

IRoma Iseka Umbono — Inani Leshumi Elinesibini

*Ukusetyenziswa Okuphindwe Kathathu KweSiprofeto: Amasikizi
Entshabalalo Nesisilumkiso Seemihla Yokugqibela Sokubaleka*

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Into enyanyekayo yokutshatyalaliswa ekuthethwa ngayo nguDanilyeli umprofeti ngumqondiso kumaKristu wamaxesha amathathu ahlukeneyo wokuba abaleke. AmaKristu aseYerusalem abaleka xa abona iiflegi zemikhosi yamaRoma zingqinga iYerusalem ngonyaka ka-66 AD. AmaKristu ekupheleni kwenkulungwane yesihlanu nasekuqaleni kweyesithandathu abalekela entlango xa abona umntu wesono etempileni kaThixo evakalisa ukuba unguThixo. Ngowe-1888 kwabakho uthotho lwemithetho yeCawa olungeniswe kwiCongress yase-United States nguSenator Blair. Ezo zindululo zabizwa ngokuba ziibhili zikaBlair, yaye zaziinzame yokuchaza iCawa njengeMini yeSizwe yoNqulo. Unqulo lweCawa luphawu lwerhamncwa, uphawu lwegunya lobupapa, yaye uMgaqo-siseko we-United States uyakuchasa ngokuthe ngqo ukunyanzeliswa kwenkolo yesizwe njengovavanyo kubemi base-United States.

Yile nyaniso eshiyekiweyo kulo msebenzi usilelayo wokusebenzisa isiprofeto onxulunyaniswa nokuchonga iUnited States njengeRoma yale mihla. Ukusetyenziswa kwesiprofeto okuphindwe kathathu kunemigaqo ecacileyo elawula ukusetyenziswa kwako. Le migaqo ibonisa ukuba iimpawu zesiprofeto zokuzaliseka kokuqala zimele zidityaniswe neempawu zesiprofeto zokuzaliseka kwesibini ukuze kusekwe iimpawu zesiprofeto zokuzaliseka kwesithathu.

Isilumkiso sokusaba, sisilumkiso sokusaba intshutshiso ezayo. Ngexesha likaKristu intshutshiso yayikukutyalwa phantsi kweYerusalem netempile ngonyaka ka-70. Umqondiso wesilumkiso waloo ntshutshiso yayisondele wanikwa ngonyaka ka-66 AD. Isilumkiso sokusaba ekupheleni kwenkulungwane yesihlanu nasekuqaleni kweyesithandathu sachongwa nguPawulos njengokuqondwa kokuwexuka kwePergamo yesiprofeto, eyayimela iRoma yobuhedeni. Kwakufanele kubekho ukuwexuka kuqala, ukuze kutyhilwe umntu wesono owayeza kuzibhengeza njengoThixo. Kwimbali esondela ku-538, iRoma yobuhedeni eyayithintele, okanye njengoko watshoyo uPawulos “withholdeth,” yasuswa; yaye njengoko iPergamo yawexukayo nomqondiso wokusaba wafika, yaza yalathisa abathembekileyo ukuba bazahlule kubudlelane beecawa zobupopu. Emva koko, ngowama-538, kwiBhunga lase-Orleans, amandla obupopu amisa umthetho weCawa, yaye kwaqala iminyaka eliwaka namakhulu amabini anamashumi amathandathu yentshutshiso yobupopu.

Amaqhina amabini okuqala abonisa ngokucacileyo ukuba ukuzaliseka kwesithathu kwesilumkiso sokusaba esanikelwa nguKristu kwandulela intshutshiso yokwenene. Ukutshatyalaliswa kweYerusalem kwafika kanye kanye emva kweminyaka emithathu enesiqingatha ukususela ekuqaleni kongqingo lukaCestius ngowama-66 AD, ngaloo ndlela kuvumela amaKristu ukuba

asabe kwangaphambili kwiintlekele zongqingo lwesibini olwaqalwa nguTitus lwaza lwaphela ngokutshatyalaliswa kwetempile nesixeko. Phambi konyaka wama-538, amaKristu azahlula ecaweni yaseRoma yobupopu, aza ngokwesiprofeto asabela entlango, emele ukutshatyalaliswa kweYerusalem yokomoya.

Ke inkundla engaphandle kwetempile uyishiye, ungayilinganisi; ngokuba inikelwe kwiintlanga: yaye baya kuwunyathela phantsi umzi ongcwele iinyanga ezimashumi mane anesibini. Kwaye ndiya kunika amandla kumangqina am amabini, yaye aya kuprofeta iwaka elinamakhulu amabini anamashumi amathandathu eentsuku, embethe ezirhwexweni. ISityhilelo 11:2, 3.

Kuzo zombini ezi mizekeliso zesilumkiso sokusaba, isilumkiso siza ngaphambi kwentshutshiso, yaye intshutshiso imelwe yiRoma, nokuba yeyobuhedeni okanye yeyopapa, inyathela iYerusalem, nokuba yiyeyokoqobo okanye yeyomoya. Isilumkiso sokusaba samaSeventh-day Adventist yayinguMthetho osaYilwayo kaBlair ngo-1888. Ekuzalisekeni kokuqala kwimbali yeRoma yobuqaba amaKristu kwakufanele asabe eYerusalem, yaye ekuzalisekeni kweRoma yopapa amaKristu asabela entlango. KuAdventism, isilumkiso sasisokuba kusabelwe emaphandleni.

“Akusengeloxesha ngoku ukuba abantu bakaThixo balungise iintliziyo zabo okanye bazibekele ubuncwane babo ehlabathini. Ixesha alisekude, xa, njengabafundi bokuqala, siya kunyanzelwa ukuba sifune indawo yokusabela kwiindawo ezibhodlayo nezizimeleyo. Njengokuba ukujingwa kweYerusalem yimikhosi yamaRoma kwaba ngumqondiso wokubaleka kumaKristu aseYudea, ngokunjalo ukuthathwa kwamandla sisizwe sethu kummiselo onyanzelisa isabatha yobupopu kuya kuba sisilumkiso kuthi. Ngoko ke kuya kuba lixesha lokushiya izixeko ezikhulu, silungiselela ukushiya nezo zincinane sisiya kumakhaya azolileyo kwiindawo ezifihlakeleyo phakathi kweentaba.” Testimonies, volume 5, 464.

“Ukuthatyathwa kwamandla sisizwe sethu kumyalelo onyanzelisa iSabatha yobupapa kuya kuba sisilumkiso kuthi,” kwazaliseka xa isikizi lentshabalalo, ngokuvumelana namazwi kaMarko, “sasimile apho singafanele ukuba simi khona.” Ngowe-1888, iNkongolo yaseUnited States yayiqwalasela umthetho owawuphikisana ngokuthe ngqo nenye yezona ziqalelo zisisiseko zoMgaqo-siseko, yaye ngelo xesha amaSeventh-day Adventists ayemelwe kukuphuma ezixekweni aye kuhlala emaphandleni.

“Akukho namnye umKristu owatshabalalayo ekutshatyalalisweni kweYerusalem. UKristu wayebanike abafundi baKhe isilumkiso, yaye bonke abo bakholwayo amazwi aKhe balinda umqondiso owawuthenjisiwe.... Ngaphandle kokulibazisa basabela endaweni yokhuseleko—isixeko sasePella, kwilizwe lasePereya, ngaphaya kweYordan.” Imbambano Enkulu, 30.

Iimpawu zobuprofeti zowokuqala kwiimpawu zesilumkiso zokubaleka, zimela ukuzaliseka kwesithathu nokokugqibela. Ngamanye amaxesha ezo mpawu zobuprofeti zivelisa ukuzaliseka okuphindwe kabini phakathi kokuzaliseka kwesithathu. Umzekelo woku ngooEliya abathathu. Umgca kaEliya ekumelaneni kwakhe noIzbehele, uAhabhi nabaprofeti bakaBhahali, udityaniswe neempawu zikaYohane umBhaptizi, uEliya wesibini, ekumelaneni kwakhe noHerodiya, uHerode

noSalome, zimisela ukuba ngemihla yokugqibela, kuba ukuzaliseka kwesithathu nokokugqibela kokusetyenziswa okuphindwe kathathu kusoloko kusemihleni yokugqibela, uEliya noYohane bamele iindidi ezimbini zabantu bakaThixo. Olunye udidi olumelwe nguEliya alufi, yaye olunye olumelwe nguYohane luyafa. Ezi ndidi zimbini zikwamelwe nakwiSityhilelo isahluko sesixhenxe njengabalikhulu elinamashumi amane anesine amawaka, abangafiyi, nesihlwele esikhulu esifayo.

KwiiBhabheli ezintathu kukho into efanayo yomyalezo wesiprofeto yokuba iBhabheli yokuqala imelwe nguNimrode, kodwa iBhabheli yesibini imelwe ngookumkani bayo bokuqala nabokugqibela, uNebhukadenetsare noBheleshatsare. UNebhukadenetsare umele abo baseBhabheli abaya kusindiswa, kanti uBheleshatsare umele abo baseBhabheli abaya kutshabalala.

Ngemihla yokugqibela kukho imithetho emibini yeCawa engumxholo wesiprofeto seBhayibhile. Owokuqala ngumthetho weCawa osondelayo eUnited States, nowesibini ngumthetho weCawa onyanzeliswa phezu kwehlabathi liphela. Le mithetho mibini yeCawa yafanekiselwa ngumthetho weCawa waseRoma yobuhedeni, xa ngonyaka ka-321 uConstantine wanyanzelisa umthetho wokuqala weCawa, waze walandelwa ngumthetho weCawa waseRoma yoopopu ngowe-538. IRoma yobuhedeni yenye yeentlobo ezininzi zesiprofeto ezibonisa kwangaphambili iUnited States, yaye umthetho weCawa ka-321 ufanekisela umthetho weCawa osondelayo eUnited States. Umthetho weCawa wobupopu ka-538 ufanekisela umthetho weCawa onyanzeliswa phezu kwehlabathi liphela. Imbono enesiphako yokuba iUnited States ifanekiselwa ngabaphangi kuDaniyeli ishumi elinanye izama ukusebenzisa umthetho weCawa osondelayo eUnited States njengobungqina bokuxhasa ibango lokuba umthetho weCawa eUnited States ungqina ukuba iUnited States yiRoma yale mihla, ize ingakhathaleli ukuba ukho omnye umthetho weCawa onyanzeliswa phezu kwesizwe ngasinye sehlabathi ngomanyano oluphindwe kathathu lwenamba, lerhamncwa nelomprofeti wobuxoki.

Ukuba umthetho weCawa eUnited States ubonakalisa iUnited States njengeRoma yale mihla, ngoko umthetho weCawa wehlabathi lonke ubonakalisa ntoni? IiRoma ezintathu zibonakalisa ukuba le Roma yale mihla, eyinxalenye-zintathu, iya kunyanzelisa imithetho yeCawa emibini eyahlukileyo. Owokuqala useUnited States, yaye wawufanekiswe ngumthetho weCawa kaConstantine ngowama-321, owesibini ke ngowehlabathi liphela, njengoko wafanekiswa ngumthetho weCawa wobupopu ngowama-538. Ukusebenzisa umthetho weCawa eUnited States kumxholo wokusetyenziswa kwesiprofeto kathathu, ukuze kubangwe ukuba umthetho weCawa ungqina ukuba ngubani iRoma yale mihla, kukungazihoyi iimpawu zesiprofeto ezamiselwa yiRoma yobuhedeni neyebupopu. Kukho imithetho yeCawa emibini eyahlukileyo ngemihla yokugqibela, yaye akukho namnye kuyo ububungqina bokuchonga ukuba abaphangi babantu banguUnited States. Xa ubungqina beRoma yobuhedeni neyeRoma yobupopu buchazwa gwenxa ukuze kuxhaswe utoliko lwabucala, njengoko kusenziwa ngoku, oko kubonakalisa ukuba abo bafuna ukuxhasa utoliko lwabo lwabucala abayiqondi itayipu ne-antitypu.

IRoma yobuhedeni luhlobo lwe-United States, yaye iRoma yobupopu ifanekisa iRoma yanamhlanje. Kunye noku kusetyenziswa gwenxa kokusetyenziswa kathathu kwesiprofeto, kwanebango lokuba oko kufundiswayo kubekwe kumxholo “wohlobo nomfuziselo oluzalisekileyo,” kukho nenye impazamo yokuchaza “isinyangiso senkangala” njengoko simelwe

ngaphakathi komxholo wokusetyenziswa kathathu kwesiprofeto.

Ukususela ngonyaka wama-66 ukuya ngonyaka wama-70 AD, iinjengele ezimbini zamaRoma zahlasela iYerusalem. Zombini ezo njengele, uCestius noTito, zaqala ngokuyingqinga, kodwa yaba nye kuphela eyarhoxa kuloo ngqingo okwethutyana elifutshane, nto leyo eyavumela ngokolungiselelo lukaThixo ukuba amaKristu abaleke. Yayikukungqingwa kokuqala phantsi kukaCestius apho amaKristu awaqonda khona isilumkiso sokubaleka. Xa uTito wafikayo ukuze aqhubekisele phambili imfazwe nxamnye neYerusalem ngonyaka wama-70 AD, waqala ngokuyingqinga yaye akazange ayeke de kwatshatyalaliswa iYerusalem netempile. Isilumkiso sikaYesu siqulathe amanyathelo amabini. Elokuqala ngumqondiso wokubaleka, aze emva koko kulandele intshutshiso. Ekuzalisekeni kweso silumkiso kwiinkulungwane zesihlanu nezesithandathu amaKristu azahlula kwibandla laseRoma elonakeleyo phambi kuka-538, kwaza emva koko kwaqalisa intshutshiso.

UPawulos ucacile kakhulu ukuba yonke imbali ebhaliweyo kaSirayeli wamandulo yabhalelwa abo baphila ngemihla yokugqibela, nokuba zonke ezo mbali zaziyimifuziselo, nangona igama lesiGrike elithi “typos,” elithetha imifuziselo, liguqulelwe ngokuthi imizekelo kunkcazo yakhe eqhelekileyo yale nyaniso.

Ke zonke ezi zinto zabelela bona zaba yimizekelo; yaye zabhalelwa ukusilumkisa thina, ekufikelele kuthi iziphelo zehlabathi. 1 Korinte 10:11.

Imbali ezikwisahluko seshumi uPawulos azisebenzisayo ukumisela umxholo wale nyaniso zazingengombali kaSirayeli wamandulo esenza ngobulungisa.

Kodwa ke kwabaninzi kubo uThixo akazange akholiswe; kuba babhukuqwa entlango. Ke ezi zinto zaba yimizekelo kuthi, ukuze singanqweneli izinto ezimbi, njengokuba nabo banqwenela. Kanjalo musani ukuba ngabanquli-zithixo, njengokuba bambi kubo babanjalo; njengoko kubhaliweyo kwathiwa, Abantu bahlala phantsi badla basela, baza basuka badlala. Kanjalo masingakrexezi, njengokuba bambi kubo bakrexezayo, baza bawa ngemini enye abangamawaka amabini anamashumi amabini anesithathu. Kanjalo masingamlingi uKristu, njengokuba nabo bambi bamlingayo, baza batshatyalaliswa ziinyoka. 1 Korinte 10:5–9.

Imbali engcwele yirekhodi kokubini lobulungisa nokungalungisi kwabantu bakaThixo, kodwa nakuliphi na kula marekhodi imbali isesisimboli sabantu bakaThixo abaphila ngemihla yokugqibela. Imbali yemvukelo eyenzeka eMinneapolis ngowe-1888 yirekhodi lokungalungisi, nangona oko kubangwa ngababhali-mbali bama-Adventist. Loo mvukelo wawunzulu kangangokuba uEllen White wagqiba ekubeni ayishiye loo ntlanganiso, yaye wahlala kuphela kuba ingelosi yamxelela ukuba luxanduva lwakhe ukuhlala nokurekhoda loo mvukelo, eyayihambelana nemvukelo kaKora, uDatan noAbhiram embalini kaMoses. Kuleyo ntlanganiso ingelosi enamandla yeSityhilelo isahluko seshumi elinesibhozo yehla, kodwa umyalezo eyawuzisayo waliwa.

Loo mbali yembali yayifuzisela umhla we-11 kaSeptemba, 2001, xa izakhiwo ezikhulu zesixeko saseNew York zawiswa. Loo mbali yembali yayiquka umthetho osayilwayo wokuqala woMthetho weCawa owawuza kungeniswa nguSenator Blair. Iinzame zakhe zokunyanzelisa iCawa njengoSuku lweSizwe lokuNqula zasilela, kodwa zaziinxalenye yembali engcwele eyayifuzisela

imihla yokugqibela. Umthetho osayilwayo kaSenator Blair wawusisilumkiso sokusaba ezixekweni. Phambi kowe-1888, xa uDade White wayethetha ngemfuneko yokuhlala ngaphandle kwezixeko, wayethetha ngexesha elizayo. Wayebhekisa kwixesha elalikusufuphi elizayo apho abantu bakaThixo kwakufuneka bafudukele emaphandleni. Emva kowe-1888, zonke izikhankanyo zikaDade White ngemfuneko yokuhlala emaphandleni zabeka icebiso lakhe kumxholo wokuba ixesha lokuba semaphandleni lalisele lifikile. Umthetho osayilwayo kaBlair ngowe-1888 wawungumqondiso wokunyanzeliswa kweCawa, njengoko uLuka wakubeka, kwindawo apho kwakungafanele kube khona. Ukunyanzeliswa kweCawa kwakungafanele kungeniswe kwiCongress yase-United States, kuba oko kwakukukhanyela umgaqo osisiseko woMgaqo-siseko.

Imbali ka-1888 yabhalwa ukuze ibe ngumfuziselo wembali yesiprofeto eyaqala ngoSeptemba 11, 2001. UMthetho oYilwayo kaBlair ngowe-1888 wawungumfuziselo woMthetho iPatriot ka-2001. Yayisisilumkiso esandulela ukunyanzeliswa ngokwenene kophawu lwerhamnawa. Akukho namnye olandela uKristu omele abe ehlala esixekweni emva koSeptemba 11, 2001. Yayikungqingwa kwesiprofeto okwathi kwalathisa abantu bakaThixo ukuba basabe. Kwaye njengokuba kukho imithetho emibini yeCawa engumxholo womfuziselo wesiprofeto wemihla yokugqibela, njengoko imelwe yimithetho yeCawa yaseRoma yobuhedeni neyobupapa, yomibini loo mithetho yeCawa yandulelwa sisilumkiso sokusaba.

Kwabo bazibizayo ukuba bangamaSeventh-day Adventists, babefanele ngokwesiprofeto bayiqonde iPatriot Act njengomqondiso wokusaba ezixekweni baye emaphandleni ngaphambi komthetho weCawa ondelayo ngokukhawuleza. Kanti kwaloo mithetho weCawa wawungumqondiso womnye umhlambi kaThixo oseseBhabheli ukuba uphume usabe eBhabheli ngaphambi kokunyanzeliswa kweCawa okuza kuziswa phezu kwazo zonke iintlanga.

“Njengoko iMelika, ilizwe lenkululeko yonqulo, iya kumanyana noBupopu ekunyanzeliseni isazela nasekuxinzeleleni abantu ukuba bazukise isabatha yobuxoki, abantu bawo onke amazwe asemhlabeni wonke baya kukhokelwa ukuba balandele umzekelo wayo.” Testimonies, volume 6, 18.

Kanye kanye njengokuba ukusetyenziswa kathathu kukaEliya abathathu kusungula ukuba kukho iindidi ezimbini zabantu bakaThixo ngemihla yokugqibela, ukusetyenziswa kathathu kweRoma kuchonga ukuba kukho imithetho emibini yeCawa eyahlukileyo. Abo banqwenela ukubanga ukuba iUnited States “ngabaphangi babantu bakho,” yaye ke ngoko indima yesiprofeto yeUnited States isungula umbono, bacebisa ukuba umthetho weCawa oza kuthi kungekudala eUnited States ulisikizi lentshabalalo uKristu awalichonga njengesilumkiso kubantu baKhe ukuba basabe intshutshiso ezayo. Bayasilela ukuchonga umahluko phakathi kokungqingwa, olungumqondiso wesilumkiso wokuba kusabekwe, nokungqingwa kwesibini, okumela ixesha apho ukunyanzeliswa kwangoko komthetho weCawa kuqalisa intshutshiso yemihla yokugqibela. Bayasilela ukujongana nomahluko osekwe phezu kwamangqina amabini wokuba kufuneka kubekho imithetho emibini yeCawa eyahlukileyo ezalisekisa isiprofeto ngemihla yokugqibela. Ngokwenza oko, baxoxa besithi umthetho weCawa oza kuthi kungekudala eUnited States usisilumkiso esimelwe njengelisikizi lentshabalalo, elathethwa nguDanilyeli umprofeti, yaye kunjalo, kodwa kungekhona njengoko bona belichaza.

Umthetho weCawa eUnited States sisilumkiso somnye umhlambi kaThixo oseseBhabhiloni sokuba ubaleke kubudlelane bayo. Ngoko ke sisilumkiso somthetho weCawa ozayo oza kunyanzeliswa phezu kweentlanga zonke.

“Tintlanga zasemzini ziya kulandela umzekelo waseUnited States. Nangona ililo elikhokelayo, ukanti kwa olu khetho lufanayo luya kubafikela abantu bethu kuzo zonke iindawo zehlabathi.” Testimonies, volume 6, 395.

Ibango labo lithi umthetho weCawa eUnited States uchaza iUnited States njengophawu olumisela umbono wesiprofeto, kodwa kumxholo wesilumkiso sokusaba esanikelwa nguKristu, loo mthetho weCawa umele isilumkiso sehlabathi liphela kubasebenzi beyure yeshumi elinanye sokuba basabe eBhabheli.

Xa uDade White ebhekisa kwisilumkiso sokusaba, ubhekisa kumbandela womthetho weCawa owathi gqi ehlabathini lonke. Loo ntshukumo iqala ngomthetho weCawa eUnited States. Uchaza ukuba umthetho weCawa eUnited States usisilumkiso sentshutshiso ezayo.

“Ngommiselo onyanzelisa ukumiselwa kobupopu ngokwaphula umthetho kaThixo, isizwe sethu siya kuziqhawula ngokupheleleyo kubulungisa. Xa ubuProtestanti buya kolula isandla sabo bunqumle umsantsa ukuze bubambe isandla samandla aseRoma, xa buya kuwela phezu kwenzonzobila ukuze budibanise izandla nokusebenzelana nemimoya, xa, phantsi kwempembelelo yalo manyano luphindwe kathathu, ilizwe lethu liya kukhanyela wonke umgaqo woMgaqo-siseko walo njengorhulumente wobuProtestanti nowoburiphablikhi, lize limisele amalungiselelo okusasazwa kobuxoki neenkohliso zobupopu, ngoko siya kwazi ukuba ixesha lifikile lokusebenza okumangalisayo kukaSathana nokuba isiphelo sisondele.”

“Njengokuba ukusondela kwemikhosi yamaRoma kwakungumqondiso kubafundi wokutshatyalaliswa okuzayo kweYerusalem, ngokunjalo oku kuwexuka kunokuba ngumqondiso kuthi wokuba umda wokunyamezela kukaThixo ufikelelwe, wokuba umlinganiselo wobugwenxa besizwe sethu uzalisekile, nokuba ingelosi yenceba isemnyango wokubhabha imke, ingaze iphinde ibuye. Baza ke abantu bakaThixo baphoselwe kwezo meko zembandezelo neentsizi ezichazwe ngabaprofeti njengexesha lembandezelo kaYakobi. Izikhalo zabathembekileyo, abashutshiswayo, zinyukela ezulwini. Kwaye njengokuba igazi lika-Abheli lamemeza emhlabeni, kukwakho namazwi amemezayo kuThixo ephuma emangcwabeni abafeli-nkolo, emangcwabeni olwandle, emiqolombeni yeentaba, ezindlini zokungcwaba zeekhonventi: ‘Koda kube nini na, Nkosi, engcwele nenyanisekileyo, ungagwebi, ungaphindezeli igazi lethu kwabo bahleli ehlabathini?’” Testimonies, volume 5, 451.

USista White uchaza umthetho weCawa eUnited States, aze awuchaze “njengomqondiso” wokuba ixesha lovavanyo eUnited States liphelile. Kodwa abantu bakaThixo kwezinye iintlanga zehlabathi nabo baya kujamelana nalo elo vavanyo linye. Kukho ixesha elithile elisusela kumthetho weCawa eUnited States kude kube nguMikayeli esima, novavanyo lwabantu luvalwa. Xa luvalwa, “isithunywa senceba siyamka.”