

IRoma Limisa Umbono — Inombolo Eyishumi Nesithupha

Ukuvivinywa Kokugcina: Ukuqonda Uphawu lweRoma Nokusetshenziswa Okuphindwe Kathathu Kweziprofetho

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Labo abasohlangothini olungalungile lwale mpikiswano yokugcina ngophawu lweRoma bathembele ekusetshenzisweni okunephutha kokusebenza okuphindwe kathathu kwesiprofetho, njengoba bephakamisa ukuthi amaRoma amathathu achazwa yimithetho emithathu yeSonto yeminyaka ka-321, 538, kanye nomthetho weSonto ozayo maduze e-United States. Ngokwenza kanjalo babeka ukuchema okungelona iqiniso phezu komthetho kanye nomlando wesiprofetho abawukhethayo, njengoba kwenziwa futhi empikiswaneni ngezinambuzane ezine zikaJoweli. Izizukulwane ezine, ezilandelwa yizinambuzane ezine ezidlayo emavesini okuqala ayisithupha kaJoweli, zikhuluma ngendlela abantu bakaNkulunkulu ababhujiswa ngayo kancane kancane ezizukulwaneni ezine, nokuthi lokho kubhujiswa kwafezwa ngokwamukela kwe-Adventism imfundiso yenkolo yeRoma kanye nobuProthestani obuhlubukile.

Empikiswaneni yamanje, labo abazama ukusebenzisa umthetho weSonto ukuchaza amaRoma amathathu, bayaligwema iqiniso lokuthi empeleni kunemithetho emine yeSonto ehlonzwe ezwini likaNkulunkulu lesiprofetho, nokuthi unyaka ka-321 umelela umthetho weSonto ozayo maduze e-United States, kanti umthetho weSonto ka-538 ufanekisela umthetho weSonto ozophoqelelwa phezu kwazo zonke izizwe zomhlaba. Imithetho emine yeSonto ayichazi imithetho emithathu yeSonto, ikakhulukazi lapho ukubonakaliswa kwesithathu ekusetshenzisweni kathathu kwesiprofetho kumelela ukugcwaliseka kokugcina. Umthetho weSonto ozayo maduze e-United States awuwona umthetho weSonto wokugcina; empeleni uphawula ukuqala kochungechunge lwemithetho yeSonto njengoba isizwe ngasinye emhlabeni wamukela kancane kancane uphawu lwegunya lobupapa.

Labo abavuswa ngoJulayi 2023 kudingeka baqonde ukuthi uvivinyo lwesiprofetho olubhekene nabo lwenzeka ngesikhathi sokuthululwa kukaMoya oNgcwele, nokuthi phakathi kwalokho kuthululwa isigaba esisodwa samukela “uwoyela,” kanti esinye isigaba samukela “ukudukiswa okunamandla.” Isibonakaliso esiyinhloko salabo abamukela ukudukiswa okunamandla simelwe kuso kanye leso sahluko lapho kutholakala khona inkulumo ethi ukudukiswa okunamandla, futhi kuleso sahluko iqiniso elithandwayo noma elinqatshwayo yilona qiniso elichaza ubudlelwane besiprofetho phakathi kweRoma lobuhedeni neRoma yobupapa.

Ubudlelwane besiprofetho phakathi kuka-321 no-538 buboniswa ubudlelwane besiprofetho phakathi kwebandla lasePergamose nebandla laseThiyathira. Ezinsukwini zokugcina, iRoma yobuqaba, emelwe ngu-321 kanye nePergamose, iyisibonakaliso se-United States, futhi iRoma yobupapa, emelwe ngu-538 kanye neThiyathira, iyisibonakaliso seRoma yanamuhla.

IRoma yokuqala ka-321 yayiyisimo samandla esisodwa esiyinqayizivele, kanti iRoma yesibili ka-538 yayiyisimo samandla esimbili esimelela inhlanganisela yebandla nombuso, ibandla liphethe ukulawulwa kwalobo budlelwane. IRoma yesithathu neyokugcina, okuyiRoma yanamuhla, ingamandla aphindwe kathathu aqukethe udrako, isilo, nomprofethi wamanga.

UPawulu wafundisa ukuthi ukungaluqondi ubudlelwano obungokwesiprofetho nobomlando beRoma yobuhedeni (udrako) neRoma yobupapa (isilo) kwakuwukubonakalisa ukuzonda iqiniso, okwaholela ekudukisweni okunamandla. Bonke abaprofethi, kuhlanganisa noPawulu, babekhuluma ngokukhethekile kakhulu ngezinsuku zokugcina, ngakho ubudlelwano obuphakathi kwala mandla amabili emlandweni kaPawulu bumele ubudlelwano obuphakathi kwamandla amathathu eRoma yanamuhla ezinsukwini zokugcina. Ukwenqaba ubudlelwano obungokwesiprofetho “obakha” umanyano oluphindwe kathathu lukadrako, lwesilo nolomprofethi wamanga ezinsukwini zokugcina kuwukuzilethela ukudukiswa okunamandla.

Ukukumusha kuka-Uriyah Smith okuyimfihlo ngokuphathelele nenkosi yasenyakatho kwakumele “imbangela” eyaveza “umphumela.” Kodwa isigaba esisohlangothini olungafanele lwezingxabano eziphathelele neRoma sikhonjiswa ngokucacile njengaleso esingakwazi ukubona ngezizathu siye emiphumeleni. USmith akazange abone ukuthi ukusetshenziswa kwakhe okuyiphutha kwenkosi yasenyakatho kwakuyoveza isisekelo sesiprofetho esasiyomholela futhi ekuchazeni ngokungesilo iqiniso inhlupelele yesithupha, lapho kukhona khona isixwayiso sokugcina noma sokulahlekelwa yingubo yokulunga kukaKristu.

Njengokugcizelela kukaPawulu kweyesibili kwabaseThesalonika, uJohane esahlukweni seshumi nesithupha seSambulo nasehluphekweni lwesithupha ugcizelela isidingo sokuqonda ukuthi angobani lawo mandla amathathu aholela izwe e-Armagedoni. Ukusetshenziswa okunephutha kukaSmith kwenkosi yasenyakatho kunikeza ubufakazi bokungakwazi ukusebenzisa ngokufanele izifaniso nezifanekiselo zazo ezifizekileyo.

USmith wayengeke, noma wayengathandi, ukusebenzisa lesi simiso esibekwe ngamandla kangaka emibhalweni kaPawulu sokuthi okungokoqobo ngaphambi kwenkathi yesiphambano kwakumele okomoya emva kwenkathi yesiphambano. Lapho lesi simiso silandelwa ngokucophelela nangokunembile, kuboniswa kalula ukuthi “inkosi yasenyakatho” ingolunye lwezimpawu eziningi ezimelela “inkosi yasenyakatho” engokomoya ezinsukwini zokugcina. AmaSeventh-day Adventists, ngaphezu kwanoma yibaphi abanye abantu, kufanele azi ukuthi esinye sezakhiwo eziyinhloko isiprofetho esisekelwe phezu kwazo yimpikiswano phakathi kukaKristu noSathane. UKristu uyiNkosi yasenyakatho eyiqiniso, kanti uSathane ubelokhu ezama ukuziveza njengenkosi yasenyakatho yomgunyathi.

Ingoma neHubo lamadodana kaKhora. Mkhulu uJehova, futhi ufanele ukudunyiswa kakhulu emzini kaNkulunkulu wethu, entabeni yobungwele bakhe. Muhle ngokuma kwawo, uyinjabulo yomhlaba wonke, yiNtaba iSiyoni, ezinhlangothini zenyakatho, umuzi weNkosi enkulu. UNkulunkulu uyaziwa ezigidlweni zalo njengendawo yokuphephela. AmaHubo 48:1–3.

Imizamo kaSathane yokulingisa iNkosi yeqiniso yasenyakatho ihlanganisa ukusebenzisa upapa waseRoma njengommeleli wakhe wasemhlabeni. USathane ungumphikukristu, kanjalo nompapa waseRoma, oyisithunywa sikaSathane emsebenzini wakhe wokukhohlisa.

“Ukuze kuqinisekisewe izinzuzo zomhlaba nezindumiso zawo, ibandla laholelwa ukuba lifune umusa nokusekelwa ngabakhulu bomhlaba; futhi, ngokuba ngaleyo ndlela laliyenqabile uKristu, laqhutshelwa ukuba linikele ukwethembeka kummeli kaSathane—umbhishobhi waseRoma.” The Great Controversy, 50.

Ekwehlukani kombuso ka-Alexander Omkhulu, uSeleucus Nicator waba yinkosi yokuqala yasenyakatho emlandweni ovezwe kuDanyeli isahluko seshumi nanye. Uyise, u-Antiochus, wayengumholi onethonya embusweni ka-Alexander, futhi indodana yakhe, uSeleucus, yenziwa isatrapu saseBhabhiloni. “Isatrapu” ngumbusi wesifundazwe, futhi lapho uSeleucus esezuze ukulawula izifunda ezintathu kwezine zendawo umbuso ka-Alexander owahlukaniswa waba yizo, waba yinkosi yasenyakatho.

Ukukumusha kukaSmith okuyimfihlo nokugwema kwakhe imithetho yohlelo lolimi kwamenza wacabanga ukuthi amandla okugcina ayakha umfelandawonye kaSathane wobubi ezinsukwini zokugcina ayemelwe esiprofethweni njengamandla angokoqobo, hhayi amandla omoya. Ngakho-ke, wayengakwazi ukubona ukuthi uSeleucus Nicator njengenkosi yokuqala yasenyakatho, umbusi waseBabiloni, ngokwesidingo sesiprofetho wayezomela inkosi yokugcina yasenyakatho engokomoya, eyayingamandla ayelawula iBabiloni lanamuhla elingokomoya.

Kwase kufika omunye wezingelosi eziyisikhombisa ezazinezitsha eziyisikhombisa, wakhuluma nami, wathi kimi: Woza lapha; ngiyakubonisa ukwahlulelwa kwesifebe esikhulu esihlezi phezu kwamanzi amaningi; amakhosi omhlaba aphingile naso, nabakhileyo emhlabeni badakiwe yiwayini lobufebe baso. Wayesengithwala ngoMoya wangiyisa ehlane; ngabona owesifazane ehlezi phezu kwesilo esibomvu kle, sigcwele amagama okuhlambalaza, sinamakhanda ayisikhombisa nezimpondo eziyishumi. Owesifazane wayembethe okububende nokubomvu kle, ehlotshiswe ngegolide nangamatshe ayigugu nangamaparele, ephethe esandleni sakhe indebe yegolide igcwele izinengiso nokungcola kobufebe bakhe; ebunzini lakhe kwakulotshiwe igama elithi, IMFIHLAKALO, IBHABHELANE ELIKHULU, UNINA WEZIFEBE NOWEZINENGISO ZOMHLABA. Ngabona owesifazane edakiwe yigazi labangcwele nangegazi labafel’ ukholo bakaJesu; kwathi lapho ngimbona, ngamangala ngokumangala okukhulu. IsAmbulo 17:1-6.

Amandla abusa iBabiloni ezinsukwini zokugcina yibandla lobupapa, ngakho-ke futhi uyinkosi yasenyakatho ngokomoya.

“Owesifazane (iBhabhiloni) wesAmbulo 17 uchazwa ngokuthi ‘wembethe okububende nokubomvu klebhu, ehlotshiswe ngegolide nangamatshe ayigugu nangamaparele, ephethe indebe yegolide esandleni sakhe, igcwele izinengiso nokungcola: ... ebunzini lakhe kwakulotshiwe igama elithi, Imfihlakalo, iBhabhiloni Elikhulu, unina wezifebe.’ Kusho umprofethi: ‘Ngabona owesifazane edakiwe yigazi labangcwele, nangegazi labafel’ ukholo bakaJesu.’ Futhi iBhabhiloni kuthiwa ‘yilo muzi omkhulu, obusa phezu kwamakhosi omhlaba.’ IsAmbulo 17:4-6, 18. Umbuso lowo owagcina ukubusa kobushiqela phezu

kwamakhosi eLobukholwa amakhulu eminyaka amaningi yiRoma. Umbala wobubende nokubomvu klebhu, igolide namatshe ayigugu namapharele, kuveza ngokucacileyo ubukhazikhazi nodumo oludlula olwamakhosi oluzigabisa ngalo isihlalo esiqhoshayo saseRoma. Futhi akukho omunye umbuso obungachazwa ngeqiniso kangaka ngokuthi ‘udakiwe yigazi labangewe’ njengalelo bandla eliye lashushisa abalandeli bakaKristu ngonya olukhulu kangaka. IBhabhiloni ibuye isolwe ngesono sokuhlangana okungekho emthethweni ‘namakhosi omhlaba.’ Kwakungokuphambuka eNkosini, nangokuzihlanganisa nabahedeni, lapho ibandla lamaJuda laba yisifebe; futhi iRoma, ngokuzonakalisa ngendlela efanayo ngokufuna ukwesekwa ngamandla asemhlabeni, yamukela ukulahlwa okufanayo.” The Great Controversy, 382.

Umbusi uyinkosi, futhi ngokuka-Isaya, inkosi iwumbuso futhi iyinhloko-dolobha yombuso futhi.

Ngokuba inhloko yaseSiriya iyiDamaseku, nenhloko yaseDamaseku inguRezini; futhi kungakapheli iminyaka engamashumi ayisithupha nanhlanu u-Efrayimi uyakwepulwa, aze angabe esaba ngabantu. Nenhloko ka-Efrayimi iyiSamariya, nenhloko yaseSamariya iyindodana kaRemaliya. Uma ningakholwa, impela aniyikuqiniswa. U-Isaya 7:8, 9.

Ngokobufakazi buka-Isaya, umfundi wesiprofetho ovuka ngoJulayi ka-2023 enqubweni yokuvivinywa okungokwesiprofetho kumelwe aqaphele uphawu olungokwesiprofetho “Iwekhanda” uma efisa ukumiswa aqine. Uma engalugapheli futhi engalusebenzisi uphawu “Iwekhanda” lapho kudingeka khona, khona-ke akamisiwe aqine. Labo abangakholwayo abamisiwe aqine, ngakho-ke u-Isaya ukhomba izigaba ezimbili zabakhulekeli ezinsukwini zokugcina, ezimiswa ziqine noma ezingamiswa ziqine. Yizo lezo zigaba ezimbili ezifanayo ezinom “uwoyela,” noma ezingenawo “uwoyela.”

Isigaba esisunguliwe futhi esinamafutha, samukela umlayezo Wokukhala Kwaphakathi Kwamabili owaqala ukwambulwa ngoJulayi ka-2023, noma samukela inkohliso enamandla yeSibili kwabaseThesalonika. Ukuvivinywa kwaso kungukwakheka komfanekiso wesilo, kanye nendlela isilo esakheka ngayo, noma ngabe yisilo sobupapa seNkathi Yobumnyama, noma umfanekiso waso owakhiwa yi-United States, noma inyunyana ephindwe kathathu eholela izwe e-Armagedoni. Lokhu kubandakanya isidingo sokuqaphela ukuthi “ikhanda,” “inkosi,” umbusi walawo amanye amandla amabili akha le nyunyana ephindwe kathathu, ungamandla obupapa.

“Inhloko,” okuyinhloko-dolobha yakwaJuda, kwakuyiJerusalema, umuzi iNkosi eyawukhetha ukuba ibeke kuwo igama layo.

URhobowamu indodana kaSolomoni wabusa kwaJuda. URhobowamu wayeneminyaka engamashumi amane nanye lapho eqala ukubusa, wabusa iminyaka eyishumi nesikhombisa eJerusalema, umuzi iNkosi eyawukhetha phakathi kwazo zonke izizwe zakwa-Israyeli ukuba ibeke igama layo khona. Igama likanina lalinguNahama, owesifazane wakwa-Amoni. 1 AmaKhosi 14:21.

Empikiswaneni enkulu phakathi kukaKristu noSathane, umuzi omkhulu wenhloko-dolobha kaKristu, lapho ebeka khona igama laKhe, yiJerusalema; kanti inkohliso kaSathane kwakungumuzi ongokoqobo waseBhabhiloni omelela iBhabhiloni elingokomoya, lowo muzi omkhulu wezinsuku

zokugcina. USathane ubeka igama lakhe esiphongweni njengenkohliso yomuza kaNkulunkulu nenhloko-dolobha yawo. Inkosi ehlala lapho ingunina wezifebe owenza ubufebe namakhosi omhlaba. Unina wezifebe ungamandla obupapa, futhi amadodakazi akhe angamasonto amaProthestani awileyo, phakathi kwawo ibandla eliholayo kakhulu eliwileyo nelihlubukileyo lingamaProthestani ahlubukileyo ase-United States.

Lawo maProthestani ayihlubukayo amele uphondo lwamaProthestani lwesilo somhlaba, futhi axhumene nonina ngenxa yokwenqaba kwawo umlayezo wesiprofetho owavulwa uphawu ngowe-1798. Uhlangothi lwawo oluhambisanayo, uphondo lweRiphabhulikhi, luxhumene namakhosi omhlaba ngobudlelwane bawo neZizwe Ezihlangene, amakhosi ayishumi eSambulo sikaJohane isahluko seshumi nesikhombisa. Inyunyana ephindwe kathathu eholela umhlaba e-Armagedoni imelwe yinhloko yayo, lapho kubekwe khona igama layo, futhi iRoma yanamuhla ngokomoya iyiBabiloni yanamuhla ngokomoya. “Inhloko” yayo ingamandla opapa.

Okokuqala umele okokugcina, futhi noma usebenzisa uDaniyeli isahluko sesibili njengoba kwenza amaMillerite, njengokumele imibuso emine, noma njengoba kwambulwa ezinsukwini zokugcina njengokumele imibuso eyisishiyagalombili, umbuso wokuqala kwakuyiBabiloni elingokoqobo. AmaMillerite ayengakutshela ukuthi owokugcina kwakuyiRoma elingokoqobo. IBabiloni neRoma ziyizimpawu ezingashintshana, ngokuba zingezokuqala nezokugcina zomugqa wesiprofetho.

Ezinsukwini zokugcina umbuso wokuqala weBabiloni elingokoqobo umelela umbuso wesishiyagalombili nowokugcina, oyilo iBabiloni lesimanje elingokomoya, futhi futhi uyilo iRoma lesimanje elingokomoya. Phezu kofakazi ababili abavezwa kuDaniyeli isahluko sesibili, iBabiloni neRoma kuyizimpawu ezingashintshana.

Lapho isifebe sobupapa sivezwa sinegama ebunzini laso elisihlonza ngokuthi “iBhabhiloni Eliyimfihlakalo,” kusuke futhi kuhlonzwa “iRoma eyimfihlakalo.” “Imfihlakalo” yesiprofetho imelela iqiniso elijule kangokuthi akunakwenzeka ukuqonda ukujula kweqiniso elimelelwe kuyo, ikakhulukazi ngaphandle kwethonya loMoya oNgcwele. Kodwa “imfihlakalo” eseBhayibhelini iphinde ifune ukuthi lokho okwambulwayo mayelana naleyo mfihlakalo kube ukuqonda okuyisidingo kulabo abafuna ukuphumelela ovivinyweni. Yingakho ofakazi ababili encwadini yesAmbulo begcizelela isidingo sokuqonda iRoma yesimanje.

Nakhu ukuhlakanipha. Onokuqonda makabale inani lesilo; ngokuba liyinani lomuntu; nenani laso lingamakhulu ayisithupha namashumi ayisithupha nesithupha. IsAmbulo 13:18.

“Ukuhlakanipha” kuyiqonda inani lesilo, eliyinani lomuntu, inani lakhe lingusithupha, isithupha, isithupha. “Umuntu wesono” uyinhloko yesilo. Ukuhlakanipha kuyisici sezintombi ezihlakaniphileyo ezinsukwini zokugcina, futhi kuwuphawu futhi lwalabo abaqonda ukwanda kolwazi ezinsukwini zokugcina. Labo abangaqondi bayizintombi eziyiziwula futhi bangababi. “Ukuhlakanipha” abangakuqondi kufanele, ngokwesidingo sesiprofetho, kube semongweni wokuvivinywa kokugcina kwesiprofetho, ngoba kulapho izintombi ezihlakaniphileyo neziziwula zikhona. Kufanele baqonde “isithupha, isithupha, isithupha.” Inqondo enokuhlakanipha nayo ibekwa nguJohane ezinsukwini zokugcina eSambulweni isahluko seshumi nesikhombisa.

Nansi ingqondo enokuhlakanipha. Amakhanda ayisikhombisa ayizintaba eziyisikhombisa, lapho owesifazane ehlezi khona. Futhi kukhona amakhosi ayisikhombisa: amahlanu awile, nelilodwa likhona, kanti elinye alikafiki; futhi lapho lifika, limelwe ukuhlala isikhashana. Nesilo esasikhona, esingasekho, sona siyisishiyagalombili, futhi singesayisikhombisa, futhi siya ekubhujisweni. IsAmbulo 17:9–11.

“Ingqondo” enokuhlakanipha kokuqonda inombolo ethi “isithupha, isithupha, isithupha,” iyintombi ehlakaniphileyo esizuze “ingqondo kaKristu.”

Ngokuba ngubani owake wazi umqondo weNkosi, ukuba ayifundise? Kepha thina sinomqondo kaKristu. 1 Korinte 2:16.

Isigaba sezintombi ezihlakaniphileyo sinomqondo kaKristu, kanti izintombi eziyiziwula nezingababi zinomqondo womelene noKristu.

“Isikhathi sesifikile sokuba ukukhanya kweqiniso kukhanye phakathi kobumnyama bokuziphatha. Umlayezo wengelosi yesithathu uthunyelwe ezweni, uxwayisa abantu ngokwamukela uphawu lwesilo noma lomfanekiso waso emabunzini abo noma ezandleni zabo. Ukwamukela lolu phawu kusho ukufinyelela esinqumweni esifanayo naleso esenziwe yisilo, nokusekela imibono efanayo, ngokuphikisana ngqo nezwi likaNkulunkulu.” Review and Herald, Julayi 13, 1897.

Ukubunjwa komfanekiso wesilo kuwuvivinyo lokugcina lwezintombi zomfanekiso, kanti abahlakaniphileyo banomqondo kaKristu, ngoba bafinyelele esinqumweni esifanayo noKristu, ngokuba banikele izintando zabo ekuqondisweni nguMoya oNgcwele. Ukubunjwa komfanekiso kaKristu ezintombini ezihlakaniphileyo kuqhathaniswa nokubunjwa komfanekiso wesilo ezintombini eziyiziwula. Izintombi eziyiziwula zifika esinqumweni esifanayo nesesilo, ngoba zadideka embuzweni wokuvivinywa omayelana nokukhonjwa okulungileyo komphikukristu, oyinkosi yasenyakatho yomgunyathi nenhloko yeRoma yesimanje.

“Labo abadidekayo ekuqondeni kwabo izwi, abehluleka ukubona incazelo yomphikukristu, ngokuqinisekileyo bayozibeka ohlangothini lomphikukristu.” Kress Collection, 105.

Izintombi eziyiziwula ngesikhathi sokuvivinywa esimelwe njengokwakhiwa komfanekiso wesilo ziyadideka ekuqondeni kwazo izwi. Lokhu kudideka kwazo kusekelwe ekungaliqondini kahle izwi likaNkulunkulu lesiprofetho, futhi ngokwehluleka ukubona incazelo efanele yeRoma yesiKhathi Samanje, zamukela ukudukiswa okunamandla, zifinyelele esinqumweni esifanayo nesesilo, futhi zimela imibono efanayo yobupapa ngokumelana ngokuqondile nezwi likaNkulunkulu, zize zizibeke ohlangothini lukamphikukristu.

Sizoqhubekisa le micabango esihlokwani esilandelayo kulesi sigaba.