

Incwadi kaYoweli neBandla lama-Adventist oSuku lweSixhenxe laseLawodikea - Inombolo yamashumi amabini

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Incwadi kaYoweli ibonisa ukuba ukutshatyalaliswa kwesidiliya sikaThixo kwenzeka kwisizukulwana sesine.

Ilizwi likaYehova elafikayo kuYoweli unyana kaPhetuweli.

Yiveni le nto, nina madoda amakhulu, nibeke indlebe, nonke bemi belizwe. Oku kwakha kwabakho na ngemihla yenu, nokuba kwakha kwabakho ngemihla yooyihlo? Baliseleni abantwana benu ngako, nabantwana benu babalisele abantwana babo, nabantwana babo basixelele esinye isizukulwana.

Oko kushiywe yinkumbi etshabalalisayo, kudliwe yinkumbi; noko kushiywe yinkumbi, kudliwe ngumbungu; noko kushiywe ngumbungu, kudliwe ngumbungu odlayo.

Vukani, nina manxila, nilile; nizibhombolozwe, nonke nina baseli bewayini, ngenxa yewayini entsha; kuba isusiwe emlonyeni wenu. Yoweli 1:1–5.

Umzekeliso weentombi ezilishumi ngumzekeliso wobu-Adventist, yaye ukuvuka okukulo mzekeliso kwenzeka xa ingqolowa nomdiza kusahlulwa, ngelo xesha umdiza uvuka waqonda ukuba “unqunyulwe” kwi “wayini entsha.” Igama elithi “ukunqunyulwa” limele inyathelo lokuqala lomnqophiso kaAbram apho ithokazi lenkomo, ibhokhwe yemazi nenkunzi yegusha zanjonyulwa zaba ziziqwenga ezibini kwisithethe sokuqinisa umnqophiso ngegazi. Kwakuloo ndinyana inye yomnqophiso, uThixo uchaza ukuba uya kubandwendwela abantu baKhe ngomgwebo kwisizukulwana sesine.

Wathi kuAbram, Yazizokuqinisekileyo ukuba inzala yakho iya kuba ngumphambukeli ezweni elingelolayo, ibe iya kubakhonza; yaye baya kuyicinezela iminyaka emakhulu mane; Kanjalo nolo hlanga, abalukhonzo, ndiya kulugweba; yaye emva koko baya kuphuma benempahla eninzi. Ke wena uya kuya koobawo bakho unoxolo; uya kungcwatywa sele umdala, unemihla emininzi. Kodwa kwisizukulwana sesine baya kubuya apha kwakhona; ngokuba ubugwenxa bama-Amori abukazaliseki. Genesis 15:13–16.

Xa isiprofeto sazalisekiswa kwisizukulwana sesine, kwisizukulwana sikaMoses, iNkosi yamisela iMithetho eliShumi njengomqondiso womnqophiso noThixo nabantu Bakhe abanyuliweyo. Kowesibini kuloo mithetho ilishumi, ukukhanya kwezizukulwana ezine zikaAbram kwandiswa.

Uze ungazenzeli umfanekiso oqingqiweyo, nokuba lulo naluphi na ufanekiselo lwayo nayiphi na into esezulwini phezulu, nolo lusemhlabeni phantsi, nolo lusemanzini phantsi komhlaba.

Uze ungazinquli kuzo, ungazikhonzi; kuba mna Yehova uThixo wakho ndinguThixo onomona, ndivelela ubugwenxa booyise kubantwana, kuse kwisizukulwana sesithathu nesesine sabandithiyileyo; ndibonakalisa inceba kumawaka abo bandithandayo, abayigcinayo imithetho yam. Eksodus 20:4–6.

Izizukulwana ezine zomnqophiso ka-Abram zafakwa ekwandisweni kobukhulu besimilo sikaThixo njengoThixo onekhwele. Ikhwele lakhe lithalekiswa nemifanekiso eqingqiweyo. Kwisizukulwana sesine sika-Abram sifumana kwakhona umgwebo oqhubela phambili. Umgwebo wawuphezu kwesizwe apho abantu bakaThixo babekhobokile khona, kwanaphezul' kwabantu bakaThixo, yaye emva koko ama-Amori ayeya kugwetywa. U-Abram uchaza inkqubo yomgwebo oqhubela phambili eqala ngendlu kaThixo ize ihambe ehlabathini ngokulandelelana, yaye umyalelo wesibini uchaza ukuba inkqubo yomgwebo yahlula uluntu lube ngodidi lwabo bamthiyayo uThixo, nodidi lwabo bamthandayo uThixo, ngaloo ndlela ufanekisela umthetho weCawe, okhwaza usithi, “Ukuba niyandithanda, yigcineni imithetho yam.”

Ngalo kanye elo xesha umThetho usisiwa eSinayi, uMoses uboniswa isimilo sikaThixo.

Yaye uYehova wathi kuMoses, Ziqingqele amacwecwe amabini amatye afana nawangaphambili; yaye ndiya kubhala phezu kwala macwecwe amazwi ayekulam amacwecwe okuqala, owawaphulayo. Uze ulungele kusasa, uze unyuke kusasa uye entabeni yeSinayi, uzibonakalise apho kum encotsheni yentaba. Makungabikho namnye umntu onyukayo kunye nawe; kanaanjalo makungabikho namnye umntu obonwayo kuyo yonke intaba; nezimvu neenkomo mazingadli phambi kwaloo ntaba.

Wazaqingqa amacwecwe amabini amatye afana nawangaphambili; waza uMoses wavuka kusasa, wenyuka waya entabeni yeSinayi, njengoko uYehova wayemyalele, waza wawathabatha esandleni sakhe amacwecwe amabini amatye. UYehova wehla esefini, wema naye khona apho, walibhengeza igama likaYehova. UYehova wadlula phambi kwakhe, wabhengeza,

INkosi, uYehova uThixo, onenceba nonobabalo, onokunyamezela kade, ozele kukulunga nenyano, ogcina inceba yamawaka, oxolela ubugwenxa nokreko nesono, ongayi kuthi konke konke amsule onetyala; ewendwela ubugwenxa booyise phezu kwabantwana, naphezu kwabantwana babantwana, kuse kwisizukulwana sesithathu nesesine.

Wakhawuleza ke uMoses, waqubuda emhlabeni, wanqula. Wathi, Ukuba ngoku ndifumene inceba emehlweni akho, Nkosi, mawuhambe ke uYehova phakathi kwethu, ndiyakubongoza; kuba ngabantu abantamo zilukhuni; sixolele ubugwenxa bethu nesono sethu, usithathe sibe lilifa lakho. Eksodus 34:1–9.

Ukunikelwa kwesibini komthetho, kuhambelana neshati yoovulindlela ka-1850. Amacwecwe okuqala aphulwa, yaye ithubile yokuqala yayinempazamo kumanani. Ngelo xesha uSirayeli wamandulo wenziwa abagcini-mali bomthetho, yaye uSirayeli wanamhlanje wenziwa abagcini-mali bomthetho kaThixo nemithetho yeLizwi likaThixo lesiprofeto. Xa la macwecwe mabini aqala ukwaziswa, kwabakho uvukelo olungokoqobo enkampini, yaye xa ishathi ka-1850 yaziswa, kwakusele kuphekwa uvukelo lokomoya enkampini. Isiprofeto sikaAbram sesizukulwana

sesine sazalisekiswa nguMoses kwisizukulwana sesine, apho uThixo wandisa khona isityhilelo somgwebo kwisizukulwana sesine emyalelweni wesibini. Imifanekiso eqingqiweyo yaba yeyomgunyathi wokunqula uThixo ngenyaniso, yaye umona wesimilo sikaThixo wanxulunyaniswa nomgwebo. Wandula ke uMoses wabona uzuko lukaThixo. Wabona umona kaThixo njengento eyinxalenye yesimilo sikaThixo, njengoko umelwe “ligama” laKhe, yaye ubudlelwane phakathi komnquli nezono zooyise babo bubekwe ngokucacileyo.

Xa uKristu wayicocayo itempile okokuqala, abafundi bakhe baza bakhumbula ukuba inzondelelo yendlu yaKhe yayimtyile. “Inzondelelo” ligama elithetha “umona.” Isimilo sikaThixo esibonakalisa umona waKhe sisona sikhuthazo esakhokelela uKristu ukuba ayicoce itempile yaKhe, yaye uphawu lobuprofeti lwesidingo sokuvuma ezo zono zooyihlo lwaliza kuthi kamva lube yinxalenye ebalulekileyo yobizo lokuguquka emgwebeni “wezihlandlo ezisixhenxe” kaLevitikus amashumi amabini anesithandathu. “Isizukulwana sesine” sika-Abram sikhula sisiba nobunzima obukhulu ngakumbi njengoko siqhubeka kuyo yonke imbali yomnqophiso. Incwadi kaYoweli imele ixesha lemva yasemva kwexesha, eyenzeka kwimihla yokugqibela. Incwadi kaYoweli ibeka umyalezo wayo phezu kokungeniswa kwayo komyalezo wezizukulwana ezine, njengomxholo owabhalwayo kwelona nyathelo lokuqala lomnqophiso ka-Abram ophindwe kathathu noThixo. Loo mxholo ufikelela esiphelweni sawo kwincwadi kaYoweli.

Kanye eZweni leDinga, iTyeya yomnqophiso yayimi eShilo, apho uEli, umbingeleli omkhulu ongendawo noyisidenge, noonyana bakhe ababini abonakeleyo, bebekwe ngokwahlukileyo ekubizweni kukaSamuweli. IShilo yayiza kuba linyathelo elinye kuhambo lweTyeya, eyayiluphawu lomnqophiso. Emva kokuba iTyeya yasetyenziswa njengophawu lokuwisa iindonga zaseYeriko, yahlala eShilo kangangeminyaka emalunga namakhulu amane, kwada kwaba sekufeni kukaEli noonyana bakhe abangendawo. Yaza ke yathinjwa ngamaFilisti, yaye emva koko, xa uDavide wayisa iTyeya eYerusalem, umzekeliso wokuqala wokungena koloyiso eYerusalem wazalisekiswa. Injongo echaziweyo yokufudusela uphawu lomnqophiso eYerusalem yayikukuba uThixo wakhetha ukubeka igama laKhe eYerusalem, yaye igama laKhe linxulunyaniswa nomona waKhe, lowo unxulunyaniswa nomgwebo waKhe onomona kwisizukulwana sesine.

Ngomthetho weCawa iNkosi iya kuliphakamisa ibandla eloyisileyo ngaphezu kwazo zonke iinduli neentaba, zize iintlanga zithi, “yizani, masinyuke siye endlwini kaThixo.”

Kuya kuthi ke ngemihla yokugqibela, intaba yendlu kaYehova iya kumiselwa encotsheni yeentaba, iphakanyiswe ngaphezu kweenduli; kwaye zonke iintlanga ziya kuphumela kuyo. Kwaye abantu abaninzi baya kuhamba bathi, Yizani, masinyuke siye entabeni kaYehova, endlwini kaThixo kaYakobi; yaye uya kusifundisa ngeendlela zakhe, size sihambe emendweni yakhe: kuba eZiyon kuya kuphuma umthetho, nelizwi likaYehova liphuma eYerusalem. Isaya 2:2, 3.

Ilizwi leNkosi liphuma eYerusalem, kuba kulapho Yanyula khona ukubeka “igama” layo. KuMoses, “uYehova wehla efini, wema naye khona apho, walivakalisa igama likaYehova. UYehova wadlula phambi kwakhe, wavakalisa,

INkosi, uYehova uThixo, onenceba nobabalo, ozeka kade umsindo, ozele kukulunga nenyano, ogcina inceba kumawaka, oxolela ubugwenxa nokreko nesono, kodwa ongasayi nakanye amsule onetyala; oweza ubugwenxa boothixo koobawo phezu kwabantwana, naphezu kwabantwana babantwana, kude kuse kwisizukulwana sesithathu nesesine. Eksodus 34:6, 7.

“Igama” laKhe lithetha isimilo saKhe, yaye isimilo sikaThixo sintsonkothe ngokunzulu yaye silula ngokunzulu. UThixo uluthando, yaye oko kusichaza ngokugqibeleleyo isimilo saKhe, nangona kuchazwe ngokulula. Inyaniso yomnqophiso kaAbram ethi “isizukulwana sesine somgwebo” yandiswe “umgca phezu komgca” ngokukhanya okongezelelekileyo komyalelo wesibini ngokuphathelele kwisizukulwana sesine. Emva koko amava kaMoses ayandisa ukukhanya konxulumano lwesizukulwana sesine nesimilo sikaThixo, ngokongeza ukukhanya lomona waKhe. Ukuphefumlelwa kuchaze isimilo njengokuba “ziingcinga neemvakalelo zidibene,” kodwa ukuphefumlelwa kusixelele nokuba iingcinga zethu azifani neengcinga zikaThixo. Isimilo saKhe ziingcinga neemvakalelo zaKhe zidibene, yaye isimilo saKhe sinemiba emininzi gqitha engaphaya kweengcinga neemvakalelo zethu ezilula zobuntu, kangangokuba umahluko ngowokuba iingcinga zaKhe ziphakame ngaphezu kwezulu xa zithelekiswa nomhlaba.

Ngokuba iingcinga zam asizizo iingcinga zenu, neendlela zenu asizizo iindlela zam, utsho uYehova. Kuba njengokuba amazulu ephakamile kunomhlaba, ngokunjalo iindlela zam ziphakeme kuneendlela zenu, neengcinga zam kuneengcinga zenu. Isaya 55:8, 9.

Ngoko ke, nantsi ingcinga yobuntu enokucamngcwa; ukuba isimilo sikaThixo simelwe ligama laKhe, ngoko ke yonke imbonakaliso yegama likaThixo iyimbonakaliso yesimilo saKhe. INgonyama yesizwe sakwaYuda itywina yaye ikhulule ukutywinwa kweLizwi laYo lesiprofeto, uPalmoni nguMbalisi oMangalisayo weemfihlelo, okwanguloNtsusa ophuma emhlabeni owomileyo, kwanetyholo elivuthayo, intsika yomlilo, ingelosi enkulu uMikayeli, kwanokuqhubekeka, kwanokuqhubekeka. Iimpawu zesimilo sikaThixo njengoko zimelwe ngamagama aKhe awahlukeneyo azinasiphelo. “Ingcinga yobuntu enokucamngcwa” yile. Phakathi kwazo zonke iindlela ezahlukeneyo zokubonakaliswa kwesimilo sikaThixo ezaziwayo ukuba zikhona, yintoni intsingiselo yokuba—kwelona nyathelo lokuqala lomnqophiso kwinkqubo yomnqophiso onezigaba ezithathu noAbram—isigwebo “sesizukulwana sesine” sisisitatimenti esisiseko kumnqophiso—esibonakalisa igama laKhe?

Wathi kuAbram, Yaziz ngokuqinisekileyo ukuba inzala yakho iya kuba ngabaphambukeli ezweni elingelolayo, yaye iya kubakhonza; nabo baya kuyixhaphaza iminyaka emakhulu mane; Kanjalo nalo olo hlanga baya kulukhonza ndiya kulugweba; emva koko baphume benobutyebi obukhulu. Ke wena uya kuya kooyihlo ngoxolo; uya kungcwatywa ebudaleni obuhle. Kodwa ke kwisizukulwana sesine baya kubuya apha kwakhona; kuba ubugwenxa bama-Amori abukazaliseki. Genesis 15:13–16.

Isimo sikaThixo njengomgwebi wabantu nezizwe sibanika abantu ixesha lovavanyo elimelwe zizizukulwana ezine. UThixo ungumgwebi, unenceba, unomonde, yaye uzisa umgwebo wabantu nowezizwe esiphelweni kwisizukulwana sesine. Ingxelo esisiseko kaThixo emnqophisweni wakhe nabantu abanyuliweyo iquka umgwebo wesizukulwana sesine. Kanye njengoko isigidimi sengelosi yokuqala sineempawu zonke zesigidimi ngasinye kwezo zithathu zeengelosi, ngokunjalo

nenyathelo lokuqala lomnqophiso kaAbram lineempawu zomnqophiso uphela oneziqendu ezithathu. Igama likaThixo lelokuba unguMgwebi onenceba, ogweba kwisizukulwana sesine. Onke amanye amanyathelo embalini yomnqophiso wabantu abanyuliweyo akhelwe phezu kweso siseko.

Xa incwadi kaYoweli ibekwa ekuvukeni koKhuzo lwasezinzulwini zobusuku kwivesi yesihlanu, kwaye “iwayini entsha” “iyanqunyulwa” emilonyeni yabo, intshayelelo yolo lwahlulo lokugqibela lomnqophiso lwabantu abanyuliweyo bomnqophiso ngumyalezo osisiseko womnqophiso obeka ekuhlени uvukelo lwabantu bomnqophiso abathi emva koko “banqunyulwe” njengoko luzalisekiswa kwisizukulwana sesine. “Banqunyulwa,” ngenxa yokungawuqondi umyalezo osisiseko womnqophiso.

Loo myalezo usisiseko womnqophiso okwiindinyana ezine zeGenesis ishumi elinesihlanu, usisikhuni sokulinganisa—umgca womgwebo osetyenziswa xa umyalezo welitye eliyintloko womnqophiso uvezwa njenge “wayini entsha” kwimihla yokugqibela. Ubunzima obunxulunyaniswa nokuvuswa kwamaxila akwaEfrayim, xa “iwayini entsha” “inqunyulwa,” buqondwa ngokwenene kuphela—xa bubekwa ngaphakathi komxholo wesibhengezo somgwebo nxaanye nesizukulwana sesine sokugqibela sabantu abanyuliweyo abavukelayo, ngexesha lokuvavanywa kwemvula yasemva.

KuGenesis ishumi elinesixhenxe, sifumana inyathelo lesibini lomnqophiso ontlantlu-mathathu noAbraham:

Wathi ke uThixo kuAbraham, Wena uya kuwugcina umnqophiso wam ke ngoko, wena nembewu yakho emva kwakho kwizizukulwana zayo. Nguwo lo umnqophiso wam, eniya kuwugcina, phakathi kwam nani nembewu yakho emva kwakho;

Yonke inkwenkwe kuni mayoluke. Nize niwoluke umzimba wolusu lwenu lwangaphambili; oko kube ngumqondiso womnqophiso phakathi kwam nani. Lowo uneentsuku ezisibhozo ubudala makaluke phakathi kwenu, yonke inkwenkwe ezizukulwaneni zenu, nokuba izalelwe endlwini, nokuba ithengwe ngemali kumphambukeli ongengowembewu yakho. Lowo uzalelwe endlwini yakho, nalowo uthengwe ngemali yakho, makaluke ngokuqinisekileyo; yaye umnqophiso wam woba senyameni yenu ube ngumnqophiso ongunaphakade. Ke inkwenkwe engalukanga, engalukwanga enyameni yolusu lwayo lwangaphambili, loo mphefumlo uya kunqunyulwa ebantwini bakowabo; uwaphule umnqophiso wam. Genesis 17:9–14.

Inyathelo yesibini inika ubungqina besibini kumfuziselo wokuba “kunqunyulwe.” Igama eliguqulelwe ngokuthi “kunqunyulwe” lisuka kwingcambu yalo kwizilwanyana awazinqumla wazahlula kubini uAbram kwisahluko seshumi elinesihlanu, yaye kweso sicutshulwa, nabani na ongalukanga uya “kunqunyulwa” emnqophisweni. Ulwaluko lwathatyathelwa indawo lubhaptizo kwimbali yomnqophiso apho uKristu wayeqinisekisa ezi nyaniso kanye, yaye ngenxa yesi sizathu, Yena, njengomzekelo wethu, wavuswa ngomhla wesibhozo.

Olo phawu lwalumele ukuzaliseka ngomhla wesibhozo, njengoko limelwe yimiphefumlo esibhozo eyayisemkhombeni. Kukwinqanaba lesibini apho uvavanyo olubonakalayo lumelwe khona,

nokuba kwakungoSirayeli ekhetha phakathi kwabaprofeti bakaYezebehele noEliya phambi komgwebo owaphunyezwayo nguEliya, okanye uDaniyeli, uShadraki, uMeshaki noAbhednego ubuso babo bubonakala buhle ngakumbi kwaye butyebile ngaphezu kwabo babedla ukudla kokumkani; uvavanyo lwesibini lolokubonwa. Ulwaluko luluphawu lobomi, yaye imiphefumlo esibhozo eyayisemkhombeni imele abo baphilayo ngokuchaseneyo nabo bafayo.

Kwimbali kaKristu, xa umqondiso womnqophiso watshintshela ebhaptizweni, umpostile uPawulos wasebenzisa kanye imbali yomnqophiso yezi ndima ukubonakalisa utshintsho olukhulu kwimbali yomnqophiso. Wasebenzisa inyama esikwayo kulwaluko njengomfuziselo womntu ngokunxulumene nobuThixo, kwananjengomfuziselo wobume obusezantsi bomntu ngokunxulumene nobume bakhe obuphezulu. UPawulos wabafundisa abafundi bakhe ngokusebenzisa iLizwi likaThixo lesiprofeto, yaye injongo yakhe njengalowo “wakhethiweyo,” (njengoko lithetha igama lakhe elithi Sawule) yayikukuchonga utshintsho olukhulu kwimbali yomnqophiso olumelwe yinguquko ukusuka kuSirayeli wokoqobo ukuya kuSirayeli womoya njengabantu bomnqophiso bakaThixo. Ekwenzekiseni umsebenzi awawunikiweyo, wawuveza umyalezo wakhe wesiprofeto kumongo wembali yomnqophiso.

IGenesis ishumi elinesixhenxe imele inyathelo lesibini kumanyathelo amathathu asisiseko omnqophiso afumana ukuzaliseka kwawo kwe-omega kwiingelosi ezintathu zeSityhilelo ishumi elinesine. Inyathelo lesibini limelwe ngumqondiso wolwaluko, olufanekisela itywina likaThixo phezu kwekhulu elinamashumi amane anesine amawaka, abangumqondiso, omela uvavanyo olubonakalayo. Iingelosi ezintathu ziyi-omega yomnqophiso we-alpha ka-Abraham. Inyathelo lesithathu lika-Abraham yayisisahluko samashumi amabini anesibini.

Yaza isithunywa sikaYehova kuAbraham sisuka ezulwini okwesibini, sathi, Ndivumile mna ngokwam, utsho uYehova, ngenxa enokuba uyenzile le nto, akamgodlanga unyana wakho, unyana wakho okuphela kwakhe; ukuba ekusikeleleni ndiya kukusikelela, nasekwandiseni ndiya kuyandisa imbewu yakho, ibe njengeenkwenkwezi zezulu, nanjengentlabathi eselunxwemeni lolwandle; nembewu yakho iya kulidla ilifa isango leentshaba zayo; ziya kusikelelwa embewini yakho zonke iintlanga zehlabathi; ngokuba uliphulaphule ilizwi lam. Genesis 22:15–18.

Indima yokuqala yesahluko ithi, “Kwathi ke emva kwezi zinto, uThixo wamlinga uAbraham, wathi kuye, Abraham: waza yena wathi, Yabona, ndilapha.” UThixo wamlinga uAbraham, ngaloo ndlela echaza uvavanyo lokugqibela, ngaphambi kokuvakaliswa kwesithathu komnqophiso. Xa uAbraham waluphumelela olo vavanyo, kwandula ke kwabekwa phambili iindima ezine zokugqibela zomnqophiso kaAbraham ongamafutshane amathathu. Ngenxa yokuba uAbraham “walithobela” ilizwi likaThixo, elikule ndawo elili “ilizwi lomnqophiso” waKhe, uAbraham wayeza kusikelelwa njengoyise weentlanga. Ingelosi yesithathu iluvavanyo, oluthi njengakuAbraham lumele uvavanyo olubonakalisa isimilo, yaye isimilo sisekelwe ekubeni uyamkholwa na uThixo, njengoko wenzayo uAbraham, okanye akunjalo. Abo baluphumelelayo uvavanyo, njengoko wenzayo uAbraham, baya kusetyenziswa ekuhlanganiseni zonke iintlanga zehlabathi. Ezo ndima zilishumi elinesixhenxe, ezivela kwizahluko ezithathu, zichaza umnqophiso phakathi koThixo nabantu abanyuliweyo; yaye ngokwenza oko zimele i-alpha yembali

yomnqophiso wabantu abanyuliweyo, yaye ngokwenza oko, ezo ndima zikwanemela i-omega yembali yomnqophiso njengoko imelwe kukuvuswa kwamakhulu alikhulu anamashumi amane anesine amawaka.

Bangaphi kuthi abanokuthenga ikhaya, okanye isithuthi, bengakhange kuqala bahlolisise imiqathango yesivumelwano? Bangaphi na amaSeventh-day Adventist aseLawodike azi ukuba owona mqathango wokuqala wesivumelwano sawo nomnqophiso noThixo uquka ukuba uThixo uzazisa njengoThixo onenceba ogqithisa umgwebo kwisizukulwana sesine? Intlekele yeyokuba abazazi iinyaniso ezisisiseko zembali yamaMillerite, kananjalo abazazi iinyaniso ezisisiseko zobudlelane bomnqophiso abathi babunalo; yaye ngenxa yoku, bona, njengakwaSirayeli wamandulo, abalazi ixesha lokutyelwa kwabo. Isiphelo selo xesha lokutyelwa, elaqala ngomhla we-9/11, kuxa bevuswa ezinzulwini zobusuku babe kuphela beqonda ukuba banqunyulwe.

Siya kuqhubeka kwinqaku elilandelayo.

“NgoAprili 18, kwiintsuku ezimbini emva kokuba umbono wezakhiwo eziwayo udlulile phambi kwam, ndahamba ndayokuzalisekisa isithembiso eBandleni laseCarr Street, eLos Angeles. Njengoko sasisondelela ecaweni seva abathengisi bamaphephandaba bememeza besithi: ‘ISan Francisco itshatyalaliswe yinyikima yomhlaba!’ Ndinentliziyo enzima ndafunda iindaba zokuqala eziprintwe ngokungxama malunga nalo ntlekele yoyikekayo.

“Kwiiveki ezimbini kamva, kuhambo lwethu lokubuyela ekhaya, sadlula eSan Francisco yaye, siqesha inqwelo, sachitha iyure enesiqingatha sibukele intshabalalo eyayenziwe kweso sixeko sikhulu. Izakhiwo ezazicingelwa ukuba ziyakwazi ukumelana nentlekele zazilele zingamanxuwa. Kwezinye iimeko izakhiwo zazithe zatshona emhlabeni ngokuyinxenye. Isixeko saba ngumfanekiso owoyikeka kunene wokungasebenzi kobuchule bomntu ekuyileni izakhiwo ezingatshi ngumlilo nezingagungqiyo ziinyikima zomhlaba.”

“Ngomprofeti waKhe uZefaniya iNkosi ichaza ngokucacileyo izigwebo eya kuzizisa phezu kwabenzi bobubi: ‘Ndiya kutshabalalisa kuphele konke oku phezu komhlaba, utsho uYehova. Ndiya kutshabalalisa umntu neenkomo; ndiya kutshabalalisa iintaka zezulu, neentlanzi zolwandle, nezikhubekiso ndawonye nabangendawo; ndiya kumnqumla umntu emhlabeni, utsho uYehova.’”

“Kuya kuthi ke ngomhla wombingelelo kaYehova, ndibohlwaye iinkosana, nabantwana bokumkani, nabo bonke abambethe iingubo zasemzini. Kwangaloo mini ndiya kubohlwaya nabo bonke abo batsibayo embundwini, abazalisa izindlu zeenkosi zabo ngogonyamelo nenkohliso....

“Kuya kuthi ngelo xesha, ndiphengulule iYerusalem ngezibane, ndibohlwaye abantu abahleli phezu kwentlenge yabo; abathi ezintliziyweni zabo, INkosi ayiyi kwenza okulungileyo, kananjalo ayiyi kwenza okubi. Ngenxa yoko impahla yabo iya kuba lixhoba, nezindlu zabo zibe yinkangala; baya kwakha nezindlu, kodwa abayi kuhlala kuzo; baya kutyala nezidiliya, kodwa abayi kusela iwayini yazo.

“Imini enkulu kaYehova ikufuphi, ikufuphi, yaye ikhawuleza kakhulu; kwanesandi semini kaYehova: igorha liya kukhala khona kabuhlungu. Loo mini yimini yengqumbo, imini

yenxwaleko neyokubandezeleka, imini yenkangala neyentshabalalo, imini yobumnyama nobuluzizi, imini yamafu neyobumnyama obungqingqwa, imini yesigodlo nesilumkiso ngokuchasene nezixeko ezinqatyisiweyo, nangokuchasene neenqaba eziphakamileyo. Ndiya kuzisa inkxwaleko phezu kwabantu, ukuze bahambe njengabaziimfama, ngenxa yokuba bonile kuYehova: negazi labo liya kugalelwa ngaphandle njengothuli, nenyama yabo njengobulongwe. Nesilivere yabo, negolide yabo, aziyi kuba nako ukubahlangula ngemini yengqumbo kaYehova; kodwa ilizwe lonke liya kudliwa ngumlilo wobukhwele baKhe; ngokuba Uya kwenza kwanesiphelo esikhawulezileyo sabo bonke abemi belizwe.’ Zefaniya 1:2, 3, 8–18.

“UThixo akanakuphinda anyamezele ixesha elide kakhulu. Sele ke izigwebo zaKhe ziqalisa ukuwela kwezinye iindawo, yaye kungekudala ukungakhohiseki kwaKhe okuphawulekayo kuya kuvakaliswa kwezinye iindawo.”

“Kuya kubakho uthotho lweziganeko eziya kutyhila ukuba uThixo nguye olawula imeko. Inyaniso iya kuvakaliswa ngolwimi olucacileyo, olungenakuphazanyiswa. Njengabantu, simele silungise indlela yeNkosi phantsi kokukhokelwa okuphezulu koMoya oyiNgcwele. Ivangeli limele linikelwe ngobunyulu balo. Umsinga wamanzi aphilayo umele ube nzulu ngakumbi, wandise ububanzi bawo endleleni yawo. Kuzo zonke iinkalo, ezikufuphi nezikude, abantu baya kubizwa bevela ekulimini nasekwimisebenzini yeshishini eqhelekileyo ethi kakhulu ixakekise ingqondo, baze baqeqeshwe benxulumene namadoda anamava. Njengoko befunda ukusebenza ngempumelelo, baya kuvakalisa inyaniso ngamandla. Ngemisebenzana emangalisayo kakhulu yolungiselelo olungcwele, iintaba zobunzima ziya kususwa ziphoswe elwandle. Isigidimi esithetha lukhulu kangaka kubemi bomhlaba siya kuviwa size siqondwe. Abantu baya kuyazi into eyinyaniso. Umsebenzi uya kuhambela phambili, uqhubeke usiya phambili, de umhlaba wonke ube sele ulunyukisiwe, kuze ke kufike isiphelo.”

“Ngokwandayo ngakumbi, njengoko iintsuku zihamba, kuyacaca ukuba izigwebo zikaThixo zisehlabathini. Ngomlilo, nangezikhukula, nangenyikima, ulumkisa abemi balo mhlaba ngokusondela kwakhe okukufuphi. Ixesha liyasondela xa ingxaki enkulu kwimbali yehlabathi iya kuba ifikile, xa yonke intshukumo kurhulumente kaThixo iya kujongwa ngomdla onzulu nangoloyiko olungenakuchazwa. Ngokulandelelana okukhawulezayo izigwebo zikaThixo ziya kulandelelana—umlilo nezikhukula nenyikima, kunye nemfazwe nokuphalazwa kwegazi.”

“Owu, akwaba abantu belazi ixesha lokutyelelwa kwabo! Baninzi abangekayiva inyaniso yokuvavanya yale mihla. Baninzi abo uMoya kaThixo asabambana nabo. Ixesha lemigwebo kaThixo etshabalalisayo lixesha lenceba kwabo bangakhange bafumane thuba lokwazi ukuba yintoni inyaniso. INkosi iya kubakhangela ngothando oluthambileyo. Intliziyo yaYo yenceba iyachukunyiswa; isandla saYo sisoloko sisolulelwe ukusindisa, lo gama ucango luvaliwe kwabo babengavumi ukungena.

“Inceba kaThixo ibonakaliswa ekunyamezeleni kwakhe ixesha elide. Uyarhoxisa izigwebo zakhe, elindele ukuba isigidimi sesilumkiso sivakaliswe kubo bonke. Owu, ukuba abantu bethu bebeya kuva njengoko befanele uxanduva oluse phezu kwabo lokunika ihlabathi isigidimi sokugqibela senceba, hayi, wawuya kwenziwa umsebenzi omangalisayo!” Testimonies, umqulu 9, 94–97.

