

# IRoma Imisa Umbono — Inombolo Yesihlanu

*Ukwembulwa Kwezimpikiswano Zesiprofetho Eziphindaphindayo  
Ebu-Adventistini: Ukuqonda Abaphangi Babantu Bakini*

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2024-08-09

Esihlokweni esedlule sakhomba imigqa eyisithupha yezingxabano zesiprofetho eye yavela emlandweni wobu-Adventist kusukela esikhathini samaMillerite kuze kube sosukwini lwamanje. Ngiphikisa ngokuthi ingxabano yokuqala neyokugcina ngokuphathelene “nabaphangi babantu bakho” evesini leshumi nane lesahluko seshumi nanye sikaDaniyeli ifana ngokwesiprofetho. AmaMillerite ayebaqonda “abaphangi” njengeRoma, kanti amaProthestani afundisa ukuthi “abaphangi” kwakuyinkosi yaseSiriya eyayibizwa ngokuthi u-Antiochus Epiphanes.

Ngalezo zikhathi abanengi bayakusukuma bamelane nenkosi yaseningizimu; futhi nabaphangi babantu bakho bayoziphakamisa ukuze baqinise umbono; kodwa bayakuwa. Daniyeli 11:14.

Kusukela evesini leshumi, kuqhubeke kuze kufike evesini leshumi nanhlanu, kumelwe impi phakathi kwemibuso yaseGibhithe neyaseSiriya. Kule ndima iGibhithe liyinkosi yaseningizimu, kanti inkosi yaseSiriya imelwe njengenkosi yasenyakatho. Ivesi leshumi likhomba lokho izazi-mlando ezikubiza ngokuthi ukuqala kweMpi yesiNe yaseSiriya ngonyaka ka-219 BC; amavesi eshumi nanye neshumi nambili amele impi yaseRaphia ngonyaka ka-217 BC, kanye nemiphumela yayo. Bese kuthi amavesi eshumi nantathu kuya kweleshumi nanhlanu akhombwe impi yasePanium ngonyaka ka-200 BC. Emavesini eshumi kuya kweleshumi nanhlanu inkosi yaseSiriya ngu-Antiochus Magnus, umbusi woMbuso wamaSeleucid.

Ivesi leshumi limelela umlando lapho u-Antiochus Magnus eqala khona impi yokubuyisa izwe elathathwa embusweni wamaSeleucid eminyakeni eminingi ngaphambili. Kuleli vesi uphinde athole lelo zwe elalilahlekile ngo-219 BC, kodwa uyakumisa okwesikhashana ukuhlasele kwakhe, afune ukuhlanganisa kabusha amandla akhe ezempi. Wayesephinde walawula izwe elalilahlekile, waze wafika emngceleni waseGibhithe, umbuso waseningizimu owawubuswa yinzalo yakwaPtolemy. Phakathi kuka-219 BC no-217 BC, kokubili inkosi yaseningizimu nenkosi yasenyakatho benza amalungiselelo empi esondelayo yaseRafiya.

Impi yaseRafiya yenzeka ngo-217 BC, futhi umbuso waseningizimu waseGibhithe, owawubuswa uPtolemy, wanqoba inkosi yaseSiriya u-Antiochus Magnus, inkosi yasenyakatho endimeni yesiprofetho. Khona-ke emavesini eshumi nantathu kuya kweleshumi nanhlanu, eminyakeni eyishumi nesikhombisa kamuva ngo-200 BC, u-Antiochus Magnus, owayesengene esivumelwaneni noPhilip waseMakedoniya, walwa neGibhithe empini yasePanium. Umbuso waseningizimu waseGibhithe ngaleso sikhathi wawunenkosi eyingane eneminyaka emihlanu noma eyisithupha ubudala, futhi u-Antiochus Magnus noPhilip abakwazanga ukumelana nokusebenzisa lelo thuba lenkosi eyingane yaseGibhithe, futhi u-Antiochus Magnus wanqoba empini yasePanium. La mavesi amathathu amele impi yasePanium aqukethe ivesi leshumi nane, lapho kungeniswa

khona amandla amasha endabeni yesiprofetho.

Abaphangi babantu bakho bangamandla ahlukile kunenkosi yaseGibhithe yaseningizimu, noma inkosi yaseSeliwukasi yasenyakatho, noma uFiliphu umbusi waseMakedoniya. AmaMillerite aqaphela ukuthi iRoma ingabaphangi babantu bakho. Elinye lamagama empande esiHebheru elihunyushwa ngokuthi “abaphangi,” lisho umphuli. IRoma yobuqaba imelelwa esiprofethweni njengamandla ayeyakuchoboza abe yizicucu.

Emva kwalokhu ngabona emibonweni yasebusuku, bheka, isilo sesine, esesabekayo nesethusayo, sinamandla ngokwedlulele; futhi sasinamazinyo amakhulu ensimbi: sadla, saphahlaza saba yizicucu, sanyathela okusele ngezinyawo zaso; futhi sasihlukile kuzo zonke izilo ezaziphambi kwaso; futhi sasinamaphondo ayishumi. Daniyeli 7:7.

Lapho u-Uriya Smith ephawula ngabaphangi, ucaphuna isazi-mlando esiveza ukuthi abaphangi bamele abephuli.

“Sekwethulwa manje amandla amasha,—‘abaphangi babantu bakho;’ ngokwezwi nezwi, kusho uBhishobhi Newton, ‘abaphulayo babantu bakho.’ Kude le ngasosebeni lweTiberi, umbuso wawuzondla ngamacebo okuziphakamisa nangemiqondo emnyama. Ekuqaleni mncane futhi ubuthakathaka, wakhula ngesivinini esimangalisayo emandleni nasekuqineni, welulela ngokuqapha lapha nalaphaya ukuze uzame amandla awo, futhi uvivinye ukuqina kwengalo yawo yempi, kwaze kwathi, usuwazi amandla awo, waphakamisa ikhanda lawo ngesibindi phakathi kwezizwe zomhlaba, futhi wabamba ngesandla esingenakunqotshwa intambo yokuphatha izindaba zazo. Kusukela lapho igama laseRoma limi ekhasini lomlando, limiselwe ukuba iminyaka emide lilawule izindaba zomhlaba, futhi libe nomthelela omkhulu phakathi kwezizwe kuze kube sekupheleni kwesikhathi.

“IRoma yakhuluma; futhi iSiriya neMakedoniya ngokushesha zathola ushintsho selufikela esimweni sephupho lazo. AmaRoma angenelela ngenxa yenkosi encane yaseGibhithe, enza isinqumo sokuthi kumele ivikelwe ekubhujisweni okwakhulelwe ngu-Antiochus noFiliphu. Lokhu kwakungo-200 BC, futhi kwakungokunye kokungenelela kokuqala okubalulekile kwamaRoma ezindabeni zeSiriya neGibhithe.” Uriah Smith, Daniel and Revelation, 257.

Ukubikezela okuvezwe kula mavesi kwagcwaliseka cishe eminyakeni engamashumi amabili kusukela ku-219 BC kuze kube ku-200 BC, kodwa abaprofethi bakhuluma kakhulu ngezinsuku zokugcina kunangezinsuku ababephila kuzo.

“Ngamunye wabaprofethi basendulo wakhuluma kancane kakhulu ngesikhathi sabo kunangesethu, ukuze ukuprofetha kwabo kusebenze kithina. ‘Manje zonke lezi zinto zabelehla bona ukuze zibe yizibonelo; futhi zalotshwa ukuze kube yisexwayiso kithi, esifikelwe yiziphetho zomhlaba.’ 1 Korinte 10:11. ‘Abazange bakhonze bona uqobo, kodwa bakhonza thina ngalezo zinto enezibikelwe manje yilabo abanishumayeze ivangeli ngoMoya oNgcwele othunyelwe evela ezulwini; okuyizinto nezingelosi ezifisa ukuzibhekisisa.’ 1 Petru 1:12....”

“IBhayibheli iqoqe futhi yahlanganisa ndawonye ingcebo yayo ngenxa yalesi sizukulwane sokugcina. Zonke izehlakalo ezinkulu nezenzakalo ezinesizotha zomlando weTestamente Elidala bezikhona, futhi zisaziphinda ebandleni kulezi zinsuku zokugcina.” Selected Messages,

book 3, 338, 339.

Nakuba uDaniyeli engaphilanga phakathi nenkathi yeminyaka engamashumi amabili esiyicabangayo, ugqozi olusemibhalweni kaDade White lusazisa ukuthi ingxenye enkulu yomlando obhalwe kuDaniyeli isahluko 11 iyakuphindwa ekugcwalisekeni kokugcina kukaDaniyeli 11.

“Asisenaso isikhathi sokulahla. Izikhathi ezinzima ziphambi kwethu. Izwe liyanyakaziswa ngumoya wempi. Ngokushesha izigcawu zenhlupheko ezakhulunywa eziprofethweni ziyokwenzeka. Isiprofetho esisesahlukweni seshumi nanye sikaDaniyeli sesicishe safinyelela ekugcwalisekeni kwaso okuphelele. Okuningi komlando osekwenzekile ekugcwalisekeni kwalesi siprofetho kuyophindwa.” Manuscript Releases, number 13, 394.

Amavesi eshumi kuya kweleshumi nanhlanu esahluko seshumi nanye sikaDaniyeli amelela umlando wezinsuku zokugcina oholela emthethweni weSonto ozayo maduze, ngokuba ivesi leshumi nesithupha libonisa isikhathi lapho iRoma, okokuqala ngqa, yanqoba “izwe elikhazimulayo.”

Kepha lowo oza amelane naye uyakwenza ngokwentando yakhe; njalo kakuyikuba khona ongema phambi kwakhe; njalo uzakuma elizweni elikhazimulayo, elizakuqedwa ngesandla sakhe. UDanyeli 11:16.

UDaniyeli usebenzisa le nkulumo ethi “izwe elikhazimulayo” kabili emibhalweni yakhe. Okokuqala kusevesini leshumi nesithupha, lapho iRoma yobuqaba engokoqobo yanqoba izwe elikhazimulayo langokoqobo lakwaJuda.

“Nakuba iGibhithe lalingakwazi ukuma phambi kuka-Antiochus, inkosi yasenyakatho, u-Antiochus wayengakwazi ukuma phambi kwamaRoma, manje ayesemhlasela. Kwakungasekho mibuso eyayisakwazi ukumelana nalo mandla ayesanda kuvela. ISiriya yanqotshwa, yenezelwa embusweni wamaRoma, lapho uPompey, ngo-65 BC, ephuca u-Antiochus Asiaticus impahla yakhe, enza iSiriya isifundazwe samaRoma.”

“La mandla afanayo kwakufanele futhi ame eZweni Elingcwele, alidle. IRoma yaxhumana nabantu bakaNkulunkulu, amaJuda, ngesivumelwano, ngo-162 BC, kusukela kulo lolo suku yabe isithatha indawo ebalulekile ekhalendeni lesiprofetho. Nokho, ayizange ithole igunya phezu kweJudiya ngokuyinqoba ngokoqobo kwaze kwaba ngu-63 BC; kwase kuba ngalendlela elandelayo.” Uriah Smith, Daniel and Revelation, 259.

Elinye ivesi lapho uDaniyeli asebenzisa khona inkulumo ethi “izwe elikhazimulayo” likuvesi lamashumi amane nanye.

Uyongena futhi ezweni elikhazimulayo, futhi amazwe amaningi ayoketulwa; kodwa laba bayophunyuka esandleni sakhe, okuyi-Edomi, noMowabi, nabayizinhloko zabantwana bakwa-Amoni. Danieli 11:41.

Ivesi yamashumi amane nanye ngokusobala ilandela ivesi yamashumi amane, kanti ivesi yamashumi amane liqala ngamazwi athi “nangesikhathi sokuphela.” Encwadini ethi \*The Great

Controversy\*, uDade White ukhomba u-1798 njengo-“sikhathi sokuphela,” ngakho-ke ivesi yamashumi amane nanye likhomba umlando olandela emva kwesikhathi sokuphela ngo-1798.

“Kodwa ngesikhathi sokuphela, kusho umprofethi, ‘Abaningi bayagijima baya laphaya nalapha, nolwazi luyokwanda.’ Daniyeli 12:4.... Kusukela ngowe-1798 incwadi kaDaniyeli iye yavulwa uphawu, ulwazi lweziprofetho lukhulile, futhi abaningi bamemezele isigijimi esinesizotha sokwahlulelwa osekusondele.” The Great Controversy, 356.

Izwe lenkazimulo elikuvesi lamashumi amane nanye akusilo elakwaJuda lasendulo elingokoqobo, kodwa lingelakwaJuda lesimanje ngokomoya. I-United States inguJuda wesimanje ngokomoya, futhi ivesi lamashumi amane nanye likhomba umthetho weSonto ozayo maduze e-United States.

Kepha okungokomoya akuvelanga kuqala, kodwa kwavela okungokwemvelo; emva kwalokho kwase kuvela okungokomoya. 1 Korinte 15:46.

Lowo mthetho weSonto ufuziselwa yivesi leshumi nesithupha, ngoba “okuningi komlando osekwenzekile” ekugwalisekeni kukaDaniyeli isahluko 11 kuyakuphindwa. Amavesi 10 kuya ku-15 ezinsukwini zokugcina amele umlando owandulela futhi oholela emthethweni weSonto.

Inkosi yasenyakatho kula mavesi amahlanu, kanye nenkosi yaseningizimu, okwagwaliseka ngenkosi yamaSeleucid u-Antiochus Magnus nangamakhosi aseGibhithe ombuso wamaPtolemy, kufanekisa imibuso eyiyona egxile emlandweni oholela emthethweni weSonto ozayo maduzane. La mavesi aveza umlando wokuhamba kwabeyikhulu namashumi amane nane ezinkulungwane, ngokuba ivesi leshumi libonisa ukuwa kweSoviet Union ngo-1989, kanti ivesi leshumi nesithupha libonisa umthetho weSonto ozayo maduzane.

UKristu ugqizelela la mavesi ngokuhlanganisa ivesi leshumi nevesi lamashumi amane, kanye nevesi leshumi nesithupha nevesi lamashumi amane nanye. Inkomba eqondile ezweni elingokoqobo lenkazimulo, elifanekisa izwe lenkazimulo elingokomoya levesi lamashumi amane nanye, iyisiphetho sale mavesi ayisithupha, kanti ivesi leshumi liyisiqalo.

Njengoba uKristu aqinisekisa ukuthi ivesi leshumi nesithupha linokuxhumana okuqondile nevesi lamashumi amane nanye, kanjalo futhi ivesi leshumi linokuxhumana okuqondile nevesi lamashumi amane. Inkulumo esevesini leshumi ethi “kugcwale, kudlule,” iyona kanye inkulumo efanayo yesiHeberu ehunyushwe ngokuthi “kugcwale, kweqe,” evesini lamashumi amane. Le nkulumo itholakala kwenye indawo eyodwa kuphela emiBhalweni, kodwa ihunyushwe ngokuhlukile kancane kunasevesini leshumi nasevesini lamashumi amane. Nokho, iseyona nkulumo efanayo yesiHeberu.

Uyakudabula kwaJuda; akhukhule futhi achichime, awele; uyakufinyelela kuze kube sentanyeni; nokwelulwa kwamaphiko akhe kuyakugwalisa ububanzi bezwe lakho, O Imanuweli. U-Isaya 8:8.

Ukuthi ku-Isaya “kugeleze kudlule,” kuyafana nokuthi evesini leshumi “kugeleze, kudabule,” kanye nokuthi evesini lamashumi amane “kugeleze kudlule.” Ngaphezu kwalokho, ngalinye kula mavesi amathathu lichaza ukuhlasela kwenkosi yasenyakatho phezu kwenkosi yaseningizimu.

Ku-Isaya, inkosi yasenyakatho yase-Asiriya, uSaneheribi, yayihlasela uJuda, umbuso waseningizimu wakwa-Israyeli. Evesini leshumi u-Antiyokusi Magnus, inkosi yasenyakatho yoMbuso wamaSeleukiya, wayehlasela umbuso waseningizimu waseGibhithe. Evesini lamashumi amane, inkosi yasenyakatho, amandla obupapa, ayethole inxeba elibulalayo ekuqaleni kwevesi lamashumi amane, yayihlasela amandla aseningizimu angakholelwa kuNkulunkulu eSoviet Union. Ivesi ngalinye limelela isakhiwo esifanayo sesiprofetho sengxabano phakathi kwamakhosi asenyakatho naseningizimu, futhi kulo lonke ivesi inkosi yasenyakatho “iyageleza idlule.”

Ubufakazi buka-Isaya kanye nevesi leshumi kokubili kubonisa ukuthi lapho inkosi yasenyakatho ihlasela, iyama ingakangeni enhlokodolobha yombuso waseningizimu. USaneheribi waletha impi yakhe kwaze kwaba sezindongeni zaseJerusalema, wangabe esaqhubeka. Ngo-219 BC, u-Antiyokusi Magnus wafika emngceleni waseGibhithe wayesema lapho. Wabe eselahlekelwa empini yaseRaphia eyenzeka eminyakeni emibili kamuva ngo-217 BC. USaneheribi wafika ezindongeni zaseJerusalema futhi walahlekelwa yiloo mpi njengoba uNkulunkulu angenelela.

Ngakho-ke usho kanje uJehova ngenkosi yase-Asiriya, uthi: Kayiyikungena kulo muzi, ingadubuli khona ngisho nomcibisholo, ingasondeli kuwo ngesihlangu, ingawukhwezi ngodonga lokuvimbezela. Ngendlela efike ngayo, iyakubuya ngayo yona leyo; kayiyikungena kulo muzi, usho uJehova. Ngokuba ngiyakuwuvikela lo muzi ukuwusindisa ngenxa yami uqobo, nangenxa kaDavide inceku yami. Kwase kuthi ngalobo busuku ingelosi kaJehova yaphuma, yabulala ekamu lama-Asiriya abayizinkulungwane eziyikhulu namashumi ayisishiyagalombili nanhlanu; kwathi bevuka ekuseni, bheka, bonke babeyizidumbu ezifileyo. Khona-ke uSaneheribi inkosi yase-Asiriya wasuka, wahamba wabuyela emuva, wahlala eNineve. Kwase kuthi lapho ekhuleka endlini kaNisiroki unkulunkulu wakhe, amadodana akhe o-Adrameleki noSharezeri ambulala ngenkomba; abalekela ezweni lase-Armeniya. U-Esarihadoni indodana yakhe wabusa esikhundleni sakhe. 2 AmaKhosi 19:32–37.

Ngo-1989, inkosi yasenyakatho yakhukhula yasusa iSoviet Union, kodwa ayizange inqobe inhloko-dolobha yeSoviet Union. IRussia yasala imile. Impi elandelayo, efanekiswe emavesini eshumi nanye neshumi nambili, kwakuyimpi yaseRafiya, eyaphinde yafanekiswa ngokuchithwa kwebutho likaSennakheribi kanye nokufa kwakhe okwalandela, okukhomba ukunqoba kwenkosi yaseningizimu, eyayinguJuda ebufakazini bukaSennakheribi, kanye neRafiya ebufakazini buka-Antiochus Magnus.

Ivesi yeshumi inikeza ukuxhumana okuqondile nevesi lamashumi amane, futhi ivesi leshumi nesithupha linikeza ukuxhumana okuqondile nevesi lamashumi amane nanye. Amavesi eshumi kuya kweleshumi nesithupha amelela umlando ka-1989 kuze kufike umthetho weSonto. Ivesi limela umlando ofihlekile evesini lamashumi amane oqala ngokuwa kweSoviet Union ngo-1989 futhi uqhubeke kuze kufike umthetho weSonto. Ivesi leshumi liphinde lixhumanise ngokuqondile “izikhathi eziyisikhombisa” zikaLevitikusi amashumi amabili nesithupha nalowo mlando ofihlekile, kodwa lowo mugqa weqiniso ungaphandle kwalokho esikubeka lapha.

Emlandweni wamaMillerite kwavela impikiswano yokuqala kwezinguziyisithupha eziyinhloko ngaphakathi kobu-Advent mayelana nokuhlonzwa okufanele kweRoma, futhi yayimayelana nokuthi abaphangi bevesi leshumi nane babemele bani. AmaProthestani abambelela ekutheni

babemele u-Antiochus Epiphanes, kanti amaMillerite ababona njengeRoma. Empikiswaneni yokugcina yobu-Advent mayelana nokuhlonzwa okufanele kweRoma, nayo imayelana nabaphangi bevesi leshumi nane. Elinye iqembu, elimelwe amaMillerite, limi liqinisa ukuqonda okuyisisekelo kwamaMillerite, okwaqinisekiswa nguMoya Wokuprofetha.

“Ngibonile ukuthi ishadi lika-1843 laqondiswa yisandla seNkosi, nokuthi akufanele liguqulwe; ukuthi izinombolo zazinjengokuthanda Kwayo; ukuthi isandla Sayo sasiphezu kwalokho futhi safihla iphutha kwezinye zezinombolo, ukuze kungabikho muntu owayengalibona, kwaze kwasuswa isandla Sayo.” Early Writings, 74.

Lelo shadi elingwele libonisa le mpikiswano ngophawu luka-164 BC.

“164 Ukufa kuka-Antiochus Epiphanes, lowo, kambe, ongazange amelane neNkosana yamakhosana, njengoba wayesefe iminyaka eyi-164 ngaphambi kokuba iNkosana yamakhosana izalwe.”

Ukubhekiselwa kwaleyo mpikiswano eshadini elingwele kumele iqiniso kuphela elimelelwe eshadini elingwele elingasekelwanga endimeni yesiprofetho evela eZwini likaNkulunkulu. Ngokwenza kanjalo limisa uphawu lwendlela, hhayi lomlando weBhayibheli, kodwa lomlando wama-Advent, futhi “akufanele luguqulwe,” ngoba leyo mpikiswano iveza indlela umbono wesiprofetho omiswa ngayo. Ukwenqaba lelo qiniso eliyisisekelo kungukwenqaba ngesikhathi esifanayo igunya lokuvunywa koMoya Wesiprofetho kweshadi elingwele.

“Ukukhohlisa kokugcina kakhulu kukaSathane kuyoba ukwenza ubufakazi boMoya kaNkulunkulu bube yinto engenamphumela. ‘Lapho kungekho umbono, abantu bayabhubha’ (IzAga 29:18). USathane uyosebenza ngobuqili obukhulu, ngezindlela ezehlukene nangabasebenzi abehlukene, ukuze adikibalise ukwethenjwa kwabantu bakaNkulunkulu abasele ebufakazini beqiniso. Uyoletha imibono engamanga ukuze adukise, ahlanganise amanga neqiniso, futhi ngaleyo ndlela enze abantu banengeke, baze babheke konke okuthwala igama lemibono njengohlobo lokushisekela ngokweqile; kodwa imiphefumulo eqotho, ngokufanisa okungamanga nokweqiniso, iyokwazi ukuhlukanisa phakathi kwakho.” Selected Messages, incwadi 2, 78.

Ingxabano yokugcina “yabaphangi babantu bakho” iyefana neyokuqala, futhi ngaphandle kokuqonda uphawu olumisa umbono, “abantu bayabhubha.” “Bayabhubha” ngoba “bayenza ize ubufakazi bukaMoya kaNkulunkulu.”

Elinye iqembu lithi i-United States imelwe njengabaphangi bavesi leshumi nane. Lelo qembu alikwazi noma alithandi ukubona ukuthi u-Antiochus Magnus emavesini eshumi kuya kweleshumi nanhlanu umele i-United States. Njengoba nje amaProthestani omlando wamaMillerite athi abaphangi kwakungu-Antiochus, iqembu elingathandi ukubona lihlonza abaphangi njengamandla (i-United States) afanekiselwa ngu-Antiochus.

Ukuhlasela kukaSanheribi phezu kwaJuda, okwafinyelela enhlokodolobha, iJerusalema, kodwa kwehluleka, kwaholwa yinduna kaSanheribi, uRabshake.

Manje-ke, ngiyakuncenga, yenza isibambiso enkosini yami, inkosi yase-Asiriya, khona ngizokunika amahhashi ayizinkulungwane ezimbili, uma wena ngakolunye uhlangothi ukwazi ukubeka abagibeli kuwo. Pho uyakubuyisa kanjani ubuso benduna eyodwa encane yezinceku zenkosi yami, ube usuthembela eGibhithe ngenxa yezinqola nangenxa yabagibeli bamahhashi? Ingabe manje ngenyukele kule ndawo ngaphandle kukaJehova ukuba ngiyichithe na? UJehova wathi kimi: Khuphukela kuleli zwe, ulichithe. Khona u-Eliyakimi indodana kaHilikiya, noShebina, noJowa, bathi kuRabishakhe: Khuluma, siyakuncenga, ezincekwini zakho ngolimi lwesiSiriya, ngokuba siluqonda; ungakhulumi nathi ngolimi lwabaJuda ezindlebeni zabantu abasodongeni. Kodwa uRabishakhe wathi kubo: Ingabe inkosi yami ingithume enkosini yakho nakuwe ukuba ngikhulume la mazwi na? Ingabe ayingithumanga yini emadodeni ahlezi odongeni, ukuze adle indle yawo, aphuze umchamo wawo kanye nani? Khona uRabishakhe wema, wamemeza ngezwi elikhulu ngolimi lwabaJuda, wakhuluma wathi: Yizwani izwi lenkosi enkulu, inkosi yase-Asiriya. 2 AmaKhosi 18:23–28.

URabshake wayengethuli amazwi akhe, kodwa amazwi kaSaneheribi, inkosi yase-Asiriya. KuDaniyeli ishumi nanye ivesi lamashumi amane, inkosi yasenyakatho ingumbuso wobupapa owathi ngesikhathi sokuphela, ngo-1798, wamukela inxeba elibulalayo ezandleni zeFrance engakholelwa kuNkulunkulu, inkosi yaseningizimu. Kulelo vesi, inkosi yasenyakatho ekugcineni iziphindiselela futhi ichichime umbuso waseningizimu (i-USSR) ngo-1989. Lapho inkosi yasenyakatho isifezile lowo msebenzi, yafika “inezinqola, nabanamahhashi, nemikhumbi eminingi.” “Izinqola nabanamahhashi” zimelela amandla ezempi, kanti “imikhumbi” imelela amandla omnotho. Lezo zimpawu ziveza i-United States njengebutho elimele iRoma yobupapa ekunqobeni kwango-1989, njengoba kufanekiselwa nguRabshake. U-Antiochus Magnus emavesini ayishumi kuya kweleshumi nanhlano umelela i-United States, futhi njengoba uWilliam Miller abonisa ngokunembile ukuthi igama elithi “futhi” evesini leleshumi nane limisa umbuso omusha ongena endabeni yesiprofetho, “abaphangi” kumele bamele umbuso ohlukile kunamakhosi amaPtolemy aseningizimu, noma u-Antiochus inkosi yasenyakatho, noma uFiliphu waseMakedoniya.

“Inkosi yaseningizimu, kuleli vesi, ngaphandle kokungabaza, isho inkosi yaseGibhithe; kodwa ukuthi kusho ukuthini abaphangi babantu bakho kusasele kungukungabaza mhlawumbe kwabanye. Ukuthi ngeke kusho u-Antiochus, noma iyiphi inkosi yaseSiriya, kusobala; ngoba ingelosi ibikhuluma ngalolo sizwe emavesini amaningana andulelayo, bese manje ithi, ‘futhi nabaphangi babantu bakho,’ njalonjalo, okusobala ukuthi kubhekiswe kwesinye isizwe. Ngiyavuma ukuthi mhlawumbe u-Antiochus wawaphanga amaJuda; kodwa lokhu ‘kungawumisa kanjani umbono,’ njengoba u-Antiochus engakhulunywa ndawo embonweni njengowenza isenzo esinjalo; ngoba yena wayengowalokho okubizwa embonweni ngokuthi umbuso wamaGreci. Futhi, ‘ukumisa umbono,’ kufanele kusho ukuwugqinisekisa, ukuwuphelelisa, noma ukuwugcwalisa.” William Miller, Miller’s Works, Lecture 6, 89.

“I-Antiyokusi” kwakuyigama elakhethwa ngamakhosi amaningi oMbuso waseSiriya wamaSeleucid. Umsunguli walowo mbuso kwakunguSeleucid Nicator, futhi phakathi kwamakhosi angamashumi amabili nesithupha kuya kwangamashumi amathathu akha lonke uhlu lwamakhosi amaSeleucid. Amaningi kulawo makhosi akhetha igama elithi “Antiyokusi”, njengoba nje opapa

abangingi bekhetha amagama obupapa lapho sebekhethwe njengopapa. Bonke opapa bango “antikristu,” okusho ukuthi “abamelene noKristu”. Igama elithi “anti” lisho ukuthi “ukumelana no-”. Njengama-antikristu bathathe igama likayise wabo ongokomoya, onguSathane. USathane kanye nopapa bobabili babonakaliswa njengomphikukristu ngokuphefumulelwa.

“Ukuzimisela kukamphikukristu ekufezeni ukuhlubuka akuqala ezulwini kuyoqhubeka ukusebenza kubantwana bokungalaleli.” Testimonies, volume 9, 230.

Upapa ungummeleli kaSathane, ngakho-ke bobabili bamelene noKristu, futhi ngenxa yalokho bayi-“mphikukristu.” Bakhetha igama lapho bethatha isikhundla sobupapa, bese beba ngummeleli kaSathane emhlabeni.

“Ukuze lithole izinzuzo nezindumiso zalezizwe, ibandla laholelwa ukuba lifune umusa nokusekelwa ngamadoda amakhulu omhlaba; futhi ngaleyo ndlela, selimlahlile uKristu, lathonyelwa ukuba linikele ukuthembeka kummeli kaSathane—umbhishobhi waseRoma.” The Great Controversy, 50.

Niyobazi ngesenzo sabo, futhi opapa baqhubekisela phambili umsebenzi ofanayo noweSathane.

“Ngepapa laseRoma, lowo msebenzi ofanayo uye waqhutshelwa lapha emhlabeni njengoba waqhutshelwa ezinkantolo zasezulwini ngaphambi kokuxoshwa kwenkosana yobumnyama. USathane wafuna ukulungisa umthetho kaNkulunkulu ezulwini, futhi afake isichibiyelo esingesakhe. Waphakamisa ukwahlulela kwakhe ngaphezu kokweMdali wakhe, wabeka intando yakhe ngaphezu kwentando kaJehova, futhi ngaleyo ndlela wamemezela ngokusobala ukuthi uNkulunkulu uyakwazi ukwenza amaphutha. Nopapa naye uthatha indlela efanayo futhi, ezibizela ukungaphazami, ufuna ukuvumelanisa umthetho kaNkulunkulu nemibono yakhe, ecabanga ukuthi uyakwazi ukulungisa amaphutha acabanga ukuthi uyawabona emithethweni naseziyalezweni zeNkosi yezulu nomhlaba. Empeleni uthi emhlabeni, Ngizoninika imithetho engcono kunaleyokaJehova. Yeka ukuthi lokhu kuyinhlamba enkulu kangakanani kuNkulunkulu wasezulwini!” Signs of the Times, November 19, 1894.

Nakuba uSeleucus Nicator wasungula uMbuso wakwaSeleucid, amakhosi amaningi alandela kamuva akhetha igama elithi “Antiochus,” ngenhlonipho, hhayi kuSeleucus, kodwa kuyise. Uyise kaSeleucus, u-Antiochus, wayeyisikhulu esizelwe ebukhosini kanye nomkhuzi wempi ekukhonzeni kweNkosi uPhilip II waseMakedoniya, owayenguyise ka-Alexander Omkhulu. Lesi simo sobukhosi kanye nale ndabuko yezempi kwasiza ekumiseni isisekelo sendima kaSeleucus uqobo eyaba yivelele kanye nokwenyuka kwakhe emandleni okwalandela ngemva kokufa kuka-Alexander Omkhulu.

Umbuso kaSeleucus wamiswa lapho ethatha ukulawula izifunda ezintathu kweziyisine zombuso ka-Alexander. IRoma nayo inqoba imibuso emithathu yendawo ukuze ithathe ukulawula ibe yinkosi yasenyakatho. Lapho uSeleucus esemiqinisile empumalanga, entshonalanga nasenyakatho, waba yinkosi yasenyakatho endabeni yomlando, futhi inhloko-dolobha yakhe yayiyidolobha laseBhabhiloni. Amakhosi amaningi alandela akhetha igama elithi “Antiochus” lapho ethatha isihlalo sobukhosi sasenyakatho ukuze ahloniphe uyise wawo wezepolitiki. Ukuhambisana kulula ukukubona, uma ukhetha ukukubona. Uma ungakwenzi, awukwenzi.

Igama elithi “Antiochus” (Ἀντίοχος ngesiGrekhi) livela ezingxenyeni zesiGrekhi ezithi “anti” (okusho “ukuphikisa” noma “okuphambene”) kanye no-“ocheo” (okusho “ukubambelela ngokuqinile” noma “ukulondoloza”). Amakhosi asenyakatho akhetha leli gama ukuze alondoloze ifa lawo lezombusazwe noyise, njengoba nje umphikukristu (opapa) ekhetha amagama lapho eqala ukubusa. Njengoba nje opapa bengabameleli boyise, uSathane, kanjalo no-Antiochus boMbuso waseSiriya bafanekisa abameleli boyise. Kulesi simo sokusetshenziswa u-Antiochus umele isikhundla sommeli kayise. Ummeli wamandla obupapa ngo-1989 kwakuyi-United States, futhi ubufakazi bezwe buyasekela ubudlelwane phakathi komphikukristu, uPapa John Paul II, noRonald Reagan emsebenzini wabo wokuwisa iSoviet Union yangaphambili.

Emavesini ayishumi kuya kweleshumi nesithupha, ivesi lokuqala nelokugcina liqukethe izinkomba eziqondile emavesini amane namashumi amane nelinye namashumi amane nanye. Ivesi leshumi limelela ngokuqondile ivesi lamashumi amane. Ivesi leshumi nesithupha limelela ngokuqondile ivesi lamashumi amane nanye. La mavesi amelela ingxenye yesiprofetho sikaDaniyeli ehlobene nezinsuku zokugcina.

“Incwadi eyayibekwe uphawu ayisiyo incwadi yesAmbulo, kodwa yileyo ngxenye yesiprofetho sikaDaniyeli eyayiphathelene nezinsuku zokugcina. UMBhalo uthi, ‘Kepha wena, Daniyeli, vala lawa mazwi, ubeke uphawu encwadini, kuze kube yisikhathi sokuphela: abaningi bayakugijima baya le na le, nolwazi luyokwanda’ (Daniyeli 12:4). Lapho incwadi isivuliwe, kwenziwa isimemezelo sokuthi, ‘Isikhathi asisayikuba khona.’ (Bheka iSambulo 10:6.) Incwadi kaDaniyeli manje isisusiwe uphawu kuyo, futhi isAmbulo esanikezwa nguKristu kuJohane kufanele sifinyelele kubo bonke abakhileyo emhlabeni. Ngokwanda kolwazi, abantu bayakulungiselelwa ukuma ezinsukwini zokugcina...”

“Emlayezweni wengelosi yokuqala abantu babizelwa ukuba bakhonze uNkulunkulu, uMdali wethu, owadala izwe nakho konke okukulo. Banike udumo esikhungweni sobuPapa, benza umthetho kaJehova ungabi namandla, kodwa kuyakuba khona ukwanda kolwazi ngalesi sihloko.” Selected Messages, book 2, 105, 106.

Ngesikhathi sokuphela ngowe-1989 amavesi ayisithupha okugcina kaDaniyeli isahluko seshumi nanye amele “ingxenye yesiprofetho sikaDaniyeli eyayiphathelene nezinsuku zokugcina.” Lokho kwaqashelwa lapho lesiiprofetho sesivulwa uphawu ngaleso sikhathi, futhi lokho kuvulwa kophawu kwaveza ukwanda kolwazi mayelana “nokumiswa kobuPapa, okwenza umthetho kaJehova ungabi namandla.” U-Alfa no-Omega uhlala njalo ebonisa ukuphela ngesiqalo, futhi inqubo yokuvivinywa eyaqala ngowe-1989 yayihloselwe ukuveza izinhlobo ezimbili zabakhulekeli.

Wathi yena: Hamba indlela yakho, Daniyeli; ngokuba la mazwi avaliwe, futhi abekwe uphawu kuze kube yisikhathi sokuphela. Abaningi bayakuhlazwa, benziwe mhlophe, futhi bavivinywe; kodwa ababi bayakwenza okubi; futhi akukho noyedwa kwababi oyakuqonda; kodwa abahlakaniphileyo bayakuqonda. Daniyeli 12:9, 10.

Manje sesisesikhathini sokugcina saleyo nqubo yokuvivinywa, ngokuba impikiswano ngabaphangi ekuqaleni kobu-Adventist manje isiyaphindwa. Ukuhlonza abaphangi njenge-United States

kuwukuhlonza u-Antiochus njengabaphangi. Yimpikiswano efanayo ncamashi yamaMillerite namaProthestani.

Ekupheleni kwenqubo yokuvivinywa, njengasekuqaleni kwenqubo yokuvivinywa eyaqala ngo-1989, iNgonyama yesizwe sakwaJuda ivula izimpawu “zaleyo ngxenye yesiprofetho sikaDaniyeli eyayiphathelene nezinsuku zokugcina.” Ngo-1989 kwakuyizindimana eziyisithupha zokugcina zikaDaniyeli isahluko seshumi nanye, kanti ekupheleni kuyilowo mlando ofihlekile wevesi lamashumi amane, owenziwa isifanekiselo yizindimana zeshumi kuya kwezeshumi nesithupha.

Sizoqhubeka nokuhlola kwethu imigqa eyisithupha yezimpikiswano emlandweni wobu-Adventism ezihlokwani ezilandelayo. Eyokuqala yalezo zimpikiswano eziyisithupha iveza eyokugcina yalezo zimpikiswano eziyisithupha. Sizosebenzisa impikiswano yokuqala neyokugcina ukuze simboze phezu kwezinye ezine izimpikiswano njengoba sivula izingxenye ezithintekayo emizamweni yesitha sokulunga yokuvimbela abantu bakaNkulunkulu ekuhlukaniseni ngokufanele “umbono”, omiswe ngophawu lweRoma.

“Ngaphandle kokuba siqonde ukubaluleka kwezikhathi ezidlula masinyane zingene ephakadeni, futhi silungiselele ukuma ngosuku olukhulu lukaNkulunkulu, siyoba abaphathi abangathembekile. Umlindi kufanele azi ukuthi sekungasiphi isikhathi sobusuku. Konke manje kwembeswe ukungcweliseka okukhulu okufanele bonke abakholwa iqiniso lalesi sikhathi bakuqaphele. Kufanele benze ngokubhekisela osukwini lukaNkulunkulu. Izahlulelo zikaNkulunkulu sezizokwehlela phezu kwezwe, futhi sidinga ukuzilungiselela lolo suku olukhulu.”

“Isikhathi sethu siyigugu. Sinezinsuku ezimbalwa kuphela, ezimbalwa kakhulu, zomusa wokuvivinywa esingazilungiselela ngazo ukuphila kwesikhathi esizayo okungafi. Asinaso isikhathi sokusichitha ezenzweni ezingahleliwe. Kufanele sesabe ukudlubulunda phezu kobuso bezwi likaNkulunkulu.” Testimonies, volume 6, 407.