

IsAmbulo SikaJesu Kristu - Inombolo Yesihlanu

U-Isaya Amashumi Amane: Duduzani, Duduzani

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Emavesini okuqala ayishumi nesikhombisa ka-Isaya amashumi amane, abayizinkulungwane eziyikhulu namashumi amane nane babekwa ngokwesiprofetho ekupheleni kwezinsuku ezintathu nengxenyane, lapho babebele befile ezitaladini, kuyilapho izwe lijabula. Bonke abaprofethi bayavumelana omunye nomunye, futhi izigameko zesiprofetho abazivezayo zihlala zihambisana nabanye abaprofethi, ngokuba uNkulunkulu akayena umqalisi wokudideka.

Futhi imimoya yabaprofethi iyathobela abaprofethi. Ngokuba uNkulunkulu akayena umsunguli wokudideka, kodwa owokuthula, njengasemabandleni onke abangcwele. 1 Korinte 14:32, 33.

UMduduzi, uJesu athembisa ukumthumela ekungabibikho Kwakhe, wafakwa emazwini okuqala impela, evesini lokuqala impela, ezahlukweni ezingamashumi amabili nesithupha ezakha ukulandisa kokugcina kwesiprofetho sika-Isaya. “Duduzani, duduzani abantu bami, usho uNkulunkulu wenu.” Umthetho wokukhulunywa kokuqala ugcizelela ukuthi lezi zahluko ezingamashumi amabili nesithupha ezilandelayo kufanele ziqondwe maqondana nokugcwaliseka okuphelele nokokugcina kokufika koMduduzi.

Mina ngiyakucela kuBaba, naye uyakuninika omunye uMduduzi, ukuze ahlale nani kuze kube phakade.... Kepha uMduduzi, onguMoya oNgcwele, lowo uBaba ayakumthuma ngegama lami, yena uyakunifundisa zonke izinto, anikhumbuze zonke izinto enginitshela zona. Johane 14:16, 26.

Ukumemeza kwaphakathi kobusuku emlandweni wamaMillerite kuyaphindwa emlandweni wabayizinkulungwane eziyikhulu namashumi amane nane.

“Kukhona izwe elilele ebubini, enkohlisweni nasekudukisweni, emthunzini uqobo wokufa,—lilele, lilele. Obani abazwayo ukuhlupheka komphofumulo ukuze balivuse? Lizwi lini elingalifinyelela? Inqondo yami yathwalelwa esikhathini esizayo, lapho kuyakunikezwa khona uphawu. ‘Bhekani, uMyeni uyeza; phumani nimhlangabeze.’ Kodwa abanye bayobe belibazisile ukuthola amafutha okugcwalisa izibani zabo, futhi sekwedlule isikhathi bayakuthola ukuthi isimilo, esimelwe ngamafutha, asidluliseki.” Review and Herald, February 11, 1896.

Umbuzo uyabuzwa, “yiliphi izwi elinga” “vusa” labo “abalele”? “Izwi” elibavusayo ku-Isaya isahluko samashumi amane, yilona “izwi” eli “khalayo” “ehlane.”

Khulumani ngokududuza neJerusalema, nimemeze kulo, ukuthi impi yalo isiphelile, ukuthi ububi balo buthethelwe; ngokuba lamukele esandleni seNkosi okuphindwe kabili ngenxa yazo zonke izono zalo. “Izwi” lalowo “omemezayo” ehlane.... U-Isaya 40:2, 3.

Umlayezo Wokukhala Kwaphakathi Kwamabili ubuye ube umlayezo wemvula yokugcina.

“Nibeka ukufika kweNkosi kude kakhulu. Ngabona ukuthi imvula yamuva yayiza [ngokuphazima njengokukhala kwaphakathi kobusuku], futhi ngamandla aphindwe kayishumi.” Spalding and Magan, 5.

Olunye lwezimpawu eziningi ezitholakala eZwini likaNkulunkulu ezimelela umlayezo wemvula yokugcina, yisibonakaliso esibonwa ngokuphindaphindwa kwamagama noma kwemisho. Lokho kuphindaphindwa kwamagama, noma kwemisho, kuyisibonakaliso soKhalelo Lwaphakathi Kwamabili, noma umlayezo wemvula yokugcina ezinsukwini zokugcina. Isifanekiso sokuphindaphindwa kuka “duduzani,” sibeka ukuvulwa kwesahluko samashumi amane sika-Isaya esikhathini sokulibala, lapho umlayezo omelelwa njengoKhalelo Lwaphakathi Kwamabili lomfanekiso wezintombi eziyishumi kufanele uqashelwe bese umenyezelwa. Ngaleso sikhathi, uKristu uthumela uMduduzi ukuba avuse izintombi ezilele, ezimelelwe ngokwesiprofetho njengabalele, futhi kwezinye izindima zesiprofetho njengabalele ubuthongo bokufa. Ivesi lokuqala lika-Isaya amashumi amane, libekwe ngokwesiprofetho ezinsukwini ezintathu nesigamu ezingokomfanekiso ‘emva’ kokudumala kukaJulayi 18, 2020, ngoba yilesi sikhathi lapho uMduduzi ethunyelwa ukuvusa labo abalele. Izinsuku ezintathu nesigamu ziyisibonakaliso sehlane, futhi yilapho “izwi” liqala khona “ukukhala.”

IsAmbulo seshumi nanye, uHezekeli amashumi amathathu nesikhombisa, uMathewu amashumi amabili nanhlano, umlando wamaMillerite (kanye nalezo zimpawu ezifanayo zomlando wamaMillerite ezivela kuyo yonke inhlango yenguquko), kuhlango ndawonye ukukhomba “inqubo ethile” yokuvusa izintombi ezilele. Inqubo iqala ngezintombi zilele ngesikhathi sokudumala. Isikhathi sokulibala esaqala ngesikhathi sokudumala sigcina sesaziwa njengesikhathi sokulibala. Ingxenywe yokugcina yesikhathi sokulibala ingukuthuthukiswa komlayezo Wokukhala Kwaphakathi Kwamabili. Lapho umlayezo usuqinisiwe, bese umenyezelwa aze afinyelele esicongweni sawo, okuwukwahlulela.

Isithunywa esimelelwe “njengezwi” ku-Isaya sabuza ukuthi kwakuyini umlayezo okwakufanele umenyezelwe. Satshelwa ngolimi olungokomfanekiso ukuba sethule umlayezo wobuSulumane. Umlayezo wesiprofetho wobuSulumane awunakuhlukaniswa nomthetho weSonto ozofika maduze, ngoba ubuSulumane bungamandla ecilongo, futhi amacilongo ayisikhombisa eSambulo amele ukwahlulela kukaNkulunkulu phezu kwamandla amisa imithetho yeSonto. Lawo mandla kwakuyiRoma yobuqaba ngo-321, uphawu lukadrako; iRoma yobupapa ngo-538, uphawu lwesilo; kanye nomthetho weSonto ozofika maduze e-United States, uphawu lomprofethi wamanga.

Mayelana nokuchazwa kwalokho umlayezo “wezwi” elalikhala ehlane okwakufanele ukukumemezela, kwakukhona isithembiso sokuthi izwi likaNkulunkulu alisoze lehluleka. “Isithembiso nesiqinisekiso” sokuthi izwi likaNkulunkulu alisoze lehluleka, sitholakala esimweni esifanayo sesiprofetho esivezwe kuHabakuki isahluko sesibili, nevesi lesithathu, ngokuthi: “ekugcineni siyakukhuluma, singaqambi amanga; noma sibambezeleka, silinde; ngokuba siyakufika impela, asiyikubambezeleka.” Umlayezo wobuSulumane awusoze wehluleka, uyakufika impela. Ivesi lokugcina lika-Isaya isahluko samashumi amane likhuluma ngalabo abalinda umbono kuHabakuki.

Kepha abalindela iNkosi bayakuvuselelwa amandla abo; bayakwenyuka ngamaphiko njengezinkozi; bayakugijima, bangakhathali; bayakuhamba, bangapheli amandla. Isaya 40:31.

“umlando ofihlekile” wezulu eziyisikhombisa, oselokhu uvulwa uphawu manje, ukhomba izimpawu ezintathu eziqala ziphethe ngokudumazeka. Kulowo mlando ongokomfanekiso, kunezimpawu ezintathu, ezihlukaniswe yizikhathi ezimbili. Ukudumazeka kuqala isikhathi sokulibala. Isikhathi sokulibala siholela emlayezweni olungisiweyo nasekubikezelweni kweSikhalo Saphakathi Kwamabili. Umlayezo weSikhalo Saphakathi Kwamabili uqala isikhathi sokumemezela umlayezo weSikhalo Saphakathi Kwamabili, esiholela ekudumazekeni kwesibili, okumelelwa njengokwahlulela. Lezo zinyathelo ezintathu, ezihlukaniswe yizikhathi ezimbili, zimelela u-Alpha no-Omega, njengoba kudalwe egameni lesiHebheru elithi “iqiniso.”

KuHezekeli amashumi amathathu nesikhombisa, uHezekeli naye umelela “izwi” lika-Isaya amashumi amane. Izwi eliku-Isaya amashumi amane liyabuza lithi, “Ngizakumemezani na?” “Izwi” elikuHezekeli amashumi amathathu nesikhombisa, ivesi lesikhombisa, lase “libikezela njengalokho” “lalilayelwe.”

Ngakho ngaprofetha njengoba ngiyaliwe; kwathi ngisaprofetha, kwaba khona umsindo, bheka, kwaba khona ukuzamazama, amathambo ase ehlangana, ithambo nelinye ithambo lalo. Ngathi ngibuka, bheka, kwavela imisipha nenyama phezu kwawo, isikhumba sawasibekela ngaphezulu; kodwa kwakungekho mphefumulo kuwo. Hezekeli 37:7, 8.

Isiprofetho sokuqala sikaHezekeli sahlanganisa amathambo nenyama, kodwa zazingakabi nokuphila. “Ngakho,” uHezekeli “waphrofetha njengoba” “eyaliwe” okwesibili. Isiprofetho sesibili saletha imizimba ekuphileni. Lezi ziprofetho ezimbili zifanekiselwa ngokudalwa kuka-Adamu.

INkosi uNkulunkulu yabumba umuntu ngothuli lomhlabathi, yaphefumulela emakheleni akhe umoya wokuphila; umuntu waba ngumphefumulo ophilayo. UGenesisise 2:7.

Inqubo enezinyathelo ezimbili yokuvusa amathambo omile afileyo ibe ngukuphila iqale ukukhulunywa ekudalweni kuka-Adamu, ngaleyo ndlela kugcizelelwe ukuthi iZwi likaNkulunkulu lesiprofetho lingamandla akhe okudala futhi. UNkulunkulu waqala “ukubumba” u-Adamu, futhi isiprofetho sokuqala sikaHezekeli sahlanganisa amathambo nemizimba ndawonye; khona-ke uNkulunkulu “waphefumulela emakheleni akhe umoya wokuphila; umuntu wayeseba ngumphefumulo ophilayo.”

Isiprofetho sesibili sikaHezekeli sasibhekiswe “emoyeni,” hhayi emathanjeni, ngokuba watshelwa ukuba “akhulume emoyeni,” athi, “Woza uvela emimoyeni yomine, wena mphefumulo, uphephezele phezu kwalaba ababuleweyo, ukuze baphile.” Isiprofetho sesibili sikaHezekeli, esiletha imizimba efile ekuphileni ibe yibutho elinamandla, sasibhekiswe, hhayi emizimbeni efile, kodwa emoyeni. Sasiwumyalo oya emoyeni ukuba uphephezele phezu kwemizimba. Isikhathi sokuqala lapho igama elithi “umphefumulo” lishiwo khona eZwini likaNkulunkulu kusekudalisweni kuka-Adamu, futhi lapho lichazwa njengomoya wokuphila; futhi lokho okungenisa ukuphila emizimbeni efile, kuvela emimoyeni yomine.

“Izingelosi zibambe imimoya emine, emelwe yihhashi elithukuthele elifuna ukuphunyuka ligijime phezu kobuso bomhlaba wonke, lithwale ukubhujiswa nokufa endleleni yalo.

“Ingabe siyolala emaphethelweni kanye kanye ezwe laphakade? Ingabe siyoba buthuntu, sibande, futhi sifile? O, sengathi emabandleni ethu singaba noMoya nomphfumulo kaNkulunkulu kuphefumulelwe kubantu baKhe, ukuze beme ngezinyawo zabo baphile.”
Manuscript Releases, ivolumu 20, 217.

Imibuzo emibili lapha ithi: sizolala yini, futhi siyoba ngabafile yini? ...amagama amabili esimo esifanayo sesiprofetho. Umlayezo wemimoya emine ebambekayo yizingelosi, ungumlayezo owenza umoya kaNkulunkulu ungene kwabafileyo futhi ubangele ukuba bame ngezinyawo baphile. Umlayezo wemimoya emine ungumlayezo wehhashi elithukuthele lamaSulumane. Umlayezo wemimoya emine encwadini yeSambulo ungumlayezo wokubekwa uphawu. Umlayezo wokubekwa uphawu weSambulo isahluko sesikhombisa, ivesi lokuqala kuya kwelesithathu, ungumlayezo okhomba ukuthi imimoya emine ibanjwa, kuze kubekwe uphawu ezincekwini zikaNkulunkulu.

Kwathi emva kwalezi zinto ngabona izingelosi ezine zimile emagumbini omane omhlaba, zibambe imimoya emine yomhlaba, ukuze umoya ungavunguzi emhlabeni, nasolwandle, naphezu kwanoma yimuphi umuthi. Ngase ngibona enye ingelosi ikhuphuka ivela empumalanga, inophawu lukaNkulunkulu ophilayo; yamemeza ngezwi elikhulu ezingelosini ezine, ezazinikiwe ukulimaza umhlaba nolwandle, ithi: Ningalimazi umhlaba, nolwandle, nemithi, size sibeke uphawu ebunzini bezinceku zikaNkulunkulu wethu. IsAmbulo 7:1–3.

Isiprofetho sesibili sikaHezekeli saqondiswa emoyeni, futhi ukuphila okwalethwa ngumoya emizimbeni kwavela emlayezweni wemimoya emine. Emavesini esishiyagalombili kuya kweleshumi, kuHezekeli amashumi amathathu nesikhombisa, amazwi avela njengokuthi “umoya” noma “umhufumululo” ayigama lesiHeberu elifanayo kukho konke ukucela kwawo. UNkulunkulu waphefumulela ku-Adamu umhufumululo wokuphila, futhi kuHezekeli umhufumululo wokuphila ungumlayezo wokubekwa uphawu kwabeyizinkulungwane eziyikhulu namashumi amane nane ovela emimoyeni emine. Lowo myalezo uletha amandla okudala kaNkulunkulu emizimbeni ehlanganiswe ndawonye esigodini sokufa ngumlayezo wokuqala. Umlayezo wemimoya emine ungumlayezo wobuSulumane oletha ukwahlulela phezu kwe-United States ngenxa yomthetho weSonto. Ungumlayezo Wokukhala Kwaphakathi Kwamabili.

Umlando ofihlekile wokuduma kwezulu okuyisikhombisa uqala ngokudumala, okuyikho okuqala isikhathi sokulibala. KuSambulo isahluko 11, lapho abaprofethi ababili babulawa ngoJulayi 18, 2020, kwaqala isikhathi sokulibala. UHezekeli wayephakathi kwabafileyo ngesikhathi iNkosi ibuza uHezekeli ukuthi ofakazi ababili abafile emgwaqweni bangaphila yini.

Isandla seNkosi saba phezu kwami, yangiphumisa ngoMoya weNkosi, yangibeka phakathi kwesigodi esasigcwele amathambo; yangizungezisa kuwo nxazonke; bheka, ayemaningi kakhulu esigodini esivulekile; futhi bheka, ayesomile kakhulu. Yasisithi kimi: Ndodana yomuntu, la mathambo angaphila na? Ngase ngiphendula ngathi: O Nkosi Nkulunkulu, wena uyakwazi. Hezekeli 37:1–3.

Evesini lesikhombisa, lapho uHezekeli eletha esokuqala kulezi ziprofetho ezimbili, umlayezo wawumane uthi, “Nina mathambo omile, yizwani izwi leNkosi.” UJohane, encwadini yesAmbulo, uloba athi, “babusisiwe labo abezwa amazwi esiprofetho sale ncwadi.” UHezekeli umelela amathambo omile afile abusisiweyo, njengalabo abezwa umyalo kaHezekeli wokuba bezwe iZwi leNkosi, futhi iZwi laYo liyiQiniso. Esahlukweni sesibili sikaHezekeli kuchazwa isipiliyoni salabo abezwa izwi likaNkulunkulu.

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

ESambulweni sikaJohane isahluko 11, lapho izidumbu zizwa iZwi leNkosi, uMduduzi ungena kuzo, bese zima ngezinyawo zazo. NguMduduzi ozimisa ngezinyawo zazo.

Kwathi emva kwezinsuku ezintathu nengxenye, umoya wokuphila ovela kuNkulunkulu wangena kubo, base bemi ngezinyawo zabo; futhi ukwesaba okukhulu kwehlela phezu kwalabo ababebabona. IsAmbulo 11:11.

Ukuvuka kwabafileyo kuyisinyathelo sokuqala, enqubweni enezinyathelo ezimbili ebaphakamisa baphume emathuneni abo ukuze babe yisibonakaliso esiphakanyiswayo ekwahlulelweni komthetho weSonto. Lapho besukuma esahlukweni seshumi nanye, “ukwesaba okukhulu” kwehlela labo abababonayo.

Uyodlulela enqabeni yakhe ngenxa yokwesaba, nezikhulu zakhe ziyakwethuka ngenxa yesibonakaliso, usho uJehova, omlilo wakhe useSiyoni, nesithando sakhe siseJerusalema. Isaya 31:9.

Umlayezo Wokukhala Kwamaphakathi Nobusuku emlandweni wamaMillerite wawuyingxenye yesibili yomyalezo wengelosi yesibili. Umlayezo wengelosi yesibili wakhiqiza ukwehlukana kwamaMillerite emasontweni ayesekhonjwa ngaleso sikhathi njengamadodakazi aseBabiloni, futhi abathembekileyo babizelwa ukuphuma bazokuma kanye namaMillerite. Ngalowo myalezo kwakhiwa “umzimba” wabakholwayo, kwase kuthi isinyathelo sesibili sibe umlayezo Wokukhala Kwamaphakathi Nobusuku owahlangana nowesibili wawengeza amandla kuwo. AmaMillerite abe eseba yibutho elinamandla elathwala umlayezo njengogagasi olukhulu oluwela izwe lonke. Leyo nqubo yezinyathelo ezimbili iyilawo mazwi amabili eSambulo isahluko 18, futhi iyona kanye inqubo efanayo yokuvuka kwamathambo omile abafileyo kuHezekeli ayebulewe emgwaqweni weSambulo isahluko 11.

“Izingelosi zathunyelwa ukuba zisize ingelosi enamandla evela ezulwini, futhi ngezwa amazwi ayebonakala ezwakala kuyo yonke indawo, ethi, Phumani kuye, bantu bami, ukuze ningahlanganyeli ezonweni zakhe, nokuthi ningamukeli izinhlu pho zakhe; ngokuba izono zakhe sezifinyelele ezulwini, futhi uNkulunkulu ukhumbule ububi bakhe. Lo myalezo wabonakala uyisengezo emlayezweni wesithathu, futhi wahlangana nawo, njengoba ukukhala kwaphakathi kwamabili kwahlangana nomlayezo wengelosi yesibili ngo-1844.” Spiritual Gifts, volume 1, 195, 196.

Uphawu lokuqala emlandweni ofihlekile wezulu eziyisikhombisa, wukudumala okuqala isikhathi sokulibala. Isikhathi sokulibala siyisikhathi esimelelwa njengezinsuku ezintathu nengxenyane, okuyisifanekiselo sehlane. Ekupheleni kweminyaka engamashumi amane yokuzulazula ehlane, uJoshuwa wahola ibutho elinamandla langena eZweni Lesithembiso. Ekupheleni kwezinsuku ezintathu nengxenyane, uHezekeli uyiswa esigodini sokufa, futhi utshelwa ukuba ayale izidumbu ukuba “zizwe izwi likaJehova.” UHezekeli uyilo “izwi” elimemeza ehlane. Umyalo wokuzwa iZwi likaJehova uhlanganisa izingxenyane zomzimba ndawonye, kodwa azikabi nokuphila, azikabi yibutho, azikakabekwa uphawu. “Izwi likaJehova” elikhulunywa nguHezekeli esahlukweni sesibili, libonisa ukuthi lapho uMduduzi efika, abantu bakaNkulunkulu bayema, ngesikhathi esifanayo bezwa iZwi likaJehova. UKristu wathembisa ukuthi wayeyothumela uMduduzi, ezinsukwini ezintathu nengxenyane emva kokuba sebebulewe emgwaqweni.

Seyimile, imizimba ‘engakabi naphila,’ izonikezwa isiprofetho sesibili. “Izwi elimemezayo ehlane” ku-Isaya, libuza ukuthi siyini isiprofetho okumelwe silimemeze? “Umlayezo” okuyiwo bobabili uHezekeli kanye “nezwi” ku-Isaya amashumi amane abayalelwe ukuwethula, uwumyalezo wobuSulumane. Lapho leso siprofetho sesethulwe, “u-Adamu” uphila abe yibutho elinamandla. Ofakazi ababili abaphilayo base bememezela umlayezo wokwahlulela kobuSulumane phezu kwe-United States, ngenxa yokudluliswa komthetho weSonto osuzofika maduze. Ukwahlulela komthetho weSonto kuyindlela yesithathu yokuphawula yomlando ofihlekile wezidumo eziyisikhombisa. Lapho sekugcwaliseka, ibutho liyaphakanyiswa libe yisibonakaliso ezulwini, futhi limelelwa kusAmbulo ishumi nane.

“Ngibe nokuhlangenwe nakho emilayezweni yengelosi yokuqala, eyesibili, neyesithathu. Izingelosi zimelelwa njengendiza phakathi kwezulu, zimemezela emhlabeni umlayezo wesixwayiso, futhi zinokuthintana okuqondile nabantu abaphila ezinsukwini zokugcina zomlando walomhlaba. Akekho ozwa izwi lalezi zingelosi, ngokuba ziyisibonakaliso esimelela abantu bakaNkulunkulu abasebenza ngokuvumelana nezulu lonke. Amadoda nabesifazane, abakhanyiselwe nguMoya kaNkulunkulu futhi abangwelisiwe ngeqiniso, bamemezela le milayezo emithathu ngokulandelana kwayo.” Selected Messages, book 2, 387.

Isibonakaliso esiphakanyiswayo yingelosi yesithathu endiza phakathi nezulu, ixwayisa isintu ngokumelene nokwamukela uphawu lwesilo. Ibutho elinamandla liyaqhubeka nokwethula lowo myalezo ezweni, kuze kube uMikhayeli esukuma, nomusa wokuprobeshana kwabantu uphele.

Sizoqhubeka nale micabango esihlokwini esilandelayo.

Kwathi phakathi kobusuku kwavakala ukukhala, Khangelani, umkhwenyana uyeza; phumani niyomhlangabeza. Mathewu 25:6.