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“UJesu Kristu UnguNkulunkulu”

Manje Ieso yisambulo: UJesu Kristu unguNkulunkulu.
UJehova weTestamente eliDala unguJesu weliSha. Akunandaba ukuthi uzama kanzima kangakanani, ungeke ukufakazele kuthi kukhona oNkulunkulu *abathathu*. Kodwa futhi kuba ngesambulo ngoMoya oNgcwele ukukwenza uqonde iqiniso lokuthi MuNye. Kuba ngesambulo ukubona ukuthi uJehova weTestamente eliDala unguJesu weliSha. USathane wacusha wangena ebandleni wase ephuphuthekisa abantu kuleliqiniso. Futhi lapho sebephuphuthekile kulo, akuthathanga isikhathi eside iBandla lase Roma lase likuyeka ukubhaphathiza eGameni leNkosi uJesu Kristu.

Ngiyavuma ukuthi kuba yisambulo sangempela esivela kuMoya oNgcwele ukubona iqiniso ngobuNkulunkulu kulezizinsuku lapho siphakathi kokuphendukezela komBhalo ongaka. Kodwa ukwahlula, ibandla elinqobayo lakhiwe phezu kwesambulo ngakho singamlindela uNkulunkulu ukuba ambule iqiniso laKhe kithina. Nokho, eqinisweni awudingi isambulo embhaphathizweni wamanzi. Ukhona khona lapho ukugqolozele ebusweni. Kwakungenzeka yini ukuba ngomzuzu owodwa ukuba abapostoli badukiswe emyalweni oqonde ngqo weNkosi ukuba babhaphathize eGameni likaYise neleNdodana nelikaMoya oNgcwele bese ubathola bengalaleli ngamabomu na? Babazi ukuthi iGama lalilyiliphi, futhi akukho neyodwa indawo emBhalweni lapho ababhaphathiza khona ngenye indlela kunaseGameni leNkosi uJesu Kristu. Ingcwadi ehluzele izokutshela ukuthi iNcwadi yeZenzo ingukusebenza kwebandla, futhi uma babhaphathiza ngaleyondlela, ngakho-ke yileyo indlela yokubhaphathiza. Manje uma ucabanga ukuthi lokho kuqinile, ucabangani ngokwalokhu na? Noma ngubani owayengabhaphathiziwe eGameni leNkosi uJesu wayefanele ukuphinda abhaphathizwe futhi.

IZenzo 19:1-6, "Kwathi, u Apholo eseseKorinte, u Pawulu esedabulile izwe elingasenhla wafika e Efesu: wafumana abafundi abathile, Wathi kubo, Namamukela yini uMoya oNgcwele lokhu nakholwa na? Bathi kuye, Asizange sizwe nokuba ukhona uMoya oNgcwele. Wathi kubo, Pho nabhaphathizelwa kukuphi na? Base bethi, Kukho ukubhaphathiza kuka Johane. U Pawulu wayesethi, yebo u Johane wabhaphathiza ngokubhaphathiza kokuphenduka, ethi kubantu, mabakholwe nguYena Obezakuza emva kwakhe, okungukuthi, nguKristu Jesu. Bathi ukuzwa lokhu, babhaphathizwa eGameni leNkosi uJesu. Kwathi u Pawulu esebekile izandla zakhe phezu kwabo, uMoya oNgcwele wehlela phezu kwabo; base bekhuluma ngezilimi baprofetha." Nakho-ke. Lababantu abalungileyo e Efesu babezwile ngoMesiya ozayo. U Johane wayeshumayelile ngaYe. Babebhaphathizelwe kukho ukuphenduka ezonweni, bebheke PHAMBILI ukuba bakholwe nguJesu. Kodwa manje kwase kuyisikhathi sokubheka EMUVA kuJesu bese bebhaphathizelwa kukho UKUTHETHELELWA kwezono. Kwase kuyisikhathi sokwamukela uMoya oNgcwele. Futhi sebebhaphathizelwe eGameni leNkosi uJesu Kristu, u Pawulu wabeka izandla zakhe phezu kwabo noMoya oNgcwele wehlela phezu kwabo.

O, labobafo abathandekayo e Efesu babengabantu abahle; futhi uma noma ngubani owayenelungelo lokuzizwa elondekile, bakwenza. Qaphela ukuthi base besondele kangakanani. Base behambe baze bayofinyelela ekwamukeleni uMesiya ozayo. Base beMlungele. Kodwa anikuboni lokho naphezu kwalokho baMgeja na? Wayesefikile waze wahamba. Babedinga ukubhaphathizwa eGameni leNkosi uJesu Kristu. Babedinga ukugcwaliswa ngoMoya oNgcwele.

Uma ubhaphathizwe eGameni leNkosi uJesu Kristu, uNkulunkulu uyokugcwalisa ngoMoya waKhe. YiZwi lelo. IZenzo 19:6 esizifundile 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 nguPetro ngoMoya oNgcwele. Futhi okwashiwoyo KUNGEKE kwaguqulwa. Kufanele kufane kusukela ePentekoste kuze kube sekubhaphathizweni kwalowo okhethiweyo wokugcina ngci. KwabaseGalathiya 1:8, "Kepha noma kungaba yithina, noma ingelosi evela ezulwini, enishumayeza elinye ivangeli eliphambene nalelo esanishumayeza lona, makabe ngoqalekisiweyo."

Manje abanye benu nina bantu bakaMunye nibhaphathiza ngokungesikho. Nibhaphathizela ukuzalwa ngokusha kube sengathi ukucwiliswa emanzini kukusindisile. Ukuzalwa ngokusha akufiki ngamanzi; kungumsebenzi kaMoya. Umuntu owanika umyalo ngoMoya oNgcwele, "Phendukani yilowo nalowo abhaphathizwe eGameni leNkosi uJesu," akazange asho ukuthi amanzi enza uzalwe ngokusha. Wathi kuphela kwakuyisifakaziso sika "nembeza omuhle kuNkulunkulu." Kwakuyilokho kuphela. I Petro 3:21, "Enisindiswa ngawo manje nani ngomfanekiso okungukuthi ngombhaphathizo (kungesikho ukususa insila yenyama, kepha ukucela kuNkulunkulu unembeza omuhle,) ngokuvuka kukaJesu Kristu." Ngiyakukholwa.

Uma noma ngubani enemicabango engamanga ukuthi umlando ungawufakazela umbhaphathizo wamanzi ngenye indlela kunaseGameni leNkosi uJesu Kristu, ngingakweluleka ukuba ufunde imilando bese uzitholela wena. Okulandelayo kungumlando oliqiniso womBhaphathizo owenzeka e Roma, e 100 leminyaka eMva kokuzalwa kukaJesu, futhi kwaphinda kwakhishwa kwiphephabhuku i TIME ka Disemba 5, 1955. "Umdikoni waphakamisa isandla sakhe, no Publius Decius wangena ngomnyango wechibi lokubhaphathizela. Owayemile amanzi egcine okhalweni echibini kwakungu Marcus Vasca umthengisi wezingodo. Wayemamatheka lapho uPublius egxambuzwa echibini eceleni kwakhe. 'Credis?' embuzwa. 'Credo,' kuphendula uPublius. 'Ngiyakholwa ukuthi insindiso yami ivela kuJesu uKristu, Owabethelwa phansi kuka Ponti Pilatu. Ngafa kanye naYe ukuze kanye naYe ngibe nokuPhila okuPhakade.' Ngakho wezwa izingalo ezinamandla zimesekela lapho eziwisa ngomhlane phakathi echibini, futhi

walizwa iphimbo lika Marcus endlebeni yakhe—
'Ngiyakubhaphathiza eGameni leNkosi uJesu'—lapho amanzi
abandayo emboza."

Kuhambe kwenyuka kanjalo laze lalahleka iqiniso (futhi
alangabuya kwaze kwaba yilonyaka wokugcina—lokhu kuvela
eNayisiya kwaze kwaba ngukubuya kwalelikhulu-minyaka)
babebhaphathiza eGameni leNkosi uJesu Kristu. Kodwa
selibuyile. USatane angeke asicindezele phansi isambulo uma
uMoya usufuna ukusinikeza.

Yebo, ukuba kwakukhona oNkulunkulu abathathu,
ungabhaphathiza-ke kuYise, neNdodana, noMoya oNgcwele.
Kodwa ISAMBULO ESANIKEZWA UJOHANE sasingukuthi
kukhona UNKULUNKULU OYEDWA neGame laKhe liyi NKOSI
UJESU KRISTU, futhi ubhaphathizelwa uNkulunkulu OYEDWA
futhi oyedwa vo. Yingakho uPetro abhaphathiza ngendlela
enza ngayo ePentekoste. Wayefanele abeneqiniso esambu-
lweni esasingukuthi, "Makuthi indlu yonke ka Israyeli yazisise,
ukuthi UYENA UJESU, eNambethela, uNkulunkulu umenzile
INKOSI NOKRISTU." Nango-ke, "I NKOSI UJESU KRISTU."

Uma uJesu eyiNkosi "NO" Kristu, ngakho-ke Yena (uJesu)
uyikho, futhi angebe ngokunye kodwa u "Yise, iNdodana,
noMoya oNgcwele" kuMuntu OYEDWA obonakaliswe
enyameni. Aku SUYE u "Nkulunkulu kubantu abathathu,
ubuthathu obubusisiweyo," kodwa UNKULUNKULU OYEDWA,
UMUNTU OYEDWA nezithakazo ezintathu ezinkulu,
nezikhundla ezintathu zibonakalisa lezozithakazo. Kuzweni
futhi. Yena loJesu uyiNkosi "NO Kristu. INkosi (uYise) noKristu
(uMoya oNgcwele) banguJesu, ngokuba Yena (uJesu) uyibo
BOBABILI (iNkosi noKristu).

Uma lokho kungasikhombisi isambulo seqiniso
sobuNkulunkulu, akukho okuyosikhombisa. INkosi aku SUYE
omunye; uKristu aku SUYE omunye. LoJesu uyiNkosi uJesu
Kristu—UNKULUNKULU OYEDWA.

U Filiphu ngelinye ilanga wathi kuJesu, "Nkosi, sikhombise
uYihlo futhi kuzosanela." UJesu wathi kuye, "Isikhathi esingaka
nginani awukaNgazi na? Obonile Mina ubonile uBaba, pho
usho kanjani ukuthi, Sikhombise uYihlo na? Mina noBaba
siMunye."

Ngake ngakucaphuna lokho nentombi yathi, "Awume kancane, Mnu. Branham, wena nomkakho nimunye." Ngathi, "Hhayi ngalolohlobo."

Yathi, "Uthini?"

Ngakho ngathi kuyo, "Uyangibona mina na?"

Yathi, "Yebo."

Ngathi, "Uyambona umkami na?"

Yathi, "Qha."

Ngathi, "Ngakho-ke lobobunye buluhlobo olwahlukile, ngoba wathi, 'Uma ubona Mina, ubona uBaba.'"

Umprofethi wathi kuyobakhona ukukhanya ngesikhathi sokuhlwa. Ehubweni kulotshiwe:

Kuyobakhona ukukhanya ngesikhathi sokuhlwa,
Indlela eya enkazimulweni impela niyoyifumana,
Emseleni wamanzi, lokho ngukukhanya namhlanje,
Simbelwe eGameni elihle likaJesu.
Basha nabadala, phendukani esonweni senu sonke,
UMoya oNgcwele impela uyongena.
Ukukhanya kwakusihlwa sekufikile,
Kuliqiniso ukuthi uNkulunkulu noKristu bamunye.

Esikhathini esingeside kakhulu ngangikhuluma noMfundisi we Juda. Wathi kimi, "Nina beZizwe ningeke ninqume uNkulunkulu izijuqu ezintathu bese niMnikeza i Juda. Sazi kangcono kunalokho."

Ngathi kuye, "Kunjalo, Mfundisi, asimnqumi uNkulunkulu izijuqu ezintathu. Uyabakholwa abaprofethi, awubakholwa na?"

Wathi, "Impela ngiyabakholwa."

"Uyamkholwa u Isaya 9:6 na?"

"Yebo."

"Wayekhuluma ngobani umprofethi na?"

"NgoMesiya."

Ngathi, "Uyoba nabudlelwane buni uMesiya kuNkulunkulu na?"

Wathi, "Uyoba nguNkulunkulu."

Ngathi, "Kunjalo." Ameni.

Ungeke uNkulunkulu umfake kubantu abathathu kumbe izingxenyane ezintathu. Ungeke utshele iJuda ukuthi kukhona uYise, neNdodana, noMoya oNgcwele. Uyokutshela ngokukhulu ukushesha ukuthi lowomqondo wavelaphi. AmaJuda ayazi ukuthi lesisivumokholo sasungulwa eMkhandlwini wase Nayiseni. Akumangalisi besibhuqa njengomhedeni.

Sikhuluma ngoNkulunkulu ongaguqukiyo. AmaJuda ayakukholwa lokho futhi. Kodwa ibandla laguqula uNkulunkulu walo ongaguqukiyo ekubeni abe YEDWA waba MTHATHU. Kodwa ukukhanya kuyabuya ngesikhathi sokuhlwa. *Kumnandi kangakanani ukuthi leliqiniso lifike ngesikhathi lapho amaJuda ebuyela ePalastine.* UNkulunkulu noKristu baMUNYE. LoJesu uyikho KOKUBILI INKOSI NOKRISTU.

UJohane wayenesambulo, NOJESU wayeyiSambulo, futhi Waziveza qobo lwaKhe khona lapha emBhalweni—"NGINGUYE OwayeKhona, Okhona NoZayo, uSomandla. Ameni."

Uma isambulo ungasiqondi, buka phezulu ufune uNkulunkulu ngaso. Yileyondlela kuphela ongaze usithole ngayo. Isambulo sifanele sivele kuNkulunkulu. Asilokothi sifike ngomuntu, iziphiwo zokwemvelo, kodwa ngokunikwa nguMoya. Ungaze ngisho uwufake ekhanda umBhalo, noma-ke lokho kukuhle, lokho kungeke kusenze. Kufanele kube yisambulo esivela kuNkulunkulu. Kuyasho eZwini ukuthi akukho muntu ongathi uJesu unguKristu kuphela ngaye uMoya oNgcwele. Ufanele ukwamukela uMoya oNgcwele bese-ke, kungaleyonkathi-ke, uMoya engakunika khona isambulo sokuthi uJesu unguKristu: uNkulunkulu, OngoGcotshiweyo.

(Isuselwe EkuChasisweni kwemiNyaka eyisiKhombisa yeBandla)

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