

# Incwadi kaYoweli neBandla labaSabatha eliLuthodikea - Inani Lesibini

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“Kukumkhanuko olunzulu olunyanisekileyo apho ndijonge phambili kwixesha apho iziganeko zemini yePentekoste ziya kuphindwa ngamandla amakhulu ngakumbi kunalawo abonakaliswa ngelo xesha. UYohane uthi, ‘Ndabona enye ingelosi isihla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa bubuqaqawuli bayo.’ Emva koko, njengakwixesha lePentekoste, abantu baya kuliva inyaniso ithethwa kubo, elowo ngolwimi lwakhe.”

“UThixo unako ukuphefumlela ubomi obutsha kuwo wonke umphefumlo onqwenela ngokunyanisekileyo ukumkhonza, yaye unokuchukumisa imilebe ngelahle elivuthayo elivela esibingelelweni, aze ayenze ibe nobuciko ekudumiseni Yena. Amawaka amazwi aya kuzaliswa ngamandla okuthetha ngokuphandle iinyaniso ezimangalisayo zeLizwi likaThixo. Ulwimi oluthintithayo luya kukhululwa, yaye abanobugwala baya kwenziwa bomelele ukuze banike ubungqina benkalipho ngenyaniso. Ngamana iNkosi ingabanceda abantu bayo ukuba bayihlambulule itempile yomphefumlo kuko konke ukungcola, baze balondoloze unxulumano olusondeleyo ngolo hlobo kunye nayo, ukuze babe ngabathabatha inxaxheba kwimvula yasemva xa iya kuthululwa.” Review and Herald, Julayi 20, 1886.

IPentekoste, xa ithatyathwa njengomthendeleko weNkosi, ayinakwahlulwa kwiPasika, umthendeleko wesonka esingenagwele, umnikelo weziqhamo zokuqala, nomthendeleko weeveki. IPentekoste lixesha elithile, nangona ikwangumzuzu othile ngexesha. Kungenxa yoko le nto ibizwa ngokuba “lixesha lePentekoste.” Elo xesha laqala ngokufa, ukungcwatywa nokuvuka kukaKristu. Emva kokunyuka kwaKhe, uKristu waqalisa iintsuku ezingamashumi amane zemfundiso yobuqu ezalandelwa ziintsuku ezilishumi kwigumbi eliphezulu apho ubunye bafezekiswa khona. U-9/11 waqalisa ixesha eliphela ngomthetho weCawa eUnited States. Loo mthetho weCawa umelwe ngumhla wePentekoste njengomzuzu othile ngexesha; umzuzu othile ngexesha owandulelwa lixesha elithile elaqala ngo-9/11. Ukusukela ku-9/11 kuse kuthi ga kumthetho weCawa “ixesha lePentekoste” liyaphindwa.

UPetros wachaza ukuba eso sehlo simangalisayo “seelwimi zomlilo” sasingengobudenge bokunxila, kodwa sasikukuzaliseka kwencwadi kaYoweli ngenxa yokuba kwabakho impikiswano echasene nesigidimi. “Iilwimi” zimele ukunikelwa kwesigidimi, yaye umlilo umele uMoya oyiNgcwele. Isigidimi sePentekoste simele indibaniselwano yobuthixo (uThixo ungumlilo odlayo) nobuntu bolwimi. Kanye njengokuba uPetros emele ikhulu elinamashumi amane anesine amawaka ngexesha lemvula yamva, ngokunjalo namaYuda aphikisanayo amele abantu bomnqophiso wangaphambili abagqithwayo kanye ngelo xesha xa imvula yamva isiwa.

Baza bonke bazaliswa nguMoya oyiNgcwele, baza baqalisa ukuthetha ngezinye iilwimi, njengoko uMoya wayebanika ukuthetha. Ke kaloku kwakuhleli eYerusalem amaYuda,

amadoda ahlonelayo uThixo, avela kuzo zonke iintlanga eziphantsi kwezulu. Ithe ke yakuvakala loo nto, isihlwele sahlanganisana, saphazamiseka, ngokuba elowo wayebava bethetha ngolwimi lwakhe. Bathi nqa bonke, bamangaliswa, besithi omnye komnye, Yabona, aba bathethayo asingabo bonke na abaseGalili? Kutheni na ke sisiva sonke, elowo ngolwimi lwakhe, esaluzalelwa ngalo? AmaParthiya, namaMedi, namaElam, nabemi baseMesopotami, naseYuda, naseKapadokiya, ePonto, naseAsiya, eFrigiya, nasePamfiliya, eYiputa, nakwimimandla yaseLibhiya ngaseKirene, nabaphambukeli baseRoma, amaYuda nabaguqukele enkolweni, amaKrete namaArabhi, siyabava bethetha ngeelwimi zethu ngemisebenzi emikhulu kaThixo. Bathi nqa bonke, basala bethandabuza, besithi omnye komnye, Kuthetha ukuthini na oku? Ke abanye, behlekisa, bathi, La madoda azele yiwayini entsha. Ke kaloku uPetros, emi kunye neshumi elinanye, waliphakamisa ilizwi lakhe, wathi kubo, Madoda aseYuda, nani nonke nihleli eYerusalem, makwazeke kuni oku, nibeke iindlebe kumazwi am; kuba aba banxilanga, njengoko nina nicinga nje, ekubeni ilixa lesithathu nje lemini. IZenzo 2:4–15.

UPetros uchaza iPentekoste njengenzaliseko yencwadi kaYoweli. Ukwenza oko ngokwesiprofeto xa ihlabathi liphela limelwe, kuba esi sicutshulwa sithi abo babekhona beza “bephuma kuzo zonke iintlanga eziphantsi kwezulu.” Ngo-9/11 umhlaba wakhanyiselwa luzuko lukaKristu, yaye kwakhona ngexesha lomthetho weCawa abo balikhulu elinamashumi amane anesine amawaka baya kubonakalisa ngokugqibeleleyo uzuko lukaKristu njengoko bephakanyiswa njengomqondiso phambi kwehlabathi liphela. Ixesha lePentekoste laqala ngo-9/11 yaye liphela ngomthetho weCawa.

“Akukho namnye kuthi oya kuze amkele itywina likaThixo ngoxa izimilo zethu zisenendawo enye okanye ibala elinye phezu kwazo. Kushiyeye kuthi ukulungisa iziphene ezikwizimilo zethu, ukucoca itempile yomphefumlo kuko konke ukungcola. Kwandule ke imvula yamva isinisele, njengoko imvula yokuqala yehla phezu kwabafundi ngoMhla wePentekoste.

“Saneliseka ngokulula kakhulu zizinto esizizuzileyo. Siziva sisityebi, sandisiwe ngezinto ezilungileyo, kodwa asazi ukuba ‘silusizana, silusizi, silihlwempu, siyimfama, yaye sihamba ze.’ Ngoku lixesha lokuthobela isiluleko seNgqina eliNyanisekileyo: ‘Ndikucebisa ukuba uthenge kum igolide ehlanjululwe emlilweni, ukuze ube sisityebi; neengubo ezimhlophe, ukuze wambathiswe, nokuba ihlazo lobuze bakho lingabonakali; uze uthambise amehlo akho ngomthambiso wamehlo, ukuze ukwazi ukubona.’ ...”

“Kungoku nje apho kufuneka sizigcine thina nabantwana bethu singenabala lehlabathi. Kungoku nje apho kufuneka sihlambe iingubo zesimilo sethu size sizenze mhlophe egazini leMvana. Kungoku nje apho kufuneka soyise ikratshi, inkanuko, nobuvila bokomoya. Kungoku nje apho kufuneka sivuke size senze umzamo ozimiseleyo wokuba nokulingana kwesimilo. ‘Namhlanje ukuba nithe naliva ilizwi laKhe, musani ukuzenza lukhuni iintliziyo zenu.’ Sikwindawo enovavanyo olukhulu kakhulu, silindile, sibukele ukucela kweNkosi yethu. Ihlabathi likwimnyama. ‘Kodwa nina, bazalwana,’ utsho uPawulos, ‘anikho ebumnyameni, ukuze loo mini inifikele njengesela.’ Ihlala iyingongo kaThixo ukukhupha ukukhanya ebumnyameni, uvuyo ekulusizini, nokuphumla ekudinweni ngenxa yomphefumlo olindileyo, onqwenelayo.”

“Nenza ntoni na, bazalwana, kulo msebenzi mkhulu wokulungiselela? Abo bazimanyanisa nehlabathi bamkela umngundo wehlabathi yaye bazilungiselela uphawu lwerhamncwa. Abo bangazithembiyo bona, abazithobayo phambi koThixo, baze bahlambulule imiphefumlo yabo ngokuthobela inyaniso, abo bamkela umngundo wasezulwini yaye bazilungiselela itywina likaThixo emabunzini abo. Xa ummiselo uphuma yaye uphawu lutyatyekwa, isimilo sabo siya kuhlala sicocekile, singenabala, ngonaphakade.

“Ngoku lixesha lokulungiselela. Isitywina sikaThixo asisoze sibekwe ebunzini bendoda okanye bomfazi ongahlambulukanga. Asisoze sibekwe ebunzini bendoda okanye bomfazi onamabhongo, othanda ihlabathi. Asisoze sibekwe ebunzini bamadoda okanye abafazi abaneelwimi zobuxoki okanye iintliziyo ezikhohlisayo. Bonke abafumana isitywina mabangabi nasiphako phambi koThixo—bengabafaneleyo izulu. Qhubekani niphambili, bazalwana noodade. Ndingabhala ngokufutshane kuphela ngezi ngongoma ngeli xesha, ndinitsalela ingqalelo nje kuphela kwimfuneko yokulungiselela. Zigocagoceni iziBhalo ngokwenu, ukuze niqonde ubungangamsha oboyikekayo beli xesha langoku.” Testimonies, volume 5, 214, 216.

Apha uDade White uchaza iPentekoste njengexesha elithile, elihambelana nomthetho weCawa eUnited States, “xa umthetho uphuma.” Kanti ke, nangona ephawula umthetho weCawa nePentekoste njengexesha elithile, umyalezo wakhe obizela ukulungiselela uchaza ixesha elandulela umthetho weCawa njengelilinganiswe lixesha lePentekoste. Umthetho weCawa luvavanyo lweSabatha yosuku lwesixhenxe, yaye ixesha elisusela ku-9/11 lisiya kumthetho weCawa linokuchazwa njenge “mini yokulungiselela yeNkosi” ngokomfuziselo. Ukulungiselela kwandulela uvavanyo.

“Imvula yamva iya kunetha phezu” kwekhulu elinamashumi amane anesine amawaka kanye “njengokuba imvula yokuqala yanetha phezu kwabafundi ngoMhla wePentekoste.” Ixesha elimelwe njengelonyaka wePentekoste laqala ngokutshizwa kancinane xa uKristu wabuyayo ekwenyukeni kwaKhe.

Akuba etshilo oku, wabaphefumlela, waza wathi kubo, Yamkelani uMoya oyiNgcwele. Yohane 20:22.

Ukuphefumla kwaKhe kudlulisa uMoya oyiNgcwele, yaye ukuphefumla kuko okuvelisa isandi samazwi. UYesu liLizwi, yaye ukuphefumla kwaKhe kudlulisa uMoya oyiNgcwele ngokunikwa kweLizwi laKhe. Kukuphefumla okwenza umzimba ka-Adam waba nobomi, yaye kukuphefumla okwenza umkhosi kaHezekile wamathambo awomileyo abafuleyo avusiweyo ube nobomi.

“Isenzo sikaKristu sokuphefumlela phezu kwabafundi baKhe uMoya oyiNgcwele, kwanokusinika uxolo lwaKhe kubo, sasinjengamathontsi ambalwa phambi kwemvula eninzi eyayiza kunikwa ngomhla wePentekoste.” Spirit of Prophecy, volume 3, 243.

Ekuqaleni kwexesha lePentekoste “umphefumlo” kaKristu wanika abafundi uMoya oyiNgcwele, kodwa abathile bathandabuza.

Ke kaloku uTomas, omnye kwabalishumi elinababini, ekuthiwa nguDidymus, wayengekho nabo ekufikeni kukaYesu. Ngoko abanye abafundi bathi kuye, Siyibonile iNkosi. Kodwa yena

wathi kubo, Ukuba andiyiboni ezandleni zakhe imivumbo yezikhonkwane, ndifake umnwe wam emivumbweni yezikhonkwane, ndifake nesandla sam ecaleni lakhe, andiyi kukholwa. Yohane 2:24, 25.

Ixesha lePentekoste laqalisa ithuba “lovavanyo,” liqala ngokuphefumla kukaKristu nangengxabano kaTomas yokuthandabuza. Ingxabano kaTomas ekuqaleni ifuzisela ingxabano yamaYuda ekupheleni kwexesha lePentekoste. UKristu wanikela ilizwi laKhe noMoya oyiNgcwele kubafundi ekuqaleni, yaye abafundi banikela ilizwi noMoya oyiNgcwele ehlabathini ekupheleni kwexesha lePentekoste.

Umsebenzi awenzayo uKristu xa waphefumlela phezu kwabafundi wawulubungqina besibini kwalo msebenzi mnye awayesandul’ ukuwufeza kunye nabafundi endleleni eya eEmawusi.

Kwathi ke, bakubonana bethetha kunye bephikisana, uYesu ngokwakhe wasondela, wahamba nabo. Kodwa amehlo abo ayebanjwe ukuze bangamqondi. ...

Waza wathi kubo, Zizidenge, ninentliziyo ecothayo ukukholwa kuko konke abakuthethileyo abaprofeti! Bekungafanelekanga na ukuba uKristu eve ezi zinto, aze angene eluzukweni lwakhe? Waqala kuMoses nakubo bonke abaprofeti, wabacacisela kuzo zonke iziBhalo izinto ezingoye. Basondela kwilali ababesingise kuyo; yena wenza ngokungathi uya kuqhubeka. Ke bona bamnyanzela, besithi, Hlala nathi; kuba sekusiba ngokuhlwa, nomhla sele uhambe kakhulu. Wangena ke ukuze ahlale nabo. Kwathi ke, xa wayehleli etafileni nabo, wathabatha isonka, wasisikelela, wasiqhekeza, wabanika. Avuleka amehlo abo, bamazi; waza wanyamalala emehlweni abo. Bathi omnye komnye, Intliziyo yethu ibingatshi na ngaphakathi kwethu, ekuthetheni kwakhe nathi endleleni, nasekusivuleleni kwakhe iziBhalo? Luka 24:15, 16, 25–32.

Njengokuba uYesu “wahlala esidlweni” e-Emawusi, emva koko wadla kunye nabafundi. Kuzo zombini ezo meko kumelwa ukutya. Zombini xa zidibene zibonisa ukuba ukuqala kwexesha lePentekoste kuphawulwa ngumoya oyingqongileyo woMoya oyiNgcwele kwakunye nokutya. Iziganeko zokuvulwa zivelisa impikiswano phakathi kodidi olukholelwayo nodidi oluthandabuzayo. Ukutya, ukwabelwa koMoya oyiNgcwele, nokuvulwa kweZibhalo kubandakanya ukuba uKristu waqalisa imfundiso yaKhe ngo “Moses nabo bonke abaprofeti.” Imfundiso kaKristu yadluliselwa ngokuthabatha umgca wesiprofeto kaMoses nokuwulungelelanisa nemigca yabo bonke abaprofeti, apha intwana, phaya intwana.

Ngomhla we-9/11 umphefumlo wemimoya emine kaHezekile wavuthela phezu kwamathambo omileyo afileyo esahluko samashumi amathathu anesixhenxe. Ngelo xesha, njengoko kwakufanekiselwa sisithunywa esehla ngomhla we-11 Agasti, 1840 saza sanika amandla kwisigidimi sesithunywa sokuqala, isithunywa seSityhilelo seshumi elinesibhozo sehla sinesigidimi ekufuneka sidliwe, njengoko nabafundi badla ekuqaleni kwexesha lePentekoste. Ukungavumi kukaTomas ukukholwa kubonakalisa ukuba, xa isigidimi singeniswa, ukuphetshulwa kuyaphawulwa.

Ngokubhekisele ekuweni kweTwin Towers ngomhla we-9/11, sixelelwa ukuba iNkosi yaphakama ukuze “izishukumise ngokoyikekayo iintlanga.” Kubalulekile ukukhumbula ukuba

“ukushukunyiswa” phakathi kwabantu bakaThixo kuzalisekiswa ngabo balwa nomyalezo wenyaniso. Kukho “ukushukunyiswa” okungaphandle, kodwa ukushukunyiswa kwangaphakathi ebandleni kwenzeka kwimeko apho kuziswa khona umyalezo.

“Ndabuza intsingiselo yokushukuma endandikubonile, ndaza ndaboniswa ukuba kuya kubangelwa bubungqina obuthe ngqo obubizwe lukhuthazo lweNgqina eliNyanisekileyo kumaLawodike. Oku kuya kuba nesiphumo entliziyweni yalowo ubamkelayo, kuze kumkhokelele ekuphakamiseni umgangatho nasekukhupheni inyaniso ethe ngqo. Abanye abayi kubunyamezela obu bungqina buthe ngqo. Baya kusukela phezulu bachasane nabo, yaye yile nto eya kubangela ukushukuma phakathi kwabantu bakaThixo.”

“Ndabona ukuba ubungqina boNgqina oNyanisekileyo abuphulaphulwanga nesiqingatha. Obu bungqina bunzulu, ekuxhomekeke kubo ikamva lebandla, buthathwe lula, ukuba abungakhathalelwanga ngokupheleleyo. Obu bungqina mabuzise inguquko enzulu; bonke ababamkela ngenyaniso baya kubuthobela baze bahlanjululwe.” Early Writings, 271.

“Ukuzanyazanyiswa” kwangaphakathi kubangelwa ngabo bachasa ukuhanjiswa komyalezo waseLawodike. USisi White uchaza umyalezo kaJones noWaggoner wowe-1888 njengomyalezo waseLawodike.

“Umyalezo esawunikwayo ngu-A. T. Jones, no-E. J. Waggoner, ngumyalezo kaThixo ebandleni laseLawodike, kwaye maye kuye nabani na ozibiza ngokuba ukholelwa enyanisweni, kodwa engabonakalisi kwabanye imitha ayinikiweyo nguThixo.” The 1888 Materials, 1053.

Ukuchasa isigidimi saseLawodike kubangela ukunyikima, yaye uDade White ulungelelanisa isigidimi sango-1888 nokuhla kwengelosi yesiTyhilelo seshumi elinesibhozo.

“Ukungathandi ukunikezela ngeembono ezazisele zamkelwe ngaphambili, nokulwamkela olu nyaniso, kwakusele kususiseko sesabelo esikhulu sokuchasana esabonakaliswa eMinneapolis nixamnye nesigidimi seNkosi esafika ngoBazalwana uWaggoner noJones. Ngokubangela oko kuchasana uSathana waphumelela, ngomlinganiselo omkhulu, ekubavimbeleni abantu bethu amandla akhethekileyo oMoya oyiNgcwele uThixo awayelangazelela ukuwabela wona. Utshaba lwabathintela ekufumaneni oko kusebenza ngamandla okwakunokuba kokwabo ekuthwaleni inyaniso bayise ehlabathini, njengoko abapostile bayivakalisa emva komhla wePentekoste. Ukukhanya okumelwe kukhanyisele ihlabathi liphela ngozuko lwako kwachaswa, yaye ngenxa yesenzo sabazalwana bethu ngokwabo kuye, ngomlinganiselo omkhulu, kwagcinwa kude nehlabathi.” Selected Messages, incwadi 1, 235.

Ukuthandabuza kukaTomas ekuqaleni kwexesha lePentekoste, okufanekisa imvukelo echasene nesigidimi esafika ngomhla wePentekoste, kwafanekisa ukushukuma okwenzeka xa ubunkokeli bamaSeventh-day Adventist bema bachasa isigidimi esiya kwibandla laseLawodike njengoko sasivezwa nguJones noWaggoner ngowe-1888. Ngowe-1888 ingelosi enamandla yeSityhilelo seshumi elinesibhozo yehla ukuza kukhanyisela ihlabathi ngobuqaqawuli baYo, kodwa ngenxa, ubukhulu becala, yokungavumi kwabo bakhokeli ukubekela bucala iimbono ezazisele ziqingqiwe engqondweni, imvukelo kaKora, kaDathan, neka-Abhiram yaphindwa. UTomas, amaYuda

ePentekoste, imvukelo kaKora ngexesha likaMoses, imvukelo yowe-1888, konke oku kufanekisa u-9/11 xa, ngokukaYoweli—ixilongo lalimele livuthelwe. Elo xilongo, ngokukaIsaya, lavuthelwa ukuze kuchongwe izono zabantu bakaThixo, ngaloo ndlela kufanekiswa u-1888 nesigidimi esiya eLawodike. Umlindi kaYeremiya, ovuthela ixilongo ukuze kubuyelwe “kwiindlela zamandulo,” uyahambelana noIsaya ophakamisa ilizwi lakhe njengexilongo. Abalindi bakaYeremiya ngabalindi bakaHabakuki obuza umbuzo wokuba siya kuba yintoni isikhundla sakhe kwimpikiswano okanye kwingxoxo-mpikiswano yembali yakhe?

Ndiya kuma endaweni yam yokulinda, ndizimise phezu kwenqaba, ndilinde ndibone oko aya kukuthetha kum, kwanoko ndiya kuphendula kona xa ndohlwaywayo. Habhakuki 2:1.

Igama elithi “reproved” lithetha “ukukhalinyelwa okanye ukuxoxwa naye,” yaye libhekisa kumbuzo, kuba indima elandelayo inika impendulo.

Yandiphendula iNkosi, yathi kum, Bhala umbono, uwenze ucece emacwecweni, ukuze lowo uwufundayo abaleke. Habhakuki 2:2.

“Ingxoxo” okanye ukunyikima okwaqalayo ekuzalisekeni kwembali yamaMillerite yayisisigidimi sikaWilliam Miller nemithetho yakhe yokutolika iziprofeto xa kuthelekiswa nezazinzululwazi zezakwalizwi zobuProtestanti. Ingxoxo kwembali yamaMillerite yaqalisa ngokuqinisekiswa kwesigidimi samaMillerite ngoAgasti 11, 1840, xa kungekho “mntu ungaphantsi kukaYesu Kristu ngokwaKhe” owehla nencwadi encinane ekwakufuneka uYohane ayithabathe aze ayidle. Ingxoxo yabalindi bakaHabakuki, amathandabuzo kaTomas, uvukelo luka-1888, uvukelo lukaKora, nengxoxo yokunxila ngePentekoste, zonke zingqina ngengxoxo eyaqalayo nge-9/11. Impikiswano ekuxoxwa ngayo imalunga nesigidimi semvula yamva, eyaqalisa ukutshiza nge-9/11.

Impendulo kuHabakuki eyakhokelela amaMillerite ekubeni avelise itshathi ka-1843 inxulumene nophuhliso lweendidi ezimbini zabanquli ezimelwe nguKora nabalingane bakhe ngokuchasene noMoses, nguTomas nabanye abafundi; yingxoxo yamaYuda yokunxila ngePentekoste, ubunkokeli bobuAdventist ngo-1888; amaProtestanti ngokuchasene namaMillerite ngo-1844 neentombi ezizizidenge neezilumkileyo zango-Oktobha 22, 1844.

Ngo-9/11 uKristu waphefumlela phezu kwabafundi baKhe uMoya oyiNgcwele njengamathontsi ambalwa ngaphambi kokuthululwa okupheleleyo ngexesha lomthetho weCawe. Wandula ke wavula ukuqonda kwabo ngomyalezo wesiprofeto, eqala ngokuthi, “umgca phezu komgca,” ngoMoses, ngokubakhokelela abo bafundi ukubuyela kwiindlela zamandulo zikaYeremiya, apho bathanjiswayo ukuba bakhalise ixilongo lesilumkiso. Ukuphefumla kukaKristu ngo-9/11 kwavela kwimimoya emine kaHezekile nekaYohane, yaye kwakungumyalezo waseLawodike, ongulo “bungqina obuthe ngqo,” obubangela ukuzanyazanyiswa xa buchaswa. U-1888 ufuzisela imvukelo kaKora, kaDatan, noAbhiram, kuba kwakungengomyalezo kuphela owawusaliwa, kodwa kwanabalindi abanyuliweyo ababenika ixilongo isandi esicacileyo nesiqinisekileyo.

USisi White wabhala wathi, “ukushukuma endandikubonile” “kwakuza kubangelwa bubungqina obungqalileyo obabizelwe ngaphandle sisiluleko soMngqina oyiNyaniso kumaLawodike.” Isigidimi sango-1888 sasingobo bungqina bungqalileyo, yaye zombini u-1888 no-9/11 ziphawula

ukuhla kwengelosi yeSityhilelo seshumi elinesibhozo.

“Kufuneka kunikwe ubungqina obuthe ngqo kwiicawa zethu nakumaziko ethu, ukuze kuvuswe abo balele.”

“Xa ilizwi leNkosi likholwa lize lithotyelwe, kuya kubakho inkqubela eqinileyo nengaguququkiyo. Makhe ngoku sibone ukuswela kwethu okukhulu. INkosi ayinakusisebenzisa de iphefumlele ubomi emathanjeni omileyo. Ndeva la mazwi ethethwa: ‘Ngaphandle kokushukuma okunzulu koMoya kaThixo entliziyweni, ngaphandle kwempembelelo yawo enika ubomi, inyaniso iba ngumbhalo ofileyo.’” Review and Herald, November 18, 1902.

Ngo-9/11 umyalezo waseLawodike wafikelela ekuzalisekeni kwawo okugqibeleleyo njengoko kwaqalisa ukuvakaliswa ubizo lokugqibela kubantu bakaThixo bomnqophiso wangaphambili. Kungelo xesha ke apho uDade White aphawula athi, “Ubungqina obuthe ngqo mabuthwalwe bunikwe amabandla ethu namaziko ethu, ukuze kuvuswe abo baleleyo.” Umyalezo waseLawodike waqala xa isithunywa seSityhilelo seshumi elinesibhozo sehla ngo-9/11, nto leyo ethetha ukuba ngo-9/11 umyalezo kubo abaLawodike abangamaSeventh-day Adventist wawunjalo yaye usanjalo wokuba “vukani.” UYoweli wayalela amaxila ukuba avuke kwindinyana yesihlanu yesahluko sokuqala. U-9/11 uphawula ukufika kwexesha lokugqibela lovavanyo lwe-Adventism yaye umele umyalelo kaYoweli wokuba kuvukwe. Ukuqala kwexesha lePentekoste kuqala ngokuvuswa kwabantu bakaThixo ngo-9/11, yaye kuphela ngokuzaliseka komzekeliso weentombi ezilishumi kanye ngaphambi komthetho weCawa.

Ukuvuka ngo-9/11 lulubizo kwisizukulwana sokugqibela sabantu bomnqophiso abakuwexuko. Ukuvuka kanye ngaphambi komthetho weCawa kuvala umnyango kubantu bomnqophiso bangaphambili. Isiqalo nesiphelo ziyafana, yaye ngoJulayi ka-2023 amangqina amabini eSityhilelo seshumi elinanye avuselwa kwimvukelo yokuqikelela kukaJulayi 18, 2020. Ukuvuka okuphakathi kumelwe yimvukelo, nto leyo echaza u-9/11 njengonobumba wokuqala woonobumba besiHebhere, uJulayi 18, 2020 njengonobumba weshumi elinesithathu, nomthetho weCawa njengonobumba wamashumi amabini anesibini nowokugqibela woonobumba besiHebhere. Unobumba wamashumi amabini anesibini umele ukudityaniswa kobuthixo nobuntu okugqityezelwa kokokugqibela kolo kuvuka kuthathu.

INkosi “iphefumlela amathambo awomileyo ubomi” ngo-9/11, kanye njengokuba Yaphefumlela abafundi ngoMoya oyiNgcwele ekuqaleni kwexesha lePentekoste. Abafundi emva kokunyuka kwaYo bamele abo bankela uMoya oyiNgcwele, nabathi emva koko ukuqiqa kwabo ngeLizwi lesiprofeto kwavulelwa ngendlela ethi “umgca phezu komgca.” Ukwamkelwa koMoya oyiNgcwele kwenzeka ngexesha besidla isidlo, kuba ukutya ngokwasemoyeni kufuna ukuba nidle inyama niyisele negazi likaYesu, onguLizwi.

Abavukeli abazimanya noKora, noDatan, noAbhiram bamele (njengoko benjenjalo ubunkokeli bama-Adventist ngo-1888) udidi olubangela ukunyikima ngokuchasa isigidimi sexilongo esichaza izono zabantu bakaThixo, logama kwangaxeshanye lubiza ukuba kubuyelwe kwiindlela zakudala, kwiinyaniso ezisisiseko ezimelwe “ngamaxesha asixhenxe” akwaLevitikus amashumi amabini

anesithandathu. Ixilongo libizela kokubini imvuselelo nohlaziyo. Eyokuqala kwizacholo zikaMiller zesiprofeto, kananjalo neyokuqala ukwaliwa yi-Adventism, imele isiqalo nesiphelo sombutho wamaMillerite. Isiqalo nesiphelo sesigidimi sengelosi yokuqala njengoko savakaliswa ngamaMillerite siphawulwa “ngamaxesha asixhenxe” kaMoses. Ekuqaleni samkelwa, ekugqibeleni saliwa. Ngenxa yoko kwalelwa, uHezekile uveza i-Adventism njengentili yamathambo awomileyo afileyo. Ixesha elisusela ku-1863 lize kufike umthetho weCawa eUnited States liyintili yombono, ngokukaIsaya amashumi amabini anesibini, kodwa liyintili yamathambo awomileyo afileyo ngokukaHezekile. Zombini ezo ntlambo zesiprofeto ziyangqinelana nentili kaYehoshafati kaYoweli, leyo uYoweli ayichaza kananjalo njengentili yesigqibo.

Xa ezi ngcamango sele zimisiwe, umbuzo unokubuzwa wokuba kwenzeka njani na ukuba ngomhla ka-9/11 incwadi kaYoweli yaba sisigidimi uPetros awasichaza ngePentekoste? Siya kuzama ukucacisa ezi ngcamango kumanqaku alandelayo.

“(Kubhalwe ngoNovemba 5, 1892, kususelwa eAdelaide, eMzantsi Ostreliya, ku‘Mzukulwana noMtshana othandekayo, uFrank noHattie [Belden].)’”

“Xa nikhanyiselwa nguMoya oyiNgcwele, niya kububona bonke obo ubi baseMinneapolis njengoko kunjalo, njengoko uThixo ebujonga. Ukuba andisayi kuphinda ndinibone kweli hlabathi, qinisekani ukuba ndiyaniholela usizi nenkxwaleko nomthwalo womphefumlo enindithwese wona ngaphandle kwesizathu. Kodwa ngenxa yomphefumlo wenu, ngenxa yaLowo wanifelayo, ndifuna ukuba nizibone nize nizivume iimpazamo zenu. Nenenene namanyana nabo bamchasayo uMoya kaThixo. Nabenabo bonke ubungqina enanibufuna bokuba iNkosi yayisebenza ngoBazalwana uJones noWaggoner; kodwa anizange nilwamkele ukhanyiso; yaye emveni kweemvakalelo enazithobela, amazwi enawathethayo ngokuchasene nenyano, anizange nizive nilungele ukuvuma ukuba nenze into engalunganga, ukuba la madoda ayenomyalezo ovela kuThixo, nokuba nanenze into engenamsebenzi ngomyalezo nangabathunywa.”

“Andizange ndibone ngaphambili phakathi kwabantu bethu ukwaneliseka ngesiqu okungako nokungathandi ukwamkela nokuvuma ukukhanya njengoko kwabonakaliswayo eMinneapolis. Ndibonisiwe ukuba akukho namnye kwelo qela walondoloza umoya owabonakaliswa kuloo ntlanganiso owayeza kuphinda abe nokukhanya okucacileyo ukuze aqonde ubuxabiseko benyaniso eyathunyelwa kubo ivela ezulwini, de bazithobe ikratshi labo baze bavume ukuba babengaqhutywa nguMoya kaThixo, kodwa iingqondo neentliziyo zabo zazizele lucalucalulo. INkosi yayinqwenela ukusondela kubo, ukubasikelela nokubaphilisa ekubuyeleni umva kwabo, kodwa abazange baphulaphule. Babenqutywa nguloo moya mnye owaphefumlela uKora, uDatan, noAbhiram. Abo madoda akwaSirayeli babezimisele ukuxhathisa bonke ubungqina obabuza kubabonisa ukuba babengalunganga, baza baqhubeka, baqhubeka endleleni yabo yokungoneliseki de abaninzi batsalwa bemka baya kumanyana nabo.”

“Yayingobani aba? Hayi ababuthathaka, hayi abangazi nto, hayi abangakhanyiselwanga. Kolo vukelo kwakukho iinkosana ezingamakhulu amabini anamashumi amahlanu, ezazidume ebandleni, amadoda adumileyo. Yayintoni na ingqina labo? ‘yonke indibano ingcwele, ngamnye kubo, yaye uYehova uphakathi kwabo; ngoko ke kutheni na niziphakamisa ngaphezu

kwendibano kaYehova?’ [Numeri 16:3]. Xa uKora namaqabane akhe batshabalala phantsi komgwebo kaThixo, abantu ababekhohlisiwe ngabo abazange basibone isandla seNkosi kulo mmangaliso. Yonke indibano ngentsasa elandelayo yamangalela uMoses noAron, yathi, ‘Niyibulele abantu bakaYehova’ [indinyana 41], saza isibetho sehlela indibano, kwaza kwatshabalala abangaphezu kweshumi elinesine lamawaka.

“Xa ndandizimisele ukumka eMinneapolis, ingelosi yeNkosi yema ecaleni kwam yaza yathi: ‘Hayi kunjalo; uThixo unomsebenzi afuna ukuwenzisa wena kule ndawo. Abantu benza kwakhona uvukelo lukaKora, noDatan, noAbhiram. Ndikubeke endaweni yakho efanelekileyo, nto leyo abangekho ekukhanyeni abangayi kuyamkela; abayi kusiphulaphula isingqino sakho; kodwa mna ndiya kuba nawe; ubabalo lwaM namandla aM aya kukuxhasa. Asinguwe abakudelayo, koko ngabathunywa nomyalezo endiwuthumela ebantwini baM. Bawonakalisile ngokudelela ilizwi leNkosi. USathana uwamfamekisile amehlo abo waza wagqwetha isigwebo sabo; yaye ngaphandle kokuba wonke umphefumlo aguquke kwesi sono sabo, oku kuzimela kungangwaliswanga kuthuka uMoya kaThixo, baya kuhamba ebumnyameni. Ndiya kususisa isiphatho sesibane endaweni yaso, ngaphandle kokuba baguquke baze bajike, ukuze ndibaphilise. Basithele mnyama isibono sabo somoya. Abavumanga ukuba uThixo abonakalalise uMoya waKhe namandla aKhe; kuba banomoya wokugculela nowokunyanya ilizwi laM. Ukungakhathali, izinto ezingenamsebenzi, ukuhlelisa, nokudlala ngamazwi kuqhele ukwenziwa yonke imihla. Abazibekanga iintliziyo zabo ekundifuneni. Bahamba ekukhanyeni kwezintlantsi abazivuthileyo ngokwabo, yaye ngaphandle kokuba baguquke, baya kulala phantsi besentlungwini. Itsho iNkosi ukuthi: Yima esikhundleni sakho somsebenzi; kuba ndinawe, yaye andiyi kukushiya, andiyi kukulahla.’ La mazwi avela kuThixo andizange ndibe nobuganga bokuwadelela.

“Ukukhanya bekukhanya eBattle Creek ngemitha ecacileyo, eqaqambileyo; kodwa ngoobani na kwabo bathabatha inxaxheba kwintlanganiso yaseMinneapolis abaye beza ekukhanyeni baza bazamkela iindyebo ezityebileyo zenyaniso awabathumela zona uYehova evela ezulwini? Ngoobani abagcine inyathelo nenyathelo noMkhokeli, uYesu Kristu? Ngoobani abenze uvumo olupheleleyo ngenzondelelo yabo ephosakeleyo, ngobumfama babo, ngomona wabo neengcinga zabo ezimbi zokukrokra, nangokudelela kwabo inyaniso? Akukho namnye; yaye ngenxa yokungakuhoyi kwabo ixesha elide ukwamkela nokuvuma ukukhanya, kubashiye bekude kakhulu ngasemva; abakhulanga elubabalweni naselwazini lukaKristu Yesu iNkosi yethu. Baye basilela ukwamkela ubabalo abaludingayo ababenokulufumana, yaye obelunokubenza babe ngamadoda awomeleleyo kumava enkolo.”

“Indawo eyathatyathwa eMinneapolis yabonakala ingumqobo ongenakoyiswa, nowathi ngomlinganiselo omkhulu wabavalela phakathi kwababuzayo, abathandabuzayo, kunye nabalahlali benyaniso namandla kaThixo. Xa kufika enye ingxaki, abo bathe ixesha elide baxhathisa ubungqina obuphezu kobunye ubungqina baya kuphinda bavavanywe kwezo ndawo basilela kuzo ngokucacileyo kangaka, yaye kuya kuba nzima kubo ukwamkela oko kuphuma kuThixo nokwala oko kuvela kumandla obumnyama. Ngoko ke ekuphela kwendlela yabo ekhuselekileyo kukuhamba ngokuthobeka, besenzela iinyawo zabo iindlela ezithe tye, hleze osisiqhwala baphambuke endleleni. Kwenza umahluko omkhulu kakhulu ukuba sihlanguana nabani, nokuba kungabantu abahamba noThixo, abakholwayo nabamthembayo,

okanye kungabantu abalandela ubulumko babo abacinga ukuba bobabo, behamba ekukhanyeni kweentlantsi zokuzibasela kwabo.”

“Ixesha nexesha nenkathalo nomsebenzi obufuneka ukuze kuthintelwe impembelelo yabo baye basebenza ngokuchasene nenyano ibe yilahleko eyoyikekayo; kuba ngesenokuba sasisele sihamba ngeminyaka emininzi phambili kulwazi lokomoya; yaye imiphefumlo emininzi, emininzi ngeyongezwe ebandleni ukuba abo babefanele bahambe ekukhanyeni babesoloko beqhubekela phambili ukuze bazi uYehova, ukuze bazi ukuba ukuphuma kwakhe kulungisiwe njengokusa. Kodwa xa kufuneka kuchithwe umsebenzi omkhulu kangaka kanye ebandleni ukuze kuthintelwe impembelelo yabasebenzi abaye bema njengodonga lwegranite ngokuchasene nenyano uThixo ayithumela ebantwini baKhe, ihlabathi lishiywa ebumnyameni obuthelekisekayo.”

“UThixo wayethetha ukuba abalindi mabasukume, baze ngamazwi amanyeneyo bakhuphe umyalezo oqinisekileyo, benike ixilongo isandi esicacileyo, ukuze abantu bonke bakhawuleze baye endaweni yabo yomsebenzi baze benze indima yabo kulo msebenzi mkhulu. Ngoko ke ukukhanya okunamandla, okucacileyo kwaloo ngelosi inye yehla ivela ezulwini inamandla amakhulu, ngendalo kuye kwaligcwalisa ihlabathi ngobuqaqawuli bayo. Sisemva ngeminyaka; yaye abo bema ebumnyameni baza bathintela ukuqhubela phambili kwaloo myalezo kanye uThixo awayefuna ukuba uphume kwintlanganiso yaseMinneapolis njengokwesibane esivuthayo, kufuneka bathobe iintliziyo zabo phambi koThixo baze babone, baqonde indlela umsebenzi othiwe thaca ngayo ngenxa yobumfama bengqondo yabo nobulukhuni bentliziyo.”

“Iiyure ziye zachithwa kuxambulisaneni ngezinto ezincinane; amathuba egolide achithakele, lo gama abathunywa basezulwini belusizi, bengenamonde ngenxa yokulibaziseka. UMoya oyiNgcwele—kuba nokuxatyiswa okuncinane gqitha kwexabiso lawo okanye kwemfuneko yokuba wonke umphefumlo uwamkele. Abo bamkelayo esi siphosasezulwini baya kuphuma benxibe isikrweqe sobulungisa ukuze balwele uThixo. Baya kuhlonela iinkokelo zeNkosi, baze bazaliswe ngumbulelo kuYo ngenxa yenceba yaYo. Kodwa kwiindawo ezininzi, ezininzi, nakumaxesha amaninzi, amaninzi, kunokuthethwa ngenyaniso njengakwimihla kaKristu ngabo bathi bangabantu bakaThixo, ukuba akukho misebenzi mininzi inamandla inokwenziwa, ngenxa yokungakholwa kwabo. Abaninzi ababebotshelelwe kumatyathanga obumnyama baye bahlonitshwa ngenxa yokuba uThixo ebesebenzise bona, yaye ukungakholwa kwabo kuvuse amathandabuzo nocalucalulo ngokuchasene nomyalezo wenyano izithunywa zasezulwini ebezifuna ukuwudlulisa ngeearhente ezingabantu—ukugwetyelwa ngokholo, ubulungisa bukaKristu.” The 1888 Materials, 1066–1070.