

IRoma Imisela Umbono — Inani Lokuqala

Ukuhunyushwa Kwasesehlweni

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Kwaye ngaloo maxesha baya kuvuka abaninzi bamelane nokumkani wasemzantsi; kwanabaphangi babantu bakowenu baya kuzinyusa ukuze bazimisele ukumisa umbono; kodwa baya kuwa. Daniyeli 11:14.

Igama elithi “imfundiso” kumxholo wobuKristu limela iinyaniso ezimisiweyo zeBhayibhile. Imibutho eyahlukeneyo ezibiza ngokuba yeyobuKristu inamaqela ahlukeneyo ezinto eziyichazayo njengeemfundiso zeBhayibhile, kodwa inye kuphela iNyaniso. Umahluko phakathi “kwenyaniso epheleleyo” kunye “nobuninzi beembono” ngumxholo ongaphandle kokuqwalaselwa kwethu ngeli xesha.

Ngoko ke uPilato wathi kuye, Ngaba ungukumkani na ke? UYesu waphendula wathi, Utsho wena ukuthi ndingukumkani. Ndazalelwa oku, yaye ndizele oku ehlabathini, ukuze ndingqine inyaniso. Wonke umntu ongowenyaniso uliva ilizwi lam. UPilato wathi kuye, Yintoni na inyaniso? Wathi akukutsho oko, waphuma waya kumaYuda kwakhona, waza wathi kuwo, Andifumani nalinye ityala kuye. Yohane 18:37, 38.

Inyaniso liLizwi likaThixo; lilizwi laKhe yaye nguKristu ngokwaKhe.

“Simele sazi ngokwethu oko kuyilo ubuKristu, oko kuyinyaniso, oko lukholo esilwamkelileyo, nokuba yintoni imithetho yeBhayibhile—imithetho esiyinikiweyo ligunya eliphezulu kunawo onke. Baninzi abakholwayo bengenasono sizathu abanokusekela kuso ukholo lwabo, bengenabungqina obaneleyo ngobunyaniso baloo nto. Ukuba kuvezwa ingcamango ehambelana nezimvo zabo ezazisele zakhiwe ngaphambili, bakhawuleza bakulungele ukuyamkela. Abacingi besuka kwisizathu besiya kwisiphumo, ukholo lwabo alunasiseko sokwenyaniso, yaye ngexesha lovavanyo baya kufumanisa ukuba bakhe phezu kwentlabathi.

“Lowo uphumla enelisekile lulwazi lwakhe lwangoku, olungagqibelelanga, lweZibhalo, ecinga ukuba luyamanelisa ukuze asindiswe, uphumle ekulahlekisweni okuyingozi okubulalayo. Baninzi abangaxhotyiswanga ngokupheleleyo ngeengxoxo zeZibhalo, ukuze bakwazi ukuqonda impazamo, baze bagwebe zonke izithethe neenkolelo zobuxoki ezithe zanyanzeliswa kubantu ngokungathi ziyinyaniso. USathana ungenise ezakhe izimvo ekunquleni uThixo, ukuze onakalise ubulula bevangeli kaKristu. Inani elikhulu labo abathi bakholelwa enyanisweni yangoku, abalwazi ukuba yintoni na eyenza ukholo olwakha lwanikelwa kwabangcwele—uKristu kuni ithemba lobuqaqawuli. Bacinga ukuba bakhusele imida emidala, kodwa badikidiki yaye abanamdla. Abazi ukuba kuthetha ukuthini ukuluka kumava abo nokuba neempawu zokwenene zothando nokholo. Abangabafundi beBhayibhile abasondeleyo, kodwa bayavilapha kwaye abanankathalo. Xa kuvela ukungavisisani kwezimvo ngeendinyana zeZibhalo, abo bangafundanga ngenjongo, nabangazimiselangano ngoko bakukholwayo, bayaphambuka enyanisweni. Simele sigxininise kubo bonke imfuneko

yokuphonononga ngokukhuthuleyo inyaniso engcwele, ukuze bazi ukuba bayayazi into eyinyaniso. Abanye babanga ulwazi oluninzi, baze bazive banelisekile yimeko yabo, ngoxa bengenankuthalo ingako emsebenzini, bengenalo uthando olushushu ngakumbi ngoThixo nangemiphefumlo awafela yona uKristu, kunokuba bebenokungamazi kwaphela uThixo. Abayifundi iBhayibhile [ukuze] bazenzele umongo nokutyeba kwayo emiphefumlweni yabo. Abavakalelwa kukuba lilo ilizwi likaThixo elithetha kubo. Kodwa ukuba besingathanda ukuqonda indlela yosindiso, ukuba besingathanda ukubona imisebe yeLanga lobulungisa, simele sizifundisise iZibhalo ngenjongo, kuba izithembiso neziprofeto zeBhayibhile ziphosa imisebe ecacileyo yobuqaqawuli phezu kwecebo elingcwele lentlawulelo, ezi nyaniso zikhulu ezingaqondwa ngokucacileyo.” The 1888 Materials, 403.

Kufuneka sazi ukuba ziyintoni na ezo mfundiso, nokuba singazibeka njani phambi kwabanye, sizimilise, size sizikhusele ezo nyaniso.

“Akubonakali kunokwenzeka kuthi ngoku ukuba nabani na angamelana yedwa; kodwa ukuba uThixo wakhe wathetha ngam, ixesha liya kufika xa siya kuziswa phambi kwamabhunga naphambi kwamawaka ngenxa yegama lakhe, yaye ngamnye kuya kufuneka anikele isizathu sokholo lwakhe. Ngoko kuya kuza ukugxekwa okunzima kunako konke phezu kwayo yonke indawo emisiweyo ethe yathatyathwa ngenxa yenyano. Kufuneka ke ngoko sifunde ilizwi likaThixo, ukuze sazi ukuba kutheni sikholwa ziimfundiso esizikhuthazayo. Simele siphengulule ngokunzulu amazwi aphilayo kaYehova.” Review and Herald, December 18, 1888.

Ukuze baziswe phambi “kwamawaka” kuyabonakala ukuba abanye babakhuseli benyaniso kwimihla yokugqibela baya kunyanzelwa ukuba bakhusele inyaniso kwindlela efana nomabonwakude okanye usasazo lwewebhu. Kungenjani na ukuba amawaka abukele ubungqina obunikelwa ngabalikhulu elinamashumi amane anesine amawaka? Iimfundiso esizixhasayo zichaza isiseko sokholo lwethu.

“Amalungu ebandla aya kuvavanywa aze aqinisekise ngamnye ngamnye. Aya kubekwa kwiimeko apho aya kunyanzelwa khona ukungqina inyaniso. Abaninzi baya kubizelwa ukuba bathethe phambi kwamabhunga nasezinkundleni zobulungisa, mhlawumbi ngamnye ngokwahlukileyo yaye eyedwa. Amava awayeya kubanceda kule ngxamiseko baye bawatyeshela ukuwafumana, yaye imiphefumlo yabo ithwalwa sisazela esibuhlungu ngenxa yamathuba achithiweyo neengenelo ezityeshelweyo.” Testimonies, volume 5, 463.

ILizwi likaThixo alize liphumelele, yaye ngoko ke, ukuba siza kubalwa phakathi kwekhulu elinamashumi amane anesine amawaka, kufuneka sazi into esiyikholelwayo ngokusekelwe koko kubhaliweyo eLizwini likaThixo. Phambi kokuba kufike ixesha lovavanyo xa abantu bakaThixo benyanzelekile ukuba bacacise iimfundiso abazikholelwayo, uThixo uyavumela ukuba iimpazamo zingeniswe ukuze anyanzele abantu bakaThixo ukuba balifunde ngokunzulu iLizwi laKhe.

“Inyaniso yokuba kungekho mpikiswano okanye ukuphithizela phakathi kwabantu bakaThixo akufanele ithatyathwe njengobungqina obuqinisekileyo bokuba babambelele nkqi kwimfundiso ephilileyo. Kukho isizathu sokoyika ukuba kusenokwenzeka ukuba abahluli ngokucacileyo phakathi kwenyaniso nempazamo. Xa kungekho mibuzo mitsha ivelayo ngenxa

yophando lweZibhalo, xa kungekho mahluko kwezimvo ovela oya kubakhuthaza abantu ukuba baziphononge iBhayibhile ngokwabo ukuze baqiniseke ukuba banenyaniso, kuya kubakho abaninzi ngoku, njengakwimihla yakudala, abaya kubambelela kwisithethe baze banqule into abangayaziyo.”

“Ndibonisiwe ukuba abaninzi abavuma ukuba banolwazi lwenyaniso yangoku abayazi into abayikholwayo. Ababuqondi ubungqina bokholo lwabo. Abanalo uxabiseko oluchanekileyo lomsebenzi weli xesha langoku. Xa ixesha lovavanyo lifika, kukho amadoda ngoku ashumayela kwabanye aza kuthi, ekuphicotheni izikhundla azibambileyo, afumanise ukuba zininzi izinto anganako ukunika sizathu sanelisayo ngazo. Bade bavavanywe ngolo hlobo, babengabazi ubukhulu bokungazi kwabo. Kwaye baninzi ebandleni abacinga nje ukuba bayakuqonda abakukholwayo; kodwa, de kuvele impikiswano, ababazi ubuthathaka babo. Xa bohlulwe kwabo banokholo olufanayo nabo baza banyanzeleka ukuba beme bodwa, ngabanye, bachaze inkolo yabo, baya kumangaliswa kukubona indlela ezibhidaniswe ngayo iingcinga zabo ngezinto ababemkele njenge nyaniso. Oku kuqinisekile: phakathi kwethu kubekho ukumka kuThixo ophilayo nokuphendukela ebantwini, kususwa ubulumko obungokobuthixo kubekwe obobuntu endaweni yabo.”

“UThixo uya kubavusa abantu baKhe; ukuba ezinye iindlela ziyasilela, kuya kungena phakathi kwabo iimfundiso ezilahlekisayo, eziya kubahluza, zahlule umququ kwingqolowa. INkosi ibiza bonke abakholwayo lilizwi laYo ukuba bavuke ebuthongweni. Kufikile ukukhanya okunqabileyo, okufanelekileyo kweli xesha. Yinyaniso yeBhayibhile, ebonisa iingozi ezikufuphi kanye phezu kwethu. Oku kukhanya kufanele kusikhokelele ekuphandeni iziBhalo ngenkuthalo nasekuvavanyeni ngokucokisekileyo kakhulu iimfundiso esizibambayo. UThixo angathanda ukuba zonke iinkalo neendawo zenyano ziphandwe ngokupheleleyo nangokuzingisa, ngomthandazo nangokuzila ukutya. Abakholwayo abafanele ukuphumla kwiingcinga nje nasezimbonweni ezingacacanga kakuhle zokuba yintoni na eyenza inyaniso. Ukhlo lwabo lumele lusekwe ngokuqinileyo elizwini likaThixo ukuze kuthi, xa kufika ixesha lokuvavanywa baza baziswe phambi kwamabhunga ukuba baphendule ngokholo lwabo, bakwazi ukunika isizathu sethemba elikubo, ngobulali nangokoyika.

“Vusa, vusa, vusa. Izihloko esizibeka phambi kwehlabathi mazibe yinyaniso ephilayo kuthi. Kubalulekile ukuba, ekukhuseleni iimfundiso esizithabatha njengezihloko ezisisiseko zokholo, singaze sizivumele ukuba sisebenzise izizathu ezingeyonyani ngokupheleleyo. Ezo zinokwanela ukuthulisa umchasi, kodwa azilihloneli inyaniso. Simele sibeke izizathu eziqinileyo, ezingayi kuthulisa kuphela abachasi bethu, kodwa eziya kumelana nolona hlolo lusondeleyo nolugqobhozayo. Phakathi kwabo bazifundise ukuba ngababambisani beengxoxo kukho ingozi enkulu yokuba bangaliphathi ilizwi likaThixo ngobulungisa. Xa sidibana nomchasi, makube ngumzamo wethu onyanisekileyo ukubeka izihloko ngendlela enokuthi ivuse ukuqiniseka engqondweni yakhe, kunokuba sifune nje ukunika ikholwa ukuzithemba.”

“Nokuba yintoni na inkqubela yomntu ngokwengqondo, makangaze, nokuba kungomzuzwana nje, acinge ukuba akukho sidingo sokuphonononga iZibhalo ngokunzulu nangokuqhubekayo ukuze kufunyanwe ukukhanya okukhulu ngakumbi. Njengesizwe sibizelwe, ngamnye kuthi ngokwakhe, ukuba sibe ngabafundi besiprofeto. Simele silinde siphaphele ngokunyaniseka

okukhulu ukuze siqonde nawuphi na umtha wokukhanya uThixo aya kusibonisa wona. Simele sibambe izibengezo zokuqala zenyano; yaye ngokufunda okuhamba nomthandazo kungafunyanwa ukukhanya okucacileyo ngakumbi, okunokuziswa phambi kwabanye.” Testimonies, volume 5, 708.

“Abafunzi besiprofeto” abaya kuthi ekugqibeleni babe likhulu elinamashumi amane anesine amawaka baya “kuvavanywa ngamnye ngamnye, baze baqinisekise,” phambi kokujamelana kwabo namagunya asemhlabeni aza kuzisa ingxaki yomthetho weCawa oza kufika kungekudala nentshutshiso. Abathembekileyo baya kuqala “bavuselelwe” nguThixo. Iintombi ezileleyo ziya “kuvuselelwa” ebuthongweni eziwele kubo ngexesha lokulibaziseka. Ukuba aziyi kuvuka ngomyalezo awuzisileyo uThixo ngala manqaku athe athunyelwa ukususela ngoJulayi 2023, ngoko uThixo uya kuvumela “uwexuko” “lungene phakathi kwazo” oluya kugqibezela ukwahlulwa kwengqolowa nokhula ngenkqubo yokuhlulwa. Ngoku sikule nkqubo yokuhlulwa.

Kukho iindlela ezintathu ezikhoyo kwabo baye balandela impikiswano malunga nokuchongwa ngokuchanekileyo kweRoma yanamhlanje. Enye indlela yeyokuba i-United States yiRoma yanamhlanje, enye yeyokuba amandla obupopu yiRoma yanamhlanje, yaye eyesithathu yeyokuba zombini ezo ndawo zimbini zangaphambili azichanekanga, nokuba kukho elinye igunya elimelwe ngabaphangi babantu bakaDaniyeli abaziphakamisayo, bawe, baze bamise umbono kwindinyana yeshumi elinesine yesahluko seshumi elinanye sikaDaniyeli.

Ndiyagxininisa ukuba ukungavumelani malunga nokuba iRoma yale mihla ligunya lobupopu na okanye yi-United States, kuvunyelwe ukuba kungeniswe kule ntshukumo ngenjongo yokunyanzela abantu baKhe ukuba bafunde ilizwi laKhe lesiprofeto. UThixo uzise le mpikiswano njengokubonakalaliswa kwenceba yaKhe. Ndiyagxininisa ukuba ukungavumelani oku kunxulumene ngakumbi nokulungiselela abantu baKhe intlekele ezayo kunokuchonga nje ukuba ngubani olungileyo nongubani ongalunganga malunga neRoma yale mihla. Oku kungavumelani kuvunyelwe kwaza kwacwangciswa nguThixo ukuze kubonakalise, kuye nabani na onqwenela ukubona, ukuba ukuqonda kwakhe buqu ilizwi laKhe lesiprofeto akuphelelanga okanye akuchanekanga. Ngoko ke le mpikiswano ibubungqina benceba kaThixo.

Impikiswano ayibandakanyi kuphela ukuchongwa kokuba ngubani na amandla amelwe ngamasela abantu bakowenu, kodwa ikwabandakanya nokuba ingaba indlela yomgca phezu komgca, omabini amacala ale mpikiswano avuma ukuba ayayixhasa, isetyenziswa ngokufanelekileyo na. Imithetho yesiprofeto enxulumene nendlela yomgca phezu komgca iquka imigaqo ekhethekileyo yesiprofeto eya kuba yinxalenye yenkqubo yokuhlulwa ingqolowa nokhula. Izinto ezintathu zendlela yomgca phezu komgca endimisa ngelithi aziqondwa kakuhle kule mpikiswano yangoku zezi: uKristu njengeNyaniso, noKristu njengoAlfa no-Omega, kwakunye nokusetyenziswa kathathu kwesiprofeto.

Ekugqibeleni abo babambelele ekuqondeni okungachanekanga kwendima yeshumi elinesine kaDaniyeli ishumi elinanye baya kufunyaniswa besekela isikhundla sabo semfundiso phezu kotoliko lwabucala.

Kananjalo sinelizwi lesiprofeto eliqiniseke ngakumbi; enenza kakuhle ukulinanza, njengokukhanya okukhanya endaweni emnyama, kude kuse, kuvele inkwenkwezi yakusasa ezintliziyweni zenu: Nikuqonde kuqala oku, ukuba akukho siprofeto sesiBhalo esichazwa ngokokuzicingela komntu. Kuba isiprofeto asizange size mandulo ngokwentando yomntu; kodwa amadoda angcwele kaThixo athetha eqhutywa nguMoya oyiNgcwele. 2 Petros 1:19–21.

Kwimpikiswano engendima yeshumi elinesine, umzekelo wento endiyiqondayo njengokuthi “ukutolikwa kwabucala” ufumaneka kwi-The Great Controversy.

“Njengoko iSabatha iye yaba yeyona ndawo ikhethekileyo yempikiswano kulo lonke ihlabathi lamaKristu, yaye amagunya enkolo nawezoluntu edibene ukunyanzelisa ukugcinwa kweCawa, ukwala okungangungqiyo kwegcuntswana elincinane ukuthobela imfuno ethandwayo kuya kubenza babe zizinto zokunyanyeka kwehlabathi liphela. Kuya kunyanzeliswa ukuba abo bambalwa bema bechasa ummiselo webandla nomthetho wombuso abafanele kunyamezelwa; nokuba kungcono bona bahlupheke kunokuba iintlanga ziphela ziphoswe kwisiphithiphithi nasekungabi namthetho. Le ngxoxo inye, kwiinkulungwane ezininzi ezadlulayo, yaziswa nxaanye noKristu ‘ngabaphathi babantu.’ ‘Kulungile kuthi,’ watsho uKayafa onobuqhophololo, ‘ukuba umntu omnye afele abantu, ukuze uhlanga lonke lungatshabalali.’ Yohane 11:50. Le ngxoxo iya kubonakala iqinisekile; yaye ekugqibeleni kuya kukhutshwa ummiselo nxaanye nabo bangcwalisa iSabatha yomthetho wesine, ubagxeka njengabafanele esona sohlwayo siqatha kakhulu, yaye unika abantu inkululeko yokuba, emva kwexesha elithile, bababulale. UbuRoma kwihlabathi eliDala nobuProtestanti obuwxukileyo kwihlabathi eliTsha buya kulandela ikhondo elifanayo ngakubo abo bahlonela yonke imithetho yobuthixo.” Imbambano Enkulu, 615.

“ICawa lamaKristu” limela uluntu lwamaKristu lwehlabathi lonke, okanye umzimba odibeneyo wamazwe neenkubeko apho ubuKristu buyeyona nkolo iphambili. Eli gama lisoloko lisetyenziswa ukubhekisa kwezo ndawo zehlabathi apho ubuKristu buyinkolo elawulayo kwaye bunefuthe elibonakalayo kwinkubeko, emithethweni, nakwiimimiselo zentlalo. ICawa lamaKristu ibandakanya ububanzi behlabathi bobuKristu ngokubhekiselele kubalandeli balo, kwimpembelelo yenkcubeko, nakwintsingiselo yalo kwimbali. Ngaphandle kokususa uphindaphindo olukhoyo kwi-Ellen White CD-ROM, igama elithi Christendom livela izihlandlo ezilikhulu elinamashumi asixhenxe anesithandathu. Ngokwendawo, uDade White uchaza ukuba iChristendom ngokubanzi imele iYurophu neMelika. Kumxholo kaDade White, iYurophu ichazwa njengeLizwe eliDala, kanti iMelika ichazwa njengeLizwe eliTsha.

“Kodwa irhamncwa elineempondo ezifana nezegusha labonwa ‘liphuma emhlabeni.’ Endaweni yokubhukuqa amanye amagunya ukuze lizimisele lona, uhlanga olunjalo lumelweyo lwalumele ukuvela kummandla owawungahlali mntu ngaphambili, lukhule ngokuthe ngcembe nangoxolo. Alunakuba, ke ngoko, lwavela phakathi kweentlanga ezixineneyo nezisilwayo zeHlabathi eliDala—olo lwandle lwesiphithiphithi ‘lwezizwe, nezihlwele, neentlanga, neelwimi.’ Lwalumele ukukhangelwa kwiLizwekazi laseNtshona.

“Luluphi na uhlanga lweLizwe eliTsha olwalusithi ngowe-1798 luyenyuka lube namandla, lunika isithembiso samandla nobukhulu, lutsalela ingqalelo yehlabathi? Ukusetyenziswa kwalo

mqondiso akuvumeli mbuzo. Lunye uhlanga, ibe lunye kuphela, oluhlangabezana neenkukacha zesi siprofeto; sibhekisa ngokungathandabuzekiyo eUnited States of America.” The Great Controversy, 441.

Isivakalisi sokugqibela kulo mhlathi siwuqwalaselayo sisetyenzisiwe ukucetyisa ukuba “ubuRoma eHlabathini eliDala nobuProtestanti obuwileyo eLitsha” buchaza “ubuRoma baseHlabathini eliDala” njengobupopu ngexesha lamaXesha oBumnyama, kanti iUnited States (ubuProtestanti obuwileyo) njengoRoma wale mihla, omelwe libinzana elithi “ubuProtestanti obuwileyo eLitsha.” “Elidala” lichazwa njengembali edlulileyo, kanti “elitsha” lichazwa njengembali yale mihla okanye yangoku. Olo setyenziso luyayigqwetha ingqiqo esele imiselwe nguDade White ngazo zombini iNgqobhoko neHlabathi eliDala nelitsha.

Abo basebenzisa esi sivakalisi ngokwembali edlulileyo neyexesha elizayo, baqinisekisa “utoliko lwabucala” oluchasana ngokuthe ngqo nentsingiselo eyayijoliswe nguDade White. Ibango lelokuba “iHlabathi eliDala” limele imbali edlulileyo, yaye “eliTsha” limele imbali yale mihla okanye yangoku (eNtsha).

Isiqendu sithi, “siya kulandela.” UbuRoma nobuProtestanti obuwexukileyo “siya kulandela ikhondo elifanayo ngakubo abo bazukisa yonke imimiselo yobuthixo.” Ihlabathi eliDala kweso siqendu yiYurophu, yaye iLizwe eliTsha ngamaMerika. USister White ufundisa ukuba ihlabathi liphela liya kujamelana novavanyo lomthetho weCawa, nokuba ubuRoma buya kukhokela kwiintshutshiso eYurophu, yaye ubuProtestanti obuwexukileyo buya kukhokela kwiintshutshiso kumaMerika. AmaMerika neYurophu zezona zinto zichazwa ngokuba “yiNgqobhoko.” Bobabini ubuRoma nobuProtestanti obuwexukileyo “siya kulandela ikhondo elifanayo ngakubo abo bazukisa yonke imimiselo yobuthixo.”

“Kuya kulandela” kuchaza isenzo sexesha elizayo esiya kwenziwa ngawo omabini la magunya, yaye akunakwenzeka ngokwemigaqo yolwimi ukucebisa ukuba ubuRoma boMhlaba oMdala bungamandla obupapa amaXesha oBumnyama. Intshutshiso eya kwenziwa ngawo omabini la magunya ikwixesha elizayo. Inkcazelo yalo binzana ithi “kuya kulandela,” yaye lithetha ukulandela okanye ukugxotha into ngenjongo yokuyifezekisa okanye yokuyizuza. Libonisa isenzo sexesha elizayo apho umntu okanye iqela lizibophelela ekufuneni ngenkanuko injongo okanye umgomo othile.

Esi sivakalisi sinokusetyenziswa kwiimeko ezahlukeneyo: “Uya kulandela umsebenzi wobugqirha,” okuthetha ukuba uceba ukusebenza nzima ukuze abe yingcali kwezonyango. “Uya kulandela isidanga kwezobunjini,” kubonisa ukuba unenjongo yokufunda ezobunjini kwiziko lemfundo ephakamileyo. “Iqela liya kuqhubeka nomsebenzi de iprojekthi igqitywe,” kusitsho ukuba iqela liya kuqhubeka lisebenza kule projekthi de igqitywe. “Baya kulandela amanyathelo asemthethweni ngokuchasene nenkampani,” okuthetha ukuba banenjongo yokuthatha amanyathelo omthetho ukuze balungise isikhalazo okanye bafune ubulungisa. Ngokubanzi, “uya/iya kulandela” kubonisa ukuzimisela, ukuzibophelela, nenjongo ecacileyo yokuphumeza injongo ethile okanye isiphumo esithile kwixesha elizayo.

Ukutolikwa kwabucala okusetyenziswa ukufundisa ukuba ubuRoma beHlabathi eliDala yimbali esele idlulile, kuze emva koko kusetyenziswe njengentsika yokuxhasa ukusetyenziswa okungachanekanga kokusetyenziswa okuphindwe kathathu kwesiprofeto. Kuxoxwa ngelithi ukusetyenziswa okuphindwe kathathu kweRoma kumela iRoma yobuhedeni, kulandele iRoma yobupopu, kuze emva koko iUnited States njengowesithathu kwezi Roma zintathu. Ukusetyenziswa okunesiphene okufana kakhulu noku kwasetyenziswa kungekudala emva koSeptemba 11, 2001, xa iqela lahlukanyo nentshukumo ngenxa yencwadi kaYoweli.

Ingxabano ke yaqala kwintlanganiso yenkampu eKhanada apho ukusetyenziswa kathathu kweentlekele ezintathu kwadityaniswa kwincwadi kaYoweli ukuze kufundiswe ukuba ubuSilamsi bentlekele yesithathu yayilusizwe esafika nxamnye nelizwe kwivesi yesithandathu yesahluko sokuqala. Eso sizwe yiRoma yobupopu, kodwa kwangeniswa utoliko lwabucala olwalubanga ukuba eso sizwe yayingobuSilamsi. Ukusetyenziswa kathathu kweentlekele ezintathu kwakuseke ubuSilamsi njengamandla kaSeptemba 11, 2001, yaye utoliko olutsha lwabucala lwagxininisa ukuba amandla obupopu kuYoweli isahluko sokuqala eneneni ayengobuSilamsi. Utoliko lwabucala olwalukhaba ukuchongwa okuchanekileyo kwamandla obupopu kwincwadi kaYoweli lwaxhaswa kukusetyenziswa okungachanekanga kweentlekele ezintathu. Ngoku kungeniswa utoliko lwabucala olubeka bucala amandla obupopu ngenxa yeUnited States.

Into leyo ibikhona, yiyo eya kubakho; nento eyenziweyo, yiyo eya kwenziwa; yaye akukho nto intsha phantsi kwelanga. Kukho na into enokuthiwa ngayo, Yabona, le intsha? Yayikho kakade kumaxesha amandulo, ngaphambi kwethu. INtshumayeli 1:9, 10.

Iingxabano zemihla yokugqibela zibandakanya ukuphindwa kweengxabano zakudala, yaye kwisahluko seshumi elinanye sikaDaniyeli kukho impikiswano kaUriah Smith yokubeka intsingiselo yakhe yabucala phezu komfuziselo kakumkani wasemntla. Ngokwenza oko wenza ukuqonda kukaDaniyeli isahluko seshumi elinanye okwavelisa ubumnyama kuphela. Kule mihla yokugqibela, iingxabano eziphindwayo zibonakalisa ngokukodwa isiqhamo sokusebenzisa iintsingiselo zabucala enyanisweni esele imisiwe. Yiloo nto uSmith awayenzayo encwadini yakhe ethi, Daniel and the Revelation. Yiloo nto eyenziwayo kwimpikiswano ekwincwadi kaYoweli, yaye ikwangumsebenzi ofanayo osetyenziswayo xa isiqendu esinye esivela kwi-The Great Controversy siphepha inkcazo ekhoyo ehlabathini nakwimibhalo kaEllen White ngokubhekiselele kwinto emelwe “yiNgqobhoko,” kwakunye nokwaliwa kwemithetho esisiseko yegramam echaza ukuba ibinzana elithi “uya kusukelana” lichaza isiganeko sexesha elizayo. Ukusuka kuloo ndawo yokujonga, ingcamango enesiphene yokuba “iHlabathi eliDala” liyimbali yamandla opopu ukusuka ngowama-538 ukuya kowe-1798, isetyenziswa ke ukuphikisana nokuqonda okusekwe kakade kwenkcazo yokusetyenziswa kathathu kwesiprofeto.

“Konke oko uThixo akwacacisileyo kwimbali yesiprofeto ukuba kuya kuzaliseka kwixesha eladlulayo, sekuzalisekile; yaye konke okusasele kuza ngokolandelelwano lwako kuya kuza. UDaniyeli, umprofeti kaThixo, umi endaweni yakhe. UYohane umi endaweni yakhe. KwisiTyhilelo iNgonyama yesizwe sakwaYuda iyivulele abafundi besiprofeto incwadi kaDaniyeli, yaye ngaloo ndlela uDaniyeli umi endaweni yakhe. Unika ubungqina bakhe, oko iNkosi eyamtyhilelayo embonweni ngeziganeko ezikhulu nezingcwele ekufuneka sizazi

njengoko simi kanye embundwini wokuzaliseka kwazo.”

“Kwimbali nakwisiprofeto iLizwi likaThixo libonakalisa ungquzulwano olude oluqhubekayo phakathi kwenyaniso nempazamo. Olo ngquzulwano lusesaqhubeka. Ezo zinto bezikho, ziya kuphinda zenzeke. Iingxabano zakudala ziya kuvuselelwa, yaye iingcamango ezintsha ziya kuhlala ziphakama. Kodwa abantu bakaThixo, abathi ekukholweni kwabo nasekuzalisekisweni kwesiprofeto badlala indima ekubhengezweni kwemiyalezo yengelosi yokuqala, yesibini, neyesithathu, bayayazi indawo abemi kuyo. Banamava axabiseke ngaphezu kwegolide ecolekileyo. Bamele ukuma beqinile njengelitye, bebambe nkqi ukuqala kokuthemba kwabo kude kuse ekupheleni.” Selected Message, incwadi 2, 109.

Kungabonakaliswa ngokulula ukuba uDade White uchaza “ukuqala kokuthembela kwabo” kukaPawulos njengeenyaniso ezisisiseko zobu-Adventism. AmaMillerite afundisa ukuba “abaphangi babantu bakowenu” yayingamandla obupapa, yaye ukususela ngowe-1989 ukuya phambili intshukumo yabaliikhulu elinamashumi amane anesine amawaka iye yaphinda-phinda ichaze kwa olo qondwa lolu phawu njengoko amaMillerite ayeluchaza. Ngoku kukho “ingcamango entsha” malunga nokuba ngoobani “abaphangi babantu bakowenu,” yaye iye yavuselela impikiswano yakudala ngengqiqo yokuba isebenzisa ukuchongwa okungachanekanga komfuziselo wesiprofeto osele umiselwe ukuze kwakhiwe umzekelo wesiprofeto omiswe phezu kwesanti. Nokuba yayikukutolika kwabucala kukaSmith, okanye ukusetyenziswa gwenxa kwesizwe kuYoweli isahluko sokuqala, okanye ukuchongwa kweUnited States njengeRoma yale mihla; zonke ezo mpazamo zintathu zihlasela ukuqondwa okuchanekileyo kweRoma yobupapa ngemihla yokugqibela, yaye ngokwenza njalo zihlasela umfuziselo omisa umbono wesiprofeto ochaza ukuba abantu bakaThixo bayatshabalala na okanye bayaphila.

Kwixesha, ubuRoma eYurophu nobuProtestanti obuwexukileyo eMerika “buya kuzingela” intshutshiso kubagcini beSabatha, njengoko kwenziwe kuyo yonke imbali engcwele.

“UTHixo uya kubavusa abantu baKhe; ukuba ezinye iindlela ziyasilela, ubuqhetseba bemfundiso buya kungena phakathi kwabo, obuya kubahluza, bohlule umququ kwingqolowa. INkosi ibiza bonke abakholwayo ilizwi laYo ukuba bavuke ebuthongweni. Kufikile ukukhanya okuxabisekileyo, okufaneleyo eli xesha. Yinyaniso yeBhayibhile, ebonisa iingozi ezisemnyango kanye kuthi. Oku kukhanya kufanele ukusikhokelela ekufundeni iZibhalo ngenkuthalo nasekuhloleni ngokungqongqo okukhulu izikhundla esizibambayo. UThixo unqwenela ukuba zonke iinkalo nezikhundla zenyaniso ziphandwe ngokunzulu nangokunyamezela, ngomthandazo nangokuzila ukutya. Abakholwayo mabangaphumli kwiingcinga ezicingelwayo nakwiimbono ezingacacanga kakuhle zokuba yintoni eyenza inyaniso.” Gospel Workers, 299.

Siya kuqhubeka nezi ngcinga kwinqaku elilandelayo.