

IRoma Imisa Umbono — Inombolo Yesishiyagalombili

*Izisekelo Zesihlabathi: Ukwenqatshwa Kweqiniso Lesiprofetho
Kubu-Adventismu BaseLawodikea*

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Esihlokweni sokugcina sikhombe kula mazwi alandelayo kaJesu.

Xwayani nabaprofethi bamanga, abeza kini begqoke isikhumba sezimvu, kodwa ngaphakathi bayizimpisi ezihahayo. Niyakubazi ngezithelo zabo. Ingabe abantu bakha amagilebhisi emeveni, noma amakhiwane emakhahasini? Kanjalo-ke wonke umuthi omuhle uthela izithelo ezinhle; kodwa umuthi omubi uthela izithelo ezimbi. Umuthi omuhle awunakuthela izithelo ezimbi, nomuthi omubi awunakuthela izithelo ezinhle. Wonke umuthi ongatheli izithelo ezinhle uyagawulwa, uphonswe emlilweni. Ngakho-ke niyakubazi ngezithelo zabo. Akusibo bonke abathi kimi, Nkosi, Nkosi, abayongena embusweni wezulu; kodwa yilowo owenza intando kaBaba osezulwini. Abaningi bayakuthi kimi ngalolo suku, Nkosi, Nkosi, asiphrofethanga yini ngegama lakho na? futhi ngegama lakho sakhapha amadimoni na? futhi ngegama lakho senza imisebenzi eminingi emangalisayo na? Khona ngiyakubatshelela ngiqonde ngithi kubo: Angizange nginazi; sukani kimi, nina benzi bokungalungi. Ngakho-ke yilowo nalowo ozwa lawa mazwi ami, awenze, ngiyomfanisa nendoda ehlaniphele, eyakha indlu yayo phezu kwedwala; imvula yana, kwafika izikhukhula, kwavunguza imimoya, yashaya kuleyo ndlu; kodwa ayiwanga, ngokuba yayisekelwe phezu kwedwala. Kepha yilowo nalowo ozwa lawa mazwi ami, angawenzi, uyakufaniswa nendoda eyisiwula, eyakha indlu yayo phezu kwesihlabathi; imvula yana, kwafika izikhukhula, kwavunguza imimoya, yashaya kuleyo ndlu; yawa, futhi ukuwa kwayo kwaba kukhulu. Mathewu 7:15–27.

Ukuhlubuka kuka-1863 kuphawula ukuqala kokuthi ubu-Adventisti beSuku lweSikhombisa baseLawodikeya bakhe isisekelo samanga phezu kwesihlabathi. Isihlabathi simela isimiso sikaSathane sokwamukela ubuningi bezimfundiso, ngokuphambene neDwala leqiniso eliphelele. Iqiniso eliphelele limiswa phezu kofakazi ababili, futhi amaqiniso amelwe emashadini amabili angewele kaHabakuki, lawo ubu-Adventisti obulokhu buwabeka eceleni kancane kancane, athathwe eBhayibhelini futhi aqinisekisewe nguMoya Wesiprofetho. Lawo maqiniso aphelele.

“Isitha sifuna ukuphambukisa izingqondo zabafowethu nodadewethu emsebenzini wokulungiselela abantu ukuba beme kulezi zinsuku zokugcina. Ubuqili baso benzelwe ukuholela izingqondo kude nezingozini nemisebenzi yalesi sikhathi. Babheka njengokungelutho ukukhanya uKristu afika nakho evela ezulwini ukuze akunike uJohane ngenxa yabantu baKhe. Bafundisa ukuthi izigameko eziphambi kwethu nje azibalulekile ngokwanele ukuba zinakwe ngokukhethekile. Benza iqiniso elivela ezulwini lingabi namandla, baphuce abantu bakaNkulunkulu ulwazi lwabo lwangaphambili, bebapha esikhundleni salokho isayensi yamanga. ‘Isho kanje iNkosi: Yimani ezindleleni, nibuke, nibuze ngezindlela

zasendulo, nithi, Iphi indlela enhle na? nihambe ngayo.’ [Jeremiah 6:16.]”

“Makwangabikho noyedwa ofuna ukudiliza izisekelo zokholo lwethu,—izisekelo ezabekwa ekuqaleni komsebenzi wethu, ngokutadisha iZwi ngomkhuleko nangokwambulwa. Phezu kwalezi zisekelo besakha iminyaka engaphezu kwamashumi amahlanu. Abantu bangase bacabange ukuthi bathole indlela entsha, ukuthi bangabeka isisekelo esiqinile kunaleso esesibekiwe; kodwa lokhu kuyinkohliso enkulu. ‘Ngokuba akakho omunye ongabeka esinye isisekelo ngaphandle kwaleso esesibekiwe.’ [1 Corinthians 3:11.] Esikhathini esedlule, abaningi bazama ukwakha ukholo olusha, ukumisa izimiso ezintsha; kodwa ukwakha kwabo kwema isikhathi esingakanani? Kwawa masinyane; ngokuba kwakungasekelwe eDwaleni.” Testimonies, volume 8, 296–297.

Kwathi lapho kufika uSeptemba 11, 2001, kweza kanye nakho izimvula zikaMoya oNgcwele.

“Imvula yokucina izokwelela phezu kwabantu bakaNkulunkulu. Ingelosi enamandla iyakwehla ivela ezulwini, futhi umhlaba wonke uyokhanyiswa yinkazimulo yayo.” Review and Herald, April 21, 1891.

Lapho izakhiwo ezinkulu zaseDolobheni laseNew York ziwiswa phansi ngokuthintwa nguNkulunkulu, imvula yamuva yaqala ukuconsa. Lapho kufika umhla ka-11 Septemba 2001, amasango ezikhukhula ezimiso zobupapa avuleka.

“Kulesi sikhathi sobubi obubusayo, amasonto amaProthestani alile u-‘Isho kanje iNkosi,’ ayofinyelela esimweni esiyinqaba. Ayogqukelwa ezweni. Ekuhlukaneni kwawo noNkulunkulu, ayofuna ukwenza amanga nokuhlubuka kuNkulunkulu kube ngumthetho wesizwe. Ayosebenza phezu kwababusi bezwe ukuba benze imithetho yokubuyisela ubukhosi obulahlekile bomuntu wesono, ohlezi ethempelini likaNkulunkulu, eziveza ukuthi unguNkulunkulu. Izimiso zamaRoma Katolika ziyothathwa zifakwe ngaphansi kokuvikelwa kombuso. Ukuphikisa kweqiniso leBhayibheli ngeke kusabekezelelwa yilabo abangawenzanga umthetho kaNkulunkulu umthetho wokuphila kwabo.” Review and Herald, December 21, 1897.

I-Patriot Act iphawula ukuqala kokuvikelwa kwezimiso zamaRoma Katolika, okuthi ngokuqhubekayo kuholele emthethweni weSonto osuzofika maduze. NgoSeptemba 11, 2001, imimoya emine emele ubuSulumane bosizi lwesithathu yaqala ukuvunguza.

“Izingelosi zibambe imimoya emine, emelwe ihhashi elithukuthele elifuna ukugqashula lizikhulule bese ligijimela phezu kobuso bomhlaba wonke, lithwale ukubhujiswa nokufa endleleni yalo.

“Ingabe siyolala khona kanye onqenqemeni lomhlaba waphakade na? Ingabe siyoba buthakathaka ekuqondeni, sibande, futhi sife na? O, sengathi emabandleni ethu kungaba khona uMoya nomphefumulo kaNkulunkulu uphefumulelwe kubantu baKhe, ukuze beme ngezinyawo zabo, baphile. Sidinga ukubona ukuthi indlela iminyene, nesango lincane. Kodwa lapho sidlula esangweni elincane, ubanzi balo abunamkhawulo.” Manuscript Releases, volume 20, 217.

Imvula, umoya, nesikhukhula kwafika ngoSeptemba 11, 2001, futhi ibandla lamaSeventh-day Adventist laseLawodikeya lavivinywa njengoba amaJuda avivinywa ekubhaphathizweni kukaKristu, nanjengoba namaProthestani avivinywa kusukela ngo-Agasti 11, 1840. Kusukela kuleso sikhathi kuze kube yisibikezelo sokuhlubuka sangoJulayi 18, 2020, indlu yamaSeventh-day Adventist yaseLawodikeya yawa kancane kancane, ngokuqiniseka okufanayo nalokho ithempeli lamaJuda kwathiwa seliyincithakalo ngaphambi kwesiphambano, futhi njengoba namaProthestani ashintshela ebuProthestanini obuyisihlubuki ekudumazekeni kokuqala kwango-Ephreli 19, 1844.

Khona-ke inhlango yaseLawodisiya yengelosi yesithathu yangena enqubweni yayo yokugcina yokuvivinywa, futhi njengokwakunjalo ekuvivinyweni okwaqala ngoSeptemba 11, 2001, izintombi zabizelwa ukuba zibuyele ezindleleni zasendulo, ezazingamaqiniso ayisisekelo hhayi kuphela enhlango yamaMillerite yezingelosi zokuqala nezesibili, kodwa futhi namaqiniso ayisisekelo enhlango yengelosi yesithathu.

Uphawu lokwenqatshwa kwalawo maqiniso ayisisekelo esimweni sokuduka okunamandla luwumyalezo uPawulu awuloba kweyesiBili kwabaseThesalonika. Lowo myalezo ufanekiselwa “ngokwenziwa kwansuku zonke” encwadini kaDaniyeli, ngoba kwakusemgudwini waleyo ndima yabaseThesalonika lapho uWilliam Miller afika khona ekuqondeni ukuthi “okwenziwa kwansuku zonke” encwadini kaDaniyeli kwakumela iRoma yobuqaba.

Kuye kwabhalwa izincwadi ezikhuluma ngokuchazwa “kokwansuku zonke” encwadini kaDaniyeli. Eziningi zazo zinamaphutha, nakuba, uma ufisa ukuhlola iphepha elivela kusazi semfundiso yenkolo esingum-Adventist esikubeka ngendlela efanele, ungathola elithi, *The Mystery of the Daily*, nguJohn W. Peters. Angihlosile ukukhuluma ngaleyo ngxenye “yokokwansuku zonke” kulesi sihloko. Kukhona nezinye izincwadi ezichaza umlando wokuthi “ngubani, yini, futhi kungani” umbono wamanga “wokokwansuku zonke” wagcina usumiswe ngaphakathi kobu-Adventist boSuku lwesiKhombisa baseLawodikiya.

Incazelo yegama lesiHeberu elihunyushwa ngokuthi “okwemihla ngemihla,” kanye nomlando wokuvukela iqiniso eliyisisekelo “lokwemihla ngemihla” owaqala ngamandla ngo-1901, sekubekwe ngokuphindaphindiwe emaThebuleni kaHabakuki nasezihlokwani zakamuva ezimayelana nenewadi kaDaniyeli.

Ngihlose ukugcina ingqikithi ethi “okwemihla ngemihla” kulesi sihloko igxile ezimfanelweni ezingokwesiprofetho ezihambisana nophawu lokwenqatshwa kweRoma. Bonke abamukela ngobuqotho igunya lemibhalo ka-Ellen White badinga kuphela ukufunda okulandelayo ukuze bazi ukuthi kuyikuphi ukuqonda okulungile “kokwemihla ngemihla.”

“Khona-ke ngabona mayelana ‘Nomhlatshe Wansuku Zonke,’ ukuthi igama elithi ‘umhlatshe’ lafakwa ukuhlakanipha kwabantu, futhi alingelona elombhalo; nokuthi iNkosi yanikeza umbono oqondile ngakho kulabo abamemezela ukukhala kwehora lokwahlulelwa. Ngenkathi ubunye bukhona, ngaphambi kuka-1844, cishe bonke babemanyene embonweni oqondile ‘Womhlatshe Wansuku Zonke;’ kodwa selokhu kwaba ngu-1844, ekudidekeni, kwamukelwa eminye imibono, kwase kulandela ubumnyama nokudideka.” *Review and Herald*, November 1, 1850.

Ukwenqaba ukuqonda kukaWilliam Miller mayelana “nokwenziwa kwansuku zonke” kuyefana kanye kanye nokwenqaba igunya lemibhalo kaEllen White, ngoba wabona ukuthi “iNkosi yanikeza umbono oqondile wako kulabo abamemezela ukukhala kwehora lokwahlulela.” Wabuyela waboniswa ukuthi eminye imibono mayelana “nokwenziwa kwansuku zonke” yaveza “ubumnyama nokudideka,” okungeyona imfanelo kaKristu. UMiller waqaphela “ukwenziwa kwansuku zonke” njengeRoma yobuqaba lapho efunda eyesiBili kwabaseThesalonika.

“Ngafunda ngaqhubeka, kodwa angatholanga esinye isimo lapho khona lokho [okwemihla ngemihla] kwatholakala khona, ngaphandle kukaDaniyeli. Ngase ngithatha [ngosizo lwe-concordance] lawo mazwi ayemi ehlobene nakho, ‘suswa;’ uyakususa okwemihla ngemihla; ‘kusukela esikhathini lapho okwemihla ngemihla kuyobe sekususwe khona,’ njalonzalo. Ngaqhubeka ngafunda, futhi ngacabanga ukuthi ngeke ngithole kukhanya ngalowo mbhalo; ekugcineni ngafika ku-2 Thesalonika 2:7, 8. ‘Ngokuba imfihlakalo yobubi isiyasebenza kakade; kuphela lowo ovimbelayo manje uyakuqhubeka nokuvimbela aze asuswe endleleni, bese kuthi lowomubi embulwe,’ njalonzalo. Futhi lapho sengifinyelele kulowo mbhalo, O, yeka ukuthi iqiniso labonakala licace futhi likhazimula kanjani! Nanto! Yikho lokho okwemihla ngemihla! Manje-ke, uPawulu usho ukuthini ngo-‘lowo ovimbelayo manje,’ noma ovimbayo? Ngo-‘umuntu wesono,’ kanye ‘nomubi,’ kushiwo ubuPapa. Manje-ke, yini evimbela ubuPapa ukuba bembulwe? Impela, ubuhedeni; ngakho-ke, ‘okwemihla ngemihla’ kufanele kusho ubuhedeni.”—William Miller, Second Advent Manual, ikhasi 66.” Advent Review and Sabbath Herald, Januwari 6, 1853.

Ekugcineni, ubu-Adventism baseLawodikeya babeka eceleni ukuqonda okulungileyo okwanikwa uMiller kanye nalabo abamemeza isimemezelo sehora lokwahlulela, bakhetha umqondo oyiphutha wobuProthetani obuhlubukileyo wokuthi “okwemihla ngemihla” kwakumele inkonzo kaKristu ethempelini lakhe. Lokho kuqonda kuyinhlekisa emazingeni amaningi, kodwa ngaphezu kokuba kuyiphutha, kusho ukuthi uphawu lukaSathane luyisibonakaliso sikaKristu.

“Ngakho-ke, nakuba udrako, ngokuyinhloko, emele uSathane, ngokwesibili, uyisibonakaliso seRoma yobuhedeni.” The Great Controversy, 439.

UMiller wakhomba ukuthi “okwemihla ngemihla” kwakunguRoma yobuqaba, udrako; kodwa ubu-Adventism baseLawodikeya bathatha emProthetani owayo umbono wokuthi kumela inkonzo kaKristu yasezulwini engcwele. Ukwaliwa kokukhonjwa kukaMiller kokuthi “okwemihla ngemihla” kunguRoma yobuqaba kumele ukwaliwa kweqiniso elivezwa kuwo womabili amashadi angcwele ayeyikugcwaliseka kukaHabakuki isahluko sesibili. Ngakho-ke kuwukwaliwa kweqiniso eliyisisekelo, njengoba nje kwaba njalo ngokwaliwa kwezikhathi eziyisikhombisa zikaLevitikusi amashumi amabili nesithupha.

Ukwenqaba iqiniso lokuthi “inkonzo yansuku zonke” imele iRoma yobuqaba kuwukwenqaba izisekelo zobu-Adventist negunya loMoya Wokuprofetha. Ukuhlonza uphawu lukaSathane njengophawu lukaKristu kufana nokuhlonza umsebenzi kaKristu njengomsebenzi kaSathane.

“Ngokwenqaba uKristu abantu bamaJuda benza isono esingathethelelwa; futhi ngokwenqaba isimemo somusa, nathi singase senze iphutha elifanayo. Sihlambalaza iNkosana yokuphila,

futhi siyihlaze phambi kwesinagoge likaSathane naphambi kwendawo yonke yasezulwini lapho senqaba ukulalela izithunywa zaYo ezimiselwe, kunalokho silalele amanxusa kaSathane, angadonsela umphefumulo kude noKristu. Uma nje umuntu enza lokhu, akanakuthola themba noma intethelelo, futhi ekugcineni uyolahlekelwa yikho konke ukufisa ukubuyisana noNkulunkulu.” The Desire of Ages, 324.

Ngenkathi ubu-Adventisti baseLawodikeya benqaba ukuqonda okuyisisekelo “kokomihla ngemihla” kanye nezikhathi eziyisikhombisa, abagcinanga ngokwenqaba igunya loMoya wesiprofetho nezisekelo, kodwa benqaba nomsebenzi kaWilliam Miller, owayeholelwe ekuqondeni kwakhe yingelosi uGabriyeli nezinye izingelosi.

“UNkulunkulu wathumela ingelosi yaKhe ukuba ithinte inhliziyo yomlimi owayengakholwa yiBhayibheli, ukuze imholele ekuphenyeni iziprofetho. Izingelosi zikaNkulunkulu zamvakashela kaningi lowo okhethiweyo, ukuze ziqondise ingqondo yakhe futhi zivulele ukuqonda kwakhe iziprofetho ezazihlale zimnyama kubantu bakaNkulunkulu. Isiqalo sochungechunge lweqiniso sanikwa yena, futhi wahlolwa ukuba aqhubeke efuna isixhumanisi emva kwesinye, waze wabuka iZwi likaNkulunkulu ngokumangala nangokulithanda. Wabona khona uchungechunge oluphelele lweqiniso. Lelo Zwi ayelikade elibheka njengelingaphfumulelwanga manje lavuleka phambi kombono wakhe ngobuhle balo nangenkazimulo yalo. Wabona ukuthi ingxenye eyodwa yoMbhala ichaza enye, futhi lapho indima eyodwa yayivalekile ekuqondeni kwakhe, wathola kwenye ingxenye yeZwi lokho okwakuyichaza. Walibheka iZwi elingcwele likaNkulunkulu ngenjabulo nangokuhlonipha okujulile nokwesaba.” Early Writings, 230.

“Ingelosi yakhe” yisisho esikhomba ingelosi uGabriyeli.

“Amazwi engelosi athi, ‘NginguGabriyeli, omi phambi kukaNkulunkulu,’ abonisa ukuthi unesikhundla sodumo olukhulu ezinkantolo zasezulwini. Lapho efika nomlayezo kuDaniyeli, wathi, ‘Akukho noyedwa omi kanye nami kulezi zinto, ngaphandle kukaMikayeli [uKristu] iNkosana yenu.’ Daniyeli 10:21. NgoGabriyeli uMsindisi ukhuluma kusAmbulo, ethi ‘Wayithumela wayiveza ngengelosi yaKhe encekwini yaKhe uJohane.’ IsAmbulo 1:1.” The Desire of Ages, 99.

Ukuchazwa kophawu lukaSathane njengophawu lukaKristu akukhona nje kuphela ukufana nesono esingathethelelwayo, kodwa nesono esingathethelelwayo sihlotschaniswa futhi nokwenqatshwa kwezithunywa ezithunywa nguKristu. “OkweNsuku Zonke” ngalokho kuba uphawu lwesono esingathethelelwayo, futhi lapho kuqondakala ukuthi “okhethiweyo,” uWilliam Miller, waholelwa ekuqondeni okuyikho kwalelo qiniso, kwase kuthi ngemva kwalokho lanqatshwa, lokhu kuhambisana ngokuqondile neyesiBili kwabaseThesalonika, okuyiyo kanye indima yoMbhala lapho uMiller enza khona ukutholakala kwakhe. Ukwenqaba lelo qiniso kuwubufakazi bokungathandi iqiniso, futhi lokho kuvukela kukhiqiza ukususwa kukaMoya oNgcwele kanye nokunikelwa komoya ongengcwele kaSathane, uPawulu awubiza ngokuthi ukudukiswa okunamandla.

Njengoba “abaphangi babantu bakho”, “abaqinisa umbono”, “okwemihla ngemihla” kuyisibonakaliso seRoma yobuqaba. Ngokwengqikithi yencwadi yesiBili kwabaseThesalonika,

uPawulu ufundisa ukuthi ukwenqatshwa komlayezo wesahluko sesibili kuwubufakazi bokuthi labo abenza kanjalo abalithandi iqiniso. Ngenxa yokuthi abalithandi iqiniso elimelelwe kuleso sahluko, bamukeliswa ukuduka okunamandla.

Bonke abaprofethi bakhuluma ngezinsuku zokugcina, futhi iziqephu zangaphambili eziphefumulelwe kulesi sihloko ziveza ukuthi inkohliso enamandla yehlela phezu kwalabo abangathandi iqiniso ngesikhathi sokuthululwa kukaMoya oNgcwele. Isigaba esisodwa samukela amafutha, kanti esinye isigaba samukela inkohliso enamandla.

UMoya oNgcwele uthululwa phakathi nomlando ngesikhathi uMoya oNgcwele esuswa kulabo abenqaba ukwanda kolwazi okuvulwa phakathi nezikhathi ezimbili zokuvivinywa zesikhathi sokubekwa uphawu kusukela kuSeptemba 11, 2001 kuze kube semthethweni weSonto ozayo maduze. Siphinda indima edlule:

“Ebheka phansi ezinsukwini zokugcina, lowo mandla ofanayo angenamkhawulo uyamemezela, maqondana nalabo ‘abangakwamukelanga ukuthanda iqiniso, ukuze basindiswe,’ uthi, ‘Ngenxa yalokho uNkulunkulu uyakubathumela inkohliso enamandla, ukuze bakholwe amanga; ukuze bonke balahlwe abangakholwanga iqiniso, kodwa abathokozela ukungalungi.’ Njengoba benqaba izimfundiso zeZwi laKhe, uNkulunkulu uyawuhoxisa uMoya waKhe, abashiye ezinkohlisweni abazithandayo.” Early Writings, 46.

Umugqa ngomugqa, uDaniyeli ufundisa ukuthi ezinsukwini zokugcina, ngabaphangi babantu bakho, (uphawu lweRoma) abamisa umbono. Abaphangi baphinde bamelwe ngokuthi “okwemihla ngemihla.” USolomoni ufundisa ukuthi ezinsukwini zokugcina labo abangenawo umbono bayabhubha, okuwukuba nqunu. Ukwenziwa nqunu kuwukuba umLaodicea, futhi umLaodicea uyintombi eyisiwula.

“Isimo seBandla esimelelwa yizintombi eziyiziwula, sikhulunywa futhi njengesesimo saseLawodikiya.” Review and Herald, August 19, 1890.

Ukuba yintombi esiwula lapho kufika umlayezo Wokukhala Kwaphakathi Kwamabili kuwukubonakalisa lokho uJohane akubhalayo kuSambulo isahluko seshumi nesithupha ngokuthi, “ihlazo lobunqunu bakho.” Isixwayiso sikaJohane enhluphekweni yesithupha sihlobene nenyunyana ephindwe kathathu yodrako, yesilo, nomprofethi wamanga, okuthe kusukela ngo-1989 basenkambweni yokuholela izwe e-Armagedoni.

Umlayezo kaPawulu encwadini yesiBili kwabaseThesalonika awukhulumi nje kuphela ngokuthi iRoma yobuqaba imelwe nguDaniyeli ngokuthi “umnikelo oqhubekayo,” kodwa lesi sahluko sigcizelela ubudlelwane obuphakathi kweRoma yobuqaba neRoma yobupapa. IRoma yobuqaba yabamba, yavinjezelā (“withholdeth”), umuntu wesono ukuba angafiki esihlalweni sobukhosi bomhlaba ngowe-538. Lapho iRoma yobuqaba isisusiwe, khona-ke “imfihlakalo yobubi,” “lowo omubi” oyipapa laseRoma, uyambulwa. Kulesi sahluko uPawulu ukhomba ubudlelwane obuthile besiprofetho phakathi kweRoma yobuqaba neRoma yobupapa. Ukwenqaba imfundiso yalesi sahluko kuwukwenqaba iqiniso nokwamukela ukudukiswa okunamandla.

Makungabikho muntu onikhohlisayo nganoma iyiphi indlela; ngoba lolo suku aluyikufika, kungakafiki kuqala ukuhlubuka, kwambulwe nalowo muntu wesono, indodana yokulahlwa; ophikisana nakho konke okubizwa ngokuthi nguNkulunkulu, noma okukhonzwayo, aziphakamise ngaphezu kwakho konke; aze ahlale ethempelini likaNkulunkulu njengokungathi unguNkulunkulu, eziveza ukuthi unguNkulunkulu. Anikhumbuli yini ukuthi, ngisese nani, nganitshela lezi zinto? Manje seniyakwazi okumvimba, ukuze embulwe ngesikhathi sakhe. Ngokuba imfihlakalo yokungalungi isiyasebenza kakade; kuphela okhona manje ovimbayo uyakuqhubeka evimba, aze asuswe endleleni. Khona-ke kuyakumbulwa lowo onobubi, iNkosi eyakumqeda ngomoya womlomo wayo, imchithe ngokukhazimula kokufika kwayo; yena lowo ukufika kwakhe kungokokusebenza kukaSathane ngamandla onke, nangezibonakaliso, nangezimangaliso zamanga, nangakho konke ukukhohlisa kokungalungi kulabo ababhubhayo; ngoba abalwamukelanga uthando lweqiniso, ukuze basindiswe. Ngenxa yalokho uNkulunkulu uyakubathumela inkohliso enamandla, ukuze bakholwe amanga; ukuze balahlwe bonke abangakhawanga iqiniso, kodwa bathokozela ukungalungi. 2 Thesalonika 2:3–12.

Kungani laba bantu bezinsuku zokugcina “belahliwe”? Kungani bethunyelwa “ukudukiswa okunamandla”? Kungani “babhubha” ngaleyo ndlela bembule ihlazo lobunqunu babo? Lesi siqephu sithi kungenxa yokuthi abalithandi iqiniso, futhi iqiniso elibekwe kulesi sahluko lichaza ukuthi iRoma yobuqaba, umbuso wesine wesiprofetho seBhayibheli, yayiyovimbela iRoma yobupapa, umbuso wesihlanu wesiprofetho seBhayibheli, ukuba inyukele esihlalweni sobukhosi kuze kususwe ubuqaba.

Ubudlelwane phakathi kweRoma yobuhedeni neRoma yobupapa obukhonjiswe kulesi sahluko buphinde bukhonjiswe nguJohane ngobudlelwane obuphakathi kwebandla lasePergamos nebandla laseThiyathira. IPergamos ihambisana neRoma yobuhedeni, kanti iThiyathira iyiRoma yobupapa. UPawulu noJohane banikeza ofakazi ababili ngobudlelwane bala mandla amabili, njengoba kwenza nencwadi kaDaniyeli.

Encwadini kaDaniyeli, ubudlelwane beRoma yobuqaba neRoma yobupapa bubekwa kaningi obala. KuDaniyeli isahluko sesibili, bumeleka ngokuxutshwa kwensimbi nobumba olunodaka. KuDaniyeli isahluko sesikhombisa, kokubili iRoma yobuqaba neRoma yobupapa kuyimibuso “ehlukile,” futhi nakuba uDaniyeli isahluko sesibili ufanekisa la mandla amabili njengengxube, isahluko sesikhombisa sikhomba ukuthi amandla obupapa avela embusweni wezimpondo eziyishumi weRoma yobuqaba. KuDaniyeli isahluko sesishiyagalombili, uphondo oluncane lwamavesi esishiyagalolunye kuya kweleshumi nambili luyiyo iRoma kuzo zombili izigaba zayo. Ivesi lesishiyagalolunye neleshumi nanye zikhuluma ngophondo oluncane ngobulili besilisa, ngalokho zikhomba iRoma yobuqaba, kanti ivesi leshumi neleleshumi nambili zikhuluma ngophondo oluncane ngobulili besifazane, ngalokho zikhomba iRoma yobupapa.

KuDaniyeli isahluko sesishiyagalombili, ivesi leshumi nantathu, iRoma lobuqaba neRoma lobupapa kuvezwa njengamandla amabili ayincithakalo. IRoma lobuqaba “liyinsuku zonke” njengamandla ayincithakalo, kanti iRoma lobupapa liyisiphambeko esiyincithakalo. Esahlukweni seshumi nanye, ivesi lamashumi amathathu nanye, amandla ayincithakalo “ansuku zonke” eRoma lobuqaba amisa amandla ayisinengiso esiyincithakalo, okuyiwona amandla obupapa. Esahlukweni

seshumi nambili, ivesi leshumi nanye, amandla ayincithakalo “ansuku zonke” eRoma lobuqaba ayasuswa ukuze kumiswe amandla ayisinengiso esiyincithakalo sobupapa.

Ubudlelwane bala mandla amabili eRoma achithayo buyisihloko esiyinhloko ezincwadini zikaDaniyeli neSambulo, futhi lobo budlelwane yibo uPawulu abukhomba njengeqiniso okumelwe luthandwe, uma umuntu ezogwema inkohliso enamandla ekhiqizwa ukukholwa amanga. UNkulunkulu akalokothi abe yinsalela engenasidingo, futhi ukumelwa ngakunye kobudlelwane beRoma yobuqaba neRoma yobupapa kuletha ubufakazi bako obukhethekile phezu kwalesi sihloko; kodwa ukwenqaba uphawu lweRoma ezinsukwini zokugcina kuwukwenqaba imvula yokugcina nokwamukela inkohliso enamandla esikhundleni sayo. Kungukuzibeka uphawu unomphela njengoLawodikeya onqunu.

Izazi-mlando zama-Adventist aseLawodikeya, nakuba zingabonisi nhlonipho engcwele ngendima nomsebenzi kaWilliam Miller, ziyavuma ukuthi kwaba ukuqaphela kwakhe ubudlelwane phakathi kweRoma yobuhedeni neRoma yobupapa okwakuyisakhiwo sesiprofetho akhela kuso “zonke” izicelo zakhe zesiprofetho. UGabriyeli nezinye izingelosi bahola uMiller ukuba aqonde ubudlelwane phakathi kweRoma yobuhedeni neRoma yobupapa, kodwa emlandweni wakhe akazange ayibone iRoma njengento enezigaba ezintathu, ehlanganisa udrako, isilo, nomprofethi wamanga.

Ngaleso sikhathi i-United States yayingakakaqali indima yayo njengomprofethi wamanga, ngoba amaProthestani ase-United States awazange abe ngamadodakazi aseRoma kwaze kwaba ngu-1844, futhi umsebenzi oyisisekelo kaMiller wawusubekwe kakade eshadini lika-1843 elakhiqizwa ngoMeyi ka-1842.

Ngo-1989 amavesi ayisithupha okugcina esahluko seshumi nanye sikaDaniyeli avulwa, futhi isithunywa saleso sikhathi saqonda ukuthi kwakukhona amandla amathathu imisebenzi yawo yesiprofetho eyayihamba kuwo wonke amavesi amane kuya kwamashumi amane nanhlanu esahluko seshumi nanye. Inkosi yaseningizimu evesini lamashumi amane ingamandla kadrako, inkosi yasenyakatho ingamandla obuPapa ayenikwe isilonda sawo esibulalayo ekuqaleni kwevesi ngo-1798, ngesandla samandla kadrako aseFrance kaNapoleon. Evesini amandla obuPapa aqala umsebenzi wokuphulukisa isilonda sawo esibulalayo. Ngo-1989 inkosi yasenyakatho iphindisela emandleni kadrako eSoviet Union, ayesesebe yinkosi yaseningizimu ngaleso sikhathi. Lapho isilo sobuKatolika siphindisela ngokumelene neSoviet Union, safika nebutho elimele lona lase-United States, umprofethi wamanga wesAmbulo isahluko seshumi nesithupha. Inkosi kadrako yaseningizimu, inkosi yesilo yasenyakatho, nomprofethi wamanga wezinqola, wabagibeli bamahashi nemikhumbi, konke kubonisiwe evesini lamashumi amane, futhi umugqa wesiprofetho uphela evesini lamashumi amane nanhlanu, lapho amandla obuPapa “efika ekupheleni kwawo kungekho osizayo.”

I-Armagedoni, encwadini yeSambulo isahluko seshumi nesithupha, iyindawo yesimboli yendawo ekhomba ukuvukela kwesintu okwandulela ukubuya kukaKristu. I-Armagedoni iyisibonakaliso, leli gama lakhiwa ngamazwi amabili, “Har” elisho intaba, kanye no-“Megiddo,” okuyisigodi saseJezreel. Iqiniso lokuthi uJohane wahlanganisa intaba noMegiddo, kanti uMegiddo uyisigodi,

lazisa umfundi wesiprofetho ukuthi i-Armagedoni iyisibonakaliso esiqukethe ukubhekiswa kwendawo, ngoba akukho ntaba esigodini saseJezreel.

IsiGodi saseJezreel sitholakala phakathi kwezilwandle ezintathu (uLwandle iMedithera, uLwandle lwaseGalile, noLwandle Olufile) neJerusalema. Sisendaweni emaphakathi ngokuqhathaniswa enyakatho yakwa-Israyeli, njengoba lezi zindawo ezintathu zamanzi kanye neJerusalema kuyizungezile ngezindlela ezehlukene. Ivesi lamashumi amane nanhlanu likaDaniyeli ishumi nanye yilapho inkosi yasenyakatho ifika khona ekupheleni kwayo kungekho noyedwa ongayisiza, futhi lelo vesi lichaza ukuphela kwayo ngokwendawo njengokuphakathi kwezilwandle nentaba engcwele ekhazimulayo yaseJerusalema. Ivesi lamashumi amane likaDaniyeli ishumi nanye lethula imibuso emithathu eyizihloko zokuphulukiswa kwesilonda esibulalayo samandla obupapa kanye nokuphela kwaso kokugcina.

Umusho wokuqala wamavesi ukhomba isikhathi sokuphela ngo-1798, lapho upapa wamukela khona inxeba lawo elibulalayo; kanti ivesi lamashumi amane nanhlanu likhomba inxeba lalo elibulalayo laphakade. Umlando wesiprofetho ophakathi kokufa kokuqala nokokugcina kwamandla opapa ukhomba ukuhlubuka kwesintu njengoba sibuyisela ubukhosi bamandla opapa, lapho inxeba lawo elibulalayo seliphulukiswa ngaphambi kokubhujiswa kokugcina kwamandla opapa. La mavesi ayisithupha aphethe uphawu lweqiniso, ngokuba isiqalo nesiphetho kuyikho kokubili ukufa kwamandla opapa, kanti amavesi aphakathi ayikuhlubuka kwesintu njengoba inxeba lokuqala elibulalayo liphulukiswa.

UMiller wanikwa ukukhanya yizingelosi zasezulwini mayelana nobudlelwane beRoma yobuhedeni neRoma yobupapa. Isihluthulelo sokuqonda kukaMiller iphethini yesiprofetho, ayisebenzisa kuzo zonke izinhlelo zakhe zesiprofetho, kwakuyile “yansuku zonke” kweyesiBili kwabaseThesalonika. “Eyansuku zonke” kuleso sahluko yiRoma yobuhedeni, okuyiyona eyamisa umbono uWilliam Miller awuqonda; ngokuba yiRoma, abaphangi babantu bakho evesini leshumi nane lesahluko seshumi nanye, emisa umbono.

Isithunywa esavuselwa ukuba siqonde ukwanda kolwazi ngo-1989 safinyelela ekuqondeni imvelo kaRoma enezigaba ezintathu. UMiller wayeyisithunywa sezingelosi zokuqala nezasesibili, futhi waqonda ukubonakaliswa kokuqala nokwesibili kukaRoma ukuze amise umbono awethula emhlabeni. Isithunywa sengwele yesithathu safinyelela ekuqondeni konke ukubonakaliswa okuthathu kukaRoma ukuze simise umbono esasiphiwe ukuba siwumemezele emhlabeni.

Ukubonakaliswa kokuqala kweRoma kwakuyiRoma yobuqaba. ERoma yobuqaba kwavela iRoma yobupapa, okuyisibonakaliso sesibili. Kulezi zibonakaliso ezimbili zokuqala kwavela iRoma yanamuhla, ubumbano obuphindwe kathathu bukadra, besilo, nomprofethi wamanga.

Sizoqhubeka nomugqa wempikiswano mayelana “nokwemihla ngemihla” emlandweni wama-Adventist esihlokwani esilandelayo.

“Lowo obona ngaphansi kobuso bezinto, ofunda izinhliziyi zabo bonke abantu, uthi ngalabo abaye baba nokukhanya okukhulu: ‘Abahlupheki futhi abamangali ngenxa yesimo sabo sokuziphatha nesomoya.’ Yebo, bakhethile izindlela zabo siqu, nomphfumulo wabo uthokoza

ezinengweni zabo. Nami ngiyakukhetha ukudukiswa kwabo, ngilethe phezu kwabo izinto abazesabayo; ngoba lapho ngibiza, akubanga khona ophendulayo; lapho ngikhuluma, abalalelanga; kodwa benza okubi emehlweni Ami, bakhetha lokho engangingakuthokozeli.” “UNkulunkulu uyakubathumela ukukhohlisa okunamandla, ukuze bakholwe amanga,” ngoba “abazange balamukele uthando lweqiniso, ukuze basindiswe,” “kodwa bathokozela ukungalungi.” Isaya 66:3, 4; 2 Thesalonika 2:11, 10, 12.

“UMfundisi wasezulwini wabuza wathi: ‘Yikuphi ukukhohlisa okunamandla kakhulu okungadukisa ingqondo kunokuzenzisa kokuthi wakha phezu kwesisekelo esifanele nokuthi uNkulunkulu uyayamukela imisebenzi yakho, kuyilapho empeleni usebenza izinto eziningi ngokwenqubo yezwe futhi wona kuJehova? O, kuwukukhohlisa okukhulu, ukuduka okuhehayo, okuthumba izingqondo lapho abantu abake balazi iqiniso, bephambanisa isimo sokumesaba uNkulunkulu nomoya namandla ako; lapho becabanga ukuthi bacebile, banothe ngezimpahla, futhi abaswele lutho, kuyilapho empeleni beswele konke.’”

“UNkulunkulu akashintshanga maqondana nezinceku zaKhe ezithembekile ezigcina izingubo zazo zingenabala. Kodwa abaningi bayakhala bethi, ‘Ukuthula nokulondeka,’ kuyilapho ukubhujiswa okuzumayo kubafikela. Ngaphandle kokuba kube khona ukuphenduka okuphelele, ngaphandle kokuba abantu bathobise izinhliziyi zabo ngokuvuma izono futhi bamukele iqiniso njengoba linjalo kuJesu, abasoze bangena ezulwini. Lapho ukuhlanzwa sekuyokwenzeka phakathi kwethu, asisayikuphumula ngokwaneliseka, sizigabisa ngokuthi sicebile, sandisiwe ngezimpahla, asiswele lutho.

“Ubani ongasho ngeqiniso athi: ‘Igolide lethu livivinywe emlilweni; izingubo zethu azinabala ezivela emhlabeni?’ Ngabona uMfundisi wethu ekhomba ezingutsheni zalokho okuthiwa ukulunga. Ezihlubulile, waveza obala ukungcola okwakungaphansi kwazo. Wase ethi kimi: ‘Awuboni yini ukuthi bakufihle ngokuzenzisa ukungcola kwabo nokubola kwesimilo? ‘Kanjani umuzi othembekileyo usuphenduke isifebe!’ Indlu kaBaba yenziwe indlu yokuhwebelana, indawo lapho ubukhona nenkazimulo yobunkulunkulu sekuhambile khona! Ngenxa yalokhu kukhona ubuthakathaka, namandla awekho.’” Testimonies, volume 8, 249, 250.