

Incwadi kaDaniyeli — Inani lamashumi amane anesithathu

*Ukutyhilwa Komfuziselo Wezotho Lwentshabalalo Kwisiprofeto
SeBhayibhile*

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Ukuchongwa kukaPawulos kweRoma yobuhedeni njengamandla ayethintela ubupopu ukuba bungangeni embusweni ngonyaka ka-538, kwaba bubungqina awabubona uWilliam Miller obamisa “umnikelo wemihla ngemihla,” encwadini kaDaniyeli, njengomele ubuhedeni. Isakhelo sikaWilliam Miller sasisekelwe kumandla amabini enza incithakalo, awobuhedeni alandelwa ngawobupopu. Owona mfumano ubalulekileyo kaMiller wokuxhasa eso sakhelo yaba bubungqina bukaPawulos ku-2 Tesalonika, isahluko sesibini, apho uPawulos echaza ukuba isithintelo kubupopu, esaveliswa yiRoma yobuhedeni, sasiza kususwa, ukuze “indoda yesono” ibekwe etempileni kaThixo, izibonakalisa ukuba inguThixo.

Encwadini kaDaniyeli, uphawu “lwemihla ngemihla” olumela ubuhedeni lusoloko lulandelwa luphawu lobupopu, nokuba lumelwe “sisono sencithakalo” okanye “lisikizi lencithakalo.” Kanti ke kwisikizo sikaKristu kumaKristu ngokungqingwa nokutshatyalaliswa kweYerusalem okwenzeka ngexesha leminyaka emithathu nesiqingatha ukusuka ku-66 ukuya ku-70 AD, uKristu wabhekisa “kwisikizi lencithakalo, esathethwa ngaso nguDaniyeli umprofeti” njengophawu lwamaKristu ayeseYerusalem lokuba abaleke ngoko nangoko. Imbali ichaza ukuba olo phawu lwalungelulo uphawu lweRoma yobupopu, kodwa lwalulolweRoma yobuhedeni. Olo phawu kwakufuneka luqondwe ngabathembekileyo, ukuba babeza kusinda ekungqingweni nasekutshatyalalisweni. Ngaba “isikizi lencithakalo, esathethwa ngaso nguDaniyeli umprofeti,” luphawu lweRoma yobuhedeni, okanye lweRoma yobupopu?

Ngoko ke, xa nithe nabona isikizi lentshabalalo, elathethwa ngalo nguDaniyeli umprofeti, limi endaweni engcwele, (ofundayo makaqonde:) mababalekele ezintabeni abo bakwaYuda; lowo uphezu kophahla lwendlu makangehli, aye kuthabatha nto endlwini yakhe; nalowo usemasimini makangabuyeli emva, aye kuthabatha iingubo zakhe. Yeha ke kwabakhulelweyo, nakwabo bancancisayo ngaloo mihla! Ke kaloku thandazani, ukuze ukusaba kwenu kungabi sebusika, kungabi nangomhla wesabatha; kuba ngelo xesha kuya kubakho imbandezelo enkulu, engazange ibekho kwasekuqaleni kwehlabathi kude kube ngoku, ingayi kuze iphinde ibekho. Ke ukuba loo mihla ibingayi kucuthwa, bekungayi kusindiswa mntu; kodwa ngenxa yabanyuliweyo loo mihla iya kucuthwa. Mateyu 24:15–22.

USisi White uphawula ngendlela esi silumkiso sazaliseka ngayo kwimbali yokutshatyalaliswa kweYerusalem ukususela ngowama-66 ukuya kowama-70 AD, yaye uchaza ukuba iflegi, okanye umqondiso womkhosi wamaRoma, yayiluphawu kumaKristu ayeseseYerusalem lokuba asabe. Ngoko ke, “isinyanyiso sencithakalo, ekwathethwa ngaso nguDaniyeli umprofeti,” sasinguRoma wobuhedeni na, okanye sasinguRoma wobupopu, njengoko uMiller waseka phezu kwaso isakhelo

sakhe?

UWilliam Miller wakhokelwa ukuba aziqonde zombini izibonakaliso zeRoma (eyobuhedeni elandelwa yeyeyopopu), kodwa wanyanzeleka, yimbali awayephila kuyo, ukuba aziphathe zombini ezo zikumkani njengekumkani enye. Kanti ke, ngokwenene, ziyikumkani enye, kodwa zikwamele izikumkani ezimbini ezilandelelanayo. Enyanzelwe yimbali yesiprofeto ka-1798, uMiller kwakufuneka athethe ngeRoma ngokuyintloko njengekumkani enye. Ngo-1798, uMiller wayekhohlelwa ukuba ukuBuya kweSibini kukaKristu kwakumalunga neminyaka engamashumi amabini anesihlanu kwixesha elizayo. Wayesazi kakuhle ukuba iRoma yopopu yayifumene inxeba elibulalayo ngo-1798. KuMiller, kwakungekho zikumkani zisezhlabeni ezinye ezaziza kulandela iRoma yopopu, kuba uKristu wayeseza kubuya kungekudala.

Kwimbali apho uMiller wayekho khona, waqonda ukuba umfanekiso wesahluko sesibini sikaDaniyeli wawumela izikumkani ezine zasemhlabeni, kuba yiloo nto uDaniyeli awayingqinayo.

Yaye ubukumkani besine buya kuba namandla njengentsimbi; kuba njengokuba intsimbi ityumza ibe luthuli, ize yoyise zonke izinto; kwaye njengentsimbi etyumza zonke ezi zinto, buya kutyumza bube luthuli, bugruzule. Ke ngenxa yokuba wawubona iinyawo neenzwane, inxalenye iludongwe lombumbi, nenxalenye iyintsimbi, ubukumkani buya kwahluleka phakathi; kodwa kuya kubakho kubo ubungakanani bamandla entsimbi, kuba wawuyibona intsimbi ixutywe nodongwe oluthambileyo. Daniyeli 2:40, 41.

UMiller wayeqonda ukuba zazikho izikumkani ezine kuphela, yaye ubukumkani besine nobokugqibela babuyiRoma, athe wayeyazi ngembali ukuba yayiyiRoma yobuhedeni elandelwa yiRoma yobupopu. Ubukumkani besine, ngokukaMiller, ngokuvumelana nelizwi likaDaniyeli, “babahlulelwene,” kodwa kuye uMiller olo lwahlulo lwalumela kuphela umahluko phakathi kwemiba yokoqobo neyomoya yobukumkani baseRoma. Wayenyanisile, kodwa ukuqonda kwakhe kwakulinganiselwe.

UMiller akazange abone ukuba ukwahlulwa kweRoma yobuhedeni neRoma yobupapa kwakusekelwe kulwahlulo awaphakanyiselwa ukuluchonga uPawulos. UPawulos (kwakunye noYohane umBhaptizi), wachonga ukuba ngexesha lomnqamlezo okungokoqobo kwakumele kungene kutshintsho kube kokomoya. Ngaphandle kwalo mqondiso uMiller wanyanzeleka ukuba amkele ukuba iRoma yayiyibukumkani obunye ngokusisiseko obabunezigaba ezibini. Kwaye ke, wayechanile (kodwa enomda). Wayengakwazi ukubona ukuba iRoma yokomoya yayimelwe yiBhabheli engokoqobo, kuba iRoma yokomoya (ubupapa) ikwayiBhabheli yokomoya.

IBhabhiloni yokoqobo, njengowokuqala kwizikumkani ezine kuDaniyeli isahluko sesibini, yayiza kufanekisa ubukumkani besine, kuba owokuqala usoloko efanekisa owokugqibela. IRoma yobuhedeni yayifanekiswe yiBhabhiloni, kodwa zombini iRoma yobuhedeni neBhabhiloni zafanekisa iRoma yokomoya (upopu). Ngoko ke upopu wayebubukumkani besihlanu, yaye wayemelwe yiBhabhiloni. Esi sisizathu esisiseko sokuba uDade White athelekise ukuthinjwa kukaSirayeli wokoqobo eBhabhiloni iminyaka engamashumi asixhenxe, nokuthinjwa kukaSirayeli wokomoya eBhabhiloni yokomoya iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu.

“Ibandla likaThixo emhlabeni lalinjengokuba ngokwenene lalisekuthinjweni ngeli xesha lide lentshutshiso engenalusini, kanye njengokuba abantwana bakwaSirayeli babebanjwe ekuthinjweni eBhabhiloni ngexesha lokuthinjwa.” Prophets and Kings, 714.

Ngoko ke uMiller wayengenangxaki ukutshintshiselana ngokuzaliseka kweziprofeto ezazichonga ngokucace ngakumbi iRoma yobuhedeni, neRoma yobupopu. Siya kunika imizekelo yoku njengoko siqhubeka, kodwa ukuba siyaqonda ukuba uMiller wayeyibona iRoma yobuhedeni neRoma yobupopu njengobukumkani obunye, sinokuqonda ukuba kutheni uMiller wayengenangxaki noYesu ebhekisela “kulisikizi lentshabalalo, elathethwa nguDaniyeli umprofeti,” njengokuzaliseka kweRoma yobuhedeni, ngoxa esaqonda intetho ethi “ilisikizi lentshabalalo,” encwadini kaDaniyeli njengophawu lweRoma yobupopu. UMiller wayengakwazi ukubona amagunya amathathu achithayo, yaye ngenxa yesi sizathu isakhiwo sakhe sesiprofeto sasilinganiselwe, nangona sasichanekile.

Kodwa ke sifanele sikuqonde njani ukungangqinelani kokuzaliseka kwembali ka-66 AD, xa iRoma yobuhedeni yabeka iimpawu zayo kwimida engcwele yetempile ekuzalisekeni kwesiprofeto sikaKristu? Ngaba “lisikizi lencithakalo, ekwathethwa ngalo nguDaniyeli umprofeti,” lingumqondiso weRoma yobuhedeni okanye weRoma yobupopu? Impendulo kuloo ngxaki ilula kakhulu xa uqonda amagunya amathathu azisa incithakalo, endaweni yamabini. Simele siqale ngengcaciso kaDade White ngokuzaliseka kwesiprofeto sikaKristu ngentshabalalo yeYerusalem.

“Ekubethelelweni kukaKristu emnqamlezweni ngamaYuda kwakubandakanyekile ukutshatyalaliswa kweYerusalem. Igazi elaphalazwayo eKalvari laba ngumthwalo owabazikisa ekonakaleni kweli hlabathi nakwihlabathi elizayo. Kunjalo ke okuya kuba njalo ngaloo mini inkulu yokugqibela, xa umgwebo uya kuwela phezu kwabazigatya ubabalo lukaThixo. UKristu, iliwa labo lesikhubekiso, uya kuthi ngoko abonakale kubo njengentaba yempindezelo. Uzuko lobuso baKhe, oluthi kwabangamalungisa lube bubomi, luya kuba kwabangendawo ngumlilo odlayo. Ngenxa yothando olwaliweyo, ubabalo oludeliweyo, umoni uya kutshatyalaliswa.”

“Ngezifaniso ezininzi nangezilumkiso eziphindaphindiweyo, uYesu wabonakalisa ukuba kuya kuba yintoni na isiphumo kumaYuda sokwala uNyana kaThixo. Kula mazwi Wayebhekisa kubo bonke, kuwo onke amaxesha, abala ukumamkela njengoMkhululi wabo. Sonke isilumkiso sesabo. Itempile ehlanjululweyo ngobungcwele bayo, unyana ongathobeliyo, abalimi bobuxoki, abakhi abagculelayo, banento efanayo namava omoni ngamnye. Ukuba akaguquki, isigwebo abasifuziselayo siya kuba sesakhe.” The Desire of Ages, 600.

Xa uPawulos wayechaza utshintsho olusuka kweyokoqobo lusiya kweyokomoya, ubonisa ukuba lwenzeka ngexesha lomnqamlezo, yaye kufanele kuqatshelwe ukuba ukutshatyalaliswa kweYerusalem kunxulumene ngokuthe ngqo nomnqamlezo. Ukutshatyalaliswa kweYerusalem yokoqobo, okwathi kwaqala kwafezekiswa yiBhabheli yokoqobo, kwafezekiswa okokugqibela yiRoma yokoqobo, kuba uYesu usoloko emela isiphelo ngesiqalo. Ukunyhashwa kwengcwele nomkhosi, okwaqala ngamandla obuhedeni aseBhabheli, kwaphela ngamandla obuhedeni aseRoma.

Ukutyunyuzwa ngokwasemoyeni kweYerusalem yokwasemoyeni kwafezekiswa yiRoma yobupopu, yaye omabini la maxesha okutyunyuzwa phantsi kweenyawo (okoqobo nokwasemoyeni) abonakalisa ngokomfuziselo ukutyunyuzwa kwabantu bakaThixo ligunya lesithathu elenza inkangala, elibizwa, ngokwemeko yeRoma, ngokuba yiRoma yanamhlanje.

Kukho amagunya amathathu achithachithayo, ngalinye litshutshisa abantu bakaThixo. Inamba yobuhetheni, ilandelwe lirhamncwa laselwandle lobuKatolika, elandelwa lirhamncwa lasemhlabeni lase-United States (umprofeti wobuxoki). Ubuhedeni babumelwe ngamandla ahlukeneyo obuhetheni awanyathela phantsi uSirayeli wokwenyama. Emva koko ubuPapal babunyathela phantsi uSirayeli wokomoya iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu, ukusuka ku-538 ukuya ku-1798. Umanyano oluphindwe kathathu lwenamba, irhamncwa, nomprofeti wobuxoki yiRoma yanamhlanje, yaye nalo luyabanyathela phantsi abantu bakaThixo ngexesha “Ieyure” yengxaki yomthetho weCawa. La magunya mathathu achithachithayo enamba, irhamncwa, nomprofeti wobuxoki nawo amelwe njengeRoma yobuhetheni, iRoma yobupapa, neRoma yanamhlanje.

NgokwesiBhalo seSityhilelo isahluko seshumi elinesixhenxe, ubuhedeni ngookumkani bokuqala abane; ukumkani wesihlanu bubupopu; yaye ookumkani besithandathu, besixhenxe, nabesibhozo ngumanyano oluphindwe kathathu lweRoma yanamhlanje.

Kwaye kukho ookumkani abasixhenxe: abahlanu bawile, omnye ukho, yaye omnye akakafiki; yaye xa efika, kufuneka ahlale ixesha elifutshane. Kwaye irhamncwa elalikho, elingasekhoyo, lona ngokwalo lingowesibhozo, yaye livela kwabasixhenxe, yaye liya entshabalalweni. ISityhilelo 17:10, 11.

Ngokwecandelo lesibini lencwadi kaDaniyeli, ubuhedeni bububukumkani obo bonke obune, buqala ngeBhabheli yokoqobo buye kutsho eRoma yokoqobo. IBhabheli yomoya bubupopu (intloko yegolide), yaye umanyano oluphindwe kathathu lwenamba, irhamncwa, nomprofeti wobuxoki (iRoma yale mihla), lumelwa ngumanyano oluphindwe kathathu lweMedi namaPersi bomoya, iGrike yomoya, neRoma yomoya (enenxeba layo elibulalayo eliphilisiwe).

Xa uYesu wabhekisela “kwisikizi lentshabalalo, ekwakhulunywa ngalo nguDaniyeli umprofeti,” wayechonga “umqondiso” othile amaKristu amele ukuwuqonda kuzo zontathu iiRoma. IRoma yobuhedeni, iRoma yobupapa, neRoma yale mihla zonke ziyatshutshisa abantu bakaThixo. Olo tshutshiso lumeleke ngokwesiprofeto njengokunyhashwa phantsi kwengewele nomkhosi. UYesu wanikela isilumkiso sokusondela kolo tshutshiso ngexesha ngalinye kula maxesha mathathu entshutshiso. Xa “umqondiso” wegunya leRoma wabekwa phakathi kwengewele, lalifikile ixesha lokusaba eYerusalem. UYesu wayengasebenzisi intetho kaDaniyeli ethi “isikizi lentshabalalo” njengophawu lwamandla asemhlabeni, kodwa njengophawu lomqondiso amaKristu awayefanele ukuwuqonda.

“UYesu wabhengeza kubafundi ababemamele izigwebo ezaziza kwehlela uSirayeli owawexukile, ingakumbi impindezelo yesohlwayo eyayiza kubafikela ngenxa yokwala kwabo no kubethelela kwabo uMesiya emnqamlezweni. Iimpawu ezicacileyo nezingaphikisekiyo zaziza kwandulela loo ncopho yoyikekayo. Iyure eyoyikwayo yayiza kufika ngesiqophe

nangokukhawuleza. Kwaye uMsindisi walumkisa abalandeli baKhe esithi: ‘Xa ngoko nithe nalibona isikizi sokuphazisa, ekwathethwa ngaso nguDanilyeli umprofeti, simi endaweni engcwele, (ofundayo make aqonde:) makuthi ke abo bakwaYuda basabele ezintabeni.’ Mateyu 24:15, 16; Luka 21:20, 21. Xa imiqondiso yamaRoma yonqulo-zithixo yayiya kumiswa emhlabeni ongcwele, owawunabela iifarlongi ezimbalwa ngaphandle kweendonga zesixeko, ngoko abalandeli bakaKristu babemele bafumane ukhuseleko ngokusaba. Xa uphawu lwesilumkiso lwalubonakala, abo babeya kusinda babengamele balibazise konke konke. Kulo lonke ilizwe lakwaYuda, kwakunye naseYerusalem ngokwayo, umqondiso wokusaba wawumele ukuthotyelwa kwangoko. Lowo wayethe ngengozi abe phezu kophahla lwendlu wayengamele ehle aye endlwini yakhe, nokuba kukusindisa obona butyebi bakhe buxabisekileyo. Abo babesebenza emasimini okanye kwizidiliya babengamele bathabathe xesha lokubuyela kwisambatho sangaphandle esasibekwe bucala ngoxa babesebenza kubushushu bemini. Babengamele bathandabuze nangelixa elinye, hleze babandakanywe kwintshabalalo ngokubanzi.” Imbambano Enkulu, 25.

Kule ndawo uDade White uchaza “inyala yentshabalalo” njenge “mqondiso ongenakuphazanyiswa,” owawumelwe “ziimpawu ezinqulayo izithixo zamaRoma,” abazimisayo “emhlabeni ongcwele” wengcwele. UYesu wayengasebenzisi “inyala yentshabalalo” ukumela naliphi na igunya leRoma yobuhedeni okanye elamaRoma lobupapa, kodwa njeng “mqondiso.” Xa lo “mqondiso” wawumisiwe emhlabeni ongcwele wetempile, amaKristu kwakufuneka asabe eYerusalem “hleze abandakanywe entshabalalweni ngokubanzi.” UDade White uqhubela phambili kamva kwakweso sicutshulwa aze achaze ukuba isiprofeto sikaKristu esasichaza intshabalalo sasinezaliseko ezingaphezu kwesinye.

“Isiprofeto soMsindisi ngokuphathelile ekutyeleleni kwemigwebo phezu kweYerusalem siya kuba nokuzaliseka kwakhona, apho olo tshabalalo loyikekayo lwalusisithunzi esibuthathaka kuphela. Kwisiphumo sesixeko esinyuliweyo sinokubona umgwebo wehlabathi eliye layikhaba inceba kaThixo laza lanyathela umthetho waKhe. Zimnyama iingxelo zentsizi yoluntu athe umhlaba wayibona ngazo zonke iinkulungwane zawo ezide zolwaphulo-mthetho. Intliziyo iyagula, nengqondo idakumbe ekucamngceni ngako. Zoyikeka iziphumo zokwala igunya laseZulwini. Kodwa umfanekiso omnyama ngakumbi usandlalwa kwizityhilelo zekamva. Iingxelo zexesha elidlulileyo,—uluhlu olude lwezidubedube, iingxabano, neenguquko, ‘imfazwe yegorha ... enengxolo edidekileyo, neengubo eziqengqelwe egazini’ (Isaya 9:5),—ziyintoni na ezi, xa zithelekiswa nezothuso zaloo mini xa uMoya kaThixo othintelayo uya kurhoxiswa ngokupheleleyo kwabakhohlakeleyo, angabi sabamba phantsi ukuqhambuka kweenkanuko zoluntu nomsindo kaSathana? Ihlabathi liya kuthi ke ngoko libone, ngendlela elingazange layibona ngaphambili, iziphumo zolawulo lukaSathana.”

“Kodwa ngaloo mini, njengakwixesha lokutshatyalaliswa kweYerusalem, abantu bakaThixo baya kusindiswa, wonke umntu oya kufunyanwa ebhaliwe phakathi kwabaphilayo. Isaya 4:3. UKristu uvakalise ukuba uya kuza okwesibini ukuze ahlanganisele abathembekileyo baKhe kuye ngokwaKhe: ‘Ziya kwandula ke zonke iintlanga zehlabathi zikhale, zibone noNyana woMntu esiza emafini ezulu enamandla nozuko olukhulu. Wothuma izithunywa zaKhe ngesandi esikhulu sexilongo, zize zihlanganisele abanyulwa baKhe bevela kwimimoya yomine, besuka esiphelweni esinye sezulu, besa kwesinye.’ Mateyu 24:30, 31. Ngoko ke abo

bangayithobeliyo iindaba ezilungileyo baya kudliwa ngumoya womlomo waKhe, batshatyalaliswe kukuqaqamba kokuza kwaKhe. 2 Tesalonika 2:8. NjengoSirayeli wamandulo abangendawo bayazitshabalalisa; bawa ngobugwenxa babo. Ngobomi besono, bazibeke kude kangako ekungavisisaneni noThixo, indalo yabo yonakaliswe kangaka bububi, kangangokuba ukubonakaliswa kozuko lwaKhe kubo kuba ngumlilo obadlayo.”

“Mabadede abantu bangayityesheli imfundiso abayidluliselwayo ngamazwi kaKristu. Njengoko walumkisa abafundi Bakhe ngokutshatyalaliswa kweYerusalem, ebanika umqondiso wentshabalalo esondelayo, ukuze bakwazi ukusaba; ngokunjalo ulumkisile ihlabathi ngemini yentshabalalo yokugqibela yaye ubanike imiqondiso yokusondela kwayo, ukuze bonke abathandayo bakwazi ukubaleka ingqumbo ezayo. UYesu uthi: ‘Kuya kubakho imiqondiso elangeni, nasenyangeni, nasezinkwenkwezini; emhlabeni ke kube kukubandezeleka kweentlanga.’ Luka 21:25; Mateyu 24:29; Marko 13:24–26; ISityhilelo 6:12–17. Abo babona ezi zibonakaliswa zokufika Kwakhe mabazi ‘ukuba kusondele, kusemnyango.’ Mateyu 24:33. ‘Ngoko ke lindani,’ ngamazwi Akhe okululeka. Marko 13:35. Abo bayithobelayo isilumkiso abayi kushiya ebumnyameni, ukuze loo mini ibafikele bengalindelanga. Kodwa kwabo bangayi kulinda, ‘imini yeNkosi iza kanye njengesela ebusuku.’ 1 Tesalonika 5:2–5.” Imbambano Enkulu, 36, 37.

Xa uDade White wayebhala la mazwi kwakusekho ukuzalisekiswa kwexesha elizayo kwentshabalalo yaseYerusalem. Umgwebo wokubuyekeza owenziwa nxamnye neRoma yale mihla (inamba, irhamncwa, nomprofeti wobuxoki), ekupheleni kwehlabathi, umele ukuwa kokugqibela kweBhabheli yokomoya, kodwa iBhabheli yokomoya (ubupopu) sele yawayo kanye ngowe-1798. Intshabalalo yaseYerusalem imele umgwebo wokubuyekeza kaThixo phezu kwebandla eliwexukileyo.

Ukutshatyalaliswa kweYerusalem kwiminyaka emithathu enesiqingatha ukusuka ku-66 AD ukuya ku-70 AD kufuzisela ukutshatyalaliswa okuziswa ngumgwebo kaThixo wokuphindisela ekupheleni kwehlabathi phezu kweRoma yanamhlanje (inamba, irhamncwa nomprofeti wobuxoki). Ukurhangqwa nokutshatyalaliswa kweYerusalem, okwaphunyezwa bubuhedeni ukusuka ku-66 AD kwada kwaya ku-70 AD, kwathabatha kanye iminyaka emithathu enesiqingatha.

Ukurhangqwa nokutshatyalaliswa kweYerusalem yokomoya okwafezekiswa bubupopu kwaqhubeka iminyaka emithathu enesiqingatha yesiprofeto, ukususela ngowama-538 ukuya kowe-1798. Le mizekeliso mibini ibonakalisa ukurhangqwa nokutshatyalaliswa kweYerusalem “ngomzuzu” wentlekele yomthetho weCawa owenziwa yiRoma yale mihla. Okokugqibela kwezo ntshabalalo zintathu zeYerusalem kuyabuyiselwa umva, njengoko kubonisiwe encwadini kaDaniyeli.

Incwadi kaDaniyeli iqala ngokuba iBhabheli yoyise yaza yatshabalalisa iYerusalem, yaye iphela ngokutshatyalaliswa kweBhabheli nangoloyiso lweYerusalem. Kuyo nganye kwezi mfazwe zintathu, kwanelwa umqondiso kumaKristu owawabikela ukuba asabe emfazweni owawusiza. Ngo-AD 66, kwaba kuxa imikhosi yeRoma yobuhedeni yabeka imiqondiso yayo (iiflegi zayo zemfazwe) emhlabeni ongcewele wengcewele. Ngonyaka ka-538, kwaba kuxa “umntu wesono”

watyhilwayo, ehleli etempileni kaThixo (ibandla lobuKristu), ezibonakalisa ngokwakhe ukuba unguThixo, xa wawisa umthetho weCawa kwiBhunga lase-Orleans ngaloo nyaka. Ukunyanzeliswa kokugcinwa kweCawa koko ubupopu abakuchonga njengobungqina begunya labo phezu kwehlabathi lobuKristu, kuba baphikisa (ngokuchanekileyo) ukuba akukho nkxaso yokunqula ngeCawa eLizwini likaThixo, yaye into yokuba bona bamisa iCawa njengosuku lonqulo kubuKristu ibubungqina bokuba igunya lezithethe namasiko abo obuhedeni lingaphezu kweBhayibhile.

Ngomnyaka ka-538, amaKristu kwakufuneka ahlukane nebandla laseRoma, kungekuphela nje ngenxa yokuba lalingeyilo ngokwenene ibandla lobuKristu, kodwa nangenxa yokuba umqondiso wegunya lobupopu wawubekwe kwiindawo ezingcwele zebandla likaThixo. USister White uchaza inkqubo yokwahlukana yaloo mbali eyathi yaqalisa ixesha apho ibandla likaThixo labalekela entlango iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu.

“Kodwa akukho manyano phakathi kweNkosana yokukhanya nenkosana yobumnyama, yaye akunakubakho manyano phakathi kwabalandeli bazo. Xa amaKristu avumayo ukumanyana nabo babeguquke ngokuyinxenye kuphela bephuma kubuhedeni, angena endleleni eyabakhokelela kude ngakumbi nangakumbi nenyano. USathana wagcoba kuba wayephumelele ekulukuhleni inani elikhulu kangaka labalandeli bakaKristu. Wandula ke wasebenzisa amandla akhe ngokupheleleyo ngakumbi phezu kwaba, waza wabakhuthaza ukuba batshutshise abo bahlala benyanisekile kuThixo. Akukho namnye owayeqonda kakuhle kangako indlela yokuchasa ukholo lokwenyaniso lobuKristu njengabo babekhe baba ngabakhuseli balo; yaye la maKristu awexukileyo, emanyene namaqabane awo angamahedeni ngokuyinxenye, alujolisa uluhlu lwawo lweemfazwe kwezo mpawu zibalulekileyo kakhulu zeemfundiso zikaKristu.

“Kwakufuna umzabalazo onzima nowokuphelelwa lithemba kwabo babeya kuthembeka ukuze beme bengenakushukunyiswa nxamnye neenkohliso namasikizi awayefihlwe phantsi kweengubo zobupristi aza angeniswa ecaweni. IBhayibhile ayizange yamkelwe njengomgangatho wokholo. Imfundiso yenkululeko yonqulo yabizwa ngokuba luwexuko, yaye abo babeyixhasa bathiywa baza bagxothwa.

“Emva kongquzulwano olude nolunzima, abambalwa abathembekileyo bagqiba kwelokuba baqhawule lonke umanyano necawa ewileyo ekukreqeni ukuba ibingasafuni ukuzikhulula kubuxoki nasekunquleni izithixo. Babona ukuba ukwahlukana kwakuyimfuneko engenakuphepheka ukuba babeza kuthobela ilizwi likaThixo. Babengenabuganga bakunyamezela iimpazamo eziyingozi emphefumleni wabo, baze bamise umzekelo onokubeka emngciphekweni ukholo lwabantwana babo nolwabantwana babantwana babo. Ukuze kuqinisekiswa uxolo nomanyano babekulungele ukwenza nasiphi na isivumelwano esingangqubani nokuthembeka kuThixo; kodwa babesiva ukuba kwanoxolo lwalunokuthengwa ngexabiso elibiza gqitha ukuba lufunyanwa ngokuncama umgaqo. Ukuba umanyano lwalunokuqinisekiswa kuphela ngokulalanisa inyaniso nobulungisa, makubekho ke ukungavisisani, kwanemfazwe.” Imbambano Enkulu, 45.

Siya kuqhubekeka nezi ngcinga kwinqaku elilandelayo.

“Unaphakade wolula phambi kwethu. Ikhusele sele liza kususwa. Thina bahlala kwesi sikhundla sinzulu, sinoxanduva olukhulu, senza ntoni na, sicinga ngantoni na, ukuze sibambebele kuthando lwethu lokuzingca lokuzonwabisa ngokukhululeka, ngoxa imiphefumlo itshabalala isingqongile? Iintliziyo zethu sele zaba lukhuni kwaphela na? Asinako na ukuva okanye ukuqonda ukuba sinomsebenzi wokuwenza ngenxa yosindiso lwabanye? Bazalwana, ningabodidi na oluthi, lunehlo kodwa lungaboni, luneendlebe kodwa lungavi? Kungenxa yelize na ukuba uThixo uninike ukwazi intando yaKhe? Kungenxa yelize na ukuba Enithumele isilumkiso phezu kwesilumkiso? Niyakholwa na zizibhengezo zenyaniso engunaphakade ngokuphathelele oko kuza kwehlela ihlabathi, niyakholwa na ukuba izigwebo zikaThixo zijingile phezu kwabantu, nize nihlale nje nikhululekile, nivila, ningakhathali, nithanda iziyolo?”

“Akusele xesha ngoku lokuba abantu bakaThixo babophelele iintliziyo zabo okanye bazibekele ubutyebi babo ehlabathini. Ixesha alisekude, apho, njengabafundi bokuqala, siya kunyanzelwa ukuba sikhangele indawo yokusabela kwiindawo ezishiyekileyo nezikude nabantu. Njengokuba ukurhangqwa kweYerusalem yimikhosi yamaRoma kwakungumqondiso wokusaba kumaKristu aseYudea, kwangokunjalo ukuthabatha igunya kwesizwe sethu ngommiselo onyanzelisa isabatha yobupopu kuya kuba sisilumkiso kuthi. Ngelo xesha kuya kuba lixesha lokushiya izixeko ezikhulu, silungiselela ukushiya ezincinane, siye kumakhaya athuleyo kwiindawo ezifihlakeleyo phakathi kweentaba. Kanti ngoku, endaweni yokufuna izindlu ezixabisa kakhulu apha, sifanele ukuba silungiselela ukufudukela kwilizwe elingcono, elilezulu. Endaweni yokuchitha ubuncwane bethu ekuzonwabiseni thina, sifanele ukuba sifunda ukonga. Sonke isiphiwo esibolekwe nguThixo sifanele ukusetyenziswa kuzuko lwaKhe ekunikezeleni isilumkiso ehlabathini. UThixo unomsebenzi wokuba abasebenzi abasebenzisana naYe bawenze ezixekweni. Imishini zethu zimele zixhaswe; kufuneka kuvulwe iimishini ezintsha. Ukuqhubela phambili lo msebenzi ngempumelelo kuya kufuna inkcitho eninzi. Kuyafuneka izindlu zonqulo, apho abantu banokumenywa khona ukuba beve iinyaniso zeli xesha. Ngenxa kanye yale njongo, uThixo ubeke inkunzi ezandleni zamagosa aKhe. Impahla yenu mayingabotshelwa kumashishini ehlabathi, ukuze lo msebenzi ungathintelwa. Bekani ubuncwane benu apho ninokubulawula khona ukuze bube yinzuzo kwinjongo kaThixo. Thumelani ubutyebi benu ngaphambi kwenu ezulwini.” Testimonies, volume 5, 464.