

ISityhilelo sikaYesu Kristu — Inani Lesihlanu

Isaya Amashumi Amane: Thuthuzelani, Thuthuzelani

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2023-10-25

Kwiindinyana ezilishumi elinesixhenxe zokuqala zikaIsaya amashumi amane, ikhulu elinamashumi amane anesine amawaka libekwe ngokwesiprofeto ekupheleni kweentsuku ezintathu ezinesiqingatha, apho lalilele lifile ezitalatweni, ngoxa ihlabathi lalivuyayo. Bonke abaprofeti bayavumelana omnye nomnye, yaye iziganeko zesiprofeto abazisisayo zisoloko zihambelana nabanye abaprofeti, kuba uThixo akanguye umbhali wesiphithiphithi.

Kwaye imimoya yabaprofeti iphantsi kwabaprofeti. Kuba uThixo akanguye umqalisi wesiphithiphithi, kodwa ngowoxolo, njengakuzo zonke iicawe zabangcwele. 1 Korinte 14:32, 33.

UMthuthuzeli, lowo uYesu awathembisa ukumthumela ekungabikho kwaKhe, wabekwa kanye kula mazwi okuqala, endinyana yokuqala kanye, zezahluko ezingamashumi amabini anesithandathu ezakha ibali lokugqibela lesiprofeto likaIsaya. “Thuthuzelani, thuthuzelani abantu bam, utsho uThixo wenu.” Umgaqo wokukhankanywa kokuqala ugxininisa ukuba ezi zahluko zingamashumi amabini anesithandathu zilandelayo zimele ukuqondwa ngokubhekisele ekuzalisekeni okugqibeleleyo nokokugqibela kokufika koMthuthuzeli.

Kwaye ndiya kucela kuYise, yaye uya kuninika omnye uMthuthuzeli, ukuze ahlale nani ngonaphakade.... Ke uMthuthuzeli, onguMoya oyiNgcwele, lowo uYise aya kumthumela egameni lam, yena uya kunifundisa izinto zonke, anikhumbuze izinto zonke endazitshoyo kuni. Yohane 14:16, 26.

Isikhalo saphakathi kobusuku sembali yamaMillerite siyaphindwa kwimbali yamakhulu alikhulu anamashumi amane anesine amawaka.

“Kukho ihlabathi elilele ebubini, enkohlisweni nasekudukisweni, esithunzini kanye sokufa,—lilele, lilele. Ngoobani abavakalelwa kukunyamezeleka komphefumlo ukuze balivuse? Liliphi ilizwi elinokulifikelela? Inqondo yam yasiwa kwixesha elizayo, xa umqondiso uya kunikwa. ‘Nanko, uMyeni uyeza; phumani niye kumkhawulela.’ Kodwa abanye baya kuba belibele ukufumana ioli yokuzalisa izibane zabo kwakhona, yaye baya kufumanisa sekushiye lixesha ukuba isimilo, esimelweyo yioli, asinakudluliselwa komnye.”
Review and Herald, February 11, 1896.

Umbuzo uyabuzwa, “ilizwi lini elinako” “ukuvusa” abo “balele”? “Ilizwi” elibavusayo kuIsaya isahluko samashumi amane, lilo “ilizwi” “elikhwazayo” “entlango.”

Thethani ngentuthuzelo eYerusalem, nikhwaze kuyo, ukuba imfazwe yayo izalisekile, ukuba ubugwenxa bayo buxolelwe; kuba ifumene esandleni seNkosi okuphindwe kabini ngenxa yazo zonke izono zayo. “Izwi” lalowo “ukhwaza” entlango.... Isaya 40:2, 3.

Umyalezo woKhwelo lwasezinzulwini zobusuku ukwanguwo nomyalezo wemvula yokugqibela.

“Nenza ukuza kweNkosi kube kude kakhulu. Ndabona ukuba imvula yokugqibela yayisiza [ngokukhawuleza njengoko] isikhalo sasezinzulwini zobusuku, yaye inamandla aphindwe kalishumi.” Spalding and Magan, 5.

Omnye wemiqondiso emininzi efumaneka eLizwini likaThixo emela isigidimi semvula yasemva, kukho umqondiso owaziwa ngokuphindwa kabini kwamagama okanye kwamabinzana. Ukuphindwa kabini kwamagama, okanye kwamabinzana, kungumqondiso weSikhalo Saphakathi Kobusuku, okanye wesigidimi semvula yasemva, ngemihla yokugqibela. Umfuziselo wokuphindwa kabini kuka “thuthuzelani,” ubeka ukuvulwa kukaIsaya isahluko samashumi amane kwixesha lokulibaziseka, xa isigidimi esimelwe njengeSikhalo Saphakathi Kobusuku kumzekeliso weentombi ezilishumi simele ukuqatshelwa size ke sibhengezwe. Ngelo xesha, uKristu uthumela uMthuthuzeli ukuba avuse iintombi ezileleyo, ezimelwe ngokwesiprofeto njengezileleyo, yaye kwezinye iziqendu zesiprofeto njengokuba zilele ubuthongo bokufa. Ivesi yokuqala kaIsaya amashumi amane ibekwe ngokwesiprofeto kwiintsuku ezintathu ezinesiqingatha ezingokomfuziselo ‘emva’ kokuphoxeka kukaJulayi 18, 2020, kuba kulapho uMthuthuzeli athunyelwa khona ukuba avuse abo balele. Iintsuku ezintathu ezinesiqingatha zingumqondiso wentlango, yaye kulapho “ilizwi” liqalisa khona “ukukhala.”

ISityhilelo seshumi elinanye, Hezekile amashumi amathathu anesixhenxe, Mateyu amashumi amabini anesihlanu, imbali yamaMillerite (kunye neempawu-zendlela ezifanayo zembali yamaMillerite ezivela kuyo yonke intshukumo yovuselelo), zidibana ukuchonga “inkqubo ethile” yokuvusa iintombi ezileleyo. Le nkqubo iqala ngokuba iintombi zilale ngexesha lokudana. Ixesha lokulibaziseka elaqala ngexesha lokudana ekugqibeleni liyaqondwa njengelixesha lokulibaziseka. Inxalenye yokugqibela yexesha lokulibaziseka luphuhliso lomyalezo weSikhalo saphakathi kobusuku. Xa umyalezo umisiwe, ke ngoko uvakaliswa ude ufikelele encotsheni yawo, umgwebo.

Umthunywa omelweyo “njengelwi” kuIsaya, wabuza ukuba nguwuphi umyalezo owawufanele uvakaliswe. Waxelelwa, ngolwimi olungumfuziselo, ukuba aveze umyalezo wobuSilamsi. Umyalezo wesiprofeto wobuSilamsi awunakwahlulwa kumthetho weCawa oza kufika kungekudala, kuba ubuSilamsi bungamandla exilongo, yaye amaxilongo asixhenxe eSityhilelweni amele umgwebo kaThixo phezu kwamagunya amisela imithetho yeCawa. Lawo magunya ayenguRoma wobuhedeni ngowama-321, umfuziselo wenamba; iRoma yobupopu ngowama-538, umfuziselo werhamncwa; nomthetho weCawa oza kufika kungekudala eUnited States, umfuziselo womprofeti wobuxoki.

Ngokunxulumene nokuchongwa komyalezo elo “lizwi” lalikhala entlango elalimele ukuwuvakalisa, kwakukho isithembiso sokuba ilizwi likaThixo alisoze lisilele. “Isithembiso nesiqinisekiso” sokuba ilizwi likaThixo alisoze lisilele, sibekwe kanye kuloo meko yesiprofeto inye ethi kuHabhakuki isahluko sesibini, nomqolo wesithathu, ichazwe ngala mazwi: “ekupheleni siya kuthetha, singaxoki: nangona silibala, silinde; ngokuba inene siya kuza, asiyi kulibala.” Umyalezo wobuSilamsi awusoze usilele, inene uya kuza. Umqolo wokugqibela kaIsaya isahluko samashumi amane, ubhekisa kwabo balinde umbono kuHabhakuki.

Kodwa abo balindela eNkosini baya kuhlaziywa amandla abo; baya kunyuka ngamaphiko njengeenkozi; baya kubaleka, bangadinwa; baya kuhamba, bangatyhafi. Isaya 40:31.

“Imbali efihlakeleyo” yeendudumo ezisixhenxe, ngoku etyhilwayo, ichaza iimpawu zendlela ezintathu eziqala zize ziphele ngokudana. Kule mbali yomfuziselo, kukho iimpawu zendlela ezintathu, ezahlulwe ngamaxesha amabini. Ukudana kuqalisa ixesha lokulinda. Ixesha lokulinda likhokelela kwisigidimi esilungisiweyo nakwisibhengezo seSikhalo Sasezinzulwini zobusuku. Isigidimi seSikhalo Sasezinzulwini zobusuku siqalisa ixesha lokuvakalisa isigidimi seSikhalo Sasezinzulwini zobusuku, esikhokelela kolwesibini ukudana, olumelwe njengomgwebo. Ezo nyathelo zintathu, zahlulwe ngamaxesha amabini, zimela iAlfa ne-Omega, njengoko zidalwe kwigama lesiHebhere elithi “inyaniso.”

KuHezekile amashumi amathathu anesixhenxe, uHezekile ukwamele nelo “lizwi” likaIsaya amashumi amane. Ilizwi kuIsaya amashumi amane liyabuza lisithi, “Ndiya kukhala ntoni na?” Elo “lizwi” kuHezekile amashumi amathathu anesixhenxe, ivesi yesixhenxe, lathi ke “laprofeta njengoko” “lalilawulwe.”

Ndaza ndaprofeta njengoko ndandiyalelwe; yathi ke ndakuprofeta, kwabakho isandi, nanko ukugungqiswa, aza amathambo adibana, ithambo nethambo lalo. Ndakhangela, nanko kusiza imisipha nenyama phezu kwawo, ulusu lwawagubungela ngaphezulu; kodwa kwakungekho mphefumlo kuwo. Hezekile 37:7, 8.

Isiprofeto sokuqala sikaHezekile saza amathambo nenyama kunye, kodwa zazingekaphili. “Ngoko,” uHezekile “waprofeta njengoko” waye “yalelwe” okwesibini. Isiprofeto sesibini sazisa ubomi emizimbeni. Ezi ziprofeto zibini zifanekiselwa yindalo ka-Adam.

Yaye uThixo wenza umntu ngothuli lomhlaba, waphefumlela emathatheni akhe impefumlo yobomi; umntu ke waba ngumphefumlo ophilayo. Genesis 2:7.

Inkqubo enamanyathelo amabini yokuvuselela amathambo awomileyo afileyo iqala ukukhankanywa ekudalweni kuka-Adam, ngaloo ndlela kugxininiswa ukuba iLizwi likaThixo lesiprofeto likwangamandla aKhe okudala. UThixo waqala “wambumba” u-Adam, yaye isiprofeto sokuqala sikaHezekile sadibanisa amathambo nemizimba, kwaza ke uThixo “waphefumlela emathatheni akhe impefumlo yobomi; umntu waba ngumphefumlo ophilayo.”

Isiprofeto sesibini sikaHezekile sasiqondiswe “emoyeni,” kungekhona emathanjeni, kuba waxelelwa ukuba “athe emoyeni,” “Yiza uvela emimoyeni yomine, wena mphefumlo, uphefumlele phezu kwaba babuleweyo, ukuze baphile.” Isiprofeto sesibini sikaHezekile, esizisa ezo zidumbu ekuphileni njengomkhosi omkhulu, sasiqondiswe, kungekhona kwizidumbu ezo, kodwa emoyeni. Sasingumyalo oya emoyeni wokuba uphefumlele phezu kwezo zidumbu. Ixesha lokuqala igama elithi “umphefumlo” likhankanywa eLizwini likaThixo kukudalwa kuka-Adam, yaye apho lichazwa njengomphefumlo wobomi; yaye oko kuzisa ubomi kwezo zidumbu zifileyo, kuvela emimoyeni yomine.

“Izithunywa zezulu zibambe imimoya emine, emelwe njengehashe elinomsindo elifuna ukuzikhulula lize ligqatse phezu kobuso bomhlaba wonke, lithwele intshabalalo nokufa

endleleni yalo.

“Singalala kusini na kanye kumda womda wehlabathi elingunaphakade? Singaba buthuntu, sibande, sibe sifile na? Owu, akwaba singanawo emabandleni ethu uMoya nomphfumlo kaThixo uphefumlelwe ebantwini Bakhe, ukuze beme ngeenyawo zabo baze baphile.”

Manuscript Releases, volume 20, 217.

Imibuzo emibini apha yile, ngaba siya kulala, yaye ngaba siya kuba sifile? ... amagama amabini achaza imeko efanayo yesiprofeto. Umyalezo wemimoya emine ebanjwe zizithunywa zezulu, ngumyalezo obangela ukuba umphefumlo kaThixo ungene kwabafuleyo, ubangele ukuba beme ngeenyawo baze baphile. Umyalezo wemimoya emine ngumyalezo wehashe elinomsindo lamaSilamsi. Umyalezo wemimoya emine encwadini yeSityhilelo, ngumyalezo wokutywinwa. Umyalezo wokutywinwa weSityhilelo isahluko sesixhenxe, indima yokuqala ukuya kweyesithathu, ngumyalezo ochaza ukuba imimoya emine ibanjiwe, de abakhonzi bakaThixo batywinwe.

Kwaye emva kwezi zinto ndabona izithunywa zezulu ezine zimile ezimbombeni zone zomhlaba, zibambe imimoya yomhlaba emine, ukuze kungavuthuzi moya emhlabeni, nangaselwandle, nangawuphi na umthi. Ndabona nesinye isithunywa sezulu sinyuka sivela empumalanga, sinetywina loThixo ophilayo; sabiza ngezwi elikhulu kwezo zithunywa zezulu zine, ezazinikwe ukonakalisa umhlaba nolwandle, sisithi, Musani ukuwonakalisa umhlaba, nolwandle, nemithi, side sibatywine abakhonzi boThixo wethu emabunzini abo. ISityhilelo 7:1–3.

Isiprofeto sesibini sikaHezekile sasibhekiswe emoyeni, yaye ubomi obaziswa ngumoya emizimbeni bavela kwisigidimi semimoya emine. Kwivesi zesibhozo ukuya kweyesishumi, kuHezekile amashumi amathathu anesixhenxe, amagama abonakala nokuba “ngumoya” okanye “ngumphefumlo” aligama elinye lesiHebhere kwisihlandlo ngasinye. UThixo waphefumlela kuAdam umphefumlo wobomi, yaye kuHezekile umphefumlo wobomi usisigidimi sokutywinwa kwamakhulu alikhulu anamashumi amane anesine amawaka esivela kwimimoya emine. Eso sigidimi sidlulisa amandla kaThixo okudala emizimbeni ebiziswe ndawonye entilini yokufa, ngesigidimi sokuqala. Isigidimi semimoya emine sisigidimi sobuSilamsi obuzisa umgwebu phezu kweUnited States ngenxa yomthetho weCawa. Sisigidimi seSikhalo sasezinzulwini zobusuku.

Imbali efihlakeleyo yeendudumo ezisixhenxe iqala ngokudaniswa, yaye oko kuqalisa ixesha lokulibaziseka. KwiSityhilelo seshumi elinanye, xa abaprofeti ababini babulawa ngomhla we-18 kuJulayi, 2020, kwaqalisa ixesha lokulibaziseka. UEzekile wayephakathi kwabafuleyo xa iNkosi yabuza uEzekile ukuba amangqina amabini afuleyo esitratweni angaphila na.

Isandla seNkosi saba phezu kwam, sandikhupha ngoMoya weNkosi, sandibeka phakathi entilini eyayizele ngamathambo. Sandidlulisa ngeenxa zonke kuwo; yaye, yabona, ayemaninzi kakhulu entilini evulekileyo; yaye, khangela, ayomile kakhulu. Yaza yathi kum, Nyana womntu, la mathambo angaphila na? Ndaphendula ndathi, Owu Nkosi Yehova, wena uyakwazi. Hezekile 37:1–3.

Kwivesi yesixhenxe, xa uHezekile ezisa esokuqala kwezo ziprofeto zibini, isigidimi sasingokulula nje, “Owu nina mathambo omileyo, liveni ilizwi leNkosi.” UYohane, kwisiTyhilelo, ubhala athi, “banoyolo abo bawavayo amazwi esiprofeto sale ncwadi.” UHezekile umele loo mathambo afileyo omileyo asikelelweyo, njengabo balivayo umyalelo kaHezekile wokuba live iLizwi leNkosi, yaye iLizwi laYo liyiNyaniso. Kwisahluko sesibini sikaHezekile, kuchazwa amava abo balivayo ilizwi likaThixo.

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

KwiSityhilelo isahluko seshumi elinanye, xa izidumbu zisiva iLizwi leNkosi, uMthuthuzeli ungena kuzo zize zime ngeenyawo zazo. NguMthuthuzeli ozimisayo ngeenyawo zazo.

Kwaye emveni kweentsuku ezintathu nesiqingatha uMoya wobomi ophuma kuThixo wangena kubo, baza bema ngeenyawo zabo; noloyiko olukhulu lwehlela abo babebabona. ISityhilelo 11:11.

Ukuvuka kwabafileyo linyathelo lokuqala, kwinkqubo enamanyathelo amabini ebakhuphayo emangcwabeni abo ukuze babe ngumqondiso ophakanyiswayo emgwebeni womthetho weCawa. Xa bem kwisahluko seshumi elinanye, “uloyiko olukhulu” lwehlela abo bababonayo.

Yaye uya kuwela aye enqabeni yakhe ngenxa yokoyika, neenkosana zakhe ziya koyikiswa yibhanile, utsho uYehova, omlilo wakhe useZiyon, nesithando sakhe siseYerusalem. Isaya 31:9.

Umyalezo weSikhalo Saphakathi Kobusuku kwimbali yamaMillerite wawuyinxalenye yesibini yomyalezo wengelosi yesibini. Umyalezo wengelosi yesibini wavelisa ukwahlukana kwamaMillerite neecawa ezathi ngelo xesha zachongwa njengeentombi zeBhabheli, baza abanyanisekileyo babizwa ukuba baphume beze kuma namaMillerite. “Umzimba” wamakholwa wenziwa ngulo myalezo, yaye ke inyathelo lesibini laba ngumlayezo weSikhalo Saphakathi Kobusuku owadibana nowesibini waza wawongeza amandla. Emva koko amaMillerite aba ngumkhosi omkhulu nowawuthwala umyalezo njengamaza anamandla enqumla ilizwe liphela. Loo nkqubo yamanyathelo amabini yayingamazwi amabini eSityhilelo 18, yaye iyinkqubo kanye efanayo yokuvuswa kwamathambo awomileyo abafileyo kuHezekile, awabulawelwa esitratweni seSityhilelo 11.

“Izithunywa zezulu zathunyelwa ukuba zincele ingelosi enamandla evela ezulwini, ndaza ndeva amazwi awayevakala ngokungathi aphuma kuyo yonke indawo, Phumani kuyo, bantu bam, ukuze ningabi ngamadlelane ezonweni zayo, nokuze ningamkelwa zizibetho zayo; kuba izono zayo zifikile zaya kufikelela ezulwini, yaye uThixo uzikhumbule iinqumbo zayo. Lo myalezo wabonakala ngathi lulongezo kumyalezo wesithathu, waza wadityaniswa nawo, njengoko isikhalo sasezinzulwini zobusuku sadityaniswa nomyalezo wengelosi yesibini ngowe-1844.” Spiritual Gifts, volume 1, 195, 196.

Uphawu lokuqala kwimbali efihlakeleyo yeendudumo ezisixhenxe kukudana okuqalisa ixesha lokulibaziseka. Ixesha lokulibaziseka lithuba lexesha elimelwe njengeentsuku ezintathu ezinesiqingatha, nto leyo engumqondiso wentlango. Ekupheleni kweminyaka engamashumi amane yokubhadula entlango, uYoshuwa wakhokela umkhosi onamandla wangena eLizweni leDinga. Ekupheleni kweentsuku ezintathu ezinesiqingatha, uHezekile usiwa entilini yokufa, aze axelelwe ukuba ayalele imizimba efileyo ukuba “ive ilizwi likaYehova.” UHezekile “ulilizwi” elikhwaza entlango. Umyalelo wokuba kuviwe iLizwi likaYehova uhlanganisa amalungu omzimba, kodwa awakaphili; akakabi ngumkhosi; awakatywinwa. “Ilizwi likaYehova” elithethwa nguHezekile kwisahluko sesibini lichaza ukuba xa uMthuthuzeli efika, abantu bakaThixo bayema, lo gama ngaxeshanye beve iLizwi likaYehova. UKristu wathembisa ukuba uya kuthumela uMthuthuzeli, kwiintsuku ezintathu ezinesiqingatha emva kokuba bebulewe esitratweni.

Bakuba bemi ngeenyawo, loo mizimba “ingekaphili” iya kunikwa isiprofeto sesibini. “Izwi elikhwazayo entlango” kuIsaya, libuza ukuba siphi na isiprofeto emasilikhwaze? “Isigidimi” abathi bobabini uHezekile, kunye “nelizwi” kuIsaya wamashumi amane bayalelwe ukusishumayela, sisigidimi seIslam. Xa eso siprofeto sinikelwa, “uAdam” uyaphila abe ngumkhosi omkhulu onamandla. Emva koko amangqina amabini aphilayo avakalisa isigidimi somgwebo weIslam phezu kweUnited States, ngenxa yokupasiswa komthetho weCawa oza kufika kungekudala. Umgwebo womthetho weCawa uyindlela yesithathu yokuphawula kwimbali efihlakeleyo yeendudumo ezisixhenxe. Xa ufezekile, umkhosi uphakanyiswa njengomqondiso ukuya ezulwini, yaye ubonakaliswa kwiSityhilelo seshumi elinesine.

“Ndibe namava kwizigidimi zengelosi yokuqala, eyesibini, neyesithathu. Iingelosi zimelwe njengezibhabha phakathi kwezulu, zivakalisa ehlabathini isigidimi sesilumkiso, yaye zinonxulumano oluthe ngqo nabantu abaphilayo ngemihla yokugqibela yembali yalo mhlaba. Akukho bani ulivayo ilizwi lezi ngelosi, kuba ziluphawu lokumela abantu bakaThixo abasebenza ngemvisiswano nendalo yonke yasezulwini. Amadoda nabafazi, abakhanyiselwe nguMoya kaThixo baza bangcwaliswa ngenyaniso, bavakalisa ezi zigidimi zintathu ngokulandelelana kwazo.” Selected Messages, book 2, 387.

Iflegi ephakanyisiweyo yingelosi yesithathu ephaphazelayo esazulwini sezulu, ilumkisa uluntu ngokuchasene nokwamkela uphawu lwerhamncwa. Umkhosi onamandla uyaqhubeka ukuwuvakalisa loo myalezo ehlabathini, ade uMikayeli asukume kwaye ithuba lovavanyo lomntu livale.

Siza kuqhubekeka ezi ngcinga kwinqaku elilandelayo.

Ke kaloku phakathi kobusuku kwavakala isikhalo, kwathiwa, Yabonani, umyeni uyeza; phumani nimkhawulele. Mateyu 25:6.