

IPhaniyumi — Inombolo Yesithathu

Umbono Nesikhathi Esimisiwe: Ukuhambisana Okungokwesiprofetho

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Umfanekiso wezintombi eziyishumi uphindwa ngokunembile, ngezwi nezwi, emlandweni wezinkulungwane eziyikhulu namashumi amane nane. UHhabakuki isahluko sesibili wethula ingqikithi yalo mfanekiso lapho ukhomba umbono okhuluma ekugcineni.

Ngiyoma embhoshongweni wami, ngizimise embhoshongweni wokulinda, ngibheke ukubona ukuthi uzakuthini kimi, nokuthi mina ngizaphendulani lapho ngisolwa. INkosi yangiphendula, yathi: Bhala umbono, uwenze ucace emibhalweni, ukuze ofundayo agijime ngawo. Ngokuba umbono useyisikhathi esimisiwe; kepha ekugcineni uyokhuluma, ungamanga: noma ubambezeleka, ulindele; ngokuba nakanjani uyakuza, awuyikubambezeleka. Bheka, umphefumulo wakhe ozikhukhumezayo awuqondile kuye; kepha olungileyo uyakuphila ngokukholwa kwakhe. UHhabakuki 2:1–4.

Ivesi lamashumi amabili nesikhombisa likaDaniyeli ishumi nanye nalo likhomba “isikhathi esimisiweyo.”

Izinhliziyi zala makhosi omabili ziyakuba sezifisweni zokwenza okubi, futhi ayakukhuluma amanga etafuleni linye; kodwa lokho akuyikuphumelela, ngokuba ukuphela kusezakuba ngesikhathi esimisiweyo. Daniyeli 11:27.

“Umbono” omiswa yiRoma ungowesikhathi “esimisiwe,” futhi amakhosi amabili anhliziyi yawo iwukwenza okubi nokukhuluma amanga etafuleni linye abonakalisa uphawu lwendlela lwesiprofetho olufika ngaphambi kokuba umbono “ukhulume.” Ngaphambi kwesikhathi esimisiwe amakhosi amabili akhuluma “amanga,” futhi lapho umbono ukhuluma ngesikhathi esimisiwe, awuqambi amanga. Isikhathi esimisiwe ngumthetho weSonto e-United States of America, futhi ukuhlalanga etafuleni kuphawula ukuqala kwenkathi yesiprofetho. “Umbono” ugcwaliseka emlandweni emthethweni weSonto, kodwa umiswa ngaphambi komthetho weSonto. Lokhu kusobala, ngokuba abathembekileyo batshelwa ukuba balinde umbono, futhi batshelwa ukuba bamemezele umbono. Babengeke bakwazi ukuwumemezela ngaphambi kokugcwaliseka kombono uma umbono wawungakabi usumisiwe.

UJeremiya umelela labo “abalindela” umbono:

O Jehova, wena uyazi; ngikhumbule, ungivakashele, ungiyiphindisele kwabangingizelayo; ungangisusi ngenxa yokubekezela kwakho; yazi ukuthi ngenxa yakho ngithwale ukusolwa. Amazwi akho atholakala, ngawadla; izwi lakho laba kimi yinjabulo nokuthokoza kwenhliziyi yami; ngokuba ngibizwa ngegama lakho, O Jehova Nkulunkulu wamabandla. Angihlalanga emhlanganweni wabahleki bosulu, futhi angithokozanga; ngahlala ngedwa ngenxa yesandla sakho, ngokuba ungiyicwalisile ngokufutheka. Kungani ubuhlungu bami bungapheli, nesilonda sami singelapheki, esenqaba ukuphulukiswa? Ingabe uyakuba kimi ngokuphelele

njengomqambimanga, nanjengamanzi aphelayo na? Ngakho-ke usho kanje uJehova: Uma ubuya, khona ngiyakukubuyisa, ume phambi kwami; futhi uma ukhipha okuyigugu kokuyize, uyakuba njengomlomo wami; mababuyele kuwe, kodwa wena ungabuyeli kubo. Ngiyakukwenza kulaba bantu ube ludonga lwethusi oluqinile olubiyelweyo; bayakulwa nawe, kodwa abayikukunqoba; ngokuba mina nginawe ukukusindisa nokukukhulula, usho uJehova. Ngiyakukukhulula esandleni sababi, ngikuhlenge esandleni sabesabekayo. Jeremiya 15:15–21.

Umthetho weSonto e-USA yilapho uphawu “lokukhumbula” lubonakaliswa khona. Yilapho iSabatha, okumelwe ihlale ikhunjulwa, iba yindaba yokugcina yokuvivinywa. Yilapho isifebe saseTire, ebesesikhohliwe, sikhunjulwa khona. Yilapho uNkulunkulu ekhumbula izono zaseBabiloni futhi alinike isahlulelo esiphindwe kabili.

Uphawu lwendlela lapho ukukhuluma kubekwe khona ngumthetho weSonto e-United States of America, ngoba lapho isilo somhlaba “sikhuluma” njengodrako. Kulolo phawu lwendlela olufanayo, imbongolo emgqeni wesiprofetho sikaBhalami “iyakhuluma.” Lapho uJohane uMbhapathizi ezalwa, uyise, uZakariya, owayevinjelwe ngokukaNkulunkulu ukuba angakhulumi, “uyakhuluma.”

Kwathi ngosuku lwesishiyagalombili beza ukuzosoka umntwana; base bembiza ngoZakariya, ngegama likayise. Unina waphendula wathi: Qhabo; kodwa uzakubizwa ngoJohane. Base bethi kuye: Akakho noyedwa ezihlotsheni zakho obizwa ngaleli gama. Base benza izibonakaliso kuyise, befuna ukwazi ukuthi uthanda ukuba abizwe ngokuthini. Wacela ucwecwe lokubhala, waloba wathi: Igama lakhe linguJohane. Futhi bonke bamangala. Masinyane umlomo wakhe wavuleka, nolimi lwakhe lwakhululeka, wakhuluma, wadumisa uNkulunkulu. Luka 1:59–64.

Ngomthetho weSonto e-USA isilonda esibulalayo sobupapa siyaphulukiswa, futhi uba ngumbuso wesishiyagalombili ophuma kweyisikhombisa, lapho i-USA, omongameli wayo uDonald Trump engumongameli wesishiyagalombili ophuma kwabayisikhombisa. Kuso leso sikhathi esifanayo abayinkulungwane eziyikhulu namashumi amane nane bayaphakanyiswa njengophawu. Abayinkulungwane eziyikhulu namashumi amane nane bayibandla lesishiyagalombili eliphuma kwayisikhombisa. Ngomthetho weSonto inani lesishiyagalombili liyagcizelelwa, futhi kwakungosuku lwesishiyagalombili lapho uJohane asokwa khona noZakariya wakhuluma. UZakariya usho ukuthi uNkulunkulu “ukhumbule.” Umthetho weSonto ungowamanga olingisa iSabatha leqiniso okwakufanele “likhunjulwe.” Ngomthetho weSonto isifebe saseThire “siyakhunjulwa.” Kungomthetho weSonto lapho uNkulunkulu “ekhumbula” khona izono zeBhabhiloni futhi ephinda kabili isahlulelo salo.

UJeremiya umele labo abahlupheka ekudumazekeni kokuqala nalabo abalindela umbono owephuzayo. Umele abathembekileyo ababa ngumlomo kaNkulunkulu ngesikhathi esimisiwe lapho umbono ukhuluma futhi ungaqambi amanga. Umbono okhuluma ngesikhathi esimisiwe wandulelwa amakhosi amabili aqambelana amanga komunye nomunye etafuleni linye. Leso sehlakalo sandulela umthetho weSonto, ngakho-ke senzeka emlandweni wasePaniam njengoba kubekiwe emavesini eshumi nantathu kuya kweleshumi nanhlanu, okuyisikhathi esifanayo lapho “abaphangi babantu” bemisa khona “umbono.”

Ngalezo zikhathi abaningi bayovukela inkosi yaseningizimu; nabaphangi babantu bakho bayoziphakamisa ukuze baqinise umbono; kodwa bayokuwa. Daniyeli 11:14.

“Abaphangi” yiRoma, futhi iRoma ezinsukwini zokugcina inguKatolika. Upapa uyawumisa umbono, futhi ukwenza lokho ngesikhathi esandulela umthetho weSonto ngokushesha. Ukwenza lokhu ngokungenelela empini yasePanium lapho uTrump enqoba khona uPutin. Leyo mpi yenzeka ngonyaka ka-200 BC, wona kanye unyaka lapho iRoma lobuqaba yangena khona emlandweni wesiprofetho. UPompey Omkhulu wanqoba iJerusalema ngo-63 BC. Lesi sehlakalo senzeka ngesikhathi somkhankaso wakhe eMpumalanga, lapho angenelela khona empini yombango phakathi kwabafowabo bakwaHasmonean, uHyrchanus II no-Aristobulus II. UPompey wasekela uHyrchanus II, wavimbezela iJerusalema, futhi ekugcineni walithatha idolobha emva kokujinjezelwa kwezinyanga ezintathu. Lokhu kwaphawula ukuphela kokuzimela kwaseJudiya kanye nokuqala kokubuswa kweRoma phezu kwaleso sifunda, esagcina sesiba yisifundazwe ngaphansi kombuso waseRoma.

Ngaphambi komthetho weSonto upapa uyangenela emlandweni ohlotshaniswa nempi yasePanium. Lapho engena emlandweni wesiprofetho, ukubonakala kwakhe kumisa umbono; umbono oyakube “ukhuluma” “ngesikhathi esimisiweyo” somthetho weSonto e-USA. “Umbono” owabambezela uyisiprofetho esahluleka esaphawula ukuqala kwesikhathi sokubambezeleka emfanekisweni wezintombi eziyishumi. Waphinde waphawula ukufika kwengelosi yesibili yezingelosi ezintathu zesAmbulo ishumi nane. Isiprofetho esahluleka esaletha isikhathi sokulinda, kanye nesikhuthazo sokuba “kulindwe” ukugwaliseka kwaso, nakuba sabambezeleka.

Emlandweni wamaMillerite isikhathi sokulibala saphela emhlanganweni wekamu lase-Exeter kusukela ngo-August 12 kuya ku-17, 1844. Ukudumala okwabangelwa yisibikezelo esahluleka, okwangenisa isikhathi sokulinda esasihloselwe ukuqedela isimilo ezigabeni ezimbili zezintombi, kwalandelwa yincazelo yesibikezelo esasike sahluleka ngaphambili. Incazelo yase-Exeter iveza imininingwane ehlobene nombono ngesikhathi ugqwaliseka. Izici ezifanayo zingabonakala futhi kuMathewu isahluko seshumi nesithupha, lapho uKristu wayisa abafundi Bakhe eKhesariya Filipi. Kusukela kuleso sikhathi kuya phambili uKristu wafundisa abafundi ngokuqondile lokho okwakuzokwenzeka esiphambanweni.

Kusukela kuleso sikhathi uJesu waqala ukukhombisa kubafundi bakhe ukuthi kumelwe aye eJerusalema, ahlupheke ngezinto eziningi kubadala nakubapristi abakhulu nababhali, abulawe, abese evuswa ngosuku lwesithathu. Mathewu 16:21.

Kufanele kuphawulwe ukuthi ivesi elisanda kucashunwa livela phakathi kokuthi uJesu ebonise ukuthi uPetru wayeqondiswe nguMoya oNgcwele ekumaziseni kwakhe uJesu njengoKristu, iNdodana kaNkulunkulu ophilayo. Khona-ke, lapho uKristu eqala ukubafundisa ngesiphambano esizayo, uPetru wawuphikisa lowo myalezo, futhi uKristu wabiza uPetru ngoSathane. Umyalezo owembulwa lapho umbono usumisiwe uveza izigaba ezimbili zabakhulekeli, zombili zimelwe nguPetru.

ICaesarea Philippi yiPanium, futhi kokubili kuholela esikhathini esimisiwe sesiphambano emgqeni kaKristu, umhla ka-22 Okthoba 1844 emlandweni wamaMillerite, nomthetho weSonto namuhla.

IPanium, iCaesarea Philippi, kanye nomhlangano wasenkambini wase-Exeter kuyisibonakaliso esifanayo sesiprofetho. Kukulesi sibonakaliso sesiprofetho lapho umbono umiswa khona ngokwethulwa kukapapa endabeni. Ukumiswa kombono kwandulela isikhathi esimisiwe, ngokuba iCaesarea Philippi yandulela isiphambano, umhlangano wasenkambini wase-Exeter wandulela umhla ka-22 Okthoba 1844, futhi iPanium ngo-200 BC yandulela ukunqotshwa kweJerusalema nguPompey ngo-63 BC. Esikhathini esithile ngaphambi komthetho weSonto e-USA upapa, oyisifebe saseTire, uzongena obala emlandweni wesiprofetho. Lapho enza kanjalo umbono uyamiswa.

Umbono umiswe empini yesithathu yommeleli yesahluko seshumi nanye. Impi yokuqala yommeleli ifanekisa impi yokugcina yommeleli, ngakho-ke impi yokugcina yommeleli iyoba nezimpawu ezifanayo zesiprofetho njengokuqala. Inkosi yaseningizimu, emelwe egameni elithi Vladimir, elisho umbusi womphakathi, ikhukhulwa isuswe ngomfelandawonye phakathi kukapapa nomongameli wase-USA. Upapa wokugcina uyoba ngowesishiyagalombili ophuma kwabayisikhombisa, ekugcwalisekeni kweSambulo ishumi nesikhombisa, futhi umongameli wokugcina uyoba ngowesishiyagalombili ophuma kwabayisikhombisa, kanjalo futhi nesibonakaliso sabayizinkulungwane eziyikhulu namashumi amane nane.

Ubuhlobo phakathi kukapapa nomongameli ekuqaleni babuyi“mfelandawonye oyimfihlo,” futhi nomfelandawonye womongameli wesishiyagalombili nowokugcina nopapa uyakuba futhi “oyimfihlo,” ngokuba kulesi sikhathi isifebe saseThire ngokwesiprofetho “siyakhohlakala.” Umfelandawonye phakathi kukaReagan noPapa John Paul II wawuyimfihlo, kodwa ngesikhathi esifanayo upapa waba ubuso obaziwa kakhulu emhlabeni. Okuthiwa “kuyakhohlakala” mayelana nesifebe saseThire esiphinga nawo wonke amakhosi omhlaba kuyisici esithile sobupapa, esihlanganisa zonke izono zabo zibe ngaphansi kwesigaba esisodwa sokuhlubuka. Leso sici yisimangalo sebandla lamaKatolika “sokungaphambuki.” Leli qiniso libaluleke kakhulu ukuba libonwe kangokuba manje ngizovala lesi sihloko ngesahluko esivela kuSister White. Siyoqhubeka nale migqa esihlokweni esilandelayo, kodwa njengoba nifunda isahluko esilandelayo esivela encwadini ethi The Great Controversy, khumbulani ukuthi cishe wonke amalungu ekhabinethi kaTrump angamaRoma Katolika, exubene nobuPentekoste kanye nethonya elihlala likhona likaFranklin Graham osanda kubiza imikhuleko yomphakathi ngenxa yomphikukristu wesiprofetho seBhayibheli.

“Inkululeko Kanembeza Isengozini Umhlangano omkhulu wezinkolo olawula, kanye nelungelo lombuso lokuphoqelela ukugcina imiyalo yalo, kuyolandela ukucindezelwa nokushushiswa kwalabo bantu abambalwa abenqaba ukuvuma imikhuba ethandwayo. Ukucekelwa phansi kwenkululeko kukanembeza ngenxa yezinto ezingabalulekile kuye kwabonwa kakade. Ezikhathini zika-Esther kwabonakaliswa umoya ofanayo wokungabekezelelani. UHamani wamukelwa ngenhlonipho enkulu embusweni waseMede-Pheresiya, hhayi ngenxa yokuthi wayefanele ukuhlonishwa, kodwa ngenxa yokuthi inkosi

yayimphakamisile kuleso sikhundla esiphakeme. Yayiyale ukuba bonke ababesebenzela inkosi bamkhothamele. Kodwa uMordekayi wenqaba ukudumisa umuntu uNkulunkulu ayenqabele ukumkhonza njengonkulunkulu. “Bonke izinceku zenkosi ebezisemasangweni enkosi zaguqa zakhothamela uHamani; ngokuba inkosi yayimyalele kanjalo. Kepha uMordekayi akazange aguqe, futhi akazange amkhothamele.” Esther 3:2. Indaba kaHamani noMordekayi ingumfanekiso womlando. Bonke abathi, ngenkonzo yokuthobela ukulondolozwa kweSabatha lamanga, bazidumisela ngokubeka phezulu usuku olumiswe ngumuntu wesono, bakhokhela inkokhelo kuRoma, futhi banikela umsebenzi wokuhlonipha lowo mandla azama ukumela uNkulunkulu. Kodwa labo abagcina usuku olukhunjulwa nguJehova njengesibonakaliso sobukhosi Bakhe obudaliweyo, ngaleyo ndlela bekhombisa ukwethembeka kwabo kuYena, bayofana noMordekayi, benqaba ukuhlonipha noma ukukhothamela noma yini ephakanyiswe esikhundleni sikaNkulunkulu ophilayo. Umoya kaHamani wokuziphakamisa ngaphezu kwabantu bakaNkulunkulu usaqhubeka ukhuthaza labo abagomela ukuhlonishwa nokubusa emkhakheni wezenkolo. Isimemezelo sokuhlonishwa kosuku lokuqala lwesonto ngokungabikho komthetho kaNkulunkulu odingayo sidonsa isinyathelo ngesinyathelo ekuphoqeleni. Futhi uma umthetho usuphoqeelwe futhi izwe selikhanyiselwe ngokuphathelene nesibopho seSabatha leqiniso, khona-ke noma ubani oyokwephula umyalo kaNkulunkulu, ukuze alalele isimiso esingenagunya eliphakeme kunelaseRoma, ngaleyo ndlela uyohlonipha upapa ngaphezu kukaNkulunkulu. Unika ukuhlonishwa kwakhe iRoma kanye namandla aqinisa isimiso esamiswe iRoma. Ukhonza isilo nomfanekiso waso. Njengokuba abantu benqaba umthetho uNkulunkulu awubiza ngokuthi uphawu lwamandla Akhe, futhi kunalokho behlonipha lokho iRoma ekukhethile njengophawu lobukhosi bayo, ngaleyo ndlela bayokwamukela uphawu lokwethembeka eRoma—“uphawu lwesilo.” Futhi kuze kube yilapho lendaba isibekwe ngokusobala phambi kwabantu, futhi balelekelwa ukuba bakhethe phakathi kwemiyalo kaNkulunkulu nemiyalo yabantu, yilapho kuphela labo abaqhubeka nokweqa umthetho abayokwamukela “uphawu lwesilo.””

“UbuRoma manje bubhekwa amaProthestani ngomusa omkhulu kakhulu kunaseminyakeni edlule. Kulawo mazwe lapho ubuKatolika bungabusi khona, nalapho abalandeli bopapa bethatha indlela yokuthobisa ukuze bathole ithonya, kukhona ukungakhathali okwandayo mayelana nezimfundiso ezihlukanisa amabandla aguquliwe nesigungu sobupapa; umbono uya ngokuya wamukeleka wokuthi, empeleni, asihluki kangako ezintweni ezisemqoka njengoba

bekucatshangwa, nokuthi ukuvuma okuncane ngasohlangothini lwethu kuyosilethela ukuqondana okungcono neRoma. Kwakukhona isikhathi lapho amaProthestani ayebeka inani elikhulu enkululekweni kanembeza eyayithengwe ngenani elikhulu kangaka. Ayefundisa abantwana bawo ukuba bazonde ubuPapa futhi ayebambe ukuthi ukufuna ukuvumelana neRoma kwakuyoba ukungathembeki kuNkulunkulu. Kodwa imizwa eveziwayo manje yehluka kakhulu kangakanani!”

“Abavikeli bobupapa bathi ibandla lihlanjalaziwe, futhi izwe lamaProthestani lithambekele ekwamukeleni leso sitatimende. Abaningi baphikelela ngokuthi akulungile ukwahlulela ibandla lanamuhla ngezinyanyekayo nobuwula obabonakalisa ukubusa kwalo phakathi namakhulu eminyaka okungazi nobumnyama. Bayakuthethelela ukukhohlakala kwalo okwesabekayo njengomphumela wobulwane balezo zikhathi, futhi bancenga ngokuthi ithonya lempucuko yesimanje seliyiguqulile imizwa yalo.

“Ingabe laba bantu sebekhohliwe isimangalo sokungaphambuki esaphakanyiswa yila mandla azidlayo iminyaka engamakhulu ayisishiyagalombili? Kude nokuba lesi simangalo siyekwe, saqinisekiswa ngekulu leshumi nesishiyagalolunye ngokugomela okukhulu kunanini ngaphambili. Njengoba iRoma ithi ‘ibandla alikaze laphambuka; futhi ngeke, ngokweMibhalo, liphambuke nanini’ (John L. von Mosheim, Institutes of Ecclesiastical History, book 3, century II, part 2, chapter 2, section 9, note 17), ingazilahla kanjani izimiso ezabusa indlela yalo ezikhathini ezedlule?”

“Ibandla lobupapa alisoze layeka isimangalo salo sokungaphambuki. Konke elikwenzile ekushushiseni kwalo labo abenqaba izimfundiso zalo eziyizimiso, likubheka njengokulungele; pho belingeke yini liphinde lenze zona lezo zenzo ezifanayo, uma ithuba belingavela? Makenasuswe imingcele eselibekelwe yona manje nguhulumeni bezwe, iRoma ibuyiselwe futhi emandleni ayo angaphambili, khona-ke ngokushesha bekuyovuseleleka futhi ubudlova bayo nokushushisa kwayo.”

“Umbhali owaziwayo ukhuluma kanje ngesimo sobuholi besigungu sobupapa maqondana nenkululeko kanembeza, nangezingozi ezisongela ikakhulukazi i-United States ngenxa yokuphumelela kwenqubomgomo yalo: ‘Baningi abathambekele ekutheni noma yikuphi ukwesaba ubuRoma Katolika e-United States bakubheke njengobandlululo noma ubungane. Abanjalo ababoni lutho esimweni nasenkambweni yobuRoma oluphikisana nezikhungo zethu ezikhululekile, futhi ababoni lutho oluyisixwayiso ekukhuleni kwabo. Ake, ngakho-ke, siqale ngokuqhathanisa ezinye zezimiso eziyisisekelo zikahulumeni wethu nalezo zeSonto lamaKatolika.’”

“UMthethosisekelo wase-United States uqinisekisa inkululeko kanembeza. Akukho lutho oluyigugu kakhulu noma oluyisisekelo kakhulu. UPapa Pius IX, eNcwadini yakhe Yomjikelezo yango-Agasti 15, 1854, wathi: ‘Izimfundiso ezingenangqondo neziphambukile, noma ukuhlokoma, okuvikela inkululeko kanembeza, kuyiphutha eliyisifo esibulalayo kakhulu—isifo, kunazo zonke ezinye, okufanele sesatshwe kakhulu embusweni.’ Lowo papa ofanayo, eNcwadini yakhe Yomjikelezo yango-Disemba 8, 1864, waqalekisa ‘labo abamemezela inkululeko kanembeza neyokukhonza ngokwenkolo,’ futhi ‘bonke abanjalo abagcizelela ukuthi ibandla alinakusebenzisa amandla.’”

“Isimo esithile seRoma e-United States asisho ukuguquka kwenhliziyo. Iyabekezelela lapho ingenamandla khona. Kuthi uMbhishobhi u-O’Connor: ‘Inkululeko yenkolo imane ibekezelelwa kuze kube yilapho okuphambene nayo kungafezwa ngaphandle kwengozi emhlabeni wamaKatolika.’ ... Umbhishobhi omkhulu waseSt. Louis wake wathi: ‘Ukuhlubuka ekukholweni nokungakholwa kuyamacala; futhi emazweni obuKristu, njengase-Italy naseSpain, ngokwesibonelo, lapho bonke abantu bengamaKatolika, nalapho inkolo yamaKatolika iyinxenye ebalulekile yomthetho wezwe, kujeziswa njengamanye amacala.’ ...

“Wonke ukhadinali, umbhishobhi omkhulu, nombhishobhi eBandleni lamaKatolika wenza isifungo sokwethembeka kupapa, lapho kuvela khona la mazwi alandelayo: ‘Izihlubuki zenkolo, abahlukanisayo, nabavukeli enkosini yethu eshiwo ngenhla (upapa), noma kubalandeli bakhe abashiwo ngenhla, ngiyobashushisa ngawo wonke amandla ami, ngibamelane nabo.’—Josiah Strong, *Our Country*, isahl. 5, izig. 2–4.

“Kuyiqiniso ukuthi kukhona amaKristu angempela enhlanganweni yamaRoma Katolika. Izinkulungwane kulelo bandla zikhonza uNkulunkulu ngokokukhanya okuhle kakhulu ezinakho. Azivunyelwa ukufinyelela ezwini laKhe, ngakho-ke aziqondi iqiniso. Azikaze zibone umehluko phakathi kwenkonzo ephuma enhliziyweni ephilayo nokuzungeza nje kwemikhuba nemikhosi yangaphandle. UNkulunkulu ubabheka ngesihe esinothando laba miphefumulo, njengoba ifundiswe enkolweni ekhohlisayo nenganelisi. Uyakwenza ukuba imisebe yokukhanya ingene ebumnyameni obukhulu obubazungezile. Uyobembulela iqiniso njengoba linjalo kuJesu, futhi abaningi bayakuma babe ngakubantu baKhe.”

“Kodwa ubuRoma njengohlelo abusavumelani neze nevangeli likaKristu manje kunanoma yisiphi esinye isikhathi sangaphambili emlandweni wabo. Amasonto amaProthestani asebumnyameni obukhulu, kungenjalo ayeyobona izibonakaliso zezikhathi. ISonto lamaRoma lifinyelela kude ezinhlelweni zalo nasezindleleni zalo zokusebenza. Lisebenzisa yonke imishini yokwelula ithonya lalo nokwandisa amandla alo lilungiselela ukungqubuzana okunesihluku nokuzimisela ukuze libuye lithathe ukulawula umhlaba, limise kabusha ukushushisa, futhi lichithe konke okwenziwe ubuProthestani. UbuKatolika buyazusa umhlabathi nxazonke zonke. Bheka ukwanda kwenani lamasonto alo nezindlu zalo zokukhulekela emazweni amaProthestani. Bheka ukuthandwa kwamakolishi alo nezikhungo zalo zokuqeqesha eMelika, okusekelwa kakhulu ngamaProthestani. Bheka ukukhula kwemikhuba yenkonzo egxile emasikweni eNgilandi nokuphambuka okuvame ukwenzeka kuya emabandleni amaKatolika. Lezi zinto kufanele zivuse ukukhathazeka kwabo bonke abaliguguza izimiso ezimsulwa zevangeli.”

“AmaProthestani adlaladlisile ngobupapa futhi ababonelela; enze ukuvumelana nokuyekethisa amaPapa uqobo amangala ukukubona futhi ahluleke ukukuqonda. Abantu bavala amehlo esimweni sangempela sobuRoma nasezingozini okufanele zesatshwe ekubuseni kwabo okuphezulu. Abantu badinga ukuvuswa ukuze bamelane nokuqhubekela phambili kwalesi sitha esiyingozi kakhulu enkululekweni yomphakathi neyenhloko yenkolo.”

“Abaningi bamaProthestani bacabanga ukuthi inkolo yamaKatolika ayihehi nokuthi ukukhonza kwayo kuwumjikelezo oyisicefe, ongenancazelo wemikhosi. Lapha bayaphambuka. Nakuba ubuRoma busekelwe ekukhohliseni, abusibo ubuqili obuluhlaza

nobudlabha. Inkonzo yenkolo yeSonto laseRoma iwumkhosi othinta kakhulu inhliziyu. Umbukiso walo omuhle ngokwedlulele nemikhosi yalo enesizotha kuthumba izinzwa zabantu, kuthulise izwi lokucabanga nelonembeza. Iso liyathakazelelwa. Amasonto amahle ngokubabazekayo, imibhikisho emikhulu, ama-altare egolide, izindawo ezingcwele ezihlotshiswe ngamatshe ayigugu, imidwebo ekhethwe ngobuciko, nokuqoshwa okubabazekayo kuthinta uthando lobuhle. Nendlebe nayo iyathunjwa. Umculo awunakuqhathaniswa. Imisindo enothile yesitho somculo esizwakala ngokujula, ihlangana nomnandi wamaculo amazwi amaningi njengoba kuzwakala kukhuphuka ngaphansi kwezingungu eziphakeme nasemaphaseji anezinsika emasontweni alo amakhulu, ayinakwehluleka ukugcwalisa ingqondo ngokwesaba nangokuhlonipha.”

“Lobu bukhazikhazi bangaphandle, ubukhosi, nemikhosi, okungamane kuhlekise ngokulangazelela komphefumulo oguliswa yisono, kuwubufakazi bokonakala kwangaphakathi. Inkolo kaKristu ayidingi ukuheha okunjalo ukuba iziphakamise. Ekukhanyeni okukhanya kusukela esiphambanweni, ubuKristu beqiniso bubonakala bumsulwa futhi buhle kangokuthi akukho ukuhlobisa kwangaphandle okungakhuphula inani labo langempela. Yibuhle bobungcwele, umoya omnene nothuleyo, okuyigugu kuNkulunkulu.”

“Ukukhazimula kwesitayela akusona ngempela isibonakaliso semicabango emsulwa, ephakeme. Imiqondo ephakeme yobuciko, nokucwengeka okuntekenteke kokunambitha, kuvame ukuba khona ezingqondweni ezingezasemhlabeni nezinenkanuko. Kuvame ukusetshenziswa uSathane ukuba ahole abantu ekukhohlweni izidingo zomphefumulo, balahlekelwe ukubona ukuphila okuzayo, okungafi, baphambuke kuMsizi wabo ongenamkhawulo, baphilele leli zwe lodwa.”

“Inkolo yezinto zangaphandle iyathandeka enhliziyweni engakavuselelwa. Ubukhazikhazi nemikhosi yokukhonza kwamaKatolika kunamandla okuheha nokulumba, ngakho abanengi bayakhohliseka; baze babheke iBandla laseRoma njengalo kanye isango lasezulwini. Akekho ngaphandle kwalabo abamise izinyawo zabo ngokuqinile phezu kwesisekelo seqiniso, nezinhliziyu zabo zivuselelwe nguMoya kaNkulunkulu, ongangenwa yithonya lalo. Izinkulungwane ezingenalo ulwazi lukaKristu olususelwe ekuhlangenwe nakho siqu ziyoholeleka ekwamukeleni izimo zokumesaba uNkulunkulu ngaphandle kwamandla ako. Inkolo enjalo iyona kanye efiswa yizixuku.”

“Ukuzibiza kwebandla ngelungelo lokuthethelela kuholela umRoma Katolika ekuzizweni ekhululekile ukona; futhi nomthetho wokuvuma izono, ngaphandle kwawo intethelelo yalo inganikezwa, nawo uvame ukunika imvume eubuni. Lowo oguqayo phambi komuntu owileyo, avule ngokuvuma izono imicabango efihlakeleyo nemifanekiso yenhliziyo yakhe, uthobisa ubudoda bakhe futhi ehlisa wonke umuzwa omuhle womphefumulo wakhe. Ngokudalula izono zokuphila kwakhe kumpri, —ongumuntu ofayo, onephutha, onesono, futhi kaningi ewonakaliswe yiwayini nokuxegiselwa ezinkanukweni, —izinga lakhe lesimilo liyehla, futhi ngenxa yalokho uyangcoliswa. Umcabango wakhe ngoNkulunkulu wehliselwa ekufaneni nobuntu obuwileyo, ngokuba umpri umi njengommeleli kaNkulunkulu. Lokhu kuvuma okwehlisayo komuntu kumuntu kuyisiphethu esiyimfihlo lapho kugeleze khona okuningi kobubi obungcolisa umhlaba futhi obuwlungisela ukubhujiswa kokugcina. Nokho

kulowo othanda ukuzitika, kumnandi kakhulu ukuvuma kumuntu ofayo ongumlingani wakhe kunokuvulela uNkulunkulu umphefumulo. Kuyamukeleka kakhulu esimweni sobuntu ukwenza izijeziso zokuphenduka kunokulahla isono; kulula kakhulu ukujezisa inyama ngengubo yamasaka, nangezimbabazane, nangamaketanga ahlabayo, kunokubethela izinkanuko zenyama esiphambanweni. Sinzima isijoka inhliziyo yenyama ezimisele ukusithwala kunokukhothamela ijoka likaKristu.

“Kukhona ukufana okumangalisayo phakathi kweBandla laseRoma nebandla lamaJuda ngesikhathi sokufika kukaKristu kokuqala. Ngenkathi amaJuda ayeyinyathela ngasese yonke imigomo yomthetho kaNkulunkulu, ngaphandle ayebambebele ngokuqinile ekugcinweni kwemiyalo yawo, ewuthwalisa izimfuno namasiko awenza ukulalela kube buhlungu futhi kube ngumthwalo onzima. Njengoba amaJuda ayethi ayawuhlonipha umthetho, kanjalo namaRoma athi ayayihlonipha isiphambano. Aphakamisa uphawu lokuhlupheka kukaKristu, kanti ezimpilweni zawo ayamphika Lowo esimmelelayo.”

“AmaPapa abeka iziphambano emasontweni awo, ema-altare awo, nasezingutsheni zawo. Yonke indawo kubonakala uphawu lwesiphambano. Yonke indawo sihlonishwa futhi siphakanyiswa ngaphandle. Kodwa izimfundiso zikaKristu zingewatshwe ngaphansi kwenqwaba yamasiko angenangqondo, ukuhumusha kwamanga, nezimfuno eziqinile. Amazwi oMsindisi mayelana namaJuda anobandlululo asebenza ngamandla amakhulu nakakhulu kubaholi beSonto lamaRoma Katolika: ‘Babopha imithwalo esindayo, okunzima ukuyithwala, bayethwese abantu emahlombe; kodwa bona uqobo lwabo abayinyakazisi nangomunye weminwe yabo.’ Mathewu 23:4. Imiphefumulo enonembeza igcinwa ekwesabeni okuqhubekayo, yesaba ulaka lukaNkulunkulu othukuthele, kuyilapho abaningi bezikhulu zesonto bephila ngokunethezeka nangokuzitika kwenkanuko.”

“Ukukhulekelwa kwezithombe nezinsalela ezingcwele, ukunxuswa kwabangcwele, nokuphakanyiswa kukapapa kuyizindlela zikaSathane zokudonsela izingqondo zabantu kude noNkulunkulu nakuNdodana yaKhe. Ukuze afeze ukubhujiswa kwabo, uzama ukuphambukisa ukunaka kwabo kuYe okunguye yedwa abangathola ngaye insindiso. Uyobaqondisa kunoma iyiphi into engathathelwa indawo YoLowo othe: ‘Wozani kimi, nonke enikhandlekayo nenisindwayo, mina ngizoniphumuza.’ Mathewu 11:28.”

“Kuyimizamo kaSathane eqhubekayo ukuveza ngokungesilo iqiniso esimilo sikaNkulunkulu, imvelo yesono, nezindaba zangempela ezisengcupheni empikiswaneni enkulu. Ubuqili bakhe bunciphisa isibopho somthetho kaNkulunkulu futhi bunike abantu imvume yokona. Ngesikhathi esifanayo ubenza babambe imiqondo engamanga ngoNkulunkulu ukuze bambheke ngokwesaba nangenzondo kunokuba bambheke ngothando. Unya oluyingxenyeye yesimilo sakhe uqobo lubekwa kuMdali; lufakwa ezinhlelweni zenkolo futhi luvezwe ngezindlela zokukhonza. Kanjalo izingqondo zabantu ziyaphuphuthekiswa, futhi uSathane ubazusa babe ngamanxusa akhe okulwa noNkulunkulu. Ngemiqondo eyonakele ngezimpawu zobuNkulunkulu, izizwe zamahedeni zaholelwa ekukholweni ukuthi imihlatshelo yabantu yayidingeka ukuze kuqinisekise umusa wobuNkulunkulu; futhi unya olwesabekayo lwenziwe ngaphansi kwezinhlobo ezehlukene zokukhonza izithombe.”

“Ibandla lamaRoma Katolika, lihlanganisa izimo zobuhedeni nobuKristu, futhi, njengobuhedeni, limelela kabi isimilo sikaNkulunkulu, selasebenzisa imikhuba enonya nephendulayo ngokufanayo. Ngezinsuku zokubusa kweRoma kwakukhona amathuluzi okuhlupha abantu ukuze baphoqekele ukuba bavume izimfundiso zalo. Kwakukhona isigxobo salabo ababengavumi izimangalo zalo. Kwakukhona ukubulawa kwabantu ngobuningi ngezinga elingasoze laziwa kuze kube kwambulwa ekwahlulelweni. Izikhulu zebandla zafunda, ngaphansi kukaSathane inkosi yazo, ukusungula izindlela zokubangela ukuhlushwa okukhulu kakhulu ngangokunokwenzeka kodwa kungapheli ukuphila kwesisulu. Ezimweni eziningi leyo nqubo yesihogo yayiphindaphindwa kuze kufike emngceleni wokucina wokukhuthazela komuntu, kwaze kwaba yilapho imvelo iyeka ukulwa, kanti ohluphekayo wamukela ukufa njengokukhululwa okumnandi.”

“Sinjalo-ke isiphetho sabaphikisi baseRoma. Kwababeyinamathele yona yayinezijeziso zesisihayo, zendlala ebulalayo, nezokuzincisha komzimba ngazo zonke izinhlobo ezicatshangelwayo, ezicasulayo nezidabukisa inhliziyiyo. Ukuze bazuze umusa weZulu, abaphendukayo baphula imithetho kaNkulunkulu ngokwephula imithetho yemvelo. Bafundiswa ukunqamula izibopho ayezimisiwe ukuze zibusise futhi zijabulise ukuhamba komuntu emhlabeni. Amathuna esonto aqukethe izigidi zezisulu ezachitha ukuphila kwazo emizamweni eyize yokunqoba imizwa yazo yemvelo, yokucindezela, njengokucasulayo kuNkulunkulu, yonke imicabango nemizwa yozwelo kubanye abantu.”

“Uma sifisa ukuqonda unya oluqinile lukaSathane, olwabonakaliswa amakhulu eminyaka, hhayi phakathi kwalabo abangakaze bezwe ngoNkulunkulu, kodwa enhliziyweni uqobo lwayo nakuyo yonke imikhawulo yeLobukrestu, sidinga kuphela ukubheka umlando wobuRoma. Ngalo lolu hlelo olukhulu kangaka lokukhohlisa inkosi yobubi ifeza injongo yayo yokuletha ihlazo kuNkulunkulu nosizi kumuntu. Futhi njengoba sibona indlela aphumelela ngayo ekuzifihleni nasekufezeni umsebenzi wakhe ngabaholi bebandla, singaqonda kangcono ukuthi kungani enenzondo enkulu kangaka ngeBhayibheli. Uma leyo Newadi ifundwa, umusa nothando lukaNkulunkulu kuyokwambulwa; kuyobonakala ukuthi akabeki phezu kwabantu noyedwa wale mithwalo esindayo. Konke akucelayo yinhliziyiyo ephukileyo nedabukileyo, umoya othobekileyo nolalelayo.

“UKristu akanikezi nasinye isibonelo ekuphileni kwaKhe sokuba amadoda nabesifazane bazivalele ezindlini zezindela ukuze balungiselwe izulu. Akakaze afundise ukuthi uthando nozwelo kufanele kucindezelwe. Inhliziyiyo yoMsindisi yayichichima uthando. Lapho umuntu esondela kakhulu ekupheleleni kokuziphatha, kuba bukhali kakhulu ukuzwela kwakhe, kuba qatha kakhulu ukuqonda kwakhe isono, futhi kuba kujule kakhulu ukuzwelana kwakhe nabahluphekayo. Upapa uzisho ukuthi ungummeli kaKristu; kodwa isimilo sakhe simelana kanjani naleso soMsindisi wethu? Wake uKristu waziwa ngokunikela abantu ejele noma ekuhlushweni ngenxa yokuthi abazange bamkhonze njengeNkosi yezulu na? Izwi laKhe lake lezwa ligweba ukufa labo abangamemukelanga na? Lapho edeleywa ngabantu bomuzi othile waseSamariya, umphostoli uJohane wagcwala ukuthukuthela, wayesebuza: ‘Nkosi, uyathanda yini ukuba siyale umlilo wehle ezulwini, ubaqede, njengoba no-Elia enza?’ UJesu wabheka umfundi waKhe ngozwelo, wakhuya umoya wakhe ononya, ethi: ‘INDodana yomuntu ayizelanga ukubhubhisa imiphfumulo yabantu, kodwa ukuyisindisa.’ Luka 9:54, 56. Yeka

ukuthi uhluke kangakanani emoyeni owabonakaliswa nguKristu lowo womuntu ozibiza ngokuthi ungunmeli waKhe.”

“IBandla laseRoma manje liziveza emhlabeni ngokubukeka okuhle, lifihla umlando walo wonya olwesabekayo ngezizathu zokuzithethelela. Lizembathise izambatho ezifana nezikaKristu; kodwa aliguqukile. Yonke imigomo yobupapa eyayikhona ezikhathini ezedlule ikhona nanamuhla. Izimfundiso ezasungulwa ezikhathini zobumnyama obukhulu zisabanjwa nanamuhla. Makungabikho ozikhohlisayo. Ubupapa amaProthestani asemanje alungele kangaka ukubuhlonipha yibo kanye obabubusa umhlaba ezinsukwini zoGuquko, lapho amadoda kaNkulunkulu ema, ebeka ukuphila kwawo engozini, ukuze adalule ububi balo. Busenakho ukuziqhenya okufanayo nokuziphakamisa ngokuzidla okwabusa phezu kwamakhosi nezikhulu, futhi kwazibanga amalungelo kaNkulunkulu. Umoya walo awunasihawu futhi awubusi ngonya kancane manje kunangesikhathi buchoboza inkululeko yabantu futhi bubulala abangcwele boPhezukonke.”

“Ubupapa buyikho impela lokho isiprofetho esathi buyoba yikho, ukuhlubuka kwezikhathi zokugcina. 2 Thesalonika 2:3, 4. Kuyingxenye yenqubo yabo ukuzithathela isimilo esiyokwazi kakhulu ukufeza inhloso yabo; kodwa ngaphansi kokubonakala okuguquguqukayo kachameleon kufihlwe ubuthi obungaguquki benyoka. ‘Ukholo alufanele lugcinwe nabahlubuki, noma nabantu abasolwa ngokuhlubuka’ (Lenfant, ivolumu 1, ikhasi 516), kusho yena. Ingabe la mandla, umlando wawo weminyaka eyinkulungwane ulotshwe egazini labangcwele, manje azovunywa njengengxenye yebandla likaKristu?”

“Akusikho ngaphandle kwesizathu ukuthi emazweni obuProthestani kuye kwavezwa umbono wokuthi ubuKatolika abusehlukani kakhulu nobuProthestani njengasezikhathini zangaphambili. Kube khona uguquko; kodwa lolu guquko alukho ebupapeni. Ngempela ubuKatolika bufana kakhulu nengxenye enkulu yobuprothestani obukhona manje, ngoba ubuProthestani sebehlele kakhulu kusukela ezinsukwini zabaGuquli.

“Njengoba amabandla amaProthestani ebefuna ukuthandwa yizwe, umusa wamanga uphuphuthekisile amehlo awo. Awaboni ukuthi akulungile yini ukukholelwa okuhle ngabo bonke ububi, futhi njengomphumela ongenakugwenywa, ekugcineni ayokholwa ububi ngakho konke okuhle. Esikhundleni sokuma evikela ukhoho olwake lwanikelwa kwabangcwele, manje, kungathi kunjalo, ayaxolisa eRoma ngenxa yombono wawo ongenamusa ngayo, ecela intethelelo ngobandlululo bawo.”

“Isigaba esikhulu, ngisho naphakathi kwalabo ababheka ubuRoma bamaKatolika bengabuthandi, asiboni kakhulu ubungozi obuvela emandleni nasethonyeni balo. Abaningi bagcizelela ukuthi ubumnyama bengqondo nobokuziphatha obabubusa ngeNkathi Ephakathi bakhuthaza ukusabalala kwezimfundiso zalo, izinkolelo-ze zalo, nokucindezela kwalo, nokuthi ukuhlakanipha okukhulu kwezikhathi zanamuhla, ukusabalala kolwazi ngokujwayelekile, kanye nokwanda komoya wenkululeko ezindabeni zenkolo, kuvimbela ukuvuselelwa kokungabezeleli nobushiqela. Umqondo wona nje wokuthi isimo esinjalo sezinto siyoba khona kule nkathi ekhanyiselwe kangaka uyahlekiswa. Kuyiqiniso ukuthi ukukhanya okukhulu, ngokwengqondo, ngokokuziphatha, nangokwenkolo, kukhanyisela lesi sizukulwane. Emakhasini avulekile eZwi eliNgcwele likaNkulunkulu, ukukhanya okuvela

ezulwini kuye kwakhanyiselwa umhlaba. Kodwa kufanele kukhunjulwe ukuthi lapho kukhulu khona ukukhanya okunikeziwe, kuba bukhulu kangako nobumnyama balabo abakuphendukezelayo nabakulahlayo.”

“Ukutadisha iBhayibheli ngomthandazo kungabonisa amaProthestani isimilo sangempela sobupapa futhi kubenze babuzonde futhi babugweme; kodwa abaningi bahlakaniphile kangaka ekuzidumbeni kwabo uqobo kangokuba abazizwa benesidingo sokufuna uNkulunkulu ngokuzithoba ukuze baholelwe eqinisweni. Nakuba bezigqaja ngokukhanyiselwa kwabo, abayazi imiBhalo namandla kaNkulunkulu. Kudingeka babe nendlela ethile yokuthulisa onembeza babo, ngakho bafuna lokho okungokomoya kancane kakhulu futhi okuthobisa kakhulu kancane. Lokho abakufisayo kuyindlela yokukhohlwa uNkulunkulu ebe ibonakala njengendlela yokumkhumbula. Ubupapa bufaneleka kahle ukuhlangabezana nezidingo zabo bonke laba. Bulungele izigaba ezimbili zesintu, ezihlanganisa cishe umhlaba wonke—labo abafuna ukusindiswa ngemisebenzi yabo emihle, nalabo abafuna ukusindiswa besesezonweni zabo. Nansi imfihlo yamandla abo.”

“Usuku lobumnyama obukhulu bengqondo lukhonjiswe njengoluvuna ukuphumelela kobupapa. Kuyobuye kubonakaliswe ukuthi usuku lokukhanya okukhulu kwengqondo nalo luvuna ngokulinganayo ukuphumelela kwabo. Ezikhathini ezedlule, lapho abantu babengenalo izwi likaNkulunkulu futhi bengenalo ulwazi lweqiniso, amehlo abo ayesithelisiwe, futhi izinkulungwane zabanjwa ogibeni, zingaboni inetha elalisakazelwe izinyawo zazo. Kulesi sizukulwane baningi amehlo abo aphuphuthekiswa ukukhazimula kwemibono yabantu, ‘isayensi ebizwa ngamanga ngalelo gama;’ abalinaki inetha, futhi bangena kulo kalula njengokungathi amehlo abo asongwe. UNkulunkulu wahlela ukuba amandla omqondo womuntu agcinwe njengesipho esivela kuMdali wakhe futhi asetshenziswe enkonzweni yeqiniso nokulunga; kodwa lapho ukuziqhenya nokulangazelela ukuphakama kugcinwa, futhi abantu bephakamisa izimfundiso zabo ngaphezu kwezwi likaNkulunkulu, khona-ke ukuhlakanipha kungafeza umonakalo omkhulu kakhulu kunokungazi. Kanjalo isayensi yamanga yanamuhla, ecekela phansi ukukholwa eBhayibhelini, iyoba yimpumelelo ekulungiseleleni indlela yokwamukelwa kobupapa, nezinhlobo zabo ezithandekayo, njengoba nje ukugodlwa kolwazi kwaphumelela ekuvuleni indlela yokukhuliswa kwamandla abo eNkathini Yobumnyama.”

“Ezinyakazweni eziqhubekayo manje e-United States zokuzuzela izikhungo nemikhuba yebandla ukwesekwa nguhulumeni, amaProthestani alandela ezinyathelweni zamaPapalist. Cha, ngaphezu kwalokho, avulela upapa umnyango ukuba aphinde azuze eMelika yamaProthestani ubukhosi obukhulu alahlekelwa yibo eZweni Elidala. Futhi lokho okunikeza le nhlango ukubaluleka okukhulu kakhulu yileli qiniso lokuthi inhloso enkulu ecatshangwayo ukuphoqelelwa kokugcinwa kweSonto—umkhuba owaqala neRoma, futhi eyiwuthatha njengophawu lwegunya layo. Ngumoya wobupapa—umoya wokuvumelana nemikhuba yezwe, ukuhlonishwa kwamasiko abantu ngaphezu kwemiyalo kaNkulunkulu—ongena wagcwala emabandleni amaProthestani futhi uwaholela ukuba enze wona lowo msebenzi wokuphakanyiswa kweSonto ubupapa osebuwenzile ngaphambi kwawo.”

“Uma ofundayo efisa ukuqonda izindlela ezizosebenza empini esizayo maduze, makalandelise umlando wezindlela iRoma eyazisebenzisa ukuze ifinyelele yona leyo nhloso ezikhathini ezadlulayo. Uma efisa ukwazi ukuthi amaPapa namaProthestani abumbene ayobaphatha kanjani labo abenqaba izimfundiso zabo, makabone umoya iRoma eyawubonakalisa maqondana neSabatha nalabo abayivikelayo.

“Izimemezelo zobukhosi, imikhandlu emikhulu, nemithetho yesonto esekelwe ngamandla ombuso kwaba yizinyathelo umkhosi wobuhedeni owafinyelela ngazo esikhundleni sawo sodumo ezweni lobuKristu. Isinyathelo sokuqala somphakathi esaphoqelesa ukugcinwa kweSonto kwakuwumthetho owamiswa nguConstantine. (A.D. 321) Lesi simemezelo sasidinga ukuba abahlali basemadolobheni baphumule ‘ngosuku oluhloniphekile lwelanga,’ kodwa savumela abasemaphandleni ukuba baqhubeke nemisebenzi yabo yezolimo. Nakuba empeleni wawungumthetho wobuhedeni, waphoqelelwa ngumbusi ngemva kokwamukela kwakhe ubuKristu ngegama kuphela.”

“Ngenxa yokuthi umyalo wobukhosi wawungelona ibambela elanele legunya likaNkulunkulu, u-Eusebius, umbhishobhi owayefuna umusa wezikhulu, nowayengumngane okhethekile nomkhohlisi kaConstantine, waqhubekisela phambili isimangalo sokuthi uKristu wayedlulisele iSabatha eSontweni. Akukho nesisodwa isifakazelo seMibhalo esalethwa njengobufakazi bale mfundiso entsha. U-Eusebius uqobo, enganakile, uyavuma ubuxoki bayo futhi ukhomba kubabhali bangempela balolu shintsho. “Zonke izinto,” esho, “noma yini eyayiwumsebenzi okufanele wenziwe ngeSabatha, lezi sizidlulisele oSukwini lweNkosi.”—Robert Cox, Sabbath Laws and Sabbath Duties, ikhasi 538. Kodwa impikiswano yeSonto, yize yayingenasisekelo, yasebenza ukuqinisa abantu ekunyatheleni iSabatha leNkosi. Bonke ababefisa ukuhlonishwa yizwe balamukela leli dili elathandwayo.”

“Njengoba ubupapa baqiniswa ngokuqinile, umsebenzi wokuphakanyiswa kweSonto waqhubekiswa. Isikhathi esithile abantu babeqhubeka nemisebenzi yezolimo lapho bengayi enkonzweni, futhi usuku lwesikhombisa lwalusabhekwa njengeSabatha. Kodwa kancane kancane kwenziwa uguquko. Labo abasezikhundleni ezingcwele benqatshelwa ukwahlulela kunoma iyiphi impikiswano yomphakathi ngeSonto. Kungakabiphi, bonke abantu, kungakhathaliseki isikhundla sabo, bayalwa ukuba bayeke umsebenzi ojwayelekile, behlawuliswa uma bengabakhululekileyo, kuthi izinceku zona zishaywe ngemivimbo. Kamuva kwanqunywa ukuba abacebile bajeziswe ngokulahlekelwa ingxenye yefa labo; futhi ekugcineni, ukuthi uma besalokhu benenkani, kufanele benziwe izigqila. Abasezigabeni eziphansi kwakufanele bahlupheke ngokudingiselwa phakade.

“Izimangaliso nazo zabizelwa ekusetshenzisweni. Phakathi kwezinye izimangaliso kwabikwa ukuthi, njengoba umlimi owayeselungele ukulima insimu yakhe ngeSonto ehlanza igeja lakhe ngensimbi, leyo nsimbi yanamathela yaqina esandleni sakhe, futhi iminyaka emibili wayeyihamba nayo, ‘kwaba ubuhlungu obukhulu kakhulu nehlazo kuye.’—Francis West, Historical and Practical Discourse on the Lord’s Day, ikhasi 174.

“Kamuva kamuva upapa wanikeza iziyalezo zokuthi umpristi wesifunda kufanele axwayise abephula iSonto, futhi abafisele ukuya esontweni nokusho imikhuleko yabo, funa bazithele bona nomakhelwane babo inhlekelele enkulu. Umkhandlu wesonto waletha phambili le

mpikiswano, esesetshenziswe kabanzi kangaka, ngisho nangamaProthestani, yokuthi ngenxa yokuba abantu babeshaywe umbani ngesikhathi besebenza ngeSonto, kufanele ukuthi lona kube yiSabatha. ‘Kusobala,’ kusho izikhulu zesonto, ‘ukuthi intukuthelo kaNkulunkulu yayinkulu kangakanani phezu kokungalinaki kwabo lolu suku.’ Kwase kwenziwa isinxuso sokuthi abapristi nabefundisi, amakhosi nezikhulu, nabo bonke abantu abakholwayo ‘basebenzise yonke imizamo nokunakekela kwabo ukuze lolu suku lubuyiselwe esithunzini salo, futhi, ngenxa yedumela lobuKristu, lugcinwe ngokuzinikela okukhulu kakhulu esikhathini esizayo.’—Thomas Morer, Discourse in Six Dialogues on the Name, Notion, and Observation of the Lord’s Day, ikhasi 271.

“Izinqumo zemikhandlu sezibonakale zinganele, kwancengelwa iziphathimandla zombuso ukuba zikhiphe umyalo owawuyoshaya uvalo ezinhliziyweni zabantu futhi ubaphoqe ukuba bayeke ukusebenza ngeSonto. Emhlanganweni wesinodi owabanjelwa eRoma, zonke izinqumo zangaphambili zaqinisekiswa futhi ngamandla amakhulu nangokuhlonipheka okukhulu. Zabuye zafakwa emthethweni webandla futhi zaphoqeelwa iziphathimandla zombuso cishe kulo lonke elaseLobukrestu. (Bheka Heylyn, History of the Sabbath, pt. 2, ch. 5, sec. 7.)”

Nokho ukungabikho kwegunya lemiBhalo lokugcinwa kweSonto kwabangela ukuhlazeka okungekuncane. Abantu babebuza ilungelo lothisha babo lokubeka eceleni isimemezelo esiqondile sikaJehova, esithi, “Usuku lwesikhombisa luyiSabatha likaJehova uNkulunkulu wakho,” ukuze bahloniphe usuku lwelanga. Ukuze kusalwe lesi sikhala sobufakazi beBhayibheli, kwakudingeka ezinye izindlela. Ummeli oshisekayo weSonto, owathi ngasekupheleni kwekhulu leshumi nambili wavakashela amabandla aseNgilandi, wamelana naye ofakazi abathembekile beqiniso; futhi imizamo yakhe yaba yize kangangokuba wasuka kulelo zwe okwesikhashana waqala ukufuna enye indlela yokuphoqelela izimfundiso zakhe. Lapho ebuya, lesi sikhala sase sigwalisiwe, futhi emsebenzini wakhe owalandela wahlangabezana nempumelelo enkulu. Weza ephethe umqulu owawuthi uvela kuNkulunkulu uqobo, owawuqethe umyalo odingekayo wokugcinwa kweSonto, kanye nezinsongo ezesabekayo zokwesabisa abangawulaleli. Lo mbhalo oyigugu—inkohliso embi njengaso lesi simiso owawusisekela—kwathiwa wawile ezulwini futhi watholakala eJerusalema, phezu kwe-altare likaSt. Simeon, eGolgotha. Kodwa eqinisweni, isigodlo sobupapa eRoma sasiyiso isizinda owaphuma kuso. Ubuqili nokwenziwa kwemibhalo-mbumbulu ukuze kuthuthukiswe amandla nokuchuma kwesonto, kuzo zonke izinkathi, kuye kwabhekwa njengokusemthethweni yisigungu sobuholi bobupapa.

“Umqulu wawenqabela umsebenzi kusukela ngehora lesishiyagalolunye, okuyinsimbi yesithathu ntambama, ngoMgqibelo ntambama, kuze kube ukuphuma kwelanga ngoMsombuluko; futhi kwathiwa igunya lawo liqinisekise yizimangaliso eziningi. Kwabikwa ukuthi abantu abasebenza bedlula ihora elimisiwe bashaywa ukukhubazeka. Umgayi othile owazama ukugaya ummbila wakhe wabona, esikhundleni sikafulawa, kuqhuma isifufula segazi, futhi isondo lokugaya lama, naphezu kokugeleza okunamandla kwamanzi. Owesifazane othile owafaka inhlama kuhhavini wayithola ingakavuthwa lapho eyikhipha, nakuba uhhavini wawushisa kakhulu. Omunye, owayelungise inhlama ukuze ibhakwe ngehora lesishiyagalolunye, kodwa wanquma ukuyibeka eceleni kuze kube uMsombuluko, wathola,

ngakusasa, ukuthi yayenziwe yaba yizinkwa futhi yabhakwa ngamandla kaNkulunkulu. Indoda eyabhaka isinkwa emva kwehora lesishiyagalolunye ngoMgqibelo yathola ukuthi, lapho isihlephula ngakusasa ekuseni, kwaphuma igazi kuso. Ngalezi ziqanjiwe eziyize neziyinkolelo-ze abameli beSonto babefuna ukusungula ubungcwele balo. (Bheka uRoger de Hoveden, *Annals*, vol. 2, kk. 526–530.)”

“EScotland, njengaseNgilandi, ukuhlonishwa okukhulu kweSonto kwaqinisekiswa ngokuhlanganisa nalo ingxenye yeSabatha lasendulo. Kodwa isikhathi okwakufanele sigcinwe singcwele sasingefani. Isimemezelo senkosi yaseScotland sathi, ‘uMgqibelo kusukela ngehora leshumi nambili emini kufanele uthathwe njengongcwele,’ nokuthi akukho muntu, kusukela kuleso sikhathi kuze kube uMsombuluko ekuseni, okufanele azibandakanye emisebenzini yezwe.—Morer, amakhasi 290, 291.

“Kodwa nokho, naphezu kwayo yonke imizamo yokumisa ubungcwele beSonto, amaPapa uqobo avuma obala igunya elingcwele leSabatha nomsuka wobuntu besimiso esasiyisusele esikhundleni. Ekhulwini leshumi nesithupha umkhandlu wobupapa wamemezela ngokusobala wathi: ‘Mabakhumbule bonke amaKristu ukuthi usuku lwesikhombisa lwangcweliswa nguNkulunkulu, futhi lwamukelwa futhi lwagcinwa, hhayi ngamaJuda kuphela, kodwa nangabo bonke abanye abathi bakhonza uNkulunkulu; nakuba thina maKristu siguqule iSabatha labo saba uSuku lweNkosi.’—Ibid., amakhasi 281, 282. Labo ababengcolisa umthetho kaNkulunkulu babengalwazi uhlobo lomsebenzi wabo. Babezimisa ngamabomu ngaphezu kukaNkulunkulu.

“Umfanekiso ogqamile wenqubomgomo yaseRoma maqondana nalabo abangavumelani nayo wabonakala ekuhlushweni okude nokwagcwala igazi kwamaWaldense, abanye babo ababegcina iSabatha. Abanye bahlupheka ngendlela efanayo ngenxa yokwethembeka kwabo emyalweni wesine. Umlando wamabandla ase-Ethiopia nase-Abyssinia ubaluleke ngokukhethekile. Phakathi kobumnyama beNkathi Yobumnyama, amaKristu ase-Afrika Ephakathi ayengasabonwa futhi ayesekehohliwe yizwe, futhi amakhulu amaningi eminyaka ajabulela inkululeko ekwenzeni ukholo lwawo. Kodwa ekugcineni iRoma yezwa ngobukhona bawo, futhi umbusi wase-Abyssinia washeshe wakhohliseka ukuba avume upapa njengommeli kaKristu. Kwalandela nokunye ukuvuma.”

“Kwakhishwa isimemezelo esenqabela ukugcinwa kweSabatha ngaphansi kwezinhlawulo ezinzima kakhulu. (Bheka kuMichael Geddes, *Church History of Ethiopia*, amakhasi 311, 312.) Kodwa ubushiqela bobupapa ngokushesha baba yijoka elicindezela kabuhlungu kangangokuthi abase-Abyssinia bazimisela ukulihlephula ezintanyeni zabo. Emva komzabalazo owesabekayo, amaRoma axoshwa emikhawulweni yabo, futhi ukholo lwakudala lwabuyiselwa. Amasonto athokoza ngenkululeko yawo, futhi awazange awukhohlwe umyalo ayewufundile maqondana nenkohliso, nokushiseka okweqile, namandla obushiqela eRoma. Phakathi kombuso wawo owawuzihlukanisile, aneliseka ukuhlala, engaziwa kulo lonke elinye iLobuKristu.

“Amasonto ase-Afrika agcina iSabatha njengoba laligcinwa yisonto lobupapa ngaphambi kokuhlubuka kwalo okuphelele. Ngenkathi egcina usuku lwesikhombisa ngokulalela umyalo kaNkulunkulu, ayekugwema ukusebenza ngeSonto ngokuvumelana nesiko lesonto. Lapho

iRoma isithole amandla aphakeme kunawo wonke, yanyathela phezu kweSabatha likaNkulunkulu ukuze iphakamise elayo; kodwa amasonto ase-Afrika, ayefihliwe cishe iminyaka eyinkulungwane, awazange ahlanganyele kulokhu kuhlubuka. Lapho esengeniswe ngaphansi kokubusa kweRoma, aphoqwa ukuba alibeke eceleni iSabatha leqiniso futhi aphakamise isabatha lamanga; kodwa kwathi nje lapho esebuyise ukuzimela kwawo, abuyela ekulaleleni umthetho wesine.”

“Lemibhalo yomlando yembula ngokucacile ubutha beRoma ngaseSabatheni leqiniso nakubavikeli balo, kanye nezindlela elizisebenzisayo ukuhlonipha lesi sikhungo esazisungulela sona. IZwi likaNkulunkulu lifundisa ukuthi lezi zigameko ziyophindwa lapho amaRoma Katolika namaProthestani beyohlangana ukuze kuphakanyiswe iSonto.”

“Isiprofetho seSambulo 13 simemezela ukuthi amandla amelwe yisilo esinezimpondo ezinjengezewundlu ayakwenza ukuba ‘umhlaba nabakhileyo kuwo’ bakhonze upapa—ofanekiselwa khona yisilo ‘esinjengengwe.’ Isilo esinezimpondo ezimbili naso sizakuthi ‘kwabakhe emhlabeni, benze umfanekiso wesilo;’ futhi, ngaphezu kwalokho, sizakuyala bonke, ‘abancane nabakhulu, abacebileyo nabampofu, abakhululekileyo nezigqila,’ ukuba bamukele uphawu lwesilo. IsAmbulo 13:11–16. Sekukhonjisiwe ukuthi i-United States ingamandla amelwe yisilo esinezimpondo ezinjengezewundlu, nokuthi lesi siprofetho siyakugcwaliseka lapho i-United States iphoqelega ukugcinwa kweSonto, iRoma ekusho njengokuvuma okukhethekile kobukhosi bayo obuphakeme. Kodwa kulokhu kuhlonishwa kobupapa i-United States kayiyikuba yodwa. Ithonya leRoma emazweni ake avuma ukubusa kwayo lisekude kakhulu nokuba lichithwe. Futhi isiprofetho sibikezela ukubuyiselwa kwamandla ayo. ‘Ngase ngibona elinye lamakhanda aso kungathi lilimele lafa; kepha inxeba lalo lokufa laphola: futhi umhlaba wonke wamangala walandela isilo.’ Ivesi 3. Ukufakwa kwexeba lokufa kukhomba ekuweni kobupapa ngo-1798. Emva kwalokho, kusho umprofethi, ‘inxeba lalo lokufa laphola: futhi umhlaba wonke wamangala walandela isilo.’ UPawulu ukusho ngokucacile ukuthi ‘umuntu wesono’ uyoqhubeka kuze kube sekufikeni kwesibili. 2 Thesalonika 2:3–8. Kuze kube sekupheleni kwesikhathi uyakuqhubekisela phambili umsebenzi wokukhohlisa. Futhi umboni weSambulo uyamemezela, naye ebhekisela ebupapeni: ‘Bonke abakhileyo emhlabeni bayakukhonza, labo amagama abo angalotshwanga encwadini yokuphila.’ IsAmbulo 13:8. Kokubili eZweni Elidala naseZweni Elisha, ubupapa buyakwemukelwa ukuhlonishwa ngokuhlonishwa okunikezwa isikhungo seSonto, esisekelwe kuphela phezu kwegunya leBandla laseRoma.”

“Kusukela maphakathi nekhulu leshumi nesishiyagalolunye, abafundi besiprofetho e-United States baye baletha lobu bufakazi emhlabeni. Ezehlweni ezenzakalayo manje kubonakala ukuqhubekela phambili okusheshayo okuya ekugcwalisekeni kwesibikezelo. Kubafundisi bamaProthestani kukhona isimangalo esifanayo segunya elivela kuNkulunkulu sokugcinwa kweSonto, kanye nokuswela ubufakazi bemiBhalo okufanayo, njengakubabholi bobupapa abaqamba izimangaliso ukuze bagcwalise indawo yomyalo ovela kuNkulunkulu. Isimemezelo sokuthi izahlulelo zikaNkulunkulu zehlala abantu ngenxa yokwephula kwabo isabatha leSonto, siyophindwa; sesiqalile kakade ukuphushwa. Futhi umkhankaso wokuphoqelega ukugcinwa kweSonto usuthola amandla ngokushesha.”

Liyamangaza ngobuhlakani balo nangobuqili balo iBandla laseRoma. Liyakwazi ukufunda okuzayo. Lilinda isikhathi salo, libona ukuthi amabandla amaProthestani alikhokhela udumo ngokwamukela isabatha lamanga nokuthi alungiselela ukukuphoqelela ngazo kanye izindlela lona uqobo lwalo olazisebenzisa ezinsukwini ezedlule. Labo abalilahla ukukhanya kweqiniso bayakufuna nokho usizo lwala mandla azibiza ngokuthi awanaphutha ukuze baphakamise isikhungo esaqhamuka kulo. Ukuthi lizofika kalula kangakanani lisize amaProthestani kulo msebenzi akunzima ukukucabangela. Ngubani oqonda kangcono kunabaholi bobupapa indlela yokusebenzelana nalabo abangamlaleli ibandla?

“ISonto LamaRoma Katolika, kanye nayo yonke imikhakha yalo ehlanganisayo emhlabeni wonke, yakha inhlangano eyodwa enkulu engaphansi kokulawulwa kwesihlalo sobupapa, futhi ehlelelwe ukukhonza izintshisekelo zaso. Izigidi zabalotshwe njengamalungu alo, kuwo wonke amazwe omhlaba, zifundiswa ukuba zizibheke njengeziboshwe ngokwethembeka kupapa. Noma ngabe bungobani ubuzwe bazo noma umbuso wazo, kumele zibheke igunya lesonto njengelingaphezu kwawo wonke amanye. Nakuba zingase zifunge isifungo esibophelela ukwethembeka kwazo embusweni, nokho ngemuva kwalesi kufihlwe isifungo sokulalela iRoma, esizikhulula kuzo zonke izibopho eziphikisana nezintshisekelo zayo.”

“Umlando ufakaza ngemizamo yakhe yobuqili nephikelelayo yokuzifaka ezindabeni zezizwe; futhi uma esethole isikhundla sokungena, aqhubekisele phambili izinhloso zakhe siqu, ngisho noma lokho kuholela ekubhujisweni kwezikhulu nabantu. Ngonyaka ka-1204, uPapa Innocent III wakhapha kuPeter II, inkosi yase-Arragon, lesi sifungo esingavamile esilandelayo: ‘Mina, Peter, inkosi yama-Arragonian, ngiyavuma futhi ngiyathembisa ukuba ngihlale ngithembekile futhi ngilalela inkosi yami, uPapa Innocent, abalandeli bakhe bamaKatolika, neBandla laseRoma, futhi ngigcine umbuso wami ngokwethembeka ekulaleleni kwakhe, ngivikele ukholo lwamaKatolika, futhi ngishushise ububi bobuhlubuki.’—John Dowling, *The History of Romanism*, b. 5, ch. 6, sec.

“55. Lokhu kuvumelana nezimangalo mayelana namandla kapapa waseRoma ‘okuthi kuvumelekile kuye ukususa ababusi embusweni’ nokuthi ‘angakhulula izikhonzi ekwethembekeni kwazo kubabusi abangalungile.’—Mosheim, b. 3, cent. 11, pt. 2, ch. 2, sec. 9, note 17.

“Makukhunjulwe ukuthi kuyaziqhenya iRoma ngokuthi ayiguquki neze. Izimiso zikaGregory VII no-Innocent III ziseyizo namanje izimiso zeBandla lamaRoma Katolika. Futhi ukuba belinamandla kuphela, beliyozisebenzisa namuhla ngokuqina okufanayo nalokho elakwenza emakhulwini eminyaka adlule. AmaProthestani awazi neze ukuthi enzani lapho ephakamisa ukwamukela usizo lweRoma emsebenzini wokuphakamisela iSonto. Kuyilapho wona ezimisele ukufeza injongo yawo, iRoma ihlose ukubuyisela amandla ayo, iphinde izuze ubukhosi bayo obalahleka. Makusungulwe kanye e-United States isimiso sokuthi ibandla lingasebenzisa noma lilawule amandla ombuso; sokuthi imikhuba yenkolo ingaphoqelelwa ngemithetho yezwe; ngamafuphi, sokuthi igunya lebandla nelombuso libuse unembeza, khona ukunqoba kweRoma kuleli zwe kuqinisekisiwe.

“Izwi likaNkulunkulu linikeze isixwayiso ngengozi esondelayo; uma lokhu kunganakiwe, izwe lamaProthestani liyofunda ukuthi izinhloso zeRoma ziyini ngempela, kuphela lapho

sekusemva kwesikhathi sokubalekela ugibe. Yena ukhula buthule emandleni. Izimfundiso zakhe zenza ithonya lazo ezindlini zomthetho, emasontweni, nasezinhliziyweni zabantu. Uqoqela ndawonye izakhiwo zakhe eziphakeme nezinkulu, lapho ezifihlekile zazo eziyimfihlo ukuhlasele kwakhe kwangaphambili kuyophindwa khona. Ngokunyonyoba nangokungasoleki, uqinisa amabutho akhe ukuze aqhubekisele phambili izinhloso zakhe siqu lapho isikhathi sokuba ahlasele sesifikile. Konke akufisayo yindawo enenzuzo, futhi lokhu usekuyinikezwa kakade. Maduze sizobona futhi sizozwa ukuthi iyini injongo yesici saseRoma. Noma ngubani oyokholwa futhi alalele izwi likaNkulunkulu, ngalokho uyobhekana nokusolwa nokuhlushwa.”
The Great Controversy, 563–581.