

# IPhaniyumi — Inombolo Yamashumi Amabili

*Ukulandelana kukaDaniyeli 11 nesixwayiso sango-2025*

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Ukusetshenziswa kwangaphambili komlando owagcwalisa amavesi ayishumi kuya kweleshumi nesithupha kwaveza ukuthi iRoma, eyamisa umbono, yafika ngonyaka ka-200 BC, wona lowo nyaka wempi yasePanium, futhi ngiphakamisa ukuthi ngo-2025 iRoma yafika futhi yamisa umbono ngokugcotshwa kukaTrump noPapa Leo. U-2025 umelela ukuphela kwesikhathi lapho uPapa noMongameli bagcotshwa ngonyaka ofanayo. Isilo nomfanekiso waso kwaphakanyiselwa phezulu ukuze kubonwe yibo bonke abazimisele ukubona ngo-2025. Ngokungafani namaphayona, mina ngisebenzisa ukulandelana kwamavesi, kunokusebenzisa umlando owagcwalisa la mavesi ekuqaleni. Ngiyavumelana nomlando, kodwa ngithatha ukulandelana okuphakathi kwamavesi njengohlaka lomlando, kunokusebenzisa umlando ukuchaza uhlaka lwamavesi. Ngigcizelela ukuthi lezi zindlela zombili zinembile.

## Uvukelo LwamaMakhabeo

Ngisebenzisa umkhondo wamaMakkabi ngendlela efanayo. Ukuvukela kwamaMakkabi ngo-167 BC kwenzeka ngemva kakhulu kwempi yasePanium ngo-200 BC, futhi kudala ngaphambi kokuba uPompey athumbe iJerusalema ngo-63 BC. Umkhondo oqala evesini leshumi nesithupha ngokunqoba kukaJenerali uPompey iJerusalema ngo-63 BC, uqhubeke uze ufike kuThibheriyasi Kesari owabusa ngesikhathi uJesu ebethelwa. Isiphambano noThibheriyasi kumelwe evesini lamashumi amabili nambili lesahluko seshumi nanye.

Futhi ngemikhono yesikhukhula bayokhukhulwa basuswe phambi kwakhe, baphulwe; yebo, futhi nesikhulu sesivumelwano. Daniyeli 11:22.

Ujenene uPompey enqoba iJerusalema ngo-63 BC evesini leshumi nesithupha, bese kuba khona isiphambano ngo-31 AD evesini lamashumi amabili nambili, kumela umugqa wesiprofetho oqala ngophawu lomthetho weSonto bese uphetha ngophawu lomthetho weSonto. Ivesi lamashumi amabili nantathu liyikhefu kule ndima, ngalokho limaka ivesi lamashumi amabili nambili njengokuphela komugqa wesiprofetho owawuqale evesini leshumi nesithupha. Okuhambisana nokuphela okucacile kwalowo mugqa evesini lamashumi amabili nambili, kukhona iqiniso lokuthi ivesi lamashumi amabili nambili liyisibonakaliso salo lona kanye uphawu lomlando oluboniswe evesini leshumi nesithupha, ngaleyo ndlela linikeze ubufakazi be-alpha ne-omega bokuthi amavesi eshumi nesithupha kuya kwelamashumi amabili nambili amele umugqa wesiprofetho ohlukile.

Yengeza kulokhu ukuthi amavesi eshumi nanhlanu neshumi nesithupha aphawula uguquko olusuka embusweni wamaSeleucid luye emandleni amaRoma, futhi uyabona ukwephuka kokuqhubeka ukusuka kumaSeleucid evesini leshumi nanhlanu kuze kufike kumaRoma evesini leshumi nesithupha; kanti umugqa wokusukela evesini leshumi nesithupha kuya kwelamashumi amabili nambili uhlukaniswe ngokucacile njengomugqa owodwa wesiprofetho. Ivesi leshumi

nesithupha lethula amandla alandelayo ayobusa eJudiya, ngaleyo ndlela liphawule uguquko emlandweni wesiprofetho njengoba kunjalo nangevesi lamashumi amabili nantathu. Umugqa uqala futhi uphetho ngophawu lomthetho weSonto, futhi umugqa uphela evesini lamashumi amabili nambili lesahluko seshumi nanye.

## **USmith—naMakhosi Amathathu aseKhesari**

Iqiniso lokuthi ivesi leshumi nesithupha limelela umthetho weSonto, njengoba nalo ivesi lamashumi amabili nambili lenza kunjalo—lifuna ukuba la mavesi amabili aqondaniswe phezu kwelinye. U-Uriah Smith uphawula ngevesi lamashumi amabili nantathu, futhi uchaza ukuthi kungani limelela umlando owaqala emuva kakhulu emlandweni wamavesi andulelayo, kunokuba limelele umlando olandela ngokushesha emva kwesiphambano sevesi lamashumi amabili nambili.

“IVESI 23. Futhi emva kwesivumelwano esenziwe naye uyokwenza ngobuqili, ngokuba uyokwenyuka, abe namandla ngesizwe esincane.’

“Lowo ‘aye’ okwenziwa naye isivumelwano okukhulunywa ngaso lapha, kufanele abe yiwona kanye umbuso obulokhu uyindaba yesiprofetho kusukela evesini 14; nokuthi lokhu kungumbuso waseRoma kuboniswa ngendlela engenakuphikiswa ekugcwalisekeni kwesiprofetho kubantu abathathu, njengoba sekuphawuliwe kakade, ababusa ngokulandelana phezu koMbuso waseRoma; okungukuthi, uJulius, u-Augustus, noTiberius Caesar. Owokuqala, ekubuyeni kwakhe enqabeni yezwe lakhe ngokunqoba, wakhubeka wawela, futhi akabe esafunyanwa. Ivesi 19. Owesibili wayengumphakamiseli wezintela; wabusa enkazimulweni yombuso, futhi akafanga ngentukuthelo noma empini, kodwa ngokuthula embhedeni wakhe. Ivesi 20. Owesithathu wayengumzencisi, futhi engomunye wababi kakhulu ngesimilo. Wangena embusweni ngokuthula, kodwa kokubili ukubusa kwakhe nokuphila kwakhe kwaphela ngodlame. Futhi ngesikhathi sokubusa kwakhe iNkosana yesivumelwano, uJesu waseNazaretha, yabulawa esiphambanweni. Amavesi 21, 22. UKristu akanakuphinde aphulwe noma abulawe futhi; ngakho-ke akukho komunye umbuso, futhi akukho ngesikhathi esinye, lapho singathola khona ukugcwaliseka kwalezi zehlakalo. Abanye bazama ukusebenzisa la mavesi ku-Antiochus, bese benza omunye wabapristi abakhulu bamaJuda abe yinkosana yesivumelwano, nakuba bengakaze babizwe kunjalo. Lokhu kuwuhlobo olufanayo lokucabanga oluzama ukwenza ukubusa kuka-Antiochus kube ukugcwaliseka kophondo oluncane lukaDaniyeli 8; futhi kuvezwa ngenjongo efanayo; okungukuthi, ukwephula uchungechunge olukhulu lobufakazi obukhombisa ukuthi imfundiso yokuBuya kukaKristu iyimfundiso yeBhayibheli, nokuthi uKristu usemi emnyango manje. Kodwa ubufakazi abunakuchithwa; uchungechunge alunakwephulwa.”

“Esewasehlisele phansi ngezehlakalo zombuso zomhlaba kuze kube sekupheleni kwamasono angamashumi ayisikhombisa, umprofethi, evesini 23, usibuyisela emuva esikhathini lapho amaRoma axhumana khona ngokuqondile nabantu bakaNkulunkulu ngesivumelwano samaJuda, ngo-161 B.C.: kusukela kulowo mzuzu sesihanjiswa-ke emgqeni oqondile wezenzakalo kuze kube ukunqoba kokugcina kwebandla, nokumiswa kombuso kaNkulunkulu waphakade. AmaJuda, ecindezelwe kabuhlungu ngamakhosi aseSiriya, athumela izithunywa eRoma, eyocela usizo lwamaRoma, nokuzihlanganisa nawo ‘esivumelwaneni sobungane

nenhlangano yobumbano nawo.’ 1 Mac.8; Prideaux, II, 234; Josephus’s Antiquities, incwadi 12, isahl.10, isig.6. AmaRoma asilalela isicelo samaJuda, awanika umyalo obhalwe ngala mazwi:—

“‘Isinqumo sesigele maqondana nesivumelwano sosizo nobungane nesizwe samaJuda. Akuyikuba semthethweni kunoma ubani ongaphansi kwamaRoma ukuba alwe nesizwe samaJuda, noma ukusiza labo abenza kanjalo, ngokubathumela okusanhlamvu, noma imikhumbi, noma imali; futhi uma kwenziwa ukuhlasela kumaJuda, amaRoma ayobasiza ngokwezinga lamandla awo; futhi futhi, uma kwenziwa ukuhlasela kumaRoma, amaJuda ayowasiza. Futhi uma amaJuda efisa ukwenezela kulesi sivumelwano sosizo, noma ukususa okuthile kuso, lokho kuyokwenziwa ngemvume evamile yamaRoma. Futhi noma yikuphi ukwenezela okuyokwenziwa ngaleyo ndlela, kuyoba namandla omthetho.’ ‘Lesi sinqumo,’ kusho uJosephus, ‘sabhalwa ngu-Eupolemus, indodana kaJohane, nangoJasoni, indodana ka-Eleazeri, ngesikhathi uJuda engumpristi omkhulu wesizwe, noSimoni, umfowabo, engumholi webutho. Futhi lesi kwakuyisivumelwano sokuqala amaRoma asenza namaJuda, futhi saphathwa ngale ndlela.’”

“Ngaleso sikhathi amaRoma ayengabantu abancane, futhi aqala ukusebenza ngenkohliso, noma ngobuqili, njengoba lelo gama lisho. Kusukela kuleli qophelo anyukela ngamandla ngendlela eqhubekayo nesheshayo aze afinyelela esicongweni samandla awagcina esewatholile kamuva.” Uriah Smith, Daniel and the Revelation, 270, 271.

Akusikho nje kuphela ukuthi isiphambano sevesi lamashumi amabili nambili siphetha umugqa ngophawu olukhona futhi ekuqaleni komugqa, kodwa ivesi elilandelayo libuyela emlandweni owandulela isiphambano, cishe eminyakeni engamashumi amathathu emva kwePanium futhi cishe eminyakeni eyikhulu ngaphambi kokuba iRoma inqobe iJerusalema. Uphawu lwendlela lwenhlangano yamaJuda uSmith alukhomba lapha njengo-161 BC, lukhonjwa ngabanye abaphayona njengo-158 BC. Iphuzu engigxile kulo lapha akusilo kakhulu usuku, kodwa ukuthi amavesi ayishumi nesithupha kuya kwangamashumi amabili nambili amele umugqa womlando wesiprofetho lapho umthetho weSonto uyikho kokubili i-alpha ne-omega yalowo mugqa. Khona-ke, lapho umugqa wevesi leshumi nesithupha kuya kwelamashumi amabili nambili usumisiwe, ivesi lamashumi amabili nantathu liyaphinda futhi landise ngomlando ongaphakathi komugqa wamavesi ayishumi nesithupha kuya kwangamashumi amabili nambili. Umugqa wesiprofetho womlando omelwe yivesi lamashumi amabili nantathu ungumlando wamaMaccabee, futhi umlando wamaMaccabee uyafana ngokuphelele nomlando we-United States.

## **Izizukulwane Ezimbili Zobukhosi**

AmaMaccabee amele ukuvukela umbuso wamaSeleucid owaqala ngesikhathi sokubusa kuka-Antiochus Epiphanes. Lokhu kuvukela kwakumelene nombuso wasenyakatho wamaSeleucid, futhi kwaphetha ngokunqoba okwaholela kokukodwa kwezizukulwane ezimbili zobukhosi baseJudiya esikhathini esagcina siholele ekubhujisweni kweJerusalema ngo-70 AD. Ubukhosi bokuqala kwakungobakwaHasmonean, kanti obesibili kwakungobakwaHerode. Ubukhosi bukaHerode babunguhulumeni wesibili waseJudiya emva kokukhululwa embusweni wasenyakatho wamaSeleucid. Babuxhumene ngokuqondile nohlelo lwamaRoma, kuyilapho

ubukhosi bangaphambilini bamaHasmonean ngokuyisisekelo babungobamaJuda. Ubukhosi bamaHasmonean baqala ngo-141 BC, kwathi ngo-37 BC kwaqala ubukhosi bukaHerode, baqhubeka kwaze kwaba ngu-70 AD.

Izizukulwane zobukhosi zimelela uhulumeni wakwaJuda, izwe elidala nelingokoqobo lenkazimulo. Uvukelo lwamaMakhabhi lwaluqala ngo-167 kuya ku-160 BC. Ngo-164 BC amaMakhabhi axosha u-Antiochus Epiphanes eJerusalema futhi ahlanza, aphinde anikezela kabusha ithempeli emva kokuba u-Antiochus elingcolisile, kodwa kwaze kwaba ngu-141 BC lapho amandla asenyakatho amaSeleucid enqotshwa ngokuphelele, kwaqala khona ubukhosi bakwaHasmonean.

Ubukhosi bakwaHerode buyisihluthulelo salolu chungechunge, ngokuba kwakunguHerode Omkhulu owakhipha umyalo wokubulala izinsana ngesikhathi sokuzalwa kukaJesu, futhi indodana yakhe yayibusa ngesikhathi uJesu efa. UHerode Omkhulu wayenguyise, futhi wayeyinkosi phezu kweJudiya, kodwa indodana yakhe yayiyitetraki kuphela, okusho ukuthi yayiyisikhulu esibusa ingxenye yesine yombuso, ifana nombusi kunokuba ibe yinkosi. Yingakho yayingenalo igunya elalidinga ukuba ixhumane noPilatu ukuze kubethelwe uKristu. Ukuzalwa kukaJesu kwakuyisikhathi sokuphela esingokwesiprofetho emgqeni wakhe wesiprofetho, futhi ukufa kwaKhe kumele uMthetho weSonto. UHerode wokuqala umele u-1989, futhi uHerode wokugcina unguMthetho weSonto. UHerode uyise kuya kuHerode indodana kuyilo umugqa wesiprofetho kaKristu.

Uhla lozalo lwabakwaMaccabees luqala ngokuvukela okunqobayo ukumelana nenkosi yasenyakatho eyayiphokelele amaJuda amasiko ayo amaGreki, isiko lawo kanye nenkolo yamaGreki. Ukuqala kobukhosi bakwaHasmonean kwakumele u-1798. Kungani kunjalo, ungase ubuze? Uma ubukhosi obubodwa buqala “ngesikhathi sokuphela” esingokwesiprofetho, njengoba kwaba njalo ngobukhosi bukaHerode ekuzalweni kukaKristu, khona-ke obunye ubukhosi ngokwesidingo sesiprofetho babuyoba nesiqalo esifanayo. Lezi zinkosi zombili ziqala ngesikhathi sokuphela, lapho sisebenzisa ukuzalwa kukaKristu njengokuthi “isikhathi sokuphela,” kodwa abayiziwula abalokothi babone ukukhanya okuvuliwe okuhlobene nesikhathi sokuphela.

“Esikhathini sethu, njengangesikhathi sikaKristu, kungase kube khona ukufundwa ngokungalungile noma ukuhunyushwa ngokungeyikho kwemiBhalo. Ukuba amaJuda ayeyifundisise imiBhalo ngezinhliziyi eziqotho, ezikhulekelayo, ukuphenya kwawo kwakuyovuzwa ngolwazi lweqiniso lwesikhathi, futhi kungabi lwesikhathi kuphela, kodwa nangendlela yokubonakala kukaKristu. Ayengeke abize ukucela kwesibili kukaKristu okukhazimulayo ngokuthi kuwukufika kwakhe kokuqala. Ayenobufakazi bukaDaniyeli; ayenobufakazi buka-Isaya nabanye abaprofethi; ayenemfundiso kaMose; futhi nangu uKristu phakathi kwawo impela, nokho ayesaphequlula imiBhalo efuna ubufakazi mayelana nokuza kwakhe. Futhi ayemenzela uKristu zona kanye izinto okwakuprofethiwe ukuthi ayeyomenzela zona. Ayeyimpumputhe kakhulu kangangokuthi ayengakwazi lokho ayekwenzayo.”

“Futhi abaningi benza zona kanye lezo zinto namuhla, ngonyaka ka-1897, ngoba bengazange babe nokuhlangenwe nakho emilayezweni yokuvivinywa equkethwe emilayezweni yengelosi yokuqala, eyesibili, neyesithathu. Kukhona labo abacwaninga imiBhalo befuna ubufakazi

bokuthi le milayezo isezayo esikhathini esizayo. Baqoqa ndawonye ubuqiniso bale milayezo, kodwa bayehluleka ukuyinika indawo yayo efanele emlandweni wesiprofetho. Ngakho-ke abanjalo basengozini yokudukisa abantu maqondana nokubeka indawo yale milayezo. Ababoni futhi abaqondi isikhathi sokuphela, noma ukuthi imilayezo kufanele ibekwe nini. Usuku lukaNkulunkulu luza ngezinyathelo ezithulelayo; kodwa amadoda okuthiwa ahlakanihile namakhulu axokozela ‘ngeMfundo Ephakeme.’ Abazazi izibonakaliso zokufika kukaKristu, noma zokuphela kwezwe.” Paulson Collection, 423, 424.

Ukuhlonza ukuzalwa kukaKristu “njengesikhathi sokuphela,” futhi ngalokho njengesihluthulelo sokungenisa ulayini wamaMaccabee esimweni seqiniso lamanje sezinsuku zokugcina, kwenza uKristu abe yisizinda uqobo salesi siqephu, okuyibufakazi futhi bokuthi lokhu kusetshenziswa kuyavumelana neqiniso.

Uhlanga lwamaMakkabi lufanekisa izwe lenkazimulo elingokomoya, futhi lo mfanekiso uqala esikhathini lapho izakhamuzi zezwe lenkazimulo zihlubuka ekubusweni kwezombusazwe nezokholo kwenkosi yasenyakatho. Ukuvukela kwamaMakkabi okwaholela ebukhosini bamaHasimoni kumelela u-1776, futhi ukuvukela inkosi yasenyakatho okwafezwa amaMakkabi kwakumela iMpi Yenguquko. Iminyaka engamashumi amabili nambili kusukela ku-1776 kuya ku-1798 imelela ukuhlubuka kwamaMakkabi okwaholela ebukhosini bamaHasimoni ngesikhathi sokuphela ngo-1798, okwathi kwaqhubeka kwaze kwaqala ubukhosi bukaHerode ngesikhathi sokuphela ngo-1989. Ubukhosi bukaHerode baqhubeka kwaze kwaba sekubhujisweni kweJerusalema ngo-70 AD.

Okubalulekile ukuqaphela kulo mugqa womlando kuyizinto ezimbili; ungumfanekiso wezwe lasendulo elikhazimulayo elifanekisela izwe lesimanje elikhazimulayo, futhi uqala ngaphakathi komugqa womlando oqala ngevesi leshumi nesithupha, lapho iRoma inqoba izwe elikhazimulayo okokuqala, ngaleyo ndlela iveza ingqikithi eyinhloko yalowo mugqa. Umugqa osukela evesini leshumi nesithupha kuze kube evesini lamashumi amabili nambili umelela izwe elikhazimulayo, futhi umongo wawo ngumthetho weSonto osuzofika maduze. Lowo mugqa ubuye umelele izigaba ezimbili zabakhulekeli ezinomthelela kuyo yomibili imibuso yobukhosi. AbaSadusi babembalwa ngenani kodwa ngokuvamile babephethe izinhlelo zamaJuda zenkolo nezepolitiki kuzo zombili izikhathi zobukhosi. Uhlelo lwenkolo lwaluphathwa ubupristi, futhi lobo bupristi nabo babethonywa yibo bobabili abaSadusi nabaFarisi. Imibuso yakwaHasmonean neyakwaHerode yomibili yayithonywa abaFarisi nabaSadusi, futhi lezo zindlu ezimbili zobukhosi zimelela uhulumeni wase-United States kusukela ngo-1798 kuze kube ngumthetho weSonto.

AbaFarisi nabaSadusi bamele izinhlangothi ezimbili zemibono yezombusazwe ezehlukaniswa ukuma kwazo endabeni yobugqila. AmaDemocrat asekelwa ubugqila kanti amaRepublican amelene nobugqila; futhi ndawonye asebenzisana nohlelo lwezombusazwe lukahulumeni womthethosisekelo wase-United States. Lowo hulumeni uyisilo somhlaba sesAmbulo ishumi nantathu, futhi umlando wangaphandle wesilo somhlaba umelelwa uphondo lwaso lweRiphabhulikhi. Umlando wangaphakathi umelelwa uphondo lwamaProthestani. Izimpondo zehlukanisiwe esilweni, ngokuba isilo singuMthethosisekelo owehlukana uphondo lombuso nophondo lwesonto, kodwa zihamba ndawonye kuwo wonke umlando. Uphondo

IweRiphabhulikhi lunezimpembelelo ezimbili, kungaba ngokwesekela ubugqila noma ngokuluphikisa. Uphondo lwamaProthestani lunezimpembelelo ezimbili, kungaba ngokwesekela iSabatha losuku lwesikhombisa noma usuku lokuqala lwelanga.

Cishe eminyakeni engamashumi amathathu ngemva kwempi yasePanium, amaMaccabee amaka umlando we-United States njengombuso wesithupha wesiprofetho seBhayibheli. Khona-ke, cishe eminyakeni eyikhulu kamuva, ivesi leshumi nesithupha liyagwaliseka lapho iJerusalema inqotshwa, kufanekisela isiphambano. IJudiya ingeyesibili ezithiyweni ezintathu iRoma ezinqobayo njengoba ithatha ukulawula umhlaba. UJenene uPompey wanqoba iSiria ngo-65 BC, kwase kulandela uJuda ngo-63 BC. U-Augustus Caesar wayeyonqoba isithiyi sesithathu empini yase-Actium ngo-31 BC. Lo mlando umelelwe emugqeni wamavesi eshumi nesithupha kuya kwamashumi amabili nambili.

Ngesikhathi sesiphambano umlando wamaMaccabee wawusuhubeke cishe iminyaka engamakhulu amabili. U-Uriah Smith uveza ukuthi umlando omelelwa yisivumelwano namaJuda evesini lamashumi amabili nantathu kufanele uqondaniswe nesiqalo somlando esenzeka cishe eminyakeni engamakhulu amabili ngaphambi komlando wesiphambano evesini lamashumi amabili nambili. Umlando wesiphambano evesini lamashumi amabili nambili kufanele uqondaniswe nevesi leshumi nesithupha, ngoba ivesi leshumi nesithupha nalo lingumthetho weSonto. Lokhu kusho ukuthi umugqa wamaMaccabee, okuwumlando wezwe elikhazimulayo lakwaJuda, uqala kudala ngaphambi komthetho weSonto wevesi leshumi nesithupha.

Lapho siqonda ukuthi umlando wamaMillerite ufanekisa umlando wabayizinkulungwane eziyikhulu namashumi amane nane, singahlanganisa isikhathi sokuphela samaMillerite ngo-1798 nesikhathi sokuphela sababayizinkulungwane eziyikhulu namashumi amane nane ngo-1989. Lapho senza lokhu, sisibekisa phezu komlando wengelosikazi lokuqala nelesibili umlando wengelosikazi lesithathu. U-1798 no-1989 bayizimpawu zendlela ze-alpha ne-omega zomlando wevesi lamashumi amane likaDaniyeli ishumi nanye.

Ivesi lamashumi amane liqala “ngesikhathi sokuphela,” okuyinto okulula ukuyifakazela ukuthi ngu-1798; futhi lapho liqondwa kahle, ukuwa kweSoviet Union ngo-1989 kwagwalisa ivesi lamashumi amane, futhi lokho kugwaliseka nakho kwakuyileso “sikhathi sokuphela.” Izikhathi ezimbili “zokuphela,” evesini elilodwa, elisesahlukanisweni esifanayo nomugqa wamaMaccabee. Ukuvukela kwamaMaccabee okwaholela ebukhosini bakwaHasmonean kumele iminyaka engamashumi amabili nambili kusukela ku-1776 kuze kube ku-1798. Ngo-1798 ubukhosi bakwaHasmonean baqala, futhi ubukhosi bakwaHerodian baqala ngo-1989.

Ivesi leshumi kaDaniyeli ishumi nanye likhomba unyaka ka-1989, kanti ivesi leshumi nesithupha lingumthetho weSonto. Ulayini womlando ongaphakathi kwalawo mavesi umele izimpi ezintathu, kanye nokubhujiswa kwenkosi yaseningizimu nokungena kweRoma emlandweni wesiprofetho. Uqukethe futhi ulayini wamakhozi amabili obukhozi abonisa ngokomfanekiso uguquko olwenzeka lapho isilo somhlaba sesAmbulo ishumi nantathu, “sasinamaphondo amabili anjengewundlu, futhi” “sakhuluma njengodrako.” Ngokulandelana, ubukhosi bokuqala bamaJuda buyiwundlu, kanti ubukhosi besibili bamaRoma buyidrako. Ubukhosi bokuqala babungobamaJuda, obesibili

babungobamaRoma. Kungaba ngobamaJuda noma ngobamaRoma, isilo somhlaba sasinamaphondo amabili.

Ubukhosi bamaJuda bumele uphondo lobuProthestani, kanti ubukhosi baseRoma bumele uphondo lweRiphabhulikhi. Zombili lezi zimpondo futhi zinokwehlukaniiswa kwesiprofetho kube kubili. AbaSadusi nabaFarisi banikeza uhlaka lwamaDemokhrasi avumelana nobugqila ngokumelene namaRiphabhulikhi amelene nobugqila; ngesikhathi esifanayo bemelela ukwehlukaniiswa okuphindwe kabili kwezintombi eziyiziwula ngokungafani nezintombi ezihlakaniphileyo. AbaFarisi, njengezintombi eziyiziwula, bayahlanzwa ekudumazekeni kokuqala, kanti abasadusi bayahlanzwa ekuhlanzweni kwesibili kwethempeli. AbaFarisi, njengalokhu ibandla laseSardesi lavuma ukuthi linegama lokuphila, kodwa lalifile, bahlanzwa kuqala; bese kuba abasadusi, abaphika amandla kaNkulunkulu, baphika amandla kanye nombiko Wokukhala Kwaphakathi Kwamabili. Abasadusi bangabantu besivumelwano abadlulwa; abasadusi yilabo abeneliseka yimizwa yemizwa emihle.

“Ukuza kukaKristu, njengoba kwamenezelwa ngumyalezo wengelosi yokuqala, kwaqondwa njengokumelwe ukuza komkhwenyana. Uvuselelo olwandile ngaphansi kokumenezelwa kokuza Kwakhe okuseduze lwahambisana nokuphuma kwezintombi. Kulo mfanekiso, njengakulowo kaMathewu 24, kumelwe izigaba ezimbili. Bonke babethathe izibani zabo, iBhayibheli, futhi ngokukhanya kwalo baphuma bayohlangabeza uMkhwenyana. Kodwa kuthi lapho ‘abayiziwula bethatha izibani zabo, bengathathanga amafutha kanye nabo,’ ‘abahlakaniphileyo bathatha amafutha ezitsheni zabo kanye nezibani zabo.’ Leso sigaba sokugcina sasamukele umusa kaNkulunkulu, amandla okuvuselela nokukhanyisa kaMoya oNgcwele, enza izwi Lakhe libe yisibani ezinyaweni nokukhanya endleleni. Ngokwesaba uNkulunkulu babesifundisisile imiBhalo ukuze bafunde iqiniso, futhi babefune ngobuqotho ukuhlanzeka kwenhliziyo nokwempilo. Laba babenolwazi lomuntu siqu, ukholo kuNkulunkulu nasezwini Lakhe, olwalungenakuchithwa ukudumala nokulibala. Abanye ‘bathatha izibani zabo, kodwa abathathanga amafutha kanye nabo.’ Babenyakaziswe ukushisekela kwesikhashana. Ukwesaba kwabo kwakuvuswe umyalezo onesizotha, kodwa babethembele okholweni lwabafowabo, benelisekile ukukhanya okucwayizayo kwemizwa emihle, ngaphandle kokuqonda iqiniso ngokujulile noma umsebenzi wangempela womusa enhliziyweni. Laba babephumile ukuyohlangabeza iNkosi, begcwele ithemba ngethemba lomvuzo osheshayo; kodwa babengalungiselelwe ukulibala nokudumala. Lapho izilingo zifika, ukholo lwabo lwaphela amandla, nezibani zabo zasha kalufifi.” The Great Controversy, 393.

Kungaba kwezombusazwe noma kwezenkolo, zombili lezi zigaba ziyahlangana zimelane nabahlakaniphileyo ngesikhathi senhlekelele phakathi kwamabili. Lokhu sekushiwo, siqale isihloko ngokuphakamisa iphuzu lokuthi ngisebenzisa ivesi leshumi nane ngokusekelwe endaweni yalo ekugelezeni kwamavesi, ngokuphambana nokulandelana komlando okumelelwa ngamavesi. Ngisebenzisa lowo mthetho wokucabanga ngokuvumelana nendawo yevesi lamashumi amabili nantathu. Ukubekwa kophawu lwendlela kufanele kuhambisane nokugcwaliseka kwalo emlandweni. Isivumelwano amaJuda asenza neRoma ngesikhathi samaMaccabee sachaza ukuthi lelo vesi lizosebenza kuphi. “Abaphangi” bevesi leshumi nane, abamisa umbono, benza kanjalo ngonyaka ka-200 BC, wona kanye unyaka wempi yasePanium, kodwa impi nabaphangi

kuyizimpawu ezimbili ezehlukene.

“Abaphangi” baba yingxenye yendaba, hhayi ukuze kusungulwe ukuxhumana okuqondile nosuku lwempi yasePanium, kodwa ukuze kubonakaliswe ubudlelwane ababenza nombusi waseGibhithe owayebuthakathaka, oneminyaka emihlanu ubudala, owayesezohlulwa ngu-Antiochus.

Babengafuni ukuphazamiseka kokungeniswa kukakolweni waseGibhithe eMbusweni waseRoma. Ubudlelwane besiprofetho beRoma nenkosi yaseGibhithe esengozini, eneminyaka emihlanu ubudala, buyisihloko sevesi. Lokho kungenelela kukhomba imiphumela yokuwa okulandela umzamo kaPutin wokuhlanganisa ngaphansi kokuthotshiswa kwesonto lase-Ukraine esontweni laseRussia njengoba kwakunjalo ngaphambili, ngaphambi kuka-1989. Lowo mzamo uqala ukubhujiswa okuqhubekayo kombuso wakhe waseningizimu, futhi lapho uPutin efa njengoba kwafa uPtolemy, noma exoshwa ngandlela-thile njengoba kwaba ku-Uziya noNapoleon, ususwa ngokwesiprofetho, bese umbuso wakhe uphathwa uchungechunge lwabaholi abangafaneleki kangako. Khona-ke, ngesikhathi senkosi eneminyaka emihlanu ubudala, iRoma yobupapa iyangenelela ukuze ivikele izintshisekelo zayo, okuyisonto lase-Ukraine.

Ubupapa abukhethi uhlangothi phakathi kobu-Orthodox baseRussia noma base-Ukraine; budlala ngazo zonke izinhlangothi ukuze bulethe zonke izinhlangano zenkolo ngaphansi kwegunya labo njengoba kumelwe ku-Isaya 4.

Ngalolo suku abesifazane abayisikhombisa bayakubamba indoda eyodwa, bathi: Siyakuzidlela isinkwa sethu, sigqoke nezembatho zethu; kuphela masibizwe ngegama lakho, ukuze kususwe ihlazo lethu. Ngalolo suku igatsha likaJehova liyakuba lihle futhi libe nenkazimulo, nesithelo sezwe sibe sihle kakhulu futhi sikhazimulise labo abasindileyo bakwa-Israyeli. Kuyakuthi-ke osalayo eSiyoni, noseleyo eJerusalema, ayakuthiwa ungcewele, yebo, wonke umuntu obhaliwe phakathi kwabaphilayo eJerusalema. Isaya 4:1–3.

Ubupapa bulawula phezu kwazo zonke izinhlangano zenkolo, ezimelwe njengabesifazane abayisikhombisa, okusho wonke amabandla. Lawo mabandla ayisikhombisa afisa ukubizwa ngokuthi angamaKatolika, okusho ukuthi awendawo yonke, futhi ngokusobala awabantu bakaNkulunkulu, ngokuba ahlose ukugqoka izingubo zawo uqobo. Ukuhlanganiswa kwazo zonke izinhlangano zenkolo ezifisa ukugqoka izingubo zazo zobuntu kwenzeka ngesikhathi lapho labo abase “eJerusalema beyobizwa ngokuthi bangcewele,” okuyisikhathi lapho ihlumela leNkosi liguquka lisuke kubantu baseLawodikeya liye kubantu baseFiladelfiya, okuyilapho ubupapa buba yinhloko yazo zonke izinhlangano zenkolo ngaso lesi sikhathi lapho buyakwenziwa futhi bube yinhloko yezinhlangano zombusazwe.

Ngo-1989, ibandla lase-Ukraine laba uphawu lwenkosi yasenyakatho eshanela iSoviet Union, futhi uPutin uyofuna ukubuyisela ubuhlobo bangaphambili bokuzithoba, futhi amukele uchoko ebunzini bakhe, aqale ukushushisa inkolo eyenqaba izimfuno zakhe. Lokho kushushisa kwenzeka esizweni sikaPtolemy uqobo, emzini wase-Alexandria, ngakho-ke amabandla angaphakathi kweRussia athonywa yiRoma ayoba yisihloko sikaPutin, kanye nokuphela kwakhe. Njengoba uTrump elungiselela impi yasePanium, ubuhlobo bakhe obuvulekile nomvikeli wenkosi yomntwana waseGibhithe obuthakathaka buyabonakala ngo-2025. Umbuso waseRoma owavikela inkosi

yomntwana yaseGibhithe ngo-200 BC, awusayikuyivikela ngaleso sikhathi inkosi yomntwana. Yena uyosiza ekuqedeni inkosi yomntwana. IRoma njengomvikeli weGibhithe ngo-200 BC imelela iRoma njengombhubhisi weGibhithe empini yasePanium.

## **AmaMillerite**

AmaMillerite awazange abone imibuso emithathu yamaRoma; abona emibili kuphela, kodwa iqiniso lawo laliyiqiniso nokho. Umqondo wokuprofetha ka-Antiochus njengophawu usivumela ukuba sisebenzise ivesi leshumi nane emlandweni owandulela ivesi leshumi nanhlanu, nakuba umlando owagwalisa la mavesi ekuqaleni wabeka kokubili ivesi leshumi nane neleshumi nanhlanu ngonyaka ka-200 BC. Ngithi ivesi leshumi nesithupha ngumthetho weSonto osuzayo maduzane, nokuthi ivesi leshumi nane kwakungu-2025, kanti ivesi leshumi nanhlanu yimpi yasePanium esazayo. U-Antiochus uyafakazela ukuthi lezi zimpi ezintathu zingumugqa owodwa wokuprofetha, ngoba ukhona kuzo zonke lezi zimpi ezintathu; kodwa futhi uyafakazela isimangalo engisibekayo, sokuthi ukusetshenziswa kwala mavesi ezinsukwini zokugcina, lapho kuhlukaniswa kahle ngendlela yomugqa phezu komugqa.

U-Antiochus wayekhona kuzo zontathu izimpi, futhi ezinsukwini zokugcina umelela amandla ommeleli wobupapa ngo-1989 (uReagan ne-USA), ngo-2014 (uZelenskyy ne-Ukraine), bese kuthi empini yasePanium kube yilawo kanye amandla ommeleli afana nawango-1989, ngokuba uJesu njalo umelela ukuphela ngesiqalo. URonald Reagan ushonile futhi wangcwatshwa, ngakho-ke ubufakazi bomlando buka-Antiochus bunembile ngokokukugqonda kwamaMillerite, kodwa bungaphansi kwemithetho ebusa ukusetshenziswa komugqa phezu komugqa. Amandla okugcina ommeleli wobupapa kula mavesi nguTrump, noma kunjalo ngokomlando u-Antiochus wayekhona kuzo zontathu izimpi. Ukuze kugcwaliseke ivesi leshumi nantathu uTrump kwadingeka ukuba ahlulwe okhethweni lwesibili, ngokuba evesini leshumi nantathu “uyabuya,” enamandla kunakuqala, enamandla ngokwanele ukuba athole inhlamvu idabule indlebe, okuyinto, kanye nesithupha sokunene nozwane olukhulu lonyawo lwesokudla, okwakufanele kugcotshwe ngezazi, lapho abapristi begcotshwa.

UReagan wayemelela uTrump, ngoba uReagan ungowokuqala kubamongameli abayisishiyagalombili bokugcina kusukela esikhathini sokuphela ngo-1989. ULincoln wayemelela uTrump, ngoba wayengumongameli wokuqala weRiphabhulikhi. ULincoln wabulawa ngabaseDemocrat ababesekela ubugqila besebenzisana neRoma, futhi bobabili uRonald Reagan nozakwabo ongowobupapa, uJohn Paul II, basinda emizamweni yokubabulala. UTrump wabulawa ngokwezombusazwe ngo-2020, ngokwebiwa kokhetho njengokugcwaliseka kweSambulo isahluko seshumi nanye, ivesi lesikhombisa, kwase kuthi ngo-2024 wavuswa njengokugcwaliseka kwevesi leshumi nanye.

Lapho sebeqedile ubufakazi babo, isilo esikhuphuka siphuma emgodini ongenasiphelo siyakulwa nabo, sibanoqobe, futhi sibabulale. ... Kwathi emva kwezinsuku ezintathu nengxenye uMoya wokuphila ovela kuNkulunkulu wangena kubo, base bema ngezinyawo zabo; ukwesaba okukhulu kwehlela labo ababebabona. IsAmbulo 11:7, 11.

Ukuvuswa kukaTrump kwakungukuthi “ukubuya” kwakhe kwevesi leshumi nantathu, futhi kwaphinde kwanikeza isifaniso sesici esithile saseRoma, ngoba iRoma “ingeyesishiyagalombili, evela kwabayisikhombisa,” futhi uTrump ungumfanekiso weRoma.

Nesilo esasikhona, kodwa esingasekho, sona uqobo siyisishiyagalombili, futhi siphuma kulabo abayisikhombisa, siye ekubhujisweni. IsAmbulo 17:11.

Isikhathi sesibili sikaTrump sobumengameli simenza abe ngumongameli wesishiyagalombili kusukela kuReagan, futhi ngenxa yokuthi wayengowesithupha futhi, uTrump, ngokuhambisana nobupapa, “ungowesishiyagalombili, nokho ungowabayisikhombisa.” Isishiyagalombili siyisibonakaliso sovuko, okugcizelela ukuthi yena, njengomfanekiso wobupapa, kwakudingeka abe nesilonda esibulalayo esaphulukiswa ukuze “abuye.”

Ngase ngibona elinye lamakhanda ayo kungathi lilinyazwe kwaze kwaba sekufeni; kepha inxeba lalo elibulalayo laphola; nomhlaba wonke wamangala walandela isilo. IsAmbulo 13:3.

Lapho isilonda esibulalayo siphulukiswa, izwe “limangala ngemva kwesilo,” futhi lapho uTrump evuswa njengowesishiyagalombili ongowabayisikhombisa ngo-2024, “wabuyela,” futhi izwe lonke lamangala ngemva kwakhe.

Kwathi emva kwezinsuku ezintathu nengxenye uMoya wokuphila ovela kuNkulunkulu wangena kubo, base bema ngezinyawo zabo; kwase kwehlela ukwesaba okukhulu phezu kwalabo ababababona. Base bezwa izwi elikhulu livela ezulwini lithi kubo: Khuphukelani lapha. Base benyukela ezulwini ngefu; izitha zabo zababona. IsAmbulo 11:11, 12.

UTrump “wabuyela” okhethweni lwango-2024, kwase kuthi ngo-2025 yena noPapa Leo bobabili bafungiswa esikhundleni. UJesu wanikeza isixwayiso esiqondile nesingenakwenqaba, kunoma ubani owayefisa ukubona.

Ngakho-ke nxa selibona inengiso yencithakalo, eyakhulunywa nguDanyeli umphrofethi, imi endaweni engcwele, (ofundayo, akaqedisise.) UMathewu 24:15.

UMarko ukusho lokhu mhlawumbe ngokucace kancane.

Kodwa nxa selibona inyaneyeko yencithakalo, eyakhulunywa nguDanyeli umprofethi, imi lapho engafanele khona, (ofundayo akaqedisise,) khona abaseJudiya mababalekele ezintabeni. Marku 13:14.

Isinengiso sencithakalo siyiRoma kuzo zonke izigaba zayo ezintathu. IRoma yobuqaba, eyobupapa, neRoma yanamuhla, ngayinye iyisibonakaliso sesixwayiso kubantu bakaNkulunkulu. Lesi sixwayiso kufanele siqashelwe lapho iRoma isendaweni “engcwele” noma lapho “kungafanele” ibe khona. Izwe elikhazimulayo liyizwe elingcwele emiBhalweni, kanti i-United States iyizwe elikhazimulayo ngokomoya.

UJehova uyakudla ilifa lakwaJuda libe yisabelo sakhe ezweni elingcwele, aphinde akhethe iJerusalema. Thulani, nonke nina nyama, phambi kukaJehova; ngokuba uvukile waphuma endaweni yakhe yokuhlala engcwele. Zakariya 2:12, 13.

Nxa nibona iRoma imi endaweni engcwele, iNkosi ikhetha iJerusalema njengabantu baYo besivumelwano okokugcina. Ngenkathi uReagan, ongowokuqala kubamongameli abayisishiyagalombili, ehlela umfelandawonye oyimfihlo nomphikukristu wesiprofetho seBhayibheli, lokho kwamele umfelandawonye ovulekile neRoma ngowesishiyagalombili nowokugcina umongameli kusukela esikhathini sokuphela ngo-1989. Izimpawu ze-Omega zivame ukugququla izimfanelo zophawu lwe-alpha.

Ukugcotshwa kukaPapa Leo noTrump ngo-2025 kukhomba ubudlelwane obuvulekile phakathi kwesilo sasolwandle nesilo somhlaba seSambulo 13. Ukuguquka kube umfelandawonye ovulekile kaTrump noLeo, owafanekiselwa umfelandawonye oyimfihlo kaReagan noJohn Paul II, kusazisa ukuthi ukwesekwa kwenkosi-yomntwana yaseGibhithe okwafeza ivesi leshumi nane ngo-200 BC kumele ukungabibikho kokwesekwa ezinsukwini zokugcina.

U-2025 umisa umbono noma isiprofetho esiyisisekelo esingaphandle, ngokuba uphakamisa iRoma njengesixwayiso seRoma esichazwa nguDaniyeli ngomfanekiso “wesinengiso sencithakalo.” Isixwayiso sesinengiso sencithakalo senzeka ngaphambi kwembubhiso emelwe “yincithakalo.” Ekuvinjezelweni kweJerusalema ngaphansi kukaCestius, isixwayiso samelwa amabhanela egunya laseRoma ebekwa ngaphakathi emagecekeni angcwele endawo engcwele. Labo ababona, baqonda, balalela, bashiya umuzi, bavikelwa lapho ukuvinjezelwa kuqalwa futhi. Babona uphawu lwesixwayiso saseRoma. AmaKristu azihlukanisa nebandla lasePergamos elase lonakele, kwase kuthi kamuva nebandla laseThiyathira, abalekela ehlane lapho ebona umuntu wesono ehlezi ethempelini likaNkulunkulu. Labo fakazi baveza isixwayiso sesinengiso sencithakalo esakhulunywa nguDaniyeli ngezinsuku zokugcina.

Sibonise ngokuphindaphindiwe ukuthi u-1888 kwakuyikuvinjezelwa kukaCestius, futhi isiphetho senhlekelele yomthetho weSonto siyikuvinjezelwa kukaTitus. Imithethosivivinywa kaBlair yomthetho weSonto yama-1880, ihambisana nemithetho yeSonto eyafakwa ukusebenza kwezinye izifundazwe zaseningizimu phakathi kwama-1880, kwakuyisixwayiso sikaCestius esaphawula futhi umugqa wokwahlukanisa eselulekweni sikaSister White ngokuphathelene nokuhlala emaphandleni. Ngaphambi kwama-1880, iseluleko sakhe sasiwukuthi esikhathini esizayo sasiyodinga ukuthuthela emaphandleni, kodwa emva kwama-1880 ukuhlala emaphandleni kwakuyinto okwakufanele ukuba yayisivele yenziwe. Uphawu lwesixwayiso lweMithethosivivinywa kaBlair, olwalukhuthaza uphawu lwegunya lombuso wobupapa futhi luxoxwa ngalo phakathi kwama-1880, lwalingisa uMthetho wePatriot ngo-9/11, ngokuba ingelosi yesAmbulo ishumi nesishiyagalombili yabonakala kuzo zombili lezo zikhathi zomlando.

U-9/11 kwakuyisixwayiso sikaCestius ebeka igunya lakhe endaweni engcwele lapho bekungafanele libe khona, ngokuba ngo-9/11 umthetho waseRoma wangena esikhundleni somthetho wesiNgisi. Ekuqulweni Kwamacala kaPelosi kwango-2021 isigaba senqubo efanele sanqatshwa, futhi lokhu kumele enye inyathelo eliya ekuvinjezelweni kukaTitus, okuphela emthethweni weSonto ozo fika maduze e-United States. Ukuvinjezelwa kuyisikhathi esithile. U-1888 ukhuluma ngokuvukela kophondo lwangaphakathi lwamaProthestani, kanti u-9/11 ukhuluma ngokuvukela kophondo lwangaphandle lwamaRiphabhulikhi. Ukugcotshwa kukapapa okuvela ezweni elikhazimulayo ngawo lowo nyaka lapho umongameli wokugcina naye egcotshwa

khona kumelela isixwayiso sokugcina sesinengiso sencithakalo simi lapho kungafanele sibe khona, ngaphambi nje kwempi yasePanium. Impi yasePanium iholela ngqo emthethweni weSonto nasempini yaseActium, eyayimelela isithiyos sesithathu nesokugcina seRoma yobuqaba, kwase kuthi iRoma yobuqaba yabusa ngokuphakeme iminyaka engama-360 ekugcwalisekeni kukaDaniyeli 11:24. Emthethweni weSonto imibuso yesithupha neyesikhombisa yomibili iyanqotshwa yiRoma, bese iRoma yesimanje ibusa ihora elilodwa elingokomfanekiso, noma izinyanga ezingamashumi amane nambili ezingokomfanekiso.

Evesini leshumi nesithupha uPompey, osanda kunqoba izithiyos zokuqala ezimbili zeRoma yobuqaba eSiriya, useyanqoba iJerusalema. UPompey ususa izithiyos ezimbili zokuqala zeRoma, kanti u-Augustus Caesar unqoba esesithathu e-Actium. IRoma yanamuhla iqala ngokunqoba inkosi yaseningizimu ngo-1989 ekugcwalisekeni kwevesi lamashumi amane, futhi njengoba kufanekiswe yivesi leshumi. Khona-ke emthethweni weSonto iRoma yanamuhla inqoba isithiyos sayo sesibili nesithathu nge-United States, bese i-United Nations ngokushesha ivuma ukunikela umbuso wayo emandleni obupapa. IRoma yobuqaba yanqoba okubili ngoPompey, yase inqoba okukodwa, kanti iRoma yobupapa yanqoba okukodwa ngo-1989, bese kuba ezimbili ezilandelayo evesini leshumi nesithupha, okuyilapho uPompey ephawulwa khona ngokunqoba kwakhe kwesibili.

Kungaba kwakuyisithiyos sesithathu e-Actium kuRoma wobuhedeni, noma lapho isithiyos sesithathu, esimelwe amaGoth exoshwa emzini waseRoma ngo-538, sisuswa, lapho iRoma inqoba isithiyos sesithathu, ibusa ngobukhosi obuphelele.

Impela iNkosi uNkulunkulu kayikwenza lutho, ingakambuleli imfihlakalo yayo ezincekwini zayo, abaprofethi. Amose 3:7.

INkosi ngokuqinisekileyo iyakunika ukubonakaliswa kokugcina kophawu lwesixwayiso olumelelwa njengesinengiso sencithakalo encwadini kaDaniyeli, ngaphambi kokuba kufike incithakalo. Lolo phawu lwesixwayiso luwubumbano olusobala, oluphambene nobumbano oluyimfihlo lukaReagan, olumelelwa ngo-2025. INkosi ayiyikuletha isijeziso, ingaqalanga ngokunikeza isixwayiso, futhi u-Amose ukhuluma ngokusobala kakhulu ngokuthi siyini isambulo esiyimfihlo esiya ezincekwini zaYo, nokuthi siqondiswe kubani.

Yizwani leli zwi iNkosi ekhulume ngalo limelene nani, O bantwana bakwa-Israyeli, limelene nawo wonke umndeni engawukhuphula ezweni laseGibhithe, lithi: Nginazile nina nodwa phakathi kwayo yonke imindeni yomhlaba; ngalokho ngiyakujezisa ngenxa yabo bonke ububi benu. Amose 3:1, 2.

U-Amose ukhuluma nesizukulwane sokugcina sabantu bakaNkulunkulu abakhethiweyo besivumelwano okufanele bajeziswe, ngokuvumelana namadoda angamashumi amabili nanhlanu akhothamela ilanga kuHezekeli isahluko sesishiyagalombili. U-Amose wethula umlayezo waseLawodikeya, ongumyalezo wengelosi yesithathu ngesikhathi sokwesulwa kwesono esikhathini sokwahlulelwa kwabaphilayo. Isixwayiso sika-Amose sisekelwe ekuhlanganisweni kwamaqembu amabili.

Ababili bangahamba ndawonye yini, ngaphandle kokuba bevumelene? Ihubesi lingabhonga yini ehlathini, lapho lingenanyamazane? Ihubesi eliselincane lingakhala yini lisemgedeni walo, uma lingabambanga lutho na? Inyoni ingawela yini ogibeni emhlabathini, lapho kungekho siheho esiyelwayo? Umuntu angaluvusa yini ugibe emhlabathini, engabambanga lutho neze? Ingabe kungashaywa icilongo emzini, abantu bangesabi na? Kungaba khona yini okubi emzini, iNkosi ingakwenzanga na? Amose 3:3–6.

Isixwayiso sababili abahamba ndawonye njengomuntu oyedwa, sibekwe ngaphakathi komongo wogibe olubamba inyoni emhlabathini. Izinyoni ziyizimpawu zemizimba yenkolo, futhi upapa uyisibaya sazo zonke izinyoni ezingcolileyo nezinenzondo eSambulweni.

Wakhala ngamandla ngezwi elikhulu, wathi: Liwile, liwile iBabiloni elikhulu, futhi seliyindawo yokuhlala yamadimoni, nesiphephelo sawo wonke umoya ongolileyo, nesibaya sazo zonke izinyoni ezingcolileyo nezinengekayo. Ngokuba zonke izizwe ziphuze iwayini lolaka lobufefe balo, namakhosi omhlaba afebile nalo, nabathengisi bomhlaba bacebe ngobuningi bokunethezeka kwalo. IsAmbulo 18:2, 3.

Inyoni esehhokweni iyinyoni ebanjiweyo, futhi lapho isizwe sifeba nesifebe saseRoma siba yinyoni ebanjiweyo; futhi inyoni ephakanyiswa ngaphezu kwazo zonke ezinye izinyoni zesiprofetho ingamandla indlu yawo ephindwe kathathu eyakhiwayo, emiswa emthethweni weSonto, endaweni yawo, okuyiShinari, okuyiBabiloni. Yileyo nyoni eyathola inxeba elibulalayo ngo-1798, noma, njengoba uZakariya esho, eyafakelwa isivalo somthofu phezu kwesitsha sayo, kodwa kamuva yaphakanyiswa yizinyoni zokomoya nokobuProthestani obuhlubukayo.

Ingelosi ebelikhuluma nami lase liphuma, lathi kimi: Phakamisa manje amehlo akho, ubone ukuthi yini lena ephumayo. Ngase ngithi: Kuyini na? Lathi: Lena yisilinganiso se-efa esiphumayo. Laphinde lathi: Lokhu kungukubonakala kwabo emhlabeni wonke. Futhi bheka, kwaphakanyiswa ithalenta lomthofu; futhi lona ngowesifazane ohlezi phakathi kwe-efa. Lathi: Lokhu kungububi. Lamphonsa phakathi kwe-efa; laphonsa isisindo somthofu emlonjeni wayo. Ngase ngiphakamisa amehlo ami, ngabuka, bheka, kwaphuma abesifazane ababili, umoya wawusemaphikweni abo; ngokuba babenamaphiko anjengamaphiko onogolantethe; base bephakamisa i-efa phakathi komhlaba nezulu. Ngase ngithi kuyo ingelosi eyayikhuluma nami: Bayiyisaphi laba i-efa? Yathi kimi: Ukuyakhela indlu ezweni laseShinari; iyakumiswa, ibekwe khona phezu kwesisekelo sayo uqobo. Zakariya 5:5–11.

Ugibe luka-Amose lubamba inyoni emhlabeni, ngoba lumelela umfelandawonye owandulela umthetho weSonto osuzayo maduze lapho inyoni yomhlaba ibanjwa khona, futhi ngokuka-Amose lowo mfelandawonye uyisikhalazo esiqondiswe ebu-Adventist bosuku lwesikhombisa baseLawodikeya, ngoba kuyakukhala icilongo lesixwayiso emzini, bona benqabe ukulizwa.

Ingabé icilongo livuthelwe emzini, abantu bangathuthumela na? Ingabé kube khona okubi emzini, uJehova ingakwenzanga na? Impela iNkosi uJehova ayenzi lutho, ingakambulanga imfihlakalo yayo ezincekwini zayo, abaprofethi. Ihubesi libhodlile, ubani ongeke esabe na? INkosi uJehova ikhulume, ngubani ongenakuprofetha na? Amose 3:6–8.

Ibhubesi elibhongayo yiBhubesi lesizwe sakwaJuda, elifanekisa uKristu lapho evala futhi evula iZwi laKhe lesiprofetho ngezimpawu. Umfelandawonye ovulekile ka-2025 uyikuvinjezelwa kukaCestius, futhi uphawu lwabaphangi babantu bakaNkulunkulu luyamiselwa lapho nibona ababili behamba ndawonye okungafanele nanini babe khona ndawonye. IRoma ehlangene futhi ehambisana namaProthestani iyisiphikiso esingaphakathi kwencazelo yayo, ngoba ukuba ngumProthestani kusho ukuphikisa iRoma.

Sizoqhubeka ngalezi zinto esihlokweni esilandelayo.

## **Sekwephuze Kakhulu Ukuba Uphunyuke Ogibeni**

“Futhi makukhunjulwe ukuthi ukuziqhenya kweRoma yikuthi ayiguquki neze. Izimiso zikaGregory VII no-Innocent III ziseyizimiso zeBandla lamaRoma Katolika. Futhi uma nje ibinamandla, ibiyozisebenzisa lezo zimiso manje ngamandla amakhulu njengasezikhathini ezadlula. AmaProthestani awazi kangako lokho akwenzayo lapho ephakamisa ukwamukela usizo lweRoma emsebenzini wokuphakanyiswa kweSonto. Ngesikhathi egxile ekufezeni inhloso yawo, iRoma yona ihlose ukubuyisela kabusha amandla ayo, iphinde ithole ubukhosi bayo obalahleka. Makuthi uma isimiso sesimisiwe e-United States sokuthi ibandla lingasebenzisa noma lilawule amandla ombuso; sokuthi imikhosi yenkolo ingaphoqeelwa ngemithetho yezwe; ngamafuphi, sokuthi igunya lebandla nelombuso kufanele libuse unembeza, khona-ke ukunqoba kweRoma kuleli zwe kuqinisekile.

“Izwi likaNkulunkulu linikeze isixwayiso ngengozi esondelayo; makunganakwa lokhu, futhi umhlaba wamaProthestani uyofunda ukuthi izinjongo zeRoma ziyini ngempela, kuphela lapho sekwephuze kakhulu ukubaleka ogibeni. Yona ikhula buthule ingena emandleni. Izimfundiso zayo zenza ithonya lazo emahholo omthetho, emasontweni, nasezinhliziyweni zabantu. Yona iqoqela phezulu izakhiwo zayo eziphakeme neziqinile, emakhoneni ayimfihlo azo lapho kuyophindwa khona ukushushisa kwayo kwangaphambili. Ngokucashile nangokungasoleki yona iqinisa amabutho ayo ukuze iqhubekisele phambili izinhloso zayo ngesikhathi esiyobe sesifikile sokuba igadle. Konke ekufisayo yindawo enenzuzo, futhi lokhu isiyinikwa kakade. Maduzane sizobona futhi sizozwa ukuthi iyini injongo yengxenye yamaRoma. Noma ngubani oyokholwa futhi alalele izwi likaNkulunkulu uyokuthola ngalokho ukuchithwa nokushushiswa.” *The Great Controversy*, 581.

“Kukhona izwe elilele ebubini, ekukhohlisweni nasekudidekeni, emthunzini uqobo wokufa,—lilele, lilele. Obani abezwa ubuhlungu bomphefumulo ukuze balivuse? Yiliphi izwi elingalifinyelela? Umqondo wami uthwalwa uye esikhathini esizayo lapho kuyakunikezwa khona isibonakaliso, ‘Bhekani, uMyeni uyeza; phumani niyomhlangabeza.’ Kodwa abanye bayobe belibele ukuthola amafutha okugcwalisa izibani zabo, futhi sekwephezile bayokuthola ukuthi isimilo, esimelwe ngamafutha, asidluliseki. Lawo mafutha angukulunga kukaKristu. Amelela isimilo, futhi isimilo asidluliseki. Akekho umuntu ongasizua esikhundleni somunye. Lowo nalowo kumelwe azizuzele yena isimilo esihlanzwe kuyo yonke inkatho yesono.” *Bible Echo*, May 4, 1896.

“Lapho ngibona imiphefumulo ehluphekayo ifa ngenxa yokuswela iqiniso lamanje, kanti abanye ababethi bakholwa yiqiniso babeyiyeka ife ngokugodla izindlela ezidingekayo

zokuqhubeka umsebenzi kaNkulunkulu, lowo mbono wawubhulungu kakhulu, ngase ngincenga ingelosi ukuba iyisuse kimi. Ngabona ukuthi lapho udaba lukaNkulunkulu ludinga ingxenye yempahla yabo, njengensizwa eyafika kuJesu (Mathewu 19:16–22), basuka behamba bedabukile, nokuthi maduze isijeziso esichichimayo sasiyodlula sibakhukhulele konke ababekuphethe, bese kuba sekwephuze kakhulu ukwenza umhlathelo ngezinto zasemhlabeni nokuzibekelela ingcebo ezulwini.” Early Writings, 49.

“UJuda wabona ukuthi ukunxusa kwakhe kwakuyize, waphuma ngesiqubu ehholo ememeza ethi, Sekwephuze kakhulu! Sekwephuze kakhulu! Wazizwa ukuthi wayengeke aphile aze abone uJesu ebethelwa esiphambanweni, futhi ngokuphelelwa yithemba waphuma wayozilengisa.” The Desire of Ages, 722.