

IRoma Iqinisekisa Umbono — Inombolo Ishumi Nanye

Ukuqonda Ukusetshenziswa Kathathu Kweziprofetho: uSepthemba 11, 2001, kanye Nenqubo Yokuhlolwa Yokugcina Yobu-Adventist BaseLawodikea

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Njengoba u-Agasti 11, 1840, waqinisekisa imithetho eyamukelwa nguMiller, kanjalo emva kukaSepthemba 11, 2001, kwabonakala kulabo ababethanda ukubona ukuthi izimiso zesiprofetho ezamukelwa yiFuture for America zaziqiniseka eyiqiniso yebhayibheli yemvula yakamuva, njengoba kubekwe ku-Isaya isahluko samashumi amabili nesishiyagalombili. Ukusetshenziswa komugqa wokuguqulwa phezu komugqa wokuguqulwa, njengoba kubekwe emlandweni ongwele, kwaqinisekisa ukuthi uSepthemba 11, 2001, kwakuwukuphindwa kuka-Agasti 11, 1840.

Babona ukuthi njengoba ingelosi enamandla yesAmbulo isahluko 10 yehla ngo-1840, yayifanekisela ukwehla kwayo ngo-2001. Zombili izingelosi zehla ngesikhathi kugcwaliseka isiprofetho esiphathelene ne-Islam. Ngakho-ke inhlangotho yakhula njengoba amadoda nabesifazane besabela ekusebenzeni ngempumelelo kwale ndlela yokusebenza. Ubuholi bobu-Adventist bosuku lwesikhombisa baseLawodikeya badluliswa ngesikhathi sokuphela ngo-1989, futhi manje lelo bandla langena enqubweni yalo yokugcina yokuvivinywa, njengoba iNkosi yaqala ukukhetha inhlangotho yengelosi yesithathu ukuba ibe ngabakhulumeli bayo bezinsuku zokugcina.

Umthetho ovelele phakathi kwemithetho eyanikezwa izinsuku zokugcina kwakuyilowo wokusetshenziswa kathathu kwesiprofetho. Ikakhulukazi ngaleso sikhathi kwakunjalo ukusetshenziswa kathathu kwezinsizi ezintathu, okwakusekela ngokusobala kakhulu isenzakalo sikaSepthemba 11, 2001. Lapho lelo qiniso liphenywa ngobuqotho, labo ngaleso sikhathi ababehla emikhondweni “yasendulo” kaJeremiya, ngezinhliziyi ezifuna iqiniso, baboniswa ukugcwaliseka kwesiprofetho, kanye nokuba semthethweni kwemithetho yokuchazwa kwesiprofetho eyamukelwa yinhlangotho yengelosi yesithathu.

Kwabonakala ukuthi ukuqonda okulungile kwamaphayona ngomlando wehawu lokuqala lwesAmbulo isahluko sesishiyagalolunye kwakumelwa yi-Islamu. Kwabonakala ukuthi umprofethi wamanga uMohammed wayeyinkosi yalowo mlando. Kulowo mlando i-Islamu yayizohlasela uMbuso WaseRoma, futhi indlela yabo yokulwa yachazwa ngokukhethekile njengokushaya ngokuzumayo nangokungalindelekile. Mayelana nalokho kwaqondakala ukuthi yona kanye leyo ndlela yokulwa ye-Islamu yanikeza izimpande ze-etimoloji zegama elithi “assassin.” Kulowo mlando i-Islamu yayizolimaza amabutho aseRoma, futhi leso sikhathi saphetha ngaphansi komugqa wesiprofetho sesikhathi seminyaka eyikhulu namashumi amahlanu. Lapho leso siprofetho sesikhathi siphela ngoJulayi 27, 1449, kwaqala isiprofetho sesikhathi nomlando wehawu

lesibili.

Kwaqala esinye futhi isiprofetho sesikhathi seminyaka engamakhulu amathathu namashumi ayisishiyagalolunye nanye nezinsuku eziyishumi nanhlanu, esaphela ngo-Agasti 11, 1840. Kulo mlendo umbusi owayemele umsebenzi ongokwesiprofetho wobuSulumane kwakungu-Ottman, owayesefanekisiwe nguMohammed emlandweni womaye wokuqala. Isahluko sesishiyagalolunye sithi emlandweni womaye wesibili, ubuSulumane babuyobulala amabutho aseRoma. Babeyoqhubeka nokusebenzisa indlela yempi yokuhlasela ngokuzuma nangokungalindelekile, kodwa kulowo mlendo kwaba lapho impushana yezibhamu yasungulwa futhi yasetshenziswa khona okokuqala; ngakho umaye wesibili wawumela indlela yempi emelwe ukuhlasela okungazelelwe kombulali, futhi futhi wawuhlanganisa neziqhumane.

Ngomhla ka-11 kuSeptemba, 2001, umaye wesithathu wobuSulumane washaya ngokuzumayo amabutho omoya aseRoma ngeziqhumane. Lowo mcimbi waphawula ukuqala kwemigqa eminingana yeqiniso lesiprofetho, kodwa wawumiswe ngokusobala phezu kofakazi ababili abangaphambili bomaye wokuqala nowesibili. Lowo mcimbi wabonisa ngokusobala ukuthi njengoba ukunikezwa kwamandla emlandweni wamaMillerite ka-11 Agasti, 1840, lapho isiprofetho sobuSulumane somaye wesibili sigcwaliseka futhi ingelosi yesAmbulo isahluko seshumi yehla, kanjalo lapho isiprofetho sobuSulumane somaye wesithathu sifika, kwaphawula ukwehla kwengelosi yesAmbulo isahluko seshumi nesishiyagalombili ngalolo suku.

“Ingabe manje sekuza izwi lokuthi ngimemezele ukuthi iNew York izoshaywa isuswe igagasi elikhulu lasolwandle? Lokhu angikaze ngakusho. Ngishilo ukuthi, njengoba ngangibuka izakhiwo ezinkulu ezazakhiwa khona, isitezi phezu kwesinye, ‘Yeka izigcawu ezesabekayo eziyokwenzeka lapho iNkosi isukuma ukuthuthumelisa umhlaba ngokwesabeka! Khona-ke amazwi eSambulo 18:1–3 ayogcwaliseka.’ Sonke isahluko seshumi nesishiyagalombili seSambulo siyisixwayiso ngalokho okuza phezu komhlaba. Kodwa anginakho ukukhanya okuqondile maqondana nalokho okuza phezu kweNew York, ngaphandle kokuthi ngiyazi ukuthi ngelinye ilanga izakhiwo ezinkulu zalapho ziyodilizwa ngokuphenduphenduka kwamandla kaNkulunkulu. Ngokukhanya engikunikiwe, ngiyazi ukuthi ukubhujiswa kusezweni. Izwi elilodwa elivela eNkosini, ukuthinta okukodwa kwamandla ayo amakhulu, futhi lezi zakhiwo ezinkulu ziyokuwa. Kuyokwenzeka izigcawu ezesabekayo esingenakuzicabanga.” Review and Herald, Julayi 5, 1906.

Ukuhamba kwe-Future for America kwase kubonwa, yilabo ababezimisele ukubona, njengokuhambisana nokuhamba kwamaMillerite. UbuSulumane bosizi lwesithathu baba yisici esiyinhloko somlayezo kusukela kuleso sikhathi kuya phambili. Ukuphefumulelwa kwafundisa ngokusobala ukuthi lapho ingelosi yesAmbulo yehla, imvula yokugcina yayiyofika.

“Imvula yokugcina izothela phezu kwabantu bakaNkulunkulu. Ingelosi enamandla izokwehla ivela ezulwini, futhi umhlaba wonke uzokhanyiswa ngenkazimulo yayo.” Review and Herald, April 21, 1891.

NjengeNgonyama yesizwe sakwaJuda iqala ukuvula ukuqonda okubanzi kwemvula yamuva, yahola abantu baYo encwadini kaJoweli, okuyindawo eyinhloko yokubhekiselwa kuyo ngemvula

yamuva. Ngaleso sikhathi, abanye balawo madoda ayebejoyine umnyakazo ngemva kukaSeptemba 11, 2001, banquma ukuthi izinambuzane zikaJoweli ezibhubhisa umvini kaNkulunkulu, okuholela ekuvukeni koMkhosi Waphakathi Kobusuku, zazimelela ubuSulumane. Babengakwazi noma bengafuni ukubona ukuthi lezo zinambuzane zazimelela iRoma.

Ukukhanya okunamandla okwakulethwe ukuqaphela ukusetshenziswa okuphindwe kathathu kwesiprofetho maqondana nezimaye ezintathu kwanezela ukwesekwa okunengqondo kodwa okungangcwaliswa esimisweni sabo sokuthi lezo zinambuzane zazimele i-Islam. Njengoba kuhlale kunjalo, uma ukuhumusha okuyimfihlo sekwamukelwe, kuba khona ukuphambaniswa kweMibhalo emizamweni yokusekela isisekelo esingamanga. Emsebenzini wabo wokusekela umbono wabo babonisa ukuthi babengaqondi isimiso sesifaniso nesigcwaliseko saso.

Ezifundweni zenkolo nasezifundweni zeBhayibheli, amagama athi “uhlobo” kanye “nomfanekiso ogcwalisayo” asetshenziselwa ukuchaza ubudlelwane phakathi kwezinto ezimbili, lapho enye iyisibonakaliso sangaphambili noma isithunzi esandulela enye. Lo mqondo uvame ukuwela ngaphansi kwemikhakha ebanzi “yesithunzi” kanye “neyengqikithi.”

Uhlobo luyisigameko, umuntu, noma isikhungo eTestamenteni Elidala esifanekisela kusengaphambili noma esandulela ngokwesiprofetho isigameko, umuntu, noma isikhungo esihambisanayo eTestamenteni Elisha. Lusebenza njengomanduleli ongokomfanekiso. Okumelene nohlobo kuwukugcwaliseka noma ukwenzeka kwangempela kohlobo. Yikho okungokoqobo okwakusandulelwa ngokwesithombe uhlobo. Umqondo “wesithunzi” kanye “nowento uqobo” uhambisana nobudlelwano obuphakathi kohlobo nalokho okumelene nalo. “Isithunzi” simelela (uhlobo), kanti “into uqobo” imelela (lokho okumelene nohlobo).

Ngakho-ke makungabikho muntu onahlulelayo ngokudla, noma ngokuphuza, noma ngendaba yomkhosi, noma yokwethwasa kwenyanga, noma yezinsuku zesabatha; okuyisithunzi sezinto ezizayo; kepha uqobo lungolukaKristu. Kolose 2:16, 17.

Ngokuba umthetho unesithunzi sezinto ezinhle ezizayo, hhayi umfanekiso uqobo wezinto lezo, awunakulokotha, ngaleyo mihlathelo abayinikelayo unyaka nonyaka njalo, uphelelise labo abasondela lapho. Hebheru 10:1.

Empikiswaneni eyalandela uSeptemba 11, 2001 mayelana noJoweli, kanye nokuhlonzwa okuyikho kweRoma yobupapa njengemelwe yizilokazane ezine, ngaleyo ndlela kuvezwa ukubhujiswa okuqhubekayo kobu-Adventist baseLawodikeya, labo ababephikisa ngokuthi lezo zilokazane kwakuyi-Islam, abagcinanga nje ngokugcizelela okungangcwaliswa phezu kokusetshenziswa kathathu kwezinsizi ezintathu, kodwa baphinde bakhomba ezinhlotsheni ezazikhomba emfanekisweni wangempela weRoma, base bethi lezo zinhlobo empeleni zazihlonza i-Islam. Ngokwenza kanjalo, banikeza ubufakazi bokuthi kungenzeka babengawuqondi ngokweqiniso umgomo wohlobo nomfanekiso walo wangempela, noma babekholelwa ukuthi ukumelwa kabi kwezinhlobo kwakuyindlela efaneleyo yokuthethelela isiphetho.

Empikiswaneni yamanje ephathelene neRoma, kukhona futhi ubufakazi bokuthi labo ababambelele embonweni onephutha wokuthi “abaphangi” bakaDaniyeli isahluko seshumi nanye, ivesi leshumi

nane, yi-United States, abaqondi kahle kokubili ukusetshenziswa okuphindwe kathathu kwesiprofetho, noma isimiso sohlobo nesigcwaliseko saso.

Lapho labo ababambelele embonweni wokuthi “abaphangi” yi-United States befuna ukuvikela isikhundla sabo, basebenzisa ukusetshenziswa kokusebenza okuphindwe kathathu kwamaRoma amathathu, ukuze kuthiwa bafakazele ukuthi iRoma yanamuhla, okuwukubonakala kwesithathu kweRoma, yi-United States. Ngethemba lokuthi abethuli ngamabomu ubufakazi bamanga, nokuthi bamane babonakalisa ukungazi okuyimpumputhe kwemithetho yokusebenza okuphindwe kathathu kwesiprofetho, basebenzisa isici sesiprofetho samaRoma amabili okuqala futhi baphikisane ngokuthi isici esithile somlando weRoma sikhomba iRoma yanamuhla.

IRoma yobuqaba ingeyokuqala kokuthathu ukugcwaliseka kwesiprofetho seRoma. KuDaniyeli isahluko sesishiyagalombili, iRoma yobuqaba iyimpondo encane yobudoda. Esahlukweni sesibili, iRoma yobuqaba ingubuciko bombuso. KuDaniyeli isahluko sesikhombisa, iRoma yobuqaba ihlukana ibe ngumbuso ophindwe kayishumi.

Ukubonakaliswa kwesibili kweRoma yiRoma yobupapa, okuyiyona esahlukweni sesishiyagalombili uphondo oluncane lwesifazane, futhi okuyiyona inkohlakalo yobupristi obubusa umbuso esahlukweni sesibili, futhi okuyiyona uphondo olukhuluma ukuhlambalaza nolusiphula izimpondo ezintathu esahlukweni sesikhombisa. IRoma yobuhedeni ingamandla awodwa, kodwa iRoma yobupapa ingamandla aphindwe kabili, emele ibandla lobupapa njengelibusayo phezu kobuciko bombuso bezakhiwo zombusazwe zangaphambili zeRoma yobuhedeni. Ngo-1798, amandla obupapa athola isilonda sawo esibulalayo, kodwa awazange ayeke ukuba yibandla; amane ayeka ukuba yisilo sesiprofetho seBhayibheli, ngoba amandla ombuso ayewalawula ngaphambili asuswa.

IRoma yesibili yiRoma yobupapa, futhi yasebenza kuphela njengamandla (isilo) esiprofethweni seBhayibheli lapho yayinamandla okulawula amandla ombuso ukuze ifeze amacebo ayo okuhlambalaza. IRoma yokuqala yayingamandla awodwa, iRoma yesibili yayingamandla aphindwe kabili, kanti iRoma yesithathu ingamandla aphindwe kathathu. Izibonakaliso ezintathu zeRoma zibusana ngemigomo efanayo nayo yonke indlela yokusetshenziswa kokuphrofetha okuphindwe kathathu. Ngokwesiprofetho kukhona omaye abathathu, oBabiloni abathathu, amaRoma amathathu, no-Elija abathathu. Ngokwesifaniso nesigcwaliseko, izibonakaliso ezimbili zokuqala zanoma yikuphi ukusetshenziswa okuphindwe kathathu ziyizinhlobo ezihlinzeka ngesithunzi sokugcwaliseka kwesithathu, okuyisigcwaliseko sangempela nengqikithi yalokho kusetshenziswa kokuphrofetha okuphindwe kathathu.

NgaseRoma, izici zamaRoma amabili okuqala zibonisa ukuthi kokubili iRoma yobuqaba neRoma yobupapa zanika umbusi wazo isihloko esithi Pontifex Maximus. Ngakho-ke, isihloko sombusi weRoma yanamuhla besiyoba nguPontifex Maximus, isihloko esingakaze sibhekiswe kunoma yimuphi umongameli wase-United States. AmaRoma amabili okuqala ayeyonqoba izithiyo ezintathu zendawo ukuze amise igunya phezu kwesihlalo sobukhosi sesikhathi sawo esiqondile somlando. Abukho ubufakazi bokuthi i-United States yanqoba izithiyo ezintathu zendawo ngaphambi kuka-1798.

AmaRoma amabili okuqala ayenesikhathi esiqondile esakhonjwa lapho ayeyobusa khona ngokuphakeme kakhulu. Evesini lamashumi amabili nane likaDaniyeli ishumi nanye, iRoma yobuhedeni ikhonjiswa ibusa “isikhathi,” noma iminyaka engamakhulu amathathu namashumi ayisithupha, okuyinto eyayenza kusukela eMpini yase-Actium ngo-31 BC kuze kube unyaka ka-330 AD. Ngokuphindaphindiwe iRoma yobupapa ikhonjiswa njengobusa iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha emva kokususwa kwezimpondo ezintathu, kusukela ku-538 kuze kube ku-1798. Ku-Isaya isahluko samashumi amabili nantathu i-United States ikhonjiswa njengobusa iminyaka engamashumi ayisikhombisa engokomfanekiso, njengezinsuku zenkosi eyodwa, kodwa ayizange neze isuse izithiyo ezintathu zezwe ngaphambi kokubusa kwayo iminyaka engamashumi ayisikhombisa engokomfanekiso.

IRoma yanamuhla imelwe njengonqoba izithiyo ezintathu zendawo zenkosi yaseningizimu, izwe elikhazimulayo neGibhithe kuDaniyeli isahluko seshumi nanye, amavesi angamashumi amane kuya kwangamashumi amane nambili; futhi lapho lezo zithiyo ezintathu zinqotshwa futhi zilethwa ekuzithobeni kweRoma, khona-ke sezakha inyunyana ephindwe kathathu kadrako, yesilo, neyomprofethi wamanga. UJohane futhi usazisa ukuthi inxeba elibulalayo lesilo sobupapa liyaphulukiswa nokuthi khona-ke sibusa izinyanga ezingamashumi amane nambili ezingokomfanekiso.

Ngase ngibona elinye lamakhanda akhe kungathi lilimele laze laba ngelokufa; kodwa inxeba lakhe elibulalayo laphulukiswa; futhi umhlaba wonke wamangala walandela isilo. Futhi bakhuleka kudrako owanika isilo amandla; bakhuleka nasesilweni, bethi: Ngubani onjengesilo? Ngubani onamandla okulwa naso? Futhi sanikwa umlomo okhuluma izinto ezinkulu nezinhamba; sanikwa namandla okuqhubeka izinyanga ezingamashumi amane nambili. IsAmbulo 13:3–5.

Isilo esibusa izinyanga ezingamashumi amane nambili ezingokomfanekiso emva kokuba inxeba laso elibulalayo seliphulukisiwe singamandla aseRoma.

Isiprofetho sesAmbulo 13 simemezela ukuthi umbuso omelwe yisilo esinezimpondo ezinjengezewundlu uyakwenza ukuba ‘umhlaba nabo abahlala kuwo’ bakhonze upapa—lapho ofanekiselwa khona yilesilo ‘esifana nengwe.’... Ezweni eliDala nasezweni eliSha, upapa uyokwamukelwa ukuhlonishwa ngokuhlonishwa okunikezwa isikhungo seSonto, esincike kuphela phezu kwegunya leBandla laseRoma.” *The Great Controversy*, 578.

IRoma yobuqaba, iRoma yokuqala, yabusa ngokuphakeme iminyaka engamakhulu amathathu namashumi ayisithupha ekugcwalisekeni kukaDaniyeli isahluko seshumi nanye, ivesi lamashumi amabili nane, futhi yakwenza lokho emva kokususa izithiyo ezintathu zendawo ekugcwalisekeni kukaDaniyeli isahluko sesishiyagalombili, ivesi lesishiyagalolunye.

Ubupapa, iRoma yesibili, babusa ngobukhosi obukhulu iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, kugcwaliseka iziqephu eziningana zoMbhalo, futhi benza kanjalo ngemva kokususa izithiyo ezintathu zendawo, kugcwaliseka uDaniyeli isahluko sesikhombisa, amavesi esishiyagalombili nawama-20.

IRoma yanamuhla inqoba inkosi yaseningizimu evesini lamashumi amane kuDaniyeli ishumi nanye, bese kuthi evesini lamashumi amane nanye inqobe izwe elikhazimulayo, kuthi evesini lamashumi amane nambili inqobe iGibhithe. IRoma yanamuhla iyinkosi yasenyakatho kaDaniyeli isahluko seshumi nanye.

I-Roma yamaqaba, eyokuqala, yayiwumbuso wokushushisa; ne-Roma yobupapa, eyesibili, yayiwumbuso wokushushisa, ngakho-ke i-Roma yesimanje iyoba umbuso wokushushisa.

I-United States izobamba iqhaza ekuhlushweni kwesithathu okwenziwa yiRoma yesimanje, kodwa lokhu akuyikhombi i-United States njengamandla opapa; kumane kuveza isici sobudlelwane be-United States namandla opapa ezinsukwini zokugcina.

Labo abafisa ukuphikisa ngokuthi i-United States ingu-“abaphangi babantu bakho” ezinsukwini zokugcina basebenzisa ukusetshenziswa kathathu kwamaRoma amathathu ukuze bakhombe i-United States ngokungafanele. Indlela ephambukile abayisebenzisayo esimweni sokusetshenziswa kathathu isekelwe ekuboneni isici samaRoma amabili okuqala, bese begcizelela ukuthi isici esingokwesiprofetho seRoma, hhayi iRoma uqobo lwayo, siyiyo iRoma yesithathu.

Bakhomba umthetho kaSonto wokuqala womlando kaConstantine ngo-321 AD, bese kuba ngumthetho kaSonto waseRoma yobupapa ngo-538 AD, ukuze bathi umthetho kaSonto osuzayo maduze e-United States uchaza i-United States njengeRoma yanamuhla; futhi baphinde baxube ukusetshenziswa kwabo okuyiphutha ngokuhlobanisa isexwayiso sikaJesu sokubaleka lapho “ukunengeka kokuchithwa” okukhulunywe ngakho nguDaniyeli kufika, nomthetho kaSonto. “Ukunengeka kokuchithwa” uJesu akhuluma ngakho kukhomba emithethweni emibili kaSonto ezinsukwini zokugcina, kodwa kuwuphawu oluhluka kakhulu ngoba kuyisexwayiso sokubaleka, hhayi isexwayiso sokugwema uphawu lwesilo. Umbono wabo oyiphutha awubheki nakancane nokuthi kukhona imithetho emibili ethile kaSonto ezinsukwini zokugcina.

Ngakho-ke, nxa selibona isinengiso sencithakalo, esakhulunywa ngaso nguDanyeli umprofethi, simi endaweni engcwele, (ofundayo make aqonde:) khona-ke abaseJudiya mababalekele ezintabeni; lowo ophezu kophahla lwendlu make angehli ukuyokukhipha ulutho endlini yakhe; njalo lowo osensimini make angabuyeli emuva ukuyathatha izingubo zakhe. Maye kwabakhulelweyo lakwabancelisayo ngalezozinsuku! Kodwa khulekani ukuthi ukubaleka kwenu kungabi sebusika, loba ngosuku lwesabatha. Mathewu 24:15–20.

“Isinengiso sencithakalo, esakhulunywa nguDaniyeli umprofethi,” sasiyisibonakaliso uJesu asinika abantu baKhe esakhomba isikhathi ababemelwe ngaso ukubaleka ekubhujisweni okwakuzayo kweJerusalema, ngesikhathi iRoma yobuqaba ivimbezela futhi ngemva kwalokho ichitha ithempeli nomuzi kusukela ngonyaka ka-66 kuze kube ngonyaka ka-70 emva kukaKristu.

“UJesu wamemezela kubafundi ababemlalele izahlulelo ezazizokwehlela u-Israyeli ohlubukileyo, ikakhulukazi impindiselo yobulungisa eyayizobafikela ngenxa yokwenqaba kwabo nokubethela kwabo uMesiya esiphambanweni. Izibonakaliso ezingenakuphikwa zaziyo kwandulela umvuthwandaba owesabekayo. Ihora elesabekayo lalizofika ngokuzuma nangokushesha. Futhi uMsindisi waxwayisa abalandeli Bakhe wathi: ‘Ngakho-ke nxa nibona isinengiso sokuchithwa, okwakhulunywa ngaso nguDaniyeli umprofethi, simi endaweni

engcwele, (ofundayo, akaqonde:) khona-ke abaseJudiya mababalekele ezintabeni.’ Mathewu 24:15, 16; Luka 21:20, 21. Nxa izimpawu zamaRoma zokukhonza izithombe sezimisiwe emhlabathini ongcwele, owawunwebeka ngamafurlongi athile ngaphandle kwezindonga zomuzi, khona-ke abalandeli bakaKristu kwakufanele bathole ukuphepha ngokubaleka. Nxa isibonakaliso sesixwayiso sesibonakele, labo ababefuna ukuphunyuka kwakungafanele balibale nakancane....”

“Akukho ngisho nomKrestu oyedwa owabhubha ekubhujisweni kweJerusalema. UKristu wayebanike isixwayiso abafundi baKhe, futhi bonke abakholwa emazwini aKhe babebheke uphawu olwalwethenjisiwe.... Bengazange balibale, babalekela endaweni ephephile—umuzi wasePella, ezweni lasePerea, ngale kweJordani.” The Great Controversy, 25, 30.

Njengoba unyaka ka-538 wawusondela, amaKristu aleyo nkathi aqaphela ukuthi ibandla lase lonakele ngenxa yokuvumelana nenkolo yobuqaba, futhi, esekelwe esixwayisweni sikaKristu, kanye nokukhanya okunikezwe ngobufakazi bomphostoli uPawulu ku-2 Thesalonika isahluko sesibili, abalekela ehlane lesiprofetho leminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha.

“Kodwa ngaphambi kokuza kukaKristu, kwakumelwe kwenzeke intuthuko ebalulekile ezweni lenkolo, eyabikezelwa esiprofethweni. Umphostoli wamemezela wathi: ‘Ningasheshi ninyakaziswe engqondweni, noma nikhathazeke, kungaba ngomoya, noma ngezwi, noma ngencwadi engathi ivela kithi, sengathi usuku lukaKristu selusondele. Makungabikho muntu onikhohlisayo nganoma iyiphi indlela; ngoba lolo suku aluyikufika, ngaphandle kokuba kufike kuqala ukuhlubuka, kwambulwe nalowo muntu wesono, indodana yokubhujiswa; ophikisana nakho konke okubizwa ngoNkulunkulu, noma okukhonzwayo, futhi aziphakamise ngaphezu kwakho konke; aze ahlale ethempelini likaNkulunkulu njengoNkulunkulu, ezibonakalisa ukuthi unguNkulunkulu.’”

“Amazwi kaPawulu kwakungafanele ahunyushwe ngokungeyikho. Kwakungafanele kufundiswe ukuthi yena, ngesambulo esikhethekile, wayexwayise abaseThesalonika ngokuza kukaKristu okuseduze. Isimo esinjalo sasiyobangela ukudideka okholweni; ngokuba ukudumala kuvame ukuholela ekungakholweni. Ngakho-ke umphostoli waxwayisa abazalwane ukuba bangamukeli umlayezo onjalo njengovela kuye, wase eqhubeka egcizelela iqiniso lokuthi amandla obupapa, achazwe ngokucacile kangaka ngumprofethi uDaniyeli, ayesazovela futhi alwe nabantu bakaNkulunkulu. Kuze kube yilapho la mandla esewenzile umsebenzi wawo obulalayo nowokuhlambalaza, kwakuyoba yize ukuba ibandla lilindele ukuza kweNkosi yabo. ‘Anikhumbuli yini,’ kubuza uPawulu, ‘ukuthi, ngesikhathi ngisenawe, nganginitshela lezi zinto na?’”

“Zazimbi ziyesabeka izilingo ezazizohlasela ibandla leqiniso. Ngisho nangesikhathi umphostoli ebhala, ‘imfihlakalo yokungalungi’ yayisivele isiqalile ukusebenza. Izenzakalo ezaziyokwenzeka esikhathini esizayo zaziyo kuba ‘ngokusebenza kukaSathane ngamandla onke nangezibonakaliso nezimangaliso zamanga, nangakho konke ukukhohlisa kokungalungi kubo ababhubhayo.’”

“Okunzima ngokukhethekile yisititimende somphostoli mayelana nalabo abayokwenqaba ukwamukela ‘uthando lweqiniso.’ ‘Ngenxa yalokhu,’ wamemezela ngokuphathelene nabo bonke abayokwenqaba ngamabomu izigijimi zeqiniso, ‘uNkulunkulu uyobathumelela ukukhohliseka okunamandla, ukuze bakholwe amanga; ukuze bonke balahlwe abangakhawanga iqiniso, kodwa bathokoza ngokungalungi.’ Abantu abanakuzilahla bengajeziswa izixwayiso uNkulunkulu azithumela ngomusa wakhe. Kulabo abaphikelela ekufulatheleni lezi zixwayiso, uNkulunkulu uyawususa uMoya wakhe, ebashiya ekukhohlisweni abakuthandayo.” Acts of the Apostles, 265, 266.

Ukuyekethisa phakathi kobuqaba nebandla kwakuyisibonakaliso sesixwayiso esaholela amaKristu aleyo nkathi ukuba azihlukanise neRoma yobupapa, kodwa kufanele kuqashelwe ukuthi ukukhanya uPawulu akunikela esixwayisweni sikaJesu sokubaleka, yilesi siqephu esifanayo uWilliam Miller afika ekuqondeni ngaso ukuthi “okwemihla ngemihla” encwadini kaDanilyeli kwakumele iRoma yobuqaba. Ubudlelwano bobuprofethi phakathi kokuba iRoma yobuqaba ivimbele, bese isuka endleleni ukuze iRoma yobupapa ikhuphukele esihlalweni sobukhosi, babuyiqiniso okumelwe liqondwe; ngokuba imiphumela yokungaluboni lobo budlelwano bobuprofethi yayiyoletha ukudukiswa okunamandla phezu kwalabo abangazange balithande lelo qiniso. USister White ukhuluma ngomlando ofanayo:

“Kwadlula umzabalazo onzima nowokuphelelwa ithemba ukuze labo ababefuna ukuba qotho bakwazi ukuma baqine bemelene nezinkohliso nezinengiso ezazifihlwe ngaphansi kwezingubo zobupristi futhi zingeniswa ebandleni. IBhayibheli alizange lamukelwe njengendinganiso yokukholwa. Imfundiso yenkululeko yenkolo yabizwa ngokuthi ukhulubuka, futhi labo ababeyisekela bazondwa futhi baxoshwa.

“Emva kwengxabano ende nebi kakhulu, abambalwa abathembekileyo banquma ukuqeda yonke inyunyana nebandla elihlubukileyo uma lisalokhu lenqaba ukuzikhulula emangeni nasekukhonzeni izithombe. Babona ukuthi ukwehlukana kwakuyisidingo esiphelele uma babeyolalela izwi likaNkulunkulu. Abazange balokothe babekezelele amaphutha ayebulala imiphfumulo yabo uqobo, futhi babeke isibonelo esasingafaka ukholo lwabantwana babo nolwabantwana babantwana babo engozini. Ukuze bathole ukuthula nobunye babekulungele ukwenza noma yikuphi ukuvuma okuhambisana nokwethembeka kuNkulunkulu; kodwa bazwa ukuthi ngisho nokuthula kwakuyobiza ngokwedlulele uma kuthengwa ngokudela isimiso. Uma ubunye babungatholakala kuphela ngokuyekethisa iqiniso nokulunga, khona-ke makube khona ukwehluka, ngisho nempi.” The Great Controversy, 45, 46.

Ubuhlobo besiprofetho phakathi kwe-United States nobupapa ezinsukwini zokugcina bube buyisifaniso, futhi bagcizelelwa, ngokuthi uPawulu wakhomba ubuhlobo phakathi kweRoma yobuqaba neRoma yobupapa obaholela ku-538 AD. Ekusetshenzisweni okuphindwe kathathu kweRoma, iRoma yobuqaba yagcwalisa amazwi kaJesu achaza isinengiso sencithakalo njengesibonakaliso sokubaleka, futhi neRoma yobupapa yagcwalisa amazwi kaJesu. USister White ukhomba okunye ukugcwaliseka kwamazwi kaKristu.

“Akusisona isikhathi manje sokuba abantu bakaNkulunkulu babophele izinhliziyi zabo ezweni noma bazibekele ingcebo yabo emhlabeni. Isikhathi asisekude, lapho, njengabafundi bokuqala,

siyophoqeleka ukufuna isiphaphelo ezindaweni ezincithakele nezizimele. Njengokuba ukuvinjazelwa kweJerusalema ngamabutho amaRoma kwaba uphawu lokubaleka kumaKristu aseJudiya, kanjalo nokuthathwa kwamandla yisizwe sethu emthethweni ophoqelela iSabatha lobupapa kuyoba yisixwayiso kithi. Kuyakube sekuyisikhathi sokushiya amadolobha amakhulu, kulungiselelwa ukushiya amancane ukuze siyohlala emakhaya acashile ezindaweni ezicezile phakathi kwezintaba.” Testimonies, volume 5, 464.

KumaKristu enkathi kaKristu, lesi sixwayiso sabonisa ukuthi kwakufanele babaleke nini eJerusalema. Ekhulwini lesihlanu nelesithupha, lesi sixwayiso saholela amaKristu ukuba abalekele ehlane.

Owesifazane wabalekela ehlane, lapho enendawo ayilungiselelwe nguNkulunkulu, ukuze bondliwe khona izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha.... Owesifazane wanikwa amaphiko amabili okhozi olukhulu, ukuze andize aye ehlane, endaweni yakhe, lapho ondliwa khona isikhathi, nezikhathi, nengxenye yesikhathi, kude nobuso benyoka. Inyoka yase ikhipha emlonyeni wayo amanzi anjengesikhukhula emva kowesifazane, ukuze imenze athathwe yileso sikhukhula. Kepha umhlaba wamsiza owesifazane, umhlaba wavula umlomo wawo, wagwinya isikhukhula udrako ayesikhiphe emlonyeni wakhe. Udrako wasethukuthelela owesifazane, waya ukulwa nensali yenzalo yakhe, egcina imiyalo kaNkulunkulu, futhi enobufakazi bukaJesu Kristu. IsAmbulo 12:6, 15–17.

UJesu ngaso sonke isikhathi ubonisa ukuphela kwento ngesiqalo saleyo nto, ngokuba ungu-Alfa no-Omega. Isixwayiso ngesinengiso sokuchithwa emlandweni weRoma yobupapa saqondwa ngesikhathi amandla obupapa ebonwa emi endaweni engcwele.

Isixwayiso silotshwe nguMathewu, uMarku noLuka, futhi inkomba ngayinye inokwehluka okuncane kwamagama. UMathewu uthi, “Ngakho-ke nxa nibona isinengiso sencithakalo, esakhulunywa ngaso nguDanyeli umprofethi, simi endaweni engcwele,” kanti uMarku uthi, “nxa nibona isinengiso sencithakalo, esakhulunywa ngaso nguDanyeli umprofethi, simi lapho okungamelanga sime khona.” ULuka uthi, “nxa nibona iJerusalema sihaqwe ngamabutho, khona yazini ukuthi ukuchithwa kwaso sekusondele. Khona-ke abakulo iJudiya mababalekele ezintabeni.”

Bonke lobu bufakazi obuthathu busebenza ndawonye. Mina nginokusetshenziswa okucacile kakhulu ngokwengeziwe. Ukubhekisela kukaLuka eJerusalema njengelizungezwe yizimpi kukhomba isixwayiso sokuthi, lapho iRoma yobuhedeni iqala ukuvimbezela kwayo iJerusalema ngonyaka ka-66 AD, amaKristu ayeseseJerusalema kwakumelwe abaleke ngokushesha. Ukubhekisela kukaMathewu “endaweni engcwele,” kuyahambisana noPawulu echaza “umuntu wesono” “ohlezi ethempelini likaNkulunkulu, ezibonakalisa ukuthi unguNkulunkulu,” ngaleyo ndlela emele ukugcwaliseka kobupapa “kwesinengiso sencithakalo.” UMarku ukhomba isinengiso sencithakalo simi lapho okungafanele sime khona, futhi lokhu kuhambisana nesixwayiso sokubaleka esanikezwa ubu-Adventism ezinsukwini zokugcina. Ezimbili zalezi zixwayiso zihlotshani nomyalo wokuthi ofunda isixwayiso akaqonde, futhi zonke zikhuluma ngophawu olwaluzokwazisa amaKristu esikhathi lesi ukuba abaleke.

Ukusetshenziswa okuyiphutha kokusetshenziswa okuphindwe kathathu, okuchazwa ngokungelona iqiniso yilabo abathi “abaphangi babantu bakho” yi-United States, kuveza ukuthi lapho “isinengiso sencithakalo” sigcwaliseka emthethweni weSonto e-United States, umthetho weSonto ose usuphoqeelwa ngaleso sikhathi ubonisa i-United States njengeRoma Yesimanje, ngokuba iRoma yobuqaba neRoma yobupapa zombili zake ngaphambili zaphoqelela umthetho weSonto.

Inkinga ngalokho kusebenzisa okunephutha ukuthi umthetho weSonto weRoma yobuqaba wenzeka ngonyaka ka-321 AD, kodwa ukugcwaliseka kweRoma yobuqaba kwe“sinengiso sencithakalo” kwagcwaliseka ngonyaka ka-66 AD, eminyakeni engu-255 ngaphambi komthetho weSonto ka-321 AD. Kanjalo futhi, ukuvumelana okwazala “umuntu wesono” kwakusekuvele kwenzeka ngesikhathi sikaPawulu, owathi, “imfihlakalo yokungalungi isiyasebenza kakade,” nokho umthetho weSonto wobupapa wafika eminyakeni engaphezu kwamakhulu amane kamuva. Ofakazi ababili bokuqala ekusetshenzisweni kokuphrofetha okuphindwe kathathu bamisa izici zokugcwaliseka kwesithathu sezinsuku zokugcina. “Isinengiso sencithakalo” ngezinsuku zokugcina, phezu kofakazi ababili bomlando, kanye nemibhalo emithathu yeBhayibheli yamazwi kaKristu, limelela isixwayiso sokubaleka, hhayi ukuphoqeelwa komthetho weSonto.

Esihlokweni esilandelayo sizohlaziya ngokuningiliziwe ukuthi kungani lokho kusebenza kunamaphutha ngokwesimongqikithi yemithetho eseyamukelwe ehlobene nokusetshenziswa okuphindwe kathathu kwesiprofetho, nokuthi kungani ukuhlonza umthetho weSonto ngokwesimongqikithi yesixwayiso esanikezwa nguKristu kuwukuhlanekezelwa komlando wesiprofetho.

“Lokhu ukuyekethisa phakathi kobuqaba nobuKristu kwaholela ekukhuleni ‘komuntu wesono’ okwabikezelwa esiprofethweni njengomphikisi nozikhuphula ngaphezu kukaNkulunkulu. Leyo nhlelo enkulu yenkolo yamanga iwubuciko obuphelele bamandla kaSathane—isikhumbuzo semizamo yakhe yokuzibeka esihlalweni sobukhosi ukuze abuse umhlaba ngokwentando yakhe.” *The Great Controversy*, 50.