

Incwadi kaDaniyeli - Inombolo Yamashumi Amahlanu Nesishiyagalombili

*Ukuhlakanipha Kwehluliwe Uphawu: Ukuhlola Ubunye Obuyizingxenye
Ezintathu kanye Nemfumbe ka-666 Esiprofethweni*

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Sekuqinisekisiwe ngofakazi abaningi ukuthi emlandweni nasekuprofetheni iRoma ihlala ivela njengeyesishiyagalombili futhi ingeyabayisikhombisa. Imfumbe yokuprofetha yalesi siphawu iyingxenye yalokho iNgonyama yesizwe sakwaJuda ekuvulayo ngaphambi nje kokuvalwa komusa. UKristu akaguquki nanini, futhi ekuDumazekeni kokuQala nokuKhulu emlandweni wamaMillerite, wembula iqiniso elachaza imfihlakalo yalokho kudumazeka.

Ngemva Kokushaqeka Kokuqala emlandweni wamaMillerite, Wasusa isandla saKhe ephutheni elalikhona kwezinye zezibalo ezazimelelwe eshadini lika-1843. Lelo phutha lalimelela ukunqondisisi kwesiprofetho okwadala Lokho Kushaqeka. Ekugcineni amaMillerite aholelwa ochungechungeni lokuqonda, olwaqinisa ngokuqinile usuku lokuqala lwezinsuku ezingamakhulu amabili nantathu. Njengoba ayenesiqalo esiqinile, esasincike ngokuyinhloko osukwini lwesiphambano, abese ebona ukuthi ubufakazi obufanayo besiprofetho ababebusebenzisile ukukhomba u-1843, empeleni babungakhombanga u-1844 kuphela, kodwa nalo kanye usuku luka-22 Okthoba, 1844.

Emva koKudumala Okwesibili nokukhulu, iNkosi yaphinda futhi yembula iqiniso elaphendula zonke izingqinamba zesiprofetho ezadalwa ukumemezela kwabo okungelona iqiniso kokuthi u-Okthoba 22, 1844 kwakunguKuza Kwesibili kukaKristu. INkosi yavula isifundo seNdawo eNgcwele, namaqiniso ahlobene nayo, futhi ukuDumala Okukhulu kwachazwa.

“Njengesizwe, sifanele sibe ngabafundi besiprofetho abakhuthalele ngobuqotho; akufanele siphumule size siqonde ngobuhlakani indaba yendawo engcwele, eveziwe emibonweni kaDaniyeli noJohane. Le ndaba ikhanyisa kakhulu isikhundla sethu nomsebenzi wethu wamanje, futhi isinika ubufakazi obungenakuphikwa bokuthi uNkulunkulu usiholile ekuhlangenwe nakho kwethu kwangaphambili. Ichaza ukudumala kwethu ngo-1844, isibonisa ukuthi indawo engcwele eyayizohlanzwa yayingewona umhlaba, njengoba sasicabanga, kodwa ukuthi uKristu wangena ngaleso sikhathi endaweni engcwele engcwele yasendaweni engcwele yasezulwini, futhi lapho wenza umsebenzi wokuphetha wenkonzo yakhe yobupristi, ekugcwalisekeni kwamazwi engelosi kumprofethi uDaniyeli, ‘Kuze kube yizinsuku eziyizinkulungwane ezimbili namakhulu amathathu; khona-ke indawo engcwele iyakuhlanzwa.’”

“Ukukholwa kwethu maqondana nemiyalezo yengelosi yokuqala, eyesibili, neyesithathu kwakulungile. Izimpawu ezinkulu zendlela esedlule kuzo azinyakazeki. Nakuba amabutho esihogo engase azame ukuzikhipha esisekelweni sazo, futhi ajabulele umcabango wokuthi

aphumelele, nokho awaphumeleli. Lezi zinsika zeqiniso zimi ziqinile njengezintaba zaphakade, zinganyakaziswa yiyo yonke imizamo yabantu ihlangene neyoSathane nebutho lakhe. Singafunda okuningi, futhi kufanele sihlale siphanya imiBhalo ukuze sibone ukuthi lezi zinto zinjalo yini. Abantu bakaNkulunkulu manje kufanele amehlo abo agxile ethempelini lasezulwini, lapho inkonzo yokugcina yoMpristi wethu Omkhulu emsebenzini wokwahlulela iqhubeka khona,—lapho esinxusela khona abantu bakhe.” Review and Herald, November 27, 1883.

Ukudumala kwabafundi ngesikhathi sokubethelwa kukaKristu kwakusekelwe ekuqondeni okungalungile kombuso uKristu ayeyowumisa esiphambanweni. Inkonzo kaJohane uMbhapathizi kanye nekaMphostoli uPawulu yahlanganisa umsebenzi wokukhomba ukuthi isikhathi sokuphatha sika-Israyeli ongokoqobo nendlu engcwele yasemhlabeni engokoqobo sase sidlulele ku-Israyeli wokomoya nasendlini engcwele yasezulwini yokomoya. Ibhubesi lesizwe sakwaJuda lihlala lichazela “abahlakaniphileyo” ukudumala. Incazelo yemfumbe yesiprofetho yokuthi iRoma “ingeyesishiyagalombili, kodwa ivela kwabeyisikhombisa,” iyingxenye yomsebenzi iBhubesi lakwaJuda eliwenzayo ukuchaza ukudumala kukaJulayi 18, 2020.

AmaMillerite ayebona iRoma njengombuso wesine wesiprofetho seBhayibheli, futhi ayebona umehluko phakathi kobuhedeni nobupapa, kodwa ayengakwazi ukubona iRoma yobupapa njengombuso wesihlanu wesiprofetho seBhayibheli. Kungekudala ngemva kuka-1844, amaphayona abona ukuthi i-United States yayiwumbuso olandelayo wesiprofetho seBhayibheli.

Lokho kuqondisisa kumelwe eshadini lamaphayona lika-1850, kodwa amandla abo okuqaphela umfanekiso ophelele wemibuso yesiprofetho seBhayibheli, njengoba imelwe kusAmbulo isahluko seshumi nesikhombisa, kwakungaphezu kwamandla abo okuwuqonda, ngoba baqala ukuzulazula ehlane laseLawodikeya ngemva kokwenqaba kwabo “izikhathi eziyisikhombisa” ngo-1863.

“Umlando wakwa-Israyeli wasendulo uyisibonelo esigqamile sesipiliyoni esedlule somzimba wama-Adventist. UNkulunkulu wahola abantu baKhe enhlanganweni ye-advent, njengoba nje wahola abantwana bakwa-Israyeli bephuma eGibhithe. Ekudumazekeni okukhulu ukukholwa kwabo kwavivinywa njengoba kwavivinywa okwamaHeberu oLwandle Olubomvu. Ukuba babesathembela esandleni esibaholayo esasibe nabo esipiliyonini sabo esedlule, babeyobona insindiso kaNkulunkulu. Ukuba bonke labo ababekhandleke ngenhliziyonye emsebenzini ngo-1844, babewamukele umlayezo wengelosi yesithathu futhi bawumemezela ngamandla kaMoya oNgcwele, iNkosi yayiyosebenza ngamandla amakhulu kanye nemizamo yabo. Isikhukhula sokukhanya sasiyothelwa phezu komhlaba. Eminyakeni eyedlule abakhileyo emhlabeni ngabe sebeqaphelisiwe, umsebenzi wokuphetha ngabe usuqediwe, futhi uKristu ngabe esefikile ukuze ahlenge abantu baKhe.”

“Kwakungesiyo intando kaNkulunkulu ukuthi u-Israyeli azulazule iminyaka engamashumi amane ehlane; Wayefisa ukubaholela ngokuqondile ezweni laseKhanani abamise khona, babe ngabantu abangcwele, abajabulayo. Kodwa ‘abakwazanga ukungena ngenxa yokungakhohla.’ Hebheru 3:19. Ngenxa yokuhlehla kwabo emuva nokuhlubuka kwabo babhubha ehlane, kwase kuvuswa abanye ukuba bangene eZweni Lesithembiso. Ngokufanayo, kwakungesiyo intando kaNkulunkulu ukuthi ukuza kukaKristu kubambezeleke isikhathi eside kangaka nokuthi abantu

baKhe bahlale iminyaka eminingi kangaka kuleli zwe lesono nelosizi. Kodwa ukungakholwa kwabahlukanisa noNkulunkulu. Njengoba benqaba ukwenza umsebenzi ayebabekele wona, kwavuswa abanye ukuba bamemezele umlayezo. Ngenxa yomusa emhlabeni, uJesu ubambezele ukuza kwaKhe, ukuze izoni zibe nethuba lokuzwa isixwayiso futhi zithole kuYe isiphephelo ngaphambi kokuba intukuthelo kaNkulunkulu ithululwe.” The Great Controversy, 458.

UJakobe no-Ellen White bobabili baveza ukuthi inhlangotho yayisiphenduke yaba yinhlangotho yaseLawodikeya ngo-1856, futhi endimeni eyandulelayo yena uveza ukuthi “ukuba bonke labo ababesebenze bemunye emsebenzini ngo-1844, babeyamukele umlayezo wengelosi yesithathu futhi bawumemezela ngamandla kaMoya oNgcwele, iNkosi ngabe yasebenza ngamandla amakhulu kanye nemizamo yabo.” Bese ethi, “Ngendlela efanayo,” “ukuhlehla emuva nokuhlubuka” okwabonakaliswa u-Israyeli wasendulo, kwabangela ukuba u-Israyeli wasendulo “abhubhe ehlane.” Le ndima iveza ukuthi ubu-Adventisti baseLawodikeya baqala ukuzulazula ehlane ngesikhathi lapho labo ababememezele umlayezo Wokukhala Kwasebusuku babesaphila.

Namuhla izazi zemfundiso yenkolo (abafundileyo) ziveza ukusetshenziswa okuhlukahlukene kweSambulo isahluko seshumi nesikhombisa, okungaba kususelwa endleleni ye-futurism eyaqanjwa amaJesuit, noma emikhubeni yemfundiso yenkolo eyonakele yobuprothestani obuhlubukileyo. Izimpawu zeSambulo isahluko seshumi nesikhombisa zilula kakhulu. Sesizihlonzile izimpawu ezidingekayo, ngakho sizobuyela emibusweni emelwe khona, siyihlanganise nemibuso kaDaniyeli isahluko sesibili, ngoba uJesu uhlala ebonisa ukuphela kwento ngesiqalo sento.

Futhi kukhona amakhosi ayisikhombisa: ayisihlanu awile, nelilodwa likhona, kanti elinye alikafiki; futhi nxa selifikile, limelwe ukuhlala isikhashana. Naleso silo esasilikho, kodwa esingasekho, sona singeseshiyagalombili, futhi singesakulawo ayisikhombisa, futhi siya ekubhujisweni. Lezo zimpondo eziyishumi ozibonileyo zingamakhosi ayishumi, angakawamukeli umbuso; kodwa amukela amandla njengamakhosi ihora elilodwa kanye naleso silo. IsAmbulo 17:10–12.

Evesini lesithathu, uJohane wathwalwa ngomoya wayiswa ku-1798. Kuleyo ndawo yokubheka emlandweni, wathshelwa ukuthi kwakukhona imibuso emihlanu eyayisivele iwile. Leyo mibuso kwakuyiBabiloni, iMede namaPheresiya, iGrisi, iRoma yobuqaba neRoma yobupapa. UWilliam Miller akakwazanga ukuyihlakulula le ndima esahlukweni seshumi nesikhombisa, ngoba wayengenakubona ukuthi iRoma yobupapa yayingumbuso ohlukile kwiRoma yobuqaba. Nokho, ukulandelana kwawo kukhulunywa ngakho ezahlukweni zeshumi nambili nezeshumi nantathu zeSambulo, ngokuba udrako esahlukweni seshumi nambili wayemele iRoma yobuqaba, isilo esaphuma olwandle esahlukweni seshumi nantathu sasingupapa, kanti isilo somhlaba yi-United States. USisi White uveza zontathu lezi zilo njengodrako, isilo nomprofethi wamanga. Ekunikezeni kwakhe ubufakazi, uveza ukulandelana kwemibuso, futhi lokho kulandelana kuyavumelana nokusetshenziswa esikwenza kweSambulo ishumi nesikhombisa.

“Ngaphansi kwezimpawu zikadrako omkhulu obomvu, wesilo esifana nengwe, nesilo esinezimpondo ezifana nezewundlu, ohulumeni basemhlabeni ababeyokwenza

ngokukhethekile ukunyathela umthetho kaNkulunkulu nokushushisa abantu baKhe, bavezwa kuJohane. Impi iyaqhubeka kuze kube sekupheleni kwesikhathi. Abantu bakaNkulunkulu, abafanekiselwa ngowesifazane ongcwele nabantwana bakhe, bavezwa njengabambalwa kakhulu. Ezinsukwini zokugcina kwakusele insali kuphela. Ngalaba uJohane ukhuluma njengalabo ‘abagcina imiyalo kaNkulunkulu, futhi abanobufakazi bukaJesu Kristu.’”

“Ngobuhedeni, bese kuthi ngemva kwalokho ngobupapa, uSathane wasebenzisa amandla akhe amakhulu emakhulu amaningi eminyaka ngomzamo wokusula emhlabeni ofakazi bakaNkulunkulu abathembekileyo. Abahedeni nabapapa baqhutshwa ngumoya ofanayo kadrako. Babehluke kuphela ngokuthi ubupapa, buzenzisa sengathi bukhonza uNkulunkulu, babuyisitha esiyingozi kakhulu nesinonya ngokwedlulele. Ngokusebenzisa ubuRoma, uSathane wathumba umhlaba. Ibandla likaNkulunkulu elizishoyo lashelela langena ezinhlwini zalokho kudukiswa, futhi iminyaka engaphezu kwenkulungwane abantu bakaNkulunkulu bahlupheka ngaphansi kolaka lukadrako. Kwathi lapho ubupapa, sebuphucwe amandla abo, buphoqwa ukuba buyeke ukushushisa, uJohane wabona amandla amasha evela ezophinda izwi likadrako, futhi aqhubekisele phambili lowo msebenzi ofanayo ononya nowokuhlambalaza. Lawo mandla, okungawokugcina ayakulwa nebandla nomthetho kaNkulunkulu, afanekiswa ngesilo esinezimpondo ezinjengezewundlu.”

“Kodwa ukulandeleka okuqinile kwepensela lesiprofetho kwembula uguquko kulesi sigameko sokuthula. Isilo esinezimpondo ezinjengezewayini sikhuluma ngezwi likadrako, futhi ‘sisebenzisa wonke amandla esilo sokuqala phambi kwaso.’ Isiprofetho simemezela ukuthi siyakuthi kwabahlala emhlabeni makenze umfanekiso wesilo, nokuthi “sibangela bonke, abancane nabakhulu, abacebileyo nabampofu, abakhululekileyo nezigqila, ukuba bamukele uphawu esandleni sabo sokunene, noma emabunzini abo; nokuthi kungabikho muntu ongathenga noma athengise, ngaphandle kwalowo onophawu, noma igama lesilo, noma isibalo segama laso.” Kanjalo ubuProthestani bulandela ezinyathelweni zobuPapa.” Signs of the Times, November 1, 1899.

Esigabeni sokuqala sengxenye yokugcina, uDade White ukhomba iRoma lobuhedeni, iRoma yobupapa, kanye ne-United States njengokuthi “ohulumeni basemhlabeni.” Esigabeni sesibili ukhomba ukuthi laba hulumeni babelandelana lapho ethi, “ngobuqaba, bese kuthi ngobuPapa,” futhi, “lapho ubuPapa, sebuphucwe amandla abo, buphoqwa ukuba buyeke ukushushisa, uJohane wabona kuvela amandla amasha ezophinda izwi likadrako, aqhubekisele phambili lowo msebenzi ofanayo ononya nowokuhlambalaza.” Nokho akagcini lapho, ngokuba esigabeni sesithathu ukhomba ukuthi i-United States yayizophoqelela omunye umbuso phezu komhlaba wonke. Uthi, “Isilo esinezimpondo ezinjengezewundlu sikhuluma ngezwi likadrako, futhi ‘sisebenzisa wonke amandla esilo sokuqala phambi kwaso.’ Isiprofetho simemezela ukuthi siyakuthi kwabahlala emhlabeni mabenzele isilo umfanekiso.”

Izahluko zeshumi nambili nezeshumi nantathu zeSambulo zikhomba iRoma yobuqaba, iRoma yobupapa, i-United States, kanye nomfanekiso wesilo womhlaba wonke, omiswa yi-United States. Incazelo “yomfanekiso wesilo” iyinhlanganisela yeBandla noMbuso, futhi ukuba umhlaba wonke umise umfanekiso wesilo, ngokwenzazelo uqobo, kukhomba ukuthi ezinsukwini zokugcina, uhulumeni womhlaba wonke oyedwa uyophoqelelwa phezu komhlaba wonke. Umbuso

uyokwakhiwa uMbuso neBandla, iBandla libuse phezu kwalobo budlelwano. Izahluko zeshumi nambili nezeshumi nantathu zeSambulo zikhomba imibuso emine elandelayo, futhi yona leyo mibuso imelelwa esahlukweni seshumi nesikhombisa, kanye nakuDaniyeli isahluko sesibili.

Ngo-1798, uJohane wabona ukuthi imibuso emihlanu yokuqala yesiprofetho seBhayibheli yayisivele iwile, nokuthi ngo-1798, kwakukhona umbuso owodwa ngaleso sikhathi. Umbuso wesiprofetho seBhayibheli owaqala ngo-1798 kwakuyisilo somhlaba sesAmbulo 13, esaqala njengewundlu, kodwa sigcine sikhuluma njengodrako. I-United States ingumbuso wesithupha wesiprofetho seBhayibheli onezimpondo ezimbili, olandela umbuso wesihlanu waseBhabhiloni elingokomoya owawuthole inxeba elibulalayo. Umbuso wesihlanu wawuyiBhabhiloni elingokomoya, elalifuzaniswe ngumbuso wokuqala weBhabhiloni langempela. Umbuso wesithupha onezimpondo ezimbili wawufuzaniswe yizingalo ezimbili zesiliva.

Ngo-1798, kwakuzoba khona umbuso owawusesekusasa, ngokuba ngo-1798, “omunye akakafiki.” Lapho lowo mbuso wesikhombisa ufika emlandweni, wawuyaku “qhubeka isikhashana esifushane” kuphela. Umbuso wesihlanu wamukela inxeba elibulalayo, umbuso wesithupha wawunezimpondo ezimbili, kanti umbuso wesikhombisa uqhubeka isikhathi esifushane kuphela. Umongo walesi siqephu waveza ukuthi umbuso wesikhombisa umelelwa “ngamakhosi ayishumi”, ngokuba lapho “amakhosi ayishumi” eba ngumbuso, abusa “ihora elilodwa” kuphela, futhi “ihora” elilodwa “liyisikhathi” esifushane. Lapho “amakhosi ayishumi” ebusa, abusa ndawonye nalesi silo ngalelo “hora elilodwa.”

“Nezimpondo eziyishumi ozibonileyo zingamakhosi ayishumi, angakawamukeli umbuso; kodwa amukela amandla njengamakhosi ihora elilodwa kanye nesilo.” IsAmbulo 17:12.

“Izimpondo eziyishumi” zingumbuso wesikhombisa, kodwa zibusu kanye nesilo “ihora elilodwa”. “Ihora elilodwa” liyisikhathi senhlekelele yomthetho weSonto, eqala ngomthetho weSonto osuseduze ukufika e-United States. Ziyavuma ukubusa kanye nesilo, ngoba ziphoqeleka ukwenza kanjalo yinkosi eyinhloko, okuyi-United States. USister White, endimeni esisanda kuyicaphuna, ukhomba ukuthi amandla okugcina okushushisa abantu bakaNkulunkulu yisilo somhlaba.

“UJohane wabona amandla amasha evela ukuze azwakalise izwi likadrako, aqhubekisele phambili wona lowo msebenzi ononya nowokuhlambalaza. La mandla, okungawokugcina okuyolwa impi nebandla nomthetho kaNkulunkulu, amelwa ngesifanekiso sesilo esinezimpondo ezifana nezewundlu.” Signs of the Times, November 1, 1899.

Umbuso wokugcina wesiprofetho seBhayibheli ulethwa ngokukhohliswa okwenziwa yi-United States, njengoMprofethi Wamanga. Lo mbuso waqala njengewundlu ngowe-1798, kodwa ezinsukwini zokugcina uphoqelela umhlaba ukuba wamukele umfanekiso wesilo womhlaba wonke, okuyinto echazwa ngokuyisisekelo njengokuhlanganiswa kweBandla noMbuso lapho iBandla lilawula lobu budlelwane. Lowo mbuso futhi uchazwa njengobunye obunezingxenywe ezintathu.

“AmaProthestani ase-United States ayoba ngabaphambili ekweluleni izandla zawo ngaphesheya komhosha ukuze abambe isandla soMimoya; ayokwelula ngaphesheya kwalasha ukuze axhawulane nombuso waseRoma; futhi ngaphansi kwethonya lwalolu bumbano

oluyizingxeny ezingintathu, leli zwe liyolandela ezinyathelweni zeRoma ekunyatheleni amalungelo kanembeza.” The Great Controversy, 588.

Inyunyana ephindwe kathathu iyinyunyana kadrako, yesilo, neyomprofethi wamanga, okuthi kuSambulo isahluko seshumi nesithupha baphume baye emakhosini omhlaba bahole izwe e-Armagedoni.

Ngase ngibona imimoya emithathu engcolileyo, efana namaxoxo, iphuma emlonyeni kadrako, nase mlonyeni wesilo, nase mlonyeni womprofethi wamanga. Ngokuba iyimimoya yamadimoni, eyenza izimangaliso, ephuma iye emakhosini omhlaba nawowonke umhlaba, ukuba iwaqoqele empini yalolo suku olukhulu lukaNkulunkulu uMnimandla onke. IsAmbulo 16:13, 14.

“Amandla aseRoma” awupapa, isilo nombuso wesihlanu wesiprofetho seBhayibheli owathola inxeba elibulalayo. “AmaProthestani” amele i-United States, umprofethi wamanga, nombuso wesithupha nowokugcina wesiprofetho seBhayibheli. “Umoya” yi-United Nations, udrako nombuso ovuma ukubusa ihora elilodwa kanye nesilo. Inyunyana enezihlangothi ezintathu ifezwa phakathi “nehora elilodwa” eliyilo “ihora” “lokuzamazama komhlaba okukhulu” kusAmbulo isahluko seshumi nanye, okuwumthetho weSonto ozayo maduze.

“Ngesimemezelo esiphoqelela ukumiswa kobuPapa ngokwephula umthetho kaNkulunkulu, isizwe sethu siyozihlukanisa ngokuphelele nokulunga. Lapho ubuProthestani buyokwelula isandla sabo ngaphesheya kwegebe ukuze bubambe isandla samandla aseRoma, lapho buyokwelula ngaphesheya komhoshu ukuze buhlangane ngezandla noMoyanismo, lapho, ngaphansi kwethonya lwalolu bumbano oluphindwe kathathu, izwe lakithi liyokwenqaba yonke imigomo yoMthethosisekelo walo njengohulumeni wobuProthestani noweriphabhulikhi, futhi lenze amalungiselelo okusabalalisa amanga nokudukisa kobuPapa, khona-ke singazi ukuthi isikhathi sesifikile sokusebenza okumangalisayo kukaSathane nokuthi ukuphela sekusondele.” Testimonies, umqulu 5, 451.

Esahlukweni sesibili sikaDaniyeli, iBhabhiloni, umbuso wokuqala wesiprofetho seBhayibheli omelwe yinhloko yegolide, ufanekisa iBhabhiloni elingokomoya, umbuso wesihlanu wesiprofetho seBhayibheli. Umbuso ophindwe kabili wamaMede namaPheresiya, amahlombe nezingalo zesiliva, umbuso wesibili wesiprofetho seBhayibheli kuDaniyeli 2, umelela isilo somhlaba esinezimpondo ezimbili, i-United States, umbuso wesithupha wesiprofetho seBhayibheli. Ithusi lomfanekiso kaDaniyeli 2, elimelela iGrisi, umbuso wesithathu wesiprofetho seBhayibheli, limelela iZizwe Ezihlangene, ikhanda lesikhombisa eliqhubeka “ihora elilodwa”, futhi elivuma ukwamukela isikhundla enhlanganweni ephindwe kathathu kadrako, yesilo, nomprofethi wamanga.

Umbuso wensimbi kaDaniyeli isahluko sesibili, umbuso wesine wesiprofetho seBhayibheli, umelela umbuso wesishiyagalombili, ongowabasikhombisa. IRoma yobuqaba engokoqobo, umbuso wesine, imelela iRoma yanamuhla, engumbuso ohlelwe ngenhlanganisela yeBandla noMbuso, iBandla libuse phezu kwalobo budlelwane. Lowo mbuso unemvelo ephindwe kathathu, ngokuba inkosi ephambili “yamakhosi ayishumi” ingumbuso wesithupha, okuwukuthi isilo

somhlaba. Umbuso wesithupha ungu-Ahabi, owayeshade noJezebeli. Umbuso wesithupha, lapho umelelwa ebunyeni bawo obuphindwe kathathu, uyRoma yanamuhla, eyandulelwa umbuso wesihlanu owawuyiRoma yobupapa, yona eyandulelwa umbuso wesine, iRoma yobuqaba.

AmaMillerite abona iRoma kuphela njengombuso wesine nowokugcina. Aqonda ukuthi wawunezimo ezimbili ngemvelo, kodwa awazange abone omunye umbuso wasemhlabeni owawuzolandela. Umbuso wesine kwakuyiRoma lobuhedeni, eyandulela iRoma yobupapa, umbuso wesihlanu, wona olandelwa iRoma yesimanje, umbuso wesithupha. Umbuso wesithupha ungowesithathu ezibonakalisweni ezintathu zamaRoma.

Ubunye obuphindwe kathathu bukadra, besilo, nomprofethi wamanga buyiRoma yanamuhla futhi buyiBhabhiloni Elikhulu, elinesilonda salo esibulalayo eselaphekile. I-United States, iNhlangothi Yezizwe Ezihlangene, nesifebe saseThire zimelela umbuso wesishiyagalombili nowokugcina, kodwa bobathathu bangabalingani kulobo bunye obuphindwe kathathu bombuso wesithupha, okuyiwona mandla okugcina “okulwa nebandla nomthetho kaNkulunkulu.”

I-United States iyingxenye eyodwa kwezintathu zombuso wesithupha. I-United Nations, njengengxenye yenhlangothi emithathu, nayo iyingxenye eyodwa kwezintathu zombuso wesithupha, futhi nobupapa buyingxenye eyodwa kwezintathu zombuso wesithupha. Kuleli zinga inani le-United States linguSITHUPHA, nenani le-United Nations linguSITHUPHA, futhi nenani lobupapa linguSITHUPHA. Inhlangothi emithathu imelela inani lomuntu, “umuntu wesono”, futhi inani lakhe linguSITHUPHA-SITHUPHA-SITHUPHA.

Nanku ukuhlakanipha. Onokuqonda makabale inani lesilo; ngokuba liyinani lomuntu; nenani laso lingamakhulu ayisithupha namashumi ayisithupha nesithupha. IsAmbulo 13:18.

Umbuso wesithupha nowokugcina ohlukile yi-United States, kodwa ukhohlisa umhlaba, ngoba ungumProfethi wamanga.

Wasebenzisa wonke amandla esilo sokuqala phambi kwaso, wenza umhlaba nabahleli kuwo bakhonze isilo sokuqala, esasilimele ukufa, kodwa isilonda saso saphulukiswa. Wenza izimangaliso ezinkulu, waze wenza nomlilo wehlela emhlabeni uvela ezulwini phambi kwabantu, wabakhohlisa abahleli emhlabeni ngezibonakaliso ayenikwe amandla okuzenza phambi kwesilo; ethi kwabahleli emhlabeni mabenzela isilo umfanekiso, sona esasilinyazwe ngenkomba, kepha saphila. IsAmbulo 13:12–14.

“Amandla esilo sokuqala phambi kwaso,” amelela amandla anikezwa upapa ngamakhosi aseYurophu, eqala ngoClovis ngonyaka ka-496. I-United States isebenzisa amandla ayo ezempi, ehambisana namandla ayo omnotho, ukukhohlisa nokuphoqa umhlaba. I-United States iphoqa umhlaba ukuba ukhulekele upapa, ngokuphoqelelwa kokukhuleka ngeSonto. I-United States yenza izimangaliso ezinkulu ngokwenza umlilo, (uphawu lomyalezo) wehle uvela ezulwini, okuzofezwa nge-Information Super-Highway, emele intuthuko ephelele yokugezwa kwengqondo nenkulumbo-ze, okuyisibonakaliso sanamuhla se-hypnosis. Ngenxa yenhlekelele eyandayo elethwe phezu komhlaba yi-Islam, njengoba begcwalisa indima yabo ekuthukutheliseni izizwe, umhlaba uyakhohliswa ukuba wamukele uhlelo lomhlaba wonke lokuhlanganiswa kweBandla noMbuso

oluqukethe udrako, isilo, nomprofethi wamanga.

Lapho ivesi leshumi nesishiyagalombili lesAmbulo ishumi nantathu lithi: “bala inani lesilo,” lelo nani liyimibuso emithathu ehlanganayo ukuze yakhe umbuso wesithupha nowokugcina. Lapho lowo mbuso ka-666 usumisiwe, uyoba ukugcwaliseka kwemfumbe yesiprofetho ethi inkosi yesishiyagalombili ivela kweyisikhombisa. Leyo mfumbe yesiprofetho iyingxenye yeqiniso elembuliweyo lapho iNgonyama yesizwe sakwaJuda ivula iSambulo sikaJesu Kristu.

Ngenxa yalesi sizathu imfihlakalo yombuso wokugcina oyimbuso wesithupha ophindwe kathathu, okuyiBabiloni elingokomoya futhi elakhohlakala iminyaka engamashumi ayisikhombisa engokomfanekiso, futhi oyiyo iRoma yanamuhla, futhi oyisona futhi isithombe sesilo somhlaba wonke, esafanekiswa ngumbuso wokuqala waseBabiloni, nangumbuso wesine weRoma yobuqaba, ifakazelwa kabili ngokuchazwa kokuthi “abahlakaniphileyo” yibo abayakuqonda leli qiniso, ngoba imfihlakalo ka-666 isekelwe kulabo abanokuhlakanipha, njengalokhu kunjalo nangemfihlakalo yenkosi yesishiyagalombili evela kwabayisikhombisa.

Nabu ubuhlakani. Onokuqonda makabale inani lesilo; ngokuba liyinani lomuntu; nenani laso liyizinkulungwane ezingamakhulu ayisithupha namashumi ayisithupha nesithupha. IsAmbulo 13:18.

Nansi ingqondo enokuhlakanipha. Izinhloko eziyisikhombisa ziyizintaba eziyisikhombisa, ahlezi phezu kwazo owesifazane. IsAmbulo 17:9.

Ukuvulwa kwesAmbulo sikaJesu Kristu kuqondwa “ngabahlakaniphileyo,” hhayi ngababi. Kokubili ukubhekiselwa ekuhlakanipheni encwadini yesAmbulo kumayelana nalabo “abanokuqonda,” futhi lokho “abahlakaniphileyo” abakuqondayo “ukwanda kolwazi”. “Ukwanda kolwazi,” okuyiso iSambulo sikaJesu Kristu, kuyisambulo sokuthi umbuso wesishiyagalombili, ongumbuso ophindwe kathathu ka-666, ubuye futhi umelwe kuDanyeli isahluko sesibili, ngokuba amagugu ephupho likaMiller ayakukhanya ngokuphindwe kayishumi kakhulu ezinsukwini zokugcina.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“Esambulweni kuvezwa izinto ezijulileyo zikaNkulunkulu. Igama uqobo elinikezwe amakhasi aso aphefumulelweyo, elithi, ‘IsAmbulo,’ liyaphikisa isitatimende sokuthi lena yincwadi evaliweyo. Isambulo siyinto eyambulwayo. INkosi uqobo lwayo yambulela inceku Yayo izimfihlakalo eziqukethwe kule ncwadi, futhi ihlose ukuba zivulekele ukufundwa yibo bonke. Amaqiniso ayo aqondiswe kulabo abaphila ezinsukwini zokugcina zomlando walomhlaba, kanye nakulabo ababephila ezinsukwini zikaJohane. Ezinye zezigcawu ezivezwa kulesi siprofetho sezadlula, ezinye zenzeka manje; ezinye ziletha embonweni ukuphela kwengxabano enkulu phakathi kwamandla obumnyama neNkosana yezulu, kanti ezinye zembula ukunqoba nezinjabulo zabahlengiweyo emhlabeni owenziwe musha.

“Makwangabikho ocabanga ukuthi, ngoba engenakuchaza incazelo yalo lonke uphawu oluseSambulweni, akunamsebenzi kuye ukuhlola le ncwadi ngomzamo wokwazi incazelo yeqiniso eliqukethwe kuyo. Lowo owembulela uJohane lezi zimfihlakalo uyakumnika

umphenyi weqiniso okhuthela ukunambitha kusengaphambili kwezinto zasezulwini. Labo izinhliziyi zabo zivulekile ekwamukeleni iqiniso bayakunikwa amandla okuqonda izimfundiso zalo, futhi bayakuphiwa isibusiso esathenjiswa labo 'abezwa amazwi alesi siprofetho, bagcine nalezo zinto ezilotshwe kuso.'"

"Encwadini yeSambulo kuhlanguka futhi kuphele zonke izincwadi zeBhayibheli. Nansi ingxenye ephelileyo yencwadi kaDaniyeli. Enye iyisiprofetho; enye iyisambulo. Incwadi eyayivalwe ngophawu akusiyo iSambulo, kodwa yileyo ngxenye yesiprofetho sikaDaniyeli ephathelene nezinsuku zokugcina. Ingelosi yayala yathi, 'Kepha wena, Daniyeli, vala amazwi, unamathisele uphawu encwadini, kuze kube sesikhathini sokuphela.' Daniyeli 12:4." Izenzo ZabaPhostoli, 584, 585.