

# Ikusasa leMelika noJulayi 18, 2020 - Inombolo Yesikhombisa

*Abacibisheli*

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Sikhulume “ngomthwalo wesigodi sombono” sika-Isaya amashumi amabili nambili esihlokwani sakamuya. Lapho saqaphela “isigodi sombono” njengophawu lwendawo olukhombisa umehluko phakathi kwabaseLawodikeya nabaseFiladelfiya “ezinsukwini zokugcina.” Lokho okwabopha izintombi eziyiziwula zaseLawodikeya zaba yizinyanda zomlilo wokubhujiswa kwakungaba “ngabatshali bemicibisholo.” Abatshali bemicibisholo besiprofetho seBhayibheli bamele ubuSulumane.

UNkulunkulu wathi ku-Abrahama: Makungabi buhlungu emehlweni akho ngenxa yomfana nangenxa yencekukazi yakho; kukho konke akushilo uSara kuwe, lalela izwi lakhe; ngokuba u-Isaka yilowo inzalo yakho eyakubizwa ngaye. Futhi nendodana yencekukazi ngiyakuyenza isizwe, ngoba iyinzalo yakho. U-Abrahama wayesevuka ekuseni kakhulu, wathatha isinkwa nesikhwama samanzi, wakunika uHagari, ekubeka ehlobo lakhe, kanye nomntwana, wamxosha; wahamba, wazulazula ehlane laseBheri-sheba. Amanzi asesikhwameni aphela, wayesebeka umntwana ngaphansi kwesinye sezihlahlana. Wasesuka, wayohlala maqondana naye kude, cishe ibanga lokudubula ngomnsalo; ngoba wathi: Mangiakuboni ukufa komntwana. Wahhlala-ke maqondana naye, waphakamisa izwi lakhe, wakhala. UNkulunkulu wezwa izwi lomfana; ingelosi kaNkulunkulu yabiza uHagari izezulwini, yathi kuye: Yini ekukhathazayo, Hagari? Ungesabi; ngokuba uNkulunkulu ulizwile izwi lomfana lapho ekhona. Sukuma, uphakamise umfana, umbambe ngesandla sakho; ngokuba ngiyakumenza isizwe esikhulu. UNkulunkulu wavula amehlo akhe, wabona umthombo wamanzi; wayesehamba, wagcwalisa isikhwama ngamanzi, wanika umfana ukuba aphuze. UNkulunkulu wayenomfana; wakhala, wahhlala ehlane, waba ngumdubuli womnsalo. UGenesisise 21:12–21.

U-Ishmayeli, indodana kaHagari, wayezoba nguyise wesizwe sobuSulumane, futhi wamiswa njengothi “umdubuli ngomnsalo.” Ukukhulunywa kokuqala ngo-Ishmayeli kukhomba indima yakhe esiprofethweni seBhayibheli.

Ingelosi likaJehova lase lithi kuye: Bheka, ukhulelwe, uzale indodana, uyibize ngegama lokuthi u-Ishmayeli; ngokuba uJehova uzwile ukuhlupheka kwakho. Yona iyakuba ngumuntu wasendle; isandla sayo siyakuba phezu kwawo wonke umuntu, nesandla sawo wonke umuntu phezu kwayo; iyakuhlala phambi kwabo bonke abafowabo. Genesisise 16:11, 12.

Isizwe sika-Islamu siyoba “ngokumelana nawo wonke umuntu,” futhi “isandla sawo wonke umuntu” siyoba “ngokumelana naye.” Igama elihunyushwe ngokuthi “yasendle” liyimbongolo yasendle yase-Arabiya, ngakho kusukela ekuqaleni kuka-Ishmayeli njengophawu lwesiprofetho uhlotshaniwa “nomndeni wehhashi,” futhi uyoletsa zonke izizwe zomhlaba ndawonye ukuba zimelane nesizwe sakhe.

AmaMillerite aqonda ukuthi omaye abathathu besAmbulo isahluko sesishiyagalolunye bamele umlando wesiprofetho wobuSulumane, futhi ngokwenza kanjalo abonisa ngokubonakalayo ubuSulumane njengehashi kuwo womabili amathebula amabili angcwele kaHabakuki. Lawo mashadi “aqondiswa yisandla seNkosi” futhi aprofethwa ngawo kuHabakuki isahluko sesibili. Ukwenqaba iqiniso lokuthi ubuSulumane bumelwe omaye abathathu besAmbulo isahluko sesishiyagalombili nevesi leshumi nantathu kungukwenqaba uMoya Wesiprofetho noHabakuki. Kuwukwenqaba kokubili iBhayibheli noMoya Wesiprofetho.

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

Ukwenqaba iqiniso kuwukuboshelwa emililweni yembubhiso, futhi ubu-Adventist baqala ukwenqaba kwabo iqiniso kancane kancane ngo-1863. UbuSulumane buyindaba ehlanganisa zonke izizwe zomhlaba ndawonye ngesikhathi somaye wesithathu. Lobu bunye babonakaliswa ngoSeptemba 11, 2001, okuthi, njengophawu lokuqala lwezimpawu eziyisikhombisa, kumele futhi lumelele uphawu lokugcina lwezimpawu eziyisikhombisa. Uphawu lokugcina lwezimpawu eziyisikhombisa “ezinsukwini zokugcina” ngumthetho weSonto, khona-ke umaye wesithathu uyeza masinyane. Amandla athukuthelisa izizwe ubuSulumane, futhi ezinsukwini zokugcina ubuSulumane bathukuthelisa izizwe ngoSeptemba 11, 2001, kodwa ngesikhathi esifanayo “babebanjwe ukuba bangadluli.” Ngaleso sikhathi imvula yangemuva yaqala ukufafaza ngaphambi kokuchithwa okuphelele okwenzeka lapho umakoti ezilungisa.

“Ngaleso sikhathi, lapho umsebenzi wokusindisa ususongwa, ukuhlupheka kuyobe sekuza phezu komhlaba, nezizwe ziyothukuthela, nokho zibanjwe zinqandwe ukuze zingavimbi umsebenzi wengelosi yesithathu. Ngaleso sikhathi ‘imvula yokugcina,’ noma ukuvuselelwa okuvela ebukhweni beNkosi, iyofika, ukuze inike amandla ezwini elikhulu lengelosi yesithathu, futhi ilungise abangcwele ukuba beme ngesikhathi lapho izinhlupho eziyisikhombisa zokugcina ziyakuthululwa.” Early Writings, 85.

NgoSeptemba 11, 2001 kwaqala ukwahlulelwa kwabaphilayo, izizwe zathukutheliswa ukuhlaselela kwe-Islamu ngokumelene ne-United States, futhi imvula yokugcina yaqala ukuna. Ukwahlulela kuqala ngendlu kaNkulunkulu, futhi ukwahlulelwa kwendlu kaNkulunkulu kuphela enkingeni yomthetho weSonto, bese kuqala ukwahlulelwa komunye umhlambi kaNkulunkulu. Kuningi okuhilelekile kuleli qiniso elibaluleke kakhulu, kodwa lawa maqiniso abhalwe kahle ochungechungeni oluthi, Amatafula KaHabakuki. Kwakubalulekile ukubeka lezi zinto kulesi sihloko lapha ngaphambi kokuba sibuyele endabeni yesAmbulo sahluko seshumi nanye.

Futhi ngalo lelo hora kwaba khona ukuzamazama komhlaba okukhulu, nengxenywe yeshumi yomuzi yawa, kwathi ekuzamazameni komhlaba kwabulawa kubantu abayizinkulungwane eziyisikhombisa; insali yesaba, yanika inkazimulo kuNkulunkulu wezulu. Maye wesibili wedlulile; futhi bheka, maye wesithathu uyeza masinyane. IsAmbulo 11:13, 14.

“Ukuzamazama komhlaba okukhulu” okwaphawula ukugumbuqelwa kwesizwe saseFrance eNguqukwani yaseFrance kumele ukugumbuqelwa kwe-United States emthethweni weSonto.

Ukuhlubuka kukazwelonke kuyolandelwa ukubhujiswa kukazwelonke, futhi lapho i-United States isibhujisiwe, umhlaba wonke uyonyakaziswa kuze kufike esisekelweni sawo; ngalokho-ke uphawu “lokuzamazama komhlaba.” Ngaleso sikhathi “ishwa lesithathu liyeza masinyane.” UbuSulumane bukhonjiswe ematafuleni amabili angcwele njengeshwa lokuqala nelesibili lesAmbulo isahluko sesishiyagalolunye, futhi uma ishwa lokuqala lingubuSulumane nelesibili lingubuSulumane, khona-ke ishwa lesithathu nalo kumele libe ubuSulumane, ngoba ngobufakazi bababili into iyamiswa. I-United States iyophinde ishaywe ubuSulumane emthethweni weSonto.

Ekhuluma ngesigodi samathambo sikaHezekeli, uDadewethu White ubhala okulandelayo.

“Izingelosi zibambe imimoya yomine, emelwe njengehashi elithukuthele elifuna ukuzibhula likhululeke, ligijime phezu kobuso bomhlaba wonke, lithwele ukubhujiswa nokufa endleleni yalo.

“Ingabe siyolala emngceleni uqobo wezwe laphakade na? Ingabe siyoba buthuntu, sibande, futhi sifile na? O, sengathi emabandleni ethu singaba noMoya nokuphefumula kukaNkulunkulu kuphefulelwe kubantu baKhe, ukuze beme ngezinyawo zabo baphile. Sidinga ukubona ukuthi indlela imincane, nesango lincane. Kodwa njengoba sidlula esangweni elincane, ububanzi balo abunamkhawulo.” Manuscript Releases, volume 20, 217.

Umlayezo “wemimoya emine” ovusa abaprofethi ababili besAmbulo sikaJohane isahluko seshumi nanye uwumyalezo wehashi elithukuthele lesiprofetho seBhayibheli, njengoba limelelwa kulo lonke ubufakazi bemiBhalo, kodwa futhi njengoba limelelwa ngokubonakalayo phezu kwamatafula amabili angcwele kaHabakuki. Umlayezo oletha u-Eliya noMose ukuba beme ngezinyawo zawo uwumyalezo weshwa lesithathu elifika masinyane emva kokuba sebemisiwe ngezinyawo zabo, ngokuba lapho kufika umthetho weSonto futhi i-Islamu ishaya futhi, uMose no-Eliya bayaphakanyiswa babe yisibonakaliso ezizweni.

Ishwa lesithathu le-Islamu liyilo futhi icilongo lesikhombisa. Ukuqala kokukhala kwecilongo lesikhombisa kwakungo-Okthoba 22, 1844, lapho ukwahlulela kwaqala khona.

Kepha ngezinsuku zezwi lengelosi yesikhombisa, lapho isiqala ukukhala icilongo, imfihlakalo kaNkulunkulu iyakuphelelwa, njengoba ememezele ezincekwini zakhe abaprofethi. IsAmbulo 10:7.

“Izinsuku zezwi lengelosi yesikhombisa” ziyizinsuku zokwahlulela okuphenyayo, okwaqala ngo-Okthoba 22, 1844. Khona-ke kwaqala ukwahlulelwa kwabafuleyo. Lapho usizi lwesithathu selufika masinyane, ukukhala kwecilongo lesikhombisa kuphawulwa futhi. Lokhu kukhala akusikho ukuqala kokwahlulela okuphenyayo, kodwa kuwukuphela kokwahlulelwa kwendlu kaNkulunkulu, kanye nokuqala kokwahlulelwa komunye umhlambi kaNkulunkulu.

Ingelosi yesikhombisa lase likhala; kwase kuba khona amazwi amakhulu ezulwini, ethi: Imibuso yaleli zwe isiphenduke imibuso yeNkosi yethu, nekaKristu wayo; futhi iyakubusa kuze kube phakade naphakade. Futhi abadala abangamashumi amabili nane, ababebe behlezi phambi kukaNkulunkulu ezihlalweni zabo, bawo ngobuso babo, bakhuleka kuNkulunkulu, bethi: Siyakubonga, O Nkosi Nkulunkulu Mninimandla onke, okhona, nowayekhona, nozayo;

ngokuba uthathile kuwe amandla akho amakhulu, wabusa. IsAmbulo 11:15–17.

“imfihlakalo kaNkulunkulu” nguKristu kithi, ithemba lenkazimulo, eliphelelwa esikhathini lapho uMose no-Eliya besukuma futhi bevuswa ngomyalezo ovela eZwini likaNkulunkulu oveza ubuSulumane. Uma umyalezo wamukelwa ubopha umphefumulo ukuze uqoqelwe esibayeni sasezulwini, kodwa kulabo abawenqabayo uyisigijimi sabacibisheli bobuSulumane esibabopha babe yizixha ukuze bashiswe emililweni yokubhujiswa. Umyalezo wecilongo lesikhombisa uphawula abayizinkulungwane eziyikhulu namashumi amane nane ngaphambi kokuba baphakanyiswe babe yisibonakaliso sokungenisa omunye umhlambi kaNkulunkulu. Laba baprofethi ababili abavusiweyo kumelwe baqale baphawulwe kuqala ngaphambi kokuba umhlaba uxwayiswe.

“Umsebenzi kaMoya oNgcwele uwukukholisa izwe ngesono, nangokulunga, nangokwahlulela. Izwe lingaxwayiswa kuphela ngokubona labo abakholwa iqiniso bengcwelelwa ngeqiniso, besebenza ngokwezimiso eziphakeme nezingcwele, bebonakalisa, ngomqondo ophakeme nowenyukile, umugqa wokwahlukanisa phakathi kwalabo abagcina imiyalo kaNkulunkulu, nalabo abayinyathela ngezinyawo. Ukungcwelelwa kukaMoya kugqamisa umehluko phakathi kwalabo abanophawu lukaNkulunkulu, nalabo abagcina usuku lokuphumula olungelwangempela. Lapho uvivinyo lufika, kuyobonakaliswa ngokusobala ukuthi uyini uphawu lwesilo. Kuwukugcina iSonto. Labo okuthi, ngemva kokulizwa iqiniso, baqhubeke nokulubheka lolu suku njengolungcwele, bathwala uphawu lomuntu wesono, owacabanga ukuguqula izikhathi nomthetho. Bible Training School, December 1, 1903.

Lapho abayizinkulungwane eziyikhulu namashumi amane nane nezinkulungwane ezine bephakanyiswa njengophawu ezizweni, izizwe ziyakuthukuthela. Amandla athukuthelisa izizwe esiprofethweni seBhayibheli yi-Islam. I-Islam iyophinde ishaye i-United States ngesikhathi somthetho weSonto.

Izizwe zithukuthela, nolaka lwakho selufikile, nesikhathi sabafuleyo, sokuba bahlulelwe, nokuba unike umvuzo ezincekweni zakho abaprofethi, nakwabangcwele, nakulabo abesaba igama lakho, abancane nabakhulu; nokuba ubabhuhise ababhuhisa umhlaba. Ithempeleli likaNkulunkulu lavulwa ezulwini, kwabonakala ethempelini lakhe umphongolo wesivumelwano sakhe; kwase kuba khona imibani, namazwi, nokuduma kwezulu, nokuzamazama komhlaba, nesichotho esikhulu. IsAmbulo 11:18, 19.

Emva kwalolu chungechunge lwezigameko zesiprofetho, uJohane wethula ibandla okuyilona okufanele libe yisibonakaliso.

Kwase kubonakala isimangaliso esikhulu ezulwini; owesifazane embethe ilanga, nenyanga ingaphansi kwezinyawo zakhe, futhi phezu kwekhanda lakhe kukhona umqhele wezinkanyezi eziyishumi nambili. Yena esekhulelwe wamemeza, ehlaba ngenxa yokubeletha, futhi esezinhlungwini zokuzala. IsAmbulo 12:1.

Lapha kukhona ibandla elabulawa, lanyathelwa phansi, lavuswa kwabafuleyo, kwase kuthi emva kwalokho lakhushulelwa ezulwini njengoba isibonakaliso sikaNkulunkulu sikhanya ngenkazimulo yelanga. Limi phezu kwenyanga, emele umthunzi wezinkanyezi eziyishumi nambili ezisemqhele

walo. Lowo mthunzi uyizizwe eziyishumi nambili zakwa-Israyeli wasendulo, ezazifanekisa futhi zibonakalisa abafundi abayishumi nambili abayizinkanyezi eziyishumi nambili ezisemqhele walo. Ukuqala kuka-Israyeli wasendulo kufanekisa ukuphela kuka-Israyeli wasendulo kulo mfanekiso.

Owesifazane usezokhipha umntwana, okukhomba ukuzalwa kukaKristu ekupheleni kuka-Israyeli wasendulo, kodwa manje kufanekisa ukuzalwa kwabeZizwe abaphuma eBhabhiloni bahlangane nabayizinkulungwane eziyikhulu namashumi amane nane. Ngokushesha nje lapho u-Eliya noMose bephakanyiswa babe yisibonakaliso, uzala omunye umhlambi kaNkulunkulu oyosabela kuleso sibonakaliso.

“Izwe lingaxwayiswa kuphela” ngokubona abayizinkulungwane eziyikhulu namashumi amane nane bephakanyiswa njengophawu ngesikhathi senhlekelele eqala ngomthetho weSonto e-United States. Labo abaphuma eBhabhiloni beme kanye nabayizinkulungwane eziyikhulu namashumi amane nane bamelwa njengesixuku esikhulu. Lawo maqembu amabili atholakala kuSambulo isahluko sesikhombisa amelwana nguMose no-Eliya entabeni yoKuguqulwa isimo, futhi ibandla likaNkulunkulu elinqobayo elivuswayo liphinde liphakanyiswe njengophawu lihlangana nomhlambi kaNkulunkulu omunye oseseBhabhiloni ngaleso sikhathi sokugcina senhlekelele.

Yizwani izwi leNkosi, nina enithuthumela ngezwi layo; Abafowenu abaninengayo, abanixoshayo ngenxa yegama lami, bathi, Mayidunyiswe iNkosi; kodwa iyakubonakala kube yinjabulo yenu, bona bayakujabha. Izwi lomsindo livela emzini, izwi livela ethempelini, izwi leNkosi eliphindisela ezitheni zayo. Engakabelethi, yazala; ubuhlungu bayo bungakafiki, yakhulula umntwana wesilisa. Ngubani owake wezwa into enjalo na? ngubani owake wabona izinto ezinjalo na? Umhlaba uyakubelethwa ngosuku olulodwa na? noma isizwe siyakuzalwa ngasikhathi sinye na? ngokuba iSiyoni yathi nje izezinhlungwini zokubeletha, yase izala abantwana bayo. Mina ngiyakufikisa ekubeletheni, ngingakubangeli ukuzala na? isho iNkosi; mina ngiyakubangela ukuzala, ngivale isizalo na? isho uNkulunkulu wakho. Jabulani kanye neJerusalema, nithokoze kanye nalo, nina nonke enilithandayo; thokozani kakhulu kanye nalo, nina nonke enilililelayo; ukuze nimunce, nisuthe ngamabele enduduzo yalo; ukuze nicinde, nijabule ngobuningi benkazimulo yalo. Ngokuba isho kanje iNkosi: Bheka, ngiyakwelulela ukuthula njengomfula, nenkazimulo yezizwe njengomfudlana ogelezayo; khona niyakumunca, nithwalwe ezinqeni zalo, ninyakaziswe emadolweni alo. Njengomuntu oduduzwa ngunina, kanjalo mina ngiyakunududuzwa; nani niyakududuzwa eJerusalema. Lapho nibona lokhu, izinhliziyu zenu ziyakuthokoza, namathambo enu ayakuhluma njengotshani; nesandla seNkosi siyakwaziwa phezu kwezinceku zayo, nentukuthelo yayo phezu kwezitha zayo. Isaya 66:5–14.

Labo abazalwa lapho benyukela ezulwini yilabo abaxoshiwe ngabafowabo ababebazonda. Abafowabo ababebazonda futhi bethokoza ngokufa kwabo yilabo abathi bangamaJuda, kanti akunjalo. Bangabebandla likaSathane abayokhuleka ngokwesiprofetho ezinyaweni zesibonakaliso esakhiwe “ngabaxoshiweyo bakwa-Israyeli.”

Uyomisa uphawu lwezizwe, abuthele ndawonye abaxoshiweyo bakwa-Israyeli, aqoqe kanye abahlakazekileyo bakwaJuda emikhawulweni yomine yomhlaba. Isaya 11:12.

“Nicabanga ukuthi labo abakhonza phambi kwezinyawo zabangcwele (IsAmbulo 3:9) bayogcina besindisiwe. Lapha kumelwe ngehluke kuwe; ngokuba uNkulunkulu wangibonisa

ukuthi lesi sigaba sasingama-Adventist ayezibiza ngokholo, kodwa ayehlubukile, futhi 'azibethela iNdodana kaNkulunkulu kabusha, ayenza ihlazo elisobala.' Futhi 'ngehora lokulingwa,' elisazofika, ukuze kuvezwe isimilo sangempela sawo wonke umuntu, bayokwazi ukuthi balahlekile kuze kube phakade, futhi, becindezelwe usizi lomoya, bayokhothama ezinyaweni zabangcwele." Word to the Little Flock, 12.

Onendlebe, makezwe lokho uMoya akushoyo emabandleni.