

# ILaodikea — Inani Lesihlanu

## *Ezithathu Zokugqibela*

Jeff Pippenger

2023-09-03

Ngokugqibeleleyo, iicawa ezisixhenxe namatywina asixhenxe zimele ukuqondwa njengemiqondiso ehambelanayo emele imigca yangaphakathi neyangaphandle yembali enye. Kukwabalulekile ukuqaphela ukuba, xa kuqwalaselwa iicawa ezintathu zokugqibela namatywina amathathu okugqibela, umgca wembali omela imbali eqhubela phambili awusosihloko siphambili sale miqondiso. Xa iicawa zisetyenziswa kumxholo weembali ezihambelanayo, ukuqhubela phambili kwembali kuyinxalenye ebalulekileyo yomfuziselo, kodwa akunjalo xa iicawa ezintathu zokugqibela namatywina amathathu okugqibela ziphathwa njengomqondiso ozimeleyo.

Libandla ezintathu zokugqibela njengomfuziselo zithetha ngobudlelwane bamaqela amathathu nangeendlela zokusebenzisana kwamaqela amathathu abanquli amelwe ngamabandla ahlukeneyo. Amatywina amathathu okugqibela achaza abantu bakaThixo njengoko bemelwe nguMoses noEliya. UEliya emele ikhulu elinamashumi amane anesine amawaka, yaye uMoses emele abafuleyo abangamalungisa.

Yaye yathi yakuba ilivulile itywina lesihlanu, ndabona phantsi kwesibingelelo imiphefumlo yabo babebulewe ngenxa yelizwi likaThixo, nangenxa yobungqina ababebubambile; baza bakhala ngezwi elikhulu, besithi, Koda kube nini na, Nkosi, wena ungcewele noyinyaniso, ungagwebi, ungaphindezeli igazi lethu kwabahlali emhlabeni? Baza banikwa, elowo kubo, iingubo ezimhlophe; kwathiwa kubo mabaphumle okwethutyana nje, bade bazaliseke nabo abangamakhoboka kunye nabo abazalwana babo, abaya kubulawa njengabo. Yaye yathi yakuba ilivulile itywina lesithandathu, khangela, kwabakho inyikima enkulu; ilanga laba mnyama njengengubo yesaka yoboya, nenyanga yaba njengegazi; neenkwenkwezi zezulu zawa emhlabeni, njengoko umkhiwane uwisa amakhiwane awo angekavuthwa, xa ushukunyiswa ngumoya onamandla. Nezulu lasuka njengomsongo xa usongwa; zaza zonke iintaba neziqithi zasuswa ezindaweni zazo. Ookumkani bomhlaba, nabakhulu, nezityebi, nabathetheli bemikhosi, nabanamandla, namakhoboka onke, nabakhululekileyo bonke, bazimela emiqolombeni nasematyeni ezintaba; bathi ezintabeni nasematyeni, Wani phezu kwethu, nisifihle ebusweni balowo uhleli etroneni, nasengqumbeni yeMvana; ngokuba ifikile imini enkulu yengqumbo yayo; ngubani na onako ukuma? ISityhilelo 6:9–17.

USisi White usixelela ukuba itywina lesihlanu lithetha “ngexesha elithile elizayo.” Iivesi zetywina lesihlanu zibuza ukuba uThixo uya kuligweba nini upopu ngenxa yokubulala abantu bakaThixo ngexesha lamaXesha Obumnyama. Impendulo yanikwa yokuba “ngemihla yokugqibela” uThixo uya kuligweba upopu ngenxa yokubulala kwalo, kwanangenxa yelinye iqela labafeli-nkolo bopopu eliya kuthi nalo libulawe ngupopu ngexesha lobunzima bomthetho weCawa.

“Yaye xa wayivulayo itywina lesihlanu... [ISityhilelo 6:9–11]. Apha kwakuboniswa kuYohane imiboniso eyayingekho ngokwenene ngelo xesha, koko yayiyeyo eyayiza kubakho

kwixesha elizayo.” Manuscript Releases, umqulu 20, 197.

Impefumlelo ikwaqinisekisa ukuba imiphefumlo ephantsi kwesibingelelo, enqwenela ukwazi ukuba uThixo uya kuligweba nini ubupopu, inxulumene namazwi amabini engelosi ekhanyisa ihlabathi ngozuko lwayo kwisahluko seshumi elinesibhozo seSityhilelo.

“Xa kwakuvulwa itywina lesihlanu, uYohane uMtyhili embonweni wabona phantsi kwesibingelelo ibandla labo babebulewe ngenxa yeLizwi likaThixo nangenxa yobungqina bukaYesu Kristu. Emva koku kwalandela iziganeko ezichazwe kwisahluko seshumi elinesibhozo seSityhilelo, xa abo bathembekileyo nabanyanisekileyo bebizelwa ukuba baphume eBhabheli. IsiTyhilelo 18:1–5 sicatshuliwe.” Manuscript Releases, umqulu 20, 14.

KwiSityhilelo isahluko seshumi elinesibhozo umgwebo wobuKatolika uphindwe kabini, kuba apho ngelo xesha bohlwaywa kungekuphela ngenxa yabo baya kubabulala “ngemihla yokugqibela,” kodwa nangenxa yamaxhoba okubulala ngexesha lamaXesha oBumnyama olawulo lobupopu.

Ndaza ndeva elinye ilizwi liphuma ezulwini, lisithi, Phumani kuye, bantu bam, ukuze ningabi ngamadlelane ezonweni zakhe, nokuze ningamkelwa zizibetho zakhe. Kuba izono zakhe zifike zada zaya ezulwini, yaye uThixo uzikhumbule izenzo zakhe zobugwenxa. Mvuzeleni kwanjengoko wanivuzela nina, nize nimphindelele kabini ngokwemisebenzi yakhe; endebeni ayizalisileyo, mzalisele kabini. IsiTyhilelo 18:4–6.

Uphawu lwesithandathu lunika omnye wemizekeliso yakudala yeBhayibhile yeziganeko ezandulela ngoko nangoko ukuBuya kweSibini kukaKristu ngexesha lezibetho ezisixhenxe zokugqibela. Luphetha ngokwazisa isahluko sesixhenxe seSityhilelo, esinika impendulo kumbuzo ophakanyiswe kwivesi yokugqibela yophawu lwesithandathu, othi, “ngubani na oya kukwazi ukuma.” Kukho amaqela amabini aya kuma njengomqondiso kaThixo kwintlekele yomthetho weCawa, ephela xa kufika izibetho ezisixhenxe zokugqibela. La maqela mabini ngabalikhulu elinamashumi amane anesine amawaka amelwe nguEliya, kunye “nesihlwele esikhulu” esimelwe nguMoses. Le miqondiso mibini kaMoses noEliya yayisele ichongiwe ngaphambili njengabo bema ekupheleni kwehlabathi, kuba bobabini bema noKristu eNtabeni yoGuquko.

Iqela lokuqala lwabafel’ ukhoho bopopu bamaXesha oBumnyama banikwa iingubo ezimhlophe, yaye iqela lesibini ekwathiwa mabawalilindele de elo qela lizaliseke “sisihlwele esikhulu” esinxibe nabo iingubo ezimhlophe. Isitywina sesihlanu nesesithandathu asiniki mbali ehambelanayo yeecawe zesihlanu nezesithandathu, koko zinika ubungqina ngala maqela mabini amileyo njengomqondiso weNkosi “ngemihla yokugqibela.” La maqela mabini ngawabo bavakalisa izigidimi zamazwi amabini akuSityhilelo isahluko seshumi elinesibhozo. Isigidimi esithi emva koko sivakaliswe sikhathshwa kukuthululwa koMoya oyiNgcwele, njengoko kufanekiswe yimbali yePentekoste nembali yoKhwelo lwasezinzulwini zobusuku ekuqalekeni kobuAdventist.

“Ingelosi ezimanya ekubhengezeni umyalezo wengelosi yesithathu iya kukhanyisa umhlaba wonke ngobuqaqawuli bayo. Apha kuxelwa kwangaphambili umsebenzi onobubanzi behlabathi liphela namandla angaqhelekanga. Intshukumo yokufika kukaKristu yeminyaka ye-1840–44 yaba kukubonakaliswa okuqaqambileyo kwamandla kaThixo; umyalezo

wengelosi yokuqala wasiwa kuzo zonke izikhululo zobuvangeli emhlabeni, yaye kwamanye amazwe kwabakho owona mdlu mkhulu wezenkolo owakha wabonwa kulo naliphi na ilizwe ukususela kuHlaziyo lwenkulungwane yeshumi elinesithandathu; kodwa ezi ziya kudlulwa yintshukumo enamandla phantsi kwesilumkiso sokugqibela sengwekosi yesithathu.”

“Umsebenzi uya kufana nalowo woMhla wePentekoste. Njengoko ‘imvula yokuqala’ yanikelwayo, ekuthululweni kukaMoya oyiNgcwele ekuvulweni kwevangeli, ukuze ibangele ukuhluma kwembewu exabisekileyo, ngokunjalo ‘imvula yasemva’ iya kunikelwa ekupheleni kwalo ukuze kuvuthwe isivuno. ‘Siya kwandula ukwazi, ukuba siqhubeka ukumazi uYehova: ukuphuma kwakhe kulungisiwe njengokusa; kwaye uya kuza kuthi njengemvula, njengemvula yasemva neyangaphambili emhlabeni.’ Hosea 6:3. ‘Vuyani ke ngoko, bantwana baseZiyon, nivuye ngoYehova uThixo wenu; kuba uninike imvula yokuqala ngomlinganiso, yaye uya kunihlisele imvula, imvula yokuqala, nemvula yasemva.’ Joel 2:23. ‘Ngemihla yokugqibela, utsho uThixo, ndiya kuthulula uMoya waM phezu kwayo yonke inyama.’ ‘Kuya kuthi ke wonk’ ubani othe wabiza egameni leNkosi asindiswe.’ Acts 2:17, 21.”

“Umsebenzi omkhulu wevangeli awuyi kugqitywa ngokubonakaliswa okuncinane kwamandla kaThixo kunalawo awawuphawula ekuvulweni kwawo. Iziprofeto ezazalisekiswa ekugalelweni kwemvula yokuqala ekuqaleni kwevangeli, ziya kuphinda zizalisekiswa kwimvula yokugqibela ekupheleni kwalo. Nazi ‘amaxesha okuphumla’ awayewajonge phambili umpostile uPetros xa wayesithi: ‘Ngoko ke guqukani, nibuye, ukuze zicinywe izono zenu, xa kuya kufika amaxesha okuphumla evela ebusweni beNkosi; yaye iya kuthumela uYesu.’ IZenzo 3:19, 20.” The Great Controversy, 611.

Emva kokuba itywina lesithandathu liphakamise umbuzo owazisa uEliya noMoses abamelwe kwisahluko sesixhenxe seSityhilelo, itywina lesixhenxe liyavulwa, lize lichaze ukuthululwa koMoya oyiNgcwele phezu kwala maqela mabini. Kufuneka kuqatshelwe ukuba kuloo nkcazo kukho ukuthula okwethutyana esisisiqingatha seyure. Ukuthululwa kwemvula yamva, okumelweyo ngokuvulwa kwetywina lesixhenxe, kuquka ixesha lokuthula.

Xa ke wayivulayo itywina lesixhenxe, kwabakho ukuthula ezulwini ngathi sisiqingatha seyure. Ndaza ndazibona iingelosi ezisixhenxe ezazimi phambi koThixo; zaza zanikwa zona amaxilongo asixhenxe. Yaza enye ingelosi yeza yema esibingelelweni, inesitya segolide sokuqhumisela isiqhumiso; yaza yanikwa isiqhumiso esininzi, ukuze isinyuse kunye nemithandazo yabo bonke abangcwele phezu kwesibingelelo segolide esasiphambi kwetrone. Waza umsi wesiqhumiso, owawuhamba nemithandazo yabangcwele, wenyuka phambi koThixo uphuma esandleni sengweolosi. Yaza ingelosi yasithabatha eso sitya sokuqhumisela isiqhumiso, yasizalisa ngomlilo wesibingelelo, yawuphosa emhlabeni; kwaza kwabakho izandi, neendudumo, nemibane, nenyikima. ISityhilelo 8:1–5.

Njengoko kusandul’ ukuqatshelwa kwesi siqendu se-The Great Controversy, imvula yamva iqala ukuthululwa xa isithunywa esinamandla sisihla size sikhanyisele umhlaba ngobuqaqawuli baso. Imvula yamva yaqala xa “izakhiwo ezikhulu zeSixeko saseNew York zawa phantsi” ngoSeptemba 11, 2001.

“Ngoku ke kuvela ilizwi elithi ndibhengeze ukuba iNew York iya kutshayelwa kude ngumaza omkhulu wolwandle? Oku andizange ndakutsho. Ndathi, njengoko ndandikhangela izakhiwo ezikhulu ezazinyuka khona, umgangatho phezu komgangatho, ‘Hayi, ziziganeko ezoyikekayo eziya kwenzeka xa iNkosi iya kusuka inyikime umhlaba ngokoyikekayo! Ngoku ke amazwi eSityhilelo 18:1–3 aya kuzaliseka.’ Isahluko sonke seshumi elinesibhozo seSityhilelo sisilumkiso ngoko kuza kufikela ihlabathi. Kodwa andinalo ukhanyiso olukhethekileyo ngokubhekisele koko kuza kufikela iNew York, ngaphandle kokuba ndiyazi ukuba ngenye imini izakhiwo ezikhulu zalapho ziya kuwiswa phantsi ngokuguquka nangokubhukuqwa kwamandla kaThixo. Ngokokukhanya endikunikiweyo, ndiyazi ukuba intshabalalo isemhlabeni. Ilizwi elinye nje elivela eNkosini, uchukumiso olunye lwamandla ayo amakhulu, zize ezi zakhiwo zinkulu ziwe. Kuya kubakho iziganeko ezoyikekayo ngendlela esingenakuyicinga.” Review and Herald, Julayi 5, 1906.

Ngomhla we-11 kuSeptemba, 2001, imvula yasemva yaqalisa ukuna, yaye ukuthululwa kwaloo mvula kwehlela phezu kwabo bamelwe nguEliya noMoses, yaye kuquka ixesha lokuthula. Ixesha lokuthula likaMoses noEliya likwamelwe nakwisahluko seshumi elinanye seSityhilelo, apho uMoses noEliya, abo baprofeti babini ababethuthumbisa ihlabathi, “babulelwa” ezitratweni. Kodwa emva kweentsuku ezintathu ezinesiqingatha baphuma emqolombeni waseHorebhe baza benyukela ezulwini. Kwimbali yemvula yasemva umyalezo, omelwe ngabo bathunywa babini, uyabulawa uze ulahlwe esitalatweni, kodwa awungcwatywa de uvuswe. Le yenye yeenyaniso eziphambili iNgonyama yesizwe sakwaYuda ngoku ezityhilayo.

Amatywina amathathu okugqibela achaza intshukumo yokugqibela yabantu bakaThixo njengoko imelwe nguEliya noMoses. Loo ntshukumo iyafa ize ivuswe kwakhona. Yintshukumo, kuba ubu-Adventism baqalisa ngentshukumo eyaya yaqhubeka kwada kwangowe-1863, xa babeka ecaleni inyaniso yokuqala uWilliam Miller awakhokelwayo ukuba ayiqonde. Ngowe-1863 intshukumo yaphela, kuba ngowe-1863 ngokomthetho baba yibandla. UAlfa no-Omega ugxininisa ukuba ukuba waqalisa abantu bakhe abaseleyo njengentshukumo, uya kubagqiba kanjalo njengentshukumo.

Ngoku sigqibile ukujonga ngokubanzi iicawa ezisixhenxe namatywina asixhenxe. Kumatywina amathathu okugqibela sibona iindidi ezimbini zabahlangulweyo ezimelwe nguMoses noEliya. Onke loo matywina angqina ngengelosi enamandla yeSityhilelo ishumi elinesibhozo. Xa wehla ngomhla we-11 kuSeptemba, 2001, iindidi ezimbini zabahlangulweyo zangena kwinkqubo yokuhlanjululwa eyenzelwe ukuveza nokwahlula iindidi ezimbini zabakhonzi phakathi kwentshukumo ekupheleni kobu-Adventist, njengoko kwabonakaliswa kwangaphambili yintshukumo ekuqaleni kobu-Adventist. UDaniyeli uchonga ukuba olunye udidi, alubiza ngokuba ngabangendawo, aluyi kuqonda ukwanda kolwazi, kodwa izilumko ziya kuqonda. UMatyeyu usazisa ukuba abo basilela ekuqondeni ulwazi oluvuliweyo bachaza intombi njengesisidenge. Iintombi ezizilumko zibonakalisa kwingxaki yasezinzulwini zobusuku ukuba zaluqonda yaye zinako ukwanda kolwazi. Izilumko nezizidenge zimelwe yicawa yaseFiladelfiya okanye yicawa yaseLawodike. Iintombi ezingendawo, ezizidenge zaseLawodike ziya kugatywa ziphume emlonyeni weNkosi, kanti izilumko ziya kwamkela igama likaThixo, okanye isimilo saKhe, emabunzini azo. Ukuba icawa yesithandathu yaseFiladelfiya imele izilumko, kwenzeka njani na

ukuba icawa yesixhenxe yaseLawodike imele abangendawo? Ukuba kunjalo, ulandelelwano aluphumelelanga, akunjalo na? Impendulo, kambe ke, isonjululwa nguAlfa no-Omega.

Ekuqalekeni kwabantu bokuqala bakaThixo ababebizwa ngegama lenkolo, uSirayeli wamandulo, uMoses wayengumfuziselo kaKristu ekupheleni kwaloo bantu babebizwa ngegama lenkolo.

Ngokuba uMoses okunene wathi koobawo, INkosi uThixo wenu iya kunivusela umprofeti ophuma phakathi kwabazalwana benu, ofana nam; yena niya kumva ezintweni zonke, nokuba wothini na kuni. Kwaye kuya kuthi, wonke umphefumlo ongayi kumva loo mprofeti, uya kutshatyalaliswa phakathi kwabantu. IZenzo 3:22, 23.

Ekupheleni kwabantu bakaThixo bokuqala ababebizwe ngegama lenkolo, uYohane umBhaptizi wayengumthunywa kaEliya owawalungiselela indlela ukuza kokuqala kukaKristu. Emva koko uYesu wayeza kwenza umnikelo waKhe emnqamlezweni aze emva koko aqalise umsebenzi waKhe wobuPristi obuPhezulu kwindawo engcwele yengcwele yasezulwini. Ekuqaleni kwabantu bakaThixo besibini ababebizwe ngegama lenkolo, uSirayeli wanamhlanje, uWilliam Miller wayengumthunywa kaEliya owawalungiselela indlela ukuBuya kukaKristu kwesiBini. Emva koko uYesu wafika ngesiqophe kwiNdawo eNgcwele Kangcwele waza waqalisa umgwebo. Ekupheleni kwabantu bakaThixo besibini ababebizwe ngegama lenkolo, umthunywa wokugqibela kaEliya walungiselela indlela yokuba uKristu aqalise ixesha lolawulo lomgwebo wabaphilayo, isiphelo somsebenzi waKhe njengoMbingeleli oMkhulu waseZulwini nokuBuya kwaKhe kwesiBini.

UWilliam Miller akameleli umthunywa kuphela, kodwa kwanentshukumo awayenxulumene nayo.

“Ngenkwantyo, uWilliam Miller waqalisa ukutyhila ebantwini iimfihlelo zobukumkani bukaThixo, esehla nabamvayo phakathi kweziprofeto de kube sekubuyeni kwesibini kukaKristu. Ngawo onke amalinge awenzayo wafumana ukomelela. NjengoYohane umBhaptizi owavakalisa kwangaphambili ukuza kokuqala kukaYesu waza walungisa indlela yokuza kwaKhe, ngokunjalo noWilliam Miller nabo badibana naye bavakalisa ukuza kwesibini koNyana kaThixo. ...”

“Amawaka-waka akhokelwa ekwamkeleni inyaniso eyashunyayelwa nguWilliam Miller, yaye kwavuswa abakhonzi bakaThixo ngomoya nangamandla kaEliya ukuba bavakalise umyalezo.” Early Writings, 229, 230, 233.

Ekuqaleni kukaSirayeli wamandulo uThixo wabiza uMoses, owayefumene iminyaka engamashumi amane yemfundo eyonakeleyo eYiputa, nto leyo eyafuna iminyaka engamashumi amane yokuphila entlango ngelinge lokususa impembelelo yaseYiputa esimilweni sakhe. Kwiminyaka engamashumi amane emva kokuzalwa kwakhe, eqonda ukuba wayekhethwe ukuba akhokele abantu bakaThixo baphume eYiputa, uMoses wasebenzisa amandla obuntu ukubulala umYiputa. Kwiminyaka engamashumi amane kamva, etyholweni elivuthayo, wavukela ubizo lukaThixo. Emva kokuba ekugqibeleni elwamkele olo bizo, wasityeshela isiyalelo sokwalusa unyana wakhe de wasongelwa ngokufa. Emdeni weLizwe leDinga, wavukela waza walibetha iliwa okwesibini. Ekuqaleni kukaSirayeli wamandulo, uMoses wayeneempawu zesimilo somLaodike. Ngokwenjalo, walisekisa noko kunjalo ubizo lwakhe oluphezulu nolungcwele, kuquka nokuba ngumfuziselo kaKristu ekupheleni kukaSirayeli wamandulo. UKristu, owasokola namaYuda aphikisanayo,

okanye abo babesithi bangamaYuda, kanti bengengawo, wamela isimilo somFiladelfiya. Ekuqaleni kukaSirayeli wamandulo uMoses wayemela umLaodike oswele igolide, isithambiso samehlo, nengubo ezimhlophe. Ekupheleni uKristu ungumFiladelfiya.

Ekuqaleni kobu-Adventist, uWilliam Miller, emelwe ngabo bambalwa baseSardis ababengazihlambulukisanga iingubo zabo, wayemele owaseFiladelfiya, kwananjengokuba kwakunjalo nangentshukumo enxulumene naye. Ekupheleni kobu-Adventist, intshukumo eyaqonda ixesha lesiphelo ngowe-1989 yayiyiLawodike kanye njengokuba uMoses wayenjalo. Intshukumo yamaMillerite imela ngokomfuziselo intshukumo yeFuture for America, inesilumkiso sobuprofeti sokuba intshukumo yokuqala yazalisekiswa ngabaseFiladelfiya ngexesha leFiladelfiya, kanti intshukumo yokugqibela izalisekiswa ngabaseLawodike ngexesha leLawodike.

Ndingqina ngembali yesiprofeto yale ntshukumo ukususela ngo-1989 ngaphezu kwakhe nawuphi na omnye umntu onxulunyaniswa nembali ye-Future for America, yaye ndiyangqina ukuba mna ngokwam ndahamba kule mbali, ukuqala ngo-1989 ukuya phambili, ndingu-Adventist waseLawodike oqinisekisiweyo. Kukho imiphfumlo emininzi kulo mzila enokuxhasa ubungqina bam. Ndiyakwazi kwanokungqina ngokuqiniseka ukuba abo babenxulunyaniswa nale ntshukumo ekupheleni kobu-Adventist nabo babengu-Adventist baseLawodike abaqinisekisiweyo. Abantu bokuqala ababiziweyo ngeli gama baqala ngoLawodike oba nguFiladelfiya baze baphele ngoFiladelfiya. Abantu besibini ababiziweyo ngeli gama baqala ngoFiladelfiya baze baphele ngoLawodike obizelwa ukuba abe nguFiladelfiya. Lo ngumqondiso we-Alpha ne-Omega.

Nangona kukho obo bumfama bokomoya bubu, bulusizi nobuhlwempuzekileyo benkokeli nabo babemanyene nayo, uThixo wayesalathisa yaye elawula izikhombisi zendlela zesiprofeto ezathe zenzeka ukususela ngowe-1989 kude kube ngoku. Nangona kwakukho ubunqunu bokomoya nobuhlwempu benkokeli nabo babemanyene nayo, uThixo wayesalathisa ukuvulwa kwezo nyaniso awayebona kufanelekile ukuba zivulwe. Ngenceba yaKhe engaze yahlulwe “nenyaniso” yaKhe, waqulunqa inkqubo yokuhlanjululwa eyayilungiselela ukuba umLaodikeya afe aze emva koko avuswe njengomFiladelfiya. Oko kufa nokuvuka kwakufanekiselwe ngababhali beencwadi zikaDaniyeli neseSityhilelo, abathi bobabini babulawa baza bavuswa ngokomfuziselo. UYohane wavuswa ekufeni kokuphonswa embizeni yeoli ebiyayo, uDaniyeli emhadini weengonyama ezilambileyo. Ngaloo ndlela, ezo ncwadi zimbini, ezizincwadi enye, zibeka ugxininiso kumfuziselo wokufa nokuvuka njengexaleny e yesigidimi esivulwa ngoku.

Njengoko intshukumo kwimihla “yokugqibela” yomgwebo wophando, (eyayimelwe ngokomfuziselo yintshukumo yamaMillerite), yayisondele esiphelweni sexesha, uThixo wamisela ukuba inkokeli nentshukumo babulawe baze emva koko bavuswe. Kwimeko yamabandla asixhenxe, iLaodike yayibulewe ngoJulayi 18, 2020 yaza yayakuvuswa njengeFiladelfiya phambi komthetho weCawa owawusondele. Intshukumo evusiweyo yayiya kuba yeyamabandla asixhenxe, kodwa ibe yeyesibhozo. Intshukumo yayiya kuba yesibhozo, oko kukuthi, ivela kwasixhenxe.

Le mfihlelo yesiprofeto ixhaswa encwadini yeSityhilelo ngobungqina bamangqina aliqela, nangona kude kube ngoku ibingaqatshelwanga. Kule xesha singena kulo ngoku, singena kuvavanyo lomfanekiselo werhamncwa, uDade White asazisa ukuba lulo uvavanyo oluza phambi

komthetho weCawa. Kusemthethweni weCawa apho itywina likaThixo lifakwa kumaFiladelfiya aloo mbali. Kodwa kufuneka baluphumelele uvavanyo lomfanekiselo werhamncwa oluza phambi kokuba ixesha lovavanyo livalwe.

“INkosi indibonisile ngokucacileyo ukuba umfanekiso werhamncwa uya kusekwa ngaphambi kokuba ithuba lovavanyo livalwe; kuba wona uya kuba luvavanyo olukhulu lwabantu bakaThixo, ekuthi ngalo kugqitywe ikamva labo laphakade. Isikhundla sakho siyindibaniselwano enjalo yokungangqinelani kangangokuba bambalwa kuphela abaya kulahlekiswa.

“KwiSityhilelo 13 lo mbandela uchazwe ngokucacileyo; [ISityhilelo 13:11–17, kucatshulwe].”

“Olu luvavanyo abantu bakaThixo abamele babe nalo phambi kokuba batywinwe. Bonke abo bangqina ukunyaniseka kwabo kuThixo ngokugcina umthetho waKhe, nangokwala ukwamkela isabatha yobuxoki, baya kuma phantsi kwebhanile yeNkosi uThixo uYehova, baza bamkele itywina loThixo ophilayo. Ke bona abo bancama inyaniso enemvelaphi yasezulwini baza bamkele isabatha yeCawa, baya kwamkela uphawu lwerhamncwa” Manuscript Releases, umqulu 15, 15.

Kule mbali yembali yangoku, iimpondo ezimbini ebezazichongwe ngaphambili njengeRiphablikanizim noProtestanti sele zitshintshele kwidemokhrasi nakuProtestanti oluwexukileyo. Xa ezo mpondo zimbini zidityaniswe ngokupheleleyo, zize zenze amandla abe mnye, uphondo olunye. Ngelo xesha linye, uThixo uya kuchonga aze aphakamise uphondo lokwenene loBuProtestanti ukuze alumkise ngokuchasene nomfanekiselo werhamncwa. Ezo mpondo zimbini ziqhubeka zihamba ngaxeshanye de iUnited States iyeke ukuba bubukumkani besithandathu besiprofeto seBhayibhile.

ISityhilelo seshumi elinesixhenxe sichaza ukuba umanyano olunamalungu amathathu lwenamba (iZizwe eziManyeneyo), irhamncwa (igunya lobupopu) nomprofeti wobuxoki (iUnited States) ngawo amandla ayintloko yesibhozo, ekwayiyo ephuma kwezo ntloko zisixhenxe. Ezo ntloko zisixhenxe zizizikumkani zesiprofeto seBhayibhile eziqala ngeBhabheli, zize zilandelwe ngamaMede namaPersi, yiGrisi, yaye emva koko yiRoma yobuhedeni. Emva koko ubukumkani besihlanu yiRoma yobupopu, eyathi ngokwesiprofeto yafumana inxeba elibulalayo ngowe-1798. Ngelo xesha kwimbali ubukumkani besithandathu besiprofeto seBhayibhile, iUnited States, benyukela etroneni de bupheliswe ngumthetho weCawa oza kufika kungekudala.

IZizwe eziManyeneyo ziya kuthi ngelo xesha zinyanzelwe ligunya elinyanzela ihlabathi liphela ukuba limisele umfanekiso werhamncwa. Ngelo xesha ubukumkani besithandathu nabo buya kube bufumene inxeba elibulalayo, kodwa i-United States iya kuthi ngoko inyanzelise ihlabathi liphela ukuba lamkele ubunkokeli bayo phezu kweZizwe eziManyeneyo, kwaye ifune ukuba nabo bamkele igunya lokuziphatha lobupopu lokulawula umanyano olunezinto ezintathu.

Kwaye ubalahlekisa abo bahleli emhlabeni ngezo zimangaliso abenamandla okuzenza phambi kwerhamncwa; esithi kwabo bahleli emhlabeni mabenzele umfanekiso irhamncwa elo lalinonxeba lwekrele, kodwa laphila. Waba namandla okunika umfanekiso werhamncwa umoya wobomi, ukuze umfanekiso werhamncwa uthethe, kanjalo abangele ukuba bonke

abangayi kunqula umfanekiso werhamncwa babulawe. ISityhilelo 13:13, 14.

Ingcaciso ekuphela kwayo ethiwe thaca ngokuphefumlelwa ngo“mfanekiselo werhamncwa” yeyokuba umele umanyano lwebandla (igunya lobupopu) norhulumente (iZizwe eziManyeneyo, i-United States ilawula abanye ookumkani abasithoba.) UYezebhele ligunya lobupopu; uAhabhi yi-United States engukumkani wezizwe ezilishumi ezisemantla.

Xa i-United States isiwa ngumthetho weCawa, iTire (ubupopu) eyayilityalwe ukususela ngowe-1798 “iyakhunjulwa,” yaye iqalisa iingoma zayo ezirhintyelisayo. Ngenxa yokuwa kwezemali okuchazwa ngokuba “yintshabalalo yesizwe” kwimibhalo ka-Ellen White, i-United States iyanyanzeleka ukuba ihlanganise ihlabathi liphela ukuze kujongwane namandla aseBhayibhileni azisa isandla somntu wonke ndawonye ngokuchasene naye. Loo mandla yiSilamsi, njengoko imelwe nguIshmayeli, ukhokho wamaSilamsi.

Yaza isithunywa sikaYehova kuye, Wabona, ukhulelwe, yaye uya kuzala unyana, umthiye igama elinguIshmayeli; ngokuba uYehova ukuvile ukubandezeleka kwakho. Kwaye 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.

I-United States yenza umanyano nabanye ookumkani abasithoba, ithabathe indawo yobunkokeli. Ikwenza oko okwexeshana nje elifutshane, ize emva koko inyanzelise ukuba igunya lobupopu libe yintloko yako konke, kanye njengoko uIzebhele wayelawula uAhabhi.

Ngoko ke, umanyano oluphindwe kathathu lwenamba, lwerhamncwa, nolomprofeti wobuxoki lumka kunye luye eArmagedon. Inani lesibhozo limela uvuko, yaye ubukumkani obuphawulwa sisiprofeto njengobamkela inxeba elibulalayo babubukumkani besihlanu, amandla obupopu. Xa upopu uvuswa kwakhona, baba bubukumkani besibhozo, yaye banikwa ulawulo phezu komanyano oluphindwe kathathu, yaye obo bubukumkani besibhozo yintloko enye yezo zikumkani zisixhenxe eye yachongwa njengemkela inxeba elibulalayo, kodwa impembelelo engcwele ikwachaza ukuphiliswa kwelo nxeba libulalayo.

“Njengoko sisondele kwintlekele yokugqibela, kubaluleke gqitha ukuba kubekho ukuvumelana nomanyano phakathi kwezixhobo zeNkosi. Ihlabathi lizele sisiphango, yimfazwe, nokungavisisani. Kanti ke phantsi kwentloko enye—amandla obupopu—abantu baya kumanyana ukuze bachase uThixo emntwini wamaNgqina aKhe. Olu manyano lutywinwa ngumwexuki omkhulu. Lo, ngoxa ezama ukumanyanisa amagosa akhe ekulweni inyaniso, uya kusebenza ukwahlula nokuchithachitha abo bayimelayo. Umona, ukurhanelana okubi, ukuthethwa kakubi ngabanye, kukhuthazwa nguye ukuze kuveliswe ukungavisisani nokwahlukana.” Testimonies, volume 7, 182.

Ubukumkani besihlanu, ubukumkani besithandathu, nobukumkani besixhenxe ngelo xesha bonke baya kuba sele belahlekelwe bubukumkani babo ngabanye ngabanye, ngoko ke ubukumkani babo obohlukeneyo bonke buya kuvuswa kunye njengobukumkani obunye obunezahlulo ezithathu, bukopa ngobuqhetseba ubunjalo obuthathu boButhixo.

Ubukumkani besithandathu obaqala ngeempondo ezimbini ezifana nezemvana buze buphele buyimpondo enye ethetha njengenamba bunophawu lwesiprofeto lwamandla obupapa, kuba buba ngumfanekiso werhamncwa. Yerhamncwa elo, amandla obupapa, elimele kuqala njengobukumkani besibhozo obuvusiweyo obabuphuma kwabasixhenxe. Kodwa nangona ingamandla obupapa azalisekisa ngokungqalileyo ngakumbi imfihlelo yesiprofeto yokuba esesibhozo abe engowabasixhenxe, i-United States yenza umfanekiso wobupapa yaye ngoko ke, ngokwesiprofeto, ivelisa kwaezo mpawu zinye njengamandla obupapa.

I-United States yaqala ngowe-1798 xa, ngokuka-Isaya amashumi amabini anesithathu, iTire, amandla obupopu, kwakufuneka ilibaleke kude kube sekupheleni kobukumkani besithandathu. U-1798 wawulixesha lesiphelo kumaMillerite ekuqaleni kobu-Adventism. Ngentwasahlobo ka-1844, ubu-Adventism bamaMillerite babusele bamkele ingubo yobomi boBuProtestanti, ehamba ngokungqamanayo nophondo loBuRiphabhlikhi olumela urhulumente we-United States. Ezi mpondo zimbini zikumntu-mbini omnye, ngoko ke ziqhubeka kunye embalini. Ukuqala nokuphela kobu-Adventism kuhamba ngokungqamanayo nophondo loBuRiphabhlikhi. Imbali ka-1798, de amaProtestanti asichasa isigidimi sengwevu yokuqala, yaba lixesha apho uThixo wamisela olo phondo loBuProtestanti. Wakwenza oko ngenkqubo yokuvavanya, njengoko wenzayo nangophondo loBuRiphabhlikhi. Kuninzi okunokuthethwa ngezi mpondo zingqamanayo, kodwa hayi ngoku.

Uphondo lweRiphabhlikhi lwenza uhenyuzo kunye nobuProtestanti obuwileyo, kungekhona kunye nophondo lokwenyaniso lobuProtestanti, kuba uphondo lokwenyaniso ngumtshakazi weMvana, yaye uyintombi enyulu. Ukusukela kwixesha lesiphelo ngo-1989 kuye kwakho ooMongameli abasixhenxe. Owesithandathu kwabo Mongameli wamkela inxeba elibulalayo kanye kuloo nyaka apho intshukumo ekupheleni kobuAdventist nayo yamkela inxeba elibulalayo. UMongameli wesibhozo ukususela kwixesha lesiphelo ngo-1989, uya kuba ngulowo wamkela inxeba elibulalayo nelaphilayo. Umele ukuba nguMongameli ophuma kwabasixhenxe. Kwangelo xesha, ngo-2020, xa uMongameli wesithandathu wamkela inxeba lakhe elibulalayo, uphondo oluthwele ngoku umnqwazi wobuProtestanti nalo lwabulawa. Njengoko kunjalo ngerhamncwa lobuKatolika, nanjengoko kunjalo ngomfanekiso werhamncwa wobuProtestanti obuwileyo, kunjalo ke nangophondo lokwenyaniso lobuProtestanti. Uphondo lobuProtestanti lumelwe njengebandla lesithandathu, eliba lelesibhozo, kodwa liphuma kwasixhenxe.

Xa uvavanya ezi zimangalo, khumbula ukuba umyalezo otyhilwayo kanye phambi kokuba ixesha lovavanyo livalwe, ngokuqinisekileyo uya kuvezwa ngaphakathi komxholo wokuba isiqalo sibonakalisa isiphelo. Lowo myalezo uya kuvezwa ngendlela yokusebenza ebizwa ngokuba yi-“historicism,” esebenzisa imbali yeBhayibhile ehambelana nembali yehlabathi ukuze kuchongwe isiphelo sehlabathi. Lowo myalezo uvela emhlabeni.

Inyaniso iya kuhluma emhlabeni; nobulungisa buya kukhangela phantsi busemazulwini. Ewe, uYehova uya kunika oko kulungileyo; nelizwe lethu liya kuvelisa ukwanda kwalo. Ubulungisa buya kuhamba phambi kwakhe; busibeke endleleni yamanyathelo akhe. IiNdumiso 85:11–13.

Asikokuba nje kuphela ukuba umhlaba kweso siqendu uchongwa njenge “lizwe.” Isiqendu esiseZibhalweni zoNdumiso asichongi nje kuphela “ilizwe” njengerhamncwa “lomhlaba” lesiTyhilelo seshumi elinesithathu, kodwa sikwaphawula nokuba “inyaniso” “ihluma” iphuma emhlabeni.

“Luluphi uhlanga lweLizwe Elitsha olwaluthi ngowe-1798 lukhula lusinga emandleni, lunika isithembiso samandla nobukhulu, yaye lutsala ingqalelo yehlabathi? Ukusetyenziswa kwalo mqondiso akushiya ndawo yakuthandabuza. Sinye isizwe, yaye sinye kuphela, esihlangabezana neemfuno zesi siprofeto; sibhekisa ngokungathandabuzekiyo kwi-United States of America. Kaninzi kwakhona ingcinga, phantse namazwi kanye, yombhali ongcewele isetyenziswe ngokungazi ngumbhexeshi wentetho nombhali-mbali ekuchazeni ukuvela nokukhula kwesi sizwe. Irhamncwa labonwa ‘liphuma emhlabeni;’ yaye, ngokutsho kwabaguquleli, igama apha eliguqulelwe ngokuthi ‘liphuma’ ngokwenene lithetha ukuthi ‘ukukhula okanye ukuhluma njengesityalo.’” The Great Controversy, 440.

IUnited States lirhamncwa lasemhlabeni “elihluma.” Ngoko ke, xa nivavanya amabango enziwa kwezi nqaku, impembelelo iyachaza ukuba isigidimi siya kusekelwa phezu kwento yokuba isiphelo sibonakaliswa ngesiqalo, siya kubekwa kumxholo womgca wembali phezu komgca wembali, yaye kufuneka siphume kwilizwi elise-United States. Kakade ke kukho amazwi obuxoki ngaphakathi kwe-United States, kodwa ngokwegunya leLizwi likaThixo nangaphantsi kwalo, nawuphi na umthunywa okanye inkonzo ekwe ngaphandle kwe-United States okanye enemvelaphi yayo ngaphandle kwe-United States sisibane sobuxoki. I-Adventism yaqala e-United States ngelizwi lendoda kunye nentshukumo eyasekwa e-United States. UYesu ubonakalisa isiphelo sento ngesiqalo sento.

Lowo unendlebe, makeve oko kuthethwa nguMoya emabandleni.