

IRoma Iseka Umbono — Inani lesiHlanu

*Ukuveza lingxabano Zesiprofeto Eziphindaphindwayo Kwi-Adventism:
Ukuqonda Abaphangi Babantu Bakho*

Jeff Pippenger
2024-08-09

Kwinqaku lokugqibela sichonge imigca emithandathu yesiprofeto yempikiswano ethe yavela kwimbali yoBhadventi ukususela kwixesha lamaMillerite kude kube ngumhla wanamhlanje. Ndiyagxininisa ukuba impikiswano yokuqala neyokugqibela emalunga “nabaphangi babantu bakowenu” kwivesi yeshumi elinesine yesahluko seshumi elinanye sikaDaniyeli, ziyafana ngokwesiprofeto. AmaMillerite ayebaqonda “abaphangi” njengeRoma, yaye amaProtestanti ayefundisa ukuba “abaphangi” yayingukumkani waseSiriya ogama linguAntiochus Epiphanes.

Yaye ngaloo maxesha kuya kusukuma abaninzi bemelene nokumkani wasezantsi; kwanabaphangi babantu bakowenu baya kuzinyusa ukuze bamise umbono; kodwa baya kuwa. Daniyeli 11:14.

Ukuqala kwivesi yeshumi, kuqhubeke kude kube kwivesi yeshumi elinesihlanu, kumelwa imfazwe phakathi kwezikumkani zaseYiputa nezaseSiriya. Kule ndawo, iYiputa ingukumkani wasemzantsi, aze ukumkani waseSiriya amelwe njengokumkani wasemantla. Ivesi yeshumi ichaza oko ababhali-mbali bakubiza ngokuba kukuqala kweMfazwe yesine yaseSiriya ngowama-219 BC; iivesi zeshumi elinanye neshumi elinesibini zimela idabi laseRafiya ngowama-217 BC, kunye nemiphumo yalo. Emva koko iivesi zeshumi elinesithathu ukuya kweleshumi elinesihlanu zichaza idabi lasePanium ngowama-200 BC. Kwiiivesi zeshumi ukuya kweleshumi elinesihlanu, ukumkani waseSiriya nguAntiochus Magnus, umlawuli woBukhosi lwamaSeleucid.

Ivesi yeshumi imela imbali xa uAntiochus Magnus eqalisa imfazwe yokuphinda afumane ummandla owathatyathwa kubukumkani bamaSeleucid kwiminyaka engaphambili. Kule vesi uwuphinda afumane loo mmandla ulahlekileyo ngowama-219 BC, kodwa uyayeka okwethutyana imikhuba yakhe yohlaselo, aze afune ukuhlanganisa kwakhona amandla omkhosi wakhe. Wayesele ebuyise ulawulo lommandla owawulahlekile, waza wafikelela kanye kumda waseYiputa, ubukumkani basemazantsi obabuphantsi kolawulo lobukhosi bukaPtolemy. Phakathi kowama-219 BC nowama-217 BC, kokubini ukumkani wasemzantsi nokumkani wasemantla benza amalungiselelo edabi elalisondela laseRaphia.

Idabi laseRaphia lenzeka ngowama-217 BC, yaye ubukumkani basemzantsi baseYiputa, obabulawulwa nguPtolemy, boyisa ukumkani waseSiriya uAntiochus Magnus, ukumkani wasemantla kwesi siqendu sesiprofeto. Emva koko, kwiivesi zeshumi elinesithathu ukuya kweshumi elinesihlanu, kwiminyaka elishumi elinesixhenxe kamva ngowama-200 BC, uAntiochus Magnus, owayesele enze umanyano noPhilip waseMakedoni, wajongana neYiputa kwidabi lasePanium. Ubukumkani basemzantsi baseYiputa ngelo xesha babunokumkani ongumntwana oneminyaka emihlanu okanye emithandathu ubudala, yaye uAntiochus Magnus noPhilip abazange

bakwazi ukumelana nokusebenzisa elo thuba likakumkani ongumntwana waseYiputa, yaye uAntiochus Magnus waphumelela kwidabi lasePanium. Ezi vesi zintathu zimele idabi lasePanium ziqulethe ivesi yeshumi elinesine, apho amandla amatsha aziswa khona kwibali lesiprofeto.

Abaphangi babantu bakowenu ngamandla ahlukileyo kunokumkani wasezantsi waseYiputa, okanye ukumkani wasemantla wakwaSeleucid, okanye uFilipu umlawuli waseMakedoni. AmaMillerite aqonda ukuba iRoma ngabaphangi babantu bakowenu. Elinye lamagama engcambu yesiHebhere eliguqulelwa ngokuba “ngabaphangi,” lithetha umqhekezi. IRoma yobuhedeni imelwe esiprofetweni njengamandla awayeya kuqhekeza abe ziingceba.

Emva koku ndabona emibonweni yasebusuku, nanko ke irhamncwa lesine, eloyikekayo nelimangalisayo, linamandla ngokugqithiseleyo; yaye lalinamazinyo amakhulu entsimbi: ladla, laza laqhekeza lakhawulahlula, layinyathela intsalela ngeenyawo zalo; yaye lalahlukile kuwo onke amarhamncwa ayengaphambi kwalo; yaye lalinempondo ezilishumi. Daniyeli 7:7.

Xa u-Uriah Smith enika amagqabaza ngamasela, ucaphula imbali-mlando ebonisa ukuba amasela amela abaqhekezi.

“Ngoku kuziswa igunya elitsha,—‘abaphangi babantu bakho;’ ngokwenene, utsho uBhishophu uNewton, ‘abaphuli babantu bakho.’ Kude lee ngasemanxwemeni oMlambo iTiber, ubukumkani babuzondla ngamacebo amabhongo nangeenjongo ezimnyama. Ekuqaleni buncinane, bubuthathaka, bukhule ngesantya esimangalisayo ngamandla nangokomelela, busolula ngononophelo apha naphaya ukuzama ubukroti balo, nokuvavanya ukomelela kwengalo yalo yemfazwe, de, buqonda amandla abo, baphakamisa intloko yabo ngokukhalipha phakathi kweentlanga zehlabathi, baza babamba ngesandla esingenakoyiswa isixhobo sokulawula imicimbi yazo. Ukususela ngoko igama laseRoma limi ephepheni lembali, limiselwe ukuba kangangeenkulungwane ezininzi lilawule imicimbi yehlabathi, kwaye lisebenzise impembelelo enkulu phakathi kweentlanga kude kube sekupheleni kwexesha.

“IRoma yathetha; yaye iSiriya neMakedoniya kungekudala zafumanisa utshintsho lusiza phezu kwenkangeleko yephupha lazo. AmaRoma angenelela ngenxa yokuxhasa ukumkani omncinane waseYiputa, ezimisele ukuba makakhuselwe ekutshatyalalisweni okwalucebiswe nguAntiyokwe noFilipu. Oku kwakungo-200 BC, yaye kwakungomnye wongenelelo lokuqala olubalulekileyo lwamaRoma kwimicimbi yeSiriya neYiputa.” Uriah Smith, Daniel and Revelation, 257.

Isiprofeto esibekwe kwezi ndinyana sazaliseka phantse kwiminyaka engamashumi amabini, ukusuka kowe-219 BC ukuya kowe-200 BC; kodwa abaprofeti bathetha ngakumbi ngemihla yokugqibela kunemihla ababephila kuyo.

“Ngamnye kubaprofeti bamandulo akazange athethe kangako ngexesha lakhe njengokuba wathethela elethu, ukuze ke ukuprofeta kwabo kusebenze kuthi. ‘Ke kaloku zonke ezi zinto zabehlela bona zibe yimizekelo; zaza zabhalelwa ukulumkisa kwethu thina, esifikelwe ziziphelo zamaxesha ehlabathi.’ I Korinte 10:11. ‘Babonakaliselwa ukuba babengazilungiseleli bona ngokwabo, koko babelungiselela thina ngezo zinto ngoku ezixelwe kuni ngabo banishumayeze iindaba ezilungileyo ngoMoya oyiNgcwele othunywe evela

ezulwini; izinto ezo ezinqwenelwa nangazingelosi ukuzikhangela.’ 1 Petros 1:12....”

“IBhayibhile iye yaqokelela yaza yabopha ndawonye ubuncwane bayo ngenxa yesi sizukulwana sokugqibela. Zonke iziganeko ezikhulu nezenzo ezinzulu zembali yeTestamente eNdala bezikade ziphindaphindwa, yaye zisaqhubeka ziphindaphindwa, ebandleni kule mihla yokugqibela.” Selected Messages, incwadi 3, 338, 339.

Nangona uDaniyeli engazange aphilile kulo mmandla wexesha weminyaka engamashumi amabini esiwuqwalaselayo, imphefumlelo ngeembhalo zikaDade White isazisa ukuba inxalenye enkulu yembali ebhalwe kuDaniyeli ishumi elinanye iya kuphindwa ekuzalisekeni kokugqibela kukaDaniyeli ishumi elinanye.

“Asinalo xesha lokulilahla. Amaxesha enzima asiphambi kwethu. Ihlabathi liyashukunyiswa ngumoya wemfazwe. Kungekudala iziganeko zembandezelo ezathethwayo eziprophetweni ziya kwenzeka. Isiprofeto esikwisahluko seshumi elinanye sikaDaniyeli sele siphantse safikelela ekuzalisekeni kwaso okupheleleyo. Inxalenye enkulu yembali eyenzekileyo ekuzalisekiseni kwesi siprofeto iya kuphindwa.” Manuscript Releases, number 13, 394.

Iindima zeshumi ukuya kweyeshumi elinesihlanu zikaDaniyeli ishumi elinanye zimela imbali yemihla yokugqibela ekhokelela kumthetho weCawa oza kufika kungekudala, kuba indima yeshumi elinesithandathu ichaza ixesha apho iRoma, okokuqala ngqa, yoyisa “ilizwe elizukileyo.”

Kodwa lowo uzayo ukumchasa uya kwenza ngokokuthanda kwakhe, yaye akukho namnye uya kumelana naye; yaye uya kuma ezweni elizukileyo, lona liya kutshatyalaliswa sisandla sakhe. Daniyeli 11:16.

UDaniyeli usebenzisa ibinzana elithi “ilizwe elizukileyo” kabini kwimibhalo yakhe. Okokuqala kukwivesi yeshumi elinesithandathu, xa iRoma yobuhedeni yokoqobo yoyisa ilizwe elizukileyo lokwenyani lakwaYuda.

“Nangona iYiputa yayingakwazi ukuma phambi kuka-Antiochus, ukumkani wasemantla, noAntiochus wayengenakukwazi ukuma phambi kwamaRoma, awayeseze amchase ngelo xesha. Akukho bukumkani baphinda bakwazi ukumelana nala mandla ayephakama. ISiriya yoyiswa, yaza yongezwa kubukhosi baseRoma, xa uPompey, BC 65, wamhlutha uAntiochus Asiaticus izinto zakhe, wayinciphisa iSiriya yaba liphondo laseRoma.”

“Loo mandla mnye wayemiselwe nokuma eLizwe eliNgcwele, aze aligqibe. IRoma yadibana nabantu bakaThixo, amaYuda, ngomnqophiso, ngo-162 BC, ukususela kulo mhla yaba nendawo ebalulekileyo kwikhalenda yesiprofeto. Noko ke, ayizange ifumane ulawulo phezu kwelakwaYuda ngokuloyisa ngokwenene de kube ngu-63 BC; yaye ke ngoko ngendlela elandelayo.” Uriah Smith, Daniel and Revelation, 259.

Enye indinyana apho uDaniyeli asebenzisa khona “ilizwe elizukileyo” ikwivesi yamashumi amane ananye.

Kananjalo uya kungena ezweni elizukileyo, aze amazwe amaninzi abhukuqwe; kodwa aba baya kusinda esandleni sakhe, uEdom, noMowabhi, nentloko yabantwana baka-Amon. Daniyeli 11:41.

Indima yamashumi amane ananye ngokwendalo ilandela indima yamashumi amane, yaye indima yamashumi amane iqala ngamazwi athi “yaye ngexesha lesiphelo.” Kwi-The Great Controversy, uDade White uchaza u-1798 njenge “xesha lesiphelo,” ngoko ke indima yamashumi amane ananye ichaza imbali elandela emva kwexesha lesiphelo ngo-1798.

“Kodwa ngexesha lokuphela, utsho umprofeti, ‘Baninzi abaya kuhambahamba, nolwazi luya kwandiswa.’ Daniyeli 12:4.... Ukususela ngowe-1798 incwadi kaDaniyeli ityhiliwe, ulwazi lweziprofeto luye lwandiswa, yaye baninzi abaye bavakalisa umyalezo onzulu womgwebo osondelileyo.” Imbambano Enkulu, 356.

Iizwe elizukileyo lendinyana yamashumi amane ananye asililo elakwaYuda lasemandulo ngokwentsingiselo yokoqobo, koko linguYuda langoku ngokwasemoyeni. IUnited States yiYuda langoku ngokwasemoyeni, yaye indinyana yamashumi amane ananye ichaza umthetho weCawa oza kufika kungekudala eUnited States.

Noko ke, akuzange kuqale oko kungokwasemoyeni, koko kwaqala oko kungokwemvelo; kwaza emva koko kwalandela oko kungokwasemoyeni. 1 Korinte 15:46.

Loo mthetho weCawa uchazwa ngokomfuziselo yivesi yeshumi elinesithandathu, kuba “ininzi yembali eyenzekileyo” ekuzalisekeni kukaDaniyeli ishumi elinanye iya kuphindwa. Iivesi zeshumi ukuya kweleshumi elinesihlanu kwimihla yokugqibela zimele imbali eyandulela, yaza yakhokelela kumthetho weCawa.

Ukumkani wasentla kwezo ndinyana zintlanu, kwanokumkani wasemazantsi, ezazalisekiswa ngukumkani wakwaSeleucid uAntiochus Magnus nangookumkani baseYiputa bobukumkani bakwaPtolemy, bafanekisela amagunya ayinqwalasela yembali ekhokelela kumthetho weCawa osondeleyo ukuza. Ezi ndinyana zichaza imbali yentshukumo yabangamawaka alikhulu anamashumi amane anesine, kuba indinyana yeshumi ichaza ukuwa kweSoviet Union ngowe-1989, yaye indinyana yeshumi elinesithandathu ichaza umthetho weCawa osondeleyo ukuza.

UKristu ugxininisa ezi ndinyana ngokumatanisa indinyana yeshumi nendinyana yamashumi amane, kwanokumatanisa indinyana yeshumi elinesithandathu nendinyana yamashumi amane ananye. Isalathiso esithe ngqo kwilizwe elizukileyo lokwenene, elimele ngokomfuziselo ilizwe elizukileyo lasemoyeni lendinyana yamashumi amane ananye, sisiphelo sezi ndinyana zintandathu, yaye indinyana yeshumi sisiqalo.

Kanye njengoko uKristu waqinisekisa ukuba ivesi yeshumi elinesithandathu inonxibelelwano oluthe ngqo nevesi yamashumi amane ananye, kwangokunjalo, ivesi yeshumi inonxibelelwano oluthe ngqo nevesi yamashumi amane. Intetho ekwivesi yeshumi ethi “phuphuma, udlule phakathi,” yeyona ntetho kanye yesiHebhere eguqulelwe ngokuthi “phuphuma uze ugqithe ngapha,” kwivesi yamashumi amane. Le ntetho ifumaneka kwenye indawo enye kuphela eZibhalweni, kodwa iguqulelwe ngokwahlukileyo kancinane kunendlela ekwivesi yeshumi nakwivesi yamashumi amane. Sekunjalo, yiyo kanye loo ntetho yesiHebhere.

Yaye kuya kudlula kwaYuda; kuya kukhukulisa kugalele, kufike kude kuse entanyeni; nokunwenwa kwamaphiko akhe kuya kuwuzalisa ububanzi belizwe lakho, wena Imanuweli. Isaya 8:8.

“Ukuphuphuma kugqithe” kukaIsaya kuyafana nokuthi “uphuphume, adlule” kwivesi yeshumi, kwanokuthi “uphuphume, agqithe” kwivesi yamashumi amane. Ngaphezu koko, nganye kwezi vesi zintathu ichaza uhlaselo olwenziwa ngukumkani wasentla phezu kukumkani wasemzantsi. KuIsaya, ukumkani wasemantla waseAsiriya, uSenakeribhe, wayehlasela uYuda, ubukumkani basemzantsi bakwaSirayeli. Kwivesi yeshumi uAntiochus Magnus, ukumkani wasemantla wobuKumkani bamaSeleucid, wayehlasela ubukumkani basemzantsi baseYiputa. Kwivesi yamashumi amane, ukumkani wasentla, amandla obupopu, awayefumene inxeba elibulalayo ekuqaleni kwevesi yamashumi amane, wayehlasela amandla asemzantsi angakholelwayo kuThixo eSoviet Union. Ivesi nganye imele ulwakhiwo olufanayo lwesiprofeto lwengxabano phakathi kookumkani basentla nabasemzantsi, yaye kwivesi nganye ukumkani wasentla “uyaphuphuma agqithe.”

Ubungqina bukaIsaya nendima yeshumi zombini zibonisa ukuba xa ukumkani wasemantla ehlasela, uyema engakangeni kwisixeko esiyintloko sobukumkani basemzantsi. USenakeribhi wazisa imfazwe yakhe de yafikelela kwiindonga zaseYerusalem, kodwa akaphindanga waqhubela phambili. Ngo-219 BC, uAntiyokosi Omkhulu wafika emdeni waseYiputa waza wema. Emva koko woyiswa emfazweni waseRafiya owenzeka kwiminyaka emibini kamva ngo-217 BC. USenakeribhi wafika kwiindonga zaseYerusalem waza woyiswa emfazweni njengoko uThixo wangenelela.

Ngako oko utsho uYehova ngokusingisele kukumkani waseAsiriya ukuthi, Akayi kungena kulo mzi, angadubuli nalitolo khona, angasondeli kuwo ephethe ikhaka, angawakhi nongqameko lokuwungqinga. Ngendlela awafika ngayo, uya kubuya ngayo kwangolo hlobo; akayi kungena kulo mzi, utsho uYehova. Kuba ndiya kuwukhusela lo mzi, ndiwusindise ngenxa yam ngokwam, nangenxa kaDavide, umkhonzi wam. Kwathi ngobo busuku isithunywa sikaYehova saphuma, sabulala eminqubeni yama-Asiriya ikhulu elinamashumi asibhozo anesihlanu amawaka; kwathi bakuvuka kusasa, nanko bengamizimba efileyo bonke. Waza uSenakeribhi ukumkani waseAsiriya wemka, wahamba wabuyela, wahlala eNineve. Kwathi, esanqula endlwini kaNisroki uthixo wakhe, oonyana bakhe uAdrameleki noSharetseri bambulala ngekrele; baza basabela ezweni laseArmeniya. Waza uEsar-hadon unyana wakhe walawula esikhundleni sakhe. 2 Kumkani 19:32–37.

Ngowe-1989, ukumkani wasemntla wayitshayela wayisusa iSoviet Union, kodwa akazange ayoyise ikomkhulu leSoviet Union. IRashiya yasala imile. Idabi elilandelayo, elifanekiswe kwiindima zeshumi elinanye neshumi elinesibini, laliyiDabi laseRafiya, elakwafanekiswa kukubhukuqwa komkhosi kaSennakeribhi nokufa kwakhe okwalandelayo, nto leyo ebonakalisa uloyiso lokumkani wasemzantsi, owayenguYuda kubungqina bukaSennakeribhi, neRafiya kubungqina bukaAntiochus Magnus.

Ivesi yeshumi inika unxulumano oluthe ngqo nevesi yamashumi amane, yaye ivesi yeshumi elinesithandathu inika unxulumano oluthe ngqo nevesi yamashumi amane ananye. Iivesi zeshumi

ukuya kweshumi elinesithandathu zimele imbali ka-1989 kude kuse kumthetho weCawa. Le vesi imele imbali efihlakeleyo kwivesi yamashumi amane eqala ngokuwa kweSoviet Union ngo-1989 ize iqhube kude kuse kumthetho weCawa. Ivesi yeshumi ikwadibanisa ngokuthe ngqo “amaxesha asixhenxe” kaLevitikus amashumi amabini anesithandathu nale mbali ifihlakeleyo, kodwa loo mgca wenyaniso ungaphandle koko sikumisela apha.

Kwimbali yamaMillerite kwaqala impikiswano yokuqala kwezisithandathu eziphambili ngaphakathi kobu-Adventism ngokuphathelele ukuchongwa ngokuchanekileyo kweRoma, yaye yayimalunga nokuba abaphangi bendima yeshumi elinesine babemele bani. AmaProtestanti ayegcina ukuba babemele uAntiochus Epiphanes, kanti amaMillerite abachonga njengeRoma. Kwimpikiswano yokugqibela yobu-Adventism ngokuphathelele ukuchongwa ngokuchanekileyo kweRoma, nayo ikwangalabo baphangi bendima yeshumi elinesine. Elinye iqela, elimelwe ngamaMillerite, limi liqinile ekuxhaseni ukuqonda okusisiseko kwamaMillerite, okwasiqinisekiswa nguMoya wesiProfeto.

“Ndibonile ukuba itshathi ka-1843 yayikhokelwa sisandla seNkosi, nokuba yayingamele iguqulwe; ukuba amanani ayenjalo njengoko Yona yayifuna; ukuba isandla saYo sasiphezu kwawo saza safihla impazamo kwezinye zezo zibalo, ukuze kungabikho namnye unokuyibona, de kwasuswa isandla saYo.” Early Writings, 74.

Loo tshathi ingcwele ichaza impikiswano ngophawu luka-164 BC.

“164 Ukufa kuka-Antiochus Epiphanes, owathi kambe, akazange avukele iNkosana yeenkosana, njengoko wayesele efile iminyaka eli-164 ngaphambi kokuba iNkosana yeenkosana izalwe.”

Isalathiso saloo mpikiswano esikwitshathi engcwele simela inyaniso ekuphela kwayo emelwe kwitshathi engcwele engasekelwanga kwisicatshulwa sesiprofeto esivela eLizwini likaThixo. Ngokwenjenjalo sichonga uphawu lwendlela, kungekhona lwembali yeBhayibhile, kodwa lwembali yeAdvent, yaye “asifanele sitshintshwe,” kuba loo mpikiswano ichaza indlela umbono wesiprofeto omiselwa ngayo. Ukuyilahla loo nyaniso esisiseko kukuthi ngaxeshanye ulahle igunya lokuqinisekiswa yiMoya weSiprofeto kwetshathi engcwele.

“Eyona nkohliso yokugqibela kaSathana iya kuba kukwenza ubungqina boMoya kaThixo bungabi namandla. ‘Apho kungekho mbono, abantu bayatshabalala’ (Imizekeliso 29:18). USathana uya kusebenza ngobuqhophololo obukhulu, ngeendlela ezahlukeneyo nangamacebo ahlukeneyo, ukuze axokozelise ukuzithemba kwabantu abaseleyo bakaThixo kubungqina benyaniso. Uya kuzisa imibono eyinkohliso ukuze akhohlise, aze axube ubuxoki nenyano, aze ngaloo ndlela abantu bacaphuke kangokuba baya kuthabatha yonke into ethwala igama lemibono njengohlobo oluthile lwenzondelelo egqithisileyo; kodwa imiphefumlo enyanisekileyo, ngokuthelekisa ubuxoki nenyano, iya kwenziwa ikwazi ukwahlula phakathi kwako.” Selected Messages, incwadi 2, 78.

Impikiswano yokugqibela “yabaphangi babantu bakho” iyafana neyaqala, yaye ngaphandle kokuqondwa komfuziselo omisela umbono, “abantu bayatshabalala.” “Bayatshabalala” ngenxa yokuba “balenza ilize ubungqina boMoya kaThixo.”

Elinye iqela lithi i-United States imelwe njengabaphangi bendima yeshumi elinesine. Elo qela alinakho okanye alifuni ukubona ukuba uAntiochus Magnus, kwiindima zeshumi ukuya kweleshumi elinesihlanu, umele i-United States. Kanye njengokuba amaProtestanti embalini yamaMillerite athi abaphangi babengoAntiochus, iqela elingafuni ukubona lichaza abaphangi njengamandla (i-United States) afuziselwa nguAntiochus.

Uhlaselo lukaSenarike phezu kukaYuda, olwafikelela kwikomkhulu, iYerusalem, lwaza lwaphumelela, lwalukhokelwa ngumphathi-mkhosi kaSenarike, uRabshakeh.

Ngoko ke ngoku, ndiyakucela, yenza isivumelwano nenkosi yam, ukumkani waseAsiriya, yaye ndiya kukunika amahashe angamawaka amabini, ukuba wena unakho ngakwicala lakho ukubeka abakhweli kuwo. Uya kuthi ngoko uwubuyise njani na ubuso bomthetheli omnye kwabona bakhonzi bancinane benkosi yam, uze uthembele kwiYiputa ngenxa yeenqwelo zokulwa nangenxa yabakhweli bamahashe? Ndinyuke na ngoku ngaphandle kukaYehova nxaanye nale ndawo ukuze ndiyitshabalalise? UYehova wathi kum, Nyuka uye nxaanye nalo mhlaba, uwutshabalalise. Wandula ke uEliyakim unyana kaHilekiya, noShebhena, noYowa, bathi kuRabshake, Thetha, siyakucela, kubakhonzi bakho ngolwimi lwaseSiriya; kuba siyaluva; ungathethi nathi ngolwimi lwamaYuda ezindlebeni zabantu abaseludongeni. Kodwa uRabshake wathi kubo, Inkosi yam indithume na enkosini yakho, nakuwe, ukuba ndithethe la mazwi? ayindithumanga na kumadoda ahleli eludongeni, ukuze adle ilindle lawo, asele nomchamo wawo kunye nani? Wema ke uRabshake, wadanduluka ngezwi elikhulu ngolwimi lwamaYuda, wathetha esithi, Liveni ilizwi lokumkani omkhulu, ukumkani waseAsiriya. 2 Kumkani 18:23–28.

URabshakeh wayengavezi awakhe amazwi, koko wayeveza amazwi kaSenakeribhe, ukumkani waseAsiriya. KuDanilyeli ishumi elinanye indinyana yamashumi amane ukumkani wasemntla ligunya lobupopu elathi ngexesha lesiphelo ngo-1798 lafumana inxeba elibulalayo ezandleni zeFransi engakholelwayo kubukho bukaThixo, ukumkani wasemzantsi. Kule ndinyana ukumkani wasemntla ekugqibeleni uyaziphindezela aze aphuphume ebukumkanini basemzantsi (i-USSR) ngo-1989. Xa ukumkani wasemntla wawufeza loo msebenzi, weza “neenqwelo zokulwa, nabakhweli bamahashe, neenqanawa ezininzi.” “Iinqwelo zokulwa nabakhweli bamahashe” zimele amandla emfazwe, yaye “iinqanawa” zimele amandla ezoqoqosho. Ezo mpawu zichaza i-United States njengomkhosi obambeke iRoma yobupopu kuloyiso luka-1989, njengoko kuchazwe ngohlobo olungumfuziselo kuRabshakeh. UAntiochus Magnus kwiindinyana zeshumi ukuya kweleshumi elinesihlanu umele i-United States, yaye njengoko uWilliam Miller wachaza ngokuchanekileyo ukuba igama elithi “kananjalo” kwiindinyana yeshumi elinesine lisungula igunya elitsha elingena kwimbali yesiprofeto, “abaphangi” kufuneka bamele igunya elahlukileyo nokuba kukookumkani basemazantsi boPtolemy, okanye nguAntiochus ukumkani wasemntla, okanye nguFilipu waseMakedoni.

“Uukumkani wasemzantsi, kule ndinyana, ngaphandle kwamathandabuzo, uthetha ukumkani waseYiputa; kodwa into ethethwa ngabaphangi babantu bakho isahleli iyinto ethandabuzekayo mhlawumbi kwabanye. Ukuba ayinakuthetha uAntiochus, okanye nawuphi na ukumkani waseSiriya, kuyacaca; kuba ingelosi yayithetha ngolo hlanga kwiindinyana ezininzi ezandulelayo, yaza ngoku ithi, ‘kananjalo nabaphangi babantu bakho,’ njl., ngokucacileyo

ibonisa olunye uhlanga. Ndiya kuvuma ukuba mhlawumbi uAntiochus wabaphanga amaYuda; kodwa oko kwakunokulimisela njani ‘umbono,’ ekubeni uAntiochus engakhankanywa ndawo embonweni njengowenza nasiphi na isenzo esinjalo; kuba wayengowoko kubizwa ngokuba bubukumkani bamaGrike embonweni. Kwakhona, ‘ukumisela umbono,’ kufuneka kuthethe ukuwuqinisekisa, ukuwugqibezela, okanye ukuwuzalisekisa.” William Miller, Miller’s Works, Lecture 6, 89.

“Antiochus” yayiligama elalikhethwa ngabaninzi bookumkani boBukhosi bamaSeleucid baseSiriya. Umsunguli baloo bukhosi wayenguSeleucid Nicator, yaye ndaweni ithile phakathi kookumkani abangamashumi amabini anesithandathu ukuya kumashumi amathathu benza uluhlu olupheleleyo lookumkani bamaSeleucid. Abaninzi kwabo kumkani bakhetha igama elithi “Antiochus”, kanye njengokuba oopopu abaninzi bekhetha amagama obupopu xa bekhethwa ukuba babe ngoopopu. Oopopu bonke bangabo “antichrist,” okuthetha ukuthi “ngokuchasene noKristu”. Igama elithi “anti” lithetha “ngokuchasene”. Njengabachasi bakaKristu bathabathe igama likayise wabo wokomoya, onguSathana. USathana noopopu bobabini bachazwa njengomchasi kaKristu kwimpefumlelo.

“Ukuzimisela komchasi kaKristu ukuqhuba imvukelo awayiqalayo ezulwini kuya kuqhubeka kusebenza ebantwaneni bokungathobeli.” Testimonies, volume 9, 230.

Upopu ngummeli kaSathana, yaye ngoko bobabini bachasene noKristu, yaye ngenxa yoko bangulo “mchasi-Kristu.” Bakhetha igama xa bethabatha isikhundla njengopopu, baze babe ngummeli kaSathana wasemhlabeni.

“Ukuze kufunyanwe iingenelo nembeko zehlabathi, ibandla lakhokelwa ekubeni lifune ukuthandwa nenkxaso ngamadoda amakhulu omhlaba; yaye ke, lakuba limlahlile ngaloo ndlela uKristu, lakhuthazelwa ekubeni linikele ukunyaniseka kummeli kaSathana—ubhishophu waseRoma.” The Great Controversy, 50.

Niya kubazi ngemisebenzi yabo, yaye oopopu baqhuba kwa loo msebenzi manye kaSathana.

“Ngopopu waseRoma kwaqhutywa kwalapha emhlabeni kwa loo msebenzi manye wawuqhutywa ezinkundleni zasezulwini ngaphambi kokugxothwa komthetheli wobumnyama. USathana wafuna ukulungisa umthetho kaThixo ezulwini, aze anikele ngolungiso olusuka kuye ngokwakhe. Waphakamisa esakhe isigqibo ngaphezu kwesesoMdali wakhe, wabeka intando yakhe ngaphezu kwentando kaYehova, yaye ngaloo ndlela wavakalisa ngokwenene ukuba uThixo unokuphosisa. Nopopu naye uthabatha ikhondo elo linye, yaye, ezibanga ukuba akanakusilela, ufuna ukuwulungisa umthetho kaThixo ukuze uhambelane nezimvo zakhe, ezicinga ukuba uyakwazi ukulungisa iimpazamo acinga ukuba uyazibona kwimimiselo nasemiyalelweni yeNkosi yezulu nomhlaba. Ngokwenene uthi ehlabathini, Ndiya kuninika imithetho engcono kunekaYehova. Esi sisithuko esinjani na kuThixo wezulu!” Signs of the Times, November 19, 1894.

Nangona uSeleucus Nicator waseka uBukhosi bamaSeleucus, abaninzi kookumkani abalandelayo bakhetha igama elithi “Antiochus,” ngembeko, kungekhona kuSeleucus, kodwa kuyise. Uyise kaSeleucus, uAntiochus, wayengumnumzana obekekileyo nomphathi-mkhosi kwinkonzo

kaKumkani uPhilip II waseMakedoni, owayenguyise ka-Alexander Omkhulu. Esi sidima sobunobukhosi nemvelaphi yomkhosi sanceda ekusekweni kwesiseko sendima kaSeleucus ebalulekileyo ngokwakhe, kwanokunyukela kwakhe emandleni emva kokufa kuka-Alexander Omkhulu.

Ubukumkani bukaSeleucus bamiselwa xa wathabatha ulawulo lweendawo ezintathu kwezo zone zobukumkani buka-Alesandire. NeRoma ngokunjalo yoyisa amagunya amathathu eendawo ukuze ithabathe ulawulo ize ibe ngukumkani wasentla. Xa uSeleucus wayeseqinisile impuma, intshona, nomntla, waba ngukumkani wasentla kwimbali ebaliswayo, yaye ikomkhulu lakhe lalingumzi waseBhabheli. Uninzi lookumkani abalandelayo bakhetha igama elithi “Antiochus” xa babethabatha itrone yasentla ukuze bazukise uyisemkhulu wabo kwezopolitiko. Ukufana kuyabonakala lula, ukuba ukhetha ukukubona. Ukuba awukhethi, akukuboni.

Igama elithi “Antiochus” (Ἀντίοχος ngesiGrike) livela kwizakhi zesiGrike ezithi “anti” (elithetha “ukuchasana” okanye “ukuba ngokuchasene”) kunye no-“ocheo” (elithetha “ukubambelela ngokuqinileyo” okanye “ukugcina”). Ookumkani basemantla bakhetha eli gama ukuze bagcine ilifa labo lezopolitiko kunye noyise, kanye njengoko umchasi-Kristu (oopopu) bekhetha amagama xa beqalisa ukulawula. Njengoko oopopu bengabameli boyise, uMtyholi, ngokunjalo no-Antiochus boBukhosi baseSiriya bafuzisela abameli boyise. Kolu setyenziso uAntiochus umele ummeli osebenzela egameni loyise. Ummeli wamandla obopopu ngowe-1989 yayiyi-United States, yaye ubungqina behlabathi buxhasa ubudlelwane phakathi komchasi-Kristu, uPopu John Paul II, noRonald Reagan emsebenzini wabo wokuwisa iSoviet Union yangaphambili.

Kwizibhalo zeshumi ukuya kweleshumi elinesithandathu, ivesi yokuqala neyokugqibela zineembekiselo ezithe ngqo kwizibhalo zamashumi amane namashumi amane ananye. Ivesi yeshumi imela ngokuthe ngqo ivesi yamashumi amane. Ivesi yeshumi elinesithandathu imela ngokuthe ngqo ivesi yamashumi amane ananye. Ezi zibhalo zimele inxalenye yesiprofeto sikaDaniyeli enxulumene nemihla yokugqibela.

“Incwadi eyayitywiniwe yayingeyiyo incwadi yeSityhilelo, kodwa yayilelo candelo lesiprofeto sikaDaniyeli elalibhekisele kwimihla yokugqibela. ISibhalo sithi, ‘Kodwa wena, Daniyeli, wavale la mazwi, uyitywine incwadi kude kube lixesha lesiphelo; baninzi abaya kujikeleza apho naphaya, lwande ulwazi’ (Daniyeli 12:4). Xa incwadi yavulwayo, kwenziwa isibhengezo esithi, ‘Akusayi kuba sabakho ixesha.’ (Bona ISityhilelo 10:6.) Incwadi kaDaniyeli ngoku ayisatywiniwanga, kwaye isityhilelo esenziwa nguKristu kuYohane siza kufikelela kubo bonke abemi bomhlaba. Ngokwanda kolwazi, abantu baya kulungiselelwa ukuma ngemihla yokugqibela....”

“Esigidini sengelosi yokuqala abantu bayabizelwa ukuba banqule uThixo, uMdali wethu, owadala ihlabathi nazo zonke izinto ezikulo. Banike uzuko kwiziko lobuPapa, besenza umthetho kaYehova ungabi nampembelelo, kodwa kuya kubakho ukwanda kolwazi ngalo mba.” Selected Messages, incwadi 2, 105, 106.

Ngexesha lesiphelo ngo-1989 iindinyana ezintandathu zokugqibela zesahluko seshumi elinanye sikaDaniyeli zimele “inxalenye yesiprofeto sikaDaniyeli eyayinxulumene nemihla yokugqibela.”

Yaqondwa xa ngelo xesha yatyhilwayo, yaye oko kutyhilwa kwavelisa ukwanda kolwazi ngokuphathelele “ukumiselwa kobuPapa, ukwenziwa ize umthetho kaYehova.” UAlfa no-Omega usoloko ebonakalisa isiphelo ngesiqalo, yaye inkqubo yokuvavanywa eyaqalayo ngo-1989, yayiyilelwe ukuvelisa iindidi ezimbini zabakhonzi.

Wathi yena, Hamba ngendlela yakho, Daniyeli; ngokuba la mazwi avalelwe, atywiniwe, kude kube lixesha lesiphelo. Abaninzi baya kuhlanjululwa, benziwe mhlophe, bavavanywe; kodwa abangendawo baya kwenza ubungendawo; yaye akukho namnye kwabangendawo oya kuqonda; kodwa izilumko ziya kuqonda. Daniyeli 12:9, 10.

Ngoku sikwelona xesha lokugqibela lwaloo nkqubo yokuvavanywa, kuba impikiswano ngabaphangi ekuqaleni kobu-Adventist ngoku iyaphindwa. Ukuchonga abaphangi njengeUnited States kukuchonga uAntiochus njengabaphangi. Yimpikiswano efanayo kanye neyamaMillerite namaProtestanti.

Ekupheleni kwenkqubo yokuvavanywa, kanye njengasekuqaleni kwenkqubo yokuvavanywa, eyaqala ngo-1989, iNgonyama yesizwe sakwaYuda ityhila itywina “laloo nxalenye yesiprofeto sikaDaniyeli eyayiphathelele kwimihla yokugqibela.” Ngo-1989 yayizizibhalo ezithandathu zokugqibela zikaDaniyeli ishumi elinanye, yaye ekupheleni yimbali efihlakeleyo yendinyana yamashumi amane, efaniswa ziindinyana zeshumi ukuya kweleshumi elinesithandathu.

Siya kuqhubeka nokuqwalasela kwethu imigca emithandathu yeempikiswano ngaphakathi kwimbali yoBuwadventisti kumanqaku alandelayo. Eyokuqala kwezo mpikiswano zintandathu ibonakalisa eyokugqibela kwezo mpikiswano zintandathu. Siya kusebenzisa impikiswano yokuqala neyokugqibela ukugqumelela ezinye ezine ezo mpikiswano njengoko sityhila izinto ezibandakanyekileyo kwimizamo yotshaba lobulungisa yokuthintela abantu bakaThixo ekwahluleni ngokufanelekileyo “umbono”, omiswe ngophawu lweRoma.

“Ngaphandle kokuba sikuqonde ukubaluleka kwamaxesha adlula ngokukhawuleza engena kunaphakade, size silungele ukuma ngomhla omkhulu kaThixo, siya kuba ngabagcini abangathembekanga. Umlindi umele alazi ixesha lobusuku. Yonke into ngoku yambathiswe sisidima esinzulu ekufuneka bonke abakholwayo enyanisweni yale mihla basiqonde. Bamele benze ngokubhekiselele kumhla kaThixo. Izigwebo zikaThixo sele ziza kuwela phezu kwehlabathi, yaye kufuneka silungiselele loo mini inkulu.”

“Ixesha lethu lixabisekile. Sineentsuku ezimbalwa kuphela, ewe zimbalwa kakhulu, zovavanyo esinazo zokuzilungiselela ubomi obuzayo, obungafiyiyo. Asinaxesha lokulichitha kwiintshukumo ezingenacwangco. Simele soyike ukuchukumisa nje umphezulu welizwi likaThixo.” Testimonies, volume 6, 407.