

IsAmbulo SikaJesu Kristu - Inombolo Yesine

U-Isaya Amashumi Amane

Jeff Pippenger

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Umlayezo weSambulo sikaJesu Kristu ovulwa izimpawu zawo uhlanganisa ukuhlonzwa kwegama lesiHebheru elihunyushwa ngokuthi “iqiniso,” lona okuthi, phakathi kwezinye izinto, limelele isimilo sikaKristu njengo-Alfa no-Omega. Ukuqala kwento okumelela ukuphela kwento kuyigwele yonke iBhayibheli, futhi isimilo sikaKristu sibonakaliswa eBhayibhelini, ngokuba Yena uyiZwi. U-Alfa no-Omega uyisici sesimilo sikaKristu Yena uqobo asikhombayo, njengobufakazi bokuthi UnguNkulunkulu.

Isaya isahluko samashumi amane siphawula ukuqala kwendaba yesiprofetho eqhubeka kuze kube sekupheleni kwencwadi ka-Isaya esahlukweni samashumi ayisithupha nesithupha. Siqala ngokukhomba uMduduzi othunyelwayo, lowo uKristu athembisa abafundi ukuba uyakubaduduzi ngenxa yokusuka kwakhe, kodwa ukufika koMduduzi kuthola ukugwaliseka kwako okuphelele, njengoba kunjalo ngazo zonke iziprofetho, ezinsukwini zokugcina. Ukuhlonza kuka-Isaya noJesu ukufika koMduduzi kukhomba ekudumazekeni komnyakazo wabayikhulu namashumi amane nane ezinkulungwane, okwenzeka ngoJulayi 18, 2020.

Nokho nginitshela iqiniso; kunilungele ukuba ngihambe: ngoba uma ngingahambi, uMduduzi akayikuza kini; kodwa uma ngihamba, ngiyakumthuma kini. Futhi lapho esefikile, uyakuqondisa umhlaba ngesono, nangokulunga, nangokwahlulela. Johane 16:7, 8.

Amagama athi “isono, ukulunga, nokwahlulela” yiwo uMduduzi ayowasebenzisa “ukusola” umhlaba. Igama elihunyushwe ngokuthi “ukusola” lihlanganisa nencazelo yokukholisa. Lezi zinyathelo ezintathu ezithi “isono, ukulunga nokwahlulela” zimelela igama lesiHebheru elihunyushwa ngokuthi “iqiniso.” Lelo gama lakhiwa ngezinhlamvu zokuqala, zeshumi nantathu, nezokugcina zohlamvu lwezinhlamvu lwesiHebheru, futhi lelo gama limelela ukuthi uMdali wakho konke ungowokuqala nowokugcina, u-Alfa no-Omega. Lapho uMduduzi efika kulabo abayizinkulungwane eziyikhulu namashumi amane nane abaphoxekile, uyobakholisa, bese kuthi nomhlaba, ukuthi uNkulunkulu ungu-Alfa no-Omega.

Duduzani, duduzani abantu bami, usho uNkulunkulu wenu. Khulumani ngokududuzi eJerusalema, nimemeze kulo, ukuthi impi yalo isiphelile, ukuthi ububi balo buthethelwe; ngokuba lamukele esandleni sikaJehova okuphindwe kabili ngenxa yazo zonke izono zalo. Izwi lalowo omemezayo ehlane lithi: Lungisani indlela kaJehova, nenze umgwaqo omkhulu kaNkulunkulu wethu uqonde ogwadule. Zonke izigodi ziyakuphakanyiswa, nazo zonke izintaba namagquma kuyakwehliswa; okungugwegwe kuyakulungiswa, nezindawo ezimagqabhaqabha zibe yithafa; inkazimulo kaJehova iyakwambulwa, futhi yonke inyama iyakuyibona kanyekanye; ngokuba umlomo kaJehova ukukhulumile. Isaya 40:1–5.

Lesi siqephu sikhomba umsebenzi wesithunywa sokugcina sika-Eliya, owafanekiswa nguWilliam Miller, owayefanekiswe nguJohane uMbhapathizi, yena owayefanekiswe ngu-Eliya, futhi owachazwa nguMalaki njengesithunywa esilungisa indlela yesithunywa sesivumelwano. Emnyakazweni wokugcina ka-Eliya, lapho iNkosi ithumela uMduduzi ukuba aqinise labo abadumazekileyo nabalindele iNkosi ngesikhathi sokubambezeleka, “inkazimulo yeNkosi iyakwambulwa, futhi yonke inyama iyakuyibona kanyekanye.” “Inkazimulo” yeNkosi ingumlingiswa waYo, futhi iSambulo sikaJesu Kristu singukuvulwa kwaleyo ngxenye yomlingiswa waYo emelwe njengo-Alfa no-Omega. Emva kwesingeniso samavesi amahlanu okuqala, “izwi lalowo omemezayo ehlane” libuza uNkulunkulu lithi, “Ngizakumemezani na?”

Izwi lathi, Memeza. Wayesethi, Ngizomemezani na? Yonke inyama iwutshani, futhi bonke ubuhle bayo bunjengembali yasendle. Utshani buyabuna, imbali iyaphela, ngokuba umoya kaJehova uvunguza phezu kwakho; impela abantu bawutshani. Utshani buyabuna, imbali iyaphela; kepha izwi likaNkulunkulu wethu liyakuma kuze kube phakade. U-Isaya 40:6–8.

Umyalezo wesimilo sikaKristu omelwe njengo-Alfa no-Omega ubekwe ngaphakathi kwezimpawu zobuSulumane. KuHezekeli 37 isigodi samathambo afileyo siqala sihlangukanye, bese silethwa ekuphileni ngomyalezo wesiprofetho wemimoya emine.

“Izingelosi zibambe imimoya emine, emelwe yihashi elithukuthele elifuna ukugqashuka likhululeke futhi ligijimele phezu kobuso bomhlaba wonke, lithwele ukubhujiswa nokufa endleleni yalo.

“Ngabe siyolala khona kanye emaphethelweni omhlaba waphakade? Ngabe siyoba buthuntu, sibande, futhi sifile? O, sengathi emabandleni ethu kungaba khona uMoya nomphfumulo kaNkulunkulu kuphefumulwe kubantu baKhe, ukuze beme ngezinyawo zabo baphile. Sidinga ukubona ukuthi indlela incane, nesango liminyene. Kodwa njengoba sidabula esangweni eliminyene, ubanzi balo abunamkhawulo.” Manuscript Releases, volume 20, 217.

Ihashi elithukuthele lesiprofetho seBhayibheli ubuSulumane. Ihashi elithukuthele livinjelwe ekwenzeni umsebenzi walo wokubhujisa, njengoba kufanekiswa ukubanjwa kwemimoya emine yizingelosi ezine kusAmbulo isahluko sesikhombisa. Livinjelwe kuze kube yilapho abayizinkulungwane eziyikhulu namashumi amane nane sebebekiwe uphawu.

Kwathi emva kwalezi zinto ngabona izingelosi ezine zimi emagumbini amane omhlaba, zibambe imimoya yomine yomhlaba, ukuze umoya ungavunguzi phezu komhlaba, naphezu kolwandle, naphezu kwanoma yimuphi umuthi. Ngase ngibona enye ingelosi ikhuphuka empumalanga, inophawu lukaNkulunkulu ophilayo; yamemeza ngezwi elikhulu ezingelosini ezine, ezazinikiwe ukuba zilimaze umhlaba nolwandle, yathi, Ningalimazi umhlaba, nolwandle, nemithi, size sibeke uphawu eziphongweni zezinceku zikaNkulunkulu wethu. IsAmbulo 7:1–3.

Imimoya emine ebanjwa imelela ukuvinjelwa kobuSulumane kuze kufezeke ukubekwa uphawu kwabantu bakaNkulunkulu. UbuSulumane bumelelwa eSambulweni njengamacilongo amathathu okugcina kwawayisikhombisa, futhi futhi njengamashwa amathathu.

Ngase ngibona, ngezwa ingelosi indiza phakathi kwezulu, ithi ngezwi elikhulu: Maye, maye, maye, kwabakhileyo emhlabeni ngenxa yamanye amazwi ecilongo ezingelosi ezintathu, ezisazokhala! IsAmbulo 8:13.

Emva kokwethula amacilongo amathathu omaye, uJohane ukhomba izimpawu zobuSulumane esahlukweni sesishiyagalolunye. Evesini lesine lesahluko sesishiyagalolunye kunikezwa umyalo kubuSulumane, owagcwaliseka emlandweni ka-Abubekr, umholi wokuqala emva kukaMohammed.

Kwabekwa umyalo wokuthi bangoni utshani bomhlaba, nanoma yini eluhlaza, nanoma imuphi umuthi; kodwa kuphela labo bantu abangenalo uphawu lukaNkulunkulu emabunzini abo. IsAmbulo 9:4.

Uriah Smith wabona ukuhlobana kuka-Abubekr nevesi lesine.

“Emva kokufa kukaMohammed, walandelwa ekuphatheni ngu-Abubekr, ngonyaka ka-A.D. 632; lowo, ngokushesha nje lapho esemi kahle igunya nombuso wakhe, wathumela incwadi eyindilinga ezizweni zama-Arabhu, okuyingxenye yayo elandelayo:”

“Lapho nilwa izimpi zeNkosi, zibonakaliseni njengamadoda, ningafulatheli; kodwa ukunqoba kwenu makungangcoliswa yigazi labesifazane nelezingane. Ningabhuhisi izihlahla zesundu, ningashisi namasimu okusanhlamvu. Ningagawuli izihlahla zezithelo, ningoni izinkomo nangayiphi indlela, ngaphandle kwalezo enizibulala ukuba nizidle. Lapho nenza noma yisiphi isivumelwano noma isiqinisekiso, nihlaleni kuso, nibe qotho ezwini lenu. Futhi lapho nihamba, niyothola abantu abathile benkolo abaphila ngokuzihlukanisa ezindlini zezindela, bezimisele ukukhonza uNkulunkulu ngaleyo ndlela; bayekeni, ningababulali futhi ningabhidlizi izindlu zabo zezindela. Futhi niyothola olunye uhlobo lwabantu abangabesinagoge likaSathane, abanemiqhele ephuciwé; qinisekani ukuthi niqhekeza izingebhezi zabo, ningabaniki sikhala nhlobo kuze kube yilapho beguqukela ebuMohammedan noma bekhokha intela.” Uriah Smith, Daniel and the Revelation, 500.

Uriah Smith uqhubeka ngokukhomba izigaba ezimbili zabantu, okwakufanele zihlukaniswe ngamaqhawe amaSulumane u-Abubekr awathuma ukuba eze nempi yokulwa neRoma. Isigaba esisodwa usikhomba njengezindela zamaKatolika, ezazikhonza ngeSonto; kanti esinye isigaba kwakungabantu ababekhonza ngosuku lwesikhombisa. UbuSulumane kwakufanele buhlasele kuphela abakhonza ilanga. Okubaluleke kakhulu ekucatshangelweni kwethu ukuthi abantu, noma ngabe ngabagcini beSonto noma ngabagcini beSabatha, bamelwa ngokomfanekiso njengotshani, izinto eziluhlaza, nemithi. Imimoya emine esahlukweni sesikhombisa yavinjwa ukuba ingavunguzi phezu kotshani kwaze kwaba yilapho abagcini beSabatha sebebekiwe uphawu.

Isithunywa somnyakazo wabantu abayizinkulungwane eziyikhulu namashumi amane nane sibuzwa uNkulunkulu, sithi, “Ngizomemezani na?” Satshelwa ukuthi umlayezo waso kwakufanele ube ngowokuthi iZwi likaNkulunkulu limi liqinile kuze kube phakade, futhi lowo mlayezo kwakufanele ubekwe ngaphakathi komongo womoya ovunguza phezu kotshani. Lapho uMduduzi ethunyelwa kulabo abayizinkulungwane eziyikhulu namashumi amane nane abaye badumala ngenxa yesibikezelo esihlulekile mayelana ne-Islam, futhi abathi emva kwalokho baqaphela ukuthi

basesikhathini sokulibala somfanekiso wezintombi eziyishumi, khona-ke bayatshelwa nguMduduzi ukuthi umlayezo okufanele bawethule, ngumlayezo wendima ye-Islam esiprofethweni seBhayibheli. Ukufika koMduduzi, emlandweni wesikhathi sokulibala, kubenza bema.

Wasesethi kimi: Ndodana yomuntu, yima ngezinyawo zakho, ngikhulume kuwe. Umoya wangena kimi ngesikhathi ekhuluma kimi, wangimisa ngezinyawo zami, ukuze ngizwe yena owayekhuluma kimi. Hezekeli 2:1, 2.

Bayama lapho bevuswa.

Abantu nezizukulwane nezilimi nezizwe bayakubona izidumbu zabo izinsuku ezintathu nengxenyane, bangavumi ukuba izidumbu zabo zibekwe emathuneni. Futhi abakhileyo emhlabeni bayakujabula ngabo, bathokoze, bathumelelane iziphos; ngokuba laba baprofethi ababili babahlupha abakhileyo emhlabeni. Kwathi emva kwezinsuku ezintathu nengxenyane uMoya wokuphila ovela kuNkulunkulu wangena kubo, base bema ngezinyawo zabo; kwehlela ukwesaba okukhulu phezu kwababebabona. IsAmbulo 11:9–11.

Izinyathelo ezimbili zokuma, bese kuthi emva kwalokho kuphakanyiswe njengophawu, nazo zifanekiselwa nguHezekeli esahlukweni samashumi amathathu nesikhombisa. Isinyathelo sokuqala sikaHezekeli sihlanganisa izingxenyane zemizimba zamathambo omile afile aseSigodini sokudumala. Isinyathelo sesibili sikaHezekeli singumyalezo wemimoya emine, ongumyalezo wokubekwa uphawu, ongumyalezo wamaSulumane.

Wayesethi kimi, Ndodana yomuntu, la mathambo angaphila na? Ngase ngiphendula ngathi, O Nkosi Nkulunkulu, wena uyazi. Wabuye wathi kimi, Profetha phezu kwala mathambo, uthi kuwo, O nina mathambo omile, zwanini izwi leNkosi. Isho kanje iNkosi uJehova kulawa mathambo; Bhekani, ngiyakufaka umoya kini, niphile: ngibeke imisipha phezu kwenu, nginikhuphukele inyama, nginimboze ngesikhumba, ngifake umoya kini, niphile; nazi ukuthi ngiyiNkosi. Ngakho ngaprofetha njengokuba ngangiyaliwe; kwathi ngisaprofetha, kwaba khona umsindo, bhekani, kwaba khona ukuzamazama, amathambo ahlangana, ithambo nethambo lalo. Ngathi ngibheka, bhekani, imisipha nenyama kwakhuphukela phezu kwawo, isikhumba sawamboza ngaphezulu: kodwa kwakungekho moya kuwo. Wayesethi kimi, Profetha emoyeni, profetha, ndodana yomuntu, uthi emoyeni, Isho kanje iNkosi uJehova; Woza uvela emimoyeni emine, O moya, uphefumulele phezu kwalaba ababuleweyo, ukuze baphile. Ngakho ngaprofetha njengokuba engiyalile, umoya wangena kubo, baphila, bema ngezinyawo zabo, ibutho elikhulu ngokwedlulele. Hezekeli 37:3–10.

Endimeni ka-Isaya esiyicabangayo njengamanje, lapho uMduduzi efika, bayasukuma beme ngezinyawo zabo, bese beyakhushulelwa entabeni ephakeme njengophawu, bamemezele “izindaba ezinhle,” okuyimvula yamuva, umlayezo wengelosi yesithathu.

O Ziyoni, wena omemezela izindaba ezinhle, khuphukela entabeni ephakemeyo; O Jerusalema, wena omemezela izindaba ezinhle, phakamisa izwi lakho ngamandla; liphakamise, ungesabi; yisho emizini yakwaJuda ukuthi: Bhekani uNkulunkulu wenu! Bheka, iNkosi uJehova iyakuza ngesandla esinamandla, nengalo yayo iyakuyibusa; bheka, umvuzo wayo unayo, nomsebenzi

wayo uphambi kwayo. Iyokwalusa umhlambi wayo njengomalusi: iyobutha amawundlu ngengalo yayo, iwathwale esifubeni sayo, ihole kahle lezo ezincelisayo. Ngubani olinganise amanzi entendeni yesandla sakhe, wakala amazulu ngobubanzi besandla, waqoqa uthuli lomhlaba ngesilinganiso, wakala izintaba ngesikali, namagquma ngebhalansi? Ngubani owaqondisa uMoya kaJehova, noma ngubani, ekubeni engumeluleki wakhe, owamfundisa? Wabonisana nobani, ngubani owamfundisa, wamfundisa indlela yokwahlulela, wamfundisa ulwazi, wamkhombisa indlela yokuqonda? Bheka, izizwe zinjengethonsi lebhakede, zibhekwa njengothuli oluncane lwesikali; bheka, uthatha iziqhingi njengento encane kakhulu. NeLebanoni alanele ukuba libaswe, nezilwane zalo azanele umnikelo wokushiswa. Zonke izizwe phambi kwakhe zinjengento engekho; zibhekwa kuye njengezingaphansi kwalutho, nanjengeze. U-Isaya 40:9–17.

Labo abaphumile emathuneni abo baphakanyiswa babe yisibhengezo, noma njengoba u-Isaya ekuchaza, bayathathwa bayiswe “entabeni ephakeme.” Intaba ephakeme iyisibhengezo, futhi imelela labo ababebelinde iNkosi ngesikhathi sokulibala esaqalwa ukudumala kokuqala kwangoJulayi 18, 2020.

Abayinkulungwane bayakubaleka ekukhuzeni koyedwa; ekukhuzeni kwabahlani niyakubaleka; nize nishiywe ninjengesigxobo sesibonakaliso esiqongweni sentaba, nanjengefulegi egqumeni. Ngakho-ke uJehova uyakulinda, ukuze abe nomusa kini, futhi ngenxa yalokho uyakuphakanyiswa, ukuze anihawukele; ngokuba uJehova unguNkulunkulu wokwahlulela; babusisiwe bonke abamlindelayo. Isaya 30:17, 18.

EsAmbulweni isahluko seshumi nanye, ibhanela liyakhushulelwa ezulwini.

Base bezwa izwi elikhulu livela ezulwini lithi kubo: Khuphukelani lapha. Base benyukela ezulwini ngefu; izitha zabo zababona. Ngalelo hora kwaba khona ukuzamazama komhlaba okukhulu, kwase kuwa ingxenye yeshumi yomuza, futhi ekuzamazameni komhlaba kwabulawa abantu abayizinkulungwane eziyisikhombisa; abaseleyo besaba, banika inkazimulo kuNkulunkulu wezulu. IsAmbulo 11:12, 13.

ISambulo seshumi nanye yembula ukuthi ofakazi ababili bayakhushulelwa ezulwini, ngaso lesi sikhathi nesehlakalo sokuzamazama komhlaba. Ukuzamazama komhlaba okwafezeka ngoguquko lwaseFulentshi emlandweni odlule, kufanekisa ukuketulwa kwe-United States ngesikhathi somthetho weSonto. Ngakho-ke, ifulege lesibonakaliso liyaphakanyiswa ngesikhathi somthetho weSonto, bese lelo fulege lesibonakaliso limemezela “izindaba ezinhle” emhlabeni wonke.

Bonke nina bahlali bezwe, nabahlezi emhlabeni, bonani, lapho ephakamisa ibhanela ezintabeni; nalapho ekhalisa icilongo, yizwani. U-Isaya 18:3.

Ifulegi liyokwethula “izindaba ezinhle” lapho “icilongo” likhaliswa. Umlayezo wokugcina wecilongo encwadini yesAmbulo uyicilongo lesikhombisa, okuyilo usizi lwesithathu, oluyi-Islamu. U-Isaya, uJohane, noHezekeli bonke bakhuluma ngezinsuku zokugcina, futhi abaphikisani neze.

Uphawu lukaNkulunkulu lubekwa phezu kwabantu bakaNkulunkulu ngesikhathi somthetho weSonto.

“Akekho noyedwa kithi oyoke amukele uphawu lukaNkulunkulu ngesikhathi isimilo sethu sisenebala noma isici kuso. Kusele kithi ukuba silungise amaphutha ezimilo zethu, sihlanze ithempeli lomphfumulo kukho konke ukungcola. Khona-ke imvula yokugcina iyakusithela, njengoba imvula yokuqala yehlela abafundi ngoSuku lwePhentekoste....”

“Nenzani, bazalwane, emsebenzini omkhulu wokulungiselela? Labo abazihlanganisa nezwe bamukela isimo sezwe futhi bazilungiselela uphawu lwesilo. Labo abangazethembi, abazithobayo phambi kukaNkulunkulu futhi abahlanza imiphfumulo yabo ngokulalela iqiniso, laba bamukela isimo sasezulwini futhi bazilungiselela uphawu lukaNkulunkulu emabunzini abo. Lapho isimemezelo siphuma futhi uphawu lugxivizwa, isimilo sabo siyohlala simsulwa futhi singenabala kuze kube phakade.” Testimonies, umqulu 5, 214–216.

Nakuba isimemezelo sigcizelelwa ngesikhathi somthetho weSonto, labo abamukela uphawu bayodinga ukuba babe nesimilo esilungiselwe uphawu ngaphambi komthetho weSonto, ngoba umthetho weSonto uyinhlekelele enkulu zonke izinhlekelele eziseZwini likaNkulunkulu ezibhekisa kuyo kusengaphambili. Yiyo “inhlekelele,” noma “ukukhala,” phakathi kwamabili emzekelisweni wezintombi eziyishumi.

“Isimilo sembulwa yinkinga. Ngenkathi izwi elinesizotha limemezela phakathi kwamabili lithi, ‘Bhekani, umkhwenyana uyeza; phumani niye ukumhlangabeza,’ izintombi ezazilele zavuka ebuthongweni bazo, kwase kubonakala ukuthi obani ababewenzile amalungiselelo alowo mcimbi. Zombili izinhlangothi zabanjwa zingalindele, kodwa olunye uhlangothi lwalulungiselelwe leso simo esiphuthumayo, kanti olunye lwatholakala lungenakulungela. Isimilo sembulwa yizimo. Izimo eziphuthumayo ziveza insimbi yangempela yesimilo. Inhlekelele ethile ezumayo nengalindelekile, usizi lokufelwa, noma inkinga, ukugula okuthile okungalindelekile noma ukuhlupheka, okuthile okubeka umphefumulo ubuso nobuso nokufa, kuyoveza iqiniso langaphakathi lesimilo. Kuyokwambulwa ukuthi lukhona yini noma alukho ukholo lwangempela ezithembisweni zezwi likaNkulunkulu. Kuyokwambulwa ukuthi umphefumulo usekelwa yini noma awusekelwa ngumusa, nokuthi kukhona yini amafutha esitsheni kanye nesibani.”

“Izikhathi zokuvivinywa ziyeza kubo bonke. Siziphatha kanjani ngaphansi kokuvivinywa nokuhlolwa nguNkulunkulu? Izibani zethu ziyacima na? noma sisazigcina zivutha na? Ingabe silungiselelwe zonke izimo eziphuthumayo ngokuxhumana kwethu naYe ogcwele umusa neqiniso? Izintombi ezinhlanu ezihlakaniphileyo zazingeke zidlulisele isimilo sazo ezintendeni ezinhlanu eziyiziwula. Isimilo kumelwe sakhwiwe yithi njengabantu ngabanye.” Review and Herald, October 17, 1895.

Izintombi ezihlakaniphileyo zazidinga amafutha ngaphambi kokuba kumenyezelwe isililo, ngokuba lapho kufika inhlekelele yaphakathi kwamabili, sekwephezile kakhulu ukuthola amafutha.

“Kunomoya wokuphelelwa yithemba, nowempi nokuchitheka kwegazi, futhi lowo moya uyokwanda kuze kube sekupheleni kwesikhathi uqobo. Ngokushesha nje lapho abantu bakaNkulunkulu sebekwe uphawu emabunzini abo,—akusiwona uphawu noma isibonakaliso esingabonakala, kodwa kungukuzinza eqinisweni, kokubili ngokwengqondo

nangokomoya, ukuze banganyakaziswa,—ngokushesha nje lapho abantu bakaNkulunkulu sebebekiwe uphawu futhi belungiselelwe ukuzanyazanyiswa, kuyofika. Impela, sekuqalile kakade; izahlulelo zikaNkulunkulu sezisezweni manje, ukusinika isixwayiso, ukuze sazi okuzayo.” Manuscript Releases, umqulu 1, 249.

Uphawu lukaNkulunkulu luwukuzinza eqinisweni, kokubili ngokwengqondo nangokomoya. Lolo phawu alunakubonwa, kodwa isibhengezo siyakubonwa, ngoba yiyo kuphela indlela umhlaba ongaxwayiswa ngayo. Ngakho-ke, kunesikhathi lapho uphawu lungenakubonwa khona, bese kulandelwa umthetho weSonto, lapho uphawu kumelwe lubonakale khona.

“Umsebenzi kaMoya oNgcwele ukuveza emhlabeni isono, nokulunga, nokwahlulela. Umhlaba ungaxwayiswa kuphela ngokubona labo abakholwa iqiniso bengcweliswa ngeqiniso, besebenza ngokwezimiso eziphakeme nezingcwele, bebonakalisa, ngomqondo ophakeme nowenyukileyo, umugqa wokwehlukana phakathi kwalabo abagcina imiyalo kaNkulunkulu, nalabo abayinyathela ngezinyawo zabo. Ukungcweliswa kukaMoya kubonakalisa umehluko phakathi kwalabo abanophawu lukaNkulunkulu, nalabo abagcina usuku lokuphumula oluyimbumbulu. Lapho uvivinyo lufika, kuyoboniswa ngokusobala ukuthi luyini uphawu lwesilo. Kungukugcina iSonto. Labo okuthi, sebeyizwile iqiniso, baqhubeke nokubheka lolu suku njengolungcwele, bathwala uphawu lomuntu wesono, owacabanga ukuguqula izikhathi nemithetho.” Bible Training School, December 1, 1903.

Uphawu okumelwe kutholwe ngaphambi komthetho weSonto ngukukhula okuphelele kwesimilo sikaKristu, futhi alubonakali, ngaphandle kwezingelosi. Uphawu olubonakalayo ngesikhathi somthetho weSonto yilabo abagcina iSabatha losuku lwesikhombisa, ngoba lona luwuphawu, noma isibonakaliso sabantu bakaNkulunkulu.

Khuluma nawe kubantwana bakwa-Israyeli, uthi: Impela niyakugcina amasabatha ami; ngokuba kuwuphawu phakathi kwami nani ezizukulwaneni zenu zonke, ukuze nazi ukuthi nginguJehova oningcwelisayo. Eksodusi 31:13.

Ukubekwa uphawu kwabayizinkulungwane eziyikhulu namashumi amane nane kwaqala mhla ziyi-18 kuJulayi 2020, futhi kumele kuqedwe ngaphambi komthetho weSonto.

Nonke nina bakhe emhlabeni, nani enihlala emhlabeni, bonani lapho ephakamisa ibhanela ezintabeni; nalapho ekhala icilongo, yizwani. U-Isaya 18:3.

Imidumo eyisikhombisa manje eseyambululiwe iveza ukuthi umlando wabayizinkulungwane eziyikhulu namashumi amane nane nane ungumsebenzi wokumemezela umlayezo obekwe ngaphakathi komongo wesixwayiso secilongo sosizi lwesithathu. Icilongo lamaSulumane esiprofethweni seBhayibheli yilokho okukhonjwa yisibhengezo esiphakanyiswa siphuma ethuneni.

Izimpawu ezine zendlela zawo wonke umugqa wokuvuselelwa, ezihambisana nezimpawu ezine zendlela zomlando ka-1840 kuya ku-1844, ziqinisekisa ukuthi ngasinye sezinyathelo ezine zawo wonke umugqa wokuvuselelwa sihlale sinomongo ofanayo. Uphawu lokuqala lwendlela emlandweni wabayizinkulungwane eziyikhulu namashumi amane nane, olwamelwa ngu-1840 kuya ku-1844, kwakungukunikezwa amandla kombiko ngoSeptemba 11, 2001. Lolo phawu

Iwendlela kwakuyi-Islam. Uphawu lwesibili lwendlela lomlando ohambisanayo lwabayizinkulungwane eziyikhulu namashumi amane nane kwakuwukudumala kukaJulayi 18, 2020. Lolo phawu lwendlela lwaluyisibikezelo se-Islam esasionakele ngokusetshenziswa kwesikhathi. Uphawu lwesithathu lwendlela, olumaka i-Midnight Cry, luwukulunga kwesibikezelo se-Islam esehlulekile. Lokho kulunga limelela ukwenqatshwa kokusetshenziswa kwesikhathi. Uphawu lwesine lwendlela ngumthetho weSonto, lapho ifulege eliphakanyiswayo lishaya icilongo lesikhombisa, eliwusizi lwesithathu, okuyi-Islam.

Isahluko samashumi amane sika-Isaya sikhomba indawo yokuqala yezahluko ezingamashumi amabili nesithupha ezilandelayo. Leyo ndawo yokuqala itholakala encwadini yesAmbulo isahluko seshumi nanye, lapho abaprofethi ababili ababebahlupha abantu bebuyiselwa ekuphileni. UMduduzi uyabavusa futhi abamise bema, bese kuthi emva kwalokho banyuselwe ezulwini. U-Isaya ukhomba isithunywa sika-Eliya njengezwi elimemezayo ehlane. Leso sithunywa sibe sesibuza ukuthi umlayezo waso kumelwe ube yini, futhi sitshelwa, ngomfanekiso wesiprofetho, ukuthi umlayezo wobuSulumane uyisexwayiso secilongo esimenyezelwa yisibonakaliso. Nokho indlela okuwukuphela kwayo ubuSulumane obungavezwa ngayo njengecilongo lesixwayiso ezinsukwini zokugcina iwukukhomba ubuSulumane besikhathi esedlule. Ukuqala kobuSulumane njengoba kwaqondwa amaMillerite, futhi njengoba kwavezwa ngokusobala emashadini amabili angewele kaHabakuki, kumelwe kusetshenziswe ukukhomba ubuSulumane bosizi lwesithathu.

NgangikuMoya ngosuku lweNkosi, ngezwa emva kwami izwi elikhulu, linjengelokhala kwecilongo. IsAmbulo 1:10.

KuSambulo uJohane wezwa izwi lecilongo emva kwakhe, futhi uJohane umele abayizinkulungwane eziyikhulu namashumi amane nane abezwa izwi elivela esikhathini esedlule. Izwi elingemuva kukaJohane, okungukuthi, elimele umsindo wecilongo ovela esikhathini esedlule, lingukuqonda kwabasunguli kokuthi amacilongo ayeyizahlulelo zikaNkulunkulu ezimelene nokukhulekelwa kweSonto. Amacilongo amane okuqala alethwa phezu kweRoma yobuhedeni ephendula umthetho wokuqala weSonto owamiswa nguConstantine ngonyaka ka-321. Icilongo lesihlanu nelesithupha, okuyishwa lokuqala nelesibili, limele izahlulelo zikaNkulunkulu ezimelene neRoma yobupapa emva kokuba nayo imise umthetho weSonto eMkhandlwini wase-Orleans ngonyaka ka-538. Ishwa lesithathu lobuSulumane lifika lapho umthetho weSonto usumisiwe e-United States. Khona-ke kuphakanyiswa ibhanela, futhi likhomba indima yobuprofethi yobuSulumane, ngokusekelwe endimeni yokuqala yobuSulumane.

Umyalezo omenyezelwa yisibhengezo ungasungulwa kuphela lapho lowo myalezo ubekwa ngaphakathi komongo ka-Alfa no-Omega. Emva kwalesi singeniso ku-Isaya isahluko samashumi amane, ukwethulwa kweBhayibheli okunamandla kakhulu nokucacile kakhulu kukaNkulunkulu njengo-Alfa no-Omega kubekwa obala ezahlukweni eziningana ezilandelanayo. Lezo zahluko ziyisethulo sika-Isaya seSambulo sikaJesu Kristu “uNkulunkulu amnika sona” uJesu, “ukuba abonise izinceku zakhe izinto okumelwe zenzeke masinyane; wasithumela wasibonakalisa ngengelosi yakhe encekweni yakhe uJohane,” owasibhala “encwadini, wa”thumela “emabandleni ayisikhombisa.”

Sizobheka izahluko ezilandelayo zika-Isaya esihlokweni esilandelayo.

Ubusisiwe ofundayo, nalabo abezwa amazwi alesi siprofetho, balondoloze lokho okulotshwe kuso; ngokuba isikhathi sesiseduze. IsAmbulo 1:3.