

Incwadi kaJoweli neBandla lama-Adventist oSuku lweSikhombisa laseLawodisiya - Inombolo Yokuqala

Ukuhlola Iqiniso Lamanje

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“EMibhalweni kukhona izinto ezithile okunzima ukuziqonda, futhi, ngokolimi lukaPetru, abangafundile nabangaxilile bazihlanekezela kube ngokubhujiswa kwabo uqobo. Kungenzeka singakwazi, kulokhu kuphila, ukuchaza incazelo yawo wonke umBhalo; kodwa awekho amaphuzu abalulekile eqiniso elisebenzayo ayosibekelwa yimfihlakalo. Lapho kufika isikhathi, ekuholeni kukaNkulunkulu, sokuba izwe livivinywe ngeqiniso lalelo sikhathi, izingqondo ziyovuswa nguMoya waKhe ukuba zicwaninge imiBhalo, ngisho nangokuzila ukudla nangomthandazo, kuze kube yilapho isixhumanisi ngesixhumanisi sitholakala futhi sihlanganiswa sibe yiketanga eliphelele. Wonke amaqiniso athinta ngokuqondile ukusindiswa kwemiphefumulo ayokwenziwa acace kangaka kangangokuba akekho oyodinga ukuphambuka noma ukuhamba ebumnyameni.”

“Njengoba silandele uchungechunge lwesiprofetho, iqiniso elambuliwe lesikhathi sethu libonakele ngokucacile futhi lachazwa. Siyabophezeleka ngezinzuzo esizijabulelayo nangokukhanya okukhanyisa indlela yethu. Labo abaphila ezizukulwaneni ezedlule babebophezelekile ngokukhanya ababevunyelwe ukuba kubakhanyisele. Izingqondo zabo zazivivinywa mayelana namaphuzu ehlukeno oMbhalo ayebahlola. Kodwa abazange baliqonde amaqiniso esiliqondayo thina. Babengenacala ngokukhanya ababengenakho. Babeliphethe iBhayibheli, njengathi; kodwa isikhathi sokwambulwa kweqiniso elikhethekile elihlobene nezigcawu zokugcina zomlando waleli zwe sisezweni sezizukulwane zokugcina eziyakuphila emhlabeni.

“Amaqiniso akhethekile aye avunyelaniswa nezimo zezizukulwane njengoba bezikhona. Iqiniso lamanje, eliyisivivinyo kubantu balesi sizukulwane, lalingesona isivivinyo kubantu bezizukulwane zasemandulo kakhulu. Ukube ukukhanya manje okusikhanyiselayo maqondana neSabatha somyalo wesine kwakunikezwe izizukulwane zesikhathi esedlule, uNkulunkulu wayeyobabeka icala ngalokho kukhanya.” Testimonies, umqulu 2, 692, 693.

Okusha Nokudala

“Kuzo zonke izikhathi kuba khona ukuthuthuka okusha kweqiniso, umlayezo kaNkulunkulu kubantu baleso sizukulwane. Amaqiniso amadala wonke abalulekile; iqiniso elisha alizimele kwelidala, kodwa liyisambulo salo esiqhubekayo. Kungokuthi kuphela lapho amaqiniso amadala eqondwa khona lapho singaliqonda khona elisha. Lapho uKristu efisa ukwembulela abafundi Bakhe iqiniso lokuvuka Kwakhe, waqala ‘kuMose nakubo bonke abaprofethi’ futhi ‘wabachazela kuyo yonke imiBhalo izinto eziphathelele naYe.’ Luka 24:27. Kodwa

ukukhanya okukhanya ekwambulweni okusha kweqiniso yikho okukhazimulisa okudala. Lowo owenqaba noma odebesela okusha akakuphethe ngempela okudala. Kuye kulahlekelwa amandla ako aphilisayo, kube yisimo nje esingenakuphila.”

“Bakhona abathi bayakholwa futhi bafundise amaqiniso eTestamente Elidala, kuyilapho benqaba iTestamente Elisha. Kodwa ngokwenqaba ukwamukela izimfundiso zikaKristu, babonisa ukuthi abakukholwa lokho okukhulunywe okhokho nabaprofethi. ‘Ukuba benimkholwa uMose,’ kusho uKristu, ‘beniyakungikhohla Mina; ngokuba waloba ngami.’ Johane 5:46. Ngakho-ke akukho mandla angokoqobo ekufundiseni kwabo ngisho neTestamente Elidala.”

“Abaningi abathi bayakholwa futhi bafundisa ivangeli basephutheni elifanayo. Bayibeka eceleni imiBhalo yeTestamente Elidala, uKristu athi ngayo, ‘Yiyo efakaza ngami.’ Johane 5:39. Ngokwenqaba Elidala, empeleni benqaba Elisha; ngoba kokubili kuyizingxenywe zento eyodwa engenakwehlukani. Akekho umuntu ongaletshela ngokufaneleyo umthetho kaNkulunkulu ngaphandle kwevangeli, noma ivangeli ngaphandle komthetho. Umthetho uyivangeli elimiswe emzimbeni, kanti ivangeli liwumthetho owambulwayo. Umthetho uyimpande, ivangeli liyimbali enuka kamnandi nesithelo esithwalwa yiyo.”

“ITestamente Elidala likhanyisela eliSha, neliSha likhanyisele eliDala. Ngasinye siyisambulo senkazimulo kaNkulunkulu kuKristu. Zombili ziveza amaqiniso ayoqhubeka njalo embula ukujula okusha kwenzazelo kofunisisa ngobuqotho.” Christ’s Object Lessons, 128.

Iqiniso lamanje, ngokwenzazelo yalo uqobo, “liyilo iqiniso elembuliwe” lesikhathi esithile “elibonakala ngokucacile futhi lichazwe.” Isizukulwane esiphila ngesikhathi lapho “iqiniso lamanje” lembulwa sibekwa “ngaphansi kwesibopho” sokwamukela lelo qiniso noma sife. Amaqiniso ahlangene akha “iqiniso lamanje lokuvivinya” “lalesi sizukulwane,” ameliswa “ekwambulukeni kwamaqiniso akhethekile” “maqondana nezigcawu zokuvala zomlando walomhlaba.” Iqiniso, futhi ngalokho “iqiniso lamanje,” lifanekiselwa yiTestamente Elisha maqondana neTestamente Elidala. Iqiniso limiswa phezu kofakazi ababili, futhi iqiniso linokuqala nesiphetho, okungokoqobo nokokomoya, okwasendulo nokwesimanje, i-alpha ne-omega, okokuqala nokokugcina.

Isisekelo samaMillerite somlayezo wengelosi yokuqala siyilokho “okudala” maqondana nomlayezo “weqiniso lamanje” wengelosi yesithathu. Labo “abalahlal’ Okudala,” “ngokweqiniso bayalahlal’ Okusha,” ngokuba kokubili kuyizingxenywe zento yonke engenakwehlukani.

“Ngabona isidingo sezithunywa, ikakhulu, sokuba ziqaphe futhi zihlale konke ukushisekela ngokweqile nomaphi lapho zingakubona kuvela khona. USathane ucindezela ngazo zonke izinhlangothi, futhi ngaphandle kokuba simqaphele, namehlo ethu evulekile emaqhingeni akhe nasezingibeni zakhe, futhi sigqoke izikhali zonke zikaNkulunkulu, imicibisholo evuthayo yomubi iyosishaya. Maningi amaqiniso ayigugu aqukethwe eZwini likaNkulunkulu, kodwa ‘iqiniso lesikhathi samanje’ yilona umhlambi olidingayo manje. Ngibonile ingozi yokuba izithunywa zichezuke emaphuzwini abalulekile eqiniso lesikhathi samanje, ziye zahlala ezifundweni ezingahlelelwanga ukuhlanganisa umhlambi nokungcwelisa umphefumulo. USathane lapha uyothatha lonke ithuba elingaba khona ukulimaza umsebenzi.”

“Kodwa izihloko ezinjengendaba yendlu engcwele, ihlangene nezinsuku eziyizi-2300, imithetho kaNkulunkulu nokukholwa kukaJesu, zihlelwe ngokupheleleyo ukuba zichaze ukunyakaza kwe-Advent kwesikhathi esedlule futhi zibonise ukuthi siyiphi indawo yethu yamanje, ziqinise ukukholwa kwalabo abangabazayo, futhi zinike isiqiniseko ngekusasa elikhazimulayo. Lezi, ngivame ukubona, zaziyizihloko eziyinhloko izithunywa ezazifanele zihlale kuzo.” Early Writings, 63.

“Ithempeleli, ihlangene nezinsuku eziyizi-2300, imiyalo kaNkulunkulu nokukholwa kukaJesu,” kuyisihluthulelo sokuchaza “umnyakazo we-Advent wesikhathi esedlule” wamaMillerite, futhi ngokwenza kanjalo, kuchazwe “ngokuphelele” “ukuthi siyini isimo sethu samanje.” Labo “abangabazayo” “umnyakazo we-Advent wesikhathi esedlule,” “bayangabaza” lokho okunikeza “ukuqiniseka ngekusasa elikhazimulayo.” Okunikeza ukuqiniseka ngekusasa yisikhathi esedlule.

Incwadi kaJoweli ingumyalezo weqiniso lokuvivinywa kwamanje. Lokhu kuqinisekiswa ngofakazi abaningi. UJoweli uchazwa ngokuthi “iqiniso lamanje” nguMoya Wokuprofetha, lowo ngokukaJohane encwadini yesAmbulo oyibufakazi bukaJesu.

Isambulo sikaJesu Kristu, uNkulunkulu amnika sona, ukuba abonise izinceku zakhe izinto okumelwe zenzeke masinyane; wasithuma wasibonakalisa ngengelosi yakhe encekwini yakhe uJohane; owafakaza ngezwi likaNkulunkulu, nangobufakazi bukaJesu Kristu, nangazo zonke izinto azibonayo. IsAmbulo 1:1, 2.

“Ubufakazi” bukaJohane (abufakazayo “ngakho ayekubonile”) bachazwa ngezingxenye ezintathu. Wabhala “izwi likaNkulunkulu,” “ubufakazi bukaJesu,” kanye “nezinto azibonayo.” Emavesini amabili okuqala eSambulo, uJohane umelela lowo onikezwe isipho “somoya wokuprofetha.” Leso siphosihlangu isambulo esikhethekile seZwi likaNkulunkulu, futhi sihlangu nezambulo ezikhethekile ezidluliselwa kumprofethi ngamazwi kaKristu; (kungaba nguKristu uqobo noma ngabamele bakhe abayizingelosi) futhi leso siphosihlangu neqiniso elethulwa ngomzila wamaphupho nemibono. Umoya wokuprofetha ungubufakazi bukaKristu obudluliselwa kumprofethi, futhi bunegunya elifanayo njengokungathi ingelosi noma uKristu uqobo wayekhulumile lawo mazwi.

Ngase ngiwela ezinyaweni zakhe ukuba ngimkhulekele. Wasesithi kimi, Qaphela ukuba ungakwenzi lokho; ngiyinceku kanye nawe, kanye nabafowenu abanobufakazi bukaJesu; khuleka kuNkulunkulu; ngokuba ubufakazi bukaJesu buyiwona umoya wesiprofetho. IsAmbulo 19:10.

UGabriyeli uziveza njengenceku kanye noJohane, futhi akamele akhonzwe. UGabriyeli futhi uveza ukuthi “abazalwane” abamelwa nguJohane “banobufakazi bukaJesu,” obungu “umoya wesiprofetho.” “Abazalwane” abamelwa nguJohane bayizinkulungwane eziyikhulu namashumi amane nane, futhi bonke abazalwane banawo “umoya wesiprofetho.”

“Base bevuka ekuseni kakhulu, baphuma baya ehlane laseThekowa; kwathi lapho bephuma, uJehoshafati wema wathi, Ngilaleleni, nina bakwaJuda nani enihlala eJerusalema; kholwani eNkosini uNkulunkulu wenu, khona niyakumiswa niqine; kholwani kubaprofethi bakhe, khona niyakuphumelela. 2 IziKronike 20:20.

“Kholwani eNkosini uNkulunkulu wenu, khona niyakuqiniswa; kholwani abaprofethi bayo, khona niyakuphumelela.”

“Isaya 8:20. ‘Emthethweni nasebufakazini; uma bengakhulumi ngokwaleli zwi, kungenxa yokuthi akukho kukhanya kubo.’ Lapha kubekwe imibhalo emibili phambi kwabantu bakaNkulunkulu: izimo ezimbili zempumelelo. Umthetho owakhulunywa nguJehova uqobo, nomoya wesiprofetho, kuyimithombo emibili yokuhlakanipha yokuqondisa abantu baKhe kukho konke ababhekana nakho. Duteronomi 4:6. ‘Lokhu kungukuhlakanipha kwenu nokuqonda kwenu emehlweni ezizwe, eziyakuthi, Isizwe lesi esikhulu impela siyisizwe esihlakaniphileyo nesiqondileyo.’”

“Umthetho kaNkulunkulu noMoya Wokuprofetha kuhamba kuhambisana ukuze kuqondiswe futhi kwelulekwe ibandla, futhi noma nini lapho ibandla likuqaphele lokhu ngokulalela umthetho waKhe, umoya wokuprofetha uthunyelwe ukuliqondisa endleleni yeqiniso.

“IsAmbulo 12:17. ‘Udrako wasuthukela owesifazane, wahamba wayokulwa nensali yenzalo yakhe, egcina imiyalo kaNkulunkulu, futhi enobufakazi bukaJesu Kristu.’ Lesi siprofetho sibonisa ngokucacileyo ukuthi ibandla lensali liyomamukela uNkulunkulu emthethweni waKhe futhi liyoba nesiphiwo sokuprofetha. Ukulalela umthetho kaNkulunkulu, nomoya wokuprofetha, kuye kwahlale kwehlukana abantu bakaNkulunkulu beqiniso, futhi uvivinyo luvame ukunikezwa ngokubonakaliswa kwamanje.”

“Ngosuku lukaJeremiya abantu babengenakho ukungabaza ngomyalezo kaMose, ka-Eliya, noma ka-Elisha, kodwa bawungabaza, bawubeka eceleni umyalezo owawuthunywe nguNkulunkulu kuJeremiya kwaze kwaba yilapho amandla awo nomfutho wawo sekuchithakele, kwase kungasekho ikhambi ngaphandle kokuba uNkulunkulu abathathe abahambise ekuthunjweni.

“Ngokufanayo, ezinsukwini zikaKristu abantu base befunde ukuthi umlayezo kaJeremiya wawuyiqiniso, bazikholisa bakholwa ukuthi, uma babephile ezinsukwini zawoyise, babeyowamukela umlayezo wakhe; kodwa ngaso lesi sikhathi babewenqaba umlayezo kaKristu, ayebhale ngaye bonke abaprofethi.

“Njengoba isigijimi sengwezi yesithathu savela emhlabeni, esihlolelwe ukwembulela ibandla umthetho kaNkulunkulu ekupheleleni kwawo nasemandleni awo, isipho sokuprofetha naso sabuyiselwa masinyane. Lesi siphosiyi saba nengxenye evelele kakhulu ekuthuthukisweni nasekuqhubekiseni phambili kwalesi sigijimi.

“Njengoba sekuvele ukungezwani kwemibono maqondana nokuhunyushwa kwemibhalo kanye nezindlela zomsebenzi, okuhlolelwe ukuphazamisa ukholo lwabakholwayo emlayezweni nokuholela ekwehlukananeni emsebenzini, umoya wesiprofetho ubelokhu ukhanyisela isimo. Ubelokhu uletha ubunye bengqondo nokuvumelana kwesenzo emzimbeni wabakholwayo. Kuzo zonke izinkinga eziye zavela ekuthuthukisweni komlayezo nasekukhuleni komsebenzi, labo abame baqinisa umthetho kaNkulunkulu nokukhanya koMoya wesiprofetho baye banqoba, futhi umsebenzi uchumile ezandleni zabo.” Loma Linda Messages, 33, 34.

Incwadi kaJoweli ikhonjiswa ngokuqondile njengokuthi “iqiniso lamanje” ngaphakathi koMoya Wokuprofetha, okuyinto ngokukaJohane encwadini yeSambulo eyibufakazi bukaJesu. Iphinde futhi iqinisekiswa ngokuqondile ngaphakathi kweZwi likaNkulunkulu. Kokubili iBhayibheli noMoya Wokuprofetha basebenzisa ngokuqondile incwadi kaJoweli ezinsukwini zokugcina.

“Bonke abaprofethi basendulo bakhuluma kancane ngenxa yesikhathi sabo kunangenxa yesethu, ukuze ukuprofetha kwabo kusebenze kithi. ‘Kepha zonke lezi zinto zabehlela bona ukuze zibe yizibonelo; zalotshwa ukuze kube yisexwayiso kithi, thina esehlelwe yiziphetho zezwe.’ 1 Korinte 10:11. ‘Abazange bakhonze bona uqobo, kodwa bakhonza thina ngalezo zinto enezibikelwe manje yilabo abashumayele ivangeli kini ngoMoya oNgcwele othunyelwe evela ezulwini; okuyizinto izingelosi ezifisa ukuzibuka.’ 1 Petru 1:12. ...”

“IBhayibheli iqoqe futhi yabopha ndawonye ingcebo yayo yalolu sizukulwane sokugcina. Zonke izehlakalo ezinkulu nezenzo ezinzima zomlando weTestamente Elidala bezilokhu ziphindaphindeka, futhi zisaphindaphindeka, ebandleni kulezi zinsuku zokugcina.” Selected Messages, incwadi 3, 338, 339.

Isiprofetho sikaJoweli “sisebenza” “phezu” kwalabo “esebeze kubo iziphetho zomhlaba.” “Ukusebenza” kumane kugcizelela ukuthi “iqiniso lamanje” lihlala liyisivivinyo, futhi labo abahluleka kuleso sivivinyo bamelwa ngabalingiswa beBhayibheli abanjengoJuda.

“Izifundo ngezifundo zawela ezindlebeni zikaJuda zingalalelwanga. Bangaki namuhla abalandela ezinyathelweni zakhe. Ekukhanyeni komthetho kaNkulunkulu, abantu abanobugovu babona izimilo zabo ezimbi, kodwa bayehluleka ukwenza ukulungiswa okufunekayo, baqhubeke besuka kwesinye isimo sesono beya kwesinye.”

“Izifundo zikaKristu ziyasebenza esikhathini sethu nasemzalwaneni wethu. Wathi, ‘Angibakhulekeli laba bodwa, kodwa nalabo abayakukholwa yimi ngezwi labo.’ Ubufakazi obufanayo obalethelwa uJuda bulethwa nakithi kulezi zinsuku zokugcina. Izifundo ezifanayo ahluleka ukuzenza zibe ngokoqobo empilweni yakhe zilethwa kubantu abezwayo, kodwa nabo behluleka ngendlela efanayo, ngoba abasusi isono sabo.” Review and Herald, March 17, 1891.

UYohane kuyo yonke incwadi yeSambulo umelela ngokomfanekiso abantu bakaNkulunkulu bezinsuku zokugcina, futhi ngokudingiselwa ePhathimo uYohane umelela labo abashushiswayo enkingeni yomthetho weSonto. Uchaza isizathu sokuba aboshwe.

Mina Johane, ongumfowenu kanye nomhlanganyeli kanye nani ekuhluphekeni, nasebukhosini, nasekubekazeleni kukaJesu Kristu, ngangisesiqhingini esibizwa ngokuthi iPhatmose ngenxa yezwi likaNkulunkulu nangenxa yobufakazi bukaJesu Kristu. IsAmbulo 1:9.

UYohane washushiswa ngenxa yeBhayibheli noMoya Wesiprofetho. Kungani abayizinkulungwane eziyikhulu namashumi amane nane nane beshushiswa ngenxa yoMoya Wesiprofetho? Iqiniso lokuqala umprofethi uJoweli alikhombayo ukuhlubuka kwebandla lamaSeventh-day Adventist. Ngenkathi umphostoli uPetru ekhomba ukuthi iPentekoste yayiyikugwaliseka kwencwadi kaJoweli, uPetru wakwenza lokho ephendula amaJuda ayehlasela ukubonakaliswa “kwezilimi.” AmaJuda, ayesemele ngaleso sikhathi amaSeventh-day Adventist ezinsukwini zokugcina, ayethi uPetru nalabo ababememezela umlayezo “badakiwe.” AmaSeventh-day Adventist ayolwa

nomlayezo wemvula yamuva njengoba kwenza amaJuda ngesikhathi sikaPetru. Akwenza lokhu, ngoba labo abamemezela umlayezo wokuvivinya “weqiniso lamanje” wemvula yamuva banamaqiniso ayisisekelo “amadala,” ngokuba iqiniso elisha lihlala lakhelwe phezu kweqiniso elidala. UJeremiya wabiza abantu bakaNkulunkulu ngesikhathi semvula yamuva ukuba bahambe ezindleleni ezindala futhi balalele izwi lecilongo lomlindi, kodwa bayenqaba. Umlayezo weqiniso eliyisisekelo “elidala” umelwe ngokomfanekiso “yizikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, ezibeka obala ubudlelwane besivumelwano ngokwesabatha yezwe.

“Ngabona ukuthi ibandla eligama kuphela nama-Adventist begama kuphela, njengoJuda, bayosikhaphela kumaKatolika ukuze bathole ithonya lawo ukuze bamelane neqiniso. Abangcwele ngaleso sikhathi bayoba ngabantu abangabonakali kakhulu, abangaziwa kancane kumaKatolika; kodwa amabandla nama-Adventist begama kuphela abazi ukholo lwethu namasiko ethu (ngokuba babesizonda ngenxa yeSabatha, ngoba babengenakukuphikisa) bayokhaphela abangcwele bababike kumaKatolika njengalabo abangazinaki izimiso zabantu; okungukuthi, bagcina iSabatha futhi bangayinaki iSonto.

“Khona-ke amaKhatholika ayalela amaProthestani ukuba aqhubekele phambili, akhiphe isimemezelo sokuthi bonke abangayikugcina usuku lokuqala lwesonto, esikhundleni sosuku lwesikhombisa, bayobulawa. Futhi amaKhatholika, anesibalo esikhulu, ayokweseka amaProthestani. AmaKhatholika ayonika umfanekiso wesilo amandla awo. Futhi amaProthestani ayosebenza njengoba unina asebenza phambi kwawo ukubhubhisa abangcwele. Kodwa ngaphambi kokuba isimemezelo sawo siveze noma sithele izithelo, abangcwele bayokhululwa ngePhimbo likaNkulunkulu.” Spalding and Magan, 1, 2.

Kabini uDade White ukhomba “ibandla elibizwa ngegama” kanye “nama-Adventist abizwa ngegama,” ngesikhathi ehlukana la “maqembu amabili abizwa ngegama” kuma “Katolika.” “Ibandla elibizwa ngegama” kanye “nama-Adventist abizwa ngegama,” “babebazonda” labo ababemelwe nguPetru noJohane “ngenxa yeSabatha, ngoba babengeke bakuphikise.” Ibandla elibizwa ngegama namaKatolika ngeke “bakuphikise” iqiniso leSabatha losuku lwesikhombisa, futhi “nama-Adventist abizwa ngegama” ngeke “bakuphikise” “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha, okuwumyalo weSabatha wezwe. Ibandla elibizwa ngegama namaKatolika ngeke “bakuphikise” iqiniso lokuthi iSabatha losuku lwesikhombisa liyiqiniso leBhayibheli “eliyisisekelo,” futhi “nama-Adventist abizwa ngegama” ngeke “bakuphikise” iqiniso lokuthi “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha ziyiqiniso lamaMillerite “eliyisisekelo.”

Ukuthunjwa kukaJohane ePhatmose kufanekisela abayizinkulungwane eziyikhulu namashumi amane nane, abagcina kokubili iBhayibheli noMoya Wesiprofetho, futhi abashushiswa ngokukhethekile ngabavela ngaphandle ngenxa yeSabatha losuku lwesikhombisa, futhi bashushiswe ngabaphakathi ngenxa yeSabatha lonyaka wesikhombisa mayelana nomhlaba. Ngenxa yalesi sizathu, ubufakazi bukaJohane bokuthi kungani ayeshushiswa evesini lesishiyagalolunye bulandelwa yiSabatha levesi leshumi kanye nomyalezo ovela esikhathini esedlule (“ngemuva”) ovela “ezwini elikhulu” elinjengelika “cilongo.”

Mina Johane, ongumfowenu futhi ngihlanganyela nani ekuhluphekeni, nasebukhosini, nasekubekazeleni kukaJesu Kristu, ngangisesiqhinqingini esibizwa ngokuthi iPhatmose ngenxa yezwi likaNkulunkulu, nangenxa yobufakazi bukaJesu Kristu. Ngaba kuMoya ngosuku lweNkosi, ngezwa emva kwami izwi elikhulu, njengelophondo. IsAmbulo 1:9, 10.

UJohane umelela labo abathi ngomhlaka 9/11 bezwa izwi lecilongo lengelosi yesAmbulo ishumi nesishiyagalombili limema abantu bakaNkulunkulu ukuba babuyele “ezindleleni zasendulo” zikaJeremiya. Lelo zwi elikhulu lalingesixwayiso futhi secilongo lesikhombisa, eliyilo futhi usizi lwesithathu.

USisi White wabhala ukuthi iBhayibheli “liqongelele futhi labopha ndawonye amagugu alo ngenxa yalesi sizukulwane sokugcina.” Incwadi kaJoweli ingelinye “lamagugu” aseBhayibhelini ayiqiniso lamanje “ezinsukwini zokugcina.” Ngesikhathi sePentekoste uPetru wabonisa ukuthi kwakuyincwadi kaJoweli eyayisigwaliseka ngaleso sikhathi. UPetru, njengakuJoweli, “wakhuluma kancane kakhulu ngenxa” yesikhathi sePentekoste kunangenxa “yesikhathi” sethu. Isikhathi sePentekoste sasiyimvula yokuqala yoHlelo lobuKristu. IPentekoste iyaphawula ukuqala koHlelo lobuKristu, futhi ngokwenza kanjalo ifanekisa ukuphela koHlelo lobuKristu. Ukuphela koHlelo lobuKristu kuyisikhathi semvula yokugcina njengoba kufanekiswe yiPentekoste. Ngakho-ke uPetru uyisifanekiselo sabantu bakaNkulunkulu ekupheleni koHlelo lobuKristu ababona ukugwaliseka kokuthululwa kukaMoya oNgewele ngokusebenzisa incwadi kaJoweli ukwenza lokho.

Kepha, emi kanye nalabo abayishumi nanye, wasukuma, waphakamisa izwi lakhe, wathi kubo: Madoda aseJudiya, nani nonke enihlala eJerusalema, makwazeke kini lokhu, nilalele amazwi ami; ngokuba laba abadakwanga, njengokuba nicabanga, lokhu kuseyihora lesithathu losuku. Kodwa lokhu yilokho okwakhulunywa ngomprofethi uJoweli ukuthi: Kuyakuthi ezinsukwini zokugcina, usho uNkulunkulu, ngiyakuthulula uMoya wami phezu kwayo yonke inyama; amadodana enu namadodakazi enu ayakuprofetha, izinsizwa zenu ziyakubona imibono, namaxhegu enu ayakuphupha amaphupho; yebo, naphezu kwezinceku zami naphezu kwezincekukazi zami ngalezo zinsuku ngiyakuthulula uMoya wami; nazo ziyakuprofetha. Ngiyakubonakalisa izimangaliso ezulwini phezulu, nezibonakaliso emhlabeni phansi: igazi, nomlilo, nentuthu yomusi. Ilanga liyakuphenduka libe ngubumnyama, nenyanga ibe yigazi, lungakafiki usuku olukhulu noludumileyo lweNkosi. Kuyakuthi bonke abayakukhuleka egameni leNkosi bayakusindiswa. IzEnzo 2:14–21.

Ukuze umuntu abe ngumfundi ophumelelayo wesiprofetho kudinga ukuqonda okuqinile kokuthi ukuphela kwezwe kuboniswe “umugqa phezu komugqa” phakathi kokulandisa komlando emiBhalweni. Okuhambisana naleli qiniso yilokhu ukuthi nabaprofethi uqobo lwabo bamele abantu bakaNkulunkulu ezinsukwini zokugcina. UJoweli ubeka incwadi yakhe ezinsukwini zokugcina ngoba imemezela ukusondela “kosuku lweNkosi.”

Khalisani icilongo eSiyoni, nikhalele isexwayiso entabeni yami engcwele; mabathuthumele bonke abakhileyo ezweni, ngokuba usuku lweNkosi luyeza, ngokuba seluseduze. Joweli 2:1.

“Icilongo” njengophawu, phakathi kwezinye izincazelo, limelela umlayezo wesixwayiso. Njengophawu, icilongo lingamela isikhathi esithile noma iphuzu elithile ngesikhathi, noma kokubili—ngokusekelwe kumongo. Icilongo futhi limelela ukwahlulela. Umkhosi wamacilongo, ezinsukwini eziyishumi ngaphambi koSuku Lokubuyisana, wawuyisixwayiso sokwahlulela okuseduze.

“usuku lweNkosi” lumelela noma iphuzu lesikhathi noma inkathi yesikhathi, kuye ngomongo wendima lapho kusetshenziswe khona inkulumbo ethi “usuku lweNkosi.” “Usuku lweNkosi” lungaba uphawu lokwahlulela kokwenziwa kukaNkulunkulu okumelelwa yizifo eziyisikhombisa zokugcina, noma lungaba ukwahlulela kokwenziwa ekupheleni kweminyaka eyinkulungwane yemileniyamu. Kunoma yisiphi isimo, icilongo likhomba ukwahlulela kokwenziwa kukaNkulunkulu. Ngakho-ke “usuku lweNkosi” lungamela iphuzu lapho isijeziso sikaNkulunkulu sifezwa khona noma inkathi yesikhathi lapho izijeziso zikaNkulunkulu zifezwa khona.

“Icilongo” njengokuthi “usuku lweNkosi” singamela iphuzu lesikhathi kanye nenkathi yesikhathi, njengoba kufakazelwa ngamaphuzu omlando nezikhathi zomlando ezimelwe yizimpondo eziyisikhombisa zeSambulo isahluko 8 nese-9. “Usuku lweNkosi” uJoweli alumele “ngocilongo” okumelwe lukhale—luyikho kokubili iphuzu ngesikhathi kanye nenkathi yesikhathi eqala lapho ukwahlulelwa kwabafeyo sekuphelile, nokwahlulelwa kwabaphilayo sekuqalile. Ngo-9/11, kwakhala icilongo elamaka ukufika kokwahlulelwa kwabaphilayo njengephuzu ngesikhathi, futhi futhi lamaka u-9/11 njengesiqalo senkathi yokwahlulelwa kwabaphilayo.

Ngalokho-ke namanje, usho uJehova, buyelani kimi ngayo yonke inhliziyo yenu, nangokuzila ukudla, nangokukhala, nangokulila; klebulani izinhliziyi zenu, ningaziklebhuli izingubo zenu, nibuyele kuJehova uNkulunkulu wenu; ngokuba unomusa nesihawu, uyephuza ukuthukuthela, futhi mkhulu ngomusa, uyazisola ngobubi. Ngubani owaziyo ukuthi angase abuye azisole, ashiye isibusiso emva kwakhe, umnikelo wokudla nomnikelo wokuphuzwa kuJehova uNkulunkulu wenu na? Shayani icilongo eSiyoni, ngcwelisani ukuzila ukudla, bumbani umhlangano ongcwele. Joweli 2:12–15.

Lena kungokwesibili uJoweli eyala ukuba kukhala icilongo. “Amacilongo” akuJoweli ayizixwayiso zombili zokwahlulela okuphatelene nokwenziwa okusondelayo kwezifo eziyisikhombisa zokugcina, futhi amiswe ngaphakathi komongo wesimemo saseLawodikeya sokuphenduka kanye nokuvalwa komusa okusondelayo.

Memeza kakhulu, ungasodli, phakamisa izwi lakho njengecilongo, ubonise abantu bami ukona kwabo, nendlu kaJakobe izono zayo. Isaya 58:1.

U-Isaya, uJoweli, uJohane noPetru bonke bamele abayizinkulungwane eziyikhulu namashumi amane nane bezinsuku zokugcina, kanjalo noJeremiya ohlonza isikhathi lapho icilongo kufanele likhaliswe khona.

Isho kanje iNkosi: Manini ezindleleni, nibone, nibuze ngezindlela zasendulo, nithi, Iphi indlela enhle? nihambe ngayo, khona niyakufumana ukuphumula kwemiphefumulo yenu. Kepha bathi, Asiyikuhamba ngayo. Futhi ngamisela abalindi phezu kwenu, ngathi, Lalelani ukukhala kwecilongo. Kepha bathi, Asiyikulalela. Jeremiya 6:16, 17.

Icilongo sakhala kulezi zinsuku zokugcina ngo-9/11, futhi imvula yakamuva yase iqala ukuna phezu kwalabo abakhetha indlela enhle bahamba kuyo. Kungaleso sikhathi lapho ingelosi yesAmbulo ishumi nesishiyagalombili yehla khona.

“Imvula yokugcina izakwehlela phezu kwabantu bakaNkulunkulu. Ingelosi enamandla izokwehla ivela ezulwini, futhi umhlaba wonke uzokhanyiswa yinkazimulo yayo.” Review and Herald, April 21, 1891.

Lapho izakhiwo ezinkulu zaseNew York ziwiswa ngo-9/11, ingelosi enamandla yehla, imvula yokugcina yaqala ukuna.

“Ingabe manje sekufikile izwi engathi ngalimemezela lokuthi iNew York izokhukhulwa igagasi elikhulu lasolwandle na? Lokhu angikaze ngakusho. Engakusho yilokhu, ukuthi, njengoba ngangibuka izakhiwo ezinkulu ziphakama lapho, isitezi phezu kwesitezi, ngathi, ‘Yeka izigameko ezesabekayo eziyokwenzeka lapho iNkosi isukuma ukuzamazamisa umhlaba ngesabeka! Khona-ke amazwi eSambulo 18:1–3 ayogcwaliseka.’ Sonke isahluko seshumi nesishiyagalombili seSambulo siyisexwayiso salokho okuzayo phezu komhlaba. Kodwa anginakho ukukhanya okuqondile maqondana nalokho okuzofikela iNew York, ngaphandle kokuthi ngiyazi ukuthi ngolunye usuku izakhiwo ezinkulu zalapho ziyodilizwa phansi ngokuphenduka nokuphenywa kwamandla kaNkulunkulu. Ngokukhanya engikunikiwe, ngiyazi ukuthi ukubhujiswa kusemhlabeni. Izwi elilodwa elivela eNkosini, ukuthinta okukodwa kwamandla ayo amakhulu, futhi lezi zakhiwo ezinkulukazi ziyokuwa. Kuyokwenzeka izigameko ezesabeka kwazo esingeke sikwazi ukuzicabanga.” Review and Herald, Julayi 5, 1906.

Ngo-9/11 imvula yokugcina yaqala ukufafaza kusengaphambili ngaphambi kokuthululwa kwayo ngokuphelele emthethweni weSonto.

“Umsebenzi omkhulu wevangeli akufanele uphethe ngokubonakaliswa okuncane kwamandla kaNkulunkulu kunalokho okwawuphawula ekuqaleni kwawo. Iziprofetho ezagcwaliseka ekuthululweni kwemvula yokuqala ekuqaleni kwevangeli ziyophinde zigcwaliseke emvuleni yokugcina ekupheleni kwalo. Nansi ‘izikhathi zokuphumula’ umphostoli uPetru ayebheke phambili kuzo lapho ethi: ‘Ngakho-ke phendukani, niphenduke, ukuze kusulwe izono zenu, lapho izikhathi zokuphumula ziyakuvela ebusweni beNkosi; yona iyakuthuma uJesu.’ IzEnzo 3:19, 20.” The Great Controversy, 611, 612.

Ukugcwaliseka okuphelele “kwezikhathi zokuphumula” kwenzeka lapho usaphila, ngokuba isixwayiso sithi “phendukani,” okuyinto engenakwenzeka ukuyenza uma usufile. “Izikhathi zokuphumula” zifika lapho “izono” zemiphefumulo ephilayo zisengase “zesulwe”. “Izikhathi zokuphumula” zaqala ngo-9/11, ngaleyo ndlela zikhomba ukuqala kokwahlulela kwabaphilayo. IPentekoste iyaphindwa ekupheleni kwesikhathi somusa wevangeli. Lapho “izikhathi zokuphumula” sezifikile, izehlakalo ezazifanekiselwa ePentekoste zaqala ukuphindwa.

“Ngibheke ngabomvu ngokulangazelela okujulile isikhathi lapho izigameko zosuku lwePentekoste ziyophindwa futhi, ngamandla amakhulu kakhulu kunalawo abonakala ngaleso sikhathi. UJohane uthi, ‘Ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu;

nomhlaba wakhanyiswa yinkazimulo yayo.’ Khona-ke, njengangesikhathi sePentekoste, abantu bayolizwa iqiniso likhulunywa kubo, yilowo nalowo ngolimi lwakhe.”

“UNkulunkulu angaphefumulela ukuphila okusha kuwo wonke umphefumulo ofisa ngobuqotho ukumkhonza, futhi angathinta izindebe ngehlahla lomlilo eliphilayo elivela e-altare, abenze babe nokuqephuza ekumdumiseni Kwakhe. Izinkulungwane zamazwi zizogcwaliswa ngamandla okukhuluma amaqiniso amangalisayo eZwi likaNkulunkulu. Ulimi olungingizayo luyokhululwa, futhi abanamahloni bayokwenziwa babe namandla okuthwala ubufakazi besibindi ngeqiniso. Sengathi iNkosi ingasiza abantu Bayo ukuba bahlanze ithempeli lomphefumulo kukho konke ukungcola, futhi balondoloze ukuxhumana okusondele kangaka Nayo, ukuze babe ngabahlanganyeli bemvula yakamuva lapho seyithululwa.” Review and Herald, Julayi 20, 1886.

Sizoqhubeka esihlokweni esilandelayo.

Ingelosi elalikhuluma nami labuya futhi, langivusa njengomuntu ovuswa ebuthongweni bakhe, lathi kimi: Ubonani na? Ngase ngithi: Ngibonile, bheka, nansi uthi lwesibani lonke lwegolide, lunesitsha phezulu kwalo, nezibani zalo eziyisikhombisa ziphezu kwalo, namapayipi ayisikhombisa eziya ezibanini eziyisikhombisa eziphezu kwalo. Futhi kukhona iminqumo emibili eceleni kwalo, omunye ngakwesokunene sesitsha, nomunye ngakwesokhohlo saso.

Ngase ngiphendula ngakhuluma nengelosi eyayikhuluma nami, ngathi: Kuyini lokhu, nkosi yami? Khona ingelosi eyayikhuluma nami yaphendula yathi kimi: Kawazi yini ukuthi kuyini lokhu? Ngase ngithi: Cha, nkosi yami.

Wayesephendula, wakhuluma kimi, wathi: Leli yizwi likaJehova kuZerubhabhele, lithi: Akusikho ngamandla, akusikho ngamandl’ obukhosi, kodwa kungoMoya wami, usho uJehova Sebawoti. Zakariya 4:1–6.