

IRoma Imisa Umbono - Inani Leshumi Elinesithandathu

*Uvavanyo Lokugqibela: Ukuqonda Umfuziselo WeRoma Nokusebenza
Okuphindwe Kathathu KweSiprofeto*

Jeff Pippenger
2024-09-04

Abo bakwicala elingachanekanga kule mpikiswano yokugqibela yophawu lweRoma baxhomekeke kusetyenziso olunesiphako losetyenziso oluphindwe kathathu lwesiprofeto, njengoko besithi iiRoma ezintathu zichazwa yimithetho emithathu yeCawa yeeCawa yeminyaka ka-321, 538, nomthetho weCawa ozayo kungekudala eUnited States. Ngokwenjenjalo babeka ukugotywa okungachanekanga phezu komgaqo nakwimbali yesiprofeto abayikethayo, njengoko kwenziwayo kanjalo nakwimpikiswano ngezinambuzane ezine zikaYoweli. Izizukulwana ezine ezilandelwa zizinambuzane ezine eziqwegayo kwiindinyana ezintandathu zokuqala zikaYoweli zithetha ngendlela abantu bakaThixo abatshatyalaliswa ngayo ngokuthe ngcembe kwizizukulwana ezine, kwanokuba oko kutshatyalaliswa kwafezekiswa kukwamkelwa yi-Adventism kwetheyoloji yaseRoma nobuProtestanti obuwileyo.

Kule mpikiswano ikhoyo ngoku, abo bazama ukusebenzisa umthetho weCawa ukuchaza iiRoma ezintathu, bayayiphepha inyaniso yokuba ngokwenene kukho imithetho yeCawa emine echongiweyo elizwini likaThixo lesiprofeto, nokuba unyaka wama-321 umele umthetho weCawa oza kufika kungekudala eUnited States, yaye umthetho weCawa wango-538 ufuzisela umthetho weCawa oya kunyanzeliswa phezu kweentlanga zonke zehlabathi. Imithetho yeCawa emine ayichazi mithetho yeCawa mithathu, ngakumbi xa ukubonakaliswa kwesithathu kusetyenziso oluphindwe kathathu lwesiprofeto kumele ukuzaliseka kokugqibela. Umthetho weCawa oza kufika kungekudala eUnited States asinguwo umthetho wokugqibela weCawa; enyanisweni uphawula ukuqala kothotho lwemithetho yeCawa njengoko ilizwe ngalinye emhlabeni liya lisamkela ngokulandelelana uphawu lwegunya lobupopu.

Abo bavuswayo ngoJulayi 2023 kufuneka baqonde ukuba uvavanyo lwesiprofeto olujamelene nabo lwenzeka ngexesha lokuthululwa koMoya oyiNgcwele, nokuba ngelo xesha lokuthululwa elinye iqela lifumana “ioli,” kanti elinye iqela lifumana “inkohliso enamandla.” Owona mfanekiso uphambili wabo bafumana inkohliso enamandla ubonakaliswa kwakweso sahluko apho kufumaneka khona ibinzana elithi inkohliso enamandla, yaye kweso sahluko inyaniso ethandwayo okanye eyaliwayo yile nyaniso ichaza ubudlelwane besiprofeto phakathi kweRoma yobuhedeni neRoma yobupopu.

Ubudlelwane bobuprofeti phakathi ko-321 no-538 bubonakaliswa bubudlelwane bobuprofeti phakathi kwebandla lasePergamo nebandla laseTiyatira. Ngemihla yokugqibela, iRoma yobuhedeni, emelwe ngu-321 nanguPergamo, iluphawu lwe-United States, yaye iRoma yobupopu, emelwe ngu-538 nanguTiyatira, iluphawu lweRoma yanamhlanje.

IRoma yokuqala ka-321 yayingurhulumente wamandla omnye owahlukileyo, yaye iRoma yesibini ka-538 yayiligunya elinamacala amabini elalimele indibaniselwano yebandla norhulumente, ibandla lilawula olo lwalamano. IRoma yesithathu neyokugqibela, eyiRoma yanamhlanje, ligunya elinamacala amathathu eliquka inamba, irhamncwa, nomprofeti wobuxoki.

UPawulos wafundisa ukuba ukungabuqondi ubudlelwane bobuprofeti nobembali phakathi kweRoma yobuhedeni (inamba) neRoma yobupopu (irhamncwa) kwakukuthetha ukubonakalisa intiyo yenyano, nto leyo eyazisa inkohliso enamandla. Bonke abaprofeti, kuquka noPawulos, babethetha ngokukodwa ngeemihla yokugqibela, ngoko ke ubudlelwane phakathi kwala magunya mabini kwimbali kaPawulos bumela ubudlelwane phakathi kwamagunya amathathu eRoma yale mihla ngemihla yokugqibela. Ukulahla ubudlelwane bobuprofeti “obakha” umanyano oluphindwe kathathu lwenamba, irhamncwa, nomprofeti wobuxoki ngemihla yokugqibela kukuzizuzela inkohliso enamandla.

Ukutolika kuka-Uriya Smith okuyimfihlo ngokumkani wasemantla kwakumela “isizathu” esavelisa “isiphumo.” Kodwa udidi olusecaleni olungelulo kwiimpikiswano ezingoRoma luchongwe ngokukodwa njengolungakwaziyo ukuqika lusuka kwisizathu luye kwisiphumo. USmith akazange abone ukuba ukusetyenziswa kwakhe okunesiphako komkani wasemantla kwakunokuelisa iqonga lesiprofeto elaliya kumkhokelela ekubeni achaze gwenxa nesibetho sesithandathu, apho kukho isilumkiso sokuba kugcinwe okanye kulahleke ingubo yobulungisa bukaKristu.

Njengoko kugxininiswa nguPawulos kweyesiBini kwabaseTesalonika, uYohane kwisahluke seshumi elinesithandathu seSityhilelo nakwisibetho sesithandathu ugxininisa imfuneko yokuqonda ukuba ngawaphi na loo mandla mathathu akhokela ihlabathi eArmagedon. Ukusetyenziswa okuphosakeleyo kukaSmith kokumkani wasentla kunika ubungqina bokungakwazi ukusebenzisa ngokufanelekileyo imizekelo nezinto ezizalisekiso.

USmith wayengenako, okanye engavumanga, ukusebenzisa umgaqo obekwe ngamandla kangaka kwiincwadi zikaPawulos wokuba into yokoqobo ngaphambi kwexesha lomnqamlezo yayimela okomoya emva kwexesha lomnqamlezo. Xa lo mgaqo ulandelwa ngononophelo nangokuchaneka, kubonakaliswa ngokulula ukuba “ukumkani wasentla” ngomnye kwimininzi imifuziselo emele “ukumkani wasentla” wokomoya wemihla yokugqibela. AmaSeventh-day Adventists ngaphezu kwabo bonke abanye abantu afanele akwazi ukuba esinye seziseko eziphambili ekusekwe kuzo isiprofeto yimbambano phakathi kukaKristu noSathana. UKristu nguKumkani wasentla oyinyano, yaye uSathana ebezama ukuzibonakalisa njengokumkani wasentla wobuxoki.

Ingoma neNdumiso yoonyana bakaKora. Mkhulu uYehova, emele ukudunyiswa kakhulu emzini kaThixo wethu, entabeni yobungcwele bakhe. Intle ngokuma kwayo, iluvuyo lomhlaba wonke, yiNtaba yeZiyon, emacaleni asentla, umzi woKumkani omkhulu. UThixo uyaziwa ezingxandeni zayo zokuhlala njengesiphaphelo. IiNdumiso 48:1–3.

Inzame zikaSathana zokuxelisa uKumkani wokwenene wasemntla ziquka ukusebenzisa upopu waseRoma njengommeli wakhe wasemhlabeni. USathana ungumchasi-Kristu, yaye kunjalo nompopu waseRoma, ongummeli kaSathana emsebenzini wakhe wenkohliso.

“Ukuze kufunyanwe iingenelo neendili zehlabathi, ibandla lakhokelwa ekubeni lifune ukuthandwa nenkxaso ngabakhulu bomhlaba; yaye ekubeni limalile ngolo hlobo uKristu, lakhuthazwa ukuba linikele ukunyaniseka kummeli kaSathana—ubhishophu waseRoma.”

Imbambano Enkulu, 50.

Ekuchithakaleni kobukumkani buka-Alesandire Omkhulu, uSeleucus Nicator waba ngukumkani wokuqala wasentla kwimbali emelwe kuDanilyeli isahluko seshumi elinanye. Uyise, uAntiochus, wayeyinkokeli enempebelelo ebukumkanini buka-Alesandire, yaye unyana wakhe, uSeleucus, wenziwa isatrapu yaseBhabhiloni. “Isatrapu” lirhuluneli, yaye xa uSeleucus wayesezikhusele iindawo ezintathu kwezo zine zejografi awahlulwa zaba zizo ubukumkani buka-Alesandire, waba ngukumkani wasentla.

Ukutolika kukaSmith ngasese nokuphepha kwakhe imithetho yegramu kwamkhokelela ekubeni acinge ukuba amandla okugqibela awayesenza umanyano lukaSathana lobubi ngemihla yokugqibela amelwe esiprofetweni njengamandla angokoqobo, kungekhona amandla omoya. Ngaloo ndlela, wayengenakubona ukuba uSeleucus Nicator, njengokumkani wokuqala wasemantla, irhuluneli yaseBhabheli, wayeya kuthi, ngokuyimfuneko kwesiprofeto, amele ukumkani wokugqibela wasemantla ongowomoya, owayeligunya elalilawula iBhabheli yanamhlanje yokomoya.

Kweza kwafika omnye weengelosi ezisixhenxe ezazineengqayi ezisixhenxe, wathetha nam, esithi kum, Yiza apha; ndokubonisa umgwebo wehenyukazi elikhulu elihleli phezu kwamanzi amaninzi; elo ookumkani behlabathi bahenyuze nalo, nabemi behlabathi banxityiswe yiwayini yohenyuzo lwalo. Wandithabathela ke emoyeni entlango; ndabona umfazi ehleli phezu kwerhamncwa elibomvu krwe, lizele ngamagama onyeliso, lineentloko ezisixhenxe neempondo ezilishumi. Ke umfazi wayambethe ezimfusa nebomvu, ehonjiswe ngegolide nangamatye anqabileyo neeperile, enendebe yegolide esandleni sakhe, izele zizinto ezingamasikizi nobunqambi bohenyuzo lwakhe. Kwaye ebunzi lakhe kwakubhaliwe igama, IMFIHLELO, IBHABHILONI ENKULU, UNINA WAMAHENYUKAZI NOWEZINTO EZINGAMASIKIZI ZEHLAWATHI. Ndambona umfazi enxile ligazi labangcwele, nangegazi lamangqina kaYesu; ndathi ke ndakumbona, ndamangaliswa kukumangaliswa okukhulu. ISityihlelo 17:1-6.

Amandla alawula iBhabheli ngemihla yokugqibela yibandla lobupopu, yaye ngoko ke naye ungukumkani wasemantla ngokwasemoyeni.

“Umfazi (iBhabheli) weSityihlelo 17 uchazwa ‘enjengewambathiswe ngombala omfusa nobomvu, ehonjiswe ngegolide nangamatye anqabileyo neeperile, ephethe esandleni sakhe indebe yegolide izele ngamasikizi nobungcolileyo: ...ebunzi lakhe kwakubhalwe igama, Imfihlelo, iBhabheli Enkulu, unina wamahenyukazi.’ Uthi umprofeti: ‘Ndambona umfazi enxile ligazi labangcwele, nangegazi lamangqina kaYesu.’ Kwaye iBhabheli ibhengezwa ngakumbi njengaleyo ‘dolophu inkulu, ilawula phezu kookumkani bomhlaba.’ ISityihlelo 17:4-6, 18. Amandla awathi kangangeenkulungwane ezininzi agcina ulawulo lobuzwilakhe phezu kweekumkani zeLizwe lamaKristu yiRoma. Umbala omfusa nobomvu, igolide namatye anqabileyo neeperile, kuveza ngokucacileyo ubungangamsha nobukhazikhazi obungaphezulu

kobookumkani obuboniswayo sisihlalo esinekratshi saseRoma. Kwaye akukho namnye omnye amandla anokuthi ngokwenene kuthiwe ‘unxiliswe ligazi labangcwele’ njengaloo bandla elathe labatshutshisa ngenkohlakalo engaka abalandeli bakaKristu. Kanti ke iBhabheli ikwatyholwa ngesono sonxibelelwano olungekho mthethweni ‘nooekumkani bomhlaba.’ Kwakukungemka eNkosini, nokudibana nabahedeni, apho ibandla lamaYuda laba lihenyukazi; kwaye iRoma, izonakalisa ngokunjalo ngokufuna inkxaso yamandla ehlabathi, ifumana isigwebo esinjalo.” Imbambano Enkulu, 382.

Irhuluneli ngukumkani, yaye ngokukaIsaya, ukumkani bubukumkani, yaye ukwangunongxowankulu wesixeko sobukumkani eso.

Ngokuba intloko yeSiriya yiDamasko, nentloko yeDamasko nguRezini; yaye kungaphelanga iminyaka emashumi mathandathu anesihlanu, uEfrayim uya kuqhekezwa, angabi sabantu. Nentloko kaEfrayim yiSamariya, nentloko yeSamariya ngunyana kaRemaliya. Ukuba aniyi kukholwa, inene anisayi kuzinza. Isaya 7:8, 9.

Ngokobungqina bukaIsaya, umfundi wesiprofeto ovuka ngoJulayi ka-2023 aye kwinkqubo yovavanyo lwesiprofeto umele aqonde umfuziselo wesiprofeto “wentloko” ukuba unqwenela ukumiselwa. Ukuba akawuqondi aze awusebenzise umfuziselo “wentloko” xa kufuneka, ngoko akamiselwanga. Abo bangakhulwayo abamiselwanga, yaye ngoko ke uIsaya uchonga iindidi ezimbini zabanquli ngemihla yokugqibela abathi nokuba bamiselwe okanye abamiselwanga. Zizo kwa ezo ndidi zimbini zinokuba zine-“oli,” okanye azinayo “ioli.”

Olunye udidi olusekiweyo noluneoli luyawamkela umyalezo woKhalelo lwasezinzulwini zobusuku owathi waqalisa ukutyhilwa ngoJulayi ka-2023, kungenjalo lwamkela inkohliso enamandla yeSibini kwabaseTesalonika. Uvavanyo lwalo kukubunjwa komfanekiso werhamncwa, kwanendlela elakhiwa ngayo irhamncwa, nokuba lirhamncwa lobupapa lamaXesha Obumnyama, okanye ngumfanekiso walo owenziwa yiUnited States, okanye ngumanyano oluphindwe kathathu olukhokelela ihlabathi eArmagedon. Oku kuquka imfuneko yokuqonda ukuba “intloko,” “ukumkani,” umlawuli wamanye amagunya amabini enza umanyano oluphindwe kathathu, ngamandla obupapa.

“Intloko,” isixeko esilikomkhulu sakwaYuda, yayiyiYerusalem, isixeko awasikhethayo uYehova ukuba abeke kuso igama lakhe.

Kwaye uRehobhowam unyana kaSolomon wabusa kwaYuda. URehobhowam wayeneminyaka emashumi mane anamnye ubudala ekuqaleni kwakhe ukubusa, waza wabusa iminyaka elishumi elinesixhenxe eYerusalem, umzi awawunyulayo uYehova kuzo zonke izizwe zakwaSirayeli, ukuze abeke igama lakhe khona. Igama likanina lalinguNahama, umAmonikazi. 1 Kumkani 14:21.

Kule mpikiswano inkulu phakathi kukaKristu noSathana, ikomkhulu likaKristu, apho abeka khona igama laKhe, yiYerusalem, yaye umgunyathi kaSathana wayesisixeko esiyinyani saseBhabheli esimele iBhabheli yokomoya, eso sixeko sikhulu semihla yokugqibela. USathana ubeka igama lakhe entlokweni njengomgunyathi wesixeko sikaThixo nekomkhulu laYo. Ukumkani ohlala apho ngunina wamahenyukazi, owenzayo uhenyuzo nookumkani bomhlaba. Unina wamahenyukazi

ligunya lobupapa, yaye iintombi zakhe ziicawa zamaProtestanti eziwileyo, ekuthi phakathi kwazo eyona iphambili phakathi kweecawa eziwileyo nezawexukayo ibe ngamaProtestanti awexukileyo aseUnited States.

Abo baProtestanti baweyo bamele uphondo lwamaProtestanti lwerhamncwa lasemhlabeni, yaye banxulumene nonina ngenxa yokwala kwabo umyalezo wesiprofeto owatyhilwayo ngowe-1798. Iqabane labo, uphondo lwamaRiphabhlikhi, linxulumene nookumkani behlabathi ngobudlelane babo neZizwe eziManyeneyo, ookumkani abalishumi beSityhilelo seshumi elinesixhenxe. Umanyano oluphindwe kathathu olukhokelela ihlabathi eArmagedon lumelwe yintloko yalo, apho igama lalo libekwe khona, yaye iRoma yanamhlanje yokomoya iyiBhabheli yanamhlanje yokomoya. “Intloko” yalo ligunya lobupopu.

Eyokuqala imela eyokugqibela, yaye nokuba usebenzisa uDaniyeli isahluko sesibini njengoko benjenjalo amaMillerite, uyithabathe njengemela izikumkani ezine, okanye njengoko kutyhilwe ngemihla yokugqibela, uyithabathe njengemela izikumkani ezisibhozo, ubukumkani bokuqala babuyiBhabheli yokoqobo. AmaMillerite ebeya kukuxelela ukuba obokugqibela babuyiRoma yokoqobo. IBhabheli neRoma ziimpawu ezinokutshintshiselwana, kuba zingabokuqala nezokugqibela kungca wesiprofeto.

Ngemihla yokugqibela ubukumkani bokuqala beBhabheli yokoqobo bumela ubukumkani besibhozo nobokugqibela obuyiBhabheli yanamhlanje yokomoya, yaye bukwayiRoma yanamhlanje yokomoya. Ngokubhekisele kumangqina amabini amelwe kwisahluko sesibini sikaDaniyeli, iBhabheli neRoma ziisimboli ezisetyenziswa ngokutshintshanayo.

Xa ihenyukazi lobupopu limelwe linegama ebunzini balo elichaza “iBhabheli Eliyimfihlelo,” likwachaza kwangaxeshanye “iRoma eyimfihlelo.” “Imfihlelo” yesiprofeto imela inyaniso enzulu kangangokuba akunakwenzeka ukuqonda ubunzulu benyaniso emelwe apho, ingakumbi ngaphandle kwempembelelo yoMoya oyiNgcwele. Kodwa “imfihlelo” yaseBhayibhileni ikwafuna ukuba oko kutyhilwayo ngokunxulumene naloo mfihlelo kube kukuqonda okuyimfuneko kwabo bafuna ukuphumelela uvavanyo. Kungenxa yoko le nto amangqina amabini encwadini yeSityhilelo egxininisa imfuneko yokuqonda iRoma yanamhlanje.

Nabu ubulumko. Lowo unengqiqo makawubale umongo werhamncwa; kuba ungumongo womntu; kwaye umongo walo ngamakhulu amathandathu anamashumi amathandathu anesithandathu. ISityhilelo 13:18.

“Ubulumko” buyayiqonda inani lerhamncwa, elilani lomntu inani lakhe lingu-ntandathu, ntandathu, ntandathu. “Umntu wesono” uyintloko yerhamncwa. Ubulumko luphawu lweentombi ezizilumko ngemihla yokugqibela, yaye lukwangumfuziselo wabo baqondayo ukwanda kolwazi ngemihla yokugqibela. Abo bangaqondiyo ziintombi ezizizidenge yaye bangabangendawo. “Ubulumko” abangabuqondiyo kufuneka, ngokuyimfuneko yesiprofeto, bube kumxholo wovavanyo lokugqibela lwesiprofeto, kuba kulapho iintombi ezizilumko neezizidenge zikhona khona. Kufuneka baqonde “ntandathu, ntandathu, ntandathu.” Ingqondo enobulumko nayo uYohane uyibeka ngemihla yokugqibela kwiSityhilelo isahluko seshumi elinesixhenxe.

Nantsi ingqondo enobulumko. Iintloko ezisixhenxe ziintaba ezisixhenxe, ahleli kuzo umfazi lowo. Kanjalo kukho ookumkani abasixhenxe: abahlanu bawile, omnye ukho, omnye ke akakafiki; yaye xa efika, umelwe kukuhlala ithutyana elifutshane. Irhamncwa elo lalikhho, lingasekho, lona ngokwalo lingolwesibhozo, yaye lingelaba basixhenxe, lize liye entshabalalweni. IsiTyhilelo 17:9–11.

“Ingqondo” enobulumko bokuqonda inani elithi “sithandathu, sithandathu, sithandathu,” yintombi esisilumko ethe yafumana “ingqondo kaKristu.”

Ngokuba ngubani na owaziyo ingqondo yeNkosi, ukuze ayifundise? Ke thina sinengqondo kaKristu. 1 Korinte 2:16.

Udidi lweentombi ezilumkileyo lunengqondo kaKristu, yaye iintombi ezizizidenge nezikhohlakeleyo zinengqondo yomchasi kaKristu.

“Ixesha lifikile lokuba ukukhanya okuyinyaniso kukhanye phakathi kobumnyama bokuziphatha. Isigidimi sengelosi yesithathu sithunyelwe ehlabathini, silumkisa abantu nxamnye nokwamkela uphawu lwerhamncwa okanye lomfanekiso walo emabunzini abo okanye ezandleni zabo. Ukwamkela olu phawu kuthetha ukufikelela kweso sigqibo sinye esele senziwa lirhamncwa, nokukhuthaza kwaezo zimvo zikwangolo hlobo lunye, ngokuchasene ngqo nelizwi likaThixo.” Review and Herald, Julayi 13, 1897.

Ukubunjwa komfanekiso werhamncwa lolona vavanyo lokugqibela kwiintombi zomzekeliso, yaye izilumko zinengqondo kaKristu, kuba zifikile kweso sigqibo sinye noKristu, kuba zinikele intando yazo phantsi kokhokelo loMoya oyiNgewele. Ukubunjwa komfanekiso kaKristu kwiintombi ezizilumko kuchasana nokubunjwa komfanekiso werhamncwa kwiintombi ezizidenge. Iintombi ezizidenge zifika kweso sigqibo sinye nerhamncwa, kuba zaphazamiseka kumbuzo wovavanyo omalunga nokuchongwa ngokuchanekileyo komchasi-Kristu, ongukumkani wobuxoki wasemantla nentloko yeRoma yanamhlanje.

“Abo badidekayo ekuqondeni kwabo ilizwi, abangakwaziyo ukubona intsingiselo yomchasi-Kristu, ngokuqinisekileyo baya kuzibeka kwicala lomchasi-Kristu.” Kress Collection, 105.

Iintombi eziziziyatha ngexesha lovavanyo elimelwe njengokwakhiwa komfanekiso werhamncwa ziyaphazamiseka ekuqondeni kwazo ilizwi. Ukuphazamiseka kwazo kusekelwe ekungaluqondini kakuhle ilizwi lesiprofeto likaThixo, yaye, zisilela ukubona intsingiselo echanileyo yeRoma yanamhlanje, zamkela inkohliso enamandla, zifike kwisigqibo esinye naserhamncwa, zize zikhuthaze kwaezo zimvo zobupopu ngokuchasana ngokuthe ngqo nelizwi likaThixo, zize zizibeke kwicala likamchasi-Kristu.

Siya kuqhubeka nale mizekelo kwingxelo elandelayo kolu didi.