

Incwadi kaYoweli neBandla lamaSeventh-day Adventist laseLawodikea – Inani lokuQala

Ukuvavanywa Kwenyaniso Yangoku

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2025-12-02

“EZibhalweni kukho izinto ezithile ekunzima ukuziqonda, ezithi, ngokwentetho kaPetros, abangafundanga nabangazinzanga bazigqwehise zibe kukuzitshabalalisa kwabo. Kusenokwenzeka ukuba, kobu bomi, singabi nako ukuchaza intsingiselo yaso sonke isiqendu seSibhalo; kodwa akukho manqaku abalulekileyo enyaniso esebenzayo aya kugutyungelwa yimfihlelo. Xa ixesha liya kufika, ngokwalathiso lukaThixo, lokuba ihlabathi livavanywe ngenyaniso yaloo xesha, iingqondo ziya kushukunyiswa nguMoya waKhe ukuba ziphonononge iziBhalo, nkqu ngokuzila ukutya nangomthandazo, kude ikhonkco emva kwekhonkco lifunyaniswe lize lidityaniswe libe ngumxokelelwane ogqibeleleyo. Yonke inyani echaphazela ngokuthe ngqo ukusindiswa kwemiphefumlo iya kwenziwa icace kangangokuba kungabikho namnye omele aphazame okanye ahambe ebumnyameni.”

“Njengoko siye salandela ukhula kwetyathanga lesiprofeto, inyaniso etyhiliweyo yexesha lethu ibonakele ngokucacileyo yaza yachazwa. Sinoxanduva ngamalungelo esiwonwabelayo nangokukhanya okukhanyisa indlela yethu. Abo babephila kwizizukulwana ezadlulayo babenoxanduva ngokukhanya ababekuvunyelwe ukuba kubakhanyisele. Iingqondo zabo zazisetyenziswa ngokubhekiselele kwiindawo ezahlukileyo zeZibhalo ezazibavavanya. Kodwa abazange baziqonde iinyaniso esiziqondayo thina. Babengenaxanduva ngokukhanya ababengenako. Babenayo iBhayibhile, njengathi; kodwa ixesha lokutyhilwa kwenyaniso ekhethekileyo enxulumene neziganeko zokugqibela zembali yalo mhlaba likwizizukulwana zokugqibela eziya kuphila emhlabeni.

“Inyaniso ezikhethekileyo ziye zalungelelaniswa neemeko zezizukulwana njengoko bezikho. Inyaniso yangoku, eluvavanyo ebantwini beli sizukulwana, yayingeloluvavanyo ebantwini bezizukulwana zamandulo. Ukuba ukukhanya ngoku okusikhanyiselayo ngokuphathelele iSabatha yomthetho wesine kwakunikiwe kwizizukulwana zangaphambili, uThixo ngewayebabambe benoxanduva ngenxa yoko kukhanya.” Testimonies, umqulu 2, 692, 693.

Entsha neNdala

“Kuzo zonke izizukulwana kubakho ukuphuhliswa okutsha kwenyaniso, umyalezo kaThixo ebantwini baloo sizukulwana. Inyaniso ezindala zonke zibalulekile; inyaniso entsha ayizimelanga geqe kweyandulelayo, koko kukutyhileka kwayo. Kungenxa kuphela yokuba iinyaniso ezindala ziqondwa apho sinokuyiqonda khona entsha. Xa uKristu wayenqwenela ukuvulela abafundi baKhe inyaniso yokuvuka kwaKhe, waqala ‘kuMoses nakubo bonke abaprofeti’ waza ‘wabacacisela kuzo zonke izibhalo izinto ezingoYe.’ Luka 24:27. Kodwa kukukhanya okukhanya ekutyhilekeni okutsha kwenyaniso okuzukisa endala. Lowo uyala okanye ongayihoyiyo entsha akayibambanga ngokwenene endala. Kuye iphulukana namandla

ayo aphilayo, ibe sisimo nje esingenabomi.”

“Bakho abo babanga ukuba bayakholwa yaye bafundise iinyaniso zeTestamente eNdala, ngoxa beyala eNtsha. Kodwa ngokwala ukwamkela iimfundiso zikaKristu, babonakalisa ukuba abakukholelwa oko kwathethwa ngoosolusapho nangabaprofeti. ‘Ukuba benikholwa nguMoses,’ watsho uKristu, ‘nange nikholwa ndim; kuba yena wabhala ngam.’ Yohane 5:46. Ngenxa yoko akukho mandla okwenene ekufundiseni kwabo neTestamente eNdala.”

“Abaninzi abathi bayakholwa baze bafundise ivangeli bakwakwesiphambeko esifanayo. Bayibeka bucala iZibhalo zeTestamente eNdala, awathi ngazo uKristu, ‘Zizo ezo ezingqinayo ngam.’ Yohane 5:39. Ngokulahla eNdala, bayala ngokwenene neNtsha; kuba zombini zizahlulo zento enye engenakwahlulwa. Akukho mntu unokuwuveza ngokuchanekileyo umthetho kaThixo ngaphandle kwevangeli, okanye ivangeli ngaphandle komthetho. Umthetho ulivangeli elimbiweyo, yaye ivangeli ngumthetho owandlalwayo. Umthetho yingcambu, ivangeli yintyatyambo enevumba elimnandi nesiqhamo esiyithwalayo.”

“ITestamente eNdala ikhanyisa eNtsha, kwaye iNtsha ikhanyisa eNdala. Nganye isisityhilelo sobuqaqawuli bukaThixo kuKristu. Zombini ziveza iinyaniso eziya kuhlala zityhila ubunzulu obutsha bentsingiselo kumfuni onyanisekileyo.” Christ’s Object Lessons, 128.

Inyaniso yangoku ngokwenkcazo yiyo “inyaniso etyhiliweyo” yexesha elithile ethi “ibonakale ngokucacileyo ichazwe.” Isizukulwana esiphila ngelo xesha xa “inyaniso yangoku” ityhilwa sibekwa “phantsi koxanduva” lokuyamkela loo nyaniso kungenjalo sife. Iinyaniso ezidityanisiweyo ezakha “inyaniso yangoku yokuvavanya” “yesi sizukulwana,” zimelwe “kukutyhilwa ngokulandelelana kweenyaniso ezikhethekileyo” “ngokunxulumene neziganeke zokugqibela zembali yalo mhlaba.” Inyaniso, yaye ngenxa yoko “inyaniso yangoku,” ifuziselwa yiTestamente eNtsha ngokunxulumene neTestamente eNdala. Inyaniso imiselwa phezu kwamangqina amabini, yaye inyaniso inesiqalo nesiphelo, eyokoqobo neyomoya, eyakudala neyangoku, i-alpha ne-omega, eyokuqala neyokugqibela.

Isiseko samaMillerite somyalezo wengelosi yokuqala “sesidala” ngokunxulumene nomyalezo “wenyaniso yangoku” wengelosi yesithathu. Abo “bayalayo endala,” “ngokwenene bayayala entsha,” kuba zombini ziyinxalenye yomxokelelwane omnye ongenakwahlulwa.

“Ndabona imfuneko yabathunywa, ngokukodwa, yokuba bahlale belindile yaye bewuhlola bonke ubuxoki benkolo obugqithisileyo naphina apho banokububona buvela khona. USathana ucinezela macala onke, yaye ngaphandle kokuba simlindle, namehlo ethu evuliwe kumaqhinga akhe nakwizibatha zakhe, size sinxibe sonke isikrweqe sikaThixo, iintolo ezivuthayo zongendawo ziya kusibetha. Zininzi iinyaniso ezixabisekileyo eziqulethwe eLizwini likaThixo, kodwa ‘inyaniso yangoku’ efunwa ngumhlambi ngoku. Ndibonile ingozi yabathunywa yokumka kwezo ngongoma zibalulekileyo zenyaniso yangoku, ukuze bazinze kwizifundo ezingalungiselelwanga ukumanyanisa umhlambi nokungcwalisa umphefumlo. Apha uSathana uya kuthabatha lonke ithuba elinokwenzeka lokwenzakalisa umsebenzi.”

“Kodwa izifundo ezinjengengcwele, ngokunxulumana neentsuku ezingama-2300, imithetho kaThixo nokholo lukaYesu, zifaneleke ngokugqibeleleyo ukuchaza intshukumo ye-Advent

yexesha elidlulileyo nokubonisa ukuba siyintoni na isikhundla sethu sangoku, ukuseka ukholo lwabathandabuzayo, nokunika ukuqiniseka ngekamva elizukileyo. Ezi, ndibonile rhoqo, zazizezona zifundo ziphambili ekwakufuneka abathunywa bahlale kuzo.” Early Writings, 63.

“Ingewele, ngokunxulumene neentsuku ezingama-2300, imithetho kaThixo nokholo lukaYesu,” sisitshixo sokuchaza “intshukumo yeAdvent yexesha elidlulileyo” yamaMillerite, yaye ngokwenjenjalo, ukuchaza “ngokugqibeleleyo” “ukuba siyintoni na indawo yethu yangoku.” Abo “bathandabuzayo” “intshukumo yeAdvent yexesha elidlulileyo,” “bathandabuza” oko kunika “ukuqiniseka kwikamva elizukileyo.” Oko kunika ukuqiniseka kwikamva lixesha elidlulileyo.

Incwadi kaYoweli isisigidimi senyaniso esivavanyayo sale mihla yangoku. Oku kuqinisekiswa ngamangqina amaninzi. UYoweli uchazwa njenge “nyaniso yangoku” nguMoya wesiProfeto, lowo ngokukaYohane encwadini yeSityhilelo ulubungqina bukaYesu.

Isityhilelo sikaYesu Kristu, awasinikwa nguThixo ukuze asibonise kubakhonzi bakhe izinto ezimelwe kukwenzeka kamsinya; wasithumela ke, wasazisa ngomqondiso ngengelosi yakhe kumkhonzi wakhe uYohane; owangqinayo ilizwi likaThixo, nobungqina bukaYesu Kristu, nazo zonke izinto awazibonayo. ISityhilelo 1:1, 2.

“Ubungqina” bukaYohane (awabubhalayo “njengengxelo”), babonakaliswa ngokwamacandelo amathathu. Wabhalisa “ilizwi likaThixo,” “ubungqina bukaYesu” kunye “nezinto azibonayo.” Kwiivesi ezimbini zokuqala zesiTyhilelo, uYohane umele umntu onikwe isipho “somoza wesiprofeto.” Eso siphosiquka isityhilelo esikhethekileyo seLizwi likaThixo, yaye siquka nezityhilelo ezikhethekileyo ezidluliselwa kumprofeti ngamazwi kaKristu; (mhlawumbi nguKristu ngokwakhe okanye ngabameli bakhe beengelosi) kwaye eso siphosiquka nenyano evezwa ngendlela yamaphupha nemibono. Umoya wesiprofeto bubungqina bukaKristu obudluliselwa kumprofeti, yaye buphethe igunya elifanayo ngokungathi sisithunywa sezulu okanye nguKristu ngokwakhe othethileyo loo mazwi.

Ndawa phantsi ezinyaweni zakhe ukuze ndimnqule. Wathi kum, Khangela, musa ukuyenza loo nto; ndingumkhonzi kunye nawe, ndingwabazalwana bakho abanobungqina bukaYesu; nqula uThixo; kuba ubungqina bukaYesu bungumoya wesiprofeto. ISityhilelo 19:10.

UGabryeli uchaza ukuba ungumkhonzi kunye noYohane, yaye akamele kunqulwa. UGabryeli ukwabonisa ukuba “abazalwana” abamelwe nguYohane “banobungqina bukaYesu,” obunguwo “umoya wesiprofeto.” “Abazalwana” abamelwe nguYohane ngabalikhulu elinamashumi amane anesine amawaka, yaye bonke abazalwana banawo “umoya wesiprofeto.”

“Bavuka kusasa ngentseni, baya entlango yaseTekowa; bathi besahamba, uYehoshafati wema wathi, Ndiveni, nina bakwaYuda, nani bahlali baseYerusalem; kholwani eNkosini uThixo wenu, nize niqiniswe; kholwani kubaprofeti bayo, nize niphumelele. 2 Kronike 20:20.

“Kholwani eNkosini uThixo wenu, niya kuqiniswa; kholwani kubaprofeti bayo, niya kuphumelela.”

“Isaya 8:20. ‘Emthethweni nasesingqinweni; ukuba abatsho ngokwelo lizwi, kungenxa yokuba akukho kukhanya kubo.’ Apha kubekwa phambi kwabantu bakaThixo iindinyana ezimbini:

iimeko ezimbini zempumelelo. Umthetho owathethwa nguYehova ngokwakhe, nomoya wesiprofeto, yimithombo emibini yobulumko yokukhokela abantu Bakhe kuwo onke amava. Duteronomi 4:6. ‘Obu bubulumko benu nokuqonda kwenu emehlweni ezizwe, eziya kuthi, Inene, olu hlanga lukhulu ngabantu abalumkileyo nabanokuqonda.’”

“Umthetho kaThixo noMoya wesiProfeto bahamba kunye ekukhokeleni nasekucebiseni ibandla, yaye nanini na ibandla likuqondile oku ngokuthobela umthetho waKhe, umoya wesiProfeto uthunyelwe ukuba ulikhokele endleleni yenyano.

“ISityhilelo 12:17. ‘Yaza inamba yamqumbela umfazi, yaya kulwa nabaseleyo bembewu yakhe, abagcina imithetho kaThixo, abanobungqina bukaYesu Kristu.’ Esi siprofeto sibonisa ngokucacileyo ukuba ibandla labaseleyo liya kumamkela uThixo emthethweni waKhe, yaye liya kuba nesiphiwo sesiprofeto. Ukuthobela umthetho kaThixo, nomoya wesiprofeto, kusoloko kubahlulile abantu bakaThixo bokwenyaniso, yaye uvavanyo ludla ngokunikelwa ngokusekelwe kwiimbonakaliso zangoku.”

“Ngemihla kaYeremiya abantu babengenambuzo ngomyalezo kaMoses, kaEliya, okanye kaElisha, kodwa bawuthandabuza baza bawubekela ecaleni umyalezo owawuthunywe nguThixo kuYeremiya de amandla nokusebenza kwawo kwachithakala, kwade akabakho umnyango wokulungisa ngaphandle kokuba uThixo abathabathe abasa ekuthinjweni.

“Ngokunjalo ngemihla kaKristu abantu babefundile ukuba isigidimi sikaYeremiya sasiinyaniso, baza bazeyisela ukuba bakholwe ukuba, ukuba babephile ngemihla yooyise babo, ngebesamkele isigidimi sakhe; kodwa kwangaxeshanye babesala isigidimi sikaKristu, awabhalayo ngaye bonke abaprofeti.

“Njengoko isigidimi sengelosi yesithathu savela ehlabathini, esimele ukutyhila umthetho kaThixo ebandleni ngokuphelela kwawo nangamandla awo, nesiphiwo sobuprofeti sabuyiselwa kwangoko. Esi siphiwo siye sadlala indima ebalaseleyo kakhulu ekuphuhliseni nasekuqhubekiseni kwesi sigidimi.

“Njengoko kuye kwavela ukungafani kwezimvo ngokuphathelele ukutolikwa kweZibhalo neendlela zokusebenza, okunokubangela ukuba ukholo lwabakholwayo esigidini luphazamiseke kwaye kukhokelele ekuhlukaneni emsebenzini, umoya wesiprofeto usoloko ukhanyisela imeko. Usoloko uzise ubunye bengcinga nemvisiswano yesenzo kumzimba wabakholwayo. Kuyo yonke intlekele eye yavela ekuphuhliseni kwesigidimi nasekukhuleni komsebenzi, abo baye bema beqinile ngakwimithetho kaThixo nokukhanya koMoya wesiprofeto baye boyisa, yaye umsebenzi uye waphumelela ezandleni zabo.” Loma Linda Messages, 33, 34.

Incwadi kaYoweli ichazwa ngokuthe ngqo njenge “inyaniso yangoku” ngaphakathi koMoya wesiProfeto, othi ngokukaYohane encwadini yeSityhilelo ube bubungqina bukaYesu. Ikwaxhaswa ngokuthe ngqo ngaphakathi kweLizwi likaThixo. Zombini iBhayibhile noMoya wesiProfeto ziyisebenzisa ngokuthe ngqo incwadi kaYoweli kwimihla yokugqibela.

“Ngamnye kubaprofeti bamandulo wathetha kancinane ngakumbi ngenxa yexesha lakhe kunangenxa yelethu, ukuze ukuprofeta kwabo kusebenze kuthi. ‘Ke kaloku zonke ezi zinto

zabehlela bona ngokomfuziselo: zaza zabhalelwa ukulumkisa kwethu, thina abafikelwe ziziphelo zehlabathi.’ 1 Korinte 10:11. ‘Babetyhilelwe ke ukuba babengezisebenzeli bona ngokwabo, besisebenzela thina kwezo zinto sele zixeliweyo kuni ngabo banishumayezele ivangeli ngoMoya oyiNgcwele othunywe evela ezulwini; ezo zinto izithunywa zezulu zinqwenela ukuzikhangela.’ 1 Petros 1:12. ...”

“IBhayibhile iqokelele yaza yadibanisa ndawonye ubuncwane bayo ngenxa yesi sizukulwana sokugqibela. Zonke iziganeko ezikhulu nezenzo ezindilisekileyo zembali yeTestamente eNdala bezinjalo, yaye ziyaziphinda ebandleni kule mihla yokugqibela.” Selected Messages, incwadi 3, 338, 339.

Isiprofeto sikaYoweli “sisebenza” “phezu” kwabo “ezifikelwe ziziphelo zehlabathi.” “Sisebenza” kugxininisa ngokulula ukuba “inyaniso yangoku” isoloko iluvavanyo, yaye abo basilelayo kolo vavanyo bamelwe ngabalinganiswa abanjengoYuda eBhayibhileni.

“Isifundo emva kwesinye sawa ezindlebeni zikaYudas singahoywanga. Bangaphi na namhlanje abalandela emanyathelweni akhe. Ekukhanyeni komthetho kaThixo, abantu abazicingelayo bodwa babona iimpawu zabo ezikhohlakeleyo, kodwa basilela ukwenza uguquko olufunekayo, baqhubeka besuka kwesinye isimo sesono besiya kwesinye.

“Izifundo zikaKristu ziyasebenza nakwixesha lethu nasesizukulwaneni sethu. Wathi, ‘Andibathandazeli aba bodwa, kodwa nabo abaya kukholwa kum ngelizwi labo.’ Obu bungqina bunye buziswa kuthi kule mihla yokugqibela njengoko baziswa kuYuda. Ezo zifundo zifanayo awasilelayo ukuzenza zisebenze ebomini bakhe ziza ebantwini abavayo, kodwa basilele ngendlela efanayo, ngenxa yokuba bengazilahli izono zabo.” Review and Herald, Matshi 17, 1891.

UYohane kuyo yonke incwadi yeSityhilelo umele abantu bakaThixo bemihla yokugqibela, yaye ekugxothweni kwakhe ePatmos uYohane umele abo batshutshiswayo kwingxaki yomthetho weCawa. Uxela isizathu sokuba avalelwe.

Mna, Yohane, ongumzalwana wenu kanjalo, ndikwangumlingane wenu embandezelweni, nasebukumkanini, nasekunyamezeleni kukaYesu Kristu, ndandikwisiqithi ekuthiwa yiPatmos ngenxa yelizwi likaThixo nangenxa yobungqina bukaYesu Kristu. IsiTyhilelo 1:9.

UYohane watshutshiswa ngenxa yeBhayibhile noMoya weSiprofeto. Kutheni le nto abo balikhulu elinamashumi amane anesine amawaka betshutshiswa ngenxa yoMoya weSiprofeto? Inyaniso yokuqala ayichazayo umprofeti uYoweli kukuwexuka kwebandla lamaSeventh-day Adventist. Xa umpostile uPetros wachaza ukuba iPentekoste yayikukuzaliseka kwencwadi kaYoweli, uPetros wakwenza oko ephendula kumaYuda ayehlasela ukubonakaliswa “kweelwimi.” AmaYuda, awayelo xesha emela ngokomfuziselo amaSeventh-day Adventist emihleni yokugqibela, ayesithi uPetros nabo babehengeza umyalezo “banxilile.” AmaSeventh-day Adventist aya kulwa nxamnye nomyalezo wemvula yamva njengoko enzayo amaYuda ngexesha likaPetros. Akwenza oko kuba abo babhengeza umyalezo ovavanyayo “wenyaniso yangoku” wemvula yamva banazo iinyaniso ezisisiseko “ezindala,” kuba inyaniso entsha ihlala isekelwe phezu kwenyaniso endala. UYeremiya wabiza abantu bakaThixo ngexesha lemvula yamva ukuba bahambe ezindleleni ezindala baze

bawuphulaphule umkhwazo wesigodlo somlindi, kodwa bayala. Umyalezo wenyaniso esisiseko “endala” umelwe ngokomfuziselo “ngamaxesha asixhenxe” eLevitikus amashumi amabini anesithandathu, amisela ubudlelane bomnqophiso ngokwemimiselo yeSabatha yelizwe.

“Ndabona ukuba ibandla eliligama nje nama-Adventist aligama nje, njengoYudas, aya kusingcatsha kumaKatolika ukuze afumane impembelelo yawo ukuze eze achase inyaniso. Abangcwele ngoko baya kuba ngabantu abangaziwayo, abaziwa kancinane kumaKatolika; kodwa amabandla nama-Adventist aligama nje awaziyo ukholo lwethu namasiko ethu (kuba ayesithiyile ngenxa yeSabatha, kuba ayengenako ukuyiphikisa) aya kubangcatsha abangcwele, aze awaxele kumaKatolika njengabo bangawathobeliyo amaziko abantu; oko kukuthi, ukuba bayigcina iSabatha yaye abayihoyi iCawa.

“Ke amaKatolika aya kuwabongoza amaProtestanti ukuba aqhubele phambili, aze akhuphe ummiselo wokuba bonke abangayi kuwugcina umhla wokuqala weveki endaweni yomhla wesixhenxe mababulawe. Kwaye amaKatolika, anenani elikhulu, aya kuma kunye namaProtestanti. AmaKatolika aya kunikela amandla awo kumfanekiso werhamncwa. Kwaye amaProtestanti aya kusebenza njengoko unina wasebenza ngaphambi kwawo, ukuze atshabalalise abangcwele. Kodwa phambi kokuba ummiselo wawo uzale okanye uvelise isiqhamo, abangcwele baya kuhlangukwa liLizwi likaThixo.” Spalding and Magan, 1, 2.

Kabini uDade White uchaza “ibandla elibizwa ngegama” kunye “naba-Adventist ababizwa ngegama,” ngoxa esenza umahluko phakathi kwala “maqela mabini abizwa ngegama” kunye “namaKatolika.” “Ibandla elibizwa ngegama” kunye “naba-Adventist ababizwa ngegama” “babebathiyile” abo babemelwe nguPetros noYohane “ngenxa yeSabatha, kuba babengenako ukuyiphikisa.” Ibandla elibizwa ngegama kunye namaKatolika abanako “ukuyiphikisa” inyaniso yeSabatha yosuku lwesixhenxe, yaye “naba-Adventist ababizwa ngegama” abanako “ukuziphikisa” “izihlandlo ezisixhenxe” zikaLevitikus amashumi amabini anesithandathu, ezingumyalelo weSabatha womhlaba. Ibandla elibizwa ngegama kunye namaKatolika abanako “ukuyiphikisa” into yokuba iSabatha yosuku lwesixhenxe iyinyaniso yeBhayibhile “esisiseko,” yaye “naba-Adventist ababizwa ngegama” abanako “ukuyiphikisa” into yokuba “izihlandlo ezisixhenxe” zikaLevitikus amashumi amabini anesithandathu ziyinyaniso yobuMillerite “esisiseko.”

Ukuthinjwa kukaYohane ePatmos kufuzisela ikhulu elinamashumi amane anesine amawaka abambelela kokubini eBhayibhileni nakuMoya woProfeto, nabatshutshiswa ngokukodwa ngabavela ngaphandle ngenxa yeSabatha yosuku lwesixhenxe, kwanokutshutshiswa ngabaphakathi ngenxa yeSabatha yonyaka wesixhenxe yomhlaba. Ngenxa yesi sizathu, ubungqina bukaYohane bokuba kwakutheni na etshutshiswa kwivesi yesithoba bulandelwa yiSabatha yevesi yeshumi nomyalezo ovela kwixesha elidlulileyo (“ngasemva”) ovela “elizwini elikhulu” elinjengele “lexilongo.”

Mna, Yohane, endikwangumzalwana wenu, nesiqu sakho embandezelweni, nasebukumkanini, nasekunyamezeleni kukaYesu Kristu, ndandisesiqithini esibizwa ngokuba yiPatmos, ngenxa yelizwi likaThixo, nangenxa yobungqina bukaYesu Kristu. Ndaba ndikuMoya ngemini yeNkosi, ndeva emva kwam izwi elikhulu, linjengelixilongo. IsiTyhilelo 1:9, 10.

UYohane umele abo abathi nge-9/11 baliva ilizwi lexilongo lengelosi yeSityhilelo seshumi elinesibhozo ibiza abantu bakaThixo ukuba babuyele “ezindleleni zakudala” zikaYeremiya. Elo lizwi likhulu lalingesosilumkiso kuphela sexilongo lesixhenxe, esikwangoyena weha wesithathu.

USista White wabhala ukuba iBhayibhile “iqokelele yaza yabophelela ndawonye ubuncwane bayo ngenxa yesi sizukulwana sokugqibela.” Incwadi kaYoweli yenye yezo “buncwane” baseBhayibhileni ezizeziyinyaniso yangoku “ngemihla yokugqibela.” Ngexesha lePentekoste uPetros wabonisa ukuba yayiyincwadi kaYoweli eyayizaliseka ngelo xesha. UPetros, kwanjengoYoweli, “wathetha kancinane ngenxa” yexesha lePentekoste kunokuba wathetha ngenxa “yexesha” lethu. Ixesha lePentekoste laliyimvula yokuqala yeXesha Lobufundisi BobuKristu. IPentekoste iphawula ukuqala kweXesha Lobufundisi BobuKristu, yaye ngokwenza oko ibonakalisa isiphelo seXesha Lobufundisi BobuKristu. Isiphelo seXesha Lobufundisi BobuKristu lixesha lemvula yasemva, njengoko limelwe kwangaphambili yiPentekoste. Ngoko ke uPetros uluphawu lwabantu bakaThixo ekupheleni kweXesha Lobufundisi BobuKristu, abaqaphela ukuzaliseka kokuthululwa koMoya oyiNgcwele ngokusebenzisa incwadi kaYoweli ukwenza oko.

Ke kaloku uPetros, emi nabalishumi elinanye, waliphakamisa ilizwi lakhe, wathi kubo, Madoda akwaYuda, nani nonke nihlala eYerusalem, makwazeke kuni oku, niwaphulaphule amazwi am; kuba aba banxilanga, njengoko nina nicinga, kuba kuseyiyure yesithathu yemini. Kodwa oku koko kwathethwayo ngomprofeti uYoweli; Kothi ke ngemihla yokugqibela, utsho uThixo, ndiyithulule uMoya wam phezu kwayo yonke inyama; boza baprofeta oonyana benu neentombi zenu, amadodana enu aselula abone imibono, namadoda enu amakhulu aphuphe amaphupha; Kananjalo phezu kwabakhonzi bam naphezu kwabakhonzazana bam ndiya kuthulula ngaloo mihla uMoya wam; boza baprofeta; Ndiya kwenza izimanga ezulwini phezulu, nemiqondiso emhlabeni phantsi; igazi, nomlilo, nomphunga womsi; Ilanga liya kuguqulelwa ebunmyameni, nenyanga ibe ligazi, phambi kokuba kufike loo mini inkulu neqaqambileyo yeNkosi; Kothi ke, bonke abaya kubiza egameni leNkosi, basindiswe. IZenzo 2:14–21.

Ukuze umntu abe ngumfundi ophumelelayo wesiprofeto kufuna ukuqonda okumisiweyo ukuba isiphelo sehlabathi siboniswa “umgca phezu komgca” ngaphakathi kwebali lembali lesiBhalo. Elidityaniswe nale nyaniso kukuba abaprofeti ngokwabo bamele abantu bakaThixo ngemihla yokugqibela. UYoweli ubeka incwadi yakhe kwimihla yokugqibela kuba ibhengeza ukusondela “kwemini yeNkosi.”

Vuthelani isigodlo eZiyon, nikhwaze isilumkiso entabeni yam engcwele; mabangangcazele bonke abemi belizwe; kuba uyeza umhla kaYehova, kuba ukufuphi. Yoweli 2:1.

“Isigodlo” njengophawu, phakathi kwezinye iintsingiselo, simela isigidimi sesilumkiso. Njengophawu, isigodlo sinokumela ixesha elithile okanye umzuzu othile ngexesha, okanye kokubini—ngokuxhomekeke kumxholo. Isigodlo sikwamela umgwebo. Umthendeleko wezigodlo, iintsuku ezilishumi phambi koMhla woXolelwaniso, wawusisilumkiso somgwebo osondelayo.

“imini yeNkosi” imela nokuba yindawo ethile yexesha okanye ixesha elithile, kuxhomekeke kumxholo wesahluko apho kusetyenziswe khona “imini yeNkosi.” “imini yeNkosi” inokuba

luphawu lomgwebo wesigqeba omelwe zizibetho ezisixhenxe zokugqibela, okanye inokuba ngumgwebo wesigqeba ekupheleni kweminyaka eliwaka yemillenyam. Kuzo zombini ezi meko, ixilongo lichaza umgwebo wesigqeba kaThixo. Ngoko ke “imini yeNkosi” inokuba imele ixesha apho isohlwayo sikaThixo siphunyezwa okanye ixesha elithile apho izohlwayo zikaThixo ziphunyezwa khona.

“Isigodlo” njengokuba kunjalo “ngomhla weNkosi” sinokumela umzuzu othile kwanethuba lexesha, njengoko kungqinwa ziindawo zembali namaxesha amelwe zizigodlo ezisixhenxe zeSityhilelo isahluko sesibhozo nese sethoba. “Umhla weNkosi” awumelwe nguYoweli “ngesigodlo” emalivuthelwe—ungumzuzu othile wexesha, kwaye ukwangelixesha eliqhubekayo eliqala xa umgwebo wabafileyo waphelayo waza waqalisa umgwebo wabaphilayo. Ngo-9/11, kwavuthelwa isigodlo esaphawula ukufika komgwebo wabaphilayo njengomzuzu othile wexesha, kwaza kwaphawula no-9/11 njengesiqalo sexesha lomgwebo wabaphilayo.

Ngoko ke kwanangoku, utsho uYehova, buyelani kum ngentliziyo yenu yonke, nangokuzila ukudla, nangokulila, nangokuzingisa isijwili; yaphulani iintliziyo zenu, ningazikrazuli iingubo zenu, nibuyele kuYehova uThixo wenu; kuba unobabalo nenceba, uzeka kade umsindo, unobubele obukhulu, aze aguquke ebubini. Ngubani owaziyo ukuba akayi kubuya na aguquke, ashiye intsikelelo emva kwakhe; umnikelo wokudla kwanomnqophiso wokusela kuYehova uThixo wenu? Vuthelani isigodlo eZiyon, ngewalisani ukuzila ukudla, bizani imbizo engcwele. Yoweli 2:12–15.

Eli lixesha lesibini uYoweli eyalela ukuba kuvuthelwe isigodlo. “Izigodlo” ezikuYoweli zizi zilumkiso zombini zomgwebo wesigqeba oselusondele wezibetho ezisixhenxe zokugqibela, yaye zibekwe ngaphakathi komxholo wobizo lwaseLawodike lokuguquka nenguquko nokuvalwa okusondeleyo kwexesha lovavanyo.

Khwaza ngamandla, ungazibambi, phakamisa ilizwi lakho njengexilongo, ubonise abantu bam ukrejo lwabo, nendlu kaYakobi izono zayo. Isaya 58:1.

uIsaya, uYoweli, uYohane noPetros bonke bamele ikhulu elinamashumi amane anesine amawaka emihla yokugqibela, kwananjengoko noYeremiya echaza ixesha ekufanele kuvuthelwe ngalo ixilongo.

Utsho uYehova ukuthi, Yimani ezindleleni, nibone, nibuze ngeendlela zamandulo, ukuba iphi na indlela elungileyo, nihambe kuyo, nize nifumane ukuphumla kwemiphefumlo yenu. Kodwa bona bathi, Asiyi kuhamba kuyo. Kananjalo ndibeke abalindi phezu kwenu, ndisithi, Phulaphulani isandi sexilongo. Kodwa bona bathi, Asiyi kuphulaphula. Yeremiya 6:16, 17.

Ixilongo savakala kule mihla yokugqibela ngo-9/11, yaza imvula yasemva koko yaqalisa ukuna phezu kwabo bakhetha indlela elungileyo baza bahamba kuyo. Kungelo xesha ke apho ingelosi yeSityhilelo seshumi elinesibhozo yehla khona.

“Imvula yasemva iya kuwela phezu kwabantu bakaThixo. Ingelosi enamandla iya kuhla ivela ezulwini, yaye umhlaba wonke uya kukhanyiswa bubuqaqawuli bayo.” Review and Herald, Epreli 21, 1891.

Xa izakhiwo ezikhulu zaseNew York zawiswa ngo-9/11, ingelosi enamandla yehla, yaza imvula yasemva yaqalisa ukuna.

“Ngoku ke kuvela ilizwi elithi ndibhengeze ukuba iNew York iza kutshayelwa yimaza elikhulu lolwandle? Oku andizange ndakutsho. Ndathi, njengoko ndandikhangela izakhiwo ezikhulu ezazinyuka apho, umgangatho phezu komgangatho, ‘Ziya kwenzeka izinto ezoyikekayo gqitha xa iNkosi iya kusuka ishukumise umhlaba ngokoyikeka! Ngoku ke amazwi eSityhilelo 18:1–3 aya kuzaliseka.’ Sonke isahluko seshumi elinesibhozo seSityhilelo sisilumkiso ngoku kuza kuza phezu komhlaba. Kodwa andinakhanyiselo luthile ngokukodwa malunga noko kuza kuza phezu kweNew York, ngaphandle kokuba ndiyazi ukuba ngenye imini izakhiwo ezikhulu apho ziya kuwiswa phantsi kukujika nokubhukuqwa kwamandla kaThixo. Ngokokukhanya endikunikiweyo, ndiyazi ukuba intshabalalo isemhlabeni. Ilizwi elinye elivela eNkosini, ukuchukumisa kube kanye kwamandla ayo amakhulu, yaye ezi zakhiwo zinkulu ziya kuwa. Ziya kwenzeka izinto ezoyikeka kwazo esingenako nokuzicingela.” Review and Herald, Julayi 5, 1906.

Ngomhla we-9/11 imvula yamva yaqalisa ukutshiza kwangaphambili phambi kokuthululwa kwayo ngokupheleleyo ngexesha lomthetho weCawa.

“Umsebenzi omkhulu weendaba ezilungileyo awuyi kugqitywa ngokubonakaliswa okuncinane kwamandla kaThixo kunoko okwaphawula ukuvulwa kwawo. Iziprofeto ezazalisekiswa ekuthululweni kwemvula yokuqala ekuvulweni kweendaba ezilungileyo ziya kuphinda zizalisekise kwimvula yamva ekupheleni kwazo. Nazi ‘amaxesha okuphumla’ awathi umpostile uPetros wawakhangela phambili xa wayesithi: ‘Guqukani ke ngoku, nibuyele kuThixo, ukuze zicinywe izono zenu, xa amaxesha okuphumla aya kuvela ebusweni beNkosi; yaye Iya kuthumela uYesu.’ IZenzo 3:19, 20.” The Great Controversy, 611, 612.

Ukuzaliseka okugqibeleleyo “kwamaxesha okuhlaziyeka” kwenzeka xa usaphila, kuba isilumkiso sithi “guqukani,” nto leyo engenakwenzeka ukuba yenziwe xa ufile. “Amaxesha okuhlaziyeka” afika xa “izono” zemiphefumlo ephilayo zisenako “ukucinywa”. “Amaxesha okuhlaziyeka” aqala ngomhla we-9/11, ngaloo ndlela ephawula ukuqala komgwebo wabaphilayo. IPentekoste iyaphindwa ekupheleni kwexesha lenkonzo yeendaba ezilungileyo. Xa “amaxesha okuhlaziyeka” afikayo, iziganeko ezazifuziselwe ePentekoste zaqala ukuphindwa.

“Ndijonge phambili ngolangazelelo olunzulu kwixesha apho iziganeko zosuku lwePentekoste ziya kuphindwa ngamandla amakhulu ngakumbi kunalawo abonakaliswa ngelo xesha. UYohane uthi, ‘Ndabona esinye isithunywa sezulu sisihla ezulwini, sinamandla amakhulu; yaza ihlabathi lakhanyiswa bubuqaqawuli baso.’ Emva koko, njengakwixesha lePentekoste, abantu baya kuva inyaniso ithethwa kubo, wonk’ umntu ngolwimi lwakhe.”

“UThixo unako ukuphefumlela ubomi obutsha kuwo wonke umphefumlo onqwenela ngokunyanisekileyo ukumkhonza, yaye unako ukuchukumisa imilebe ngehlahla elivuthayo elivela esibingelelweni, aze ayenze ibe nobuciko bokuvakalisa indumiso yaKhe. Amawaka amazwi aya kuzaliswa ngamandla okuthetha iinyaniso ezimangalisayo zeLizwi likaThixo. Ulwimi oluthintithayo luya kukhululwa, yaye aboyikayo baya kwenziwa bomelele ukuze banikele ubungqina benkalipho ngenyaniso. Wangamandla iNkosi ingabanceda abantu baYo ukuba

bayihlambulule itempile yomphefumlo kuko konke ukungcola, baze bagcine unxulumano olusondeleyo ngolo hlobo naYo kangangokuba babe ngababelana ngemvula yasemva kwexesha xa iya kuthululwa.” Review and Herald, Julayi 20, 1886.

Siya kuqhubeka kwinqaku elilandelayo.

Yaza isithunywa esathetha nam sabuya kwakhona, sandivusa, njengomntu ovuswayo ebuthongweni bakhe, Sathi kum, Ubona ntoni na? Ndathi, Ndikhangele, nanko isiphatho sezibane sonke segolide, sinesitya phezu kwaso, nezibane zaso ezisixhenxe ziphezu kwaso, nemibhobho esixhenxe eya kwezo zibane zisixhenxe ziphezu kwaso; Nemithi yomnquma emibini ecaleni kwaso, omnye ungasekunene kwesitya, omnye ungasekhohlo kwaso.

Ndaza ndathetha kwingelosi eyayithetha nam, ndisithi, Zintoni na ezi, nkosi yam? Yandula ke ingelosi eyayithetha nam yandiphendula, yathi kum, Akukwazi na ukuba ziyintoni na ezi? Ndathi ke, Hayi, nkosi yam.

Wandiphendula wathetha kum, esithi, Eli lilizwi likaYehova kuZerubhabheli, lisithi, Akungamandla, nangagunya, kodwa kungoMoya wam, utsho uYehova wemikhosi. Zekariya 4:1–6.