

Incwadi kaDaniyeli - Inombolo eyikhulu nesishiyagalombili

*Ukwembulwa Kwezimpawu Zobuprofethi: Ukuhlaziywa Okuphelele
Kwamacilongo Ayisikhombisa eSambulweni*

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UWilliam Miller wanikwa ukukhanya okukhulu mayelana namabandla ayisikhombisa, izimpawu eziyisikhombisa namacilongo ayisikhombisa encwadini yeSambulo. Wabeka lezo zimpawu zesiprofetho ngaphakathi kohlaka lwamandla amabili abhubhisayo obuqaba obalandelwa ubuPapa. Akazange abone zonke izici zesiprofetho zalezo zimpawu, kodwa lokho akubona kwasekumisa ukuqonda okuyisisekelo komlando wangaphakathi nomlando wangaphandle webandla likaNkulunkulu kusukela esikhathini sabaphostoli kuze kube sekupheleni kwezwe. Umlando wangaphakathi wawumelwe ngamabandla, kanti umlando wangaphandle wamabandla wawumelwe yizimpawu. Wabona ukuthi amacilongo ayeyizimpawu zesahlulelo sikaNkulunkulu phezu kweRoma, esasifanekisela isahlulelo sikaNkulunkulu phezu kweRoma ekupheleni kwezwe, nakuba engazange abone ukuthi iRoma ekupheleni kwezwe yayakhiwe inyunyana ephindwe kathathu.

Incwadi ebhalwe ngu-Uriah Smith enesihloko esithi Daniel and Revelation iqukethe eminye imibono eyiphutha, kodwa uDade White wayichaza ngokuthi, “isandla sikaNkulunkulu esisizayo.” Wabonisa ukuthi kwakufanele isatshalaliswe kanye ne-The Great Controversy, Patriarchs and Prophets, kanye ne-The Desire of Ages. Ukuyincoma kwakhe ngamandla kwakungasho ukuthi le ncwadi yayisezingeni elifanayo lokuphefumulelwa nezincwadi zakhe, kodwa kwakusho ukuthi le ncwadi yayiqukethe “isifundiso esikhulu,” futhi yayibe nesibopho “sokuletha imiphefumulo eminingi eyigugu ekwazini iqiniso.”

Le ncwadi isebenzisa umqondo wokuprofetha wamaMillerite, ihambisana nemiqondo yokuprofetha eyayingakabonwa ngaphambi kuka-Okthoba 22, 1844. Sizobhekisela ezigabeni ezisencwadini njengoba sibeka phambili ukusetshenziswa okuphindwe kathathu kweziMaye ezintathu.

UMiller wathi “amacilongo ayisikhombisa ayingumlando wezahlulelo eziyisikhombisa ezikhethekile nezisindayo ezathunyelwa phezu komhlaba, noma umbuso waseRoma.” Amacilongo amane okuqala amele izahlulelo ezaletwa phezu kweRoma yobuqaba, kanti amacilongo esihlanu nelesithupha ayeyizahlulelo zikaNkulunkulu ezaletwa phezu kweRoma yobupapa, kodwa uMiller wayengeke aqaphele ukuthi icilongo lesikhombisa lalimele ukwahlulela kukaNkulunkulu phezu kweRoma Yesimanje. Ekhumama ngezizisikhombisa izimpawu nangezizisikhombisa amacilongo eSambulo, uUriah Smith wabhala:

“EseyiThathile incwadi, iWundlu liqhubeka ngokushesha livule izimpawu; futhi ukunaka komphostoli kuqondiswa ezigcawini ezenzeka ngaphansi kwesimpawu ngasinye. Inani

eliyisikhombisa selivele laqashelwa njengelisho emiBhalweni ukuphelela nokupheleliswa. Ngakho-ke izimpawu eziyisikhombisa ziqukethe konke kohlobo oluthile lwezehlakalo, olufinyelela mhlawumbe kuze kube yisikhathi sikaConstantine, futhi amacilongo ayisikhombisa olunye uchungechunge kusukela kuleso sikhathi luqhubekele phambili, akunakuba yiqiniso. Amacilongo abonisa uchungechunge lwezehlakalo ezenzeka ngesikhathi esifanayo nezehlakalo zezimpawu, kodwa ezinesimo esihluke ngokuphelele. Icilongo liwuphawu lwempi; ngenxa yalokho amacilongo abonisa iziyaluyalu ezinkulu zezombusazwe ezizokwenzeka phakathi kwezizwe ngesikhathi sevangeli. Izimpawu zibonisa izehlakalo zenkolo, futhi ziqukethe umlando webandla kusukela ekuvulweni kwenkathi yobuKristu kuze kufike uKristu.” Uriah Smith, Daniel and Revelation, 431.

Icilongo liwuphawu lwempi noludlame lwezepolitiki. Ekhuluma ngevesi lesibili lesahluko sesishiyagalombili sencwadi yeSambulo, uSmith uthi:

“IVESI 2. Ngase ngibona izingelosi eziyisikhombisa ezazimi phambi kukaNkulunkulu; zanikwa amacilongo ayisikhombisa.’

“Leli vesi yethula uchungechunge olusha noluhlukile lwezehlakalo. Ezimpawini besinomlando webandla phakathi nalokho okubizwa ngokuthi yisikhathi sokuphathwa kwevangeli. Emacilongweni ayisikhombisa, manje esethulwayo, sinemicimbi eyinhloko yezepolitiki neyempi eyayizokwenzeka phakathi naleso sikhathi esifanayo.” Uriah Smith, Daniel and Revelation, 476.

Uphawu lwesikhombisa luyavulwa emavesini ayisithupha okuqala esahluko sesishiyagalombili seSambulo, futhi ngemuva kokuvulwa kophawu lwesikhombisa, izingelosi eziyisikhombisa ezinezimpondo eziyisikhombisa zilungiselelwa ukuzishaya.

Kwathi eselivulile uphawu lwesikhombisa, kwaba khona ukuthula ezulwini cishe isikhathi esingangesigamu sehora. Ngase ngibona izingelosi eziyisikhombisa ezazimi phambi kukaNkulunkulu; zanikwa amacilongo ayisikhombisa. Kwafika nenye ingelosi, yema e-altare, iphethe isitsha segolide sempepho; yanikwa impepho eningi, ukuze iyinikele kanye nemikhuleko yabo bonke abangcwele phezu kwe-altare legolide elaliphambi kwesihlalo sobukhosi. Intuthu yempepho, eyakhuphuka kanye nemikhuleko yabangcwele, yenyukela phambi kukaNkulunkulu ivela esandleni sengwezi. Ingelosi yase ithatha isitsha sempepho, yasigcwalisa ngomlilo we-altare, yawuphonsa emhlabeni; kwase kuba khona amazwi, nokuduma, nokubaneka kwemibani, nokuzamazama komhlaba. Izingelosi eziyisikhombisa ezazinamacilongo ayisikhombisa zase zilungiselela ukuwakhwaza. IsAmbulo 8:1–6.

Kukhona ukuphambuka okuyisiprofetho ebesikuhlonza ezihlokweni ezedlule, kodwa esingakakubhekiseli ngokuqondile njengesenzakalo saso esithile sesiprofetho. Lokho kuphambuka ukuthi izimpawu ezimelela uchungechunge lwezimpawu zomlando wesiprofetho, zonke zihlanganiswa ndawonye ekuphetheni komlando eziwumelelayo. Sibonisile ukuthi izizukulwane ezine zobu-Adventisti baseLawodikeya ezimelelwa yizinengiso ezine zikaHezekeli isahluko sesishiyagalombili zaphawula izimpawu ezithile, kodwa ukuthi ngayinye yazo, njengovivinyo, iyaphindwa emlandweni wokubekwa uphawu kwabeyikhulu namashumi amane nane ezinkulungwane. Lokhu kuphambuka kutholakala futhi nasemacilongweni ayisikhombisa, ngoba

nakuba emele izahlulelo ezithile phezu kweRoma yobuqaba, yeRoma yobupapa, neRoma yesimanje, wonke aphinde ahlangeane futhi lapho isahlulelo sokuphuthula phezu kweRoma yesimanje siqala emthethweni weSonto osuzofika maduzane.

Amacilongo ayisikhombisa anezinsuku eziqondile lapho agcwaliseka khona esikhathini esedlule, kodwa uDadewethu White ubuye abeke izingelosi eziyisikhombisa ezinamacilongo ayisikhombisa kusAmbulo isahluko sesishiyagalombili, emlandweni womthetho weSonto osuzofika maduze.

“Kwathi lapho isivule uphawu lwesihlanu, ngabona ngaphansi kwe-altare imiphefumulo yalabo ababulawelwa izwi likaNkulunkulu, nangenxa yobufakazi ababebubambile; bamemeza ngezwi elikhulu, bethi, Koze kube nini, Nkosi, engcwele neyiqiniso, ungakahluleli futhi ungakaphindiseli igazi lethu kulabo abahlala emhlabeni na? Kwase kunikwa yilowo nalowo wabo izingubo ezimhlophe [Bamenyezelwa njengabahlanzekileyo nabangcwele]; kwase kuthiwa kubo mabaphumule isikhashana nje, kuze kugcwaliseke nezinceku kanye nabo nabafowabo, ababeyakubulawa njengabo’ [IsAmbulo 6:9–11]. Lapha uJohane wanikezwa izigcawu ezazingeyona into eyayikhona ngempela ngaleso sikhathi, kodwa eyayiyokwenzeka esikhathini esizayo.”

“IsAmbulo 8:1–4 kucashunwe.” Manuscript Releases, umqulu 20, 197.

Esigabeni esedlule uDade White usebenzisa ingxoxo nokugcwaliseka kophawu lwesihlanu esikhathini lapho izingelosi eziyisikhombisa sezizakukhala esahlukweni sesishiyagalombili, kodwa futhi ubeka lowo mfanekiso ofanayo emlandweni wamazwi amabili eSambulo isahluko seshumi nesishiyagalombili.

“Lapho kuvulwa uphawu lwesihlanu, uJohane uMambuli embonweni wabona ngaphansi kwe-altare ibandla lalabo ababebulelwe ngenxa yeZwi likaNkulunkulu nobufakazi bukaJesu Kristu. Emva kwalokhu kwalandela izigcawu ezichazwe esahlukweni seshumi nesishiyagalombili seSambulo, lapho labo abathembekile nabeqiniso bebizwa ukuba baphume eBhabhiloni. [ISambulo 18:1–5, kucashuniwe.]” Manuscript Releases, ivolumu 20, 14.

Amacilongo ayisikhombisa amele ukwahlulela kukaNkulunkulu emlandweni waseRoma yobuhedeni, wobupapa nowaseRoma wanamuhla, kodwa futhi amelwe emlandweni ka-11 Septhemba 2001, nasezwini lesibili lomthetho weSonto ozayo masinyane. Emva kokukhuluma ngamavesi ayisithupha okuqala eSambulo isahluko sesishiyagalombili, u-Uriah Smith uqala ukwethula ukugcwaliseka komlando kwamacilongo amane okuqala.

“Isihloko samacilongo ayisikhombisa lapha siyabuye siqaliswe, futhi sithatha ingxenye esele yalesi sahluko kanye nesahluko 9 sonke. Izingelosi eziyisikhombisa ziyazilungiselela ukukhala. Ukukhala kwazo kuvela njengokugcwalisa isiprofetho sikaDanilyeli 2 no-7, kuqala ngokwehlukana kombuso omdala wamaRoma waba yizingxenye zawo eziyishumi, okuyizo, emacilongweni amane okuqala, esinencazelo yazo.” Uriah Smith, Daniel and Revelation, 477.

USmith uveza ukuthi amacilongo amane okuqala ayeyizahlulelo zikaNkulunkulu phezu kweRoma yobuhedeni. Ucaphuna ivesi lesikhombisa, elikhomba izimpawu zesiprofetho zecilongo lokuqala, bese ekhomba ukugcwaliseka kwalo emlandweni.

“Isahlulelo sokuqala esinzima nesibuhlungu esehlala iRoma yaseNtshonalanga ekuwohlokeni kwayo, kwakuyimpi namaGoth ngaphansi kuka-Alaric, owavulela indlela ukuhlasela okwalandela kamuva. Ukufa kukaTheodosius, umbusi waseRoma, kwenzeka ngoJanuwari, 395, futhi ngaphambi kokuphela kobusika amaGoth ngaphansi kuka-Alaric ayesevukele umbuso ngezikhali.

“Ukuhlasela kokuqala ngaphansi kuka-Alaric kwacekela phansi iThrace, iMacedonia, i-Attica, nePeloponnesus, kodwa akuzange kufinyelele emzini waseRoma. Nokho, ekuhlaseleni kwakhe kwesibili, le nkosi yamaGoth yawela ama-Alps nama-Apennines, yafika phambi kwezindonga ‘zomuzi waphakade,’ owasuka ngokushesha waba yisisulu sentukuthelo yamaqaba.

“Ukuqhuma kwecilongo lokuqala kunendawo yako cishe ekupheleni kwekhulu lesine leminyaka kuya phambili, futhi kubhekisela kulezi zinsindabadala ezabhubhisa uMbuso WaseRoma ngaphansi kwamaGoth.” Uriah Smith, Daniel and Revelation, 478.

USmith uveza u-Alaric njengophawu lokwahlulela kukaNkulunkulu phezu kweRoma lobuhedeni, olumelwe icilongo lokuqala. Icala ngalinye lamacilongo linomuntu womlando olimele, kanti u-Alaric umele ukufika kwecilongo lokuqala kusukela ekupheleni kwekhulu lesine. U-Miller wayengenakubona ukuthi leli cilongo lalethulwa phezu kweRoma ngenxa yokuphoqeelwa kweSonto, ngokuba uMiller wayengumgcini weSonto. NoSmith wehluleka ukubona leli qiniso futhi, kodwa uSmith waqaphela ukuthi umthetho wokuqala weSonto owaphoqeelwa wamiswa nguConstantine ngonyaka ka-321. Umthetho ojwayelekile wesiprofetho ohlobene nokuphoqeelwa kweSonto uhlale ufana ngaso sonke isikhathi, ngokuba uNkulunkulu akaguquki, futhi lowo mthetho uthi “ukuhlubuka kwesizwe kulandelwa ukubhujiswa kwesizwe”. U-Alaric umele ukuqala kokubhujiswa kwesizwe, okwaqala kanye kanye naleso sikhathi uConstantine emisa umthetho wokuqala weSonto.

USmith uyaqhubeka ngokucaphuna ivesi lesishiyagalombili, elichaza icilongo lesibili, bese eqhubeka nokuphawula kwakhe:

“Umbuso wamaRoma, emva kukaConstantine, wahlukaniswa waba izingxenye ezintathu; yingakho le nkulungo evamile ethi, ‘ingxenye yesithathu yabantu,’ njalonzalo, ibhekisela engxenyeni yesithathu yombuso eyayiphansi kwesibhaxu. Lokhu kwehlukaniswa kombuso wamaRoma kwenziwa ekufeni kukaConstantine, phakathi kwamadodana akhe amathathu, uConstantius, uConstantine II, noConstans. UConstantius wayephethe iMpumalanga, futhi wamisa indawo yakhe yokuhlala eConstantinople, inhlokodolobha yombuso. UConstantine Wesibili wayephethe iBritain, iGaul, neSpain. UConstans wayephethe i-Illyricum, i-Afrika, ne-Italy. (Bheka i-Ecclesiastical History kaSabine, k. 155.) Ngaleli qiniso lomlando elaziwayo, uElliott, njengoba ecashunwe ngu-Albert Barnes, emibhalweni yakhe ngeSamb. 12:4, uthi: ‘Okungenani kabili, ngaphambi kokuba umbuso wamaRoma wehlukaniswe unomphela waba izingxenye ezimbili, iMpumalanga neNtshonalanga, kwaba khona ukwahlukaniswa kombuso kwaba izingxenye ezintathu. Okokuqala kwenzeka ngo-A.D. 311, lapho wehlukaniswa phakathi kukaConstantine, uLicinius, noMaximin; okunye, ngo-A.D. 337, ekufeni kukaConstantine, phakathi kukaConstans noConstantius.’” Uriah Smith, Daniel and Revelation, 480.

Isenzakalo somlando sokuthi iRoma yahlukaniswa yaba izingxenye ezintathu, kanye nezaba izingxenye ezimbili futhi okubhekiswe kuzo izazi-mlando uSmith azicaphunayo, kuyizingxenye zeRoma ezikhomba ubumbano oluphindwe kathathu lweRoma Yesimanje, olwakha isakhiwo esihlukaniswe kabili, esimele ukuhlanganiswa kwebandla nombuso. Lapho uSmith eqhubeka, bese ekhomba umlingiswa womlando ohlotshaniswa necilongo lesibili.

“Umlando oyisibonelo wokukhala kwecilongo lesibili ngokusobala uhlobene nokuhlasela nokunqotshwa kwe-Afrika, bese kamuva ne-Italy, nguGenseric owesabekayo. Ukunqoba kwakhe kwakungokwasolwandle kakhulu; futhi ukunqoba kwakhe kwakunjengokungathi intaba enkulu evuthayo ngomlilo iphonswa olwandle. Yimuphi umfanekiso ongachaza kangcono, noma ngisho ngokulingana nalona, ukungqubuzana kwemikhumbi yempi, kanye nokubhujiswa okuvamile kwempi ogwini lolwandle? Ekuchazeni leli cilongo, kufanele sibheke izehlakalo ezizoba nokuthintana okukhethekile nezwe lezohwebo. Uphawu olusetshenziwe ngokwemvelo lusiholela ukuba silindele ukuvuseleleka nokuxokozela. Akukho lutho ngaphandle kwempi yasolwandle enonya olukhulu olungagwalisa lesi siprofetho. Uma ukukhala kwamacilongo amane okuqala kuhlobene nezehlakalo ezine eziphawulekayo ezanikela ekuweni kombuso waseRoma, futhi icilongo lokuqala libhekisela ekubhujisweni okwenziwa amaGoth ngaphansi kuka-Alaric, khona-ke kulokhu ngokwemvelo sibheka isenzo esalandela sokuhlasela esanyakazisa amandla aseRoma futhi sanikela ekuweni kwawo. Ukuhlaselela okukhulu okwalandela kwaba okuka “Genseric owesabekayo,” ehola amaVandal. Inkambo yakhe yenzeka phakathi kweminyaka ka-A.D. 428–468. Le nduna enkulu yamaVandal yayinomkhandlu wayo omkhulu e-Afrika...”

“Mayelana nendima ebalulekile eyadlalwa yilo mphangi wolwandle onesibindi ekuweni kweRoma, uMnu. Gibbon usebenzisa la mazwi abalulekile: ‘UGenseric, igama eliye, ekubhujisweni kombuso waseRoma, lazuzisa isikhundla esilinganayo namagama ka-Alaric no-Attila.’” Uriah Smith, Daniel and Revelation, 481, 484.

USmith, lapho ecaphuna isazi-mlando uGibbon, owakhomba izimpawu zomlando zamacilongo amathathu okuqala, wabonisa ukuthi uGenseric wayeyicilongo lesibili, wabe esethi uGenseric, “wayefanele isikhundla esilinganayo no-Alaric kanye no-Attila.” U-Alaric uyicilongo lokuqala, uGenseric owesibili, futhi u-Attila umHuni wayeyicilongo lesithathu, okukhulunywa ngalo evesini leshumi. USmith waphawula ukuthi icilongo lesibili, elalimelwe nguGenseric, lalimele umlando “wama-428-468.” Khona-ke uSmith ucaphuna ivesi leshumi, elikhomba icilongo lesithathu, aqhubeke nokulandisa kwakhe:

“Ekuchazeni nasekusebenziseni lesi siqephu, silethwa emcimbini wesithathu obalulekile owaholela ekuketulweni kombuso wamaRoma. Futhi ekutholeni ukugcwaliseka komlando kwaleli cilongo lesithathu, siyokuba nesikweletu emaNothini kaDkt. Albert Barnes ngenxa yezicashunwa ezimbalwa. Ekuchazeni lo mbhalo, kuyadingeka, njengoba lo mchazi esho, ‘ukuthi kube khona induna noma iqhawe elingafaniswa nesibhakabhaka esivuthayo; elalizoba nendlela yalo ecwebezelayo ngokukhethekile; elalizovela ngokuzumayo NJENGENKANYEZI evuthayo, bese linyamalala njengenkanyezi ukukhanya kwayo okucinywe emanzini.’— Amanothi ngeSambulo 8.

“Kucatshangwa lapha ukuthi leli cilongo linekuxhumana nezimpi ezichithayo nokuhlasela okunolaka kuka-Attila emandleni aseRoma, akwenza ehola izixuku zakhe zamaHun...”

“Negama LeNkanyezi LinguMhlonyane [elisho imiphumela ebabayo].’ Lawa mazwi—axhumene ngokusondele kakhulu nevesi elandulelayo, njengoba ngisho nokubhalwa kwezimpawu zokuloba enguqulweni yethu kubonisa—asibuyisela okwesikhashana esimilweni sika-Attila, osizini ayengumbhali walo noma ithuluzi lalo, nasekwesabekeni okwavuswa yigama lakhe.”

“‘Ukuqothulwa nokusulwa ngokuphelele,’ ngamazwi achaza kangcono izinhlekelele azidalayo.’ Wazibiza ngokuthi, ‘Isiswebhu sikaNkulunkulu.’” Uriah Smith, Daniel and Revelation, 484, 487.

Umlando wecilongo lesithathu, elimelwe ngu-Attila umHunu, wawusukela ngonyaka ka-441 kwaze kwaba sekufeni kwakhe ngonyaka ka-453. USmith use ecaphuna ivesi leshumi nambili, elethula icilongo lesine futhi lichaze inkosi yamaqaba u-Odoacer, lapho uphawu oluphindwe kathathu lweRoma laseNtshonalanga lumelwa yilanga, inyanga nezinkanyezi. Uhlonza lezi zimpawu ezintathu njengezimpawu “zelanga, zenyanga, nezinkanyezi—ngoba ngokungangabazeki lapha kusetshenziswe njengezimpawu—ngokusobala zisho izikhanyiso ezinkulu zombuso wamaRoma,—ababusi bawo, amalungu esigele, namanxusa. Umbhishobhi uNewton uyaphawula ukuthi umbusi wokugcina weRoma laseNtshonalanga kwakunguRomulus, owabizwa ngokuhlekisa ngokuthi u-Augustus, noma ‘u-Augustus omncane.’ IRoma laseNtshonalanga lawa ngo-A.D. 476. Nokho noma kunjalo, nakuba ilanga lamaRoma lacinywa, izikhanyiso zalo ezingaphansi zaqhubeka zikhanya kalufifi ngesikhathi isigele namanxusa kusaqhubeka. Kodwa emva kweziguquko eziningi zombango nezokuguququka kwenhlanhla yezombusazwe, ekugcineni, ngo-A.D. 566, lonke uhlobo lukahulumeni wasendulo lwachithwa, futhi iRoma uqobo lwehliswa lusuka ekubeni yindlovukazi yomhlaba lwaba ubuduchy obumpofu obukhokha intela ku-Exarch waseRavenna.” Uriah Smith, Daniel and Revelation, 487.

Lapha sithola obunye ubufakazi bokwahlukana kweRoma okuphindwe kathathu, okufanekisa kusengaphambili ubunye baseRoma banamuhla obuphindwe kathathu. NgeRoma yasempumalanga nombusi uConstantine, ukwahlukana okuphindwe kathathu kwamelelwa amadodana akhe amathathu, kodwa ngeRoma yasentshonalanga kwakuyindlela yabo yokubusa ephindwe kathathu. USmith ube eseveza ukuthi ilanga, inyanga, nezinkanyezi kumele ukuhleleka okuthile lapho iRoma yasentshonalanga yehliswa khona. Uphetha indaba yakhe ngesingeniso esilandelayo samacilongo amathathu okugcina.

“Nakuba izinhlekelele ezafikela umbuso ngenxa yokuhlasela kokuqala kwalaba bantu abayizixhwanguxhwangu zazesabeka, zazilula ngokwazo uma ziqhathaniswa nezinhlekelele ezazizolandela. Zazinjengamaconsi okuqala emvula ngaphambi kwesikhukhula esasizokwehla maduze phezu kwezwe lamaRoma. Amacilongo amathathu asele asibekelwe yifu losizi, njengoba kuchazwe emavesini alandelayo.

“IVESI 13. Ngase ngibona, ngezwa ingelosi indiza phakathi kwezulu, isho ngezwi elikhulu, ithi, Maye, maye, maye, kwabakhileyo emhlabeni ngenxa yamanye amazwi ecilongo

ezingelosi ezintathu, ezisazokhala.’

“Le ngelosi ayiyona enye yochungechunge lwezingelosi eziyisikhombisa zamacilongo, kodwa imane nje iyileyo ememezela ukuthi amacilongo amathathu asele angamacilongo omaye, ngenxa yezehlakalo ezesabeka kakhulu ezizokwenzeka ngesikhathi kukhala wona. Ngakho-ke elilandelayo, noma icilongo lesihlanu, lingumaye wokuqala; icilongo lesithupha, umaye wesibili; kanti elesikhombisa, elokugcina kulolu chungechunge lwamacilongo ayisikhombisa, lingumaye wesithathu.” Uriah Smith, Daniel and Revelation, 493.

Sizoqhubeka ngeMaye amathathu amacilongo esihlokweni esilandelayo.

“Izinhlekelele zeRoma yobukhosi, ekuweni kwayo, zavezwa kwaze kwaba sezokugcina kwazo, kwaze kwaba yilapho iRoma ingenamandla, ingenankonsuli, ingenanasingamthetho. ‘Ngaphansi kwama-Exarch aseRavenna, iRoma yehliselwa esigabeni sesibili.’ Ingxenye yesithathu yelanga yashaywa, nengxenye yesithathu yenyanga, nengxenye yesithathu yezinkanyezi. Uzalo lwamaKhesari aluzange luphele kanye nababusi boMbuso waseNtshonalanga. IRoma, ngaphambi kokuwa kwayo, yayiphethe kuphela ingxenye yamandla ombuso. IConstantinople yahlukaniselana nayo umbuso womhlaba. Futhi amaGoth namaVandal awazange abuse phezu kwalelo dolobha elaliseyidolobha lombuso, umbusi walo okwathi, emva kokudluliselwa kokuqala kwesihlalo sombuso nguConstantine, wayevame ukubeka umbusi waseRoma njengoqokwe nguye nanjengesekela lakhe. Nesiphetho seConstantinople sagcinelwa ezinye izinkathi, futhi samenyezela ngezinye izimpondo. Elangeni, enyangeni, nasezinkanyezini, kuze kube yileso sikhathi, kwakushaywe kuphela ingxenye yesithathu.”

“Amazwi okuphetha ecilongo lesine asikisela ukubuyiselwa kwesikhathi esizayo koMbuso waseNtshonalanga: ‘Imini ayikhanyanga ingxenye yesithathu yawo, nobusuku ngokunjalo.’ Ngokuphathelene negunya lombuso, iRoma yaba ngaphansi kweRavenna, futhi i-Italy yaba yisifundazwe esanqotshwa soMbuso waseMpumalanga. Kodwa, njengokufaneleka kakhulu ekubeni kuhlotshaniswe nezinye iziprofetho, ukuvikela ukukhulekelwa kwezithombe kwaqala ukuletha amandla omoya nawesikhashana kapapa nawombusi ekushayisaneni okunobudlova; futhi, ngokunika upapa lonke igunya phezu kwamabandla, uJustinian wabeka isandla sakhe sokusiza ekukhuthazeni ubukhosi bukapapa, okwathi kamuva bazithathela amandla okudala amakhosi. Ngonyaka weNkosi yethu ka-800, upapa wanika uCharlemagne isiqu soMbusi wamaRoma.’—Keith. Leso siqu saphinde sadluliselwa sisuswa enkosini yaseFrance siyiswa enkosini yaseJalimane. Futhi ngoMbusi uFrancis Owesibili ngisho naleyo nganekwane yagcina ilahlwe ngokuphelele naphakade, ngo-Aug. 6, 1806.” A. T. Jones, The Great Nations of Today, 54.