

# Panium — Inani Lamashumi Amabini

*Ukulandelelana kukaDaniyeli 11 kunye neSilumkiso sika-2025*

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Ukusetyenziswa kokuqala kwembali eyazalisekisa iindinyana zeshumi ukuya kweshumi elinesithandathu kwachonga ukuba iRoma, eyamisela umbono, yafika ngonyaka ka-200 BC, kwaloo nyaka kanye wedabi lasePanium, yaye ndicebisa ukuba ngo-2025 iRoma yafika yaza yamisela umbono ngokufungiswa kukaTrump noPopu Leo. U-2025 umele ekuphela kwexesha apho upopu noMongameli bafungiswa kwangalo nyaka mnye. Irhamncwa nomfanekiselo walo kwaphakanyiselwa phezulu ukuze kubonwe ngabo bonke abavumayo ukubona ngo-2025. Ngokungafaniyo noovulindlela, ndisebenzisa ulandelelwano lweendinyana, endaweni yembali eyazalisekisa kuqala ezo ndinyana. Ndiyavumelana naloo mbali, kodwa nditsalela kulandelelwano olungaphakathi kweendinyana njengomgaqo-sikhokelo wembali, kunokuba ndisebenzise imbali ukuchaza umgaqo-sikhokelo weendinyana. Ndiphikisa ngelithi ezi ndlela zimbini zombini zichanekile.

## Uvukelo lwamaMakkabhi

Ndisebenzisa umgca wamaMaccabee ngendlela efanayo. Uvukelo lwamaMaccabee ngowama-167 BC lwenzeka kakuhle emva kwedabi lasePanium ngowama-200 BC, yaye lwenzeka kwakude ngaphambi kokuba uPompey ayithimbe iYerusalem ngowama-63 BC. Umgca oqala kwindinyana yeshumi elinesithandathu ngokoyiswa kweYerusalem nguJikelele uPompey ngowama-63 BC, uze uqhubeke ude ufike kuTibheriyo Kesare owayelawula ngexesha uYesu abethelelwa ngalo emnqamlezweni. Umnqamlezo noTibheriyo bamelwe kwindinyana yama-22 yesahluko seshumi elinanye.

Yaye imikhosi enjengomkhukula iya kutshayelwa isuke phambi kwakhe, yaphulwe; ewe, kwanenkosana yomnqophiso. Daniyeli 11:22.

Ukoyiswa kweYerusalem nguJikelele uPompey ngowama-63 BC kwindima yeshumi elinesithandathu, aze ke umnqamlezo ngowama-31 AD kwindima yamashumi amabini anesibini, umele umgca wesiprofeto oqala ngomqondiso womthetho weCawa uze uphele ngomqondiso womthetho weCawa. Indima yamashumi amabini anesithathu iyikhefu kwesi siqendu, ngaloo ndlela iphawula indima yamashumi amabini anesibini njengesiphelo somgca wesiprofeto owaqala kwindima yeshumi elinesithandathu. Okukhatshwa sisiphelo esicacileyo saloo mgca kwindima yamashumi amabini anesibini, kukwakho nenyanyiso yokuba indima yamashumi amabini anesibini ingumqondiso walo kanye uphawu-lwendlela olumelwe kwindima yeshumi elinesithandathu, ngaloo ndlela inika ubungqina be-alpha ne-omega bokuba iindima zeshumi elinesithandathu ukuya kumashumi amabini anesibini zimele umgca wesiprofeto owahlukileyo.

Yongeza koku ukuba iindinyana zeshumi elinesihlanu neshumi elinesithandathu ziphawula utshintsho olusuka kubukumkani bamaSeleucid lusiya kumandla amaRoma, yaye uyabona

uqhawuko ekuqhubekeni ukusuka kumaSeleucid kwindinyana yeshumi elinesihlanu ukuya kumaRoma kwindinyana yeshumi elinesithandathu, yaye umgca osuka kwindinyana yeshumi elinesithandathu ukuya kweyamashumi amabini anesibini ucacile ukuba wahluliwe njengomgca omnye wesiprofeto. Indinyana yeshumi elinesithandathu yazisa amandla alandelayo aza kulawula uYuda, ngaloo ndlela iphawula utshintsho lwembali yesiprofeto kanye njengakwindinyana yamashumi amabini anesithathu. Umgca uqala uphinde uphele ngomqondiso womthetho weCawa, yaye umgca uphela kwindinyana yamashumi amabini anesibini yesahluko seshumi elinanye.

## **USmith—kunye noKesare abathathu**

Inyaniso yokuba indinyana yeshumi elinesithandathu imele umthetho weCawa, njengoko kwenza nendinyana yamashumi amabini anesibini—ifuna ukuba ezi ndinyana zimbini zilungelelaniswe phezu kwenye. U-Uriah Smith uphawula ngendinyana yamashumi amabini anesithathu, aze achaze isizathu sokuba imele imbali eyaqala kudala ngakumbi kwimbali yeendinyana ezingaphambili, kunokuba imele imbali elandela ngokukhawuleza emva komnqamlezo wendinyana yamashumi amabini anesibini.

“IVESI 23. Kwaye emva komnqophiso owenziweyo naye uya kwenza ngobuqhetseba; kuba uya kunyuka, aze abe namandla ngabantu abambalwa.’

“Loo ‘mntu’ ekuthethwa ngaye apha ekwenzeni umnqophiso, umele ukuba ngaloo mandla mnye ebeyingumxholo wesiprofeto ukusukela kwindinyana ye-14; yaye ukuba la mandla ngawaseRoma kuboniswa ngokungaphikisekiyo ekuzalisekeni kwesi siprofeto kubantu abathathu, njengoko sele kuphawuliwe, abathi balawula ngokulandelelana uBukhosi baseRoma; oko kukuthi, uJulius, uAgasto, noTibheriyo Kesare. Owokuqala, ekubuyeni kwakhe enoloyiso enqabeni yelizwe lakhe, wakhubeka wawa, akaphinda wafunyanwa. Indinyana 19. Owesibini wayengumphakamisi weerhafu; walawula ebukhazikhazini bobukumkani, waza akafa ngomsindo nangasemfazweni, koko ngoxolo ebhedini yakhe. Indinyana 20. Owesithathu wayengumhanahanisi, engomnye wabona bantu bangcolileyo ngesimilo. Wangena ebukumkanini ngoxolo, kodwa kokubini ulawulo lwakhe nobomi bakhe kwapheliswa ngogonyamelo. Kwaye ngexesha lolawulo lwakhe iNkosana yomnqophiso, uYesu waseNazarete, yabulawa emnqamlezweni. Iindinyana 21, 22. UKristu akanakuze aphinde aqhawulwe okanye abulawe kwakhona; ngenxa yoko, asikwazi ukufumana ukuzaliseka kwezi ziganeko phantsi kolunye urhulumente nangaliphi na elinye ixesha. Abanye bazama ukusebenzisa ezi ndinyana kuAntiyokhus, baze benze omnye wababingeleli abakhulu bamaYuda abe yinkosana yomnqophiso, nangona bengazange babizwe ngolo hlobo. Olu luhlobo olunye lwengqiqo oluzama ukwenza ulawulo lukaAntiyokhus lube kukuzaliseka kophondo oluncinane lukaDanilyeli 8; yaye oko kwenziwa ngenjongo enye; oko kukuthi, ukuqhawula ikhonkco elikhulu lobungqina ekuboniswa ngalo ukuba imfundiso yoKuzakristu yimfundiso yeBhayibhile, nokuba uKristu ngoku usemnyango. Kodwa ubungqina abunako ukubhukuqwa; ikhonkco alinakokuqhawulwa.”

“Emva kokusihlisa ngeziganeko zelizwe zombuso de kwase ekupheleni kweeveki ezingamashumi asixhenxe, umprofeti, kwindima yama-23, usibuyisela emva kwixesha apho amaRoma aqala ukunxulunyaniswa ngokuthe ngqo nabantu bakaThixo ngomnqophiso

wamaYuda, ngo-161 B.C.: ukusukela kuloo ndawo ke sikhokelwa phantsi ngomgca othe ngqo weziganeko de kuse ekoyiseni kokugqibela kwebandla, nasekumisweni kobukumkani bukaThixo obungunaphakade. AmaYuda, ecinezelwe kabuhlungu ngookumkani baseSiriya, athumela isithunywa eRoma, ukuba aye kucela uncedo lwamaRoma, aze azibandakanye nawo 'kumnqophiso wobuhlobo nomanyano nawo.' 1 Mac.8; Prideaux, II, 234; Josephus's Antiquities, incwadi 12, isahl.10, isiqe.6. AmaRoma asiphulaphula isicelo samaYuda, aza awanika ummiselo, obhalwe ngala mazwi:—”

“Umyalelo wesigqeba sepalamente ngokuphathelele umnqophiso woncediswano nobuhlobo nesizwe samaYuda. Akuyi kuvumeleka nakuwuphi na ophantsi kwamaRoma ukuba alwe nesizwe samaYuda, okanye ancede abo benza oko, nokuba kukubathumelela ingqolowa, okanye iinqanawa, okanye imali; yaye ukuba amaYuda ahlaselwa nangaluphi na uhlobo, amaRoma aya kuwanceda kangangoko anako; kanti kwakhona, ukuba amaRoma ahlaselwa nangaluphi na uhlobo, amaYuda aya kuwanceda. Yaye ukuba amaYuda anomnqweno wokongeza kulo, okanye wokuthabatha kulo, lo mnqophiso woncediswano, oko kuya kwenziwa ngemvume efanayo yamaRoma. Yaye naluphi na ongezo oluya kwenziwa ngaloo ndlela, luya kuba namandla.’ ‘Lo myalelo,’ utsho uJosephus, ‘wabhalwa nguEupolemus, unyana kaYohane, nanguJason, unyana kaEleazare, ngexesha uYudas wayengumbengeleli omkhulu wesizwe, yaye uSimon, umntakwabo, wayeyinjengele yomkhosi. Kwaye lo yayingumnqophiso wokuqala amaRoma awawenza namaYuda, yaye waqhutywa ngolu hlobo.’”

“Ngeli xesha amaRoma ayesisizwana esincinane, aza aqalisa ukusebenza ngobuqhophololo, okanye ngobulumko obuqhathayo, njengoko eli gama lithetha. Yaye ukusukela kweli nqanaba anyuka ngokunyuka okuzinzileyo nokukhawulezayo aya encotsheni yamandla awathi kamva ayifikelela.” Uriah Smith, Daniel and the Revelation, 270, 271.

Umnqamlezo wevesi lamashumi amabini anesibini awupheleli nje kuphela ngokugqiba umgca ngophawu olukwangasekuqaleni komgca, kodwa ivesi elilandelayo libuyela kwakhona kwimbali eyandulela umnqamlezo, malunga neminyaka engamashumi amathathu emva kwePanium, nangokumalunga neminyaka elikhulu ngaphambi kokuba iRoma yoyise iYerusalem. Uphawu lwendlela lomnqophiso wamaYuda uSmith aluchaza apha njengo-161 BC, luchazwa ngabanye oovulindlela njengo-158 BC. Ingongoma endigxile kuyo apha ayikuko kangako umhla, koko kukuba iivesi zeshumi elinesithandathu ukuya kwelamashumi amabini anesibini zimele umgca wembali yesiprofeto apho umthetho weCawa uyinguqulelo ye-alpha ne-omega yomgca. Emva koko, xa umgca wevesi yeshumi elinesithandathu ukuya kwelamashumi amabini anesibini usumiselwe, ivesi lamashumi amabini anesithathu liyaphinda lize landise imbali engaphakathi komgca weendinyana zeshumi elinesithandathu ukuya kwelamashumi amabini anesibini. Umgca wesiprofeto wembali omelwe yivesi lamashumi amabini anesithathu yimbali yamaMaccabee, yaye imbali yamaMaccabee iyahambelana ngokugqibeleleyo nembali yaseUnited States.

## **limbumba Ezibini**

AmaMaccabee amela uvukelo olwaluchasene nobukumkani bamaSeleucid, olwathi lwaqala ngexesha lolawulo luka-Antiochus Epiphanes. Olu vukelo lwaluchasene nobukumkani basemantla

bamaSeleucid, yaye lwaphumela eloyisweni olwakhokelela kwenye yeendidi ezimbini zobukumkani bamaYuda ngelo xesha, ezathi ekugqibeleni zakhokelela ekutshatyalalisweni kweYerusalem ngowama-70 AD. Ubukhosi bokuqala yayibobamaHasmonean, yaye obesibini yayibobamaHerodian. Ubukhosi bamaHerodian baba ngurhulumente wesibini wamaYuda emva kokukhululwa kubukumkani basemantla bamaSeleucid. Babunxulumene ngokuthe ngqo nenkqubo yamaRoma, kanti ke ubukhosi bangaphambili bamaHasmonean babungobamaYuda ngokusisiseko. Ubukhosi bamaHasmonean baqala ngowe-141 BC, yaye ngowe-37 BC ubukhosi bamaHerodian baqala baza baqhubeka de kwangowama-70 AD.

Iziduko zobukumkani zimela ulawulo lwakwaYuda, ilizwe elizukileyo lasemandulo nelingokoqobo. Uvukelo lwamaMakhabhayi lwaba ukususela ngowe-167 ukuya kowe-160 phambi kukaKristu. Ngowe-164 phambi kukaKristu amaMakhabhayi amgxotha uAntiyokuse Epifane eYerusalem aza ayihlambulula aze ayinikele kwakhona itempile emva kokuba uAntiyokuse eyingcolisile, kodwa kwada kwangowe-141 phambi kukaKristu apho amandla asemantla amaSelewukosi oyiswa ngokupheleleyo, kwaza kwaqalisa ubukhosi bamaHasmoneya.

Ubukhosi bakwaHerode busisihluthulelo salo mgca, kuba yayinguHerode Omkhulu owathi wabiza ukuba kubulawe iintsana ngexesha lokuzalwa kukaYesu, yaye unyana wakhe wayelawula ngexesha uYesu awayesifa ngalo. UHerode Omkhulu wayenguyise, yaye wayengukumkani phezu kwelakwaYuda, kodwa unyana wakhe wayengumlawuli wesine kuphela, okuthetha ukuba wayengumphathi wesahlulo sesine sobukumkani, efana ngakumbi nerhuluneli kunokumkani. Ngenxa yoko wayengenalo igunya elamnyanzelayo ukuba anxulumane noPilato ukuze ambethelele emnqamlezweni uKristu. Ukuzalwa kukaYesu kwakulixesha lesiprofeto “lesiphelo” kungca wakhe wesiprofeto, yaye ukufa kwaKhe kumela umthetho weCawa. UHerode wokuqala umele u-1989, yaye uHerode wokugqibela ngumthetho weCawa. UHerode uyise ukuya kuHerode unyana ngumgca wesiprofeto kaKristu.

Umnombo wamaMaccabee uqala ngemvukelo eyoyisayo nxamnye nokumkani wasemantla owayenyanzelise amaYuda ukuba amkele amasiko akhe amaGrike, inkcubeko kunye nenkolo yamaGrike. Ukuqala kobukhosi bamaHasmonean kwakumela u-1798. Kutheni kunjalo, unokubuza? Ukuba ubukhosi obunye buqala ngexesha lesiprofeto “lexesha lokuphela,” njengoko kwakunjalo ngobukhosi bamaHerode ekuzalweni kukaKristu, ngoko ke obunye ubukhosi, ngokuyimfuneko yesiprofeto, babeya kuba nesiqalo esifanayo. Obu bukhozi bubini bobabini buqala ngexesha lokuphela, xa sisebenzisa ukuzalwa kukaKristu njengalo “ixesha lokuphela,” kodwa abazizidenge abaze bakubone ukukhanya okutyhiliweyo okunxulumene nexesha lokuphela.

“Kwixesha lethu, njengakwimihla kaKristu, kungakho ukufundwa gwenxa okanye ukutolikwa gwenxa kweZibhalo. Ukuba amaYuda ayeyifundisise iZibhalo ngeentliziyo ezinzulu, ezithandazayo, ukuphengulula kwawo ngabe kwavuzwa ngolwazi oluyinyaniso lwexesha, yaye kungekuphela ngexesha kuphela, kodwa nangendlela yokubonakala kukaKristu. Ngoko abengayi kubalela ukuzibonakalisa kwesibini kukaKristu okuzukileyo ekufikeni kwakhe kokuqala. Ayenobungqina bukaDaniyeli; ayenobungqina bukaIsaya nabanye abaprofeti; ayenemfundiso kaMoses; yaye nanku uKristu kanye phakathi kwawo, ukanti ayesaphengulula iZibhalo efuna ubungqina ngokuphathelele ukuza kwakhe. Kwaye ayemenza uKristu kanye

ezo zinto kwakuprofetiwe ukuba aya kuzenza. Ayemfameke kakhulu kangangokuba ayengazi into awayeyenza.

“Kwaye baninzi namhlanje, ngowe-1897, abenza kwa ezo zinto zinye, kuba abazange babe namava kwiimiyalezo zovavanyo eziqulethwe emiyalezweni yengelosi yokuqala, yesibini, neyesithathu. Bakhona abo baphengulula iziBhalo befuna ubungqina bokuba le miyalezo isekwixesha elizayo. Baqokelela ubunyaniso bale miyalezo, kodwa bayasilela ukuyinika indawo yayo efanelekileyo kwimbali yesiprofeto. Ngako oko abo banjalo basengozini yokubalahlekisa abantu ngokubhekisele ekumiseni indawo yale miyalezo. Abaliboni, bengaliqondi, ixesha lokuphela, nokuba le miyalezo imele ibekwe nini. Imini kaThixo iyeza ngohambo oluthe cwaka; kodwa amadoda ekucingelwa ukuba azizilumko nezikhulu athetha engenantsingiselo ngo ‘Mfundo ePhakamileyo.’ Abazazi iimpawu zokuza kukaKristu, okanye ezokuphela kwehlabathi.” Paulson Collection, 423, 424.

Ukuchonga ukuzalwa kukaKristu njengelo “xesha lesiphelo,” yaye ngoko njengolona tshixo lokungenisa umgca wamaMaccabees kwimeko yenyano ekhoyo yemihla yokugqibela, kukwenza uKristu abe ngoyena ndoqo wesicatshulwa ngokwaso, nto leyo ekwangubungqina bokuba olo setyenziso lufanelekile.

Umgca wamaMaccabee ufanekisela ilizwe elizukileyo ngokwasemoyeni, yaye umfanekiso lowo uqala ngexesha apho abemi belizwe elizukileyo bahlukana nolawulo lwezopolitiko nolwenkolo lokumkani wasemntla. Uvukelo lwamaMaccabee olwakhokelela kubukhosi bamaHasmonean lumele u-1776, yaye uvukelo olwaqhutyelwa ukumkani wasemntla olwenziwa ngamaMaccabee lwalumela iMfazwe yoGuquko. Iminyaka engamashumi amabini anesibini ukusuka ku-1776 ukuya ku-1798 imele uvukelo lwamaMaccabee olwakhokelela kubukhosi bamaHasmonean ngexesha lesiphelo ngo-1798, olwathi lwaqhubeka de kwaqala ubukhosi bukaHerode ngexesha lesiphelo ngo-1989. Ubukhosi bukaHerode baqhubeka de kwatshatyalaliswa iYerusalem ngo-70 AD.

Okubalulekileyo ukuba kuqatshelwe kulo mgca wembali kumacala amabini; ngowokuba ngumzekeliso welizwe lasemandulo elizukileyo elimele ilizwe lanamhlanje elizukileyo, yaye uqala ngaphakathi komgca wembali oqala ngendima yeshumi elinesithandathu, apho iRoma yoyisa ilizwe elizukileyo okokuqala, ngaloo ndlela ichonga umxholo oyintloko waloo mgca. Umgca osusela kwindima yeshumi elinesithandathu ukuya kwindima yamashumi amabini anesibini umele ilizwe elizukileyo, yaye umxholo wawo ngumthetho weCawa oza kungekudala. Lo mgca ukwamele neendidi ezimbini zabanquli ezinefuthe kuzo zombini oorhulumente bobukhosi. AbaSadusi babembalwa ngenani kodwa ngokubanzi babelawula iinkqubo zonqulo nezopolitiko zamaYuda kuzo zombini iixesha zobukhosi. Inkqubo yonqulo yayiqhutywa bububingeleli, yaye obo bubingeleli nabo babenempembelelo evela kubo bobabini, abaSadusi nabaFarisi. Oorhulumente bamaHasmonean nabamaHerode bobabini babenempembelelo yabaFarisi nabaSadusi, yaye ezo zikumkani zimbini zimele urhulumente waseUnited States ukusukela ngowe-1798 kude kube ngumthetho weCawa.

AbaFarisi nabaSadusi bamele amaqela amabini eemvakalelo zopolitiko ahlukaniwa kukuma kwawo kumbuzo wobukhoboka. AmaDemokhrasi axhasa ubukhoboka, kanti amaRiphabhlikhi achasene nobukhoboka; yaye omabini la maqela asebenzisana nesixhobo sopolitiko

sikarhulumente womgaqo-siseko waseUnited States. Loo rhulumente ulirhamncwa lomhlaba leSityhilelo seshumi elinesithathu, yaye imbali yangaphandle yerhamncwa lomhlaba imelwe luphondo lwalo lweriphabhlikhi. Imbali yangaphakathi imelwe luphondo lobuProtestanti. Impondo zahluliwe erhamncweni, kuba irhamncwa linguMgaqo-siseko owahlula uphondo lukarhulumente kuphondo lwecawe, kodwa zihamba kunye kwimbali. Uphondo lweriphabhlikhi lunempembelelo ezimbini, nokuba zibe zezokuxhasa okanye zokuchasa ubukhoboka. Uphondo lobuProtestanti lunempembelelo ezimbini, nokuba zibe zezokuxhasa iSabatha yosuku lwesixhenxe okanye usuku lokuqala lwelanga.

Malunga neminyaka engamashumi amathathu emva kwedabi lasePanium, amaMaccabee aphawula imbali yaseUnited States njengobukumkani besithandathu besiprofeto seBhayibhile. Emva koko, malunga nenkulungwane kamva, ivesi yeshumi elinesithandathu iyazaliseka xa iYerusalem yoyiswa, nto leyo emela umnqamlezo. IYudeya yeyesibini kwizithintelo ezithathu ezoyiswa yiRoma njengoko ithabatha ulawulo lwehlabathi. UGeneral Pompey wayoyisa iSiriya ngowama-65 BC, aze ke ayoyise uYuda ngowama-63 BC. UAgasto Kesare wayeya koyisa isithintelo sesithathu edabini laseActium ngowama-31 BC. Le mbali imelwe kungca weevesi zeshumi elinesithandathu ukuya kumashumi amabini anesibini.

Ngexesha lomnqamlezo, imbali yamaMaccabee yayisele iqhube phantse iminyaka engamakhulu amabini. U-Uriah Smith uchonga ukuba imbali emelwe ngumnqophiso namaYuda kwivesi yamashumi amabini anesithathu imele ukulungelelaniswa nesiqalo sembali esenzeka phantse iminyaka engamakhulu amabini ngaphambi kwembali yomnqamlezo ekwivesi yamashumi amabini anesibini. Imbali yomnqamlezo ekwivesi yamashumi amabini anesibini imele ukulungelelaniswa nevesi yeshumi elinesithandathu, kuba ivesi yeshumi elinesithandathu ikwangumthetho weCawa. Oku kuthetha ukuba umgca wamaMaccabee, oyimbali yelizwe elizukileyo lakwaYuda, uqala kudala ngaphambi komthetho weCawa okwivesi yeshumi elinesithandathu.

Xa siqonda ukuba imbali yamaMillerite ibonakalisa imbali yabaliwaka elinamakhulu alikhulu anamashumi amane anesine, sinokulungelelanisa ixesha lesiphelo lamaMillerite ngo-1798, kunye nexesha lesiphelo labaliwaka elinamakhulu alikhulu anamashumi amane anesine ngo-1989. Xa sisenza oku, sidibanisa imbali yengelosi yokuqala neyesibini, kunye nembali yengelosi yesithathu. U-1798 no-1989 ziziphawuli zendlela ze-alpha ne-omega zembali yendima yamashumi amane kaDaniyeli ishumi elinanye.

Ivesi yamashumi mane iqala “ngexesha lokuphela,” nto leyo enokungqinwa ngokulula ukuba yayingu-1798; yaye xa iqondwa kakuhle, ukuwa kweSoviet Union ngowe-1989 kwazalisekisa ivesi yamashumi mane, yaye oko kuzaliseka nako kwakuli “xesha lokuphela.” “Amaxesha amabini okuphela,” kwivesi enye, ekwisahluko esinye nomgca wamaMaccabee. Uvukelo lwamaMaccabee olakhokelela kubukhosi bamaHasmonean lumelela iminyaka engamashumi amabini anesibini ukusuka kowe-1776 kuse kowe-1798. Ngowe-1798 kwaqalisa ubukhosi bamaHasmonean, yaye ubukhosi bamaHerode baqalisa ngowe-1989.

Ivesi yeshumi kuDaniyeli ishumi elinanye lichaza u-1989, yaye ivesi yeshumi elinesithandathu ngumthetho weCawa. Umgca wembali ongaphakathi kwezo vesi umele iimfazwe ezintathu, nokutshabalala kokumkani wasemazantsi nokungena kweRoma kwimbali yesiprofeto. Ukwanalo nomgca weendlalifa ezimbini zolawulo ezifanekisela utshintsho olwenzekayo xa irhamncwa lomhlaba lesiTyhilelo ishumi elinesithathu, elalina “iimpondo ezimbini ezifana nezegusha, lathi” “lathetha njengenamba.” Ngokulandelelana, ulawulo lokuqala lwamaYuda luyigusha, kwaye ulawulo lwesibini lwamaRoma luyinamba. Ulawulo lokuqala lwalungolwamaYuda, olwesibini lwalungolwamaRoma. Nokuba lwalungolwamaYuda okanye olwamaRoma, irhamncwa lomhlaba lalinamaphondo amabini.

Ubukhosi bamaYuda bumela uphondo lwamaProtestanti, yaye ubukhosi baseRoma bumela uphondo lwamaRiphabhlikhi. Omabini la maphondo akwanelwa kukwahlulwa kobuprofeti kube kubini. AbaSadusi nabaFarisi babonelela ngesakhelo samaDemokhrasi axhasa ubukhoboka ngokuchasene namaRiphabhlikhi achasene nobukhoboka; ngoxa kananjalo bemela ukwahlulwa okumbini kweentombi ezizizidenge ngokuchasene neentombi ezizizilumko. AbaFarisi njengeentombi ezizizidenge bayahluzwa ekudanisekeni kokuqala, kanti abasadusi bayahluzwa ekucocweni kwesibini kwetempile. AbaFarisi, befana nebandla laseSardesi, babesithi banegama lobomi, kanti babefile, yaye bahluzwa kuqala; emva koko kuza abasadusi abaphikayo amandla kaThixo, abaphikayo amandla nesigidimi seSikhalo sasezinzulwini zobusuku. Abasadusi ngabantu bomnqophiso abagqithwayo; abasadusi ngabo banelisekayo ziimvakalelo zeemvakalelo ezilungileyo.

“Ukuza kukaKristu, njengoko kwakubhengezwe sisigidimi sengelosi yokuqala, kwaqondwa njengokumelwa kukuza komyeni. Uhlaziyo olwasasazeka ngokubanzi phantsi kokubhengezwa kokuza kwaKhe okusondeleyo, lwaluhambelana nokuphuma kweentombi. Kulo mzekeliso, njengakulo kaMateyu 24, kuboniswa amaqela amabini. Bonke babethabathe izibane zabo, iBhayibhile, baza ngokukhanya kwayo baphuma baya kuhlangebeza uMyeni. Kodwa lo gama ‘iimfama zathabatha izibane zazo, azathabatha oli kunye nazo,’ ‘ezizilumko zathabatha oli ezityeni zazo kunye nezibane zazo.’ Elo qela lokugqibela lalifumene ubabalo lukaThixo, amandla oMoya oyiNgcwele avuselela ngokutsha aze akhanyise, awenza ilizwi laKhe libe sisibane seenyawo nokukhanya kwendlela. Ngokoyika uThixo babezifundile iZibhalo ukuze bafunde inyaniso, baza ngokunyanisekileyo bafuna ubunyulu bentliziyo nobobomi. Aba babenamava obuqu, ukholo kuThixo nakwilizwi laKhe, olwalungenakubhukuqwa kukudana nokulibaziseka. Abanye ‘bathabatha izibane zabo, kodwa abazange bathabathe oli kunye nabo.’ Babeqhutywa yintshukumo yemvakalelo. Uloyiko lwabo lwaluvusiwe sisigidimi esinzulu, kodwa babexhomekeke elukholweni lwabazalwana babo, banelisekile kukukhanya okudanyazayo kweemvakalelo ezilungileyo, bengenakuqonda ngokunzulu inyaniso, kungekho nomsebenzi wobabalo oyinyaniso entliziweni. Aba babephumile baya kuhlangebeza iNkosi, bezele lithemba ngethemba lomvuzo okhawulezileyo; kodwa babengakulungelanga ukulibaziseka nokudana. Xa kwafika izilingo, ukholo lwabo lwasilela, nezibane zabo zatshisa mfiliba.” Imbambano Enkulu, 393.

Nokuba zezopolitiko okanye zezenkolo, omabini amaqela amanyana nxamnye nezilumko ngexesha loxinzelelo oluphakathi kobusuku. Oku sele kutshiwo, siqale inqaku ngokuphakamisa

umba wokuba ndisebenzisa ivesi yeshumi elinesine ngokusekelwe endaweni yayo ekuhambahambeni kweevesi, oko kuchasene nolandelelwano lwembali olumelwe zii vesi. Ndisebenzisa loo ngqiqo ngokuvumelana nendawo ekuyo ivesi yamashumi amabini anesithathu. Ukubekwa kophawu lwendlela makuhambelane nokuzaliseka kwalo ngokwembali. Umnqophiso amaYuda awawenza neRoma ngexesha lamaMaccabees wachaza apho le vesi iya kusetyenziswa khona. “Abaphangi” bevesi yeshumi elinesine, abamisa umbono, bakwenza oko ngo-200 BC, kanye kuloo nyaka wedabi lasePanium, kodwa idabi nabaphangi ziimpawu ezimbini ezahlukeneyo.

“Abarhwaphilizi” baba yinxalenye yebali, kungekhona ukuze kusekwe unxibelelwano oluthe ngqo nomhla wedabi lasePanium, kodwa ukuze kuchongwe ubudlelane abalenzayo nomlawuli waseYiputa oneminyaka emihlanu ubudala owayesele ebutyhakala nowayeseza koyiswa nguAntiochus. Babengafuni kuphazamiseka kokungeniswa kwengqolowa yaseYiputa kuBukhosi baseRoma. Ubudlelane bobuprofeti beRoma nokumkani waseYiputa osesichengeni oneminyaka emihlanu ubudala sisona sifundo sendinyana. Oko kungenelela kuchonga iziphumo zokuwa okulandela umzamo kaPutin wokubandakanya ukuthotyelwa kwebandla laseUkraine phantsi kwebandla laseRashiya njengoko kwakunjalo ngaphambili, phambi ko-1989. Loo mzamo uqala ukutshabalala ngokuthe ngcembe kobukumkani bakhe basemazantsi, yaye xa uPutin esifa njengoko kwafa uPtolemy, okanye ngandlela yimbi athinjwe njengoko kwenzeka kuUziya nakuNapoleon, uyasuswa ngokobuprofeti yaye ubukumkani bakhe bube sele buphathwa lulandelelwano lweenkokeli ezinganobuchule kangako. Emva koko, ngexesha lokumkani oneminyaka emihlanu ubudala, iRoma yobupopu iyangenelela ukuze ikhusele izilangazelelo zayo, ezizezi, ibandla laseUkraine.

Upopu abuthathi cala phakathi kobuOthodoki baseRashiya okanye baseUkraine; udlala kuwo onke amacala ukuze azise yonke imibutho yonqulo phantsi kwegunya lakhe, njengoko kumelwe kuIsaya 4.

Ngaloo mini abafazi abasixhenxe baya kubambelela endodeni ibe nye, besithi, Siya kudla esethu isonka, size sinxibe esethu isambatho; makasibizwe kuphela ngegama lakho, ukuze kususwe ihlazo lethu. Ngaloo mini ihlumelo likaYehova liya kuba lihle, libe nozuko, nesiqhamo somhlaba sibe sesigqwesileyo, sibe sihle kwabasindileyo bakwaSirayeli. Kuya kuthi ke oseleyo eZiyon, nosalayo eYerusalem, kubizwe ngokuba ungcewele, wonke obhaliweyo phakathi kwabaphilayo eYerusalem. Isaya 4:1–3.

Ubupopu buthatha ulawulo phezu kwazo zonke iziqumrhu zonqulo, ezimelwe njengabafazi abasixhenxe, okuthetha onke amabandla. Loo mabandla asixhenxe anqwenela ukubizwa ngokuba ngawamaKatolika, okuthetha ukuba ngawendalo iphela, yaye ngokucacileyo asingabantu bakaThixo, kuba azimisele ukunxiba ezawo iingubo. Umanyano lwazo zonke iziqumrhu zonqulo ezinqwenela ukunxiba ezazo iingubo zobuntu lwenzeka ngelo xesha abo base “Yerusalem baya kubizwa ngokuba bangcewele,” elo xesha kulapho ihlumelo leNkosi liguquka lisuke kubantu baseLawodike lisiya kubantu baseFiladelfiya, kulapho ubupopu buba yintloko yazo zonke iziqumrhu zonqulo kanye ngelo xesha luya kwenziwa nalo lube yintloko yeziqumrhu zopolitiko.

Ngowe-1989, ibandla laseUkraine lalingumfuziselo wokumkani wasentla etshayela kude iSoviet Union, yaye uPutin uya kufuna ukubuyisela ubudlelane bangaphambili bokuthobela, aze afumane iqhenqa ebunzini bakhe aze aqalise intshutshiso nxamnye nenkolo eyala iimfuno zakhe. Loo ntshutshiso yenzeka kwesakwaPtolemy ngokwakhe, kwisixeko saseAlexandria, ngoko ke amabandla angaphakathi eRashiya aphenjelelwa yiRoma aya kuba yinto ekujoliswe kuyo nguPutin, kwanisiphelo sakhe. Njengoko uTrump elungiselela idabi lasePanium, ubudlelane bakhe obuvulekileyo nomkhuseli wokumkani womntwana waseYiputa obuthathaka buchongwa ngowama-2025. Amandla aseRoma awathi ngowama-200 BC akhusela ukumkani womntwana waseYiputa, akayi kuthi ngelo xesha amkhusele ukumkani womntwana. Yena uya kunceda ekupheliseni ukumkani womntwana. IRoma njengomkhuseli weYiputa ngowama-200 BC, imele iRoma njengomtshabalalisi weYiputa kwidabi lasePanium.

## **AmaMillerite**

AmaMillerite awazange abone amagunya amathathu amaRoma, abonayo mabini kuphela, kodwa inyaniso yawo yayiyinyaniso, nangona kunjalo. Ingqiqo yobuprofeti ka-Antiochus njengophawu isivumela ukuba sisebenzise indinyana yeshumi elinesine kwimbali eyandulela indinyana yeshumi elinesihlanu, nokuba imbali eyazalisekisa ezi ndinyana ekuqaleni yabeka zombini indinyana yeshumi elinesine neyeshumi elinesihlanu kunyaka wama-200 BC. Ndibanga ukuba indinyana yeshumi elinesithandathu ngumthetho weCawa oza kungekudala, nokuba indinyana yeshumi elinesine yayingu-2025, yaye indinyana yeshumi elinesihlanu yidabi lasePanium elisekwixesha elizayo. UAntiochus ungqina ukuba la madabi mathathu ngumgca omnye wobuprofeti kuba ukho kuwo onke la madabi mathathu, kodwa ukwakwangqinela nebango endilenzayo lokuba ukusetyenziswa kwezi ndinyana kwimihla yokugqibela, xa zahlulwe ngokufanelekileyo kusetyenziswa indlela yomgca phezu komgca.

UAntiyokwe wayekho kuzo zontathu iimfazwe, yaye kwimihla yokugqibela umele amandla obugxwayiba bobupopu ngo-1989 (uReagan ne-USA), ngo-2014 (uZelenskyy ne-Ukraine), yaye ke kwidabi lasePanium ngamandla obugxwayiba afanayo nawango-1989, kuba uYesu usoloko emele isiphelo ngesiqalo. URonald Reagan ufile waza wangcwatywa, ngoko ke ubungqina bembali buka-Antiyokwe buchanekile ngokwengqiqo yamaMillerite, kodwa buphantsi kwemithetho elawula ukusetyenziswa komgaqo womgca phezu komgca. Amandla okugqibela obugxwayiba bobupopu kwezi ndinyana nguTrump, nangona ngokwembali uAntiyokwe wayekho kuzo zontathu iimfazwe. Ukuze azalisekise indima yendima yeshumi elinesithathu, kwafuneka uTrump alahlekelwe lunyulo lwesibini, kuba kwindima yeshumi elinesithathu “uyabuya,” enamandla kunanini na ngaphambili, enamandla ngokwaneleyo ukuba afumane imbumbulu idlule endlebeni, nto leyo, kunye nobhontsi wesandla sokunene nozwanana olukhulu lonyawo lwasekunene, eyayimele ukuthanjiswa ngegazi, xa ababingeleli babethanjiswa.

UReagan wayengumfuziselo kaTrump, kuba uReagan ngowokuqala kubongameli abasibhozo bokugqibela ukususela kwixesha lesiphelo ngowe-1989. ULincoln wayengumfuziselo kaTrump, kuba wayengowokuqala ongumongameli weRiphabhlikhi. ULincoln wabulawa ngamaDemokhrasi axhasa ubukhoboka, emanyene neRoma, yaye bobabini uRonald Reagan neqabane lakhe lobupopu uJohn Paul II basinda kwiinzame zokubabulala. UTrump wabulawa kwezopolitiko ngowe-2020,

ngonyulo olwebiweyo ekuzalisekeni kweSityhilelo 11, ivesi 7, waza ke ngowe-2024 wavuswa ekuzalisekeni kwevesi 11.

Kwaye xa baya kuba begqibile ubungqina babo, irhamncwa elinyuka liphuma emhadini ongenasiphelo liya kwenza imfazwe nabo, liboyise, lize libabulale. ... Kwaye emva kweentsuku ezintathu nesiqingatha uMoya wobomi ovela kuThixo wangena kubo, baza bema ngeenyawo zabo; lwaza uloyiko olukhulu lwabafikela abo babebabona. ISityhilelo 11:7, 11.

Ukuvuka kukaTrump kwakuku “buya” kwakhe kwivesi yeshumi elinesithathu, yaye kwakwabonelela ngokungqamana nophawu oluthile lweRoma, kuba iRoma “iyeyesibhozo ephuma kwesixhenxe,” yaye uTrump ungumfanekiso weRoma.

Kwaye irhamncwa ebelikho, kodwa elingasekhoyo, lingesibhozo, livela kwesisixhenxe, kwaye liya entshabalalweni. ISityhilelo 17:11.

Ixesha lesibini likaTrump limenza abe ngumongameli wesibhozo ukususela kuReagan, yaye ngenxa yokuba wayekwangowesithandathu, uTrump, ngokuhambelana nobupopu, “ungowesibhozo, yaye ungowabasixhenxe.” Isibhozo luphawu lovuko, nto leyo egxininisa ukuba yena, njengomfanekiso wobupopu, kwakufuneka abe nenxeba elibulalayo elaphiliswa ukuze “abuye.”

Ndabona enye yeentloko zayo ngathi inenxeba lokufa; laza inxeba layo elibulalayo laphiliswa; lathi lonke ihlabathi layimangalela irhamncwa. IsiTyhilelo 13:3.

Xa inxeba elibulalayo liphilisiwe, ihlabathi “lalandela irhamncwa limangaliswe,” yaye xa uTrump wavuswa njengowesibhozo ophuma kwabasixhenxe ngowama-2024, “wabuyela,” yaza ihlabathi liphela lamangaliswa nguye.

Yaye emva kweentsuku ezintathu nesiqingatha uMoya wobomi ovela kuThixo wangena kubo, baza bema ngeenyawo zabo; lwaza uloyiko olukhulu lwehlela abo babebabona. Beva ilizwi elikhulu liphuma ezulwini lisithi kubo, Nyukani nize apha. Benyuka baya ezulwini besefini; zaza iintshaba zabo zababona. ISityhilelo 11:11, 12.

UTrump “wabuyela” kunyulo luka-2024, yaye ke ngo-2025 yena nopopu Leo bobabini bamiselwa ngokusesikweni. UYesu wanika isilumkiso esithe ngqo nesinobulungisa, kuye nabani na owayenqwenela ukubona.

Ngoko ke, xa nithe nalibona isinyangiso sencithakalo, ekwathethwa ngaso nguDaniyeli umprofeti, simi endaweni engcwele, (ofundayo makaqonde.) Mateyu 24:15.

UMarko uyitsho mhlawumbi ngokucace ngakumbi.

Kodwa ke xa nithe nalibona isikizi sesiphanziso, ekwathethwa ngaso nguDaniyeli umprofeti, simi apho singafaneleyo khona, (makakuqonde lowo ufundayo,) ngoko mabathi abo baseYuda basabele ezintabeni. Marko 13:14.

Isikizi sencithakalo yiRoma kuzo zonke izigaba zayo ezintathu. IRoma yobuhedeni, eyobupopu neyanamhlanje nganye ingumfuziselo wesilumkiso kubantu bakaThixo. Isilumkiso eso simelwe

ukuqondwa xa iRoma ikwindawo “engcwele” okanye apho “ingafanele” ukuba khona. Ilizwe elizukileyo lilizwe elingcwele esiBhalweni, yaye iUnited States lilizwe elizukileyo ngokwasemoyeni.

Kwaye uYehova uya kuyidla ilifa iYuda, ibe sisabelo sakhe ezweni elingcwele, aze aphinde ayinyule iYerusalem. Thulani, nonke nina nyama, phambi koYehova; kuba evukile ephuma endaweni yakhe yokuhlala engcwele. Zekariya 2:12, 13.

Xa nibona iRoma imi endaweni engcwele, iNkosi ikhetha iYerusalem njengabantu bayo bomnqophiso okokugqibela. Xa uReagan, owokuqala kubongameli abasibhozo, walungiselela umanyano oluyimfihlo nomchasi-kristu wesiprofeto seBhayibhile, lwalumela umanyano oluvulekileyo neRoma ngowesibhozo nowokugqibela umongameli ukususela kwixesha lesiphelo ngo-1989. Iimpawu ze-Omega zisoloko ziguqula iimpawu zophawu lwe-alpha.

Ukubekwa esihlalweni kukaPopu Leo noTrump ngo-2025 kuchaza ubudlelwane obuvulekileyo phakathi kwerhamncwa lolwandle nerhamncwa lomhlaba lesiTyhilelo seshumi elinesithathu. Ukuguqukela kumanyano oluvulekileyo lukaTrump noLeo, olwalufanekiswe ngumanyano oluyimfihlo lukaReagan noJohn Paul II, kusazisa ukuba inkxaso yomntwana-kumkani waseYiputa eyazalisekisa indima yendinyana yeshumi elinesine ngo-200 BC, imele ukusilela kwenkxaso ngemihla yokugqibela.

Unyaka ka-2025 umisela umbono okanye isiprofeto esisiseko sangaphandle, kuba uphakamisa iRoma njengesilumkiso seRoma esichongwa nguDanilyeli ngomfuziselo “wesikizi sentshabalalo.” Isilumkiso sesikizi sentshabalalo senzeka kwangaphambili kunentshabalalo emelwe “yintshabalalo.” Ekuvinjweni kweYerusalem phantsi kukaCestius, isilumkiso samelwa ziiflegi zegunya laseRoma ezabekwa phakathi kwemida engcwele yengcwele. Abo babonayo, baqonda, bathobela, baza basishiya isixeko, bakhuselwa xa ukujinjwa kwaqalwa kwakhona. Basibona isibonakaliso sesilumkiso saseRoma. AmaKristu awazahlula ecaweni yasePergamo eyayisele yonakele, yaye emva koko ecaweni yaseTiyatira, abalekela entlango xa abona umntu wesono ehleli etempileni kaThixo. Abo bangqina bachaza isilumkiso sesikizi sentshabalalo esathethwa nguDanilyeli ngemihla yokugqibela.

Sibonise ngokuphindaphindiweyo ukuba u-1888 wayengukungqingwa kukaCestius, yaye isiphelo sentlekele yomthetho weCawa kukungqingwa kukaTitus. Imithetho-miselo yeBlair Sunday law yee-1880, ihamba kunye nemithetho yeCawa eyaphunyezwa kwamanye amazwe asemazantsi ngo-1880, yayisisilumkiso sikaCestius esakwaphawula umgca wokwahlula kwiicebo likaDade White ngokuphatelelele ukuhlala emaphandleni. Phambi koo-1880 icebo lakhe lalisithi kwixesha elizayo siya kufuna ukufudukela emaphandleni, kodwa emva koo-1880 ukuhlala emaphandleni kwakuyinto eyayisele ifanele ukuba yenziwe. Uphawu lwesilumkiso seMithetho-miselo kaBlair, esasikhuthaza uphawu lwegunya lamandla kapopu ukuba luxoxwe ngo-1880, lwafuzisela iPatriot Act ngexesha le-9/11, kuba ingelosi yeSityhilelo seshumi elinesibhozo yabonakala kuzo zombini ezo mbali.

I-9/11 yayisisilumkiso sikaCestius ebeka igunya lakhe endaweni engcwele apho bekungafanele libe khona, kuba ngomhla we-9/11 umthetho waseRoma wathabatha indawo yomthetho wesiNgesi.

KwiZilingo zikaPelosi zika-2021 isiqendu senkqubo efanelekileyo yomthetho salahlwa, yaye simela olunye unyathelo olusingise ekungqingweni kukaTitus, okuphela kumthetho weCawa osondelayo eUnited States. Ukungqinga lixesha elithile. U-1888 uthetha ngemvukelo yophondo lwangaphakathi lwamaProtestanti, yaye i-9/11 ithetha ngemvukelo yophondo lwangaphandle lwamaRepublican. Ukumiselwa kukapopu evela kwilizwe elizukileyo kwakuloo nyaka mnye apho umongameli wokugqibela naye amiselwa khona kumela isilumkiso sokugqibela sesinengiso sencithakalo simi apho singafanele sime khona, kanye phambi kwedabi lasePanium. Idabi lasePanium likhokelela ngqo kumthetho weCawa nakwidabi laseActium, elalimela umqobo wesithathu nowokugqibela kwiRoma yobuhedeni, yaye emva koko iRoma yobuhedeni yalawula ngobungangamsha iminyaka engama-360 ekuzalisekiseni kukaDaniyeli 11:24. Kumthetho weCawa ubukumkani besithandathu nobesixhenxe bobabini boyiswa yiRoma, yaye iRoma yanamhlanje ke ilawula iyure enye yomfuziselo, okanye iinyanga ezingamashumi amane anesibini zomfuziselo.

Kwindima yeshumi elinesithandathu uPompey, osandula ukoyisa imiqobo yokuqala yeRoma yobuhedeni yaseSiriya, emveni koko woyisa iYerusalem. UPompey wehlisa imiqobo emibini yokuqala yeRoma, yaye uAgasto Kesare woyisa owesithathu eActium. IRoma yanamhlanje yaqala ngokoyisa ukumkani wasezantsi ngowe-1989 ekuzalisekiseni kwevesi yamashumi amane, kwaye njengoko kufanekisiwe yivesi yeshumi. Emva koko, kumthetho weCawa, iRoma yanamhlanje yoyisa umqobo wayo wesibini nowesithathu ngeUnited States, kwaza kwangoko neZizwe eziManyeneyo zavuma ukunika ubukumkani bazo kumandla opopu. IRoma yobuhedeni yoyisa ababini ngoPompey, yaza emva koko yoyisa omnye; kwaye iRoma yobupopu yoyisa omnye ngowe-1989, ize ke emveni koko yoyise ababini bayo abalandelayo kwivesi yeshumi elinesithandathu, apho uPompey ephawulwa ngokoyisa kwakhe kwesibini.

Nokuba yayisisithintelo sesithathu e-Actium kuRoma yobuhedeni, okanye xa isithintelo sesithathu, esimelwe ngamaGoth agxothwa kwisixeko saseRoma ngo-538, sisuswa, xa iRoma yoyisa isithintelo sesithathu ilawula ngobukhosi obupheleleyo.

Inene iNkosi uYehova ayiyi kwenza nto, ingatyhilanga imfihlelo yayo kubakhonzi bayo abaprofeti. Amos 3:7.

INkosi ngokuqinisekileyo iya kunika ukubonakaliswa kokugqibela komqondiso wesilumkiso omelwe njengeliso elizotho lentshabalalo encwadini kaDaniyeli, phambi kokuba intshabalalo ifike. Loo mqondiso wesilumkiso ngumanyano oluvulekileyo, ngokwahlukileyo kumanyano olufihlakeleyo lukaReagan, olumelwe ngowama-2025. INkosi ayiyi kuzisa isohlwayo ingakhange kuqala inike isilumkiso, yaye uAmosi ucace gea ngoko kusisityhilelo esiyimfihlo kubakhonzi baYo, kwanokuba sibhekiswe koobani.

Liveni eli zwi athe uYehova ulithethileyo nxamnye nani, bantwana bakwaSirayeli, nxamnye nendlu yonke endayinyusayo emhlabeni waseYiputa, esithi, Nguwe wedwa endimaziyo kuzo zonke iintsapho zomhlaba; ngenxa yoko ndiya kunohlwaya ngabo bonke ubugwenxa benu. Amos 3:1, 2.

UAmos uthetha nesizukulwana sokugqibela sabantu bakaThixo abakhethiweyo bomnqophiso, abaza kohlwaywa, ngokuvumelana namadoda angamashumi amabini anesihlanu aqubuda elangeni kuHezekile isibhozo. UAmos uzisa umyalezo waseLawodike, ongumyalezo wengelosi yesithathu ngexesha lokucinywa kwesono ngexesha lomgwebo wabaphilayo. Isilumkiso sikaAmos sisekelwe ekudibaneni kwamaqela amabini.

Bangahamba na na ababini, bengavumelananga yini na? Ingonyama ingagquma na ehlathini, ingenaxhoba? Ingonyama encinane ingakhala na emqolombeni wayo, ukuba ayibambanga nto? Intaka ingawa na emgibeni emhlabeni, kungekho sirhintyelo sayo? Umgibe ungaphakanyiswa na emhlabeni, ungabanjanga nto konke? Isigodlo singavuthelwa na esixekweni, abantu bangoyiki? Kungakho ububi na esixekweni, iNkosi ingabenzanga? Amosi 3:3–6.

Isilumkiso sababini abahamba kunye banye, sibekwe ngaphakathi komxholo womgibe obamba intaka emhlabeni. Intaka ziyimiqondiso yamaziko enkolo, yaye upopu bubuhlanti bazo zonke iintaka ezingcolileyo nezithiyekileyo kwiSityhilelo.

Waza wadanduluka ngamandla ngezwi elikhulu, esithi, Iwile, iwile iBhabheli enkulu, yaza yaba yindawo yokuhlala yeedemon, nenqaba yoomoya bonke abangcolileyo, nentolongo yeentaka zonke ezingcolileyo nezicekisekayo. Kuba zonke iintlanga ziselile iwayini yengqumbo yombulo wayo, nookumkani bomhlaba benze umbulo nayo, nabarhwebi bomhlaba batyebile ngobuninzi bezinto zayo ezinqwenelekayo. ISityhilelo 18:2, 3.

Intaka esekhejini yintaka ebanjiweyo, yaye xa uhlanga lukrexeza nehenyukazi laseRoma luba yintaka ebanjiweyo, yaye intaka ephakanyiswa ngaphezu kwazo zonke ezinye iintaka zesiprofeto ngulo mandla ondlu yawo enamacala amathathu eyakhiwayo, emiswayo emthethweni weCawa, endaweni yawo, enguShinare, enguBhabheli. Yiyo intaka eyafumana inxeba elibulalayo ngowe-1798, okanye, njengoko uZekariya esitsho, yabekwa isigqubuthelo selothe phezu kwengobozi yayo, kodwa kamva yaphakanyiswa ziintaka zemimoya nobuProtestanti obuwileyo.

Yandula ke isithunywa esasithetha nam, sathi kum, Phakamisa ngoku amehlo akho, ubone ukuba yintoni na le iphumele phandle. Ndaza ndathi, Yintoni na? Saza sathi, Le yiefa ephumele phandle. Sathi kwakhona, Lo ngumfuziselo wabo ehlabathini lonke. Kwaye, yabonakala iphakanyisiwe italente yelotho; nali ibhinqa elihleli phakathi kweefa. Saza sathi, Obu bubungendawo. Saza sabuphosa phakathi kweefa; saphosa nobunzima belotho emlonyeni wayo. Ndaza ndaphakamisa amehlo am, ndajonga, yaye, yabona kuphuma abafazi ababini, umoya usemaphikweni abo; kuba babenamaphiko anjengamaphiko engwamza; bayiphakamisa iefa phakathi komhlaba nezulu. Ndaza ndathi kwisithunywa esasithetha nam, Ezi ziyisa phi iefa? Saza sathi kum, Ziyokwakhela indlu ezweni laseShinari; yaye iya kumiselwa, ibekwe khona phezu kwesiseko sayo. Zekariya 5:5–11.

Umgibe ka-Amosi ubambisa intaka emhlabeni, kuba umele umanyano olwandulela umthetho weCawa osondelayo, apho intaka yomhlaba iya kubanjwa; yaye ngokuka-Amosi, olo manyano lukukhalimela ubu-Adventist boSuku lwesiXhenxe baseLawodike, kuba kuya kuvuthelwa ixilongo lesilumkiso esixekweni, abangayi kuvuma ukuliva.

Ngaba liya kuvuthelwa na ixilongo esixekweni, abantu bangoyiki na? kungabakho ububi na esixekweni, abe uYehova engabenzanga? Inene iNkosi uYehova ayiyi kwenza nto, ingatyhilanga icebo layo elifihlakeleyo kubakhonzi bayo abaprofeti. Ingonyama igqumkile, ngubani na ongayi koyika? INkosi uYehova ithethile, ngubani na ongenakuprofeta? Amos 3:6–8.

INGonyama egqumayo yiNGonyama yesizwe sakwaYuda, emele uKristu xa etywina aze avule iLizwi laKhe lesiprofeto. Umanyano oluvulekileyo luka-2025 lulungqingqo lukaKestiyo, yaye umqondiso wabaphangi babantu bakaThixo uyamiselwa xa nibona ababini behamba kunye ekungafanelekanga nangaliphi na ixesha ukuba babe kunye. IRoma idibene yaza yazilungelelanisa namaProtestanti yinto ephikisanayo ngokwayo, kuba ukuba ngumProtestanti kuthetha ukuphikisa iRoma.

Siza kuqhubekisa ezi zinto kwinqaku elilandelayo.

## **Sekulibaziseke Kakhulu Ukubaleka Kumgibe**

“Kwaye makukhunjulwe, kukuzingca kweRoma ukuthi akaze atshintshe. Imigaqo kaGregory VII nekaInnocent III isenguye nangoku imigaqo yeCawa yamaRoma Katolika. Kwaye ukuba ibinawo nje amandla, ibiya kuyenza isebenze ngamandla amakhulu ngoku njengakwiminyaka edlulileyo. AmaProtestanti awazi kancinane oko akwenzayo xa eceba ukwamkela uncedo lweRoma emsebenzini wokuphakanyiswa kweCawa. Ngoxa ezimisele ukuzalisekisa injongo yawo, iRoma ijolise ekubuyiseleni amandla ayo, ekufumaneni kwakhona ubukhosi bayo obalahlekayo. Makuthi nje kusekwe eUnited States umgaqo wokuba icawa inokusisebenzisa okanye ilawule amandla karhulumente; wokuba izigqibo zonqulo zinokunyanzeliswa ngemithetho yesizwe; ngamafutshane, wokuba igunya lecawa nelorhulumente limelwe lulawule isazela, yaye uloyiso lweRoma kweli lizwe luqinisekile.

“Ilizwi likaThixo linike isilumkiso ngengozi esondelayo; makangahoywa ke lo myalezo, ibe ihlabathi lamaProtestanti liya kwandula ukwazi ukuba ziyintoni ngenene iinjongo zeRoma, kuphela xa sele kusemva kwexesha ukuba kusinde emgibeni. Yena ukhula ethe cwaka esiya emandleni. Iimfundiso zakhe zisebenzisa impembelelo yazo kwiiholo zowiso-mthetho, emabandleni, nasezintliziyweni zabantu. Uqokelela izakhiwo zakhe eziphakamileyo nezinkulu, ekusithekeni kweendawo zazo zangaphakathi apho iintshutshiso zakhe zangaphambili ziya kuphindwa khona. Ngokunyanya, engakhange aqatshelwe, uqinisa imikhosi yakhe ukuze aqhubele phambili ezakhe iinjongo xa ixesha lokuba ahlasele lifikile. Yonke into ayinqwenelayo yindawo eluncedo, yaye le sele inikwa yena. Kungekudala siya kubona yaye siya kuva ukuba iyintoni injongo yecandelo lamaRoma. Nabani na oya kukholwa aze alithobeke ilizwi likaThixo uya kuthi ngaloo nto azizisele isingcikivo nentshutshiso.” Imbambano Enkulu, 581.

“Kukho ihlabathi elilele ebubini, ekukhohlisweni nasekudukisweni, emthunzini kanye wokufa,—bulele, bulele. Ngoobani abavakalelwa ziintlungu zomphefumlo ukuze babavuse? Liliphi na ilizwi elinokubafikelela? Ingqondo yam ithwalelwa kwixesha elizayo xa kuya kunikelwa umqondiso, ‘Nanko uMyeni esiza; phumani niye kumhlangabeza.’ Kodwa abanye baya kube belibazisile ukufumana ioli yokuzalisa kwakhona izibane zabo, yaye kade kakhulu

baya kufumanisa ukuba isimilo, esimelwe yile oli, asinakudluliselwa komnye. Loo oli bubulungisa bukaKristu. Imela isimilo, yaye isimilo asinakudluliselwa komnye. Akukho mntu unokusifumanela omnye. Ngamnye umele azifumanele ngokwakhe isimilo esihlanjululwe kuso sonke isiphako sesono.” Bible Echo, Meyi 4, 1896.

“Njengoko ndandibona imiphefumlo ehluphekileyo isifa ngenxa yokuswela inyaniso yangoku, yaye abanye ababethi bayakholelwa enyanisweni beyiyeka isifa ngokubamba iindlela eziyimfuneko zokuqhubela phambili umsebenzi kaThixo, loo mbono wawubhulungu gqitha, ndaza ndacela isithunywa ukuba siwususe kum. Ndabona ukuba xa umsebenzi kaThixo wawufuna inxalenye yempahla yabo, njengomfana osisityebi oweza kuYesu (Mateyu 19:16–22), bemka bedakumbile, nokuba kungekudala isibetho esiphuphuma ngokugqithileyo siya kudlula phezu kwabo size sitshayele yonke impahla yabo, yaye ngoko kuya kuba semva kakhulu ukuncama izinto zasemhlabeni nokuzibekelela ubuncwane emazulwini.” Early Writings, 49.

“UYudas wabona ukuba izibongozo zakhe zililize, waza waphuma ngokungxama eholweni esithi, Kusemva kwexesha! Kusemva kwexesha! Waziva ukuba wayengenakuphila ade abone uYesu ebethelelwa emnqamlezweni, waza ngokudakumba waphuma waya kuzixhoma.” The Desire of Ages, 722.