

# Incwadi kaDaniyeli - Inombolo Ikhulu Namashumi Ayisithupha Nanye

*Indima YeRoma Ekuqiniseni Umbono Wesiprofetho SeBhayibheli:  
Ukuhlolwa Okuningiliziwe KukaDaniyeli Isahluko Seshumi nanye*

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Umbono kaDaniyeli isahluko seshumi nanye uyindawo eyinhloko yokubhekisela kuyo yonke imibono yesiprofetho seBhayibheli, futhi umbono wesahluko seshumi nanye umiswa ngophawu lweRoma.

Ngalezo zikhathi abaningi bayakusukuma balwe nenkosi yaseningizimu; futhi nabaphangi babantu bakho bayakuziphakamisa ukuze baqinise umbono; kodwa bayakuwa. Danieli 11:14.

UJones ukhuluma ngevesi eledlule kanje:

“Lapho ama-Amori esegwalise isilinganiso sobubi bawo, indawo yawo yanikwa u-Israyeli, abantu bakaNkulunkulu. Lapho u-Israyeli, elandela indlela yabahedeni, naye esegwalise indebe yobubi, uNkulunkulu wavusa umbuso waseBabiloni, wasusa konke. Lapho iBabiloni seligwalise indebe yobubi balo, amandla adluliselwa ePheresiya. Futhi lapho ingelosi isiphendukisiwe ngenxa yobubi bamaPheresiya, khona-ke inkosana yaseGrisi iyeza, ikukhukhule konke.”

“Umbuso waseGrisi wawuyakuqhubeka isikhathi esingakanani? Wawuyakwepulwa nini? ‘Lapho izeqamthetho sezifiké ekugwaleni.’ Leso sizwe simi size sigwalise isilinganiso sobubi baso, bese amandla edluliselwa komunye umbuso. Lawo mandla adluliselwa kuwo kwakungowamaRoma, njengoba sifunda kuDaniyeli 11:14. ‘Ngaleyo mikhuba kuyakusukuma abaningi ukumelana nenkosi yaseningizimu; futhi nabaphangi babantu bakho bayoziphakamisa ukuze baqiniseke umbono; kepha bayakuwa.’ Lesi sizwe sikhonjiswa njengesizwe sabaphangi—abantwana babaphangi, njengoba kusho umphetho wombhalo.”

“Laba yilabo umbuso osunikezwa bona manje, futhi kungani?—‘Abantwana bezigebengu bayoziphakamisa ukuze baqinise umbono.’ Lapho lesi sizwe sivela enkundleni, khona-ke kungena lokho okuqinisa umbono, lokho okuyinto enkulu eyodwa yombono, uphawu oluyinhloko kakhulu emgqeni wombono uNkulunkulu awunike ngabaprofethi kuzo zonke izikhathi.” A. T. Jones, *The Columbian Year and the Meaning of the Four Centuries*, 6.

UJones uthi lapho umbuso wamaRoma “avela enkundleni, khona-ke kungena lokho okumisa” ... “umugqa wokubona uNkulunkulu awunike ngezwi labaprofethi kuze kube phakade.” Emlandweni kaMiller amaProthestani afundisa, njengoba ubu-Adventism baseLawodikeya benza manje, ukuthi abaphangi babantu bakho bamele u-Antiyokhu Epifani, inkosi yamaSeleukidi eyabusa kusukela ku-175 kuya ku-164 BC. Wayeyilungu lozalo lwamaSeleukidi, olwalungolunye lwezifundazwe ezalandela zamaGreki ezaphuma ekuhlakazekeni kombuso ka-Aleksanda Omkhulu.

Ukungavumelani ngalolu daba kwakucace kangaka emlandweni wamaMillerite, kangangokuthi ukuhlonzwa kuka-Antiyokhu Epifani kuvezwa eshadini lamaphayona lango-1843.

Ukubhekisela ku-Antiochus eshadini kumela ukuphela kokubhekisela entweni engatholakali eZwini likaNkulunkulu lesiprofetho. Kukhona lapho ukuze kuphikiswe izimfundiso zamanga zamaProthestani zaleyo nkathi, okuyizona manje eziyimfundiso yamanga ye-Adventism yaseLawodikeya. Ukuthi uWilliam Miller wayeqonda yini ukujula kokubaluleka kokuqonda ukuthi iRoma ingamandla asemhlabeni amisa “umugqa wombono uNkulunkulu awunikezile ngabaprofethi kuzo zonke izikhathi,” kuyathandabuzeka, kodwa kwakucace ngokwanele ukuvikela ngokuqinile iqiniso lokuthi iRoma iyona emisa lowo mbono.

Lapho kungekho umbono, abantu bayabhubha; kodwa ogcina umthetho, uyajabula yena. IzAga 28:14.

USolomoni waloba ukuthi lapho kungekho umbono, abantu bayabhubha, futhi igama lesiHeberu elithi “umbono,” evesini leshumi nane, liyafana nalelo elisetshenziswe esaga likaSolomoni. Umbono uyindaba yokuphila noma yokufa, futhi “umbono” umiswa ngophawu lweRoma. Igama elithi “umbono” evesini leshumi nane liyilo kanye igama elisetshenziselwe umbono kuHabakuki, isahluko sesibili.

Ngiyokuma embhoshongweni wami wokulinda, ngizibeke phezu kombhoshongo, ngilinde ukuze ngibone ukuthi uyakuthini kimi, nokuthi ngiyakuphendula kanjani lapho ngisolwa. INkosi yangiphendula, yathi: Bhala umbono, uwenze ucace ematsheni okubhalela, ukuze ofundayo agijime ngawo. Ngokuba umbono usalindele isikhathi esimisiwe, kodwa ekugcineni uyakukhuluma, awuyikukhohlisa; noma ubambezeleka, wulinde, ngokuba uyakuza impela, awuyikubambezeleka. Habakuki 2:1–3.

Igama elithi “reproved” evesini lokuqala, lisho ukuthi “waphikisana no”. UWilliam Miller wayengumlindi owabekwa embhoshongweni emlandweni wokunyakaza kwezingelosi zokuqala nezesibili, futhi lapho, esifanekisweni sesiprofetho, ebuza ukuthi wayezophendula athini empikiswaneni yomlando wakhe, watselwa ukuba alobe umbono, oqiniswa uphawu lweRoma. Ngokuvumelana naleli qiniso, lapho amaMillerite ekhiqiza ishadi labaphayona lika-1843 ekugwalisekeni kwala mavesi amathathu kaHabakuki, anikeza inkomba enhliziyweni uqobo yempikiswano ayengene kuyo. Ngokungangabazeki, awazange aqonde ukuthi ukubhekisa kwawo empikiswaneni eyisiwula yokuthi u-Antiochus Epiphanes wayengamandla amisa umbono kumela impikiswano kaHabakuki isahluko sesibili, kodwa uDadewethu White wathi lelo shadi “laqondiswa yisandla seNkosi, futhi akufanele liguqulwe,” ngakho inkomba yempikiswano eshadini yayivela esandleni sikaNkulunkulu.

AmaMillerite aqonda ngokufanele ukuthi ukudumala kokuqala ngo-Ephreli 19, 1844 kwaqalisa isikhathi sokulibala, okukhulunywa ngaso kuHabakuki kanye nasemfanekisweni kaMathewu wezintombi eziyishumi. Futhi aqonda ukuthi lezo ziprofetho ezimbili zazixhumene ngokuqondile noHezekeli isahluko seshumi nambili, lapho uHezekeli ekhomba khona inkathi yesikhathi lapho ukugwaliseka kwawo wonke umbono kuyakwenzeka. Lelo gama elithi “umbono,” liyilo kanye igama lesiHeberu esesiluhlola manje. Yingakho uJones eqinisile lapho ethi, “Lapho” iRoma “ivela

enkundleni, khona kungena lokho okumisa umbono, lokho okuyinto enkulu eyodwa yombono, uphawu oluyinhloko olulodwa emgqeni wombono uNkulunkulu awunike ngabaProfethi ngazo zonke izikhathi.” IRoma imisa wonke umbono weZwi likaNkulunkulu lesiprofetho, futhi ikakhulukazi yiRoma okuyiyo yonke inhloko yesahluko seshumi nanye eyakhelwe phezu kwayo.

Lapho uDade White ebhekisela ekugcwalisekeni kokugcina kwesahluko seshumi nanye sikaDaniyeli futhi ethi “okuningi komlando okwenzekile ekugcwalisekeni kwalesi siprofetho kuyophindwa,” ukhomba ukuthi imilando yesahluko seshumi nanye eyayisivele igcwalisekile yayiyizifaniso zamavesi okugcina esahluko seshumi nanye sikaDaniyeli. Isihloko samavesi okugcina esahluko seshumi nanye siyinkosi yasenyakatho, emele khona iRoma yesimanje. Ngakho-ke, imilando kaDaniyeli isahluko seshumi nanye ephindwayo iyimilando emele iRoma.

Emavesini ayisithupha okugcina esahluko seshumi nanye, iRoma yanamuhla (inkosi yasenyakatho), inqoba imibuso emithathu yendawo. Evesini lamashumi amane inqoba inkosi yaseningizimu (eyayiyisoviet Union ngo-1989), izwe lenkazimulo (i-United States emthethweni weSonto oseduze ukuza), kanye neGibhithe (umhlaba wonke njengoba umelwe yi-United Nations.) KuDaniyeli isahluko seshumi nanye iRoma yobuqaba imelwe njengonqoba imibuso emithathu yendawo ukuze ibambe umhlaba owawaziwa ngaleso sikhathi, bese kuthi iRoma yobupapa imelwe njengonqoba imibuso emithathu yendawo ukuze ibambe umhlaba.

IRoma lobuhedeni liqala ukukhulunywa ngalo kulesi sahluko evesini leshumi nane, ukuze lichazwe njengophawu oluqinisa umbono; kodwa ukuvuka kwalo embusweni akukhulunywa ngakho kuze kube sevesini leshumi nesithupha. Umbuso ka-Alexander Omkhulu wahlukaniswa waba izingxenye ezine ekugcwalisekeni kweZwi likaNkulunkulu lesiprofetho, kodwa lezo zingxenye ezine zashesha zahlangana zaba ngabaphikisi ababili abakhulu abachazwa njengenkosi yaseningizimu noma inkosi yasenyakatho endabeni yesiprofetho eqhubeka kuze kube sekupheleni kwesahluko. Evesini leshumi nane kukhulunywa ngamandla avukayo eRoma njengamandla ayeyoqinisa umbono, kodwa izihloko ezikhulunywayo zingukulwisana phakathi kwezinsalela zombuso ka-Alexander njengoba zimelelwe amakhosi asenyakatho naseningizimu.

Evesini leshumi nanhlano, lawo makhosi amabili asesabambene empini yawo, futhi inkosi yasenyakatho iyanqoba. Kodwa evesini leshumi nesithupha kufika iRoma, futhi ivesi lithi, “Kepha lowo oza amelane nayo,” okusho ukuthi lapho iRoma iza imelane nenkosi yasenyakatho eyayisanda kunqoba inkosi yaseningizimu, inkosi yasenyakatho ngeke ikwazi ukuma imelane neRoma. IRoma iyanqoba, futhi evesini leshumi nesithupha, iRoma yayizakuma futhi ezweni elikhazimulayo lakwaJuda. Evesini leshumi nesikhombisa iRoma “iyobhekisa ubuso bayo ukuba ingene ngamandla ombuso wayo wonke.” Yathatha inkosi yasenyakatho eyayingakwazi ukuma phambi kwayo, yase ithatha uJuda, yase ingena eGibhithe.

Ngalezo zikhathi kuyakuvuka abaningi bamelane nenkosi yaseningizimu; futhi nabaphangi babantu bakho bayakuziphakamisa ukuze baqinise umbono; kodwa bayakuwa. Inkosi yasenyakatho iyakufika, iphakamise uthango lokuvimbezela, ithumbe imizi eqinise kakhulu; nezingalo zaseningizimu aziyikuma, nabantu bayo abakhethiweyo, futhi akuyikuba khona amandla okumelana nayo. Kepha lowo ofika amelane nayo uyakwenza ngokwentando yakhe,

kungabikho noyedwa oyakuma phambi kwakhe; futhi uyakuma ezweni elikhazimulayo, lona eliyakuqedwa ngesandla sakhe. Futhi uyakubhekisa ubuso bakhe ukuba angene ngamandla ombuso wakhe wonke, kanye nabaqotho benaye; uyakwenza kanjalo; futhi uyakumnika indodakazi yabesifazane, ukuze ayonakalise; kodwa yona ayiyikuma ngasohlangothini lwakhe, futhi ayiyikuba ngeyakhe. Daniyeli 11:14–17.

Ukunqoba okuboniswe kula mavesi kungukugcwaliseka kwesahluko sesishiyagalombili sikaDaniyeli.

Kwase kuphondo elilodwa phakathi kwazo kwaphuma olunye uphondo oluncane, olwakhula lwaba lukhulu ngokwedlulele, lwaya ngaseningizimu, nangasempumalanga, naya ezweni elihle. Daniyeli 8:9.

Uphondo oluncane lwendima yesishiyagalolunye luyiRoma yobuqaba, futhi indima yesishiyagalolunye iveza, ngokuvumelana nezindima zeshumi nane kuya kweleshumi nesikhombisa zesahluko seshumi nanye, ukuthi iRoma yobuqaba yayizonqoba izigaba ezintathu zendawo lapho ithatha ukulawula umhlaba. Lezo zigaba kwakuyizingizimu (iGibhithe), impumalanga (iSiriya, inkosi yasenyakatho) kanye nezwe elihle (uJuda). Umlando wezindima zeshumi nesithupha neshumi nesikhombisa ufanekisela ukunqoba komlando ngezinyathelo ezintathu kweRoma yanamuhla ezindimeni zamashumi amane kuya kwamashumi amane nantathu, ngokuba njengoba uDade White asho, “Umlando omningi owenzekile ekugcwalisekeni kwalesi siprofetho uyakuphindwa.”

“Nakuba iGibhithe lalingakwazi ukuma phambi kuka-Antiochus, inkosi yasenyakatho, no-Antiochus wayengenakuma phambi kwamaRoma, manje ayeseza ukumelana naye. Kwakungasekho mibuso eyayisakwazi ukumelana nalo mandla ayesakhula. ISiriya yanqotshwa, yanelwa embusweni wamaRoma, lapho uPompey, ngo-65 BC, ephuca u-Antiochus Asiaticus impahla yakhe, futhi enciphisa iSiriya yaba yisifundazwe samaRoma.”

“Lawo mandla afanayo ayemelwe futhi ukuba ame eZweni eliNgcwele, alichithe. IRoma yaxhumana nabantu bakaNkulunkulu, amaJuda, ngesivumelwano, ngo-162 BC, kusukela kuleso sikhathi yathatha indawo evelele ekhalendeni lesiprofetho. Nokho, ayizange ithole igunya phezu kweJudiya ngokuyinqoba ngempela kwaze kwaba ngu-63 BC; kwase kwenzeka lokho ngale ndlela elandelayo.

“Ekubuyeni kukaPompey emkhankasweni wakhe wokulwa noMithridates, inkosi yasePontus, izimbangi ezimbili, uHyrchanus noAristobulus, zazilwela umqhele wakwaJuda. Udaba lwazo lwayiswa kuPompey, owasheshe wabona ukungalungi kwezimangalo zika-Aristobulus, kodwa wafisa ukuhlehlisa isinqumo kulolo daba kuze kube ngemva komkhankaso wakhe owayewulangazelela isikhathi eside wokungena e-Arabia, ethembisa ukuthi wayeyobe esebuya, alungise izindaba zabo ngendlela eyayizobonakala ilungile nefaneleyo. U-Aristobulus, eseqondisise imizwa yangempela kaPompey, waphuthuma wabuyela kwaJuda, wahlomisa abantu bakhe, walungiselela ukuzivikela ngamandla, ezimisele, noma ngabe kungabiza ini, ukugcina umqhele, ayebona kusengaphambili ukuthi wawuzonqunyelwa omunye. UPompey wamlandela eduze lowo mbaleki. Esezongena eJerusalema, u-Aristobulus, eqala ukuphenduka ngendlela ayenze ngayo, waphuma waya ukumhlangabeza, wazama

ukulungisa udaba ngokuthembisa ukuzithoba okuphelele nezizumbulu zemali. UPompey, esamukela lesi siculo, wathuma uGabinus, ehola ibutho elithile lamasosha, ukuba ayokwamukela leyo mali. Kodwa lapho lowo mphathi-jikelele efika eJerusalema, wafica amasango evaliwe emvimba, futhi watshelwa esezindongeni phezulu ukuthi umuzi wawungeke ume esivumelwaneni.”

“UPompey, ukuze angakhohliswa ngaleyo ndlela engenazijeziso, wafaka u-Aristobulus, ayemgcine enaye, ezibophweni zensimbi, wayesemasha masinyane walibhekisa eJerusalema nebutho lakhe lonke. Abalandeli baka-Aristobulus babefuna ukuvikela le ndawo; kanti abaka-Hyrcanus babefuna ukuvula amasango. Laba bokugcina, njengoba babebaningi futhi benqoba, uPompey wanikezwa ukungena ngokukhululeka emzini. Khona-ke abalandeli baka-Aristobulus babuyela entabeni yethempeli, bezimisele ngokuphelele ukuvikela leyo ndawo njengoba noPompey wayezimisele ukuyinqoba. Ekupheleni kwezinyanga ezintathu kwenziwa isikhewu odongeni esanele ukuhlasela, futhi indawo yathathwa ngenkamba. Ekubulaweni okwesabekayo okwalandela, kwabulawa abantu abayizinkulungwane eziyishumi nambili. Kwakungumbono odabukisayo, kuphawula isazi-mlando, ukubona abapristi, ababebandakanyekile ngaleso sikhathi enkonzweni kaNkulunkulu, ngezandla ezizolile nangenhloso engaguquki beqhubeka nomsebenzi wabo ojwayelekile, kubonakala sengathi abaqapheli nhlobo isiphithiphithi esibi, nakuba nxazonke zabo abangane babo babenikelwa ekubulaweni, futhi nakuba kaningi igazi labo uqobo lwaluxubana nelaleminikelo yabo.”

“Eseyiqedile impi, uPompey wadliliza izindonga zaseJerusalema, wadlulisela imizi eminingana esuka ngaphansi kombuso wakwaJudiya wayifaka ngaphansi kwalowo waseSiriya, futhi wabeka intela phezu kwamaJuda. Ngakho-ke, ngokokuqala ngqa, iJerusalema labekwa ngokunqotshwa ezandleni zalawo mandla ayeyobamba ‘izwe elikhazimulayo’ ngokubambelela kwawo kwensimbi kwaze kwaba yilapho eseliqede nya.”

“IVESI 17. Futhi uyobhekisa ubuso bakhe ukuba angene ngamandla ombuso wakhe wonke, kanye nabaqotho benaye; kanjalo uyokwenza; futhi uyakumnika indodakazi yabesifazane, eyonakalisayo; kodwa kayikuma ngasohlangothini lwakhe, futhi kayikuba ngowakhe.”

“UMBhishobhi Newton unikeza enye indlela yokufunda leli vesi, ebonakala iveza ngokucacile ngokwengeziwe incazelo yalo, kanje: ‘Uyobhekisa futhi ubuso bakhe ukuba angene ngenkani embusweni wonke.’ Ivesi 16 lisiholele lehla laze lafika ekunqotshweni kweSiriya neJudiya ngamaRoma. IRoma yayisike yanqoba iMakedoni neThreysi. IGibhithe manje kwakuyiyona kuphela eyayisele ‘embusweni wonke’ ka-Alexander, eyayingakafakwa ngaphansi kwamandla amaRoma, amandla lawo ayesebhekisa ubuso bawo ukuba angene ngenkani kulelo zwe.”  
Uriah Smith, Daniel and the Revelation, 258–260.

Sesivele saqaphela, kaningi kulezi zihloko, ukuthi ivesi lamashumi amathathu nelamashumi amathathu nanye likaDaniyeli ishumi nanye lihambisana namavesi amane namashumi amane nelilodwa namashumi amane nanye, futhi umlando wamavesi amashumi amathathu namashumi amathathu nanye nawo uyahambisana nokusishulwa kwezimpondo ezintathu.

Ngazibuka izimpondo, bheka, kwavela phakathi kwazo olunye uphondo oluncane, okwakhishwa phambi kwalo izimpondo ezintathu zokuqala zancothulwa ngezimpondo; bheka,

kulolu phondo kwakukhona amehlo anjengamehlo omuntu, nomlomo owawukhuluma izinto ezinkulu. ... Nangezimpondo eziyishumi ezazisekhanda lalo, nangolunye olwavela, nalapho kwawa khona ezintathu phambi kwalo; yebo, ngalolo phondo olwalunamhlo, nomlomo owawukhuluma izinto ezinkulu kakhulu, obukeka bunamandla kunabanye bawo. Daniyeli 7:8, 20.

Njengoba uDaniyeli isahluko sesishiyagalombili, ivesi lesishiyagalolunye, limelela izindawo ezintathu zomhlaba zokunqoba ezamisa iRoma yobuqaba esihlalweni sobukhosi, kanjalo futhi ukusishulwa kwezimpondo (ezimelela amaHeruli, ama-Ostrogoths namaVandals) kwakumele izindawo ezintathu zomhlaba zokunqoba ezamisa iRoma yobupapa esihlalweni sobukhosi. Kokubili leyo milando iyahambelana namavesi angamashumi amane kuya kwangamashumi amane nantathu kaDaniyeli isahluko seshumi nanye, futhi ukusishulwa kwezimpondo ezintathu kuhambelana nomlando wamavesi angamashumi amathathu nangamashumi amathathu nanye.

“IVESI 8. Ngazindla ngezimpondo, futhi, bheka, kwavela phakathi kwazo olunye uphondo oluncane, phambi kwalo kwakhishwa izimpondo ezintathu kwezokuqala ngezimpondo; futhi, bheka, kulolu phondo kwakukhona amehlo anjengamehlo omuntu, nomlomo owakhuluma izinto ezinkulu.”

“UDaniyeli wazindla ngezimpondo. Kwaqala ukubonakala izinkomba zokunyakaza okungajwayelekile phakathi kwazo. Kwavela uphondo oluncane (olwaluncane ekuqaleni, kodwa kamuva lwaba lukhulu kunabanye), lwaziphakamisa phakathi kwazo. Alwanelisekanga ukuthula nje luthole indawo yalo, luyigcwalise; kwakufanele lucindezele eceleni ezinye zazo, ludle izikhundla zazo ngokungemthetho. Kwakukhutshwa imibuso emithathu phambi kwalo. Lolu phondo oluncane, njengoba sizothola ithuba lokukuqaphela ngokugcwele kamuva, kwakungubupapa. Izimpondo ezintathu ezakhutshwa phambi kwalo kwakungamaHeruli, ama-Ostrogoth, namaVandal. Isizathu sokuba zikhutshulwe kwaba ukuthi zaziphikisana nemfundiso nezimangalo zesigaba esiphezulu sobupapa, ngakho-ke nobukhosi obuphakeme ebandleni bombhishobhi waseRoma.”

“Futhi ‘kule mpondo kwakukhona amehlo anjengamehlo omuntu, nomlomo owawukhuluma izinto ezinkulu,’ la mehlo eyisifanekiselo esifaneleyo sobuhlakani, ukungena ekujuleni kwezinto, ubuqili, nokubona kusengaphambili kwesigaba sabefundisi bopapa; kanti umlomo okhuluma izinto ezinkulu uyisibonakaliso esifaneleyo sezimangalo zokuziphakamisa zababhishobhi baseRoma.” Uriah Smith, Daniel and the Revelation, 132–134.

YiRoma eyimisa umbono wesiprofetho seBhayibheli, futhi ikakhulukazi umbono kaDaniyeli isahluko seshumi nanye. Kuleso sahluko ingxenye enkulu yomlando wesiprofetho eyayisigcwalisekile ngaphambi kwenhlangano yamaMillerite kwakumelwe iphinde ibonakale emavesini ayisithupha okugcina kaDaniyeli isahluko seshumi nanye. Ukunqotshwa kwezithiyo ezintathu zendawo okwamisela kokubili iRoma yobuhedeni neRoma yobupapa esihlalweni sobukhosi kuvezwa esahlukweni seshumi nanye, futhi lezo zethulo zombili zifanekisela isikhathi lapho iRoma yanamuhla iphinde imiswe khona esihlalweni sobukhosi. YiRoma eyimisa umbono, futhi uPawulu uveza ukuthi leyo Roma yobupapa yambulwa ngesikhathi sayo.

Makungabikho muntu onikhohlisayo nangayiphi indlela; ngokuba lolo suku aluyikufika, ngaphandle kokuba kufike kuqala ukuhlubuka, futhi kwambulwe lowo muntu wesono, indodana yokubhujiswa; omelana nakho konke okubizwa ngokuthi nguNkulunkulu, noma okukhulekwayo, aziphakamise ngaphezu kwakho konke; kuze kube yilapho ehlala ethempelini likaNkulunkulu njengokungathi unguNkulunkulu, ezibonakalisa ukuthi unguNkulunkulu. Anikhumbuli yini ukuthi, ngesikhathi ngisekhona nani, nganitshela lezi zinto? Futhi manje niyakwazi ukumvimbelayo, ukuze ambulwe ngesikhathi sakhe. 2 Thesalonika 2:3–6.

Ubupapa bathatha isihlalo sobukhosi njengombuso wesihlanu wesiprofetho seBhayibheli ngonyaka ka-538, futhi abaningi abacabanga ngevesi lesithupha, ngokungangabazeki bangacabanga ukuthi uPawulu usho ukuthi “Ubupapa babuyokwambulwa ngo-538.” Lokhu kungase kube yiqiniso, kodwa okungenani kuyiqiniso lesibili kulokho uPawulu ayekukhomba. UPawulu, njengabo bonke abaprofethi, ukhuluma kakhulu ngezinsuku zokugcina kunangesikhathi sakhe uqobo. Wayebhekisela endleleni ubupapa obuyokwambulwa ngayo ngokwesiprofetho, ngokuba njengomprofethi wayevumelana nabo bonke abanye abaprofethi. Umugqa phezu komugqa, labo abangenawo umbono bayabhubha, futhi labo abangenawo umbono, abanawo umbono ngoba abakwazi lokho okumisa umbono. Ukwazi ukuthi iRoma imisa umbono kungukuqonda kokuphila noma kokufa. UPawulu, evumelana nabanye abaprofethi, ukhomba ukuthi lokho okwambula iRoma lobupapa, eyiRoma yezinsuku zokugcina, “yisikhathi sayo.” “Isikhathi” sesiprofetho esihlotshaniswa neRoma siyikho esambula ukuthi iRoma iyini nokuthi ingubani.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Umphostoli uPawulu, encwadini yakhe yesibili ayibhalela abaseThesalonika, wabikezela ukuhlubuka okukhulu okwakuyoholela ekumisweni kwamandla obupapa. Wamemezela ukuthi usuku lukaKristu aluyikuza, ‘ngaphandle kokuba kufike kuqala ukuwa, kwambulwe lowo muntu wesono, indodana yokubhujiswa; omelana noziphakamisayo ngaphezu kwakho konke okubizwa ngokuthi uNkulunkulu, noma okukhonzwayo; aze ahlale ethempelini likaNkulunkulu njengoNkulunkulu, eziveza ukuthi yena unguNkulunkulu.’ Futhi futhi, umphostoli uxwayisa abazalwane bakhe ngokuthi ‘imfihlakalo yobubi isiyasebenza kakade.’ 2 Thesalonika 2:3, 4, 7. Ngisho nangaleso sikhathi sokuqala wabona, kungena kancane kancane ebandleni, amaphutha ayeyolungisa indlela yokuthuthuka kobupapa.”

“Kancane kancane, ekuqaleni ngokucasha nangokuthula, kwase kuthi ngokusobala ngokwengeziwe njengoba kwakwanda ngamandla futhi kuthatha ukulawula izingqondo zabantu, ‘imfihlakalo yobubi’ yaqhubekisela phambili umsebenzi wayo wokukhohlisa nowokuhlambalaza. Cishe kungabonakali, amasiko obuhedeni athola indlela yawo yokungena ebandleni lobuKristu. Umoya wokuvumelana ngokuyekethisa nowokufana nezwe wabambeka isikhashana ngenxa yokushushiswa okunolaka ibandla elakukhuthazela ngaphansi kobuhedeni. Kodwa lapho ukushushiswa sekuphelile, nobuKristu bungena ezinkantolo nasezindlini zobukhosi zamakhosi, balahla ukuthobeka nokulula kukaKristu nabaphostoli baKhe, bathatha ubukhazikhazi nokuzidla kwabapristi nababusi bamaqaba; futhi esikhundleni sezimfuno zikaNkulunkulu, bafaka imibono namasiko abantu. Ukuguquka ngegama kukaConstantine, ekuqaleni kwekhulu lesine, kwabangela ukujabula okukhulu; futhi izwe, ligqoke ingubo

yokulunga, langena ebandleni. Manje umsebenzi wokonakala waqhubeka ngokushesha. Ubuhedeni, nakuba babubonakala sengathi bunqotshiwe, baba ngumnqobi. Umoya babo walawula ibandla. Izimfundiso zabo, imikhosi yabo, nezinkolelo-ze zabo kwahlanganiswa ekukholweni nasekukhonzeni kwabalandeli bakaKristu abazibiza kanjalo.”

“Lokhu kuvumelana phakathi kobuqaba nobuKristu kwaholela ekuthuthukisweni ‘komuntu wesono’ owabikezelwa esiprofethweni njengophikisa uNkulunkulu futhi eziphakamisa ngaphezu kukaNkulunkulu. Lolo hlelo olukhulu kangaka lwenkolo yamanga luwubuciko obuyisibonelo samandla kaSathane—itshe lesikhumbuzo lemizamo yakhe yokuzibeka esihlalweni sobukhosi ukuze abuse umhlaba ngokwentando yakhe.” *The Great Controversy*, 49, 50.