

ISityhilelo sikaYesu Kristu - Inani Lesine

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Umyalezo weSityhilelo sikaYesu Kristu osakhululwayo uquka ukuchongwa kwegama lesiHebhere eliguqulelwa ngokuthi “inyaniso,” nelithi, phakathi kwezinye izinto, limele isimilo sikaKristu njengoAlfa noOmega. Ukuqala kwento okumelayo ukuphela kwento kugubungela iBhayibhile yonke, yaye isimilo sikaKristu sibonakaliswa eBhayibhileni, kuba yena uliLizwi. UAlfa noOmega licala lesimilo sikaKristu alichaza ngokwakhe, njengobungqina bokuba unguThixo.

Isahluko samashumi amane sencwadi kaIsaya siphawula ukuqala kwengxelo yesiprofeto eqhubeka kude kuse ekupheleni kwencwadi kaIsaya kwisahluko samashumi amathandathu anesithandathu. Siqala ngokuchonga uMthuzeli othunyelweyo, lowo uKristu awathembisa abafundi ukuba uya kubathuzela ngenxa yokumka kwakhe, kodwa ukuza koMthuzeli kufumana ukuzaliseka kwako okugqibeleleyo, njengoko zisenza zonke iziprofeto, ngemihla yokugqibela. Ukuchongwa nguIsaya nanguYesu kokufika koMthuzeli kubhekisa ekudanisweni kwentshukumo yabaliikhulu elinamashumi amane anesine amawaka, okwenzeka ngomhla we-18 kuJulayi, 2020.

Noko ke, ndinixelela inyaniso; kuluncedo kuni ukuba ndimke; kuba ukuba andimki, uMthuzeli akayi kuza kuni; kodwa ukuba ndimka, ndiya kumthumela kuni. Kananjalo xa athe weza, uya kulohlwaya ihlabathi ngasono, nangobulungisa, nangomgwebo. Yohane 16:7, 8.

Amagama athi “isono, ubulungisa, nomgwebo” ngawona aza kusetyenziswa nguMthuzeli ukuze “ohlwaye” ihlabathi. Igama eliguqulelwe ngokuthi “ohlwaye” liquka nentsingiselo yokweyisa. La manyathelo mathathu athi “isono, ubulungisa nomgwebo” amela igama lesiHebhere eliguqulelwa ngokuthi “inyaniso.” Elo gama lenziwe ngoonobumba bokuqala, beshumi elinesithathu, nabokugqibela bealfabhethi yesiHebhere, yaye elo gama limela ukuba uMdali wezinto zonke ungowokuqala nowokugqibela, uAlfa no-Omega. Xa uMthuzeli esiza kwabo balikhulu elinamashumi amane anesine amawaka abadimazekileyo, uya kubeyisa, aze emva koko eyise nehlabathi, ukuba uThixo unguAlfa no-Omega.

Thuzelani, thuzelani abantu bam, utsho uThixo wenu. Thethani ngokuthuzela neYerusalem, nimemeze kuyo, ukuthi ukulwa kwayo kugqityiwe, nokuba ubugwenxa bayo buxolelwe; kuba ifumene esandleni sikaYehova okuphindwe kabini ngenxa yezono zayo zonke. Ilizwi lalowo ukhalayo entlango lithi, Yilungiseni indlela kaYehova, nenzelani uThixo wethu uhola othe tye enkangala. Yonke intili iya kuphakanyiswa, nentaba yonke nenduli kuya kuthotywa; nezinto ezigoso ziya kulungiswa, neendawo ezimagqagala zibe yithafa: Buya kutyhilwa ubuqaqawuli bukaYehova, yaye yonke inyama iya kububona kunye: kuba umlomo kaYehova utshilo oko. Isaya 40:1–5.

Esi sicutshulwa sichaza umsebenzi womthunywa wokugqibela ka-Eliya, owawufuziselwe nguWilliam Miller, owayefuziselwe nguYohane umBhaptizi, owayefuziselwe nguEliya, nowachongwa nguMalaki njengomthunywa olungiselela indlela yomthunywa womnqophiso. Kwintshukumo yokugqibela ka-Eliya, xa iNkosi ithumela uMthuzeli ukuba omeleze abo badanisiweyo nabalindele iNkosi ngexesha lokulibaziseka, “ubuqaqawuli beNkosi buya kutyhilwa, yaye yonke inyama iya kububona kunye.” “Ubuqaqawuli” beNkosi bubuntu baYo, yaye isiTyhilelo sikaYesu Kristu kukuvulwa kwento yobuntu baYo emelwe njengeAlfa neOmega. Emva kwesingeniso seevesi ezintlanu zokuqala, “ilizwi lalowo udanduluka entlango,” licela kuThixo lisithi, “Ndiya kukhwaza ntoni?”

Ilizwi lathi, Khalaza. Waza yena wathi, Ndokhalaza ntoni na? Yonke inyama injengengca, nabo bonke ubuhle bayo bunjengentyatyambo yasendle; ingca iyabuna, intyatyambo iyaphela, ngokuba umoya kaYehova uvuthela kuyo; inene abantu bayingca. Ingca iyabuna, intyatyambo iyaphela; kodwa ilizwi loThixo wethu liya kuma ngonaphakade. Isaya 40:6–8.

Umyalezo wesimilo sikaKristu omelwe njengoAlfa no-Omega ubekwe ngaphakathi komfuziselo wobuSilamsi. KuHezekile amashumi amathathu anesixhenxe intlambo yamathambo afileyo iqala iqokelelwe ndawonye, ize emva koko iphiliswe ngomyalezo wesiprofeto wemimoya yomine.

“Izithunywa zezulu zibambe imimoya emine, emelwe lihashe elinomsindo elifuna ukuzikhulula lize ligxalathelane phezu kobuso bomhlaba wonke, lithwele intshabalalo nokufa endleleni yalo.

“Ngaba siya kulala kanye emdeni weli hlabathi laphakade? Ngaba siya kuba buthuntu, babande, yaye bafile? Owu, akwaba singaba emabandleni ethu noMoya nomphfumlo kaThixo uphefumlelwe ebantwini baKhe, ukuze beme ngeenyawo zabo, baphile. Sifuna ukubona ukuba indlela imxinwa, nesango lixinene. Kodwa njengoko sidlula esangweni elixinene, ububanzi balo abunamida.” Manuscript Releases, umqulu 20, 217.

Ihashe elinomsindo lesiprofeto seBhayibhile bubuSilamsi. Eli hashe linomsindo liyabanjwa ekwenzeni umsebenzi walo wentshabalalo, njengoko kumelwe kukubanjwa kwemimoya emine ziingelosi ezine kwisiTyhilelo isahluko sesixhenxe. Ziyathintelwa de abo balikhulu elinamashumi amane anesine amawaka batywinwe.

Kwaye emva kwezi zinto ndabona iingelosi ezine zimi kwiikona ezine zomhlaba, zibambe imimoya emine yomhlaba, ukuze umoya ungavuthuzi emhlabeni, naselwandle, nasemthini nawuphi na. Ndaza ndabona enye ingelosi inyuka ivela empumalanga, inesitywina soThixo ophilileyo; yaza yamemeza ngezwi elikhulu kwiingelosi ezine, ezazinikiwe ukonakalisa umhlaba nolwandle, isithi, Musani ukuwonakalisa umhlaba, nolwandle, nemithi, side sibatywine ebunzini abakhonzi boThixo wethu. ISityhilelo 7:1–3.

Imimoya emine ibanjwe, imela ukuthintelwa kobuSilamsi de ukutywinwa kwabantu bakaThixo kugqitywe. UbuSilamsi bumelwe kwiSityhilelo njengezintathu zokugqibela kwezo xilongo zisixhenxe, kwananjengezo zintathu zeentsizi.

Ndaza ndabona, ndeva isithunywa siphaphazela phakathi kwezulu, sisitsho ngezwi elikhulu, Sijwili, sijwili, sijwili, kwabo bahlala emhlabeni, ngenxa yezinye izandi zexilongo zezithunywa ezithathu, ezisekaza kuvuthelwa! ISityhilelo 8:13.

Emva kokwazisa ngeexilongo ezintathu zeshwangusha, uYohane uchaza iimpawu zobuSilamsi kwisahluko sesithoba. Kwindima yesine yesahluko sesithoba kunikwa ubuSilamsi umyalelo, owazalisekiswa kwimbali ka-Abubekr, inkokeli yokuqala emva koMohammed.

Baza bayalelwa ukuba bangonakalisi ingca yomhlaba, nento eluhlaza nokuba yiyiphi, nomthi nokuba nguwuphi; koko mabonakalise kuphela abo bantu bangenalo itywina likaThixo emabunzini abo. ISityhilelo 9:4.

Uriah Smith wabonakalisa ubudlelwane buka-Abubekr nendima yesine.

“Emva kokufa kukaMohammed, walandelwa kulawulo ngu-Abubekr, ngowe-A.D. 632, owathi, kamsinya nje akuba emise ngokuqinileyo igunya nolawulo lwakhe, wathumela ileta ejikelezayo kwizizwe zaseArabhiya, apho oku kulandelayo kusicatshulwa kuyo:

“Xa nilwa iimfazwe zeNkosi, zikhululeni okwamadoda, ningajiki imiqolo yenu; kodwa makungabi lulwelo lwegazi lwabafazi nabantwana olungcolisa uloyiso lweni. Musani ukutshabalalisa mithi yesundu, ningatshisi namasimi engqolowa. Musani ukugawula mithi ithwala iziqhamo, ningoni nangeenkomo, ngaphandle kwezo nizibulalayo ukuze nizidle. Xa nenza nawuphi na umnqophiso okanye isivumelwano, manihlale kuwo, nibe ngabazalisekisa ilizwi leni. Yaye njengoko nihamba, niya kufumana abantu abathile benkolo abahlala bodwa ezindlwini zoonongendi, bezimisele ngolo hlobo ukukhonza uThixo; bayekeni, ningababulali, ningazitshabalalisi nezo ndlu zabo zoonongendi. Kanjalo niya kufumana olunye uhlobo lwabantu abangabendlwini yesikhungu sikaSathana, abaneentloko ezichetyiweyo phezulu; qinisekani ukuba niyabahluba ukhakhayi lwabo, ningabaniki nceba de baguqukele kubuMohammedan okanye bahlawule irhafu.” Uriah Smith, Daniel and the Revelation, 500.

Uriah Smith uqhubeka echaza iindidi ezimbini zamadoda, ezazimele ukwahlulwa ngamaqhawe amaSilamsi awathunyelwa nguAbubekr ukuba eze nemfazwe nxamnye neRoma. Olunye udidi uluchaza njengeemonki zamaKatolika, ezazinqula ngeCawa; kanti olunye udidi lwalungolwabo babenqula ngomhla wesixhenxe. AmaSilamsi ayemelwe ukuhlasela kuphela abanquli belanga. Okubaluleke ngakumbi ekuqwalaseleni kwethu kukuba amadoda, nokuba ngabagcini beCawa okanye ngabagcini beSabatha, amelwe ngokomfuziselo njengengca, izinto eziluhlaza, nemithi. Imimoya emine kwisahluko sesixhenxe yayithintelwe ukuba ingavutheli phezu kwengca de abagcini beSabatha batywinwe.

Umthunywa wentshukumo yekhulu elinamashumi amane anesine amawaka ubuza kuThixo esithi, “Ndiya kukhalela ntoni na?” Waxelelwa ukuba isigidimi sakhe sasimele sibe sesokuba iLizwi likaThixo limi liqinile ngonaphakade, yaye eso sigidimi sasimele sibekwe ngaphakathi komxholo womoya ovuthuza phezu kwengca. Xa uMthuthuzeli ethunyelwe kwikhulu elinamashumi amane anesine amawaka athe adana ngenxa yokuqikelela okusileleyo ngoSilamsi, aze emva koko aqonde ukuba akwixesha lokulibaziseka lomzekeliso weentombi ezilishumi, aze ke ngoko aziswe nguMthuthuzeli ukuba isigidimi ekufuneka basiveze sisigidimi sendima kaSilamsi kwisiprofeto

seBhayibhile. Ukufika kukaMthuthuzeli, kwimbali yexesha lokulibaziseka, kubabangela ukuba beme.

Waza wathi kum, Nyana womntu, yima ngeenyawo zakho, ndize ndithethe nawe. Waza umoya wangena kum ekuthetheni kwakhe kum, wandimisa ngeenyawo zam, ndeva lowo uthetha nam. Hezekile 2:1, 2.

Bema xa bevusiwe.

Yaye abantu nezizwe neelwimi neentlanga baya kuzibona izidumbu zabo iintsuku ezintathu nesiqingatha, bangavumi ukuba izidumbu zabo zibekwe emangcwabeni. Abo ke bahlala emhlabeni baya kuvuya ngabo, bagcobe, bathumelelane izipho; kuba aba baprofeti babini babebathuthumbisa abo bahlala emhlabeni. Ke kaloku emva kweentsuku ezintathu nesiqingatha uMoya wobomi ophuma kuThixo wangena kubo, bema ngeenyawo zabo; lwaza uloyiko olukhulu lwehlela abo babebabona. ISityhilelo 11:9–11.

Amanyathelo amabini okuma, aze ke aphakanyiswe njengomqondiso, amelwe kwakhona nguHezekile kwisahluko samashumi amathathu anesixhenxe. Inyathelo lokuqala likaHezekile lihlanganisa amalungu omzimba amathambo awomileyo abafileyo asezintilini zokudana. Inyathelo lesibini likaHezekile ngumyalezo wemimoya yomine, ongumyalezo wokutywina, ongumyalezo wobuSilamsi.

Wathi kum, Nyana womntu, angaphila na la mathambo? Ndaza ndaphendula ndathi, Nkosi Yehova, wena uyazi. Wabuya wathi kum, Profeta kula mathambo, uthi kuwo, Nina mathambo omileyo, live ilizwi likaYehova. Itsho iNkosi uYehova kula mathambo ukuthi, Yabonani, ndiya kungenisa umphefumlo kuni, niphile; ndibeke imisipha kuni, ndikhulise inyama kuni, ndinigubungele ngolusu, ndibeke umphefumlo kuni, niphile; nazi ukuba ndinguYehova. Ndaprofeta ke njengoko bendiyalelwe; kwathi ndakuprofeta, kwabakho isandi, yabakho inyikima; aza amathambo ahlangana, ithambo nelinye ithambo lalo. Ndakhangela, nanko imisipha nenyama zinyuke phezu kwawo, nolusu lwawagubungela ngaphezulu; kodwa kwakungekho mphefumlo kuwo. Waza wathi kum, Profeta emoyeni, profeta, nyana womntu, uthi emoyeni, Itsho iNkosi uYehova ukuthi, Yiza uvela kwimimoya yomine, wena mphefumlo, uphefumlele aba babuleweyo, ukuze baphile. Ndaprofeta ke njengoko ebendiyalele, wangena umphefumlo kubo, baphila, bema ngeenyawo zabo, umkhosi omkhulu kunene. Hezekile 37:3–10.

Kwisicatshulwa kuIsaya, esisicingayo ngoku, xa uMthuthuzeli efika, bema ngeenyawo zabo, baze banyuselwe entabeni ephakamileyo njengomqondiso, bavakalise “iindaba ezilungileyo,” ezizezi imvula yamva, umyalezo wengelosi yesithathu.

Wena Ziyon, ozisa iindaba ezilungileyo, nyuka uye entabeni ephakamileyo; wena Yerusalem, ozisa iindaba ezilungileyo, phakamisa ilizwi lakho ngamandla; liphakamise, ungoyiki; yithi kwizixeko zakwaYuda, Yabonani uThixo wenu! Yabonani, iNkosi uYehova iza ngesandla esinamandla, nengalo yayo iya kuyilawula; yabonani, umvuzo wayo unayo, nomsebenzi wayo uphambi kwayo. Iya kuwondla umhlambi wayo njengomalusi; iya kuqokelela amatakane nengalo yayo, iwathwale esifubeni sayo, ibakhokele ngobulali abo banyisayo. Ngubani na

olinganise amanzi esandleni sakhe esisihombiso, walinganisa izulu ngesithinjana, waqokelela uthuli lomhlaba ngomlinganiselo, wazilinganisela iintaba ngesikali, neenduli ngebhalansi? Ngubani na owalathisa uMoya kaYehova, nokuba ngubani na owathi, esengumcebisi wakhe, wamfundisa? Wacebisa nabani na, ngubani na owamyalelayo, wamfundisa indlela yokugweba, wamfundisa ukwazi, wamazisa indlela yokuqonda? Yabonani, iintlanga zinjengentwana yethontsi evela emphandeni, zibalelwa njengothuli oluncinane lwesikali; yabonani, iziqithi uziphakamisa njengento encinane kakhulu. NeLebhanon ayonelanga ukuba ibe ziinkuni zomlilo, nezilwanyana zayo azonelanga ukuba zibe ngumnikelo otshiswayo. Zonke iintlanga phambi kwakhe zinjengento engekho; zibalelwa kuye njengezingaphantsi kwento engekho, njengamampunge. Isaya 40:9–17.

Abo baphumileyo emangcwabeni abo baphakanyisiwe njengophawu, okanye njengoko uIsaya ekuchaza, bathatyathwa basiwe “entabeni ephakamileyo.” Le ntaba iphakamileyo lolona phawu, yaye imele abo babelindele iNkosi ngexesha lokulibala eliqaliswa kukudana kokuqala kukaJulayi 18, 2020.

Iwaka liya kusaba lisabele isoyikiso somntu omnye; nolisabela isoyikiso sabahlanu niya kusaba; nide nishiyeke nisinjengomqondiso encotsheni yentaba, nanjengeflegi endulini. Ngenxa yoko uYehova uya kulinda, ukuze abe nobabalo kuni; ngenxa yoko uya kuphakanyiswa, ukuze abe nenceba kuni; ngokuba uYehova nguThixo wokusesikweni; banoyolo bonke abo bamlindeleyo. Isaya 30:17, 18.

KwisiTyhilelo ishumi elinanye, umqondiso usiwa ezulwini.

Baza beva ilizwi elikhulu livela ezulwini lisithi kubo, Nyukani nize apha. Benyuka baya ezulwini beselifu; neentshaba zabo zababona. Kwangelo lixa kwabakho inyikima enkulu; kwawa isahlulo seshumi sesixeko; yaye kwinyikima kwabulawa abantu abangamawaka asixhenxe; abasindayo boyika, baza bazukisa uThixo wezulu. ISityhilelo 11:12, 13.

ISityhilelo 11 ibonisa ukuba amangqina amabini aphakanyiselwa ezulwini, kwangelo lixa linye nenyikima. Inyikima eyazalisekiswa yiNguquko yaseFransi kwimbali yangaphambili, iyimbonakaliso yokubhukuqwa kweUnited States ngexesha lomthetho weCawa. Ngoko ke ibhanile iyaphakanyiswa ngexesha lomthetho weCawa, yaye ibhanile ke ivakalisa “iindaba ezilungileyo” kulo lonke ihlabathi.

Nonke nina bemi behlabathi, nani nihleli emhlabeni, yabonani xa ephakamisa umqondiso ezintabeni; nize nive xa evuthela isigodlo. Isaya 18:3.

Umqondiso uya kuzisa “iindaba ezilungileyo” xa “ixilongo” livuthelwa. Umyalezo wokugqibela wexilongo okwiSityhilelo lixilongo lesixhenxe, elingumashwangusha wesithathu, oluyi-Islam. UIsaya, uYohane noHezekile bonke bathetha ngemihla yokugqibela, yaye abanakuze baphikane omnye nomnye.

Uphawu lukaThixo lubekwa phezu kwabantu bakaThixo ngexesha lomthetho weCawa.

“Akukho namnye kuthi oya kuze afumane uphawu lukaThixo logama isimilo sethu sisenezala elinye okanye ibala elinye kuso. Kuxhomekeke kuthi ukulungisa iziphene ezikwizimilo zethu,

ukuhlambulula itempile yomphefumlo kuko konke ukungcola. Emva koko imvula yasemva iya kusihla phezu kwethu njengoko imvula yokuqala yehla phezu kwabafundi ngoMhla wePentekoste....”

“Nenza ntoni na, bazalwana, kulo msebenzi mkhulu wokulungiselela? Abo bazimanyanisayo nehlabathi bamkela ukumila kwehlabathi yaye balungiselela uphawu lwerhamncwa. Abo bangazithembiyo, abazithobayo phambi koThixo baze bahlambulule imiphefumlo yabo ngokululalela inyaniso, aba bamkela ukumila kwasezulwini yaye balungiselela itywina likaThixo emabunzini abo. Xa ummiselo uphuma yaye isitampu sibekwa, isimilo sabo siya kuhlala sicocekile singenasiphako ngonaphakade.” Testimonies, volume 5, 214–216.

Nangona ummiselo utyunjiwe emthethweni weCawe ngeCawa, abo bamkela itywina baya kuba kufuneka babe nesimilo esilungiselelwe itywina ngaphambi komthetho weCawe ngeCawa, kuba umthetho weCawe ngeCawa nguye ingxaki enkulu zonke iingxaki eziseLizwini likaThixo ezikhomba phambili kuyo. Yiyo “ingxaki”, okanye “isikhalo”, ezinzulwini zobusuku emzekeliseni weentombi ezilishumi.

“Isimo sobuntu sityhilwa yingxaki. Xa ilizwi elinyanisekileyo lamemeza phakathi kobusuku lisithi, ‘Yabonani, umyeni uyeza; phumani niye kumhlangabeza,’ iintombi ezileleyo zavuswa ebuthongweni bazo, kwaza kwabonakala ukuba ngoobani ababewulungiselele loo msitho. Omabini amaqela afunyanwa engalindelanga, kodwa elinye lalilungiselelwe elo xesha longxamiseko, laye elinye lafunyanwa lingalungiselelanga. Isimo sobuntu sityhilwa ziimeko. Iimeko zongxamiseko ziveza owona mgangatho wenene wesimo sobuntu. Intlekele ethile ekhawulezileyo nengalindelekanga, ukufelwa, okanye ingxaki, ukugula okuthile okungalindelekanga okanye intlungu enzulu, into ethile ezisa umphefumlo ubuso ngobuso nokufa, iya kuveza okwenene okungaphakathi kwesimo sobuntu. Kuya kubonakaliswa nokuba lukhona na ukholo lokwenene kwizithembiso zelizwi likaThixo. Kuya kubonakaliswa nokuba umphefumlo uxhaswa na lubabalo, nokuba ikhona na ioli esityeni kunye nesibane.”

“Amaxesha ovavanyo afikela bonke. Siziphatha njani na phantsi kovavanyo nokungqinwa kukaThixo? Izibane zethu ziyacima na? okanye sisazigcina zivutha? Silungiselelwe na imeko nganye engxamisekileyo ngonxulumano lwethu naYe, ozaliswe lubabalo nenyano? Iintombi ezintlanu ezilumkileyo zazingakwazi ukudlulisela isimilo sazo kwiintombi ezintlanu ezizizidenge. Isimilo simelwe kukwakhiwa sithi njengabantu ngabanye.” Review and Herald, October 17, 1895.

Iintombi ezizizilumko zazidinga ioli, phambi kokuba kwenziwe isikhalo; kuba xa kufika ingxaki yasezinzulwini zobusuku, sele kulixesha elingasemva kakhulu ukufumana ioli.

“Kukho umoya wokuphelelwa lithemba, wemfazwe nowokuphalazwa kwegazi, yaye loo moya uya kwanda kude kube sekupheleni kanye kwexesha. Kamsinya nje bakuba abantu bakaThixo betywiniwe emabunzini abo,—asingotywina okanye uphawu olunokubonwa, kodwa kukuzinza enyanisweni, ngokwengqondo nangokomoya, ukuze bangabi nakushukunyiswa,—kamsinya nje bakuba abantu bakaThixo betywiniwe baza balungiselelwa ukushukunyiswa, kuya kufika. Inene, sele kuqalile kakade; izigwebo zikaThixo ngoku ziphezu kwelizwe, ukuze zisinike isilumkiso, ukuze sazi okuza kuza.” Manuscript Releases, umqulu 1,

Uphawu lukaThixo kukuzinza enyanisweni, kokubini ngokwengqondo nangokomoya. Olo phawu alunako ukubonwa, kodwa umqondiso uya kubonwa, kuba kuphela kwendlela ihlabathi elinokulumkiswa ngayo. Ngoko ke, kukho ixesha apho uphawu lungenakubonwa, nelilandelwa ngumthetho weCawa, apho uphawu kufuneka lubonwe.

“Umsebenzi woMoya oyiNgcwele kukweyisela ihlabathi ngesono, nangobulungisa, nangomgwebo. Ihlabathi linokulumkiswa kuphela ngokubona abo bakholwayo enyanisweni bengcwaliswe ngayo inyaniso, besebenza ngokwemigaqo ephakamileyo nengcwele, bebonakalisa ngendlela ephakamileyo nephucukileyo umgca wokwahlula phakathi kwabo bagcina imithetho kaThixo, nabo bayinyathelela ngeenyawo zabo. Ukungcwaliswa koMoya kuphawula umahluko phakathi kwabo banetywina likaThixo, nabo bagcina usuku lokuphumla lobuxoki. Xa uvavanyo lufika, kuya kubonakaliswa ngokucacileyo ukuba yintoni na uphawu lwerhamncwa. Kukugcina iCawa. Abo bathi, emva kokuva inyaniso, baqhubeke belugqala olu suku njengolungcwele, bathwala umqondiso womntu wesono, owacinga ukuguqula amaxesha nemithetho.” Bible Training School, December 1, 1903.

Uphawu olufuneka lufikelelwe ngaphambi komthetho weCawa luphuhliso olupheleleyo lwesimilo sikaKristu, yaye alubonwa, ngaphandle kokuba ziingelosi. Uphawu olubonakalayo ngexesha lomthetho weCawa ngolwabo bagcina iSabatha yosuku lwesixhenxe, kuba lona luluphawu, okanye umqondiso wabantu bakaThixo.

Thetha nawe koonyana bakaSirayeli, uthi, Inene iisabatha zam maze nizigcine; kuba zingumqondiso phakathi kwam nani kwizizukulwana zenu zonke; ukuze nazi ukuba ndinguYehova oningcwelisayo. Eksodus 31:13.

Ukutywinwa kwekhulu elinamashumi amane anesine amawaka kwaqala ngomhla we-18 kuJulayi, 2020, yaye kufuneka kugqitywe ngaphambi komthetho weCawa.

Nonke, nonemi bonke behlabathi, nani bahlali bomhlaba, yabonani, xa ephakamisa umqondiso ezintabeni; naxa evuthela isigodlo, yivani. Isaya 18:3.

Iindudumo ezisixhenxe esele zityhiliwe ngoku, zibonisa ukuba imbali yabo balikhulu elinamashumi amane anesine amawaka ngumsebenzi wokuvakalisa isigidimi esibekwe ngaphakathi kwimeko yesilumkiso sexilongo sosizi lwesithathu. Ixilongo lamaSilamsi kwisiprofeto seBhayibhile lilo elivuthelwa ngumqondiso ophakanyiswe uphuma engcwabeni.

Iimpawu ezine zendlela yohlaziyo nganye, ezihambelana neempawu ezine zembali ka-1840 ukuya ku-1844, zimisela ukuba ngalinye kumanyathelo amane omgaqo ngamnye wohlaziyo lihlala linesihloko esifanayo. Uphawu lokuqala kwembali yabantu abalikhulu elinamashumi amane anesine amawaka, olwalumelwe ngu-1840 ukuya ku-1844, lwalukulunyuswa kwamandla omyalezo ngoSeptemba 11, 2001. Olo phawu lwaluyiSilamsi. Uphawu lwesibini lwembali ehambelanayo yabantu abalikhulu elinamashumi amane anesine amawaka lwalukuludano lukaJulayi 18, 2020. Olo phawu lwalusisibikezelo seSilamsi esasisele sonakaliswe kukusetyenziswa kwexesha. Uphawu lwesithathu, oluphawula uKhalelo lwasezinzulwini

zobusuku, lulungiso lwesibikezelo esasilelayo seSilamsi. Olo lungiso lumela ukwaliwa kokusetyenziswa kwexesha. Uphawu lwesine ngumthetho weCawa, apho umqondiso ophakanyisiweyo uvuthela ixilongo lesixhenxe, elo liyintlekele yesithathu, elo ke liyiSilamsi.

UISaya isahluko samashumi amane sichaza indawo yokuqalisa yezahluko ezingamashumi amabini anesithandathu ezilandelayo. Loo ndawo yokuqalisa ifumaneka encwadini yeSityhilelo isahluko seshumi elinanye, xa abaprofeti ababini ababethuthumbisa abantu bebuyiselwa ebomini.

UMthuthuzeli uyabavusa aze abamise ngenyawo, yaye emva koko banyuselwa ezulwini. UISaya uchaza umthunywa onguEliya njengelizwi elidanduluka entlango. Lowo mthunywa emva koko ubuza ukuba umyalezo wakhe mawube yintoni, aze axelelwe, ngomfuziselo wobuprofeti, ukuba umyalezo wobuSilamsi sisilumkiso sesigodlo esivakaliswa ngumqondiso. Kanti ke ekuphela kwendlela ubuSilamsi obunokuthi bunikwe ngayo njengexilongo lesilumkiso ngemihla yokugqibela kukuchonga ubuSilamsi bamandulo. Ukuqala kobuSilamsi njengoko kwakuqondwa ngabaMillerite, nanjengoko kuboniswe ngokucacileyo kwiitshathi ezimbini ezingewele zikaHabakuki, kufuneka kusetyenziswe ekuchongeni ubuSilamsi beshwangusha lesithathu.

Ndaba ndikuMoya ngomhla weNkosi, ndaza ndeva emva kwam ilizwi elikhulu, ngathi lelucilongo. ISityhilelo 1:10.

UYohane weva isandi lexilongo emva kwakhe encwadini yeSityhilelo, yaye uYohane umele ikhulu elinamashumi amane anesine amawaka abevayo ilizwi elivela kwixesha eladlulayo. Ilizwi elisemva kukaYohane, oko kukuthi, elimele isandi sexilongo esivela kwixesha elidlulileyo, kukuqonda koovulindlela ukuba amaxilongo ayeyizigwebo zikaThixo ezichasene nonqulo lweCawa. Amaxilongo amane okuqala aziswa nxamnye neRoma yobuhedeni ngenxa yomthetho wokuqala weCawa owamiselwa nguConstantine ngonyaka wama-321. Ixilongo lesihlanu nelesithandathu, angawo amashwangusha okuqala nelesibini, amele izigwebo zikaThixo ezichasene neRoma yobupopu emva kokuba nayo iwupasisile umthetho weCawa kwiBhunga lase-Orleans ngonyaka wama-538. Ishwangusha lesithathu lobuSilamsi lifika xa umthetho weCawa upasiswa eUnited States. Kwandule ke kuphakanyiswe umqondiso, yaye uchaze indima yesiprofeto yobuSilamsi, isekelwe kwindima yobuSilamsi ekuqaleni kwayo.

Umyalezo ovakaliswa ngumqondiso unokumiselwa kuphela xa lo myalezo ubekwe ngaphakathi komxholo ka-Alfa no-Omega. Emva kwesi saziyo sentshayelelo kuIsaya isahluko samashumi amane, olona lwaziso lweBhayibhile lunamandla nolungqalileyo ngoThixo njengo-Alfa no-Omega lubekwe phambili kwizahluko ezininzi ezilandelelanayo. Ezo zahluko zingummiselo kaIsaya woSityhilelo sikaYesu Kristu awathi “uThixo wamnika” uYesu, “ukuze azibonakalise kubakhonzi bakhe izinto ezimele ukubakho kungekudala; waluthuma, walubonakalisa ngengelosi yakhe kumkhonzi wakhe uYohane,” owabhala “encwadini, waluthumela” “kumabandla asixhenxe.”

Siza kuqwalasela izahluko ezilandelayo zikaIsaya kwinqaku elilandelayo.

Unoyolo lowo ufundayo, nabo balivayo amazwi esi siprofeto, bawagcine loo zinto zibhaliweyo kuso; kuba ixesha lisondele. ISityhilelo 1:3.