

# IRoma Limisa Umbono — Inombolo Yokuqala

## *Ukuhumusha Komuntu Siqu*

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2024-06-28

Ngaleyo mikhuba kuyovela abaningi bamelane nenkosi yaseningizimu; futhi nabaphangi babantu bakho bayoziphakamisa ukuze baqinise umbono; kodwa bayakuwa. Daniyeli 11:14.

Igama elithi “imfundiso” esimweni sobuKristu limelela amaqiniso aseBhayibheli amisiwe. Izinhlango ezihlukahlukene ezizibiza ngokuthi zingezobuKristu zinamaqoqo ehlukeni alokho ezikuchaza njengezimfundiso zeBhayibheli, kodwa iqiniso linye kuphela. Umehluko phakathi “kweqiniso eliphelele” kanye “nokwehlukahlukana kwemibono” uyindaba engaphandle kokucatshangelwa kwethu kulesi sigaba.

Ngakho-ke uPilatu wathi kuye: Pho, ungumKosi na? UJesu waphendula wathi: Wena uyasho ukuthi ngiyinkosi. Ngalokhu ngazalwa, nangalesi sizathu ngafika ezweni, ukuze ngifakazele iqiniso. Wonke ongoweqiniso uyezwa izwi lami. UPilatu wathi kuye: Liyini iqiniso? Kwathi esekushilo lokho, waphinde waphuma waya kumaJuda, wathi kuwo: Angifumani cala kuye nakancane. Johane 18:37, 38.

Iqiniso liyiZwi likaNkulunkulu; liyizwi laKhe futhi linguKristu uqobo.

“Kufanele sazi ngokwethu ukuthi yini eyakha ubuKristu, ukuthi liyini iqiniso, ukuthi luyini ukholo esalwamukelayo, nokuthi iyini imithetho yeBhayibheli—imithetho esiyinikiwe ivela egunyeni eliphezulu kakhulu. Baningi abakholwayo bengenasona isizathu abangase basekele kuso ukholo lwabo, bengenabo ubufakazi obanele mayelana neqiniso lendaba. Uma kwethulwa umbono ovumelana nemibono yabo ababeyibekile ngaphambili, basuke sebekulungele ngokuphelele ukuwamukela. Abacabangi besuka embangeleni baye emphumeleni; ukholo lwabo alunasisekelo sangempela, futhi ngesikhathi sokuvivinywa bayothola ukuthi bakhe phezu kwesihlabathi.

“Lowo ophumula enelisekile ngolwazi lwakhe lwamanje olungakapheleli lwemiBhalo, ecabanga ukuthi lokhu kwanele insindiso yakhe, uphumula ekukhohlisweni okubulalayo. Baningi abangahlomele ngokuphelele ngezimpikiswano zemiBhalo, ukuze bakwazi ukubona iphutha, futhi balahle wonke amasiko nezinkolelo-ze okudayiswe njengeqiniso. USathane ungenise eyakhe imibono ekukhonzeni uNkulunkulu, ukuze onakalise ubumsulwa bevangeli likaKristu. Inani elikhulu lalabo abathi bayakholwa yiqiniso lamanje, alazi ukuthi yini eyakha ukukholwa okwake kwanelwa kwabangcwele—uKristu kini, ithemba lenkazimulo. Bacabanga ukuthi bavikela izimpawu ezindala, kodwa bayadembesela futhi abanandaba. Abazi ukuthi kusho ukuthini ukuluka kokuhlengenwe nakho kwabo nokuba nobuhle bangempela bothando nokukholwa. Ababona abafundi beBhayibheli abaseduze, kodwa bayavilapha futhi abanaki. Lapho kuvela ukwehluka kwemibono ngezixenye zemiBhalo, labo abangazange bafunde ngenhloso futhi abangaqinile ngalokho abakukholwayo, bayawa eqinisweni. Kufanele sigcizelele kubo bonke isidingo sokuphenya ngokukhuthala iqiniso lobuNkulunkulu, ukuze

bazi ukuthi bayakwazi ngempela okuyiqiniso. Abanye bathi banolwazi oluningi, futhi bazizwa benelisekile ngesimo sabo, kuyilapho bengasenawo umdlandla ngomsebenzi, bengasenalo uthando oluvuthayo ngoNkulunkulu, nangemiphefumulo uKristu ayifela, kunokuba kube sengathi abazange bamazi uNkulunkulu. Abalifundi iBhayibheli [ukuze] bazenzele umnkantsha namafutha emiphefumulweni yabo. Abazizwa ukuthi liyizwi likaNkulunkulu elikhuluma kubo. Kodwa, uma sifuna ukuqonda indlela yensindiso, uma sifuna ukubona imisebe yeLanga lokulunga, kumelwe sifunde imiBhalo ngenhloso, ngokuba izithembiso neziprofetho zeBhayibheli zikhanyisa ngemisebe ecacileyo yenkazimulo phezu kwecebo lobuNkulunkulu lokuhlenga, lawo maqiniso amakhulu angaqondakali ngokucacileyo.” The 1888 Materials, 403.

Kuyimfuneko ukuba sazi ukuthi ziyini lezo zimfundiso, nokuthi lawo maqiniso ayethulwa kanjani, aqinisekiswa kanjani, futhi avikelwe kanjani.

“Akubonakali kungenzeka kithina manje ukuthi noma ubani angamela yedwa; kodwa uma uNkulunkulu wake wakhuluma ngami, isikhathi siyofika lapho siyoletwa phambi kwemikhandlu naphambi kwezinkulungwane ngenxa yegama lakhe, futhi yilowo nalowo kuyodingeka anikeze isizathu sokholo lwakhe. Khona-ke kuyofika ukugxekwa okuqinile kakhulu phezu kwazo zonke izimfundiso ezimiwe ngenxa yeqiniso. Ngakho-ke sidinga ukufunda iZwi likaNkulunkulu, ukuze sazi ukuthi kungani sikholwa izimfundiso esizimelayo. Kumelwe sihlale ngokucophelela nangokuhlolisisa amazwi aphilayo kaJehova.” Review and Herald, December 18, 1888.

Ukuze balethwe phambi “kwezinkulungwane” kuyabonakala ukuthi abanye babavikeli beqiniso ezinsukwini zokugcina bayophoqeleka ukuba bavikele iqiniso ngendlela enjengomabonakude noma ukusakazwa ngewebhu. Kungenzeka kanjani, ngenye indlela, ukuthi izinkulungwane zibuke ubufakazi obunikezwa abayizinkulungwane eziyikhulu namashumi amane nane? Izimfundiso esizimelelayo zikhomba isisekelo sokholo lwethu.

“Amalungu esonto ayovivinywa futhi afakazelwe ngamunye ngamunye. Ayobekwa ezimweni lapho eyophoqeleka khona ukufakaza ngeqiniso. Abanengi bayobizelwa ukukhuluma phambi kwemikhandlu nasezinkantolo zokwahlulela, mhlawumbe behlukene futhi bebodwa. Ulwazi abebeyolusizwa yilo kulesi simo esiphuthumayo bakuyekele ukukuzuzwa, futhi imiphefumulo yabo isindwa ukuzisola ngamathuba achithiwe nangamalungelo anganakwanga.” Testimonies, volume 5, 463.

IZwi likaNkulunkulu alilokothi lehluleke; ngakho-ke, uma sizobalwa phakathi kwabayiikhulu namashumi amane nane ezinkulungwane, kufanele sazi ukuthi sikholwani ngokusekelwe kulokho okulotshiwe eZwini likaNkulunkulu. Ngaphambi kokuba kufike isikhathi sokuvivinywa lapho abantu bakaNkulunkulu bephoqeleka ukuba bachaze izimfundiso abazikholwayo, uNkulunkulu uyavumela ukuba amaphutha angeniswe ukuze aphoqe abantu baKhe ukuba bafunde iZwi laKhe ngokucophelela nangokuhlolisisa.

“Iqiniso lokuthi akukho mpikiswano noma ukuxokozela phakathi kwabantu bakaNkulunkulu akufanele lithathwe njengobufakazi obuqand’ ikhanda bokuthi babambelele ngokuqinile emfundisweni ephilileyo. Kunesizathu sokwesaba ukuthi kungenzeka bangahlukanisi

ngokucacileyo phakathi kweqiniso nephutha. Lapho kungekho mibuzo emisha evuswayo ngokuphenywa kweMibhalo, lapho kungaveli mehluko wemibono oyokwenza abantu bacwaninge iBhayibheli ngokwabo ukuze baqiniseke ukuthi banalo iqiniso, kuyoba khona abanangi manje, njengasezikhathini zasendulo, abayobambelela emasikweni bakhonze abangakwazi abakukhonzayo.”

“Ngibonisiwe ukuthi abanangi abathi banolwazi lweqiniso lamanje abakwazi abakukholwayo. Ababuqondi ubufakazi bokukholwa kwabo. Abanakwazisa okufanele umsebenzi waleli sikhathi samanje. Lapho isikhathi sokuvininywa sesifikile, kukhona amadoda manje ashumayeza abanye ayothola, lapho ehlola izimfundiso azibambayo, ukuthi ziningi izinto angeke akwazi ukuzinikeza isizathu esenelisayo. Kuze kube yilapho evivinywa ngaleyo ndlela, ayengabazi ubukhulu bokungazi kwawo. Kukhona futhi abanangi ebandleni abamukela njengento esobala ukuthi bayabuqonda abakukholwayo; kodwa, kuze kuvele impikiswano, abazi ubuthakathaka babo siqu. Lapho behlukaniswa nalabo abanokholo olufanayo nabo, futhi bephoqeleka ukuba bame ngabanye, bebodwa, bachaze ukukholwa kwabo, bayomangala ukubona ukuthi idideke kangakanani imibono yabo ngalokho ababekwemukele njengeqiniso. Okuqinisekileyo ngokuthi kube khona phakathi kwethu ukuchezuka kuNkulunkulu ophilayo nokuphendukela kubantu, kubekwa okobuntu esikhundleni sokuhlakanipha kwasezulwini.”

“UNkulunkulu uyakubavusa abantu baKhe; uma ezinye izindlela zehluleka, izimfundiso zamanga ziyongena phakathi kwabo, eziyobahlunga, zehlukanise amakhoba nokolweni. INkosi ibiza bonke abakholwa yizwi laYo ukuba bavuke ebuthongweni. Sekufikile ukukhanya okuyigugu, okufanele lesi sikhathi. Kuyiqiniso leBhayibheli, elibonisa izingozi ezisiphuthumelayo. Lokhu kukhanya kufanele kusiholele ekutadisheni imiBhalo ngokukhuthala nasekuhloleni ngokucophelela kakhulu izimfundiso esizibambayo. UNkulunkulu uthanda ukuba zonke izici nezimiso zeqiniso ziphenyisiswe ngokujulile nangokuphikelela, ngomkhuleko nangokuzila ukudla. Abakholwayo akumelwe baphumule emicabangweni nje nasemibonweni engacacile yokuthi iqiniso liyini. Ukukholwa kwabo kufanele kube kusekelwe ngokuqinile ezwini likaNkulunkulu ukuze kuthi, lapho isikhathi sokuvininywa sesifikile futhi belethwa phambi kwemikhandlu ukuba baphendule ngokukholwa kwabo, bakwazi ukunikeza isizathu sethemba elikubo, ngobumnene nangokwesaba.”

“Qhubani, qhubani, qhubani. Izihloko esizethula ezweni kufanele kithi zibe iqiniso eliphilayo. Kubalulekile ukuthi, ekulweleni izimfundiso esizibheka njengezihloko eziyisisekelo zokholo, singalokothi sizivumele sisebenzise izimpikiswano ezingaqinile ngokuphelele. Lezo zingase zikwazi ukuthulisa ophikisayo, kodwa azilihloniphi iqiniso. Kufanele sethule izimpikiswano eziqinile, ezingeke zithulise kuphela abaphikisi bethu, kodwa eziyokwazi ukumelana nokuhlolwa okusondelene kakhulu nokucubungula okujulile kakhulu. Kulabo abazifundise ukuba ngabaphikisi bezingxoxo kunengozi enkulu yokuthi bangaliphathi ngokungachemile izwi likaNkulunkulu. Ekubhekaneni nomphikisi kufanele kube ngumzamo wethu oqotho ukwethula izihloko ngendlela yokuba kuvuswe ukuqiniseka engqondweni yakhe, kunokufuna nje kuphela ukunika okholwayo isibindi.”

“Noma ngabe kuyini ukuthuthuka komuntu ngokwengqondo, makangaze acabange nakancane ukuthi asikho isidingo sokuphenya imiBhalo ngokujulile nangokuqhubekayo ukuze kutholakale ukukhanya okukhulu. Njengabantu sibizelwe ngamunye ngamunye ukuba sibe ngabafundi besiprofetho. Kumelwe siqaphele ngobuqotho obukhulu ukuze sikwazi ukubona noma yimuphi umsebe wokukhanya uNkulunkulu ayosethulela wona. Kumelwe sibambe ukucwazimula kokuqala kweqiniso; futhi ngokutadisha okuhambisana nomthandazo kungatholakala ukukhanya okucacileyo ngokwengeziwe, okungabekwa phambi kwabanye.” Testimonies, volume 5, 708.

“Abafundi besiprofetho” abazogcina sebakha abayizinkulungwane eziyikhulu namashumi amane nane “bazovivinywa ngabanye ngabanye, bahlolwe bafakazelwe,” ngaphambi kokubhekana kwabo namandla asemhlabeni aletha inhlekelele yomthetho weSonto ozayo maduze kanye nokushushiswa. Abathembekileyo bayoqala “bavuswe” nguNkulunkulu. Izintombi ezilele “ziyovuswa” ebuthongweni eziwele kubo ngesikhathi sokulibala. Uma zingeke ziphaphame ngomlayezo uNkulunkulu awethule ngezindatshana ezikhishiwe kusukela ngoJulayi 2023, khona-ke uNkulunkulu uyovumela “izihlubuki” ukuba “zingene phakathi kwazo,” okuyoqedela ukuhlukaniswa kukakolweni namakhoba ngenqubo yokuhluzwa. Manje sesikuleyo nqubo yokuhluzwa.

Kukhona izindlela ezintathu ezitholakalayo kulabo abebelokhu belandela impikiswano yokuhlonzwa okuyikho kweRoma yanamuhla. Enye indlela ithi i-United States iyiRoma yanamuhla; enye ithi amandla obupapa ayiyo iRoma yanamuhla; kanti indlela yesithathu ithi zombili lezi zikhundla ezedlule azilungile, nokuthi kukhona omunye umbuso omelelwa ngabaphangi babantu bakaDaniyeli abaziphakamisayo, bawe, bese bemisa umbono evesini leshumi nane lesahluko seshumi nanye sikaDaniyeli.

Ngimemezela ukuthi ukungavumelani kokuthi iRoma yanamuhla ingamandla opapa noma i-United States, kuvunyelwe ukuba kungeniswe kulo msebenzi ngenhloso yokuphoqa abantu baKhe ukuba bafunde izwi laKhe lesiprofetho. UNkulunkulu ulethe le mpikiswano njengokubonakaliswa komusa waKhe. Ngimemezela ukuthi lokhu kungavumelani kumayelana kakhulu nokulungiselela abantu baKhe inhlekelele ezayo kunokumane kutholakale ukuthi ngubani oqondile nokuthi ngubani onephutha ngeRoma yanamuhla. Lokhu kungavumelani kwavunyelwa futhi kwahlelwa nguNkulunkulu ukuze kuboniswe, kulabo bonke abafisa ukubona, ukuthi ukuqonda kwabo siqu izwi laKhe lesiprofetho akuphelele noma akulungile. Ngakho-ke, le mpikiswano iwubufakazi bomusa kaNkulunkulu.

Impikiswano ayihlanganisi kuphela ukukhonjwa kokuthi ubani ongamandla amelwe ngabaphangi babantu bakho, kodwa futhi nokuthi indlela yomugqa phezu komugqa, izinhlangothi zombili zale mpikiswano ezivuma ukuthi ziyayisekela, isetshenziswa ngokufanele yini. Imithetho yesiprofetho ehlobene nendlela yomugqa phezu komugqa ihlanganisa izimiso ezikhethekile zesiprofetho eziyoba yingxenyane yenqubo yokuhlunga ukolweni nokhula. Izingxenyane ezintathu zendlela yomugqa phezu komugqa engiphikisa ngokuthi aziqondwa kahle kule mpikiswano yamanje yilezi: uKristu njengeQiniso, noKristu njengo-Alfa no-Omega, kanye nokusetshenziswa kathathu kwesiprofetho.

Ekugcineni labo ababambelela ekuqondeni okungalungile kwevesi leshumi nane likaDaniyele ishumi nanye bayotholakala besekela isikhundla sabo semfundiso phezu kokuhumusha okuyimfihlo.

Nathi futhi izwi lesiprofetho eliqiniseke kakhulu; enenza kahle ukulinaka, njengokukhanya okukhanya endaweni emnyama, kuze kuse, nenkanyezi yokusa iphume ezinhliziyweni zenu; nazi kuqala lokhu, ukuthi akusikho nesinye isiprofetho sombhalo esingesokuzichasela komuntu siqu. Ngokuba isiprofetho asizange sifikwe endulo ngentando yomuntu; kodwa abantu abangcwele bakaNkulunkulu bakhuluma beqhutshwa nguMoya oNgcwele. 2 Petru 1:19–21.

Empikiswaneni mayelana nevesi leshumi nane, isibonelo salokho engikuqondayo njengokuthi “ukuchazwa komuntu siqu” sitholakala encwadini ethi The Great Controversy.

“Njengoba iSabatha isiphenduke indawo ekhethekile yempikiswano kulo lonke elobuKristu, futhi iziphathimandla zenkolo nezasemhlabeni zihlangene ukuze ziphoqebele ukugcinwa kweSonto, ukwenqaba ngokuqhubekayo kwedlanzana elincane ukuvuma okufunwa ngabangingi kuyobenza babe yizinto zokuzondwa yizwe lonke. Kuyogcizelelwa ukuthi labo abambalwa abema ngokumelene nesimiso sebandla nomthetho wombuso akufanele babezelelewe; ukuthi kungcono bona bahlupheke kunokuba izizwe zonke ziphonswe ekudidekeni nasekwepfulweni komthetho. Leyo mpikiswano efanayo emakhulwini amaningi eminyaka adlule yaletwa imelene noKristu ngaba ‘babusi babantu.’ ‘Kusifanele thina,’ kusho uKayafase onobuqili, ‘ukuba umuntu oyedwa afe ngenxa yabantu, ukuze isizwe sonke singabhubhi.’ Johane 11:50. Le mpikiswano iyobonakala iphetha ngokuphelele; futhi ekugcineni kuyokhishwa isimemezelo esimelene nalabo abangcwele iSabatha lomyalo wesine, sibamemezela njengabafanele isijeziso esinzima kakhulu futhi sinikeza abantu inkululeko, emva kwesikhathi esithile, yokubabulala. UbuRoma eZweni Elidala nobuProthestani obuhlubukile eZweni Elisha bayolandela indlela efanayo kulabo abahlonipha yonke imiyalo yaphezulu.” The Great Controversy, 615.

“INhlangano YobuKristu” imelela umphakathi womhlaba wonke wamaKristu noma inhlangano ehlanganisiwe yamazwe namasiko lapho ubuKristu buyinkolo ebusayo khona. Leli gama livame ukusetshenziswa ukubhekisela ezingxenyeni zomhlaba lapho ubuKristu buyinkolo evelele khona futhi obube nomthelela omkhulu emasikweni, emithethweni, nasezimisweni zenhlalo. INhlangano YobuKristu ihlanganisa ukwanda komhlaba wonke kobuKristu ngokuqondene nabalandeli bako, umthelela wamasiko, nokubaluleka komlando. Ngaphandle kokususa ukuphindaphinda okukhona ku-Ellen White CD-ROM, igama elithi INhlangano YobuKristu livela izikhathi eziyikhulu namashumi ayisikhombisa nesithupha. Ngokwendawo uDadewethu White ukhomba ukuthi iNhlangano YobuKristu ngokujwayelekile imelela iYurophu namaMelika. Ngokwengqikithi kaDadewethu White, iYurophu ikhonjwa njengeZwe Elidala kanti amaMelika ayizwe Elisha.

“Kodwa isilo esinezimpondo ezinjengezewundlu sabonwa ‘sikhuphuka emhlabathini.’ Esikhundleni sokugumbuqela eminye imibuso ukuze sizimise, isizwe esimelelwa ngaleyondlela kumele sivele endaweni ebingenabahlali ngaphambili, sikhule kancane kancane nangokuthula. Ngakho-ke sasingeke sivele phakathi kwezizwe eziminyene nezilwayo zezwe

elidala—lolo lwandle oluneziyaluyalu ‘lwabantu, nezixuku, nezizwe, nezilimi.’ Kumele sifunwe eZwekazine laseNtshonalanga.”

“Yisiphi isizwe saseZweni Elisha esasithi ngonyaka ka-1798 sikhuphukela emandleni, sinika isithembiso samandla nobukhulu, futhi sidonsela ukunaka kwezwe? Ukusetshenziswa kwalolu phawu akuvumeli mbuzo. Isizwe esisodwa, futhi esisodwa kuphela, sihlangebezana neminingwane yalesi siprofetho; sikhomba ngokungangabazeki e-United States of America.”  
The Great Controversy, 441.

Umusho wokugcina esigabeni esisicabangayo usetshenzisiwe ukuphakamisa ukuthi “ubuRoma eZweni Elidala nobuProthestani obuhlubukile eZweni Elisha” kukhomba “ubuRoma beZwe Elidala” njengobupapa ngezikhathi zeNkathi Yobumnyama, kanti i-United States (ubuProthestani obuhlubukile) njengeRoma Yesimanje, emelwe yinkulamo ethi “ubuProthestani obuhlubukile eZweni Elisha.” “Elidala” lichazwa njengomlando owedlule, kuthi “Elisha” lichazwe njengomlando wesimanje noma wamanje. Lokho kusetshenziswa kuhanekizela ukuqonda okuqinisekisiwe kukaDade White kokubili ngeLobukholwa kanye neZwe Elidala neZwe Elisha.

Labo abasebenzisa lowo musho ngokwemlando wesikhathi esedlule nangesikhathi esizayo, bakhombe “ukuhumusha okuyimfihlo” ngokuphikisana okuqondile nencazelo ebihloswe nguDadewethu White. Isimangalo sithi “Umhlaba Omdala” umele umlando owedlule, kanti “Omusha” umele umlando wanamuhla noma wamanje (Omusha).

Lendima lithi, “ziyokwenza ukulandelela.” UbuRoma kanye nobuProthestani obuhlubukile “buyolandela indlela efanayo maqondana nalabo abahlonipha yonke imiyalo yobunkulunkulu.” Izwe Elidala kule ndima yiYurophu kanti Izwe Elisha yiMelika. UDadewethu White ufundisa ukuthi umhlaba wonke uzobhekana novivinyo lomthetho weSonto, nokuthi ubuRoma buyohola ekushushiseni eYurophu kanti ubuProthestani obuhlubukile buyohola ekushushiseni eMelika. IMelika neYurophu yilokho okuchazwa ngokuthi “iLobuKristu.” Kokubili ubuRoma kanye nobuProthestani obuhlubukile “buyolandela indlela efanayo maqondana nalabo abahlonipha yonke imiyalo yobunkulunkulu.”

“Uyakushushisa” kuveza isenzo esizayo sawo womabili la mandla, futhi ngokohlelo lolimi akunakwenzeka neze ukuphakamisa ukuthi ubuRoma beZwe Elidala buyilo mandla obupapa bezikhathi zoBumnyama. Ukushushisa okwenziwa yila mandla womabili kuseNkathini ezayo. Incazelo yale nkulamo ithi “uyakushushisa,” futhi isho ukulandela noma ukujaha into ngenhloso yokuyizusa noma ukuyifinyelela. Iveza isenzo esizayo lapho umuntu noma iqembu lizibophezele ekuphishekeleni ngenkuthalo umgomo noma inhloso.

Leli gama lingasetshenziswa ezimweni ezihlukahlukene: “Uzolandela umsebenzi wobudokotela,” okusho ukuthi uhlela ukusebenza ngenhloso yokuba yisisebenzi sezokwelapha. “Uzophenya iziqu zobunjiniyela,” okubonisa ukuthi uhlose ukufunda ubunjiniyela esikhungweni semfundo ephakeme. “Iqembu lizophishekela iphrojekthi ize iqedwe,” okusikisela ukuthi iqembu lizoqhubeka nokusebenza kule phrojekthi kuze kube yilapho isiqediwe. “Bazophishekela izinyathelo zomthetho ngokumelene nenkampani,” okusho ukuthi bahlose ukuthatha izinyathelo zomthetho ukuze balungise isikhalo noma bafune ubulungisa. Ngokuvamile, “will pursue” lisho

ukuzimisela, ukuzibophezela, nenhloso ecacile yokufeza umgomo othile noma umphumela othile esikhathini esizayo.

Ukukumusha okuyimfihlo okusetshenziswayo ukufundisa ukuthi ubuRoma beZwe Elidala buyindaba yomlando osudlulile, bese kusetshenziswa njengesisekelo sokusekela ukusetshenziswa okungesikho kokusetshenziswa okuphindwe kathathu kwesiprofetho. Kuphikisa ngokuthi ukusetshenziswa okuphindwe kathathu kweRoma kumelela iRoma yobuhedeni, kulandelwe iRoma yobupapa, bese kuba yi-United States njengowesithathu kumaRoma amathathu. Ukusetshenziswa okunesici okufana kakhulu nakho kwasetshenziswa ngokushesha ngemva kukaSeptemba 11, 2001, lapho iqembu lahlukana nenghlangano ngenxa yencwadi kaJoweli.

Impikiswano yase iqala emhlanganweni wekamu eCanada lapho ukusetshenziswa okuphindwe kathathu kwezimaye ezintathu kwafakwa encwadini kaJoweli ukuze kufundiswe ukuthi ubuSulumane besimaye sesithathu kwakuyisizwe esafika samelana nezwe evesini lesithupha lesahluko sokuqala. Leso sizwe yiRoma lobupapa, kodwa kwangeniswa incazelo yomuntu siqu ethi leso sizwe kwakuwubuSulumane. Ukusetshenziswa okuphindwe kathathu kwezimaye ezintathu kwase kumise ubuSulumane njengamandla kaSeptemba 11, 2001, futhi incazelo entsha yomuntu siqu yaphikelela ngokuthi amandla obupapa akuJoweli isahluko sokuqala empeleni kwakuwubuSulumane. Incazelo yomuntu siqu eyayenqaba ukuhlonzwa okulungile kwamandla obupapa encwadini kaJoweli yaqiniswa ukusetshenziswa okungalungile kwezimaye ezintathu. Manje sekungeniswa incazelo yomuntu siqu ebeka eceleni amandla obupapa ngenxa ye-United States.

Into ebikhona, yikho okuyakuba khona; nalokho okwenziweyo, yikho okuyokwenziwa; akukho nto entsha ngaphansi kwelanga. Kukhona yini into okungathiwa ngayo: Bheka, lokhu kusha? Sekuvele kwakukhona endulo, ezikhathini ezazikhona ngaphambi kwethu.  
UmShumayeli 1:9, 10.

Izimpikiswano zezinsuku zokugcina zihlanganisa ukuphindwa kwezimpikiswano zakudala, futhi isahluko seshumi nanye sikaDaniyeli sinempikiswano ka-Uriah Smith yokubeka incazelo yakhe yangasese phezu kophawu lwenkosi yasenyakatho. Ngokwenza kanjalo, wakha ukuqonda kwesahluko seshumi nanye sikaDaniyeli okwazala ubumnyama kuphela. Kulezi zinsuku zokugcina izimpikiswano eziphindwayo, ikakhulukazi, ziveza isithelo sokusebenzisa izincazelo zangasese eqinisweni elimisiwe. Yilokho uSmith akwenza encwadini yakhe ethi, Daniel and the Revelation. Yilokho okwenzeka empikiswaneni esencwadini kaJoweli, futhi yizona lezo zindlela ezifanayo ezisetshenziswayo lapho isigaba esisodwa esivela ku-The Great Controversy sigwema incazelo ekhona emhlabeni nasezibhalweni zika-Ellen White mayelana nalokho okumelelwa “iChristendom,” kanye nokwenqatshwa kwemithetho eyisisekelo yohlelo lolimi ekhomba ukuthi ibinzana elithi “will pursue” likhomba umcimbi wesikhathi esizayo. Kusukela kulowo mbono oyisisekelo, umqondo onephutha wokuthi “i-Old World” ungumlando wamandla obupapa kusukela ku-538 kuze kube ngu-1798, usube usetshenziswa ukuphikisa ukuqonda okumisiwe kwencazelo yokusebenza kwezikhathi ezintathu kwesiprofetho.

“Konke uNkulunkulu akuchazile emlandweni wesiprofetho ukuba kugcwaliseke esikhathini esedlule, kwagcwaliseka; futhi konke okusasele okuzayo ngokohlelo lwakho kuyakuba njalo. UDaniyeli, umprofethi kaNkulunkulu, umi endaweni yakhe. UJohane umi endaweni yakhe. Encwadini yesAmbulo iNgonyama yesizwe sakwaJuda ivulele abafundi besiprofetho incwadi kaDanieli, ngaleyo ndlela uDanieli emi endaweni yakhe. Ufakaza ngobufakazi bakhe, lokho iNkosi eyakwambulayo kuye embonweni ngezehlakalo ezinkulu nezinesizotha okumelwe sizazi njengoba simi embundwini kanye kanye wokugcwaliseka kwazo.”

“Emlandweni nasiprofethweni iZwi likaNkulunkulu liveza ukungqubuzana okuqhubeka isikhathi eside phakathi kweqiniso nephutha. Lokho kungqubuzana kusaqhubeka namanje. Lezo zinto ebezikhona, ziyophindwa. Izingxabano zakudala ziyovuselelwa, futhi imibono emisha iyohlale ivela. Kodwa abantu bakaNkulunkulu, abathi ngokukholwa kwabo nangokugcwaliseka kwesiprofetho babamba iqhaza ekumenyazelweni kwemiyalezo yengelosi yokuqala, yesibili, neyesithathu, bayazi lapho bemi khona. Banolwazi oluyigugu kakhulu kunegolide elicwengekileyo. Kumelwe beme baqine njengedwala, bebambelele ngokuqinile ekuqaleni kokwethemba kwabo kuze kube sekupheleni.” Selected Message, book 2, 109.

Kungaboniswa kalula ukuthi uDade White uchaza “isiqalo sokuthembela kwabo” sikaPawulu njengamaqiniso ayisisekelo e-Adventism. AmaMillerite afundisa ukuthi “abaphangi babantu bakho” kwakungamandla obupapa, futhi kusukela ngo-1989 kuya phambili inhlango yabayizinkulungwane eziyikhulu namashumi amane nane iye yahlale iveza ukuqonda okufanayo kwalolo phawu njengoba kwenza amaMillerite. Manje sekukhona “umbono omusha” mayelana nokuthi bangobani abaphangi babantu bakho, futhi uvuselele impikiswano endala ngomqondo wokuthi usebenzisa ukuhlonzwa okungesilo kwephawu lesiprofetho eselamukelekile ukuze kwakhiwe umfanekiso wesiprofetho omiswe phezu kwesihlabathi. Noma ngabe kwakuyincazelo yangasese kaSmith, noma ukusetshenziswa okungamanga kwesizwe kuJoweli isahluko sokuqala, noma ukuhlonzwa kwe-United States njengeRoma Yesimanje; wonke lawa maphutha amathathu ahlasele ukuqonda okulungile kweRoma yobupapa ezinsukwini zokugcina, futhi ngokwenza kanjalo ahlasele uphawu olusungula umbono wesiprofetho okhomba ukuthi abantu bakaNkulunkulu bayabhubha noma bayaphila.

Esikhathini esizayo, ubuRoma eYurophu kanye nobuProthestani obuhlubukayo emazweni aseMelika “buyoqhubekisela phambili” ukushushisa abagcini beSabatha, njengoba kwenziwe kuwo wonke umlando ongcwele.

“UNkulunkulu uyovusa abantu baKhe; uma ezinye izindlela zehluleka, izihlubuki ziyongena phakathi kwabo, ezizobasefa, zihlukanise amakhoba nokolweni. INkosi ibiza bonke abakholwa izwi laYo ukuba bavuke ebuthongweni. Ukukhanya okuyigugu kufikile, okufanele lesi sikhathi. Kuyiqiniso leBhayibheli, elibonisa izingozi eseziphezu kwethu khona manje. Lokhu kukhanya kufanele kusiholele ekutadisheni imiBhalo ngenkuthalo nasekuhloleni ngokucophelela okukhulu izikhundla esizibambayo. UNkulunkulu uthanda ukuba zonke izinhlangothi nezikhundla zeqiniso ziphenywe ngokuphelele nangokuphikelela, ngomkhuleko nangokuzila ukudla. Abakholwayo akufanele baphumule emicabangweni eqagelwayo nasezimbonweni ezingacacile kahle mayelana nalokho okuyiqiniso.” Gospel Workers, 299.

Sizoqhubeka nale micabango esihlokweni esilandelayo.