

# ILawodikeya — Inombolo Yesihlanu

## *Abathathu Bokugcina*

Jeff Pippenger

2023-09-03

Ngokufanelekile, amabandla ayisikhombisa nezimpawu eziyisikhombisa kufanele kuqondwe njengezimpawu ezihambisanayo ezimelela imigqa yangaphakathi neyangaphandle yomlando ofanayo. Kubalulekile futhi ukuqaphela ukuthi, lapho kubhekwa amabandla amathathu okugcina nezimpawu ezintathu zokugcina, umugqa womlando omelela umlando oqhubekela phambili awusona isihloko esiyinhloko salezi zimpawu. Lapho amabandla esetshenziswa esimweni semilando ehambisanayo, ukuqhubeka komlando kuyisici esibalulekile salo lolu phawu, kodwa akunjalo lapho amabandla amathathu okugcina nezimpawu zokugcina ezintathu ziphathwa njengophawu oluzimele ngokwalo.

Amasonto amathathu okugcina njengophawu amayelana nobudlelwane bamaqembu amathathu kanye namandla okusebenzisana kwamaqembu amathathu abakhulekeli amelwe amasonto ahlukehlukehle. Izimpawu eziyisikhombisa zokugcina zikhomba abantu bakaNkulunkulu njengoba bemelwe nguMose no-Eliya. U-Eliya emele abayizinkulungwane eziyikhulu namashumi amane nane, kanti uMose emele abafuleyo abalungileyo.

Kwathi lapho esevule uphawu lwesihlanu, ngabona ngaphansi kwe-altare imiphefumulo yalabo ababebulewe ngenxa yezwi likaNkulunkulu nangenxa yobufakazi ababebubambile. Bamemeza ngezwi elikhulu, bethi: Koze kube nini, Nkosi, engcwele neyiqiniso, ungakahluleli futhi ungakaphindiseli igazi lethu kulabo abahlala emhlabeni na? Base benikwa yilowo nalowo wabo izingubo ezimhlophe; kwase kuthiwa kubo mabaphumule isikhashana nje, kuze kugcwaliseke nabanye abayizinceku kanye nabafowabo ababezobulawa njengabo. Kwathi lapho esevule uphawu lwesithupha, bheka, kwaba khona ukuzamazama komhlaba okukhulu; ilanga laba mnyama njengesaka lezinwele, nenyanga yaba njengegazi; nezinkanyezi zezulu zawela emhlabeni, njengomkhiwane ulahla amakhiwane awo angakavuthwa, lapho uzanyanyiswa ngumoya onamandla. Izulu lasuka njengencwadi egoqwayo lapho igoqwa ndawonye; nezintaba zonke neziqhingi kwasuswa ezindaweni zazo. Amakhosi omhlaba, nabakhulu, nabacebuleyo, nezinduna zempi, nabanamandla, nazo zonke izigqila, nabo bonke abakhululekileyo, bazifihla emihumeni nasemadwaleni ezintaba; bathi ezintabeni nasemadwaleni: Weleni phezu kwethu, nisifihle ebusweni balowo ohlezi esihlalweni sobukhosi, nasentukutheleni yeWundlu; ngokuba usufikile usuku olukhulu lwentukuthelo yalo; ngubani ongamela na? IsAmbulo 6:9–17.

UDadewethu uWhite uyasazisa ukuthi uphawu lwesihlanu lukhuluma “ngesikhathi esithile esizayo.” Amavesi ophawu lwesihlanu abuza ukuthi uNkulunkulu wayeyolahlulela nini ubuPapa ngokubulala abantu bakaNkulunkulu ngeNkathi Yobumnyama. Kwaphendulwa ngokuthi “ezinsukwini zokugcina” uNkulunkulu wayeyolahlulela ubuPapa ngenxa yokubulala kwabo, kanye nangenxa yelinye iqembu labafel’ ukholo lobuPapa elaliyophinde libulawe ubuPapa ngesikhathi senhlekelele yomthetho weSonto.

“Kwathi lapho esephule uphawu lwesihlanu... [IsAmbulo 6:9–11]. Lapha uJohane waboniswa izigcawu ezazingezona ezingokoqobo ngaleso sikhathi, kodwa ezazingezalokho okwakuyoba khona esikhathini esizayo.” Manuscript Releases, volume 20, 197.

Ugqozi nalo luyaqinisekisa ukuthi imiphefumulo engaphansi kwe-altare, efisa ukwazi ukuthi uNkulunkulu uyakuhlulela nini ubupapa, ihlobene namazwi amabili engelosi ekhanyisa umhlaba ngenkazimulo yayo esahlukweni seshumi nesishiyagalombili seSambulo.

“Lapho uphawu lwesihlanu luvulwa, uJohane umAmbuli embonweni wabona ngaphansi kwe-altare ibandla labo ababebulewe ngenxa yeZwi likaNkulunkulu nangenxa yobufakazi bukaJesu Kristu. Emva kwalokhu kwalandela izigcawu ezichazwe esahlukweni seshumi nesishiyagalombili seSambulo, lapho labo abathembekile nabaqotho bebizwa ukuba baphume eBabiloni. IsAmbulo 18:1–5 sicashuniwe.” Manuscript Releases, ivolumu 20, 14.

EsAmbulweni isahluko 18 ukwahlulelwa kobuKatolika kuphindwe kabili, ngoba lapho nangaleso sikhathi ujeziselwa hhayi kuphela ngenxa yalabo ayobabulala “ezinsukwini zokugcina,” kodwa nangenxa yezisulu zokubulawa phakathi neNkathi Yobumnyama yokubusa kobupapa.

Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kuye, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zakhe, nokuba ningamukeli ezinhlophekweni zakhe. Ngokuba izono zakhe sezifinyelele ezulwini, futhi uNkulunkulu uzikhumbulile iziphambeko zakhe. Mvuzeni njengalokhu naye enivuza, nimphindisele kabili ngokwemisebenzi yakhe; enkomishini ayigcwalisileyo yigcwaliseleni kabili. IsAmbulo 18:4–6.

Uphawu lwesithupha lunikeza omunye wemifanekiso evamile yeBhayibheli yezehlakalo ezandulela ngokushesha Ukuza Kwesibili kukaKristu phakathi kwezifo eziyisikhombisa zokugcina. Luphetha ngesingeniso sesahluko sesikhombisa seSambulo, esinikeza impendulo yombuzo ophakanyiswe evesini lokugcina lophawu lwesithupha, “ngokuba ngubani oyakuma na?” Kukhona amaqembu amabili ayokuma njengophawu lukaNkulunkulu enkingeni yomthetho weSonto, ephetha lapho izifo eziyisikhombisa zokugcina sezifikile. Lawo maqembu amabili ayizinkulungwane eziyikhulu namashumi amane nane, amelwe ngu-Eliya, kanye “nesixuku esikhulu,” esimelwe nguMose. Lezi zifanekiselo ezimbili zikaMose no-Eliya zavele zakhonjiswa ngaphambili njengalabo abema ekupheleni kwezwe, ngokuba bobabili bema noKristu eNtabeni yokuGuqulwa Isimo.

Iqembu lokuqala labafeli benkolo bopapa beNkathi Yobumnyama lanikwa izingubo ezimhlophe, kanti iqembu lesibili abatshelwa ukuba balilindele kuze kube yilapho lelo qembu seligcwele liyilo “isixuku esikhulu” nalo eligqoke izingubo ezimhlophe. Uphawu lwesihlanu nolwesithupha alunikezi umlando ohambisanayo wamabandla esihlanu nawesithupha; lunikeza ubufakazi mayelana namaqembu amabili asukuma njengophawu lweNkosi “ezinsukwini zokugcina.” Lawo maqembu amabili yilabo abamemezela imiyalezo yamazwi amabili kuSambulo isahluko seshumi nesishiyagalombili. Umlayezo osumemezela ngaleso sikhathi uhambisana nokuthululwa kukaMoya oNgcwele njengoba kufanekisiwe ngomlando wePentekoste nangomlando Wokukhala Kwaphakathi Kobusuku ekuqaleni kobu-Adventist.

“Ingelosi elihlanganyela ekumenyazelweni komlayezo wengelosi yesithathu liyakukhanyisa umhlaba wonke ngenkazimulo yalo. Lapha kubikezelwe umsebenzi wobubanzi bomhlaba wonke nowamandla angavamile. Inhlango yokubuya kukaKristu yeminyaka ka-1840–44 yaba ukubonakaliswa okukhazimulayo kwamandla kaNkulunkulu; umyalezo wengelosi yokuqala wayiswa kuzo zonke iziteshi zobuvangeli emhlabeni, futhi kwamanye amazwe kwaba khona intshisekelo yenkolo enkulu kunazo zonke eyake yabonakala kunoma yiliphi izwe kusukela eNguqukwini yenkolo yekhulu leshumi nesithupha; kodwa lokhu kuyodlulwa yinhlangano enamandla ngaphansi kwesixwayiso sokugcina sengwezi yesithathu.

“Umsebenzi uyofana nowoSuku lwePhentekoste. Njengoba ‘imvula yakuqala’ yanikezwa, ekuthululweni kukaMoya oNgcwele ekuqaleni kwevangeli, ukuze kubange ukuhluma kwembewu eyigugu, kanjalo ‘imvula yakamuva’ iyakuphiwa ekupheleni kwalo ukuze kuvuthwe isivuno. ‘Khona-ke siyakukwazi, uma siqhubeka ukumazi uJehova: ukuphuma kwakhe kulungisiwe njengokusa; futhi uyakuza kithi njengemvula, njengemvula yakamuva neyakudala emhlabeni.’ Hoseya 6:3. ‘Ngakho jabulani, nina bantwana baseZiyoni, nithokoze kuJehova uNkulunkulu wenu; ngokuba uninikile imvula yakuqala ngesilinganiso, futhi uyakunenzela ukuba imvula yehle, imvula yakuqala, nemvula yakamuva.’ Joweli 2:23. ‘Ezinsukwini zokugcina, usho uNkulunkulu, ngiyakuthulula uMoya waMi phezu kwayo yonke inyama.’ ‘Kuyakuthi wonke oyakukhuleka egameni leNkosi uyakusindiswa.’ Izenzo 2:17, 21.”

“Umsebenzi omkhulu wevangeli awuzukuvalwa ngokubonakaliswa okuncane kwamandla kaNkulunkulu kunalokho okwaphelazela ukuvulwa kwalo. Iziprofetho ezagcwaliseka ekuthululweni kwemvula yokuqala ekuqaleni kwevangeli ziyophinde zigcwaliseke emvuleni yokugcina ekupheleni kwalo. Nanzi ‘izikhathi zokuvuselelwa’ umphostoli uPetru ayebheke phambili kuzo lapho ethi: ‘Ngakho-ke phendukani, niguquke, ukuze izono zenu zesulwe, lapho kufika izikhathi zokuvuselelwa ezivela ebusweni beNkosi; futhi Iyothumela uJesu.’ Izenzo 3:19, 20.” The Great Controversy, 611.

Ngemva kokuba uphawu lwesithupha luphakamise umbuzo owethula u-Eliya noMose abamelwe esahlukweni sesikhombisa seSambulo, kuvulwa uphawu lwesikhombisa, futhi luchaze ukuthululwa kukaMoya oNgcwele phezu kwalawo maqembu amabili. Kufanele kuqashelwe ukuthi kule ncazelo kukhona ukuthula okungangesigamu sehora. Ukuthululwa kwemvula yokugcina okumelelwe ngokuvulwa kophawu lwesikhombisa kuhlenganisa inkathi yokuthula.

Kwathi eselivulile uphawu lwesikhombisa, kwaba khona ukuthula ezulwini cishe isikhathi esiyinxenye yehora. Ngabona izingelosi eziyisikhombisa ezazimi phambi kukaNkulunkulu; zona zanikezwa amacilongo ayisikhombisa. Kwase kufika enye ingelosi yema e-altare, iphethe isitsha segolide sempepho; yanikezwa impepho eningi, ukuba iyinikele kanye nemithandazo yabo bonke abangcwele e-altare legolide elaliphambi kwesihlalo sobukhosi. Intuthu yempepho, eyakhuphuka kanye nemithandazo yabangcwele, yenyukela phambi kukaNkulunkulu iphuma esandleni sengwelelosi. Ingelosi yasithatha lesi sitsha, yasigcwalisa ngomlilo we-altare, yawuphonsa emhlabeni; kwase kuba khona amazwi, nokuduma, nokubaneka kwemibani, nokuzamazama komhlaba. IsAmbulo 8:1–5.

Njengoba sekushiwo kuleyo ndima etholakala ku-The Great Controversy, imvula yamuva iqala ukuthululwa lapho ingelosi enamandla yehla futhi ikhanyise umhlaba ngenkazimulo yayo. Imvula

yamuva yaqala lapho “izakhiwo ezinkulu zaseNew York City ziwiswa phansi” ngoSeptemba 11, 2001.

“Ngabe manje sekufike izwi lokuthi ngimemezele ukuthi iNew York izokhukhulwa igagasi elikhulu lolwandle? Lokhu angikaze ngikusho. Ngithe, njengoba ngangibheka izakhiwo ezinkulu ezazakhiwa khona, isitezi phezu kwesinye, ‘Yeka izigameko ezesabekayo eziyokwenzeka lapho iNkosi isukuma ukuzamazamisa umhlaba ngokwesabeka okukhulu! Khona-ke amazwi eSambulo 18:1–3 ayogcwaliseka.’ Sonke isahluko seshumi nesishiyagalombili seSambulo siyisexwayiso ngalokho okuzofikela umhlaba. Kodwa anginakho ukukhanya okuqondile ngokukhethekile mayelana nalokho okuzofikela iNew York, ngaphandle kokuthi ngiyazi ukuthi ngolunye usuku izakhiwo ezinkulu zalapho ziyodilizwa ukujika nokugumbuqelwa kwamandla kaNkulunkulu. Ngokukhanya engikunikiwe, ngiyazi ukuthi ukubhujiswa kusemhlabeni. Izwi elilodwa elivela eNkosini, ukuthinta okukodwa kwamandla ayo amakhulu, nalezi zakhiwo ezinkulu ziyokuwa. Kuyokwenzeka izigameko ezinokwesabeka esingekke sikwazi ukukucabanga.” Review and Herald, Julayi 5, 1906.

NgoSeptemba 11, 2001 imvula yokugcina yaqala ukuna, futhi ukuthululwa kwaleyo mvula kwehlela phezu kwalabo abamelwa ngu-Eliya noMose, futhi kuhlenganisa nesikhathi sokuthula. Isikhathi sokuthula sikaMose no-Eliya siphinde simelwe esahlukweni seshumi nanye seSambulo, lapho uMose no-Eliya, labo baprofethi ababili abahlupha umhlaba, “babulawa” ezitaladini. Kodwa emva kwezinsuku ezintathu nengxenye baphuma emhumeni waseHorebe bakhuphukela ezulwini. Emlandweni wemvula yokugcina isigijimi, esimelwe yilezo zithunywa ezimbili, siyabulawa futhi siphonswe esitaladini, kodwa asingcwatshwa kuze kube yilapho sivuswa. Leli lingelinye lamaqiniso ayinhloko iNgonyama yesizwe sakwaJuda eseyawavula manje.

Izimpawu ezintathu zokugcina zikhomba ukunyakaza kokugcina kwabantu bakaNkulunkulu njengoba kumelwe ngu-Eliya noMose. Lokho kunyakaza kuyafa bese kuvuswa. Kuyinyakaza, ngokuba ubu-Adventist baqala ngokunyakaza olwaqhubeka kwaze kwaba ngu-1863, lapho bebeka eceleni iqiniso lokuqala uWilliam Miller ayeholwe ukuba alibone. Ngo-1863 ukunyakaza kwaphela, ngokuba ngo-1863 ngokomthetho baba yibandla. U-Alfa no-Omega ugcizelela ngokuthi uma aqala abantu baKhe abasele njengokunyakaza, uyobaphetha futhi njengokunyakaza.

Sesesiqedile manje isifinyezo samabandla ayisikhombisa nezimpawu eziyisikhombisa. Ezimpawuni ezintathu zokugcina sibona izigaba ezimbili zabahlengiweyo ezimelwe nguMose no-Eliya. Lezo zimpawu zonke zifakaza ngengelosi enamandla yesAmbulo 18. Ngesikhathi yehla ngoSeptemba 11, 2001, izigaba ezimbili zabahlengiweyo zangena enqubweni yokuhlanzwa eklanyelwe ukuveza nokwehlukana izigaba ezimbili zabakhulekeli phakathi kwenhlangano ekupheleni kwe-Adventismu, njengoba kwaboniswa kusengaphambili yinhlangano ekuqaleni kwe-Adventismu. UDaniyeli ukhomba ukuthi esinye salezo zigaba, asibiza ngokuthi ababi, asiyikuqonda ukwanda kolwazi, kodwa abahlakaniphileyo bayaluqonda. UMathewu uyasazisa ukuthi labo abangenakho ukuqonda kolwazi oluvuliwe babonakalisa intombi njengeyisiwula. Izintombi ezihlakaniphileyo zibonakalisa enkingeni yaphakathi kobusuku ukuthi zaluqonda futhi zinakho ukwanda kolwazi. Abahlakaniphileyo neziwula bamelwe yibandla laseFiladelfiya noma ibandla laseLawodikeya. Ababi, izintombi eziyiziwula zaseLawodikeya, bazakukhafulelwa

baphume emlonyeni weNkosi, kuthi abahlakaniphileyo bamukele igama likaNkulunkulu, noma isimilo saKhe, emabunzini abo. Uma ibandla lesithupha laseFiladelfiya limelela abahlakaniphileyo, kwenzeka kanjani ukuthi ibandla lesikhombisa laseLawodikeya limelele ababi? Uma kunjalo, ukulandelana akuphambene yini? Impendulo, kambe, ixazululwa ngu-Alfa no-Omega.

Ekuqaleni kwabantu bokuqala bakaNkulunkulu ababebizwe ngegama elithile, u-Israyeli wasendulo, uMose wayengumfanekiso kaKristu ekupheleni kwalabo bantu ababebizwe ngegama elithile.

Ngokuba uMose washo ngempela kokhokho ukuthi: INkosi uNkulunkulu wenu iyakunivusela umprofethi phakathi kwabafowenu onjengami; nizakumuzwa kukho konke ayakukusho kini. Kuyakuthi wonke umphefumulo ongayikumuzwa lowo mprofethi ubhujiswe phakathi kwabantu. Izenzo 3:22, 23.

Ekupheleni kwabantu bakaNkulunkulu bokuqala ababenegama elihlukile, uJohane uMbhapathizi wayeyisithunywa sika-Eliya esalungisa indlela yokuza kukaKristu kokuqala. UJesu wayesebenzela ukwenza umnikelo waKhe esiphambanweni, bese kuthi emva kwalokho aqale umsebenzi waKhe wobuPristi obuPhezulu endaweni engcwele yesigodlo sasezulwini. Ekuqaleni kwabantu bakaNkulunkulu besibili ababenegama elihlukile, u-Israyeli wanamuhla, uWilliam Miller wayeyisithunywa sika-Eliya esalungisa indlela yokuza kukaKristu kwesibili. UJesu wayesefika ngokuzumayo eNdaweni eNgcwelengcwele kakhulu, waqala ukwahlulela. Ekupheleni kwabantu bakaNkulunkulu besibili ababenegama elihlukile, isithunywa sokugcina sika-Eliya salungisa indlela yokuba uKristu aqale isikhathi sokwahlulela abaphilayo, isiphetho somsebenzi waKhe njengoMpristi oMkhulu waseZulwini kanye nokuza kwaKhe kwesibili.

UWilliam Miller akameleli umfanekiso hhayi wesithunywa kuphela, kodwa nowenhlango ayehlobene nayo.

“Ngokuthuthumela, uWilliam Miller waqala ukwembulela abantu izimfihlakalo zombuso kaNkulunkulu, ehambisa ababezwayo eziprofethweni kwaze kwaba sekufikeni kwesibili kukaKristu. Ngawo wonke umzamo awenzayo wathola amandla. Njengoba uJohane uMbhabhadisi wamemezela ukufika kokuqala kukaJesu futhi walungisa indlela yokuza kwaKhe, kanjalo noWilliam Miller nalabo abahlanganyela naye bamemezela ukufika kwesibili kweNdodana kaNkulunkulu...”

“Izinkulungwane zaholelwa ekwamukeleni iqiniso elashunyayelwa nguWilliam Miller, futhi izinceku zikaNkulunkulu zavuswa ngomoya nangamandla ka-Eliya ukuba zimemezele umlayezo.” Early Writings, 229, 230, 233.

Ekuqaleni kuka-Israyeli wasendulo uNkulunkulu wabiza uMose, owamukela iminyaka engamashumi amane yemfundo eyonakele eGibhithe, okwadinga iminyaka engamashumi amane yokuphila ehlane ngomzamo wokususa ithonya laseGibhithe esimilweni sakhe. Eminyakeni engamashumi amane emva kokuzalwa kwakhe, eqonda ukuthi wayekhethwe ukuba ahole abantu bakaNkulunkulu baphume eGibhithe, uMose wasebenzisa amandla obuntu ukubulala umGibhithe. Eminyakeni engamashumi amane kamuva esihlahleni esivuthayo wavukela ubizo lukaNkulunkulu.

Emva kokwamukela ekugcineni ubizo, wayishaya indiva imiyalo yokusoka indodana yakhe kwaze kwaba yilapho esongelwa ngokufa. Emngceleni wezwe lesiThembiso, wavukela futhi washaya iDwala okwesibili. Ekuqaleni kuka-Israyeli wasendulo, uMose wayenezimfanelo zesimilo somLaodicea. Ngokwenza kanjalo, wasagcwalisa ubizo lwakhe oluphakeme nolungcwele, kuhlanganise nokuba ngumfanekiso kaKristu ekupheleni kuka-Israyeli wasendulo. UKristu, owabhekana nobunzima namaJuda aphikisanayo, noma nalabo ababethi bangamaJuda, kodwa bengesibo, wamela isimilo somFiladelfiya. Ekuqaleni kuka-Israyeli wasendulo uMose wamela umLaodicea odinga igolide, umuthi wamehlo, nezingubo ezimhlophe. Ekugcineni uKristu ungumFiladelfiya.

Ekuqaleni kobu-Adventisti, uWilliam Miller, emelwe yilabo abambalwa eSardisi ababengazingcolisanga izingubo zabo, wayemele owaseFiladelfiya, njengoba nalo mnyakazo owawuhlangene naye wawunjalo. Ekupheleni kobu-Adventisti, umnyakazo owabona isikhathi sokuphela ngo-1989 wawungowaseLawodikeya ngendlela efanayo naleyo uMose ayengowaseLawodikeya ngayo. Umnyakazo wamaMillerite uyisifanekiselo somnyakazo weFuture for America, ngesexwayiso esingokwesiprofetho sokuthi umnyakazo wokuqala wagcwaliswa ngabaseFiladelfiya ngesikhathi seFiladelfiya, kanti umnyakazo wokugcina ugwaliswa ngabaseLawodikeya ngesikhathi seLawodikeya.

Mina ngingufakazi womlando omkhulu kakhulu wesiprofetho walolu nyakazo kusukela ngowe-1989 kunanoma yimuphi omunye umuntu ohlotshaniwa nomlando we-Future for America, futhi ngiyafakaza ukuthi mina uqobo ngahamba kulo mlendo kusukela ekuqaleni ngowe-1989 kuya phambili ngingu-Adventist waseLawodikea oqinisekisiwe. Kukhona imiphefumulo eminingi kulowo mzila engasekela ubufakazi bami. Futhi ngingafakaza ngokuqiniseka ukuthi labo ababehlotshaniwa nalolu nyakazo ekupheleni kobu-Adventist nabo babengu-Adventist baseLawodikea abaqinisekisiwe. Abantu bokuqala abaqanjwe ngegama lenkolo baqala ngoLawodikea oba ngowaseFiladelfiya futhi bagcine ngowaseFiladelfiya. Abantu besibili abaqanjwe ngegama lenkolo baqala ngowaseFiladelfiya futhi bagcine ngoLawodikea obizelwa ukuba abe ngowaseFiladelfiya. Lesi siyisiginesha sika-Alpha no-Omega.

Naphezu kobumpumpethe bomoya obudabukisayo, obuyisihlupho bomholi nalabo abazihlanganisa naye, uNkulunkulu wayesaqondisa futhi elawula izimpawu zendlela yesiprofetho ezenzeka kusukela ngo-1989 kuze kube manje. Naphezu kobunqunu nobumpofu bomoya bomholi nalabo abazihlanganisa naye, uNkulunkulu wayesaqhubeka eqondisa ukwambulwa kwamaqiniso Ayebona kufanele ukuba awambulwe. Ngomusa waKhe ongasoze wahlukaniswa “neqiniso” laKhe, wahlela inqubo yokuhlanzwa eyayihlinzekela ukuba owaseLawodikeya afe, bese kamuva evuswa njengowaseFiladelfiya. Lokho kufa nokuvuka kwakufanekiswa ngababhali bezincwadi zikaDaniyeli neSambulo, bobabili ababulawa ngokomfanekiso base bevuswa. UJohane wavuswa ekufeni kokuphonswa embizeni yamafutha abilayo, uDaniyeli emgodini wezingonyama ezilambileyo. Ngakho-ke, lezi zincwadi ezimbili, eziyincwadi eyodwa, ziveza ukugcizelela uphawu lokufa nokuvuka njengengxenywe yomlayezo manje o sewambulwayo.

Njengoba umnyakazo “wezinsuku zokugcina” wokwahlulela okuphenyayo, (owawufanekiselwa umnyakazo kaMiller), usondela ekupheleni kwesikhathi, uNkulunkulu wahlela ukuthi umholi

nomnyakazo babulawe bese emva kwalokho bevuswa. Ngokwengqikithi yamasonto ayisikhombisa, iLawodisiya yabulawa ngoJulayi 18, 2020 futhi yayizovuswa njengoFiladelfiya ngaphambi komthetho weSonto onondelayo. Umnyakazo ovusiwe wawuyoba ngowamasonto ayisikhombisa, kodwa wawuyoba ngowesishiyagalombili. Umnyakazo wawuyoba ngowesishiyagalombili, okusho ukuthi ungowayisikhombisa.

Le mfihlakalo yesiprofetho isekelwa encwadini yeSambulo ngofakazi abaningana, nakuba kuze kube manje ingakaze iqashelwe. Kulesi sikhathi sesikhathi esingena kuso manje sivivinyweni sesithombe sesilo, uDadewethu White asazisa ukuthi siyisivivinyo esifika ngaphambi komthetho weSonto. Kungomthetho weSonto lapho uphawu lukaNkulunkulu lufakwa phezu kwabaseFiladelfiya balowo mlendo. Kodwa kumelwe badlule esivivinyweni sesithombe sesilo esifika ngaphambi kokuba kuvalwe isikhathi sokuphefumulelwa.

“INkosi ingibonisile ngokucacileyo ukuthi umfanekiso wesilo uyokwakhiwa ngaphambi kokuba isikhathi somusa sivale; ngoba uyoba uvivinyo olukhulu kubantu bakaNkulunkulu, okuyilona okuyonquma ngalo isiphetho sabo saphakade. Isimo sakho siyinhlanganisela enjalo yokungavumelani nokungahambisani kangokuthi bambalwa kuphela abayokhohliswa.

“KuSambulo 13 lesi sihloko sivezwe ngokusobala; [ISambulo 13:11–17, kucashuniwe].

“Lona lolu uvivinyo abantu bakaNkulunkulu okumelwe babe nalo ngaphambi kokuba babekwe uphawu. Bonke labo abafakazela ukwethembeka kwabo kuNkulunkulu ngokugcina umthetho waKhe, nangokwenqaba ukwamukela isabatha esingesona esoqobo, bayakuma ngaphansi kwesibhengezo seNkosi uNkulunkulu uJehova, futhi bayakwamukela uphawu lukaNkulunkulu ophilayo. Labo abayekela iqiniso elivela ezulwini, futhi bamukele isabatha leSonto, bayakwamukela uphawu lwesilo” Manuscript Releases, volume 15, 15.

Kulo mlendo wamanje, izimpondo ezimbili ezake zakhonjwa njengeRiphabhulikhi nobuProthestani sezivele zaguquka zaba yintando yeningi nobuProthestani obuhlubukileyo. Lapho lezo zimpondo ezimbili sezihlangene ngokuphelele, khona-ke zakha amandla awodwa, uphondo olulodwa. Kuleso sikhathi esifanayo, uNkulunkulu uyobonakalisa futhi aphakamise uphondo lweqiniso lobuProthestani ukuze luxwayise ngomfanekiso wesilo. Lezo zimpondo ezimbili zihamba ngokuhambisana zodwa kuze kube yilapho i-United States iyeka ukuba ngumbuso wesithupha wesiprofetho seBhayibheli.

ISambulo seshumi nesikhombisa yembula ukuthi leyo nyunyana yezingxenye ezintathu yodrako (i-United Nations), yesilo (amandla obupapa) nomprofethi wamanga (i-United States) ingamandla ayinhloko yesishiyagalombili, evela kulezo zinhloko eziyisikhombisa. Lezo zinhloko eziyisikhombisa ziyimibuso yesiprofetho seBhayibheli eqala ngeBhabhiloni, bese kuba iMede nePheresiya, iGrisi, bese kuba yiRoma yobuhedeni. Khona-ke umbuso wesihlanu yiRoma yobupapa eyathi ngokwesiprofetho yamukela inxeba elibulalayo ngo-1798. Ngaleso sikhathi emlandweni umbuso wesithupha wesiprofetho seBhayibheli, i-United States, wenyukela esihlalweni sobukhosi kwaze kwaba yilapho ugudluzwa umthetho weSonto ozayo maduze.

IZizwe Ezihlangene ziyobe seziphoqwa yilowo mbuso ophoqayo izwe lonke ukuba limise umfanekiso wesilo. Ngaleso sikhathi umbuso wesithupha nawo uyobe usuthole inxeba elibulalayo,

kodwa i-United States iyobe seyiphoka izwe lonke ukuba lamukele ubuholi bayo phezu kweZizwe Ezihlangene futhi ifune ukuba nalo lamukele igunya lokuziphatha lobupapa lokubusa leyo nhlangotho yobunye obuphindwe kathathu.

Futhi uyabadukisa abahlezi emhlabeni ngezibonakaliso lezo ayenikwe amandla okuzenza phambi kwesilo; ethi kwabahlezi emhlabeni mabenzele isilo umfanekiso, sona esasinesilonda senkamba, nokho saphila. Futhi wanikwa amandla okunika umfanekiso wesilo umoya, ukuze umfanekiso wesilo ukhulume, futhi wenze ukuba bonke abangayikukhonza umfanekiso wesilo babulawe. IsAmbulo 13:13, 14.

Incazelo kuphela “yesithombe sesilo” etholakala ekuphefumulelweni ingukuthi simelela ukuhlanganiswa kwebandla (amandla obupapa) nombuso (iZizwe Ezihlangene, lapho i-United States ilawula amanye amakhosi ayisishiyagalolunye.) UJezebeli ungamandla obupapa; u-Ahabi yi-United States engumbusi wezizwe eziyishumi zasenyakatho.

Lapho i-United States iwa eMthethweni weSonto, iThire (ubupapa) obekukhohliwe kusukela ngo-1798 “buyakhunjulwa,” bese buqala izingoma zabo zokuyenga. Ngenxa yokuwa kwezezimali okumelelwe njengokuthi “ukubhujiswa kwesizwe” emibhalweni ka-Ellen White, i-United States iphoqeleka ukuba ihlanganise umhlaba wonke ukuze kubhekwane namandla aseBhayibhelini aletha isandla sawo wonke umuntu simelane naye. Lawo mandla yiSulumane, njengoba emelwe ngu-Ishmayeli, ukhokho wamaSulumane.

Ingelosi leNkosi lathi kuye: Bheka, ukhulelwe, futhi uzakuzala indodana, uyibize ngegama lokuthi u-Ishmayeli; ngokuba iNkosi ikuzwile ekuhluphekeni kwakho. Futhi uyakuba ngumuntu wasendle; isandla sakhe siyakuba phezu kwawo wonke umuntu, nesandla sawo wonke umuntu siyakuba phezu kwakhe; futhi uyakuhlala phambi kwabo bonke abafowabo. UGenesis 16:11, 12.

I-United States yakha umfelandawonye namanye amakhosi ayisishiyagalolunye, ithathe isikhundla sobuholi. Lokhu ikwenza isikhathi esifushane kuphela, bese iphikelela ukuthi amandla obupapa abe yinhloko yakho konke, njengoba nje uJezebeli wayelawula u-Ahabi.

Ngakho-ke, umfelandawonye ophindwe kathathu kadrako, wesilo nowomprofethi wamanga uqhubekela ndawonye e-Armagedoni. Inani lesishiyagalombili limelela ukuvuka, futhi umbuso ophawulwa yisiprofetho njengowamukela inxeba elibulalayo wawungowesihlanu, amandla obupapa. Nxa ubupapa buvuswa, buba ngumbuso wesishiyagalombili, futhi bunikwa ukulawula umfelandawonye ophindwe kathathu; futhi lowo mbuso wesishiyagalombili uyinhloko eyodwa yemibuso eyisikhombisa ekhonjwe njengowamukela inxeba elibulalayo, kodwa ugqozi luphinde lukhombela nokuphulukiswa kwalelo nxeba elibulalayo.

“Njengoba sisondele enkingeni yokugcina, kubaluleke kakhulu ukuba kube khona ukuvumelana nobunye phakathi kwezinsiza zeNkosi. Izwe ligcwele isivunguvungu nempini nokungaboni ngaso linye. Nokho ngaphansi kwekhanda elilodwa—amandla obupapa—abantu bayakuhlangana ukuze bamelane noNkulunkulu ebuntwini boFakazi Bakhe. Lobu bumbano buqiniseke yilowo mhlubuki omkhulu. Ngenkathi efuna ukuhlanganisa abasebenzi bakhe ekulweni neqiniso, uyosebenza ukuhlukanisa nokuhlakaza abalimelelayo. Umona, ukusolana

okubi, ukukhuluma okubi ngabanye, kushukunyiswa nguye ukuze kuveze ukungezwani nokwahlukana.” Testimonies, volume 7, 182.

Umbuso wesihlanu, umbuso wesithupha, nombuso wesikhombisa ngaleso sikhathi bonke sebephucwe imibuso yabo ngabanye; ngakho-ke imibuso yabo ngokwahlukana ivuswa kanye kanye njengombuso owodwa owakhiwe izingxenye ezintathu, ukulingisa ngenkohliso ukwakheka kathathu kobuNkulunkulu.

Umbuso wesithupha owaqala ngezimpondo ezimbili ezinjengezewundlu futhi ophetha usuyimpondo eyodwa ekhuluma njengodrakho unesici sesiprofetho samandla obupapa, ngokuba uba ngumfanekiso wesilo. Yisilo, amandla obupapa, esimelelwa ngokuyinhloko njengombuso wesishiyagalombili ovusiwe owawungowabayisikhombisa. Kodwa noma kunjalo kungamandla obupapa agcwalisa ngokuqondile kakhulu imfumbe yesiprofetho yokuthi owesishiyagalombili ungowabayisikhombisa, i-United States yakha umfanekiso wobupapa, ngakho-ke ngokwesiprofetho iveza izici ezifanayo nezamandla obupapa.

I-United States yaqala ngo-1798 lapho, ngokuka-Isaya amashumi amabili nantathu, iTire, amandla obupapa, kwakufanele ikhohlakale kuze kube sekupheleni kombuso wesithupha. U-1798 wawuyisikhathi sokuphela kumaMillerite ekuqaleni kobu-Adventist. Ngentwasahlobo ka-1844, ubu-Adventist bamaMillerite babusemukele ingubo yobuholi yobuProthestani ehambisana ngokufana nophondo lweRiphabhulikhi olumele uhulumeni we-United States. Lezi zimpondo ezimbili zisesilwaneni esisodwa, ngakho ziqhubeka emlandweni ndawonye. Ukuqala nokuphela kobu-Adventist kuhambisana ngokufana nophondo lweRiphabhulikhi. Umlando ka-1798, kwaze kwaba yilapho amaProthestani enqaba umlayezo wengelosi yokuqala, wawuyisikhathi lapho uNkulunkulu amisa khona lolo phondo lobuProthestani. Wakwenza lokho ngenqubo yokuvivinya, njengoba enza nangephondo leRiphabhulikhi. Kuningi okungashiwo ngalezi zimpondo ezihambisanayo, kodwa hhayi manje.

Uphondo lweRiphabhulikhi lufeba noBuprothestani obuhlubukile, hhayi nophondo lweqiniso lwamaProthestani, ngokuba uphondo lweqiniso lungumlobokazi weWundlu, futhi luyintombi nto. Kusukela esikhathini sokuphela ngo-1989 kube khona omongameli abayisikhombisa. Owesithupha walabo mongameli wamukela inxeba elibulalayo ngawo lowo nyaka kanye nokuba umnyakazo ekupheleni kwe-Adventism nawo wamukela inxeba elibulalayo. Umongameli wesishiyagalombili kusukela esikhathini sokuphela ngo-1989 uyoba yilowo owamukela inxeba elibulalayo elaphulukayo. Kumelwe abe ngumongameli ongowabayisikhombisa. Ngesikhathi esifanayo, ngo-2020 lapho umongameli wesithupha amukela inxeba lakhe elibulalayo, uphondo manje oluthwele ingubo yobuholi bamaProthestani nalo lwabulawa. Njengesilo sobuKatolika, nanjengesithombe sesilo soBuprothestani obuhlubukile, kunjalo nangephondo langempela lobuProthestani. Uphondo lobuProthestani lumelwa njengebandla lesithupha, eliba elesishiyagalombili, kodwa lingelabayisikhombisa.

Lapho uhlola lezi zimangalo, khumbula ukuthi umlayezo ovulwa uphawu lwawo ngaphambi nje kokuba isikhathi somusa sivalwe ngokuqinisekile uyokwethulwa ngaphakathi komongo wesiqalo esibonisa ukuphela. Lowo mlayezo uyokwethulwa ngendlela ye-“historicism,” esebenzisa

umlando weBhayibheli ohambisana nomlando wezwe ukuze kuhlonzwe ukuphela kwezwe. Lowo mlayezo uqhamuka emhlabeni.

Iqiniso liyohluma emhlabeni; nokulunga kuyobheka phansi kusezulwini. Yebo, uJehova uyakunikeza okuhle; nezwe lakithi liyakuthela ukwanda kwalo. Ukulunga kuyakuhamba phambi kwakhe; kusibeke endleleni yezinyathelo zakhe. AmaHubo 85:11–13.

Akukhona nje ukuthi “umhlaba” kulesi siqephu uchazwa njenge “zwe.” Lesi siqephu kumaHubo asigcini nje ngokukhomba “izwe” njengesilo “somhlaba” sesAmbulo 13, kodwa siphinde siphawule ukuthi “iqiniso” “lihluma” liphuma emhlabeni.

“Yisiphi isizwe seMhlaba Omusha esathi ngo-1798 sasikhuphukela emandleni, sinikeza isithembiso samandla nobukhulu, futhi siheha ukunakwa komhlaba? Ukusetshenziswa kwalolu phawu akuvumeli mbuzo. Isizwe esisodwa, futhi esisodwa kuphela, sihlangebazana neminingwane yalesi siprofetho; sibhekisa ngokungangabazeki e-United States of America. Ngokuphindaphindiwe umcabango, cishe namazwi uqobo, wombali ongcwele usetshenziswe ngokungaqondile yisikhulumi nesazi-mlando ekuchazeni ukuvuka nokukhula kwalesi sizwe. Isilo sabonwa ‘sikhuphuka emhlabeni;’ futhi, ngokwabahumushi, igama elihunyushwe lapha ngokuthi ‘sikhuphuka’ ngokweqiniso lisho ukuthi ‘ukukhula noma ukavela njengomuthi.’”  
The Great Controversy, 440.

I-United States iyisilo somhlaba “esiqhamukayo.” Ngakho-ke, lapho nivivinya izimangalo ezenziwa kulezi zihloko, ugqozi lukhomba ukuthi umlayezo uyakusekelwa ekutheni ukuphela kukhonjiswe ngesiqalo; uyobekwa esimweni somugqa womlando phezu komugqa womlando; futhi kumelwe uvele ezwini elise-United States. Kukhona-ke impela amazwi amanga ngaphakathi kwe-United States, kodwa ngokweZwi likaNkulunkulu nangaphansi kwegunya lalo, noma yisiphi isithunywa noma inkonzo etholakala noma enomsuka ngaphandle kwe-United States ingukukhanya okungamanga. Ubu-Advent baqala e-United States ngezwi lomuntu nangomnyakazo owamiswa e-United States. UJesu ukhombisa ukuphela kwento ngesiqalo sento.

Onendlebe, makezwe lokho uMoya akushoyo emabandleni.