

# Incwadi kaDaniyeli - Ikhulu elinamashumi amathandathu ananye

*Indima yaseRoma Ekusekweni Kombono Wesiprofeto SeBhayibhile: Uhlolo Oluneenkukacha Lwesahluko Seshumi elinanye sikaDaniyeli*

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2024-03-27

Umbono kaDaniyeli isahluko seshumi elinanye, ngowona mqondiso uphambili ekubhekiselwa kuwo kuyo yonke imibono yesiprofeto seBhayibhile, yaye umbongo wesahluko seshumi elinanye usekwa ngumqondiso waseRoma.

Kwaye ngaloo maxesha abaninzi baya kusukuma bemelene nokumkani wasemazantsi; kananjalo nabaphangi babantu bakowenu baya kuziphakamisa ukuze bamiselwe umbono; kodwa baya kuwa. Daniel 11:14.

UJones ubhekisa kwivesi engaphambili ngolu hlobo:

“Xa ama-Amori ayesele ewuzalisile umlinganiselo wobugwenxa bawo, indawo yawo yanikwa uSirayeli, abantu bakaThixo. Xa uSirayeli, elandela indlela yabahedeni, naye wazalisa indebe yobugwenxa, uThixo wavusela ubukumkani baseBhabhiloni, waza wathabatha konke. Xa iBhabhiloni yayisele iyizalisile indebe yobugwenxa bayo, igunya ladluliselwa ePersi. Kwaye xa ingelosi yajikwa ngobubi bamaPersi, ngoko ke isikhulu saseGrike siyafika size sikutshaye konke.”

“Kwaye amandla aseGrike ayemele ukuqhubeka ixesha elingakanani? Ayemele ukwaphulwa nini? ‘Xa abanxaxhayo befikelele esiphelweni.’ Eso sizwe simi de sigcwalise umlinganiselo wobugwenxa baso, aze ke amandla adluliselwe kobunye ubukumkani. Amandla elo adluliselwa kulo yayingawaseRoma, njengoko sifunda kuDaniyeli 11:14. ‘Kwaye ngaloo maxesha abaninzi baya kusukuma nxamnye nokumkani wasemzantsi; kwanabaphangi babantu bakho baya kuziphakamisa ukuze bamise umbono; kodwa baya kuwa.’ Esi sizwe sibonakaliswa njengesizwe sabaphangi—abantwana babaphangi, njengoko kutshiwo kumda wombhalo.”

“Aba ngabo abo ngoku bunikwe bona ubukumkani, yaye busenzelwa ntoni?—‘Abantwana babaphangi baya kuzidumisa ukuze bamise umbono.’ Xa olu hlanga luvela eqongeni, kungena ke oko okumisa umbono, oko kuyinto enkulu enye yomgomo wombono, olona phawu luphambili kumgca wombono athe uThixo wawunika ngabo abaprofeti ngenxa yamaxesha onke.” A. T. Jones, *The Columbian Year and the Meaning of the Four Centuries*, 6.

UJones uthi xa igunya laseRoma “lingena eqongeni, koko kungena oko okumisela” ... “umgca wombono uThixo awawunikayo ngabaprofeti walo lonke ixesha.” Kwimbali kaMiller amaProtestanti afundisa, njengoko i-Adventism yaseLawodikea isenza ngoko, ukuba abaphangi babantu bakho bamele uAntiochus Epiphanes, ukumkani wakwaSeleucus owalawula ukusuka

ngowe-175 ukuya kowe-164 BC. Wayelilungu lobukhosi bakwaSeleucus, obabungenye yeendawo zookumkani ezalandela amaGrike ezaphuma ekuqhekeni kobukumkani buka-Alexander Omkhulu. Ukungavisisani ngalo mba kwakucace gca kangangokuba kwimbali yabaMillerite, ukuchongwa kuka-Antiochus Epiphanes kubonisiwe kwitshathi yoovulindlela yango-1843.

Isalathiso kuAntiochus kwitshathi simele ekuphela kwesalathiso sento engafumanekiyo eLizwini likaThixo lesiprofeto. Sikhona apho ukuze siphikise iimfundiso zobuxoki zamaProtestanti zelo xesha, ezisele ziyimfundiso yobuxoki ye-Adventism yaseLawodikea ngoku. Nokuba uWilliam Miller wayebuzeka na ubunzulu bokubaluleka kokuqonda ukuba iRoma lingamandla asemhlabeni amisa “umgca wombono athe uThixo wawunika ngabaprofeti ngonaphakade,” kuyathandabuzeka, kodwa kwakucace ngokwaneleyo ukukhusela ngokuqinileyo inyaniso yokuba iRoma imisa umbono.

Apho kungekho sityhilelo, abantu bayatshabalala; kodwa lowo uwugcinayo umthetho, unoyolo. IMizekeliso 28:14.

USolomon wabhala ukuba apho kungekho mbono, abantu bayatshabalala; yaye igama lesiHebhere elithi “umbono,” kwivesi yeshumi elinesine, liyafana nelo likwimizekeliso kaSolomon. Umbono ngumbandela wobomi nokufa, yaye “umbono” umiselwe ngophawu lweRoma. Igama elithi “umbono” kwivesi yeshumi elinesine, lelona gama linye elisetyenziselwa umbuzo kuHabakuki, isahluko sesibini.

Ndiya kuma phezu kwendawo yam yokulinda, ndizimise phezu kwinqaba, ndilinde ukuze ndibone oko aya kuthetha kum, nokuba ndiya kuthini na xa ndohlwaywa. Yaphendula ke iNkosi kum, yathi, Bhala umbono, uwenze ucace emacwecweni, ukuze obalekayo akwazi ukuwufunda. Kuba umbono uselishesha elimisiweyo; ke ekupheleni uya kuthetha, ungaxoki; nokuba uyalibala, mlinde; ngokuba inene uya kuza, akayi kulibala. UHabakuki 2:1–3.

Igama elithi “reproved” kwivesi yokuqala lithetha ukuthi “waxoxa impikiswano no”. UWilliam Miller wayengumlindi owabekwa phezu kwinqaba kwimbali yentshukumo yezithunywa zokuqala nezesibini, yaye xa, kwisimboli sesiprofeto, wabuza ukuba umele aphenyule athini kwimpikiswano yembali yakhe, waxelelwa ukuba abhale umbono, omiswa ngokuqinileyo luphawu lweRoma. Ngokungqinelana nale nyaniso, xa amaMillerite avelisa itshathi yovulindlela ka-1843 ekuzalisekiseni ezi vesi zintathu zikaHabakuki, anika isalathiso kanye kumbindi wempikiswano awayengene kuyo. Ngokungathandabuzekiyo, ayengaqondi ukuba ukubhekisa kwawo kwingxoxo yobudenge ethi uAntiochus Epiphanes wayengamandla awamisela umbono kumela impikiswano kaHabakuki isahluko sesibini, kodwa uDade White wathi loo tshathi “yayikhokelwa sisandla seNkosi, yaye yayingamele iguqulwe,” ngoko ke isalathiso kwimpikiswano ekwitshathi sasivela esandleni sikaThixo.

AmaMillerite aqonda ngokuchanekileyo ukuba ukuphoxeka kokuqala ngo-Apreli 19, 1844 kwaqalisa ixesha lokulibaziseka, ekubhekiswa kulo nguHabakuki kwanakwumzekeliso kaMateyu weentombi ezilishumi. Baza baqonda kananjalo ukuba ezo ziprofeto zimbini zazidityaniswe ngokungqalileyo noHezekile isahluko seshumi elinesibini, apho uHezekile achaza ixesha apho isiphumo sawo wonke umbono siya kwenzeka. Elo gama “umbono” lelo gama linye lesiHebhere

ngoku siliqwalaselayo. Yiyo loo nto uJones echanile xa esithi, “Xa” iRoma “ingena ebaleni, ngoko ke kungena oko kumisa umbono, oko kuyinto enye enkulu enenjongo kumbono, uphawu oluphambili olunye emgceeni wombono awunikileyo uThixo ngabaprofeti ukwenzela onke amaxesha.” IRoma imisa wonke umbono weLizwi likaThixo lesiprofeto, yaye ngokungakumbi yiRoma esisakhelo sonke sesahluko seshumi elinanye esakhiwe phezu kwayo.

Xa uDade White ebhekisa ekuzalisekeni kokugqibela kwesahluko seshumi elinanye sikaDaniyeli aze athi “ininzi kwimbali eyenzekileyo ekuzalisekiseni kwesi siprofeto iya kuphindwa,” uchaza ukuba iimbali zesahluko seshumi elinanye ezazisele zizalisekile zaziyimifuziselo yeevesi zokugqibela zesahluko seshumi elinanye sikaDaniyeli. Umxholo weevesi zokugqibela zesahluko seshumi elinanye ngukumkani wasentla, othi apho amele iRoma yale mihla. Ngoko ke, iimbali zikaDaniyeli isahluko seshumi elinanye, eziphindwayo, ziimbali ezimele iRoma.

Kwiivesi ezintandathu zokugqibela zesahluko seshumi elinanye, iRoma yanamhlanje (ukumkani wasemntla), iyoyisa amagunya amathathu ejografi. Kwivesi yamashumi amane iyoyisa ukumkani wasemzantsi (owayenguManyano lweSoviet ngo-1989), ilizwe elizukileyo (iUnited States xa umthetho weCawa uza kumiselwa kungekudala), neYiputa (ihlabathi liphela njengoko limelwe yiZizwe eziManyeneyo). KuDaniyeli ishumi elinanye iRoma yobuhedeni imelwe njengeyoyisa amagunya amathathu ejografi ukuze ibambe ihlabathi elalaziwa ngelo xesha, kwandule ke iRoma yobupopu imelwe njengeyoyisa amagunya amathathu ejografi ukuze ibambe umhlaba.

IRoma yobuhedeni ikhankanywa kuqala kwesi sahluko kwivesi yeshumi elinesine, ukuze ichongwe njengophawu oluseka umbono, kodwa ukunyuka kwayo emandleni akuxoxwa ngako de kube kwivesi yeshumi elinesithandathu. Ubukumkani buka-Alesandire Omkhulu bahlulwa baba ziinxalenye ezine ekuzalisekiseni iLizwi likaThixo lesiprofeto, kodwa ezo nxalenye zine zakhawuleza zahlanganisana zaba ngabachasi ababini abaphambili abachongwa nokuba ngukumkani wasezantsi okanye ngukumkani wasemantla kwingxelo yesiprofeto eqhubeka ide ifike ekupheleni kwesi sahluko. Kwivesi yeshumi elinesine amandla anyukayo eRoma akhankanywa njengamandla aya kuwuseka umbono, kodwa imixholo ekuxutyushwa ngayo ziingxabano phakathi kweentsalela zobukumkani buka-Alesandire njengoko zimelwe ngookumkani basemantla nabasemazantsi.

Kwivesi yeshumi elinesihlanu, abo kumkani babini basaqhubeka nomzabalazo wabo, yaye ukumkani wasemntla uyoyisa. Kodwa kwivesi yeshumi elinesithandathu kufika iRoma, yaye ivesi ithi, “Kodwa lowo uzayo nxamnye naye,” okuthetha ukuba xa iRoma iza nxamnye nokumkani wasemntla, osandul’ ukoyisa ukumkani wasemzantsi, ukumkani wasemntla akayi kuba nako ukuma nxamnye neRoma. IRoma iyoyisa, yaye kwivesi yeshumi elinesithandathu, iRoma nayo yayiza kuma kwilizwe elizukileyo lakwaYuda. Kwivesi yeshumi elinesixhenxe iRoma iya “kumisa ubuso bayo ukuba ingene ngamandla obukumkani bayo bonke.” Yamthabatha ukumkani wasemntla owayengenako ukuma phambi kwayo, yandula ke ukuthabatha uYuda, yaza yangena eYiputa.

Kwaye ngaloo maxesha kuya kusuka abaninzi bechase ukumkani wasemzantsi; kwanabaphangi babantu bakho baya kuzikhuphakamisa ukuze bazimisele umbono; kodwa

baya kuwa. Wothi ke ukumkani wasemantla eze, akhe udonga lokungqinga, azithabathe izixeko ezinqatyisiweyo; neengalo zasemzantsi aziyi kumelana, kwanabantu bakhe abanyuliweyo, kananjalo akuyi kubakho mandla okumelana naye. Ke yena oza kumchasa uya kwenza ngokokuthanda kwakhe, kungabikho namnye uya kuma phambi kwakhe; aze ame ezweni elizukileyo, lona eliya kutshatyalaliswa sisandla sakhe. Uya kumisa ubuso bakhe ukuba angene ngamandla obukumkani bakhe bonke, kunye nabathe tye benaye; enjenjalo ke uya kwenza; aze amnike intombi yabafazi, eyenzela ukuyonakalisa; kodwa ayiyi kuma ngakwicala lakhe, ingabi yeyakhe. Daniyeli 11:14–17.

Ukoyisa okubonakaliswe kwezi ndinyana kukuzaliseka kwesahluko sesibhozo sikaDaniyeli.

Kwaye kwenye enye yazo kwaphuma uphondo oluncinane, olwakhula lwaba lukhulu kakhulu ngasezantsi, nangasempuma, nangaselizweni elihle. Daniyeli 8:9.

Uphondo oluncinane lwendinyana yesithoba yiRoma yobuhedeni, yaye indinyana yesithoba ichaza, ngokuvumelana neendinyana zeshumi elinesine ukuya kweshumi elinesixhenxe zesahluko seshumi elinanye, ukuba iRoma yobuhedeni yayiya koyisa iziqu zendawo ezintathu njengoko yayithabatha ulawulo lwehlabathi. Ezo ziqu yayikukumzantsi (iYiputa), empuma (iSiriya, ukumkani wasemantla) nelizwe elihle (uYuda). Imbali yeendinyana zeshumi elinesithandathu neshumi elinesixhenxe ifanekisa ukoyisa kwembali okwamanyathelo amathathu kweRoma yanamhlanje kwiindinyana zamashumi amane ukuya kwamashumi amane anesithathu, kuba njengoko watshoyo uDade White, “Ininzi imbali eye yenzeka ekuzalisekiseni kwesi siprofeto eya kuphindwa.”

“Nangona iYiputa yayingakwazi ukumelana no-Antiochus, ukumkani wasemantla, no-Antiochus ngokwakhe wayengenakukwazi ukumelana namaRoma, awayesele emsukela. Kwakungasekho bukumkani bunako ukumelana nalo mandla anyukayo. ISiriya yoyiswa, yaza yadityaniswa nobukumkani bamaRoma, xa uPompey, ngowama-65 BC, wamhlutha uAntiochus Asiaticus izinto zakhe, waza wayithoba iSiriya yaba liphondo lamaRoma.

“Kwalo la mandla kwakumiselwe ukuba limi kwanoMhlaba Oyingcwele, lize liwutshabalalise. IRoma yadityaniswa nabantu bakaThixo, amaYuda, ngomnqophiso, ngowama-162 BC, ukususela kuloo mhla ithabatha indawo ebalulekileyo kwikhalenda yesiprofeto. Noko ke, ayizange ifumane ulawulo phezu kwelakwaYuda ngokuloyisa ngokwenene de kwangowama-63 BC; yaza ke ngolo hlobo lulandelayo.”

“Ekubuyeni kukaPompey kuhambo lwakhe lokulwa noMithridates, ukumkani wasePontus, kwabakho abakhuphisana ababini, uHyrchanus noAristobulus, besilwela isithsaba sakwaYuda. Umba wabo waziswa phambi kukaPompey, owakhawuleza wabubona ubungendawo bamabango kaAristobulus, kodwa wanqwenela ukurhoxisa isigqibo kulo mba ade agqibe uhambo lwakhe alulangazelelayo olusiya eArabhiya, ethembisa ukuba ngoko uya kubuya, aze alungise imicimbi yabo njengoko kuya kubonakala kulungile kufanelekile. UAristobulus, eziqonda iimvakalelo zokwenene zikaPompey, wakhawuleza wabuyela kwaYuda, waxhobisa abantu bakhe, walungiselela ukuzikhusela ngamandla, ezimisele, nokuba kungenziwa ntoni na, ukusigcina isithsaba, awayebona kwangaphambili ukuba siya kunikezelwa komnye. UPompey wamlandela ngokusondeleyo lowo usabelayo. Xa wayesondela eYerusalem, uAristobulus,

eqalisa ukuzisola ngendlela yakhe yokwenza, waphuma waya kumhlangabeza, wazama ukulungisa loo miba ngokuthembisa ukuzithoba okupheleleyo kunye neemali ezininzi. UPompey, emkela loo mbonelelo, wathumela uGabinus, ekhokela iqela lamajoni, ukuba aye kwamkela loo mali. Kodwa akufika loo lieutenant-jikelele eYerusalem, wafumana amasango evaliwe nxamnye naye, waza waxelelwa esencotsheni yeendonga ukuba isixeko asiyi kuma kweso sivumelwano.”

“UPompey, ukuze angakhohliswa ngolu hlobo engenaso hlwayo, wamfaka ematyathangeni uAristobulus, lowo wayemgcine enaye, waza ngoko nangoko wamatsha waya eYerusalem nomkhosi wakhe wonke. Abaxhasi bakaAristobulus babengakuxhasa ukukhusela loo ndawo; abo bakaHyrcanus bona babengakuvulela amasango. Abo bangabokugqibela, besininzi, baza boyisa, yaye uPompey wanikwa ukungena ngokukhululekileyo esixekweni. Emva koko abalandeli bakaAristobulus barhoxa baya entabeni yetempile, bezimisele ngokupheleleyo ukukhusela loo ndawo kanye njengoko noPompey wayezimisele ukuyithimba. Ekupheleni kweenyanga ezintathu kwavulwa udonga isikhewu esaneleyo ukuba kuhlaselwe, yaye loo ndawo yathinjwa ngencam yekrele. Ekubulaweni okoyikekayo okwalandelayo, kwabulawa abantu abalishumi elinambini amawaka. Kwakungumboniso ochukumisayo, utsho umbhali-mlando, ukubona ababingeleli, ngelo xesha bexakeke enkonzweni engcwele, besenza umsebenzi wabo oqhelekileyo ngesandla esizolileyo nangenjongo engagungqiyo, ngokungathi abawuqondi umxokomezelo wasendle, nangona macala onke abo babesondele kubo babesikelwa ekubulaweni, yaye nangona kaninzi negazi labo lalisidibana nelamadini abo.”

“Emva kokuwuphelisa umlo, uPompey wadiliza iindonga zaseYerusalem, wasusa izixeko ezininzi kulawulo lwakwaYuda wazibeka phantsi kolwaseSiriya, waza wabeka irhafu phezu kwamaYuda. Ngaloo ndlela, okokuqala, iYerusalem yabekwa ngokoyiswa ezandleni zalo mandla awayeza kulibamba ‘ilizwe elizukileyo’ ngocinezelo lwentsimbi yawo de alitshabalalise ngokupheleleyo.

“IVESI 17. Uya kumisa ubuso bakhe ukungena ngamandla obukumkani bakhe bonke, kunye nabathe tye benaye; enjenjalo ke uya kwenza: amnike intombi yabafazi, emonakalisela yona; kodwa ayiyi kuma kwicala lakhe, ingabi yeyakhe.’

“UBhishophu uNewton unika olunye ufundo lwale ndima, olubonakala ngathi luchaza ngokucace ngakumbi intsingiselo yayo, ngolu hlobo: ‘Yaye uya kubeka ubuso bakhe ukuba angene ngenkani ebukumkanini bonke.’ Indima 16 isise ezantsi kuthi ga ekoyisweni kweSiriya neYudeya ngamaRoma. IRoma yayisele iyoyisile iMakedoni neThrace ngaphambili. IEgypta ngoku yayikukuphela kwento eyayisele ‘ebukumkanini bonke’ buka-Aleksandire, eyayingekangeniswa phantsi kolawulo lwamandla amaRoma, lawo mandla ngoku abeka ubuso bawo ukuba angene ngenkani kulo elo lizwe.” Uriah Smith, Daniel and the Revelation, 258–260.

Sele siye saqaphela, ngaphezu kwesihlandlo esinye kwezi nqaku, indlela ivesi yamashumi amathathu neyomashumi amathathu ananye kaDaniyeli ishumi elinanye ehambelana ngayo neevesi zamashumi amane namashumi amane ananye, yaye imbali yeevesi zamashumi amathathu neyomashumi amathathu ananye nayo ihambelana nokuncothulwa kweempondo ezintathu.

Ndazigqala iimpondo ezo, nanko kusenyuka phakathi kwazo olunye uphondo oluncinane, kwaza ngaphambi kwalo kwancothulwa ngeengcambu iimpondo ezintathu kwezokuqala; nanko kolo phondo kukho amehlo anjengamehlo omntu, nomlomo othetha izinto ezinkulu. ... Nangeempondo ezilishumi ezazisentlokweni yayo, nangolunye olwanyukayo, olwaye lwawisa zawa ezintathu phambi kwalo; ewe, olo phondo lwalunamhlo, nomlomo owawuthetha izinto ezinkulu kunene, nenkangeleko yalo yayinamandla ngaphezu kwamaqabane alo. Daniyeli 7:8, 20.

Kanye njengokuba uDaniyeli isahluko sesibhozo, ivesi lesithoba, emele iindawo ezintathu zejografi zoloyiso ezamisela iRoma yobuhedeni etroneni, kwangokunjalo ukuncothulwa kweempondo (ezimela amaHeruli, amaOstrogoths namaVandals) kwamele iindawo ezintathu zejografi zoloyiso ezamisela iRoma yobupopu etroneni. Zombini ezo mbali ziyangqinelana neevesi ezingamashumi amane ukuya kwamashumi amane anesithathu zikaDaniyeli ishumi elinanye, yaye ukuncothulwa kweempondo ezintathu kuyangqinelana nembali yeevesi ezingamashumi amathathu anamashumi amathathu ananye.

“IVESI 8. Ndazicinga iimpondo, yaye, khangela, kwaphuma phakathi kwazo olunye uphondo oluncinane, phambi kwalo kwancothulwa ngeengcambu iimpondo ezintathu kwezo zokuqala; yaye, khangela, kolu phondo kwakukho amehlo anjengamehlo omntu, nomlomo othetha izinto ezinkulu.’

“UDaniyeli wazicingela iimpondo ezo. Kwabonakala imiqondiso yentshukumo engaqhelekanga phakathi kwazo. Uphondo oluncinane (olwaluqala luncinane, kodwa kamva lwaba namandla ngakumbi kunoogxa balo) lwazityhalela phezulu phakathi kwazo. Alwanelanga kukuzifumanela indawo yalo ngoxolo, luze luyizalise; kwafuneka lutyhale ecaleni ezinye zazo, luze luzihluthe iindawo zazo. Izikumkani ezithathu zancothulwa phambi kwalo. Olu phondo luncinane, njengoko siya kufumana ithuba lokuqaphela ngokubanzi ngakumbi emva koku, yayibubupopu. Iimpondo ezintathu ezancothulwa phambi kwalo zazingamaHeruli, amaOstrogoths, namaVandals. Kanti isizathu sokuba zancothulwe sasikukuba zazichasene nemfundiso namabango obunkokeli bobupopu, yaye ngenxa yoko zazichasene nokongama ecaweni kobhishophu waseRoma.”

“Kwaye ‘kule mpondo kwakukho amehlo afana namehlo omntu, nomlomo othetha izinto ezinkulu,’ la mehlo engumqondiso ofanelekileyo wobuqili, bokungena nzulu, bokrelekrele, nobokubona kwangaphambili boluhlu lwabefundisi bobupopu; nomlomo othetha izinto ezinkulu, engumqondiso ofanelekileyo wamabango okuzidla oobhishophu baseRoma.” Uriah Smith, Daniel and the Revelation, 132–134.

YiRoma emisa umbono wesiprofeto seBhayibhile, ngakumbi umbono kaDaniyeli isahluko seshumi elinanye. Kuleso sahluko inxalenye enkulu yembali yesiprofeto eyayisele izalisekile ngaphambi kwentshukumo yamaMillerite yayiza kuphindwa kwiindinyana ezintandathu zokugqibela zikaDaniyeli ishumi elinanye. Ukoyiswa kwemiqobo emithathu yendawo eyamisela zombini iRoma yobuhedeni neRoma yobupopu etroneni kubonakaliswa kwisahluko seshumi elinanye, yaye ezo zifanekiselo zimbini zimela ngokomfuziselo ixesha apho iRoma yale mihla iphinda imiswe etroneni. YiRoma emisa umbono, yaye uPawulos uchaza ukuba loo Roma

yobupopu ityhilwa ngexesha layo.

Makungabikho bani onikhohlisayo nangayiphi na indlela; kuba loo mini ayiyi kufika, kungakhange kuqale kufike uwexuko kuqala, ityhileke loo mntu wesono, unyana wentshabalalo; lowo uchasayo nozinyusayo ngaphezu kwayo yonke into ebizwa ngokuba nguThixo, okanye enqulwayo; ngokokude ahlale etempileni kaThixo, ngokungathi unguThixo, ezibonakalisa ukuba unguThixo. Anikhumbuli na, ukuba, ndisahleli nani, ndanixelela ezi zinto? Kanjalo ngoku niyayazi into embambileyo, ukuze atyhileke ngexesha lakhe. 2 Tesalonika 2:3–6.

Ubupapa bathabatha itrone njengobukumkani besihlanu besiprofeto seBhayibhile ngonyaka ka-538, yaye abaninzi abaqwalasela indima yesithandathu, ngokungathandabuzekiyo, baya kucinga ukuba uPawulos uthetha ukuthi “uBupapa babuya kutyhilwa ngo-538.” Oku kusenokuba kuchanile, kodwa ubuncinane kuyinyaniso yesibini koko uPawulos wayekuchaza. UPawulos, njengabo bonke abaprofeti, uthetha ngakumbi ngemihla yokugqibela kunangexesha lakhe. Wayebhekisa kwindlela ubupapa obuya kutyhilwa ngayo ngokwesiprofeto, kuba njengomprofeti wayevumelana nabo bonke abanye abaprofeti. Umgca phezu komgca, abo bangenawo umbono bayatshabalala, yaye abo bangenawo umbono, abanawo kuba bengazi ukuba yintoni emisela umbono. Ukwazi ukuba iRoma yeyona imisela umbono kukuqonda okungokobomi nokufa. UPawulos, evumelana nabanye abaprofeti, uchaza ukuba oko kutyhila iRoma yobupapa, enguRoma yemihla yokugqibela, “lixesha layo.” “Ixesha” lesiprofeto elinxulunyaniswa neRoma lilo elityhila ukuba iRoma yintoni na nokuba ingubani na.

Siya kuqhubeka nesi sifundo kwinqaku elilandelayo.

“Umpostile uPawulos, kwincwadi yakhe yesibini eya kumaTesalonika, waxela kwangaphambili uwexuko olukhulu olwaluya kukhokelela ekumiselweni kwamandla opopu. Wavakalisa ukuba imini kaKristu yayingayi kufika, ‘ngaphandle kokuba kufike kuqala ukuwa, atyhilwe loo mntu wesono, unyana wentshabalalo; lowo uchasayo aze aziphakamise ngaphezu kwako konke okubizwa ngokuba nguThixo, okanye okunqulwayo; kangankuba yena ngokwakhe, enjengoThixo, ahlale etempileni kaThixo, ezibonakalisa ukuba unguThixo.’ Kanjalo ke, umpostile ulumkisa abazalwana bakhe esithi ‘imfihlelo yobugwenxa sele isebenza.’ 2 Tesalonika 2:3, 4, 7. Kwanangelo xesha lokuqala kangako wabona, kungena ngokuthe chu ecaweni, iimfundiso eziphosakeleyo ezaziza kulungiselela indlela yokukhula kobupopu.”

“Kancinane kancinane, ekuqaleni ngasese nangokuthula, kwandule ke kucace ngakumbi njengoko kwakusomelela kuze kufumane ulawulo ezingqondweni zabantu, ‘imfihlelo yobugwenxa’ yaqhubela phambili umsebenzi wayo wokukhohlisa nowokunyelisa uThixo. Phantse kungabonakali, amasiko obuhedeni angena indlela yawo ebandleni lamaKristu. Umoya wokuvumelana nokuthobela izithethe zehlabathi wathintelwa okwethutyana ziintshutshiso eziqatha ezanyamezelwa libandla phantsi kobuhedeni. Kodwa xa intshutshiso yayiphelile, nobuKristu bangena ezinkundleni nasezibhotweni zookumkani, babubeka ecaleni ubulula obuthobekileyo bukaKristu nabapostile baKhe, baza endaweni yabo bathabatha ubukhazikhazi nekratshi lababingeleli nabalawuli babahedeni; yaye endaweni yeemfuno

zikaThixo, bafaka iingcamango nezithethe zabantu. Ukuguquka ngegama kuphela kukaConstantine, ekuqaleni kwenkulungwane yesine, kwabangela uvuyo olukhulu; laza ihlabathi, ligutyungelwe luhlobo lobulungisa, langena ebandleni. Ngoku umsebenzi wokonakala waqhubela phambili ngokukhawuleza. Ubuhedeni, nangona babubonakala buphantsiwe, baba ngoyisileyo. Umoya babo walawula ibandla. Iimfundiso zabo, izithethe zabo zonqulo, neenkolelo zabo zobugqi zadityaniswa nokholo nonqulo lwabalandeli bakaKristu ababezibiza ngokuba bangabaKhe.”

“Olu dibaniso phakathi kobuhedeni nobuKristu lwabangela ukuphuhliswa ‘komntu wesono’ owaxelwa kwangaphambili esiprofetweni njengomchasi noziphakamisayo ngaphezu koThixo. Loo nkqubo inkulu kangako yonqulo lobuxoki yinzalelwane epheleleyo yamandla kaSathana—ilitye lesikhumbuzo lemizamo yakhe yokuzihlalisa etroneni ukuze alawule ihlabathi ngokwentando yakhe.” The Great Controversy, 49, 50.