

IRoma Imisela Umbono - Inani leShumi elineSixhenxe

*Ukuhluzwa Kokugqibela kwabali-144,000: Uvavanyo Lobuprofeti
Lomfanekiso Werhamncwa*

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Abo babizelwe ukuba babe phakathi kwamakhulu alikhulu anamashumi amane anesine amawaka ngoku bakwinqubo yabo yokugqibela yokuhlujwa, yaye loo nkqubo yinkqubo yokuvavanywa esekelwe ekubunjweni komfanekiso werhamncwa. Inkqubo yokuvavanywa iqala ngendlu kaThixo, kuba umgwebo usoloko uqala ngendlu kaThixo, yaye emva koko omnye umhlambi kaThixo ujamelana kanye nenkqubo efanayo yokuvavanywa. Mhlawumbi olona phawu lobuprofeti lubalulekileyo nolunentsingiselo ekubunjweni komfanekiso werhamncwa kukuba lwenzeka kabini; kuqala eUnited States, emva koko kulo lonke ihlabathi. Ngokobuprofeti oku kuthetha ukuba umfanekiso werhamncwa ehlabathini ngowokugqibela ukubonakaliswa komfanekiso werhamncwa, yaye ngenxa yoko naluphi na ufanekiselo lomfanekiso werhamncwa olweza ngaphambi komfanekiso werhamncwa ehlabathini, lwalusisithunzi nje esasifanekisela into eyiyo.

Umgwebo waqala endlwini kaThixo ngomhla we-11 kuSeptemba, 2001. Lowo mhla wayesele ubonakaliswe kwangaphambili ngowe-11 kuAgasti, 1840, xa ingelosi yeSityhilelo seshumi yehla inencwadi encinane ivuliwe esandleni saYo. Xa ingelosi yesahluko seshumi yehla yavakalisa ukuba ngelo xesha umgwebo wobuProtestanti wawusele uqalisile. Nabani na uThixo amgwebayo, uqala amlumkise kwangaphambili, yaye ukuqinisekiswa kwendlela kaMiller yokumisela amaxesha kongeza ubunzima kubalo lwakhe malunga nomgwebo wokuBuya kweSibini. Uvavanyo lwamaProtestanti lwalusele luqhuba ukususela ngowe-11 kuAgasti, 1840, yaye ngowe-1844 amaProtestanti ayesele engamantombi aseRoma. Ixesha elisusela kowe-1840 ukuya kowe-1844 lifuzisela ixesha elisusela kowe-11 kuSeptemba, 2001, kuse kwada kwafika umthetho weCawa osondelayo.

Loo maxesha mabini nawo amelwa ukususela kubhaptizo lukaYesu xa uMoya oyiNgcwele wehla, kuse kude kuse emnqamlezweni. Loo maxesha mathathu onke ayefuziselwa yiminyaka elikhulu elinamashumi amabini eyamiswa kwihlabathi langaphambi komkhukula, ikhokelela kumkhukula. Kusoloko kukho isigidimi sesilumkiso esichonga umgwebo waloo mbali ithile. Kukho iimbali ezingcwele ezikwathetha ngalo eli xesha likhethekileyo kwimihla yokugqibela.

UNowa washumayela iminyaka elikhulu elinamashumi amabini, kwaza kwafika ukugwetywa konogumbe. UKristu washumayela iintsuku eziliwaka elinamakhulu amabini anamashumi amathandathu, kwaza kwalandela ukugwetywa komnqamlezo. Isigidimi sesilumkiso sikaYohane umBhaptizi sanikwe amandla ekubhaptizweni kukaKristu, baza uYesu wakhokelwa entlango iintsuku ezingamashumi amane. Ezo ntsuku zingamashumi amane, kwakunye nezilingo ezithathu ezalandelayo ekupheleni kwezo ntsuku zingamashumi amane, zifundisa ukuba xa isigidimi

sinikwe amandla, njengoko kubonakaliswa kukuhla komfuziselo ongwele, njengoMoya oyiNgcwele ekubhaptizweni kwaKhe, kwanokuhla kweengelosi zombini zeSityhilelo izahluko zeshumi neshumi elinesibhozo—inkqubo yokuvavanywa isuke iqhubeka. Xa umfuziselo wobuthixo usihla, isigidimi sokugweba esivakaliselwa kwabo ngelo xesha bangumxholo womgwebo sinikwa amandla, yaye iqela elithile eligwetywayo lingena ngelo xesha kwixesha elithile eliphela kuphela ngokuvalwa kwexesha lalo lobabalo.

Umga kaYesu uchaza amaxesha amabini obungqina. Elokuqala lalingobungqina baKhe buqu kangangeentsuku eziliwaka elinamakhulu amabini anamashumi amathandathu, kwalandela ubungqina baKhe phambi kwabafundi baKhe kangangezinye iintsuku eziliwaka elinamakhulu amabini anamashumi amathandathu de kwaxulutywa uStefano ngamatye.

“Wandula ke ingelosi, ‘Uya kuqinisekisa umnqophiso nabaninzi iveki enye [iminyaka esixhenxe].’ Kangangeminyaka esixhenxe emva kokuba uMsindisi engenile enkonzweni Yakhe, iindaba ezilungileyo zazimele ukushunyayelwa ngokukhethekileyo kumaYuda; iminyaka emithathu enesiqingatha nguKristu ngokwaKhe; yaye emva koko ngabapostile. ‘Ke embindini weveki uya kuphelisa umbingelelo nomnikelo.’ Daniyeli 9:27. Entwasahlobo ka-A.D. 31, uKristu, umbingelelo wenene, wanikelwa eKalvari. Wandula ke umkhusane wetempile wakrazuka kubini, ubonakalisa ukuba ubungwele nokubaluleka kwenkonzo yemingelelo kwakumkile. Ixesha lalifikile lokuba umbingelelo nomnikelo wasemhlabeni kuphele.”

“Le veiki inye—iminyaka esixhenxe—laphela ngo-A.D. 34. Ke ngoko, ngokuxulutywa ngamatye kukaStefano, amaYuda ekugqibeleni atywina ukwala kwawo ivangeli; abafundi ababesasazeke ngenxa yentshutshiso ‘bahamba kuyo yonke indawo beshumayela ilizwi’ (IZenzo 8:4); yaye kungekudala emva koko, uSawule, umtshutshisi, waguquka, waza waba nguPawulos, umpostile kwiintlanga.” *The Desire of Ages*, 233.

Umga kaNowa, kaKristu, wamaMillerite kunye newaka elinamakhulu amane anamashumi amane anesine bonke banika ubungqina ngexesha apho iqela elithile ekujoliswe kulo livavanywa ngomyalezo wesilumkiso. Ukuxhotyiswa kwaloo myalezo kuchaza ukuqala kwexesha lovavanyo, elithi ke lona liphele ngokuvalwa kwexesha lovavanyo lweqela ekujoliswe kulo. Kumga wesiprofeto kaYesu kuchongwa amaxesha amabini obungqina. La maxesha mabini obungqina afuzisela imiyalezo emibini yesilumkiso emelwe yingelosi eyehla ngoSeptemba 11, 2001 eyazalisekisa ISityhilelo 18:1–3, eyathi ke yalandelwa lilizwi lesibini levesi yesine nokuqhubekeka kwesahluko seshumi elinesibhozo.

“Ngoko ke kumsebenzi wokugqibela wokulumkisa ihlabathi, kwenziwa izibheno ezibini ezahlukeneyo emabandleni. Isigidimi sengelosi yesibini sithi, ‘Iwile, iwile iBhabheli, eso sixeko sikhulu, ngokuba wazisela zonke iintlanga ukuba zisele iwayini yomsindo wohenyuzo lwayo.’ Kwaye ekudandulukeni okukhulu kwesigidimi sengwezi yesithathu kuwiwa ilizwi liphuma ezulwini lisithi, ‘Phumani kuyo, bantu bam.’” *Review and Herald*, December 6, 1892.

Ixesha lokuqala ngulo mgwebo oqala ngendlu kaThixo, yaye ke kumthetho weCawa ondelayo kuqalisa ixesha lesibini lomgwebo ngesilumkiso sokuphuma eBhabheli. Umga kaKristu ukusuka

kubhaptizo lwaKhe ukuya emnqamlezweni umele uSeptemba 11, 2001 kuse kude kube kumthetho weCawa eUnited States, yaye ixesha elisusela kumthetho weCawa eUnited States kude kube kwindawo apho zonke iintlanga zinyanzeliswa ukuba zamkele iCawa njengoSuku lweHlabathi loNqulo, lelona xesha eliphela xa kanye isizwe sokugqibela sizithoba.

Eli xesha iqala ngomthetho weCawa eUnited States ibe iphela xa isizwe sokugqibela siguqa phantsi kwamandla opopu. Ukuqala kwexesha lesibini kuphawula ukuphela kwexesha lokuqala, yaye omabini anemithetho yeCawa eyayisele ifaniswe ngaphambili kubungqina baseRoma. Umthetho wokuqala weCawa ngonyaka ka-321 waziswa ngamandla eRoma yobuqaba. Umthetho weCawa owaziswa ngamandla ecawa kapopu umelwe ngonyaka ka-538. Umthetho weCawa eUnited States ngu-321, yaye umthetho weCawa onyanzeliswa phezu kwesizwe sokugqibela ngu-538. Umthetho weCawa eUnited States uphawula ukufika kwesigidimi sesilumkiso esithi ke emva koko sivakaliswe ngomqondiso owawenziwe ngabagxothiweyo bakwaSirayeli.

Olo phawu lonyaka ngu-321, yaye luphawula ukuqala kwexesha lokuvavanywa kwesizwe ngasinye kumbuzo weCawa. Elo xesha liphela xa isizwe sokugqibela siguqa phambi kweRoma, yaye eso sehlo safanekiselwa luphawu lonyaka u-538. Ixesha elisusela ku-321 kuse ku-538 lafanekiselwa lixesha elisusela emnqamlezweni kuse ekugityweni ngamatye kukaStefano. Njengoko uStefano wayegitywa ngamatye wabona uKristu emi kwindawo engcwele yasezulwini, efanekisela ixesha uMikayeli aya kusuka ngalo eme ekupheleni kwexesha lovavanyo loluntu.

Umhla we-11 kuSeptemba, 2001, uphawula ukufika kwesilumkiso seevesi ezintathu zokuqala zesahluko seshumi elinesibhozo, yaye lwaphawulwa sisiprofeto esabekwa ngumprofetikazi uEllen White, owathi xa izakhiwo ezikhulu zesiXeko saseNew York zisiwa phantsi kukuchukunyiswa nguThixo, ezo vesi zintathu kanye ziya kuzaliseka. Kwakhona lwaphawulwa nguMthetho wePatriot, owawungumqondiso kwabo banentando yokubona; wokuba umgaqo womthetho wesiNgesi othi umntu umsulwa ade angqinwe enetyala, wabekwa ecaleni ukuze kuthatyathwe umthetho wamaRoma, othi umntu unetyala ade angqinwe emsulwa.

UMthetho iPatriot Act waphawula ukuqala komgwebo kuBuseVangeleni bamaSeventh-day Adventist baseLawodike. Elo xesha liphela ngomthetho weCawe eUnited States. Abo maSeventh-day Adventist baseLawodike abaphumelela ukutyhubela elo xesha lokuhlaza, baya kuthi ke banike isigidimi sesilumkiso sevesi yesine yesahluko seshumi elinesibhozo, esiphela ngohlanga lokugqibela oluqubuda eRoma. Elo xesha liqala ngomthetho weCawe eUnited States lize liphele ngomthetho wokugqibela weCawe.

Ukuba siyayiqonda kakubi inyaniso yokuba kukho imifanekiso emibini yerhamncwa echongwa ngobungqina obungaphezu kwamangqina amabini, ngoko siya kuyiqonda kakubi umsebenzi omelweyo ziindinyana ezintathu zokuqala zeSityhilelo isahluko seshumi elinesibhozo owaqalayo ngowama-2001, nomsebenzi oqala kwindinyana yesine yesahluko seshumi elinesibhozo.

Xa sisebenzisa ukuchongwa ngokuthe ngqo kukaDade White kokuhla kwengelosi yeSityhilelo seshumi elinesibhozo ngowe-1888, kwanokubeka kwakhe kwaloo ngelosi inye kwixesha elizayo, sifumanisa ukuba u-1888 ungumfuziselo ka-2001. Ingelosi yeSityhilelo, ekhanyisa ihlabathi ngozuko lwaYo, yehla kwiintlanganiso zaseMinneapolis ngowe-1888, yaza yenza njalo kwakhona

xa izakhiwo ezikhulu zesiXeko saseNew York zawa.

Ixesha lokubhaptizwa kukaKristu ukuya emnqamlezweni, nexesha elisusela kuAgasti 11, 1840 ukuya kuOktobha 22, 1844, kunye nexesha leminyaka elikhulu namashumi amabini likaNowa, zinikela amangqina amathathu exesha lomgwebo. U-1888 unika ubungqina bokubonakaliswa kwemvukelo okwabhalwayo kwiintlanganiso zaseMinneapolis, yaye uNowa uchaza ukususwa koMoya oyiNgewele kwabo bawalayo umyalezo. Imvukelo yabangaphambi konogumbe kwakunye nemvukelo yeenkokeli zecawe ngo-1888 zombini ziyahambelana nembali kaKora, uDatan noAbhiram kwimbali kaMoses, awayesithi ingelosi kuDade White yayiphindwa eMinneapolis.

Ukususela kwiPatriot Act kude kube ngumthetho weCawa eUnited States kubonisa ixesha lovavanyo lweSeventh-day Adventism yaseLawodike. Uvukelo oluchasene nesigidimi sesilumkiso esibhengeza umgwebo wabo lubonakalisa ukususwa koMoya oyiNgewele, yaye ngenxa yoko ukuthululwa kolahlekiso olunamandla phezu kweentombi eziziziyatha, ezikhohlakeleyo, zaloo mbali. Ingqwalasela yolu vukelo ikummeli onyuliweyo njengoko emelwe nguNowa, nguMoses, ngabaDala uJones noWaggoner, yaye kakade ngoDade uWhite. Uvukelo oluchasene nesigidimi sesilumkiso kunye nomthunywa waloo mbali lusekelwe phezu “kweoli” kwimbali yomzekeliso weentombi ezilishumi.

Abo bavakalisa isigidimi sesilumkiso, benza oko kuba bene-“oli,” ekwangulo isigidimi sesilumkiso. Ngoko ke umahluko phakathi kwezi ndidi zimbini uveliswa kukusetyenziswa ngokuchanekileyo kwemithetho yokutolika iziprofeto eyamkelwa ngabo bentshukumo yengelosi yokuqala neyesibini, emelwe njengemithetho kaMiller yokutolika, kwanemithetho yokutolika iziprofeto eyamkelwa yintshukumo yengelosi yesithathu.

Ngoko ke uvavanyo olumelweyo “njengokwakhiwa komfanekiso werhamncwa,” lumele ukuba lube luvavanyo olunxulumene nendlela umfanekiso werhamncwa owenziwa ngayo elizwini likaThixo lesiprofeto.

Ukusuka kuMthetho iPatriot Act ngo-2001, owawumelwe kwangaphambili nguMthetho oyilwayo kaBlair ngo-1888, nowawumelwe kwangaphambili siBhengezo seNkululeko ngo-1776, nowawumelwe kwangaphambili lubhaptizo lukaKristu, olwawumfuzisela kwangaphambili umhla we-11 Agasti 1840, konke oku kuyayixhasa inyaniso yokuba inkqubo yokuvavanywa yomgwebo iqala ngomyalezo wesilumkiso onikwe amandla, omele uthathwe esandleni sengelosi uze emva koko udliwe.

Imfundiso yesiprofeto echaza iUnited States njengabaphangi babantu bakho idida iingongoma ezininzi ngengqiqo yayo, yaye ezo ngongoma zihlala zingobona bungqina besicatshulwa buqonde ngqo ekumiseni iinkalo ezithile zokubunjwa komfanekiso werhamncwa. Enye indlela yokubonakalisa inyaniso yokuba olu vavanyo luyisiprofeto ngokwendalo kukusebenzisa imithetho esisiseko yesiprofeto ukubonisa inyaniso eqondwa kuphela xa wamkela iRoma njengophawu olumelwe ngabaphangi babantu bakho.

Lo mzekeliso uthatyathwe kwimigca emihlanu yembali ngaphakathi koBu-Adventist, apho kwavela impikiswano ngeRoma njengophawu. Ngoku sikweyokugqibela, okanye eyesithandathu, kwezi mbali zempikiswano, yaye impikiswano ngoku iyafana ncam nempikiswano emelwe kwitshathi ka-1843.

Kulula ukubona le nyaniso ukuba usebenzisa ngokuchanekileyo imithetho yesiprofeto. Umthetho wesiprofeto ekufuneka usetyenzisiwe ngowokuba imiqondiso inentsingiselo engaphezu kwenye, yaye intsingiselo eyisebenzisayo kwesiqendu imele ukumiselwa sesi siqendu ngokwaso. Ukumkani waseSiriya, uAntiochus III Magnus, wazalisekisa idabi levesi yeshumi lesahluko seshumi elinanye sikaDaniyeli, waza wazalisekisa idabi laseRafiya kwiivesi zeshumi elinanye neshumi elinesibini, waza wazalisekisa idabi lasePanium kwivesi yeshumi elinesihlanu. Impikiswano yamaMillerite emelwe kwitshathi ka-1843 yayikukuba imbono yobuxoki yamaProtestanti yachaza ukuba “abaphangi” yayinguAntiochus Epiphanes, ngoxa kwangaxeshanye ixhasa inyaniso yokuba “abaphangi” babengumqondiso weRoma.

Iindima zeshumi ukuya kweshumi elinesihlanu zaqala ukuzaliseka kwimbali ka-Antiochus III Magnus; ngoko ke ezo ndima, kwanokuphindaphindwa kwazo okulandelayo kwimbali, zinika amangqina amabini okuzaliseka kwazo ngemihla yokugqibela, kuba bonke abaprofeti bathetha ngokungqalileyo ngakumbi ngemihla yokugqibela kunangeemihla ababephila kuzo.

Kunye nalo mgaqo umiselweyo ngokubhekiselele kwindawo apho ubungqina bomprofeti bumele ukusetyenziswa khona, sikwanoDade White owabhala ngokuthe ngqo esithi “okuninzi kwimbali okwenzekileyo ekuzalisekeni kwesi siprofeto [uDaniel isahluko seshumi elinanye] kuya kuphindwa.” UAntiochus III Magnus umele i-United States njengomkhosi osisithunywa seRoma yobupopu. AmaProtestanti aphikisa ngelithi abaphangi babefanekise omnye uAntiochus, ngoxa amaMillerite ayesazi ukuba yayiyiRoma. Okwangoku elinye icala lichonga i-United States njengabaphangi, kanti elinye icala libambebele kwinyaniso esisiseko.

Ukuba umgaqo ochaza ukuba imifuziselo ineentsingiselo ezingaphezu kwesinye, nokuba intsingiselo yayo imele ukumiselwa ngokomxholo apho isetyenziswe khona, ngoko ke ukumisela i-United States njengabaphangi kuhambelana nokuchongwa kwamaProtestanti kuka-Antiochus njengabaphangi, kodwa ngoku uAntiochus uluphawu lwe-United States ngemihla yokugqibela.

Umongo wesicatshulwa ujolise ngokuthe ngqo ekuphenduleni umbuzo wokuba ngawaphi amandla aziphakamisayo ukuze amise umbono, ngoko ke ukubeka ugxininiso kulo mba, kufanelekile. Kufanelekile ngokwamangqina amaninzi, kuba eminye imigca yembali yempikiswano engaseRoma njengomfuziselo ichonga kwaloo nyaniso inye. Loo nyaniso yeyokuba abo bakwicala elingalunganga lomba ngokuqhelekileyo bachonga i-United States endaweni yaseRoma. Kodwa ukuba anivumi ukwamkela ukuba imifuziselo inentsingiselo engaphezu kwenye, okanye ukuba niyakukholelwa oko, kodwa ningekazilolonga ngokwaneleyo ukuba nibe nokholo olupheleleyo kulo mgaqo, kuya kuba phantse kungenakwenzeka ukuba nilandele ingqiqo eza kusetyenziswa ngoku.

Onke amagunya aneempondo ezimbini amele i-United States ngemihla yokugqibela. IFransi ligunya elineempawu ezimbini elimelwe yiSodom neYiputa. NobuSilamsi bukwafana

ngokomfuziselo ne-United States, kuba i-United States ngumprofeti wobuxoki ngokunxulumene negunya lobupapa elinguYezebhele. I-United States nguSalome ophantsi kukaHerodiya. UBhileham naye ungumfuziselo womprofeti wobuxoki, nangona ibali lakhe lintsonkothe ngakumbi kunokuba nje abe ngumprofeti wobuxoki.

Iziprofeto zikaBhileham, ezabhaliweyo emva kokuba eyisikele uSirayeli kathathu, zinxulunyaniswa ne-Islam ngeendlela ezahlukeneyo. Iesile lingumfuziselo we-Islam, yaye awunakulisusa ibali likaBhileham i-esile elithethayo. Izilumko ezavela empuma zize kunqula usana uYesu zakhokelwa ziziprofeto zikaBhileham. I-Islam kwezi zintathu zezihe zeSityhilelo isahluko sesithoba imela umprofeti wobuxoki uMohammed.

Ukuba uyaqonda ukuba imifuziselo inentsingiselo engaphezu kwenye, ngoko ngokungathandabuzekiyo uya kuqonda nokuba iinyaniso ezininzi zibaluleke kangangokuba zimelwe ziintlobo ngeentlobo zemifuziselo. Umfuziselo omisela umbono ngumfuziselo weRoma, yaye ngenxa yoko kuyacaca ukuba iRoma iya kuba ngumxholo oyintloko kulo lonke isiprofeto seBhayibhile. Omnye umfuziselo oqhelekileyo, wakudala nowamisela kakuhle, weRoma ngukumkani wasentla kuDaniyeli isahluko seshumi elinanye. Ukumkani wasentla ofikelela esiphelweni sakhe kungekho namnye umncedayo ngamandla obupopu, ibandla laseRoma, upopu waseRoma, umntu wesono.

Kwimpikiswano ka-Uriah Smith, kwabangwa ukuba ukumkani wasentla kwindima yamashumi amathathu anesithandathu wayeyiFransi, nokuba ukumkani wasentla kwindima yamashumi amane wayeyiTurkey. Zombini iFransi neTurkey ziimpawu zeUnited States kwiimeko ezahlukeneyo, kodwa njengakwamaProtestanti, nanjengoko kunjalo namhlanje, kwimpikiswano kaSmith wayilahla inyaniso yokuba ukumkani wasentla ngumfuziselo weRoma yanamhlanje, waza wabanga ukuba umfuziselo weRoma wawumelwe ngumfuziselo weUnited States kwisizwe saseFransi; waza kwakhona wathi umfuziselo weRoma wawungumfuziselo weUnited States njengoko umelwe sisizwe saseTurkey.

Umxholo ngoku uqulathe imigca emithathu; imbali yamaMillerite, imbali ka-Uriah Smith, kunye nale ikho apha nangoku. Kuyo nganye kwezo mizekelo kukho impikiswano ngophawu lweRoma, olusetyenziswa gwenxa ngenxa yokungaqondi iRoma njengophawu lwe-United States.

Umgca wembambano “ngowemihla ngemihla,” encwadini kaDaniyeli, uxhasa kanye olu gxininiso lokuphikisana nenyanyiso ephathelele umfuziselo waseRoma, nangona kukho iintlukwano ezibalulekileyo ezithile kule mbali.

Ingqiqo yomfuziselo wesiprofeto kaUriah Smith yakhokelela abalandeli bakhe ekusebenziseni gwenxa isibetho sesithandathu kwisahluko seshumi elinesithandathu seSityhilelo. Eyona ngxaki iphambili ekusebenziseni kukaSmith isahluko seshumi elinesithandathu, ngaphandle komzamo wakhe wokusebenzisa yonke into ngokoqobo, ngexesha apho yonke into ifanele ukusetyenziswa ngokwasemoyeni, yayikukungakwazi kwakhe ukubona ulwakhiwo oluthile lomanyano oluphindwe kathathu lwenamba, lwerhamncwa nomprofeti wobuxoki. Ngokutshintsha intsingiselo eyinyaniso yeesimboli ngeentsingiselo zengcaciso yakhe yabucala, ingqiqo kaSmith iyalithintela ikhono lokuqonda indlela olu manyano luphindwe kathathu olwakheka ngayo; yaye indlela

olwakheka ngayo “luvavanyo olukhulu lwabantu bakaThixo, oluya kugqiba usindiso lwabo lwanaphakade.”

Ukusetyenziswa gwenxa kweempawu zaseRoma lingelinge likaSathana lokuthintela abantu bakaThixo bemihla yokugqibela ekuboneni kungekuphela nje iRoma yanamhlanje, kodwa nendlela eyakhiwe ngayo iRoma yanamhlanje. Imfuneko yokufunda iimpawu zesiprofeto ezinxulumene nokudityaniswa kweZizwe eziManyeneyo, igunya lobupopu neUnited States iqulethe iziphumo ezingunaphakade.

Encwadini kaDaniyeli kukho uvavanyo olukhethekileyo olugxininisa ukubaluleka kokuqonda ubudlelwane bala magunya mathathu, yaye kukho nolunye uvavanyo olukhethekileyo olugxininisa kanye la manqaku afanayo encwadini yeSityhilelo. “Owaqhelekileyo” encwadini kaDaniyeli waqondwa njengoRoma wobuhedeni nguWilliam Miller xa wayefunda eyesiBini kwabaseTesalonika. UMiller waqonda, esuka kwinkcazo yobudlelwane besiprofeto phakathi koRoma wobuhedeni noRoma wobupopu kweyesesiBini kwabaseTesalonika, ukuba igama elithi, “owaqhelekileyo,” lalingumfuziselo woRoma wobuhedeni, yaye ke ngoko isikizi sencithakalo sasiza kuba nguRoma wobupopu.

Ingongoma esiyigxininisayo, nangona kunjalo, yeyokuba kwiTesalonika yesiBini ubudlelwane obuphakathi kweRoma wobuhedeni neRoma wobupopu bubekwe kumxholo ofundisa ukuba, xa kwaye ukuba ungaqondi ubudlelwane baloo magunya mabini, wamkela inkohliso enamandla, uze ulahleke ngonaphakade.

Esi sisilumkiso esifanayo sesibetho sesithandathu apho kungenguye kuphela inamba, eyayinguRoma wobuhedeni kweyesesiBini kwabaseTesalonika, nerhamncwa, owayengulo “mntu wesono” kweso sahluko, kodwa kwanesahluko seshumi elinesithandathu kukho nomprofeti wobuxoki. Esi sicutshulwa sigxininisa ukubaluleka kokuqonda ubudlelwane bamagunya enza umanyano oluphindwe kathathu lweRoma yale mihla, ekwanguBhabheli wale mihla.

Impikiswano ephathelele “imihla ngemihla” ijongene kanye kanye nempikiswano efanayo yemihla yokugqibela, kodwa iyalandisa uchazo lwale mpikiswano ngokongeza ukubaluleka kokuqonda ubudlelwane phakathi kwamandla amathathu enza iRoma yale mihla. Ukungavumi ukubona le nyaniso, kukuqinisekisa inkohliso enamandla njengomvuzo wakho.

Kule mpikiswano ikhoyo ngoku, abo bachonga i-United States njengabaphangi babonakala bengakwazi kwanokuvuma ukuqonda ukuba kutheni kubalulekile ukuba i-United States imelwe ngokuphindaphindiweyo njengengaphantsi kolawulo lwamandla obupopu, kunokuba ibe ngawona mandla obupopu ngokwawo. Ingqiqo esisiseko iyayiqonda into yokuba amandla alawula olo lwalamano kwezopolitiko, kwimbali, emtshatweni, nakwisiprofeto seBhayibhile, athatyathwa njengentloko; yaye intloko yileyo iziphakamisayo ukuze imise umbono, ize ke iwe.

Ingqiqo echaza i-United States njengabaphangi ayinakusebenzisa imbali eyamelwayo, yaza emva koko yazaliseka, ukususela ku-321 ukuya ku-538. Uphawu lwe-United States lumele ukuwa kuqala ngaphambi kokuba kutyhilwe “umntu wesono.” “Umntu wesono” uyatyhilwa kwakhona ngemihla yokugqibela, yaye ngaphambi kokuba enze oko i-United States imele ukuwa kuqala.

Umthetho weCawa ngeCawa eUnited States awuyichazi iUnited States njengeRoma yale Mihla; uchaza ukuba ukufika kwentshabalalo yesizwe sekufikile, nokuba iUnited States iye yahlulwa ngokupheleleyo kubulungisa. IRoma yale Mihla etyhilwayo xa iUnited States iwela ekwaphukeni kwayo phantsi komthetho weCawa ngeCawa ligunya lobupopu, elithe ngelo xesha kanye lalamkela uloyiso phezu komncedani walo, umprofeti wobuxoki.

“Okwemihla ngemihla” encwadini kaDaniyeli nobudlelwane bako nomyalezo kaWilliam Miller, nokubaluleka kokuba ukuqonda kukaMiller kwathatyathwa kwisahluko sesibini seyesiBini kwabaseTesalonika, kwakunye nesilumkiso sokugcina iingubo zenu kwindyikitya yesithandathu, konke oku kuchonga izinto ezivela kwezo mpikiswano ezichaphazela imiba yangoku.

Isilumkiso seSibini kwabaseTesalonika isahluko sesibini semihla yokugqibela simalunga nodidi oluchaza i-United States njengophawu, kodwa olwala ukukhokelwa kukukhanya okuthetha ngobudlelane be-United States neRoma yobupopu. Ngokwenza oku baya kubona ubudlelane kungekuphela kweRoma yobupopu ne-United States kuphela, kodwa kwanobo beZizwe eziManyeneyo, amandla enamba eSityhilelo isahluko seshumi elinesithandathu.

Njengokuba kwakunjalo ngo-Uriah Smith, u-A.G. Daniells no-W.W. Prescott, abo uDade White wabachaza njengabangakwaziyo ukuqika besuka kunobangela besiya kwisiphumo, kunjalo ke nakwabo balayo ukukhokelwa sisalathiso selizwi likaThixo lesiprofeto ekutyhileni kwalo ubudlelane bala magunya mathathu ngemihla yokugqibela.

Njengengxabano yokuqala, engoku, neya ka-Uriah Smith, ingxabano ngobudlelwane bamagunya amathathu njengoko emelwe kweyesiBini kwabaseTesalonika nasesibethweni sesithandathu ibonakalisa ukutolikwa kwabucala okukhomba e-United States, kodwa ikwala ukubona uphawu oluthile lwesiprofeto lwe-United States obelunokutyhila ingcamango yabo ephosakeleyo, mhlawumbi lubazise ekukhanyeni.

Emva komhla we-11 kuSeptemba 2001 kwavela impikiswano malunga nezinambuzane ezine zikaYoweli. Inyaniso ikukuba ezo zinambuzane zazimela ukuhla ngokuthe ngcembe ngokwasemoyeni kwebandla lama-Seventh-day Adventist laseLawodikea ngokungeniswa kwethiyoloji yamaKatolika neyamaProtestanti awileyo. Kwakhona, ukusetyenziswa okuchanekileyo kwezo zinambuzane zine yiRoma, kodwa utoliko lwabucala lwabanga ukuba yayinguSilamsi, olungumfuziselo womprofeti wobuxoki, ngoko ke lube ngumfuziselo we-United States. Umgca phezu komgca, iimpikiswano ezivela kwimbali yobu-Adventist esisandul’ ukujonga, zonke zithetha inyaniso enye.

Icala elingachanekanga, phezu kwamangqina amane, lichonga abaphangi njenge-United States, yaye phezu kwamangqina amabini ukuqonda kwecala elingachanekanga nge-United States njengomfuziselo akuchanekanga. Abo bangabagqatswa bakaThixo bemihla yokugqibela ukuba babe phakathi kwekhulu elinamashumi amane anesine amawaka ngoku bakuvavanyo lwesiprofeto. Asilovavanyo olugqityezelwa nje ngokuphosa ivoti yakho kweli cala okanye kwelo cala. Luluvavanyo olunokuhanjwa ngokwenene ngokuchaneka kuphela xa imithetho yesiprofeto isetyenziswa ngokuchanekileyo. Ukuze iNgonyama yesizwe sakwaYuda ibavuse abantu bayo bemihla yokugqibela kwinyaniso yokuba abafundi nzulu ngokwaneleyo, Yavumela ukuba

iimfundiso zobuxoki zingeniswe.

Inyaniso yokuba kwavela uqhekeko lwemfundiso ngaphakathi kwale ntshekumo ibonisa ukuba amandla ethu obuqu ngokuphathelele imithetho yokutolikwa kwesiprofeto abuthathaka ngakumbi kunokuba ebefanele ukuba njalo. IRoma imisela umbono, yaye umbono wemihla yokugqibela kukunyuka nokuwiswa kokugqibela kokumkani wasentla. Loo “kumkani” ukwangulo “mntu wesono”, yaye “umntu wesono” uyiyo “imfihlelo yobugwenxa,” kwakunye nalowo “ongendawo.” Ungumchasi-Kristu, ufanekiselwa “njengabaphangi babantu bakho,” yaye “uyintloko” yeRoma yale Mihla.

“Abo badidekayo ekuqondeni kwabo ilizwi, abasilelayo ukubona intsingiselo yomchasi-Kristu, ngokuqinisekileyo baya kuzibeka kwicala lomchasi-Kristu. Akusekho xesha ngoku lokuba sizifake nehlabathi. UDaniyeli umi esabelweni sakhe nasendaweni yakhe. Iziprofeto zikaDaniyeli nezikaYohane zimele ukuqondwa. Ziyatolikana. Zinika ihlabathi iinyaniso ekufuneka wonke umntu aziqonde. Ezi ziprofeto zimele ukuba bubungqina ehlabathini. Ngokuzaliseka kwazo kule mihla yokugqibela, ziya kuzicacisa ngokwazo.” Kress Collection, 105.