

# **IRoma Imisa Umbono - Inani Leshumi Elinanye**

*Ukuqonda Ukusetyenziswa Okuphindwe Kathathu KweSiprofeto:  
uSeptemba 11, 2001, kunye neNkqubo Yokugqibela Yokuvavanywa  
kwe-Adventism yaseLawodikea*

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Kanye njengokuba umhla we-11 ka-Agasti, 1840 waqinisekisa imithetho eyayamkelwe nguMiller, kwathi emva komhla we-11 kaSeptemba, 2001 kwabonakala kwabo babekulungele ukubona, ukuba imigaqo yesiprofeto eyayamkelwa yiFuture for America yayiyeyona ndlela yebhayibhile inyanisekileyo yenkqubo yemvula yasemva, njengoko ibekiwe kuIsaya isahluko samashumi amabini anesibhozo. Ukusetyenziswa komgca wohlaziyo phezu komgca wohlaziyo, njengoko kubekiwe kwimbali engcwele, kwamisela ukuba umhla we-11 kaSeptemba, 2001, wawukukuphindaphindwa komhla we-11 ka-Agasti, 1840.

Babona ukuba njengoko ingelosi enamandla yeSityhilelo ishumi yehla ngowe-1840, yabonakalisa kwangaphambili ukuhla kwayo ngowama-2001. Zombini ezo ngelosi zehla ngexesha isiprofeto esimalunga ne-Islam sasizaliseka. Intshukumo yaza yakhula njengoko amadoda nabafazi basabela ekusebenzeni kwendlela yokusebenza. Ubunkokeli bobu-Adventist boSuku lweSixhenxe baseLawodikea badlulw' ecaleni ngexesha lesiphelo ngowe-1989, yaye ngoku elo bandla langena kwinkqubo yalo yokugqibela yokuvavanywa, njengoko iNkosi yaqalisa ukukhetha intshukumo yengelosi yesithathu ukuba ibe zizithethi zaYo zemihla yokugqibela.

Umgaqo ophambili wemigaqo eyanikelwayo ngemihla yokugqibela yayikukusetyenziswa kathathu kwesiprofeto. Ngokukodwa ngelo xesha kwakunjalo ukusetyenziswa kathathu kweentlungu zontathu, ezaxhasa ngokucacileyo kakhulu isiganeko sikaSeptemba 11, 2001. Xa loo nyaniso yaphandwa ngokunyaniseka, abo ngelo xesha babekhokelelwa “ezindleleni zamandulo” zikaYeremiya, ngeentliziyo ezazifuna inyaniso, bazamkela zombini ukuzaliseka kwesiprofeto, kwanokunyaniseka kwemigaqo yokutolikwa kwesiprofeto eyamkelwa yintshukumo yengelosi yesithathu.

Kwabonwa ukuba ukuqonda okuchanekileyo koovulindlela ngembali yesibetho sokuqala sesahluko sesithoba seSityhilelo kwakumela ubuSilamsi. Kwabonwa ukuba umprofeti wobuxoki uMohammed wayengukumkani waloo mbali. Kuloo mbali ubuSilamsi babeya kuhlasela uBukhosi baseRoma, yaye indlela yabo yokulwa yachongwa ngokucacileyo njengokubetha ngesiquphe nangokungalindelekanga. Ngokunxulumene noko kwaqondwa ukuba kanye loo ndlela yokulwa yobuSilamsi yanika iingcambu ze-etymology zegama elithi “assassin.” Kuloo mbali ubuSilamsi babeya kubenzakalisa imikhosi yaseRoma, yaye elo xesha lagqitywa phantsi komgca wesiprofeto sexesha seminyaka elikhulu namashumi amahlanu. Xa eso siprofeto sexesha saphela ngoJulayi 27, 1449, isiprofeto sexesha nembali yesibetho sesibini zaqala.

Kwaqalisa esinye isiprofeto sexesha seminyaka emakhulu mathathu anamashumi alithoba ananye neentsuku ezilishumi elinesihlanu, esaphela ngo-Agasti 11, 1840. Kulo mbali umlawuli owayemela umsebenzi wesiprofeto wobuSilamsi yayingu-Ottman, owayebonakaliswe kwangaphambili nguMohammed kwimbali yesibhozo sokuqala. Isahluko sesithoba sithi kwimbali yesibhozo sesibini, ubuSilamsi babeya kubulala imikhosi yaseRoma. Babeza kusasebenzisa indlela yemfazwe yokuhlasela ngesiquphe nangokungalindelekanga, kodwa kuloo mbali umgubo wemipu waqalwa ukuveliswa nokusetyenziswa, ngoko ke isibhozo sesibini sasimela indlela yemfazwe ebonakaliswa luhlaselo lwesiquphe lombulali, kwaye kananjalo sasibandakanya iziqhushumbisi.

Ngomhla we-11 kuSeptemba, 2001, isibetho sesithathu sobuSilamsi ngequbuliso sabetha imikhosi yokomoya yaseRoma ngeziqhushumbisi. Eso siganeko saba luphawu lokuqala kwemigca emininzi yenyano yesiprofeto, kodwa kwakucace gca ukuba sasimiselwe phezu kwamangqina amabini angaphambili esibetho sokuqala nesesibini. Eso siganeko sabonakalisa ngokucacileyo ukuba, kanye njengokuxhotyiswa kwembali yamaMillerite yomhla we-11 kuAgasti, 1840, xa isiprofeto sobuSilamsi sesibetho sesibini sazalisekiswa yaye isithunywa seSityhilelo seshumi sehla, kwathi xa isiprofeto sobuSilamsi sesibetho sesithathu safika, sabonisa ukuhla kwesithunywa seSityhilelo seshumi elinesibhozo ngaloo mhla.

“Ngaba ngoku kuvela ilizwi lokuba ndavakalisa ukuba iNew York iya kutshayelwa kude ngeliza elikhulu laselwandle? Oku andizange ndakutsho. Ndathi, njengoko ndandijonge izakhiwo ezinkulu ezazakhiwa apho, umgangatho phezu komgangatho, ‘Ziya kwenzeka iziganeko ezoyikekayo kangakanani na xa iNkosi ithe yasuka yagungqisa umhlaba ngokoyikekayo! Ngoko ke amazwi eSityhilelo 18:1–3 aya kuzaliseka.’ Isahluko sonke seshumi elinesibhozo seSityhilelo sisilumkiso ngoko kuza kufikela umhlaba. Kodwa andinalo ukhanyiselo oluthile ngokukodwa malunga noko kuza kufikela iNew York, ngaphandle kokuba ndiyazi ukuba ngenye imini izakhiwo ezikhulu zalapho ziya kuwiswa phantsi kukujika nokugungqisa kwamandla kaThixo. Ngokwokukhanya endikunikiweyo, ndiyazi ukuba intshabalalo isemhlabeni. Ilizwi elinye elivela eNkosini, ukuchukumisa nje kube kanye kwamandla ayo amakhulu, yaye ezi zakhiwo zinkulu ziya kuwa. Kuya kwenzeka iziganeko ezoyikeka kwazo singenako nokuzicingela.” Review and Herald, Julayi 5, 1906.

Ukuhamba kweFuture for America kwaza kwabonwa, ngabo babekulungele ukubona, njengokuhambelanayo nentshukumo yamaMillerite. UbuSilamsi bobubandezeleko besithathu baba yinxalenye ephambili yesigidimi ukusukela kuloo ndawo ukuya phambili. Impefumlelo yafundisa ngokucacileyo ukuba xa ingelosi yesiTyhilelo yehla, imvula yasemva yayiya kufika.

“Imvula yamva iya kuwa phezu kwabantu bakaThixo. Ingelosi enamandla iya kuhla ivela ezulwini, yaye umhlaba wonke uya kukhanyiswa bubuqaqawuli bayo.” Review and Herald, Aprili 21, 1891.

NjengeNgonyama yesizwe sakwaYuda yaqalayo ukuvula ukuqonda okubanzi ngemvula yamva, Yakhokelela abantu baYo kwincwadi kaYoweli, eyeyona ndawo iphambili ekubhekiselwa kuyo ngemvula yamva. Ngelo xesha, abanye baloo madoda ababedibanise intshukumo emva koSeptemba 11, 2001, bagqiba kwelokuba izinambuzane zikaYoweli ezitshabalalisa umdiliya kaThixo, zikhokelele ekuvukeni koKhalelo lwasezinzulwini zobusuku, zazimele ubuSilamsi.

Abazange bakwazi okanye abazange bafune ukubona ukuba ezo zinambuzane zazimele iRoma.

Ukukhanya okunamandla okwakuveliswe kukuqondwa kokusetyenziswa kathathu kwesiprofeto ngokuphathelele kwiintlupheko ezintathu kongeza inkxaso yengqiqo engangcwaliswanga kwibango labo lokuba ezo zinambuzane zazimela ubuSilamsi. Njengoko kusoloko kunjalo, xa ukutolikwa kwabucala kwamkelwa, kubakho ukugqwethwa kweZibhalo ngenjongo yokuxhasa isiseko sobuxoki. Emsebenzini wabo wokuxhasa uluvo lwabo babonisa ukuba babengawuqondi umgaqo womfuziselo nowokuzaliseka kwawo.

Kwizifundo zezakwalizwi nezeBhayibhile, amagama athi “uhlobo” nelithi “uchasohlobo” asetyenziswa ukuchaza ubudlelwane phakathi kwezinto ezimbini, apho esinye sibonakalisa kwangaphambili okanye sisithunzela esinye. Le ngcamango idla ngokuwela phantsi kweendidi ezibanzi ngakumbi ezithi “isithunzi” “nento eyiyo.”

Umfuziselo sisiganeko, umntu, okanye iziko eTestamenteni eNdala elibonisa kwangaphambili okanye elisithwalisela umfanekiso wesiganeko, womntu, okanye weziko elihambelanayo eTestamenteni eNtsha. Usebenza njengesandulela esingumfuziselo. Isifaniso sesiganeko esizalisekisayo ngumzaliseko okanye ukwenzeka ngokwenene komfuziselo. Yinyani leyo eyayiboniswe kwangaphambili ngumfuziselo. Ingcamango “yesithunzi” kunye “neyona nto iyiyo” ihambelana nolwalamano oluphakathi komfuziselo nesifaniso esizalisekisayo. “Isithunzi” simela (umfuziselo), kanti “eyona nto iyiyo” imela (isifaniso esizalisekisayo).

Makaningabikho namnye umntu onigwebayo ngenxa yokudla, okanye yokusela, okanye ngokubhekisele kumthendeleko ongcwele, okanye ekuthwaseni kwenyanga, okanye kwiintsuku zesabatha; ezo zinto zingumthunzi wezinto eziza kuza; ke wona umzimba ngokaKristu. Kolose 2:16, 17.

Kuba umthetho unesithunzi sezinto ezilungileyo ezizayo, kungekhona owona mfanekiso wezinto ngokwazo, awunakuze ngale mibingelelo bayinikela unyaka nonyaka rhoqo abenze bagqibelele abo basondelayo kuyo. Hebhre 10:1.

Kwimpikiswano eyalandela umhla we-11 Septemba 2001 malunga noYoweli, nokuchongwa ngokuchanekileyo kweRoma yobupapa njengoko ifuziselwa zizinambuzane ezine, ngaloo ndlela kusenziwa umgca ochaza intshabalalo eqhubekayo yoBu-Adventist baseLawodike, abo babesithi ezo zinambuzane zazingamaSilamsi, abaphelelanga nje ekubekeni ugxininiso olungangcwalisekanga ekusetyenzisweni kathathu kweentlekele ezintathu, kodwa bakwakhomba kwiintlobo ezazisalatha kumfuziselo ozalisekileyo weRoma, baza babanga ukuba ezo ntlobo ngokwenene zazichonga ubuSilamsi. Ngokwenjenjalo, banika ubungqina bokuba mhlawumbi babengawuqondi ngokwenene umgaqo wohlobo nomfuziselo ozalisekileyo, okanye babekholelwa ukuba ukugqwetha iintlobo kwakuyindlela efanelekileyo yokuthethelela isiphelo.

Kule mpikiswano ikhoyo ngoku ngokuphathelele iRoma, kukho kwakhona ubungqina bokuba abo babambelele kwingcamango enesiphene yokuba “abaphangi” bakaDaniyeli isahluko seshumi elinanye, ivesi yeshumi elinesine, yi-United States, abayiqondi ngokuchanekileyo nokuba kukusebenza kathathu kwesiprofeto, okanye umgaqo wohlobo nomzaliseko walo.

Xa abo babambe uluvo lokuba “abaphangi” bangu-United States befuna ukuxhasa isikhundla sabo, basebenzisa ukusetyenziswa kwesicelo esiphindwe kathathu seeRoma ezintathu, ukuze kuthiwe kuyabonakaliswa ukuba iRoma yanamhlanje, engumbonakaliso wesithathu weRoma, yi-United States. Sithembe ukuba abakungqini ubuxoki ngabom, nokuba babonakalisa kuphela ukungazi okungaboniyo kwemithetho yokusetyenziswa okuphindwe kathathu kwesiprofeto, basebenzisa uphawu lwesiprofeto lweRoma ezimbini zokuqala baze baphikise ngelithi uphawu oluthile lwembali yeRoma luchonga iRoma yanamhlanje.

IRoma yobuhedeni yeyokuqala kwezintathu iinzaliseko zesiprofeto zeRoma. KuDaniyeli isahluko sesibhozo iRoma yobuhedeni luphondo oluncinane olusisiduna. Kwisahluko sesibini iRoma yobuhedeni lulawulo lombuso. KuDaniyeli isahluko sesixhenxe iRoma yobuhedeni yahluleka yaba bubukumkani obuphindwe kalishumi.

Ukubonakaliswa kwesibini kweRoma yiRoma yobupopu, ethi kwisahluko sesibhozo ibe luphondo oluncinane olungowesifazana, yaye ethi kwisahluko sesibini ibe lulawulo lwebandla, yaye ethi kwisahluko sesixhenxe ibe luphondo oluthetha izinyeliso noluncothula iimpondo ezintathu. IRoma yobuhedeni ligunya elinye, kodwa iRoma yobupopu ligunya eliphindwe kabini, limela ibandla lobupopu njengelilawula ulawulo lukarhulumente lwezakhiwo zopolitiko zangaphambili zeRoma yobuhedeni. Ngo-1798, igunya lobupopu lamkela inxeba lalo lokufa, kodwa alizange liyeke ukuba libandla; layeka kuphela ukuba lirhamncwa lesiprofeto seBhayibhile, kuba igunya loluntu ebelikade lililawula lasuswa.

IRoma yesibini yiRoma yobupopu, yaye yasebenza kuphela njengamandla (irhamncwa) esiprofeto seBhayibhile xa yayinamandla okulawula igunya likarhulumente ukuze iphumeze amacebo ayo okunyelisa. IRoma yokuqala yayiligunya elinye, iRoma yesibini yayiligunya eliphindwe kabini, kanti iRoma yesithathu iligunya eliphindwe kathathu. Ezi zibonakaliso zintathu zeRoma zilawulwa yimigaqo efanayo naleyo yazo zonke izicelo eziphindwe kathathu zesiprofeto. Ngokwesiprofeto kukho oohewu abathathu, iiBhabheli ezintathu, iiRoma ezintathu, noEliya abathathu. Ngokubhekiselele kumfuziselo nakokumelwa kwawo ngokuzalisekiswa, izibonakaliso zokuqala ezimbini zazo naziphi na ezo zicelo ziphindwe kathathu ziimfuziselo ezibonelela ngesithunzi sokuzaliseka kwesithathu, okungummeli wokwenene nento eyiyo yesicelo esiphindwe kathathu sesiprofeto.

Ngokuphathelele iRoma, iimpawu zeeRoma zokuqala ezimbini zibonakalisa ukuba zombini iRoma yobuhetheni neRoma yobupopu zanika umlawuli wazo isihloko esithi Pontifex Maximus. Ngoko ke, isihloko somlawuli weRoma yale mihla siya kuba nguPontifex Maximus, isihloko esingazange sanikwe nawuphi na umongameli waseUnited States. IiRoma zokuqala ezimbini zoyisa imiqobo emithathu yejografi ukuze zimise igunya etroneni yexesha lazo elithile lembali. Akukho bungqina bokuba iUnited States yoyisa imiqobo emithathu yejografi ngaphambi ko-1798.

IiRoma ezimbini zokuqala zazinxesha elithile elachongwa ngokucacileyo apho zaziya kulawula ngobukhosi obupheleleyo. Kwivesi yamashumi amabini anesine kaDaniyeli ishumi elinanye, iRoma yobuhedeni ichongwa njengelawula “ixesha,” oko kukuthi, iminyaka engamakhulu amathathu anamashumi amathandathu, nto leyo eyayenza ukusuka kwiMfazwe yaseActium

ngowama-31 BC, de kube ngunyaka wama-330 AD. Ngokuphindaphindiweyo iRoma yobupopu ichongwa njengelawula iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu emva kokususwa kweempondo ezintathu, ukusukela ngowama-538 de kube ngowe-1798. KuIsaya isahluko samashumi amabini anesithathu, iUnited States ichongwa njengelawula iminyaka engamashumi asixhenxe engumfuziselo, njengeentsuku zokumkani omnye, kodwa ayizange isuse imiqobo emithathu yendawo kwangaphambi kokulawula kwayo loo minyaka ingamashumi asixhenxe engumfuziselo.

IRoma yanamhlanje imelwe njengoyisa izithintelo ezithathu zejografi zokumkani wasezantsi, ilizwe elizukileyo neYiputa kuDaniel isahluko seshumi elinanye, iivesi ezingamashumi amane ukuya kumashumi amane anesibini; yaye xa ezo zithintelo zintathu zoyisiwe zaze zaziswa phantsi kolawulo lweRoma, ziye ke zenza umanyano oluphindwe kathathu lwenamba, lwerhamncwa, nolomprofeti wobuxoki. UYohane naye uyasazisa ukuba inxeba elibulalayo lerhamncwa lobupopu liyaphiliswa, nokuba ke emva koko lilawula iinyanga ezingamashumi amane anesibini ezingokomfuziselo.

Ndabona enye yeentloko zakhe ngathi inxeba lokufa; laza inxeba lakhe elibulalayo laphiliswa; laza ihlabathi liphela lammangalela irhamncwa. Baza banqula inamba eyayinike irhamncwa amandla; balinqula irhamncwa, besithi, Ngubani na onjengerhamncwa? ngubani na onako ukulwa nalo? Lanikwa umlomo othetha izinto ezinkulu nezinyeliso; lanikwa negunya lokuqhubeka iinyanga ezimashumi mane anambini. ISityhilelo 13:3–5.

Irhamncwa elilawula iinyanga ezingamashumi amane anesibini ezingokomfuziselo emva kokuphiliswa kwenxeba lalo elibulalayo, ngamandla aseRoma.

Isiprofeto seSityhilelo 13 sivakalisa ukuba amandla amelwe lirhamncwa elineempondo ezinjengezemvana aya kwenza ukuba “umhlaba nabo bahleli kuwo” banqule upapa—apha ofuziselwe lirhamncwa “elifana nengwe.” ... KwiLizwe eliDala nakwiLizwe eLitsha, upapa uya kwamkelwa imbeko ngonqulo olunikelwa kummiselo weCawa, omiswe ngeCawa, oxhomekeke ngokupheleleyo kwigunya leCawa yaseRoma.” Imbambano Enkulu, 578.

Ibuhedeni, iRoma yokuqala, yalawula ngobukhosi obupheleleyo kangangeminyaka emakhulu mathathu anamashumi amathandathu, ekuzalisekiseni kukaDaniyeli isahluko seshumi elinanye, ivesi yama-24, yaye yenza oko emva kokuba isuse imiqobo emithathu yendawo, ekuzalisekiseni kukaDaniyeli isahluko sesibhozo, ivesi yesi-9.

I-Roma yobuPapa, iRoma yesibini, yalawula ngobungamsha obupheleleyo iminyaka eliwaka elinamakhulu amabini anamashumi amathandathu ekuzalisekiseni iziqendu ezininzi zeZibhalo, yaye yenza oko emva kokususa imiqobo emithathu yendawo ekuzalisekiseni uDaniyeli isahluko sesixhenxe, iindima zesibhozo nezingamashumi amabini.

IRoma yanamhlanje iyamoyisa ukumkani wezantsi kwindinyana yamashumi amane kaDaniyeli isahluko seshumi elinanye, ize ke kwindinyana yamashumi amane ananye iyoyise ilizwe elizukileyo, yaye kwindinyana yamashumi amane anesibini iyoyise iYiputa. IRoma yanamhlanje ingukumkani wasemantla kaDaniyeli isahluko seshumi elinanye.

iRoma yobuhedeni, iRoma yokuqala, yayiligunya elitshutshisayo, yaye iRoma yobupopu, iRoma yesibini, yayiligunya elitshutshisayo; ngoko ke iRoma yanamhlanje iya kuba ligunya elitshutshisayo.

I-United States iya kuthabatha inxaxheba kwintshutshiso yesithathu eya kwenziwa yiRoma yale mihla, kodwa oku akuyichazi i-United States njengamandla obupapa; kuchaza nje uphawu lobudlelwane be-United States namandla obupapa ngemihla yokugqibela.

Abo banqwenela ukuphikisa besithi iUnited States ngabo “abaphangi babantu bakho” ngemihla yokugqibela basebenzisa ukusetyenziswa kathathu kweeRoma ezintathu ukuze bachonge ngokungachanekanga iUnited States. Indlela ephosakeleyo abayisebenzisayo kumxholo wokusetyenziswa kathathu isekelwe ekuchongeni uphawu lweeRoma ezimbini zokuqala, baze banyanzelise ukuba uphawu lwesiprofeto lweRoma, hayi iRoma ngokwayo, luyiyo iRoma yesithathu.

Bachonga umthetho wokuqala weCawa wangeCawa kaConstantine embalini ngowama-321 AD, baze emva koko umthetho weCawa wangeCawa waseRoma yobupapa ngowama-538 AD, ukuze babange ukuba umthetho weCawa wangeCawa oza kufika kungekudala eUnited States uchaza iUnited States njengeRoma yanamhlanje, yaye bakwadibanisa ukusetyenziswa kwabo okuphosakeleyo ngokunxulumanisa isilumkiso sikaYesu sokusaba xa “amasikizi enkangala” athethwa nguDaniyele, nomthetho weCawa wangeCawa. “Isikizi senkangala” awathetha ngaso uYesu, sibhekisa kwimithetho emibini yeCawa wangeCawa ngemihla yokugqibela, kodwa ngumfuziselo owahluka kakhulu kuba sisilumkiso sokusaba, asingesosilumkiso sokuphepha uphawu lwerhamncwa. Ingcamango yabo ephosakeleyo ayisombululi kwanokuba kukho imithetho emibini ethile yeCawa wangeCawa ngemihla yokugqibela.

Ngoko ke, xa nithe nalibona isikizi lentshabalalo, ekwathethwa ngalo nguDaniyele umprofeti, limi endaweni engcwele, (ofundayo make aqonde:) mabathi ke abaseYudeya basabele ezintabeni; lowo uphezu kophahla lwendlu makangehli aye kuthabatha nto endlwini yakhe; nalowo usemangweni makangabuyeli umva aye kuthabatha iingubo zakhe. Yeha ke kwabamithiyo, nakwabanyisayo ngaloo mihla! Ke kaloku thandazani ukuba ukusabela kwenu kungabi sebusika, kungabi nangomhla wesabatha. Mateyu 24:15–20.

“Isikizi lencithakalo, elathethwa ngumphrofeti uDaniyele,” lalingumqondiso awathi uYesu wawunika abantu baKhe, owawubonisa ixesha ekwakufuneka basabele ngalo kwintshabalalo ezayo yeYerusalem, xa iRoma yobuhedeni yayirhangqe yaza emva koko yatshabalalisa ingcwele nesixeko, ukususela kumnyaka wama-66 kuse kuma-70 A.D.

“UYesu wabhengeza kubafundi ababephulaphule izigwebo ezaziza kwehlela uSirayeli owawuwexukile, yaye ngokukodwa impindezelo yobulungisa eyayiza kubafikela ngenxa yokwala kwabo no kubethelelwa kwabo uMesiya emnqamlezweni. Imiqondiso ecacileyo nengathandabuzekiyo yayiza kwandulela loo ncopho yoyikekayo. Iyure eyoyikwayo yayiza kufika ngesiqophe nangokukhawuleza. Kwaye uMsindisi walumkisa abalandeli baKhe esithi: ‘Xa ngoko nithe nalibona isikizi sokuphazisa, ekwathethwa ngaso nguDaniyele umprofeti, simi endaweni engcwele, (ofundayo, makaqonde:) mabaseJudiya basabele ezintabeni.’ Mateyu

24:15, 16; Luka 21:20, 21. Xa imiqondiso yaseRoma yonqulo-zithixo yayimiselwa emhlabeni ongcewele, owawusolule umgama weekhilomitha ezimbalwa ngaphandle kweendonga zesixeko, ngoko abalandeli bakaKristu babefanele ukufumana ukhuseleko ngokusaba. Xa umqondiso wesilumkiso wabonakala, abo babeya kusinda babengamele balibazise konke konke...”

“Akukho namnye umKristu owatshabalalayo ekutshatyalalisweni kweYerusalem. UKristu wayebanike isilumkiso abafundi baKhe, yaye bonke abo bakholwayo ngamazwi aKhe balinda uphawu olwaluthenjisiwe.... Ngaphandle kokulibazisa basabela kwindawo yokhuseleko—isixeko sasePella, ezweni lasePereya, ngaphesheya kweYordan.” Imbambano Enkulu, 25, 30.

Njengoko unyaka wama-538 wawusondela, amaKristu alo xesha aqonda ukuba ibandla lalonakaliswe kukulalanisa nenkolo yobupagan, yaye ngokusekelwe kwisixwayiso sikaKristu, kwanokukhanya okwanikelwa ngobungqina bompostile uPawulos kweyesiBini kwabaseTesalonika isahluko sesibini, asabela entlango yesiprofeto yeminyaka eliwaka namakhulu amabini anamashumi amathandathu.

“Kodwa phambi kokufika kukaKristu, kwakufuneka kubekho iziganeko ezibalulekileyo ehlabathini lenkolo, ezazixelwe kwangaphambili sisiprofeto. Umpostile wabhengeza wathi: ‘Musani ukukhawuleza nishukunyiswe ezingqondweni, okanye nikhathazeke, nokuba kungomoya, nokuba kungelizwi, nokuba kungencwadi ekungathi ivela kuthi, ngokungathi usuku lukaKristu selusondele. Makungabikho bani unilukuhlayo nangayiphi na indlela; kuba olo suku aluyi kufika, ngaphandle kokuba kufike kuqala ukuwexuka, aze atyhilwe loo mntu wesono, unyana wentshabalalo; lowo uchasene noziphakamisayo ngaphezu kwayo yonke into ebizwa ngokuba nguThixo, okanye enqulwayo; ngokokude azihlalele etempileni kaThixo ngokungathi unguThixo, ezibonakalisa ukuba unguThixo.’

“Amazwi kaPawulos ayengamele atolikwa gwenxa. Kwakungafanele kufundiswe ukuba yena, ngesityhilelo esikhethekileyo, wayelumkisile abaseTesalonika ngokufika okukhawulezileyo kukaKristu. Isikhundla esinjalo sasiza kubangela ukudideka kokholo; kuba ukuphoxeka kudla ngokukhokelela ekungakholweni. Ngako oko umpostile wabalumkisa abazalwana ukuba bangamkeli myalezo unjalo ngokungathi uvela kuye, waza waqhubeka egxininisa inyaniso yokuba amandla opopu, achazwe ngokucacileyo kangaka ngumprofeti uDaniyeli, ayesaza kuvela aze alwe nabantu bakaThixo. Kude kube leli gunya liwenzile umsebenzi walo obulalayo nowenyelisa uThixo, ibiya kuba lilize ukuba ibandla lilindele ukufika kweNkosi yalo. ‘Anikhumbuli na,’ wabuza uPawulos, ‘ukuba, ndakuba ndisekuni, ndanixelela ezi zinto?’”

“Zazimanyeka izilingo ezaziza kuhlasela ibandla lokwenyaniso. Kwanangexesha umpostile awayebhala ngalo, ‘imfihlelo yobugwenxa’ yayisele iqalile ukusebenza. Iziphumo ezaziza kwenzeka kwixesha elizayo zaziza kuba ‘ngokokusebenza kukaSathana ngamandla onke nangeempawu nemimangaliso yobuxoki, nangakho konke ukulukuhla kokungalungisi kwabo batshabalalayo.’

“Sibuhlungu ngokukodwa isibhengezo sompostile ngokuphathelele kwabo bangavumiyo ukwamkela ‘uthando lwenyaniso.’ ‘Ngenxa yoku,’ watsho ngokuphathelele kubo bonke abo baya kuthi ngabom bayale izigidimi zenyaniso, ‘uThixo uya kubathumela inkohliso enamandla, ukuze bakholwe bubuxoki; ukuze bagwetywe bonke abangakhawanga yinyaniso, kodwa bakholiswa kukungalingisi.’ Abantu abanakuzigatya bengohlwaywa izilumkiso uThixo azithumela ngenceba kubo. Kwabo baqhubeka ngokuzingisileyo bejikela kude kwezo zilumkiso, uThixo uyawurhoxisa uMoya waKhe, ebashiya kwiinkohliso abazithandayo.” Izenzo ZabaPostile, 265, 266.

Ukudibana phakathi kobuhedeni nebandla kwakuluphawu lwesilumkiso olwakhokelela amaKristu elo xesha ukuba azahlule kwiRoma yobupopu, kodwa makuqatshelwe ukuba ukukhanya awakwenzela uPawulos kwisixwayiso sikaYesu sokusaba, sisiqendu esinye eso awathi uWilliam Miller waqonda kuso ukuba “imihla ngemihla” yencwadi kaDaniyeli yayimela iRoma yobuhedeni. Ubudlelwane bobuprofeti phakathi kokuba iRoma yobuhedeni ibambezele, ize ke isuke endleleni ukuze iRoma yobupopu inyukele etroneni, babuyinyaniso ekwakufuneka iqondwe; kuba iziphumo zokungaluqondi olo budlelwane bobuprofeti zaziza kuzisa inkohliso enamandla phezu kwabo bangayithandanga loo nyaniso. USister White ubhekisa kwimbali ekwanye:

“Kwafuneka umzabalazo onzima nowokuphelelwa lithemba kwabo babeza kuthembeka ukuze beme beqinile ngokuchasene neenkohliso namasikizi awayefihlwe phantsi kweengubo zobubingeleli aza angeniswa ecaweni. IBhayibhile ayizange yamkelwe njengomgangatho wokholo. Imfundiso yenkululeko yonqulo yabizwa ngokuba bubuqhetseba, yaye abo babeyixhasa bathiywa baza bagxothwa.

“Emva kongquzulwano olude nolunzima, abo bambalwa bathembekileyo bagqiba kwelokuba baphule lonke umanyano nebandla eliwexukileyo ukuba lalisaya kusala lisala ukukhululeka kubuxoki nakunqulo-zithixo. Babona ukuba ukwahlukana kwakuyimfuneko engenakuphetshwa ukuba babeza kulithobela ilizwi likaThixo. Babengenakuvuma ukunyamezela iimpazamo ezibulalayo emphefumleni yabo, baze bamise umzekelo owawuza kubeka esichengeni ukholo lwabantwana babo nolwabantwana babantwana babo. Ukuze baqinisekise uxolo nomanyano babekulungele ukwenza nayiphi na imvumelwano ehambelanayo nokunyaniseka kuThixo; kodwa bavakalelwa kukuba kwanoxolo lwalunokubiza kakhulu ukuba lufunyanwe ngokuncama umgaqo. Ukuba umanyano lwalunokuqinisekiswa kuphela ngokuthotyelwa kwenyaniso nobulungisa, ngoko makubekho ukwahlukana, kwanemfazwe.” The Great Controversy, 45, 46.

Ubudlelwane obungokwesiprofeto phakathi kwe-United States nobupopu ngemihla yokugqibela bumelwe ngohlobo, kwaza kwagxininiswa, kukuchazwa kukaPawulos kobudlelwane obuphakathi kweRoma yobuhedeni neRoma yobupopu obakhokelela ukuya ku-538 AD. Ekusetyenzisweni kathathu kweRoma, iRoma yobuhedeni yazizalisekisa amazwi kaYesu achaza into elisikizi lenkangala njengomqondiso wokubaleka, yaye neRoma yobupopu yawazalisekisa amazwi kaYesu. USister White uchaza okunye ukuzaliseka kwamazwi kaKristu.

“Ngoku asiloxesha lokuba abantu bakaThixo babambebele iintliziyo zabo ehlabathini okanye bazibekele khona ubutyebi babo. Ixesha alisekude, xa, njengabafundi bokuqala, siya

kunyanzelwa ukuba sifune indawo yokusabela kwiindawo ezingenabemi nezizodwa. Njengokuba ukujingwa kweYerusalem yimikhosi yamaRoma kwaba ngumqondiso wokubaleka kumaKristu aseYudeya, ngokunjalo ukuthatyathwa kwamandla sisizwe sethu kumthetho onyanzelisa isabatha yobupapa kuya kuba sisilumkiso kuthi. Ngelo xesha kuya kuba lixesha lokushiya izixeko ezikhulu, silungiselela ukushiya nezingaphantsi ngobukhulu siye kumakhaya azolileyo kwiindawo ezifihlakeleyo phakathi kweentaba.” Testimonies, volume 5, 464.

KumaKristu exesha likaKristu eso silumkiso sachaza ixesha lokusaba eYerusalem. Kwinkulungwane yesihlanu neyesithandathu eso silumkiso kumaKristu sabakhokelela ekusabeleni entlango.

Waza umfazi wasabela entlango, apho wayenendawo ayilungiselelwe nguThixo, ukuze ondliwe khona iintsuku eziliwaka elinamakhulu mabini anamashumi amathandathu.... Kwaye umfazi wanikwa amaphiko amabini okhozi olukhulu, ukuze aphaphazele entlango, aye endaweni yakhe, apho ondliwa khona ixesha, namaxesha, nesiqingatha sexesha, kude nobuso benyoka. Yaza inyoka yakhupha emlonyeni wayo amanzi, anjengomkhukula, emva komfazi, ukuze imenze ukuba athwalwe ngumkhukula. Kodwa umhlaba wamnceda umfazi, waza umhlaba wavula umlomo wawo, wawuginya umkhukula owawukhutshwe yinamba emlonyeni wayo. Yaza inamba yamqumbela umfazi, yaza yahamba yaya kulwa nentsalela yembewu yakhe, abagcina imiyalelo kaThixo, abanakho ubungqina bukaYesu Kristu. ISityhilelo 12:6, 15–17.

UYesu usoloko ebonakalisa isiphelo sento ngesiqalo sento leyo, kuba enguAlfa noOmega. Isilumkiso sesikizi sentshabalalo kwimbali yeRoma yobupopu saqondwa xa amandla obupopu aqondwa njengemi endaweni engcwele.

Isilumkiso sibhalwe nguMateyu, uMarko noLuka, yaye isalathiso ngasinye sinokwahluka okuncinane kwamagama. UMateyu uthi, “Ngoko ke, xa nithe nalibona inyhukamiso yencithakalo, ekwathethwa ngayo nguDanilyeli umprofeti, imi endaweni engcwele,” aze uMarko athi, “xa nithe nalibona inyhukamiso yencithakalo, ekwathethwa ngayo nguDanilyeli umprofeti, imi apho ingafanele ukuma khona.” ULuka uthi, “xa nithe nalibona iYerusalem irhangqwe yimikhosi, yazini ngoko ukuba incithakalo yayo isondele. Ngoko ke mabasezintabeni abo baseYudeya babaleke.”

Zontathu zontathu zisebenza kunye. Ndibona ukusetyenziswa okukhetheke ngakumbi. Isalathiso sikaLuka esithi iYerusalem ingqongwe yimikhosi sichaza isilumkiso sokuba, xa iRoma yobuqaba yaqala ukurhangqa iYerusalem ngonyaka wama-66 AD, amaKristu awayesekhona eYerusalem ayefanele abaleke ngoko nangoko. Isalathiso sikaMateyu esithi “indawo engcwele,” sihambelana noPawulos ekuchongeni “umntu wesono” “ohleli etempileni kaThixo, ezibonakalisa ukuba unguThixo,” ngaloo ndlela emela ukuzaliseka kobupopu “kweziningiso zentshabalalo.” UMarko uchonga izinengiso zentshabalalo zimi apho zingafanele ukuba zimi khona, yaye oku kuhambelana nesilumkiso sokubaleka esanikelwa kubu-Adventism ngemihla yokugqibela. Ezibini kwezi zilumkiso zinxulunyaniswa nomyalelo wokuba lowo ufunda isilumkiso makaqonde, yaye zonke zisingatha umqondiso owawumele ukwazisa amaKristu elo xesha ukuba abaleke.

Ukusetyenziswa okungelolokwenyaniso kwesicelo esiphindwe kathathu, esimelelwa gwenxa ngabo bathi “abaphangi babantu bakowenu” yi-United States, kuchaza ukuba xa “isinyeliso sokuphazisa” sizalisekiswa ngomthetho weCawa e-United States, loo mthetho weCawa uya kuthi, xa sele unyanzeliswa, ubonakalise i-United States njengeRoma yanamhlanje; kuba iRoma yobuqaba neRoma yobupopu zombini zaye ngaphambili zanyanzelisa umthetho weCawa.

Ingxaki ngaloo ndlela yokuyisebenzisa inephutha yeyokuba umthetho weCawa waseRoma yobuhedeni wenzeka ngonyaka ka-321 AD, kanti ukuzaliseka kweRoma yobuhedeni kwe-“abomination of desolation” kwazaliseka ngonyaka ka-66 AD, iminyaka engama-255 ngaphambi komthetho weCawa ka-321 AD. Ngokunjalo, ukulalanisa okwavelisa “indoda yesono” kwakusele kusenzeka ngexesha likaPawulos, owathi, “the mystery of iniquity doth already work,” ukanti umthetho weCawa wobupopu weza ngaphezu kweenkulungwane ezine kamva. Amangqina amabini okuqala kusetyenziso oluphindwe kathathu lwesiprofeto amisa iimpawu zokuzaliseka kwesithathu kweentsuku zokugqibela. I-“abomination of desolation” yeentsuku zokugqibela, phezu kwamangqina amabini embali, neengxelo ezintathu zeBhayibhile zamazwi kaKristu, imela isilumkiso sokusaba, hayi ukunyanzeliswa komthetho weCawa.

Kwinqaku elilandelayo siza kuchaza ngokweenkcukacha ukuba kutheni ukusetyenziswa oko kunesiphako kumxholo wemithetho esele isunguliwe enxulunyaniswa nokusetyenziswa okuphindwe kathathu kwesiprofeto, kwanokuba kutheni ukuchongwa komthetho weCawa kumxholo wesilumkiso esanikelwa nguKristu kuyimbonakaliso-gwenxa yembali yesiprofeto.

“Olu nyamezelo phakathi kobuhedeni nobuKristu wakhokelela ekuphuhliseni ‘komntu wesono’ owaxelwa kwangaphambili esiprofetweni njengochasa uThixo aze aziphakamise ngaphezu koThixo. Loo nkqubo inkulu yonqulo lobuxoki yinkcenkce yobugcisa bamandla kaSathana—ilitye lesikhumbuzo lemizamo yakhe yokuzibeka etroneni ukuze alawule ihlabathi ngokwentando yakhe.” *The Great Controversy*, 50.