

# Izixwayiso Ezifanayo - Inombolo Yesithathu

*Ukunikwa Amandla Kwemiyalezo Yesiprofetho: Inqubo Yokuvivinywa Elandelanayo Yezingelosi ZesAmbulo*

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Sivale isihloko esedlule ngokukhomba ukuthi zonke izingelosi ezintathu zesAmbulo seshumi nane ziphethe umlayezo ezandleni zazo. Ingelosi yesibili neyesithathu ziboniswa njengalezo ezine “sikhumba sombhalo,” zinawo lapho zehla nomlayezo wazo. Ingelosi ngayinye imelela umlayezo, futhi ukufika komlayezo ngamunye kubangela umphumela. Ingelosi yokuqala yafika ngo-1798. Lowo mlayezo wavulwa uphawu, kwase kuba khona ukwanda kolwazi mayelana nokwahlulela okwakusondele. Lokho kwanda kolwazi kwaveza izinhlobo ezimbili zabakhulekeli. Ngenkathi kufika ingelosi yesibili, umlayezo wokuwa kwamaProthestani wavulwa uphawu, kwase kuba khona ukwanda kolwazi, kwavezwa nezinhlalo ezimbili. Ngenkathi kufika umlayezo Wokukhala Kwaphakathi Kwamabili ngo-Okthoba 22, 1844, wavulwa uphawu emhlanganweni wekamu lase-Exeter, kwase kuba khona ukwanda kolwazi, kwavezwa nezinhlalo ezimbili zezintombi. Ngenkathi kufika ingelosi yesithathu ngo-Okthoba 22, 1844, umlayezo wengelosi yesithathu nakho konke okumelelwa yiyo kwavulwa uphawu, kwase kuba khona ukwanda kolwazi, kwavezwa nezinhlalo ezimbili.

Esinye isici esitholakala ezingelosini sihlobene nokunikezwa amandla kwemiyalezo yengelosi. Umlayezo wengelosi yesibili wanikezwa amandla ngumlayezo Wokukhala Kwaphakathi Kwamabili, njengoba isihloko esedlule sibonisile, kodwa Ukukhala Kwaphakathi Kwamabili akumelwengelwanga yingelosi eyodwa kuphela, kumelwengelwa yizingelosi eziningi. Umlando owawuhambisana nengelosi yesibili kanye Nokukhala Kwaphakathi Kwamabili ukhombisa ukuthi umlayezo wengelosi yesibili wanikezwa amandla lapho Ukukhala Kwaphakathi Kwamabili kuhlangukano nawo. Kuleyo ncwadi efanayo sitshelwa ukuthi:

“Ngabona izingelosi zishesha ziya le nale ezulwini. Zazehlela emhlabeni, bese ziphinde zenyukela ezulwini, zilungiselela ukugcwaliseka kwesenzakalo esithile esibalulekile. Ngase ngibona enye ingelosi enamandla ithunywe ukuba yehlele emhlabeni, ihlanganise izwi layo nelengelosi yesithathu, futhi inike amandla nokuqina emyalezwini wayo. Ingelosi yanikwa amandla amakhulu nenkazimulo enkulu, futhi lapho yehla, umhlaba wakhanyiswa yinkazimulo yayo. Ukukhanya okwahamba phambi kwale ngelosi nokwalandela emva kwayo, kwangena yonke indawo, njengoba yamemeza ngamandla, ngezwi elinamandla, yathi, IBhabhiloni elikhulu liwile, liwile, futhi selibe yindawo yokuhlala yamademoni, nesibaya sawo wonke umoya ongcolileyo, nekheji lazo zonke izinyoni ezingcolileyo nezinengekayo. Umlayezo wokuwa kweBhabhiloni, njengoba wanikezwa yingelosi yesibili, uphinde wanikezwa futhi, kwenezelwa kukho ukonakala osekungenile emabandleni kusukela ngo-1844. Umsebenzi wale ngelosi ufika ngesikhathi esifanele, uhlanganyele emsebenzini wokucina omkhulu womlayezo wengelosi yesithathu, njengoba ukhula ube ukukhalela phezulu okunamandla. Futhi abantu bakaNkulunkulu balungiselwa yonke indawo ukuba beme ngehora lokulingwa

abazohlangana nalo maduzane. Ngabona ukukhanya okukhulu kuhlezi phezu kwabo, bahlangana emlayezeni, bamemezela ngesibindi nangamandla amakhulu umlayezo wengelosi yesithathu.

“Izingelosi zathunyelwa ukuba zisize ingelosi enamandla evela ezulwini, futhi ngezwa amazwi ayebonakala ezwakala yonke indawo, ethi, Phumani kuyo, bantu bami, ukuze ningabi ngabahlanganyeli ezonweni zayo, futhi ukuze ningamukeli ezinhluphekweni zayo; ngokuba izono zayo sezifinyelele ezulwini, futhi uNkulunkulu uzikhumbulile iziphambeko zayo. Lo myalezo wabonakala uyisengezo emlayezweni wesithathu, futhi wahlangana nawo, njengoba ukukhala kwaphakathi kwamabili kwahlangana nomlayezo wengelosi yesibili ngo-1844. Inkazimulo kaNkulunkulu yahlala phezu kwabangcwele ababekezelayo, abalindayo, futhi ngokungesabi banikeza isixwayiso sokugcina esinesizotha esikhulu, bememezela ukuwa kweBabiloni, futhi benxusa abantu bakaNkulunkulu ukuba baphume kuyo; ukuze baphunyuke ekubhujisweni kwayo okwesabekayo.” Spiritual Gifts, umqulu 1, 193, 194.

Isililo Saphakathi Nobusuku sahlanguana nengelosi yesibili, futhi ingelosi yesAmbulo ishumi nesishiyagalombili ihlangana nengelosi yesithathu; futhi lapho ihlangana nengelosi yesithathu, iphinda lokho kuhlangana kweSililo Saphakathi Nobusuku nengelosi yesibili ekuqaleni kobu-Adventist. Ngokusekelwa ngofakazi ababili, ingelosi yesibili neyesithathu, umyalezo wayo yonke ingelosi unomyalezo wesibili owuqinisayo. Labo fakazi ababili bafundisa ukuthi lapho umyalezo wengelosi yokuqala ufika emlandweni, kwakufanele kufike iphuzu emva kwalokho lapho lowo myalezo uqiniswa ngomyalezo wesibili. Lokhu, kambe, kwakuyiqiniso futhi nengelosi yokuqala. Esigabeni sokuqala sendima ende esisanda kuyiveza, uDade White ubeka izimpawu ezifanayo ezingelosini yokuqala nalezo uJohane azinika ingelosi yesAmbulo ishumi nesishiyagalombili lapho ethi, “Ngatshelwa ukuthi umsebenzi wayo kwakuwukukhanyisela umhlaba ngenkazimulo yayo, nokuxwayisa umuntu ngolaka lukaNkulunkulu oluzayo.” Kusobala endimeni ukuthi ukhuluma nengelosi yokuqala.

Umyalezo wengelosi yokuqala wafika ngo-1798, kwathi emva kwalokho wanikwa amandla ngo-11 Agasti 1840, lapho ukubusa okukhulu kwama-Ottoman kuphela. Ngaleso sikhathi ingelosi enamandla yesAmbulo ishumi yehla ivela ezulwini, yabeka unyawo olulodwa emhlabeni nolunye olwandle. Imele ukunikezwa amandla kwengelosi yokuqala, futhi yilokhu okukhomba umsebenzi wengelosi yokuqala njengomsebenzi ofanayo nowengelosi yesAmbulo ishumi nesishiyagalombili. Zombili kwakumelwe zikhanyise umhlaba ngenkazimulo yazo, kodwa ingelosi yesAmbulo ishumi nesishiyagalombili ihlangana nengelosi yesithathu, njengoba nje Isimemezelo Saphakathi Kobusuku sahlanguana nengelosi yesibili, nanjengoba nengelosi eyehla esAmbulo ishumi yahlanguana nengelosi yokuqala.

Ngakho-ke, lapho ingelosi yokuqala ifika, kwavulwa umlayezo owaveza izigaba ezimbili zabakhonzayo. Lapho umlayezo wengelosi yokuqala unikwa amandla yingelosi yesAmbulo seshumi, yayinesincwadi encane esandleni sayo eyala uJohane ukuba ayidle, ikhombisa ukuthi yaletha umlayezo, yawuvula, futhi waveza izigaba ezimbili zabakhonzayo. Lapho kufika ingelosi yesibili, iMidnight Cry, kanye nengelosi yesithathu, kwavulwa umlayezo owavivinya futhi waveza izigaba ezimbili zabakhonzayo.

Indima esiyicubungulayo igcizelela, ngokufanisa umlando kaKristu nomlando wamaMillerite, ukuthi inqubo yokuvivinywa elandelayo eyenzeka emlandweni wamaMillerite yenzeka futhi ezinsukwini zikaKristu, okwakuyisiphetho sika-Israyeli wasendulo. Uma inqubo yokuvivinywa elandelayo yenzeka ekuqaleni kuka-Israyeli ongokomoya nasekupheleni kuka-Israyeli wasendulo, khona-ke kuyoba khona inqubo yokuvivinywa elandelayo ekupheleni kuka-Israyeli ongokomoya, njengoba yayikhona ekuqaleni kuka-Israyeli wasendulo.

Emlandweni wamaMillerite lokhu kungamela ukuvulwa kwezimpawu okuhlano okwavivinywa futhi kwaveza izigaba ezimbili zabakhulekeli kusukela ngo-1798 kuze kube ngu-Okthoba 22, 1844. Lesi siqephu sifundisa ngokusobala ukuthi uma wehluleka esivivinyweni, awuyikuphumelela esivivinyweni esilandelayo, ngokuba ngeke ngisho uzame. Kuyacaca futhi ukuthi ngesikhathi sikaKristu inqubo yokuvivinywa iphetha ngokuthi abantu besivumelwano ababekade bekhethiweyo babe sebusebumnyameni obuphelele maqondana necebo losindiso. UDaniyeli noJohane bamele labo abalalela izwi elingemuva kwabo, labo abadlula enqubweni yokuvivinywa eqhubekela phambili eyayidinga ukuhlolwa komuntu ngamunye kweqiniso ngalinye elisha elalivulwe uphawu.

Izincwadi zikaDaniyeli neSambulo ziyincwadi eyodwa, futhi uDaniyeli noJohane bangofakazi ababili baleyo ncwadi eyodwa. Omunye ufakazi uyisiqalo sencwadi, kanti omunye ufakazi uyisiphetho sencwadi. Bobabili ofakazi bahlupheka ukufa nokuvuka ngokomfanekiso; omunye washushiswa umbuso wamaMede namaPheresiya, (owenza isifaniso se-United States) kanti omunye washushiswa yiRoma, (eyenza isifaniso sobupapa). UJohane uyashushiswa ngoba ungumgcinini weSabatha, okuvumelana noDaniyeli oshushiswayo ngenxa yokwenqaba ukuguqula imikhuba yakhe yokukhonza. Ndawonye bamele labo abasekupheleni komhlaba abashushiswayo ngenxa yokwenqaba ukwamukela ukukhonzwa kweSonto esikhundleni seSabatha losuku lwesikhombisa.

Abantu abamelwe nguDaniyeli noJohane bangaba yibo labo abaphawuliwe ngesitembu, ngoba ngesikhathi uDaniyeli efakwa emgodini wezingonyama ngenxa yokungalaleli “umyalo” wenkosi, inkosi yasibeka isitembu sayo etsheni, ukuze inhloso ingaguqulwa. UDaniyeli waphekelwa ngesitembu kuze kube phakade, ngoba umyalo wenkosi kanye negunya lesitembu sayo kwakungenakuguqulwa, ngokwemithetho yamaMede namaPheresiya. Isitembu senkosi sabekwa etsheni, futhi umnyango wavalwa. Umnyango uyavalwa ngesikhathi somthetho weSonto, futhi akekho umuntu ongaluvula lolo mnyango, njengoba nje umnyango wavalwa ngo-Okthoba 22, 1844. Lokhu kwakuyisibonelo esilula sokubaluleka kokungabheki kuphela izenzakalo zesiprofetho ezibekwe esiprofethweni, kodwa futhi nokubaluleka kokusebenzisa izimo ezazizungeze umprofethi ngesikhathi evezwa ngaphakathi kwendaba.

Nokho lokhu futhi kuwumfanekiso wamandla okucabangela isiqalo (incwadi kaDaniyeli) kanye nokuphela (incwadi yesAmbulo) ndawonye njengabafakazi ababili besiprofetho esisodwa, ngokuba ukufakazela iqiniso leBhayibheli kudinga abafakazi ababili. Izahlakalo ezabikezelwa kanye nomfanekiso wemisebenzi yabaprofethi ehlobene naleso siprofetho kokubili kuphefumulelwe.

Yonke imiBhalo iphefumulelwe nguNkulunkulu, futhi inenzuzo ekufundiseni, nasekusoleni, nasekuqondiseni, nasekuqeqesheni ekulungeni; ukuze umuntu kaNkulunkulu aphelele, ehlonyiselwe ngokupheleleyo yonke imisebenzi emihle. 2 Thimothewu 3:16, 17.

Uma izehlakalo ezabikezelwa eBhayibhelini zifanekisa ukuphela kwezwe, khona-ke umfanekiso womprofethi nendawo emzungezile lapho emukela khona leso sibikezelo futhi esifakazela, uyisifanekiso sokuphela kwezwe. Ngakho-ke, lapho indawo ezungeze umprofethi nemisebenzi yakhe kufanekiswa ngokwesiprofetho—umprofethi uyisifanekiso sabantu bakaNkulunkulu ekupheleni kwezwe. Ngokusekelwe kulokho kuqonda, lapho sihlanganisa umugqa wesibikezelo sika-Eliya kaMalaki nemigqa yesAmbulo 14 no-18, konke kufakaza ngomlando wesigijimi sokuxwayisa sokugcina—kodwa ubufakazi bakho buyizingxenye ezimbili.

Umyalezo uqukethe izehlakalo ezabikezelwa ezingaphandle kwabantu bakaNkulunkulu, kanti ubufakazi besibili buqukethe okwenzeka kumprofethi ngesikhathi emukela futhi ememezela umyalezo. Umqondo wobuprofethi wemigqa emibili yobuprofethi emele okungaphandle nokungaphakathi komlando ofanayo waqashelwa futhi wafakwa embhalweni womphakathi ngabavulindlela bobu-Adventist. Isibonelo esiyisibonelo salokhu kusetshenziswa ngabavulindlela, ngokombono wami, yilapho beqonda khona ukuthi amabandla ayisikhombisa encwadini yeSambulo nezimpawu eziyisikhombisa zeSambulo ziyimlando ehambisanayo ekhomba umlando wangaphakathi nowangaphandle webandla. Izimpawu zimele umlando wangaphandle, amabandla amele owangaphakathi.

Umyalezo ka-Eliya kaMalaki, neSambulo izahluko zeshumi nane neshumi nesishiyagalombili, kukhomba umyalezo ofanayo wokugcina wesixwayiso, futhi obizwa futhi ngokuthi “iSambulo sikaJesu Kristu” esahlukweni sokuqala seSambulo. Esahlukweni sokuqala uNkulunkulu uYise wanika uKristu lowo myalezo, yena wase ewunika uGabriyeli, yena wase ewunika uJohane, uJohane yena wase ewuthumela emabandleni. Umyalezo ka-Eliya, kanye nemiyalezo emelwe ezahlukweni zokuqala, zeshumi nane, nezeshumi nesishiyagalombili zeSambulo, kuwumyalezo munye uqobo.

Futhi imimoya yabaprofethi iyalawulwa ngabaprofethi. Ngokuba uNkulunkulu akasuye umdali wokudideka, kodwa owookuthula, njengasemabandleni onke abangcwele. 1 Korinte 14:32, 33.

Ngaso sonke isikhathi kungumlayezo ofanayo, ngoba “abaprofethi bayathobela abaprofethi.” Igama elihunyushwe ngokuthi “bayathobela” kulawo mavesi lisho ukuthi, “ukubeka ngaphansi; ngokuzibhekisa kuwe uqobo ukulalela: – ukuba ngaphansi kokulalela (ukulalela), ukubeka ngaphansi, ukunqoba kuze kube ngaphansi, ukuba (noma ukwenza) ngaphansi (koku, kuze kube ku), ukuba (noma ukubekwa) ngaphansi kokuzithoba (koku, ngaphansi), ukuzithoba uqobo kuze kube ku.” Bonke abaprofethi bayavumelana omunye nomunye futhi bangaphansi komunye nomunye, kungenjalo umyalezo abawunikezayo ubuyoveza ukudideka.

Yonke imifanekiso yesiprofetho yomyalezo wokugcina wesixwayiso imele wona lowo myalezo. Kuyinjongo yeNkosi ukuthi labo abathathwa ngokuthi “abahlakaniphileyo” emfanekisweni wezintombi eziyishumi, ababizwa futhi ngokuthi “abahlakaniphileyo” “abaqondayo” “ukwanda kolwazi” lapho incwadi kaDaniyele ivulwa izimpawu; kuyintando yeNkosi ukuthi

“abahlakaniphileyo” baqaphele umyalezo okhethekile lapho uvulwa izimpawu. Lokho kuqaphela kufezwa ngokusebenzisa indlela yokufunda iBhayibheli ekhonjiswe ngokukhethekile ngaphakathi kweBhayibheli uqobo. Leyo ndlela ifezwa ngokuvumelana no-Isaya amashumi amabili nesishiyagalombili ngenqubo yokuletha ndawonye, ngokuhambisanayo, imigqa ehluhahlukene yesiprofetho ekhuluma ngesihloko seBhayibheli, ukuze kusungulwe izehlakalo zesiprofetho eziqondile.

Ngiyacela ukuba ningibekezelele njengoba siphetha lesi sihloko lapha, futhi sizoqhubeka nale micabango esihlokweni esilandelayo.