

IRoma Imisela Umbono - Inani Leshumi Elinesihlanu

Uvavanyo Lokugqibela: Ukuvuka Kuqhankqalazo Lwesiprofeto Lomfanekiso Werhamncwa

Jeff Pippenger
2024-09-03

Ngoku sikwithuba sokuvavanywa somfanekiso werhamncwa, yaye impikiswano yokuqala yesiprofeto kwimbali yobu-Adventist ngoku iyaphindwa. NgoJulayi ka-2023, uMikayeli isiphatha-zingelosi wehla ukuvusa amathambo omileyo afileyo kaHezekile, awayelele ebulewe esitratweni saloo mzi mkhulu waseSodom naseYiputa. Apho kwisahluko seshumi elinanye seSityhilelo, akhutshwa ebuthongweni bawo bokufa ngokwabelwa koMoya. Kwisahluko samashumi amathathu anesixhenxe sikaHezekile, isigidimi semimoya emine sichazwa njengesigidimi esiguqula amathambo omileyo afileyo, achazwa njengendlu yonke kaSirayeli, abe ngumkhosi weNkosi. Umprofeti uDaniyeli umele amangqina amabini kaYohane abuleweyo, yaye ukwamela nabo basentilini yamathambo omileyo afileyo kwakunye neentombi ezizizilumko emzekeliseni.

Xa amaMillerite ezalisekisa umzekeliso, aqonda ukuba amava awo ayemelwe kuloo mzekeliso. Abo balikhulu elinamashumi amane anesine amawaka nabo baya kufuna ukuqonda ukuba babekwixesha lokulibala. NjengoDaniyeli kwisahluko sesithoba, baya kufuna ukuqonda ukuba babesasazelwe ezweni leentshaba, njengoko kumelwe ngamaxesha asixhenxe eLevitikus amashumi amabini anesithandathu, kwanokuqonda umfanekiso oyimfihlakalo kaNebhukadenetsare wezilwanyana.

Kwinye nganye yale migca kumelwe uvavanyo lwesiprofeto oluvela eLizwini likaThixo. La mangqina mabini afileyo esitratweni azalisiwe ngoMoya njengoko evuswa. Amathambo afileyo kaHezekile ayefuneka ukuva isigidimi sesiprofeto. UDaniyeli wayefunda izibhalo zikaMoses noYeremiya xa wavuswayo ekuqondeni imeko yakhe yokusasazeka. Kwisahluko sesibini uDaniyeli namagorha amathathu, ngokomfuziselo, bavuselwa ekuqondeni ukuba babebekwe phantsi kommiselo wokufa, kwaza ke ukukhanya kwesiprofeto, okwakufihlakele kwaza kamva kwatyhilwa, kwahlangula uDaniyeli nabahlobo bakhe abathathu. Intombi zomzekeliso zivuswa “sisikhalo” ezinzulwini zobusuku. AmaMillerite avuswa xa uKristu wasusa isandla saKhe emifanekisweni ekwisitshati. Kuzo zonke ezi mangqina zintandathu, sisigidimi sesiprofeto esivusa abafuleyo okanye abo balele. Emva koko sivelisa uvavanyo apho kubonakaliswa iindidi ezimbini ekupheleni kwenkqubo yovavanyo.

Ngokusekelwe kule migca, kuyamiselwa ukuba xa ikhulu elinamashumi amane anesine amawaka livuswa ngemihla yokugqibela, sisigidimi sikaHezekile seemimoya ezine, neso sokusasazwa kukaMoses izihlandlo ezisixhenxe kuLevitikus 26. Sisigidimi sovuko esiziswa nguMikayeli isiphatha-zingelosi. Sisigidimi sephupha elifihlakeleyo likaNebhukadenetsare lomfanekiso

wezilwanyana.

Iintombi ezinyulu zivavanywa ngokusekelwe ekubeni zineoli na, leyo ichazwa ngokuba “yimiyalezo yoMoya kaThixo.” AmaMillerite avuswa xa aqonda ukuba ayetyhilwe ngaphakathi kwelizwi lesiprofeto likaThixo, kwanaxa abona ukuba obo bungqina bunye obabukhokelele ekuqaleni ekubeni baxele kwangaphambili u-1843, enyanisweni babuxela kwangaphambili umhla wama-22 Oktobha 1844. Ngokusekelwe kule migca, kuyamiselwa ukuba xa ikhulu elinamashumi amane anesine amawaka livuswa ngemihla yokugqibela, liya kuvuselwa kumyalezo wesiprofeto ovavanyayo ovelisa iindidi ezimbini zabanquli.

Yonke le migca ifumana ukuzaliseka kwayo okugqibeleleyo nokokugqibela kwixesha lovavanyo lobuprofeti olumelwe kukusekwa komfanekiso kulo nakwelo rhamncwa. Olo vavanyo lugqitywa xa ixesha lobabalo livalwa phezu kweentombi emthethweni weCawa. Ngoko ke, inkqubo yovavanyo yomfanekiso werhamncwa ethi ngokuphindaphindiweyo imelwe njengovavanyo olubonakalisa abo bayiqondileyo isigidimi esesityhiliwe, imelwe yiyo yonke le migca yobuprofeti. KwiDaniel 12, izilumko eziqondayo ukwanda kolwazi zidlula kwinkqubo yovavanyo enamanyathelo amathathu emelwe njengokwenziwa nyulu, mhlophe, kwanokuvavanywa. La manyathelo mathathu ngamanyathelo okukholiseka aziswa nguMoya oyiNgcwele, emele ukukholiseka ngesono, ngobulungisa nangomgwebo. La manyathelo mathathu ayintendelezo, indawo engcwele, neNdawo eNgcwele Kakhulu. La manyathelo mathathu akwamelwe ziingelosi ezintathu zeSityhilelo 14, kwanakwimava kaDaniel namadoda amathathu afanelekileyo kwisahluko 1. Apho baqala badlula kuvavanyo lokutya, emva koko kuvavanyo olubonakalayo, baze ekugqibeleni baluphumelela uvavanyo lwesithathu olwanikwa ngukumkani wasentla—omelwe nguNebhukadenetsare.

Ke zona ke ezi ntwana zine, uThixo wazipha ulwazi nobuchule kuko konke ukufunda nobulumko; noDaniyeli wayenokuqonda kuyo yonke imibono namaphupha. Ke kaloku ekupheleni kwemihla awayeyimisile ukumkani yokuba baziswe, intloko yamathenwa yabazisa phambi koNebhukadenetsare. Waza ukumkani wathetha nabo; yaye phakathi kwabo bonke akufunyanwanga namnye onjengoDaniyeli, uHananiya, uMishayeli, noAzariya; ngenxa yoko bema phambi kokumkani. Ke kuzo zonke izinto zobulumko nokuqonda awazibuza ngazo ukumkani, wabafumana bebhetele ngokuphindwe kalishumi kunabo bonke abenzi bemilingo nabavumisi beenkwenkwezi ababekubo bonke ubukumkani bakhe. Daniyeli 1:17–20.

Olokugqibela lweemvavanyo ezintathu zikaDaniyeli namadoda amathathu axabisekileyo yayiluvavanyo olwenziwa nguNebhukadenetsare; ngaloo ndlela, lubonisa ngomfuziselo ukuba uvavanyo lokugqibela lwesiprofeto olufanekiselwa nguDaniyeli namadoda amathathu axabisekileyo lumalunga neBhabheli, kuba uNebhukadenetsare wayengukumkani, nto leyo ethi kuIsaya isahluko sesixhenxe, iindinyana zesibhozo nezesithoba, imisele ukumkani, ikomkhulu lesizwe, nentloko, ezizimpawu ezinokutshintshiselana. “Intloko” imela intloko yeBhabheli yale Mihla yokuGqibela. Loo “ntloko” kwimihla yokugqibela lihenyukazi leSityhilelo seshumi elinesixhenxe, elibhaliweyo ebunzini balo ukuthi, “IMFIHLAKALO, IBHABHELI ENKULU, UNINA WAMAHENYUKAZI NEZINYANYEKISO ZOMHLABA.”

Uvavanyo lokugqibela lobuprofeti lwabo balikhulu elinamashumi amane anesine amawaka lunxulumene nokuqonda okuchanekileyo okanye okungachanekanga “kwentloko” yeBhabheli yanamhlanje ngemihla yokugqibela. Uvavanyo lwabo lokugqibela lukwaquka ukuqonda ukuba iBhabheli yanamhlanje neRoma yanamhlanje zizimfuziselo ezitshintshanayo, yaye ngoko ke “intloko” yeBhabheli yanamhlanje yileyo “ntloko” inye nakuwuphi na umgca, kuba zizimfuziselo ezitshintshanayo.

“Ihlabathi lizele ziziphango, yimfazwe, nangokungavani. Sekunjalo phantsi kwentloko enye—amandla opopu—abantu baya kumanyana ukuze bachase uThixo kumntu wamangqina aKhe.” Testimonies, volume 7, 182.

UDaniyeli namadoda amathathu abalulekileyo abonisa ukuba uvavanyo lokugqibela lwesiprofeto, kuba lusoloko luyivavanyo esekelwe esiprofetweni, luvavanyo olungombandela waseRoma, kuba intloko yemihla yokugqibela ligunya lobupopu, elifanekiselwa nguNebhukadenetsare, intloko yokuqala yeBhabheli, owamvavanya ngokwakhe uDaniyeli namadoda amathathu abalulekileyo. Impikiswano efanekiselwa nguDaniyeli namadoda amathathu abalulekileyo ikwaboniswa kwangaphambili yimpikiswano yokuqala kwimbali esisiseko yobuAdventist, njengoko imelwe kwitshathi ka-1843, eyayikhokelwe sisandla seNkosi, yaye yayingamele iguqulwe. Impikiswano emelwe kwitshathi ka-1843 yayisekelwe ekuchongeni uAntiochus Epiphanes okanye iRoma yobuhedeni njengamandla awamisela umbono okwivesi yeshumi elinesine yesahluko seshumi elinanye sencwadi kaDaniyeli.

Kwimbali yeentsuku zokugqibela, ikhulu elinamashumi amane anesine amawaka liya kuvavanywa phezu kokuqonda kwalo isiprofeto. Ukuqonda kwesiprofeto kumiselwa yimigca emininzi yesiprofeto exhasa uvavanyo lokugqibela njengolunesimo sesiprofeto. Olu vavanyo luya kuba yinkqubo, yaye luya kufikelela esiphelweni salo ngokubonakaliswa kweendidi ezimbini zabanquli.

Njengoko kubonisiwe kuDaniyeli isahluko seshumi elinesibini, uvavanyo luqala xa ukukhanya okutsha kobuprofeti kutyhilwa, yaye uvavanyo lokuqala luthi ke lube kukuba umntu uyawudla na umyalezo okanye uyawuchasa umyalezo. Olo vavanyo lumelwe nguDaniyeli ngokuthi “bahlanjululwe,” yaye uvavanyo olulandelayo uDaniyeli walubiza ngokuthi, “benziwa mhlophe,” yaye inkqubo yaphela kuvavanyo lwesithathu nolokugqibela olumelwe ngokuthi “bavavanywa.” Uvavanyo lwesithathu nolokugqibela kulapho ezo zindidi zimbini “zivavanywa,” yaye kulapho zibonakalisa khona ukuba zineoli, okanye azinayo.

Isahluko sokuqala sikaDaniyeli sichaza ngokungqalileyo uvavanyo lokugqibela, yaye ngenxa yoko uDaniyeli uchaza uvavanyo olumelwe “kukwenziwa komfanekiselo werhamncwa,” olululo “uvavanyo abantu bakaThixo abafanele ukuluphumelela,” kokubini ngaphambi “kokuba batywinwe” kwanaphambi kokuba “ivalwe ithuba lovavanyo” kumthetho weCawa oza kufika kungekudala.

Uvavanyo lokuba wenziwa njani umfanekiselo werhamncwa lubandakanya uvavanyo lwesiprofeto lokuqonda ulwakhiwo lwesiprofeto lomanyano oluphindwe kathathu. Inamba, irhamncwa, nomprofeti wobuxoki banolwakhiwo oluthile lwesiprofeto olusekwe phezu kobuninzi bamangqina

esiprofeto. Ukuqonda indlela umanyano oluphindwe kathathu oludibana ngayo lube ngamandla esiprofeto esinye ngemihla yokugqibela kukukuqonda indlela owenziwa ngayo umfanekiselo werhamncwa.

Umzekeliso olula, kodwa ontsonkothileyo, wokubaluleka kokuqonda indlela umfanekiso werhamncwa owakhiwa ngayo ngemihla yokugqibela, bubungqina bukaPawulos ngomntu wesono kwisahluko sesibini se-2 Tesalonika. UPawulos ujongana nobudlelane bobuprofeti phakathi kweRoma yobuhedeni neRoma yobupopu, yaye xa esenza njalo, uchaza ukuba “ubudlelane bobuprofeti phakathi kweRoma yobuhedeni neRoma yobupopu” sisifundo esibonakalisa iindidi ezimbini zabakhonzi.

Elinye iqela lithanda inyaniso “yobudlelane obuprofetyo beRoma yobuhedeni neRoma yobupopu,” kanti elinye iqela aliyithandi loo nyaniso, yaye ngenxa yoko lamkela inkohliso enamandla. Ubudlelane obuprofetyo beRoma yobuhedeni neRoma yobupopu awabubeka phambili uPawulos bubodwa nje phakathi kweendinyana ezininzi zesiprofeto ezimele ubudlelane bala magunya mabini, kwanobudlelane bala magunya mabini ne-United States.

IRoma yobuhedeni yinyoka, iRoma yobupapa irhamncwa, yaye iUnited States nguprofeti wobuxoki. U-Ahabhi ngukumkani oyinyoka wookumkani abalishumi, otshate noIzebhele, ihenyukazi, olawula phezu kweqela eliphindwe kabini labaprofeti wobuxoki. Abaprofeti abangamadoda babengabaprofeti bakaBhahali, yaye ababingeleli basentsimini engcwele babemele uthixokazi ongumfazi uAshtaroti. Bekunye babonakalisa umprofeti wobuxoki wemihla yokugqibela, owenza umfanekiso werhamncwa njengoko emelwa ngababingeleli abangabafazi nangabaprofeti abangamadoda.

Inamba nguAhabhi, ongumqondiso wookumkani abalishumi beSityhilelo ishumi elinesixhenxe, yaye ububukumkani besixhenxe kububukumkani obusibhozo. Ububukumkani besithandathu yi-United States, abaprofeti wobuxoki bakaYezebheli; ububukumkani besixhenxe ngookumkani abalishumi, i-United Nations, amandla enamba, yaye ububukumkani besibhozo, obuphuma kwabasixhenxe, bububukumkani besihlanu obafumana inxeba elibulalayo, obuvuswayo njengobubukumkani besibhozo nobokugqibela obulirhamncwa, elo i-United States, ize emva koko ihlabathi liphela, elenza umfanekiso kulo nowalo.

UDaniyeli isahluko sokuqala uchaza uvavanyo lokugqibela lwesiprofeto olubandakanya ukuqonda iRoma njengoko imelwe eLizwini likaThixo. EyesiBini kwabaseTesalonika ichaza ukuba uvavanyo lokugqibela lwesiprofeto lubandakanya ukukhanya ngokuphathelele kwisakhiwo seRoma yanamhlanje, njengoko simelwe bubudlelwane besiprofeto nobezopolitiko phakathi kweRoma yobuhedeni neRoma yobupopu.

UDaniyeli isahluko sesibini ubonakalisa ukuba kukho imfihlelo etyhilwayo ngemihla yokugqibela evavanya ikhulu elinamashumi amane anesine amawaka, kuba uDaniyeli namadoda amathathu axabisekileyo kwisahluko sesibini bamele abantu bakaThixo bemihla yokugqibela. Imfihlelo yesiprofeto etyhilwayo, yaye ngoko ke ebavavanyayo, liphupha eliyimfihlelo likaNebhukadenetsare lomfanekiso wezirhamncwa, ngaloo ndlela limela uvavanyo lokugqibela lwekhulu elinamashumi amane anesine amawaka, oluthi, njengoko uDade White wabhala,

“kukusekwa komfanekiso werhamncwa.”

Uvavanyo olumelwe sisahluko sesibini sikaDaniyeli lubekwa phantsi kwesoyikiso sokufa. Njengomzekeliso wemihla yokugqibela, luqinisekisa oko wafundisa uPawulos xa wachaza ulahlekiso olunamandla olwehlela abo bangaluthandiyo inyaniso. Kwimbali kaDaniyeli, ukuqonda kwakhe kwasindisa izilumko zaseBhabhiloni, kodwa akukho xesha lovavanyo emva kovavanyo lokugqibela lwemihla yokugqibela.

Wonke umgca wengxabano ngoRoma njengophawu esilugqondileyo unika ubungqina obuthe ngqo kwingxabano eseqhubekayo ngoku. Njengoko intshukumo yomthetho weCawe ngoku isenza indlela yayo ebumnyameni, ilizwi lesiprofeto likaThixo lichaza ukusondela kwayo, nangona imiphefumlo embalwa kakhulu ingabantwana bemini; yaye abo bangenabantwana bemini, ngenxa yoko, abaqondi ukuba intlabathi yexesha lovavanyo ihamba ngokukhawuleza iphela. Oku kwenzeka kwimeko echongwe nguDade White, apho iintshukumo zokugqibela ziya kuba zezikhawulezayo. NgoJulayi 2023 uMikayeli wehla ukuze amise umkhosi waKhe onamandla ngeenyawo zawo, kodwa ukuze umntu abe yinxalenye yomkhosi kukho umsebenzi wesiprofeto omele kuqala uzalisekiswa, yaye uzalisekiswa kwimeko yezopolitiko apho umfanekiso werhamncwa usenziwa khona.

Umsebenzi wobuprofeti omele ukwenziwa ukuqonda kokubunjwa komfanekiso werhamncwa. Umfundi wobuprofeti omele aqonde, ngeziganeko ezenzekayo kwimbali yangoku, ukuba izinto zonqulo nezopolitiko ezivelisa umfanekiso werhamncwa eUnited States ziyaqhubeka. Umfundi omele kanjalo aqonde indlela umfanekiso werhamncwa obunjwa ngayo ngokobuprofeti njengoko kubekiwe eLizwini likaThixo. Umele kanjalo aqonde ukuba njengoko umfanekiso werhamncwa usakhiwa eUnited States, umfanekiso kaThixo uyabunjwa kwabalikhulu elinamashumi amane anesine amawaka. Umele aqonde ukufana kwembali yemihla yokugqibela neyeMillerites ngexesha lokuphuhliswa kwesigidimi soKukhala Kwasezinzulwini Zobusuku kwimbali yabo, xa bavuselwa enyanisweni yokuba babekwixesha lokulibala lomzekeliso, yaye ngenxa yoko bona ngokwabo baziintombi. Zontathu ezi ziqendu ziyinxalenye yovavanyo lobuprofeti olwaqalisa ukuzaliseka ngoJulayi ka-2023.

“Umgca phezu komgca” impikiswano nganye ngoRoma ethe yavela kwimbali yama-Advent yaba yimbali engcwele ephindwayo ngemihla yokugqibela. Impikiswano yokugqibela ngoRoma sisiphumo esithe ngqo sokwala kwabantu bakaThixo ukuvuka kumyalezo owafika ngoJulayi ka-2023.

“UTHixo uya kubavusela abantu baKhe; ukuba ezinye iindlela ziyasilela, kuya kungena phakathi kwabo iimfundiso eziphambukileyo, eziya kubahlula, zohlule umququ kwingqolowa. INkosi ibiza bonke abakholwayo lilizwi laYo ukuba bavuke ebuthongweni. Kufikile ukukhanya okuxabisekileyo, okufanelekileyo kweli xesha. Le yinyaniso yeBhayibhile, ebonisa iingozi esele zisijamele kanye. Oku kukhanya kufanele ukusikhokelela ekufundeni iZibhalo ngenkuthalo nasekuhloleni ngokungqongqo okukhulu izimvo esizibambayo. UThixo angathanda ukuba zonke iinkalo nazo zonke izimvo zenyaniso ziphandwe ngokunzulu nangokuzingisa, ngomthandazo nangokuzila ukutya. Abakholwayo mabangaphumli kwiingcinga eziqikelelwayo nakwiimbono ezingacacanga kakuhle malunga nokuba yintoni

inyaniso. Ukhohlo lwabo malwakhiwe ngokuqinileyo phezu kwelizwi likaThixo, ukuze xa lifika ixesha lovavanyo, baze baziswe phambi kwamabhunga ukuze baphendule ngokholo lwabo, babe nako ukunika isizathu sethemba elikubo, ngobulali nangokoyika.

“Vusani imvukelo, vusani imvukelo, vusani imvukelo. Izihloko esizibeka phambi kwehlabathi mazibe yinyaniso ephilayo kuthi. Kubalulekile ukuba, ekukhuseleni iimfundiso esizigqala njengezihloko ezisisiseko zokholo, singaze sizivumele ukusebenzisa iingxoxo ezingachanekanga ngokupheleleyo. Ezo zinokwanela ukuthulisa umchasi, kodwa aziwuzukisi umyalezo wenyaniso. Simele ukuzisa iingxoxo eziqinileyo, ezingayi kuthulisa kuphela abachasayo bethu, kodwa eziya kukwazi ukumelana nolona vavanyo lusemngciphekweni nolunzulu kakhulu. Kubo abo bazifundisele ukuba ngabaphikisi kwiingxoxo kukho ingozi enkulu yokuba bangaliphathi ilizwi likaThixo ngobulungisa. Xa sidibana nomchasi, umzamo wethu onyanisekileyo mawube kukubeka izihloko ngendlela eya kuvusa ukuqiniseka engqondweni yakhe, kunokuba sifune nje ukunika ikholwa ukuzithemba.”

“Nokuba kukhulu kangakanani na ukuqhubela phambili komntu ngokwengqondo, makangacingi nokuba ngumzuzwana omnye ukuba akukho sidingo sokuphonononga iziBhalo ngokunzulu nangokuqhubekayo ukuze kufumanike ukukhanya okungakumbi. Njengabantu, sibizelwe ngamnye ngamnye ukuba sibe ngabafundi besiprofeto. Simele siphaphame ngokunyanisekileyo ukuze sikwazi ukuqonda naliphi na ilitha lokukhanya uThixo aya kusinika lona. Simele sibambe iimbonakalo zokuqala zenyaniso; yaye ngokufunda okunomthandazo kungafunyanwa ukukhanya okucace ngakumbi, okunokuziswa phambi kwabanye.”

Testimonies. Volume 5, 708.

AmaProtestanti exesha likaMiller ala ukulawulwa yimithetho yesigrama, aza akhetha ukungahoyi igama elithi “also” kwivesi yeshumi elinesine, elithi ngokwesigrama lichaze ukuba “abaphangi babantu bakho” babemela igunya elitsha elalingeniswa kulandelelwano lweziganeko ezazimelwe kwiivesi apho ikhoyo ivesi yeshumi elinesine. U-Uriah Smith wenza kwaloo nto kanye xa wayengahoyanga ubungqina besigrama obungqina ukuba ukumkani wasemntla kwivesi yamashumi amathathu anesithandathu, kwanakwivesi yamashumi amane kamva, kwakufuneka abe ngulo kanye ukumkani wasemntla owayengumxholo ukususela kwivesi yamashumi amathathu ananye.

Namhlanje abo bafundisa ukuba i-United States ingaba “ngabaphangi” basebenzisa isiqendu esivela kuSister White esichaza amandla obupapa ne-United States njengamandla amabini aphambili okutshutshisa emihleni yokugqibela, baze bagqwese igrama ukuze baphikise besithi eso salathiso sika “old world,” esisetyenziswa nguSister White ukuchaza iYurophu, eneneni simele imbali eyadlulayo. Igrama ekwesi siqendu ibonisa ukuba olo luvo aluchanekanga, yaye nendlela uSister White asebenzisa ngayo u “old world” kwesi siqendu iyahambelana nendlela alisebenzisa ngayo kwezinye iindawo kwimibhalo yakhe. Xa esenza njalo, ukwavumelana nababhali-mbali abasebenzisa intetho ethi “old world” ngokunxulumene ne “new world” ukuze benze umahluko phakathi kweYurophu namazwe aseMerika.

“UbuRoma kwiLizwe eliDala nobuProtestanti obuwileyo kwiLizwe eliTsha buya kulandela ikhondo elifanayo ngokubhekiselele kwabo bahlonela yonke imithetho yobuthixo.” The Great

Controversy, 615.

Ngokwegrama, ibinzana elithi “iya kusukela” libonisa ukuba omabini amagunya amelwe “lilizwe elidala” nelithi “elitsha” omabini “asukela” intshutshiso yabantu bakaThixo ngemihla yokugqibela, yaye ngokwegrama kuphosakele ukubanga ukuba esi sivakalisi sibhekisa “kwilizwe elidala” njengembali edlulileyo, kanti “elitsha” libhekisa kwimihla yokugqibela. “Umgca phezu komgca,” zonke iimpikiswano ezindala zaseRoma zifundisa umfundi wesiprofeto semihla yokugqibela ukuba, xa zivuswa, uvavanyo lomfanekiselo werhamncwa luya kubandakanya imeko apho ukuchongwa ngokuchanekileyo kwabaphangi babantu bakho kuya kubonakaliswa. Ukuqondwa ngokuchanekileyo “kwabaphangi,” kubekwe kwitshathi yoovulindlela ka-1843, yaye ngoko ke kuyinyaniso esisiseko, eyangqinwa ligunya loMoya weSiprofeto. Oku kuchaza ukuba xa abafundi besiprofeto bevukela kuvavanyo lwabo lokugqibela, umxholo “wabaphangi,” uya kuthi kwangaxeshanye umele uhlaselo lokugqibela phezu kweenyaniso ezisiseko, nangoMoya weSiprofeto.

Siya kuqhubekeka nezi ngcinga kwinqaku elilandelayo.