

Ikamva leMelika nangoJulayi 18, 2020 - Inani lesiXhenxe

Abatoli Bemicibisholo

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Sithethe “nomthwalo wentili yombono” kaIsaya amashumi amabini anesibini kwinqaku lakutshanje. Apho sachaza “intili yombono” njengomfuziselo wejografi wokwahluka phakathi kwamaLawodike namaFiladelfiya “ngemihla yokugqibela.” Oko kwababopha iintombi ezizizidenge zamaLawodike zaba zizithungu zokutshiswa ngemililo yentshabalalo kwakungaba “batoli.” Abatoli besiprofeto seBhayibhile bamele ubuSilamsi.

Waza uThixo kuAbraham, Makungabi buhlungu emehlweni akho ngenxa yenkwenkwe nangenxa yomkhonzazana wakho; kuko konke akutshoyo uSara kuwe, liphulaphule ilizwi lakhe; kuba kuIsake kuya kubizwa imbewu yakho. Kananjalo nonyana womkhonzazana ndiya kumenza uhlanga, ngokuba eyimbewu yakho. Wavuka uAbraham kusasa, wathabatha isonka nentsuba yamanzi, wamnika uHagare, eyibeka egxalabeni lakhe, kunye nomntwana, wamndulula; wemka ke, wabhadula entlango yaseBheersebha. Aphela amanzi entsubeni, wayibeka umntwana phantsi kwelinye lamatyholo. Wemka, wahlala malunga naye mgama uthile, ongathi kukudubula kwesaphetha; kuba wathi, Mandingakuboni ukufa komntwana. Wahlala malunga naye, waliphakamisa ilizwi lakhe, walila. UThixo waliva ilizwi lenkwenkwe; yaza ingelosi kaThixo yambiza uHagare isezulwini, yathi kuye, Unantoni na, Hagare? Musa ukoyika; kuba uThixo ulivile ilizwi lenkwenkwe apho ikhona. Suka, uyiphakamise inkwenkwe, uyibambe ngesandla sakho; kuba ndiya kuyenza ibe luhlanga olukhulu. UThixo wawavula amehlo akhe, wabona iqula lamanzi; waya wazalisa intsuba ngamanzi, wayinika inkwenkwe ukuba isele. UThixo wayenayo inkwenkwe; yakhula, yahlala entlango, yaba ngumtoli wesaphetha. Genesis 21:12–21.

UIshmayeli, unyana kaHagare, wayeza kuba nguyise wesizwe samaSilamsi, yaye wayemelwe “njengomtoli.” Ukukhankanywa kukaIshmayeli okokuqala kuchaza indima yakhe kwisiprofeto seBhayibhile.

Yaza ingelosi kaYehova kuye, Yabona, ukhulelwe, uya kuzala unyana, umbize igama elinguIshmayeli; ngokuba uYehova ukuvile ukubandezeleka kwakho. Yena uya kuba yindoda yasendle; isandla sakhe siya kuba nxamnye nabantu bonke, nezandla zabantu bonke zibe nxamnye naye; yaye uya kuhlala phambi kwabo bonke abazalwana bakhe. Genesis 16:11, 12.

Isizwe samaSilamsi siya “kuba nxamnye nayo yonke indoda,” yaye “isandla sayo yonke indoda” siya “kuba nxamnye nayo.” Igama eliguqulelwe ngokuthi “wasendle” libhekisa kwidonki yasendle yaseArabhiya, ngoko ke ukususela kwasekuqaleni kukaIshmayeli njengomfuziselo wesiprofeto unxulunyaniswa “nosapho lwamahashe,” yaye uya kuzisa zonke iintlanga zehlabathi zihlangane nxamnye nesizwe sakhe.

AmaMillerite aqonda ukuba oohawe abathathu beSityhilelo isahluko sesithoba bamele imbali yesiprofeto yobuSilamsi, yaye ngokwenjenjalo abonisa ngeliso ubuSilamsi njengehashe kuwo omabini la matyeya mabini angcwele kaHabakuki. Ezo tshathi “zazikhokelwa sisandla seNkosi” yaye zaprofetwa ngazo kuHabakuki isahluko sesibini. Ukwala inyaniso yokuba ubuSilamsi bumelwe ngoohawe abathathu beSityhilelo isahluko sesibhozo nendima yeshumi elinesithathu kukwala uMoya weSiprofeto noHabakuki. Kukwala kokubini iBhayibhile noMoya weSiprofeto.

Ndabona, ndeva ingelosi iphapha phakathi kwezulu, isithi ngezwi elikhulu, Yeha, yeha, yeha, kubemi bomhlaba ngenxa yezinye izandi zexilongo zeengelosi ezintathu, ezingekavuthelwa! IsiTyhilelo 8:13.

Ukulikhaba inyaniso kukubotshelwa emililweni yentshabalalo, yaye ubu-Adventism baqalisa ukulikhaba kwabo inyaniso ngokunyuka ngokuthe ngcembe ngowe-1863. UbuSilamsi ngumcimbi ohlanganisa zonke iintlanga zehlabathi ngexesha leshwangusha lesithathu. Olu manyano lwabonakaliswa ngoSeptemba 11, 2001, nto leyo ethi, njengophawu lokuqala lwezandi ezisixhenxe zeendudumo, imele kananjalo uphawu lokugqibela lwezandi ezisixhenxe zeendudumo. Uphawu lokugqibela lwezandi ezisixhenxe zeendudumo “ngemihla yokugqibela” ngumthetho weCawa, ize ke ishwangusha lesithathu lifike ngokukhawuleza. Amandla acaphukisa iintlanga nguBuisilamsi, yaye ngemihla yokugqibela ubuSilamsi bacaphukisa iintlanga ngoSeptemba 11, 2001, kodwa ngaxeshanye “babebanjwe bazolile.” Ngelo xesha imvula yasemva yaqalisa ukutshiza kwangaphambili ngaphambi kokuthululwa ngokupheleleyo okwenzeka xa umtshakazi ezilungisa.

“Ngelo xesha, ngoxa umsebenzi wosindiso usondela esiphelweni, inkathazo iya kuba iza phezu komhlaba, neentlanga ziya kuba nomsindo, kanti ziya kuthintelwa ukuze zingawuthinteli umsebenzi wengelosi yesithathu. Ngelo xesha ‘imvula yasemva,’ okanye ukuhlaziywa okuvela ebusweni beNkosi, iya kuza, ukunika amandla ilizwi elikhulu lengelosi yesithathu, nokulungiselela abangcwele ukuba beme ngexesha apho izibetho ezisixhenxe zokugqibela ziya kuphalazwa.” Early Writings, 85.

Ngomhla we-11 kuSeptemba, 2001 kwaqalisa umgwebo wabaphilayo, iintlanga zacatshukiswa luhlaselo lweSilamsi nxamnye ne-United States, yaza imvula yasemva yaqalisa ukunetha. Umgwebo uqala ngendlu kaThixo, yaye umgwebo wendlu kaThixo uphela kwintlekele yomthetho weCawa, wandule ke ukuqala umgwebo womnye umhlambi kaThixo. Kuninzi okubandakanyekileyo kule nyaniso ibaluleke kakhulu, kodwa ezi nyaniso zibhalwe kakuhle kuthotho oluthi, Iitafile zikaHabakuki. Kwakubalulekile ukubeka ezi zinto apha kweli nqaku ngaphambi kokuba sibuyele kwingxelo yeSityhilelo seshumi elinanye.

Kwangelo xesha kwabakho inyikima enkulu, nesahlulo seshumi sesixeko sawa, yaye kuloo nyikima kwabulawa abantu abangamawaka asixhenxe; aze abaseleyo boyika, bamnqula uThixo wezulu. Intlungu yesibini idlulile; yaye, yabona, eyesithathu iyeza ngokukhawuleza. ISityhilelo 11:13, 14.

“Ukuzamazama komhlaba okukhulu” okwaphawula ukubhukuqwa kwesizwe saseFransi kuVukelo lwaseFransi kumela ukubhukuqwa kweUnited States ngexesha lomthetho weCawa. Uwexuko

lwesizwe luya kulandelwa yintshabalalo yesizwe, yaye xa iUnited States itshatyalaliswa, umhlaba uphela uya kushukunyiselwa embindini wawo, ngoko ke umqondiso “wokuzamazama komhlaba.” Ngelo xesha “uyeza ngokukhawuleza uyesithathu.” UbuSilamsi buchongiwe kwiitafle ezimbini ezingcwele njengowokuqala nowesibini uyesiTyhilelo sesithoba, yaye ukuba uyesokuqala bububuSilamsi noyesibini bububuSilamsi, ngoko ke owesithathu umele ukuba bububuSilamsi, kuba phezu kobungqina bababini into iyamiselwa. IUnited States iya kuphinda ibethwe bububuSilamsi ngexesha lomthetho weCawa.

Ethetha ngentlambo yamathambo kaHezekile, uDade White ubhala oku kulandelayo.

“Izithunywa zezulu zibambe imimoya yomine, emelwe njengehashe elinomsindo elifuna ukukhululeka lize ligaleleke phezu kobuso behlabathi lonke, lithwele intshabalalo nokufa endleleni yalo.

“Ngaba siya kulala kanye emngceleni welizwe elingunaphakade? Ngaba siya kuba buthuntu, sibande, size sife? Owu, akwaba singaba noMoya nomphefumlo kaThixo emabandleni ethu uphefumlelwa ebantwini baKhe, ukuze beme ngeenyawo zabo baze baphile. Sidinga ukubona ukuba indlela imxinwa, nesango limxinwa. Kodwa njengoko sidlula esangweni elimxinwa, ububanzi balo abunamda.” Manuscript Releases, volume 20, 217.

Umyalezo “wemimoya emine” ovusa abaprofeti ababini beSityhilelo seshumi elinanye ngumyalezo wehashe elinomsindo lesiprofeto seBhayibhile, njengoko limelwe kuyo yonke ingqina leBhayibhile, kodwa kwakhona njengoko limelwe ngokubonakalayo phezu kweetafile ezimbini ezingcwele zikaHabakuki. Umyalezo ozisa uEliya noMoses ezinyaweni zabo ngumyalezo wesishwangusha sesithathu esiza ngokukhawuleza emva kokuba bevuselwe ezinyaweni zabo; kuba xa kufika umthetho weCawa yaye ubuSilamsi buhlasela kwakhona, uMoses noEliya baphakanyiswa babe ngumqondiso ezizweni.

Intlekele yesithathu yobuSilamsi ikwayixilongo lesixhenxe. Ukuqala kokuvakala kwexilongo lesixhenxe kwakungo-Oktobha 22, 1844, xa kwaqalayo umgwebo.

Kodwa ngemihla yezwi lengelosi yesixhenxe, xa iya kuqalisa ukuvuthela isigodlo, imfihlelo kaThixo iya kuba igqityiwe, njengoko wayevakalisile kubakhonzi bakhe abaprofeti. IsiTyhilelo 10:7.

“Imini yelizwi lengelosi yesixhenxe” yimihla yomgwebo wophando, owaqalayo ngomhla wama-22 kuOktobha, 1844. Kwandula ke waqalisa umgwebo wabafuleyo. Kwakamsinyane nje ukuba kufike isijwili sesithathu, kuphawulwa kwakhona ukuvakala kwexilongo lesixhenxe. Oku kuvakala akusosiqalo somgwebo wophando, kodwa sisiphelo somgwebo wendlu kaThixo, nesiqalo somgwebo womnye umhlambi kaThixo.

Yaza isithunywa sezulu sesixhenxe saxilongo; kwaza kwabakho amazwi amakhulu ezulwini, esithi, Izikumkani zeli hlabathi zibe zizikumkani zeNkosi yethu, nezikaKristu wayo; yaye iya kulawula ngonaphakade kanaphakade. Kwaye amadoda amakhulu angamashumi amabini anesine, awayehleli phambi koThixo ezihlalweni zawo, awa ngobuso bawo, anqula uThixo, esithi, Siyabulela kuwe, O Nkosi Thixo uSomandla, lowo ukhoyo, nowayekho, nozayo;

ngenxa yokuba uthabathele kuwe amandla akho amakhulu, walawula. ISityhilelo 11:15–17.

“Imfihlelo kaThixo” nguKristu ngaphakathi kwethu, ithemba lozuko elizalisekiswa ngelo xesha xa uMoses noEliya besukuma baze bavuswe ngomyalezo ophuma eLizwini likaThixo ochonga ubuSilamsi. Ukuba umyalezo wamkelwa ubopha umphefumlo ukuze ugcinelwe uvimba wasezulwini, kodwa kwabo bawalayo umyalezo, ngumlayezo wabatoli bobuSilamsi obabopha babe ziinyanda ukuze batshiswe emililweni yentshabalalo. Umyalezo wesixilongo sesixhenxe utywina ikhulu elinamashumi amane anesine amawaka kwangaphambi kokuba baphakanyiswe njengomqondiso wokungenisa omnye umhlambi kaThixo. Aba baprofeti babini bavusiweyo kufuneka kuqala batywinwe ngaphambi kokuba ihlabathi lilunyukiswe.

“Umsebenzi woMoya oyiNgcwele kukweyisela ihlabathi ngesono, nangobulungisa nangomgwebo. Ihlabathi linokulumkiswa kuphela ngokubona abo bakholwa yinyaniso bengcwaliswa ngenyaniso, besenza ngokwemigaqo ephakamileyo nengcwele, bebonakalisa, ngendlela ephakamileyo nenyusiweyo, umgca wokwahlula phakathi kwabo bagcina imithetho kaThixo, nabo bayinyathela phantsi kweenyawo 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 bathe, emva kokuva inyaniso, baqhubeka belubona olu suku njengolungcwele, bathwala umqondiso womntu wesono, owacinga ukuguqula amaxesha nemithetho. Bible Training School, December 1, 1903.”

Xa ikhulu elinamashumi amane anesine amawaka liphakanyiswa njengomqondiso kwiintlanga, iintlanga ziya kuba nomsindo. Amandla acaphukisa iintlanga kwisiprofeto seBhayibhile bubuSilamsi. UbuSilamsi buya kuphinda buhlasele i-United States ngexesha lomthetho weCawa.

Kwaye iintlanga zaba nomsindo, yaye ingqumbo yakho ifikile, nexesha labafuleyo, ukuba bagwetywe, nokuba ubanike umvuzo abakhonzi bakho abaprofeti, nabangcwele, nabo baloyikayo igama lakho, abancinane nabakhulu; kwanokuba ubatshabalalise abo batshabalalisa umhlaba. Yaye itempile kaThixo yavulwa ezulwini, kwaza kwabonwa etempileni yakhe ityeya yomnqophiso wakhe; kwaza kwabakho imibane, nezandi, neendudumo, nenyikima, nesichotho esikhulu. ISityhilelo 11:18, 19.

Emva kolu luhlu lweziganeko zesiprofeto, uYohane unika umfanekiso webandla eliya kuba ngumqondiso.

Kwabonakala umqondiso omkhulu ezulwini; umfazi embethe ilanga, nenyanga iphantsi kweenyawo zakhe, nasentlokwini yakhe isithsaba seenkwenkwezi ezilishumi elinambini. Kwaye yena emithi wazibika ekhala, esezintlungwini zokuzala, ebuhlungu ukuze azale. ISityhilelo 12:1.

Apha ibandla elaxhelwayo, lanyathelwayo, lavuswayo, yaye emva koko lathatyathwa laya ezulwini njengoko umqondiso kaThixo ukhanya ngobuqaqawuli belanga. Bemiphuzu kwenyanga, emele isithunzi seenkwenkwezi ezilishumi elinambini esithsaba sabo. Esi sithunzi zizizwe ezilishumi elinambini zakwaSirayeli wamandulo ezazimela kwangaphambili zaza zabanakalisa abafundi abalishumi elinambini abangoo nkwenkwezi ezilishumi elinambini esithsabeni sakhe.

Ukuqala kukaSirayeli wamandulo kubonisa kwangaphambili isiphelo sikaSirayeli wamandulo kulo mfanekiso.

Lo mfazi uza kuzala umntwana, nto leyo echaza ukuzalwa kukaKristu ekupheleni kukaSirayeli wamandulo, kodwa ngoku imela ukuzalwa kwabeeNtlanga abaphuma eBhabheli baza bazibandakanya nekhulu elinamashumi amane anesine amawaka. Kamsinya nje emva kokuba uEliya noMoses bephakanyisiwe njengomqondiso, uzala omnye umhlambi kaThixo oya kusabela kuloo mqondiso.

“Ihlabathi linokulumkiswa kuphela” ngokubona ikhulu elinamashumi amane anesine amawaka liphakanyisiwe njengomqondiso ngexesha lwenkathazo eqala ngomthetho weCawa eUnited States. Abo baphuma eBhabheli baze beme kunye nekhulu elinamashumi amane anesine amawaka bamelwe njengesihlwele esikhulu. Ezo ziqela zimbini zifumaneka kwisiTyhilelo isahluko sesixhenxe zimelwe nguMoses noEliya entabeni yoGuquko, yaye ibandla likaThixo eloyisayo, elivuswayo lize liphakanyiswe njengomqondiso, lihlangana nomnye umhlambi kaThixo oseseBhabheli ngelo xesha lokugqibela lenkathazo.

Liveni ilizwi leNkosi, nina ningangcazelayo ngelizwi layo; abazalwana benu abanithiyileyo, abanigxothayo ngenxa yegama lam, bathi, INkosi mayizukiswe; kodwa yona iya kubonakala ibe luvuyo kuni, baze bona bahlazeke. Ilizwi lengxolo eliphuma esixekweni, ilizwi eliphuma etempileni, ilizwi leNkosi elibuyisela impindezelo ezintshabeni zayo. Phambi kokuba ibelethe, yazala; phambi kokuba kufike iintlungu zayo, yazala umntwana oyinkwenkwe. Ngubani na owakha weva into enjalo? ngubani na owakha wazibona izinto ezinjalo? Lothi na ihlabathi lizele ngenye imini? luthi na uhlanga luzalwe ngaxeshanye? kuba kwakamsinya nje ukuba iZiyon ibelethe, yazala abantwana bayo. Ndingazisa ekuzaleni, ndingabangeli ukuba kuzalwe na? itsho iNkosi; ndingabangela ukuba kuzalwe, ndiluvale na isizalo? itsho uThixo wakho. Vuyani kunye neYerusalem, nichulumache kunye nayo, nonke nina niyithandayo; vuyani ngenxa yovuyo kunye nayo, nonke nina niyililelayo; ukuze nincance, naneliseke ngamabele entuthuzelo yayo; ukuze nisenge, nibe nemihlali ngobuninzi bobuqaqawuli bayo. Kuba itsho iNkosi ukuthi, Yabonani, ndiya kuyolulela uxolo olunjengomlambo, nobuqaqawuli beeNtlanga bube njengomjelo ophuphumayo; ngoko niya kuncanca, niphathwe emacaleni ayo, nidlalwe emadolweni ayo. Njengomntu othuthuzelwa ngunina, ndiya kunithuthuzela mna; nithuthuzelwe eYerusalem. Xa nikubona oku, intliziyo yenu iya kuvuya, namathambo enu aya kuhluma njengengca; isandla seNkosi siya kwaziwa kubakhonzi bayo, nengqumbo yayo ezintshabeni zayo. Isaya 66:5–14.

Abo bazalwa xa benyukela ezulwini ngabo abo bagxothiweyo ngabazalwana babo ababebathiyile. Abazalwana babo ababebathiyile baza bavuyela ukufa kwabo, ngabo abo bathi bangamaYuda, kanti abanjalo. Ngabo abo besinagoge likaSathana abaya kuthi ngokwesiprofeto banqule ezinyaweni zomqondiso oquka “abagxothiweyo bakwaSirayeli.”

Yaye uya kumisela ibhanile yeentlanga, ahlanganise abagxothiweyo bakwaSirayeli, aqokelele ndawonye abathe saa bakwaYuda bevela eziphelweni zone zomhlaba. Isaya 11:12.

“Nicinga ukuba abo banqula phambi kweenyawo zabangcwele (ISityhilelo 3:9) baya kuthi ekugqibeleni basindiswe. Apha kufuneka ndiphikisane nawe; kuba uThixo wandibonisa ukuba

olu didi lwalungama-Adventist azibizayo, awayephambukile, aza ‘azibethelela ngokutsha uNyana kaThixo emnqamlezweni, amhlazise ekuhleni.’ Kwaye ngalo ‘ixesha lokulingwa,’ elisekuza kuza, ukuze kubonakaliswe isimilo sokwenyaniso somntu wonke, baya kwazi ukuba balahlekile ngonaphakade, yaye benganyamezeleki kukubandezeleka komoya, baya kuqubuda phambi kweenyawo zabangwele.” Word to the Little Flock, 12.

Lowo unendlebe, makeve oko kuthethwa nguMoya kuwo amabandla.