

Incwadi kaDaniyeli - Inombolo Engamashumi Amane Nantathu

*Ukwembulwa Kophawu Olungokomfanekiso Lwesinengiso Sencithakalo
Esiprofethweni SeBhayibheli*

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Ukuhlonza kukaPawulu iRoma lobuhedeni njengamandla ayebambezelele ubuPapa ekufinyeleleni emandleni ngonyaka ka-538, kwaba ubufakazi uWilliam Miller abuqaphela njengobusungula “imihla ngemihla,” encwadini kaDaniyeli, njengemele ubuhedeni. Uhlaka lukaWilliam Miller lwalusekelwe emandleni amabili achithayo obuhedeni alandelwa ubuPapa. Okubaluleke kakhulu akutholayo uMiller ekusekeleni lolo hlaka kwakuwubufakazi bukaPawulu ku-2 Thesalonika, isahluko sesibili, lapho uPawulu ekhomba khona ukuthi ukubanjwa emuva kobuPapa, okwadalwa yiRoma lobuhedeni, kwakuyosuswa, ukuze “umuntu wesono” abekwe ethempelini likaNkulunkulu, ezibonakalisa ukuthi unguNkulunkulu.

Encwadini kaDaniyeli, uphawu “lokwanzuku zonke” olumelwa ubuqaba luhlale lulandelwa uphawu lobupapa, noma ngabe lumelwe njengesiphambeko sencithakalo noma njengesinengiso sencithakalo. Nokho esixwayisweni sikaKristu kumaKristu mayelana nokuvinjezelwa nokubhujiswa kweJerusalema okwenzeka phakathi neminyaka emithathu nengxenyane kusukela ku-66 kuya ku-70 AD, uKristu wabhekisela “esinengisweni sencithakalo, esakhulunywa nguDaniyeli umprofethi” njengophawu lwamaKristu ayeseJerusalema lokuba abaleke masinyane. Umlando uveza ukuthi lolo phawu lwalungesilo uphawu lweRoma yobupapa, kodwa lweRoma yobuhedeni. Lolo phawu kwakufanele luqashelwe ngabathembekileyo, uma babefuna ukugwema ukuvinjezelwa nokubhujiswa. Ingabe “isinengiso sencithakalo, esakhulunywa nguDaniyeli umprofethi,” siwuphawu lweRoma yobuhedeni, noma lweRoma yobupapa?

Ngakho-ke, lapho nibona isinengiso sokuchithwa, esakhulunywa ngoDaniyeli umprofethi, simi endaweni engcwele, (ofundayo, akaqonde:) khona-ke abaseJudiya mababalekele ezintabeni; lowo ophezu kophahla lwendlu makangehli ayokhipha ulutho endlini yakhe; nalowo osensimini makangabuyeli emuva ukuyothatha izingubo zakhe. Maye kwabakulelwe, nakwabancelisayo ngalezo zinsuku! Kepha khulekani ukuba ukubaleka kwenu kungabi sebusika noma ngosuku lwesabatha; ngokuba khona kuyakuba khona usizi olukhulu, olungakaze lube khona selokhu kwaqala izwe kwaze kwaba manje, futhi olungasoze lwaba khona futhi. Futhi ukuba lezo zinsuku bezingafinyezwanga, bekungeke kusindiswe muntu; kodwa ngenxa yabakhethiweyo lezo zinsuku ziyakufinyezwa. Mathewu 24:15–22.

USister White uphawula ngokuthi lesi sixwayiso sagcwaliseka kanjani emlandweni wokubhujiswa kweJerusalema kusukela ngonyaka ka-66 kuya ku-70 AD, futhi uveza ukuthi ifulege, noma uphawu lwebutho lamaRoma, laliyisibonakaliso samaKristu ayesesekhona eJerusalema sokuba abaleke. Ngakho-ke, ingabe “isinengiso sokuchithwa, esashiwo nguDaniyeli umprofethi,” kwakuyiRoma yobuqaba, noma kwakuyiRoma yobupapa, njengoba uMiller asekelwa kuyo uhlaka

Iwakhe?

UWilliam Miller waholelwa ekuqondeni kokubili ukubonakaliswa kweRoma (eyobuhedeni elandelwa eyobupapa), kodwa waphoqwa ngumlando ayephila kuwo ukuba aphaathe yomibili imibuso njengombuso owodwa. Futhi, kambe, ingumbuso owodwa, kodwa futhi imele imibuso emibili elandelanayo. Ephoqlwe ngumlando wesiprofetho ka-1798, uMiller kwakudingeka akhulume ngeRoma ngokuyinhloko njengombuso owodwa. Ngo-1798, uMiller wayekhohlelwa ukuthi ukuBuya Kwesibili kukaKristu kwakusese cishe eminyakeni engamashumi amabili nanhlanu ezayo. Wayekwazi ngokuphelele ukuthi iRoma yobupapa yayithole inxeba elibulalayo ngo-1798. KuMiller, kwakungekho eminye imibuso yasemhlabeni eyayizolandela iRoma yobupapa, ngoba uKristu wayesezobuya.

Emlandweni lapho uMiller ayekhona khona, waqonda ukuthi isithombe sesahluko sesibili sikaDaniyeli sasimele imibuso emine yasemhlabeni, ngoba yilokho uDaniyeli akufakazayo.

Umbuso wesine uyakuba namandla njengensimbi; ngokuba insimbi iphahlaza ibe yizicucu, inqobe konke; futhi njengensimbi ephahlaza konke lokhu, lobo buso buyakuphahlaza bube yizicucu, buchoboze. Kepha njengoba wabona izinyawo nezinzwane, ingxenye iyibumba lombumbi, ingxenye iyinsimbi, umbuso uyakwahlukana; nokho kuyakuba kuwo okuthile kwamandla ensimbi, ngokuba wabona insimbi ixutshwe nobumba oludakayo. Danieli 2:40, 41.

UMiller waqonda ukuthi kwakukhona imibuso emine kuphela, futhi umbuso wesine nowokugcina kwakunguRoma, ayekwazi ngomlando ukuthi kwakunguRoma wobuqaba olandelwa yiRoma yobupapa. Umbuso wesine ngokukaMiller, ngokuvumelana nezwi likaDaniyeli, “wawuhlukanisiwe,” kodwa kuMiller lokho kuhlukana kwakumele kuphela umehluko phakathi kwezinhlangothi ezingokoqobo nezingokomoya zombuso waseRoma. Wayeqinisile, kodwa ukuqonda kwakhe kwakulinganiselwe.

UMiller akazange abone ukuthi ukuhlukaniswa kweRoma lobuhedeni neRoma yobupapa kwakusekelwe kulokho kuhlukaniswa uPawulu avuselwa ukuba akuhlonze. UPawulu (kanye noJohane uMbhapathizi) wakhomba ukuthi ngesikhathi sesiphambano okungokoqobo kwakufanele kudlulele kokomoya. Ngaphandle kwalokho kuqonda, uMiller waphoqeleka ukuba amukele ukuthi iRoma empeleni yayingumbuso owodwa owawunezigaba ezimbili. Futhi, kambe, wayeqinisile (kodwa elinganiselwe). Wayengaboni ukuthi iRoma yokomoya yayimelwe yiBabiloni elingokoqobo, ngoba iRoma yokomoya (ubupapa) nayo iyilo iBabiloni yokomoya.

IBabiloni elingokoqobo, njengombuso wokuqala kwemine kuDaniyeli isahluko sesibili, yayizoba ngumfanekiso wombuso wesine, ngokuba owokuqala ngaso sonke isikhathi umelela owokugcina. IRoma lobuqaba lalimelelwe yiBabiloni, kodwa kokubili iRoma lobuqaba neBabiloni kwakuyizifaniso zeRoma elingokomoya (ubupapa). Ngakho-ke ubupapa babuwumbuso wesihlanu, futhi bamelwa yiBabiloni. Lesi siyisizathu esiyisisekelo esenza uDade White aqhathanise ukuthunjwa kuka-Israyeli ongokoqobo eBabiloni iminyaka engamashumi ayisikhombisa, nokuthunjwa kuka-Israyeli ongokomoya eBabiloni elingokomoya iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha.

“Ibandla likaNkulunkulu emhlabeni lalingekubo ngempela ngesikhathi salesi sikhathi eside sokushushiswa okungenamusa, njengoba nje nabantwana bakwa-Israyeli babethunjiwe eBhabhiloni ngesikhathi sokudingiswa.” Prophets and Kings, 714.

Ngakho-ke uMiller wayengenankinga ngokushintshanisa ukugcwaliseka kweziprofetho okwakukhomba ngokucace kakhudlwana iRoma yobuqaba, neRoma yobupapa. Sizohlinzeka ngezibonelo zalokhu njengoba siqhubeka, kodwa uma siqonda ukuthi uMiller wayebheka iRoma yobuqaba neRoma yobupapa njengombuso owodwa, singaqonda ukuthi kungani uMiller wayengenankinga ngokuthi uJesu abhekisele “esinengisweni sokuchithwa, esashiwo nguDaniyeli umprofethi,” njengokugcwaliseka kweRoma yobuqaba, kuyilapho esaqonda ukubonakaliswa “kwesinengiso sokuchithwa,” encwadini kaDaniyeli, njengophawu lweRoma yobupapa. UMiller wayengenakuwabona amandla amathathu achithayo, futhi ngenxa yalesi sizathu uhlaka lwakhe lwesiprofetho lwalulinganiselwe, nakuba lwalunembile.

Kodwa kufanele sikuqonde kanjani ukungefani kokugcwaliseka komlando ngo-66 AD, lapho iRoma yobuqaba imisa izimpawu zayo ezingcwele emagcekeni angcwele ethempeli, ekugcwalisekeni kwesibikezelo sikaKristu? Ingabe “isinengiso sencithakalo, esakhulunywa nguDaniyeli umprofethi,” siwuphawu lweRoma yobuqaba noma lweRoma yobupapa? Impendulo yaleyo nkinga ilula impela lapho uqaphela amandla amathathu achithayo, esikhundleni samabili. Kufanele siqale ngamazwana kaDade White mayelana nokugcwaliseka kwesibikezelo sikaKristu sokubhujiswa kweJerusalema.

“Ekubethelweni kukaKristu amaJuda kwakuhilelekile ukubhujiswa kweJerusalema. Igazi elachitheka eKalvari laba ngumthwalo owawabekisela phansi ekubhujisweni kulomhlaba nakulowo ozayo. Kanjalo kuyakuba njalo ngosuku olukhulu lokugcina, lapho ukwahlulela kuyakwehlela labo abalahla umusa kaNkulunkulu. UKristu, idwala labo lesikhubekiso, uyakube esebonakala kubo njengentaba ephindiselayo. Inkazimulo yobuso Bakhe, okuyimpilo kwabalungileyo, iyakuba ngumlilo oqothulayo kwababi. Ngenxa yothando olwaliweyo, nomusa oweyisiweyo, isoni siyakubhujiswa.”

“Ngezifaniso eziningi nangezixwayiso eziphindaphindiwe, uJesu wabonisa ukuthi kwakuyoba yini umphumela kumaJuda wokwenqaba iNdodana kaNkulunkulu. Kula mazwi wayekhuluma nabo bonke, kuzo zonke izikhathi, abenqaba ukumamukela njengoMhlengi wabo. Zonke izixwayiso zingezabo. Ithempeli elingcolisiwe, indodana engalaleliyo, abalimi bamanga, abakhi abadelelayo, banokuhambelana kwabo ekuhlangenwe nakho kwazo zonke izoni. Uma engaphenduki, ukulahlwa abakufanekisela kuyoba ngokwakhe.” The Desire of Ages, 600.

Lapho uPawulu echaza uguquko olusuka kokungokoqobo luye kokomoya, uveza ukuthi lwenzeka ngesikhathi sesiphambano, futhi kufanele kuqashelwe ukuthi ukubhujiswa kweJerusalema kuhlobene ngokuqondile nesiphambano. Ukubhujiswa kweJerusalema engokoqobo, okwafezwa kuqala yiBhabhiloni engokoqobo, kwafezwa okokugcina yiRoma engokoqobo, ngoba uJesu njalo umelela ukuphela kanye nesiqalo. Ukunyathelwa phansi kwendlu engcwele kanye nebutho, okwaqala ngamandla obuhedeni eBhabhiloni, kwaphela ngamandla obuhedeni eRoma.

Ukugxotshwa ngokomoya kweJerusalema elingokomoya kwafezwa yiRoma yobupapa, futhi zombili lezo zikhathi zokugxotshwa phansi (okungokoqobo nokokomoya) zifanekisela ukugxotshwa phansi kwabantu bakaNkulunkulu ngamandla esithathu achithayo, okuthi, maqondana neRoma, abizwe ngokuthi yiRoma yanamuhla.

Kukhona amandla amathathu achithayo, ngalinye lawo lizingela abantu bakaNkulunkulu. Udrako wobuqaba, olandelwa yisilo sasolwandle sobuKatolika, esilandelwa yisilo somhlaba sase-United States (umprofethi wamanga). Ubuqaba babumelwe ngamandla ahlukahlukene obuqaba anyathela phansi u-Israyeli ongokoqobo. UbuPapalibu-ke banyathela phansi u-Israyeli ongokomoya iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha, kusukela ku-538 kuya ku-1798. Inyunyana ephindwe kathathu kadrako, yesilo, neyomprofethi wamanga iyiRoma yesimanje, futhi nayo iyabanyathela phansi abantu bakaNkulunkulu ngesikhathi “sehora” senhlekelele yomthetho weSonto. La mandla amathathu achithayo kadrako, esilo, kanye nomprofethi wamanga, amelwe futhi njengeRoma yobuqaba, iRoma yobupapa, kanye neRoma yesimanje.

NgokweSambulo isahluko 17, ubuqaba buyilabo makhosi amane okuqala; inkosi yesihlanu ingubupapa, kanti amakhosi esithupha, esikhombisa nasesishiyagalombili ayinyunyana enezingxenywe ezintathu yeRoma yanamuhla.

Futhi kukhona amakhosi ayisikhombisa: amahlanu awile, nelilodwa likhona, kanti elinye alikafiki; futhi nxa selifikile, limelwe ukuqhubeka isikhashana esifushane. Futhi isilo esasikhona, kodwa manje singasekho, yiso uqobo lwesishiyagalombili, futhi singesabeyisikhombisa, futhi siya ekubhujisweni. IsAmbulo 17:10, 11.

NgokukaDaniyeli isahluko sesibili, ubuqaba buyimibuso yomine yonke kusukela eBabiloni elingokoqobo kuya eRoma elingokoqobo. IBabiloni elingokomoya ubupapa (inhloko yegolide), futhi inhlango emithathu kadrako, yesilo, neyomprofethi wamanga (iRoma yanamuhla), imelwe yinhlangano emithathu yeMede nePheresiya engokomoya, yeGrisi engokomoya, neRoma engokomoya (enxeba layo elibulalayo seliphulukisiwe).

Ngenkathi uJesu ebhekisela “enyanyeni yencithakalo, eyakhulunywa nguDaniyeli umprofethi,” wayekhomba “isibonakaliso” esithile amaKristu okumelwe asiqaphele kulowo nalowo kwezi zikhathi ezintathu zaseRoma. IRoma lobuhedeni, iRoma lobupapa, neRoma lesimanje konke kuhlupha abantu bakaNkulunkulu. Lokho kuhlushwa kumelwe ngokwesiprofetho njengokunyathelwa phansi kwendlu engcwele nebutho. UJesu wanikeza isixwayiso sokusondela kwalokho kuhlushwa kulowo nalowo walezo zikhathi ezintathu zokuhlushwa. Lapho “isibonakaliso” segunya laseRoma sifakwa phakathi kwendlu engcwele, isikhathi sokubaleka eJerusalema sase sifinyelele. UJesu wayengasebenzisi inkulumo kaDaniyeli ethi “inyanya lencithakalo” njengophawu lombuso wasemhlabeni, kodwa njengophawu lwesibonakaliso amaKristu ayedinga ukusibona.

“UJesu wamemezela kubafundi abalalelayo izahlulelo ezazizokwehlela u-Israyeli ohlubukile, ikakhulukazi impindiselo yesijeziso eyayizobafikela ngenxa yokwenqaba kwabo nokubethelwa kwabo uMesiya esiphambanweni. Izibonakaliso ezingaphikiswa

zaziyokwandulela lesi siphetho esesabekayo. Ihora elesabekayo lalizofika ngokuzumayo nangokushesha. Futhi uMsindisi waxwayisa abalandeli baKhe wathi: ‘Ngakho-ke nxa senibona isinengiso sencithakalo, esakhulunywa ngaso nguDanilyeli umprofethi, simi endaweni engcwele, (ofundayo, akaqonde:) khona-ke abaseJudiya mababalekele ezintabeni.’ NgokukaMathewu 24:15, 16; Luka 21:20, 21. Lapho izimpawu zamaRoma zokukhonza izithombe sezimiswe emhlabathini ongcwele, owawunwebeka amafurlongo ambalwa ngaphandle kwezindonga zomuzi, khona-ke abalandeli bakaKristu kwakufanele bathole ukuphepha ngokubaleka. Lapho isibonakaliso sesexwayiso sesibonakele, labo ababeyophunyuka kwakungafanele babambezeleke nakancane. Kulo lonke izwe laseJudiya, kanye naseJerusalema uqobo, uphawu lokubaleka kwakufanele lulalelwe masinyane. Lowo owawengenzeka abe phezu kophahla lwendlu kwakungafanele ehle aye endlini yakhe, ngisho nokuyolanda ingcebo yakhe eyigugu kakhulu. Labo ababebenza emasimini noma ezivinini kwakungafanele bazinike isikhathi sokubuyela emuva bayolanda ingubo yangaphandle ababeyibeke eceleni ngesikhathi bekhandleka ekushiseni kosuku. Kwakungafanele bangabaze ngisho umzuzwana owodwa, funa bahileleke ekubhujisweni okujwayelekile.” The Great Controversy, 25.

Kule ndima uDade White ukhomba “isinengiso sencithakalo” “njengesibonakaliso esingenakuphambaniswa,” esasimelelwa “yizibonakaliso zokukhonza izithombe zamaRoma,” abazimisa “endaweni engcwele” yendlu engcwele. UJesu wayengasebenzisi “isinengiso sencithakalo” ukumela noma yimuphi umbuso weRoma yobuqaba noma weRoma yobupapa, kodwa njeng “ophawu.” Lapho “uphawu” lumiswa endaweni engcwele yethempeli, amaKristu kwakufanele abaleke eJerusalema “funa ahileleke encithakalweni evamile.” UDade White uyaqhubeka kamuva kuleyo ndima efanayo futhi ukhomba ukuthi isiprofetho sikaKristu esasikhomba incithakalo sasinokugcwaliseka okungaphezu kokukodwa.

“Isiprofetho soMsindisi esimayelana nokuhanjelwa kwezahluhlelo phezu kweJerusalema siyoba nokunye ukugcwaliseka, okwakungukuthi lolo chithakalo olwesabekayo lwalungumthunzi ofiphele kuphela. Esiphethweni somuzi okhethiweyo singabona ukubhujiswa kwezwe elilahlile umusa kaNkulunkulu futhi lanyathela umthetho waKhe. Mnyama imibhalo yosizi lwesintu umhlaba owake walubona phakathi namakhulu eminyaka awo amade obugebengu. Inhliziyo iyagula, nengqondo iba buthakathaka ekukucabangeni. Ibe mibi kakhulu imiphumela yokwenqaba igunya laseZulwini. Kodwa esambulweni sesikhathi esizayo kuvezwa isimo esimnyama nakakhulu. Imibhalo yesikhathi esedlule,—udwendwe olude lwezixuku eziphithizelayo, izingxabano, nezinguquko zombuso, ‘ukulwa kweqhawe ... okunomsindo odidayo, nezingubo ezingqwe egazini’ (Isaya 9:5),—kuyini lokhu, uma kuqhathaniswa nokwesabeka kwalolo suku lapho uMoya kaNkulunkulu ovimbelayo uyobe ususwe ngokuphelele kwababi, ungasekho ukubamba ukuqhuma kwesifiso somuntu nolaka lukaSathane! Izwe liyakube selibona, ngendlela elingakaze liyibone ngaphambili, imiphumela yokubusa kukaSathane.”

“Kodwa ngalolo suku, njengangesikhathi sokubhujiswa kweJerusalema, abantu bakaNkulunkulu bayakukhululwa, wonke oyakufunyanwa elotshiwe phakathi kwabaphilayo. Isaya 4:3. UKristu umemezele ukuthi Uyakuza okwesibili ukuzobuthela abathembekileyo bakhe kuye: ‘Khona-ke zonke izizwe zomhlaba ziyakulila, futhi ziyakubona iNdodana

yomuntu iza ngamafu ezulu inamandla nenkazimulo enkulu. Futhi Uyathuma izingelosi zakhe ngokukhala okukhulu kwecilongo, futhi ziyakubuthela ndawonye abakhethiweyo bakhe emimoyeni yomine, kusukela komunye umkhawulo wezulu kuze kube komunye.’ Mathewu 24:30, 31. Khona-ke labo abangayilaleli ivangeli bayakuqedwa ngomoya womlomo wakhe futhi babhujiswe ukukhazimula kokufika kwakhe. 2 Thesalonika 2:8. Njengo-Israyeli wasendulo, ababi bayazibhubhisa; bawa ngobubi babo. Ngempilo yesono, bazibeke kude kangaka nokuvumelana noNkulunkulu, imvelo yabo yehliswe yaze yoniwa kangaka ngobubi, kangangokuthi ukubonakaliswa kwenkazimulo yakhe kubo kuba ngumlilo oqothulayo.”

“Makubaqaphele abantu ukuba bangade bangasinaki isifundo abasethulelwa sona emazwini kaKristu. Njengokuba Yena waxwayisa abafundi baKhe ngokubhujiswa kweJerusalema, ebapha uphawu lokusondela kwencithakalo, ukuze baphunyuke; kanjalo futhi uxwayisile umhlaba ngosuku lokubhujiswa kokugcina, futhi ubanike izibonakaliso zokusondela kwalo, ukuze bonke abathandayo babalekele ulaka oluzayo. UJesu uyamemezela: ‘Kuyakuba khona izibonakaliso elangeni, nasenyangeni, nasezinkanyezini; nasemhlabeni kube khona usizi lwezizwe.’ Luka 21:25; Mathewu 24:29; Marku 13:24–26; IsAmbulo 6:12–17. Labo ababona lezi zimpawu ezandulela ukuza kwaKhe mabazi ‘ukuthi sekuseduze, sekuseminyango.’ Mathewu 24:33. ‘Ngakho-ke lindani,’ angamazwi aKhe esixwayiso. Marku 13:35. Labo abasilalelayo lesi sixwayiso abayikushiya ebunyamani, ukuze lolo suku lubafice bengalulindele. Kodwa kulabo abangayikulinda, ‘usuku lweNkosi luza njengokuba kweza isela ebusuku.’ 1 Thesalonika 5:2–5.” The Great Controversy, 36, 37.

Ngesikhathi uDade White ebhala la mazwi, kwakusasele ukugcwaliseka kwesikhathi esizayo kokubhujiswa kweJerusalema. Isahlulelo sokuphindisela esifezwa ngokumelene neRoma yanamuhla (udrako, isilo nomprofethi wamanga), ekupheleni kwezwe, simelela ukuwa kokugcina kweBabiloni elingokomoya, kodwa iBabiloni elingokomoya (ubupapa) lase livele lawa kanye ngo-1798. Ukubhujiswa kweJerusalema kumele isahlulelo sikaNkulunkulu sokuphindisela phezu kwebandla elihlubukile.

Ukubhujiswa kweJerusalema eminyakeni emithathu nengxenywe kusukela ngo-66 AD kuya ku-70 AD kufanekisa ukubhujiswa kwesahlulelo sikaNkulunkulu sempindiselo ekupheleni kwezwe eshlelwa iRoma yesimanje (udrako, isilo, nomprofethi wamanga). Ukuvinjenzelwa nokubhujiswa kweJerusalema, okwafezwa ubuqaba kusukela ngo-66 AD kwaze kwaba ngu-70 AD, kwahlala impela iminyaka emithathu nengxenywe.

Ukuvinjenzelwa nokubhujiswa kweJerusalema likamoya okwafezwa ubuPapa kwahlala iminyaka emithathu nengxenywe engokwesiprofetho, kusukela ku-538 kuze kube ngu-1798. Lezo zibonelo ezimbili zifanekisela ukuvinjenzelwa nokubhujiswa kweJerusalema “ngehora” lenhlekelele yomthetho weSonto, elethwa yiRoma yesimanje. Okokugcina kokubhujiswa okuthathu kweJerusalema kubuyiselwa emuva, njengoba kumelwe encwadini kaDaniyeli.

Incwadi kaDaniyeli iqala ngeBhabhiloni linqoba futhi libhubhisa iJerusalema, futhi iphetha ngokubhujiswa kweBhabhiloni nangokunqoba kweJerusalema. Kuzo zonke lezo zimpi ezintathu, kwanikezwa amaKristu isibonakaliso esasibazisa ukuba babalekele impi ezayo. Ngo-AD 66, kwakungenkathi amabutho eRoma yobuqaba ebeka izifanekiselo zawo (amafulege awo empi)

emhlabathini ongcewele wendlu engcewele. Ngonyaka ka-538, kwakungenkathi “umuntu wesono” embulwa, ehlezi ethempelini likaNkulunkulu (ibandla lamaKristu), ezibonakalisa ukuthi unguNkulunkulu, lapho edlulisa umthetho weSonto eMkhandlwini wase-Orleans ngalowo nyaka. Ukuphoqelelwa kokugcinwa kweSonto yilokho upapa abukhombi njengobufakazi begunya labo phezu kwezwe lamaKristu, ngoba baphikisa (ngokufanele) ngokuthi akukho kusekelwa kokukhonza ngeSonto eZwini likaNkulunkulu, futhi iqiniso lokuthi bamisa iSonto njengosuku lokukhonza ebuKristwini liyisibonakaliso sokuthi igunya lamasiko nemikhuba yabo yobuqaba lingaphezu kweBhayibheli.

Ngonyaka ka-538, amaKristu kwakufanele azihlukanise nebandla laseRoma, kungabi nje kuphela ngoba lalingelona ngempela ibandla lobuKristu, kodwa futhi ngoba uphawu lwegunya lobupapa lwalusemisiwe ezindaweni ezingcewele zebandla likaNkulunkulu. USister White uveza inqubo yokwehlukana yalowo mlando eyaqala inkathi lapho ibandla likaNkulunkulu labalekela ehlane iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha.

“Kodwa akukho bumano phakathi kweNkosana yokukhanya nenkosana yobumnyama, futhi ngeke kube khona bumano phakathi kwabalandeli bazo. Ngenkathi amaKristu evuma ukuzihlanganisa nalabo ababeguqukile kuphela ngokwengxenywe besuka ebuhedeni, angena endleleni eyabohlela kude ngokwengeziwe nangeqhubekayo eqinisweni. USathane wajabula kakhulu ngokuthi wayephumelele ekukhohliseni inani elikhulu kangaka labalandeli bakaKristu. Wabe esesebenzisa amandla akhe ngokugcwele kakhulu phezu kwabo, wabaphefumulela ukuba bahlukumeze labo ababahlala bethembekile kuNkulunkulu. Akekho owayeqonda kahle kangako indlela yokumelana nokholo lweqiniso lobuKristu njengalabo ababekade bengabavikeli balo; futhi lawa maKristu ahlubukayo, ehlangene nabangane bawo ababengabahedeni ngokwengxenywe, aqondisa impi yawo ezicini ezisemqoka kakhulu zezimfundiso zikaKristu.”

“Kwadlula umzabalazo onzima kakhulu kulabo ababefuna ukwethembeka ukuba bame baqine bemelene nezinkohliso nezinengiso ezazifihlwe ezingutsheni zobupristi futhi zangeniswa ebandleni. IBhayibheli alizange lamukelwe njengezinga lokholo. Imfundiso yenkululeko yenkolo yabizwa ngokuthi iyimbuka, futhi labo ababeyisekela bazondwa futhi bashushiswa.

“Emva kwengxabano ende nenzima, labo abambalwa abathembekileyo banquma ukuqeda bonke ubunye nebandla elihlubukileyo uma lalisala nokho ukuzikhulula emangeni nasekukhonzeni izithombe. Babona ukuthi ukwehlukana kwakuyisidingo esiphelele uma babezolalela izwi likaNkulunkulu. Abazange balokothe babekezelele amaphutha ayeyingozi emphefumulweni yabo uqobo, futhi babeke isibonelo esasingafaka engozini ukholo lwabantwana babo nolwabantwana babantwana babo. Ukuze baqinisekise ukuthula nobunye babezimisele ukwenza noma yikuphi ukuvuma okuhambisana nokwethembeka kuNkulunkulu; kodwa bazizwa ukuthi ngisho nokuthula kwakungathengwa ngenani elikhulu ngokweqile uma kutholwa ngokudela isimiso. Uma ubunye babungaqinisekiswa kuphela ngokuyekethisa iqiniso nokulunga, khona-ke makube khona umehluko, ngisho nempi.” The Great Controversy, 45.

Sizoqhubeka nale micabango esihlokweni esilandelayo.

“Phakade kunaphakade kwelulekela phambi kwethu. Ikhethini selizophakanyiswa. Thina esikulesi sikhundla esingcwele nesinomthwalo wemfanelo omkhulu, senzani, sicabangani, size sinamathele othandweni lwethu lobugovu lokunethezeka, kuyilapho imiphefumulo ibhubha isizungezile na? Ingabe izinhliziyi zethu seziqine ngokuphelele na? Asikwazi yini ukuzwa noma ukuqonda ukuthi sinomsebenzi okufanele siwenzele ukusindiswa kwabanye na? Bazalwane, ningabe ningabalesosigaba yini esithi, sinamehlo kodwa asiboni, sinezindlebe kodwa asizwa na? Ingabe kuyize ukuthi uNkulunkulu uninike ulwazi lwentando yaKhe na? Ingabe kuyize ukuthi Unithumelele isixwayiso phezu kwesixwayiso na? Niyakukholwa yini ukumemezela kweqiniso laphakade mayelana nalokho osekuzokwehlela umhlaba, niyakukholwa yini ukuthi izahlulelo zikaNkulunkulu zilenga phezu kwabantu, kodwa nisesengahlala ngokunethezeka, nibudlabha, ninganaki, nithanda injabulo na?”

“Manje akusisona isikhathi sokuba abantu bakaNkulunkulu banamathisele uthando lwabo noma bazibekela ingcebo yabo emhlabeni. Isikhathi asisekude, lapho, njengabafundi bokuqala, siyophoqelesa ukuba sifune isiphaphelo ezindaweni ezincithakele nezizimele. Njengokuba ukuvinjazelwa kweJerusalema ngamabutho amaRoma kwakuyisibonakaliso sokubalekela kwamaKristu aseJudiya, kanjalo ukuthathwa kwamandla ngakwesizwe sethu emyalweni ophoqelesa isabatha lobupapa kuyoba yisixwayiso kithi. Khona-ke kuyoba yisikhathi sokushiya amadolobha amakhulu, silungiselela ukushiya amancane ukuze siye emakhaya athuleyo ezindaweni ezifihlakeleyo phakathi kwezintaba. Futhi manje, esikhundleni sokufuna izindlu ezibizayo lapha, kufanele silungiselele ukufudukela ezweni elingcono, okuyilo lasezulwini. Esikhundleni sokuchitha izimali zethu ekuzithokoziseni, kufanele sifunde ukonga. Wonke amakhono esiwabolekwe nguNkulunkulu kufanele asetshenziselwe inkazimulo yaKhe ekunikezeni izwe isixwayiso. UNkulunkulu unomsebenzi asewubekela abasebenza kanye naYe ukuba bawenze emadolobheni. Imisebenzi yethu yezithunywa kufanele iqiniswe; izimishini ezintsha kufanele zivulwe. Ukuqhubekisela phambili lo msebenzi ngempumelelo kuyodinga izindleko ezinkulu impela. Kudingeka izindlu zokukhulekela, lapho abantu bengamenywa khona ukuba bezwe amaqiniso alesi sikhathi. Ngenxa yalokhu kanye, uNkulunkulu uphathise izinceku zaKhe eziphethayo inhlokodolobha. Impahla yenu mayingaboshwa emisebenzini yezwe, ukuze lo msebenzi ungaphazamiseki. Khiphani izimali zenu lapho ningaziphatha khona ukuze kusizakale injongo kaNkulunkulu. Thumelani ingcebo yenu phambili kini ezulwini.” Testimonies, volume 5, 464.