eziyishumi nanhlanu ziqala ngombingelelo ofana nalona. "Umusa, nesihawu, nokuthula kuyakuba nani, kuvela kuNkulunkulu uYise, nakuJesu Kristu iNkosi, iNdodana kaYise, eqinisweni nasothandweni." (2 kaJohane 3) Kuyo yonke le mibingelelo, akukho nowodwa okhuluma ngomuntu wesithathu. Kukhulunywa ngababili kuphela, uBaba neNdodana yakhe. Ngempela uma bekukhona umuntu wesithathu okufanele akhonzwe futhi adunyiswe ngokulinganayo, abalobi beTestamente Elisha ngabe bamfaka kule mibingelelo, kodwa maye, akekho otholakalayo.

UJohane usichazela ukuthi kumele sibe nenhlanganyelo nobani. Uthi: "Lokho esikubonileyo nesikuzwileyo siyakushumayela nakini, ukuze nani nibe nenhlanganyelo nathi; futhi-ke inhlanganyelo yethu ingekaYise neyeNdodana yakhe uJesu Kristu." (1 kaJohane 1:3) Ngempela uma uJohane wayemazi uNkulunkulu wesithathu, ngabe wayefuna ukuba sibe nenhlanganyelo naye futhi, kodwa akukhulunywa ngomunye umuntu. UJohane uqhubeka uthi: "Yilowo nalowo owedlulayo, angahlali emfundisweni kaKristu, akanaye uNkulunkulu; ohlala emfundisweni kaKristu, lowo unabo bobabili uYise neNdodana." (2 kaJohane 9) "Bobabili" kusho ababili, futhi ababili kuphela. Lokhu kuyavumelana noZakariya. "Khuluma kuye uthi: Usho kanje uJehova Sebawoti, uthi: Bheka, indoda egama layo linguHLUMELA; iyakuhluma endaweni yayo, yakhe ithempeli likaJehova. Yebo, yiyo eyakwakha ithempeli likaJehova; iyakuthwala inkazimulo, ihlale, ibuse esihlalweni sayo sobukhosi; ibe ngumpristi esihlalweni sayo sobukhosi; neseluleko sokuthula siyakuba phakathi kwabo bobabili." (uZakariya 6:12, 13)

Ebonisana namaJuda, uJesu wathi: "Kulotshiwe nasemthethweni wenu ukuthi ubufakazi babantu ababili buqinisile. Yimi engifakaza ngami, noBaba ongithumileyo uyafakaza ngami." (uJohane 8:17, 18) Uma kwakukhona omunye umuntu owayengamfakazela, uJesu ngabe akazange angabaze ukumbalula lapha.

UPawulu wathi: "Ngiyakuyala phambi kukaNkulunkulu, neNkosi uJesu Kristu, nezingelosi ezikhethiweyo." (1 KuThimothewu 5:21) UPawulu wabiza amandla asezulwini ukuba abe ngofakazi balesi siyalo esanikwa uThimothewu. Qaphela ukuthi uPawulu wabiza obani ukuba babe ngofakazi bakhe. Kuyinto yemvelo ukuthi uNkulunkulu uBaba neNkosi uJesu Kristu babalulwe kuqala, kodwa uPawulu akagcinanga lapho. Wabiza nazo zonke izingelosi zikaNkulunkulu ukuba zibe ngofakazi bakhe. Ngempela uma uPawulu wayazi ngomuntu wesithathu olingana noBaba neNdodana yakhe, ngabe wambalula kuleli vesi. Kodwa akukho nophawu lomunye umuntu, okuwubufakazi obucacile bokuthi uPawulu wayengazi lutho ngonkulunkulu wesithathu.

Bengingaqhubeka nalokhu, ngoba miningi imiBhalo ekhombisa ngokucacile ukuthi "ukhona uNkulunkulu munye, uYise" kanye "neNkosi inye, uJesu Kristu" (1 KwabaseKorinte 8:6), hhayi iqoqo lonkulunkulu ebuNkulunkulwini.

Le ndaba esixoxa ngayo ibaluleke kakhulu. Sicela uthathe isikhathi uyihlolisise ngokuningiliziwe. Indlela yodwa umahluleli angenza ngayo isinqumo esilungile ukubheka nokukala bonke ubufakazi. Ngiyakukhuthaza kakhulu ukuba uhlole bonke ubufakazi ngaphambi kokuba wenze isinqumo. "Ophendula udaba engakaluzwa, kungubuwula nehlazo kuye." (IzAga 18:13)

Ukuze uthole ulwazi olwengeziwe ngalokhu, noma ngamanye amaqiniso abalulekile eBhayibheli, sicela uxhumane no:

UMOYA ONGCWELE



"Uma ningithanda, niyakugcina imiyalo yami. Mina ngiyakucela kuBaba, abesenipha omunye uMduduzi, ukuba ahlale nani kuze kube phakade;"
— uJohane 14:15, 16

INKOSI INGUMOYA LOWO

UJesu wathi: "Uma ningithanda, niyakugcina imiyalo yami. Mina ngiyakucela kuBaba, abesenipha omunye uMduduzi, ukuba ahlale nani kuze kube phakade, yebo, uMoya weqiniso, izwe elingemamukele ngokuba lingamboni, lingamazi; kepha nina niyamazi, ngokuba uhlala nani, futhi uyakuba kini." (uJohane 14:15-17) UJesu wakusho ngokucacile ukuthi uyakuthumela omunye uMduduzi ukuba aduduze abantu bakhe emva kokuhamba kwakhe.

Ake siqale sibheke elinye ivesi elisebenzisa igama elithi "omunye." "UMoya kaJehova uyakwehlela phezu kwakho, uprofethe kanye nabo, uphenduke ube ngomunye umuntu. ... Kwathi esefulathele ukuba ahambe kuSamuweli, uNkulunkulu wamnika enye inhliziyo; zonke lezo zibonakaliso zenzeka ngalolo suku." (1 Samuweli 10:6, 9) USawule waba ngomunye umuntu, kodwa emzimbeni wayesengumuntu ofanayo. Lokho ahlangabezana nakho kwamenza waba ngomunye umuntu.

UJesu akayiqedanga inkulumo ngevesi leshumi nesikhombisa. Evesini elilandelayo uchaza ngokucacile: "Angiyikunishiya niyizintandane; ngiyeza kini." (uJohane 14:18) UJesu wathi uyakuza kubafundi bakhe engomunye uMduduzi. Lokhu kufanele impela, ngoba iBhayibheli lisitshela ngokucacile ukuthi ubani uMduduzi. Igama lesiGreki (parakletos), elihunyushwe ngokuthi "uMduduzi," lisetshenziswa kahlanu eBhayibhelini. Kane lihunyushwa ngokuthi "uMduduzi," kanti kanye lihunyushwa ngokuthi "uMmeli." Lapha iBhayibheli lisho ngokucacile ukuthi NGUBANI uMduduzi.

"Bantwanyana bami, ngiyanilobela lezi zinto ukuze ningoni. Uma umuntu ona, sinoMmeli [parakletos = uMduduzi] kuBaba, uJesu Kristu olungileyo." (1 kaJohane 2:1) UNkulunkulu uveze ngokucacile ukuthi uJesu Kristu unguMduduzi wethu.

Yima kancane, iBhayibheli alisho yini ukuthi uMduduzi unguMoya oNgcwele? (uJohane 14:26) Impela liyasho. Ubani-ke uMoya oNgcwele? UmBhalo ophefumulelwe uthi: "Manje iNkosi inguMoya lowo; futhi lapho ekhona uMoya weNkosi, kukhona inkululeko." (2 KwabaseKorinte 3:17) INkosi inguMoya lowo, kodwa ubani iNkosi? "Kodwa kithina ukhona uNkulunkulu munye, uYise, okuvela kuye konke, nathi sikuye; neNkosi inye, uJesu

Kristu, okukhona konke ngayo, nathi sikhona ngayo." (1 KwabaseKorinte 8:6) Lokhu kungabhalwa ngendlela yezibalo kanje:

Kwabase-Efesu 4:4 kuphinde kuthi: "Kukhona umzimba munye noMoya munye." UMoya munye kuphela, futhi iBhayibheli lisitshela ukuthi lowo Moya uyiNkosi yethu uJesu Kristu, noma ngokuqondile, unguMoya weNkosi yethu uJesu Kristu, awuthola kuYise. "Njengalokhu ningamadodana, uNkulunkulu uthumile uMoya weNdodana yakhe ezinhliziyweni zenu, ukhala ukuthi: Abba, Baba!" (KwabaseGalathiya 4:6)

Kanti umoya uyini ngempela? Ngokwe-Strong's Concordance, kanye nezinye izichazamazwi eziningi zesiGreki, umoya "ungumqondo." Lapho uNkulunkulu ethumela uMoya weNdodana yakhe ezinhliziyweni zethu, wayethumela umqondo, noma ukucabanga kweNdodana yakhe ezinhliziyweni zethu. UNkulunkulu usicela ukuthi: "Yibani nalowo mqondo kini owawukhona nakuKristu Jesu." (KwabaseFiliphi 2:5) Umqondo, noma uMoya, uKristu ayenawo kwakunguMoya kaYise. "Ngokuba lowo othunywe nguNkulunkulu ukhuluma amazwi kaNkulunkulu, ngokuba uNkulunkulu akamniki uMoya ngesilinganiso." (uJohane 3:34) Masihlole ukuthi iBhayibheli lithini ngomoya.

Abanye bangasho masinyane bathi: "UJesu wabiza uMduduzi ngokuthi 'yena,' ngakho-ke kumele kube ngomunye umuntu." Ngesikhathi sikaKristu kwakungeyona into engavamile ukuba umuntu azikhulume yena njengomuntu wesithathu. Le ndlela yokubhala uyayithola kulo lonke iTestamente Elisha. "Ngalokho uJesu waphendula wathi kubo: Ngiqinisile, ngiqinisile ngithi kini: INdodana ayinakwenza lutho ngokwayo, ngaphandle kwalokho ekubona uYise ekwenza; ngokuba lezo zinto azenzayo yena, iNdodana nayo iyazenza ngokunjalo. Ngokuba uYise uyayithanda iNdodana, futhi uyayibonisa konke akwenzayo yena; futhi uyakuyibonisa imisebenzi emikhulu kunale, ukuze nimangale nina. Ngokuba njengalokhu uYise evusa abafileyo, ebaphilisa, kanjalo neNdodana iyaphilisa labo ethanda ukubaphilisa. Ngokuba uYise akahluleli muntu, kodwa ukunikile konke ukwahlulela eNdodaneni." (uJohane 5:19-22) UJesu wazikhuluma yena njengomuntu wesithathu.

INCAZELO YEBHAYIBHELI YEGAMA ELITHI "UMOYA"

"Masinyane uJesu, eqonda emoyeni wakhe ukuthi bacabanga kanjalo phakathi kwabo, wathi kubo: Nicabangelani lezi zinto ezinhliziyweni zenu na?" (uMarku 2:8) UJesu waqonda [NgesiGreki: epiginosko "ukwazi, okungukuthi ukuqonda"] eMoyeni wakhe. UMoya kaJesu yilapho ayazi futhi eqonda khona izinto. UMoya kaJesu ungumqondo kaJesu.

"UMoya [NgesiHeberu: חור - ruwach #7307 ku-Strong's Concordance] kaJehova wehlela phezu kwami, wathi kimi: Khuluma uthi: Usho kanje uJehova: Nisho kanjalo, ndlu kaIsrayeli, ngokuba ngiyazazi izinto ezifika emqondweni [ruwach] wenu, zonke." (Hezekeli 11:5) Kuleli vesi, igama elithi ruwach lihunyushwe ngokuthi "umoya" endaweni eyodwa, nangokuthi "umqondo" kwenye. Ubona ngokucacile ukuthi umoya womuntu ungumqondo noma ukucabanga kwalowo muntu. (Qhathanisa Isaya 40:13 nencwadi KwabaseRoma 11:34)

"Ukhulume amazwi kubani na? Ngumoya kabani ophume kuwe na?" (uJobe 26:4) Lapho sikhuluma amazwi, siveza ukuthi ngumoya kabani esinawo. Sinomoya wezwe, noma umoya kaNkulunkulu, onguMoya oNgcwele. "Ningamdabukisi uMoya oNgcwele kaNkulunkulu, enabekwa uphawu ngaye kuze kube lusuku lokuhlengwa." (Kwabase-Efesu 4:30)

Abanye abantu bathi "uMoya oNgcwele" kanye "noMoya kaNkulunkulu" yizinto ezimbili ezahlukene. Njengoba ubona evesini elandulelayo, akunjalo. IBhayibheli likhuluma "ngoMoya oNgcwele kaNkulunkulu." UNkulunkulu uBaba unoMoya. "Ngokuba akuyinina enikhulumayo, kodwa nguMoya kaYihlo okhuluma kini." (uMathewu 10:20) UJesu Kristu unoMoya. "Ngokuba ngiyazi ukuthi lokhu kuyakuphendukela ensindisweni yami ngomkhuleko wenu nangokunikwa uMoya kaJesu Kristu." (KwabaseFiliphi 1:19) Ingabe uMoya oNgcwele unoMoya? Abanye bathi yebo, abanye bathi cha. Ithini imiBhalo? "UMoya oNgcwele kaNkulunkulu." (Kwabase-Efesu 4:30) IBhayibheli alikhulumi ndawo "ngoMoya kaMoya oNgcwele." Kungani kunjalo? Kungenzeka yini ukuthi uMoya

oNgcwele unguMoya kaNkulunkulu uBaba neNdodana yakhe ezelwe yodwa? Njengoba imiBhalo isho ngokucacile, uBaba unoMoya neNdodana yakhe inoMoya, kodwa "kukhona uMoya munye." Kusobala ukuthi uBaba neNdodana yakhe bahlanganyela uMoya ofanayo, nakuba bengabantu ababili abahlukene. Lokhu kuyiqiniso ngoba bacabanga ngokufanayo; bayazwana emoyeni.

UBaba wagcoba iNdodana yakhe ngoMoya wakhe uqobo. Ngakho-ke banoMoya ofanayo. "Uthandile ukulunga, wazonda okubi; ngalokho uNkulunkulu, uNkulunkulu wakho, ukugcobile ngamafutha entokozo ngaphezu kwabangane bakho." (KumaHeberu 1:9) "Ngokuba lowo othunywe nguNkulunkulu ukhuluma amazwi kaNkulunkulu, ngokuba uNkulunkulu akamniki uMoya ngesilinganiso." (uJohane 3:34) Njengoba kuboniswe ngokucacile, uBaba neNdodana bahlanganyela uMoya. Bahlanganyela uMoya onjani? Impela, unguMoya oNgcwele. IBhayibheli likhuluma ngezinhlobo eziningana zomoya. Sifunda "ngomoya ongcolile," "umoya omubi," "umoya ongahlanzekile," "umoya oyisimungulu," "umoya ovelele," "umoya othobekile," "umoya olimele," "umoya owaphukile," "umoya ozidlayo," "umoya othembekile," "umoya omuhle." Yonke le mimoya ihlukaniswa yisiphawulo esiyichazayo. Siyazi ukuthi uNkulunkulu uBaba unoMoya; ingabe lowo Moya ungaba yinto engeyona engcwele, noma ube ngaphansi kobungcwele? Igama elithi "oNgcwele" liyisiphawulo ngaso sonke isikhathi, kungaba ngesiNgisi noma ngesiGreki. "UMoya oNgcwele" akulona igama siqu, kodwa yincazelo yoMoya kaNkulunkulu. Siyazi ukuthi uNkulunkulu uBaba unegama lakhe siqu, elithi "YHWH," elaziwa nangokuthi "Yahweh" noma "Jehova," futhi iNdodana yakhe ezelwe yodwa inegama layo siqu, elithi "Yahshua," noma "Jesu." Ngicela ukubuza: lithini igama likaMoya oNgcwele?

UMDUDUZI WETHU

Isikhathi nendawo akuvumi ukuba singene emininingwaneni eminye, kodwa indaba yangempela ithi: "Ubani uMduduzi wethu?" IBhayibheli lithi uMduduzi wethu nguJesu Kristu, okwazi ukusiduduza kuzo zonke izilingo zethu, ngoba walingwa njengathi. "Ngokuba lokhu yena ngokwakhe ehluphekile elingwa, uyakwazi ukubasekela [noma ukubasiza] abalingwayo." (KumaHeberu 2:18) "NguKristu kini, ithemba lenkazimulo." (KwabaseKolose 1:27) "Lowo okini mkhulu kunalowo osezweni." (1 kaJohane 4:4) Ngenxa yokuthi uJesu wahlupheka elingwa, futhi uza kithi ngendlela ehlukile kunanoma yini ayeyenza ngaphambili, angabizwa ngempela ngokuthi "omunye uMduduzi." UJesu wathi: "Angiyikunishiya niyizintandane; ngiyeza kini."

UMoya oNgcwele wayezoza azolisola izwe ngesono. "Lapho esefikile, uyakulisola izwe ngesono, nangokulunga, nangokwahlulela." (uJohane 16:8) "UNkulunkulu, esevusile iNdodana yakhe uJesu, wayithuma kini kuqala ukuba inibusise, ngokuphendula yilowo nalowo kini ebubini bakhe." (IzEnzo 3:26) NguJesu, emva kokuvuka kwakhe, oza kithi ukuba asiphendule esonweni. Ungathanda ukuba noMduduzi owaziyo lokho odlula kukho, ngoba naye uqobo wake wadlula kukho, noma lowo ongakwazi ukuzwelana nawe?

Abanye bangasho masinyane bathi: "UJesu wabiza uMduduzi ngokuthi 'yena,' ngakho-ke kumele kube ngomunye umuntu." Ngesikhathi sikaKristu kwakungeyona into engavamile ukuba umuntu azikhulume yena njengomuntu wesithathu. Le ndlela yokubhala uyayithola kulo lonke iTestamente Elisha. "Ngalokho uJesu waphendula wathi kubo: Ngiqinisile, ngiqinisile ngithi kini: INdodana ayinakwenza lutho ngokwayo, ngaphandle kwalokho ekubona uYise ekwenza; ngokuba lezo zinto azenzayo yena, iNdodana nayo iyazenza ngokunjalo. Ngokuba uYise uyayithanda iNdodana, futhi uyayibonisa konke akwenzayo yena; futhi uyakuyibonisa imisebenzi emikhulu kunale, ukuze nimangale nina. Ngokuba njengalokhu uYise evusa abafileyo, ebaphilisa, kanjalo neNdodana iyaphilisa labo ethanda ukubaphilisa. Ngokuba uYise akahluleli muntu, kodwa ukunikile konke ukwahlulela eNdodaneni." (uJohane 5:19-22) UJesu wazikhuluma yena njengomuntu wesithathu.

IMIBINGELELO YEZINCWADI

Kwezincwadi ezingamashumi amabili nesikhombisa zeTestamente Elisha,