

Izilumkiso Ezihambelanayo - Inani Lesithathu

*Ukuxhotyiswa kweMiyalezo Yesiprofeto: Inkqubo Elandelelanayo
Yokuvavanywa Kweengelosi ZesiTyhilelo*

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Sivale inqaku elidlulileyo sichonga ukuba zontathu iingelosi zeSityhilelo seshumi elinesine ziphethe isigidimi ezandleni zazo. Ingelosi yesibini neyesithathu zichazwa njengeziphethe “isikhumba esibhaliweyo,” kunye nazo xa zisihla nesigidimi sazo. Ingelosi nganye imela isigidimi, yaye ukufika kwesigidimi ngasinye kubangela isiphumo. Ingelosi yokuqala yafika ngowe-1798. Eso sigidimi savululwa, kwaza kwabakho ukwanda kolwazi ngokuphathelele umgwebo onondelayo. Oko kwanda kolwazi kwavelisa iindidi ezimbini zabakhonzi. Xa ingelosi yesibini yafikayo, isigidimi sokuwa kwamaProtestanti savululwa, kwaza kwabakho ukwanda kolwazi, kwaveliswa iindidi ezimbini. Xa isigidimi seMidnight Cry safikayo ngo-Oktobha 22, 1844, savululwa kwintlanganiso yenkampu yase-Exeter, kwaza kwabakho ukwanda kolwazi, kwaveliswa iindidi ezimbini zeentombi. Xa ingelosi yesithathu yafikayo ngo-Oktobha 22, 1844, isigidimi sengwele yesithathu nako konke oko sikumeleyo savululwa, kwaza kwabakho ukwanda kolwazi, kwaveliswa iindidi ezimbini.

Olunye uphawu olunokufunyanwa kwiingelosi lunento yokwenza nokuxhotyiswa kwamandla kwemiyalezo wengelosi. Umyalezo wengelosi yesibini waxhotyiswa ngamandla ngumyalezo weSikhalo Sasezinzulwini Zobusuku, njengoko inqaku langaphambili libonisile, kodwa iSikhalo Sasezinzulwini Zobusuku asimelwe yingelosi enye, simelwe ziingelosi ezininzi. Imbali eyayingqamana nengelosi yesibini neSikhalo Sasezinzulwini Zobusuku ibonisa ukuba umyalezo wengelosi yesibini waxhotyiswa ngamandla xa iSikhalo Sasezinzulwini Zobusuku sadityaniswa nawo. Kule ncwadi inye sixelelwa oku:

“Ndabona iingelosi zikhawuleza zisiya ngapha nangapha ezulwini. Zazisihla zize emhlabeni, zibuye zinyuke ziye ezulwini, zilungiselela ukuzaliseka kwesiganeko esithile esibalulekileyo. Emva koko ndabona enye ingelosi enamandla ithunyelwe ukuba yehle ize emhlabeni, idibanise ilizwi layo nelingelosi yesithathu, yaye inike amandla nokuqina kwisigidimi sayo. Amandla amakhulu nozuko olukhulu kwanelwa kwiingelosi leyo, yaye yakuthi isehla, umhlaba wakhanyiswa luzuko lwayo. Ukukhanya okwahamba phambi kwale ngelosi nokwalandela emva kwayo, kwangena kuyo yonke indawo, xa yayikhwaza ngamandla, ngezwi elikhulu, isithi, IBhabheli enkulu iwile, iwile, yaza yaba likhaya leedemon, nendawo yokuhlala yawo wonke umoya ongcolileyo, nendlwana yazo zonke iintaka ezingcolileyo nezinengcwangu. Isigidimi sokuwa kweBhabheli, njengoko sanikelwa yingelosi yesibini, siphinda sinikwe kwakhona, kongezwe ukonakala obekungena emabandleni ukusukela ngowe-1844. Umsebenzi wale ngelosi uza ngexesha elifanelekileyo, uze udibane nomsebenzi wokugqibela omkhulu wesigidimi sengweosi yesithathu, njengoko sidumba sibe sisikhalo esikhulu. Yaye abantu bakaThixo balungiselelwa kuyo yonke indawo ukuba beme ngxi ngelixa leyure yokulingwa abaza kudibana nayo kungekudala. Ndabona ukukhanya okukhulu kuphumle phezu kwabo,

baza bamanyana kulo myalezo, baza beshumayela ngesibindi nangamandla amakhulu isigidimi sengweosi yesithathu.”

“Izithunywa zezulu zathunyelwa ukuba zincele isithunywa esinamandla esivela ezulwini, ndaza ndeva amazwi awayengathi avakala kuyo yonke indawo esithi, Phumani kuyo, bantu bam, ukuze ningabi ngabathabatha inxaxheba ezonweni zayo, nokuze ningamkeli kwizibetho zayo; kuba izono zayo zifike zaya kutsho ezulwini, yaye uThixo ukhumbule ubugwenxa bayo. Lo myalezo wabonakala ngathi lulongezo kumyalezo wesithathu, waza wamanyana nawo, kanye njengoko isikhalo saphakathi kobusuku samanyana nomyalezo wesithunywa sesibini ngowe-1844. Uzuko lukaThixo lwahlala phezu kwabangcwele abanyamezelayo, abalindileyo, baza bona ngokungoyiki banikela isilumkiso sokugqibela esinzulu, bevakalisa ukuwa kweBhabheli, yaye bebiza abantu bakaThixo ukuba baphume kuyo; ukuze basinde kwisigwebo sayo esoyikekayo.” Spiritual Gifts, umqulu 1, 193, 194.

Isikhalo Sasezinzulwini Ebusuku sadyaniswa nesithunywa sesibini, yaye isithunywa seSityhilelo ishumi elinesibhozo sidibana nesesithathu, yaye xa sidibana nesithunywa sesithathu, siphinda ukudityaniswa kweSikhalo Sasezinzulwini Ebusuku nesithunywa sesibini ekuqalekeni kobu-Adventism. Ngokusekelwe kumangqina amabini, isithunywa sesibini nesesithathu, umyalezo wesithunywa ngasinye unomyalezo wesibini osinika amandla. La mangqina mabini afundisa ukuba xa umyalezo wesithunywa sokuqala wafika embalini, kwakufuneka kufike ixesha emva koko apho loo myalezo wawunokuxhotyiswa ngamandla ngomyalezo wesibini. Oku, kambe ke, kwakuyinyaniso nakwisithunywa sokuqala. Kumhlathi wokuqala wesicatshulwa eside esisandula ukusibeka phambi kwenu, uDade White uchaza kwaezo mpawu kwakwisithunywa sokuqala njengoko uYohane ezibeka kwisithunywa seSityhilelo ishumi elinesibhozo xa esithi, “Ndaxelelwa ukuba uthumo lwakhe lwalukukhokela ekukhanyiseni umhlaba ngozuko lwakhe, nokulumkisa umntu ngengqumbo kaThixo ezayo.” Kucacile ukuba kweso sicutshulwa ubhekisa kwisithunywa sokuqala.

Umyalezo wengelosi yokuqala wafika ngowe-1798, waza emva koko wanikwa amandla ngomhla we-11 Agasti 1840, xa ubukhosi bama-Ottoman baphelayo. Ngelo xesha ingelosi enamandla yeSityhilelo isahluko seshumi yehla ivela ezulwini, yabeka unyawo olunye emhlabeni nolunye elwandle. Imela ukunikwa kwamandla kwengelosi yokuqala, yaye yile nto echaza umsebenzi wengelosi yokuqala njengowona msebenzi mnye nowengelosi yeSityhilelo isahluko seshumi elinesibhozo. Zombini zazimele ukukhanyisa ihlabathi ngozuko lwazo, kodwa ingelosi yeSityhilelo isahluko seshumi elinesibhozo ihlangana nengelosi yesithathu, kanye njengoko uMemezo Wasezinzulwini Zobusuku wahlangana nengelosi yesibini, kwananjengoko ingelosi eyahlehla yeza ezantsi kwiSityhilelo isahluko seshumi yahlangana nengelosi yokuqala.

Ngoko ke, xa ingelosi yokuqala yafikayo, kwavulwa umyalezo owavelisa iindidi ezimbini zabakhonzi. Xa umyalezo wengelosi yokuqala wanikwa amandla yingelosi yeSityhilelo seshumi, yayinesincwadana esandleni sayo awayalela uYohane ukuba ayidle, oko kubonisa ukuba yazisa umyalezo, yawuvula, yaye lo myalezo wavelisa iindidi ezimbini zabakhonzi. Xa ingelosi yesibini, isiKhalo saphakathi kobusuku, kunye nengelosi yesithathu zafikayo, kwakukho umyalezo owavulwayo owavavanya waza wavelisa iindidi ezimbini zabakhonzi.

Isiqendu esijongene naso sigxininisa, ngokuthelekisa imbali kaKristu nembali yamaMillerite, ukuba inkqubo yokuvavanywa elandelelanayo eyenzeka kwimbali yamaMillerite yenzeka kwaneemihla zikaKristu, eyayisisiphelo sakwaSirayeli wamandulo. Ukuba inkqubo yokuvavanywa elandelelanayo yenzeka ekuqaleni kukaSirayeli wokomoya nasekupheleni kukaSirayeli wamandulo, ngoko ke kuya kubakho inkqubo yokuvavanywa elandelelanayo ekupheleni kukaSirayeli wokomoya, njengoko kwakunjalo ekuqaleni kukaSirayeli wamandulo.

Kwimbali yamaMillerite oku kuya kumela ukuvulwa kwamatywina okuhlano okwavavanya kwaza kwavelisa iindidi ezimbini zabakhonzi ukususela ngowe-1798 de kube ngu-Oktobha 22, 1844. Esi siqendu sifundisa ngokucacileyo ukuba ukuba uyasilela kuvavanyo olunye, awuyi kuphumelela kolulandelayo, kuba awuyi nokuzama. Kucacile kananjalo ukuba ngexesha likaKristu inkqubo yovavanyo ifikelela esiphelweni ngokuba abantu bangaphambili abanyuliweyo bomnqophiso besemnyameni ophelileyo ngokubhekisele kwisicwangciso sosindiso. UDaniel noYohane bamele abo baphulaphula ilizwi elisemva kwabo, abo badlula kwinkqubo yovavanyo oluqhubekayo eyayifuna uphando lomntu ngamnye ngenyaniso nganye entsha eyayityhilwa.

Incwadi zikaDaniyeli neSityhilelo ziyincwadi enye, yaye uDaniyeli noYohane bangamangqina amabini alo ncwadi inye. Elinye ingqina sisiqalo sencwadi, lize elinye ingqina libe sisiphelo sencwadi. Omabini amangqina ahlangebezana nokufa nokuvuka ngokomfuziselo; elinye latshutshiswa bubukumkani bamaMede namaPersi, (obumelisa iUnited States), lize elinye latshutshiswa yiRoma, (emelisa ubupopu). UYohane uyatshutshiswa ngenxa yokuba engumgcini weSabatha, nto leyo evumelana noDaniyeli owayetshutshiswa ngenxa yokwala ukuguqula iindlela zakhe zonqulo. Bekunye bamele abo basekupheleni kwehlabathi abatshutshiswayo ngenxa yokwala ukwamkela unqulo lweCawa ngeCawa endaweni yeSabatha yosuku lwesixhenxe.

Abantu abamelwe nguDaniyeli noYohane baye baba ngabo, okanye baya kuba ngabo, batywiniweyo; kuba xa uDaniyeli wabekwa emhadini weengonyama ngenxa yokungawuthobeli “ummiselo” wokumkani, ukumkani walitywina ilitye, ukuze injongo ingaguqulwa. UDaniyeli watywinelwa ngonaphakade, kuba ummiselo wokumkani kwanegunya letywina lakhe lalingenakuguqulwa, ngokwemithetho yamaMede namaPersi. Itywina lokumkani labekwa phezu kwelitye, waza umnyango wavalwa. Umnyango uyavalwa ngexesha lomthetho weCawa, kwaye akukho mntu unokuvula loo mnyango, kanye njengokuba umnyango wavalwa ngo-Oktobha 22, 1844. Lo yayingumzekeliso olula wokubaluleka kokungaqwalaseli kuphela iziganeko zesiprofeto ezibekwe phambili esiprofetweni, kodwa kwanokubaluleka kokusebenzisa iimeko ezingqonge umprofeti xa ebonakaliswa ngaphakathi kwelo bali.

Noko ke oku kukwangumzekeliso wamandla okuqwalasela isiqalo (incwadi kaDaniyeli) kunye nesiphelo (incwadi yeSityhilelo) kunye njengamangqina amabini esiprofeto esinye, kuba amangqina amabini ayiloo nto ifunekayo ukumisela inyaniso yeBhayibhile. Iziganeko ezaxelwa kwangaphambili kunye nomzekeliso wemisebenzi yabaprofeti enxulumene nesiprofeto, zombini ziphefumlelwe nguThixo.

Zonke izibhalo ziphefumlelwe nguThixo, yaye ziluncedo emfundisweni, nasekukhalimleni, nasekulungiseni, nasekuqeqesheni ebulungiseni; ukuze umntu kaThixo afaneleke, exhobele

ngokupheleleyo yonke imisebenzi elungileyo. 2 Timoti 3:16, 17.

Ukuba iziganeko ezaxelwa kwangaphambili yiBhayibhile zibonisa ukuphela kwehlabathi, ngoko ke umzekeliso womprofeti neendawo ezimngqongileyo xa esamkela aze angqine ngeso sixelwe kwangaphambili, ungumzekeliso wokuphela kwehlabathi. Ngako oko, xa iindawo ezimngqongileyo zomprofeti nemisebenzi yakhe zibonakaliswa ngokwesiprofeto—umprofeti ungumzekeliso wabantu bakaThixo ekupheleni kwehlabathi. Ngalo mqondo usekiweyo, xa sidibanisa umgca wesiprofeto sikaEliya kuMalaki nemigca yeSityhilelo ishumi elinesine neshumi elinesibhozo, zonke ziyangqina ngembali yomyalezo wokugqibela wesilumkiso—kodwa ubungqina bazo buphindwe kabini.

Isigidimi siquka iziganeko ezaxelwa kwangaphambili ezingaphandle kwabantu bakaThixo, yaye ubungqina besibini buquka amava omprofeti ngoxa efumana yaye evakalisa isigidimi. Ingcamango yesiprofeto yemigca emibini yesiprofeto emele okwangaphandle nokwangaphakathi kwembali enye yaqondwa yaza yabekwa kwirekhodi yoluntu ngooVulindlela be-Adventism. Umzekelo oqhelekileyo wesi sicelo ngooVulindlela, engqondweni yam, kuxa bechaza ukuba amabandla asixhenxe eSityhilelweni namatywina asixhenxe eSityhilelweni ziimbali ezihambelanayo ezichaza imbali yangaphakathi neyangaphandle yebandla. Amatywina amele imbali yangaphandle, amabandla amele eyangaphakathi.

Umyalezo kaEliya kaMalaki, iSityhilelo isahluko seshumi elinesine neshumi elinesibhozo, uchaza umyalezo ofanayo wokugqibela wesilumkiso okwangulo ubizwa ngokuba “siSityhilelo sikaYesu Kristu” kwisahluko sokuqala seSityhilelo. Kwisahluko sokuqala uThixo uYise wanika uKristu lo myalezo, waza uKristu wamnika uGabriyeli, yena wawunika uYohane, waza uYohane wawuthumela emabandleni. Umyalezo kaEliya, ngokunjalo nemiyalezo emelwe kwiSityhilelo isahluko sokuqala, seshumi elinesine neshumi elinesibhozo, ngowona myalezo mnye kanye.

Kwaye oomoya babaprofeti bayalawulwa ngabaprofeti. Kuba uThixo akanguye umqalisi wesiphithiphithi, koko ngowoxolo, njengakwizo zonke iicawa zabangcwele. 1 Korinte 14:32, 33.

Ngumyalezo omnye ngalo lonke ixesha, kuba “abaprofeti baphantsi kwabaprofeti.” Igama eliguqulelwe ngokuba “baphantsi” kwezi ndinyana lithetha ukuthi, “ukubeka phantsi kolawulo; ngokuzibhekisa kuye ngokwakhe ukuthobela: – ukuba phantsi kokuthobela (uthobele), ukubekwa phantsi, ukoyisa ukuze kube phantsi, ukuba (okanye ukwenza) phantsi (koku, kuko), ukuba (okanye ukubekwa) ekuthobekeni (koku, phantsi kwako), ukuzithoba kuko.” Bonke abaprofeti bayavumelana omnye nomnye yaye baphantsi omnye komnye, kungenjalo umyalezo abawunikelayo ubuya kuvelisa ukudideka.

Yonke imizekeliso yesiprofeto yomyalezo wokugqibela wesilumkiso imela umyalezo omnye. Yilungiselelo leNkosi ukuba abo bathathwa njengaba “zilumko” emzekelisweni weentombi ezilishumi, abakwanjengabo babizwa ngokuba ngaba “zilumko” “abaqondayo” “ukwanda kolwazi” xa incwadi kaDaniyeli ityhilwa; yintando yeNkosi ukuba aba “zilumko” bawuqonde umyalezo okhethekileyo xa utyhilwa. Oko kuqondwa kufezekiswa ngokusebenzisa indlela yokufunda iBhayibhile echongwe ngokukodwa ngaphakathi eBhayibhileni ngokwayo. Loo ndlela

yenziwa ngokuvumelana noIsaya amashumi amabini anesibhozo, ngenkqubo yokuhlanganisa imigca yesiprofeto eyahlukeneyo echaphazela umxholo weBhayibhile kunye, ibekwe ngokungqamana omnye nomnye, ukuze kumiselwe iziganeko ezichanekileyo zesiprofeto.

Ndicela umonde wenu njengoko sigqibezela eli nqaku apha, yaye siya kuqhubekeka nezi ngcinga kwinqaku elilandelayo.