

# Incwadi kaDaniyeli — Inombolo Engamashumi Amane Nambili

## *Izixhumanisi Zokuhlenganisa*

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uJohane uMbhapathizi wayengumprofethi oyisixhumanisi esihlenganisayo.

“Umprofethi uJohane wayeyisixhumanisi phakathi kwalezi zikhathi ezimbili zokwabiwa. Njengommeleli kaNkulunkulu wema obala ukuze abonise ubudlelwane bomthetho nabaprofethi nokwabiwa kobuKristu. Wayengukukhanya okuncane, okwakuzolandelwa ukukhanya okukhulu. Ingqondo kaJohane yakhanyiselwa nguMoya oNgcwele, ukuze akhanyisele abantu bakhe; kodwa akukho okunye ukukhanya okwake kwakhanya, noma okuyoke kukhanye, ngokucacela okungaka phezu komuntu owileyo njengalokhu okuvela emfundisweni nasesibonelweni sikaJesu. UKristu nomsebenzi waKhe kwakukade kuqondwe kalufifi kuphela njengoba kwakufanekiselwa emihlatshelweni enomthunzi. Ngisho noJohane wayengakaqondi ngokuphelele ukuphila kwesikhathi esizayo, okungafi, ngoMsindisi.” *The Desire of Ages*, 220.

UJesu naye wayengumprofethi oyisixhumanisi.

“UKristu uhole indlela esuka emhlabeni iya ezulwini. Ungumxhumanisi ohlenganisa le mihlaba emibili. Ulethela umuntu uthando nokuzithoba kukaNkulunkulu, futhi uphakamisa umuntu ngezifaneleko zaKhe ukuba ahlangele nokubuyisana kukaNkulunkulu. UKristu uyindlela, neqiniso, nokuphila. Kuwumsebenzi onzima ukuqhubekela phambili, isinyathelo ngesinyathelo, ngobuhlungu nangokunensa, uye phambili uye phezulu, endleleni yobumsulwa nobungcwele. Kodwa uKristu wenze amalungiselelo anele kakhulu ukuze adlulisele amandla amasha namandla obuNkulunkulu kuzo zonke izinyathelo zokuqhubekela phambili ekuphileni kobuNkulunkulu. Lolu yilona lwazi nolwazi lwangokoqobo izandla ezisehhovisi ezilufunayo zonke, futhi okufanele zibe nalo, kungenjalo zinsuku zonke ziletha ihlazo phezu kwendaba kaKristu.” *Testimonies*, volume 3, 193.

Umsebenzi kaJohane uMbhapathizi wokuprofetha wawuhlenganisa ukuxhumanisa inkathi yezinto zasemhlabeni nengcwele yasezulwini. Amazwi okuqala uJohane awasho lapho eqala ukubona uJesu kwakuyilawa:

Ngosuku olulandelayo uJohane wabona uJesu eza kuye, wathi: Bhekani iWundlu likaNkulunkulu, elisusa isono sezwe. Johane 1:29.

Kodwa, nakuba uJohane wayezokhomba uguquko olusuka ku-Israyeli wasendulo luye ku-Israyeli womoya, ukuqonda kwakhe ngalolo guquko kwakulinganiselwe.

“UKristu wathi, emvikeleni uJohane, ‘Kepha naphuma niyobonani na? Umprofethi? Yebo, ngithi kuni, futhi ongaphezu komprofethi.’ UJohane wayengeyena nje kuphela umprofethi

wokubikezela izenzakalo ezizayo, kodwa wayengumntwana wesithembiso, egcwaliswe ngoMoya oNgcwele kusukela ekuzalweni kwakhe, futhi wayemiswe nguNkulunkulu ukuba afeze umsebenzi okhethekile njengomguquli, ekulungiseleleni abantu ukwamukela uKristu. Umprofethi uJohane wayeyisixhumanisi phakathi kwalezi zinhlelo ezimbili zenkathi.”

“Inkolo yamaJuda, ngenxa yokusuka kwawo kuNkulunkulu, yayisigxile kakhulu emikhosini nasezenzweni zenkambiso. UJohane wayengukukhanya okuncane, okwakuyolandelwa ukukhanya okukhulu. Wayezakuzamazamisa ukwethemba kwabantu emasikweni abo, abakhumbuze izono zabo, abaholele ekuphendukeni; ukuze balungiselelwe ukuqonda nokwazisa umsebenzi kaKristu. UNkulunkulu wakhuluma noJohane ngokuphefumulela, ekhanyisela umprofethi ukuze asuse inkolelo-ze nobumnyama ezingqondweni zamaJuda aqotho, okwakuthi, ngenxa yezimfundiso zamanga ezazifundiswa izizukulwane ngezizukulwane, kube sekuziqoqele phezu kwawo.”

“Umfundi omncane kunabo bonke owalandela uJesu, owabona izimangaliso zakhe, walalela izifundo zakhe zaphezulu zemfundiso, wezwa namazwi enduduzo ayephuma ezindebeni zakhe, wayenenhlanhla enkulu kunoJohane uMbhapathizi, ngoba wayenokukhanya okucace kakhudlwana. Akukho okunye ukukhanya okwake kwakhanya, noma okuyoke kukhanye, phezu kokuqonda komuntu oyisoni nowileyo, ngaphandle kwalokho okwakwaziswa, nokusakwaziswa, ngaye lowo oyikho ukukhanya kwezwe. UKristu nomsebenzi wakhe kwakube kuqondwe kalufifi kuphela ngemihlathshelo eyayiyizithunzi. Ngisho noJohane wayecabanga ukuthi ukubusa kukaKristu kwakuyoba seJerusalema, nokuthi wayeyomisa umbuso wesikhashana, izakhamuzi zawo ziyobe zingcwele.” Review and Herald, April 8, 1873.

Umphostoli uPawulu naye wayengumprofethi oyisixhumanisi owayezokhomba ukusebenza kwesiprofetho kokuguquka okungokoqobo kuye kokomoya. Waqonda ukuthi iJerusalema engokoqobo yayingaseyona iJerusalema yesiprofetho, ngokuba ngaleso sikhathi yayisiguqukele eJerusalema lasezulwini.

Ngokuba lo Hagari uyintaba iSinayi e-Arabiya, futhi ufaniswa neJerusalema yamanje, ngoba usebugqilini kanye nabantwana bakhe. Kodwa iJerusalema eliphezulu likhululekile, elingunina wethu sonke. Galathiya 4:25, 26.

Esahlukweni sesibili sika-2 Thesalonika, ebesilokhu sisicubungula, uPawulu wabonisa ukuthi iRoma lobuqaba lwangokoqobo lwalungamandla avimbela iRoma likapapa elingokomoya ekwenyukeleni esihlalweni sobukhosi kwaze kwaba ngunyaka ka-538. Kuleso sahluko ukhomba ukuthi “umuntu wesono” ohlezi ethempelini likaNkulunkulu, wayeyiyo leyo “nkosi” uDaniyeli ayikhomba esahlukweni seshumi nanye, ivesi lamashumi amathathu nesithupha. Ubufakazi bokuthi “inkosi yasenyakatho” emavesini ayisithupha okugcina kaDaniyeli 11 ingubupapa baba yisihluthulelo sokumisa uhlaka lweqiniso olwasetshenziswa yi-Future for America kusukela ekwandeni kolwazi ngo-1989.

Esahlukweni esifanayo, uPawulu wabonakalisa umsebenzi weRoma lobuhedeni wokuvimbela ukuvela kobupapa, kwaze kwaba yisikhathi lapho iRoma lobuhedeni lalisuswa khona; ngaleyo ndlela wabonisa ukuthi “okuqhubekayo” encwadini kaDaniyeli kwakuyiRoma lobuhedeni. Lelo

qiniso laba yisihluthulelo uqobo sokumisa uhlaka lweqiniso olwaletha ukwanda kolwazi ngo-1798.

Emlandweni kaWilliam Miller, umlayezo wamemezela ngesikhathi okwakwakuzokwenzeka ngaso uguquko olusuka enhlanganweni yaseFiladelfiya luye enhlanganweni yaseLawodisiya. Emlandweni weFuture for America, uguquko olusuka enhlanganweni yaseLawodisiya luye enhlanganweni yaseFiladelfiya selwenzeka manje.

Iqiniso uPawulu alibeka ku-2 Thesalonika, elakhomba uguquko olusuka eRoma lobuqaba lwangempela luye eRoma lobupapa olungokomoya, laba uhlaka lokuqonda kukaMiller okwesiprofetho. Bobabili uJohane uMbhapathizi noPawulu bavuselwa ukuchaza uguquko olusuka kokungokoqobo luye kokungokomoya. UWilliam Miller wayemelwe ngoJohane uMbhapathizi, futhi emsebenzini wakhe kwakubalulekile ukuba aqaphele ubudlelwano noguquko lweRoma yobuqaba neRoma yobupapa, uguquko uJohane avuselwa ukulukhomba.

Kunezikhombo ezinhlanu ezibhekisela “kokwansuku zonke” encwadini kaDaniyeli, futhi njalo zandulela uphawu lwamandla obupapa. Engqikithini yenguquko yesiprofetho esiyicabangayo, zonke lezo zikhombo ezinhlanu zihlanganisa uguquko olusuka eRoma engokoqobo luye eRoma engokomoya. “Okwansuku zonke” encwadini kaDaniyeli kungenye yamaqiniso amelwe phezu kwamatafula amabili kaHabakuki, ngakho-ke kuyiqiniso eliyisisekelo okwakufanele livikelwe; iqiniso elaligcina selimbozwe ngamatshe ayigugu angamanga nawokwenziwa kanye nezinhlamvu zemali zomgunyathi. Akusikho ukuqondana nje ukuthi lonke iqiniso elimelwe kulawa mashadi amabili angcwele lineziqinisekiso eziqondile eziphefumulelwe emibhalweni ka-Ellen White. Ukwenqaba noma yiliphi lamaqiniso ayisisekelo (kuhlanganise “nokwansuku zonke”), kungukwenqaba ngesikhathi esifanayo igunya loMoya Wesiprofetho.

“Ngase ngibona maqondana ‘neNsuku zonke,’ ukuthi igama elithi ‘umhlatshelo’ lanezelwa ukuhlakanipha kwabantu, futhi alingelona elombhalo; nokuthi iNkosi yanikeza umbono oqondile ngakho kulabo abamemezela isimemezelo sehora lokwahlulela. Ngesikhathi ubunye bukhona, ngaphambi kuka-1844, cishe bonke babemunye embonweni oqondile ‘weNsuku zonke;’ kodwa selokhu kwaba ngu-1844, ekudidekeni, kwamukelwa eminye imibono, kwase kulandela ubumnyama nokudideka.” Review and Herald, November 1, 1850.

Labo “abamemeza ukukhala kwehora lokwahlulela,” baqonda “okuqhubekayo” njengophawu lobuqaba, futhi/noma iRoma yobuqaba. Ukuqonda kwabo kwakuhlanganisa neqiniso lokuthi baqonda ukuthi igama elithi “umhlatshelo” lalingeyona ingxenye yaleso siqephu kuDaniyeli, lapho lalingeziwe khona ngabahumushi (ngokuhlakanipha kobuntu) beBhayibheli i-King James. Ukuqonda kwabaphayona kwabuye kwahlanganisa nokuthi “okuqhubekayo” kwakuhlala kuvezwa kuhlangene nolunye lwezimpawu ezimbili zamandla obupapa, nokuthi ubuqaba (“okuqhubekayo”) babuhlala buza ngaphambi kophawu lobupapa. Kwakuhlale kukhonjwa ngokulandelana okwafika ngakho emlandweni wesiprofetho. Izincwadi zikaDaniyeli neSambulo azikaze zeqe kulokho kulandelana komlando lapho ubuqaba buza ngaphambi kobupapa, futhi lapho incwadi yeSambulo yethula amandla esithathu okuchitha, omprofethi wamanga, lolo kulandelana luhlala lugcinwa.

Ngaphandle kwemfundiso kaPawulu yokuthi izinto ezingokoqobo zesiprofetho zaguqukelo kwezikamoya esikhathini sesiphambano, kuvela inkinga ngesibikezelo sikaKristu sokubhujiswa

kweJerusalema esitholakala kuwo wonke amaVangeli ngaphandle kukaJohane. Izimpawu ezimbili zobupapa ezihlobene “nomhlatshele wansuku zonke” encwadini kaDaniyeli ziyisinengiso sencithakalo nesiphambeko sencithakalo. Lezo zimpawu ezimbili zimelela uphawu lwesilo (isinengiso) nomfanekiso wesilo (isiphambeko).

Isiphambeko esivumela upapa ukuba abulale labo abababheka njengabahlubuki siyinhlanguanisela yebandla nombuso, lapho ibandla lilawula khona lobu budlelwano. Ngakho-ke, uDaniyeli umela inhlanguanisela yebandla nombuso, eyisifaniso sesilo sobupapa, njengesiphambeko sencithakalo. IBhayibheli lichaza ukukhonza izithombe njengokuyisinengiso, futhi konke ukukhonza izithombe kwamandla obupapa kumelwe yiSabatha yawo eyisithixo, uJohane ayibiza ngokuthi uphawu lwesilo, noDaniyeli ayibiza ngokuthi isinengiso esidala incithakalo.

Kwase kuphuma kolunye lwazo uphondo oluncane, olwakhula lwaba lukhulu ngokwedlulele, ngaseningizimu, nangasempumalanga, nangasezweni elihle. Lwakhula lwaba lukhulu lwaze lwafinyelela empini yasezulwini; lwaphonsa phansi emhlabathini abanye baleyo mpi kanye nezinye zezinkanyezi, lwazinyathela. Yebo, lwazikhukhumeza lwaze lwafinyelela eNkosini yaleyo mpi, futhi ngomsebenzi walo umnikelo wansuku zonke wasuswa, nendawo yendlu yakhe engcwele yadilizwa. Kwase kunikwa lona ibutho ukuba limelane nomnikelo wansuku zonke ngenxa yesiphambeko; laphonsa iqiniso phansi emhlabathini; lasebenza, laphumelela. Daniyeli 8:9–12.

Sizokhuluma ngalawa mavesi ngokuningiliziwe kakhudlwana kwesinye isihloko, kodwa evesini leshumi nanye, amandla aziphakamisa amelene noKristu ayeyiRoma lobuhedeni, lapho bezama ukumbulala ekuzalweni kwakhe, base begcina bekwezile lokho esiphambanweni. Ivesi lithi “ngaye” (iRoma lobuhedeni), “okwansuku zonke kwasuswa.” Igama lesiHeberu elihunyushwe ngokuthi “kwasuswa” lithi “rum,” futhi lisho “ukuphakamisa nokudumisa.” IRoma lobuhedeni yayizophakamisa futhi idumise inkolo yobuqaba, futhi yenza yona leyo nto emlandweni. Yingakho ibizwa ngokuthi iRoma “lobuhedeni.”

Ivesi elilandelayo likhomba ukuthi iRoma yobupapa yanikwa “ibutho” (amandla ezempi), elaliphikisana, noma elalizokwehlula “okuqhubekayo” (ubuqaba). Nalokhu futhi kuyiqiniso lomlando, ngokuba amandla ezempi asetshenziswa ubupapa (nakuba bungakaze bube nebutho labo uqobo), ukunqoba isithiyo esasibekwe ekukhuleni kwabo babe namandla. Lawo mandla avela eRoma yobuqaba. Amandla ezempi ababewasebenzisa anikelwa kubo “ngokweqa umthetho,” ngokuba ukweqa umthetho okwabavumela ukuba balawule amabutho amakhosi ababebabeke esihlalweni sobukhosi ngonyaka ka-538, kwakuwukweqa umthetho kokuhlangana kwebandla nombuso. Kuqala iRoma yobuqaba kukhulunywa ngayo evesini leshumi nanye, kwaziswa umfundi ukuthi iRoma yobuqaba yayizomelana noKristu, nokuthi yayizophakamisa inkolo yobuqaba.

Ivesi elilandelayo lichaza isiphambeko sokuhlangana kwebandla nombuso esavumela upapa ukuba anqobe futhi asuse umgoqo iRoma lobuqaba eyayiwubekile ngokumelene naye. Umlando uyakuqinisekisa ukusetshenziswa kwawo womabili lawo mavesi. “Okwansuku zonke” kumela noma iRoma lobuqaba, amandla ayema ngokumelene noKristu, noma inkolo yobuqaba eyaphakanyiswa yiRoma lobuqaba. Uphawu “Iwe okwansuku zonke” lube selulandelwa upapa, njengoba lukhomba isiphambeko sebandla nombuso okuyiso esinika upapa amandla kanye

nebutho ukuze enze umsebenzi wakhe ongcilile. Ukusetshenziswa kwesithathu kukaDaniyeli kokuthi “okwansuku zonke,” kungumbuzo okhipha impendulo eyinsika emaphakathi ye-Adventism.

Khona-ke ngezwa ongcwele oyedwa ekhuluma, kwase kuthi omunye ongcwele kulowo ongcwele othile owayekhuluma: Kuyakuba kuze kube nini umbono ngokuqondene nomnikelo wansuku zonke, nesiphambeko sencithakalo, sokuba kokubili indawo engcwele nebutho kunikelwe ukuba kunyathelwe ngezinyawo? Daniyeli 8:13.

Kuleli vesi, kubuzwa umbuzo wokuthi umbono uyakuba yisikhathi esingakanani, ngaleyo ndlela kufunwa impendulo emele ubude besikhathi, hhayi iphuzu lesikhathi. Umbuzo awuthi umbono uyogcwaliseka ngaluphi usuku, kodwa uthi ubude bombono buyini. Ivesi alibuzi ukuthi, “Nini?”, kodwa lithi, “Kuze kube nini?” Umbono umayelana namandla okuchitha obuqaba, amelwe ngokuthi “imihla ngemihla,” kanye nobupapa njengoba bumelwe yisiphambeko sobupapa esifezeka lapho buphinga namakhosi omhlaba. Lawo mandla amabili okuchitha, obuqaba obulandelwa ubupapa, ayeyakunyathela phansi indlu engcwele kanye nebutho isikhathi esiyizikhathi “eziyisikhombisa.”

Kubalulekile ukuqonda ukuthi ukunyathelwa phansi kwendlu engcwele engokoqobo, okwaqala ngesikhathi saseBhabhiloni, kwaqhubeka kwaze kwaba ekubhujisweni kweJerusalema yiRoma yobuqaba ngo-70 AD, kwenziwa yiziphathimandla zobuqaba kusukela ekuqaleni kwalo mlando kuze kube sekugcineni. Ngakho-ke, kwakungubuqaba obungokoqobo ebuningini obanyathela phansi indlu engcwele engokoqobo kanye nebutho elingokoqobo (abantu bakaNkulunkulu). Kodwa kwakuyiRoma yomoya eyanyathela phansi iJerusalema yomoya no-Israyeli womoya.

Kepha igceke elingaphandle kwethempeli ulishiye ngaphandle, ungalilinganisi; ngokuba linikezwe abeZizwe; futhi bayakulinyathela ngezinyawo umuzi ongcwele izinyanga ezingamashumi amane nambili. Mina-ke ngiyakunika amandla kofakazi bami ababili, futhi bayakuprofetha izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, bembethe indwangu yamasaka. IsAmbulo 11:2, 3.

UJohana uMbhapathizi wayengumphrofethi oyisixhumanisi owakhomba ukuguquka kwenkathi yokuphathwa kukaNkulunkulu kusuka endaweni engcwele yasemhlabeni kuya kweyasezulwini, engalwazi ugcwele umsebenzi wakhe. UPawulu wayengumphrofethi oyisixhumanisi owakhomba ukuguquka kwenkathi yokuphathwa kukaNkulunkulu kusuka kwa-Israyeli ongokoqobo (ibandla) kuya kwa-Israyeli ongokomoya. IJerusalema elanyathelwa phansi izinyanga ezingamashumi amane nambili kwakuyiJerusalema elingokomoya.

“Izikhathi ezikhulunywa lapha—izinyanga ezingamashumi amane nambili,” kanye ‘nezinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha’—ziyefana, zombili zimelela isikhathi lapho ibandla likaKristu lalizohlushwa ukucindezelwa yiRoma. Iminyaka eyi-1260 yokubusa kobupapa yaqala ngo-A.D. 538, ngakho-ke yayizophela ngo-1798. Ngaleso sikhathi ibutho laseFrance langena eRoma futhi lenza upapa isiboshwa, futhi wafa esekudingisweni. Nakuba ngokushesha ngemva kwalokho kwakhethwa upapa omusha, isigungu sobukhosi bobupapa asikaze kusukela ngaleso sikhathi sikwazi ukusebenzisa amandla esasinaso

ngaphambili.” The Great Controversy, 266.

UPawulu waqaphela ukuthi ngesikhathi soguquko olwenzeka emlandweni wesiphambano, iJerusalema elingokomoya, “eliphezulu,” laba ngumuzi uNkulunkulu awukhethayo ukuba abeke kuwo igama lakhe, kwathi iJerusalema elingokoqobo layeka ukuba yiJerusalema yesiprofetho seBhayibheli.

Ngokuba lo Agari uyintaba iSinayi ese-Arabiya, futhi uhambelana neJerusalema elikhona manje, lona eliyisigqila kanye nabantwana balo. Kepha iJerusalema eliphezulu likhululekile, lona elingunina wethu sonke. Galathiya 4:25, 26.

Leli qiniso libalulekile ukuba liqondwe ngokufanele, futhi ukusetshenziswa okungamanga kweJerusalema elingokoqobo njengophawu lwesiprofetho seBhayibheli kuyingxenye yenkohliso eyadalwa amaJesuit ukuze kubhidlizwe iqiniso lokuthi upapa waseRoma ungumphikukristu. Leyo mfundiso yamanga ikhiqiza inkolelo phakathi kobuProthestani obuhlubukile ebavumela ukuba babheke ngokungafanele esizweni samaJuda sanamuhla, u-Israyeli, njengophawu lwesiprofetho. IJerusalema elingokoqobo layeka ukuba yiJerusalema likaNkulunkulu ngesikhathi sesiphambano.

“Idolobha laseJerusalema aliseyona indawo engcwele. Isiqalekiso sikaNkulunkulu siphezu kwalo ngenxa yokwenqaba nokubethelwa kukaKristu esiphambanweni. Ibala elimnyama lecala lisemi phezu kwalo, futhi angeke liphinde libe yindawo engcwele kuze kube yilapho selihlanzwe ngemililo ehlanzayo yezulu. Ngesikhathi lapho lo mhlaba oqalekiswe yisono uhlanzwa kuyo yonke imikhondo yesono, uKristu uyophinda ame phezu kweNtaba Yeminqumo. Lapho izinyawo Zakhe ziphumula phezu kwayo, iyohlukana phakathi, ibe yithafa elikhulu, elilungiselwe umuzi kaNkulunkulu.” Review and Herald, July 30, 1901.

Ukubaluleka komehluko phakathi kweJerusalema elingokoqobo neJerusalema elingokomoya kuzobhekwa lapho sicabangela isiprofetho sikaKristu sokuphela kwezwe. Isikhathi sesine uDaniyeli akhomba ngaso “okwanamihla yonke,” sisesahlukweni seshumi nanye.

Futhi izingalo ziyakuma ngasohlangothini lwakhe, zingcolise indlu engcwele yamandla, zisuse umhlatshelo wansuku zonke, zibeke isinengiso esenza incithakalo. Daniyeli 11:31.

Leli vesi likhomba umsebenzi weRoma yobuqaba ekubekeni upapa esihlalweni sobukhosi bomhlaba ngonyaka ka-538. “Izingalo” zimelela amandla ezempi eRoma yobuqaba eyavukela ukusekela upapa, kuqala ngoClovis, inkosi yamaFranks ngonyaka ka-496. Amakhosi ahlukene aseYurophu asebenzela ukubekwa kukapapa ngemva kukaClovis, kodwa leli vesi likhomba izinto ezine amakhosi aseYurophu (izingalo) awenzela upapa, lapho eseyiphambukile ngokwakha umfelandawonye webandla nombuso nesifebe saseTire.

Lapho sebemele iBupapa, “bangcolisa” noma bachitha umuzi waseRoma, owawuwuphawu lwamandla eRoma yobuqaba kanye neRoma yobupapa. Ukungcoliswa kwalelo vesi kwenziwa ngokuphindaphindiwe phakathi neminyaka, njengoba umuzi waseRoma walethwa ngaphansi kokuhlaselwa kwempi okuqhubekayo. Lawo makhosi aseYurophu (izingalo), nawo “ayakususa umnikelo wemihla ngemihla.” Igama lesiHeberu elihunyushwe ngokuthi “susa” kuleli vesi akulona elithi “rum,” njengoba kwakunjalo esahlukweni sesishiyagalombili. Kuleli vesi, igama

elihunyushwe ngokuthi “susa” lithi “sur,” futhi lisho ukususa. Izingalo zamakhosi aseYurophu zayisusa ukumelana kobuqaba nokuvuka kobupapa ngonyaka ka-508. Khona-ke ngonyaka ka-538, lezo zingalo zabeka ubupapa esihlalweni sobukhosi bomhlaba. Bese kuthi eMkhandlwini wase-Orleans, ngalowo kanye unyaka, ubupapa baqalisa umthetho weSonto.

ISonto njengezinsuku zokukhonza yilokho uDadewethu White akubiza ngokuthi iSabatha “sesithixo”, futhi ukukhonza izithixo kuyincazelo ephelile yeBhayibheli yegama elithi “isinengiso”. Ngonyaka ka-538, izingalo zeRoma yobuqaba zamisa isinengiso esenza incithakalo.

“Bonke abayophakamisa bakhonze iSabatha sesithombe, usuku uNkulunkulu angalubusisanga, basiza udeveli nezingelosi zakhe ngawo wonke amandla ekhono labo abaliphiwe nguNkulunkulu, abaliphendulele ekusetshenzisweni okungalungile. Bekhuthazwe ngomunye umoya, owenza ukuqonda kwabo kube yimpumpithe, abakwazi ukubona ukuthi ukuphakanyiswa kweSonto kuyisikhungo seBandla lamaKatolika ngokuphelele.” Selected Messages, incwadi 3, 423.

Isiprofetho nomlando kusekela ukusetshenziswa esisanda kukukhomba kwevesi lamashumi amathathu nanye. Lapho sithi isiprofetho siyakusekela lokhu kusetshenziswa, sibhekisela eqinisweni lokuthi zikhona ezinye iziprofetho ezikhuluma ngala maqiniso afanayo, ngaphandle kokuwafaka engxoxweni ngalesi sikhathi. Isikhathi sesihlanu nesokugcina uDaniyeli asebenzisa ngaso elithi “insuku zonke,” sitholakala esahlukweni seshumi nambili.

Futhi kusukela esikhathini lapho umnikelo wansuku zonke uyakususwa, kumiswe isinengiso esichithayo, kuyakuba yizinsuku eziyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye. Ubusisiwe olindayo, afinyelele ezinsukwini eziyinkulungwane namakhulu amathathu namashumi amathathu nanhlano. Daniyeli 12:11, 12.

Isiprofetho nomlando kufakazela ukuthi ngonyaka ka-508 ukuphikisana nokuvuka kobupapa kwaphela ngokuyisisekelo, lapho okokugcina kwezithiyo ezintathu zendawo (amaGoth), kwasuswa njengokuchazwa nguDaniyeli isahluko sesikhombisa.

Ngacabanga ngezimpondo; bheka, kwavela phakathi kwazo olunye uphondo oluncane, phambi kwalo kwasishulwa izimpondo ezintathu kwezokuqala ngezimpande; bheka, kulolu phondo kwakukhona amehlo anjengamehlo omuntu, nomlomo okhuluma izinto ezinkulu. Daniyeli 7:8.

Lezi zimpondo ezintathu ezasuswayo ziboniswa kulawo matafula amabili angcwele, futhi lapho eyesithathu kulezo zithiyo ezintathu zendawo ixoshwa emzini waseRoma, ngonyaka ka-508, ukuphikisana nokuvuka kwamandla obupapa kwasuswa. Ukumiswa okukhulunywa ngakho evesini leshumi nanye kumelela iminyaka engamashumi amathathu ephakathi kuka-508 no-538. Kukhomba leyo minyaka engamashumi amathathu lapho ukulungiselelwa kokumiswa komuntu wesono ethempelini likaNkulunkulu kwafezwa khona.

Igama elihunyushwe ngokuthi “kususwa” liphinde libe ngu-“sur,” elisho ukususa, futhi ngo-508 ukuphikisana nokuvuka kobupapa kwasuswa (kwasuswa endleleni). Kusukela kulowo nyaka, iminyaka eyinkulungwane namakhulu amabili namashumi ayisishiyagalolunye ikuyisa ku-1798, nasekulimaleni okubulalayo kobupapa. Izinsuku eziyinkulungwane namakhulu amathathu

namashumi amathathu nanhlanu zikuyisa ekudumazekeni kokuqala, nasekuqaleni kwesikhathi sokulibala ekupheleni impela konyaka ka-1843. Ivesi lithembisa isibusiso kulabo “abafikayo” ku-1843. Igama elithi “cometh” lisho ukuthinta. Usuku lokuqala luka-1844 luphawula ukudumazeka kokuqala, kodwa usuku lokugcina luka-1843 luthinta umzuzu wokuqala ka-1844. Usuku lokugcina lonyaka luthinta usuku lokuqala lonyaka olandelayo. Isibusiso esihlotshani swa nalowo nyaka siqinisekiswa ngumlando nangesiprofetho.

Sizoqhubeka nokucabangela kwethu ngokubaluleka “kokwansuku zonke” njengeqiniso eliyisisekelo esihlokweni esilandelayo.

“Yonke imiyalezo eyanikezwa kusukela ngo-1840 kuya ku-1844 kufanele yenziwe inamandla manje, ngoba baningi abantu asebelahlekelwe ukuqondisa kwabo. Imiyalezo kufanele iye kuwo wonke amabandla.

“UKristu wathi, ‘Amehlo enu abusisiwe, ngokuba ayabona; nezindlebe zenu, ngokuba ziyezwa. Ngokuba ngiqinisile ngithi kini, Abaprofethi abaningi namadoda amaningi alungileyo bafisa ukubona lezo zinto enizibonayo, kodwa abazibonanga; nokuzwa lezo zinto enizizwayo, kodwa abazizwanga’ [Mathewu 13:16, 17]. Abusisiwe amehlo abonayo izinto ezabonwa ngo-1843 nango-1844.

“Umyalezo wanikezwa. Futhi akufanele kube khona ukubambezeleka ekuwuphindeneni lo myalezo, ngoba izibonakaliso zezikhathi ziyagcwaliseka; umsebenzi wokuphetha kufanele wenziwe. Umsebenzi omkhulu uyokwenziwa esikhathini esifushane. Maduze kuyakunikwa umyalezo ngokumiswa nguNkulunkulu oyokhula ube yisikhalo esikhulu. Khona-ke uDaniyeli uyakuma esabelweni sakhe, anikeze ubufakazi bakhe.” Manuscript Releases, volume 21, 437.