

# Incwadi kaDaniyeli - Inombolo Yamashumi Ayisishiyagalolunye Nantathu

*Ukwembulwa koMthathu Wokuprofetha waseRoma: Kusakela Ebuhedeni  
Basendulo Kuya Enkohlisweni Yesimanje*

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Incwadi kaDaniyeli ikhombisa ukuthi yiRoma emisa umbono, futhi lokho kuqonda kwaphikiswa ngamaProthestani omlando wamaMillerite ngesikhathi uWilliam Miller echaza leli qiniso. Ezinsukwini zokugcina, kuseyiRoma esamisa umbono, futhi namuhla ubu-Adventism baseLawodikeya sebusekela umbono wamaProthestani awileyo wokuthi abaphangi babantu bakho ngu-Antiochus Epiphanes. Abantu besivumelwano ababedlulwayo emlandweni wamaMillerite bamelana nalo lona iqiniso, okuyilo manje eliphikiswa ngabantu besivumelwano bezinsuku zokugcina asebedlulwayo manje. USolomoni wakusho kahle:

Into ebikade kwenzekile, iyikho okuyakuba khona; nalokho okwenziweyo, yikho okuyakwenziwa; akukho nto intsha phansi kwelanga. Kukhona yini into okungathiwa ngayo: Bheka, lokhu kusha? Sekuvele kwaba khona ezikhathini zasendulo, ezaziphambi kwethu. UmShumayeli 1:9, 10.

Ngokwesiprofetho kunezibonakaliso ezintathu zeRoma, futhi izibonakaliso ezimbili zokuqala zikhomba izimpawu zesithathu, ngokuba iqiniso limiswa phezu kobufakazi bababili.

Kepha uma engakuzwa, thatha kanye nawe oyedwa noma ababili futhi, ukuze ngezwi lofakazi ababili noma abathathu yonke indaba iqiniswe. Mathewu 18:16.

Inkolo yaseRoma yobuqaba yayiwubuqaba, futhi ubuqaba buyisifaniso somgunyathi senkolo yeqiniso. Abuyona kakhulu isifaniso somgunyathi ngomqondo okuqondwa ngawo imali yomgunyathi, ngoba ubuqaba empeleni abubukeki nhlobo njengenkolo yeqiniso. Kodwa ngokwesiprofetho bunezimpawu zobungunyathi. UMuzi waseRoma uyisifaniso somgunyathi seJerusalema, futhi unethempeli (iPantheon) elaliyisifaniso somgunyathi sethempeli laseJerusalema. Imikhuba yenkolo yobuqaba ayingcweliswanga futhi ingeyobudemoni, kodwa imelela imikhuba yenkolo yomgunyathi kaSathane. Inhloko yenkolo yaseRoma yobuqaba yayinesihloko esithi Pontifex Maximus. "Pontifex Maximus" ekuqaleni lalibhekisela kumpristi omkhulu wenkolo yombuso waseRoma eRoma lasendulo, umsuka walo ubuyela emuva ezinsukwini zakuqala zoMbuso WeRiphabhulikhi yaseRoma. Ngokuhamba kwesikhathi, lahlotsaniswa negunya lezombusazwe nelenkolo, futhi ekugcineni laguquka laba yisihloko esisetshenziswa nguPapa eBandleni lamaRoma Katolika namuhla.

Isiqu esisemthethweni sompristi omkhulu waseRoma wobuhedeni sasingu-Pontifex Maximus, futhi sasiyisona futhi isiqu sompristi omkhulu waseRoma wobupapa, futhi siyigama lesiLatini elisho "Omkhulu Kunabo Bonke WomPontifi Ophakeme Kakhulu." Wayengumpristi omkhulu

wenkolo yombuso waseRoma, ikakhulukazi inkolo yokukhuleka kukankulunkulu uJupiter. UPontifex Maximus wayenegunya elikhulu kwezenkolo kanye nemithwalo yemfanelo ebalulekile, okuhlanganisa ukuqondisa imikhosi ehluhahlukene yenkolo nokuqinisekisa ukusebenza okufanele kwekhalenda lenkolo laseRoma. UPontifex Maximus wayeyinhloko yeKholeji Yabapontifi (Collegium Pontificum), iqembu labapristi elalibophezele ekuchazeni nasekulondolozeni imikhosi yenkolo yamaRoma.

Umpristi omkhulu waseRoma yobuqaba kanye nowaseRoma yobupapa wayenguPontifex Maximus; ngakho-ke isiqu somholi weRoma yanamuhla ngokwemvelo naso siyoba nguPontifex Maximus. Inkolo yeRoma yobuqaba yayiwubuqaba, futhi inkolo yeRoma yobupapa yayiwubuqaba, futhi iseyibona nanamuhla, kodwa ifihlwe ngaphansi kokuvuma ubuKristu; futhi inkolo yeRoma yanamuhla yezinsuku zokugcina iyoba wubuqaba, ifihlwe ngaphansi kokuvuma ubuKristu.

Kokubili iRoma yobuhedeni kanye neRoma yobupapa zazinesikhathi esithile ezaziyobusa ngaso ngokukhulu. IRoma yobuhedeni yayiyobusa ngokukhulu iminyaka engamakhulu amathathu namashumi ayisithupha, ekugcwalisekeni kwesiprofetho sesikhathi sikaDaniyeli isahluko 11, ivesi 24.

Uyongena ngokuthula ngisho nasezindaweni ezichumayo kakhulu zesifundazwe; futhi uyokwenza lokho okuyinto oyise abangakwenzanga, noyisemkhulu bakhe abangakwenzanga; uyobasakazela impango, nempahla ephangiweyo, nengcebo; yebo, uyohlala amacebo akhe ngokumelene nezinqaba eziqinileyo, kuze kube yisikhathi. Daniyeli 11:24.

Isihloko sevesi lamashumi amabili nane yiRoma lobuqaba, ngokuba laba yibo okukhulunywa ngabo evesini leshumi nesithupha, futhi bayaqhubeka beyisihloko kuze kube yivesi lamashumi amathathu nanye. Sizobhekana nala mavesi ngokuqondile ezihlokweni ezizayo, kodwa lapha simane siveza ukuthi isiprofetho sakhomba ukuthi iRoma lobuqaba yayiyobusa ngobukhosi obuphelele iminyaka engamakhulu amathathu namashumi ayisithupha, njengoba kumelwe yiRoma “ihlela” “amaqhinga ayo ngokumelene nezinqaba eziqinile, kuze kube yisikhathi.” Igama elihunyushwe ngokuthi “ngokumelene” empeleni lisho ukuthi “kusukela,” futhi ivesi lisho ukuthi iRoma yayiyiqondisa umhlaba “isukela” “ezinqabeni eziqinile,” okwakuyiDolobha laseRoma, futhi yayiyokwenza lokho “ngesikhathi”, okuyiminyaka engamakhulu amathathu namashumi ayisithupha.

IRoma lobuhedeni laqala ukubusa ngokuphakeme eMpini yase-Actium, ngo-31 BC, laqhubeka nokubusa ngokuphakeme kwaze kwaba unyaka ka-330 AD, lapho uConstantine esusa inhloko-dolobha yombuso esinqabeni seDolobha laseRoma wayiyisa eDolobheni laseConstantinople. Khona-ke umbuso waqala ukuwohloka kwawo okudumazayo. IDolobha laseRoma lalinyona “inqaba” engokwesiprofetho yeRoma lobuhedeni, futhi lapho lalibusa lisuka kulelo dolobha lalingehlulwa. Empini eyalandela ukudluliswa kwamandla kukaConstantine, iDolobha laseRoma laba yisihlava sokuhlaselwa uGenserik nezizwe zamaqaba ezazihlasela, ezimelelwa yiZimpondo ezine zokuqala zesAmbulo isahluko sesishiyagalombili.

Ngenxa yalesi sizathu kuDaniyeli isahluko seshumi nanye, ivesi lamashumi amathathu nanye, “izingalo” (iRoma lobuqaba) ezasiza ubuPapa, zaqala ngokungcolisa “indawo engcwele yamandla.” UMuzi waseRoma uyiyo “indawo engcwele yamandla” ngokwesiprofetho kuyo yomibili iRoma lobuqaba neRoma lobuPapa, ngoba ngonyaka ka-330, ngokudluliselwa kombuso wobuqaba eConstantinople, uMuzi waseRoma washiyelwa iRoma lobuPapa elalikhula. Ngenxa yalesi sizathu, IsAmbulo isahluko seshumi nantathu, ivesi lesibili lithi udrako (iRoma lobuqaba), wanika iRoma lobuPapa “isihlalo” saso. “Isihlalo” siyindawo lapho umbuso ubusa khona, futhi kusukela ngonyaka ka-538 kuze kube ngu-1798, iRoma lobuPapa labusa ngobukhosi obuphakeme, njengoba nje iRoma lobuqaba labusa ngobukhosi obuphakeme “isikhathi”.

Isiprofetho sikhomba inkathi ethile lapho kokubili iRoma yobuqaba neRoma yobupapa kwakuyobusa ngokuphakeme ngokuphelele, futhi lapho zenza kanjalo kwakuyoba zisuka esihlalweni sazo sobukhosi, okwakuyiDolobha laseRoma. Ukunganqotshwa kweRoma yobuqaba kwaphela lapho isuka eDolobheni laseRoma, okwamaka ukuphela kweminyaka engamakhulu amathathu namashumi ayisithupha, emelwe ngokuthi “isikhathi” evesini lamashumi amabili nane, futhi lapho iminyaka eyinkulungwane namakhulu amabili namashumi ayisithupha yokubusa kobupapa iphela ngo-1798, uNapoleon wenza ukuba upapa akhishwe eDolobheni laseRoma, futhi wafa esekudingisweni.

IRoma yamaqaba neRoma yobupapa kusungula ukuthi iRoma yanamuhla iyobusa ngobukhosi obuphelele isikhathi esithile esiqondile sesiprofetho ezinsukwini zokugcina. “Isikhathi asisekho,” kodwa isikhathi sokushushisa kobupapa sezinsuku zokugcina siyisikhathi esiqondile esiqala ngomthetho weSonto ozayo maduze e-United States futhi siqhubeke kuze kuvalwe isikhathi sokuhlolwa kwabantu, lapho uMikayeli esukuma futhi ememezela, “Ongalungile makaqhubeke abe ngongalungile; nongcolileyo makaqhubeke abe ngongcolileyo; nolungileyo makaqhubeke abe ngolungileyo; nongcwele makaqhubeke abe ngongcwele.”

IRoma lobuqaba yashushisa amaKristu eColosseum eDolobheni laseRoma phakathi nomlando wayo ogcwele igazi, futhi izazi-mlando zobuKristu zilinganisele ukuthi phakathi neNkathi Emnyama yokubusa kobupapa kwabulawa abafel’ ukhohlo abayizigidi eziyikhulu ngupapa, kodwa upapa uyakuphika lokho kushiwo futhi ubeka isilinganiso cishe ezigidini ezingamashumi amahlanu. IRoma yobuqaba neRoma yobupapa kokubili kwashushisa abathembekileyo bakaNkulunkulu, futhi neRoma yanamuhla nayo izoshushisa abantu bakaNkulunkulu abathembekileyo ezinsukwini zokugcina.

“Abanengi bayoboshwa, abanengi bayobalekela ukuphila kwabo emadolobheni nasezigodini, futhi abanengi bayoba ngabafel’ ukhohlo ngenxa kaKristu ngokuma bevikela iqiniso.” Selected Messages, book 3, 397.

IRoma yobuqaba yanqoba izithiyo ezintathu zendawo lapho ithatha ukulawula umhlaba. IRoma yobupapa yanqoba izithiyo ezintathu zendawo lapho ithatha ukulawula umhlaba. IRoma yesimanje yanqoba iNkosi yaseNingizimu (iSoviet Union engakholelwa kuNkulunkulu) ngo-1989, futhi ngokulandelayo iyakuketula izwe elikhazimulayo (i-United States) emthethweni weSonto ozayo maduze. Khona-ke iyakuwunqoba uGibhithe (umhlaba wonke).

“Wonke umphakathi uhlukaniseka izigaba ezimbili ezinkulu, abalalelayo nabangalaleli. Siyotholakala sikusiphi isigaba?”

“Labo abagcina imiyalo kaNkulunkulu, labo abangaphili ngesinkwa sodwa, kodwa ngamazwi onke aphuma emlonyeni kaNkulunkulu, bayakha ibandla likaNkulunkulu ophilayo. Labo abakhetha ukulandela umphikukristu bayizikhonzi zaleso sihlubuki esikhulu. Behlelwe ngaphansi kwesibhengezo sikaSathane, bephula umthetho kaNkulunkulu, futhi bahole abanye ukuba bawuphule. Bazama ukuhlela imithetho yezizwe ngendlela yokuba abantu babonakalise ukwethembeka kwabo kohulumeni basemhlabeni ngokunyathela imithetho yombuso kaNkulunkulu.”

“USathane uphambukisa izingqondo ngemibuzo engenakubaluleka, ukuze zingaboni ngezwi elikhanyayo nelicacileyo izinto ezibaluleke kakhulu. Isitha sihlela ukucupha umhlaba.

“Umhlaba okuthiwa ungowobuKristu uyoba yinkundla yezenzo ezinkulu nezinqamulayo. Abantu abasegunyeni bayoshaya imithetho elawula unembeza, belandela isibonelo sobuPapa. IBabiloni liyokwenza zonke izizwe ziphuze iwayini lolaka lobufebe balo. Zonke izizwe ziyokwenziwa zihileleke.” Manuscript Releases, volume 1, 296.

Ukuze kuvikelwe iqiniso elichaza “izwe elikhazimulayo” likaDaniyeli isahluko seshumi nanye ivesi lamashumi amane nanye njengophawu lwe-United States, iNgonyama yesizwe sakwaJuda yavulela abafundi besiprofetho bezinsuku zokugcina isimiso sokusebenza kathathu kwesiprofetho. Ukukhanya okuvela kulawo mavesi ayisithupha okugcina kusekelwe ngokusebenzisa umlando omelwe “ngoqhubekayo” encwadini kaDaniyeli, njengoba kuchaziwe evesini lamashumi amathathu nanye likaDaniyeli isahluko seshumi nanye, kulawo mavesi ayisithupha okugcina esahluko. Lelo qiniso elifanayo eliyisisekelo (“okuqhubekayo”), elaba yisihluthulelo sohlaka lwesiprofetho lukaMiller, nalo lakhiqiza uhlaka lwesiprofetho lwezinsuku zokugcina. Uhlaka lukaMiller lwalusekelwe emandleni amabili achithayo obuqaba nobupapa ayeshushisa abantu bakaNkulunkulu, kanti uhlaka lwezinsuku zokugcina lusekelwe emandleni amathathu achithayo ashushisa abantu bakaNkulunkulu ezinsukwini zokugcina.

Ukwanda kolwazi okumelelwe emavesini ayisithupha okugcina kaDaniyeli isahluko se-11, amele ukwanda kolwazi okwafika ngo-1989, futhi okumelelwa nguMfula iHidekeli, kwamelwa yizitha zeqiniso. Lokho kumelana kwaholela ekuqondeni komgomo wokusetshenziswa kathathu kwesiprofetho, owaqala ukubonwa njengokusetshenziswa kathathu kweRoma, okuyisihloko esimisela umbono womlando wesiprofetho.

Lapho kungekho umbono, abantu bayabhubha; kepha ogcina umthetho, uyajabula. IzAga 29:18.

Ukusetshenziswa okuphindwe kathathu kwezibonakaliso ezintathu zeRoma kuveza ukuthi inkolo yeRoma yobuqaba neyobupapa iwubuqaba, nokuthi inkolo yabo ibuswa ngumuntu onezihloko ezithi Pontifex Maximus. Lezo zibonakaliso ezimbili zeRoma ziveza ukuthi imibuso emithathu yezindawo iyasuswa ngaphambi kokuba zona zibuse ngokuphakeme isikhathi esinqunyiwe, nokuthi ziyobusa zisuka emzini waseRoma onamagquma ayisikhombisa, oyindawo yazo engeweke yamandla. Zombili zafakaza iqiniso lokuthi zashushisa abantu bakaNkulunkulu abathembekileyo.

Ngakho-ke, ngokusekelwa yilaba bofakazi ababili siyazi ukuthi inkolo yeRoma yanamuhla iyoba ubuqaba, nokuthi iyakuqondiswa upapa waseRoma onesihloko esithi Pontifex Maximus.

Ngaphambi kokuba isifebe esikhulu sithathe amandla futhi sibuse ngokuphelele, iRoma yanamuhla kuyodingeka inqobe izithiyo ezintathu, futhi isithiyo sokuqala siyinto yomlando osudlulile—ukubhujiswa kweSoviet Union ngo-1989, isitha seRoma esasingakholelwa ebukhoneni bukaNkulunkulu futhi esasimelana namandla eRoma eYurophu. Isithiyo esilandelayo siyosuswa emthethweni weSonto osuzayo maduze e-United States, bese iZizwe Ezihlangene zinikela igunya lazo kuRoma yanamuhla okwesikhashana. Uma isihlaliswe ngokuphelele esihlalweni sobukhosi, khona-ke kuyokwenzeka ukuhlushwa kwezinsuku zokugcina.

Incwadi kaDaniyeli, futhi ikakhulukazi iSambulo isahluko sesishiyagalombili, inikeza izimfanelo zesiprofetho zeRoma, ezisiza ekuzuzeni ukuqonda okulungile ngeRoma yanamuhla. Enye yalezo zimfanelo kwakuwukwahlukaniswa koMbuso wamaRoma waba yiMpumalanga neNtshonalanga njengoba kwafezwa uConstantine ngonyaka ka-330. IRoma yobuqaba neRoma yobupapa, uma kubhekwa ndawonye, nakho kukhuluma ngemvelo ephindwe kabili yeRoma. Ukwahlukanisa kukaConstantine okwakhiqiza iRoma yasentshonalanga neyasempumalanga kungubufakazi besibili beRoma yobuqaba neRoma yobupapa. UConstantine wamisa igunya lombuso empumalanga, washiya igunya lesonto entshonalanga. IRoma yobuqaba yayimele ubuciko bombuso, kanti iRoma yobupapa yayimele ubuciko besonto. Impumalanga yayiwubuciko bombuso, intshonalanga yayiwubuciko besonto njengoba kufanekiswe yinsimbi nobumba bukaDaniyeli ababili, noma uphondo lwesilisa nophondo lwesifazane lukaDaniyeli isahluko sesishiyagalombili, noma izilo ezidla ezinye zikaDaniyeli isahluko sesikhombisa, kanye nezilo zendawo engcwele zikaDaniyeli isahluko sesishiyagalombili.

IRoma yanamuhla nayo iyoba nemvelo ephindwe kabili, yakhiwe ngokuhlanganiswa kwebandla nombuso, kwensimbi nobumba, kanye nobuqili bebandla nobuqili bombuso, kodwa iRoma yanamuhla nayo inemvelo ephindwe kathathu. Encwadini yesAmbulo isahluko sesishiyagalombili, kokubili iRoma yasentshonalanga neyasempumalanga kwahlukaniswa ngokoqobo nangokomfanekiso kwaba kathathu. UConstantine, ebusa eseRoma yasempumalanga, wahlukanisa umbuso wakhe ngokoqobo wawabela amadodana akhe amathathu, kanti iRoma yasentshonalanga yamelwa ngokomfanekiso yilanga, inyanga nezinkanyezi, okwakumela isimo sokubusa esiphindwe kathathu esasetshenziswa nguMbuso wamaRoma. Ngakho-ke iRoma yanamuhla, nakuba iyinto ephindwe kabili yobuqili bebandla nobuqili bombuso, futhi iyakumela inyunyana ephindwe kathathu emelwe udrako, isilo, nomprofethi wamanga.

Ukubonakaliswa kweRoma yobuqaba neRoma yobupapa kukhomba ukwakheka okuyinkimbinkimbi kwesiprofetho kweRoma yokugcina yesimanje. Yiyo leyo nyunyana ephindwe kathathu eyenzeka emthethweni weSonto ozayo maduze eholela izwe e-Armagedoni. Yona “Isithombe Sesilo” somhlaba wonke, esiwuphawu lokuhlanganiswa kweBandla noMbuso. Inhloko yaso nguPontifex Maximus, obusa esuka eDolobheni laseRoma, eliyisihlalo samandla akhe. Igunya lombuso lomuntu wesono liyakuhlinzekwa yiZizwe Ezihlangene, futhi izwe liyophoqwa ukuba lamukele uhlelo oluphindwe kathathu, nokho luphinde lube ngolukabili, lomphikukristu, ngamandla okuphoqelela e-United States. Kanjalo, njengoba nje iRoma yobuqaba (udrako)

kuSambulo isahluko seshumi nantathu, ivesi lesibili, yanika upapa “amandla ayo, isihlalo sayo negunya elikhulu”, i-United States, njengoba ifanekiselwa yiRoma yobuqaba, yenza yona le misebenzi emithathu efanayo ngenxa yeRoma yesimanje. Isihlalo yiDolobha laseVatican emzini waseRoma onezintaba eziyisikhombisa, igunya yiZizwe Ezihlangene, amandla yi-United States. Ngokuhlangene kuholela izwe endaweni lapho upapa “eyakufika ekupheleni kwakhe, kungabi khona oyomsiza”.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

Ingelosi yesithupha yathulula isitsha sayo phezu komfula omkhulu u-Ewufrathe; namanzi awo oma, ukuze kulungiswe indlela yamakhosi asempumalanga. Ngase ngibona imimoya emithathu engcolileyo efana namaxoxo iphuma emlonyeni kadrako, nasemlonyeni wesilo, nasemlonyeni womprofethi wamanga. Ngokuba iyimimoya yamadimoni, eyenza izimangaliso, ephuma iye emakhosini omhlaba nawomhlaba wonke, ukuze iwabuthanisele empini yalolo suku olukhulu lukaNkulunkulu uSomandla. Bheka, ngiza njengesela. Ubusisiwe lowo olindayo, alondoloze izingubo zakhe, funa ahambe enqunu, babone ihlazo lakhe. Yawabutha ndawonye endaweni ethiwa ngolimi lwesiHeberu i-Armagedoni. Ingelosi yesikhombisa yathulula isitsha sayo emoyeni; kwezwakala izwi elikhulu livela ethempelini lasezulwini, esihlalweni sobukhosi, lithi: Sekufezekile. IsAmbulo 16:12–17.