

Incwadi kaDaniyeli - Inani Lamashumi Alithoba Anesithathu

*Ukutyhilwa kweTrilogy yesiProfeto yaseRoma: Ukusuka kubuhedeni
bamandulo ukuya kwinkohliso yanamhlanje*

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Incwadi kaDaniyeli ichaza ukuba yiRoma emisa umbono, yaye loo ngqiqo yachaswa ngamaProtestanti embali yamaMillerite xa uWilliam Miller wachonga le nyaniso. Kwiintsuku zokugqibela, kuseyiRoma emisa umbono, yaye namhlanje ubu-Adventist baseLawodike buxhasa ngoku imbono yamaProtestanti awileyo yokuba abaphangi babantu bakho nguAntiyokwe Epifane. Abantu bomnqophiso ababedlulwayo kwimbali yamaMillerite baluchasa olo nyaniso lolo lunye kanye, oluchaswayo ngoku ngabantu bomnqophiso beentsuku zokugqibela nabo ngoku abadlulwayo. USolomon wakuthetha kakuhle oku:

Into ebikade yabakho, yiyo eya kuphinda ibekho; nento eyenziweyo, yiyo eya kuphinda yenziwe; akukho nto intsha phantsi kwelanga. Kukho yini na into ekunokuthiwa ngayo, Yabona, le intsha? Seyabakho kwakudala, kumaxesha angaphambi kwethu. INTshumayeli 1:9, 10.

Ngokwesiprofeto kukho ukubonakaliswa okuthathu kweRoma, yaye ukubonakaliswa kokuqala okubini kuchonga iimpawu zokwesithathu, kuba inyaniso imiselwa phezu kobungqina bababini.

Ke ukuba akakuphulaphuli, hamba naye uthabathe omnye okanye ababini abangakumbi, ukuze ngomlomo wamangqina amabini nokuba ngamathathu onke amazwi aqiniswe. Mateyu 18:16.

Inkolo yeRoma yobuhedeni yayibuhedeni, yaye ubuhedeni bubuxoki obulinganisa inkolo eyinyaniso. Ayibobuxoki obulinganisa kakhulu ngengqiqo obuqondwa ngayo ubuxoki bemali, kuba ubuhedeni enyanisweni abufani konke konke nenkolo eyinyaniso. Kodwa ngokwesiprofeto buneempawu zobuxoki obulinganisa. IsiXeko saseRoma sibuxoki obulinganisa iYerusalem, yaye sinesitempile (iPantheon) esasibuxoki obulinganisa itempile yaseYerusalem. Izenzo zonqulo zobuhedeni azingwaliswanga yaye zezobudemon, kodwa zimele izenzo zonqulo zobuxoki obulinganisa zikaSathana. Intloko yenkolo yeRoma yobuhedeni yayinesihloko esithi Pontifex Maximus. "Pontifex Maximus" ekuqaleni sasibhekisela kumbingeleli oyintloko wonqulo lwesizwe samaRoma kwiRoma yakudala, yaye imvelaphi yaso ibuyela kwimihla yokuqala yeRiphabliki yaseRoma. Ngokuhamba kwexesha, sadityaniswa negunya lezopolitiko nelenkolo, saza ekugqibeleni saguquka saba sisihloko esisetyenziswa nguPopu kwiCawa yamaRoma Katolika namhlanje.

Isihloko sombingeleli omkhulu waseRoma wobuhedeni sasiyi-Pontifex Maximus, yaye sasikwasisihloko sombingeleli omkhulu waseRoma yobupopu, yaye ligama lesiLatini elithetha "Oyena Mkhulu kumaPontiff aPhezulu." Wayengumbingeleli omkhulu wonqulo lukarhulumente

waseRoma, ngokukodwa unqulo lothixo uJupiter. IPontifex Maximus yayinegunya elibalulekileyo lezenkolo kunye noxanduva olubalulekileyo, kuquka ukongamela izithethe ngeentlobo ngeentlobo zonqulo nokukuqinisekisa ukusebenza ngokuchanekileyo kwekhalenda yonqulo yaseRoma. IPontifex Maximus yayiyintloko yeKholeji yabaPontiff (Collegium Pontificum), iqela lababingeleli elalinoxanduva lokutolika nokugcina izithethe zonqulo lwaseRoma.

Umbingeleli oyintloko baseRoma bobuhedeni nabaseRoma bopopu wayenguPontifex Maximus; ngoko ke isihloko sentloko yeRoma yanamhlanje ngokwemvelo siya kuba nguPontifex Maximus. Inkolo yeRoma yobuhedeni yayibubuhedeni, yaye inkolo yeRoma yopopu yayiyiyo, yaye iseyeyiyo nanamhla, ubuhedeni, kodwa igutyungelwe kukuzibiza kobuKristu; yaye inkolo yeRoma yanamhlanje yemihla yokugqibela iya kuba bubuhedeni, bugutyungelwe kukuzibiza kobuKristu.

IRoma yobuhedeni neRoma yobupopu zazineexesha elithile elikhethekileyo apho zaziya kulawula ngokugqibeleleyo. IRoma yobuhedeni yayiza kulawula ngokugqibeleleyo iminyaka engamakhulu amathathu anamashumi amathandathu, ekuzalisekeni kwesiprofeto sexesha esikuDaniyeli isahluko seshumi elinanye, indinyana yamashumi amabini anesine.

Wongena ngoxolo kwanakweyona ndawo ichumileyo yelizwe; enze oko bangakwenzanga ooyise, kwanookhokho bakhe; abasasaze phakathi kwabo amaxhoba, nempahla ephangiweyo, nobutyebi; ewe, acebe ngamayelenqe akhe nxamnye neenqaba ezinqatyisiweyo, kwada kwaba lixesha. Daniyeli 11:24.

Umxholo wevesi yamashumi amabini anesine yiRoma yobuhedeni, kuba bona baba ngumxholo kwivesi yeshumi elinesithandathu, yaye baqhubeka bengumxholo de kube kwivesi yamashumi amathathu ananye. Siya kuzijongana nezi vesi ngokukodwa kumanqaku aza kuza, kodwa apha sibonisa nje ukuba isiprofeto sachaza ukuba iRoma yobuhedeni yayiza kulawula ngobungangamsha obupheleleyo iminyaka engamakhulu amathathu anamashumi amathandathu, njengoko imelwe yiRoma “iceba” “amacebo ayo nxamnye neenqaba ezinqatyisiweyo, kude kube lixesha.” Igama eliguqulelwe ngokuthi “nxamnye” ngokwenene lithetha ukuthi “ukusuka,” yaye ivesi ithi iRoma yayiza kulawula ihlabathi “ukusuka” “kwiinqaba ezinqatyisiweyo,” eyayisiSixeko saseRoma, yaye yayiza kwenza njalo “ngexesha” elinye, eliyiminyaka engamakhulu amathathu anamashumi amathandathu.

IRoma yobuhedeni yaqalisa ukulawula ngobukhosi obupheleleyo kwiMfazwe yaseActium, ngowama-31 BC, yaza yaqhubeka ilawula ngobukhosi obupheleleyo kwada kwangunyaka wama-330 AD, xa uConstantine wafudusela ikomkhulu lobukumkani ukusuka kwinqaba eyomeleleyo yeSixeko saseRoma, waya kwiSixeko saseConstantinople. Emva koko ubukumkani baqalisa ukuhla kwabo obudume kakubi. ISixeko saseRoma sasiyiyo “inqaba eyomeleleyo” yesiprofeto yeRoma yobuhedeni, yaye xa yayilawula isuka kweso sixeko yayingoyiseki. Kwimfazwe eyalandela ukudluliselwa kwamandla kukaConstantine, iSixeko saseRoma saba yinto ekujoliswe kuyo kuhlaselo lukaGenserik nezizwe ezingamaqaba ezazihlasela, ezimelwe ziiXilongo ezine zokuqala zeSityhilelo isahluko sesibhozo.

Ngenxa yesi sizathu kuDaniyeli isahluko seshumi elinanye, indima yamashumi amathathu ananye, “iingalo” (iRoma yobuhedeni) ezamxhasayo ubupopu, zaqala zangcolisa “ingwele yamandla.”

IsiXeko saseRoma siyiyo “ingcwele yamandla” esisiprofeto kuzo zombini iRoma yobuhedeni neRoma yobupopu, kuba ngonyaka wama-330, ngokudluliselwa kwegunya lobuhedeni eConstantinople, isiXeko saseRoma sashiyelwa iRoma yobupopu eyayisanda kunyuka. Ngenxa yesi sizathu, ISityhilelo isahluko seshumi elinesithathu, indima yesibini ithi inamba (iRoma yobuhedeni), yanika iRoma yobupopu “isihlalo” sayo. “Isihlalo” yindawo apho ulawulo lulawula lususela khona, yaye ukususela ngonyaka wama-538 kude kuse kuma-1798, iRoma yobupopu yalawula ngobungangamsha njengokuba iRoma yobuhedeni yayilawule ngobungangamsha “ixesha”.

Isiprofeto ichaza ixesha elithile elikhethekileyo apho zombini iRoma yobuhedeni neRoma yobupopu zaziza kulawula ngokugqibeleleyo, yaye xa zazisenjenjalo oko kwakusuka esihlalweni sazo segunya, esasisiXeko saseRoma. Ukungoyiseki kweRoma yobuhedeni kwaphela xa bemkayo kwiSixeko saseRoma, nto leyo eyaphawula ukuphela kweminyaka engamakhulu amathathu anamashumi amathandathu, emelwe “njengexesha” kwindima yamashumi amabini anesine, yaye xa iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu yolawulo lobupopu yaphelayo ngowe-1798, uNapoleon wayalela ukuba upopu akhutshwe kwiSixeko saseRoma, waza wasweleka esekuthinjweni.

IRoma yobuhedeni neRoma yobupopu ziqinisekisa ukuba iRoma yanamhlanje iya kulawula ngogqibeleleyo ngexesha elithile elikhethekileyo lesiprofeto ngemihla yokugqibela. “Ixesha alisekho”, kodwa ixesha lentshutshiso yobupopu yemihla yokugqibela lithuba elithile eliqinisekileyo eliqala ngomthetho weCawa oza kufika kungekudala eUnited States lize liqhubeke de kuvalwe ixesha lovavanyo loluntu, xa uMikayeli esema aze avakalise athi, “Ongenabulungisa makenze okungenabulungisa kuse; nonongcolileyo makahlale engongcolileyo kuse; nolilungisa makenze ubulungisa kuse; nongcwele makahlale engcwele kuse.”

IRoma yobuhedeni yatshutshisa amaKristu eColosseum kwisiXeko saseRoma ngalo lonke imbali yayo enegazi, yaye ababhali-mbali abangamaKristu baqikelele ukuba ngexesha lamaXesha Obumnyama olawulo lobupopu ikhulu lezigidi labafel’ ukholo labulawa bubupopu, kodwa ubupopu buyalikhanyela elo bango buze bubeke uqikelelo malunga nezigidi ezingamashumi amahlanu. IRoma yobuhedeni neRoma yobupopu zombini zatshutshisa abanyanisekileyo bakaThixo, yaye neRoma yanamhlanje iya kubatshutshisa abantu abanyanisekileyo bakaThixo ngemihla yokugqibela.

“Abaninzi baya kuvalelwa entolongweni, abaninzi baya kusabela ubomi babo bebaleka ezixekweni nasezilokishini, yaye abaninzi baya kuba ngamangqina afel’ ukholo ngenxa kaKristu ekumeleni inyaniso beyikhusela.” Selected Messages, book 3, 397.

IRoma yobuhedeni yoyisa imiqobo emithathu yejografi njengoko yayithabatha ulawulo lwehlabathi. IRoma yobupopu yoyisa imiqobo emithathu yejografi njengoko yayithabatha ulawulo lwehlabathi. IRoma yale mihla yoyisa uKumkani waseMazantsi (iSoviet Union engakholelwayo kubukho bukaThixo) ngowe-1989, yaye ngokulandelayo iya kubhukuqa ilizwe elizukileyo (iUnited States) kumthetho weCawa oza kufika kungekudala. Emva koko iya koyisa iYiputa (ihlabathi liphela).

“Lonke uluntu lwahluleka lube ngamaqela amabini amakhulu, abalulamelayo nabangathobeliyo. Siya kufunyanwa sikuliphi na iqela?”

“Abo bayigcinayo imithetho kaThixo, abo bangaphili ngesonka sodwa, koko ngalo lonke ilizwi eliphuma emlonyeni kaThixo, babumba ibandla likaThixo ophilayo. Abo bakhetha ukulandela uMchasi-Kristu bangabemi balo mvukeli mkhulu. Bemiswe phantsi kwebhanile kaSathana, bayawaphula umthetho kaThixo, baze bakhokelele nabanye ekubeni bawuphule. Bazabalazela ukumisa imithetho yeentlanga ngendlela yokuba abantu babonakalise ukunyaniseka kwabo koorhulumente basemhlabeni ngokunyathela phezu kwemithetho yobukumkani bukaThixo.”

“USathana uphambukisa iingqondo ngemibuzo engabalulekanga, ukuze zingabi nako ukubona ngembono ecacileyo necaciseke kakuhle izinto ezibaluleke kakhulu. Utshaba lucwangcisa ukurhintyela ihlabathi.

“Ihlabathi ekuthiwa lelobuKristu liya kuba yindawo yezenzo ezikhulu nezinesigqibo. Abantu abasemagunyeni baya kumisela imithetho elawula isazela, ngokomzekelo wobuPapa. IBhabheli iya kuzenza zonke iintlanga zisele iwayini yengqumbo yohenyuzo lwayo. Zonke iintlanga ziya kubandakanyeka.” Manuscript Releases, volume 1, 296.

Ukuze kukhuselwe inyaniso echaza “ilizwe elizukileyo” likaDaniyeli ishumi elinanye ivesi yamashumi amane ananye njengomfuziselo weUnited States, iNgonyama yesizwe sakwaYuda yavulela abafundi besiprofeto bemihla yokugqibela umgaqo wokusetyenziswa okuphindwe kathathu kwesiprofeto. Ukukhanya okuvela kwezo vesi zintandathu zokugqibela kusekiwe ngokusetyenziswa kwembali emelwe “sisihla ngemihla” encwadini kaDaniyeli, njengoko kubekwe kwivesi yamashumi amathathu ananye kaDaniyeli ishumi elinanye, kwezo vesi zintandathu zokugqibela zesahluko. Kwaloo nyaniso isisiseko esingagungqiyo (“isihla ngemihla”), eyaba sisitshixo sesakhelo sesiprofeto sikaMiller, nayo yavelisa isakhelo sesiprofeto semihla yokugqibela. Isakhelo sikaMiller sasisekelwe phezu kwamagunya amabini atshabalalisayo, ubuhedeni nobupopu, awatshutshisa abantu bakaThixo, yaye isakhelo semihla yokugqibela sisekelwe phezu kwamagunya amathathu atshabalalisayo atshutshisa abantu bakaThixo kwimihla yokugqibela.

Ukwanda kolwazi olumelwe kwiivesi ezintandathu zokugqibela zikaDaniyeli ishumi elinanye, ezimele ukwanda kolwazi olwafika ngowe-1989, nezimelwe nguMlambo iHidekeli, kwachaswa ziintshaba zenyano. Olo chaso lwakhokelela ekuqondweni komgaqo wosetyenziso oluphindwe kathathu lwesiprofeto, olwaqala ukuqondwa njengosetyenziso oluphindwe kathathu lweRoma, ongumxholo omisela umbono wembali yesiprofeto.

Apho kungekho mbono, abantu bayatshabalala; kodwa oyigcinayo umthetho, unoyolo yena. IMizekeliso 29:18.

Ukusetyenziswa ngokuphindwe kathathu kweembonakalo ezintathu zeRoma kubonakalisa ukuba inkolo yeRoma yobuhedeni neyeRoma yobupopu bubuhedeni, yaye ukuba inkolo yazo ilawulwa ngumntu onesihloko esithi Pontifex Maximus. Ezo mbonakalo zimbini zeRoma zibonakalisa ukuba amagunya amathathu omhlaba asuswa kuqala phambi kokuba zilawule ngokugqibeleleyo

kangangexesha elimiselweyo, yaye ukuba ziya kulawula zisuka kwisixeko saseRoma esineenduli ezisixhenxe, esiyingewele yazo yamandla. Zombini zingqina inyani yokuba zatshutshisa abantu bakaThixo abathembekileyo. Ngako oko, ngokusekelwe kula mangqina mabini siyazi ukuba inkolo yeRoma yanamhlanje iya kuba bubuhedeni, yaye ukuba iya kukhokelwa ngupopu waseRoma onesihloko esithi Pontifex Maximus.

Phambi kokuba ihenyukazi elikhulu lithabathe ulawulo lize lilawule ngokupheleleyo, iRoma yanamhlanje iya kufuneka yoyise imiqobo emithathu, yaye umqobo wokuqala sele ungowembali egqithileyo, ngokutshabalala kweSoviet Union ngowe-1989, olo tshaba lwayo olungakholelwayo kubukho bukaThixo olwaluchasa amandla eRoma eYurophu. Umqobo olandelayo uya kubhukuqwa kumthetho weCawa oza kufika kungekudala eUnited States, kuze ke iZizwe eziManyeneyo zinikele ngegunya lazo kwiRoma yanamhlanje okwethutyana elifutshane. Xa sele ibekwe ngokupheleleyo etroneni, intshutshiso yemihla yokugqibela iya kwandula ukwenzeka.

Incwadi kaDaniyeli, yaye ngokukodwa iSityhilelo isahluko sesibhozo, zinika iimpawu zesiprofeto zaseRoma, ezinegalelo ekuqondweni ngokuchanekileyo kweRoma yanamhlanje. Enye yezo mpawu yayikukwahlulwa koBukhosi baseRoma baba yiMpuma neNtshona njengoko kwenziwa nguConstantine ngonyaka wama-330. IRoma yobuhedeni kunye neRoma yobupopu, xa ziqwalaselwa kunye, nazo zibonisa indalo enezahlulo ezibini yeRoma. Ukwahlulwa kukaConstantine okwavelisa iRoma yasentshona neyaseMpuma kungqina okwesibini kweRoma yobuhedeni neRoma yobupopu. UConstantine wamisa igunya lolawulo lwaseburhulumenteni empuma, waza washiya igunya leecawa entshona. IRoma yobuhedeni yayimela ubuciko boburhulumente, yaye iRoma yobupopu yayimela ubuciko becawa. Impuma yayibuciko boburhulumente, intshona ibuciko becawa njengoko kumelwe yintsimbi nodongwe lukaDaniyeli isahluko sesibini, okanye uphondo lobudoda nophondo lobufazi lukaDaniyeli isahluko sesibhozo, okanye izilwanyana ezidla inyama zikaDaniyeli isahluko sesixhenxe, nezilwanyana zengcwele zikaDaniyeli isahluko sesibhozo.

IRoma yanamhlanje nayo iya kuba yeyobume obuphindwe kabini, iqulunqwe yindibaniselwano yebandla norhulumente, yentsimbi nodongwe, neyobuqhophololo benkolo nobuqhophololo borhulumente, kodwa iRoma yanamhlanje ikwangeyobume obuphindwe kathathu. KwiSityhilelo isahluko sesibhozo, iRoma yasentshona neyasempuma zahlulwahlulwa ngokoqobo nangokomfuziselo zaba zintathu. UConstantine, elawula esuka kwiRoma yasempuma, wahlula ngokoqobo ubukumkani bakhe koonyana bakhe abathathu, yaye iRoma yasentshona yamelwa ngokomfuziselo lilanga, inyanga neenkwenkwezi ezazimela uhlobo lolawulo oluphindwe kathathu olwalusetyenziswa buBukhosi baseRoma. Ngoko ke iRoma yanamhlanje, nangona iphindiwe kabini ngobuqhophololo benkolo noborhulumente, iya kumela nomanyano oluphindwe kathathu olumelwe yinamba, lirhamncwa, nangumprofeti wobuxoki.

Ukubonakaliswa kweRoma yobuhedeni neRoma yopopu kuchaza ubume obuntsonkothileyo besiprofeto beRoma yale mihla yokugqibela. Yimanyano ephindwe kathathu eyenzeka kumthetho weCawa oza kufika kungekudala ekhokelela ihlabathi eArmagedon. Le “Mfanekiso weRhamncwa” wehlabathi lonke ongumfuziselo wokudityaniswa kweCawa noRhulumente. Intloko yawo nguPontifex Maximus, olawula esuka kwiSixeko saseRoma, esisihlalo samandla

akhe. Igunya lolawulo lwentlalo lomntu wesono liya kunikwa yiZizwe eziManyeneyo, yaye ihlabathi liya kunyanzelwa ukuba lamkele inkqubo yomchasi-Kristu ephindwe kathathu, kanti ikwangamacala amabini, ngamandla okunyanzela eUnited States. Ngoko ke, kanye njengokuba iRoma yobuhedeni (inamba) kwiSityhilelo ishumi elinesithathu, umqolo wesibini, yanika upopu “amandla ayo, isihlalo sayo, negunya elikhulu”, iUnited States, njengoko imelwe yiRoma yobuhedeni, izalisekisa kwaezo zenzo zintathu ngenxa yeRoma yale mihla. Isihlalo sisiSixeko saseVatican kwisixeko saseRoma esineenduli ezisixhenxe, igunya ziiZizwe eziManyeneyo, yaye amandla yiUnited States. Zizonke zikhokelela ihlabathi endaweni apho upopu “eya kufika esiphelweni sakhe, angabikho omncedayo”.

Siya kuqhubekeka nesi sifundo kwinqaku elilandelayo.

Yaza isithunywa sesithandathu sayigalela ingqayi yaso phezu komlambo omkhulu i-Ewufrahe; aza amanzi awo oma, ukuze kulungiswe indlela yookumkani baseMpuma. Ndaza ndabona oomoya abathathu abangcolileyo, abafana namasele, bephuma emlonyeni wenamba, nasemlonyeni werhamnawa, nasemlonyeni womprofeti wobuxoki. Kuba bangoomoya beedemon, abenza imimangaliso, abaphuma besiya kookumkani bomhlaba nabebo behlabathi liphela, ukuba babahlanganisele emfazweni wolo suku lukhulu lukaThixo uSomandla. Yabonani, ndiza njengesela. Unoyolo lowo uphaphayo, agcine izambatho zakhe, hleze ahambe ze, babone ihlazo lakhe. Waza wabahlanganisela ndawonye endaweni ebizwa ngolwimi lwesiHebhere ngokuthi yiArmagedon. Yaza isithunywa sesixhenxe sayigalela ingqayi yaso emoyeni; kwaza kwaphuma ilizwi elikhulu liphuma etempileni yasezulwini, etroneni, lisithi, Kugqityiwe. ISityhilelo 16:12–17.