

IRoma Limisa Umbono — Inombolo Yeshumi Nesikhombisa

Ukuhlungwa Kokugcina Kwabayizi-144,000: Isivivinyo Esingokwesiprofetho Somfanekiso Wesilo

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Labo ababizelwe ukuba babe phakathi kwezinkulungwane eziyikhulu namashumi amane nane manje basesigabeni sabo sokugcina sokuhluzwa, futhi lesi sigaba siyinqubo yokuvivinywa esekelwe ekwakhekeni komfanekiso wesilo. Inqubo yokuvivinywa iqala ngendlu kaNkulunkulu, ngokuba ukwahlulela kuhlala kuqala ngendlu kaNkulunkulu, bese kuthi ngemva kwalokho omunye umhlambi kaNkulunkulu ubhekane nale nqubo yokuvivinywa efanayo. Mhlawumbe isici esibaluleke kakhulu nesinesisindo esikhulu sesiprofetho ekwakhekeni komfanekiso wesilo ukuthi kwenzeka kabili; kuqala e-United States, bese kuba kuwo wonke umhlaba. Ngokwesiprofetho lokhu kusho ukuthi umfanekiso wesilo emhlabeni ungukubonakaliswa kokugcina komfanekiso wesilo, ngakho-ke noma yikuphi ukufanekiselwa komfanekiso wesilo okwenzeka ngaphambi komfanekiso wesilo emhlabeni, kwakuyisithunzi nje esasifanekisela uqobo lwento.

Ukwahlulelwa kwaqala endlini kaNkulunkulu ngoSeptemba 11, 2001. Lolo suku lwalufanekiselwe kusengaphambili ngu-Agasti 11, 1840, lapho ingelosi yesAmbulo isahluko seshumi yehla iphethe esandleni sayo incwadi encane evuliwe. Lapho ingelosi yesahluko seshumi yehla yamemezela ukuthi ukwahlulelwa kobuProthestani kwase kuqalile. Noma ngubani uNkulunkulu amehlulelayo, uqala ngokumnikeza isixwayiso ngaphambili, futhi ukuqinisekiswa kwendlela kaMiller yokunquma izikhathi kwanezela isisindo ekubalweni kwakhe mayelana nokwahlulelwa kokuBuya kwesibili. Ukuvivinywa kwamaProthestani kwase kuqhubeka kusukela ngo-Agasti 11, 1840, futhi ngo-1844 amaProthestani ayesehenduke amadodakazi aseRoma. Isikhathi sango-1840 kuya ku-1844 sifanekisela isikhathi sangoSeptemba 11, 2001, kuze kufike umthetho weSonto oseduze ukuza.

Leyo zikhathi ezimbili nazo zazimelwe kusukela ekubhabhathizweni kukaJesu, lapho uMoya oNgcwele ehla khona, kuze kube sesiphambanweni. Lezo zikhathi ezintathu zonke zazifanekiselwa yiminyaka eyikhulu namashumi amabili eyabelwa izwe langaphambi kukazamcolo, iholela kuZamcolo. Kuhlale kukhona umlayezo wesixwayiso okhomba ukwahlulela kwalowo mlando othile. Kukhona imilando engcwele futhi ekhuluma ngalesi sikhathi esithile ezinsukwini zokugcina.

UNowa washumayela iminyaka eyikhulu namashumi amabili, kwase kufika ukwahlulela kukazamcolo. UKristu washumayela izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, kwase kufika ukwahlulela kwesiphambano. Umlayezo wesixwayiso kaJohane uMbhapathizi wanikwa amandla ekubhaphathizweni kukaKristu, kwase kuthi uJesu aholelwe ehlane izinsuku ezingamashumi amane. Lezo zinsuku ezingamashumi amane, kanye nezilingo

ezintathu ezalandela ekupheleni kwazo, zifundisa ukuthi uma umlayezo usunikiwe amandla, njengoba kubonakaliswa ukwehla kophawu olungcwele, njengokwehla kukaMoya oNgcwele ekubhaphathizweni kwaKhe, kanye nokwehla kwezingelosi zombili zeSambulo izahluko zeshumi nezeshumi nesishiyagalombili—inqubo yokuvivinywa isiyenzeka. Lapho uphawu lobuNkulunkulu lwehla, umlayezo wokwahlulela omenyezelwa kulabo asebeyibo-ke isihloko sokwahlulelwa unikwa amandla, futhi iqembu elithile elahlulelwayo lisuke selingaphakathi esikhathini esithile esiphela kuphela ngokuvalwa komusa walo.

Ulayini lukaJesu lukhomba izikhathi ezimbili zokufakaza. Esokuqala kwakuwubufakazi Bakhe mathupha izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha, kwase kuba ubufakazi Bakhe phambi kwabafundi Bakhe ezinye futhi izinsuku eziyinkulungwane namakhulu amabili namashumi ayisithupha kwaze kwaba yilapho uStefanu ekhandwa ngamatshe.

“Khona-ke,” kwasho ingelosi, “uyakuqinisa isivumelwano nabaningi isonto elilodwa [iminyaka eyisikhombisa].” Iminyaka eyisikhombisa emva kokuba uMsindisi eseqale inkonzo yaKhe, ivangeli kwakufanele lishunyayelwe ngokukhethekile kumaJuda; iminyaka emithathu nengxenywe ngoKristu uqobo lwaKhe; bese kuthi emva kwalokho ngabaphostoli. “Phakathi nesonto uyakumisa umhlatshele nomnikelo.” Daniyeli 9:27. EntwasaHlobo ka-A. D. 31, uKristu, umhlatshele weqiniso, wanikelwa eKalvari. Khona-ke ikhethini lethempeli laqhekezwa kabili, libonisa ukuthi ubungcwele nokubaluleka kwenkonzo yemihlatshelo kwakususukile. Isikhathi sase sifike sokuba umhlatshele nomnikelo wasemhlabeni kuphele.

“Lelo viki elilodwa—iminyaka eyisikhombisa—laphela ngo-A.D. 34. Khona-ke, ngokukhandwa ngamatshe kukaStefanu, amaJuda agcina ngokuvala ngophawu ukwenqaba kwawo ivangeli; abafundi ababesakazeke ngenxa yokuhlushwa “bahamba yonke indawo beshumayela izwi” (IzEnzo 8:4); futhi kungakabiphi, uSawulu, umshushisi, waphenduka, waba nguPawulu, umphostoli kwabeZizwe.” *The Desire of Ages*, 233.

Uhla lukaNowa, lukaKristu, lwamaMillerite kanye nolwabazinkulungwane eziyikhulu namashumi amane nane bonke lunikeza ubufakazi besikhathi lapho izethameli ezithile eziqondiswe khona zivivinywa ngomlayezo oyisixwayiso. Ukunikezwa amandla kwalowo myalezo kukhomba ukuqala kwenkathi yokuvivinywa, yona-ke egcina ngokuvalwa komusa walezo zithameli eziqondiswe wona. Ngolayini wesiprofetho kaJesu kukhonjiswa izinkathi ezimbili zokufakaza. Lezo zikhathi ezimbili zokufakaza zifanekisela imiyalezo emibili eyisixwayiso emelwe yingelosi eyehla ngoSeptemba 11, 2001, eyagcwalisa iSambulo 18:1–3, eyalandelwa-ke izwi lesibili levesi lesine kuya phambili lesahluko seshumi nesishiyagalombili.

“Ngakho emsebenzini wokugcina wokuxwayisa umhlaba, kwenziwa izimemezelo ezimbili ezihlukile emabandleni. Umlayezo wengelosi yesibili uthi, ‘Liwile, liwile iBabiloni, lowo muzi omkhulu, ngokuba lenzisa zonke izizwe ziphuze iwayini lolaka lobufebe balo.’ Futhi ekukhaleni okukhulu komlayezo wengelosi yesithathu kuzwakala izwi livela ezulwini lithi, ‘Phumani kulo, bantu bami.’” *Review and Herald*, December 6, 1892.

Isikhathi sokuqala singukwahlulela okuqala ngendlu kaNkulunkulu, bese kuthi emthethweni weSonto osuzayo maduze kuqale isikhathi sesibili sokwahlulela ngesixwayiso sokuphuma

eBhabhiloni. Ulayini kaKristu kusukela ekubhaphathizweni Kwakhe kuze kube sesiphambanweni umelela isikhathi esisuka kuSeptemba 11, 2001 siye emthethweni weSonto e-United States, kanti isikhathi esisuka emthethweni weSonto e-United States kuze kube seqophelweni lapho zonke izizwe ziphoqwa ukuba zamukele iSonto njengoSuku Lomhlaba Wonke Lokukhonza, yisikhathi esiphetha lapho isizwe sokugcina kakhulu sizithoba.

Lesi sikhathi siqala ngomthetho weSonto e-United States, siphela lapho isizwe sokugcina sikhothamela amandla kapapa. Ukuqala kwenkathi yesibili kubonakalisa ukuphela kwenkathi yokuqala, futhi zombili zinemithetho yeSonto eyayivele ifanekisiwe ebufakazini beRoma. Umthetho wokuqala weSonto ngonyaka ka-321 walethwa ngamandla eRoma lobuhedeni. Umthetho weSonto owalethwa ngamandla esonto lobupapa umelwe ngonyaka ka-538. Umthetho weSonto e-United States ungu-321, futhi umthetho weSonto ophoqwa esizweni sokugcina ungu-538. Umthetho weSonto e-United States uphawula ukufika komlayezo wesixwayiso osumenyezelwa yisibhengezo esasakhiwe ngabaxoshiweyo bakwa-Israyeli.

Leyo ndawo yokuphawula unyaka ka-321, futhi iphawula ukuqala kwesikhathi sokuvivinywa kwesizwe ngasinye phezu kombuzo weSonto. Leso sikhathi siphela lapho isizwe sokugcina sikhothamela iRoma, futhi lowo mcimbi wawufanekiselwa yindawo yokuphawula yonyaka ka-538. Isikhathi esisukela ku-321 kuze kube ku-538 sasifanekiselwa yisikhathi esisukela esiphambanweni kuze kube sekukhandweni ngamatshe kukaStefanu. Ngesikhathi uStefanu ekhahlelwa ngamatshe wabona uKristu emi endaweni engcwele yasezulwini, okufanekisela isikhathi lapho uMikayeli esukuma ekupheleni kwesikhathi sokuvivinywa kwabantu.

Umhla ka-11 kuMandulo, 2001, uphawula ukufika kwesixwayiso samavesi amathathu okuqala esahluko seshumi nesishiyagalombili, futhi kwaphawuleka ngesibikezelo esabekwa phambili ngumprofethikazi u-Ellen White, owathi lapho izakhiwo ezinkulu zaseNew York City zehliswa ngokuthintwa nguNkulunkulu, yilawo kanye amavesi amathathu ayogcwaliseka. Kwaphinde kwaphawuleka ngePatriot Act, eyayiyisibonakaliso kulabo abavumayo ukubona; sokuthi isimiso somthetho wesiNgisi esivuma ukuthi umuntu akanacala kuze kube kufakazelwa ukuthi unecala, sabekwa eceleni ngenxa yomthetho wamaRoma, ovuma ukuthi umuntu unecala kuze kube kufakazelwa ukuthi akanacala.

I-Patriot Act yaphawula ukuqala kokwahlulela kweSeventh-day Adventism yaseLawodikeya. Leso sikhathi siphela ngomthetho weSonto e-United States. Labo maSeventh-day Adventist baseLawodikeya abaphumelela ukudlula kuleso sikhathi sokuhlungwa, bayobe sebanika umlayezo wesixwayiso wevesi lesine lesahluko seshumi nesishiyagalombili, ophetha ngesizwe sokugcina esikhothamela iRoma. Leso sikhathi siqala ngomthetho weSonto e-United States futhi siphela ngomthetho wokugcina weSonto.

Uma siqonda ngokungeyikho iqiniso lokuthi kunezithombe ezimbili zesilo ezibonakaliswa ngofakazi abangaphezu kwababili, khona-ke siyoyiqonda ngokungeyikho umsebenzi omelwa amavesi amathathu okuqala eSambulo isahluko seshumi nesishiyagalombili owaqala ngo-2001, kanye nomsebenzi oqala evesini lesine lesahluko seshumi nesishiyagalombili.

Lapho sisebenzisa ukuhlonza kukaDade White okuqondile kokwehla kwengelosi yesAmbulo isahluko 18 ngowe-1888, kanye nokubeka kwakhe yona leyo ngelosi esikhathini esizayo, sithola ukuthi u-1888 umele ngokomfanekiso u-2001. Ingelosi yesAmbulo, ekhanyisa umhlaba ngenkazimulo yaYo, yehla emihlanganweni yaseMinneapolis ngowe-1888, yabuye yenza kanjalo lapho izakhiwo ezinkulu zaseDolobheni laseNew York ziwa phansi.

Isikhathi sokusukela ekubhathizweni kukaKristu kuze kube sesiphambanweni, nesikhathi sokusukela mhla ziyi-11 ku-Agasti, 1840 kuze kube mhla zingama-22 ku-Okthoba, 1844, kanye nesikhathi seminyaka eyikhulu namashumi amabili kaNowa, kunikeza ofakazi abathathu besikhathi sokwahlulela. Unyaka ka-1888 unikeza ufakazi wokubonakaliswa kokuvukela okwabhalwa emihlanganweni yaseMinneapolis, kanti uNowa ukhomba ukususwa kukaMoya oNgcwele kulabo abalenqaba umlayezo. Ukuvukela kwabantu bangaphambi kukazamcolo kanye nokuvukela kwabaholi bebandla ngo-1888 kokubili kuhambisana nomlando kaKora, uDathani no-Abiramu emlandweni kaMose, ingelosi eyatshela uDadewethu White ukuthi wawuphindwa eMinneapolis.

Kusukela kuMthetho wePatriot Act kuze kube umthetho weSonto e-United States kumelela isikhathi sokuvivinywa se-Seventh-day Adventism yaseLaodicea. Ukuhlubuka kumlayezo wesixwayiso omemezela ukwahlulelwa kwabo kukhomba ukususwa kukaMoya oNgcwele, ngakho-ke nokuthululwa kokudukiswa okunamandla phezu kwezintombi eziyiziwula ezimbi zalowo mlendo. Ingqikithi yokuhlubuka igxile esithunyweni esikhethiweyo njengoba simelwe nguNowa, uMose, aBadala uJones noWaggoner, futhi impela noDade White. Ukuhlubuka kumlayezo wesixwayiso nasesithunyweni salowo mlendo kusekelwe “emafutheni” emlandweni womfanekiso wezintombi eziyishumi.

Labo abethula umlayezo wesixwayiso bakwenza lokho ngoba “banamafutha,” nawo uqobo okuwumlayezo wesixwayiso. Ngakho-ke umehluko phakathi kwalezi zigaba ezimbili uveliswa ukusetshenziswa okufanele kwemithetho yokuhunyushwa kwesiprofetho eyamukelwa yilabo benhlangano yengelosi yokuqala neyesibili, emelwe njengemithetho kaMiller yokuhunyusha, kanye nemithetho yokuhunyushwa kwesiprofetho eyamukelwa yinhlangano yengelosi yesithathu.

Ngakho-ke isivivinyo esimelelwa ngokuthi “ukwakhiwa komfanekiso wesilo,” kumele sibe yisivivinyo esihlobene nendlela umfanekiso wesilo owakhiwa ngayo eZwini likaNkulunkulu lesiprofetho.

Kusukela kuMthetho i-Patriot Act ngo-2001, owafanekiselwa yi-Blair Bill ngo-1888, yona eyafanekiselwa yi-Declaration of Independence ngo-1776, yona eyafanekiselwa ukubhathizwa kukaKristu, okwakufanekisela u-Agasti 11, 1840, konke kusekela iqiniso lokuthi inqubo yokuhlola yokwahlulela iqala ngomyalezo wesixwayiso onikwe amandla, okumelwe wamukelwe esandleni sengwezi, bese udliwa.

Imfundiso yesiprofetho ekhomba i-United States njengabaphangi babantu bakho idida amaphuzu amaningana ngokomqondo wayo, futhi lawo maphuzu avame ukuba yizindinyana zobufakazi eziqonde kakhulu ekumiseni izingxenye zokwakheka komfanekiso wesilo. Enye indlela yokubonisa iqiniso lokuthi lolu vivinyo lungolwesiprofetho ngokwemvelo ukusebenzisa imithetho

eyisisekelo yesiprofetho ukubonakalisa iqiniso eliqondakala kuphela uma wamukela iRoma njengophawu olumelelwa ngabaphangi babantu bakho.

Lo mfanekiso uthathwe emigqeni emihlanu yomlando ngaphakathi kwe-Adventism, lapho kwavela khona impikiswano mayelana neRoma njengophawu. Manje sesisemlandweni wokugcina, noma owesithupha, wale milando enemikiswano, futhi impikiswano manje iyefana ncamashi nempikiswano evezwe eshadini lika-1843.

Kulula ukubona leli qiniso uma usebenzisa ngokunembile imithetho yesiprofetho. Umthetho wesiprofetho okudingeka usetshenziswe ngowokuthi izimpawu zinezinhlamvu ezingaphezu kweyodwa, futhi incazelo eziyisebenzisayo endimeni kufanele inqunywe yileyo ndima. Inkosi yaseSiriya, u-Antiochus III Magnus, yagcwalisa impi yevesi leshumi yesahluko seshumi nanye sikaDaniyeli, futhi yagcwalisa impi yaseRaphia emavesini eleshumi nanye neleshumi nambili, futhi yagcwalisa impi yasePanium evesini leshumi nanhlanu. Impikiswano yamaMillerite eyavezwa eshadini sango-1843 yayiwukuthi umbono wamanga wamaProthestani wawukhomba ukuthi “abaphangi” kwakungu-Antiochus Epiphanes, kanti ngesikhathi esifanayo wawubambeleva eqinisweni lokuthi “abaphangi” babeyisibonakaliso seRoma.

Amavesi eshumi kuya kweleshumi nanhlanu agcwaliseka kuqala emlandweni ka-Antiochus III Magnus; ngakho-ke lawo mavesi, kanye nokuphindeka okulandelayo komlando kwalawo mavesi, kunikeza ofakazi ababili bokugcwaliseka kwawo ezinsukwini zokugcina, ngoba bonke abaprofethi bakhuluma ngokuqondile kakhulu ngezinsuku zokugcina kunangezinsuku ababedla ukuphila kuzo.

Kanye nalo mthetho osumisiwe ophathelene nokuthi ubufakazi bomprofethi kufanele busetshenziswe kuphi, siphinde sibe noDade White owabhala ngokuqondile ukuthi “okuningi komlando okwenzekile ekugcwalisekeni kwalesi siprofetho [uDaniyeli isahluko 11] kuyophindwa.” U-Antiochus III Magnus umelela i-United States njengempi yommeleli yeRoma lobupapa. AmaProthestani aphikisa ngokuthi abaphangi babefanekise omunye u-Antiochus, kanti amaMillerite ayazi ukuthi kwakuyiRoma. Okwamanje olunye uhlangothi lukhomba i-United States njengabaphangi, kanti olunye uhlangothi lunamathela eqinisweni eliyisisekelo.

Uma umthetho okhomba ukuthi izimpawu zinencazelo engaphezu kweyodwa, nokuthi incazelo kufanele isekelwe esimweni lapho zisetshenziswe khona, khona-ke ukukhomba i-United States njengabaphangi kuhambisana nokukhomba kwamaProthestani u-Antiochus njengabaphangi, kodwa manje u-Antiochus uyisibonakaliso se-United States ezinsukwini zokugcina.

Umongo walesi siqephu ubhekisa ngokuqondile embuzweni wokuthi yimaphi amandla aziphakamisa ukuze amise umbono; ngakho-ke ukugcizelela leli qiniso kufanelekile. Kufanelekile ngenxa yabafakazi abaningi, ngoba eminye imigqa yomlando wempikiswano ephathelene neRoma njengophawu iveza lona kanye lelo qiniso. Lelo qiniso lithi labo abasohlangothini olungelona lwendaba ngokungaguquki babeka i-United States esikhundleni seRoma. Kodwa uma ungathandi ukwamukela ukuthi izimpawu zinencazelo engaphezu kweyodwa, noma uma ukholelwa ukuthi kunjalo, kodwa ungakazijwayezi ngokwanele ukuba nokukholwa okuphelele kulowo mthetho, kuyoba cishe akunakwenzeka kuwe ukulandela umqondo manje osezosebenza.

Wonke amandla anezimpondo ezimbili amele i-United States ezinsukwini zokugcina. IFrance ingamandla aphindwe kabili amelwe yiSodoma neGibhithe. I-Islam nayo imele ngokwesifaniso i-United States, ngoba i-United States ingumprofethi wamanga maqondana namandla obupapa, onguJezebeli. I-United States inguSalome, ingaphansi kukaHerodiyasi. UBhalami naye uyisibonakaliso somprofethi wamanga, nakuba indaba yakhe iyinkimbinkimbi kakhulu kunokuthi abe nje ngumprofethi wamanga.

Iziprofetho zikaBhalami, ezalotshwa emva kokuba eseyibusisile u-Israyeli kathathu, zihlotshaniswa ne-Islam ngezindlela ezihlukahlukene. Imbongolo iwuphawu lwe-Islam, futhi awukwazi ukukhipha imbongolo ekhulumayo endabeni kaBhalami. Izazi ezihlakaniphile ezivela empumalanga ezafika ukuzokhulekela uJesu esewusana zaqondiswa yiziprofetho zikaBhalami. I-Islam yosizi oluthathu lwesAmbulo isahluko sesishiyagalolunye imelela umprofethi wamanga uMohammed.

Uma uqonda ukuthi izimpawu zinencazelo engaphezu kweyodwa, khona-ke ngokungangabazeki uzophinde uqonde ukuthi amaqiniso amaningi abaluleke kakhulu kangokuthi amelwe yizinhlobonhlobo zezimpawu. Uphawu olumisa umbono luwuphawu lweRoma, ngakho-ke kusobala ukuthi iRoma yayizoba yisihloko esiyinhloko kuyo yonke imiprofetho yeBhayibheli. Olunye uphawu lwakudala nolumiswe kahle lweRoma yinkosi yasenyakatho kuDaniyeli isahluko seshumi nanye. Inkosi yasenyakatho efika ekupheleni kwayo ingenamsizi ingamandla obupapa, ibandla laseRoma, upapa waseRoma, umuntu wesono.

Empikiswaneni ka-Uriya Smith, kwathiwa inkosi yasenyakatho evesini lamashumi amathathu nesithupha yayiyiFrance, nokuthi inkosi yasenyakatho evesini lamashumi amane yayiyiTurkey. Kokubili iFrance neTurkey kuyizimpawu ze-United States ezimweni ezehlukene, kodwa njengakwamaProthetani, nanjengoba kunjalo nanamuhla, empikiswaneni kaSmith walilahla iqiniso lokuthi inkosi yasenyakatho iwuphawu lweRoma yesiNje, wathi uphawu lweRoma lwalumelwe uphawu lwe-United States esizweni saseFrance, waphinda futhi wathi uphawu lweRoma lwaluyisimpawu se-United States njengoba simelwe esizweni saseTurkey.

Umongo manje uqukethe imigqa emithathu; umlando wamaMillerite, umlando ka-Uriah Smith, kanye nesikhathi salapha namanje. Kuleso naleso salezo zibonelo kukhona impikiswano mayelana nophawu lweRoma, olusetshenziswa ngokungafanele ngenxa yokungaqondwa kahle kweRoma njengophawu lwe-United States.

Umugqa wempikiswano mayelana “nokuqhubekayo,” encwadini kaDaniyeli, usekela lona kanye lo mcizelelo ofanayo wokuphikisana neqiniso mayelana nophawu lweRoma, nakuba kukhona umehluko othile obalulekile kulo mlendo.

Umgudu womfanekiso ka-Uriya Smith wesiprofetho waholela abalandeli bakhe ekusebenziseni ngokungafanele inhlopho yesithupha esahlukweni seshumi nesithupha seSambulo. Inkinga eyinhloko ekusetshenzisweni kukaSmith kwesahluko seshumi nesithupha, ngaphandle komzamo wakhe wokusebenzisa konke ngokwezwi nezwi, ngesikhathi lapho konke kufanele kusetshenziswe ngokomoya, kwakuwukwehluleka kwakhe ukubona isakhiwo esiqondile sobunye obuphindwe kathathu bukadrako, besilo, nomprofethi wamanga. Ngokufaka esikhundleni sencazelo yeqiniso

yezimpawu izincazelo zokuhumusha okuyimfihlo, umgudu kaSmith uvala amandla okuqonda indlela ubunye obuphindwe kathathu obakhiwa ngayo; futhi indlela obakhiwa ngayo “iwuvivinyo olukhulu kubantu bakaNkulunkulu okuyonqunywa ngalo insindiso yabo yaphakade.”

Ukusetshenziswa ngokungafanele kwezimpawu zaseRoma kuwumzamo kaSathane wokuvimbela abantu bakaNkulunkulu bezinsuku zokugcina ekuboneni hhayi iRoma yanamuhla kuphela, kodwa nokuthi iRoma yanamuhla yakhiwa kanjani. Isidingo sokuqaphela izimpawu zesiprofetho ezihambisana nokuhlangana kweZizwe Ezihlangene, umbuso wobupapa, kanye ne-United States siqukethe imiphumela yaphakade.

Encwadini kaDaniyeli kukhona uvivinyo olukhethekile olugcizelela ukubaluleka kokuqaphela ubudlelwane bala mandla amathathu, futhi kukhona nolunye uvivinyo olukhethekile olugcizelela lawa maphuzu afanayo encwadini yeSambulo. “Okwansuku zonke” encwadini kaDaniyeli kwaqondwa njengobuRoma bobuqaba nguWilliam Miller ngesikhathi efunda eyesiBili kwabaseThesalonika. UMiller waqonda encazelweni yobudlelwane besiprofetho phakathi kweRoma yobuqaba neRoma yobupapa kweyesiBili kwabaseThesalonika ukuthi igama elithi, “okwansuku zonke,” laliyisibonakaliso seRoma yobuqaba, ngakho-ke isinengiso sencithakalo sasiyoba yiRoma yobupapa.

Iphuzu esiligcizelelayo nokho ukuthi kweyesiBili kwabaseThesalonika ubudlelwane phakathi kweRoma yamaqaba neRoma yobupapa bubekwa esimweni esifundisa ukuthi uma futhi lapho ungaqondi ubudlelwane bala mandla womabili, wamukela inkohliso enamandla, futhi ulahlekelwe ingunaphakade.

Lesi yisixwayiso esifanayo sesifo sesithupha, lapho kungesona kuphela isilo esikhulu, esasiyiRoma yobuqaba kweyesiBili kwabaseThesalonika, nesilo, esasiyilo “umuntu wesono” kuleso siqephu, kodwa futhi esahlukweni seshumi nesithupha kukhona nomprofethi wamanga. Lesi siqephu sigcizelela ukubaluleka kokuqaphela ubudlelwane bamandla akha inyunyana ephindwe kathathu yeRoma yesimanje, okuyiyo futhi iBhabhiloni lesimanje.

Impikiswano ephathelene “nokwemihla ngemihla” ibhekana nempikiswano efanayo ncamashi yezinsuku zokugcina, kodwa yandisa ukuvezwa kwaleyo mpikiswano ngokwengeza ukubaluleka kokuqonda ubudlelwane phakathi kwamandla amathathu akha iRoma Yesimanje. Ukwenqaba ukubona leli qiniso kungukuqinisekisa ukuthi umvuzo wakho uyoba yinkohliso enamandla.

Empikiswaneni yamanje labo abachaza i-United States njengabaphangi babonakala bengakwazi ngisho nokuvuma ukuqonda ukuthi kungani kubalulekile ukuthi i-United States imelelwe kani nginjengaphansi kombuso wamandla obupapa kunokuba ibe yona uqobo lawo mandla obupapa. Umqondo ojwayelekile oyisisekelo uyaqaphela ukuthi amandla alawula ubudlelwane kwezepolitiki, emlandweni, emshadweni, naseziprofethweni zeBhayibheli athathwa njengekhanda, futhi ikhanda yilona eliziphakamisayo ukuze limise umbono bese liwa.

Umqondo ohlonza i-United States njengabaphangi awunakho ukusebenzisa umlando owawumelwe, kwase kugcwaliseka, kusukela ku-321 kuya ku-538. Uphawu lwe-United States kumele luwe kuqala ngaphambi kokuba “umuntu wesono” embulwe. “Umuntu wesono” uyaphinde

embulwe ezinsukwini zokugcina, futhi ngaphambi kokuba enze kanjalo i-United States kumele iwe kuqala.

Umthetho weSonto e-United States awuyivezi i-United States njengeRoma Yesimanje; uveza ukuthi ukubhujiswa kwesizwe sekufikile, nokuthi i-United States isihlukaniswe ngokuphelele nokulunga. IRoma Yesimanje eyembulwa lapho i-United States ihlubuka emthethweni weSonto ngamandla obupapa, lona kanye ngaleso sikhathi lisanda kunqoba umlingani walo, umprofethi wamanga.

“Okungokwansuku zonke” encwadini kaDaniyeli nobudlelwano bako nomlayezo kaWilliam Miller, kanye nokubaluleka kokuthi ukuqonda kukaMiller kwathathwa esiHlalweni sesibili sabaseThesalonika isahluko sesibili, nesixwayiso sokugcina izingubo zakho esihluphweni sesithupha, konke kukhomba izakhi zalezo zingxabano ezikhuluma ngezindaba zamanje.

Isexwayiso sabaseThesalonika besiBili isahluko sesibili mayelana nezinsuku zokugcina sikhuluma ngesigaba esihlonza i-United States njengophawu, kodwa senqabe ukuqondiswa ukukhanya okubhekisela ebudlelwani be-United States neRoma yobupapa. Ngokwenza lokhu bayobona ubudlelwane hhayi beRoma yobupapa ne-United States kuphela, kodwa futhi neNhlangothi Yezizwe, amandla kadrako eSambulo isahluko seshumi nesithupha.

Njengo-Uriah Smith, u-A.G. Daniells no-W.W. Prescott, uDade White abakhomba njengabangakwazi ukucabanga besuka embangeleni baye emtheleleni, kunjalo futhi ngalabo abenqaba ukuholwa ukuqondiswa kwezwi likaNkulunkulu lesiprofetho ekuchazeni kwalo ubudlelwane bala mandla amathathu ezinsukwini zokugcina.

Njengezingxabano zokuqala, ezamanje, nezika-Uriya Smith, impikiswano mayelana nobudlelwane bamandla amathathu njengoba emelwe kweyesibili kwabaseThesalonika nasekuchithekeni kwesithupha iveza ukuhumusha okuyimfihlo okukhomba e-United States, kodwa kwenqaba ukubona izimpawu ezithile zesiprofetho ze-United States ebezingadalula umbono wabo oyiphutha, futhi mhlawumbe zibalethe ekukhanyeni.

Ngemva kuka-11 Septhemba 2001 kwavela impikiswano mayelana nezinambuzane ezine zikaJoweli. Iqiniso liwukuthi lezo zinambuzane zazimelela ukuwohloka okuqhubekayo ngokomoya kwebandla lamaSeventh-day Adventist laseLawodikeya ngokungeniswa kwemfundiso yenkolo yamaKatolika neyamaProthestani ahlubukileyo. Futhi, ukusetshenziswa okufanele kwezinzambuzane ezine kunguRoma, kodwa ukuhumusha komuntu siqu kwathi kwakuyi-Islamu, okuyisibonakaliso somprofethi wamanga, ngakho-ke futhi kuyisibonakaliso se-United States. Umugqa phezu komugqa, izimpikiswano ezivela emlandweni wama-Advent esisanda kuzibhekana nazo, zonke zikhuluma iqiniso elifanayo.

Uhlangothi olungelona luyahlonza, ngofakazi abane, abaphangi njenge-United States, futhi ngofakazi ababili ukuqonda kohlangothi olungelona nge-United States njengophawu akulungile. Abazongenela bakaNkulunkulu bezinsuku zokugcina ukuba babe phakathi kwabayizinkulungwane eziyikhulu namashumi amane nane manje basesivivinyweni sesiprofetho. Akusona isivivinyo esifezwa ngokumane uphose ivoti lakho kulolu hlangothi noma kulolu hlangothi. Siyisivivinyo

esingaqondiswa ngokuyikho ngeqiniso kuphela uma imithetho yesiprofetho isetshenziswa ngokunembile. Ukuze iNgonyama yesizwe sakwaJuda ivuse abantu bayo bezinsuku zokugcina eqinisweni lokuthi abafundi ngokujula okwanele, Yavumela ukuba izimfundiso eziyizihlubuki zingeniswe.

Iqiniso lokuthi kwaqubuka imfundiso eyiphutha phakathi kwalenhlango libonisa ukuthi ikhono lethu siqu maqondana nemithetho yokuhunyushwa kwesiprofetho libuthakathaka kunalokho okufanele libe yikho. IRoma imisa umbono, futhi umbono wezinsuku zokugcina uwukuphakama nokuwela kokugcina kwenkosi yasenyakatho. Leyo “nkosi” futhi “ingumuntu wesono”, futhi “umuntu wesono” “uyimfihlakalo yobubi,” futhi “ngulowo omubi.” Ungumphikukristu, ufanekiselwa “njengabaphangi babantu bakho,” futhi “uyinhloko” yeRoma Yesimanje.

“Labo abadideka ekuqondeni kwabo izwi, abahluleka ukubona incazelo yomphikukristu, ngokuqinisekile bayozibeka ohlangothini lomphikukristu. Asisekho isikhathi manje sokuzihlanganisa nezwe. UDaniyeli umi esabelweni sakhe nasendaweni yakhe. Iziprofetho zikaDaniyeli nezikaJohane kumelwe ziqondwe. Zichazelana zodwa. Zinika izwe amaqiniso okufanele wonke umuntu awaqonde. Lezi ziprofetho kumelwe zibe ngubufakazi emhlabeni. Ngokugcwaliseka kwazo kulezi zinsuku zokugcina, ziyozichaza ngokwazo.” Kress Collection, 105.