwa wavela usemfanekisweni onamakhandu amathathu emzimbeni owodwa. Ubonakaliswa njengobuhlakani obuthathu. ENdiya, bakuthola ezinhliziyweni zabo ukumbonakalisa njengonkulunkulu oyedwa ezimweni ezintathu. Manje lokho ngempela ngenhle isayense yezenkolo yosuku lwesimanje. EJapane kukhona uBhuda omkhulu onamakhandu amathathu njengalowo esimchaze ekuqaleni. Kodwa okwembula kakhulu kwakho konke yilokho okuzeza obala umqondo kaziq-zintathu kaNkulunkulu esimweni somthathu-emunye we : 1. Ikhandu lekhehla lifanekisa uNkulunkulu uYise, 2. Indingilizi ezimfihlakalweni ikhomba “iNzalo” khona-ke okuchaza iNdodana. 3. Amaphiko nesisila senyoni (ijuba). Nansi lapha eyayikhona imfundiso kaYise, iNdodana noMoya oNgewele, abantu abathathu ebuNkulunkulwini, umthathu-emunye uqobo. Ningabona into efanayo eRoma. Manje ake ngiphinde ngibuze futhi, akumangalisi yini ukuthi usathane nabakhonzi bakhe

eqinisweni babeneqiniso kakhulu elembuliwe kunobaba wokukholwa, (uAbrahama) nozalo lwakhe na? Akumangalisi yini ukuthi abakhonzi bakaSathane, babazi kakhulu ngoNkulunkulu kunabantwana bakaNkulunkulu na? Manje yilokho osiyazi bezenkolo abazama ukusitshela khona uma bekhuluma ngoziq-zintathu. Nje khumbulani lento eyodwa kusukela manje kuqhubeke njalo: lobubufakazi bungamaqiniso futhi leli yiqiniso — uSathane ungumqambimanga noyise wamanga, futhi noma yinini uma efika nanoma yikuphi ukukhanya kuselokhu kungamanga. Ungumbulali. Futhi imfundiso yakhe kaziq-zintathu isibhubhise uquqaba futhi iyobhubhisa kuze kufike uJesu.

Ngokomlando ayithathanga isikhathi eside ukuba iguquke ukuba yenziwe lomqondo kaYise neNdodana noMoya oNgewele. USathane wabathatha isinyathelo kanye ukudeda eqinisweni. Umqondo owavezwayo wobuNkulunkulu manje wawusuyilokhu: 1. Uyise ongunaphakade, 2. UMoya kaNkulunkulu unesimo sesintu kumama onguMUNTU. (Ngabe lokho kukwenza ucabange na?) 3. INdodana enobuNkulunkulu, isithelo salesosimo sesintu, (inzalo yowesifazane).

Kodwa usathane akenamile. Akakakuzuzi ukukhonzwa kwakhe uqobo nokho, ngaphandle kokuthi kuseyindlela engaqondile ngqo. Ngakho usalokhu eqhubekile esusa abantu eqinisweni. Ngezimfihlakalo zakhe wembula kubantu ukuthi njengoba ubaba uNkulunkulu omkhulu ongabonakali akazinaki izindaba zabantu, kodwa uhlala ethule ehlobene nabo, ngakho okulandelayo ukuthi angakhonzwa kahle buthule. Eqinisweni kuchaza ukungamnaki kakhulu, uma kungesikho ukungamnaki kwasanhlobo. Lemfundiso yanda nomhlaba jikelele futhi, futhi khona namhlanje eNdiya ningawabona lawomathempeli omdali omkhulu, unkulunkulu othule, ambalwa ngokumangalisayo ngesibalo.

Njengoba kwakungadingekile ukukhonza ubaba-umdali, kwakuyimvelo kuphela ukuthi ukukhonza kwaphendukela ku “Mama noMntwana” njengezinto ezidunyiswayo. EGibhithe kwakukhona ukuhlanganiswa okufanayo kukamama nendodana okwakubizwa ngo Isis no-Osiris. ENdiya kwakungu Isi no Iswara. (Qaphela ngisho ukufana kwamagama.) EAsiya kwakungu Cybele no Deius. ERoma naseGrisi kwakwenziwa ngokufanayo. Futhi eShayina. Yebo, ake ubheke nje isimanga sezithunywa zenkolo zeRoma Katolika lapho zingena eShayina futhi zathola lapho uMadonna noMntwana nemisebe yokukhanya iphuma ekhanda lengane. Umfanekiso wawungashintsheleka kahle kulowo owawuseVatican ngaphandle komehluko othize wokuma kobuso.

Manje kusifanele ukuvumbulula umama wasekuqaleni nomntwana. Umama-nkulunkulukazi wasekuqaleni waseBabiloni kwakuwuSemiramis owayebizwa ngoRhea

emazweni asempumalanga. Ezingalweni zakhe wayephethe indodana, eyathi noma iyingane, yayichazwa njengende, enamandla, ebukeyayo futhi ikakhulu ikhanga kwabesifazane. KuHezekeli 8:14 yayibizwa ngoTamuzi. Phakathi kwababhali abagqamileyo yayibizwa ngoBacchus. KwabaseBabiloni yayiwuNinus. Okubukwayo ngeqiniso lokuthi ifanekiswe njengengane ezingalweni kodwa nokho ichazwa njengendoda enkulu nenamandla ngukuthi yaziwa njenge “Ndodana enguMyeni.” Esinye seziqo zayo kwakunguMyeni kaMama”, futhi eNdiya lapho ababili baziwa njengo Iswara noIsi, yena (umyeni) ufanekiswe njengengane esifubeni somkakhe uqobo.

Ukuthi loNinus unguNimrode waseBhayibhelini singaqinisa ngokuqhathanisa umlando nendaba kaGenesisi. UPompeius wathi, “UNinus, inkosi yaseAsiriya, yaguqula izindlela zasendulo *zokwengamela* zokuphila ngesifiso sokunqoba. WABA NGOWOKUQALA OWAHLASELA OMAKHELWANE BAKHE. Wanqoba zonke izezwe kusukela eAsiriya kuya eLibiya njengoba lamadoda ayengabazi ubuciko bokulwa.” UDiodorus uthi, “UNinus wayengawasendulo kakhulu emakhosini aseAsiriya aphaathekayo emlandweni. Engohlela ngoba ethanda impi waqeqesha izinsizwa eziningi kanzima ebucikweni bokulwa. Wayifaka ngaphansi kwakhe iBabiloniya ngenkathi nokho kungakabikho-muzi waseBabiloni.” Kanjalo siyabona loNinus eseqale ukubamkhulu eBabiloni, wakha iBabele futhi wadla iAsiriya, eba yinkosi yayo, wase eqhubeka eshwabadela ezinye izifunda eziningi kakhulu lapho abantu ababengenalwazi khona ngempi futhi behlala *ngendlela yokwengamela* njengoba kwasho uPompeius. Manje kuGen. 10, ekhuluma ngombuso kaNimrode uthi, “Ukubusa kwakhe kwaqala eBabele, nase-Ereke, naseAkade, naseKaline ezweni laseShineyari. Waphuma kulelozwe waya eAsuri wakha iNineve, neKhala njl.” Kodwa abahumushi benza iphutha ngokuhumusha iAsuri njengebizo ngoba yisenzo, futhi ngesiKhaledi kuchaza ‘ukuqinisa.’ Kanjalo nguNimrode, owathi eseqinisile (wakha umbuso wakhe ngokwakha impi yokuqala yomhlaba ayiqeqesha ngokudilila nangobulukhuni bokuzingela) waya ngaphambili kweShineyari nempi yakhe enamandla futhi wehlula izezwe futhi wakha imizi emikhulu njengeNineve, eyethiwa ngaye, ngoba ngisho nanamhlanje ingxenye enkulu yamanxiwa alowomuzi ibizwa ngoNimroud!

Njengoba sesikuvumbululile ukuthi wayengubani uNinus, kudingekile manje ukuvumbulula ukuthi wayengubani uyise. Ngokomlando kwakunguBel, umqambi weBabiloni. (Manje kufanele kuphawuleke lapha ukuthi uBel waliqamba ngalandlela yokuthi waqala lonke lelisebo, kodwa kwaba yindodana, uNinus, owalakhayo futhi waba yinkosi yokuqala njl.) Kodwa ngokomBhalo, uyise kaNimrode kwakunguKushe:

“UKushe wazala uNimrode.” Akunjalo lokhu kuphela kodwa sithola ukuthi uHamu wazala uKushe. Manje, esikweni-mpilo lamaGibhithu uBel wayebizwa ngoHermes, futhi ukuthi Hermes kusho, “INDODANA KAHAMU.” Ngokomlando uHermes wayengumprofethi omkhulu wezithombe. Wayengutolika wonkulunkulu. Elinye igama ayebizwa ngalo kwakunguMerkuri. (Funda iZenzo 14:11-12)

UHyginus usho lokhu mayelana nalowonkulunkulu owayaziwa kaninginingi njengoBel, uHermes, uMerkuri njl, “Iminyaka eminingi abantu babephila phansi kukahulumeni kaJove (hhayi uJove wamaRoma, kodwa uJehova wamaHeberu ongaphambili komlando wamaRoma) ngaphandle kwemizi nangaphandle kwemithetho, futhi bonke bekhuluma ulimi olulodwa. Kodwa emva kokuba uMerkuri (uBel, uKushe) esehumushe izinkulumbo zabantu (lapho umhumushi ubizwa ngoHermeneutes) yena lowo yedwa wazaba izizwe. Kwase kuqala-ke ukungezwani.” Kuyabonakala kusukela kulokhu ukuthi uBel noma uKushe, uyise kaNimrode, ekuqaleni wayenguphathimpi owahola abantu wabasusa kuNkulunkulu weqiniso futhi wakhuthaza abantu njengo “mhumushi wonkulunkulu” ukuthatha esinye isimo senkolo. Wabakhuthaza ukuba baqhubeke nombhoshongo eqinisweni owakhiwa yindodana yakhe. Lesisikhuthazo yisona esaletha ukudideka nokwehlukana kwabantu, waze waba yikho kokubili, “umhumushi nodidanayo.”

UKushe, ngaleyonkathi, wayenguyise wenqubo yenkolelo yonkulunkulu abanengi futhi ngenkathi abantu benziwa izithixo ngabantu, yena kusobala, waba nguyise wonkulunkulu. Manje uKushe wayebizwa ngoBel. Futhi uBel esayenseni yezingane kwane zaseRoma wayenguJanus. Wenziwe isithombe sengathi unobuso obubili futhi uphethe isagila asanganisa ngaso futhi “wahlakaza” abantu. UOvid ubhala uthi uJanus wathi mayelana naye uqobo, “abasendulo bangibiza ngoNxushunxushu”. Kanjalo siyathola ukuthi uKushe waseBhayibhelini, ihlubuka lasekuqaleni ekukhulweni kuNkulunkulu oyedwa lalibizwa ngoBel, uBelus, uHermes, uJanus, njl. phakathi kwabantu basendulo. Wayeqonde ukuletha izambulo nezihumusho ezivela konkulunkulu aziyise kubantu. Ngokwenzenjalo wabangela ulaka lukaNkulunkulu ukuba luhlakaze abantu, eletha ukwehlukana nokudideka.

Manje kuze kufike kulendawo sesibonile lapho inkolelo yonkulunkulu abanengi noma ukukhonzwa konkulunkulu abanengi kwavela khona. Kodwa nike naqaphela ukuthi futhi sithole ukuphathwa kwendoda egama layo nguKushe owanikwa isiqu sika “yise wonkulunkulu na”? Nike naqaphela lapha indikimba endala yamasayense asendulo ezinganekwane, ukuthi onkulunkulu bazibandakanya nabantu na? Kuvela lapho-ke ukukhonzwa kokhokho. Ngakho singahle nje sihlale

umlando ukuthola mayelana nokukhonzwa kokhokho. Hayike, kwakhishwa ukuthi uKushe waveza ukukhonzwa konkulunkulu abathathu bakayise, indodana nomoya. Onkulunkulu abathathu bonke ababelingana. Kodwa wayazi ngenzalo yowesifazane ezayo, ngakho kwakuzodingeka kubekhona owesifazane nenzalo yakhe ibonakale. Lokhu kwafezwa ngenkathi kufa uNimrode. Umkakhe, uSemiramis wamenza isithixo, futhi kanjalo yena wazenza waba umama wendodana kanti futhi umama wonkulunkulu. (Kanjalo impela njengoba ibandla lamaRoma lenze uMariya isithixo. Bathi bona wayengenasono futhi wayenguMama kaNkulunkulu.) Yena (uSemiramis) wabiza uNimrode ngo “Zeroashta” okuchaza ukuthi, “inzalo yowesifazane ethenjisiweyo.”

Kodwa akubanga yisikhathi eside owesifazane wase eqala ukunakeka kakhulu kunendodana, futhi ngokushesha kwaba nguye owafanekiswa egxoba inyoka ngonyawo. Bambiza ngokuthi “indlovukazi yezulu” futhi bamenza abe nobunkulunkulu. Kufana kanjani nanamhlanje lapho khona uMariya, umama kaJesu, wayesephakanyiswe waba ngongasenakufa futhi khona manje ngokukaSeptemba 1964 umkhandlu waseVatican uzama ukunikeza uMariya isimo angenaso, ngoba bathanda ukumbiza ngokuthi, “uMariya iMediatix,” “UMariya uMama wabo Bonke abaKholwayo,” noma uMama weBandla.” Uma kwake kabakhona ukukhonzwa kukakhokho waseBabiloni enkolweni, yinkolo yeBandla laseRoma.

Akuqalanga nje kuphela ukukhonzwa kokhokho eBabiloni kodwa kwakunjalo futhi nokukhonzwa kwemvelo. KwakuseBabiloni onkulunkulu babebandakanywa nelanga nenyanga, njl. Into enkulu emvelweni kwakuyilanga elinikeza ukukhanya nelinikeza ukushisa okuvezwa yilo futhi libonakala kumuntu njengebhola lomlilo emazulwini. Kanjalo unkulunkulu omkhulu wayezoba unkulunkulu welanga ababembiza ngoBaal. Kaningi ilanga lalifanekiswa njengendingilizi yelangabi futhi ngokushesha ngokuzungeza lelolangabi kwabonakala inyoka. Akubanga yisikhathi eside inyoka yaba ngumfanekiso welanga futhi ngenxa yalokho yase iyakhonzwa. Kanjalo isifiso senhliziyo kaSathane saba ngesimile izimpaphe ngokugcwele. Wayesekhonzwa njengoNkulunkulu. Isihlalo sakhe sobukhosi samiswa. Izigqila zakhe zamkhotamela. Lapho ePhergamu esimweni senyoka ephilayo wayekhonzwa. UMuthi woKwazi okuHle nokuBi, manje ufanekiswa esimweni senyoka ephilayo yayingamonanga uEva kuphela kodwa iningi lesintu.

Kodwa iPhergamu yaba kanjani yisihlalo sikaSathane uma iBabiloni laliyisihlalo na? Impendulo futhi isemlandweni. Ngenkathi iBabiloni liwela kumaMede namaPeresiya, inkosimpristi, uAttalus wabaleka emzini futhi waya ePhergamu

nabapristi bakhe nezimfihlakalo ezingewe. Lapho wamisa umbuso wakhe ngaphandle kombuso wamaRoma, wakhula ngaphansi kokunakekelwa ngudeveli.

Lokhu kube isibukezo esifishane kabi somlando wenkolo yaseBabiloni nokufika kwayo ePhergamu. Imibuzo eminingi ayingabazeki ukuthi ishiywa ingaphenduliwe futhi ikakhulu, akungabazeki, bekungashiwo ukusikhanyisela, kodwa lokhu akuhlosiwe ukufundisisa ngakho umlando, kunalokho kuhloswe ukuba lusizo ekufundisisweni kweZwi.

## UKUSOLWA

ISamb. 2:14-15 “Nokho kukhona okuyingcosana eNginakho ngawe, ngokuba unabo lapho ababambisisa isifundiso sikaBalami owafundisa uBalaki ukuphonsa isikhubekiso phambi kwabantwana bakwaIsrayeli, sokuba badle okuhlathshelwe izithombe, nokuba bafebe. Futhi kanjalo unabo ababambisisa isifundiso samaNikolawu into eNgiyizondayo nami.”

KuloNyaka wasePhergamu iNkosi isola izimfundiso ezimbili Ezizondayo: 1 Imfundiso kaBalami eyaletha ukukhonzwa kwezithombe nokweqisa kokona kuIsrayeli eBali-Peyori, neyesi 2. Imfundiso yamaNikolawu, eyayikade iyimisebenzi nje oNyakeni wase-Efesu. Hlanganisa lokhu ukusola kanye neqiniso Abegcizelela iPhergamu injengesihlalo sikaSathane, futhi kulula kabi futhi kufanele ukuphetha ngokuthi ngandlela thize inkolo yaseBabiloni isixubane nobuKristu.

Manje lokhu akusikho nje ukucabangela kodwa yiqiniso langokomlando esizolifakazisa ngokubuyela emuva singene emlandweni cishe ngo 36 uJesu aZalwa futhi kwenyukele eMkhandlwini waseNayisiya ka 325. Ngenkathi amaKristu (ikakhulu abaJuda ngokuzalwa) bahlakazekela ngaphesheya besuka eJerusalema baya kuyo yonke indawo beshumayela iVangeli, ikakhulukazi emasinagogeni. Kanjalo phakathi kweminyaka emithathu, noma cishe ngo 36 uJesu aZalwa iVangeli lase lisiwe eRoma nguJunius noAndronicus, owathi yena ngokwabaseRoma 16:7 babengabaphostoli. Umsebenzi wachuma lapho iminyaka eminingana kwaze kwathi izimpikiswano zanjalonjalo zabaJuda phakathi kwabo bodwa zabangela uMbusi uClaudius ukuba abaxoshe eRoma. NabaJuda badingiswa kulowomuzi umgogodla walelobandla elincane wephuka ngempela. Mhlampe ngisho namalunga ayekade engabaJuda kanjalo futhi ayeyobe esephelele. Umhlambi unganakwa futhi njengoba iZwi lalingakalotshwa njengomholi kwakuzoba lula kabi ukuba lomhlambi omncane ukuba udede noma uchichime izazi zezimfihlo zokudabuka

kwezinto zonke ezikhona nabahedeni bangalolosuku. Nezimpisi ezihahayo ekunyonyobeni, nomoya womphikukristu wadedelwa, sithola emlandweni ukuthi lelibandla elincane eRoma lalihlubuke lokhu okulahlisa ithemba, futhi laqala ukuveza imikhosi yabahedeni phansi kwamagama obuKristu.

Njengoba isikhathi sokudingiswa sathatha iminyaka eyi 13, abasunguli, uJunius noAndronicus, ababuyanga kwaze kwaba ngu 54 uJesu aZalwa. Sengathi ngiyababona ukwesabeka kwabo okukhulu ukuthola ibandla linesiqu sobuKristu esasingubuhedeni obudabukisayo. Kwakukhona ama-altare ebandleni ababebeka phezu kwawo impepho futhi begubha imikhuba yabahedeni. Abaholi abamisiwe balelobandla kwakungasondelwa kubo, ngakho ngabambalwa ababezame ukuhlala bethembekile baqala ibandla elisha, noma iBandla lesiBili laseRoma. UNkulunkulu ngomusa wasebenza phakathi kwabo ngezibonakaliso nezimangaliso kwaze kwaqala ibandla lesithathu. Futhi nakuba iBandla lokuQala lasolwa ngokwalo ngumhedeni futhi LINGABI umKristu ekukhonzeni kwabo aliliyekanga igama lalo kodwa lahlala futhi LISAHLEZI liyiBandla lokuQala laseRoma – IBandla eliRoma Katolika.

Manje abayiningi bethu banombono oliphutha ukuthi noma yibaphi nabo bonke abazibiza ngamaKristu bayoba yisikhungo sokuhlaselwa ngudeveli futhi ngenxa yalokho kube ubunzima bobudlova bukhulumeni. Kodwa akunjalo. Lelibandla lokuqala lase liqalile ukukhula futhi landa kanjalo ngezibalo ngangokuthi ababusi nezikhulu ezininginingi zikahulumeni empeleni zathanda lelobandla ngezizathu zezombusazwe. Kanjalo lapho abaholi beBandla lokuQala eRoma bazithola sebethandwa, bathatha ithuba lokuguqula uhulumeni aphendukele amakhulwa eqiniso futhi bafuna ukuba bahlushwe ngaphandle uma bengene esibayeni sabo. Oyedwa umbhishobhi onjalo weBandla lokuQala laseRoma kwakunguAnicetus owayephila ekhulwini-minyaka lesibili futhi owayeyintanga kaPolycarp. Kwathi uPolycarp ofanele ukuhlonishwa ezwa ukuthi iBandla lokuQala laseRoma lase lizigaxe emikhosini yabahedeni futhi sebelonile iqiniso leVangeli, waya lapho ukuyobancengisisa ukuba baguquke. Wababona bezilalisa phansi phambi kwemifanekiso eyayibizwa ngamagama abaphostoli nabangcwele. Wababona bekhanyisa amakhandlela beshisa nempepho phezu kwe-altare. Wababona begubha iPhasika phansi kwegama likaIsta, lapho ababephakamisa khona isinkwa esasimisise okwendingilizi eyisicaba esasidumisa unkulunkulu welanga, bese-ke bethela iwayini njengotshwala obuthelelwa amadlozi konkulunkulu. Kodwa lo ongcwele osegugile owayehambe amamayela ayi 1500 wayengasenakubavimbela ekuhlokomeni kwabo okuya phansi. UNkulunkulu wakhuluma ngaye esuka nje, “UEfrayimi ugane izithombe, myeke,” uHos. 4:15. UPolycarp akabange esabuya.

UAnicetus olandelayo wayengumbhishobhi omubi waseRoma owayethiwa uVictor. Waveza eminingi-ke yena imigubho yobuhedeni nemikhosi eBandleni lokuQala, kanti futhi wayehambahamba ezama ngamandla akhe onke ukuncenga amabandla amaKristu eqiniso ukuba athathele ebandleni imibono efanayo. Awazange enze njengoba ayecelile ngakho waphoqa izikhulu zikahulumeni ukuba zihluphe amakholwa, ewabizela enkantolo, ewaphonsa etilongweni ewajezisa ngisho nangokufa amaningi. Isibonelo esinje semisebenzi yakhe enyanyekayo sitholakala emlandweni lapho uMbusi uSeptimus Severus waphoqwa khona nguCallistus (umngane kaVictor) ukuba abulale izi 7000 eThesalonika ngoba lamakholwa eqiniso ayegubha iPhasika ngokweNkosi uJesu futhi hhayi ngokukhonzwa kuka-Astarte.

Vele umvini wamanga wase uludedela ulaka lwawo ngokumelana noNkulunkulu ophilayo ngokubulala abakhethiweyo, ngisho nanjengoba kwenza ukhokho wawo, uKayini, ebulala uAbela.

Ibandla leqiniso lalilokhu lizama ukuba liphendule iBandla lokuQala. Alithandanga ukwenzenjalo. Landa kakhulu nangokuthonya. Langenela umkhankaso wanjalonjalo wokudumaza inzalo yeqiniso. Bazisho ukuthi bona futhi bona bodwa babengabamele iNkosi uJesu Kristu beqiniso, futhi bazidumisa ngokuthi babeyibandla lasekuqaleni eRoma, futhi yibo bodwa ababeyiBandla lokuQala. Impela babeyiBandla lokuQala, futhi IMPELA BAYILO.

Kanjalo ngesikhathi salonyaka webandla wesithathu sinamabandla amabili anagama elifanayo kodwa enomehluko obabay phakathi kwawo. Elinye lisukile eqinisweni, lagana izithombe futhi alinakuphila kulo. Lizibhastelile nezibonakaliso zokufa, (hhayi ukuphila), zilandela emkhondweni walo. Linamandla namalunga amaningi. Lisekelwa yizwe. Elinye liyiqembu elincane elihlushwayo. Kodwa lilandela iZwi, nezibonakaliso ziyalilandela. Abagulayo bayaphulukiswa nabafileyo bayavuswa. Liyaphila ngokuPhila neZwi likaNkulunkulu. Alithandi ukuphila kwalo, kodwa libambelela eGameni laKhe nasekukholweni kwaKhe ngisho nasekufeni.

Futhi ngakho ukuhlupha okwesabekayo kweRoma esemthethweni kwehlela phezu kwamakholwa eqiniso kwaze kwasukuma uConstantine futhi wanika inkululeko yokukhonza yenkolo. Lapho kubonakala kunezizathu ezimbili zokuthi kungani kwanikezwa lenkululeko. Okokuqala ababusi abalungileyo abaninginingi babengakuvumelanga ukuhlushwa, kodwa lapho bedlula, babelandelwa yilabo ababulala amaKristu. Kwakungenamqondo ngangokuthi kwaze kwathi ekugcineni kwanakwa wumphakathi wonke ukuthi amaKristu afanele ayekwe. Esesibili nesiphawuleka kahle kakhulu isizathu ngesokuthi uConstantine wayebhekwe yimpi enzima kabi



ekuhlwitheni umbuso. Ngobunye ubusuku ephusheni wabona isiphambano esimhlophe siqhamuka phambi kwakhe. Wazizwa sengathi leli kwakuyibika kuye lokuthi uma amaKristu emkhulekele ukuba anqobe, wayezoyinqoba impi. Wawethembisa inkululeko uma kwenzekile wanqoba. Wanqoba nenkululeko yokukhonza yanikezwa esimemezelweni sakomkhulu sikaNantes ngo 312 uJesu aZalwa.

Kodwa lenkululeko ekuhlushweni nokufa yayingenalo uzwelo lobuntu njengoba yayibonakala ekuqaleni. UConstantine manje wayesengowengamelayo. Njengowengamelayo ukukhathalela kwakhe kwase kuthe ukuba ngaphezulu kwalokho kokuba ngumbheki, ngoba wanquma ukuthi ibandla lalidinga usizo lwakhe ezindabeni zalo. Wayebabonile bephikisana ngezindaba ezininginingi, enye eyayifake uArius, uMbhishobhi wase Alexander, owafundisa izikhonzi zakhe ukuthi uJesu wayengesuye uNkulunkulu ngempela kodwa ungumuntu omncane, odalwe nguNkulunkulu. IBandla laseNtshonalanga lalinomqondo ophambene nalowo, likholwa ukuthi uJesu wayeyiwo ngempela umsuka kaNkulunkulu futhi njengoba bathi 'ulingana noYise'. Ngalezizindaba ezinje, nokuhambisana kanye nokuzisisa komkhosi wobuhedeni kungene ekukhonzeni, umbusi wabiza uMkhandlu waseNayisiya ngo 325 enomcabango wokuthi wayezohlenganisa onke amaqembu ndawonye lapho ababezogqeda khona ukungezwani kwabo, futhi babe nokuqonda kunye, futhi bonke babemunye. Akumangalisi yini ukuthi nakuba lokhu kwaqalwa nguConstantine akuzange kufe kodwa kuphila saka namhlanje njengo "Mkhandlu wamaBandla oMhlaba na"? Futhi lapho ahluleka khona ngempela ukukuzuzwa, kuzozuzwa kulolusuku ngalokhu ukunyakaza komkhandlu wenkolo yobuKristu.

Manje lokhu ukuzigaxa kukahulumeni nebandla kuyinto ewubuwula ngokuba izwe aliqondi naqiniso elitholakala eZwini noma izindlela zebandla. Ngani, sona impela isinqumo esanikezelwa ngumkhandlu ukuthi uArius wayenephutha saphendulwa eminyakeni emibili kamuva ngumbusi futhi iminyaka eminingi leyomfundiso yamanga yayifunzwa bantu.

Kodwa ukuthi ibandla nohulumeni kwakuzohlenganana nadawonye ngempela kwaziwa ngaphambili yiNkosi. Lona impela igama elithi Phergamu lichaza ukuthi "ugane impela". Futhi impela uhulumeni nebandla kwaganana; ezombusazwe nenkolo zahlanga. Isizukulwane salokhokuhlangana ngokulandelana besingamabastela amabi kakhulu kabi izwe eselake lawabona. Iqiniso alikho kubo, kodwa zonke izindlela zobubi zikaKayini (ibhastela lokuqala) liyizo.

Akusikho kuphela ukuthi uhulumeni nebandla kwaganana kulonyaka, kodwa inkolo yaseBabiloni yajoyina ngokomthetho eBandleni lokuQala. USathane manje wayesenokungena

eGameni likaKristu futhi wabekwa ebukhosini njengoNkulunkulu ekukhonzweni. Ngosizo lokusizwa yinhlangano kahulumeni amabandla awela efeni lezakhwiwo ezinhle ezazilayinwe ngama altare emabula emhlophe nezithombe zabangcwele asebafa. Futhi khona kulonyaka kungenkathi lapho “isilo seSamb. 13:3 esasinengozi yokufa: (uMbuso wamaRoma angabahedeni) sabuye saphila namandla njengo “Mbuso wamaRoma oNgcwele.” IRoma njengesizwe esibonakalayo sasihlushwe sanciphiswa kakhulu futhi ngokushesha sasizohlupheka kukho ngokugcwele; kodwa kwakungasenandaba manje, ngokuba umbuso waso wezenkolo wawuzosigcina sisesicongweni sezwe sibusa singaphakathi lapho esasingezukubonakala ukuba senzenjalo singaphandle.

Ake ngikhombise iqiniso ngqo langokomBhalo lalendaba, ngoba angifuni-muntu ukuba acabange ukuthi nginikeza isambulo esingesami – esisodwa esingatholakali emBhalweni. UDan. 2:31-45, “Wena, O nkosi, wabona, bheka isithombe esikhulu. Lesisithombe esikhulu, nesikucwebezela kwaso kwakukuhle, sema phambi kwakho; nesimo saso sasesabeka. Lesisithombe-ke ikhanda laso liyigolide elihle, isifuba saso nezingalo zaso kuyisiliva, isisu saso namathanga aso kuyithusi, imilenze yaso iyinsimbi, izinyawo zaso inxenye yinsimbi inxenye yibumba. Wawusubona ukuthi kwaqheshulwa itshe kungengasandla, lashaya isithombe ezinyaweni zaso eziyinsimbi nebumba, lazichoboza. Kwase kuchotshozwa kanyekanye insimbi, nebumba, nethusi, nesiliva, negolide, kwaba-njengamakhoba ezibuya zasehlobo; kwasuswa ngumoya, akutholwanga-ndawo: itshe elalishaya isithombe laba-yintaba enkulu, lawugewalisa umhlaba wonke. Yileli iphupho; nencazo siyakuyisho phambi kwenkosi. Wena, O nkosi, uyinkosi yamakhosi: onikwe umbuso, namandla, nokuqina, nodumo nguNkulunkulu wasezulwini. Ezindaweni zonke lapho abantwana babantu behlezi khona, izilwane zasendle nezinyoni zezulu Uzinikele esandleni sakho, wenze ukuba ubuse phezu kwazo zonke. Wena uyikhanda legolide. Emva kwakho kuyakuvuka omunye umbuso omncane kunawe, nomunye umbuso wesithathu wethusi, oyakubusa emhlabeni wonke. Umbuso wesine uyakuqina njengensimbi: ngokuba insimbi ichoboza igxobe konke: nanjengensimbi ekwaphula konke lokhu, uyakugxoba waphule. Njengalokho wabona izinyawo nezinzwani, inxenye iyibumba lombumbi inxenye insimbi, uyakuba ngumbuso owahlukeneyo; kepha kuyakuba-kuwo amandla ensimbi, njengokuba wabona insimbi ixubene nebumba lodaka. Njengalokho izinzwani zezinyawo zaziyinsimbi inxenye, nenxenye ibumba, umbuso uyakuba-namandla ngokwenxenye, nangokwenxenye ube-buthakathaka. Njengalokho wabona insimbi ixubene nebumba lodaka, bayakuzixubanisa nenzalo yabantu: kepha abayikunamathelana omunye nomunye, njengokuba insimbi

ingahlangani nebumba. Ezinsukwini zalamakhosi uNkulunkulu wasezulwini uyakumisa umbuso, ongasoze wachithwa: nobukhosi bawo bungayikushiyelelwa kwabanye abantu, kepha uyakuchoboza uqede yonke lemibuso, wona uqobo ume phakade. Njengalokho wabona itshe ukuthi laqheshulwa entabeni kungengazandla, nokuthi lachoboza insimbi, nethusi, nebumba, nesiliva, negolide; uNkulunkulu omkhulu uyazisile inkosi okuyakuba-khona emva kwalokhu: iphupho liqinisile, nencazo yalo iyiqiniso.” Kulokhu kwembulwa indaba eqinisile yesikhathi esizayo, umlando ongagcwaliswanga okwaprofothwa ukuthi uyakufika phezu komhlaba kusukela esikhathini sikaDanilyeli kuze kufike uJesu futhi abuse njengeNdodana kaDavide. Kwaziwa nje “NgeziKhathi zabeZizwe.” Sasinezigaba ezine phakathi kwaso zomlando ezazaziwa ngumbuso obusayo esigabeni ngasinye: esaseBabiloni, esaseMede-Peresiya, esaseGrisi, esaseRoma. Obukhulu kunabo bonke nobuyibo uqobo kakhulu ubukhosi kwakungobaseBabiloni obabufanekiswa njengekhanda legolide. Olandelayo ebukhosini kwakungobaseMede-Peresiya bona-ke njengokufakaza komlando ngempela babungubukhosi obuncane futhi babufanekiswa njengesifuba nezingalo zesiliva. Kwase-ke lapho kulandela unyaka waseGrisi onkosi yawo yayikhaliphe ukubedlula bonke abaholi bezempi izwe eselike labazi ngakho bafanekiswa ngokufanelekile njengesisu namathanga ethusi. Babunedumela elincane kunobunye obubili obungaphambi kwabo. Ekugcineni kwafika umbuso wokugcina owawunguMbuso wamaRoma ufanekiswe njengemilenze nezinyawo. Kodwa lapho imibuso yakuqala yayifanekiswe njengokusansimbi okucwengekileyo okumbiwa phansi (igolide elicwengekileyo, isiliva nethusi) lombuso wokugcina wawuyinsimbi ecwengekileyo kuphela emlenzeni, ngokuba ngenkathi ufika ezinyaweni kwakuxubene insimbi nebumba, futhi okusansimbi okumbiwa phansi nomhlabathi nje akuxubani futhi kuveze ukusimama nokuqina. Kodwa lokhu akunjalo kuphela, kodwa okumangaza kakhulu, lombuso wokugcina (wamaRoma) wawuzohlala isikhathi ku ‘hulumeni oxubile’ wawo oyingqaba kwenyuke njalo kuze kubuye uJesu.

LoMbuso wamaRoma wensimbi (insimbi ifanekisa amandla namandla amakhulu abhubhisayo amelene nophikisayo) wawuzokwenziwa yizigaba ezimbili ezinkulu. Futhi ngempela kwakungokombuso ukuba ngokoqobo uhlukane kabili — iMpumalanga neNtshonalanga. Yomibili yayinamandla ngempela, ihlifiza konke phambi kwayo.

Kodwa njengoba ubukhosi namandla ayo yonke imibuso kwehluleka, ngakho lombuso waqala ukuwa nawo. Kanjalo *iRoma yawa*. IRoma yoBukhosi basemazweni amaningi yabahedeni yayingaseyona insimbi. Yabuthuka. Yadebezwa okokufa. IRoma manje yayingasakwazi ukubusa. Yase iphelile.

Licabanga kanjalo izwe. Kodwa lalisephutheni kakhulu izwe, ngokuba lelokhanda (iRoma) nakuba yalinyazwa ayidebezwanga okokufa. (iWuest, ukuhunyushwa kweSamb.13:3, “Futhi elinye lamakhanda aso *labonakala* sengathi lalinengozi yokubulawa, umphimbo ugenciwe. Nomvimbo waso wokufa welashwa. Nomhlaba wonke walandela iSilo saSendle umangele.”)

Abantu babuka iRoma. Babuka isizwe saseItali. Futhi lapho bebuka abaqondi ukuthi iRoma nemingcele yayo enemithetho eqinile lapho uphapha enendawo yangempela njengendawo yakhe ayibusayo ngokoqobo *yisizwe phakathi kwesizwe*, futhi unamanxusa futhi wemukela amanxusa. IROMA LOBUKRISTU BAMANGA OBUPHAPHA (ibizwa ngisho ngokuthi ngumuzi waphakade – inhlamba engaka pho) MANJE ILAWULA NGENKOLO IKWAZI NGISHO NANGAPHEZU KOKUBA MHLA IROMA YOBUKHOSI BAMAZWE AMANINGI ISALAWULA NGENSIMBI ECWENGEKILEYO YEMPOQO. IRoma yathatha ikhefu elisha lokuphila emva kwengozi evelileyo ngenkathi uConstantine ejoyina ibandla nohulumeni futhi esekela inhlango ngempopo. Umoya owawuqhuba iRoma labahedeni ungumoya ofanayo manje oqhuba iRoma lobuKristu bamanga. Ningabona ukuthi lokho kunjalo ngoba manje seniyazi ukuthi umbuso wesine awuzange ushabalale; nje waguqula isimo sawo sangaphandle.

Kwathi uMkhandlu waseNayisiya ungajikisa amandla eRoma yezombusazwe aya ebandleni, kwabonakala ukuthi kwakungekho mincele leliBandla lamaKristu lokuQala elaliyihamba. Igama, mKristu, ekuqaleni elaliletha ukuhlushwa, manje laba yigama labahluphi. Kwakukulonyaka lapho uAugustine waseHippo (354-430) aveza khona obala isiyalezelo sokuthi ibandla belifanele futhi LIFANELE lisebenzise impopo uma kudingekile ukubuyisela abantwana balo esibayeni, nokuthi kwakuvumelana neZwi likaNkulunkulu ukubulala abaphambene nokukholwa okuyikho nezihlubuki. Ekuphikisaneni kwakhe noDonatists wabhala... “Impela kungcono ukuba abantu baholwe ukuba bakhonze uNkulunkulu ngokufundisa kunokuba baqhutshelwe kukho ngokwesaba isijeziso noma ubuhlungu, kodwa akulandeli lokho ngoba imbangela yakuqala izeza abantu abangcono, ngakho-ke labo abangazinikeli kukho bafanele banganakwa. Ngokuba abaningi bathole ukusizakala (njengoba sikufakazisile futhi sikufakazisa nsuku zonke ngolwazi lwangempela) ngokuthi kuqala bacindezelwe ngukwesaba noma ubuhlungu, ukuze kuthi kamuva bathonywe ngokufundiswa, ukuze baphume balandele ngokwenza lokho asebevele bekufundile ngezwi... kanti labo bangcono abaholwa ngokulungileyo wuthando, labo impela baningi kakhulu abaqondiswa ngukwesaba. Ngokuba ubani okungenzeka asithande ukwedlula uKristu, Owadela

ukuphila kwaKhe ngenxa yezimvu na? Nokho emva kokubiza uPetru nabanye abaphostoli ngamazwi aKhe odwa, ngenkathi Efika ukuba athumele uPawulu, Akazange kuphela amphoqebele ngephimbo laKhe, kodwa waze wamjikijela emhlabathini ngamandla aKhe; futhi ukuze ngendluzula Alethe lowo odlangile phakathi kobumnyama bomphikinkolo, ukuba afise inhliziyoy ejabulayo, kuqala Wamshaya ngobumpumputhe bemvelo bamehlo. Kungani-ke pho iBandla lingasebenzisi impoqo ekucindezeleni amadodana alo alahlekileyo ukuba abuye na? INkosi qobo lwaYo yathi, ‘Phuma uye ezindleleni nasezintangweni ubacindezele bangene.’ Ngalokho uma amandla iBandla eliwamukele ngokukhomba kwaphezulu esikhathini salo esifaneleyo, ngesimilo sezenkolo nokukholwa kwamakhosi, liyithuluzi ngalo labo abatholwa ezindleleni nasezintangweni – osezinkolweni eziphambene nokukholwa okuyikho nokwahlukana ebandla – bacindezelwa bangene, ngakho-ke mabangafumani-cala ngokucindezelwa.”

Ukomela igazi kwakukhula ngokushesha. Umvini wamanga eSpeyini manje wase udlala uMbusi uMaximus ukuba ajoyine ekuhlaseleni amakholwa eqiniso ayeneZwi nezibonakaliso nezimangaliso zinawo. Kanjalo amanye amaPriscillia alethwa eTreves nguMbhisobhi Ithacus (385). Wawasola ngobuthakathi nemikhuba yokonakala futhi amaningi abulawa ngokusemthethweni. UMartin waseTours, noAmbrose waseMilan bakwenqaba lokhu, futhi bancenga behluleka ukuba kunqamuke ukuhlushwa. Ngenkathi ukuhlushwa kuqhutshekiswa labababhishobhi ababili bala ukukhonza nombhishobhi uHydatus nabanye abanjengaye. Kuyisimanga ukusho ukuthi iSinode umkhandlu wabefundisi eTreves bakuvuma ukubulawa kwabantu ngamabomu.

Kusukela kulesisikhathi kuqhubeke, ikakhulu ngeziKhathi zoBumnyama, sizobona abantwana benyama behlupha futhi bebhuhisa abantwana bakaMoya, nakuba bobabili bezisho ukuthi banoBaba oyedwa ngisho njengoba kwakunjalo endabeni kaIshmayeli noIsaka. Ubumnyama bokonakala kokomoya buyojula nokukhanya kweqiniso kukaNkulunkulu kuyofiphala kuze kuthi ngokwesibalo kukhazimule kalufifi impela. Nokho isethembiso sikaNkulunkulu siyobambelela eqinisweni, “Ukukhanya kukhanya ebumnyameni nobumnyama bungenze lutho ngakho.”

Manje kuze kube yilesisikhathi angikalilethi lelophuzu emlandweni engethembise ukwedlula kulo, elingukuthi, ukuxutshaniiswa kwenkolo kaNimrode nenkolo yobuKristu. Nizokhumbula ukuthi uAttalus wabaleka eBabiloni waya ePhergamu futhi wamisa umbuso wakhe ngaphandle kwezindawo zoMbuso wamaRoma. Wachuma iminyakanyaka, wondliwa ngunkulunkulu walelizwe. Ukulandelana kwamakhosi angabapristi kwalandela uAttalus kwaze kwaba

sekubuseni kukaAttalus III lapho ngezizathu ezaziwa kuphela ebukhosini bukaNkulunkulu wanikela umbuso kwiRoma. UJulius Caesar wase ethatha kokubili umbuso ngokwemvelo nangokomoya ngokuba waba nguPhapha Maximus wenkolo yaseBabiloni futhi ngalokho waba yinkosi-mpristi. Lesisiqu abizwa ngaso sedluliselwa phambili kubabusi abalandelayo kwaze kwaba yisikhathi sikaMaximus III owasenqabayo. NgokoMlando kaSteven kwabe-ke sekuba uphapha othatha ubunhloko umbusi ayebenqabile futhi namhlanje usekhona uphapha ezweni futhi ngempela unguPhapha Maximus. Ufaka umqhele ohlangene kathathu futhi wakhe eRoma. Futhi eSamb. 17 uNkulunkulu akasabhekisele kwiPhergamu linjengesihlalo sikaSathane futhi akasasho ukuthi lapho uSathane akhe khona. Qhabo, indlu yesihlalo sobukhosi ayisekho ePhergamu, kodwa iyiBabiloni ELIYIMFIHLAKALO. Ayikho eBabiloni kodwa eBabiloni ELIYIMFIHLAKALO. Isemzini osemagqumeni ayisikhombisa. Inhloko yayo ngumphikukristu ngokuba uzithathele ngamandla isikhundla sikaKristu Onguye yedwa ongumlamuleli futhi Onguye yedwa ongathethelela izono. Yebo, uPhapha Maximus unathi namhlanje.

### IMFUNDISO YAMANIKOLAWU

ISamb. 2:15, “Kanjalo nawe unabo ababambisisa isifundiso samaNikolawu, okuyinto eNgiyizondayo.”

Nizokhumbula ukuthi ngakusho oNyakeni wase-Efesu ukuthi igama, *Nikolawu*, livela emagameni amabili esiGreki: *Nikao* okuchaza *ukunqoba*, no*Lao* okuchaza *abantu abangafundele lutho*. Ukuthi Nikolawu kuchaza, “*ukunqoba abantu abangafundele lutho*.” Manje yini lena kube yinto embi kangaka na? Imbi ngoba uNkulunkulu akaze abeke ibandla laKhe ezandleni zobuholi obukhethiweyo obuhambisana nomqondo wezombusazwe. Ubeke ibandla laKhe ekunakeleleni kwamadoda agcotshwe nguNkulunkulu, agcwaliswe ngoMoya, aphila ngeZwi ahola abantu ngokubondla ngeZwi. Akabehlukanisile abantu ngezigaba ukuze uquqaba luholwe ngobupristi obungcwele. Kuliqiniso ukuthi ubuholi bumele bubengcwele, kodwa-ke manje nebandla lonke kufanele libenjalo. Futhi-ke, akukho ndawo eZwini lapho abapristi noma abefundisi noma okunjalo belamula khona phakathi kukaNkulunkulu nabantu, kanjalo akukho ndawo lapho behlukaniswa khona ekukhonzeni kwabo iNkosi. UNkulunkulu ufuna bonke bamthande futhi baMkhonze bendawonye. UbuNikolawu bubhubhisa leyomithetho futhi kunalokho behlukanise abefundisi kubantu bese benza abaholi babe amakhosi esikhundleni sokuba yizinceku. Manje lemfundiso eqinisweni yaqala njengomsebenzi onyakeni wokuqala. Kuyabonakala ukuthi inkinga ilele emagameni amabili:

‘amalunga’ (amagosa) na ‘babonisi’ (ababhishophi). Noma umBhalo ukhombisa ukuthi maningi amalunga ebandleni ngalinye, abanye baqala (uIgnatius phakathi kwabo) ukufundisa ukuthi isu lombhishophi kwakungelinye lobukhulu noma igunya nokuphatha phezu kwamalunga. Manje iqiniso lendaba yigama ‘ilunga’ likhomba ukuthi umuntu ungubani, kanti igama ‘umbhishophi likhomba isikhundla sakhe yena lowomuntu. Ilunga ngumuntu. Umbhishophi yisikhundla somuntu. ‘Ilunga’ belihlala njalo futhi liyohlala njalo kuphela liqondiswe ebudaleni bomuntu ngokulandelana kwezikhathi eNkosini. Uyilunga, hhayi ngoba ekhethiwe kumbe egcotshiwe, njl., kodwa ngoba u SEMDALA. Usenesikhathi eside, uvivinyekile, hhayi imfundamakhwela, wethembekile ngenxa yolwazi nobufakazi obude obumileyo bolwazi lwakhe lobuKristu. Kodwa qha, ababhishophi abazange banamathele ezincwadini zikaPawulu, kepha kunalokho baya engxoxweni kaPawulu yangesikhathi ebize amalunga avela e Efesu eya eMiletu eZenzweni 20. Kuvesi 17 umlando uyasho, “amalunga” abizwa bese kuthi evesini 28 babizwa ngababonisi (ababhishophi). Nalabababhishophi, (akungabazeki babenomqondo wezombusazwe futhi beshisekele amandla) baphikelela nokuthi uPawulu wayenikeze incazelo ethi ‘ababonisi’ babengaphezulu kwelunga lendawo nesikhundla sangokomthetho ebandleni okungelakhe kuphela. Kubona umbhishophi manje wayesenegunya elinwetshiweyo phezu kwabaholi abaningi bendawo. Umqondo onjalo wawungesikho okomBhalo ungesikho nokomlando, nokho ngisho nendoda eveleleyo enguPolycarp yencika enhlanganweni enjalo. Kanjalo, lokho okwaqala njengomsebenzi onyakeni wokuqala kwenziwa kwaba yimfundiso yezwi ngezwi futhi kunjalo nanamhlanje. Ababhishophi basazinika amandla ukuphatha abantu futhi babaphathe ngendlela abafisa ngayo, bababeke lapho bezithandela khona ebufundisini. Lokhu kuphika ubuholi bukaMoya oNgcwele Owathi, “Ngahlukaniseleni uPawulu noBarnaba ukuba baye emsebenzini eNgibabizele wona” Lokhu kungumphiki-Zwi nomphiku-Kristu. Math. 20:25-28, “Kepha uJesu wababizela kuYe, wathi, Niyazi ukuthi ababusi beZizwe bazenza amakhosi phezu kwazo, nezikhulu zazo ziphethe amandla phezu kwazo. *Kepha akuyikubanjalo phakathi kwenu*; kodwa yilowo nalowo ofuna ukubamkhulu phakathi kwenu, makabe yisikhonzi senu; nalowo ofuna ukuba ngowokuqala phakathi kwenu, makabe yinceku yenu: Njengalokho iNdodana yomuntu ingezelanga ukukhonzwa, kepha ukukhonza, nokunikela ukuPhila kwaYo kube yisihlengo sabaningi.” Math. 23:8-9, “Kepha nina maningabizwa ngokuthi Rabi: ngokuba Munye uMfundisi wenu, uKristu; nina nonke ningabazalwane. Ningabizi muntu emhlabeni ngokuthi uyihlo: ngokuba Munye uYihlo, Osezulwini.”

Ukuze ngicacise lokhu kakhudlwana, ake ngichaze ubuNikolawu ngalendlela. Niyakukhumbula lokho eSamb. 13:3 kuthi, “Ngase ngibona elinye lamakhanda aso kungathi lalidebezwe okokufa: kepha ingozi yaso yokufa yelashwa: umhlaba wonke walandela isilo umangala.” Manje siyazi ukuthi ikhanda elalidebeziwe kwakunguMbuso wamaRomani, lawomandla ezwe amakhulu ezombusazwe. Lelikhanda laphinde lavuka futhi njengo “mbuso wokomoya weRoma eliKatolika.” Manje kubhekisise ngokucophelela lokhu. Lenzenjani iRoma lobuhedeni lezombusazwe okwakuyizisekelo zempumelelo yalo na? Lona, “lahlukanisa lase linqoba.” Leyo kwakuyimbewu yeRoma – lehlukhanise linqobe. Amazinyo alo ensimbi adabula ashwabadela. Elamdabula lamshwabadela wayengaphinde avuke futhi nanjengalapho libhubhisa iCarthage lalitshala laba ngusawoti. Yona leyombewu yensimbi yahlala kulo lapho livuka njengebandla lamanga, nomgomo walo usalokhu ufana – ukuhlukhanisa nokunqoba. Lobo ubuNikolawu futhi uNkulunkulu uyabuzonda.

Manje kuliqiniso lomlando elaziwayo kahle kamhlophe ukuthi ngenkathi lokhu ukweduka kungena ngesinyelela ebandleni, amadoda aqala ukuncintisanela isikhundla sobubhishophi nomphumela wokuthi lesisikhundla sasinikezwa amadoda afunde kakhulu naqhubekela phambili ngokubonakalayo nanengqondo yezombusazwe. Ulwazi lobuntu nokhelo lwaqala ukuthatha indawo yokuhlakanipha kukaNkulunkulu noMoya oNgcwele awabe usaphatha. Lokhu ngempela kwakungububi obulusizi olwesabekayo, ngokuba ababhishophi baqala ukuqinisa ukuthi akusadingekeke similo esichachileyo somKristu ukukhonza iZwi noma izimiso ebandleni ngoba kwakuyizifundiso nomkhosi okuyikhona kubalulekile. Lokhu kwakuvumela amadoda onakeleyo (abadukisi) ukuba adwengule umhlambi.

Nemfundiso eyenziwe ngumuntu yokukhushulelwa kwababhishophi endaweni engabavumeli emBhalweni, isinyathelo esilandelayo kwaba ngukunikezwa kwamagama okuhlonishwa ngohlu lobukhulu okwakheka kwakhuphukela enkolweni yokubusa ezindabeni ezingcwele; ngoba ngokushesha kwabakhona ababhishophi abakhulu ngaphezu kwababhishophi nophapha ngaphezu kwababhishophi abakhulu nangesikhathi sikaBoniface wesithathu kwakukhona uphapha phezu kwabo bonke, *uPontiff*.

Okwabayikho ngemfundiso yamaNikolawu kanye nengxubevange yobuKristu nobuBabiloni imiphumela isiyonke yaba yilokho okwabonwa nguHezekeli eSahl. 8:10, “Ngakho nangena ngabona; bheka zonke izimo zezilwanyana ezinwabuzelayo, nezilwane ezinengekayo, nazozonke izithombe zendlu kaIsrayeli, kudwetshiwe odongeni nxazonke.” ISamb.18:2, “Yamemeza kakhulu, ngezwi elinamandla yathi,



liwile, liwile, iBabiloni elikhulu selibe yindawo yokuhlala amademoni, nendawo yokubopha bonke omoya abangcolileyo, nendawo yokubopha zonke izinyoni ezingcolileyo nezizondekayo, ngokuba izizwe zonke ziphuzile iwayini lolaka lobufebe balo.”

Manje lemfundiso yamaNikolawu, lomthetho owakhiwa ebandleni awugadlanga kahle hle kubantu abanengi ngoba babekwazi ukufunda incwadi eyodwa nje noma indaba elotshiweyo eZwini elotshwe ngomunye umuntu olungileyo. Ngakho lenzenjani ibandla na? Lakhapha abafundisi abalungileyo lashisa imibhalo egoqwayo. Bathi, “Kudinga imfundo eqhamileyo ukufunda nokuqonda iZwi. Ngani ngoba ngisho noPetro washo ukuthi izinto eziningi ezalotshwa nguPawulu kwakulukhuni ukuziqonda.” Sebesuse iZwi kubantu, kwathi ngokushesha kwafika kubantu balalela kuphela lokho okushiwo ngumpristi, futhi benza lokho abatshele khona. Lokho bakubiza ngoNkulunkulu neZwi laKhe elingcwele. Basusa izingqondo nezimpilo zabantu base bebenza izinceku zokubuswa ubupristi.

Manje uma ufuna ubufakazi bokuthi iBandla eliKatolika libiza ngamandla izimpilo nezingqondo zabantu, ake ulalele isimemezelo sikaTheodosius X. *IsiMemezelo sokuQala sikaTheodosius.*

Lesisimemezelo sakhishwa ngokushesha emva kokuba esebhaphathizwe yiBandla lokuQala laseRoma. “Thina babusi sobathathu sivuma ukuthi ukubusa kwethu abantu kubambelele kunamathele enkolweni eyafundiswa nguPetro oNgcwele kumaRomani, ebiyilokhu ilondolozwe ngokwethembeka ngosiko futhi manje evunywe nguphapha, uDamasus waseRoma, noPetro, umbhishophi wase Alexandria, indoda yobungcwele bobuPostoli ngokwesimiso sabaPostoli, nemfundiso yeVangeli; masikholwe ngubuNkulunkulu obubodwa bukaYise, iNdodana, noMoya oNgcwele, bobukhosi obulinganayo ebuThathwini obuNgcwele. *Siyaleza ukuthi abalandeli balolukholo mababizwe ngokuthi ngamaKristu aKatolika; siphawula bonke abalandeli abangenangqondo bezinye izinkonzo negama elibi ngokwesabekayo lokukholwa ngokuphambene nokwejwayelekile, futhi senqabela imihlangano yabo yangasese bezethwesa igama lamabandla.* Ngaphandle kokulahlwa ngokokulunga kwaphezulu, bafanele balindele inhlawulo enzima uhulumeni wethu, oholwa ngokuhlakanipha kwasezulwini uyocabangisisa kahle ukujezisa. . .”

Imithetho elishumi nanhlanu ephathelene namacala eyashaywa yilombusi iminyaka eminingi yephuca ezevangeli kuwo wonke amalungelo ekusebenziseni inkolo yabo, babavimbela kuzozonke izikhundla zenhlalakahle, futhi babasongela ngezinhlawulo, ukwephucwa, ukudingiswa futhi ngisho nakwezinye izikhathi, ukufa.

Niyazi ukuthini? Sibhekiswa lapho ngqo namhlanje.

Ibandla laseRoma eliKatolika lizibiza ngebandla elinguMama. Lizibiza ngebandla lokuqala kumbe ibandla elingumsuka. Lokho kuyiqiniso impela. Laba liBandla elingumsuka lokuQala laseRoma elahlubukayo langena esonweni. Kwaba yilo kuqala elahlelayo. Kulona kwatholakala imisebenzi kwase-ke kuba yimfundiso yobuNikolawu. Akekho ozophika ukuthi lingumama. Lingumama futhi lizale amadodakazi. Manje indodakazi ivela kowesifazane. Owesifazane ogqoke ezibomvu uhlezi phezu kwezintaba eziyisikhombisa zaseRoma. Uyisifebe futhi usezale amadodakazi. Lawomadodakazi angamabandla amaProtestane aphuma kuye asephinde ebuyela khona enhlanganweni nakubuNikolawu. LoMama wamabandla angamadodakazi ubizwa ngesifebe. Lowo ngowesifazane owayengethembekile ezifungweni zakhe zomshado. Wayeshade noNkulunkulu wayesuka eyophinga nodeveli nasekuphingeni kwakhe uzale amadodakazi afana naye nje. Lokhu ukuhlanganiswa kukamama nendodakazi kungumphiki-Zwi, umphiki-Moya futhi ngenxa yalokho ngumphiku-Kristu. Yebo, UMPHIKUKRISTU.

Manje ngaphambi kokuba ngiqhubeke kakhulu ngifuna ukusho ukuthi labababhishophi bakuqala bacabanga ukuthi babengaphezu kweZwi. Batshela abantu ukuthi bangabathethelela izono zabo ngokuzivuma lezozono. Lokho kwakungesilona iqiniso. Baqala ukubhaphathiza abantwana abancane ekhulwini lesibili leminyaka. Eqinisweni baqala umkhuba wombhaphathizo wokuzalwa ngokusha. Akumangalisi abantu bedideke kangaka namuhla. Uma babedideke kangako ngaleyonkathi, besondele kangako kwiPentekoste, manje basesimweni esiyingozi kakhulu, beqhele cishe ngezi 2000 zeminyaka eqinisweni elingumsuka.

O, Bandla likaNkulunkulu, linye kuphela ithemba. Buyelani eZwini nihlale kulo.

### IMFUNDISO KABALAMU

ISamb. 2:14, “Unabo ababambisisa isifundiso sikaBalamu owafundisa uBalaki ukuphonsa isikhubekiso phambi kwabantwana bakwaIsrayeli, sokuba badle okuhlatshelwe izithombe, nokuba bafebe.”

Manje ungeke nje umise uNikolawu ebandleni kodwa ungabi nalena enye imfundiso ingene phakathi, futhi. Niyabo, uma ususa iZwi likaNkulunkulu nokunyakaza kukaMoya njengendlela yokukhonza (labo abaNgikhonzayo bafanele baNgikhonze ngoMoya nangeqiniso) khona-ke uyonika abantu olunye uhlobo lokukhonza njengesibambiso, nokubambela kubikezela ubuBalamu.

Uma sizoqonda ukuthi iyini imfundiso kaBalamu ebandleni leTestamente eliSha besifanele sibuyele emuva sibone ukuthi yayiyini ebandleni leTestamente eliDala bese siyiqondanisa kulowonyaka wesithathu bese-ke siyikhuphula siyiletha kulesisikhathi samanje.

Indaba itholakala kuNumeri iZahluko 22 kuya ku 25. Manje siyazi ukuthi uIsrayeli wayeyisizwe esasikhethwe nguNkulunkulu. BabengamaPentekoste osuku lwabo. Babethathe isiphephelo ngaphansi kwegazi, bonke babebhaphathizwe oLwandle oluBomvu futhi bakhuphuka baphuma emanzini, behlabelela eMoyeni futhi besina phansi kwamandla kaMoya oNgcwele, ngenkathi uMiryamu, umprofethikazi, eshaya uhlobo lwesigujana sakhe esiyisicaba. Yebo, emva kwesikhathi esithize sokuhamba, lababantwana bakwaIsrayeli bafika kwaMowabi. Niyakhumbula ukuthi uMowabi kwakungubani. Wayeyindodana kaLoti ngayo enye yamadodakazi akhe uqobo, kanti uLoti yena wayengumshana ka Abrahamama, ngakho uIsrayeli noMowabi babehlobene. Ngifuna nikubone lokho. AmaMowabi ayelazi iqiniso, noma ayephila ngalo noma qha.

Ngakho-ke uIsrayeli wakhuphukela emingceleni yakwaMowabi wayesethumela izikhulu enkosini ethi, “Singabafowethu. Masedlule ezweni lakho. Uma abantu bethu kumbe izinkomo zethu zidla noma ziphuza noma yini, siyokukhokhela ngokujabula.” Kodwa iNkosi uBalaki wathukuthela kakhulu. Leyonhloko yalesosixuku samaNicolawu yayingezukulivumela ibandla ukuba ledlule nezibonakaliso zalo nezimangaliso nezibonakaliso ezahlukeneyo zikaMoya oNgcwele, nobuso babo bukhazimula inkazimulo kaNkulunkulu. Kwakunengozi enkulu, ngoba yayingahle ilahlekelwe ngabanye besixuku sayo. Ngakho uBalaki wala ukuvumela uIsrayeli edlule. Eqinisweni, wayebesaba kakhulu, ngangokuthi waze waya kumprofethi oqashwayo owayethiwa uBalamu wayesemcela ukuba abe ngolamulayo phakathi kwakhe noNkulunkulu bese enxusa uSomandla ukuba aqalekise uIsrayeli, futhi abafake ukukhathala. NoBalamu, elangazelele ukubamba iqhaza ezindabeni zombusazwe abese eba umuntu omkhulu, wayekujabulele kakhulu ukwenzenjalo. Kodwa ebona lokho ayedinga ukuvelela kukho, futhi amukele akuzwa kuNkulunkulu ukuba aqalekise abantu, ngoba wayengenakukwenza ngokwakhe, wahamba wayobuza kuNkulunkulu ukuba athole imvume yaKhe yokuhamba. Manje lokho nje akufani yini namaNicolawu esinawo namuhla na? Baqalekisa wonke umuntu ongayikuhamba ngendlela yabo.

Lapho uBalamu ecela kuNkulunkulu imvume yokuhamba, uNkulunkulu akamvumelanga. Wo lokho kwantinyela! Kodwa

uBalaki wancengisisa, emethembisa ngisho imivuzo emikhulu nodumo. Ngakho uBalamu wabuyela kuNkulunkulu. Manje impendulo eyodwa evela kuNkulunkulu yayifanele ukwanela. Kodwa hhayi kuBalamu owayenenkani. Lapho uNkulunkulu ebona ububi bakhe, Wamtshela ukuba asukume ahambe. Ngokushesha wabophela imbongolo wasuka wahamba. Wayefanele ukuqonda ukuthi lena kwakuyintando nje kaNkulunkulu evumelayo futhi wayengeke abaqalekise noma ngabe wayehambe izikhathi eziphindwe kamashumi amabili futhi azame izikhathi eziphindwe kamashumi amabili. Abantu bafana nse noBalamu namuhla! Bakholwa woNkulunkulu abathathu, babhaphathizwa ezithophweni ezintathu esikhundleni se GAMA, kepha nokho uNkulunkulu uyothumela uMoya phezu kwabo njengoba Enza phezu kukaBalamu, futhi bayoqhubeka bekhohwa ukuthi impela bahamba ngokuyikho, futhi nampa lapha bangoBalamu boqobo. Niyabo, imfundiso kaBalamu. Qhubeka noma yikanjani. Yenza ngendlela yakho. Bathi, “Hawu, uNkulunkulu usibusisile. Kufanele kube yikho.” Ngiyazi Unibusisile. Angikuphiki lokho. Kodwa kuseyindlela efanayo yokuhlela eyathathwa nguBalamu. Kungukwedelela iZwi likaNkulunkulu. Kuyimfundiso yamanga.

Ngakho uBalamu wahamba ngokudlwayizela ehla ngomgwaqo kwaze kwathi ingelosi evela kuNkulunkulu yama endleleni yakhe. Kodwa lowomprofethi (umbhishophi, uphapha, usihlalo, umongameli nombonisi owujenene) wayephuphutheke kakhulu ezintweni zikaMoya ngomcabango wodumo nokuziqhayisa nemali ngangokuthi akakwazanga ukubona ingelosi imi ihoshe inkemba. Nanso imi ukuvimbela umprofethi ohlanyayo. Imbongolo encane yayibona futhi yashalaza iya emuva naphambili kwaze kwathi ekugcineni yahlifiza unyawo lukaBalamu odongeni lwamatshe. Imbongolo yama ayangabe isaqhubeka. Yayingenakuqhubeka. Ngakho uBalamu wagxuma wehla waqala ukuyishaya. Imbongolo yase iqala-ke ukukhuluma noBalamu. UNkulunkulu wayivumela leyombongolo ukuba ikhulume ngolimi. Leyombongolo yayingazalwanga yizinto ezingafani ngohlobo lwazo; yayiyinzalo yokuqala. Yathi kumprofethi ophuphuthekile, “Angisiyo imbongolo yakho, futhi angikuthwalanga ngokwethembeka na?” UBalamu waphendula, “Yebo, yebo, uyimbongolo yami futhi ungithwale ngokwethembeka kwaze kwaba manje; futhi uma ngingenakukuhambisa, ngizokubulala . . . hhanewu! yini le, ukukhuluma nembongolo? Umhlola lowo, bengicabanga ukuthi ngizwe imbongolo ikhuluma futhi bengiyiphendula.”

UNkulunkulu ubehlala njalo ekhuluma ngolimi. Wakhuluma edilini likaBelshazari kwase kuba sePentekoste. Uyakwenza futhi namuhla. Kuyisexwayiso sokwahlulela okuza masinya.

Khona-ke ingelosi yenziwa yabonakala kuBalamu. Yatshela uBalamu ukuthi ukuba bekungenganxa yembongolo ngabe usefile ngisho namanje ngenxa yokulinga uNkulunkulu. Kepha lapho uBalamu ethembisa ukubuyela emuva, wathunyelwa nomyalo ukuba asho kuphela lokho akunikwe nguNkulunkulu.

Ngakho uBalamu wehla wamisa ama altare ayisikhombisa ukulungiselela izilwane ezihlanzekile zomnikelo. Wabulala inqama ekhomba ukufika kukaMesiya. Wayazi ukuthi kwenziwa kanjani ukuze uvelele kuNkulunkulu. Wayenayo imishini isethwe kahle; kodwa engekho amandla; kufana namanje. Anikuboni, maNikolawu na? Kwakukhona uSrayeli ezansi laphaya esigodini, enikela ngomnikelo ofanayo, enza izinto ezifanayo, kodwa munye kuphela owayelandelwa yizibonakaliso. Munye kuphela owayenoNkulunkulu phakathi kwabo. Isimo singeke sikufikise ndawo. Singeke sithathe indawo yesibonakaliso sikaMoya. Yilokho okwenzeka eNayisiya. Babeka ngaphezulu imfundiso kaBalamu, hhayi imfundiso kaNkulunkulu. Futhi bakhubeka; yebo bawa. Babangabantu abafileyo.

Emva kokuba sekwenziwe umnikelo, uBalamu wayeselungele ukuprofetha. Kodwa uNkulunkulu walubopha ngqi ulimi lwakhe futhi akakwazanga ukubaqalekisa. Wababusisa.

UBalaki wayethukuthele kakhulu, kodwa ayikho into ayengayenza uBalamu ngesiprofetho. Sasikhulunywe nguMoya oNgcwele. Ngakho uBalaki watshela uBalamu ukuba ehlele ngezansi, esigodini, abese ebabuka ngaphezulu izingxenye zabo ezingemuva ukuba abone ukuthi yayingekho yini enye indlela okwakungenzeka abaqalekise ngayo. Amasu asetshenziswa uBalaki angamasu afanayo abawasebenzisa namuhla. Amahlelo amakhulu awabukela phansi amaqembu amancane, futhi noma yini abayithola phakathi kwawo ukuba benze ihlazo bayakukhipha bakumemezele. Uma abesimanje behlala esonweni, akukho muntu osho utho ngakho; kodwa ake kuthi omunye wabakhethiweyo angene enkathazweni futhi onke amaphepha akusakaza kugcwale izwe lonke. Yebo, uSrayeli wayenezingxenye zengemuva lakhe (okwenyama). Babenohlangothi lwabo olwalungatuseki; kodwa naphezu kokungapheleli kwabo, ngenhloso kaNkulunkulu esebenza ngokhetho, ngomusa kepha hhayi ngemisebenzi, BABENEFU EMINI NENSIKA YOMLILO EBUSUKU, BABENEDWALA ELISHAYIWEYO, INYOKA YETHUSI NEZIBONAKALISO NEZIMANGALISO. Babeqinisekisiwe – hhayi kubo uqobo lwabo, kodwa kuNkulunkulu.

UNkulunkulu wayengawahloniphi lawomaNikolawu neziqo zawo zo PhD, oLLD noDD nazozonke izinhlangano zawo ezinhle nokuhle kakhulu umuntu angaqhosha ngakho; kodwa Wamhlonipha uSrayeli ngoba babeneZwi

eliqinisekisiweyo phakathi kwabo. Ngempela uIsrayeli wayengabukeki engophucuke kangako, beziphumela eGibhithe nje ngokweqa emangelengeleni, kodwa wayeyisizwe esibusisiweyo nokho. Ukuphela nje ayekwazi eminyakeni engaphezu kwama 300 kwakungukwelusa imihlambi, ukubheka amasimu nokugqilazwa njalo ngokwesabela ukufa phansi kwamaGibhithe. Kodwa wayese khululekile manje. Wayeyisizwe esibusisiweyo ngobukhosi bukaNkulunkulu. Ngempela uMowabi wambukela phansi. Zonke ezinye izizwe zenzenjalo, nazo. Inhlangano njalo ibabukela phansi abangahlelile, futhi mhlawumbe kuyoba ngokuphikelela ukubangenisa enhlanganweni noma babhujiswe uma bengenakuza.

Manje omunye angangibuza, “Mfowethu Branham, yini ekwenza ucabange ukuthi uMowabi wayehleliwe kanti uIsrayeli wayengenjalo na? Uwutholaphi lowomqondo na?” Ngiwuthola khona lapha eBhayibhelini. Konke kufanekiswe lapha. Konke okulotshwe eTestamenteni eliDala okusesimweni esingumlando kulotshelwe ukusiyala thina ukuze sifunde kukho. Naku khona lapha kuNum. 23:9, “Ngokuba ngisesiqongweni samadwala ngiyambona, ngisemadulini ngiyambuka; bheka kungabantu abayakuhlala BODWA, aba NGAYIKUBALWA PHAKATHI KWEZIZWE.” Kulapho-ke, UNkulunkulu ebuka phansi esesiqongweni samadwala, hhayi esigodini esithize efuna amaphuzu abo amabi futhi abasole. UNkulunkulu ebabuka ngendlela Ayefuna ukubabuka ngayo — esekuphakameni kothando nomusa. Bahlala BODWA futhi babengahlelile. Babengenayo inkosi. Babenomprofethi, nomprofethi wayenoNkulunkulu phakathi kuye ngoMoya; neZwi lafika kumprofethi neZwi laya kubantu. Babengahlangene neNhlangano yeZizwe. Babengahlangene noMkhandlu wamaBandla oMhlaba, namaBaptisti, amaPresbyterian, iAssembly of God noma yiliphi elinye iqembu. Babengadingi ukuzihlanganisa. Babehlanganiswe noNkulunkulu. Babengadinge kwelulekwa okuvela kunoma yimuphi umkhandlu — babeno “Isho kanje iNkosi” phakathi kwabo. Haleluya!

Manje naphezu kweqiniso lokuthi uBalamu wayeyazi indlela eyiyo yokufinyelela kuNkulunkulu futhi ekwazi ukuveza isambulo esivela eNkosini ngokunikwa okukhethekileyo kwamandla, wayesalokhu, kukho konke lokho, engumbhishophi eqenjini lamanga. Ngokuba wenzani ukuze manje athandeke kuBalaki na? Wabumba icebo lapho uNkulunkulu eyophoqeleka khona ukuba amshaye ngokufa uIsrayeli. NjengoSatane nje wayazi ukuthi angamkhohlisa uEva (amenze ukuba awele esonweni senyama) bese kwenza uNkulunkulu ukuba avume isigwebo saKhe esinamandla sokufa ngenxa yesono, ngakho uBalamu wayazi ukuthi uma engenza uIsrayeli ukuba one, uNkulunkulu uyobashaya ngokufa. Ngakho wahlela indlela

yokuba abathole bawele beze nganeno bese behlanganyela esonweni. Wathumela izimemo ukuba beze edilini likaBali-peyori (welani nikhonze kanye nathi). Manje uIsrayeli, akungabazeki, wayewabonile amadili amaGibhithe ngakho abazizwelanga kuyiphutha kangako ukuhamba nje bese bebukabuka futhi mhlawumbe badle kanye nabantu. (Yini eliphutha kambe ekuhlanganyeleni na? Sifanele sibathande asifanele, noma singabazuza kanjani na?) Ukuba nobungane akulimazi muntu nhlobo — noma, ngakho bacabanga. Kodwa lapho labo besifazane abakhanukisayo abangamaMowabi beqala ukudansa futhi bekhumula izingubo ngenkathi beshwibeshwibeka benza umdanso wabo wokuzinyikinya nomgqashiyo, inkanuko yavuka kumaIsrayeli futhi adonselwa ekuphingeni futhi uNkulunkulu ngolaka wabulala izinkulungwane ezingamashumi amane-nambili awo.

Futhi yilokho uConstantine nabalandela esikhundleni sakhe abakwenzayo eNayisiya nasemva kweNayisiya. Bamemela abantu bakaNkulunkulu engqungqutheleni. Futhi lapho ibandla selihlala phansi ukuba lidle, lase lisukuma ukuba lidlale (ukuhlanganyela isimo sebandla, imikhosi, namadili obuhedeni ayethiwa ngezimiso zamaKristu), labanjwa ngunoxhaka; lase liphingile. Futhi uNkulunkulu waphuma wahamba.

Uma noma yiyiphi indoda ephenduka isuke eZwini likaNkulunkulu bese ijoyina isonto esikhundleni sokwamukela uMoya oNgcwele, leyondoda iyafa. Ifile! Yilokho. Ungalijoyini isonto. Ungangeni enhlanganweni bese uthathwa yizivumokholo nesiko kumbe nomayini ethatha indawo yeZwi noMoya, kungenjalo ufile. Sekuphelile. Ufile. Wehlukene ingunaPhakade noNkulunkulu!

Yilokho okwenzeke kulowo nalowonyaka selokhu kwathi nhlo. UNkulunkulu ukhulula abantu. Baphuma ngegazi, bangcweliswe ngeZwi, bahambe badabule emanzini ombhaphathizo bese begcwaliswa ngoMoya; kodwa emva kwesikhashana uthando lokuqala luyaphola bese omunye afake umqondo wokuthi bafanele bahlele ukuze bazilondoloze bona uqobo lwabo bese bezenzela igama okungelabo, futhi bayazihlela bona uqobo khona le emuva esizukulwaneni sesibili futhi mhlambe ngisho nangaphambi kwaleyonkathi. Abasenawo uMoya kaNkulunkulu, kungukukhonza kokwakhiwa nje. Bafile. Bazizalanise nesivumokholo nesimo futhi akukho kuphila kubo.

Ngakho uBalamu wathola uIsrayeli ukuba aphinge. Niyazi ukuthi ukuphinga ngokwenyama kungumoya ofana nse nalowo osenkolweni ehleliwe na? Ngishilo ukuthi umoya wokuphinga ungumoya wenhlangano. Futhi zonke iziphingi indawo yazo iyoba sechibini lomlilo. Yilokho uNkulunkulu akucabanga ngenhlangano. Yebo mnumzane, isifebe namadodakazi aso siyoba sechibini lomlilo.

Amahlelo awasiwo akaNkulunkulu. Awakaze abe ngawakhe futhi awasoze abe ngawakhe. Kungumoya omubi owehlukanisa abantu bakaNkulunkulu bangene ekubusweni nabantu-nje; futhi uyilokhu, ngakho-ke, ungumoya omubi owahlukanisa abantu kubantu. Yilokho okwenziwa yinhlangano namahlelo. Ekuhleleni bazehlukanisa neZwi likaNkulunkulu, bese bezingenisa bona qobo ekuphingeni ngokomoya.

Manje qaphelani ukuthi uConstantine wanikezela amadili akhethekileyo kubantu. Ayengamadili amadala obuhedeni enamagama amasha athathelwe ebandleni, kumbe kwezinye izikhathi amasiko amaKristu ayethathwa ahlanjalazwe nemikhosi yobuhedeni. Wathatha ukukhonzwa kukankulunkulu welanga wakuguqulela eNdodaneni kaNkulunkulu. Esikhundleni sokugubha umkhosi ngoDisemba 21, okuyilapho babevamise khona ukugubha idili likankulunkulu welanga, balenyusela kuDisemba 25 base belubiza ngokuthi usuku lokuzalwa kweNdodana kaNkulunkulu. Kodwa siyazi ukuthi Yazalwa ngo Apreli lapho kusuke sekuvela ukuphila, hhayi ngoDisemba. Futhi bathatha idili ku Astarte base belibiza ngokuthi umgubho woMkhosi woVuko lapho umKristu efanele khona ukugubha ukufa nokuvuka kweNkosi. Eqinisweni kwakulidili lobuhedeni ku Astarte.

Babeka ama altare phakathi ebandleni. Bafaka imifanekiso. Banikeza abantu lokho abakubiza ngesivumokholo sabapostoli, naphezu kokuba ungeke usithole eBhayibhelini. Bafundisa abantu ukukhonza okhokho ngalokho benza iBandla eliRoma eliKatolika laba yibandla elikhonza abangasekho elikhulu kunawo onke emhlabeni. Zonke izinyoni ezinengekayo zazikuleyondawo yokuboshwa. Futhi unamaProtestane nezinhlangano zawo benza into efanayo.

*Badla okuhlathshelwe izithombe.* Manje angisho ukuthi lokhu ngempela kuchaza ukuthi babedla ngempela izinyama ezazihlathshelwe izithombe. Ngokuba naphezu kokuba umkhandlu waseJerusalema wawukhulume waphikisana nento enjalo, uPawulu akazange akwenze kube kukhulu kangako njengoba athi izithombe zazingelutho. Kwakuludaba lukanembeza nje ngaphandle-ke uma kwakukhubekisa umzalwane obuthakathaka ngakho-ke kwakungavunyelwe. Kanti futhi, lesiSambulo siqondene nabeZizwe kepha hhayi amaJuda njengoba phela lawa ngamabandla abeZizwe. Ngikubona lokhu ngokufanayo nanjengoba ngibona amazwi eNkosi, “Uma ningadli inyama yaMi niphuze igazi laMi aninakuphila kini. Umuntu akanakuphila ngesinkwa sodwa kodwa ngawo onke amazwi aphuma emlonyeni kaNkulunkulu.” Uyabona ukuthi ukudla eqinisweni kungukuhlanganyela ngokomqondo wokomoya. Ngakho ngenkathi lababantu



babekhothamela imifanekiso, bekhanyisa amakhandlela, besebenzisa amaholide obuhedeni, bevuma izono zabo kubantu (kukho konke okungokwenkolo kadeveli,) babengabahlanganyeli kanye nodeveli futhi hhayi neNkosi. Babesekuphingeni noma ngabe babekuvuma noma babengakuvumi. Bangakhuluma konke abakuthandayo ukuthi ama altare nempepho kungokokubakhumbuza ngemithandazo yeNkosi kuphela kumbe nomayini abacabanga ukuthi kuyayichaza; futhi bangasho ukuthi uma bekhuleka phambi komfanekiso kungenxa yezigcizelelo nje; nanokuthi uma bevuma kumpristi, eqinisweni ezinhliziyweni zabo bakwenza kuNkulunkulu, futhi uma bethi umpristi uyabathethelela, kungukuthi nje ukwenza eGameni leNkosi; bangasho abakuthandayo kodwa bahlanganyela ngokweBabiloni elaziwa kahle kamlhlophe, inkolo yobuSatane futhi bazihlanganise nezithombe futhi baphinga ngokomoya, okusho ukufa. Bafile.

Ngakho ibandla lashada nombuso. Ibandla lazihlanganisa nezithombe. Namandla ombuso emva kwabo bakuzwa lokho manje, “UMbuso usufikile nentando kaNkulunkulu isiphogoqelelwe emhlabeni.” Akumangalisi iBandla eliRoma eliKatolika lingakulindele ukubuya kweNkosi uJesu. Abasibo abeminyaka eyinkulungwane. Baneminyaka yabo eyinkulungwane khona lapha. Uphapha uyabusa njengamanje noNkulunkulu ubusa kuye. Ngakho nxa Efika, ngokusho kwabo, kuyoba ngenkathi lapho amazulu amasha nomhlaba sekulungiswa. Kodwa banephutha. Lowophapha uyinhloko yebandla lamanga, futhi kuzobakhona iminyaka eyinkulungwane, kodwa uma lokho kusaqhubeka angeke abe kuyo. Uyoba kwenye indawo ethize.

## ISEXWAYISO

ISamb. 2:16. “Ngakho-ke phenduka uma kungenjalo Ngiyakuza kuwe masinyane, ngiyakulwa nabo ngenkamba yomlomo waMi.”

Yini enye Angayisho na? UNkulunkulu angasiyeka isono salabo abaliphathe ngeze iGama laKhe na? Yinye kuphela indlela yokwamukela umusa ehoreni lesono, PHENDUKA. Vuma ukuthi usephutheni. Woza kuNkulunkulu ukuze uthethelelwe nangoMoya kaNkulunkulu. Lona ngumyalo ovela kuNkulunkulu. Ukungalaleli kungukufa, ngokuba Uthi, “Ngiyolwa nawe ngenkamba esemlonyeni waMi.” Isilo salwa nabangcwele, kepha uNkulunkulu uyolwa nesilo. Labo abalwa neZwi ngelinye ilanga bayothola iZwi selilwa nabo. Kuyinto enzima ukususa, noma ukwengeza eZwini likaNkulunkulu. Ngokuba labo abaliguqulayo, futhi ngalo benza lokho okubafanelayo, kuyoba yini ukuphela kwabo ngaphandle kokufa nokubhujiswa na? Kepha nokho umusa kaNkulunkulu

usamemeza, “Phendukani.” O, imnandi kangakanani imicabango yokuphenduka. Anginanto esandleni sami engiyilethayo, ukuphela nje ngibambelela esiphambanweni saKho. Ngiletha usizi lwami. Ngiyaphenduka ekutheni ngiyilokhu engiyikho, nalokho engikwenzile. Manje yigazi, akukho lutho kuphela yigazi likaJesu. Kuyoba yini na? Ukuphenduka, noma yinkemba yokufa na? Kukuwe.

### IMIVUZO

ISamb. 2:17. “Onendlebe makezwe lokho akushoyo uMoya emabandleni. Onqobayo Ngiyakumnika ukuba adle okwemana elifihliweyo, Ngimuphe itshe elimhlophe, nasetsheni kulotshiwe igama elisha, elingaziwa-muntu ngolamukelayo kuphela.”

Umlayezo ngamunye onyakeni uqiniselisa isikhuthazo ekholweni, ulikhuthaza ukuba libe umnqobi bese kuthi ngalokho livuzwe yiNkosi. Kulonyaka uMoya wethembisa imana elifihliweyo negama elisha elilotshwe etsheni elimhlophe.

Manje njengoba ngamunye walemilayezo ubhekiswe e ‘ngilosini’ – (isithunywa esingumuntu) esikhulu kabi isibopho kanjalo nenhlanhla emangalisayo yisabelo saso. Kulamadoda uNkulunkulu wenza izethembiso ezikhethekileyo, njengasendabeni yabaphostoli abayishumi nambili behlezi ezihlalweni zobukhosi eziyishumi nambili behlulela izizwe eziyishumi nambili zakwaIsrayeli. Manje-ke, khumbulani uPawulu wanikezwa isethembiso esikhethekileyo: leso sokuyisa abantu bomlobokazi osukwini lwakhe kuJesu, kwabaseKor. 2 II:2 “Ngokuba ngiyanishisekela ngokushisekela kukaNkulunkulu; ngokuba nganendisela endodeni eyodwa, ukuba nginiyise kuKristu niyintombi emhlophe.” Ngakho kuzoba kusosonke isithunywa ebesethembekile eZwini lehora laso nonyaka waso. Kuzoba njalo osukwini lokugcina. Kuzoba umvuzo ofanayo okhethekileyo owanikwa uPawulu. Ngicabanga ukuthi iningi lenu liyakhumbula ukuthi ngasho kanjani ukuthi ngangihlale ngikwesaba ukufa hleze ngingahle ngihlangabezane neNkosi futhi Ingathokozi ngami njengoba ngehlulekile kuYo izikhathi eziningi kakhulu. Awu, ngangikade ngicabanga ngalokho ngokunye ukusa lapho ngicambalele embhedeni futhi ngokushesha ngahlwithwa ngombono oyingqaba kabi. Ngithi wawuyinqaba ngokuba ngase ngike ngaba nezinkulungwane zemibono futhi ngangingakaze nakanye ngizibone ngishiya umzimba wami. Kodwa lapho ngahlwithwa; futhi ngabuka emuva ukuba ngibone umkami, futhi ngawubona umzimba wami ucambalele lapho eceleni kwakhe. Ngase-ke ngizithola ngisendaweni enhle kunazo zonke esengake ngazibona. Kwakuyiparadesi. Ngabona izixuku eziminyene zabantu abahle ukubedlula bonke nabajabule ukubedlula bonke esengake ngababona. Bonke babebukeka

besebasha kakhulu — cishe beseminyakeni eyi 18 kuya kwengama 21 ubudala. Kwakungekho-zinwele ezimpunga noma ukushwabana noma yikuphi ukukhubazeka phakathi kwabo. Abesifazane abasha bonke babenezinwele ezehle zayoshaya ezinkalweni zabo, nezinsizwa zazibukeka kahle kakhulu futhi ziqinile. O, zangemukela kahle kanjani pho. Zangigona futhi zangibiza ngomfowabo, futhi zilokhu zingitshela ukuthi zazithokoze kanjani ukungibona. Lapho ngisamangele ukuthi bangobani bonke lababafo, omunye eceleni kwami wathi, “Bangabantu bakho.”

Ngashaqeka kakhulu ngabuza, “Ngabe bonke laba oBranham na?”

Wathi, “Qhabo, bangabaphendulwa nguwe.” Wase-ke ekhomba inenekazi wayesethi, “Uyayibona leyankosazana obuyazisa esikhashaneni esedlule. Yayineminyaka engama 90 ubudala ngenkathi uyizuzela iNkosi.”

Ngathi, “O he, nokucabanga ukuthi yilokhu engangikwesaba.”

Indoda yathi, “Siphumule lapha sisalindele ukufika kweNkosi.”

Ngaphendula, “Ngifuna ukuYibona.”

Yathi, “Awukaz’ukuYibona okwamanje nje; kodwa Iyeza masinyane, futhi nxa Isiza Iyoza kuwe kuqala, futhi uyokwehlulelwa ngokweVangeli olishumayelile, futhi thina siyoba yizikhonzi zakho.”

Ngathi, “Usho ukuthi nginesibopho sabo bonke laba na?”

Yathi, “Bonke. Wazalwa ungumholi.”

Ngayibuza, “Ngabe bonke bayoba nesibopho na? UPawulu oNgewe-ke?”

Yangiphendula, “Uyoba nesibopho sosuku lwakhe.”

“Awu,” ngathi, “Ngishumayele iVangeli elifanayo uPawulu alishumayelayo.” Nesixuku samemeza, “Siphumule kulokho.”

Yebo, sengiyabona ukuthi uNkulunkulu uzonikeza umvuzo okhethekileyo ezithunyweni zaKhe ezigcine ngokwethembeka isibopho Asibeke phezu kwazo. Uma zemukele isambulo seZwi lalowonyaka futhi ngokwethembeka zashumayela osukwini lwazo, futhi zakuphila ezakushumayelayo, ziyokwemukela umvuzo omkhulu.

Manje ngalomcabango emqondweni, bukani ivesi futhi. “Ngiyakumnika imana elifihliweyo.” Sonke siyazi ukuthi imana kwakungukudla kwengelosi; kwakuyilokho uNkulunkulu akwehlisela otshanini kukalsrayeli ngesikhathi sokuzulazula kwabo. Kwakungukudla okuphelele. Kwakumangalisa ukuthi lezozimbulungana ezincane zokudla zabagcina bephile saka.

Akekho owagulayo. Kwakuyilokho kuphela ababekudinga. Ngenkathi kwenziwa umphongolo bafaka enye yaleyomana kuwo. Umphongolo-ke wase ubekwa emva kweveli futhi ngumpristi omkhulu kuphela owayenesibindi sokusondela kuwo bese-ke eba negazi lomhlatshelo. ISinkwa esivela ezulwini, sifanekiswa ngemana, ngelinye ilanga sehla sivela ezulwini futhi saba ukuPhila kubo bonke abakholwa nguYe. Wathi, “Ngiyisinkwa sokuphila. Ngiyisinkwa esiphilayo esehla sivela ezulwini, uma noma yimuphi umuntu eyodla kulesisinkwa uyohlala njalonzalo.” Ngenkathi Eshamba Wasishiyela iZwi laKhe, “Akusinkwa sodwa umuntu ayakuphila ngaso kodwa ngamaZwi onke aphuma emlonyeni kaNkulunkulu.”

IZwi laKhe laliyisinkwa. Laliyimana ephelele, okungukuthi, uma umuntu ephila ngayo, akasoze afa. Kodwa khona nje emva kokufa kobaba, akukho-muntu owabonakala azi iqiniso langempela futhi esikhashaneni esifishane lemana yabonakala isiba ngefihlakele kubantu. Kodwa kuyo yonke iminyaka uNkulunkulu waqala ukuyibuyisa ngesambulo lokho okwakufihliwe kwaze kwathi kulolusuku lokugcina ngokweSamb. 10:7, umprofethi uyofika futhi embule zonke izimfihlakalo bese-ke iNkosi ifika. Manje onyakeni ngamunye, ngithi, izithunywa zemukela amaqiniso afihliwe. Kodwa azizemukelelanga zona kuphela. Kodwa kunjengoba kwakunjalo ngenkathi abafundi becelwa ukuba baphe izixuku izinkwa nezinhlanzi; uJesu wabapha ukudla okuhleshuliweyo, kodwa bona bajika futhi bapha abantu. UNkulunkulu upha imana yaKhe umnqobi. Kungeke kwaba ngenye indlela. Wayengezukuphila amagugu aKhe kulabo abedelela lokho osekuvele kwembuliwe.

Ebengikusho ngesithunywa sonyaka ngamunye semukela kuNkulunkulu okunye kweqiniso lasekuqaleni lePentekoste kufanekiswe eTestamenteni eliDala lapho uMose ayalwa khona ukuba athathe amaphayinti amathathu nengxenywe eyodwa yemana bese ekubeka esitsheni segolide emva kweveli lendawo engwele ngwele. Lapho umpristi omkhulu waso sonke isizukulwane ayengangena khona negazi lemihlatshelo. Khona-ake wayengathatha isabelo esincane salemana (ngokuba ayonakalanga) esasiyinxenywe yeyokuqala futhi bayidla. Manje kuyoyonke iminyaka isithunywa seNkosi kulowonyaka sanikwa isambulo sikaNkulunkulu salesosikhathi esithize. Kwakuthi nje isithunywa singakhanyelwa yiqiniso, sasilethulela abantu leloqiniso. Futhi labo abazindlebe zabo zazivulwe nguMoya babelizwa leloqiniso, balikholwe, futhi baliphile.

Manjena-ke, kukhona futhi umcabango wokuhlanganyela okuzayo kwemana elifihliweyo. Ngicabanga ukuthi kuyoba ngukuhlanganyela kwaphakade kwesambulo sikaJesu Kristu eminyakeni yaphakade ezayo. Besingaqala kanjani ngokunye

ukwazi ingcebo engaphenyekiyo yoBuntu obunguYe na? Konke lokho ebesilangazelele ukukwazi, yonke imibuzo yethu engaphenduliwe, konke lokho kuyokwembulwa. Kuyobe kuvela kuKristu Ongukuphila kwethu esikwemukelayo. O, ngezinye izikhathi sicabanga ukuthi sifanele sazi kancane ngaYe neZwi laKhe phansi lapha, futhi kuhle kakhulu, kusenza sijabule; kodwa ngelinye ilanga lapho inyama yethu iguquka, leloZwi futhi Uyoba yilokhu esingakaze siphuphe ukuthi kungenzeka.

Kuyasho futhi lapha ukuthi Uzonika umnqobi itshe elimhlophe nase (hhayi phezu kwalo) tsheni yigama elisha, elaziwa ngumnikazilo kuphela. Manje umqondo wegama elisha ngojwayelekile. UAbrama waguqulwa waba nguAbrahama, uSarayi waba nguSara, uJakobe waba nguIsrayeli, uSimoni Petro, noSawulu waba nguPawulu. Lamagama aletha uguquko, noma anikezwa ngenxa yoguquko. Kwaba kuphela ngasemva kokuba uAbrama noSarayi sebeguqulwe amagama abo yiNkosi ukuthi benziwa bakulungela ukwemukela indodana ezayo. Endabeni kaJakobe, wayefanele anqobe wase-ke ebizwa ngenkosana. Endabeni kaSimoni noSawulu, lapho sebemukele iNkosi, uguquko lwabo lwafika. Futhi namhlanje ngamunye wethu makholwa eqiniso ubenokuguqulwa egameni. SingamaKristu. Kuyigama elaziwayo kithina sonke. Kodwa ngelinye ilanga siyoba nolunye uguquko; siyothi ngeqiniso sithole igama elisha. Kungahle ngempela kube ngukuthi lelogama laliyigama elingelethu langeqiniso nelasekuqaleni elilotshwe eNcwadini yokuPhila yeWundlu kusukela ekusekelweni kwezwe. Uyalazi igama, kodwa thina asilazi. Ngelinye ilanga ngokuba kuhle kwentando yaKhe, siyokwazi futhi.

Itshe elimhlophe. Kuhle kanjani. Nasi esinye isithombe songcwele emukela imbuyiselo esandleni sikaNkulunkulu ngenxa yezivivinyo zakhe phezu komhlaba. Niyazi, emva kukaConstantine, ibandla lamanga lakwazi ukudiphisa isandla salo esikhwameni sikahulumeni futhi ngaso lakha izakhiwo ezinhle ezigcwele izithombe ezithandekayo zamatshe. Lezizithombe zamatshe eziqoshiweyo, zazenziwe ngemabula emhlophe, eqinisweni zaziyizithixo zamaRoma ezaphinde zethiwa njengabangcwele. Amabandla nemihlobiso yawo yasendlini kwakukuhle okungejwayelekile, nanjengoba ngisho umuntu ebona namhlanje. Kodwa uNkulunkulu wayengenabo. Wayekuphi uNkulunkulu na? Wayenabangcwele baKhe ekhaya elithize elincane, noma emgedeni, noma endaweni ethize yasentabeni yasendle lapho ababecashela khona amalunga ebandla lamanga. Babengenazo izakhiwo ezinhle, amanyumfomu amakhwaya, izingubo ezinhle, nezinye izikhangisi zezwe. Kodwa manje kulesisethembiso esikhethekileyo emakholweni eqiniso ayo yonke iminyaka, uNkulunkulu umemezele ukuthi Uzowanika imivuzo yobuhle

obukhulu nokuhlala kwaphakade. Bayeke abacebile bababukele phansi abampofu. Bayeke babanike izamba ezinkulu ebandleni ukuze kuthi lona lihloniphe othekelisayo ngokubeka insimbi eyisicaba enomlobo yokuhlobisa elengiswa odongeni noma ezinye izithombe zamatshe ekuhlonipheni kwabo ekwenekeleni umphakathi ukuze bonke bashaye ihlombe. Ngelinye ilanga uNkulunkulu Obona futhi owazi konke uyophinda futhi ancome umfelokazi ngokumnika konke, nakuba kungaba kuphela yizinhlamvanyana zemali ezimbili, futhi Yena, qobo lwaKhe, avuze ngamagugu asezulwini.

Yebo, imana elifihliwe negama elisha etsheni elimhlophe. Inhle kanjani iNkosi kithi ukusivuzisa ngokumangalisayo kangaka, futhi thina singakufanele kangaka. O, ngifuna ukulungela ngazozonke izikhathi ukwenza intando yaKhe, nokubeka amagugu phezulu ezulwini.

## ISAHLUKO SESITHUPHA

### UNYAKA WEBANDLA LASETHIYATIRA

ISambulo 2:18-29

Nakuyo ingelosi yebandla laseThiyatira loba ukuthi; Nakhu ekushoyo iNdodana kaNkulunkulu, Enamehlo anjengamalangabi omlilo, nezinyawo zaYo zifana nethusi elikhazimulayo ithi;

Ngiyayazi imisebenzi yakho, nothando, nokukholwa nokukhonza, nokubekezela kwakho, nokuthi imisebenzi yakho; yokugcina miningi kuneyokuqala.

Kepha Nginalokhu ngawe, ukuthi uvumela owesifazane uJezebele, ozisho ukuthi ungumprofethikazi, afundise adukise izinceku zaMi ukuba zifebe, zidle okuhlatshelewe izithombe.

Ngamnika isikhathi sokuba aphenduke; kepha akavumi ukuphenduka ekufebeni kwakhe.

Bheka, Ngiyakumphonsa embhedeni, nabaphinga naye ngibaphonsa ekuhluphekeni okukhulu, uma bengaphenduki emisebenzini yabo.

Ngiyakubulala abantwana bakhe ngokufa; amabandla onke ayakwazi ukuthi NginguYe Ophenya izinso nezinhliziyi; futhi Ngiyakumnika yilowo nalowo wenu ngokwemisebenzi yenu.

Kodwa Ngithi kinina, eniseleyo eThiyatira, nonke eningenaso lesisifundiso eningakwaziyo okujulileyo kukaSathane, njengabakushoyo; kaNgiphonsi phezu kwenu omunye umthwalo.

Kepha lokho eninakho kubambisiseni Ngize ngifike.

Onqobayo, nogcina imisebenzi yaMi kuze kube sekupheleni lowo Ngiyakumnika amandla phezu kwezizwe:

Uyakuzibusa ngentonga yensimbi; ziphahlazwe njengezitsha ezibunjiweyo: njengalokhu naMi Ngamukelisiwe nguBaba.

Futhi Ngiyakumnika inkanyezi yokusa.

Onendlebe, makezwe lokho akushoyo uMoya emabandleni.

### ITHIYATIRA

Ngokomlando, umuzi waseThiyatira wawungodume kancane kunayo yonke imizi eyisikhombisa yeSambulo. Wawakhe eminceleni yase Mysia nase Ionia. Wawuzungezwe yimifula eminingi, kodwa yayigcwele iminyundu. Isici sawo esiqhamileyo esincomeka kakhulu sasingukuthi wawumi kahle kwezezimali ngenxa yezinhlango ezibumbeneyo zababumbi,

ababazi ngemishini, abeluki, abadayayo, abenzi bezingubo, njl. Kwakukulomuzi lapho uLidiya, umthengisi wezibubende, avela khona. Wayengumlungu waseYurophu wokuqala wabaphendulwa nguPawulu.

Manje isizathu sokuba uMoya ukhethe lomuzi njengalowo osuvele uqukethe imisuka yokomoya yonyaka wesine kwakuyingenxa yenkolo yawo. Inkolo enkulu yaseThiyatira kwakungukukhonzwa kuka-Apollo Tyrimnaios owajoyinwa nangumbusi okhonza inkoloze. UApollo wayengunkulunkulu welanga, nolandelayo embusweni kuyise, uZeus. Wayaziwa njengo 'mvimbeli wobubi'; wayengamela umthetho wezenkolo nenhlawulo (ngendlela yokubuyisana, enza ukuphenduka uma wenze okubi noma unecala). UPlato uthi ngaye, "Uchazela abantu ngokumiswa kwamathempeli, imihlatshelo nezinkonzo ebuthixweni, ngaphandle kwamasiko axhumene nokufa nasemva kokuphila." Waxhumanisa ulwazi kwakhe lwe 'nkathi ezayo' ne 'ntando kayise' kubantu ngabaprofethi nezimpendulo zezithixo. EThiyatira lesisimo senkonzo sasiphethwe umprofethikazi owayehlala esihlalweni esinemilenze emithathu futhi ethule imilayezo ngenkathi elutha.

Ukubambelela kulenkono kwakumangalisa. Amandla ayo ashayisa uvalo ayengancikile ngokwehluka endaweni yemfihlakalo, kodwa ayencike ekutheni akekho owayengaba sezinhlanganweni ezazinikela abantu bakwazi ukuziphilisa ngaphandle uma bengabakhonza ethempelini lika-Apollo. Noma ubani owayenqaba ukujoyina emikhosini yokukhulekela izithombe nemibuthano yezidakwa kwakunqatshelwe kulezizinhlangano zekhulu-minyaka lokuqala. Ukuze ube yinxenye yempilo yezenhlahiswano nezohwebo kwakufanele umuntu abe ngokwaziyo ukukhonza izithombe.

Kuyasiza kakhulu ukuqaphelisisa ukuthi lona impela igama elithi Thiyatira lichaza ukuthi, "Isifazane esiBusayo." Kanjalo lonyaka wakhiwe ngamandla abusayo, amandla angena ngempi kukho konke, anqoba konke alawula ngokubusa ngokhahlo nonya. Manje isifazane esibusayo yisiqalekiso esikhulu kunazo zonke ezweni. Indoda ehlananiphe kunawo onke izwe eselake layibona kwakunguSolomoni, futhi wathi, "Ngase ngiphenduka ukuba inhliziyo yami yazi, ihlole, ifune ukuhlakanipha, nendikimba yezindaba ukuyokwazi ububi ukuthi bungubuwula, nobuwula ukuthi bungubuhlanya; ngase ngifumana UKUBABA KUNOKUFA OWESIFAZANE, onhliziyo yakhe iyizingibe namanetha, nezandla zakhe ziyizibopho: othokozisa phambi kukaNkulunkulu uyakuphunyuka kuye; kepha iSONI siyakubanjwa nguye. Bheka, nakhu engikufumene uthi umshumayeli, ngilinganisa okunye kokunye ukuba ngithole indikimba yezindaba; nokusafunwa ngumphefumulo wami, ngingakufumani kodwa. Indoda inye phakathi



kwenkulungwane ngiyifumene; kodwa owesifazane phakathi kwabo bonke labo angimfumananga.” UmShum. 7:25-28. UPawulu wathi, “Angimvumeli owesifazane ukuba afundise noma ABUSE.” Kusukela eNsimini yase-Edene kuqhubeke njalo, owesifazane ubelokhu njalo futhi ngempumelelo ezama ukulawula phezu kwendoda, futhi khona namhlanje kuyizwe labesifazane nonkulunkulukazi waseMelika engowesifazane ohamba-ze. Njengesithixo sesifazane siwa ezulwini (khumbula izingalo zakhe zaziyimigoqo yensimbi) efuze owokuqala noma uNyaka wase-Efesu, ngakho amandla akhe asekhule waze wazuza igunya ngokoqobo, igunya elinjalo elibuswa yisimilo sakhe sensimbi.

Manje owesifazane akenzelwe ukuba nesimilo sensimbi. Ufanele, ngokomBhalo oNgcwele, athobele isilisa. Uyalelwe lokho. Owesifazane oyisifazane ngeqiniso, sonke isifazane, siyoba yilesosimo. Hhayi udomethe. Akukho silisa sangempela esenza isifazane udomethe. Kodwa siyofuna ukuba ngaphansi kwegunya futhi singabusi ngaphezu kwesilisa, ngokuba siyinhloko yomuzi. Uma sephula lowomfanekiso uNkulunkulu asenzela wona, siphendukezelwe. Noma yisiphi isilisa esivumela owesifazane athathe igunya naso futhi sephule lowomfanekiso futhi siphendukezelwe. Yingakho owesifazane ENGEKE AGQOKA OKWENDODA NOMA AGUNDE IZINWELE ZAKHE. Akafanele neze agqoke izingubo ezingezesilisa noma agunde izinwele zakhe. Uma ekwenza uzigaxa ekubuseni kwesilisa ethatha igunya futhi eziphendukezela yena. Futhi nxa owesifazane engena ngempi epulpiti OKUYALWE UKUBA ANGAKWENZI, ukhombisa ukuthi ungowamoya muni. Ngokuba ngowesifazane obusayo ungumphikukristu nezinzalo zeBandla eliRoma Katolika zikuye nakuba engakuphika lokhu njalonjalo ngesankahlu. Kodwa nxa SEKUZA EZWINI, *UNkulunkulu akabe ngoqinisileyo nawo onke amazwi omuntu abe ngamanga. Amen.*

Asibuyele ekuqaleni. Kokudaliweyo kwasekuqaleni kwemvelo njengoba sikwazi namhlanje, uNkulunkulu wenza yonke into ehamba ngambili, isilisa nesifazane. Kwakukhona izinkukhu ezimbili – iqhude nesikhukhukazi. Kwakukhona izinkomo ezimbili, inkomazi nenkunzi. Futhi kwehle njalo ngomugqa. Kodwa lapho sekufika kumuntu, kwakukhona oyedwa kuphela. Babengesibo abahamba ngababili. UAdamu wayekade enziwe ngomfanekiso kaNkulunkulu. Wayeyindodana kaNkulunkulu. Njengendodana kaNkulunkulu wayengenakulingwa futhi awe. Lokho kwakungenakwenzeka. Ngakho uNkulunkulu wathatha okuvele eceleni endodeni ukubangela ukuwa. Owesifazane akazange asuke emusha esandleni sikaNkulunkulu njengomkhizozo wangempela kaNkulunkulu. Wavezwa evela endodeni. Futhi ngenkathi uNkulunkulu embangela ukuba alethwe evela endodeni

wayehluke kakhulu kwezinye izifazane Ayezidalile. Wakwazi ukoniwa. Asikho esinye isifazane kokudaliweyo esingonakala; kodwa isifazane esingumuntu singathintwa cishe nanganoma yisiphi isikhathi. Futhi lobubuthakathaka kuso bavumela uSathane ukuba asone ngendlela yenyoka, futhi kulethe owesifazane endaweni eyinqaba kabi phambi kukaNkulunkulu neZwi laKhe. Uluhlobo lwazo zonke izinto ezinobunja, ububi namanyala ngakwesinye isandla, nangakwesinye isandla uluhlobo lwazo zonke izinto ezihlanzekile nezinhle, nongcwele njengesitsha sikaMoya nezibusiso zikaNkulunkulu. Ngakwesinye isandla ubizwa ngesifebe esidakwe yiwayini lobufebe bakhe. Ngakwesinye ubizwa ngoMlobokazi kaKristu. Ngakwesinye isandla ubizwa ngeBabiloni eliyiMfihlakalo, isinengiso phambi kukaNkulunkulu; futhi ngakwesinye isandla ubizwa ngeJerusalema eliSha, umama wethu. Ngakwesinye isandla ungcole kabi futhi mubi futhi wonakele ngangokuthi khona-manje uphonswa echibini lomlilo njengendawo kuphela emfaneleyo; futhi ngakwesinye isandla uphakanyiselwa ezulwini, abelana ngaso impela isihlalo sobukhosi sikaNkulunkulu njengendawo kuphela efanele indlovukazi enjalo.

Futhi kulonyaka weBandla laseThiyatira uYISIFAZANE ESIBUSAYO. UyiBabiloni eliyiMfihlakalo. Uyisifebe esikhulu. UnguJezebele umprofethikazi wamanga. NGANI? Ngoba isifazane sangeqiniso sithobela uNkulunkulu. UKristu uyinhloko yakhe. Akanazwi kuphela ngelaKhe, akanamcabango kuphela ngowaKhe, akanabuholi kuphela ngobaKhe. Kodwa kuthiwani-ke ngalelibandla na? Lilahlele ngaphandle iZwi, labhubhisa amaBhayibheli nezindaba ezilotshiweyo ezifaneleyo zokumesaba uNkulunkulu. Libulale labo ababeshumayela iqiniso. Lithathe amakhosi, amakhosana nezizwe — lilawula izimpi futhi ligcizelela ukuthi lingumzimba wangeqiniso kaKristu nokuthi ophapha balo bangababambeli bakaKristu. Loniwe lonke ngudeveli selize lathi nalo laba ngumoni wabanye. Lingumlobokazi kaSathane futhi seliveze izinkolo zakhe zomntwana wesihlahla.

Kuzozonke iziKhathi zoBumnyama libusile. Ngokuba ngaphezu kweminyaka engamakhulu ayisishiyagalolunye laphanga labhubhisa. Labulala ubuciko, labhubhisa amasayense, langaveza lutho kuphela ukufa kwaze kwathi ukukhanya kweQiniso kwacishe kwaphela nya futhi kuphela ucezwana oselicish'ukuphela lokukhanya olwase lusele. Amafutha newayini kwase kucish'ukuphela impela ukuba kugeleze; kodwa nakuba labusa imibuso yezwe futhi lafuna ngenkani ukuthi bonke abantu bafune ukuba yizakhamizi kulo, kwakukhona iqembu elincane elalingelikaNkulunkulu futhi ukuba yizakhamizi kwalo kwakusezulwini, futhi labo lalingenakubabhubhisa. UNkulunkulu wawugcina umhlambi

waKhe omncane; babengenakubhujiswa. LeliBandla laseRoma lalingumhedeni futhi lilibi njengeNdlovukazi uAthalia owazama ukubhubhisa yonke inzalo yasebukhosini futhi wacishe waphumelela, kodwa UNKULUNKULU WAYILONDOLOZA EYODWA, futhi kuyo kwaphuma abaningi abathembekile. Ngakho uNkulunkulu wawulondoloza umhlambi omncane kulobobusuku obude obumnyama futhi eqinisweni labo nakho ekugcineni kuvuka uLuther.

Noma ubani owazi noma yini nje ngeBandla eliRoma Katolika nendlela yalo yokukhonza angasho ukuthi kungani lomuzi waseThiyatira wakhethwa nguMoya ukumela ibandla ngeZikhathi zoBumnyama. Nakho, khona impela phambi kwamehlo ethu.

### UNYAKA

UNyaka waseThiyatira wathatha isikhathi eside kunayo yonke, cishe iminyaka engama 900, kusukela ngo 606 kuya ku 1520.

### ISITHUNYWA

Ibandla lase likade lahlukana amaqembu amabili, elaseNtshonalanga nelaseMpumalanga. Njalo ngezinye izikhathi kwakuvuka umlungisi kwelilodwa noma kuzo zombili izigaba futhi okwesikhashana ahole esinye isigamu sebandla ekujuleni okuthe ukushona kakhulu kobudlelwane noNkulunkulu. Indoda enje eNtshonalanga kwakunguFrancis wase Assisi. Ngempela waphumelela okwesikhathi, umsebenzi wakhe ekugcineni wabekwa phansi kokubusa ezindabeni ezingewele kweRoma. UPeter Waldo waseLyons, umhwebi owadela ukuphila kwakhe okwakuphethe ezomhlaba, waba ngokhuthele kakhulu ekukhonzeni iNkosi futhi wadonsela abaningi kuYo; kodwa wavinjwa emsebenzini wakhe futhi waxoshwa ebandleni nguphapha. Omabili amaqembu elaseNtshonalanga noma elaseMpumalanga ayengenayo indoda phakathi kwawo eyayingenzeka ibe yisithunywa kulonyaka nxa kuhlolwa ngokomBhalo. Nokho, kwakukhona amadoda amabili eziQhingini zaseBritani abankonzo yabo eZwini nasekwenzeni yayingakumela ukuvivinywa kweqiniso. AyenguPetrick oNgc. noColumba oNgc. Kwaba nguColumba oNgc. unkatho olwadla yena njengesithunywa.

Nakuba isithunywa oNyakeni waseThiyatira kwakunguColumba oNgc. Ngifuna ukuhlala kancane empilweni kaPetrick oNgc. njengesibonelo kithi kanti futhi nokunikeza amanga ekushoni kweRoma ukuthi uPetrick oNgc. wayengomunye futhi walo njengoba wayenjalo uJoan waseArc. UPetrick wayezalwa ngudadewabo kaMartin oNgc. edolobhaneni laseBonavern ezingwini zomfula iClyde. Ngelinye

ilanga esadlala emgqeni wogu nodadewabo ababili, izigcwelegcwele zazolwandle zasondela zabathumba bonke bobathathu. Lapho okwaya khona odade, akekho owaziyo, kodwa uPetrick (igama lakhe kwakunguSuccat) wathengiselwa inkosi eNyakatho Ireland. Umsebenzi wakhe kwakungukwelusa izingulube. Ukwenza lokhu waqeqesha izinja. Zaziqeqeshe kahle kakhulu izinja zakhe ngangokuthi abantu abaningi bafika bevela kude naseduze ukuzozithenga. Esizungwini sakhe waphendukela kuNkulunkulu futhi wasindiswa. Kwase-ke kufika isifiso esiphuthumayo sokuba ege futhi abuyele ekhaya kubazali bakhe. Wabumba icebo elenza ikhono lakhe njengomqeqeshi ekulisebenziseni kakhulu. Wafundisa izinja ukuba zilale phezu kwakhe futhi zimboze umzimba wakhe ngokuqaphela futhi zinganyakazi zize zitshelwe. Kanjalo ngelinye ilanga ngenkathi umninizo ethengisa izinja eziningana, uPetrick wayala izinja, ngaphandle komholi womhlambi, ukuba zingene esikebheni. Umholi womhlambi yena owabe esemshayela isayini eyimfihlo wasuka wabaleka futhi wala ukukhwela. Ngenkathi ubasi nomthengi bezama ukutholainja, uPetrick wangena esikebheni washayela izinja isayini ukuba zimboze. Wase ethi-ke ngekhwela wabiza umholi womhlambi ukuba angene esikebheni naphezu kakhe. Njengoba uPetrick wayengasabonwa-ndawo umthengi wamisa useyili wangena olwandle. Emva kokuqinisekisa ukuthi ukaputeni wayesekude kakhulu ukuthi akwazi ukubuya, uPetrick wabuye washaya enye isayini ezinjeni eyazibangela ukuba zisuse udweshu. Wase-ke ephuma watshela ukaputeni ukuthi uma engamwezeli ekhaya lakhe uzoyala izinja ukuba zilokhu zisuse udweshu, yena bese ewuthatha umkhumbi. Nokho, ukaputeni wayengumKristu, futhi wathi eseyizwa indaba yomfana wamwelisela ekhaya lakhe ngokujabula. Lapho uPetrick waya esikoleni seBhayibheli futhi wabuyela e Ireland lapho khona ngeZwi nangamandla kaNkulunkulu ngezibonakaliso eziningi nezimangaliso wazuzela iNkosi izinkulungwane. Wayengakaze nhlobo aye eRoma kanjalo akazange nhlobo ayalwe yiRoma. Iqiniso lendaba ngukuthi kwathi iRoma ekugcineni ingathola indawo yokubeka esiqhingini futhi lapho sebebona ukuthi isikhathi sesifanele, babulala amaKristu angaphezu kwe 100,000 ayekade iminyaka ekhule eqenjini lasekuqaleni elalize eNkosini phansi kukaPetrick oNgc.

Cishe eminyakeni engama 60 emva kokufa kukaPetrick oNgc., uColumba wazalwa eCounty Donegal, eNyakatho Ireland, emndenini wasebukhosini kaFergus. Waba ngokhaliphile, isifundiswa esizinikele, ezinikela kakhulu ekukhumbuleni umBhalo omningi. UNkulunkulu wambiza ngephimbo elizwakalayo ukuba abe yisithunywa senkolo. Emva kokuba eselizwile iphimbo likaNkulunkulu, akukho okwakungammisa, nenkonzo yakhe emangalisayo ibangele

osomlando abaningi bamenanele ngokuthi useduze kwabaphostoli. Yayinkulu kakhulu inkonzo yakhe nezibonakaliso ezingesizo ezalomhlaba zilandela ngangokuthi abanye (kakhulukazi izitshudeni zaseRoma) zicabange ukuthi izindaba zazithathwa ngehaba.

Kolunye lohambo lwakhe lokuba yisithunywa senkolo, lapho esondela emzini owawubiyelwe ngodonga, wathola amasango emvalekele. Waphakamisa iphimbo lakhe ngomkhuleko ukuthi uNkulunkulu akalamule futhi amvumele angene kubantu ukuze ashumaye. Kodwa lapho esakhuleka abalumbi basegcekeni baqala ukumkhathaza ngemisindo emikhulu. Wase eqala-ke ukucula ihubo. Lapho esacula, uNkulunkulu wawuphakamisa kakhulu umsindo wephimbo lakhe ngangokuthi wakugqiba ukumemeza kwabahedeni. Ngokushesha amasango aqhuma azivulekela. Wangena futhi washumayela iVangeli, ezuzela iNkosi abaningi.

Kwesinye isehlakalo ngenkathi futhi evalelwe esigodini, lapho efulathela ukuba ahambe, indodana kashifu masinyane yagula ngamandla, kwaze kwaba ngisho nasekufeni. UColumba oNgc. wacingwa ngokushesha futhi wabuye wabizwa. Ngenkathi ekhuleka umkhuleko wokukholwa umfana waphulukiswa masinyane. Isigodi sase-ke sivulelwa ukuba kuvangelwe ngeVangeli.

IVangeli loqobo elalishunyayelwa nguColumba nezisebenzi ezikanye naye landa neSkotlandi sonke, siphendukela kuNkulunkulu. Kanti futhi lachichimela e Ireland nale eNtshonalanga Yuropha. Izindlela zakhe zokwandisa iVangeli zazingenye lapho khona mhlawumpe amadoda ayishumi nambili phansi komholi ayehamba ayongena endaweni entsha futhi ngokwangempela akhe idolobha elingumongo weVangeli. Phakathi kwalamadoda ayishumi nambili kwakubakhona ababazi, abafundisi, abashumayeli, njl., bonke bazi kahle ngeZwi futhi bephila ngobungwele. Lelikoloni elincane lalivalelwe ngodonga. Ngokushesha lendawo ebiyelwe yayizozungezwa yizitshudeni nemindeni yazo emakhaya azo, zifunda iZwi futhi zilungiselela ukuphuma futhi zikhonze iNkosi njengezithunywa zenkolo, abaholi, nabashumayeli. Amadoda ayekhululekile ukuba aganwe nakuba amaningi engazange, ukuze akhonze uNkulunkulu kangcono. Ahlala engazihlanganisanga nosizo lombuso, futhi ngalokho bazigwemela ezombusazwe. Esikhundleni sokuba bake bahlasele ezinye izinkolo bafundisa iqiniso ngokuba babekholwa ukuthi iqiniso laliyisikhali esenele ukufeza iziphetho uNkulunkulu ayenazo emqondweni ngabo. Babengaphandle ngokoqobo kwiRoma.

UColumba oNgc. wayengumqambi wesikole esikhulu seBhayibheli esiqhingini saseHy (ngokusuka e Ningizimu Ntshonalanga yogu lwaseSkotlandi). Ngenkathi eya lapho

isiqhingi sasiwugwadule kakhulu futhi sinamadwala ngangokuthi sasingakwazi ukuthela ukudla okwenele kwabo bonke. Kodwa uColumba watshala imbewu ngesandla esisodwa ngenkathi ephakamisele esinye phezulu ekhuleka. Namhlanje isiqhingi singesinye sezivunde kakhulu ezweni. Kusukela kulesisiqhingi esingumongo weBhayibheli kwaphuma izifundiswa ezinamandla zigcwele ukuhlakanipha namandla kaNkulunkulu.

Ngenkathi ngifunda indaba yalenceku enkulu kaNkulunkulu nomsebenzi omangalisayo eyawenzayo, kwayidabukisa inhliziyo yami ukuthola ukuthi amandla obuphapha, bukhanukela ukungenisa onke amadoda ekuwabambeni ngqi, bafika futhi ekugcineni bawona lamasimu ezimishini futhi babhubhisa iqiniso njengoba lafundiswa uColumba.

### ISIBINGELELO

ISamb. 2:18, “Nakhu ekushoyo iNdodana kaNkulunkulu, Enamehlo anjengamalangabi omlilo, nezinyawo zaYo zifana nethusi elikhazimulayo.”

Isambulo sobuNkulunkulu oNyakeni waseThiyatira ngesokuthi uJesu uyiNdodana kaNkulunkulu. Esesezinsukwini zenyama yaKhe Wayaziwa njengeNdodana yoMuntu. Kodwa emva kwalokhu asiSamazi ngenyama. Akaseyiyo iNdodana yoMuntu, umProfethi oMkhulu Owathi kuYe uqobo waqoqela ndawonye zonke iziprofetho. EZelwe Yodwa isibuyele esifubeni sikaYise. Manje siYazi emva kwamandla okuvuka. Ivukile futhi Yazithathela Yon’amandla amakhulu futhi ingaphezu kwakho konke futhi iphezu kwakho konke ngokodumo lwenkazimulo yaYo. Inkazimulo yaYo Ayiyikuyabelana nomunye. Ubuholi baYo phezu kwebandla Ayiyikubunikela kunoma yimuphi umuntu.

Iyibuka phansi iThiyatira, futhi lapha Iyabona kulowomuzi nakulowonyaka wesine inhlonipho engeyaYo yodwa, ikhwezwa phezu komunye. Amehlo aYo avutha umlilo wolaka nokwahlulela lapho Ibona uApollo edunyiswa njengeNdodana kaNkulunkulu, kanti Yona yodwa yiyona eZelwe Yodwa kuYise. Kufanele ukuthi kube kubi kanjani ukwahlulela kwaYo phezu kwenkolo yoNyaka waseThiyatira lapho khona amalunga ebandla njengabakhonzi babahedeni bendodana kankulunkulu (uApollo indodana kaZeus), baphakamisa umbusi ongumuntu ukuba adunyiswe, asekelwe ngamandla ombuso. Ngokuba yilokho impela Eyakubonayo. IBandla eliRoma Katolika, lazicwilisa ngokugcwele ekukhonzeni izithixo lisekeleke emikhubeni kankulukulu welanga (uApollo) laliphakamise umuntu ebuthixweni bangempela (uphapha) ngomshado webandla nombuso. Ngokuba uThomas Aquinas noAlverus

Pelagius bahlanganisa amazwi base bethi: “UPhapha ubonakala sengathi kulabo abambona ngeso lokomoya, ukuthi, akasuye umuntu kodwa uNkulunkulu. Akukho-mikhawulo egunyeni lakhe. Angamemezela ukuthi ulungile kwangakwenza nangakuthatha kunoma ubani amalungelo abo nxa ebona kudingekile. *Ukungabaza lamandla omhlaba wonke kuholela ekwalelweni ngaphandle ensindisweni.* Izitha ezinkulu zebandla ngabakholwa okuphambene nokukholwa okuyikho abangenakulithwala ijoka lokulalela kweqiniso.”

“Munye umlamuleli phakathi kukaNkulunkulu nabantu, umuntu uKristu Jesu (iNdodana kaNkulunkulu.)” UTim. I 2:5. Kodwa uphapha waseRoma useguqule iZwi. Ulenze lathi, “munye umlamuleli phakathi kukaNkulunkulu nomuntu (hhayi abantu)”. Ngakho manje ulamulela phakathi komlamuleli nabantu. Kodwa akekho omunye umlamuleli ngaphandle kweNdodana. Uphapha umemezela insindiso ngebandla laseRoma. Kodwa ayikho insindiso kuphela ngeNdodana kaNkulunkulu. Akumangalisi amehlo evutha ngokwehlulela okwesabekayo. Akumangalisi izinyawo zingathi yithusi elikhazimulayo njengoba Ima ilungela ukunyathela ibe yimpuphu nothuli imibuso emibi yalelizwe. Makabongwe uNkulunkulu ngalezo zinyawo eziqinile zethusi. Zedlule ekwahlulelweni ngenxa yethu. Manje ziyisisekelo sethu ngokuba lokho Ekuzuzile kungokwethu. Simi sibandakanywa kanye naYo, uJesu iNdodana kaNkulunkulu.

Kwakukulonyaka lapho esizibonela khona ukusukuma kobuMohamede obuphika iNdodana kaNkulunkulu futhi baphokophelela ukufa phezu kwabo bonke ababezibiza ngamaKristu.

Kwakukulonyaka futhi lapho ibandla lamanga lashaya khona indiva umyalo wokuqala kaNkulunkulu uSomandla futhi laqalisa ngokushesha ekwephuleni umyalo wesibili ngokuba labeka uphapha walo endaweni kaJesu Kristu futhi lamisa futhi laphoqelela ukukhonzwa kwezithixo ngangokuthi kwakusho ukufa kulabo ababengqabela izithombe zabantu abangcwele indawo phakathi kwesonto. Phansi kukaEmpress Theodora, yedwa, kusukela ngo 842 kuya ku 867 abangcwele abangaphezu kwe 100,000 babulawa ngoba izithombe babezithatha njengezingelutho.

Impela lonyaka ufanele uphenduke noma ulahlekelwe yikho konke. Nanso imi iNkosi yenkazimulo, uNkulunkulu uNkulunkulu impela — iZwi laKhe lilahlelwa eceleni, umuntu waKhe enqatshwa, kodwa izandla zabantu nezinhliziyo zabantu zingeke zaMkhipha esikhundleni. AbaMphike, Uhlala ethembekile. “Ningesabi mhlambi omncane; kuyathandeka kuYihlo ukuninika umbuso. Futhi nxa seNgifika ngezinyawo zethusi namehlo anelangabi Ngiyophindisela; ukwahlulela kungokwami, Ngiyobuyisela,” isho iNkosi.

## UKUBONGA

ISamb. 2:19, “Ngiyayazi imisebenzi yakho, nothando, nokukholwa, nokukhonza, nokubekezela kwakho, nokuthi imisebenzi yakho; yokugcina miningi kuneyokuqala.”

Lapha futhi sithola iziphawulo ezifanayo zesingeniso, “Ngiyayazi imisebenzi yakho.” INdodana kaNkulunkulu, qobo lwaYo, yathi, Kholwani yiMi ngenxa yayo impela imisebenzi.” Yabeka isigcizelelo emisebenzini yaYo uqobo isesemhlabeni. Imisebenzi Eyayenzayo yayilungiswe ngaphambili nguNkulunkulu ukufaka ugqozi lokukholwa kuYo. Kwakuyingxenye enkulu yenkonzo yaYo. UMoya waYo oNgwele kumphostoli uPawulu wathi, “Ngokuba singumsebenzi waKhe, kuKristu Jesu sidalelwe imisebenzi emihle, ayilungiselela ngaphambili uNkulunkulu ukuba sihambe kuyo.” Kwabase-Ef. 2:10. Lemisebenzi yayingeyokufaka ugqozi lokukholwa kuYo njengoba yayizokhombisa obala lobobudlelwane kuYo uPawulu akuchaza njengoku “dalelwe kuYe.”

Manje imisebenzi ayisoze yathatha indawo yokukholwa kuNkulunkulu ngensindiso yethu. Kodwa imisebenzi iyokhombisa obala ukukholwa kwethu osekuvele kubekwe kuYe. Imisebenzi emihle ingeke ikusindise, kodwa iyovela obala empilweni esisindisiwe njengesithelo eNkosini. Ngiyakholelwa emisebenzini emihle. Ngisho noma umuntu engasindisiwe, ufanele enze imisebenzi emihle futhi enze okungcono kunakho konke angakwenza. Okubi kakhulu ebusweni bukaNkulunkulu ngokuba abantu benze imisebenzi emibi bese bethi benza intando yeNkosi. Yilokho ababhisobhi nophapha nokubusa ezindabeni ezingcwele kweRoma ababekwenza. Babebulala, begoga, futhi benza lonke uhlobo lobubi eGameni leNkosi. Babephila izimpilo ezaziphambene impela nalokho iZwi elikufundisayo. Ngalolosuku olubi lawomakholwa eqiniso ayekhanya njengokukhanya endaweni emnyama njengoba babeqhubeka benza okuhle; ngokuba baphindisa ukuqalekiswa ngesibusiso, futhi benza iqiniso ukuhlonipha uNkulunkulu nakuba abaningi bakufela.

Kulelivesi Uncoma abantwana baKhe ngoba babephila izimpilo eziguqukile. Imisebenzi yabo yafakaza kuMoya omusha ongaphakathi. Abantu babona imisebenzi yabo emihle futhi badumisa uNkulunkulu. Yebo mnumzane, uma ungumKristu uzokwenza lokho okulungileyo. Imisebenzi yakho iyokhombisa ukuthi inhliziyo yakho ilungile. Futhi ngeke yaba yinto oyembathayo, ngokuba uyokwenza intando yaKhe nxa ungabonwa-muntu nguNkulunkulu kuphela, futhi uyokwenza intando yaKhe ngisho noma ngabe ibiza ukuphila kwakho.



*Ngiyalwazi uthando lwakho, ukukhonza, ukukholwa nokubekezela.*” Uzoqaphela ukuthi uthando lwabo lubekwe phakathi ‘kwemisebenzi’ noku‘khonza’. Futhi leyo yindawo efaneleyo yalo, ngoba ngaphandle kothando imisebenzi yethu ayemukelwa phambi kukaNkulunkulu nokukhonza kwethu akwemukelwa. UPawulu ekhuluma kumaKorinte wathi, “Ngaphandle kothando, angiyinto yalutho, futhi nanoma yini engiyenzayo ayisizi ngalutho ngaphandle uma yenziwa ngothando.” Manje ningabona khona lapha ukuthi lamakholwa ayengekho kulesosigaba samaNikolawu enza imisebenzi kube sengathi eyensindiso noma ukuba inconywe abantu. Benza imisebenzi yabo ngothando lukaNkulunkulu olwachithwa ndawo zonke ezinhliziyweni zabo nguMoya oNgewele. Lothando ezinhliziyweni zabo kwakuwuthando lukaNkulunkulu lwabaKhe uqobo. UJesu wathi, “Ngalokhu abantu bonke bayakukwazi ukuthi ningabafundi baMi, ngokuthi niyathandana.” Abahedeni ababona izimpilo zamaKristu akuqala bathi, “Bhekani ukuthi bathandana kanjani.” UJohane wathi “Bonke abathandayo bazelwe nguNkulunkulu.” UJohane 1 4:7.

Ngifuna ukunikeza isexwayiso khona lapha. Kusho mayelana nezinsuku zokugcina ukuthi ngenxa yobubi obandayo uthando lwabaningi luyophola. KwelaseLawodikeya, noma unyaka wokugcina, ukuzithanda, nothando lwezinto eziphathekayo luyothatha indawo yothando lweqiniso lukaNkulunkulu. Sifanele siwagade amandla esono kulezizinsuku zokugcina. Ngakho abaningi bathwala kanzima kakhulu ngoba abakakuqondi ukusebenza kwalomoya wosuku lokugcina. Sekuyisikhathi sokusondela kuNkulunkulu futhi simdedele agcwalise izimpilo zethu ngothando lwaKhe, kungenjalo sizozwa ukubanda kwebandla losuku lokugcina, futhi siinqabe iqiniso likaNkulunkulu okuyilo lodwa elikwazi ukusisiza.

Kuleyominyaka emnyama nesabekayo umvini weqiniso wabamba uthando lwawo lukaNkulunkulu nothando lwabazalwane. UNkulunkulu wabancoma ngalo. “*Ngiyakwazi ukukhonza kwakho.*” UJesu wathi, “Omkhulu kunabo bonke uyinceku yabo bonke.” Indoda ehlaniphihileyo ithasisela kulesosisho. Nakho eyakushoyo, “Ngumlando kuphela ozofakazela iqiniso lalesosaga.” Leyondoda yayiqinisile. Onke amadoda amakhulu ngokweqiniso omlando abe yizinceku. Labo abafuna ngenkani ukuba bakhonzwe; labo ababecindezelana; labo ababefuna njalo ukuba senhlokweni, behlele phansi ngamahloni. Ngisho nabacebe kakhulu bayalahlwa nguNkulunkulu nxa bengawusebenzisanga kahle umcebo wabo. Kodwa buka emlandwini futhi uzothola ukuthi abakhulu ngokweqiniso kwakuyilabo ababekhonza abanye. Umlando ungeze wabenanela labo abenzelwe okukhulu, kodwa njalonjalo

uyodumisa labo abenzela abanye okukhulu. Manje asenze lokho kithina uqobo. Ngisho nanjengoba iNdodana yoMuntu ingezelanga ukukhonzwa, kepha ukukhonza, ngakho sifanele silandele lesosibonelo. SiMbone lapho Ekhothama Yena uqobo ezinyaweni zabaphostoli futhi egeza zinyawo zabo ezikhathele nezingcolile. Wathi, “Anikwazi manje eNgikwenzayo, kodwa nizokwazi emva kwalokhu. Kodwa enibona ngikwenza, nani futhi nifanele nikwenze.” Waba yinceku ukuze uNkulunkulu aMphakamise ekuphakameni okuphakeme ukwedlula konke. Futhi ngelinye ilanga ekwahlulelweni kwabangcwele sizoMuzwa ethi, “Wenze kahle, NCEKU enhle nethembekileyo, ngena ekuthokozeni kweNkosi.” Kul’khuni ukuhlala njalo uyinceku. Kodwa labo abasebenza basetshenziselwe abanye ngelinye ilanga bayohlala naYe esihlalweni saKhe sobukhosi. Kuyoba yinzuzo konke, ngalesosikhathi. “Asisebenzele iNkosi, kusukela kusa kuze kushone ilanga, Asikhulume ngalolonke uthando lwaKhe olumangalisayo nokunakekela, Futhi nxa konke okokuphila sekuphelile nomsebenzi wethu emhlabeni sewenziwe, Namagama esebizwa phezulu ngale ngiyoba khona.”

“*Ngiyakwazi ukukholwa kwakho.*” Manje akasho lapha njengoba Enza ebandleni ePergamu, “ubambisisa ukukholwa KWAMI.” Akakhulumi ngokukholwa kwaKhe manje, kodwa Uyabancoma labo ngokwethembeka *kwabo*. Futhi njengoba Enza Uphatha futhi ‘ukubekezela’ kwabo. Manje ukwethembeka nokubekezela kuhamba ndawonye. Eqinisweni ukubekezela kungumphumela wokwethembeka, ngokuba kuthi kuJak. 1:3, “Ukuvivinywa kokukholwa kwenu kuveza ukubekezela.” Ngokoqobo ayikho enye indlela ongazusa ngayo ukubekezela. Kufanele kufike ngokuvivinywa kokukholwa kwethu. KwabaseRom 5:3, “Ukuhlupheka kuveza ukubekezela.” Ukuthi uNkulunkulu ukwazisa kakhulu kangakanani lokhu ukusebenza kwangaphandle kokubekezela kwethu kubonakala kuJak. 1:4, Kepha ukubekezela makube-nomsebenzi ophelileyo, ukuze nibe-ngabapheleleyo nabangenacala abangasweli-lutho.” Intando kaNkulunkulu ngathi ukuPhelela. Nalokho kuphelela kungukubekezela — kulinde *kuNkulunkulu* futhi kulindele *uNkulunkulu*. Lokhu ngukuqhubeka kwesimilo sokukhula. Ubancome kakhulu kangakanani uNkulunkulu lababangcwele beZikhathi zoBumnyama. Bebekezela njengamawundlu eyiswa ekuhlatshweni, ngokuthanda, ngokwethembeka bamkhonza uNkulunkulu. Yilokho kuphela ababekufuna empilweni, nje babeyinkonzo eNkosini yabo. Wawufanele ukuba mkhulu kangakanani umvuzo wabo.

“*Ngiyayazi imisebenzi yakho; nokuthi eyokugcina miningi kuneyokuqala.*” Lokhu kuyisimanga ngempela. Njengoba ubumnyama bonyaka banda; lapho uhlu lwamagama abahlonishwayo abafelukholo lukhula luba lude usuku

ngosuku, basebenza kakhulu ngakho konke, bakhonza kakhulu ngakho konke, nokukholwa kwabo kwanda. Kwakungukwesabeka okulusizi olwesabeka kakhulu ukuthi oNyakeni wase-Efesu uthando lwancipha. Futhi ngempela akushiwo lutho ngokwanda kokusebenzela uthando kweminye iminyaka; kodwa kulonyaka, ebumnyameni obedlula yonke iminyaka, baMkhonza ngisho nakakhulu. Yisifundo esikhulu kabi leso. Akukho-kukhawuka kwalokhu ukukhonza okunomusa kothando eNkosini, kodwa kunalokho kungukwanda kwalo. Leyo yimfihlo. Ake isitha sizame ukuvimbela ukukhonza kwethu eNkosini – impendulo yethu ingukukhonza okwandisiwe. Nxa abaphel’amandla bekhala ngokwesaba, leso yisikhathi sokumemeza ngokunqoba.

*“Ngiyayazi imisebenzi yakho, nokuthi eyokugcina miningi kuneyokuqala.”* Manje njengoba besesivele sishilo, lonyaka ubizwa ngeZikhathi zoBumnyama ngoba ngempela kwakuyisikhathi esimnyama sawo wonke umlando. Kwakungunyaka kaPhapha Innocent III owayezisho ukuthi wayengu “mbambeli kaKristu — ukubusa okukhulu okuphakeme phezu kwebandla nezwe,” owaqalisa indlela yokuKUBUZISISA ICALA okwathi phansi kokuphatha kwakhe wachitha eliningi igazi kunanoma yisiphi esinye isikhathi ngaphandle kwasezikhathini zokuLungisa. Kwakuwunyaka kaPronocracy, ukubusa kwezifebe. USagarius III wayenomesiso futhi “wagwalisa ikhwaya yobuphapha namashende namadodana angabantwana besihlahla futhi waphendula isigodlo sikaphapha saba umhume wabaphangi.” UAnastasius III wancishwa umoya waze wafa nguMarozia owayengumesiso kaSagarius. UJohn XI wayeyindodana eyivezandlebe kaMarozia. UJohn XII wayeyindodana engumzukululu kaMarozia futhi wa “dlwengula abafelokazi nezintombi futhi wabulawa yindoda yomfazi eyayithukuthele esesenzweni sokuphinga.” Kwakungunyaka wokwaHlukana kobuPhapha olayini ababili bophapha (oyedwa ebusa kusukela eAvignon nomunye kusukela eRoma) baqalekiswa futhi balwa bodwa. Labophapha babengenalo nje kuphela icala lezenzo zokungabi nasimilo kwezocansi (bebangobaba babantwana abangamavezandlebe abangamashumishumi, belalana bengabesilisa njl.) kodwa babenecala lokuthengisa endalini ngamahhovisi obupristi kubabhidi ababedlula bonke.

Kwakungunyaka lapho khona ukukhanya kwasekulokoza kancane impela, nokho amakholwa ambalwa asebenza kakhulu ngokushisekela lapho ubumnyama banda kwaze kwaba ngasekupheleni konyaka abaningi basukuma bezama ukulungisa. Imisebenzi yabo yayinentshisekelo kakhulu ngangokuthi balungisela ukulungisa okuzayo. Ngakho-ke njengoba iZwi lisho mayelana nalowonyaka, “imisebenzi yakho yokugcina (ukuphela konyaka) miningi kuneyokuqala.”

Igama, Thiyatira, linezincazelo eziningana phakathi kwazo okungu “Mhlatshele oQhubekayo.” Kwabaningi lokhu bakukholwa ukuthi kuyisiprofetho esimayelana nokusetshenziswa kweMisa elingukuvezwa kokuqhubeka komhlatshele kaKristu. Lowo ngumcabango omuhle kakhulu, kodwa kungahle kusho futhi umhlatshele ongukuqhubeka ezimpilweni nemisebenzi yamakholwa eqiniso eNkosi.

Impela laba abangcwele baseThiyatira babengabekhethele, begcwele uMoya oNgcwele nokukholwa, bedalelwe imisebenzi emihle, beveza obala udumo lwaKhe, bengabameleli ekutheni yizona izimpilo zabo ezithandekayo kubo, kodwa ngokuthokoza benikela ngakho konke okwabo njengomhlatshele omnandi eNkosini.

### UKUSOLWA

ISamb. 2:20, Kepha Nginalokhu ngawe, ukuthi uvumela (bekezelela) owesifazane uJezebele, ozisho ukuthi ungumprofethikazi, afundise adukise izinceku zami ukuba zifebe, zidle okuhlatshelewe izithombe.”

Manje ngalivesi ngifuna ukuba nehlele evesini 23 futhi nibone isifakaziso seqiniso elikhulu ebenginethulela lona ukuba nilinake sonke lesisikhathi. “Ngiyakubulala abantwana bakhe ngokufa; amabandla onke ayakwazi ukuthi NginguYe ophenya izinso nezinhliziyu.” Bengilokhu ngisho njalo ukuthi eqinisweni kukhona amabandla amabili, nakuba uMoya ukhuluma kuwo omabili onyakeni ngamunye, kube sengathi kuphela ayemunye. Lapha kubekwe ngokusobala ukuthi kukhona *amabandla*, futhi kubeka ngokusobala nje ukuthi amanye alawomabandla ngokusobala kakhulu AWazi ukuthi UnguYe Ophenya izinso nezinhliziyu. Uzokufakazisa kubo ukuthi kunjalo. Manje bese, mabandla mani lawo angezukulazi leliqiniso na? Kusobala yiqembu lomvini wamanga ngoba amakholwa eqiniso ngempela ayazi ukuthi ukwahlulela kuqala endlini kaNkulunkulu, futhi bona bengabesaba uNkulunkulu, bayazehlulela ukuze bengehlulelwa.

Manje uNkulunkulu uwabizelani lamabandla ngamabandla aKhe ngisho nakuba engumvini wamanga na? Iqiniso lendaba ukuthi angamaKristu. Kodwa awasiwo amaKristu kaMoya. AngamaKristu enyama. Apatha iGama ngeze. UMark 7:7, “Kodwa bangikhonza ngeze, befundisa izifundiso eziyimiyalo yabantu.” Kodwa impela bangamaKristu ngokuba yini okunye abangaba yikho na? OkaMohamede ungokaMohamede. Leyo yinkolo yakhe akunandaba ukuthi uyiphila kanjani ngoba uloba igama ngaphansi kwayo ngokucabanga kulokho iKorani ekufundisayo. Ngendlela efanayo umKristu ungumKristu inqobo nje uma eloba igama ngaphansi kweqiniso lokuthi uJesu uyindodana kaNkulunkulu, uzalwa yintombi, wabethelwa

futhi wafa futhi wavuka futhi, ukuthi UnguMsindisi wesintu, njl. (*Eqinisweni, oNyakeni waseLawodikeya kuyoba khona labo abazibiza ngamaKristu ngoba baloba igama ngaphansi kwezimo zokuqina zikaJesu, bebe kanti bazigedlela ilungelo lokuphika ubuNkulunkulu baKhe. OsoSayense abangamaKristu sebekwenzile lokho vele kanjalo nezixuku ezishumayela iVangeli leNhlalakahle*). UngumKristu ngegama nje futhi uyasonta. Kodwa Akasilo ikholwa leQINISO noma likaMoya. Lolohlobo lwekholwa yilowo obhaphathizelwe emzimbeni kaKristu futhi uyilunga laKhe. Kodwa nokho, kusohlelweni lukaNkulunkulu ukuba ukhula lukhule kanye nokolo futhi akufanele lusishulwe. Lowo ngumyalo kaNkulunkulu. Usuku lwalo lokuboshwa nokushiswa luyeza; kodwa hhayi manje.

Ngakho uMoya ukhuluma kuleliqembu elixubile. Ngakwesinye isandla Uyadumisa, futhi ngakwesinye Uyasola. Usekushilo okulungileyo ngekholwa leqiniso. Manje Uyexwayisa ukuthi umvini wamanga ufanele wenzeni uma uzoma ulungisisiwe phambi kweNkosi.

### LOWO WESIFAZANE UJEZEBELE

Umphostoli uJakobe wasikhombisa imbangela ebangwa yisono. UJak. 1:14-15, “Kepha yilowo nalowo uyengwa ehuhwa ngezakhe izinkanuko, ehungwa. Uma inkanuko isithathile, ibeletha isono, nesono sesiphelelisiwe, sizala ukufa.” Manje lesi yisithombe salokho impela okwenzekayo eminyakeni yebandla. Njengoba isono saqala ngokungelutho nje kuphela ukuzwa, ngakho ukufa ebandleni kwaqala ngokuyize nje, imisebenzi enakwe kancane yamaNikolawu. Kusukela emisebenzini kwaya ekubeni yimfundiso. Kusukela emfundisweni kwasingatha amandla ombuso nokungeniswa kobuhedeni. Manje kulonyaka kuya kumprofethikaziwakho (umfundisi) futhi kanjalo kuhamba njalo kuyoze kuzithole sekusechibini lomlilo, ngokuba kulapho impela okuzophelela khona, ekufeni kwesibili.

Manje konke ukumemeza kukaNkulunkulu okumelene nalonyaka wesine kutholakala ekusoleni kwaKhe lomprofethikazi, uJezebele. Futhi ukuqonda impela ukuthi Umsolelani kanjalo, sizofanele sibheke umlando wakhe eBhayibhelini futhi nxa sithola ukuthi wenzani emuva lapho, sizokwazi ukuthi kwenzekani ngalesisikhathi.

Into yokuqala nesemqoka kakhulu esiyifundayo ngoJezebele ngukuthi akaSIYO indodakazi ka-Abrama, kanjalo nokufakwa kwakhe esizweni sakwaIsrayeli akusikho okokungeniswa ngokomoya njengoba kwakunjalo lokho kukaRuthe, owakwaMowabi. Qhabo mnumzane. Lona wesifazane wayeyindodakazi kaEtibali, inkosi yaseSidoni (AmaKh. I 16:31), owayengumpristi kuAstarte. Wayezuze isihlalo sobukhosi ngokubulala owayekhona esikhundleni

ngaphambi kwakhe, uPheles. Ngakho sibona khona lapho nje ukuthi wayeyindodakazi yombulali. (Lokhu ngempela kusikhumbuza uKayini.) Nendlela aba yingxenye kaIsrayeli ngayo yayingahambi ngemigudu yokomoya uNkulunkulu ayeyimisele ukungena kwabeZizwe; kodwa wangena ngoMSHADO kuAhabi, inkosi yezizwe eziyishumi zakwaIsrayeli. Manje lokhu ukuhlanganiswa njengoba sibonile kwakungesikho okukaMoya; kwakungezombusazwe. Futhi kanjalo lo wesifazane owayecwile ekukhonzeni izithombe wayengenaso nesincane isifiso sokuba ngumkhonzi kaNkulunkulu oYedwa weQiniso, kodwa kunalokho wafika nezinhloso azivuma obala zokuphendula uIsrayeli asuke eNkosini. Manje uIsrayeli (izizwe eziyishumi) zase zivele zikwazi ukuthi kwakunjani ukukhonza amathole egolide, kodwa nokho babengakathengiselwa ekukhonzeni izithombe, ngokuba uNkulunkulu wayekhonzwa nemithetho kaMose yayaziswa. Kodwa kusukela esikhathini somshado kaAhabi noJezebele, ukukhonza izithombe kwaphumelela ngendlela ebulalayo. Kwakungenkathi lo wesifazane eba ngumpristikazi emathempelini ayewakhele uAstarte (uVenus) noBali (unkulunkulu welanga) ukuthi uIsrayeli wafika esikhathini esibucayi empilweni yakhe.

Ngalokhu emqondweni singaqala manje ukubona ukuthi uMoya kaNkulunkulu uvezani obala kuloNyaka waseThiyatira. Nakhu.

UAhabi washada noJezebele futhi wakwenza ngesu elihlakaniphileyo lezombusazwe ukuba aqinise umbuso wakhe futhi awulondoloze. Yilokho impela ibandla elakwenzayo ngenkathi lishada phansi kukaConstantine. Bobabili bahlangana ndawonye ngezizathu zezombusazwe, nakuba babeka ukuzwakalisa kukamoya kukho. Manje akekho ongangenelisa ukuthi uConstantine wayengumKristu. Wayengumhedeni nalokho okwakubonakala njengezinto zokuhlobisa zamaKristu. Wapenda iziphambano ezimhlophe ezihlangwini zamasosha. Wayengumqambi wamaQhawe asendulo kaColumbus. Wabeka isiphambano embhoshongweni weSt. Sophia ngalokho eqala isiko.

Kwakungumbono kaConstantine ukuhlanganisa wonke umuntu ndawonye, abahedeni, abazishaya amaKristu namaKristu eqiniso. Futhi okwesikhashana kwabukeka sengathi wayezophumelela ngokuba amakholwa angempela eza ukuzobona ukuthi angababuyisa yini labo abase bededile basuka eZwini. Ngenkathi esebona ukuthi awanakubabuyisela eqinisweni, aphoqeleka ukuqembuka ebandleni lezombusazwe. Kwathi-ke lapho benzenjalo, babizwa ngabakholwa okuphambene nokukholwa okuyikho futhi bahlushwa.

Ake ngisho khona lapha ukuthi sinento efanayo nse eyenzekayo njengamanje. Abantu bonke bahlangana ndawonye.

Babhala iBhayibheli elizovumelana nawo wonke umuntu nomangabe ngumJuda, iKatolika noma iProtestane. BanoMkhandlu wabo waseNayisiya kodwa bawubiza ngoMkhandlu wenkolo yobuKristu. Futhi niyazi nje ukuthi zonke lezizinhlangano zilwa nobani na? Zilwa namaPentecostal eqiniso. Angisho inhlango ebizwa ngePentecostal. Ngisho labo abangamaPentecostal ngoba begcwaliswe ngoMoya oNgcwele futhi banezibonakaliso neziphiso phakathi kwabo ngoba bahamba eqinisweni.

Ngenkathi uAhabi eshada noJezebele ngezizathu zezombusazwe wathengisa ngobuzibulo bakhe. Ujoyina inhlango futhi uthengisa ngobuzibulo bakho, mfowethu, noma ngabe ufuna ukukukholwa noma qha. Onke amaqembu amaProtestani asake aphuma abe-ke ebuyela emuva athengisa ngobuzibulo bawo, futhi nxa uthengisa ngobuzibulo bakho, ufana noEsawu nje — ungakhala futhi uphenduke ngakho konke okufunayo, kodwa ngeke kukusize ngalutho. Yinye kuphela into ongayenza futhi leyo ingukuthi, “Phumani kulo, bantu bami, futhi niyeke ukuhlanganyela nezono zalo!” Manje uma ningacabangi ukuthi ngiqinisile, phendulani lombuzo owodwa nje. Ukhona yini umuntu ophilayo ongangitshela ukuthi yiliphi ibandla noma ukunyakaza kukaNkulunkulu eselake laba nemvuselelo futhi labuya emva kokuba selingene enhlanganweni futhi laba yihlelo na? Fundani imilando yenu. Ningeke nalithola elilodwa — ngeke ngisho nelilodwa.

Kwakusehoreni laphakathi nobusuku kuIsrayeli ngenkathi ejoyinana nezwe futhi washiya okukaMoya ngenxa yezombusazwe. Kwakuyihora laphakathi nobusuku eNayisiya ngenkathi ibandla lenza into efanayo. Kuyihora laphakathi nobusuku manje ukuthi amabandla ahlango ndawonye.

Manje ngenkathi uAhabi eshada noJezebele wamvumela ukuba athathe imali yombuso futhi akhe izindlu ezimbili ezinkulu kakhulu zokukhonzwa kuka Astarte noBali. Le eyayakhelwe uBali yayinkulu ngokwanele ukuba wonke uIsrayeli eze azokhonzela kuleyo ndawo. Futhi ngenkathi uConstantine nebandla beshada wanikela ngezindlu zokusontela, futhi wamisa ama altare nezithombe, futhi wahlela ukubusa ezindabeni ezingcwele ezase zivele zibunjwa.

Ngenkathi uJezebele ethola amandla ombuso emva kwakhe waphoqelela inkolo yakhe phezu kwabantu futhi wabulala abaprofethi nabapristi bakaNkulunkulu. Kwaba kubi kakhulu ngangokuthi uElija, isithunywa osukwini lwakhe, wacabanga ukuthi kwase kunguye yedwa owayesesele; kodwa uNkulunkulu wayenezinkulungwane ezingama 7000 ngaphezulu ezazingaguqanga ngamadolo kuBali. Futhi njengamanje phandle lapho phakathi kwalawomahlelo amaBaptisti, amaMethodisti, amaPresbyterians, njl., bakhona abanye abazophuma futhi babuyele kuNkulunkulu. Ngifuna nazi

ukuthi angimelene, manje, futhi angikaze ngimelane nabantu. Yihlelo – inqubo yehlelo engimelene nayo. Ngifanele ngimelane nayo ngokuba uNkulunkulu uyayizonda.

Manje ake nje sime umzuzu lapha futhi sibuyekeze lokho esikuvezile mayelana nokukhonza eThiyatira. Ngithe babekhonza uApollo (owayengukulunkulu welanga) kanye nombusi. Manje loApollo wayebizwa ngo ‘mvimbeli wobubi’. Wayexosha ububi busuke kubantu. Wayebabusisa futhi wayengukulunkulu ngempela kubo. Wayefanele ukufundisa abantu. Wayechaza ngokukhonza, nangezimo zamathempeli, izinkonzo konkulunkulu, mayelana nemihlatshelo nokufa nokuphila emva kokufa. Indlela ayenza ngayo lokhu yayingomprofethikazi owayehleli elutha esesihlalweni esinemilenze emithathu. Wo! Niyakubona na? Nango lowomprofethikazi obizwa ngoJezebele futhi ufundisa abantu. Futhi ukufundisa kwakhe kudukisa izinceku zikaNkulunkulu futhi ezenza ukuba zifebe. Manje ukufeba kusho ‘ukukhonza izithombe.’ Iyilokho incazelo yakho yokomoya. Kungukuhlanganiswa okungekho emthethweni. Ukuhlanganiswa kuka-Ahabi nokuhlanganiswa kukaConstantine kokubili kwakungekho emthethweni. Bobabili bafeba ngokomoya. Noma yisiphi isifebe siyophethela echibini lomlilo. UNkulunkulu washo njalo.

Manjena-ke, ukufundisa kweBandla eliKatolika (ibandla liyisifazane, lingowesifazane) kuphika iZwi likaNkulunkulu. Uphapha ngokwempela onguApollo ngokulandisa kwesimanje ufundise abantu ukuba bazijoyine ezithombeni. IBandla lamaRoma manje selibe ngumprofethikazi wamanga kubantu ngoba lisuse iZwi leNkosi kubantu futhi banikezwa imibono yalo kulokho okwenza ukuthethelelwa kwezono, okuletha izibusiso zikaNkulunkulu; nabapristi sebehambe baze bazofika ekukubekeni ngezigaba ukuthi banamandla kungesikho ekuphileni kuphela kodwa nasekufeni. Bafundisa ngesingabo ukuthi kukhona isihlanzo, kodwa ngeke ukuthole lokho eZwini. Bafundisa ukuthi imikhuleko namamisa nemali kuyokukhipha esihlanzweni futhi kukungenise ezulwini. Yonke inqubo esekeleke phezu kokufundisa kwalo ingamanga. Alimi esisekelweni sangempela sesambulo sikaNkulunkulu eZwini laKhe kodwa limi ezihlabathini ezishibilikayo, ezishonayo, zamanga alo amabi ngokwesabekayo.

Ibandla lasuka ngqo enhlanganweni laya ehlelweni futhi kusukela lapha laya ekufundiseni kwamanga. Kunjalo. AmaKatolika aseRoma awakholwa ukuthi uNkulunkulu useZwini laKhe. Qhabo mnumzane. Uma ayekholwa abezodingeka aphenduke futhi akweseke, kodwa athi uNkulunkulu usebandleni laKhe. Lokho bezokwenza iBhayibheli libe umlando weBandla eliKatolika. Lokho akunjalo. Buka ukuthi benzani ngombhaphathizo wamanzi



wodwa. Bawususa ekubeni nguMbhaphathizo wobuKristu futhi bawenza owobuhedeni esinye seziq. Ake nginitshele ngosekwake kwangehlela nginompristi oyiKatolika. Intombazane engake ngayibhaphathiza yajika yaba yiKatolika, ngakho umpristi wayefuna sibe nengxoxiswano ngayo. Wabuza ukuthi hlobo luni lombhaphathizo eyaba nalo. Ngamtshela ukuthi ngayibhaphathiza ngoMbhaphathizo wobuKristu okuwuhlobo olulodwa kuphela olwalukhona ngokwazi kwami. Ngangiyimbele emanzini eGameni leNkosi uJesu Kristu. Umpristi waphawula ngokuthi kimi iBandla eliKatolika lake lakwenza lokho. Khona lapho ngambuza ukuthi lakwenza nini iBandla eliKatolika lokho, ngokuba ngangiyifundile imilando yawo futhi angikutholanga ayekusho. Wangitshela ukuthi kwatholakala eBhayibhelini, nokuthi uJesu wayehlele iBandla eliKatolika. Ngambuza ukuthi ucabanga ukuthi uPetro wayenguphapha wokuqala ngempela yini. Washo ngokugcizelela ukuthi uPetro wayenguye. Ngambuza ukuthi amamisa ayeshiwo ngesiLatini ukuze kuqiniseke ukuthi ayiwo nokuthi soze aguquka. Wathi kwakuyiqiniso lelo. Ngamtshela ukuthi ngangicabanga ukuthi base bezulazule baqhela kude kulokho ababenakho ekuqaleni. Ngamazisa ukuthi ukuba iBandla eliKatolika laliyikholwa ngempela iNcwadi yeZenzo, khona-ke ngangiyiKatolika eliyifashini endala. Wangitshela ukuthi iBhayibheli laliyirekhode leBandla eliKatolika nokuthi uNkulunkulu wayesebandleni. Angivumelananga naye ngokuba uNkulunkulu useZwini laKhe. UNkulunkulu akabe ngoqinisileyo kodwa wonke umuntu abe ngumqambimanga. Uma ususa noma wenezele kuleyoNcwadi, uNkulunkulu wethembise ukuthi Uyokwenezela izinhlupeko kulabo abanezelayo futhi asuse isabelo sabo eNcwadini yokuPhila uma belokotha baphungule kuyo. ISamb. 22:18,19

Ake ngikhombise nje ukuthi iBandla lamaRoma eliKatolika likholwa kanjani ukuthi uNkulunkulu usebandleni esikhundleni seZwi. Nakhu okukhishwe ebhukwini lokuzikhumbuza likaPhapha John wama 23. “Ukuzibonela kwami phakathi kwaleminyaka emithathu njengoPhapha, selokhu ‘kube sekwesabeni nokuthuthumela’ ngemukela lenkonzo ngokulalela okumhlophe *entandweni yeNkosi, eyedluliselwe kimi ngeKholiji eliCwebileyo leZikhulu zesonto ekuxoxeni udaba ngasese*, kufakazela lesisaga futhi kungesinyakazayo nesizathu esihlala isikhathi eside kimi ukuba ngiqiniseke kuso; ukwethemba uqobo kuNkulunkulu, kukho konke lokho okuphathelene nemanje, nokuthula okuthe cwaka okuphelele mayelana nesikhathi esizayo.” Lophapha ubeka ukuthi uNkulunkulu wakhuluma ngebandla embula intando yaKhe. Amanga anje pho. UNkulunkulu useZwini laKhe futhi ukhuluma ngeZwi embula intando yaKhe. Wakubeka futhi ukuthi wabeka ukwethemba uqobo ezwini labantu futhi

ngalokho elilalela ngokuthula okuthe cwaka. Kuzwakala kukuhle kakhulu kodwa kungamanga kakhulu. Njengokuphendukezela nje eNsimini yase-Edeni.

Manje ake size ngapha eSamb. 17 futhi sibone lo wesifazane, ibandla, eliphila ngeziprofetho zamanga futhi hhayi ngeZwi likaNkulunkulu. Eves. 1 uNkulunkulu umbiza ngesifebe esikhulu. Yini abe yisifebe na? Ngoba usekukhonzeni izithombe. Ufumane abantu wabafaka entweni efanayo. Yiliphi ikhambi lokukhonza izithombe na? IZwi likaNkulunkulu. Ngakho lo wesifazane uyisifebe ngoba ushiye iZwi. Nango ehlezi phezu kwamanzi amaningi, okusho izixuku zabantu. Leli ngempela kuzofanele kube yibandla lamanga ngoba ibandla likaNkulunkulu lincane – bayingcosana abayifumanayo.

Qaphela ukuthi linjani emehlweni kaNkulunkulu, akunandaba ukuthi libukeka limangalisa kanjani kubantu nokuthi lizwakala linokuzibamba ngomoya ophansi kanjani. Lidakwe okungcolileyo ngokufeba kwalo. Manje lalidakwe yigazi lofakazi abafelukholo. NjengoJezebele nje owabulala abaprofethi nabapristi futhi wabhuhisa abantu bakaNkulunkulu ababengakhothami bakhonze uBali. Futhi yilokho impela iBandla eliKatolika elakwenzayo. Babulala labo ababengakukhothameli ukubusa kophapha. Labo ababefuna iZwi likaNkulunkulu esikhundleni samazwi abantu babebulawa, ngokuvamisile ngezindlela ezinesihluku. Kodwa lelibandla elaliphathelene nokufa lalifile qobo lwalo futhi lalingakwazi. Kwakungekho-kuphila kulo futhi kungekho zibonakaliso ezake zalilandela.

## ISIKHATHI SOKUPHENDUKA

ISamb. 2:21; “Ngamnika isikhathi sokuba aphenduke; kepha kavumi ukuphenduka ekufebeni kwakhe.” Niyazi yini ukuthi lelibandla eqinisweni lalilibi ukwedlula uAhabi na? Niyazi yini ukuthi waphenduka okwesikhashana futhi wahamba kahle phambi kukaNkulunkulu na? Ungeke wakusho lokho ngeBandla lamaRoma eliKatolika. Qhabo mnumzane. Alikaze liphenduke kodwa ngenkani libhubhise noma ubani nabo bonke abazama ukulisiza ukuba liphenduke. Umlando lowo. Manje uNkulunkulu waqhubeka nokuvusa kungesizo izithunywa kuphela kulowonyaka ngamunye kodwa Wavusa abanye abasizi abamangalisayo balezozithunywa. Wanikeza yonke iminyaka amadoda athize amangalisayo kaNkulunkulu futhi enza konke ayengakwenza ukubuyisela ibandla kuNkulunkulu. UNkulunkulu ngempela walinika ithuba nosizo ukuba liphenduke. Ngabe lake laphenduka futhi lakhombisa ukuthi lakwenza ngezithelo zalo na? Qhabo mnumzane. Alikaze futhi alisoze. Lidakiwe. Selilahlekelwe yingqondo ezintweni zikamoya.

Manje ningadideki futhi niqale ukucabanga ukuthi iBandla laseRoma seliphendukile ekubulaleni kwalo abangcwele ngoba lizama ukuhlangana namaProtestane ngokwenza izivumokholo zalo ukuhambisana neziVumokholo zamaProtestane. Alikaze nakanye lixolise futhi lithi lalisephutheni ngokubulala okuninginingi. Ngeke futhi likwenze. Futhi akunandaba ukuthi liqhamuka lizotho futhi linomoya omuhle kangakanani ngalesisikhathi esithile, lisazophinde livukele ukubulala, ngokuba ukubulala kusebubini balo nenhliziyo engaphendukiyo.

### ISIGWEBO ESIMELENE NESIFEBE SIYAKHISHWA

ISamb. 2:22-23, “Bheka Ngiyakumphonsa embhedeni, nabaphinga naye ngibaphonsa ekuhluphekeni okukhulu, uma bengaphenduki emisebenzini yabo. Ngiyakubulala abantwana bakhe ngokufa; amabandla onke ayakwazi ukuthi NginguYe Ophenya izinso nezinhliziyi, futhi Ngiyakumnika yilowo nalowo wenu ngokwemisebenzi yenu.”

Ini? Lo wesifazane unabantwana? futhi uyisifebe? Uma indaba kuyileyo ukuthi waba nabantwana ngokufeba kwakhe khona-ke ufanele ashiswe ngomlilo njengoba iZwi lishilo. Liqiniso impela lelo. Lokho ukuphela kwakhe ngokuba uyoshiswa ngomlilo. Ukuphela kwakhe kuyichibi lomlilo. Kodwa yimani futhi nicabange ngalababantwana okwesikhashana. Owesifazane nguye abantwana abaphuma kuye. Kusobala ukuthi lo wesifazane wayenabantwana abaphuma kuye kodwa benza into efanayo nayenzayo. Ngikhombise ibandla elilodwa eselake laphuma enhlanganweni elingazange libuyele emuva liyongena kuyo ngqo. Alikho elilodwa. Alikho nelilodwa. AmaLuthela aphuma ase-ke ehlela abuyela emuva ngqo futhi namhlanje asizana nalelicebo lobukhatholika. AmaMethodisti aphuma futhi ayesehlela abuyela emuva ngqo. AmaPentecostal aphuma futhi ayesehlela abuyela emuva ngqo. Kuzobakhona okunye ukuphuma, futhi akabongwe uNkulunkulu bangeke bahlele babuyele emuva ngoba bayalazi iqiniso. Leloqembu liyoba ngumlobokazi wosuku lokugcina.

Manje kushilo lapha ukuthi lesisifebe sasinabantwana. Manje babeyini na? Babengamadodakazi, ngokuba babengamabandla njengaso nje. Manje nanti iphuzu elithandeka kakhulu. UJezebele noAhabi babenendodakazi. Leyondodakazi yashada noJehoramu indodana kaJehoshafati futhi kumaKh. 2 8:16 kuyasho ukuthi “uJehoramu wahamba ngezindlela zikamukhwe wakhe.” Wahamba wangena shi ekukhonzeni izithombe ngalomshado. Waletha uJuda owesaba uNkulunkulu nokhonza uNkulunkulu ekukhonzeni izithombe. Yilokho impela onke lamabandla angamadodakazi akwenzile,

ngisho njengoba nginikhombisile. Aqala eqinisweni futhi ashada nenhlango futhi ashiya iZwi ngenxa yesiko, izivumokholo njl. Manje ake ngiweze lokhu. KumaHeb. 13:7 kuthi, “Bakhumbuleni ababeni-hola bekhuluma iZwi likaNkulunkulu kini.” YiZwi elisiholayo, akusibo abantu. Manje indoda njengomyeni iyinhloko yomfazi. Iyambusa. Kodwa ibandla lingowesifazane, nalo, nombusi walo yiZwi. UJesu uyiZwi. Uma elahla iZwi futhi athathe noma yibuphi obunye ubunhloko uyisiphingikazi. Manje ngisholo igama lebandla elilodwa elingaliyekanga iZwi ngenxa yamasiko nezivumokholo. Onke ayiziphingikazi — njengonina, njengendodakazi.

Kuyoba yini isizeziso sesifebe nabantwana baso na? Hhayike, sizoba kabili. Kuqala Wathi, Ngiyakumphonsa embhedeni.” Ngokwengxenywe yokugcina yeves. 22 kuyoba ngumbhede wokuhlupheka, noma ukuhlupheka okukhulu. Yilokho impela okwashiwo nguJesu kuMath. 25:1-13. Kwakukhona izintombi eziyishumi. Ezinhlanu zazihlakaniphile nezinhlanu zaziyiziwula. Ezinhlanu ezihlakaniphile zazinamafutha (uMoya oNgcwele) kodwa ezinye ezinhlanu zazingenawo. Lapho ukumenyezwa kuphakama, “Nangu uMyeni eza,” ezinhlanu eziyiziwula zadingeka zigijime zifuna amafutha ngenkathi izintombi ezinhlanu ezihlakaniphile zingena emshadweni. Ezinhlanu ezasala ngaphandle zashiywa ekuhluphekeni okukhulu. Yilokho okuyokwenzeka kubobonke abangenyukeli ekuhlwithweni. Yilokho okuyokwehlela isifebe namadodakazi aso. Okwesibili, kuthi uyobabulala ngokufa noma ngokuhumusha kwangempela kuthi, “Mababulawe ngokufa.” Lesi yisaga esiyinqaba. Singahle sithi, “umuntu makabulawe ngokulengiswa, noma ngokubulawa ngogesi noma ngenye indlela ethize.” Kodwa lokhu kuthi, “Mababulawe ngokufa.” Ukufa qobo lwakho kuyimbangela yokufa kwabo. Manje ngifuna lokhu nikubone kahle ngakho ngizothatha ukuchaza ngomfanekiso kwethu futhi kwendodakazi kaJezebele ishadela endlini kaJuda futhi ngalokho iyiletha ngqo ekukhonzeni izithombe futhi ibangela uNkulunkulu ukuba ehlisele uJuda ukufa. Yilokho okwenziwa nguBalamu, naye. Ngakho nangu uJezebele nobuhedeni bakhe. Laphaya nguJuda ekhonza uNkulunkulu ngokuyikho futhi ephila phansi kweZwi. Ngakho uJezebele ushadisa indodakazi yakhe kuJehoram. Ngomzuzu kwenzeka lokho, uJehoram ubangela abantu ukuba babe ngabakhonza izithombe. Umzuzu lowomshado owenzeka ngawo uJuda wayesefile. Ukufa komoya kwangena. Umzuzu ibandla lokuqala laseRoma elahlela ngawo, lafa. Umzuzu amaLuthela ahlela ngawo, ukufa kwangena futhi afa. AmaPentecostal afika nawo ekugcineni futhi ahlela. UMoya washiya, nakuba bengakukholwa. Kodwa Wakwenza. Lowomshado waletha ukufa. Kwase kuthi ukukhanya kwabe Oneness kobuNkulunkulu kwafika. Bahlela futhi bafa nabo. Kwase

kuthi emva kokwehla komlilo kaNkulunkulu phezu koMfula iOhio ngo 1933 invuselelo yokuphulukisa yashanela izwe, kodwa ayizange ifike nganoma yiyiphi inhlangano. UNkulunkulu waphumela ngaphandle kwamaqembu amaPentecostal, ngaphandle kwenhlangano, futhi lokho Azokwenza esikhathini esizayo kuzoba ngaphandle kwezinhlangano, nakho. UNkulunkulu angesebenze ngabafile. Angasebenza kuphela ngamalunga APHILAYO. Lawomalunga aphilayo angaphandle kweBabiloni.

Ngakho niyabo, “Ukufa” noma “Inhlangano” yafika, nebandla lafa, noma ukukwenza kucace kakhulu ukufa kwaba ngokwakhile lapho ngaphambidlana kade kubusa kuphela UKUPHILA. NjengoEva wasekuqalani waletha ukufa esintwini ngakho manje inhlangano ilethe ukufa, ngokuba inhlangano ingumkhiqizo wezikhohlakali eziphindiwe, ubuNikolawu nobuBalamu, bandiswa ngumprofethikazi uJezebele. Manje uEva wayefanele ashiswe kanye nenyoka ngesenzo sabo esibi kabi. Kodwa uAdamu walamula emletha kuye masinya ukuze asindiswe. Kodwa nxa lenkolo kaSathane isihambe yagcwala iminyaka, ngeke kubekhona-muntu wokulamula, futhi siyoshiswa nomdukisi waso, ngokuba isifebe nabantwana baso nomphikukristu noSathane bonke bayothola izindawo zabo echibini lomlilo.

Khona lapha ngizozishiya ngejubane futhi mhlawumbe bekufanele ngikugodle lokhu kube okomlayezo wonyaka wokugcina, kodwa kubonakala nje kufanele kufakwe manje ngoba kuphathelene ngokucace kakhulu nenhlangano nalokho okuzokwenzeka ngayo. Futhi ngifuna ukunexwayisa. ISamb. 13:1-18, “Ngase ngima esihlabathini solwandle, ngabona isilo sikhuphuka elwandle, sinezimpondo eziyishumi namakhanda ayisikhombisa, nasezimpondweni zaso kukhona imiqhele eyishumi, nasemakhanda aso kukhona amagama enhlamba. Isilo engasibonayo sasifana nengwe, nezinyawo zaso zazinjengezebhene, nomlomo waso wawunjengomlomo wengonyama; udrako wasinika amandla akhe, nesihlalo sakhe nokubusa okukhulu. Ngalibona elinye lamakhanda aso kungathi lalidebezwe okokufa; kepha ingozi yaso yokufa yelashwa: umhlaba wonke walandela isilo. Bakhuleka kudrako ngokuba wanika isilo amandla akhe: bakhuleka nakuso isilo, bethi, Ngubani ofana nesilo? ngubani ongalwa naso na? Sase sinikwa umlomo wokukhuluma izinto ezinkulu nenhlamba; sanikwa amandla okwenza lokho izinyanga ezingamashumi amane nambili. Savula umlomo waso ukuhlambalaza uNkulunkulu, ukuhlambalaza igama laKhe, netabernakele laKhe, nabo abahlezi ezulwini. Sanikwa ukuba silwe nabangwele, sibanoqobe: sanikwa futhi amandla phezu kwemindeni yonke, nabantu, nezilimi nezizwe. Bayakhuleka kuso bonke abakhileyo emhlabeni wonke, wonke ogama lakhe

lingalotshwanga eNewadini yokuPhila yeWundlu elihlatshiweyo selokhu kwasekelwa umhlaba. Uma ekhona onendlebe, makezwe. Uma ekhona oyisa ekuthunjweni uya naye ekuthunjweni: uma ekhona obulala ngenkemba umelwe naye ukubulawa ngenkemba. Nakhu ukubekezela nokukholwa kwabangcwele. Ngase ngibona esinye isilo siphuma emhlabeni; sinezimpondo ezimbili ezifana nezewundlu, kepha sikhuluma njengodrako. Amandla onke esilo sokuqala siyawenza phambi kwaso, siyenza ukuba umhlaba nabo bonke abakhileyo kuwo bakhuleke kuso isilo sokuqala, esingozi yaso yelashwa. Senza nezibonakaliso ezinkulu, size senze nomlilo uphume ezulwini wehlele emhlabeni phambi kwabantu. Futhi sibadukisa abakhileyo emhlabeni ngezibonakaliso esazinikwayo ukuba sizenze phambi kwesilo; sithi kwabakhileyo emhlabeni, mabasenzele umfanekiso isilo, ebesinenxeba lenkemba, kepha sasinda. Sanikwa futhi ukuba siwuphe umfanekiso wesilo umoya, ukuze umfanekiso wesilo ukhulume, senze futhi ukuba bonke abangakhuleki kumfanekiso wesilo babulawe. Senza futhi ukuba bonke, abancane nabakhulu, nabacebileyo nabampofu, nabakhululekileyo nabayizigqila, bazibeke uphawu esandleni sabo sokunene, noma emabunzini abo: Ukuba angabikho ongathenga nokuba athengise, kuphela ilowo onophawu, nokuba igama lesilo, nokuba isibalo segama laso. Nakhu ukuhlakanipha. Onengqondo makabale isibalo sesilo: ngokuba siyisibalo somuntu; nesibalo sakhe singamakhulu ayisithupha namashumi ayisithupha nesithupha.”

Lesisahluko sikhombisa amandla eBandla eliRoma Katolika nokuthi lizokwenzani ngenhlangano. Khumbulani lona ngumvini wamanga. Noma ungazibiza ngeGama leNkosi, wenza kanjalo kuphela ngamanga. Ubunhloko bawo akusibona obeNkosi kodwa obukaSathane. Ekugcineni uphethela ngokugcwele usuzibandakanye nesilo. Isifebe sikhwele isilo esibomvu ngokusobala sikhombisa ukuthi amandla aso angukulunkulu wempopo (uSathane) futhi hhayi uNkulunkulu wethu, iNkosi uJesu Kristu.

Eves. 17, kukhombisa ngokugcizelela ukuthi siyozuza ukulawula uqobo kwezohwebo lwasemhlabeni, ngokuba akukho-muntu ongathenga noma athengise ngaphandle kwaso. Lokhu kuphethwe yiSamb. 18:9-17 okukhombisa ukuzifaka kwakhe emakhosini, amakhosana, abahwebi, bonke abaphathelene neRoma nezohwebo.

ESamb. 13:14, sifunda ukuthi isilo sandisa ukuthonya kwaso ngomfanekiso owakhelwa sona. Umfanekiso owenziwayo ungumkhandlu wenkolo yobuKristu yomhlaba wonke, lapho khona onke amandla ahleliwe eyohlangana khona ndawonye namaKatolika angamaRoma (ayakwenza ngisho namanje.) Kungenzeka impela lokhu ukuhlanganiswa kuyofika ukuze kumise amandla obukhomanisi. Kodwa njengoba ubukhomanisi

njengoNebukadinezari buvuselwe ukushisa inyama yesifebe, iRoma iyonqotshwa futhi ibhujiswe. Qaphela ukuthi nomaphi lapho ibandla lobuRoma laliya khona, ubukhomanisi babulandela. Kufanele kube ngaleyondlela. Futhi anginexwayise manje, ningacabangi ukuthi ubukhomanisi yisona sitha senu kuphela. Qhabo mnumzane. YiBandla eliKatolika futhi, futhi nangaphezu kokuba njalo.

Manje asifunde iSamb. 13:1-4, futhi siqhathanise lokhu neSamb. 12:1-5. ISamb. 13:1-4, “Ngase ngima esihlabathini solwandle, ngabona isilo sikhuphuka elwandle, sinezimpondo eziyishumi namakhanda ayisikhombisa, nasezimpondweni zaso kukhona imiqhele eyishumi, nasemakhanda aso kukhona amagama enhlamba. Isilo engasibonayo sasifana nengwe, nezinyawo zaso zazinjengezebhene, nomlomo waso wawunjengomlomo wengonyama; udrako wasinika amandla akhe, nesihlalo sakhe nokubusa okukhulu. Ngalibona elinye lamakhanda aso kungathi lalidebezwe okokufa; kepha ingozi yaso yokufa yelashwa; umhlaba wonke walandela isilo umangala. Bakhuleka kudrako ngokuba wanika isilo amandla akhe: bakhuleka nakuso isilo, bethi, Ngubani ofana nesilo? Ngubani ongalwa naso na?” ISamb. 12:1-5, “Kwabonakala ezulwini isibonakaliso esikhulu; owesifazane embethe ilanga, nenyanga iphansi kwezinyawo zakhe, nasekhanda lakhe kukhona umqhele wezinkanyezi eziyishumi nambili: ekhulelwe wakhala, enemihelo esikwa ngubuhlungu bokubeletha. Kwabonakala esinye isibonakaliso ezulwini; bheka nango udrako omkhulu obomvu, enamakhanda ayisikhombisa nezimpondo eziyishumi, nasemakhanda akhe enemiqhele eyisikhombisa. Umsila wakhe wadonsa okwesithathu kwezinkanyezi zezulu, waziphonsa emhlabeni: nodrako wama phambi kowesifazane obezakubeletha, ukuze kuthi nxa esebelethile ashwabadele umntwana wakhe. Wabeletha umntwana wesilisa, ozakubusa izizwe zonke ngentonga yensimbi: nomntanakhe wahlwathelwa kuNkulunkulu, nasesihlalweni saKhe sobukhosi.” USathane nenkolo yakhe kaSathane kukuzo zombili lezizilo. ESamb. 14, isilo esasidebezwe okokufa kodwa sabuye saphila futhi yiRoma lobuhedeni lobukhosi basemazweni amaningi elabulawa isiwombe sezidlwangudlwangu ngalokho lalahlekelwa amandla alo esikhashana. Kodwa laphinde lawathola eRoma lobuphapha. Niyakubona na? Isizwe esasibusa ngokuchoboza konke futhi esaba ngesinamandla kunayo yonke imibuso eseyake yaziwa, ekugcineni sadebezwa okokufa. Amandla alo ayesephelile ngokwemvelo ukuba lilawule ngezimpi njl. Kodwa phansi kukaConstantine labuye laphila, ngokuba iRoma lobuphapha lase lijoyine ngesinyelela emhlabeni wonke, namandla alo awuqobo. Lisebenzisa amakhosi nabahwebi futhi enkolweni yalo ebulalayo nokuqina ngakwezizimali liyabusa njengonkulunkulukazi walonyaka wamanje. Lingudrako futhi

owama elindele ukushwabadela umntwana wesilisa. UHerodi wazama ukubulala iNkosi uJesu futhi wehluleka. Kamuva uJesu wabethelwa ngamabutho amaRoma, kodwa manje usehlwathelwe phezulu esihlalweni sobukhosi.

Manje ngokuhambisana nalokho engisanda kukusho, khumbulani umbono kaDaniyeli. Ingxenye yokugcina yesithombe, amandla ezwe okugcina ayesezinyaweni. Leyo kwakuyinsimbi nebumba. Niyabo insimbi nguMbuso wamaRoma. Kodwa manje akuseyona insimbi eqinile. Isixutshwe nebumba. Nokho lilapho futhi liphethe izindaba zezwe kukho kokubili izizwe zentando yeningi nalezo eziningi ezibusa ngesankahlu. Ibandla lobuRoma likuzo zonke izizwe. Lixube kukho konke.

Ake ngininike okuthize okuncane ngensimbi nebumba. Niyakhumbula ngenkathi uKhrushchev eshaya isicathulo sakhe phezu kwedeski eNhlanganweni yeZizwe na? Hhayi-ke, kwakukhona izizwe ezinhlanu zasempumalanga lapho nezinhlanu zasentshonalanga. UKhrushchev wayekhulumela iMpumalanga futhi uPres. Eisenhower ekhulumela iNtshonalanga. NgesiRashiya uKhrushchev yibumba noEisenhower kusho insimbi. Abaholi ababili abakhulu bezwe, izinzwane ezinkulu ezimbili zezinyawo zensimbi nebumba, zazilinganisene. Sesisekupheleni kwakho konke.

Eves. 4 kuyabuza, “Ngubani ongalwa nesilo na?” Manje okwamanje kukhona amagama athize amakhulu ezweni. Kukhona izizwe ezithize ezinamandla, kodwa njengamanje iRoma izihola phambili. Uphapha usesihlaweni somshayeli. Futhi amandla akhe azokwanda. Akekho ongalwa naye.

Ives. 6 “Savula umlomo waso ukuhlambalaza.” (Befundisa imfundiso eyimiyalo yabantu, abanamawala, abakhukhumele, abathanda injabulo, benesimo sokumesaba uNkulunkulu kepha amandla akho bewaphika.) Sathuka iGama likaNkulunkulu — siguqula leloGama libe yiziqu futhi senqaba ukwenza ngenye indlela.

Ives. 7 “Sanikwa ukuba silwe nabangcwele.” Ukuhlushwa — ukufa ekholweni leqiniso nabobonke eGameni leNkosi ukuze iGama likaNkulunkulu lihlanjalazwe, ngisho nanjengoba kunjalo eRashiya, ngenxa yalokho okwenziwa yinkolo yeKatolika lapho.

Ives. 8, “Bayakhuleka kuso bonke abakhileyo emhlabeni (wonke ogama lakhe lingalotshwanga eNcwadini yokuPhila yeWundlu elihlatshiweyo selokhu kwasekelwa umhlaba.)”

Makabongwe uNkulunkulu izimvu aziyikukhuleka kuso. Wonke umuntu ngaphandle kwabakhethiweyo impela uyodukiswa. Kodwa bona abayikudukiswa. Ngokuba bezwa izwi loMelusi futhi bayaMlandela.



Manje-ke, bonani lokhu, ebesizama ukunikhombisa khona. Lembewu yokufa eyaqala onyakeni wokuqala — lembewu yenhlangano, isithe ekugcineni yakhula yaba yisihlahla lapho khona zonke izinyoni ezingcolileyo zihlala khona. Naphezu kokusho kwalo ukuthi lingumnikezeli wokuphila, lingumnikezeli wokufa. Isithelo salo nguKUFA. Labo abahlanganyela nalo bafile. Lenqubo yebandla elinamandla yezwe eyenza izwe isiwula ukuthi kulo kukhona insindiso yenyama nekamoya liyadukisa futhi libhubhisa izixuku. Kodwa akusikho kuphela ukuthi lenziwe umuntu onokufa, kodwa lesisidalwa esiyisibhucu esifile sona qobo lwaso siyobulawa ngokufa okuyichibi lomlilo. O, ukuba abantu bebengabona ukuthi ukuphela kwabo kuyoba yini ngokuhlala kulo. “Phumani kulo, ngokuba niyakufelani na?”

### ISEXWAYISO SOKUGCINA

ISamb. 2:23. “Ngiyakubulala abantwana bakhe ngokufa; amabandla onke ayakwazi ukuthi NginguYe Ophenya izinso nezinhliziyu: futhi Ngiyakumnika yilowo nalowo wenu ngokwemisebenzi yenu.”

UNkulunkulu ubheka inhliziyu. Lokho akukaze kuguquke. Futhi akusoze kwaguquka. Lapha, njengaseminyakeni yonke kukhona amaqembu amabili, omabili ezisho ukuthi anesambulo sawo esivela kuNkulunkulu nobudlelwane bawo noNkulunkulu. “Nokho isisekelo sikaNkulunkulu simi siqinile, sinaloluphawu lokuthi, *iNkosi iyabazi abangabaYo.*” UTim. 2 2:19. “iNkosi iphenya izinso.” Igama ‘phenya’ lichaza uku ‘landela ngomgudu’ noma ‘landela’. UNkulunkulu ulandela ngomgudu imicabango yethu (izinso); Uyazi ukuthi yini esezinhliziyweni zethu. Uyayibona imisebenzi yethu engukubonakaliswa okuqinisekile kwalokho okukhona phakathi kwethu. Kusenhliziyweni lapho okuphuma khona ukulunga noma ububi. Izinjongo zethu, izinhloso zethu — zonke ziyaziwa kuYe lapho Eqaphela konke ukunyakaza. Nakho konke ukunyakaza, onke amazwi ayolethwa ekwahlulelweni lapho sekubikwa ngezimpilo zethu. Kwakungekho ukwesaba uNkulunkulu phambi komvini wamanga futhi bayakuhlulula kakhulu. Makuthi bonke abaphatha iGama laKhe, baphile kanjalo njengokuba kufanele abangwele. Singabakhohlisa abantu kodwa asisoze sayikohlisa iNkosi.

### ISITHEMBISO KULEZOZIKHATHI ZOBUMNYAMA

ISamb. 2:24-25. “Kodwa Ngithi kinina, eniseleyo eThiyatira, nonke eningenaso lesisifundiso, eningakwaziyo okujulileyo kukaSathane, njengabakushoyo; Angiyikunethwesa omunye umthwalo. Kepha lokho eninakho kubambisiseni ngize

Ngifike.” Manje ngaphambi kokuba singene esethembisweni ake ngikhombise futhi ukuthi ibandla njengoba kukhulunywa ngalo ngoMoya kulencwadi linemivini emibili ehlanganise amagatsha athandelene. “Kodwa Ngithi kinina, eniseleyo eThiyatira, nonke eningenaso lesisifundiso.” Nakho. Ukhuluma amaqenjini amabili. Elilodwa linemfundiso, elinye alinayo. Nanko, ahlakazeke ndawo zonke ezizweni zonke nelinye linemfundiso ephikisa enye. Elinye elikaNkulunkulu, lazi izinjulo zaKhe, elinye elikaSathane, lazi izinjulo zikaSathane.

“*Angiyikunethwesa omunye umthwalo.*” Igama lomthwalo liyisisindo noma ukucindezela. Ukucindezela kweZikhathi zoBumnyama kwakuwukuthi uyagoba, noma wephulwe. Ukhothame noma ufe. Kwakungukubuzisisa icala, amandla ombuso weseka ukukhonzwa kukaSathane. Hlelwa noma ukhokhe ngempilo yakho. Unyaka ngamunye wawunezingcindezelo zawo. Isibonelo umthwalo omkhulu wonyaka wokugcina ungukucindezela kwengcebo, ukuhlala okuntofontofu ukushaqeka kokwethuka onyakeni ophitheneyo esibonakala singafanele ukuhlala kuwo. Lonyaka wesine ubonakala sengathi wawunomthwalo ongumnqamula-juqu. Wawungowokushaya indiva iRoma, usukumele iZwi ngisho nasekufeni.

“*Abazazanga izinjulo zikaSathane.*” Kubonakala sengathi lelivesi lishiywe ngaphandle ngabahlaziyi ngokuba abakwazanga ukucabanga ukuthi mfundiso yini noma kuzibonela kuni okuqondwe yilomusho. Eqinisweni kulula ukwazi ukuthi uqonde ukuthini. Ake sazi kuqala ukuthi ukujula kukaNkulunkulu kuyini, nokumelene nakho kuzoba yiqiniso mayelana nokujula kukaSathane. Kwabase-Ef. 3:16. “Ukuba ngokwengcebo yenkazimulo yaKhe, Aninike ukuqiniseka emandleni ngoMoya waKhe kumuntu ongaphakathi; ukuze uKristu ahlale ezinhliziyweni zenu ngokukholwa; ukuze; nigxile nisekelwe othandweni, nibe namandla okuqonda kanye nabangwele bonke okungububanzi, nobude, nokujula nokuphakama; nokulwazi uthando lukaKristu, oludlula ukwazi, ukuze nigwaliswe kube-ngukugcwala konke kukaNkulunkulu.” Manje ngokwalamavesi, nxa umuntu eba nokuzibonela ukujula kukaNkulunkulu empilweni yakhe, kungukuzibonela kwangempela komuntu siqu sakhe kukaMoya kaNkulunkulu ehlala phakathi kuye, nengqondo yakhe ikhanyiswe ngukuhlakanipha nokwazi kukaNkulunkulu ngeZwi. Kodwa ukujula kukaSathane kuyoba sekuthini uyozama ukukubhubhisa lokhu. Uyohlala njalo ezama ukwenza isibambiso salubu ubuqiniso bukaNkulunkulu. Uyokwenza kanjani na? Uyosusa ukwazi kweqiniso likaNkulunkulu — abhubhise iZwi ngokubeka phambili elakhe, “Ngempela uNkulunkulu ushilo yini?” Uyobe-ke esebambisa ngobuntu

bukaKristu emimoyeni yethu. Uyokwenza, njengoba abangela uIsrayeli ukuba enze okufanayo; ngesidalwa esingumuntu sibusa njengenkosi esikhundleni sikaNkulunkulu. Ukuzibonela kozelwe ngokusha kuyolahlwa ngokwesekelwa kokujoyina ibandla. Izinjulo zikaSathane kwase kungenwe kuzo kulowonyaka. Nesithelo salokho-kujula kukaSathane okungamanga, ukubulala ubugebengu obesabekayo kwavela kuso.

## IMIVUZO

ISamb. 2:26-29. “Onqobayo, nogcina imisebenzi yaMi kuze kube-sekupheleni, Ngiyakumnika amandla phezu kwezizwe: Uyakuzibusa ngentonga yensimbi; zipahlazwe njengezitsha ezibunjiweyo: njengalokhu naMi ngamukelisiwe nguBaba. Futhi Ngiyakumnika inkanyezi yokusa. Onendlebe makezwe lokho akushoyo uMoya emabandleni.”

“*Onqobayo nogcina imisebenzi yaMi kuze kube-sekupheleni.*” Kusobala kakhulu kusukela eziphawulweni zikaMoya ngemisebenzi iNkosi ezama ukuba abaYo babone umbono wayo ngemisebenzi elungileyo. Kane Iphatha imisebenzi. Futhi manje Iyasho, ukuthi oqhubeka enza imisebenzi yaYo ngokwethembeka kuze kube-sekupheleni uyonikwa amandla phezu kwezizwe, futhi uyoba ngoqinile, onekhono, umbusi ongagobeki ongabambisana ngamandla kakhulu nanoma yisiphi isimo, ukuthi ngisho nesitha esishisekele kakhulu siyokwepulwa uma kudingeka. Ukubonakalisa kokubusa kwakhe ngamandla kuyofana impela nokweNdodana. Lokhu kuyamangalisa kakhulu. Kodwa ake sibheke kulesisethembiso ngokonyaka. IRoma enamandla inokwesekwa ngumbuso, iqasha amakhosi nezimpi, nezishayamthetho, yephula futhi igaye konke okungaphambi kwayo. Ibulale izigidi futhi ilambela ukubulala izigidi ezinye ezingeke ziyikhothamele. Yona ngokungabekezeleli imisa amakhosi noma iwehlise noma nini uma ingakwenza. Yebo, ukuzigaxa kwayo empeleni kubangele izizwe ukuba ziwe ngoba iphokophelele ukubhubhisa abakhethiweyo bakaNkulunkulu. Imisebenzi yayo iyimisebenzi kadeveli, ngokuba iyabulala futhi iqambe amanga njengoba kwenza yena. Kodwa kuza usuku lapho khona iNkosi izothi, “Lethani lezizitha zaMi phambi kwaMi futhi nizibulale.” Khona-ke abalungileyo bayoba kanye neNkosi yabo lapho ulaka lwaYo luyokwehlala phezu kwabahlambalazayo. Abalungileyo beza kanye naYo enkazimulweni, bayobhubhisa labo ababhubhisa umhlaba futhi benza incithakalo yabangewele bakaNkulunkulu. Lona kwakungunyaka wokuphendula isihlathi, kosizi olwesabekayo; kodwa usuku luyeza lapho iqiniso liyohlula khona futhi ubani oyoma emlilweni walo aphephe na? Ngabahlengiweyo beNkosi kuphela.

“*Futhi Ngiyakumnika inkanyezi yokusa.*” NgokweSamb. 22:16, noPet. 2 I:19, UJesu uyiNkanyezi yoKusa. “Ngiyimpande nenzalo kaDavide, inkanyezi yokusa ekhazimulayo.” “Kuze kuse, ikhwezi liphumele ezinhliziyweni zenu.” UMoya unjalo, ngakho-ke, wenza isithembiso kwabakhethiweyo beZikhathi zoBumnyama behlobene naYe bese-ke kuba seminyakeni ezayo.

Njengoba sesivele sibekile, uJesu Uzibandakanya nezithunywa zonyaka ngamunye. Bemukela kuYe isambulo phezu kweZwi lesikhathi ngasinye. Lesisambulo seZwi sikhapha abakhethiweyo bakaNkulunkulu ezweni futhi bangene ekuhlanganisweni okugcwele noJesu Kristu. Lezizithunywa zibizwa ngezinkanyezi ngoba zikhanyisa ngokwebolekiwe noma ukukhanya okubonisile kweNdodana, ngisho uJesu. Zibizwa futhi ngezinkanyezi ngoba zinga ‘baphathi bokukhanya’ ebusuku. Kanjalo ebumnyameni besono, ziletha ukukhanya kukaNkulunkulu kubantu baKhe.

Lesi yiZikhathi zoBumnyama. Ikakhulukazi kumnyama ngokuba iZwi leNkosi cishe lifihlakele lonke kubantu. Ukwazi koPhezu Konke sekucishe kwaphela. Ukufa sekunqobe izibalo eziningi kakhulu zamakholwa kwaze kwathi izikhundla zawo sezibulewe ingxeny enkulu. Izinto zikaNkulunkulu zisekuhleleni okuphansi ukwedlula konke kulolusuku lwenyanga, futhi kwabonakala sengathi uSathane wayezobanqoba ngempela abantu bakaNkulunkulu.

Uma abantu bake badinga isithembiso esisingatha izwe lapho khona okungekho-busuku, kwakungabantu baseZikhathini zoBumnyama. Futhi yingakho uMoya ubethembisa inkanyezi yokusa. Ubatshela ukuthi iNkanyezi eNkulu, ngisho uJesu, Ohlala ekuKhanyeni okungekho-muntu ongasondela kukho, iyothi embusweni wesikhathi esizayo ibakhanyise ngobukhona baYo siqu sayo. Iyobe ingasebenzisi izinkanyezi (izithunywa) ukunikeza ukukhanya ebumnyameni nanini. Kuyobe kunguJesu, qobo lwaKhe, ekhuluma nabo ubuso nobuso lapho Abelana nabo umbuso waKhe.

Yinkanyezi yokusa ebonakalayo nxa ukukhanya kwelanga kuqala ukukhanya. Nxa iLanga lethu, (uJesu) efika, ngeke sisabakhona isidingo esiqhubekayo sezithunywa; Uyosilethela umlayezo waKhe wokuhlalisa qobo lwaKhe; futhi lapho Ebusa umbuso waKhe, futhi siphile ebukhoneni baKhe, ukukhanya kweZwi kuyoya kukhanya kakhulu kukhanya kakhulu osukwini lwethu oluphelele.

Yini enye ebesingayifisa ngaphezu kukaJesu qobo lwaKhe na? Akasikho yini konke, ngisho nokuPhelela Konke na?

Onendlebe makezwe lokho akushoyo uMoya emabandleni. Amen. Ngisho kanjalo, Nkosi Nkulunkulu, ngoMoya waKho, masizwe iqiniso laKho.

## ISAHLUKO SESIKHOMBISA

### UNYAKA WEBANDLA LASESARDESI

#### ISambulo 3:1-6

Nakuyo ingelosi yebandla laseSardesi loba ukuthi; Nakhu Akushoyo OnoMoya bayisikhombisa bakaNkulunkulu, nezinkanyezi eziyisikhombisa; uthi Ngiyayazi imisebenzi yakho, ukuba unegama lokuthi uyaphila, kanti ufile.

Linda, uqinise okuseleyo, obekuzakufa; ngokuba Angifumananga imisebenzi yakho iphelele phambi kukaNkulunkulu.

Ngakho-ke khumbula ukuthi wamukele wezwa kanjani, kugcine, uphenduke. Ngokuba, uma ungalindi, Ngiyakuza kuwe njengesela, kawusoze walazi ihora eNgiyakuza ngalo kuwe.

Kepha-ke unamagama ayingcosana eSardesi alabo abangangcolisanga izingubo zabo; bayakuhamba naMi bembethe okumhlophe; ngokuba bafanele.

Onqobayo, uyakwambathiswa kanjalo izingubo ezimhlophe; negama lakhe aNgisoze ngalesula eNcwadini yokuPhila, negama lakhe Ngiyakulivuma phambi kukaBaba, naphambi kwezingelosi zaKhe.

Onendlebe, makezwe lokho akushoyo uMoya emabandleni.

#### ISARDESI

ISardesi yayiyikomkhulu laseLydia yasendulo. Yedlula ezandleni zamakhosi amakhulu aseLydia yaya kumaPeresiya yasuka lapho yaya kuAlexander oMkhulu. Yaphangwa nguAntiochus oMkhulu. Amakhosi asePergamu ayesephumelela-ke embusweni kwaze kwathatha amaRoma. Ngesikhathi sikaTiberius yaphenduka ihlane ngokuzamazama komhlaba nezinhlopho. Namhlanje iyingqumbi yamanxiwa futhi ayakhe-muntu.

Lomuzi wake waba semqoka kakhulu kwezohwebo. UPliny wathi ubungcweti bokudaya iwuli baqanjwa lapha. Wawuyisenta yokudaya iwuli nokweluka okhaphethe. Wawunenani elihle lesiliva negolide endaweni futhi kuthiwa lezozinhlamvu zegolide zaqala lapho ukugaywa zibe imali. Kanti futhi wawunemakethe yezigqila.

Inkolo yalomuzi yayingukukhonzwa okungcolile kukankulunkulukazi uCybele. Amanxiwa amakhulu kakhulu ethempeli asangabonakala.

Nizokhumbula ukuthi oNyakeni wasePergamu ngikuphathile ukuthi umqondo wobuBabiloni ka “mama

nendodana” owaziwa ngoSemiramis noNinus waba nguCybele noDeoius waseAsiya. Izingxenye ezixhunywe kulaba ababili zikhanyisa kakhulu lapho sizihlola ngokulinganisana.

Yayingukulunkulu welanga; yena engukulunkulukazi wenyanga.

Yayiyinkosi yezulu; yena eyindlovukazi yezulu.

Yona umembali wokulunga neqiniso; yena owobumnene nesihawu.

Yona umkhulumeli; yena umkhulumelikazi.

Yona inesihluthulelo esivula sivale amasango ezwe elingabonwa; naye nesihluthulelo esifanayo enza okufanayo.

Yona njengomehluleli wabafuleyo; yena njengomi ngakuyo.

Yona ibulawa, yavuka yenyukela ezulwini; yena wathwalwa lapho ngokomzimba yindodana.

Manje eRoma yena lonkulunkulu unikwa isiqu seNkosi yethu: ubizwa ngeNdodana kaNkulunkulu kanti yena ubizwa ngonina kaNkulunkulu.

Manje yilokho esikuthole emuva lapho kweminye iminyaka emibili, lapho khona umqondo ka ‘mama nendodana’ wathatha waba nokulingana impela okukhulu kakhulu. Kodwa manje qaphelani ukuthi ngisho njengoba kwakunjalo emuva eBabiloni ukuthi ukukhonzwa kwendodana kwaqala ukungabi namdlandla kwanakwa ukukhonzwa kukamama, ngakho, ngokwempela waqala ukuthatha indawo yendodana. Siyabona kulonyaka ukuthi ukukhonza kwabahedeni kwaseSardesi kwakungukukhonzwa kowesifazane. NguCybele yedwa, akusuye uCybele noDeoius. Umama ngokwangempela usethathe indawo yeNdodana, enikwe ukubongwa kobuNkulunkulu. Umuntu adinga kuphela akwenze ngukubuyekeza iziqu zakhe ezinhlobonhlobo bese ekhumbula izingxenye ezithandekayo ezinikwe uMariya yiBandla lamaRoma ukuqonda ukuthi inkolo yalonyaka yavelaphi.

Izinto ezimbili ngempela zangishaqisa ngamandla lapho ngibuka kulokhu ukukhonzwa kukaCybele. Eyodwa yayiyiqiniso lokuthi wayefake isihluthulelo njengoJanus esasimnika igunya elifanayo noJanus, (isihluthulelo sezulu nomhlaba nezimfihlakalo) neqiniso lokuthi abakhonzi babezibhaxabula bona kuze kutshaze igazi emizimbeni yabo, okuyinto eyenziwa khona namhlanje ngamaKatolika azizwa ukuthi ahlupheka njengeNkosi.

Iqiniso lokuthi lona ngunyaka wokwehlukana kokuqala ngempela neRoma lobuphapha obachuma ngempela, akungabazeki kwabangela uJezebele umprofethikazi ukuba agxile futhi agcizelele imfundiso yakhe yobuMariya

ekuphikisaneni okunqunyiwe kumaProtestane amphika ukuthi unanoma yisiphi isabelo noma kuthiwani ecebweni leNsindiso ngaphandle kokufumana kwakhe umusa kuNkulunkulu njengentombi ekhethelwe ukuzala uMntwana. Njengoba uLuther wenza ukuba ikhanye imfundiso yokulungisiswa ngokukholwa bona babambelela emisebenzini, ukuzihlawulisa, imikhuleko nezinye izindlela ezingekho embhalweni. Futhi lapho amaKristu akhululiweyo edumisa iNdodana, amaRoma aKatolika andisa ukwenza kwawo ubuthixo ngoMariya kwaze kwathi ikhulu minyaka lamashumi amabili labona (ekuphikisaneni nosiyazi bezenkolo abangamaRoma abanezikhundla eziphakeme kakhulu) uPhapha Pius ngempela ephakamisa uMariya ekudunyisweni emzimbeni ovukileyo. Leyomfundiso ngeqiniso ingeyobuBabiloni yendodana ithwele umama ngokomzimba eyongena ezulwini.

Akumangalisi lonyaka wesihlanu uhambisana ngqo neminye iminyaka futhi uzokwenzenjalo uze uphelele echibini lomlilo lapho isifebe nabantwana baso bebulawa khona ekufeni kwesibili. Nakho, ubuMariya, ukukhonzwa kukaCybele. Kambe, benazi nje ukuthi uCybele wayenguAstarte lowo uJezebele ayengumpristikazi kuye futhi wabangela uIsrayeli ukuba akhubeke ngemikhuba yobuhathanga ayeyihola na? Yebo, wayeyilokho-ke eBhayibhelini.

## UNYAKA

OwaseSardesi noma unyaka webandla lesihlanu wathatha isikhathi esisukela ku 1520 kuya ku 1750. Ngokwejoyayelekile ubizwa ngoNyaka weNguquko.

## ISITHUNYWA

Isithunywa kulonyaka yisithunywa esaziwa kangcono ukwedlula yonke iminyaka. SasinguMartin Luther. UMartin Luther wayeyisifundiswa esikhulu esihlakaniphile enesimilo esimnene. Wayefundela ubummeli ngenkathi ukugula okulibalayo nokufa komngane oseduzane kumbangela ukuba akunakisise ngempela okwamayelana nesimo sokomoya kwempilo yakhe. Wangena esigodlweni sezindela zika-Agastinia e-Erfurt ngo 1505. Lapho wafundela ukwazi izimfihlakalo zokudabuka kwezinto zonke ezikhona kanye futhi neZwi likaNkulunkulu. Wayephila impilo yokuzihlawulisa okukhulu kakhulu kodwa zonke izenzo zangaphandle zazingenakuwukhipha umuzwa wakhe wesono. Wathi, “Ngazihluphela ukufa ukuba ngibe nokuthula noNkulunkulu, kodwa ngangisebumnyameni futhi angikutholanga.” Ujenene ongumbambeli owayengumeluleki wakhe, uStaupitz, wamsiza ukuba azibone ngaphakathi ukuthi insindiso yakhe

yayizodingeka ibe ngokuzibonela komsebenzi ongaphakathi kunenkambiso. Ngalokhu ukukhuthazwa, waqhubeka nokufuna uNkulunkulu. Kamuva waba ngumpristi. Nokho wayengakasindiswa. Waba ngohahelayo nesitshudeni esijulile seZwi nesobubanzi obukhulu bemisebenzi yolwazi lwezenkolo. Wayefunwa njengomfundisi nomshumayeli ngenxa yolwazi lwakhe olujulile nobuqotho obukhulu. Ukugcwalisa isifungo ayezenzele sona waya eRoma. Lapho wabona ukuba yize kwemisebenzi ethweswe yibandla eyayingeyokuletha insindiso, neZwi likaNkulunkulu lashaya ekhaya enhliziyweni yakhe, “Olungileyo uzakuphila ngokukholwa.” Eseyayela ekhaya iqiniso levangeli lalomBhalo lagcwala emqondweni wakhe futhi wakhululwa esonweni futhi wazalwa embusweni kaNkulunkulu. Masinya emva kwalokhu waphakanyiselwa ekubeni nguDokotela wezobuNkulunkulu futhi wayalwa ngokuthi, “ahlukanisele yonke impilo yakhe ukufundisisa futhi ngokwethembeka achasisa futhi avikele umBhalo ongewe.” Lokhu wakwenza, futhi ngokusebenza okunje ukuthi inhliziyo yakhe nezinhliziyo zalabo abamzungezile zagxila ngokujulile phezu kweqiniso leZwi. IZwi masinya laphikiswa ngokuvulekile ngezinkohlakalo zezivumokholo zebandla nezimfundiso.

Kanjalo lapho uLeo X eba nguphapha, noJohn Tetzel wafika ezothengisa iziyekelo zesono, uLuther akukho okunye ayengakwenza ngaphandle kokuba asukume amelane nalokhu ukufundisa okungumphikumBhalo. Kuqala, washo waduma epulpiti emelene nakho wase-ke ebhala imiqingo yakhe yocwaningo engama 95 edumileyo okwathi ngo-Oktoba 31, ngo 1517 wayishayela emnyango weBandla laseCastle.

Ngesikhathi esifushane iJalimane lavutha nenguquko yase ikhona. Manje makukhunjulwe ukuthi uMartin Luther wayengesuye yedwa owayephikisane neBandla eliRoma Katolika. Wayengomunye kodwa kwabaningi. Abanye babebanqabile ophapha amandla ababezinike wona esikhashana nawomoya, futhi ngisho naphakathi kophapha kwakuhona izinguquko zesikhashana esincane. Yebo, babebaningi abanye abavusa izinkulumo-mpikiswano, kodwa endabeni kaLuther, isikhathi sikaNkulunkulu sasesivuthiwe sokunyakaza okungumqamula juqu okwakuzoba yisiqalo sokubuyiselwa kwebandla ekuthululweni kukaMoya oNgcwele emnyakeni wakamuva impela.

Manje uMartin Luther, qobo lwakhe, wayengumKristu ogcwaliswe ngoMoya onozwela. Ngempela wayeyindoda yeZwi ngokuba wayengenakho nje kuphela ukushisekela okukhulu kakhulu ukulifundisisa kodwa ukulenza libekhona kubo bonke ukuze bonke bakwazi ukuphila ngalo. Wahumusha iTestamente eliSha futhi walinika abantu. Lomsebenzi okhathazayo wazenzela wona, elungisa isahlukwana kaningi ngokuphindwe kamashumi amabili. Waziqoqela eduze



kwakhe iqembu lezifundiswa ezinkulu zamaHeberu phakathi kwazo okwakukhona amaJuda futhi wahumusha iTestamente eliDala.

Lomsebenzi oyisikhumbuzo kaLuther usengumsebenzi lapho yonke imisebenzi elandelanayo yomBhalo eJalimane iphumule khona.

Wayengumshumayeli onamandla nomfundisi weZwi, futhi wacizelela ikakhulukazi eminyakeni yakhe yokuqala yokuqhama kwakhe emphakathini, ukuthi iZwi laliyilo lodwa eliyisimo sokunquma. Kanjalo wayemelene nemisebenzi njengendlela yensindiso nombhaphathizo njengendlela yokuzalwa ngokusha. Wafundisa ngokulamulela kukaKristu ngaphandle komuntu njengoba kwakungumqondo wePentekoste lasekuqaleni. Wayeyindoda ezinikele kakhulu emkhulekweni futhi wayefunde ukuthi imisebenzi eminingi ayezoyenza, nokuningi kakhulu ayezokucindezelela isikhathi, isikhathi esiningi sakhe wasinika uNkulunkulu emkhulekweni ukuze aqiniseke emiphumeleni eyenelisayo. Wayazi ukuthi kwakuyini ukulwa nodeveli futhi kuthiwa uSathane ngelinye ilanga ngokubonakalayo waqhamuka kuye, futhi wamsakaza ngesitsha sika inki, emtshela ukuthi akahambe. Ngesinye isikhathi izishisekeli ezimbili zafika kuye ukumvumisa ukuba azijoyine ekudingiseni bonke abapristi namaBhayibheli. Wawuhlola umoya owawuphakathi kwazo futhi wazixosha.

Kunobufakazi ngoDr. Martin Luther eMlandweni kaSauer Vol. 3, ikhasi 406 ukuthi wayengu, “mprofethi, umvangeli, okhuluma ngezilimi, ohumushayo, kumuntu oyedwa, ephiwe zonke iziphiwo eziyisishiyagalolunye zikaMoya.”

Okwashukumisa inhliziyo yakhe ngoMoya oNgwele, futhi okwakuyicenjana eliluhlaza elalikhomba ukuthi iqiniso lase libuyela ebandleni njengoba lalaziwa ePentekoste, kwakuyimfundiso yokulungiswa: insindiso ngomusa; ngaphandle kwemisebenzi. Ngiyakuqonda ukuthi uDr. Luther wayengakholwa kuphela, futhi ashumaye kuphela, ukulungiswa, kodwa leyo kwakuyingqikithi yakhe enkulu njengoba ngempela yayifanele ibe njalo ngokuba leyo yimfundiso eyisisekelo seqiniso leZwi. Uyohlala aziwa njalonjalo njengethuluzi esandleni sikaNkulunkulu owavuselela leliqiniso. Wayeyisithunywa sesihlanu nomlayezo wakhe wawungukuthi, **“OLUNGILEYO UZAKUPHILA NGOKUKHOLWA.”** Impela siyavuma ukuthi wayazi futhi wafundisa ukuthi sifanele sihambe sisuke ekukholweni siye ekukholweni. Ukuqonda kwakhe okumangalisayo kobukhosi, ukhetho, ukwazi ngaphambili namanye amaqiniso amkhombisa ukuthi ungumuntu omkhulu eZwini, nokho ngiyasho futhi, njengoba kubenza osomlando, uNkulunkulu wamsebenzisa ukuletha kubantu umgomo kaNkulunkulu ngemisebenzi - **“Olungileyo uzakuphila ngokukholwa.”**

Manje njengoba sengivele ngikuphathile, lonyaka ububizwa ngosomlando, ngeSikhathi seNguquko. Kunjalo impela. Yilokho owawuyikho. Wawufanele ube yilokho ngokuba uMartin Luther wayengumguquli, hhayi umprofethi. Manje ngiyazi incwadi yomlando imbiza ngomprofethi, kodwa akusho ukuthi incwadi yomlando iqinisile, ngokuba akukho bufakazi obuqoshwe phansi bukaMartin Luther enezindingakalo ezimenza umprofethi weqiniso kaNkulunkulu ngomqondo okahle wangokomBhalo walelogama. Wayengumfundisi okahle enezinye zezibonakaliso zikaMoya empilweni yakhe futhi sidumisa uNkulunkulu ngalokho. Ngakho wayengakwazi ukuhola ibandla alibuyisele eqinisweni lonke njengoba kwakungenza indoda enjengomphostoli uPawulu owayeyikho kokubili umphostoli nomprofethi.

Manje lapho isikhathi siqhubeka sithola ushintsho olukhulu ngendlela aphatha ngayo izindaba ayephatheka kuzo. Ekuqaleni wayekade emnene impela, engesabi impela, enokubekezela impela futhi njalonjalo elindela uNkulunkulu ukuba axazulule izinkinga. Kodwa-ke inani eliningi kakhulu laqala ukuza ebhaneleni lakhe. Inhloso yabo kwakungeyona leyo yokomoya ngempela. Babenezinjongo zezombusazwe. Babefuna ukwephula ijoka likaphapha. Babengakuthandi ukuthumela imali eRoma. Izishisekeli zasukuma. Masinya wahudulelwa ezindabeni zombusazwe nezinqumo empeleni ezazingaphandle kwendawo yebandla ngaphandle kokuthi ibandla ngomkhuleko, ukushumayela nokuziphatha likwazi ukumisa umgomo ozonakwa. Lezizinkinga zombusazwe zakhula waze waphoqeleka ukungenza esimweni esingenakuphikelwa-muntu sokumela phakathi kwamakhosi nabantukazana. Izinqumo zakhe zaziiphutha ngangokuthi kwasuka izibhelu nezinkulungwane zabulawa. Wayeqonde ubuhle, kodwa wanele wazihlela neVangeli leBandla loMbuso wayefanele avune isivunguvungu.

Kodwa kukho konke lokho, uNkulunkulu wamsebenzisa uMartin Luther. Makungashiwo ukuthi izinhloso zakhe zazingalungile. Makuthiwe kuphela ukwahlulela kwakhe kwehluleka. Qiniso uma amaLuthela abengabuyela emuva ekufundiseni kwakhe futhi akhonze uNkulunkulu njengoba lomfowethu onomusa aMkhonza, khona-ke labobantu impela bebezoletha udumo nokubongwa kuNkulunkulu omkhulu noMsindisi, uJesu Kristu.

#### ISIBINGELELO

ISamb. 3:1, “Nakhu Akushoyo OnawoMoya abayisikhombisa bakaNkulunkulu, nezinkanyezi eziyisikhombisa.”

Kuyaphinda futhi njengaseminyakeni emine engaphambili uMoya wembula iNkosi yethu enomusa kithi ngokuveza

obala izingxenye zaYo ezimangalisayo. Ngalesisikhathi njengoba Imi phakathi kwebandla, siYibona njengoYedwa enoMoya abayisikhombisa bakaNkulunkulu nezinkanyezi eziyisikhombisa. Siyazi ukuthi obani izinkanyezi eziyisikhombisa, kodwa sizodingeka sithole ukuthi imiMoya eyisikhombisa iqondiswe kuphi.

Lomusho utholakala kane eNcwadini yeSambulo. ISamb. 1:4, “NakoMoya abayisikhombisa Abaphambi kwesihlalo saKhe sobukhosi.” ISamb. 3:1, “Nakhu Akushoyo OnawoMoya abayisikhombisa.” ISamb. 4:5, “Nasesihlalweni sobukhosi kwaphuma imibani namazwi nokuduma; neziyani zomlilo eziyisikhombisa zavutha phambi kwesihlalo sobukhosi ezingoMoya abayisikhombisa bakaNkulunkulu.” ISamb. 5:6, “Ngase ngibona, bheka, ngaphakathi kwesihlalo sobukhosi nezidalwa ezine, nangaphakathi kwamalunga, kumi iWundlu kungathi Lihlatshiwe linezimpondo eziyisikhombisa namehlo ayisikhombisa, angoMoya abayisikhombisa bakaNkulunkulu abathunyelwe emhlabeni wonke.”

Ukuqala nje, sazi kahle kamhlophe ukuthi lamavesi awafundisi yona imfundiso entsha nephambene noJohane 4:24a “UNkulunkulu U (munye) nguMoya.” Kodwa lokhu kunjengakwabaseKor. I 12:8-11 lapho sithola khona uMoya OWODWA Uzibonakalisa ngezindlela eziyiSISHIYAGALOLUNYE. Kanjalo siyazi ukuthi oMoya abayisikhombisa bakaNkulunkulu abakuchazayo kungoyedwa nofanayo uMoya uvela ngendlela ekasikhombisa. Manje eSamb. 4:5 lemiMoya eyisikhombisa efanayo ibizwa ‘ngeziyani zomlilo ovuthayo’ phambi kweNkosi. Njengalokhu uJohane njalo wayevamise ukungasebenzisi lutho kepha imifanekiso yeTestamente eliDala eSambulweni siya eTestamenteni eliDala futhi sithole ku IZa. 20:27 ukuthi “umoya womuntu uyisibani seNkosi.” LemiMoya eyisikhombisa itholakala inokuxhumana nomuntu. UJohane umBhaphathizi kuJohane 5:35 wayebizwa ngoku ‘khanya okuvuthayo’ okwakufanele eqinisweni kuhunyushwe kuthiwe ‘isibani esivuthayo’. Futhi eSamb. 5:6 imiMoya eyisikhombisa ikhonjwa njengamehlo ayisikhombisa. KuZak. 4:10, “Ngokuba ngubani odelelele usuku lwezinto ezincane? lapho ethokoza, lawomehlo ayisikhombisa, eNkosi aqalaza emhlabeni wonke ukubona umthofu wokumisa esandleni sikaZerubabele.” Kusobala impela ukuthi igama, ‘lawo’ libhekise kubantu. Kanjalo siyabona ukuthi amehlo eNkosi kulesisenzeko abantu — kusobala bayoba ngamadoda agcotshiweyo, agcwele uMoya oNgcwele, ngokuba izinkonzo zikaNkulunkulu azikho emandleni abantu kodwa kaMoya oNgcwele. *Sesibeka esikuvumbululile ngokomBhalo ndawonye kusobala ukuthi imiMoya eyisikhombisa kaNkulunkulu ibhekise enkonzweni eqhubekayo yoMoya oNgcwele ofanayo ezimpilweni zamadoda ayisikhombisa ngawo uNkulunkulu Azikhomba*

*yena ngokusondele kakhulu.* Angamehlo aKhe, futhi ayizibani zaKhe. Ukuthi lamadoda ayisikhombisa angobani angabonakala kalula ngoba umusho olandelayo uwabiza ngezinkanyezi eziyisikhombisa esezivele ziyaziwa kithi njengezithunywa eziyisikhombisa eminyakeni eyisikhombisa. Kuhle kanjani lokho. Niyabo, inkanyezi yenzelwa ukubonisa ukukhanya ebusuku, ngokuba ilanga selihambile. Kanjalo nje isithunywa (esifanekiswe njengenkanyezi) onyakeni ngamunye sasizobonisa ukukhanya kweNdodana. *Onke akwenza lokhu ngoMoya oNgcwele.*

UPawulu wayeyisithunywa sokuqala futhi washo kwabaseGal. 1:8 ukuthi uma noma yiyiphi ingelosi, noma yisiphi isithunywa, noma yimuphi umbambeli, akunandaba ukuthi wayengubani – uma eshumayekele ivangeli eliphambene nalelo elashunyayelwa nguPawulu, makabe ngoqalekisiweyo. UPawulu wayazi ukuthi emva kokumuka kwakhe izimpisi ezihahayo zazizongena. Wayazi ukuthi uSathane, qobo lwakhe, wayengabonakala njengengelosi yokukhanya ngakho kangakanani-ke izinkonzo zakhe. Ngakho uyexwayisa ukuthi leliVangeli liyohlala njalo lifana. Manje uPawulu wayebhaphathize eGameni likaJesu futhi waphinde wabhaphathiza lapho abantu ababengacwiliswanga kanjalo. Wabeka ibandla ohlelweni futhi wafundisa ukusetshenziswa okuyikho ngempela kweziphiso zikaMoya futhi waqinisa ukuthi zazifanele zihlale zikhona ebandleni uJesu aze afike. Kanjalo izithunywa ezilandelayo, zonke eziyisithupha ezisele, zazizothi ngoMoya oNgcwele ofanayo, zivuthe umlilo ofanayo futhi zinikeze ukukhanya okufanayo kweVangeli likaJesu Kristu nezibonakaliso zazizobalandela. Ngabe uRanaeus zamfanela na? Yebo. Ngabe uMartin na? Yebo. Ngabe uColumba na? Yebo. Ngabe uMartin Luther na? Kakhulu impela. Ngabe uWesley na? Yebo mnumzane, wayenenkonzo enkulu futhi wakhulekela ngisho ihhashi lakhe ukuba liphile futhi laphila. Nakho lapho okhona. Iminyaka yebandla eyisikhombisa nezithunywa eziyisikhombisa ezazifana, NoPawulu wamemezela isiqalekiso kunoma ubani owathi wayeyisithunywa kodwa enevangeli elehlukile futhi waphila ekukhanyeni okwehlukile.

Manje ngabe leyonkulumo mbiko yami yokugcina iyafakazelana neZwi lonke na? Yebo. Kuyasho eZwini ukuthi uma noma yimuphi umuntu enezela kulencwadi noma asuse kuyo, uyohlushwa futhi ehlelwe ngukulahlwa nguNkulunkulu. UNkulunkulu wathi, ‘Ngiyonezela izinhlupho ezilotshwe kulencwadi noma Ngiyosusa isabelo sakhe eNewadini yokuPhila.’ ISamb. 22:18.

Ngakho siyabona ukuthi imiMoya eyisiKhombisa eqinisweni ibhekise eMoyeni oWodwa kaNkulunkulu usebenza intando kaNkulunkulu neZwi likaNkulunkulu ezizukulwaneni

ezehlukene. Ngithanda ukwenza ngomfanekiso lokho okuvela eZwini. UMoya kaNkulunkulu wawuphezu kukaElija ngamandla. Kwase kuthi-ke wona lowoMoya wehlela ku Elisha ngokwenza okukabili. Kwase kuthi-ke emakhulwini-minyaka kamuva, uMoya ofanayo Esiwubiza ngoMoya kaElija ukuze sichaze inkonzo yaWo, wabuyela phezu kukaJohane uMbhaphathizi. Ngelinye ilanga wona lowoMoya okhonjwa ngendlela efanayo yenkonzo uyofikela phezu kwendoda okokuphela konyaka webandla labeZizwe. Futhi: umBhalo uthi uNkulunkulu wagcoba uJesu waseNazaretha ngoMoya oNgcwele namandla futhi Wayehamba enza okuhle, ephulukisa bonke labo ababecindezelwe usathane. Njengoba uJesu ahamba Watshela abafundi baKhe ukuba balinde kuze kube yiPentekoste okwakuzothi ngalesosikhathi wona lowoMoya owawuphezu kwaKhe ubuye futhi wehlele kubo futhi ubagcwalise. Bese-ke lowomzimba 'obizelwe ngaphandle' (ibandla) ube sesikhundleni saKhe emhlabeni, uthatha indawo yaKhe. Futhi ngoba lowoMoya ofanayo OwawukuYe wawuzoba kubo, babezokwenza yona impela imisebenzi efanayo. Futhi noma yibaphi abantu abanguMzimba wangempela kaJesu Kristu (ibandla leqiniso) uyobonakalisa imisebenzi efanayo njengoba kwenza uJesu nebandla lePentecostal ngoba uMoya ofanayo uyoba kubo. Nayiliphi elinye ibandla elingenawo uMoya nezibonakaliso lizozilanda kuNkulunkulu.

Kuyasho futhi lapha ukuthi lezizinkanyezi eziyisikhombisa, noma izithunywa eziyisikhombisa eminyakeni eyisikhombisa zisesandleni saKhe. Uzibambile. Nazi khona lapho ukuthi uma zibanjwe yisandla saKhe zixhumene namandla aKhe. Sikhomba lokho-ke isandla. Sikhomba amandla kaNkulunkulu! Negunya likaNkulunkulu. Akukho-nasinye sazo esafika ngamandla aso negunya. Yilokho okwashiwo nguPawulu. Akekho umuntu ongakulokotha. Kuthatha igunya likaNkulunkulu namandla kaMoya oNgcwele. Ivangeli lishunyayelwa ngegunya likaNkulunkulu emandleni kaMoya. Lamadoda onke ayembathiswe amandla ngoMoya oNgcwele. Onke asukuma ama ezweni. Ayekwazi ukwenza lokho. Ayegcwele uNkulunkulu. AYETHUNYWE noma egunyazwe nguNkulunkulu HHAYI ngokwawo noma ngamanye amadoda.

Manje ayenalokho izwe elalingeke libe nakho. UJesu wathi nxa Esemuka Wayezothumela uMoya waKhe izwe elalingeMamukele. Kunjalo. Izwe, noma izinqubo zezwe zazingeMamukele. Iyilokho-ke inhlango — yinqubo yezwe. Ngikhombise ibandla lenqubo yezwe eligcwele uMoya oNgcwele. Ngifuna ukulibona. Uma ungangikhombisa ibandla elinjalo uthola iphutha eZwini. Qhabo mnumzane. Akukho nasinye salezizithunywa esahlelwayo. Kwakuphakathi kokuthi zazibekwa ngaphandle noma zaphuma ngoba zahlatshwa yisono

senhlangano. Kungenzeka kanjani ukuba uMoya oNgwele ube senhlanganweni kube kuyiyo inhlango ethatha indawo kaMoya namahlelo athatha indawo yeZwi na? Khumbulani, “Inhlango” ingu “KUFA.” Ingeke nje yaba ngenye indlela. Uma izwe lengamela, uMoya uyasuka.

Yebo, uMoya awusibo oMoya abayisikhombisa kodwa MUNYE. Uyohlala njalo ufana futhi usebenza ngokufanayo. Nezithunywa eziyisikhombisa ziyoba noMoya ofanayo futhi zifundise iZwi elifanayo futhi zibe namandla afanayo. Futhi uma ibandla liyibandla leqiniso liyoba noMoya ofanayo impela neZwi nezenzo zamandla ababenawo ePentekoste. Ngokuzibonela okwenzekayo kuyoba yibandla lePentekoste; futhi kuyobakhona izilimi, nokuhumusha nesiprofetho nokuphulukisa. UNkulunkulu uyoba phakathi kwalo noNkulunkulu Uyozimemezelela phakathi kwalo njengoba Ubehlala njalo enza. Haleluya! Futhi liyoba ngeLINGAhleliwe. Ningakukhohlwa lokho.

Manje singabona ukuthi uJesu Kristu Uyazembula ngeminyaka ngoMoya waKhe ezithunyweni. Zinjengoba wayenjalo uMose kubantwana bakwaIsrayeli. Njengoba wayenesambulo sosuku lwakhe, ngakho isithunywa ngasinye sasinesambulo sikaNkulunkulu nenkonzo yalolosuku. Kanjalo nxa sibona ukuthi izithunywa zisesandleni saKhe, sibona iNkosi Izibandakanya nalamadoda futhi iwapha amandla aYo. Akwenele ukuthi Izihlanganise Yona nebandla lonke, esikubonile ngenkathi Ibonwa imi phakathi kwezitsha zezibani zegolide. Akwenele ngisho futhi ukuthi sibona inkonzo ekahlanu yabase-Efesu besine (abaphostoli, abaprofethi, abafundisi, abavangeli, abelusi). Ngokuba onyakeni ngamunye ibandla liyaduka, futhi akusibo nje abantu abangafundele lutho kodwa iqembu labefundisi basesontweni — abelusi bezimvu basephutheni njengezimvu. Khona-ke uNkulunkulu Uziletha yena esigcawini njengoMelusi oMkhulu wezimvu ezinkonzweni zalamadoda ayisikhombisa ukuhola abantu baKhe babuyele eqinisweni namandla amakhulu aleloqiniso. UNkulunkulu ukubantu baKhe — bonke abantu baKhe, ngokuba uma noma yimuphi umuntu ongenaye uMoya kaKristu akasuye owaKhe. Futhi UyiZwi. Lelo kuyoba yiZwi eliqondwayo kubantu. Kodwa Ubeke ubuholi obukhethekileyo kulamadoda angokuzikhethela kwaKhe nangecebo eliphokophelwe lentando yaKhe. Aqhamuka kanye onyakeni ngamunye. NguMoya ofanayo kuwo. Kuyibanga elide kanjani lokhu ekukholweni okuphambene nokukholwa okuyikho kweRoma. Banendoda abazikhethela yona — enye emva kwenye — nayinye ezeza amandla kaNkulunkulu — nayinye ehlala eZwini likaNkulunkulu — ngayinye yehluka kwenye engaphambi kwayo futhi yenezela lokho ekufisayo sengathi yayiwuNkulunkulu. UNkulunkulu akekho kukho. Kodwa

Usesithunyweni saKhe futhi lowo oyoba nokugcwala kukaNkulunkulu uyolandela isithunywa njengoba isithunywa singumlandeli weNkosi ngeZwi laYo.

*“OnawoMoya abayisikhombisa bakaNkulunkulu nezinkanyezi eziyisikhombisa.”* ISamb. 3:1. Njengoba leNkosi efanayo Yazibandakanya nomuntu ngokuthatha umzimba wobuntu, Iyazibandakanya futhi qobo lwaYo nomuntu ngoMoya waYo phakathi komuntu. “Laba bangabaMi,” isho iNkosi. Izithunywa eziyisikhombisa ezigcwaliswe ngoMoya zingezeNkosi. Zingahle ziphikwe. Zingahle zibuzwe. Impela, ezingqondweni zabantu zingahle zingabonakali ngisho zifanelekile — nokho, ziyizithunywa zonyaka wazo. UNkulunkulu wasebenzisa uAbrahama (waqamba amanga), Wasebenzisa uMose (wahlubuka), uJona (akalalelanga), uSamsoni (wona), uDavide (wabulala). Wasebenzisa uJoshuwa futhi, noJosefa. Nalabo benezici ezinzima babedlula kakhulu labo abamlando yabo ibonakala iphelele. **BONKE BABENGABAKHE, FUTHI BANGABAKHE.** Akekho ongalokotha aphike lokho. Wabasebenzisa ngawo nangawo uMoya oNgwele Ayewubeke phakathi kwabo. ENkosini yabo uqobo bama noma bawa. Futhi kubo konke kwafezeka intando yobukhosi kaNkulunkulu. Uyeke umlando wangaphandle uzame ukubonisa ukuthi kungamanga lokhu, kusalokhu kuma. UNkulunkulu oPhakade usalokhu ehamba phakathi kwezitsha zezibani zegolide futhi uthumela izithunywa zaKhe ngoMoya waKhe neZwi kubantu bayoyonke iminyaka.

## UKUSOLWA

ISamb. 3:1b, “Ngiyayazi imisebenzi yakho, ukuba unegama lokuthi uyaphila, kanti ufile.” ISamb. 3:2, “Ngokuba aNgifumananga imisebenzi yakho iphelele phambi kukaNkulunkulu.” Manje lapha, impela, yinto eyinqaba kabi. Kuyoyonke iminyaka kuze kufike kulendawo uMoya okokuqala nje udumise amakholwa eqiniso, wase-ke usola umvini wamanga. Kodwa kulesisikhathi kukhona ngokusobala ukunganakwa kweNkosi udede neZwi laYo ukuthi umlayezo wonke kulonyaka wesihlanu uzwakala unokulahlwa.

*“Ngiyayazi imisebenzi yakho.”* Yayiyini lemisebenzi eyaqubuka phambi kweNkosi futhi yabangela ukungathokozi kwaYo na? Awu, niyazi ukuthi unyaka ngamunye wawugamanxa uze uyongena onyakeni olandelayo, ngakho sinokuqhubeka kwemisebenzi yonyaka wesine ungena kowesihlanu. Lemisebenzi njengoba nazi kahle yayinje:

1. Ubuholi bukaMoya oNgwele bakhishwa esikhundleni ngokubusa ezindabeni ezingcwele komuntu.

2. IZwi likaNkulunkulu elimsulwa nenzuzo yalo yesihle kubobonke abantu lakhishwa esikhundleni kwafakwa izivumokholo imibhedesho, izinhlelo zebandla, njl.

3. Ukukhonza eMoyeni neZiphwi zikaMoya nakho konke lokho okuphathelene nenhlanganyelo yeqiniso yomphakathi yabangcwele yalahlelwa eceleni kwathathwa imithetho yesonto nokukhonzwa kwangempela kwezithombe, imikhosi yabahedeni, njl.

4. UbuMariya babuzithathela indawo enkulu ngokuthe xaxa ekukhonzeni kwamaKristu, waze wathi ngempela wazithathela indawo yobuNkulunkulu neNdodana yasuswa esikhundleni saYo esiphezulu esiphezu kwakho konke yaba ngebuswa ngumuntu obizwa ngophapha, owazetha ngokuthi ungumbambeli kaKristu.

Labo abalwa nalelibandla elibi kangaka elingumphikuKristu babhujiswa. Labo abahlala nalo bazithola beyithuluzi nje lebandla noma bengabantukazana kumbe amakhosi. Izimpilo zabo zazingesizo ezabo, futhi kanjalo izimpilo zabo zazingesizo ezikaKristu, kodwa babengumzimba, umphefumulo, nomoya weBandla laseRoma. Babekhuluma ngegazi likaKristu, nokho babethenga insindiso yabo ngemali, futhi bathenga ukuthethelelwa kwezono ngegolide noma ngokuzihlawulisa. Ocebe kakhulu kubo wakuthola kuyisimo esijabulisayo ngenkathi uPhapha Leo X ebavumela ukuba bathenge iziyekelo ngezono ezingakenziwa ukuze kuthi kalula ngonembeza bakwazi ukuhlelela ubugebengu babo obubi beseke beqhubeka nokuzenza, bazi ukuthi uphapha usevele ubathethelele izono zabo. IZwi likaNkulunkulu lalisusiwe kubo, ngakho ubani owayezokwazi iqiniso! Njengoba iqiniso livela kuphela eZwini, abantu bavalelwa emgodini oyitilongo leziboshwa weBandla lamaRoma, belindele ukufa, futhi emva kokufa ukwahlulelwa. Kodwa isifebe esikhulu, sidakwe yigazi labafelukholo futhi singenamcabango wokwahlulelwa, sazulazula ngonya ukuba sibulale amadoda ngakho kokubili ukufa komoya nokwenyama.

Manje ngasekupheleni konyaka wesine okuyoba ngukuqala konyaka wesihlanu futhi, ukungenelwa kukaConstantinople ngamaTurks kwathumela izifundiswa ezifundisiwe zaseMpumalanga nezincwadi zawo zesiGreki ezingamabhuku angakacindezelwa zaya eNtshonalanga. Ubumsulwa beZwi nezifundiso zamakholwa eqiniso zasakazeka kanjalo. Futhi kwakungesibo kuphela lababafundisi abahle abasemqoka kakhulu kodwa futhi ukusungulwa kwalokho okwaba yisisekelo sokugaywa kwezincwadi kwethu kwesimanje kwaqanjwa, kwenza kubelwa ukukhiqizwa kwezincwadi. Kanjalo sithola ukuthi ukulamba okukhulu nokudingeka kweBhayibheli kwase kungaphenduleka. UNkulunkulu wavusa amadoda amaningi anamandla uLuther ayengomunye wawo kuphela. UCalvin



noZwingli babengabanye ababili ababeqavile ngokufunda kwabo futhi ngaphandle kwalaba babebaningi, abaningi abanye abangaziwa kakhulu kangako. Nokho, nakuba konke lokhu kwakungesilo ize, umsebenzi omkhulu kaNkulunkulu eqinisweni wavinjwa yiwo lamadoda. Ngenxa yento eyodwa, aWAZANGE aphikisane nomshado weBandla loMbuso woMkhandlu waseNayisiya kodwa eqinisweni bakugcina lokho kuhlangu. Ukuvikelwa kweVangeli ngumbuso kwakwemukelile nakuba kwakungekho-Zwi lakho. Futhi nakuba singalubona “ulaka lomuntu edumisa uNkulunkulu,” ezehlakalweni ezinjalo njengoba uHenry wesiShiyagalombili ehambisana nenguquko nokunqatshwa kwegunya lobuphapha, kwakuyibanga elide eqinisweni lePentekoste nokuvikela kukaNkulunkulu onamandla onke.

Nangaphezu kokufundisa kukaLuther zonke izikhathi ngokumelana nokuzigaxa okuvela ngaphandle ezindabeni zebandla lendawo wayengakwazi ukususa emiqondweni yabantu oko “Mbhishobhi, umbhishobhi oMkhulu” umqondo kahulumeni webandla. Kanjalo ibandla lathatha isinyathelo esisodwa esiqonde endaweni efanele kodwa babeyilokhu behleli beboshwe ngamaketango, ngakho ngohlelo olufushane laphinde laboshwa futhi emgodini ofanayo oyitilongo leziboshwa lapho elalizame ukuphunyuka khona.

Isitsha semisebenzi yamanyala sasilokhu singakagcwali nokho. Akusikho kuphela ukuthi uLuther ngesinqumo esingashayi khona esiqhatha impi futhi ngalokho sibangela ukufa kwezixuku; kodwa iqembu likaZwingli lahlupha ngokufaka etilongweni omesabayo uNkulunkulu uDr. Hubmeyer, futhi nakuba lingazange limbophele esigxotsheni, eqinisweni lalinecala esilinganisweni esikhulu ngokuphethela kwakhe ekufeni ngomlilo. NoCalvin akenzanga okuncane, ngokuba wafuna ngenkani ukuba kuboshwe uServetus owayekade ebonile futhi wafundisa *ubunye* bobuNkulunkulu. UMBuso-ke wamthethisa icala lomfowethu, futhi ngokwesabisa kukaCalvin washiselwa esigxotsheni.

Uma kwake kwabakhona isikhathi sokushisekela ihlelo kwakukulesikhathi esesabekayo sosizi. Amazwi kaComenius achaza okuningi kwalenkathi enomlando oqhamileyo. UComenius wabhala “INTO EYODWA EDINGEKAYO”. Uqhathanisa izwe nezinkimbinkimbi, futhi akhombise ukuthi indlela yokuphuma ingukuyeka lokho okungadingeki, futhi ukhethe into eyodwa edingekayo – uKristu. Esikhulu isibalo sabafundisi, uthi yisizathu sezixuku zamahlelo, esizothi ngokushesha singabe sisaba namagama asele. Ibandla ngalinye lizibala njengeleqinisi, noma okungenani njengelimsulwa kunawo onke, eliqinisile kunawo onke ingxenye yalo, kanti phakathi kwabo bayahluphana ngenzondo ebuhlungu kakhulu. Akukho-kubuyisana okungethenjwa phakathi kwabo;

bahlangana nobutha ngobutha obungenakubuyisana. NgeBhayibheli bakhanda izivumokholo zabo ezehlukile; lezi yizinqaba zabo ezakhiweyo nezivikelo ngemuva abazigxilisa ngazo futhi bazabalazele konke ukuhlaselwa. Angizukusho ukuthi lezivumo zokukholwa — ngokuba singavuma ezikhathini eziningi ukuthi zinjalo — zimbi kuzo. Ziba kanjalo, nokho, kulokho zokhela umlilo wobutha; kuphela ngokuzisusa nya kwakungenzeka ukuhlelela ukusebenza ekupholiseni izilonda zeBandla. “Kulezizinkimbinkimbi zamahlelo nezivumo ezinhlobonhlobo okungokokunye; uthando lokuphikisana... Yini ezuzwa yikho na? Ngabe umbango owodwa ofundisiweyo sewake waxazululwa na? Nhlobo. Isibalo sabo kuphela sandile. USathane uyisazi esikhulu kunazo zonke sokuphikisa ngobuqili; akakaze anqobe embangweni wamazwi... Enkonzweni yobuNkulunkulu amazwi abantu ngokwejwayelekile azwiwa kakhulu ukwedlula iZwi likaNkulunkulu. Yilelo ngalinye liqeketha ngokuthanda kwalo, noma lishonise ilanga ngezinkulumo ezihlakaniphile zobufundiswa futhi lifakaza ngokuphikisa imibono yabanye. Ngokuzalwa okusha nokuthi umuntu ufanele aguqulwe kanjani angene ekufaneni noKristu ukuze abe nguMhlanganyeli weMvelo (UPet 2 1:4), kuyingcosana okushiwoyo. Kwamandla ezihluthulelo, iBandla selicishe lalahlekelwa amandla okubopha, ngamandla okuxegisa kuphela asesele... Amasakramente, anikezwa njengemifanekiso yobunye, bothando, nobokuphila kwethu kuKristu, sekwenziwe isisusa sokuphikisana okubuhlungu kakhulu, imbangela yokuzondana, nemaphakathi lobuhlelo obubodwa benkolo... Ngamafushane, izwe lonke elinenkolo yamaKristu seliphenduke inkimbinkimbi. Ukukholwa sekwehlukane kwaba yizingxenyana eziyinkulungwane futhi wenziwa okholwa okuphambene nokukholwa okuyikho uma kukhona okukodwa kwakho ongakwemukeli... Yini engasiza na? Iyodwa kuphela into edingekayo, buyelani kuKristu, nibuke uKristu njengoMholi kuphela, futhi nihamba ezinyathelweni zaKhe, nibeke eceleni zonke ezinye izindlela size sithi sonke sifinyelele emgomweni, futhi safika ebunyeni bokukholwa (abase-Ef. 4:13). Njengoba iNkosi yasezulwini yakha konke emhlabathini wemiBhalo kanjalo sifanele sishiye yonke iminingwane yezivumo zethu ezikhethekileyo futhi seneliswe yiZwi likaNkulunkulu elembuliweyo elingelethu sonke. NeBhayibheli lisesandleni sethu sifanele simemeze: Ngikholwa yilokhu uNkulunkulu akwembule kuleNcwadi; ngokulalela ngizogcina imiyalo yaKhe; ngethembele kulokho Akwethembisileyo. MaKristu, phanini indlebe! Kunye kuphela ukuphila, kodwa Ukufa kufika kithi ngezindlela eziyinkulungwane. Munye kuphela uKristu, kodwa inkulungwane yoMphikukristu... Kanjalo wena uyazi, O lizwe lonke elinenkolo yamaKristu, ukuthi yini into eyodwa

edingekayo. Kuphakathi kokuthi ubuyela kuKristu noma uye ekubhujisweni njengoMphikukristu. Uma uhlakaniphile futhi uzophila, landela uMholi wokuPhila.

Kodwa nina, maKristu, jabulani ekuhlwithweni kwenu, . . . yizwani amazwi oMholi wenu waseZulwini, ‘Zanini kiMi.’ . . . Phendulani ngephimbo elilodwa, ‘Ngisho kanjalo, siyeza’”.

Manje ngisanda kusho ukuthi lenkathi enomlando oqhamileyo yanikeza ukukhula okumangalisayo emoyeni wobuhlelo. Uma isimo saseKorinte sokuthi “Mina ngingokaPawulu, mina ngingokaKhefase” sake saboniswa obala, kwakumanje. Kwakukhona amaLuthela, amaHussites, iqembu likaZwingli, njl. Imvuthuluka enje yoMzimba yayidabukisa. Babephila ngegama kodwa babefile. Impela babefile. Bafa ngomzuzu abahlela ngawo. Amaqembu amakhulu ahlela ase ezibophela ekushadeni nombuso. Kwenziwa yilokho. Base bephelile. Lapha kwakukhona lawomaLuthela ayekade egxeke iBandla lamaRoma. Babekwazi ukungalungi kokuhlangana nezombusazwe nokomoya — nokho uLuther (njenganangenkathi uPetru edlulwa ngesisindo ngabobuJuda) wahamba waqhubekela phambili futhi wenza umbuso esikhundleni sikaNkulunkulu, umvikeli wokukholwa. Leli yihlelo lokuqala lodumo elaphuma esifebeni, kodwa ngenkathi uLuther efa akubanga yisikhathi eside lase liba ngelibusa ezindabeni ezingcwele njengalelo elalilwe nalo. Lokhu ukunyakaza kukaNkulunkulu, ngesikhathi sekufike isizukulwane sesibili lase libuyele ngqo phansi kwephiko likanina. Lase libuyele emuva futhi lingakwazi ngisho. Base bezithathele igama labo phezu kweGama laKhe. Babeziphilela ngegama labo, futhi. Futhi onke amahlelo enza leyonto efanayo impela namhlanje. Aziphilela ngegama lawo, futhi kungesilo iGama leNkosi uJesu Kristu. Lokho kubonwa kalula ngokuba lonke ibandla laziwa ngendlela elikhonza ngayo kodwa awekho aziwa ngamandla kaNkulunkulu. Naso isivivinyo sakho. Futhi ngifuna niqaphele khona lapha ukuthi lenkathi yomlando oqhamileyo yayingenazo izibonakaliso nezimangaliso phakathi kwabo. Bayekela amandla kaNkulunkulu ngenxa yamandla ombuso. Babambelela egameni labo; benza amagama abo aba makhulu. Kwakuyilowomoya omdala wokungenisa wonke umuntu emhlambini wawo. Namhlanje amaBaptisti afuna amaMethodisti ukuba eze ngakumaBaptisti. AmaMethodisti aphumele ukuphendukisa ngenkolo amaPresbyterian. NamaPentekostal abafuna bonke. Yilelo ngalinye lizisho ukuthi linikezana futhi liphethe amathemba amakhulu kunawo onke — uhlobo lomnyango oya ezulwini, noma okungenani, indlela eya ekungeneni okuningi. Kwesabeka kakhulu konke.

Lomoya wobuhlelo wenze onke amahlelo abhala izincwadi zawo zokuchasisisa futhi afundisa izivumokholo zawo, amisa

ama ofisi awo nohulumeni bebandla bese-ke yilelo nalelo lizisho ukuthi lona, futhi lona lodwa, ngokweqiniso likhulumela uNkulunkulu njengoba lingelifanele ukuwedlula onke. Manje uma lokho kungesikho nse uphapha neBandla lamaRoma abakwenzayo! Bakhona lapho emuva nonina, isifebe, futhi abakwazi.

Ekualeni iziphawulo zethu kulelivesi, “unegama lokuthi uyaphila kanti ufile,” ngingeke nganitshenisisa ngokuqine kakhulu ukuthi lonyaka, nakuba waletha inguquko, wasolwa ngamandla kakhulu nguNkulunkulu esikhundleni sokubongwa, ngoba WAHLWANYELA IMBEWU YEHLELO EYAHLELA YABUYELA NGQO ESIFEBENI, *emva kokuba uNkulunkulu evule umnyango wokuphunyuka*. Ngenkathi ukuqhela eBandleni eliKatolika kwenzeka, kwakungesikho ngempela okoMoya konke, kodwa kakhulu kwezombusazwe. Iningi labantu lahambisana nobuProtestane ngoba njengoba ngike ngabeka, bazonda inqubo yamaRoma yobugqila bezombusazwe nobezezimali. Kanjalo, esikhundleni sokuba lokhu kube ukunyakaza okukhulu koMoya nazo zonke izimpawu zasendleleni zokuthonya kukaMoya oNgcwele njengalapho uNkulunkulu esebenzisa izindlela eziyizo zikaMoya ukufeza iziphetho zaKhe ePentekoste, ngempela kwakunguMSEBENZI LAPHO KHONA ULAKA LOMUNTU LWALUDUMISA UNKULUNKULU, nemiphumela yayilinganisana nomlando kaIsrayeli ngenkathi esuka eGibhithe futhi wazulazula ogwadule, engafiki eZweni laseKhanana. Nokho, kuningi okwafezwayo kulokho lapho khona ijoka laseRoma laze lephuka ngisho nganhlanye, abantu manje base bekwazi ukwemukela iZwi likaNkulunkulu futhi bazinikela ekuthonyeni kukaMoya ngaphandle kokwesaba okukhulu kangako njengakuqala. Lokhu kwavula umnyango onyakeni omkhulu wezimishini owalandelayo.

UJezebele waseThiyatira wayengekho endleleni yokuyeka ukubambelela kwakhe phezu kwabantu, futhi kanjalo sibona indodakazi yakhe uAthaliah evusa ikhanda lakhe oNyakeni waseSardesi ngamathemba okuthi wayezokwazi ukuklinya emphinjeni inzalo yeqiniso ngamasu akhe enhlangano.

## ISEXWAYISO

ISamb. 3:2, “Linda uqinise okuseleyo obekuzakufa ngokuba Angifumananga imisebenzi yakho iphelele phambi kukaNkulunkulu.”

Ngifisa sengathi bekungathiwa uNyaka waseSardesi wawungukubuyisela esikhundleni senguquko. Ngeke ngakusho lokho. IZwi aliwubizi ngokubuyisela, kodwa ngempela liwubiza ngngenguquko. Ukuba wawungukubuyisela, lowonyaka ubuyoba ngomunye unyaka wePentekoste. Kodwa

wawungesikho. Okungcono ukwedlula konke okungashiwo ngawo kwakungukuthi, “Uqinise okuseleyo, obekuzakufa.” Kukhona okwakuswelekile. Wo, yebo, kwakukhona impela. Lonyaka wawunokulungisiswa, kodwa wawuswele ukungcweliswa noMbhaphathizo kaMoya oNgewe. Kwakuyilelo-ke icebo likaNkulunkulu lasekuqaleni. Yilokho ababenakho ePentekoste. Babelungisisiwe, babengcwelisiwe, futhi babegcwaliswe ngoMoya oNgewe. Ngani, ngilaleleni, isizathu sokulungisiswa nesokungcweliswa singesokuya ekupheleni ukuze ubhaphathizwe ngoMoya oNgewe. Yilesosizathu sokuthi kubekhona ibandla. Yithempeli likaNkulunkulu eligcwaliswe ngoNkulunkulu, ngisho uMoya oNgewe. UMoya ofanayo owawukuJesu Eselapha emhlabeni, uMenza ukuba enze imisebenzi yamandla Ayenzayo wabuyela phezu kwebandla ePentekoste ngangokuthi benza imisebenzi Ayenzayo. Lonyaka wawungenayo leyomisebenzi. O, babeneZwi elilotshiwe, (kodwa hhayi iZwi elembuliwe). Lesi kwakuyisikhathi senguquko. Kodwa ungesabi mhlambi omncane, uNkulunkulu wathi, “Ngiyakubuyisela,” futhi lenguquko yayizoba ngukuqala kwakho. Wayezo (ngokwesethembiso saKhe) thatha ibandla libuye ekujuleni kukaSathane eZikhathini zoBumnyama liye ekuJuleni kukaNkulunkulu ababenakho ePentekoste futhi eminyakeni yokuqala embalwa yokubakhona kwebandla.

Manje qaphelani, futhi nithole lokhu. Kuyasho kulelivesi lesibili engilifundile, “Ngokuba Angifumananga imisebenzi yakho iphelele phambi kukaNkulunkulu.” Niyazi ukuthi kusho ukuthini ngempela ukuthi *‘ingaphelele* na? Kusho *‘engagcwaliswe.’* Lonyaka kwakungunyaka onagcwaliswe. Kwakuyisiqalo nje sokubuyela emuva. Yinkakho ngithe iBhayibheli lawubiza nge*Nguquko* — hhayi ukubuyiselwa. Wawuqale ngemfundiso yokulungisiswa eyayichaza ukuthi insindiso yonke yayingekaNkulunkulu. O, wabushumayela kanjani uLuther ubukhosi bukaNkulunkulu nokhetho. Wayazi ukuthi konke kwakungokomusa. Wehlukanisa ibandla ekubusweni ngukubusa ezindabeni ezingcwele kobufundisi. Wadilizela phansi izithombe. Wakhapha izivumo kubapristi. Wasola uphapha. Kwakukuhle ngokumangalisayo, lapho eqala, kodwa uNkulunkulu wayeshilo eminyakeni eyi 1500 ngaphambili, “Luther, uzoqala izinto, kodwa unyaka wakho uzokubona konke kungagcwaliswe, Ngikushiya ikamuva lokho.” Haleluya, uNkulunkulu wethu uyabusa! Wazi ukuphela kusukela ekuqaleni. Yebo, uLuther wayeyisithunywa saKhe. Akubukekanga njengakho, njengoba sihlola izici. Kodwa kwakukhona indoda eyayibizwa ngoJona, wayenezici empilweni yakhe naye. Wayengumprofethi nakuba wena nami singahle singafuni ukusho njalo ngesisekelo sokuthi waziphatha kanjani. Kodwa uNkulunkulu uyabazi labo abangabaKhe futhi

Unendlela yaKhe njengoba nje Enza ngoJona. Wayenendlela yaKhe ngoLuther kulowonyaka, futhi Uyoba nendlela yaKhe kuze kube sekuphelelisweni.

Manje lona kwakungunyaka ongagcwalisiwe. Kwakungunyaka wenguquko. Kodwa wayewufuna kanjalo uNkulunkulu. Ngifuna ukunibonisa lokho ngomfanekiso ngendlela engenza ngayo kumfowethu omangalisayo oyiLuthela ongumongameli wekholiji elihle kabi le eNtshonalanga. Ngangikade ngimenyiwe endaweni yakhe ukuba ngibe nedina kanye naye nokukhuluma naye mayelana noMoya oNgcwele. Wayedidekile ngezinto eziningi futhi wathi kimi, “Sinani thina maLuthela na?”

Ngathi, “Awu, ninoKristu.”

Wathi, “Sifuna uMoya oNgcwele. Ucabanga ukuthi sinaWo?”

Ngathi, “Kungashiwo nje, niyakholelwa kuWo.”

Wathi, ‘Usho ukuthini, ukuthi kungashiwo nje na? Silambebe uNkulunkulu. Safunda incwadi ngePentekoste neziphiwo zikaMoya, ngakho abanye bethu bandiza baya le eCalifornia ukuyobona umbhali. Sesifike lapho wasitshela ukuthi nakuba wayeyibhalile incwadi, wayengenazo iziphiwo. Manje ngenkathi sibona ukusebenza kweziphiwo enkonzweni yakho safuna ukukhuluma nawe, ngokuba ufanele wazi okuthize ngazo.”

Manje lelikholiji lomfowethu lingaphandle ezweni futhi lizungezwe ama eka amaningi ezwe lepulazi lapho khona izitshudeni zingasebenza khona futhi ngalokho zikhokhele indlela yazo ngekholiji. Unamafektri futhi ahambisana nepulazi ukunikeza umsebenzi owengeziwe. Ngakho ngisebenzisa amasimu akhe ukubonisa ngomfanekiso indaba yami ngathi, “Kwakukhona indoda eyaphuma yaya emhlabathini wayo ukutshala insimu yokusanhlamvu. Yasiphuna iziqu, yasusa kahle amadwala, yayilima futhi yayihhala yase-ke itshala okusanhlamvu kwayo. Njalo ekuseni yayibuka phandle ngaphesheya kwensimu; kodwa ngokunye ukusa esikhundleni somhlabathi ongenalutho yabona emininginingi imicwama imila. Yathi, “Akabongwe uNkulunkulu ngensimu yami yokusanhlamvu.” Ngase-ke ngimbuza, “Ngabe indoda yayinakho okusanhlamvu na?”

Wathi, “Awu, ngendlela eyodwa yayinakho.”

Ngathi, “Kungashiwo nje, yebo; futhi lokho kwakuyinina maLuthela enguqukwani, niveza umucu wenu, niyabo? Okusanhlamvu kwaqala ukumila. (Emva kokuba sekubolile emhlabathini ngeZikhathi zoBumnyama). Emva kwamalunga amaningana kwase kukhona ezinhle ezibanzi izinhlanga, futhi

ngelinye ilanga intshakaza kasilika yaqhamuka. Leyontshakaza kasilika yabuka phansi emicwini yase ithi, “Nina maLuthela amadala enigcina umthetho ngamehlo nje aninalutho. Bhekani thina, singabakhulisi, izithunywa zenkolo ezinkulu. Usuku lwethu yinkathi yomlando oqhamileyo wezithunywa zenkolo.” Lowonyaka wentshakaza wawunguNyaka kaWesley. Babeyizithunywa zenkolo ezinkulu ukuzedlula zonke futhi zasedlula ngisho nathi onyakeni wethu. Wenzani lowonyaka na? Wahlakazeka njengempova emoyeni ohelezayo.

“Manje yisiphi isinyathelo esilandelayo na? Ngokwengqondo sicabanga ukuthi lokho ukubumbeka kwangempela nokuvunwa kwezinhlamvu — inguqunguquko ephelelisiwe. Kodwa akunjalo. Kukhona esinye isigaba. Lesosigaba kungenkathi ikhoba noma amakhasi kubumbeka ukuba kumboze imbewu. Futhi yilokho impela okwenzeka kulenguqunguquko yokoMoya. Esikhathini sokuba sekhulwini-minyaka lamashumi amabili, ekuqaleni koNyaka waseLawodikeya, kwakukhona inkolelo esakazeke nezwe lonke ukuthi uMoya oNgcwele wawehla impela njengoba Wenza ePentekoste. Abantu babekhuluma ngezilimi futhi besho ukuthi babhaphathizwa ngoMoya oNgcwele nesibonakaliso sokukhuluma ngezilimi. Kodwa sengike ngahamba emasimini okudla okusanhlamvu izikhathi eziningi, futhi lapho kamuva ehlobo ngingcothule amakhanda kakolo futhi ngawahlilikhela esandleni sami ukuthola uhlamvu, ngamangala kwakuNGEKHO-HLAMVU LUKAKOLO KULELOKHASI, NAKUBA IMPELA KWAKUBUKEKA NGEMPELA SENGATHI UKOLO WAWUKHONA. Lesi yisithombe esiphelele salokho okubizwa ngomnyakazo wePentekoste. Futhi ukuthi lokhu yiqiniso elifakazelwe kutholakala ekutheni lababantu BAHLELA EMFUNDISWENI futhi bazibophezela emuva ngqo njengoba kwenza inhlango ngaphambili kwabo, kufakaza ukuthi esikhundleni sokuba yimbewu yangempela, babengamakhasi noma isembozo esivikela imbewu kakolo ezofika. Lesisigaba samakhasi sasiyisikhathi esiyingozi uJesu akhuluma ngaso kuMath. 24:24, “bedukisa nabakhethiweyo uma kungenzeka.” O, umuntu wezwa ukuthi lelikhoba, okubizwa ngoNyaka wePentekoste kwakuyimbewu ngempela. Kodwa kwafakazeka ukuthi kungumthwali nje ukuthwala ukuphila kukuwelisele onyakeni lapho ukubuyiselwa kwangempela kufika khona noMlobokazi owuKolo ubonakaliswa ngamandla akhulunywa ngoHezekeli 47:2-5, “Wayesengiphumisa ngendlela yesango ngasenyakatho, wangizungezisa ngendlela engaphandle esangweni elingaphandle elibheke endleleni yasempumalanga; bheka, kwampompoza amanzi ohlangothini lokunene. Lapho umuntu esephuma eya ngasempumalanga enomucu wokulinganisa esandleni sakhe, walinganisa izingalo eziyinkulungwane,

wangidabulisa emanzini; amanzi efinyelela emaqakaleni. Wabuye walinganisa inkulungwane, wangidabulisa emanzini; amanzi efinyelela emadolweni. Walinganisa futhi inkulungwane, wangidabulisa; amanzi efinyelela okhalweni. Wayesebuye walinganisa inkulungwane; kwakungumfula engingenakuwudabula: ngokuba amanzi ayekhulile, angamanzi okuhlamba, angumfula ongenakudatshulwa.’

“Nendlela okwenziwa ngayo kwakungentando kaNkulunkulu ephelele nokuhlelela. AmaLuthela ayenoMoya oNgcwele ngokungashiwo nje phansi kokulungisiswa; amaMethodisti ayenaWo ngokungashiwo nje phansi kokungcweliswa futhi namhlanje Uyabuyiswa, ukubuyisela — uMoya oNgcwele ulapha.”

“*Linda uqinise okuseleyo obekuzakufa.*” Manje imiqondo ezwakaliswa emazwini amabili, “linda” u “qinise” ayilawa. Ukulinda akuqukethe kuphela umqondo wokuphaphama kodwa ukuba uxwaye. Ukuba ngenye indlela kugudlisela engozini nasekulahlekelweni. Ukuqinisa kusho okukhulu kunokuba nje kunikeze ukuqina, kusho ukuqinisa nokugxila okuhlala njalonjalo. Lemiyalo emibili ibhekisele kulokho okusele kweQINISO kwalona eselilungele noma “eselithi” alife. Lokhu ukusho kukaMoya kufika phambi kwami njengokubonisa ngomfanekiso. Iqembu lezigqila, elisebugqilini ngokuphelele ngokwenyama nangokuziphatha livukile futhi baphunyuka kubathumbi babo (impela yilokho okuchaza iSardesi: abaphunyukileyo). Bayazingelwa izinzuzo zabo ezinkulu nezikhazimulayo zonke sezilahlekile nje. Abaphindange bathathwa, kodwa cishe konke lokho okungashiwo ngukuthi baphunyukile — abaphunyukanga ngokuhlanzekile njengoba abanye babenjalo ngokweZwi. Babelahlekelwe ngokuningi kwezinkululeko zabo. Manje iNkosi ithi, “Kungashiwo ukuthi senibuyele ekuthunjweni; bhekani ukuthi ningabuyeli emuva. Ukuze ningabuyeli emuva xwayani futhi nihlale nilindile njalonjalo mayelana nezinto zokuthunjwa kwenu kungenjalo nizolahlekelwa yikho konke. Ziqinise manje kulokho okushiyile ngendlela enjalo njengokugxilisa okuhlala njalo ngalokho onakho futhi kanjalo uqikelele kungalahleki ngesikhathi esizayo. Lokhu kuzoba yithuba lakho ukugewalisa lokho ongakugewalisanga.” Kodwa ngabe baqhubeka na? Qhabo mnumzane. Abalilalelanga iphimbo likaMoya nomunye unyaka wangena ekuthunjweni futhi kanjalo uNkulunkulu wavusa abanye ababezoqhuba intando yaKhe. UNkulunkulu waledlula ihlelo lamaLuthela njengobaENZILE kuwo onke amanye, futhi awazoze abuye. UNkulunkulu wayefanele aqhubeka futhi onyakeni omusha alethe iqiniso eliqhubekela phambili nokuthe xaxa ukubuyiselwa.



## UKWAHLULELWA

ISamb. 3:3, “Ngakho-ke khumbula ukuthi wamukele wezwa kanjani, kugcine uphenduke. Ngokuba uma ungalindi, Ngiyakuza kuwe njengesela, kawusoze walazi ihora eNgiyakuza ngalo kuwe.”

Ngifuna ukufunda elinye ihumusho (iWuest) lalelivesi, “Yiba ngokhumbulayo, ngakho-ke, ukuthi wamukele ngayiphi indlela (iqiniso njengediphozi ehlezi njalo) nokuthi iyiphi indlela o (ku) zwe ngayo bese uba ngo (ku) londayo, futhi ube nokuguquka komqondo masinyane.” Kusobala kakhulu kulelivesi ukuthi uNkulunkulu wayebanike iqiniso njengediphozi ehlezi njalo. Kwemukelwa futhi ngokungenakuguqulwa kungokwabo. Manje sekusalele ukuba kubonwe ukuthi bazokwenzani ngakho, noma bayokwazisa noma qha. Futhi yiqiniso lelo. Babekade benikezwe isiqalo seqiniso seVangeli lonke, “Olungileyo uzakuphila ngokukholwa”, “Insindiso ingeyeNkosi.” Babelizwile iqiniso leBhayibheli elilahla phansi izimfundiso zaseRoma lenza ize lonke igunya lobuphapha. Babelazi iqiniso ukuthi ibandla alisindisi. Bebesiqonda isidlo sakusihlwa seNkosi. Babekhanyiselekile ngombhaphathizo wamanzi. Bakhapha izithombe. Iqiniso? Ngani wawungakaze ubekhona unyaka onabanye abantu abaningi benokukhanya okukhulu kangaka ukuba kuthululwe. Babenokukhanya okwenele ukuba bayihlolise ngokuphelele inqubo endala noma baqale kabusha futhi bavumele uNkulunkulu abahole, umudwa phezu komudwa nesiyahezelo phezu kwesiyahezelo. Balemukela iqiniso. Babelifuna futhi balizwa. Kodwa umbuzo wawungukuthi, balizwa kanjani na? Ngabe balizwa ukuba bakhele phezu kwalo noma ingabe lalinesinyathelo esifanayo amaGrecki amaningi ayenayo — into okuxoxwa ngayo futhi ichasiswe ngokubona ngengqondo na? Ngokusobala iZwi elicebileyo leqiniso lalizwiwa ngendlela yolwazi-nzulu, kunokuba libe ngukusebenza okungaphandle okwenziwayo, ngokuba uNkulunkulu wayefuna uguquko lomqondo mayelana nalo. Uma leli kuyiZwi likaNkulunkulu okuyilo ngempela, khona-ke lifanele lilalelwe. Ukwehluleka ukulalela kungaletha ukwahlulelwa. Ngenkathi abaqaphi bethempeli elingcwele betholwa belele, bashaywa nezingubo zabo zashiswa. Izokwenzani iNkosi kulabo kulonyaka abaphumuze umqaphi wabo na?

“*Ngiyakuza kuwe njengesela.*” ISardesi yasendulo yayilokhu njalo ihlushwa yizigcwelegcwele ezazihuhuluza emagqumeni futhi ziphange abantu. Kanjalo babazi kahle kakhulu ukuthi uMoya wawuthini kulokho ekutheni ukufika kweNkosi kunjengesela. Ukuqaphela nokulungiselela kodwa

kuzokwenela ukulungela ukufika kwaYo. Manje siyazi ukuthi lona ngumlayezo womvini wamanga, ngokuba ukufika kweNkosi kuyoba njengoba kwakunjalo ngemihla kaNowa. Abayisishiyagalombili abasindiswa babazi kahle ngozamcolo owawuza masinyane, futhi ngokwazi babekulungele futhi basindiswa. Kodwa izwe labangamesabi uNkulunkulu lashanyelwa. Nakuba nsuku zonke babenokuthintana nabalungileyo futhi balizwa iqiniso, baligudlulela eceleni kwaze kwedlula isikhathi. Labobantu abangabenyama ngokuphelele kulesosikhathi sasendulo bafanekisa inamuhla abazishaya amaKristu abazimpilo zabo zigcwele izinto zomhlaba, futhi bazithathele injabulo ngangokuthi baze bangabe besabanasifiso sokoMoya, futhi abakunakile nhlobo, kanjalo abakulungele ukuqhamuka kwaYo.

### UKUBONGA

ISamb. 3:4, “Kephake unamagama ayingcosana eSardesi alabo abangangcolisanga izingubo zabo; futhi bayakuhamba naMi bembethe okumhlophe; ngokuba bafanele.”

Kusobala igama elithi ‘amagama’ lisho ‘abantu’ njengoba kusho eZenzweni 1:15 mayelana nalabo ababesekamelweni eliphezulu, “isixuku sabantu samagama esasikhona ndawonye kwakungathi i 120.” Kodwa kimi kwedlulela phambili kakhulu kunokukhomba abantu nje; kuveza leloqiniso elivezwe obala kuyo yonke iminyaka elakhulunywa kithi yiNkosi yethu ngezicizelelo ezinkulu. Liyilokhu: inqubo yamabandla aleminyaka yenziwe yimivini emibili, oweqiniso nowamanga. UNkulunkulu ecebweni laKhe lobukhosi uyihlanganise yonke ndawonye, ebabiza ngebandla. Bukani kulelibandla ukuthi Uwasole kanjani ethi, “kulo ibandla eli” — hhayi “amabandla a” seSardesi, — kodwa uwadidiyela ndawonye — “ibandla eli”... “Ngiyayazi imisebenzi yakho... ufile... imisebenzi yakho ayigcwalisiwe...” Bese-ke Eqhubeke — “U (lelibandla eSardesi) nabantu abayingcosana abakuwe abakahle, futhi abasibo ababi njengeningi. Laba bahamba bembethe izingubo ezihlanzekileyo futhi baNgifanele.” Manje lababantu ababengabangcwele beqiniso bakaNkulunkulu babehamba “bonke bethokozisa eNkosini.” Izingubo zabo zazihlanzekile. Niyabo ngalezozinsuku izingubo zazihamba zishanela emgwaqeni futhi zithatha uthuli nokungcola. Laba babeqaphela ukuthi babehamba kanjani ukuze bangoniwa yizwe. BabeseMoyeni futhi behamba beseMoyeni. Babengcwele futhi bengenakusolwa phambi kwaKhe. Kanjalo babegcwalisa inhloso yabo ngokuba yilokho abase-Ef. 1:4 abakushoyo kuyinhloso kaNkulunkulu ngathi, “ukuba sibe-ngcwele singabi nakusolwa phambi kwaKhe.”

Manje kusukela kulelivesi elikhombisa abakhethiweyo bakaNkulunkulu ukuthi babe “Amagama Ayingcosana,” ningabona kahle ukuthi besifundisani ngalonyaka. Wawunxushunxushu. WawuNGAGCWALISIWE.

Kwakungamashumishumi ehlukeni ezindlela, noNkulunkulu wawusola cishe kuwo wonke. Wawubuthakathaka futhi ugula usuzofa. Kwakungesiyo inkathi eyinkazimulo yomlando oqhamileyo osomlando abanomqondo wenyama abangamaProtestane abazame ukuwenza. Okukodwa ukubuka masinya kulowomuthi kwabona ukuthi wawudlekile futhi uqundekile, uphundleke amaqabunga futhi ungenazithelo ngaphandle kwesithelo esikhubazekile nesinezibungu esasiqathaka ngokushesha emhlabathini. Kodwa awume kancane! Buka eduzane. Lapho esicongweni, ekukhanyeni kwelanga, kwaku ‘lulibo’ – ‘Amagama Ayingcosana’ – ephelele kuYe ngokuba babezalwa nguYe, begcwaliswe ngaYe futhi behamba naYe ngeZwi laKhe.

Makabongwe uNkulunkulu nga ‘labo abayingcosana’.

“*Futhi bayakuhamba naMi.*” Yilokho uNkulunkulu athi Uyobapha khona ngalokhu ukuhamba baqonde. Leso isabelo sefa labo Aligodlele bona. Uma babevuma ukuhamba naYe badabule ezicuphweni nakonoxhaka bokuphila futhi babe ludumo kuYe, Wayezobavuzwa. Akakhohlwa umzamo wethu wothando. UNkulunkulu uyohlala njalo esikhokhela ngemizamo yethu yokuMthokozisa.

Yebo, babehambe futhi ezweni bengazange bahlanganyela nalo. Babengazivumelanga izinqubo zezwe ukuba zibanqobe. Ngenkathi amagama adumile alowonyaka ezinikele ekuthophweni ngumbuso futhi akhetha ukufuna noma yini kwezombusazwe kunokufuna noma yini okoMoya futhi babesendleleni ebheke emuva beyongena ezweni, laba abambalwa bamela iZwi likaNkulunkulu, futhi ngalokho bayazisa iNkosi, Manje naYo iyobazisa. Ngokuba bayohamba naYo bembethe okumhlophe. Babezibandakanye naYo emhlabeni futhi manje Iyozibandakanya nabo eJerusalema eliSha. Futhi kuyomangalisa kanjani lokho-kuzibandakanya! Kungenza ngijabule futhi nokho kungenze ngilile ukucabanga ngokuzehlisa kwaYo, ngokuba nizoqaphela ukuthi Ayembethe omunye umbala owehlukile kwabangcwele, njengoba abaholi basemhlabeni bengenzenjalo. Qhabo, banjengaYo; Injengabo. BanjengaYo, nanjengoba ngisho uJohane asho, ngokuba “baMbona njengoba Enjalo.”

“*Ngokuba bafanele.*” Niyaqonda yini ukuthi Ubani osho lokhu na? NguJesu, Lo Ofaneleyo, qobo lwaKhe. Lona Nguye kuphela Othiwa ufaneele ukuthatha incwadi esandleni saKhe Ohlezi esihlalweni sobukhosi. Futhi manje Lo Ofaneleyo uthi kwabangcwele baKhe, “Nifanele.” Nangu Lo, onguye Yedwa onezimfanelo zokwahlulela, (futhi ngempela konke ukwahlulela

kunikelwe kuYe,) futhi Uthi, “Nifanele.” Lamazwi ayashaqisa njengoba angamazwi akwabaseRom 8:33b, “UNkulunkulu uthi Ngilungile.” (iHum. likaWay.) Lapho ekukhanyeni okumhlophe kokulunga kukaNkulunkulu, zwanini iphimbo elimnandi likaJesu lapho Ethu, “Laba bangabaMi. Balungile. Bafanele. Bayakuhamba naMi bembethe okumhlophe.”

### ISITHEMBISO KUMNQOBI

ISamb. 3:5, “Onqobayo, uyakwembathiswa kanjalo izingubo ezimhlophe: negama lakhe Angisoze ngalesula eNcwadini yokuPhila, negama lakhe Ngiyakulivuma phambi kukaBaba naphambi kwezingelosi zaKhe ezingcwele.”

“*Onqobayo, uyakwembathiswa kanjalo izingubo ezimhlophe.*” Lena empeleni impinda yeves. 4, lapho khona lenziwe laphathelana nabayingcosana abangazingcolisanga izingubo zabo. Sasivamise ukuba nesisho eminyakeni eyedlula ukuthi akungabazeki ukuthi sathathelwa kulelivesi. Sasithi, “Gcinani iziketi zenu zihlanzekile.” Kwakuchaza ukuthi: ningazifaki ezintweni ezinemibuzo; abanye bayozifaka futhi ningahle nilingeke ukuba nizifake, noma omunye angahle ngisho azame ukunifaka; kodwa dedani kucace kukho konke ngokuqondisa ukuhamba kusuke kukho. Manje uNkulunkulu uzovuza labo abalandela lesiseluleko. Bazokwembathiswa ezimhlophe njengoba ngisho naYe embethe ezimhlophe. UPetro, uJakobe noJohane baMbona eNt. yokuGuqulwa isimo nezingubo zaKhe zazimhlophe njengokukhanya. Bazokwembathiswa kanjalo-ke abangcwele. Izingubo zabo ziyobe zikhazimula, zimhlophe ngokwedlulele.

Niyazi siphila esikhathini sokuphela. Kukulonyaka amabandla azobuthana khona. Futhi njengoba ngisho manje sebelawula ezombusazwe zomhlaba, ngokushesha bazolawula izimali zomhlaba. Bese, uma ningesibo abenhlango yomhlaba yamabandla, ngeke nikwazi ukuthenga noma ukuthengisa. Niyolahlekelwa yikho konke. Labo abahlala ngeqiniso kuNkulunkulu futhi bagcine izingubo zabo zihlanzekile ekungcoleni kwale ‘nqubo yomhlaba’ yeziyalo zebandla ngokwenyama bayokwephucwa. Bayonikwa ukulingwa okukhulu ukuze bavume. Abashumayeli bayovuma ngezaba zokuthi bayokhonza uNkulunkulu ngaphakathi kohlaka lwenqubo yesilo esingumphikukristu. Bayovuma ekuthophweni nezithopho zokubusa ezindabeni ezingcwele. Nabantu bayolandela lababelusi bamanga bayongena ngqo ekuhlathshweni. Kodwa ekwahlulelweni bonke bayotholwa behamba-ze. Abayikunikwa lezoringubo ezimhlophe; futhi abayikuhamba naYe. Ningeke nangena nembethe izingubo ezinamabala zezwe, nibambe izandla nodeveli lapha, bese-ke nilindela ukuba noNkulunkulu. Sekuyisikhathi sokuvuka nizwe

iphimbo likaNkulunkulu limemeza, “Phumani kulo (inkolo ehleliwe) bantu baMi, ukuze ningahlanganyeli nalo izinhlupho zalo.” Amen. UNkulunkulu uyakhuluma. Gwemani izinkolo zalelizwe njengoba nigwema inhlupho. Shiyani ukuhamba nezwe futhi nenze izingubo zenu zibemhlophe ngokuphenduka negazi leWundlu. Kodwa kwenzeni manje, ngokuba kusasa singahle ukuba sesedlule kakhulu isikhathi.

“*Onqobayo, igama lakhe Angisoze ngalesula eNcwadini yokuPhila.*” Siyaphinda futhi sifika engxenye enzima kakhulu yeZwi. Lelivesi elaziswa ngokwangaphandle nje liyosetshenziswa yibo bobabili abaka-Arminius nabakaCalvin ukuba lifanele izinhloso zabo. Abaka-Arminius bayomemezela ukuthi lelivesi impela impela lichitha uJoh. 6:37-44, “Konke aNgipha khona uBaba kuyakuza kiMi; ozayo kiMi Angisoze Ngamlahlela ngaphandle. Ngokuba Ngehle ezulwini, kungengukuba ngenze intando yaMi, kodwa ukuba ngenze intando YONGithumileyo. Lokhu kuyintando kaBaba ONGithumileyo, ukuba konke ANgiphe khona Ngingalahlekelwa-lutho kukho, kodwa ngikuvuse ngomuhla wokuphela. Khona abaJuda bakhonona ngaYe, ngokuba Ethe, Ngiyisinkwa esehle ezulwini. Bathi-ke, Lona akusiye uJesu, indodana kaJosefa, uYise nonina sibazi na? Usho kanjani pho ukuthi, Ngehle ezulwini na? UJesu waphendula wathi kubo, Ningakhononi phakathi kwenu. Akakho ongeza kiMi uma uBaba ONGithumileyo engamdonsi: Mina-ke ngiyakumvusa ngomuhla wokuphela.” UbuArminius benza intando kaBaba, ingabi yinhloso yobukhosi, kodwa isifiso nje sokwenama njengoba Ema emuva ukubona ukuthi bonke abantu benzani ngeziphwi zaKhe ezinhle nezinomusa, futhi ngisho nokuphila okuphakade.

AbakaCalvini abakuboni lokho. Bayabona kulelivesi induduzo eqinile inikwa abahluphekayo, abangcwele abathweswe umthwalo, ukuthi akunandaba ukuthi izikhathi zimbi kanjani, ukuthi ukuhlushwa kwesabeka kanjani, ngokuba umnqobi yilowo, “okholwa ukuthi uJesu unguKristu,” igama lakhe aliyikusiswa kuleyoncwadi. Abanye futhi bathi le ‘Ncwadi yokuPhila’ ayisiyo i ‘Ncwadi yokuPhila yeWundlu.’ Kodwa njengokwejwayelekile, nxa umuntu azisa ivesi ngokwangaphandle nje, ukhuphuka nokuqonda kwangaphandle nje.

Ukuba nokwenzeka kokususwa kwegama ezincwadini-zamarekhodi kaNkulunkulu kufuna okungaphezulu kokufundisisa okuthuka kuvela, ngokuba kukhuphuka njalo kuze kube manje iningi lezitshudeni zifinyelele esiphethweni nje sokuthi uNkulunkulu ufaka amagama alabo abazelwe ngokusha phakathi kweNcwadi yokuPhila yeWundlu ngesikhathi sokuzalwa kwabo ngokusha; futhi uma noma ngasiphi isizathu lelogama lifanele lisuswe, indawo ebufakazini

iyovele ingabi nalutho njengoba kwakunjalo ngaphambi kokuba igama lifakwe lapho. *Lokhu kuphambene ngekhulu ekhulwini kulokho eqimisweni iZwi elikufundisayo.*

Khona impela ekuqaleni kokufundisisa kwethu, makwazeke ukuthi AKUKHO NOWODWA umBhalo ofundisa ukuthi uNkulunkulu *okwamanje uqoqela* incwadi yamarekhodi amagama. Lokhu konke kwenziwa ngaphambi kokusekelwa kwezwe, njengoba sizokhombisa emva kwesikhashana. Futhi, akusiwo umbuzo wokuzifaka kwethu kalula nje emaqenjini amabili abantu womabili ayenethuba lokwemukela ukuphila okuphakade, lapho khona iqembu elilodwa lakwemukela futhi babanamagama abo efakwe encwadini-yamarekhodi kanti abanye abala abazange babenamagama abo efakwe kanjalo. Ngempela sizokhombisa ngomBhalo ukuthi izixuku ezazingazalwanga ngisho ngokusha ziyoya ekuphileni okuphakade. Njengoba lokhu kungezwakala kuyinqaba, kuyiqiniso ngempela. Sizokhombisa futhi ukuthi kukhona iqembu labantu abamagama abo abefakwe kuleyoncwadi-yamarekhodi ngaphambi kokusekelwa kwezwe, BANGEKE NANGAPHANSI KWANOMA YIZIPHI IZICI BASUSELWE LAWOMAGAMA; kodwa sizokhombisa futhi ukuthi elinye iqembu ELIMAGAMA ABO AYEKULEYONCWADI-YAMAREKHODI NGAPHAMBI KOKUSEKELWA KWEZWE AMAGAMA ABO AYOSUSWA.

Ukuqala nje, akukho zisekelo zalokho kusho ukuthi i 'Ncwadi yokuPhila yeWundlu' ayifani ne 'Ncwadi yokuPhila.' INcwadi yokuPhila ingabizwa ngeNcwadi yokuPhila yeWundlu, noma iNcwadi yokuPhila kaKristu, noma ngisho iNcwadi yaKho neNcwadi yabaPhilayo. Amagama kuphela alotshwe kuyo. ISamb. 13:8, "Bayakhuleka kuso bonke abakhileyo emhlabeni, (isilo) abamagama abo engalotshwanga eNcwadini yokuPhila yeWundlu elihlatshiweyo selokhu kwasekelwa izwe." ISamb. 17:8, "Isilo owasibonayo sasikhona, asisekho; kepha sesizakwenyuka siphuma kwalasha, siye ekubhujisweni: nabakhileyo emhlabeni bayakumangala, labo abamagama abo angalotshwanga eNcwadini yokuPhila *selokhu kwasekelwa izwe*, nxa bebona isilo ukuthi sasikhona, kepha asisekho, kanti sizakuba-khona." ISamb. 20:12-15, "Ngabona abafileyo, abakhulu nabancane, bemi phambi kukaNkulunkulu; izincwadi zavulwa: nenye incwadi yavulwa, eyiNcwadi yokuPhila: nabafileyo bahlulelwa ngalokho konke okulotshwe ezincwadini, njengokwemisebenzi yabo. Nolwandle lwakhipha abafileyo ababekulo; nokufa nehayidese kwakhipha abafileyo ababekukho: bahlulelwa yilowo nalowo njengokwemisebenzi yakhe. Ukufa nehayidese kwaphonswa echibini lomlilo. Lokhu kungukufa kwesibili. Uma ekhona ongafunyaniswanga elotshiwe eNcwadini yokuPhila waphonswa echibini lomlilo." Ungabona ukuthi nakuba

kukhona ezinye izincwadi ezithintwayo, kuhlala njalo kukhona ukubhekisela encwadini EYODWA equkethe amagama. ESambulweni ibizwa nge 'Ncwadi yokuPhila yeWundlu', noma 'iNcwadi yokuPhila.'

Manje ihlezi kuphi lencwadi na? ULuka 10:17-24, "Babuya-ke abangamashumi ayisikhombisa ngokujabula, bethi, Nkosi, namademoni ayasithobela ngeGama laKho. Wathi kubo, Ngabona uSathane ewa ezulwini njengonyazi. Bhekani, Ngininikile igunya lokunyathela izinyoka nawofezela, naphezu kwamandla onke esitha: anisoze noniwa lutho, Nokho ningathokozi ngalokhu, kokuthi omoya bayanithobela; kepha thokozani *ngokuthi amagama enu alotshiwe ezulwini*. Ngasona lesosikhathi uJesu wathokoza eMoyeni, wathi, NgiyaKubonga, Baba O Baba, Nkosi yezulu nomhlaba, ngokuba Ukufihlile lokho kwabahlakaniphile nabanokuqonda, wakwambulela izingane: yebo, Baba; ngokuba kwaba-kuhle phambi kwaKho. Konke Ngikunikelwe nguBaba: akakho owazi ukuthi iNdodana Ingubani, kuphela uYise: nokuthi uYise Ungubani, kuphela iNdodana, nalowo iNdodana ethanda ukumambulela Yena. Waphendukela kubafundi baKhe, bebodwa wathi, Abusisiwe amehlo abona enikubonayo: Ngokuba Ngithi kini baningi abaprofethi namakhosi ababethanda ukubona enikubonayo, abakubonanga; nokuzwa enikuzwayo abakuzwanga." INcwadi yokuPhila ngempela ihlezi ezulwini, futhi iyobonakala ekwahlulelweni kwesiHlalo esiMhlophe sobukhosi esikhulu. Kulamavesi uJesu wathi AMAGAMA abo ayelotshwe ezulwini. Ayelotshwe eNcwadini yokuPhila, ngokuba kulapho amagama ebekwe khona. UJesu wayekhuluma kwabangamashumi ayisikhombisa (ives. 17), kodwa futhi Wayekhuluma kwabayishumi nambili (ives. 23). Laba babekade bonke bethokoza ukuthi amademoni ayebathobele ngeGama likaJesu. Amazwi kaKristu aphenduliwe ayethi, "Ningathokozi ngalokhu kokuthi imimoya iyanithobela, kepha ngokuthi amagama enu alotshiwe ezulwini (iNcwadi yokuPhila)." Nizoqaphela lapha ukuthi uJuda wayengomunye walabo ababekhipha amademoni ngeGama likaJesu, kodwa siyazi ukuthi wayengusathane, indodana yokulahlwa. UJohane 6:70-71, "UJesu wabaphendula wathi, Mina anginikhethanga nina abayishumi nambili na, kepha omunye kini ungasathane? Wayekhuluma ngoJuda Iskariyothe, kaSimoni: ngokuba nguye obezakuMkhaphela, engomunye wabayishumi nambili." UJoh. 17:12, "Lapho Ngisenabo ezweni, Ngabagcina eGameni laKho: labo ONGiphe bona Ngabalonda, akakho kubo owalahleka, kuphela indodana yokulahlwa: ukuba kugcwaliseke umBhalo." UJoh. 13:10-11, 18, "UJesu wathi kuye, ogeziweyo kadingi-lutho kuphela ukugezwa izinyawo, kepha ugezekile wonke, nina-ke nigezekile kodwa angisho nonke. Ngokuba Emazi obezakuMkhaphela; kungalokho Athi, anigezekile nonke. Angikhulumi ngani nonke: Ngiyabazi eNgibakhethileyo: kodwa nga kugcwaliseka

umBhalo othi, odla isinkwa naMi uNgiphakamisele isithende sakhe.” Manje uma ulimi lusho utho sifanele sivume ukuthi uJuda wakhethwa nguJesu (UJoh. 13:18), nokho wayengagezekile. (UJoh. 13:10-11), *uJuda naye wayephiwe uJesu nguYise*. UJoh. 17:12. (Makuqashelwe lapha ukuthi “ukukhetha” nokuphiwa kungukulinganisana impela njengasekufanekiseni kukaMose noFaro, uJakobe noEsawu, ngokuba nakuba uEsawu noFaro bobabili babaziwa ngaphambili, babemiselwe ngaphambili olakeni, kanti ukuphela kukaMose noJakobe kwakungukudunyiswa. UPetro I 2:8-9a kukhombisa abaprofethi abanganaki bobabili babakhethiwe “baqhuzuka bengalaleli, iZwi: *okuyikhona bekumiselweyo*. Kepha Nina niluhlanga olukhethekileyo.”) UJuda wayebalwe kanye nabayishumi nambili futhi eqinisweni enesabelo kanye nabo enkonzweni ngaphambi kwePentekoste. IZenzo 1:16-17, “Madoda bazalwane, kwakumele ukuba kugcwaliseke umBhalo, uMoya oNgcwele awukhuluma ngaphambili ngomlomo kaDavide ngoJuda, owayengumholi kulabo ababamba uJesu. *Ngokuba wayebalwe kanye nathi, wathola isabelo kulenkonzo.*” Isabelo uJuda asithola phakathi kwabayishumi nambili wase-ke elahlekelwa yiso sasingesiso esiphansi ezinkonzweni zabanye abayishumi nanye, sasingesiyo futhi inkonzo esabekayo engaziwayo enqunywe ngomlomo phakathi kwezinkonzo zabanye. IZenzo 1:25, “Ukuba athathe isikhundla *salenkonzo* nobuphostoli, aphambuka kuso uJuda ukuya endaweni yakhe.” UJuda, usathane, walahlekelwa yinkonzo kaMoya oNgcwele ayeyiphiwe nguNkulunkulu, futhi wazibulala **WAYA ENDAWENI YAKHE**. *Igama lakhe lalikhona ngisho naseNcwadini yokuPhila. Kodwa igama lakhe lesulwa.*

Manje ngaphambi kokuba siqhubekele phambili nalomqondo ngoJuda, asibuyele eTestamenteni eliDala futhi sibone lapho uNkulunkulu enza khona into efanayo. KuGen. 35:23-26, amadodana kaJakobe ayeyishumi nambili ngesibalo namagama awo aye kanje: uRubeni, uSimeyoni, uLevi, uJuda, uIsakare noZebulone; uJosefa noBenjamini; uDani noNafetali; uGadi noAsheri. Loluzalo lwamadodana ayishumi nambili luba yizizwe eziyishumi nambili zakwaIsrayeli uJosefa engekho yena ekubeni nesizwe esethiwe ngaye, ngokuba ekuhlinzekeleni kukaNkulunkulu kwakufanele kubekhona izizwe eziyishumi nantathu, futhi amadodana amabili kaJosefa ahlonishwa ngokwandisa ishumi nambili libe yishumi nantathu. Niyazi, kusobala, ukuthi lokhu kwakudingekile njengoba uLevi wayehlukaniselwe uNkulunkulu ngobupristi. Kanjalo lapho uIsrayeli esuka eGibhithe noNkulunkulu wabanika itabernakele ehlane, sithola isizwe sikaLevi sikhonza izizwe eziyishumi nambili ezithiwa uRubeni, uSimeyoni, uIsakare, uJuda, uZebulone, uBenjamini, uDani, uNafetali, uGadi, uAsheri, uEfrayimi noManase. Uhlelo lwesixuku esikhulu lubetha amagama kanjalo kuNum. 10:11-28. Akukho



ukuphathwa kuka Josefa noma uLevi. Kodwa uma sibuka eSamb. 7:4-8, lapho khona okuthi “izinkulungwane eziyikhulu namashumi amane nane ababekwa uphawu ezizweni ZONKE zabantwana bakwaIsrayeli,” ibetha amagama kanje: uJuda, uRubeni, uGadi, uAsheri, uNafetali, uManase, uSimeyoni, uLevi, uIsakare, uZebulone, uJosefa, uBenjamini. Sesibuyele ezizweni eziyishumi nambili noLevi noJosefa amagama abo ephakathi kwabo, kodwa engekho uDani noEfrayimi.

Umbuzo manje uyavuka, zesulelwani lezizizwe ezimbili na? Impendulo ikuDut. 29:16-20, “Ngokuba nina niyazi ukuthi sahlala kanjani ezweni laseGibithe; nokuthi sadlula phakathi kwezizwe enadabula kuzo; nizibonile izinengiso zazo, nezithombe zazo, imithi namatshe, nesiliva negolide, okwakuphakathi kwazo: Funa kubekhona phakathi kwenu indoda, noma umfazi, noma umndeni, noma isizwe, esinhliziyi yaso ifulathela namuhla iNkosi uNkulunkulu wethu ukuyokhonza onkulunkulu balezizizwe; funa kube-khona phakathi kwenu impande ethela inyongo nomhlonyane; Kuze kuthi lapho ezwa amazwi alokhu ukuqalekisa, azibusise enhliziyweni yakhe, ngokuthi, Ngiyakuba-nokuthula, noma ngihamba ngemicabango yenhliziyo yami, ukwelekelwa ukudakwa ekomeni: INkosi ingamthetheleli, kepha intukuthelo yeNkosi nomhawu wayo kumvuthele lowomuntu, kuze kuthi zonke iziqalekiso ezilotshwe kulencwadi zibe-phezu kwakhe, iNkosi ilesule igama lakhe phansi kwezulu.” Kulokhu kumenyezelwa isiqalekiso mayelana nokukhonza izithombe, noma ukuphinga kokomoya. Isizwe esasiphendukela ekukhonzeni izithombe lalesulwa igama laso. Nomlando wezizwe ezimbili ezimagama azo esulwa ngenxa yokukhonza izithombe utholakala eMakh. I 12:25-30, “Ngalesosikhathi uJerobowamu wakha iShekemi eNtab. yakwaEfrayimi, wahlala khona; waphuma lapho wakha iPhenuweli. UJerobowamu wathi enhliziyweni yakhe, Manje umbuso uyakubuyela endlini kaDavide: Uma lababantu benyukela ukunikela ngemihlatshelo endlini yeNkosi eJerusalema, inhliziyo yalababantu iyakuphindela enkosini yabo, kuRehobowamu inkosi yakwaJuda, bayakungibulala mina, babuyele kuRehobowamu inkosi yakwaJuda. Inkosi isithathe isiluleko, yenza amathole amabili egolide, yathi kubo, Sekwanele ukuba nikhuphukele eJerusalema; bheka onkulunkulu bakho, [O] Israyeli, abakuhphula ezweni laseGibithe. Wabeka elinye eBethel, elinye walibeka kwaDani. Leyonto yaba-yisono: ngokuba abantu baya ukudumisa phambi kwelinye, nakwaDani.” UHoseya 4:17, UEfrayimi uhlangene nezithombe: myeke.

Qaphela ikakhulu ukuthi isijeziso sokukhonza izithombe sasingukuthi igama lalesosizwe lalizokwesulwa ‘phansi kwezulu.’ UDut. 29:20. Akasho ukuthi sasizokwesulwa ‘ezulwini,’ kodwa phansi kwezulu. Futhi lokho kunjengoba

kunjalo nje, ngokuba manje uIsrayeli usebuyele ePalastine, futhi masinya iNkosi izobeka uphawu i 144,000 zabo. Kodwa kulesosibalo uDani noEfrayimi abekho.

ISamb. 7:4-8, “Ngase ngizwa umumo wababekwa uphawu; izinkulungwane eziyikhulu namashumi amane nane ababekwa uphawu ezizweni ZONKE zabantwana bakwaIsrayeli. Esizweni sakwa*Juda* babekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwa*Rubeni* babekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwa*Gadi* babekwa uphawu abayizinkulungwane eziyishumi nambili; Esizweni sakwa*Aseri* babekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwa*Nafetali* babekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwa*Manase* babekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwa*Simeyoni* babekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwa*Levi* babekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwa*Isakare* babekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwa*Zabuloni* babekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwa*Josefa* babekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwa*Benjamini* babekwa uphawu abayizinkulungwane eziyishumi nambili. (Qaphelani, uDani noEfrayimi abekho). Manje ngalokhu bukani uDan. 12:1 obhekisele kulezizinkulungwane eziyikhulu namashumi amane nane bebekwa uphawu phakathi kophawu lwesithupha nesikhathi sokuHlupheka esiKhulu noma ukuhlupheka kukaJakobe. “Ngalesosikhathi uMikayeli uyakuma, isikhulu esiqhamileyo esimela abantwana babantu bakho: kuyakubayisikhathi sokuhlupheka, esingazange sibe-khona ilokhu kwabakhona isizwe kuze kube-yilesosikhathi: *ngalesosikhathi abantu bakho bayakukhululwa bonke ABAFUNYANWA BELOTSHIWE ENCWADINI.*”

Nokho, emva kwalesisikhathi sokuhlupheka, (phakathi kwesikhathi seminyaka eyinkulungwane,) njengoba kubonwa ngu Hezekeli ku 48:1-8, nelama 22-29 sibona izizwe zibuyela kanye futhi ohlelweni lobuNkulunkulu. Kodwa, kusukela ngesikhathi uEfrayimi noDani abahlangana ngaso nezithombe, bafa, nalezozizwe azisenakho ukukhunjulwa. Manje ngiyaqonda ukuthi kusukela ekubhujisweni kweJerusalema, onke amarekhode azo zonke izizwe alahlekile, ngangokuthi akusekho-muntu ongasho aqinise ukuthi ungowasiphi isizwe, KODWA UNKULUNKULU UYAZI. LowoNkulunkulu omkhulu Obuyisela uIsrayeli ePalastine wazi kahle hle ukuthi isiphi isizwe wonke umIsrayeli weqiniso avela kuso, futhi nakuzo zonke izinkulungwane eziyikhulu namashumi amane nane ezibuthene uDani noEfrayimi ngeke babekhona.

Nazi izizwe zakwaIsrayeli. UHez. 48:1-8 nelama 22-29, “Nanka amagama ezizwe. Kusukela ekugcineni kwasenyakatho eceleni kwendlela yaseHetiloni, kuze kube-sekuyeni eHamati. IHazarenani, emkhawulweni waseDamaseku, ngasenyakatho, eceleni kweHamati; uDani uyakuba-nesabelo; abe-nohlangothi lwasempumalanga kuze kube-sentshonalanga. Ngasemkhawulweni wakwaDani, kusukela ohlangothini lwasempumalanga kuze kube-sohlangothini lwasentshonalanga, uAsheri uyakuba nesabelo. Ngasemkhawulweni wakwaAsheri, kusukela ohlangothini lwasempumalanga kuze kube-sohlangothini lwasentshonalanga, uNafetali uyakuba-nesabelo. Ngasemkhawulweni wakwaNafetali, kusukela ohlangothini lwasempumalanga kuze kube-sohlangothini lwasentshonalanga, uManase uyakuba-nesabelo. Ngasemkhawulweni wakwaManase, kusukela ohlangothini lwasempumalanga kuze kube-sohlangothini lwasentshonalanga, uEfrayimi uyakuba-nesabelo. Ngasemkhawulweni wakwaEfrayimi, kusukela ohlangothini lwasempumalanga kuze kube-sohlangothini lwasentshonalanga, uRubeni uyakuba-nesabelo. Ngasemkhawulweni wakwaRubeni, kusukela ohlangothini lwasempumalanga kuze kube-sohlangothini lwasentshonalanga, uJuda uyakuba-nesabelo. Ngasemkhawulweni wakwaJuda, kusukela ohlangothini lwasempumalanga kuze kube-sohlangothini lwasentshonalanga, njl. Okusukela efeni lamaLevi, nasefeni lomuzi, kuyakubaphakathi kokwesikhulu, okweSIKHULU, kube-phakathi komkhawulo wakwaJuda nomkhawulo wakwaBenjamini. Izizwe eziseleyo-ke, kusukela ohlangothini lwasempumalanga kuze kube-sohlangothini lwasentshonalanga, uBenjamini uyakuba-nesabelo. Ngasemkhawulweni wakwaBenjamini, kusukela ohlangothini lwasempumalanga kuze kube-sohlangothini lwasentshonalanga, uSimeyoni uyakuba-nesabelo. Ngasemkhawulweni wakwaSimeyoni, kusukela ohlangothini lwasempumalanga kuze kube-sohlangothini lwasentshonalanga, uIsakare uyakuba-nesabelo. Ngasemkhawulweni wakwaIsakare, kusukela ohlangothini lwasempumalanga kuze kube-sohlangothini lwasentshonalanga, uZebuloni uyakuba-nesabelo. Ngasemkhawulweni wakwaZebuloni, kusukela ohlangothini lwasempumalanga kuze kube-sohlangothini lwasentshonalanga, uGadi uyakuba-nesabelo. Ngasemkhawulweni wakwaGadi, ohlangothini lwaseningizimu ngaseningizimu, njl.

Omunye umfanekiso wokubonisa esingahle siwuthathe yindaba kaIsrayeli esuka eGibhithe eya ezweni laseKhanani. *Inhloso kaNkulunkulu kulonyaka kwakungukuKHIPHA uIsrayeli, nokubaFAKA, kuze kube sekupheleni ukuze bakwazi ukuMkhonza.* Kanjalo ngenkathi besuka eGibhithe BONKE baphuma phansi kwegazi lewundlu lomhlatshelo; BONKE badabula emanzini ombhaphathizo oLwandle oluBomvu; BONKE bazijabulela izimangaliso ezinamandla; BONKE badla imana; BONKE baphuza edwaleni; futhi maqondana nezibusiso

zangaphandle nezibonakaliso ezisobala BONKE bahlanganyela ngendlela efanayo nelinganayo. Kodwa, sebefika kwaMowabi labo abazihlanganisa nedili likaBali-Peyori bonke bafa. Izidumbu zabo zawa ehlane, ngokuba kwaba lapho abenqaba khona iZwi likaNkulunkulu futhi balifulathela. Manje yilokhu amaHeb. 6:1-9 akhuluma ngakho, okwakhishwa ngokukhulu ukucophelela oNyakeni wasePergamu. *Ungeke wahamba nje kanye nengxenywe yeZwi, ufanele ulithathe LONKE iZwi.* Kukhona abantu ababonakala bengene ezintweni zikaNkulunkulu cishe ngekhulu ekhulwini. BanjengoJuda. Akukho noyedwa owayazi ngempela kuphela uJesu ukuthi uJuda wayenhloboni yomuntu. Ngakho usuku lwafika ukuba uJuda enze khona impela uIsrayeli akwenza eBali-Peyori. Wanquma ukuthi ufuna ukuzihlanganisa nemibutho yomvini wamanga – wangena kwezezimali, izinhlango nezombusazwe zomphiki-Zwi, inkolo yomphiku-Kristu futhi wenzenjalo. Walutheka! Abanye abayishumi nanye abazange. Babengeke, ngokuba babengabakhethiweyo impela. Ngakho ngenkathi uJuda esehambile futhi wakhaphela iNkosi, igama lakhe lasuswa eNcwadini yokuPhila. (ISamb. 22:19).

Manje ngineqiniso ukuthi niqaphelile ukuthi labo abamagama abo ayeseNcwadini yokuPhila babeyingxenywe yohlelo lwenkolo yangalolosuku eyazungeza uNkulunkulu weqiniso futhi yaMkhonza, nakuba bengakhonzanga ngokweQiniso (iZwi.) NjengoJuda abahambanga indlela yonke. Niyabona ukuthi uJuda wakhethwa kanjani nguNkulunkulu. Wayefundiselwe eqinisweni. Wahlanganyela ekwazini kwezimfihlakalo. Wayenenkonzo yamandla anikwa yona futhi waphulukisa abagulayo futhi wakhapha amademoni ngeGama likaJesu. Kodwa lapho sekufika ukuhlala obala kwamaqiniso, wathengisa ngenxa yamandla egolide nezombusazwe. Akazange enyukele ePentekoste ukuba emukele uMoya kaNkulunkulu. Wantula uMoya. Ugenzi phutha ngakho, umuntu obhaphathizelwe ngempela ngoMoya oNgcwele emzimbeni kaKristu emukela ukugcwala kukaMoya uyoba seZWINI YONKE INDLELA. Lobo ubufakazi bokubhaphathizwa ngoMoya oNgcwele. UJuda wehluleka. Izixuku zehluleka khona lapho. Futhi nxa behluleka ukuyongena kuleloZwi, amagama abo ayasuswa eNcwadini yokuPhila.

Ukuze ngiqhubeke nokucacisa lokhu ukususwa kwegama eNcwadini yokuPhila besifanele selule imicabango yethu kuIsrayeli ezinsukwini zikaMose. UEks. 32:30-34, “Ngangomuso, uMose wathi kubantu, Nenzile isono esikhulu: sengiyakukhuphukela eNkosini; uma mhlawumbe ngingenza ukubuyisana ngezono zenu. UMose wabuyela eNkosini, wathi, Hawu, lababantu benzile isono esikhulu, bazenzele onkulunkulu ngegolide. Kepha kalokhu, uma Ubathethelela izono zabo; kepha uma ungabathetheleli, ake Ungesule,

encwadini yaKho Oyilobileyo. INkosi yayisithi kuMose, owonile kiMi, *Ngiyakumesula encwadini yaMi*. Kalokhu hamba-ke, uhole abantu uye kuleyondawo eNgakhuluma ngayo kuwe: bheka iNgelosi yaMi iyakuhamba phambi kwakho: kepha mhla Ngibahambela Ngiyakuhambela isono sabo kubo.” Kungaphezu kokuba sobala ukuthi *amagama abesuswa, futhi ayosuswa* eNcwadini yokuPhila ngaphambi kokuba isikhathi singaseyikubabikho. Kulendawo ethize kwakungenxa yokukhonza izithombe, ngisho nanjengoba uDani noEfrayimi balahlekelwa amalungelo abo njengezizwe ngenxa yokukhonza amathole egolide. Bonke ababekhonza izithombe amagama abo ayesuswa eNcwadini yokuPhila.

Ngenkathi uIsrayeli elahla ubuholi bukaNkulunkulu esensikeni yomlilo, futhi baphendukela ekukhonzeni amathole egolide amagama abo asuswa eNcwadini yokuPhila. UEks. 32:33. (Owonile kiMi, Ngiyakumesula encwadini yaMi.) Uma lokhu ukuphendukela ezithombeni okunje kubiza inhlawulo yokususwa kwamagama eNcwadini yokuPhila, khona-ke ngempela ngempela ukulahla kukaIsrayeli uJesu Kristu njengoMesiya kuzobiza inhlawulo enzima. Lokhu kunjalo impela. EMahubweni 69 okubeka obala ukudunyazwa kukaJesu kuthi eves. 21-28, “BaNginika inyongo ibe-ngukudla kwaMi; ekomeni kwaMi baNgiphuzisa uviniga. Itafula labo malibeyisihibe phambi kwabo: nokuhlala ngokuthula kwabo, makube lugibe. Amehlo abo mawafiphale, ukuze bangaboni; izinkalo zabo zitengezele njalo. Thela phezu kwabo ukunengwa kwaKho intukuthelo yaKho evuthayo mayibafice. Umuzi wabo mawuchitheke; makungabikho ohlala ematendeni abo. Ngokuba Oshaywe nguWe bayaMzingela; baxoxa ngobuhlungu bezinkubela zaKho. Yengezela ukona ekoneni kwabo; mabangezi ekulungeni kwaKho. *Mabesulwe eNcwadini yabaPhilayo, bangalotshwa kanye nabalungileyo.*” Ngenkathi abaJuda belahla uJesu lapho kwakungukuphendukela kwangempela kukaNkulunkulu esuka kubo eya kwabeZizwe. IZenzo 13:46-48 “Khona oPawulu noBarnaba bakhuluma ngesibindi, bathi, bekudingeka ukuba iZwi likaNkulunkulu likhulunywe kini kuqala: kepha lokhu nilinqaba, nizisho nina nithi anifanele ukuphila okuphakade, bhekani, sesiphendukela kwabeZizwe. Ngokuba iNkosi isiyalezile kanjalo, ukuthi, Ngikubekile ube-ngukukhanya kwabeZizwe, ube-yinsindiso kuze kube-semkhawulweni womhlaba. Kwathi abeZizwe bezuzwa lokhu, bathokoza, balidumisa iZwi leNkosi: bakholwa bonke ababemiselwe ukuphila okuphakade.”

Lokhu akusikho ukuphakamisa ukuthi awasayikubakho amagama ezizweni zakwaIsrayeli asala eNcwadini yokuPhila, ngokuba abaningi balaba (kodwa hhayi izixuku) ngesimiso sokukhetha bayoba sonyakeni webandla labeZizwe futhi bangene emzimbeni kaJesu Kristu, kukhombisa ukuthi

amagama abo impela asala eNcwadini yokuPhila. Futhi, njengoba sizotshengisa, ngokophawu lwesihlanu izixuku zabaJuda abafelukholo bayonikwa izingubo ezimhlophe nokuphila okuphakade yiNkosi. Futhi izinkulungwane eziyikhulu namashumi amane nane ziyobekwa uphawu ekufikeni kwaKhe, kufakazeleka ukuthi futhi amagama abo awazange esulwe. Kodwa kunjengoba futhi kubekwe obala ngokuyikho du eMahubweni 69 ukuthi ngabalahlali bakaKristu ababi noma abangalungile nababhuhlisi babantu baKhe abamagama abo ayasuswa.

NjengoIsrayeli (abantu abakhethiweyo bakaNkulunkulu) eningini ngesibalo balahla amalungelo abo eNcwadini yokuPhila ngokulahla uJesu, ngakho iningi ngesibalo lebandla labeZizwe nalo futhi liyongena ekulahlweni ngokusukela ekususweni kwamagama abo eNcwadini yokuPhila ngokulahla iZwi bese ngalokho bengena emhlanganweni womkhandlu wenkolo yobuKristu yomhlaba engumfanekiso owakhelwe isilo.

Kukhona elinye iphuzu lokubonwa lapha. EsiHlalweni esikhulu esiMhlophe sokwahlulelwa kuyobakhona ukwahlukaniswa kwabantu. INcwadi yokuPhila iyovulwa naye incwadi iyovulwa. UMath. 25:31-46, "Kepha nxa iNdodana yoMuntu iza ngenkazimulo yaYo, nezingelosi zonke ezingcwele kanye naYo, khona Izakuhlala esihlalweni sobukhosi saYo senkazimulo: Kuzakubuthelwa phambi kwaYo izizwe zonke; Ibahlukanise abanye kwabanye, njengomalusi ahlukana izimvu nezimbuzi: Imise izimvu ngakwesokunene saYo, kepha izimbuzi ngakwesokhohlo saYo. Khona iNkosi izakuthi kwabangakwesokunene saYo, Zanini, nina enibusisiwe nguBaba, nidle ifa lombuso eniwlungiselweyo selokhu kwasekelwa umhlaba: Ngokuba Ngangilambile, naNgipha ukudla: Ngangomile, naNgiphuzisa; Ngangingumfokazi naNgingenisisa: Ngihamba-ze naNgembathisa: Ngangigula, naNgihamba: Ngangisetilongweni, neza kiMi. Khona bayakuYiphendula abalungileyo, ngokuthi, Nkosi, saKubona nini ulambile saKupha ukudla na? noma womile saKuphuzisa na: SaKubona nini ungumfokazi, saKungenisa na? noma uhamba-ze, saKwembathisa na? Noma SaKubona nini ugula, noma usetilongweni, seza kuWe na? Isiyakuphendula iNkosi ithi kubo, Ngiqinisile, Ngithi kini, *Njengokuba nikwenzile komunye walababafoweThu abancane, nikwenzile kiMi.* Khona Iyakuthi kwabangakwesokhohlo, Dedani kiMi, nina-baqalekisiweyo, niye emlilweni ophakade, olungiselwe usathane nezingelosi zakhe: Ngokuba Ngangilambile, aniNgiphanga ukudla: Ngangomile, aNgingiphuzisanga: Ngangingumfokazi, aniNgingenisanga: Ngihamba-ze, aniNgembathisanga: ngigula, ngisetilongweni, aniNgihambanga: Khona bayakuYiphendula nabo bathi, Nkosi,

saKubona nini ulambile, noma womile, noma ungumfokazi, noma uhamba-ze, noma ugula, noma usetlongweni singaKukhonzanga na? Khona Iyakubaphendula ithi kubo, Ngiqinisile Ngithi kini, Lokho eningakwenzanga komunye walaba abancinyane, anikwenzanga nakiMi. *Laba bayakumuka baye ekujezisweni okuphakade: kodwa abalungileyo baye ekuphileni okuphakade.*”

ISamb. 20:11-15, “Ngase ngibona isihlalo sobukhosi esimhlophe esikhulu, Nohlezi kuso, obuso baKhe babalekelwa yizulu nomhlaba: akutholelwanga indawo. Ngabona abafileyo, abakhulu nabancane, bemi phambi kukaNkulunkulu; izincwadi zavulwa: nenye incwadi yavulwa, iNcwadi yokuPhila: nabafileyo bahlulelwa ngalokho okulotshiwe ezincwadini, njengokwemisebenzi yabo, Nolwandle lwakhipha abafileyo ababekulo: nokufa nehayidese kwakhipha abafileyo ababekukho: bahlulelwa yilowo nalowo njengokwemisebenzi yabo. Ukufa nehayidese kwaphonswa echibini lomlilo. Lokhu kungukufa kwesibili. Uma ekhona onganfunyaniswanga elotshiwe eNcwadini yokuPhila waphonswa echibini lomlilo.” Kuyoba khona bobabili olungileyo nongalungile kulokhu ukwahlulelwa. Kusho njalo. LABA ABALUNGILE NGEKE BABE NGUMLOBOKAZI NGOKUBA UMLOBOKAZI UHLALA KANYE NAYE EKWAHLULELWENI. KwabaseKor. I 6:2-3, Anazi yini ukuthi abangcwele bayakwahlulela izwe na? kepha uma izwe lahlulelwa yinina, anifanele ukunquma namacala amancane na? Anazi yini ukuthi siyakwahlulela izingelosi na? kakhulu-ke okwalokhu ukuphila na? ISamb. 3:21, “Onqobayo Ngiyakumnika ukuba ahlale naMi esihlalweni saMi sobukhosi, njengalokhu naMi nganqoba, Ngahlala noBaba esihlalweni saKhe sobukhosi.” Niyabo, umlobokazi ukanye naYe esihlalweni sobukhosi. Njengoba ezokwehlulela izwe uzobe ehlezi ekwahluleleni kanye naYe. Yilokho impela uDanyeli akubonayo. UDAn. 7:9-10, “Ngisabheka kwabekwa izihlalo zobukhosi, kwahlala Omdala wezinsuku; izambatho zaKhe zazimhlophe njengeqhwa, izinwele zekhanda laKhe zinjengoboya bezimvu obuhlanzekileyo: isihlalo saKhe sobukhosi sasingamalangabi omlilo, amasondo aKhe engumlilo ovuthayo. Umnonjana womlilo wavela waphuma phambi kwaKhe: *izinkulungwane zenkulungwane zaziMkhonza, nezinkulungwane eziyishumi zezinkulungwane eziyishumi zazimi ngaphambi kwaKhe: ukwahlulela kwahlala, izincwadi zavulwa.*” Niyabo, kuyisigcwawu esifanayo, ngokuba izinkulungwane zenkulungwane eziMkhonzayo zingumlobokazi, ngokuba ubani okhonza umyeni uma kungesuye umfazi na?

Umbuzo manje uyavuka, kungani laba abalungileyo besekwahlulelweni na? Ayikho enye indawo abangakhuphukela kuyo, ngokuba kukhona kuphela uvuko olubili futhi njengoba

babengalufanele uvuko lokuqala bafanele bakhuphuke kolwesibili okuluvuko lwasekwahlulelweni. Labo olubafanele uvuko lokuqala (umlobokazi) abekho ekwahlulelweni. UJohane 5:24, “Ngiqinisile, ngiqinisile Ngithi kini, Ozwa iZwi laMi, akholwe NgoNgithumileyo, *unokuphila okuphakade* (lokho kungukuthi, ikholwa selivele lingumamukeli wokuphila okuphakade elinakho kukulo manje) futhi abayikuza ekulahlweni (abayi *ekwahlulelweni*, yilokho ngempela okukushoyo) kodwa usedlulile (njalo njalo) ekufeni wangena ekuphileni.” Kodwa qaphelani ngokunakekela, uJesu ufanele ukuthi nokho unelinye iqembu emqondweni eliyothi ekuvukeni okuthize lemukele ukuphila okuphakade. Bayokwemukela ekuvukeni, **BENGAKWEMUKELANGA NGAPHAMBILI NJENGELUNGA LOMLOBOKAZI**. UJoh. 5:28-29, “Ningamangali ngalokhu, ngokuba isikhathi siyeza, lapho **BONKE abasemathuneni** beyakulizwa izwi laYo, *abenze ukulunga*, baphumele; *ekuvukeni kokuphila*, nalabo *abenze okubi, ekuvukeni, kokulahlwa*.” Manje sonke siyazi ukuthi uJoh. 5:28-29 aKUSILO UHLWITHO ngokuba ngabafileyo kuphela kuKristu abayovuka emathuneni ngalesosikhathi kanye nomlobokazi ophilayo osesemhlabeni. KwabaseThes. 1 4:16-17, “Ngokuba iNkosi uQobo iyakwehla ezulwini ngezwe lenhlokomo, ngephimbo lengelosi enkulu, ngecilongo likaNkulunkulu: nabafileyo kuKristu bayakuvuka kuqala: Khona thina esisekhona sisasele siyakuhlwithwa kanye nabo emafwini, sihlangebaze iNkosi emoyeni: kanjalo-ke siyakubanayo iNkosi njalo.” Kodwa kuthi kuJoh. 5:28-29 ukuthi **BONKE abasemathuneni** bazophuma. Lokhu ukuvuka okufanayo okukhulunywa ngakho eSamb. 20:11-15 lapho khona **ABAFILEYO** balethwa khona phambi kweNkosi futhi behlulelwe *ngokuemisebenzi yabo*, nabo bonke abamagama abo ayengekho eNcwadini yokuPhila baphonswa-ke echibini lomlilo.

Manje sibhekana nombuzo wokuthi kungani banikwe ukuphila okuphakade ekwahlulelweni njengoba Izincwadi zibonakala ngokunqamula-juqu zikhomba ukuthi umuntu ufanele abe noMoya kaKristu kungenjalo abhubhe. Nakuba kubonakala kanjalo, asifanele siwadumaze amazwi kaJesu Owathi kakhulu ngokukhomba wabeka obala ukuthi bakhona abanye abatholakala eNcwadini yokuPhila abayokwemukela ukuphila okuphakade *ngaphambi* kokuvuka okukhulu noma *emva* kwakho. UPawulu akalibalekeli leliqiniso ngokuba ngokucace kakhulu uyasho kwabaseFil. 3:11, “Uma mhlawumbe ngingahle ngifinyelele ekuvukeni kwabafileyo.” Manje lenkulumo-mbiko iyingqaba kabi. Sonke siyazi ukuthi sizoba sekuvukeni **SONKE** noma ngabe siyathanda ukuvuka noma qha. Bonke bayovuswa. Ngakho uPawulu kwakunganzima ukuba athi, “Uma **MHLAWUMBE** ngingahle ngifinyelele ekuvukeni kwabafileyo.” Iqiniso lendaba lingukuthi, akasho



lokho. Ukufunda kwangempela kuthi, “Uma mhlawumbe ngingahle ngifinyelele e ‘kuvukeni kwangaphandle’ phakathi kwabafileyo.” Lokhu akusikho ukufinyelela ekuvukeni okukhulu noma kwesibili, kodwa ukufinyelela ekuvukeni kokuqala, okuthiwa ngakho, “Ubusisiwe Ungwele onesabelo ekuvukeni kokuqala, kulabo ukufa kwesibili akunamandla, kepha bayakuba-ngabapristi bakaNkulunkulu nabakaKristu babuse kanye naYe iminyaka eyinkulungwane.” Ukuvuka kokuqala akuhlangene nalutho nokufa kwesibili. Lokho kusekupheleni kweminyaka eyinkulungwane lapho BONKE ABASELE babafileyo bephila futhi. Futhi ngalolosuku kuyobakhona labo abavukela ekuphileni okuphakade nalabo abanye ababanjwe ekufeni kwesibili. Manje asidingi ukuqagela ngalabo ekuvukeni kwesibili abanikwa ukuphila. Sitshelwa ukuthi banikwa khona ngezizathu zokuthi bebenomusa futhi bebahle ku “Bazalwane.” Labo abavuswayo baphonswe echibini lomlilo bayophathwa kanjalo ngenxa yokuphatha kwabo kabi “Abazalwane.” Njengoba leli kuyiZwi likaNkulunkulu silemukela kalula. Akukho-mpikiswano lapha, nje inkulumo-mbiko elula yeqiniso.

Ukuqhubeka nokucacisa, qaphela impela amazwi kaMath. 25:31-46. Akusho ukuthi umelusi wezimvu wehlukana ngempela izimvu nezimbuzi, kodwa kuNJE ngomalusi ahlukana izimvu nezimbuzi. Lezi akusizo izimvu kulendawo yesikhathi esithile (uKwahlulela kweSihlalo sobukhosi esiMhlophe). Izimvu zisesibayeni saKhe, zalizwa iphimbo laKhe (iZwi) futhi zaMlandela. SEBEVELE BANOKUPHILA OKUPHAKADE FUTHI ABASAYI EKWAHLULELWENI. Kodwa laba ABANAKHO ukuphila okuphakade, futhi basekwahlulelweni. *Bavunyelwe* ukuNGENA ekuphileni okuphakade. Kodwa kuphezu kwaziphi izizathu abangena ngazo ekuphileni okuphakade na? Impela hhayi phezu kweqiniso lokuthi sebevele banokuphila kwaKhe njengoba kwenza umlobokazi, kodwa bayakwemukela ngoba babenomusa kubazalwane baKhe. *Abasibo abazalwane baKhe*: lokho bekungabenza izindlalifa kanye noJesu. AbaSIZO izindlela ifa kunoma yikuphi kuphela ekuphileni. Abanasabelo esihlalweni sobukhosi, njl. kanye naYe. AMAGAMA ABO ANGAHLE UKUBA AYESENWADINI YOKUPHILA FUTHI AWANGASUSWA. Manje ngenxa yokuthanda kwabo abantu bakaNkulunkulu bayaziswa futhi bayasindiswa. Akungabazeki laba bakhonza futhi basiza abantwana bakaNkulunkulu. Mhlawumbe njengoNikodemu noGamaliyeli bamela abantwana ngesikhathi sokuhlupheka.

Uma lokhu kubonakala kuthi kancane ukuba “ukubuyiselwa,” qaphelisisani ngokunakelela manje, ngokuba ababi ABAbuyiselwa, kodwa baphendulelwa echibini lomlilo. Amagama abaningi alabo ababhujiswayo ayeseNcwadini

yokuPhila futhi; kodwa esulwa ngoba behluleka ukuhlonipha abantu bakaNkulunkulu ababeyiZwi elibonakalisiweyo eliphilayo (izincwadi eziphilayo) osukwini lwabo.

Manje asicace kahle lapha. Lezi akusizo izizwe ezehlulelwayo futhi eziya esikhathini seminyaka eyinkulungwane ngoba zikhoselise futhi zasiza abaJuda. Lokho kucace kahle ngenxa yesiphetho salamavesi. “Laba (ababi) bayakumuka baye ekujezisweni okuphakade (ichibi lomlilo), kodwa abalungileyo baye ekuphileni okuphakade.” Akukho-bufakazi bokwahlulelwa OKUBILI okubekiweyo lapho ababi bephonswa khona echibini lomlilo. Kuphela yisilo nomprofethi wamanga abehlulelwayo ekupheleni kokuhlupheka okukhulu. Qhabo, lokhu ngukwahlulela kweSihlalo esiMhlophe sobukhosi, futhi behlulelwa ngalokho okulotshiwe ezincwadini.

Kungukuvuka kwesibili lapho “imiphefumulo ephansi kwealtare” njengoba kubekwe obala ophawini lwesihlanu (ISamb. 6:9-11) banikwa izingubo ezimhlophe, futhi kusobala ukuphila okuphakade, kungenjalo bekungebekho sidingo sezingubo ezimhlophe. “Nalapho Selivula uphawu lwesihlanu, ngabona phansi kwealtare imiphefumulo yababebulewe ngenxa yeZwi likaNkulunkulu, nangenxa yobufakazi ababenabo: Bamemeza ngezwi elikhulu, bathi, Koze kube-nini, O Nkosi, engcwele neqinisileyo, Ungahluleli uphindisele igazi lethu kulaba abakhileyo emhlabeni na? Base benikwa kwaba-yilowo nalowo ingubo emhlophe; kwashiwo kubo, ukuba baphumule isikhashana, baze baphelele, abayizinceku kanye nabo nabazalwane babo, ababezakubulawa njengabo.” Manje qaphela ikakhulu ukuthi akukho namunye walaba abaphansi kwealtare ababulawa ngenxa yobufakazi kuJesu. Babengafani noAntipase owabulawelwa ukubambisisa iGama laKhe. Laba abasibo abazelwe ngokusha, benokuphila okuphakade njengefa labo. Bavuka ekuvukeni futhi bemukele ukuphila ngenxa yokumela kwabo iZwi. Futhi qaphelani ukuthi laba bakukhalela kanjani ukuphindisela. Bangeke babalugobo lomlobokazi. Umlobokazi uphendula isihlathi futhi amezeze, “Bathethelele, Baba, abakwazi abakwenzayo.” Laba abaJuda. Bafanele babenjalo ngoba basophawini lwesihlanu, futhi kusophawini lwesine lapho umlobokazi esehambe waya ekuhlwithweni. Ngakho lababaJuda abazalwa nguMoya waKhe. Abakholwa ngisho ukuthi uJesu unguMesiya. *Kodwa njengoba babephuphuthekiswe nguNkulunkulu ngenxa yabeZizwe*, uNkulunkulu wabanika ukuphila okuphakade ngezizathu zokuthi nakuba babengenakuza kuYe, nokho babethembeke ngokweqiniso kulolonke iZwi ababelazi, futhi balifela njengoba izixuku zafa phansi kukaHitler, uStalin, njl., futhi nokho basazofa.

Ngukuvuka kwesibili lapho khona izintombi ezinhlanu eziyiziwula zivuka khona. Qaphela ukuthi zaziyizintombi.

Zazingenawo uMoya oNgewele ngakho zakugeja ukuba kumlobokazi, ngenkathi ezinhlanu ezazihlakaniphile ezazinamafutha ziba yingxenye yalowomlobokazi. Kodwa lababantu, bengabahlukanisiwe, abantu abathanda uNkulunkulu, futhi bezama ukuhlala eZwini, ngalokho ababekwazi ngalo, futhi ngokuba lusizo emsebenzini weNkosi bayovuka ekupheleni kwesikhathi. Bayosigeja isikhathi seminyaka eyinkulungwane, eningaqala ukubona ngalamaqiniso sisemqoka kakhulukazi futhi siyamangalisa kunokuba sake sacabanga ngaso noma sasikholwa.

Bonke lababantu babenamagama abo eNcwadini yokuPhila namagama abo asala. Kodwa amagama obani angasalanga na? Labo bamabandla enqubo yezwe ababelwa nomlobokazi bayoba yilabo abamagama abo asuswayo. Yilabo-ke abazolahlakelwa. Bayophonswa echibini lomlilo.

Manje asihambe esinye isinyathelo, kodwa ngaphambi kokuba sikwenze ake sibhekisise indaba yethu kuze kube manje. Kuqala nje sazi kahle kamhlophe ukuthi inhloso kaNkulunkulu imi okhethweni. Lwahloswa kuYe uqobo. Kwakuyinhloso kaNkulunkulu ukuveza abantu abanjengaYe ababezoba yiZwi-Mlobokazi. Wakhethwa ngaphambi kokusekelwa kwezwe KUYE. Wayaziwa ngaphambili futhi wathandwa ngaphambi kokuba aze avezwe phakathi neminyaka phezu komhlaba. Wahlangwa ngegazi laKhe futhi ngeke NEZE aye ekulahlweni. Ngeke neze abe sekwahlulelweni ngoba isono ngeke sabalelwa kuye. KwabaseRom. 4:8, "Ubusisiwe umuntu iNKosi engayikumbalela isono." Kodwa impela uyoba kanye naYe esihlalweni saKhe sobukhosi sokwahlulelwa, ehlulela izwe futhi ngisho nezingelosi. Igama lakhe (ngalinye lamalunga akhe) lalotshwa esigabeni seNcwadi yokuPhila yeWundlu ngaphambi kokusekelwa kwezwe. Okwesibili, sikhona esinye isigaba. Amagama abo futhi aseNcwadini yokuPhila futhi bayovuka ekuvukeni kwesibili. Abanjalo yizintombi eziyiziwula nabalungileyo njengoba kukhulunywa ngabo kuMath. 25. Kulesisigaba yilabo futhi abangakhuleki kuso isilo noma bazifaka enqubweni yomphikukristu kodwa bakufela ukukholwa kwabo ngisho nakuba bengakho kumlobokazi, bengazalwanga ngokusha. Kodwa bayovuka ekuvukeni kwesibili futhi bangene ekuphileni okuphakade. Okwesithathu kukhona amaKristu athiyeka emnceleni anjengoba sibonile kuIsrayeli ephuma eGibhithe. Laba babenamagama abo eNcwadini yokuPhila nemisebenzi yabo ilotshwe ezincwadini. Laba sebehlelulekile ukumlalela uNkulunkulu futhi bentula uMoya, nakuba ngisho izibonakaliso nezimangaliso zaziphakathi kwabo, amagama abo ayosuswa eNcwadini yokuPhila. Phakathi kwaleliqembu kuyoba yilabo abanjengoJuda abathi nakuba bentula uMoya ngakho konke, kodwa bayakholwa, bayoba nokubonakaliswa

ezimpilweni zabo, futhi nakuba ezincwadini babengesibo abakhethwa KUYE. Abanjalo futhi njengoBalamu bayoba kuleloqembu. Abesine nabokugcina yilabo abamagama abo angakaze futhi angasoze alotshwa ezincwadini. Abanjalo batholakala eSamb. 13:8 neSamb. 17:8, “Bayakukhuleka kuso bonke abakhileyo emhlabeni, abamagama abo engalotshwanga eNcwadini yokuPhila yeWundlu elihlatshiweyo selokhu kwasekelwa umhlaba. Isilo owasibonayo sasikhona, asisekho: kepha sesizakwenyuka siphuma kwalasha, siye ekubhujisweni: nabakhileyo emhlabeni bayakumangala, labo abamagama abo angalotshwanga eNcwadini yokuPhila selokhu kwasekelwa izwe, nxa bebona isilo ukuthi sasikhona, kepha asisekho, kanti sizakuba-khona.” UJesu washo ukuthi iqembu elithile liyomamukela *lowo ofike ngegama okungelakhe*. Lowo ngumphikukristu. Futhi yilokho impela okushiwoyo ngabo eSamb. 13:8, ne 17:8. Laba babe ngabamiswe nguNkulunkulu kodwa kungesikho okhethweni. Futhi kuleliqembu yilabo abanjengoFaro. Kuthi ngaye, “Ngakuphakamisela *khona lokhu*. Izitsha zolaka ezilungiselwe ukubhujiswa.” KwabaseRom. 9:17 ne 22. Akukho namunye owalaba oyobekwa ezincwadini zamarekhodi okuphila. Angisho ukuthi akukho-ncwadi yerekhodi labo. Akungabazeki lukhona olunye uhlobo lwencwadi yerekhodi labo, kodwa ALUKHO EZINCWADINI ZAMAREKHODI OKUPHILA. Inhloso yabo yokubakhona ithe ukuphathwa kancane kuyoyonke lencwadi kodwa singenezela eminye emibili imiBhalo. IzA. 16:4, “INKosi omubi imenzele usuku olubi.” UJobe 21:30, “Omubi ugoddelwa usuku lokubhujiswa, nokuthi bayakukhishwa ngosuku lwentukuthelo.”

Njengoba lengxenye yeZwi ilukhuni emqondweni womuntu ukuyibamba, ifanele yemukelwe futhi ikholwe ngokukholwa. Abanye bayokhutshwa yilokho engikubeke obala ngoba bayehluleka ukuqonda ubukhosi bukaNkulunkulu obubeka obala ukuthi UNKULUNKULU UNGUNKULUNKULU, *futhi ngoba UnguNkulunkulu umuntu angeke awehlula amacebo aKhe noma avimbele intando yaKhe nenhloso, kodwa Yena, engonamandla onke, uyabusa kuzo ZONKE izindaba futhi wenza noma yini Ayithandayo ngayo yonke indalo yaKhe ngoba bonke badalelwa ubuhle baKhe*. Ngakho-ke, njengoba kusho uPawulu, “Uma uNkulunkulu engathatha isigaxa esisodwa sebumba futhi enze ngalesosigaxa sisinye esinye isitsha esihloniphekayo nesinye esingahloniphekiyo, ubani ongakhubeka futhi akhale ngaYe na?” Ukuthi Unelungelo lokwenza lokhu ngezizathu zokudaliweyo kuphela, singeke sakuphika. Nokho Waqhubekela ngisho naphambili, ngokuba ngokwabaseRom. 14:7-9, sinobufakazi obungenakuphikiswa ukuthi uJesu wakhokha inhlawulo yokuthengwa komhlaba wonke, futhi ngalokho-ke Angenza njengoba Ethanda ngabaKhe. “Ngokuba akakho phakathi kwethu oziphilela yena,

akakho nozifela yena. Ngokuba uma siphila, siphilela iNkosi; uma sifa, sifela iNkosi: ngakho-ke noma siphila, noma sifa, singabeNkosi. *Ngokuba ngenxa yalokhu uKristu wafa wabuye wavuka, waphila, ukuba abe-yiNkosi YABAFILEYO NEYABAPHILAYO.*” (Ubunikazi; AKUSIBO ubuhlobo obuchazwe lapha.) Lokhu futhi kubekwe obala kuJoh. 17:2, “Njengalokho Uyiphile amandla PHEZU KWENYAMA YONKE, *ukuba bonke Oyiphe bona Ibaphe ukuphila okuphakade.*”

Manje, uma sibalela ukwazi konke kuNkulunkulu, sifanele futhi sikwemukele ukuthi Uphelile ekuhlakanipheni nasekulungeni. Lelicebo lokhetho nokulahla kungukuhlakanipha kukaNkulunkulu lembulwa ngisho kuyo yonke iminyaka, njengoba kusho kwabase-Ef. 1:3-11, “Makabongwe uNkulunkulu uYise weNkosi yethu uJesu Kristu, Osibusisile ezulwini kuKristu ngezibusiso zonke zokoMoya, njengalokho Asikhetela kuYe ngaphambi kokusekelwa kwezwe, ukuba sibe-ngcwele singabi-nakusolwa phambi kwaKhe. Ekuthandeni wasimisela ngaphambili ukuba sibe-ngabantwana kuYe ngoJesu Kristu, njengalokho kwaba-kuhle kuYe ngentando yaKhe, ukuze kutuswe inkazimulo yomusa waKhe, Asiphe wona ngesihle ngaye oThandiweyo. Esinokuhlengwa kuYe ngegazi laKhe, ukuthethelelwa kwezwe, ngokwengcebo yomusa waKhe; Awuvamisa kithi ngakho konke UKUHLAKANIPHA nokuqonda, esazisa imfihlakalo yentando yaKhe, njengokuzibonela kwaKhe AZimisela khona ngaphambili, kuze kube-yihlelo lokuphelela kwezikhathi ukuba Azihlanganisele ndawonye kuKristu, izinto zonke ezisezulwini, nezisemhlabeni, kuYe; kuYena esabelwa futhi ifa, *esakumiselwa ngaphambili ngokwesimiso saLowo Osebenza izinto zonke ngokunquma kwentando yaKhe.*” Kanjalo uma uNkulunkulu ekuklame kanjalo ukuthi kubekhona labo abamagama abo abekwa esigabeni seNcwadi yokuPhila yeWundlu futhi angeke acishwe ngokuba angamagama omlobokazi waKhe, khona-ke sifanele sikwamukele lokho. Uma futhi kusho ukuthi kukhona labo abamagama abo afakwa ebufakazini beNcwadi yokuPhila kodwa ekwazini ngaphambili kukaNkulunkulu babezowa futhi amagama abo asuswe sifanele sikwamukele lokho. Futhi uma kukhona labo abamagama abo ANGAZANGE abekwe ebufakazini bokuphila, sifanele sikwemukele lokho, futhi. Futhi uma kukhona labo abayongena ekuphileni okuphakade emva kokwahlulela kweSihlalo esiMhlophe sobukhosi kuphela nje ngezizathu zokulunga nokuba nomusa bese nje kuba kwabakhethiweyo bakaNkulunkulu abangafowaBo, khona yini enye ngaphandle kokwamukela lokho. NGOKUBA NGUBANI OWAKE WAZI UMQONDO WENKOSI UKUBA ANGAZE AYIFUNDISE NA? Okungcono masithobele ekukholweni kuYe OnguBaba wethu siphile.

Ukuqonda lendaba ngisho nangokucace kakhudlwana kuzoba ngukuhlakanipha manje ukusondela kuyo ngokomqondo webandla iminyaka. Kwenyuke kuze kubemanje besicabanga ngendaba yokususwa kwamagama abantu ngamunye ngamunye. Manje sifuna ukunaka, hhayi abantu ngamunye ngamunye, kodwa amaqembu amelwe ebandleni. Ukwenzenjalo sizofanekisa ibandla kusukela eminyakeni kuya esithonjeni sikakolo. Inhlamvu kakolo itshalwa ekugcineni ukuthi inhlamvu eyodwa kakolo iyophinde iziveze futhi izandise yona ngokuqhubeka ngenkathi ethize yesikhathi. Leyombewu engayodwa izofa, kodwa ekufeni, ukuphila okwakukuyo kuyokhuphuka kungene esithonjeni sona-ke esiyoba ngumthwali noma umthuthi walokho kuphila okuzobuyela ekuqaleni kwakho ngendlela eseyandisiwe. UJesu iNzalo yobuKhosi wafa. Lowo Ongenakufaniswa Ongukuphila kwebandla umi phakathi kwebandla layoyonke iminyaka yebandla eyisikhombisa enikeza ukuphila kwaKhe ebandleni (umthuthi noma umthwali) kuya ekugcineni ukuthi khona impela ukuphila kwaKhe kuyophinde kuvezwe emizimbeni efana nowaKhe ekuvukeni. Kusekuvukeni lapho iNzalo yobuKhosi eyobona khona eziningi *izinzalo zobukhosi* ezinjengaYe, futhi ziyokuba njengoba ngisho Enjalo, ngokuba usho njalo uJohane, “siyoba njengaYe.” Yilokhu uJohane umBhaphathizi ayebhekisele kukho ngenkathi Ethi uJesu wayezobuthela ukolo enqolobaneni. Lokho kwakungukuvuka lapho abahlengiweyo ababekade bekhethelwe ukuphila okuphakade bangena khona.

Manje ngaleyonkathi, ubufakazi balesisithombo sikakolo esikuphela kwaso kuzoba ngukuphinda siveze imbewu yasekuqaleni ngendlela eyandisiweyo siyiNCWADI YOKUPHILA. Ngiyaphinda: umlando noma ubufakazi balesisithombo sikakolo yiNcwadi yokuPhila okungukuthi ingxenye yeNcwadi yokuPhila iyiREKHODI LOKUPHILA OKUPHAKADE. (Ingxenye yeNcwadi yokuPhila). Lokhu ngokwenelisayo kubonwa ngokuhlola isithombo sikakolo. Imbewu phaqa iyahlwanyelwa. Ngokushesha ikhaba elincane liyabonakala. Kodwa lowo akukabisiwo ukolo. Bese-ke ukhula kube uhlanga. Lokhu akukabisiwo ukolo. Ukuphila kulapho, kodwa hhayi ukolo. Bese kuthi-ke ekupheleni kohlanga kuba yiva elincane elikhipha intshakaza. Kuseyilokhu kuyisithombo sikakolo kodwa akukho kolo nokho. Bese-ke isithombo sikhhipha impova, bese-ke sibona ikhoba likhula. Lokhu kubonakala kakhulu kufana nokolo kodwa akukabi yimbewu nokho. Bese kubumba ukolo ekhasini. Manje sekubuyela kulokho okwakuyikho ekuqaleni. Manje ukolo osuvuthiwe uyavunwa.

UJesu Kristu wafa. Wanikela ukuphila kwaKhe. Lokho kuphila kwakuzobuyela phezu kwebandla futhi kulethe amadodana amaningi anjengaYe enkazimulweni ekuvukeni.

Kodwa njengoba imbewu kakolo yayifanele ibe nomthwali ukuthela imbewu kakolo eyandisiwe, nakanjalo kwakufanele kubekhona ibandla elalizoba umthwali wokuphila kukaKristu. Njengekhaba elincane, uhlanga, intshakaza, namakhasi kwakungabathwali bembewu kodwa HHAYI imbewu qobo lwayo, kanjalo ukubumbana kwebandla iminyaka belingumthwali weNZALO yangempela nakuba kungesiyo iNzalo qobo lwayo. Yingakho singathi iNcwadi yokuPhila yiso SONKE isithombo sikaKOLO.

Ake siphinde sedlule kulokho futhi. Nansi leyombewu yasekuqaleni eyatshalwayo. Yaveza ikhaba elincane. Lokho kwakungesiyo. Yaveza uhlanga Akusiyo futhi. Nakhu kuza amakhasi lapho ukolo ozobumbeka khona. Lokho akusiyo. Kuchamuka intshakaza. BESE IMPOVA IWELA KULEZOZIZALO ZEMBALI. INGXENYE YALESO IYAPHILISWA. OKUTHIZE KWALEYOMBWU YASEKUQALENI OKWAKHUPHUKA KWEDLULA KUSOSONKE ISITHOMBO KUPHENDUKA KUBE YIMBEWU. Kungani isithelo sonke singangenanga embewini na? Ngoba sadalelwa ukuya kulokho kuphela. Nje ingxenye yalesosithombo ingabuyela ekubeni yimbewu ngoba nje ingxenye yalesoSITHOMBO SIKAKOLO NGUKOLO ONGUKUPHILA OKUPHAKADE.

Ninomfanekiso ophelele walokho kuIsrayeli esuka eGibhithe. Baphuma cishe beyizigidi ezimbili ezinamandla. BONKE baphunyuka ngegazi lomhlatshelo. BONKE babhaphathizwa oLwandle oluBomvu; BONKE bakhuphuka bephuma emanzini bejabulela ukuzibonakalisa kukaMoya oNgcwele nezibusiso; BONKE badla ukudla kwengelosi; BONKE baphuza edwaleni elabalandelayo. Nokho ngaphandle kwabayingcosana impela babengelutho kuphela abathwali babantwana ababefanele babalandele futhi bahambe bayongena ezweni laseKhanani. WONKE uIsrayeli AKASUYE uIsrayeli. Futhi bonke kuphela ingcosana encanyana ngesibalo amagama abo esulwa eNcwadini yokuPhila.

Sinokufanayo khona namhlanje ebandleni. Amagama azosulwa eNcwadini yokuPhila. Akukho-magama azosulwa eNcwadini yokuPhila okuPhakade ngokuba lobo ngobunye ubufakazi nakuba buqukethe iNcwadi yokuPhila. YILOBU UBUNYAKAZI: UKUTHI UNKULUNKULU USIPHILE UKUPHILA OKUPHAKADE, NALOKHUKUPHILA KUSENDODANENI YAKHE. ONAYO INDODANA UNOKUPHILA (OKUPHAKADE) ONGENAYO INDODANA AKANAKHO UKUPHILA (OKUPHAKADE). *Futhi labo abanalokhokuphila babekuyE ngaphambi kokusekelwa kwezwe.* BAKHETHWA KUYE NGAPHAMBI KOKUSEKELWA KWEZWE. LeyoNZALO ENKULU YOBUKHOSI, uJesu Kristu, watshalwa (Wafa) nalokhokuphila

okwakukuYe kwakhuphuka ngesithombo sikakolo futhi kuyaphinda kuyaziveza ngezixuku zezimbewu zikakolo zinokuphila okufanayo kuzo, futhi zinjengeyaseKuqaleni ngoba ngoMoya zingezasekuqaleni.

Manje singabona ukuthi kungani abahlengiweyo (bebuye bathengwa ngumnini wabo wasekuqaleni) umlobokazi (wayekuYe njengoEva wayekuAdamu) angeke aze asuswe ‘amagama obulunga’ akhe encwadini yerekhodi. Uyingxenye yaKhe. Usesihlalweni sobukhosi. Angeke neze ahlulelwe. Wonke okumlobokazi uyilunga laKhe futhi Akalahlekelwa nangoyedwa. Kodwa lokho akunjalo mayelana “nabo bonke” eNcwadini yokuPhila. Ngokuba phakathi kwabo kukhona ngisho nalabo abanjengoJuda njl. abanesabelo encwadini yerekhodi kodwa amagama abo ayasuswa. Singababona labo abangena ngezinsuku zokugcina, futhi emva kokwenza imisebenzi emangalisayo, uJesu uyosho ukuthi Akazange abazi. Akusikho ukuthi Wayengabaqaphele. Ukwazi konke kwaKhe kuuyakuvalela lokho; kodwa babengaziwa ngaphambili njengakumlobokazi; futhi kanjalo abaziwanga ngaphambili njengaphakathi kwabalungileyo bokuvuka kwesibili. Abathelanga-sithelo (ngoba babengaphandle kweZwi—abazange bahlale kulo) futhi bona, ngakho, bagwetshelwa ukufa. Bese njengoba sesikhombisile ngaphambili kukhona labo abamela umlobokazi futhi babelusizo nenduduzo kuye. Labo babenamagama asala eNcwadini yokuPhila futhi baya ekuphileni okungenaphakade. Ekugcineni kukhona labo abanjengoFaro ababengenawo nhlobo amagama abo eNcwadini yokuPhila futhi laba baphonswa echibini lomlilo futhi.

Kanjalo inhlamvu kakolo eyaba yisithombo ukuba ivunwe ngubufakazi bebandla. Futhi ngisho njengoba sonke isithombo sikakolo singesiyoy imbewu kakolo, futhi njengoba sonke isithombo singasetshenziswa ekuvuneni, kunjalo nangebandla: — lonke ibandla alisiye umlobokazi, kanjalo futhi alinikwa lonke ukuphila okuphakade, kodwa iNGXENYE yalo ibuthelwa enqolobaneni, neNGXENYE yalo iyagcinwa ukuze ingene ekuphileni okuphakade ekuvukeni kwesibili, neNGXENYE yalo ebalwa njengekhoba ishiswa echibini lomlilo. Futhi lokhu yikho impela uJohane umBhaphathizi noJesu abakushoyo, ngokuba uJohane wathi ukolo uyobuthwa namakhoba ashiswe. UJesu wathi, “Bophani ukhula, bese nibutha ukolo.” Umhlangano wenkolo yobuKristu uyobopha amabandla awukhula ndawonye, ngokuba ukhula lufanele luboshwe KUQALA, futhi nakuba ukuphela kwalo kungukusha, alushiswa ekuboshweni kwalo kodwa lugodlulwa umnyaka wakamuva, osekupheleni kweminyaka eyinkulungwane, noma ukuvuka kwesibili. Kodwa uma nje ukhula luke laboshwa uhlwitho lungenzeka futhi lwenzenjalo ngesinye isikhathi phakathi kokubopha nesambulo somphikukristu. Khona-ke



kuyofika usuku lapho BONKE bema ndawonye njengoba babonwa kuDaneyeli. INKosi iyoba lapho nomlobokazi waYo naphambi kwabo kuyoba yizixuku ezizokwahlulelwa. Yebo. BONKE balapho. Zonke izincwadi ziyavulwa. Ukuhlelwa kokugcina kwabo BONKE kuyenziwa. Ukuvuna ngempela sekwedlule. Izincwadi ezake zavulwa ziyavalwa.

Ekuphetheni lendaba ngalesisikhathi, ake ngibhekisele enkulumweni-mbiko eyenziwe ekuqaleni kwayo lapho khona engisho khona ukuthi akukho namunye umBhalo okhulume ngeNkosi OKWAMANJE iyoqela encwadini yerekhodi lamagama. Lokho impela kunjalo. Nokho kukhona umBhalo okhomba ukuqoqwa okuzayo. KusemaHubweni amashumi ayisishiyagalombili-nesikhombisa. LeliHubo likhuluma ngeNkosi iloba phezulu amagama abo bonke labo abazalwa eSiyoni. Akukho-ndawo lapho okungacatshangelwa khona ukuthi uNkulunkulu uzofanele alinde kuze kube ukuphela kweminyaka noma leyonkathi yesikhathi ephathelene neSiyoni ukuze azi ukuthi obani bonke abangahle bazalwe eSiyoni. Futhi, lokho bekungavimbela ukwazi konke. Qiniso Uyazi ukuthi obani abahlanganisa lesosibalo. Kodwa kuyini na? Akusiwo yini kalula nje amagama abukezwayo lapho khona uNkulunkulu kalula nje ebeka khona incwadi yerekhodi elisha lalawomagama asalayo emva kokuvuka kwesibili futhi aphantelene neSiyoni na? Qiniso, yilokho.

*“Ngiyakulivuma igama lakhe phambi kukaBaba nezingelosi zaKhe.”* Amagama ebizwa ezulwini! “Uma umuntu efa, uyakubuye aphile na? bengiyakulinda zonke izinsuku zomshikashika wami, kuze kufike ukumuka kwami. Uyakubiza mina ngiyaku Ku phendula: Uyakunxanela umsebenzi wezandla zaKho.” UMalusi oMkhulu ubiza izimvu zaKhe ngegama. Iphimbo elinokudala likaNkulunkulu liyababiza baphume othulini noma uguqula izithako zabo ezincinci ngisho nakuba babengakalali ubuthongo. Wuhlwitho. YiSidlo sakusihlwa esikhulu soMshado weWundlu nomlobokazi waLo.

Kodwa uhlwitho akusilo kuphela olokubizwa kwamagama. Lapho ekuvukeni kwesibili, ekwahluleleni okukhulu kweSihlalo sobukhosi esiMhlophe, amagama ayovunywa phambi kukaBaba nezingelosi zaKhe. Manje ngitshelwe yilabo abaziyo, ukuthi ukuzwakala okumnandi ukwedlula konke endlebeni yomuntu ngukuzwakala kwegama lalowomuntu. Bathanda kabi abantu ukuba amagama abo abe phambi komphakathi. Bakuthanda kabi ukunanelwa. Kodwa akukho-phimbo lasemhlabeni eliyoke lizwakalise igama lakho kamnandi njengoba kuyokwenza iphimbo likaNkulunkulu uma igama lakho liseNewadini yokuPhila futhi lihlale likhona lapho ukuba lembulwe phambi kwezingelosi ezingcwele. Yeka lolosuku lapho sizwa uJesu ethi, “Baba, balivuma iGama lami

phambi kwabantu ngezinsuku zokuhamba kwabo okungcwele emhlabeni. Manje Ngizowavuma amagama abo phambi kwaKho nazozonke izingelosi zasezulwini.”

“*ONendlebe, makezwe lokho akushoyo uMoya emabandleni.*” Kuyaphinda uMoya usukhulumile. Sesiphindile futhi sahlola ubufakazi obubhalwe encwadini balokho okushiwo nguMoya komunye unyaka. Futhi sithole ubufakazi obubhalwe encwadini obuqinisile. Omunye unyaka usudlule futhi kwagcaliseka khona impela njengoba Athi kuyobanjalo. Induduzo enje pho ekithina esethemba ukuba kumlobokazi wosuku lokugcina, ngokuba kwenza izinhliziyi zethu zigxunyiswe yinjabulo ukuthi Wethembekile futhi uzosenza sonke isithembiso saKhe. Uma Wayethembekile futhi eqinisile kulabo boNyaka waseSardesi, khona-ke Usaqinisile impela kulonyaka wethu. Uma bona ngomusa waKhe namandla bezokwemukelwa futhi banconywe nguYe, khona kanjalo nathi siyobanjalo. Ngakho masiye, ekupheleleni futhi sihlangabeze iNkosi emoyeni, futhi sibe naYo njalo.

## ISIGABA SESISHIYAGALOMBILI

### UNYAKA WEBANDLA LASEFILADELFIYA

ISambulo 3:7-13

Nakuyo ingelosi yebandla laseFiladelfiya loba ukuthi; Nakhu Akushoyo Ongcwele, Oqinisileyo, Onesihluthulelo sikaDavide, Ovula, kungavali-muntu; novalayo kungavuli-muntu uthi;

Ngiyayazi imisebenzi yakho: Bheka, Ngimisile phambi kwakho umnyango ovuliweyo, ongenakuvalwa-muntu; ngokuba unamandla amancane, kanti waligcina iZwi laMi, kawuliphikanga iGama laMi.

Bheka, Ngiyakubenza iSinagoge likaSathane, abazishaya abaJuda, bengesibo, kepha beqamba amanga; bheka, Ngiyakubenza ukuba beze bakhuleke phambi kwezinyawo zakho, bazi ukuthi Ngikuthandile.

Ngokuba ulilondile iZwi lokubekezela kwaMi, naMi-ke ngiyakukulonda ngehora lokulingwa, eliyakufika ezweni lonke, lokulinga bonke abakhileyo emhlabeni.

Bheka, Ngiyeza masinyane: bambisisa lokho onakho, ukuze kungabikho-muntu okwamuka umqhele wakho.

Onqobayo Ngiyakumenza abe-yinsika ethempelini likaNkulunkulu waMi, futhi akasoze aphuma khona: Ngiyakuloba neGama likaNkulunkulu waMi phezu kwakhe, negama loMuzi kaNkulunkulu waMi, iJerusalema eliSha, elehla ezulwini kuNkulunkulu waMi; futhi Ngiyakuloba neGama laMi elisha phezu kwakhe.

Onendlebe, makezwe lokho akushoyo uMoya emabandleni.

### IFILADELFIYA

IFiladelfiya yayingamamayela angamashumi ayisikhombisa-nanhlana ngaseningizimu mpumalanga yeSardesi. Kwakungumuzi wesibili kwemikhulu kunayo yonke eLidiya. Wawakhiwe phezu kwamagquma amaningana esigodini esidume ngokutshala iwayini. Izinhlamvu zawo zemali zazinekhanda likaBacchus nesithombe sikaBaccante (umpristikazi kaBacchus). Abantu abakhileyo bomuzi babexube abaJuda, amaKristu angabaJuda ngokudabuka, nabaphenduka besuka ebuhedenini. Umuzi wawuhlushwa ukuzamazama komhlaba okwakwenzeka kaningi, nokho isikhathi sokuhlala kwawo sasiside kunayo yonke imizi eyisikhombisa yeSambulo. Eqinisweni umuzi usekhona phansi kweGama lesiTerku laseAlasehir, noma uMuzi kaNkulunkulu.

Isigayo sezinhlamvu zemali siphakamisa ubunkulunkulu bomuzi ukuthi nguBacchus. Manje uBacchus ufana noNinus

noma uNimrode. Ungo 'lilelwayo', nakuba iningi lethu licabanga ngaye ngokumnika amagama okuzitika nokudakwa. Kukhanya kuni okulethwa yilokhu emiqondweni yethu. Nantu uhlamvu lwemali lunonkulunkulu ngakolunye uhlangothi nompristikazi noma umprofethikazi ngakolunye. Manje phosa uhlamvu lwemali. Ngabe kunendaba ukuthi luwela ngaphi na? Qhabo mnumzane, kusewuhlamvu lwemali olufanayo. Leyo yinkolo yobuRoma kaJesu noMariya.

Kodwa asicabangi ngeRoma kuphela. Qhabo, akukho kuphela isifebe esikhulu esisodwa. Impela qha; ngokuba lona ngobufebe balo sesibe ngunina. Amadodakazi alo manje aluhlamvu lwemali yesigayo esifanayo. Lapho ngakolunye uhlangothi lohlamvu lwemali badwebe ukukhonzwa kukaJesu futhi ngakolunye uhlangothi banompristikazi wabo noma umprofethikazi futhi futhi libhala izivumokholo zalo nemibhedesho nemigomo yezimfundiso futhi lizithengisela abantu ngensindiso liphikelela nokuthi lona futhi lona lodwa lingukukhanya kweqiniso.

Liphawuleka kanjani iqiniso lokuthi lonyaka wakhiwe ngesimilo sohlamvu lwemali. Ngokuba unina namadodakazi bonke bathenga indlela yabo eya ezulwini. Imali hhayi igazi iyintengo yokuthenga. Imali futhi hhayi uMoya ingamandla abaqhubela phambili. Unkulunkulu walelizwe (umamona) uphuphuthekise amehlo abo.

Kodwa ukuthengiselana kwabo ekufeni kuzophela masinya, ngoba lona ngunyaka uMoya omemeza ngawo, "Bheka Ngiyeza masinya." Yebo, woza masinya, Nkosi Jesu!

## UNYAKA

UNyaka weBandla laseFiladelfiya wahlala isikhathi esisukela ku 1750 kuya cishe ku 1906. Lonyaka, ngokwenzazelo yegama lomuzi, ububizwa ngoNyaka woThando loBuzalwane, njengoba iFiladelfiya kuchaza ukuthi, "uthando lwabazalwane".

## ISITHUNYWA

Isithunywa kulonyaka ngaphandle kokungabaza kwakunguJohn Wesley. UJohn Wesley wazalelwa eEpworth, ngoJuni 17, ngo 1703 futhi wayengomunye wezingane eziyishumi nesishiyagalolunye ezazizalwa uSamuel noSusanna Wesley. Uyise wayengumfundisi wasemasosheni eBandleni laseNgilandi; kodwa kungaphezulu kokuthi kunokwenzeka ukuthi ukuphendukela enkolweni komqondo kaJohn kwakwencike kakhulu empilweni eyisibonelo kanina kunasesayenseni yezenkolo kayise. UJohane wayeyisifundiswa

esikhulu esikhaliphile. Kwakungenkathi eseOrford lapho yena noCharles baba yingxenye yeqembu ababeqeqeshwe ngokukamoya ukuba bakhonze ezisekelweni zokuzibonela bephila iqiniso kunokwenza imfundiso ibe umgomo wabo. Badweba uhlo lukamoya lwemisebenzi, njengokupha abampofu nje, ukuhambela abagulayo nababoshiweyo. Ngenxa yalokhu babizwa ngamaMethodisti, nezinye iziqu zokwedelelwa. Manje uJohn ngokwenele wafakwa ngumbono wakhe wesidingo senkolo kubantu bezwe waze waya eMelika (eGeorgia) njengesithunywa senkolo phakathi kwamaNdiya. Esendleleni yakhe lapho wathola ukuthi abaningi babagibeli bomkhumbi babengamaMoravian. Wahlabeka umxhwele ngokuzithoba kwawo, ukuthula, nokukhuthazeka kuzo zonke izimo. Imizamo yakhe eGeorgia naphezu kokuzidela, nomsebenzi olukhuni wehluleka. Wabuyela eNgilandi ekhala, “Ngaya eMelika ukuyophendula amaNdiya kodwa o! ubani ozophendula mina na?”

Esebuyele eLandani waphinda wahlangana namaMoravian. KwakunguPeter Boehler owamkhombisa indlela yensindiso. Wazalwa kabusha ngempela kakhulu ekwesabiseni nasentukuthelweni esobala yomfowabo, uCharles, owayengaqondi ukuthi angasho kanjani umuntu ongowomoya njengoJohn ukuthi ekuqaleni ubengalungile kuNkulunkulu. Akubanga, nokho, isikhahi eside uCharles, naye, wasindiswa ngomusa.

UWesley manje waqala ukushumayela iVangeli kulawo-mapulpiti eLandani lapho ayeqale waba nempumelelo khona; kodwa masinya bankhipha. Kwakungalesisikhathi umngane wakhe omdala, uGeorge Whitefield, wammela ngesimo esihle ngoba wamema uJohn ukuba eze azomsiza ukuba ashumayele emasimini lapho khona izinkulungwane zazilalele iZwi. UWesley ekuqaleni wayekungabaza ukuthi ufanele ashumayele ngaphandle esikhundleni sasendlini, kodwa lapho ebona izixuku eziminyene futhi ebona ukusebenza kweVangeli ngamandla kaMoya waphendukela ngenhliziyi yakhe yonke ekushumayeleni okunjalo.

Umsebenzi masinya wabamkhulu kangako ngangokuthi waqala ukuthumela abantu-nje abaningi ukuba bashumayele iZwi. Lokhu kwakubonakala kulinganisana nePentekoste lapho uMoya wasukumisa khona amadoda enamandla okushumayela nokufundisa iZwi cishe ngobusuku.

Kwakukhona ukuphikisana okunodlame emsebenzini wakhe kodwa uNkulunkulu wayenaye. Imisebenzi kaMoya yabonakaliswa ngamandla futhi kaningi umoya onjalo wokukholwa wawubabamba abantu ukuba ususe amandla abo futhi bawe phansi bekhala ngokudabuka okukhulu ngezono zabo.

UWesley wayeyindoda ephawuleka ngokuthi yayiqinile. Uthi ngaye wayengakhumbuli ezwa ukuba phansi kwemimoya futhi ngisho nekota yehora selokhu azalwa. Wayengalali kube ngaphezu kwamahora ayisithupha ngosuku; avuke ngesikhathi ukuba aqale ukushumayela ngelesihlanu ngokukwenza nsuku zonke zenkonzo yakhe; eshumayela kuze kube kane ngosuku olulodwa ngangokuthi ngonyaka abe nesilinganiso esingaphezu kwezintshumayelo ezingama 800.

Wayehamba izinkulungwane ezinginingi zamamayela njengoba kwenza abashumayeli bakhe besekethe abangabagibeli abathatha iVangeli balisa eduze nakude. Eqinisweni uWesley wayehamba amamayela ayizi 4500 ngonyaka ngehhashi.

Wayeyikhulwa emandleni kaNkulunkulu futhi wayekhulekela abagulayo ngokukholwa okukhulu nemiphumela emangalisayo.

Eminingi yemihlangano yakhe yabona ukubonakaliswa kweziphiso zikaMoya.

UWesley wayengayithandi inhlangano. Abahambisana naye babenayo “iNhlangothi eHlangene” ababe, “yisixuku samadoda enesimo, futhi efuna amandla okumesaba uNkulunkulu, ehlangene ukuze akhuleke ndawonye, ukuba emukele iZwi lokuyala, nokugadana ngothando, ukuze asizane ukusebenza insindiso yawo.” Isimo kuphela salabo ababengena sasingokuthi babefanele babengabalabo, “ababenesifiso sokubalekela ulaka oluzayo, nokuba basindiswe ezonweni zabo.” Ngokuhamba kwesikhathi benza uhla lwemigomo eqinile ukuba isetshenziswe ekuziphatheni okuqinile ukusiza imiphumulo yabo. UWesley wakuqonda ukuthi emva kokufa kwakhe inhlangano yayingahle ihlelwe noMoya kaNkulunkulu ubashiye besesimweni esifile. Wake wakuphawula ukuthi wayengakwesabi ukuthi igama elithi Methodisti lalizowushiya umhlaba kodwa ukuthi uMoya wawungahle usuke Undize.

Ngesikhathi sokuphila kwakhe wayengazuza ingcebo eningi kakhulu; kodwa akazange. Isisho sakhe ayesithanda odabeni lwemali sasithi, “Thola konke ongakuthola, yonga konke ongakonga, futhi unikele ngakho konke onganikela ngakho.” Bekuyoba yisimangaliso kanjani kuWesley ukuba ubengabuya futhi abone ihlelo elizibiza ngegama leMethodisti namhlanje. Acebile — acebe ngokuningi kakhulu. Kodwa impilo namandla kaJohn Wesley awakho.

Kufanele futhi kushiwo ukuthi uWesley akazange neze afise ukwakha umsebenzi phezu kwezisekelo zehlelo noma zehlelo elilodwa lenkolo. Nakuba wayengoka-Arminius ezinkolelweni zakhe, wayengafuni ukuzehlukanisa nabazalwane ngezizathu zemfundiso. Wayengumfundi omuhle kaJames: Wayesekele ukuphila kwakhe okuphakade ekukholweni nasemisebenzini,

noma ukuyiphila impilo, kunokuba nje emukele isivumokholo noma inkulumo-mbiko yemfundiso.

UJohn Wesley wafa eseneminyaka engama 88 emkhonzile uNkulunkulu njengoba amadoda embalwa abengalokotha ngisho ukucabanga ukuthi ayengahle akwenze.

### ISIBINGELELO

ISambulo 3:7, “Nakuyo ingelosi yebandla laseFiladelfiya loba ukuthi; Nakhu Akushoyo Ongwele, Oqinisileyo, Onesihluthulelo sikaDavide, Ovula, kungavali-muntu; novalayo, kungavuli-muntu;”

O, mahle kanjani lawomazwi. Kungubukhosi kanjani ngisho ukuzwakala kwawo. Kuxhuxhumisa kanjani ukucabanga ukuthi zonke lezozingxenye zingabalelwa kumuntu oyedwa. Ubani obengalokotha asho izinto ezinje ngaye ngaphandle kukaJesu Kristu, iNkosi yeNkazimulo na? Ngikholwa ukuthi isihluthulelo ekuhumusheni yona impela lemisho echasisayo emangalisayo ngamunye ukuthi uchaza ukuthini kutholakala evesini lesishiyagalolunye, “Bheka, Ngiyakubenza isinagoge likaSathane, abathi bangabaJuda, bengesibo, kepha beqamba amanga; bheka, Ngiyakubenza ukuba beze bakhuleke phambi kwezinyawo zakho, bazi ukuthi Ngikuthandle.” Ngithi lelivesi liyisihluthulelo ngoba liphathelene nabaJuda abebhlala njalo bezibiza ngabantwana bakaNkulunkulu bebandlulula wonke omunye umuntu. Babethela futhi babulala iNkosi uJesu Kristu. Isenzo sabo esibi kakhulu saletha igazi labo phezu kwamakhanda abo amakhulu eminyaka. Bonke ngoba benqaba uJesu njengoMesiya wabo, OwayenguYe ngempela. Kubo Wayengesuye Lowo Ozayo, noma iNdodana kaDavide; kubo WayenguBelzabule, noma omunye ongalungile efanele kuphela ukubhujiswa. Kodwa akunjalo. WayenguEmanuweli ngempela, uNkulunkulu ebonakalisa enyameni. Unguye ngempela, uMesiya. Impela, Wayenguye nse njengoba *manje* Eziveza Yena obala enguye. Nango, UJESU OFANAYO — uJesu Kristu onguye izolo, nanamuhla naphakade. Lowo oNgwele Oyedwa phakathi kwezitsha zezibani uyilowoJesu ofanayo impela Owahamba ezingwini zaseGalile, Owaphulukisa abagulayo, Owavusa abafileyo, futhi Owathi ngaphezu kobufakazi obungenakuphikiswa wabethelwa futhi wabulawa. Kodwa Wavuka futhi, futhi uhlezi ngakwesokunene soMkhulu kweliphezulu.

AbaJuda abaMbizanga ngongwele ngaleyonkathi. AbaMbizi ngongwele manje. Kodwa UNGONGCWELE. AmaHubo 16:10; “Ngokuba Awuyikushiya umphefumulo waMi endaweni yabafileyo; Awuyikuvuma ukuba ONGCWELE waKho abone ukubola.”

Bafuna ukulunga kwabo ngomthetho futhi behluleka kalusizi, ngokuba ngomthetho akukho-nyama engalungisiswa. Ngomthetho akukho-muntu ongangweliswa. Ubungcwele bungobeNkosi. KwabaseKorinte I 1:30, “Kepha ngaYE nikuKristu Jesu, Owenzelwe thina ukuhlakanipha nguNkulunkulu, *nokulunga*, kanye nokungweliswa, nokuhlengwa.” KwabaseKorinte II 5:21,b, “Ukuze kuYena senziwe sibe-*ngukulunga kukaNkulunkulu*.” KwakunguKristu kungenjalo ukubhubha, futhi babhubha ngokuba baMala.

Futhi amadoda alowonyaka ngisho nanjenganamhlanje ayenza iphutha elifanayo. NjengabaJuda baphephela esinagogeni isimo sokukhonza, ngakho oNyakeni waseFiladelfiya babephephela ebandleni. Akusikho ukujoyina ibandla okuyikhona okusebenzayo. Ukuphila akukho ebandleni. Ukuphila kukuKristu. “Yilobu ubufakazi ukuthi uNkulunkulu usiphile ukuphila okuphakade nalokhukuphila kuseNdodaneni yaKhe. Onayo iNdodana unokuphila, ongenayo iNdodana akanakho ukuphila.” Umuntu wenziwa nguMoya ukuba abengcwele. NguMoya wobuNgcwele owavusa uJesu kwabafileyo ohlala phakathi kithi futhi asenze sibengcwele ngobungcwele baKhe.

Nango Emile, oNGCWELE. Futhi siyoma naYe sembethethe ukulunga kwaKhe, singcwele ngobungcwele baKhe.

Manje lonyaka unyaka wesithupha. Emehlweni kaNkulunkulu, isikhathi siya ngokusondela. Uzobuya masinya. Masinya kuzoba khona ukumemeza lapho Efika, “Nongcolileyo, makazingcolise njalo: kepha olungileyo, makenze njalo ukulunga: nongcwele, makazingcwelise njalo.” ISamb. 22:11b

O, ngijabula kakhulu ukuthi ubungcwele bami abusibo obungobami. Ngijababula ukuthi ngikuKristu, nazozonke izingxenyane zaKhe ezimangalisayo ezibalelwe ukulunga, *yebo zabelwe mina*. Akabusiswe uNkulunkulu phakade!

“*Nakhu akushoyo Oqinisileyo*.” Manje leligama, ‘qinisile’, liyigama elimangalisayo. Akusho ukuthi qinisile ngomqondo nje wokuthi kungokuphambene namanga. Liveza ukuQonda okuPhelele komqondo owehlukene nokuQondwa kwalo okuKhetha ubuso. Isibonelo nje siyakhumbula ukuthi uJesu wathi kuJohane 6:32, “Kwakungesuye uMose owanipha isinkwa soqobo esivela ezulwini; kodwa uBaba unipha isinkwa *soqobo* esivela ezulwini.” UJohane 15:1, “Mina ngingumvini *owona wona*.” AmaHeberu 9:24, “Ngokuba uKristu kangenanga endaweni engcwele eyenziwe ngezandla, engumfanekiso waleyo okuyiyo *ngempela*; kepha wangena ezulwini uqobo, ukuba manje Abonakale ebusweni bukaNkulunkulu ngenxa yethu.” KuJohane I 2:8, “Ngokuba ubumnyama buyadlula, nokukhanya kwe*qiniso* sekuyakhanya.”



Njengoba leligama, impela, liveza ukuQonda okuPhelele uma kuqhathaniswa nokuQonda okuKhetha ubuso njengoba kufanekiswe kulawomavesi, manje sesingaqonda engathi asikaze ngaphambili okufanekiswayo kwehluka emfanekisweni, nento enethunzi. Thatha isibonelo manje semana evela ezulwini. UNkulunkulu wahlisela uIsrayeli isinkwa sengelosi sivela ezulwini. Kodwa lesosinkwa asizange senelise. Sasilungile okosuku olulodwa kuphela. Labo abasidlayo babelamba futhi ngosuku olulandelayo. Uma sishiywa khona lapho sasonakala. Kodwa uJesu uyisinkwa SEQINISO esivela ezulwini, kanti imana yona yayingumfanekiso nje. Futhi uma noma yimuphi umuntu odla lesoSINKWA esehla sivela ezulwini akasophinde alambe futhi. Akadingi ukuba abuye abuye asidle futhi. Ngalesosikhathi nje ahlanganyela ngaso, wayesenokuphila okuphakade. Lapha ngempela kwakuNGOKWANGEMPELA. Asisekho isidingo sesithunzi. Asisekho isidingo sensindiso ekhetha ubuso. Nansi yona YONKE. NjengoJesu nje akasiyo ingxenyane kaNkulunkulu; UNGUNKulunkulu.

Akekho owayengaphika ukuthi uIsrayeli wayenokukhanya. Babeyibona-bantu kuphela ababenokukhanya njengesizwe. Kwakunjengenkathi lapho iGibhithe yayimnyama ngangokuthi umuntu wayengakuthinta. Kodwa emakhaya amaIsrayeli kwakukhona ukukhanya. Kodwa manje ukukhanya *kweqiniso* sekufikile. Ukukhanya kwezwe nguJesu. UMose nabaprofethi baletha ukukhanya ngendlela yomBhalo ohlobene noMesiya. Kanjalo uIsrayeli wayenokukhanya. Kodwa manje ukuGcwaliseka kokukhanya sekufikile, futhi okwakuyikho kodwa manje iZwi elikhazimulayo manje seliyakhanya ekuKhanyeni kukaNkulunkulu kubonakaliswa phakathi kwabantu baKhe. Njengensika yomlilo yayinikeza ukukhanya ebusuku, futhi lokho kwakumangalisa, manje ukukhanya nokuphila kwabonakaliswa ekugwaleni kobuNkulunkulu ngokomzimba.

UIsrayeli wayevamise ukuthatha isithole esibomvu futhi banikele ngaso phezu kwealtare kukho ukuthethelelwa kwezono. Unyaka izono zalowo onecala zazembozwa. Kodwa lokho kwemboza kwakungenakusisusa isifiso sokona. Kwakungesiwo umnikelo ophelele. Kwakuyisithunzi kwaze kwafika okwangempela. Ngakho ngonyaka ngamunye umuntu wayenikela futhi ngonyaka ngamunye abuye ngoba wayeselokhu enesifiso esifanayo ukuba one. Ukuphila kwesilwane kwakwenza ukubuyisana ngesono sakhe, kodwa ngokuthi kwakuyigazi lesilwane elalichithwa nokuphila kwesilwane okwakunikelwa kwakungenakubuyela phezu komuntu. Ukuba kwakubuyile, kwakusayolokhu kungasizi lutho. Kodwa lapho uKristu isibambiso esiphelele wanikelwa, negazi laKhe lachithwa, khona-ke ukuphila okwakukuKristu kwabuyela phezu kwesoni esidabukileyo nalokho kuphila

kungukuphila okuphelele kukaKristu, okungenasono nokulungileyo, khona-ke onecala wayesengahamba ngokukhululeka ngokuba wayengasenasifiso sokona. Ukuphila kukaJesu kwase kubuyeke phezu kwakhe. Kuchaza lokho kwabaseRoma 8:2, “Umthetho kaMoya wokuphila okuKristu Jesu ungikhululile emthethweni wesono nowokufa.”

Kodwa abaJuda emuva lapho ngesikhathi sikaJesu abafunanga ukwemukela lowomhlatshelo. Igazi lezinkunzi nelezimbuzi alenzanga lutho oluphelele. Lake laba yindlele emiswe nguNkulunkulu. Kodwa manje uKristu esebonakele enyameni, nangokuchitheka kwegazi laKhe impela lisisusile isono futhi ngalowomnikelo onguYe usenze saphelala. AbaJuda abakuthathanga lokho. Kodwa kuthiwani-ke mayelana nalowoNyaka waseFiladelfiya, futhi, yebo, eminye iminyaka, nayo na? Ngabe bakwemukela ngempela lokhu okuyikho ngempela kuKristu na? Qhabo mnumzane. Noma kunjalo uLuther waletha iqiniso lokulungisiswa, iBandla lobuRoma, nozakwabo wasepomalanga, iBandla loMthetho, lalilokhu libambebele emisebenzini. Manje imisebenzi ilungile, kodwa ayikusindisi. Ayikwenzi uphelele. NguKristu kungenjalo ukubhubha. Futhi akusuye ngisho uKristu NEMisebenzi. NguKristu yedwa. Lonyaka waqala iminyaka yobuArminius obungakholelwa kuKristu eYINTO EKHONA NGEMPELA. Abuhlabeleli ngokuthi “YiGazi lodwa,” ngokuba buhlabelela buthi “Yigazi lodwa NOKuziphatha kwami.” Manje ngiyakholelwa ekuziphatheni kahle. Uma usindisiwe uyokwenza ngokulungileyo. Sesivele sedlulile kulokho. Kodwa ake nginitshale manje, insindiso aYISUYE uJesu EHLANGANISWE nokunye. NguJesu YEDWA. INSINDISO INGEYENKOSI. Ekusukeni kuya ekugcineni konke nguNKULUNKULU. Ukuphila kwaKhe makube kimi. Makube yigazi lakhe elingihlanzayo. Makube nguMoya waKhe ongigwalisayo. Makube yiZwi laKhe enhliziyweni nasemlonyeni wami. Makube imivimbo yaKhe engiphulukisayo. Makube nguJesu, futhi uJesu Yedwa. Kungabi ngemisebenzi yokulunga engiyenzile. Qhabo mnumzane. UKristu ungukuphila kwami. Amen.

Ngizwa kuthi angiqhubeke ngiqhubeke ngalamaqiniso, kodwa ngizoninika omunye umcabango owodwa. Umayelana nalesosihlabelelo esimangalisayo esabhalwa ngu A. B. Simpson.

“Kwake kwaba yisibusiso,  
 Manje sekuyiNkosi.  
 Kwake kwaba ukuzwa,  
 Manje sekuyiZwi laKhe.  
 Ngake ngafuna isiPho saKhe,  
 Manje sekungesoMnikezi.  
 Ngake ngafuna ukuphulikiswa,  
 Manje nguYe Yedwa.

Konke kukho Konke kuze kube phakade,  
 Ngiyohlabelela uJesu.  
 Konke kuJesu,  
 NoJesu uyikho konke.”

Akukho-lutho kulokhukuphila, noma kungenelisa kanjani, noma kungalunga kube kuhle kanjani, kodwa niyothola isamba senani selilonke lakho konke ukuphelela kuKristu. Yonke into iyafiphala ibe yize ngaphandle kwaKhe.

“*Onesihluthulelo sikaDavide.*” Lomusho omuhle ulandela futhi uvela emshweni ongaphambili, “Oqinisileyo.” – uKristu, ukuQonda okuPhelele, kwehlukene nokuQonda okuKhetha ubuso. Nakhu. UMose wayengumprofethi kaNkulunkulu, kodwa uJesu (onjengoMose) wayeNGUYE uMprofethi kaNkulunkulu. UDavide (umuntu wenhliziyo kaNkulunkulu) wayeyinkosi yakwaIsrayeli, kodwa uJesu unguye uDavide oMkhulu, iNkosi yamaKhosi noMbusi wabaBusi, uNkulunkulu uNkulunkulu impela. Manje uDavide wayezalwa yisizwe sakwaJuda kusona okungavelanga bapristi, nokho wadla esinkweni sokubukwa esasibekelwe abapristi. Wayeyiqhawe elikhulu enqoba isitha, eqinisa abantu; njengenkosi wahlala esihlalweni sobukhosi. Wayengumprofethi. Wayengumfanekiso omangalisayo kaKristu. Manje kuthi kuIsaya 22:22, “Ngiyakubeka isihluthulelo sendlu kaDavide ehlonbe laKhe; Uyakuvula, kungavali-muntu; Avale, kungavuli-muntu.” UMoya usebenzisa lenkomba yeTestamente eliDala ephathelene neNkosi uJesu Kristu nenkonzo yaKhe ebandleni. Isihluthulelo sikaDavide esakukhombayo ngalesosikhathi yisithunzi nje, esesigcwaliswe kuJesu manje emi phakathi kwezinti zezibani. Simayelana neNkosi yethu EMVA kokuvuka kwaYo futhi hhayi uhambo lwaYo olungcwele lwasemhlabeni. Kodwa sikhombani lesihluthulelo na? Impendulo iseSIMWENI sesihluthulelo. ASIKHO esandleni saKhe. Asigaxiwe entanyeni yaKhe. Asibekiwe ezandleni *zabanye abantu*, kungenjalo ivesi belingesho ukuthi NGUYE YEDWA ONOKUSEBENZISA LESOSIHLUTHULELO – NGOKUBA NGUYE YEDWA OVULA AVALE, *FUTHI AKUKHO-MUNTU* onalelolungelo kodwa nguJesu qobo lwaKhe. Akunjalo lokho na? Kodwa siphi isihluthulelo na? SISEHLOMBE LAKHE. Kodwa IHLOMBE lihlalngene ngani naso na? Funda uIsaya 9:6, “Umbuso uyakubasehlombe laKhe.” Kodwa kusho ukuthini lokhu na? Impendulo yile. Umusho, “umbuso ehlonbe laKhe” uvela emgubhweni womshado waseMpumalanga. Uma umlobokazi esenikelwe kumyeni ukhumula iveli yakhe bese eyibeka emahlombe omyeni, ekhombisa ukuthi akekho nje kuphela phansi kokubusa kwakhe – ukuthi usedlulisele amalungelo akhe kuye – ukuthi uyinhloko – kodwa nokuthi futhi uthwele isibopho nokunakekela nokuthi YENA FUTHI YENA YEDWA – AKEKHO OMUNYE – AKEKHO OMUNYE UMUNTU –

AWEKHO AMANYE AMANDLA — ONANOMA YILIPHI ILUNGULO NESIBOPHO. Nalowo, othandiweyo, uyiSIHLUTHULELO sikaDavide. UNkulunkulu Engozibusayo, Wayazi ngaphambili ngesimemezelo sobuNkulunkulu ukuthi impela ubani owayezoba kumlobokazi waKhe. Wamkhetha. Akusuye umlobokazi owaMkhethayo. Wambiza. Akazizelanga ngokwakhe. Wamfela. Wamgeza egazini laKhe. Wamkhokhela intengo. UngowaKhe futhi owaKhe yedwa. Uzinikele ngakho konke kuYe Yena uyasivuma isibopho. Uyinhloko yakhe, ngokuba uKristu uyiNhloko yebandla laKhe. NjengoSara wabiza uAbrahama nge, NKosi, kanjalo nomlobokazi uyajabula ukuthi UyiNkosi yakhe. Uyakhuluma yena alalele ngokuba lokho kungukwethaba kwakhe.

Kodwa ngabe abantu balinakile leliqiniso na? Ngabe baMazisile yena Uqobo Yena yedwa ongunya lokuzibusa eligcwele phezu kwebandla laKhe na? Ngithi, “Qhabo”. Ngokuba kuyoyonke iminyaka ibandla belibuswa ngokubusa ezindabeni ezingcwele — ubupristi — ukulandelana kobuphostoli — livala umnyango wesihawu nomusa kulowo elithanda ukumvalela, futhi esikhundleni sokuzithathela uthando nesibopho sebandla selithe ngokukhanukela ukusebenzela inzuzo lamzingela futhi lambhubhisa. Abefundisi babehlala ngokunethezeka kanti ibandla elimpofu lalizondla ngamakhoba okuhlukumeza. Futhi akukho-namunye unyaka owenza noma yikuphi ukwehluka. Ngamunye wazibophezela wona ehlelweni futhi wabeka uhulumeni phezu kwabantu futhi wanikezela ngebandla kulowohulumeni. Ulokothe uvuse abantu, futhi babevinjelwa ngonya noma bakhishelwe ngaphandle. Lonke ihlelo linomoya ofanayo. Lonke ihlelo liyafunga ukuthi linesihluthulelo kuhulumeni webandla. Lonke ihlelo lizisho ukuthi livula umnyango. Kodwa akusilo iqiniso lelo. NguJesu futhi nguJesu, yedwa. Uhlela amalunga eMzimbeni. Uwapha izinkonzo zawo. Ubeka iziphiwo ezintandweni zalo. Uyamnakekela futhi amhole. Uyinto yaKhe eyodwa vo futhi Akanaye omunye kuphela yena.

Ibanga elikude kangaka pho lonyaka webandla esiphila kuwo oqhele ngalo entweni yangempela. Futhi ngelinye ilanga masinya lamadoda ngisho namanje azenza akhulumela ibandla ayobe esukuma emhlanganweni wenkolo yobuKristu ukuba abeke umphikukristu ophilayo enhlokweni yenhlangano yawo akhipha iNkosi esikhundleni futhi siyoMthola (uKristu) engaphandle kwebandla ethi, “Bheka, Ngimi ngasemnyango, ngingqongqotha: uma umuntu ezwa izwi laMi, avule umnyango, Ngiyakungena kuye, ngidle naye, naye adle naMi.” ISambulobulo 3:20.

Kodwa ake ngisho lokhu. INkosi yethu ayehluliwe. Abantu bazisho ukuthi bavulela uNkulunkulu umnyango futhi bavale lowomnyango, kodwa bangabaqambi-manga. Konke aMuphe

khona uBaba kuyakuza kuYe, ozayo kuYe Akasoze amlahlela ngaphandle; Akayikulahlekelwa NAMUNYE wabo. UJohane 6:37-39. Futhi lapho lelolunga lokugcina elikhethiweyo emzimbeni kaKristu selingena, khona-ke iNkosi yethu iyobonakala.

Isihluthulelo sikaDavide. Wayengesiyi yini uDavide inkosi yakwaIsrayeli – wonke uIsrayeli na? Futhi akasiyo yini uJesu iNdodana kaDavide ngokweqiniso lokuthi Uyohlala esihlalweni sobukhosi sikaDavide esikhathini seminyaka eyinkulungwane futhi abuse futhi aphaathe phezu kwefa laKhe na? Impela. Ngakho isihluthulelo sikaDavide sikhomba ukuthi nguJesu Oyongenisa isikhathi seminyaka eyinkulungwane. Lowo Onezihluthulelo zokufa nehayidese uyovusa abaKhe ukuze babelane ekubuseni kwaKhe kokulunga phezu komhlaba.

Kumangalisa kanjani ukuthi iNkosi yethu inazo zonke izimpendulo. Ngempela kuYo kukhona zonke izithembiso zikaNkulunkulu zigcwalisiwe. Ngempela ngokuba KUYo siyizindlalifa kulokho Esithengele khona.

Yebo, Nanso imile, iNkosi yeNkazimulo. Eyake yaba njengoBaba, Wayezungezwe yizingelosi, izingelosi ezinkulu, amakherubi, namaserafi, nebandla lonke lasezulwini, limemeza, “iNgcwele, iNgcwele, iNgcwele iNkosi uNkulunkulu waMabandla.” Babunjalo ubungcwele baKhe ukuthi akukho-muntu owayengasondela kuYe. Kodwa manje siMbona ebandleni, abelana ubungcwele baKhe nathi, saze sathi sikuYe saba yikho impela ukulunga kukaNkulunkulu. Yebo, futhi Nango Emile, “UJesu, ePhelele Ngakho konke,” – uMnduze weSiGodi, iNkanyezi yoKusa eKhazimulayo, uMhlekazi weziNkulungwane eziyiShumi, uAlfa no-Omega, iMpande neNzalo kaDavide, uYise, iNdodana noMoya oNgcwele – oyikho Konke kukho Konke. UIsaya 9:6, “Ngokuba sizalelwe uMntwana, siphilwe iNdodana: umbuso uyakuba-sehlombe laKhe: neGama laKhe liyakuthiwa uMluleki, Omangalisayo, UNkulunkulu onaMandla, UYise oNgunaphakade, INkosi yokuThula.” KuYena ngokugcwaliseka okuPhelele. Nakuba sake asangaMazisa, manje sesiyaMthanda ngenjabulo engakhulumekiyo negcwele inkazimulo. Phakathi kwebandla Umile, futhi siyohlabelela udumo lwaKhe, ngokuba Yena uMnqobi onaMandla uyinhloko phezu kwebandla elingumlobokazi waKhe. Wamthenga lowomlobokazi. UngowaKhe. Naye ungowaKhe futhi owaKhe yedwa futhi Uyamnakekela. Uyinkosi yethu thina singumbuso waKhe, ifa laKhe laphakade.

Manje nizokhumbula ukuthi ekuqaleni kweves. 7, ngithe ives. 9 lizosisila ukuba siliqonde. Ngiyethemba nikubonile ebengikuqondile. UJesu Uziveza obala njengaLowo Ongcwele, oqinisile, (noma oyiyonanto yangempela kuphela) Lo onesihluthulelo sikaDavide, Lo Owavula wavala. Futhi lelo

yiqiniso ngempela. Leyomisho iMchaza ngokuphelele. Kodwa abaJuda osukwini lwaKhe baMala nakho konke Ayeyikho. Balahla uMsindisi wabo nakho konke Ayeyikho kubo. Nozishaya umKristu manje wenze okufanayo. Benze khona impela okwenziwa abaJuda. AbaJuda baMbethela base-ke bephendukela ekholweni leqiniso. Ozishaya umKristu uMbethele kabusha wase ephendukela ebandleni leqiniso ukulibhubhisa. Kodwa uNkulunkulu uqinisile, futhi Lowo Ongaphezu kwakho konke usazobuya, futhi nxa Ebuya Uyokhombisa ukuthi Ubani oyiNkosi enkulu. Futhi njengoba Ezifakazela Yena kulo izwe, futhi lonke izwe likhothama ezinyaweni zaKhe, ngalesosikhathi lonke izwe liyokhothama ezinyaweni zabangewele, kufakazisa ukuthi babeqinisile ekumeni kwabo naYe. Makabusiswe uNkulunkulu phakade!

### UNYAKA WOMNYANGO OVULIWEYO

ISambulo 3:8, “Ngiyayazi imisebenzi yakho; bheka Ngimisile phambi kwakho umnyango ovuliweyo, ongenakuvalwa-muntu; ngokuba unamandla amancane, kanti waligcina izwi laMi, kawuliphikanga iGama laMi.”

Umusho wokuqala walelivesi, “Ngiyayazi imisebenzi yakho,” uhlaziywa kulolonke ivesi, ngokuba imisebenzi yabo yayiphathelene no ‘mnyango ovuliweyo,’ ‘amandla amancane,’ ‘iZwi neGama.’

Ukuze siqonde umnotho wencazelo efake ukuthi “bheka Ngimisile phambi kwakho umnyango ovuliweyo, ongenakuvalwa-muntu,” sifanele manje sikhumbule okushiwo ngonyaka ngamunye ugibela phezu komunye unyaka. Kukhona ukwelakanyana, ukuncibilika noma ukufiphalela, kunokuphela okuzumayo nokuqala okungunqamla-juqu. Lonyaka kakhulu ugobhozela onyakeni olandelayo. Futhi akusikho kuphela ukuthi lonyaka uphuphumela onyakeni wokugcina, kodwa unyaka wokugcina kalula nje ngezimo eziningi ungukuqhubeka konyaka wesithupha. Unyaka wesikhombisa (unyaka omfishane impela) uzibuthanela umsebenzi owodwa osheshayo, bonke ububi beminyaka yonke, kepha nokho bonke ubumpela bePentekoste. Uthi nje uNyaka waseFiladelfiya usuzoqeda ibanga lawo, uNyaka waseLawodikeya ngokushesha uyangena, uletha kokubili ukhula nokolo ekuvunweni, “Buthani kuqala ukhula nilushise; kepha nibuthele amabele ukolo engotsheni yami.” UMathewu 13:30. Khumbulani, ngiyaninxusa, ukuthi uNyaka waseSardesi waqala inguquko okufanele kulokhu kuqhubeka kuze kuthi uhlamvu olwatshalwayo ePentekoste luhambe luze luguququke ngokugwele ekutshalweni, ukuniselwa, ukukhuliswa, njl., luze lubuyele ngqo embewini yasekuqaleni. Ngenkathi lokhu kusenzeka, ukhula olwahlwanyelwayo luzofanele luhambe lwedlule

ekuguquququkeni kwalo ukuba luvunwe nalo. Yilokho impela esikubona kwenzeka. Uma nje ningacabanga ngezikhathi zonyaka, ningathola isithombe esihle kakhulu salokhu. Isitshalo enisibona sikhula ngokuqina okugcwele ehlobo masinyane sibonakala siba-yize. Awukwazi ngempela ukusho ukuthi liphenduke nini ihlobo laba yikwindla – livele nje lafiphalela kulo. Injalo-ke iminyaka, futhi ikakhulukazi lena emibili yokugcina.

Kukulonyaka la uJesu ethi khona, ‘Ngiyeza MASINYANE’ ives. 11. Lokho kwenza unyaka wokugcina ubengomfishane kakhulu. ILawodikeya ingunyaka *womsebenzi osheshayo*. Uyafishanisa.

Manje impela sizoke sithi ukuhlala eMNYANGO OVULIWEYO ongenakuvalwa-muntu. Okokuqala nje ngifuna ukuhlala emnyango ovuliweyo njengokhombisa umzamo omangalisayo wokuba yisithunywa senkolo salowonyaka. UPawulu wabiza ukukhuthalela okusha kokuba yisithunywa senkolo seNkosi ngomnyango ovuliweyo. KwabaseKorinte II 2:12, “Kepha, mhla ngifika eTrowa ukuba ngishumayele iVangeli likaKristu, ngivulelwe umnyango eNkosini.” Ngakho singabona ngokuqhathaniswa kwemiBhalo ukuthi lomnyango ovuliweyo wawukhomba ukusabalala okukhulu ukwedlula konke kweVangeli izwe eselake lakubona.

Ngifuna ukuba nibone okuthize lapha. UNkulunkulu usebenza ngokuthathu, Akanjalo na? Kwakukowesithathu noma uNyaka wasePergamu lapho ibandla elashada khona nohulumeni. Imisebenzi yamaNikolawu yayisiphenduke yaba yimfundiso yamaNikolawu. Lowonyaka wawunguMNYANGO OVULIWEYO emvinini wamanga. Yake yesekwa amandla kahulumeni eqinisweni yaphenduka yaba yinqubo yezwe nakuba yayithwele igama lokuthi, umKristu. Kanjalo yasabalala njengomlilo wasendle. Kodwa manje, eminyakeni emithathu kamuva, emva komzabalazo omude nonzima wokukholwa, naku kufika uMNYANGO OVULIWEYO oya eqinisweni. IZwi leNkosi manje selinosuku lwalo. Kusobala unyaka wesihlanu wase uhlele inkundla yalomnyakazo omkhulu, njengoba lowonyaka wasinika ukuhamba amazwe, ukubuswa kwelinye izwe ngelinye, ukushicilelwa kwezincwadi, njl.

Kwakuyoba yisimangaliso ukuba lo ‘mnyango ovuliweyo’ wawulandele iphethini yobuNkulunkulu yePentekoste eyabekwa obala kumaHeberu 2:1-4, “Ngalokho kakhulu nga siqaphelisisa esikuzwileyo, funa mhlawumbe sikhukhulwe. Ngokuba uma iZwi elakhulunywa ngezingelosi laqiniseka, nakho konke ukuphambuka nokungalaleli kwaphindiselwa ngokufaneleyo; Thina siyakuphunyuka kanjani, uma sidebesela ukusindiswa okungaka; okwakhulunywa kuqala ngeNkosi, kwaqiniswa kithina yilabo abaMzwayo: uNkulunkulu futhi

efakaza kanye nabo, ngezibonakaliso nangezimangaliso, nangemisebenzi yamandla eyizinhlobonhlobo, nangokwabelwa kukaMoya oNgcwele, ngokwentando yaKhe?” Manje niyazi ukuthi lena yiphethini kaJesu, qobo lwaKhe, washo njalo. UMarku 16:15-20, “Wayesethi kubo, Hambani niye ezweni lonke, nishumayele iVangeli kukho konke okudaliweyo. Okholwayo abhaphathizwe uyakusindiswa; kepha ongakholwayo uyakulahlwa. Lezizibonakaliso ziyakubalandela abakholwayo; ngegama laMi bayakukhipha amademoni; bashumayele ngezilimi ezintsha; baphathe izinyoka; uma bephuza okubulalayo, akusoze kwaba-nangozi; bayakubeka izandla phezu kwabagulayo, basinde. Njalo-ke iNkosi isikhulumile kubo, Yakhushulelwa ezulwini, yahlala ngakwesokunene sikaNkulunkulu. Kepha bona bephuma, bashumayela ezindaweni zonke, iNkosi isebenza nabo, iqinisa iZwi ngezibonakaliso ezilandelayo. Amenii.”

Ayizange ibatshela ukuba baye ezweni lonke futhi bakhe amakhohli eBhayibheli; Ayibatshelanga futhi ukuba bedlulise incwadi yokufundwa. Manje lezozinto zinhle, kodwa uJesu abatshela ukuba bakwenze kwakungukuSHUMAYELA IVANGELI – banamathelane neZWI – khona-ke izibonakaliso ziyolandela. Sona impela isingeniso sokuqala esinaso ngendlela uMbuso kaNkulunkulu owawuzoshunyayelwa ngayo wawungenkathi Ethumela abayishumi nambili. KuMathewu 10: 1-8, Wayala futhi wabalayeza kanje, “Wayesebabiza abafundi baKhe abayishumi nambili, Wabanika amandla phezu kwawomoya abangcolileyo, ukuba babakhiphe, nawokuphulukisa izifo zonke nokugula konke. Amagama abaphostoli abayishumi nambili yilawa; Owokuqala, nguSimoni, othiwa uPetro, noAndreya umfowabo; noJakobe indodana kaZebedewu, noJohane umfowabo; noFiliphu; noBartolomewu; noTomase, noMathewu umthelisi; noJakobe indodana ka-Alfewu, noLebeu, othiwa uThadewu; noSimoni umKhanani, noJuda Iskariyotho, owaMkhaphelayo. Laba abayishumi nambili uJesu wabathuma wabayala, wathi, Ningayi ngendlela yabeZizwe, ningangeni emzini wamaSamariya. Kodwa yanini kakhulu ezimvini ezilahlekileyo zendlu kaIsrayeli. Ekuhambeni kwenu, shumayelani, nithi, Umbuso wezulu ususondele. Phulukisani abagulayo, nihlambulule abanochoko, nivuse abafuleyo, nikhiphe amademoni: namukeliswe ngesihle, yiphani ngesihle.” Lenkonzo Abanika yona eqinisweni yayingukwabelana nabo inkonzo yaKhe impela, ngokuba kuthi kuMathewu 9:35-38, “UJesu wayihamba imizi yonke nemizana, efundisa emasinagogeni abo, eshumayela iVangeli lombuso, wabaphilisa abantu izifo zonke nokugula konke. Kepha Ebona izixuku, Waba-nesihe ngazo, ngokuba zazikhathazekile, zihlakazekile, njengezimvu ezingenamalusi. Wayesethi kubafundi baKhe,



Ukuvuna kukhulu, kodwa izisebenzi ziyingcosana; Ngakho-ke nxusani eNkosini yokuvuna, ukuba Ithume izisebenzi ziye ekuvuneni kwaYo.”

Manje abantu abanengi banomqondo wokuthi abaphostoli nje ababenalenkonzo abayinikwa yiNkosi yethu uJesu, futhi ngakho ngenkathi befa, inkonzo yayisiphelile. Lokho akunjalo. Lapha kuLuka 10:1-9, sithola ukuthi ezinsukwini zokugogobala kwaKhe kwasemhlabeni Wayesevele equalile ukunikeza izinkonzo zamandla kwabaKhe, “Emva kwalokho iNkosi yamisa abanye abangamashumi ayisikhombisa, yabathumela ngababili phambi kwaYo emizini nasezindaweni zonke, Ebizakuya kuzo Yona. Yathi kubo. Ukuvuna kukhulu, kepha izisebenzi ziyingcosana: ngakho-ke nxusani iNkosi yokuvuna, ukuba Ithumele izisebenzi ekuvuneni kwaYo. Hambani: bhekani, Ngiyanithuma njengezimvu phakathi kwezimpisi. Ningaphathi-sikhwama, nayika, nazicathulo: ningabingelelimuntu endleleni. Nakuyiphi indlu eningena kuyo, qalani nithi, Ukuthula makube-kulendlu. Kuyakuthi uma kukhona iNdodana yokuthula, ukuthula kwenu kohlala phezu kwayo: kepha uma kungenjalo, kuzakubuyela kini. Hlalani kuleyondlu, nidle niphuze abanipha khona: ngokuba isisebenzi sifanele inkokhelo yaso. Ningangeni ezindlini ngezindlu. Nakumuphi umuzi eningena kuwo, benamukela, yidlani okubekwa phambi kwenu: niphulukise abagulayo abakuwo, nithi kubo, Umbuso kaNkulunkulu usondele kini.”

Ubani owayengaba nesibindi sokuphika inkonzo enamandla kaFiliphu na? Ubani owayengaba nesibindi sokuphika inkonzo enamandla kaIrenaeus, uMartin, uColumba, uPatrick nabanye abangenakubalwa abaninginingi ababenogcobo phezu kwabo na?

Yebo. Indlela yeBhayibheli yindlela yangempela yomnyango ovuliweyo. Futhi ngifuna ukwengeza ubufakazi bami kulokho. Isizathu sokuba ngenze lokho yingoba ngingakhuluma kuphela ngesiqiniseko esimayelana nalokho uNkulunkulu akwenzile empilweni yami uqobo. Ngakho uma nizingoxolela ngodumo oluqondene nami lapha ngizonitshela ukuthi ngazi kanjani ngesiminya ukuthi uJesu unguye izolo nanamuhla naphakade nokuthi amandla kaNkulunkulu asekhona kulabo abazokholwa futhi bemukele.

Ohambweni lwami lokuba yisithunywa senkolo ngiya eNingizimu Afrika, uNkulunkulu walubusisa kakhulu ngangokuthi ngenkathi ngifika eThekwini okuyiyona ndawo kuphela eyaqala ukuhlalisa abantu kwakuyindawo ebanzi emzileni womjaho engeyesibili ngobubanzi ezweni. Isixuku sasingaphezulu impela kwezi 100,000. Ukuze kugcinwe umthetho nokuhlelwa kwawo bakha uthango locingo ukwehlukana izizwe ezinhlobonhlobo. Bamisa amaphoyisa angamakhulu ukudambisa izixuku eziminyene.

Leyomiphefumulo elambile yayifike kade ihambe amamayela amaningi. Indlovukazi evela eRhodeshiya yayifike ngezingqola zesitimela ezingama 27 zigwele abomdabu baseAfrika. Babezabalaza benqamula izinkalo nezintaba betete emihlane yabo amaningi namaningi imayela othandekayo owayedinga usizo. Lonke izwe lanyakaziswa yimisebenzi yamandla eyayibonakaliswe nguMoya oNgcwele.

Ngenye intambama lapho ngiqala ukukhonzisa, omunye wezinkulungwane zabakaMohamede wenyukela emsamo. Lapho yena owesifazane ema phambi kwami, isithunywa senkolo kwabakaMohamede saqala kancane ukunxusa iNkosi, “O, ngenxa yalowayamphefumulo oligugu. O, ngenxa yalowayamphefumulo oligugu.” Wayesehlale lapho owesilisa iminyaka ngeminyaka, futhi ngokobufakazi bakhe uqobo, wayebone okaMohamede OYEDWA kuphela eza ukuzokwemukela uJesu Kristu njengoMsindisi. Ekuqaleni babengamaMedo-Peresiya abamithetho yabo ayiguquki. Balukhuni kabi ukuthi ungabazuza. Kubonakala sengathi “uma uke wabangokaMohamede uhlala ungokaMohamede” kungumthetho phakathi kwabo. Hayi-ke, lapho owesifazane emi phambi kwami, ngaqala ukukhuluma naye nakuzo zonke lezozinkulungwane ngabahumushi. Ngathi, “Akunjalo yini ukuthi izithunywa zenkolo zike zanitshela ngoJESU Owafika ukuzonisindisa na?” Nangingababona abantu bebukana ngenkathi ngisho njalo. Kwathi-ke sebephendulile ukuthi kunjalo ngaqhubeka ngathi, “Kodwa izithunywa zenkolo zanifundela yini kuleNcwadi (ngabamba iBhayibheli lami ngaliphakamisa ukuze babone) ukuthi yena loJesu wayengumphulukisi onamandla, nokuthi Wayezohlala kubantu baKhe kwehle njalo ngeminyaka aze Afike futhi ukuba abemukele kuYe na? Banitshela yini ukuthi ngenxa yalowoMoya ofanayo kubo owawukuJesu ukuthi babezokwazi ukwenza imisebenzi yamandla ngisho nanjengoba kwenza uJesu na? Banitshela yini ukuthi ningaphulukiswa, ngisho nokuthi ningaze nisindiswe na? Bangaki kini abangathanda ukubona loJesu ofanayo ehlela phakathi kwethu futhi enze izinto ezifanayo naZenzayo ngenkathi Eselapha emhlabeni kudala na?” Bonke babekufuna lokho. Yileyo nto eyodwa abavumelana kuyo ngempela.

Ngase ngiqhubeka-ke, “Uma uJesu ngoMoya waKhe ezokwenza lokho Akwenza ngenkathi esesemhlabeni, nizolikhohwa iZwi laKhe, ke na?” Futhi nangu wayekhona lowo wesifazane ongokaMohamede phambi kwami. UMoya waqala ukunyakaza kimi.

Ngathi kuye, “Manje, uyazi ukuthi angikwazi. Angikwazi ngisho ukukhuluma ulimi lwakho.” Wakuvuma lokho. Ngathi, “Mayelana nokukuphulukisa, uyazi angikwazi. Kodwa

uwuzwile umlayezo kulentambama futhi wangiqonda.” Umhumushi wakhe oyiNdiya wamphendulela ukuthi uqondile, ngokuba wayelifundile iTestamente eliSha.

Manje abakaMohamede bayisizukulwane sika-Abrahama. Bakholelwa kuNkulunkulu oYedwa. Kodwa bayamphika uJesu njengeNdodana kaNkulunkulu futhi esikhundleni bathatha uMohamede njengomprofethi waKhe. Bathi uJesu akazange afe wabuye wavuka. Bafundiswa lokho ngabapristi babo futhi bayakukholwa.

Ngathi, “Kodwa uJesu wafa wabuye wavuka. Wathumela uMoya waKhe wabuyela phezu kwebandla. LowoMoya owawukuYe yiwo impela uMoya ofanayo ebandleni manje futhi Ungakwenza futhi uyoveza lokho uJesu akuvezayo. Washo kuJohane 5:19, “INdodana ingenze lutho ngokwaYo, kuphela lokho Ebona uYise ekwenza: ngokuba lokho Akwenzayo yena, neNdodana iyakwenza kanjalo.” Manje-ke, uma uJesu ezofika futhi embule kimi ukuthi yini inkathazo yakho noma uzokwenzani lapha – uma Engangitshela ukuthi linjani izolo lakho, ngempela ungalikholwa ikusasa na?”

Wathi ngomhumushi wakhe, “Yebo, ngiyakholwa.”

Ngathi, “Kulungile, sengathi Angakwenza.”

Labo bakaMohamede babeqaphele ngokunaka. Bonke babencike bebuka phambili ukubona ukuthi kwakuzokwenzekani.

Khona-ke uMoya oNgcwele wakhuluma, “Umyeni wakho ungemfishane, indoda eqatha, enamadevu amnyama. Ninabantwana ababili. Ubukodokotela cishe ezinsukwini ezintathu ezedule futhi ukuhlolile. Unesikhwanyana esikhulayo esinobomvu esizalweni sakhoh.”

Wakhothamisa ikhanda lakhe wayesethi, “Yiqiniso lelo.”

Ngambuza, “Uze kanjani kimi, ngingumKristu na? Awuyanga ngani kumprofethi wakho kaMohamede na?”

Wathi, “Ngicabanga ukuthi ungangisiza.”

Ngathi, “Ngeke ngakusiza, kodwa uma wemukela uJesu Kristu njengoMsindisi wakho, Yena Olapha manje, nowazi konke ngawe, Uzokusiza.”

Wathi, “Ngiyamemukela uJesu njengoMsindisi wami.” Lokho kwakwenza. Waphulukiswa futhi izinkulungwane ezithi azibe yishumi zikaMohamede zeza kuKristu ngalolosuku ngoba iVangeli lashunyayelwa ngakho kokubili ngeZwi namandla. UNkulunkulu akazange atshele umuntu ukuba asebenze iminyaka engamashumi amathathu bese engavuni lutho. Wasinika umnyango ovuliweyo weZwi namandla futhi yilokho esifanele sikusebenzise. Yilokho okwanikeza uPawulu inkonzo yakhe enkulu nesebenzayo. KwabaseKorinte I 2:4,

“Nokukhuluma kwami nokushumayela kwami akubangamgamazwi okuhlakanipha ahungayo, kepha kwabangesibonakaliso sikaMoya nesamandla.”

Ngilaleleni manje. Kwakungenkathi ngisekuloluhambo olufanayo lapho okwathi ngisagibela indiza eNew Salisbury, eRhodeshiya, engabona khona iqembu labane benamapaspot aseMelika. Ngawelela kubo ngase ngithi, “Halo lapho, ngiyanibona ninamapaspot aseMelika. Kukhona lapho enihambela khona na?”

Insizwa yangiphendula, “Qha, sonke siyizithunywa zenkolo lapha.”

“Kuhle kanjani,” ngaphendula. “Nizihambela ngesingani noma nisebenza nenhlangano ethize na?”

“SingamaMethodisti. Siphuma eWilmore, eKentucky,” yasho.

“Awu, lapho kuthi akube seyadini lami elingemuva,” ngiphendula.

“Ungebe yilowoMfowethu Branham ovela enhla ngaleyondlela unguye na?”

Ngathi, “Yebo, kunjalo.” Lokho kwamvova. Akabange esasho lutho olunye — nangendlela yena nalawomantombazane amabili ababejeqezana ngayo. Ngakho ngathi, “Kancane nje ndodana, ngithanda ukukhuluma nani nonke ngemigomo ethize, njengoba kubonakala ukuthi singamaKristu sonke futhi silapha ngenhloso enkulu. Manje nonke nobane nithi senihlale lapha iminyaka emibili. Ningasho yini eGameni likaJesu ukuthi ningakhomba umphefumulo owodwa enaziyo ukuthi niwuzuzele iNkosi na?” Abakwazanga ukukwenza.

“Angifuni ukulimaza imizwa yenu, mantombazane,” Ngathi, “kodwa nifanele engabe nonke nisekhaya nisiza onyoko ngezitsha. Aninamsebenzi wokuba sensimini ngaphandle uma nigcwaliswe ngoMoya oNgcwele futhi nishumayela iVangeli leqiniso ngesibonakaliso samandla sikaMoya oNgcwele. Uma ningaboni-miphumela uJesu athi niyoyibona, yingoba anishumayeli iVangeli leqiniso.”

Ake ngithi ukuqhubeka isinyathelo futhi nginikhombise ukuthi izinto zingaba kanjani sensimini yezimishini. Angisho ukuthi konke kungalendlela, kodwa ngiyesaba okuningi kakhulu kwakho kungayo. Kwakungenkathi ngikuloluhambo olufanayo futhi ngihamba ngijikeleza iTheku kanye nemeya lapho engabona khona owomdabu enesigqebhezana entanyeni yakhe futhi wayephethe isithombe esikhonzwayo. Ngabuza umngane wami ukuthi sasingesani lesosigqebhezana futhi wathi uma owomdabu ethatha ubuKristu bamfaka isigqebhezana. Lokho ngempela kwangimangaza, ngokuba nangu umuntu

owayezibiza ngomKristu futhi ephethe lesosithombe esikhonzwayo, ngakho ngabuza ukuthi kungenzeka kanjani lokho.

Wathi, “Ngiyakwazi ukukhuluma ulimi lwakhe. Asiwele sikhulume naye.”

Ngakho sawela nemeya yaba ngumhumushi wami. Ngambuza owomdabu ukuthi wayengumKristu yini. Waqinisa ngempela ukuthi wayengumKristu. Ngase ngimbuza-ke ukuthi wayesiphatheleni pho isithombe esikhonzwayo uma wayengumKristu. Waphendula wathi kwakuyisithombe esikhonzwayo esasikade siphathwa nguyise futhi wasishiya kuye. Ngenkathi sengimtshele ukuthi akukho mKristu okufanele apha the izithombe ezikhonzwayo waphendula wathi lesisithombe esikhonzwayo sasisetshenziswa kakhulu nguyise. Ngangifisa ukwazi imfihlo yokuthi kanjani, futhi wathi ngelinye ilanga uyise wayecathanyelwa yibhubesi, ngakho wabasa umlilo futhi wakhuluma nesithombe esikhonzwayo ngendlela ayefundiswe ngayo yinyanga. Ibhubhesi lasuka. Ngamazisa ukuthi kwakungumlilo owaxosha ibhubesi njengoba umlilo uzethusa zonke izilwane zasendle. Angisoze ngayikhohlwa impendulo yakhe. Wathi, “Awu, kungalendlela, uma Umoya (uMoya) wehluleka, khona-ke lesisithombe esikhonzwayo singeke.”

(Isenzeko esihlaziyiwe somkhankaso waseAfrika ungatholakala encwadini ethi, “U Mprofethi uVakashela eAfrika.”)

Lokho nje kuthi akube yiwo kuphela amandla izixuku zamaKristu ezinawo ngoba iZwi alilethwanga kubo ngomnyango wasekuqaleni ovuliweyo wePentekoste.

Manje sibuyele emuva emnyango ovuliweyo wemishini woNyaka waseFiladelfiya. Wawungenawo umnyango ovuliweyo wamandla owawufanele ube nawo. Qaphelani evesini elifanayo Uphatha lomnyango ovuliweyo. Uthi, “Unamandla amancane.” Kunjalo. AMANDLA kaMoya ayelahlekile kulowonyaka. IZwi lalishunyayelwa kahle. Lalikwazi kahle kamhlophe ukwenza imiphfumulo ihlakaniphe ensindisweni. Kodwa amandla amakhulu kaNkulunkulu aveza obala imisebenzi yaKhe enamandla, aveza obala ingalo yaKhe esikhundleni sabaKhe ayelahlekile ngaphandle kwaphakathi kwamaqembu ahlakazekile. Nokho, akabongwe uNkulunkulu, ayekhula futhi ayandile phezu kwalokho ababenakho enkathini yeNguquko.

Kwakukulonyaka lapho umuntu esihlala simbiza ngobaba wamamishini aphuma khona. UWilliam Carey, umkhandi wezicathulo wesigodi, ubaba ngumfundisi eBandleni iParticular Baptisti eMoulton, eNgilandi, ngamandla wavusa abantu ngokushumayela ngokuthi, “nakuba umyalo wanikezwa

abaphostoli ukufundisa izizwe zonke wawungesiso isibopho kubobonke abefundisi ababelandela ezikhundleni kuze kube sekupheleni kwezwe, ngokubonakala ukuthi isithembiso esilandelayo sasingubukhulu obulinganayo.” Walwiswa abakaCalvin abase beqe umncele wemfundiso yokhetho bekholwa ukuthi bonke abayosindiswa BAYOsindiswa nomsebenzi wobuthunywa benkolo uyomelana nomsebenzi kaMoya. Kodwa uAndrew Fuller wasiza uMnu. Carey ngokushumayela kwakhe nokuqoqa izimali. Impumelelo yabo yabanjalo ukuthi inhlangano yabunjelwa ukusabalalisa iVangeli kuzo zonke izizwe, ngo 1792. Lenhlangano yathumela uCarey owayebusiswe ngokumangalisayo nguNkulunkulu ekuzuzeni imiphefumulo eNdiya. Ngo 1795 ubuKristu obuphapheme babumba iLondon Missionary Society esiyazi kahle ukuthi yaqoqa izigidi zopondo, futhi yathuma izinkulungwane zezithunywa zenkolo iminyaka impela ukufeza izifiso zeNkosi. UMoya kaNkulunkulu wawunyakaza ne “Zinye Izimvu” hleze kwakungukukhala kwenhliziyo yalawomakholwa ayeshisekele.

*“Ngimisile phambi kwakho umnyango ovuliweyo.”* Ngifuna ukubuka kulamazwi futhi. Lesisikhathi, noma ngingezukubehlukanisa nezimishini, ngizonilethela umcabango othwele ukujula okungena onyakeni wokugcina. Njengoba sengivele ngishilo, lonyaka uncibilikela onyakeni wokugcina. Kwakukulonyaka lapho uJesu athi khona, “Ngiyeza masinyane” (ivesi 11), nangokonyaka wokugcina Wayezo “qeda umsebenzi futhi awunqume ube-mfishane ngokulunga; ngoba umsebenzi omfishane iNkosi iyowenza phezu komhlaba.” KwabaseRoma 9:28. Qaphelani ukuthi lelivesi leSambulo 3:8 lihamba kanjani – “umnyango ovuliweyo – amandla amancane, iZwi, iGama.” Lowomnyango ovuliweyo uphathelene nakho konke kokuthathu. Manje ukhombani umnyango na? KuJohane 10:7, kuthi, “Ngakho-ke uJesu wabuye wathi kubo, Ngiqinisile, ngiqinisile, Ngithi kini, MINA NGIYISANGO MNYANGO WEZIMVU LEZIMVU.” Kunjalo: U ‘NGI’ UYIsango UNGUmnyango wezimvu lezimvu. Manje lesi akusiso nje isisho esiyinqaba. Lokhu eqinisweni kunjalo. Qaphelani kuJohane 10 nxa uJesu enikeza lomfanekiso, Uzibiza ngomelusi wezimvu. Bese-ke Ezibiza Yena ngesango ngomnyango. Futhi yilokho umelusi wezimvu ayikho ezimvini. Eqinisweni Uyisango mnyango wazo lazo.

Ngenkathi ngingale eMpumalanga ngabona ukuthi ngesikhathi sasebusuku umelusi wezimvu uqoqela ndawonye zonke izimvu zakhe. Azifake esibayeni. Bese eyazibala. Lapho eseqinisekile ukuthi zonke seziphakathi, wayelala phansi emnyango ovuliwe wesibaya bese ngokwempela abe ngumnyango esibayeni. Akekho owayengangena noma aphume kuphela ngaye. Wayengumnyango. Ngelanga elilandelayo lapho

ngihamba ngigibele nomngane ijiphi ngaqaphelisisa ukuthi umelusi wezimvu waqala ukuhola umhlambi wakhe ewungenisa edolobheni. Khona lapho lonke ujenge lwezimoto lwama ngqi ukuze izimvu zikwazi ukwedlula. Manje amadolobha ngale eMpumalanga awafani njengoba enjalo lapha. Zonke izimpahla zethu ezithengwa zithengiswe sizigcina zingaphakathi; kodwa laphaya, kunjengemakethe enkulu yabalimi nayoyonke imikhiqizo ibe sonqenqemeni lomgwaqo ukuba abedululayo babuke bathenge. Ngacabanga, “O he, nakhu lapho inxushunxushu iqala khona. Ulinda lezozimvu zize zibone konke lokho kudla okuphandle lapho.” Kodwa lapho umelusi wezimvu eqhubekela phambili, lezozimvu zavele zamlandela nje ngqo ngokulinganisana impela ngesinyathelo ngasinye. Zazibuka bonke lobobuhle, kodwa akukho-mvu eyathinta utho. O, ukuba nje ngangilwazi ulimi lwabo, ngangiyomisa ujenge lwezimoto qobo lwami futhi ngibashumayeze intshumayelo ngalokho engangisanda kukubona.

Nxa niyizimvu ezingezoMelusi wezimvu oMkhulu, nilandela ngqo ngokulinganisana kuleso naleso sezinyathelo zaKhe, njengoba nje kwenza lezozimvu. Ningeke nilingeke ngokuphendukela eceleni ngenxa yembali enkulu yebandla, noma nilalele izwi lothile one D.D noma iPh.D. noma iL.L.D., kodwa niyohlala noMelusi wezimvu. IBhayibheli lithi izimvu ziyalazi izwi laKhe futhi ziyamlandela, kodwa izwi lomfokazi liyozibangela ukuba zibaleke futhi zigijimele kuMelusi wazo weqiniso. Akabongwe uNkulunkulu.

Kodwa kwakungesikho lokho kuphela engakubonayo futhi ngakufunda ngapho. Ngelinye ilanga ngacabanga sengibone abantu bephumele ezinkalweni beluse izinhlobo ezehlukene zezilwane. Omunye umfo wayelusa izingulube, omunye izimbuzi, omunye amakameli, omunye iminyuzi, njl. Ngakho ngabuza umngane owayehlala lapho, ukuthi bawabiza ngokuthini lawomadoda. “O,” waphendula, “bangabelusi bezimvu.”

Angikuvumanga lokho. Ngathi, “Awuqondile ukuthi BONKE bangabelusi bezimvu. Abelusi bezimvu belusa kuphela izimvu, abanjalo na?”

“Qha,” wathi, umelusi wezimvu ungumelusi noma oklabisayo, ngakho noma ubani oklabisa izilwane ungumelusi wezimvu.”

Awu, lokho kwangimangaza. Kodwa ngaqaphelisisa umehluko phakathi kwalabo belusi kanye nalabo abanakekela izimvu. Sekufika isikhathi sasebusuku bonke abanye ngaphandle komelusi wezimvu washiya izilwane zakhe ezinkalweni wase eya ekhaya. Umelusi wezimvu wahamba nezimvu zakhe, futhi wazifaka esibayeni wase elala phansi futhi waba ngumnyango wezimvu. O, akabongwe uNkulunkulu,

uMelusi wethu wezimvu akasishiyi neze noma asiyeke. Nxa sekufika ubusuku ngifuna ukuba sesibayeni saKhe. Ngifuna ukuba sekunakekeleni kwaKhe.

Manje-ke, singabona ukuthi UJESU UNGUMNYANGO. Ungumnyango wezimvu. Futhi qaphelani ukuthi kukhuluma manje ngoMNYANGO OVULIWEYO. Yini leyo uma kungesiso isambulo saKhe na? Futhi lesoSambulo siyavula ukunika thina *Amandla*, ukukhanyisa iZwi nokukhazimulisa iGama laKhe. Kwakuphakathi kweminyaka emibili yokugcina lapho iSambulo sobuNkulunkulu bukaJesu Kristu saqhakaza phambi kwethu. Yebo, sasazi ukuthi WayenguNkulunkulu. Yiyiphi enye indlela Abengaba ngayo nguMsindisi wethu na? Kodwa ukwazi ukuthi WayenguNKULUNKULU KUPHELA, NOMA UNKULUNKULU YEDWA, ukuthi WayenguAlfa no-Omega, ukuthi lo “Jesu wayeYINKOSI NOKRISTU – KUMENZA INKOSI UJESU KRISTU, UYISE, INDODANA NOMOYA ONGCWELE, KONKE UMUNTU OYEDWA – lokho bekulahlekile selokhu kwaba seminyakeni yokuqala yebandla, kodwa manje siyakubona futhi. Isambulo sokuthi WAYENGUBANI sasesibuyile. Impela ubuNkulunkulu abusuye uNkulunkulu ongumuntu omthathu enobuntu, ngokuba kuthatha ubuntu ukwenza umuntu. Uma kukhona ubuntu oBUBODWA, kukhona umuntu oyedwa kuphela. Kodwa labo abakholwa ngabantu abathathu banobuNkulunkulu bukankulunkulu omthathu futhi banecala lokwephula umyalo wokuqala.

Kodwa isambulo sobuNkulunkulu sesibuyile. Manje ibandla leqiniso lingakheka liqine futhi. Emva kwaso sonke lesisikhathi ekugcineni seliyazi ukuthi Ubani iNkosi yalo. Sesiyaiphinda futhi siBHAPHATHIZA EGAMENI LENKOSI UJESU njengoba nje benza ePentekoste.

Ake nginitshale ngephupho engalinikwa uNkulunkulu engaba nalo mayelana nombhaphathizo kamthathu-emunye. Lona kwakungesiwo umbono, kodwa iphupho. Niyazi, ngineqiniso, ukuthi esinye sezibusiso zeminyaka yebandla kwakungukwemukela amaphupho ngoMoya oNgewele, ngokufanayo nje njengoba umuntu engemukela imibono. Kwakuthi akube ngelesi 3 ekuseni ngoMgqibelo ekuseni. Ngangisanda kuvuka nje ukuba ngiphuzise uJoseph amanzi. Ngenkathi ngicambalala ngazunywa ubuthongo khona manjalo ngaphupha leliphupho. Ngabona indoda engangifanele ukuthi ngithi yayingubaba wami. Yayiyindoda enkulu eqatha ekhuluphele. Ngabona futhi owesifazane owayefanele ukuba umama wami, kodwa wayengabukeki enjengaye, ngisho njengoba nendoda yayingabukeki njengobaba wami. Lendoda yayimedelela kabi umkayo. Yayinesagila esibanzi sinamakhona amathathu kuso. Niyazi nxa uthatha isigodo usimise ekugcineni bese usishaya ngembazo, senza amakhona amathathu amisise



okocezu olucijile lwesikhuni somlilo. Sasinjalo. Yayithatha lesisagila futhi imshaye ngaso, futhi imshaye imlahle phansi. Esalele lapho ekhala, yayihamba imzungeze iqhunsule isifuba nasebusweni bayo yayiziqhayisa kakhulu, ibuka ngokuqhosha ibonakala ukuthi yayinokukhulu ukuzazisa nokweneliseka ngokushaya owesifazane omncane bandla. Njalo uma ezama ukusukuma yayimshaya. Angikuthandanga eyayikwenza, kodwa ngisacabanga ngokuyiyekisa, ngacabanga, “Angikwazi ukuyisukela leyondoda — inkulu kakhulu. Futhi-ke ifanele ukuba ubaba wami.” Kodwa phansi ngaphakathi ngangazi ukuthi yayingesuye ubaba wami, futhi ngangazi ukuthi akukhondoda eyayinelungelo lokuphatha owesifazane kanjalo. Ngawela ngayidumela ngothayi ngase ngiyjikisa ngathi, “*Awunalo ilungelo lokumshaya.*” Futhi ngenkathi ngisho lokho izinkonyane zami zakhula futhi ngabukeka njengesiqhwaga. Indoda yazibona yase ingesaba. Ngathi, “Uma uke waphinda wamshaya futhi uzobhekana nami.” Yanqikaza ukumshaya futhi, futhi iphupho langishiya.

Ngavuka masinyane emva kwephupho. Ngacabanga, lokho bekuyisimanga. Ngamangala ukuthi kungani ngiphuphe ngalowo wesifazane, ngenkathi ngokushesha Efika lapho, nobukhona bukaNkulunkulu bazeka kimi nokuhunyushwa kwephupho kwavela kuYe. (Manje nina bantu niyazi ukuthi akusikho kuphela ukuthi ngiwahumushile amaphupho enu ngokuyikho impela; kodwa izikhathi eziningi, eziningi, nginitshelile ukuthi niphupheni ngangokuthi akudingekanga neze ukuba ningitshelile.) Owesifazane emele ibandla lezwe namhlanje. Ngazalelwa kuyo impela lengxovangxova — ingxovangxova elikuyo. Wayefanele ukuba luhlobo lukamama (ungunina wezifebe). Umyeni wakhe ngamahlelo ambusayo. Ugodo olunamakhona amathathu ngumbhaphathizo wamanga kamthathu-emumnye kuziqu-zintathu. Ngasonke isikhathi wayethi uqala ukuvuka (lokho kusho ukuthi amabandla aqala ukwemukela iqiniso) yayiliqumba phansi futhi ngaleyomfundiso yamanga. Yayinkulu kakhulu ngangokuthi ngayesaba ekuqaleni, kodwa lapho ngimelana nayo ngathola ukuthi nganginezinkonyane ezinkulu nezinamandla. ZaziyiZINKONYANE ZOKUKHOLWA. Umphumela wephupho wawungukuthi, “njengalokhu uNkulunkulu enami, futhi ekwazi ukungipha amandla anjalo, ngakho-ke mangimmele ngimelane namandla obuhlelo ezwe futhi ngimenze ayeke ukumshaya.”

Manje angizami ukwakhela imfundiso phezu kwephupho. Kanjalo futhi angizami ukuqinisekisa noma yiyiphi imfundiso engiyimele ngephupho. Ubunye bobuNkulunkulu busuka le kuGenesisi 1:1 kuya eSambulweni 22:21. Kodwa abantu bebephuphuthekiswe yimfundiso engenakuphikiswa engekho embhalweni kaziq-zintathu, naleyomfundiso

engenakuphikiswa yamukelwa kakhulu emhlabeni wonke jikelele ukuthi ukuzama ukubona u “Muntu Oyedwa onguNkulunkulu” konke kungokungenakwenzeka. Uma abantu bengenakulibona IQINISO lobuNkulunkulu, kodwa belwa nalo; bangeke baze balibone lonke iqiniso ngoba ISAMBULO NGUJESU KRISTU EBANDLENI LAKHE NEMISEBENZI YAKHE PHAKATHI KWEBANDLA YEMINYAKA EYISIKHOMBISA. Nikutholile lokho na? Manje ngineqiniso niyaqonda.

*“Unamandla amancane, kanti waligcina iZwi laMi kawuliphikanga iGama laMi.”* Manje sesivele sikuthintile ukuthi ayebuya kanjani amandla. Kwakuyiwo. Amandla okubuzisisa icala ayesenciphile. Abantu babeshiye amazwe akubo endabuko futhi bafuna ngenkani inkululeko yokukhonza. Ijoka lokubusa ezindabeni ezingcwele lalephulwa. Ohulumeni babethola kungukuhlakanipha ukungameli olunye uhlangathi kolunye. Eqinisweni, kuchaza kahle kodwa abantu abaholwa ngokungemnandi emzimbeni bavuma ukuvusa impi ukuvikela amalungelo abo enkolo. Mhlawumbe ukubonakalisa okukhulu ukwedlula konke kwamandla enkolo kulonyaka kwakuyiqiniso, lokuthi nakuba iFransi yawela kumbhedukazwe, imvuselelo enkulu kaWesley yawudedisa umbhedukazwe eGreat Britain futhi yayisindisa ukuba ibe yithuluzi esandleni sikaNkulunkulu iminyaka eminingi ejabulisayo.

Ukushunyayelwa kweZwi kwakungekukhulu neze ngokuthe xaxa. Njengoba uSathane wavusa uquqaba lwabantu abahambe bezula nezwe abazicabangelayo ngezindaba zokukholwa, lapho abasunguli bobukhomanisi bequbuka, lapho osiyazi bezenkolo abavumela amalungelo kubantu bonke besabalalisa izimpahla zabo zokuthengisa ezimbi, uNkulunkulu wavusa amaqhawe anamandla okukholwa, nemisebenzi emikhulu ukuyedlula yonke yencwadi yokufundwa yamaKristu nokufundisa nokushumayela kwakuvela kulenkathi enomlando oqhamileyo. Abakaze abashumayeli bayo nabafundisi bayo baqhathaniseke futhi abasoze. OSpurgeons, oParkers, oMcClarens, oEdwards, oBunyans, oMeullers, oBrainards, oBarnes, abaBhishobhi, bonke bavela kulenkathi enomlando oqhamileyo. Bashumayela, bafundisa futhi baloba iZwi. Balikhazimulisa iGama laKhe.

### UKWAHLULELWA KOMJUDA WAMANGA

ISambulo 3:9. “Bheka, Ngiyakubenza babeyisinagoge likaSathane, abazishaya abaJuda, bengesibo, kepha beqamba amanga; bheka, Ngiyakubenza ukuba beze bakhuleke phambi kwezinyawo zakho, bazi ukuthi Ngikuthandle.”

Manje singaqaphelisisa masinya ukuthi lenkinga yomJuda wamanga noma amakhholwa amanga yayivele isikhona

onyakeni wesibili. Laba abazibiza ngokwamanga ukuthi bangabaJuda babonakala khona impela emva kokuthululwa kokuqala konyaka wokuqala, futhi manje sebeyabonakala futhi onyakeni wesibili emva kwenguquko. Lokhu kuthi akungabisiyo ingozi. Impela, akusiyo ingozi. Kungumgomo kaSathane. Lowomgomo ungowokuhlela nokufuna ukuzisho ukuthi yiwona owokuqala futhi ngakho-ke bese uba namalungelo akhethekileyo nezinhlanhla. Ake nginitshengise. Emuva le oNyakeni waseSmirna lababantu baqamba amanga futhi bathi babengabaJuda ngempela (noma amakholwa) kanti ngempela ngempela babengesibo. Babengabesinagoge likaSathane. Babeyisixuku sikaSathane esenziwe inhlango, ngokuba kwakukulowonyaka esabona khona ukuqala kwamadoda enkonweni ethatha ubuholi angabubizelwanga phezu kwabazalwane babo abakhonzayo. (Ababhishobhi bamiswa ezifundeni, phezu kwamalunga). Into elandelayo esayibonayo yayingukuthi onyakeni wesithathu kwakukhona indawo ngempela ngempela eyayibizwa “ngesihlalo sobukhosi sikaSathane.” Lowonyaka wasinika umshado webandla nohulumeni. Linamandla kahulumeni emva kwalo ibandla ngempela ngokwenyama lalingenakwehlulwa. Kodwa uNkulunkulu wakwephula lokho kubamba phezu kwawo onke amandla kahulumeni nenguquko yaletsa okukhulu ukukhanya. Kodwa kwenzekani na? AmaLuthela ahlela futhi ajoyina uhulumeni kuyaphinda futhi sibona isinagoge likaSathane libonakaliswa kulonyaka wesithupha. Manje kusobala leliqembu lesinagoge babengeke bathi bangabakaSathane. Qhabo mnumzane. Bathi bangabakaNkulunkulu. Kodwa baqamba amanga. Ngokuba lowo ongumJuda weqiniso (yilokho ababethi babeyikho) yilowo oyiJuda ngaphakathi – eMoyeni. Ngakho-ke uma bengabaJuda bamanga kusho ukuthi banjengoJuda 19 othi, “BeNGENAMoya.” Abantwana bakaNkulunkulu bazalwa nguMoya. Laba abanaMoya futhi ngakho-ke abaSIBO abantwana bakaNkulunkulu akunandaba ukuthi baqinisa ngokushisekela kangakanani nokuthi mabanga mani abawahambayo ukuzama ukufakazisa ukuthi bayibo. BaFILE. Bangabantwana benhlangano, nezithelo zempela azitholakali. Bakhelwe phezu kwezivumokholo okungezabo, izimfundiso ezingenakuphikiswa nezimfundiso neqiniso alikho kubo ngokuba bazithathele izeluleko okungezabo ngaphezu kweZwi likaNkulunkulu.

Ake nginitshengise ebengizama ukukufundisa sonke lesisikhathi mayelana nemivini emibili evela emimoyeni emibili eyehlukeneyo. Thatha isibonelo sikaJesu noJuda ngalesisikhathi. UJesu wayeyiNdodana kaNkulunkulu. UJuda wayeyindodana yokulahlwa. UNkulunkulu wangena kuJesu. USathane wangena kuJuda. UJesu wayenenkonzo egcwele kaMoya oNgcwele ngokuba “Lokuthi uNkulunkulu wamgcoba

uJesu waseNazaretha ngoMoya oNgcwele nangamandla: Owahamba enza umusa, ephulukisa bonke ababesemandleni kasathane; ngokuba uNkulunkulu wayenaYe.” IZenzo 10:38. Kuthi “Ngokuba waye (uJuda) balwe kanye nathi, wathola ISABELO kulenkonzu,” IZenzo 1:17. UMathewu 10:1, “Wayesebabiza abafundi baKhe abayishumi nambili, Wabanika amandla phezu kwawomoya abangcolileyo, ukuba babakhiphe, nawokuphulukisa izifo zonke nokugula konke.”

Lowomoya owawukuJuda waqhubeka njalo wadabula enkonzweni kaJesu. Kwase kuthi bobabili bafika esiphambanweni. UJesu waphanyekwa esiphambanweni, ngokujabula enikela ukuPhila kwaKhe ngenxa yezoni futhi wanikela uMoya waKhe kuNkulunkulu. UMoya waKhe waya kuNkulunkulu wase-ke uthululelwa ebandleni ePentekoste. Kodwa uJuda waziphanyeka yena nomoya wakhe wabuyela kuSathane, kodwa emva kwePentekoste wona lowomoya owawukuJuda wabuyela emvinini wamanga owakhula ngokulinganisana ngqo nomvini weqiniso. Kodwa qaphelani, umoya kaJuda awuzange ufinyelele ePentekoste. Awuzange wenyuke ukuba wemukele uMoya oNgcwele. Wawungeke. Kodwa lowomoya kaJuda wayela ukuyokwenzani na? Wayela isaka legolide. Wawuyithanda kabi imali. Usayithanda imali. Uma uhamba ngeGama likaJesu wenza izinto zamandla futhi ubamba imihlangano emikhulu, usenza eningi imali nezakhiwo, nemfundo nakho konke ngomqondo wempahla. Uqapheleni nje lowomoya ophezu kwabo futhi ningalutheki. UJuda wayehamba njengomunye wabayishumi nambili futhi wenza izimangaliso, naye. Kodwa wayeNGENAWO uMoya kaNkulunkulu njengowakhe. Wayenayo inkonzo. Akazange afinyelele ePentekoste njengoba wayengesiyo inzalo yeqiniso. Wayengesuye umntwana weqiniso kaNkulunkulu. Qhabo mnumzane. Futhi yileyondlela njengamanje esinagogeni likaSathane. Ningalutheki. Aniyikulutheka uma ningabakhethiweyo impela. UJesu wathi nangingeke nilutheke.

Yebo, lababafo bathi bangamaKristu kodwa abasiwo.

*“Ngiyakubenza ukuba beze bakhuleke phambi kwezinyawo zakho, bazi ukuthi Ngikuthandile.”* KwabaseKorinte I 6:2, “Anazi yini ukuthi abangcwele bayakwahlulela izwe na?” Akusikhona kuphela ukuthi kuyobakhona abaphostoli abayishumi nambili behlezi ezihlalweni zobukhosi eziyishumi nambili behlulela izizwe eziyishumi nambili zakwaIsrayeli kepha abangcwele, futhi, bayakwahlulela izwe. Kungamhla laba abazisho ukuthi bangabakaNkulunkulu futhi bezisho ukuthi uNkulunkulu uyabathanda beyothola khona kahle ukuthi ubani ongumntwana kaNkulunkulu nokuthi ubani othandwa yiNdodana. Yebo, lolosuku luyeza lapho luyobonakaliswa khona. Laba manje ababusa izwe ngesilinganiso, nabathi phakathi konyaka wokugcina

beyokwakha khona umfanekiso esilweni ngawo eqinisweni abayobusa izwe, bayothi ngelinye ilanga bathotshiswe lapho uJesu eza nabangcwele baKhe ukwahlulela izwe ngokulunga. Yilokho impela esikubone kuMath. 25 lapho “Bonke” labo abageja ukuvuka kokuqala bayoma phambi koMahluleli nomlobokazi waKhe.

## UKUBONGA NESITHEMBISO

ISambulo 3:10, “Ngokuba ulilondile izwi lokubekezela kwaMi, Nami-ke ngiyakukulonda ngehora lokulingwa, eliyakufika ezweni lonke, lokulinga bonke abakhileyo emhlabeni.”

Usho ukuthini nge “zwi lokubekezela kwaKhe na?” AmaHeberu 6:13-15. “Ngokuba lapho uNkulunkulu wamthembisa uAbrahama, Wazifunga Yena, lokhu kungekho omkhulu kunaye Angamfunga, wathi, Impela Ngiyakukubusisa nokukubusisa, Ngiyakukwandisa nokukwandisa. Kanjalo, kwathi esebekezele, wazuza okwathenjiswa.” Niyabo uMoya ukhuluma ngeZwi likaNkulunkulu elinikwe thina. Ukulindela ukugcwaliswa kwaleloZwi kwakudinga ukubekezela ngisho njengoba lenza odabeni luka-Abrahama. Wabekezela sengathi uyaMbona Ongabonwayo. Wayebekezela kwase kuthi-ke ekugcineni iZwi lagcwaliseka. Yilendlela uNkulunkulu afundisa ngayo abantu baKhe ukubekezela. Ngani, uma Agcwalisa iZwi laKhe ezibonakalisweni zokwenyama ngaso nje sona lesosikhathi okhuleke ngaso, ubungeze wakufunda ukubekezela, kodwa ubuyolokhu uhluleka ngisho nakakhulu ukubekezela empilweni. Ake nginikhombise leliqiniso ngisho nakakhulu elibekwe obala ngokugcwele. AmaHeberu 11:17, “Ngokukholwa uAbrahama, evivinywa, wanikela ngoIsaka: yebo yena owayamukele izithembiso (iZwi likaNkulunkulu) wanikela ngozelwe yedwa wakhe.” Nakho: uAbrahama wavivinywa EMVA kokuba esemukele iZwi leSithembiso. Iningi licabanga ukuthi sithi nje singakhuleka eGameni likaJesu phezu kwezithembiso ezinhle zikaNkulunkulu ukuthi ngeke kubekhona ukuvivinywa. Kodwa lapha kuthi uAbrahama wavivinywa emva kokuba esemukele isithembiso. Lokho kuyikho impela ngokoMhubi ebhekise kuJosefa, 105:19, “Kwaze kwaba-yisikhathi elafika ngaso izwi lakhe: *iZwi leNkosi lamlinga*.” UNkulunkulu usipha izithembiso eziyigugu nezikhulukazi. Wethembise ukuzigcwalisa. Uzokwenza. Kodwa kusukela ngesikhathi esikhuleka ngaso kuze kube yisikhathi esithola ngaso impendulo sifanele sifunde ukwemukela ukubekezela emiphefumulweni yethu ngokuba kusekubekazeleni kuphela lapho esithola khona ukuphila. Sengathi uNkulunkulu angasisiza ukuba sifunde lesisifundo ngisho njengoba sibazi abantu balonyaka wesithupha bafunda

ukubekezela. Sifunda umlando wezimpilo zalamaKristu amakhulu; ukwahlukana okunje pho esikubonayo phakathi kwezimpilo zabo nezethu ngokuba babebekezela kakhulu futhi bethula, futhi kuphela namhlanje sonke sinqotshwa ukungabekezeli okweqile nokusheshisa.

Uyaqhubeka uthi kubo, “Ngokuba uthathe iZwi lami futhi waphila ngalo futhi ngalokho waba nokubekezela, Ngiyakukulonda ngehora lokulingwa eliyakufika ezweni, ukubavivinya abakhileyo emhlabeni.” Manje lapha futhi sibona ukwelakanyana kweminyaka emibili; ngokuba lesisithembiso simayelana nokuphela kwesikhathi sabeZizwe esiphelela ekuHluphekeni okuKhulu.

*“Ngiyakukulonda ngehora lokulingwa, eliyakufika ezweni lonke, lokulinga bonke abakhileyo emhlabeni.”* Lelivesi alisikho ukumemezela ukuthi ibandla leqiniso liyongena ekuhluphekeni futhi ledlule kukho. Ukuba lalichaza lokho lalizokusho lokho. Kodwa lathi, “Ngiyakukulonda ngehora lokulingwa.” Lokhu ukulingwa kufana nse nokulingwa e-Edeni. Kuzoba yisiphakamiso esimemayo impela esibanjwe sabhekana ngqo neZwi likaNkulunkulu eliyaliweyo, futhi nokho kusukela esimweni sokubhekwa sokucabanga komuntu bekuzoba ngokulungileyo impela, kukhanyisa kakhulu futhi kunikeza ukuphila njengokulutha izwe. Abakhethiweyo impela kuphela abangezukuluthwa. Ukulingwa kuyofika kanje. Umhlangano wenkolo yobuKristu oqale ngalokho okubonakala kukuhle kakhulu nomgomo obusisiweyo (ugwalisa umkhuleko kaKristu ukuba sonke sibe munye) uqine kakhulu ngakwezombusazwe ukuthi ucindezela uhulumeni ukuba enze bonke bawujoyine ngokuqonde ngqo noma ngokunamathela emigomweni emiswe emthethweni ukuze kungabikho-bantu abazokwaziwa njengamabandla angempela ngaphandle uma kuphansi ngokuqonde ngqo noma ngokungaqondile ngqo kwehlelo lalomkhandlu. Amaqembu amancane ayolahlekelwa yizimilo, amalungelo, njl., baze balahlekelwe yiyo yonke impahla namalungelo okomoya nabantu. Isibonelo nje, njengamanje ngaphandle uma inhlangotho yendawo yabefundisi ikuphasisa kwamaningi, uma kungesilo iningi lamadolobha, umuntu angeke aqasha indlu yezinkonzo zenkolo. Ukuze babe ngabefundisi basembuthweni wezempi ohlomile, izibhedlela, njl., manje sekucishe impela kube yigunya ukuba kwaziswe njengokuvunywayo emaqenjini enhlangano yenkolo yobuKristu. Njengoba lengcindezelo yanda, futhi izokwanda, kuyoya ngokuba lukhuni kakhulu ukumelana nayo, ngokuba ukumelana kungukulahlekelwa yilungelo. Futhi ngakho abaningi bayolingwa ukuba bahambisane, ngokuba bayozizwela ukuthi kungcono ukukhonza uNkulunkulu obala ohlakeni lwalenhlangotho kunokungamkhonzi nhlobo uNkulunkulu obala. Kodwa bayaphosisa. Ukukholwa amanga

kadeveli kungukukhonza uSathane, ngisho nakuba ungahle ufune ukumbiza ngoJehova. Kodwa abakhethiweyo abazukudukiswa.

Kanti futhi, abakhethiweyo abayikugcinwa nje kuphela, kodwa lapho lomhlangano uba “UMFANEKISO OWAKHELWE ISILO,” abangcwele bayobe sebehambe bayongena ekuhlwithweni. Nalena encane ethokozile, inhlango ekhangayo eyaqala ngenhlanganyelo e-Efesu iyoba yisilwane esikhulu esesabekayo sikaSathane esonayo futhi sidukise izwe lonke. Ngokuba inqubo yebandla yeRoma eliKatolika neProtestane ekuhlanganeni ndawonye iyolawula ingcebo yonke yenqubo yezwe futhi iphoqe umhlaba wonke ungene kunoxhaka wayo wezenkolo, noma iyobabulala, ngokubenza ithuba lokuba bathenge futhi bathengise ngalokho abayobe beziphilisa ngakho. Lokhu kuyofezwa kalula, ngokuba amadodakazi esifebe onke kuphela asebuye kuso. Okwamanje, iRoma isizuze cishe yonke imithombo yegolide. AbaJuda banezibambiso nalolonke iphepha. Ngesikhathi esifanele, isifebe siyochitha inqubo yemali ekhona manje ngokubiza lonke iphepha, futhi sifune ngenkani igolide. Ingasengolide, inqubo iyawa. AbaJuda bayocushwa futhi babenobudlelwane, nebandla eliyisifebe liyokwengamela umhlaba jikelele.

### ISITHEMBISO KWABAKHE

ISambulo 3:11-12, “Bheka, Ngiyeza masinyane: bambisisa lokho onakho, ukuze kungabikho-muntu okwamuka umqhele wakho. Onqobayo Ngiyakumenza abe-yinsika ethempelini likaNkulunkulu waMi, futhi akasoze aphuma khona: Ngiyakuloba neGama likaNkulunkulu waMi phezu kwakhe, negama lomuzi kaNkulunkulu waMi, iJerusalema elisha, elehla ezulwini kuNkulunkulu waMi: Ngiyakuloba phezu kwakhe neGama laMi elisha.

Asidingi ukuphawula ngomcabango wokuthi Uyeza masinyane. Siyazi ukuthi Uyeza ngoba sisekupheleni kwezinsuku zokugcina, asinjalo na? Kodwa Uyaqhubeka uthi, “Bambisisa lokho onakho, ukuze kungabikho-muntu okwamuka umqhele wakho.”

Kuphakathi nesikhathi senkathazo enkulu uJesu afika ngaso. Futhi ngokufika kwaKhe kukhona ukuvuka. Abaningi bayophuma othulini futhi bavuke kanye nalabo abaphilayo kodwa belindele ukubuya kwaKhe. Futhi laba bayophiwa imiqhele. Ngani na? Ngoba bangamaDodana kaNkulunkulu. Bangamakhosi kanye naYe. Babusa kanye naYe. Yilokho umqhele okukhombayo – zibuse futhi ziphathe kanye neNkosi eNkulu, qobo lwaYo. Leso yisithembiso kubo bonke labo abahlupheka kanye naYo lapha emhlabeni – bonke labo

ababekezela ngokubekezela bazi ukuthi uNkulunkulu, uMahluleli oLungileyo uyobanika umvuzo. Labo abadela konke ngenxa yaYo futhi banikela konke kuYo bayohlala esihlalweni saYo sobukhosi futhi babelane embusweni waYo wenkazimulo.

O, sinezwi lethu sonke ngalesisikhathi. Kungukubambisisa – ukubekezela. Ningayeki. Hlomani ngazo zonke izikhali zikaNkulunkulu – sebenzisani zonke izikhali Asinike zona – sisebenzise zonke iziphwi entandweni yethu futhi sibheke phambili ngokujabula, ngoba sizoqheliswa umqhele nguYe OyiNkosi yamaKhosi noMbusi wabaBusi.

Manje Akanikezi imiqhele kuphela kodwa Uthi laba abakumlobokazi bayokwenziwa izinsika ethempelini likaNkulunkulu. Kodwa yini ithempeli likaNkulunkulu na? UJesu wakhuluma ngomzimba waKhe uyithempeli. Wawuyilo. Wawuyithempeli likaNkulunkulu. Kodwa manje njengoba sesingumzimba waKhe, ibandla leqiniso liyithempeli likaNkulunkulu ngoMoya oNgcwele ophakathi kwethu. Manje Uzokwenza umnqobi abe yinsika kulelothempeli. Kodwa yini insika na? Insika eqinisweni iyingxenye yesisekelo ngokuba ibamba izindonga ezisuka esisekelweni. Akabongwe uNkulunkulu, lokho kubeka umnqobi phakathi impela kanye nabaphostoli nabaprofethi, ngokuba kuyasho kwabase-Efesu 2:19-22, “Ngakho aniseyibo abafokazi nezihambi, kodwa senibuso munye nabangcwele, ningabendlu kaNkulunkulu; Nakhiwe phezu kwesisekelo sabaphostoli nabaprofethi, uJesu Kristu uqobo lwaKhe eyitshe legumbi; Okuhlanganiselwe kuYe isakhiwo sonke sikhule sibe-yithempeli elingcwele eNkosini: OkukuYo nani nakhiwe ndawonye ukuba nibe yindlu kaNkulunkulu ngoMoya.” Yebo, lelivesi 22 lithi sakhiwe ndawonye nabo. Yonke into yedlula eMNYANGO (uJesu) futhi siyingxenye yalowomzimba noma ithempeli. Manje nxa uNkulunkulu efaka umuntu ethempelini njengensika futhi amenze ingxenye yaleloqembu lesisekelo Wenzani na? Umnika isambulo seZwi nesaKhe uqobo, ngoba yilokho impela abaphostoli nabaprofethi ababenakho. UMath. 16:17. Nango ukuleloZwi. Nango emile. Akekho ongamkhipha.

Dlinzani ngalelogama, “onqobayo”. UJohane ubuza umbuzo, “Ubani onqobayo na?” nempendulo ibuya ngqo, “Yilowo okholwa ukuthi uJesu unguKristu.” Akasho ukuthi umnqobi yilowo okholwa ‘U’ Jesu na ‘Ku’ Kristu, kodwa okholwa ukuthi uJesu UNGUKRISTU – umuntu OYEDWA – hhayi ababili. Nguye obhaphathizwe eGameni leNkosi uJesu Kristu.

UNkulunkulu ukhuluma ngomlobokazi lapha. Niyafuna ukubona esinye isithombe sakhe na? Singale eSambulweni 7:4-17, “Ngase ngizwa umumo wababekwa uphawu: izinkulungwane eziyikhulu namashumi amane nane, ababekwa uphawu ezizweni zonke zabantwana bakwaIsrayeli. Esizweni



sakwaJuda babekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwaRubeni ababekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwaGadi ababekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwa-Aseri ababekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwaNafeli ababekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwaManase ababekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwaSimeyoni ababekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwaLevi ababekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwaIsakare ababekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwaZabuloni ababekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwaJosefa ababekwa uphawu abayizinkulungwane eziyishumi nambili. Esizweni sakwaBenjamini ababekwa uphawu abayizinkulungwane eziyishumi nambili. Emva kwalokho ngabona, futhi, bheka, isixuku esikhulu, ebesingenakubalwa-muntu, sivela kuzo zonke izizwe nemindeni, nabantu, nezilimi, simi phambi kwesihlalo sobukhosi, naphambi kweWundlu, sembethe izingubo ezinde ezimhlophe, siphethe amahlamvu esundu ngezandla zaso; samemeza ngezwi elikhulu, sithi, Insindiso ngekaNkulunkulu wethu Ohlezi esihlalweni sobukhosi, neyeWundlu. Nezingelosi zonke ezazimi zihaqe isihlalo sobukhosi, namalunga nezidalwa ezine, zawa phansi ngobuso phambi kwesihlalo sobukhosi, zakhuleka kuNkulunkulu, Zathi, Ameni: Isibusiso, nenkazimulo, nokuhlakanipha, nokubongwa, nodumo, namandla, nokunqoba, makube-kuNkulunkulu wethu kuze kube-phakade naphakade. Ameni. Elinye lamalunga lase liphendula, lithi kimi, Laba abembethe izingubo ezimhlophe bangobani na? bavelaphi na? Ngase ngithi kulo, Nkosi yami, nguwe owaziyo. Lase lithi kimi, Laba yibo abaphuma osizini olikhulu, bahlanza izingubo zabo, bazenza zaba-mhlophe egazini leWundlu. Ngalokho-ke baphambi kwesihlalo sobukhosi sikaNkulunkulu, beMkhonza imini nobusuku ethempelini laKhe: Nohlezi esihlalweni sobukhosi uyakuhlala phakathi kwabo. Kabasayikulamba, kabasayikoma; kabasoze bahlatshwa yilanga, nakushisa kuni. Ngokuba iWundlu Elingaphakathi nesihlalo sobukhosi liyakubelusa, libaholele emithonjeni yamanzi okuphila: noNkulunkulu uyakwesula izinyembezi zonke emehlweni abo.” UJesu usefikile. Usezibeke uphawu izi 144,000. Wathatha izi 12,000 esizweni ngasinye. Kodwa kukhona elinye iqembu elingesilo elalezizi 144,000 ababonakala evesini 9–18. Bangobani na? Laba bakumlobokazi othathwe phakathi kwabeZizwe. Baphambi kwesihlalo saKhe sobukhosi imini nobusuku. BaMkhonza ethempelini. Bangabanakwe ngokukhethekile beNkosi. Bangumlobokazi waKhe.

Umlobokazi uya lapho kukhona uMyeni. Akasoze ashiywa nguYe. Akasoze asuka eceleni kwaKhe. Uyohlanganyela naYe esihlalweni sobukhosi. Uyoqheliswa umqhele ngenkazimulo yaKhe nodumo.

*Ngiyakuloba iGama likaNkulunkulu waMi phezu kwakhe, negama lomuzi kaNkulunkulu waMi, Futhi ubani iGama likaNkulunkulu na? Yebo, WayenguNkulunkulu unathi, noma uEmanuweli, kodwa lelo kwakungesilo igama lakhe Alinikwayo. “UYiqambe iGama lokuthi uJesu.” UJesu wathi, “Ngize eGameni likaBaba, aniNgamukelanga.” Ngakho-ke iGama likaNkulunkulu linguJESU, ngokuba yileloGama Angena ngalo. UyiNKOSI UJESU KRISTU. Futhi owesifazane uthatha liphi igama uma eshada nendoda na? Uthatha igama layo. Kuyoba yiGama laKhe elinikwe umlobokazi nxa Esemthatha abe ngowaKhe.*

ISamb. 21:1-4. “Ngase ngibona izulu elisha nomhlaba omusha: ngokuba izulu lokuqala nomhlaba wokuqala kudlulile; nolwandle alusekho. Mina Johane Ngabona umuzi ongwele, iJerusalema elisha, wehla uvela ezulwini kuNkulunkulu, ulungisiwe njengomlobokazi ohlotshiselwe umyeni wakhe. Ngase ngizwa izwi elikhulu livela ezulwini lithi, Bheka, itabernakele likaNkulunkulu likubantu, Uyakuhlala nabo, babengabantu baKhe, Yena uNkulunkulu abe-nabo, abe nguNkulunkulu wabo. UNkulunkulu azesule izinyembezi zonke emehlweni abo; ukufa akusayikuba-khona, nokudabuka, nokukhala, nobuhlungu akusayikuba-khona: ngokuba okokuqala kudlulile.” Kuyamangalisa. Zonke izithembiso ezimangalisayo zikaNkulunkulu zigcwalisekile. Kuyobe sekuphele konke. Uguquko luyobe seluphelelisiwe. IWundlu nomlobokazi waLo phakade eshlezi kukho konke ukuphelela kukaNkulunkulu. Ukuchaze? Ubani okwazi ukwenza lokho na? Akekho. Ucabange ngakho? Uphuphe ngakho? Ufunde ukuthi iZwi lithini ngakho? Yebo singakwenza konke okwalokho, nokho singazi kuphela ingxenyane enci yakho kuze kube ngokuyikho ngempela ekuvukeni kokuqala.

*“Ngiyakuloba phezu kwakhe iGama laMi ELISHA.”* IGama laMi eliSha. Lapho KONKE sekuba kusha, khona-ke UyoZithathela iGama elisha naleloGama liyoba yiGama lomlobokazi futhi. Ukuthi yiliphi leloGama, akekho ongalokotha ahlawumpelise. Kuyofanele kube yisambulo sikaMoya esinikezwayo ngokunqamula-juqu ukuthi akekho ongalokotha aliphike. Kodwa akungabazeki Uyoshiyela lesosambulo osukwini Afisa ngalo ukuveza leloGama. Kwenele ukwazi ukuthi kuyomangalisa kakhulu kunokuba besingake sikucabange.

## UKUYALA KOKUGCINA ONYAKENI

ISambulo 3:13, “Onendlebe, makezwe lokho akushoyo uMoya emabandleni.” Wonke unyaka uphetha ngalesisexwayiso esifanayo. Kuyisicelo sanjalonjalo ukuthi amabandla alalele iphimbo leNkosi. Kulonyaka isicelo sigcizelelwa ngisho kakhulu kunaseminyakeni yasekuqaleni, ngokuba kulonyaka ukufika kweNkosi ngempela kuyasondela. Umbuzo mhlampe ubungavuka, “Uma kukhona omunye unyaka ngale kwalo, kuphuthunywelani pho?” Impendulo ilele phakathi lapha. Unyaka wokugcina uyoba ngomfishane – umsebenzi osheshayo wokuphelelisa. Futhi lokhu akunjalo kuphela, kodwa umuntu ufanele njalo akhumbule ukuthi emehlweni kaNkulunkulu isikhathi sedlula ngokushesha ngempela; yebo, iminyaka eyinkulungwane ilusuku nje. Futhi uma Eza phakathi kwamahora ambalwa njengoba Ehlola isikhathi, khona-ke ngempela Ufanele asexwayise ngakho konke ukuphuthuma nephimbo laKhe lifanele liqhubeke lizwakala ezinhliziyweni zethu ukuba silungele ukubhekana nalokho kufika.

O, maningi amazwi amaphimbo ezweni – ziningi kakhulu izinkinga nezidingo ezikhalela ukunakwa; kodwa soze labakhona iphimbo elisemqoka nelifanele linakwe kanjalo njengephimbo likaMoya. Ngakho, “Onendlebe yokuzwa, makezwe lokho akushoyo uMoya emabandleni.”



## ISAHLUKO SESISHIYAGALOMBILI

### UNYAKA WEBANDLA LASELAWODIKEYA

ISambulo 3:14-22

Nakuyo ingelosi yebandla laseLawodikeya loba ukuthi: Nakhu akushoyo uAmeni, uFakazi Othembekayo noQinisileyo, ukuQala kokuDaliweyo kukaNkulunkulu;

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

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

Ngokuba uthi, Ngicebile, ngifuyile, kangiswele-lutho; kanti kawazi ukuthi ungolusizi, nowokuhawukelwa, nompofu, nophuphuthekayo, nohamba-ze:

Ngiyakweluleka ukuba uthenge kiMi igolide elihlanzwe ngomlilo, ukuze ucebe; nezingubo ezimhlophe, ukuze wembathe, kungabonakali ihlazo lobuze bakho; nomuthi wamehlo wokugcoba amehlo akho, ukuba ubone.

Bonke eNgibathandayo, Ngiyabasola ngibalaye: ngakho-ke shisekela, uphenduke.

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

Onqobayo Ngiyakumnika ukuba ahlale naMi esihlalweni saMi sobukhosi, njengalokho naMi nganqoba, ngahlala noBaba esihlalweni saKhe sobukhosi.

Onendlebe, makezwe lokho akushoyo uMoya emabandleni.

### UMUZI WASELAWODIKEYA

Igama, Lawodikeya, elichaza ukuthi, “amalungelo abantu” lalejwayeleke kakhulu futhi lalinikezwa imizi eminingana ukuhlonipha izintombi zasebukhosini ezazethiwe kanjalo. Lomuzi wawungomunye webaluleke kunayo yonke ngakwezombusazwe namadolobha achumayo ngakwezezimali eAsiya Mayina. Izilinganiso ezikhulukazi zempahla zazinikelwa zibe yifa kuwo umuzi yizakhamizi ezidumileyo. Wawuyindawo yesikole esikhulu sokufundela ubudokotela. Abantu bakhona babephakeme kwezobuciko namasayense. Wawuvame njalo ukubizwa nge ‘dolobha elikhulu’ njengoba yayiyindawo eyisifundazwe seminye imizi engamashumi amabili-nanhlanu. Unkulunkulu wabahedeni owayekhonzwa lapho wayenguZeus. Eqinisweni lomuzi wake wabizwa ngeDiopolis (Umuzi kaZeus)

ekuhlonipheni unkulunkulu wabo. Ekhulwini-minyaka lesine umkhandlu webandla osemqoka wabanjelwa lapho. Ukuzamazama komhlaba okulandelana eduze ekugcineni kwabangela ukushiywa kwalo ngokugcwele.

Zazifanelana ncamashi kanjani izimilo zalonyaka wokugcina ukufanekisa unyaka esiphila kuwo manje. Isibonelo nje, babekhonza unkulunkulu oyedwadwa, uZeus, owayeyisikhulu noyise wonkulunkulu. Lokhu kwakubikezela isiphakamiso senkolo yekhulu-minyaka lamashumi amabili esithi 'uNkulunkulu oyedwa, ubaba wethu sonke' esiveza obala ubuzalwane bomuntu, futhi ngisho namanje sihlanganisa ndawonye amaProtestane, amaKatolika, abaJuda, amaHindu, njl. ngenhloso yendlela yokukhonza ngokuhlanganisa omunye nomunye ezokwandisa uthando lwethu, ukuzwana, nokunakelelana. AmaKatolika namaProtestane ngisho namanje alwela, futhi eqinisweni ayaphumelela kulenhlangano ngenhloso evunywa obala ukuthi bonke abanye bayolandela. Sona impela lesisimo sabonwa eNhlanganweni yeNhlanganano yeZizwe ngenkathi abaholi bezwe benqaba ukuvuma umqondo kanoma ubani wokukhonza kokomoya kodwa bancoma ukubeka eceleni yonke leyomiqondo ehlukeneyo ngamathemba okuthi zonke izinkolo zibe ngezilingene kweyodwa, ngokuba zonke zifisa imigomo efanayo, zonke zinezinhloso ezifanayo futhi zonke ngokwesisekelo ziqinisile.

Qaphela igama, Lawodikeya, 'amalungelo abantu', noma ubulungiswa babantu.' Wake wabakhona yini unyaka onjengonyaka webandla lekhulu-minyaka lamashumi amabili obone ZONKE izizwe zisukuma futhi zifuna ngenkani ukulingana, kwezokuhlalisana kwabantu nezezimali na? Lona ngunyaka wamakhomanisi lapho khona bonke abantu befanele balingane, nakuba kunjalo kuphela ngesichasiselo esibonwa ngukucabanga kwengqondo. Lona ngunyaka wezinhlangano zombusazwe ezizibiza ngeNtando yeningi yamaKristu, nabezeNhlaliswano yamaKristu, iNhlanganano yamazwe anobuDlelwano yamaKristu, njl. Ngokosiyazi bezenkolo bakithi abavumela amalungelo abantu bonke uJesu wayengokholelwa ekutheni ingcebo ayiphathwe nguhulumeni nebandla lasekuqaleni phansi kokuqondiswa nguMoya lalizejwayeza inqubo yengcebo ephathwa nguhulumeni, kunjalo nathi sifanele senze njalo namhlanje.

Ngenkathi abasendulo bebiza iLawodikeya ngedolobha elikhulu yayibuka phambili kuhulumeni oyedwa wezwe esiwumisayo manje. Njengoba sicabanga ngalowomuzi uyindawo okubekwe kuwo umkhandlu omkhulu webandla sikubona kubike kungakaveli umhlangano wenkolo yobuKristu wenzeka namhlanje, lapho khona ngokushesha okukhulu sizobona bonke 'okuthiwa' amaKristu behlangana ndawonye.

Impela, ibandla nohulumeni, inkolo nombusazwe kuhlangana ndawonye. Ukhula seluyaboshwa. Ukolo masinya uzolungela ukubuthelwa enqolobaneni.

Kwakungumuzi wokuzamazama komhlaba okuningi, ukuzamazama komhlaba okuningi kanje okwaze kwathi ekugcineni kwawubhubhisa. Lomhlaba uyophela ngoNkulunkulu ezamazama izwe lonke eliphambukile layoqomisana nesifebe esidala. Akusikho kuphela ukuthi izinqubo zezwe ziyobuthuka, kodwa umhlaba qobo lwawo uzozanyazanyiswa bese-ke ulungiswa kabusha wenzelwa ukubusa kwesikhathi seminyaka eyinkulungwane kukaKristu.

Umuzi wawucebile, wesekwe ngezimali ngabacebile. Wawugcwele impucuko. Isayense igcwele. Kufana kanjani nanamhlanje. Amabandla acebile. Ukukhonza kuhle futhi kuyisiko, kodwa kuyabanda futhi kufile. Impucuko nemfundo sekuthathe indawo yeZwi elinikezwe nguMoya, nokukholwa sekweqiwe yisayense, ngangokuthi umuntu useyinto ehlushwa ukuthanda izinto zomhlaba.

Kuzozonke izici zemvelo iLawodikeya yasendulo itholakala izalwa futhi oNyakeni weLawodikeya yekhulu-minyaka lamashumi amabili. Esihawini sikaNkulunkulu, sengathi labo abanendlebe yokuzwa bangaphuma kulo ukuze bangahlanganyeli nalo izono zalo nokwahlulelwa okulandelayo.

## UNYAKA WASELAWODIKEYA

UNyaka waseLawodikeya waqala lapha sekuyiKhulu-minyaka lamaShumi amabili, mhlawumbe ngo 1906. Uyothatha isikhathi esingakanani na? Njengenceku kaNkulunkulu esike yaba nemibono emininginingi, okungahlulekanga NOWODWA, ake ngibikezele (angizange ngithi ukuprophetha, kodwa ukubikezela) ukuthi lonyaka uyophela lapha ku 1977. Uma nizongixolela kulokhu engizokubeka mina lapha, ngesekela lesisibikezelo phezu kwemibono eyisikhombisa emikhulu eqhubekayo eyafika kimi ngeSonto ekuseni ngoJuni, ngo 1933. INkosi uJesu yakhuluma kimi futhi yathi ukufika kweNkosi kwasekuseduze, kodwa ukuthi ngaphambi kokuba Ifike, izehlakalo ezinkulu eziyisikhombisa ziyokwenzeka. Ngazibhala zonke phansi futhi ngalokhokusa ngaveza obala isibulo seNkosi. Umbono wokuqala wawungukuthi uMussolini uyohlasela iEthiopia nalesosizwe si 'wele ezinyaweni zakhe.' Lowombono ngempela abanye wabadumelisa, nabanye bathukuthela ngempela ngenkathi ngikusho futhi abakukholwanga. Kodwa kwenzeka ngaleyondlela. Wazingenela nje lapho nezikhali zakhe zesimanje wanqoba. Abomdabu ababanga-nathuba. Kodwa umbono washo futhi ukuthi uMussolini wayezophelela ebubini abantu bakhe bemphendukela. Lokho kwafezeka impela nje njengoba kwakushiwo.

Umbono olandelayo washo kungakenzeki ukuthi umuntu waseAustria ogama linguAdolph Hittler uyophakama njengombusi ongaphikiswa phezu kweJamane, nokuthi uyoholela izwe empini. Wakhombisa uMugqa iSiegfried nokuthi amabutho akithi azoba nesikhathi esinzima ukuyinqoba. Wase-ke ukhombisa ukuthi uHittler uyofa ngendlela engaqondakali.

Umbono wesithathu wawusenkundleni yezombusazwe ezezwe ngoba wangikhombisa ukuthi kuzobakhona IZIJOBELELO zemibuso ezinkulu ezintathu, umbuso wamaNtaliyane, umbuso wamaJamane, ubuKhomanisi, kodwa ukuthi emibili yokuqala izogwinywa owesithathu. Iphimbo layala, “QAPHELA IRASHIYA, QAPHELA IRASHIYA. Iso lakho alibheke iNkosi yaseNyakatho.”

Umbono wesine wakhombisa inqubekela phambili enkulu kwisayense ezofika emva kwempi yesibili yomhlaba. Yaze yaphetha ngombono wemoto eyiplastiki eyibhamuza okhakhayini eyayehla ngemigwaqo emikhulu emihle ingashayelwa-muntu ngangokuthi abantu babonakala behlezi kulemoto ingenastelngi futhi babedlala uhlobo oluthize lomdlalo wokuzilibazisa.

Umbono wesihlanu wawumayelana nenkinga yobuqotho bonyaka wethu, obuqondene kakhulukazi nabesifazane. UNkulunkulu wangikhombisa ukuthi abesifazane sebeqale ukuphuma endaweni yabo ngokuvunyelwa ukuba bavote. Base-ke benquma izinwele zabo, okwakukhomba ukuthi babengasekho phansi kokuphathwa yindoda kodwa baphikelela namalungelo okulingana, noma ezikhathini eziningi, babengaphezulu kunamalungelo alinganayo. Owesifazane wazithathela izingubo zabelilisa futhi wangena esimweni sokukhumula izingubo, kwaze kwathi isithombe sokucina engasibonayo kwakungowesifazane ehamba-ze ngaphandle kwesibhincane esincane esiwuhlobo lwamaqabunga omkhiwane. Ngalombono ngabona impendukezela esabekayo nobucayi bobuqotho bomhlaba wonke.

Kwase kuthi-ke embonweni wesithupha nakho kuqhamuka eMelika owesifazane omuhle obedlula bonke, kodwa enonya. Wabamba abantu ngamandla akhe onke. Ngakholwa ukuthi lokhu kwakungukuphakama kweBandla eliRoma Katolika, noma ngangazi ukuthi kwakunokwenzeka ukuthi kwakungumbono ngomunye wesifazane ephakama ngamandla amakhulu eMelika ngexxa yevoti ethandwa ngabantu besifazane.

Owokucina nowesikhombisa umbono wawulapho engezwa khona ukuqhuma okwesabeka kakhulu. Kwathi lapho ngiphenduka ukuba ngibheke angibonanga lutho kuphela imfucumfucu, izimbobo ezinkulu ezintabeni eziphuquka umlilo, nentuthu kololonke izwe laseMelika.



Ngokubhekisela kulemibono eyisikhombisa, nehambisana nezinguquko ezisheshayo esezishanele umhlaba eminyakeni engamashumi amahlanu edlule. NGIYABIKEZELA (angiprofethi) ukuthi lemibono iyofanele yonke ifezeke ngo 1977. Futhi nakuba abaningi bengabona sengathi lena yinkulumo-mbiko yokuzenzela uma ibukwa ngeqiniso lokuthi uJesu wathi 'akekho owazi usuku noma ihora,' ngisalokhu ngibambelele kulesisibikezelo emva kweminyaka engamashumi amathathu ngoba, uJesu AKAZANGE athi akekho owazi unyaka, inyanga noma iviki lapho ukufika kwaKhe kwakuzopheleliswa khona. Ngakho ngiyaphinda, ngeqiniso ngiyakholwa futhi ngibambelele njengomfundi wangasese weZwi, ngokuhambisana nokuholwa ngumoya kobuNkulunkulu ukuthi u 1977 ufanele ukugcinisa izinqubo zomhlaba futhi kungenwe esikhathini seminyaka eyinkulungwane.

Manje ake ngisho lokhu. Ukhona yini ongafakazisa ukuthi noma yimuphi waleyomibono uliphutha na? Lapho khona ayigcwalisekanga yonke na? Yebo, yilowo nalowo ugcwalisekile, noma iyaqhubeka nokugcwaliseka njengamanje. UMussolini wayihlasela iEthiopia ngempumelelo, wase ewa walahlekelwa yikho konke. UHittler waqala impi angakwazanga ukuyiqeda futhi wafa ngokungaqondakali. Ubukhomanisi bathatha zozimbili ezinye IZIJOBELELO. Imoto eyibhamuza leplastiki seyakhiwe futhi ilindele kuphela umphambano ongcono wemigwaqo. Abesifazane bonke sebebamba-ze nje, futhi ngisho manje bagqoka amasudu okubhukuda angenalo ingenhla. Futhi nje ngelinye ilanga ngabona kwiphephabhuku yona impela ingubo engayibona embonweni wami (uma ungayibiza ngengubo). Kwakuwuhlobo lwendwangu yeplastiki ebonakalisa ngale inamachashaza amathathu enziwe aba-mnyama ayemboza amabele omabili endaweni encane, kwase-ke kubakhona indawo emnyama njengesibhinco esincane ngezansi. IBandla eliKatolika seliphakeme. Sibenaye umengameli oyedwa oyiKatolika futhi akungabazeki sizoba naye omunye. Yini esele na? Lutho ngaphandle kwamaHeb. 12:26. "Ozwi lakhe lanyakazisa umhlaba ngalesosikhathi: kepha manje Uthembisile, wathi, Kusezakuba-kanye Ngizamamazise kungabi-ngumhlaba wodwa, kepha nezulu futhi." Kanye futhi uNkulunkulu uzonyakazisa umhlaba futhi ngawo anyakazise konke kuxege okunganyakaziswa. Uyobe-ke esewulungisa kabusha. NgoMashi odlule nje, ngo 1964, lokho kuzamazama komhlaba kwama Ista kwaseAlaska kwanyakazisa umhlaba wonke nakuba kungazange kuwugumbuqele. Kodwa uNkulunkulu wayexwayisa ngokudikizela komhlaba Azokwenza masinya ngezanga elikhulu kunalelo. Uzoqhumisa futhi asakaze lomhlaba oqalekisiweyo, mfowethu, dadewethu, futhi yinye kuphela indawo engamelana nalokhokwethusa, futhi leyo isemhlambini weNkosi uJesu. Futhi ngithanda ukunincenga umusa kaNkulunkulu usekhona kini, ukuba

ninikele ukuphila kwenu konke, ngokungakugodli kuJesu Kristu, OnguMelusi wezimvu othembekileyo uzonisindisa futhi aninakelele futhi aniyise ningenasici enkazimulweni ninokuthokoza okungalinganiseki.

## 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 kofanele kubekhona isikhathi lapho sesaziwa. Manje ngingakufakazela lokho ngoba sinomBhalo ochaza intshumayelo yenkonzo yakhe.

Okokuqala nje, lesisithunywa sizoba ngumprofethi. Uyoba nesikhundla somprofethi. Uyoba nentshumayelo yenkonzo 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 eSamb. 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, iseSamb. 9:13, neyesikhombisa enjengalena iseSamb. 11:15. Lena elapha eSamb. 10:7 iyisithunywa sonyaka wesikhombisa futhi ingumuntu, futhi imelwe ukuletha umlayezo ovela kuNkulunkulu, nomlayezo wayo nentshumayelo yenkonzo 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. Amose 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. ISamb. 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. Futhi 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 incekulo yaKhe kulababantu (kodwa ngaphandle kochwepheshe bezingcwele neBhayibheli) ukuze iqondise imfundiso yamanga ihole abantu babuyele emuva kuNkulunkulu.

Ngakho sibona isithunywa sonyaka-wesikhombisa sivela, futhi singumprofethi.

Asisibona kuphela lesisithunywa sivela lapha eSamb 10:7, kepha sithola ukuthi iZwi likhuluma ngoEliya evela ngaphambi kokuba uJesu abuye. KuMath. 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 nguMal.4:5 athi, “Bhekani Ngiyakuthumela kini uEliya umprofethi lungakafiki usuku lweNkosi olukhulu nolwesabekayo: uyakuphendulela inhliziyo yawoyise kubantwana, nenhliziyi yabantwana koyise, funa Ngifike ngishaye izwe ngesiqalekiso.” Akukho nokuncane ukungabaza ukuthi uEliya umele ukubuya ngaphambi kokufika kukaJesu. Unomsebenzi aqondene ngqo nawo ukuba awufeze. Lowomsebenzi uyingxenywe kaMal. 4:6 othi “uyakuphendulela izinhliziyi zabantwana koyise.” Isizathu esenza sazi ukuthi lona ngumsebenzi aqondene ngqo nawo ukuba awenze ngalesosikhathi kungoba usevele uyifezile ingxenywe ethi “uyakuphendulela izinhliziyi zawoyise kubantwana,” mhla intshumayelo yenkonzo kaEliya iselapha kuJohane umBhaphathizi. Luka 1:17, “Uyakuhamba ngaphambi kwaYo eMoyeni nasemandleni kaEliya, ukuphendulela izinhliziyi zawoyise kubantwana, nabangalaleliyo ekuqondeni kwabaLungileyo, ukulungisela iNkosi abantu abalungileyo.” Entshumayelweni yenkonzo kaJohane i “zinhliziyi zawoyise zaphendulelwa kubantwana.” Siyakwazi lokho ngoba uJesu washo njalo. Kepha akusho ukuthi izinhliziyi zabantwana zaphendulelwa koyise. Lokho kusazokwenzeka. Izhliziyi

zabantwana bosuku-lokucina 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. Math. 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 phambi nje kokuba uJesu afike. Iyoba ngumprofethi. Iyakuqinisekiswa kanjalo nguNkulunkulu. Njengalokhu uJesu, qobo lwaKhe, ngokwenyama ngeke abelapha ukumqinisekisa, (njengokuba Enza kuJohane) Kuyokwenziwa nguMoya oNgcwele ukuze kuthi lentshumayelo yenkonzo yalomprofethi iyakulandelwa yisibonakaliso esikhulu nesimangaliso. Njengomprofethi, nayisiphi na isambulo siyakuqinisekiswa, ngoba nayisiphi 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 weSamb 10:7 eyofana noMal. 4:5-6 ngokusobala uyofuza uEliya noJohane. Bobabili babengamadoda ahlukaniwe ezikoleni zezenkolo ezazemukelekile zangosuku lwabo. Bobabili babengamadoda asehlane. Bobabili babesebenza kuphela uma beno “Isho kanje iNkosi,” kusuka kuNkulunkulu ngqo ngesambulo. Bobabili babhaxabula baphikisana nezinhlalo zezenkolo nabaholi bangosuku lwabo. Kepha kwakungenjalo kuphela, babhaxabula baphikisana nabo bonke ababengcolile kumbe hleze bangcolile 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 bokucina ukuthi impela lo ngumprofethi kaMal. 4, ngoba isiphetho sesikhathi sabeZizwe siyakuba nguJesu, qobo lwaKhe, eqhamuka. Khonake kuyakube sekuphelile kulabo abamhlalileyo.

Ukuze sicacise ngokuthe xaxa ukwethula kwethu lomprofethi wosuku-lokucina, kakhulukazi akesiqaphele ukuthi umprofethi kaMath. 11:12, kwakunguJohane umBhaphathizi, okunguyena kwabikezelwa ngaye kuMal. 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.” Math. 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, ongayikukhubeka 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 kuMal. 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, Ngiyathuma kini uEliya umprofethi, lungakafiki usuku lweNkosi olukhulu nolwesabekayo: Uyakuphendulela inhliziyu yawoyise kubantwana, nenhliziyo yabantwana koyise, funa Ngifike ngishaye izwe ngesiqalekiso.” Bona, masinyane emva kokufika kuka LO Eliya, izwe liyakuhlanzwa ngomlilo nababi bayakushiswa babe ngumlotha. Nempela, lokhu AKUZANGE kwenzeke esikhathini sikaJohane (uEliya wangesikhathi sakhe). UMoya kaNkulunkulu owaprofetha ngokuza kwesithunywa kuMal. 3:1 (uJohane) wawugcizelela inkulumo yakhe yangaphambili yesiprofetho sikaIsa. 40:3 esenziwa cishe ekhulwini minyaka lesithathu kungakenzeki. “Izwi lomemezayo ehlane. Lungisani indlela yeNkosi, hlembani oqwathuleni umgwaqo omkhulu kaNkulunkulu wethu.” Manje uJohane, ngoMoya oNgwele, wamemeza ndawo zombili kuIsaya nakuMalaki kuMath. 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 kuMal. 3, owayenguJohane, wayengeSIYENA umprofethi kaMal. 4, nakuba impela, *bobabili uJohane nalomprofethi wosuku-lokugcina phezukwabo banoMoya ofanayo nalowo Owawuphezu kukaEliya.*

Manje lesisithunywa esikuMal. 4 naseSamb. 10:7 sizokwenza izinto ezimbili. Okukodwa: NgokukaMal. 4 uyophendulela izinhliziyu zabantwana koyise. Okubili: Uyokwambula izimfihlakalo zemidumo eyisikhombisa eSamb. 10 okuyizambulo eziqukethwe ezimpawini eziyisikhombisa. Kuyoba yilawa “maqiniso-ayimfihlakalo” ambulwe ngokwapheluzulu lelozwi ngezwi eliphendula izinhliziyu zabantwana ziye kobaba bePentekoste. Kunjalo impela.

Kodwa naka lokhu futhi. Lomprofethi-sithunywa uyakuba nomfuziselo nokuziphatha njengoba babanjalo oEliya noJohane. Abantu bangalolusuku lomprofethi-sithunywa bayakuba njengoba babanjalo osukwini lukaAhab, nakolukaJohane. Nanjengoba kunga “BANTWANA KUPHELA” abanhliziyu zabo ziyakuphendulwa, ngabantwana kuphela abayolalela. Ezinsukwini zikaAhab 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. Joh. 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. Math. 24:23-26, “Ngokuba kuyakubela oKristu bamanga, nabaprofethi bamanga, bayobonisa izibonakaliso ezinkulu nezimangaliso; ukuze kuthi, 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. ISamb. 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, aphenulele izinhliziyo zabantwana koyise. Kukhona labo abathi abantu bakaNkulunkulu bazohlangana ndawonye *ngesambulo esiqoqelwayo*. Ngibeka inselelo kuleso sisho. Kungamanga, nokugabadela ngokungesilo iqiniso ebusweni beSamb. 10:7. Manje angiphiki ukuthi abantu bayoprofetha kulonyaka wokugcina nezintshumayelo zezinkonzo 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 YENKONZO YOKUPHENDULELA

IZINHLIZIYO ZABANTWANA KOYISE. “Isho kanje iNkosi” umi ngeZwi elingenakuwa, uyoma futhi uqinisekiswe. Munye umprofethi-sithunywa kulonyaka. Ngokwezisekelo zobuntu bodwa, noma ubani uyazi ukuthi lapho kukhona abantu abaningi kukhona ngisho ukwahlukana ngemiqondo emaphuzwini amancane emfundiso enkulu abahlangana 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 liqinisekiswe ngisho nakakhulu kunanoma yimuphi umprofethi owayekhona kuyoyonke iminyaka kusukela kuEnoke kuze kube kulolusuku, ngoba lendoda iyoba nesidingo sentshumayelo yenkonzo yobuprofethi eyitshe lokugcina phezulu, noNkulunkulu uyakumveza. Akayikudinga ukuzikhulumela ngokwakhe, uNkulunkulu uyakumkhulumela ngezwi lesibonakaliso. Amen.

Umcabango wesibili okufanele uzwisiswe ezinhliziyweni zethu ukuthi iminyaka yebandla eyisikhombisa yaqala yaphuma nomoya womphikukristu kanye noMoya oNgcwele okumele Abusiswe phakade. 1 Joh. 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 NGENGEMPELA ngokwazi ukuziqhayisa kwalowomuntu olawulwe eSambulweni. Kepha ngokwamanje ngaphambi kwesambulo sakhe kuzovela abaningi abaprofethi bamanga. Math. 24:23-26, “Khona uma umuntu ethi kini, Bhekani, nangu uKristu, noma nanguya; ningakholwa. Ngokuba kuyakuvela oKristu bamanga, nabaprofethi bamanga, bayakuveza izibonakaliso ezinkulu nezimangalisayo; ukuze kuthi, uma kwakunokwenzeka, bayodukisa abakhethiweyo uqobo. Bhekani, seNginithelile 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



ezychithayo; ngenxa yabo indlela yeqiniso iyakuhlalazwa.” 2 Tim. 4:3-4, “Ngokuba kuyakufika isikhathi lapho bengayikuhlala isikhathi eside esifundisweni esiqotho; kepha ngokwezinkanuko zabo bayakuzibuthela abafundisi, ngokubatswa kwezindlebe; futhi bayakufulathelisa izindlebe zabo eqinisweni, futhi bayophambukiselwa ezinganekwaneni.” 1 Tim 4:1, “Manje uMoya ukhuluma ngokuchahileyo, ukuthi ngezikhathi zokugcina abanye bayokusuka ekukholweni, benaka omoya abadukisayo, nezifundiso zodeveli.” Manje macala onke uzoqaphela ukuthi umprofethi wamanga uyilowo ongaphandle kweZwi. Njengoba sinitshengisile nje 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 kanjani 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 kanjani 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. Kulolosuku lokugcina bayozama ukulingisa lowomprofethi-sithunywa. Amadodana ayisikhombisa kaSkeva azama ukulingisa uPawulu. USimoni isanuse wazama ukulingisa uPetro. Izifaniso zabo ziyoba ngokwenyama. Soze bakwazi ukuveza okuvezwa 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 ezingewe, ngakho kumelwe singalalelwa. Abayukwazi ukuveza okungenziwa yisithunywa; abayukuqinisekiswa nguNkulunkulu njengoba lowo mprofethi wosuku-lokugcina enjalo, kepha ngamazwi abo amakhulu 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 lababaprofethi bamanga bafika baphambane nomprofethi weqiniso badumaze 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. Halebuya. Izimvu zaKHE ziyalizwa izwi laKhe ziyaMlandela. Ameni. Ngiyakukholwa.

### ISIBINGELELO

ISamb. 3:14, “Nakhu akushoyo uAmen, uFakazi oThembekayo noQinisileyo, ukuQala kokuDaliweyo kukaNkulunkulu.”

Wo, akusiyo yini leyo incazelo emangalisa kakhulu yezingxenye zeNkosi yethu ethandekayo noMsindisi, uJesu Kristu na? Lamazwi nje avele angenze ngifune ukumemeza. Aletha umoya wobuqiniso ngempela enhliziyweni yami. Ukuwafunda nje ngaphandle kokulindela umcabango wesambulo sikaMoya phezu kwawo kungivusa amadlingozi.

UJesu usinika lencazelo yaKhe uqobo emayelana nonyaka wokugcina. Izinsuku zomusa sezizangwa. Ubebheka kusukela ekhulwini minyaka lokuqala kuhambe kuze kuyofika kwelamakhulu amabili, futhi wasitshela zonke izinto eziphathelene naleminyaka. Ngaphambi kokuba Embule izimilo zonyaka wokugcina kithi, Usinika ukubuka okukodwa kokugcina ebuNkulunkulwini baKhe obunomusa nobuphakeme. Lesi *yisambulo setshe lokuvala phezulu saKhe* uqobo.

Usho kanje u “AMEN”. UJesu unguAmen kaNkulunkulu. UJesu ungu “Makube Njalo” kaNkulunkulu. UAmen emele ukugcina. Umele ukuvunywa. Umele isithembiso esinqobayo. Umele isithembiso esingaguqukiyo. Umele uphawu lukaNkulunkulu.

Ngifuna nikuqaphele ngokucophelela lokhu manje futhi nibone into emnandi ngempela nenhle. Ngithe lesi yisambulo saKhe sesikhathi sokugcina saKhe uqobo. Uma izinsuku zomusa sezivala, khona-ke isikhathi seminyaka eyinkulungwane siyafika masishane emva kwalokhu, asifiki na? Yebo-ke, fundani kanye nami uIsa. 65:16-19. “Ukuze kuthi ozibusisa emhlabeni azibusise kuNkulunkulu weqiniso; nofunga emhlabeni afunge uNkulunkulu weqiniso; ngokuba izinhlopheko zakuqala zikhohlakele, nangokuba zisithele emehlweni aMi. Ngokuba bheka, Ngiyadala amazulu amasha nomhlaba omusha: izinto zakuqala aziyikukhunjulwa zingene enhliziyweni. Kepha jabulani nethabe kuze kube-phakade ngeNgikudalayo: ngokuba, bheka, Ngidala iJerusalema libe-ngukwethaba, nabantu balo babe-yinjabulo. Ngiyakwethaba ngeJerusalema ngijabule ngabantu baMi: kungabe kusezwakala izwi lokulila kulona, nezwi lokukhala.” Lokhu kumayelana neJerusalema eliSha. Lesi yisikhathi seminyaka eyinkulungwane. Kodwa njengoba siyongena esikhathini seminyaka eyinkulungwane, zwanini ukuthi Uthini ngokuba wuhlobo oluthize lukaNkulunkulu, iVesi 16, “Ukuze kuthi ozibusisa emhlabeni azibusise kuNkulunkulu weqiniso.” Yebo, yiqiniso lelo, kodwa ukuhunyushwa kwangempela “akusuye uNkulunkulu weqiniso.” Ngu “Nkulunkulu ka-AMEN.” Ngakho silifunda ngokuthi, “azibusise kuNkulunkulu ka-AMEN, nofunga emhlabeni afunge uNkulunkulu ka-AMEN; ngokuba izinhlopheko zakuqala zikhohlakele, nangokuba zisithele emehlweni aMi. Ngokuba, bheka, Ngiyadala amazulu amasha nomhlaba omusha: izinto zakuqala aziyikukhunjulwa, zingene enhliziyweni. Kepha jabulani nethabe kuze kube-phakade ngeNgikudalayo, ngokuba, bheka, Ngidala iJerusalema libe-ngukwethaba, nabantu balo babe-yinjabulo. Ngiyakwethaba ngeJerusalema, ngijabule ngabantu baMi: kungabe kusezwakala izwi lokulila kulona; nezwi lokukhala,” Haleluya. Nangu uJehova weTestamente eliDala, “uNkulunkulu ka-Amen.” Nangu uJesu weTestamente eliSha, “uNkulunkulu ka-Amen.” Yizwa, O Israyeli, iNkosi uNkulunkulu wakho inguNkulunkulu MUNYE. Nakho futhi, uJehova weTestamente eliDala unguJesu weliSha. “Yizwa, O, Israyeli iNkosi uNkulunkulu wakho inguNkulunkulu MUNYE.” iTestamente eliSha alembuli OMUNYE uNkulunkulu, kuyisambulo esiqhubekayo sikaNKULUNKULU OYEDWA OFANAYO. UKristu akazange ehlele ukuzozazisa Yena. Akazelanga ukuzokwembula iNdodana. Wafikela ukuzokwembula futhi azise uBaba. Akazange akhulume ngoNkulunkulu ababili; Wakhuluma ngoNkulunkulu OYEDWA. Futhi manje kulonyaka wokugcina, sesibuyele esambulweni setshe lokuvala phezulu, isambulo esisemqoka kunazo zonke sobuNkulunkulu eBhayibhelini lonke, lesi

esingukuthi, UJESU UNGUNKULUNKULU, YENA NOBABA BAMUNYE: MUNYE UNKULUNKULU, *NEGAMA LAKHE YINKOSI UJESU KRISTU*.

UnguNkulunkulu ka-Amen. Akaguquki neze. Akwenzayo akuguquki neze. Uyakusho, futhi kuma kuqine. Uyakwenza, futhi sekwenzeke kuze kube-phakade. Akekho ongasusa kulokho Akushoyo noma enezele kukho. *Makube njalo. Amen. Ngakho Makube njalo.* Anijabuli yini ukuthi nikhonza lolohlobo lukaNkulunkulu na? Ningazi kahle hle ukuthi nikuphi naYe noma ngasiphi isikhathi nangaso sonke isikhathi. UnguNkulunkulu onguAMEN futhi akayikuguquka.

*“Nakhu akushoyo uAMEN.”* Ngiyakuthanda lokho. Kuchaza ukuthi noma yini Ayishoyo ingumnqamlajuqu. Kuchaza ukuthi noma yini Ayisho onyakeni wokuqala nakowesibili nakuyo yonke iminyaka ngebandla laKhe leqiniso uqobo nangomvini wamanga kunjalo impela futhi akuyikuguquka. Kuchaza ukuthi lokho Aqala ngakho kuGenesisi, Uyokuqeda eSambulweni. Uzofanele ngoba UnguAmen, MAKUBE NJALO. Manje singabona futhi ukuthi kungani udeveli ezonda iziNcwadi zikaGenesisi neSambulo. Uyalizonda iqiniso. Uyazi ukuthi iqiniso liyohlula. Uyazi ukuthi ukuphela kwakhe kuyoba yini. Ulwa kakhulu kanjani nalokho. Kodwa singasohlangothini oluphumelelayo. Si (ngiqonde amakholwa eZwi laKhe, kuphela) basohlangothini luka-Amen.

*“Nakhu akushoyo uFakazi oThembekayo noQinisileyo.”* Manje ngifuna ukunitshengisa engikuthola emcabangweni wo “kwethembeka.” Niyazi sikhuluma kaningi ngoNkulunkulu ongaguqukiyo, oZwi laKhe aliguquki. Futhi nxa sikhuluma ngaYe ngalolohlobo kaningi sithola umcabango ngaYe oMenza abonakale engenabantu impela. Kuba sengathi uNkulunkulu wenza umhlaba wonke jikelele kanye nezulu nayoyonke imithetho emayelana nakho wase-ke ema emuva wase eba nguNkulunkulu omkhulu ongenabantu. Kuba sengathi uNkulunkulu wenza indlela yensindiso yesintu esilahlekile, leyondlela iyisiphambano, bese kuthi-ke lapho ukufa kukaKristu sekusihlawulele izono zethu, nokuvuka kwaKhe sekusinike umnyango ovuliweyo kuYe, uNkulunkulu wawele nje wase ngalizingalo zaKhe wase emela emuva. Kuba sengathi sibebakhulu ekukholweni kuMdali omkhulu, Othe esedalile, walahlekelwa ukukhathalela kobuntu kokudaliweyo kwaKhe. Manje ngithi abantu abaningi kakhulu bafanele ukucabanga kanjalo-ke. Kodwa lokho ukucabanga okuyiphutha, ngokuba uNkulunkulu UBUSA EZINDABENI ZABANTU NJENGAMANJE. UYIKHO KOKUBILI UMDALI NOMPASI. KwabaseKol. I:16-17. “Ngokuba kwadalelwa kuYo konke, okusezulwini, nasemhlabeni, okubonwayo nokungenakubonwa, nokuba kuyizihlalo zobukhosi, nokuba kuyimibuso, nokuba kuyizikhulu, nokuba kuyiziphathimandla; *konke kwadalwa*

*yiYo*, kwadalelwa Yona: Yona ingaphambi kwakho konke, *nezinto zonke zimi ngaYo.*” UnguNkulunkulu oziBusayo. Ngecebo laKhe Wahlosa icebo lensindiso yabakhethiweyo baKhe Abazi ngaphambili. INdodana yafela esiphambanweni ukuba isungule izindlela zeNsindiso noMoya oNgcwele ngokucophelela wenza intando kaBaba. Usebenza izinto zonke ngalomzuzu ngokwenhloso yentando yaKhe. Ukhona impela phakathi kwakho konke. Uphakathi kwebandla laKhe. LoMdali omkhulu, uNkulunkulu uMsindisi ngokwethembeka usebenza phakathi kwabaKhe njengamanje njengoMelusi omkhulu wezimvu. Ukubakhona Kwakhe impela kungokwabaKhe. Uyabathanda futhi uyabanakekela. Iso laKhe liphezu kwabo njalonjalo. Uma iZwi lithi “izimpilo zenu zifihliwe noKristu kuNkulunkulu” lichaza khona impela elikushoyo. O, ngijabula kakhulu ukuthi uNkulunkulu wami uhlala ngokwethembeka. Uqinisile kuYe uqobo, Angeke aqambe amanga. Uqinisile eZwini, Uzolesekela. Uqinisile kithi, Akayikulahlekelwa noyedwa wethu, kodwa asivuse ngomuhla wokuphela. Ngiyajabula ukuthi ngiphumule ekwethembekeni kwaKhe. KwabaseFil. 1:6. “Ngethembile ngempela yona lento, ukuthi Owaqala umsebenzi omuhle kinina uyakuwufeza kuze kube-luSuku lukaJesu Kristu.”

“*UnguFakazi oQinisileyo.*” Manje leligama, *qinisileyo*, yigama elifanayo nesilibone emuva laphaya eSamb. 3:7. Nizokhumbula ukuthi akusho ukuthi ‘qinisileyo’ njengokwehlukanaisa ‘amanga.’ Linencazelo ecebe kakhulu, nejule kakhulu kude. Liveza ukuqonda okupheleleyo ekuhlukanisweni nokuqonda inxenye. Manje emuva oNyakeni waseFiladelfiya, ukufika kweNkosi kwakusondela. Lowonyaka wabonakalisa olukhulu kabi uthando lwaKhe. Kungikhumbuzwa lawomazwi amnandi kaPet. I 1:8, “EniMthanda ningambonanga, enithi ingaMboni manje, kepha nikholwa nguye, nithokoza ngentokozo engakhulumekiyo netusekayo.” Nathi sijabula kanye nabo futhi. Asikaze siMbone, kodwa siMzwile. SiyaMazi manje kakhulu ngemizwa yethu ekhawukayo engasivumela. Kodwa ngelinye ilanga kuyoba ubuso nobuso. *Lokho kungokwalyonaka. Uza ekupheleni kwalonyaka.* Ukuqonda inxenye kuyokwenziwa UKUQONDA OKUPHELELE, UKUQONDA OSEKUPHELELISIWE. Haleluya! Kade sibuka ngesibuko kalufifi, kodwa masinyane kuzoba ubuso nobuso. Kade sisuka enkazimulweni siye enkazimulweni, kodwa masinyane kuzoba senkazimulweni ngqo; futhi eNKAZIMULWENI YAKHE SIYOKHANYA. SIYOKHANYA NJENGAYE, NGOKUMANGALISAYO SIBE NJENGAYE, UJESU UMHLENGI WETHU OMKHULU! Akumangalisi lokho na? Singabaphelelisiwe kuYe. Yiqiniso lelo. Angeke aqambe amanga kithina ngalokho. Kodwa ngelinye ilanga siyoguqulwa ezithakweni ezincinci. Siyokwembatha ukungafi. Sonke siyogwinywa ukuphila. Khona-ke siyoKUQONDA UKUQONDA.

“*UnguFakazi oThembekayo noQinisileyo.*” Manje sicabanga ngalelogama, ‘ufakazi.’ Yebo-ke, lelogama yilelo esithola kulo igama ‘ufakazi ongumfelukholo’. IBhayibheli likhuluma ngoStefanu noAntipase nabanye njengofakazi abangabafelukholo. Babengofakazi abangabafelukholo; babengofakazi futhi. UJesu wayengufakazi ongumfelukholo othembekayo. UMoya oNgcwele ungufakazi kulokho. UMoya uyakufakazela lokho. Izwe lamzonda uJesu. LaMbulala. Kodwa uNkulunkulu waMthanda futhi Waya kuBaba. Ubufakazi bokuthi Waya kuBaba yilobo bokuthi uMoya oNgcwele weza. Ukuba uJesu wayengemukelwanga nguBaba, uMoya wawungeke uze. Kufundeni kuJohane 16:7-11. “Kodwa Mina nginitshela iqiniso; Kunilungele ukuba Ngimuke; ngokuba uma Ngingamuki, uMduduzi kayikuza kini; kepha uma Ngimuka, NgiyakuMthumela kini. Lapho Esefikile yena, Uyakuqondisa izwe ngesono, nangokulunga, nangokwahlulela: Ngesono, ngokuba bengakholwa yiMi: *Ngokulunga, ngokuba Ngiya kuBaba*, ningabe nisaNgibona; Ngokwahlulela, ngokuba umbusi walelizwe wahlulelwe.” Ubukhona bukaMoya oNgcwele kulelizwe esikhundleni sokubakhona kukaJesu lapha, kuyafakazisa ukuthi uJesu wayelungile nokuthi Waya kuBaba. Kodwa kuyasho futhi kuJohane 14:18. “Angiyukunishiya NIYIZINTANDANE, Ngobuya *ngize* kini.” Wathumela uMduduzi. WaYENGUMDUDUZI. Wabuye wabuya ngoMOYA phezu kwebandla leqiniso. UnguFAKAZI othembekayo noqinisileyo phakathi kwebandla. Kodwa ngelinye ilanga Uzobuya esenyameni futhi. Uyofakazisa-ke ngaleyonkathi Oiyiyona kuphela inkosi enamandla ehlananiphile, – nguYe, uJesu Kristu iNkosi yeNkazimulo.

UFakazi oThembekayo noQinisileyo, uMdali noMphasi, ukuQonda okuPhelele, uAmen kaNkulunkulu.

O, ngiMthanda kangaka, ngiMdumisa kangaka, uJesu iNdodana kaNkulunkulu.

Ngifuna ukuvala imicabango yami phezu kwalengxenywe yesibingelelo ngalamazwi KwabaseKor. 2 1:18-22. “Kepha njengokuba uNkulunkulu ethembekile, nezwi lethu kini alisiye uyebo kanye noqhabo. Ngokuba iNdodana kaNkulunkulu, uJesu Kristu, Owashunyayelwa kini yithina, mina noSilvanu noThimothewu, wayengesuye uyebo kanye noqhabo, kepha kuYena kunguyebo. Ngokuba noma izithembiso zikaNkulunkulu ziziningi kangakanani kuYena zinguyebo, futhi ngaYe zinguAmen futhi, kudunyiswe uNkulunkulu ngathi. Kepha Osiqinisayo kanye nani kuKristu nowasigcobayo, nguNkulunkulu; Owasibeka nophawu nowasipha isibambiso esinguMoya ezinhliziyweni zethu.”

“*UkuQala KokuDaliweyo KukaNkulunkulu.*” YiLowo-ke iNkosi uJesu athi Unguye. Kodwa lawomazwi awasho ngempela njengoba ezwakala kithina. Ukuwathatha nje ngendlela

ezwakala ngayo kwenze abanye abantu (empeleni uquqaba lwabantu) baba nomcabango wokuthi uJesu wayengukuqala kokudaliweyo kukaNkulunkulu, baMenza abe ngaphansi kobuNkulunkulu. Manje-ke lokhu ukuqala kokudaliweyo kwadala konke okunye kwezulu nomhlaba nanoma yikuphi okukuwo. Kodwa lokho akulungile. Niyazi lokho akuhambisani nakho konke okuseBhayibhelini. Amazwi yilawa, “UNGUMQALI noma UMQAMBI wokudaliweyo kukaNkulunkulu.” Manje sesiyazi ngeqiniso ukuthi uJesu unguNkulunkulu, uNkulunkulu impela. UnguMdali. UJohane 1:3 “Konke kwenziwa Uye, ngaphandle kwaKhe akwenziwanga utho olwenziwayo.” NguYe okuthiwa ngaYe, uGen. 1:1 “Ekuqaleni uNkulunkulu wadala izulu nomhlaba”. Futhi kuyasho kuEks. 20:11, “Ngokuba ngezinsuku eziyisithupha iNkosi yenza izulu nomhlaba, nolwandle nakho konke okukukho, waphumula ngosuku lwesikhombisa.” Niyabo, akukho kungabaza ukuthi UnguMdali. wayenguMdali woKUDALIWEYO KWEMVELO YOMHLABA OSEKUCEDIWE.

Ngempela singabona ukuthi lamazwi asho ukuthini manje. Ukuba noma yikuphi okunye ukuhunyushwa bekuzosho ukuthi uNkulunkulu wadala uNkulunkulu. Wayengadalwa kanjani uNkulunkulu abe Yena, qobo lwaKhe, unguMdali na?

Kodwa manje Umi phakathi kweBandla. Njengoba Emi lapho Ezembula ukuthi Ungubani kulonyaka wokugcina, UZibiza ngo “Mqali wokudaliweyo kukaNkulunkulu.” Lokhu NGOKUNYE OKUDALIWEYO. Lokhu kuphathelene nebandla. Lena incasiselo ekhethekileyo yaKhe uqobo. UnguMDALI walelobandla. UMyeni wasezulwini wadala umlobokazi wakhe. NjengoMoya kaNkulunkulu, Wehla wase edala entombini uMariya amangqamuzana umzimba waKhe owazalwa kuwo. Ngifuna ukukuphinda lokho. Wadala wona impela amangqamuzana esizalweni sikaMariya alowomzimba. Kwakungenele kuMoya oNgcwele ukuba nje unikeze ukuphila embewini yomuntu wesifazane enikezwe nguMariya. Lolo kwakuyoba wuhlobo lwesintu esinesono sizala umzimba. Lokho ngabe akuzalanga u “Adamu wokugcina.” NgaYe okwathiwa “Bheka U (uBaba) Ngilungisele umzimba.” UNkulunkulu (hhayi uMariya) walungisa lowomzimba. UMariya wayengumshini wokuchamusela ongumuntu futhi wathwala lowoMntwana oNgcwele futhi waMzala. Kwakungumuntu onguNkulunkulu. WayeyiNdodana kaNkulunkulu. Wayengokudaliweyo OKUSHA. Umuntu noNkulunkulu bahlangana baxhumana; Wayengowokuqala walesisizwe esisha. Uyinhloko yalesisizwe esisha. KwabaseKol. 1:18, “Yona Iyinhloko yomzimba, ngisho ibandla: Engukuqala, izibulo kwabafileyo; ukuze Yona ibe-ngowokuqala ezintweni zonke.” KwabaseKor. 2 5:17 “Kanjalo uma umuntu ekuKristu

*ungokudaliweyo okusha, okwakuqala kudlulile, bheka sekuvele okusha.*” Ningabona lapho ukuthi nakuba umuntu wayengowoHLELO OLUDALA noma indalo, manje EKHULANGANISWENI NOKRISTU, usephenduke OKUDALIWEYO OKUSHA kukaNkulunkulu. Kwabase-Ef. 2:10, “Ngokuba singumsebenzi waKhe EKUHLANGANENI NOKRISTU JESU SIDALELWE imisebenzi emihle.” Kwabase-Ef. 4:24, “Nembathe UMUNTU OMUSHA owadalwa ngokukaNkulunkulu ekulungeni nasebungweleni beqiniso.” Lokhu okuDaliweyo okuSha akusikho okudaliweyo okudala okuphinde kwenziwa, kungenjalo bekungebizwe ngokudaliweyo okusha. Lokhu yikhona impela okuthi kuyikho, “OKUDALIWEYO OKUSHA.” Kungokunye okudaliweyo, okwehlukile kokudala. Akasaphathelani nezindlela zenyama. Waphathelana kanjalo-ke noIsrayeli. Wakhetha uAbrahama, nangenzalo ka-Abrahama ngohlanga lukaIsaka olumesabayo uNkulunkulu. Kodwa manje kuyo yonke imindeni, isizwe esincane nesizwe Uhlose okudaliweyo okusha. Ungowokuqala kwalokho okudaliweyo. WayenguNkulunkulu edalwe ngesimo somuntu. Manje ngoMoya waKhe Usezidalela Yena amaDodana amaningi. UNkulunkulu umdali, ezidalela Yena ingxenye yokudaliweyo kwaKhe. Lesi yisambulo seqiniso sikaNkulunkulu. Lena kwakuyinhloso yaKhe. Lenhloso yabumbeka ngokhetho. Yingakho Wayengabuka phansi ngqo onyakeni wokugcina lapho yonke iyobe isiphelile futhi Azibone yena esalokhu ephakathi kwebandla, njengomqambi walokhu okuDaliweyo okuSha kukaNkulunkulu. Amandla aKhe okuZibusa akwenza kwafezeka. Ngesimemezelo saKhe Wakhetha amalunga alokhu okuDaliweyo okuSha. Wabamisela ngaphambili ukuba babenesimo sobuntwana ngokwentando yokuzibonela kwaKhe. Ngokwazi kwaKhe konke namandla onke Wakwenza kwafezeka. Yikuphi okunye Abengakwazi ngakho ukuthi Uyobe emi phakathi kwebandla emukela inkazimulo kubazalwane baKhe ukuba Akazange enze isiqiniseko na? Zonke izinto Wazazi, futhi zonke izinto Wazisebenza ngalokho Ayekwazi ukuze inhloso yaKhe nentando enhle kufezwe. Kwabase-Ef. 2:11 “KuYena esabelwa ifa futhi kuye, esakumiselwa ngaphambili ngokwesimiso saLowo Osebenza izinto zonke ngokunquma kwentando yaKhe.” Haleluya! Anijabuli ukuthi ningabaKhe!

### UMLAYEZO ONYAKENI WASELAWODIKEYA

ISamb. 3:15-19 “Ngiyayazi imisebenzi yakho, ukuthi kawubandi kawushisi: Sengathi ngabe uyabanda noma ushise. Ngakho-ke njengalokhu uyisivivi, ungashisi ungabandi, Ngiyakukuhlanza uphume emlonyeni waMi. Ngokuba uthi, ngicebile, ngifuyile, kangiswele lutho; kanti kawazi ukuthi ungolusizi, nowokuhawukelwa, nompofu, nophuphuthekayo,



nohamba-ze; Ngiyakululeka ukuba uthenge kiMi igolide elihlanzwe ngomlilo, ukuze ucebe; nezingubo ezimhlophe, ukuze wembathe, kungabonakali ihlazo lobuze bakho; nomuthi wamehlo wokugcoba amehlo akho, ukuba ubone. Bonke eNgibathandayo, Ngiyabasola ngibalaye: ngakho-ke shisekela uphenduke.”

Njengoba sesikufundile lokhu sindawonye ngingeqiniso ukuthi niqaphelisisile ukuthi uMoya awushongo nokukodwa okuhle ngalonyaka. Ubeka amacala amabili futhi ukhipha isigwebo saKhe phezu kwabo.

(1) ISamb. 3:15, 16 “Ngiyayazi imisebenzi yakho, ukuthi kawubandi kawushisi: Sengathi ngabe uyabanda noma ushise. Ngakho-ke njengalokhu uyisivivi, ungabandi, ungashisi Ngiyakukuhlanza uphume emlonyeni waMi.”

Sizobuka kulokhu ngokucophelela. Kuthi leliqembu lonyaka webandla laseLawodikeya uyisivivi. Lobubuvivi bufuna ngamandla isijeziso esivela kuNkulunkulu. Isijeziso singukuthi bayohlanzwa baphume emlonyeni waKhe. Nakhu lapha esingafuni ukuduka khona njengoba kwenza abafu abaningi. Ngokukhulu ukungahlakaniphi bathi uNkulunkulu angakuhlanza uphume emlonyeni waKhe futhi lokho kufakazisa ukuthi ayikho into enjalo njenganayiliphi iqiniso emfundisweni yokubekezela kwabaNgcwele. Ngifuna ukulungisa ukucabanga kwenu khona manje. Lelivesi alinikeziwe kumuntu ngamunye. Linikezwe ebandleni. Ukhuluma nebandla. Kanti futhi, uma nje nizogcina iZwi emqondweni nizokhumbula ukuthi akukho lapho okuthi khona siseMLONYENI kaNkulunkulu. Sibhalwe ezintendeni zezandla zaKhe. Siphethwe esifubeni saKhe. Le emuva eminyakeni engaziwayo ngaphambi kwesikhathi sasisemqondweni waKhe. Sisesibayeni sezimvu zaKhe, nasemadlelweni aKhe, kodwa asikho *neze* emlonyeni waKhe. Kanti yini esemlonyeni weNkosi na? IZwi lisemlonyeni waYo. UMath. 4:4 “Kepha Waphendula wathi, Kulotshiwe ukuthi, Akusinkwa sodwa umuntu ayakuphila ngaso, kodwa ngamaZwi onke aphuma emlonyeni kaNkulunkulu.” IZwi lifanele libe semlonyeni yethu, futhi. Manje siyazi ukuthi ibandla lingumzimba waKhe. Ulapha uthatha indawo yaKhe. Yini ezoba semlonyeni webandla na? IZWI. UPetro I 4:11 “Uma umuntu ekhuluma, makakhulume njengokwamazwi (iZwi) kaNkulunkulu.” UPetro 2 1:21 “Ngokuba akuzange kuvezwe isiprofetho ngentando yomuntu: kepha abantu abangcwele beqhutshwa nguMoya oNgcwele bakhuluma okukaNkulunkulu.” Pho-ke yini engalungile ngalababantu bosuku lokugcina na? BASUKILE EZWINI. ABASENANTSHISEKELO NGALO. BALUVIVI NGALO. Ngizokufakazisa lokho khona manje.

AmaBaptisti anezivumokholo zawo nezimfundiso ezingenakuphikiswa ezisekeleke eZwini futhi ungeke

ubanyakazise. Bathi izinsuku zabaphostoli zezimangaliso sezedule futhi akukho-Mbhaphathizo kaMoya oNgcwele, okwenzeka emva kokukholwa. AmaMethodisti athi (ngokusekeleka eZwini) akukho-mbhaphathizo wamanzi (ukufafaza akusiwo umbhaphathizo) nokuthi ukungcweliswa kunguMbhaphathizo kaMoya oNgcwele. IChurch of Christ liphakamisa umbhaphathizo wokuzalwa ngokusha futhi kukho konke ezikhathini eziningi behla beyizoni ezomile bakhuphuke sebengezimanzi. Nokho bazisho ukuthi imfundiso yabo isekeleke eZwini. Yehla ngomugqa ngqo bese uza kumaPentecostal. Analo iZwi na? Banike isivivinyo seZwi bese ubona. Bayothengisa ngeZwi ngenxa yamadlingozi sekuthi nje akube ngezikhathi zonke. Uma ungaveza isibonakaliso njengamafutha negazi nezilimi nezinye izibonakaliso, noma ukuthi kuseZwini noma qha, kumbe noma kuhunyushwe ngokuyikho eZwini, iningi liyokuthanda. Kodwa kwenzekeni eZwini na? IZwi belibekwe eceleni, ngakho uNkulunkulu uthi, “Ngiyaphambana nani nonke. Ngizonihlanza niphume emlonyeni waMi. Lokhu sekungukuphela. Ngokuba esikhombiseni seminyaka eyisikhombisa, Angibonanga lutho kuphela abantu bazisa izwi okungelabo phezu kwelaMi. Ngakho ekupheleni kwalonyaka Ngiyanihlanza niphume emlonyeni waMi. Sekuphelile konke. Ngizokhuluma kahle. Yebo, Ngilapha phakathi kweBandla. UAmén kaNkulunkulu, othembekayo noqinisileyo Uzozembula futhi ku ZOBA NGOMPROFETHI WAMI.” O yebo, lokho kunjalo. ISamb. 10:7 “Kepha ngezinsuku zezwi lesithunywa sesikhombisa, lapho isizakubetha icilongo, imfihlakalo kaNkulunkulu isiyakube ifeziwe njengalokho Azazisa izinceku zaKhe abaprofethi.” Nakho. Uthuma umprofethi oqinisekisiweyo. Uthuma umprofethi emva cishe kweminyaka eyizinkulungwane ezimbili. Uthuma othize okude kakhulu nenhlangano, imfundo, nezwe lenkolo ukuthi njengoJohane uMbhaphathizi noElija wasendulo, Uyozwa kuphela okuvela kuNkulunkulu futhi uyoba no “isho kanje iNkosi” futhi akhulumele uNkulunkulu. Uyoba ngumlomo kaNkulunkulu futhi YENA, NJENGOBA KUMENYEZELWA KUMAL. 4:6, UYOBUYISELA IZINHLIZIYO ZABANTWANA ZIBUYELE KOYISE. Uyobuyisa abakhethiweyo bosuku lokugcina futhi bayozwa umprofethi oqinisekisiweyo enikeza iqiniso langempela njengoba kwakunjalo ngoPawulu. Uyobuyisela iqiniso njengoba babenalo. Futhi labo abakhethiweyo kanye naye ngalolosuku bayoba yilabo ngeqiniso ababonakalisa iNkosi futhi babe nguMzimba waYo futhi babe yiphimbo laYo futhi benze imisebenzi yaYo. Haleluya! Niyakubona na?

Umcabango wesikhashanyana womlando webandla uzofakaza ukuthi lomcabango ushaya khona ngempela kanjani. NgeziKhathi zoBumnyama iZwi lacishe lalahleka lonke nya kubantu. Kodwa uNkulunkulu wathuma uLuther eneZWI.

AmaLuthela ayekhulumela uNkulunkulu ngalesosikhathi. Kodwa ahlela, laphinda futhi iZwi elimsulwa lalahleka ngenhlangano ehlaselwa izimfundiso ezingenakuphikiswa nezivumokholo, futhi kungesilo iZwi nje. Ayengasakwazi ukukhulumela uNkulunkulu. UNkulunkulu wase-ke ethuma uWesley, futhi wayeyiphimbo eneZwi osukwini lwaKhe. Abantu abathatha isambulo sakhe esivela kuNkulunkulu babayizincwadi eziphilayo ezifundwa futhi zaziwa ngabantu bonke esizukulwaneni sabo. Ngenkathi amaMethodisti ehluleka, uNkulunkulu wavusa abanye futhi ngakho kuqhubeke kanjalo iminyaka kwaze kwathi kulolusuku lokugcina kukhona futhi abanye abantu ezweni, bona phansi kwesithunywa sabo bayoba yiphimbo lokugcina onyakeni wokugcina.

Yebo mnumzane. Ibandla alisewona “umlomo” kaNkulunkulu. Lingumlomo walo lona. Ngakho uNkulunkulu uyalijikela. Uzolisanganisa ngomprofethi nomlobokazi, ngokuba iphimbo likaNkulunkulu lizoba kuye. Yebo likuye, ngokuba kuyasho esahlukweni sokugcina seSamb. ivesi 17 “UMoya nomlobokazi bathi woza.” Kanye futhi izwe lizokuzwa kuNkulunkulu ngqo njengasePentekoste; kodwa kusobala lowoMlobokazi weZwi uyophikwa njengasonyakeni wokuqala.

Manje Umemeze kakhulu kulonyaka wokugcina, “NineZwi. NinamaBhayibheli amaningi ukwedlula ekuqaleni, kodwa akukho enikwenzayo mayelana neZwi ngaphandle kokulehlukanisa nilihlahlele libe yizicucu, nithatha enikufunayo niyeka eningakufuni. Anikukhathalele ukuliPHILA, kodwa ukuphikisana ngalo. Sengathi ngabe uyabanda noma ushise. Ukuba ububanda walenqaba, Bengingakumela lokho. Ukuba ubushisa bhe ukwazi iqiniso lalo futhi uliphila, Bengizokubonga ngalokho. Kodwa uma uthatha kalula iZwi laMi ungalihloniphi, naMi ngifanele ngibuyisele ngokwala ukukuhlonipha. Ngizakukuhlanza uphume ngoba uNgicasuzelisa inhliziyo.”

Manje noma ubani uyazi ukuthi ngamanzi asivivi akwenza ugule esiswini. Uma ufuna umuthi wokuphalaza, amanzi asivivi ayinto engcono kakhulu ukuwaphuza. Ibandla elisivivi lenze uNkulunkulu agule futhi Umemezele ukuthi Uzolihlanza liphume. Kusikhumbuza ukuthi Wazizwa enjani ngaphambi nje kukazamcolo, akusikhumbuzi na?

O, ubethanda kanjani uNkulunkulu ukuba ibandla libande noma lishise. Okungcono kunakho konke, lifanele livuthe (lishise). Kodwa alinjalo. Isigwebo sesikhishiwe. Alisesilo iphimbo likaNkulunkulu ezweni. Liyoqinisa ngokuthi liyilo, kodwa uNkulunkulu uthi alisiwo.

O, uNkulunkulu usenalo iphimbo labantu bezwe, ngisho njengoba Enikeze iphimbo kumlobokazi. Lelophimbo likumlobokazi njengoba sishilo futhi sizokhuluma ngalokho kakhulu kamuva.

(2) ISamb. 3:17-18, “Ngokuba uthi, ngicebile, ngifuyile, kangiswele-lutho; kanti kawazi ukuthi ungolusizi, nowokuhawukelwa nompofu, nophuphuthekayo nohamba-ze; Ngiyakululeka ukuba uthenge kiMi, igolide elihlanzwe ngomlilo, ukuze ucebe; nezingubo ezimhlophe ukuze wembathe, kungabonakali ihlazo lobuze bakho; nomuthi wamehlo wokugcoba amehlo akho, ukuba ubone.”

Manje akenibheke umusho wokuqala walelivesi, “*ngokuba uthi.*” Niyabo, babekhuluma. Babexoxa njengomlomo kaNkulunkulu. Lokhu kufakazela khona impela engikusho emavesini 16-17 ukuthi ayechazani. Kodwa noma bekusho, lokho akukwenzi kube ngokuqinisele. IBandla eliKatolika lithi likhulumela uNkulunkulu, lithi impela liyiphimbo leNkosi. Ukuthi kwenzeka kanjani abantu babebuthakathaka kangaka ngokomoya kungaphezu kokwazi kwami, kodwa baveza ngokwembewu ekubo, futhi siyazi ukuthi leyombewu yavelaphi, asazi na?

IBandla laseLawodikeya lithi, “Ngicebile ngifuyile, kangiswele-lutho.” Lokho kwakungukuzilinganisa kwalo. Lazibuka futhi yilokho elakubonayo. Lathi, “Ngicebile,” okuchaza ukuthi licebile ngezinto zalelizwe. Liyaqhosha ebusweni bukaJakobe 2:5-7, “Yizwanini, bazalwane bami abathandekayo, uNkulunkulu akakhethanga yini abampofu balelizwe babengabacebileyo ekukholweni, nezindlalifa zombuso Awuthembisa bona abamthandayo na? Kodwa nina namdumaza ompofu. Abacebileyo abanicindezeli yini, abanihuduleli emacaleni na? Abahlambalazi iGama elihle enibizwa ngalo na?” Manje ANGIbeki umbono wokuthi umuntu ocebile angebe ngowoMoya, kodwa sonke siyazi ukuthi iZwi lithi bayingcosana kakhulu abanjalo. Ngabampofu abande kakhulu emzimbeni webandla leqiniso. Manje-ke, uma ibandla ligwala ingcebo, sazi into eyodwa kuphela; “Ikabodi” inkazimulo isukile kubhalwe phezu kweminyango yalo! Ngeke nakuphika lokho, ngokuba lelo yiZwi.

Ukhuluma ngengecebo ebandleni — ngani akukaze kubekhona ukubukisa okunje kwengcebo. Izindawo ezinhle ezicwebileyo ziphindaphindwe ngezinombolo njengokungakaze kubekhona ngaphambili. Amaqembu ehlukeneyo ayancintisana ukubona ukuthi ubani ongakha enkulu kunazo zonke nenhle kunazo zonke. Futhi bakha izizinda zemfundo ezibiza izigidi ezingalinganiseki, nalezozakhiwo zisetshenziswa ihora noma amabili kuphela ngeviki. Manje lokho bekuke yinto embi kakhulu kangako, kodwa babheke ukuba lesisikhathi esincane esichithwa abantwana emishinini yemfundo sithathe indawo yamahora okuqeqeshwa okufanele kunikezwe ekhaya.

Imali ithululelwe ebandleni sekuze kwathi amahlelo ehlukeneyo abanezimpahla namashezi, amafektri, imithombo ka oyela, nezinkampani zemishwalense. Bathululele imali

ezimalini zenhlalakahle nezimpesheni. Manje lokhu kuzwakala kukuhle, kodwa sekuphenduke ugibe kubefundisi, ngokuba uma benquma ukushiya iqembu labo ngenxa yokukhanya okuningi noma ngenxa yothando lukaNkulunkulu, izimpesheni zabo ziyabalahlekela. Abaningi ngeke bakumele lokhu futhi bazihlalela namaqembu abo engcindezelo.

Manje ningakhohlwa ukuthi lona ngunyaka wokugcina. Siyazi ukuthi lona ngunyaka wokugcina ngoba uIsrayeli usebuyele ePalastine. Uma sikholwa ukuthi Uyeza ngempela, khona-ke kufanele ukuthi kukhona okungalungile kulabo abakha kakhulu kangaka. Kwenza umuntu acabange ukuthi lababantu bahlose ukuhlala lapha unomphelo, noma ukuthi ukuza kukaJesu kusekude ngamakhulu eminyaka.

Niyazi yini ukuthi inkolo namhlanje yaziwa njengebhizinisi elikhulu na? Kuliqiniso uqobo ukuthi babeka izimenenja zamabhizinisi emabandleni ukuba zibhekele izimali. Yilokhu uNkulunkulu akufisayo na? Alisifundisanga yini iZwi laKhe eNcwadini yeZenzo ukuthi amadoda ayisikhombisa agcwele uMoya oNgcwele nokukholwa akhonza iNkosi ezindabeni zebhizinisi na? Ningabona ngempela ukuthi washoloni uNkulunkulu ukuthi, “Uthi ucebile, Angizange mina ngisho njalo.”

Kukhona izinhlelo zemisakazo, izinhlelo zamatelevishini, nemizamo eminingi yebandla okubiza izigidi ngezigidi zamadola. Ingcebo ithelwa itheliwe ebandleni, ubulunga buyanda kanye nemali, nokho umsebenzi awenziwa njengoba wawenziwa ngenkathi imali ingakabikho, kodwa abantu bancika kuphela ekhonweni abalini kwa uMoya oNgcwele.

Kunabashumayeli abakhokhelwayo, abasizi abakhokhelwayo, abefundisi abakhokhelwayo bomculo nemfundo, amakhwaya akhokhelwayo, abagcini abakhokhelwayo, izinhlelo, nokubungazwa — konke kubiza izamba ezinkulu zezimali, kodwa kukho konke lokho, amandla ayancipha. Yebo, ibandla licebile, kodwa amandla awekho lapho. UNkulunkulu uhamba ngoMoya waKhe, hhayi ngobungako bemali noma ithalente ebandleni.

Manje ngifuna ukunitshengisa ukuthi sekube kubi ngokwesabekayo kanjani lokhu ukugqugquzelwa kwemali. Amabandla aphume onke ukuyothola ubulunga, ikakhulukazi bengcebo. Kuzo zonke izindawo kukhona ukukhalela ukwenza inkonzo ikhange kakhulu nokuncenga ukuthi abacebile nabaphucukile nabo bonke abanesithunzi sezwe bazongena futhi bakhuthalele ebandleni. Abaqondi yini ukuthi uma ingcebo iyisiboniso sokuthi ungowomoya, kusho ukuthi-ke izwe selivele linoNkulunkulu, linakho konke okukaNkulunkulu, futhi ibandla alinalutho na?

“*Uthi ngifuyile.*” Lokhu ngokwempela kusho ukuthi ‘Nginomcebo wokoMoya.’ Lokhu kuzwakala sengathi yisikhathi seminyaka eyinkulungwane nemigwaqo yegolide nobukhona bukaNkulunkulu. Kodwa ngiyamangala ukuthi ngabe lokhu kunjalo yini. Ngabe ibandla ngempela licebile ezintweni zokoMoya zikaNkulunkulu na? Ake sihlole lokhu ukuqhosha kweLawodikeya yeKhulu-minyaka lamaShumi amabili ngokweZwi.

Ukuba ibandla lalicebe ngokoMoya ngempela, ukuthonya kwalo bekuyozwakala phezu kwempilo yomphakathi. Kodwa ngempela nhloboni yezimpilo laba okuthiwa bangabakamoya namadoda athonyanayo omphakathi aziphilayo na? Ngaphandle emaphethelweni edolobha, ngaphandle ezigodini zabantu abangcono, lapho kugcwele ukushintshisana ngabafazi, ubufebe, nequlu labantwana liwolokohlela emaphathini, bebanga omubi kabi umonakalo empahleni. Ukungaziphathi kahle sekufinyelele ezingeni eliphezulu langesikhathi sonke ezenzweni zokulalana eziyinhlanganisela, ukuba yimihuqa yezidakamizwa, ukugembula, ukweba, nazozonke izinhlobo zobubi. Nebandla liyaqhubeka lisho ukuthi lesisizukulwane sihle kabi, agcwele kanjani amabandla, nokuthi bavunyelwa kanjani ngisho abomdabu emasimini ezimishini. Ibandla seliphendulele abantu kodokotela, ikakhulukazi izazi zezifo zengqondo. Ukuthi lingaqeketha kanjani ngokuthi licebe ngokoMoya kuyangixaka. Akusilo iqiniso. Baphelelwe yimali kepha kabazi.

Ake ubukisise kahle ngakuwe. Hlola abantu lapho bedlula. Ezixukwini ozibonayo, ungabakhetha labo ababonakala bengamaKristu na? Qaphela ukuthi bagqoka kanjani, qaphela ukuthi benza kanjani, uzwe abakushoyo, ubone ukuthi bayaphi. Ngempela kufanele bubekhona ubufakazi bangempela bokuzalwa *okusha* phakathi kwabo bonke esibabona bedlula. Kodwa bayingcosana abakhona. Nokho namhlanje amabandla aqavile asitshela ukuthi anezigidi ezisindisiwe futhi ezigcwaliswe ngisho nangoMoya. Ezigcwaliswe ngoMoya? Ungababiza yini abesifazane ngabagcwaliswe ngoMoya abahamba bejikeleza nezinwele eziphunguliwe ezisongene, izikhindi namabhulukwe, izintambo zokuzibopha nezimfushane, bonke bezipende njengoJezibele na? Uma laba begqoke izingubo ezifaneleyo njengoba kufanele abesifazane abangamaKristu, beningakuzonda ukucabanga ukuthi bekungabanjani ukuba bengifanele ngibuke ukuqhakambiswa kokungabinamahloni.

Manje ngiyazi ukuthi abesifazane abaziqali izitayela. YiHollywood eyenza lokho. Kodwa lalalani manenekazi, basazithengisa izindwangu zamayadi nemishini yokuthunga. Awudingekile ukuthi uthenge okusezitolo bese-ke usebenzisa lokho njengezaba. Lena yindaba enzima embi kakhulu

engizongena kuyo. Anifundanga yini emBhalweni ukuthi uma owesilisa ebuka owesifazane amkhanuke enhliziyweni yakhe, usephingile naye enhliziyweni yakhe na? Futhi ake sithi wena ugqoke ngendlela ebangela lokho? Lokho kukwenza umngane wakhe esonweni, ngisho noma wena ubungakunake sanhlobo, uyintombi nto ungenazifiso ezinjalo. Nokho uNkulunkulu ukuthola unecala futhi uyokwehlulelwa.

Manje ngiyazi nina manenekazi aniluthandi loluhlobo lokushumayela, kodwa dadewethu, usephutheni nya kulokhu okwenzayo. IBhayibheli liyakwenqabela ukuba unqume izinwele zakho. UNkulunkulu wazinikezela ukuba zibe yisembozo. Wakunika umyalo wokuba uziyeke zibe zinde. Ziludumo lwakho. Uma unquma izinwele zakho ukhombise ukuthi ubushiyile ubunhloko bendoda yakho. NjengoEva niphumile nazihambela ngokwenu. Nithole ivoti. Nithathe imisebenzi yamadoda. Nikushiyile ukuba ngabesifazane. Nifanele niphenduke nibuyele kuNkulunkulu. Futhi uma konke lokhu bekungekubi ngokwenele, inqwaba eningi yenu ithathe umqondo wokuthi beningadla amapulpiti nezikhundla zebandla uNkulunkulu azigodlele amadoda futhi zamadoda kuphela. O, ngithinte ichashaza elibuhlungu lapho angizange na? Yebo, ngikhombiseni indawo eyodwa eBhayibhelini lapho uNkulunkulu ake amisa khona noma yimuphi owesifazane ukuba ashumayele noma athathe igunya phezu kwendoda, futhi ngizoxolisa ngalokho engikushilo. Ngeke nakuthola ukuthi ngisephutheni. Ngqiqinisile, ngokuba ngimi neZwi naseZwini. Ukuba benicebe ngokoMoya benizokwazi ukuthi yiqiniso lelo. Ayikho into eyiqiniso ngaphandle kweZwi. UPawulu wathi, “Angimvumeli owesifazane ukuba afundise nokuba abuse phezu kwendoda.” Ngeke kwenzeka ukuba nithathe indawo phakathi kwenkonzo ekahlanu kwabase-Ef. 4 futhi ningathathi igunya phezu kwamadoda. Dadewethu, ubufanele ulalele leloZwi. Kwakungesiwo uMoya kaNkulunkulu uzibonakalisa empilweni egcwaliswe ngoMoya owakutshela ukuba ushumayele ngoba uMoya neZwi baMUNYE. Basho into efanayo. Ukhona owenza iphutha. Ukhona owaluthwa. Phaphamani isikhathi singakadluli. USathane walutha uEva, unyoko; ulutha amadodakazi manje. Sengathi uNkulunkulu anganisiza.

“*Kangiswele-lutho.*” Manje uma noma ubani ethi, “Kangiswele-lutho,” usuke esho kahle nje ukuthi, “Nginakho konke”, noma ngabe usuke ethi, “Angisafuni lutho njengoba sengisuthi manje.” Ungakubeka lokhu noma ngayiphi indlela oyifunayo, futhi konke kwenezela kuze kuyofika eqinisweni ukuthi ibandla leneme ngokunganaki. Lenelisiwe yilokho elinakho. Kuphakathi kokuthi licabanga ukuthi linakho konke noma linokwenele. Futhi yilokho impela esikuthola namhlanje. Yiliphi ihlelo elingasho ukuthi LInesambulo namandla neqiniso

na? Lalelani amaBaptisti, futhi anakho konke. Lalelani amaMethodisti, futhi anakho konke. Lalelani iChurch of Christ futhi onke asephutheni ngaphandle kwabo kuphela. Zwanini ukuthi amaPentecostal athini futhi anokugcwala kokugcwala. Manje bayazi ukuthi ngikhuluma iqiniso ngabo, ngokuba akukho neyodwa eyezincwadi zabo yezichasiso esho noma yikuphi okwehlukile. Bakubhala konke kahle kabi base befaka amagama abo kuyo futhi bakuqeda konke. UNkulunkulu akasenalutho nje. Futhi khona labo nje abangasafuni lutho. Abakholelwa ekuphulukiseni futhi abakufuni, nakuba kuseZwini. Khona labo abangeke bamthathe uMoya oNgcwele uma uNkulunkulu evule amazulu futhi wabakhombisa isibonakaliso.

Manje bonke bayasho, futhi bazama ukufakezela ukuthi banakho konke, noma banokwenele. Nokho ngabe yiqiniso lelo na? Qhathanisani lelibandla lekhulu-minyaka lamashumi amabili nebandla lekhulu-minyaka lokuqala. Qhubekani. Kwenzeni lokho. Aphi amandla na? Luphi uthando na? Liphi ibandla elihlanziweyo elamelana nesono futhi lahamba nokukholwa ukuya kuJesu na? Buphi ubunye na? Ngeke nibuthole. Uma lelibandla linakho konke elikudingayo, babekukhalelani okuningi kukaNkulunkulu eNcwadini yeZenzo sengathi babengenakho konke, kanti nokho babenakho kukwedlula kude lokho abanakho namhlanje na?

### UKUXILONGA KUKANKULUNKULU

Manje uNkulunkulu akubonayo kwakwehluke phaqa kulokho abathi bakubona. Bathi babecebe ngezimpahla futhi becebe ngokoMoya. Base befikile. Babengasaswele-lutho. Kodwa uNkulunkulu wakubona ngenye indlela. Wathi, “Awukwazi lokhu, kodwa ungolusizi, owokuhawukelwa, ompofu, ophuphuthekayo, nohamba-ze.” Manje nxa abantu beyileyondlela, ikakhulukazi behamba-ze futhi BENGAKWAZI, kufanele ukuthi kukhona okungalungile impela. Ngempela kufanele ukuthi kukhona okwenzekayo. Akusikho yini ukuthi uNkulunkulu uphuphuthekisile amehlo abo njengoba Enza kubaJuda na? Ngabe iVangeli selibuyela kubaJuda na? Ngabe umlando uyaziphinda na? Ngithi uyaziphinda.

UNkulunkulu uthi lelibandla loNyaka waseLawodikeya li “lusizi”. Lelogama livela emagameni amabili esiGreki asho ‘ukukhuthazela’ noku ‘vivinywa’. Futhi akuhlangene nezivivinyo ezifika kumKristu weqiniso ngokuba uNkulunkulu uchaza umKristu osekuvivinyweni njengo “busisweyo” nesimo sakhe esokunye kokujabula kanti lokhu ukuchazwa kubekwe ngamazwi athi “ulusizi nowokuhawukelwa”. Kuyamangalisa impela. Kulonyaka wenala, kulonyaka wenqubekela phambili, kulonyaka wokuxhaphakile, zingabakhona kanjani izivivinyo



na? Hhayi-ke manje, kuyisimanga; kodwa kulonyaka wenala nethuba, lapho wonke umuntu enenala kangaka futhi kusekhona okuningi abasazoba nakho, ini ngakho konke okuqanjwayo kokwenza umsebenzi wethu nezinto eziningi kabi zokusinika injabulo, MASINYANE, sithola ukugula ngengqondo kudlanga kangaka njengokwethusa isizwe. Kanti wonke umuntu ubefanele ajabule, ngempela kungekho okungajabulisi, izigidi zithatha imithi elalisayo ebusuku, amaphilisi amandla ekuseni, zigijimela kodokotela, zingena ezikoleni ezinkulu, futhi zizama ukuvala ukwesaba okungaziwa ngezinto ezidakisayo. Yebo, lonyaka uqhosha ngezitolo zawo ezimangalisayo zezimpahla zezwe, kodwa abantu bajabule kancane kunokwake kwenzeka. Lonyaka uqhosha ngemibungazo yawo yokomoya, kodwa abantu abaqinisekile ngempela ngabo kunokwake kwenzeka. Lonyaka uqhosha ngeziqiniseko ezingcono zokuziphatha futhi wonakele kakhulu kunanoma yimuphi unyaka selokhu kwaba uzamcolo. Ukhuluma ngolwazi lwawo nesayense, kodwa ulwa impi yokwehlulwa kuyoyonke imikhakha, ngokuba ingqondo yomuntu nomphfumulo nomoya kungeke kwabamba noma kuqhubeke nokulinganisana nazo zonke izinguquko ezifike phezu komhlaba. Esizukulwaneni esisodwa sisuka le onyakeni wehhashi nekalishana kuya onyakeni wokundizela emkhathini, futhi siyaziqhenya futhi siyaqhosha ngakho; kodwa ngaphakathi ngumhume omnyama oyize okhalayo usekuhlushweni, futhi NGAPHANDLE KWESIZATHU ESAZIWAYO izinhliziyi zabantu zehlulwa ukwesaba nezwe limnyama kakhulu ngangokuthi lonyaka usungabizwa ngonyaka wokuguliswa yimizwa. Uyaqhosha, kodwa ungeke uzifakazele. Umemeza ukuthula, futhi akukho ukuthula. Umemeza uthi unesiphihli esikhulu sezinto zonke, kodwa ulokhu ushiswa yisifiso njengomlilo ongenelisekile! “Akukho-kuthula”, kusho uNkulunkulu wami kwababi.

“*Bangabokuhawukelwa*”. Lokho kusho ukuthi bayizinto zokuhawukelwa. Bahawukelwe? Bahleka usulu ukuhawukelwa. Bagcwele ukuzidla. Bayazidumisa ngalokho abanakho. Kodwa abanakho ngeke kukumele ukuhlolwa kwesikhathi. Bakhele phezu kwesihlabathi esibishayo kunasedwaleni lesambulo seZwi likaNkulunkulu. Masinya kufika ukuzamazama komhlaba. Masinya kuzofika iziphapho zolaka lukaNkulunkulu ekwahlulelweni. Bese kufika ukubhujiswa okusheshayo, futhi naphezu kwakho konke ukulungiselela kwabo kwenyama bayobe belokhu bengakakulungiseleli lokho okufika phezu komhlaba. Bayilabo abathi naphezu kwayo yonke imizamo yabo yokwezwe eqinisweni baziphikise bona kepha kabakwazi. Bayizinto zokuhawukelwa ngempela. Bangabokuhawukelwa abantu abampofu abasemhlanganweni wenkolo yobuKristu yalolusuku lokugcina, ngokuba bawubiza ngomhlangano kaNkulunkulu, ube ungokaSathane. Bahawukeleni labo

abangasazi isiqalekiso senhlangano. Bahawukeleni labo abanamabandla amaningi kangaka amahle, izindlu zabefundisi ezinhle kangaka, amakhwaya aqeqeshiwe anobuhle kangaka, ukubukisa okungaka kwengcebo nendlela engaka ethulile nenenhlonipho yokukhonza. Bahawukeleni, ningabi nomhawu ngabo. Nibuyeke ezindlini ezindala zokubeka impahla, nibuyeke emakamelweni akhanya ngokufifiyela, nibuyeke emakamelweni aphansi kwezindlu, nibuyeke ekuncipheni ezweni futhi nande kuNkulunkulu. Bahawukeleni labo abazisho ukuthi banokuningi, futhi bakhulume ngeziphiso zabo. Bazweleni njengezinto zokuhawukelwa, ngokuba masinya bazoba yizinto zolaka.

“*Bampofu.*” Manje kusobala lokho kusho ukuba mpofu ngokoMoya. Isibonakaliso salonyaka lapho usuvala, singamabandla amakhulukazi nangcono, anabantu abaya ngokwanda ngokwanda nokubonakaliswa okuya ngokwanda ngokwanda, kwalokhu okufanele kube ukuzibonakalisa kukaMoya oNgcwele. Kodwa ama-altare agcwele, iziphiso zikaMoya zisebenza, ukusonta okubabazekayo akusiyo impendulo evela kuNkulunkulu, ngokuba labo abeza ema-altare akujwayelekile impela ukuba baqhubeka noNkulunkulu, futhi emva kokuphela kwemikhankaso emikhulu, baphi bonke labo abehla ngezikhala zezihlalo na? Bamuzwa umuntu, balalela isinxuso, bafika enethini, kodwa babengesizo izinhlanzi, nanjengofudu bahuquzela babuyela emanzini abo.

Bese-ke kubakhona konke lokho ukukhuluma ngezilimi — kufanele kube yisibonakaliso sokuthi unoMbhaphathizo kaMoya oNgcwele, nabantu bacabanga ukuthi siphakathi kwemvuselelo enkulu. Imvuselelo seyedule. IMelika yayinethuba layo lokugcina ngo 1957. Manje izilimi ziyisibonakaliso senhlekelele kaNkulunkulu ezayo masinyane, ngisho njengoba zazinjalo ngenkathi zibonakala odongeni edilini likaBelshazari. Anazi yini ukuthi abanengi bazofika osukwini lokugcina bathi, “Nkosi, Nkosi, asenzanga yini imisebenzi eminingi emangalisayo ngeGama laKho, ngisho nasekukhishweni kwamademoni na?” Futhi Iyothi, “Sukani kiMi, nina benzi bokubi. Angizange nginazi.” UMath. 7:22-23. UJesu wathi babengabenzi bokubi. Nokho, uthola indoda engafika ikhulekele abagulayo, ithole amafutha negazi kubonakala ebandleni, kufike isiprofetho nalo lonke uhlobo lokungesikho okwalomhlaba, nabantu bayobuthana ngakuye, futhi bafunge ukuthi ungoweNkosi, ngisho noma empeleni enza inkohliso yemali yenkolo nokuhlala esonweni. Impendulo kuphela abanayo iyimpendulo engekho qobo ngokwebhayibheli, “awu, uthola imiphumela ngakho ufanele ukuthi ungokaNkulunkulu.” Kubi kabi. Lonyaka empeleni umpofu ngempela eMoyeni kaNkulunkulu, nalabo abakhahlanyezwe ngubumpofu abakwazi ngisho.

“*Ungophuphuthekayo nohamba-ze.*” Manje lena intshisekelo ngempela. Umuntu noma yimuphi angaba kanjani ngophuphuthekayo nohamba-ze kepha engakwazi na? Nokho kuthi bangabaphuphuthekayo nabahamba-ze kepha abakuboni. Impendulo ithi, baphuphuthেকে ngokomoya, futhi bahamba-ze ngokomoya. Niyakhumbula lapho uElisha noGehazi bezungezwe yimpi yamaSiriya na? Niyakhumbula ukuthi uElisha wabashaya ngobumpumputhe ngamandla kaNkulunkulu. Nokho amehlo abo ayevuleke nge futhi babekwazi ukubona lapho beya khona. Ubumpumputhe babuyinqaba kulokho ngoba babekwazi ukubona izinto ezithize, kodwa ezinye izinto ezithize njengoElisha nenceku nekamu lakwaIsrayeli babengakwazi ukukubona. Lempi eyayikwazi ukukubona akuzange kubasize. Abangakubonanga yikhona okwabaethela ukuthunjwa kwabo. Manje lokhu kusho ukuthini kithi na? Kusho khona impela okwakukusho emuva lapho enkonzweni yasemhlabeni kaJesu. Wazama ukubashumayeza iqiniso, kodwa abalalelanga. UJohane 9:40-41. “Labo kubaFarisi ababenaYe bezwa lokho, bathi kuYe, Nathi sizimpumputhe na? Wathi kubo uJesu, Ukuba beniyizimpumputhe, ngabe aninasono: kepha manje nithi, Siyabona; isono senu sihlezi.” Isimo salonyaka siyilokho impela esasiyikho ngaleyonkathi. Abantu banakho konke. Bakwazi konke. Ngeke bafundiswa. Uma iphuzu leqiniso elivela eZwini lifika nomuntu azame ukuchaza umbono wakhe kulowo onombono ophikisayo, umlaleli akalalelele neze khona ukuthi akwazi ukufunda, kodwa ulalelele kuphela ukubonisa ukuthi amanga lawa ashiwoyo. Manje ngifuna ukubuza umbuzo okahle. UmBhalo ungalwa nomBhalo na? IBhayibheli liyaphikisana neBhayibheli na? Zingabakhona izimfundiso ezimbili zeqiniso eZwini ezisho okuphambene noma ziphikisane na? QHA. NGEKE KWABANJALO. Nokho bangaki kubantu bakaNkulunkulu abanamehlo abo avulekile kuleliqiniso na? Akukho ngisho noyedwa ekhulwini, ngokwazi kwami, abafunde ukuthi YONKE imiBhalo inikezwe nguNkulunkulu futhi YONKE ilungele ukufundisa, ukusola, nokuqondisa, njl. Uma yonke imiBhalo inikezwe kanjalo, khona-ke onke amavesi ayohlangana okwesisila sejuba uma enikwa ithuba. Kodwa bangaki abakholelwa ekumiselweni ngaphambili ekukhethweni nasekulahlelweni ekubhujisweni na? Labo abangakholelwa, bayolalela na? Qha, ngeke balalele. Nokho bobabili baseZwini, futhi akukho okuyokuguqula. Kodwa ukufunda ngakho nokubuyisana neqiniso lalezozimfundiso namanye amaqiniso okubonakala kuphikisana, abazukusithatha isikhathi. Kodwa bavala izindlebe zabo, futhi bagedle amazinyo abo, futhi bayehlulwa. Ekupheleni kwalonyaka umprofethi uzofika, kodwa bayophuphutheka kukho konke lokho akwenzayo nakushoyo. Baqiniseke ngempela ukuthi balungile, futhi ebumpumputheni babo bayolahlekelwa yikho konke.

Manje uNkulunkulu uthi bahamba-ze kanjalo futhi bayizimpumputhe. Angiyicabangi enye into ewusizi olwesabekayo njengomuntu oyimpumputhe nohamba-ze kepha engakwazi. Yinye kuphela impendulo – usangene ingqondo. Usevele wajula ekukhohlweni. Amandla akhe okucabanga awasekho, ukuphelelwa amandla okukhumbula kokomoya sekungene. Yini enye okungayichaza na? Kungachaza ukuthi uMoya oNgwele Usuhambile kulelibandla losuku lokugcina na? Kungachaza ukuthi abantu bakhipe imiqondo yabo kuNkulunkulu yini ngangokuthi kuyenzeka ngisho njengoba kubekiwe kwabaseRom. 1:28. “Njengalokho bengakunakanga ukumazi uNkulunkulu, uNkulunkulu wabanikela engqondweni yokunganaki, ukwenza okungafanele.” Kubonakala ngeqiniso ukuthi into efana nalokho yenzekile. Nampa abantu abathi bangabakaNkulunkulu futhi bazi uNkulunkulu futhi banoMoya oNgwele waKhe, kepha nokho bahamba-ze futhi baphuphuthekile kepha abakwazi. SeBEVELE BADUKISIWE. BANOMOYA OKUNGESIWO. ABAKHETHIWEYO BANGEKE BADUKISWE, KODWA KUSOBALA UKUTHI LABA ABANYE BADUKISIWE. Laba yilabo abaphuphuthekile ngoba balenqaba iZwi likaNkulunkulu. Laba yilabo abazihhundule bahamba-ze ngokushiya ukunakekela kukaNkulunkulu nokuvikelwa futhi base befuna ukwakha indlela yabo yensindiso, umbhoshongo wabo waseBabele ngenhlangano. O, babonakala begqoke ngokuthandekayo nakahle kanjani emehlweni abo lapho bebumba imibuthano yabo emikhulu, nemikhandlu yabo, njl. Kodwa manje uNkulunkulu ukuhhundula ukususa konke futhi bahamba-ze, ngoba lezizinhlangano zibaholele kuphela ekamu lomphikukristu, bangena ensimini yokhula, bakhuphukela ngqo ekuboshweni kwabo inyanda nasekushisweni. Izinto zokuhawukelwa yibo ngempela. Yebo, bahawukeleni, baxwayiseni, bancengeni, futhi basalokhu behamba ngendlela yabo bephulukundlela beya ekubhujisweni, ngolaka befulathela noma yini nayoyonke imizamo ukubasindisa njengezikhuni ezivuthayo zikhishwa emlilweni. Bangabokuhawukelwa ngempela, nokho abakwazi. Badelelele futhi sebedlule ithemba, bazidumisa ngalokho empeleni okuyihlazo labo. Beyisa iZwi, nokho ngelinye ilanga bayokwehlulelwa yilo futhi bakhokhe inhlawulo yamacala asabekayo abekwe yilo.

### ISELULEKO SOKUGCINA SEMINYAKA

ISamb. 3:18-19. “Ngiyakululeka ukuba uthenge kiMi igolide elihlanzwe ngomlilo ukuze ucebe; nezingubo ezimhlophe, ukuze wembathe, kungabonakali ihlazo lobuze bakho; nomuthi wokugcoba amehlo akho, ukuba ubone. Bonke eNgibathandayo, Ngiyabasola ngibalaye: ngakho-ke shisekela, uphenduke.”

Iseluleko sikaNkulunkulu sinamazwi amafushane achachile. Aqonde ngqo. Uqondisa lelibandla losuku lokugcina ethembeni elilodwa. Lelothemba nguYE QOBO LWAKHE. Uthi, “Woza kiMi uthenge.” Kusobala ukuthi kusukela kulomusho “uthenge kiMi” ukuthi ibandla laseLawodikeya alisaphathalene nhlobo noJesu ukuba libe imikhiqizo yokoMoya yoMbuso kaNkulunkulu. Ukwenza kwabo ngeke kwaba ngokoMoya. Bangacabanga ukuthi bangokoMoya, kodwa bangaba yibo kanjani na? Imisebenzi phakathi kwabo ngempela ngempela ayinjengoba uPawulu wayengathi, “NguNkulunkulu osebenza kini nokuthanda nokwenza njengentando yaKhe.” KwabaseFil. 2:13. Kanjalo-ke kuthiwani ngawo onke lamabandla, izikole, izibhedlela, imisebenzi elingwayo yezimishini, njl. na? UNkulunkulu akekho kubo inqobo nje uma beyinzalo yamahlelo nomoya, futhi bengesiyo iNzalo noMoya kaNkulunkulu.

“Uthenge kiMi, igolide elihlanzwe ngomlilo, ukuze ucebe.” Manje lababantu babeneliningi igolide, kodwa kwakuluhlobo olingalungile. Kwakuyilelogolide elathenga izimpilo zabantu, lazibhubhisa. Kwakuyigolide elathonya lasonta izimilo zabantu, ngokuba uthando lwalo lwaluyimpande yabo bonke ububi. ISamb. 18:1-14, “Emva kwalokho ngabona enye ingelosi yehla ezulwini, inamandla amakhulu, nomhlaba wakhanyiswa ngokukhazimula kwayo. Yamemeza ngezwi elinamandla, yathi, Liwile, liwile, iBabiloni elikhulu selibe-yindawo yokuhlala amademoni, nendawo yokubopha bonke omoya abangcolileyo, nendawo yokubopha zonke izinyoni ezingcolileyo nezizondekayo. Ngokuba izizwe zonke ziphuzile iwayini lolaka lobubefebe balo, namakhosi omhlaba afebile nalo, nabathengisi bomhlaba bacebile ngamandla okutamasa kwalo. Ngase ngizwa elinye izwi livela ezulwini, lithi, Phumani kulo, bantu baMi, ukuze ningahlanganyeli nalo izono zalo, nokuba ningamukeli okwezinhlu pho zalo. Ngokuba izono zalo zifinyelele ezulwini, noNkulunkulu wakhumbula ukungalungi kwalo. Buyiselani kulo njengalokho lona likwenzile, niphinde kabili okwemisebenzi yalo: esitsheni elalithela kuso, thelani kabili kuso. Ngokungangalokho elizidumise, latamasa ngakho, linikeni ukuhlupheka nokulila okungako: ngokuba enhliziyweni yalo lithi, Ngihlezi ngiyinkosikazi, angisiye umfelokazi, futhi angisoze ngabona ukudabuka. Ngakho kuyakufika ngalusuku lunye izinhlu pho zalo, ukufa, nokulila, nendlala: futhi liyakushiswa liqedwe ngomlilo: ngokuba iNkosi uNkulunkulu Elahlulelayo inamandla. Amakhosi omhlaba, ayefeba nalo ehlala ngokutamasa, ayakukhala, ambongoze ngalo, nxa ebona umusi wokusha kwalo. Emi kude ngokwesaba ukuhlupheka kwalo ethi, Maye, maye, kuwe-muzi omkhulu waseBabiloni, muzi onamandla, ngokuba ngehora linye nje kukifile ukwahlulelwa kwakho. Nabathengisi bomhlaba bayalikhalela balililele; ngokuba impahla yabo ayisathengwa-muntu: impahla yegolide, neyesiliva, namatshe anenani, namaparele, nelineni

elicolekileyo, nokububende, nosilika, nokubomvu, kanye nemithi yonke enamakha, nezitsha zonke zamazinyo endlovu, nezitsha zonke zomuthi onenani elikhulu, nezethusi, nezensimbi, nezetshe elimhlophe, nokinamona, nokunephunga elimnandi, namafutha okuqhola, nenhlaka, newayini, namafutha eminqumo, nempuphu ecolekileyo, nokolweni, nezinkomo, nezinqola, namahashi, nezinqola, nezigqila, nemiphefumulo yabantu. Nezithelo ezazifiswa ngumphefumulo wakho zimukile kuwe, nakho konke okunonileyo nokucwebezelayo konakele kuwe, akusoze kwabuye kufunyanwe.” *Lokhu yiwo impela amabandla ahleliwe osuku lokugcina, ngokuba kuthi evesini* 4, “Phumani kulo BANTU BAMI.” Uhlwitho alukenzeki. Umlobokazi akakahambi nxa lezizimo ezesabekayo kuleli elicebile, ibandla lamanga lisekhona.

Kodwa, kukhona igolide likaNkulunkulu. UPet. I 1:7. “Ukuze ukuvivinywa kokukholwa kwenu, okuyigugu kunegolide elibhubhayo.” Igolide likaNkulunkulu liyisimilo esifana nesikaKristu elavezwa esithandweni somlilo wenhlupheko. Lolo wuhlobo oluyilo lwegolide.

Kodwa hlobo luni lwegolide ibandla elinalo namhlanje na? Belinegolide lezwe kuphela elizobhubha. Licebile. Leneme ngokunganaki. Lenze umnotho waba yisona siboniso esikhulu sokunquma sokomoya. Ubufakazi besibusiso sikaNkulunkulu nokuthi imfundiso iyiyo ngempela, njl. manje kwesekeleke phezu kokuthi bangaki abafu abacebile abangene kulo.

“Kungecono ningene singakedluli isikhathi,” isho iNkosi, “uthenge kiMi igolide elihlanzwe ngomlilo khona-ke uzoceba ngempela.” Siyakuthola na? Ngilaleleni, “Safika sihamba-ze (ngokomzimba) ezweni, kepha sihamba-ze (ngokomoya) NGEKE siliyeke.” O qha, sizothatha okuthize sihambe nakho. Ukuthi lokho okuthize kuyini, yikho KONKE esingakuthatha sihambe nakho, kungabi ngaphansi kungabi ngaphezulu. Ngakho kungecono siqaphele ngempela manje ukubona ukuthi sithatha okuthize okuzosenza silunge phambi kukaNkulunkulu. Ngakho, bese-ke, sizothathani sihambe nayo na? Sizothatha ISIMILO sethu, mfowethu, yilokho esizokuthatha sihambe nakho. Manje hlobo luni lwesimilo ozosithatha uhambe naso na? Sizoba njengeSAKHE osimilo saKhe sabunjwa yinhlupheko esithandweni somlilo wokuhlupheka, noma kuzoba ukuthamba kwalababantu abangenasimilo baseLawodikeya na? Kukulowo nalowo wethu, ngokuba ngalolosuku wonke umuntu uyozithwalela umthwalo wakhe.

Manje, ngithe umuzi waseLawodikeya wawungumuzi ocebile. Wawugaya izinhlamvu zemali yegolide eyayinemibhalo macala omabili. Izinhlamvu zemali yegolide zazichaza unyaka – ezohwebo ezichumayo zazikhona ngexa yalo. Namhlanje, uhlamvu lwemali yegolide olunamakhanda amabili sinalo. Sizithenga thina sizikhiphe futhi sizithenge thina sizingenise.

Ebandleni, sizama ukufeza okufanayo. Sizithenga thina sizikhiphe esonweni futhi sizithenge thina ukuba singene ezulwini – noma sisho njalo. Kodwa uNkulunkulu akakusho lokho.

Ibandla linengcebo emangalisayo ngempela, ngangokuthi nakunoma yisiphi isikhathi esinikeziwe lingayengamela yonke inqubo yezwe yezohwebo, futhi impela umholi emKhandlwini wamaBandla oMhlaba uprofethe obala ukuthi ibandla enkathini ezayo ebikezelayo lifanele, lalizofanele, futhi liyokwenza lokho nje. Kodwa umbhoshongo wabo wegolide waseBabele uyowa. Yigolide elihlanzwe emlilweni kuphela eliyohlala njalo.

Futhi yilokho ibandla ebelihlala njalo likwenza iminyaka. Lishiye iZwi likaNkulunkulu lathatha izivumokholo zalo nemibhedesho; lihlelile futhi lazijoyinela izwe. Lihamba-ze kanjalo-ke, noNkulunkulu wehlulela ukonakala kwalo. Indlela kuphela elingaphuma ngayo kulesisimo esesabekayo kungokulalela iNkosi ukubuyela eZwini laYo. ISamb. 18:4, “Phumani kulo bantu baMi.” KwabaseKor. 2 6:14-18. “Maningaboshelwa ejokeni linye nabangakholwayo: ngokuba kunakuhlanganyela kuni ukulunga nokungalungi na? Kunabudlelwane buni ukukhanya nobumnyama na? Unakuzwana kuni uKristu noBeliyali na? unasabelo sini okholwayo nongakholwayo na? Linakuvumelana kuni ithempeli likaNkulunkulu nezithombe na? ngokuba nina niyithempeli likaNkulunkulu ophlilayo; njengokuba washo uNkulunkulu ukuthi, Ngiyakhulala kubo, ngihambe phakathi kwabo; Ngiyakuba nguNkulunkulu wabo, bona babe ngabantu baMi. Ngakho-ke phumani phakathi kwabo, nahlukane nabo, isho iNkosi, ningathinti okungcolileyo: khona Ngiyakunamukela. Ngibe nguYihlo kini, nina nibe-ngamadodana namadodakazi kiMi, isho iNkosi uSomandla.” Kukhona intengo yokukhokhela lezozingubo, futhi leyo yintengo yokwehlukana.

“*Nomuthi wamehlo wokugcoba amehlo akho ukuba ubone.*” Akasho ukuthi ufanele uthenge lomuthi wokugcoba amehlo. O qha. Akukho-khadi elikhombisa intengo kuMoya oNgcwele. “Namukeliswa uMoya ngemisebenzi yomthetho noma ngezwi lokukholwa na?” KwabaseGal. 3:2. Ngaphandle komBhaphathizo kaMoya oNgcwele, awusoze wakwazi ukuba namehlo akho avulekile esambulweni seqiniso sokoMoya seZwi. Umuntu ongenawo uMoya oNgcwele uphuphuthekile kuNkulunkulu naseqiniseni laKhe.

Nxa ngicabanga ngalomuthi wokugcoba amehlo uvula amehlo abantu, angikwazi ukuhlala ngingakhumbuli ngisengumfanyana eKentucky. Umfowethu nami sasilele ekamelweni eliphansi kophahla endlini enesitezi embhedeni ombana wotshani. Imifantu endlini yayingenisa umoya ovunguzayo. Ngezinye izikhathi ebusika kwakuba-makhaza

kakhulu sasivuka ekuseni sigula emehlweni ethu ngangokuthi amehlo ethu ayevaleka ngci ukuvuvukala. Sasimemeza umama, wayekhuphuka namafutha ashisayo esilwane esisabhere asihlikihle amehlo ukuze kusuke ubhici olulukhuni, bese-ke sikwazi ukubona. Niyazi bekukhona umoya onamakhaza kabi ovunguza ebandleni kulesisizukulwane, futhi ngiyesaba amehlo alo analoluhlobo lokuvaleka oseluyiqeqeba lamakhaza eliwalile futhi liphuphuthekile kulokho uNkulunkulu anakho ngalo. Lidinga amafutha ashisayo kaMoya kaNkulunkulu ukuvula amehlo alo. Ngaphandle uma lemukela uMoya kaNkulunkulu liyoqhubeka nokubambisa ngohlelo lwamandla nesivumokholo esikhundleni seZwi. Libala izinombolo njengokuthi iyonampumelelo, kunokufuna isithelo. Odokotela besayense yezenkolo bavale umnyango ekukholweni futhi benqabela bonke ukuba bangene. Abangeni, futhi abavumeli-muntu ukuba angene. Isayense yabo yezenkolo ivela ebhukwini eliphethe indaba yesifundo ngenjulamqondo elibhalwe ngomunye ongakholwayo. Kukhona ibhuku eliphethe indaba yesifundo ngenjulamqondo, leli esilidinga sonke; yiBhayibheli. Lilotshwe nguNkulunkulu futhi liphethe injulamqondo kaNkulunkulu. Awudingi-dokotela ukuba akuchazele yona. Yemukelani uMoya oNgwele futhi nidelele Yena achaze. Waloba iNcwadi futhi Anganitshela ukuthi kukhonani kuyo nokuthi kuchaza ukuthini. KwabaseKor. I 2:9-16 “Kepha kunjengokuba kulotshiwe ukuthi, Iso alikubonanga, indlebe ayikuzwanga, okungangenanga enhliziyweni yomuntu, uNkulunkulu akulungisela abaMthandayo. Ngokuba kithina uNkulunkulu ukwambulile ngoMoya waKhe: ngokuba uMoya uhlolisisa konke, yebo, nokujulileyo kukaNkulunkulu. Ngokuba ngumuphi umuntu owazi okomuntu, uma kungesiye umoya womuntu okuye na? ngokunjalo nokukaNkulunkulu akwaziwamuntu, kuphela nguMoya kaNkulunkulu. Kepha thina asamukelanga umoya wezwe, kodwa uMoya ovela kuNkulunkulu; ukuze sikwazi esikuphiwe nguNkulunkulu ngesihle. Esikhuluma ngakho futhi, kungengamazwi afundiswa ngokuhlakanipha kwabantu, kodwa afundiswa nguMoya oNgwele; sichaza okomoya ngomoya. Kepha umuntu wemvelo kakwamukeli okukaMoya kaNkulunkulu: ngokuba kungubuwula kuye: angekuqonde, ngokuba kubonisiswa ngokoMoya. Kepha ongowoMoya ubonisisa konke, kodwa yena akabonisiswa-muntu. Ngokuba ngubani owake wawazi umqondo weNkosi, ukuba angaze aYifundise na? Kepha thina sinomqondo kaKristu.”

Manje uma zonke izinto uMoya umemeza kuzo ngokumelana nazo ziyiqiniso kulonyaka, sidinga othize afike esigcawini njengoba kwenza uJohane umBhaphathizi futhi abeke inselelo ebandleni njengokungakaze kubekhona ngaphambili. Futhi yilokho impela okuza onyakeni wethu. Omunye uJohane umBhaphathizi uyeza futhi uyomemeza kakhulu impela



njengoba kwenza umanduleli wokuqala. Siyazi ukuthi uzokwenza ngenxa yalokho okushiwo yivesi elilandelayo.

“*Bonke eNgibathandayo, Ngiyabasola ngibalaye; ngakho-ke shisekela uphenduke.*” ISamb. 3:19. Lona umlayezo ofanayo uJohane ayenawo lapho ememeza kakhulu kulelohlane lenkonzo yabaFarisi, abaSadusi, nomhedeni, “PHENDUKANI!” Wawungekho omunye umzila ngaleyonkathi; awukho omunye umzila manje. Yayingekho enye indlela yokubuyela kuNkulunkulu ngaleyonkathi, futhi ayikho enye indlela manje. KungukuPHENDUKA. Guqula umqondo wakho. Jika. PHENDUKA, ngokuba uyakufelani na?

Ake sihlrole umusho wokuqala, “bonke eNgibathandayo.” EsiGrekini isigcizelelo siphezu kwesabizwana somuntu “Ngi”. Akasho ukuthi bonke abazizwelayo Ufanele athi, “bonke abathanda MINA.” Qhabo mnumzane. Asifanele neze sizame ukwenza uJesu INTO yothando lwabantu kulelivesi. Qhabo! Yibo BONKE abangabaTHANDWA bakaNkulunkulu. Wuthando LWAKHE, olubuzekayo, HHAYI olwethu. Ngakho kuyaphinda futhi sizithola sikhazimula ensindisweni yaKhe, inhloso yaKhe necebo laKhe, futhi siyaqinisekiswa ngisho nangokuqina kakhulu eqinisweni lemfundiso yobuKhosi bukaNkulunkulu. Ngisho njengoba Asho kwabaseRom. 9:13. “UJakobe Ngamthanda.” Ngabe manje sekuthola ukuthi njengoba Athanda KUPHELA BONKE, ngabe-ke Usesimweni sokungazikhathazi, elinde uthando lwalabo abangakasondeli kuYe na? Lokhu akunjalo neze, ngokuba Wamemezela futhi kwabaseRom. 9:13, “UESawu Ngamzonda.” Futhi evesini 11 uMoya ngesibindi uyamemeza, “Ngokuba abantwana bengakazalwa, bengakakwenzi okuhle nokubi; UKUZE ICEBO LIKANKULUNKULU ELIYA NGOKUKHETHA LIME, kungabi-ngemisebenzi, kodwa kube-ngaYe obizayo.” Loluthando luwu “Thando oluKhethayo.” Wuthando lwaKhe lwabakhethiweyo baKhe. Futhi uthando lwaKhe ngabo lwehlukile EKUNCOMENI KOMUNTU ngoba kuthi icebo likaNkulunkulu liya ngokukhetha okuphambene ngempela nemisebenzi kumbe noma yini umuntu anayo siqu sakhe. Ngoba “ABANTWANA BENGAKAZALWA” WayeSEVELE ethe, “UJakobe Ngamthanda, kepha uEsawu Ngamzonda.”

Futhi manje Uthi kwabaKhe, “Bonke eNgibathandayo, NGIYABASOLA NGIBALAYE.” Ukusola ngukuthethisa. Ukuthethisa nguku ‘dalula ngomqondo wokulungisa.’ Ukulaya akusho khona ukujezisa. Kusho uku “qondisa izigwegwe ngoba ukujobelelwa kodaba kusemqondweni.” Yikho impela lokhu esikuthola kumaHeb. 12:5-11, “Senikhohliwe umyalo okhuluma kinina njengabantwana wokuthi. Nnodana yaMi, ungadeleli ukulaya kweNkosi, uphele amandla nxa usolwa yiYo; Ngokuba iNkosi iyamlaya emthandayo, Ishaye, yileyo naleyondodana Eyamukelayo. Bekezelani ekulayweni, uNkulunkulu

uyaniphathisa okwabantwana; ngokuba yiyiphi indodana engalaywa nguYise na? Kepha uma ningalaywa, abathe bonke benziwa abahlanganyeli kukho, khona-ke ningabesihlahla, anisiwo amadodana. Futhi-ke sasinawobaba bethu benyama abasilayayo, sabazisa: pho asiyikuthobela uYise wawomoya, kakhulu kunalokho siphile na? Ngokuba bona kambe basilaya izinsukwana njengokubona kwabo; kepha Yena kube yinsizakalo, size sithole ukuhlanganyela ubungwele baKhe. Ukulaya konke okwamanje kungathi akusikho okwentokozo, kepha kungokosizi: kodwa ngasemuva kuyabathelela isithelo esihle sokulunga labo abahlakahliswe yikho.”

Kulokhu manje kuvezwe obala uthando lukaNkulunkulu. Wafisa ngothando umndeni ongowakhe, umndeni wamadodana — amadodana anjengaYe uqobo. Lapho phambi kwaKhe kukhona sonke isintu njengesigaxa ESISODWA sobumba. Ngaso lesosigaxa esifanayo Uzokwenza manje izitsha ezihloniphekayo nezingahloniphekiyo. UKUKHETHA kuzoba ukukhetha kwaKhe uqobo. Bese-ke labo abakhethiweyo, abazalwa nguMoya waKhe bazoqeqeshelwa ukuba balingise umfanekiso waKhe ngokuhamba kwabo. UTHETHISA ngakho konke ukubekezela nangobumnene nesihawu. ULAYA ngezandla ezinamanxeba ezipikili. Ngezinye izikhathi loMbumbi ufanele athathe isitsha Asisebenzayo futhi asibhidlize impela ukuze Abuye asakhe sibe yiso impela njengoba Esifisa. KODWA WUTHANDO. LOLO WUTHANDO LWAKHE. ENYE INDLELA YOTHANDO LWAKHE AYIKHO. NGEKE YABAKHONA.

O, mhlambi omncane, ungesabi. Lonyaka uvala masinya. Njengoba kwenza lolokhula luyoboshwa inyanda, futhi njengentambo enemithathu ayigqashuki kalula, bayoba namandla akathathu ezombusazwe, ngokwemvelo, nangamandla (kaSathane) okomoya, futhi bayofuna ukubhubhisa umlobokazi kaKristu. Uyohlupheka, kodwa uyohlala njalo. Ningazesabi lezozinto eziza phezu komhlaba, ngokuba Lowo “Owathanda abakhe, ubathanda kuze kube sekupheleni.” UJohane 13:1.

“*Shisekela uphenduke.*” Manje lelibandla lamanga linokushisekela; ungakulibali lokho. Ukushisekela kwalo bekuyikho ngempela lokho kwabaJuda, uJohane 2:17, “Ukushisekela indlu yakho kuyaNgidla.” Kodwa kungukushisekela okungalungile. Kungokwendlu yesakhiwo sabo. Ngokwezivumokholo zabo, imibhedesho, izinhlango, ukulunga okungokwabo. Bakhipe iZwi ukuze bafake imibono yabo. Bakhapha uMoya oNgewele esikhundleni futhi benza abantu bangena ekubeni ngabaholi. Babeke eceleni ukuPhila okuPhakade kunjengoMuntu, futhi bakwenza kwaba yimisebenzi emihle, kumbe ngisho nokulingisa kwebandla kunemisebenzi emihle.

Kodwa uNkulunkulu ubiza okunye ukushisekela. Kungukushisekela kokumemeza “NGINEPHUTHA.” Manje ubani ozothi unephutha na? Yini le onke lamahlelo asekeleke kuyo na? – ukuzisholo ukuthi bangabokuqala, nokuthi lokho okukaNkulunkulu, – ukuzisholo ukuthi baseqinisweni. Manje bangeke BONKE babeseqinisweni. Empeleni AKUKHO NOYEDWA wabo oseqinisweni. Bangamaliba acakiweyo, agcwele amathambo abantu abafile. Abanakuphila. Abanakuqinisekiswa. UNkulunkulu akaze Azazise kunoma yiyiphi inhlango. Bathi baseqinisweni ngoba yibo abakushoyo, kodwa ukukusho akukwenzi kube njalo. Badinga oqinisekisiwe u “Isho kanje iNkosi” kaNkulunkulu, futhi abanakho.

Manje ake ngisho lokhu lapha. Angikholwa ukuthi uNkulunkulu ubiza kuphela ibandla lamanga ukuba liphenduke. Kulelivesi Ukhuluma kwabakhethiweyo baKhe. Banokuphenduka abafanele bakwenze, futhi. Abanangi babantwana baKhe basekulawomabandla amanga. Bayilabo elikhuluma ngabo kwabase-Ef. 5:14, “Phaphama wena oleleyo, uvuke kwabafileyo, uKristu uzokukukhanyisa.” Ukulala akusho khona ukufa, Laba balele phakathi kwabafileyo. Bangaphandle lapho emahlelweni afile. Bantanta kanye nawo. UNkulunkulu umemeza kakhulu, “PHAPHAMA! Phenduka ebuwuleni bakho.” Lapha batshelekisa ngokuthonya kwabo, benikeza isikhathi sabo nemali yabo, empeleni izimpilo zabo impela kulezizinhlangano zabaphikukristu, futhi ngaso sonke isikhathi bacabanga ukuthi konke kuhamba kahle. Badinga ukuphenduka. Bafanele baphenduke. Badinga ukuba noguquko lomqondo futhi baphendukele eqinisweni.

Yebo, lona ngunyaka odinga kakhulu ukuphenduka. Kodwa uzophenduka na? Uzolibuyisa iZwi na? Uzophinda ubeke uMoya oNgcwele esihlalweni sobukhosi ezimpilweni zabantu na? Uzophinda uhloniphe kakhulu uJesu njengoMsindisi KUPHELA na? Ngithi ngeke, ngoba ivesi elilandelayo lembula iqiniso elishaqisayo nelethusayo lokuvala lonyaka.

### UKRISTU NGAPHANDLE KWEBANDLA

ISamb. 3:20-22, “Bheka, Ngimi ngasemnyango, ngingqongqotha: uma umuntu ezwa izwi laMi, avule umnyango, Ngiyakungena kuye, ngidle naye, naye adle naMi. Onqobayo Ngiyakumnika ukuba ahlale naMi esihlalweni saMi sobukhosi, njengalokho nami Nganqoba, ngahlala noBaba esihlalweni saKhe sobukhosi. Onendlebe, makezwe lokho akushoyo uMoya emabandleni.”

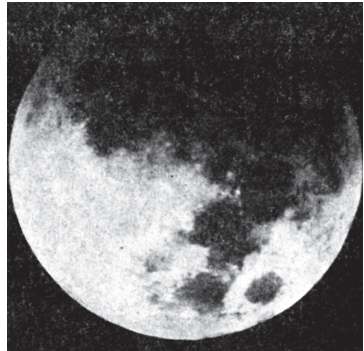
Manje kukhona okukhulu ukudideka kulelivesi ngoba abasebenzi abanengi kakhulu qobo lwabo balisebenzisela ubuvangeli babo sengathi uJesu wayesemnyango wenhliziyo yaso sonke isoni engqongqothela ukungena. Bekuzothiwa-ke

uma isoni sivule umnyango, iNkosi ibiyongena. Kodwa lelivesi alikhulumi ngezoni ngazinye. Wonke umlayezo unesiqongo njengoba kwenza yonke imilayezo kuyo yonke iminyaka. Evesini 22 kuthi, “Onendlebe, makezwe lokho akushoyo uMoya eMABANDLENI,” Ngakho lona ngumlayezo ebandleni lonyaka wokugcina. *Lesi yisimo sebandla laseLawodikeya njengoba ukuphela kwawo kusondela. Akusiwo umlayezo oqondene nomuntu kumuntu oyedwa; nguMoya ositshela ukuthi uJesu ukuphi. UKRISTU ULISHIYILE IBANDLA. Akusiwo yini lona umphumela ohamba ngendlela yengqondo noma ukuphela uma iZwi libekwa eceleni kwafakwa isivumokholo, uMoya oNgcwele wakhishwa esikhundleni kwafakwa uphapha, ababhishobhi, omongameli, abeluleki, njl., noMsindisi wabekwa eceleni kwafakwa uhlelo lwemisebenzi, noma ukujoyina ibandla, noma olunye uhlobo lokulingisa enqubweni yebandla na? Yini enye futhi engenziwa ngokumelana naYe na? Lokhu kuwukuhlubuka! Lokhu kuwukuwa! Lona ngumnyango ovulekileyo kumphikukristu, ngokuba Oyedwa oweza ngeGama likaYise (uJesu) futhi akemukelwanga, kodwa wenqatshwa, khona-ke kuyofika omunye ngegama okungelakhe (umqambimanga, umzenzisi) yena bayomemukela, uJohane 5:43. Umuntu wesono, leyondodana yokulahlwa iyokwengamela.*

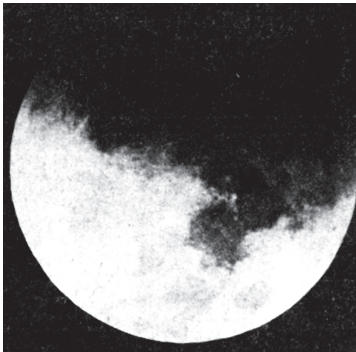
UMath. 24, ubala izibonakaliso emazulwini ezimaqondana nalolusuku lokugcina ngaphambi nje kokuba uJesu afike. Angazi noma nisiqaphelile yini isibonakaliso sakhona maduze nje esigwalisekile ukubumba sona impela isithombe seqiniso ebesixoxa ngalo. Leloqiniso lingukuthi uJesu ubefuqelwa eceleni kancane kancane kwaze kwaba sonyakeni wokugcina Ufuqelwa ngaphandle kwebandla. Khumbulani ukuthi onyakeni wokuqala kwakucishe kube yibandla leqiniso eligcwele eliyindingilizi. Nokho kwakukhona ukweduka okuncane okwakubizwa ngemisebenzi yamaNikolawu eyavimbela isiyingi singagwali. Bese-ke onyakeni olandelayo ubumnyama obuningi bangena ngesinyelela kwaze kwathi ibhola lokukhanya lakhanya kancane, nobumnyama bamboza okuningi kwesiyingi. Onyakeni wesithathu kwakulokhu kusafiphala kakhulu, futhi onyakeni wesine okwakuyiziKhathi zoBumnyama, ukukhanya kwase kuthi akucishe kuphele konke. Manje cabangani ngalokhu. Ibandla likhanya ngokukhanya elikudonse kuKristu. Yena uyiLANGA. Ibandla liyiNYANGA. Kanjalo lendilinga yokukhanya yinyanga. Yase inciphile cishe ekubeni yinyanga egcwele onyakeni wokuqala, kwaba lucezwana onyakeni wesine. Kodwa onyakeni wesihlanu yaqala ukwanda. Kowesithupha yathatha isinyathelo esikhulu sokuya ngokwanda iye iqhubekele phambili. Engxenyeni yonyaka wesikhombisa yayilokhu isanda, ngenkathi masinya ima ngqi kafushane, futhi yafa cishe ayangabi yilutho, kwaze kwathi esikhundleni sokukhanya kwaba ngubumnyama bokuhlubuka, futhi ekupheleni konyaka yase iyekile ukukhanya



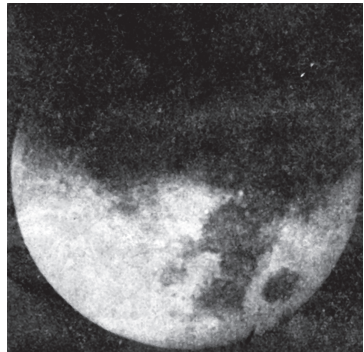
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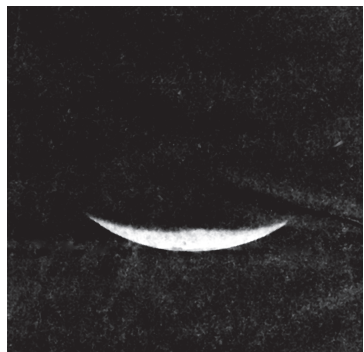
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4



5



6

Ukufiphala okuphelele kwenyanga lapho uPhapha evakashele eJerusalema.

ngokuba ubumnyama base buthathe indawo. UKristu manje wayesengaphandle kwebandla. Nasi isibonakaliso esibhakabhakeni. Ukufiphala kokugcina kwenyanga kwaba ukufiphala okuphelele. Yafa kwaba ngubumnyama obuphelele ezigabeni eziyisikhombisa. Esigabeni sesikhombisa, ubumnyama obuphelele bafika lapho uPhapha waseRoma (uPawulul wesithupha) waya ePalastine ukwenza uhambo lokuvakasha olungwele lwaseJerusalema. Wayenguphapha wokuqala ukuba ake aye eJerusalema. Uphapha ubizwa ngoPawulu wesiThupha. UPawulu wayeyisithunywa sokuqala nalomuntu uhamba ngalelogama. Qaphelani yisithupha noma yisibalo somuntu. Lokhu kungaphezulu kokuthi kumane kwenzeka nje. Futhi ngenkathi eya eJerusalema, inyanga noma ibandla labamnyama bhucq. Yikho lokhu. Lokhu ngukuphela. Lesisizukulwane asiyikudlula kuze kugcwaliseke konke. Yebo Nkosi Jesu, woza masinyane!

Manje singabona ukuthi kungani kwakukhona imivini emibili, owodwa weqiniso nowodwa wamanga. Manje singabona ukuthi kungani uAbrahama wayenamadodana amabili, eyodwa ingeyenyama (eyahlupha uIsaka) nenze ingeyesethembiso. Manje singabona ukuthi kwenzeka kanjani ukuthi kubazali abafanayo abafana ababili baphuma njengamawele, oyedwa azi futhi ethanda izinto zikaNkulunkulu, nomunye azi kakhulu ngeqiniso elifanayo, kodwa engesuye owoMoya ofanayo, futhi ngakho-ke wahlupha umntwana owayengokhethiweyo. UNkulunkulu akazange alahle ngenxa nje yokuthanda ukulahla. Walahla ngenxa yokhetho. OKHETHIWEYO NGEKE ahluphe okhethiweyo. OKHETHIWEYO NGEKE alimaze okhethiweyo. Ngolahliweyo ohlupha abhubhise okhethiweyo. O, labo abalahliweyo bayakholwa. Bahlakaniphile. Bangabohlanga lukaKayini, inzalo yenyoka. Bakha amaBabele abo, bakha imizi yabo, bakha imibuso yabo, futhi sonke isikhathi bebiza uNkulunkulu. Bayayizonda inzalo yeqiniso, futhi bayokwenza konke abangakwenza, (ngisho naseGameni leNkosi) ukuba babhubhise abakhethiweyo bakaNkulunkulu. Kodwa bayadingeka. “Ayini amakhoba kukolo na?” Akukho-makhoba, akukho-kolo. Kodwa ekugcineni, kwenzekani emakhobeni na? Ashiswa ngomlilo ongacimekiyo. Ukolo-ke? Uphi na? Ubuthelwa engotsheni yaKhe. Ulapho Ekhona.

O bakhethiweyo bakaNkulunkulu, qaphelani. Fundisisani. Xwayani. Fezani ukusindiswa kwenu ngokwesaba nangokuthuthumela. Yencikani kuNkulunkulu niqine emandleni aYo. Isitha senu, usathane, ngisho namanje siyazulazula njengengonyama ebhodlayo sifuna esingamgwinya. Lindani nithandaza futhi nibambebele. Lesi yisikhathi sokuphela. Wombili umvini wamanga noweqiniso isiya ekuvuthweni, kodwa ngaphambi kokuba ukolo uvuthwe, lolokhula

oseluvuthiwe lufanele luboshelwe ukushiswa. Niyabo, bonke bajoyina uMkhandlu WamaBandla oMhlaba. Lokho ukubopha. Masinya ukubuthela engotsheni kukakolo kuzofika. Kodwa njengamanje imimoya emibili iyasebenza emivinini emibili. Phumani phakathi kokhula. Qalani ukunqoba ukuze naziwe njengababongekayo beNkosi yenu, nabafanele ukubusa nokuphatha kanye naYo.

### ISIHLALO SOBUKHOSI SONQOBAYO

ISamb. 3:21 “Onqobayo Ngiyakumnika ukuba ahlale naMi esihlalweni saMi sobukhosi, njengalokho naMi nganqoba, ngahlala noBaba esihlalweni saKhe sobukhosi.

Manje yini okufanele siyinqobe na? Lowo ngumbuzo ovamile ukubuzwa lapha. Kodwa lokho akusiwo umcabango wangempela walelivesi ngokuba akusikho okukhulu kangako ukuthi YINI okufanele siyinqobe kodwa wukuthi sifanele siqobe KANJANI. Manje lokhu kuhamba ngendlela yengqondo, ngokuba ngabe kusemqoka kakhulu yini ukuthi YINI esifanele siyinqobe inqobo nje uma sazi ukuthi singanqoba KANJANI?

Ukubuka okusheshayo kuleyomiBhalo ebandakanya iNkosi uJesu enqoba izokhipha iqiniso lalesisiphakamiso. KuMath. 4, lapho khona uJesu elingwa khona ngusathane, Wanqoba izilingo eziqondene naye ngqo zikaSathane ngeZwi, futhi ngeZwi kuphela. Kuleso ngasinye sezivivinyo ezintathu ezinkulu ezazihlangana ncamashi nokulingwa kwaseNsimini yase-Edene, inkanuko yenyama, inkanuko yeso, nokuziqhenya kokuphila, uJesu wanqoba ngeZwi. UEva wawela ekulingweni okuqondene naye ngqo kukaSathane ngokwehluleka ukusebenzisa iZwi. UAdamu wawa ngokungalaleli ngamabomu iZwi. Kodwa uJesu wanqoba ngeZwi. Futhi njengamanje, ake ngisho ukuthi yilendlela kuphela yokuba ngumnqobi, futhi yiyona-ndlela kuphela ongazi ngayo uma unqoba, ngoba leloZwi NGEKE lehluleke.

Manje qaphelisisani futhi ukuthi uJesu wazinqoba kanjani izinqubo zezwe zenkolo. Ngenkathi bephindelela beMfundekela ngosiyazi besayense yezenkolo bangosuku lwaKhe, Wayelokhu njalo esebenzisa iZwi. Wayekhuluma kuphela lokho Ayekunikwa nguBaba ukuba akukhulume. Kwakungekho-sikhathi lapho izwe lalingadideki khona liphele ngenxa yokuhlakanipha kwaKhe ngokuba kwakungukuhlakanipha kukaNkulunkulu.

Ekuphileni kwaKhe okuqondene naye ngqo, elwa naYe uqobo, Wanqoba ngokulalela iZwi likaNkulunkulu. KumaHeb. 5:7 kuthi, “Owathi esenikele emihleni yenyama yaKhe, ngemikhuleko nokunxusa nokudazuluka okukhulu

nezinyembezi kuYena Onamandla okuMsindisa ekufeni wezwiwa ngenxa yokuMesaba: Noma EyiNdodana, Wafunda ukulalela ngalokho Ahlupheka ngakho; Esephelelisiwe, Wabayisisusa sokusindiswa okuphakade kubo bonke abaNkulunkulu. Wayelalela kukuphi na? IZwi likaNkulunkulu.

Manje-ke, akuzukubakhona-muntu oyedwa ozohlala esihlalweni sobukhosi seNkosi uJesu Kristu ngaphandle uma ubephila leloZwi. Imikhuleko yenu, ukuzila kwenu, ukuphenduka kwenu — akunandaba ukuthi uyisani kuNkulunkulu — akukho nakunye kwalokho okuzokuzuzisa inhlanhla yokuhlala kulesosihlalo sobukhosi. Kuyonikwa kuphela uMlobokazi weZWI. Njengesihlalo sobukhosi seNkosi sabelwa nendlovukazi ngoba ihlanganiswe naye, ngakho yilabo kuphela abangabaleloZwi njengalokhu ngisho naYe engowaleloZwi uyokwabelana ngalesosihlalo sobukhosi.

Khumbulani sikhombise ngokucacile kuyo yonke iminyaka ukuthi ngisho njengoba noAdamu noEva bawa ngoba bashiya iZwi, ngakho uNyaka wase-Efesu wawa ngokufulathela kancane iZwi, kwaze kwaba yiyo yonke iminyaka iqhubeka nokufulathela, sesinokuphikwa kokugcina kweZwi yinqubo yeBandla loMhlaba. LoNyaka waseLawodikeya uphela ebumnyameni-bhuqe beZwi, ngalokho ubanga ukwemuka kweNkosi phakathi nendawo. Imi ngaphandle ibiza abaYo abaYilandelayo ngokulalela iZwi. Emva kwesikhathi esifishane nokunamandla ukuzibonakalisa kukaMoya leliqembu elincane elizingelwayo nelihlushwayo liyohamba liyoba noJesu.

## UKUPHELA KWEMINYAKA YABEZIZWE

Lonyaka ungowokugcina weminyaka yebandla eyisikhombisa. Okwaqala kowokuqala noma oNyakeni wase-Efesu kufanele futhi kuzofika ekudliweni kwezithelo okugcwele nokuvunwa kowokugcina noma oNyakeni waseLawodikeya. Imivini emibili izothela isithelo sawo sokugcina. Imimoya emibili izogcinisa isibonakaliso sayo kulokho nalokho kufika ekupheleni kwayo kokugcina. Ukuhlwanyela, ukunisela, ukukhula konke sekwedlule. Ihlobo seliphelile. Isikela manje selifakwa esivunweni.

Emavesini eshumi nesihlanu kuya kweleshumi nesishiyagalombili esisanda kuwafundisisa nje kukhona isithombe seqiniso somvini wamanga, umoya wamanga, abantu bebandla lamanga. “Ngiyayazi imisebenzi yakho, ukuthi kawubandi kawushisi: Sengathi ngabe uyabanda noma ushise. Ngakho-ke njengalokhu uyisivivi, ungabandi unghashisi, Ngiyakukuhlaza uphume emlonyeni waMi. Ngokuba uthi, ngicebile, ngifuyile, kangiswele-lutho; kanti kawazi ukuthi



ungolusizi, nowokuhawukelwa, nompofu, nophuphuthekayo, nohamba-ze: Ngiyakululeka ukuba uthenge kiMi igolide elihlanzwe ngomlilo, ukuze ucebe; nezingubo ezimhlophe, ukuze wembathe, kungabonakali ihlazo lobuze bakho: nomuthi wamehlo wokugcoba amehlo akho, ukuba ubone.” Akukho-mazwi ake akhulunywa ajivaza kabuhlungu ukwedlula lawa, futhi akukho-bantu abakholwayo abaziqhenyayo nabazidlayo abasakufanele. Nokho evesini lamashumi amabili nanye, “Onqobayo Ngiyakumnika ukuba ahlale naMi esihlalweni saMi sobukhosi, njengalokho naMi nganqoba, ngahlala noBaba esihlalweni saKhe sobukhosi,” sithola umvini weqiniso uMoya weqiniso, abantu beqiniso beBandla bephakanyiselwa kuso impela isihlalo sobukhosi sikaNkulunkulu nokunconywa okwedlula konke okwake kwakhokhelwa kwelizithobile, iqembu likaMoya elibambebele.

Amazwi kaJohane umBhaphathizi athe ngokuqonde ngqo abeka obala uKristu maqondana nebandla leqiniso nelamanga manje kufezeka. UMath. 3:11-12, “Mina nginibhaphathiza ngamanzi kube-ngukuphenduka: kepha Yena Oza emva kwami unamandla kunami, engingafanele ukuthwala izicathulo zaKhe: Yena uzakunibhaphathiza ngoMoya oNgcwele nangomlilo: Ombenge yaKhe yokwela isesandleni saKhe, Uzakushanelisisa isibuya saKhe, abuthele ukolo enqolobaneni yaKhe; kepha amakhoba Uzakuwashisa ngomlilo ongacimekiyo.” UKristu, uMvuni oMkhulu, manje usevuna isithelo somhlaba. Ubuthlela ukolo enqolobaneni ngokuzela abaKhe nokubemukela kuze kube phakade babe kuYe. Bese Ebuya ukuzobhubhisa ababi ngomlilo ongacimekiyo.

Imfihlakalo yokhula nokolo kaMath. 13:24-30, manje isiyagcwaliseka futhi. “Omunye umfanekiso Wawubeka kubo, wathi, Umbuso wezulu ufaniswa nomuntu owahlwanyela imbewu enhle ensimini yaKhe: Kepha abantu besalele, kwafika isitha sakhe sahlwanyela ukhula phakathi kwamabele, ukolo samuka. Kwathi ukuba likhule ikhaba, kuthele isithelo, khona kwabonakala nokhula. Kwase kufika izisebenzi zomnumzane zathi kuye, Nkosi, awuhlwanyelanga imbewu enhle ensimini yakho na? Pho ilutholephi ukhula na? Wathi kuzo, Lokhu kwenziwe ngumuntu oyisitha. Izisebenzi zathi kuye, Uthanda ukuba siye ukulubutha na? Kodwa wathi, Qha; funa nithi nxa nibutha ukhula, nisiphule amabele ukolo kanye nalo. Yekani kukhule kokubili ndawonye kuze kuvunwe: ngesikhathi sokuvuna ngiyakuthi kwabavunayo, Buthani kuqala ukhula, nilubophe izinyanda ukuba lushiswe; nibuthele amabele ukolo engotsheni yaMi.”

Ukolo nokhula, okusukela onyakeni wokuqala kuze kube manje kukhule ngokulinganisana, sekuyavunwa. Lokho iNayisiya eyayikubekele ukukufeza sekufezekile ekugcineni. Ngawo onke amandla ehlangano ibandla lamanga

liphendukela noma yimuphi umkhonjwana weqiniso futhi ngamandla ombusazwe liziqinisa ngokwesekwa nguhulumeni bese lihlelela ukusiphula unomphelo ikholwa leqiniso. Kodwa nje lapho nje selizolifeza icebo lalo lobugwala ukolo bese ubuthelwa enqolobaneni. Ukolo nokhula akusobuye kukhule ngokulinganisana. Ukhula alusobuye lwemukele isibusiso sikaNkulunkulu ngenxa yokubakhona kokolo, ngokuba ukolo uyobe usuhambile nolaka lukaNkulunkulu luyothululwa ophawini lwesithupha olyuyophelela ekubhujisweni nya kwababi.

Manje ngishilo esikhashaneni esedlule ukuthi umvini wamanga wafika ekudliweni kwezithelo okugcwele kulonyaka. Isithelo sawo sikhule sivuthwe. Lokho kunjalo. Lelibandla elinomoya omubi, eligcwele ububi, liyokwembulwa njengembewu yesinaphi eyakhula yaba ngumuthi lapho kwakhela khona izinyoni zezulu. Enhlokweni yalo kuyoba ngumphikukristu, imfihlakalo yobubi. Konke lokhu kuliqiniso. Futhi uma lokhu kuyiqiniso, manje-ke kufanele futhi kube yiqiniso ukuthi iBandla loMlobokazi lizovuthwa, futhi ukuvuthwa kwalo kuyoba ukuzibandakanya neNkosi yalo ngendlela yeZwi, neNhloko yalo Eyoza kulo yiMfihlakalo yokumesaba uNkulunkulu, EnguKristu impela. Futhi njengebandla lamanga linabobonke ubuqili namandla amabi ngokwesabekayo abunjwe ukuphoqa kwezombusazwe, ukuphoqa ngokwenyama namademoni obumnyama emelana nalomvini weqiniso, umvini weqiniso nokugcwala kukaMoya neZwi kuyokwenza zona impela izenzo namandla enziwa uJesu. Bese kuthi lapho lisondela etsheni lalo eliyiNhloko, liba njengaYe ngeZwi, uJesu uyofika ukuze umlobokazi noMyeni bahlanganiswe babe munye kuze kube phakade.

Vele izibonakaliso zalokho akade nginitshela khona zibonakala macala onke kithi. Umhlangano wenkolo yobuKristu wokhula uveza okwenziweyo. Kodwa futhi kuliqiniso ukuthi umprofethi wonyaka wokugcina ufanele alethe umlayezo ovela kuNkulunkulu ozokwandulela ukufika kwesibili kweNkosi, ngokuba ngomlayezo wakhe izinhliziyu zabantwana zizophendulwa zibuyele kobaba bePentekoste, nangokubuyiselwa kweZwi kuyofika ukubuyiselwa kwamandla.

Yizikhathi ezibucayi kakhulu lezi esiphila kuzo. Sifanele siqaphele kakhulu thina esisami ngeqiniso kuleliZwi futhi singasusi kulo noma senezele kulo, ngokuba lowo oyokhuluma lapho uNkulunkulu engakhulumanga khona uMenza umqambimanga. Enginakho ikakhulukazi emqondweni yilokhu: Lapha ekuqaleni kwekhulu-minyaka ukulambela uNkulunkulu okwazaleka oNyakeni waseFiladelfiya kwaletsa ukukhalela uMoya kaNkulunkulu. Futhi ngenkathi ukukhala kuphendulwa nguNkulunkulu ethumela isibonakaliso ngezilimi,

ukuhunyushwa nesiprofetho, iqembu masinya, futhi liphambene kakhulu neZwi, ladweba lamisa imfundiso yokuthi izilimi zazingubufakazi bokubhaphathizwa ngoMoya oNgcwele. Izilimi zazikude ekubeni ngubufakazi. Zaziyesibonakaliso, kodwa hhayi ubufakazi. Ukuba namanga kwemfundiso kungeke kuphela kwabonwa ngokushoda komBhalo ukukuvezela ubufakazi, kodwa labo abeseka imfundiso masinya bahlela phezu kwezisekelo zemfundiso, befakazisa ukuthi babengekho eqinisweni njengoba babethanda ukuba abantu bakholwe. O, kwakubukeka kukuhle. Kwakubukeka njengokubuya kwePentekoste. Kodwa kwafakazeka ukuthi kwakungesikho. Kwakungeke, ngokuba kwahlela. Lokho ukufa, akusikho ukuphila. Kwakubukeka kusondele kakhulu kokwangempela ngangokuthi izixuku zadukiswa. Manje uma kwakungesikho okuyikho ngempela, kwakuyini pho? Kwakuyikhoba, amakhakhasi. Kokuluhlaza, okuthambile okusamqumbe kwakubukeka njengento yangempela. Kodwa njengoba umuntu engaya ensimini futhi abone lokho okubukeka impela kufana nokolo kepha nokho yikhoba kuphela, (ngokuba imbewu kakolo ayikabumbeki) ngakho lokhu kwakuseyigobolondo nje elithambile elalibukeka lifana nohlamvu lwangempela nokho olwalusazoza. Imbewu kakolo yasekuqaleni yePentekoste yayizobuya onyakeni wokugcina. Yayikade igqitshwe eNayisiya. Yaveza ihlumela eSardesi. Yakhula yaba yintshakaza eFiladelfiya, futhi yayizovuthwa eLawodikeya. Kodwa yayingakwazi ukubuyela kweyasekuqaleni kwaze kwabuyiselwa iZwi. Umprofethi wayengakafiki nokho esigcawini. Kodwa manje ngokwesikhathi esimi kuso oNyakeni waseLawodikeya, u 'Mprofethi-Sithunywa' seSamb. 10:7 ufanele ukuba usekhona vele ezweni. Kanye futhi u "Isho kanje iNkosi" ufanele abe-lapha, uselungele ukubonakaliswa ngesiqinisekiso esingenakuphosisa. Ikanjalo iNzalo yeQiniso isivele iyavuthwa, bese KUBA UKUVUNA.

Isikhathi sokuvuna. Yebo, isikhathi sokuvuna. Imivini emibili eyamila ndawonye futhi yathandelana ngamagatsha ayo isizohlukaniswa manje. Izithelo zaleyomivini eyayiphambene kangaka ziyobuthelwa ezinqolobaneni ezehlukene. Imimoya emibili iyoya ekupheleni kwayo okwehlukene. Manje sekuyisikhathi sokulalela ubizo lokugcina olufika kuphela kuMlobokazi owuKolo, 'Phumani kulo bantu baMi ningahlanganyeli nalo izono zalo, nokuba ni (ukolo ungamukeli okwezinhlu pho zalo (ukhula) (Ukuhlupheka okukhulu kophawu lwesithupha noMath. 24).

### ISEXWAYISO SOKUGCINA SIKAMOYA

ISamb. 3:22, "Onendlebe, makezwe lokho akushoyo uMoya emabandeni."

Lesi yisexwayiso sokuGCINA. Asiseyikubakhona esinye. Indlu yesihlalo sobukhosi isilungisiwe. Izisekelo eziyishumi nambili sezibekiwe. Imigwaqo yegolide isigandayiwe. Amasango amaparele amakhulukazi ayaphakanyiswa ayaboshwa. Njengephiramidi umi ubukeka ukhazimula. Abasezulwini akade bewulungisa balinda ngokuhefuzela, 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 weLawodikeya, isithunywa sawo siyokwembula izimfihlakalo zikaNkulunkulu njengoba kwembulwa kuPawulu. Uyokhulumela phezulu, nalabo abemukela lowomprofethi egameni lakhe mba bayomukela umphumela wokwenza okuhle wentshumayelo yenkonzo yalowomprofethi. Nalabo abamzwayo bayobusiswa babeyingxenye yalowomlobokazi wosuku lokugcina abashiwo eSamb. 22:17, “UMoya nomlobokazi bathi woza.” UHlamvu lukakolo (uMlobokazi Kolo) owawela emhlabathini eNayisiya usubuyele oHlamvini lweZwi lakuqala futhi. Dumisani uNkulunkulu phakade. Yebo, lalela 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 kuloluhide uNkulunkulu ekhulumile nawe ngoMoya waKhe, kwangathi ngisho namanje ungaphendukela kuYe ngokuphenduka unikele impilo yakho kuYe ukuze ngoMoya waKhe Akunike ukuphila okuphakade.

## ISIAHLUKO SESHUMI

### ISIBUYEKEZO SEMINYAKA

Ngenxa yokuthi ukufundisisa kwethu bekuuyivesi ngevesi ukuchasiswa kwaleyomiBhalo ephathelene neminyaka eyisikhombisa, asiyibekanga obala iphethini yomlando eqhubekayo yebandla ngendlela obekufanele siyenze ngayo. Kungukuthi, manjena-ke, kuyinjongo yethu manje ukuthatha lesisigaba, futhi siqale ngoNyaka wase-Efesu sithungathe yonke iminyaka ibandla nomlando walo njengoba kunikwe uJohane nguMoya kaNkulunkulu. Asizukwenezela into entsha ikakhulu njengokuhlanganisa ngokuqhathanisa lokho esesivele sinakho.

Ekufundisiseni kwethu sesivele sifundile ukuthi okuningi kweSambulo kuyindida uqobo ngoba asazanga ngaphambili ukuthi 'ibandla' okukhulunywa ngalo nokukhulunywa nalo kulencwadi akubhekisile kwabangempela 'eklesia' aba 'khethiweyo', 'umzimba kaKristu', 'umlobokazi', kodwa kukhuluma nomzimba wonke wabantu ababizwa ngamaKristu, noma ngabe baqinisile noma nje yiwo ngegama. Njengoba wonke uIsrayeli AKASUYE uIsrayeli ngakho onke amaKristu AWASIWO amaKristu. Kanjalo sifunde ukuthi ibandla lakhiwe yimivini emibili, oweqiniso nowamanga. Imivini emibili ibangelwa yizinhlobo ezimbili zemimoya; owodwa unoMoya oNgcwele kanti omunye wembethe umoya womphikukristu. Yomibili izisho ukuthi yazi futhi yaziwa nguNkulunkulu. Yomibili izeza ekhulumela uNkulunkulu. Yomibili ikholwa yiwo impela amaqiniso ayizisekelo ezithize futhi yehlukene kokunye. Kodwa njengoba yomibili iba negama leNkosi, ngokubizwa ngamaKristu, futhi ngokuba negama elinjalo ngokusobala izisho ukuthi inobuhlobo naYe (uNkulunkulu ububiza ngomshado), uNkulunkulu manje yomibili uyethwesa icala kuYe futhi ngakho-ke ukhuluma nowodwa.

Siqhubeke safunda ukuthi lemivini emibili iyokhula ilinganisane kuze kube sekupheleni kweminyaka lapho yomibili iyofika ekuvuthweni futhi yomibili ivunwe. Umvini wamanga ungeke unqobe futhi ubhubhise umvini weqiniso, kodwa futhi-ke, kanjalo umvini weqiniso ungeke ukwazi ukuletha umvini wamanga ebuhlobeni obusindisayo noJesu Kristu.

Sifunde iqiniso elimangalisa kakhulu ukuthi uMoya oNgcwele wawungehlela futhi wehlele phezu kwamaKristu omvini wamanga ongazelwe ngokusha futhi ubonakalise ngamandla ngezibonakaliso ezininginingi nezimangaliso, ngisho nanjengoba uJuda wayenenkonzo eqinisekayo kuMoya oNgcwele nakuba yena, qobo lwakhe wamenyezelwa ngokuthi wayengusathane.

Ngalezizimiso emqondweni siqala ukuthungatha ibandla eminyakeni eyisikhombisa emininginingi.

Ukuzalwa kwebandla kwabasePentekoste. NjengoAdamu wokuqala wanikwa umlobokazi emusha esuka esandleni sikaNkulunkulu futhi akoniwanga okwesikhashana esifishane, wayenjalo noKristu, uAdamu wokugcina, wanikwa umlobokazi emsulwa futhi emusha ePentekoste; futhi wahlala ehlukane futhi engoniwe isikhathi esithize. “Kepha kwabanye akwabakho owayenesibindi sokuzihlanganisa nabo” (iZenzo 5:13) “INkosi yenezela ebandleni imihla ngemihla abasindiswayo.” IZenzo 2:47. Ukuthi lokhu kwaqhubeka isikhathi eside kangakanani asazi, kodwa ngelinye ilanga njengalokhu ngisho noEva walingwa futhi woniwa nguSathane, ngakho ibandla loniwa ukungena komoya womphikukristu. “Lowo ungowomphikukristu enizwe ngaye ukuthi uyeza nakalokhu usefikile ezweni.” UJohane 1 4:3. NoJesu wathi mayelana nomlobokazi waKhe kulowonyaka wokuqala, “Kepha Nginalokhu ngawe, ukuthi uluyekile uthando lwakho lwakuqala. Ngakho khumbula lapho uwe khona uphenduke.” ISamb. 2:4-5. Ibandla lalikulowonyaka wokuqala selivele lingo ‘wesifazane owile’. Njengoba uSathane wayesefike kuEva ngaphambi kuka-Adamu, ngisho namanje uSathane uselonile ibandla, umlobokazi kaKristu, ngaphambi kwe ‘sidlo somshado sakusihlwa seWundlu’. Futhi yini eyiyo ngempela eyayiphakathi kwalo eyabangela ukuwa na? Yini ngaphandle kokuthi yiSamb. 2:6, “IMISEBENZI YAMANIKOLAWU.” Vele lowonyaka wokuqala wase ujikile ekulandeleni iZwi likaNkulunkulu elimsulwa. Bajika ekufuneni kukaNkulunkulu ukuba ibandla ngokoqobo lethembele kuYe (lethembele ngakho konke kuNkulunkulu ukuba agcwalise iZwi laKhe kusukela ekuqaleni kuya ekupheleni ngaphandle kukahulumeni wabantu) kuya kubuNikolawu, obuhlela uhulumeni wabantu phakathi kwebandla owenza njengoba kwenza bonke ohulumeni, bebumbela abantu umthetho. Benza khona impela okwenziwa uIsrayeli. Bathatha ukuchibiyela kukahulumeni wabantu esikhundleni seZwi noMoya.

Ukufa kwase kungene. Sazi kanjani na? Asilizwa yini iphimbo likaMoya livuswa kulowonyaka wokuqala kubobonke abayokuzwa, njengoba Ememeza, “Onqobayo Ngiyakumnika ukuba adle kuwo *uMuthi wokuPhila* oseparadisi likaNkulunkulu.” Ibandla lase livele libambe lajula kakhulu emthini wokufa (noma umvini wamanga wobuhlelo) okuphela kwawo kusechibini lomlilo. Kodwa akukho-kherubi elinezinkemba zelangabi eziphenduphendukayo ukulinda uMuthi wokuPhila manje. UNkulunkulu akasasuki manje phakathi kwebandla njengoba Asuka e-Edene. O, qhabo, Uyohlala njalo ephakathi kwebandla laKhe kuze kube sekupheleni konyaka. Futhi kuze kube yilesosikhathi Ubiza bonke ukuba beze.

Manje sizani asiqaphele lapha. Lomlayezo engelosini yebandla elise-Efesu akusiwo umlayezo ebandleni langempela lase-Efesu lendawo. Ngumlayezo woNYAKA. Futhi lowonyaka kuwo wawunembewu yeqiniso kuwo nembewu yokweduka impela njengoba kubekwe obala ngokomfanekiso kakolo nokhula. Iminyaka yebandla yinsimu, futhi kuyo kukhona ukolo nokhula. Ibandla lamanga lahlela, lenza uhulumeni nezwe kwaba okwabantu, futhi lalwa nomKristu weqiniso.

Ukhula njalo luchuma ngamandla kunokolo kumbe noma yisiphi isitshalo esilinywayo. Ibandla eliwukhula lakhula ngokushesha kulonyaka wokuqala. Kodwa ibandla elingukolo lalichuma futhi. Ekupheleni konyaka wokuqala imisebenzi yamaNikolawu yayichuma emabandleni omvini wamanga endawo nemizamo eyandayo ukusabalalisa ulwazi lwabo phambili kunomzimba wabo. Ulwazi lwalo lwezwiwa yibandla leqiniso lwamandoda anjengoPolycarp ohlonishwayo ayezibiza ngababhishobhi benokuzikhomba kulesosiqu esasingekho ngemvelo yalo kulo ngokweZwi. Futhi kulowonyaka, ibandla leqiniso laselilulahlile uthando lwalo lokuqala. Lolothando lwalufaniswa njengothando lomlobokazi nomyeni emshadweni wabo naseminyakeni yasekuqaleni yempilo yokuganwa. Kwakukhona ukuphola kwalolothando oluphelelisiwe nokudelwa kukaNkulunkulu.

Kodwa qaphelani. ISamb. 2:1 sichaza iNkosi uJesu enjengophakathi kwebandla laKhe futhi ebambe izithunywa ngesandla saKhe sokunene. Ngoba lomlobokazi usewile, ngoba ukubambisana nebandla manje sekube ngokuxube iqiniso namanga, Akalishiyi. LingelaKhe. Futhi ngokwabaseRom. 14:7-9 lokho kunjalo impela. “Ngokuba akakho phakathi kwethu oziphilela yena, akakho nozifela yena. Ngokuba uma siphila, siphilela iNkosi; uma sifa, sifela iNkosi; ngakho-ke noma siphila, noma sifa, singabeNkosi. *Ngokuba ngenxa yalokhu uKristu wafa, wavuka, waphila, ukuba abe-yiNkosi yabafileyo neyabaphilayo.*” Esiphambanweni Wathenga izwe LONKE labantu. BangabaKhe, UyiNkosi yabaphilayo nabafileyo. (Maqondana nobumnini, HHAYI ubuhlobo.) Futhi Uhamba phakathi kwalowomzimba phakathi kwawo onokuphila nokufa.

Okwatshalwa ngonyaka wokuqala kuyokhulela onyakeni wesibili nakuyo yonke eminye iminyaka kuze kufike ekuvuthweni nokuvunwa. Kanjalo oNyakeni waseSmirna sibheke ukukhulisa nokukhanyiselwa komlando wokubumbana kwebandla ngesambulo sikaMoya.

Kulonyaka inzondo yomvini wamanga iyanda. Niyabo, baze (Ives. 9) hlukanise bona esixukwini seqiniso. Baphuma kubo. Babengabaqambimanga. Babezibiza ngalokho ababengesikho. Kodwa uNkulunkulu wababhuhhisa na? Qhabo. “Bayeke futhi bobabili bazoya ekuvunweni.”

“Kodwa Nkosi bafanele babhujiswe ngokuba babhubhisa abantu baKho. Bayababulala.”

“Qhabo, bayeke. Kodwa kumlobokazi waMi Ngithi, ‘Thembeke kuze kube sekufeni. Ngithande ngisho nakakhulu.’”

Sifunda ngokungananazi ukuthi lomvini wamanga ungumvini kaSathane. Ukubuthana kwabo kungokwakhe (uSathane). Bahlangana ngeGama likaNkulunkulu futhi baqambe amanga ukuthi bangabakaKristu. Bayashumayela, bayafundisa, bayabhaphathiza, bayakhonza, bahlanganyela emikhubeni enhlobonhlobo eyanikezwa nguKristu ebandleni, nokho abasibo abakaNkulunkulu. Kodwa njengoba bethi bayibo, uNkulunkulu uzobethwesa icala futhi onyakeni ngamunye Ukhuluma ngabo nakubo. Basikhumbuza yena impela uBalamu. Wayenesikhundla sobuprofethi. Wayeyazi indlela eyiyo yokusondela kuNkulunkulu njengoba ibonakaliswa emhlatshelweni wezinkomo ezihlanzekile. Nokho wayengesuye uMPROFETHI WEZWI weqiniso ngokuba ngenkathi uNkulunkulu emtshela ukuthi angayi ukuyohlonipha uBalaki ngokuba khona kwakhe wafuna ukuhamba noma yikanjani ngokuba wabangelwa yinkanuko yakhe yegolide nesithunzi. Ngakho uNkulunkulu wamdedela wahamba. Intando epehelele kaNkulunkulu yavula indlela yentando evumelayo kaNkulunkulu ngenxa “yesifiso senhliziyi” kaBalamu. UNkulunkulu empeleni wathi, “Qhubeka.” Ngabe uNkulunkulu wawugququla yini umqondo waKhe na? Qhabo mnumzane. UNkulunkulu wayenendlela yaKhe engenandaba nokuhamba kukaBalamu. UBalamu akazange ayichithe intando kaNkulunkulu. UNkulunkulu wayenendlela yaKhe kungakhathaleki ukuthini. KwakunguBalamu owaba ngolahlekelwayo ngokuba wedlula iZwi. Futhi namhlanje sinaleyonto efanayo impela. Abashumayeli besifazane inhlango, imfundiso yamanga, njl., nabantu bekhonza uNkulunkulu, bebonakalisa eMoyeni futhi beqhubeka ngqo njengoba kwenza uBalamu, besho ukuthi uNkulunkulu ukhulume nabo ngisho nangenkathi umsebenzi wokuthunywa wemukelwa uphambene neZwi elembuliweyo. Futhi angizukuphika ukuthi uNkulunkulu wakhuluma kubo. Kodwa kwakufana nangenkathi Ekhuluma noBalamu ngalesosikhathi sesibili. Njengoba Wayazi ukuthi uBalamu wayefuna isifiso senhliziyi yakhe ngaphezu kweZwi futhi Walinika yena, nokho ngaso sonke isikhathi ekupheleni enendlela okuNGEYAKHE; kanjalo ngisho nanamhlanje uNkulunkulu utshela abafu ukuba baqhubeke ngezifiso zezinhliziyi zabo ngokuba sebevele balenqabile iZwi. KODWA INTANDO KANKULUNKULU IYOKWENZIWA KUNGAKHATHALEKI UKUTHINI. Ameni. Ngethemba ukuthi niyakubona lokhu. Akuzukacacisa kuphela okuningi kwalokho okubonakala kuyo yonke iminyaka kodwa kuzosiza ikakhulukazi kulonyaka wokugcina onokubonakalisa



okuningi kakhulu nezibusiso zangaphandle lapho khona isikhathi sonke simelene kakhulu ne 'Ntando eMbuliweyo yeZwi' likaNkulunkulu.

Uma unyaka wake wemukela umlayezo ozwakalayo nocacile, lonyaka wakwenza. Kwakuyilo, futhi yilo, leloqiniso leTestamente eliDala, "Indodana yesigqilakazi iyohlupha eyowesifazane okhululekileyo indodana yesigqilakazi ize ikhishelwe ngaphandle." Lokho kusazisa ukuthi inzondo nenhamba kaSathane ngokumelana nomKristu weqiniso iyoveza imbobo ngeqembu elizisho lona, amaKristu amanga, futhi lokhu kuzokwanda uNkulunkulu aze asiphule lowomvini wamanga ekupheleni koNyaka waseLawodikeya.

Unyaka wesithathu wembulwa nguMoya wesiprofetho ukuthi ibandla lezwe liyozithathela ubuNikolawu njengemfundiso. Ukwehlukani kwa abefundisi besonto kubantu abangafundele lutho kwakhula kusuka eqinisweni leBhayibheli lamalunga (abelusi bezimvu bemihlambi yendawo) bebasa umhlambi ngeZwi, kwaya 'emisebenzini yamaNikolawu' lapho khona abefundisi besonto bazibeka bona ezikhundleni omunye phezu komunye, okwathi indlela engesiyo eyokombhalo yae isombulukela kubupristi obabeka abefundisi besonto phakathi komuntu noNkulunkulu, bunika abefundisi besonto amalungelo athize ngesikhathi sonke benqabela abantu abangafundele lutho amalungelo abo abawanikwe nguNkulunkulu. Lokhu kwakungukugabadela. Kulonyaka kwaphenduka kwaba yimfundiso. Kwamiswa ebandleni njengezwi eliqinisekile likaNkulunkulu, okwakungesilo nhlobo. Kodwa abefundisi besonto babekubiza ngeZwi likaNkulunkulu futhi ngalokho-ke imfundiso yayingumphikukristu.

Ngoba uhulumeni wabantu ungezombusazwe ngokucace bha, ibandla lazigaxa kwezombusazwe. Lokhu ukuzigaxa kwathakaselwa ngumbusi ongaphikiswa owajoyina ezombusazwe zebandla nezombusazwe zikahulumeni futhi ngempoko wamisa ibandla lamanga (inkolo yamanga kaSathane) njengenkolo yeqiniso. Futhi ngezimemezelo zakomkhulu ezinhlobonhlobo ngababusi abanhlobonhlobo sithola ibandla lamanga linamandla kahulumeni libhubhisa umvini weqiniso ngisho nangokuhaha okukhulu.

Kuyadabukisa ukusho ukuthi umvini weqiniso awuzange ngempela ugomeke kulemfundiso. Ngalokho angiqondile ukuthi umvini weqiniso wake wamisa imiqondo yobuNikolawu njengemfundiso. Kukude nalokho. Kodwa leyompethu encane yokufa yayilokhu imunca umvini weqiniso yethemba ukuthi wawungahle uwe. Ngisho naphakathi kwebandla leqiniso, amadoda uNkulunkulu ayewabizile njengababonisi ayebambe lesosiqu ukuchaza okungaphezudlwana kunokuba nomthwalo nje wendawo. Kwakungesikho ukuqonda okucacile kukaPawulu okwakukhona ebandleni ngalesisikhathi. Ngokuba

uPawulu wayethe, “Ayesedumisa uNkulunkulu ngami.” Akunandaba ukuthi gunya lini uPawulu ayenalo, wayelokhu egcine abantu ukuba babuke uNkulunkulu okunguYena elivela kuye lonke igunya. Kodwa umfundisi wesonto wayehlala njalo ebheke eBuholini baPhezulu KANYE NOBOBUNTU, futhi kanjalo ekunikizeni inhlonipho lapho inhlonipho yayingafanele khona, sithola ukuthi ibandla leqiniso lase limabhadubhadu ngokungenwa abantu. Kumiswe nobuNikolawu – ukulandelana kobuphostoli – abefundisi ababekiwe – abelusi abangene ngevoti, njl., kwakuyisinyathelo esisodwa kuphela sokuba ibandla lamanga ukuba liqhubekele kubuBalamu. Isinyathelo sesibili ukuya ‘ekujuleni kukaSathane’ manje kwase kusebenza ngokugwele.

Lesisinyathelo sesibili sasiyimfundiso kaBalamu, (echazwe eSamb. 2:14) lapho khona uBalamu wafundisa uBalaki ukukhubekisa abantwana bakwaIsrayeli ngo ‘mhlango obumbene’. Lapho izimenywa zazizokwenza ezinye futhi izinto ezimbili eziphambene neZwi likaNkulunkulu. Nizokhumbula ukuthi uBalaki wayedinga usizo ukugcina umbuso wakhe. Wabiza umuntu, wokomoya ovelele kakhulu obusayo osukwini lwakhe, uBalamu. UBalamu wanikeza iseluleko esabambisa futhi sabhubhisa uIsrayeli. Kwakungukuthi, okokuqala nje, ukucabanga ukuthi bonke bahlangana ndawonye futhi baxoxisane ngezinto, futhi badle ndawonye futhi balungise izinto. Empeleni, ukuqonda omunye nomunye kuhamba indlela ende. Uma nje uke wakufeza lokho ungangahamba usukela lapho. Isinyathelo esilandelayo siba ukukhonza ndawonye, futhi kusobala, ukucindezela okuncane okuvela esixukwini esikhulu ngokwejwayelekile kwenza izimenywa ziqhubekele phambili kakhulu kunoma bezihlosile. Manje lokho akwenzekanga kuphela emuva lapho ebandleni likaNkulunkulu leTestamente eliDala kodwa kwenzeka ebandleni leTestamente eliSha, ngokuba kwakukhona umbusi, owathi njengoBalaki wadinga usizo ukuze alonde umbuso wakhe. Ngakho uConstantine wamema umKristu ngegama nje, iBandla lamaKristu lokuQala laseRoma, ukuba limsize asekelwe ngamaKristu, njengoba ayeyibandla elibanzi. Umphumela waba nguMkhandlu waseNayisiya ka 325. Lapho amaKristu, omabili aweqiniso nalawa akholwa ngegama, ahlangana ngokumenywa nguConstantine. AmaKristu eqiniso ayengadinge ngisho nokukhuphuka aye emhlanganweni. Nangaphezu kwakho konke uConstantine ayengakwenza ukuba awahlanganise onke, amakholwa angempela azi ukuthi ayesendaweni engafanele futhi asuka ahamba. Kodwa lawo asala, uConstantine wanikezela ngendawo kahulumeni yokubeka ingcebo yemali kuhambisana nempopo yezombusazwe neyomzimba. Abantu bangeniswa ekukhonzeni izithixo nenkolo yokuxhumaha nemimoya yabafileyo, ngezithombe eziqoshiwe zinamagama abangcwele zabekwa ezakhiweni nabantu bafundiswa

ukuxhumana nabafileyo, noma bakhuleke kwabangcwele okuyinkolo elingana nse nenkolo yokuxhumana nemimoya yabafileyo. Ngokuba ukudla umuntu akudinga ngempela, ngisho iZwi likaNkulunkulu, banikwa izivumokholo, nemibhedesho nezimo zenkonzo nazo futhi ezaphoqelelwa nguhulumeni, futhi ngaphezu kwakho konke banikwa onkulunkulu abathathu negama elikathathu elihlangene likaNkulunkulu weQiniso Oyedwa, nombhaphathizo wamanzi eGameni leNkosi uJesu Kristu kwadedela indlela eya embhaphathizweni wobuhedeni weziqu ezintathu.

Amakholwa angempela ayengafanele aye lapho. Ayesevele elahlekelwe yiqiniso eliningi kakhulu, futhi manje bona, futhi, babezolahlekelwa ukuqonda ubuNkulunkulu futhi balahlekelwe amagama kungene iziqu embhaphathizweni wamanzi.

Manje qaphelani lemfundiso kaBalamu ngokucophelela okukhulu. Qaphelani ngaphezu kwakho konke, ukuthi yisu elihlakaniphile elenziwe ngamabomu labefundisi besonto abonakele ukubophela abantu kubo, ngokuhola abantu ngamabomu bangene esonweni sokungakholwa. Imfundiso yamaNicolawu yayingukonakala kwabefundisi besonto lapho befuna amandla ezombusazwe phakathi kwabo, kanti ubuBalamu bungukuphathwa kwabantu enqubweni yabo yesivumokholo nokukhonza ukuze bababambe. Manje qaphelani lokhu ngokucophelela. Yini le eyabopha abantu ebandleni ngegama futhi ngalokho bababhuhisa na? Kwakuyizivumokholo nemibhedesho okwabunjwa kwafakwa emigomweni yemfundiso yebandla. Kwakuyimfundiso yeBandla eliRoma Katolika. Babengaphiwa ukudla kwangempela, iZwi. Babephiwa ukudla okwakavela ekukhonzweni kwezithixo, ubuhedeni baseBabiloni bazisonga ngegama lobuKristu. Futhi wona impela lowomoya nemfundiso kukhona ngqo phakathi kwawo onke amaProtestane futhi kubizwa ngokuthi IHLELO. UbuNicolawu yinhlango, benza bube ngobabantu ubuholi bebandla, futhi ngalokho bukipha esikhundleni uMoya. UbuBalamu bungubuhlelo obuthatha incwadi yokuchasisa yesonto esikhundleni seBhayibheli. Futhi ngalo lelihora, abaningi babantu bakaNkulunkulu babanjwa kunoxhaka wobuhlelo noNkulunkulu uyabamemeza, “Phumani kulo bantu baMi, funa nihlanganye nalo izono zalo, ningamukeli izinhlupho zalo.” Niyabo banokungazi. Kodwa uma uhlwitho belungenzeka ngalomzuzwana, ukungazi bekungeke kwaba yinkantolo yokwedlulisa icala ekwahluleleni kukaNkulunkulu ngokuba sezikhundleni ezingafanele.

Ngokuba abefundisi besonto ukuze bazihlele bona ngesikhundla esisodwa phezu kwesinye ekugcineni baze bayophetha ngomongameli kungukubonakaliswa komoya

womphikukristu, kungakhathaleki ukuthi kungabonakala kumangalisa futhi kudingeke kakhulu kangakanani. Akulutho ngaphandle kokuthi kungukucabanga komuntu ethatha indawo yeZwi. Futhi noma yimuphi umuntu osemahlelweni ohleliwe ukhona impela phakathi kwenqubo yomphikukristu. Manje ake ngisho lokhu futhi ngikwenze kucace bha. ANGIPIHAMBENE NABANTU. NGIPIHAMBENE NENQUBO.

Ngokuhlenganiswa kukahulumeni nebandla inkundla isibekiwe yeziKhathi zoBumnyama. Futhi impela eminyakeni ethi ayibe yi 1000 ibandla langena ekujuleni kobumnyama, lazi izinjulo zikaSathane. Lapho noma yibaphi abantu benkolo besingatha khona kokubili ubuNikolawu nobuBalamu, futhi babenamandla ezombusazwe, ezezimali nezokomzimba ukukwesekela yinye kuphela indlela abangahamba ngayo. Leyondlela ikhona ngqo emfundisweni kaJezebele. Manje sikusholoni lokhu na? Ngoba njengoba sikhombile ekufundisiseni unyaka wesine lowoJezebele wayengumSidoni, indodakazi kaEthbaal owayeyinkosi kuAstarte. Wayengumbulali. Lona wesifazane wagana uAhabi (iNkosi yakwaIsrayeli) ukuchibiyela ezombusazwe. Wabe-ke owesifazane esengamela inkolo yabantu futhi wabulala abaLevi, futhi wakha amathempeli lapho khona enza ukuba abantu bakhonze uAstarte (uVenus) noBali (unkulunkulu weLanga). Wabumba imfundiso futhi wenza ukuba abapristi bakhe bayifundise, futhi kwase kuthi bona benza ukuba abantu bayemukele. Lapho ningabona impela ukuthi ibandla ngegama-nje lalinjani ngeziKhathi zoBumnyama. Balishiya iZwi likaNkulunkulu ngakho konke benzela ukufaka amagama neziqu zobuNkulunkulu nezimiso ezimbalwa zomBhalo. Basonta lokho ababekuthathe eBhayibhelini ngokuguqula incazelo yakho. Ikhohli labo lababhishobhi, njl., babhala izincwadi eziningi kakhulu, ophapha babo bazimemezelela bona ukuthi bangabangenasiphosiso futhi bathi bemukela isambulo kuNkulunkulu futhi bakhuluma njengoNkulunkulu kubantu. Konke lokhu kwakufundiswa abapristi abathi ngokwesaba benza abantu ukuba bakukholwe. Ukwengqaba kwakungukufa noma ukukhishwa ebandleni okwakungahle kube kubi ukwedlula ukufa. Kwase kuyibandla manje elinezwi eliqinisekile elengamelayo, futhi behlanyiswa amandla baphuza igazi labafelukholo aze athi amaKristu eqiniso onke athi awaqothulwe futhi kwase kulukhuni ukuthi ngabe likhona iZwi elalisasele yini, nokubonakaliswa okuncane kukaMoya oNgcwele. Kodwa umvini weqiniso wazabalaza futhi wasinda. UNkulunkulu wayethembekile emhlambini omncane futhi naphezu kwalokho okwakungahle kwenziwe yiRoma emizimbeni yabo, iRoma lalingeke liwubulale uMoya owawuphakathi kwabo, nokukhanya kweQiniso kwaqhubeka kwakhanya, kwesekwe uMoya oNgcwele namandla.

Lena yindawo enhle ukwenza ukuhlola okukhanyisayo. Bukani. Imisebenzi nezimfundiso zamaNikolawu, imfundiso kaBalamu, nokufundisa komprofethikazi wamanga, uJezebele, akwenzi imimoya emithathu noma kwenze izimiso zokomoya ezintathu. Laba abathathu kuphela bayizibonakaliso ezinhlobonhlobo zomoya ofanayo njengoba usuka ekujuleni uye ekujuleni. Okuyikho konke, ngumoya womphikukristu wenhlangano ezigabeni zawo ezintathu ezinhlobonhlobo. Uma abefundisi besonto sebeke bazehlukanisa futhi bazihlela bona bacindezela abantu ngokubaholela phakathi, nokubabophela enhlanganweni futhi. Lenhlangano yayesekele ezivumwenikholo nombhedesho abakufundisa abantu esikhundleni seZwi likaNkulunkulu elimsulwa. Isimo senkonzo nomkhosi kwanikezwa ingxenye eyandayo ekukhonzeni, futhi masishane yonke lenqubo yayiyimpi namandla amabi ngokwesabekayo eyenza konke okusemandleni ayo ukulawula konke ngokuvumisa ngentshumayelo noma impoqo ngqo. Yemukela amandla ayo eziprofethweni zayo zamanga futhi kungesilo iZwi likaNkulunkulu. Manje yase ingumphikukristu ngokoqobo nakuba yafika ngeGama likaKristu.

Emva kwalokho okwakubonakala sengathi yisikhathi esingapheliyo lapho khona iQiniso lifanele life ngempela, amadoda aqala ukuphikisana nobubi beBandla eliRoma Katolika, ngoba akukho-kweqa umcabango ukuthi uNkulunkulu wayengaba sekufundiseni okunjalo nokuziphatha okunjalo. Lokhu ukuphikisana kwakwenzeka kwedelelwe futhi kufe ngenxa yokwehluleka ukuba kuphaphamise ukuthi kunakwe, noma kwakuchithwa yiRoma. Kodwa-ke, uNkulunkulu emseni waKhe omkhulu wathuma isithunywa esigama laso uMartin Luther ukuba aqale inguquko. Wasebenza esimweni lapho khona iBandla eliRoma Katolika lase linikezwe intambo enkulu kangako ukuthi lase lizozilengisa. Ngakho ngenkathi uLuther eshumayela ukulungisiswa ngokukholwa umvini weqiniso okokuqala emakhulwini amaningi eminyaka waqala ukukhula ngenhlela yobubele. Njengoba ibandla ngegama-nje lase lisebenzise amandla kahulumeni ukuleseka, manje amandla kahulumeni aqala ukugobhoza ngokumelana nalo. Futhi kula lapho uLuther enza khona iphutha lakhe, namakhulwa eqiniso enza iphutha lawo. Avumela uhulumeni ukuba awaxhase ngezimali. Ngakho lonyaka awuzange uqalise kusekude kakhulu eZwini. Makabongwe uNkulunkulu ukuthi wahamba ibanga owalihamba, kodwa ngoba wencika emandleni ezombusazwe ngobubanzi obukhulu, lonyaka waphelela enhlanganweni, futhi lona leliqembu esizukulwaneni sikaLuther elalisukile emvinini wamanga, manje labuyela emuva ukuba libe yindodakazi yesifebe ngokuba langana shi kubuNikolawu nobuBalamu. Lenkathi enomlando oqhamileyo yayinenqwabanqwaba yamaqembu angavumelani neningi

phakathi kwayo, futhi ukufakazisa ukuthi ayekude kangakanani nembewu yeqiniso kungukufunda nje umbhalo bese ubona ukuthi bahluphana kanjani, kuze kube sekufeni ngezinye izikhathi. Kodwa kwakukhona *amagama ayingcosana* phakathi kwabo, njengoba ngisho ehlala ekhona kuyo yonke iminyaka.

Siyajabula kulonyaka ngenxa yalento eyodwa. Inguquko yase iqalile. Kwakungesikho ukuvuka kodwa inguquko. Kanjalo kwakungesikho ukubuyiselwa. Kodwa uhlamvu lukakolo olwalufile eNayisiya futhi lwabola eziKhathini zoBumnyama, manje lwahluma lwaba yiqiniso lukhombisa ukuthi ngolunye usuku oluzayo, ekupheleni koNyaka waseLawodikeya, ngaphambi nje kokuba uJesu efike, ibandla lalizobuyela ekubeni libe uMlobokazi weMbewu kaKolo futhi kanti ukhula luyovunwa futhi lushiswe echibini lomlilo.

Njengoba unyaka wesihlanu wawusulethe ukusakazwa okukhulu kweZwi ngokushicilela izincwadi, unyaka wesithupha wawushesha ukuthatha ithuba lawo. Lonyaka wawuyisigaba sesibili sokubuyiselwa futhi njengoba sishilo ngaphambili kwakungunyaka wentshakaza. Kuvame imfundo. Lona kwakungunyaka wabantu abahlakaniphile ababemthanda uNkulunkulu futhi beMkhonza. Kuvame izimishini neZwi landa nomhlaba wonke. Kwakungunyaka wokuthanda abazalwane. Kwakungunyaka womnyango ovuliweyo. Kwakungunyaka wokugcina owahlala isikhathi eside, futhi emva kwawo kwakuzofika uNyaka waseLawodikeya owawuzoba ngomfishane.

Umvini weqiniso wachuma kulonyaka sengathi akaze kwenzeke komunye uma umuntu ecabanga ngezibalo ekhaya naphesheya. Lonyaka waletha amadoda angwele endaweni engaphambili. Umvini weqiniso wanda nomvini wamanga wanyiba. Nomaphi lapho umvini weqiniso wawuya khona uNkulunkulu wawunikeza ukukhanya nokuphila nenjabulo. Umvini wamanga wavezwa obala lokho owawuyikho: ubumnyama, usizi, ubumpofu, ukungakwazi ukufunda nokufa. Futhi njengoba umvini wamanga osukwini lwawo lwamandla wawungenakuwubulala umvini weqiniso, nomvini weqiniso futhi manje wawungenakuwubuyisela umvini wamanga kuJesu Kristu. Kodwa umvini wamanga wazigxilisa wona, ulindele ingxenye yokugcina yonyaka wokugcina lapho uyozizuzela konke ukubuyisele kuwo ngaphandle kwalowomhlambi omncane owawungabakhethiweyo, umvini weqiniso kaNkulunkulu.

Kodwa usenza sizizwe sidabuke kabi lonyaka lapho siqonda ukuthi wonke umnyakazo omkhulu kaNkulunkulu (futhi babebaningi) abadebesela ukuchitha imfundiso yamaNikolawu ngokuba bonke bahlela bafa. Base-ke begudlukela emahlelweni ukubamba abafe ngokomoya emadlelweni angenakudla.

Babengakwazi, kodwa iqembu ngalinye lonakaliswa yilokho kweduka okufanayo, futhi ngenkathi umlilo wemvuselelo usuvutha kancane, inhlango yengamela nabantu babangamahlelo. BabengamaKristu ngegama kuphela nakuba iqembu ngalinye lalizisho ngesiqiniseko esifanayo impela njengeBandla eliRoma Katolika ukuthi babeqinisele futhi bonke abanye babenephutha. Inkundla ngempela yabekelwa amadodakazi ukuba abuyele ekhaya onyakeni wokugcina, abuyele eRoma, ngaphansi kwesikhukhukazi esingumama.

Futhi ngakho sifika onyakeni wokugcina: uNyaka waseLawodikeya. Lowo unyaka wethu. Siyazi ukuthi unyaka wokugcina ngokuba abajuda sebebuyele ePalastine. Akunandaba ukuthi bafika kanjani lapho; sebelapho. Futhi lesi yisikhathi sokuvuna. Kodwa ngaphambi kokuba kubekhona isikhathi sokuvuna kufanele kubekhona ukuvuthwa, ukuvuthwa kwemivini yomibili.

UNyaka wamaLuthela wawuyisikhathi sasentwasahlobo. UNyaka wamaWeseli wawuyihlobo lokumila. UNyaka waseLawodikeya uyisikhathi sokuvuna sokubutha ukhula ukuba luboshwe lushiswe; nokufakwa engotsheni kukakolo weNkosi.

Isikhathi sokuvuna. Nike naqaphela ukuthi esikhathini sokuvuna, nakuba kukhona ukusheshisa ngempela ekuvuthweni, ngakho kukhona ukukhula kancane kuze kungabe kusabakhona ukukhula na? Akusikho yini impela lokho esikubonayo manje na? Umvini wamanga ulahlekelwa yizixuku eziya kumaKhomanisi nezinye izinhlobo ezininginingi zenkolelo. Izibalo zalo azandi njengoba lingathanda ukuba sicabange kanjalo. Ukubamba kwalo abantu akusenjengoba kwakuvamise ukubanjalo, futhi ezehlakalweni eziningi kakhulu ukuya esontweni kuwukubukisa nje. Umvini weqiniso wona-ke? Unjani-ke wona na? Ngabe uyakhula na? Ziphi lezozibalo eziningi kakhulu ezilokhu ziza ezimvuselelweni futhi ziphendule uma zibizelwa e altare na? Akusibo yini iningi labo elithathekayo nje ekusondeleni kwalo, noma elifisa okuthize kwenyama kunokufisa lokho okungokoMoya ngokweqiniso na? Lonyaka awufani yini nanjengosuku uNowa angena ngalo emkhunjini, nomnyango wawalwa, kepha nokho uNkulunkulu wakulibalisa ukwahlulela izinsuku eziyisikhombisa na? Akukho-muntu ngempela owaphendulelwa kuNkulunkulu ngalezozinsuku zokuthula du.

Kepha nokho yisikhathi sokuvuna. Kufanele-ke kufike enkundleni kulonyaka labo abazoletsa ukolo nokhula ekuvuthweni. Ukhula seluvele luyavuthwa ngokushesha okukhulu phansi kwabafundisi abonakele abaphendula abantu babasuse eZwini. Kodwa ukolo nawo ufanele uvuthwe. Futhi kulo, uNkulunkulu uthuma *isiThunywa-Mprofethi* nenkonzo eqinisekisiwe ukuze emukelwe ngabakhethiweyo. Bazomuzwa njengebandla lokukuqala lamuzwa uPawulu, futhi lizovuthwa

eZwini lize libe uMlobokazi-Zwi imisebenzi yamandla izotholakala kulo ehlala njalo iphelekezelwa yiZwi nokukholwa.

Amaqembu ebandla lamanga azoqoqana ndawonye emkhandlwini wamabandla omhlaba. Lomkhandlu wamabandla omhlaba nguMFANEKISO OWAKHELWE ISILO. ISamb. 13:11-18, “Ngase ngibona esinye isilo siphuma emhlabeni; sinezimpondo ezimbili ezifana nezewundlu, kepha sikhuluma njengodrako. Amandla onke esilo sokuqala siyawenza phambi kwaso, siyenza ukuba umhlaba nabo bonke abakhileyo kuwo bakhuleke kuso isilo sokuqala, esingozi yaso yokufa yelashwa. Senza nezibonakaliso ezinkulu, size senze nomlilo uphume ezulwini wehlele emhlabeni phambi kwabantu, futhi sibadukisa abakhileyo emhlabeni ngezibonakaliso esazinikwayo ukuba sizenze phambi kwesilo; sithi kwabakhileyo emhlabeni, mabasenzele umfanekiso isilo, ebesinenxeba lenkemba, kepha sasinda. Saphiwa amandla ukuba siwuphe umfanekiso wesilo umoya, ukuze umfanekiso wesilo ukhulume, senze futhi ukuba bonke abangakhuleki kumfanekiso wesilo babulawe. Senza futhi ukuba bonke, abancane nabakhulu, nabacebileyo nabampofu, nabakhulekileyo nabayizigqila, bazibeke uphawu esandleni sabo sokunene, noma emabunzini abo: ukuba angabikho ongathenga nokuba athengise, kuphela yilowo onophawu, nokuba igama lesilo, nokuba isibalo segama laso. Nakhu ukuhlakanipha. Onengqondo makabale isibalo sesilo, ngokuba siyisibalo somuntu; nesibalo sakhe singamakhulu ayisiThupha namashumi ayisithupha nesithupha.” Manje khumbulani, kwakuyiRoma lobuHedeni boBukhosi bamazwe amaningi elawa ngenkemba. Kodwa lasinda emvimbweni wokufa ngenkathi lijoyina ibandla lamaKristu ngegama aseRoma futhi lafaka ngaphansi kwalo ubuhedeni nobuKristu, futhi ngalokho laba nguMbuso wamaRoma oNgcwele owawuzohlala kuze kufike uJesu futhi alibhubhise. Kodwa iRoma alihambi lodwa. Amadodakazi alo akanye nalo impela futhi lizokwengamela negunya uqobo ngoMkhandlu wamaBandla oMhlaba. Lokhu kungabonakala kulandwa kude kwabanye kodwa empeleni kusobala kabi kubo bonke ukuba babone ngoba njengamanje amabandla alawula ezombusazwe futhi ngesikhathi sokuthola ithuba ayobonakalisa nse ukuthi lokho kulawula kukhulu kangakanani. Lomhlangano wenkolo yobuKristu uyophela usuneRoma iyinhloko nakuba abantu bengakucabanganga ngaleyondlela. Lokhu kunjalo ngoba eSamb. 17:3-6 kubeka ngokuthi isifebe, iBabiloni eliyiMfihlakalo lihlezi phezu kwesilo. Silawula owokugcina, noma owesine umbuso. LeliBandla laseRoma lenza lokho. Nenqubo yebandla lomhlaba phansi kweRoma lalo lizobe lilawula, futhi lomfanekiso (inqubo yebandla) uyothobela iRoma ngoba iRoma ilawula igolide



lomhlaba. Kanjalo bonke abantu bazofanele babesenqubweni yebandla lomhlaba noma babe semseni wamalungu ngokuba ngeke bathenga noma bathengise ngaphandle kophawu lwesilo esandleni noma ekhanda. Loluphawu ekhanda lusho ukuthi bayofanele bathathe imfundiso yenqubo yebandla lomhlaba engubuziqu-zintathu, njl., nophawu esandleni okusho ukwenza intando yebandla lomhlaba. Ngalamandla amakhulu izinqubo zebandla ziyohlupha umlobokazi weqiniso. Lomfanekiso uyozama ukuvimbela umlobokazi ekushumayeleni nasekufundiseni, njl. Abefundisi balo bayonqatshelwa ukunikeza induduzo neqiniso kubantu abalidingayo. Kodwa ngaphambi kokuba umphikukristu (ekumuntu) ayengamele ngokuphelele lenqubo yomhlaba yamabandla ibandla leqiniso luyothathwa lisuswe kulomhlaba ukuba liyoba neNkosi. UNkulunkulu uyohlwitha umlobokazi waKhe abeseSidlwani esikhulu sakusihlwa soMshado weWundlu.

Manje njengoba lesisigaba esiphethayo sanikezwa ukuze kulandelwe umkhondo wamabandla amabili nemimoya emibili esukela ePentekoste kuye ekupheleni kwayo, sizothatha lesisikhathi esingesokugcina ukukhombisa lokhu oNyakeni waseLawodikeya.

Lonyaka waqala nje emva kokuqala kwekhulu-minyaka lamashumi amabili. Njengoba kwakuzoba ngunyaka lapho khona ibandla leqiniso lalizobuyela ekubeni ngumlobokazi elalinguye ePentekoste, siyazi ukuthi kufanele kube nesidingo sokubuyela emandleni anamandla okuhambisa. Amakholwa akuhogela lokhu emimoyeni yawo aseqala ukukhala kuNkulunkulu ukuba kube nokuthululwa okusha okunjengalokho okwakunjalo ekhulwini-minyaka lokuqala. Okwabonakala kuyimpendulo kwafika lapho abaningi beqala ukukhuluma ngezilimi futhi babonakalisa izilimi zikaMoya. Kwakholeka-ke ukuthi lokhu ngempela kwakungukuBUYISELA okwasekulindwe isikhathi eside. Kwakungesikho, ngokuba imvula yamuva ingafika kuphela emva kwemvula yasekuqaleni okuyintwasahlobo noma imvula YOKUFUNDISA. Imvula yamuva, ngaleyonkathi, yimvula YOKUVUNA. Kwakungaba kanjani lokhu yinto yangempela kanti *Imvula yokuFundisa* yayingakafiki na? IsiThunywa-Mprofethi esasizothunywa ukuba siFUNDISE abantu futhi siphendule izinhliziyi zabantwana zibuyele kobaba bePentekoste sasingakafiki nokho. Kanjalo okwakucatshangwa ukuthi kungukubuyisela nokuphiliswa kokugcina kokuya ohlwithweni kwakungakafiki. Kukho kwakuyingxube yabangalungile behlanganyela esibusisweni sokoMoya futhi bebonakalisa kuMoya oNgewele njengoba besilokhu sinikhombisa. Kukho futhi kwakukhona amandla kadeveli njengoba bantu babengaphansi kokulawulwa ngodeveli, nokho akekho owayebonakala ekuqonda. Bese-ke, ukufakazisa ukuthi

kwakungesikho OKWEMPELA, lababantu (ngisho nangaphambi kokuba kubonakale isizukulwane sesibili) bahlela, futhi babhala izimfundiso zabo ezingekho ngokombhalo futhi bakha uthango lwabo njengoba kwenza onke amaqembu ayengaphambi kwabo.

Khumbulani, ngenkathi uJesu esesemhlabeni kanjalo noJuda wayekhona. Yilowo wavela emoyeni owehlukile, nasekufeni yilowo waya endaweni yakhe. UMoya kaKristu kamuva wabuyela phezu kwebandla leqiniso, nomoya kaJuda wabuyela phezu kwebandla lamanga. Kukhona khona lapho eSamb. 6:1-8, “Ngabona, bheka nanto ihashi elimhlophe; nohlezi phezu kwalo ephethe umnsalo; wanikwa umqhele: waphuma engonqobayo nokuyakunqoba. Nalapho livula uphawu lwesibili, ngezwa isidalwa sesibili sithi, Woza ubone. Kwase kuphuma elinye ihashi elibomvu: nohlezi phezu kwalo waphiwa ukusuma ukuthula emhlabeni, ukuze babulalane: wanikwa nenkemba enkulu. Kuthe selivula uphawu lwesithathu, ngezwa isidalwa sesithathu sithi, Woza ubone. Ngase ngibona, bheka nanto ihashi elimnyama; nohlezi phezu kwalo ephethe isilinganiso ngesandla sakhe. Ngase ngizwa kungathi izwi phakathi kwezidalwa ezine lithi, Imbenge kakolweni ngodenariyu, nezimbenge ezintathu zebhali ngodenariyu; kepha amafutha newayini ungakoni. Nalapho livula uphawu lwesine, ngezwa izwi lesidalwa sesine sithi, Woza ubone. Ngase ngibona, bheka, nanto ihashi elimpofu: nohlezi phezu kwalo igama lakhe lalingukuFa, neHayidese lalandelana naye. Base benikwa amandla phezu kokwesine komhlaba, ukuba babulale ngenkemba, nangendlala, nangokufa, nangezilwane zomhlaba.” Niyabona ukuthi lowomoya kaJuda wabuya kanjani njengomgibeli osehashini elimhlophe. Lalimhlophe. Kusondele kakhulu kokwangempela, njengoJuda nje wayesondele kakhulu kuJesu. Wanikwa umqhele (umgibeli wehashi elimhlophe). Kanjani? Lowomoya manje wawusukumholi wenqubo yamaNikolawu futhi wayenguphapha onomqhele okathathu ohlezi njengoNkulunkulu ethempelini lakhe, ezibiza ngombambeli kaKristu. Uma umbambeli kaKristu echaza ukuthi ‘esikhundleni sikaKristu’ noma ‘endaweni ka’ noma ‘omele uNkulunkulu’ khona-ke uphapha wayezibiza ngoMoya oNgcwele, noma ekhipha esikhundleni uMoya oNgcwele, emele Yena. Lowo kwakungumoya kaJuda kuye wenza lokho. Niyabona ukuthi wanqoba kanjani – ephuma engonqobayo nokuyakunqoba. UKristu akazange akwenze lokho. Labo kuphela abeza kuYe base bebele bemiselwe ngaphambili nguBaba. Futhi ngakho lowomoya wawulokhu uqhubeke uqhubeke futhi ngelinye ilanga uyongena ngokwangempela kumuntu oyoba yinhloko yoMkhandlu wamaBandla oMhlaba, njengoba besisho nje. Futhi ngegolide lakhe (khumbulani uJuda wayephethe isikhwama) uyolawula umhlaba wonke jikelele,

naleyonqubo yomphikukristu kuyoba ngokwayo konke futhi izame ukulawula wonke umuntu. Kodwa uJesu uzobuya futhi ababhuhise bonke ngokukhanya kokuza kwaKhe. Nokuphela kwabo kuyoba yichibi lomlilo.

Kodwa inzalo yeqiniso-ke? Kuyokwenzeka njengoba nje sishilo. Abantu bakaNkulunkulu balungiselelwa ngeZwi leQiniso elivela esithunyweni kulonyaka. Kulo kuyoba ngukugcwala kwePentekoste ngokuba uMoya uyobuyisela abantu khona impela lapho ababekhona ekuqaleni. Lokho kungu “Isho kanje iNkosi.”

Ngu “Isho kanje iNkosi” ngokuba yilokho uJoweli 2:23-26 akushoyo, “Jabalani ngakho, bantwana baseSiyoni, nithokoze eNkosini uNkulunkulu wenu: ngokuba Uninika imvula yokuqala ngokulunga, Uyakunehlisela imvula, imvula eyokuqala nemvula yamuva ngenyanga yokuqala. Izibuya ziyakugcwala ukolweni, nezikhongozelo ziyakuchichima iwayini namafutha. Ngiyakubuyisela kini iminyaka eyadliwa yisikhonyane, nezinkumbi, nenkasa, nesibotho, impi yaMi enkulu eNgayithuma phakathi kwenu. Niyakudla nokudla, nisuthe, nilidumise iGama leNkosi uNkulunkulu wenu, Oniphathe ngokumangalisayo: abantu baMi abayikujabha naphakade.” Manje kuthi uNkulunkulu uzo “buyisela”. UNyaka wamaLuthela awubuyiselanga ibandla; waqala inguquko. UNyaka wamaWeseli awubuyiselanga. UNyaka wamaPentecostal awubuyiselanga. *Kodwa uNkulunkulu uzobuyisela ngokuba Angeliphike iZwi laKhe.* Lokhu akusikho ukuvuka kweBandla; kunguku “Buyiselwa”. UNkulunkulu uzothatha iBandla alibuyisele ngqo ePentekoste yokuqala. Manje qaphelani evesini 25 liyasho ukuthi yingani sidinga ukubuyiselwa. Isikhonyane, inkumbi, inkasa nesibotho zidle konke kodwa kwasala impande nesiqu esincanyana. Manje siyatshelwa ukuthi zonke lezizilokazana zonke ziyinto efanayo ngezigaba ezehlukene. Kunjalo. Zingumoya womphikukristu ebonakaliswa enhlanganweni, ehlelweni nasemfundisweni yamanga kusukela eminyakeni. Naleyompande encane bandla nesiqu kuzobuyiselwa. UNkulunkulu akazukutshala iBandla elisha, kodwa uzobuyisela isitshalo saKhe sakuqala sibuyele embewini yakuqala. Uyakwenza njengoba kushiwo eves. 23, ngokufundisa, noma imvula “yokuqala”. Okulandelayo kuzofika imvula yokuvuna noma ukholo lokuhlwithwa.

Kanjalo ngawo lomzuzu sisekugcwalisekeni okuphelele kukaMath. 24:24 “ukuze, kudukiswe nabakhethiweyo, uma kungenzeka.” Futhi ubani lowo oyozama ukudukisa nabakhethiweyo na? Ngani, umoya womphikukristu kwaba “gcotshiweyo bamanga” balolusuku lokugcina. Laba abamanga sebhengele vele nge “Gama likaJesu” bezisho ukuthi bagcotshelwe usuku lokugcina nguNkulunkulu. BangoMesiya bamanga (abagcotshiweyo.) Bazisho ukuthi bangabaprofethi.

Kodwa ngabe *bamunye neZwi* na? Lutho. Benezelile kulo noma basusa kulo. Akekho ophika ukuthi uMoya kaNkulunkulu obonakalisa ngeziphwiwo uphezu kwabo. Kodwa njengoBalamu bonke banezinhlelo zabo, bazincengela imali, besebenzisa iziphwiwo, kepha baphike iZwi noma baledlule ngokwesaba ukuthi ukuphikisana kungahle kunciphise amathuba abo enzuzo enkulu ngokuthe xaxa. Nokho bashumayela insindiso nokukhululwa ngamandla kaNkulunkulu, njengoJuda nje, enenkonzo ayeyinikwe nguKristu. Kodwa ngoba bayinzalo engalungile, ngenxa yalokho banomoya ongalungile obabangelayo. Bayakholwa? O he! Bedlula abakhethiweyo emzamweni nasentshisekelweni, kodwa eyaseLawodikeya, akusiyo ekaKristu, ngokuba ifuna izixuku ezinkulu, izinhlelo ezinkulu nezimangaliso ezethusayo phakathi kwabo. Bashumayela ukufika kwesibili kukaKristu, kodwa baphike ukuza kwesithunywa-mprofethi, nakuba emandleni nasezibonakalisweni nasesambulweni seqiniso sibasitha bonke. Awu yebo, lomoya wamanga osukwini lokugcina osondele kakhulu kokwangempela, ungehlukani swa kuphela ngukuphambuka kwawo eZwini, futhi nxa kwenzeka ubanjwa ungumphiki-Zwi, uwela emuva empikiswaneni eyodwa esesivele siyikhombisile ukuthi ingamanga: “Sithola imiphumela, asiyitholi na? Sifanele sibe ngabakaNkulunkulu.”

Manje singakavali, ngifuna ukuletha lomcabango. Konke lokhu besikhuluma ngeNzalo kaKolo imbelwa, bese, iveza amaklume amabili, bese kuba intshakaza, bese kuba ukolo wangempela. Lokhu kungahle kwenze abanye bamangale uma sithe amaLuthela ayengenawo uMoya oNgcwele ngoba nje bafundisa ngokwesisekelo ukulungisiswa. Kungahle kwenze abanye bamangale ngamaMethodisti, njl., Qhabo mnumzane, asisho lokho. Asikhulumi ngabantu ngamunye noma ngabantu, kodwa uNYAKA. ULuther wayenoMoya kaNkulunkulu, kodwa unyaka wakhe wawungesiwo unyaka wokubuyiselwa ogcwele ngokunye ukuthululwa njengasekuqaleni. Kwakufana nakuWesley, uBooth, uKnox, uWhitefield, uBrainard, uJonathan Edwards, uMeuller, njl. Impela babegcwele uMoya oNgcwele. Yebo, impela babegcwele wona. Kodwa unyaka lowo nalowo ayephila kuwo wawungesiwo unyaka wokubuyiselwa, kanjalo wawungekho omunye unyaka kepha lonyaka wokugcina, unyaka wobumnyama bhuqe obuphelele ekuhlubukeni. Lona ngunyaka wokuhlubuka, futhi lona ngunyaka wokubuyiselwa, ungunyaka wendingilizi esiqediwe. Ngalokhu, sekuphelile konke.

Ngakho siyayiphetha imiNyaka yeBandla eyisiKhombisa, sisho kuphela lokho uMoya okushilo onyakeni ngamunye, “Onendlebe makezwe lokho akushoyo uMoya emabandleni.”

Ngikholwa ngokuyiqiniso ukuthi uMoya kaNkulunkulu ubukhuluma nathi, ungasifundisi kuphela amaqiniso eminyaka, kodwa Ubephathelana nezinhliziyo ngokwethembeka ukuze ziphendukele kuYe. Yingalesosizathu kukho konke ukushumayela nokufundisa, ngokuba kusekushunyayelweni nasekufundisweni kweZwi lapho izimvu ezizwa khona izwi likaNkulunkulu futhi ziMlandele.

Akukho ngisho isikhashana esisodwa lapho engiletha khona umlayezo kubantu ukuze bangilandele, noma bajoyine ibandla lami, kumbe ngiqale ukuhlanganyela okuthize nenhlangano. Angikaze ngikwenze lokho futhi angeke ngikwenze lokho manje. Anginantshisekelo ngalezozinto, kodwa nginayo intshisekelo ezintweni zikaNkulunkulu nabantu, futhi uma ngingafeza into eyodwa nje ngiyoneliseka. Leyonto eyodwa ingukubona kwakheke ubuhlobo beqiniso bokomoya phakathi kukaNkulunkulu namadoda, lapho khona amadoda eba yizidalwa ezintsha kuKristu, egcwaliswe ngoMoya waKhe futhi aphile ngokweZwi laKhe. Ngithanda ukumema, nginxuse futhi ngexwayise bonke ukuba bezwe iphimbo laKhe kulesisikhathi, futhi ninikele izimpilo zenu ngokupheleleyo kuYe, njengoba ngisho ngethemba enhliziyweni yami ukuthi nginikele konke okwami kuYe. UNkulunkulu anibusise, futhi sengathi ukuza kwaKhe kungathokozisa inhliziyo yenu.

## 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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