

Incwadi kaJoweli neBandla lamaSeventh-day Adventist laseLawodikea — Inombolo Yamashumi Amabili

Jeff Pippenger
2025-12-26

Inombolo Yamashumi Amabili

Incwadi kaJoweli iveza ukuthi ukubhujiswa kwesivini sikaNkulunkulu kwenzeka esizukulwaneni sesine.

Izwi likaJehova elafika kuJoweli indodana kaPethuweli.

Yizwani lokhu, nina madoda amadala, nibeke indlebe, nonke nina enihlala ezweni. Lokhu kwake kwaba khona yini ezinsukwini zenu, noma ezinsukwini zawoyihlo na? Katshelani abantwana benu ngakho, nabantwana benu bakutshele abantwana babo, nabantwana babo bakutshele esinye isizukulwane.

Lokho okushiywe yinkumbi kudliwe yisikhonyane; nalokho okushiywe yisikhonyane kudliwe yisibungu; nalokho okushiywe yisibungu kudliwe yisibungu esidla amaqabunga.

Vukani, nina zidakwane, nikhale; nibhonge, nonke nina baphuzi bewayini, ngenxa yewayini entsha; ngoba inqunyiwe emilonyeni yenu. Joweli 1:1–5.

Umfanekiso wezintombi eziyishumi ungumfanekiso we-Adventism, futhi ukuvuka okukulo mfanekiso kwenzeka lapho ukolweni namakhula kwehlukaniswa; ngaleso sikhathi amakhula avuselwa ekuqapheliseni ukuthi “anqunyiwe” ewayinini “elisha.” Igama elithi “anqunyiwe” limelela isinyathelo sokuqala sesivumelwano sika-Abrama, lapho ithokazi lensikazi, imbuzi yensikazi, nenqama kwanqunywa kwaba yizicucu ezimbili emkhosini wokuqinisa isivumelwano ngegazi. Kuleso siqephu sesivumelwano sona lesa, uNkulunkulu uveza ukuthi uyakubahambela abantu baKhe ekwahluleleni esizukulwaneni sesine.

Wasesethi ku-Abrama: Yazizizicucu ngokuyinikisileyo ukuthi inzalo yakho iyokuba yisihambi ezweni elingesilo elayo, ibe iyakubakhonza; nabo bayakuyihlupha iminyaka engamakhulu amane; futhi lesa sizwe abayakusikhonza ngiyakusahlulela nami; emva kwalokho bayakuphuma benempahla eningi. Kepha wena uyakuya koyihlo ngokuthula; uyakungcwatshwa usumdala kakhulu. Kodwa esizukulwaneni sesine bayakubuyela lapha futhi, ngokuba ububi bama-Amori abusakagcwali. UGenesis 15:13–16.

Lapho isiprofetho sigwaliseka esizukulwaneni sesine, esizukulwaneni sikaMose, iNkosi yamisa iMiyalo eliShumi njengophawu lwesivumelwano noNkulunkulu nabantu baKhe abakhethiweyo. Kowesibili kuleyo mithetho eyishumi ukukhanya kwezizukulwane ezine zika-Abrama kwakhuliswa.

Ungazenzeli isithombe esibaziweyo, noma umfanekiso wanoma yini esezulwini phezulu, noma esemhlabeni phansi, noma esemanzini ngaphansi komhlaba; ungakhothami kukho, ungakukhonzi; ngokuba mina Jehova uNkulunkulu wakho nginguNkulunkulu onomhawu, ngijezisa ububi bawoyise phezu kwabantwana kuze kube sesizukulwaneni sesithathu nesesine sabangizondayo; ngenzele izinkulungwane umusa kwabangithandayo nabagcina imiyalo yami. Eksodusi 20:4–6.

Izizukulwane ezine zesivumelwano sika-Abrama zahlanganiswa ekwandisweni kwesimo sikaNkulunkulu njengoNkulunkulu onomhawu. Umhawu waKhe uqhathaniswa nezithombe ezibaziweyo. Esizukulwaneni sesine sika-Abrama siphinde sithole ukwahlulela okuqhubekela phambili. Ukwahlulela kwakusehlelweni phezu kwesizwe lapho abantu bakaNkulunkulu babeyizigqila khona, kanye naphezu kwabantu bakaNkulunkulu, bese kuthi emva kwalokho ama-Amori ahlulelwe. U-Abrama uveza inqubo yokwahlulela eqhubekela phambili eqala endlini kaNkulunkulu bese idlulela emhlabeni ngokulandelana, kanti umthetho wesibili uveza ukuthi inqubo yokwahlulela yehlukanisa isintu sibe isigaba salabo abazonda uNkulunkulu, nesigaba salabo abathanda uNkulunkulu, ngaleyo ndlela ifanekisela umthetho weSonto owamemeza wathi, “Uma ningithanda, gcina imiyalo yami.”

Ngesikhathi esifanayo lapho uMthetho unikezwa eSinayi, uMose uboniswa isimilo sikaNkulunkulu.

INkosi yase ithi kuMose: Zibazele izibhebhe ezimbili zamatshe ezinjengezokuqala; mina ngizoloba phezu kwalezi zibhebhe amazwi ayekulezo zibhebhe zokuqala, owaziphula. Ube usulungile ekuseni, ukhuphuke ekuseni uye eNtabeni iSinayi, uziveze khona kimi esiqongweni sentaba. Akungabikho muntu okhuphuka kanye nawe, futhi kungabonakali muntu kuyo yonke intaba; nezimvu nezinkomo mazingadli phambi kwaleyo ntaba.

Wase ebaza izibhebhe ezimbili zamatshe ezifana nezokuqala; uMose wavuka ekuseni kakhulu, wenyukela entabeni iSinayi, njengoba uJehova emyalile, ephethe esandleni sakhe lezo zibhebhe ezimbili zamatshe. UJehova wehlela efini, wema naye khona lapho, wamemezela igama likaJehova. UJehova wadlula phambi kwakhe, wamemezela,

INkosi, uJehova uNkulunkulu, onesihe nomusa, ophuza ukuthukuthela, nocebileyo ngobuhle nangeqiniso, ogcinela izinkulungwane umusa, othethelela ububi nesiphambeko nesono; kepha ongeze neze amkhulule onecala; ezehlisela abantwana ububi bawoyise, naphezu kwabantwana babantwana, kuze kube sesizukulwaneni sesithathu nasesesine.

UMose washesha, wakhothamisa ikhanda lakhe phansi emhlabathini, wakhuleka. Wathi, “Uma manje ngithole umusa emehlweni akho, Nkosi, ake iNkosi yami ihambe phakathi kwethu, ngiyakuncenga; ngokuba singabantu abantamo lukhuni; usithethelele ububi bethu nesono sethu, usithathe sibe yifa lakho.” Eksodusi 34:1–9.

Ukunikezwa kwesibili komthetho kuhambisana neshadi lamaphayona lika-1850. Amathebula okuqala aphulwa, futhi ithebula lokuqala lalinephutha ezibalweni. U-Israyeli wasendulo wase enziwa abagcini bomthetho, futhi u-Israyeli wanamuhla wase enziwa abagcini bomthetho kaNkulunkulu kanye nemithetho yeZwi likaNkulunkulu lesiprofetho. Ngesikhathi amathebula

amabili ethulwa okokuqala, kwakukhona ukhulubuka okungokoqobo ekamu, futhi ngesikhathi kwethulwa ishadi lika-1850, kwakukhona ukhulubuka kokomoya okwase kubila ekamu. Isiprofetho sika-Abrama sesizukulwane sesine sagcwaliseka ngoMose esizukulwaneni sesine, lapho uNkulunkulu andisa khona isambulo sokwahlulela esizukulwaneni sesine emyalweni wesibili. Izithombe ezibaziweyo zaba yinto yomgunyathi emele ukukhonza kweqiniso kukaNkulunkulu, futhi umhawu wesimilo sikaNkulunkulu wanamathiselwa ekwahluleleni. Khona-ke uMose wabona inkazimulo kaNkulunkulu. Wabona umhawu kaNkulunkulu njengengxenywe yesimilo sikaNkulunkulu, njengoba umelwe “ngegama” laKhe, futhi ubudlelwane phakathi komkhonzi nezono zawoyise babo bavezwa ngokusobala.

Ngesikhathi uKristu ehlanza ithempeli okokuqala, abafundi base bekhumbula ukuthi ukushisekela indlu yaKhe kwaba kuMdlu. “Ukushisekela” yilona gama elithi “umhawu.” Isimo sikaNkulunkulu esiveza umhawu waKhe siyisizathu esashukumisela uKristu ukuba ahlanze ithempeli laKhe, futhi isici esingokwesiprofetho sesidingo sokuvuma lezo zono zawoyihlo sasisazokuba yisigaba esibalulekile sokubizelwa ekuphendukeni ekwahlulelweni “kwezikhathi eziyisikhombisa” sikaLevitikusi amashumi amabili nesithupha. “Isizukulwane sesine” sika-Abrama siba nesisindo esikhulu ngokwengeziwe njengoba siqhubeka kuwo wonke umlando wesivumelwano. Incwadi kaJoweli imelela isikhathi semvula yangemuva, eyenzeka ezinsukwini zokugcina. Incwadi kaJoweli yethula umyalezo wayo phezu kokwethulwa komyalezo wezizukulwane ezine, njengendikimba eyabhalwa esinyathelweni sokuqala impela sesivumelwano sika-Abrama esiphindwe kathathu noNkulunkulu. Leyo ndikimba ifinyelela esiphethweni sayo encwadini kaJoweli.

Kwathi lapho sebefikile eZweni Lesithembiso, uMphongolo wesivumelwano wabekwa eShilo, lapho u-Eli umpristi omkhulu omubi noyisiwula, kanye namadodana akhe amabili abonakele, beqhathaniswa nokubizwa kukaSamuweli. IShilo yayizoba yisinyathelo ohambweni loMphongolo, owawuwuphawu lwesivumelwano. Emva kokuba uMphongolo usetshenzisiwe njengophawu lokudiliza izindonga zaseJeriko, wabekwa eShilo cishe iminyaka engamakhulu amane, kwaze kwaba sekufeni kuka-Eli namadodana akhe amabi. Wase uthunjwa amaFilisti, futhi kamuva, lapho uDavide esusa uMphongolo ewuyisa eJerusalema, umfanekiso wokuqala wokungena kokunqoba eJerusalema wagcwaliseka. Injongo eshiwo yokuyisa uphawu lwesivumelwano eJerusalema kwakungukuthi uNkulunkulu wakhetha ukubeka igama laKhe eJerusalema, futhi igama laKhe lihlotshaniswa nomhawu waKhe, ohlotshaniswa nokwahlulela kwaKhe okunomhawu esizukulwaneni sesine.

Ngomthetho weSonto iNkosi iyakuphakamisa ibandla elinqobayo ngaphezu kwawo wonke amagquma nezintaba, futhi abeZizwe bayakuthi: “Wozani, sikhuphukele endlini kaNkulunkulu.”

Kuyakuthi ngezinsuku zokugcina intaba yendlu kaJehova iyakumiswa esiqongweni sezintaba, futhi iyakuphakanyiswa ngaphezu kwamagquma; zonke izizwe ziyakugobhozela kuyo. Abantu abaningi bayakuya bathi, Wozani, sikhuphukele entabeni kaJehova, endlini kaNkulunkulu kaJakobe; uyakusifundisa izindlela zakhe, sihambe emikhondweni yakhe; ngokuba eSiyoni kuyakuphuma umthetho, nezwi likaJehova eJerusalema. Isaya 2:2, 3.

Izwi leNkosi liphuma eJerusalema, ngokuba yilapho Yakhetha khona ukubeka “igama” Layo. KuMose, “iNkosi yehla ngefu, yema naye khona lapho, yamemezela igama leNkosi. INkosi yadlula phambi kwakhe, yamemezela,

INkosi, iNkosi uNkulunkulu, onomusa nesihawu, ophuza ukuthukuthela, ogwele umusa neqiniso, ogcinela izinkulungwane umusa, ethethelela ububi nokweqa nomono, kepha engenakuyekela onecala angajeziswa; ehambisela abantwana nobubi bawoyise, naphezu kwabazukulu naphezu kwabazukulu babazukulu, kuze kufike esizukulwaneni sesithathu nesesine. Eksodusi 34:6, 7.

“Igama” lakhe liyisimilo saKhe, futhi isimilo sikaNkulunkulu siyinkimbinkimbi kakhulu futhi silula kakhulu. UNkulunkulu uluthando, okuyindlela isimilo saKhe esivezwe ngayo ngokuphelele, kodwa kalula. Iqiniso lesivumelwano sika-Abrama elithi “isizukulwane sesine sokwahlulela” lanwetshwa “umugqa phezu komugqa” ngokukhanya okwengeziwe komyalo wesibili maqondana nesizukulwane sesine. Khona-ke ulwazi lukaMose lwanweba ukukhanya kokuxhumana kwesizukulwane sesine nesimilo sikaNkulunkulu, ngokwengeza ukukhanya komona waKhe. Ugqozi luchaze isimilo ngokuthi “imicabango nemizwa kuhlange,” kodwa ugqozi luphinde lwasazisa ukuthi imicabango yethu ayinjengemicabango kaNkulunkulu. Isimilo saKhe siyimicabango nemizwa yaKhe kuhlange, futhi isimilo saKhe sinezinhlangothi eziningi kakhulu ezedlula imicabango nemizwa yethu elula yobuntu, kangangokuthi umehluko uwukuthi imicabango yaKhe iphakeme kunezulu maqondana nomhlaba.

Ngokuba imicabango yami ingeyona imicabango yenu, nezindlela zenu aziyona izindlela zami, usho uJehova. Ngokuba njengalokhu amazulu ephakeme kunomhlaba, kanjalo izindlela zami ziphakeme kunezindlela zenu, nemicabango yami kunemicabango yenu. Isaya 55:8, 9.

Ngakho-ke, nanka umcabango womuntu wokuzindla ngawo; uma isimilo sikaNkulunkulu simelwe yigama laKhe, khona-ke konke ukubonakaliswa kwegama laKhe kungukubonakaliswa kwesimilo saKhe. IBhubesi lesizwe sakwaJuda liyawufaka uphawu futhi liwususe uphawu eZwini laKhe lesiprofetho, uPalmoni unguMbali Omangalisayo Wezimfihlakalo, futhi futhi unguMsuka ophuma emhlabathini owomile, futhi futhi uyisihlahla esivuthayo, insika yomlilo, ingelosi enkulu uMikayeli, nokunye, nokunye. Izimfanelo zesimilo sikaNkulunkulu njengoba zimelwe ngamagama aKhe ahluhahlukene azinakuphela. “Umcabango womuntu wokuzindla ngawo” yilona lona. Kuzo zonke izinhlobonhlobo zokubonakaliswa kwesimilo sikaNkulunkulu ezaziwayo ukuthi zikhona, kuyini ukubaluleka kokuthi—esinyathelweni sokuqala kakhulu sesivumelwano enqubweni yesivumelwano esiyizingxenye ezintathu no-Abrama—“ukwahlulelwa kwesizukulwane sesine” kuyisititimende esiyisisekelo esivumelwaneni—esibonakalisa igama laKhe?

Wasesethi ku-Abrama: Yazini ngokuqinisekileyo ukuthi inzalo yakho iyakuba yisihambi ezweni elingesilo elayo, futhi iyakubakhonza; bona bayakuyicindezela iminyaka engamakhulu amane; kanti naleso sizwe abayakusikhonza ngiyakusahlulela; emva kwalokho bayakuphuma benempahla enkulu. Kepha wena uyakuya koyihlo ngokuthula; uyakungcwatshwa usumdala kakhulu. Kodwa esizukulwaneni sesine bayakubuya lapha futhi; ngokuba ububi bama-Amori abukakagwali. UGenesisise 15:13–16.

Isimo sikaNkulunkulu njengomahluleli wabantu nezizwe sivumela abantu isikhathi sokuvivinywa esimelelwa yizizukulwane ezine. UNkulunkulu ungumahluleli, unesihe, uyabekezela, futhi uletha ukwahlulelwa kwabantu nezizwe esiphethweni esizukulwaneni sesine. Isitatimende sikaNkulunkulu esiyisisekelo esivumelwaneni saKhe nabantu abakhethiweyo sihlanganisa ukwahlulelwa kwesizukulwane sesine. Njengoba umlayezo wengelosi yokuqala uqukethe zonke izici zemiyalezo ngayinye yezingelosi ezintathu, kanjalo futhi isinyathelo sokuqala sesivumelwano sika-Abrama siqukethe izici zesivumelwano esiphindwe kathathu sonke. Igama likaNkulunkulu yilokhu ukuthi unguMahluleli onesihe, owahlulela esizukulwaneni sesine. Zonke ezinye izinyathelo emlandweni wesivumelwano wabantu abakhethiweyo zakhelwa phezu kwaleso sisekelo.

Lapho incwadi kaJoweli ibekwa ekuvukeni koKukhala Kwaphakathi Kwamabili evesini lesihlanu, futhi “iwayini elisha” “linqunywa” emilonyeni yabo, isingeniso salokho kwehlukaniswa kokugcina kwesivumelwano sabantu besivumelwano abakhethiweyo siwumyalezo oysisisekelo wesivumelwano ochaza ukuhlubuka kwabantu besivumelwano, abase “benqunywa,” njengento ezezwa esizukulwaneni sesine. “Banqunywa,” ngenxa yokungawuqondi umyalezo oysisisekelo wesivumelwano.

Lowo mlayezo oysisisekelo wesivumelwano, otholakala emavesini amane kaGenesisise isahluko 15, uyinduku yokulinganisa—umugqa wokwahlulela osetshenziswayo lapho umyalezo wetshe eliyinhloko wesivumelwano wethulwa “njengewayini elisha” ezinsukwini zokugcina. Ubunzima obuhambisana nokuvuswa kwezidakwa zakwa-Efrayimi, lapho “iwayini elisha” “linqunywa,” buqondakala ngokweqiniso kuphela—lapho bubekwa ngaphakathi komongo wesimemezelo sokwahlulela ngokumelene nesizukulwane sokugcina sesine sabantu abakhethiweyo abahlubukayo, ngesikhathi sokuvivinywa semvula yokugcina.

KuGenesisise ishumi nesikhombisa, sithola isinyathelo sesibili sesivumelwano esinezici ezintathu no-Abrahama:

UNKulunkulu wasesithi ku-Abrahama: Ngakho-ke uyakugcina isivumelwano sami, wena nenzalo yakho emva kwakho ezizukulwaneni zayo. Yilesi isivumelwano sami eniyakusigcina phakathi kwami nani nenzalo yakho emva kwakho;

Bonke abantwana besilisa phakathi kwenu bayakusokwa. Niyakusoka inyama yejwabu lenu; lokho kuyakuba yisibonakaliso sesivumelwano phakathi kwami nani. Lowo onensuku eziyisishiyagalombili uyakusokwa phakathi kwenu, bonke abantwana besilisa ezizukulwaneni zenu, lowo ozelwe endlini, noma othengwe ngemali kumfokazi ongeyena owenzalo yakho. Ozelwe endlini yakho, nalowo othengwe ngemali yakho, impela kufanele asokwe; futhi isivumelwano sami siyakuba senyameni yenu sibe yisivumelwano saphakade. Kepha umntwana wesilisa ongasokile, ongayisokile inyama yejwabu lakhe, lowomuntu uyakunqunywa phakathi kwabantu bakubo; wephulile isivumelwano sami. UGenesisise 17:9–14.

Isinyathelo sesibili sinikeza ubufakazi besibili kophawu lokuba “anqanyulwe.” Igama elihunyushwe ngokuthi “anqanyulwe” lithola umsuka walo ezilwaneni u-Abram azisika zaba

yizingxenye ezimbili esahlukweni seshumi nanhlanu, futhi kuleso siqephu, noma ubani ongasokile uyakuba “anqanyulwe” esivumelwaneni. Esikhathini somlando wesivumelwano ukusoka kwathathelwa indawo ubhaphathizo lapho uKristu ayeqinisekisa khona lawa maqiniso uqobo lwawo, futhi ngenxa yalesi sizathu Yena, njengesibonelo sethu, wavuswa ngosuku lwesishiyagalombili.

Leso sibonakaliso kwakufanele sigwaliseke ngosuku lwesishiyagalombili, njengoba kwakumelwe yimiphefumulo eyisishiyagalombili emkhunjini. Kusesinyathelweni sesibili lapho kuvezwa khona uvivinyo olubonakalayo, noma ngabe kwakungu-Israyeli ekhetha phakathi kwabaprofethi bakaJezebeli no-Eliya ngaphambi kwesahlulelo esenziwa ngu-Eliya, noma ubuso bukaDaniyeli, uShadiraki, uMeshaki no-Abedinego bubonakala buhle futhi bukhuluphele kunobwalabo ababedla ukudla kwenkosi; uvivinyo lwesibili lungolokubonwa. Ukusoka kuyisibonakaliso sokuphila, futhi imiphefumulo eyisishiyagalombili eyayisemkhunjini imelela labo abaphila ngokwehluka kulabo abafa.

Emlandweni kaKristu, lapho uphawu lwesivumelwano luguqukela embhaphathizweni, umphostoli uPawulu wasebenzisa wona kanye umlando wesivumelwano walezi zindimana ukubonakalisa uguquko olukhulu emlandweni wesivumelwano. Wasebenzisa inyama enqunyawo ekusokweni njengophawu lomuntu maqondana nobuNkulunkulu, nanjengophawu lwemvelo yomuntu ephansi maqondana nemvelo yomuntu ephakeme. UPawulu wafundisa abafundi bakhe ngokusebenzisa iZwi likaNkulunkulu elingokwesiprofetho, futhi inhloso yakhe njengalowo “owakhethwayo,” (njengoba igama lakhe elithi Sawuli lisho) kwakuwukukhomba uguquko olukhulu emlandweni wesivumelwano olwalumelwe ukuguquka kusuka kwa-Israyeli ongokoqobo kuya kwa-Israyeli ongokomoya njengabantu bakaNkulunkulu besivumelwano. Ekufezeni umsebenzi ayewunikiwe, wethula umlayezo wakhe ongokwesiprofetho esimweni somlando wesivumelwano.

UGenesise isahluko seshumi nesikhombisa simela isinyathelo sesibili sezinyathelo ezintathu eziyisisekelo zesivumelwano ezithola ukugwaliseka kwazo kwe-omega ezingelosini ezintathu zesAmbulo ishumi nane. Isinyathelo sesibili simelelwa uphawu lokusoka, olufanekisela uphawu lukaNkulunkulu phezu kwezinkulungwane eziyikhulu namashumi amane nane, eziyibhanela, elimela uvivinyo olubonakalayo. Izingelosi ezintathu ziyiyo i-omega yesivumelwano sika-Abrahama se-alpha. Isinyathelo sesithathu sika-Abrahama kwakuyisahluko samashumi amabili nambili.

Ingelosi leNkosi yabiza ku-Abrahama isezulwini ngokwesibili, yathi: Ngizifungile mina uqobo lwami, kusho iNkosi, ngokuba wenze le nto, futhi awugcinanga indodana yakho, indodana yakho eyodwa kuphela; ukuthi ngokukubusisa ngiyakukubusisa, nangokwandisa ngiyokwandisa inzalo yakho ibe njengezinkanyezi zezulu, nanjengesihlabathi esisogwini lolwandle; futhi inzalo yakho iyakudla ifa lesango lezitha zayo; futhi kuyo inzalo yakho zonke izizwe zomhlaba ziyakubusiswa; ngokuba ulalele izwi lami. UGenesise 22:15–18.

Ivesi lokuqala lesahluko lithi, “Kwase kuthi emva kwalezi zinto, uNkulunkulu wamlinga u-Abrahama, wathi kuye, Abrahama: yena wathi, Bheka, ngilapha.” UNkulunkulu walinga u-Abrahama, ngaleyo ndlela ebonakalisa uvivinyo lokugcina, ngaphambi kwesimemezelolo

sesithathu sesivumelwano. Lapho u-Abrahama edlula kulolo vivinyo, khona-ke kwavezwa amavesi amane okugcina esivumelwano sika-Abrahama esiphindwe kathathu. Ngenxa yokuthi u-Abrahama “walalela” izwi likaNkulunkulu, okulesi siqephu eliyilo “izwi lesivumelwano” saKhe, u-Abrahama wayezobusiswa njengoyise wezizwe. Ingelosi yesithathu iyisivivinyo, esifana no-Abrahama simela uvivinyo olubonakalisa isimilo, futhi isimilo sisekelwe ekutheni uyamkholwa yini uNkulunkulu, njengoba kwenza u-Abrahama, noma cha. Labo abadlula kulolo vivinyo, njengoba kwenza u-Abrahama, bayosetshenziswa ekuqoqeni zonke izizwe zomhlaba. Amavesi ayishumi nesikhombisa, avela ezahlukweni ezintathu, akhomba isivumelwano phakathi kukaNkulunkulu nabantu abakhethiweyo; futhi ngokwenza kanjalo amele i-alpha yomlando wesivumelwano sabantu abakhethiweyo, futhi ngokwenza kanjalo, lawo mavesi futhi amele i-omega yomlando wesivumelwano njengoba imelwe ngokuvuswa kwezinkulungwane eziyikhulu namashumi amane nane.

Bangaki kithi abangathenga indlu, noma imoto, bengakaqale bahlole imigomo yesivumelwano? Bangaki kumaSeventh-day Adventist aseLawodikeya abazi ukuthi umgomo wokuqala kanye kanye wesivumelwano sabo somnqophiso noNkulunkulu uqukethe ukuthi uNkulunkulu uzazisa njengaye onguNkulunkulu onomusa, odlulisa ukwahlulela kuze kube sesizukulwaneni sesine? Inhlekelele ukuthi abawazi amaqiniso ayisisekelo omlando wamaMillerite, futhi abawazi namaqiniso ayisisekelo obudlelwane babo bomnqophiso abawuvumayo, futhi ngenxa yalokhu bona, njengakwa-Israyeli wasendulo, abasazi isikhathi sokuhanjelwa kwabo. Ukuphela kwaleyo nkathi yokuhanjelwa, eyaqala ngo-9/11, yilapho bevuswa phakathi kwamabili, kuphela ukuze baqaphele ukuthi banqunyiwe.

Sizoqhubeka esihlokwani esilandelayo.

“Ngo-April 18, ezinsukwini ezimbili emva kokuba isimo sezakhiwo eziwayo sidlulile phambi kwami, ngahamba ukuyogcwalisa isibopho eBandleni laseCarr Street, eLos Angeles. Njengoba sasisondele ebandleni sezwa abafana abathengisa amaphephandaba bememeza bethi: ‘ISan Francisco ibhujiswe ukuzamazama komhlaba!’ Ngenhliziyo esindayo ngafunda izindaba zokuqala ezaziphrintwe ngokushesha ngale nhlekelele eyesabekayo.

“Emasontweni amabili kamuva, ohambweni lwethu lokubuyela ekhaya, sadlula eSan Francisco, futhi, siqasha inqola, sachitha ihora nengxenywe sibuka umonakalo owawudaliwe kulelo dolobha elikhulu. Izakhiwo okwakucatshangwa ukuthi azinakubhujiswa yinhlekelele zazilele zingamanxiwa. Kwezinye izimo izakhiwo zase zicwile kancane emhlabathini. Idolobha laliveza umfanekiso owesabeka kakhulu wokungasebenzi kahle kobuciko bomuntu ekwakheni izakhiwo ezingashi nezingathinteki ukuzamazama komhlaba.”

“Ngomprofethi waKhe uZefaniya iNkosi icacisa izahlulelo eyakuziletha phezu kwabenza okubi: ‘Ngiyakuchitha nokukuchitha konke ebusweni bomhlaba, usho uJehova. Ngiyakuqeda umuntu nesilwane; ngiyakuqeda izinyoni zezulu, nezinhlanzi zolwandle, nezikhubekiso kanye nababi; ngiyakumnquma umuntu ebusweni bomhlaba, usho uJehova.’”

“Kuyakuthi ngosuku lomhlatshelo kaJehova ngijezele izikhulu, nabantwana benkosi, nabo bonke abagqoka izambatho zabezizwe. Ngalolo suku futhi ngiyakujezisa bonke abeqa

embundwini, abagwalisa izindlu zamakhosi abo ngobudlova nangenkohliso....

“Kuyakuthi ngaleso sikhathi ngihlole iJerusalema ngezibani, ngijezise amadoda azinze emanyeleni awo, athi ezinhliziyweni zawo, INkosi ayiyikwenza okuhle, futhi ayiyikwenza okubi. Ngakho-ke impahla yawo iyakuba yimpango, nezindlu zawo zibe yincithakalo; bayakha nezindlu, kodwa bangahlali kuzo; bayakutshala nezivini, kodwa bangayikuphuza iwayini lazo.”

“Usuku olukhulu lweNkosi luseduze, luseduze, futhi luyashesha kakhulu, yebo, nezwi losuku lweNkosi: iqhawe liyokhala khona kabuhlungu. Lolo suku luyoba usuku lolaka, usuku losizi nokucindezeleka, usuku lwencithakalo nokubhujiswa, usuku lobumnyama nokufiphala, usuku lwamafu nobumnyama obukhulu, usuku lwecilongo nolwesixwayiso olumelene nemizi enezivikelo, nolumelene nemibhoshongo ephakeme. Ngiyakwehlisela abantu ukucindezeleka, baze bahambe njengabayizimpuputhe, ngoba bonile eNkosini; negazi labo liyakuthululwa njengothuli, nenyama yabo ibe njengendle. Isiliva labo negolide labo ngeke likwazi ukubakhulula ngosuku lolaka lweNkosi; kepha izwe lonke liyakudliwa ngomlilo wobukhwele baYo; ngokuba iyakwenza ukubhujiswa okuphelele, yebo okusheshayo, kwabo bonke abahlala ezweni.’ Zefaniya 1:2, 3, 8–18.

“UNkulunkulu akasenakwazi ukubekezela isikhathi eside kakhulu. Kakade izahlulelo zaKhe seziqalile ukwehlela kwezinye izindawo, futhi maduze ukungathokozi kwaKhe okuphawulekayo kuzozwakala kwezinye izindawo.

“Kuyokuba khona uchungechunge lwezehlakalo ezizoveza ukuthi uNkulunkulu ungumnikazi wamandla phezu kwaso sonke isimo. Iqiniso liyomenyezelwa ngolimi olucacile, olungenakuphikwa. Njengesizwe kufanele silungise indlela yeNkosi ngaphansi kobuholi obubusayo bukaMoya oNgcwele. Ivangeli kufanele linikezwe ebumsulweni balo. Umfula wamanzi aphilayo kufanele ujule futhi wandise ububanzi bawo ekugelezeni kwawo. Kuzo zonke izindawo, eziseduze nezikude, abantu bayobizwa besuswa ekulimeni nasemisebenzini yokuhweba evamile, yona ehlala kakhulu ingqondo, futhi bayofundiswa behlangene nabantu abanolwazi. Njengoba befunda ukusebenza ngempumelelo, bayomemezela iqiniso ngamandla. Ngemisebenzi emangalisayo kakhulu yokuhlinzekela kukaNkulunkulu, izintaba zobunzima ziyosuswa ziphonswe olwandle. Umlayezo onencazelo enkulu kangaka kubahlali bomhlaba uyokwenziwa uzwakale futhi uqondwe. Abantu bayokwazi ukuthi liyini iqiniso. Umsebenzi uyoqhubekela phambili, uye phambili futhi usaqhubeka phambili, kuze kube yilapho umhlaba wonke usuxwayisiwe, khona-ke ukuphela kuyofika.”

“Ngokwandayo, njengoba izinsuku ziqhubeka zedlula, kuyabonakala ukuthi izahlulelo zikaNkulunkulu zisezweni. Ngomlilo nangezikhukhula nangokuzamazama komhlaba uxwayisa abakhileyo kulo mhlaba ngokusondela kwakhe okuseduze. Isikhathi siyasondela lapho inhlekelele enkulu emlandweni wezwe iyobe isifikile, lapho konke ukuhamba embusweni kaNkulunkulu kuyobukwa ngentshisekelo enkulu nangokwesaba okungenakuchazwa. Ngokulandelana okusheshayo izahlulelo zikaNkulunkulu ziyolandela zodwa—umlilo nezikhukhula nokuzamazama komhlaba, kanye nempi nokuchitheka kwegazi.”

“O, sengathi abantu bangalazi isikhathi sokuvakasha kwabo! Bangingi abangakayizwa iqiniso elivivinyayo lalesi sikhathi. Bangingi uMoya kaNkulunkulu osalwisana nabo. Isikhathi sezahlulelo zikaNkulunkulu ezibhubhisayo siyisikhathi somusa kulabo abangazange bathole ithuba lokufunda ukuthi liyini iqiniso. INkosi iyobabheka ngothando olumnene. Inhliziyo yaYo yomusa iyathintwa; isandla saYo sisalokhu seluliwe ukuze sisindise, kuyilapho umnyango uvaliwe kulabo ababengafuni ukungena.

“Umusa kaNkulunkulu ubonakaliswa ekubekezeleni kwaKhe okude. Uvimba ukwahlulela kwaKhe, elindele ukuba umlayezo wesixwayiso uzwakaliswe kubo bonke. O, ukuba abantu bakithi bebengakuzwa ngendlela okufanele ngayo umthwalo wemfanelo ophezu kwabo wokunikeza izwe umlayezo wokugcina womusa, yeka umsebenzi omangalisayo obungafezwa!” Testimonies, volume 9, 94–97.