

# Incwadi kaJoweli neBandla lama-Adventist oSuku lwesiKhombisa laseLawodikeya - Inombolo Yesibili

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## Inombolo Yesibili

“Ngikubheke ngabomvu, ngokulangazelela okujulile, isikhathi lapho izigameko zosuku lwePhentekoste ziyophindwa khona ngamandla amakhulu kakhulu kunalawo alowo mcimbi. UJohane uthi, ‘Ngabona enye ingelosi yehla ivela ezulwini, inamandla amakhulu; nomhlaba wakhanyiswa yinkazimulo yayo.’ Khona-ke, njengangesikhathi sePhentekoste, abantu bayolizwa iqiniso likhulunywa kubo, yilowo nalowo ngolimi lwakhe siqu.

“UNkulunkulu angaphefumulela ukuphila okusha kuwo wonke umphefumulo ofisa ngobuqotho ukumkhonza, futhi angathinta izindebe ngecwala elivuthayo elisuswe e-altare, abenze bakhulume ngobuciko ekudumiseni Kwakhe. Izwi lezinkulungwane liyogewaliswa ngamandla okumemezela 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 ukungcoliswa, futhi bagcine ukuhlanganyela okusondele kangaka Nayo ukuba babe ngabahlanganyeli bemvula yokugcina lapho isithululwa.” Review and Herald, Julayi 20, 1886.

IPentekoste, lapho icatshangwa njengomkhosi weNkosi, ayinakuhlukaniswa nePhasika, umkhosi wesinkwa esingenamvubelo, umnikelo wezithelo zokuqala kanye nomkhosi wamaviki. IPentekoste iyisikhathi esithile, nakuba futhi iyisikhathi esiqondile. Yingakho ibizwa ngokuthi “isikhathi sePentekoste.” Lesi sikhathi saqala ngokufa, ukumbelwa nokuvuka kukaKristu. Emva kokwenyuka kwaKhe, uKristu waqala izinsuku ezingamashumi amane zemfundiso yomuntu siqu, ezalandelwa yizinsuku eziyishumi ekamelweni eliphezulu lapho ubunye bafezwa khona. U-9/11 waqala inkathi ephela ngomthetho weSonto e-United States. Lowo mthetho weSonto umelelwa usuku lwePentekoste njengesikhathi esiqondile; isikhathi esiqondile esandulelwe yinkathi eyayiqale ngo-9/11. Kusukela ku-9/11 kuze kube ngumthetho weSonto, “isikhathi sePentekoste” siyaphindwa.

UPetru wachaza ukuthi lesi simangaliso “sezilimi zomlilo” sasingesona ubuwula bokudakwa, kodwa sasiyikugwaliseka kwencwadi kaJoweli ngenxa yokuthi kwakulethwe ukuphikisana ngokumelene nesigijimi. “Izilimi” zimelela ukwethulwa kwesigijimi, kanti umlilo umelela uMoya oNgewe. Isigijimi sePentekoste simelela ukuhlangana kobuNkulunkulu (uNkulunkulu ungumlilo oqothulayo) nobuntu bolimi. Njengoba nje uPetru emele abayizinkulungwane eziyikhulu namashumi amane nane ngesikhathi semvula yokugcina, ngokunjalo namaJuda aphikisanayo amele abantu besivumelwano sangaphambili abadlulwayo khona kanye ngesikhathi imvula

yokugcina ina.

Bonke bagcwaliswa ngoMoya oNgcwele, baqala ukukhuluma ngezinye izilimi, njengalokhu uMoya ebapha ukuphimisa. Kwakukhona-ke eJerusalema amaJuda, amadoda akholwayo, evela kuzo zonke izizwe ezingaphansi kwezulu. Kwathi lapho lokhu sekusabalele, isixuku sabuthana, saphazamiseka, ngokuba yilowo nalowo wayebezwa bekhuluma ngolimi lwakhe. Bonke bamangala, bababaza, besho omunye komunye ukuthi: Bhekani, laba bonke abakhulumayo abasibo yini abaseGalile na? Pho, kwenzeka kanjani ukuba thina sonke sizwe, yilowo nalowo ngolwimi lwakithi esazalelwa kulo? AmaParthiya, namaMede, nama-Elamu, nabakhileyo eMesopotamiya, naseJudiya, naseKapadokiya, ePontu nase-Asiya, eFryigiya nasePhamfiliya, eGibhithe nasezingxeneni zaseLibhiya ngaseKirene, nabafokazi baseRoma, amaJuda nabaphendukele enkolweni, amaKrethe nama-Arabhu, siyabezwa bekhuluma ngezilimi zakithi ngemisebenzi emikhulu kaNkulunkulu. Bonke bamangala, badideka, besho omunye komunye ukuthi: Lokhu kuthethani na? Kepha abanye behleka usulu bathi: Laba bantu bagcwele iwayini elisha. Kodwa uPetru, esukuma kanye nalabo abayishumi nanye, waphakamisa izwi lakhe, wakhuluma kubo wathi: Madoda aseJudiya, nani nonke enakhileyo eJerusalema, akwazeke kini lokhu, nilalele amazwi ami; ngokuba laba abadakiwe, njengoba nina nicabanga, lokhu kuseyihora lesithathu lemini. IzEnzo 2:4–15.

UPetru uchaza iPhentekoste njengokugcwaliseka kwencwadi kaJoweli. Ukwenza lokhu ngokwesiprofetho lapho umhlaba wonke umelwe, ngoba lendima ithi izethameli zazivela “ezizweni zonke ezingaphansi kwezulu.” Ngo-9/11 umhlaba wakhanyiswa ngenkazimulo kaKristu, bese futhi emthethweni weSonto labo abayizinkulungwane eziyikhulu namashumi amane nane bayobonakalisa ngokupheleleyo inkazimulo kaKristu njengoba bephakanyiswa njengophawu phambi komhlaba wonke. Inkathi yePhentekoste yaqala ngo-9/11 futhi iphela emthethweni weSonto.

“Akekho noyedwa kithi oyoke amukele uphawu lukaNkulunkulu kuyilapho izimilo zethu zisenezibazi noma amabala phezu kwazo. Kusala kithi ukulungisa amaphutha ezimilo zethu, ukuhlansa ithempeli lomphfumulo kukho konke ukungcola. Khona-ke imvula yokugcina iyakwehlela phezu kwethu njengoba imvula yokuqala yehlela phezu kwabafundi ngosuku lwePhentekoste.

“Saneliseka kalula kakhulu ngalokho esesikuzuzile. Sizizwa sicebile, sandisiwe ngezimpahla, kodwa asazi ukuthi ‘singabahluphekayo, futhi singosizi, futhi singabampofu, futhi singaboni, futhi sinqunu.’ Manje yisikhathi sokulalela isiyalo soFakazi Oqinisileyo: ‘Ngiyakweluleka ukuba uthenge Kimi igolide elivivinywe emlilweni, ukuze ucebe; nezingubo ezimhlophe, ukuze wembathe, nokuba ihlazo lobunqunu bakho lingabonakali; futhi gcoba amehlo akho ngomuthi wamehlo, ukuze ubone.’ ...”

“Yilesi manje lapho kufanele sizigcine thina nabantwana bethu singenabala elivela ezweni. Yilesi manje lapho kufanele sigeze izingubo zethu zesimilo, sizenze zibe mhlophe egazini leWundlu. Yilesi manje lapho kufanele sinqobe ukuzigqaja, inkanuko, nobuvila bomoya. Yilesi manje lapho kufanele siphaphame senze umzamo oqotho wokuzuza ukulingana kwesimilo. ‘Namuhla, uma nizwa izwi laKhe, ningazenzi lukhuni izinhliziyi zenu.’ Sisesimweni esivivinya kakhulu, silindile, siqaphile ukubonakala kweNkosi yethu. Izwe

lisebumnyameni. ‘Kepha nina, bazalwane,’ kusho uPawulu, ‘anisebumnyameni, ukuze lolu suku lunifikele njengesela.’ Kuhlale kuyinjongo kaNkulunkulu ukuveza ukukhanya ebumnyameni, intokozo osizini, nokuphumula ekukhathaleni, ngenxa yomphefumulo olindileyo nolangazelelayo.”

“Nenzani, bazalwane, emsebenzini omkhulu wokulungiselela? Labo abazihlanganisa nezwe bamukela isimo sezwe futhi bazilungiselela uphawu lwesilo. Labo abangazethembi, abazithobayo phambi kukaNkulunkulu futhi behlanza imiphefumulo yabo ngokulalela iqiniso, yilabo abamukela isimo sasezulwini futhi bazilungiselela uphawu lukaNkulunkulu emabunzini abo. Lapho isimemezelo siphuma futhi uphawu selugcizelelwe, isimilo sabo siyohlala simsulwa singenasici kuze kube phakade.

“Manje yisikhathi sokulungiselela. Uphawu lukaNkulunkulu alusoze lwabekwa ebunzini bendoda noma lowesifazane ongcolile. Alusoze lwabekwa ebunzini bendoda noma lowesifazane onesifiso sokuvelela, othanda izwe. Alusoze lwabekwa ebunzini bamadoda noma abesifazane abanezilimi ezingamanga noma izinhliziyo ezinenkohliso. Bonke abemukela uphawu kumelwe babe ngabangenasici phambi kukaNkulunkulu—abafanelekela izulu. Qhubekani phambili, bazalwane nodadewethu. Ngingabhala kafushane kuphela ngalezi zinto ngalesi sikhathi, ngimane nginibizela ukunaka isidingo sokulungiselela. Phenya imiBhalo ngokwenu, ukuze niqonde ubungcwele obesabekayo besikhathi samanje.” Testimonies, volume 5, 214, 216.

Lapha uDade White ukhomba iPentekoste njengendawo ethile esikhathini, ehambisana nomthetho weSonto e-United States, “lapho isimemezelo siphuma.” Nokho, yize ebeka umthetho weSonto nePentekoste njengendawo ethile esikhathini, umlayezo wakhe obiza ukulungiselela ukhomba inkathi eyandulela umthetho weSonto njengofanekiselwa yisizini yePentekoste. Umthetho weSonto uyisivivinyo seSabatha sosuku lwesikhombisa, futhi inkathi esukela ku-9/11 kuze kube ngumthetho weSonto ingahlonzwa “njengosuku lokulungiselela lweNkosi” ngokomfanekiso. Ukulungiselela kwandulela isivivinyo.

“Imvula yamuva iyakuthululelwa” phezu kwezinkulungwane eziyikhulu namashumi amane nane, “njengoba imvula yokuqala yathululelwa phezu kwabafundi ngosuku lwePhentekoste.” Isikhathi esimelelwa njengenkathi yePhentekoste saqala ngokufafazwa ngesikhathi uKristu ebuya ekwenyukeni Kwakhe.

Kwathi esekushilo lokhu, waphefumulela phezu kwabo, wathi kubo: Yemukelani uMoya oNgcwele. Johane 20:22.

Umoya wakhe udlulisa uMoya oNgcwele, futhi umoya uyikho okuveza umsindo wamazwi. UJesu uyiZwi, futhi umoya wakhe udlulisa uMoya oNgcwele ngokudluliselwa kweZwi lakhe. Umoya yiwo owaletsa umzimba ka-Adamu ekuphileni, futhi umoya yiwo oletsa ibutho likaHezekeli lamathambo omile abafuleyo avusiwe ekuphileni.

“Isenzo sikaKristu sokuphefumulela abafundi bakhe uMoya oNgcwele, nokubanika ukuthula kwakhe, sasifana namaconsi ambalwa ngaphambi kwemvula eningi eyayizakunikwa ngosuku lwePhentekoste.” Spirit of Prophecy, umqulu 3, 243.

Ekuqaleni kwenkathi yePhentekoste “ukuphefumula” kukaKristu kwanika abafundi uMoya oNgcwele, kodwa abanye bangabaza.

Kodwa uTomase, omunye kwabayishumi nambili, obizwa ngokuthi uDidimusi, wayengekho nabo lapho uJesu efika. Ngakho abanye abafundi bathi kuye, Siyibonile iNkosi. Kepha yena wathi kubo, Ngaphandle kokuba ngibone ezandleni zakhe umkhondo wezikhonkwane, ngifake umunwe wami emkhondweni wezikhonkwane, ngifake nesandla sami ohlangothini lwakhe, angisoze ngakholwa. Johane 2:24, 25.

Inkathi yePhentekoste yaqala isikhathi “sokuvivinywa,” iqala ngokuphefumula kukaKristu kanye nokuphikisana kukaTomase kokungabaza. Ukuphikisana kukaTomase ekuqaleni kufanekisa ukuphikisana kwamaJuda ekupheleni kwenkathi yePhentekoste. UKristu wanika abafundi bakhe izwi lakhe noMoya oNgcwele ekuqaleni, futhi abafundi banika umhlaba izwi noMoya oNgcwele ekupheleni kwenkathi yePhentekoste.

Umsebenzi uKristu awufeza lapho ephefumulela phezu kwabafundi wawungufakazi wesibili walowo msebenzi ofanayo ayesanda kuwufeza nabafundi endleleni eya e-Emawuse.

Kwase kwathi, besakhuluma ndawonye futhi bephikisana, uJesu uqobo wasondela wahamba nabo. Kodwa amehlo abo abanjwa ukuba bangamazi. ...

Wase esethi kubo: O ziphukuphuku, nezinhliziyo ezivilaphayo ukukholwa yikho konke abaprofethi abakukhulumileyo. Kanti uKristu bekungafanele yini ukuba ahlupheke ngalokhu, bese engena enkazimulweni yakhe? Eqala kuMose nakubo bonke abaprofethi, wabachazela kuyo yonke imiBhalo izinto ezimayelana naye. Base besondela emzaneni ababeya kuwo; yena wenza sengathi uzodlulela phambili. Kodwa bamncenga kakhulu, bethi: Hlala nathi, ngokuba sekuyahwalala, nosuku seluyashona. Wangena ukuba ahlale nabo. Kwathi eshlezi ekudleni nabo, wathatha isinkwa, wasibusisa, wasihlephula, wabanika sona. Amehlo abo ase evuleka, base bemazi; yena wasenyamalala emehlweni abo. Base bekhulumana bodwa, bethi: Izinhliziyo zethu bezingavuthi yini phakathi kwethu, ngesikhathi ekhuluma nathi endleleni, nalapho esivulela imiBhalo na? Luka 24:15, 16, 25–32.

Njengoba uJesu “ahlala ekudleni” e-Emmaus, ngemva kwalokho wadla nabafundi. Kuzo zombili lezi zimo, ukudla kuyavezwa. Ngokuhlanganyela kwazo zikhomba ukuthi ukuqala kwenkathi yePhentekoste kuphawulwa ngokuphefumula kukaMoya oNgcwele futhi nangokudla. Izehlakalo zokuvulwa ziveza impikiswano phakathi kwesigaba esikholwayo nesigaba esingabazayo. Ukudla, ukwabelwa kukaMoya oNgcwele, kanye nokuvulwa kwemiBhalo kuhlanganisa ukuthi uKristu waqala ukufundisa kwakhe ngo “Mose nabo bonke abaprofethi.” Ukufundisa kukaKristu kwadluliswa ngokuthatha umugqa wesiprofetho kaMose awuqondanise nemigqa yabo bonke abaprofethi, lapha okuncane nalaphaya okuncane.

Ngo-9/11 umoya wemimoya yomine kaHezekeli waphephetha phezu kwamathambo omile abafuleyo esahlukweni samashumi amathathu nesikhombisa. Ngaleso sikhathi, njengoba kwakufanekiselwa yingelosi eyehla ngo-Agasti 11, 1840 yanika amandla umlayezo wengelosi yokuqala, ingelosi yesAmbulo ishumi nesishiyagalombili yehla nomlayezo okufanele udliwe, njengoba abafundi badla ekuqaleni kwesikhathi sePhentekoste. Ukungathandi kukaTomase

ukukholwa kukhomba ukuthi lapho umlayezo wethulwa, kubonakaliswa ukuzanyazanyiswa.

Ekhuluma ngokuwa kweTwin Towers ngo-9/11, sitshelwa ukuthi iNkosi yasukuma ukuze “inyakazise izizwe ngokwesabekayo.” Kubalulekile ukukhumbula ukuthi “ukunyakaziswa” phakathi kwabantu bakaNkulunkulu kufezwa yilabo abalwa nomyalezo weqiniso. Kukhona “ukunyakaziswa” okungaphandle, kodwa ukunyakaziswa kwangaphakathi ebandleni kwenzeka esimweni lapho kwethulwa khona umyalezo.

“Ngabuza incazelo yokuzamazama engangikubonile, ngase ngiboniswa ukuthi kwakuyobangelwa ubufakazi obuqondile obubizwe yiseluleko soFakazi Oqinisileyo kumaLawodikeya. Lokhu kuyoba nomthelela enhliziyweni yalowo okulamukelayo, futhi kuyomholela ekuphakamiseni izinga nasekuthululeni iqiniso eliqondile. Abanye abayikubezezelela lobu bufakazi obuqondile. Bayokuvukela, futhi yilokhu okuyobangela ukuzamazama phakathi kwabantu bakaNkulunkulu.”

“Ngabona ukuthi ubufakazi boFakazi Oqinisileyo abulalelwanga ngisho nengxenye. Ubufakazi obunesithunzi obumayelana nabo isiphetho sebandla busengcupheni bucatshangwe kancane, uma bungagcinwanga nhlobo. Lobu bufakazi kumelwe bulethe ukuphenduka okujulile; bonke ababulamukela ngeqiniso bayobulalela futhi bahlanzwe.” Early Writings, 271.

“Ukuzamazama” kwangaphakathi kubangelwa yilabo abamelana nokwethulwa komyalezo waseLawodikeya. UDade White uchaza umyalezo kaJones noWaggoner wango-1888 njengomyalezo waseLawodikeya.

“Umlayezo esawuphiwa ngo-A. T. Jones, no-E. J. Waggoner ungumyalezo kaNkulunkulu ebandleni laseLawodikeya, futhi maye kunoma ubani ovuma ukuthi uyakholwa iqiniso, kodwa engakabonakalisi kwabanye imisebe ayiphiwe nguNkulunkulu.” The 1888 Materials, 1053.

Ukumelana nomlayezo waseLawodikeya kuveza ukuzamazama, futhi uDadewethu White uqondanisa umyalezo ka-1888 nokwehla kwengelosi yesAmbulo isahluko seshumi nesishiyagalombili.

“Ukungathandi ukudedela imibono eseyamukelwe ngaphambili, nokwamukela leli qiniso, kwakuyisisekelo sengxenye enkulu yokuphikisa okwabonakaliswa eMinneapolis kumelene nomyalezo weNkosi ngoMfowethu uWaggoner noJones. Ngokubhebezela lokho kuphikisa uSathane waphumelela ekuvimbeni abantu bethu, ngezinga elikhulu, emandleni akhethekile kaMoya oNgcwele uNkulunkulu ayelangazelela ukuwanika bona. Isitha sabavimbela ekutholeni lokho kusebenza ngamandla okwakungaba okwabo ekuyiseni iqiniso emhlabeni, njengoba abaphostoli balimemezela emva kosuku lwePhentekoste. Ukukhanya okumelwe kukhanyisele umhlaba wonke ngenkazimulo yako kwamelwa, futhi ngenxa yesenzo sabafowethu uqobo kuye kwabanjwa kude nezwe ngezinga elikhulu.” Selected Messages, book 1, 235.

Ukungabaza kukaTomase ekuqaleni kwenkathi yePentekoste, okufanekisa ukuhlubuka okumelene nomlayezo owafika ngosuku lwePentekoste, kwafanekisa ukuzamazama okwenzeka lapho ubuholi bamaSeventh-day Adventism busukuma bamelana nomlayezo oya ebandleni laseLawodikeya njengoba wethulwa nguJones noWaggoner ngo-1888. Ngo-1888 ingelosi enamandla yeSambulo

ishumi nesishiyagalombili yehla ukuze ikhanyisele umhlaba ngenkazimulo yaYo, kodwa ngenxa enkulu yokungathandi kwalabo baholi ukubeka eceleni imibono esivele yakhiwe ngaphambili, ukuhlubuka kukaKora, noDathani no-Abiramu kwaphindwa. UTomase, amaJuda ngePentekoste, ukuhlubuka kukaKora ngesikhathi sikaMose, ukuhlubuka kwango-1888, konke kufanekisa u-9/11 lapho, ngokukaJoweli—kwakufanele kukhaliswe icilongo. Lelo cilongo, ngokuka-Isaya, lakhwazwa ukuze kuvezwe izono zabantu bakaNkulunkulu, ngaleyo ndlela lifanekisa u-1888 nomlayezo oya eLawodikeya. Umlindi kaJeremiya, okhalisa icilongo ukuze kubuyelwe “ezindleleni zakudala,” uhambisana no-Isaya ephakamisa izwi lakhe njengecilongo. Abalindi bakaJeremiya bangabalindi bakaHabakuki obuza umbuzo wokuthi siyoba yini isikhundla sakhe empikiswaneni noma enkulumweni-mpikiswano yomlando wakhe?

Ngizakuma embhoshongweni wami wokulinda, ngizimise phezu kombhoshongo, ngibheke ukuba ngibone lokho azakukusho kimi, nokuthi mina ngizaphendula ngithini nxa ngisolwa. Habakuki 2:1.

Igama elithi “reproved” lisho “ukukhuza noma ukuphikisana no” futhi lisikisela umbuzo, ngoba ivesi elilandelayo linikeza impendulo.

INkosi yangiphendula, yathi: “Bhala umbono, uwenze ucace ematafuleni, ukuze ofundayo agijime.” Habakuki 2:2.

“Impikiswano” noma ukuzamazama okwaqala ekugcwalisekeni komlando wamaMillerite kwakuyisigijimi sikaWilliam Miller nemithetho yakhe yokuhumusha iziprofetho, siqhathaniswa nezazi zenkolo zobuProthestani. Impikiswano emlandweni wamaMillerite yaqala ngokuqinisekiswa kwesigijimi samaMillerite ngo-Agasti 11, 1840, lapho kungehli muntu ongaphansi kukaJesu Kristu, ehla nencwadi encane uJohane ayemelwe ukuyithatha ayidle. Ukuphikisana kwabalindi bakaHabakuki, ukungabaza kukaTomase, ukuvukela kuka-1888, ukuvukela kukaKora, ukuphikisa mayelana nokudakwa ngePhentekoste—konke kufakazela impikiswano eyaqala ngo-9/11. Impikiswano ephikiswanwayo imayelana nesigijimi semvula yokugcina, eyaqala ukuconsela ngo-9/11.

Impendulo ekuHabakuki eyaholela amaMillerite ekukhiqizeni ishadi lika-1843 ixhumene nokuthuthukiswa kwezigaba ezimbili zabakhulekeli ezimelwe nguKora nabangane bakhe uma kuqhathaniswa noMose; nguThomase nabanye abafundi; impikiswano yamaJuda yokuthi kukhulunywa ngobudakwa ngePhentekoste; ubuholi be-Adventism ngo-1888; amaProthestani uma kuqhathaniswa namaMillerite ngo-1844; kanye nezintombi eziyiziwula nezihlakaniphile zango-22 Okthoba 1844.

Ngo-9/11 uKristu waphefumulela phezu kwabafundi baKhe uMoya oNgcwele njengamaconsi ambalwa ngaphambi kokuthululwa okuphelele emthethweni weSonto. Wayese evula ukuqonda kwabo ngombiko wesiprofetho eqala, “umugqa phezu komugqa,” ngoMose ngokuhola labo bafundi babuyele ezindleleni zasendulo zikaJeremiya lapho bagcotshwa khona ukuba bakhale icilongo lesixwayiso. Ukuphefumula kukaKristu ngo-9/11 kwavela emimoyeni emine kaHezekeli nekaJohane, futhi kwakuwumyalezo waseLawodikeya, okuwubufakazi obuqondile, obudala ukuzamazama njengoba buphikiswa. U-1888 ufanekisela ukuhlubuka kukaKora, noDathani,

no-Abiramu, ngoba kwakungesuye kuphela umyalezo owawenqatshwa, kodwa futhi nabalindi abakhethiweyo ababekhalisa icilongo ngomsindo oqinisekileyo.

USista White wabhala ukuthi “ukuzamazama engangikubonile” “kwakuyobangelwa ubufakazi obuqondile obabuziwe yiseluleko soFakazi Oqinisileyo kumaLawodikeya.” Umlayezo ka-1888 wawuyilobo bufakazi obuqondile, futhi kokubili u-1888 no-9/11 kuphawula ukwehla kwengelosi yesAmbulo 18.

“Ubufakazi obuqondile kumele bunikezwe emabandleni ethu nasezikhungweni zethu, ukuze kuvuswe abalalayo.”

“Lapho izwi leNkosi likholwa futhi lilalelwa, kuyakuba khona ukuqhubekela phambili okuqinile nokungaguquki. Manje ake sibone isidingo sethu esikhulu. INkosi ayinakusisebenzisa ize iphefumulele amathambo omile ukuphila. Ngizwe amazwi ekhulunywa: ‘Ngaphandle kokunyakaza okujulile koMoya kaNkulunkulu enhliziyweni, ngaphandle kwethonya lawo elinika ukuphila, iqiniso liba uhlamvu olufile.’” Review and Herald, November 18, 1902.

Ngo-9/11 umlayezo waseLawodikeya wafinyelela ekugcwalisekeni kwawo okuphelele njengoba kwaqala ukuzwakaliswa ubizo lokugcina kubantu bakaNkulunkulu besivumelwano sangaphambili. Kungaleso sikhathi lapho uDade White ephawula khona ethi, “Ubufakazi obuqondile kumelwe buhanjiswa emabandleni ethu nasezikhungweni zethu, ukuze kuvuswe abalele.” Umlayezo waseLawodikeya waqala lapho ingelosi yesAmbulo ishumi nesishiyagalombili yehla ngo-9/11, okusho ukuthi ngo-9/11 umlayezo oya kumaSeventh-day Adventist aseLawodikeya wawuyikho futhi uyikho ukuthi “vukani.” UJoweli wayala izidakwa ukuba zivuke evesini lesihlanu lesahluko sokuqala. U-9/11 uphawula ukufika kwesikhathi sokugcina sokuvivinywa kwe-Adventismu futhi umelela umyalo kaJoweli wokuvuka. Ukuqala kwenkathi yePentekoste kuqala ngokuvuswa kwabantu bakaNkulunkulu ngo-9/11 futhi kuphetha ngokugcwaliseka komfanekiso wezintombi eziyishumi ngaphambi nje komthetho weSonto.

Ukuvuka ngo-9/11 kuwubizo esizukulwaneni sokugcina sabantu besivumelwano abasekuphambukeni. Ukuvuka okungaphambi nje komthetho weSonto kuvala umnyango kubantu besivumelwano bangaphambili. Isiqalo nesiphetho kuyefana, futhi ngoJulayi ka-2023 ofakazi ababili besAmbulo isahluko seshumi nanye bavuselwa ekuhlubukeni kwesibikezelo sikaJulayi 18, 2020. Ukuvuka okuphakathi kumelwe ukuhlubuka, okuyikho okukhomba u-9/11 njengohlamvu lokuqala lwezinhlamvu zesiHebheru, uJulayi 18, 2020 njengohlamvu lweshumi nantathu, kanye nomthetho weSonto njengohlamvu lwamashumi amabili nambili nolokugcina lwezinhlamvu zesiHebheru. Uhlamvu lwamashumi amabili nambili lumelela ukuhlanganiswa kobuNkulunkulu nobuntu okupheleliswa kowokugcina kulokho kuvuka okuthathu.

INkosi “ifutha ukuphila emathanjeni omile” ngo-9/11, njengoba nje Yafuthela uMoya oNgcwele phezu kwabafundi ekuqaleni kwenkathi yePhentekoste. Abafundi emva kokwenyuka Kwayo bamele labo abamukela uMoya oNgcwele, futhi okwalandela kwaba ukuthi ukuqonda kwabo kweZwi lesiprofetho kwavuleka ngendlela yokusebenza ethi “umugqa phezu komugqa.” Ukvamukelwa kukaMoya oNgcwele kwenzeka ngesikhathi sokudla ukudla, ngoba ukudla

ngokomoya kudinga ukuba udle inyama kaJesu uphuze negazi laKhe, lowo oyiZwi.

Abahlubuki abahlanganyela noKora, noDathani, no-Abiramu bamele (njengoba kwenza nobuholi be-Adventism ngo-1888) isigaba esibanga ukuzamazama ngokuphikisa umlayezo wecilongo okhomba izono zabantu bakaNkulunkulu, kuyilapho ngesikhathi esifanayo bebiza ukubuyelwa ezindleleni zasendulo, emaqinisweni ayisisekelo amelwe “yizikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha. Icilongo libizela kokubili imvuselelo nenguquko. Ijwelo lokuqala lesiprofetho likaMiller, futhi futhi elokuqala ukwenqatshwa yi-Adventism, limelela ukuqala nokuphela komnyakazo wamaMillerite. Ukuqala nokuphela komlayezo wengelosi yokuqala njengoba wamemezelwa ngamaMillerite kuphawulwa “yizikhathi eziyisikhombisa” zikaMose. Ekuqaleni kwamukelwa, ekugcineni kwenqatshwa. Ngenxa yalokho kwenqatshwa, uHezekeli wethula i-Adventism njengesigodi samathambo afileyo, omile. Isikhathi esisukela ku-1863 kuze kube ngumthetho weSonto e-United States siyisigodi sombono, ngokuka-Isaya amashumi amabili nambili, kodwa siyisigodi samathambo afileyo, omile ngokukaHezekeli. Zombili lezo zigodi zesiprofetho zihambisana nesigodi sikaJehoshafati sikaJoweli, uJoweli futhi asichaza njengesigodi sesinqumo.

Ngale miqondo isimiswe kahle, umbuzo ungabuzwa ukuthi kwenzeka kanjani ukuba, ngo-9/11, incwadi kaJoweli ibe ngumlayezo uPetru awukhomba ngePhentekoste na? Sizozama ukucacisa le miqondo ezihlokweni ezilandelayo.

“(Kubhalwe ngo-Novemba 5, 1892, kusukela e-Adelaide, eNingizimu Australia, kuya ‘Kubashana Abathandekayo, uFrank noHattie [Belden].’)”

“Lapho usukhanyiselwa nguMoya oNgcwele, uyokubona bonke lobo bubu baseMinneapolis njengoba bunjalo, njengoba uNkulunkulu ebubheka. Uma ngingaphinde ngikubone futhi kuleli zwe, qiniseka ukuthi ngiyakuthethelela usizi nokucindezeleka nomthwalo wenhliziyo eningilethele wona ngaphandle kwesizathu. Kodwa ngenxa yomphefumulo wakho, nangenxa yaLowo owakufela, ngifuna ukuba ubone futhi uvume amaphutha akho. Wazihlanganisa nalabo abamelana noMoya kaNkulunkulu. Wawunabo bonke ubufakazi obabudingeka kuwe bokuthi iNkosi yayisebenza ngoMfoweth’ uJones noWaggoner; kodwa awuzange wemukele ukukhanya; futhi ngemva kwemizwa oyivumile, namazwi awakhuluma ngokumelene neqiniso, awuzange uzizwe ulungele ukuvuma ukuthi wawone, ukuthi la madoda ayenomlayezo ovela kuNkulunkulu, nokuthi wawenze ize kokubili umlayezo nezithunywa.”

“Angikaze ngaphambili ngibone phakathi kwabantu bakithi ukwaneliseka okuqinile kangaka ngokwabo nokungathandi ukwamukela nokuvuma ukukhanya njengoba kwabonakaliswa eMinneapolis. Ngibonisiwe ukuthi akekho noyedwa kulabo ababegcine umoya owabonakaliswa kulowo mhlangano owayeyophinde abe nokukhanya okucacile kokubona ubigugu beqiniso elathunyelwa kubo livela ezulwini, kuze kube yilapho bethobisa ukuzidla kwabo futhi bevuma ukuthi babengaqhutshwa nguMoya kaNkulunkulu, kodwa ukuthi izingqondo nezinhliziyi zabo zazigcwele ukubandlulula. INkosi yayifisa ukusondela kubo, ukubabusisa nokubaphulukisa ekuhleleni kwabo emuva, kodwa abazange balalele. Babeqhutshwa yilowo moya ofanayo owaphefumulela uKora, uDathani, no-Abiramu. Lawo madoda akwa-Israyeli ayenqumile ukumelana nabo bonke ubufakazi obabuyobabonisa ukuthi

babenephutha, futhi aqhubeka njalo endleleni yawo yokunganeliseki nokungathembeki kwaze kwaba yilapho abaningi bedonswa basuka bahlanganyela nawo.”

“Babengobani laba? Hhayi ababuthakathaka, hhayi abangazi, hhayi abangakhanyiselwanga. Kulokho kuvukela kwakukhona izikhulu ezingamakhulu amabili namashumi amahlanu, ezazidumile ebandleni, amadoda ahloniphekile. Kwakuyini ubufakazi bazo? ‘ibandla lonke lingcwele, wonke umuntu kulo, futhi uJehova uphakathi kwabo: pho-ke, kungani niphakamisela phezulu nina phezu kwebandla likaJehova na?’ [Numeri 16:3]. Lapho uKora nabangane bakhe bebhumba ngaphansi kokwahlulela kukaNkulunkulu, abantu ababebakhohlisile abazange babone isandla sikaJehova kulesi simangaliso. Ngakusasa ekuseni ibandla lonke lamangalela uMose no-Aroni, lathi, ‘Nibulele abantu bakaJehova’ [ivesi 41], isifo sasiwe phezu kwebandla, kwabhubha abangaphezu kwezinkulungwane eziyishumi nane.”

“Lapho ngangizimisele ukusuka eMinneapolis, ingelosi yeNkosi yema eceleni kwami yathi: ‘Akunjalo; uNkulunkulu unomsebenzi okufanele uwenze kule ndawo. Abantu benza kabusha ukuvukela kukaKora, noDathani, no-Abiramu. Ngikubeke endaweni yakho efanele, okuyinto labo abangekho ekukhanyeni abangayikuvuma; abayikulalela ubufakazi bakho; kodwa Mina ngiyokuba nawe; umusa waMi namandla aMi kuyakukusekela. Akusikho wena abakudelelayo, kodwa yizithunywa nomlayezo engiwuthumela kubantu baMi. Bakhombise ukudelela izwi leNkosi. USathane uphuphuthekise amehlo abo, waphendukisa ukwahlulela kwabo; futhi ngaphandle kokuba yonke imiphfumulo iphenduke kulesi sono sayo, lokhu kuzenzela okungangcweliswanga okwedelela uMoya kaNkulunkulu, bayakuhamba ebumnyameni. Ngiyakulususa uthi lwesibani endaweni yalo ngaphandle kokuba baphenduke baguquke, ukuze ngibaphilise. Bayifiphazile indlela yabo yokubona ngokomoya. Bebengefuni ukuba uNkulunkulu abonakalise uMoya waKhe namandla aKhe; ngokuba banomoya wokuhlekisa nowokunengwa ngezwi laMi. Ukungasindi, ukudlala ngezinto, ukubhuqa, nokuhlekisa kwenziwa imihla ngemihla. Ababekanga izinhliziyi zabo ekungifuneni. Bahamba ezinhleweni zokubasa kwabo siqu, futhi ngaphandle kokuba baphenduke bayakulala osizini. Isho kanje iNkosi: Yima esikhundleni sakho somsebenzi; ngokuba Mina nginawe, futhi angiyikukushiya, angiyikukulahla.’ La mazwi avela kuNkulunkulu angizange ngibe nesibindi sokungawanaki.

“Ukukhanya bekulokhu kukhanya eBattle Creek ngemisebe ecacileyo, ekhanyayo; kodwa ngubani kulabo ababa nengxenye emhlanganweni waseMinneapolis oseze ekukhanyeni futhi wemukela ingcebo ecebileyo yeqiniso iNkosi eyabathumela ivela ezulwini? Ngubani ogcine ukuhambisana, isinyathelo ngesinyathelo, noMholi, uJesu Kristu? Ngubani owenze ukuvuma okuphelele kokushisekela kwakhe okuyiphutha, kobumpumputhe bakhe, bomona wakhe nokusola okubi, kokudelela kwakhe iqiniso? Akukho noyedwa; futhi ngenxa yokunganaki kwabo isikhathi eside ukuvuma ukukhanya, kubashiye emuva kakhulu; abakhulanga emseni nasekwazini uKristu Jesu iNkosi yethu. Behlulekile ukwamukela umusa abebewudinga ababengaba nawo, nowawuzobenza babe amadoda aqinile ekuhlangenwe nakho kwenkolo.”

“Isikhundla esathathwa eMinneapolis ngokusobala sasiyisithiyi esingenakwedlulwa, esathi ngezinga elikhulu sabavimbela phakathi kwabangabazayo, ababuza imibuzo, kanye nalabo abalenqaba iqiniso namandla kaNkulunkulu. Lapho kufika olunye udweshu, labo asebenesikhathi eside bemelana nobufakazi obunqwabelaniswe phezu kobunye ubufakazi

bayophinde bavivinywe kulawo maphuzu lapho behluleka khona ngokusobala okukhulu, futhi kuyoba nzima kubo ukwamukela lokho okuvela kuNkulunkulu nokwenqaba lokho okuvela emandleni obumnyama. Ngakho-ke indlela yabo kuphela ephephile ukuhamba ngokuthobeka, belungisela izinyawo zabo izindlela eziqondileyo, funa abaqhugayo baphambukiswe endleleni. Kwenza umehluko omkhulu kakhulu ukuthi sihlangana nobani, noma ngabe kungabantu abahamba noNkulunkulu futhi abakholwayo nabamethembayo, noma ngabantu abalandela ukuhlakanipha kwabo abacabanga ukuthi kungokwabo, behamba ezinhlansi zokuzithungela kwabo.”

“Isikhathi, nokunakekela, nomshikashika odingekile ukuze kunqandwe ithonya lalabo abasebenze bamelana neqiniso, kube ukulahlekelwa okwesabekayo; ngokuba besingaba sesiphambili ngeminyaka eminingi olwazini lomoya; futhi imiphefumulo eminingi kakhulu ibingase yenezelwe ebandleni ukuba labo ababefanele ukuhamba ekukhanyeni baqhubekile ukumazi uJehova, ukuze bazi ukuthi ukuphuma Kwakhe kulungisiwe njengokusa. Kodwa lapho kudingeka kuchithwe umsebenzi omkhulu kangaka phakathi impela ebandleni ukuze kunqandwe ithonya labasebenzi abame njengodonga lwengqimba yegwadle bamelana neqiniso uNkulunkulu alithumela kubantu Bakhe, izwe lishiywa ebumnyameni obukhulu ngokulinganisa.”

“UNkulunkulu wayehlose ukuthi abalindi basukume, bese ngamazwi avumelanayo bakhiphe umlayezo oqondile, benikeze icilongo umsindo oqinisekileyo, ukuze abantu bonke baphuthume ezikhundleni zabo zomsebenzi, benze ingxenye yabo emsebenzini omkhulu. Khona-ke ukukhanya okunamandla, okucacileyo kwaleyo enye ingelosi eyehla ivela ezulwini inamandla amakhulu, kwakuyoligcwalisa umhlaba ngenkazimulo yayo. Sisale ngeminyaka eminingi emuva; futhi labo abema ebumpumpheni bavimba ukuqhubekela phambili kwalowo kanye umyalezo uNkulunkulu ayeohlose ukuba uphume emhlanganweni waseMinneapolis njengesibani esivuthayo, badinga ukuthobisa izinhliziyi zabo phambi kukaNkulunkulu, babone futhi baqonde ukuthi umsebenzi uvimbeleke kanjani ngenxa yobumpumputhe bengqondo yabo nangenxa yobulukhuni bezinhliziyi zabo.”

“Amahora amaningi achithwe ekuphikisaneni ngezinto ezincane; amathuba ayigugu ayechithwa, kuyilapho izithunywa zasezulwini zazidabukile, ziphelelwa yisineke ngenxa yokulibaziseka. UMoya oNgwele—kuba khona ukwazisa okuncane kakhulu ngenani lawo noma ngesidingo sokuba yonke imiphefumulo iwemukele. Labo abemukela lesi siphosasezulwini bayophuma bembethe izikhali zokulunga ukuze balwe impi kaNkulunkulu. Bayokuhlonipha ukuholwa kweNkosi futhi bayogcwala ukubonga kuYo ngenxa yomusa waYo. Kodwa ezindaweni eziningi kakhulu, nangezikhathi eziningi kakhulu, kungashiwo ngeqiniso njengasezinsukwini zikaKristu ngalabo abathi bangabantu bakaNkulunkulu, ukuthi imisebenzi emikhulu eminingi yayingeke yenziwe ngenxa yokungakholwa kwabo. Abaningi ababeboshwe ngamaketanga obumnyama bahlonishwa ngenxa yokuthi uNkulunkulu ubasebenzisile, futhi ukungakholwa kwabo kuvuse ukungabaza nokucwasa ngokumelene nesigijimi seqiniso izingelosi zasezulwini ezazifuna ukusidlulisela ngezithunywa ezingabantu—ukulunga ngokukholwa, ukulunga kukaKristu.” The 1888 Materials, 1066–1070.