

Incwadi kaDaniyeli - Inombolo Ikhulu Elinesibhozo

*Ukutyhila Umfuziselo Wesiprofeto: Uhlatutyo Olubanzi Lwamaxilongo
Asixhenxe akwisiTyhilelo*

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UWilliam Miller wanikwa ukukhanya okukhulu malunga namabandla asixhenxe, amatywina asixhenxe nezigodlo ezisixhenxe encwadini yeSityhilelo. Wazibeka ezo mpawu zesiprofeto ngaphakathi kwesakhiwo samagunya amabini achithachithayo obuhedeni, alandelwa bubupopu. Akazange azibone zonke iimpawu zesiprofeto zezo mpawu, kodwa oko wakubonayo kwamisela ukuqonda okusisiseko kwembali yangaphakathi nembali yangaphandle yebandla likaThixo ukususela kwixesha labapostile kuse ekupheleni kwehlabathi. Imbali yangaphakathi yayimelwe ngamabandla, yaye imbali yangaphandle yala mabandla yayimelwe ngamatywina. Wabona ukuba izigodlo zaziyimfuziselo yomgwebo kaThixo phezu kweRoma, owawungumfuziselo womgwebo kaThixo phezu kweRoma ekupheleni kwehlabathi, nangona engazange abone ukuba iRoma ekupheleni kwehlabathi yayakhiwe ngomanyano oluphindwe kathathu.

Incwadi ebhalwe ngu-Uriah Smith enesihloko esithi Daniel and Revelation iqulethe izimvo ezithile eziphosakeleyo, kodwa yachongwa nguDade White njengokuba “sisandla sikaThixo esincedayo.” Wachaza ukuba yayifanele isasazwe kunye neThe Great Controversy, Patriarchs and Prophets, neThe Desire of Ages. Ukuvuma kwakhe ngamandla akuzange kuthethe ukuba le ncwadi yayikwelo nqanaba linye lokuphefumlelwa neencwadi zakhe, kodwa yayithetha ukuba le ncwadi iqulethe “imfundiso ebalaseleyo,” yaye ibinoxanduva “lokuzisa imiphefumlo emininzi exabisekileyo ekwazini inyaniso.”

Le ncwadi isebenzisa ingqiqo yesiprofeto yamaMillerite, ikhatshwa ziingcamango zesiprofeto ezazingabonwanga ngaphambi komhla wama-22 Oktobha 1844. Siya kubhekisa kwiindinyana zale ncwadi njengoko sibeka phambili ukusetyenziswa okuphindwe kathathu kweeYeha ezintathu.

UMiller wathi “amaxilongo asixhenxe ayimbali yezigwebo ezisixhenxe ezikhethekileyo nezisindayo ezathunyelwa phezu komhlaba, okanye ubukumkani baseRoma.” Amaxilongo amane okuqala amela izigwebo ezaziswe phezu kweRoma yobuhedeni, yaye amaxilongo esihlanu nelesithandathu ayeyizigwebo zikaThixo ezaziswe phezu kweRoma yobupopu, kodwa uMiller wayengenakuba waqonda ukuba ixilongo lesixhenxe lalimele umgwebo kaThixo phezu kweRoma yale Mihla. Ethetha ngamatywina asixhenxe nangamaxilongo asixhenxe eSityhilelweni, uUriah Smith wabhala:

“Yakuba eyithathile incwadi, iMvana yandulela kwangoko ukuvula amatywina; yaye ingqalelo yompostile yabhekiswa kwimiboniso eyenzeka phantsi kwetywina ngalinye. Inani lesixhenxe sele liqatshelwe njengelithetha eZibhalweni ukuphelela nokugqibelela. Ngoko ke amatywina asixhenxe aquka iyonke into yohlobo oluthile lweziganeko, anwenwela mhlawumbi ade aye

kutsho kwixesha likaConstantine, yaye amaxilongo asixhenxe abe lolunye uthotho olusuka kwelo xesha luqhubeke ukuya phambili, akunakuba kuchanile. Amaxilongo abonisa uthotho lweziganeko ezenzeka ngaxeshanye neziganeko zamatywina, kodwa zibe zohlobo olwahluke ngokupheleleyo. Ixilongo luphawu lwemfazwe; ngenxa yoko amaxilongo abonisa iziphithiphithi ezikhulu zopolitiko eziza kwenzeka phakathi kweentlanga ngexesha leendaba ezilungileyo. Amatywina abonisa iziganeko zenkolo, yaye aqulethe imbali yebandla ukususela ekuvulekeni kwexesha lobuKristu kuse ekufikeni kukaKristu.” Uriah Smith, Daniel and Revelation, 431.

Ixilongo luphawu lwemfazwe kunye nesiphithiphithi sezopolitiko. Ethetha ngendinyana yesibini yesahluko sesibhozo seSityhilelo, uSmith uthi:

“IVESI 2. Ndabona izithunywa zezulu ezisixhenxe ezazimi phambi koThixo; zaza zona zanikwa amaxilongo asixhenxe.”

“Le ndinyana yazisa uthotho olutsha nolwahlukileyo lweziganeko. Kumatywina siye saba nembali yebandla ngelo xesha libizwa ngokuba lilungiselelo leendaba ezilungileyo. Kwiimpondo ezisixhenxe, ngoku ezazisiweyo, sinazo ezona ziganeko ziphambili zezopolitiko nezemfazwe ezaziza kwenzeka ngelo xesha linye.” Uriah Smith, Daniel and Revelation, 476.

Itywina lesixhenxe liyavulwa kwiivesi ezintandathu zokuqala zeSityhilelo isahluko sesibhozo, yaye emva kokuvulwa kwetywina lesixhenxe, kulungiselelwa iingelosi ezisixhenxe ezinamaxilongo asixhenxe ukuba ziwavuthe.

Kwaye xa wayelivulile itywina lesixhenxe, kwabakho ukuthi cwaka ezulwini malunga nesiqingatha seyure. Ndaza ndabona izithunywa zezulu ezisixhenxe ezimi phambi koThixo; zaza zona zanikelwa amaxilongo asixhenxe. Kweza esinye isithunywa sezulu, sema esibingelelweni, siphethe isitya segolide sokuqhumisela; sanikwa isiqhumiso esininzi, ukuze sisinyuse kunye nemithandazo yabo bonke abangcwele phezu kwesibingelelo segolide esasiphambi kwetrone. Wenyuka ke umsi wesiqhumiso, kunye nemithandazo yabangcwele, phambi koThixo uphuma esandleni sesithunywa sezulu. Saza isithunywa sezulu sathabatha isitya sokuqhumisela, sazizalisa ngomlilo wesibingelelo, sawuphosa emhlabeni; kwabakho izandi, neendudumo, nemibane, nenyikima yomhlaba. Zaza izithunywa zezulu ezisixhenxe ezazinamaxilongo asixhenxe zazilungiselela ukuwavuthela. ISityhilelo 8:1–6.

Kukho ukuphambuka kwesiprofeto ebesikuchonga kumanqaku angaphambili, kodwa esingekakujongani nako ngokukodwa njengesiganeko saso esithile sesiprofeto. Oko kuphambuka kukuba imiqondiso emele uthotho lwezikhonkwane zendlela kwimbali yesiprofeto, iziswa zonke kunye ekugqibeleni kwembali eziyimeleyo. Sibonisile ukuba izizukulwana ezine ze-Adventism yaseLawodike, ezimelwe zizikizi ezine zikaHezekile isahluko sesibhozo, zaphawula izikhonkwane zendlela ezithile, kodwa ukuba ngasinye sazo, njengovavanyo, siphinda kwimbali yokutywinwa kwekhulu elinamashumi amane anesine amawaka. Oku kuphambuka kukwafumaneka nakwizigodlo ezisixhenxe, kuba nangona zimele izigwebo ezithile ezachukumisayo iRoma yobuhedeni, eyobuPopu neyale mihla, zonke ziyahlangana kwakhona xa umgwebo wokuphumeza ngokuchasene neRoma yale mihla uqala kumthetho weCawa osondela ngokukhawuleza.

Amaxilongo asixhenxe anemihla ethile awazaliseka ngayo kwixesha elidluleyo, kodwa uDade White ukwabeka iingelosi ezisixhenxe ezinamaxilongo asixhenxe kwiSityhilelo isahluko sesibhozo, kwimbali yomthetho weCawa oza kuza kungekudala.

“Kwaye ekuyivuleni kwakhe itywina lesihlanu, ndabona phantsi kwesibingelelo imiphefumlo yabo babebulewe ngenxa yelizwi likaThixo, nangenxa yobungqina ababebubambileyo; baza badanduluka ngezwi elikhulu, besithi, Koda kube nini, Nkosi, ngewele nenyanisekileyo, ungekagwebi, ungayiphindezeli igazi lethu kwabo bahleli emhlabeni? Zanikwa ke bonke ngamnye kuzo iingubo ezimhlophe [Bavakaliswa benyulu, bengcwele]; kwathiwa kubo, mabaphumle kancinane okwexesha, kude kuzaliseke nabo abakhonza kunye nabo nabazalwana babo, ababeza kubulawa njengabo’ [ISityhilelo 6:9–11]. Apha kwakuboniswe kuYohane iziganeko ezazingekho ngokwenene ngelo xesha, koko ezo zaziya kubakho kwixesha elizayo.”

“ISityhilelo 8:1–4 icatshulwe.” Manuscript Releases, umqulu 20, 197.

Kwisicatshulwa esingaphambili uDade White usebenzisa incoko kunye nokuzaliseka kwesitywina sesihlanu kwixesha apho iingelosi ezisixhenxe sele ziza kuvuthela kwisahluko sesibhozo, kodwa ukwabeka kwaloo melo mnye kwimbali yamazwi amabini eSityhilelo isahluko seshumi elinesibhozo.

“Xa kwakuvulwa itywina lesihlanu, uYohane umTyhili embonweni wabona phantsi kwesibingelelo iqela labo babebulewe ngenxa yeLizwi likaThixo nobungqina bukaYesu Kristu. Emva koko kwalandela iziganeko ezichazwe kwisahluko seshumi elinesibhozo seSityhilelo, xa abo banyanisekileyo nabanenyaniso bebizelwa ukuba baphume eBhlabheli. [ISityhilelo 18:1–5, kucatshulwe.]” Manuscript Releases, umqulu 20, 14.

Amaxilongo asixhenxe amela umgwebo kaThixo kwimbali yeRoma yobuhedeni, yeRoma yobupopu, neRoma yanamhlanje, kodwa akamelwanga kuphela kuloo mbali, abonakaliswa kananjalo kwimbali kaSeptemba 11, 2001, nakwilizwi lesibini lomthetho weCawa oza kusungulwa kungekudala. Emva kokuxoxa ngeendinyana ezintandathu zokuqala zesahluko sesibhozo seSityhilelo, uUriah Smith uqala ukubonisa ukuzaliseka kwembali kwamaxilongo amane okuqala.

“Umxholo weexilongo ezisixhenxe apha uyaphinda uqhubekekiswe, yaye ugubungela intsalela yesi sahluko kunye nesahluko 9 siphela. Iingelosi ezisixhenxe ziyazilungiselela ukuvuthela. Ukuvuthela kwazo kuza njengokuzalisekisa isiprofeto sikaDaniel 2 no-7, kuqalwa ngokuqhekeka kobukumkani obudala bamaRoma baba zizahlulo zabo ezilishumi, nto leyo, kwiixilongo ezine zokuqala, esinayo inkcazo yayo.” Uriah Smith, Daniel and Revelation, 477.

USmith uchaza ukuba amaxilongo amane okuqala ayeyizigwebo zikaThixo phezu kweRoma yobuhedeni. Ucaphula ivesi yesixhenxe echaza iimpawu zesiprofeto zexilongo lokuqala, aze ke achonge ukuzaliseka kwalo kwimbali.

“Isibetho sokuqala esibuhlungu nesinzima esehlela iRoma yaseNtshona ekuhlени kwayo, yaba yimfazwe namaGoth phantsi kuka-Alaric, owavulela indlela yokungenelela okulandelayo. Ukufa kukaTheodosius, umlawuli waseRoma, kwenzeka ngoJanuwari, 395, yaye ngaphambi kokuphela kobusika amaGoth phantsi kuka-Alaric ayesele exhobile ngokuchasene nobukumkani.”

“Uhlasele lokuqala phantsi kuka-Alaric lwatshabalalisa iThrace, iMakedoni, iAttica, nePeloponnesus, kodwa aluzange lufike kwisixeko saseRoma. Noko ke, kuhlasele lwakhe lwesibini, inkokeli yamaGoth yawela iiAlps neeApennines yaza yabonakala phambi kweendonga ‘zesixeko esingunaphakade,’ esathi kungekudala saba lixhoba lomsindo wabangcangazelisi.”

“Isandi lexilongo lokuqala limi malunga nasekupheleni kwenkulungwane yesine ukuya phambili, yaye libhekisa kwezi zohlaselo zitshabalalisayo zobukumkani baseRoma phantsi kwamaGoth.” Uriah Smith, Daniel and Revelation, 478.

USmith uchonga uAlaric njengophawu lomgwebo kaThixo phezu kweRoma yobuhedeni omelwe lixilongo lokuqala. Ixilongo ngalinye linomntu wembali olimeleyo, yaye uAlaric umele ukufika kwexilongo lokuqala ukususela ekupheleni kwenkulungwane yesine. UMiller wayengenakukubona ukuba eli xilongo laziswa phezu kweRoma ngenxa yokunyanzeliswa kweCawa, kuba uMiller wayengungcini weCawa. NoSmith wayengayiqaphelanga le nto, kodwa uSmith waqonda ukuba umthetho wokuqala weCawa onyanzelisiweyo wamiselwa nguConstantine ngonyaka wama-321. Umgaqo wesiprofeto oqhelekileyo onxulunyaniswa nokunyanzeliswa kweCawa usoloko ufana, kuba uThixo akaguquki, yaye loo mgaqo ngulo wokuba “ukuwexuka kwesizwe kulandelwa yintshabalalo yesizwe”. UAlaric umele ukuqala kwentshabalalo yesizwe eyaqala kwangelo xesha kanye apho uConstantine wawisa umthetho wokuqala weCawa.

USmith uyaqhubeka ngokucaphula ivesi lesibhozo, elichaza ixilongo lesibini, aze aqhubeke nengcaciso yakhe:

“Ubukumkani baseRoma, emva kukaConstantine, bohlulwa baba ngamacandelo amathathu; yaye ngenxa yoko kusoloko kubakho intetho ethi, ‘isahlulo sesithathu sabantu,’ njalonzalo, kubhekiswa kweso sahlulo sesithathu sobukumkani esasiphantsi kwesibetho. Olu lwahlulo lobukumkani baseRoma lwenziwa ekufeni kukaConstantine, phakathi koonyana bakhe abathathu, uConstantius, uConstantine II, noConstans. UConstantius wayephethe iMpuma, waza wamisa indawo yakhe yokuhlala eConstantinople, isixeko esiyintloko sobukumkani. UConstantine Wesibini wayephethe iBritane, iGaul, neSpain. UConstans wayephethe i-Illyricum, iAfrika, neItali. (Bona i-Ecclesiastical History kaSabine, iphe. 155.) Ngalo mba wembali owaziwayo kakuhle, uElliott, njengoko ecatshulwe nguAlbert Barnes, kumanqaku akhe ngoRev.12:4, uthi: ‘Ubuncinane kabini, phambi kokuba ubukumkani baseRoma bohlulwe ngokusisigxina baba ngamacandelo amabini, elaseMpuma nelaseNtshona, kwabakho ulwahlulo lobukumkani lwaba ngamathathu. Olokuqala lwenzeka ngo-A.D. 311, xa bohlulwa phakathi kukaConstantine, uLicinius, noMaximin; olunye ngo-A.D. 337, ekufeni kukaConstantine, phakathi kukaConstans noConstantius.’” Uriah Smith, Daniel and Revelation, 480.

Imeko yembali yokwahlulwa kweRoma yaba ngamacandelo amathathu, kwanokuba yaba ngamacandelo amabini ekubhekiswa kuwo ngababhalimbali abo uSmith abacaphulayo, zizinto zeRoma ezichaza umanyano oluphindwe kathathu lweRoma yanamhlanje, olwenza isakhiwo esahlulwe kubini, esimela indibaniselwano yebandla norhulumente. Xa uSmith eqhubeka, emva koko uchaza umntu wembali onxulunyaniswa nexilongo lesibini.

“Imbali ebonisa ukuvakala kwexilongo lesibini ngokucacileyo inxulumene nokuhlaselwa nokoyiswa kweAfrika, kwaza kamva kweItali, nguGenseric owoyikekayo. Uloyiso lwakhe lwalukhulu becala lolwaselwandle; yaye impumelelo yakhe yaba “ngathi yintaba enkulu ivutha ngomlilo, iphoswa elwandle.” Ngowuphi umfanekiso onokuthi ngcono, okanye kwanoso, ubonakalise ukungqubana kwemikhosi yaselwandle, nentshabalalo ngokubanzi yemfazwe kunxweme lolwandle? Ekucaciseni eli xilongo, sifanele sikhangele iziganeko eziya kuba nefuthe elikhethekileyo kwihlabathi lezorhwebo. Umqondiso osetyenzisiweyo ngokwendalo usikhokelela ekubeni silindele ukuxokozela nokuphithizela. Akukho nto ngaphandle kwemfazwe yaselwandle enobundlobongela eyayiya kuzalisekisa esi siprofeto. Ukuba ukuvakala kweexilongo ezine zokuqala kunxulumene neziganeko ezine eziphawulekayo ezanegalelo ekuweni kobukumkani baseRoma, yaye ixilongo lokuqala libhekisa kwiintshabalalo zamaGoth phantsi kuka-Alaric, ngoko ke apha ngokwemvelo sikhangele isenzo esilandelayo sokuhlasela esashukumisa amandla aseRoma saza sanegalelo ekuweni kwawo. Uhlasele olukhulu olulandelayo lwaba lolo luka “Genseric owoyikekayo,” ekhokela amaVandal. Uhambo lwakhe lwenzeka phakathi kweminyaka A.D. 428–468. Le nkokeli inkulu yamaVandal yayikomkhulu layo eAfrika....”

“Ngokuphathelele indima ebalulekileyo eyadlalwa ngulo mphangi wolwandle onesibindi ekuweni kweRoma, uMnu. Gibbon usebenzisa la mazwi anentsingiselo enzulu: ‘UGenseric, igama elithe, ekutshatyalalisweni kobukumkani bamaRoma, lafumana indawo elinganayo namagama ka-Alaric no-Attila.’” Uriah Smith, Daniel and Revelation, 481, 484.

USmith, ngoxa ecaphula umbhali-mbali uGibbon, owabonisa imifuziselo yembali yamaxilongo amathathu okuqala, wachaza ukuba uGenseric wayelixilongo lesibini waza emva koko wathi uGenseric, “wayefanele isikhundla esilinganayo noAlaric noAttila.” UAlaric ulixilongo lokuqala, uGenseric elesibini, yaye uAttila umHuni wayelixilongo lesithathu, ekuthethwa ngalo kwivesi yeshumi. USmith wabonisa ukuba ixilongo lesibini, elimelwe nguGenseric, lalimele imbali ka“428-468.” Emva koko uSmith ucaphula ivesi yeshumi echaza ixilongo lesithathu, aze aqhubeke nembali yakhe:

“Ekutolikeni nasekusetyenzisweni kwesi sicutshulwa, siziswa kwisiganeko sesithathu esibalulekileyo esakhokelela ekubhukuqweni kobukumkani baseRoma. Kwaye ekufumaneni ukuzaliseka kwembali kwesi sigodlo sesithathu, siya kuba netyala kumaQaphelo kaGqr. Albert Barnes ngenxa yezicutshulwa ezimbalwa. Ekucaciseni esi sibhalo, kuyimfuneko, njengoko esitsho lo mchazi, ‘Ukuba kubekho inkokeli ethile okanye igorha lemfazwe elinokuthelekiswa nesibhakabhaka esivuthayo; ekwathi indlela yalo ibe nobuqaqawuli obungaqhelekanga; eliya kubonakala ngesiqophe NJENGENkwenkwezi evuthayo, lize linyamalale njengenkwenkwezi ekucinywe ukukhanya kwayo emanzini.’— Notes on Revelation 8.”

“Apha kuthathwa kwangaphambili ukuba eli xilongo linebhakiselo kwiimfazwe ezatshabalalisayo nasekuhlaselelweni okurhabaxa kuka-Attila nxamnye negunya lamaRoma, awaqhubayo ekhokela izihlwele zakhe zamaHuns....”

“Kwaye Igama LeNkwenkwezi Libizwa ngokuba nguMhlonyane [elibonisa iziphumo ezikrakra].’ La mazwi— anxulumene ngokusondeleyo ngakumbi nendinyana eyandulelayo, njengoko kwanophumliso olusetyenziswe kwinguqulelo yethu lubonisa—asibuyisela

okomzuzwana esimilweni sika-Attila, kwintlungu awayengumbangi wayo okanye isixhobo sayo, nakuloyiko olwaluvuswa ligama lakhe.

“‘Ukutshatyalaliswa okupheleleyo nokucinywa,’ ngamagama abonisa kakuhle iintlekele awazizisa.” Wazibiza ngokuba, “Sisikweko sikaThixo.” Uriah Smith, Daniel and Revelation, 484, 487.

Imbali yexilongo lesithathu, emelwe nguAttila umHun, yayisusela ngonyaka wama-441, yada yaya ekufeni kwakhe ngonyaka wama-453. Emva koko uSmith ucaphula ivesi yeshumi elinesibini, ebonisa ixilongo lesine yaza yachaza ukumkani ongumbharbhari uOdoacer, apho umqondiso ophindwe kathathu weRoma yaseNtshona umelwe lilanga, inyanga neenkwenkwezi. Uchaza le miqondiso mithathu njengemiqondiso “yelanga, inyanga, neenkwenkwezi—kuba ngokungathandabuzekiyo apha zisetyenziswe njengemiqondiso—ngokucacileyo zibonisa izikhanyiso ezikhulu zorhulumente waseRoma,—ookumkani bayo, amalungu esenethi, noonozakuzaku. UBhishophu Newton uyaphawula ukuba umlawuli wokugqibela weRoma yaseNtshona yayinguRomulus, owathi ngenxa yokumgculela wabizwa ngokuba nguAugustulus, okanye ‘uAugustus omncinane.’ IRoma yaseNtshona yawa ngo-A.D. 476. Noko ke, nangona ilanga laseRoma lacinywayo, izikhanyiso zalo eziphantsi zaqhubeka zikhanya buthathaka lo gama isenethi noonozakuzaku babesaqhubeka. Kodwa emva kweentlekele ezininzi zasekuhlaleni neenguqu kwelezopolitiko, ekugqibeleni, ngo-A.D. 566, lonke uhlobo lorhulumente wamandulo lwabhukuqwa, yaye iRoma ngokwayo yehliswa ekubeni ibe ngumlawulikazi wehlabathi yaba bubukhosi obuhlwempuzekileyo obuhlawula irhafu kuMphathi waseRavenna.” Uriah Smith, Daniel and Revelation, 487.

Apha sifumana obunye ubungqina bokwahlulwa kukaRoma kathathu, obufuzisela umanyano lukaRoma wanamhlanje oluphindwe kathathu. NgoRoma wasempuma noMlawuli uConstantine, olo lwahlulo luphindwe kathathu lwamelwa ngoonyana bakhe abathathu, kodwa ngoRoma wasentshona lwaluluhlobo lwabo lolawulo oluphindwe kathathu. USmith ke uchaza ukuba ilanga, inyanga, neenkwenkwezi zimele ulungelelwano oluthile apho uRoma wasentshona waziswa phantsi ngalo. Uqukumbela ibali lakhe ngentshayeleyo elandelayo yamaxilongo amathathu okugqibela.

“Nangona zazisoyikeka iintlekele ezaziswe phezu kobukumkani kukungena kokuqala kwaba baphambukeli, zazikhaphukhaphu ngokuthelekisayo xa zithelekiswa neentlekele ezaziza kulandela. Zazinjengamathontsi okuqala kuphela emvula ngaphambi komkhukula owawusele uza kuwela phezu kwehlabathi lamaRoma. Amaxilongo amathathu aseleyo agutyungelwe lilifu leshwangusha, njengoko kubekwe kwiindinyana ezilandelayo.

“INDIMA 13. Ndabona, ndeva isithunywa sezulu siphaphazela phakathi kwezulu, sisithi ngezwi elikhulu, Yeha, yeha, yeha, kwabemi bomhlaba ngenxa yamanye amazwi exilongo ezithunywa zezulu ezithathu, ezisesaya kuvuthela.”

“Le ngelosi ayingomnye kuluhlu lweengelosi ezisixhenxe zamaxilongo, koko yileyo nje ibhengeza ukuba amaxilongo amathathu aseleyo ngamaxilongo eshwangusha, ngenxa yeziganeko ezoyikeka ngakumbi eziza kwenzeka phantsi kokuvakala kwawo. Ngaloo ndlela

elilandelayo, okanye ixilongo lesihlanu, lisheshwangusheni lokuqala; ixilongo lesithandathu, ishwangusha lesibini; yaye elesixhenxe, elokugqibela kolu luhlu lwamaxilongo asixhenxe, lisheshwangusheni lesithathu.” Uriah Smith, Daniel and Revelation, 493.

Siya kuqhubeka ngooycha abathathu bamaxilongo kwinqaku elilandelayo.

“Tintlekele zaseRoma yobukumkani, ekuweni kwayo, zaxelwa kwada kwesa kokugqibela kwazo, de iRoma yashiyeka ingenamlawuli, ingenammeli-ntloko, ingenandlu yeeNduna. ‘Phantsi kwabaExarch baseRavenna, iRoma yathotyelwa kwinqanaba lesibini.’ Isahlulo sesithathu selanga sabethwa, nesahlulo sesithathu senyanga, nesahlulo sesithathu seenkwenkwezi. Umnombo wabaKesare awuzange uphele kunye nabalawuli baseNtshona. IRoma, ngaphambi kokuwa kwayo, yayinebamba nje inxalenye yamandla obukumkani. IConstantinople yabelana nayo ngobukumkani behlabathi. Kwaye amaGoth namaVandal awazange alawule phezu kweso sixeko sasisengesobukumkani, umlawuli waso, emva kokufuduswa kokuqala kwesihlalo sobukumkani nguConstantine, awayedla ngokubamba umlawuli waseRoma njengomtyunjwa wakhe nanjengesekela lakhe. Kwaye isiphelo seConstantinople sagcinelwa amanye amaxesha, saza sabhengezwa ngamanye amaxilongo. Kwelanga, kwinyanga, naseenkwenkwezini, kwakungekasabethwa ngaphandle kwesahlulo sesithathu.”

“Amazwi okuqukumbela eXilongo lesiNe abonisa ukubuyiselwa koBukhosi baseNtshona kwixesha elizayo: ‘Imini ayikhanyanga inxalenye yesithathu yawo, kwanobusuku ngokunjalo.’ Ngokuphathelele kwigunya lolawulo lwaseburhulumenteni, iRoma yaba phantsi kweRavenna, yaye iTali yaba liphondo eloyisiweyo loBukhosi baseMpuma. Kodwa ke, njengoko kufanelekile ngakumbi kwezinye iziprofeto, ukukhuselwa konqulo lwemifanekiso kwazisa kuqala amagunya omoya nawesikhashana kapopu nawakaiseri ekungqubaneni okunzima; yaye, ngokunika upopu lonke igunya phezu kwamabandla, uJustinian wabeka isandla sakhe soncedo ekukhuthazeni ubungangamsha bopopu, obathi kamva bazithathela igunya lokudala ookumkani. Ngomnyaka weNkosi yethu 800, upopu wanika uCharlemagne isihloko esithi uMlawuli wamaRoma.’—Keith. Eso sihloko saphinda sadluliselwa kukumkani waseFransi saya kukumkani waseJamani. Kwaye nguMlawuli uFrancis Wesibini kwanalo eli bali liyintsomi ekugqibeleni nalaphakade lalahliwa, ngoAgasti 6, 1806.” A. T. Jones, The Great Nations of Today, 54.