

IRoma Iqinisa Umbono - Inani Leshumi Nanhlanu

Isivivinyo Sokugcina: Ukuvuka Ekuqondeni Impikiswano Yesiprofetho Yomfanekiso Wesilo

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Manje sesisesikhathini sokuvivinywa somfanekiso wesilo, futhi impikiswano yokuqala yesiprofetho emlandweni wobu-Adventist isiyaphindwa manje. NgoJulayi ka-2023, uMikayeli ingelosi enkulu wehla ezovusa amathambo omile afileyo kaHezekeli, ayelala ebulewe emgwaqweni walelo dolobha elikhulu laseSodoma naseGibhithe. Lapho esahlukweni seshumi nanye seSambulo, akhishwa ebuthongweni bokufa ngokwabiwa kukaMoya. Esahlukweni samashumi amathathu nesikhombisa sikaHezekeli, umlayezo wemimoya emine uchazwa njengomyalezo oguqula amathambo omile afileyo, achazwa njengendlu yonke ka-Israyeli, abe yibutho leNkosi. Umprofethi uDaniyeli umelela ofakazi ababili bakaJohane ababuleweyo, futhi umelela nalabo abase sigodini samathambo omile afileyo kanye nezintombi ezihlakaniphileyo emzekeliseni.

Ngenkathi amaMillerite egcwalisa umfanekiso, aqaphela ukuthi okuhlangenwe nakho kwawo kwakumelwe kulowo mfanekiso. Abayizinkulungwane eziyikhulu namashumi amane nane nabo bayodinga ukuqaphela ukuthi babesesikhathini sokulibala. NjengoDaniyeli esahlukweni sesishiyagalolunye, bayodinga ukuqaphela ukuthi baye bahlakazelwa ezweni lezitha, njengoba kumelwe yilezo zikhathi eziyisikhombisa zikaLevitikusi amashumi amabili nesithupha, futhi baqonde nomfanekiso oyimfihlo wezilo kaNebukadinesari.

Kulowo naleyo migqa kuvezwa ukuhlolwa okuyisiprofetho okuvela ezwini likaNkulunkulu. Ofakazi ababili abafile emgwaqweni bagcwaliswa ngoMoya njengoba bevuswa. Amathambo afile kaHezekeli kwakudingeka ezwe umlayezo oyisiprofetho. UDaniyeli wayefunda imibhalo kaMose nekaJeremiya lapho evuselwa esimweni sakhe sokuhlakazeka. Esahlukweni sesibili uDaniyeli kanye namaqhawe amathathu bavuswa ngokomfanekiso ukuba baqaphele ukuthi babebekwe ngaphansi komyalo wokufa; kwase kuthi ukukhanya okuyisiprofetho okwakufihliwe kwase kuvulwa kwahlenga uDaniyeli nabangane bakhe abathathu. Izintombi zomfanekiso zivuswa “ngokukhala” phakathi kwamabili. AmaMillerite avuswa lapho uKristu esusa isandla saKhe ezithombeni ezaziseshadini. Kubo bonke ofakazi abayisithupha, ngumlayezo oyisiprofetho ovusa abafileyo noma abalele. Khona-ke lokhu kuveza ukuhlolwa lapho kubonakaliswa khona izigaba ezimbili ekupheleni kwenqubo yokuhlolwa.

Ngokusekelwe kule migqa, kuyamiselwa ukuthi lapho abayizinkulungwane eziyikhulu namashumi amane nane bevuswa ezinsukwini zokugcina, kuwumyalezo kaHezekeli wemimoya emine, nowokuhlakazwa kukaMose izikhathi eziyisikhombisa kuLevitikusi amashumi amabili nesithupha. Kuwumyalezo wokuvuka kwabafileyo oledwa nguMikayeli ingelosi enkulu. Kuwumyalezo

wephupho eliyimfihlo likaNebukadinesari lomfanekiso wezilwane.

Izintombi ziyavivinywa ngokusekelwa ekutheni zinawo yini amafutha, akhonjwa ngokuthi “yimizwa kaMoya kaNkulunkulu.” AmaMillerite avuswa lapho eqaphela ukuthi ayekhonjisiwe ngaphakathi kwezwi lesiprofetho likaNkulunkulu, futhi nalapho ebona ukuthi lobo bufakazi obabubenze baqale babikezele u-1843 empeleni babubikezele umhla zingama-22 kuMfumfu 1844. Ngokusekelwa kule migqa, kuyamiselwa ukuthi lapho abayizinkulungwane eziyikhulu namashumi amane nane bevuswa ezinsukwini zokugcina, bayovuselwa emlayezweni wokuvivinya wesiprofetho okhiqiza izigaba ezimbili zabakhulekeli.

Yonke le migqa ithola ukugcwaliseka kwayo okuphelele nokokugcina esikhathini sokuvivinywa kwesiprofetho esimelwe ukwakheka komfanekiso wesilo nowesilo. Lokho kuvivinywa kuyaphela lapho isikhathi somusa sivaleleka phezu kwezintombi emthethweni weSonto. Ngakho-ke, inqubo yokuvivinywa komfanekiso wesilo, emelwe ngokuphindaphindiwe njengovivinyo olubonakalisa ukuthi obani abawuqondile umlayezo owavulwa, imelwe yiyo yonke le migqa yesiprofetho. KuDaniyeli ishumi nambili, abahlakaniphileyo abaqonda ukwanda kolwazi badabula inqubo yokuvivinywa enezigaba ezintathu emelwe njengokuhlazwa, ukwenziwa mhlophe nokulingwa. Lezo zinyathelo ezintathu ziyizinyathelo zokweyiseka ezilethwa nguMoya oNgcwele, zimele ukweyiseka ngesono, ngokulunga nangokwahlulela. Lezo zinyathelo ezintathu ziyiguma, indawo engcwele neNdawo eNgcwele Kakhulu. Lezo zinyathelo ezintathu zibuye zimelelwe ezingelosini ezintathu zeSambulo ishumi nane, kanye nasemlandweni kaDaniyeli nabangane bakhe abathathu esahlukweni sokuqala. Lapho baqala ukudlula ovivinyweni lokudla, kwase kuba uvivinyo lokubona, futhi ekugcineni badlula ovivinyweni lwesithathu olunikezwa yinkosi yasenyakatho—emelwe nguNebukadinesari.

Kepha laba bantwana abane, uNkulunkulu wabanika ulwazi nobuciko kukho konke ukufunda nokuhlakanipha; uDaniyeli yena wayenokuqonda kuyo yonke imibono namaphupho. Kwathi ekupheleni kwezinsuku inkosi eyayizimisile ukuthi balethwe ngazo, induna yabathenwa yabangenisa phambi kukaNebukadinesari. Inkosi yakhuluma nabo; futhi phakathi kwabo bonke akutholakalanga noyedwa onjengoDaniyeli, uHananiya, uMishayeli, no-Azariya; ngalokho bema phambi kwenkosi. Kuzo zonke izindaba zokuhlakanipha nokuqonda inkosi eyayibabuza ngazo, yabathola bengcono ngokuphindwe kayishumi kunabo bonke abathakathi nababhula ngezinkanyezi ababekuyo yonke imibuso yayo. Daniyeli 1:17–20.

Olokugcina ezivivinyweni ezintathu zikaDaniyeli namadoda amathathu ayigugu kwakuyisivivinyo esaqhutshwa nguNebukhadinezari, ngaleyo ndlela sifanekisa ukuthi isivivinyo sokugcina esingokwesiprofetho uDaniyeli namadoda amathathu ayigugu abasifanekisayo simayelana neBabiloni, ngokuba uNebukhadinezari wayeyinkosi, okuthi ku-Isaya isahluko sesikhombisa, amavesi esishiyagalombili nesishiyagalolunye, kusungule inkosi, inhlokodolobha yesizwe kanye “nekhandu” njengezimpawu ezishintshanayo. “Ikhandu” limelela inhloko yeBabiloni Lesimanje ezinsukwini zokugcina. Lelo “khandu” ezinsukwini zokugcina liyisifebe sesAmbulo isahluko seshumi nesikhombisa, esibhalwe ebunzini laso ukuthi, “IMFIHLAKALO, IBABILONI ELIKHULU, UNINA WEZIFEBE NOWEZINENGISO ZOMHLABA.”

Uvivinyo lokugcina lwesiprofetho lwabayizinkulungwane eziyikhulu namashumi amane nane luhlotsaniswa nokuqonda okulungile noma okungalungile “ikhanda” leBhabhiloni lanamuhla ezinsukwini zokugcina. Uvivinyo lwabo lokugcina luhlanganisa futhi ukuqonda ukuthi iBhabhiloni lanamuhla neRoma yanamuhla kuyizimpawu ezishintshanayo, ngakho-ke “ikhanda” leBhabhiloni lanamuhla liyilo kanye “ikhanda” kunoma yiluphi lolu chungechunge, ngoba ziyizimpawu ezishintshanayo.

“Izwe ligcwele izivunguvungu nempi nokungezwani. Nokho ngaphansi kwekhanda elilodwa—amandla obupapa—abantu bayohlangana ukuze bamelane noNkulunkulu ebuntwini bofakazi baKhe.” Testimonies, volume 7, 182.

UDaniyeli namadoda amathathu afanele abonisa ukuthi uvivinyo lokugcina lwesiprofetho, ngoba luhlale luyisivivinyo esiphathelene nesiprofetho, luwuvivinyo olungesihloko saseRoma, ngokuba inhloko ezinsukwini zokugcina ingamandla obupapa, amelwe nguNebukadinesari, inhloko yokuqala yaseBhabhiloni, owavivinya mathupha uDaniyeli namadoda amathathu afanele. Impikiswano emelwe nguDaniyeli namadoda amathathu afanele iphinde ibonakaliswe ngaphambili yimpikiswano yokuqala emlandweni oyisisekelo wobu-Adventisti, njengoba imelwe eshadini lika-1843, elaqondiswa yisandla seNkosi, futhi elalingafanele liguqulwe. Impikiswano emelwe eshadini lika-1843 yayisekelwe ekuhlonzeni u-Antiochus Epiphanes noma iRoma lobuqaba njengamandla amisa umbono evesini leshumi nane lesahluko seshumi nanye sikaDaniyeli.

Emlandweni wezinsuku zokugcina abayikhulu namashumi amane nane ezinkulungwane bayovivinywa ngokuqondene nokuqonda kwabo okungokwesiprofetho. Ukuqonda okungokwesiprofetho kusungulwa yimigqa eminingana yesiprofetho esekela uvivinyo lokugcina njengolungokwesiprofetho ngemvelo yalo. Uvivinyo luyoba oluqhubekayo, futhi luyofinyelela esiphethweni salo ngokubonakaliswa kwezigaba ezimbili zabakhulekeli.

Njengoba kufanekisiwe kuDaniyeli isahluko seshumi nambili, ukuvivinywa kuqala lapho ukukhanya okusha kwesiprofetho kuvulwa uphawu, bese isivivinyo sokuqala kuba ukuthi umuntu adle umlayezo noma awenqabe. Leso sivivinyo sifanekiswe nguDaniyeli ngokuthi “bahlanjululwa,” kanti isivivinyo esilandelayo uDaniyeli wasibiza ngokuthi, “benziwa mhlophe,” inqubo yaphetha esivivinyweni sesithathu nesokugcina esifanekiswe ngokuthi “bayovivinywa.” Isivivinyo sesithathu nesokugcina yilapho la maqembu amabili “evivinywa,” futhi kulapho ebonakalisa khona ukuthi anawo yini amafutha, noma awanawo.

Isahluko sokuqala sikaDaniyeli sibonisa ngokuqondile uvivinyo lokugcina, ngakho-ke uDaniyeli ukhomba uvivinyo olumelwe ngokuthi “ukwakhiwa komfanekiso wesilo,” oluyilo “uvivinyo abantu bakaNkulunkulu okumelwe balunqobe,” kokubili ngaphambi kokuba “bavalwe uphawu” futhi nangaphambi kokuba “umnyango womusa uvalwe” emthethweni weSonto osuzofika maduze.

Ukuhlolwa kokuthi umfanekiso wesilo wakhiwa kanjani kuhlanganisa ukuhlolwa okungokwesiprofetho kokuqonda isakhiwo esingokwesiprofetho senhlangano enezingxenye ezintathu. Udrako, isilo, kanye nomprofethi wamanga banesakhiwo esiqondile esingokwesiprofetho esimiswa phezu kobuningi bofakazi abangesiprofetho. Ukuqonda ukuthi le nhlangano enezingxenye ezintathu ihlangana kanjani ibe ngamandla awodwa angokwesiprofetho

ezinsukwini zokugcina kuwukuqonda ukuthi umfanekiso wesilo wakhiwa kanjani.

Umfanekiso olula, kodwa oyinkimbinkimbi, wokubaluleka kokuqonda ukuthi umfanekiso wesilo wakhiwa kanjani ezinsukwini zokugcina uyibufakazi bukaPawulu ngomuntu wesono esahlukweni sesibili seyesiBili kwabaseThesalonika. UPawulu ukhuluma ngobudlelwane besiprofetho phakathi kweRoma yobuqaba neRoma yobupapa, futhi lapho enza kanjalo, uveza ukuthi “ubudlelwane besiprofetho phakathi kweRoma yobuqaba neRoma yobupapa” buyisihloko esiveza izinhlobo ezimbili zabakhulekeli.

Elinye iqembu elithandayo iqiniso “lobudlelwane besiprofetho phakathi kweRoma yobuqaba neRoma yobupapa,” kanti elinye iqembu alilithandi lelo qiniso, ngakho-ke lamukela ukukhohliswa okunamandla. Ubuhlobo besiprofetho phakathi kweRoma yobuqaba neRoma yobupapa uPawulu abubeka phambili buyisodwa kuphela kwezingxenywe eziningi zesiprofetho ezimelela ubuhlobo balawo mandla amabili, kanye nobuhlobo balawo mandla amabili ne-United States.

IRoma lobuhedeni yiyidrako, iRoma lobupapa liyisilo, kanti i-United States ingumprofethi wamanga. U-Ahabi uyinkosi eyidrako yamakhosi ayishumi, eshade noJezebeli, isifebe, obusa phezu kweqoqo eliphindwe kabili labaprofethi bamanga. Abaprofethi besilisa babengabaprofethi bakaBhali, kanti abapristi besigodi babesimelela unkulunkulukazi wesifazane u-Ashitaroti. Ngokuhlanganyela bafanekisa umprofethi wamanga wezinsuku zokugcina owakha umfanekiso wesilo, njengoba umelelwa ngabapristi besifazane nabaprofethi besilisa.

Udrako ngu-Ahabi, oyisibonakaliso samakhosi ayishumi eSambulo 17, futhi ungumbuso wesikhombisa emibusweni eyisishiyagalombili. Umbuso wesithupha yi-United States, abaprofethi bamanga bakaJezebeli; umbuso wesikhombisa ngamakhosi ayishumi, i-United Nations, amandla odrako; kanti umbuso wesishiyagalombili, ongowabayisikhombisa, ungumbuso wesihlanu owathola inxeba elibulalayo, ovuswa futhi njengombuso wesishiyagalombili nowokugcina, oyisilo, i-United States bese kuthi kamuva umhlaba wonke benze umfanekiso kuso nowaso.

UDaniyeli isahluko sokuqala sibonakalisa uvivinyo lokugcina lwesiprofetho oluhilela ukuqonda iRoma njengoba imelwe ngaphakathi kweZwi likaNkulunkulu. EyesiBili kwabaseThesalonika sibonakalisa ukuthi uvivinyo lokugcina lwesiprofetho luhlanganisa ukukhanya okuphathelene nesakhiwo seRoma yesiNtu, njengoba simelwe ubudlelwane besiprofetho nobezombusazwe phakathi kweRoma yamaqaba neRoma yobupapa.

Isahluko sesibili sikaDaniyeli sibonisa ukuthi kukhona imfihlakalo evulwa ezinsukwini zokugcina ehlola abayizinkulungwane eziyikhulu namashumi amane nane, ngoba uDaniyeli namadoda amathathu afaneleyo esahlukweni sesibili bamele abantu bakaNkulunkulu bezinsuku zokugcina. Imfihlakalo yesiprofetho evulwayo, ngakho-ke ebahlolayo, iphupho eliyimfihlo likaNebukhadinezari lesithombe sezilo, ngaleyo ndlela imelela uvivinyo lokugcina lwabayizinkulungwane eziyikhulu namashumi amane nane oluyilo, njengoba uDade White aloba, “ukwakheka komfanekiso wesilo.”

Ukuvivinywa okumelelwe yisahluko sesibili sikaDaniyeli kubekwa ngaphansi kosongo lokufa. Njengesibonelo sezinsuku zokugcina, kuqinisekisa lokho uPawulu akufundisa lapho echaza

inkohliso enamandla eyehlela labo abangathandi iqiniso. Emlandweni kaDaniyeli, ukuqonda kwakhe kwasindisa izazi zaseBhabhiloni, kodwa akukho sikhathi somusa emva kokuvivinywa kokugcina kwezinsuku zokugcina.

Yonke imigqa yempikiswano mayelana neRoma njengophawu esiyibonile inikeza ubufakazi obuqondile bempikiswano eqhubekayo manje. Njengoba umkhankaso womthetho weSonto manje uqhubekela phambili ebumnyameni, izwi lesiprofetho likaNkulunkulu libonakalisa ukusondela kwawo, nakuba imiphefumulo embalwa kakhulu iyizingane zemini; futhi labo abangazingane zemini, ngenxa yalokho, abaqapheli ukuthi izihlabathi zesikhathi sokulingwa zishesha kakhulu ukuphela. Lokhu kwenzeka esimweni esakhonjiswa nguDadewethu White, lapho iminyakazo yokugcina iyoba esheshayo. NgoJulayi 2023 uMikayeli wehlela ukuze amise ibutho laKhe elinamandla ngezinyawo zalo, kodwa ukuze umuntu abe yingxenye yebutho, kukhona umsebenzi wesiprofetho okumelwe uqale ugwaliseke, futhi ugwaliseka esimweni sezombusazwe lapho kwakhiwa khona umfanekiso wesilo.

Umsebenzi wokuprofetha okufanele ufezwe uhlanganisa ukuqaphela ukwakheka komfanekiso wesilo. Umfundi wesiprofetho kufanele aqaphele, ngezehlakalo ezenzekayo emlandweni wamanje, ukuthi izici zenkolo nezombusazwe ezikhiqiza umfanekiso wesilo e-United States seziqalile ukusebenza. Umfundi kufanele futhi aqaphele ukuthi umfanekiso wesilo wakheka kanjani ngokwesiprofetho, njengoba kubekiwe eZwini likaNkulunkulu. Kufanele futhi aqaphele ukuthi njengoba umfanekiso wesilo wakheka e-United States, umfanekiso kaNkulunkulu nawo uyakhiwa kwabayizinkulungwane eziyikhulu namashumi amane nane. Kufanele aqonde ukufana komlando wezinsuku zokugcina namaMillerite ngesikhathi sokuthuthuka kombiko we-Midnight Cry emlandweni wawo, lapho bevuselwa ekuqondeni iqiniso lokuthi babesesikhathini sokulibala somfanekiso, ngakho-ke bona uqobo bangabazintombi. Zonke lezi zingxenye ezintathu ziyingxenye yokuvivinywa kwesiprofetho okwaqala ukuziveza ngoJulayi 2023.

“Ulayini phezu kolayini” yonke impikiswano mayelana neRoma eye yavela emlandweni wama-Adventist yayingumlando ongewele ophindwayo ezinsukwini zokugcina. Impikiswano yokugcina mayelana neRoma iwumphumela oqondile wokwenqaba kwabantu bakaNkulunkulu ukuvuka emlayezweni owafika ngoJulayi ka-2023.

“UNkulunkulu uyakuvusa abantu baKhe; uma ezinye izindlela zehluleka, kuyakungena phakathi kwabo izimfundiso zamanga, ezizobahlunga, zahlukanise amakhoba nokolweni. INkosi ibiza bonke abakholwa ezwini laYo ukuba bavuke ebuthongweni. Ukukhanya okuyigugu sekufikile, okufanele lesi sikhathi. Kuliqiniso leBhayibheli, elibonisa izingozi ezisiphambi kwethu ngqo. Lokhu kukhanya kufanele kusiholele ekutadisheni imiBhalo ngenkuthalo nasekuhloleni ngokucophelela okukhulu izimfundiso esizibambayo. UNkulunkulu uthanda ukuba zonke izinhlangothi nezimiso zeqiniso ziphenywe ngokuphelele nangokuphikelela, ngomkhuleko nangokuzila ukudla. Abakholwayo akumelwe baphumule ekucabangeleni nasezimbonweni ezingacacile kahle zokuthi liyini iqiniso. Ukukholwa kwabo kufanele kwakhiwe ngokuqinile phezu kwezwi likaNkulunkulu ukuze kuthi, lapho kufika isikhathi sokuvivinywa, futhi be lethwa phambi kwemikhandlu ukuba baphendule ngokukholwa kwabo, bakwazi ukunikeza isizathu sethemba elikubo, ngobumnene

nangokwesaba.

“Vusani, vusani, vusani. Izifundo esizethula ezweni mazibe kithi ziyiqiniso eliphilayo. Kubalulekile ukuthi ekulwelweni kwezimfundiso esizibheka njengezihloko eziyisisekelo zokholo singalokothi sizivumele sisebenzise izimpikiswano ezingaqinile ngokuphelele. Lezi zingase zikwazi ukuthulisa ophikisayo, kodwa azilihloniphi iqiniso. Kumele sethule izimpikiswano eziqinile, ezingeke nje zithulise abaphikisi bethu kuphela, kodwa ezizomelana nokuhlolwa okusondele kakhulu nokucubungula okujulile kakhulu. Kulabo abazifundise ukuba ngabaphikisani kunengozi enkulu yokuthi bangaphathi izwi likaNkulunkulu ngobulungisa. Ekubhekaneni nomphikisi, kufanele kube ngumzamo wethu oqotho ukwethula izifundo ngendlela ezovusa ukuqiniseka engqondweni yakhe, kunokufuna nje ukunika okholwayo ukuzethemba.

“Noma ngabe intuthuko yomuntu ngokwengqondo ingaba yini, makangacabangi ngisho umzuzwana ukuthi asikho isidingo sokuphenya imiBhalo ngokujulile nangokuqhubekayo ukuze kutholakale ukukhanya okukhulu. Njengabantu, sibizelwe ngamunye ngamunye ukuba sibe abafundi besiprofetho. Kumelwe silinde ngokuqina okukhulu ukuze sikwazi ukuqonda noma yimuphi umsebe wokukhanya uNkulunkulu azowethula kithi. Kumelwe sibambe ukukhanya kokuqala kweqiniso; futhi ngokutadisha okuhambisana nomthandazo kungatholakala ukukhanya okucace kakhudlwana, okungabekwa phambi kwabanye.”
Testimonies. Volume 5, 708.

AmaProthestani esikhathi sikaMiller enqaba ukuqondiswa yimithetho yolimi, futhi akhetha ukungalinaki igama elithi “also” evesini leshumi nane, elichaza ngokomthetho wolimi ukuthi “abaphangi babantu bakho” babemele amandla amasha ayengeniswa ekuqhubekeni kwezehlakalo ezazimelwe emavesini lapho ivesi leshumi nane litholakala khona. U-Uriah Smith wenza yona le nto efanayo ngesikhathi enganaki ubufakazi bolimi obufakazela ukuthi inkosi yasenyakatho evesini lamashumi amathathu nesithupha, nangemva kwalokho evesini lamashumi amane, kwakumelwe ibe yiyo leyo nkosi yasenyakatho eyayiyisihloko kusukela evesini lamashumi amathathu nanye.

Namuhla labo abafundisa ukuthi i-United States iyi-“robbers” basebenzisa indimana evela kuSister White ekhomba amandla obupapa kanye ne-United States njengamandla amabili ayinhloko okushushisa ezinsukwini zokugcina, bese beguqula uhlelo lolimi ukuze baphikise ngokuthi inkomba ethi “old world,” uSister White ayisebenzisayo ukuchaza iYurophu, empeleni imelela umlando owedlule. Uhlelo lolimi olukule ndimana lufakazela ukuthi lokhu kuwukucabanga okungalungile, futhi indlela uSister White asebenzisa ngayo inkulumo ethi “old world” kule ndimana iyavumelana nendlela ayisebenzisa ngayo kwezinye izindawo emibhalweni yakhe. Lapho enza kanjalo, ubuye avumelane nezazi-mlando ezisebenzisa inkulumo ethi “old world” maqondana ne-“new world” ukuze zihlukanise phakathi kweYurophu namaMelika.

“UbuRoma eZweni Elidala, kanye nobuProthestani obuhlubukileyo eZweni Elisha, buyolandela indlela efanayo maqondana nalabo abahlonipha yonke imiyalo kaNkulunkulu.”
The Great Controversy, 615.

Ngokohlelo lolimi inkulumbo ethi “will pursue” izeza ukuthi omabili amandla amelwe “izwe elidala” kanye “nelisha” womabili “aphishekela” ukushushiswa kwabantu bakaNkulunkulu ezinsukwini zokugcina, futhi kungukuphambuka kohlelo lolimi ukusho ukuthi lo musho ubhekisela “ezweni elidala” njengomlando owedlule, kanti “elisha” libhekisela ezinsukwini zokugcina. “Umugqa phezu komugqa” zonke izingxabano ezindala zaseRoma zifundisa umfundi wesiprofetho sezinsuku zokugcina ukuthi lapho bevuswa, uvivinyo lomfanekiso wesilo luyobandakanya isimo lapho ukubonwa okuyikho kwabaphangi babantu bakho kubonakaliswa khona. Ukuqonda okuyikho “kwabaphangi,” kubekwe obala eshadini lamaphayona lango-1843, ngakho-ke kuyiqiniso eliyisisekelo, elaqinisekiswa ngegunya loMoya Wesiprofetho. Lokhu kukhomba ukuthi lapho abafundi besiprofetho bevukela ovivinyweni lwabo lokugcina, isihloko “sabaphangi,” siyophinde simelele ukuhlasela kokugcina kwamaqiniso ayisisekelo, kanye noMoya Wesiprofetho.

Sizoqhubeka ngale micabango esihlokweni esilandelayo.