

# Panium – Inani Lesithathu

*Umbono Nexesha Elimisiweyo: Uthelekiso Lwesiprofeto*

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Umzekeliso weentombi ezilishumi uphindaphindwa ngokuchanileyo kwimbali yabaliwaka alikhulu anamashumi amane anesine. UHabhakuki isahluko sesibini ubeka elubala undoqo womzekeliso xa uchaza umbono othetha ekupheleni.

Ndiya kuma phezu kwenqaba yam, ndizimise phezu kwemboniselo, ndikhangele ukubona oko aya kukuthetha kum, kwanokuba ndiya kuthini na xa ndohlwaywa. Waza uYehova wandiphendula, wathi, Bhala umbono, uwenze ucace emacwecweni, ukuze lowo uwufundayo abaleke. Kuba umbono usekho okwexesha elimisiweyo; ke ekupheleni kwalo uya kuthetha, ungaxoki; nakuba usalibazisa, wulinde; ngokuba uya kufika inene, akayi kulibala. Yabona, umphefumlo wakhe ozidlayo awuthe tye ngaphakathi kuye; kodwa olilungisa uya kuphila ngokholo lwakhe. UHabhakuki 2:1–4.

Ivesi yamashumi amabini anesixhenxe kaDaniyeli ishumi elinanye nayo ikwachaza “ixesha elimisiweyo.”

Yaye ookumkani bobabini ezi ntliziyo zabo ziya kuba kukwenza ububi, yaye baya kuthetha ubuxoki etafileni inye; kodwa akuyi kuphumelela; kuba isiphelo sisaya kuba ngexesha elimisiweyo. Daniyeli 11:27.

“Umbono” omiswa yiRoma ngowexa “elimisiweyo,” yaye ookumkani ababini abantliziyo yabo ikukuceba ububi nokuthetha ubuxoki etafileni enye bachaza umqondiso wendlela yesiprofeto ofikayo ngaphambi kokuba umbono “uthethe.” Phambi kwexesha elimisiweyo ookumkani ababini bathetha “ubuxoki,” yaye xa umbono uthetha ngexesha elimisiweyo, awuxoki. Ixesha elimisiweyo ngumthetho weCawa eUnited States of America, yaye intlanganiso etafileni iphawula ukuqala kwexesha lesiprofeto. “Umbono” uzaliseka embalini kumthetho weCawa, kodwa umiselwa ngaphambi komthetho weCawa. Oku kuyabonakala kuba abathembekileyo baxelelwa ukuba balinde umbono, yaye baxelelwa ukuba bawupapashe umbono. Babengenakuwupapasha ngaphambi kokuzaliseka kombono ukuba umbono wawungekamiselwa.

UYeremiya umele abo “balindayo” umbono:

O Yehova, uyazi wena: ndikhumbule, undivelele, undiphindezele kwabandingisayo; ungandisusi ngenxa yokunyamezela kwakho ixesha elide; yazi ukuba ngenxa yakho ndithwele ungcikivo. Amazwi akho afunyanwa, ndawadla; ilizwi lakho laba luvuyo novuyo lwentliziyo yam; kuba ndibizwe ngegama lakho, O Yehova, Thixo wemikhosi. Andihlalanga embuthweni wabagculeli, andavuya nabo; ndahlala ndedwa ngenxa yesandla sakho, kuba undizalisile ngumsindo. Yini na intlungu yam ingapheliyo, nenxeba lam elinganyangekiyo, elingavumi ukuphiliswa? Uya kuba kum njengoxoki na konke konke, nanjengamanzi asilelayo? Ngako oko utsho uYehova ukuthi, Ukuba uyabuya, ndoba ndibuyisa kwakhona, ume phambi kwam;

kwaye ukuba ukhupha okuyixabiso kokucekisekileyo, uya kuba njengomlomo wam; mabase baphendukele kuwe, kodwa wena musa ukubuyela kubo. Ndokwenza kuwe esi sizwe sibe ludonga lobhedu olinqatyisiweyo; baya kulwa nawe, kodwa abayi kukoyisa; kuba ndinawe ukuba ndikusindise, ndikuhlangule, utsho uYehova. Ndokuhlangula esandleni sabangendawo, ndikukhulule esandleni saboyikekayo. Yeremiya 15:15–21.

Umthetho weCawa ngeCawe e-USA kulapho umqondiso “wokukhumbula” uphawulwa khona. Kulapho iSabatha emele ihlale ikhunjulwa iba ngumba wokugqibela wovavanyo. Kulapho ihenyukazi laseTire, ebelilityelwe, likhunjulwa khona. Kulapho uThixo ekhumbula izono zeBhabhiloni aze alinike isigwebo esiphindwe kabini.

Uphawu apho ukuthetha kubekwe khona ngumthetho weCawe eUnited States of America, kuba apho irhamncwa lomhlaba “lithetha” njengenamba. Kulo kwangalo phawu lufanayo iesile emgceni wesiprofeto sikaBhileham “lithetha.” Xa uYohane umBhaptizi ezalwa, uyise uZakariya, obethintelwe nguThixo ekuthetheni, “uyathetha.”

Kwathi ke ngomhla wesibhozo beza kuwolusa umntwana; baza bammisa igama lokuba nguZakariya, ngokwegama likayise. Ke unina waphendula wathi, Hayi; makabizwe ngokuba nguYohane. Bathi ke kuye, Akukho namnye kwizalamane zakho ubizwa ngeli gama. Benza imiqondiso kuyise, befuna ukuva ukuba yena angathanda ukuba abizwe ngokuba ngubani na. Wacela icwecwe lokubhala, waza wabhala, esithi, Igama lakhe nguYohane. Bamangaliswa bonke. Ngoko nangoko umlomo wakhe wavuleka, nolwimi lwakhe lwakhululeka, wathetha, wadumisa uThixo. Luka 1:59–64.

Ngomthetho weCawe ngeCawa e-USA inxeba elibulalayo lobupopu liyaphiliswa, yaye uba bubukumkani besibhozo obuphuma kwabasixhenxe, xa i-USA, umongameli wayo uDonald Trump engumongameli wesibhozo ophuma kwabasixhenxe. Kanye ngelo xesha linye ikhulu elinamashumi amane anesine amawaka liyaphakanyiswa njengomqondiso. Ikhulu elinamashumi amane anesine amawaka libandla lesibhozo eliphuma kwawasixhenxe. Ngomthetho weCawe ngeCawa inani lesibhozo liyaphawulwa, yaye kwakungomhla wesibhozo apho uYohane walukwayo noZakariya wathetha. UZakariya uthetha ukuthi uThixo “ukhumbule.” Umthetho weCawe ngeCawa ungumgunyathi weSabatha yokwenyaniso eyayimele “ikhunjulwe.” Ngomthetho weCawe ngeCawa ihenyukazi laseTire “liyakhunjulwa.” Kungomthetho weCawe ngeCawa apho uThixo “ezikhumbula” izono zeBhabheli aze aliphinde kabini isigwebo salo.

UYeremiya umele abo babandezeleka kukuphoxeka kokuqala nabalindela umbono olibazisayo. Umele abathembekileyo ababa ngumlomo kaThixo ngexesha elimisiweyo xa umbono uthetha yaye ungaxoki. Umbono othethayo ngexesha elimisiweyo wandulelwa ngookumkani ababini abaxelelana ubuxoki etafileni inye. Eso siganeko sandulela umthetho weCawa, ngoko ke senzeka kwimbali yasePanium njengoko kuchaziwe kwiivesi zeshumi elinesithathu ukuya kweleshumi elinesihlanu, elixesha linye apho “abaphangi babantu” bewumisela “umbono.”

Yaye ngaloo maxesha abaninzi baya kusukuma bamelane nokumkani wasemazantsi; kwanabaphangi babantu bakowenu baya kuzinyusa ukuze baqinise umbono; kodwa baya kuwa. Daniyeli 11:14.

“Amaxhwalelane” yiRoma, yaye iRoma kwimihla yokugqibela bubuKatolika. Upopu uwumisela umbono, yaye wenza oko ngexesha elingaphambi nje komthetho weCawa. Ukwenza oko ngokungenelela kwakhe emfazweni yasePanium apho uTrump oyisa uPutin. Idabi lenzeka ngowama-200 BC, kwangaloo nyaka iRoma yobuhedeni yangena kwimbali yesiprofeto. UPompey Omkhulu wayoyisa iYerusalem ngowama-63 BC. Esi siganeko senzeka ngexesha lephulo lakhe eMpuma, xa wangenelela kwimfazwe yamakhaya phakathi kwabazalwana abangamaHasmonean uHyrcanus II noAristobulus II. UPompey waxhasa uHyrcanus II, wangqinga iYerusalem, waza ekugqibeleni wasithimba isixeko emva kongqingo lweenyanga ezintathu. Oku kwaphawula ukuphela kwenkululeko yaseYuda nokuqala kolawulo lwamaRoma kulo mmandla, owayeza kuthi kamva abe liphondo eliphantsi kolawulo lwamaRoma.

Phambi komthetho weCawa, upopu uyangenelela kwimbali enxulumene nedabi lasePanium. Xa engena kwimbali yesiprofeto, ukubonakala kwakhe kumisela umbono; umbono oya kuthi usathetha “ngexesha elimisiweyo” lomthetho weCawa e-USA. “Umbono” owazibekel’ ixesha nguloo ngxelo yasilelayo yokuxela kwangaphambili eyaphawula ukuqala kwexesha lokulibaziseka kumzekeliso weentombi ezilishumi. Kwakhona waphawula ukufika kwengelosi yesibini kwezingelosi ezintathu zesAmbulo ishumi elinesine. Ukuxela kwangaphambili okwasilelayo okwavulela ixesha lokulinda, nokukhuthaza ukuba “kulindwe” ukuzaliseka kwako, nangona kwakulibazisekile.

Kwimbali yamaMillerite ixesha lokulibala laphela kwintlanganiso yenkampu yase-Exeter ukusukela ngowe-12 ukuya kowe-17 ku-Agasti, 1844. Ukudana okwakubangelwe sisiprofeto esingaphumelelanga, okwangenisa ixesha lokulinda elalimiselwe ukugqibezela isimilo kwiindidi ezimbini zeentombi, kwalandelwa yingcaciso yesiprofeto esasisilele ngaphambili. Ingcaciso yase-Exeter ichaza iinkcukacha ezinxulumene nombono xa uzaliseka. Kwa ezo mpawu zinokuphawulwa kuMateyu isahluko seshumi elinesithandathu, xa uKristu wathabatha abafundi baKhe waya eKesareya Filipi. Ukususela kuloo ndawo ukuya phambili uKristu wabafundisa ngokuthe ngqo abafundi oko kwakuzakwenzeka emnqamlezweni.

Ukususela ngelo xesha uYesu waqala ukubabonisa abafundi bakhe ukuba umelwe kukuya eYerusalem, aze abandezeleke ngezinto ezininzi kubadala nakubabingeleli abakhulu nakubabhali, abulawe, aze avuswe ngomhla wesithathu. Mateyu 16:21.

Kufanele kuqatshelwe ukuba indinyana esandul’ ukucatshulwa iza phakathi kwexesha apho uYesu wabonisa ukuba uPetros wayekhokelwe nguMoya oyiNgcwele ekuchongeni kwakhe uYesu njengoKristu, uNyana woThixo ophilayo. Emva koko, xa uKristu waqalisa ukubafundisa ngomnqamlezo ozayo, uPetros wawuphikisa loo myalezo, yaye uKristu wabiza uPetros ngokuba nguSathana. Umyalezo otyhilwayo xa umbono umiselwa uvelisa iindidi ezimbini zabakhonzi, zombini zimelwe nguPetros.

IKesareya Filipi yiPanium, yaye zombini zikhokelela kwixesha elimisiweyo lomnqamlezo kumgca kaKristu, kuOktoberha 22, 1844 kwimbali yamaMillerite, nakumthetho weCawe namhlanje. IPanium, iKesareya Filipi, nentlanganiso yenkampu yase-Exeter ziziphawuli zendlela ezifanayo ngokwesiprofeto. Kukwesi siphawuli sendlela apho umbono umiselwa khona ngokungeniswa

kukapopu kwingxelo. Ukumiselwa kombono kwandulela ixesha elimisiweyo, kuba iKesareya Filipi yandulela umnqamlezo, intlanganiso yenkampu yase-Exeter yandulela uOktobha 22, 1844, yaye iPanium ngowama-200 BC yandulela uPompey ekoyiseni iYerusalem ngowama-63 BC. Ngexesha elithile phambi komthetho weCawe e-USA upopu, oyihenyukazi laseTire, uya kungena ngokuphandle kwimbali yesiprofeto. Xa esenza oko umbono uyamiselwa.

Umbono umiselwe kwimfazwe yesithathu yommeli yesahluko seshumi elinanye. Imfazwe yokuqala yommeli ibonakalisa imfazwe yokugqibela yommeli, ngoko ke imfazwe yokugqibela yommeli iya kuba neempawu ezifanayo zesiprofeto njengale yokuqala. Ukumkani wasezantsi, omelwe egameni uVladimir, elithetha umlawuli woluntu, ukhukuliswa asuswe ngomanyano phakathi kukapopu nomongameli wase-USA. Upopu wokugqibela uya kuba ngowesibhozo ophuma kwabasixhenxe ekuzalisekeni kweSityhilelo seshumi elinesixhenxe, yaye umongameli wokugqibela uya kuba ngowesibhozo ophuma kwabasixhenxe, ngokunjalo nomqondiso wamawaka alikhulu anamashumi amane anesine.

Ubudlelwane phakathi kopopu nomongameli ekuqaleni babungumfelandawonye “oyimfihlo,” yaye nomfelandawonye womongameli wesibhozo nowokugqibela kunye nopopu uya kuba “yimfihlo” ngokunjalo, kuba ngeli xesha ihenyukazi laseTire ngokwesiprofeto “lilityelwe.” Umfelandawonye phakathi kukaReagan noPopu uJohn Paul II wawuyimfihlo, kodwa kwangaxeshanye upopu waba bobona buso babuqondakala kakhulu emhlabeni. Oko “kularityelweyo” ngokuphathelele ihenyukazi laseTire elihenyuza nabo bonke ookumkani bomhlaba luphawu oluthile lobupopu, oludibanisa zonke izono zalo zibe ludidi olunye lovukelo. Olo phawu lilibango leecawe zamaKatolika “lokungaphazami.” Le nyaniso ibaluleke kakhulu ukuba iqondwe kangangokuba ngoku ndiza kuwuvale lo mbhalo ngesahluko esivela kuSister White. Siya kuqhubekeka nale migca kwinqaku elilandelayo, kodwa njengoko ufunda esi sahluko silandelayo esivela kwi-The Great Controversy, khumbula ukuba phantse onke amalungu ekhabinethi kaTrump angamaRoma Katolika, exutywe nePentekoste kwanempembelelo ehlala ikhona evela kuFranklin Graham, osandul’ ukubiza imithandazo yesidlangalala ngenxa yomchasi-Kristu wesiprofeto seBhayibhile.

## **“Inkululeko Yesazela Isengozini**

“IRomani ngoku ijongwa ngamaProtestanti ngenceba enkulu ngakumbi kunakwiminyaka yangaphambili. Kula mazwe apho ubuKatolika bungengabo obuphethayo, nalapho amaPopi esebenzisa indlela yoxolelaniso ukuze azuze impembelelo, kukho ukwanda kokungakhathali ngokuphathelele kwiimfundiso ezahlula iicawa ezihlaziyiweyo kulawulo oluphezulu lobupapa; uluvo luyanda lokuba, xa sekonke, asohlukanga kangako kwizinto ezisisiseko njengoko bekucingwa, nokuba ukunikezela kancinane kwicala lethu kuya kusizisa ekuqondaneni ngcono neRoma. Kwakukho ixesha apho amaProtestanti ayelixabisa kakhulu inkululeko yesazela eyayithengwe ngexabiso elikhulu kangako. Bafundisa abantwana babo ukuba bayicekise impopoyi baza babamba ukuba ukufuna imvisiswano neRoma kwakungayi kuba kukungathembeki kuThixo. Kodwa zahluke kangakanani na iimvakalelo ezivakaliswayo ngoku!”

“Abakhuseli bobupopu bavakalisa ukuba ibandla liye langcoliswa ngeentetho ezimbi, yaye ihlabathi lamaProtestanti lithanda ukuyamkela loo ngxelo. Abaninzi banyanzelisa besithi

akulunganga ukugweba ibandla lanamhlanje ngezinto ezinezotho nezobudenge ezaphawula ulawulo lwalo ngexesha leenkulungwane zokungazi nobumnyama. Baxolela inkohlakalo yalo eyoyikekayo besithi yaba sisiphumo soburhalarhume bamaxesha lawo, baze bathethelele ngokuthi impembelelo yempucuko yale mihla iyitshintshile imvakalelo yalo.

“Ngaba aba bantu bayilibele ibango lokungaphazami elaye laphakanyiswa ngalo mandla anekratshi kangangeminyaka engamakhulu asibhozo? Endaweni yokuba lishiywe, eli bango laqinisekiswa ngenkulungwane yeshumi elinesithoba ngokungathandabuzekiyo okukhulu ngakumbi kunanini na ngaphambili. Njengoko iRoma ibanga ukuba ‘ibandla alizange liphosise; yaye aliyi kuze, ngokweZibhalo, liphose’ (John L. von Mosheim, Institutes of Ecclesiastical History, book 3, century II, part 2, chapter 2, section 9, note 17), ingathini na ukulahla imigaqo eyalawula indlela yalo yokwenza kwizizukulwana ezadlulayo?”

“Ibandla lobupopu aliyi kuze lirhoxe kwibango lalo lokungaphazami. Konke oko likwenzileyo ekutshutshiseni abo bazigatyayo iimfundiso zalo ezimiselweyo likubamba njengokulilungisa; yaye ngaba aliyi kuphinda lenze ezo zenzo zikwanjalo, xa ithuba linokuthi liveliswe? Makususwe izithintelo ezibekwe ngoku ngoorhulumente behlabathi, aze iRoma ibuyiselwe kwigunya layo langaphambili, yaye kungakhawuleza kubekho ukuvuseleleka kobuzwilakhe bayo nokutshutshisa kwayo.

“Umbhali owaziwayo uthetha ngolu hlobo ngesimo sobukhosi bobupopu ngokuphathelele inkululeko yesazela, nangobungozi obusongela ngokukodwa iUnited States ngenxa yempumelelo yomgaqo-nkqubo wabo: ‘Baninzi abathanda ukubalela naluphi na uloyiko lobuRoma Katolika eUnited States ekukhetheni abantu ngokwenkolo okanye ebuntwaneni bengqondo. Abanjalo ababoni nto kubume nakwisimo sobuRoma enobutshaba kumaziko ethu akhululekileyo, okanye abafumani nto ibonisa intlekele ekukhuleni kwabo. Masithi ke, kuqala, sithelekise eminye yemigaqo esisiseko yorhulumente wethu naleyo yeCawa yamaKatolika.’”

“UMgaqo-siseko wase-United States uqinisekisa inkululeko yesazela. Akukho nto ixabiseke ngakumbi okanye esisiseko ngakumbi. UPopu Pius IX, kwiNcwadi yakhe eyi-Encyclical yomhla we-15 ku-Agasti, 1854, wathi: ‘Iimfundiso ezingenangqiqo neziphosakeleyo, okanye iintetha eziphambeneyo, ezikhusela inkululeko yesazela, ziyimpazamo enobutyhefu obukhulu kakhulu—sisibetho, ngaphezu kwazo zonke ezinye, esimele soyikwe kakhulu kurhulumente.’ Lo popu mnye, kwiNcwadi yakhe eyi-Encyclical yomhla we-8 kuDisemba, 1864, waqalekisa ‘abo banyangayo inkululeko yesazela neyokunqula ngokwenkolo,’ kwanabo ‘bonke abanjalo bagcina besithi ibandla alinako ukusebenzisa amandla.’”

“Umoya othile waseRoma eUnited States awuthethi ukuguquka kwentliziyo. Uyanyamezela apho engenamandla khona. Utsho uBishop O’Connor: ‘Inkululeko yonqulo inyanyezelwa nje kuphela de kube oko kuchaseneyo nako kunokwenziwa ngaphandle kwengozi kwihlabathi lamaKatolika.’... U-archbishop waseSt. Louis wakha wathi: ‘Uqhekeko nokungakholwa zizigqitho; yaye kumazwe obuKristu, njengaseItali naseSpeyin, umzekelo, apho bonke abantu bengamaKatolika, nalapho inkolo yamaKatolika iyinxalenye ebalulekileyo yomthetho welizwe, ziyohlwaywa njengoko zohlwaywa nezinye izigqitho.’...”

“Wonke umkhadinali, ubhishophu omkhulu, nombhishophu kwiCawa yamaKatolika wenza isifungo sokunyaniseka kupopu, apho kuvela khona la mazwi alandelayo: ‘Abawexuki, abaqhekekisi, nabavukeli ngakuyo inkosi yethu echaziweyo (upopu), okanye abalandeli bayo abakhankanywe ngaphambili, ndiya kubatshutshisa ndibachase ngamandla am onke.’—Josiah Strong, Our Country, isahl. 5, imihl. 2–4.

“Kuyinyaniso ukuba kukho amaKristu okwenene kubudlelane beCawa yamaRoma Katolika. Amawaka kuloo cawa akhonza uThixo ngokokona kukhanya banako. Abavunyelwa ukufikelela eLizwini laKhe, yaye ngenxa yoko abayiqondi inyaniso. Abazange babone umahluko phakathi konqulo oluphuma entliziyweni ephilileyo nokujikeleza nje kweendlela nezithethe. UThixo ubajonga ngencebisa enothando aba miphefumlo, njengoko befundiswe kwinkolo ekhohlisayo nenganelisiyo. Uya kwenza imitha yokukhanya ingene kubumnyama obuxineneyo obubangqongileyo. Uya kubatyhilela inyaniso njengoko injalo kuYesu, yaye abaninzi bayakusaza kuma kunye nabantu baKhe.”

“Kodwa ubuRoma njengenkqubo abuhambelani neendaba ezilungileyo zikaKristu ngoku ngaphezu kwalo naliphi na ixesha langaphambili embalini yabo. Iicawa zamaProtestanti zikubumnyama obukhulu, kungenjalo bezinokuyiqonda imiqondiso yamaxesha. ICawa yamaRoma ifikelela kude kwizicwangciso zayo nasezindleleni zayo zokusebenza. Isebenzisa zonke iindlela zokwandisa impembelelo yayo nokunyusa amandla ayo, ilungiselela unqzulwano oluqatha noluzimiseleyo ukuze iphinde ifumane ulawulo lwehlabathi, imisele kwakhona intshutshiso, ize ichthe konke okwenziwe bubuProtestanti. UbuKatolika buyanda macala onke. Khangelani ukwanda kwenani leecawa neendawo zayo zonqulo kumazwe amaProtestanti. Khangelani ukuthandwa kweekholeji neesemina zayo eMelika, ezixhaswa kakhulu ngamaProtestanti. Khangelani ukukhula kwenkqubo yezithethe zenkonzo eNgilani nokuphambuka rhoqo kwabantu besiya kumaqela amaKatolika. Ezi zinto zimele ukuvusa inkxalabo yabo bonke abaxabisa imigaqo esulungekileyo yeendaba ezilungileyo.”

“AmaProtestanti ayiphazamisile aza ayixhasa nepopu; enze izivumelwano nokunikezela, nto leyo namaKatolika ngokwawo amangaliswayo kukuyibona yaye asilela ukuyiqonda. Abantu bavala amehlo abo kubume bokwenene beRoma, nakwiingozi ezimele zilindelwe kubungamsha bayo. Abantu bamele bavuswe ukuze baxhathise ukuqhubela phambili kolu tshaba luyingozi kakhulu kwinkululeko yezopolitiko neyonqulo.”

“Abaninzi kumaProtestanti bacinga ukuba inkolo yamaKatolika ayitsali umdla, nokuba unqulo lwayo luluhlu oludikayo, olungenantsingiselo, lwemisitho. Apho bayaphazama. Nangona ubuRoma busiseko sobuqhophololo, abusibo ubuqhetseba oburhabaxa nobungamayo. Inkonzo yonqulo yeCawa yamaRoma yimisitho enomtsalane omkhulu kakhulu. Umboniso wayo oqaqambileyo nezithethe zayo ezinzulu zitsala iimvakalelo zabantu zize zithulise ilizwi lengqiqo nelesazela. Iliso liyachukunyiswa. Iicawa ezibalaseleyo ngobuhle, iindwendwe zenkqubo ezibabazekayo, izibingelelo zegolide, iindawo ezingcwele ezihonjiswe ngamatye anqabileyo, imizobo ekhethiweyo, nokukrolwa okuhle kakhulu, konke oku kubhenela kuthando lobuhle. Nendlebe nayo iyathinjwa. Umculo awunakuthelekiswa. Izandi ezityebileyo zomrhubhe onzulu womgqomo womculo, zixutywe nomculo wamazwi amaninzi, njengoko usanda ukugcwala phantsi kweengqukuva eziphakamileyo naphakathi kweendlela ezinemiqolo

yeentsika zeecathedral zakhe ezinkulu, azinakusilela ukuchukumisa ingqondo ngoloyiko olungwele nentlonelo.”

“Obu buqaqawuli bangaphandle, obu butofotofo, nalo msitho, obugculela kuphela ukunxanelwa kumphefumlo oguliswa sisono, bubungqina bokonakala kwangaphakathi. Inkolo kaKristu ayidingi mrhombiso unjalo ukuze izincome. Ekukhanyeni okuphuma emnqamlezweni, ubuKristu bokwenyaniso bubonakala bucocekile yaye buthandeka kangangokuba akukho zihombiso zangaphandle zinokwandisa ixabiso labo lokwenene. Bubuhle bobungwele, umoya othobekileyo nozolileyo, obuxabisekileyo kuThixo.”

“Ubukhazikhazi besimbo abusoloko buyimbonakaliso yengcinga ecocekileyo nephakamileyo. Ingcamango eziphakamileyo zobugcisa, ubunonophelo obuthambileyo bokungcamla, zisoloko zikho ezingqondweni ezizezasemhlabeni nezisenkanukweni yenyama. Zidla ngokusetyenziswa nguSathana ukuze akhokelele abantu ekulibaleni iimfuno zomphefumlo, ekulahlekelweni kukubona ubomi obuzayo, obungunaphakade, ekufulatheleni uMncedi wabo ongenasiphelo, nasekuphileleni eli hlabathi lodwa.

“Unqulo olujonge kuphela kwizinto ezingaphandle uyathandeka entliziyweni engakahlaziywa. Ubukhazikhazi nemisitho yonqulo lwamaKatolika bunamandla okutsala nokulinga, awathi ngawo abaninzi bakhohliswe; baze baqalise ukujonga iCawa yaseRoma njengesango kanye lasezulwini. Akukho namnye ngaphandle kwabo bazimisele iinyawo zabo ngokuqinileyo phezu kwesiseko senyaniso, neentliziyiyo zabo zihlaziye nguMoya kaThixo, onokuma engenakoyiswa yimpembelelo yayo. Amawaka angenalo ulwazi lukaKristu olufunyenwe ngamava aya kukhokelwa ekwamkeleni iintlobo zobuthixo ngaphandle kwamandla abo. Unqulo olunjalo lolona kanye lufunwa zizihlwele.”

“Ukubangwa kwecawa ilungelo lokuxolela kukhokelela umRoma ukuba azive ekhululekile ukuba one; yaye ummiselo wokuvuma izono, ngaphandle kwawo ukuxolelwa kwayo kunganikwanga, nawo uthanda ukunika imvume ebubini. Lowo uguqa phambi komntu owileyo, aze avule ekuvumeni iingcinga ezifihlakeleyo neengcamango zentliziyiyo yakhe, uthoba ubudoda bakhe aze ehlise nesidima sazo zonke iimvakalelo ezihloniphekileyo zomphefumlo wakhe. Ekutyhileni izono zobomi bakhe kumbingeleli,—ongumntu ofayo, ophosayo, onesono, yaye ngokufuthi egqwethekiswa yiwayini nokuziphatha kakubi ngokwesini,—umgangatho wakhe wesimilo uyehla, aze ngenxa yoko angcoliswe. Ingcinga yakhe ngoThixo yehliselwa ekufananeni noluntu oluwileyo, kuba umbingeleli umi njengommeli kaThixo. Oku kuvuma kuthobisayo komntu emntwini ngumthombo ofihlakeleyo ekuphume kuwo inxalenye enkulu yobubi obungcolisa ihlabathi nobulilungiselela intshabalalo yokugqibela. Kanti ke kulowo uthanda ukuzanelisa, kumnandi ngakumbi ukuvuma komnye umntu ofayo kunokuvulela uThixo umphefumlo. Kumnandi ngakumbi kwindalo yomntu ukwenza izohlwayo kunokulahla isono; kulula ngakumbi ukucinezela inyama ngelaphu lengxowa, ngamarhawu, nangamakhamandela ahlabaya kunokubethela emnqamlezweni iinkanuko zenyama. Linzima idyokhwe intliziyiyo yenyama ezimisele ukuyithwala kunokuba ithobe intamo phantsi kwedyokhwe kaKristu.

“Kukho ukufana okumangalisayo phakathi kweCawa yaseRoma neCawa yamaYuda ngexesha lokuza kokuqala kukaKristu. Ngoxa amaYuda ayenyathela ngokufihlakeleyo phezu kwawo

onke umgaqo womthetho kaThixo, ngaphandle ayengqongqo ekugcineni imimiselo yawo, ewuthwalisa iimfuno nezithethe ezawenza ukuba ukuthobela kube buhlungu kwaye kube ngumthwalo. Njengoko amaYuda ayesithi ayawuhlonela umthetho, kwangokunjalo namaRoma athi ayawuhlonela umnqamlezo. Ayiphakamisa isimboli yeentlungu zikaKristu, ngoxa ebomini bawo emkhanyela Yena omelwe yiyo.”

“AmaPopi abeka iminqamlezo phezu kweecawa zawo, phezu kwezibingelelo zawo, naphezu kweengubo zawo. Yonke indawo kubonakala uphawu lomnqamlezo. Yonke indawo uyahlonitshwa ngokwasemzimbeni aze aphakanyiswe. Kodwa iimfundiso zikaKristu zingcwatywe phantsi kobuninzi bezithethe ezingenangqiqo, ukutolikwa kobuxoki, neembophelelo ezingqongqo. Amazwi oMsindisi ngamaYuda anobandlululo olungqingqwa asebenza, ngamandla amakhulu ngakumbi, kwiinkokeli zeCawa yamaRoma Katolika: ‘Kuba babopha imithwalo enzima ekunzima ukuyithwala, bayibeke emagxeni abantu; kanti bona ngokwabo abafuni nokuyisusa ngomnye weminwe yabo.’ Mateyu 23:4. Imiphefumlo enesazela igcinwa isesoyikeni esingapheliyo, isoyika ingqumbo kaThixo owonelweyo, ngoxa uninzi lwezidwangube zecawe luphila kubunewunewu nasekuzonwabiseni kwenyama.”

“Ukunqulwa kwemifanekiso nezinto ezingcwele ezishiyekileyo, ukunqulwa nokubizwa kwabangcwele, nokuphakanyiswa kukapopu, zizixhobo zikaSathana zokutsalela iingqondo zabantu kude noThixo nakuNyana waKhe. Ukuze azise intshabalalo yabo, uzama ukujika ingqalelo yabo imsuse kuYe lowo bona banokufumana usindiso ngaye kuphela. Uya kubakhokelela kuyo nayiphi na into enokuthatyathelwa indawo yaLowo uthe: ‘Yizani kum, nonke nina nibulalekayo nisindwayo, ndoniphumuza.’ Mateyu 11:28.”

“Lilinge likaSathana elingapheliyo kukumela kakubi isimilo sikaThixo, indalo yesono, nemiba yokwenene ekusekwe kuyo impikiswano enkulu. Ubuqhetseba bakhe bunciphisa uxanduva lomthetho kaThixo, yaye bunika abantu inkululeko yokona. Kwangaxeshanye ubabangela ukuba baxabise iingcinga zobuxoki ngoThixo, ukuze bamgqale ngoloyiko nentiyo kunokuba bamgqale ngothando. Inkohlakalo ekwisimilo sakhe iyabhalelwa kuMdali; ibonakaliswa kwiinkqubo zonqulo yaye ivezwe ngeendlela zonqulo. Ngaloo ndlela iingqondo zabantu ziyafinyiselwa, yaye uSathana ubafumana njengabameli bakhe ukuze alwe noThixo. Ngeengcinga ezigqwethiweyo ngeempawu zobuThixo, izizwe zobuhedeni zakhokelelwa ekubeni zikholwe ukuba imibingelelo yabantu iyimfuneko ukuze kufunyanwe inkoliseko yoButhixo; yaye iinkohlakalo ezoyikekayo zenziwe phantsi kweendlela ngeendlela zonqulo-zithixo.

“Ibandla lamaRoma Katolika, lidibanisa iindlela zobuhedeni nobuKristu, kwaye, njengobuhedeni, limela gwenxa isimilo sikaThixo, liye lasebenzisa izenzo ezingekho ngaphantsi ngobukhohlakele nangokonyanyeka. Ngemihla yokongama kweRoma kwakukho izixhobo zokungcungcuthekisa ukuze kunyanzeliswe ukuvumelana neemfundiso zalo. Kwakukho isibonda sokutshisa abo babengavumi ukunikezela kumabango alo. Kwakukho ukubulawa kwabantu ngobuninzi obungasoze baziwe de butyhilelwe emgwebeni. Izikhulu zecawe zazifunda, phantsi koSathana inkosi yazo, ukuyila iindlela zokubangela eyona ntuthumbo inkulu inokwenzeka, zingabuphelisi ubomi bexhoba. Kwiimeko ezininzi loo nkqubo yesihogo yayiphindwa de kwafikelelwa kowona mda uphezulu wokunyamezela

komntu, de indalo yancama umzabalazo, waza lowo ubandezelekileyo wamkela ukufa njengokukhululwa okumnandi.”

“Lwalunjalo ke isiphelo sabachasi beRoma. Kwabo babeyilandela yayinamqeqesho wesabhokhwe, wendlala ebuhlungu, nowokuzincama komzimba ngazo zonke iindlela ezinokucingelwa, ezixhalabisa intliziyo. Ukuze bazuze ubabalo lweZulu, abaguqakayo baphula imithetho kaThixo ngokuphula imithetho yendalo. Bafundiswa ukuqhawula amaqhina awamisayo Yena ukuze asikelele aze avuyise ukuhlala komntu emhlabeni. Ingcwaba lecawa liquletse izigidi zamaxhoba achitha ubomi bawo kwimizamo engento yokoyisa iimvakalelo zawo zemvelo, yokucinezela, njengokukhubekisayo kuThixo, yonke ingcinga nayo yonke imvakalelo yovelwano ngakubazalwana bawo abantu.

“Ukuba siinqwenela ukuqonda inkohlakalo engagungqiyo kaSathana, ebonakaliswe kangamakhulu eminyaka, ingekho phakathi kwabo bangazange beve ngoThixo, kodwa kanye embindini nakubo bonke ububanzi bokoBukumkani bamaKristu, kufuneka sikhangele kuphela kwimbali yobuRoma. Ngale nkqubo inkulu kangaka yenkohliso inkosana yobubi ifezekisa injongo yayo yokuzisa ihlazo kuThixo nosizi emntwini. Kwaye njengoko sibona indlela aphumelela ngayo ekuzifihleni nasekuphumezeni umsebenzi wakhe ngeenkokeli zecawe, sinokukuqonda ngcono ukuba kutheni enenzondo engaka ngeBhayibhile. Ukuba loo Ncwadi iyafundwa, inceba nothando lukaThixo ziya kutyhilwa; kuya kubonakala ukuba akabeki phezu kwabantu nanye kwezi mithwalo inzima. Konke akucelayo yintliziyo eyaphukileyo nezisolayo, umoya othobekileyo nolalelayo.

“UKristu akabeki mzekelo ebomini baKhe wokuba amadoda nabafazi bazivalele kwiimanastri ukuze bafanele izulu. Akazange afundise ukuba uthando novelwano mazinqunyanyiswe. Intliziyo yoMsindisi yayiphuphuma luthando. Okukhona umntu esondela ekugqibeleni kokuziphatha, kokukhona iimvakalelo zakhe ziba bukhali ngakumbi, kokukhona ukuqonda kwakhe isono kuba ngamandla ngakumbi, yaye kokukhona novelwano lwakhe kwabandezelekileyo luba nzulu ngakumbi. Upopu ubanga ukuba ungummeli kaKristu; kodwa isimilo sakhe simelana njani na nokuthelekiswa neso soMsindisi wethu? Ngaba uKristu wakhe waziwa ngokunikela abantu entolongweni okanye ekubandezelweni ngenxa yokuba bengamniki imbeko njengoKumkani wezulu? Ngaba ilizwi laKhe lakha laviwa ligwebela ukufa abo babengamamkeli? Xa wawungahoywanga ngabantu belali yamaSamariya, umpostile uYohane wazaliswa ngumsindo, waza wabuza: ‘Nkosi, uyathanda na ukuba siwise umlilo uhle ezulwini, ubatshabalalise, kwanjengoko wenzayo uEliya?’ UYesu wajonga ngomfesane kumfundi waKhe, waza wawukhalimela loo moya wakhe ungqwabalala, esithi: ‘UNyana woMntu akazelanga kutshabalalisa ubomi babantu, koko ukuzisindisa.’ Luka 9:54, 56. Hayi indlela owahluke ngayo umoya owabonakaliswa nguKristu kulowo wombonakalisi wakhe ozibiza ngokuba ngummeli waKhe.”

“Ibandla laseRoma ngoku liziveza phambi kwehlabathi ngobuso obuhle, ligubungela ngemingxengxezo imbali yalo yenkohlakalo eyoyikekayo. Lizinxibise ngeengubo ezifana nezikaKristu; kodwa alitshintshanga. Wonke umgaqo wobopu owawukho kumaxesha adlulileyo ukho nanamhlanje. Iimfundiso ezayilwayo kwawona maxesha amnyama zisabambelelwe. Makungabikho bani uzikhohlisayo. Obo bupopu amaProtestanti asele

ekulungele kangaka ukubuhlonela ngoku bububo obabubalawula ihlabathi ngemihla yoHlaziyo, xa amadoda kaThixo ema, ebeka ubomi bawo esichengeni, ukuze abhence ubugwenxa balo. Bunelo kwa eso sizidla nokuziphakamisela ngekratshi okwalawula ngenkani phezu kookumkani neenkosana, kwaza kwabanga amalungelo akhethekileyo kaThixo. Umoya walo awunaburhalarhume buncinane okanye ulawulo olunguzwilakhe olungaphantsi ngoku kunangexesha laxa lacinezela inkululeko yoluntu laza labulala abangcwele boPhezukonke.”

“Ubupopu bubo kanye nje njengoko isiprofeto sabhengezayo ukuba buya kuba njalo, lulo uwexuko lwamaxesha okugqibela. 2 Tesalonika 2:3, 4. Kuyinxalenye yomgaqo-nkqubo wabo ukuthabatha isimilo eso siya kuthi siphumeze injongo yabo kakuhle kakhulu; kodwa phantsi kwembonakalo eguquguqukayo yolovane bafihla ubuhlungu obungaguqukiyo benyoka. ‘Ukholo alufanele kugcinwa nabaqhekeki, kwanabo barhanelwa uqhekeko’ (Lenfant, volume 1, page 516), batsho. Ngaba la mandla, anengxelo yeminyaka eliwaka ebhalwe egazini labangcwele, ngoku aya kuvunywa njengexalenye yebandla likaKristu?”

“Asikokungesizathu ukuba ibango liye laphakanyiswa kumazwe obuProtestanti lokuba ubuKatolika abohlukani kakhulu nobuProtestanti njengakumaxesha angaphambili. Kubekho utshintsho; kodwa olo tshintsho alukho kubupopu. Inene ubuKatolika bufana kakhulu nenxalenye enkulu yobuprotestanti obukhoyo ngoku, kuba ubuProtestanti bonakele kakhulu ukususela kwimihla yabaHlaziyi.

“Njengoko iicawa zamaProtestanti bezifuna ukubabalwa lihlabathi, inceba yobuxoki iwamfamekisile amehlo azo. Aziboni ukuba kukufanelekile ukukholelwa okulungileyo ngabo bonke ububi, yaye njengomphumo ongenakuphepheka ekugqibeleni ziya kukholwa ububi ngako konke okulungileyo. Endaweni yokuma zikhusele ukhoho olwanikelwayo kwabaNgcwele kwakanye, ngoku, ngokungathi kunjalo, zicela uxolo eRoma ngenxa yoluvo lwazo olungabinanceba ngaye, zicela ukuxolelwa ngenxa yobandlululo bazo.”

“Iqela elikhulu, kwanaphakathi kwabo babujonga ubuRoma bungekho ncam kubo, liqonda kancinane kakhulu ingozi ephuma kumandla nempembelelo balo. Abaninzi bathi ubumnyama bengqondo nobokuziphatha obabugquqisile ngexesha lamaXesha Aphakathi banceda ukusasazeka kweemfundiso zalo, iinkolelo-zobuxoki zalo, nengcinezelo yalo, kwanokuba ubukrelekrele obukhulu bamaxesha anamhlanje, ukusasazeka kolwazi ngokubanzi, nokwanda kwenkululeko kwimiba yenkolo kuyakwalela ukuvuselelwa kokunganyamezelani nobuzwilakhe. Eyona ngcamango yokuba imeko enjalo yezinto iya kubakho kweli xesha likhanyiselweyo iyahlekiswa. Kuyinyaniso ukuba ukukhanya okukhulu, kokwengqondo, kokuziphatha, nokwenkolo, kuyakhanya phezu kwesi sizukulwana. Kumaphepha avulekileyo eLizwi eliNgcwele likaThixo, ukukhanya okuvela ezulwini kuthululelwe phezu kwehlabathi. Kodwa makukhunjulwe ukuba okukhona kukhulu ukukhanya okunikelwayo, kokukhona bukhulu ubumnyama babo bakugqwethayo bakwala.”

“Uphononongo lweBhayibhile olwenziwa ngomthandazo beluya kubonisa kumaProtestanti isimilo sokwenene sobupopu, luze lubenze bayicekise, bayiphephe; kodwa abaninzi bazizilumko kangaka ngokokwabo kangangokuba abaziva benesidingo sokumfuna uThixo ngokuthobeka ukuze bakhokelwe enyanisweni. Nangona beqhayisa ngokukhanyiselwa kwabo, abasazi zombini iZibhalo namandla kaThixo. Bamele babe nendlela ethile yokuthomalalisa

izazela zabo, yaye bafuna oko kungoyena mncinane ngokwasemoyeni nokuzithoba. Oko bakunqwenelayo yindlela yokulibala uThixo eya kubonakala ngathi yindlela yokumkhumbula. Ubupopu bulungele kakuhle ukuhlangabezana neemfuno zabo bonke abo. Bulungiselelwe iindidi ezimbini zoluntu, ezibandakanya phantse ihlabathi lonke—abo bangathanda ukusindiswa ngokulunga kwabo, nabo bangathanda ukusindiswa ezonweni zabo. Nantsi imfihlelo yamandla abo.”

“Usuku bobumnyama obukhulu bengqondo bubonakalisiwe ukuba bulungele impumelelo yobupopu. Kusaza kubonakalisiwe ukuba usuku lokukhanya okukhulu kwengqondo nalo ngokulinganayo lulungele impumelelo yabo. Kumaxesha adlulileyo, xa abantu babengenalo ilizwi likaThixo bengenaso nokwazi inyaniso, amehlo abo ayegqunywe, yaye amawaka abanjiswa, engawuboni umnatha owawolulelwe iinyawo zawo. Kolu luhlu lwezizukulwana zikhona ezininzi ezithi amehlo azo aphazanyiswe kukukhazimla kweengcinga zabantu, ‘inzululwazi ebizwa ngobuxoki;’ aziwuqondi umnatha, zize zingene kuwo ngokulula kanye ngokungathi zivalwe amehlo. UThixo wayemise ukuba amandla engqondo omntu agcinwe njengesipho esivela kuMdali wakhe, yaye asetyenziswe enkonzweni yenyano nobulungisa; kodwa xa ukukhukhumala nokulangazelela ukuphakama kugcinwa, yaye abantu bephakamisa ezabo iimfundiso ngaphezu kwelizwi likaThixo, ngoko ubukrelekrele bunokwenza umonakalo omkhulu ngakumbi kunokungazi. Ngaloo ndlela inzululwazi yobuxoki yale mihla, etshitshisa ukholo eBhayibhileni, iya kubonakala iphumelela kanye njengokuba kwaphumelela ukufihlwa kolwazi ekulungiseleleni indlela yokwamkelwa kobupopu, neendlela zabo ezinomtsalane, njengoko kwakunjalo ekuvuleni indlela yokukhuliswa kwamandla abo kumaXesha Obumnyama.”

“Kwiintshukumo eziqhubekayo ngoku eUnited States zokuzuzela amaziko nezithethe zecawa inkxaso karhulumente, amaProtestanti alandela emanyathelweni amaPapa. Hayi, ngaphezu koko, avulela ubupapa umnyango wokuba buphinde bufumane eMelika yamaProtestanti obo bukhusi buphezulu abaphulukana nabo kwiLizwe eliDala. Kanti ke into eyenza le ntshukumo ibe nentsingiselo enkulu ngakumbi yile nto yokuba eyona njongo iphambili ekujoliswe kuyo kukunyanzeliswa kokugcinwa kweCawa—isithethe esaphuma eRoma, nesithi bona sisimboli segunya labo. Ngumoya wobupapa—umoya wokuvumelana nezithethe zehlabathi, ukuhlonela izithethe zabantu ngaphezu kwemithetho kaThixo—ongena ngaphakathi kwiicawa zamaProtestanti uze uzikhokelele ekwenzeni kwaloo msebenzi mnye wokuphakanyiswa kweCawa athe ubupapa bawenza ngaphambi kwazo.”

“Ukuba umfundi angaziqonda iiarhente eziza kusetyenziswa kwimbambano esondeleyo ezayo, kufuneka nje alandele ingxelo yeendlela iRoma eyazisebenzisa ngenjongo efanayo kumaxesha adlulileyo. Ukuba efuna ukwazi indlela amaPapisti namaProtestanti amanyeneyo aya kuphatha ngayo abo bazilahlayo iimfundiso zawo, makabone umoya iRoma eyawubonakalisayo ngakuSabatha nakubakhuseli bayo.

“Izimiselo zobukumkani, amabhunga jikelele, nemithetho yebandla exhaswa ngamandla asehlabathini yaba ngamanyathelo awathi ngawo umthendeleko wobuhedeni wafikelela kwindawo yawo yembeko kwihlabathi lobuKristu. Umlinganiselo wokuqala osesidlalaleni wokunyanzelisa ukugcinwa kweCawa yaba ngumthetho owamiselwa nguConstantine. (A.D.

321) Lo myalelo wawufuna ukuba abemi beedolophu baphumle “ngomhla ohloniphekileyo welanga,” kodwa wawumela abantu basemaphandleni ukuba baqhubeke nemisebenzi yabo yezolimo. Nangona wawusisigqibo sobuhedeni phantse ngokupheleleyo, wanyanzeliswa ngumlawuli emva kokwamkela kwakhe ubuKristu ngegama kuphela.

“Umyalelo wobukumkani, ungabi yinto eyoneleyo esimele igunya elivela kuThixo, uEusebius, ubhishophu owayefuna ubabalo lweenkosana, nowayengumhlobo osenyongweni nomncomi kaConstantine, waqhubela phambili ibango lokuba uKristu wayeyidlulisile iSabatha wayisa kwiCawa. Akukho bungqina bunye beZibhalo obuveliswayo ukungqina le mfundiso intsha. UEusebius ngokwakhe, engazi, uyakuvuma ukunganyani kwayo aze abonise ababhali bokwenene bolu tshintsho. Uthi, ‘Zonke izinto, nokuba yayiyintoni na eyayiluxanduva ukuyenza ngeSabatha, ezi sizidlulisele kuSuku lweNkosi.’—Robert Cox, Sabbath Laws and Sabbath Duties, iphepha 538. Kodwa impikiswano yeCawa, ingenasiseko njengoko yayinjalo, yasebenza ukukhuthaza abantu ukuba banyathele phantsi iSabatha yeNkosi. Bonke ababenqwenela ukuhlonitshwa lihlabathi bayamkela umthendeleko othandwayo ngabantu.”

“Njengoko upopu waqalisa ukuma ngokuzinzileyo, umsebenzi wokuphakanyiswa kweCawa waqhubekekiswa. Kangangexesha elithile abantu babesenza imisebenzi yezolimo xa bengayi ecaweni, yaye umhla wesixhenxe wawusathathwa njengeSabatha. Kodwa ngokuqhubekayo kwabakho utshintsho. Abo babekwizikhundla ezingewele balelwa ukuba bagwebe nakweyiphi na imbambano yaseburhulumenteni ngeCawa. Kungekudala emva koko, bonke abantu, nokuba bakweliphi na inqanaba, bayalelwa ukuba bayeke imisebenzi eqhelekileyo, phantsi kwesohlwayo semali kubantu abakhululekileyo nangesohlwayo sokubethwa kubakhonzi. Emva koko kwamiselwa ukuba izityebi zohlwaywe ngokuphulukana nesiqingatha seempahla zazo; yaye ekugqibeleni, ukuba zisahleli zinenkani, zifanele ukwenziwa amakhoboka. Abantu abakumgangatho ophantsi babefanele ukubandezeleka ngokugxothwa ngonaphakade.”

“Imimangaliso nayo yabizelwa ukusetyenziswa. Phakathi kwezinye izimanga kwaxelwa ukuba, njengoko umlimi owayesele eza kulima intsimi yakhe ngeCawa wayecoca ikhuba lakhe ngentsimbi, loo ntsimbi yanamathela nkqi esandleni sakhe, waza wayiphatha ejikeleza nayo iminyaka emibini, ‘ngentlungu yakhe enkulu kakhulu nangehlazo lakhe.’—Francis West, Historical and Practical Discourse on the Lord’s Day, iphepha 174.

“Kamva upopu wanika imiyalelo yokuba umbingeleli wepharishi abafundise abalumkise abo baphula iCawa, aze abanqwenelele ukuba baye ecaweni baze bathandaze, hleze bazizisele bona nabamelwane babo intlekele enkulu. Ibhunga lecawa laphakamisa ingxoxo ethi, ekubeni ibisetyenziswa kangaka ngokubanzi, kwanangeeProtestanti, yokuba ngenxa yokuba abantu babebethwe ngumbane ngoxa besebenza ngeCawa, imele ukuba iyiSabatha. ‘Kucacile,’ batsho abaphathi becawa, ‘ukuba yayinkulu kangakanani ingqumbo kaThixo phezu kokungayihoyi kwabo le mini.’ Kwaza kwenziwa isibheni sokuba ababingeleli nabalungiseleli, ookumkani neenkosana, nabo bonke abantu abathembekileyo, ‘basebenzise eyona mizamo yabo inkulu nenyameko ukuze le mini ibuyiselwe kwisidima sayo, yaye, ngenxa yodumo lobuKristu, igcinwe ngentobeko engakumbi kwixesha elizayo.’—Thomas Morer, Discourse in Six Dialogues on the Name, Notion, and Observation of the Lord’s Day, iphepha 271.

Ekubeni izigqibo zamabhunga zinganelanga, kwacengwa amagunya orhulumente welizwe ukuba akhuphe ummiselo owawuya kubetha uloyiko ezintliziyweni zabantu, uze ubanyanzele ukuba bayeke ukusebenza ngeCawa. Kwisinodi eyabanjelwa eRoma, zonke izigqibo zangaphambili zaqinisekiswa kwakhona ngamandla nangobungangamsha obungakumbi. Zaye zafakwa nomthetho wecawe zaza zanyanzeliswa ngamagunya aseburhulumenteni phantse kulo lonke elasebuKristwini. (Bona uHeylyn, History of the Sabbath, pt. 2, ch. 5, sec. 7.)

“Kanti ke, ukungabikho kwegunya leZibhalo lokugcinwa kweCawa kwabangela ukuhlazeka okungelula. Abantu bayithandabuza ilungelo lootitshala babo lokubekela bucala isibhengezo esiqinisekileyo sikaYehova esithi, ‘Usuku lwesixhenxe luyiSabatha kaYehova uThixo wakho,’ ukuze bazukise usuku lwelanga. Ukuze kusalathwe ukuswela ubungqina beBhayibhile, kwafuneka ezinye iindlela. Ummeli onenzondelelo weCawa, owathi malunga nokuphela kwenkulungwane yeshumi elinesibini watyelela amabandla aseNgilani, waxhathiswa ngamangqina athembekileyo enyaniso; yaye iinzame zakhe zaba lilize kangangokuba wemka elo lizwe okwethutyana, waza wazama ukufuna indlela yokunyanzelisa iimfundiso zakhe. Ekubuyeni kwakhe, ukuswela kwazaliswa, yaye kwimisebenzi yakhe eyalandelayo wadibana nempumelelo enkulu ngakumbi. Weza ephethe umsongo owawusithi uvela kuThixo ngokwaKhe, nowawuqulethe umyalelo owawufuneka wokugcinwa kweCawa, kunye nezisongelo ezoyikekayo zokoyikisa abangathobeliyo. Olu xwebhu luxabisekileyo—olwalulubuxoki obuseludakeni kanye njengelo ziko lwaluxhasayo—kwathiwa lwawa ezulwini, lwaza lwafunyanwa eYerusalem, phezu kwesibingelelo sikaSt. Simeon, eGolgotha. Kodwa, enyanisweni, ibhotwe lobupopu eRoma yayililo elalisisiseko esaphuma kulo. Iinkohliso namaxwebhu obuxoki okuqhubela phambili amandla nokuchuma kwebandla ziye kuzo zonke izizukulwana zathathwa njengezisemthethweni ngolawulo lwabefundisi bobupopu.”

“Incwadi esongiweyo yayikwalela ukusebenza ukususela kwiyure yesithoba, eyintsimbi yesithathu emva kwemini, ngoMgqibelo emva kwemini, kude kuse ngoMvulo; yaye igunya layo kwakusithiwa lingqinelwe yimimangaliso emininzi. Kwabikwa ukuba abantu abasebenza ngaphaya kwelo xesha limisiweyo babesotywa sisifo sokukhubazeka. Umgayi othile owazama ukugaya umbona wakhe wabona, endaweni yomgubo, kuphuma umpompo wegazi, yaye ivili lokusila lema, nangona kwakukho ukugxalathelana okunamandla kwamanzi. Umfazi owafaka intlama eziko wayifumana ingekavuthwa xa eyikhupha, nangona iziko lalishushu kakhulu. Omnye, owayelungise intlama ukuze ibhakwe ngeyure yesithoba, kodwa wagqiba kwelokuba ayibeke ecaleni kude kube ngoMvulo, wafumanisa, ngosuku olulandelayo, ukuba yenziwe izonka yaza yabhakwa ngamandla kaThixo. Indoda eyabhaka izonka emva kweyure yesithoba ngoMgqibelo yafumanisa, xa isiqhekeza ngentsasa elandelayo, ukuba kwaphuma igazi kuso. Ngaloo mabali ayintsoni angenangqondo, azezele ziinkolelo, abaxhasi beCawa bazama ukumisela ubungcwele bayo. (Bona Roger de Hoveden, Annals, vol. 2, pp. 526–530.)”

“EScotland, njengaseNgilani, kwaqinisekiswa intlanelo engakumbi ngeCawa ngokuyidibanisa nenxalenye yeSabatha yamandulo. Kodwa ke ixesha ekwakufuneka ligcinwe lingcwele lahluka. Ummiselo ovela kukumkani waseScotland wabhengeza ukuba ‘uMgqibelo ukususela ngentsimbi yeshumi elinesibini emini kufuneka uthathelwe njengongcwele,’ nokuba akukho mntu, ukususela ngelo xesha kude kube nguMvulo kusasa, omele azibandakanye nemisebenzi

yehlabathi.—Morer, amaphepha 290, 291.”

“Kodwa nakuba kwakukho yonke imizamo yokumisela ubungwele beCawa, amaPapi ngokwawo avuma esidlangalaleni igunya elivela kuThixo leSabatha nemvelaphi yobuntu yelo ziko elalithabathe indawo yayo. Ngenkulungwane yeshumi elinesithandathu ibhunga lobupapa lavakalisa ngokucacileyo lathi: ‘Mabakhumbule bonke amaKristu ukuba usuku lwesixhenxe lwangwaliswa nguThixo, lwaza lwamkelwa lwagcinwa, kungekhona ngamaYuda kuphela, kodwa nangabo bonke abanye abazibanga benqula uThixo; nangona thina maKristu siyiguqulele iSabatha yabo kuSuku lweNkosi.’—Ibid., amaphepha 281, 282. Abo babedlala ngomthetho kaThixo babengengabo abangayaziyo indalo yomsebenzi wabo. Babezibeka ngabom ngaphezu koThixo.

“Umzekeliso obalaseleyo womgaqo-nkqubo waseRoma ngakubo abo bangavumelaniyo nayo wanikwa kutshutshiso olude nolunegazi lwamaWaldense, amanye awo ayengabagcini beSabatha. Abanye babandezeleka ngendlela efanayo ngenxa yokunyaniseka kwabo kumyalelo wesine. Imbali yamabandla aseTopiya naseAbyssinia ibaluleke ngokukodwa. Phakathi kobumnyama bamaXesha Obumnyama, amaKristu akuMbindi Afrika alahleka emehlweni aza alityalwa lihlabathi, yaye kangangeenkulungwane ezininzi ayonwabela inkululeko ekusebenziseni ukholo lwawo. Kodwa ekugqibeleni iRoma yeva ngobukho bawo, yaye umlawuli waseAbyssinia kungekudala wakhohliselwa ekubeni avume upopu njengommeli kaKristu. Kwalandela nezinye izivumelwano.”

“Kwakhutshwa umthetho owalela ukugcinwa kweSabatha phantsi kwezona zohlwayo ziqatha. (Bona uMichael Geddes, Church History of Ethiopia, amaphepha 311, 312.) Kodwa ubuzwilakhe bobupopu kungekudala baba yidyokhwe ecaphukisa ngokugqithisileyo, kangangokuba ama-Abyssinia azimisela ukuyaphula ayisuse ezintanyeni zawo. Emva komzabalazo owoyikekayo, amaRoma agxothwa kwimimandla yawo, yaza inkolo yamandulo yabuyiselwa. Iicawa zavuyela inkululeko yazo, yaye azizange ziyilibale imfundiso ezaziyifundile ngokuphathelele inkohliso, ubugqwidigqwidini, namandla olawulo olunguzwilakhe aseRoma. Ngaphakathi kobukumkani bawo obukude bodwa zaneliseka ukuhlala, zingaziwa kulo lonke elinye ihlabathi lobuKristu.

“Iicawa zaseAfrika zayigcina iSabatha njengoko yayigcinwa yicawa yobupapa phambi kokuwexuka kwayo ngokupheleleyo. Ngoxa zazigcina usuku lwesixhenxe ngokuthobela umthetho kaThixo, zaziyeke ukusebenza ngeCawa ngokungqinelana nesithethe secawa. Ekufumaneni amandla aphezulu, iRoma yayiyinyathele iSabatha kaThixo ukuze iphakamise eyayo; kodwa iicawa zaseAfrika, ezazifihlakele phantse iminyaka eliwaka, azizange zibe nesabelo kokuwexuka. Xa zaziswe phantsi kolawulo lweRoma, zanyanzeliswa ukuba ziyibeke ecaleni eyinyaniso zize ziphakamise iSabatha yobuxoki; kodwa zathi zakuba ziphinde zafumana inkululeko yazo, zabuyela ekuthobeleni umthetho wesine.

“Ezi ngxelo zexesha eladlulayo zityhila ngokucacileyo ubutshaba beRoma ngakuSabatha yokwenyaniso nakubakhuseli bayo, kwakunye neendlela ezisetyenziswayo yiyo zokuhlonela elo ziko ilizisunguleyo. Ilizwi likaThixo lifundisa ukuba ezi meko ziya kuphindwa kwakhona xa amaRoma Katolika namaProtestanti eya kumanyana ekuphakamiseni iCawa.”

“Isiprofeto seSityhilelo 13 sibhengeza ukuba amandla amelwe lirhamncwa elineempondo ezifana nezemvana aya kwenza ukuba ‘umhlaba nabo bahlala kuwo’ banqule ubupopu—apha obufuziselwa lirhamncwa ‘elifana nengwe.’ Irhamncwa elineempondo ezimbini likwamele ukuthi ‘kwabahlala emhlabeni mabenzele umfanekiselo irhamncwa elo;’ yaye, ngaphezu koko, limisele bonke, ‘abancinane nabakhulu, abazizityebi nabangamahlwempu, abakhululekileyo nabangamakhoboka,’ ukuba bamkele uphawu lwerhamncwa. ISityhilelo 13:11–16. Kubonisiwe ukuba iUnited States lingamandla amelwe lirhamncwa elineempondo ezifana nezemvana, nokuba esi siprofeto siya kuzaliseka xa iUnited States iya kunyanzelisa ukugcinwa kweCawa, leyo iRoma eyibanga njengokuvunywa okukhethekileyo kobungamasha bayo. Kodwa kule ntlonipho inikelwa kubupopu iUnited States ayisayi kuba yodwa. Impembelelo yeRoma kumazwe awakha avuma ulawulo lwayo isekude kakhulu ekubeni itshatyalaliswe. Kwaye isiprofeto sixela kwangaphambili ukubuyiselwa kwamandla ayo. ‘Ndabona elinye lamakhanda aso ngokungathi lonzakalelwe ukufa; yaza inxeba layo elibulalayo laphiliswa: laza lonke ihlabathi lammangalela irhamncwa elo.’ Ivesi 3. Ukubethwa kwenxeba elibulalayo kubhekisa ekuweni kobupopu ngowe-1798. Emva koku, utsho umprofeti, ‘inxeba layo elibulalayo laphiliswa: laza lonke ihlabathi lammangalela irhamncwa elo.’ UPawulos uthetha ngokucacileyo ukuba ‘umntu wesono’ uya kuqhubeka ade afike umbonakalo wesibini. 2 Tesalonika 2:3–8. Kude kube sekupheleni kanye kwexesha uya kuqhuba umsebenzi wokulukuhla. Kwaye nombhali weSityhilelo uvakalisa, ekwabhekisa kubupopu, esithi: ‘Bonke abahlala phezu komhlaba baya kulinqula, abo amagama abo angabhalwanga encwadini yobomi.’ ISityhilelo 13:8. Kuzo zombini ihlabathi elidala nelitsha, ubupopu buya kwamkelwa ngentlonipho ehlawulwa kummiselo weCawa, oxhomekeke kuphela phezu kwegunya leBandla laseRoma.”

“Ukususela phakathi kwenkulungwane yeshumi elinesithoba, abafundi besiprofeto eUnited States baye banikela obu bungqina ehlabathini. Kwezi ziganeko zenzeka ngoku kubonakala inkqubela ekhawulezayo esingise ekuzalisekeni kwesi siprofeto. Kubafundisi bamaProtestanti kukho kwaloo mabango afanayo egunya elivela kuThixo okugcina iCawa, kwanokunqongophala okufanayo kobungqina beSibhalo, njengakwiinkokeli zopopu ezayila imimangaliso ukuze zithabathele indawo yomyalelo ovela kuThixo. Ibango lokuba imigwebo kaThixo ifikela abantu ngenxa yokwaphula kwabo iSabatha yeCawa, liya kuphindwa; sele liqalisa ukunyanzeliswa. Kwaye intshukumo yokunyanzelisa ukugcinwa kweCawa ikhawuleza ukufumana amandla.”

“Liyamangalisa ngobuqili bayo nobuqhetseba bayo iBandla laseRoma. Liyakwazi ukufunda oko kuseza kubakho. Lilinda ixesha lalo, libona ukuba amabandla amaProtestanti alihlonela ngokwamkela kwawo isabatha sobuxoki kwanokuba alungiselela ukuyinyanzelisa kanye ngeendlela ezazisetyenziswa lilo ngokwalo kwimihla eyadlulayo. Abo balukhanyelayo ukhanyiso lwenyaniso baya kusafuna uncedo lwala mandla azibiza ngokungaphazamisekiyo ukuze baphakamise iziko elavela kulo. Ukuba liya kuza ngokulungela kangakanani ukunceda amaProtestanti kulo msebenzi akukho nzima ukuqikelela. Ngubani na oqonda ngcono kunabakhokeli bopopu indlela yokujongana nabo bangathobeliyo ibandla?”

“ICawa lamaRoma Katolika, kunye nazo zonke iinkalo zalo ehlabathini liphela, lakha umbutho omnye omkhulu ophantsi kolawulo, nowenzelwe ukukhonza iimfuno, zesihlalo sobupopu.

Izigidi ngezigididi zamalungu alo, kuwo onke amazwe omhlaba, zifundiswa ukuba zizibone zibotshiwe kukunyaniseka kupopu. Nokuba bubuni ubuzwe bazo okanye urhulumente wazo, zimele ukugqala igunya lecawa njengelingaphezu kwawo onke amanye. Nangona zinokufunga isifungo esibophelela ukunyaniseka kwazo kurhulumente, sekunjalo emva kwaso kukho isibhambathiso sokuthobela iRoma, esizikhululayo kuzo zonke izibophelelo ezichasene neemfuno zayo.

“Imbali ingqina iinzame zakhe zobuqhetseba nezingayekiyo zokuzingenisa kwimicimbi yeentlanga; yaye akuba efumene indawo yokuzimisa, aqhubele phambili iinjongo zakhe, kwanokuba oko kusisa entshabalalweni yookumkani nabantu. Ngonyaka ka-1204, uPopu Innocent III wafumana kuPeter II, ukumkani wase-Arragon, esi sifungo silandelayo singaqhelekanga: ‘Mna, Peter, ukumkani wama-Arragon, ndiyavuma yaye ndiyathembisa ukuba ndiya kuhlala ndithembekile yaye ndithobela inkosi yam, uPopu Innocent, abalandeli bakhe abangamaKatolika, neCawa yaseRoma, ndize ndigcine ngokuthembeka ubukumkani bam ekuthobeleni yena, ndikhusela ukholo lwamaKatolika, yaye nditshutshisa ukonakala kobuwexuki.’—John Dowling, *The History of Romanism*, b. 5, ch. 6, sec.

“55. Oku kuyavumelana namabango angamandla kamfundisi omkhulu waseRoma athi ‘kusemthethweni kuye ukugxotha abalawuli bobukhosi’ kwanokuthi ‘unako ukukhulula abemi ekunyanisekeni kwabo kubalawuli abangengamalungisa.’—Mosheim, b. 3, cent. 11, pt. 2, ch. 2, sec. 9, note 17.

“Kwaye makukhunjulwe oku, kukuzigwagwisa kweRoma ukuthi ayitshintshi naphakade. Imigaqo kaGregory VII nekaInnocent III isenguye kanye imigaqo yeCawa yamaRoma Katolika. Kwaye ukuba ibinamandla nje, ibiya kuyisebenzisa loo migaqo ngoku ngamandla afanayo njengakwinkulungwane ezadlulayo. AmaProtestanti azi kancinci kakhulu into abayenzayo xa ecela ukwamkela uncedo lweRoma emsebenzini wokuphakanyiswa kweCawa. Ngoxa exakekile ekuphumezeni injongo yawo, iRoma ijolise ekumiseleni kwakhona amandla ayo, ekubuyiseni ubukumkani bayo obalahlekayo. Makumiselwe kanye lo migaqo eUnited States wokuba icawa inakho ukusebenzisa okanye ukulawula amandla orhulumente; wokuba imiqathango yonqulo inako ukunyanzeliswa ngemithetho yezoburhulumente; ngokufutshane, wokuba igunya lecawa nelorhulumente malongamele isazela, yaye uloyiso lweRoma kweli lizwe luqinisekile.

“Ilizwi likaThixo linike isilumkiso ngengozi esondelayo; maye lingahoywa, ihlabathi lamaProtestanti liya kwandula ke lazi ukuba ziyintoni na ngenene iinjongo zaseRoma, kuphela xa sekusele kulibazisekile ukuba lisinde emgibeni. Yena uthe cwaka uyakhula emandleni. Imfundiso zakhe zisebenza impembelelo yazo ezindlwini zowiso-mthetho, emabandleni, nasezintliziyweni zabantu. Uyakha iimfumba zezakhiwo zakhe eziphakamileyo nezinkulu, ekusithekeni kweendawo ezingaphakathi kuzo apho iintshutshiso zakhe zangaphambili ziya kuphindwa khona. Ngobuqhophololo nangokungarhanelwa uyawaqinisa amandla akhe ukuze aqhubele phambili ezakhe iinjongo xa kufika ixesha lokuba ahlasele. Konke akulangazelelayo yindawo yokuxhamla, yaye le sele enikwa yona. Kungekudala siya kubona, size sikuve, ukuba yintoni injongo yecandelo laseRoma. Nabani na oya kukholwa aze alithobele ilizwi likaThixo, ngaloo nto uya kuzizuzela ukugculelwa nentshutshiso.” *The Great Controversy*, 563–581.