

Incwadi kaDaniyeli - Inombolo Engamashumi Ayisishiyagalolunye Nane

*Ukwambulwa Kwendlela Yesiprofetho: Ukuqonda Amandla Amathathu
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Uhlaka lwesiprofetho olwasetshenziswa nguWilliam Miller lwaluyisakhiwo samandla amabili achithayo: iRoma yobuqaba ilandelwa yiRoma yobupapa. Uhlaka lwesiprofetho olusetshenziswa yiFuture for America luyisakhiwo samandla amathathu achithayo: iRoma yobuqaba ilandelwa yiRoma yobupapa, bese kulandela ubuProthestani obuhlubukayo. Lezi zibonakaliso ezintathu zeRoma yilezo zandla ezintathu ezichithayo zikadrako, zesilo, nezomprofethi wamanga. Lolo hlaka lwaqashelwa kakhulu ngokumelana okwalethwa kuphikiswa ukukhanya kwamavesi ayisithupha okugcina esahluko seshumi nanye sikaDaniyeli, okwambulwa ngesikhathi sokuphela ngonyaka ka-1989.

Izibonakaliso ezimbili zokuqala zeRoma ziveza ukwakheka kwesiprofetho kweRoma yesimanje, okuyiyona mbonakalo yesithathu neyokugcina yeRoma. IRoma yesimanje iveza isakhiwo samandla okugcina aphindwe kathathu okushushisa ezinsukwini zokugcina. Okuhlobene kakhulu nalokho, kodwa kwehluke ngokusobala, yizibonakaliso ezintathu zeBhabhiloni. Esokuqala kwakuyiBabele likaNimrode. Esesibili kwakuyiBhabhiloni likaNebukhadinezari noBelishasari. Ngokuhlangene, labo bofakazi ababili besiprofetho baveza izici zesiprofetho zeBhabhiloni yesimanje. Nakuba, ngezinga elithile, iRoma yesimanje neBhabhiloni yesimanje kuyisidalwa esisodwa, izibonakaliso ezintathu zeBhabhiloni ziveza ukuwa kokugcina kweBhabhiloni, kanye nokuzidla komuntu wesono.

Ukuwa kweBhabhiloni kuyisihloko esikhulu nesicacile esiprofethweni seBhayibheli, njengoba kunjalo nangokuziphakamisa kukapapa waseRoma. Encwadini yesAmbulo isahluko seshumi nesikhombisa, enye yezingelosi ezithulula izinhlu pho eziyisikhombisa zokugcina iza ngokukhethekile ukuzokhomba ukwahlulelwa kweBhabhiloni, okuyenye inkulumo yokuba kwalo liwile.

Kwase kufika enye yezingelosi eziyisikhombisa ezazinezitsha eziyisikhombisa, yakhuluma nami, yathi kimi: Woza lapha; ngizakutshengisa ukwahlulelwa kwesifebe esikhulu esihlezi phezu kwamanzi amaningi; amakhosi omhlaba aphingile laso, labakhileyo emhlabeni badakwe yiwayini yobufebe baso. Ngakho yangithwala ngoMoya yangiyisa enkangala; ngase ngibona owesifazane ehlezi phezu kwesilo esibomvu kle, sigcwele amabizo okuhlambalaza, silezinhloko eziyisikhombisa lezimpondo ezilitshumi. IsAmbulo 17:1–3.

Umsebenzi wengelosi uwukubonisa uJohane ukwahlulelwa kowesifazane okubhalwe ebunzini lakhe ukuthi “IMFIHLAKALO, IBHABHILONI.”

Owesifazane wayembethe okububende nokubomvu klebhu, ehlotshiswe ngegolide nangamatshe ayigugu nangamaparele, ephethe esandleni sakhe indebe yegolide egcwele izinengiso nokungcola kobufebe bakhe; ebunzini lakhe kwakulotshiwe igama, IMFIHLAKALO, IBABILONI ELIKHULU, UNINA WEZIFEBE NOWEZINENGISO ZOMHLABA. Ngase ngibona owesifazane edakiwe yigazi labangcwele nangeligazi labafakazi bakaJesu; kwathi lapho sengimbona, ngamangala ngokumangala okukhulu. IsAmbulo 17:4–6.

Umshini wezepolitiki nezezizwe ubupapa obuwusebenzisayo ezinsukwini zokugcina ukuze bushushise labo obubabheka njengabahlubuki umelelwa “yisilo esibomvu kle, sigcwele amagama okuhlambalaza, sinamakhandla ayisikhombisa nezimpondo eziyishumi.” Iqiniso lokuthi buhlezi phezu kwalesi silo libonisa ukuthi buyasilawula lesi silo, njengalokhu umgibeli elawula ihhashi.

Futhi owesifazane ombonileyo ngumuzi omkhulu lowo, obusa phezu kwamakhosi omhlaba. IsAmbulo 17:8.

“Isilo esibomvu klebhu esinamakhandla ayisikhombisa nezimpondo eziyishumi” yiRoma yanamuhla, futhi simelela uhlaka lwezepolitiki lomhlaba owesifazane alusebenzisayo lapho eshushisa abathembekile bakaNkulunkulu ezinsukwini zokugcina. Owesifazane uyiBhabhiloni lanamuhla, umuzi omkhulu owenza ubufebe futhi obusa phezu kwamakhosi omhlaba. Izibonakaliso ezimbili zokuqala zeBhabhiloni, ezimelelwa yiBabele kuGenesisise isahluko seshumi nanye, nayiBhabhiloni kuDaniyeli izahluko zesine nesesihlanu, zichaza ukuzigqaja nokuwa kweBhabhiloni lanamuhla ezinsukwini zokugcina. Owesifazane owahlulelwa kusAmbulo isahluko seshumi nesikhombisa uyiBhabhiloni lanamuhla, kanti isilo abusayo phezu kwaso siyiRoma yanamuhla. Wenze ubufebe namakhosi, futhi ndawonye bayinyama yinye.

Ngakho-ke umuntu uyakushiya uyise nonina, anamathele kumkakhe; futhi bayakuba nyamanye. UGenesisise 2:24.

Nakuba kuyinto eyodwa, izici ezithile zesiprofetho zeRoma yanamuhla neBhabhiloni yanamuhla zihlukaniswe eZwini likaNkulunkulu. Indaba yeBhabhiloni yanamuhla, njengoba imiswe ngofakazi ababili baseBabele naseBhabhiloni, imayelana nokuzidla kwalo, nokuwa kwalo kokugcina. Evesini eziyisithupha zokugcina zikaDaniyeli ishumi nanye, inkosi yasenyakatho isetshenziswa ukumela ubupapa. Upapa waseRoma ungummeleli kaSathane wasemhlabeni.

“Ukuze lithole izinzuzo nezihlonipho zezwe, ibandla laholelwa ekufuneni umusa nokusekelwa ngamadoda amakhulu omhlaba; futhi selimlahlile kanjalo uKristu, laholelwa ukuba linikele ukwethembeka kummeli kaSathane—umbhishobhi waseRoma.” The Great Controversy, 50.

USathane wayefisa ukuba nguNkulunkulu, futhi isifiso sakhe kwakuwukuthatha izihlalo zobukhosi zikaNkulunkulu zombili, ezombusazwe nezenkolo.

Yeka kanjani ezulwini, wena Lusifa, ndodana yokusa! ugawulwe kanjani wawa phansi emhlabathini, wena owawenza izizwe zibe buthakathaka! Ngokuba uthe enhliziyweni yakho: Ngiyakukhuphukela ezulwini, ngiphakamise isihlalo sami sobukhosi ngaphezu kwezinkanyezi zikaNkulunkulu; ngihlale futhi entabeni yebandla, emikhawulweni yasenyakatho; ngikhuphukele ngaphezu kwezindawo eziphakeme zamafu; ngifane noPhezukonke. Isaya

14:12–14.

USathane wafisa ukuphakamisa isihlalo sakhe sobukhosi (esiyisibonakaliso sokubusa kobukhosi), “ngaphezu kwezinkanyezi zikaNkulunkulu.” Izinkanyezi zikaNkulunkulu ziyizingelosi, futhi zimelela uhlelo lokusebenza lukahulumeni kaNkulunkulu. USathane wafisa “naye futhi” ukuhlala “entabeni yebandla, emikhawulweni yasenyakatho.” Ibandla liYibandla, futhi likuJerusalema, elisemikhawulweni yasenyakatho. Ukuhlala esihlalweni sobukhosi “emikhawulweni yasenyakatho,” kuwukuba yinkosi yasenyakatho. UKristu uyiNkosi yeqiniso yaseNyakatho, futhi futhi uyiNkosi phezu kukahulumeni kaNkulunkulu. USathane wafisa “ukuba njengonoPhezukonke.”

Ingoma neHubo lamadodana kaKora. Mkhulu uJehova, futhi ufanele ukudunyiswa kakhulu emzini kaNkulunkulu wethu, entabeni yobungwele bakhe. Inhle ngokuma kwayo, iyinjabulo yomhlaba wonke, iNtaba iZiyoni, emaceleni asenyakatho, umuzi weNkosi enkulu. UNkulunkulu uyaziwa ezigidlweni zalo njengesiphephelo. IHubo 48:1–3.

Ummeleli kaSathane wasemhlabeni ngumbhishobhi waseRoma (upapa). Emavesini ayisithupha okugcina kaDaniyeli ishumi nanye, kuvezwa ukuphakama nokuwiswa kokugcina kukapapa waseRoma, futhi lapho upapa umelelwa njengenkosi yasenyakatho. Uyikhanda leBandla lamaKatolika, futhi igama elithi “katolika” lisho ukuthi “jikelele.” Ukuze uSathane afanekise ngokukhohlisa izihlalo zobukhosi ezimbili zikaKristu (ezombusazwe nezokholo), uSathane wadala iBandla lamaKatolika ngenhloso yokuba nohlelo lwenkolo lomhlaba wonke lapho eqala ukuzenza uKristu ezinsukwini zokugcina.

“Lokhu ukuvumelana phakathi kobuqaba nobuKristu kwaholela ekuthuthukisweni ‘komuntu wesono’ owabikezelwa esiprofethweni njengomelene noNkulunkulu futhi eziphakamisa ngaphezu kukaNkulunkulu. Lolo hlelo olukhulu kangaka lwenkolo yamanga luyingcweti yobuciko bamandla kaSathane—isikhumbuzo semizamo yakhe yokuzihlalisa esihlalweni sobukhosi ukuze abuse umhlaba ngokwentando yakhe.” *The Great Controversy*, 50.

USathane wakha uhlelo lwenkolo lomhlaba wonke, futhi wakha nesakhiwo sezombusazwe somhlaba wonke, ngenhloso yokulingisa ngokukhohlisa izihlalo zobukhosi ezimbili zegunya iNkosi yeqiniso yasenyakatho ehlezi phezu kwazo. Amakhosi ayishumi eSambulo isahluko seshumi nesikhombisa, lowo isifebe esenza naye ubufebe futhi sibuse phezu kwawo ezinsukwini zokugcina, amele isilo esinamakhanda ayisikhombisa nezimpondo eziyishumi, esibuswa ngowesifazane onegama elithi BABYLON elilotshwe esiphongweni sakhe. Esahlukweni seshumi nesikhombisa amakhosi ayishumi “ayosizonda isifebe, asenze incithakalo sibe-yize futhi sibe-ze, adle inyama yaso, asishise ngomlilo.” Ngelokho, ukwahlulelwa kwaso kuvezwa ngaleyo ndlela. Ukubonakaliswa okuthathu kweBhabhiloni kukhomba ukuwa kokugcina kweBhabhiloni. Ukubonakaliswa okuthathu kweRoma kukhomba isakhiwo sezombusazwe asibusa phezu kwaso.

Imiyalezo yezingelosi ezintathu yesAmbulo isahluko seshumi nane ikhuluma ngokuwa kokugcina kweBabiloni lesimanje, njengoba kwenza noDaniyeli isahluko seshumi nanye, amavesi amane namashumi amane nane kuya kwamane namashumi amane nanhlanu. Ukuwa kwalo kokugcina kuyakhunjulwa esahlukweni seshumi nesikhombisa sesAmbulo, kodwa kuchazwe

ngokuningiliziwe nangokukhethekile nakakhulu esahlukweni seshumi nesishiyagalombili. Ukuboniswa kukaDaniyeli ishumi nanye kokuwa kokugcina kweBabiloni lesimanje, kuhambisana nomfanekiso wezithunywa ezintathu zesahluko seshumi nane, kanye nencazelo yezahluko zeshumi nesikhombisa neshumi nesishiyagalombili yokuwa kokugcina, kufanele kuhlanguaniswe ndawonye, umugqa phezu komugqa. KuDaniyeli ishumi nanye, ukuwa kokugcina kweBabiloni lesimanje kukhonjiswa njengokwenzeka lapho lingasatholi lusizo.

Uyomisa amatende esigodlo sakhe phakathi kwezilwandle entabeni engcwele ekhazimulayo; nokho uyofinyelela ekupheleni kwakhe, kungabi bikho noyedwa oyomsiza. Daniyeli 11:45.

Evesini elilandelayo uMikayeli uyasukuma, bese ukuvivinywa komuntu kuyavalwa. Ivesi liqala ngokuthi, “Ngaleso sikhathi.” Lapho iBhabhiloni lesimanje liwa, ukuvivinywa komuntu kuyavalwa, futhi lona ufa lodwa. Ingelosi yesithathu ikhomba ukuvalwa kokuvivinywa, ngoba ikhomba ukuthi umhlaba usuhlukaniswe waba yizigaba ezimbili zabantu, labo abaphawu lwesilo lukhona kubo nalabo abanophawu lukaNkulunkulu. Ngaleso sikhathi, ulaka lukaNkulunkulu luthululelwa phezu kweBhabhiloni lesimanje, naphezu kwalabo abamukele uphawu lombuso walo.

Ingelosi yesithathu yabalandela, yasho ngezwi elikhulu, yathi: Uma umuntu ekhonza isilo nomfanekiso waso, amukele uphawu lwaso ebunzini lakhe noma esandleni sakhe, naye uyakuphuza iwayini lolaka lukaNkulunkulu, elichithwe lingaxutshiwe enkomishini yokufutheka kwakhe; uyakuhlushwa ngomlilo nangesibabule phambi kwezingelosi ezingcwele naphambi kweWundlu. Intuthu yokuhlushwa kwabo iyenyuka kuze kube phakade naphakade; futhi abanakuphumula imini nobusuku, labo abakhonza isilo nomfanekiso waso, nalowo nalowo owamukela uphawu lwegama laso. Nakhu ukubekezela kwabangcwele; naba abagcina imiyalo kaNkulunkulu nokukholwa kukaJesu. IsAmbulo 14:9–12.

Esahlukweni seshumi nesishiyagalombili sencwadi yesAmbulo, ukwahlulelwa kwesifebe esikhulu kuvezwa njengokwahlulelwa okuqhubekayo okuqala ngomthetho weSonto ozayo maduze, lapho izwi lesibili libiza khona omunye umhlambi kaNkulunkulu ukuba uphume eBhabhiloni. Evesini lamashumi amabili nanye, ukuphela kwesikhathi somusa kuyaphawulwa; ngaleyo ndlela kukhonjiswa ukuthi isikhathi esisukela emthethweni weSonto ozayo maduze e-United States kuze kube yilapho uMikayeli esukuma siyisikhathi lapho kufezwa khona ukwahlulelwa kweBhabhiloni lesimanje, ngesikhathi sokushushiswa okukhulu.

Ingelosi enamandla lathatha itshe elinjengelitshe lokugaya elikhulu, yaliphonsa olwandle, lathi: Kanjalo iBabiloni, lowo muzi omkhulu, liyakulahlwa phansi ngamandla, lingabe lisatholakala nhlobo. Nezwi labashayi bamahabhu, nelabaculi, nelabashaya imitshingo, nelabashaya amacilongo, lingabe lisazwakala nhlobo kuwe; futhi akusayikutholakala kuwe nhlobo ingcweti, yanoma iluphi uhlobo lomsebenzi eyenzayo; nomsindo wetshe lokugaya awusayikuzwakala nhlobo kuwe; nokukhanya kwesibani akusayikuphinde kukhanye nhlobo kuwe; nezwi lomyeni nelomlobokazi aliyikuzwakala nhlobo kuwe; ngokuba abathengisi bakho babengabakhulu bomhlaba; ngokuba zonke izizwe zadukiswa ngemilingo yakho. Kwaye kuye kwafunyanwa igazi labaprofethi, nelabangcwele, nelabo bonke ababebulewe emhlabeni. IsAmbulo 18:21–24.

Ukuphonswa phansi kwetshe, ukuthuliswa kwabaculi nabasebenzi, ukucinywa kwesibani, nokuthuliswa kwamazwi omakoti nomkhwenyana konke kuyizisho ezithathwe eTestamenteni Elidala ezimelela ukuphela kwesikhathi somusa.

Lapho uDaniyeli isahluko seshumi nanye ebekwa ngokwesiprofetho phezu kweSambulo izahluko zeshumi nantathu neshumi nane, bese lezo zindima ezimbili zibekwa phezu kwezahluko zeshumi nesikhombisa neshumi nesishiyagalombili zeSambulo, sithola imigqa emithathu yesiprofetho ethi, phakathi kwamanye amaqiniso, imele ukuwa kokugcina kweBhabhiloni lesimanje. Umugqa ngamunye kule mithathu umele elinye lamandla amathathu aholela umhlaba e-Armagedoni. UDaniyeli isahluko seshumi nanye ukhomba isilo (ubupapa). ISambulo izahluko zeshumi nantathu neshumi nane zethula umlando ofanayo, kodwa zisuka embonweni womprofethi wamanga (i-United States). ISambulo izahluko zeshumi nesikhombisa neshumi nesishiyagalombili zikhomba lowo mugqa ofanayo wesiprofetho, kodwa umlando omelelwe lapho ugxile kudrako (i-United Nations).

Ngamunye wale migqa emithathu uqala ngesikhathi sokuphela ngo-1798. Ivesi lamashumi amane lesahluko seshumi nanye sikaDaniyeli liqala ngamazwi athi, “Futhi ngesikhathi sokuphela.” “Isikhathi sokuphela” ekuqaleni kwevesi singu-1798, futhi lapho leli vesi ligcwaliseka ngo-1989, kwakuphinde kube “isikhathi sokuphela,” ngoba uJesu ufanekisa ukuphela ngesiqalo lapho efisa ukubeka uphawu lwaKhe phezu kweqiniso elibalulekile. USista White usazisa ukuthi isahluko seshumi nantathu seSambulo naso siqala ngo-1798.

“Kwathi lapho ubuPapa, sebuphucwe amandla abo, buphoqelega ukuba buyeke ukushushisa, uJohane wabona amandla amasha enyuka ukuze aphinde azwakalise izwi likadrako, aqhubekisele phambili lowo msebenzi ofanayo ononya nowokuhlambalaza. Lawa mandla, angawokugcina okuyiwona ayolwa impi nebandla nomthetho kaNkulunkulu, afanekiselwa yisilo esinezimpondo ezifana nezewundlu.” Signs of the Times, November 1, 1899.

Ulayini lwesiprofetho oluqala evesini lamashumi amane kuDaniyeli ishumi nanye ngo-1798, luyaqhubeka kuze kuvalwe isikhathi somusa wesintu lapho uMikhayeli esukuma. Ulayini lwesiprofetho oluqala ngo-1798, “lapho ubuPapa, sebuphucwe amandla abo, baphoqelega ukuba buyeke ukushushisa,” luphetha ngokuthi ulaka lukaNkulunkulu luchithelwe phezu kwalabo abamukele “uphawu” lwegunya lobuPapa. Encwadini yeSambulo isahluko seshumi nesikhombisa, lapho ingelosi iza kuJohane ukumkhombisa ukwahlulelwa kwesifebe sobuPapa, uJohane uthathwa ayiswe ekupheleni kwalo kanye “ihlane,” elimela umlando wonyaka ka-538 kuze kube ngu-1798. Ebekwe ngokomoya ngo-1798, uJohane ulandisa ukwahlulelwa kweBhabhiloni lesimanje, okuqala ngezwi lesibili leSambulo ishumi nesishiyagalombili, elimemezela ukuthi ubuPapa bugcwalise indebe yesikhathi saso somusa, bese ukwahlulelwa kwabo kuqhubeka kuze kuvalwe isikhathi somusa njengoba itshe lokusila liphonswa olwandle.

Umugqa phezu komugqa, le migqa emithathu ikhomba ukuwa kokugcina kweBhabhiloni lanamuhla, elenze ubufebe namakhosi eRoma lanamuhla. UDanieli isahluko seshumi nanye ungufakazi wobupapa, obumelwe njengenkosi yasenyakatho. ISambulo izahluko zeshumi nantathu neshumi nane singufakazi womprofethi wamanga, kanti izahluko zeshumi nesikhombisa neshumi

nesishiyagalombili zifakaza ngendima kadrako (amakhosi ayishumi). Uhlaka lwesiprofetho olusetshenziswa yiFuture for America lusekelwe emandleni amathathu aholela umhlaba e-Armagedoni.

Ofakazi ababili baseBabele neBabiloni bakhomba izimpawu ezingokwesiprofetho zeBabiloni yesimanje. Labo fakazi ababili bakhuluma ngokuzigabisa komholi wobupapa, ozisho ukuthi ungumKristu futhi azihlalise ethempelini likaNkulunkulu, amemezele ukuthi unguNkulunkulu. Labo fakazi ababili baphinde bakhombe ukuwa kwakhe kokugcina. Ukuziphakamisa kukapapa nokuwa kwakhe kokugcina, njengoba kuvezwe ezimweni ezintathu zokubonakaliswa kweBabiloni, yikho okusungula umbono womlando ongokwesiprofetho.

Futhi ngalezo zikhathi abanengi bayakusukuma bamelane nenkosi yaseningizimu; futhi nezigebugu zabantu bakho ziyakuziphakamisa ukuze zimise umbono; kepha ziyakuwa. Daniyeli 11:14.

Sizoqhubeka nokucabangela kwethu ukubonakaliswa okuthathu kweBhabhiloni esihlokweni esilandelayo.

Ngase ngizwa elinye izwi livela ezulwini, lithi: Phumani kuye, bantu bami, ukuze ningahlanganyeli ezonweni zakhe, futhi ukuze ningamukeli ezinhluphekweni zakhe. Ngokuba izono zakhe sezifinyelele ezulwini, noNkulunkulu usekhumbule ububi bakhe. Mbuyiselani njengalokhu naye anibuyisela khona, nimphindisele ngokuphindwe kabili ngokwezenzo zakhe; endebebeni ayigcwalisileyo, yigcwaliseleni ngokuphindwe kabili. Njengalokhu ezikhazimulisile, waphila ngokutamasa, mnikezeni ukuhlushwa nosizi okungako; ngokuba uthi enhliziyweni yakhe: Ngihlezi ngiyindlovukazi, angingumfelokazi, futhi angisoze ngabona usizi. Ngalokho izinhlupho zakhe ziyakufika ngosuku olulodwa, ukufa, nokulila, nendlala; futhi uyakushiswa aphele ngomlilo; ngokuba inamandla iNkosi uNkulunkulu emgwebayo. IsAmbulo 18:4–8.