

Incwadi kaDaniyeli - Inani LamaShumi AneSibini

Amakhonkco Okudibanisa

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UYohane umBhaptizi wayengumprofeti olikhonkco lokudibanisa.

“Umprofeti uYohane wayelikhonkco elidibanisayo phakathi kwezi zihlandlo zibini zocwangciso lukaThixo. Njengommeli kaThixo wema phambi kwabantu ukuze abonakalise ubudlelane bomthetho nabaprofeti nelo xesha lobuKristu. Wayelukhanyiso oluncinane, olwalufanele lulandelwe lolukhulu ngakumbi. Ingqondo kaYohane yakhanyiselwa nguMoya oyiNgcwele, ukuze akhanyisele abantu bakhe; kodwa akukho lunye ukhanyiso olwakha lwakhanya okanye oluya kuze lukhanye ngokucace kangaka phezu komntu owileyo njengolo luphuma emfundisweni nasemzekelweni kaYesu. UKristu nomsebenzi waKhe babesaziwa nje ngokungacacanga njengoko babefuziselwe kwimibingelelo enesithunzi. Kwanaye uYohane wayengekaqondi ngokupheleleyo ubomi obuzayo, obungunaphakade, ngoMsindisi.” The Desire of Ages, 220.

UYesu wayekwanguMprofeti ongumsesane odibanisayo.

“UKristu ukhokele indlela ukusuka emhlabeni ukuya ezulwini. Uwenza ikhonkco elidibanisayo phakathi kwezo hlabathi zimbini. Uzisa uthando nokuzithoba kukaThixo emntwini, aze anyuse umntu ngeemfaneleko Zakhe ukuba ahlangani noxolelaniso lukaThixo. UKristu uyindlela, uyinyaniso, nobomi. Ngumsebenzi onzima ukuqhubeka, inyathelo ngenyathelo, ngobuhlungu nangokucacisa, ukuya phambili naphezulu, endleleni yobunyulu nobungcwele. Kodwa uKristu wenze ulungiselelo olwaneleyo lokudlulisa amandla amatsha nokomelela okungokobuthixo kulo lonke inyathelo eliya phambili ebomini obungokobuthixo. Olu lulwazi namava ezifunwa kakhulu zizandla ezise-ofisini, kwaye zimele ukuba nazo, kungenjalo mihla le zizisa ihlazo phezu komsebenzi kaKristu.” Testimonies, volume 3, 193.

Umsebenzi kaYohane umBhaptizi wobuprofeti waquka ukudibanisa ulawulo lwexesha lwasemhlabeni nendlu engcwele yasezulwini. Amazwi okuqala awawathethayo uYohane akubona uYesu okokuqala ayesithi:

Ngengomso uYohane wabona uYesu esiza kuye, waza wathi, Yabonani iMvana kaThixo, esusa isono sehlabathi. Yohane 1:29.

Kodwa nangona uYohane wayeza kuchaza ngokucacileyo utshintsho olusuka kuSirayeli wamandulo lusiya kuSirayeli wokomoya, ukuqonda kwakhe olo tshintsho kwakulinganiselwe.

“Watsho uKristu, emthethelela uYohane, wathi, ‘Ke nina naphuma nisenzela ukubona ntoni? Umprofeti na? Ewe, ndithi kuni, ongaphezu komprofeti.’ UYohane wayengengomprofeti kuphela wokuxela iziganeko eziza kubakho kwixesha elizayo, kodwa wayengumntwana

wesithembiso, ezaliswe nguMoya oyiNgcwele kwasekuzalweni kwakhe, yaye wayemiselwe nguThixo ukuba aphumeze umsebenzi okhethekileyo njengomhlaziyi, ekulungiseleleni abantu ukuba bamamkele uKristu. Umprofeti uYohane wayelikhonkco elidibanisayo phakathi kwezi zihlandlo zoqoqosho ezimbini.”

“Unqulo lwamaYuda, ngenxa yokumka kwawo kuThixo, lwalubandakanyeka ikakhulu kwizithethe nakwimisitho. UYohane wayelukhanyiso oluncinane, olwalumele lulandelwe lukhanyiso olukhulu ngakumbi. Wayemele ukushukumisa ukuzithemba kwabantu kwizithethe zabo, ababize ukuba bakhumbule izono zabo, aze abakhokelele enguqukweni; ukuze balungiselelwe ukuxabisa umsebenzi kaKristu. UThixo wanxibelelana noYohane ngokuphefumlelwa, emkhanyisela umprofeti ukuze asuse iinkolelo-mbumbulu nobumnyama ezingqondweni zamaYuda anyanisekileyo, obabuthethe, ngenxa yeemfundiso zobuxoki kwizizukulwana ngezizukulwana, buhlanganisana phezu kwawo.”

“Owona mfundi mncinane owayelandela uYesu, owabona imimangaliso yakhe, waza waphulaphula izifundo zakhe zobuthixo zemfundiso, weva namazwi entuthuzelo awawela evela emilebeni yakhe, wayenelungelo elikhulu ngakumbi kunoYohane uMbaptizi, kuba wayenokukhanya okucace ngakumbi. Akukho okunye ukukhanya okuye kwakhanya, okanye okuya kuze kukhanye, engqondweni yomntu onesono, owileyo, ngaphandle kwako oko kwakusasazwa, yaye okusasazwa, ngaLowo olukhanyiso lwehlabathi. UKristu nomsebenzi wakhe kwakukuqondwa kuphela ngokungacacanga ngeminikelo yesithunzi. KwanangoYohane ngokwakhe wayecinga ukuba ulawulo lukaKristu lwalunokuba seYerusalem, nokuba wayeya kumisa ubukumkani bexeshana, abantu abangaphantsi kwabo babeza kuba ngcwele.” Review and Herald, Aprili 8, 1873.

Umpostile uPawulos naye wayengumprofeti olikhonkco lokudibanisa, owayemiselwe ukuchonga ukusetyenziswa kwesiprofeto kwenguquko yokwenene ukusuka kwinto engokoqobo ukuya kweyomoya. Waqonda ukuba iYerusalem yokoqobo yayingaseyiyo iYerusalem yesiprofeto, kuba ngoko yayisele iguqukele kwiYerusalem yasezulwini.

Kuba lo Hagara yiNtaba iSinayi eArabhiya, yaye ithelekiswa neYerusalem ekhoyo ngoku, inobukhoboka ndawonye nabantwana bayo. Kodwa iYerusalem ephezulu ikhululekile, yona engunina wethu sonke. Galati 4:25, 26.

Kwisesahluko sesibini se-2 Thessalonians, ebesisicingisisa, uPawulos wachaza ukuba iRoma yobuhedeni yokoqobo yayiligunya elathintela iRoma yobupopu yokomoya ekunyukeleni etroneni de kwaba ngunyaka ka-538. Kweso sahluko uchaza ukuba “umntu wesono” ohleli etempileni kaThixo, wayelo “kumkani” inye uDanyeli awayichazayo kwisahluko seshumi elinanye, kwivesi yamashumi amathathu anesithandathu. Ubungqina bokuba “ukumkani wasentla” kwiivesi ezintandathu zokugqibela zikaDanyeli ishumi elinanye bubupopu, baba sisitshixo sokumisela isakhelo senyaniso esasetyenziswa yiFuture for America ukusuka ekwandeni kolwazi ngo-1989.

Kwakweso eso sahluko, uPawulos wachaza umsebenzi weRoma yobuhedeni wokuthintela ukucela kobupopu, de kufike ixesha apho iRoma yobuhedeni yayiya kususwa, yaye ngaloo ndlela wachaza ukuba “imihla ngemihla” encwadini kaDanyeli yayiyiRoma yobuhedeni. Leyo nyaniso yaba kanye isitshixo sokumisa isakhiwo senyaniso esavelisa ukwanda kolwazi ngowe-1798.

Kwimbali kaWilliam Miller, isigidimi savakaliswa ngexesha apho kwakumele kubekho utshintsho lusuka kumbutho waseFiladelfiya luye kumbutho waseLawodike. Kwimbali yeFuture for America, utshintsho olusuka kumbutho waseLawodike lusiya kumbutho waseFiladelfiya ngoku luyenzeka.

Inyaniso awathi uPawulos wayibeka kwi-2 Thessalonika, eyachaza utshintsho olusuka kwiRoma yobuhedeni bokwenyani lusiya kwiRoma yobupopu yokomoya, yaba sisakhelo sokuqonda kukaMiller isiprofeto. Bobabini uYohane uMbaptizi noPawulos bamiselwa ukuba bachaze utshintsho olusuka kokwenyani lusiya kokomoya. UWilliam Miller wayemelwa ngokomfuziselo nguYohane uMbaptizi, yaye emsebenzini wakhe kwakubalulekile ukuba aqonde ubudlelwane notshintsho lweRoma yobuhedeni neRoma yobupopu, olo tshintsho uYohane wamiselwa ukuba aluchaze.

Kukho iimbekiselo ezintlanu “kweyesihla ngemihla” encwadini kaDaniyeli, yaye zisoloko zandulela uphawu lwamandla obupapa. Kumxholo wotshintsho lwesiprofeto esiluwalaselayo, zonke ezo mbekiselo zintlanu ziquka utshintsho olusuka kwiRoma yokoqobo lusiya kwiRoma yasemoyeni. “Okwesihla ngemihla” encwadini kaDaniyeli yenye yeenyaniso ezimelwe phezu kweetafile ezimbini zikaHabakuki, yaye ngenxa yoko iyinyaniso esisiseko eyayimele ikhuselwe; inyani eyathi ekugqibeleni yagutyungelwa ngamatye anqabileyo obuxoki nawomgunyathi kwakunye neengqekembe. Asiyongxaki nje yokwenzeka ngengozi ukuba yonke inyaniso emelwe phezu kwezo tshati zimbini zingcwele inezingqiniso ezithe ngqo, eziphefumlelweyo, phakathi kwemibhalo kaEllen White. Ukwala nayiphi na kwezo nyaniso zesiseko (kuquka “okwesihla ngemihla”), kukukwala ngaxeshanye igunya loMoya wesiProfeto.

“Ndandibona ke ngokubhekisele kwelithi ‘Daily,’ ukuba igama elithi ‘idini’ longezwe bubulumko bomntu, yaye alikho kweso sibhalo; nokuba iNkosi yanikela umbono ochanekileyo ngalo kwabo bavakalisa isikhalo seyure yomgwebo. Xa kwakukho umanyano, ngaphambi ko-1844, phantse bonke babemanyene kumqondo ochanekileyo welithi ‘Daily,’ kodwa ukususela ko-1844, ekubhidlikeni, kwamkelwa ezinye iimbono, kwaza kwalandela ubumnyama nokudideka.” Review and Herald, November 1, 1850.

Abo “babethi bakhwaza ilizwi leyure lomgwebo,” babeyiqonda “eyemihla ngemihla” njengomfuziselo wobuhedeni, kwaye/okanye iRoma yobuhedeni. Ukuqonda kwabo kwakubandakanya inyaniso yokuba babeqonda ukuba igama elithi “umbingelelo” lalingafaneleki kweso siqendu sikaDaniyeli, apho lalongezwe khona ngabaguquleli (ngobulumko bomntu) beBhayibhile yeKing James. Ukuqonda koovulindlela kwakukwaquka nokuba “eyemihla ngemihla” yayisoloko iboniswa inxulumene nomnye wemifuziselo emibini yamandla opopu, nokuba ubuhedeni (“eyemihla ngemihla”) babusoloko buza ngaphambi komfuziselo wobupopu. Zazisoloko zichongwa ngokolandelelwano ezafika ngalo kwimbali yesiprofeto. Iincwadi zikaDaniyeli neSityhilelo azize ziphambuke kuloo landelelwano lwembali lokuba ubuhedeni buza ngaphambi kobupopu, yaye xa incwadi yeSityhilelo yazisa amandla esithathu ayinkangala omprofeti wobuxoki, olo landelelwano lusoloko luginwa.

Ngaphandle komyalelo kaPawulos wokuba izinto ezingokoqobo zesiprofeto zatshintshela kwezo zokomoya ngexesha lomnqamlezo, kuvela ingxaki ngokuphathelele isiprofeto sikaKristu

sokutshatyalaliswa kweYerusalem esifumaneka kuzo zonke iiVangeli ngaphandle kukaYohane. Iimpawu ezimbini zobupopu ezinxulumene “nalo oluqhubekayo” encwadini kaDaniyeli zizothelankangala nesikreko senkangala. Ezo mpawu zimbini zimele uphawu lwerhamncwa (isothel) nomfanekiso werhamncwa (isikreko).

Ulwaphulo-mthetho oluvumela ubupopu ukuba bubulale abo elibagqala njengabawexuki kukudityaniswa kwebandla norhulumente, ibandla lona lilawula olo lwalamano. Ngenxa yoko, uDaniyeli umele olo kudityaniswa kwebandla norhulumente, olungumfanekiselo werhamncwa lobupopu, njengolwaphulo-mthetho lwesiphanziso. IBhayibhile ichaza unqulo-zithixo njengelizothel, yaye lonke unqulo-zithixo lwamandla obupopu lumeleke ngeSabatha yalo yesithixo, athe uYohane wayibiza ngokuba luphawu lwerhamncwa, aze uDaniyeli ayibize ngokuba lisikizilenza isiphanziso.

Kwaye kwaphuma kwelinye lazo uphondo oluncinane, olwakhula lwaba lukhulu ngokugqithiseleyo, lusingise ngasemazantsi, nangasempuma, nangaselolini elimnandi. Kwaye lwakhula lwaba lukhulu, lwada lwafikelela emkhosini wezulu; lwaphosa emhlabeni abathile baloo mkhosi neenkwenkwezi, lwaza lwazinyathela. Ewe, lwaziphakamisa lwada lwafikelela nakwiNkosana yomkhosi, yaye ngalo kwasuswa umbingelelo wemihla ngemihla, nendawo yengcwele yayo yadilizwa. Kwaye wanikelwa kuyo umkhosi ukuba ulwe nombingelelo wemihla ngemihla ngenxa yesikreko; yaza yalahla inyaniso emhlabeni; yenza ngokokuthanda kwayo, yaza yaphumelela. Daniyeli 8:9–12.

Siza kujongana nezi ndinyana ngokweenkcukacha ezingakumbi kwelinye inqaku, kodwa kwindinyana yeshumi elinanye, amandla azandisayo ngokuchasene noKristu yayiyiRoma yobuhedeni, xa bazama ukumbulala ekuzalweni kwakhe baza ekugqibeleni bakwenza oko emnqamlezweni. Le ndinyana ithi “nguye” (iRoma yobuhedeni), “imihla ngemihla yasuswa.” Igama lesiHebhere eliguqulwe ngokuthi “yasuswa” ngu “rum,” yaye lithetha ukuthi “ukuphakamisa nokuzukisa.” IRoma yobuhedeni yayiza kuphakamisa ize izukise inkolo yobuhedeni, yaye yenza kanye loo nto kwimbali. Kungenxa yoko le nto ibizwa ngokuba yiRoma “yobuhedeni.”

Indima elandelayo ichaza ukuba iRoma yobupopu yanikwa “umkhosi” (amandla omkhosi), owawuchasene, okanye owawumele ukoyisa “umnikelo wemihla ngemihla” (ubuhedeni). Nako oku kuyinyani yembali, kuba amandla omkhosi asetyenziswa bubupopu (nangona yena engazange abe nomkhosi wakhe), ukoyisa umqobo owawubekwe phezu kokunyuka kwakhe aye emandleni. Loo mandla avela kwiRoma yobuhedeni. Amandla omkhosi awasebenzisayo anikwa kuye “ngenxa yesikreko,” kuba isikreko esamvumela ukuba alawule imikhosi yookumkani abambeka etroneni ngonyaka ka-538, sasisisikreko somanyano lwebandla norhulumente. Kuqala iRoma yobuhedeni kuthethwa ngayo kwindima yeshumi elinanye, kusaziswa umfundi ukuba iRoma yobuhedeni yayiya kuma nxaanye noKristu, nokuba yayiya kuphakamisa inkolo yobuhedeni.

Ivesi elandelayo ichaza ukona kwendibaniselwano yebandla norhulumente eyavumela ubupopu ukuba boyise buze bususe umqobo owawubekwe yiRoma yobuhedeni ngokuchasene nabo. Imbali iyakuxhasa ukusetyenziswa kwazo zombini ezo ndinyana. “Eyemihla ngemihla” imela nokuba yiRoma yobuhedeni, amandla awayemi ngokuchasene noKristu, okanye inkolo yobuhedeni

eyaphakanyiswa yiRoma yobuhedeni. Umfuziselo “weyeyemihla ngemihla” ke ulandelwa bubupopu, njengoko uchaza ukona kwebandla norhulumente, nto leyo kanye exhobisa ubupopu ngomkhosi ukuba benze umsebenzi wabo ongcolileyo. Ukusetyenziswa kwesithathu kukaDaniyeli kwebinzana elithi “eyemihla ngemihla,” ngumbuzo ovelisa impendulo, eyintsika esembindini wobu-Adventist.

Ndaza ndeva omnye ongwele ethetha, waza omnye ongwele wathi kuloo ngwele ithile ibithetha, Kuya kude kube nini na umbono ongombingelelo wamihla le, nesikreqo sokuphazisa, wokunikela zombini ingwele nomkhosi ukuba zinyathelwe phantsi kweenyawo? Daniyeli 8:13.

Kule ndima, kubuzwa umbuzo wokuba umbono uya kuba lixesha elingakanani na, ngaloo ndlela kufunwa impendulo emele ubude bexesha, hayi inqaku elithile ngexesha. Umbuzo awukho ekubeni umbono uya kuzaliseka ngowuphi umhla, koko ngowokuba bude buni na ubude bombono. Le ndima ayibuzi ukuthi, “Nini?”, koko ibuzi ukuthi, “Kude kube nini?” Umbono ungamandla okutshabalalisa obuhedeni, amelwe “njengemihla ngemihla,” kwanobupopu obumelwe sisikreqo sobupopu esizalisekiswa xa benza uhenyuzo nookumkani behlabathi. La mandla mabini okutshabalalisa, obuhedeni obalandelwa bubupopu, ayeza kuyinyathela phantsi ingwele nomkhosi isithuba “samaxesha asixhenxe.”

Kubalulekile ukuqonda ukuba ukunyathelwa phantsi kwengwele yokoqobo okwaqala ngexesha laseBhabheli, kwaza kwaqhubeka kwada kwasekutshatyalalisweni kweYerusalem yiRoma yabahedeni ngowama-70 AD, kwenziwa ngamandla obahedeni ukususela ekuqaleni kwembali ukuya esiphelweni. Ngoko ke, yayibubuhedeni bokoqobo, ngobuninzi, obanyathela phantsi ingwele yokoqobo nomkhosi wokoqobo (abantu bakaThixo). Kodwa yayiyiRoma yomoya eyanyathela phantsi iYerusalem yomoya noSirayeli womoya.

Ke wona umzi ongaphandle kwetempile uwuyeye, ungawulinganisi; kuba unikelwe kwiintlanga: yaye umzi ongwele ziya kuwunyathela ngeenyawo iinyanga ezingamashumi amane anambini. Kwaye ndiya kunika amandla kumangqina am ababini, aza ke aprofethe iwaka elinamakhulu amabini anamashumi amathandathu emihla, enxibe ezirhwexeni. ISityihilelo 11:2, 3.

UYohane umBhaptizi wayengumprofeti osidibanisi owachonga ukuguquka kwexesha lolawulo oluvela kwengwele yasemhlabeni lusiya kweyasezulwini, engabazi ubupheleleyo bomsebenzi wakhe. UPawulos wayengumprofeti osidibanisi owachonga ukuguquka kwexesha lolawulo oluvela kuSirayeli ongokoqobo (umkhosi) lusiya kuSirayeli womoya. IYerusalem eyanyathelwa phantsi iinyanga ezingamashumi amane anesibini yayiyiYerusalem yomoya.

“Amaxesha akhankanyiweyo apha—iinyanga ezimashumi mane anesibini,” kunye ‘neentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu’—ayafana, omabini emela ixesha apho ibandla likaKristu laliza kuva ukucinezelwa yiRoma. Iminyaka eyi-1260 yobukhosi bopapa yaqala ngo-A.D. 538, yaye ngenxa yoko yayiza kuphela ngo-1798. Ngelo xesha umkhosi waseFransi wangena eRoma waza wenza upapa ibanjwa, yaye wafa esekuthinjweni. Nangona upapa omtsha wanyulwa kungekudala emva koko, ulawulo lwabapapa aluzange

luphinde ukususela ngoko lwakwazi ukusebenzisa amandla olwake lwaba nawo ngaphambili.”
The Great Controversy, 266.

UPawulos wachaza ukuba, kolo tshintsho lwenzekayo kwimbali yomnqamlezo, iYerusalem yokomoya “engasentla” yaba sisixeko uThixo awakhethayo ukuba abeke kuso igama lakhe, yaye iYerusalem yokoqobo yayeka ukuba yiYerusalem yesiprofeto seBhayibhile.

Kuba lo Agar yintaba iSinayi eArabhiya, yaye ilingana neYerusalem ekhoyo ngoku, kwaye isebukhobokeni kunye nabantwana bayo. Kodwa iYerusalem engasentla ikhululekile, engunina wethu sonke. Galati 4:25, 26.

Le nyaniso ibalulekile ukuba iqondwe ngokuchanekileyo, yaye ukusetyenziswa gwenxa kweYerusalem yokoqobo njengophawu lwesiprofeto seBhayibhile kuyinxalenye yenkohliso eyadalwa ngamaJesuit ukuze itshitshise inyaniso yokuba upopu waseRoma ungumchasi-Kristu. Loo mfundiso yobuxoki ivelisa inkolelo phakathi kokuProtestanti obuwexukileyo ebavumela ukuba bajonge ngokungachanekanga kwisizwe samaYuda sanamhlanje sakwaSirayeli njengophawu lwesiprofeto. IYerusalem yokoqobo yayeka ukuba yiYerusalem kaThixo ngexesha lomnqamlezo.

“Isixeko saseYerusalem asiseyondawo ingcwele. Isiqalekiso sikaThixo siphezu kwaso ngenxa yokwaliwa nokubethelelwa emnqamlezweni kukaKristu. Ibala elimnyama lobutyala liphumle phezu kwaso, yaye asisayi kuphinda sibe yindawo engcwele de sibe sihlanjululwe ngemililo yezulu ehlambululayo. Ngexesha xa lo mhlaba uqalekiswe sisono uya kuhlanjululwa kususwe kuwo onke amabala esono, uKristu uya kuphinda eme phezu kweNtaba yemiNquma. Xa iinyawo Zakhe ziphumle phezu kwayo, iya kwahlukana kubini, ibe lithafa elikhulu, elilungiselelwe umzi kaThixo.” Review and Herald, July 30, 1901.

Ukubaluleka kokwahlula phakathi kweYerusalem yokoqobo neYerusalem yokomoya kuya kuqwalaselwa njengoko siqwalasela isiprofeto sikaKristu sesiphelo sehlabathi. Isihlandlo sesine apho uDaniyeli achaza khona “imihla ngemihla,” sikwisahluko seshumi elinanye.

Kwaye imikhosi iya kuma ngakulo, iyingcolise ingcwele yamandla, isuse umbingelelo wemihla ngemihla, ibeke isikizi esenza kube yinkangala. Daniyeli 11:31.

Le ndima ichaza umsebenzi weRoma yobuhedeni ekubekeni upopu etroneni yomhlaba ngonyaka wama-538. “Iingalo” zimela amandla omkhosi eRoma yobuhedeni awamela upopu, ukuqala ngoClovis, ukumkani wamaFranks, ngonyaka wama-496. Ookumkani abohlukeneyo baseYurophu basebenzela ukubekwa kopopu emva koClovis, kodwa le ndima ichaza izinto ezine ezathi ookumkani baseYurophu (iingalo) bazenzela upopu, emva kokuba bonile ngokwenza umanyano lwecewe norhulumente nehenyukazi laseTire.

Bakuba beyimele upopu, “bayingcolisa” okanye bayitshabalalisa isixeko saseRoma, esasisiluphawu lwamandla eRoma yobuqaba neseRoma yopopu. Ukungcoliswa okukhankanywe kule ndima kwenziwa ngokuphindaphindiweyo kuyo yonke iminyaka, njengoko isixeko saseRoma sasisiwa phantsi kohlaselo lomkhosi oluqhubekayo. Abo kumkani baseYurophu (iingalo), babeya kwakhona “basuse umbingelelo wemihla ngemihla.” Igama lesiHebhere eliguqulelwe ngokuthi

“susa” kule ndima asililo elithi “rum,” njengoko lalinjalo kwisahluko sesibhozo. Kule ndima, igama eliguqulelwe ngokuthi “susa” lithi “sur,” yaye lithetha ukususa. Iingalo zookumkani baseYurophu zaziza kususa ukuxhathisa kobuqaba ekunyukeni kopopu ngonyaka wama-508. Emva koko ngonyaka wama-538, ezo ngalo zaziza kubeka upopu etroneni yehlabathi. Kwandula ke, kwiBhunga laseOrleans, kwangaloo nyaka kanye, upopu wamisela umthetho weCawa.

ICawa njenge mini yonqulo yile nto uDade White ayibiza ngokuba yiSabatha “yesithixo,” yaye ukunqula izithixo yeyona nkcazo igqibeleleyo yeBhayibhile yegama elithi “isinyangiso”. Ngomnyaka ka-538, iingalo zeRoma yobuhedeni zamisa isinyangiso esenza kube yinkangala.

“Bonke abo baya kuphakamisa baze banqule iSabatha yesithixo, usuku uThixo angalubusisanga, banceda umtyholi neengelosi zakhe ngawo onke amandla obuchule babo ababunikiweyo nguThixo, abaye babuqulela ekusetyenzisweni okungalunganga. Bephejlelwe ngomnye umoya, owenz’ ukuba ukuqonda kwabo kumfameke, abanako ukubona ukuba ukuphakanyiswa kweCawa liphela liziko leCawa yamaKatolika.” Selected Messages, incwadi 3, 423.

Isiprofeto nembali ziyakuxhasa ukusetyenziswa esisandul’ ukukuchaza kwivesi yamashumi amathathu ananye. Xa sisithi isiprofeto siyakuxhasa oku kusetyenziswa, sibhekisa kwinto yokuba zikho nezinye iziprofeto ezithetha ngezi zinto zinye, singekazingenisi engxoxweni ngeli xesha. Ixesha lesihlanu nelokugqibela uDaniyeli asebenzisa ngalo “imihla ngemihla,” lifumaneka kwisahluko seshumi elinesibini.

Kwaye ukususela kwixesha lokususa umnikelo wemihla ngemihla, nokumiswa kwesikizi esitshabalalisayo, kuya kubakho iwaka elinamakhulu amabini anamashumi alithoba eentsuku. Ubusisiwe lowo ulindayo, aze afikelele kwiintsuku eziliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu. Daniyeli 12:11, 12.

Isiprofeto nembali ziyangqina ukuba ngonyaka wama-508, ukuxhathisa ukuphakama kobupapa kwaphela ngokusisiseko, xa owokugqibela kwizithintelo ezithathu zendawo (amaGoth), wancothulwa, njengoko isahluko sesixhenxe sikaDaniyeli sichaza.

Ndazicingela iimpondo, yaye, yabonakala kuphuma phakathi kwazo olunye uphondo oluncinane, phambi kwalo kwancothulwa ngeengcambu ezintathu kwezo mpondo zokuqala; yaye, khangelwa, kolu phondo kwakukho amehlo anjengamehlo omntu, nomlomo othetha izinto ezinkulu. Daniyeli 7:8.

Iimpondo ezintathu ezasuswayo ziboniswa kwezo tafile zimbini ezingcwele, yaye xa eyesithathu kwezo zithintelo zithathu zejografi yagxothwayo esixekweni saseRoma, ngonyaka wama-508, ukuchasana nokunyuka kwamandla obupopu kwasuswa. Ukumiselwa okubhekiselwe kuko kwivesi yeshumi elinanye, kumela iminyaka engamashumi amathathu ephakathi kuma-508 no-538. Kuchonga iminyaka engamashumi amathathu apho ukulungiselela ukumiselwa komntu wesono etempileni kaThixo kwafezekiswayo.

Igama eliguqulelwe ngokuthi “kususwa” likwangulo “sur,” elithetha ukususa; yaye ngo-508, ukuxhathisa ukumila kobupopu kwasuswa (kwathatyathwa kwasuka endleleni). Ukususela kuloo

mhla, iminyaka eliwaka elinamakhulu amabini anamashumi alithoba ikusa ku-1798, nakwixeba elibulalayo lobupopu. Iintsuku eziliwaka elinamakhulu amathathu anamashumi amathathu anesihlanu zikusa ekuphoxekeni kokuqala, nasekuqaleni kwexesha lokulibaziseka kanye ekupheleni konyaka ka-1843. Le ndima ithembisa intsikelelo kwabo “bafikayo” ku-1843. Igama elithi “bafikayo” lithetha ukuchukumisa. Usuku lokuqala luka-1844 luphawula ukuphoxeka kokuqala, kodwa usuku lokugqibela luka-1843 luchukumisa umzuzu wokuqala ka-1844. Usuku lokugqibela lonyaka luchukumisa usuku lokuqala lonyaka olandelayo. Intsikelelo enxulunyaniswa naloo mhla iqinisekiswa yimbali nangesiprofeto.

Siya kuqhubeka nokuqwalasela kwethu ukubaluleka “kokwemihla ngemihla” njengenyano esisiseko kwinqaku elilandelayo.

“Yonke imiyalezo eyanikelwa ukususela ngo-1840–1844 imele yenziwe inamandla ngoku, kuba baninzi abantu abalahlekelwe kukuma kwabo. Imiyalezo imele iye kuzo zonke iicawa.

“UKristu wathi, ‘Asikelelekile amehlo enu, kuba ayabona; neendlebe zenu, kuba ziyeva. Kuba inene ndithi kuni, Baninzi abaprofeti namadoda angamalungisa abanqwenela ukuzibona ezi zinto nizibonayo, abaze abazibona; nokuziva ezi zinto nizivayo, abaze abaziva’ [Mateyu 13:16, 17]. Asikelelekile amehlo awabona izinto ezabonwayo ngowe-1843 nangowe-1844.

“Isigidimi sanikelwa. Kwaye akufuneki kubekho kulibaziseka ekuphindaphindeni isigidimi, kuba imiqondiso yamaxesha iyazaliseka; umsebenzi wokugqibela umele wenziwe. Umsebenzi omkhulu uya kwenziwa ngexesha elifutshane. Kungekudala kuya kunikelwa isigidimi ngokumiselwa kukaThixo esiya kukhula sibe sisikhalo esikhulu. Wandula ke uDanyeli eme esabelweni sakhe, ukuze anikele ubungqina bakhe.” Manuscript Releases, umqulu 21, 437.